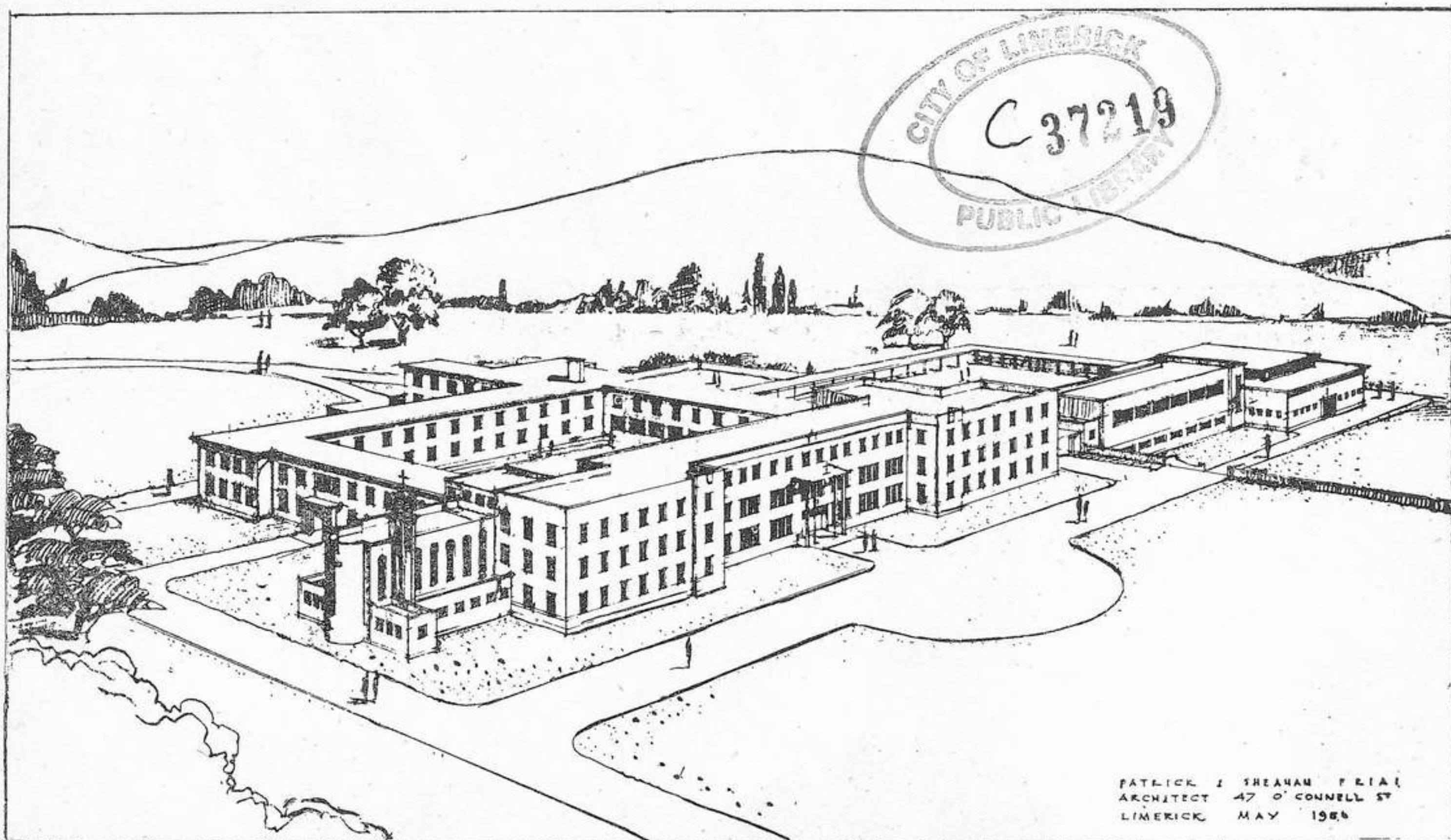


Our Catholic Life



JULY, 1955

RUINS OF FRANCISCAN
ABBAY, ADARE.



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THE WASTE PAPER CAMPAIGN





Vol. II.

No. 2.

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OUR

CATHOLIC LIFE

JULY, 1955

A Quarterly Magazine of the Limerick Diocese under the Patronage
of His Lordship, Most Reverend Patrick O'Neill, D.D.

Still Begging

IT is easy to be cynical with the poet who spoke of "a panic of pounds for masses," but the plain fact is that good works are rarely possible without cash. St. Vincent de Paul realised this when he said that you can do nothing without money.

OUR diocese must be a beggar diocese for many years to come. Money has poured in since the new diocesan college was first mentioned, as the Bishop was glad to acknowledge in our issue of Christmas last year. But the Bishop felt bound to add: *We still have far to go.* We have, unfortunately, a very great distance to go. Next autumn, as last, there must be an appeal to the diocese at large, which amounts to another collection. It would be altogether too much to anticipate a response in the same generous proportions as we had last time, but we do look forward to something worth while.

IN the meantime, and at any rate, we beg for support in the way of donations and bequests. If you are making your will, do not forget your own diocese. If you feel a generous impulse to part even before your death, remember what the Bishop said: *I have no hesitation in putting the claims of our own diocese above all other claims on your charity.*

IT is heartening to see elsewhere in this issue that £600 has been realised from waste paper in one three months. Collecting waste paper is a method of supporting the diocesan fund that costs nothing but a little effort. Please help the campaign in every way you can.

THE EDITOR.

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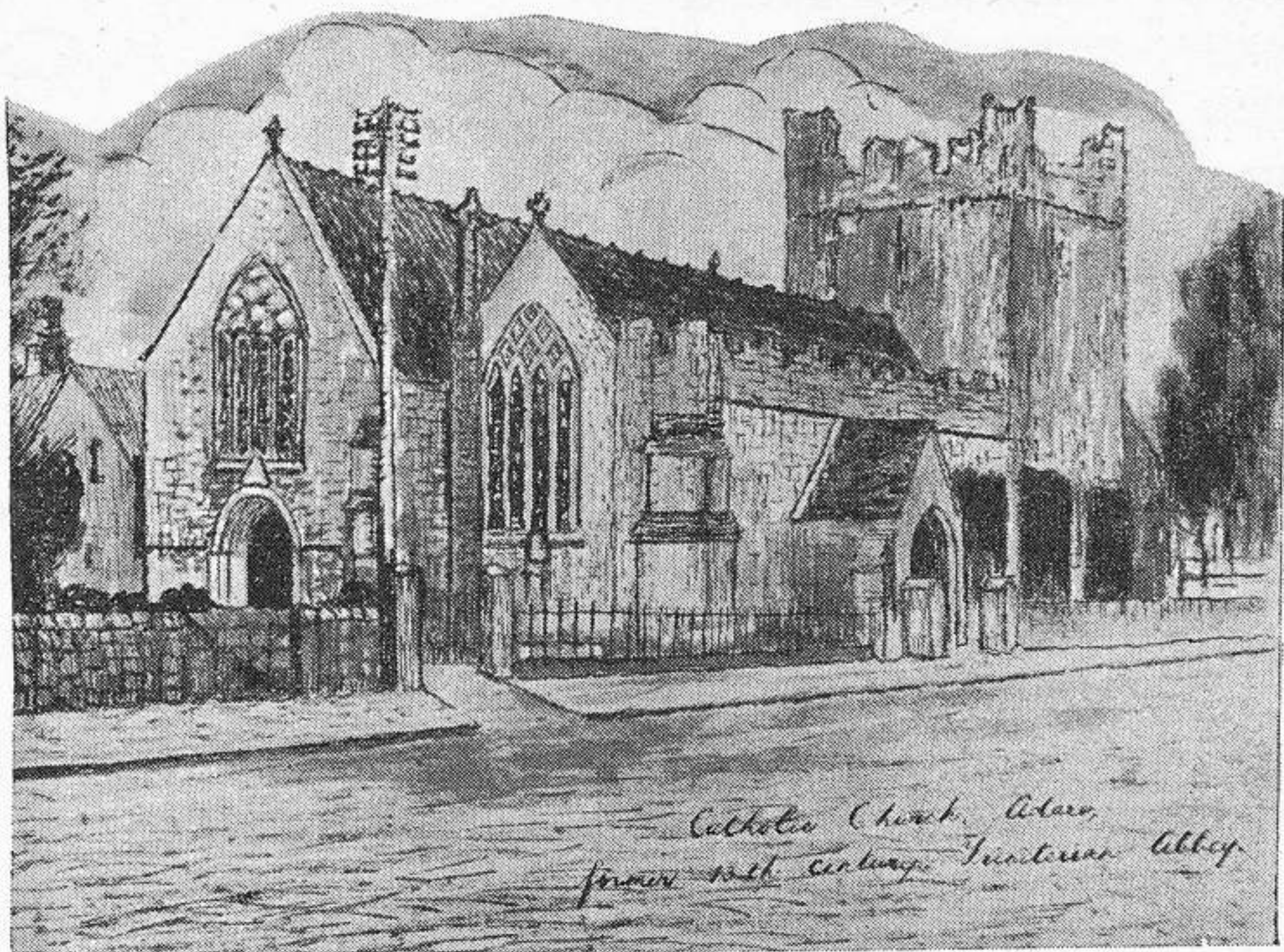
SO often do trivial circumstances make all the difference and determine the turn of events that it would seem as if it were almost of the nature of things that it is the trifling details—the odds and ends of little or no account—that should shape the pattern of history. To one such circumstance Adare owes its name, and whatever importance it came to have. This was simply that the River Maigue could, without difficulty, be crossed where it ceased to be tidal, at a point about eleven miles before it entered the estuary of the Shannon.

That this little crossing-place, with its ford of oak (Ath Dara) was regarded as important from the earliest times is shown by the steps taken to secure its control. From time immemorial a rath stood on the river bank to guard the ford, and when raths went out of fashion a castle came to be built on the site of the ancient dwelling.

THE DESMOND CASTLE.

There is no means of knowing who built the castle, but architectural features of the earlier part date it at about 1202. It is certain that very shortly after it was erected it came into the possession of the Kildare branch of the Fitzgeralds, who held it until the rebellion of Silken Thomas, when it passed to the Munster branch of the family, the Desmonds. From these it derived its name, although it reverted to the Kildares on the death of the last of the Desmonds in 1583.

Members of the Kildare family lived in the castle intermittently, and as they had done in other places they invited religious communities to establish foundations, with the object of promoting the spiritual and temporal welfare of them-



Catholic Church, Adare, former 13th Century Trinitarian Abbey.

ADARE

selves and their people.

THE RELIGIOUS ORDERS.

The Trinitarians were the first religious order to make a foundation in Adare under Geraldine auspices. According to the only available account, the Earl of March in Scotland visited Adare about 1225. During his stay he so impressed Maurice Fitzgerald with his account of the good work done by the Trinitarians

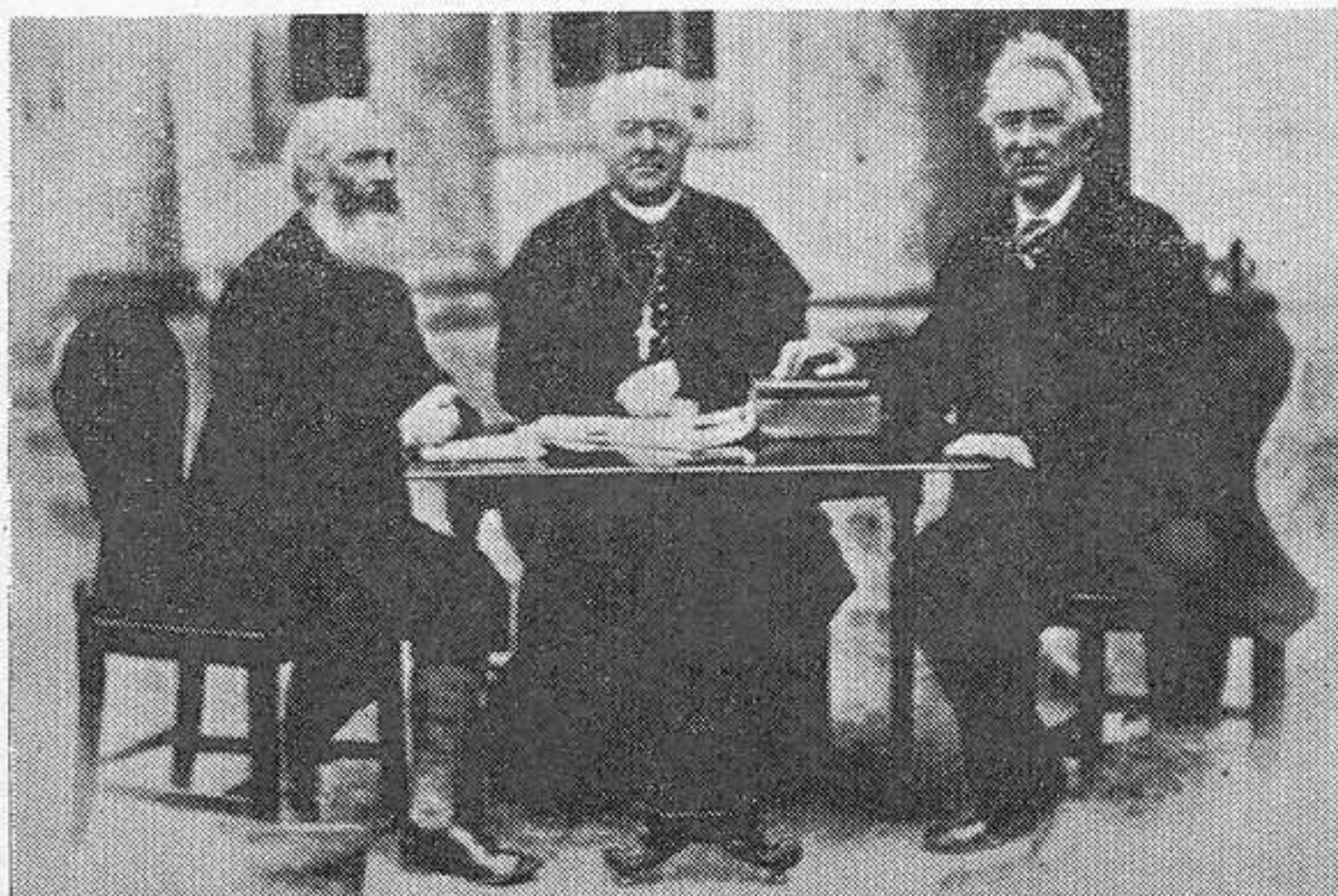
in Scotland that it was decided to invite them to Adare.

In due course a Father John Comyn and three brothers came to make the preliminary arrangements. Father Comyn remained five years, and during his stay the work of building began. In a short time the Priory began to flourish, and it is on record that many monks of the community gained high places in the church, some—so it is related—becoming Cardinals.

There is a tradition that in February, 1539, the Priory was attacked by English soldiers. The Prior, on refusing to take the Oath of Supremacy, was beheaded on the spot. Of the other monks—to the number of forty or so—some were put to death immediately, while the remainder were subsequently hanged.

An historic photograph showing, left to right, Lord Emly, Bishop Butler, and the poet, Aubrey de Vere.

Little is known of the circumstances in which the Augustinians settled in Adare beyond the fact that they were introduced in 1315 by John Fitzgerald, Baron of Offaly, afterwards Earl of Kildare, who presumably built their monastery. The Priory was suppressed in 1539. In 1807 it was again restored, this time, however, to serve as a parish



church for the Church of Ireland community.

It is generally believed that it was the Franciscan Observantines, who were invited by Thomas, Earl of Kildare, in 1464. This, however, is not correct. It is quite certain that the monastery was not built for the Observantines, as the forest of chimneys, which is a feature of the building, would make it incompatible with the spirit of their Rule, which permitted only one fire in each monastery. We know from other sources that it was the Friars Minor who made the foundation, and that the church was consecrated in 1466.

