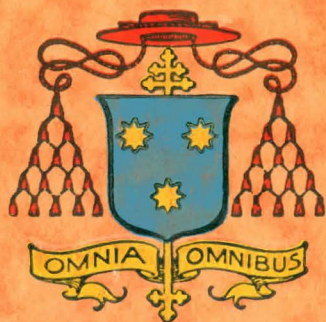


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Vol. 8



No. 3

"Manly"



July, 1951

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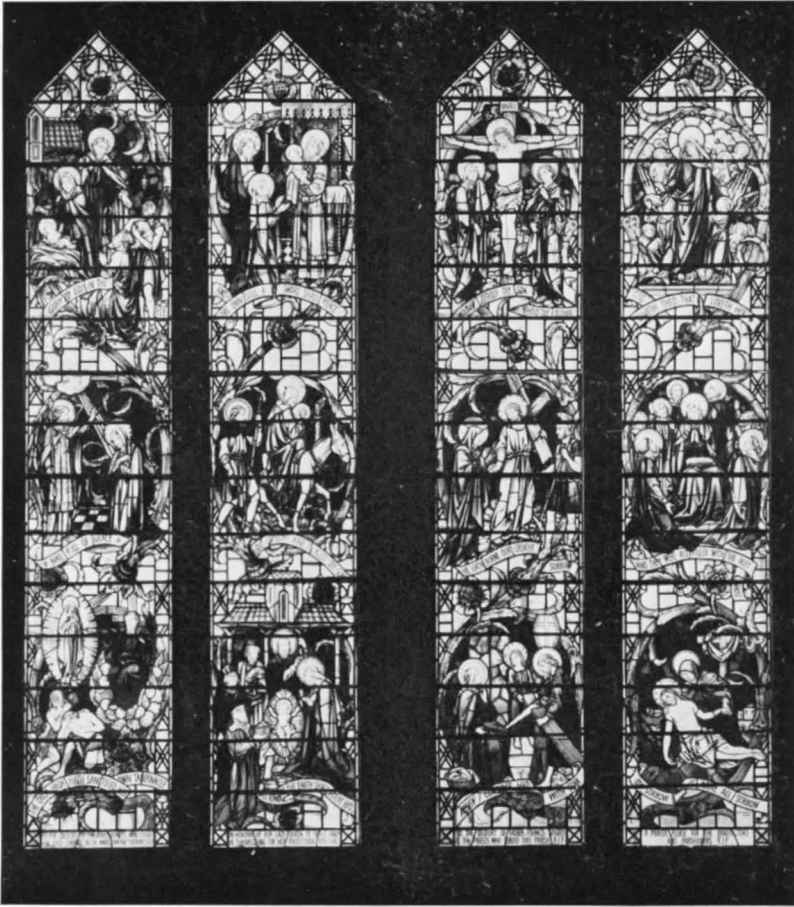
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This is a personal message from Patrick Anderson, quondam managing director of **BURNS & OATES**, in England, and now sole agent for that firm and its associated companies, to the readers of this magazine.

I have now resided in Australia for two years. Some of you know me, and I know many of you. I have the greatest respect for the great Seminary at Manly, and the greatest gratitude for the way in which the past and present students have given me every help. I could write a book about that help. For the moment, let me merely say that, after losing every stitch of publishing we possessed in 1940-41, we have got back to the stage when we can at last offer a complete catalogue of our books. It is yours for the asking, and will interest you. Some of the old timers have gone for ever, but, using our experience of over 100 years, we have succeeded in keeping the essentials, and adding the best of the new Catholic books. So, rather to-day, when you read this page, send to me and ask for a copy of the new catalogue. I have got what they rather vulgarly call a "stock-pile" built up for this very purpose.

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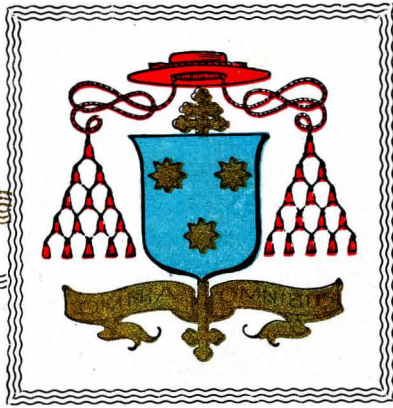
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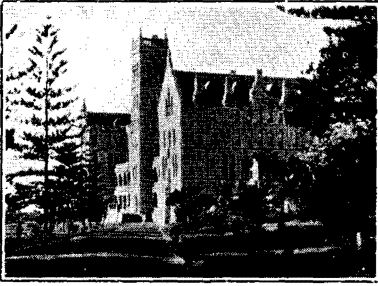
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HIS HOLINESS POPE PIUS XII

Oremus pro Pontifice nostro Pio. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.



Editorial

AS this issue of "MANLY" appears, the people of Australia are celebrating the golden jubilee of the Commonwealth. In terms of historical time, half a century is but a moment in the life of nations. All such moments are not, however, of equal significance. Modern mechanical science has greatly increased the tempo of life and of change; it has facilitated an enormous increase of available wealth; it has multiplied, and promoted a redistribution of, population; it has changed the habits, and increased the leisure, of the people; it has, within the ambit of our own civilisation at any rate, revolutionised conditions of work and standards of living. In the fifty years which have elapsed since King George V and Queen Mary, then Duke and Duchess of York, opened the first Commonwealth Parliament, Australia has fully reflected these aspects of modern national life. Despite two world wars, this sub-continent, in a purely material sense, has progressed beyond the most sanguine dreams of the Fathers of Federation; and, with yet another world war looming, the Commonwealth of Australia to-day occupies a prominent place in the councils of Western Civilisation, and, in the Western and Southern Pacific at any rate, bids fair to be a chief arbiter of its future destinies.

Of these achievements we may well be proud. Yet, the signs of the times do not warrant complacency, and, as though they were well aware of this, it is significant that jubilee celebrations, announced with such eclat in the press, have failed to evoke popular enthusiasm, or, indeed, to gain more than slender and passing interest. The fact is that Australia is some way yet from being a nation. State interests and State jealousies are still rife. Concentration of the bulk of the population along the coastal belts of the Eastern States has, from a national standpoint, lent undue predominance to New South Wales and Victoria, and the Commonwealth Parliament, in theory a national one, is too much under the influence of city interests. No national organ of public opinion has yet appeared. In numbers we are still a small nation; we face anxious times and an uncertain future. Federation had to come; without it we should be in sorry



Editorial

AS this issue of "MANLY" appears, the people of Australia are celebrating the golden jubilee of the Commonwealth. In terms of historical time, half a century is but a moment in the life of nations. All such moments are not, however, of equal significance. Modern mechanical science has greatly increased the tempo of life and of change; it has facilitated an enormous increase of available wealth; it has multiplied, and promoted a redistribution of, population; it has changed the habits, and increased the leisure, of the people; it has, within the ambit of our own civilisation at any rate, revolutionised conditions of work and standards of living. In the fifty years which have elapsed since King George V and Queen Mary, then Duke and Duchess of York, opened the first Commonwealth Parliament, Australia has fully reflected these aspects of modern national life. Despite two world wars, this sub-continent, in a purely material sense, has progressed beyond the most sanguine dreams of the Fathers of Federation; and, with yet another world war looming, the Commonwealth of Australia to-day occupies a prominent place in the councils of Western Civilisation, and, in the Western and Southern Pacific at any rate, bids fair to be a chief arbiter of its future destinies.

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HIS EMINENCE CARDINAL GILROY

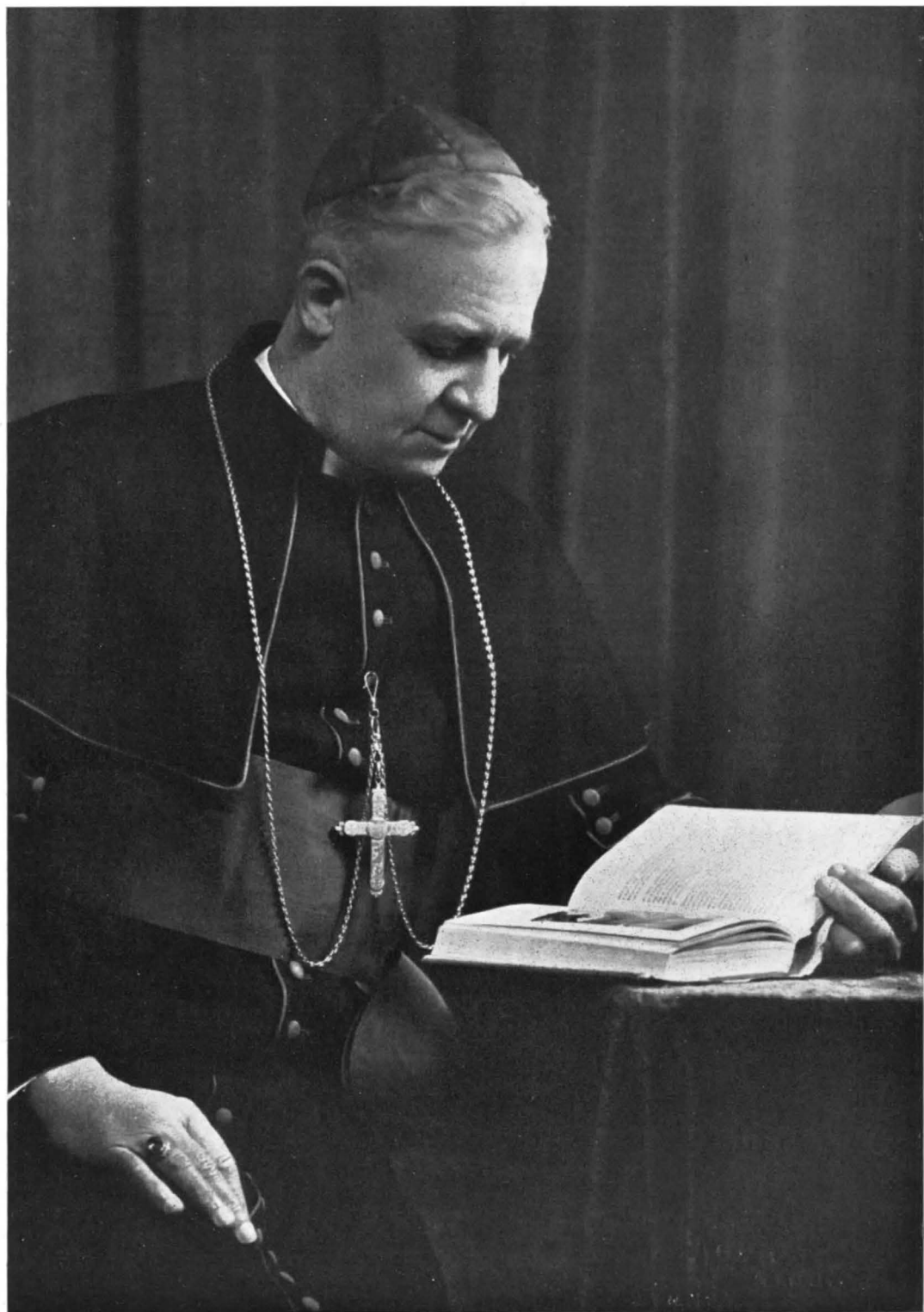
shape to cope with the problems now confronting us; but it has also brought its own problems. Hitherto, the prosperity of this country has been built mainly on primary production, but it would be a sad mistake to take heart of grace from the present price of wool. A famous historian once said that progress depends, not so much on the bounty of nature, as on the spirit of man. Never, in all our history, was it so necessary as it is to-day to face the future with resolute hearts.

CATHOLIC PROGRESS:

The jubilee of the Commonwealth will, of course, remind Catholics of the amazing growth of the Church in Australia in the past fifty years. That epic story cannot be told here, nor could it be told adequately in several full issues of this journal. But readers of "MANLY," the alumni of St. Patrick's College, will discover convincing evidence of the rapid development of an oak from an acorn in the growth over fifty years of the seminarist establishments of the Church. After all, the only sure and certain test of the firm and permanent foundation of the Church in any country must be sought in the means it has there provided for the training of a native priesthood. A reference to the Australian Catholic Directory for 1901 shows that, when Federation was proclaimed, there were but two seminaries in Australia—one at Manly, the other at Kensington. The Directory for 1951 lists no less than twenty-nine such institutions. The story of the establishment of these seminaries is told in a special article elsewhere in this issue. Moreover, whereas, at the inauguration of the Commonwealth, no more than forty priests had been ordained from St. Patrick's College, the number of Manly priests to-day has almost reached the thousand mark. No more eloquent or convincing testimony to the eternal vitality of the Church could be found than this.

BISHOP LYONS:

"MANLY" extends a most hearty welcome to the Most Rev. Dr. Lyons, recently-appointed auxiliary bishop to Cardinal Gilroy in the Archdiocese of Sydney. Dr. Lyons is a well-known, an eminent and popular prelate in Catholic Church circles. His Lordship's work as Vicar-General in the Archdiocese of Melbourne, and as Administrator of St. Patrick's Cathedral there, was notable. A few years ago Dr. Lyons was consecrated bishop of Christchurch, New Zealand, and from there he came to Sydney less than a year ago. The return of so able a Churchman to Australia adds strength to the prelacy in this country.



HIS GRACE ARCHBISHOP O'BRIEN

ARCHBISHOP O'BRIEN:

"MANLY" rejoices in the high honour bestowed upon Dr. Eris O'Brien by the Holy Father. His Grace the Archbishop, who, only two or three years ago was elevated to the episcopate as auxiliary bishop to Cardinal Gilroy, is one of the most distinguished sons of St. Patrick's College, and one of the most learned and cultured prelates in Australia. More than that, His Grace is one of the best-known and most popular personalities in the archdiocese. As pastor of souls at Bankstown, and especially at Neutral Bay immediately before his elevation to the episcopate, his fatherly care for his flock, his easy friendly manner, and his polished but effortless diction whether in the pulpit or on the platform, were ever matter for universal praise. Dr. O'Brien graduated Master of Arts from the National University, Dublin, and took his Doctorate in Philosophy at Louvain. His academic work as a lecturer in history at Sydney University revealed a wealth and a maturity of learning highly valued by students. He was the founder and first director of the Catholic Social Studies Bureau in the Archdiocese of Sydney, and he has twice acted as adviser to the Australian delegation to the United Nations at Lake Success. All Manlians agree that Dr. Eris O'Brien has brought great distinction to their Alma Mater. They salute him with affection and respect.

A CATHOLIC UNIVERSITY:

The recent announcement that the Government of New South Wales will shortly lay before Parliament a Bill for the establishment of a Catholic University near Sydney is too important to pass unnoticed in the pages of "MANLY." The project, an ambitious and costly one, represents by far the most momentous development in the realms of Catholic education in this country for many years, and its realisation will gladden the hearts of the whole Catholic community. Thus, alone amongst all Christian denominations, the Catholic Church will possess complete all the instrumentalities of a Christian educational system, from the primary school to the university, and will have provided them without any cost at all to the public purse. The meaning, the need for, and value of a Catholic University in our midst is the subject of a special article in this issue of "MANLY," which will repay study. Whilst this project, as may well be supposed, has provoked cries of alarm from some sections of the Protestant community, the objections raised are without substance or validity, and proceed, either from gross



HIS LORDSHIP BISHOP LYONS

ignorance or invincible bigotry. It is interesting to note that the project has received the commendation of the Anglican Bishop of Armidale and of the "Sydney Morning Herald."

OBITUARY:

We record with regret the death of Mgr. Thomas Nolan, of Dalby (Queensland), who for 15 years held the office of President of the Manly Union. The magnificent church buildings which have risen in Dalby were all erected by Mgr. Nolan.

The Manly Union suffered irreparable loss when Mgr. Devine died on October 8 last, after a short illness. Elsewhere in this issue, a fellow diocesan pays tribute to Father Devine's magnificent work for vocations to the priesthood. For many years he was treasurer of the Union, and his unremitting devotion for over thirty years resulted in the accumulation of the notable sum of no less than £32,000 in the Bursary Fund.



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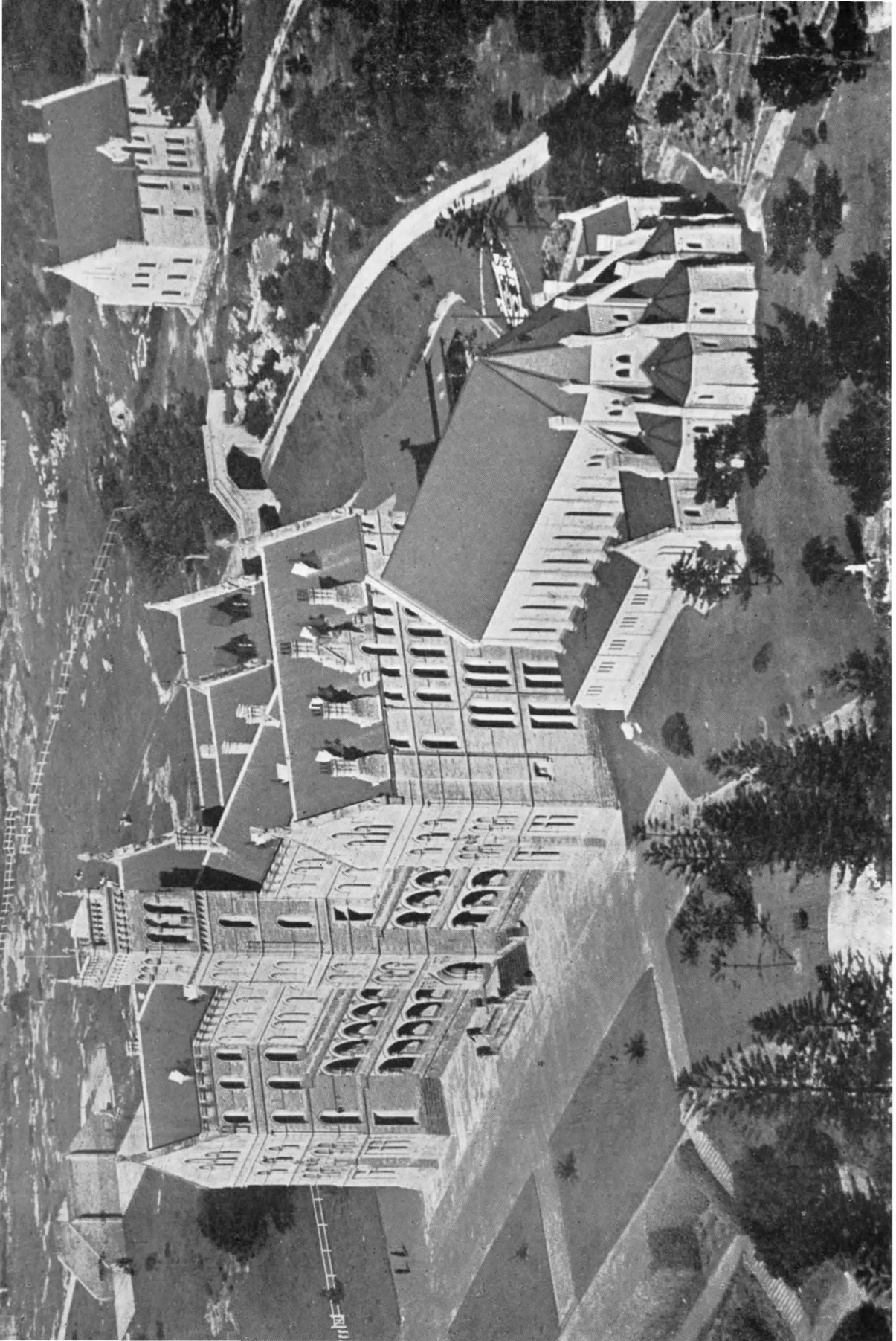
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AERIAL VIEW, ST. PATRICK'S COLLEGE, MANLY



Deus Incrementum Dedit

*Introductory Article by the Most Rev.
Eris O'Brien, Titular Archbishop
of Cirro*

The series of studies which follows and deals with the growth of Australian colleges for the training of students for the priesthood is opportune and inspiring.

It is opportune because it allows MANLY, which has discussed the priesthood in Australia with commendable regularity from 1916 to 1951, to reveal an important feature in the development of the Australian Commonwealth during its first fifty years. In the present Jubilee Celebrations governments and secular newspapers have placed much emphasis on the political and industrial advances made in that interval; Catholic newspapers have generally reviewed the amazing growth of churches and schools; but MANLY appropriately concentrates on the fundamentally important growth of the priesthood during those fifty years.

When we read the story of Australian seminary life during that period we shall, perhaps, be surprised to learn that so much has been achieved so quietly and so rapidly. The ECCLESIASTICAL DIRECTORY of 1901 listed only two seminaries, Manly and Kensington; but fifty years later that DIRECTORY reveals the existence of twenty-eight such institutions, including diocesan seminaries in all but one of our capital cities and numerous training colleges attached to the religious congregations, most of which now enjoy provincial autonomy in Australia. And over and above that achievement, we can proudly observe that houses for the training of religious Brothers and Sisters have grown in a similar fashion.

Viewed as a whole and in that fashion, that achievement is encouraging. It would be unwise, however, to dismiss it complacently, for it merits explanation and calls for assessment. It can give us much confidence for the future—but not absolutely.

To explain it we should appreciate the broad vision of bishops like Cardinal Moran who, long before Federation, heroically experimented with the problem of establishing training schools for the priesthood. What they did was a daring experiment, for these colleges, built on grand lines and beyond the financial capacity of the day, could have failed or proved too expensive. We should appreciate also the efforts and the vision of those bishops of a later generation who, in response to the urgent requirements of the Holy See and to meet the needs of the rapidly expanding Australian Church, made several new foundations. Moreover, another important factor which contributed to the later extensions of this work was the success of the original seminaries, which had established high traditions of training and teaching and thus proved their competence in that field and won the



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confidence of bishops and priests. In this regard we can pay no greater or more sincere compliment to our seminaries, old and new, diocesan and religious, than to say that they admirably fulfil all the ideals and counsels which Our Holy Father recently stipulated for seminaries in his Exhortation "Menti Nostrae." In the last place, but not the least, we should acknowledge the splendid support given to vocations and to the seminaries by the clergy, whether these come from abroad or from Australia. It was they who modelled a unified Catholic laity and inclined young men to give themselves or parents to give their sons to the priesthood in large numbers.

With fifty years of Federation behind us we Australians are now arrived at what is the most important and problematical epoch of our history.

Our predecessors planned and built more or less adequately to cope with the needs of a future which should have developed along the expectable lines of a normal natural-increase in population and an even flow of migrants. But modern world conditions have destroyed this equilibrium, and almost in a moment the normal prospects of Australia have been revolutionised. To a fairly large extent the industrial opportunities of devastated Europe have been diverted to Australia, and the vast, unsettled populations of Europe, the Middle East and the Near East are being precipitated upon us.

Although the general significance of these happenings is too well known to justify my intruding it here, one aspect of it may be emphasised. It is certain that the existing training colleges for the priesthood are no longer adequate to meet inevitable future problems. It is also certain that the annual flow of men to the priesthood will need to be larger in the future than it is at present.

Despite the achievements of the past our present ecclesiastical machinery, whether it be churches or schools or seminaries, or even the more fundamental personnel of priests and brothers and sisters, has become suddenly inadequate to cope with the assured expansion of the future. It is said sometimes that our schools will need an increase of up to *fifty per cent.* in teaching staff within ten years. In the sphere of the priesthood it is certain that the present annual rate of supply of candidates for the seminaries, high though it be, must be considerably increased to meet the requirements of the future ministry. Therefore, several seminaries, already crowded beyond capacity, will need to be extended.

Moreover, while we estimate the needs of the future according to the suddenly rising statistics of population, we should not disregard changes in the general Australian environment, which in recent times is becoming overwhelmingly secularist and un-religious. We may rightly observe that this has been evident for some years and that despite that environment vocations have increased; nevertheless, it is reasonable to fear that as secularism increases and engulfs the majority of the population, our vocations will be threatened and become fewer.

This has been the experience of modern Europe. Our Holy Father referred to it in his Exhortation, "Menti Nostrae," and it was the main theme in recent discussions of the French Hierarchy, who are faced with the two phenomena of rising secularism and declining vocations. It figured also in the celebrated "Letters" of the late Cardinal Suhard who, incidentally, placed great emphasis on the need to increase vocations to the diocesan clergy in particular. In his Letter "The Priest in the City" he duly appreciated

vocations both for the secular and the religious clergy, but, in view of the dangers of the times, advocated that particular efforts should be directed to re-enforcing the ranks of the diocesan clergy. An intensive campaign in this direction, he said, is warranted and should be measured by the urgent, concrete needs of the Church as it functions among the general populace through the diocesan clergy. If diocesan clergy be lacking it will be calamitous. "It is the diocesan clergy," he wrote, "which constitutes the normal structure of the pastoral organisation. The organic community is the diocese with its bishop, and in a more elementary manner it is the parish with its parish priest and his assistants. To deprive any territory of its priests is to deprive God of one living portion of the Church. A parish without a priest is not a mere lowering of that normal life which is its due; it is death."

What Cardinal Suhard feared so realistically as he looked upon his diocese of Paris is, in some lesser degree, a condition that could face an unprepared Australia in the distant future.

To ensure that our Church will be prepared to meet the demands which a rapidly increasing population and an inevitable geographical expansion will impose on us, every priest should dedicate himself determinedly to seeking and encouraging vocations for the diocesan priesthood and also for the communities of teaching Brothers and Sisters. Our interest in seminaries and training-schools must not wane, because new circumstances have presented us with problems, similar to those which faced the pioneer bishops and priests before Federation.

ST. PATRICK'S COLLEGE, MANLY

When, in 1877, St. Mary's College, Lyndhurst, closed, the Archdiocese of Sydney was without a seminary for the first time since 1836. It remained so until 1889 when St. Patrick's College, Manly, threw open her doors to invite the young men of this our land to come to be trained as priests of God. For almost thirty years, from the closing of St. Charles' Seminary, Bathurst (1891), till the opening of Corpus Christi College, Werribee (1923), St. Patrick's College, Manly, alone carried the burden of training the diocesan clergy in Australia.

The Manly ideal—a seminary to train the sons of Australia in sanctity and learning in a manner to fit them for the peculiar exigencies of the Australian mission—had been the dream of Father Connolly in the 1820's. It was not till 1889, however, that that dream was permanently realised.

The land upon which Manly College is built was originally a Government grant "for the erection of an episcopal residence . . . and any such buildings for educational purposes as the Roman Catholic Archbishop of Sydney shall permit." The original application for the land was made as early as 1846; the deed conceding the grant was sealed by the Governor of New South Wales in 1879.

The monies, amounting to some £70,000, expended on the building of Manly came from the sale of Lyndhurst. The founder of the College was that great Churchman Cardinal Patrick Francis Moran, who "looking to the future, the glorious future of the Australian Church"—to use his own words—planned Manly to be the one great central college where students of all the Australian Dioceses could be sent.

When Manly opened, that January day over sixty years ago, five students only took their places. In a college large enough to house 100 there were only five. Despite much criticism—criticism based on worldly judgment—the Cardinal maintained his trust and confidence in Australia and her sons. It was perhaps more than human prudence which prompted him to go ahead with his plans. His trust was not void. On the opening day the students numbered 5, by Easter it was 8, by the year's end they were the self-styled "twelve apostles." By the second year the number had mounted to 30, by '94 to 55; by '95, the year of Manly's first ordinations, there were 63 students.

The first President was Dr. Verdon, who after guiding the destiny of Manly for its first difficult years, became the second Bishop of Dunedin. Dr. Verdon had as his assistants from the first two men who were to play a great part in the formation of Manly, Dr. McDermott and Dr. Hayden. Both were to become Presidents of the College. Dr. Hayden laboured for Manly for 40 years, as a professor and then as President.

By 1910 when the College was barely 20 years old, St. Columba's College, Springwood, was opened as a Minor Seminary to relieve the burden of the numbers on Manly. In 1934 the College was itself extended to provide additional accommodation for the increasing numbers of young men wishing to devote their lives to the service of God.

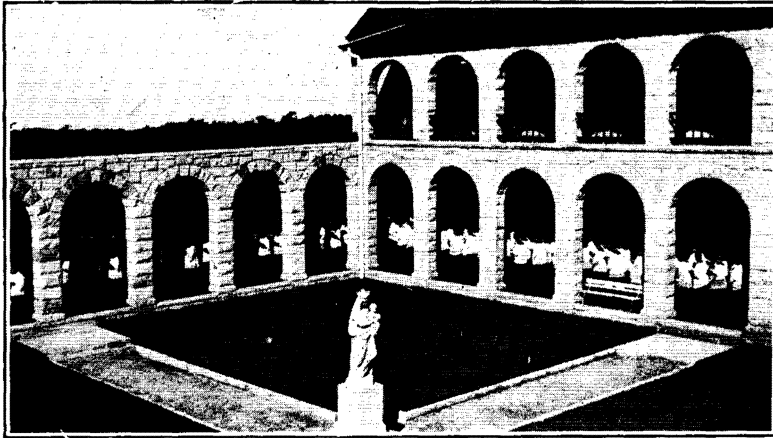
To all the sons of Manly the mention of her Chapel brings a swell of delight. Till 1935 the College Chapel was a temporary one; in that year, however, during the presidency of Mgr. Nevin, and to a great extent due to his influence, and the work of Mgr. Clark, the present Chapel was built. Manly takes a great pride in her Chapel, the source whence both priests and students draw the spiritual energies to fit them for their sacred calling.

To-day, St. Patrick's College, Manly, after 62 years looks back on the Ordinations of 911 of her alumni, 19 of whom have received the fulness of the priestly power. Many of Manly's sons already know whether they are worthy of love or hate; the others labour in every corner of Australia, and even beyond Australia's shores, while in the College itself over 150 young men, over-taxing the present accommodation, prepare themselves for the years to come.

In the not-too-distant future it is hoped to extend the accommodation of St. Patrick's. That thought raises many difficulties; Manly, however, is serene, knowing always that God will provide, trusting always to Him.

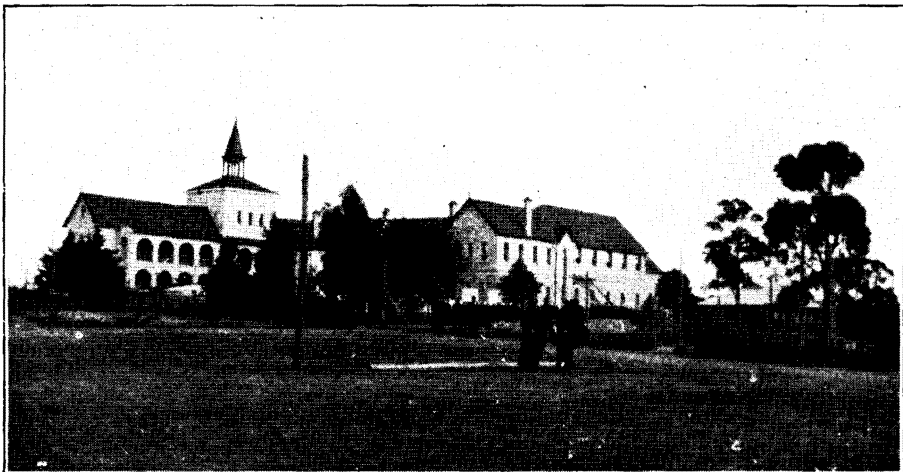
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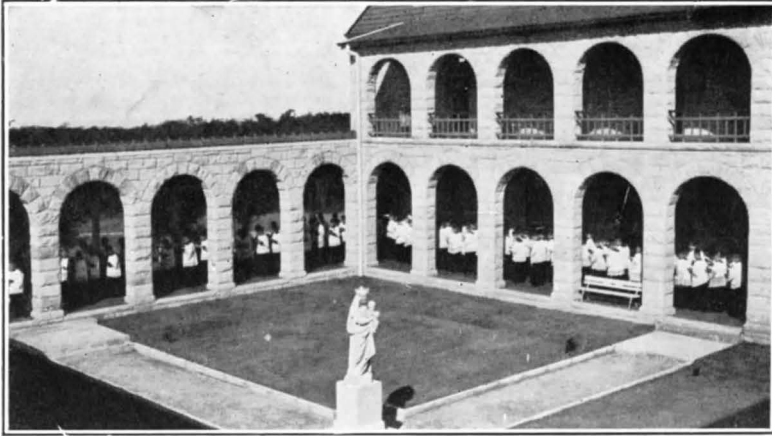
Some twenty years after the opening of St. Patrick's College, Manly, in 1889, Cardinal Moran realised that he must provide additional accommodation for the increasing number of vocations to the priesthood. A domain of about 600 acres, with villa attached, on the Hawkesbury Road, at Springwood, fifty miles from Sydney, was procured for the purpose. It provided ample recreation grounds, the privacy so necessary for the training of young aspirants to the priesthood, and a climate recognised as the healthiest in the State. The area of the property was later enlarged to 1200 acres by two generous gifts of 300 acres each.



The task of converting this mountainous forest into a fit site for an ecclesiastical seminary fell to Very Rev. Dr. Patrick Cregan, later appointed Rector. The first stone was laid on January 6, 1909; and the formal opening was celebrated on October 4, when the Cardinal blessed the new College and placed it under the patronage of St. Columba. A fine, white sandstone, quarried on the grounds, was used in the building. Accommodation was provided for approximately fifty students. March 1, 1910, saw the arrival of the first batch, twenty-six in all, among them twelve who had already commenced their studies at Manly.

In 1923, Monsignor Eugene Brauer, who had succeeded Dr. Cregan as Rector, was faced with the task of completing the original plan of the building, only half of which had as yet been erected. This northern section, completed in 1924, includes the beautiful College Chapel. The number of students in residence at this period was 56. Within ten years this number had doubled itself, so that further expansion was imperative.





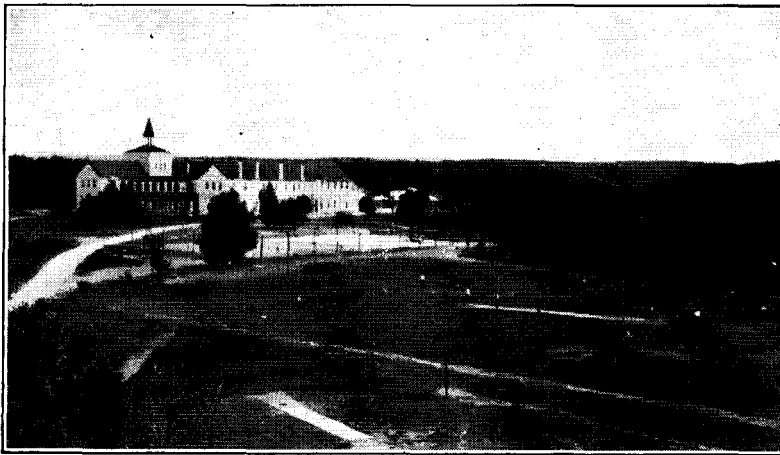
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July 23, 1933, brought the blessing of the foundation-stone of the latest extensions: a handsome entrance surmounted by a dignified tower; dormitory and classroom accommodation for 150 students; enlarged Sisters' quarters, kitchen, and entire domestic section with up-to-date equipment; a spacious and imposing assembly hall, and additional accommodation for the professorial staff.

In its early years the College offered a course in the Humanities, Rhetoric, and First Year Philosophy. Later, Second Year Philosophy, and even Third Year, were taken at the Junior Seminary. The year 1942 brought a big change. St. Columba's became a Minor Seminary proper, and that is its status to-day. A full secondary-school programme from



First Year to the Leaving Certificate is granted to candidates for the priesthood. The School is registered, and the teaching is in the care of a Community of Marist Brothers. After they have obtained the Leaving Certificate, students do the first year of Philosophy before proceeding to Manly.

At the present time 130 students are in residence, 26 in the Philosophy section and 104 in the Secondary School. They are all candidates for the dioceses of N.S.W. only. The government of the Seminary is in the hands of the Rector, assisted by the Dean and the Bursar. A resident Spiritual Director attends to the spiritual needs and guidance of the students. Domestic arrangements are in the hands of a Community of the Sisters of Our Lady Help of Christians. They are housed in two convents on the property, the Novitiate occupying the original villa. A dairy, fowl runs, vegetable gardens, orchard and beehives, while not rendering the College self-supporting, provide fresh and wholesome food.

Approximately 675 past students have reached the goal of the priesthood; one of them wears the Sacred Purple, three are Archbishops, and twelve are Bishops. They are to be found to-day doing the Lord's work in all parts of Australia, for the reason that Manly and Springwood were for many years the only seminaries in this country training students for the diocesan clergy.

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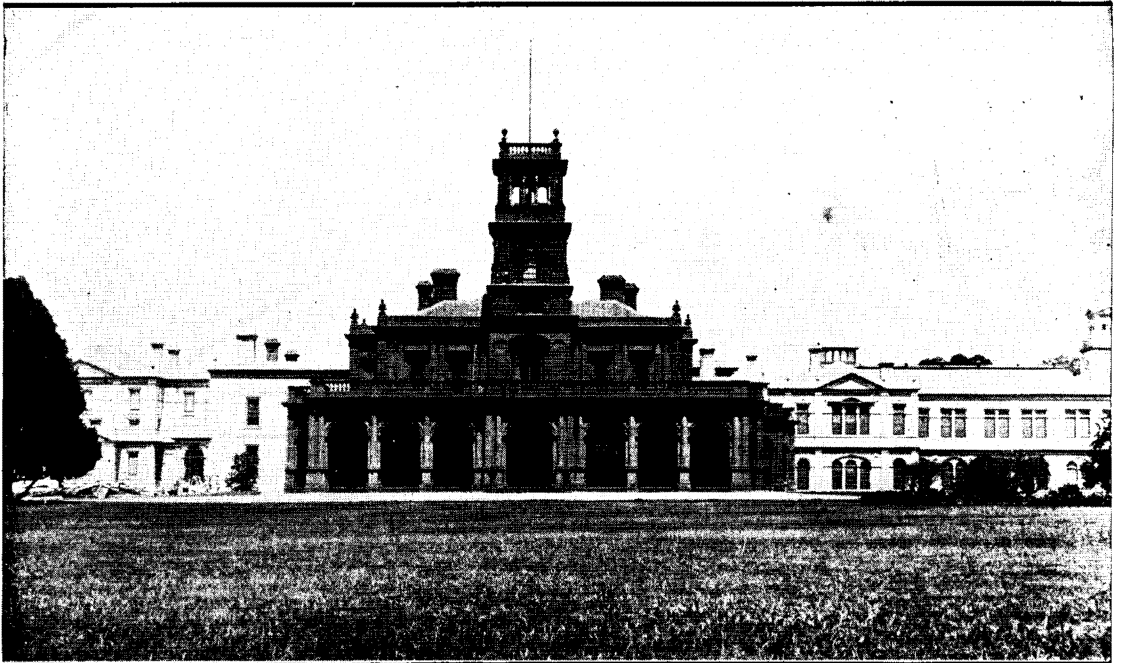
CORPUS CHRISTI COLLEGE, WERRIBEE, VICTORIA

The seminary of Corpus Christi was opened in March of 1923 with a small group of students. The Bishops of the Victorian province had purchased the large bluestone homestead of the Chirnside family, which is situated two miles from Werribee and some 20 miles south-west of Melbourne. In 1928 the first stage of a comprehensive building programme was completed and these additions were blessed by Cardinal Cerretti, who was Papal Legate to the Sydney Eucharistic Congress.

The Bishops entrusted the management of Corpus Christi College to the Jesuit Fathers. Father J. Brennan, the first Rector, was succeeded a little later by Father A. Power. In 1930, Father H. A. Johnston became Rector and remained in charge until Father C. Mayne was appointed in December, 1948.

Before entering the College students are required to have matriculated. The first year of the seminary eight-year course is, in many respects, the equivalent of a University First Arts year and is devoted to the study of Latin, Greek, English, French and Ancient History. The Philosophy course follows, embracing Logic, General and Special Philosophy and Ethics. Biblical Greek, Hebrew and other subsidiary subjects are taken in these years. The last four years of the course are occupied with Theology, fundamental, dogmatic and moral, Scripture, Canon Law and Church History. Throughout the whole course special attention is given to Catholic Action, Gregorian Chant and other sacred music and Elocution. Debates and literary academics play an important part in the training of the students.

Needless to say, the main stress is laid on spiritual development.



CORPUS CHRISTI COLLEGE, WERRIBEE, VICTORIA

The seminary of Corpus Christi was opened in March of 1923 with a small group of students. The Bishops of the Victorian province had purchased the large bluestone homestead of the Chirnside family, which is situated two miles from Werribee and some 20 miles south-west of Melbourne. In 1928 the first stage of a comprehensive building programme was completed and these additions were blessed by Cardinal Cerretti, who was Papal Legate to the Sydney Eucharistic Congress.

The Bishops entrusted the management of Corpus Christi College to the Jesuit Fathers. Father J. Brennan, the first Rector, was succeeded a little later by Father A. Power. In 1930, Father H. A. Johnston became Rector and remained in charge until Father C. Mayne was appointed in December, 1948.

Before entering the College students are required to have matriculated. The first year of the seminary eight-year course is, in many respects, the equivalent of a University First Arts year and is devoted to the study of Latin, Greek, English, French and Ancient History. The Philosophy course follows, embracing Logic, General and Special Philosophy and Ethics. Biblical Greek, Hebrew and other subsidiary subjects are taken in these years. The last four years of the course are occupied with Theology, fundamental, dogmatic and moral, Scripture, Canon Law and Church History. Throughout the whole course special attention is given to Catholic Action, Gregorian Chant and other sacred music and Elocution. Debates and literary academics play an important part in the training of the students.

Needless to say, the main stress is laid on spiritual development.



Regular time for daily meditation, Mass and other devotions in the chapel; the exact carrying out of liturgical functions (e.g., High Mass and Chanted Vespers), frequent exhortations, an annual retreat and monthly recollection days are means to deepen and intensify the spiritual life of the students and, in conjunction with their studies, strengthen their grasp on the revealed truths which they will spend their lives teaching to others.

The recreational side of the students' lives is well catered for. They have access to libraries where the number of volumes is being constantly increased and where local and interstate periodicals are available. There are facilities for Australian Rules football, cricket, tennis, handball and basketball, and the Werribee River, which runs through the property, provides, in the hotter months, a welcome opportunity for swimming. Those with musical or histrionic ability provide concerts several times each year. The outdoor gardening activity of the students has done much to beautify the immediate surroundings of the College.

The coming of the Sisters of St. Joseph of Cluny during 1950 to attend to the domestic needs of the College was a very happy event in its history. Already they have won the unbounded admiration and gratitude of professors and students. They are a community of six.

There are, in 1951, 129 students in residence of whom most are from Victoria or Tasmania; but some are from dioceses in other States. The first ordinations took place in July, 1930, the senior ordained being Father John Day who is attached to the Ballarat diocese. In all, approximately 250 students of Corpus Christi College have been raised to the priesthood.

PIUS XII REGIONAL SEMINARY, BANYO, QUEENSLAND

Long before the name Banyo appeared in ecclesiastical nomenclature, Archbishop Duhig had sought an opportunity to establish in Brisbane a seminary that would meet the needs of the Church without impairing the important function which Manly College exercised in Australia. Actually it was not a diocesan but a provincial seminary that came into being in the Northern State. This was decided upon at a conference of the Queensland bishops with Apostolic Delegate Panico in Sydney, in 1939. The decision was made on the very day on which Pope Pius XII was elected, and so it came about that the proposed seminary received the name of Pius XII with the new Pontiff's gracious permission.

On November 19 of the same year the foundation-stone was blessed and laid. It bears the names of the Apostolic Delegate, who performed the ceremony, and of the bishops who founded the seminary. These were Archbishop Duhig (Brisbane), Bishop Hayes (Rockhampton), Bishop Ryan (Townsville), Bishop Roper (Toowoomba) and Bishop Heavy (Vicar-Apostolic of Cooktown). The site was a hill hitherto occupied by farms and called by early settlers the Beehive, situated within eight miles of the centre of Brisbane and a few miles from Moreton Bay, commanding a view of this body of water as well as a grand prospect of the Dagular Range in another direction.

A well-built structure of cream brick with green tiled roof, designed mainly to suit the sub-tropical climate, was almost complete when the first students, fifty-six in number, entered on March 22, 1941. Meanwhile

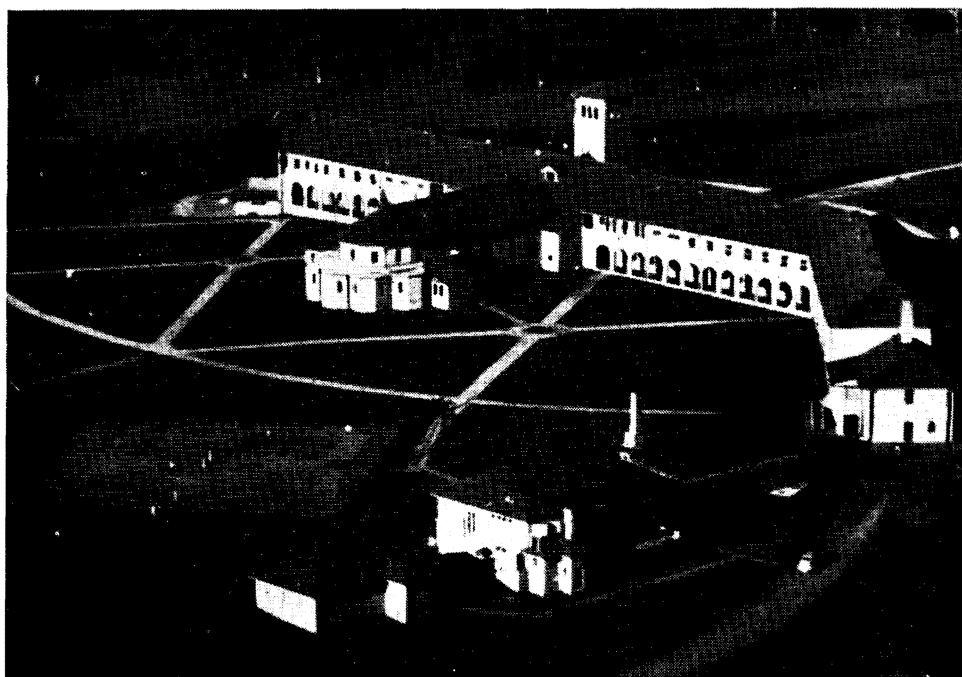
Dr. V. Cleary had been appointed Rector, and after a decade in that responsible position, he has been made, in 1951, a Domestic Prelate.

The formal opening took place on April 27, 1941, in the presence of the Queensland Hierarchy and ten other distinguished bishops, including the present Cardinal Archbishop of Sydney. Manly College was directly represented by its rector, Monsignor Nevin, and also by prominent past alumni.

That the Queensland seminary opened when it did, subsequent events have shown clearly providential. The increase of vocations in Sydney would have made it impossible for Manly to continue to accept the many students from Queensland as well as those from the suffragan dioceses of New South Wales. At the same time, shortage of labour and of materials caused by World War II would have made any large seminary extremely difficult to build and one like the existing structure quite impossible.

In 1942 Philosophy was begun, and three years later, Theology. The original thirteen students of the senior class received an addition of one from Rome and these fourteen completed their course in 1948. Soon after they were on the mission throughout the State, the first fruits of Banyo. The 1949 ordination class contained nine, and the 1950 eleven, bringing the total to thirty-four. Before the end of the Holy Year, two former Banyo students who had been sent to Propaganda College in 1946, also were ordained.

Banyo has so far succeeded, and this is a reason for humble thanks to God. Whoever has witnessed its rise and work can see therein the finger of the Almighty. But, on the other hand, a continuation of its success depends on a continuation of the effort put into its establishment



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—like supernatural states in general. The roll-call, which varies from year to year, amounts now to ninety-eight. The number in any of the nine-year classes is not large, and this means that for so many years to come the ordinations annually will not equal those of 1948 and some will be considerably fewer. This unwelcome prognosis is reported here because unthinking people are only too ready to burst into admiration when they hear that there are a hundred or so students at Banyo. The fact is that there is too much complacency in Catholic life. We easily persuade ourselves that the work of the Church is prospering, hoodwinked perhaps by the principle that the Church cannot fail, but forgetting that indefectibility is assured only within very circumscribed limits. The writer stakes his reputation as a prophet on the prediction that the Church in Queensland will lose enormously within twenty years if the present lag in vocations to the diocesan priesthood continues. The expansion of population through immigration alone exceeds, proportionately, that of America at any time, and there, because immigrants from Catholic countries went to districts where they were out of touch with priests, their descendants now are Methodists and the like.

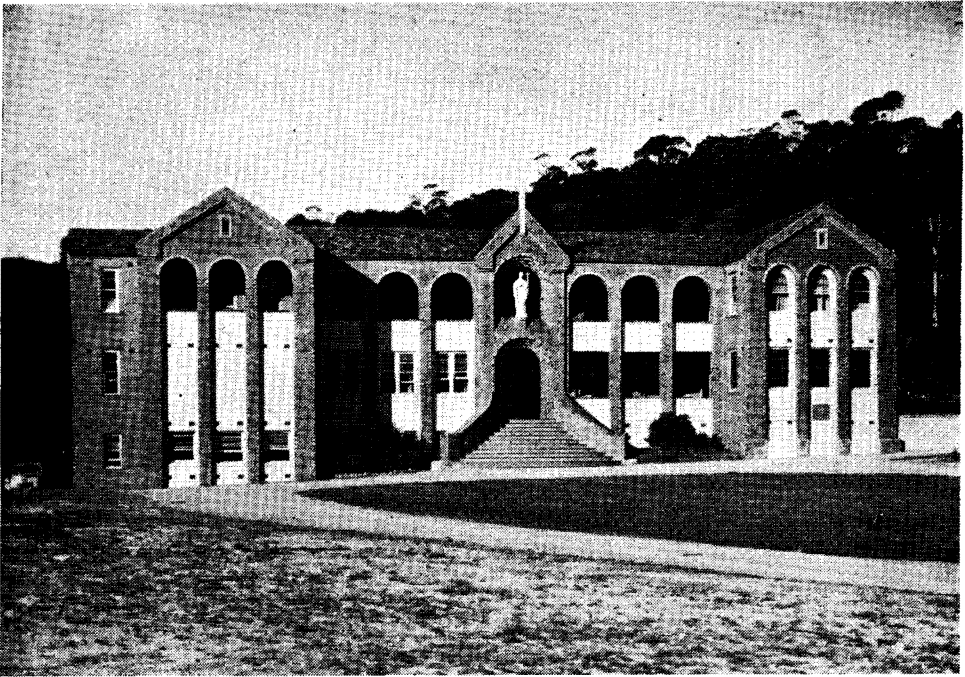
In his monumental Apostolic Exhortation to the Clergy last year the Holy Father stressed the duty of all to foster priestly aspirations in suitable subjects. He suggested that every priest should try to provide a successor for himself in the priesthood, that parents should strive to have at least one son a priest, and that all should join in earnest and constant prayer to the Lord of the harvest to send labourers into his seminaries.

ST. FRANCIS XAVIER'S PROVINCIAL SEMINARY, MAGILL, S.A.

St. Francis Xavier's Provincial Seminary, Magill, South Australia, was established ten years ago by the Bishops of the Province, Most Reverend Matthew Beovich and Most Reverend Thomas McCabe. The site which they purchased in the foothills, about seven miles east of Adelaide, was an excellent one, overlooking the city and the sea. The foundation stone was placed in position on July 27th, 1941, and in February, 1942, the first scholastic year began with Very Rev. Alan Johnston of Perth as Rector and twenty-four students in residence for secondary studies. During the first months of its existence the Seminary was much indebted to the Christian Brothers at Rostrevor College for providing temporary accommodation while the new building was being finished.

At first the students used to go to Rostrevor for their classes but later the Brothers were able to provide special teachers who came daily to the Seminary. From the beginning the domestic work was done by the Sisters of St. Joseph, who generously undertook this important work in the State where their Congregation was founded.

Although the original scope of the Seminary was secondary education only, in 1945 it was decided to start a course of Philosophy. Land adjoining the original property was bought (to-day there are about thirty acres of ground altogether) and an existing two-storey house provided living quarters, class-rooms and a Chapel for the Philosophy students. In that year Rev. J. Bourke, of Perth, came to teach the senior students

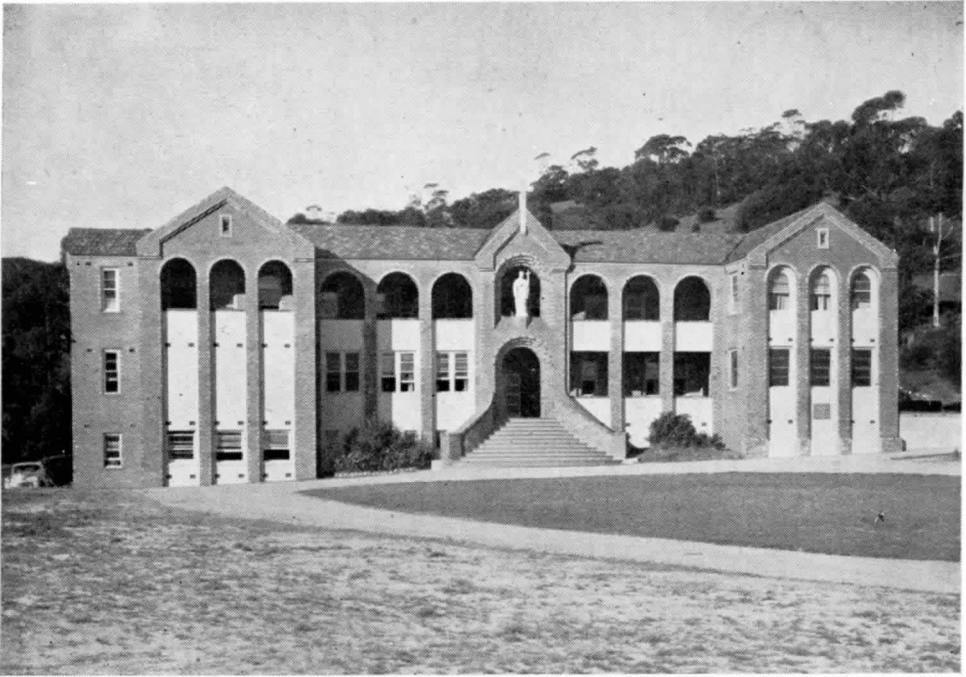


and Mr. Walter McDonough taught Humanities to the Juniors. Growth in numbers made necessary further additions to the staff in the persons of Frs. Molloy, Travers (Bursar) and Horgan. By the end of 1947 the first cycle of the three year Philosophy course was complete and two students went to Corpus Christi College to do their Theology. A year later Frs. Johnston and Burke were recalled to Perth and they were replaced by V. Rev. Fr. Redden, Rector, and Dr. Toal. At present the teaching staff consists of five priests and three Christian Brothers—O'Donohue, Woodlock and Cain. Spiritual direction is given to the Senior students by Fr. Osmund, C.P., and to the Juniors by Fr. Dando, S.J.

A record enrolment this year, 1951, brought the number of students to sixty, thirty-one in the Minor Seminary and the rest in Philosophy. Besides these, there are sixteen others doing theology—nine at Manly, five at Corpus Christi and two in Propaganda College. It was fitting that the first ordination should take place in Holy Year when Frs. Faulkner and Kenny were raised to the priesthood. This year three more will be ordained.

To cope with the annually increasing number of students, a new Refectory to seat more than a hundred has been built; a new oval has been constructed and plans are well under way for other additions which will include a Community Chapel and forty rooms for senior students.

These notes, then, indicate that the Seminary has indeed been blessed. We express our gratitude to former members of the staff, especially to Fr. Alan Johnston, Rector for the first seven years—to St. Patrick's, Manly, and Corpus Christi College for taking our students through their Theology course—and to the Sisters of St. Joseph.



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SENIOR HOUSE

Finally, we are privileged to say that this Seminary is now the established venue for an annual procession in honour of the Immaculate Heart of Mary. May she remind our readers to pray occasionally for our intentions; may she be powerful in bringing young men to become worthy apostles of the Sacred Heart in South Australia.

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On the occasion of his visit to Western Australia in 1940, His Excellency Dr. Panico, the Apostolic Delegate, broached the subject of a Seminary for the State. It was agreed to establish this foundation and His Grace Archbishop Prendiville, assured the Delegate that in March, 1942, a Seminary would be opened. It was to be the Provincial Seminary of Western Australia.

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some nine miles inland from the capital. The property was in a commanding position on the banks of the Swan just on the outskirts of the township that dates back as far as 1829. In all there were eleven acres. There was nothing, as far as can be gathered, of historical importance about the site; it was acquired first in 1842, although the present buildings date only from 1915 and 1929. The price paid was very reasonable and the buildings were adapted for the work and purposes of the Seminary with only few alterations. In October the work of renovation was undertaken and early in February, 1942, the Seminary opened with twenty students. The Reverend E. McBride was appointed Vice-Rector.

On March 8th His Grace Most Reverend Dr. Prendiville officially opened the Seminary which was placed under the patronage of St. Charles Borromeo. His Holiness Pope Pius XII. graciously conveyed his Apostolic Blessing in a message through Cardinal Maglione, whilst His Excellency the Apostolic Delegate wrote a letter of warm congratulation. The Bishop of Geraldton, Most Reverend Dr. O'Collins, had just been transferred to the see of Ballarat and was not able to be present.

Gradually the work prospered. In 1944 an adjoining private residence was secured to accommodate the students of Philosophy. The same year, after the visit of a University Delegation, the Seminary was recognised as an approved secondary school. The year 1945 saw the numbers increase to thirty-four. The next year, 1946, was a particularly memorable one. It saw the first three graduates of St. Charles' enter St. Patrick's College, Manly, to commence Theology. In May of the same year the Seminary was honoured with the visit of many of the distinguished visitors to the Centenary celebrations. These included His Eminence Cardinal Gilroy, Archbishops Duhig, Beovich, Tweedy and McGuire. In 1947 His Excellency Dr. Panico visited the Seminary for the first time accompanied by His Grace Dr. Prendiville and His Lordship Dr. Gummer. In July word came announcing the elevation of the Rector, Dr. Goody, to the dignity of a Domestic Prelate. He was invested by the Archbishop on the eve of St. Charles' day, November 3rd.

