

St. Kieran's College Record



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A COLLEGE AND DIOCESAN REVIEW
UNDER THE PATRONAGE OF
THE LORD BISHOP OF OSSORY

VOLUME 7: 186th ACADEMIC YEAR

Edited by Francis McEvoy
Photography by Rev. Gerard O'Sullivan

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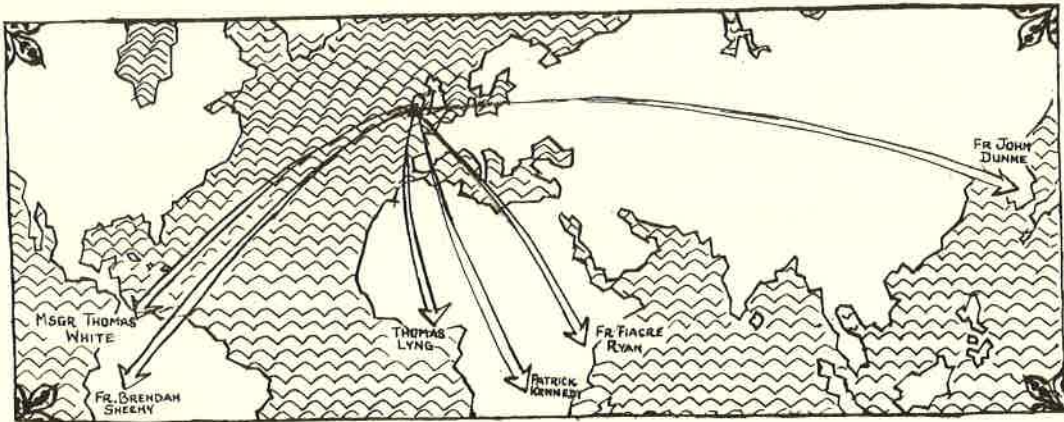
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Missionary Review

*“How beautiful are the feet of those who
preach Good News!”*



THIS *Year of Faith* has made us look into our hearts, and has made us seek afresh our destiny. It is a search that has brought its rewards. From the four corners of the earth come echoes of the humble efforts of Kieranites to raise on foreign soil the Standard of the Cross. The heralds of good news have gone out, not with power

or wealth, but with the priceless gift of Faith. Their missives come back like heavy laden sheaves of grain. Here we present a series of reports from priests and laymen alike, who have taken the message of the Redemption to some of the most remote areas of the world.

MONSIGNOR THOMAS WHITE, native of Durrow, was ordained in Irish College, Rome, 1956. Having taken Degree in Canon Law, he was recruited for the diplomatic service of the Holy See, a career which has taken him successively to posts in Nairobi, Guatemala and Bogota. The announcement that His Holiness the Pope will pay a visit to Bogota in August next for the International Eucharistic Congress indicates a very busy period

ahead for Mgr. White. We are particularly grateful to him for writing introductory commentary to this feature on the Missions.

FR. BRENDAN SHEEHY, ordained St. Kieran's, 1966 for the diocese of Boston, joined St. James's Society and is currently serving on the mission in Peru. He outlines below some of the challenges facing a **gringo** priest in South America today.

MR. THOMAS LYNG, who was one of a team from Ossory which introduced the Cursillo to Nigeria, makes a plea for neighbourliness in its immediate as well as its broader context.

FR. JOHN DUNNE, St. Columban's Society, ordained Dalgan Park, 1951, looks back from a fifteen years' distance to his very first confrontation with the Orient.

MR. PATRICK KENNEDY, who has recently exchanged a class hall in Christian Brothers' School, James's Street, Kilkenny for another C.B.S. class hall in Zambia, sets down his kaleidoscopic impressions of Central Africa.

FR. FIACRE RYAN, St. Patrick's Missionary Society, ordained in Kiltegan, 1961, finds that there are not enough hours in the day to cope with the demands that Kenya makes of its missionaries.

Look to Your Traditions

MONSIGNOR THOMAS A. WHITE
(1945-'50)

PERHAPS, in retrospect, that lovable Professor from South Kilkenny goaded by our intractability into voicing a preference for "a curacy in Killesmeestia" was not, as some of us felt, being peevish at the expense of the northern deanery but only giving vent to an imperfectly conceived missionary vocation.

Be that as it may, for a century and more before Vatican II declared that "the pilgrim Church is missionary by nature",¹ ecclesiastics from St. Kieran's were being carried by that conviction to three continents. Their pioneering efforts have justly bulked large in previous issues of the *Record* and can scarcely be absent from the feature which follows.

The Lay-side, from the beginning, contributed its share of those pioneers but more recently it has developed a missionary momentum of its own and no apologies are offered for any emphasis here in its favour.²

The boom began in the forties with the annual visits of those two super-salesmen, Fathers John Byrne of Dalgan and Joseph Houlihan³ from Kiltegan. Fr. John's render-



cause?" made the Chinese missions sound very glamorous, while the more rugged

ing of "Who has a blade for a splendid approach of the self-styled "Hooligan" had its own quality of manly appeal.

The glamour did not last in China but the upheaval, of which Paddy Ronan (1933-38) gave such a heart-rending account on his release from communist prisons, did not deter but only dispersed to Japan and the Philippines, Korea, North and South America the Campions, Dunnes, Dunphys, Horgans, McElwains . . . of our growing Columban contingent.

Billy Mullally (1930-'35) joined Kiltegan and was followed to the African missions by the other half of Ossory's patronymical alphabet—Brennan, Dillon, Dowling, Forristal, O'Neill, Ryan . . . ; and what a joy it was to meet some of them in the early days of my own African assignment and the evening spent in a distant mission of Kitui staffed by Denis O'Neill (1943-48) and Richie Brennan (1947-52), a brace of hurries, kept behind the door for instant recreation, coming in handy to illustrate finer points as we remembered "battles long ago"; . . . or like in Lodwar,⁴ at the other end of Kenya where I penetrated on an official visit to famine relief camps and immediately recognized the priest in charge as Michael Brennan (1938-43), Richie's brother, but failed to place his tall young assistant Father Dillon, until later as he rigged me a lean-to of mosquito netting to the all-purpose mission tent, he got in the sly reminder that it provided about as much privacy as the gantry that surrounded my prefect's bed in the Junior Dor, when he and fellow-missionary Fiacre Ryan (1949-54) were two of the addicted pillow-fighters of my flock.

Late night seances with those St. Kieran's men and other priests, Irish or of Irish descent, in half a dozen republics of the new Africa, in the south west of the U.S., and in Latin America, have always been entertaining and frequently instructive. I would not pretend to distil their wisdom in such narrow compass but will, instead, essay for the *Record* some random personal reflections that they may, in part, have prompted.

POPULATION UP WHILE ORDINATIONS DOWN . . . "CELIBACY CRISIS" TAKES ITS TOLL . . . MUST RETHINK MEANING OF VOCATION . . . ; the headlines are indeed alarming and what are Ossory and St. Kieran's to do about them? Why not coin a headline of our own . . . may I suggest : LOOK TO YOUR TRADITIONS !

Prescinding for a moment from the order of grace, the classical determinants of priestly vocation have always struck me as somewhat empirical, a sort of check-list of physical, intellectual and moral qualities to be ticked off before the student dared present himself in the seminary but, in many cases, having little to do with what moved him to seek admittance in the first place.

Why, for instance, should such large numbers of our priests at home and abroad happen to come from certain places—Abbeyfeale, Louisburg, Rathmore or, to bring it nearer home, Mooncoin and Cullohill? Profoundly christian family backgrounds were surely a constant factor but scarcely a monopoly of these privileged townships. But didn't, perhaps, things so sublime as the pride of a parish in its priests, or as simple as a boy's desire to emulate the lads of last year and the year before, have much to do with engendering ideals of dedication? Those too, are traditions, and I say . . . look to them!

For reasons as formidable as persecution and famine, or as trivial as boredom and wanderlust, the Irish have been going abroad for centuries, until emigration has become endemic in the national character. It is frequently stigmatized as our greatest shame but our Missionaries have made it a legitimate boast, sublimating the timeless wish for the *bás in Eirinn* to a spiritual dimension of the *Deóiríocht* : "To die at home, but God knows best".⁵

But in matters of vocation one cannot ultimately prescind from grace . . . or from its Ministers. Ossory, through St. Kieran's, has sent many good priests abroad but she has always insisted on keeping some of her

very best at home and missionary past-pupils do not deplore that providence.⁶ Had it not been for the example and encouragement of their home clergy not many of them would have reached the College, and without the dedicated competence of its professorial staff fewer still would have made it to the missions.

And now that young men are once more responding in numbers to the challenge of the home mission, may we look forward to an early renewal of that other grand Ossory tradition of temporary service abroad, that was integral to the formation of so many generations of our diocesan clergy. It used to be Britain, or the U.S., or in the rare instance Africa,⁷ and perhaps in the spirit of *Ecclesiae Sanctae*,⁸ it may now be the turn of this great needy continent of South America, from which, united with every St. Kieran's missionary around the globe, I send a salute to the Alma Mater . . . FLOREAT, CRESCAT, ET MANEAT SEMPER IN TRADITIONE PATRUM NOSTRORUM.

Bogotá, 9th February 1968

1. *Ad Gentes*, Ch. 1.
2. Blame, if you must, the editorial board for selecting a mere lay-sider to introduce the *Missionary Activities Review*!
3. Now, His Lordship Most Rev. Dr. Houlihan, Bishop of Eldoret, whose episcopal consecration by Bishop Fulton Sheen was one of the first ceremonies I attended in Africa.
4. As I write, the *Osservatore Romano* has brought the terse announcement that the Holy Father has erected the Prefecture Apostolic of Lodwar . . . I run over the candidates mentally and wonder if it is going to be a man from St. Kieran's!
5. The lovely line of Fr. James McDonald, (ordained for San Francisco in St. Kieran's, 1885), quoted in the last issue of the *Record* must have struck a responsive chord in many a missionary reader.
6. Nice round numbers like . . . "One priest for 6,000 Catholics in Latin America; better than one for 600 in Ireland", are good material for headlines but can lead to facile and fallacious conclusions. South America could use many more Irish priests, and the writer would be glad to put volunteers, who have their Bishop's blessing, in contact with prospective missions, but the law of diminishing returns has its application in this sphere also; any mass exodus to the prejudice of the home mission would be a great mistake and would still not work a radical revision in the sad ecclesiastical statistics of these countries.
7. The *Missionary Activities* review would be incomplete without some reference, however passing, to Fr. John Kearns' two periods in Nigeria.
8. N.3, pars. 1-4.

Getting Adjusted to the Missions

REV. JOHN DUNNE

ONE day I will never forget is April 13th, 1953, the day I arrived in Korea. We left Haneda Air Field in Tokyo and had flown for two hours, the official length of time for our flight to Pusan in South Korea. There were five of us, all eagerly looking forward to our newly adopted land. Suddenly the pilot announced that he would

have to circle the air field for forty minutes to allow the bombers to take off. The war was still on, and every evening fifty B 29 bombers took off from Pusan, with the wrecking of Communist supply trains as their target.

This was the Korea into which we arrived. The U.N. troops were everywhere;

signs of war, desolation and poverty were all too evident. People roamed the streets with no destination in view, just seeking food and shelter. These were the refugees, people who had been driven south from their homes by the Communists. A perimeter had been formed around Pusan, the only big city in the South which had not fallen before the onrush of Chinese Communists, and it was to this city that hundreds of thousands of refugees had come in search of food and shelter.

Our first impressions were anything but encouraging. We soon met other Columban Fathers who had been there for years before and they assured us that things were not really as bad as they appeared at first sight. With their optimistic view of things we soon overcame our first difficulty—that of adjusting ourselves to a war-torn country.

Within a week we found ourselves in a class-hall, becoming acquainted with the first syllables and sounds of the Korean language. Our teacher was none other than our present Archbishop—Most Rev. H. W. Henry, who first arrived in Korea in 1933.

Like all Oriental languages, Korean is an offshoot of Chinese. At first sight it appears as a series of signs and symbols, with an alphabet very different from the Alpha and Omega which the late Fr. Edward Wall introduced us to in September, 1940. It takes the newcomer to Korea two years of devoted study before he can start on childrens' confessions, double that time before he can start preaching, and at least five years before he can undertake teaching Christian Doctrine. Even after four, five or six years we make big mistakes, but we are very fortunate in that the natives overlook our deficiencies in the language and make allowances for us.

I had completed six years in the country when one Sunday after Mass I was approached by some members of the Legion

of Mary, who informed me that while I was making the announcements for the week I had made a mistake, through misplacement of words. I should explain that the word BA-Jim means "failure", while the word BA-JI means "trousers". I had put the word UP-Si, meaning "without", before BA-JI instead of before BA-Jim. I was trying to impress on the congregation that everyone, without fail, must come to Mass on the Feast of the Assumption. What I ended up saying was that everyone without trousers must come to Church on the feast day.

Yes! the language is difficult and a big problem.

Another big difficulty facing the young Irish priest is making adjustment to the culture and customs of the people. It is a matter of East meeting West. I was only a few months in Korea when this particular subject came up in conversation with one of the older Columban Fathers. His advice to me was—"You cannot beat them; you had better join them". And this has proved to be indisputable—experience shows that the closer we live with them, and the more we try to adapt ourselves to their customs and mannerisms, the more successful we are in the work of Evangelisation.

Adjustment to the climate is another difficulty—extreme cold in Winter (-25 degrees), and then the mercury rocketing to 104 degrees in the Summer. Mosquitoes, small as they are, present a big hazard to men who are allergic to their stinging bites.

The difficulties, no matter how numerous, big or small though they be, are outweighed by the consolations attached to the work. The consoling features are too many to catalogue. However, there are a few particularly worthy of note—adult conversions, revalidation of irregular marriages, and—on a personal plane—most rewarding of all, the ordination to the priesthood in June last of a young fellow whom I baptised in 1957.

Ossory Cursillo in Nigeria

TOM LYNG

Knowing Ourselves

The road on which I have been living for almost ten years extends northwards from St. Maul's Cross to Noremount Bridge. No one on this road is aware of that fact. The P.O. linesmen who have to contend with the complex of phone wires that congregate at Noremount Bridge are familiar with its name but the people who live within ten yards of it never heard of it. Last Christmas day I decided to list the households on our road. I learned, for the first time, that there are thirty. I was unaware of a few of the names and I have never spoken to nearly a quarter of my thirty neighbours all of whom live within seven minutes of easy walking from me.

The list had to do with a New Year resolution; a resolution to break down unawareness. I had decided to call on each of those thirty households to wish them a Happy New Year. I was warned by the under 25 folk that my idea was cracked and they instanced the likely reception that I would get from my more remote (in spirit) neighbours to whom they referred by nickname only. I was able at this stage to get in a plug for the Cursillo movement by pointing out that some of my formerly remote neighbours were, since doing the Cursillo, my most uninhibited friends. If I could get my thirty neighbours interested in the Cursillo movement then my New Year resolution would be an expected and accepted practice rather than an oddity.

Together

Neighbourliness is an elementary by-product of the Cursillo impact. Apart from any



voluntary commitment to maintain post-Cursillo contact the psychological impact of living together during the three days of the Cursillo assures permanent friendship. The Cursillo breaks down barriers. In that sense it is a product of our times. As Marshal McLuhan notes, this age of electronics has opened us up as never before. Partitioning has been removed in architecture, art, music,

religion, literature and (without comment) in dress. It is significant that the Cursillo movement should have come to Ossory from U.S.A. where partitions are frowned upon. It is significant also that the Cursillo movement was invited to Ossory by its Bishop, Dr. Birch, who selected very open planning for his Sion House residence and added easy-access diocesan offices, accommodation and retreat house. This open planning need not be regarded in any sense as *avant-garde* as the idea is well established in public buildings, as the County Hospital and St. Canice's Hospital, now being opened up, and offices and factories, as on the Dublin Road.

Involvement

Neighbourliness includes the open attitude now adopted towards psychological and psychiatric problems and the social needs of our time. The Cursillo movement is a priming effort towards stimulating activity in these spheres. It is noticeable that lay people who devote their time, talent, energy or money to these activities accept the Cursillo movement most readily. It is noticeable that the priests who interest themselves most in the movement are those who have a missionary or crusading adaptability. Ruts, grooves and walls exclude interest from the Cursillo. Ossory has now become noted for its Social Services and its Cursillo. The loudest critics of either are involved in neither. The commonest cause of not becoming involved is lack of communion with those who are involved.

Those involved in the Cursillo movement are every Tom, Dick and Harry. For that reason critics are nearer at hand. Nobody queries the mini-Latin hieroglyphics on a medical prescription. Nobody asked the meaning of 'thalidomide'. Several are blissfully undisturbed while referring to the recent Vatican Council as the 'Economical' Council but few will let 'Cursillo' go unchallenged. Well, there is nothing secret about Cursillos. Handbooks, magazines and pamphlets are available on Cursillos as on, say, cars, but who would face a driving test on handbook knowledge without learning

the secrets that are revealed by the steering-wheel.

Scope

While enjoying a Christmas (1966) dinner at Amaigbo hospital in East Nigeria (Biafra) I learned from two Spanish doctors that they did not agree on the pronunciation of the Spanish word 'Cursillo'. One pronounced it as spelled; the other gave a 'y' sound to the 'll'. The full title is 'Cursillo in Christianity'. Bishop Juan Hervas, Spanish author of the Cursillo movement, says that someone translated the ideas involved as 'codified common sense'. I found ready acceptance for the interpretation; 'a crash course in Christianity'. The three day course is such an ingeniously arranged inter-play of psychology, philosophy and theology that no title adequately covers the course. If we take all the connotations of the Irish word 'cursai'; matter, debate, discussion, problems, topics, queries, suggestions, etc. I think that the course would be well indicated by the title; 'Cursai Criostaiochta' The angels provided a title two thousand years ago; "Peace on Earth". St. John provided a title a little later; "Love one another". Vatican under Secretary of State, Archbishop Benelli, speaking at Brussels (Dec. '67) provided another title when he referred to a deepening awareness of the "inescapable link between genuine religion and social service to the whole of mankind".

Diocesan Co-op. Here

Meantime, I have not forgotten the title of this article although I am half way through and have written very little about Nigeria. This is because an Ossory-conducted Cursillo in Nigeria differs little from an Ossory, or otherwise, conducted Cursillo in Kilkenny, Freshford, Ferrybank or Tuam. The stimulus that brought about the Ossory Cursillo venture to Nigeria is outlined in a letter from Bishop Birch to the Holy Ghost Fathers who are the dominant missionary influence in Nigeria. This letter is incorporated in an article "From The Nore To The Niger" which is printed in the January 1967 issue of *Missionary Annals*. An article

'Cursillo To Nigeria' in *Catholic Missions*, July, 1967 may supplement the content of this article and of *Missionary Annals* above.

The machinery that brought the Cursillos from California to Ossory and from Ossory to Nigeria is well outlined by a quotation from the extraordinary work of Bishop Juan Hervás; 'Leaders Manual for Cursillos in Christianity':—"The Cursillos were conceived as an instrument in the hands of the Hierarchy, who, relying primarily on their priests, made use also of the laity in the sense in which Pius XII stated it in the First World Congress of the Lay Apostolate." The Cursillo in Nigeria was arranged by the co-operation of Bishop Birch of Ossory and Bishop Whelan, C.S.Sp., of the Diocese of Owerri, East Nigeria (Biafra). The Spiritual Directors who accompanied the lay Cursillo teams were Fr. B. Mullan, native of Threecastles, educated at St. Kieran's College and Irish College, Paris, was six years on the English mission, remained in Nigeria as P.P. of Uvuru parish, Owerri, until the outbreak of the current Nigerian civil war. Womens' Spiritual Director: Fr. R. Holohan, native of Knocktopher, educated at St. Kieran's College, spent ten years on the American mission, now Adm. at St. Mary's Cathedral. Womens' team:—Ann Lalor, native of Kilkenny, Bishop's secretary; Mairead Drea, native of Bennettsbridge, occupational therapist; Mrs. Dorothy O'Neill, native of Wexford, teacher; Mrs. Carmel Duggan, native of Drogheda, former secretary; Mrs. Aideen Flanagan, native of Wexford, former nurse. Mens' team:—Colm Minnock, native of Tullamore, civil servant, Dept. of Lands; Paddy Cantwell, native of Kilkenny, building contractor; Pádraig Dixon, native of Belmullet, civil engineer; Dan Kennedy, native of Danesfort, salesman; Tom Lyng, native of Kayreerk, Castlecomer, teacher.

Diocesan Co-op. There

The £200 return tickets for each team member were subscribed by Ossory and Dublin cursillistas (i.e. members of Cursillo). Spiritual uplift was provided by special weekly Masses at St. Canice's and the nuns

of the city convents provided an encouraging touch of pageant. The Dublin cursillistas arranged meetings with the overseas students to help us with atmosphere. Meantime, three thousand miles away the Owerri priests were preparing the lists for our cursillos while Bishop Whelan and the brothers Fr. Michael and Fr. Kevin Doheny C.S.Sp., natives of Lowhill, Ballinakill, kept up a shuttle liason between the two Dioceses for the venture was not without considerable trepidation as may be gathered from the fact that, one month before our scheduled departure in December, the Bishops of the East Nigerian dioceses of Owerri, Ogoja, Ikot Ekpene, Enugu, Port Harcourt, Umuahia, Onitsha and Calabar had issued a joint letter condemning atrocities against East Nigerians which included the slaughter of 30,000 of the Ibo tribe who were to be our hosts. Our visit to Nigeria coincided with the uneasy calm, full of uncanny foreboding and apprehension, that preceded the current futile tribal war among Nigerians.

Tropical Humours

On location we soon grew accustomed to vertical sunshine, lizards, mosquitoes, fireflies, jos (tummy ache), palm oil, cassava (starchy food), guttural English or dumb stares, crickets by the thousand, lovable people by the million, silence by day and bedlam by night. Mary Okorie, a primary teacher, taught me a little catechism in Ibo: "Onye mere ewa?" (Who made the world?) But there is no native word for window, chair, table, bucket or blanket in Ibo world. Fr. P. J. O'Connor, C.S.Sp., now deployed to the parish of Castletown, Laois, pestered police checks to supply us with compatible sundries. The Owerri priests, nine of whom became cursillistas along with Bishop Whelan, were always in good humour. (Good humour is essential to whites living in the tropics). Cursillo technique advises "joy and relaxation" to balance lectures and discussion. This provided our biggest problem for the Ibos are so eager to learn and were so slow to disassociate the priests present from a religious ceremony

that the idea of relaxation tended to shock them. However, when a three-day session would have ended the barriers would be down and the Ibos, without inhibition, would make formal little speeches of warmth and thanks. The formality would however not at all be evident if they were speaking their native Ibo. When later, under the direction of Fr. Mullan, the Ibos formed their own Cursillo School and conducted their own Cursillos their first team sent us a letter of thanks signed by the twelve members of the team. Part of the letter read:—

“It is with profound joy and immense gratitude to God that we bring you the good tidings that the heroic and pioneering efforts of those happy band—the Irish Cursillista Leaders who brought us

the Cursillo last December—have not been in vain. . . .

We will be ever grateful that through your instrumentality the good Lord has planted this new seed of Apostolate Action in our native land. . . .”.

Good Morrow All!

We would like to add to that the suggestion that the Cursillo should reconcile the Ibos, both Christian and Pagan, to themselves because of their innate sense of God and because of their innate sense of community.

If their sense of community seems to us to be limited I nevertheless feel that the above greeting from three thousand miles is far less tribal than the “Good evening!” that I sometimes may not give or get at three hundred yards.

Introduction to Zambia

By PATRICK KENNEDY

When I first decided to spend some time teaching in Zambia, my preconceived ideas of tropical life were those every schoolboy has of climate, wild animals, insects and lurid tales of witch-doctors and venomous snakes. I had been tinkering with the idea of going to Africa as a teacher for many

years, and when it eventually achieved realisation and I debouched from a plane at the ultra modern and impressive airport of Lusaka my experiences in the next few days left me with qualms about the wisdom of my decision.

As we travelled the eighty-odd miles from

Lusaka to Madabuka, through the country's most fertile land, the almost total absence of habitation of any kind created the strangest impression on me. There were no houses visible, no animals, and very few humans, except those we glimpsed in two small towns on route, and the small knots of Africans with gaily-coloured suitcases, sitting in the blistering sun, waiting patiently for the not-too-punctual buses to take them from one township to the next. After crossing the K'ifue river where a herd of hippos wallowed in the muddy waters, we continued on a secondary road, a mere strip of tarmac about eight feet wide, bordered on either side by a gravel margin of some seven feet wide. Passing or overtaking was no small hazard, and you can hardly imagine the state of the gravel after heavy rain that falls at the rate of two inches per hour. The roads through the bush are just gravel paths that become ridged like corrugated iron after the rain, and they do no good either to your car or your inside. Most trips here have to be made on such roads, and unless you are fortunate enough to drive a Land Rover, it is likely that you will get bogged down in the rainy season.

However, at the end of our first African trip, lay Mazabuka College, situated in the "Golden Vale" of Zambia, where a real Irish welcome was laid on by the Christian Brothers and other Irish members of the staff. The initial shock presented by Africa began to wear off.

The days are hot, and the heat saps up your energy, but the unreal beauty of morning and evening, the fantastic cloud formations, the brilliant sunsets, compensate for the relentless day. It is difficult to imagine day without twilight, but when the sun sets about six-thirty, the light fades rapidly and in half-an-hour it is utterly dark. This is the signal for the cricket chorus. All through the night these green-coloured insects, about the size of a humble bee, keep up their chant, and it is so penetrating that the locals say three or four of them are sufficient to keep the neighbourhood awake—especially newly arrived neighbours. The song of the birds, taken for granted in

Ireland, is sadly missed here. Birds are scarce in this area, which is surprising since it is well-wooded. Another disappointing feature is the lack of any worth-while scenery. As far as the eye can see, the bushlands extend, their monotony broken only by scraggy trees. The grass grows to enormous heights and



will soon turn yellow, when it will be burned by the farmers. With no rain due till November, the countryside will turn red. The wind whips up the bone-dry clay, which penetrates and coats everything in a reddish brown tinge.

The new Zambian sugar industry is located here. Four thousand acres of sugar cane are waiting to be harvested for the first time. A monster irrigation scheme from the K'ifue river has made the cultivation of sugar cane possible, and it is intended that a further five thousand acres will be sown within the next few years. The Irish firm of Sisk's has built the sugar mill, and the young Irishmen who have worked here for the past two years are highly regarded and

respected. You would certainly feel proud to see how well they conduct themselves.

In a country blessed with abundant sunshine, the scarcity of fresh vegetables seems strange. Even during the rainy season, lettuce and cabbage and many other vegetables popular at home are virtually unobtainable, and when available, are very expensive. Lettuce costs one and six a head, and cabbage is double that price.

Teaching in Zambia is rewarding, but the work is difficult. There are over two hundred boarders and some seventy day pupils here in Mazabuka College. The school buildings are modern one-storied units with up-to-date dormitories, cafeteria, playrooms etc. Education is entirely free, and the Government supplies books and school requisites. Only within the last few years did Zambia achieve independence, and its free education programme is quite new. As a result, the students come in various ages. It is not unusual, even in second grade, to find some students in their twenties. The public examination, which they take at the end of their second year, qualifies them for public services, banking and teaching trainees.

Standards are rather low by comparison with Ireland, and due to their easy going nature students find it difficult to concentrate for any length of time. English, an essential subject for all examinations, they

find particularly difficult, as some of the consonants are not found at all in the Tonga language which they speak. (It is on par with teaching Irish at home, as the students use Tonga outside the classroom, at games and during free time.) They find it difficult to interpret the vowel sounds which the teacher speaks, and the teacher's problems are unlimited in both oral and grammatical fields. The boys themselves are willing, but are handicapped by the barriers of illiterate parents, lack of suitable reading material, absence of radio and other modern media. Their general knowledge is limited entirely to what they attain at school, and they enjoy reading stories which we would regard as suitable for a much younger age group. Because of the great variation in the ages of boys in the various forms—some quite young, others very old—discipline presents a problem. Amazingly, they find the heat more distressing than we do, and it is not unusual to find them falling asleep—I mean sound asleep—in class towards the end of the day.

Despite the many difficulties in school and the strangeness of the country, I look forward to an enjoyable and interesting time here, and hope that at the finish we will look back, at least with satisfaction, on the effort made to help a young nation in the vital field of education.

In the Land of Simon Bolivar

REV. BRENDAN SHEEHY

VISITORS to Bolivia are still told the tale of the British Minister Plenipotentiary who fell into the bad graces of a Bolivian President and was run out of the capital, unclothed, undignified and seated on an ass. Whereupon Queen Victoria ordered a man-of-war to La Paz to demonstrate her shocked displeasure. On learning that Bolivia no longer had a sea-board and that La Paz lay well beyond the range of any ship unaddicted to mountain climbing (13,000 ft. to be exact), the Queen, it is said, had the guilty country expunged from the map, condemning it to geographical extinction with the customary regal stroke of the pen.

Bolivia is not an easy country to know. Its affairs have attracted little international attention, now or at any time, and to many people it is no more than a name. It is difficult of access. It is one of the few remaining countries in the world which contain areas still awaiting exploration. Nevertheless, I believe it is the place to be in the year 1968 and in the years to come.

It is a land of violent contrasts, excessive in everything, and language runs to superlatives in describing it. How could it be otherwise? Geographically speaking, it is three countries in one. There is the country of the tropical lowlands. This factor, plus violent contrasts of climate and differences in way of life has encouraged the growth of regionalism to a dangerous degree. The Altiplano is as a foreign country to those who dwell in the tropical lowlands, and the highland dwellers know precious little of the rest of the country. Culture and language differ with the discovery of each new valley.

The above introduction seems—and may

well be—a piece of old prose. In actual fact it is taken from the pen of a far more accomplished person than the present writer, from one who lived and travelled this land from north to south.

Why should Bolivia interest us? For the same reason that any other country should—people. In support of this statement, the best quotation I can give, without going biblical, is that beautiful verse from “Up with People”:

Inside everybody, there's some bad and
there's some good;

But don't let anybody start attacking
peoplehood.

Love them as they are and fight for them
to be,

Great men and great women as God
meant them to be.

This verse might give one the impression that our purpose in Bolivia is to give the people something they do not possess. This is the first shock we have to overcome when we arrive. I use the word *shock* for want of a stronger, but it suffices to say that our very happiness in the country depends to a great extent on our mental attitude. To come here with a I-must-change-these-people attitude is fatal to you and to the cause you serve. Perhaps an example will best illustrate the point.

I visit a house of any of these people. The mother greets me with the usual term of endearment—*Padresito*—reserved for priests. The children—they provide no problem. As you enter they are hanging from your legs and arms, all wishing to show their affection. Here, perhaps, one finds the most affectionate children in the whole world.

The *marido* (husband) is probably out working in the farm. On enquiry I may find that they both have had previous spouses, and all these children are not the products of their union. What am I supposed to do? I could quote Canon number so-and-so, if I were lucky to find the book, and could leave this family possibly dismayed, and probably very much less sure of the priest's role in their society. What can I do? I can with patience teach these people the necessity for unity in the family, and that by their very lives—even though not legally married—they will give their children in turn a desire for better and more lasting relations. The family, the rock-bed of any society, must always be our primary concern.

The priest's task is as difficult as it is exciting. Due to some bad experiences among native, and possibly foreign, clergy in the past, the people do not see very much reason for celibacy. They laugh at the idea that a man can remain celibate, because for the men of this country the opposite is the norm. One of our strongest arguments in favour of celibacy (not the main one) is that by our celibate lives we edify people. In Latin America we can discount that factor, as they do not believe that it is possible. One factor we choose to ignore—and a very important one—is that despite believing that we have our women, they still have faith in the very priesthood. Nor is their laugh one of ridicule, it is simply that of incredulity. They know we are human and so they draw a very natural conclusion—and they are very ready to forgive.

Far worse, I believe, is the overall image that we give of being rich *gringo* (applied to Americans and Europeans, mostly) priests, which—let's face it—we are. We live even down here, in a fully equipped rectory. We want for nothing except the comforts of our home and relatives, and somehow we can always wait for vacation time which comes around with surprising rapidity—due either to engrossment in our work or frequency of vacations. Whatever image we may try to project, the most widely accepted

one is that we are rich. It is interesting to compare this view with the overall image that the Irish people have of their own clergy. Isn't there a great deal of similarity?

The Vatican Council placed much emphasis on service, but services can vary and be poles apart. Too often we find priests coming here who have vast resources from which to draw, and they are a constant source of revenue to a chosen few. When they depart, so do the chosen few; and can we blame them? For this is the Church as we have presented it to them. We have electric motors to provide power for our house, while the rest of the village gropes in the dark. We have water pumped to our very rooms, while the people go to and fro all day drawing water from the river. We are safeguarded from all kinds of illness, while theirs are really too numerous to mention. Many of these facilities are necessary for the survival of foreigners in a tropical land, but let us not decry the Bolivians for the image they have. Far better for everyone if they could provide their own clergy. The most remarkable aspect of all is the view expressed by the well-known Msgr. Illich—it is that we should not be here at all. The fact that he is a controversial figure may colour your judgment of his statement, but it is also a fact that he has worked here for a quarter of a century.

The presence of Che Guevara Lynch (not a Latin name) and his execution, plus the thirty years sentence on the French writer, Regis Debre, show that revolution is in the air in Bolivia, as in most Latin America countries. When it comes, who can tell? More important still, what form will it take? Will it be bloody or peaceful? Who knows? The one thing we can be sure of is that it is coming, sooner or later; and the sooner the better for the underprivileged. In the words of the Council—"the rich grow richer and the poor grow poorer". Meanwhile we can play our part in a very real way, in a very Christian way.

So, come on down—you'll never regret your decision.

“Ex Africa Semper Liquid Novi”

REV. FIACRE RYAN

POPULATION: 170,000. Area: $7\frac{1}{2}$ thousand square miles. Catholics: 408. Priests: 1.

These are some statistics I came across in the Catholic Directory of East Africa for the year 1965, not dreaming that the mission concerned was Kituro, and that it would be mine. Kituro is a mission station taking in North Baringo in Central Kenya, an area which I reckon is about quarter that of Ireland. The number of Catholics in the three years since then has risen to about 1,200, though I daresay the population is going up too.

I recall hearing of this particular area when I was in St. Kieran's about 1954. Fr. Mick Brennan, a Gowran man and ex-Kieran's, sent home to Ireland for a donkey's tackling. I certainly remember the request, though I was never quite sure what he wanted it for. He had some scheme or other in mind, I daresay. There is no sign of the tackling here now, anyway, but there are plenty of signs that it was not the only scheme started.

In fact, you are always at a loss to know what to start next or what way to tackle the area. For a long time I wondered in amazement what was on the other side of the mountain. Then I discovered that not only was it my parish, but it was still my parish some eighty or ninety miles beyond that. There are no roads in most of the parish to go investigating. Recently I was contacted by a headman with a request to start a school in his area, not knowing that his area was one of these remote places. We would call it “an uncivilized area”, though officially it is known as Crown Property. I eventually agreed to get all the materials for



In the meantime, the materials for the school are waiting, and with it quite a bit of money which I hoped would have been collected by the people and repaid.

As you can imagine, we are trying to show our goodwill towards the people through the school. I got them and left them, more or less, at the road's end, and sent word ahead to get the people working on the road from there to the school site,—about fifty miles through desert, ravines, escarpments, mountains and the lot. It was only then that I discovered there was no permission to start a school, and to try would start a tribal war immediately. There were already two tribes fighting for the area. By the time we got things straightened out, the rains had begun, cutting off that side of the parish for at least another six months.

the schools. It is the only way I see of getting a start in an area. However, we are meeting with very stiff opposition from a Protestant sect, whose only message seems to be: "As you know, Catholics are not Christians", a sect which has been here since 1927. So, it can be imagined what it was like in 1954 when we arrived here after all that indoctrination. The respect these people have for us—and I speak of about eighty per cent. of the population—is nil. While I never expected to be welcomed with open arms, I still long, at times, for the Irish brand of friendliness and sincerity. Yet in my opinion, African hospitality is unmatched throughout the world—excluding this particular area in that regard. It is a barrier which has to be overcome, and at times it takes more than prayers. Just a few weeks ago, a school had to be built in two days or lose it. Some Government officials were coming to visit the place. If the school was not built before they arrived, it was going a hundred yards away to a neighbouring location and would automatically be a Protestant school. But we built it in two days; and that involved bringing two hundred sheets of galvanized iron from Eldoret, 110 miles, in one load in my Peugeot pick-up, and the roads are not what you might call first class. This particular road you would feel sympathy for cows if they had to walk on it. However, the school was built; perhaps it lacked doors and a few other things. But the Government officials agreed that the school was standing, and it is ours.

It would be a mistake to think that we are always on the road. There is work to be done at home too, which includes being headmaster of an Intermediate school of 300 pupils, teaching a full day's class in that, having a lone hand in the running of a boys' and girls' boarding school. Not to talk of the coffee farm and the few cows. I realised that things were getting ahead of me the other day when I went to the dairy

to find the cows lying in about three feet of muck. In my spare time, which is not too plentiful, I have a few other projects going, including the building of a church. At the moment, the dining hall for the boarders is cleaned up on Saturday to make it presentable as a church on Sunday morning. My own house needs replacing. Living in a house, one becomes used to its appearance. It is gradually falling around me, and I don't notice. But it caused a bit of a joke the other day when, in the course of a conversation, I mentioned handing a hammer to someone outside through a crack in the wall. Today I began installing a flush toilet in the better part of the house, but I am afraid that, for the time being at least, the water will still have to be brought in in buckets. In use up to now was a "little house", as we used to call it at home. But the white ants saw to it that the little house was not meant to be too permanent.

How is all this met financially? Well, I didn't start meeting it yet; but I have a little something in mind. You see, around here the people are still using their heads for carrying things. They carry, in fact, sometimes up to 100 pounds of maize the full eight miles to the nearest village for grinding into flour. Maize is their chief food, and it is likely to remain so. But I intend cashing in on this, doing also a service to the community. I have bought a flour-mill, £100—paid for, for a change. I have got a gift of £70 as a help towards an engine, which is not purchased yet. So you can say the odd prayer that there is not famine or something. Picture a maize mill idle and the books still unbalanced.

All in all, there is a challenge in a life like this: how much you can get done in a day when you put yourself to it. I reckon that a lot of things are being left undone, but am sure that everything is in the hands of One who is all-capable.

Past Pupils who are Members of Missionary Societies

St. Columban's Society:—

	<i>Ordained</i>	<i>Mission</i>
Cornelius Campion (1939-43)	1949	Philippines
Loughlin Campion (1943-48)	1954	Korea
Patrick Campion (1938-42)	1948	Philippines
William Carrigan (1946-51)	1957	Philippines
Richard Delaney (1934-39)	1945	Korea
John Dunne (1940-45)	1951	Korea
Thomas Dunne (1945-50)	1957	U.S.A.
Laurence Dunphy (1943-48)	1954	Japan
Eamonn Horgan (1942-47)	1953	Japan
Patrick Hynes (1939-43)	1949	Philippines
Stephen Kealy (1938-42)	1948	Ireland
Seamus McElwain (1948-51)	1957	Japan
Edward McKenna (1939-43)	1949	Philippines
Bernard Murtagh (1915-21)	1930	Philippines
James Nolan (1952-57)	1963	Korea

John Nyhan (1954-59)	1965	Korea
Daniel O'Gorman (1945-50)	1956	Korea
Patrick Ronan (1933-38)	1944	Philippines
Laurence Ryan (1948-53)	1960	Philippines
Edward Walsh (1948-53)	1959	Philippines
Martin Ryan (1942-47)	1953	Philippines

Holy Ghost Fathers:—

Patrick Townsend, C.S.Sp.	1945	Pt. Harcourt, Nigeria.
Patrick Boran, C.S.Sp.	1946	Nairobi, Kenya.

St. Patrick's Missionary Society:—

M. Brennan	1950	Kenya
R. Brennan	1959	Kenya
D. Connolly	1964	Nigeria
M. Dillon	1961	Kenya
W. Dowling	1949	Nigeria
P. Foley	1968	Kenya
L. Forristal	1961	Nigeria
E. Grace	1960	Nigeria
W. Mullally	1940	Nigeria
D. O'Neill	1958	Kenya
J. Rabbitt	1963	Nigeria
F. Ryan	1961	Kenya

Postscript to the Missions

BY WAY of post-script to the feature on Missionary Activities, we print an extract from a letter written by an American Forces chaplain aboard an aircraft carrier off the coast of Taiwan. He is writing to his brother a member of the Cistercian Order at Portlone, Co. Antrim.