The Franciscans, like the other

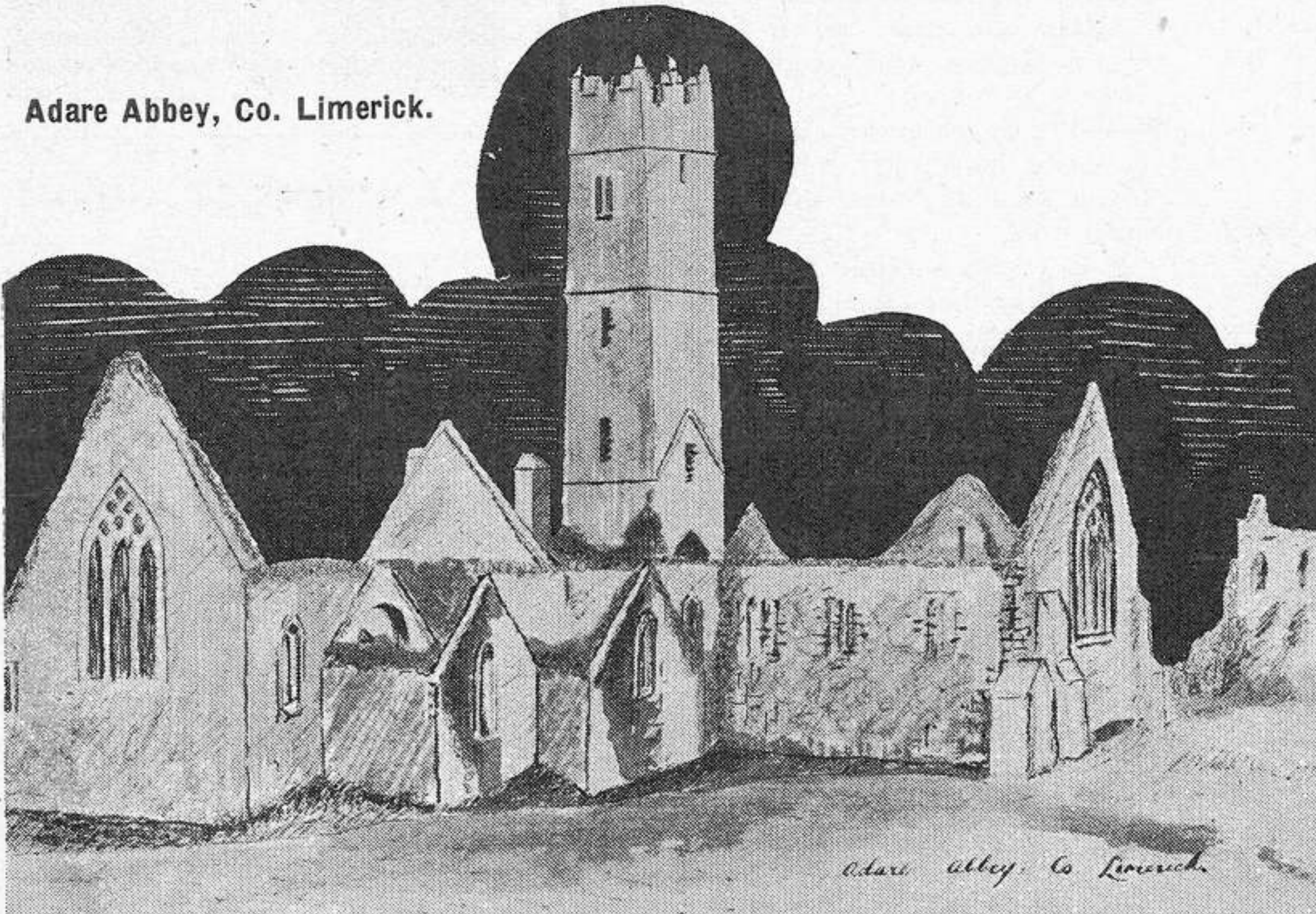
of Dunraven, took a lease of some lands near the village. His son, Valentine, bought the leased land outright in 1721 and made further large purchases in 1724 and 1726.

Thady's father, Donough, had come from the Kilmallock district to marry a Miss O'Riordan, who owned a small estate on the banks of the Maigue. Thady, who was born in 1645 and acquired much land through marriage and by purchase, must have been no ordinary man. Through all the changes of that difficult period he managed to remain a Catholic, and at the same time retain his hold on his considerable property. He died in 1725, and the gift of

verts to the Church, had some repercussions in the Adare district. Among those who became Catholics at that time were the Earl of Dunraven, Lord Emly and the de Veres of Curragh Chase.

The Catholic Earl took a deep interest in the religious and moral welfare of the people, and was a great benefactor of the Church. In 1854 he invited the Irish Christian Brothers and the Sisters of Mercy to Adare and made premises available for the establishment of schools. The Brothers took up residence in what had formerly been a hospital, while the Sisters of Mercy took over part of the old Trinitarian Priory, which had been rebuilt by the Earl.

Adare Abbey, Co. Limerick.



religious, were driven out in 1539. There is a tradition that the Fathers remained on in the locality and continued to minister to the religious needs of the people. It is thought that some lived near the Cregane burial ground. They were back again in occupation of their monastery in 1573, and seem to have finally abandoned it about ten years later.

The ruins of the monastery stand in the Golf Links. It has a graceful tower and interesting cloister and prior's house.

THE QUINS.

In the confusion that followed the suppression of the monasteries, landed property in the Adare district, as elsewhere, passed through many hands in a comparatively short space of time. In 1683 Thady Quin, ancestor of the Earls

a chalice to the parish church testifies to his devotion to the ancient Faith. Valentine, his son, conformed in 1739.

At the beginning of the nineteenth century Adare consisted of a few thatched cabins near the Trinitarian Priory ruins and a couple of houses near the old castle. The landlord, Wyndham Quin, however, began to give building leases at about this time and the village began to grow in a westerly direction. At the time of the Great Famine the population was about 1,000 souls. At present it is about half that number.

THE CATHOLIC EARL.

The Oxford Movement which, in the early half of the last century, had disturbed so many minds in England and brought a number of distinguished con-

The old parish church, dedicated to St. Nicholas, was built in the thirteenth century and was administered by Trinitarians. Following the Suppression, it passed into Protestant hands and served the Church of Ireland community until 1810. In the meantime, the Catholics attended Mass in an old Church, which was situated on the road to Kilfinny, on land at present owned by the Reidy family. This church was destroyed by fire in 1810, when part of the ruins of the Trinitarian Priory was re-built to serve as parish church. The Church of Ireland parishioners contributed generously to this work, a noteworthy gesture at a time when they had heavy financial commitments of their own. In 1852 the nave of this church was

lengthened and a Lady chapel added. Further extensions were made in 1869.

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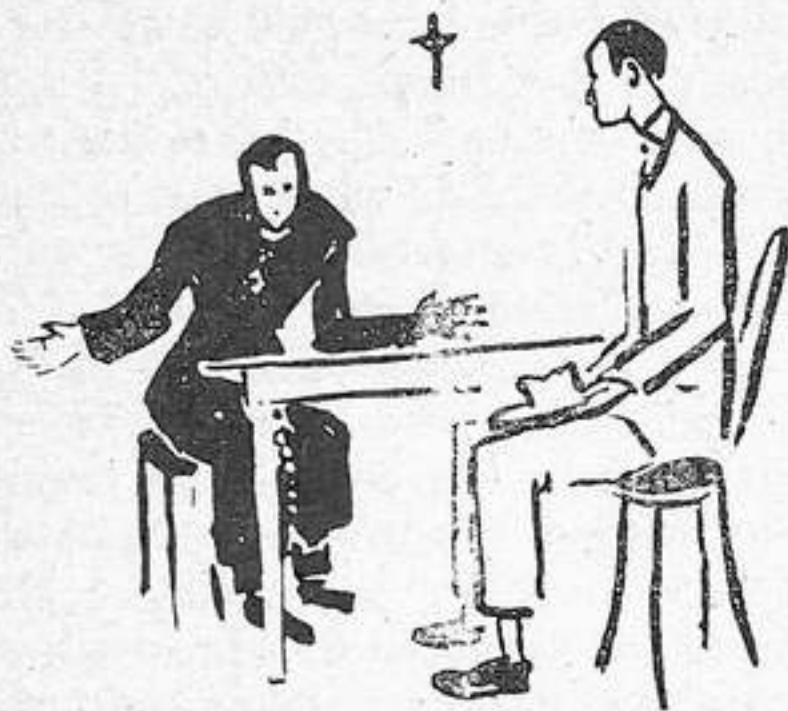
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Q.—May lard, dripping or suet be used on a day of abstinence ?

A.—Yes. The law of abstinence forbids the eating of flesh meat and also the taking of soup made from flesh meat, but the use of lard, dripping or suet to fry eggs, bread, or to use with potatoes and such foods is allowed.

Q.—What is the Nuptial Blessing ?

A.—The Nuptial Blessing is the special blessing of the church given to the newly-weds. It is given at Mass, and consists of three prayers, two of which are recited by the priest immediately after the Pater Noster, and the third prayer immediately before the last blessing. It is not given to a widow, as she has already received it at her previous marriage.

Q.—Last week the postman brought me a letter which when opened contained a chain prayer. What should I do with it ?

A.—Put it into the fire, as that is the proper place for such. These chain-prayers are sent by private individuals without any permission from the Bishop, who, after all, is the only person in the

Any Questions ?

diocese with authority to decide what is true and false devotion.

Q.—What preparations should be made for the priest coming on a sick call ?

A.—The patient should be clean and tidy, and the parts of the body to be anointed, viz., face, hands and feet, should be washed. The sick room should be clean and neat and a little table covered with a white cloth, should be placed near the bed. On the table should be a crucifix, two wax candles, a vessel containing holy water and another containing drinking water, and also a little cotton wool.

It is a very laudable custom that the household gather around the sick room and recite the rosary while the priest is anointing the sick person. It is well to remember that as the priest has the Blessed Sacrament with him, he should not be engaged in conversation.

Q.—Why is the De Profundis said after the Mass in Ireland ?

A.—Some think it began when the Holy See took away the obligation of abstinence on Wednesdays in Ireland, to make up for the spiritual privileges lost in consequence. However, the generally accepted view is that the practice was imposed by the Holy See as a substitute for the many Mass foundations which were lost to the church during the Reformation and the consequent Penal times.



A VISION OF HELL

On the 13th July, thirty-eight years ago, Our Lady appeared for the third successive month to the three children at Fatima. Although every apparition was different, this one was marked in a special way, for this time Lucia, the eldest child, was shown a **vision of Hell**. You should read an account of it on any book on Fatima, and consider what Our Lady said—"that many souls go there because there is no one to pray and make sacrifices for them."

Our Lady's appeal is to us, to those who know her—to Catholics—on whom she depends for the prayers and sacrifices that are wanting in the saving of sinners.

Fatima foretold the world's unrest, the revolutions, the strikes, the wars, the continuing widespread uneasiness and the impending catastrophe which seems certain, unless Our Lady's warning is heeded. She said that peace would come only whenever sufficient people are doing what she asked.

Sufficient people are not yet doing what she asked.

Sufficient Catholics are not yet doing what she asked.

She asked for :

Penance—the turning away from sin.

Sacrifices—especially those entailed in daily round of life.

Prayer—The Rosary—The Family Rosary is an ideal way of saying it.

When making sacrifices Our Lady asked us to say :

"O Jesus, it is for the love of you, for the conversion of sinners, and in reparation for all the offences committed against the Immaculate Heart of Mary."

And after each decade of the Rosary :

"O Jesus, forgive us our sins, save us from the fire of Hell and lead all souls to Heaven, especially those who most need Thy mercy."



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LIMERICK LIVES

The head on the spike

OVER BALLS BRIDGE DIFFERED LITTLE FROM THE OTHERS THERE. INDEED THEY HAD ALL FALLEN IN THE SAME CAUSE. FOR THEY HAD COMBINED FOR ALL OF FOURTEEN MONTHS TO PREVENT IRETON (CROMWELL'S SON-IN-LAW) FROM SEIZING THE CITY OF LIMERICK. THE TREACHERY OF THE ANGLO-IRISH FACTION HAD AT LENGTH ACHIEVED WHAT IRETON'S IRONSIDES COULD NOT—THE FALL OF THE CITY AND EXCLUDED FROM THE MERCY OF THE CONQUEROR, WITH A SCORE OF OTHERS, WAS **GEOFFREY BARON**



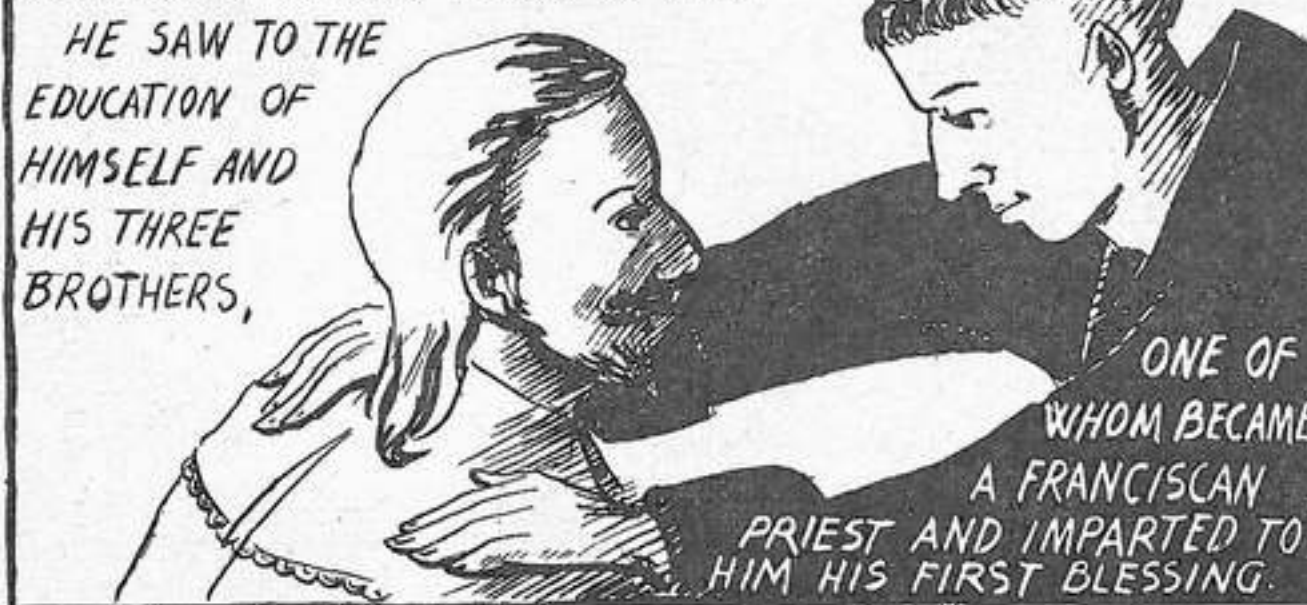
YOUNG GEOFFREY WAS A NEPHEW OF THE FAMOUS FRANCISCAN, FATHER LUKE WADDING



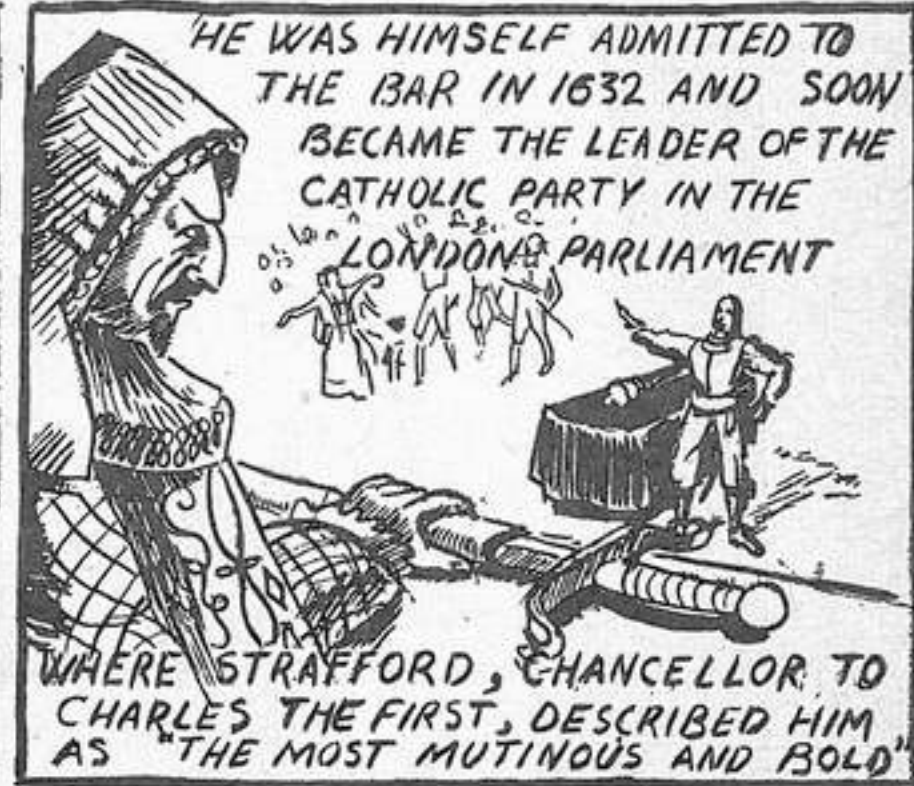
IRELANDS, AMBASSADOR ON THE CONTINENT FOR THE CONFEDERATION OF KILKENNY

BORN IN CLONMEL IN 1607, HE TOOK OVER THE MANAGEMENT OF FAMILY AFFAIRS ON HIS FATHER'S DEATH WHEN ONLY FIFTEEN YEARS OF AGE!