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resident director and after his departure at the end of 1946 Father J. Buist, C.s.s.R., came as visiting director. Father W. Browne joined the staff in 1943, and later was made Bursar. Another addition to the staff was J. McNamara, who took up duty in 1947. The Christian Brothers generously made available successively two capable teachers in Brothers Conlon and Glancy.

In the beginning of 1948, after the very successful management of its affairs by Monsignor Goody and his staff, the Vincentian Fathers were entrusted with the direction of St. Charles'. Apart from this change, the year was notable as it brought several distinguished visitors from the Melbourne centenary celebrations, including Mar Ivanios, Archbishop of Trivandrum, India; Archbishop Walsh, of Tuam; Bishop Browne, of Galway; and Bishop Wade, of the North Solomons.

The year 1949 brought the ordination of the first students who had graduated from St. Charles'. They were the Reverend H. Middleton, ordained in Kalgoorlie by His Lordship Dr. Gummer, and the Reverends J. O'Brien and J. Russell, ordained by the same prelate in Perth. The year 1950 saw the priesting of three more past students of the Seminary.

In the present year, 1951, the number of students is thirty-two. It promises the ordination of four more pastmen. The staff consists of five Vincentian priests, while the domestic arrangements, as from the foundation, are being capably and gratuitously managed by three Sisters of St. John of God.

Vocations are recruited by the priests of the dioceses under a committee and the prospects are so good that an application is being made again to permit extensions to the present buildings. It is hoped that before long the number of students will total sixty. The past students of Guildford are pursuing their theological courses at St Patrick's College, Manly, at Propaganda College, Rome, and at the College of Brignole-Sale, Genoa.

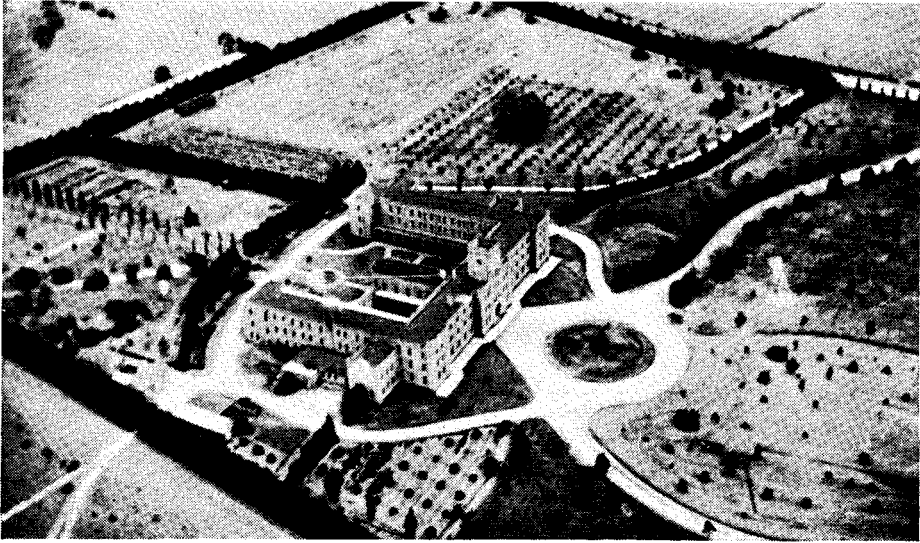
THE SOCIETY OF JESUS

Loyola, Watsonia, Victoria

The Australian recruits to the ranks of the Society of Jesus begin their training at this house, which is situated about twelve miles from Melbourne. Loyola was first opened in 1934, and its first novices are now priests and scattered about from Ranchi in India, to Perth in Western Australia, and Christchurch, New Zealand.

It seemed a big venture when this large house was built for the new Vice-Province, but it is already proving inadequate for the numbers who are entering the Society in Australia. Those who recall the earlier years of our history in these parts or even the years of sparse vocations during the war are overjoyed to visit Loyola now and look down the rows and rows of Novices and Scholastics. The remarkable increase in vocations to the Jesuit Order in the last two years results in a noviceship of almost fifty young men beginning their long training at Loyola.

Besides the Novitiate, the Juniorate and the Philosophate are also housed at Watsonia, so that many will spend their first eight years in the Society in this house.



JESUIT NOVITIATE AND HOUSE OF STUDIES

Until 1949 Loyola had also provided for the Tertianship, or Third Year of Probation, with which every Jesuit, as a priest, rounds off his training, devoting a year to spiritual things in preparation for the apostolate before him. But in 1950 the Tertianship was transferred to St. Aloysius' College, Sevenhill, S.A.

Loyola is very happily situated in open country with a glorious view of the Dandenong Range. The Novices and Scholastics on their weekly "Villa Day" can enjoy many walks in the quiet countryside without having to go anywhere near built-up areas. A short walk takes them to swimming places on the Plenty River and not much further away is the Yarra. In this way they recuperate for their often arduous studies and enjoy happy and healthy recreation, without undue distraction from the main purpose of their lives.

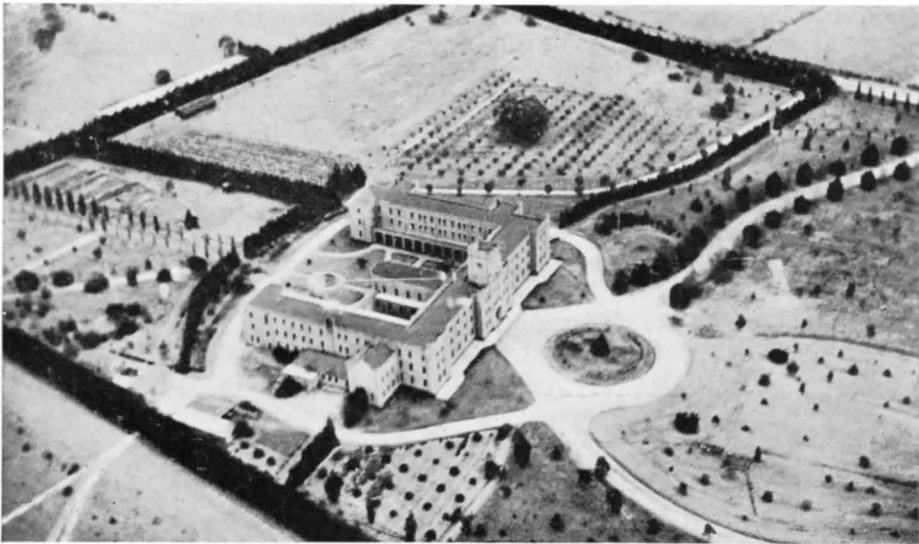
Canisius College, Pymble, N.S.W.

Canisius College was designed as a philosophate, a theologate and a house of retreats for laymen.

The retreat house, the smallest and most self-contained of these three sections, was ready for temporary use as a philosophate in 1939, higher studies to continue overseas until a second wing was ready for theologians.

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Canisius College is set in ideal surroundings. Thirteen miles north of Sydney and 550 feet above sea level, it is on Pittwater Road immediately opposite Dalrymple Hay Forest Reserve. The architects have with admirable taste combined modernity with religious simplicity and provided



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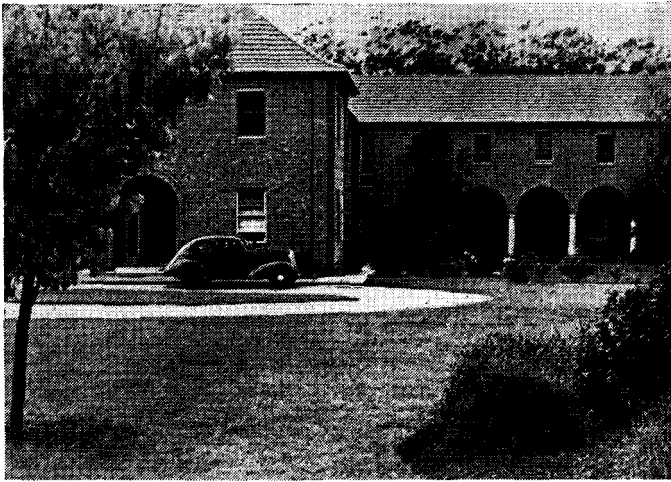
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The care of the grounds is made easy by the fact that the greater part of them is either virgin forest—pleasant to walk in between lectures—or pasture land. There is a much-admired garden in the front of the building laid out and cared for by the students. And at the back between two forests a bulldozer has recently completed an oval worked on for years by the students.

The College is aptly named after St. Peter Canisius, Jesuit Doctor of the Church and Apostle of Germany. The theologians are aware of the need of deep and wide learning like that of their patron if they are to answer to the full the calls that will be made on them, and though most



JESUIT HOUSE OF THEOLOGY

of their energies go to the formal study of Theology—lectures, private study, research—time is, nevertheless, found for other interests. Groups of theologians study the working of the Sodality of the Blessed Virgin so that they will be able to supply the growing demand for directors, and they give practical help to the Editor of the Sodality Monthly, *Madonna*. Others give their spare time to Catholic Action, Social Studies, Science, History, Literature, and the preparation of missions and retreats, and in general prepare themselves for what is likely to be their particular work in the Society.

(From the Jesuit Year Book, 1951.)

MISSIONARIES OF THE SACRED HEART

The Society of the Missionaries of the Sacred Heart was founded by Father Jules Chevalier at Issoudun, France, on December 8, 1854. It has given to the Church and the Apostolate of the Sacred Heart of Jesus sixteen bishops, about one thousand five hundred priests and nearly seven

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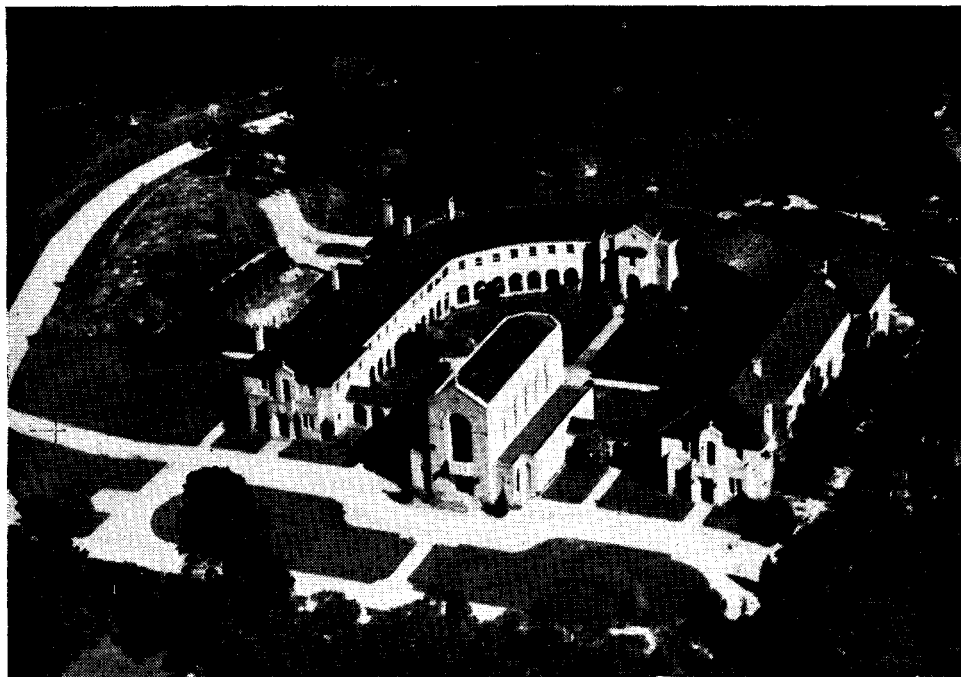
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hundred lay brothers. According to recent records there are just on two thousand students for the priesthood in the Apostolic Schools, the Novitiates and the Scholasticates of the Society throughout the world.

The first Missionaries of the Sacred Heart arrived in Sydney in 1882. They were mission-bound, but were destined by God to be the vanguard of our Australian apostolate. Having established missions stations in New Britain and New Guinea, they were invited by Cardinal Moran to found a house in Sydney. Botany, now the flourishing suburb of Mascot, became their first place of residence in Sydney early in 1885, and at the end of that year the newly-made parish of Randwick was entrusted to their pastoral care.

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site. The work proceeded quietly but effectively and the building was opened and blessed in the presence of a distinguished gathering by Cardinal Moran on December 5th, 1897. Henceforth our history and development will be intimately connected with Kensington and the Sacred Heart Monastery that crowned its highest peak. We had now our own training college where Australian boys and young men would be imbued with the ideals of religious life and trained for the priesthood. There was no delay in beginning this great work, for the first aspirants were admitted on the opening day.

But growth is essential to progress. As vocations increased we had to seek new fields to cope with the expansion of our apostolate. The first move was made to Douglas Park, N.S.W., forty-five miles from Sydney. Here we secured an extensive property and a beautiful two-storey building known as Nepean Towers in 1904. The name Nepean Towers was changed to St. Mary's Towers, which it has since remained. This fine old mansion with its many improvements is now the Apostolic School and Novitiate of the Australian Province.

But this expansion was not sufficient to meet the requests for admission into the Society and in 1939 a beautiful romanesque monastery was opened and blessed by Archbishop Mannix at Croydon, Victoria. It is the principal house of studies for the priesthood.

God has blessed our Australian apostolate by giving to the Church one hundred and forty-six priests, who are spreading the reign of the Sacred Heart within our own shores and far beyond them—even to distant Japan.

MARIST FATHERS' SEMINARY, TOONGABBIE

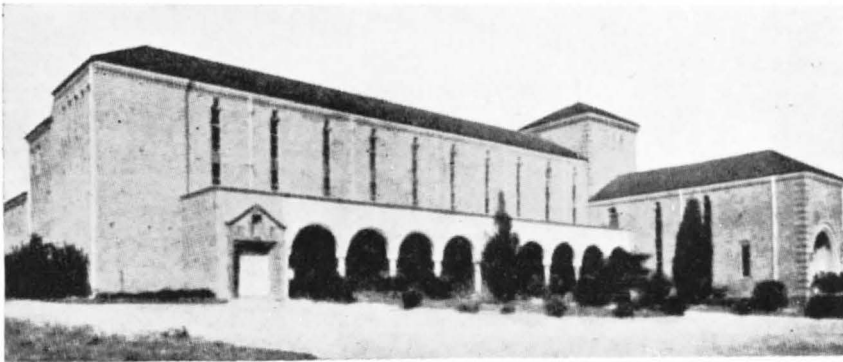
It had long been the desire of the Marist Fathers to establish in Australia a house of studies in which young men aspiring to the priesthood in the Society of Mary might pursue their studies from the Leaving Certificate to the priesthood. Many difficulties stood in the way of this achievement, and for many years it was necessary for Australian students of the Society to cross over to New Zealand for their higher studies.

However, in 1936, it was felt that the time had come to found a Marist Seminary in Australia. In that year passed to his reward the saintly Father Piquet, S.M., who for over half a century had served so faithfully at St. Patrick's the spiritual and temporal needs of numberless people in Sydney and beyond. It was the desire of his many friends that a fitting monument be erected to his memory. Accordingly within a month of his death a property was purchased at Toongabbie, about three miles to the west of Parramatta, as a site for the Piquet Memorial, which was to be the long-desired seminary. The new foundation was to be placed under the patronage of Blessed Peter Chanel, the Proto-Martyr of Oceania. On the 24th of October of the following year the foundation stone was laid by the late Archbishop Kelly and the building proceeded, its erection financed chiefly by generous donations made in response to the "Piquet Appeal" launched by the desire of Father Piquet's friends.

The new building was occupied by its foundation community on the feast of the Annunciation, 1938, and lectures began the following Monday



BLESSED PETER CHANEL, MARIST FATHERS, TOONGABBIE



morning with ten students in residence pursuing the courses of philosophy and theology.

For some years Blessed Chanel's Seminary served the dual purpose of scholasticate and novitiation for the Society of Mary in Australia. The growing number of students, however, made it necessary to establish a separate novitiate house which is situated about three miles outside of Armidale. The number of students at Blessed Chanel's in this year of Jubilee stands at forty. A temporary building to provide additional dormitory accommodation was erected at the beginning of 1944, but even this is inadequate to the present number of students. The Marist Fathers hope to extend the seminary buildings in the near future.

The blessing of Divine Providence upon this new house of formation is clearly manifest in the abundant harvest of vocations which followed upon its foundation. Thirty priests have already gone forth from its walls to various fields of apostolic ministry, principally the Foreign Missions and Catholic secondary education in Australia. Humbly relying upon the blessing of God and the gracious favour of our heavenly Mother the Society of Mary will continue, through Blessed Chanel's seminary, to provide a steadily-growing number of apostles for the service of the Church in Australia and the Missions of the South Pacific.

PASSIONIST SEMINARIES IN AUSTRALIA

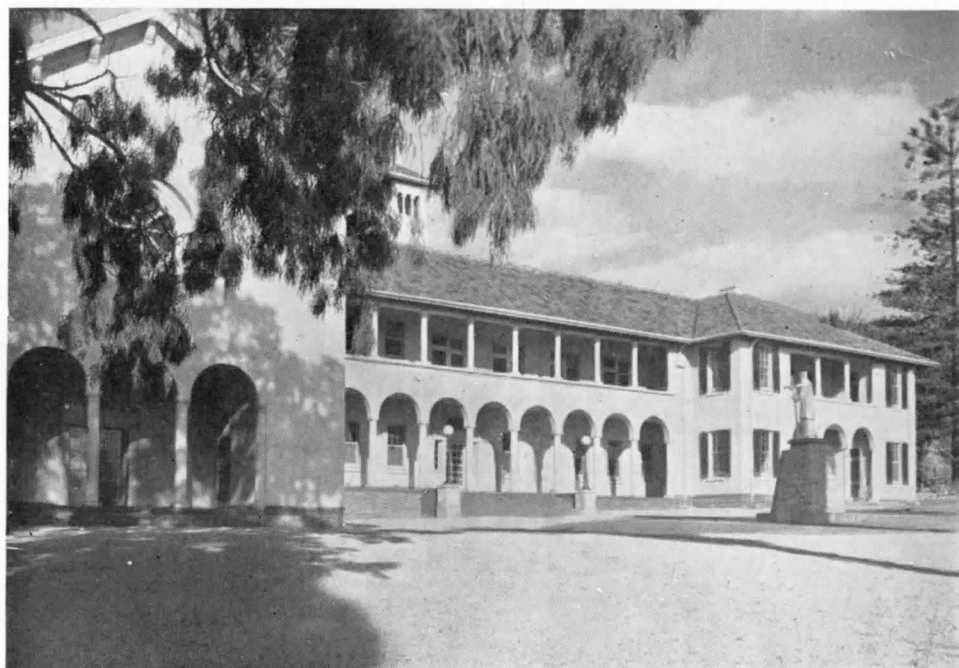
The Pope Pius X Memorial College, St. Ives, N.S.W., is the Junior Seminary of the Passionist Congregation in Australia. It was built in 1937 to commemorate the Golden Jubilee of the first permanent establishment of the Passionists in this country. The foundation stone of the College was solemnly blessed and laid by the late Archbishop Kelly, of Sydney, on February 7th, 1937, in the presence of a distinguished gathering of clergy and laity. On October 10th of that same year the newly-erected College was blessed and opened. The venerable and venerated Archbishop Kelly, then in his 88th year, again officiated, while the occasional address was delivered by Most Rev. Francis Henschke, D.D., now Bishop of Wagga.

The College is ideally situated in 40 acres of parkland at St. Ives, near Pymble, on the famous North Shore line, about twelve miles from Sydney. Young men and boys who feel called to live the life of a Passionist missionary undergo their preliminary training at this Preparatory College, before going on to the Novitiate, at Mary's Mount, near Goulburn, N.S.W. In the peace and solitude of the Novitiate, the Novices spend the canonical year of probation before taking their first Vows as Professed Passionists.

The Senior House of Studies for the Passionist Fathers in Australia is St. Paul's Retreat, Glen Osmond, South Australia. This foundation was made in 1896, but the original Monastery has been demolished, and has been replaced by a beautiful new Monastery erected in 1929, and built in Spanish Mission style. Glen Osmond is located in the Adelaide foothills, about five miles from the city of Adelaide. It would be difficult to find a more suitable place for a House of Studies. At St. Paul's Retreat—The MONASTERY to all South Australia—the young Passionists who have completed their Novitiate and made their Religious Profession enter upon



PIUS X MEMORIAL COLLEGE, PASSIONIST FATHERS, ST. IVES, N.S.W.



PASSIONIST FATHERS' MONASTERY, ADELAIDE, S.A.

their study of Philosophy, Theology and other sacred sciences, in preparation for their Ordination to the Priesthood.

Since its establishment just 14 years ago, the Pope Pius X Memorial College at St. Ives has already given twenty-three young priests to the Passionist Congregation in Australia, while thirty-seven of the Passionist Fathers of the Australian Province of the Order completed at least part of their Theological studies at St. Paul's Retreat, Glen Osmond, S.A.

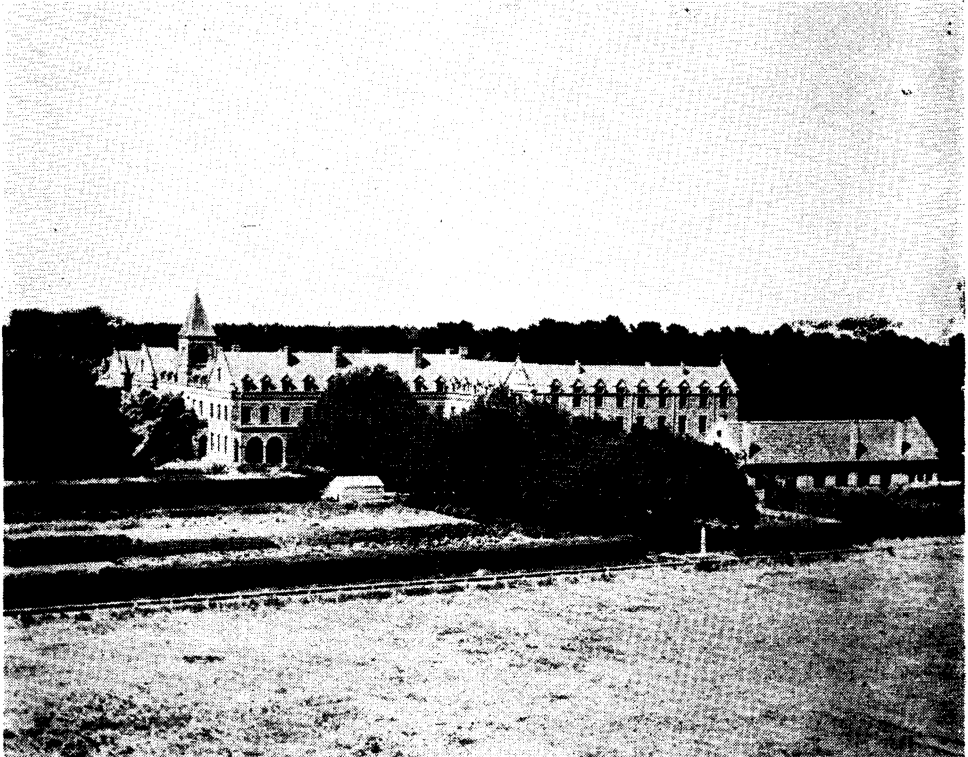
THE REDEMPTORIST FATHERS

The Redemptorist Fathers made their first foundation in Australia in the year 1882.

From that year onwards until the year 1924 all the Australians and New Zealanders who joined the Congregation were sent to Ireland for their ecclesiastical studies.

But even in those early days the Superiors were planning carefully for the future, realising that the Congregation would be retarded in its progress until a local seminary was established.

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REDEMPTORIST HOUSE OF STUDIES, BALLARAT

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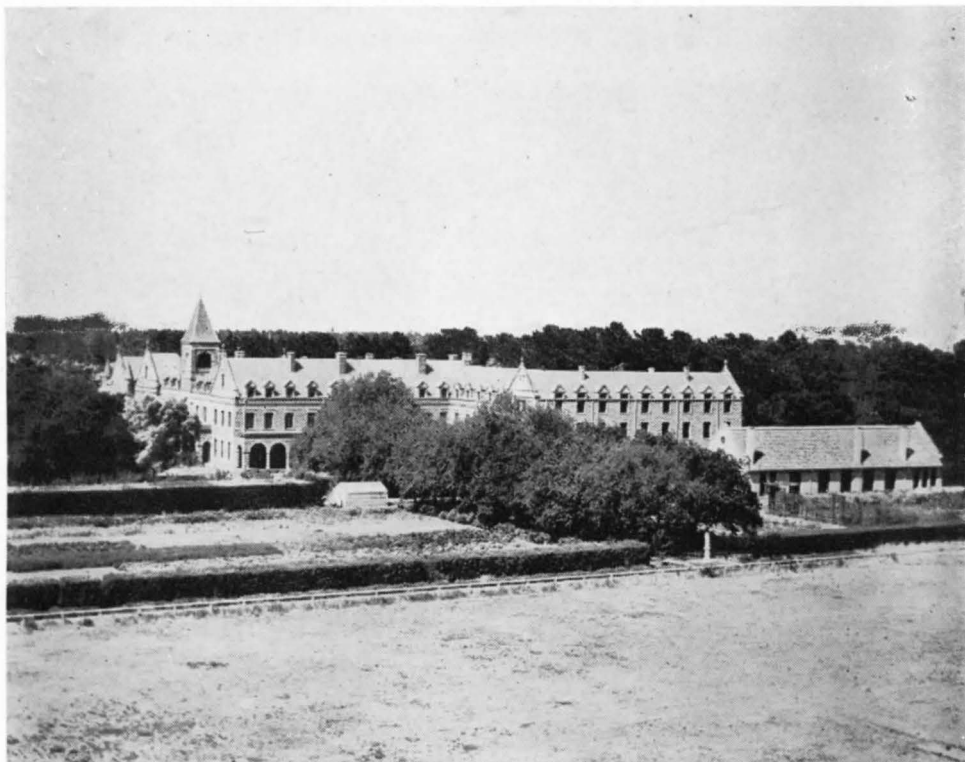
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How important and far reaching was this move, and how essential the establishment of local seminaries, may be judged from the fact that in all the years from 1882-1910, only eleven young men from Australia and New Zealand joined the Congregation. But from that year onwards there has been a steady stream of vocations and, after Fr. Bannon, that is due to the foresight and zeal of one man—the present Bishop of Maitland, the Most Rev. Dr. Gleeson.

As Superior of the Congregation, he established in the year 1918 the present flourishing Juniorate at Galong, in the Archdiocese of Canberra-Goulburn. Six years later, with the approval and willing co-operation of the Venerable Archbishop of Sydney, Most Rev. Dr. Kelly, he founded the first Australasian House of Studies at Pennant Hills, N.S.W.

In that year, 1924, the first Students arrived in Pennant Hills to commence their studies in Philosophy. In 1929 the first ordinations took place, and fittingly, by courtesy of Archbishop Kelly, the ordaining prelate was the venerable Founder himself, in the meantime elevated to the Episcopal See of Maitland.

It was soon found that the House in Pennant Hills was too small to accommodate the rapidly increasing numbers. Therefore, in the year 1933, the students were transferred to Ballarat to occupy the capacious wing which had been added for this purpose to the Monastery in Ballarat.

This beautiful building is a monument to the foresight and courage of the men who had designed it—notably V. Rev. W. Byrne, Provincial of the Australasian Province, and V. Rev. Fr. J. Treacy (R.I.P.), Rector of the Monastery.

There the Australian Redemptorists do their full course of Philosophy, Theology, Sacred Scripture, Canon Law and subsidiary subjects, and also an intensive course in Sacred Eloquence.

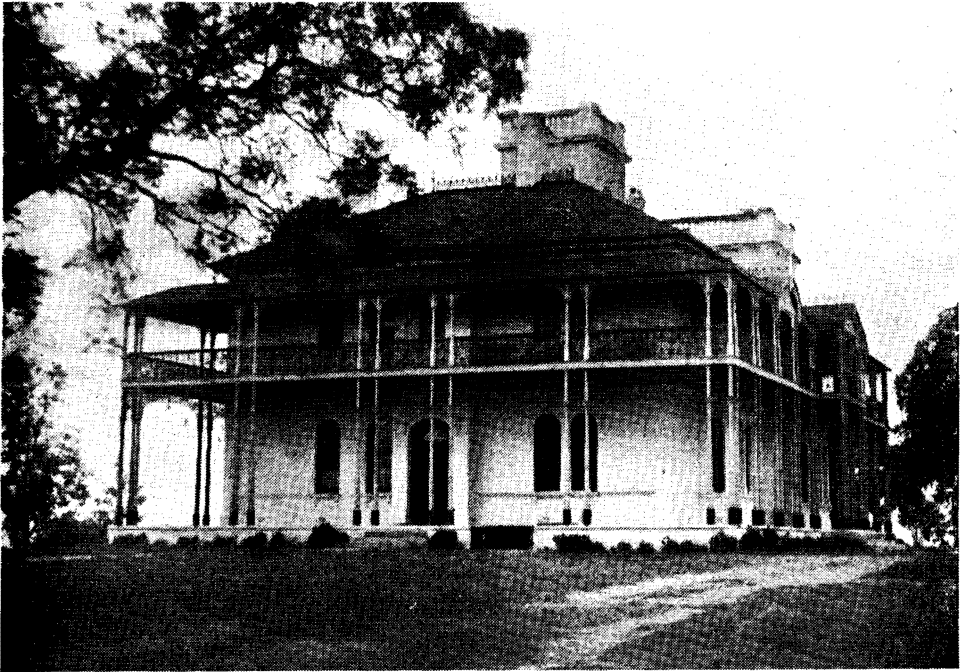
The Professors, themselves Alumni of Ballarat, are prepared for the responsible office by a post-graduate course in Rome.

Since the establishment of the first Australasian House of Studies one hundred and twenty-four Priests have been trained entirely in Australia, including two who have gone to their eternal reward.

ST. VINCENT'S MISSION SEMINARY

For many years it had been the wish of both His Excellency the Apostolic Delegate, Most Reverend J. Panico, D.D., J.U.D., and His Grace Archbishop Duhig, that the Fathers of the Divine Word come to Australia and found a Mission Seminary where young Australians with missionary vocations could be trained. Competent authorities were consulted, but before anything could be done, war broke out and all hopes of carrying out plans for such a foundation seemed to vanish. Rather than being a hindrance, however, the war proved to be the occasion of its fulfilment.

In November, 1943, having in view the reconstruction of the New Guinea Missions and foreseeing the eventual loss of some of the missionaries, His Excellency the Apostolic Delegate asked the Holy See to arrange for 20 American Priests of the Society of the Divine Word to be sent to Australia to prepare themselves to be missionaries in New Guinea. His Excellency also requested the necessary authorisation to



establish a Mission House with a Novitiate and House of studies. As soon as approval was received steps were taken for the foundation of the Mission House.

A huge house situated on a prominent hill just outside of Marburg, commanding a magnificent view of the town and all the surrounding country, passed from the Smith Family to the Society of the Divine Word in July, 1944.

The solemn inauguration and blessing of the seminary took place on Sunday, July 1st, 1945, at 3 p.m. The Divine Word Missionaries were honoured hosts on this occasion to the Most Reverend John Panico, D.D., J.U.D., Apostolic Delegate to Australia, the Most Reverend James Duhig, D.D., Archbishop of Brisbane, and the Most Rev. J. B. Roper, D.D., Bishop of Toowoomba, and other dignitaries of the Church and civil administration. The ceremony attracted hundreds of people from Brisbane, Toowoomba and the districts of West Moreton.

The first investiture ceremony occurred on February 2, 1946 (Feast of the Purification of our Blessed Lady), His Grace Archbishop Duhig officiated, and six young Australians—the first fruits—received the S.V.D. habit. One year later another three young men entered the Novitiate and were clothed with the habit.

It was on February 2 next year, 1948, that the first Profession ceremony took place, and four of the fraters became the first Australian members of the Society. Towards the end of the same month, the newly professed sailed for America to continue their studies at St. Mary's, Techny, Illinois.

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At present there are ten novices at St. Vincent's—six in the second year, and four in the first year. The rest of the small community is composed of five fathers and seven brothers.

The S.V.D. began here, in Australia, in a small way; it is still a very small enterprise, but it is a confident hope that, with the return of the first Australian priests of the Society in the near future, our mission endeavour will receive a new impetus, and that, following the example of these men, Australian youth will be imbued with a greater missionary zeal.

SALESIAN TRAINING HOUSES

In 1927, the Salesian School, Sunbury, was established at "Rupertswood," the mansion home of Sir William Clarke, and later his son Sir Rupert Clarke. It is 23 miles from Melbourne. In addition to the buildings the Salesians acquired 800 acres of land for farming purposes, and a cement wing was built to serve as class-rooms and dormitories. The work of the Salesians was primarily that of caring for and instructing boys, especially of the poor and underprivileged classes, but a small section



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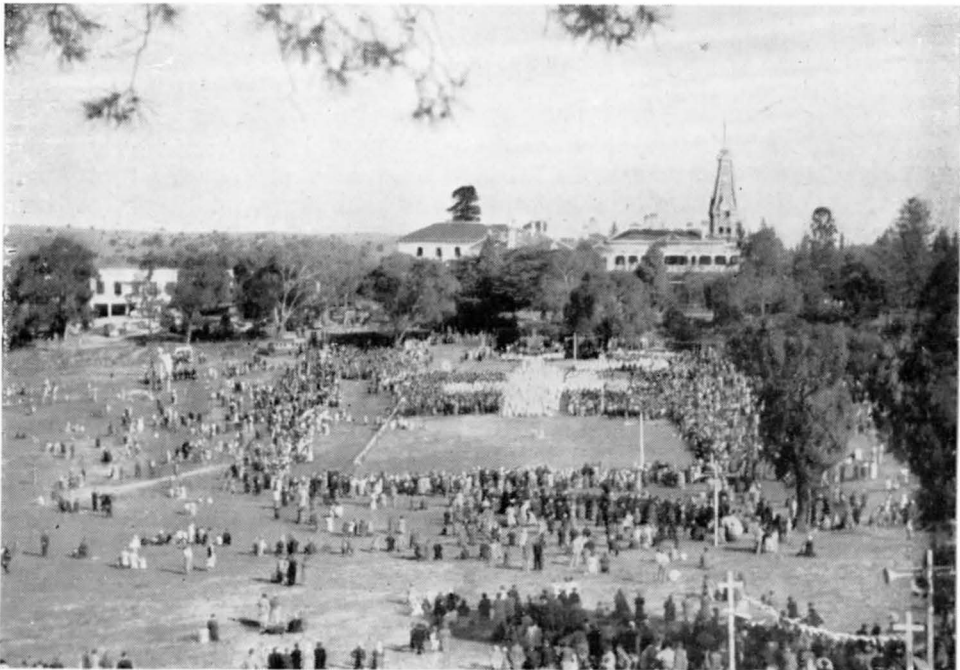
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was devoted to the training of aspirants to the Salesian Society. Aspirants were few and those who were successful in this first trial were later sent to the Salesian Novitiates in India or England—in all, 15 candidates.

A Novitiate was canonically erected at Sunbury in 1940, and since that time there has been a marked increase in the number of novices. The novitiate lasts for one year. The philosophical course for clerical students, which follows immediately after the novitiate, is also conducted at "Rupertswood." This course is of three years' duration, and students also receive instruction in Salesian pedagogy, education and teaching methods. The present rector of "Rupertswood" is the V. Rev. T. L. Collinson, S.D.B., and Fr. E. Power is novice-master. There are (April, 1951) three novices and five students of philosophy. "Rupertswood" is the location of an annual Eucharistic Festival, held on the first Sunday of November each year. It is one of the outstanding functions of the Catholic Church in Australia.

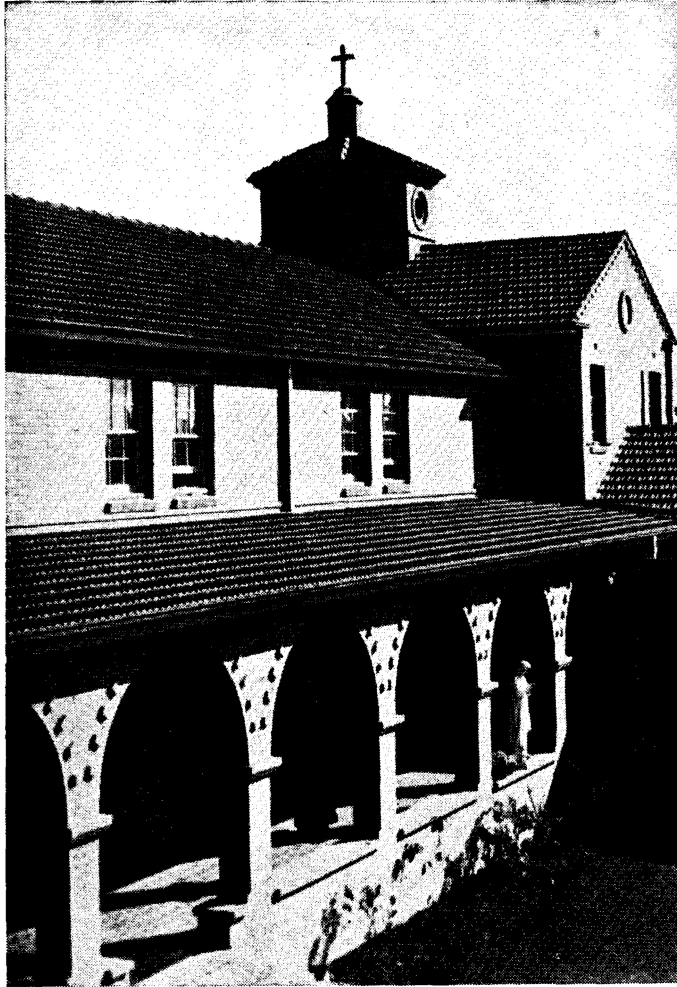
In 1947, the Archbishop Mannix Missionary College was opened for boys who aspired to the priesthood or religious state. It is located at Oakleigh, 10 miles from Melbourne, on a property made available by the Maroney family. Students are at present accommodated in converted army huts, but plans have been drawn up for a modern brick school, capable of accommodating 100 students. This will be erected as soon as possible, and the present buildings will then become the Salesian Novitiate. Six students have graduated from the Missionary College to the Novitiate, and 14 more students are in training. The normal secondary course of studies is followed up to the Leaving Certificate, which is the standard of admission to the Novitiate. Subjects taught are: Christian Doctrine, English, Latin, Italian, Greek, Arithmetic, Mathematics, General Science, Geography and Gregorian Chant. The present rector is the V. Rev. Fr. B. M. Fedrigotti, S.D.B., M.A., Provincial Delegate of the Salesians in Australia.

Theological students were trained at "Rupertswood" until 1946. Since 1947 they have proceeded to the Salesian International Theologate at Turin, Italy. Ten priests have been ordained from "Rupertswood," three of them Australians. Three more Australians were ordained in Italy in July, 1950, and seven students are at present pursuing their theological studies abroad.

FRANCISCAN FATHERS

Until the year 1915 the Franciscans in Australia had no facilities for training candidates for the Order. There were three Australian-born priests, but these had proceeded abroad for the whole of their training, including the Novitiate. The other priests had come from the Irish Province. In the year 1915 first steps were taken to provide facilities for Australian candidates, by the establishment of a Juniorate at Waverley. Later a separate foundation was made at Rydal, continuing through until 1928 when it returned again to Waverley.

Those who graduated from the Juniorate continued to go to Ireland for the Novitiate, and to Rome for their studies. In 1930 the first Novitiate in Australia was established, and those who completed their noviceship in that and the following year, went abroad for philosophy



ORDER OF FRIARS MINOR
St. Paschal's House of Philosophical Studies,
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and theology. At the end of 1933, the biggest advance in the history of the Franciscans in Australia was made, for it was decided that those who were professed from the Novitiate that year should not follow the others abroad, but that they would be trained in Australia.

This was the first foundation of a Seminary in the full sense. For one year, the students remained at Waverley; then they took up residence at Kew, Victoria, in a house adjacent to the already established Retreat House. Meanwhile a property had been acquired at Box Hill, Melbourne, and a building commenced. It was in Congress year, 1934, that the foundation stone was laid, Cardinal MacRory performing the ceremony. Appropriately, the college was dedicated to St. Paschal



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Baylon, patron of Eucharistic Congresses. The students began residence early in 1936, and the first Ordinations were held in December, 1937.

The Juniorate continued at Waverley until 1942, when the war made it desirable to move the boys out of Sydney, to Campbelltown. The Novitiate had been moved there, from Waverley, in 1935. While the building at Campbelltown housed the evacuated students, the novices were moved to La Verna in Melbourne.

When the Juniorate returned to Waverley in 1945, the increasing number of vocations made it obvious that another move would soon be necessary. A former guest house at Robertson, in New South Wales, was purchased, and the Juniorate established there under the name of St. Anthony's College.

The increase in the number of candidates in time had its effect on St. Paschal's, Box Hill. Although extended once after its opening, it was still unable to take the number of students coming forward from the Novitiate. During the years 1946 and 1947, the students had built a holiday residence at Mornington, mostly by their own labour. In order to find room for the extra students, it was decided to extend this residence and use it as a temporary House of Theology. Custom in the Order had always favoured separate colleges for philosophy and this move made it possible to establish the division, as well as solving the desperate problem of housing the students. This new establishment — Greyfriars — officially began as a Temporary Theology College in 1949.

This year, 1951, there are 26 theologians at Greyfriars, and 40 students studying philosophy at St. Paschal's, Box Hill. As there are 65 boys engaged in their Juniorate training, the existing colleges may have to be further extended very soon.

A total number of 54 priests have been ordained from the seminaries of the Australian Franciscan province. That number includes only those who began and completed their studies within Australia. As it was the establishment of a Juniorate in Australia, and later of a Novitiate, which gave the first real impetus to Australian vocations to the Order, we should take account also of those who received their early training on their own shores before proceeding abroad.

Considering the few years covered by this story, it is a remarkable record of progress. Occupying scarcely more than half the period since Federation, the Australian province possesses, in this Jubilee year, three well equipped and established seminaries, of which older provinces might well be proud—another proof of the blessings poured on Australia in the last half-century of our history.

THE BLESSED SACRAMENT FATHERS

Adoration of the Most Blessed Sacrament, Perpetual Adoration of their Eucharistic King enthroned in the monstrance, by Priests and Brothers. Such is the primary end of the Congregation of the Most Blessed Sacrament. The Society was founded in Paris nearly a hundred years ago by Blessed Peter Julian Eymard whom the Holy Spirit had prepared for his mission by a solid formation in the seminary of

Grenoble, followed by five years of devoted service as a diocesan priest and seventeen years in the newly formed Society of Mary, wherein for a time he held the office of Provincial.

Released from his vows as a Marist, he obtained episcopal approval for his Institute in 1856 and the Papal approval in 1863, five years before he died. Blessed Eymard was also the originator of the Priests' Eucharistic League and of the People's Eucharistic League—sometimes called the Archconfraternity of the Blessed Sacrament. He also founded the Servants of the Most Blessed Sacrament, a congregation of women religious likewise dedicated to the life of Perpetual Eucharistic Adoration and who have recently made their first foundation in Australia at Armadale, Victoria.

Though still not very large numerically, the Congregation has spread rapidly. After not quite a hundred years it has at least one house in almost every country in Europe and America. The first house in Australia was founded at St. Francis', Melbourne, dear to Victorian Catholics as Melbourne's pro-cathedral and oldest church. On December 8th, 1947, the Novitiate was transferred to Bowral and at present there are, at Mount Eymard, thirty young men in training, nineteen being for the priesthood. Perpetual Adoration is maintained in both houses.

The life of the religious of the Congregation is primarily one of prayer. In addition to their adoration of one hour in every eight, day and night, the choir religious recite the Divine Office before the Blessed Sacrament solemnly exposed, so that, together with Holy Mass and the



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daily solemn Benediction, they have the privilege of spending some six hours of every day in the immediate presence of their Eucharistic King. However, while the time spent in formal prayer would seem to be more than that of even the purely contemplative societies, the vocation is, nevertheless, of the mixed order, its members being required to spend themselves in the Eucharistic apostolate: especially in the confessional and by preaching in the churches of the Congregation, but also by the conducting of the Forty Hours Devotion, the preaching of Holy Hours, the giving of enclosed retreats and the publication of Eucharistic periodicals such as *The Monstrance*.

The Blessed Sacrament is the Sacrament of unity and it is consequently not surprising that the family spirit characteristic of all religious societies is especially evident in the Congregation of the Most Blessed Sacrament. Priests and brothers share the same adoration groups, wait at table in their turn and take their recreations together.

Recently the General Council in Rome erected the two Australian houses into a separate Vice-Province. Work has been begun on the building of a house of studies at Templestowe, about fourteen miles from Melbourne. The present encouraging number of vocations, most of whom are men of mature years, gives ground for hoping that before many years it will be possible to have a shrine of perpetual Eucharistic Adoration by men in all the great cities of Australia.

ST. COLUMBAN'S MISSION SOCIETY

When St. Columban's Seminary, Essendon, Victoria, opened its doors in 1926, it was an unusual religious venture for Australia and New Zealand. Seminaries here had traditionally meant training-centres to maintain the flow of diocesan priests for local dioceses. The novitiates and theologates of the Religious Orders had for their primary aim the formation of men after the example and spirit of a founder. Most of them were noted also for their strong missionary spirit; many had contributed priests to the Pacific, Asian and local pagan missions. The new seminary at Essendon differed from both. It was to train priests for diocesan work, but their "diocese" would be the Prefecture or Vicariate Apostolic in *loco missionum*. Their spirit was to be that of the universal priesthood.

The Seminary began in 1926 with two students. After one year—a Spiritual or preparatory year—they proceeded to philosophy and theology at Dalgan Park, Ireland. After ordination in 1933, the two pioneers began their missionary careers in the East. Father Jerome Sweeney, of Mentone, Victoria, went to the Prefecture Apostolic of Kwoshu, Korea, where he worked until 1948, when he was transferred to the new mission in Japan. Father Patrick Hennessy, of Brunswick, Victoria, worked in Hanyang diocese, Central China, where his labours were interrupted by three years of internment by the Japanese. In 1950 he was forced out by the Communists.

Other students have followed the pioneers to China and to the new fields of St. Columban's in Japan, Burma, the Philippines. Father Charles O'Mahony has been appointed to the recently-acquired mission in Fiji. The



ST. COLUMBAN'S, WAHROONGA, N.S.W.

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Staff of St. Columban's Seminary, 1951:—

V. Rev. T. D. Sullivan, Ph.D., Rector; Rev. J. O'Connell, Vice-Rector; Rev. T. Foy, Rev. M. Strong.

Number of students: 19.

ST. JOSEPH'S SEMINARY, EASTWOOD

Vincentian Seminary and Novitiate

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Father Paul Cullen, C.M., Vice Visitor, was told of a property named Curzon Hall, about a mile and a half from the Eastwood Station, and about thirteen miles north of Sydney. It was purchased in October, 1921. Extensive renovations were undertaken, and the first Vincentian took up residence in March, 1922. In the same month, ten young men were formally received as novices. The Seminary was officially opened by His Grace Archbishop Kelly on the afternoon of Easter Sunday, 16th April, 1922. Among the ten novices present on that occasion was the late Father John Souter, C.M., who had commenced his theological studies at St. Patrick's College, Manly. Fr. Slattery, C.M., the second Superior of Eastwood, was also Spiritual Director of St. Patrick's College, at Manly, and of St. Columban's Seminary, at Springwood, which he visited weekly.

A valuable addition to the buildings was made in 1931, when the old ballroom of the original mansion was reconditioned to provide accommodation for the students. The stone walls were reconstructed, together with class and recreation rooms.

A new community chapel was built in 1935. For thirteen years a room in the house proper had been used for the purpose. Though it was devotional it lacked space, especially for the due performance of the ecclesiastical ceremonies. This was replaced by a solid sandstone structure whose architectural lines blend with the main building to which it is attached. Father J. Souter, C.M., Superior of Eastwood at the time, supervised the building. It was solemnly blessed by the Most Reverend Richard Ryan, C.M., D.D., Bishop of Sale. This chapel stands as a memorial to the first Visitor of the Australian Province, the Very Reverend Maurice O'Reilly, C.M.



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In the twenty-nine years of its existence as the seminary of the Congregation in Australia, St. Joseph's, Eastwood, has sent out fifty-six priests, and the present roll of twenty-five in the novitiate and scholasticate augurs well for the future of the Vincentians during the next fifty years of their work in the Commonwealth.

OBLATES OF MARY IMMACULATE

For the Oblates of Mary Immaculate, this year 1951, the Golden Jubilee of the Commonwealth, has a significance which transcends the territorial limits of this "Land of the Southern Cross." It is of importance and interest to the entire Congregation for it recalls the marvellous achievements of those men who nurtured the Oblate seed in Australia, saw it come to maturity and in this our day may well be proud of its youthful vigour and progressiveness.

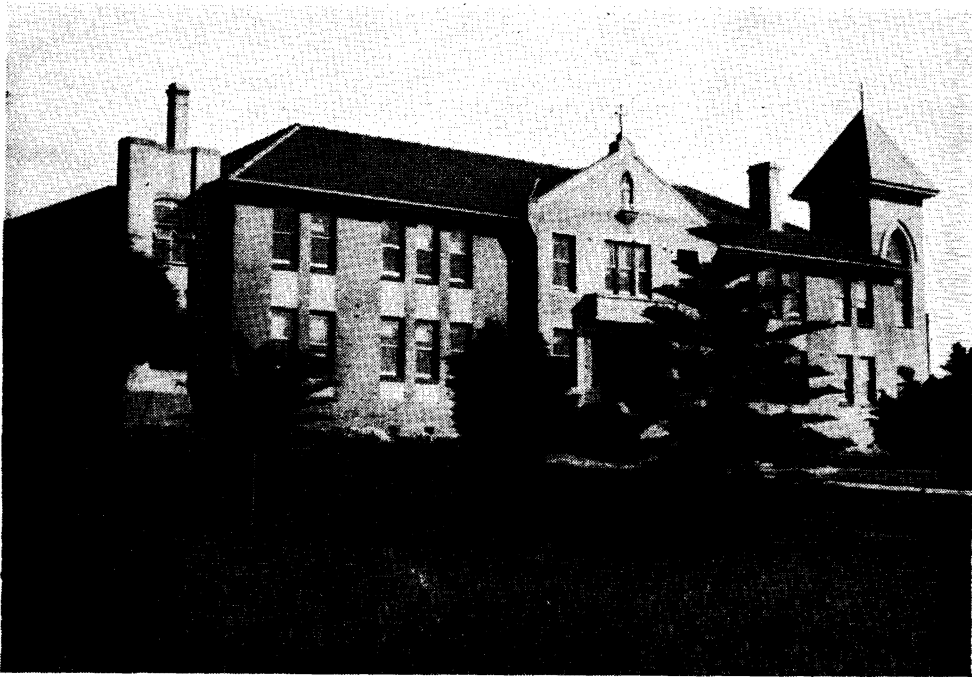
Working under the banner of Mary Immaculate this young Congregation, not yet 140 years old, has encircled the globe. "The Good God has given you the wide world as your apostolate" (Pope Benedict XV). In the Oblate world Australia forms no mean part. With its well-equipped parishes, Mission Houses, and Houses of Formation, this Jubilee strikes a happy note for the O.M.I's.

From the beginning of the century the Oblates have worked in Western Australia side by side with their Diocesan Brethren and under the pastoral guidance of the Hierarchy.

Coming to the Eastern States in 1926 a new field of work opened up. From Sorrento, its first foundation in Victoria, the Fathers engaged in parish work as well as conducting Missions and Retreats throughout the State. However, in Australia as elsewhere, the tradition of the Congregation in establishing Houses of Formation in its various Provinces was yet to be achieved. An opportunity was afforded when through the generosity of Rev. Father T. Darcy, a true son of St. Patrick's, Manly, 40 acres of land were made available for a House of Formation. This house and Novitiate, overlooking Corio Bay and the city of Geelong, was completed in 1935. St. Joseph's has already given to the Congregation its first Australian members.

The visit of Very Rev. Father O'Shea, Provincial, marks 1949 as another year of great moment in Australia. Father Provincial saw that the time was ripe for the erection of a Junior House of Studies. St. Joseph's, Geelong, was now to take on a new role of fostering from an early age vocations for the Congregation. Here boys showing promise of a priestly calling are given a preliminary preparation for entry into the Society. The students receive a secondary education up to Matriculation standard. Emphasis is laid on their moral, intellectual and physical training.

A house for the Mission Staff has been procured. St. Mary's, Sorrento, was canonically erected as a Novitiate in March, 1950. Here students having reached Matriculation standard and desirous of becoming Oblates spend one year in prayer and recollection before entering the ranks of professed members. At the end of the Novitiate they pass on to Philosophical and Theological studies. Five students are studying overseas and sixteen at home.



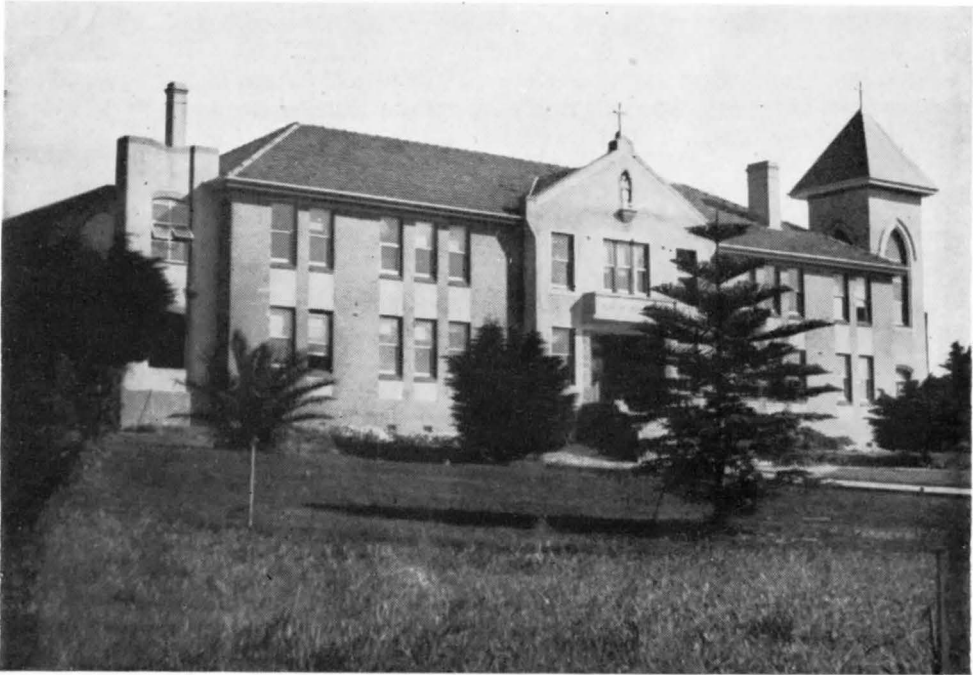
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CARMELITE ORDER

The Carmelite Order, which acknowledges the Prophet Elias as its founder, and claims to be the direct descendant of those "Sons of the Prophets" so frequently mentioned in the Books of Kings, is first heard of in the west circa 1222, when the monks were forced by the Saracens to desert their dwelling places in the Holy Land and seek safety in the relative calm of Europe. As it is now constituted as one of the Mendicant Orders, the Carmelite Order had its rule confirmed by Honorius III in 1226, and during the Middle Ages flourished throughout Europe, being particularly numerous in England and Ireland. It was shortly after the approval of the rule that the Blessed Virgin appeared in 1251 to St. Simon Stock at Aylesford, in Kent, giving him the Brown Scapular which now became the distinctive mark of the Order.

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in that country it was able once more to exercise its mission in the English speaking world. So much so that in 1881, when Dr. Reynolds, Archbishop of Adelaide, invited the Order to his Archdiocese, a foundation was accepted. Here, from their centre at Gawler, the fathers travelled extensively throughout South Australia and Victoria, spreading devotion to the Blessed Mother, preaching Missions and Retreats, and engaging in the parochial activities of the diocese. Spreading eastwards, the Order was soon established in Melbourne, where similar work throughout the Eastern States was carried out. For several years the Fathers had had the intention of founding a Novitiate and House of Studies in Australia for the training and education of Australian Carmelites, but different circumstances and conditions made this impracticable until 1928 when a small property was acquired at Albert Park, Melbourne, to serve as a Novitiate. With the increase of aspirants to the Carmelite life this property rapidly became too small, and in 1930 a larger building was obtained at Kew to serve both as Novitiate and House of Studies. This property served its purpose till 1937 when a further move was necessitated by the increase of professors and students. Consequently, an area of 116 acres in the picturesque district of Donvale, near Doncaster, some 14 miles out of Melbourne, was purchased, and in the same year His Grace Archbishop Mannix blessed and opened the monastery which had just been completed. For several years this convent, "Whitefriars," served the dual purpose of Novitiate and House of Studies, but as it was considered more fitting that the Novitiate be a separate foundation, in 1946 the invitation of His Eminence Cardinal Gilroy to enter the Archdiocese of Sydney was accepted, and a Novitiate founded at "Aylesford," Wahroonga. The monastery at Donvale is now the House of Studies for the Order in Australia, providing every facility for a full Philosophical and Theological course, and capable of supplying the personnel for the seven Priors of the Australian Province. These Priors are established at Port Adelaide (S.A.), Middle Park, Port Melbourne, Bonvale (Vic.), Wahroonga (N.S.W.), Coorparoo (Qld.) and Auckland (N.Z.).

THE DOMINICAN ORDER

What might be called the first period in the history of the Dominican Order in Australia began some four years before the foundation of the Commonwealth and ended in the Jubilee year of Federation. In January, 1951, the seed sown in Adelaide in 1898 came to maturity. Australian Dominicans now have their own separate Province under the patronage and title of Our Lady Assumed into Heaven.

The development has been slow, but the results of fifty years' activity are solid and lasting. Three parochial churches in Adelaide and Melbourne, two of them recently consecrated, three priories, and three smaller houses on this continent and in New Zealand are signs of steady growth. In Wahroonga, N.S.W., this year the foundation stone of yet another church is to be laid.