The letter bespeaks the ties of loyalty and affection that bind St. Kieran's men to their Alma Mater, even though half the world lies between :

. . . "Arrived in Yokosuka on 12th February (1967); a cold and windy day greeted us there, with plenty of snow, and nothing looks colder than a ship entering a harbour in a blizzard. I discovered that Eamonn Horgan from Jenkinstown was there. Through him I got in contact with Lar Dunphy, and so on Thursday last we went up to the Columban House in Tokyo, about an hour and a half away from port. After lunch, Lar, Eamonn and myself took a tour of Tokyo and finished up having dinner after seeing the sights. It was a most memorable day, and the fact that we were in Tokyo was a mere incidental. St. Kieran's was much more the mutual topic of interest to us. Eamonn Horgan has an excellent memory and remembers every detail of everything, and we covered every facet of life in Kieran's. Little did I ever think,

walking around Fennessy's Field, that I would one day amble down the Ginza in Tokyo with two fellow Kieranites, and enjoy reminiscing about the place so far west. Truthfully it was about as nice a day as I could ever hope to have in a liberty status anywhere. These Columban men are terrific hosts all the way. They are the kind of Irishmen one could proudly claim association with anywhere. In fact, the gargantuan task that is being done by Irish priests all over the world staggers the imagination. They are everywhere. We will pull into Subic Bay and Eddie (Puddin) McKenna is there. Con and Paddy Campion, and others from Kieran's, are also in the Philippines, though too far away for me to see.

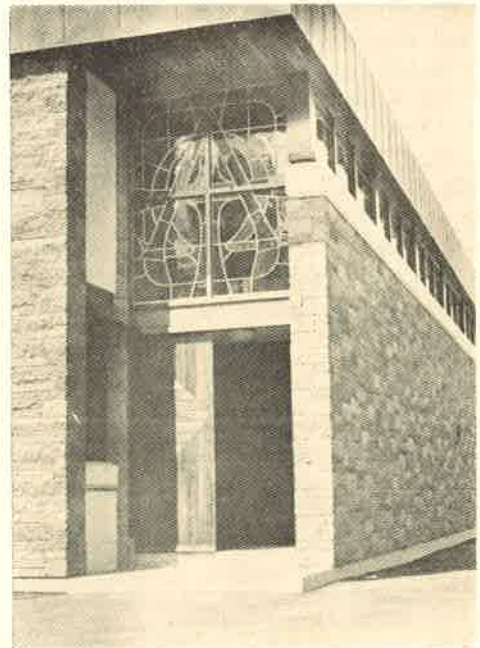
Old Fennessy's put out its share of priests all over the world, and the funniest thing about them is that they are all pretty loyal, especially to one another as fellow Kieranites. Eamonn Horgan in him inimitable wit wondered if it wasn't the stringent life shared together for five years of penal servitude that didn't cause this particular kinship that Kieran's men seem to have more than any other group.

It was quite a day, I assure you, and one that should be written up in the *Record* as typifying the camaraderie and innate affinity that Kieran's men have so peculiarly."

Ossory New Church

St. Paul's Church, Bigwood, Co. Kilkenny.
Accommodation 250

Blessed by Most Reverend Dr. Birch
Ascension Thursday, 1966.
Parish Priest: Very Reverend D. J. Hughes, D.D.



Architects: Messrs. O'Neill-Flanagan.
Builder: Messrs. M. J. Rossiter, Rosbercon.
Cost £18,000

Washington

REV. EAMON DIGNAN

THE Archdiocese of Washington, comprising the city of Washington, D.C. and five counties of Maryland, is generally approached either by land or air; however, the most scenic route is decidedly the sea approach, and the one I recommend to the tourist. Starting from any point in the Atlantic Ocean—and the tourist should use proportionately valid means of arriving at the said *terminus quo*, a course should be charted for Chesapeake Bay. You can hardly miss connections with the Potomac River which separated Washington Archdiocese from the Diocese of Richmond, provided you hug the Virginia coastline once you have entered the bay. You will know that you have arrived when you find yourself in polluted waters. At this point you will, no doubt, encounter the Potomac special, the “outboard” log and other floating debris, which, in the opinion of the local fishermen, have no close rival for sheer treachery among other known amphibians. Extreme caution is imperative and panic absolutely disastrous. Before braving the hazardous final stretch the traveller would be well advised to steer for the Maryland coast, drop anchor, assume his land legs and pay a visit to Frs. Chris Twohig, Eamon McManus, John Madigan, Michael Kidd or Tom Sheehan to sample their incomparable brand of south'n hospitality.

I can personally assure any such visitors that their stay will be most rewarding, after an understandable assurance of their friendship, since the influx of visitors from the Atlantic is quite sparse. Any such *vagus* is guaranteed at least a quasi domicile. Before you approach any of the local residences, you would be well advised to herald your visit from a safe distance by announcing

your friendly intentions, since the natives might understandably presume hostility. The possession of a clean, white, extra-large handkerchief is advisable.

After weighing anchor and proceeding against the current (incidentally, a well-established local custom) you find the northwestern horizon presently graced by the stately Washington monument. Described in the World Almanac as “a tapering shaft or obelisk of white marble”, it rises to a height of 555 feet. I have been told that this majestic monument, which dwarfs all the buildings in the city, symbolizes the paternal guardianship of the first President of the United States for the Federal City. To offset the possibility of scandalising the Catholic tourist, local theologians have made it abundantly clear that since it is a mere *signum saeculare*, it cannot effectuate *ex opera operato* what it symbolizes. Arguments from reason, gleaned from experience and tradition, bear out this contention.

At about this point in the voyage, the floating debris noticeably increases to indicate the proximity of a centre of civilization of sizeable dimensions. Presently, the dome of the Capitol building should begin to materialize out of the haze which frequently blankets the city. The Pentagon, which houses the Department of Defence in all its complexity, should also be visible on the Virginia side of the Potomac. It is the largest office building in the world, boasting $17\frac{1}{2}$ miles of corridors, and a daytime population of 26,000. Venice features canals instead of streets; however, since Washington is totally conventional, preparations for landing should now be made. The Main Avenue docking area is by far the most

convenient to the downtown section and public transport is readily available.

The summer climate of Washington could hardly be termed ideal; however, the city can be classified as genuinely beautiful. Lines of trees, flower-beds, fountains and extensive parks make the downtown area quite unlike the average American city. Its shrines, museums, government offices and embassy chanceries are well worth seeing. The Capitol building houses the United States Congress and stands at the hub of the city, both literally and figuratively, since all the streets are named and numbered according to their relation to the Capitol, and the presence of the federal government is essential to the economic life of the capital city and its suburbs. A visit to the White House and a tour of the famous Pennsylvania Avenue are a must for any visitor to Washington.

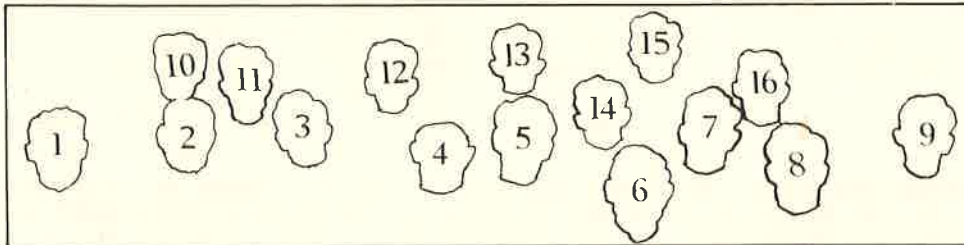
Having seen the famous buildings of the city, the visitor should then arrange to meet some of the more prominent citizens. In the city proper, you might arrange to meet Fathers Michael O'Sullivan, James Reddy and Oliver Mahedy. Doubtless you will find them hard at work, except on Wednesdays and Fridays when they join their respective foursomes for "holey" recreation. Father Peter Sweeney makes the trip from his suburban parish to his downtown office several times weekly in a very modest-looking European car. In the Maryland suburbs, within easy reach of the city proper, are five of the busiest priests in the diocese (according to one opinion, not necessarily the most reliable), Fathers Andrew Cassin, Desmond

Murphy, Gerald Horgan, Vivian Lockman and yours truly.

On the northern boundary of the Archdiocese stands the "city" of Damascus and on the road thereto is situate the parish of Father Canice Treacy. By all means stop for a breather and a sample of genuine Irish hospitality. Conversions on the said road are naturally rare, but don't be surprised if you feel the road rise before you and the wind at your back as you continue your sight-seeing. When you arrive at Damascus, you will have completed a "Dan to Beersheba" tour of the Archdiocese of Washington. On the second visit, a more intensive in-depth study of the religious life and culture of the people seems appropriate, but your first visit should be primarily for enjoyment.

There remains only one item on the itinerary, at this point, before setting sail again. The Justice Department is conveniently located in the downtown area, and the man in charge is currently Mr. Ramsey Clark. A visit to his office might save a lot of inconvenience later on. It is helpful to be conversant with technical terms like illegal entry, custom evasion, operating without a licence, and, perhaps, consorting with dangerous characters. The building mentioned is very large and offers accommodation free of charge for extended periods. Should you be dismissed without this hospitality, there is little need for pessimism. You have the current with you, and the wind in your back all the way home, and a song in your heart, if you succeed in ignoring the uniformed gentleman in the accompanying cortege.

ORDINATION GROUP 1926



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| <p>10. Rev. P. Kennedy (deceased), Liverpool, England.</p> <p>11. Rt. Rev. Msgr. N. McCabe, Oaklands, San Francisco, U.S.A.</p> <p>12. Rt. Rev. Msgs. J. Purcell, San Diego, U.S.A.</p> <p>13. Rev. J. Landers (deceased), Alton, U.S.A.</p> <p>15. Rev. J. Kelly, Adelaide, South Australia</p> | <p>3. Rev. P. Gilmartin, Glasgow, Scotland.</p> <p>4. Most Rev. J. Downey, D.D., Coadjuutor-Bishop of Ossory.</p> <p>5. Rt. Rev. Msgr. J. Delaney, Sydney, N.S.W., Australia.</p> <p>14. Rev. C. O'Leary, Glasgow, Scotiand.</p> <p>7. Rev. T. McGregor, Edinburgh, Scotland</p> <p>9. Rt. Rev. Msgr. F. Dillon, Los Angeles, U.S.A.</p> <p>Rev. M. Martin (deceased), Sydney, N.S.W. Australia.</p> <p>6. Rev. Fr. Matthew, O.F.M. Cap.</p> <p>16. Rev. M. Quinn, Richmond, Virginia.</p> |
| <p>1. Rev. B. McManus, Kilmore, Ireland.</p> <p>2. Rt. Rev. Msgr. J. Clarkin, Los Angeles, U.S.A.</p> | |

Two others are missing in this photograph: Rev. P. Sullivan (deceased), Ross, Ireland; Rev. W. Nicholson (deceased), Cheyenne, U.S.A.

An Early American Missionary

REV. ROBERT McNAMARA

PATRICK O'Kelly was born in Co. Kerry in 1792, and entered St. Kyran's College (as it was then) on October 1st, 1814 as a student for the priesthood. He completed his studies in 1820 and accepted an invitation of Bishop John Connolly of New York to service in that Diocese. He was ordained by Bishop Connolly, whether before leaving Ireland or after his arrival in New York, it is not known. His first assignment was the Rochester Mission in western New York. A small stone church, St. Patrick's, which had been launched by another priest was completed there by Fr. O'Kelly in 1823.

There was no rectory. The parishioners—mostly immigrant Irishmen of recent arrival, plus a few Germans—were too poor to afford that luxury. They had scarcely been able to afford the church itself. So Fr. O'Kelly must have lived in a private home or an inn, but like the other missionaries of his day, who had to spread their strength over a large area, the Rochester pastor was often out of town.

Americans kept on the move in the last century. This was true not only of the old stock Americans, but also of immigrants, and it was likewise true of many priests. Father O'Kelly had the apostolic urge which drove him on towards new frontiers. From Rochester, he moved west to pioneer in Michigan and Wisconsin. In 1829 he went to Detroit, Michigan, at that time in the diocese of Cincinnati. His signature first appears on the baptismal record of old St. Anne's Church, Detroit, on October 8th, 1829. Here, he probably assisted the renowned French missionary, Father Gabriel Richard, with the Irish immigrants who were beginning to arrive in the area. In February 1831 Father Richard wrote of him: "He left Detroit on Thursday after the first Sunday of Lent to be three Sundays at his visit to Washtenaw

County. It appears that he was much pleased at Ann Arbor and its vicinity. They calculate to build a church there next season for him". Before the summer of 1831 a log church was erected, not in Ann Arbor, but in Northfield Township.

The journey to Ann Arbor would have been a good day's journey if one left early in the morning. Settlers with baggage, and supplies usually travelled by waggon and took at least two days from Detroit, stopping overnight at an inn in Ypsilanti. Traditional accounts picture Father O'Kelly in 1835 making long missionary circuits on horseback through Washtenaw, Livingston, Ingham, Jackson, Calhoun and Oakland counties, saying Mass in private houses, and ministering to the tiny settlements that would later grow into parishes.

Notice was given in the local paper at Ann Arbor, July 1835, that Father O'Kelly "respectfully informs the Catholics of his parish that he now resides in the village of Ann Arbor, and will have church at Mr. Horrigan's large room, on Sunday next, July 12, at half after 10 o'clock a.m.". Subsequent issues of the newspaper show that he had received promises for help in building a church, even from those "who may differ from us in a religious point of view".

Detroit was made a diocese in its own right in 1833. Its first bishop, Peter P. Lefevere, sent Father O'Kelly to Milwaukee, Wisconsin, in 1839, presumably to take care of Irish immigrants in that location. On his arrival, he proceeded to build immediately a frame church called St. Peter's, the first Catholic Church in Milwaukee. The national "Catholic Almanac" for 1840 summarised his activities thus: "Milvake (sic) :Rev. Mr. Kelly, who visits alternately Racine, Mt. Pleasant, Rochester (Wisconsin), Burlington, South Port, Pleasant Prairie, Salem".

He furthermore sought to induce Irish immigrants to consider Wisconsin for their future home. In 1842 he sent a letter to James W. White, editor of the New York Catholic paper, the *Freeman's Journal*, describing the desirability of Wisconsin as a home. Land was cheap for farming he said, and labour costs were low. Let immigrants come on out; but they should first buy their clothes in New York City, for Wisconsin clothing prices were high. There were then 700 Catholics in Milwaukee and thereabouts, models of sobriety. The only drawback thus far was that education was still not well provided for.

O'Kelly explained in the same letter the reason for the sobriety of his Irish flock. A year before, he had founded a temperance society, whose members signed a pledge. In the letter he made bold to state that all except a very few of the 700 had thus far kept their pledge. His was the Catholic view of temperance: it is the abuse rather than the use of alcohol that constitutes the danger. But he admitted that the Irish (and, one might add, many others in pioneering days) had all too often fallen victim to drink. He wanted his flock to hold up their heads and assume the status in society that they deserved.

Father O'Kelly's temperance campaign was so successful that the editor of the *Milwaukee Courier* on May 11th, 1842 declared: "The Rev. Mr. O'Kelly by his diligent but quiet and unobtrusive efforts, has done more to promote the cause of true temperance than all the rest of the Temperance men in the county . . .".

Unfortunately, Solomon Juneau, founder of Milwaukee and a pillar of the local Catholic Church, conceived some grievances against his pastor. Bishop Lefevere himself came out to investigate. The complaints were apparently general; and one may assume that they involved the priest's chro-

nic poor health, his frequent absence on missionary trips, his difficulties with the admittedly trying problem of keeping peace between immigrants of different national backgrounds. Even his temperance campaign may have been a cause of criticism. What is certain is that St. Peter's parish was inadequately supported; the congregation gave him no rectory, and they did nothing to pay off the \$200 outstanding debt, or to raise the \$2,700 necessary to complete the church building.

At all events, Bishop Lefevere saw that O'Kelly could no longer get co-operation in Milwaukee. So he sent him back to Michigan at the beginning of fall, 1842, to resume his career as a missionary there. Living, first at Green Oak and later in Genoa Township, he worked in Oakland, Livingston and Ingham counties, with the churches at Green Oak, Pinckney, Hartland, White Lake, Pontiac and Bunker Hill in his circuit. This work continued until 1852, when he was assigned to St. John's, Dearborn, a village where earlier he had ministered to Catholics employed in building the Michigan Central Railroad. This was to be his last mission. He built a rectory at St. John's (since renamed Sacred Heart), and there ended his days on October 7th, 1858. His remains lie in an unmarked plot in Dearborn Cemetery, which was given the title "Mount Kelly" in his memory.

Fr. O'Kelly had lived a relatively long life for a priest on the American mission—sixty-six years. The pace they had to maintain killed many a pioneer priest at an earlier age. Two of the Kilkenny men who had been ordained with him had died as early as 1824, and a third in 1826. But O'Kelly had ransomed the time that was given him and, insofar as health permitted—or, rather, despite the impediment of bad health—he made an unusual contribution to the Church in three states.

Most Rev. Joseph F. McGrath D.D.

Second Bishop of Baker, Oregon, 1919-1950

by REV. PATRICK J. GAIRE

"THE Quiet Man", a title of a motion picture about life in Ireland, would make a fitting caption to a biography of the Most Rev. Joseph F. McGrath, who was for 31 years Bishop of Baker, where his passion for anonymity and his zeal for shunning the spotlight characterized his regime. Indicative of this attitude was his almost vehement refusal to permit any sort of public observance of the 50th anniversary of his ordination to the priesthood in 1945.

Joseph Francis McGrath was born March 1, 1871 in Kilmacow, Co. Kilkenny. He was one of seven children, six boys and one girl. Of these, the girl and three boys died young. One other boy, Patrick, became a priest of the Oblate order.

Having completed his grade school studies in the local national school, Joseph entered the subsidiary diocesan school at Kilmacow, which had just been established by Bishop Patrick F. Moran. He was one of its first students. After finishing his classical course, he entered St. Kieran's College to study philosophy. He was adopted for the diocese of Springfield, Massachusetts. He entered the Grand Seminaire at Montreal, Canada for his theology course, and was ordained to the priesthood by Archbishop Fabre of Montreal on December 21, 1895.

At the time of his ordination there was no vacancy in the diocese of Springfield, so he did temporary duty in various other diocese for a number of years. Father McGrath did not enjoy very good health from the time of his ordination, so it was necessary for him to seek a warmer climate. At the recommendation of his bishop, he went to Texas. He spent about three months



in San Antonio, and so rapidly did his health improve that he decided to return to his own diocese. He journeyed by way of the West Coast to visit some clerical friends in San Francisco, and eventually arrived at Seattle. The bishop of Seattle arranged that Fr. McGrath should remain on the West Coast for reasons of health, so with the per-

mission of his own bishop of Springfield, he was incardinated to the diocese of Seattle.

Fr. McGrath was appointed second Bishop of Baker on December 21, 1918 the 23rd anniversary of his ordination. He was consecrated in St. James's Cathedral, Seattle on March 25th, 1919 and was installed as Bishop of Baker in St. Francis Cathedral, Baker by Most Rev. Alexander Christie, Archbishop of Portland, Oregon.

The sight of the spiritually arid fields of eastern Oregon might have disheartened a soul less great; but Bishop McGrath had brought with him a rich spiritual inheritance transmitted by his saintly progenitors in the Emerald Isle. With admirable endowments of faith and courage, he entered upon his episcopal duties with a devotion that inspired the best energies of his co-labourers in the sacred ministry.

The population of the diocese was then 6755 Catholics, who were served by 14 diocesan priests and 14 religious, located in 16 parishes. The actual pioneering connected with establishing a diocese in the vast reaches of Eastern Oregon had been assigned to a visionary, to whom no task was impossible and no obstacle insurmountable—Bishop O'Reilly. But history consists not alone in foundations, but also in securing and making firm those foundations. This painstaking work was entrusted to a conservative to whom caution was a major virtue, and who insisted that true progress must be made carefully and slowly. *Festina lente* might well have been his motto.

Many factors contributed to the slow but steady progress of the diocese. The Depression years and World War II curtailed the building program. Still, Bishop McGrath established 8 parishes, built 21 churches, remodelled three, built 8 rectories, 2 schools, 2 hospitals and made important additions to two more.

The most important single undertaking of his episcopate was his promotion of the Confraternity of Christian Doctrine in the diocese. In May 1934, he made an *ad limina* visit to Rome. During the private audience, when he submitted his report to Pope Pius

XI, the Holy Father put this question to the bishop: "Tell me, what do you do about the religious education of the children in the isolated, rural districts"?

Sorrowfully, the bishop admitted that the religious instruction of these children left much to be desired. Pastors and their assistants did what they could, but other pastoral duties frequently crowded out the regular religious instruction of the children, particularly those in rural areas. The Holy Father offered a suggestion. "Go back and establish the Confraternity of Christian Doctrine in every parish. Enlist the aid of the lay people to assist the priests in their work".

To Bishop McGrath, these words of Pope Pius XI were the words of Christ Himself. That explains why the bishop was ever the inspiration not only to his priests in the care of souls, but also to the laity who enrolled themselves as members of the Confraternity of Christian Doctrine throughout the diocese. A humble man, he would counsel the Sisters engaged in the Diocesan Office of the Confraternity thus: "Remember that it is the will of God that the work of the diocese of Baker City remain humble. The very geography of the diocese tells us that we are never meant to blaze the trail. While we have sage brush and jack-rabbits to spare, the Diocese of Baker City is one of the smallest in the United States".

Withal his humility, Bishop McGrath was Catholic in thought and deed. "If anyone asks you to share Confraternity plans and successes with them, remember we belong to the Catholic Church. Send them material; be generous in time and effort to give them what they want. It is not Catholic to refuse anyone coming to us for information regarding ways and means we have found to work in our diocese". So today the records of the Confraternity show that his programme for the religious education of children and adults in a pre-eminently missionary diocese was shared with bishops, priests, sisters and lay people all over the United States and Canada. Truly remarkable, when we remember that the Bishop did not con-

sider publicity and advertising as being in keeping with the diocese he shepherded so well.

It is difficult to give an appraisal of the spiritual character of the man that will do him justice. He was a courageous leader of his flock. No matter how unpromising an effort may have been to bring the truth of Christ to some child or family, he encouraged the faltering heart to further action: "No effort in that direction is ever lost. In God's good time there will be results. Let's pray and see what that does".

Along the streets of Baker, Bishop McGrath was a well-known figure. On his way from his house to the Chancery office in the morning, little children would run out to him for a cheery word and a smile. Every child he knew he would stop and talk to. No wonder in his later years little four and five-year-olds would visit him on the porch of his house.

He had a responsive heart for the poor. At Christmas time, he would commission the Confraternity Sisters to remember the poor throughout the diocese with gifts of clothing, books and toys. He took care that his name was never associated with these Christmas gifts. They came from Santa Claus with blessings from the Christ Child.

No sketch, however inadequate, could be considered without touching on his spirit of prayer. His day was a well-ordered one with many an hour set aside for prayer and meditations. Our Blessed Mother was his guiding light and star. Emblazoned on his coat of arms was the motto "Cum Maria". No wonder that Most Rev. Charles D. White, in his funeral sermon used Bishop McGrath's own words as a perfect picture of him. It was in an address to the students of St. John's Seminary, Little Rock, Arkansas that Bishop McGrath summed up the character of priests who have done the work of the Lord in Baker diocese: "There are conditions to cope with which require an ardent love of labour for the salvation of souls. Only men of God, men whose model is Jesus Christ, true priestly men, men forgetful of selves and public opinion, men

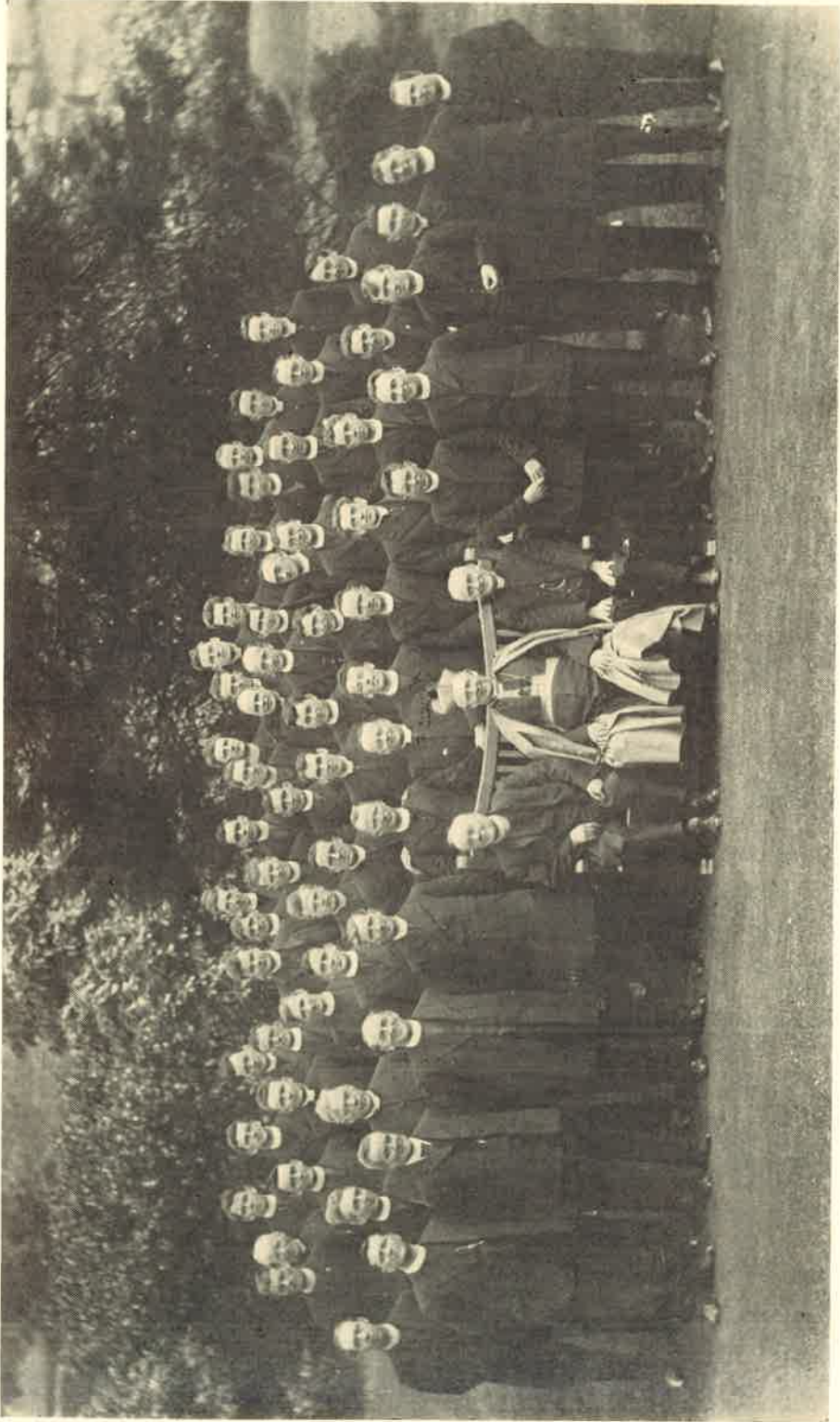
willing to make whatever sacrifices would be demanded of them, they alone" he said "can persevere amid difficulties as discouraging as they are tremendous".

The Bishop loved and esteemed his priests. Realising the difficulties they often met with, he endeavoured to lighten the burden by a sympathetic understanding. He often praised the spirit of fraternal charity that is characteristic of the priests of Baker diocese. He spoke of them as bearers of grace whose steps sanctify the ground on which they walk.

In 1948 Bishop McGrath, incapacitated by frequently recurring illness, decided that it was time to pass the torch of leadership to younger hands. He asked the Pope to name a coadjutor Bishop to assist him. Accordingly, Rev. Leo F. Fahey, pastor of Sacred Heart parish, Hattiesburg, Mississippi was named coadjutor with the right of succession. In August 1948, Bishop McGrath turned the administration of the diocese over to his new coadjutor. Nevertheless, when any major decision had to be made, or difficult problem solved, Bishop Fahey relied on the prudence, wisdom and experience of Bishop McGrath.

The singular honour of assistant at the Pontifical Throne was conferred on Bishop McGrath by Pope Pius XII on October 18, 1949. The very reluctance of the bishop to attract attention renders extremely difficult any effort to assemble his biography. His priests remember him as patient and paternal, a kind father who possessed both a sense of humour and a sense of responsibility. The laity recall a pastor who loved to know his people and was constantly alert to act for what he conceived to be their best spiritual interests.

By April 12, 1950, when death came for him, he was one of the oldest and most respected members of the American hierarchy. With his death ended an era in the Church history of the Northwest and the second phase of the life of Baker diocese, the period of conservative consolidation of the ground gained by pioneers.



ST. KIERAN'S RE-UNION IN ENGLAND — 1930.

St. Kieran's Re-Union in England 1967

THE St. Kieran's Re-union for 1967 was held at the Majestic Hotel, St. Anne's-on-the-Sea, on Thursday, 25th April, 1967.

It was unfortunate that owing to illness, we had not the pleasure of the presence of His Lordship of Ossory, Doctor Birch, consequently, the Re-union welcomed Canon Holohan in his double role of representative of the College and of the Bishop of Ossory.

The Re-union itself, unlike Ancient Gaul, is divided into two parts, one being strictly business and the other pleasure. Our business meeting considers finances and inter alia, a meeting place for the following year, so that the Union is continually perpetuating itself. In this way (I suppose) it will keep renewing itself until St. Kieran's Priests are no longer working in Great Britain. It is sad to reflect that in the future, priests from St. Kieran's may find themselves somewhat isolated in England and more especially in Scotland, since St. Kieran's men are no longer coming in to fill the depleted ranks of those who have gone to their reward.

The Chairman of our Re-union is the Rev. Patrick Lacey, a native of Ossory and a St. Kieran's priest through and through as he spent all his school and student days within St. Kieran's. His position in the Union is rather important, he is Moderator, adviser and friend. His election last year gave pleasure to old and new members and especially in his adopted Diocese of Hexham and Newcastle, from where so many loyal sons of St. Kieran's come year after year to our annual meetings.

The Chairman this year (1967) welcomed all the new members at our business meeting and once again enthused us with his earnest remarks on the importance of our Re-Union. The Secretary gave an account of the proceedings of the previous year at Southport, Lancs. The minutes were approved and signed by our President.

Proposals were taken for our meeting place of 1968, and all the ninety-four mem-

bers present voted unanimously for Bowness on Lake Windermere.

The Secretary read a letter from the Bishop of Ossory expressing his regret at being unable to be with us. His Lordship suggested that we should discuss and if possible, find reasons why St. Kieran's priests no longer showed any desire to go on the English Mission.

His Lordship felt that perhaps some important factor was being overlooked in Ireland.

The discussion which took place, although not necessarily always ad rem was enjoyable, lively, voluble, constructive and non-constructive.

The following points appeared to emerge, that owing to our proximity to America (in this Jet Age America seemed not so far away) it seemed that Irish American priests appear to have a better standard of living in this materialistic world than their counterparts in these Islands.

It was therefore suggested that priests in the English and Scottish Missions should be allowed to speak to seminarians in their last year at secondary level on the life and work of the Catholic Irish Priest in Britain.

It was pointed out that thousands of people arrive in London yearly. Some of these fall away because they become the victims of their surroundings. It was suggested that Irish priests should be sent on loan, especially in the London area to look after these people until they become fully integrated into the community.

The Secretary conveyed these observations to the Bishop of Ossory.

The Chairman expressed regret at the absence of His Lordship of Ossory.

The Secretary sent a telegram to Most Rev. Dr. Birch, a patient in a Dublin Nursing Home, promising the prayers of the Fathers present and wishing His Lordship a speedy recovery.

It was noted that Canon Holohan, Rev. Fathers Pat Conway (Glasgow) and J. F.

O'Sullivan (Brentwood) sent apologies and subscriptions towards expenses of the Union.

Father Conway of Glasgow has been our good friend for many years. We note with pride his elevation to the Chapter of Glasgow. Rev. John F. O'Sullivan always a loyal member and recently promoted in his Diocese expressed his regret at being unable to attend.

Father Tom Purcell, recently returned from Australia, sent us a telegram. This was most thoughtful of him and his gesture was

Father James Brennan, a Professor in St. Kieran's and Honorary Secretary of Past Pupils' Golfing Society asked the golfers to take part in the 12th Annual Competition for the President's and Captain's Prizes, to be held at Kilkenny Golf Course on 12th June, 1967. This message was received by golfers and non-golfers with acclamation.

The business meeting ended and then we got down to the more serious business of dinner.

The Dinner was held in the main banquet-



much appreciated. We hope to see him and many friends old and new in Windermere in 1968.

The Secretary also sent a telegram to the old Alma Mater, conveying the good wishes of the Union to the Vice-President, Deans, Professors and Students. The College sent us greetings for a most successful meeting.

The golf at the Meeting plays a not inconspicuous part and this year the members had the pleasure of seeing the coveted College Shield won by that golfing veteran Rev. Tom Falkner. Runners up were: Fathers Kenny and O'Sullivan. Father Carney of Glasgow made a happy speech and Father Lacey presented the College Shield. Father Falkner suitably replied.

ing hall of the hotel. The hall, richly decorated and sumptuously furnished with rows and rows of tables glittering with silver and spotless white linen had all the appearances of a great occasion and a great occasion it was. The Hotel truly lived up to its name—Majestic.

At the top tables only the Canons and officials of the Re-Union sat, lesser mortals sat at the tables facing the top table so that they could easily see and hear the main speakers.

In the absence of the Bishop of Ossory the principal toast was that of Very Rev. John Canon Holohan and St. Kieran's College. This toast was ably proposed by the Rev. Hugh O'Donnell Lagan. Father

O'Donnell Lagan, a native of Derry Diocese, interspersed his speech with his own particular brand of Northern humour.

He thought that Canon Holohan, being rather young, was admirably suited to deal with current trends in theology and liturgy. His tribute to the College could be expressed in one sentence, that St. Kieran's College, before Vatican II and after it, would continue to produce priests possessed with the old ideals of attention to prayer and work and towards these ideals they are aided by the example of professors who work so unselfishly for the Kingdom of God.

Canon Holohan replying to Father Lagan felt that his function was a link between the College and the St. Kieran's priests of the past. He thanked us for our invitation, was obviously delighted with our companionship and congratulated Father Lacey in being such an admirable Chairman. He outlined what the College was trying to do in the modern world and indicated some of the new approaches to theology. His speech was listened to with attention and interest. His regard for the Re-Union was apparent and he expressed astonishment at the affection and loyalty shown by so many priests to the old Alma Mater.

His speech was received with loud applause. Later in the evening and during the next few days Canon Holohan managed to have a chat with everyone present. He could be seen at all times presiding with little groups of priests around him listening to him and he in turn listening to them, many of whom he had known from boyhood.

Our guests from Australia gave a short account of the Church "downunder".

Father Pat Gilmartin thanked the Secretary for arranging the function.

The secretary said that success of the Union gave him much pleasure and that it was an honour to cater for the enjoyment of such a fine body of priests.

As the curtain was drawn down on the Re-Union of 1967 our thoughts turned to our dead, to Fathers Paddy Lester, Michael Lawlor, Canon Joe Sweeney, Rev. Ned Laky, Rev. T. Brennan, Rev. Paddy Roe, for whom we ask all St. Kieran's men to remember in their prayers. R.I.P.

Our thanks are due to the Sisters of the Holy Cross and Passion, and to the parish priest of St. Anne's, for use of Convent and Church for offering the Holy Sacrifice.

REV. MICHAEL McNULTY
Secretary.

Scottish Log

GLASGOW

Six New Canons

Commenting on the appointments to the Canonry in the latter end of November of last year, *The Irish Weekly* remarked:

"The Archdiocese of Glasgow can well have won for itself another distinctive record by the appointment last week of ten new Canons in so far as six of them are former students of St. Kieran's College, Kilkenny . . . I found that St. Kieran's had help nurture the vocations of Canon George Aylward of Provanmill; Canon James Hogan of Duntocher; Canon Patrick Conway of St.

Lukes; Canon Con O'Leary of St. Peter's; Canon Patrick Gilmartin of Cardonald and Canon Patrick Sheridan of St. Eunan's, Clydebank.

"St. Kieran's is a seminary that has, over a long period of years, given many grand priests to Scotland. These appointments are surely a reflection of that, and they will give great pleasure particularly to the members of St. Kieran's Union".

All were contemporaries in St. Kieran's—Canon Hogan being ordained in 1923, Canon Aylward in 1925, Canons Gilmartin and O'Leary in 1926 and Canons Sheridan and Conway in 1928.



Canons Sheridan, Gilmartin and Aylward with Canon Harold (second from right).



Canon O'Leary (1926) receives his canonical robes from one of his parishioners.

They are thought to be the first St. Kieran's priests in recent times to be promoted to the Metropolitan Chapter of Glasgow which was established on 3rd January, 1884 shortly after the restoration of the Hierarchy in Scotland.

It was wonderful to hear or read of the tributes paid to these six new Canons from St. Kieran's throughout the great Archdiocese of Glasgow. One could detect a common element in each of them, a recognition by the various parishes of that great but almost undefinable quality 'priestliness'.

At a time when the priesthood is under attack it was consoling to see hundreds of parishioners flock to presentations of robes to the new Canons. One can think of a large cinema filled to capacity with over 1,600 people of all age groups to honour *their* Canon. A St. Kieran's priest who was on the platform afterwards commented: "It was fierce to see so many . . . they were almost hanging from the ceiling!"

The tone of the presentations was the same speaking of "the legacy of valiant effort as curate, administrator and Church builder . . . charity in relieving distress . . . conscientious care of the sick . . . the apostolate of the visiting priest . . . working tirelessly for the salvation of souls . . .".

First Charges

Given their first parish since the last *St. Kieran's College Record* were: Father Michael O'Connell (1940), St. Flannan's, Kirkintilloch; Father Matthew Carney (1941), St. Bernard's, Nitshill; Father Robert G. O'Kane (1942), St. Joseph's, Glasgow.

The Gorbals Priest

The Gorbals district of Glasgow won notoriety throughout the world because of the dreadful housing conditions, conditions which have largely been alleviated in the post World War II years. A priest who has



CANON PATRICK CONWAY (1928)

spent twenty years since his ordination in St. Kieran's in 1947 in the area which has a strong Catholic tradition was recently the recipient of a presentation marking his transfer to another Glasgow parish. He is Father Nicholas Rowan.

Michael Fallon's "The Week in Scotland" column in *The Irish Weekly* observes:

"The big man from Callan in Co. Kilkenny has often told me that the nearest place to home, so far as working with our Catholic people is concerned, is the Gorbals of Glasgow. Certainly he was always to be found amongst them. For instance there is hardly a function held by the Donegal Association but you will find Father Rowan quietly mingling with the folks of his own parts. He carried on something of a St. John's tradition in being with the parish for the 20 years of his priesthood before being transferred to St. Charles'. Whenever he goes south over the river, Father Rowan knows well that he will find himself among friends . . .".

St. Andrews and Edinburgh

Father James K. Brennan (1945) has been appointed Rector of the Scottish National Junior Seminary, St. Mary's College, Blairs, Aberdeen. For several years he served as Bursar. In 1966 he was given charge of the new parish of St. Mary, Leslie, Glenrothers, Fife. A few months later he was recalled by the Scottish Hierarchy to be Rector thereby becoming, it is thought, the first Irish priest to hold that position.

Father Thomas Rhatigan (1947), assistant for many years at St. Mary's Cathedral, Edinburgh, and chairman of the Archdiocesan Catholic Social Service Centre and Adoption Society, has been appointed parish priest of St. Margaret's, Loanhead, Midlothian.

Father Gerald McCabe (1947) assistant, St. Patrick's, Kilsyth, has been given charge of St. Margaret's, Gorebridge, Midlothian.

Father Michael T. McNulty (1936), Our Lady of Lourdes, Blackburn, is one of the recently formed property and finance committee of the Archdiocese of St. Andrews and Edinburgh.

To Father Eric Gordon (1940) belongs the distinction of opening the first church in Scotland—in 1966—dedicated to Our Lady, Mother of the Church, in Currie, Midlothian.

Diocese of Motherwell

Father Charles Doherty (1957) has returned for a second stint of missionary duty in Peru with the St. James's Society.

New Parishes entrusted to St. Kieran's Priests

Two St. Kieran's priests ordained in 1950 have been entrusted with the task of establishing a parish in new housing schemes—Father Patrick J. Moss in Bellshill (St. Gerard's) and Father Kieran O'Farrell in East Kilbride (Calderwood—St. Leonard's).

Two other St. Kieran's priests have just completed new churches—Father Richard Lillis (1946) who built St. Serf's in a new parish created in 1961; and Father Alphonse Woods (1943) who built St. Aidan's in a parish erected in 1960.

Diocese of Paisley Paisley's New Canon

In late January 1967 the Very Rev. Michael Teehan (1928) was installed as a Canon of the Cathedral Chapter of St. Mirin, Paisley. Bishop Black giving a resume of the new Canon's priestly career said: "It is Canon Michael Teehan who has taken his seat this morning. Father Teehan is a priest for nearly 40 years. He has exercised his priesthood in Scotland since 1928 with fruit wherever he has been . . . He was for a short time a curate in Hamilton and



then in Helensburgh. But after that less than two years of priesthood in Scotland he came to this area (Paisley); he came to this county of Renfrew; he came in fact as curate to St. Mirin's itself, to this parish which is now a Cathedral parish in Paisley. For 19 years he served the people of Paisley. "He still remained in the county when he went to Linwood and from Linwood to his present charge at St. John's, Barrhead. For the greater part of 30 years Canon Teehan has been a zealous working priest among the people of this region."