HE SAW TO THE EDUCATION OF HIMSELF AND HIS THREE BROTHERS,



ONE OF WHOM BECAME A FRANCISCAN PRIEST AND IMPARTED TO HIM HIS FIRST BLESSING.



HE WAS HIMSELF ADMITTED TO THE BAR IN 1632 AND SOON BECAME THE LEADER OF THE CATHOLIC PARTY IN THE LONDON PARLIAMENT

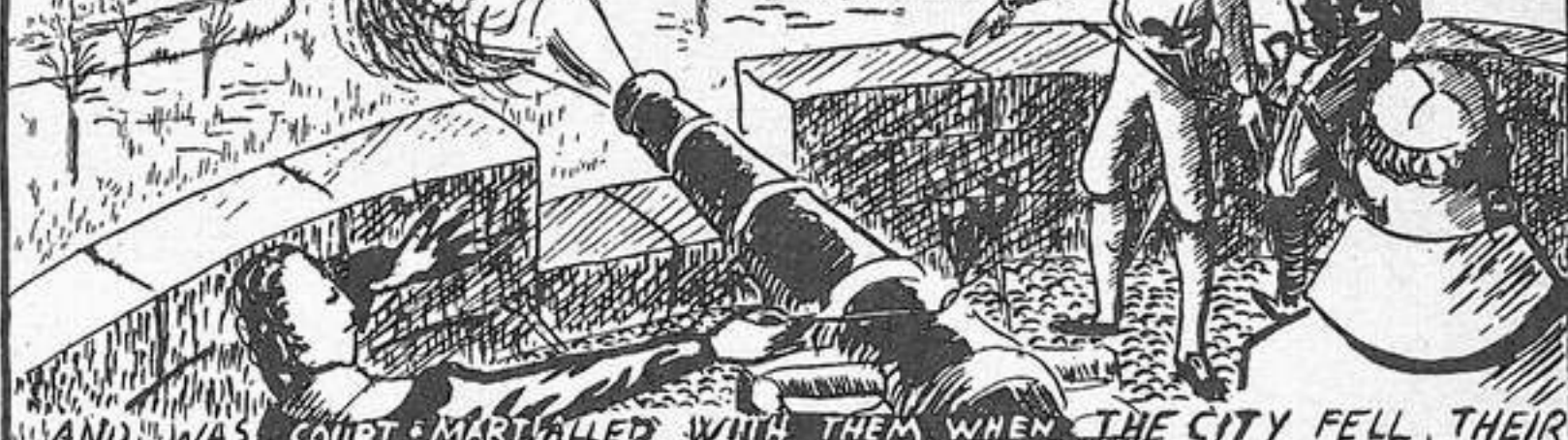
WHERE STRAFFORD, CHANCELLOR TO CHARLES THE FIRST, DESCRIBED HIM AS "THE MOST MUTINOUS AND BOLD"

THE INSURRECTION OF 1641 SAW HIM IN ARMS FOR HIS COUNTRY AND FAITH



AND HE CONTINUED TO SERVE AS SOLDIER AND STATESMAN UNTIL AUGUST 1650 WHEN ON THE FALL OF WATERFORD TO THE ENGLISH HE JOINED THE GARRISON AT LIMERICK.

HE SHARED WITH BISHOP O'BRIEN OF EMLEY, MAYOR STRITCH AND THE CITY COMMANDER O'NEIL, THE DISTINCTION OF BEING MAINLY RESPONSIBLE FOR THE CITY'S DEFENCE.



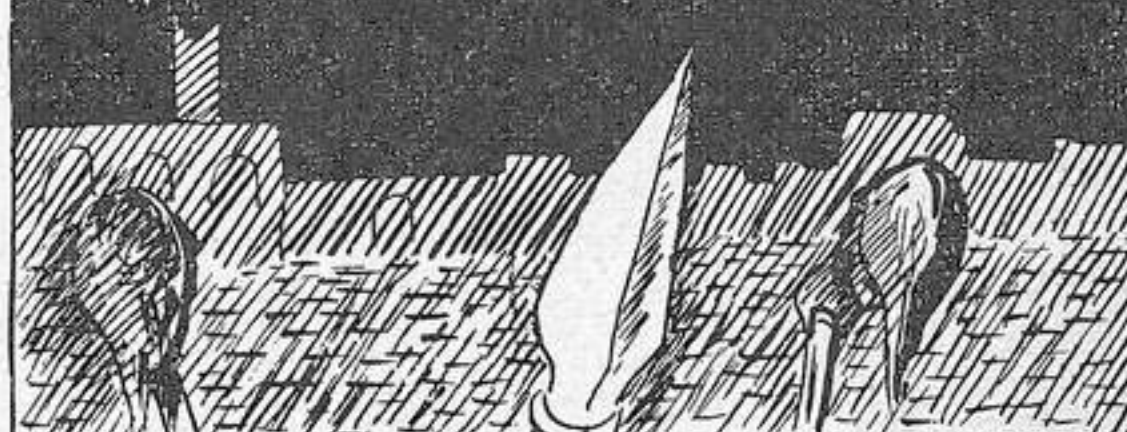
AND WAS COURT-MARTIALED WITH THEM WHEN THE CITY FELL, THEIR EXCLUSION FROM MERCY BEING ONE OF THE CONDITIONS ACCEPTED BY THE TRAITORS WHO BETRAYED LIMERICK.

BARON ON CONDEMNATION ASKED LEAVE TO GO TO HIS QUARTERS, WHERE, UNDER GUARD, HE CHANGED INTO HIS CHOICEST FINERY AMAZING ALL BY HIS JOYOUSNESS IN FACE OF DEATH. TWENTY THOUSAND THROUGED THE GALLOWSCREEN AT CARRYOWEN TO SEE HIM DIE



ON THE SCAFFOLD HE REFUSED ALL OFFERS OF PARDON IF HE RENOUNCED HIS FAITH. HE OFFERED INSTEAD AN ALLEGIANCE ONLY TO GOD, TO HOLY MOTHER CHURCH AND HER VICAR ON EARTH, PURE INNOCENT.

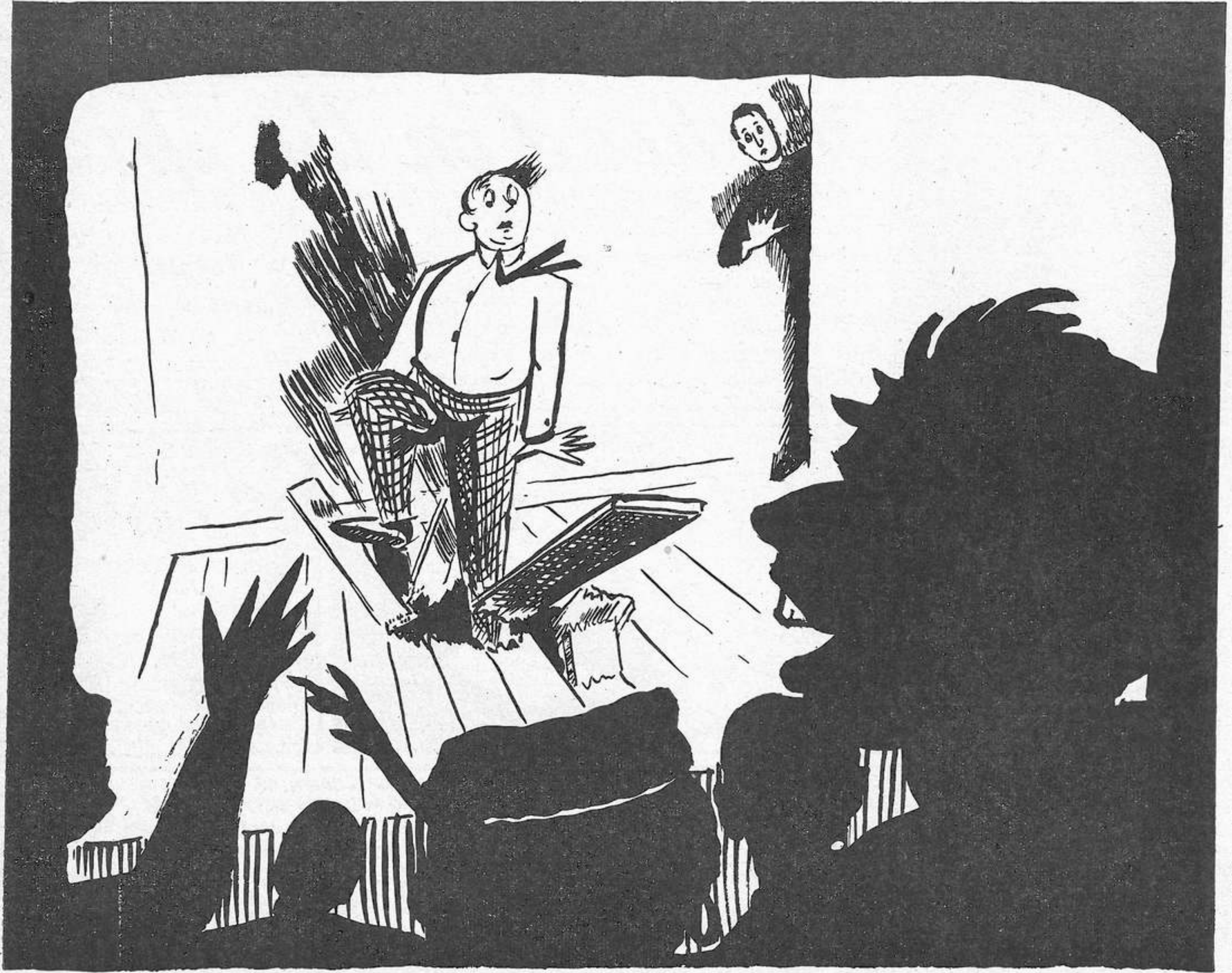
HE WAS THEN HANGED, HIS BODY QUARTERED AND HIS HEAD SPIKED ON BALLS BRIDGE. THE HEAD WAS LATER REMOVED BY THE CATHOLICS AT NIGHT AND BURIED WITH HIS BODY IN A PLACE UNKNOWN—BUT INSIDE THE CITY WALLS.



IT IS NOT SURPRISING THAT HIS NAME IS AMONG THOSE SENT TO ROME FOR APPROVAL AS BEING WORTHY OF THE HONOURS OF THE ALTAR. HE DIED EARLY IN NOVEMBER 1651.

IRETON DIED IN A RAGING FEVER A FEW DAYS LATE

Fr. John turns his hand to stage production with some unexpected results in —



... with a magnificent finality, Cassidy disappeared ...

—Drama at Kilmorna

Father John scratched his ear. Then he rubbed his nose slowly and reflectively. He was selecting the cast for the Kilmorna annual play, and was now wrestling with the crucial issue of Johnny Meara or Tosser Quinlan to play the part of the bogus "Molly Mackessy, home from America." He turned again to the specifications given in the copy of the "laughable farce," open on his desk. "Appears

throughout," it said, "dressed as a woman, impersonating a returned Yank, in order to ensnare the solid farmer, Mortimer Munroe, in matrimonial complications." Well, both Meara and Quinlan had the requisite amount of neck, but Quinlan had more neck than Meara. But would he be able to adapt his voice? His contribution to the Concert items last year had been "Ole Man River," but against

that Father John recalled the day he got the crack of the hurley from Scanlon, when he had used very strong language in a very high-pitched tone indeed. He would have to audition the Quinlan voice.

Father John consulted his much-scribbled sheet of paper again. There was one place still to be filled, that of Mortimer Munroe's daughter. Again, he had the field narrowed down to two, Mary

Murphy and Nora Keane. Mary was a very active worker for the Parish Building Fund and her brother was the hurling team's indispensable goalie, while her mother always sent him a turkey at Christmas. On the other hand, Nora was secretary of the Legion of Mary, and was the one the others followed in the choir, while her father always gave him a hand at the footing of the turf. But a decision had to be taken. Father John took a penny from his pocket and made Mary "head." He flicked it in the air and caught it. Harp. So Nora Keane went on the list, as Munroe's daughter. (By the way, the following Christmas Mrs. Murphy sent Father John a chicken).

Looking over his list, Father John felt reasonably satisfied. As far as he could see, his selection should offend only thirteen people. He was coming on. Last year he had had to offend twenty-five.

The following day, as Father John was coming back from Confessions at the outside church, he saw Tosser Quinlan cleaning a dyke. He stopped the car and climbing over a ditch strolled across the field. Tosser, who had been in the play for the past three years, could not hide his anxiety when Father John explained his doubt about his voice. Father John produced the play-book and suggested that he read a bit in his best lady's voice, with a nuance of Yankee twang. Tosser gripped the handle of his shovel firmly and grimly forced his voice to a horrible falsetto, that caused some birds in the bushes over his head to abandon their home in alarm. Father John suggested a calmer approach, and Tosser, relaxing his grip of the shovel, tried again. After a few more attempts Father John told him that he should make a most convincing Molly Mackessy, and that the first rehearsal would be on Monday night. As he drove away he thought he noticed a certain new elan in the sweeps of the shovel, with which Tosser was throwing up the mud on the bank.

Going round the parish during the following days, Father John contacted the other members of his cast, and all duly assembled at the Parish Hall for the first rehearsal. It was mid-January, and a skinning

breeze was blowing through the window that Sean Reilly put his elbow through the night of the Muintir na Tire dance. The first fervour of the cast was such, however, that nobody seemed to notice this except Father John himself.

Father John allotted the parts and the cast went through the first two acts, the proceedings being much enlivened by Mickey Horan's highly-developed capacity for original pronunciation. Tosser Quinlan had been practising and had now developed a cooing tone, which was too much for Mary McCarthy, causing her to have a mild fit of hysterics.