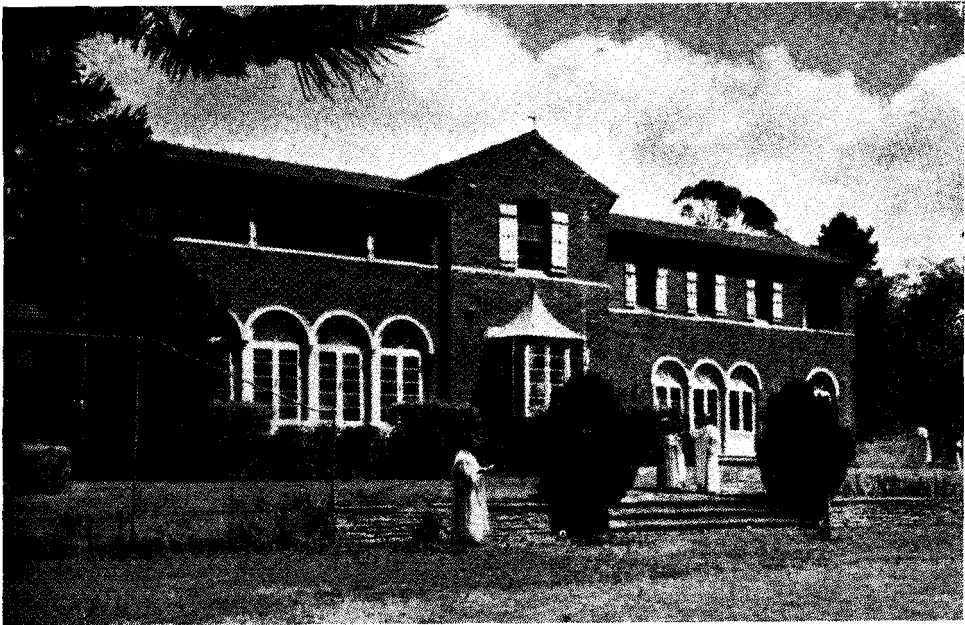
Until 1940 the Order had no house of studies in Australia. Postulants were sent to Ireland to study for the priesthood. But in that year, the first of the war years, a novitiate for Australian students was opened at St. Dominic's Priory, East Camberwell, Victoria, and in spite of the times

it prospered. Formerly it was intended that students do all their clerical studies at St. Dominic's, but in 1948 the community had become too large for the available accommodation. The numbers in the house had increased during seven years from eight to forty Priests, Students and Laybrothers. Expansion became necessary and a property was purchased in Wahroonga, N.S.W.—the present Holy Name Priory. To this house was transferred the theological department of the "Studium." Holy Name Priory at the time of writing is fully staffed, professors and students forming the bulk of the community.

In the two houses of study full courses of philosophy and theology are provided. This has been so from the beginning. After a year's novitiate a student spends three years learning scholastic philosophy, a further four years being devoted to a detailed study of the text of the Summa Theologica of St. Thomas Aquinas, together with the other subjects usually included in a theological course—Sacred Scripture, Church History, Canon Law and the rest. Ordination to the priesthood usually takes place at the end of the third year of St. Thomas.

The standard both of teaching and of study is high, the relatively small numbers making individual tuition an actuality rather than a mere ideal. Visiting professors on loan from the Dominican province of St. Joseph in the United States of America have declared that the standards obtaining in Australia compare more than favourably with those in the Dominican houses of study in America.

Mental isolation, a result of our geographical distance from the great centres of Christian culture, is always a danger for Australian scholars and students. To prevent this, as well as to provide additions and



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reinforcements for the professorial body, a number of students are sent overseas to America and Rome. At present there are four Australian Dominicans studying in the Eternal City—one is completing his doctorate of theology, the others are in various stages of reading for theirs. These men, graduating from the Thomistic University of the Angelicum as their own teachers in Australia had done, will be thoroughly competent to teach the principles of the Angelic Doctor.

Ultimately it is upon the continuing supply of ordained priests that the success of the Dominican Order in Australia will depend. In this matter the results seem to augur well for the future. Seven ordinations during this year of Jubilee will materially increase the number of Australian-trained Dominican priests already ordained.

PALLOTTINE MISSIONARY COLLEGE, KEW, VICTORIA

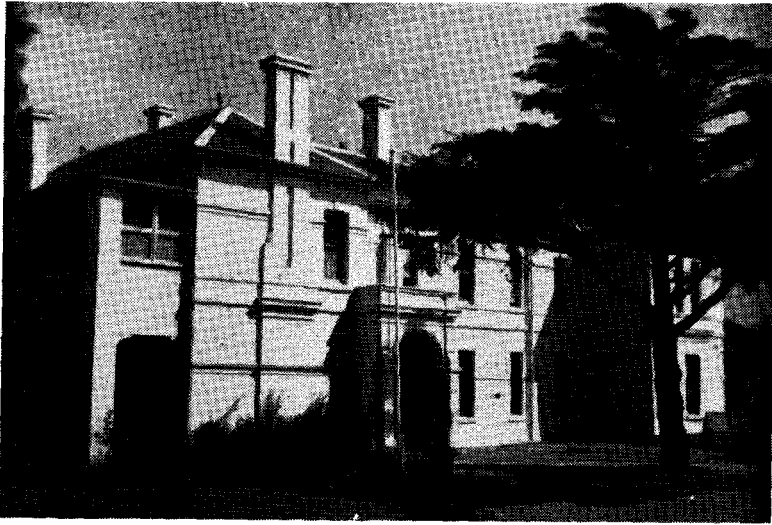
House of Novitiate and Studies for Australian Students and Lay Brothers of the Pallottine Fathers

The official title of this Religious Society is S.C.A., Society of the Catholic Apostolate.

The founder is Blessed Vincent Pallotti, who lived in Rome from 1795 till 1850, and was beatified by Pope Pius XII on 22nd January, 1950. His life-time was a period of unrest, not unlike ours. He took an active share in the shaping and forming of his time. His soul was deeply rooted in God. He was a man of prayer. And in all his apostolic labours he was moved only by the love of God and compassion for the world. As priest, professor, founder, apostle, and mystic, he exerted an influence that goes far beyond his country and reaches right into our times. His unbounded love of God impelled him to labour for the salvation of the greatest possible number of immortal souls. He preached, gave the Sacraments in churches and hospitals, he cared for the soldiers and convicts. He was the helper of the poor and orphans, an untiring worker for the Missions at home and abroad.

He foresaw the needs of the 20th century to such an extent that Pope Pius XI called him the Herald of Catholic Action, "a Servant of God, who anticipated Catholic Action both in essence and name." Therefore God used him as an instrument. Pallotti's plan was to mobilise all the Catholic people in a holy crusade against the sins and unbelief of our times. The aim of his organisation can be stated simply in these terms: to make everyone a Catholic, every Catholic a good Catholic, and every good Catholic an Apostle. And by Apostle he means a militant Catholic in his own sphere of life, the worker in his place of employment, the mother in the family, the teacher in his classroom.

Such a tremendous work of spiritual formation could not be undertaken without a proper organisation. Thus Bl. Pallotti founded in 1835 in Rome his great movement of the Catholic Apostolate. In it priests and laymen were to work together harmoniously, like so many branches of Catholic Action, to enkindle, spread and deepen the faith everywhere. They were to be inspired and guided by a Society of Priests and Brothers, who lead a common life, like in an Order, except that they are bound by Religious Promises and not by Solemn Vows.



This Society of the Catholic Apostolate is known as the Pallottine Fathers. Its members are the disciples of Bl. Vincent Pallotti, who devote their whole life to the work of the Catholic Apostolate. They form a Society of Priests and helping Brothers. Their motto: "The love of Christ urges us." Their Patroness: Mary, Queen of Apostles. Their aim: World Apostolate. Hence their field of labour is wherever apostolic work has to be done: at home and abroad, in the seclusion of the Monastery, and in the public of our modern cities, amongst whites and coloured peoples. Their work is not restricted to any one field. They do whatever work is most urgent in the Church of our day. They love especially the work of Foreign Missions, Retreats and Missions in the parishes, and the training of leaders for Catholic Action.

To-day the Society has more than 1,000,000 lay workers and close to 2,000 priests and brothers. In the course of spreading their work and apostolic spirit throughout the world, the Pallottines settled in Australia in 1901. Just 50 years ago Father Patrick White, with another priest and two lay brothers, came to Western Australia at the invitation of Bishop Gibney of Perth. These pioneers took upon themselves the arduous task of Christianising the poorest people of this country, the black natives of the north-west. Prior to the second World War the Society established a House of Novitiate and Studies in Melbourne. During the war, work was started at a new Native Mission south of Perth. In 1946 a new Regio of the Society was formed in Australia, with headquarters in Melbourne, at the above address. In 1948 a central house was established in Perth for the Houses and Mission Station in the West. In the same year a Boarding School for half-caste children was opened at Tardun near Geraldton.

Since the war a number of young Australians have joined the ranks of the Pallottines and are already doing the work of the Society in the Kimberley Mission and in Melbourne. But many more are urgently needed.



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CATHOLICS AND UNIVERSITY EDUCATION IN NORTH AMERICA

JOHN P. KELLY, B.A., DIP.ED.

In the U.S.A. there are 228 Catholic tertiary Colleges and Universities, with 240,000 students enrolled. Many of these students are non-Catholics, so that it would be safe to say that about 200,000 Catholics are attending these Colleges. It seems, from figures suggested by the chaplain to the Calvert Club for Catholic Students at the University of Chicago, that there are 300,000 Catholic students at non-Catholic (state and private) colleges and universities, and that there are 8,000 priests, brothers, nuns and lay teachers in the Catholic institutions, while 34 priests as full-time chaplains, with others as part-time chaplains, care for the 300,000 in secular institutions.

Despite the tremendous and heroic expenditure of money and manpower, then, the Catholic colleges reach, at the best, two out of every five. These colleges have been assisted, in many instances, by large grants and bequests and by the fund raising efforts of unions of past students. They have been assisted financially, for ten years, by the Government's use of them during the war and the fact that the returned veterans could choose any college for their university education, paid for by the Federal Government through its Veterans' Administration Dept. The colleges enjoy the use of many temporary buildings erected at the Government's expense and they acquired much cheap war surplus.

There is quite a lot of uneasiness, however, among discerning Catholics in America, about (i) the prospects of continuing the very unequal competition with highly-subsidised state institutions; (ii) the staffing of Catholic Colleges; (iii) the impossibility of catering for all Catholic students; (iv) the actual quality of the education given in Catholic institutions; (v) the neglect of Catholics in state institutions; (vi) the small influence of the Catholic institutions on the tone of society; (vii) the fact that such a small proportion of Catholic children attend Catholic primary and secondary schools, and the possible relation of the efforts devoted towards the college system to this fact.

(i) The financial difficulty is the most obvious, because it is so tangible, though it may not be the most important. It needs no stressing, and could become a decisive element in planning policy, as it has become with the English Hierarchy. Among those who are of the opinion that certain opponents of Catholic education are anxious to lavish public money on public schools in order to make it impossible for Catholic schools to compete, is Fr. Coghlan, of Detroit.

(ii) The number of vocations to the religious orders is insufficient to meet the demand for teachers. It may be symptomatic (or it may be due to considered policy) that an increasing number of diocesan priests is to



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(i) The financial difficulty is the most obvious, because it is so tangible, though it may not be the most important. It needs no stressing, and could become a decisive element in planning policy, as it has become with the English Hierarchy. Among those who are of the opinion that certain opponents of Catholic education are anxious to lavish public money on public schools in order to make it impossible for Catholic schools to compete, is Fr. Coghlan, of Detroit.

(ii) The number of vocations to the religious orders is insufficient to meet the demand for teachers. It may be symptomatic (or it may be due to considered policy) that an increasing number of diocesan priests is to

be found teaching in high schools, in subjects other than Religion, even in dioceses where the number of diocesan priests is by no means adequate. Many lay teachers are employed in Catholic colleges, which is desirable in some ways but also has definite disadvantages. Catholic colleges cannot offer the same salaries as state colleges in order to hold good professors. It is difficult to exercise supervision over everything that is taught by lay teachers. A priest told me, to quote one definite instance, that a medical student at a well-known Catholic university came to him, worried about some of the medical ethics he was being taught. The teaching was, in fact, contrary to Christian moral principles.

Some idea of the use that has to be made of lay teachers can be gained from one example. One college in New York has some 2,700 students enrolled, of whom 40 per cent. are receiving support from the Veterans' Administration. Among the 150 members of the teaching staff there are no less than 120 lay teachers, who have to be paid as much as 7,500 dollars per annum.

(iii) The impossibility of catering for all, or nearly all, Catholic students entering college is admitted. The expense attached to setting up certain courses is prohibitive. I heard a bishop quoted to the effect that Catholic colleges showed a loss of 1,000 dollars on every doctor graduated from a Catholic medical school that year. It is significant that Notre Dame, for example, has no medical faculty. This fact has a further implication; namely, it is impossible to enforce the attendance of Catholics at Catholic colleges while they always have the loophole that they want some course not offered in any Catholic college that is open to them.

(iv) The uneasiness about the type of education given in Catholic colleges is not only because of the use of so many lay teachers, who are not trained in Theology. All is not well with the very curriculum of some Catholic colleges. The struggle to attract Catholic students means, in effect, that the popular demand, rather than any Catholic philosophy of education, dictates what subjects are to be taught and what courses are to be offered. There does not seem to be, at least in certain Catholic colleges, any integration of Catholic philosophy and theology with all the other departments, as was stated quite frankly in the number of "Integrity" devoted to education, in 1949. I heard it alleged, too, that the struggle to attract students affects the standards of discipline and moral training in some institutions.

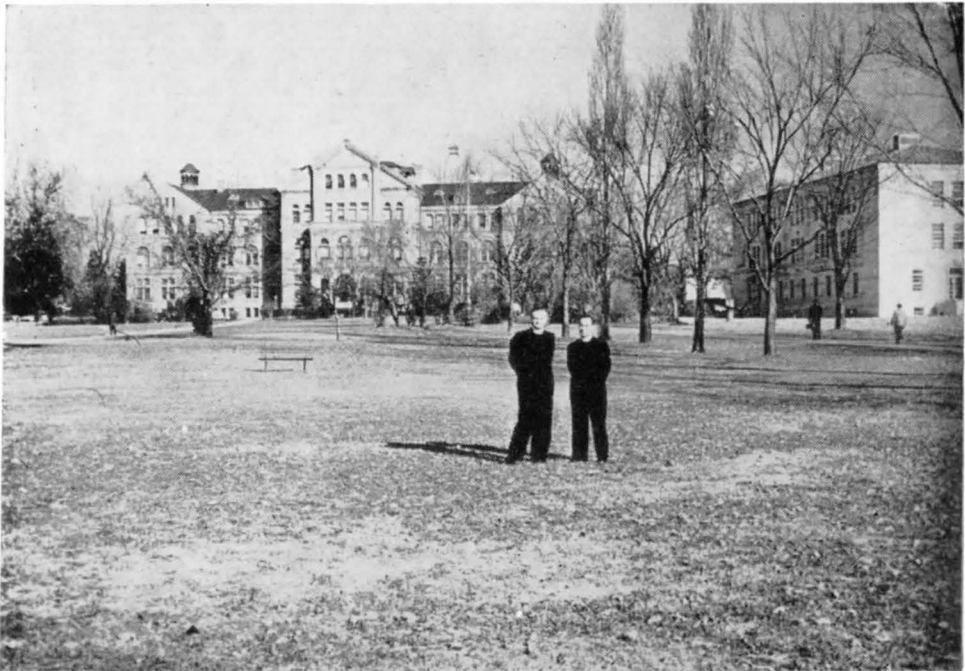
(v) About the neglect of Catholics in non-Catholic institutions much could be written. Much has been written, in fact, as there was quite a controversy in America in the time of Archbishop Ireland when the decision was being finally made to go ahead in developing a system of Catholic colleges. At the present time, with all colleges crowded, there is in evidence quite a development in Newman Clubs, etc., in secular colleges. One may be excused for wondering whether it would have been the same if the Catholic colleges were not crowded, because, previously, it had been argued that to care for Catholics in secular colleges would encourage other Catholics to leave Catholic colleges. (It might be noted in passing that this argument, as applied to primary and secondary schools, has been generally abandoned in the United States, even where Catholic schools are not overcrowded.) I had personal experience of excellent young Catholics in a secular college in the U.S., there of necessity because there is no Catholic college with the faculty they were in, who were literally craving

for spiritual assistance and direction in apostolic work. They were not getting it simply because the pastor of the nearby parish, their chaplain, could not spare the time from his parish, though he recognised the need. In one diocese there is a Catholic college for boys with 1,500 students enrolled and a teaching staff of 60 diocesan priests. (The use of so many priests seems a little less extravagant when it is noted that the seminarians for this and a few other dioceses, included in the 1,500, take their philosophical course here before proceeding to a theological seminary.) In the same diocese there is a state college, residential in character, with 2,700 Catholic students enrolled. The total college population is 16,000, which is roughly equal to the population of the town where it is situated and which is 10 per cent. Catholic. Until recently the only pastor in this town, who had one curate, was the chaplain to the Newman Club at the college. Now there is a parish established adjacent to the college campus, with two priests attached to it, their main task being to care for the Catholic students at the college. Even now, they told me, they are not able to cope with one-tenth of the work that is there to be done. I feel prepared to claim that here, and in some other places I visited, the return for money and manpower is much greater in the secular college than in the Catholic college. It is significant, for example, that these two priests have to spend 75 per cent. of their time instructing non-Catholics. In one state college the chaplain has included two professors among his numerous converts.



CATHOLIC UNIVERSITY, WASHINGTON
McMahon Hall and the new Social Sciences Building (right), pictured
in November, 1949. Fathers P. Ford and J. Kelly in foreground.

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Is not a Catholic college system a denial, in a sense, of the universality of the Church's apostolate? I do not ask this about a Catholic college, or university, but about a Catholic college system. The Church exists for non-Catholics, even if it exists for Catholics too. The secular college is a very important element in modern society. It is certainly one of the strategic areas of battle for those who would capture and possess the soul of society. The adoption of a system of Catholic colleges can, and does, lead to the withdrawal of the Church from this field where so much good is to be done. It is also bad tactics and poor psychology. It is a defensive device, to keep Catholics Catholic. Even if 100 per cent. successful in that—which it is not, nor does there seem to be any great readiness to conduct a survey of graduates to test it—it would still be doing very little to influence those outside the Church. Aggression would probably be a better defence even for the Catholic students. The fact that there is so much done for them in primary, secondary and tertiary institutions, as Catholics and because they are Catholics, can make them selfish even in their Religion. Teaching them to be apostolic is not sufficient and they will most likely have forgotten the lesson before they have occasion to use it. It would be more effective to send them into a field of apostolic effort, dangerous though it be, and to go in there with them. The real Charity that would be exercised towards their non-Catholic friends, in trying to lead them to the truth, would be the best possible safeguard for their own Faith.

(vi) With regard to the influence of Catholic colleges on society in general, I can only state the conclusion I drew from my own observations, that the general tone of American society has much more effect on the Catholic schools, at all levels, than have the schools on American society. This is not to deny, of course, that many well instructed and well trained Catholics are produced by the Catholic schools and colleges. I am happy to say that I met many of them. I was very edified when, to give one example, I entered the room of a student at a Catholic university and found him reciting the Little Office of the Blessed Virgin, asking Her to guide him into a fruitful occupation at the end of his course.

(vii) The percentage of Catholic children attending Catholic primary and secondary schools in America is much below the percentage in Australia, although the Catholic population is more compact in America, so that the Catholic school could reach more Catholic children. Allowing for other factors, such as the existence of national groups, it still seems fair to assume that the division of effort between primary, secondary and tertiary education has been detrimental to the lower levels.

It is reasonable to ask, after all this, whether there are any alternative means of safeguarding the Faith of Catholic college students while they receive a good Christian education and training. The fact that Newman Clubs, as they now exist, are not adequate does not rule out the possibility of finding some alternative. There are arrangements at certain secular colleges in America that might be studied with considerable profit. For example, at the University of Iowa, Iowa City, Ia., there is a school of Religion in which the Newman Club chaplain is a lecturer. At the University of Illinois, Champaign, Ill., there is a Newman Club residence hall, and certain courses given by the Newman Club chaplains are recognised as credit bearing courses by the University.

There is a very interesting situation at the Michigan State College,



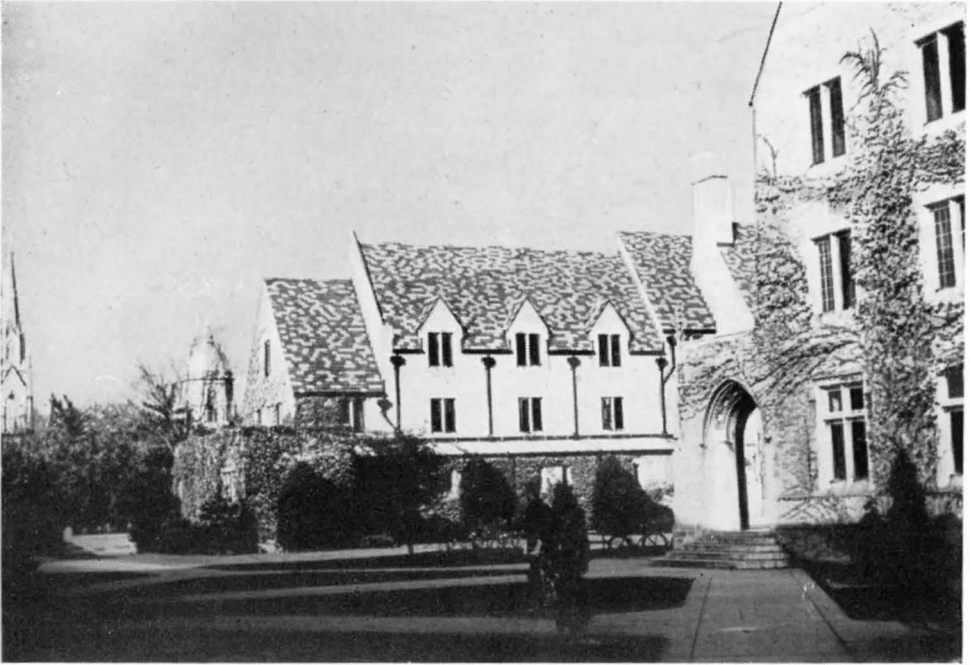
UNIVERSITY OF NOTRE DAME, SOUTH BEND, INDIANA
 The steeple surmounts the Chapel, while the statue of Notre Dame rises above the gold dome of the Administration Building.

East Lansing, Mich. Each student, on registration, is handed a brochure entitled: "Opportunities for Religious Growth at Michigan State College." Its purpose is: "To acquaint students and staff with the facilities for religious fellowship on our campus." The President and Dean of Students write introductions to the booklet. The former writes: "The Duke of Wellington once remarked, 'Educate men without religion, and you make them but clever devils.' Most educators will agree that moral and ethical training should be included in a college education, but how to give that training in a tax-supported institution poses difficult problems . . . I strongly urge Michigan State College students to take advantage of the opportunities offered by these religious foundations. Unless they do, they will miss some of the most important and helpful experiences of college life."

The Dean opens his remarks thus: "Michigan State College is very much interested in the complete education of each student.

"Since education is a preparation for life, it is important that each student not only gain his intellectual goal but also regard himself as a physical being, a social being, an esthetic being, a moral being and a religious being. . . ."

The following page lists (a) Groups maintaining full-time religious counsellors, with the name and address of the chaplain attached to each group, and (b) Groups who do not have full-time counsellors but who meet regularly with college students. It appends the note: "The many



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churches in Lansing, representing all faiths, welcome students to their services and meetings, and the minister will gladly assist anyone who wishes counsel. The religious leaders listed in this booklet will help you locate the church and minister of your particular choice."

A page is then given to the purpose and activities of each organisation, including the Newman Club. Three chaplains conduct the nearby parish, but Fr. MacEachin was appointed to the parish because of his outstanding fitness for Newman Club work. That is, he was selected to be chaplain to the Newman Club; his association with this very important work is not just the result of the ecclesiastical accident that he is pastor of St. Thomas Aquinas' parish.

This brochure, by itself, would have a considerable influence on the outlook of students at the college. Their impression must be that the college authorities think religion is pretty important—an impression that would be considerably intensified when they turned to the last page, which reads: "Courses in Religion offered at Michigan State College:

202 Old Testament History and Literature (Fall)	2 credits.
203 Old Testament History and Literature (Winter)	2 credits.
302 Christianity and the Social Order (Winter)	2 credits.
303 Principles of Theology (Fall)	2 credits.
304 The Life and Teachings of Jesus (Spring)	2 credits.
307 Introduction to Christianity (Fall)	2 credits.
308 Philosophy of Christianity (Winter)	2 credits.
309 Ethics of Christianity (Spring)	2 credits.

Many courses in Philosophy are also offered, including—

407 Philosophy of Religion (Fall)	3 credits."
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Two, at least, of these courses are given at the college by Fr. MacEachin. Many non-Catholics attend his lectures, and while he is not permitted to make his courses "denominational," he is able to stimulate interest and impress on his hearers the need for further enquiry, so that many, Catholics and non-Catholics alike, find their way round to his presbytery for further discussion and instruction.

The separation of Church and State is recognised here at East Lansing for what it is, a means of preserving the freedom of conscience of all sections of the American people. It is not made a pretext for adopting an attitude of "the State and only the State; therefore no Church at all, no Religion, no morality and no God."

Even more desirable than the set-up at East Lansing is the organisation of some of the Canadian universities in provinces where there is a majority of non-Catholics together with separation of Church and State. Monsignor Basil Markle, for example, was able to have Scholastic Philosophy included in the regular curriculum of the University of Saskatchewan. He is now the English-speaking secretary to the Canadian Catholic Conference, the Canadian counterpart of the N.C.W.C. in the U.S.A.

The most satisfactory university organisation of which I have any knowledge, however, is that of the Provincial University of Ontario, the University of Toronto. It has the following Faculties: Arts (including Science and Commerce), Medicine, Applied Science and Engineering (including Architecture), Household Science, Education (Ontario College of Education), Forestry, Music, School of Graduate Studies, Dentistry.

The Arts Colleges are: University College, Victoria College, Trinity College, St. Michael's College.

Federated Theological Colleges: Knox College, Wycliffe College, Emmanuel College.

Affiliated Colleges: Albert College, Ontario Agricultural College, Royal College of Dental Surgeons, Ontario Veterinary College, Ontario College of Pharmacy, Ontario College of Art.

This arrangement is due, in part, to the historical background of the institution. It was founded in 1827 as King's College, in close connection with the Church of England. Because of their opposition to this arrangement, the Methodists established their own university, Victoria College, in 1841, and the Church of Scotland Presbyterians also established one, called Queen's College. Steps taken to federate the three were without result. In 1849, King's College was secularised as the University of Toronto and the Anglicans therefore founded the University of Trinity College in 1851. In 1853 University College came into being to carry on the entire work of instruction at the secular university, the University itself becoming merely a legislative and examining body. Whereas King's College had conferred degrees in Arts, Medicine, Law and Divinity up to 1849, and the University had carried on in all but Divinity up to 1853, from that year until 1887 the University of Toronto conferred degrees only in Arts.

In 1890 Victoria University was federated with the University of Toronto and Trinity joined in 1904. St. Michael's College, founded without university powers in 1852, by the Basilian Order of Priests, was made a



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federated college in 1890 and declared a College of the Faculty of Arts in 1910, ranking equally with the other three colleges. By a special arrangement this College may give instruction to its students in History and Philosophy, in addition to the subjects assigned to the Colleges. In Arts only is federation effective. The Colleges provide instruction in Classics, English, Ethics, French, German and Religious Knowledge, while the University provides teaching facilities for all other subjects. The official "Brief Sketch of the History and Organisation of the University of Toronto, 1947," from which I have culled these facts, has this to say about St. Michael's College:—

ST. MICHAEL'S COLLEGE.

St. Michael's College was founded in 1852, at the request of the Rt. Rev. Armand Francois Comte de Charbonnel, then Bishop of Toronto. It was established for the purpose of combining religious instruction with a liberal education.

In 1881, the College, with the approval of the Bishop of Ontario, was affiliated with the University of Toronto, and an arrangement was entered into by which students proceeding to the degree of B.A. should attend lectures at University College in all subjects excepting Philosophy and History.

When in 1883-1884 the movement was on foot looking to the federation of every denominational college of the Province with the University of Toronto, St. Michael's was the first to accept the terms proposed, and in 1890, federated upon the proclamation of the Federation Act.

This plan has won the confidence of the Catholic population from which St. Michael's draws its students and since 1910 the College registration has steadily increased.

In 1905, St. Michael's found itself in a position to enter upon a scheme of providing instruction in all subjects known as "college subjects," and made application to be admitted to federation on the same terms as Victoria and Trinity Colleges, claiming with them the privilege of free instruction for its students in University subjects. In response to this application, provision was made in the University Act of 1906 for the development of the scheme, and in 1910 St. Michael's College was declared a College in the faculty of Arts. This plan has been worked out with the most satisfactory results.

The Council of the Faculty of Arts includes the Principal of University College, the President or other head of every federated university, the Dean of the Faculty of Arts, the teaching staff of University, Victoria, Trinity and St. Michael's (except those whose appointments are temporary), and one professor in the Department of Religious Knowledge appointed by each federated university or college.

FEDERATED INSTITUTIONS: The following institutions are federated with the University, viz., Victoria University, the University of Trinity College, St. Michael's College, Knox College, Wycliffe College and Emmanuel College. All regular students matriculated in the University who are enrolled in University College or Victoria College or Trinity College or St. Michael's College, and who enter their names with the Registrar of the University are entitled to free instruction in Arts in the University. But this provision does not include exemption from laboratory and other incidental fees, nor does it apply to graduate instruction.

The Basilian Fathers also conduct the Institute of Medieval Studies, the post-graduate section, as it were, of St. Michael's College. This Institute, with which Etienne Gilson and Jacques Maritain have been closely associated, confers the Licentiate and Doctorate of Medieval Studies under a Pontifical charter of 1939. It is also recognised by the University of Toronto in that courses taken at the Institute can qualify a graduate student to receive the degrees of M.A. and D.Ph. from the University.

St. Michael's College is partly residential and the Basilians conduct a high school on the same premises. About 1,400 students are enrolled in the college, there being about 17,000 attending the University as a whole. Catholic girls following Arts courses reside in two colleges, conducted by nuns, which are affiliated with St. Michael's.

For the Catholic students attending the University in the other Faculties and about 100 enrolled at University College, there is the Newman Club with a full-time chaplain, Father McHenry, a diocesan priest. The Paulists opened this club originally, but financial difficulties led the Archdiocese to shoulder the responsibility. Thanks to the generosity and business ability of some Catholic men who showed some interest, it is now self supporting, having its own house and chapel. It is able also to publish a little paper from time to time which it distributes free to all the students at the University. Its income is derived from membership fees and the profit from its publication of the "Ontario Catholic Directory" in English. It has been erected into a parish, Fr.



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Conducted by the Benedictines among the lakes and forests of Minnesota

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McHenery being the pastor of all Catholic students in residence at the University, except those at St. Michael's and the Catholic Women's Colleges, nor has he any other parishioners. People needing instruction, for marriage or for reception into the Church, he refers to the very co-operative Information Centre conducted by the Paulists nearby. The Club has a wide variety of activities, spiritual, intellectual, social and recreational.

This Newman Club is definitely not a stop-gap or a conscience-quieting expedient to provide the Catholic students with the bare minimum of spiritual care. It has been accepted by the Cardinal Archbishop as an ideal way of caring for Catholic college students, in a State that is about 20 per cent Catholic, and he gives it all the attention and assistance that, as such, it warrants. Fr. McHenery claims that there is little loss of Faith at the University and that he is able to keep in close touch with the large majority of Catholic students as well as to have some contact with the rest of the University.



FATHER FABIAN

(Father Fabian Dwyer, buried at Wollongong, July 22nd, 1929)

*"The end of a long, long trail," he said,
Half glad, half-wistfully!
Then the old smile lit in his dying eyes
As, "Now for the open sea!"*

*"One last request"—they can best apprise
Who loved him and such as he—
For him life held no horizons!—
"Bury me by the sea!"*

*At the end of the trail his unselfish feet
Trudged so unmeaningly—
The heart of a Poet, in the Vestments' fold,
Beats to the pulse of the sea.*

M. A. S.



PERSONAL PARS

MONSIGNOR COLLENDER

“The ‘white elephant’ of Cardinal Moran will have weathered sixty years of wind and rain, of sunshine and cloud, on March 1, 1949.” So spoke these pages some two years ago, anticipating the Diamond Jubilee of the College. Since, in that short space of two years, the white-haired Vicar-General of the Archdiocese of Sydney has celebrated his Diamond Jubilee of Priesthood. And that near-coincidence of dates and events is most happy, because Manly College and Monsignor Collender have lived very closely together.

To push the parallel. Cardinal Moran was only seven years in Sydney, and the College of his dreams had been opened only two, when Father Collender came to assist him in the Archdiocese. Cardinal Moran lived long enough to see the critics of his courageous foresight well answered; the young priest has lived on to see the College grow beyond even the dreams of its founder.

There is a further, rather whimsical, parallel. As recently (?) as thirty-five years ago, when Father Collender was Parish Priest of Surry Hills, and a mere silver jubilarian, well-meaning grey-beards sadly shook their heads at the prospect of their Pastor seeing many more summers. But the intervening years of wind and rain, of sunshine and cloud, have still left him among the most active of the priests in the country, and he himself has added the great new church of Holy Cross, at Woollahra, to the considerable memorial of his works in Surry Hills.

“Manly” congratulates Monsignor Collender and rejoices to learn that the Holy See has singularly honoured him, knowing such favours to be token heavenly blessings. “Manly” feels indebted to him; not only for the interest and help of more than half a century, but also, and especially, for the inspiration of his priestly example in all things.

RT. REV. DOM COLUMBAN HAWKINS

Rt. Reverend Dom Columban Hawkins, who studied at Manly in 1920-21, was last year elected first Abbot of the New Cistercian Monastery in the Rocky Mountains, about 25 miles from Santa Fe, New Mexico, U.S.A.

Whilst at Springwood and Manly, His Lordship had as fellow students His Eminence Cardinal Gilroy, His Grace Archbishop Tweedy, Monsignori McCooe and Clark, Revs. G. O’Collins, F. McGuire, J. O’Keeffe, D. Daly, D. Hiscox, and S. O’Sullivan, and many other well-known priests in various parts of Australia.

In 1922 he joined the newly-formed St. Columban’s Missionary Society, and left to continue his studies at Dalgan Park, where he was ordained in 1924. For the next six years he taught at St. Columban’s Seminary, Silver Stream, U.S.A. He then entered the Novitiate of the



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Rt. Reverend Dom Columban Hawkins, who studied at Manly in 1920-21, was last year elected first Abbot of the New Cistercian Monastery in the Rocky Mountains, about 25 miles from Santa Fe, New Mexico, U.S.A.

Whilst at Springwood and Manly, His Lordship had as fellow students His Eminence Cardinal Gilroy, His Grace Archbishop Tweedy, Monsignori McCooe and Clark, Revs. G. O’Collins, F. McGuire, J. O’Keeffe, D. Daly, D. Hiscox, and S. O’Sullivan, and many other well-known priests in various parts of Australia.

In 1922 he joined the newly-formed St. Columban’s Missionary Society, and left to continue his studies at Dalgan Park, where he was ordained in 1924. For the next six years he taught at St. Columban’s Seminary, Silver Stream, U.S.A. He then entered the Novitiate of the



Monastery of Our Lady of the Valley, Rhode Island. He made his simple vows in 1932 and his solemn vows in 1935.

At the Rhode Island Monastery he was Professor of Theology and became Master of Lay and Choir Novices. In 1947, when the new Cistercian foundation was made in New Mexico, Dom Columban was sent as provisional Superior. The community now numbers 40.

On November 23rd, 1950, he was elected Abbot and on January 24th of this year received the Abbatial Blessing from the Archbishop of Sante Fe.

FATHER LEO HAYES

Father Leo Hayes (1918) was recently transferred from Crow's Nest to Oakey.

Father Hayes had been P.P. of Crow's Nest for almost twenty-one years and during his residence there built the Coalbank and Haden churches. He also extended and renovated the Perseverance Church. Prior to going to Crow's Nest, Father Hayes was Parish Priest of the following parishes: Kilcoy, 1922-1924; Taroom, 1924-1928; Laidley, 1928; Chinchilla, 1929-1930. He built the Maleny Church (Parish of Kilcoy) and the Taroom Convent School (Parish of Taroom). His first appointment was as curate to Ipswich, 1919 to 1922. Father Hayes is a member of many scientific and literary societies in Australia, including The Royal Geographical Society, The New South Wales Anthropological Society, The Queensland Anthropological Society, The Royal Australian Historical Society (New South Wales), The Queensland Historical Society, The



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Queensland Authors and Artists' Association, Queensland Wild Naturalists.

In 1942 the Royal Geographical Society awarded two gold medals for scientific research. These were awarded to Dr. Bradfield, Vice-Chancellor of Sydney University and builder of the Sydney Harbour and Brisbane Storey Bridges, and to Father Hayes of Crow's Nest. This is the Royal Geographical Society's highest award and is rarely given. A presentation of the medals was made at the Brisbane University by Sir James Blair, Chancellor of the Brisbane University. In addition Father Hayes received the Diploma of Fellowship (F.R.G.S.) of the Royal Geographical Society.

Father Hayes owns one of the best private libraries in Australia and his museum of aboriginal implements is ranked among the most complete in Australia.

FATHER JAMES CONCANNON

Father James Concannon (1925) celebrated the Silver Jubilee of his ordination to the priesthood last November at St. Mary's, Kingaroy. Archbishop Duhig presided at High Mass, which was celebrated by the Jubilarian; his brother, Fr. A. E. Concannon, was Deacon and Father J. Carroll Sub-Deacon. Bishop Roper and about 40 priests were present. Archbishop Duhig, in his sermon, said that the Concannon family was the only instance in the Church in Queensland where all the sons became priests, the late Fathers John and Thomas Concannon were brothers.

VERY REV. JOSEPH SKELLY

Very Rev. Joseph Skelly (1925) celebrated the Silver Jubilee of his ordination to the priesthood on 8th December, 1950. Bishop Roper presided at High Mass, which was celebrated by Fr. Skelly in St. Patrick's Cathedral, Toowoomba. The occasional sermon was preached by His Lordship. He paid tribute to the great work performed by the Jubilarian during the past 25 years, especially as Administrator of the Cathedral.

Other well-known Queensland priests to celebrate their Silver Jubilee were **Fathers J. Gleeson** (Laidley), **J. Cullen** (Buranda), **M. Pyke** (Rockhampton), **W. McGovern** (Chinchilla).

MONSIGNOR J. D. KELLY

On Friday evening, April 13th, in Mary Immaculate Church, Ipswich Road, Brisbane, His Grace Archbishop Duhig invested Father James D. Kelly (1913) with the robes of Office of a Domestic Prelate, to which rank he had been recently raised by our Holy Father, the Pope. From the Sanctuary the Archbishop addressed the clergy and people present and paid a very high tribute to the character and work of Monsignor James Kelly, whom he had ordained 30 years previously in St. Stephen's Cathedral, Brisbane. He recalled the work of Monsignor Kelly in Chinchilla and Stanthorpe.

The Monsignor's greatest monument, said the Archbishop, was the noble church in which they were assembled that evening.

On the following Sunday evening after Devotions, the parishioners

presented him with the Robes of Office. Many tributes were paid to Monsignor Kelly.

"MANLY" joins with them all in congratulating him on the honour bestowed upon him.

VERY REV. DEAN PATRICK DULLARD

Congratulations to Very Rev. Dean Patrick Dullard (1917), who, last April, was appointed Parish Priest of Elmore and Vicar Forane of the Western Deanery of the Diocese of Sandhurst.

FATHER HERB O'REILLY

In "The Prisoner of Chillon," Byron has his subject say "My hair is white but not with years." That's Father Herb O'Reilly. For those who want to know how aptly white hair can sit on a young face he is worth a lot of study. But he has much greater accomplishments. A most successful Air Force Chaplain, a thoughtful writer when he cares to try, formerly in charge of the Bureau for Catholic New Settlers in Sydney and now a pastor at Bulli, he has put a lot of work into his short years of Priesthood. He was ordained in 1938.

FATHER R. REYNOLDS

When Father O'Reilly left the office for Catholic New Settlers in Sydney his place was taken by Father R. Reynolds. Small in stature but big in every other way, he has worked efficiently in the Archdiocese of Sydney since his ordination in 1936. For several years on the Cathedral staff, he spent most of the time covering the busy Sydney Hospital. He has recently returned from a trip abroad and the experience gained there should help him considerably in his new post.

FATHER H. LAW

Father H. Law is one of those quiet little men who get through a lot of work without fuss or loss of good humour. Naturally obliging, deeply zealous and possessed of a lot of quiet humour, he moves easily in any post assigned to him. Formerly an Air Force Chaplain and now on the Cathedral staff, he was ordained for Sydney in 1938.

FATHER H. KENNEDY

Father Harry Kennedy is private secretary to His Eminence the Cardinal. Posted successively at Darlinghurst, Elizabeth Bay and finally at the Cathedral, he has always heightened his effectiveness by his kindly manner and his keen and tolerant sense of humour. He accompanied His Eminence to Japan in 1949 and now adds the duty of Master of Ceremonies to his other official duties. He was ordained in 1938.

MONSIGNOR T. WALLACE

A native of Melbourne ordained for Sydney in 1926, Monsignor Wallace is a man of many parts. A capable professor in the Seminaries for several years, he came out into parochial life and immediately established himself as an administrator. His work now as Pastor of the historic

Parish of Darlinghurst shows that he has lost none of his touch. A holder of several Diocesan offices and lately appointed Papal Chamberlain, he goes his way, forthright, efficient and extremely charitable.

FATHER J. FERRARI

The day that courtesy becomes personified we will see an exact replica in Father John Ferrari, Pastor of North Parramatta. Whether or not he cut his teeth on a book on Christian Politeness has never been exactly proven, but if subsequent behaviour is any indication that proposition is seemingly true. Let it be said that he does naturally what a lot of people can do only with a fair amount of effort. Ordained in the summer of 1929 he was attached to the Cathedral staff for many years and was Diocesan Master of Ceremonies during that period. Later, for a long period, he was Administrator of St. Canice's, Elizabeth Bay, which embraces the colourful King's Cross area, and now in recent times has come to his present post. Refined without affectation, dignified without ceasing to be kind, he makes friends with rare facility and keeps them indefinitely.

FATHER JOHN CURRAN

Those who studied in Manly in the mid-twenties will remember Johnny Curran, his genial good humour, his prowess at music and his ominous bulk on the football field. Ordained in 1926 for the Diocese of Lismore he has worked hard and well since then and the years have touched him lightly. Perhaps the keenest of his many gifts is his ability as an organiser. Such has been his success that there is reason to believe that he could raise orchids on a desert island. His work in recent times might confirm that view.

FATHER RAY SMITH

Congratulations to Father Ray Smith on the attainment of his Silver Jubilee in the Priesthood. Ordained for Lismore in 1925, Ray was the official Rugby referee during his days at Manly. His interest in football still persists. In the intervening years he has worked in many parishes in his picturesque Diocese and is now the Pastor of Coff's Harbour.

FATHER VIN RYAN

Father Vin Ryan of Bellingen (N.S.W.) is one of several Victorians ordained for the Diocese of Lismore. He was ordained in 1917 but the intervening thirty-four years do not seem to have impaired him physically or mentally. There was a time when he worked the timber country above Coff's Harbour and slept in the Sacristy at Coramba. Settled now in the picturesque town of Bellingen, he must at times recall those days. That is, provided the floods will allow him.

FATHER BERNARD MASSEY

Short, rotund, businesslike and kind, Father Bernard Massey is busy building up the new Parish of Blacktown. Indications are that he is not letting the grass grow under his feet. Ordained in 1932 for the Archdiocese of Sydney, he has worked up quietly and efficiently to his

present post. Manlians of an older vintage will remember affectionately his brother, the late Father James Massey.

FATHER F. TOSI

Mix a lot of good humour with an equal quantity of devotion to duty, stir briskly and add the right flavouring of conscientiousness and buoyant spirits and the result should be something like Father Frank Tosi. Possessed, like his brother, of a pleasant voice, he has chanted a last Requiem for many a fellow Priest, and is to be heard to effect each Holy Week when the Passion is sung. Coming from St. Stanislaus' College to Springwood, he was ordained from Manly in 1937.

RT. REV. MGR. LAWRENCE MAHONY and RT. REV. MGR. LYMAN O'REILLY

On 10th May His Lordship Bishop Doody visited Narrabri and invested Rt. Rev. Mgr. Lawrence Mahony (Ordained 1909) with the robes of a Domestic Prelate. On the following Sunday the Bishop travelled to Moree to perform a similar ceremony for the Rt. Rev. Mgr. Lyman O'Reilly. Both Monsignori have had distinguished careers in the Armidale Diocese.

FATHER PATRICK LOUGHNAN

In 1952 the Parish of Glen Iris will celebrate the Silver Jubilee of its foundation. Father Patrick Loughnan (Ordained 1917) has been in charge since the foundation of the parish. The beautiful Church of St. Roch, the commodious schools and parish hall have all been the work of this zealous priest.

FATHER JAMES NORRIS

The parish of Coburg celebrated during this year the centenary of its foundation. Father James Norris (Ordained 1915) has been Parish Priest for some years. Under his careful guidance, Coburg is reckoned as one of the most progressive parishes in the Archdiocese of Melbourne.

FATHER PETER O'SHANASSY

After spending many years in charge of Clunes, Father Peter O'Shanassy (1916) is now Pastor of Warracknabeal. Zealous and hard-working in his priestly duties, Father Peter finds time to take an active interest in the world around him.

VERY REV. J. H. O'GRADY and VERY REV. J. HANRAHAN

"Manly" offers congratulations to the Very Rev. J. H. O'Grady, of Preston (Melb.), and Very Rev. J. Hanrahan, Semaphore, Adelaide, who this year will celebrate the Golden Jubilee of their Ordination to the Priesthood. Both Jubilarians have given distinguished service to the Church in their respective Archdioceses, each being a member of the Diocesan Council.

FATHER J. H. GLEESON

After many years of work in the city of Ballarat, Father J. H. Gleeson (1919) was appointed Pastor of Maryborough, where he built one of the most up-to-date schools in the Diocese of Ballarat. Early this year he was promoted to St. Arnaud, made V.F. with a title of Dean. "Manly" offers congratulations to a zealous ex-student.

RT. REV. MGR. JAMES FITZPATRICK

There was great rejoicing in the parish of Leongatha when last year the Holy Father honoured its Pastor by making him a Domestic Prelate. Over the years, Rt. Rev. Mgr. James Fitzpatrick (1909) has established a reputation as a most conscientious worker and zealous priest.

EX-STUDENTS MONSIGNORI

"Manly" offers congratulations to the following ex-students who, during the past twelve months, have been honoured by the Holy Father:

Monsignori Denis Conaghan, Edmund Bond (Syd.), Bartlett (Syd.), Madden (Toowoomba), Fitzpatrick (Sale), Mahony (Armidale), O'Reilly (Armidale), Cusack (Syd.), Charles Dunne (Syd.), Francis Kerr (Syd.), Joseph McGovern (Syd.), Albert Thomas (Syd.), Thomas Veech (Syd.), James Kelly (Brisbane), Vincent Cleary (Brisbane), Thomas Wallace (Syd.).

REV. JAMES CULLEN

The largest gathering of parishioners ever to assemble at Buranda (Archdiocese of Brisbane) gathered to honour their pastor, Rev. James Cullen, on the occasion of the Silver Jubilee of his Ordination to the Priesthood. The Jubilarian's distinguished uncle, Archbishop Duhig, was present. Many of Father Cullen's friends of his Manly days were present, including Rev. Dr. Roberts, Father Bolton and Father Costello.

FATHERS W. and E. PAINE

The Archdiocese of Sydney has many sets of brothers labouring successfully. Counted among them are the Paine brothers, Fathers Wilf. (1939) and Ernie (1942). With a sister teaching with the Sisters of Charity, this family has a proud record in its offering of leaders in God's army. Wilf. now looks after the Parish of Brighton in the absence of B. Hudson; and Ernie follows in the steps of his brother at Darlinghurst.

FATHER D'ARCY O'KEEFFE

The children of the Archdiocese of Sydney are indebted to Father D'Arcy O'Keeffe (1941) for the Editorship of the School Paper, for which he is well fitted by his early training. D'Arcy is a welcome member of any clerical gathering and he has left his name well engraved in the hearts of the people at Concord and Katoomba. Now he cares well for the V.G. of Sydney with kindly solicitude and understanding. With Martin Prendergast he has planned a fitting celebration to honour the Jubilee of Monsignor Collender.

FATHER FRANCIS MARTIN

Monsignor James Freeman finds an able Assistant in Father Francis Martin (1940). From the time of his arrival at Springwood, Frank has used well every opportunity, and has developed his talents with careful husbandry. His years in the Archdiocese of Hobart placed a stamp upon his character, and his work at Camperdown is well remembered by the Sisters at Sancta Sophia and the nurses at Prince Alfred Hospital.

FATHER BUSH

Those of us who were with him at Springwood remember Father "Bill" Bush (1933) behind the plough and the scoop in the first effort to do something with the football field. He has shown that same energy in his priestly work. No better choice could have been made for army chaplaincy and many troops are mindful of his manly and successful ministry among them. First Pastor of Meadowbank, he has settled with a little bloc of friends along the banks of the Parramatta River.

FATHER JOHN LANDER

They still speak in the diocese of Bathurst of the edification which Father John Lander (1934) gave while on loan to that diocese. The redoubtable W. P. Clark will tell you of his ministry among the inmates of Long Bay. Sydney's well beloved Archbishop Eris O'Brien makes good use of the talent of John Lander as his able Administrator at Neutral Bay.

FATHER BASIL JANSEN

In college the musical talent of Father Basil Jansen (1935) was well known and well used. This talent he has developed in his priestly life, and in every parish where he has worked good choirs have told of his presence. The war years saw him in the chaplain's uniform of the R.A.A.F. Father John Peoples can tell of his work at Fivedock, and he settled for a while with the beautiful waters and headlands of the Hawkesbury as a setting for his sacerdotal work.

FATHER JOSEPH PURCELL

In the good school of Holy Cross, Woollahra, Father Joseph Purcell (1931) gave the early years of his priesthood. As professor and Dean at Springwood he is known to many for his earnestness and sincerity. Enriched by the blessings of the Holy Year, and with the experiences of extensive travel he will give to the people of Redfern all the benefits of a fine priestly soul.

FATHER WALTER BAKER

Bred in the district of Ryde under the watchful eye of the late Father E. Gell, Father Walter Baker (1931) spent two years at Manly and brilliantly gained a double doctorate at Rome. Springwood made good use of his talents. Under the kindly government of Monsignor "Paddy" O'Donnell, he roamed the areas of "Wenty" and Blacktown with the late Arthur Bambridge as a confrere. The inlets and the bays of the Brisbane

Waters are now his habitat in the district of Woy Woy. We read the fruits of his scholarly instructions in the pages of A.C.R.

FATHER JOHN BYRNE

They say that the area known as Surry Hills was once among the pick suburbs of Old Sydney. However that might have been, Father John Byrne (1927) is quite happy to make it his castle. A long reign at Dulwich Hill gave Father John plenty of scope for his many talents. We are told that he made good use of his tour of the Continent with Ted. Downey as travelling companion. There were many people besides a well-beloved thoroughbred "foxy" who were pleased to see him at his return.

FATHER RICHARD COUGHLAN

The tall form of Father Richard Coughlan (1930) has trod the streets and the many hospitals of the Darlinghurst district. The students of St. Patrick's College came to know him as an efficient Bursar. Close to the winds of the Parramatta River, the district of Gladesville hails him as its first Pastor. In his spare time he cares for Bushwalkers and we are told he wields a handy axe in the "Shack" at Burragorang Valley.

FATHER JOHN MULHEREN

This year will see the Silver Jubilee of Father John Mulheren (1926), the first Pastor of the new district of West Wollongong. There has been civic progress in the Wollongong district, and the church has not been lagging, helped on by the enterprise of men like Fr. John Mulheren. It was a proud moment in his career as he drove Australia's Cardinal through the streets of Sydney in the recent memorable Jubilee Celebrations.

FATHER EDWARD DOWNEY

As you look from Sublime Point, a panorama of the rich Illawarra district opens before you. Tucked away in the hills that come to the sea is the little town of Corrimal and the home of Father Edward Downey (1926), the younger of the Downey brothers. He seems well content to minister to the needs of the "Southcoasters" with memories of his well-spent years at Springwood, Eastwood, and his earlier priestly days. We wish him a happy Jubilee in this year of Jubilees.

FATHER BILL POWER

In the select district of Strathfield he reigns supreme, well content with the fields where his "lot" is cast. We, of Sydney, remember Father Bill Power as the curate who outlived three Parish Priests during his long reign at Hurstville. The people of Sans Souci recall his memory with affection as their first Pastor. A Silver Jubilee has been notched to his credit, and we feel that it is his wish that the next Jubilee will be spent at Strathfield.

FATHER CLETUS HEFFERNAN

There are some people who seem to have been born with a gentle and winning personality. Among them Father Cletus Heffernan (1925) has added all the best of the priestly character to his natural politeness. The result is a finished product. The Western Plains of the Penrith district unwillingly relinquished their Pastor to the more urban surroundings of Annandale, and in historic Johnston Street Father Cletus gives of his best in the cause of Christ.

FATHER J. LEONARD

The Second World War robbed a lot of people of a lot of things. It robbed John Leonard of his Doctorate at Louvain. With his final examinations only a step away he saw his chances of doing them blown sky high by the German Invasion. He escaped with a lot of memories and very little else. But the knowledge he gained has stood him in good stead ever since. Now the Director of the Catholic Youth Organisation, he still finds time to display his considerable intellectual wares from the platform of the Catholic Evidence Guild. Extremely generous and keenly sensitive, he would probably admit to neither. But that's what makes him the interesting person he is.

MONSIGNOR MADDEN

James Madden is the first student of Manly to become president of his own Alma Mater. As a student he assimilated knowledge at a speed that delighted his professors and broke the hearts of his less fortunate contemporaries. When he went to Rome to finish his course, it would seem that the same state of affairs continued. If he retained his popularity, it was because he remained normal. It is brilliance plus balance that has got him where he is. He was on the professorial staff several times before he settled there for good. His students will always remember that he was clear, precise and to the point. Now as president he sees history being made again in the college where once he studied himself.

MONSIGNOR C. DUNNE

Charley Dunne had graduated at the Melbourne University and spent some time at teaching before he went to Springwood and Manly. He thus more or less determined his career when seminary days were over. Ordained in the summer in 1927, he was appointed to Springwood College and has been there ever since. Now he is the rector. Gentle in speech, calm in manner and a shrewd judge of character, he has had a large share in the moulding of students for nearly a quarter of a century, which is by way of being an enviable record. Next year he will celebrate his silver jubilee of ordination. There are many priests who will have personal reasons for remembering him then.

MONSIGNOR THOMAS VEECH

Tom Veech has been interested in things literary and particularly things historical for as long as he can remember. His contemporaries

will easily recall that his addresses in the Debating Society were always on one or both of these topics. They will also recall that they were invariably worth listening to.

When he went to Louvain in 1930, it was more or less inevitable that history would be his subject. He came home as quietly as he departed as a Doctor of History and as the author of a scholarly study of Dr. Sanders and the English Reformation. Since then he has been attached to the professorial staff of his Alma Mater endeavouring to portray the past to his students as the real, vivid drama that it has always been to himself. He contributes to the Record occasionally. Some day someone might persuade him to do a series.

During this year three priests of the Archdiocese of Sydney, who completed their studies at Manly, are leaving to further their ecclesiastical studies in Europe. Father John Burnheim has been awarded the Monsignor Collender Bursary and will complete a post-graduate course in Philosophy at Maynooth College. Father Connolly will complete a three-year course in Philosophy and Father Clancy will study Sacred Scripture for approximately four years. Both will reside at the College of St. Peter the Apostle, Rome.

VERY REV. DEAN O'SULLIVAN, R.I., V.F.

Since the last issue of "Manly" two distinguished Alumni celebrated their Sacerdotal Golden Jubilee. Very Rev. Dean O'Sullivan, R.I., V.F., of Kyneton, Melbourne, was ordained in March, 1900. For many years he has been a member of the Diocesan Council and Dean of Kyneton. His parishioners signalised the occasion by presenting a sports field to the parish.

RT. REV. MGR. J. KENNEDY, D.D., P.A.

The Right Rev. Monsignor James Kennedy, D.D., P.A., Parish Priest of St. Peter's Church, Beckenham, Christchurch, New Zealand, was born at Christchurch and, after receiving his early education at the Catholic Boys' Schools, Invercargill and Greymouth, proceeded to St. Patrick's College, Manly, in the year 1891. In 1895 he entered the Urban College of Propaganda, where he read a brilliant course, gaining his Doctorate of Theology. He was ordained on the 1st November, 1900, by His Eminence Cardinal Pietro Respighi, Vicar-General of Rome, and took up his first appointment in Christchurch in the year 1901. He was for many years Administrator of the Cathedral of the Blessed Sacrament, Christchurch, was for some years Parish Priest in Methven, Rakaia and Hokitika, and became the first pastor of the new parish of St. Peter's, Beckenham, in 1930.

On the death of Bishop Brodie, the second Bishop of Christchurch, Monsignor Kennedy held the office of Vicar Capitular of the Diocese of Christchurch till the enthronement of Bishop Lyons. In 1945 he was appointed a Domestic Prelate and on the occasion of the Golden Jubilee of his priesthood he was created a Prothonotary Apostolic. For many years he has been a Diocesan Consultor and is the Diocesan Director for the Pontifical Work of the Propagation of the Faith.