On going to Barrhead in 1956 Canon Teehan was faced with a large building project in replacing the old St. John's Church which was burned to the ground in the 1940's. Post War restrictions had hampered all building programmes. Within five years of assuming charge Canon Teehan opened a new St. John's at a cost in the region of £100,000. The magnificent church is a credit to the parishioners of Barrhead and their new Canon and is the pride of the Renfrew County Planning Authority.

Another S.K.C. Priest in the News

Father James M. Lillis (1929) is currently engaged in drawing up plans for a new church to replace the existing St. Fergus' in one of the most exacting and difficult parishes of the Diocese of Paisley. The parish was established in 1948 and has now an estimated Catholic population of 2,750. Father Lillis assumed charge of the parish in 1959.

Prior to the Paisley incumbency, as Parish Priest of Howwood he erected a shrine to Our Lady of Fatima in the grounds of the Church of Christ the King. Each year on the eve of the 13th of the month from May to October large crowds gather for outside devotions and torch-light procession in honour of Our Lady of Fatima.

In the Marian Year, 1954, Father Lillis built—largely with voluntary labour and his own personal efforts—a church dedicated to Our Lady of Fatima in Lochwinnoch, a village served from Howwood.

Diocese of Dunkeld

Our latest arrival in Scotland from St. Kieran's, Father Kenneth King (1966), was accorded a hearty welcome at the annual Scottish Re-Union in Glasgow last year. Attached to St. Andrew's Cathedral, Dundee, he is now the Diocesan Master of Ceremonies.

Recently *The Universe* and *Scottish Catholic Times* told us of another appointment he received:

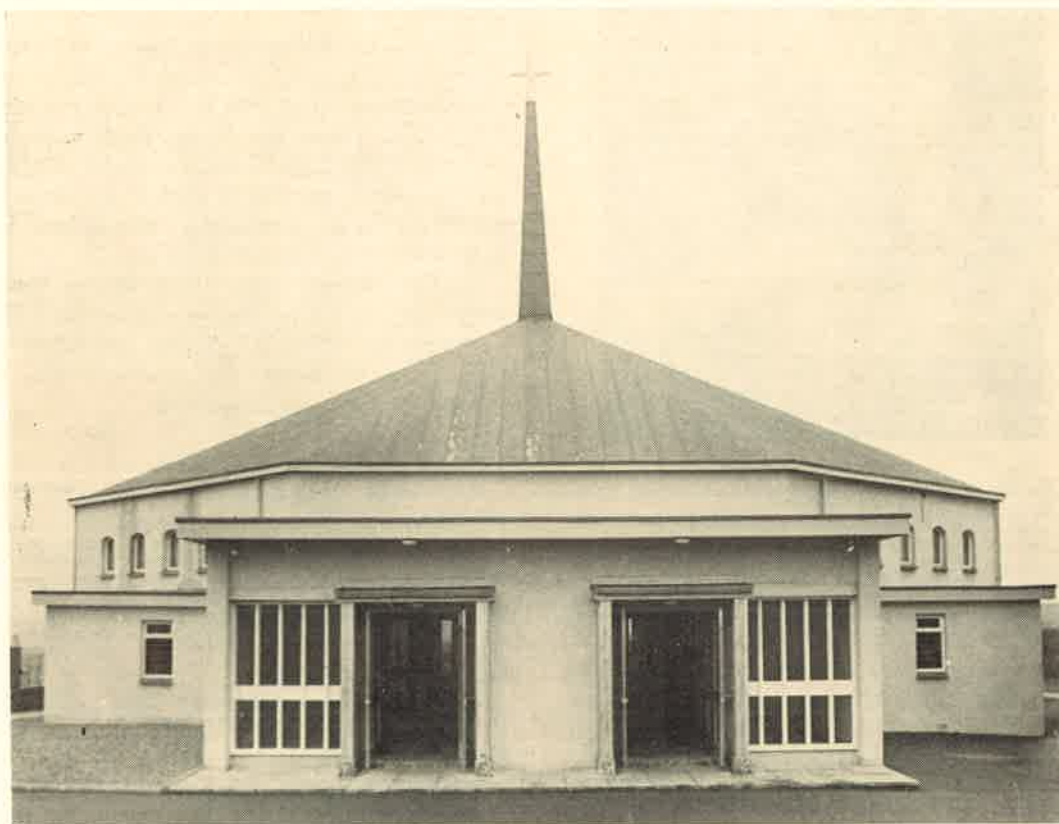
"Father Kenneth King . . . has been appointed Chaplain to the Society of the Apostleship of the Sea by Bishop Hart of

Dunkeld. He has also been appointed Chaplain to H.M.S. Unicorn, the Naval Training Ship at Dundee . . .”.

In the Cathedral Christmas edition of *The Catholic Parish Magazine and Journal* Father King writes at length on the new apostleship he finds himself engaged in at Dundee :

“ . . . Today, more than half the world's seafarers are Catholics. They are part of the flock . . . The Church has a duty to look after their spiritual welfare . . . It was decided that if an apostolate to sailors was to be successful it must be international, it must be universal. With this idea in mind the Apostleship of the Sea was born on the Clyde in 1920. Two years later the Constitution of the newly founded organisation was given Papal approval.

“Since its small beginning in Glasgow the Apostleship of the Sea has spread all over the world. Today one will find A.O.S. clubs and centres in all major ports. In 1928 the headquarters of the Society was transferred to Rome. In 1952 the Papal decree *Exsul Familia* constituted the A.O.S. as part of the pastoral structure of the Church, i.e., it ceased to be an organisation or society helping in the work of the Church but actually became the Church itself in her pastoral work for seamen. Since the Second Vatican Council the Superior Council of the A.O.S. has been formed, consisting of bishops of most maritime countries, national directors of the A.O.S., members of Catholic international organisations, whose work brings them into some contact with sailors and members of shipping and seafarers' organi-



CHURCH OF ST. SERF, AIRDRIE, BUILT BY REV. R. LILLIS

sations. One can see that the Church takes a serious view of all that pertains to the welfare of her seafaring flock.

"This is all very fine, but how does the Apostleship of the Sea work in any given port? There is a chaplain appointed and he has a band of helpers, who undertake to visit ships and make contact with Catholic seamen. Catholic literature, pamphlets, prayer-books etc. are distributed, also rosaries, medals etc. Seamen are brought to Mass when possible or, more usually, arrangements are made for the celebration of Mass on board ship. Spiritual and material help is the aim of the work. Because man is a social being, in the major ports there are

clubs where the sailor can spend some time in a healthy environment. These clubs are staffed by voluntary helpers, men and women, who go out of their way to make the seamen welcome, to make them feel at home in a foreign country . . . Most of the clubs have their own oratory and the chaplain is always available to help, to give advice, to try and sort out problems . . .

"What began in Glasgow just over 50 years ago has made gigantic strides. The work that is being done in Dundee, though humble, is nevertheless a vital work of the Church Universal. Scotland gave the Apostleship of the Sea to the Church, Scots have reason to be proud of it . . .".

LINKS WITH SYDNEY ARCHDIOCESE

BY REV. S. KELLY

St. Kieran's College has had a long and distinguished influence on the Archdiocese of Sydney, especially since the time of Cardinal Moran. The course of his life destined him to play an important role in shaping the history of these two places, situated at opposite ends of the earth. He was Bishop of Ossory from 1872 to 1884, when he was translated to Sydney. One could imagine that St. Kieran's College and the people of Ossory must have followed with interest the career of their former bishop in his new archdiocese, in the years which followed. This link between St. Kieran's and Sydney would be of particular pride to every student who went through the college in later years, because of the

Moran Wing, which was built by the Cardinal and stands as a memorial to him as one of its greatest benefactors. All who have read the article by Fr. Dowling in the 1962 issue of St. Kieran's College Record will have a fuller knowledge of the facts. Cardinal Moran remained Archbishop of Sydney until his death in 1911.

During the 27 years of his episcopate in Sydney, the archdiocese expanded at a rapid rate. The number of priests—100 in 1884—was doubled. The Catholic population increased from 93,000 to 195,000. Where there had been 75 churches, there were now 189. Many hospitals and charitable institutions were founded, and flourished. St. Patrick's Ecclesiastical College, in

its wonderful setting on the north head of Sydney Harbour, overlooking the parish of Manly, with its beautiful beach, and the junior seminary, St. Columba's College, Springwood, in the Blue Mountains to the west of Sydney, were both built and established. Irish Christian Brothers and Patrician Brothers, each with connections in the Diocese of Ossory, were introduced. The Sisters of Mercy came to Parramatta from Callan.

In all this work, the Cardinal was greatly helped by the priests who followed him from St. Kieran's and Ossory in the first years, and subsequently by the constant supply of priests from St. Kieran's that continued over the years. The list of these priests is an impressive one. Among them were two bishops, a seminary professor and president, and pastors who established many of the parishes, and by their example helped to set the high standard of the priestly life that still exists in the archdiocese.

The following St. Kieran's priests worked in Sydney since Cardinal Moran, and have now gone to their eternal reward :

P. Coonan, T. Hayden, P. Dowling, T. Phelan, P. Kerwick, M. Hogan, W. Hayden, J. Whyte, J. Dunn, J. Hyland, John and Michael Sherin, J. Dalton, P. Power, R. Lonergan, J. McDonald, W. Hawe, F. Brennan, E. Teehan, J. Breen, P. Conway, J. Boran, J. Wall, J. Phelan, M. Martin, J. Fitzpatrick.

The following priests are still carrying on the good work : H. McGuire, P. Galvan, W. Heffernan, R. Lyng, J. Delaney, P. Croke, R. Funcheon, P. Kerwick, E. Barrett, J. Kelly.

There is also a number of priests who studied on the lay-side in St. Kieran's :

M. Irish, D. Galvin, T. Dunlea, A. Hickey, P. Aylward, P. Cunningham.

From the above roll of priests, two later became bishops—Most Rev. William Hayden D.D. was appointed Bishop of Wilcannia Forbes in western New South Wales (which is almost five times the size of Ireland—160,000 square miles) in 1918, and was appointed Archbishop of Hobart in

1930, where he died six years later. Most Rev. James Whyte was appointed Bishop of Dunedin, New Zealand in 1920 and died in 1957.

Bishop Hayden's brother, Thomas, was one of the best known priests in Australia, distinguished as a theologian and scriptural scholar. He was appointed professor at St. Patrick's College in the year it was opened, and remained in the college for 40 years, holding the offices of professor, vice-president and president. The college advanced from strength to strength under his leadership. Today, Tommy Hayden, as he was affectionately known by the students, is revered by the older Australian-born priests, and is still the subject of many interesting reminiscences when the clergy congregate. After leaving the college, he was appointed P.P. of the city parish of Darlinghurst, and was Vicar General of the Archdiocese for a time.

A notable feature of the history of the Archdiocese is that from Cardinal Moran's time up to 1941 four succeeding Vicars General were St. Kieran's men—Monsignors Carroll, Coonan, Hayden and Phelan.

Sydney continues to flourish under the leadership of His Eminence Cardinal Gilroy, the first Australian-born Cardinal, whose maternal ancestors came from County Kilkenny. The number of parishes has increased to 199, and the churches to 251. There are 426 diocesan priests and 328 religious priests. The Catholic population is 634,300.

Since 1933 the supply of priests from St. Kieran's had dwindled; only two priests in a period of 35 years. This is perhaps due mainly to the fact that Sydney has become almost self-sufficient in priests. However, the rapid expansion of the Archdiocese—helped in a large measure by immigration—may mean one day the re-opening of the old supply line from St. Kieran's. As it helped to shape the history of Sydney when Australia was emerging as a nation, perhaps the College may play a part in her future history, on the new frontiers of Vatican II and the space-age.

Links with Hexham and Newcastle

BY CANON DANIEL O'DONOVAN

THE association between St. Kieran's College and the Diocese of Hexham and Newcastle has been a long one, probably dating back to 1850 when the See of Hexham was erected. However, my historical facts are confined to the records and experience of the present century. At the beginning of the century, and for many years afterwards, the link between the two dioceses and the College was principally through a succession of Ossory priests who came here on what is termed 'temporary mission'. The number must have been very large, considering that even today there are many priests in Ossory—Canons, Parish Priests and Curates—who spent the early years of their priesthood in the diocese of Hexham and Newcastle.

When I was at St. Kieran's College, there were two members of the staff—Fr. Michael Guilfoyle and Fr. Thomas Reilly—who had served in this diocese. Later came others, Canon P. Dunphy, who became President of the College, Fr. William Dunne, Fr. William Kerwick and Fr. John Reidy. But apart from those who were on the staff, there is still quite a substantial number of priests labouring in their native diocese who had their first missionary experience in these parts. And here I would mention that the sterling faith and zeal of those priests contributed in no small way to the planting and nurturing of the lively faith and devotion to Church and priest that is so evident and admirable in this North East area of England.

The diocese of Hexham and Newcastle comprises the two counties of Durham and Northumberland, and throughout the diocese—in the mining villages and the thickly



CANON O'DONOVAN (1918-1922)

populated areas of Tyneside, Wearside and Teeside—there is scarcely a parish that has not had, at some time, the benefit of the labours and ministrations of St. Kieran's priests. In this parish of St. Mary's, Sunderland, I am constantly reminded of some of them through our Baptism records. The late Canon Philip Moore and Canon John Rice—two venerable Canons of Ossory, not long dead—served this parish successively from 1902 to 1920, and after them came the late

Frs. John Foskin and Jeremiah O'Callaghan (R.I.P.) and Frs. John Reidy, Patrick Kerwick and Peter Starrs. From my knowledge of these priests who returned to Ossory, I think I can say they always cherished happy memories of this diocese, and enduring gratitude for the rich experiences of those early years.

St. Kieran's College prepares students for the priesthood to serve the home diocese, and abroad in the English speaking world. One can say that the missionary zeal of the Irish is a concomitant of the mystic in the Celtic nature, which is always looking towards far off horizons, wondering what is behind the dawn and beyond the sunset. That mystique explains much, and can be regarded as some expression in Ireland's spiritual history and destiny of the urge to carry the Faith to far-off lands and to reveal to others the "mystery hidden from the foundation of the world". *Peregrinari pro Christo*.

When I came to this diocese in 1922, there was quite a large number of Ossory priests here on loan, but the number permanently attached was small. It was during the episcopate of Bishop Thorman that the first move was made to incardinate into the diocese several students at St. Kieran's. That diocesan policy was continued by Bishop McCormack, and our present Bishop Cunningham is prepared to welcome with cordiality and due appreciation all young Irish priests who offer their service in this diocese, which is now a home from home for St. Kieran's men.

Today we have three hundred and thirty

three secular priests attached to this diocese of Hexham and Newcastle. Of that number there are one hundred and two who were born in Ireland, and all except two of them were educated in Irish colleges. And fifty of the hundred ordained in Ireland are from St. Kieran's College, many of them natives of Kilkenny. That is a substantial number and a high proportion; and I would venture to state that no other diocese (outside of Ireland) in the English speaking world has such a numerical representation from an Irish ecclesiastical college.

At the present time, fifteen of the St. Kieran's priests are Parish Priests, and we have, indeed, abundant evidence of their zeal and achievements in providing new churches and schools in this rapidly developing diocese. The lot of the young priest of today is cast in a world with a way of life so different from that of half a century, or less, ago. The dangers may be greater and the challenge more insidious, but it should be always helpful for them to "call to mind the former days" and find inspiration in the zeal and achievements of the past.

In conclusion, I hope that this brief record will be of some interest for the priests of Ossory who served in the diocese of Hexham and Newcastle, as well as for those priests now attached to the diocese—for the former, happy memories of their years here, and for the latter, the cherishing of the inheritance that has established the name and fame of Alma Mater in a territory first evangelized by the Irish monk, St. Aidan, the Apostle of Northumbria.

Two Episodes

BY EDWARD A. LAWLER

ABOUT the middle of April, 1919, I had what seemed at the time a rather alarming experience in helping to convey arms and ammunition from Dublin for the I.R.A. Brigade in Kilkenny. The late Jim Muldowney, who was Intelligence Officer for the Brigade and who also acted as clerk of the Sinn Fein Courts, had recruited me as his assistant some months previously with the approval of his senior officers.

I was then employed as chief reporter on the *Kilkenny People* and I was in contact with the R.I.C. and the British Army Authorities in various ways by reason of that position and was not regarded by them as a "suspected person".

In the projection box of the old cinema in Parliament Street, where Jim was the operator, he told me that word had come from Michael Staines, Quarter-Master General in Dublin that a bag of revolvers and ammunition would be in the parcels office at Kingsbridge Station to be collected next day.

He asked me to join him on the evening train from Dublin at Bagnalstown Station and accompany him with the bag from Kilkenny Station to the cinema. Jim went to Dublin next morning and collected the bag—an old heavy leather Gladstone one—from his contact who was in charge of the parcels office.

I went to Bagenalstown on an afternoon train and waited until the Dublin train came in. I found Jim in a carriage by himself. On the way he pulled the bag from under the seat. He said it was very heavy. I tried it and found it was. We agreed that I would carry it from the station and that we would take turns on the way to the cinema.

There was always a police constable on duty at the station for train arrivals and for



that reason Jim thought it better that I should take the bag from the carriage and take it out of the station. He would go on ahead and meet me outside.

As the train pulled in to the platform in Kilkenny we found to our amazement and horror that a large force of R.I.C. was drawn up on the platform. They were armed with rifles or carbines.

Jim looked at me and exclaimed "My God, we're caught". He said he would get out on the opposite side on to the tracks and take the bag. I had another look and saw the R.I.C. platoon present arms and I noticed an officer of obviously higher rank than the County Inspector who was with him, take the salute.

I turned to Jim and said "No, it's only a parade. We'll get out together, I'll take the bag and you go ahead".

After a moment of doubt he agreed and we got out of the train. Jim walked ahead towards the exit steps and I took the bag further back on the platform and waited.

The officer who had taken the salute and two others got into a first-class carriage and the train steamed out for Waterford. The R.I.C. party formed into double file and marched off.

I felt very relieved and waited until the platform was cleared. I walked slowly towards the steps leading to the exit and as I was going down I heard footsteps behind me. I looked around and saw two R.I.C. sergeants, whom I knew well and who also knew me, coming behind.

This gave me a bit of a jolt as I had not seen them on the platform when I came out. I found out later that they had gone into the ticket office to have a word with Mr. McCullogh, the ticket clerk, to arrange for tickets for some of the parade party who had come from Ballyragget, Gowran and Thomastown.

They joined me as I moved to the gate, one on each side. I saw Jim Muldowney standing at the far side of John Street at what was then known as Lenehan's Corner.

I thought to myself that Jim surely must think I have been arrested and wondered what he would do. I continued walking between the two sergeants across the road and down John Street. The weight of the bag was causing me to strain my arm and one of the sergeants noticed this and said "It looks very heavy, what have you in it?" I knew he was an inquisitive sort and I replied that I had been in Dublin buying books which I was taking to the "People" office. This seemed to satisfy him.

Further down as we neared the Maudlin Street junction I changed the bag from my right to my left hand.

As I did so the same sergeant said "Let me give you a hand", I said "No, it's all right" and he did not pass any further remark about it.

I was afraid to look back to see where Jim was and what he was doing. All the time I was hoping that the clasp on the bag

was a good one and would not snap open under the strain.

It was feeling heavier and heavier and I was praying that when we got to the R.I.C. barracks in the street, the next house to St. John's College, that the two sergeants would go in there. I felt it would be disastrous if they carried on to their homes or to Parliament Street Barracks.

Fortunately, when we came to the barracks door they stopped, stood for a few moments, bade me "good evening" and went into the barracks.

Very much relieved I staggered around into the entrance to the college and put the bag on the ground.

Looking back I saw jim on the opposite pathway at the shops past St. John's Church. I waited until he joined me.

He was perspiring with anxiety. "Phew", he said "I thought you were under arrest and being taken into the barracks. I was going to rush them, grab the bag and chance getting away, but when I saw them stopping outside and talking to you and saw you starting to move on I knew it was all right".

"I don't think" I said "You'd have got very far with this thing. It's a ton weight", I added with exaggeration.

And so slowly we moved on over John's Bridge and up King Street (as it was then known) taking turns at carrying the bag to the cinema. That night the revolvers and ammunition, some of it .303 for rifle, were removed to a safer place for distribution.

That night also as we sat in the projection box Jim told Peter de Loughrey, Leo Dardis and Tom Stallard of our adventure and we laughed at what by then seemed a less exciting and more humorous escapade.

The presence of so many R.I.C. on the platform, I learned from the two sergeants as we walked down John Street was the aftermath of an inspection of the R.I.C. by the Inspector-General. He was being seen off with the customary honours.

In July 1922 I was on the reporting staff of the *Irish Independent*. The unfortunate Civil War was developing throughout the

country. Dublin had been more or less cleared of the "Irregulars", as we newspaper men were instructed to describe the anti-Treaty forces. The Four Courts had been burned out and Upper O'Connell Street was in a shambles. General Eoin O'Duffy was placed in command of the South West area of the country and my office was advised that a reporter and photographer could join the press party to accompany him to Limerick, which was to be his headquarters.

I was delegated with Matt Rice, a staff photographer, to go along. A special train left Kingsbridge in the afternoon with what was known as the Dublin Brigade. General O'Duffy and his second in command, General W. R. E. Murphy, who had reached the rank of Brigadier General in the British Army, and their staff were on the train.

It stopped at Nenagh and here we were transferred to a convoy of charabancs (the first of the modern buses) and lorries and we went over the road through Portroe, to Killaloe. Joe Penrose of the *Freeman's Journal* and Dick Hooper of the *Irish Times*, several correspondents of British newspapers and agencies and a number of photographers including Gordon Lewis of *Pathé Gazette* and a man from *Gaumont Graphic*, made up the Press party.

We were billeted that night in Killaloe. Joe Penrose and I were allocated to the house of the Rector and he and his wife made us very comfortable. Next day we proceeded by the back road, which some years later became a hive of industry when the Shannon Scheme was being constructed, to Limerick.

I should mention that on the road from Nenagh we met Frank Geary, who had for years been on the *Kilkenny People* staff and was now a colleague on the *Irish Independent*. He was cycling from Limerick to Nenagh to telegraph his story of the relief of Limerick as the wires from Limerick had been cut. He told us that the "Irregulars" had been driven out of Limerick and that the City was cleared after severe fighting.

We arrived in Limerick covered with dust. And after a search for somewhere to stay,

Joe Penrose and I got a two-bed room in McCarthy's hotel, Cecil Street.

The outlying towns and villages such as Bruff, Patrickswell and Adare were still held by the "Irregulars" and it was some days before the National Army (pro-treaty forces) got into action.

These places were gradually cleared and the "Irregulars" retreated to Kilmallock where they were reported to be in strength.

A few days before the assault on Kilmallock we heard that a scouting party of the National Army had been ambushed north of the town and had been all killed. We could not get confirmation of this from General O'Duffy's headquarters so Frank Geary (who had returned to Limerick) Joe Penrose and I hired a motor after much difficulty and set out to get a story of the encounter.

The driver took us as far as Bruff but would not go any further. The officer in charge of the National Army party holding Bruff could not definitely confirm the rumour of the ambush but said he heard there had been a skirmish near the village of Bulgaden, a few miles from Kilmallock.

Having come so far the three of us decided that we would try to get to Bulgaden. We tried to hire another conveyance in Bruff but failed. Then we endeavoured to hire bicycles but again failed.

It was a glorious sunny day and as we were told that Bulgaden was only about five miles away we agreed to walk. The officer, however, told us it would not be advisable to go by the main road and he gave us, as we discovered later, rather vague directions to go by the secondary roads. It was then about 11 a.m. and, after buying some chocolate and biscuits to sustain us, we set off. There were no sign posts on the secondary roads in those days and it was not surprising that having covered several miles we found ourselves wandering towards Hospital instead of Bulgaden.

After making inquiries at a farm house, where we were regarded with some suspicion, we set off again and leg weary and hot, having taken the wrong road a few more

times, we arrived in Bulgaden at about 6 o'clock.

We had had nothing to eat except the chocolate and biscuits and tired and thirsty we entered a local shop seeking some kind of a meal. The moment we entered we felt that the man behind the counter did not like the look of us. We were somewhat dishevelled and dusty and although we told him who we were he showed disbelief and said he could not supply us with a meal.

We came out and felt rather foolish and said we would have to get back to Bruff: We had asked the shopkeeper about the rumour of an ambush thereabouts but he declared he knew nothing about any fighting.

Going towards the end of the village we sat down on a ditch to rest ourselves and were considering whether to pass the night in the shelter of hay cocks in a nearby field or find our way back to Bruff. Penrose had taken off his shoes and found blisters on his feet. Geary and I had heavier boots and were not so afflicted.

While we sat there calling ourselves idiots for having come on a wild goose chase an elderly man, accompanied by a dog, came towards us from the village. He slowed when he came up to us, bade us good evening and commented on the lovely weather. And then Frank Geary asked him if he knew of a place for a night's lodging. The man replied by asking "Would you gentlemen mind telling me who you are?" Frank told him that we represented Dublin papers and the reason for our being in Bulgaden and showed him his Army permit. The man said he had not heard of any fighting or ambush in the neighbourhood.

He looked critically at us again and said "You look as though you could do with a cup of tea of something. Come with me and I'll see what I can do".

Joe Penrose put on his shoes and limped with us back to a house set back from the road behind trees. The man, who had not told us who he was, opened the door and ushered us into a comfortable sitting room. He told us to take a seat while he called his wife.

I was sitting in a chair near the mantelpiece and looking up I saw a framed photograph of a man whose face seemed familiar. I got up and took the photo frame in my hand.

I was startled by the recognition. I called over Frank Geary and said "Don't you know him?" He took a good look and said "Yes". And while we were standing there the door opened and a woman came in.

She stopped and looked at us. After a brief pause she asked in a low voice "Do you know him?"

I said "Yes, he was one of the professors in St. Kieran's College, Kilkenny when I was there. He used to teach me mathematics".

The woman gave a little sob and wiped a tear from her eyes with the edge of the apron she wore. Then she turned and called her husband and when he came she said "These men knew Dan" and she wiped her eyes again.

The photograph was that of Dan Hayes who was one of the teaching staff in St. Kierans during the years I was there. With him at that time were the brothers Patrick and Thomas McKinney, Thomas Kelly and Peter Byrne.

Dan Hayes had joined the British Army early in 1914-18 war in response to the appeal by the Irish Party for recruits and he met his death fighting in France.

We spoke about him for several minutes and then Mrs. Hayes said "You must be starved, I'll get you something".

She gave us a fine meal at which we were joined by their daughter, and over which we had more to say about their son and his life in Kilkenny. We did not feel the time passing until suddenly we realised that darkness was falling.

We said we would have to be going but they would not hear of it and told us we would have to stay the night.

Needless to say we did not protest much and had a very restful sleep in comfortable beds.

Next morning after a good breakfast we said we would have to get back to Limerick and again we were in luck. We were saying good-bye to Mr. and Mrs. Hayes and their



LYONS VAN COMMANDEERED FOR USE AS AN AMBULANCE

daughter when a Lyons Tea Van with a big red cross on each side drove up and stopped. It was one of several vans commandeered by the National Army for use as ambulances.

Out stepped an officer in uniform to inquire the direction to Limerick. We knew him. It was the late Dr. Tom Higgins. He looked at us with some surprise and asked "What in the name of God are you fellows doing here?"

We introduced him to the Hayes family and briefly told him of our adventure and asked him if he could give us a lift to Limerick. He said he could take us to Bruff and there he transferred us to an army lorry which was going to Limerick.

And that is how, after I had left St. Kieran's nine years previously, I found myself in the home of the man who used to teach me mathematics.

He was very popular with the boys in the

classes he had charge of. He and the two McKinneys and Mr. Tom Kelly had lodgings in Mrs. Power's in Parliament Street. At that time the day pupils had the job of carrying the exercise books from the college to the lodgings of the professors for examination. They were always very kind to us "carriers" and often would invite us in for a cup of tea and a chat in the evenings when leaving our parcels.

Mr. T. McKinney and his brother Patrick later left to study medicine and became doctors. Mr. T. McKinney joined the Irish Army Medical Staff and retired some years ago as Colonel and head of the staff. Mr. P. McKinney went to practice in England. Mr. T. Kelly left to study law and was State Solicitor for Wexford at the time of his death. Mr. Peter Byrne returned to St. Kieran's after the first World War and is laid to rest in the city that he loved.

College Buildings

The past: All past pupils are familiar with sections one, two and three; those who arrived after 1933 know section four with its dormitories and class halls. The younger generation only are familiar with section five which completes the original plan for the College front (recreation rooms, class halls, baths, rooms).

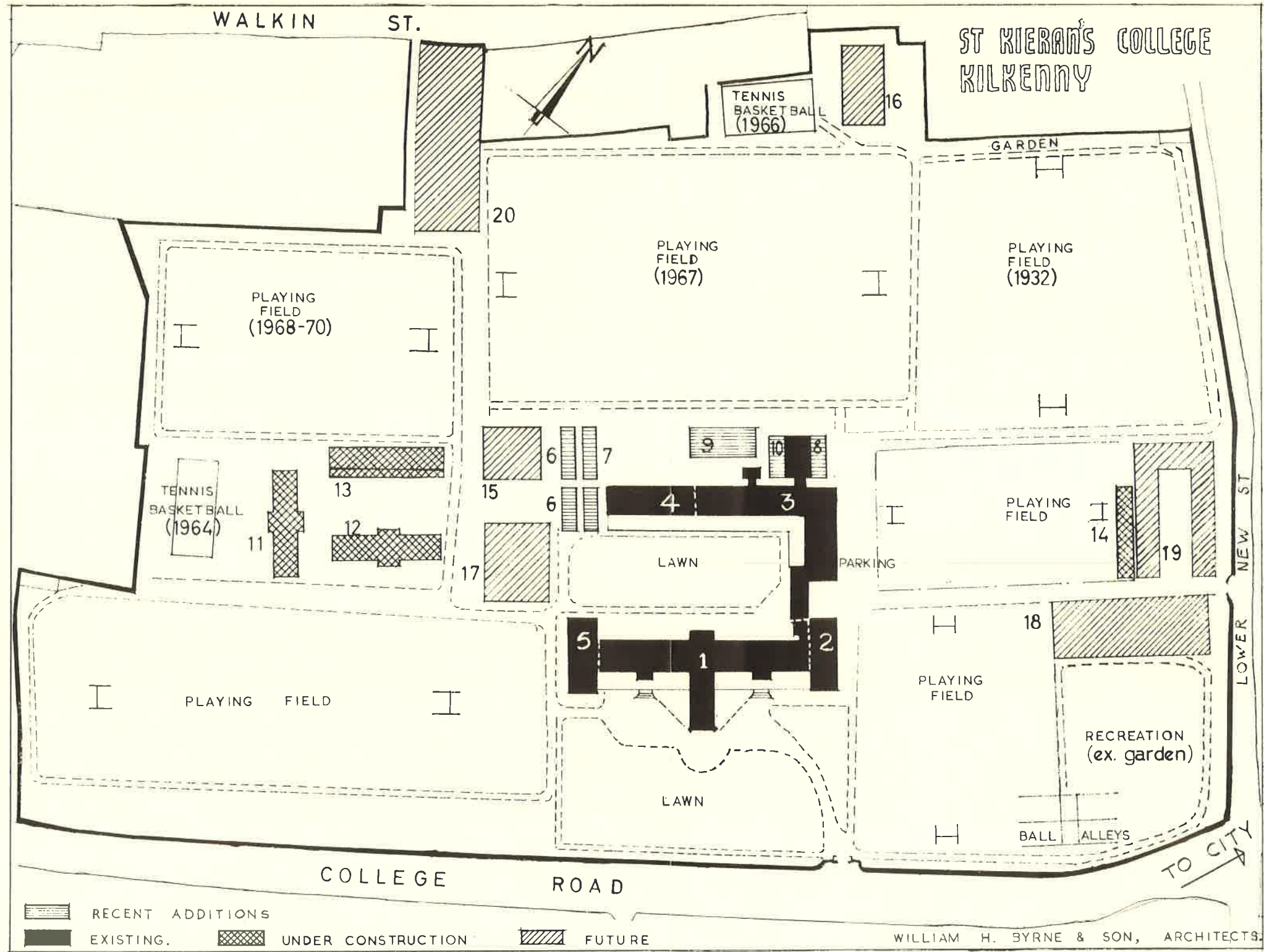
The present: Increasing numbers of lay students demand more recreational facilities: a new playing field (formerly known as 'Stallard's') and a new pavilion. The latter is equipped with 250 lockers and 72 showers. It was also necessary to provide six new class halls and a Library.

More room for ecclesiastics have been a long felt want. Sixty four students will be housed in units of sixteen with a common room and a priest's room. The recreation centre has a large hall. Provision is being made for music, arts, crafts and woodwork rooms.

The immediate future: Planning for a gymnasium, extra class halls and a recreation centre for lay students. The farmyards at New St. and Walkin St. are being moved to a new site on College lands.

KEY TO PLAN (Opposite)

- | | |
|------------------------|--------------------------------|
| 1. St. Kieran's — 1836 | 11. Rooms — 1968. |
| 2. Extension — 1875. | 12. Rooms — 1969. |
| 3. Extension — 1905. | 13. Recreational Centre 1968. |
| 4. Extension — 1933. | 14. Bicycles — 1968. |
| 5. Extension — 1956 | 15. Class Halls — 1969/70. |
| 6. Class Halls — 1966. | 16. Gymnasium — 1968. |
| 7. Library — 1966. | 17. New Chapel Site. |
| 8. Cloakroom — 1967. | 18. Recreation Centre 1969/70. |
| 9. Pavilion — 1967. | 19. For development. |
| 10. Toilets — 1968. | 20. For development. |



Silver



1943 — SILVER JUBILEE — 1968

ORDAINED JUNE 1943

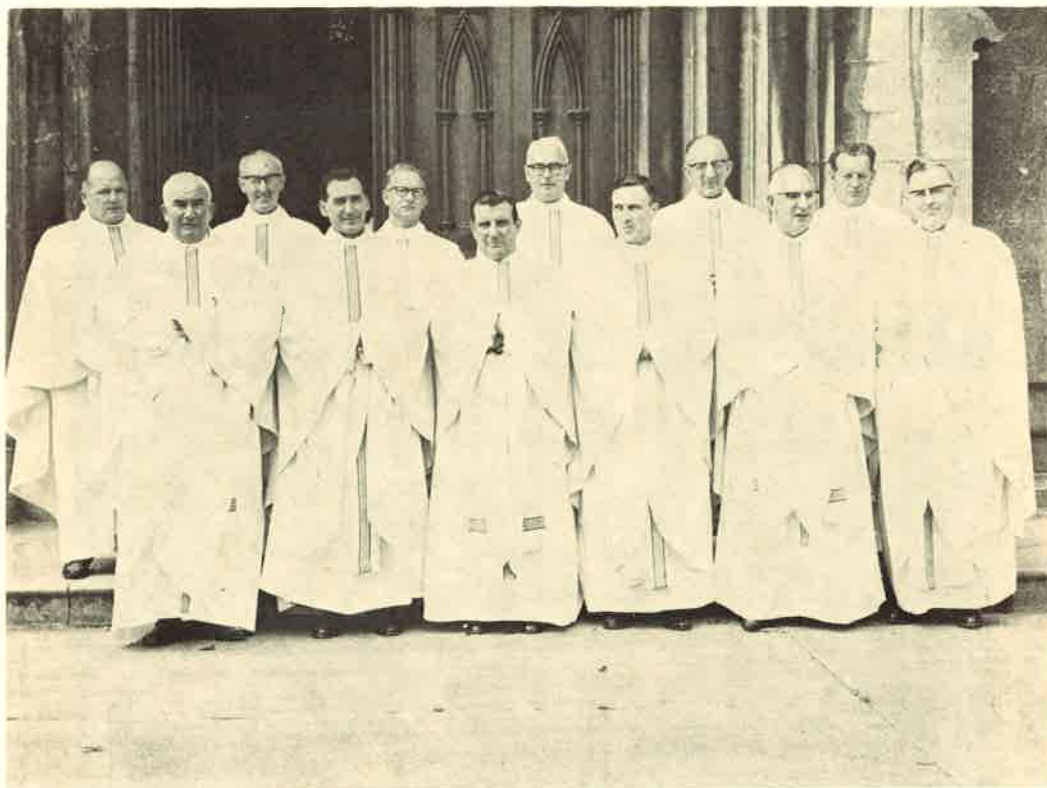
Front Row: Rev. Philip Purcell (Maitland), Rev. Richard Nolan (Ossory), Rev. Patrick Funchion (Lismore), Most Rev. Dr. Collier, Bishop of Ossory, Rev. John J. O'Dwyer (Perth), Rev. Laurence Foley (Ossory) R.I.P., Rev. John Moss (Glasgow).

Middle Row: Rev. Thomas Woods (Motherwell), Rev. James Shorten (Melbourne), Rev. Malachy Finnegan (Glasgow) R.I.P., Rev. Andrew Desmond (Southwark), Rev. Timothy Daly (Southwark), Rev. Patrick Screenan (Leeds), Rev. Jeremiah Lane (Glasgow), Rev. Timothy Lawler (San Diego).

Back Row: Rev. Michael Duff (Perth) R.I.P., Rev. Thomas Prendiville (Perth), Rev. Ignatius Phelan (Ossory), Rev. John McNamara (Clifton) R.I.P., Rev. James McColgan (Edinburgh) R.I.P., Rev. Michael Houlihan (Glasgow), Rev. Philip Shannon (Perth) R.I.P.

Ordained in Maynooth College in the same year were Rev. James Brennan, who has since been a member of St. Kieran's staff, and Rev. Kieran Marum, Santa Maria, California.

Jubilarians



1942 — SILVER JUBILEE — 1967

Photo taken at Concelebrated Mass by Silver Jubilarians in St. Mary's Cathedral,
19th July, 1967.

Front Row (l. to r.): Rev. Robert O'Kane (Glasgow), Richard Ryan (Ossory), Brian Scott (Ossory), John Woods (Ossory), Michael Purcell (Ossory), Thomas Halpin (Boise).

Back Row: Rev. Timothy Corcoran (Southwark), Hubert L. Mooney (Birmingham), William O'Brien (Lismore, Aus.), Daniel Collier (Ossory), Bartholomew Collins (Clifton) Joseph Galavan (Ossory).

Absent: Thomas Fehily (Chaplain to H.M. Forces), Msgr. John Bradley (San Diego), Jeremiah Murphy (San Diego), William McQuaid (Boise), Msgr. James Lawlor (San Diego), P. J. O'Sullivan (Boise), Michael Delahunty (Perth), Patrick Gavin (Perth), Patrick Grennan (Brisbane), Stephen Howe (Perth), John Leech (Perth).

Deceased: Patrick Keoghan (Kilmore).

PRESIDENT OF THE UNION



MR. JOSEPH NOLAN

Past Pupils' Union

Two successful seasons in the life of the Union have passed, marked chiefly by the emergence of the younger element among its members and supporters (in keeping with the general spirit of our time, one might say), and also by the new life being shown by the past pupils in Dublin, who are reviving the Union there and who sent two representatives to the last General Meeting of the Union in St. Kieran's.

The annual functions associated with the Union were the two socials (Shrove and November) and the Parents' Day in May on the occasion of the Lay Sports. The College gratefully acknowledges the help of the Union Officials and Committee on all these occasions.

A special tribute is due to Mr. Joseph Nolan who has been President of the Union for these two years, and who has consistently given his time and help to the Union over the years. He is, incidentally, the first to wear the new chain of office.

Officers and Committee for 1966-67 :— President, Mr. Joseph Nolan; Vice-Presidents, Very Rev. Canon Holohan, Messrs L. Molloy, S. O'Neill, F. McEvoy, T. Carroll; Hon. Secretary, Rev. T. Maher; Hon. Treasurer, Mr. T. O'Neill; Committee, Messrs R. Walshe, R. Lynch, J. McMahon, M. Fennelly, T. Vaughan, E. Phelan, M. Tobin, P. O'Brien, S. Campion, A. McEneaney.

Officers and Committee for 1967-68 : President, Mr. Joseph Nolan; Vice-Presidents, Very Rev. Canon Holohan, Messrs S. O'Neill, F. McEvoy, T. Carroll, T. Vaughan; Hon. Secretaries, Rev. T. Maher and Mr. P. Curran; Hon. Treasurer, Mr. T. O'Neill; Committee, Messrs R. Lynch, M. Tobin, P. O'Brien, J. Holohan, R. Walshe, S. Campion, A. McEneaney, M. Fennelly, J. McMahon.