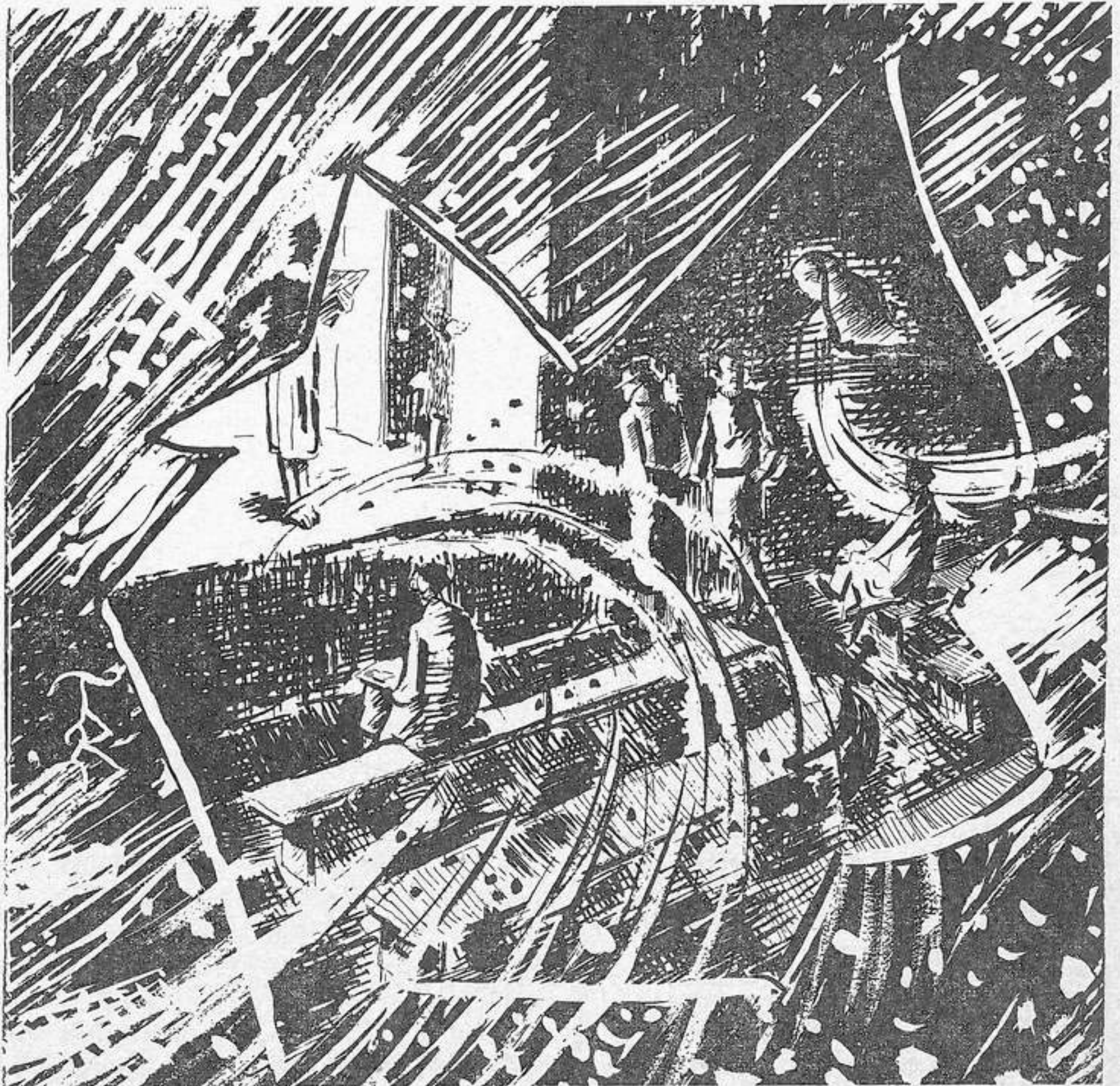
Twice a week the cast rehearsed, with Father John holding the book. Each rehearsal started in an atmosphere of good humour. But as the hours went by the icy cold gradually cooled ardour and shortened tempers. Father John was much helped by a rule which he had made for himself of never

saying anything until he had first counted backwards from five to one.

In his parish rounds he came across gratifying evidence of the enthusiasm with which the cast were getting down to it. Johnny Carty, who had never been known to learn his lines until, in his own words, "the bills were up," was observed by Father John driving his tractor with his left hand while with his right he held the book from which he was declaiming lustily.

Then, there was the day he called in to tell old Mrs. Quinlan that he would bring her Holy Communion in the morning. As he crossed the yard he heard Tosser's "Molly" voice coming from the cow-shed. Tiptoeing over, he put his head around the door. Tosser was milking. The cow had her head turned back and was looking at him with a look of consternation on her honest countenance.

Continued on Page 26.



.... a skinning breeze was blowing through the window that Sean Reilly put his elbow through the night of the Muintir na Tire dance.

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oiliféar beannuiche



I láthair na h-uairé tá Muinn-
tír na h-Éireann ag suí go
túitriacáid éin Dé go n-éanfar
Oiliféar Beannuiche Pluingscéad
a ainmniú i mearc na naomh.
Inniu féin is beas Sael nac
mbíogann a éirí agus nac ttag-
ann naet mórtair agus mórala
air nuair a tórnáitear ag cur
ríor ar Oiliféar Beannuiche. Fear
é a tuitleann ar mhuiochar, agus
ar ngrá, mairtíreac ar rón an
éireoin agus ar rón na h-Éir-
eann.

Sa mbliain 1678, leis Titur
Oatep, Saranae, air, go raib
cóm-éadg ar riubal ag na
Caitlicis i Sarana éin an Rí a
mairbú, agus a éiríair Séamur
a cur i n-a áit. Da Caitliceac
é Séamur agus mionnuis Oatep
go raib na Caitlicis i Sarana
agus i n-Éirinn ar tí Rí a
éanam de, le cabair ó'n
b'Éirinne.

Tórnais an Párlaimint, Láit-
reac, ag cur peannaire ar na
Caitlicis i Sarana agus i n-Éir-
inn. Sabad Oiliféar Beannuiche,
Árdeapros Áro Macla, i mí No-
las, 1678. Fear uaral cráireac

é a bí ag obair go dian díceal-
lac éin obair a tigeanna a
éanam in an tóir a bí bannuiche
in diair Cromail. Do cuiréad
ina leir go mbíod leirreacá ar
ríul roir é agus an Éirinne is an
Róim, agus cé gur éiríais ré go
raib ré dílis don Rí, cuiréad ar
a éiríais é i n-Éirinne, ac
níor tugad don Éirinne éire-
iunac in a éinne. Anonn go
Sarana a cuiréad anhran é agus
b'éiréan é a éiríais fá tó, pul
ar éiréad coirte a éad rárta
é a éadad. I n-Éirinne gur
éiríais ré nac raib plé ar bí
aige le maíaltair eactreannacla,
croacó é ag Taobuir ar an
scéad lá t'áil, 1681. Ac leir an
mbár ran do éill ré tó féin
buan-éiríne Éiríne Sael, nuair
a tug ré a éiríais ar an ród ro
roime.

"I tTaobuir Sall do leagad
é

Ar rón an éireoin do tóir ré
a éill

O'éalais a anam go tóin-
Éiríne Dé

'Sa tá naet is éin ar Éiríne ó
fo n."

SPORT— *Athletics*



A high local standard is still maintained at the Munster Colleges Sports.

For LIMERICK, so long the home of unsurpassable athletes, it is sad, indeed, to think that all we can muster now are nostalgic memories of an era that seems gone forever.

In the days before the organisation of world championships, almost every Irish townland had its champion, who, upon a well-fought field, bravely upheld the local pride in his achievements in jumping, running, weight-throwing, wrestling and even boxing.

To this day memories linger in little villages and in remote nooks of men whose athletic prowess has survived as a proud tradition.

In no other form of achievement is a more distinct honour upon manhood conferred, and so old men's memories are longest when they dwell upon these things, the great achievements of the past by the side of the small perfor-

ances of to-day.

The G.A.A., in its early days, brought Irish athletics to the forefront by encouraging the parish rivalry. Sports meetings were usually confined to those that could reach the venue by the then simple modes of transport in vogue.

In the Limerick Markets Field on many occasions world's records went by the board, and the athletes that broke them were born and reared in Limerick County.

Similarly, at other venues, the Leahys, the Ryans, Real, Daly, Flanagan, O'Grady, Ahearne, Shanahan, Fahy, Creed, O'Neill and many more Limerick men crashed their way to international recognition by sheer athletic merit.

But we have fallen off sadly and decisively. And what is the remedy?

Let us have again the parish sports as of old. Hurling and football clubs can help in the revival by being leaders in the organisation of these meetings in every parish of the diocese.

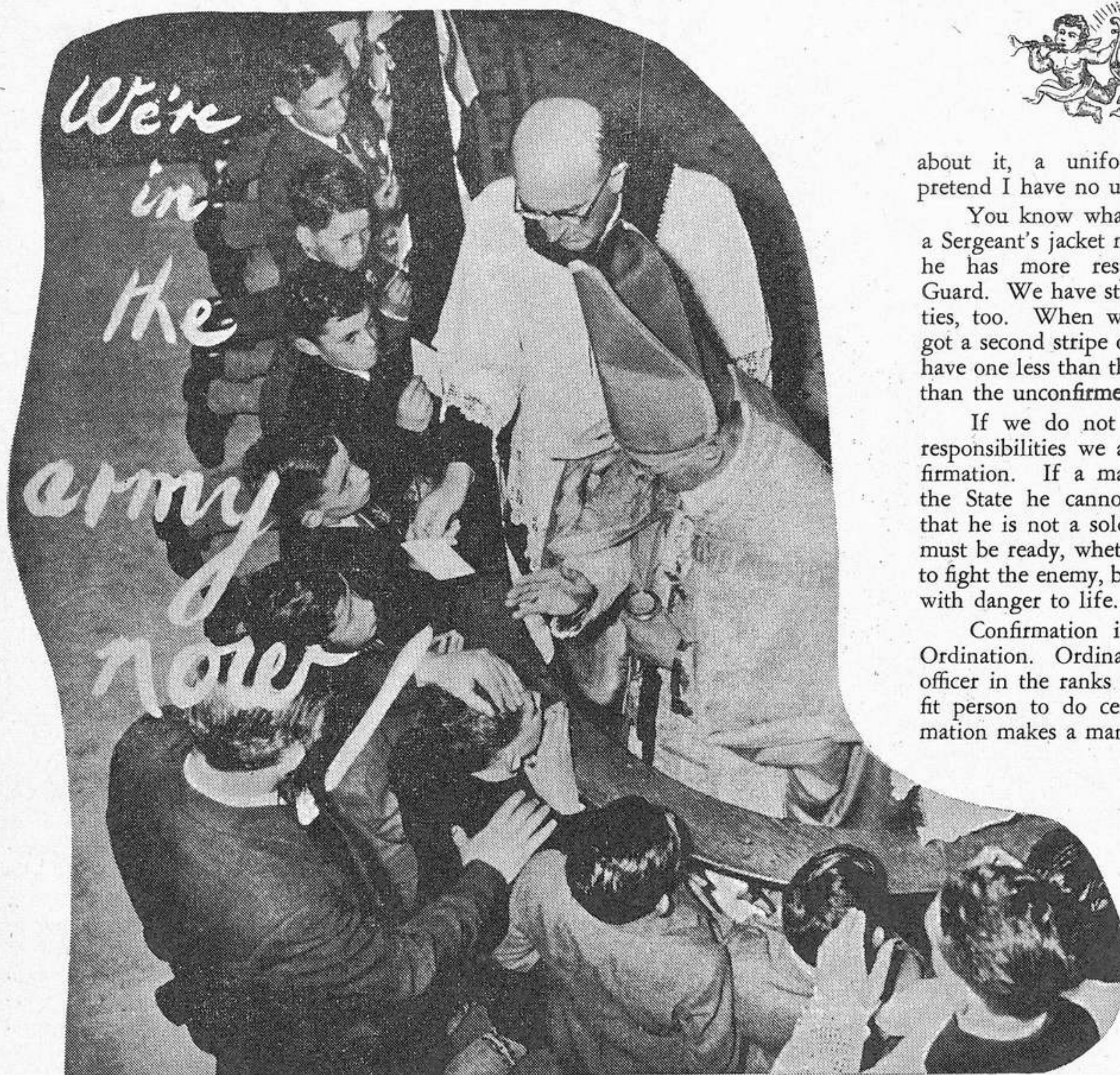
Incorporate all the old Irish events

in weight-throwing and jumping, leave the competition amongst the local and neighbouring parishes, and before long the old spirit will be recovered and, in time, Limerick will recapture much of the olden glory and produce again athletic figures worthy to follow some of the grandest men that ever graced an arena.



Joe Leahy of Cregane, one of half-a-dozen brothers, who gained fame in the field of athletics fifty years ago.

L.L., 12-9-'53.



about it, a uniformed man trying to pretend I have no uniform.

You know what the three stripes in a Sergeant's jacket mean. You know that he has more responsibility than the Guard. We have stripes and responsibilities, too. When we were confirmed we got a second stripe or character. Now we have one less than the priest but one more than the unconfirmed.

If we do not live up to our new responsibilities we are denying our Confirmation. If a man joins the army of the State he cannot pretend afterwards that he is not a soldier. As a soldier he must be ready, whether he likes it or not, to fight the enemy, build up defences, even with danger to life.

Confirmation is often compared to Ordination. Ordination makes a man an officer in the ranks of the Church, and a fit person to do certain offices. Confirmation makes a man a soldier, too, lower

"If a man joins the army . . . he cannot pretend afterwards that he is not a soldier. As a soldier he must be ready to fight the enemy."

CONFIRMATION

THE Bishop has visited our parish. We were all there to hear his address and to see him confirming a large group of our boys and girls. They were the centre of the picture. After many months of preparation this was their day, and they looked it, too, with their shining faces and new clothes.

I remembered my own Confirmation. I remembered the long preparation by my teacher at school and the frequent visits of the priest, and I recalled, with no little pride, how well I answered the Bishop's questions. But with a trace of anxiety I asked myself has my Confirmation made any difference to me, have I treated it as a goal satisfactorily achieved rather than

the beginning of a new stage in my life.

The Bishop did not examine us to find out if priest and teacher were doing their work, no more than the foreman or architect examines the foundations of a new building to discover if the men have been working. They examine to make sure that the foundations will be fit to carry the load to be put upon them. So the Bishop examined us to find out if we were able to bear the load we would have to carry, now that we were growing up and facing the world.

When confirming us the Bishop prayed the Holy Ghost to come upon us and give us strength to live up to what we knew. If my Confirmation has not worked in me, if I have never thought about it since I was confirmed, I am like a soldier at war who sees the enemy planting an explosive and does nothing

in rank than the priest but, nevertheless, fit for certain offices in the Church. We, who are confirmed, have our obligations towards the Church as well as the priest, obligations to be fulfilled under the direction of the Bishop and his representatives.

There are jobs of work within the Church which the Bishop through his priests cannot do, or cannot do as well as we. We may be asked to do something we are well able to do among our own class. We may be asked to organise our own profession for the good of the profession; we may be asked to attend the meetings of our trades union and guide its activities for the good of the union. We may be asked to help to run good pictures, plays, dances, for the brightening

Continued Page 18.

BAALS BRIDGE . . .

BAALS' Bridge is one of the two oldest bridges of historic Limerick. The city of the sieges and the broken Treaty was shaped somewhat like the figure 8, the upper and northern part of the figure being the older English town and the lower southern part the much later Irish Town which had formed around the western exit from the English Town at Baals' Bridge. Between both these towns within a town, flowed the Abbey River, and Baals' Bridge spanning this stream formed the connecting link between them. Thomond Bridge at the north-end of the English Town, lay across the Shannon, joining the city to its North Liberties and that part of the kingdom that lay west of the Shannon.