A shining example of priestly life, the Monsignor has exercised the sacred ministries with special zeal. A deep student of Theology, an eloquent

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preacher and a wise counsellor, Monsignor Kennedy has endeared himself to Bishops, Priests, Religious, and faithful in the Diocese of Christchurch. His love for the Eternal City and his fond attachment to St. Patrick's College, Manly, his deep interest in all diocesan affairs have kept the Monsignor young in mind and in heart. His life has been very much a life of the Diocese to which he is so deeply attached. Though he forbade any public commemoration of his Golden Jubilee, the Catholics of the Diocese of Christchurch were overjoyed at the news that the Holy Father had appointed him a Prothonotary Apostolic on the 50th anniversary of his ordination to the Priesthood. *Ad multos annos.*

REV. R. HYNES

Manly's only representative in the Abbey Nullius of New Norcia is Rev. R. Hynes, Parish Priest of Moora. Father Hynes visited Sydney for the Diamond Jubilee of the College. He was also a member of the Australian Pilgrimage which visited Rome during the Holy Year.

MONSIGNOR PETER MAHONY, V.G.

His Lordship Dr. Stewart, of Sandhurst, announced last week that the Holy Father had elevated Monsignor Peter Mahony, V.G. of the Diocese, to a Prothonotary Apostolic. The Monsignor has been a priest for 54 years. He was one of the first students to be ordained from Manly and for some time was President of the Manly Union. He has been Pastor of Myrtlewood, Beechworth, Yarrawonga and Shepparton. In 1947 he assumed charge of the important parish of Wangaratta.

VERY REV. JAMES LAWLESS and VERY REV. EDWARD TEEHAN

His Lordship also announced that the Very Rev. James Lawless, of Rutherglen, and Very Rev. Edward Teehan, of Yarrawonga, had been made Domestic Prelates. Monsignor Lawless spent the whole of his student days at Manly and was ordained in 1904 and Monsignor Teehan completed his studies in Rome and was ordained in 1906. Both Prelates have been members of the Diocesan Council for many years. *Ad Multos Annos!*

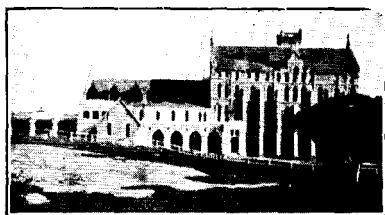
DR. KEVIN KELLY, P.P.

The many friends of Dr. Kevin Kelly, P.P., of Ayr, in the Townsville Diocese, were pleased and gratified when it became known that he had been made a Domestic Prelate by His Holiness the Pope. Monsignor Kelly in one of the best-known priests in North Queensland.

For many years he has been a member of the Diocesan Council, Inspector of Schools and in charge of the Catholic Hour. Monsignor Kelly entered Springwood in 1910. He completed his studies in Rome, and gained his D.D. in 1917. *Ad multos annos.*





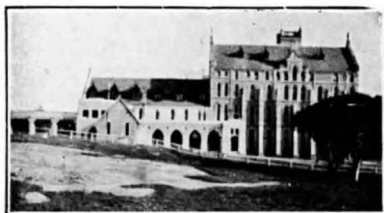


Manliana

“Dies diei effundit verbum, et nox nocti tradit notitiam.” (Ps. XVIII, 3.)

1950

- March 1st—The year commenced with a retreat directed by Fr. Desmond O'Connor, S.J.
- March 5th—Mgr. Nevin, taking his place as Rector once more, celebrated the inaugural Mass of the Holy Spirit. We met the Professors later in the day.
- March 6th—“Docetur.”
- March 8th—At the opening of the Literary and Debating Society for the year the Rev. E. Burton was elected President with Mr. B. Melville Secretary; amongst the Philosophers, Mr. J. McGrath was President and Mr. T. Wright Secretary.
- March 9th—The Non-Clerics defeated the Clerics at cricket. The return match, however, redeemed the Clerics: Rev. J. Walsh, Messrs. P. Simms, H. Cressy, F. Carroll and P. Morrissey showed some good form.
- March 25th—Fourth Year XI (capt. Rev. P. Phipps) confidently challenged the house and won by a margin of eight runs.
- April 2nd—Palm Sunday. Revs. M. Hasler, J. Walsh and M. S. Hogan chanted the Great Passion.
- April 12th—An ideal picnic day spent at Bobbin Head.
- April 20th—The year's sermons commenced. Rev. P. Phibbs scored the first try of the Rugby season.
- April 25th—Anzac Day. Dr. Madden spent the day with us prior to his sailing for Europe.
- April 26th—Mr. Osterio arrived—great activity in the vicinity of the grotto.
- April 28th—Dr. Davis and Rev. P. Phibbs defeated Fr. Keller and K. Lum in the championship tennis; other winners were H. Campbell and K. Flynn, W. Mills and P. Murphy, H. Fenton and E. Littler, H. Lies and L. Wyche.
- May 1st—Fr. Mecham sailed for Europe to-day.
- May 6th—Philos. II v. Philos. III was a very exciting game—a win for Third Year (5-3).
- May 11th—Ceremony of the Itinerarium in St. Mary's for the Holy Year pilgrims led, in Archbishop Duhig's absence, by Bishop Gleeson. Dr. Davis preached on the spirit of the pilgrimage—prayer and penance. “Decora Lux” was sung by the choir during the Benediction.
- May 18th—Ascension Day. City I defeated Country I at Rugby (8-5); however, Country II made up for it with a 5-0 victory.



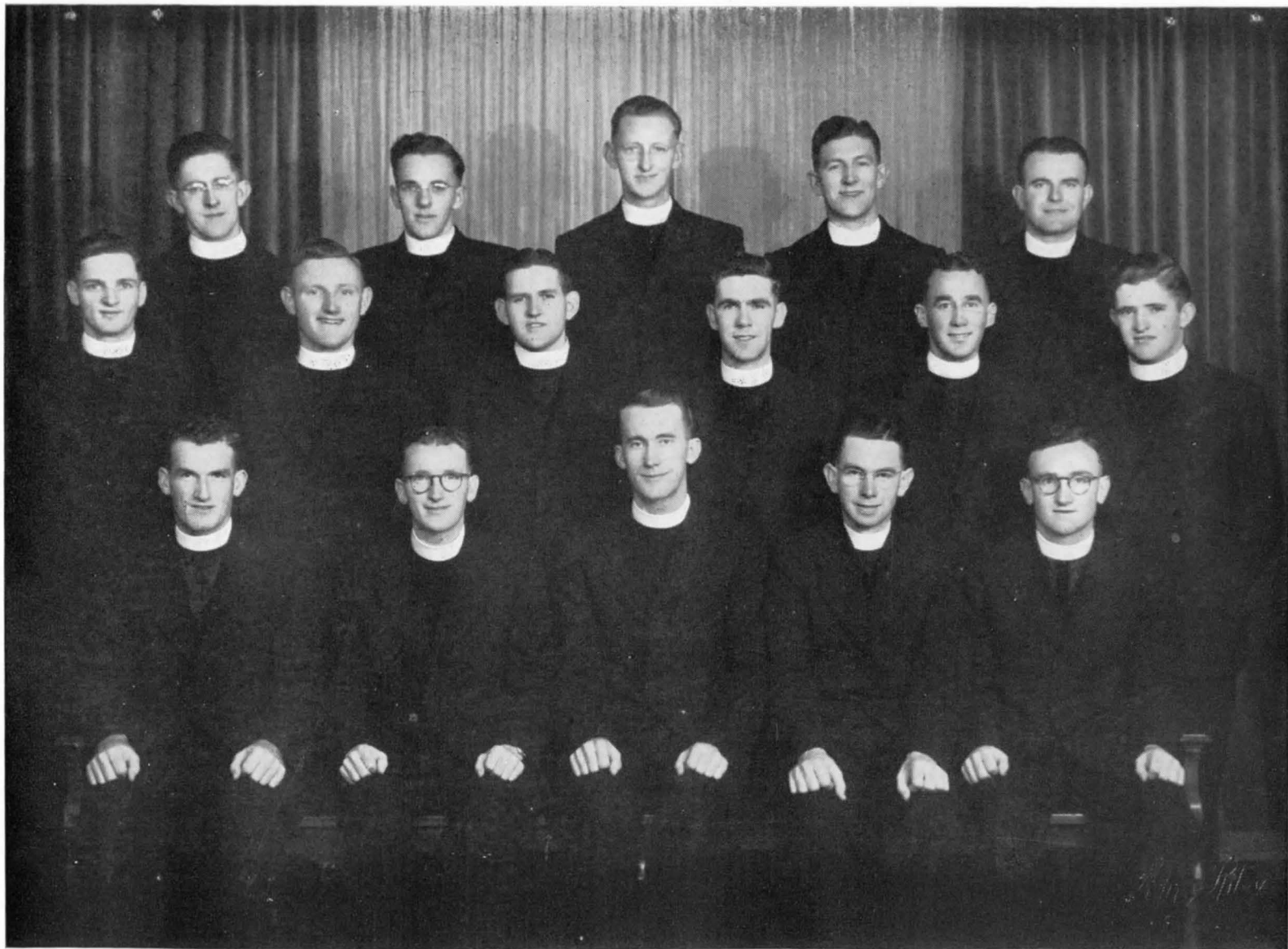
Manliana

“Dies diei effundit verbum, et nox nocti tradit notitiam.” (Ps. XVIII, 3.)

1950

- March 1st—The year commenced with a retreat directed by Fr. Desmond O'Connor, S.J.
- March 5th—Mgr. Nevin, taking his place as Rector once more, celebrated the inaugural Mass of the Holy Spirit. We met the Professors later in the day.
- March 6th—“Docetur.”
- March 8th—At the opening of the Literary and Debating Society for the year the Rev. E. Burton was elected President with Mr. B. Melville Secretary; amongst the Philosophers, Mr. J. McGrath was President and Mr. T. Wright Secretary.
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- May 18th—Ascension Day. City I defeated Country I at Rugby (8-5); however, Country II made up for it with a 5-0 victory.

- May 22nd—All the House were present at the liturgical reception for His Eminence on his return from India and Europe. The choir sang for the first time Ravello's "Ecce Sacerdos Magnus." The ceremony, in spite of the blackout, was an impressive one.
- May 23rd—The news of Dr. Veech's papal honour was received with great jubilation—a fitting reward for one of the finest of Manly's priests and scholars.
- May 29th—The Philosophers (capt. K. Hannon) outclassed the Theologians (capt. Rev. P. Phibbs) in the inter-faculty match, the score being 26-5. P. Stack's and K. Hannon's tries were perhaps the finest of the year.
- June 1st—A picnic to Fuller's Bridge, Lane Cove. It will undoubtedly be a popular picnic destination in the future.
- June 7th—The team to play Springwood was announced—and approved of.
- June 11th—The Corpus Christi Procession had to be abandoned in spite of the elaborate preparations. Fr. Gallen and Pat Dougherty received news that they would be sailing for Rome in September. This was the first such announcement for some years and caused great excitement.
- June 12th—A holiday to-day in honour of Bishop Lyons. We listened to the first Football Test, England defeating Australia. There was a muddy game here, too, when the Manly team defeated the Rest.
- June 15th—Buses took us to Springwood, but heavy rain all day prevented all possibility of play.
- June 23rd—Dr. Davis gave his adjudication of the Senior Oratory Competition—first place to Messrs. N. Timbs and N. Hingston, H. Fenton third and P. Simms fourth. The Junior competition was won by L. Fenton, with K. Hannon and A. Newman in second place and T. Sylvester fourth.
- June 29th—The Feast of Sts. Peter and Paul. Mgr. Nevin was celebrant of the High Mass at which His Eminence presided in cappa. Fr. Henry prepared Perosi's "Missa Te Deum Laudamus" for the occasion.
- July 10th—Rumours of a Domestic Prelacy for Dr. Madden have been verified.
- July 15th—Fr. Raymund, C.P., commenced the orders retreat for Fourth Year.
- July 22nd—Six members of Fourth Year were ordained in St. Mary's by the Cardinal Archbishop. The choir prepared Stanghetti's beautiful "Tu Es Sacerdos" for the occasion. Four divines were ordained in the country dioceses during the week.
- July 25th, 27th—We had two outings during the mid-winter holidays, one to Brooklyn and the other to Narrabeen—of course it rained at Narrabeen.
- August 2nd—The Literary and Debating Society resumed activities under the capable presidency of Rev. Fr. J. Walsh, assisted by Mr. P. Bateman as Secretary. The Philosophers elected Mr. B. Crittenden and F. Carroll.
- August 17th—We still remember our debt of gratitude to our Founder, Cardinal Moran; a Solemn Requiem Mass marked his anniversary to-day.



ORDINATION CLASS, 1950

BACK ROW: Revs. J. T. Ward, B. Lohan, F. J. Dillon, M. S. Hogan, E. P. Phibbs.

SECOND ROW: Revs. M. L. Campion, K. C. Burton, J. F. Walsh, N. G. Grady, D. R. Scott, T. O'Neill.

FRONT ROW: Revs. S. J. Campbell, T. B. McCo sker, J. N. Carson, J. M. Hasler, E. E. Burton.

- Sept. 6th—A perfect spring day at National Park.
- Sept. 12th—A closely contested tennis competition came to a close when Fr. Phibbs took the singles title from K. Lum; other grade winners were B. Davis, L. Fenton, W. Wauchope and F. Higgins.
- Sept. 15th—Fr. Gallen was farewelled prior to his departure for Rome to study Canon Law; the theologians presented a brief-case and the philosophers a fountain pen. Earlier in the week the philosophers held a concert and gave Mr. Pat Dougherty a suitable gift. *Ad Altiora.*
- Sept. 21st—Sports Carnival. The star athlete was Mr. George Russo, who won seven of the championship grade events. Table 13 (H. Lies) with 257 points had a comfortable win from table 17 (F. Carroll) with 213 points. Philosophy won the inter-faculty relay.
- October 1st-6th—Michaelmas break. About a hundred prospective seminarians “looked us over” on Sunday.
- October 14th—Mgr. Nevin called all the members of theology to orders.
- October 29th—The Eucharistic Procession in honour of Christ the King attracted a large crowd. Bishop Lyons carried the monstrance and gave the final blessing from the College steps.
- Nov. 1st—Mgr. Nevin preached a special sermon to mark the Definition of the Assumption.
- Nov. 28th—His Eminence the Cardinal and the Apostolic Delegate distributed the prizes. In the evening we farewelled Fourth Year in the traditional style with a banquet and the presentation of a musical comedy, “H.M.S. Applecore,” under the direction of Mr. G. Manion.
- Nov. 30th—The Rev. S. Campbell was ordained in Gunnedah.
- Nov. 30th—Fr. McGann, S.J., began the six-day retreat.
- Dec. 2nd—Fourth reached its fulness when the Rev. F. Dillon and T. O’Neill were ordained in Perth.
- Dec. 7th—His Eminence ordained 53 to minor orders and 24 to the Sub-Diaconate.
- Dec. 8th—Ordination to the Diaconate. We closed the year with a Solemn “*Te Deum.*”

1951

- March 1st—College reopened with 155 students; Fr. Bird, C.ss.R., took us in hand for the three-day retreat.
- March 5th—Votive Mass of the Holy Ghost, celebrated by the President, begins the scholastic year. “*Conveniunt Scholae*”—prolonged applause greeted Dr. Madden as he mounted the rostrum to resume the Moral Theology lectures.
- March 6th—“*Prima schola non recipitur.*”
- March 7th—Rev. P. Coyte was elected President of the Society with Mr. H. Cressy as Secretary. Mr. K. Walsh and Mr. P. Morrissey undertook the responsibility in the Philosophers’ Society.
- March 8th—Anniversary of Archbishop Kelly’s death; the choir journeyed to St. Mary’s to chant the Mass.
- March 17th—“Hail Glorious St. Patrick”—festive day at the College. We took advantage of the concert in the evening to welcome back



ORDINATION CLASS, 1951

BACK ROW: Revs. J. Boberg (Syd.), R. Hine (Syd.), P. Bateman (Canb.-Goul.), H. Fenton (Maitland), M. Newbold (Perth), P. Noonan (Hobart).
SECOND ROW: Revs. G. Crocetti (Perth), P. Cahill (Syd.), N. Timms (Syd.), T. O'Sullivan (Syd.), R. Harden (Syd.), J. Challis (Perth).
FRONT ROW: Revs. J. Butz (Canb.-Goul.), G. Weaver (Syd.), I. McNamara (Canb.-Goul.), B. Davis (Syd.), C. Fischer (Armidale), P. Coyte (Wilcannia),
P. Simms (Maitland).

- Mgr. Madden and to congratulate him on his receiving a Domestic Prelacy.
- March 18th—The Passion was sung by Revs. I. McNamara, J. Butz and C. Fisher. The choir, under Mr. Harden's direction, made a broadcast over Station 2UE. Viadana's "O Sacrum Convivium," the plain-song "Christus Factus Est" and the traditional hymn, "Firmly I Believe," were featured in the broadcast.
- March 20th-22nd—We attended at St. Mary's for the Holy Week ceremonies. Holy Saturday a selected choir assisted at the Vigil and Midnight Mass in the Cathedral.
- March 24th—We invaded Stanwell Park in picnic guise—surf fans were disappointed.
- March 26th—His Eminence attended the annual swimming carnival and judged the worst dive. Mr. Peter Harrington was outstanding in the championship events; the deacons of table 1 (Rev. B. Davis) won the carnival and were successful in the table relay.
- April 2nd—"Dies quem fecit Dominus"; the President's Jubilee Day was one of the happiest we can remember. In the evening the film "Mutiny on the Bounty" was screened. Rev. B. Davis presented Mgr. Madden with a travelling case from the students. "Multos annos ei optamus, felix prosper, vivat."
- April 4th—Manly lost a devoted friend when Br. Priscillianus was recalled to his Order; to show their appreciation of his un-failing hard work, the students prepared a farewell concert and presented Brother with a Daily Missal in memory of his years at Manly. "Serve bone, in modico fidelis."
- April 9th—We were privileged to assist at the Jubilee Celebrations in St. Mary's and proudly watched the Catholic children march through the city. The Holy Name Rally and the Rosary Tableau at the Show-ground were inspiring demonstrations.
- May 12th—Rev. P. Simms and D. Quinn came to the top in the handball competition; T. Collins and K. Hay, J. Taylor, and D. Callahan, J. McLaren and W. Robley were winners in the other grades.
- May 17th—The "Aussie Rulers" made their presence felt this year; the energetic South Australians organised a competition which was contested by four teams. In the grand final Mr. W. Heading's team defeated Mr. P. Fitzgerald's 12, 11—8, 8.



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BR. PRISCILLIANUS

- May 23rd—The oratory competition was again well up to standard. Mgr. Veech awarded first place to Rev. P. Simms (“The Scholar”); Rev. R. Hine was second with a speech on the centenary of the English Hierarchy, while Messrs. K. Hannon, W. Wauchope and M. Locke shared third place. The Philosophers’ competition was won by Mr. A. Delaney; K. Walsh second and M. Blair third.
- May 27th—The Forty Hours Devotion came to a fitting close with the public procession attended by large crowds. His Eminence carried the monstrance and gave the final Benediction from the altar on the College steps.
- June 3rd—Pope Pius X beatified. “The Pope of the Eucharist” was honoured by a half-day of exposition.
- June 14th—Toongabbie Day. The professors and students of Blessed Peter Chanel Seminary, Toongabbie, came for the day in answer to a challenge to a football match. Fr. Frank Vaughan refereed what turned out to be a very close game. The heavier Toongabbie team was very strong in its defence, and kept the faster Manly line in check through most of the game. George Russo brought the Manly attack to perfection in the second half with a try scored mainly as a result of the Fenton-Thorpe-Flynn combination. Keating, supported by Nugent (capt. for Toongabbie), also reached the line. Manly’s 9-3 win was mainly due to the two penalty goals in the first half. Dr. Gorinski, the Rector of Toongabbie, with Rev. A. Glynn and Rev. J. Doyle, gave the blessing at the Solemn Benediction in the afternoon. We hope

“Of all charities this is the greatest”

—PIUS XI.



The organisation of the Pontifical Mission Societies is a fundamental part of the missionary apostolate.

There is a Diocesan Director in every diocese, “a Catholic Missions Office” in every capital of the mainland.



SYDNEY: 175 Elizabeth Street, Sydney.

BRISBANE: Old St. Stephen’s Cathedral, Elizabeth St., Brisbane.

MELBOURNE: 314 Lonsdale Street, Melbourne.

ADELAIDE: Todd Building, Victoria Sq., Adelaide.

PERTH: St. George’s Terrace, Perth.

**REV. MONSIGNOR A. R. E. THOMAS, National Director,
Catholic Missions Office, Sydney.**

that this day will become a regular feature in the year and that from it there will result a greater spirit of unity among the diocesan and regular clergy.

June 20th—Mgr. A. E. Thomas lectured to the Literary and Debating Society on the administrative work attached to the Australian Pilgrimage.

June 29th—The Pope's Day was observed with a Solemn High Mass celebrated by the President in the presence of the Cardinal-Archbishop, who attended in cappa, assisted by Mgr. Veech, Fr. Ford and Fr. Mecham. Perosi's "Missa 'Te Deum Laudamus'" was an apt accompaniment to the splendid ceremonial. His Excellency Archbishop Marella was present for dinner. The day closed with a concert dedicated to the Holy Father.

"Actiones nostras, quaesumus, Domine, aspirando praeveni et adjuvando proseguere: ut cuncta nostra oratio et operatio a te semper incipiat et per te coepta finiatur. Per Christum Dominum Nostrum. Amen.

PRIZE LIST — NOVEMBER, 1949

FACULTY OF THEOLOGY

(Prize winner placed first)

SACRED SCRIPTURE

Schola I

First Place: Thomas O'Neill, John Challis, John Burnheim.

Second Place: John Walsh, Denis Quinn, Idress Cassidy, Ronald Hine, Barry O'Hearne, Peter Noonan, Paul Cahill.

Schola II

First Place: Kevin Muldoon, Anthony Boylan.

Second Place: Ignatius McNamara, Bernard Davis.

DOGOMATIC THEOLOGY

First Place: John Burnheim.

Second Place: Ronald Hine, John Emmanuel, Edward Clancy, John Walsh, Peter Phibbs, John Challis, Denis Quinn.

MORAL THEOLOGY

(Prize given in memory of Dr. McDermott)

First Place: Ronald Hine, John Challis, James O'Brien, John Walsh, Denis Quinn, Denis Callahan.

Second Place: Eric Burton, John Burnheim, Edward Clancy, John Carson, Thomas O'Neill.

ECCLESIASTICAL HISTORY

(Prize donated by the Most Rev. Eris O'Brien)

First Place: Ronald Hine, Peter Phibbs, John Challis, Thomas O'Neill.

Second Place: John Walsh, David Scott, Brian Lohan, John Carson, Paul Simms.

CANON LAW

First Place: Eric Burton, Ronald Hine, John Challis, Kevin Burton, Denis Quinn, Harold Campbell.

Second Place: John Walsh, Stan Campbell, Paul Simms, Patrick McMaugh, Peter Coyte, James Donohoe.

MODERN HISTORY

First Place: Peter Moore, Denis Quinn, Harold Campbell, Terrence Holland, Denis Cahalan.

HEBREW

First Place: Peter Noonan, Paul Cahill, John Challis, Thomas O'Sullivan.

PHILOSOPHY FACULTY**METAPHYSICS**

First Place: Peter Williams, Noel Cook, William Holland.

Second Place: Francis Carroll, John Bannon, John Dougherty.

ETHICS AND SOCIOLOGY

First Place: Eugene Harley, Henry Byrne, John Bannon, Anthony Casey.

HISTORY OF PHILOSOPHY

First Place: Brian Cosgrove, Henry Byrne, Peter Williams.

EXPERIMENTAL PSYCHOLOGY

First Place: Thomas Connolly, Eugene Harley, Terrence Purcell.

BIBLICAL INTRODUCTION

First Place: William Holland, Brian Cosgrove, John Williams, Terrence Duggan.

LATIN

First Place: Eugene Harley, Thomas Connolly, John Dougherty.

GREEK**Schola I**

First Place: Eugene Harley, Noel Cook, John Bannon, Edward Kennedy.

Schola II

First Place: Francis Ryan, Louis Fenton.

ENGLISH

First Place: Peter Williams, John O'Keefe.

NOVEMBER, 1950**FACULTY OF THEOLOGY****SACRED SCRIPTURE****Schola I**

First Place: John Challis, Brian Jordan.

Second Place: Eugene Harley, John Walsh, Denis Quinn, Ronald Hine, Paul Simms, John Lyons, Brian Harris.

Schola II

First Place: Kevin Muldoon, Paul Fitzgerald, Anthony Boylan, Bernard Davis.

DOGMATIC THEOLOGY

First Place: Denis Quinn, Ronald Hine, John Challis.

Second Place: John Walsh, Peter Phibbs, Peter Williams, Henry Byrne, Eugene Harley.

MORAL THEOLOGY

First Place: Denis Quinn, Paul Simms.

Second Place: Peter Phibbs, Ronald Hine, Theo Arrivoli, Noel Cook.

ECCLESIASTICAL HISTORY

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Second Place: Gaetano Crocetti, Denis Callahan, Henry Byrne, Brian Cosgrove.

CANON LAW

First Place: Peter Phibbs, John Walsh, Ronald Hine, Patrick McMaugh.

Second Place: Denis Quinn, John Challis, Paul Cahill, Maurice Locke.

MODERN HISTORY

First Place: Peter Williams, Henry Byrne, John Lyons.

HEBREW

First Place: Patrick McMaugh, Francis Williams, Henry Cressy, Theo Arrivoli.

PHILOSOPHY FACULTY**METAPHYSICS**

First Place: Francis Carroll, John Dougherty, Patrick Kenna.

Second Place: Kevin Walsh, Thomas Wright.

ETHICS AND SOCIOLOGY

First Place: Terrence Duggan, Brian Crittenden.

Second Place: John Dougherty, Kevin Walsh, John Dougherty, Francis Carroll.

HISTORY OF PHILOSOPHY

First Place: Francis Carroll, Terrence Purcell.

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Schola II

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LATIN

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THE PRESIDENT'S SILVER JUBILEE

The 20th March marked the Silver Jubilee of the President, Mgr. Madden's Ordination to the Priesthood. That day, however, fell during Holy Week, and the celebration was postponed to the transferred feast of the Annunciation. For the whole College it was one of the most joyous occasions of the year.

Mgr. Madden celebrated the Jubilee Mass assisted by Rev. Fr. Ford and Rev. B. Davis. His Eminence the Cardinal presided and the Most Rev. P. Lyons, D.D., Auxiliary Bishop to His Eminence, attended in choir. Many priests of the Archdiocese were present; their number included Rt. Rev. Monsignor J. Nevin, P.P., P.A.; G. Bartlett, P.P., V.F., Very Rev. Monsignor J. McDonald, P.P., P.C.; C. Dunne, M.A., P.C. (Rector of St. Columba's College, Springwood); and W. P. Clark, P.P., P.C.

Very Rev. Monsignor W. P. Clark delivered an impressive tribute during the High Mass commencing with the words of Psalm 26: "One thing I asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life." Twenty-five years, he said, are not many in the life of a Seminary but in the life of an individual priest it means that he has travelled two-thirds of his life. With great feeling Mgr. Clark considered the sublime ministry that had been theirs for twenty-five years—the distribution of the sacraments, daily Mass . . . these had been genuine pleasures; and the difficulties that had to be faced with courage—preaching the mysteries of Christ to those who thought them fools. Only with maturity did they realize how sublime was their gift, and how great the sacrifice of their parents.

He recalled their years of Seminary training at Springwood and Manly. Among the group which commenced Philosophy in 1920 was James Madden, "a good companion, a wise counsellor, and inspiring ex-



AT CHAPEL ENTRANCE AFTER MONSIGNOR MADDEN'S JUBILEE MASS

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MONSIGNOR MADDEN'S SILVER JUBILEE DAY

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Mgr. Clark concluded with the prayer that the Jubilarian might live to see his fiftieth year of Priesthood and that he might be spared as Rector of Manly College for many more years.

The Choir sang Stanghetti's "Tu Es Sacerdos" as the Jubilarian left the Chapel.

"Hardly anyone in the Archdiocese has the esteem and affection of all more than Mgr. Madden," said His Eminence the Cardinal, speaking at the Luncheon. He assured the President of the cordial congratulations of us all—the priests whom he had with fatherly care directed to the priesthood together with the priests and seminarians who were assembled there on that happy day, all recognising, with gratitude in their hearts, the immense work being done by the President of St. Patrick's College, Manly. "May you continue in this magnificent office for many years to come, Monsignor, relying on God's blessing and assured of the prayers of all of us, so much indebted to you."

Bishop Lyons spoke as "a very old friend" of Monsignor Madden. "With the exception of the Cardinal and Father Mullen," said His Lordship, "perhaps no one here to-day has known Dr. Madden longer than I."



MONSIGNOR MADDEN'S SILVER JUBILEE DAY

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Mgr. Clark concluded with the prayer that the Jubilarian might live to see his fiftieth year of Priesthood and that he might be spared as Rector of Manly College for many more years.

The Choir sang Stanghetti's "Tu Es Sacerdos" as the Jubilarian left the Chapel.

"Hardly anyone in the Archdiocese has the esteem and affection of all more than Mgr. Madden," said His Eminence the Cardinal, speaking at the Luncheon. He assured the President of the cordial congratulations of us all—the priests whom he had with fatherly care directed to the priesthood together with the priests and seminarians who were assembled there on that happy day, all recognising, with gratitude in their hearts, the immense work being done by the President of St. Patrick's College, Manly. "May you continue in this magnificent office for many years to come, Monsignor, relying on God's blessing and assured of the prayers of all of us, so much indebted to you."

Bishop Lyons spoke as "a very old friend" of Monsignor Madden. "With the exception of the Cardinal and Father Mullen," said His Lordship, "perhaps no one here to-day has known Dr. Madden longer than I."

He spoke of their days together in Manly as well as their frequent contact during the years at Rome, he at Propaganda and Dr. Madden at the Irish College. "In my acquaintance with the Jubilarian both as student and priest," he said, "I have always found him a great gentleman, a wise professor, and a saintly priest."

The Vice-President, Very Rev. Mgr. T. Veech, speaking on the Professors' behalf, reminded the President of our thoughts of him throughout the Jubilee Mass. In noble language he touched upon the dignity of the Priesthood; the central point of the office is the Sacrifice of the Mass. From his earliest Masses in Rome and Ireland and all through his years of Priesthood in the Darling Downs and Manly, Mgr. Madden's life has had as its exemplar the Mass.

Rev. B. Davis addressed a few words of congratulation to the Jubilarian on behalf of the students.

Monsignor Madden rose to his feet amid sustained applause, to express how grateful he was for the many sentiments of goodwill he had received. Celebrating Mass that morning, he said, he had been impressed as never previously with the words of thanksgiving: "Quid retribuam Domino pro omnibus quae retribuit mihi?" The first cause for gratitude to God was for the good Catholic education he had received from his parents and earliest teachers.

The sacrifice his parents had made on sending him to Springwood was great, for he was the eldest of seven children. Springwood was then still under the guidance of its first Rector, Dr. Cregan. Fathers Simmonds, Bowers and O'Flynn were the other professors. At Manly his professors were Mgr. Hayden (who guided them through Literature and the Divina Comedia), Dr. Nevin and Dr. Sheehy. From Archbishop Sheehan he received Minor Orders, and in his third year of Theology departed for the Eternal City. On the 20th March, 1926, he was ordained with four other students from the Irish College, in St. John Lateran.

After securing his Doctorate he returned to Manly in 1928 as a member of the staff then consisting of Mgr. Hayden, Drs. Nevin, Leonard, Roberts, O'Donnell. (The "Manly" has recorded in 1924, "Mr. Madden, in his third year of Theology, may be ranked among the most brilliant students who have passed through Manly. He was ever a source of reference in class and out, and his quiet unassuming manner with all added further lustre to his fine character." And in 1928: "We welcome Dr. Madden once more to Manly, this time as Professor. His success in Rome changed him but little and he is a popular man with his students of Fundamental Theology.")

Nine years of his priesthood he has spent in the diocese of Toowoomba, and the remainder here at Manly.

Monsignor Madden concluded with reflection that an old parish priest had once made to him: "We in the parishes have to be content with doing the Apostles' work, but you Seminary Professors are doing the work of Christ, training the Apostles." That tribute expressed the loftiest aspect of Mgr. Madden's office. During eight years he had been labouring in a Christlike manner as teacher and guide of the "apostles"; may he be spared for many more in doing "the work of Christ."

THE SCHOOLS

In the absence of Very Rev. James Madden, D.D., during the Holy Year, 1950, we were pleased to welcome back as Professor of Moral Theology and Canon Law Right Rev. Mgr. J. Nevin, D.D., D.C.L. There was also a further addition to the staff in Rev. Patrick Murphy, D.D., who occupied Rev. F. Mecham's position during the latter's trip abroad. In spite of the fact that these were merely interim arrangements, the annual report at the conclusion of the scholastic year revealed that the previous year's high standard in all branches of study had been maintained.

His Eminence the Cardinal-Archbishop presided at the Solemn Disputation held during the first half of 1950, when Rev. John Walsh capably presented and defended a thesis on Transubstantiation in the Eucharist. Owing to its importance, and to permit a more extensive treatment of the subject, the full time, generally divided between two theses, was devoted to this one study.

In October in the presence of the Auxiliary Bishop, Most Rev. Patrick Lyons, D.D., the second Disputation was conducted, when Mr. Frank Carroll propounded an interesting philosophic thesis on "The Unity of the Substantial Form in Man." This was followed by a Scripture paper on the "Sixth Chapter of St. John's Gospel," delivered by Mr. John Challis. It was a most elegant and enjoyable treatment of the subject.

Further impetus towards developing originality in writing was provided in the course of the year for the members of the senior Scripture class. An exercitatio on the Eucharistic content of the sixth chapter of St. John's Gospel was prescribed by Rev. Henry Davis, Ph.D., L.S.S., S.T.L., who, during his few years at the College, has given great encouragement to works requiring research. Most students feel, during their years in the Seminary, the insufficiency of the opportunities provided for the extension and improvement of their writing capacity. Hence the time voluntarily deducted from their leisure moments for research and note-taking has been amply compensated by the satisfaction experienced by the students in having produced something more or less scientific.

Indicative of the enthusiasm and initiative of some of the students has been the recent formation of a group devoting some of its spare time to the study and discussion of some of the problems of modern society. Under the capable direction of Mr. Noel Timbs, B.Ec., an investigation was made of the Papal Encyclicals from the time of Leo XIII in order to clarify the ideas therein proposed for the reformation of society. Consequent upon, and due in no small measure to, this pioneering group, the movement has attracted a healthy interest in Catholic Social Action among not a few.

Another group of recent origin which almost immediately received significant support, especially from students in country dioceses, is that of the National Catholic Rural Movement. During its brief history, propaganda material has become extensively disseminated with a view to preparing future chaplains for the movement. In addition, lectures prepared by students well versed in rural topics have proved of great educational value to the other members. A great amount of credit is due

to Rev. John Butz, who has been an untiring organiser since the group's inauguration.

Conscious of the paramount role preaching plays in the life of a priest and, on the other hand, of the few occasions afforded during the Seminary course for its development, a large number of the students have established a form of Academy of Public Speaking, the principal object of which is to perfect the preaching potentialities latent in each of its members. Constructive criticism has achieved marked progress in all of its members as has been evidenced in the Oratory Competitions and Sermons. If the interest created by the Academy's endeavours is maintained—and it merits such—better equipped preachers may be expected from the College in the future.

Since the beginning of the present year, 1951, which has seen the return of Dr. Madden and Fr. Mecham, a further Solemn Disputation has been held, in the presence of the Auxiliary Archbishop, Most Rev. Eris O'Brien, D.D., Ph.D., M.A. A dogmatic thesis on the Causality of the Sacraments was delivered in an interesting manner by Rev. Paul Simms. Following upon this was an historical paper, commemorating the sesqui-millennium of the Council of Chalcedon, presented by Mr. Denis Quinn.

FROM THE "VISITORS' BOOK"

His Eminence the Cardinal Archbishop is, naturally enough, a frequent visitor to the Seminary; the Church after all, regards the seminary as an extension of the bishop's house—the statement is almost literally true of Manly. Manly students always have the privilege of being ordained at the hands of the Cardinal, and most of us can recall having stumbled through the oral examinations in his presence. However, His Eminence visited us on the night of May 24th in quite a new role; he came to us, he said, "as the postman of the Holy Father," and it was his pleasing duty to present to Dr. Veech the Pope's rescript conferring on him monsignorial dignity. The prolonged applause which greeted this announcement was but an indication of the esteem and admiration which the students have for their Vice-Rector and Professor of Ecclesiastical History.

His Eminence had returned to Australia only the previous day after his visit to India and Europe. We were indeed honoured to receive a visit from him so soon after his return, and to hear a most interesting account of His Eminence's work as Papal Legate to the First Plenary Council of India and his impressions after several months spent in Europe.

The Acting-President (Rt. Rev. Mgr. Nevin) extended to His Eminence in the name of all present a most sincere welcome home. He spoke of the Cardinal's privilege in receiving such a commission from the Pope; it was, too, an honour bestowed upon Australia.

His Eminence held high hopes for the development and progress of the Church in India; the basis for this hope was the spirit of unity among the Hierarchy of India. Such unity, in the Cardinal's opinion, would be a means of moulding yet another nation to Christ, and, indeed, one of the most important nations of the East. The Patriarch of Goa made special arrangements to have the casket containing the body of St. Francis Xavier opened so that the Cardinal might view the precious relic of one

of the Patrons of Australia. The embroidered silk veil covering the body of the Saint was given by the Patriarch to His Eminence, who in turn most thoughtfully presented this beautiful relic to the College. It has been enclosed in a glass case in the Rector's study and was exposed on the sanctuary on the Feast of St. Francis Xavier.

"One certainly knew," said the Cardinal, "that one was in a Catholic country when one reached Ireland. The Catholic Faith is the most characteristic feature of Ireland." His Eminence was the guest of the President, and was able to tour the country in a manner befitting a Prince of the Church. We were amused to hear how his Eminence "invaded" Northern Ireland in the President's car bearing the Papal Flag. As an Australian, the Cardinal said that he visited Ireland as a humble son grateful to those whose forefathers had been responsible, under God, for planting the faith in Australia. Ireland to-day, through the prayers and penances of her people, was doing more for the cause of world peace than any nation in Europe.

The Cardinal paid a Holy Year visit to Rome while abroad; himself fired with an intense personal devotion to the Holy Father, he laid emphasis on the great personal influence which Pius XII exercises in the world to-day. Through the medium of audiences, both public and private, the Holy Father endeavours to meet as many of his flock as possible. On all of them, statesmen, workers, businessmen and pilgrims, he makes a lasting impression by his own holiness and Christ-like character and by the Christian truths which he teaches. It is a magnificent apostolate and a source of inspiration for all lay apostles.

Early in June, 1950, His Lordship Bishop Lyons was appointed second Auxiliary to His Eminence the Cardinal. Soon after his arrival in Sydney he paid a visit to his "Alma Mater." Ravenello's "Ecce Sacerdos Magnus," rendered by the choir, greeted the Bishop as he entered the Aula Maxima accompanied by Mgr. Nevin and the Professors. Mgr. Nevin congratulated His Lordship on his new appointment and assured him of the warmth of Manly's welcome. Monsignor made reference to the time which Bishop Lyons had spent at Manly, and to the fact that these years were now gloriously crowned in the fullness of the priesthood. A short musical interlude was given by the choir.

His Lordship, in reply, spoke of the privilege that was his in being called to Sydney to assist the Cardinal-Archbishop. He told us of his work in founding the Minor Seminary in his former diocese of Christchurch and recalled the link which exists between Manly and Mosgiel in the person of Bishop Verdun, the first Rector of Manly, who was later to found Mosgiel.

The function closed with the hymning of "O Sanctissima," but the students managed to detain His Lordship until some arrangements had been made for a holiday in his honour.

To the Jubilee Celebrations of Australian nationhood came the Most Rev. Dr. Masterson, Archbishop of Birmingham. Prior to the celebrations, His Grace favoured the College with a visit. Accompanied by Cardinal Gilroy, the President and Professors, the Archbishop was ushered into the Aula Maxima amidst tremendous applause. The choir opened the proceedings with Biani's "Ecce Sacerdos Magnus."

The President (Rt. Rev. Mgr. Madden), in welcoming Dr. Masterson, reviewed in resume form the history of the College since its early years. Reference was made to the pioneering work in this country of Dr. Masterson's illustrious predecessor in the See of Birmingham, Archbishop Ullathorne. The Rev. Mr. John Challis tendered His Grace a warm welcome on behalf of the students and requested him to convey to Cardinal Griffin our deep regret that he had not been able, as yet, to visit Australia.

His Grace commenced by telling us that he was quite conscious of the fact that the very warm reception given him by Australians was not his due, but belonged to Cardinal Griffin, whom he represented. He spoke at length on many interesting aspects of the life of the students at his own seminary at Oscott, and touched on many intimate details of the closing years of the life of Archbishop Ullathorne, who lived in retirement at Oscott and died there. His Grace mentioned the fact that many of Ullathorne's private papers were preserved at Oscott, and assured us that the authorities at Oscott would readily co-operate in making the contents of these documents available for research work on the life of Ullathorne. It is to be hoped that someone will take up this generous offer and that communications will be established between Oscott and Manly.

The students were then presented individually to His Grace. At the conclusion of the formalities His Eminence and the Archbishop stayed on chatting with the students—mainly on the topic of a proposed holiday.

SOCIETY LECTURES

Two critical battles are being fought in Australia to-day. The first is being fought in the trade unions; the second in the field of rural organisations.

The second of these two battles was the subject of a talk given by FR. LINANE, of Ballarat Diocese, to the students early in July, 1950. The speaker stressed the fact that Catholic Action is dependent on the mission of the Church, which is the salvation of souls. The Church, in working towards this objective, brings to humanity greater material good as evidenced in the field of education, medical science, and so on. But these forms are merely ancillary to her main objective. Since the salvation of souls is concerned, the speaker went on to show how the necessity of good, reliable chaplains logically followed. Chaplains were to instruct, encourage and provide the motive of the Apostolate in the Rural Movement. In its motto Fr. Linane summed up the ideals of the National Rural Movement—"to restore Christ to the countryside and the countryside to Christ."

April 19th, 1950, was an evening scheduled for External Lecturer. FR. H. LALOR, S.J., the Director of the Institute of Social Order in Melbourne, was requested by the students. Having been invited to speak "carte blanche," Fr. Lalor spoke of "Communism and the Chaplain." The lecture revolved upon the positive approach in remedying the evils of our present social order. Catholics are ready to reject false systems of social science, and rightly so; but oftentimes

they are nonplussed as to what to put in their place. The speaker went on to say that Catholic teaching is often termed negative, idealistic, divorced from reality, fanciful in a world such as ours. But the Papal Encyclicals give the lie to all these accusations; Encyclicals are not merely a catalogue of false theories condemned by the Church; on the contrary, they form a consistent system of a practical ideal in the social order. After developing the lecture along these lines, the students questioned the lecturer on many and varied topics of social doctrine, all of which were answered in competent fashion.

To be addressed by a distinguished person whose writings are as extensive as his travels and then to have open forum granted by that person, is sure to lend to a variety of matters to be reported.

That is precisely what happened as a result of the address heard in the Aula Maxima on the evening of September 27th. Excitement had run high in the College, because all eagerly awaited a lecture by **ARNOLD LUNN**.

Already well known through his writings on mountaineering, travel, controversial subjects and apologetics, especially his "Now I see," Mr. Lunn himself was now to be seen and heard by us in the flesh. His lecture did not disappoint the gathering which included His Eminence Cardinal Gilroy and His Excellency the Apostolic Delegate, Archbishop Marella.

Mr. Lunn was welcomed by the Acting President, Rt. Rev. Mgr. Nevin, who emphasised our privilege in being addressed by such a noted personage. Then Mr. Lunn began a presentation of his views on the position of the Catholic Church in England at the present time.

Mr. Lunn began by emphasising the noticeable absence of bigotry in England at present; and in spite of the riskiness of snap judgments, he had reason to believe that that was not so true of Australian non-Catholics. In addition to that negative condition, however, he also observed that the Catholic Church in England was coming more and more into regard as a respected force. This he illustrated through the reaction to such Catholic novelists as Evelyn Waugh and Grahame Greene, who, in effect, are linking their novels with the apostolate of the Church in stirring minds to a realisation of the reality of sin and the possibility of eternal damnation. Mr. Lunn spoke, too, of the respect with which Catholic intellectuals like Christopher Dawson are treated by their fellows.

But the main point on which he wished to centre our attention was the openness and the ripeness of men's minds for the light of the Catholic Faith and its accompanying philosophy of life. This was especially true of the young people, who have in recent years been disappointed in those philosophies of life which have so far contended for their allegiance. In view of this opportunity, therefore, Mr. Lunn implied that the clergy direct their efforts to the preparation of Catholic laymen for an apostolate of information—to dispel popular misconceptions concerning the Church that have hung on for years and have been accepted even by Catholics themselves; to pass on that simple statement of the Church's position as opportunities arise in everyday social contact. In this way, laymen will "give an account of the hope that is in (them)" as St. Peter had said.

Although we were addressed and replied to for nearly two hours, time, as is usual on such occasions, seemed very short, and perhaps our greatest disappointment was that Mr. Lunn, before calling for questions, had not developed his ideas on the appropriate technique for present-day apologetics.

On behalf of all present, the speaker was thanked in characteristically gracious manner by His Eminence Cardinal Gilroy. The Cardinal, too, emphasised our privilege at receiving this special lecture in the College; after telling Mr. Lunn that we placed him on that level of outstanding Catholic intellectuals on which Mr. Lunn, in humility, had not placed himself, the Cardinal concluded with an assurance that our prayers would follow Mr. Lunn in the important type of special apostolate which he is exercising.

* * * *

In the history of the Australian Church, the outback has always presented a difficulty. Systems have been devised in the past to bring Christ into the lives of all Australians. In Tasmania, however, in recent years more than a system has been formulated; a foundation of Sisters has been established—"The Home Missionaries of Sisters of Our Lady."

Foremost in this new foundation was an alumnus of Manly—FR. JOHN WALLIS, of Hobart Archdiocese. It was on the evening of 31st August, 1950, that the students were privileged to hear of this Missionary work as told by Fr. Wallis himself. The first group was established in 1944. In 1947, permission was given by the Holy See to set up a society of women living in community, but without public vows. Approval has been now received to establish the Sisters as a Religious Congregation.

The Congregation is essentially a mobile one; for long treks have to be undertaken by the Sisters in order to come in contact with the "outback." Being mobile, the Sisters travel through the lonely, neglected regions of Tasmania with a "convent on wheels"; this consists of a car and trailer to which a tent can be attached. In this "convent on wheels" they have permission to reserve the driving force of their apostolate, Christ in the Blessed Sacrament. The main work of the Sisters is the teaching of Catechism to country children, which is largely done by correspondence courses.

The Tasmanian students have for several years now organised a stamp collection to help the Missionary Sisters. Fr. Wallis' address gave further impetus to this work, and we assure him that his request for prayers for the infant community has been kept in mind.

TEMPERANCE LECTURES

Since its inauguration in 1890, the Total Abstinence Society has quietly and courageously continued its good work. To help it in the practical application of its principles, external lecturers are invited periodically to address the students. In 1950, FR. CRONIN (Waratah) and FR. O'KEEFE (Katoomba) most willingly consented to assist the Society in the capacity of lecturers. Both addresses were eminently practical; both were based upon clear, reasoned arguments; both, no doubt, did much in moulding the students' minds and confirming them in their attitude towards total abstinence.

Fr. Cronin expounded the arguments for total abstinence in the light of medical and statistical evidence; later in the lecture Father pointed out to the students just how facts actually bore out such evidence. The lecturer then balanced these facts with what might be called "the spiritual" side of Temperance—the spirit of sacrifice which should be deep-seated in every priest.

Fr. O'Keefe, in the second half of the year, told us of his own personal experiences in having to deal with the matter of alcohol. Temperance ought to be a concern of every priest, since his life was given to the salvation of souls, and the souls were being lost to God on account of intemperance in alcohol. This line of argumentation likewise influenced the students to greater efforts in the case of those already in the Society, and greater consideration on the part of those still contemplating membership.

In the First Term of 1951 FR. DAVEY (Hargreave Park) obliged the Total Abstinence Society with a most interesting lecture. Like the two former lecturers, Fr. Davey is an alumnus of Manly; he stressed the invaluable worth of total abstinence in the work of parish life. The dissipatory effects of intemperance upon a people was a most lamentable sight; not only were the people involved, but also the Church itself, for the Church is judged by its members. Therefore he urged the students to regard total abstinence not merely as a private good, but also as an instrument in the field of pastoral theology.

FROM OUR ROMAN CORRESPONDENT

THE AUSTRALIAN PILGRIMS

The history of Australian Pilgrimages is very short and in fact, prior to the Holy Year, 1950, only one official Catholic Pilgrimage has ever left Australia's shores. Consequently the grand response of Australian Catholics to the Pope's invitation to come to Rome in pilgrimage during this Holy Year was indeed heartening. To come in such numbers such a distance and to accept the discomforts of travelling in strange countries for three months was a gesture worthy of Australian Catholicism. We here in Rome had, of course, been looking forward to the arrival of our fellow Australians with no little expectation heightened no doubt by the previous arrival of other Australians coming to Rome independent of the National Pilgrimage. The first distinguished Australian pilgrim of the year was Cardinal Gilroy. As he was to stay at Propaganda during his visit, his arrival was eagerly awaited. We found His Eminence the same charming person that many of us had come to know so well at Springwood and Manly. The highlight of his visit was the Ordination in the College Chapel of an Australian Dominican and of thirty others of various nationalities to the subdiaconate. Although his visit here was of a month's duration, time passed all too quickly and he left on April 9th for London and Australia. The next pilgrims of note to arrive were Archbishops Simonds and Beovich and Bishops Gummer and O'Collins to make their "ad limina" and Jubilee visits. Meanwhile we were looking forward to the arrival of Dr. Madden. On the morning of Corpus Christi



AFTER THE PAPAL AUDIENCE, MARCH, 1950

**Rev. I. Burns, Mgr. Carroll, Rev. Dr. Tierney, Cardinal Gilroy,
Father G. Joiner, Father B. Heather**

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However, we were not destined to see very much of our former rector, as three days later one of the most important events of the year (at least for us Australians) distracted our attention, namely the arrival of the Australian Pilgrimage. The seven hundred representatives of Australian Catholics arrived in Rome on the evening of Sunday, 11th June, and for the following two weeks their distinctive green and gold badges became a common sight in the streets. They were met at the station by representatives of the Holy Year Committee and by all the Australian priests and students in Rome who could be mustered for the occasion. The Pilgrims, to avoid confusion, came in two special trains from Genoa, one arriving at 4 p.m. and the other at 6 p.m., and were driven immediately to their respective hotels. A programme had been decided upon by a committee of three priests resident in Rome, namely Fathers Knox, Kenny and Kelly, which was immediately approved by Archbishop Duhig. To get an idea of the amount of organisation required to put the programme into effect, one must remember that the pilgrims were scattered over seventeen hotels and each day had to be collected into buses and conveyed to an appointed place, arriving there at the appointed times. The first sight of St. Peter's was for many, memorable,



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as the evening the pilgrims arrived St. Peter's was illuminated for the canonisation of St. Vincent Strambi.

The first official act of the pilgrimage was the Jubilee visit to St. Peter's on the morning of Monday, 12th June. The pilgrims formed up in procession seven hundred strong behind nine Australian bishops and fifty-odd priests and students, and entered the Basilica chanting the Litany of the Saints. After visiting the Altar of the Blessed Sacrament, they proceeded to the Tomb of the Apostle, where they recited the Jubilee prayers led by Archbishop Duhig. After a hymn had been sung, the prayer of thanksgiving offered for their safe arrival in Rome, the pilgrims proceeded to a side chapel, where Mass was said by Archbishop Duhig. During the Mass a choir of Australian Students sang motets. Present at the Mass were Mr. C. V. Kellway, Australian Minister to Italy, his wife and daughter. Afterwards most of the pilgrims spent the remainder of the morning inspecting and admiring the treasures of art and architecture which the Basilica embodies. The programme was so arranged as to give the pilgrims at least half each day free. Consequently the next official act was the Jubilee visit to St. Paul's Outside the Walls on the evening of the following day. The visit completed, the group visited the Abbey of Tre Fontane, which marks the spot of the martyrdom of St. Paul. In a nearby eucalyptus grove pilgrims saw the grotto where Our Lady, it is claimed, appeared three years ago.

Wed., 14th. Pilgrims were picked up at their hotels by the buses and were taken to the Piazza of St. John Lateran's, where they formed up in procession and followed the routine established at their previous visit at the other two Basilicas. The visit went off without a hitch, except for a slight entanglement with another procession in the same Basilica. The buses then picked them up and conveyed them to St. Mary Major's, where the last of the four official visits to the Basilicas was concluded. Although this was the only official Jubilee visit, many took advantage of their prolonged stay in Rome to gain the Indulgence privately. The afternoon was left free for those who wished to go to the general audience which took place twice a week in St. Peter's during the Holy Year.

Thurs., 15th. Cook's conducted tour of the Vatican Art Gallery and Museum for which our services were not required.

Fri., 16th. Another Cook's conducted tour around the Basilicas with expert guides. The pilgrims had not had the opportunity to examine the Basilicas and their treasures of art during the Jubilee visits.

Sat., 17th. Mass at the Holy Cross celebrated by Dr. Norton, Bishop of Bathurst. After the ceremony the pilgrims viewed the relics of the True Cross, the Nails and the Crown of Thorns. In the afternoon another general audience.

Sun., 18th. Mass celebrated by Bishop Fox in the Colosseum at which the Australian choir from Propaganda sang. Records were made and flown to Australia. Present were the Australian Minister to Italy and his wife. Afterwards a visit was made to the Castel San Angelo, a medieval Papal fort in the vicinity of the Vatican. In the afternoon buses took the pilgrims on a tour to Anzio, scene of the death of St. Maria Goretti. Later in the afternoon a visit was paid to the Castelli Romani, towns built on the site of the ancient forts which guarded the Appian Way.

Tues., 20th. Audience with the Pope at 9.15 a.m. The Pope spoke to the pilgrims and blessed them and then came down into the crowd to speak personally to them. After the audience a photo of the pilgrims as a group was taken in the Courtyard of the Papal Palace. Permission was then granted to visit the Vatican Gardens. That afternoon there was a bus tour to Santa Sabina, Circus Maximus, San Clemente and finally the Blue Nuns, the Mother General of whom is an Australian, and among whom there are many Australian Sisters, and here Benediction of the Blessed Sacrament was given.

Wed., 21st. In the morning Mass was celebrated at the Gesù by Mgr. Thomas. This is the principal Church of the Jesuits and is claimed to be the most richly ornamented church in Rome. Here is conserved the arm of St. Francis Xavier. Also the same morning, Fr. Perkins celebrated Mass for another of the pilgrimage in the Church of Our Lady of Perpetual Succour, the Redemptorists' Church which contains the miraculous picture of the same title.

Thurs., 22nd. Trip to Assisi for those who wished to go.

Fri., 23rd. Tour around the Pantheon, St. Agnes, and the Catacombs of St. Agnes, Via Nomentana.

Sat., 24th. The big event of to-day was the Canonisation of Maria Goretti, in the open air ceremony in the Piazza of St. Peter's, a unique event in the history of the Church. This was necessary to accommodate the huge crowds which began to gather the night before.

Sun., 25th. Mass in St. Peter's in honour of the new Saint celebrated by the Holy Father. The doors of the Basilica were closed about an hour and a half before the ceremony began. For this ceremony the pilgrims had a good position close to the Confessional Altar where only the Holy Father or a Cardinal delegated by him may celebrate Mass.

In the afternoon a visit was paid to the college by the pilgrims where Benediction of the Blessed Sacrament was imparted. This was the last official ceremony attended by the pilgrims as such in Rome.

Mon., 26th. This morning the first half of the pilgrims left on their way to Lourdes via Florence and Nice.

Tues., 27th. Free day for the second half of the pilgrims.

Wed., 28th. Final farewells . . .

AUSTRALIAN COLONY IN ROME

PROPAGANDA FIDE COLLEGE

FR. GEOFFREY LLOYD (Canberra-Goulburn) came to Rome from Manly (Springwood '43-'45) in 1946 in the first post-war group, and did one more year to complete his philosophy course. During his course he was prefect of sport and vice-prefect of his camerata. He was ordained priest on 3rd October, 1950, and having completed his fourth year of theology, he will be returning home this year.

FR. JOHN MULLINS (Cairns) came to Rome from Banyo ('42-'46) also in 1946. For some time he was prefect of the servants, and then prefect of his camerata. He was ordained priest on 21st December, 1950, and will be returning home this year.

FR. JOHN GERRY (Brisbane), another Banyoite ('43-'46) of the same year, and ordained at the same time, has been president of the "Mater Misericordiae Association" for alumni and ex-alumni, and vice-prefect of his camerata. At the conclusion of the present scholastic year he will be returning to Australia.

FR. IAN BURNS (Sydney), another of the first post-war group, was at Springwood ('45) and Manly ('46) before coming to Rome. For quite some time he was College M.C. He was ordained priest 21st December, 1950, and is remaining in Rome to study Canon Law.

FR. NOEL TOBIN (Geraldton), after passing through Springwood and Manly ('45-'46) has been in Rome since 1946. He was one of the chief organisers of the Marian Congress held in the College during the Holy Year. Ordained priest 15th July, 1951, he will be taking up his duties in Geraldton this year.

FR. FRANK LITTLE (Melbourne) came from Werribee ('43-'47) in the second group in 1947. One of his chief activities was as president of the Missionary Movement. He was ordained 3rd October, 1950, and having completed his fourth year of theology is remaining to further his theological studies.

FR. JOHN MALONEY (Ballarat) also came to Rome from Werribee ('45-'47) in 1947. He has been College M.C. He was ordained on 21st December, 1950, and will be remaining in Rome to study Canon Law.

FR. BRIAN GALLAGHER (Wilcannia-Forbes) was in the second Manly group (Springwood '43-'45) which came in 1947. He was ordained on 21st December, 1950, and will be taking up his duties in the diocese this year.

FR. LEO DONNELLY (Lismore) was at Springwood and Manly at the same time. He also was ordained 21st December, 1950, and after completing his fourth year of theology will be returning home.