Golfing Society Report

The annual competitions are now 'pegged' to two popular dates—in June, the Monday after Ordination Sunday; in September, the Wednesday after the All-Ireland Hurling Final. Thus arranged, both competitions have been gathering in a goodly number of holidaying priests from far and near, and have proved very successful as well as enjoyable. In fact, last year's competitions had a record entry between them, with 54 competing in June for the President's and Captain's Prizes, and 41 for the Dr. Collier Cup in September.

We have temporarily 'lost' one of our most regular supporters, a committee member and past Captain of our society, Mr. Paddy Kennedy now giving his services as a missionary-teacher with the Christian Brothers in Zambia, and to whom we wish every success both in the class-room and on the course out there. (See his article in another part of the *Record*.)

We have also lost, in a very real sense, one of our oldest playing members, Dr. Pierce Grace, who was always a good friend and patron to this Golfing Society in particular. (See Obituaries.)

Officers and Committee for 1966 : President, Mr. L. Molloy; Captain, Rev. John Brennan, C.C.; Hon. Secretary and Treasurer, Rev. J. Brennan; Committee, Mr. P. Kennedy, Mr. L. Reidy, Dr. Patrick Grace, Rev. M. Kirwan.

Results of Competitions, 1966 : June 6th at Kilkenny Golf Club, the President's Prize, presented by Mr. L. Molloy, was won by Rev. Francis Grace with 41 points Stableford (71 gross). The Captain's Prize, presented by Rev. John Brennan was won by Rev. T. Marnell, C.C. with a 66. The Best Gross was won by Mr. L. Reidy with a 77.



Left to Right: Rev. M. Noonan (winner of Captain's Prize), Mr. J. Lambe (Captain), Mr. J. Nolan (President of Union), and Mr. W. Deegan, Senior (winner of President's Prize).

September 7th, the Dr. Collier Cup was won by Mr. Joseph Lambe, after a tie with Rev. S. McEvoy, with a 4 up.

Officers and Committee for 1967: President, Mr. Joseph Nolan; Captain, Mr. Joseph Lambe; Hon. Secretary and Treasurer, Rev. J. Brennan; Committee, Mr. P. Kennedy, Mr. L. Reidy, Dr. Patrick Grace, Rev. M. Kirwan.

Results of Competitions, 1967: On June 12th, the President's Prize, presented by Mr. Joseph Nolan, was won by Mr. W. Deegan,

Sen. with a 44 points Stableford (68 gross). The Captain's Prize, presented by Mr. Joseph Lambe, was won by Rev. Michael Noonan, Knockbeg College, with a 66. The Best Gross was won by Rev. F. Grace with a 75.

On September 6th, the Dr. Collier Cup was won by Mr. Michael Jacob, Kilkenny, with 5 up. (It is worth noting that all the runners-up and prize-winners in this competition were laymen—which is probably another sign of the times!).

Congratulations to Joe Nolan on his election as President of Kilkenny Chamber of Commerce, 1968.

Here and There (But not Everywhere)

INVITED to name the most popular article ever to appear in *St. Kieran's College Record*, how many readers would select Fr. John Brennan's story of Fenian stamps which appeared in the 1966 number? Yet it met a great response in circles far removed from St. Kieran's, since it was both authoritative and timely. The first request to reprint it came from the *Journal of the Irish Philatelic Circle*. Then *The Cross*, the bulletin of the Augustinian Fathers, featured it. *The Irish Digest*, before its lamentable passing from the scene, carried the article in slightly abridged form. The crowning distinction was its appearance in the pages of *The Philatelic Magazine*, a London publication which reaches all corners of the globe. The themes of two commemorative Fenian stamps which the Irish Post Office issued in 1967 were foreshadowed in the illustrations to Fr. Brennan's article, a twelve-month earlier.

Whatever about all this being propaganda for the College Record, it certainly was a tribute to the philatelic lore of Fr. Brennan. He is current President of the Irish Philatelic Society and one of the few Irishmen who are members of the august Royal Philatelic Society of London.

* * *

In a recent B.B.C. Regional Drama competition, the first prize from an entry of one hundred and fifty eight was carried off by Thomas Kilroy (1947-53) with his play *The Door*. Callan-born, Tom is Lecturer in English at University College, Dublin, appropriately enough, specialising in drama. He spent two years in U.S.A. as visiting lecturer at the University of Notre Dame. The prize-winning play was not Tom's first effort in the field of drama, for he has already written *O'Neill* and *The Death and Resurrection of Mr. Roche*.



THOMAS KILROY

Tom's brother, Michael Kilroy, was among the most recent group of barristers called to the bar by the Chief Justice in the Supreme Court. Michael works in that section of Government which exercises control over all our lives in one way or another, the Department of Finance.

* * *

Last year's prize medal for the best paper from Final Year students at College of Surgeons, Dublin, was won by Hugh O'Neill, College Road, Kilkenny. Hugh is now attached to the staff of Jervis Street Hospital, and is the youngest of a family all of whom crossed the road to St. Kieran's and

who have displayed a notable predilection for medicine. Eugene is a general practitioner in South Shields, England. Dermot holds a post in the renowned Johns Hopkins Hospital in Baltimore, Maryland. Desmond is medical doctor in the Irish Army, with the rank of Commandant. The only member of the family to escape Aesculapius was Frank, who looks after the circulation of the Irish Farmer's Journal.

* * *

At the close of his reminiscences in the 1966 issue of the *Record*, Leo Holohan revealed his long-standing friendship with Patrick Kavanagh, to whom he gave the palm, "Ireland's greatest poet", (*pace* the Austinites). Now the death of Kavanagh has terminated that friendship, just as it has initiated the mythologies that surround the great. Indeed, we recall a turbulent visit Patrick Kavanagh paid to Kilkenny some years ago to give a poetry reading, an occasion around which an accretion of legends has thickened. On that night the poet's frequent watch-word was "Where's Leo"? So it was fitting that Leo should deliver the graveside oration at Iniskeen, Co. Monaghan when Kavanagh was laid to rest, and that he should write the obituary for the *Irish Times*, and summarise the poet's achievements for Radio Eireann.

* * *

Representing the Diocese of Ossory at the Third World Congress for Lay Apostolate in Rome last October was Dr. Patrick Grace (1935-37), Assistant R.M.S., St. Canice's Hospital, Kilkenny. The Congress drew an attendance of 3,000 delegates, of whom 30 or 40 were Irish. Organisations like the Legion of Mary and Catholic Guild of Doctors sent spokesmen, and there were observers from the Church of Ireland, Methodists and Presbyterians. Strong among the representatives both numerically and vocally were the emerging nations of Africa.

The theme of the Congress was "God's people on Man's Journey", in other words, the purpose and place of the laity in the Church and the World today. When set against the problems confronting the Church on a global basis, Ireland's problems could

be seen to be of the same nature, more or less, but writ in miniscule.

The social side of the Congress was not neglected. A reception in honour of the Irish delegation was held in the Irish Embassy, and the Irish College opened its hospitable doors to the representatives from home.

* * *

All the way from Ndola, Zambia, comes a magazine named *Horizon*, a colourful monthly with overtones of Hemingway in its reports and pictures of big game hunting. The Editor is the much-travelled Richard P. Furniss (1939-1944), who already had fifty countries under his belt, when he wrote a pleasantly nostalgic article in the 1964 *Record*. Now he has added Zambia, and no doubt others, to the list; and he has returned to his favourite occupation—editing a magazine and writing. *Horizon* is published by the Roan Selection Trust, a mining organisation of vast dimensions which has an interesting link with Ireland in that its founder was Sir Alfred Chester Beatty, Ireland's first and only honorary citizen, who died a few months ago and who was accorded a State funeral.

* * *

"If I got a letter from an unknown Editor, asking for an article for *St. Kieran's Record*, it would probably end up in the waste-paper basket. Whereas, if it were signed by Fr. Jack Kennedy, or Dr. Jimmy Brennan, say, I would feel I should make an effort to write one". This realistic comment on an Editor's dirge came from Fr. Kieran Rice (1955), Pastor of Kaikoura, New Zealand, who is now enjoying a holiday at home, his first visit to Ireland since 1961. Fr. Rice's parish is a rural one in the Diocese of Wellington, in extent one and a half times the size of Ossory, with a population of 700 Catholics. (The over-all ratio of Catholics in New Zealand is about 17 per cent.). In the nine schools spread through his parish Fr. Rice yetts invaluable assistance from the Confraternity of Christian Doctrine, whose lay members teach religion to the pupils. This Confraternity is of American origin, and may have stemmed from the original one established by another St.

Kieran's man, Bishop McGrath of Baker, Oregon, as described in Fr. Gaire's article in this issue.

Fr. Rice made his trip home via America, and found that while the west coast of the South Island, New Zealand is renowned for hospitality it is rivalled by the warm and friendly atmosphere which he experienced in America. He was guest of Fr. Tom Prendergast at Big Bear Lake, a noted mountain holiday resort, and met classmates, Frs. Charles Brady and T. P. Delahunty in San Diego, Ned Norris in Seattle and Austin Cribben in Baker, besides an array of other Kieranites. They swapped many yarns and were left with one mystery: Whatever became of the metal ball used in the Cork game of bowling which was introduced into the College, and figured in some hair-raising episodes in—and out-of-doors? Perhaps it has found its way into the College Museum, labelled "Relic of Cromwell's bombardment of Kilkenny, 1649".

Fr. Rice admired the changes which have taken place in the Ecclesiastical side of the house since his day, notably the measure of freedom accorded to the students. Things have changed so radically in the topsyturvydom of life that some of the decrees which were handed down to the students in an earlier era and were interpreted as insults—in today's light they are seen as compliments. He was equally surprised to find Ireland trailing so far behind New Zealand in the use of vernacular in the Liturgy.

Fr. Rice's brother, Martin, is farming in New Zealand and as he is a reader of the College Record we send greetings to Martin from St. Kieran's.

* * *

A munificent gift now adorning the shelves of the College Library is the fifteen volume edition of the New Catholic Encyclopedia, presented by its Editor-in-Chief, Most Rev. William J. McDonald, Ph.D., L.L.D. The College expresses profound thanks to Dr. McDonald for his splendid gesture, and congratulates him on the completion of a Herculean task as Editor-in-Chief.

* * *

A week's holiday in Rome, all expenses paid, was the main prize offered by *The Universe* newspaper for the Inter-diocesan Golf Championship of Britain, 1966. Liverpool Archdiocese emerged as winners, and had two St. Kieran's priests on the team—Fr. John Bergin (1940) and Fr. Kevin Brennan (1946).

News also comes from Liverpool that Fr. W. O'Sullivan (1947) has been appointed Assistant National Chaplain to the C.Y.M.S. He was chiefly responsible for the re-writing of the Society's Constitution. He succeeded another Kieranite, Fr. Patrick Breen (1947).

* * *



REV. DAVID PAGE

A report in *The Far East* (Nov. 1967) announced that Fr. Seamus McElwain, St. Columban's Society (1948-51) has become Editor of *Tosei News*, the monthly English language news service of the National Catholic Committee of Japan. He received his appointment from the Japanese hierarchy last summer.

* * *

Another editor who is keeping very busy is Fr. David Page (1958), Executive Editor of *The Florida Catholic*. He has recently produced a history of the Irish Missionary in the diocese of St. Augustine, Florida, entitled *Peregrini pro Christo*. The publication is lavishly illustrated, and one cannot escape a glow of pride at seeing so many

St. Kieran's priests featured there as builders of churches and hospitals, and administrators and teachers. Monsignor Irvine Nugent (1954) was Vicar Capitular and administrator of the diocese of St. Augustine during the interregnum.



MSGR. IRVINE NUGENT



MSGR. JOHN LENIHAN

In a colourful ceremony last September in the Cathedral of St. Augustine five priests of the diocese were invested as Papal Chamberlains, and three of these were alumni of St. Kieran's.

Monsignor John J. Lenihan (1953) was described by Archbishop Hurley as a pastor who has been particularly attentive in carrying out his duties as executive secretary of Catholic Charities, and unwearied in his service to those who need help—the homeless, the aged, the unfortunate.

Monsignor Martin Power (1953) “an ideal trainer of young priests” was congratulated by the Archbishop for his work on behalf of American service men and for the important work of diocesan lay organizations.



MSGR. MARTIN POWER



MSGR. LEO DANAHER

Monsignor Leo Danaher (1955) was commended for his services as head of the Diocesan Confraternity of Christian Doctrine and for being "an ardent teacher of the young".

* * *

Too late for inclusion in the 1966 *Record* was a news flash received from Maitland reporting the departure of Fr. Dermot Heffernan (1941) after ten years as Administrator of St. John's Pro-Cathedral to become first Parish Priest of Toronto—a region which had been ceded to Maitland from Sydney Archdiocese. *The Catholic Sentinel* reported that over 600 people attended the farewell ceremony in Maitland Town Hall. The entire City Council, the Mayor and former Mayor, the Member of Parliament for Maitland, Mr. Milton Morris, Minister for Transport, were all present to pay tribute to Fr. Heffernan for the part he played in the civic, cultural and sporting activities in the City during the previous decade. Bishop J. Toohey praised the zeal and energy of Fr. Heffernan, and said how much he would personally miss him in Maitland. "Every activity he undertook", the newspaper says "whether it was the great events such as the Christ the

King procession or a canvass, or the St. Patrick's Day parade, whether it was the teaching of catechism in the public school or the visiting of some poor or lonely or sick person, whether it was the attendance at Sunday Mass, or the building of an outdoor crib, whether it was the sporting activities of the school children or the hearing of the First Friday confessions, whatever the activity in the parish, then Fr. Heffernan threw his whole weight and enthusiasm behind it".

* * *

Contesting his first Local Government Election in June, 1967, Seamus Pattison, T.D., headed the poll in the Kilkenny Corporation contest. Two weeks later he was elected Mayor of Kilkenny, an office which his late father, James Pattison, also held.

Since assuming the chain of office, Seamus has had a very busy and diversified life. Here is a sample of his mayoral activities: Unveiling a memorial plaque to James Stephens; accepting on behalf of the burgesses and citizens all the lands contiguous to Kilkenny Castle—a gift of the Marquis of Ormonde; being host in the City Hall to varied notabilities like Mayor Howard of Ammytville, Long Island and film actress



MAYOR PATTISON, with EDDIE KEHER, EN ROUTE TO U.S.A.

Susannah York; formally opening the Gerity Memorial Library at Kilkenny Design Centre; activating the campaign to get a swimming pool for the youth of the city. Seamus has also travelled to Coventry to address the Ossory Association of England at their Annual Social.

Highlight of his mayoralty to date has been the trip he made with Kilkenny Hurling Team to America last September. In New York he had the honour of meeting the late Cardinal Spellman. Chicago was next on his itinerary, and then he flew westward to San Diego to visit his brother, Fr. Francis Pattison. There he met Bishop Francis J. Furey, and St. Kieran's priests, Frs. J. Rhatigan, P. O'Keeffe, W. Cuddihy, E. Lyng and T. Prendergast. Perhaps the

most memorable experience of his trip was a two-day visit to Las Vegas, that intoxicating mixture of Babylon and Monte Carlo spilled out in the arid Nevada desert.

Another new name to emerge out of the Kilkenny Corporation Election was Alderman Kieran Crotty, who also succeeds his father, Mr. Patrick J. Crotty, T.D., in the political sphere.

* * *

With the trace of a Highland accent sticking to him like a burr, Patrick Gabriel (Gay) Brannigan (1955-60) has arrived home after completing a specialist course with the Scottish Farm Buildings Investigation Unit. For his Master's Degree in Agricultural Science, Gay conducted an investigation into animal feed processing.

OUR MAITLAND PRIESTS WITH THEIR BISHOP



Left to right, front: Rev. T. Purcell, Rev. W. Heffernan (Jubilarian), Rev. Dr. Toohey, Rev. J. Hughes. Back: Rev. J. Brennan, Rev. J. Delaney.

Speaking about food, he has a hint for the Dublin Branch of the College Union, who may be planning a get-together. His brother, Michael, who graduated from the Shannon Airport Hotel School, thence to Switzerland for a year, back to White's of Wexford, and Intercontinental Dublin, is now Assistant Manager of that well-known hostelry in Abbey Street, Wynne's Hotel.

* * *

A bright new chapter in the history of the College Union was the inauguration of an American Union, held in San Antonio, Texas, on 13th, 14th and 15th May, 1968. Host to the St. Kieran's priests congregating from all corners of the United States was Monsignor Michael Holden. Canon Holohan, President of the College, travelled specially for the occasion, bringing a breath of home to the St. Kieran's alumni.

The *Record* will have gone to press before a report arrives, but we send warmest congratulations to the American Union on this achievement.

* * *

The Re-Union of St. Kieran's priests in England and Scotland took place this year in Windermere on 30th April and 1st May. His Lordship Dr. Birch, who had been unable to attend last year through illness, was present, as also was Canon Holohan, representing the College. Eighty priests attended the Re-Union, and they elected Very Rev. P. Lacey, President of the Union and Fr. McNulty Secretary.

The ordination took place in Kiltegan College on Easter Sunday last of Rev. Patrick Foley (1956-61), Clara, Clifden. A keen hurler, Fr. Foley was on the College team which won the Croke Cup in 1961, and he also won minor and senior All-Ireland medals with Kilkenny. He expects to go to Kenya in the autumn.

Congratulations to: Very Rev. Thomas Lynch, Eastbourne (Ordained 1935) on his appointment as Canon of the Diocesan Chapter; Eddie Keher and Ted Carroll on winning their second All-Ireland medals in an unforgettable match against Tipperary. Nicholas Purcell on his election as President of the Irish Creamery Managers' Associa-



REV. P. FOLEY

tion. Joe Nolan on his election as President of Kilkenny Chamber of Commerce.

The following is reprinted from the *Irish Times* (Nov. 1967):

"Sir,

You report the Minister for Finance as stating "*Rosc* is an old Gaelic word which defies exact translation. It means visual perception at its brightest and most excited pitch. It has therefore been rendered as the 'poetry of vision'".

Perhaps the Minister did his courting in Irish? At any rate our Irish teacher in St. Kieran's College gave us *Claon Rosc* as the Gaelic equivalent of the English slang expression "the glad eye". He was the late Mr. Conchubhair O Muineachain—a native Irish speaker, from the Ballyvourney country, I think.

Yours, etc.,
JAMES MAHER

Mullinahone,
Co. Tipperary."

James Stephens, The Fenian Chief

LAST year Ireland celebrated the centenary of the Fenian Rising of 1867, but the commemoration, coming immediately after the Golden Jubilee of the 1916 Rising, had the flavour of an anti-climax. It was rather like expecting a theatre audience to remain in their seats for a one-act play after the curtain had rung down on one of Shakespeare's great dramas. Unfortunately, historical events cannot be manipulated with an eye to the most dramatic effect.

James Stephens, one of the founders of the Irish Republican Brotherhood—more popularly known as the Fenians—was the subject of a biography by Desmond Ryan, which was published in 1967. That work and a plaque which was unveiled on a house in Blackmill Street, Kilkenny, are likely to be the most lasting monuments to the Centenary Year of the Fenians. The English portion of the inscription on the plaque reads: "James Stephens 1825-1901. Co-founder, Organiser and Chief of the Fenian Brotherhood lived here". The opening sentence of Desmond Ryan's biography differs from the inscription in two particulars: "James Stephens was born at Lilac Cottage, Blackmill Street, Kilkenny in 1824".

In a pamphlet also published last year by the Kilkenny James Stephens Committee to commemorate the Fenian Rising, the author, Richard de Loughry, claims the year 1825 for Stephens' birth, and says he lived—not was born—in the house in Blackmill Street, now called Lilac Cottage.

Stephens spent a short period as a day pupil in St. Kieran's College. A brief entry in Burrell's Hall Account Book for 1838 reads:

"James Stephens. Commd. August 4, 1838. To entrance £1. 1. 0.

1838, August 14. By Cash £1. 1. 0.

Dec. 6. By Cash £1. 3. 6.

Little is known of his youth. He studied as a civil engineer, and obtained a post in a Kilkenny office in his twentieth year for work in progress on the construction of the



Limerick and Waterford railway. It was through his participation in the Young Ireland Rising of 1848 that Stephens entered the spotlight of history. After the tragic-comic engagement at Ballinacorney, he fled to Paris. There his study of European methods of secret revolutionary movements led to the successful founding of the Irish Republican Brotherhood, when he returned to Ireland in 1856. He undertook a series of journeys through the country—his three thousand mile walk, as he termed it—recruiting members of the Brotherhood. The creation of the Fenian movement, both in Ireland and America, was his outstanding work. The tragedy of his career was that

in 1865 after brilliant years of organisation and leadership he came within an inch of launching a revolution, which would have been a serious challenge to British rule. When the Rising did come, two years later, and with no greater success than the Young Ireland Rising, Stephens' star had already gone into eclipse, from which it never again totally emerged. The flaw in his character was an overweening arrogance and self-

assurance which alienated him from many of his colleagues in the Fenian Brotherhood, who were, indeed, prone to internecine struggles for power.

James Stephens died in 1901. A fitting epitaph to the Fenian Chief is inscribed on his tomb in Glasnevin cemetery: "A day, an hour of virtuous liberty is worth a whole eternity in bondage".

OLD COMRADES AT FR. TOM MURPHY'S ORDINATION



Left to right: T. Ryall, Rev. T. Maher, P. Moran, O. Walshe, Rev. T. Murphy, T. Walshe, N. Purcell.

Obituaries

VERY REV. PATRICK ROWE, P.P.

REV. THOMAS BRENNAN

VERY REV. EDWARD WALL, P.P.

LAST year was a sad one for the old members of the staff of St. Kieran's: three of our colleagues died; Fr. Pat Rowe and Fr. Tom Brennan on the same day, and Fr. Ned Wall later in the year. Each one of these men contributed hugely to the success of the students. They had worked together, and none of them ever held anything back that they thought would advance the welfare of the students or the success of the college. Quite literally, working with them was an inspiration.



Very Rev. Patrick Rowe, P.P. Born Clogh, 1897. Ordained St. Mary's Cathedral, Kilkenny 1922. Died 3rd January, 1967.

I think all three of these men will be remembered by priests and students for their absolute integrity. They were just men in everything they did or said. They were cheerful and unselfish; they were generous and self-sacrificing.

Fr. Rowe was absolutely meticulous about detail, always concerned about standards and expected them to be reached. He wanted the very best for everyone—staff or students. He was concerned with national problems especially those relating to the welfare of rural Ireland. Some would say that Fr. Rowe was impatient. Perhaps he was, but his impatience came from the knowledge that he studied his problems fully, and when he reached a decision about them, he wanted to be let get on with them without delay.

He was an example in the regularity of his life. He never wasted time. His Mass, his prayers were said well and absolutely punctually. He loved his game of golf, his visit to an occasional film, his annual holiday. He did more for Freshford and Conahy parishes in a short time than had been done for years. He was a big man in every way, and because he was big he was humble.

Fr. Tom Brennan was the gentlest person I knew. He too was absolutely just. He was very like a father in the way he worked for and worried about the boys in his classes, especially the lads who could barely get through or the really good ones who he thought were not pulling their weight. He got annoyed with them and 'gave out' about them, pleaded and scolded and slapped them. He watched their progress later on with the greatest interest, and nothing gave him a greater thrill than a visit from former pupils who had done well contrary to pessimistic prognoses. He had unlimited faith in boys, though he would not admit this, and they had absolute trust in him.



Rev. Thomas Brennan. Born Ardera, Mooncoin, 1911. Ordained Maynooth College, 1936. Died 3rd January, 1967.

Fr. T. J. loved the "old golf" as he called it; he loved hurling, particularly if it was not too frilly; he loved his annual trip to Beara Island; he loved to meet friends and to have an occasional game of cards, and he loved his work. I knew him since 1925. I do not think in all the years I ever heard him say a hard word of anyone, and I am certain I never heard anyone say a hard word of him.

Fr. Ned Wall was a person of amazing versatility. He was a gifted man with extremely wide interests, cultural, classical, literary, musical. He was well read and well travelled. He was an athlete in many forms of sport and a great judge of athletic skill and grace. He was absolutely independent in his views but still he was always understanding, always loyal and never in bad cheer.

Fr. Wall's greatest interest was people. The students knew this. He led them along because he was frank and just and cheerful and so he never hurt. He had no use for pretence or cant, he was never awed by

position. He was genuinely at the service of all at all times, and he had real friends everywhere and in all walks of life; he understood them and they knew he did.

Fr. Wall was one man who would have graced a university common-room; he had the ability and the accomplishments for it. Yet he was at home talking to the weakest boy in IC or the loneliest, homeliest person in Durrow or Clara or Conahy or Garryricken for that matter. He set the Catholic Marriage Council on its feet. He solved most of the problems connected with the reorganization of the school system in the diocese and he never neglected a duty or person in his parish. He was an all-round priest.

It is possible that it can be said that I see these three men in a sentimental glow.



Very Rev. Edward Wall, P.P. Born Danesfort. Ordained Maynooth College, 1931. Died 12th May, 1967.

Perhaps I do, and there may not be anything wrong with that—they were really friends of mine for years. They were men whose lives I could copy and hold up as an example. I had the great satisfaction of being part of a devoted team with them. We were happy together and life is very much lonelier without them. One thing I am sure of: these three are watching St. Kieran's and the diocese of Ossory with interest and with genuine support for every step forward that is taken.

+ PETER BIRCH



OSSORY'S oldest priest, Canon O'Keeffe, P.P., Dunamaggin, died on 1st October, 1967 at the grand old age of 97 years. Up to his final illness he showed a remarkable vitality of mind and body, and maintained that deep and abiding interest in his flock which was so characteristic of his long and devoted ministry down the years. Coming from a genuine rural stock he knew the trials and difficulties which Irish life had to contend with, and his love of this pattern and way of life and of its simplicity served to create a lasting friendship with those committed to his care. His father had been evicted from a farm at Castlefield during the Land League days.

He was ordained in 1895, and served as a curate in Tullaroan, Gowran, St. John's and Rosbercon. From 1907 to 1911 he was attached to the teaching staff of St. Kieran's College. He became Parish Priest of Dunamaggin in 1922, and was appointed a member of the Diocesan Chapter in 1938.

During his 54 years in Dunamaggin, he evinced a particular interest in education and in the upbringing and character-build-

ing of children. A profound scholar himself, he was quick to see the merit of sound primary education and its important role in after life, even if it had as in so many cases to be terminated after primary standard was completed. He was a most interesting conversationalist and could recount vividly events stretching back into the past of the Irish political scene.

Throughout a long life he enjoyed remarkably good health and did not spare himself in his duties; his many visits among his flock being made by bicycle. In fact he cycled regularly up to his 82nd year. His passing, although coming in the fullness of years, was lamented not only among those he served so well, but among all who were privileged to know this kindly pastor.

REV. FR. BONAVENTURE, O.F.M., Cap.



ON 26th April, 1968, Kilkenny's most venerable priest, Fr. Bonaventure, O.F.M., Cap. passed to his eternal reward, at the age of 88 years. A native of Glanmire, Co. Cork, he was ordained by Bishop Brownrigg in St. Mary's Cathedral, Kilkenny in 1907. He returned to Kilkenny in 1934 and remained here until his death. While Rector of Rochestown College, he sheltered Captain Monteith when he landed with Roger Casement in 1916 with arms from Germany, and despite the vigilance of the British forces he kept Monteith in safety until his escape to America. He also sheltered Liam Mellows from the Black and Tans.

Fr. Bonaventure was confessor in St. Kieran's for many years. His tall, spare frame, his flowing beard and silver hair, his dignified countenance, his rapid gait made him a familiar figure in the city. He was endowed with a boyish humour, an unquenchable interest in people, and a simplicity of heart which endeared him to young and old alike. May he rest in peace.

DR. PIERCE GRACE

THE death occurred at his home, Dublin Road, Kilkenny on 4th October 1966 of Dr. Pierce Grace, former R.M.S. of St. Fintan's Hospital, Portlaoise. Born in Tullaroan in 1883, Dr. Grace was educated at St. Kieran's College, and the Royal College of Surgeons and qualified in 1910. He was medical officer in St. Canice's Hospital, Kilkenny for some years before being appointed Resident Medical Superintendent in Portlaoise. He occupied that post for thirty-five years, and spent his retirement in Kilkenny.



An all-round sportsman, Dr. Grace will be best remembered as a member of the Kilkenny Hurling team that won three All-Irelands in a row, in 1911, 1912 and 1913. Before that he won two All-Ireland football medals with Dublin, being a member of the famous Kickham's club. He also gained several county championship medals with his native Tullaroan.

While most practitioners of sport take an interest in many games, few rivalled Dr. Grace in the width of his pursuits. Handballing, boxing, hunting, shooting, and latterly golfing all filled his leisure hours. He was always a keen participant in the College Union Golf competitions, and was its Captain in 1958/59. The Past Pupils' Union always attracted his keen support, even from its earliest days—he was President of the Union in 1935.

His kindly outlook and warm personality won the admiration of all who knew him. Devotion to his profession and a fatherly concern for his patients in St. Fintan's Hospital were the mainsprings of his life. To his sorrowing family, we tender sincere sympathy.

REV. WALTER FLYNN

THE death took place at Dunkitt, Kilmacow in July 1966 of Rev. Walter Flynn, formerly pastor of Tilden, Nebraska. Fr. Flynn was a layside student in the period 1919-1925 and went on to study for the priesthood in St. John's College, Waterford, where he was ordained in 1931. He served on the Nebraska mission as curate and pastor for 35 years, until he retired to his native Kilmacow because of ill-health, some four months prior to his death.

MR. CHARLES E. McCREERY

MR. Charles E. McCreery, who died at his home, Larch Hill, Kilkenny on 20th March 1967 was one of the most notable figures in the commercial life of the city. He devoted his talents to advancing the interests of his beloved Kilkenny, particularly through his keen and devoted service to the Chamber of Commerce of which he was a founder member and president. He was one of the leading auctioneers in the South East of Ireland.

St. Kieran's College featured among his chief interests. In 1933 at the inaugural meeting of the Past Pupils' Union he was appointed Treasurer, a post which he held for several successive years. When the Union was revived in 1951 he was elected a Vice-President, and later served a term as President.

A ready humour, combined with a keen sense of duty, characterised the man. He was a great believer that the Past Pupils' Union should be an active body, and when the city in general was not geared to the realisation of social obligations as it is today, he was in the vanguard in sponsoring amenities for poor children. A notable success in this field was the bringing of boys for seaside trips in the summer.

Indeed every good cause benefitted from his ready, though unobtrusive support. He was a leading figure in the Parish Councils in Kilkenny during World War II, and served in the Local Security Force. On his death, the president of the Chamber of Commerce, Mr. Philip Purcell, stated that the enthusiasm and perseverance of Mr. McCreery over the years contributed to and, indeed, ensured its continued existence. Next to running his own very successful business, his great interest was the promotion of the economic prosperity of Kilkenny and no one felt more keenly the sometimes disappointing outcome of the efforts to promote industrial advancement in the area.

To his sons, Alec, Charles and Maurice we offer deepest sympathy.

VERY REV. MICHAEL LALOR, P.P.

It is with very deep regret that we must record the untimely death on April 9th, 1967 of Very Rev. Michael Lalor, Pastor of St. Cyril's Church, Encino, California. One of that small band of St. Kieran's men who offered themselves to Archbishop Cantwell of Los Angeles in the early and late 'twenties, he has left behind him a record of wonderful service to the Church. He established two new parishes in the Archdiocese of Los Angeles, the first St. Lucy's at Long Beach, and the second at Encino (home of the great ones in the world of films) is said to be the best equipped in California.



Fr. Lalor was born at Cullohill in 1904, and entered the lay department of the College in 1920, and was ordained on June 8th 1930. He was much like the rest of us in "The Schools", but there the resemblance ended. Many would name him as the greatest hurler ever to wear a College jersey,

and very probably he was also the best captain ever to lead a team. To his natural skills was added a unique capacity for leadership, and this was by no means confined to the sportsfield; it pervaded all areas of College life and activity. I can still see him leave his normal position at full back when things were going badly, tear up the field to the full forward line, scattering abuse very earthy in content at all and sundry, and then proceed to wreak havoc on the enemy. If one's pride suffered beneath his blistering tongue, the pat on the back, with his accompanying and husky "Good man, good man", always helped to restore the balance.

In recent times his visits to his native Cullohill were almost yearly ones, and he never neglected to call into the College to pay his respects, for like his great friends the late Msgrs. Phil Ryan and Pat Kenny he loved every stone of his Alma Mater. To his fellow priests in Los Angeles and to his relatives at home we offer our sympathy and our prayers for the happy repose of his soul. Requiescat in pace.

G.L.

**VERY REV. JAMES J. CANON HOGAN,
P.P.**

A cloud overshadowed the 1968 annual meeting of the Scottish Union on the feast of St. Kieran when it was learned that the Very Rev. James J. Canon Hogan, Parish Priest of St. Mary's, Duntocher, had passed away that morning. He was a native of Kilkenny city and one of the six St. Kieran's priests raised to the Canonry by Archbishop Scanlan about three months previously.

Reporting the death *The Glasgow Observer* remarked "The death . . . of 70-year-old Canon James J. Hogan deprives Duntocher of a supremely loved priest and Glasgow Archdiocese of a most valued man

of God. The beloved Canon arrived in Duntocher in the last year of World War II to find the church of St. Mary wrecked by bombs and the presbytery in ruins. He took up residence in a council house and rallied the people who rejoiced with special enthusiasm when the lovely new church of St. Mary in Chapel Road, was completed and opened nine years later.

"It stands today a monument to Canon Hogan, who served for 17 years as a parish priest at St. Anthony's, Govan, and for five years as a parish priest at St. Thomas', Neilston, before going to Duntocher.

"Duntocher became a 'mother' parish in 1957 when the new parish of St. Joseph in neighbouring Faifley, with a Catholic population of over 2,000 was opened. . . ."

Deep sorrow at his passing was shown in the large attendance of clergy including many of his fellow St. Kieran's priests and the laity at his funeral. The Solemn Pontifical Mass of Requiem was offered by Archbishop Scanlan who in his panegyric spoke in high praise of the priestly life of the late Canon who, he said, was the twenty-first of a family of twenty three children. He was ordained for the priesthood in 1923 in St. Kieran's, a college, observed his Grace, that provided many great priests for Scotland. He had led the hidden life of Christ, a holy life that was reflected in the lives of the parishioners of Duntocher as was in evidence in the large number at Holy Communion that day and in particular by the children.

A curate who served with him for several years commented "St. Kieran's can well be proud of the great man they produced, truly a great, well-loved and most respected priest. May God reward him for the outstanding priestly work he did for the Glasgow Archdiocese". May he rest in peace.

VERY REV. JOSEPH CANON SWEENEY, P.P.

"To make mention of the priesthood was to think of Canon Joseph Sweeney. He was a great priest", declared Bishop Black of Paisley preaching the panegyric at the solemn obsequies of the Very Rev. Joseph Sweeney, Parish Priest of the Holy Family, Port-Glasgow, who died on July 8th, 1966.

His Lordship outlined the Canon's career, adding that forty of his sixty-eight years of life were spent in the priesthood and in two centres on the south bank of the Clyde—St. Anthony's, Govan, and Holy Family, Port-Glasgow. "Not only had he built the material church which is itself a lasting memorial to him but he had also built up 'The People of God' in this development area of Port-Glasgow".

More than one hundred priests as well as canons from the Cathedral Chapters of Paisley, Glasgow, Motherwell, Edinburgh and Galloway, joined a packed congregation in offering with Bishop Black a solemn Pontifical Mass of Requiem. Canon Sweeney's native Donegal was well represented by priests and laity. Members of the St. Kieran's College Union from all over Scotland gathered to pay their respects to one of their most respected and beloved colleagues.

After some years in the Civil Service at Drogheda Fr. Sweeney commenced his studies for the priesthood in St. Kieran's in 1921 and on June 12th, 1927 was ordained for the Archdiocese of Glasgow. He spent the first twenty years of his priesthood as assistant at St. Anthony's, Govan, a parish served by several St. Kieran's priests in its over one hundred years' history. Deeply interested in the welfare of seafarers he set up a branch of the Apostleship of the Sea.

In 1946, shortly before the formation of the Diocese of Paisley Father Sweeney was entrusted with the task of founding the new parish of the Holy Family, in the Boardfield housing development of Port-Glasgow, to meet the needs of the constantly growing Catholic community. When he first went to his new charge his temporary church was one of the huts of a war-time Naval camp—H.M.S. *Monk*—in the south of the town. Later, another hut with an adjacent hall and some other huts were adapted to serve as church, hall and presbytery. There he took up residence in one of the most unpretentious presbyteries outside the foreign missions.

Although hampered by post-war restrictions he opened in 1959 the new Church of the Holy Family at a cost of about £100,000, the greater part of which he had already collected, to serve his flock of some 5,400 souls.

In 1961 to the great joy of his fellow priests and in particular his St. Kieran's colleagues he was promoted to the Cathedral Chapter of St. Mirin. The last issue of *The St. Kieran's College Record* carried a picture and an account of his presentation with a gold medal marking his fifty years' membership of the Pioneer Total Abstinence Association. He was the first priest in Scotland to be so honoured.

Always a great reader, Canon Sweeney's knowledge ranged wide. He was a lucid preacher, a great pastor of souls. He was never more at home than when he was in the company of priests and especially St. Kieran's priests. They were always sure of a sympathetic and understanding ear, and a hearty welcome. He was a strong respecter of tradition and an open admirer of the great priests of the past and especially of the bishops who influenced his early life and training, whose portraits adorned his study.

When one remembers the manner of man he was, one's heart is heavy that he is gone. The Church in Scotland is poorer with his passing and bereft is the St. Kieran's fraternity. By nature gentle and kind, he

loved his flock of the Holy Family parish and they loved him in return. His authority was beneficent and benign. Canon Sweeney was in every respect truly great. He was great in mind, he was great in heart. He was great in the modesty that was an essential part of him; in his simplicity, the heaven-gifted simplicity that goes with wisdom, knowledge and holiness of life.

He was the first St. Kieran's priest buried in the Priests' Plot in the Paisley Diocesan Cemetery of St. Conval, Barrhead. As they might say in his native Donegal: "May the sacred soil of St. Conval's lie lightly on him—may he rest in peace".

B.J.C.

MONSIGNOR MICHAEL O'HANLON

RIGHT Rev. Monsignor Michael O'Hanlon, Pastor of St. Michael's Church, Los Angeles, died unexpectedly on 20th May 1967 at the early age of 47 years. A native of Dournane, Mooncoin, he received his early schooling in the local Presentation convent and national school. During his student days in St. Kieran's College he was a prominent hurler and all-round athlete, as well as consistently heading the prize-list for examinations. He went on to All Hallows College, Dublin, where he was ordained in 1944. He joined the staff of All Hallows, and received his Master's degree from University College, Dublin.

In 1946 he went to Los Angeles, where most of his priestly work was in the field of Catholic education. He served as Principal of Mater Dei High School in Santa Ana, Calif. and as Principal of Pater Noster High School, Los Angeles. For the last two years of his life he was Pastor of St. Michael's Los Angeles. He was Archdiocesan Director of the Holy Name Society. Shortly before his death, he was honoured by the Holy Father with the title of Papal Chamberlain.

For his contribution, especially in the field of Catholic education Mons. O'Hanlon will be gratefully remembered in Los Angeles Archdiocese. His loss at such an early age is keenly felt.

J. J. C.

MONSIGNOR THOMAS B. MORRIS



ON 27th November, 1967, a veteran priest of Los Angeles, Right Rev. Monsignor Thomas B. Morris, Pastor of St. Mary Magdalen's Church, was called to his eternal reward. Born in Co. Cavan in 1884, he was ordained in St. Kieran's College on 4th June, 1911. He served in many parishes during his long service in Southern California, in an area which now embraces five dioceses. In St. Matthias Parish, Huntington Park, Calif. he built a beautiful church. He retired to Ireland briefly in 1955, but after a year returned to California and until his death served as Pastor of St. Mary Magdalen's. A loyal son of St. Kieran's, Monsignor Morris loved to reminisce on the days he spent there. He was a zealous pastor, a fatherly and solicitous shepherd of his flock, and beloved among the clergy of Los Angeles, old and young alike.

He was brother of Fr. James Morris, who died in 1956 at St. James's Church, Redondo Beach, Calif.

J. J. C.

MONSIGNOR THOMAS BRETT

RIGHT Rev. Monsignor Thomas Brett, who died at Excelsior Springs, Missouri on 22nd April, 1968, was born in Shangarry, Ballingarry, Co. Tipperary in 1905. He was educated in St. Kieran's College, and St. Patrick's College, Thurles, and was ordained in 1929 for the diocese of St. Joseph, Missouri. He ministered there until his death except for a period in World War II when he was chaplain with the American forces in Europe. In 1963 he was named a Domestic Prelate.

VERY REV. RICHARD J. VEREKER

ON 6th February, 1968, Very Rev. Richard J. Vereker died at Garvey Manor, Altoona, Pennsylvania at the age of 73. A native of Davidstown, Glenmore, he received his secondary education in St. Kieran's, where he completed his Philosophical studies before going to St. Francis Seminary, Loretto, Altoona. He was ordained there on December 18th, 1920, and became assistant pastor of Holy Trinity Church, Huntington and later at Johnstown and Ebensburg. In 1928 he was appointed pastor of St. Agnes Church, Cassandra where he laboured for 38 years until his retirement in 1966.