The bridges of Limerick were both structures of some antiquity, and if narrow, were strong and well-built. While Thomond Bridge, a fine level structure on fourteen arches, with a fortified gateway at the city end, and a castellated gateway and drawbridge at the seventh arch from the city end dated from as far back

as 1210, Baals' Bridge, joining both parts of the city, was probably erected early in the 14th century. It was a structure of five small arches. Ancient maps vary as to showing whether or not there were houses on it, but one of about 1590 shows at least one house on each side and a fortified gate at either end. The Civil Survey of 1654 enumerates two houses on the North side of the bridge. It had been known previously as the Tyde Bridge (or Tide) and its position as the connecting link between the English and Irish Towns, on their main streets and also on the route for all traffic to and from Thomond, ensured that it was the busiest part of the city and one of the most congested. For this last reason it was deemed the best place for such public acts of arrogance as that ordered by the Cromwellian commanders, Ireton and Ludlow, when subsequent to the surrender of the city to their demands and the execution at Garryowen of the bravest and best of the defenders, including the Bishop of Emly and Geoffrey Baron, their bodies were quartered and their heads spiked on Baals' Bridge, where the congregating Irish might the more readily be awed into permanent submission.



A crowd for a different occasion! The new C.I.E. launch passes under Baalsbridge, where crowds once gathered to see the heads of Limerick patriots on Cromwellian spikes.



THE GOOD SHEPHERD ORDER.

"The Good Shepherd giveth His life for His sheep."

Young girls wishing to consecrate their lives to God, will find in the well-balanced contemplative and active life of the Good Shepherd Sisters the desired union with God and a noble outlet for their zeal. Social Work for girls, in all its varied aspects, is undertaken by the Sisters, including Nurseries for the lambs of the fold, Training Schools for the re-education of teenagers, Voluntary Homes for Senior Girls and Approved Schools. In this wide field of activities the girl who is teaching, nursing, engaged in social or civil service, or employed in domestic duties, needlework or office work, will find fresh scope for her talents in the service of God.

Those who desire to follow the call of the GOOD SHEPHERD to labour with Him for the salvation of souls should write to

THE MOTHER PROVINCIAL,
Good Shepherd Convent, Limerick.

Stephen Campion

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PRIME BEEF, MUTTON & LAMB

KILMALLOCK

Telephone No. 54.



On September 7th, . . . the eve of Our Lady's Nativity, . . . a group of people met at Myra House.

The Legion of Mary



The work of the meeting is carried on in a business-like manner.

LOOKING BACK ON THE PAST HALF CENTURY, SO FULL OF TURMOIL AND CATASTROPHE, ONE FATEFUL YEAR STANDS OUT, THE YEAR 1917. That was the year in which, with the return of Lenin from exile, the foundations of Russian Communism were laid.

In May of that year Our Lady appeared to the three little shepherds of Fatima, making them bearers of her message to the world, her warnings of Divine punishment for sin, and her appeal for prayer and penance. It is not difficult to see a connection between these two events.

About this time also the little book

written by St. Louis Maria de Montfort over 200 years ago, "True Devotion to the Blessed Virgin," became known to many people in Ireland—among them to Matt Talbot. One who read it critically at first, with something approaching distaste, found it inspiring on second and subsequent perusal. This person, a layman, adopted it as his own and recommended it to others.

Then in September, 1921, another event occurred which we may be permitted to call epoch-making. On September 7th, the eve of Our Lady's Nativity, a group of people met at Myra House, Francis Street, Dublin: they were fifteen women, a priest—the late Father Toher—and the layman mentioned above, Frank

Duff. Devout hands had placed a white cloth and a statue of Our Lady on the table with candles and vases of flowers. The meeting started with the Rosary, as every Legion meeting has started from that day to this; and so the infant organisation was placed in Mary's hands to do her work.

The aim of the Legion of Mary is the deepening of the Catholic life of its members and the diffusion of spirituality by means of personal contact in union with Mary. Each soul is to be approached in a spirit of humble friendship with the intention of bringing it closer to God. It is an axiom of Christian teaching that there can be no true holiness without love of the neighbour; hence the members

are sent out from their meeting to communicate their zeal to others, urged to see in those they visit the person of Our Divine Lord Himself, whom they endeavour to serve as His Blessed Mother served Him on earth. Legionary service is based on the doctrine of the Mystical Body of Christ, "we are members of His Body, His Flesh and His Bones;" and, therefore, children of His Mother, and all one spiritual family, under a sacred obligation to assist and defend our brethern. As Pere Plus puts it: "A Christian is one to whom God has entrusted his fellowmen." Religion must not be confined to an attempt to save only one's own soul. Nobody, they say, goes to Heaven or Hell alone.

There is a thought-provoking parallel between the methods of the Legion and of the Communists, who also strive to win over individuals to their ideology by the personal touch. They set up small groups or "cells" to infiltrate and undermine their opponents.

The Legion also has its small groups, known as *praesidia*, each one named after a title of Our Lady: Queen of the Rosary, Stella Maris, Our Lady of Grace, etc.

If you were invited to a Legion meeting the first thing you would notice would be its framework of prayer. At the

start of the meeting all kneel down and invoke the Holy Spirit to fill their hearts with His Divine Love, the Rosary is recited and a reading from some pious book is given by the Spiritual Director. Half way through the meeting the Legionaries stand up to recite the *Catena*, consisting of the Magnificat and a prayer from the Proper of the Mass of Our Lady Mediatrix of All Graces, followed by a short talk given by the Spiritual Director. The meeting concludes with prayer.

The work of the meeting is carried on in a business-like manner, with minutes, roll-call, treasurer's statement, etc. The President requires from each member a detailed report of work done since the last meeting, a report which should be clear, comprehensive and, if possible, interesting. Later the President allots to each member a task to be done before the next meeting. A discussion on some point connected with the work may follow, and if time permits the Legion Handbook may be studied. In conclusion the Spiritual Director gives his priestly blessing.

The meeting is a weekly one. This is necessary, not only for the purpose of supervising the work but also for the important duty of training the Legionaries and imparting to them the spirit

of self-sacrifice and humble devotion to Mary their Queen.

You may be wondering what work these people are doing. The Legion Handbook states that, subject to certain restrictions, "the Legion of Mary is at the disposal of the Bishop of the Diocese and the Parish Priest for any and every form of Social Service and Catholic Action which these authorities may deem suitable to the Legionaries and useful to the welfare of the Church."

The Legion is not a relief-giving organisation. The St. Vincent de Paul Society and other bodies are already doing this work. Nor is it a kind of Vigilance Society prowling round to pounce on black sheep, or to act as an unofficial Censorship Board. Nor is it permitted to act as an agency for collecting money, even for the most praiseworthy purposes.

Its activities, apart from these reservations, are many and varied. In the City of Limerick, for instance, the men Legionaries visit lodging houses, ships and homes. They run a club for boys—the Stella Maris Boys' Club in Lower Glentworth Street. They staff a book-barrow for the sale of Catholic books and papers, and visit the men patients in the Sanatorium.

The women Legionaries maintain a

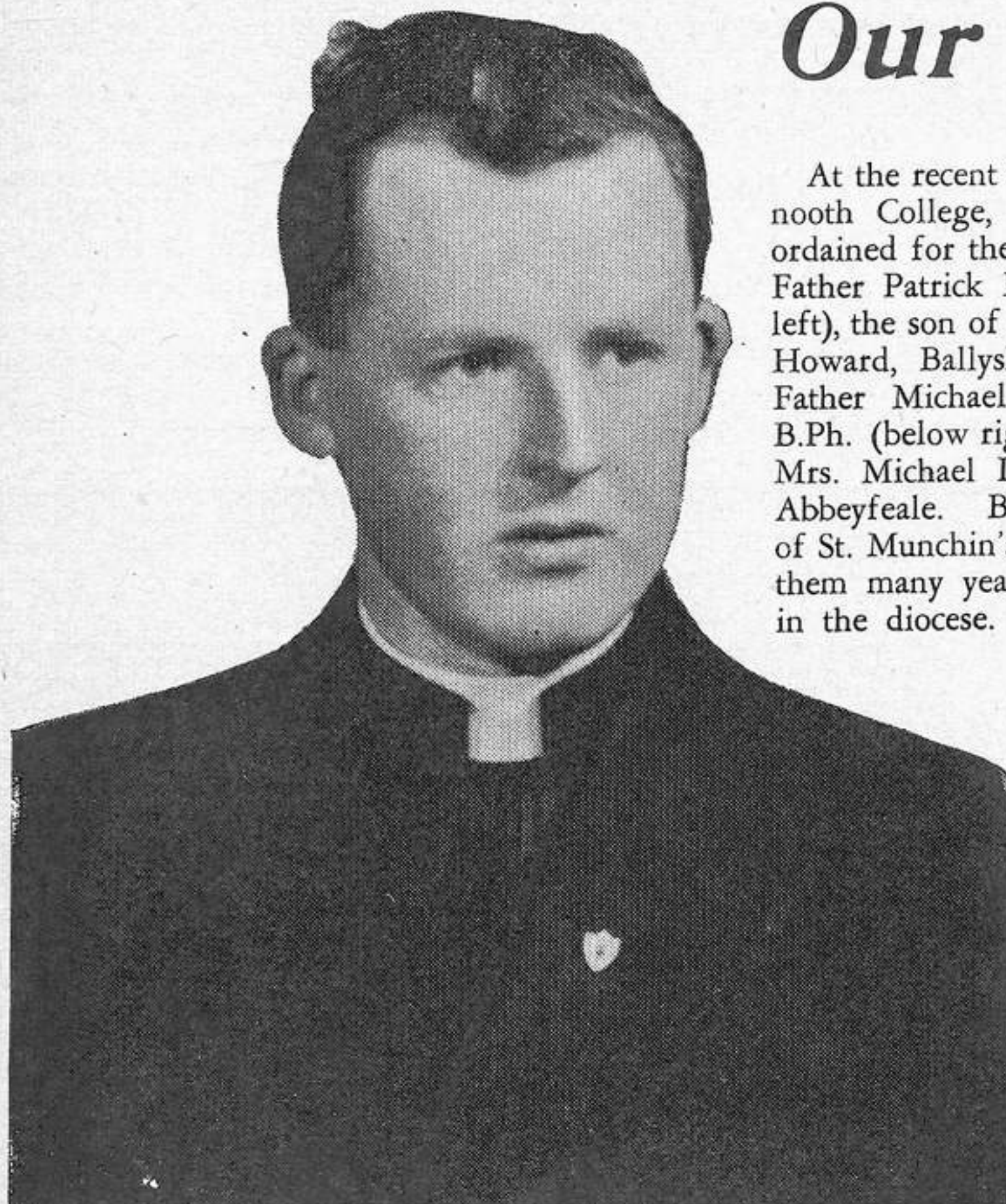


In the City of Limerick, for instance, the men Legionaries visit lodging houses, ships and homes.

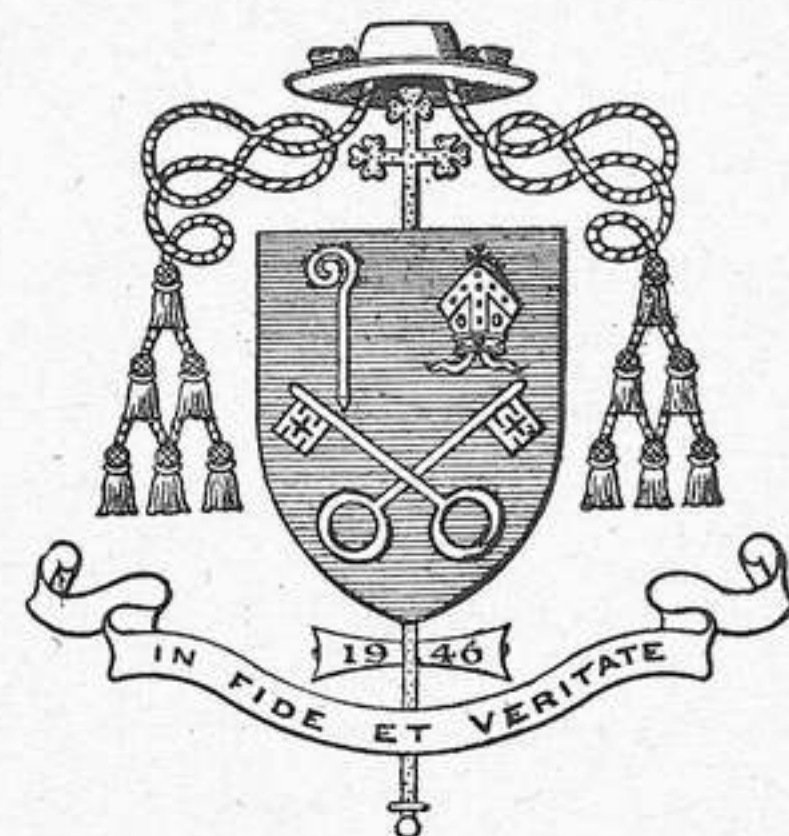
In Limerick the duty of the apostolate tends to be obscured in an almost totally Catholic environment. However, a merely passive existence in the Mystical Body is not enough. Pope Pius XII exhorts us to active participation in the life of the Church. The Legion of Mary affords everyone an opportunity to answer his appeal. The Legion in our Diocese is calling out for recruits. If you wish to share in the work please apply to:—

THE LEGION
OF MARY,
Assumpta House,
The Windmill,
Limerick.

Our Newly Ordained



At the recent Ordinations in Maynooth College, two students were ordained for the Limerick Diocese: Father Patrick Howard, B.A. (top left), the son of Mr. and Mrs. James Howard, Ballyshane, Glenroe, and Father Michael Lane, B.A., B.D., B.Ph. (below right), son of Mr. and Mrs. Michael Lane, Bridge Street, Abbeyfeale. Both are ex-students of St. Munchin's College. We wish them many years of fruitful work in the diocese.



We are glad to report that His Lordship, Most Rev. Dr. O'Neill, is making very satisfactory progress in his recent illness. We hope that he will soon be restored to full and complete health, and we ask the faithful of the Limerick Diocese to continue their prayers on his behalf.



OUR DIOCESE

Some Statistics-

EXTENT

The Diocese of Limerick includes most of Co. Limerick, with two parishes, Parteen and Cratloe, in Co. Clare. Thirteen parishes in East Limerick are in the Diocese of Emly, which is united with the Archdiocese of Cashel. One parish in Co. Limerick, Castleconnell, is in the Diocese of Killaloe.

POPULATION :

The Catholic population of the Diocese is approximately 117,000. There are about 2,600 non-Catholics.

PARISHES :

There are 48 parishes in the Diocese. Six of these are wholly or partly in the city.

CHURCHES :

There are 85 churches.

CLERGY :

There are 133 diocesan priests. 46 of these are parish priests, among whom are 16 canons. 37 of the diocesan priests are in the city, and 96 in the rural parts of the diocese.

There are 8 communities of regular clergy: Augustinians, Dominicans, Franciscans, Redemptorists, Jesuits, at the Crescent and Mungret College; Salesians, at Pallaskenry; Oblates, at Cahermoyle.



Chevalier Knight

CHEVALIER P. J. Sheahan, F.R.I.A.I., has been appointed by the Bishop as the architect of the new Diocesan College. He has for some time been actively engaged on the task and the sketch, reproduced above on page 2, represents his conception of the completed project.

A native of Kilcornan, Co. Limerick, Mr. Sheahan has spent all his life in Limerick. At the beginning of his career he was an Art teacher in St. Munchin's College and in the Redemptorist College, but after a short period he turned his attention to architecture.

He has a long list of architectural creations to his credit throughout the country. Among his more recent undertakings in our own diocese have been the restoration of the parish churches of Rockhill and Parteen, the Salesian Schools at Fernbank and Pallaskenry, and the chapel and schools at Laurel Hill Convent.