FR. PETER QUINN (Perth) was the first student to come to Rome from Guildford ('42-'47). He was ordained December 21st, 1950, and will be remaining in Rome to study Canon Law.

FR. BEDE HEATHER (Sydney) came to Rome from Manly (Springwood '42-'45) in 1947. He has been prefect of his camerata, and prefect of servants. Ordained priest 15th July, 1951, he will be continuing his studies in Rome.

FRANK BELL (Wagga-Wagga) was sent to Rome in '46 immediately without having studied in an Australian seminary. He has now completed his third year in theology.

TOM SWEENEY (Toowoomba) came to Rome from Banyo ('42-'46) in 1946. He has been prefect of the servants and prefect of sport, and is now editor of the College magazine. He has completed his third year of theology.

PAT CUSACK (Canberra-Goulburn) was in the third group to come to Rome from Manly (Springwood '45-'46) since the war in 1948. He has been sacristan. He also finished his third year of theology.

VINCENT TIGGEMAN (Adelaide) came to Rome from St. Francis Xavier's ('42-'48). He has been librarian and vice-prefect of his camerata. He will begin his fourth year of theology next year.

PAT CUNNINGHAM (Perth) is our second Guildford ('42-'48) student. He is in third theology and has been vice-prefect of choir.

JOHN BARDEN (Geraldton) also came from Guildford ('45-'48). He is prefect of his camerata and in second theology.

DON VICTORY (Port Augusta) came to Rome from St. Francis Xavier's ('43-'47) to commence philosophy. He is assistant M.C., and is now in first theology.

PAT DOUGHERTY (Sydney) came to Rome from Manly (Springwood '44-'49) in 1950. He is in second philosophy.

PETER VANDELEUR (Cairns) came to Rome in 1950 from Banyo. He is in first year philosophy.

COLLEGE OF ST. PETER THE APOSTLE

FRS. BALLARD (Rockhampton), KELLY (Melbourne), McCUNNIE (Ballarat), and MORRISON (Canberra-Goulburn) have spent three years in Rome studying Canon Law and are now returning home. FR. JOINER (Sydney) is leaving, having completed his studies and thesis in theology, while FR. GALLEN (Sydney) is finishing his first year in Canon Law.

TEUTONIC COLLEGE

FR. KENNY (Brisbane) is writing his thesis in Canon Law; FR. CARROLL (Brisbane) is completing his in theology. Both studied at Springwood and Manly.

BEDA COLLEGE

FR. SMITH (Melbourne), having completed his course in philosophy and theology, is now returning home.

SID MOREY (Ballarat) and LEO KIRKHAM (Hobart) came to Rome from Werribee in 1950, and are now finishing their first year of theology.

Members of the Australian Provinces of many **Religious Orders** are studying in Rome:

Blessed Sacrament Fathers, Carmelites, Columbasn, Dominicans, Jesuits, Marists, Missionaries of the Sacred Heart, Pallottines, Passionists, Redemptorists and Salesians.

L. Donnelly.

MUSIC LIBRARY

Towards the end of this year a group of students will complete the indexing of the main section of the Music Library—the consummation of several years' daily work at a task in many respects more complicated than that of ordinary library procedure. For every composition included in the three general sections—general literature, ecclesiastical, and secular music—accurate essential information is ready to hand through a detailed system of sub-sections and cross-references. The ecclesiastical content of the library is of a particularly wide range. From the compositions of the great masters of polyphony: Palestrina, Vittoria, De Lassus, Byrd, Tallis, etc., to those of contemporary composers there is a



Swimming Carnival.
Mgr. Madden's Jubilee, April, 1951.
Ordination Group, Propaganda Fide, Rome,
December 22, 1950.
Sports Day.

Down on the Farm.
Deacons after Ordination, December, 1950.
Beginning the New Grotto.
Work on the Convent Wall.

representative collection of major and minor works suitable for every ecclesiastical office and occasion. Oratorio predominates the large collection of non-liturgical music, the works of Bach, Handel, Haydn and Mendelssohn being conspicuous. In all, the present classification amounts to some 7,500 separate compositions, most of which are now unobtainable and of no little monetary value.

Our pride in this unique possession is always accompanied by gratitude to those benefactors who have made it possible. The most notable contribution is that of the late Father Ellis Herlihy whose gift of over three hundred volumes of assorted compositions forms the bulk of the library. Fr. Herlihy is remembered for his sterling work for ecclesiastical music during the twenties and particularly for his part in the choral achievements of the 1928 Eucharistic Congress. In recent years Mr. J. P. Talty, well known for his other generous presentations to the College, has donated a valuable collection of Oratorios, adding considerably to that section of the library.

As the indexing of this bound music nears completion, the binding and indexing of the large amount of sheet music in our possession is being planned; a few years will also see this material incorporated into the index system.

As befits the institution in which it is housed, the music of the library is predominantly ecclesiastical; the quantity of secular music it contains is, in comparison, very small. The General Literature section is the weakest; standard works on the theory of Plainsong, Harmony, Polyphony, on the History of Music, on Esthetics and Form, etc., would be very valuable and welcome additions. But even as it is, on account of its excellent range of church music the library can be considered outstanding. It is a storehouse from which copious material can be obtained to fulfil the desire of Blessed Pope Pius X that "the music of the classical school, which reached its greatest perfection in the sixteenth century under Perluigi da Palestrina, should be largely restored, especially in the greater basilicas, in cathedrals, and in **seminaries** and other institutions where the necessary means of performing it are not wanting." (Motu Proprio on Sacred Music, 22nd Nov., 1903.)

SPRINGWOOD DAY, 1951

The day seemed to have dawned badly; the city was scarcely awake, and a troop of darkly clad figures, in heavy overcoats, could be seen making their way quickly through the half-light of the morning towards Central Station—Springwood Day, 1951.

In spite of the gloomy forecasts of the local "Inigos," the journey to St. Columba's was made under perfect conditions. The decision to travel by train proved popular, and we reached Springwood in high spirits, with our team, strengthened by a very formidable breakfast, feeling particularly confident. After the familiar bus trip and our arrival in the still more familiar surroundings of St. Columba's, preparations were quickly made and the game was soon under way.

The Manly Match:

When Fr. Farrell, P.P. (Waitara), kicked off after Springwood had won the toss, conditions seemed all in favour of good football. Except

for one rather wet patch at the College end of the ground, the field was in fair condition; competition promised to be keen, and the teams seemed fairly evenly matched, although the critics were inclined to think that once again the more experienced Manly team would prove too strong.

However, opinions began to be revised when, only five minutes after the kick-off, Ford, the Springwood five-eighth, broke through an opening and was brought down inches from the Manly line, where Kennedy, backing up, was able to pick up the loose ball and score. Jenkins failed to convert the try and Springwood was leading 3-0. Right from the start the home team had been on the attack, but now Manly took the initiative, and after several good passing movements, Wright, with hard, determined bursts along the wing, was unfortunate not to score.

Both teams were throwing the ball about well, but play was inclined to be a little loose and, when the reds (Manly) were given a free-kick for an off-side infringement in the Springwood twenty-five, Collins made no mistake, and the score was 3-2.

Once again the visitors were on the attack with moves in which the whole back-line handled, but the Springwood defence showed no sign of weakening. A penetrating move in which Hannan, Collins and Crittenden figured brought play to the Springwood line, and from the ruck, Flynn, the Manly half-back, running solidly, with several tacklers clinging to him, forced the ball over, giving the visitors their first try, which Collins failed to convert. And now Manly took the lead 5-3.

Springwood, not to be outdone, replied vigorously once more and Curran, the Springwood winger, looked dangerous in one very good burst along the side-line. Flynn and Collins, the red halves, were combining brilliantly and Manly looked like scoring again when Collins cut through, and with several men in support, was just forced out near the Springwood line. At this stage the pace had become a trifle slower, but once more the blues (Springwood) made the attack, and a good movement by Jenkins and Miller was just stopped as the half-time bell sounded with the home team forcing the game.

Half-time score: Manly 5, Springwood 3.

After the break Springwood once again attacked, Ford and Harrington running very well. For Manly, McNamara was shining in the rucks, but the blue back-line, continuing to pass the ball well, was striving hard to penetrate the solid Manly defence. Play was now in Manly's 25 and Springwood had won the ball from a scrum and looked like going over when Collins, the Manly five-eighth, took a quick intercept, beat Jenkins, and outpaced Miller, who had doubled back from the far wing, and scored a snap try under the posts for Cressy to convert. Score 10-3.

The Manly pack was doing good work now in the rucks, but it was still the home team that was forcing the attack and Springwood could well have scored had they been able to take full advantage of their many opportunities. Play was hard, but the passing was inclined to be loose. The blues were still trying valiantly to even the score and Harrington, Ford, Kelly and Curran figured in a good run. However, the Manly halves now began to penetrate when, first Collins gained a good deal of ground with a tricky run, and then, from a scrum, Flynn, straightening up the attack very well, passed to Nies and on to Hannan,

who sent Crittenden in to score. Collins' kick failed and Manly were now leading 13-3.

Nowise daunted, Springwood came back harder than ever, Harrington particularly being a source of inspiration to his team. Their efforts were at long last crowned with success when Ford was able to snatch up a loose ball nicely in the Manly 25 and score easily under the posts for Harrington to convert 13-8, with fifteen minutes to go.

But now the reds, eager to retain their lead, forced the pace with several good attacking movements and in spite of all efforts, Springwood were unable to even the score and when the full time bell rang, the points were still Manly 13, Springwood 8.

Though, on the whole, the Manly team deserved their win with open, aggressive football coupled with solid defence, the comparatively inexperienced Springwood XIII surprised and delighted even their most enthusiastic supporters with their bright and solid play, and certainly indicated that St. Columba's can look forward to the Manly match of 1952 with confidence and even relish.

For the victors, McNamara, with his energetic rucking and hard forward play, was easily the best player, and among the backs, Flynn, Collins and Wright did well. Harrington, the Springwood captain, was outstanding both in attack and in a special way for his excellent cover defence. Ford, Conway and Meacham all gave good service.

An account of the game would not be complete were not mention made of the excellent display of refereeing given by Fr. Murphy. It is indeed to him that the open, entertaining football must, in large measure, be attributed.

Once the principal business of the day had been transacted successfully (for the visitors at any rate) and appetites had been well whetted on the very entertaining football, all adjourned to dinner, "buffet style," on the top field, and then, later in the afternoon, to Benediction of the Blessed Sacrament given by Dr. Madden in the College chapel.

The Manly Choir sang in polyphony the hymns, including the very fine "Exaltate Just" by Vittoria. Afternoon tea was taken, and it was then time for farewells. Sixty priests were present this year, so that the day had all the spirit of a reunion. We hope that that spirit will grow: it will be the achievement of the Rector, his Staff, the Sisters and the students who go to so much trouble each year to entertain the visitors and make them all feel so very welcome.

FATHER DAMIEN

*His strong soul caught the splendour
That flamed in old Romance—
White knighthood in a chivalry—
Not deathless fields of France,
Nor ever Spain's proud banners knew!
A guerdon, grand, unpriced!
White knighthood of stark Sacrifice
In the Chivalry of Christ!*

M. A. S.

ST. PATRICK'S COLLEGE, MANLY

THE PROFESSORIAL STAFF

President: Rt. Rev. Mgr. J. Madden, D.D.
 Vice-President: V. Rev. Mgr. T. Veech,
 D.Sc.Hist.
 Dean and Bursar: Rev. P. Murphy, D.D.

THEOLOGY FACULTY

Sacred Scripture: Rev. H. Davis, Ph.D.,
 L.S.S., S.T.L.
 Dogmatic Theology: Rev. T. Muldoon, D.D.
 Moral Theology: Rt. Rev. Mgr. J. Madden,
 D.D.
 Canon Law: Rev. P. Murphy, D.D.
 Ecclesiastical History: V. Rev. Mgr. T.
 Veech, D.Sc.Hist.
 Ascetical Theology: Rev. M. Hall, C.M.
 Modern History: V. Rev. T. Veech, D.Sc.
 Hist.
 Catholic Action: Rev. P. Ford, B.A.
 Liturgy: Rev. P. Murphy, D.D.

Hebrew: Rev. H. Davis, D.Ph., L.S.S.,
 S.T.L.
 Sacred Eloquence: V. Rev. Mgr. T. Veech,
 D.Sc.Hist.

PHILOSOPHY FACULTY

Metaphysics: Rev. F. A. Mecham, B.A.
 Experimental Psychology: Rev. P. Murphy,
 D.D.
 Ethics and Sociology: Rev. P. Ford, B.A.
 History of Philosophy: Rev. F. A. Mecham,
 B.A.
 Biblical Introduction: Rev. H. Davis, Ph.D.,
 L.S.S., S.T.L.
 Latin: Rt. Rev. Mgr. J. Madden, D.D.
 English: V. Rev. Mgr. T. Veech, D.Sc.
 Hist.
 Greek: Rev. F. A. Mecham, B.A.
 Italian: Rev. T. Muldoon, D.D.

LIST OF STUDENTS, 1951

FOURTH YEAR THEOLOGY

Davis, B. T.	Sydney
McNamara, I. J.	Canberra-Goulburn
Fisher, C. A.	Armidale
Fenton, H. J.	Maitland
Coyte, P. E.	Wilcannia-Forbes
O'Sullivan, T. J.	Sydney
Hyne, R. J.	Sydney
Cahill, P. F.	Sydney
Bateman, P. J.	Canberra-Goulburn
Butts, J. G.	Canberra-Goulburn
Timbs, J. N., B. Ec.	Sydney
Boberg, J. D.	Sydney
Simms, P. C.	Maitland
Weaver, G. A.	Sydney
Noonan, P. J.	Hobart
Harden, R. W.	Sydney
Crocetti, G.	Perth
Newbold, M.	Perth
Chalice, J.	Perth

THIRD YEAR THEOLOGY

McNeill, R.	Sydney
Harding, H.	Sydney
Williams, F.	Sydney
McMaugh, P.	Sydney
Callahan, D.	Sydney
Muldoon, K. M.	Wilcannia-Forbes
Davis, W.	Sydney
Spillane, K. D.	Sydney
Campbell, H. W.	Maitland
Moore, P.	Sydney
Cressy, H. G.	Maitland
Byrnes, B.	Sydney
Carllose, B. C.	Sydney
Arrivoli, T.	Sydney
Quinn, D.	Hobart
Heffernan, M.	Armidale
Boylan, A.	Ade'aide
Holland, T.	Ade'aide

SECOND YEAR THEOLOGY

Mulcahy, L.	Canberra-Goulburn
Cosgrove, B.	Sydney
Murphy, J.	Sydney

Harley, E.	Sydney
Leiss, H.	Armidale
Ryan, F.	Armidale
Byrne, H.	Canberra-Goulburn
Hennessy, C.	Sydney
Hingston, N.	Hobart
Manning, K.	Hobart
Williams, P.	Maitland
Cahalan, P.	Sydney
Bresnahan, T.	Hobart
Melville, B.	Armidale
Cook, N.	Canberra-Goulburn
Williams, J.	Sydney
Nies, D.	Sydney
Kennedy, E.	Sydney
Fitzgerald, P.	Geraldton
Lyons, J.	Perth
Harris, B.	Perth
Wauchope, W.	Port Augusta
Locke, M.	Adelaide
Jordan, B.	Adelaide

FIRST YEAR THEOLOGY

Purcell, T.	Sydney
McKay, D.	Sydney
Marsden, R.	Sydney
Hickman, R.	Sydney
Drinkwater, N.	Canberra-Goulburn
Hannon, K.	Sydney
McGrath, J.	Wagga
O'Connor, K.	Wilcannia-Forbes
Taylor, J.	Sydney
Fitzgerald, R.	Wagga
Lyons, D.	Sydney
Crowe, W.	Canberra-Goulburn
Littler, E.	Wilcannia-Forbes
Bourke, E.	Canberra-Goulburn
Casey, A.	Lismore
Dougherty, J.	Sydney
Duggan, T.	Sydney
O'Keefe, J.	Sydney
Grew, C.	Sydney
Murphy, P.	Sydney
Hay, K.	Sydney
Kenna, P.	Sydney
Carroll, F.	Wagga

Newman, A.	Sydney
McNamara, J.	Sydney
Crittenden, B.	Sydney
Farrell, B.	Sydney
Abbott, I.	Sydney
Connolly, T.	Sydney
McKervey, R.	Wagga
Fenton, L.	Sydney
Wright, T.	Canberra-Goulburn
McAdam, G.	Perth
Leung, L.	Perth
Fitzsimmons, N.	Perth
Dowglas, R.	Geraldton
Hynes, B.	Adelaide
Grealy, J.	Adelaide
Heading, W.	Port Augusta
Adfelter, D.	Adelaide

THIRD YEAR PHILOSOPHY

Plunkett, W.	Wagga
Manion, G.	Canberra-Goulburn
Blood, W.	Sydney
Lum, K.	Sydney
Deaney, A.	Bathurst
Higgins, F.	Sydney
Morrissey, P.	Sydney
Sylvestre, T.	Maitland
Driscoll, L.	Maitland
Piesly, D.	Sydney
Mills, W.	Lismore
Dooley, J.	Sydney
Cork, A.	Canberra-Goulburn
Flynn, K.	Canberra-Goulburn
Lynne, J.	Sydney
McLaren, J.	Sydney
Walsh, K.	Sydney

Grannall, J.	Bathurst
Thorpe, K.	Wilcannia-Forbes
Wyche, L.	Sydney
Charlton, B.	Sydney
Dickenson, G.	Sydney
Walker, J.	Armidale

SECOND YEAR PHILOSOPHY

Robley, W.	Sydney
Livissianos, L.	Sydney
Mayne, G.	Sydney
O'Halloran, P.	Lismore
Ireland, J.	Wagga
Crowley, J.	Sydney
Bramley, B.	Sydney
McAuliffe, P.	Sydney
Cahill, M.	Maitland
Kenny, B.	Lismore
Callinan, R.	Maitland
Collins, T.	Bathurst
McEneaney, J.	Sydney
Harrington, P.	Sydney
Gallen, J.	Sydney
Fowler, J.	Sydney
Cruickshank, L.	Sydney
Blair, M.	Sydney
Dacey, J.	Lismore
Ogle, B.	Sydney
Shanahan, T.	Armidale
Murphy, P.	Lismore
Spora, M.	Sydney
Googly, J.	Sydney
Whittemore, P.	Sydney
Dougerty, J.	Sydney
McCowage, J.	Sydney
O'Meara, J.	Sydney



JESUS, PITY ME !

*By the womb that thrilled to Thee!
By the breasts that suckled Thee!
By the hands that fondled Thee!
Jesus! pity me.*

*By the tears she shed for Thee
In Thy stark nativity—
Tears for all the years to be!
Jesus! pity me.*

*By the heart that broke for Thee
'Neath the Cross on Calvary,
When, in death, Thou gav'st her me—
Me, and all poor men to be—
Jesus! pity me.*

M. A. S.



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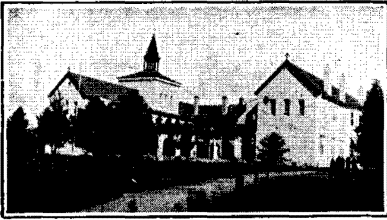
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240 ELIZABETH STREET, MELBOURNE

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68 GAWLER PLACE, ADELAIDE

820 HAY STREET, PERTH



Columbiana

Re-opening for the Holy Year, 1950, on February 15, the College had a roll-call of 126. Of the 39 newcomers ten went to Philosophy, making a total of 31 students in that class. On the teaching staff Brother Antoninus replaced Bro. Lambert, whose untiring efforts on behalf of the students had always been deeply appreciated.

In the public examinations of the previous year eighteen students from the College obtained Leaving Certificate passes. Fourteen passed the Intermediate, three obtaining bursaries.

The news that our Rector had been honoured by the Holy Father was received with great enthusiasm by the students. Although the new Privy Chamberlain interpreted the honour as one bestowed upon the seminary in the person of its Rector, we all felt that his years of service in the education of students and his wonderful work in interviewing prospective students at the schools had not been prematurely rewarded. On the feast of our Heavenly Patron, Mgr. Dunne was the guest of honour at a reception and concert in the College. A representative body of his fellow-priests came to offer their congratulations and to express their general joy.

Soon after his return from abroad, His Eminence Cardinal Gilroy visited us. We were all grateful to the Cardinal for the opportunity of hearing about India and Rome which he so thoughtfully afforded us. His Lordship Bishop O'Brien, in the absence of His Eminence, was with us on several occasions; he was welcomed not only in his elevated capacity but also as a past professor. The students gave His Lordship Bishop Lyons an enthusiastic welcome, when he visited us soon after his arrival in Sydney from Christchurch to take up the duties of Auxiliary Bishop to His Eminence. Their Lordships Bishop McCabe, of Port Augusta, and Bishop Gleeson, C.ss.R., of Maitland, were also welcome visitors during the year.

The film projector continued to be a very popular source of entertainment. Besides seeing various very enjoyable programmes, for the securing and screening of which we have to thank Fr. Carroll, we were also very pleased to have Fr. Robinson show us his own production in technicolour of the College and its residents. We thank Fr. Robinson for his thoughtfulness, and congratulate him on his excellent photography and production.

Besides the ever-attractive perennials, tennis and handball, soccer seemed to be the most popular sport. A competition attracted many players. Keen interest was displayed for a short time in basketball, but unfortunately it did not last. The football-field responded well to the attentions of an active committee, but heavy rain restricted Rugby games and even forced the abandonment of the match against Manly.

The weather did its utmost to dampen the spirits of the sons of St.



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The weather did its utmost to dampen the spirits of the sons of St.

Patrick's and St. Columba's on June 15—Manly Day. Nevertheless, the day was enjoyed by the hosts, and we hope that our guests were repaid in some measure for their traditional kindness and encouragement. Monsignor Nevin was celebrant at Solemn Benediction. The Manly choir under Fr. Henry's baton sang the hymns and the beautiful "O Sacrum Convivium."

Because of the efforts of active committees and the Rector's road repairs, improvements have been effected in various sections of the grounds, including the crescent, the front drive and the playing fields. The Grotto Committee did good work on the track, which had almost been washed out on several occasions.

The Literary and Debating Society did not reach the standard set in previous years in the entertainment provided. However, there was one outstanding item, an amusing operetta, "Silence in the Court," which gave the students an opportunity, not neglected, of displaying their talents. Our external lecturer was Rev. Fr. Davey, who gave us a very enlightening talk on the Church in Japan and especially on the work that Australian priests have done there since the war.

Improvements at the College during 1950 included repainting the whole of the exterior of the buildings and equipping the senior dormitory, St. Francis Xavier's, with modern beds.

1951

The College re-opened on February 13; the student body, including a few late arrivals, numbered 130. Of the 52 newcomers eight were destined for Philosophy I. There was a larger number of new men than in the previous year, and a welcome feature was the increase in the number of late vocations.

There were three changes in the teaching staff. The Brother Director, Bro. Ethelred, and Brothers Alpheus and Antoninus were replaced by Brothers Gerard, Hugh and Gerald. Bro. Gerard took up again the duties of Brother Director which he had relinquished in 1947.

In the public examinations for 1950, sixteen students gained the Leaving Certificate and seven the Intermediate Certificate.

We are very grateful to His Eminence Cardinal Gilroy for bringing His Grace Archbishop Masterton of Birmingham to Springwood. Unfortunately, the visit was very brief, as His Grace was to leave Australia the same day. However, he found time to give a few words of encouragement to the students and to request a holiday for the professors.

It was considered impracticable for the students to take an active part in the Catholic Jubilee Celebrations. However, all showed great interest in them and were elated at their success.

Palm-picking Day is becoming an annual feature of student life. This year the palms were found in a rather difficult situation, and hard work was necessary to ensure that the required number be obtained. Sustained by refreshments provided by Mgr. Clarke the students completed the task in good time.

Bush Picnics have been frequent to places of beauty and local interest. Hawkesbury and Yellow Rock Lookouts are probably the most popular of late years.

A new feature of College life is firewood gathering. The students have made great efforts to keep the wood moving from Fr. Carroll's and Bro. Hugh's untiring axes to the voracious boiler furnace.

All sports have been well attended this year. Particularly worthy of note was the Tennis Committee's "tour de force" in running two tennis competitions, completing one in three days and the other in a week. The Billiards Committee also is to be commended for its capable management of the billiards competition. A handball competition was speedily and efficiently carried through by the Sports Committee.

The Literary and Debating Society has started the year well with a notably high standard in Debates, Lectures and Manuscripts; the three short plays presented in April were received with enthusiasm, the actors receiving deservedly high praise and appreciation in all quarters.



PURE ESSENCE OF THE PRIMEST BEEF

USE GLOBEX FOR BEEF TEA, SOUPS, STEWS AND GRAVIES

Globex is rich in body-building qualities, is just the little extra you need to help you over trying times and to fortify you against chills and ills. Globex is good for children, good for adults. Enjoy it as a stimulating hot drink during the day; as a sleep-giving beverage at bed-time. Use it to enrich soups and gravies; as a delicious filling for sandwiches. Globex is so economical, goes such a long way, has so many uses —keep it handy, always.

GLOBEX

PURE BEEF EXTRACT

ALL GROCERS AND CHEMISTS IN 2-OZ., 4-OZ. & 8-OZ. JARS AND TINS

REMEMBER! GLOBEX IS PURE, COSTS MUCH LESS!



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ST. COLUMBA'S COLLEGE, SPRINGWOOD



THE PROFESSORIAL STAFF

Rector: Very Rev. Mgr. C. S. Dunne, P.C.,
M.A.
Spiritual Director: Rev. G. Meredith.
Dean: Rev. N. J. Carroll, B.A., H.Dip.Ed.
Bursar: Rev. T. J. Connolly.

Staff of Marist Brothers of the Schools:
Brother Gerard, M.A. (Director), Brother
Kevin, B.A., B.Ed., Brother Hugh, Brother
Valerius, Brother Gerald.



LIST OF STUDENTS, 1951

SCHOOL OF PHILOSOPHY

FIRST YEAR

J. Shanahan	Sydney	C. Rice	Sydney
J. Satterthwaite	Armidale	B. Larkey	Sydney
S. McDono'd	Canberra-Coulburn	J. Jenkins	Sydney
J. Ke'lett	Sydney	B. Gallway	Sydney
T. Crowe	Sydney	P. Clohessy	Armidale
W. Fulton	Wagga Wagga	B. Byron	Sydney
K. Co'mer	Wilcannia-Forbes	P. Brady	Sydney
P. Curran	Bathurst	J. Duck	Sydney
B. Ryan	Armidale	P. Long	Sydney
R. Lacey	Sydney	G. Connolly	Sydney
W. Moroney	Wilcannia-Forbes	T. Martland	Sydney
B. Drinan	Sydney	J. Riley	Lismore
J. Moriarty	Lismore	J. Miller	Sydney

SECONDARY SCHOOL

FIFTH YEAR (Leaving Certificate)

J. Griffin	Sydney
M. McNamara	Sydney
J. Conway	Sydney
N. Taig	Sydney
K. Pendergast	Sydney
D. Davis	Sydney
M. Sinclair	Sydney
J. Timbs	Maitland
K. O'Grady	Sydney
J. Walsh	Sydney
B. Titmuss	Sydney
L. Hunt	Sydney
W. Meacham	Sydney
J. Blanchfield	Sydney
T. O'Connor	Sydney
D. Wil'oughby	Sydney
G. Matthews	Maitland
A. Turner	Armidale
J. Hynes	Wilcannia-Forbes
E. Stockton	Sydney
P. Baker	Lismore
J. Carey	Armidale
M. Kelly	Sydney
Paul Ryan	Sydney
K. Sargent	Sydney
J. Ke'leher	Sydney
B. Bailey	Maitland
R. O'Neill	Maitland
J. Heaps	Sydney
J. Ford	Sydney
A. Murphy	Sydney
B. Yates	Sydney
P. Young	Sydney

FOURTH YEAR

T. McCarthy	Sydney
P. Foley	Sydney
P. Rheinberner	Canberra-Goulburn
C. Ho'dsworth	Wanna Wanna
R. Leaver	Wanna Wagga
P. Sheedy	Sydney
P. Coffey	Sydney
W. Dougherty	Sydney
K. Bayada	Sydney
T. Brien	Sydney
N. Grant	Sydney
M. Condon	Sydney
J. Porter	Sydney
V. Doyle	Lismore
P. Crittenden	Sydney
M. Murphy	Sydney
P. Low	Sydney
L. Purce'l	Sydney
B. Carroll	Sydney
G. McMahan	Canberra-Goulburn
T. Pigram	Canberra-Goulburn
H. Roberts	Canberra-Goulburn
P. Burg	Maitland
F. Bargmann	Canberra-Goulburn
A. Sharch	Sydney

SPECIAL SUBJECTS

J. Donnelly	Sydney
P. Taylor	Sydney
C. Hilder	Sydney
P. Harrington	Sydney
J. Kennedy	Wagga Wagga
T. Dougherty	Lismore
A. McPherson	Maitland
W. Kennedy	Canberra-Goulburn
Pat Ryan	Maitland
B. Heaps	Sydney
M. Lonard	Sydney
K. Sipocz	---
B. Navratil	---

SECOND YEAR

L. Cooney	Sydney
M. Passlow	Lismore
P. Lehmann	Wagga Wagga
P. Davis	Sydney
W. Chaloner	Sydney
J. Langtry	Sydney
E. Leary	Canberra-Goulburn
D. McCarthy	Lismore
J. Pembie	Wagga Wagga

THIRD YEAR (Intermediate)

M. Stenning	Sydney
W. Dunn	Sydney
P. Driscoll	Sydney
G. Dick	Lismore
R. Brown	Lismore
C. Lennon	Armidale
D. Lennox	Armidale
J. Sweeney	Armidale
T. Sharpe	Sydney
P. Joseph	Sydney
G. Robinson	Sydney
M. Hogan	Sydney
J. Maher	Sydney

FIRST YEAR

D. Sherry	Sydney
K. English	Sydney
C. Geraghty	Sydney
J. Sa'way	Canberra-Goulburn
R. Spackman	Canberra-Goulburn
A. Starr	Lismore
T. Hynes	Sydney



SAINT AUGUSTINE

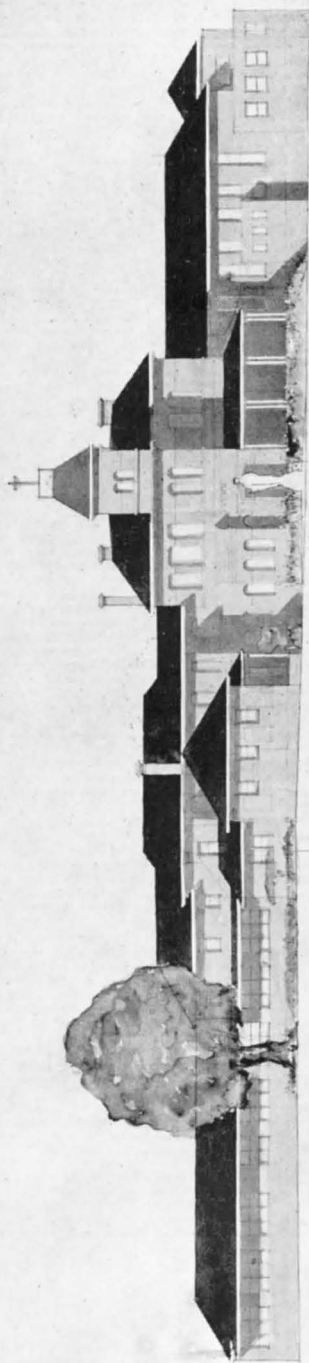
*Strong, like some giant eagle straining
Great wounded wings,
He lifts from out the mire!
Slowly at first, then grandly gaining
The empyrean,
Heart and wings afire!*

*Afire with Love!
He breasts the stars' gold gateways,
Nor pauses still in his sublime Pursuit,
Till, ecstasied,
Strong wings may mount no higher—
They beat against the very Dawn of Truth!
M. A. S.*

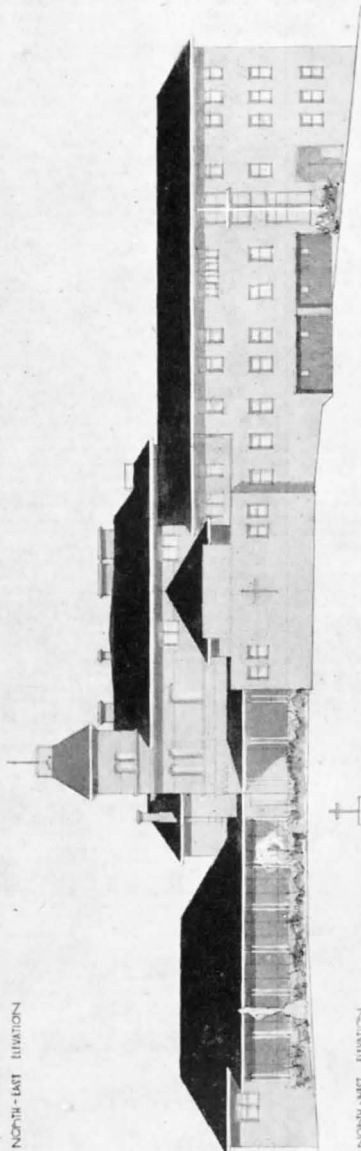
STEERING WEST

*The long, long road to Penrith,
Winding to the west;
I wonder why I never feel
Weary in its quest!*

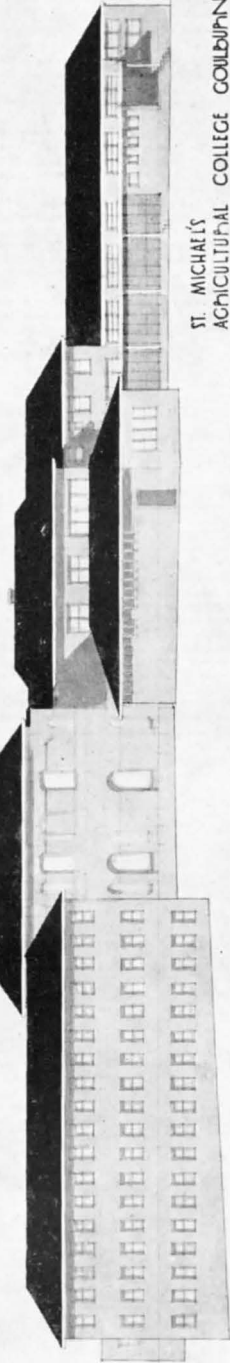
*The red, red road through Penrith—
Hands and eyes that smart!
Steering West by ways you knew
Winding round my heart!
M. A. S.*



NORTH-WEST ELEVATION



NORTH-EAST ELEVATION



SOUTH-WEST ELEVATION

ST. MICHAEL'S
 AGRICULTURAL COLLEGE GOULBURN
 FOR MOST REV. T. MCGUIRE D.D.
 JOHN F. DUNNE ARCHT. & PAINTER
 226 GRAFTON ST. SYDNEY N.S.W.
 1915

Archbishop McGuire's Important Educational Project

ST. MICHAEL'S AGRICULTURAL AND TRADES COLLEGE INVERALOCHY

At public auction at the Royal Exchange Sales Rooms, Sydney, on 4th October, 1950, John Morrison of "Tralee," Queanbeyan, successfully bid to £20 per acre on behalf of Archbishop McGuire of Canberra-Goulburn for the purchase of Inveralochy for an Agricultural and Trades College.

In the beginning Father C. P. Lehane gave the Archbishop his Tarago property comprising some 3,800 acres of land which he inherited from his family. When the Inveralochy property came on the market, Father Lehane approached the Archbishop and offered to transfer this Trust from Tarago to Inveralochy if the Archbishop would consider it and if he was a successful bidder at auction. Everything went our way and Archbishop McGuire was successful in making one of the greatest purchases the Church has ever made in the history of Australia. The building alone is considered to be worth what was paid for the whole property and all improvements.

In 1946 a Diocesan-wide collection was commenced by Father Morrison and his co-collectors to build a College at Tarago. A great-hearted people throughout every parish gave most generously to the Appeal. We have every reason to believe that God has blessed this work—in Father Lehane giving his property when he did—in the Appeal that was made—in the buying of Inveralochy at the time we did. When completed, the College will cost £250,000.

We have £165,000 in hand for the project. The property is ideal for the site of an Agricultural College. About fifteen miles on the Braidwood Road from Goulburn, the railway line to Cooma runs through the property with the Inveralochy railway yards and trucking yards only one mile from the property.

To the present existing homestead it is intended to make additions and alterations which will cost about £145,000. Plans and specifications are now ready in Mr. Louis P. Burns' Office in Sydney. The present existing building is a solid two-storey structure of concrete and stone with an impressive appearance. It contains 13 large rooms, has hot water and sewerage service throughout and an ample water supply. The stables will be turned into class-rooms and there are Manager's and Overseer's residences, farm and machinery sheds, hay sheds, wool shed and shearers' huts. The Malwaree River runs through the middle of the property. Two hundred acres are cultivated, 80 acres of lucerne. The Christian Brothers will be in charge of the educational work of the College, which is expected to open in 1953.

Some of the property with alluvial flats will be suitable for dairy farming while, and at the same time, we will have poultry, pigs, an orchard, and bee farming. The rest of the property will be devoted to the raising of sheep and cattle, suitable crops, and for pastoral improvements.

In addition to the agricultural side of the training, various trades useful to the man on the land will be taught. These will comprise blacksmithing, tinsmithing, leather work, wood-work, shearing, wool-classing and the mechanics of internal combustion and diesel engines.

His Grace Dr. McGuire hopes, by the wise and proper use of the land, to achieve all the ideals of such a College in these southern districts. He intends to secure expert teachers outstanding in their knowledge of agriculture and in matters affecting grazing, feeding and the breeding of stock.

The College will be built as a memorial to Soldiers, Sailors and Airmen of the Archdiocese who fought in World War I or II and some scholarships for their sons will be provided for by competitions. Some scholarships will be available for the sons of poor parents.

Furthermore the College would provide facilities for training some of the migrant youth for whom the Government is planning, as well as Orphan Boys from St. John's Orphanage, Goulburn.

The Archbishop added that such a College, in addition to being an asset to the State and indeed to the Commonwealth, is a positive necessity for the present and the future. Rural Australia is slowly being depopulated, and erosion, drought, noxious weeds and pests are enemies with which we have become only too familiar. Our decreasing returns make it perfectly clear that methods hitherto used must be revised. We must have more people and we must find some way of getting more farmers on the land. Farmers must make a greater effort for greater production and the Government must open up the road to let them through, and you, in our cities, who have the **numbers** and the **political power**, must develop a public opinion which will enable both Farmers and Government to put farming on a sound basis in Australia.

Very few farmers make adequate provision for the conservation of fodder or water and an appalling number of people regard the land as something to be exploited—a place on which to make a fortune as quickly as possible and then retire either to Sydney or Melbourne to live.

In the years between the two Wars, 21,000 men left the land and during World War II some 150,000. At present it is said that three of every five Australians live either in Sydney or Melbourne. These facts show an unbalanced state of affairs, and unless action is taken to encourage men to return to the land, Australia is surely headed for destruction.

We could and should provide opportunities for the sons of farmers to learn the importance of the land. Being a farmer is just as much a vocation as being a doctor or a lawyer. Further, the land is not something merely to be exploited, but something to be nurtured and cared for as one of man's most valued possessions.

At the College, every care would be taken to instil into the minds of the boys proper ideas with regard to the land and instruct them in up-to-date methods of farming.



The Idea of a Catholic University

BY "HISTORICUS"

The project for the establishment of a Catholic University in New South Wales close to Sydney awakened considerable public interest, and some hostile criticism, early this year when it was announced that the State Government, acceding to a formal request of the Catholic Church authorities, had agreed to submit an Enabling Bill to the State Parliament. Legislation is needed, of course, to authorise the issue of a Charter for the constitution of a governing Senate with power to confer academic degrees. Under such a Charter the Catholic University would be completely independent of any other institution of similar status. The prestige which may eventually attach to its degrees will depend on a series of considerations, among which the mere fact that the University is backed by the Catholic Church is not likely, in a country not predominantly Catholic, to prove the decisive one.

The project itself has been under consideration for some considerable time. The Church authorities wisely decided to avail themselves of the experience of Catholic Universities already established abroad. Amongst these, Notre Dame University in the United States holds a place of no mean importance. Like our own projected University, it functions in an English-speaking country, the population of which is not predominantly Catholic. At its foundation, therefore, it was confronted with problems analogous to those likely to be met here, and successfully resolved them. For a considerable portion of last year a distinguished alumnus of Notre Dame, in the person of the Rev. Fr. Higgins, was resident in Sydney to tender technical advice to our Church authorities, and it is understood that his University is prepared to send other members of its staff here to assist in the actual establishment of our University, as and when required. When that will be is a question which cannot be answered at present with any certainty. To frame a project, even in detail, is not the same thing as bringing it to actual fruition, and that consummation may be dependent on some factors not entirely under local control. In any case, a living University is not brought into being *du jour au lendemain*. Nevertheless, the mere fact that the State Government has consented to introduce enabling legislation is sufficient proof that, far from being chimerical, the idea of a Catholic University near Sydney is well within the realm of practical politics. It is understood that a beginning has already been made in the purchase of a site of about 200 acres on the heights overlooking Collaroy and Narrabeen, a quiet and salubrious spot ideally endowed for the purpose to which it is to be put.

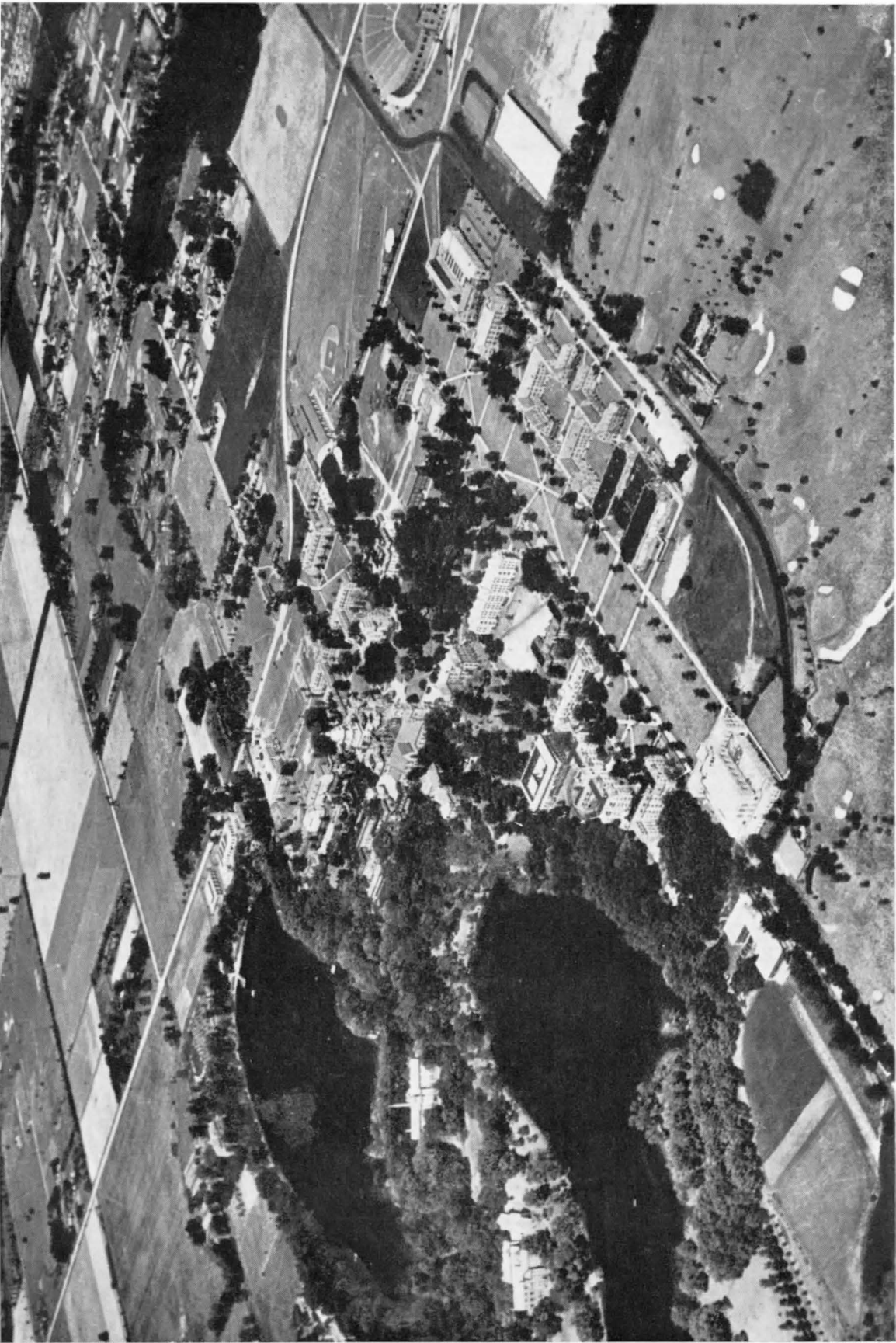


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AERIAL VIEW OF NOTRE DAME UNIVERSITY, INDIANA, U.S.A.

A LOGICAL PROPOSAL

Public interest in this project and the criticism it evoked were alike short-lived, though both, no doubt, may be momentarily revived when the Bill is before Parliament. Denominational opposition to a Catholic University, apart from its conventional character, lacks unanimity. Thus, whereas the Anglican Primate, Archbishop Mowll, considers that such a University will divide Australians, and in this view is supported by his Methodist confrere and others, the Anglican Bishop of Armidale, Dr. Moyes, on the other hand, can see no reason why the Catholic Church should not "provide a University with a religious basis, even though the rest of us would not agree as to the kind of basis." Neither does the "Sydney Morning Herald," which, in an enlightened leading article, commended the scheme.

The Catholic Church is the only Church which maintains, at its own expense and without State aid, a complete system of primary and secondary schools for rich and poor alike, and affording general education so efficient that, although Catholics are but 22 per cent. of the population, they secure 27 per cent. of the passes at public examinations. But, if the Catholic schools, giving a general education to all alike, have not divided Australians, and there is no indication whatever that they have, why should a Catholic University, catering only for those proceeding to higher studies, do so? And, if Catholic education does indeed involve the dire consequences prognosticated for it, how comes it that so many Protestants seek admission for their children into Catholic schools?

The plain fact of the matter, of course, is that the position of the Catholic Church in this matter is unassailable. The provision of a Catholic University is the logical, the necessary and, in the long run, the inevitable consequence of providing Catholic education at all. The edifice is not complete so long as facilities for primary and secondary education are not supplemented by similar facilities for what, nowadays, is often called "tertiary" education, available to those who desire it. This deficiency is now to be supplied.

Should the critics ask, as some of them appear to do, what is the need for a Catholic system of education; should they argue that the idea of a sound education cannot be qualified by any denominational adjective; the answer, well known to Catholics, but apparently missed, or ignored, by the critics, is a very simple one. It is of the very essence of Catholic doctrine that there can be no legitimate divorce between the religious and the secular aspects of life. Catholics are not such fools as to imagine that you can teach Catholic mathematics or Catholic Greek. They do not conceive of Catholic chemistry or Catholic engineering. But they do maintain that a **sound** education can be obtained only in a religious atmosphere, i.e., in an environment which does not relegate to the background of complete oblivion recognition of the fact that all fruitful avenues of human learning and inquiry proceed etiologically from the wisdom, goodness, prevision and dispositions of Almighty God. And they say that this end, though not requiring a constant and wearisome repetition of prayers and singing of hymns, will, none the less, not be achieved by making of religion a boring subject to be taught once a week to reluctant pupils. Proof of this is seen in the rampant infidelity prevailing in the State schools and dominant in the University of Sydney

itself. That is why Catholic schools and colleges are provided, and why the institution of a Catholic University is indispensable if future generations of Australian Catholics are not to develop the fatally erroneous belief that, however necessary religious instruction may be for infants and school children, it can safely be disregarded in the pursuit of higher learning. A religious atmosphere is just as important, just as necessary, in a University as it is in a primary or secondary school.

THE CARDINAL SPEAKS

Since the above was written, His Eminence Cardinal Gilroy has made a public statement on the subject of a Catholic University which amply justifies the foregoing remarks. Speaking at the Aquinas Academy of Philosophy, which, as most Catholics are, no doubt, aware, has functioned with great success for some years past in Sydney, His Eminence said that any proposal to establish an educational institution of the magnitude of a University was bound to provoke differences of opinion, and opponents of such a proposal must be credited with as much sincerity as was claimed for its supporters. The idea of establishing a Catholic University in Australia was first mooted by "one of the most cultured Catholic laymen" in this country. "The magnitude of the undertaking appalled me," His Eminence said. "Countless objections presented themselves. I should willingly have abandoned the idea as soon as I considered it. That would have been the easier and more pleasant course to follow, but not the best." It would not have been the best for reasons which have been elaborated above. After referring to the chosen site, His Eminence went on to say that the realisation of such an ideal "could hardly be expected in a short time." "The beginning," he added, "will probably be small: a non-residential university with a few faculties in a hired building. But from the outset the standard will have to be high. The entrance and other examinations and the qualifications of the professors will have to be equal to those in the Sydney University. If this were not insisted on the enterprise would be doomed to failure: a private university rises or falls according to the standard it maintains." The Cardinal pointed out that the number of students to be expected at first would necessarily be small, and at no time could challenge existing Universities. Since the Catholic University would lack endowments, income from all sources, the Cardinal said, would be absorbed in providing staff, buildings and equipment "for a long time to come." His Eminence declared that the Catholic University "will not be set up in hostility to, or in competition with, Sydney University," and added that, in view of the considerations he had enumerated, there was no likelihood of withdrawing Catholic students in large numbers from Sydney University. His Eminence concluded by saying that professors and students alike would be encouraged to maintain "the most cordial relations with contemporaries at that splendid University which has pioneered, for the most part with admirable results, tertiary education in New South Wales."

Cardinal Gilroy's calm and considered statement seems to dispose of most of the objections to a Catholic University which have so far been raised. The Catholic University will have very small beginnings; its very existence may scarcely be noticed for many years. But, from small beginnings great things do ensue. Over the centuries the Catholic Church

has made a rich contribution to the culture of Christian Civilization. Without it that culture would have been much the poorer. Upon that all great scholars, Protestant as well as Catholic, are agreed. If in the future development of Australia Catholic culture is to play its own worthy part, it is not too soon to set about providing one of the most important and indispensable means of doing so. The question is one, not of substitution, but of co-operation. Historically speaking, Catholicism has been an important, perhaps the most important, factor in the integration of European and Western, i.e., of Christian Civilization. Its influence in many respects still remains fundamental even to the Protestant position, and, very certainly, it could not be eliminated from our civilization without destroying it.

WHAT IS A UNIVERSITY?

Most people, inclusive even of many students who certainly ought to know better, upon being asked what they conceive a University to be, would probably reply that it is a seat of high learning where courses of study in all subjects are provided, and where, after passing prescribed examinations, degrees or diplomas denoting efficiency in the subjects selected are conferred. This notion, approximately correct so far as it goes, which is not very far, seems to reflect, unconsciously perhaps, the traditional idea of a University as a "studium generale," i.e., a seat of universal learning. Nevertheless, it is defective in two respects. Firstly, it contemplates only the formal teaching activities of a University,



ADMINISTRATIVE BUILDING, NOTRE DAME

has made a rich contribution to the culture of Christian Civilization. Without it that culture would have been much the poorer. Upon that all great scholars, Protestant as well as Catholic, are agreed. If in the future development of Australia Catholic culture is to play its own worthy part, it is not too soon to set about providing one of the most important and indispensable means of doing so. The question is one, not of substitution, but of co-operation. Historically speaking, Catholicism has been an important, perhaps the most important, factor in the integration of European and Western, i.e., of Christian Civilization. Its influence in many respects still remains fundamental even to the Protestant position, and, very certainly, it could not be eliminated from our civilization without destroying it.

WHAT IS A UNIVERSITY?

Most people, inclusive even of many students who certainly ought to know better, upon being asked what they conceive a University to be, would probably reply that it is a seat of high learning where courses of study in all subjects are provided, and where, after passing prescribed examinations, degrees or diplomas denoting efficiency in the subjects selected are conferred. This notion, approximately correct so far as it goes, which is not very far, seems to reflect, unconsciously perhaps, the traditional idea of a University as a "studium generale," i.e., a seat of universal learning. Nevertheless, it is defective in two respects. Firstly, it contemplates only the formal teaching activities of a University,



ADMINISTRATIVE BUILDING, NOTRE DAME

which, important as they undoubtedly are, do not, and cannot, constitute the sole function of such an institution. Secondly, few, if any, of our Universities, either ancient or modern, are correctly described as seats of universal learning. Nor, as we shall see in a moment, does the word "university" necessarily imply anything of the sort. In these modern days, especially, the scope of a University's teaching activities is determined by considerations of finance and demand, the latter being determined, as a rule, by purely utilitarian considerations. The number of students who attend a modern University merely to acquire learning for its own sake, and not as a means to an end, is negligible. The overwhelming majority take up a University course with a view to securing a diploma which will qualify them to earn a living in one or other of the learned professions, as doctors, lawyers, scientists, and so forth. Cardinal Newman, who had the right idea of a University, even if it was a little idealistic and conceived in relation to class distinctions which prevailed in his day, but now appear to have become obsolete, drew a sound distinction between liberal learning and professional knowledge. What the modern student wants is professional knowledge. But, that kind of knowledge can be just as well, if not better, acquired beyond the precincts of a University in professional and technical colleges. Until comparatively recent times, that, indeed, was the common practice. There seems to be no valid reason why dentists and chemists, for instance, should receive their training in a University. For, if dentists and pharmacists, then why not also plumbers, mechanics and builders, who possess quite as much knowledge and skill in their avocations. The truth is that many of our modern Universities are little more than glorified technical schools. The democracy, whilst not averse to titular distinctions, seems to think that everybody should have them. It conceives that great prestige attaches to attendance at a University, and that may be the real reason why our Universities are unnecessarily overcrowded. The widespread popular assumption that a University graduate is necessarily a person of great learning and culture is frequently unwarranted; there are plenty of graduates going about in whom great learning is not obvious, nor culture conspicuous.

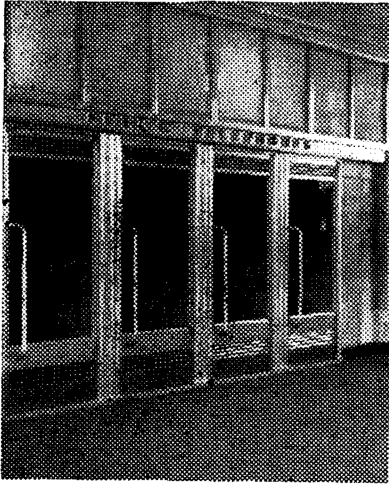
Formal teaching alone, and especially teaching directed to professional requirements, however necessary and important in itself, is not sufficient to justify the existence of a University which, to be worthy of its name, has other, not less important, functions to perform. It must be a seat of pure learning. It must be a seat for the advancement of learning as such, irrespective of evanescent temporal interests. It must engage in research. It must ever be ready to receive and exchange, study, examine and test new ideas in relation to old, and old in relation to new. To discharge these functions it must have libraries and a body of resident Fellows. In these aspects we no longer see the University as a teaching organisation. But, again, the University will fail to do what it ought to do, if it should not, by some means or other, develop in the minds of its alumni clear realisation of the fact that, whilst special branches of learning are studied in various Faculties, there are no disparate parts in human learning as a whole; that through recognition of their inter-relation each will be better understood; and that, finally, there can be no real conflict between human learning, in so far as it is sound, and revealed truth. This most important aim will be best achieved in a residential University equipped with schools of theology and philosophy.

THE ORIGIN OF UNIVERSITIES

These, then, are the essential characteristics of a true University, and in particular of a Catholic University: not merely to provide professional courses, but to foster, extend, and co-ordinate truths, human and divine. In so far as it does this, it will not only be the guardian of the national culture, but will constantly enrich it. In so far as it fails to do this, it falls short of being a true University, and amounts to not much more than a collection of professional colleges and a glorified technical school. It requires buildings and equipment, but it is the association of scholars and students who gather there, not the buildings and equipment, which constitutes the "University," a word which, in its Latin form, "universitas," means a corporation. It requires residential colleges for another reason. It has been said that whereas a philosopher knows less and less about more and more, a specialist knows more and more about less and less. Now, students at most modern Universities specialise. That, no doubt, is necessary and inevitable. But, it will have a narrowing effect on the mind unless steps are taken to counteract that tendency, and for that purpose a residential University is ideal, because there students whose minds are being trained in many different avenues of learning are brought into constant contact for three or four years, and learn to discuss and exchange views on innumerable topics from a variety of angles, thus coming almost imperceptibly to realise that every branch of human learning has some contribution to make to all the others, and so to the right understanding of anything. This is true catholicity of mind, and the ideal University is one which turns out, neither pure philosophers, nor narrow specialists, but that happy medium which is the mark of true culture.

The truth of what precedes will be fully apparent if we briefly glance at the origin of Universities. The great Universities of Europe came into being in the twelfth and thirteenth centuries as a consequence of the humanist revival and the philosophico-theological speculation which characterised the intellectual activities of the culminating period of mediaeval civilization. In many ways these activities marked the opening phase of a period of transition. The spirit of inquiry was abroad, and speculation was rife. Great scholars of such diverse types as Abelard on the one hand and Thomas Aquinas on the other delivered courses of lectures at great centres of population, such as Bologna, Paris, Montpellier, and Oxford, and great concourses of students, eager to participate in the polemics of the day, flocked to hear them, and often followed their favourite teachers from place to place, though eventually centres of learning became fixed, whilst new ones were formed by secession from older ones. Thus, Oxford was formed by secession from Paris, and Cambridge by secession from Oxford. It was thus associations of students gathered round famous scholars which originated the universities, or corporations, of men brought together by their common aim to acquire learning for its own sake, i.e., to have a liberal education. And there can be little doubt that this University movement was a principal factor in the efflorescence of the Renaissance in the fifteenth century.