Fr. Vereker, who was a prominent footballer in his student days, paid his last visit home in 1960. He was uncle of Rev. Paul Fitzgerald, Director of Social Services, Kilkenny and cousin of Rev. Tobias and Joseph Vereker, twin brothers, Sacramento, California.

FR. PADRAIG HORGAN

THOSE who recall reading his witty and diverting article in the 1964 *Record*, as well as a host of personal friends, will have been saddened by the news of the tragic loss of Fr. Padraig Horgan after a boating accident off the Florida Coast on 22nd December last. A report in the *Florida Catholic* stated that Fr. Horgan in company with a retired Miami hotel owner, named Dan Burack, sailed out in the latter's cabin cruiser after dinner to view the Christmas lights along the Miami Beach water front. The Miami Coast Guard picked up a distress signal from the boat later that evening. "Burack, according to Coast Guard sources, was told to fire a flare shortly after his message was received in order to guide a rescue boat to his location. The rescue crew never saw the flare, and no further radio contact was made with the "Witchcraft". A massive air-sea rescue

search team covered an area from Stuart to St. Augustine, and from shore to 120 miles at sea—a total area of 9,000 square miles—and failed to locate any trace of the cabin cruiser, or of Fr. Horgan or of his companion. Burack was known to have been an experienced sailor and navigator; however, Fr. Horgan was reportedly not an experienced swimmer.



To Fr. Eamonn Horgan, St. Columban's Society, brother of Fr. Padraig, to his mother and other members of his family we express prayerful and heartfelt sorrow.

MONSIGNOR JOHN MARLEY (1923),
died Wyoming, July, 1966.

REV. THOMAS C. DALY, native of Listol, Co. Kerry. Born 1928. Ordained 1953. Died 4th April, 1966, in motor accident at Pe Ell, Washington.

REQUIESCANT IN PACE

FR. THOMAS LYNG, C.M.
FR. RICHARD A. LYNG

Canon William O'Keefe, P.P., Castlecomer has contributed this memoir of Frs. Thomas and Richard Lyng :

Fr. Tom Lyng, C.M. died in Dublin on November 21st, 1967, and was interred in the Vincentian plot in Glasnevin cemetery.

His brother Fr. Richard (familiarily called Dick) died in Sydney on Easter Sunday of this year. May they both rest in peace.

They were twins, and so alike were they in appearance that it is said that as students they sometimes impersonated one another in class. They entered St. Kieran's College in the year 1907. After the routine course on the lay-side, they crossed over to the Ecclesiastical department in 1912.

Fr. Tom was ordained in St. Peter's College, Wexford, one Sunday in May 1918 for the diocese of Ossory. A year later his brother, Dick, was ordained in St. Kieran's for the Archdiocese of Sydney.

The circumstances of Fr. Tom's ordination are worth recording. For people of our time, the year 1918 will always be known as Conscriptio Year. The bishops of Ireland, at a momentous meeting in Maynooth on Thursday, April 18th decided to close all Ecclesiastical Colleges, and to send home their students to join the rest of the country in a pledge that was given from the pulpit of every Catholic church in Ireland—"to resist conscription by every means consonant with the law of God". Dr. Doyle, P.P., V.G., St. Canice's, represented the Bishop of Ossory at the meeting.

Back in St. Kieran's on that same evening, April 18th, Canon McNamara, the President, called all the students together to make an

important announcement. He read for them a telegram that had just arrived from Dr. Doyle in Maynooth: *Dimitte alumnos sine mora*. A wild cheer went up from the students. For the President it was probably the most dramatic moment of his career. He was by no means joyful, but in solemn language, full of feeling, he warned the students of the grave dangers that lay ahead. They all dispersed that evening, not to return till August when the danger of conscription was past.

Amongst the Fourth Divines evacuated on that day was Fr. Tom Lyng. They were called back some time in May for ordination. The Bishop of Ossory being indisposed, they were sent to Wexford to be ordained. Fr. Meany recalls seeing a bus load of young priests returning to Kilkenny that Sunday evening via The Rower.

Fr. Lyng was sent immediately to the House of Missions in Enniscorthy, where he was a contemporary of Fr. Tom Drea, Fr. Martin Healy, and perhaps for a short time, Fr. Bob Stephenson.

He gave many missions in Liverpool during my time there (1921-31), where the Enniscorthy men were in great demand. He was an enthusiast in whatever cause he espoused, and that applies especially to his work as a priest and a missionary. He joined the Vincentians in 1926, and as a member of the Order spent years of service in Liverpool, Sheffield, and finally in St. Mary's Lanark, Scotland. He was a great raconteur, and no company was dull when he was present. He has immortalised the name "Maggie Doyle" in the Vincentian Order. She was an old chapel woman in The Rower, and Fr. Tom's recounting of her little ways and foibles made her a character to rival Canon Sheehan's Mrs. Darcy in *My New Curate*.

Fr. Dick was more staid and serious and less ebullient than Fr. Tom, except when the two were together. He left for Sydney in 1919. About the same time went Fr. William Heffernan, still happily in the vineyard, and Fr. Michael Clancy (R.I.P.).

They were, I would say, in the middle line of that strong phalanx who kept up the good tradition of the Kieran's men who preceded them, now all gone to their reward, and they bequeathed this same tradition to those who came after them, now unhappily numbering fewer and fewer.

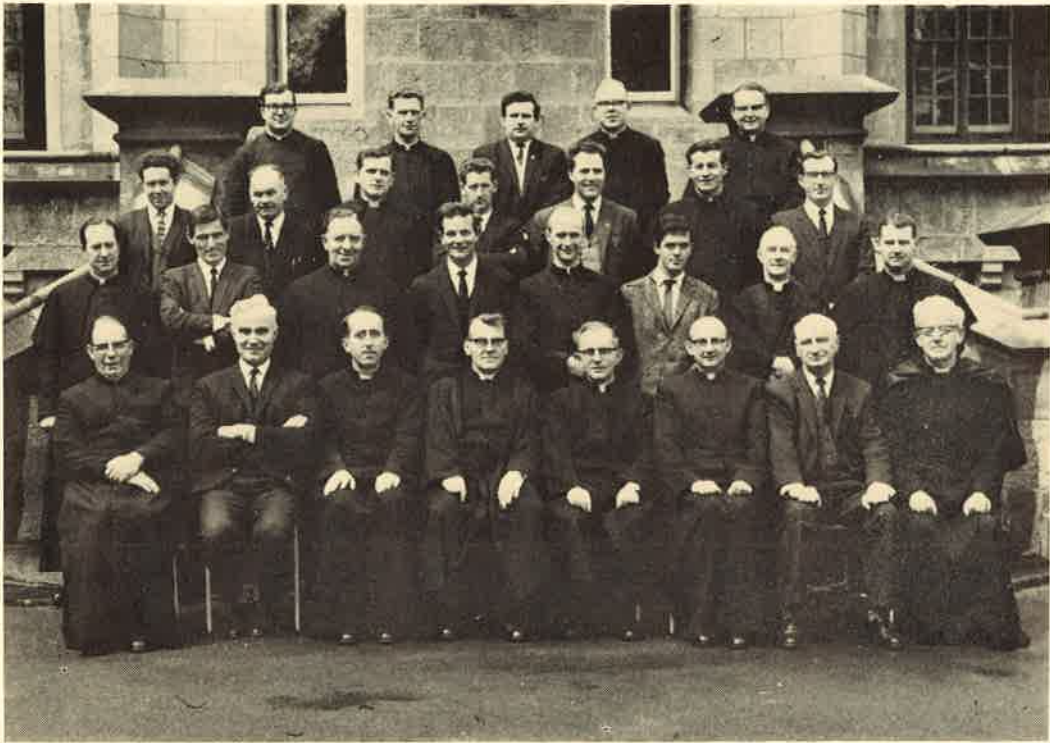
It may interest you to know that the writer has a photo that would put Paddy Crosby's photos in the shade. It is of "The

Rower Boys' National School, 1906". There are only twenty-nine boys in the photograph. Underneath I had written: "There are five priests in this group, still happily on the mission". That is no longer true. One of them, a Fr. Henry Corcoran died in U.S.A. a few years ago, and now, alas, with the death of the "twin Lyngs", only Fr. James Meany remains, and your humble servant. May we all meet in Heaven.



As we go to press we regret to hear the news of the death of another past member of the College staff: Rt. Rev. Msgr. Richard Lowry, P.P. (St. Canice's), V.G., Dean of the Diocese of Ossory. He was a student at St. Kieran's from 1920 to 1923; Junior Dean from 1930 to 1946; Spiritual Director from 1948 to 1964. Not only did he give so many years of his life to the College but he kept up a keen interest in it afterwards. His past pupils, lay and clerical, will remember his zeal, his piety, and his charity. With his death the diocese has lost an exemplary priest and the College a devoted friend. May he rest in peace!

COLLEGE STAFF 1967-'68



Front Row: Fr. John Kennedy, Mr. Edward Costello, Fr. Edward Rhatigan (Senior Dean), Canon John Holohan (President), Fr. Gerard O'Sullivan (Vice-President), Fr. Timothy O'Connor (Junior Dean), Mr. Padraig McSweeney, Fr. Edward McDonagh, C.M.

Second Row: Fr. Thomas Maher, Mr. Joseph Lambe, Fr. Peter Grant (Bursar), Mr. John McCarthy, Fr. Joseph Delaney, Mr. Bernard Clarke, Fr. James Brennan, Fr. John Duggan.

Third Row: Mr. James G. Kennedy, Mr. Michael McInerney, Fr. Seamus Henry, Mr. John Molyneaux, Mr. Peadar Barrett, Fr. Marlin Campion, Mr. Alfred Sheehy.

Back Row: Fr. Donal Kelly, Fr. Seamus McEvoy, Mr. John Collins, Fr. Patrick Grace, Fr. James Peters, C.S.Sp.



EXTERN PROFESSORS:

Top left: Rev. R. McEvoy, O.M.I. (Philosophy)

Left: Rev. B. McNamee, O.M.I. (Philosophy) ...

Above: Rev. Paul Fitzgerald, Dip. in Soc.Ad.
(Sociology).



Ecclesiastics Review

“But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, “How beautiful are the feet of those who preach good news!”—St. Paul to the Romans; 10, 14-15).

New Life for Seminarians

THE life of the seminarian is more attractive today than ever before. He has more freedom in every way than his predecessors; he is more free to choose his own type of work, at home or abroad, at teaching or administration, in a parish, at sea or in the Forces. He has greater opportunities to develop his own particular talents and a course of higher studies in his chosen field is offered to nearly every young priest after

ordination. There are no financial worries, few material cares, a most healthy environment, four months' holidays every year. One would think that Providence and the good people who reared us had collaborated in making us the spoiled children of society. That may be true if one were to overlook the whole meaning and purpose of the seminarian's existence, that is, a few years of preparation for a lifetime of service!



WHERE WILL IT END?

The Vatican Council Decree on Priestly Formation clearly states that "the whole training of students ought to provide for the development of true shepherds of souls after the model of Our Lord Jesus Christ, Who was Teacher, Priest and Shepherd. There should be developed in seminarians the abilities most appropriate for the promotion of dialogue with men, such as a capacity to listen to other people and to open their hearts in a spirit of charity to the various circumstances of human need. They should know how to represent Christ before men. He did not come to be served but to serve and to give His life as a ransom for many".

To serve, to help, to listen and to communicate; these are the vital words to describe the relation of the future priest to his contemporary Christian. His preparation must teach him how to sanctify himself in and through his work, not apart from it. To achieve this, our own College has introduced some major changes in the old curriculum.

At the beginning of the year 1967/68 our superiors abandoned the age-old custom of the public reading of the legal code. We heard nothing of the traditional statutes with their appropriate penalties, but instead every student was presented with a copy of the new Seminary Directory. This is a more thoughtful guide to student formation, based on the principles of Vatican Council II. It was welcomed at first with youthful enthusiasm, then studied with more critical faculties and periodically, during the year, it was the subject of many group discussions, at which the College authorities were present and were open to new ideas and suggestions for improvements.

The principles set forth in this Directory were implemented in a practical way by dividing all the students into twelve groups and assigning each group to a specific type of pastoral work. Such a division of the House into "vertical" groups which included members from every class had a most beneficial side-effect in eliminating the spirit of exclusiveness between classes and fostering the community spirit in College; al-

though some would say that this refinement was due more to the good influence of the eight Sisters who attended our classes during the year. Our services were then offered to the various Catholic organisations already engaged in valuable social and religious work throughout the diocese. Most of these were glad to welcome us into their ranks and thus it was that, on five nights per week for the whole year, small groups of seminarians could be seen heading north, south, east and west to their allotted tasks.

Nor was it confined to evening work alone. Two students were assigned each month to remain with the boys in St. Joseph's Orphanage from 4 p.m. until they returned to College each morning at 7 o'clock. Two others would find themselves bound for service in St. Columba's Hospital, Thomastown, for two week-ends from Saturday to Monday. There they would be available to put the word into action by serving meals, sweeping floors or just playing the guitar and singing a few songs.

We cannot say how much our services were appreciated by those excellent people we were privileged to work with, the religious, nurses, staff and patients, but it certainly has been a welcome and valuable experience for our own personal lives. We recall, for instance, happy times we spent with the boys in St. Joseph's. From the very first day a typically Christian affection was natural and spontaneous between us. Whether we helped them with problems in arithmetic or played football on the sports-field, it was always the same joyous companionship, the feeling of being together through love for one another as Christians. Other students who went every week to the handicapped children in the Holy Family Convent found the same experience. They helped these young boys and girls to produce a Christmas play and taught them new songs and games. It is planned to extend our work with handicapped children to the new School at St. James's Street next year.

In former years our visitation of hospital patients was confined to the senior students who spent every Saturday afternoon in St.

Canice's Hospital on Sion Road. This year, however, all students were involved and we went to all the city hospitals. This is the kind of pastoral work which requires some courage and tact in the beginning, mainly because of one's own natural shyness or plain inexperience in offering consolation to the sick. The young seminarian will learn much if he knows how to listen with sympathy and understanding, but not with pity.

A different approach is required in working with the various youth clubs. More energy and activity is needed for sharing in their games and recreation, training them in judo and boxing and going with them on an occasional mountaineering expedition. Here, too, we are debtors because many of these lads now better appreciate the priest's task and they have become close friends of their future priests. One day when walking through the city with a certain "foreign" student, I was surprised that he knew so many young people in Kilkenny. "Ah", he explained, "we meet all those lads at the club".

In co-operation with Kilkenny Social Service, the Legion of Mary and the branches of St. Vincent de Paul Society our students have been generously involved in service towards the poor, the old folks and that well-known section of the community, the itinerants. At first sight it may seem a bit incongruous for a theologian who has given his day to studies on the development of doctrine or the conditions for the Pauline Privilege to spend his evening talking and playing cards with a group of old-age pensioners; but it does bring him face to face with reality, and seventy-odd years of living the faith cannot be without its own message for the new recruit. Likewise, in working with the itinerants we came into close contact with the real difficulties of their situation. Certainly many of us who may have acquired in the old traditional prejudices have been forced by personal acquaintance with their problems to adopt a more Christian and humanitarian approach to these, our less privileged neighbours. We have joined with the men of other charitable societies in bringing whatever relief was possible to those living in caravans on the

cold winter nights. Another group of students go down to the new club for itinerants to talk with them, promote games and provide suitable recreation for the junior members.



The President does some spadework!

This year has seen the beginning of a new era in St. Kieran's College. A whole new system of training for seminarians has been introduced and while it may yet be too early to establish any positive evaluation, there is abundant evidence that we are moving in the right direction. There is a new spirit of freedom among the students, new interests in the Christian community in which our College is situated, broader horizons beyond, where our future missions await us. Above all, our pastoral experience is teaching us that "no man is an island entire in itself . . . Every man is a piece of the continent, a part of the main . . . Every man's death diminishes me, for I am part of mankind;

and therefore, sent not to know for whom the bell tolls . . . it tolls for thee”.

This new life is not confined to pastoral activity as such, it has in fact permeated all levels. We have seen the introduction of lay professors to the halls, Mr. A. Sheehy, and Mr. J. McCarthy, together with courses from the Vocational School in Art, Spanish, Music Appreciation and Typing. Nor is pastoral activity the only student activity outside the walls; indeed a general programme of integration has been initiated and this involves much greater latitude in our movements outside the College. On Sunday, for example, one is free to plan one's own afternoon from 1.30 to 5.15 p.m.—along with this, one has a 'free' Sunday each term. The door to the cultural and educational life of the city has also been opened to us now that we may attend lectures, seminars, musical performances, etc., of which perhaps the outstanding ones of the last year were the students' visit to the Bishop's Palace and St. Canice's Cathedral under the guidance of Bishop McAdoo . . . and the

three nights spent at the Career Guidance Seminar. To return indoors again we have permanently installed a phone and television, both of which have made an impact on the house.

This new life has achieved much but it offers even better possibilities. Next year we hope to see the Fourth Divine Students spending their first term in Piltown for a Catechetical Course and all students following the 1-4-1 system which is in preparation at present. (The one-four-one consists of one year of introduction, four years of integrated theology and philosophy and one final year with a catechetical-pastoral slant). However, when all is said and done, perhaps the greatest hope for the future is to be found in the 'Bull-field'—those new rooms for all students—which are rising rapidly as we go to press.

J. O.



Fr. Andrew, O.F.M. Cap.

Personnel Changes

Fr. Peters, C.S.Sp. replaces Fr. Andrew, O.F.M., Cap. as Professor of Moral Theology.

Fr. Martin Campion returns as Professor of Sacred Eloquence.

Fr. Donal Kelly assumes Professorship of Chant on the departure of Fr. Francis Maher as C.C., Clogh.

Fr. Francis Dromey, O.M.I. departs for higher studies in Germany, and is replaced by two other Oblates, Frs. McEvoy and McNamee.

Professors, Mr. Alfred Sheehy (Latin), and Mr. John McCarthy (English), were welcomed from the other side of the house.

Inaugural Courses undertaken by staff of City Vocational School were given in Art (Miss M. O'Farrell), Music Appreciation (Miss E. Gowan), Spanish (Mrs. McKeogh) and Typewriting (Mr. M. Ryan).

FATHER BARNABAS AHERN

Last Summer, July, 1967, the College was the venue for a series of conferences on the Bible given by the eminent American Scripture scholar, Fr. Barnabas Ahern, C.P. These conferences, sponsored by the Ossory Liturgical Society, were held over a period of three weeks, and were given to groups of Priests, Sisters, and Teachers successively. Those who had the privilege of attending the courses are hardly likely to forget either the lectures or the lecturer.

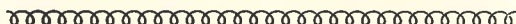


Dr. Birch presiding at a lecture by
Fr. Barnabas Ahern.

Fr. Ahern's complete mastery of his subject, his wide learning, his thorough scholarship, were fully matched by his power of communication. He never tried to talk down to his audience but rather contrived to lift it to his own level and to instil into it some

of his enthusiasm for the Bible. If the going at times threatened to become too heavy there was always the flash of American idiom ("Peter caught flat-footed with pork on his plate!"), the witty asides, the fund of stories to captivate the hearers.

Off the lecturer's platform, Fr. Ahern proved to be a modest, unassuming and endearing character, with a genuine interest in all things human, a boyish sense of humour, a deep spirituality and a genuine charity—surely the very embodiment of the great biblical virtues which he understood so well and expounded so eloquently.



It was a pleasure to welcome The Very Reverend Arthur J. Canon McMahon, P.P., Drumlane, Co. Cavan, on the occasion of his recent visit to the College. Canon McMahon was ordained in St. Kieran's in 1920.



A portrait of the late Dr. Walter McDonald of Maynooth College was presented to St. Kieran's College on May 25th, 1968, by his nephew, Canon Walter McDonald, P.P., Fairview, Dublin. Dr. McDonald, a native of Mooncoin, was a pupil in St. Kieran's from 1865 to 1870, and Professor there from 1876 to 1881, before his appointment to Maynooth where he had a distinguished career as Professor of Theology and Prefect of the Dunboyne Establishment from 1881 till his death in 1920. (Photograph shows Rev. G. O'Sullivan, Vice-President, receiving the portrait from Canon McDonald).

Students Liturgical Group

UNFORTUNATELY, the report on this group's activities has nothing exciting to offer nor does it inspire optimism for the group's future. Especially since the beginning of the new academic year, the attendance at meetings has been small so the quality of discussion naturally fell below the usual standard. Meetings were devoted mainly to reading of papers and listening to tape-recordings, followed by discussion. Panel discussions were successful but the subjects were not strictly liturgical. In fact this was the general tendency; to avoid the strictly liturgical in order to cater for wider interests. Some films were also shown including one on Church Architecture.

Reasons cited for lack of enthusiasm :

1. The drop in the number of students in the house which has had repercussions on all student activities.
2. The introduction of the College's new directory which granted much more freedom of movement, again resulting in a falling-off of students' intramural activities.

This Exodus-Movement has left the S.L.G. very much in the Pillar of Cloud instead of its proper place; The Pillar of Fire.

While the group must face its fate realistically, the picture is not completely dull. There is still a vitality evidenced by the interest in the group earlier in the year when time was not a deciding factor. In this pragmatic age of ours, the question of the group's function is a vital one and one which the group's history can in part answer. The completion of the answer lies in the statement from The Constitution on The Sacred Liturgy : "The Liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fountain from which all her power flows". This statement is perennially valid and should, therefore, as in the past exercise our attention and interest.

To that end a more suitable time for meetings has kindly been granted by Fr. Rhatigan. At the moment the group may have its meetings during first study on Sunday evenings. While now limited to once a month, the number of meetings may be increased, depending on the group's ability to win greater interest throughout the house.

The officers hope that this will prove a suitable arrangement so that everyone can freely attend and contribute to the Group's expansion.

LIAM TUFFY

Art, Architecture and the Liturgy

Well, to begin, with Christians in general we associate the word "community" and a community naturally needs housing. This community hears the Word of God (a) read and (b) preached in its house. They offer prayer there and they perform their symbolic rites. These activities we call the liturgy. The celebration of the Eucharist is the central theme and chief expression of the Christian household. This house that I am referring to is what we call a "church"—it is for one purpose only—the expression of the rites of the Christian religion . . . it has no other function. I should point out here very strongly that a church is not built for its splendor, as a cathedral is! It is not an expression of the architect's imagination. The Church is, therefore, designed only for the "performance" of the rites indicated.

Regarding the liturgy—it is complex in structure and in meaning. But the Church is there to fulfill the liturgy and not just conventional religious feelings. The first essentials of the architect are, therefore, to know the requirements of the liturgy. (A

drawback in an article of this length is that I cannot detail the difference in structure of the other Christian Churches, but we can remember that they base a lot of their ideas and norms on the Catholic Church regarding structure etc.).

First point to remember is that the reality of the Christian lies in its community—the church; not in its building. The Church is the Body of Christ, the dwelling place of God and the natural consecrated source of sanctity. We believe that the Risen Christ dwells in the Sanctuary and that we, too, are joined to Him in a union of life, so that in actual effect we form one body. Christ is the Dwelling Place of God, the meeting place between God and man and He is the Priest, Victim and Sacrifice—He is the ALTAR. Christians are built to Christ—this union with Christ is permanent—it is a living reality—it is expressed as the community “come together” in an assembly and this assembly is housed in a building—a building that we refer to as a church—a church of stones—these stones house the Mystical Body of Christ—the Living Church. Christ speaks through His creatures and the Eucharist keeps His Church going. Naturally for this Church no set structure is required, that is, no building of stones, since the reality of the Christian religion is its community. But, since it is essential for Christians to meet regularly in assembly and since they are very large in number, a meeting place is the next thing. Here we erect a church building for (a) the assembly and (b) its liturgy. The building should be an image of the Mystical Body and fashioned for its assembly to enable it to express its mystery.

The church must be modern in style since it must present an image of the “living church”. Old mediaeval designs reflect only an outdated faith. The Church must be “with it” and live in the times. It must represent itself as a living community that has a message for the present world. Another point is, the building must be a special building—not just a hall of general purposes! It should be built as a symbol of the community it houses: it must be a genuine

piece of living architecture since it serves a living community with a revelant message to the world. It must also be a symbol of a community that stands apart from the world to a new order yet to be made manifest. Church architecture can never be based on secular architecture.

The sacred character of the building comes from its assembly. The assembly and not the church building comes first. The church should be constructed so that its full beauty and meaning are given in relation to its assembly. The church must also be adapted to the needs of the particular local community. The architect must consider the needs of this community, e.g., the size of the church etc. Form and style will be made to suit the celebration of the Mass principally and the community determines the organisation of the rest of the material and lay-out of the church. A church needs two distinct parts (1) sanctuary and (2) nave. The distinction between the two must not be that they destroy the real unity between the two. The structure must portray this unity—a unity symbolic of those present and their purpose; yet a distinction must be there in order to define the difference of office and function between the priest and the people. The relationship between the priest and the people is the primary idea in the structure of the church—this comes before the often debated idea that the placing of the altar dominates all the other themes that I have portrayed. To sum up this point: The problem of the architect is the layout of the church and the displaying of the unity that exists—the unity of the assembly—and at the same time displaying that two units exist for the one purpose.

I should point out that the altar alone does have preference over the other materials of the sanctuary and the nave. These other materials should be so arranged so as to direct the “attention” of the assembly towards the altar for the purpose of the Eucharistic Sacrifice. Side altars should not disturb the setting; personally I feel that side altars do away with the idea of “oneness”.

Next problem is the proclamation of the Word of God. Often the “pulpit” approach

is dominated by the "altar theme". But, as I have mentioned, the Church is also there to proclaim the Word of God. Since Vatican II this idea has become more prominent, at least we are more aware of it. Christ is given to us in both the Word and the Sacraments (I recall here the words of St. Paul—he said that "faith is hearing"); they are so linked that the Word is to be proclaimed in the Sanctuary from a prominent position. I feel that the Word should be read from the Gospel side of the altar in order to display the unity, closeness and the importance of the two elements—Word and Sacrament.

Next point is the seating of the celebrant. Here again, without labouring the point, we note that as he is the "president of the assembly" his position must therefore be at the head of the people—at the altar.

Regarding the nave: it should be so designed as to bring the people into participation in the sanctuary. It has been suggested that the "people" should be placed *around* the altar. Having viewed such churches I feel that it creates the idea of "oneness" but that the priest is submerged; the difference of office between the priest and the people is lost. The rectangular shaped church is also very unsatisfactory since it creates a "spectator" approach. Perhaps the most satisfactory construction of all is the semi-circle design.

However, there is another factor that is often debated, and it is that of the positioning of the tabernacle for the reservation of the Blessed Sacrament. The German approach to this problem is that the church is primarily designed for the Eucharistic Celebration, but we should remember that the church is also there for devotions and private prayer as Canon Law has provided. Other functions of the church such as Baptism cause the architect a headache since if they are placed "in" the church they cause a sense of disunity, yet they must be catered for and I have found that the best place is at the entrance of the church.

In conclusion we now understand the primary points in the architect's mind when designing any church. The old cathedral

idea we must diminish and substitute humbler ideas—the idea now is that the "community" is centered on the Eucharistic Sacrifice and that the community is closely knit together by the mutual love of its members and their common life in Christ and, at the same time, open to others with love and apostolic zeal.

In these remaining lines I should point out that the church should not be archaic in design, but should be rather contemporary and genuine in expression. Materials should be common to the locality in which the church is being built, such as stonework, etc. The building should be related to its surroundings. Costly materials specially imported do not enrich the sacred edifice. Also objects in the church which are of mass production should be avoided as they do not play an important role in Christian worship; neither, too, does sacred art have any significant role.

JOHN B. DUFFY



"IS IT RIGHT SIDE UP?"

John Duffy, 2nd Philosophy (left) is asked to explain his work 'Misplaced '68' by three other entrants in the "Local Artist of the Year" Exhibition: James P. Farrell, Charles Kelly and Patrick Mulhern.



ORDINATIONS 11th JUNE 1967

Front Row: Dr. J. Brennan, Rev. G. O'Sullivan (Vice President), Patrick Comerford (Kilkenny) Ossory, Canon J. Holohan (President), Most Reverend Peter Birch, D.D., Bishop of Ossory, Donal Dunne (Cork) Savannah, Rev. E. McDonagh, C.M., Oliver Deegan (Kilkenny) Sacramento, Rev. T. O'Connor (Junior Dean).

Second Row: Rev. E. Rhatigan (Senior Dean), Vivian Lockman (Cork) Washington, D.C., William Davitt (Mayo) Salford, James Grace (Kilkenny) San Diego, Vincent Brady (Cavan) Sacramento, Peter Waring (Dublin) Brentwood, Edmond O'Donovan (Cork) Sacramento, Rev. Fr. Andrew, O.F.M. Cap.

Third Row: Noel Hickie (Kerry) Baker City, Patrick Dalton (Kilkenny) Ossory, Fachtna Deasy (Cork) Mobile, Patrick Smith (Cavan) Tucson, Seamus Doyle (Kilkenny) Hexham and Newcastle, Thomas Murphy (Kilkenny) Ossory, Michael Dolan (Mayo) Richmond, John Keane (Westmeath) Miami.

Back Row: Sean Heslin (Leitrim) St. Augustine, Cornelius Kiely (Kerry) Baker City, Timothy Corcoran (Tipperary) Perth, John Lally (Mayo) Nottingham, Maurice Bartley (Cork) Leeds, Michael Ryan (Kilkenny) Ossory, Patrick McWilliams (Derry) Down and Connor.

In Place of Fear

It is common knowledge that things with which we are most familiar or insights which are most clear give us most trouble when we try to explain them. To show what pleases us in a sunset, a whistling bird or a dew drop often defeats us and it is notorious the problem presented by an attempt to define such common notions as space and time. I have experienced something of the same difficulty when trying to answer the question: just what is changing in the Church? I mean at root level. Fringe changes abound. Since the introduction of the vernacular, the simplifying of ceremonies and architecture and the prominence given to scripture even the most rabid Presbyterian has secret hopes of our conversion and is now prepared to hint that vestments and incense are unecumenical. An even cursory perusal of such magazines as *Irish Ecclesiastical Record*, the *Clergy Review* or *The Furrow* shows the expression explosion there has been since Vatican II. Views are being expressed freely now which a decade ago could have resulted in the author being sent to China to study fossils or sentenced to languish in the guest house of a Cistercian monastery where, it could be hoped, he would lose his taste for dogma or scripture and engage in the safer sinecure of composing pious tomes on the latest revelations of Sister X.

But these are only symptoms of deeper change. And here the fingering of the right note becomes more difficult but more important. The change has been described as a move from the essentialist position towards the existentialist, a too objective view of morality giving way to a system taking more account of subjective considerations, or a too legalist view bending to a more personalistic expression of Christian commitment. In the heat of controversy these expressions have taken on nuances which prejudice, but stripped of these I think they lie at the heart of the matter. Remembering this about

prejudicing nuances I would express the change as a development, a growth from law toward a fuller love. Not that these are *toto coelo* opposed—law is often the concrete expression of love—but it is generally conceded that people can too readily conform to rules and regulations rather than make a free act out of responsibility and conviction. In fact this conformation can be an escape from freedom and responsibility. It is in this area I see the most radical change taking place in the church, a change which encourages maturity, responsibility and freedom and so promotes a more personal commitment to Jesus Christ based more and more on true love.

The tendency in the past was to make rules that would cover the maximum possible instances of human conduct. Response to this appeal becomes juridical and legalistic. Conformation to a set of rubrics and moral directives becomes the sole criterion of the Christian life. These rules become the lowest common denominator and men's consciences are satisfied with not falling below this minimal demand. It is not that we can do without a moral law—even Sartre, the most radical exponent of situation ethics, has agreed that his demand for freedom concedes the same right to other men and so this becomes a law—but as Fr. Mackey has put it, it would be better for Christian commitment to express the negative part of the moral vision in a very small part and the remainder in terms of ideals. In this way Christianity would become a real challenge calling from freedom and responsibility. In the life of every Christian person and community, law should be the signpost to a free life in the spirit not a cushion to mediocrity and a barrier to higher inspirations.

Further when these multiple moral imperatives were reinforced with sanctions, fear became the predominant motive and the power of love diminished. But St. Paul has

told us that no matter what we do, if it is done without love, it is useless.

This communication of freedom will require a new type of education in schools and seminaries. This education should train young people to accept responsibility and to make personal decisions trusting the word or God and the Holy Spirit more than they would any human law. This lack of certain directives will leave room for mistakes and mistakes are going to be made and some are going to let freedom "make" an opportunity for the flesh. But this is the core of the challenge. Am I going to follow Jesus Christ or leave Him? This new education to freedom and challenge should inspire honesty and sincerity. No one will be able to shelter behind external conformity, a talent for behaviourism, moving to a bell, regularity in exercises pleasing the requirements of the superior. Each one must challenge himself, does Jesus Christ mean anything to me personally? Does the fact that I say I believe make any difference to my view of life and its meaning to my relations with my fellow men, or, excepting my verbal credo and a few cultic acts, am I indistinguishable from the mass of men who regard Jesus Christ as a myth or at best a defeated humanitarian? So confronted with Christ in freedom each man will know the measure of his commitment in truth. This would conform to the picture of the future Christians painted by Karl Rahner. "They will know each other as brothers for there will be very few of them who have not by their own deliberate decision staked their whole heart and life on Jesus Christ. They will depend in everything on faith and on the holy power of the heart for they will no

longer be able to draw any strength at all, or very little, from what is purely institutional".

It must not be thought that this reduction of external norms is another concession to the cult of ease or another back to the wall surrender to secularism. To see it like this could only depress us. Certainly the Church is not acting in isolation in this matter, in every sphere of life "man come of age" is demanding this freedom and responsibility. So with the Church we can see this attack on authoritarian forms of control as a justifiable attack and an expression of man's maturing sense of responsibility and freedom. We must show that it is not necessary for man to kill God that he may mature in the exercise of freedom. It is true this maturity is not always or everywhere present but the Church is surely right to adapt to the highest examples of human development and so maintain her position as the leaven in the lump and not as a bulwark of reaction.

This seems to me to be the fundamental change working in the Church. It is born of a realisation that for man come of age multiple laws were extinguishing the spirit, lowering ideals, fostering hypocritical eye service and reducing love to a legalistic minimal. Fear of law and sanction are to be reduced, the notion of the personal challenge of Christ to each man is to be heightened. Christians must rise to the occasion and respond to the invitation of the Spirit moving the Church so that a deep personal love for Christ will dominate their lives . . . in place of fear.

JAMES MCGUIRE

Message of the Little Man

One Sunday about a year ago I had some time on hands. Offaly and Kildare were clashing in the Leinster championship so I followed the crowd to O'Moore Park, Portlaoise.

The day was one of those that dampen enthusiasm. The crowd heralded that fact. On the way I noticed the preoccupation of each individual and his own specific case—all so vastly important to him, and all just so much nothingness in the eyes of the on-looker. The only colourful aspects of the huge muffled-up crowd were the gay “hats, dolls and colours” with the odd excited cry of a child. It seemed as if “The Long Grey Line” was on the march again. The dark rushing clouds in a bleak sky added the final touches to the scene. Where were we all going?

Once on the grounds the day seemed to have taken on a new aspect—the roar of the crowd rose and was lulled by the “nippy tactics” of the Kildare forwards and enticing offers of “apples, oranges, pears and all sorts of chocolate.” This was the calm, but the storm never came! In an hour all was over and few of the crowd seemed to realise, or care, that Kildare had won. “The Long Grey Line” marched in the opposite direction—towards the gate, and tea, with a dance or a “chat” to ensue as the night's entertainment.

“Come on Pa, over the bar!” was the only disturbance I had in scrutinising the situation—my own in particular. Then the thought surged to my mind that I was just another member of the crowd I was pitying. Things were not going so well at school. Exams were in the air. There was nothing really spectacular in view at all. I was bored. I took it for granted that everyone felt the same way. The horns were “beeping”, a baby was crying, so I was convinced that everyone just had to be bored.

“Hello”, cried a cheerful spicey sort of voice and I woke up with a start. I had been

caught with my feelings written over my face. A momentary view of the man and I was fumbling automatically in my pockets. A shilling came out most willingly from the heap of twine and coppers. It was in his hat next and I still wonder how it got there. Yes, now I was thinking harl.

Passing over the gravel and stones my eyes had fallen sharply on the little man sitting on the small wooden trolley, pulled, I presume, by a string. In a glance I saw that the little man's body was deformed, but that was of absolutely no significance as a background to his bright face and his happy dancing eyes. The first feeling of pity that had pervaded me disappeared fully at this, and was replaced by mixed feelings of shame and envy. Shame, because of my boredom—envy, because of the manliness I had seen for just a second and the joyful heart that was so obvious in his eyes. I continued on my way, a different person. There was a message here for me, I thought, and for all of us that day. “I felt sad because I had no boots, until I met a man that had no feet”. Yes, I had been sad because nothing spectacular had been in view 'till I met this man who seemed to have less, yet, who had so much more. “Thanks”, softly but gratefully, he said.

I took another quick look at my little friend and another look at the situation—this time in perspective. Beneath large coats and drawn faces, weathering the cold, I saw this time heart-to-heart concord between men and their wives, fathers and their children and girl and boy. A young girl tugged at my coat in an effort to remain on her feet despite the playful jostling of her baby brother. Her simple apology was an Irish smile. “This must be the secret to real human worth after all”. For each of us there was a warm home to go to; so there was a destination for each of us, I thought. As regards my own case I realised my troubles had been founded in the sand after

all and now those foundations were washed away. Was school really so bad? Or exams? "No", I convinced myself.

Ever since then, when I get bored, I remember the little man who had such a great

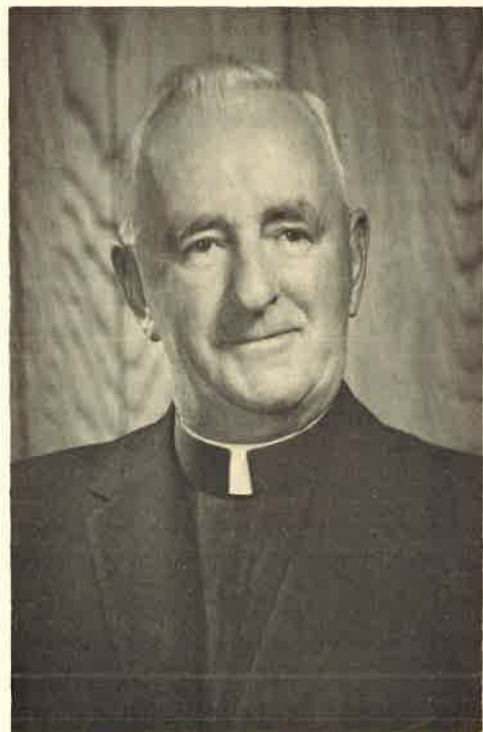
message for me. When you become bored, fed up, tired or just peeved, please spare a thought for my little friend. Maybe he has a message for you too.

JOHN EGAN

OTHER RECENT MONSIGNORI



Monsignor Martin T. Quinn (1926) P.P.
Blessed Sacrament Church, Alexandria,
Virginia, Diocese of Richmond.



Monsignor Michael J. Walsh (1931) P.P., St.
Sebastians Church, Sebastopol, California.
(Diocesan Consultor) Diocese of Santa Rosa.
Native of Co. Kerry.

Congratulations to Monsignor Patrick Redehan (1933) P.P., Hawthorn, Los Angeles. Native of Co. Longford.

From Month to Month with the Ecclesiastics

September 1966 :

6th—It's the sixth of September, believe it or not,
And into the dean at eight-thirty we Trot.

13th—Diaconate conferred in the College Chapel with class following immediately. Vatican II says "Work, work, work". Past pupil says "It's 'moiety' lads to be calling, but I have to go".

14th—Fr. O'Connor (Peritus) outlines the liturgy course for generations to come.

15th—A giant in a match-box—Canon law lectures begin.

16th—Dr. Hayes of St. Canice's Hospital speaks to 3rd and 4th Divines.

22nd—The Royal League begins. Talk from the dean. Walks resume and hats go by the wayside.

24th—Transfer—record fee for inside-left Brother Pius.

27th—Students hear of evolution, run to stop horse and examine the raw material for eels.

October

1st—Welcome revival of archaeological walks to widen our knowledge and extend our limitations.

4th—No seminarian need be without a trade: qualified typists and carpenters will abound after technical course. Benediction in candlelight.

10th—Games Committee are getting places. Zacchaeus is asked to come down from the tree.

15th—Soccer House Match.

18th—Talk by Father McGlade on Misology.

21st—Big run on potato picking!

23rd—Impromptu concert. More of these would be welcome.

29th—Hurling House Match. Thrilling game.

November

1st—"The Gazebo". Generous helping of Scotch leaves everyone happy.

7th—Football House Match—Fourths' Fortifications faulty.

16th—Implementation of Refectory II: spoons are introduced to their saucers and behave as if they had been acquainted for centuries.