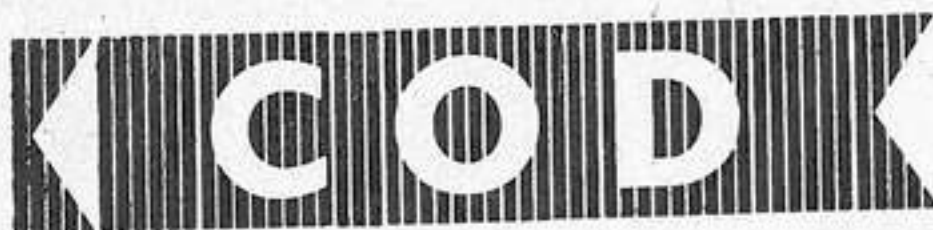
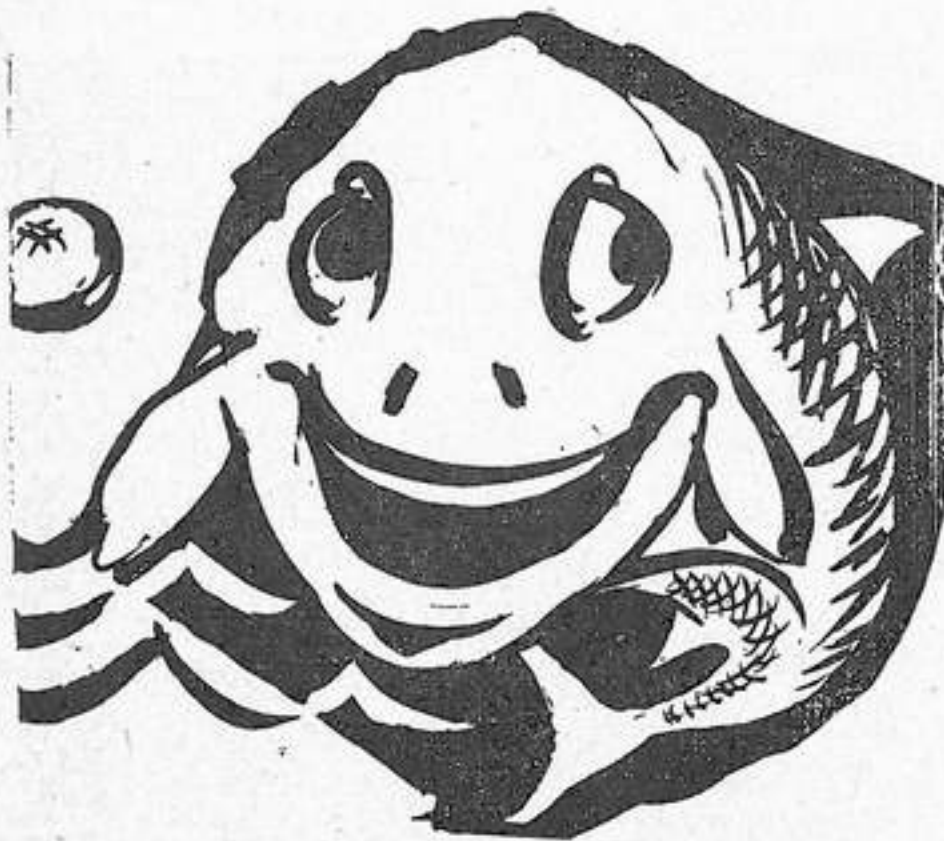
In April of this year he saw the blessing and formal opening of the Regional Hospital at Dooradoyle, the culmination of seventeen years' planning. He is at present engaged on the building of the Regional Maternity Hospital at Bel-

field, the design of which he began in 1950.

Our readers will remember that last February Mr. Sheahan was honoured by the Pope, who conferred on him the title of Knight Cavalier of the Order of St. Sylvester. It was an occasion of much

happiness for his many friends, and we, too, offer him our congratulations and wish him many more years of health and active work in the designing and beautifying of our churches, schools and public build'ngs.





A concert was being held in the schoolroom of a Scottish village, and it was Sandy's turn to give his bagpipe solo. When he had finished and the applause had died down, a voice from the back shouted: "Now, Sandy, give us Annie Laurie."

"What?" said the surprised Sandy, "again."

* * *

Teacher: Give me a sentence in which the last word is "fascinate."

Tommy: My Granda has nine buttons on his waistcoat, but he can only fasten eight.

* * *

On a Quiz programme a soldier was asked: "How many successful jumps must a paratrooper make before he qualifies?"

The soldier thought a moment. Then he replied: "All of them."

* * *

While a coffee-salesman was waiting for a train at a little country station he got chatting with a lazy-looking man who was sitting on a bench.

"Ever drink coffee?" asked the salesman, with an eye to his own line.

"Aye," said the man, "forty cups a day."

"Forty cups a day!" said the astounded salesman; "doesn't it keep you awake?"

"Well," replied the man, "it helps."

* * *

"I gave my wife a book on Saving, and she thought it marvellous."

"Has it had any effect?"

"Yes; I've given up smoking."

After a session of the Supreme Soviet, the delegates sat down to dinner. One of them found a piece of tyre in his soup. He was about to protest when he saw an M.V.D. guard watching him. Instead of protesting he exclaimed: "Progress, comrades, progress. Not yet forty years since we seized power, and already the automobile has replaced the horse."

* * *

The four most impossible things to stop

Are an orator's final word,
A photographer's flash, the flow of
your cash,

And a joke you've already heard.
(L.A., Paris).



1. What famous Limerick men were Field-M Marshalls in the Russian Army?

2. When did the Palatines first come to Co. Limerick?

3. How many parishes of Limerick Diocese are in Co. Clare?

4. What Archbishop of Armagh died in Co. Limerick?

6. How many parish churches are in Limerick Diocese?

5. When did the Irish Christian Brothers first come to Limerick?

Answers on Page 26.

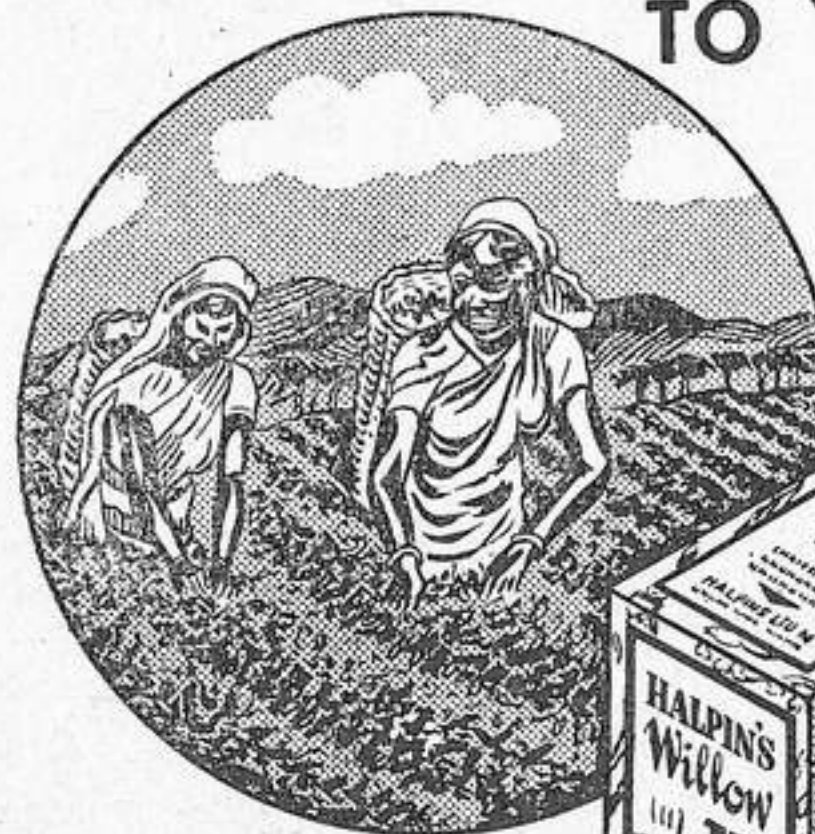
WE'RE IN THE ARMY NOW!—contd.
from page 12.

of people's lives. It may be only an hour of our time, a helping hand, running a message for the infirm, but if it helps the Bishop in his work for the whole flock and he asks us to do it, we should be ready to obey. But it is a privileged obligation to work for the Church where and when we are needed.

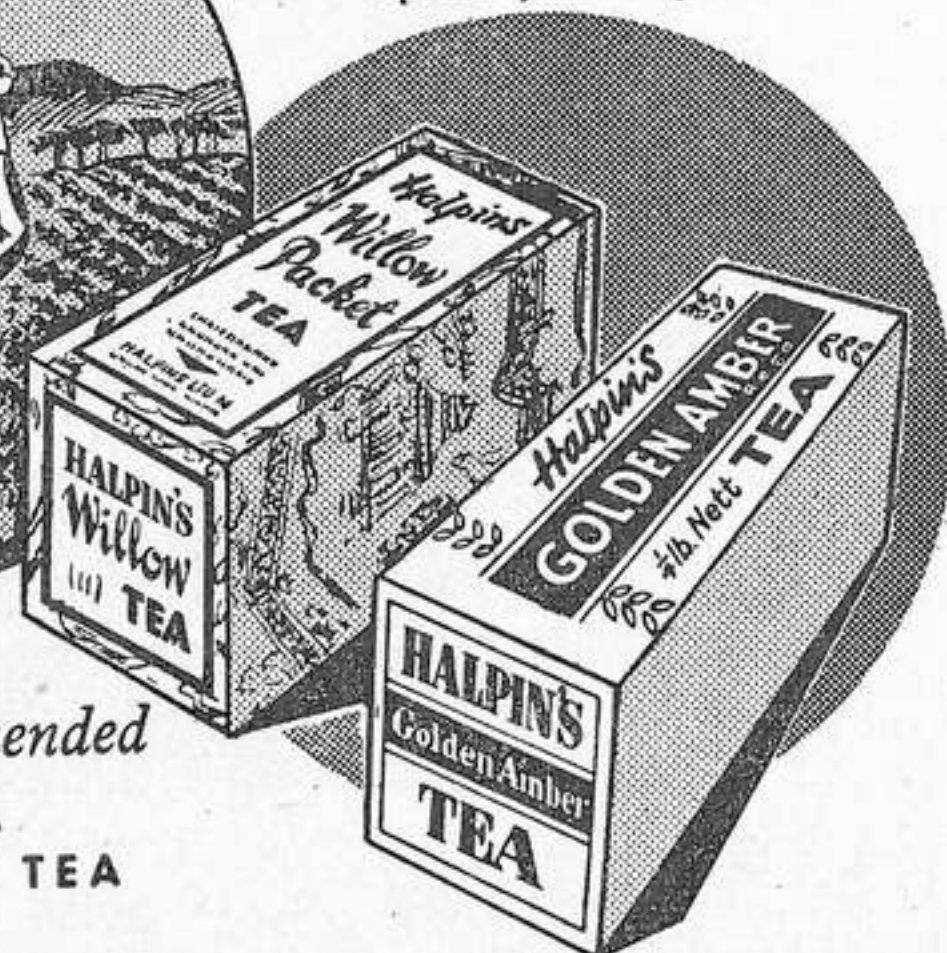
Yes, the Bishop's visit has made me think. Why did he confirm me? Does my Confirmation act? The Bishop has put the power into me. What use do I make of it? If you put your hand over a lighted flash lamp, the light cannot come out. But by moving your hand you can let out as much light as you wish. As baptized Christians we have great obligations; as confirmed Christians we have still greater obligations. We must let the light out.

Dear confirmed brothers, we can no more shake off our obligations to the Church than we can wipe out the mark Confirmation has left on our souls.

FROM THE TEA GARDENS TO YOUR GROCER



With the freshness
retained in the
specially lined packets



Specially Recommended
WILLOW TEA
GOLDEN AMBER TEA

HALPIN'S TEA *IT'S RICH IN THE CUP*



THANKS TO THE CENSORSHIP REGULATIONS OPERATING IN THIS COUNTRY, WE ARE PROTECTED AGAINST THE POSITIVELY IMMORAL AND INDECENT FILM.

Consequently, that type of entertainment need not be as much as mentioned amongst us.

The exclusion of this type of film, however, still leaves an unending series of every possible shade, from the deeply religious to the doubtful or, maybe, worse. This variety may be said to approach, almost, the infinite when we consider the multiple reactions of the general public to any one film. A picture may do "good" to one type of spectator and "harm" to another. In the same picture one sequence may do good and another may do harm, without its being possible to decide whether the whole production is harmful or not. Again, the influence that a picture has may change, with the passage of time, from harmful to useful. The reaction produced, and the influence effected, will depend on the age, state and circumstances of the particular spectator.

THE ETERNAL TRIANGLE

A very popular theme with the Hollywood people is that generally known as the "triangle" theme. This is usually presented in a manner contrary to our Catholic way of life. The usual development follows the pattern of—heroic lady married to hopeless drunkard meeting an attractive young man, and finishing, via divorce or disaster, in the arms of the young man. Repetition of this theme is bound to have an evil influence on all, both young and old, especially when it is presented, as it usually is, in a manner calculated to solicit our sympathy for the

divorce or infidelity portrayed in the story.

NEW VERSION

It is now most interesting and encouraging to mark a departure from the normal Hollywood treatment of this matter in the forthcoming film, "The Country Girl," due in Limerick on the 25th July. What is even more encouraging is the fact that two of the principals—Grace Kelly and William Holden—and the film itself were awarded Oscars. Most gratifying of all, it has proved a box office success.

ACCENT ON LOYALTY

In this film the accent is on the wife's loyalty, in spite of all the husband's behaviour and the third party's attractiveness. Though the terrible weakness of the husband and the unhappiness he brings are most strongly presented, the film still manages to stress the tremendous bond that exists between husband and wife despite all handicaps to romance. Even in the ultimate humiliation that has been heaped upon her, the farthest she will go is to express a desire to be alone, living a life in one room without mental strain or worry. This is no more than a passing urge. When the

attractive young man unexpectedly reveals his love at a crucial moment, she clearly indicates that she expects, at all times, the title "Mrs." to be properly understood and respected—a feature not usual in romantic "triangle" themes. Even Holden—the attractive young man—who accepts divorce as part of the normal way of living, pays proper tribute to the really basic value of marriage—loyalty and unbreakable partnership—and he conveys through the dialogue that his own easy attitude towards it is based on wrong conceptions. It is not, however, a Catholic film since in its background divorce is quite obviously accepted as an institution, and towards the end, the good lady herself is found toying with the idea, but it is a vast stride forward in the right direction.

It is a picture well worth seeing and pondering over for, besides this new approach on the screen to marriage, there is much food for thought on the drink question. All in all, to quote Bing Crosby, who had some doubts about taking his part at first, giving it deep consideration, and then a magnificent performance in the event, "it turned into a very thoughtful adult piece of motion picture entertainment."



Bing Crosby, Grace Kelly and William Holden make what promises to be one of the top film trios of the year in Paramount's "The Country Girl." A Per'berg-Seaton production, "The Country Girl" gives Bing Crosby his most dramatic screen role to date. Miss Kelly won this year's "Oscar" for her performance in this film.

THE LEGION OF MARY-contd.



hostel for homeless women, engage in rescue work and in the care of court probationers; they visit hospitals and homes and promote spiritual movements such as the Rosary Crusade. They also run clubs for girls and children.

There are mixed praesidia of men and women who conduct the Marian Guild—a club for boys and girls of sixteen years and upwards—and the Irish-speaking Club known as An Realt.

The sale of Catholic weeklies, Apostleship of Prayer leaflets, etc., is in the hands of Junior Legionaries aged from 12 to 18 years. Some are given what are called "Works of Service," visiting and tending old or sick people who live alone. There are approximately 200 Junior Legionaries in the city.

For those well-wishers who are unable to join in the active apostolate there is Auxiliary Membership. The Auxiliary Member undertakes a specified daily programme of prayer, including the Rosary, and offers it for the intentions of Our Lady.