It is often asserted that the Universities were founded by the Church. That is not true. The Universities were never founded. Like Topsy, they grew, more or less fortuitously out of the circumstances and tendencies of



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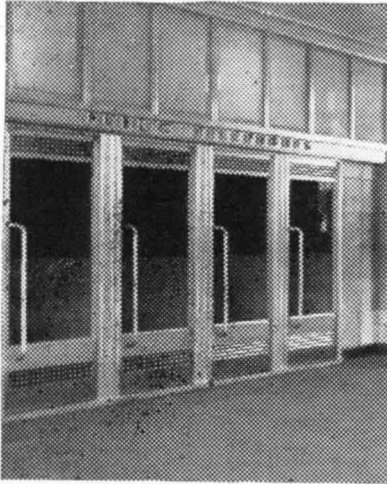
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that age, and, at first, in so far as they possessed any fixed organisation at all, they were organised and controlled by the students themselves, who hired and paid the lecturers. But when, in the course of time, these centres of learning attracted thousands of students, and began to make their influence felt in no uncertain manner, and sometimes in a manner not acceptable to authority—feuds between Town and Gown are as old as the Universities themselves—external control became necessary, and authority, both civil and ecclesiastical, stepped in. By Papal Bull and Imperial Rescript, charters were granted, statutes and ordinances were promulgated, Chancellors and Rectors and Senates were set up, Professorial Boards were freed from student control, and the student body was itself made subject to discipline. The faculty system was also introduced. These developments were inevitable and salutary. Nevertheless, the University spirit ever remained free and independent; to this very day most of the older Universities retain rights of self-government; at Oxford, for instance, it is the University Proctors, not the town police, who discipline gownsmen. In the course of time, generous benefactors endowed colleges and hostels, free to poor students; at Paris, in the middle of the thirteenth century, there were at least thirty such, for the University of Paris was at that time the largest and most famous of them all, and gave to France the intellectual leadership of Europe for several centuries. Such is the influence a true University can exercise. Few purely modern Universities retain the original spirit and aims which brought Universities first into being. They are not true Universities for all the great variety of educational courses they offer. The Catholic University to be established in New South Wales may have small beginnings in an academic sense, but we may rest assured that, from the first, it will be informed by the right spirit and will pursue the right aims. For the reassurance of possible Protestant readers, let it be said, in conclusion, that there is not the slightest chance that the Church will ever seek to stifle the spirit of free inquiry in a Catholic University, or that she would succeed in doing so if she tried.

LITTLE THINGS

*Little hands
Clasped in prayer!
Little hearts above;—*

*Little souls
Great in Faith
Win a great God's love!*

*Little deeds
Done for Him!
Little Crosses claspt;—*

*Little lives
Lived for Him
Lead to Him at last!*

M. A. S.



LATE RT. REV. MGR. HAROLD DEVINE



The Founder of the Manly Union Bursary Fund

A short appreciation of the late Monsignor H. J. Devine would be nowhere more appropriate than in the pages of "Manly." The title chosen is, without a doubt, the one by which he would have asked to be remembered. In his death not only did the Archdiocese of Canberra and Goulburn lose a good priest, but the Manly Union and the Church in Australia lost a grand worker and many priests lost a dear friend. Prominent among these was his archbishop, Dr. McGuire, with whom he had campaigned long and loyally, and successfully as well, to build wholesome traditions into the foundations of the native-born priesthood.

The story of his life is simply told. He was a lad of 13 living at Albury with his parents, who were not wealthy, when the peoples of the six colonies were federated into the Australian nation. He had to terminate his schooling at the end of the primary course, which he followed in the Catholic schools at Narrandera and Albury, because he had to earn something for the family. His ambition to be a priest must have seemed at this stage completely foolish. He lacked the necessary education and money. He did not lack trust in God, however, nor determination nor the will to work. When he finished a day of hard labour in the wheelwright's shop, he took his Latin books along to the Master of the Grammar School. He earned a few extra shillings and found recreation with his racing bicycle. He was in his twenties before his knowledge and his parents' financial position made it possible for him to enter a seminary. He still had to find his seminary pension, however, and the poverty of his country diocese did not offer hope of a successful appeal to the bishop. Two priests had encouraged him in his vocation, and they now added deeds to words by giving him financial aid. They were both Irish born, two of the many who have expressed in this way their confidence in the sons of their adopted land, and both happily lived to see the proof of their wise generosity. Mgr. Buckley has gone to his reward, but Mgr. John Sharkey, honoured as a golden jubilarian by his parishioners of Tumut and his fellow priests in 1948, has outlived his protege without the slightest difficulty.

So it was that young Harold Devine sat one day to study Philosophy at St. Patrick's, Manly. He was later sent to Rome, where he was ordained in 1916, at the age of 29. His more mature years enabled him to assess the privilege of studying in Rome at its true worth, so that he derived the fullest advantage from the experience and cherished the most loyal



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regard for the City, which was a frequent topic of conversation with him. He took up his priestly work in the diocese of Goulburn, where he exercised the pastoral ministry exactly and lovingly in various parishes during 34 years. He became, in due course, a parish priest, a vicar forane and a diocesan consultor, and received some recognition of his work in the form of a Domestic prelacy. During those 34 years he was never seriously ill. Even during a trip round the world he managed to say Mass every morning, and he had not missed offering the Holy Sacrifice for some 25 years. It is true that he had been close to death very often during those years, especially since he acquired his first motor car. He turned several cars over, proving each time the efficiency of St. Christopher. Few who travelled with him ever thought he would die in bed and all would have agreed that he would have been better on a Malvern Star! His death after a short illness came as a great surprise, when he had been in all his vigour until a short time before. He faced the possibility of death very calmly and sensibly, and offered Mass while it was humanly possible. To his Requiem came priests from Sydney and from Wagga and Bathurst Dioceses, in addition to those of his own archdiocese. With great emotion his chief and his friend, Dr. McGuire, spoke of his life's work and particularly of his efforts to establish bursaries for the education of students for the priesthood.

At his Month's Mind, Bishop Henschke, of Wagga, very accurately summed up his life as a priest by saying that he had remembered and fulfilled the exhortation addressed to him at ordination: "May your doctrine be a spiritual medicine for the people of God. May your life be a delight to the Church of Christ so that by word and example you may build up the house, that is the family, of God." "I have never met and known anyone," said his Lordship, "more conscious of or more grateful for the gift of the priesthood. Without parading it he never forgot the wonder and the dignity of his vocation."

It is not difficult to see in the early struggles of Monsignor Devine the workings of Divine Providence. Clearly, his life was to be dedicated to the major task of building up the native-born priesthood. His courage in overcoming difficulties is part of the picture, for it is a lasting encouragement to lads with vocations who still have to surmount obstacles. Largely as a result of Monsignor Devine's early experience, his vision and confidence in this young nation, his dogged determination which almost amounted to obstinacy, those difficulties need not now include financial difficulties. In the first parish where he worked as a curate, he established a bursary which could be used to educate a boy of the parish, or of the diocese, for the priesthood. He did the same in every parish he was in subsequently, and found the support of the people always ready and eager. But he looked for a wider field in which to sow this seed, and found it with the establishment of the Manly Union. At its second reunion, in Melbourne, this presumptuous young man suggested that the Manly Union establish a bursary fund, so that no Australian boy should ever be barred from God's altar through poverty. It was a grand vision, but too idealistic, and the meeting turned to the more practical matter of making Manly a national seminary. The next reunion, in Brisbane, 1925, found the young priest at it again, and this time he succeeded. He would be the last to claim all the credit, of course, but the many who worked with him would be unanimous in yielding him the place of honour. He was elected secretary,

then treasurer, of the fund and was always re-elected, the last time a year before his death, such was the confidence that the Union had in him. When he died, there was still no national seminary, but the idealistic dream had become, in 25 years, an invested £32,000 derived from the contributions and legacies of members of the Manly Union, and its Gift Trust Fund. The little money he possessed at his death was left for the education of priests. Perhaps the best evidence of the good that had been done is the large sheaf of letters written to the Treasurer of the M.U. by priests just ordained as a result of its help. Receiving and filing these must have been the sweetest of the many tasks the administration of the fund constantly imposed on him.

His early struggles help to account also for his lasting love for the poor. His parishioners found him a personal friend and benefactor in time of need. He welcomed and supported every move to improve the lot of the working man and followed very closely the course of national and international politics. His distrust of the financial institutions of the country, and their international associations, made him a strong supporter, for example, of the Labour Government's attempt to nationalise banking and the control of credit, his statements being several times quoted in the Federal Parliament.

Vigorous as was his condemnation of Communism, no less forthright was his denunciation of those whose injustices towards the working man had made him receptive to Communist propaganda and of those who made a political football of Communism, without doing anything to improve the real living standards of the people.

Of his work as a parish priest not much need be said. He simply gave of his best, and spared no effort, to save the souls of his people and to build up the material equipment of the parish. If one aspect of his parochial labours should be singled out for mention, it would be his successful demonstration of his theory that the best way to prevent mixed marriages is to plant solidly in the estimation of the people the full meaning and beauty of a Catholic marriage with Nuptial Mass. He had gone far towards establishing a tradition among the young people of his parish that they could not think of marrying without having a Nuptial Mass.

If his parish flourished in the spiritual life of his people, this was largely because of the personal life of their pastor. It was irreproachable, and it was a life of prayer. He was probably as busy as any priest and busier than most, but he always made his morning meditation. That should, of course, settle an old argument about the priest being too busy to make a meditation, but it probably will not. He could also find time occasionally to spend a day in retreat at the Redemptorist Monastery, at Galong. He was not content to do these things himself, but promoted the Priests' Eucharistic League and the Pia Unio Cleri among his brother priests, to whom, as well as to his parishioners, he was a source of edification.

Worthy of mention is the friendliness Monsignor Devine showed towards his brother priests. While he had many warm friends among his contemporaries, he was never above extending his friendship to the younger men. There was nothing condescending in his attitude, nothing forced about his friendship. The fact that a man was a priest was sufficient.

Perhaps the best proof of his capacity for friendship is the deep and

sincere regret of his former curates at the word of his death. He trusted his curates, confided in them and gave them plenty of responsibility in the work of the parish. The affection and loyalty that responded to his attitude rewarded him well even during his life. He talked with them of the work of the parish, and liked to talk also of politics, football, Rome, or of anything under the Sun, not infrequently throwing into the conversation a line or two of poetry. He would quote Chesterton or Belloc, often enough dragging a book from his well-stocked shelves to turn up the context of his quotation. He liked to do most of the talking perhaps, but his curates and his visitors, whom a ready welcome awaited, found that most of what he had to say was worth hearing.

Monsignor Devine's death is a reminder that the pioneers of the Manly Union are leaving many gaps in their ranks. They fought and won a battle of which the younger generation of priests is hardly aware. The Manly Union grew up on that struggle, but with the passing of the pioneers it must justify itself by more than looking back to past victories. It has put before itself the ideal of helping young Australians to become priests. Through the work of the bursary fund that work can be carried on just as enthusiastically to-day as ever in the past. The Manly Union can find plenty to do to increase the quantity of the Australian priesthood, and to increase its quality, spiritual and intellectual. Our best tribute to men like Monsignor Devine is to carry on their work.

This appreciation, however inadequate, might serve to keep his memory alive and his example powerful. It might well conclude by quoting a letter he addressed once to the secretary of the Intercession Society, who had sent him an appeal for funds. "I am always glad to receive your letters," he wrote, "as they always advise me that I am still in the land of the living. I advert to that point in the hope that when my notice goes out, a little emphasis will be added so that my survivors may realise that I have co-operated with many generations of zealous secretaries in the Society of Intercession for the souls of our departed brothers."

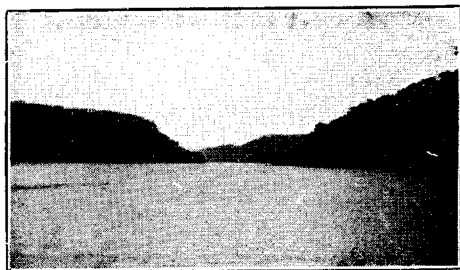
It is ten years since the late Monsignor Devine wrote triumphantly in "Manly" of what the Manly Union Bursary Fund had achieved up to that time. It seems fitting that the final lines be stroked in now to complete the picture of the Fund and its work during the lifetime of its greatest promoter. As was noted in that "Manly" of 1941, complete records of the earliest efforts of the Manly Union are not available. Here, then, we can do no more than take the figures as presented in 1941 and bring them up to the 31st December, 1950.

In that interval the Fund has expended £5,855/14/4, which, added to the £9,006 reported in 1941, gives a total of £14,861 spent directly on assisting students to the Priesthood. The total number assisted has risen to 167 (105 in 1941), an increase of 62. Those still in Seminaries have received £2,025 of the total so far spent, so it has taken £12,836 to help the 86 who have been ordained. This gives an average outlay of £149/3/- by the Fund for each beneficiary who has been ordained.

The method of selecting bursars can bear a lot of repetition. The Fund exists for the benefit of indigent students and not for the benefit of any diocese as such. The Bursary Board cannot consider an application until the applicant has been adopted for a diocese and granted some assistance by that diocese. Such assistance from the diocese is the measure of the maximum aid granted by the M.U. Bursary Fund. The student must apply

personally for help, giving reasons to support his application, the class in which he is studying and any other relevant information. Until a treasurer has been elected in the regular way, such applications should be sent to the Acting Treasurer, Rev. J. Kelly, St. Mary's Presbytery, Box 15, Crookwell, N.S.W., for submission to the Bursary Board of the M.U.B.F.

The Board's policy in restricting its grants to those who have at least commenced the study of Philosophy, unless some exceptional circumstances are present, seems to be approved by the fact that many junior students have discontinued their studies after receiving help from the Fund.

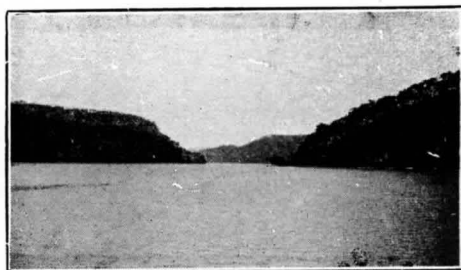


ST. MICHAEL — VICTOR

Cold and grey the mists are creeping,
Soon will fade the sunbeam fair,
Yet it lingers, longs to linger
Round a form of beauty rare.
O'er the altar, mid the shadows,
Sword now sheathed he ever stands—
In his armour, glorious, warlike,
He who marshalled angel bands—
Waged that first angelic battle,
For Jehovah fought and won . . .
Stood amid the faithful legions,
VICTOR o'er the evil one.

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S Y D N E Y

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Obituary

Miseremini mei, miseremini mei,

Saltem vos, amici mei.

Quia manus Domini tetegit me.



REV. CHARLES FOLEY, P.P. (Sydney).

RT. REV. MONSIGNOR THOMAS NOLAN, P.P., V.F.
(Toowoomba).

VERY REV. HENRY BAKKER, P.P. (Melbourne).

REV. JAMES CANNON (Canberra-Goulburn).

REV. PETER MAURICE HORGAN, P.P. (Adelaide).

VERY REV. WILLIAM GIESIN (Lismore).

RT. REV. MONSIGNOR HAROLD J. DEVINE, P.P., V.F.
(Canberra-Goulburn).

VERY REV. DEAN EDWARD GLOWREY, R.I., V.F.
(Ballarat).

RT. REV. MONSIGNOR JAMES DELANY, P.P., V.G.
(Dunedin).

REV. THOMAS KELLEHER (Sydney).



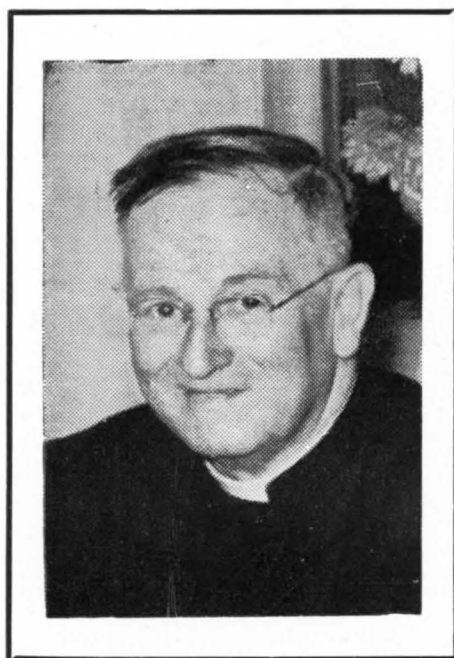
REV. CHARLES FOLEY,

ORDAINED: NOVEMBER 30th, 1917.

DIED: DECEMBER 1st, 1949.

Father Charles Foley was the youngest son of the late Mr. and Mrs. C. Foley. He was educated at the Marist Brothers', North Sydney, and at St. Aloysius' College, Milson's Point. He entered St. Columba's College, Springwood, in 1912 and was ordained in 1917. He was Assistant Priest at Cessnock in the Diocese of Maitland, at Manly, Waterloo and Surry Hills. For two years he acted as Bursar at St. Patrick's College, Manly. In 1930 he was appointed Administrator of Daceyville and in the following year he became Parish Priest of that Parish. He erected one of the finest Parish Schools in the Diocese and this was opened just prior to the beginning of the war. He had been in ill-health for some considerable time and was spending a few days at Bowral when he died suddenly.

His Eminence Cardinal Gilroy presided at Solemn Office of the Dead on Friday night, December 2nd. His Grace Archbishop O'Brien presided at the Solemn High Mass which was celebrated by Rt. Rev. Monsignor Edmund Bond, P.P., V.F. Fathers C. Heffernan and F. Martin were Deacon and Sub-Deacon. About one hundred priests were present at the Mass.



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RT. REV. MONSIGNOR THOMAS NOLAN

ORDAINED: NOVEMBER 30th, 1900.

DIED: MAY 16th, 1950.

Monsignor Thomas Nolan, whose death occurred only six months before his Golden Jubilee, was born in Toowoomba 76 years ago. The family moved to Ipswich. Young Tom Nolan journeyed each day to Brisbane to the Christian Brothers' School, Gregory Terrace. When Nudgee College was founded, he transferred to that school. From Nudgee he went to St. Patrick's College, Manly, and was ordained by Cardinal Moran on the Feast of Saint Andrew, 1900.

His first appointment was Assistant at Kangaroo Point; then he spent 18 months with the late Monsignor Fouhy at Toowoomba. In 1902 he was Curate of Dalby and when the Pastor, Father Denis Byrne, died in November, 1907, after serving his people for 40 years, Father Tom Nolan was appointed to succeed him. The parish at that time comprised about 17,500 square miles.

Being far-sighted, Father Nolan realised that many parochial buildings would be required to put the parish on a firm footing. During the first 30 years of his Pastorate, over £50,000 was spent in churches and buildings in the parish. This was no mean feat, especially when it is considered that almost every building was opened free of debt.

Monsignor Nolan's rise in Church circles was just as rapid as was the expansion of his building programme. He was created a Dean in 1926 by Archbishop Duhig, when the Dalby Parish was in the Archdiocese of Brisbane. When the new Diocese of Toowoomba was created in 1929, Monsignor Nolan became a member of the diocesan council, also Vicar Forane, and he was created a Domestic Prelate with the title of Monsignor. As a foundation member of the Manly Union, Monsignor Nolan encouraged Australian youths to enter the priesthood and he was honoured by being elected national president of the Manly Union in 1935.

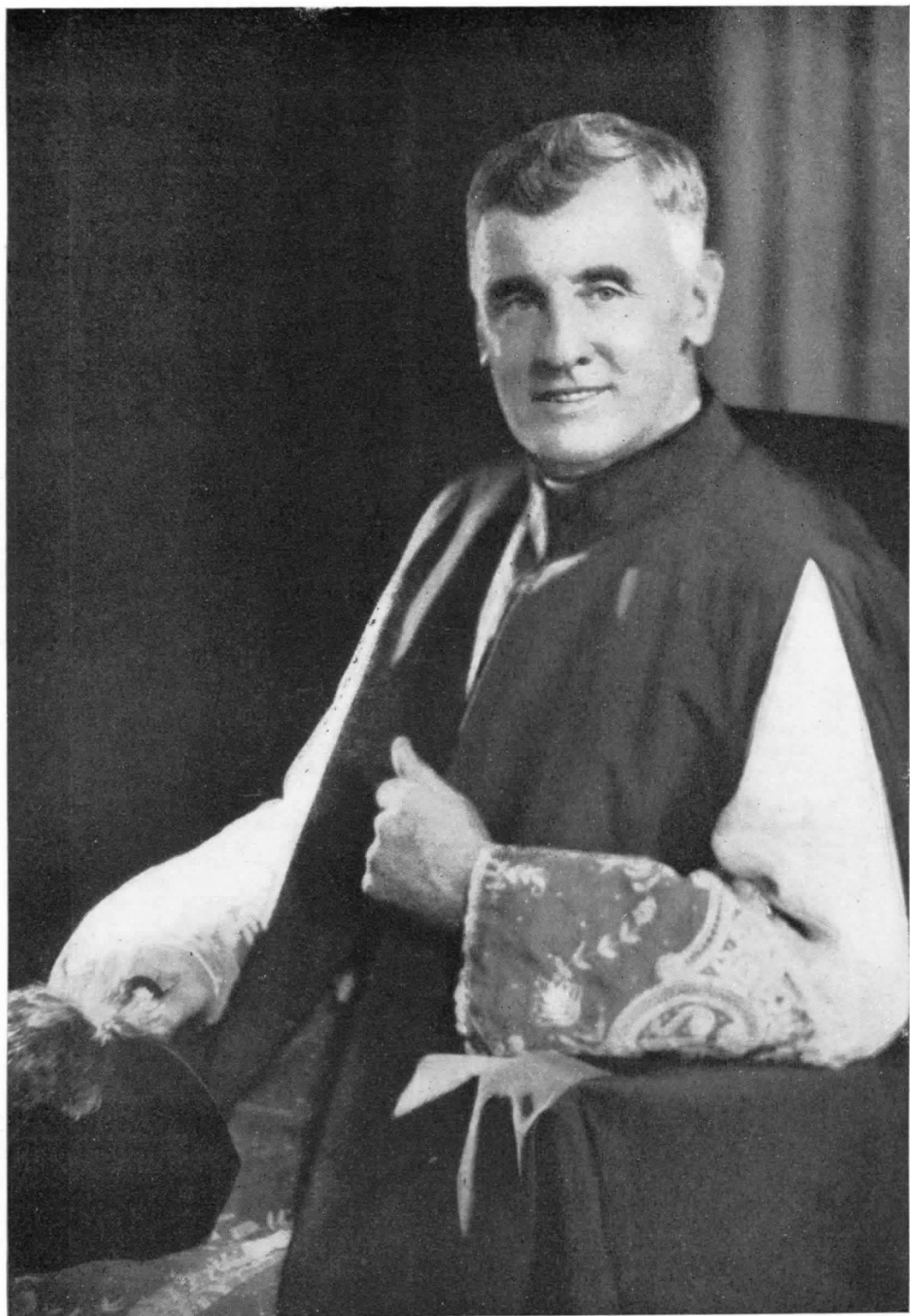
His Grace Archbishop Duhig presided at the Solemn Requiem Mass in St. Joseph's Church, Dalby. Father Lynch was Celebrant, Deacon Father Pender and Sub-Deacon Father B. Nolan. Archbishop Duhig preached the panegyric. He said:

"When, three days ago, the news of Monsignor Nolan's death was flashed over the wires, and received not only in this parish and diocese, but in many of the towns and cities of Australia where he was known, there was deepest sorrow, but the sorrow was deepest in the homes of the people of his parish. No doubt you referred to his gentleness, kindness and character. You thought as you uttered a prayer how like his Divine Master of long ago he was, and how Monsignor Nolan had gone about doing good. For nearly 50 years he had served you. His life was an open book before you, and the more you saw of him the more you became attached to him. He worked for the glory of God and the good of his people. Monsignor Nolan found a parish very poorly equipped, and, with confidence in God and his people, he set about to change things. If he had not built a church, nor a school, his life would still have commanded your admiration. He was a Pastor who made you intensely proud of your faith, by erecting buildings that will always be linked with his name. His concluding work was this fine church."

Archbishop Duhig added: "I know how devotedly he set himself to the work, and how successful he was with your aid. Now he has gone to his reward, and his flock is in mourning. The sweet memory he has left will be cherished for many a long year. In the years to come you will recall his name and deeds, and you will offer a prayer for the repose of his soul.

"You have been preparing to celebrate his jubilee in November. God knew this, and Christ knew this, and They admired you for it. It would have been a very happy day for you all. The Lord loved Monsignor Nolan, and He has taken him to Heaven to celebrate his Golden Jubilee there. That is what the Master thought of your Pastor. Your appointment has been turned into joy in Heaven."

Archbishop Duhig referred to the long association he had with the late Monsignor Nolan, and said to his knowledge he had never spoken an



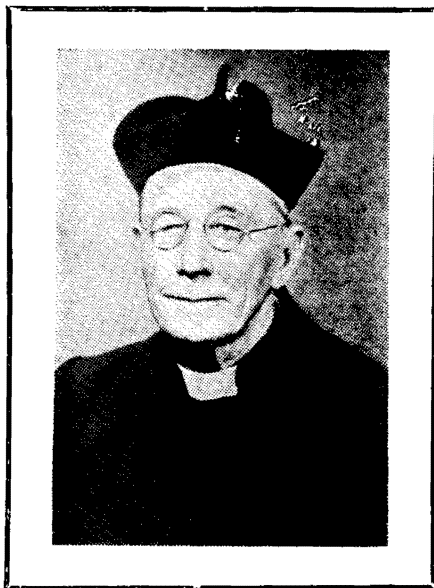
LATE RT. REV. MGR. THOMAS NOLAN

uncharitable word. He was beloved of all—of God and men. He was a great priest.

In the long period at Dalby there had been nothing but the most sincere co-operation between the priests and the people, and the relationship would exist for all time. Monsignor Nolan's life reminded them of many of the saintly priests of old. His life had been filled with good works, and his advice was golden, and was always appreciated because it was so sincere and honest. He was not swayed by material considerations. He was a shining example, and, as one of the early students of Manly College, he upheld the highest traditions of the Catholic faith. He was the greatest ambassador that Dalby ever had, and no citizen loved Dalby better than he. No citizen did more for Dalby. He took a great pride in Dalby and its district.

The absolutions over the coffin were given by Archbishop Duhig, who expressed regret that he had to leave Dalby immediately.

The funeral procession was led by Monsignor McKenna, whose car was driven by Father Hall, senior curate at Dalby.



VERY REV. HENRY BAKKER, P.P.

ORDAINED: MARCH 19th, 1898.

DIED: JUNE 9th, 1950.

The Very Rev. Henry Bakker, who died suddenly on Sunday, June 9th, aged 82, had been pastor of Ascot Vale for 31 years. He was one of the first priests to be ordained at St. Patrick's College, Manly, and his name will always be honoured and remembered as the founder of the Legion of Mary in Australia.

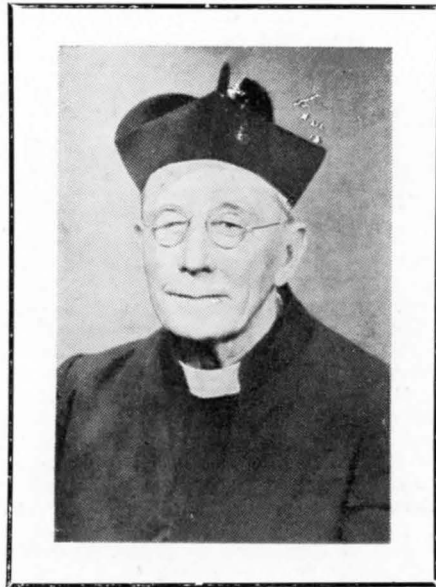
He was educated at the Christian Brothers', St. Kilda. His ecclesiastical studies were made at Manly, and he was ordained by Cardinal Moran on the Feast of St. Joseph, 1898. As a young priest he served at Carlton, Mansfield, Kilmore and Coburg and was appointed Parish Priest, Healesville, in April, 1910, where he immediately erected a beautiful church. In 1919 he was transferred to Ascot Vale. In 1927 he received into the Parish the Sisters of Notre Dame de Sion to take charge of the rapidly expanding school. In December, 1935, he opened the fine Romanesque Church. Twelve years later

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it was consecrated by Archbishop Mannix. During his visit to Ireland for the Eucharistic Congress in 1932 he was so impressed by the work and ideals of the Legion of Mary that, on his return, he established the first Praesidium of the Legion in Australia. It has since spread to all States and Dioceses of the Commonwealth.

His Grace the Archbishop presided at the Solemn Requiem Mass. Present also in the Sanctuary were their Lordships Bishops Vesters, Lyons and Stewart and over one hundred priests. At the conclusion of the Mass, His Grace the Archbishop spoke the following words:

"The prayers and Masses of bishops, clergy and people are most earnestly requested for the repose of the soul of Fr. Henry Bakker. This is a day of deep sorrow for the clergy and people of Melbourne, and especially for Ascot Vale. It is only a few weeks ago since I came here to unveil another grotto provided by Father Bakker to promote devotion to the Mother of God, under the title of Our Lady of Fatima. On that day he seemed to be in his usual health, and nobody would have predicted that so soon bishops, clergy and people would be assembled in this church to offer Masses and prayers for the eternal repose of his soul. It is a sad day for me, because I have lost a close friend of many years—a friend on whose unbiased and unworldly judgment I could always lean and on whose unswerving loyalty I could always rely.

"The clergy have lost a leader not merely in point of years, but still more a leader who set them a wonderful example of priestly life. The people of Ascot Vale surely have lost one of their oldest and best friends. How he loved Ascot Vale and everybody here! I met him often, and never that he did not have something to say about the problems of Ascot Vale and of his people, especially the young people of the parish.

"Father Bakker was a remarkable man, a real man of God, an example to clergy and people. He has been taken from us unexpectedly. If thought out precautions and preventive measures could have put off the end, he would have been with us—or at all events with you—for many years to come. But we all have our allotted time and our given task. In God's providence Father Bakker's work was done, and the call of the Master came. We are confident that Father Bakker was ready for the unexpected call and we rejoice that providentially he was saved from a lingering, painful illness.

"Father Bakker's priestly life was a model for us all in many respects. But some things stood out in his character and in his life. One was his devotion to Our Blessed Lord in the Tabernacle. If anybody truly loved the beauty of God's House and of His Eucharistic Throne, that man was Father Bakker. This church in which we are assembled, and especially its noble sanctuary, were the dream of his life. He travelled much, not merely in Australia but overseas; and everywhere he went, he visited shrines and churches, hoping some day to reproduce in Ascot Vale all that was best and most appropriate and liturgical in any church that he had visited. God gave him the opportunity to realise his wish and He lengthened his days until he was able to complete this beautiful church. How he admired and loved this church! No wonder, for the smallest ornament in it bears the impress of his thought and taste and love for the Eucharistic King. For all time this beautiful church, with its imposing and noble sanctuary, will be a monument to the zeal, devotion and cultured taste of Father Bakker.

"Father Bakker's work is done. He was called unexpectedly before his friends even knew that he was ill. But he did not go out of due time. He was always prepared. I do not say that he did not fear death. I think he did. He often said so. But those who fear death most are probably those who have least to fear. We may be confident that when Father Bakker breathed his last at the Mercy Hospital the Blessed Mother was at his side to support him in his last moments and to bring him safe to the arms of her Son. We shall all miss him, and I shall miss him much. The clergy have lost one of whom they had every reason to be proud. The people here have lost a friend who was their faithful, loving servant. They loved him in return, and, I am confident, they will remember him in their prayers."

REV. JAMES CANNON

ORDAINED: APRIL 6th, 1919.

DIED: JUNE, 1950.

Father James Cannon was born in 1875 in the parish of Stawell, Victoria. He received his education at the Christian Brothers' College, Ballarat. For some considerable time he was employed by the Bank of Victoria. In 1910 he proceeded to Springwood and in due time was ordained at St. Patrick's College, Manly.

Father Cannon's first appointment was Assistant at Young. He was then Assistant at Bega, Bombala, Grenfell, Boorowa and Cootamundra. In 1926 he was appointed Pastor of Milton, where he remained until his death.

Priests from the parishes of the Goulburn Diocese made the difficult journey to Milton for the Requiem Mass. The Celebrant was Rev. Father Comerford, Father Brohan Deacon and Very Rev. L. Gallagher Sub-Deacon.

REV. PETER MAURICE HORGAN

ORDAINED: NOVEMBER 30th, 1917.

DIED: JULY, 1950.

Father Peter Maurice Horgan was born 62 years ago in South Australia. He received his secondary education at the Christian Brothers' College, Adelaide. His ecclesiastical studies were made at St. Columba's College, Springwood, and St. Patrick's College, Manly. Ordained in November, 1917, he had devoted 33 years to the spiritual welfare of the people entrusted to his care. He was a man of solid holiness and solid commonsense. He always had something to say worth hearing. He was an example to every priest in his holiness of life and zeal and care for his people, and consequently he will live long in the memories of both priests and people.

The Requiem Mass for Father Horgan was celebrated in St. Francis Xavier's Cathedral, Adelaide, on July 14th, 1950. Present in the Sanctuary were Rt. Rev. Mgr. Hourigan, Vicar General, Rt. Rev. Mgr. Clune, Vicar General of Port Augusta, and Rt. Rev. Mgr. T. Davis. The Mass was celebrated by the Rev. T. Horgan, cousin of the late priest. Very Rev. M. I. Redden was Deacon, Rev. L. Cronin was Sub-Deacon. In the absence of the Archbishop, Monsignor Hourigan preached the panegyric. He recalled a visit he paid to Colonel Light Gardens many years earlier, with Archbishop Killian, and the happiness of the Archbishop at the strong spirit of religion manifested by the men of the parish. The Archbishop had congratulated Father Horgan on this and Father Horgan had replied that he had never met a better class of men in his life than the men of the Holy Name Society at Colonel Light Gardens.

Much could be related about the apostolic work of their dear departed friend, but he would conclude by commending the soul of Father Horgan to the prayers of priests and people.

VERY REV. WILLIAM JOHN GIESIN, P.P.

ORDAINED: NOVEMBER 30th, 1916.

DIED: AUGUST 19th, 1950.

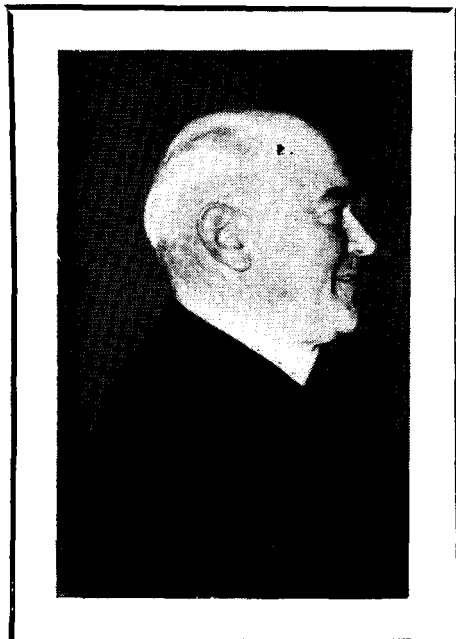
The death of the Very Rev. William Giesin, Parish Priest of Wardell, on August 19th, brought to the Lismore Diocese the loss of one of its most cultured and saintly priests.

At the Solemn Requiem Mass, priests from the whole of the Diocese gathered to pay their last tribute of prayer and respect to one whom they all revered as the model of true priestly virtue. The Celebrant of the Mass was Monsignor Hennessy, the Deacon Father Morris, the Sub-Deacon Father McEvoy. The three were class-mates of Father Giesin at Springwood and Manly. Monsignor Maguire, Vicar General of the Diocese, representing the Bishop, who was in Europe, preached the panegyric. He reminded his listeners that the late Father Giesin was a man of wide learning, deep culture and unbounded zeal and extraordinary sanctity. His kindness and Christ-like charity were outstanding features in an outstanding character.

A message of sympathy was received from Archbishop McGuire who, as

Administrator of Lismore Cathedral, had done much to foster the vocation of the deceased.

Father Giesin will long be remembered as a wise and sympathetic guide of souls. His holiness could not be questioned; it was retiring and deep; his whole personality was one which radiated love of principle. There was nothing in his disposition which could tolerate compromise, yet this was coupled with such deep charity that there was not the slightest trace of harshness in his character, only kindness and a mellow judgment.



VERY REV. DEAN GLOWREY, P.P., V.F.

ORDAINED: MAY 25th, 1918.

DIED: DECEMBER 29th, 1950.

Very Rev. Edward Glowrey, one of the best-loved and most popular priests of the Ballarat Diocese, died in Melbourne at Mount St. Evin's Hospital on Friday, December 29th, at the age of 58 years. He had been ill only a few weeks.

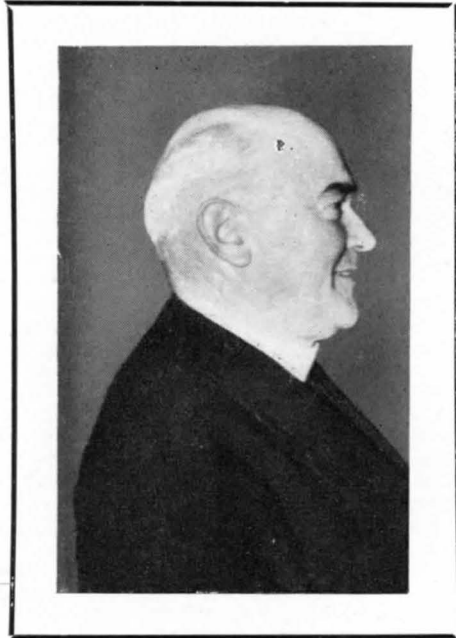
Dean Glowrey was educated at Xavier College, Kew, and St. Patrick's College, Manly. After his ordination he was stationed for a time at the Cathedral and then spent some years as Assistant Priest at Warracknabeal. He was then temporary Pastor of Landsborough. He was for some years Administrator of Ballarat East and in 1941 was appointed Administrator of St. Patrick's Cathedral, Ballarat. In 1947 he was appointed Parish Priest of St. Arnaud. He was made Dean and Vicar Forane. For some years he had been a Diocesan Consultor.

His Lordship Bishop O'Collins was Celebrant of the Pontifical Requiem Mass. Present in the Sanctuary were Archbishop Simmons, Monsignori E. Galligan and A. Fox. Rev. Fathers D. O'Connell and V. Ryan were Deacon and Sub-Deacon. Fathers J. H. Gleeson and T. Kiniry were Masters of Ceremonies and the Very Rev. P. O'Dowd was assistant priest.

Preaching the panegyric, Bishop O'Collins said: "He was the last we should have expected to go. All his life he was abstemious and self-

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disciplined. All his work was characterised by a close attention to detail, all eventualities were foreseen and provided for, all plans drawn up and executed with extreme care. Now quite suddenly the great Planner has intervened and Dean Glowrey has gone to his reward.

"We could ill afford, in this Diocese or in Australia, to lose a priest of his quality. He was saintly, a gentleman, a zealous pastor, and beyond these he was a wise counsellor, a comforter of the sick and a devoted, much loved friend of the children of his flock.

"Perhaps his outstanding quality was his gentleness and his profound humility. He never willingly offended anyone. When faults in others were apparent, he sought unflinchingly, either to justify their actions, or to plead excuses. Yet he knew all his parishioners personally and was no respecter of persons."



RT. REV. MONSIGNOR JAMES DELANY, P.P., V.G.

ORDAINED: JUNE, 1897.

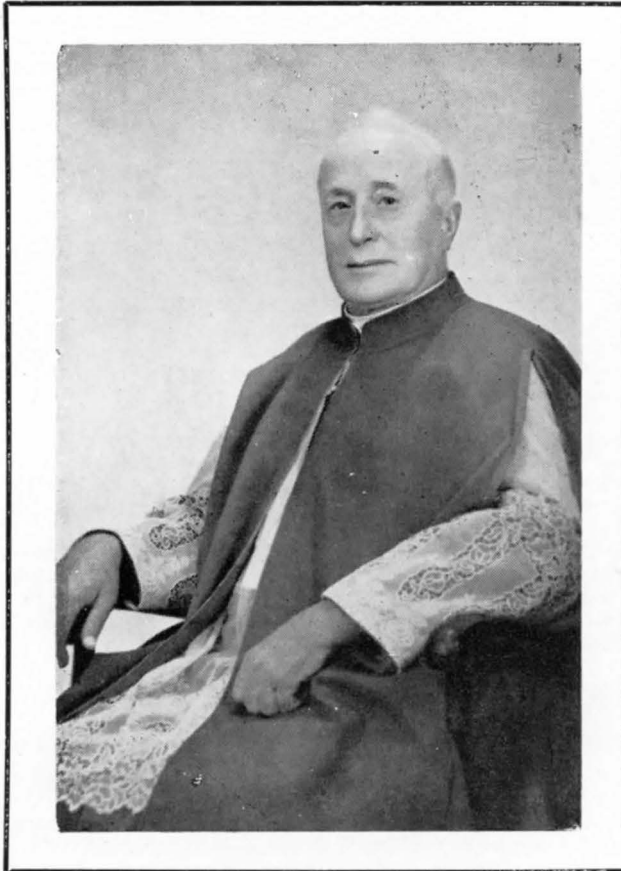
DIED: January 9th, 1951.

One of the best-known priests in New Zealand, Right Rev. Monsignor J. P. Delany, who, in January, 1949, retired after forty years' active ministry in Dunedin, died on January 9th. Born in Otago, N.Z., the late Monsignor studied at Propaganda College, Rome. He was ordained in Rome in 1897. He

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returned to New Zealand in 1902 and in 1908 was appointed to South Dunedin, where he remained until his retirement two years ago. For many years Monsignor Delany was a diocesan director of Pontifical Mission Works and was later national director. He was also a Director of the "New Zealand Tablet" company. The esteem and affection in which Monsignor Delany was held by both priests and laity were manifested by the large congregation at the Requiem Mass in St. Patrick's Church, South Dunedin, on January 12, which was offered by the Bishop of Auckland, Most Rev. Dr. J. M. Liston, in the presence of His Grace the Coadjutor-Archbishop of Wellington, Most Rev. Dr. P. McKeefry, the Bishop of Christchurch, Most Rev. Dr. E. M. Joyce, the Coadjutor-Bishop and Apostolic Administrator of Dunedin, Most Rev. Dr. J. P. Kavanagh and His Lordship Bishop O'Neill.

REV. THOMAS G. KELLEHER.

ORDAINED: NOVEMBER 30th, 1907.

DIED: FEBRUARY 10th, 1951.

After more than 20 years of almost continual ill-health, the Rev. Father Thomas Gabriel Kelleher died at the De La Salle College, Cronulla, early on Saturday morning.

Father Kelleher had been chaplain at the College for about 10 years.

Born on June 23rd, 1882, at Temora, he was educated by the Christian Brothers at Rozelle and Balmain and received his training for the priesthood at St. Patrick's College, Manly, being ordained at St. Mary's Cathedral by Cardinal Moran on November 30th, 1907.

Father Kelleher's first appointment was to Lidcombe. In March, 1910, he was placed in charge of the country portions of Lithgow and was then made administrator of Lithgow, together with the country districts, in 1912.

Father Kelleher was appointed to Braidwood, which was then within the Archdiocese of Sydney, in 1913. Three years later he moved on to Baulkham Hills Parish, which then included North Parramatta and Castle Hill districts.

In December, 1916, he was placed in charge of Camperdown and remained there until January, 1927, when his health broke down.

After a partial recovery, he became assistant priest at Wollongong in 1930, and afterwards administered several parishes, including Rockdale and Flemington, for short periods.

His Grace Archbishop O'Brien presided at Solemn Office and Requiem Mass in St. Aloysius' Church, Cronulla, on Tuesday, February 13th. His Grace was assisted by Monsignori Bond and E. O'Donnell, D.D. Monsignor Denis Conaghan celebrated the Mass. Rev. K. McGovern and T. Dunlea were Deacon and Sub-Deacon.

RT. REV. MONSIGNOR HAROLD JOSEPH DEVINE, P.P., V.F.

ORDAINED: APRIL 22nd, 1916.

DIED: OCTOBER 8th, 1950.

The Archdiocese of Canberra-Goulburn and the Manly Union suffered a great loss in the untimely death of Monsignor Harold Devine on October 8th, 1950. Over 70 priests were present at the Requiem Mass which was celebrated by Father J. Blakeney with Fathers Downey and B. McPhillips as Deacon and Sub-Deacon. Amongst those present were Monsignori Barry, V.G., P.A., O. Clarke, Sharkey, Cahill, McKenna, Lynch. Fathers C. Keller and P. Murphy represented Manly College. The panegyric was preached by Archbishop McGuire, who said:

"I wish to thank Monsignor Barry, Monsignor Clarke and priests of Wagga Diocese and neighbouring Dioceses who have come to be with us to join in our sorrow and mourning. I understand there have been many

expressions of sympathy from our non-Catholic friends of this town and district and elsewhere. I take this opportunity of thanking them. These acts of neighbourly charity help, even in sorrow, to bind us together more faithfully.

"I offer my sympathy to the members of Mgr. Devine's own family as they have had, like us all, little notice of his impending ending and he must have been indeed a very dear brother to his sisters, and very much trusted and loved by them all.

"Monsignor Harold Joseph Devine was born at Narrandera on July 11th, 1887, being the son of the late Mr. and Mrs. Thomas Devine. His early education was received from the Sisters of Mercy, Newtown, Albury.

"Hearing Christ's command to preach the Gospel, he entered St. Patrick's College, Manly. Later, he continued his ecclesiastical studies at the Irish College, Rome, where he was ordained on April 22nd, 1916. In July the same year he returned to the Diocese of Goulburn to begin his grand work for the Church.

"His magnificent efforts included the establishment of an ecclesiastical bursary, untiring activity in regard to the building of new churches, improvement of churches, presbyteries, and schools which have won for him the love and admiration of fellow priests and also the faithful to whom he was Spiritual Father.

"He had made great sacrifices to attain to the priesthood and, having achieved his own ambition, continued to labour to reduce the burden of others whom God called to the priesthood.

"So in each of the parishes where he laboured for the sanctification of souls, he succeeded in establishing a bursary for the priestly education of Australian youth. This singular achievement marks Monsignor Devine as a priest who was very devoted to his priesthood. He was singularly gifted in inspiring others in his own devotion to a great cause.

"A man of very firm character, he was always gentle and kind. Sometimes immensely amused at the little ways people tried to impose on him, but always looking for the good in human nature, and rejoicing in it and glad where God gave him the chance to help another man or woman.

"Everywhere that he worked his name will be remembered in benediction. Everywhere he passed through he made a great impression.

"Now it is always a great thing to know a good priest. I'm sure that whenever you had trouble, whenever you sought counsel, whenever you wanted a trusted friend you came to see Monsignor Harold Devine. And as you discussed your problems and as he gave you kindly counsel, you must often have been astonished at his insight into the human heart, at his understanding of the real deeper problems of thought and feeling which men sometimes have. And back of it all remember it was his spiritual life that educated his great mind to grasp his opportunities, to be equal to his priestly vocation and the demands of it.

"Always he had himself in the conscious presence of God. Always he cultivated a sense of his responsibility to God for souls. And he loved to be in the Church in the presence of the Blessed Sacrament, to be celebrating Mass on every day of his life. He would be very devoted to any soul he could help or any neighbour he could comfort or any charity he might do and he would be always faithful at the first opportunity.

"So now, please God, we thank everybody, the Choir, the many Religious Orders for their ready sympathy and their kindly help. All our neighbours who have been good and kind and understanding, and the Clergy of all the Dioceses around us.

"May God multiply His good priests and may He multiply vocations. May other priests as great as Harold Devine be granted to this Church of Australia.

"May Almighty God have mercy on his soul and may his soul and all the souls of all the faithful departed through the mercy of God rest in peace."



Manly Union Bursary Fund

TREASURER'S REPORT AND BALANCE SHEET

Catholic Presbytery,
Crookwell, N.S.W.

Dear Reverend Father,

I have pleasure in presenting the Auditor's Report and Balance Sheet covering the three and a half years from 1st July, 1947, to 31st December, 1950. A few of its features merit some comment.

The big increase in Assets is largely due to the receipt of £9,411/15/9 from the Estate of the late Father Peter Claver Smith; a gift of £1,002 was received in 1947. We received £90 under the will of the late Father Martin Doyle in 1948 and Father Denis Murtagh added £750 to the sum of £500 he already had in the Gift Trust Fund to establish a Bursary for students of the Diocese of Rockhampton.

Although the **General Income and Expenditure A/c.** shows a net income of £259 for the period, it should be noted that this includes £225 previously entered as a separate a/c.—“Life Memberships.” Consequently, this a/c. was within £34 of being on the wrong side of the ledger, notwithstanding the fact that it did not have to stand the expense of publishing “Manly” in 1950. Charges against this a/c. include the Society of Intercession, “Manly,” and printing, stationery and postage. These charges have all been increasing rapidly and will increase further. The only source of revenue for the a/c. is the Membership Subscription, which realised only £560/2/- in 3½ years. It is certain, then, that unless more members contribute this subscription, in addition to their subscription to the Bursary Fund, this a/c. will show a considerable debit balance in the next balance sheet, or the publication of “Manly” will have to be restricted.

Bursary Trust Income and Expenditure A/c. The income has averaged close to £1,000 p.a. Lower interest rates and increased seminary pensions have tended to restrict the actual benefits to students from the increased Bursary Fund Capital A/c., which topped the £20,000 mark during the period.

Roman Bursary Trust Income and Expenditure A/c. That no charges have yet been made against this a/c. is due to delay in receiving Capital and uncertainty about the application of the income. Legal opinion has now been obtained by the Management of the Bursary Funds, and Australian Priests engaged in post-graduate study in Rome, as well as students at Propaganda College, are now enjoying benefits under this Trust.

Gift Trust Fund. It is noteworthy that only one contribution was made to this Fund during the 3½ years. £500 was withdrawn from the



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Fund to form part of a £1,250 Bursary Fund, as mentioned above. As we have advance notice of the withdrawal of a large sum during next year, the income for bursaries is going to suffer a set-back unless other contributions make good the withdrawal. Information concerning the Gift Trust Fund can be readily had from the Secretary or the Acting Treasurer.

General Comments. The certificates not seen by the auditor have since come to hand and the matured Debenture has been dealt with and the money invested. The incorrect entry concerning some Roman Bursary Fund Capital and Income has since been rectified. The auditor's suggestion concerning Savings Bank A/cs. is being acted on. His suggestion that the books be audited annually is a matter for a general meeting to decide, my own opinion being that it is not necessary.

I again wish to acknowledge the ready assistance I have received from the Manly Union President, Mgr. G. Bartlett, and Secretary Mgr. A. Thomas, who also has our congratulations on being included among the ranks of the Monsignori. The Diocesan Collectors have been loyal in their co-operation and faithful to their task, thereby earning the gratitude of us all.

JOHN P. KELLY,
Hon. Treasurer, Manly Union.



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JOHN P. KELLY,
Hon. Treasurer, Manly Union.



RECEIPTS FOR BURSARY AND MEMBERSHIP FOR 1951

ARCHDIOCESE OF SYDNEY

Collectors: Rt. Rev. Mgr. E. O'Donnell, V. Rev. Mgr. A. R. E. Thomas, Revs. P. T. Boland, J. Meaney, T. Leonard, L. Bagot and N. Carroll.

	Bursary	Member-ship		Bursary	Member-ship
Archbold, Rev. P.	1 0 0		Madden, Rev. G.	1 0 0	
Bagot, Rev. L.	1 0 0	1 0 0	Madden, Rev. J.	1 0 0	
Baker, Rev. W.	1 0 0		Mariey, Rev. V.	1 0 0	
Bartlett, Rt. Rev. Mgr. G.	1 0 0	1 0 0	Martin, Rev. F.	1 0 0	
Bauman, Rev. M.	1 0 0		Massey, Rev. B.	1 0 0	1 0 0
Boland, Rev. J. H.	1 0 0		Meaney, Rev. J.	1 0 0	
Boland, Rev. P. T.	1 0 0	1 0 0	Mecham, Rev. F.	2 1 0	1 1 0
Bond, Rt. Rev. Mgr. E.	1 1 0	1 1 0	Meere, Rev. G.	1 0 0	
Bradstreet, Rev. A. J.	1 0 0		Meredith, Rev. G.	1 0 0	
Brouggy, Rev. F.	1 0 0		Morreau, Rev. J.	1 0 0	
Brown, Rev. P. J.	2 0 0		Mosley, Rev. S.	1 0 0	
Burnheim, Rev. J.	1 0 0		Moverly, Rev. J. C.	1 0 0	
Bush, Rev. W. K.	1 0 0		Muldoon, Rev. F.	1 0 0	1 0 0
Byrne, Rev. J.	1 0 0	1 0 0	Mu'heren, Rev. J.	1 0 0	
Callaghan, Rev. C.	1 0 0	1 0 0	Mu'lin, Rev. J.	1 0 0	1 0 0
Carroll, Rt. Rev. Mgr. J.	1 0 0	1 0 0	Munday, Rev. J.	1 0 0	
Carroll, Rev. L.	1 0 0	1 0 0	Murphy, Rev. L.	1 0 0	
Carroll, Rev. N.	1 0 0		Murphy, Rev. N.	1 0 0	
Clancy, Rev. E.	1 0 0		Murphy, Rev. P.	1 0 0	1 0 0
Clark, V. Rev. Mgr. W.	1 0 0	1 0 0	Murray, Rev. W.	1 0 0	
Clements, Rev. W.	1 0 0		McCosker, Rev. J. F.	1 0 0	1 0 0
Collins, Rev. P.	1 0 0		McCooe, V. Rev. Mgr. J.	1 0 0	
Conaghan, Rt. Rev. Mgr. D.	1 0 0	1 0 0	McGlynn, Rev. J.	1 0 0	
Connolly, Rev. T.	1 0 0	1 0 0	McGinley, Rev. B.	1 0 0	
Coughan, Rev. R.	1 0 0	1 0 0	McGovern, V. Rev. Mgr. J.	1 0 0	1 0 0
Croal, Rev. J.	1 0 0		McGovern, Rev. K.	1 0 0	
Cusack, V. Rev. Mgr. J.	5 0 0		McHugh, Rev. A.	1 0 0	1 0 0
Darby, Rev. R.	1 0 0	1 0 0	McKay, Rev. C.	1 0 0	
Davey, Rev. R.	1 0 0	1 0 0	Neilson, Rev. W.	1 0 0	
Delaney, Rev. R.	1 0 0		Nolan, Rev. R.	1 0 0	
Delaney, Rev. W.	1 0 0		Noonan, Rev. J.	1 0 0	1 0 0
Downey, Rev. E.	1 0 0		O'Dea, Rev. M.		1 0 0
Downey, Rev. M.	1 0 0	1 0 0	O'Donnell, Rt. Rev. Mgr. E.	1 0 0	1 0 0
Doyle, Rev. V.	1 0 0		O'Donnell, Rev. P.	1 0 0	
Dunne, V. Rev. Mgr. C.	1 0 0	1 0 0	O'Donoghue, Rev. C.	1 0 0	
Eckerick, Rev. I.	1 0 0		O'Grady, Rev. W.		1 0 0
Evans, Rev. J.	1 0 0		O'Keefe, Rev. D.	1 0 0	
Farrar, Rev. J.	1 0 0		O'Neill, Rev. T.	1 0 0	
Farrell, Rev. M.	1 0 0	1 0 0	O'Reilly, Rev. M.	1 0 0	
Foy, Rev. D.	1 0 0		O'Sullivan, Rev. S.	1 0 0	
Ferrari, Rev. J.	1 0 0	1 0 0	Page, Rev. J.	1 0 0	
Folkes, Rev. V.	1 0 0	1 0 0	Paine, Rev. E.	1 0 0	
Ford, Rev. R.	1 0 0		Paine, Rev. W.	1 0 0	
Freeman, V. Rev. Mgr. J.	1 0 0		Pegrem, Rev. A.	1 0 0	
Frost, Rev. P.	1 0 0	1 0 0	Peoples, Rev. J.	1 0 0	1 0 0
Fuhlendorf, Rev. F.	1 0 0		Power, Rev. J.	1 0 0	
Furlong, Rev. D.	1 0 0		Power, Rev. W.	1 0 0	1 0 0
Gailey, Rev. C.	1 0 0		Prendergast, Rev. M.	1 0 0	
Gallagher, Rev. J.	1 0 0	1 0 0	Prunty, Rev. K.	1 0 0	
Giles, V. Rev. Mgr. J.	1 0 0		Pryke, Rev. R.	1 0 0	
Grady, Rev. J.	1 0 0		Purcell, Rev. J.	1 0 0	
Grealy, Rev. T.	1 0 0		Reeve, Rev. P.	1 0 0	1 0 0
Harrington, Rev. T.	1 0 0	1 0 0	Reilly, Rev. F.	1 0 0	
Haseler, Rev. J.	1 0 0		Roberts, Rev. F.	1 0 0	
Hatton, Rev. C.	1 0 0		Robinson, Rev. A.	1 0 0	
Hatton, Rev. J.	1 0 0		Roche, Rev. J.	1 0 0	
Heffernan, Rev. C.	1 0 0	1 0 0	Rosen, Rev. B.	1 0 0	
Hills, Rev. A.	1 0 0		Sahade, Rev. A.	1 0 0	
Hollands, Rev. V.	1 0 0	1 0 0	Sheppard, Rev. E.	1 0 0	
Jansen, Rev. B.	1 0 0		S'attery, Rev. W.		1 0 0
Kel'cher, Rev. T.	1 0 0		Slowey, Rev. J.	1 0 0	
Keller, Rev. C.	1 0 0		Sobb, Rev. A.	1 0 0	
Kennedy, Rev. H.	1 0 0		Stevens, Rev. W.	1 0 0	
Kerr, V. Rev. Mgr. F.	1 0 0		Thomas, V. Rev. Mgr. A.	1 1 0	1 1 0
Kerr, Rev. T.	1 0 0	1 0 0	Thorne, Rev. S.	1 0 0	1 0 0
Kerrigan, Rev. J.	1 0 0	1 0 0	Tierney, Rev. C.	1 0 0	
King, Rt. Rev. Mgr. T.	1 0 0	1 0 0	Tierney, Rev. E.	1 0 0	
Lander, Rev. J.	1 0 0		Tosi, Rev. F.	1 0 0	
Law, Rev. H.	1 0 0	1 0 0	Tosi, Rev. L.	1 0 0	1 0 0
Leen, Rev. T.	1 0 0		Veck, V. Rev. Mgr. T.	1 0 0	
Leonard, Rev. H.	1 0 0		Vogt, Rev. F.	1 0 0	
Leonard, Rev. J.	1 0 0		Wallace, V. Rev. Mgr. T. O.	1 0 0	1 0 0
Leonard, Rev. T.	1 0 0		Wallington, Rev. G.	1 0 0	1 0 0
L'oyd, Rev. F.	1 0 0		Walsh, Rev. L.	1 0 0	

	Bursary	Member-ship		Bursary	Member-ship
Watts, Rev. J.	1 0 0		We'fare, Rev. P.	1 0 0	
Weatherall, Rev. M.	1 0 0		Williams, Rev. C.	1 0 0	
Weaver, Rev. J.	1 0 0	1 0 0	Wholohan, Rev. L.	1 0 0	

DIocese OF ARMIDALE

Collector: Rev. D. H. Hiscox.