18th—Refreshing talk by Archbishop Dwyer on the recent Council.

27th—The editor of *Irish Spotlight*, Fr. Rice, O.P. talks to us on journalism.

28th—Blood transfusion: blood to wine—transubstantiation, transfinalisation? No! just a frank exchange.

December

7th—"Freedom rightly understood is a universal licence to do good". Students are allowed to a film "downtown" once per term.

9th—Memorable talk on the P.T.A.A. from Canon O'Keeffe, Castlecomer.

11th—Fr. McGonagle, O.M.I. Daingean, gives us a glimpse of life in an Irish industrial school.

"There is so much good in the worst of us,
And so much bad in the best of us;
That it hardly becomes any of us,
To talk about the rest of us".

22nd—Class ends. We join the Old Fourths "Around the Christmas Tree". After that, "The Green, Green grass of home".

January 1967

16th—We're back again, we're feeling swell,

The dean he asks us if we're well!

20th—Talk on Church Unity by Rev. P. Grace.

"All the cogs must be sound
For the wheels to go round".

24th—Top secret meeting—the reformation of S.K.C. Professional secrecy is impenetrable. Nothing leaked, absolutely nothing!

February

1st—Some students of the late Fr. Thomas Brennan assist at Month's Mind Mass in St. Canice's Church.

5th—"Father Goose" film. Granted his methods are not to be recommended, Cary still shows the way.

11th—Fr. Jerry Joyce returns with Mr. and Mrs. Brennan. Mr. Brennan is a lecturer in Leicester University. After his talk on "Emancipation of Youth", theses were submitted! So far no doctorates have been awarded.

12th—Fr. Holohan, Adm. and Mr. Lyng, N.T. recall their adventures in Africa while working there to spread the Cursillo. Sorry, printing costs prohibit further "palver". However, one for the road—remember "Wee Wee"?

17th—Talk on Y.C.C. by Fr. Pelling and Mr. McCann. Painstaking research leads to the provision of a visitors' book in the hallway. Now you clock in and out. The idea came all the way from the "Streets of Baltimore".

March

8th—We attend dress rehearsal of "Juno and the Paycock" performed by the New Theatre Group, with Fr. Seamus McEvoy producing. A darlin' production it was!

14th—Talk by Father Landzaat, O.S.B. on Ecumenism.

17th—Railway Cup Games before the curtain rises on the St. Patrick's Day Show. Congratulations to the Cumann. The lighting was superb. You remember how they make a "bodhrán". Funny he never told us at what stage in the process it was sterilised!

19th—Talk by Mr. Wynne on stained glass.

21st—Class ends. Faculty examinations.

26th—We prepare for home in great style. Good bye, B—nL—y for a little while.

April

4th—We all wondered why we were getting so much cornflakes. Now that we see the bargain cutlery we know why.

8th—Saw all our hopes fall at Aintree and missed a chance of making £5 for 1/-. Mathematical illusion in the refectory: 4=14.

9th—Vocation Sunday: layside invasion. All key points in College fell except "Hotel" corner which was strongly fortified. Unexpected trip to Cathedral, where we prayed for some of the "invaders". The day brought to a happy ending with a film, "Charade".

13th—Bell for rising, 6.30 a.m. as usual. Siesta after tea, but being the unlucky 13th, it was interrupted by fire alarm, which later proved false. Operation total success.

Stranger with sun glasses (in April, mind you!) seen walking around "tops". Then we discovered reason for sun glasses—he is from San Francisco.

15th—Basketball posts finally erected. All goes to show that nothing is impossible—provided you have a good "foreman".

17th—St. Kieran's Mini Golf Course opened without any formality. The "experts" didn't prove to be very expert at it, in fact.

21st—Half-day Recollection. Two more chosen for the ranks—a prefect and a sacristan.

24th—Farmers' motto: Live now, pay later. Many students anxious about future "calls"—possibly no transport available at home! Big question was "Had the College paid up?". Gardai envisaged taking away desks etc.

26th—"Old Fourths" gained yet another hurling victory, but with the aid of some of the "greats" of 2nd divinity. Refreshments available on field on the "never never" system. We ate then, and paid later.

30th—High living in the refectory. Ice cream returned for desert. Very educational talk on the appreciation of good music given by Canon Loughrey with records of his own choice.



FOURTH DIVINITY

Front Row: James Laverty (Down) Dromore; John Kearney (Down) Dromore; John Lawlor (Kilkenny) Ossory; Edward McEvilly (Galway) Richmond, Va.; William Mooney (Sligo) St. Augustine, Fla.; Thomas Davis (Tipperary) Corpus Christi.

Back Row: James McGuire (Lanarkshire) Dunkeld; Joseph Owens (Wicklow) Sacramento; Brendan McAteer (Louth) Dromore; Francis Kearney (Down) Dromore; Gerard Kelly (Antrim) Christchurch, New Zealand; Thomas Cody (Kilkenny) St. Augustine, Fla.

September

5th—Exile from the mountains and the bogs. “Fair sons, we weep to see thee haste away so soon”. 8.30 and the “knock”, “knock”! “Come in! Right!” game begins. It ends around 10.30 with the arrival of the *Aghayaran* minibus.

6th—More elbow room in the ref. Retreat begins. “The rest is silence”.

8th—Layside Prefect thinks it necessary to hear Confessions in the Trunk Hall. “Strings” appear in the Bull-Field; at long last someone has decided to pull a few strings. We see rooms on the horizon.

10th—Curtains appear in Chapel Lane—no! not in Fr. McDonaghs room.

11th—12 First Phils. arrive—no! only 11—a Judas already?



FIRST, SECOND AND THIRD DIVINITY

Front Row: Andrew Dolan (Tyrone) Derry; James Murphy (Armagh) Nottingham; Michael McIvor (Derry) Derry; Brian McGovern (Edinburgh) Baker City; Paschal Moore (Dublin) Ossory; James Leavy (Longford) Leeds; Brian McGivern (Down) Dromore; James Keane (Kerry) Baker City; Patrick Clarke (Kilkenny) St. Augustine.

Second Row: Patrick Organ (Clare) Miami; Liam Tuffy (Sligo) Atlanta; John Coonan (Kilkenny) Ossory; Edward Tallent (Kilkenny) Ossory; John Fox (Roscommon) Jefferson City; Oliver Mooney (Down) Dromore; Patrick O'Farrell (Kilkenny) Ossory; Timothy Lynch (Kerry) Miami; Liam Barron (Kilkenny) Ossory.

Third Row: Gerard O'Brien (Kilkenny) Hexham and Newcastle; Patrick Hennessy (Kilkenny) Leeds; Francis Gilbride (Fermanagh) Northampton; James P. Farrell (Longford) Shrewsbury; Patrick Tierney (Mayo) Mobile-Birmingham; John Ryan (Tipperary) San Francisco; Eamonn Tobin (Kilkenny) St. Augustine; Francis Lawlor (Kerry) Sacramento; Sylvester O'Donnell (Mayo) Leeds.

Fourth Row: Noel Neary (Roscommon) Atlanta; James Walsh (Kilkenny) San Francisco; Michael Norton (Tipperary) Ossory; Eamon Foley (Kilkenny) Ossory; Sean Quinn (Limerick) Clifton; John Gallen (Tyrone) New Orleans; John Egan (Kilkenny) Providence, R.I.; Thomas McGovern (Leitrim) Nottingham; Noel O'Brien (Kilkenny) San Francisco.

12th—Class begins—We welcome a past student as new Elocution Prof.—He “sounds” very good too. A new Moral Theologian also—Fr. Peters C.S.S.R. from the Biafran missions. Does he see a marked resemblance between Kieran’s and Ibo Land?

13th—Seems that Fr. Rhatigan is going to take over the chair of Rubrics—but will he really?

19th—“Reforms in the air” again—changes, more changes, no changes.

21st—A lie told on the 19th for “Pastoral Work” begins . . . 80 RABID Ecc. Students to be released on an unsuspecting populace.

October

2nd—The flag is down and they’re off . . . and the Canon Holohan sponsored group are first to reach the Callan Gate and the Great Pastoral Race is on.



FIRST AND SECOND PHILOSOPHY

Front Row: Cornelius McLoughlin (Donegal) Derry; Liam Cassin (Kilkenny) Ossory; John Clohosey (Kilkenny) Hexham and Newcastle; Patrick Sheridan (Cavan) Kilmore; Thomas Harvey (Leitrim) Kilmore; Christopher Craig (Antrim) Down and Conor; Arthur Hynes (Down) Trenton N.J.; Declan Boland (Donegal) Derry; Francis O'Hagan (Derry) Derry.

Second Row: Eugene O'Sullivan (Kilkenny) Dunkeld; Patrick O'Reilly (Cavan) Hexham and Newcastle; Eamonn Harrington (Kilkenny) Ossory; Daniel Bollard (Kilkenny) Ossory; Diarmuid Healy (Kilkenny) Ossory; Edmond Corcoran (Kilkenny) Hexham and Newcastle; Patrick Mulhern (Louth) Brentwood; Charles Kelly (Kilkenny) Ossory; Neill Powell (Antrim) Down and Conor; David McGuinness (Dublin) Mobile-Birmingham; James Murphy (Kilkenny) Ossory.

Back Row: Eamonn Miley (Wicklow) Mobile-Birmingham; Kieran Wemyss (Kilkenny) Corpus Corpus Christi; Patrick Clerkin (Cavan) Providence, R.I.; John Dinneen (Kerry) Salford; Benedict O'Shea (Kilkenny) Arundel and Brighton; Thomas Walsh (Kerry) St. Augustine; John B. Duffy (Antrim) Down and Conor; Michael Downey (Kilkenny) Sacramento.

3rd—The Barber appears in the Bull-Field.

8th—"Striking the Rate", a play performed by 2nd Philosophy, with "Tom-old-boy" hooking all round.

11th—Crock-Soccer match. Mathematical Illusion: $1+1=3$. And I always thought

$1+1=2$. I suppose the old saying goes . . . "Half the lies you hear don't be the truth".

12th—X-Ray—Still looking for the missing cutlery.

14th—House Hurling Match . . . Kerry Minor at midfield brings victory for The House.

24th—Phone installed . . . “Ring now, pay later (never)” era ends.

27th Art classes begin. Miss Farrell is Art mistress. Students canvass their “Philosophy of life”.

November

1st—“Paul Twynning” . . . All tied up in knots. Fr. Campion’s first home production. Canon Holohan comments, “Not a regular playgoer but I enjoyed this one”.

2nd—Vespers to be in public. Grand Practice.

5th—Crock Soccer Final—Scoreless, Useless Draw.

Professor Hughes of U.C.D. talks on

Music Appreciation. Dashed many pessimistic expectations—first rate performance.

6th—Potato-picking — Back-breaking — followed ironically (or hopefully) by a documentary on T.V. of the Russian Revolution.

8th—Beginning the foundations of new wings for two blocks of rooms.

12th—County Final in Park followed by musical parade (not in Park) provided by Fr. D. Kelly.

15th—Dr. Birch speaks to students on “Generosity”.

18th—Circulation of the book that “SHOCKED” the world—lacked some punch, but then it was charged.



HOW THE “SMOKEFIELD” LOOKS NOW

19th—Debate first Study—Council success or failure—then talk on Church Architecture. Architecture must be a special course this year.

23rd—Big Day—6.30 inaugurates a new Epoch; the quiet Revolution “Responsibility” now the slogan of the mob.

24th—Jack Quinn presented with a copper replica on the occasion of his passing the 10,000th penny through the slot (phone)—and all in aid of Free-Day.

26th—11 a.m. and they're away—Grand tour of Ireland for £3 all in . . . all in for the next week anyway.

27th—Billiard Final—victory for C. Kelly and J. Murphy by more than the proverbial Ecc. Canon.

December

1st—Expectant?—take care of my babies. The Library to be converted into a nursery for Green Babies.

2nd—Fr. Quigley speaks on Greek Culture.

7th—Kerry Grand Prix. In fact it is no day for sleeping and there is quite a scramble from the Dor. too.

9th—Inter Pro. Skating Championships. Take place in front of College. Victory goes to Dogmatic Professor.

10th—Travel Restrictions—“By the Waters of Babylon”.

13th—Final of Inter-class Soccer. 1st Divines defeat the hitherto all conquering 2nd Phils.

17th—Slog, slog, slog. Sound heard echoing along Parnassus.

22th—OUT: “Tell old Pharaoh to let my people go”.

January

16th—The Yo-Yo's are back.

21st—Slap! Bang! that's the way you break—Judo has arrived and John Fox is commended for his courage as a guinea-pig.

Film—“The man who shot Liberty Valance”.

This magazine claims direct descent from the famed “Shinbone ———”.

22nd—“Spoonfed”.

February 1968

1st—Judo starts on ‘saw-dust’ in the green shed. We have an orange-belt man but there is surely a black-belt man in the ‘Harry Taski’ of the west.

2nd—(a) Candles blessed—E.S.B. threaten to strike.

(b) Evening Service—the first of a month of great public performances by the Spiritual Father.

(c) Ecclesiastics dead but won't lie down—Lay-side occupy the ecclesiastic infirmary during flu epidemic.

3rd—‘and still they advance’—Ecclesiastics retreat to the top dormitory. Last attempt to beat the flu—we get our throats blessed.

5th—Third and Fourth Divines enjoy the privilege of tea and biscuits in Presentation Convent (also lecture and discussion).

6th—The Tuesday that was Wednesday. More tea and biscuits.

15th—St. Valentine's day—strange the number of students whose birthday falls on this day.

16th—Adios Fr. Francis Maher. Welcome Fr. Donald Kelly. Big improvement expected from ‘C’ group.

‘Blocks come at last’—he really needed company and support.

17th—Vibrations! He affects you, you affect me. Hard, but well pronounced words to begin Elocution revival.

18th—Summer time—Go to bed early so as not to lose time.

20th—So he said “Pull up your socks, and get out your Theology Books”.

21st—Judo Mat ready for all who fall—that Navy boy is tricky.

One Prefect threatens two falls on all who misbehave.

22nd—Double dose of Liturgy—to make up for last week and last term.

24th—Never a heavy cloud descends on the college as the gods show their power. ‘Thunder and lightning’ from above and many are struck down. We know, however, they have what it takes to rise again.

Ireland's rugby win over Scotland puts the editor in a happy mood.

26th—Reverend J. Mallon and Rev. M. Donoghue show themselves again.

28th—Sack-cloth comes out of the lockers again.

29th—‘He talked and talked yet it would have been better if he had spelt it out’.

March

2nd—Half-day’s Recollection.

3rd—*Film*: “Shenandoah”. Poignant—high moral tone.

4th—Fishermen launch out! “Fished all day and taken nothing”.

5th—*Play*—“The Public Prosecutor”. Fond memories of the reign of terror.

6th—At last—but the fish was so young and innocent.

10th—Death of Mr. O’Malley, Minister for Education.

13th—*Mirabile dictu*—a four pound pike!

17th—“Ordinary” Patrick’s Day!

18th—“Liturgical” Patrick’s Day!

Cumann Chiarain provide evening’s entertainment. Excellent double show.

28th—Hottest day yet—60 all day.

31st—*Film*—“Spy who came in with cold nose”.

Theatre Roundup

“Paul Twyning”

“Paul Twyning” was Fr. Martin J. Campion’s choice of play on 1st November. Fr. Campion is our new producer. We regret the loss of Fr. McEvoy; yet in Fr. Campion we have found a worthy successor. His entrance to the theatre scene here was a memorable one indeed since his first production is evidence of his skill, attention and eagerness. This play, a comedy in three acts, couldn’t be described as a difficult play yet with that added touch, Fr. Campion presented us with a very enjoyable evening’s entertainment. We must hand it to him—for a first production—excellent; and for the future we wish him the best of luck and every success.

N. Neary captured the full appreciation of the audience as Paul Twyning, a tramp plasterer. He suited the part very well. C. Craig lived up to expectations—he filled his role well, in fact, more than well as James Deegan, a farmer and magistrate. He acted the true role of a crafty old man. J. Mehigan and A. Hynes played capable roles also. P. Clerkin and J. Fox—their acting was first rate. The female cast was very well adapted: they were played by S. Murphy, J. P. Farrell and D. Boland—very well done!

The Theatre Committee must be handed their credit too—they were under the direction of B. McGovern.

The Musical Interludes toned in well also. Our Accordionists were P. Moore, M. O’Neill and C. McLoughlin; P. Organ (Tin Whistle), E. Harrington (Mouth Organ), J. Wallace (Guitar) and M. McIvor (Drums).

SEAN O’DUBHTHAIGH

“The Public Prosecutor”

This year’s St. Kieran’s Day Play was indeed an unusual one. In fact we expected it to be very dry and that is an honest opinion! But it was very much the opposite. The production was excellent and it offered first class acting. The play itself was very good. It was written by Fritz Hochwaider and entitled “The Public Prosecutor” and it relayed to us the fact that it wasn’t enough for a man to have power! Power alone was not enough—even with it a man could fall. The play was produced by Fr. Martin J. Campion. We must certainly congratulate him for a job well done.

Michael McIvor as Antoine-Quentin-Fouquier-Tinville played the leading role. He portrayed the character of Antoine to perfection. His role was played with more than average talent as the ruthless Prosecutor; he is seen organising the last of the executions of the new Government led by Tallien. Indeed he overworks his executioner Sanson (B. McGivern), the poor Sanson who takes delight in performing his duties to perfection—he likes to execute very important people! His wishes are soon granted—he finds himself in the position of executing his master—Fouquier! Thus the



THE PUBLIC PROSECUTOR

by Fritz Hochwalder

Getting a point across during a break in rehearsals: Left to right, S. O'Donnell (Theresia Tallien), J. Robinson (Tallien), P. Sheridan (Montane), J. Leavy (Stage Committee), O. Mooney (Fabricius), L. Barron (Props. Manager), Rev. M. Campion (Producer), B. McGovern, (Stage Manager), L. Tuffy (Heron), J. Murphy (Grebeauval), P. Muhlern Scenic Designer, K. Wemyss (Guard), M. McIvor (Fouquier-Tinville), B. McGivern (Sanson), P. O'Reilly (Guard).

work of Madame Guillotine is complete. Cast also included: J. Murphy (Grebeauval—Fouquier's Secretary), J. Robinson (Tallien—Head of State), P. Sheridan (Montané—a Judge), S. O'Donnell (Thérésia Tallien), O. Mooney (Fabricius—Former Secretary), L. Tuffy (Heron—Householder) and K. Wemyss and P. O'Reilly (Guards).

Every actor was very suitably selected to his part in the play—this was a very noticeable factor in the production.

It was a grand evening's entertainment and we thank all concerned. We are not forgetting the orchestra and the back stage boys—their parts were no small ones.

SEAN O'DUBHTHAIGH

Opera in St. Kieran's

By MICK HENNESSY

Glancing through a rather tattered scrap-book recently, I came across an old newspaper cutting and a faded picture of the cast of the "Pirates of Penzance", produced in the old Concert Hall, more years ago than I care to remember. (Thirty-seven. Ed.).

What a host of memories the picture brought back, as I looked at the faces of former companions and tried to recall names of those who have long since died, or others now scattered in many countries throughout the world.

Opera was never a strong point in the College entertainments; the only other one ever staged was "H.M.S. Pinafore". True, we had some excellent full length plays, in keeping with the College tradition, but in those days the thought of producing an opera was almost uncanonical.

There was a wealth of musical talent in the choir, fine soloists and talented musicians like Rev. Pietro Donati, Rev. Joe Murtagh and Rev. John F. O'Sullivan, who undertook production.

We decided on "The Pirates", after permission had been granted, and practised every evening after dinner in the Library with a piano not always tuned up to concert pitch. We worked hard at the choruses, determined to show that our efforts would be at least as good as those in such plays as, "Knocknagow", "Hamlet", "Macbeth", and "The Merchant of Venice".

CASTING presented some little difficulty as there were some fine soloists in the "cleesies choir" and the final selection of the dramatic personae was, (Rev.) Paddy Kerwick from Callan played "Frederick", with Joe Bollard as "Mabel", the leading lady; (Rev.)

Pat Holden was an excellent Pirate King, and I was "Little Ruth"; (Rev.) Ned Griffiths was the Sergeant of the Police; (Rev.) Tom Molcair, had the part of "Samuel"; (Rev.) Tom Lynch was a most impressive "model of a Major General" and lesser feminine roles were filled by Rev. G. Swanton, Rev. P. O'Dwyer and the late Rev. Tom Fleming. The "ladies of the chorus" were very capably filled by the "lay lads".

Our big night came on St. Kieran's Day when we presented ourselves to the then Bishop, the late Most Rev. Dr. Collier, members of the Chapter, other visitors and a very critical audience of fellow students, ready to give a cheer from the back of the hall, at a moment's notice.

Our little but very efficient orchestra deserves special mention; there was the late Mr. Joe Koss, College professor of Music; the late Mr. Jack Coyle, organist at St. Canice's Church and always ready to give a helping hand at College concerts; the late Rev. Mattie Cullen, some "cleesies" and lay boys made up the rest.

The opera was a great success and ran for three nights and we felt justly proud of our efforts and now and again, when I hear excerpts from "The Pirates" on the radio or television, memories come back to life.

I have another picture before me as I write, a very pleasant one of a recent College play and prominent is my eldest lad, Tony, who played a part. How strange, yet pleasant, it is to think that after so many years the family name appears again on a College concert programme.

Games Report

Soccer

The numbers have definitely gone up—there are some sixty-three out of our meagre total of seventy-nine playing in one or other of the divisions. But has the standard gone up? I'm afraid we're a long way away from the days of O'Neill, McWilliams, McGowan, Grace, MacEneaney, and so many other that were house-names in the soccer world of Kieran's.

The leagues during first term provided rather poor fare for the linesmen and referee (the only observers). Generally speaking, it was difficult to see any difference between first and second division soccer; indeed it was somewhat humiliating for many of us to see last year's second division boys showing most skill while the old guard were mainly concerned with generating heat—luckily enough the referee was able to keep things just below boiling point. In the first division John Mehigan's men had a rather lucky win—thanks to some stern play by newly promoted Jim Walshe. Second division brought more excitement with John Coonan's team coming out on top after two replays—even at this there were many disputes about 'own goals', 'no goals' and 'good goals'.

Perhaps the most interesting thing to note was the introduction of a class championship. This really brought out the crowds. The Fourths at full strength were hot favourites, with Owens expected to be the big danger. But even with all the promptings of the fast-maturing McGuire, the deep-thinking Owens, the high-riding Kelly and the natural skill of the two Kearneys and Mooney they came to nought against the Second Philosophy combination. The Third Divines were expected to keep up the flag of the Seniors in the House against the First Divines who had already accounted for the strong Second Divines. Again youth came

out on top. The Third Divines started well but once Walshe was pulled out of attack they had thereafter no sting left. Egan, dressed in an immaculate dungarees, kept a fine goal but his antics would have been much more effective out-field. But, no doubt, the First Divines had now become firm favourites.

The Final? It promised great things and we all expected a thrilling encounter—even the College Council. But after a while even Fr. O'Connor's liturgical dialogue must have seemed more interesting. A most boring affair! The First Divines were the first class champions due to great opportunism by Foley with two good goals—a real poacher.

The Second term has resulted in stale mate. At the time of writing the first division league is back at the beginning with all three teams on equal points. Again the Second Division league proved more worthwhile with Benny O'Shea's team pulling off a deserved victory. The class leagues are just beginning and now the Third Divines are favourites with the last term's winners not far behind in the betting. But with Egan completely recovered from his injury and able to take his place out-field, Farrell playing as well as ever, and Tierney and Gilbride promising to make a come-back the Third Divines should come out on top especially with the First Divines severely handicapped by the absence of Holohan and O'Neill. The Second Philosophers and Second Divines also have high hopes especially with Fox giving more FALLS than ever, but the Fourths have too many other problems on hand and with the premature retiral of Owens they can't hold much hopes of winning.

So we hope to have an interesting end to the season, but I must appeal for a bigger effort to concentrate on playing more skillful football rather than booting the ball around anywhere. Looking at a match to-

day I thought one player must have thought he was back home on the McGillicuddy Reeks rather than on a soccer field.

BRIAN MCGIVERN

Hurling

Those who play the game like to consider it an art, and the enthusiasts like to view it as such. Contrarily, there are those who consider it barbaric and dangerous. They feel one would want to be insured to play it and even at that one would represent a high insurance risk. They look on hurling as a sport where you hit anything that moves, even daisies. Sport is meant to be a pastime, not something which is a matter of "win or kill". This is what hurling looks like to some. To some . . . I'm afraid we will have to change that "some" to "the majority", because it seems obvious from the lack of interest in the game that the denigratory view expressed above is the prevailing one. The fact that the game is barbaric or dangerous does not prevent a lot of people from playing it, but there are many other amusements which are more fulfilling and less strenuous.

It is generally recognised that the game is slowly but surely losing ground. We saw this at the beginning of the year. Would hurling have to be abandoned due to lack of participants? This was the question facing the house, and especially the Games' Committee. Members of the organisation almost went grey overnight with worry. But with men like old McEville, James McGuire, Brendan McAteer at the top, there was no need to worry. Thirty players joined—enough to make two teams. This was not a great league. As regards scores they came aplenty, but good hurling was very scarce. Patrick O'Farrell did a brilliant job as "skipper" and led his team to victory.

The second term's league was much the same as the first. However, it was run on a strictly league basis and was won by P. J. Clarke's team after the first game of the second round.

Visiting teams were in occasionally from the Army and James Stephens'. These games

proved quite good, the best of them being the second game with James Stephens'. Dermot Healy and Noel O'Brien gave an admirable exhibition of hurling in this match.

All told, considering the sad depletion in number and the varied counter-attractions offered by walks (?), the year will go down as one in which the remaining 'fieldworthy' men really did keep the flag well above half mast.

EDWARD TALLENT

Football

This year's football report reads somewhat like a British budget sheet: trade figures for the past year are poor, with a marked increase in "exports" over imports; in fact the big squeeze is on and our reserves are about almost dry.

Football has been dealt what threatens to be a crippling blow by the departure from the house of many of the best footballers we've seen in recent years—Lally, McWilliams, Smith, Clerkin, etc.; in fact last year's "leavings" would easily beat the best the house could muster today.

The highlight of the year was the house match—only one being played—in which the house won convincingly. The stars for the house were: F. Lalor, B. McGivern, E. Tallent, A. Dineen, E. Harrington and A. Hynes; while the fourths were well served by F. Kearney, S. Laverty, B. McAteer, E. McEville, T. Lynch, A. Dolan and M. McIvor.

The leagues provided their usual week-to-week excitement and controversy—the first one going to James Keane's team and the second to that of Tom Harvey. Mention of Tom Harvey brings us to this last item. All is not black—we have two new footballers of note in Tom and Arthur Hynes, but the problem of filling the vacancy created by last year's "loss" seems to remain an insuperable one.

J. Fox

La Langue Internationale par Excellence

Aujourd'hui c'est important savoir une langue internationale. Le caractère social de la langue française, auquel il faut joindre sa grâce, son élégance sa souplesse, la prédestinent à être la langue internationale par excellence. Aucune autre langue parlée par des Européens ne peut rivaliser avec lui quant à l'extension et au nombre des adhérents. L'élite intellectuelle de la plupart des pays européens et d'outre-mer a en dehors de sa langue une deuxième langue qui est le français. Si vous allez à l'étranger vous avez besoin du français, et avec le venue du Marché Commune il sera essentiel.

Cette année nous avons fait un commencement tard—mais nous avons recotres les enthousiastes. Le français est très facile. S'ils viendront le trimestre prochain et perséveront, ils succéderont sans doute avant le Noël à apprendre la langue. On peut le faire seulement avec un seul cours chaque semaine. Des livres et des disques seront pourvus.

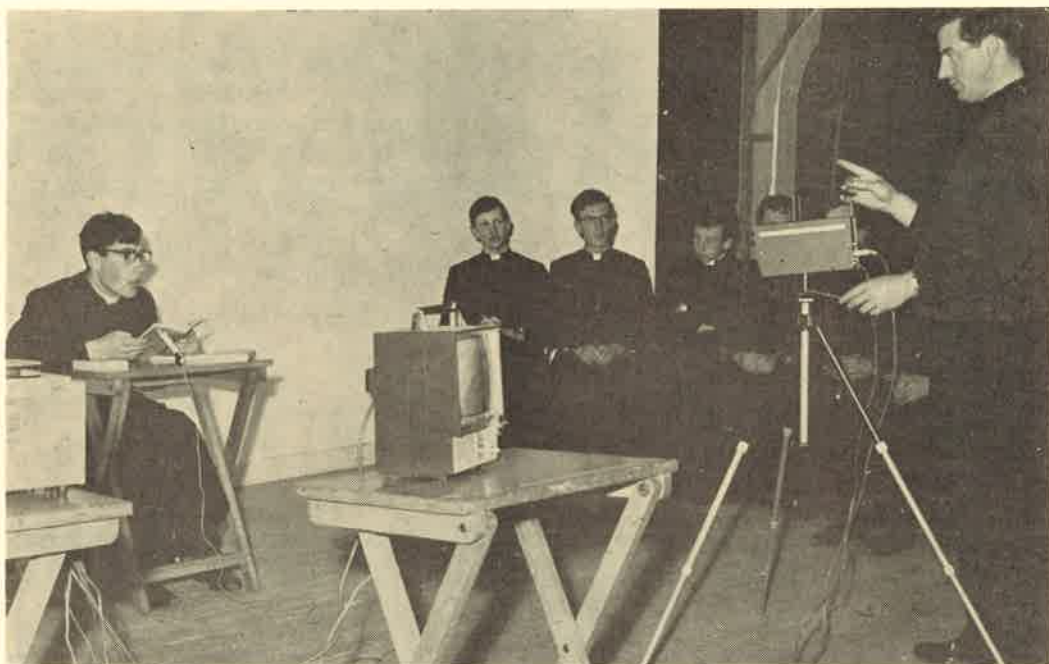
Cependant, pendant ce temps là, au revoir.

François Kearney.
John B. Duffy.
Declan Boland.



Cardinal Spellman greeting Mayor Pattison and members of Kilkenny hurling team in New York.

New Trends in St. Kieran's!



Television technique — Fr. Campion at the camera of Video-corder.



Woodwork class for the layside students

LAYSIDE REVIEW

Retreat 1968

FORMERLY, when one thought of a retreat the idea of silence was uppermost in one's mind. Silence formed one of its chief penances, though was it not for that very reason an enforced silence? As the retreat father would say. "For a good retreat, you must beg God's forgiveness and keep the silence". If there had been even one hour of *voluntary* silence during these retreats, surely it would have been far more beneficial for the participants. They would be more relaxed and so more open to reflection on their interior life.

This is the very kind of atmosphere which prevailed at our retreat this year in the Retreat House, Sion Road, Kilkenny, under the guidance of Fr. Michael O'Connor, C.S.S.R. He was former editor of that well-known youths' magazine *Reality*, published by the Redemptorist Fathers, and has since gone out to St. Kitt's, West Indies. On behalf of all the students who made the retreat I wish to thank Fr. O'Connor for giving us some of his precious time, and we wish him every success in the future. I reflect the feelings of the students when I say that a more competent man than Fr. O'Connor could not have been chosen to conduct what was our final retreat as students of St. Kieran's. His ready wit helped him immensely in giving us a greater appreciation of the more serious subjects of his talks. We were given a very balanced view of the part the Mass and the Sacraments, and indeed religion in general, ought to play in our lives today.

In the discussion sessions which lasted for about an hour each day, his outstanding personality made for a very free and easy atmosphere. Everyone voiced his thoughts, while Fr. O'Connor set the facts before our eyes as they really are, and convinced us that religion is "not for the birds" as he was wont to say. Discussion points varied from the Irish language to the more "serious" side of life—Mass, the Sacraments, Christian living, Sex in the modern world, the Christian home, Marriage, Reconciliation between youth and age. Fr. O'Connor had enlightened

and enlightening views on these topics—not least on the Irish language—which added to the value of the retreat.

We attained a better appreciation of the Mass and Sacraments, both from his lecturers and from the form in which he celebrated Mass. In a room about the size of the average living-room Mass was celebrated. This, coupled with the fact that there were only twenty people attending and that Mass was offered facing the congregation, gave rise to a greater harmony between priest and people, and so between people and God. To achieve an even closer harmony, Communion was received under both species. As the gifts were carried to the altar, one was reminded of the Early Church during the persecutions. Modern hymns were sung by the students and the Epistle was read by one of the students. These significant details all helped to create a closer bond between priest and people, and consequently between God and people.

In the atmosphere of peace and contentment which suffused the retreat, it was possible to stand back and take a look at oneself, what one was, where one was headed. Though there was very little enforced silence, the students seemed to drift naturally into silence, either by the bank of the river Nore which flows close by the Retreat House, or in the seclusion of their own rooms, or the more intellectual type retired to the extensive religious library. Whether you were sitting on the river bank contentedly, or musing in the library, or simply strolling around, the one outstanding feature was the contentment that reigned supreme.

Dr. Birch celebrated Mass on our final day, and ended the retreat with a few words on Christian living. As it is very important that we should have firm-rooted ideas about the role of religion in our lives, I think that this retreat was a tremendous success. I would hope that the students next year, especially the Leaving Certificate class, will get the same opportunity as we did.

EAMONN BYRNE

A Squint at *The Mirror*



EDITORIAL STAFF OF "THE MIRROR" 1967/1968.

Front: Kieran White, Brendan Kelly, James Kells. *Back:* Maurice Burris, James Cahill, Patrick O'Brien.

THE lay students' magazine *The Mirror* continues to flourish, appearing on the scene once each term. The most recent issue (March '68) takes it up to nineteen numbers, extending back to April, 1962. The current number has twenty-eight stencilled pages, bound in a coloured wrapper which shows an artist's impression of the turreted College gates—he might be said to have made a right 'hiems' of it—and a traffic signpost indicating Coláiste Ciarain. By a quirk which James MacNeill Whistler would appreciate, a signpost was in fact erected outside the gates some time after its prophetic appearance on the cover of *The Mirror*.

This issue carries a hard-hitting editorial which takes the senior students to task for lack of initiative in their own activities. A general decline is seen all round; the Gardening Society is smothered in weeds; Cumann Mhic Donncha has not had a meeting in the twelve-month. *The Mirror* itself has to beg, crave and implore contributors to write. The students need to take a critical look at themselves, says the Editor, and realise that the various organisations and societies exist solely for their own benefit, and the vigour of these bodies will be governed by the efforts students put into them.

Such a jeremiad is bound to provoke some reaction, for judging by the contents of recent issues of the *Mirror*, the student body is far from inert.

A voice clamours for a soccer-pitch, as the lower glass-hall is too confined a territory for the budding Eusebios, though the hazards of windows, fluorescent lights and stray passers-by add spice to the game.

Another is less than enchanted with the merit card system.

A third finds the presence of the Dean in the refectory unsettling, though he is not without sympathy for him: "It must be nerve-racking for the dean to see hundreds of hungry mouths working at a furious rate, matched only by the alarming clatter of cutlery".

On a more important plane, there is a cogent article by Sylvester Murray (March, 1968) on the teaching of religion in the classroom, which deserves a wider audience. He says that the reading of page after page from a text book and then explaining some of the contents is outmoded. "This method is unquestionable for exam purposes, but exams should be the last thing on a religion instructor's mind. The problem is not to get students to pass exams in religion but to prepare them for the difficulties they are going to face sooner or later when they leave the college. They should be made to see that religion is not something to be wary of, but something which should be interwoven into their daily lives. If they are not convinced that religion is not "all crap" when they leave school, then the Catholic Church will lose more of its members . . . At least half of the religion class should be devoted to discussions and questions. It is the only way one can be prepared for the outside world."

The No. 15 issue carried an article by a past pupil, Mr. John Dermody, who now works with Dublin Port and Docks Board. He muses on a piece he wrote for the magazine during his fifth year in the College. "It was in a sense a kind of wishful thinking about what life might be like after the Leaving Cert. The greatest attraction was that of being one's own master. It seemed the fulfilment of everything. And so it has

proved—but not in quite the same manner as I expected.

"Being one's master hasn't proved to be just the possession of a liberty to do as one pleases, but the responsibility of exercising a discipline over oneself which was previously done by others. Since this is a positive process, it makes for a more enjoyable life. The discipline of self-education is of paramount importance. Not just the acquisition of great heaps of knowledge about the classics or long reams of flowery or disjointed poetry—these can be just time-wasters and frustrations—but what is really necessary is that one learns the inner contents of oneself, and how to use these contents without wasting a perfectly good life in an aimless humdrum existence".

With an altruism all too rare among past-pupils, Mr. Dermody offered a prize of £5 for the writer of the best article to appear in the following issue of *The Mirror*.

So with an anticipatory air one opens Issue No. 16—to find that there is no indication of who won the five pound note. Verbal enquiry elicits the name of Pat O'Brien. His article is a strongly worded plea for better facilities for practising hobbies, and less earnest pursuit of a small leather ball.

"At the Young Scientists' Exhibition held in Dublin, schools from Sligo, Galway and a host of other counties were represented, but the 'Op art' blazer of St. Kieran's was not on display for all the world to see. While industrious teenagers (the modern generation) were studying subjects from white mice to poteen, the boys of St. Kieran's (the people with the old customs) were going to . . . pictures? . . . parties? . . . sleep?"

Mr. O'Brien pleads for a hobbies room with facilities for leather work, raffia, carpentry, model aeroplanes, photography, electricity, and similar constructive work. Materials for crafts could be made available in the shop.

"Today, practical manual work is reckoned as an important part of the curricula of schools. Anyone can use a piece of board to hit a poor defenceless little ball between

two white sticks. Not everyone can make a perfect dovetail joint or construct a perfect model of a Piper Commanche, and the people who can do these things are more useful than the stick-men. Where would we be if the internal combustion hurley, with 25 per cent. more hitting power, had been invented? Where if Shakespeare had written "Hamlet, Full-forward", or "Macbeth, The Goalie"?

One student, who has experienced the vicissitudes of the hurling field, dwells keenly on the difference between victory and defeat, in the All-Ireland Colleges Final.

"Last year there were some rousing speeches and permission was given to the team to go home on the day after the match. But this year there were no speeches, just a few words of consolation from the President. However, the real differences did not come till the morning after the game. We woke up—and then remembered. The full meaning of defeat hit us. We had now to face our fellow-students, the teachers and the daily newspapers. We knew none would be quite as favourable as they had been last year—we could not expect them to be—but, even still, their reactions were hard to bear.

As I joined the queue for breakfast, I was feeling very much down in the dumps, and quite by accident stepped on the toe of a little First Year. He just looked at me and said "Ho! You were not half so good yesterday". His companions all shouted their agreement, and immediately I knew I was in for a tough day. Some of the teachers must have known what defeat is like, because they avoided all mention of the game. Others, however, asked such stupid questions as "Well, what happened to you?" and "Do you think a fine day would have suited you?". All ended by saying "Hard luck, but there is always next year". Some consolation!

Last year the newspapers were very kind to us when we won. We were described as "determined", "sporting" and even "brilliant". But this year, Limerick were "brilliant", and our adjectives included "lackadaisical", "shattered" and "crushed". Yes,

the papers helped to rub in the defeat in no uncertain manner.

There were many other differences between our victory and our defeat, but it is too depressing a procedure to name them".

(Michael Delaney, No. 14).

These selections, which were chosen because they bear on life in the College, give no indication of the variety and scope of articles to be found in the *Mirror*. A diary, which rarely lapses into prose, catalogues events. Games are recorded in standard journalese. (Anyone who can smash the Michael O'Hehir cliché deserves more than a fiver). Touches of exoticism colour the pages: The Legend of Bob Dylan, The Beatles and the Maharishi, Alice Kyteler and the Bishop.

Each issue features a Crossword which might have been devised by Torquemada at his most knavish. There is a sprinkling of poetry, a downpour of facetiousness. As the reviews say: Highly recommended reading.

Let the Editorial Board for the last two years step out to the front of the stage and take a bow:

Brendan Lonergan, John Stapleton, Robert Wemyss, James Kells, Brendan Kelly, Kieran White, Maurice Burris, James Cahill, Patrick O'Brien.

The Debating Society

DEBATING has been in vogue since the first day recorded in history. In these days of omnipresent television, radio, cinema and press, when the frequency with which we are told what to think makes thinking difficult and when a premium is placed upon mental inertia and passive acceptance of opinion and idea, it may be said that debating is more valuable than ever it was, and a vigorous debating society more necessary.

The interest which students held in the art of debating had declined somewhat until the arrival of Fr. Campion on the lay side this year. He gave much of his time and attention to reviving an interest in debating, among the Fourth Year students in particular. As elocution teacher he was admirably suited for the job which he took in hand.

Through his efforts, a competition in debating was organised among the Fourth Years. They were divided into teams of five, and the competition was run on a knock-out basis, the winning team to receive a set of plaques. The students themselves, aided by Fr. Campion, picked the subjects for debate and the competition began.