The Legion of Mary has taken its name from the famous Roman Legion of old, illustrious for loyalty, courage, discipline, perseverance. "Manifestly," says the Handbook, "Mary's Legion cannot offer to her the name . . . accompanied by qualities less notable." The term "praesidium" for a branch means an armed camp or a group on special duty, reminding the members to be ever alert and ready. The name "Curia" means a council, and is given to the governing body of the Legion in a district.

The Limerick Curia was established with the permission of the late Most Rev. Dr. Keane in the summer of 1936. The Legion here had about 60 members at that time. Now the number of adult Legionaries is in the region of 250 in the city and 150 in the county. In 1951 the Limerick Curia was divided—a new Curia being formed to govern the Praesidia in West Limerick and the City Curia being raised to the status of a Comitium. Praesidia are operating in Newcastle West, Rathkeale, Ballingarry, Athea, Mount Collins, Drumcollogher, Broadford, Bruree and Copewood College, Pallaskenry.

The story of the development of Mary's Legion throughout the world has been described as a thrilling romance. In a short article it is impossible to give more than a glimpse of the wonders wrought by our Blessed Mother.

The first praesidium outside of Ireland was founded in Scotland in 1928, and by 1932 there were 22 praesidia in and around Glasgow. A start was made in London in 1929, and from there it spread to India in 1931 in a manner that was clearly providential. A lady on holidays from Madras became one of the first officers of the London Curia, and when she returned to the East she brought the Legion with her. In spite of apparently insurmountable difficulties of colour, caste and climate, the Legion lived and conquered.

To America goes the credit for the establishment in 1931 of the first men's praesidium. Eventually the Legion was

founded in practically every diocese of the U.S.A. Canada, Australia and New Zealand followed rapidly.

It was, however, in Africa that the Legion achieved the most remarkable success to date, and that achievement had a spectacular sequel later in China. The first praesidium in the Dark Continent was established on the West Coast among a primitive, illiterate people not long converted to the Faith. They took to it as the proverbial duck takes to water. In fact, it has been noted that the native mind adopts the Legion spirit and system even more easily than the mind of the white man, and to-day the number of coloured members of the organisation far exceeds that of the white people.

In 1936 began the epic story of the envoyship of Edel Quinn who spent eight years organising the Legion in Kenya, Uganda, Tanganyika and other parts of East Africa until she died completely spent by her heroic labours.

It was the astonishing success of Edel Quinn's apostolate in Africa that inspired His Excellency, Archbishop Riberi, with courage to launch the Legion of Mary amid the adverse and hazardous conditions which afflicted post-war China. Pressed for time before the advance of the Communists, Father Aidan McGrath succeeded in establishing the Legion on a base so wide and solid that it "has been in the advance guard in its defence of Catholic orthodoxy." Over a thousand Legionaries have been put to death in China, and ten thousand are suffering in prison as a result of their fidelity to the Church and the Legion.

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ST. JOSEPH

—THE WORKMAN

MAY Day, 1955, is a date that will be long remembered by Catholic men and women everywhere.

It will be remembered for an address given by His Holiness, Pope Pius XII, at an audience to 150,000 members of the Association of Italian Christian Workers. The first day of May was chosen because it is the world-wide festival day of labour, and His Holiness had a message to deliver on the true status and dignity of the working man.

The whole purpose of this memorable address is that "all may recognise the dignity of labour, and that this dignity may be the motive in forming the social order." Labour, of course, is simply the means given by God to a human person to support his life and the lives of those who depend on him. Because man is what we call a "person," and not merely another head to be counted in a herd of men, his labour takes on a sacred character that must be scrupulously respected. When we say that man is a person we mean that each and every man has an immeasurable worth and importance all his own. He is not made for other people's use and benefit. He is made, as the Catechism tells us, "to know, love and serve God here on earth and, by this



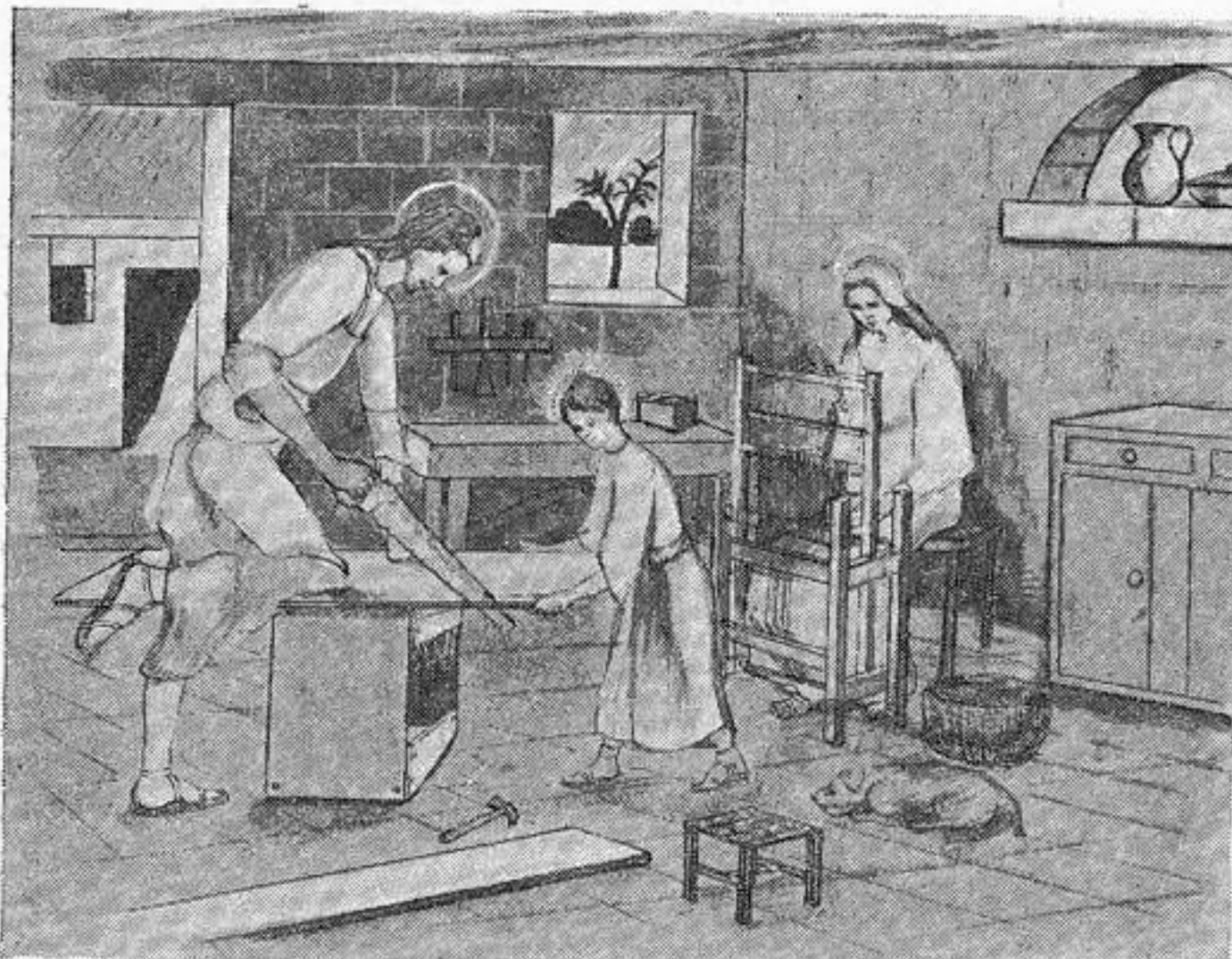
means, to be happy with Him forever in heaven." Human labour is then a noble thing. It is the means by which a man sustains the life of his body, so that this soul may be free to carve out for itself an eternal destiny that is above and beyond every earthly consideration. "What shall it profit a man if he gain the whole world and suffer the loss of his soul." It is, therefore, no reflection on a man that his position in life is not a particularly distinguished one. Everyone cannot be famous. Provided a man gives a fair return to his employer and does his duty to his State his work is one of the greatest ways in which he can serve God in this life and make certain of his happiness in the next.

In no country in the world is there greater respect for the worker's dignity than in Ireland. Labour is, on whole, reasonably well rewarded. Workers' legitimate demands are sure of a sympathetic hearing. Progressive efforts are being made to improve the general standard of living. More than all this, we are blessed in that the workers themselves, and their

leaders and spokesmen, are appreciative of the progress that is being made and are, in the main, reasonable and forbearing in pressing their claims for better conditions. We have, too, in our factories, offices and business houses a good measure of that Christian comradeship which His Holiness appeals for. The old hands are at pains to make the newcomer feel at home, and a relaxed and friendly atmosphere prevails. Our employers are not without understanding and consideration. Our workers are trustworthy and conscientious. All round, we have reason to be proud of our social set-up.

To preserve and strengthen this satisfactory condition of things is the duty and privilege of the working men and women of the country. To fit themselves for this task they must, as His Holiness reminds us, deepen their knowledge of the Faith and of the moral law in all that concerns the rights and duties of workers. To-day there is great need of adult education in the social teaching of the Church. Newspapers, radio, cinema, theatre, cheap editions of books and so on, place us at the mercy of every self-appointed social reformer who has developed the knack of coating false principles with a varnish of half truth. A Catholic, well instructed in social science, has nothing to fear from this contamination. He will not be fool enough to swallow every new thing he hears, because he happens to like the sound of it. He will be alert for the inevitable fanatic, who is always out to tear down the established order, but who never has anything lasting to put in its place. He will know that in the field of social problems above all there is need for a calm and balanced practical judgment. Any scheme for human betterment must take account of many complicated factors, not the least of which is the unpredictable weakness of the ordinary man. Those, therefore, who aspire to leadership in any organisation of workers should equip themselves with a sound knowledge of Catholic social teaching. Indeed, only persons so equipped should be chosen as leaders. We cannot afford to forget that, according to recent statistics, there are 3,000 professed Communists in Ireland, and they are well versed in

Continued overleaf.



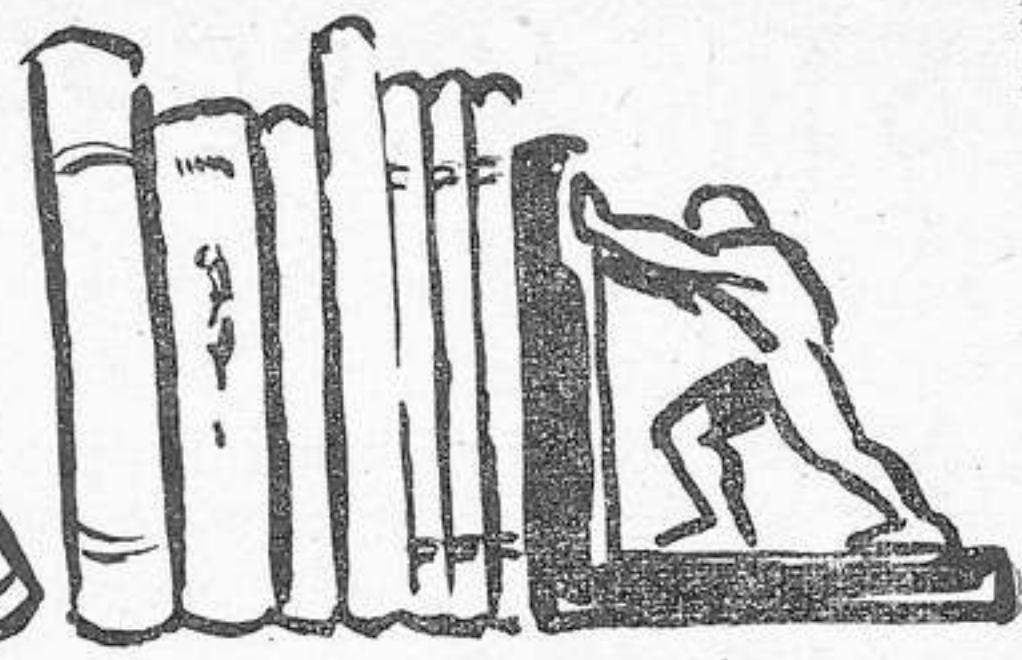
Continued from previous page.

all that can debase the dignity of the working man. Deepening our knowledge of Catholic teaching is the first step towards meeting the challenge of Communism. Evening classes in Catholic sociology, and an abundance of cheap literature in the Catholic Truth Society's bookstands, are there to be availed of. We should not let it be said that the children of darkness are wiser in this generation than the children of light.

Anything Pope Pius XII has done he has done in a big way. On last May Day he was not content just to re-affirm the Church's teaching on the dignity of labour and its safeguards. He gave a worthy gift to the world of labour when he raised the first day of May to the status of a liturgical feast of the Church. The unfortunate fact that May Day celebrations have hitherto been tainted with the suggestion of Communism need no longer be an embarrassment to Catholic labour organisations in keeping May Day a festival. His Holiness has, in effect, baptised or Christianised May Day. He has given it a lasting significance as the day set aside in the Christian calendar for giving festive recognition to the personal dignity of labour. From this out it will be a day for rejoicing at the progressive triumph of Catholic labour ideals. "Having received, as it were, Christian baptism," says His Holiness, "the first day of May, far from being an incitement to discord, hatred or violence, is and will be a recurring invitation to modern society to accomplish what is still lacking for social peace."

Furthermore, the Holy Father has placed the whole world of labour under the patronage of St. Joseph, and renamed, at its baptism, May Day as the Feast of Saint Joseph the Workman. In St. Joseph we have a parable on the nobility and sacredness of human work. He was chosen from among the workmen of all ages, and precisely because he was a conscientious workman, to support by his labour the Son of God. In him the workers of the world have a model of the virtues of their state in life and a powerful guardian for themselves and their families.

Pope Pius XII should have the undying affection of the whole Catholic world of labour for his May Day gift to the workers. Could he do more than Christianise for them their own May Day, and give them for their patron and model Saint Joseph, the greatest of all workmen, the man who had God for his helper in the carpenter's shop at Nazareth.



BOOKS

WINGS ON THE CROSS

P. HAMILTON POLLOCK, O.P.

(Clonmore & Reynolds, Dublin)

Price, 12/6.

FR. HAMILTON, who is no stranger to Limerick City, has introduced us to an aspect of World War II that was hidden till the appearance of this book. In following the story of a Catholic Chaplain with the R.A.F., we become very much alive to the consolations that the presence of a priest can bring to members of Bomber and Coastal Commands on perilous duties.

From the very beginning of his work in Yorkshire in 1941, and throughout his service overseas in North Africa, Corsica, Sardinia and Italy, Fr. Hamilton's zeal is evident. He becomes a comrade-in-arms with his colleagues of the Air Force, but his victory is to keep his flock under the arms of the Cross.

Those who like to read graphic descriptions of destruction and death, will certainly find them in this book. The author's story-telling powers are evident in the account of his first flight in a repaired plane, better described as a "crate." But he set himself a task in relating his experiences in the third person. It is strange to the reader for the first few pages, but then it becomes natural enough, as the reader quickly finds himself sharing the joys and sorrows of the priest, who has to console the mutilated, assist the dying and bury the dead.

It is not too much to expect that in the near future "Wings on the Cross" will be filmed, to bring its message—the folly of war—to a far wider public.

CATCH US THOSE LITTLE FOXES

A CARMELITE NUN

HERDER PUBLICATIONS, LONDON.

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In this little book we get an interesting insight into the day of a Carmelite nun, and the reasons that have prompted many like the Little Flower to follow such a Vocation. Has she merely hidden herself away from the world and allowed her talents to be wasted?

It would be a mistake to think that this book is intended only for Religious. The author has the happy gift of treating serious things in a gay and interesting way, which makes the pages slip by all too quickly. The reader is taken through the various "Hours" of the day, which correspond to the divisions of the Divine Office, and at each Hour we are given some of "the happy wanderings" of the sometimes-distracted soul of the cloister.