Doody, Most Rev. E. J.	5 5 0	1 0 0	Maron, Rev. J.		1 0 0
Campbell, Rev. S.		1 0 0	McDermott, Rt. Rev. Mgr. J.	1 0 0	1 0 0
Conroy, Rev. J.	1 0 0	1 0 0	McDermott, Rev. P.	1 0 0	1 0 0
Doherty, Rev. P.	1 0 0	1 0 0	McKeon, Rev. J.		1 0 0
Henry, Rev. L.		1 0 0	O'Connor, Rev. J. M.	1 0 0	1 0 0
Hiscox, Rev. D.	1 0 0	1 0 0	O'Connor, Rev. J. P.	1 0 0	1 0 0
Leahy, Rev. T.		1 0 0	Tully, Rev. M.		1 0 0
Mahoney, Rt. Rev. Mgr. L.	2 0 0	1 0 0	Tuttie, Rev. N.		1 0 0

DIocese OF BATHURST

Collector: Rev. T. Healy.

Brown, Rev. H.	1 0 0	1 0 0	Healy, Rev. T.	1 0 0	1 0 0
Cusack, Rev. J.	1 0 0	1 0 0	Maher, Rev. A.	1 0 0	
Duffy, Rev. C.	1 0 0		McGuinn, Rev. F.	1 0 0	1 0 0
Emelhainz, Rev. O.	1 0 0	1 0 0	McGuinn, Rev. J.	1 0 0	1 0 0
English, Rev. W.	1 0 0	1 0 0	Moore, Rev. J.	1 0 0	
Fahy, Rev. E.	1 0 0		Murphy, Rev. M.	1 0 0	1 0 0
Gallagher, Rev. J.	1 0 0		O'Byrne, Rev. G.	1 0 0	1 0 0
Goodacre, Rev. L.	1 0 0		Smith, Rev. B.	1 0 0	1 0 0
Grant, Rev. L.	1 0 0	1 0 0	Sullivan, Rev. C.	1 0 0	
Grant, Rev. N.	1 0 0	1 0 0			

DIocese OF WAGGA WAGGA

Collector: Very Rev. J. H. Larkins

Bongiorno, Rev. S.	1 0 0		Hayden, Rev. B.		1 0 0
Byrne, Rev. J.	1 0 0		Lacey, V. Rev. Dean A.	1 1 0	
Cochrane, Rev. C.	1 0 0		Lane, Rev. M.	1 0 0	1 0 0
Crennan, Rt. Rev. Mgr. G.	1 0 0	1 0 0	Larkins, V. Rev. J. H.	1 0 0	1 0 0
Desmond, Rev. T.	1 0 0	1 0 0	McVeigh, Rev. P.	1 1 0	1 0 0
Duck, V. Rev. N.	1 0 0	1 0 0	O'Neill, Rev. W. J.	1 0 0	1 0 0
Edghill, Rev. B.	1 0 0	1 0 0	Percy, Rev. A. H.		1 0 0
Gallagher, Rev. B.	1 0 0	1 0 0	Roach, Rev. P. M.	1 0 0	
Gallagher, Rev. F.	1 0 0	1 0 0	Shanley, Rev. T.	1 0 0	
Gilby, Rev. W.	1 1 0	1 0 0	Stanley, Rev. A.	1 0 0	
Hanrahan, Rev. J.		1 0 0	Whitty, Rev. A.	1 0 0	
Hatswell, Rev. L.	1 0 0		Wright, Rev. K.		1 0 0

ARCHDIOCESE OF CANBERRA AND GOULBURN

Collector: Rev. J. Blakeney

McGuire, Most Rev. T. B.	9 0 0	1 0 0	Leonard, Rev. H.	1 0 0	1 0 0
Young, Most Rev. G.	2 0 0	1 0 0	Lloyd, Rev. E.	1 0 0	1 0 0
Bartley, Rev. J.	1 0 0		Lohan, Rev. B.	1 0 0	
Blakeney, Rev. J.		1 0 0	McCormack, Rev. W.	1 0 0	1 0 0
Bossence, Rev. I.	1 0 0	1 0 0	McDonnell, Rev. J. B.	1 0 0	1 0 0
Butler, Rev. V.	1 0 0	1 0 0	McGee, Rev. B.	1 0 0	
Collins, Rev. G.	1 0 0	1 0 0	McPhillips, Rev. B.	1 0 0	1 0 0
Crowe, Rev. M.	1 0 0	1 0 0	Ma'oney, Rev. P.	1 0 0	1 0 0
Favier, V. Rev. E.	15 0 0	1 0 0	Moroney, Rev. V.	1 0 0	1 0 0
Gallagher, V. Rev. L.	1 0 0	1 0 0	Morrison, Rev. J.	1 0 0	1 0 0
Gleeson, Rev. C.	1 0 0	1 0 0	Patterson, Rev. C.		1 0 0
Hoare, Rev. J.	1 0 0	1 0 0	Pierce, Rev. V.	1 0 0	1 0 0
Kelly, Rev. J.	1 0 0	1 0 0	Weissel, Rev. G.	1 0 0	1 0 0
Keogh, Rev. F.	1 0 0	1 0 0	Wellington, Rev. S.	1 0 0	
Lehane, Rev. C.	1 0 0	1 0 0			

DIocese OF BALLARAT

Collector: V. Rev. J. H. Gleeson

Bourke, Rev. T.	1 1 0		McGrath, Rev. W.	1 1 0	
Brophy, Rev. J.	1 1 0		McMahon, Rev. W.	2 2 0	
Bushell, Rev. P.	1 1 0		O'Connell, Rev. D.	1 1 0	
Conway, Rev. J.	1 1 0		O'Dowd, V. Rev. P.	1 1 0	
Gellie, Rev. R.	1 1 0		O'Keefe, Rev. P.	1 1 0	
Gleeson, V. Rev. J. H.	2 2 0		O'Shannessy, Rev. P.	1 1 0	
Glennon, Rev. M.	1 1 0		Payne, Rev. G.	2 2 0	
Hussey, Rev. T.	1 1 0		Shanley, Rev. M.	1 1 0	
Kirby, Rev. J.	1 1 0		Sullivan, Rev. R.	1 1 0	
Leyden, Rev. J.	1 1 0				

DIocese OF SANDHURST

Collector: V. Rev. J. Lawless

Bowman, Rev. M.	1 0 0		Lawless, V. Rev. J.	1 0 0	
Curtin, Rev. J.	1 0 0		Mahoney, Rt. Rev. Mgr. P.	1 0 0	
Dullard, Rev. P.	1 0 0		Owens, Rev. A.	1 0 0	
Egan, Rev. J.	1 0 0		Teehan, V. Rev. E.	1 0 0	

ARCHDIOCESE OF HOBART

Collector: V. Rev. W. A. Upton

	Bursary	Member-ship		Bursary	Member-ship
Green, V. Rev. V.	1 1 0	1 1 0	Scarfe, Rev. R.	1 0 0	1 0 0
Howe, Rev. J.	1 0 0		Shelverton, Rev. V.	1 0 0	
Kennedy, Rev. R.	1 0 0	1 0 0	Sherry, Rev. L.	1 0 0	
McDonnell, Rev. T.	1 0 0		Upton, V. Rev. W.	1 0 0	1 0 0
Reed, Rev. B.	1 0 0	1 0 0			

ARCHDIOCESE OF BRISBANE

Collectors: Rt. Rev. Mgr. O. Steele and Rev. R. W. Lyons

	Rt. Rev.	Mgr. O.	Steele	and Rev. R. W. Lyons		
Armstrong, Rev. T.	1 0 0		10 0		Kiely, Rev. V.	10 0
Bergin, Rev. B.	1 0 0				Landener, Rev. V.	10 0
Boland, Rev. D.	1 0 0				Livingstone, Rev. W.	10 0
Bolton, Rev. B.	1 0 0				Luby, Rev. K.	10 0
Brown, Rev. A.	1 1 0	1 1 0			Lyons, Rev. G.	1 1 0
Byrne, Rev. D.	1 0 0				Lyons, Rev. Ray	1 0 0
Cahill, Rev. J.	1 1 0	1 1 0			Lyons, Rev. R. W.	1 1 0
Carew, Rev. M.	1 1 0	1 1 0			McLaughlin, Rev. B.	1 0 0
Carmichael, Rev. B.	1 0 0				No'an, Rev. G.	1 1 0
Carlton, Rt. Rev. Mgr. L.	1 0 0				Nugent, Rev. G.	10 0
Cleary, V. Rev. V.	1 1 0	1 1 0			O'Halloran, Rev. J.	1 0 0
Concannon, Rev. J.	1 0 0				O'Keeffe, Rev. D.	1 0 0
Costello, Rev. F.	1 0 0				O'Shaughnessy, Rev. J.	1 0 0
Cullen, Rev. J.	1 0 0				O'Shea, Rev. B.	1 0 0
Douglas, Rev. F.	2 0 0				Pender, Rev. R.	1 1 0
Fitzgerald, Rev. G. T.	1 0 0				Roberts, Rev. V.	1 0 0
Frawley, Rev. B.	1 1 0	1 1 0			Rosenskiar, Rev. J.	1 1 0
Gleeson, Rev. J.	1 0 0				Rowan, Rev. V.	1 0 0
Graham, Rev. B.	1 1 0	1 1 0			Ryan, Rev. S.	1 0 0
Guy, Rev. T.	10 0		10 0		Scanlan, Rev. F.	1 0 0
Hayes, Rev. O.	2 2 0	1 1 0			Shand, Rev. C.	1 1 0
Henry, Rev. J.	1 0 0	10 0			Shannon, Rev. N.	1 0 0
Henry, Rev. W.	1 0 0				Stanaway, Rev. E.	1 0 0
Isaacs, Rev. J.	1 0 0				Steele, Rt. Rev. Mgr. O.	1 0 0
Kelly, Rev. B.	1 1 0	1 1 0			Thompson, Rev. R.	1 1 0
Kelly, Rev. J. D.	1 0 0				Tomassi, Rev. C.	10 0
Kelly, Rev. J. K.		10 6			Torpie, Rev. J.	1 0 0
Kenny, Rev. W.	1 0 0				Wright, Rev. A. J.	1 0 0

ST. CATHERINE'S COLLEGE
SINGLETON

BOARDING AND DAY SCHOOL

CONDUCTED BY THE SISTERS OF MERCY

Under the Patronage of His Lordship Most Reverend Doctor Gleeson, C.S.S.R.

For particulars, apply to—

MOTHER SUPERIOR, Convent of Mercy, Singleton.

DIocese OF TOowoomba

Collector: Rev. W. V. McGovern

	Bursary	Member-ship		Bursary	Member-ship
Concannon, Rev. E.	1 0 0		McGovern, Rev. W. V.	1 0 0	
Daly, Rev. C.	1 0 0		Murphy, Rev. M.	1 0 0	
Dowd, Rev. J.	1 0 0	1 0 0	Murphy, Rev. W.	1 0 0	
Hayes, Rev. L.	1 0 0		Nolan, Rev. B. T.	1 0 0	
Herzig, Rev. F.	1 0 0		O'Donoghue, Rev. L.	1 0 0	
Leahy, Rev. C.	1 0 0		Prior, Rev. P.	1 0 0	
Lynch, Rev. R.		1 0 0	Schuhkraft, Rev. L.	1 0 0	
Mahan, Rev. M.	1 0 0		Sinoff, Rev. J.	1 0 0	
Michael, Rev. J.	1 0 0		Skehan, Rev. G. S.	1 0 0	
McCormack, Rev. T. J.	1 0 0	1 0 0	Skealy, Rev. J.	1 0 0	1 0 0
McCormack, Rev. W.	1 1 0	1 1 0	Wiemers, Rev. J.	1 0 0	1 0 0

SUMMARY

GROSS TOTALS FOR BURSARY AND MEMBERSHIP

	1949			1950			1951 (Incomplete)			Diocesan Totals			State Totals		
	£	s	d	£	s	d	£	s	d	£	s	d	£	s	d
Sydney	118	0	0	124	11	0	205	6	0	447	17	0			
Armidale	31	10	0	33	5	0	30	5	0	95	0	0			
Bathurst	27	0	0	29	0	0	31	0	0	87	0	0			
Lismore	38	0	0	31	0	0				69	0	0			
Maitland	39	0	0	37	0	0				76	0	0			
Wagga Wagga	36	12	0	41	17	6	34	3	0	112	12	6			
Wicannia-Forbes	21	3	0	17	3	0				38	6	0			
Canberra and Goulburn	54	1	0	63	10	0	63	15	0	178	6	10	1104	2	4
McBourne		1	0							1	1	0			
Balarat	25	4	0	29	8	0	24	3	0	78	15	0			
Sale	5	0	0	5	0	0				10	0	0			
Sandhurst							8	0	0	8	0	0	97	16	0
Hobart	24	0	0	16	0	0	14	2	0	54	2	0	54	2	0
Port Augusta	12	0	0	11	0	0				23	0	0	23	0	0
Perth	11	1	0	15	0	0				26	1	0			
New Norcia	25	0	0							25	0	0	51	1	0
Brisbane	60	4	0	57	18	0	78	0	6	196	2	6			
Rockhampton	39	10	0	33	7	0				72	17	0			
Toowoomba	28	5	0	42	0	0	28	2	0	98	7	0			
Townsville	18	14	0	17	12	0				36	6	0	403	12	6
	<u>615</u>	<u>5</u>	<u>10</u>	<u>604</u>	<u>11</u>	<u>6</u>	<u>513</u>	<u>16</u>	<u>6</u>	<u>1733</u>	<u>13</u>	<u>10</u>	<u>1733</u>	<u>13</u>	<u>10</u>

MANLY UNION BURSARY FUND

First Student assisted by Manly Union 1920
 Manly Union Bursary Fund organised at Brisbane 1925
 Number Ordained assisted by Funds, 1920-1950 86

	1940	1950
Manly Union Assets	£16,000	£37,000
All students assisted	105	167
Total amount expended	£9,000	£15,000
Assisted students ordained	43	86
Amount expended on these		£10,500
Assisted students still studying for the Priesthood		39



Tu es sacerdos in aeternum

LIST OF MANLY PRIESTS

	Name	Diocese	Date and Place of Ordination.		Remarks
1	Rev. J. Drayne (R.I.P.)	Geraldton	Nov., 1895,	Sydney	At Manly, 1889-90.
2	" M. Dolan (R.I.P.)	Meibourne	Nov., 1896,	Sydney	
3	" E. O'Brien (R.I.P.)	Sydney	Nov., 1895,	Sydney	
4	" M. Flemming (R.I.P.)	Sydney	June, 1895,	All Hallows	
5	Most Rev. M. Brodie (R.I.P.)	Christchurch	Dec., 1896,	Auckland	Consecrated February, 1916.
6	Rev. F. Adamson (R.I.P.)	Adelaide	June, 1897,	Adelaide	
7	Rt. Rev. T. J. Delaney (R.I.P.)	Dunedin	June, 1897,	Rome	Studied Manly, 1890-93.
8	Very Rev. J. O'Mahony (R.I.P.)	Port Augusta	Aug., 1897,	Bendigo	Studied Manly, 1890-93.
9	Right Rev. P. Mahony, V.G.	Sandhurst	Sept., 1897,	Sydney	
10	Rev. P. B. Murphy (R.I.P.)	Sydney	Sept., 1897,	Sydney	
11	J. M. Kelly (R.I.P.)	Sydney	June, 1897,	Rome	
12	Rt. Rev. Mgr. F. Burton (R.I.P.)	Brisbane	Sept., 1897,	Sydney	
13	Rev. J. Ryan (R.I.P.)	Ballarat	Sept., 1897,	Ballarat	
15	Very Rev. H. Bakker (R.I.P.)	Melbourne	March, 1898,	Sydney	
16	Very Rev. Dean J. P. Walsh (R.I.P.)	Ballarat			
17	" J. P. McManamny, D.D., (R.I.P.)	Ballarat	May, 1898,	Sydney	At Manly, 1890-95.
18	" J. E. King (R.I.P.)	Melbourne	June, 1898,	Sydney	
19	" J. Bergin (R.I.P.)	Brisbane	Oct., 1898,	Sydney	
20	" M. Masterson	Brisbane	Oct., 1898,	Sydney	
21	" Jos. Ryan (R.I.P.)	Geraldton	Nov., 1898,	Sale	
22	" C. Casey (R.I.P.)	Toowoomba	Nov., 1898,	Sydney	
23	" C. Griffin (R.I.P.)	Wilcannia	Dec., 1898,	Goulburn	
24	" J. Meagher (R.I.P.)	Sydney	May, 1899,	Sydney	
25	" J. H. Morris (R.I.P.)	Sydney	Sept., 1899,	Sydney	
26	" A. J. Hogan (R.I.P.)	Sydney	Sept., 1899,	Sydney	
27	" J. J. Egan (R.I.P.)	Sydney	Oct., 1899,	Sydney	
28	" F. Flynn, D.D. (R.I.P.)	Sandhurst	Nov., 1899,	Rome	At Manly, 1892-93.
29	" E. O'Malley (R.I.P.)	New Norcia	Nov., 1899,	Sale	
30	" M. J. Norris (R.I.P.)	Melbourne	Dec., 1899,	Melbourne	
31	Very Rev. Dean O'Sullivan, V.F.	Melbourne	March, 1900,	Melbourne	
32	" M. Quinn (R.I.P.)	Ballarat	March, 1900,	Ballarat	
33	" J. A. Kenny (R.I.P.)	Melbourne	April, 1900,	Rome	At Manly, 1894-93
34	" J. P. Redden (R.I.P.)	Port Augusta	June, 1900,	Manly	
35	Rt. Rev. J. A. Kennedy, V.G. P.A.	Christchurch	Nov., 1900,	Rome	At Manly, 1890-95
36	Rt. Rev. T. Nolan (R.I.P.)	Toowoomba	Nov., 1900,	Sydney	
37	Rev. T. Cahill (R.I.P.)	Melbourne	Nov., 1900,	Sydney	
38	" F. A. Merner (R.I.P.)	Melbourne	Dec. 21st,	1900, Ballarat	
39	" J. Davis (R.I.P.)	Ballarat	Dec. 21st,	1900, Ballarat	
40	" J. Skelly, D.D. (R.I.P.)	Sandhurst	Dec., 1900,	Rome	At Manly, 1895-93
41	" C. Kelly (R.I.P.)	Ballarat	Aug., 1901,	Ballarat	
42	Very Rev. J. Hanrahan	Adelaide	Sept., 1901,	Sydney	
43	" J. H. O'Grady	Melbourne	Sept., 1901,	Sydney	
44	" P. A. Vaughan (R.I.P.)	Melbourne	Sept., 1901,	Sydney	
45	Right Rev. Mgr. T. F. Burke, V.G. (R.I.P.)	Rockhampton	Dec., 1901,	Rockhampton	
46	Rev. W. B. Mangon, M.A.	Melbourne	Jan. 1902,	Melbourne	
47	" P. J. O'Neill	Dunedin	Jan., 1902,	Dunedin	
48	Rt. Rev. Mgr. P. A. Doherty (R.I.P.)	Sydney	Aug., 1902,	Manly	
49	Very Rev. J. J. Ellis (R.I.P.)	Melbourne	Aug., 1902,	Manly	
50	Ven. P. L. Kelly (R.I.P.)	Adelaide	Aug., 1902,	Manly	
51	Rev. John Dunne (R.I.P.)	Bathurst	Aug., 1902,	Bathurst	
52	Rt. Rev. Mgr. P. J. Hartigan	Wagga	Jan., 1903,	Goulburn	
53	Rev. T. J. Ryan (R.I.P.)	Wagga	Jan., 1903,	Goulburn	
54	" M. F. McKenna (R.I.P.)	Melbourne	June 6th, 1903,	Rome	
55	" N. Cooney (R.I.P.)	Bathurst	June, 1903,	Ireland	
56	" R. T. Denny (R.I.P.)	Adelaide	Dec., 1903,	Manly	
57	" B. F. Curry (R.I.P.)	Adelaide	Dec., 1903,	Manly	
58	" J. O'Hanlin (R.I.P.)	Armidale	Dec., 1903,	Armidale	
59	" F. R. Lloyd	Armidale	Dec., 1903,	Armidale	
60	" Jos. Kelly (R.I.P.)	Maitland	Dec., 1903,	Maitland	
61	Rt. Rev. Mgr. D. Conaghan	Sydney	March, 1904,	Manly	Created First Archbishop of Canberra-Goulburn, 11/2/1948.
62	" Most Rev. T. McGuire, D.D.	Lismore	March, 1904,	Rome	Consecrated 25th May, 1930.
63	Rev. P. Ellis	Sandhurst	March, 1904,	Rome	
64	Most Rev. J. Liston, D.D.	Auckland	March, 1904,	Dunedin	Consecrated 12th Dec., 1920.

	Name	Diccese	Date and Place of Ordination.		Remarks
65	Rev. John H. Kelly (R.I.P.)	Sydney	May, 1904,	Sydney	
66	Rev. W. J. Davis (R.I.P.)	Ballarat	June, 1904,	Manly	
67	Rt. Rev. Mgr. P. J. Murphy (R.I.P.)	Sydney	Nov., 1904,	Sydney	
68	Very Rev. J. Lawless	Sandhurst	Nov., 1904,	Sydney	
69	Rev. S. Burchell	Armidale	Nov., 1904		
70	Very Rev. W. Mullins (R.I.P.)	Armidale	Nov., 1904,	Sydney	
71	Rev. F. Bartley	Melbourne	Nov. 28th, 1904,	Meaneer, N.Z.	Joined the Marists.
72	Patk. P. Murphy (R.I.P.)	Brisbane	Oct., 1905,	Sydney	
73	Rt. Rev. T. J. King, O.B.E. P.A.	Sydney	Oct., 1905,	Sydney	
74	Rev. W. Stevens	Sydney	Oct., 1905,	Sydney	At Manly till 1903.
75	M. A. Vaughan	Melbourne	Holy Saturday, 1906,	Rome	At Manly till 1903.
76	Very Rev. E. Tehan	Sandhurst	Holy Saturday, 1906,	Rome	At Manly till 1902
77	D. O'Neill (R.I.P.)	Dunedin	Holy Saturday, 1906,	Rome	At Manly till 1902.
78	Very Rev. J. Coady	Maitland	June, 1906,	Ireland	
79	Rev. A. McDonald (R.I.P.)	Sydney	Nov., 1906,	Sydney	
81	T. B. Walshe (R.I.P.)	Melbourne	Nov., 1906,	Sydney	
82	W. Bernstein (R.I.P.)	Melbourne	Nov., 1906,	Sydney	
83	A. E. Wright	Brisbane	Nov., 1906,	Sydney	
84	H. O'Reilly (R.I.P.)	Townsville	Nov., 1906,	Sydney	
85	M. J. Daly (R.I.P.)	Ballarat	Dec. 1906,	Ballarat	
86	T. D. Bride (R.I.P.)	Melbourne	April, 1907,	Melbourne	At Manly 1901 till 1903.
87	F. Meyer, Ph.D., D.D.	Sandhurst	Holy Saturday, 1907,	Rome	At Manly till 1902
88	Rt. Rev. C. Morkane (R.I.P.)	Dunedin	Holy Saturday, 1907,	Rome	At Manly till 1903
89	Rev. M. McNamara (R.I.P.)	Adelaide	June, 1907,	Ireland	At Manly, 1902-03.
90	C. Lonergan (R.I.P.)	Bathurst	June, 1907,	Ireland	
91	A. McHugh	Sydney	Nov., 1907,	Sydney	
92	Rev. T. Keileher (R.I.P.)	Sydney	Nov., 1907,	Sydney	
93	C. James (R.I.P.)	Adelaide	Nov., 1907,	Sydney	
94	Very Rev. M. G. Murphy	Toowoomba	Nov., 1908,	Sydney	
95	Rev. D. N. Goldspink (R.I.P.)	Melbourne	Nov., 1908,	Sydney	
96	Very Rev. J. Murtagh	Rockhampton	Nov., 1908,	Sydney	
97	Rev. F. A. Conlon (R.I.P.)	Melbourne	Nov., 1908,	Sydney	
98	C. Kennedy (R.I.P.)	Melbourne	Nov., 1908,	Sydney	
99	Jas. Brophy	Ballarat	Nov., 1908,	Sydney	
100	G. Bartley	Goulburn	Nov., 1908,	Sydney	
101	W. O'Connor (R.I.P.)	Sale	Dec., 1908,	Sale	
102	W. Candler, O.P. (R.I.P.)	Adelaide	Dec., 1908,	Adelaide	At Manly 4 years.
103	Frank Gatzemeyer (R.I.P.)	Adelaide	June, 1909,	Ireland	At Manly, 1904-05.
104	Rt. Rev. Mgr. J. Fitzpatrick	Sale	Oct., 1909,	Sale	
105	Rev. T. Carrick (R.I.P.)	Sydney	Nov., 1909,	Sydney	
106	J. B. McDonnell	Goulburn	Nov., 1909,	Sydney	
107	J. Parker (R.I.P.)	Bathurst	Nov., 1909,	Sydney	
108	J. Peoples	Sydney	Nov., 1909,	Sydney	
109	Very Rev. Dean P. Bannon	Rockhampton	Nov., 1909,	Sydney	
110	Rt. Rev. Mgr. L. Mahony	Armidale	Nov., 1909,	Sydney	
111	Rev. V. Willis	Melbourne	Nov., 1909,	Sydney	
112	M. O'Brien (R.I.P.)	Melbourne	Nov., 1909,	Sydney	
113	Rt. Rev. Mgr. L. McLaughlin, V.G.	Townsville	Nov., 1909,	Sydney	
114	Rt. Rev. Mgr. E. Brauer, (R.I.P.)	Sydney	Nov., 1909,	Sydney	
115	Rev. H. Jones (R.I.P.)	Rockhampton	Nov., 1910,	Rockhampton	At Manly, 1903-04.
116	R. Darby	Sydney	Nov., 1910,	Sydney	
117	G. E. Herlihy (R.I.P.)	Sydney	Nov., 1910,	Sydney	
118	J. J. Kelly (R.I.P.)	Brisbane	Nov., 1910,	Sydney	
119	Very Rev. Mgr. J. Cusack	Sydney	Nov., 1910,	Sydney	
120	Rev. J. Roche (R.I.P.)	Goulburn	Nov., 1910,	Sydney	
121	F. Smyth	Adelaide	Nov., 1910,	Sydney	
122	V. Rev. Dean P. O'Brien, V.F.	Melbourne	Nov., 1910,	Sydney	
123	Rt. Rev. Mgr. L. O'Reilly	Armidale	Nov., 1910,	Sydney	
124	Rev. J. Harrington (R.I.P.)	Armidale	Nov., 1910,	Sydney	
125	J. A. Kelly (R.I.P.)	Maitland	Dec. 1910,	Maitland	
126	M. Gleeson	Ballarat	Dec. 1910,	Ballarat	
127	Very Rev. J. F. Kelly	Maitland	Dec. 1910,	Maitland	
128	Rev. R. Finn (R.I.P.)	Auckland	Dec. 1910,	Sydney	
129	Rt. Rev. Mgr. J. McDermott	Armidale	April, 1911,	Armidale	
130	Rev. F. O'Loughlin (R.I.P.)	Sydney	June, 1911,	Sydney	
131	J. Lee, S.T.L. (R.I.P.)	Melbourne	June, 1911,	Ireland	At Manly, 1904-06.
132	Very Rev. W. McGoldrick, P.A. (R.I.P.)	Brisbane	July, 1911,	Innsbruck	At Manly, 1906-09. Joined China Mission, 1923
133	Rev. C. O'Brien	Sydney	Sept., 1911,	Ireland	At Manly, 1905-06. Joined the Passionists, now Fr. Bede. C.P.
134	A. Hennessy (R.I.P.)	Wagga	Nov., 1911,	Sydney	
135	M. McGloin (R.I.P.)	Ballarat	Nov., 1911,	Sydney	
136	Right Rev. J. J. Lonergan (R.I.P.)	Melbourne	Nov., 1911,	Sydney	
137	Most Rev. J. B. Roper	Ballarat	Nov., 1911,	Sydney	Consecrated October 28th, 1938.
138	Rev. D. M. O'Keefe	Brisbane	Nov., 1911,	Sydney	
141	F. A. Dwyer (R.I.P.)	Sydney	Nov., 1912,	Sydney	

	Name	Diocese	Date and Place of Ordination.	Remarks
142	Very Rev. Mgr. R. Peoples (R.I.P.)	Sydney	Nov., 1912, Sydney	
143	Rev. J. Washington (R.I.P.)	Lismore	Nov., 1912, Sydney	
144	W. McNally (R.I.P.)	Sydney	Nov., 1912, Sydney	
145	Most Rev. J. D. Simonds, D.D., D.Ph.	Sydney	Nov., 1912, Sydney	Consecrated Arch. of Hobart, '35. Appointed Coaj. to Melb., 1942
146	Rev. W. Byrne (R.I.P.)	Sydney	Nov., 1912, Sydney	
147	Rt. Rev. Mgr. Haydon, V.G. P.A. (R.I.P.)	Goulburn	Nov., 1912, Sydney	
149	Rev. J. D. Gellie	Melbourne	Nov., 1912, Sydney	
150	J. McHugh (R.I.P.)	Melbourne	Nov., 1912, Sydney	
151	I. E. Bossence, M.C.	Goulburn	Nov., 1912, Sydney	
152	H. Donohue (R.I.P.)	Melbourne	Nov., 1912, Sydney	
153	Very Rev. T. Eviston	Bathurst	Dec., 1912, Bathurst	
154	Very Rev. C. Hanly	Lismore	May, 1913, Lismore	
155	Rev. A. H. Percy	Wagga	July, 1913, Goulburn	
156	F. Hartigan (R.I.P.)	Wagga	July, 1913, Goulburn	
157	Very Rev. E. Bourke, V.F.	Rockhampton	Nov., 1913, Melbourne	
158	Rev. E. F. Crowe (R.I.P.)	Bathurst	Nov., 1913, Bathurst	
159	J. F. Egan	Melbourne	Nov., 1913, Melbourne	
160	J. McNamara (R.I.P.)	Melbourne	Nov., 1913, Melbourne	
161	P. J. Phelan (R.I.P.)	Ballarat	Nov., 1913, Melbourne	
162	K. Murphy (R.I.P.)	Brisbane	Dec., 1913, Brisbane	
163	Rt. Rev. Mgr. J. D. Kelly	Brisbane	Dec., 1913, Brisbane	
164	Rev. Jas. Murphy	Brisbane	Dec., 1913, Brisbane	
165	H. Conaghan (R.I.P.)	Sydney	Dec., 1913, Sydney	
166	M. Tansey (R.I.P.)	Sydney	Dec., 1913, Sydney	
167	M. Williams (R.I.P.)	Adelaide	Dec., 1913, Sydney	
169	Very Rev. W. O'Collins	Melbourne	June, 1914, Rome	At Manly 1907-11. Joined Jesuits 1926.
170	Rev. D. Murtagh	Rockhampton	Sept., 1914, Rockhampton	
171	B. McGee	Goulburn	June, 1914, Rome	At Manly, 1908-10
172	N. Hoare (R.I.P.)	Melbourne	Dec. 6th, 1914, Melbourne	
173	N. Clack, L.C. (R.I.P.)	Melbourne	Dec. 6th, 1914, Melbourne	
174	F. Fitzpatrick (R.I.P.)	Sydney	Dec. 8th, 1914, Sydney	
175	T. Keaffng (R.I.P.)	Brisbane	Dec. 8th, 1914, Sydney	
176	J. Troy (R.I.P.)	Sydney	Dec. 8th, 1914, Sydney	
177	P. Dempsey (R.I.P.)	Sydney	Dec. 8th, 1914, Sydney	
178	J. A. Gatzemeyer	Adelaide	Dec. 8th, 1914, Sydney	
179	E. McMahon (R.I.P.)	Sydney	Dec. 8th, 1914, Sydney	
180	L. Bellesini (R.I.P.)	Sandhurst	Dec. 8th, 1914, Sydney	
181	A. Tehan (R.I.P.)	Sandhurst	May, 1915, Rome	At Manly, 1909-13.
182	Jas. O'Sullivan (R.I.P.)	Sandhurst	May, 1915, Rome	At Manly, 1910-12.
184	Very Rev. Mgr. J. Muirhead	Sydney	Nov. 30th, 1915, Sydney	
185	Rev. W. McDonald	Sydney	Nov. 30th, 1915, Sydney	
186	C. Lehane	Goulburn	Nov. 30th, 1915, Sydney	
187	J. Norris	Melbourne	Nov. 30th, 1915, Sydney	
188	T. Little	Melbourne	Nov. 30th, 1915, Sydney	
189	W. Mayo (R.I.P.)	Ballarat	Nov. 30th, 1915, Sydney	
190	Rt. Rev. Mgr. T. Barry, V.G. P.A.	Wagga	Nov. 30th, 1915, Sydney	At Manly, 1908-11.
192	Rev. J. Curran (R.I.P.)	Maitland	Nov., 1915, Dublin	At Manly, 1910-12.
193	Rt. Rev. Mgr. Devine (R.I.P.)	Goulburn	April, 1916, Rome	At Springwood, 1910-12.
194	Rev. F. McEvoy, D.D.	Lismore	June 17th, 1916, Rome	At Manly, 1911-13. Consecrated October 18th, 1938.
195	Most Rev. H. Ryan	Sandhurst	June 17th, 1916, Rome	
196	Rev. A. O'Connor	Goulburn	Aug. 15th, 1916, Goulburn	
197	Rt. Rev. Mgr. G. Bartlett, V.F. V.F.	Sydney	Nov. 30th, 1916, Sydney	
198	Rt. Rev. Mgr. Hennessy, V.F.	Lismore	Nov. 30th, 1916, Sydney	
199	Rev. M. O Dea	Sydney	Nov. 30th, 1916, Sydney	
200	Very Rev. W. J. Giesin	Lismore	Nov. 30th, 1916, Sydney	
201	Very Rev. T. Morris	Lismore	Nov. 30th, 1916, Sydney	
202	Rt. Rev. Mgr. E. Bond, V.F.	Sydney	Nov. 30th, 1916, Sydney	
204	Rev. C. McMahon	Sandhurst	Nov. 30th, 1916, Sydney	
205	P. Sowersby	Melbourne	Nov. 30th, 1916, Sydney	
206	P. O'Shannassy	Ballarat	Nov. 30th, 1916, Sydney	
207	W. J. Geer (R.I.P.)	Sydney	Nov. 30th, 1916, Sydney	
208	W. Carrie (R.I.P.)	Rockhampton	Dec. 3rd, 1916, Rockhampton	
209	T. Lalor (R.I.P.)	Brisbane	Dec. 21st, 1916, Brisbane	
210	Rt. Rev. Mgr. T. Farrelly	Lismore	Dec. 23rd, 1916, Rome	At Springwood, 1910. At Manly, 1911-12. At Springwood, 1910-11.
211	Rev. T. Awburn	Sandhurst	June 2nd, 1917, Rome	At Springwood, 1912-13; At Manly, 1914.
212	A. Martin, B.D.	Melbourne	June 2nd, 1917, Rome	At Springwood, 1912-13; At Manly, 1914.
213	P. Fennessy, B.D.	Melbourne	June 2nd, 1917, Rome	At Springwood, 1912-13; At Manly, 1914.
214	Very Rev. Dean Dullard, R.I., V.F.	Sandhurst	June 2nd, 1917, Rome	At Springwood, 1912-13; At Manly, 1914.
215	Very Rev. K. Kelly, D.D.	Townsville	June 2nd, 1917, Rome	At Springwood, 1911.
216	Rev. J. Prendergast (R.I.P.)	Geraldton	June 2nd, 1917, Rome	At Springwood, 1911.
217	Most Rev. T. Fox, D.D.	Wilcannia-Forbes	June 2nd, 1917, Rome	At Springwood, 1912-13. At Manly, 1914. Consecrated September 20th, 1931.
218	Rev. B. Condren, S.T.L. (R.I.P.)	Melbourne	Aug. 10th, 1917, Rome	At Springwood, 1912-13; At Manly.

	Name	Diocese	Date and Place of Ordination.	Remarks
219	Most Rev. R. Hayes, D.D. (R.I.P.)	Rockhampton	Aug., 10th, 1917, Rome	At Springwood, 1912-13; At Manly, 1914. Joined Chinese Mission 1920. Consecrated April 4th, 1931.
220	Very Rev. W. Kain, V.F. ...	Port Augusta	Nov. 30th, 1917, Adelaide	At Springwood, 1911; At Rome, 1912-14.
221	Rev. E. McNamara	Sydney	Nov. 30th, 1917, Sydney	
222	Very Rev. Dean W. Upton	Hobart	Nov. 30th, 1917, Sydney	
223	Rev. P. Smith (R.I.P.)	Sydney	Nov. 30th, 1917, Sydney	
224	Rev. M. Horgan (R.I.P.)	Adelaide	Nov. 30th, 1917, Sydney	
225	Rev. C. Foley (R.I.P.)	Sydney	Nov. 30th, 1917, Sydney	
226	" V. Ryan	Lismore	Nov. 30th, 1917, Sydney	
227	" T. E. D'Arcy	Ballarat	Dec. 2nd, 1917, Melbourne	
228	" P. Loughnan	Melbourne	Dec. 2nd, 1917, Melbourne	
229	" D. O'Connell	Ballarat	Dec. 2nd, 1917, Melbourne	
230	" J. Toomey (R.I.P.)	Melbourne	Dec. 2nd, 1917, Melbourne	
231	" J. Leyden	Ballarat	Dec., 1917, Rome	
232	" G. Colgan	Auckland	Jan. 20th, 1918, Auckland	
233	" F. McSweeney (R.I.P.)	Brisbane	Feb. 2nd, 1918, Brisbane	
234	" F. Butler (R.I.P.)	Perth	March 30th, 1918, Rome	At Springwood, 1913; At Manly 1914.
235	Very Rev. J. O'Mara	Sale	March 30th, 1918, Rome	At Springwood, 1913; At Manly, 1914.
236	Very Rev. E. Glowrey (R.I.P.)	Ballarat	May 25th, 1918, Ballarat	
237	Rev. W. McGrath	Ballarat	Nov. 17th, 1918, Ballarat	
238	" M. Glennen	Ballarat	Nov. 17th, 1918, Ballarat	
239	" O. S. Hayes	Brisbane	Nov. 30th, 1918, Sydney	
240	" J. Cusack	Bathurst	Nov. 30th, 1918, Sydney	
241	" L. Hayes	Toowoomba	Nov. 30th, 1918, Sydney	
242	" C. B. Callaghan	Sydney	Nov. 30th, 1918, Sydney	
243	Rt. Rev. E. J. O'Donnell	Sydney	Nov. 30th, 1918, Sydney	
244	Rev. J. Healy	Brisbane	Nov. 30th, 1918, Sydney	
245	R. J. McNamara (R.I.P.)	Brisbane	Nov. 30th, 1918, Sydney	
246	Most Rev. E. M. O'Brien, D. Soc. Sc. (Louvain). M.A.	Sydney	Nov. 30th, 1918, Sydney	Consecrated April 6th, 1948. Created Archbishop, February, 1951
247	Rev. L. O. Carroll	Sydney	Nov. 30th, 1918, Sydney	
248	Most Rev. P. Farrelly, D.D.	Lismore	Dec. 1st, 1918, Lismore	Consecrated July 30th, 1931.
249	Rev. A. F. Molan	Melbourne	Dec. 1st, 1918, Melbourne	
250	" T. McCarthy	Melbourne	Dec. 1st, 1918, Melbourne	
251	" W. A. Ebsworth	Melbourne	Dec. 1st, 1918, Melbourne	
252	" Frederick Gatzemeyer	Adelaide	Dec. 3rd, 1918, Adelaide	
253	" G. Fitzpatrick	Melbourne	Dec. 22nd, 1918, Albury	
254	Very Rev. F. Kearnan, D.D.	Perth	March 30th, 1919, Rome	At Springwood, 1912-14.
255	Rev. C. Borrack	Sandhurst	March 30th, 1919, Rome	At Springwood, 1914; At Manly, 1915.
256	" D. Cremin	Brisbane	March 30th, 1919, Rome	At Springwood, 1912-13; Ireland, 1914-15.
257	Rev. J. Cannon (R.I.P.)	Goulburn	April 6th, 1919, Sydney	
258	Very Rev. L. Mullany	Melbourne	Sept. 14th, 1919, Melbourne	Joined Chinese Mission, 1920.
259	Rev. G. O'Callaghan	Perth	Oct. 26th, 1919, Perth	
260	" P. McDermott	Armidale	Nov. 30th, 1919, Armidale	
261	" A. E. Hughes (R.I.P.)	Melbourne	Nov. 30th, 1919, Melbourne	
262	" D. Shaw	Hobart	Nov. 30th, 1919, Melbourne	
263	" D. F. O'Leary (R.I.P.)	Melbourne	Nov. 30th, 1919, Melbourne	
264	" W. A. Nicol	Lismore	Nov. 30th, 1919, Melbourne	
265	Very Rev. Dean J. H. Gleeson	Ballarat	Dec. 1st, 1919, Ballarat	
266	" A. J. Bradstreet	Sydney	Dec. 1st, 1919, Sydney	
267	" F. Green (R.I.P.)	Sydney	Dec. 1st, 1919, Sydney	
268	" M. A. Sheehy (R.I.P.)	Sydney	Dec. 1st, 1919, Sydney	
269	" W. O'Donnell	Wellington	Dec. 7th, 1919, Wellington	
270	" T. J. Dowling (R.I.P.)	Brisbane	Dec. 8th, 1919, Brisbane	
271	" R. H. Thompson	Brisbane	Dec. 8th, 1919, Brisbane	
272	" J. P. McCoy	Townsville	Dec. 21st, 1919, Rockhampton	
273	" H. Dwyer (R.I.P.)	Rockhampton	Dec. 21st, 1919, Rockhampton	
274	" W. A. Fitzpatrick	Hobart	Dec. 22nd, 1919, Hobart	
275	" G. P. Youll	Maitland	Jan. 1st, 1920, Maitland	
276	" A. Langmead	Perth	March 19th, 1920, Rome	At Springwood, 1915
277	" P. C. Smith (R.I.P.)	Perth	March 19th, 1920, Rome	At Springwood, 1915
278	" E. Stanaway	Brisbane	Nov. 27th, 1920, Sydney	
279	" M. Farrell	Sydney	Nov. 27th, 1920, Sydney	
280	Rt. Rev. Mgr. Carlton	Brisbane	Nov. 27th, 1920, Sydney	
281	Rev. J. Grealy	Sydney	Nov. 27th, 1920, Sydney	
282	Dom Boniface Gomez, O.S.B.	Sydney	Nov. 27th, 1920, Sydney	
283	Rev. L. Hartnett	Melbourne	Nov. 28th, 1920, Melbourne	
284	" J. Gorry	Melbourne	Nov. 28th, 1920, Melbourne	
285	" V. Hoy (R.I.P.)	Melbourne	Nov. 28th, 1920, Melbourne	
286	" G. Fitzgerald	Hobart	Nov. 28th, 1920, Hobart	
287	" J. P. Flanagan	Brisbane	Dec. 8th, 1920, Brisbane	
288	Very Rev. J. Dowd	Brisbane	Dec. 8th, 1920, Brisbane	
289	Rev. J. Concannon (R.I.P.)	Brisbane	Dec. 8th, 1920, Toowoomba	
290	" J. Troy	Brisbane	Dec. 8th, 1920, Brisbane	
291	" E. Keating	Brisbane	Dec. 8th, 1920, Brisbane	
292	" E. Lyons	Auckland	Dec., 1920, Auckland	Ordained by Bishop Liston.
293	Rev. F. Kent	Hobart	Feb. 5th, 1921, Melbourne	
294	" T. Harrington	Sydney	Nov. 30th, 1921, Sydney	
295	Very Rev. Mgr. J. McGovern	Sydney	Nov. 30th, 1921, Sydney	

	Name	Diocese	Date and Place of Ordination.	Remarks
299	Rev. J. McNamara	Maitland	Nov. 30th, 1921, Sydney	
300	Rt. Rev. Mgr. O. B. Steele	Brisbane	Nov. 30th, 1921, Sydney	
301	Rev. P. W. Ronan (R.I.P.)	Sandhurst	Nov. 30th, 1921, Wodonga	
302	" E. V. Dowd	Bathurst	Dec. 2nd, 1921, Bathurst	
303	" N. Morrissey (R.I.P.)	Melbourne	Dec. 2nd, 1921, Melbourne	
304	" T. P. Considine, M.A.	Melbourne	Dec. 2nd, 1921, Melbourne	
305	" F. O'Toole	Melbourne	Dec. 2nd, 1921, Melbourne	
306	" R. M. Gellie	Ballarat	Dec. 2nd, 1921, Melbourne	
307	" H. Leonard	Goulburn	Dec. 2nd, 1921, Melbourne	
308	" J. O'Brien	Brisbane		
309	Kt. Rev. Mgr. V. Cleary, M.A., D.Ph.	Brisbane	Dec. 8th, 1921, Brisbane	
310	Rev. M. Irvine	Brisbane	Dec. 8th, 1921, Brisbane	
311	Dom. Thomas Gil, O.S.B. (R.I.P.)	Brisbane	Dec. 8th, 1921, Brisbane	
312	Rev. M. O'Sullivan	New Norcia	Jan. 6th, 1922, Perth	
		Melbourne	June 4th, 1922, Melbourne	At Springwood, 1916; Manly, 1917; Rome, 1918-20.
313	" P. McVeigh	Wagga	Nov. 26th, 1922, Bendigo	
314	" D. Lee	Brisbane	Nov. 30th, 1922, Sydney	
315	" W. E. Fitzgerald (R.I.P.)	Sydney	Nov. 30th, 1922, Sydney	
316	" P. Costello	Sydney	Nov. 30th, 1922, Sydney	
317	" J. P. O'Connor	Armidale	Nov. 30th, 1922, Armidale	
318	" V. Wheeler	Brisbane	Nov. 30th, 1922, Sydney	
319	" V. Hollands	Sydney	Nov. 30th, 1922, Sydney	
320	" R. Burke (R.I.P.)	Brisbane	Nov. 30th, 1922, Sydney	
321	" M. Dwyer	Sale	Nov. 30th, 1922, Sale	
322	" T. Hussey	Ballarat	Nov. 30th, 1922, Ballarat	
323	" M. Downey	Sydney	Nov. 30th, 1922, Sydney	
324	Very Rev. P. O'Dowd	Ballarat	Nov. 30th, 1922, Ballarat	
325	Dom. Helladius de Juan, O.S.B.	Manila, Philippine Is.	Nov. 30th, 1922, Sydney	
326	" Urban Casares, O.S.B.	Manila, Philippine Is.	Nov. 30th, 1922, Sydney	
327	" Placid Iglesias, O.S.B. (R.I.P.)	Manila, Philippine Is.	Nov. 30th, 1922, Sydney	
328	Rev. F. V. Carew	Rockhampton	Dec. 3rd, 1922, Rockhampton	
329	" T. Kelly	Townsville	Dec. 3rd, 1922, Rockhampton	
330	Very Rev. C. Thompson	Adelaide	Dec. 3rd, 1922, Melbourne	
331	Rev. J. O'Halloran	Melbourne	Dec. 3rd, 1922, Melbourne	
332	" F. Ryder	Melbourne	Dec. 3rd, 1922, Melbourne	
333	Most Rev. J. O'Collins, D.D.	Melbourne	Dec. 24th, 1922, Rome	Consecrated May 11th, 1930.
334	Most Rev. A. Gummr, D.D.	Bathurst	March 31st, 1923, Rome	Consecrated March 19, 1942.
335	Very Rev. M. Tully	Armidale	June 24th, 1923, Perth	
336	Rev. B. Bolton	Brisbane	May, 1923, Rome	
337	" H. Mellish (Fr. Alphonsus) (R.I.P.)	Brisbane	June, 1923, Melleray	At Springwood, 1913; Joined Monks at Mt. Melleray, 1914.
338	" J. Egan	Sandhurst	Nov. 25th, 1923, Melbourne	
339	" C. Williams	Sydney	Nov. 30th, 1923, Sydney	
340	" E. G. Parker	Sydney	Nov. 30th, 1923, Sydney	
341	" G. Payne	Ballarat	Nov. 30th, 1923, Ballarat	
342	" T. Carroll	Melbourne	Nov. 30th, 1923, Ballarat	
343	" J. O'Neill	Wagga	Dec. 2nd, 1923, Melbourne	
344	" J. Rawlings (R.I.P.)	Brisbane	Dec. 8th, 1923, Brisbane	
345	His Eminence Card. N. Gilroy, D.D.	Sydney	Dec. 24th, 1923, Rome	Consecrated March 17th, 1935. Succeeded to See of Sydney March 8th, 1940.
346	Rev. C. Smith	Lismore	Dec. 24th, 1923, Rome	
347	Very Rev. C. Roberts, D.Ph., D.D.	Brisbane	March 1924, Rome	
348	Rev. J. Halpin	Geraldton	Holy Saturday, 1924, Rome	
349	" F. Kissane, D.D.	Melbourne	Holy Saturday, 1924, Rome	
351	" G. O'Collins	Sandhurst	Holy Saturday, 1924, Rome	
352	" C. Bradley	Lismore	June 14th, 1924, Genoa	Joined the Chinese Mission, 1924.
353	" J. E. O'Keefe	Melbourne	Nov. 30th, 1924, Melbourne	
354	" F. P. McGuire	Melbourne	Nov. 30th, 1924, Melbourne	
355	" S. F. O'Sullivan	Sydney	Dec. 1st, 1924, Sydney	
356	" M. S. Carlton	Maitland	Dec. 1st, 1924, Sydney	
357	" P. J. Flanagan	Maitland	Dec. 1st, 1924, Sydney	
358	" A. Hills	Sydney	Dec. 1st, 1924, Sydney	
359	" D. Daly	Melbourne	Dec. 1st, 1924, Ballarat	
360	" A. J. Mills, B.A.	Brisbane	Dec. 1st, 1924, Sydney	
362	" J. Daly, B.Ph. (R.I.P.)	Sydney	Dec. 1st, 1924, Sydney	
363	" D. H. Hiscox	Armidale	Dec. 3rd, 1924, Armidale	
364	Dom. Wilfrid Saerz, O.S.B.	New Norcia	Dec. 14th, 1924, New Norcia	
365	Rt. Rev. Abbot Hawkins (Fr. M. Columban)	China Mission	Dec. 22nd, 1924, Dalgan Park	Elected Abbot, November 23, 1950. At Manly, 1920-21. First Australian student to join the China Mission. Joined Cistercians at Rhode Is., 1930. At Springwood, 1919.
366	Rev. W. Power	Sydney	Holy Saturday, 1925, Rome	
367	" J. E. Cullen	Brisbane	Holy Saturday, 1925, Ireland	
368	" M. Pyke	Rockhampton	Nov. 29th, 1925, Rockhampton	
369	Rev. M. Quinn	Rockhampton	Nov. 29th, 1925, Rockhampton	
370	" L. Curran	Melbourne	Nov. 29th, 1925, Melbourne	
371	" H. Patton (R.I.P.)	Ballarat	Nov. 29th, 1925, Ballarat	
372	" J. Feenev (R.I.P.)	Townsville	Nov. 29th, 1925, Rockhampton	

	Name	Diocese	Date	Place of Ordination	Remarks
373	Very Rev. Mgr. J. McCooe	Sydney	Nov. 30th, 1925	Sydney	
374	Rev. C. Heffernan	Sydney	Nov. 30th, 1925	Sydney	
375	" D. Furlong	Sydney	Nov. 30th, 1925	Sydney	
376	Very Rev. Mgr. W. Clark	Sydney	Nov. 30th, 1925	Sydney	
377	Rev. B. Kearney (R.I.P.)	Sydney	Nov. 30th, 1925	Sydney	
378	" J. Massey (R.I.P.)	Sydney	Nov. 30th, 1925	Sydney	
379	" M. Bowman	Sandhurst	Nov. 30th, 1925	Koroit	
380	" J. Mullin	Sydney	Nov. 30th, 1925	Sydney	
381	" M. Shanley	Ballarat	Nov. 30th, 1925	Koroit	
382	" P. Bushell	Ballarat	Nov. 30th, 1925	Koroit	
383	" J. Skelly	Toowoomba	Dec. 8th, 1925	Toowoomba	
384	" J. Gleeson	Brisbane	Dec. 8th, 1925	Toowoomba	
385	" J. Concannon	Brisbane	Dec. 8th, 1925	Toowoomba	
386	" W. McGovern	Toowoomba	Dec. 8th, 1925	Toowoomba	
387	Very Rev. I. Redden	Adelaide	Nov. 30th, 1925	Adelaide	
388	Rev. R. Smith	Lismore	Nov. 30th, 1925	Sydney	
389	" T. Dunleavy (R.I.P.)	Goulburn	Nov. 30th, 1925	Sydney	
390	Dom. Placid Sesma, O.S.B.	New Norcia	Nov. 30th, 1925	Sydney	
391	Most Rev. T. McCabe	Lismore	Dec. 20th, 1925	Rome	Consecrated March 12th, 1939
392	Most Rev. E. V. Tweedy	Maitland	Dec. 20th, 1925	Rome	Consecrated March 12th, 1943
393	Rt. Rev. Mgr. J. Madden, D.D.	Toowoomba	March 20th, 1926	Rome	
394	Rev. J. Souter, D.D., B.A., C.M. (R.I.P.)		March 20th, 1926	Rome	Joined C.M., 1922
395	Dom. Isidore Ruiz, O.S.B.	New Norcia	Oct. 14th, 1926	New Norcia	
396	Rev. M. Uhlenberg	Wellington	Nov. 21st, 1926	Wellington	
397	" E. Fennessey	Melbourne	Nov. 28th, 1926	Melbourne	
398	" R. J. Scarfe	Hobart	Nov. 28th, 1926	Melbourne	
399	Very Rev. Mgr. T. Wallace	Sydney	Nov. 28th, 1926	Melbourne	
400	" S. F. Keane	Melbourne	Nov. 28th, 1926	Melbourne	
401	" P. J. Reeve	Sydney	Nov. 30th, 1926	Sydney	
402	" P. T. Boland, O.B.E.	Sydney	Nov. 30th, 1926	Sydney	
403	" J. Mulheren	Sydney	Nov. 30th, 1926	Sydney	
404	" E. Downey	Sydney	Nov. 30th, 1926	Sydney	
405	Dom. Bede Lazarou, O.S.B.	New Norcia	Nov. 30th, 1926	Sydney	
406	Very Rev. J. Larkins	Wagga	Dec. 5th, 1926	Ascot Vale	
407	Very Rev. Dean V. Green	Hobart	Dec. 5th, 1926	Hobart	
408	Rev. J. P. Curran	Lismore	Dec. 19th, 1926	Lismore	
409	" F. Fry	Lismore	Dec. 19th, 1926	Lismore	
410	" C. W. Daly	Toowoomba	Dec. 19th, 1926	Brisbane	
411	" B. J. Carmichael	Brisbane	Dec. 19th, 1926	Brisbane	
412	" V. Roberts	Brisbane	Dec. 19th, 1926	Brisbane	
413	" T. D. Sullivan, Ph.D.	China Mission	Dec. 21st, 1926	Dalgan Park	Joined China Mission, 1923.
414	Most Rev. P. Lyons	Melbourne	Jan. 6th, 1927	Rome	Consecrated July 2nd, 1944.
415	Rev. T. Brady	Wilcannia	Jan. 6th, 1927	Rome	
416	Most Rev. E. Doody, D.D.	Brisbane	March 12th, 1927	Rome	Consecrated April 22nd, 1948.
417	Dom. Augustine Ortega, O.S.B.	New Norcia	Sept. 20th, 1927	New Norcia	
418	Rev. J. Collins	Sydney	Nov. 30th, 1927	Sydney	
419	" J. Byrne	Sydney	Nov. 30th, 1927	Sydney	
420	Most Rev. Mgr. J. Toohey	Sydney	Nov. 30th, 1927	Sydney	Consecrated April 4th, 1948.
421	Rev. J. Isaac	Brisbane	Nov. 30th, 1927	Sydney	
422	Dom. Bernard Escribano, O.S.B.	New Norcia	Nov. 30th, 1927	Sydney	
423	Rev. G. O'Byrne	Bathurst	Nov. 30th, 1927	Sydney	
424	" V. Barry	Adelaide	Nov. 30th, 1927	Adelaide	
425	" C. Vosti (R.I.P.)	Sandhurst	Dec. 4th, 1927	Melbourne	
426	" V. Manckton	Townsville	Dec. 4th, 1927	Rockhampton	
427	" L. Sherry	Hobart	Dec. 4th, 1927	Melbourne	
428	" J. Whelan	Adelaide	Dec. 4th, 1927	Melbourne	
429	Very Rev. Mgr. C. Dunne, M.A.	Sydney	Dec. 4th, 1927	Melbourne	
430	Rev. F. Flynn	Melbourne	Dec. 4th, 1927	Melbourne	
431	" J. Henderson (R.I.P.)	Lismore	Dec. 17th, 1927	Lismore	
432	" O. Emelhainz, D.D.	Bathurst	Dec. 17th, 1927	Rome	
433	Very Rev. W. Brennan, D.D.	Wilcannia	Dec. 17th, 1927	Rome	
434	Rev. T. Ledlin	Wilcannia	Dec. 17th, 1927	Rome	
435	" T. Healy	Bathurst	Dec. 17th, 1927	Rome	
436	" J. Hanrahan	Wagga	Dec. 17th, 1927	Rome	
437	" R. Flynn	Toowoomba	Dec. 21st, 1927	Ipswich	
438	" L. O'Donoghue	Toowoomba	Dec. 21st, 1927	Ipswich	
439	" L. Schunhkraft	Toowoomba	Dec. 21st, 1927	Ipswich	
440	" R. Lyons	Brisbane	March 3rd, 1928	Rome	
441	Dom. Gregory Gomez, O.S.B.	New Norcia	Aug. 18th, 1928	New Norcia	
442	Rev. C. Gleeson	Goulburn	Oct. 28th, 1928	Rochester	
443	" B. Watson (R.I.P.)	Maitland	Nov. 30th, 1928	Sydney	
444	" M. Mahon	Toowoomba	Nov. 30th, 1928	Ipswich	
445	" P. Brennan	Sydney	Nov. 30th, 1928	Sydney	
446	" V. Allen	Hobart	Dec. 2nd, 1928	Melbourne	
447	" J. Twomey	Goulburn	Dec. 2nd, 1928	Goulburn	
448	" J. Ryan	Hobart	Dec. 9th, 1928	Hobart	
449	" F. Walsh, D.D.	Port Augusta	Dec. 22nd, 1928	Rome	
450	" E. Jordan	Maitland	Dec. 22nd, 1928	Rome	
451	" A. McGilvray	Goulburn	Feb. 23rd, 1929	Rome	
452	Rev. F. O'Connor	Perth	Feb. 24th, 1929	Perth	
453	" M. Lane	Wagga	May 25th, 1929	Rome	
454	Dom. Theodore Hernandez, O.S.B.	New Norcia	Sept. 21st, 1929	New Norcia	