Interest was certainly aroused as each student felt a challenge for himself in the competition. Whereas before, most students looked on debates as "a night off study", they now began to take an active interest and the standard of debating rose. Fr. Campion gave many useful hints on speech, presentation and on debating in general, which were a considerable help.

The students' interest in debates is self-evident. While a debate is in progress, complete silence reigns over the audience, and tension runs high while the final issue is being decided. Beforehand, the competitors are usually found in the library looking for references to the motion which might help to sway the voting their way.

The effects of these debates are already showing themselves in the growing clarity with which boys express their ideas, the improved standard of speaking, and the self-confidence with which they meet the public occasion. These are obvious advantages which students will be able to turn to good account later when they want to speak publicly in after-life.

The aims of the debating society can be expressed simply :

1. To cultivate the rare art of straight thinking.
2. To acquire a flexibility in presenting one's own ideas, and an aptitude for appreciating the ideas of others.

Without a doubt these aims are being realised. The Fourth Year students owe their thanks to Fr. Campion for his efforts in improving their technique in the art of debating. Let us hope that interest will grow among the remainder of the students.

SYLVESTER MURRAY (Senior 1 A).



As we go to press we have news of Father Kennedy's promotion to the pastoral field after twenty-nine years teaching Latin and Greek to six generations of students — each of whom he remembers individually. *Ad multos annos!*

Drama



CHARLEY'S AUNT

Front: Dan Cavanagh, Michael Lee, Pierce Grace, John Stapleton. *Back:* John Meagher, Sean P. Cassin, Maurice Burris.

IN the 1966-67 session, Fr. Duggan produced the play on 8th December, while the choir and band were conducted by Frs. Francis Maher and Clinton, respectively. The following year Fr. Duggan drew on Fr. Campion as assistant producer, while the choir and band were under the baton of Fr. Maher. At this juncture it is fitting—since he has departed from us—to thank Fr. Maher for the wonderful work he did in the musical sphere, and for the enthusiasm he brought to bear on other activities, particularly the Gardening Project. He could be said to have given the College a new look, and for that we sincerely thank him.

To return to the Drama: "Charley's Aunt" was the first play. Two Oxford students, Jack (played by John Stapleton) and Charley (Dan Cavanagh) arrange that their girl friends, Kitty (Pierce Grace) and Amy (Michael Lee) should come up to the University to meet Charley's aunt. But while the girls turn up, the wealthy aunt from Brazil—"where the nuts come from"—fails to materialise. In their desperate plight, the boys induce Lord Fancourt Babberly (Sean P. Cassin) to pose as Charley's aunt. To confound matters, Amy's uncle (Maurice Burris) arrives, and tempers his annoyance at finding the girls there by falling in love

with the spurious aunt. Jack's father (Aidan McCormack) descends on the scene, and becomes a rival for the affections of the fraudulent female. Complication is piled on complication like a badly-stacked array of dishes liable to come crashing to the floor at any moment. To the amusement of Jack's servant (John Meagher), the real South American aunt, Donna Lucia d'Alvadorez (John Collier) with Ela Delahey (Oliver Stapleton) make their entry, and set the place in turmoil. Merrily the pace quickens, and eventually the Chinese puzzle is sorted out, and all the characters—or almost all—live happily ever after.

This evergreen farce produced very good acting all around. If one star shone brighter than the rest it was Sean Cassin. Sean went on to produce a play on his own later in the year, which provided the students with a most enjoyable night.

The play chosen this season was "My Three Angels", which has its scene set in a penal colony. The family life of Felix Dulay (Pat Mooney) is much livened up by the arrival of three convicts (John Meagher, Ed. Phelan and James Cahill) to repair the roof of his store. It is a general store, and a very badly run store at that, despite the assistance of Felix's wife (Pierce



MY THREE ANGELS

Seated: Pierce Grace, Patrick Mooney, Michael Lee, Anthony Hennessy, Patrick Neary.
Standing: John V. O'Carroll, Fr. Martin Campion, John Collier, John Meagher, Edward Phelan, Maurice Burris, Fr. John Duggan, James Cahill.

Grace) and daughter (Michael Lee). Their peaceful life is marred by the advent of the flint-hearted landlord (Maurice Burris) and his nephew Paul (John Collier), as the landlord threatens to throw Felix out of business. The Three Angels, observing all from the roof, dispose of the ghastly uncle, and try making love run smoothly between Paul and Felix's daughter. A clever neighbour, Madame Parole (Patrick Neary) is another fly in the ointment, but even her cunningness is no match for the cleverality of the three convicts. The household is thrown into confusion by the "mysterious" death of Gaston, the landlord. Paul, as cunning as his late uncle, makes things

awkward for the three angels, and he, too, is despatched—accidentally, this time. The convicts find another lover (Anthony Hennessy) for Marie Louise, and the curtain falls.

The play did not get its customary public airing on 8th December, because restrictions were in force regarding Foot and Mouth Disease. However, it was presented to the public after the Christmas holidays, and the manner of the attendance reflected the true spirit in which the play was performed.

Another successful chapter in the story of Drama in the College was thus completed.

JAMES KELLS



"So, Here's where the gold reserves are kept!"

Mr. Charles J. Haughey, Minister for Finance, has his teeth examined by Dr. Paddy Reynolds, B.D.S., who is wearing his chain of office as President of the Irish Dental Association.

Ár Séadchomharthaí Náisiúnta

CÚPLA bliain o shin tháinig Poncánach saibhir don tír seo agus cheannaigh sé sean mhainistir chun í a thogáint anuas, cloch in ndiaidh cloiche, agus ansin í a chur suas i Meircea arís, ach chuir an Ríaltas stop leis. Ach tá ceacht an-tábhachtach sa scéal seo, sé sin go bhfuil an tír beag seo an-saibhir maidir le séadchomharthaí luachmhara. Ní dóigh liom go bhfuil aon tír eile san Eoraip atá chomh saibhir le hÉirinn maidir leo siúd. Tugtar séadchomhartha ar sean rudaí cáiliúla a bhfuil meas agus onóir ag daoine orthu anuas tríd na blianta.

Ó Chiarraí go Dún na nGall agus ó Ghaillimh go Baile Atha Cliath tá Árdcroiseanna móra, séipéil aosta, cloiglithe agus caisleáin le feiceáil go flúirseach ar fúd na tíre go léir. Leis sin, tá alán leabhar ársa le feiceáil in iarsmalanna anseo in Éirinn agus ar fúd an domhain. Tá clú domhanda ar chuid des na rudaí seo, mar shampla Leabhar Cheanannais, Cailís Ardachadh agus Bróiste na Teamhrach. Tá Seipéal Gallerus i gCo. Ciarraí níos sine ná aon seipéal eile sa tír seo agus b'fheidir san Eoraip fhéin. Leis sin, tá an seipéal áluinn sin Teampall Mór Chormaic i gCaiseal, b'fheidir ar an bhfoirgneamh is cáiliúla sa tír seo.

Mar sin, is ceart go mbeadh meas againn ar na seandachtaí mar is páirt dár n-dúchas, dár gcultúr iad. Taispeáineann na rudaí luachmhara a tháinig o lámha ár sínsear agus ár sean go raibh sibhialtacht an-árd acu nuair a bhí an chuid eile den Eoraip sa dorchadas. Deineadh an chuid is mó de na rudaí sin i Rí Órga na h-Éireann agus is iontach an rud é go bhfuil cuid mhaith díobh ann fós agus bail mhaith orthu freisin. Cuireann siad sin in íúl duinn scil iontach ceardaithe an ama sin.



Tá baint mhór ag cuid de na séadchomharthaí leis an stair, mar shampla an teach beag i Ros Muc i nGaillimh, áit ar chaith Pádraig Mac Piarais alán ama sa Samhradh. Ach tá a lán díobh nach bhfuil baint chomh mór sin acu leis an stair mar sin féin tá siad tabhachtach go leór mar gheall ar an gcuartaíocht. Gach Samhradh tagainn alán cuiarteoirí don tír seo agus bíonn áthas orthu nuair a fheiceann siad ár séadchomharthaí ar nós Carraig Caisil, an Caisleán is an Cloch cailiúil sa Blárna agus na rudaí go léir atá san iarsmalann náisiúnta. Mar sin bíonn páirt—cé gur beag an páirt é—ag na séadchomharthaí in eacnamaíocht na tíre.

Bhí na séadchomharthaí san nuacht cúpla mí o shin nuair a bhí an taispeantas "Rosc" ar súil i mBaile Átha Cliath. Bhí cuid de na séadchomharthaí nach raibh ró-chailiúil ag an taispeantas sin agus déanann comhghárdeas le muintir "Rosc" mar chuir síad in íul don sáol mór go bhfuil alán séadchomharthaí luachmhara againn sa tír seo agus go bhfuil sí ceart dúinn bheith bródúil astu. Tá sé ceart go mbeadh Éire an-bhrócúil as a séadchomharthaí náisiúnta mar tá alán de na séadchomharthaí is fearr agus is sine ar domhan aici.

San aiste seo tá mé ag trácht ar na séadchomharthaí atá againn anseo in Éirinn. B'fhéidir nach bhfuil a sárú sa

domhan go léir agus da bhrí sin is ceart dúinn meas agus bród a bheith abainn astu. Ach tá rud eile atá níos tabhachtaí ná na séadchomharthaí go léir—an teanga. Ní séadchomhartha í, mar tá sí beo fós. Ach níl aon mhaiteas dúinn bheith bródúil as na séadchomharthaí muna bhfuilimid bródúil as ár dteanga náisiúnta freisin, agus muna bhfuilimid ag déanamh ár n-dícheall chun an teanga sin a dhéanamh níos láidre. Ach má táimid bródúil as an teanga agus meas againn uirthi, ansin tá sé ceart agus cóir dúinn bheith bródúil as ar séahchomharthaí náisiúnta.

Seán Ó Móráin (Ardteist 1A)

"LOCAL ARTIST OF THE YEAR" EXHIBITION

held in St. Kieran's College, May, 1968



Fr. J. Delaney congratulates Mr. Richard O'Carroll, Title Winner

On Going to the Cinema

THE human being may admirably be compared to our Irish weather—as unreasonable, varied and unreliable as it is unpredictable. Every person has a different individuality and personality—life would be dull if this weren't so—but seldom does the individual display his true traits of character. However, one place where I find human animal displays his inherited ape-like reactions and idiosyncracies is when he stands in a queue. For my treatment of that complex creature known as human, I have chosen a queue for a cinema in O'Connell Street.

As a male, the first fellow-queue-stander that arrests my notice is the shapely young woman, who stands with a vague Mona Lisa type smile, which speaks the words “twenty-one, single and eligible” to every likely young man who looks at her twice (which is almost every young man—likely or otherwise). She carries a handbag from which she extracts, at regular intervals, a powder-compact and gives herself a “just to be sure” dab.

The farmer is unmistakably recognisable. He shuffles from side to side and on his scrupulously shined shoes the faintest give-away tint of cow dung is noticed. However, the acid test is the eyes; which follow the path of every mini-skirt that passes with the same semi-horror and awe as watching his pet cow calving. He gives the general “down from the hills” un-urban-like impression, and is universally recognised by all discerning city eyes as being utterly rural.

A cleric is found in every queue—whether he be the old conservative parish priest, or the young liberal curate. The parish priest, whose jokes have grown rusty through sheer over-use, looks disgustingly at the same mini-skirts as the farmer inhaled, and turns to

his next-queue neighbour and says “They show everything but good taste”. The neighbour unconvincingly agrees with him, partly for the sake of not starting a Late Late Show type feud, and partly not to be anti-papish. The curate, on the other hand, looks at every mini-skirt as if to say “More power to your knees”, and remarks rather dryly on the economy of dress material.

You will also find the suspicious character—the fellow who crouches, with his head down, beneath the gangster-like white water-proof coat. His name is, more than likely, Smith, and more often than not, he is from “out of town”. His eyes dart from side to side like a captured rabbit's, and he looks impatiently at his watch every thirty seconds. He gives the general impression of a bank robber waiting to pull off an important job.

The married mother is always found in a queue, and she is generally accompanied by five or six kids. She is the sort of worried female pessimist that write in letters to the papers and signs herself “Mother of Five”. She is occupied all the time by her children on whom she heaps swears and curses for not keeping quiet. You will hear her rather masculine Dublin-accented voice raised above her squeaky children saying “Oh, ya would have to go at a time like this. Quick, it's just across the street”.

The hippie stands half-amused, half-pitying at this. He probably wonders whether he should really support the “Make Love Not War” campaign when he sees that the two eventually amount to the same thing. He considers himself aloof from the common “squares”, and rather pities them all. By his very nature—restless and disorganised as it is—he is pained to be standing in a queue; thus recognising the social institution of the queue.

Then, there's the typical talkative Dublin "character". He's the type of fellow who complains about the laziness of the workers at the Labour Exchange. He talks loudly about politics, the Late Late Show, the I.R.A. and other such problems. He graduates to the most recent aeroplane crash, trying to impress on the listener that he reads the papers: "Aeroplanes are like teen-agers. You only hear of the ones that crash".

Then, of course, there's the businessman—the type of fellow who would forget his head before his brief-case, and both the head and brief-case are constantly to be found on him. He is elegantly dressed in his hand-tailored, made-to-measure suit and constantly brushes off imaginary hairs and dust particles which he thinks may have accumulated since he brushed them off last—two minutes ago. He considers it a mortal sin to insert his hands in his pockets and looks directly before him with a vague, superior, never-smiling expression of face and mouth.

The retired army officer stands constantly at attention and displays to the world his square shoulders in which he has prided and maintained during his career as an officer. He looks on the rest of the human race as insignificant and rather inferior civilians, who wouldn't know one end of regulation socks from the other. His head is erect and with chin up he over-displays proudly his Curragh Military School upbringing.

These are but a few of the types of characters that appear in the queue, but what about inside the cinema? There there is a deficiency in light, and so the couple in the third row can giggle and generally have a "crack" as much as they like. This continues for fifteen minutes, during which time the blood-pressure of the elderly lady behind them has risen and fallen many times.

Eventually, between disgust and rage she taps the male half of the couple and says "Do you mind, young man? I came to see the film, not to hear you make idiots of yourselves". The young man, obviously attempting to impress his female companion retorts "O.K. lady, keep your wig on. We'll emigrate out of your holy of holies to another part of the hall".

Then, there's the fellow who cranes his neck at every angle greater than ten degrees to see the film between the foliage that make up the lady's hat in front of him. Eventually he gets tired of this "jungle warfare" and taps the lady on the back, and says, "Hey, missus; the flower-pot is blockin' the view. Could ya dump it, please". Obviously overcome by the gracious invitation, she duly deposits her rather extravagant hat beside her.

The farmer, obviously unused to film-goers' etiquette elbows his wife sharply and almost shouts "Hey, Molly, would you like an ould tub of ice-cream?". Without waiting for an answer, he pounds up the passage, only to return shortly afterwards laden with two bottles of orange and two cones. He deposits half of each item on blushing Molly and exclaims "The one in the shop hadn't ere a tub, so she gave me one a them yokes".

The most fascinating and utterly baffling study is that of the human mind. No one has yet really explained what goes on in that mass of grey cells we call the brain. Aristotle has, perhaps, come nearer than anyone else to explaining the intricate animal known as man. He is at a distinct disadvantage, though, for we can but imagine how near he would have come to explaining man if he ever had the honour of going to the cinema in O'Connell Street.

BRENDAN F. KELLY

On Weddings

I DON'T know why people persist in crying at weddings—they don't all have to be like mine. Let me just tell you what it was like.

I awoke with a moderate-to-fair depression in the upper region of my forehead, the result of a stag party the previous night. Calling on my mother's help to get into my hired dress, I was reminded of my infant days. The only thing to relieve my throbbing head was a cup of black fuming coffee, but, in the making of this, the jar fell from my nerveless fingers, and the powder scattered all over my white shirt. I had to change my shirt.

Walking up the aisle, the page-boy, in the presence of all and sundry, contrived to wipe his nose hastily in my soon-to-be-better-half's train. After the ceremony we were driven in a taxi to the reception. On the way into the hotel I caught sight of my beloved Mini. It was redder than nature, as the result of being daubed extensively with lipstick. There were ~~tin~~ cans tied to the bumper (at least they would disguise the sound of the exhaust pipe rubbing off the ground), and confetti dotted all over it.

After the reception (my speech was funnier than anything Bob Hope ever uttered), I drove my now-better-than-I-half to Dublin. En route we suffered a puncture . . . Enough . . .

Weddings in themselves are not too bad. It is the people and the trimmings which make them unbearable. It is an obnoxious habit of women—middle-aged and elderly, in particular—to whisper about this, that and the other while the groom is standing at the rails waiting for the one to whom he is soon to be wed to finish walking up the aisle. And the sniffing and sobbing and sighing during the ceremony are most distracting to anyone trying to cod the priest into thinking that this is the solemnest and happiest day of his life, and—humiliation—

nothing is worse than when he begs the ring from the best man.

Wedding receptions are an excuse for women to chatter about each and every wedding they attended or heard about. The quality and quantity of the trousseau, the way the colour of the bridesmaids' dresses blended with the colour of the grooms' faces are all recounted. Meanwhile the men are drowning memories of their own wedding in champagne and other wine. At the meal everyone eats except the happy (?) couple, and, may the Lord have mercy on our souls, the speech making. It is fortunate that men are not called upon to make a speech until after they are married, because no girl would have one of them after they had made such asses of themselves. Flushing like a beacon, the groom is forced to mix his pronouns, and substitute plural for singular verbs, while the other men, recalling when they were in the same situation, screen their embarrassment behind cigar smoke.

Your wedding day is, without doubt, the most unforgettable day of your life.

PAT O'BRIEN (Senior 1 B)

DID YOU KNOW that the bell rings 13 times on Sunday;

On Wednesday and Saturday, it rings 21 times;

On Tuesday, Thursday and Friday it rings 23;

On Monday it rings 34 times.

That gives a total of 158 bells a week.

Spare a thought for the bell-man!

My poor enfeebled mind is in a thunderous
"state of chassis",
Chaos in my intellect still prevails.
The Leaving's so important, all's well for
him who passes,
But what about the poor dumb guy who
fails?

The Army and the Air Corps promise many
lovely treks,
And journeys to romantic lands of Youth.
But there's not a snowball's chance in hell
if you happen to have specks
Or if you're missing any portion of a tooth.

The Gardai's quite a job, and the pay is of
the best
With promotion prospects always very bright.
But you must be 5 foot 9, with a 36 inch
chest,
And you're on duty all the day and half the
night.

The Civil Service is a post where the work
is smooth and slow

And the social opportunities are just great.
They presume you have got honours; other-
wise it's no go.

I'm afraid my exam standard's second rate.

Then there is the Bank, with its carpet and
brass bars,
Where the clerks are slick and impeccably
groomed.
The Directors drive around in forty horse-
power cars,
And without that "pull" my banking hopes
are doomed.

So, there's the sum total of careers awaiting
me,
And the brilliant, endless prospect that's in
store,
With many neat provisos—a haon, a do, a
tri,
And "ifs" and "buts" and "whethers" by the
score.

PATRICK DUNNE, Senior 2



Some of our panel of past-students who have been helping to put the finishing touches to the Career Guidance programme for 1968. *Front row:* Jim Comerford, Gerry O'Malley, Bob Wallace; *Back row:* Martin Bates, Paddy McGrath, Dan Galavan.

Games on the Layside

THE Editor has asked for an article on hurling. In this he has reflected the mentality of Kilkenny people who look on St. Kieran's as a home of hurling only. This time, however, pride, if nothing else, insists that the big ball game must get first mention, as our only major success to report in this issue was achieved in football. Yes, Kieran's became Leinster Senior Football Champions in 1967. Not since 1921 has this

honour come to the College. Although the honours were won in the 'B' Section, nonetheless we feel proud of the team and directors who achieved it. This was no freak win. It was a really good team, most ably directed by Fr. Pat Clinton, who served the College so well in many spheres during his all too short term on loan from the diocese of Waterford.

The teams beaten on the long road to the



LEINSTER SENIOR "B" FOOTBALL CHAMPIONS 1967

Front row: M. Delaney, M. Moore, P. Dunne, S. Reidy (Capt.), D. Prendergast, Rev. J. P. Clinton (Trainer), J. Loughman, R. Wemyss. *Second row:* M. Meagher, T. Phelan, S. Cuggy, B. Morrissey, T. Brophy, S. O'Toole, N. McCann. *Back row:* A. Deegan, L. Kinsella, D. Brennan, J. Maher, G. Dooley.

final at Athy against Colaiste Mhuire, Dublin, were Good Counsel, New Ross; Wexford C.B.S.; Carlow C.B.S. The winning team was: Ned Cuggy, Larry Kinsella, Mick Moore, Sean O'Toole, Jim Maher, Tom Brophy, Martin Meagher, Paddy Dunne, Brendan Morrissey, Noel McCann, Sean Reidy (Capt.), Mick Delaney, Tony Deegan, Dave Prendergast, Tom Phelan.

The Junior footballers also made a creditable showing in 1967. This might be expected, as many of the Senior team were also on the Junior. The Juniors had good victories over Good Counsel, and Carlow

C.B.S. before going down narrowly to Arklow C.B.S. in the semi-final.

Because of their success in 1967, the Senior team was promoted to the 'A' Section of the championship this year. This proved too much, especially as ten of the previous team did their Leaving Certificate in June 1967. The net result was a crushing defeat by Knockbeg in the first round. The Junior team fared little better in 1967, even in the 'B' Section. Their interest in the Championship ceased at Abbeyleix in November when Salesian College, Ballinacill scored a comfortable win over them.



Dr. Birch addressing students after opening New Pavilion, May 1967.

The New Pavilion, Layside



And so to what should be the major item in our report—hurling. It is a chastening thought that we have no real success story to report. If the years 1967/1968 were unsuccessful, they were not at the same time unsatisfactory. The 1967 campaign can be reported by the games and scores :

1st Round—St. Kieran's 2-7. Ballyfin 2-7.

Replay—St. Kieran's 5-9. Ballyfin 2-7.

Semi-Final—St. Kieran's 6-12. St. Joseph's Fairview 1-1.

Leinster Final—St. Peter's Wexford 3-10.
St. Kieran's 4-5.

In the Leinster Final, a somewhat unfancied Kieran's almost snatched the victory in the last second when Dave Prendergast's shot for goal was only centimetres wide. Be it said, however, that Peter's were the stronger and fractionally better team. How really good they were was shown by their splendid victory over the almost unconquerable Limerick C.B.S. in the All-Ireland final.

Frustrating as that defeat at Carlow was in 1967, there was even worse to come in 1968. Only two games were played by our seniors this year. They had a facile victory over Ballyfin in the semi-final, and so confronted old rivals, St. Peter's in Croke Park for yet another Leinster final. Kieran's had a pretty good team. With half of their All-Ireland winners again available, Peter's were a formidable opposition. The game was a real thriller, which the Wexford boys may be considered lucky to have won on the score 2-4 to 0-9. Again, as fate would have it, Dave Prendergast (now Captain) had the last effort at redeeming the situation when he took a free—literally the last stroke of the game. He failed to score, even though every real sportsman in the big crowd hoped the bandaged No. 11 would crown a great display by forcing a draw. Such was not noted in the records of Destiny, and so Peter's have for the first time beaten Kieran's in two successive years.

Although the honours have gone to Wexford in those two excellent finals, yet it can be truthfully said that Kieran's reputation has in no way diminished in those two tantalising defeats. The truly magnificent efforts of Noel McCann, Ned Phelan, Larry Kinsella, Diarmuid Broderick, Dave Prendergast and Martin Meagher thrilled thousands on that day. One would not be a prophet to say that if they pursue their future hurling careers with the same zeal and skill as they showed that day, Croke Park will resound to cheers for their efforts on future and greater occasions.

As a result of this year's win in Leinster, St. Peter's are now very hopeful of winning the Croke Cup on two successive occasions—a feat no school has yet performed.

After the great efforts of the Seniors in 1967, the Juniors confidently expected to turn the tables on St. Peter's. The outfield superiority of Kieran's, however, was almost incredibly negated by a luckless goalie who had previously won the highest honours in the position, even while a Juvenile. St. Peter's 7-3, St. Kieran's 5-4.

In the Juvenile Championship of 1967, Kilkenny C.B.S. scored their easiest victory ever over Kieran's: 9-10 to 2-1. This C.B.S. team was exceptional, as they proved later by winning out the Championship. Here, I should like to congratulate Kilkenny C.B.S. who had the unique distinction of winning the Juvenile Leinster, the Junior Leinster 'B' and the Senior Leinster 'B' in 1967.

This achievement, together with the heavy defeat handed out to our Juniors in 1967 gave great interest to the meeting of the same teams in the first round Junior 1968. A really thrilling and first-class game was served up by these locals. Kieran's won by 2-6 to 1-3, but only after containing sustained pressure from the C.B.S. boys in the second half.

As we go to press then, our Junior team is confidently expecting to defeat Ballyfin in the next round, and so confront St. Peter's once again in the final. If this

happens, it will indeed be a total confrontation. We have had the distinction in recent years of winning some cup each year. So far, this year the cupboard is bare. St. Peter's are making their bid for total supremacy, but I have no doubt that this determined Junior team, under the able and first-fervoured enthusiasm of director Fr. Martin Campion, will bring one, and perhaps not the only, cup to the cupboard.

The Juniors have yet to begin the 1968 campaign.

REV. T. MAHER

Handball

For the past two years St. Kieran's has entered teams for the Leinster Championships in handball. The decision to participate was a welcome one, as over-emphasis on hurling in the College had meant that the fellow who had a predilection for other games was hardly catered for. Some years ago, it is true, St. Kieran's entered for these Championships, but did not sustain an interest. Now, although our performance in the last two years was not very remarkable, it is hoped that the College will continue to keep up the effort.

In 1967, two teams entered from the College, Senior and Junior. In the first round they both met the local C.B.S. and cleared that hurdle, to mix the metaphor. The Juniors had a fairly easy passage, but it took them the third game to get through. They were slow to settle down, due to their unfamiliarity with the boxed alley at Talbot's Inch, as the College alleys have no back walls. However, they soon familiarised themselves with the situation, and after losing the first game 4-21, they gradually got the upper-hand, and won the next two games comfortably; 21-11, 21-2. The team was Martin Meagher and David Prendergast.

The Senior team met with stiffer opposition, but disposed of their opponents in two games, 21-20, 21-16. Team: Brendan Morrissey and J. Loughman.

Neither team survived the second round. The Juniors were demolished by St. Peter's, Wexford, in two games. Score 21-4, 21-2.

It was all over before they knew where they were. The Seniors gave a better performance, and could be considered unlucky not to have won. Their opponents were Good Counsel College, New Ross, and they lost the first game by two aces, and the second by a single ace.

These games were played at Taghmon, and at that point ended our interest in the handball championships of 1967.

This year, 1968, the College entered a third team for the Championships—Juvenile grade, in addition to Senior and Junior.

To date, the Juveniles have vindicated the faith placed in them, for they have reached the semi-final. In the first round they defeated C.B.S., James's Street, 15-2, 15-4. They met Ballyfin in the second round, played at Clogh, and disposed of them easily, 15-2, 15-0, to get into the semi-final. The team should do well; in A.

Teehan they have a brilliant young handballer, who should make a name for himself in the future.

The Juniors fared worst of all, going down to the local C.B.S. in the first round, 4-21, 2-21.

The Seniors were also drawn against Kilkenny C.B.S. in the first round and won with the score, 21-11, 21-16. They are due to meet Marist College, Athlone, in the second round; and will need to make an immense improvement if they have their sights set on the championship.

This year's teams :

Senior—D. Prendergast, M. Meagher, Sub. L. Kinsella.

Junior—M. O'Shea, A. Dillon, Sub. J. Mahon.

Juvenile—A. Teehan, M. Byrne, Sub. M. Daly.

DAVID PRENDERGAST



ATHLETES WHO QUALIFIED FOR LEINSTER SCHOOLS' SPORTS 1968

Front: Pius O'Keefe, Noel Minogue, Sean Delaney, John Quane. *Back:* Gerry McCarthy, David Prendergast, Gerald Comerford, Michael McCarthy.

Basketball

Basketball is a comparatively recent innovation in the College. It started when the new court was built about two years ago, and only got a proper impetus this year when the College accepted an invitation to join the Inter-Schools Championship in the city.

This game could win as many trophies for the College as hurling, and perhaps more, if it received comparable attention and coaching. It is obvious from all grades of the league that there is a wealth of unexploited talent among the students who play basketball. There are three grades, namely Juvenile, Intermediate and Senior. The matches provided some great playing, as well as first-rate entertainment for the spectators. It is regrettable that in most cases the players lacked the finishing touch which can only be produced by hard training and thorough coaching. To provide a coach is a difficult task, but not, I think, an insoluble one.

The juvenile teams put up a good show in the recent championship game out in the local basketball court. In all they have three teams in the College, and the No. 1 team reached the final, to be narrowly defeated by the City Vocational Schools.

A great deal of credit goes to the players themselves who trained so hard for the match. But much was due to Mr. John McCarthy, who supervised the training sessions with the utmost care and attention. To do this, Mr. McCarthy, who is on the College teaching staff, had to forego much of his free time.

I think the right approach to leagues is lacking in the College. In order to create the right spirit, not alone in the case of

basketball, but in every other game, I think there should be some worth-while prizes donated by commercial firms. This, I am certain, would improve the standard of playing, and provide the desirable degree of competition between all the teams. I feel sure there are plenty of companies who would be only too willing to support these games if they were approached.

The Senior Basketball teams will be playing in the Championship while this magazine is in print, and they should give a good account of themselves.

HAROLD LAWLOR

TALENT COMPETITION

THE first Inter-Class Talent Competition was initiated by Fr. J. Delaney and some members of the Fourth Year body in 1966. The contest is confined to musical items, both vocal and instrumental. Students cannot enter individually, only class entries are accepted. The entry fee is 10/-. A trophy, plus a cash prize of £5, is awarded to the winning team. The second prize is £2. Individual trophies are also awarded to the winning contestants.

In 1966, the standard of the competition was only moderate, due perhaps to the fact that it was the first attempt at a search for talent. Inter 2A came first, and the runners-up were Senior 2 A. 1967 saw an admirable improvement in standards. Inter 3 A emerged as champions, with Senior 2 2A again second. Approximately ten entries were staged each year. On both occasions, the adjudicators were Messrs Martin and Edward O'Carroll, Kilkenny.



Stephen Quigley's metal sculpture "Porcupine" was popular with students.



LEAVING CERTIFICATE CLASS 1967

Front Row: J. Dollard (Assumption Place), R. Murphy (Greenview), W. Dalton (Mullinavat), R. Kelly (Borris-in-Ossory), T. Reid (Piltown), J. Stapleton (Thomastown), S. O'Farrell Bawndarrig), D. Godwin (Castle Gardens), P. Hughes (Johnstown), S. Reidy (College Road), B. Morrissey (Ballyfoyle).

Second Row: R. Wemyss (Thomastown), M. Delaney (Camross), J. Delaney (Ballyragget), O. McEvoy (Ballybrophy), P. Dunne (Ballyragget), A. Deegan (Rialto), J. Minogue (Thomastown), J. Clohosey (Urlingford), T. Egan (Roscrea), J. Clifford (Ballinakill), S. Cassin (Ballygearda), M. Moore (Parliament Street).

Third Row: D. Kavanagh (Galmoy), W. Taylor (Thurles), P. Holohan (Ballyonskill), T. Phelan (Pike-of-Rushall), N. Roche (Slieverue), W. Dowling (Galmoy), J. Stokes (Coalbrook), M. Walsh (Ballyhale), T. Brophy (Athy), S. O'Toole (Hacketstown), A. Dillon Cui'esgrange), S. Downey (Castlecomer).

Back Row: J. Loughman (Durrow), M. Loughman (Durrow), P. Walsh (Tullagher), T. Carew Bishop's Hill), P. Raleigh (Glengoole), R. O'Farrell (Kilcuil), W. Cassin (Inistioge), B. Lonergan (Gaul Road), A. McCormack (Dalkey), M. O'Sullivan (Durrow), W. Ryan (Holycross), M. Kelly (Ballingarry), J. Cummins (Floodhall).



FIFTH YEAR (I)

Front Row: E. Costello (Dunamaggin), P. Brosnan (Ballymore-Eustace), P. Comerford (Muckalee), P. Kelly (St. Francis Tce.), E. Kelly (Castlecomer), J. Lalor (Cullohill), A. Crotty (Archers Mount), S. Costello (New Street).

Second Row: G. Dixon (Patrick Street), G. Flood (Maynooth), J. Kells (Cullohill), H. Lawlor (Durrow), M. Brennan (Castlecomer), B. Kelly (Ballingarry); M. Lawrence (Mullinahone), D. Broderick (Johnstown).

Third Row: J. Bergin (Cullohill), J. Dollard (Circular Road), E. Byrne (Castlecomer), M. Cody (Sheestown), P. Brennan (Wolfhill), N. Flavin (Kilmacow), K. Kennedy (St. Rioch's Tce.), E. Cody (Sheestown).

Back Row: J. Donohoe (Ballymore Eustace), G. Dooley (Attanagh), L. Kinsella (Clonegal), P. Kinsella (Cloone), S. Courtney (Maudlins Street), T. Lacey (Ballyragget), D. Brennan (Clara).



FIFTH YEAR (II.)

Front Row: left to right—P. Mooney (Clogh), M. McGrath (Ballyragget), B. Walsh (Michael Street), J. Phelan (Ballygearda), J. Maher (Ballingarry), P. Murphy (Callan), K. McIntyre (Castle Gardens), K. White (Castle Gardens).

Second Row: left to right—J. Carroll (Ballyragget), J. Meagher (Newtown), M. Stapleton (Gathabawn), N. McCann (Dublin), T. Stapleton (Borrisoleigh), T. McNamee (Ballyragget), J. O'Doherty (Clonegal); A. O'Keeffe (Callan); S. Rice (Knocktopher).

Back Row: left to right—T. Tynan (Assumption Place); J. Meagher (Newtown), L. Roche, (Greenridge), D. McPhillips (Castle Gardens), M. Meagher (The Commons), M. O'Reilly (Ballyragget), D. Sadlier (The Curragh), D. Prendergast (Clara), S. Phelan (Tullagher), G. Walsh (Inistioge).



FOURTH YEAR (I)

Front Row: J. Cahill (Graigenamanagh); G. Gleeson (Camross); E. Gray (John St.), M. Dooley (Bilboa), J. Dollard (Circular Road), P. Dunphy (Mooncoin), M. Broman (Ballymore Eustace).

Second Row: V. Flannery (John St.), P. Cahill (Graigenamanagh), N. Freyne (Mullinavat), M. Brennan (Piltown), J. Dooley (Gowran), M. Brennan (Freshford), J. Delahunty (Thomastown).

Third Row: J. Delaney (Portlaoise), E. Coonan (Muckalee), T. Feeney, (Thomastown), J. Fitzgerald (Tullow), R. Dunphy (Inistioge), D. Aughney (Muinebeag), J. Downey (Conahy).

Back Row: A. Dalton (Freshford), M. Dillon (Johnstown), J. Brennan (Freshford), J. Brophy Ballyragget), L. Fielding (Mooncoin), M. Gannon (Ballyragget), M. Burris (Thomastown).



FOURTH YEAR (II)

Front Row: G. McCarthy (Freshford), S. O'Shea (Piltown), J. Meagher (Freshford), L. Phelan (Windgap), B. Reidy (College Road), L. Lyste (Inistioge), K. Phelan (Assumption Place), J. Minogue (Thomastown).

Second Row: T. Hutchinson (Castlevew), T. O'Neill (College Road), L. Mackey (Mooncoin), M. Walsh (Lismatigue), T. Kelly (Hollywood), R. Leahy (Deerpark), M. Tobin (Freshford).

Third Row: R. Lynch (Castle Gardens), S. Murray (Assumption Place), F. Reidy, Pius XII. Tce.), O. Vaughan (Callan), P. O'Brien (Lr. Newpark), T. Roche (Greenridge), B. Kennedy (Borrisoleigh), S. Moran (Templetuohy).

Back Row: S. O'Connell (Glengoole), J. Hoyne (Tullaroan), J. Mahon (Rathdowney), M. Walsh (Ballyhale), T. O'Neill (Danesfort), M. O'Shea (Ballyragget), M. O'Keefe (Dublin Rd.), P. O'Gorman (Higginstown).



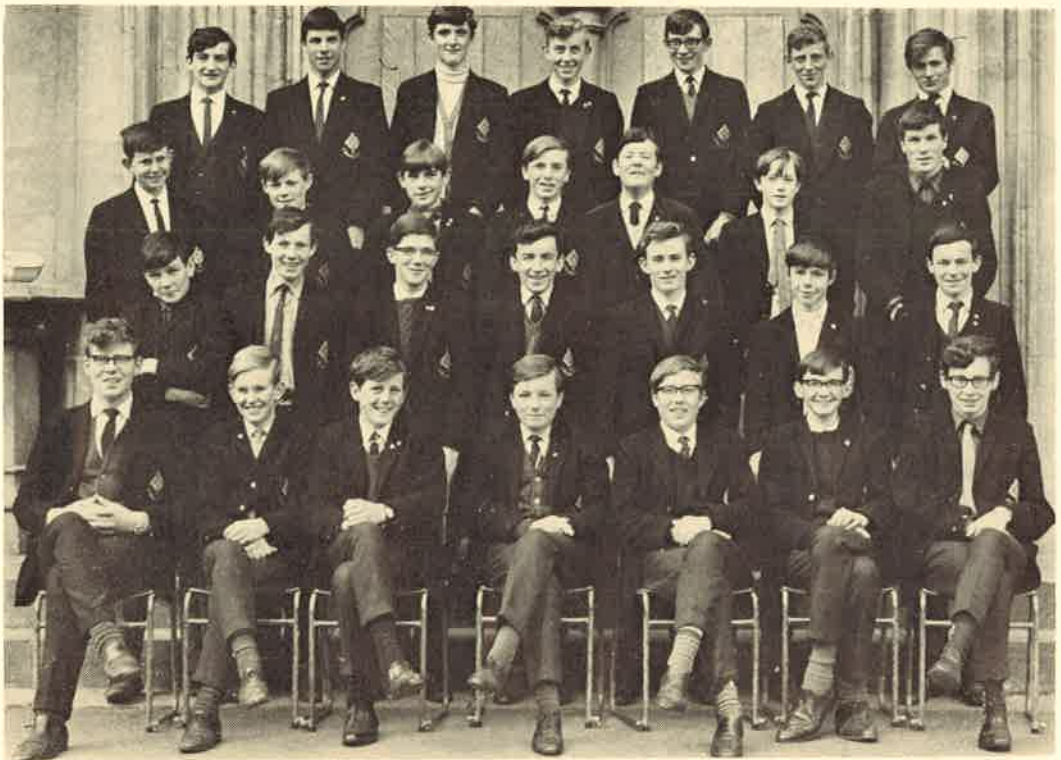
THIRD YEAR (I)

Front Row: 1 to r. Joseph Cuddihy (Freshford), Timothy Clery (Curraheenduff), Anthony Butler (Ballyfoyle), John J. Holohan (Knocktopher), Seamus Grant (Clonegal), Patrick Donohoe (Ballymore Eustace), Edward Cahill (Graigenamanagh).

Second Row: 1. to r. Thomas Barry (Windgap), Patrick Bolger (Mullinahone), Michael Fennelly (Ballyhale), James A. Dunne (Ballyraggett), Martin Costello (New Street), Brendan Delaney (Camross), Daniel Delaney (Rathdowney).

Third Row: 1. to r. Maurice Daly (Ballingarry, Co. Limerick), Robert Bryan (Mulhuddart, Co. Dublin), John Collier (Durrow), Joseph Gannon (Ballyragget), Joseph Fitzpatrick (Mullinavat), Gerard Comerford (Muckalee), Gerard Deegan (Castlecomer Road).

Back Row: 1. to r. Anthony Hennessy (Bray), John Hughes (Johnstown), Joseph Brennan (Walkin Street), Liam Aylward (Mullinavat), Paul Brady (John Street), John Dooley (Athanagh).



THIRD YEAR (II)

Front Row: l. to r. Thomas Kavanagh (Urlingford), Michael Walsh (Windgap), Michael Lee (Stoneford), Michael Purcell (Tullaroan), Terence Nolan (Bagenalstown), Andrew Kinsella (Mooncoin), Liam Reidy (College Road).

Second Row: l to r. John J. Tobin (Johnstown), Eamonn Walsh (Durrrow), Noel O'Farrell (Knocktopher), Timothy Maher (Fatima Place), Pdraig O'Neill (Ballyhale), Edward Mealy (Castlecomer), Joseph Kelly (Hollywood).

Third Row: l. to r. Michael Kelly (Freshford), Pius O'Keeffe (Kildare), John Woodcock (Cuffesgrange), Sean O'Brien (Bennettsbridge), Patrick Neary (Ballyragget), Thomas Tutty (Blessington), John Prendergast (Clara).