	Name	Diccese	Date and Place of Ordination.	Remarks
456	Dom. Ildephonsus Garcia, O.S.B.	New Norcia	Sept. 21st, 1929, New Norcia	
457	Rev. V. H. Courtney	Auckland	Nov. 17th, 1929, Auckland	Ordained by Bishop Liston.
458	" J. Ferrari	Sydney	Nov. 30th, 1929, Sydney	
459	" L. E. Tosi	Sydney	Nov. 30th, 1929, Sydney	
461	" J. P. O'Rourke (R.I.P.)	Wagga	Nov. 30th, 1929, Sydney	
462	" F. H. Gallagher	Wagga	Nov. 30th, 1929, Sydney	
463	" T. R. Purtell	Maitland	Nov. 30th, 1929, Sydney	
464	" A. J. Sabb	Sydney	Nov. 30th, 1929, Sydney	
465	Very Rev. Monsignor J. F. Giles, D.D., D.Ph.	Sydney	Dec. 8th, 1929, Rome	At Springwood, 1924
466	Rev. M. J. Doyle (R.I.P.)	Brisbane	Dec. 8th, 1929, Brisbane	
467	" G. Noian	Brisbane	Dec. 8th, 1929, Brisbane	
468	" N. F. Tuttle	Armidale	Dec. 8th, 1929, Armidale	
469	" J. V. Cahill	Brisbane	Dec. 8th, 1929, Brisbane	
470	" R. Prior	Toowoomba	Dec. 8th, 1929, Toowoomba	
471	" T. Leahy	Armidale	Dec. 8th, 1929, Armidale	
472	" B. T. Nolan	Toowoomba	Dec. 8th, 1929, Toowoomba	
473	" N. F. Moynihan (R.I.P.)	Townsville	Dec. 8th, 1929, Brisbane	
474	" J. N. Michael	Toowoomba	Dec. 8th, 1929, Toowoomba	
475	" J. N. Shannon	Brisbane	Dec. 8th, 1929, Brisbane	
476	" J. H. Crowe (R.I.P.)	Toowoomba	Dec. 8th, 1929, Toowoomba	
477	" T. J. McCormack	Toowoomba	Dec. 8th, 1929, Toowoomba	
478	" B. Frawley	Brisbane	May 18th, 1930, Rome	
479	" W. D. Evans	Sydney	July 13th, 1930, S.P.C., Manly	
480	Rt. Rev. Mgr. J. Freeman	Sydney	July 13th, 1930, S.P.C., Manly	
481	Very Rev. Mgr. T. Veech, D. Hist. (Louvain)	Sydney	July 13th, 1930, S.P.C., Manly	
482	Rev. O. Rush	Townsville	Nov. 30th, 1930, Townsville	
483	" J. Conway	Ballarat	Nov. 30th, 1930, Melbourne	
484	Very Rev. M. Bayard	Adelaide	Nov. 30th, 1930, Adelaide	
485	Rev. A. Lacey	Wagga	Nov. 30th, 1930, Bendigo	
486	" C. Cochrane	Wagga	Nov. 30th, 1930, Bendigo	
487	" L. Hatswell	Wagga	Nov. 30th, 1930, Melbourne	
488	" A. Pegrem	Sydney	Dec. 1st, 1930, Sydney	
489	" A. Bambridge (R.I.P.)	Sydney	Dec. 1st, 1930, Sydney	
490	" J. Maron	Armidale	Dec. 1st, 1930, Sydney	
491	" B. McPhillips	Goulburn	Dec. 1st, 1930, Sydney	
492	" R. Coughlan	Sydney	Dec. 1st, 1930, Sydney	
493	" J. O'Toole (R.I.P.)	Sydney	Dec. 1st, 1930, Sydney	
494	" J. Kerrigan	Sydney	Dec. 1st, 1930, Sydney	
495	" G. Shanahan	Sandhurst	Dec. 3rd, 1930, Wangaratta	
496	" W. Ryan	Hobart	Dec. 7th, 1930, Hobart	
497	" J. Blakeney	Goulburn	Dec. 7th, 1930, Wagga	
498	" T. Concannon	Toowoomba	Dec. 8th, 1930, Toowoomba	
499	" S. O'Dea	Toowoomba	Dec. 8th, 1930, Toowoomba	
500	" J. Byrne	Wagga	Dec. 18th, 1930, Rome	At Springwood, 1926-27.
501	" E. Fahey	Bathurst	Dec. 21st, 1930, Orange	
502	" C. Cunningham	Perth	Dec. 27th, 1930, Perth	
503	" L. Gallagher	Goulburn	Dec. 28th, 1930, Goulburn	
504	" J. Morrison	Goulburn	Dec. 28th, 1930, Goulburn	
505	" W. Baker, D.D., D.Ph.	Sydney	Jan. 28th, 1931, Sydney	At Manly, 1924-26.
506	" J. Purcell	Sydney	Jan. 28th, 1931, Sydney	
507	Rt. Rev. Mgr. G. Crennan	Wagga	March 21st, 1931, Rome	At Manly, 1928-29
508	Most Rev. A. Tynan, D.D.	Rockhampton	March 21st, 1931, Rome	Consecrated 20/6/46.
509	Rev. B. Hayden	Wagga	March 21st, 1931, Rome	At Manly, 1928-29
510	" R. O'Donoghue, D.D.	Brisbane	March 21st, 1931, Rome	At Manly, 1928-29
511	" J. Fanning (R.I.P.)	Perth	March 21st, 1931, Rome	At Springwood, 1927.
512	" W. Gilby	Wagga	April 12th, 1931, Melbourne	
513	Rt. Rev. Mgr. J. Carroll, D.L.C.	Sydney	May 30th, 1931, Rome	At Manly, 1928-30.
514	Rev. J. Bernasconi	Maitland	Nov. 29th, 1931, Hamilton	
515	" F. Ryan	Maitland	Nov. 29th, 1931, Hamilton	
516	" P. Doherty	Armidale	Nov. 30th, 1931, Sydney	
517	" P. Carmine	Wilcannia	Nov. 30th, 1931, Wellington	
518	" J. McCosker	Sydney	Nov. 30th, 1931, Sydney	
519	" V. Casey	Maitland	Nov. 30th, 1931, Muswellbrook	
520	" F. Donovan	Toowoomba	Nov. 30th, 1931, Toowoomba	
521	Very Rev. Mgr. A. Thomas	Sydney	Nov. 30th, 1931, Sydney	
522	Rev. E. Smyth	Adelaide	Nov. 30th, 1931, Adelaide	
523	" W. McMahon	Ballarat	Nov. 30th, 1931, Ballarat	
524	Dom. Paul Arza, O.S.B.	New Norcia	Nov. 30th, 1931, Sydney	
525	Rev. T. Desmond	Wagga	Dec. 8th, 1931, Broken Hill	
526	Very Rev. V. Ryan, D.Ph., D.D.	Lismore	Dec. 24th, 1931, Rome	At Springwood, 1923-25.
527	Rev. O. Daley, D.Ph., S.T.L.	Lismore	Dec. 24th, 1931, Rome	At Springwood, 1923-25.
528	" G. Cranney, S.T.L.	Lismore	Dec. 24th, 1931, Rome	At Springwood, 1923-25.
529	" J. Glover (R.I.P.)	Wagga	Jan. 6th, 1932, Albury	
530	" J. Russell	Perth	May 21st, 1932, Genoa	At Manly, 1928-30.
531	" E. O'Bryan	Ballarat	Aug. 21st, 1932, Ballarat	
532	" B. D. Massey	Sydney	Nov. 30th, 1932, Sydney	
533	" H. W. Slattery	Sydney	Nov. 30th, 1932, Sydney	
534	Rev. W. J. Neilson	Sydney	Nov. 30th, 1932, Sydney	
535	" R. M. Copley (R.I.P.)	Brisbane	Nov. 30th, 1932, Brisbane	
536	" R. S. Ford	Sydney	Nov. 30th, 1932, Sydney	
537	" J. J. Henry	Brisbane	Nov. 30th, 1932, Brisbane	

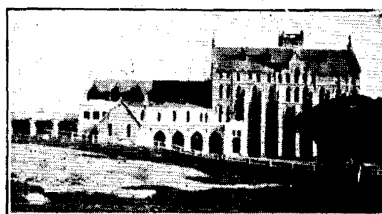
	Name	Diocese	Date	and Place of Ordination.	Remarks
538	Rev. E. A. Concannon	Toowoomba	Nov. 30th, 1932	Brisbane	
539	" D. D. Boland	Brisbane	Nov. 30th, 1932	Brisbane	
540	" F. J. Hayes	Rockhampton	Dec. 4th, 1932	Rockhampton	
541	" R. F. Brown	Rockhampton	Dec. 4th, 1932	Rockhampton	
542	" M. Giles, D.Ph.	Perth	Dec. 17th, 1932	Rome	At Springwood, 1926-27.
543	" J. C. Wallis	Hobart	Dec. 18th, 1932	Kilmore	
544	" J. Cullen	Perth	Dec. 21st, 1932	Perth	At New Norcia, 1932.
545	" W. Quinn	Dunedin	Oct. 22nd, 1933	Dunedin	
546	" J. C. Moverly	Sydney	Nov. 30th, 1933	Sydney	
547	" T. H. Kerr	Sydney	Nov. 30th, 1933	Sydney	
548	" W. K. Bush	Sydney	Nov. 30th, 1933	Sydney	
549	" T. Gard	Townsville	Dec. 3rd, 1933	Townsville	
550	" P. G. O'Keefe	Ballarat	Dec. 3rd, 1933	Ballarat	
551	" A. S. Bongiorno	Wagga	Dec. 3rd, 1933	Albury	
552	" B. A. O'Shea	Brisbane	Dec. 8th, 1933	Brisbane	
553	" D. F. Byrne	Brisbane	Dec. 8th, 1933	Brisbane	
554	" K. V. Skehan, B.A.	Brisbane	Dec. 8th, 1933	Brisbane	
555	" C. C. Stinson	Perth	Dec. 17th, 1933	Kalgoorlie	
556	" F. H. Regan	Perth	Dec. 21st, 1933	Perth	
557	" J. E. Garvey	Townsville	Dec. 23rd, 1933	Rome	At Manly, 1930-31.
558	" V. D. Callaghan	Wellington	Oct. 29th, 1934	Wellington	At Springwood, 1927-30; At Mos- riel, 1930-34.
559	" D. G. Kenneally (R.I.P.)	Rockhampton	Nov. 18th, 1934	Mackay	
560	" J. McKey	Toowoomba	Nov. 18th, 1934	Warwick	
561	" J. M. Evans	Sydney	Nov. 24th, 1934	Sydney	
562	" J. E. Lander	Sydney	Nov. 24th, 1934	Sydney	
564	" J. T. Meaney	Sydney	Nov. 24th, 1934	Sydney	
565	" V. F. Folkes	Sydney	Nov. 24th, 1934	Sydney	
566	" F. P. Reilly	Sydney	Nov. 24th, 1934	Sydney	
567	" W. J. Kenny	Brisbane	Nov. 25th, 1934	Brisbane	
568	" R. A. Kennedy	Hobart	Nov. 25th, 1934	Lismore	
569	" J. A. Torpie	Brisbane	Nov. 25th, 1934	Brisbane	
570	" T. J. Linane	Ballarat	Nov. 25th, 1934	Ballarat	
571	" J. F. Kirby	Ballarat	Nov. 25th, 1934	Ballarat	
572	" J. F. Bowman	Hobart	Nov. 30th, 1934	Koroit	
573	" M. J. Murphy	Bathurst	Nov. 30th, 1934	Bendigo	
574	" P. S. Crowe	Scle	Nov. 30th, 1934	Bendigo	
575	" F. D. Casey	Goulburn	Nov. 30th, 1934	Goulburn	At Rome, 1928-33.
576	" T. F. Shanley	Wagga	Dec. 2nd, 1934	Nth. Essendon	
577	" M. J. Brennan	Maitland	Dec. 16th, 1934	Maitland	
578	" R. F. Smythe	Maitland	Dec. 16th, 1934	Maitland	
579	" J. G. Kelly	Wilcannia-Forbes	Dec. 22nd, 1934	Rome	At Manly, 1931-2
580	Very Rev. V. F. Vandeleur	Townsville	Dec. 22nd, 1934	Rome	At Springwood, 1930-31.
581	Rev. D. Downey	Perth	Dec. 22nd, 1934	Rome	At Springwood, 1930-31.
582	" B. Jansen	Sydney	Nov. 30th, 1935	Goulburn	
583	" B. Gallagher	Wagga	Nov. 30th, 1935	Sydney	
584	" G. Solomon	Sydney	Nov. 30th, 1935	Sydney	
585	Very Rev. N. Witnell	Maitland	Nov. 30th, 1935	Sydney	
586	Rev. B. McGinley	Sydney	Nov. 30th, 1935	Goulburn	
587	" J. P. Bartley	Goulburn	Nov. 30th, 1935	Sydney	At Rome, 1931-33.
588	" O. Cosgriff	Goulburn	Dec. 1st, 1935	Melbourne	
589	" E. C. Favier	Goulburn	Dec. 1st, 1935	Melbourne	
590	" F. P. Scanlon	Brisbane	Dec. 3rd, 1935	Brisbane	
591	" W. J. McCormack	Toowoomba	Dec. 3rd, 1935	Brisbane	
592	" G. J. Nugent	Brisbane	Dec. 3rd, 1935	Brisbane	
593	" J. O'Connor	Armidale	Dec. 21st, 1935	Rome	At Springwood, 1930.
594	" C. Fiscalini	C. S. S.R.	Feb. 8th, 1936	Ballarat	At Springwood, 1927.
595	" R. Hynes	New Norcia	Feb. 9th, 1936	Rome	At Springwood, 1930-31.
596	" W. Murphy	Toowoomba	March 7th, 1936	Rome	At Springwood, 1930-31.
597	" F. McQuinn	Bathurst	June 6th, 1936	Rome	At Springwood, 1931-32.
598	" J. E. Quinn	Maitland	Nov. 29th, 1936	Maitland	
599	" C. J. Keller	Sydney	Nov. 30th, 1936	Sydney	
600	" F. C. Fuhlendorf	Sydney	Nov. 30th, 1936	Sydney	
601	" R. F. Reynolds	Sydney	Nov. 30th, 1936	Sydney	
602	" G. F. Humphrey	Sydney	Nov. 30th, 1936	Sydney	
603	" W. J. Paine	Sydney	Nov. 30th, 1936	Sydney	
604	" G. D. Wallington	Sydney	Nov. 30th, 1936	Sydney	
605	" S. R. Thorne	Sydney	Nov. 30th, 1936	Sydney	
606	" G. W. Madden	Sydney	Nov. 30th, 1936	Sydney	
607	" J. G. Madden	Sydney	Nov. 30th, 1936	Sydney	
610	" S. M. Ryan	Brisbane	Dec. 8th, 1936	Brisbane	
611	" R. O'C. Lyons	Brisbane	Dec. 8th, 1936	Brisbane	
612	" A. J. Hogan	Brisbane	Dec. 8th, 1936	Brisbane	
613	" D. J. Stewart	Townsville	Dec. 8th, 1936	Brisbane	
614	" W. J. Morrissay (R.I.P.)	Maitland	Dec. 19th, 1936	Bendigo	
615	" J. J. Linnane	China Mission	Dec. 1, 1936	Dalgan Park	At Springwood, 1929-30.
616	" P. Ford, B.A.	Sydney	Feb. 14th, 1937	Albury	
617	" A. J. Jones	Sydney	March 7th, 1937	S.P.C., Manly	First Student ordained in Cerretti Memorial Chapel, Manly.
618	" J. Sheedy	Townsville	Holy Saturday, 1937	Rome	At Springwood, 1930-31.
620	" A. Daly	Lismore	Holy Saturday, 1937	Rome	At Springwood, 1932.
622	" A. Valentine	Perth	May 22nd, 1937	Genoa	At Springwood, 1930.
623	" J. J. Wiemers	Toowoomba	May 22nd, 1937	Genoa	At Manly, 1933.
624	" S. G. Skehan	Toowoomba	May 22nd, 1937	Genoa	At Springwood, 1931-33.
625	" V. Maher	Toowoomba	July 18th, 1937	Rome	At Manly, 1933.
626	" A. E. Owens	Sandhurst	Oct. 3rd, 1937	Bendigo	Manly, 1936-37.

	Name	Diocese	Date	Place of Ordination	Remarks
627	Rev. J. Moricci	Sydney	Nov. 30th, 1937	Sydney	
628	Very Rev. S. A. O'Donnell	Goulburn	Nov. 30th, 1937	Goulburn	
629	Rev. J. F. Lavery	Maitland	Nov. 30th, 1937	Sydney	
630	" B. Jordan	Wilcannia-Forbes	Nov. 30th, 1937	Forbes	
631	" P. J. Frost	Sydney	Nov. 30th, 1937	Sydney	
632	" J. B. Roche	Sydney	Nov. 30th, 1937	Sydney	
633	" C. Meredith	Sydney	Nov. 30th, 1937	Sydney	
634	Very Rev. Mgr. F. Kerr	Sydney	Nov. 30th, 1937	Sydney	
635	Rev. J. K. Page	Sydney	Nov. 30th, 1937	Sydney	
636	" F. M. Tosi	Sydney	Nov. 30th, 1937	Sydney	
637	" J. K. Buckley	Lismore	Dec. 5th, 1937	Lismore	
638	" J. A. Conroy	Armidale	Dec. 5th, 1937	Glen Innes	
639	" G. Maher	Wilcannia-Forbes	Dec. 5th, 1937	Ballarat	
640	" S. K. Wellington	Goulburn	Dec. 5th, 1937	Ballarat	
641	" T. J. Cronin	Maitland	Dec. 5th, 1937	Maitland	
642	" T. M. Collins	Rockhampton	Dec. 5th, 1937	Rockhampton	
643	" R. V. Sullivan	Ballarat	Dec. 5th, 1937	Ballarat	
644	" T. Bourke	Ballarat	Dec. 5th, 1937	Ballarat	
645	" J. Walsh	Maitland	Dec. 5th, 1937	Maitland	
646	Very Rev. N. Duck	Wagga	Dec. 8th, 1937	Junee	
647	Rev. M. Donlon	Townsville	Dec. 8th, 1937	Brisbane	
648	" C. Devereux	Townsville	Dec. 8th, 1937	Brisbane	
649	" L. V. Roberts	Adelaide	Feb. 5th, 1938	Adelaide	
650	" B. Kennedy	Maitland	March 19th, 1938	Rome	Springwood, 1932.
651	" K. Martell	Townsville	March 19th, 1938	Rome	Manly, 1934.
652	" F. Bonaiorno	Wilcannia-Forbes	March 19th, 1938	Rome	Springwood, 1932-33
653	" F. Mecham, B.A.	Sydney	April 16th, 1938	Sydney	
654	" I. Ekerick	Sydney	July 20th, 1938	Manly	
655	" J. Leonard	Sydney	July 20th, 1938	Manly	
656	" H. Law	Sydney	Nov. 30th, 1938	Sydney	
657	" M. Weatherall	Sydney	Nov. 30th, 1938	Sydney	
658	" H. Brown	Bathurst	Nov. 30th, 1938	Sydney	
659	" M. Kennedy	Sydney	Nov. 30th, 1938	Sydney	
660	" H. Kennedy	Sydney	Nov. 30th, 1938	Sydney	
661	" F. Corrigan	Sydney	Nov. 30th, 1938	Sydney	
662	" T. Leonard	Sydney	Nov. 30th, 1938	Sydney	
663	" W. Malone	Sydney	Nov. 30th, 1938	Sydney	
664	" J. McGlynn	Sydney	Nov. 30th, 1938	Sydney	
665	" J. Power	Sydney	Nov. 30th, 1938	Sydney	
666	" M. O'Reilly	Sydney	Nov. 30th, 1938	Sydney	
667	" J. Slowe, B.A., Dip. Ed.	Sydney	Nov. 30th, 1938	Sydney	
668	Dom. Seraphim Sanz	New Norcia	Nov. 30th, 1938	Sydney	
669	Dom. Joseph Chanvel	New Norcia	Nov. 30th, 1938	Sydney	
670	" N. Maloney	Brisbane	Dec. 4th, 1938	Ipswich	At Manly, 1938.
671	" J. Jensen	Maitland	Dec. 4th, 1938	West Maitland	
672	" J. Leahy	Rockhampton	Dec. 4th, 1938	Rockhampton	
673	" W. Cantwell	Maitland	Dec. 4th, 1938	West Maitland	
674	" W. Peters	Maitland	Dec. 4th, 1938	West Maitland	
675	" V. Carroll	Brisbane	Dec. 4th, 1938	Ipswich	
676	" W. Henry	Brisbane	Dec. 8th, 1938	Brisbane	
677	" J. K. Kelly	Brisbane	Dec. 8th, 1938	Brisbane	
678	" G. Fitzgerald	Brisbane	Dec. 8th, 1938	Brisbane	
679	" V. Landener	Brisbane	Dec. 8th, 1938	Brisbane	
680	" T. Page	Rockhampton	Dec. 11th, 1938	Bundaberg	
681	" M. McCaul	Perth	Dec. 11th, 1938	Perth	
682	" G. Gallen	Sydney	March 5th, 1939	Sydney	
683	" F. Rush	Townsville	March 18th, 1939	Rome	At Springwood, 1933-34.
684	" R. Walton	Toowoomba	March 18th, 1939	Rome	At Springwood, 1932-33.
685	" D. Burke	Toowoomba	April 8th, 1939	Rome	At Springwood, 1932-33.
686	" M. Cronin	Toowoomba	April 8th, 1939	Rome	At Springwood, 1933.
687	Most Rev. G. Young, D.D.	Rockhampton	June 3rd, 1939	Rome	At Springwood, 1933-34; Consecrated September 8th, 1948.
688	Rev. J. Sinnott	Toowoomba	Nov. 30th, 1939	Toowoomba	At Rome, 1936-37.
689	" G. Ross	Maitland	March 23rd, 1940	Rome	At Springwood, 1933-34.
690	" H. Davis	Sydney	March 23rd, 1940	Rome	At Springwood, 1933-36.
691	" J. Moore	Bathurst	March 23rd, 1940	Rome	At Springwood, 1934-36.
692	" T. Cook	Maitland	March 23rd, 1940	Rome	At Springwood, 1934-36.
693	" M. R. Prendergast	Sydney	July 25th, 1940	Sydney	
694	" M. J. Carew	Brisbane	July 22nd, 1940	Brisbane	
695	" E. J. Corbin	Sydney	July 25th, 1940	Sydney	
696	" F. Martin	Sydney	July 25th, 1940	Sydney	
697	" H. J. Boland	Sydney	July 25th, 1940	Sydney	
698	" J. P. Kelly, B.A., Dip. Ed.	Goulburn	July 22nd, 1940	Sydney	
699	" A. Ryan	Townsville	July 25th, 1940	Sydney	
700	" B. T. McLaughlin	Brisbane	July 25th, 1940	Brisbane	
701	" B. L. Kelly	Brisbane	July 25th, 1940	Brisbane	
702	" J. M. Rosenskjar	Brisbane	July 25th, 1940	Brisbane	
703	" P. V. Kenny	Brisbane	July 25th, 1940	Brisbane	
704	" F. H. Douglas	Brisbane	July 25th, 1940	Brisbane	
705	" T. McNevin, S.S.S.		July 22nd, 1940	Sydney	
706	" B. J. Parker	Lismore	July 28th, 1940	Lismore	
707	" V. V. Ashwood	Townsville	July 28th, 1940	Townsville	
708	" H. J. McFarlane (R.I.P.)	Toowoomba	July 28th, 1940	Toowoomba	
709	" B. Smith	Bathurst	July 28th, 1940	Bathurst	
710	" P. Flynn	Maitland	July 28th, 1940	Maitland	

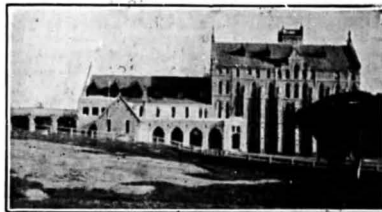
	Name	Diocese	Date	and Place of Oraination.	Remarks
711	Rev. P. F. O'Donnell	Sydney	Nov. 30th, 1940	Sydney	
712	" K. Glover, S.M.		Dec. 1st, 1940	Albury	At Springwood, 1935-36
713	" L. S. Murphy	Sydney	July 25th, 1941	Sydney	
714	" W. C. Thomas	Port Augusta	July 25th, 1941	Sydney	
715	" T. O'Neill	Sydney	July 25th, 1941	Sydney	
716	" J. F. Bird	Sydney	July 25th, 1941	Sydney	
717	" J. L. Noonan	Sydney	July 25th, 1941	Sydney	
718	" B. J. Bergin	Brisbane	July 25th, 1941	Brisbane	
719	" F. X. Costello	Brisbane	July 25th, 1941	Brisbane	
720	" D. D. O'Keefe	Sydney	July 25th, 1941	Sydney	
721	" G. S. Lake	Brisbane	July 25th, 1941	Brisbane	
722	" M. J. Crowe	Goulburn	July 25th, 1941	Sydney	Rome, 1938-40
723	" T. W. Hall	Toowoomba	July 27th, 1941	Toowoomba	
724	" M. C. Farrelly	Maitland	July 27th, 1941	Maitland	
725	" F. W. Coffey	Maitland	July 27th, 1941	Maitland	
726	" R. J. Tynan	Rockhampton	July 27th, 1941	Rockhampton	
727	" F. W. Herzig	Toowoomba	July 27th, 1941	Toowoomba	
728	" L. F. Leonard	Wilcannia-Forbes	July 27th, 1941	Broken Hill	
729	" R. B. Durham	Rockhampton	July 27th, 1941	Rockhampton	
730	" J. M. Mundav	Sydney	Nov. 30th, 1941	Manly	
731	" T. Muldoon, D.D.	Lismore	Dec. 21st, 1941	Rome	At Springwood, 1936-37
732	" D. J. Gould	Maitland	Dec. 21st, 1941	Rome	At Springwood, 1936-37
733	" V. Dillee	Maitland	Dec. 21st, 1941	Rome	At Springwood, 1932
734	" N. Maxwell	Wilcannia-Forbes	Nov. 1941	Parkes	At Springwood, 1935-38
735	" W. O'Grady, B.A.	Sydney	July 21st, 1942	All Hallows', Ireland	At Springwood, 1935-38
736	" H. Dip. Ed. N. J. Carroll, B.A.	Sydney	July 21st, 1942	All Hallows', Ireland	At Springwood, 1936-38
737	" P. M. Clancy	Wilcannia-Forbes	July 24th, 1942	Forbes	
738	" C. W. Galley	Sydney	July 25th, 1942	Sydney	
739	" R. Nolan	Sydney	July 25th, 1942	Sydney	
740	" J. A. Newton	Maitland	July 25th, 1942	Sydney	
741	" W. L. Livingstone	Brisbane	July 25th, 1942	Brisbane	
742	" J. F. Grady	Sydney	July 25th, 1942	Sydney	
743	" J. S. O'Shea	Sydney	July 25th, 1942	Sydney	
744	" C. W. Shand	Brisbane	July 25th, 1942	Brisbane	
745	" T. J. Guy	Brisbane	July 25th, 1942	Brisbane	
746	" F. A. Shine	Brisbane	July 25th, 1942	Brisbane	
747	" L. P. Bagot	Brisbane	July 25th, 1942	Sydney	
748	" E. G. Paine	Sydney	July 25th, 1942	Sydney	
749	" J. R. Pender	Brisbane	July 25th, 1942	Brisbane	
750	" J. P. O'Halloran	Brisbane	July 25th, 1942	Brisbane	
751	" K. J. Luby	Brisbane	July 25th, 1942	Brisbane	
752	" C. B. O'Donoghue	Sydney	July 26th, 1942	Melbourne	
753	" W. J. Murphy	Lismore	July 26th, 1942	Lismore	
754	" B. J. Wallace	Rockhampton	July 26th, 1942	Melbourne	
755	" G. K. Carmody	Port Augusta	July 26th, 1942	Peterborough	At Rome, 1936-40
756	" L. M. Travers	Adelaide	July 26th, 1942	Adelaide	At Rome, 1938-40
757	" F. Harper	Wilcannia-Forbes	Dec. 10th, 1942	Rome	At Springwood, 1936-38.
758	" D. Warren	Wilcannia-Forbes	Dec. 10th, 1942	Rome	At Springwood, 1936-38.
759	" M. Mullins	Townsville	Dec. 10th, 1942	Rome	At Springwood, 1927-39
760	" P. M. Roach	Wagga	July 24th, 1943	Wagga	
761	" K. A. Byrne	Sydney	July 24th, 1943	Sydney	
762	" G. J. Lyons	Brisbane	July 24th, 1943	Brisbane	
763	" A. M. Stanley	Wagga	July 24th, 1943	Sydney	
764	" J. P. Croal	Sydney	July 24th, 1943	Sydney	
765	" T. F. Armstrong	Brisbane	July 24th, 1943	Brisbane	
766	" L. Grant	Bathurst	July 24th, 1943	Canowindra	
767	" H. P. Leonard	Sydney	July 24th, 1943	Sydney	
768	" V. Shelverton	Hobart	July 25th, 1943	Hobart	
769	" L. T. Walsh	Sydney	July 25th, 1943	Maitland	
770	" P. J. Maloney	Goulburn	July 25th, 1943	Melbourne	
771	" F. K. Flinn	Port Augusta	July 25th, 1943	Port Pirie	
772	" H. D. Lyons	Townsville	July 29th, 1943	Charters Towers.	
773	" J. F. Bremner	Brisbane	July 29th, 1943	Melton Park (1.)	At Springwood, 1937-39
774	" T. L. Garvey	Townsville	July 31st, 1943	Townsville	
775	" L. Bourne, S.M.		Dec. 8th, 1943	Manly	At Springwood, 1930.
776	" P. L. Murphy, D.D.	Sydney	July 22nd, 1944	Sydney	
777	" C. A. McKay, D.C.L.	Sydney	July 22nd, 1944	Sydney	
778	" T. J. Connolly	Sydney	July 22nd, 1944	Sydney	
779	" P. J. Brown	Sydney	July 22nd, 1944	Sydney	
780	" K. J. McGovern	Sydney	July 22nd, 1944	Sydney	
781	" M. F. Baulman	Sydney	July 22nd, 1944	Sydney	
782	" J. N. Cullinane	Sydney	July 22nd, 1944	Sydney	At Rome, 1938-40.
783	" R. I. Pryke	Sydney	July 22nd, 1944	Sydney	At Rome, 1938-40.
784	" R. Davey	Sydney	July 22nd, 1944	Sydney	
785	" F. X. Dunne	Wilcannia-Forbes	July 23rd, 1944	Melbourne	
786	" L. W. Reynolds	Goulburn	July 23rd, 1944	Young	
787	" R. M. Redford	Lismore	July 23rd, 1944	Lismore	
788	" A. R. Owens	Sandhurst	July 23rd, 1944	Bendigo	
789	" R. Watson	Armidale	July 25th, 1944	Armidale	
790	" J. B. McKeon	Armidale	July 25th, 1944	Armidale	
791	" J. McGuinn	Bathurst	July 25th, 1944	Dubbo	
792	" A. J. Carroll	Brisbane	July 25th, 1944	Brisbane	
793	" L. J. Henry	Armidale	July 25th, 1944	Armidale	
794	" O. N. Farrell	Adelaide	July 25th, 1944	Adelaide	

	Name	Diccese	Date and Place c*	Ordination.	Remarks
795	Rev. L. B. Graham	Brisbane	July 25th, 1944	Brisbane	
796	" V. A. Butler	Goulburn	July 25th, 1944	Ardlethan	At Rome, 1938-40.
797	" J. V. Howe	Hobart	July 29th, 1944	Hobart	
798	" R. S. T. Kelly	Perth	July 29th, 1944	Perth	
799	" R. J. Lee-Archer	Hobart	July 30th, 1944	Wynyard	
800	" T. J. O'Dwyer	Rockhampton	August 13th, 1944	Rockhampton	
801	" E. E. Rogers	Perth	March 18th, 1945	Rome	At Springwood, 1938-39.
802	Rev. C. B. Keogh, D.D., D.Ph.	Sydney	July 21st, 1945	Sydney	
803	" S. Kattie	Sydney	March 18th, 1945	Rome	At Springwood, 1939.
804	" A. C. Robinson	Toowoomba	May 26th, 1945	Rome	At Springwood, 1939.
805	" W. E. Murray	Sydney	July 21st, 1945	Sydney	
806	" J. M. Haseler	Sydney	July 21st, 1945	Sydney	
807	" L. Mohon	Sydney	July 21st, 1945	Mudgee	
808	" J. R. Watts	Sydney	July 21st, 1945	Sydney	
809	" E. A. Shepherd	Sydney	July 21st, 1945	Sydney	
810	" J. J. Hatton	Sydney	July 21st, 1945	Sydney	
811	" G. Joiner	Sydney	July 21st, 1945	Sydney	
812	" E. J. Tierney	Sydney	July 21st, 1945	Sydney	
813	" V. J. Doyle	Sydney	July 21st, 1945	Sydney	
814	" J. Flannery, S.M.		July 21st, 1945	Sydney	At Springwood, 1938-39
815	" C. T. Patterson	Goulburn	July 22, 1945	Young	
816	" J. W. Flannery	Hobart	July 22, 1945	Bendigo	
817	" S. D. O'Connor	Port Augusta	July 25th, 1945	Inverell	
818	" M. B. Howe	Brisbane	July 25th, 1945	Brisbane	
819	" C. M. Tammasi	Brisbane	July 25th, 1945	Brisbane	
820	" A. E. Brown	Brisbane	July 25th, 1945	Brisbane	
821	" V. P. Kiley	Brisbane	July 25th, 1945	Brisbane	
822	" J. Curtin	Sandhurst	July 25th, 1945	Shepparton	
823	" J. Gaffney	Sydney	July 20th, 1946	Sydney	
824	" F. J. Muldoon	Sydney	July 20th, 1946	Sydney	
825	" L. Cicolini	Maitland	July 20th, 1946	Sydney	
826	" A. J. Sahade	Sydney	July 20th, 1946	Sydney	
827	" C. F. Tierney	Sydney	July 20th, 1946	Sydney	
828	" W. P. Delaney	Sydney	July 20th, 1946	Sydney	
829	" N. Murphy	Sydney	July 20th, 1946	Sydney	
830	" J. J. Gallagher	Sydney	July 20th, 1946	Sydney	
831	" N. F. Grant	Bathurst	July 20th, 1946	Canowindra	
832	" B. G. Walsh	Maitland	July 21st, 1946	Maitland	
833	" J. B. Doran	Maitland	July 21st, 1946	Maitland	
834	" W. T. McCormack	Goulburn	July 23rd, 1946	Crookwell	
835	" M. M. Lancaster	Wilcannia-Forbes	July 24th, 1946	Parke	
836	" E. J. R. Lynch	Toowoomba	July 25th, 1946	Brisbane	
837	" T. G. Ganzer	Brisbane	July 25th, 1946	Toowoomba	
838	" F. J. Keogh	Goulburn	July 25th, 1946	Taralga	
839	" C. Leahy	Toowoomba	July 25th, 1946	Toowoomba	
840	" J. J. Curran	Port Augusta	July 28th, 1946	Port Pirie	
841	" J. B. Reed	Hobart	July 28th, 1946	Launceston	
842	" J. L. McNamara	Perth	July 28th, 1946	Perth	
843	" J. E. Dynan, S.M.		Sept. 12th, 1946	Sydney	
844	" K. Muldoon, S.M.		July 27th, 1947	Lismore	At Springwood, 1938-39.
845	" V. Morrison	Goulburn	July 28th, 1947	Canberra	
846	" D. W. Fay	Sydney	Nov. 29th, 1947	Sydney	
847	" F. A. Vaughan	Sydney	Nov. 29th, 1947	Sydney	
848	" W. B. Vogt	Sydney	Nov. 29th, 1947	Sydney	
849	" J. R. Weaver	Sydney	Nov. 29th, 1947	Sydney	
850	" P. J. Archbold	Sydney	Nov. 29th, 1947	Sydney	
851	" G. A. Meere	Sydney	Nov. 29th, 1947	Sydney	
852	" C. C. Hatton	Sydney	Nov. 29th, 1947	Sydney	
853	" R. F. Donohoe	Hobart	Nov. 30th, 1947	Hobart	
854	" E. P. Leonard	Lismore	Nov. 30th, 1947	Lismore	
855	" G. M. Collins	Goulburn	Dec. 2nd, 1947	Goulburn	
856	" A. D. Whitty	Wagga	Dec. 2nd, 1947	Narranderra	
857	" H. G. McKillop	Bathurst	Dec. 2nd, 1947	Dubbo	
858	" L. J. Cronin	Adelaide	Dec. 3rd, 1947	Adelaide	
859	" P. Carroll	Townsville	June 29th, 1948	Townsville	At Springwood, 1935; At Rome; At Banyo, 1946-49
860	" K. J. Prunty	Sydney	July 24th, 1948	Sydney	
861	" B. A. Rosen	Sydney	July 24th, 1948	Sydney	
862	" W. P. Clements	Sydney	July 24th, 1948	Sydney	
863	" V. J. Marley	Sydney	July 24th, 1948	Sydney	
864	" F. J. Brouggy	Sydney	July 24th, 1948	Sydney	
865	" B. W. Wathen	Wilcannia-Forbes	July 24th, 1948	Sydney	
866	" F. X. Roberts	Sydney	July 24th, 1948	Sydney	
867	" J. C. Farrar	Sydney	July 24th, 1948	Sydney	
868	" J. R. Roger	Lismore	July 25th, 1948	Grafton	
869	" V. V. Pierce	Canberra-Goulburn	July 25th, 1948	Gundagai	
870	" K. P. Wright	Wagga	July 25th, 1948	Melbourne	
871	" E. C. Lloyd	Canberra-Goulburn	July 27th, 1948	Cootamundra	
872	" P. L. Lane	Sandhurst	July 27th, 1948	Ballarat	
873	" E. Edghill	Wagga	July 28th, 1948	Wagga	
874	" B. P. Bowler	Adelaide	July 28th, 1948	Adelaide	
875	" R. J. Pope	Port Augusta	July 28th, 1948	Adelaide	
876	" P. W. Maloney	Canberra-Goulburn	July 29th, 1948	Boorowa	
877	" H. J. Kelly	Perth	Aug. 1st, 1948	Perth	
878	" G. W. Weissel	Canberra-Goulburn	Aug. 1st, 1948	Goulburn	

	Name	Diocese	Date and Place of Ordination	Remarks
879	E. Ciancy	Sydney	July 23rd, 1949, Sydney	
880	J. Hoare	Canberra-Goulburn	July 23rd, 1949, Sydney	
881	L. Wholohan	Sydney	July 23rd, 1949, Sydney	
882	R. Delaney	Sydney	July 23rd, 1949, Sydney	
883	J. Emanuel	Sydney	July 23rd, 1949, Sydney	
884	S. Masley	Sydney	July 23rd, 1949, Sydney	
885	I. Cassidy	Wagga	July 23rd, 1949, Sydney	
886	P. Welfare	Sydney	July 23rd, 1949, Sydney	
887	L. Huxtable	Hobart	July 24th, 1949, Hobart	
888	T. Williams	Maitland	July 24th, 1949, Newcastle	
889	B. O'Hearn	Maitland	July 24th, 1949, Maitland	
890	T. McDonell	Hobart	July 24th, 1949, Melbourne	At Manly, 1944-45; At Werribee 1946-49.
891	V. Moroney	Canberra-Goulburn	July 26th, 1949, Temora	
892	W. English	Bathurst	July 26th, 1949, Mudgee	
893	H. Middleton	Geraldton	July 31st, 1949, Kalgoorlie	
894	J. Burnhiem	Sydney	Oct. 22nd, 1949, Manly	
895	J. O'Brien	Perth	Dec. 3rd, 1949, Perth	
896	J. Russell	Perth	Dec. 3rd, 1949, Perth	
897	J. J. Dougherty	Lismore	January 1st, 1950, Rome	At Springwood, 1942-44; At Manly, 1945-46
898	T. B. McCosker	Maitland	July 22nd, 1950, Newcastle	
899	E. Burton	Sydney	July 22nd, 1950, Sydney	
900	D. Scott	Sydney	July 22nd, 1950, Sydney	
901	N. Grady	Sydney	July 22nd, 1950, Sydney	
902	T. Ward	Sydney	July 22nd, 1950, Sydney	
903	L. Campion	Sydney	July 22nd, 1950, Sydney	
904	M. S. Hagan	Sydney	July 22nd, 1950, Sydney	
905	E. P. Phibbs	Sydney	July 22nd, 1950, Sydney	
906	J. Carson	Maitland	July 22nd, 1950, Newcastle	
907	J. Walsh	Sydney	July 22nd, 1950, Sydney	
908	K. Burton	Sydney	July 22nd, 1950, Sydney	
909	M. Hasler	Canberra-Goulburn	July 25th, 1950, Goulburn	
910	B. Lohan	Canberra-Goulburn	July 25th, 1950, Goulburn	
911	G. Lloyd	Canberra-Goulburn	October 3rd, 1950, Rome	At Springwood, 1942-44; At Manly, 1945-46.
912	S. Campbell	Armidale	Nov. 30th, 1950, Gunnedah	
913	F. Dillon	Perth	December 2nd, 1950, Perth	
914	T. O'Neill	Perth	December 2nd, 1950, Perth	
915	E. Kenny	Port Augusta	Dec. 13th, 1950, Peterborough	
916	B. Gallagher	Wilcannia-Forbes	December 21st, 1950, Rome	At Springwood, 1942-45; At Manly, 1946-47.
917	L. Donelly	Lismore	December 21st, 1950, Rome	At Springwood, 1943-45; At Manly, 1946-47.
918	I. Burns	Sydney	December 21st, 1950, Rome	At Springwood, 1945, At Manly, 1946-47.
919	N. Tobin	Geraldton	July 15th, 1951, Rome	At Springwood, 1945; At Manly, 1946-47.
920	B. Heather	Sydney	July 15th, 1951, Rome	At Springwood, 1942-45; At Manly, 1946-47.



	Name	Diocese	Date and Place of Ordination	Remarks
879	E. Clancy	Sydney	July 23rd, 1949, Sydney	
880	J. Hoare	Canberra-Goulburn	July 23rd, 1949, Sydney	
881	L. Whalohan	Sydney	July 23rd, 1949, Sydney	
882	R. Delaney	Sydney	July 23rd, 1949, Sydney	
883	J. Emanuel	Sydney	July 23rd, 1949, Sydney	
884	S. Mosley	Sydney	July 23rd, 1949, Sydney	
885	I. Cassidy	Wagga	July 23rd, 1949, Sydney	
886	P. Welfare	Sydney	July 23rd, 1949, Sydney	
887	L. Huxtable	Hobart	July 24th, 1949, Hobart	
888	T. Williams	Maitland	July 24th, 1949, Newcastle	
889	B. O'Hearn	Maitland	July 24th, 1949, Maitland	
890	T. McDonnell	Hobart	July 24th, 1949, Melbourne	At Manly, 1944-45; At Werribee 1946-49.
891	V. Moroney	Canberra-Goulburn	July 26th, 1949, Temora	
892	W. English	Bathurst	July 26th, 1949, Mudgee	
893	H. Middleton	Geraldton	July 31st, 1949, Kalgoorlie	
894	J. Burnhiem	Sydney	Oct. 22nd, 1949, Manly	
895	J. O'Brien	Perth	Dec. 3rd, 1949, Perth	
896	J. Russell	Perth	Dec. 3rd, 1949, Perth	
897	J. J. Dougherty	Lismore	January 1st, 1950, Rome	At Springwood, 1942-44; At Manly, 1945-46
898	T. B. McCosker	Maitland	July 22nd, 1950, Newcastle	
899	E. Burton	Sydney	July 22nd, 1950, Sydney	
900	D. Scott	Sydney	July 22nd, 1950, Sydney	
901	N. Grady	Sydney	July 22nd, 1950, Sydney	
902	T. Ward	Sydney	July 22nd, 1950, Sydney	
903	L. Campion	Sydney	July 22nd, 1950, Sydney	
904	M. S. Hogan	Sydney	July 22nd, 1950, Sydney	
905	E. P. Phibbs	Sydney	July 22nd, 1950, Sydney	
906	J. Carson	Maitland	July 22nd, 1950, Newcastle	
907	J. Walsh	Sydney	July 22nd, 1950, Sydney	
908	K. Burton	Sydney	July 22nd, 1950, Sydney	
909	M. Hasler	Canberra-Goulburn	July 25th, 1950, Goulburn	
910	B. Lohan	Canberra-Goulburn	July 25th, 1950, Goulburn	
911	G. Lloyd	Canberra-Goulburn	October 3rd, 1950, Rome	At Springwood, 1942-44; At Manly, 1945-46.
912	S. Campbell	Armidale	Nov. 30th, 1950, Gunnedah	
913	F. Dillon	Perth	December 2nd, 1950, Perth	
914	T. O'Neill	Perth	December 2nd, 1950, Perth	
915	E. Kenny	Port Augusta	Dec. 13th, 1950, Peterborough	
916	B. Gallagher	Wilcannia-Forbes	December 21st, 1950, Rome	At Springwood, 1942-45; At Manly, 1946-47.
917	L. Donelly	Lismore	December 21st, 1950, Rome	At Springwood, 1943-45; At Manly, 1946-47.
918	I. Burns	Sydney	December 21st, 1950, Rome	At Springwood, 1945, At Manly, 1946-47.
919	N. Tobin	Geraldton	July 15th, 1951, Rome	At Springwood, 1945; At Manly, 1946-47.
920	B. Heather	Sydney	July 15th, 1951, Rome	At Springwood, 1942-45; At Manly, 1946-47.



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 Mater Misericordiae Hospital,
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 Sydney.

Mount St. John Convent, Dorrigo.
 Mt. St. Margaret's Hospital, Ryde.
 Murray Dwyer Orphanage, Maitland.
 Sancta Sophia College, University of
 Sydney.
 Santa Sabina, Strathfield.
 Sisters of St. Joseph Convent, Quan-
 diala.
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 Morisset.
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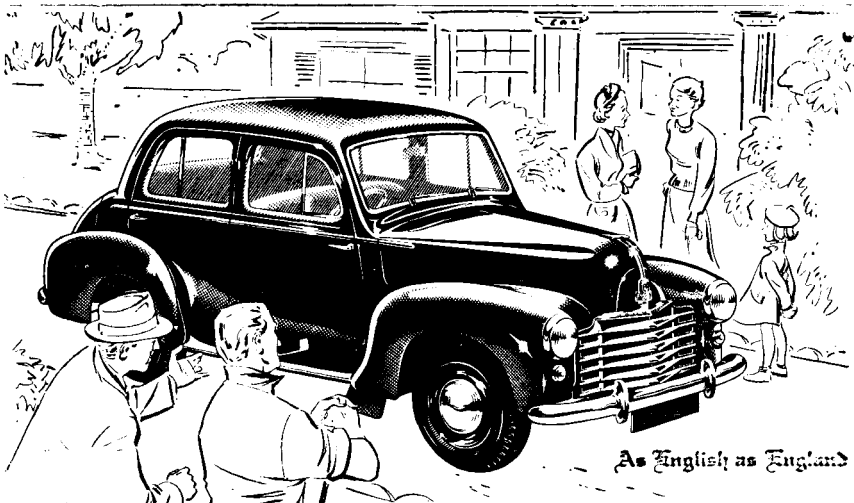
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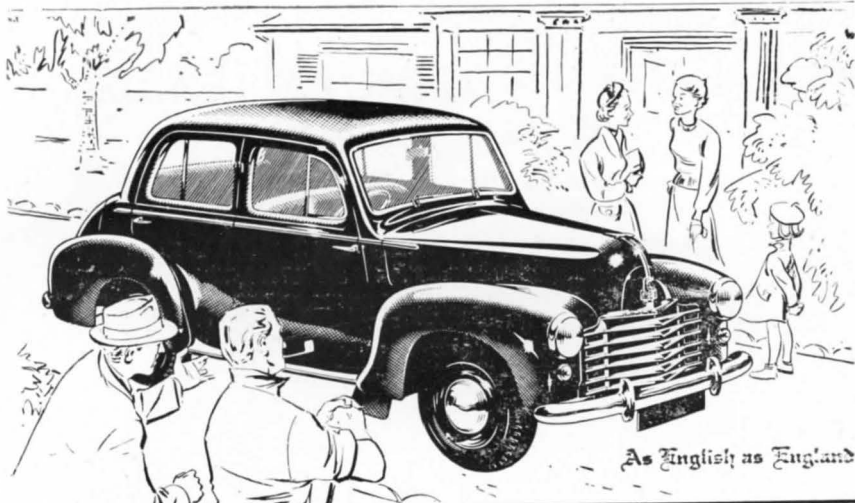
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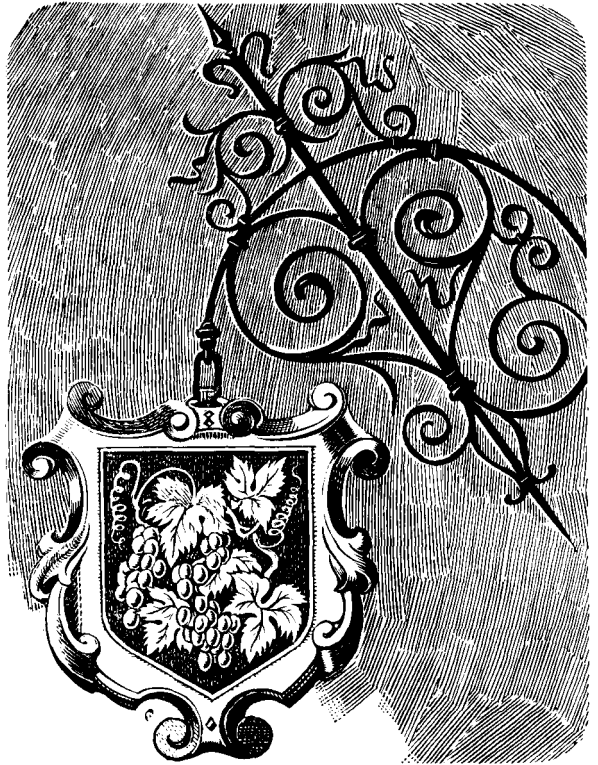
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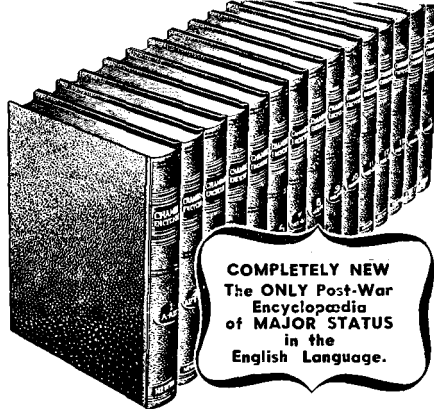
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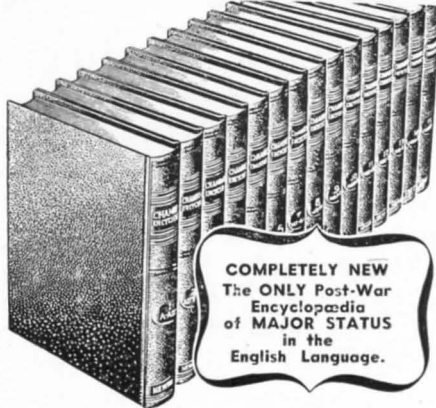
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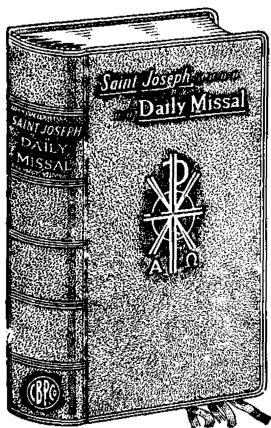
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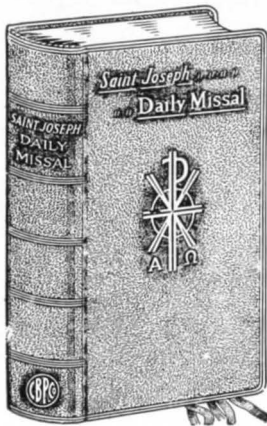
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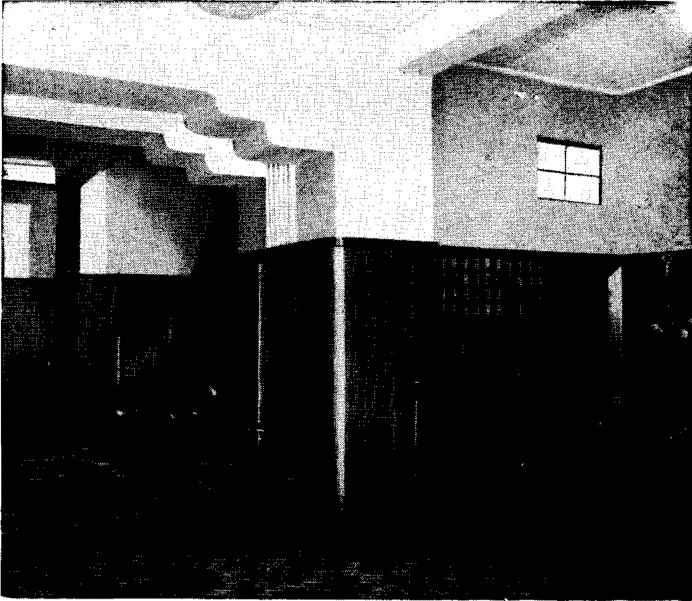
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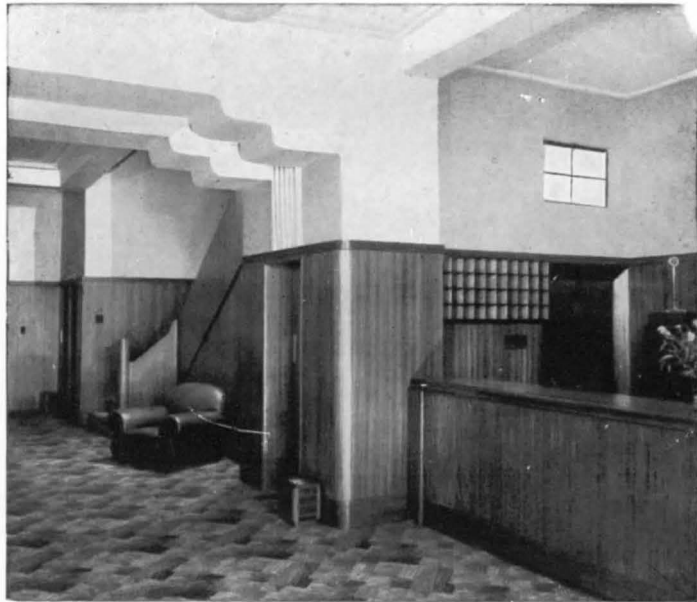
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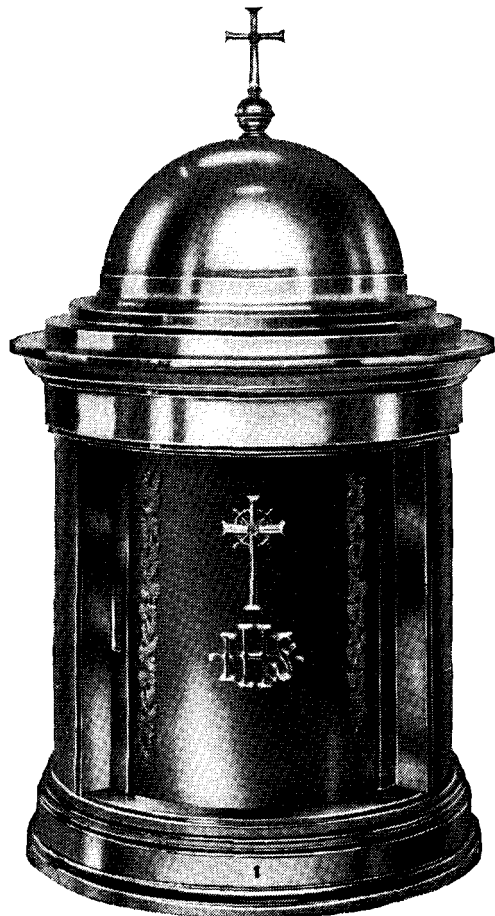
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