Back Row: l. to r. Kieran White (Dublin Road), Richard O'Shea (Dunamaggin), Brendan Power (Stradbally), John Phelan (Borris-on-Ossory), Richard Sheehan (Stoneyford), Michael Carroll (Ballyragget), Patrick O'Brien (Bennettsbridge).



SECOND YEAR (I)

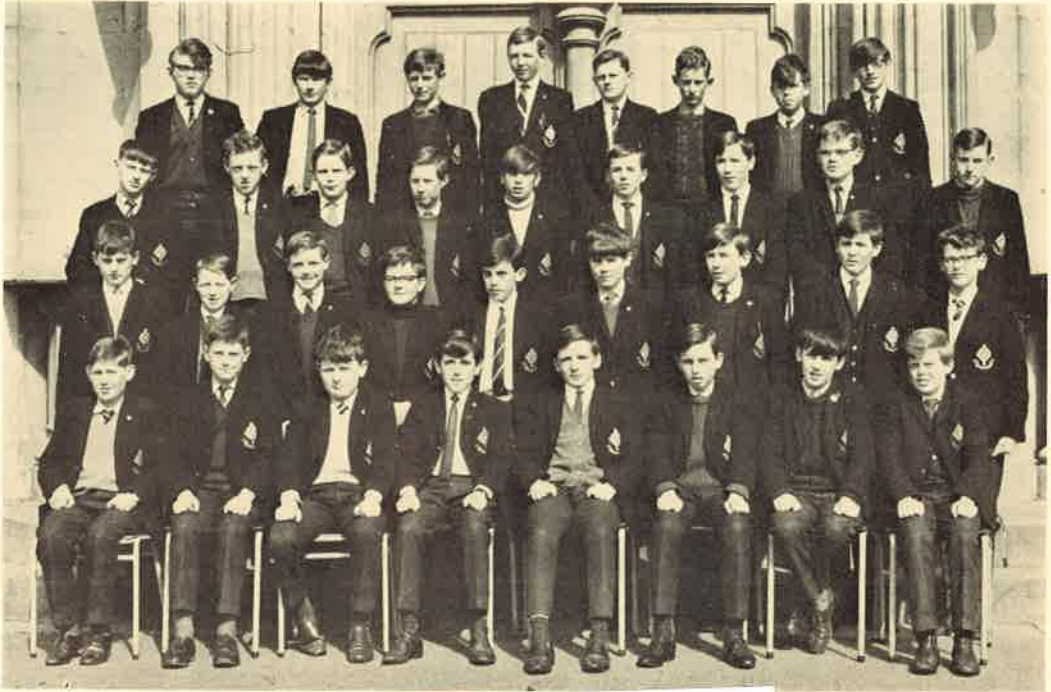
Front Row: l. to r. Richard Downey (Dublin), Joseph Doyle (Thomastown), Gerard De Loughrey (Butts Green), Gerard Fennelly (Ballyhale), Patrick Hughes (Thomastown), Kevin Dunne (Ballingarry), Terence Brennan (Castlecomer).

Second Row: l. to r. Vincent Dunne (Freshford), John Doyle (Friary Street), James Broderick (Johnstown), Edward Larkin (Patrick Street), Richard Gillman (St. John's), Richard Beck (Thomastown), Hugh Kennedy (Windgap), Declan Geoghegan (Clonmel), Martin Healy (Conahy).

Third Row: l. to r. Raymond Dowling (Patrick Street), Michael Byrne (Durrow), Gerard Crowley (Carrick-on-Suir, Co. Tipperary), Noel Coogan (Gowran), Cornelius Hogan (Newpark), Richard Hogan (Castlecomer Road), John Doran (Camross), John Kelly (John Street), Martin Lennon (Freshford).

Back Row: l. to r. Desmond Kennedy (Borris), Martin Birch (Conahy), John Grace (Pius XII Terrace), John Cody (Thomastown), George Culleton (Pilltown), Nicholas Brennan (Conahy), Patrick Keanrey (Thomastown), John Hutchinson (Kells Road).

SECOND YEAR (II)

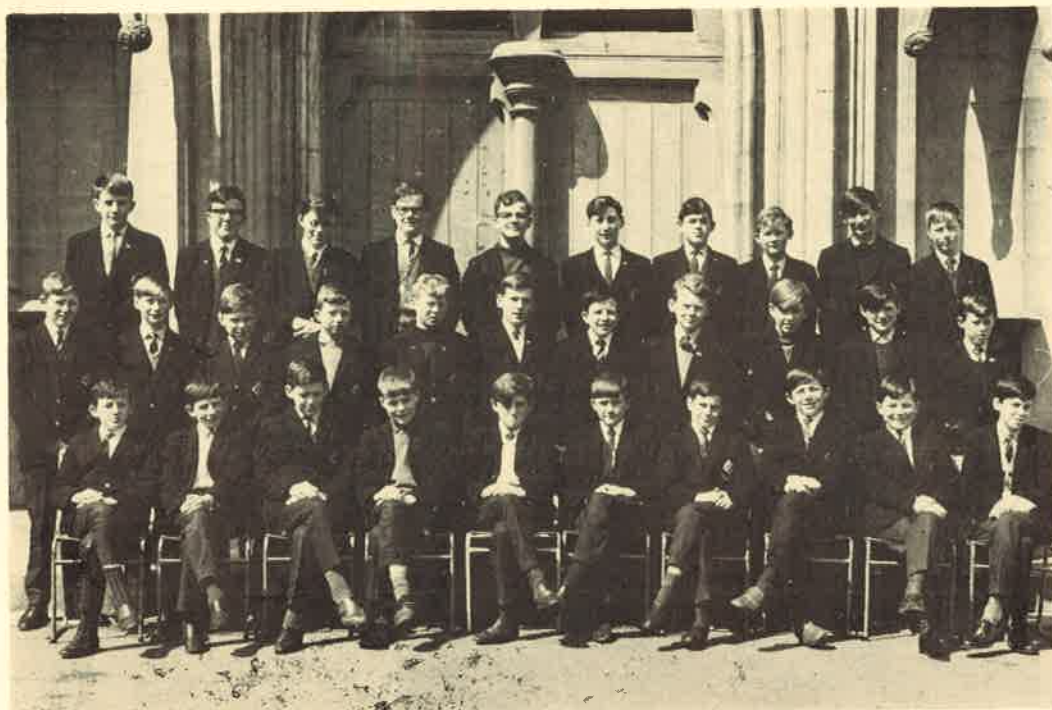


Front Row: l. to r. Richard Marum (Lisdowney), Michael Rice (John's Well), William O'Dwyer (Moycarkey), Liam Reddy (Graiguenamanagh), James Whelan (Clongela), Nicholas Maher (Fatima Place), Joseph Ryan (Durrow), Eugene Tobin (Johnstown).

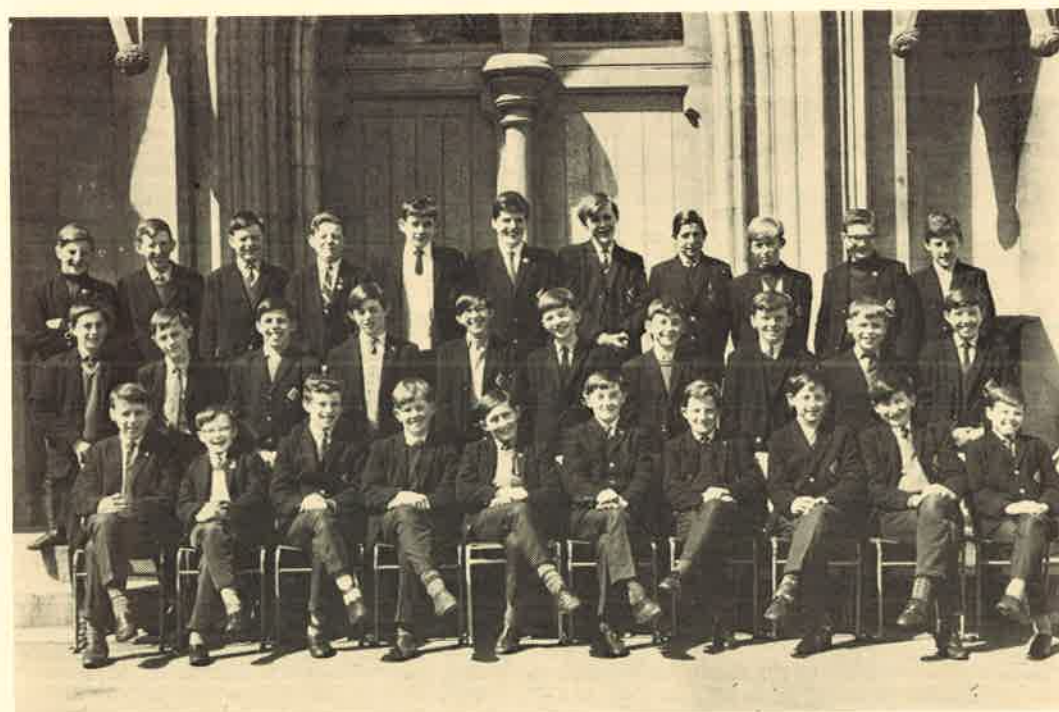
Second Row: l. to r. Patrick Phelan (Castletown), John P. Tennyson (Hugginstown), Vincent Sheane (Ballingarry), Thomas Tobin (Johnstown), Peter Walsh (Castlecomer Road), Seamus Moran (Templetuohy), John Power (Killmoghanny), Anthony Walsh (Johnstown), Richard McKenna (Castlecomer).

Third Row: l. to r. Thomas O'Neill (Kilmacow), Jeremiah Mullally (Castlecomer), Thomas Muldowney (Durrow), Michael Tennyson (Inistioge), Richard Murtagh (New Road), Seamus O'Connor (Castlecomer), Francis Purcell (Piltown), Dermot O'Driscoll (Bishop's Hill), Gerard Nolan (Conahy).

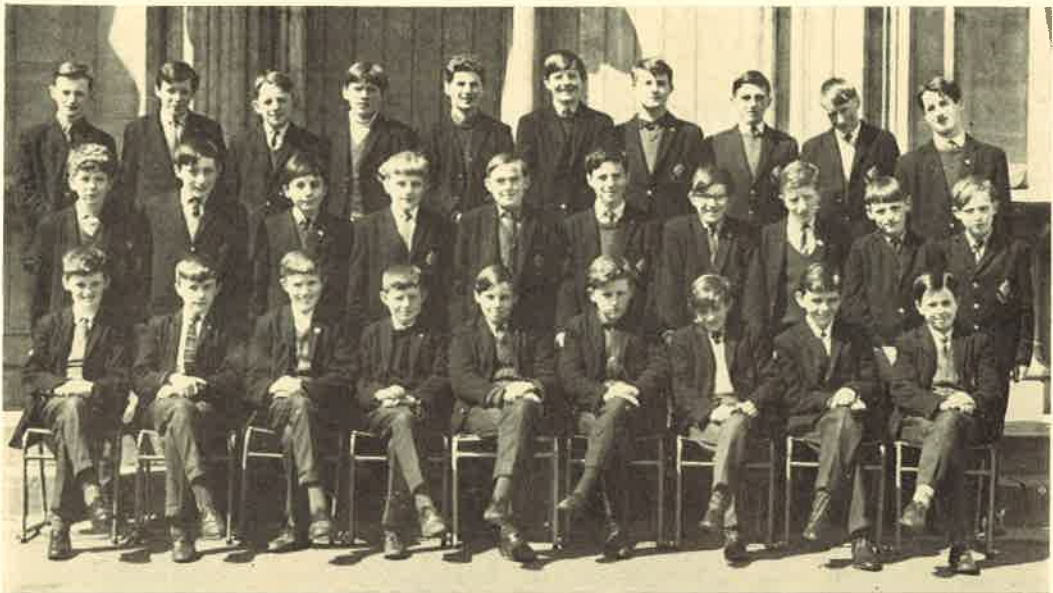
Back Row: l. to r. Anthony Teehan (Muckalee), Francis Mullen (Threecastles), James Walsh (Conahy), John Stallard (Kilkenny), Sean Reid (Ballyhale), John Walsh (Conahy), Richard O'Neill (Thomastown), Michael Shehan (Stonecorthy).



FIRST YEAR (I)



FIRST YEAR (II)



FIRST YEAR (III)

FIRST YEAR (I)

Front Row: 1. to r. Philip Campion (Athy), Michael Brennan (Glendine), John Butler (Piltown), James Doyle (Friary Street), Timothy Delaney (Kylederrig), John Drennan (Gowran), Michael Cuddihy (Parnell Street), Thomas Dixon (Patrick Street), David Dixon (Patrick Street), James Fitzpatrick (Gathabawn).

Second Row: 1. to r. Oliver Dowling (Newpark), Michael Dundon (Bagenalstown), Herman Delaney (Fethard), Thomas Delahunty (Cullohill), John Delahunty (Cullohill), John Cooney (Newpark), Colman Duggan (Carlow town), Sean Collier (Camross), Michael Fitzgerald (Rathdowney), William Fitzpatrick (Johnstown), Donal Dooley (Sheestown).

Back Row: 1. to r. Louis Campion (Shinrone, Birr), Walter Bambrick (O'Loughlin Road), Sean Delaney (Ballacolla, Portlaoise), John Crowley (Greenfields), John V. O'Carroll (London), Gerard Freyne (Mullinavat), John Dunphy (Durrow), John Broderick (Fr. Murphy Place), Brian Cody (Sheestown), Noel Dooley (Mountmellick).

FIRST YEAR (II)

Front Row: 1. to r. Sean Maher (Slieverue), Nial Godwin (Castle Gardens), Martin Gibbons (Bennetsrath), Denis Guilfoyle (Dunmore), Eamon Hughes (Johnstown), Thomas Nolan (Plunketstown, Castledermot), Thomas Lanigan (Kildare), Gerard McGrath (Friary Street), Thomas Mooney (Clogh), Francis Nolan (Assumption Place).

Middle Row: 1. to r. Vincent McIntyre (Castle Gardens), Owen McGovern (Castlemartyr), William Heffernan (Dunnamaggin), Martin Holohan (Bodalmore), Gerard Naughton (St. Rioch's Terrace), Sylvester Lyster (Inistioge), John Gilmartin (Dunmore), Matthew Kelly (New Street), Edward Healy (Corbetstown).

Back Row: 1. to r. Donal Kennedy (St. Rioch's Tce.), Peter Loughman (Durrow), Edward Murphy (Kilmanagh), Michael Kells (Cullohill), Michael Hession (Knocktopher), Paul Murphy (Ballyragget), Patrick Kelly (Ellanmeen, Co. Tipperary), Alphonsus Miles (Blessington), Adrian Kelly (Curragh Camp), Patrick Loughlin (Gowran).

FIRST YEAR (III)

Front Row: 1 to r. Seamus O'Neill (St. John's Place), Joseph O'Shea (Pilltown), John J. O'Shea (Ballyragget), Seamus O'Keeffe (St. Fiacre's Place), Patrick O'Neill (Thomastown), Andrew O'Keeffe (Knocktopher), Patrick O'Dea (Rathdowney), John White (Newpark), Patrick Rice (John's Well).

Middle Row: 1. to r. Laurence O'Neill (Graiguenamanagh), Seamus O'Sullivan (Ballyhale), John Quinlan (Borrisoleigh), Timothy Walsh (Kilmanagh), Thomas Reid (Ballyhale), Thomas O'Leary (St. Fiacre's Place), Patrick White (Dublin Road), Maurice Power, Condonstown), Brian O'Neill (Kilmacow), Joseph Reidy (College Road).

Back Row: 1. to r. Gerard O'Donovan (Dublin Road), Joseph Ryan (Cullen, Co. Tipperary), Sean Quirke (Black Quarry), Patrick White (Kildare), Gerard Woodcock (Cuffesgrange), Patrick O'Brien (Mooncoin), John Quane (Ballyneety), John O'Driscoll (Castle Gardens), Eugene O'Donovan (Kilmoganny), Brian O'Shea (Clonmel).

Examination Results



INTERMEDIATE SCHOLARSHIP WINNERS 1966

MICHAEL CODY, PATRICK BRENNAN

LEAVING CERTIFICATE 1966

John Bergin	...	Pass	Irish, English, History, Geography, Latin, Greek.
John Bolger	...	Hons.	Irish, Geography, Maths., Latin, Greek.
		Pass	English, History.
Daniel Bollard	...	Hons.	History, Geography, Greek.
		Pass	Irish, English, Maths., Latin.
Michael Brennan	...	Pass	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
Patrick Brennan	...	Pass	Irish, English, History, Geography, Maths., Latin, Agricultural Science.
Patrick Broderick	...	Hons.	Irish, History, Geography, Maths., Latin, Greek.
		Pass	English, Chemistry.
Patrick Butler	...	Hons.	Irish, History, Geography.
		Pass	English, Maths., Latin, Greek.
James Cassin	...	Hons.	Irish, English, Latin, Greek.
		Pass	History, Geography, Maths.
Owen Conway	...	Hons.	Irish, Geography.
		Pass	English, Maths., Latin, Agricultural Science.

Padraig Costello ...	<i>Hons.</i>	Irish, English, Maths., Latin, Greek, Physics.
	<i>Pass</i>	Geography.
Patrick Deegan ...	<i>Hons.</i>	Irish, English, Geography.
	<i>Pass</i>	History, Maths., Latin, Agricultural Science.
Cornelius Delaney ...	<i>Hons.</i>	Irish, History, Geography.
	<i>Pass</i>	English, Maths., Latin, Agricultural Science.
Andrew Dineen ...	<i>Hons.</i>	Irish, History, Geography.
	<i>Pass</i>	English, Maths., Chemistry.
John Doherty ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Chemistry.
Michael Downey ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Agricultural Science.
Denis Dunne ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Science, Agricultural Science.
Thomas Dwane ...	<i>Hons.</i>	Geography, Maths., Botany, Agricultural Science.
	<i>Pass</i>	Irish, English, Latin, Physics.
Fergus Farrell ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek.
	<i>Pass</i>	Physics, Applied Maths.
William Free ...	<i>Hons.</i>	Geography, Maths., Latin, Greek.
	<i>Pass</i>	English, History.
Walter Freyne ...	<i>Hons.</i>	Irish, Geography, Latin.
	<i>Pass</i>	English, History, Maths., Agricultural Science.
Eamon Harrington ...	<i>Hons.</i>	Irish, Greek.
	<i>Pass</i>	English, Geography, Maths., Latin.
Jeremiah Healy ...	<i>Pass</i>	Irish, English, History, Maths., Latin, Greek.
Richard Holohan ...	<i>Pass</i>	Irish, English, Geography, Maths., Chemistry, Agricultural Science.
Donal Hughes ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Agricultural Science.
James Looby ...	<i>Hons.</i>	Irish, English, Latin, Greek.
	<i>Pass</i>	History, Geography, Maths.
Patrick Lonergan ...	<i>Hons.</i>	Irish, English, Latin, Greek.
	<i>Pass</i>	History, Geography, Maths.
Eamon Meagher ...	<i>Hons.</i>	Irish, English, Geography, Maths., Latin, Greek.
	<i>Pass</i>	History.
James Neary ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek.
Paul Nolan ...	<i>Hons.</i>	English, History, Maths., Physics, Commerce.
	<i>Pass</i>	Irish, Applied Maths.
John Norris ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek.
John O'Dwyer ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Agricultural Science.
Eamon O'Keeffe ...	<i>Hons.</i>	English, History, Geography, Agricultural Science.
	<i>Pass</i>	Irish, Maths., Latin, Physics.
Benedict O'Shea ...	<i>Hons.</i>	Irish, Geography.
	<i>Pass</i>	English, History, Maths., Latin, Greek.
Edward O'Sullivan ...	<i>Hons.</i>	Irish, English, Geography, Latin.
	<i>Pass</i>	History, Maths., Agricultural Science.
Eugene O'Sullivan ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Agricultural Science.
Thomas Phelan ...	<i>Hons.</i>	Irish, Greek.
	<i>Pass</i>	Geography, English, Maths., Latin.
John Robinson ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Agricultural Science, Drawing.

John Ryan	...	Pass	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
Matthew Ryan	...	Pass	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
John Sheehan	...	Pass	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
John Wallace	...	Hons.	Greek.
		Pass	Irish, English, History, Geography, Maths., Latin.
George Walsh	...	Pass	Irish, English, Geography, Maths., Latin, Greek, Chemistry.
John Walsh	...	Hons.	History.
		Pass	Irish, English, Maths., Latin, Agricultural Science.
Laurence Walsh	...	Pass	Irish, English, History, Geography, Maths., Latin.
Philip Walshe	...	Pass	Irish, English, Geography, Maths., Latin, Agricultural Science.

INTERMEDIATE CERTIFICATE 1966

John Bambrick	...	Hons.	Science.
		Pass	Irish, English, Maths.
John Bergin	...	Hons.	Irish, English, Science.
		Pass	History, Geography, Maths., Latin.
David Brennan	...	Hons.	English, Maths., Science.
		Pass	Irish, History, Geography.
Martin Brennan	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Patrick Brennan	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Jeremiah Broderick	...	Hons.	Irish, English, History, Geography, Maths., Latin, Science.
Patrick Brosnan	...	Hons.	English, History, Geography, Latin.
		Pass	Irish, Maths., Agricultural Science.
Joseph Butler	...	Pass	Irish, English, Science.
Eamonn Byrne	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Eamonn Cody	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Michael Cody	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Patrick Comerford	...	Hons.	English, History, Geography, Latin, Science.
		Pass	Irish, Maths., Agricultural Science.
Sean Costello	...	Hons.	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Sean Courtney	...	Hons.	Irish, English, History, Geography, Maths., Latin, Greek, Science.
		Pass	Science.
Kevin Cullen	...	Hons.	Irish, English, History, Geography, Latin, Science.
		Pass	Maths.
Gregory Dixon	...	Hons.	English, History, Geography, Maths., Latin, Science.
		Pass	Irish.
James Dollard	...	Hons.	English, Latin, Science.
		Pass	Irish, History, Geography, Maths., Agricultural Science.
John Donohue	...	Hons.	Maths., Latin, Science.
		Pass	Irish, English, History, Geography, Agricultural Science.

Gerard Dooley	...	<i>Hons.</i>	History, Geography, Maths., Latin, Science, Agricultural Science.
		<i>Pass</i>	Irish, English.
Thomas Egan	...	<i>Hons.</i>	English, Science.
		<i>Pass</i>	Irish, History, Geography, Maths., Latin.
Nicholas Flavin	...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
		<i>Pass</i>	Irish.
Gerard Flood	...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
		<i>Pass</i>	Irish.
James Gannon	...	<i>Hons.</i>	History, Geography, Latin, Science.
		<i>Pass</i>	Irish, English, Maths., Agricultural Science.
James Kells	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Brendan Kelly	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Edward Kelly	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Kieran Kennedy	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science.
Martin Kennedy	...	<i>Hons.</i>	Science.
		<i>Pass</i>	Irish, English.
Laurence Kinsella	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Paul Kinsella	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Henry Knox	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Thomas Lacey	...	<i>Hons.</i>	Irish, English, Maths., Latin, Science.
		<i>Pass</i>	History, Geography.
John Lalor	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Henry Lawlor	...	<i>Hons.</i>	English, History, Geography, Latin, Science.
		<i>Pass</i>	Irish, Maths.
Michael Lawrence	...	<i>Hons.</i>	English, History, Geography, Latin, Science.
		<i>Pass</i>	Irish, Maths.
Martin Maher	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science.
Noel McCann	...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science, Agricultural Science.
		<i>Pass</i>	Irish.
Michael McGrath	...	<i>Hons.</i>	English, Maths., Science.
		<i>Pass</i>	Irish, History, Geography, Latin.
Kevin McIntyre	...	<i>Hons.</i>	Irish, English, Science.
		<i>Pass</i>	History, Geography, Latin, Maths.
Terence McNamee	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Dermot McPhillips	...	<i>Hons.</i>	English, Maths., Latin, Greek.
		<i>Pass</i>	Irish, Science, History, Geography.
John Meagher	...	<i>Hons.</i>	Irish, History, Geography, Maths., Latin, Science, Agricultural Science.
		<i>Pass</i>	English.
Joseph Meagher	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.

Patrick Mooney ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Science, Agricultural Science.
	<i>Pass</i>	Latin.
Patrick Moran ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Patrick Murphy ...	<i>Hons.</i>	Latin, Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths., Agricultural Science.
James O'Carroll ...	<i>Hons.</i>	English, Maths., Science.
	<i>Pass</i>	Irish, History, Geography.
Patrick O'Gorman ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science, Agricultural Science.
	<i>Pass</i>	Irish.
Anthony O'Keeffe ...	<i>Hons.</i>	English, History, Geography, Maths., Science.
	<i>Pass</i>	Irish, Latin.
Mark O'Reilly ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Edward Phelan ...	<i>Hons.</i>	History, Geography, Latin, Science.
	<i>Pass</i>	Irish, English, Maths.
James Phelan ...	<i>Hons.</i>	English, Maths., Latin, Science.
	<i>Pass</i>	Irish, History, Geography, Agricultural Science.
David Prendergast ...	<i>Hons.</i>	English, Latin, Science.
	<i>Pass</i>	Irish, History, Geography, Maths.
Stephen Rice ...	<i>Hons.</i>	History, Geography, Science.
	<i>Pass</i>	Irish, English, Maths., Agricultural Science.
Luke Roche ...	<i>Hons.</i>	History, Geography, Science, Agricultural Science.
	<i>Pass</i>	Irish, English, Maths., Latin.
John Rush ...	<i>Pass</i>	Irish, English, Latin, Science.
Dermot Sadlier ...	<i>Hons.</i>	English, History, Geography, Maths, Latin, Science.
	<i>Pass</i>	Irish.
Martin Stapleton ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.
Thomas Tynan ...	<i>Hons.</i>	Irish, English, Maths., Latin, Science.
	<i>Pass</i>	History, Geography, Music.
Brendan Walsh ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Greek, Science.
	<i>Pass</i>	Irish.

INTERMEDIATE CERTIFICATE 1967

Desmond Aughney ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
Francis Bowe ...	<i>Hons.</i>	History, Geography, Latin, Science.
	<i>Pass</i>	Irish, English, Maths.
Joseph Brennan ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Irish, Latin.
Maurice Brennan ...	<i>Hons.</i>	English, Latin, Science.
	<i>Pass</i>	History, Geography, Maths.
Michael Brennan ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science, Agricultural Science.
	<i>Pass</i>	Irish.
William Brett ...	<i>Pass</i>	Irish, Maths., Science.

John Brophy ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.
Michael Brosnan ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Maurice Burris ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
James Cahill ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Irish, Maths., Latin.
Patrick Cahill ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.
Donal Cody ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Maths.
Edmond Coonan ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Irish, Maths., Latin.
Seamus Costello ...	<i>Hons.</i>	Irish, English, Science, Agricultural Science.
	<i>Pass</i>	History, Geography, Maths., Latin.
Martin Dalton ...	<i>Hons.</i>	Irish, English, History, Geography, Latin, Greek, Science.
	<i>Pass</i>	Maths.
John Delahunty ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
James Delany ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths.
Michael Dillon ...	<i>Hons.</i>	History, Geography, Science.
	<i>Pass</i>	Irish, English, Maths., Latin.
John Dollard ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
James Dooley ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
Michael Dooley ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Thomas Downey ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
Michael R. Dunphy ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Agricultural Science.
Patrick Dunphy ...	<i>Hons.</i>	Irish, English, History, Geography, Latin, Science, Agricultural Science.
	<i>Pass</i>	Maths.
Laurence Fielding ...	<i>Hons.</i>	English, History, Geography, Latin, Science, Agricultural Science.
	<i>Pass</i>	Irish, Maths.
Vincent Flannery ...	<i>Hons.</i>	English, Science.
	<i>Pass</i>	Irish, History, Geography, Maths., Latin.
Noel Freyne ...	<i>Hons.</i>	English, Latin, Science.
	<i>Pass</i>	Irish, History, Geography, Maths.
Michael Gannon ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
Gerard Gleeson ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Irish, Maths., Latin.
Edward Gray ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography.
Eamonn Hennessy ...	<i>Hons.</i>	Latin, Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths.
Patrick Hughes ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.

Thomas Hutchinson ...	<i>Hons.</i>	History, Geography, Latin, Science.
	<i>Pass</i>	Irish, English, Maths.
Thomas Kelly ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Maths.
Brendan Kennedy ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Raymond Leahy ...	<i>Hons.</i>	English, History, Geography, Maths., Science, Drawing.
	<i>Pass</i>	Irish, Latin.
Richard Lynch ...	<i>Hons.</i>	English, History, Geography, Latin, Greek, Science.
	<i>Pass</i>	Irish, Maths.
Laurence Lyng ...	<i>Hons.</i>	History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.
William Lyster ...	<i>Hons.</i>	English, History, Geography, Latin, Science.
	<i>Pass</i>	Irish, Maths.
John Maher ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
John Mahon ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Greek, Science.
	<i>Pass</i>	Irish.
Joseph Minogue ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
John Moran ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Sylvester Murray ...	<i>Hons.</i>	English, Maths., Latin, Greek, Science.
	<i>Pass</i>	Irish.
Gerald McCarthy ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek, Science.
Patrick O'Brien ...	<i>Hons.</i>	English, Maths., Latin, Greek, Science.
	<i>Pass</i>	Irish, History, Geography.
James O'Connell ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Greek, Science.
	<i>Pass</i>	Irish.
Michael O'Keeffe ...	<i>Hons.</i>	English, History, Geography, Science.
	<i>Pass</i>	Irish, Maths., Latin.
Thomas O'Neill ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
Thomas M. O'Neill ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Agricultural Science.
James O'Shea ...	<i>Hons.</i>	Science.
	<i>Pass</i>	English, History, Geography, Maths., Latin.
Michael O'Shea ...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Michael O'Sullivan ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin.
Kevin Phelan ...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science.
	<i>Pass</i>	Irish.
William Phelan ...	<i>Hons.</i>	Irish, History, Geography, Maths., Latin, Science, Agricultural Science.
	<i>Pass</i>	English.
Brian Reidy ...	<i>Hons.</i>	Science.
	<i>Pass</i>	Irish, English, History, Geography, Maths.
Finbarr Reidy ...	<i>Hons.</i>	English, History, Geography, Latin, Greek, Science.
	<i>Pass</i>	Irish, Maths.

Thomas Roche	...	<i>Hons.</i>	English, Science.
		<i>Pass</i>	Irish, Maths., Latin.
Martin Tobin	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Martin Walsh	...	<i>Hons.</i>	English, History, Geography, Latin, Science, Agricultural Science.
		<i>Pass</i>	Irish, Maths.
Maurice Walsh	...	<i>Hons.</i>	English, History, Geography, Maths., Latin, Science, Agricultural Science.
		<i>Pass</i>	Irish.
Thomas Walsh	...	<i>Hons.</i>	English, History, Geography, Science.
		<i>Pass</i>	Irish, Maths., Latin.
Oliver Vaughan	...	<i>Hons.</i>	Science.
		<i>Pass</i>	English, Maths., Latin.
Gerard Walsh	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Science, Agricultural Science.
Kieran White	...	<i>Hons.</i>	Irish, English, History, Geography, Maths., Latin, Greek.
		<i>Pass</i>	Science.

Leaving Certificate 1967

William Bergin	...	<i>Hons.</i>	History.
		<i>Pass</i>	Irish, English, Geography, Maths., Latin.
Thomas Brophy	...	<i>Pass</i>	Irish, English, Geography, Latin, Chemistry, Agricultural Science.
Thomas Carew	...	<i>Hons.</i>	Irish, English, Geography, Latin, Greek.
		<i>Pass</i>	Maths.
Sean Cassin	...	<i>Hons.</i>	Geography.
		<i>Pass</i>	Irish, English, History, Maths., Latin.
William Cassin	...	<i>Hons.</i>	Geography.
		<i>Pass</i>	Irish, English, Maths., Latin, Physics, Agricultural Science.
Daniel Cavanagh	...	<i>Hons.</i>	Irish, English, History, Maths., Latin, Greek.
John Clifford	...	<i>Hons.</i>	Irish, English, Maths., Agricultural Science.
		<i>Pass</i>	Geography, Latin.
John Clohosey	...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin.
Edward Cuggy	...	<i>Hons.</i>	History.
		<i>Pass</i>	Irish, English, Geography, Maths., Latin.
Joseph Cummins	...	<i>Hons.</i>	Geography.
		<i>Pass</i>	Irish, English, History, Maths., Chemistry, Agricultural Science.
Patrick Curran	...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Drawing.
William Dalton	...	<i>Hons.</i>	Irish, Geography, Latin, Physics, Agricultural Science.
		<i>Pass</i>	English, Maths.
Anthony Deegan	...	<i>Hons.</i>	Geography, Drawing.
		<i>Pass</i>	Irish, English, History, Maths., Chemistry.
John Delahunty	...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Chemistry, Spanish.
Edward Delaney	...	<i>Pass</i>	Irish, English, Geography, Maths.
James Delaney	...	<i>Hons.</i>	Irish, Geography.
		<i>Pass</i>	English, History, Maths., Latin.

Michael Delaney ...	<i>Hons.</i>	Irish, English, Geography, Maths., Latin, Greek.
Anthony Dillon ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Agricultural Science.
John Dollard ...	<i>Hons.</i>	Irish, English, History, Geography, Latin.
	<i>Pass</i>	Maths.
William Dowling ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
James Downey ...	<i>Hons.</i>	Geography, Agricultural Science.
	<i>Pass</i>	Irish, English, Maths., Latin.
Patrick Dunne ...	<i>Hons.</i>	Irish, English, History, Latin.
	<i>Pass</i>	Geography, Maths.
Thomas Egan ...	<i>Pass</i>	Irish, English, Geography, Maths., Chemistry.
Louis Farrell ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Agricultural Science.
David Godwin ...	<i>Hons.</i>	English, Maths., Latin.
	<i>Pass</i>	Irish, History, Geography, Drawing.
Daniel Gray ...	<i>Hons.</i>	History, Geography, Drawing.
	<i>Pass</i>	Irish, English, Maths., Latin.
Patrick Gray ...	<i>Pass</i>	Irish, English, Geography, Maths., Drawing.
Patrick Holohan ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Agricultural Science.
Patrick Hughes ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin, Chemistry.
James Kavanagh ...	<i>Pass</i>	Irish, English, Geography, Maths., Latin.
Michael E. Kelly ...	<i>Hons.</i>	English, History, Geography.
	<i>Pass</i>	Irish, Maths., Latin.
Michael H. Kelly ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Agricultural Science.
Rodolphus Kelly ...	<i>Hons.</i>	Irish, English, History, Geography, Latin.
	<i>Pass</i>	Maths.
Bernard Lonergan ...	<i>Hons.</i>	English, History, Geography.
	<i>Pass</i>	Irish, Maths., Latin.
John Loughman ...	<i>Hons.</i>	Irish, English, Geography, Maths., Greek.
	<i>Pass</i>	Latin.
Michael Loughman ...	<i>Hons.</i>	Irish, English, Latin, Greek.
	<i>Pass</i>	Geography, Maths.
Aidan McCormack ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin.
Oliver McEvoy ...	<i>Hons.</i>	English, Geography.
	<i>Pass</i>	Irish, History, Maths., Latin.
William McEvoy ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Drawing.
John Minogue ...	<i>Pass</i>	Irish, English, Geography, Maths., Agricultural Science.
Michael Moore ...	<i>Hons.</i>	History, Geography.
	<i>Pass</i>	Irish, English, Maths., Latin.
Brendan Morrissey ...	<i>Hons.</i>	English, Latin, Agricultural Science.
	<i>Pass</i>	Irish, Geography, Maths., Chemistry.
Raymond Murphy ...	<i>Hons.</i>	Geography.
	<i>Pass</i>	Irish, English, Maths., Latin, Chemistry.
Richard O'Farrell ...	<i>Hons.</i>	Irish, English, History, Geography.
	<i>Pass</i>	Maths., Latin.
Sean O'Farrell ...	<i>Pass</i>	Irish, English, History, Geography, Maths., Latin.
Martin O'Sullivan ...	<i>Hons.</i>	Irish, English, Geography, Maths.
	<i>Pass</i>	Latin, Physics, Applied Maths.
John O'Toole ...	<i>Hons.</i>	Irish.
	<i>Pass</i>	English, History, Geography, Maths., Latin.

Thomas Phelan	...	<i>Hons.</i>	Irish.
		<i>Pass</i>	English, Geography, Maths., Latin.
Patrick Raleigh	...	<i>Hons.</i>	Irish, English, Geography, Latin, Greek.
		<i>Pass</i>	Maths.
Thomas Reid	...	<i>Hons.</i>	History, Geography.
		<i>Pass</i>	Irish, English, Maths., Latin.
John Reidy	...	<i>Hons.</i>	English, Geography, Latin, Greek.
		<i>Pass</i>	Irish, Maths.
William Roche	...	<i>Hons.</i>	Irish, English, History, Geography, Agricultural Science.
		<i>Pass</i>	Maths., Latin.
William Ryan	...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Chemistry.
John Stapleton	...	<i>Hons.</i>	Irish, English, History, Maths., Latin, Greek.
James Stokes	...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Chemistry, Agricultural Science.
William Taylor	...	<i>Hons.</i>	History, Geography.
		<i>Pass</i>	Irish, English, Maths., Chemistry.
Michael Walsh	...	<i>Pass</i>	Irish, English, Geography, Agricultural Science.
Noel Walsh	...	<i>Pass</i>	Irish, English, Geography, Maths.
Patrick Walsh	...	<i>Pass</i>	Irish, English, Geography, Maths., Latin, Physics, Agri- cultural Science.
Robert Wemyss	...	<i>Hons.</i>	Irish, Geography, Maths., Latin, Physics, Applied Maths.
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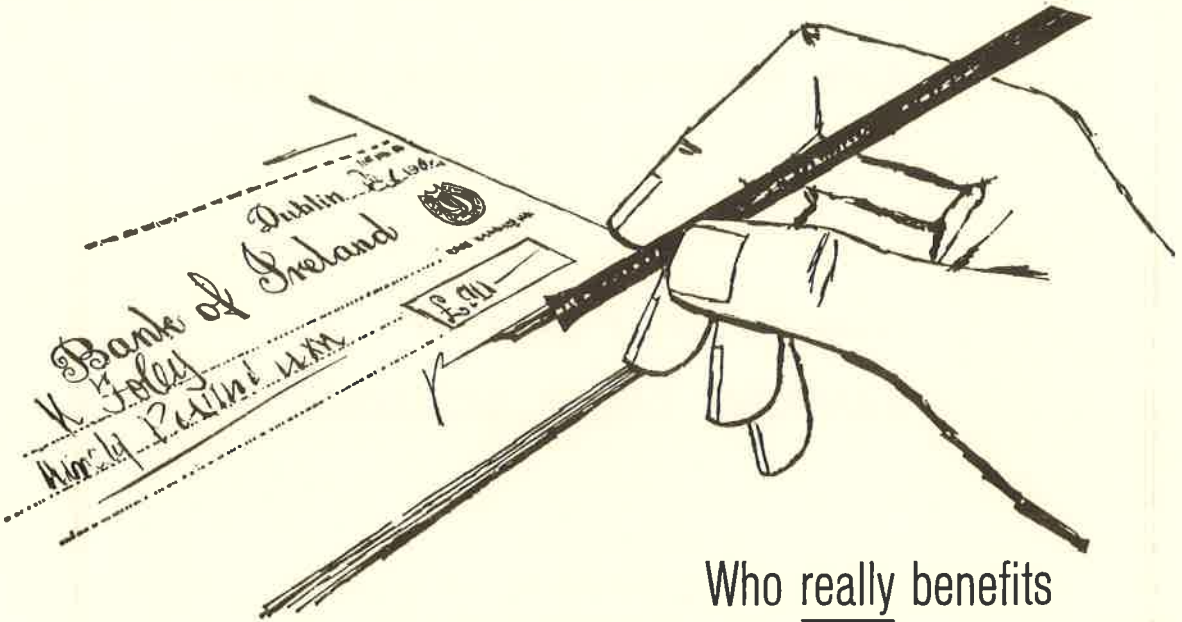
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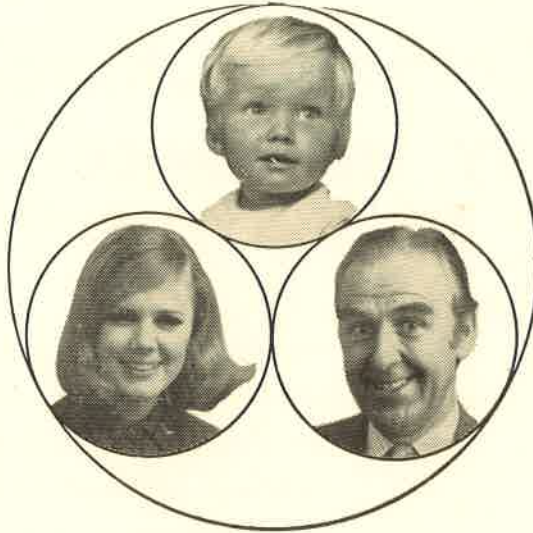
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