Unfortunately, there are some Latin quotations here and there which are not translated into English, and the account of the origin of some of the Hours of the Divine Office is too lengthy. However, the author's facility in integrating the affairs of Religious with the ordinary events of life, makes it a book for people of all walks of life.

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ADARE--

Continued from Page 4.

DEAN FLANAGAN.

In his early years as a Catholic Lord Dunraven had as chaplain the Reverend John Stanislaus Flanagan, a member of the Congregation of the Oratory. Father Flanagan came of a distinguished legal family in Roscommon and was a man of culture and refinement. A friend of Newman and the Wards, William George and Wilfred, he was thus associated with some of the Oxford converts in England and with those who derived inspiration from them in Ireland. He must have been a very good student of Theology, as Newman states in one of his letters that he was one of the ablest theologians he had known.

The parish of Adare became vacant in 1865 on the retirement of the Rev.

In 1869 Father Flanagan organised and supervised the completion of the parish church, and to him must go much of the credit for the making of it one of the most beautiful parish churches in Ireland. This was not by any means an easy task, as the blending of the graceful Gothic extensions with the heavy fourteenth century remains of the old priory presented a formidable architectural problem. It is generally admitted that the architect, Mr. P. C. Hardwick, a disciple of Pugin, was equal to the occasion, and the main and left aisles, which he added, are much admired, as is the chancel which he had rebuilt.

Most of the money spent on the work was put up by the Catholic Earl who, however, did not live to see its completion, as he passed away in 1871. The parishioners, too, subscribed generously, as did friends of the pastor from outside the parish.

In the latter years of his long life

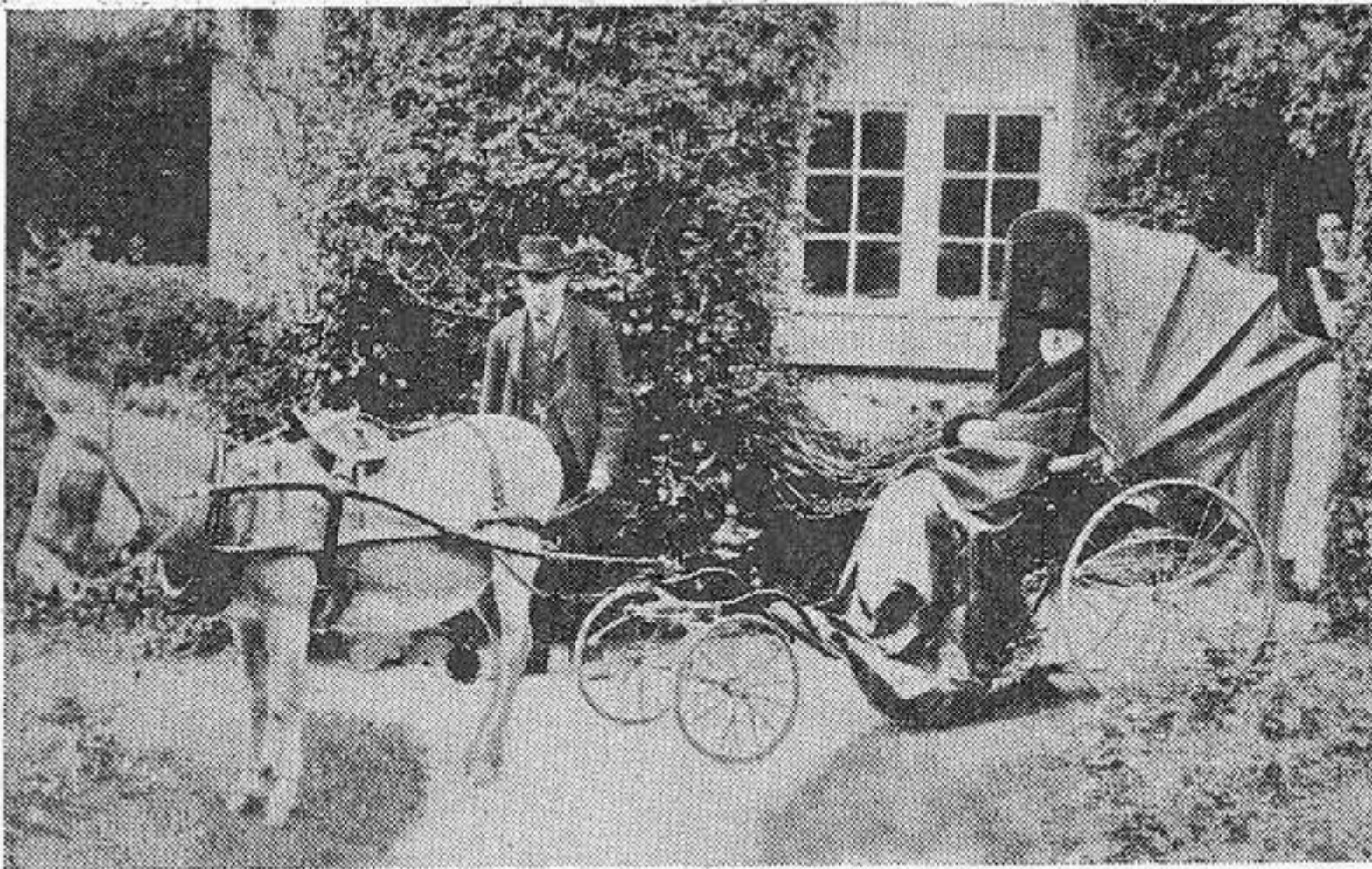
brated last year, was an occasion of great rejoicing, and there were many expressions of appreciation of the great and noble work of the good Brothers and Sisters since their communities were established in 1854. The present flourishing state of the parish is due in no small measure to their influence down the years, and their solid achievements in the domain of education are, in these uncertain times, the strongest guarantee that the best traditions of the past will inspire the generations of the future.

A LIMERICK MAN IN THE FRENCH REVOLUTION.

Among Robespierre's fervent disciples in the French Revolution of 1791 few were more ardently devoted to him and to his cause than Robert Arthur. The son of a Limerick man, he had been prosperous in trade and was the proprietor of a paper factory. A warm supporter of the new regime, he became prominent during the Terror and took part in the sack of the Tuileries and the overthrow of the Monarchy. His uncompromising attachment to the principles of the Revolution earned him the title of "the little Robespierre." Loyal to his leader to the end, he was guillotined with him.

Tradition credits Arthur with saving a young Limerick man from the guillotine during the Terror. The story runs that Father Patrick Hogan (who died P.P. of St. Michael's, Limerick, in 1839) was arrested, when a student of the Irish College in Paris and, after a trial, was condemned to death. On the way to execution he saw Mr. Arthur in the street at the head of a band of revolutionaries, and called out to him that he was "an Irishman and a lover of liberty." Arthur stopped the tumbril and led Hogan away to the Hotel de Ville, the headquarters of the Commune, where he was released.

(From "Irishmen in the French Revolution," by Dr. Richard Hayes)



... as he passed on, with one Johnny Kelly, the parish clerk, solemn as a judge, at the donkey's head ...

Thomas Standish O'Grady, and Father Flanagan was appointed parish priest. He subsequently became Archdeacon, and later was made Dean of Limerick.

Father Flanagan proved to be a most zealous pastor, and in the thirty-eight years that he ministered in Adare he laboured indefatigably for the spiritual and temporal welfare of his people. He was particularly active in interceding for tenants who were unable to meet their rents, and non-Catholics and Catholics alike were wont to approach him to use his influence on their behalf. That there was little or no land trouble and few, if any, evictions in Adare in those years was due in no small measure to the moderating influence of the parish priest.

the Dean became crippled, but this did not prevent him from visiting his people. On fine afternoons he loved to proceed slowly down the village in a little chaise. A charming picture remains in the minds of those who still remember him. It is of the genial bearded Dean, sitting in his little carriage, exchanging quips and pleasantries with the "characters" of the village as he passed on, with one Johnny Kelly, the parish clerk, solemn as a judge, at the donkey's head. The Dean died, deeply mourned, in 1905.

CENTENARY.

The centenary of the coming of the Sisters of Mercy and the Irish Christian Brothers to the village, which was cele-

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City Schools and Centres
City Firms and Other Sources
Total from All Sources

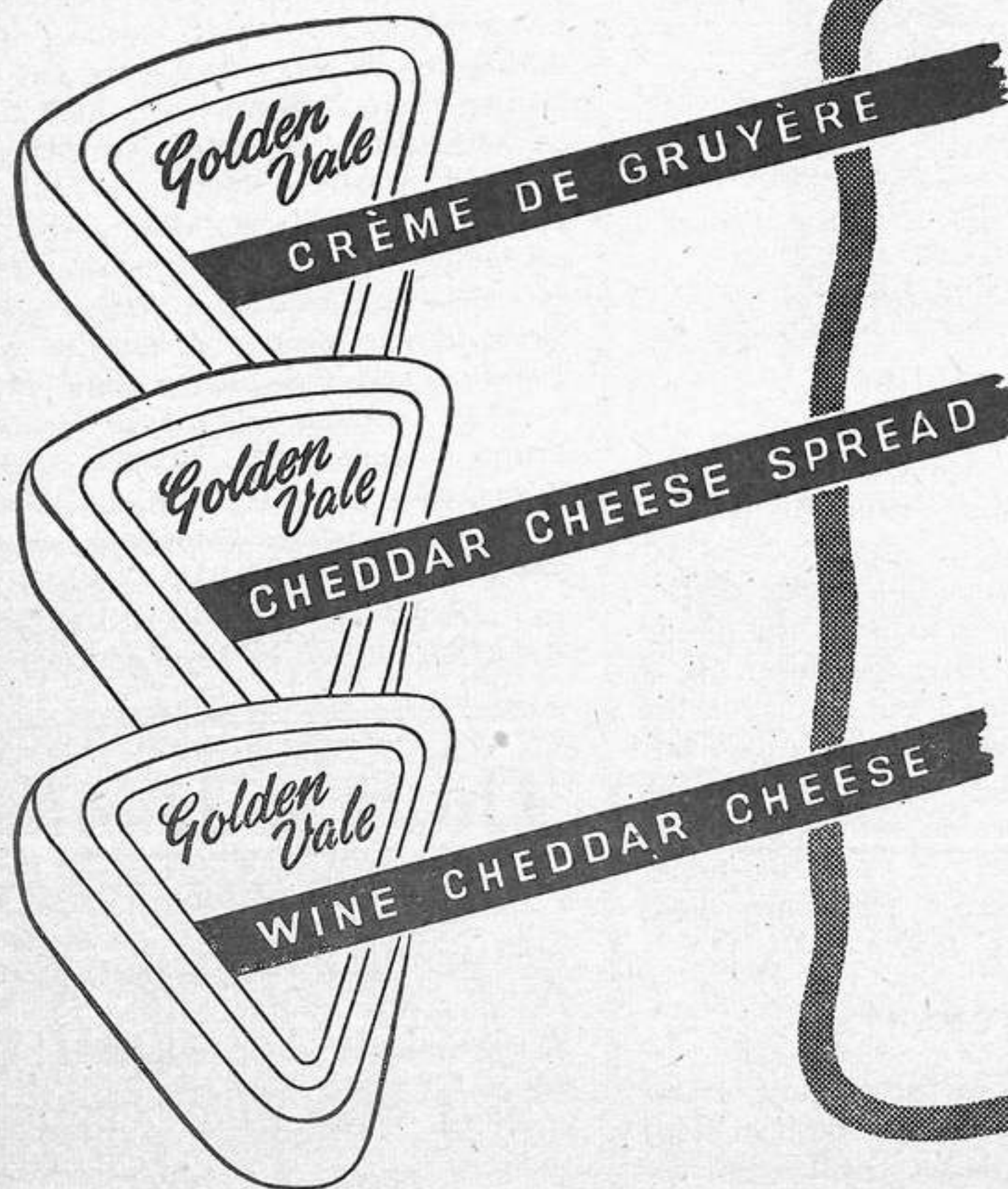
Feb.	Mar.	April	May	Total
£ s.	£ s.	£ s.	£ s.	£ s.
4 15	52 13	73 13	106 4	237 5
4 7	44 0	59 19	101 6	209 12
42 4	59 16	41 10	67 13	211 3
51 6	156 9	175 2	275 3	658 0

WORD OF THANKS

The figures above are very gratifying. By May 31st a total of £658 had been realised. Each month shows a considerable increase on the preceding month, an indication of increasing interest and co-operation in the campaign. We are quite confident that these figures will be considerably increased according as the gathering of the paper into centres becomes better organised.

We are very grateful to all who have helped us so far by saving their waste paper for us, and we offer a special word of thanks to all those, children and adults, teachers and parents, who have been so active in gathering the paper into schools and other centres. We hope that during the coming holiday period, when schools are closed, they will make a special effort to keep up the supply.

A SPECIAL REQUEST: We need more volunteers to organise the collecting of the paper into centres in the residential areas of the city. If anyone is willing to aid us in this, he should inform his local clergy, or "The Secretary, Waste Paper Committee, St. Munchin's College."



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Drama

RETROSPECT



Summer is the recess period for our amateur dramatic activities. The season works up to a grand climax with the Easter drama festivals; then a production or two, and everything is carefully stored away. The last night together is a sad one: the stage-manager leisurely dismembers the set, and the cast gradually wander in to give him a hand. Now there is no fuss or bustle, it is a night of memories as they lovingly finger now a prop, now a costume, now a battered copy of the play. They recall the early heart-breaking search for a suitable play and the final uneasy choice. Then came the readings, the casting and the rehearsals spent in a freezing hall. Gradually the play took shape as the cast worked hard under the constant direction of the producer. All worked happily as a team, each one helping the other, all anxious about the weak members, knowing that they would stand or fall on their teamwork. Each night brought its quota of delightfully unrehearsed amusing incidents.

At last, all too soon, the first night came—the first Sunday in Lent. It was preceded by a week of intense activity, and then Sunday morning's trepidation at last-minute crises. Somehow everything was smoothed out, and excitement rose to fever-pitch as the hall filled with expectant fellow parishioners. Would it be a success? The opinion of the local critics would be noised abroad as surely as if the next day's papers carried first night notices. It was a success but not an unqualified one; there was room for improvement. During the following week the producer made many changes, every-

one was anxious to give of his best with the coming drama festival always in view.

Sunday nights in the neighbouring villages and towns presented their own problems: booking of the halls, advertising and arranging transport. Again an excitingly anxious time: the inevitable thrill as the expectant murmur of the audience intensified at the brightening of the foot-lights, the first clap at the exit of an actor, the play had captivated the audience. After the play, congratulations and advice flow from the local knowledgeable. Back to a late bed weary but happy, glowing with a sense of achievement and comradeship.

Festival time came with the play finally shaped and perfected. Now its real worth would be seen in the eyes of the adjudicator, he himself a noted actor and producer. The gong, the opening words, with every word, every movement counting in the intense competition with other groups. Soon the play was over and the adjudicator came up. He was kind and criticised at the highest level. High hopes of the cup, and the long journey to Athlone to compete with prize-winners from all over Ireland The last prop has been packed away, but the cast linger on loathe to depart. As a team they have worked, close ties have been knit through common effort; they are proud of their parish as their parish is proud of them. Although not really conscious of it, they have the deep satisfaction of work well done; they have a new poise, a new interest in life. A love of the stage is born, never to die.

And now for the bouquets. It has been a most successful season for Limerick groups. At the All-Ireland Drama Festival in Athlone Limerick won two of the four major awards. Congratulations to Caherconlish, who won the three-act rural, and to the newly-formed Comantas Ide, who came first in the one-act open. Both of these won at Feile Luimnighe, but it is interesting to note that Abbeyfeale, Killeedy and Drumcollogher got slightly higher marks than Caherconlish in the Charleville drama festival. So, in Limerick we have five first-class amateur groups, not forgetting Parteen who won a production award in Athlone.

To what can this high standard be attributed? Most credit must go to Feile Luimnighe and to the recently-formed North Cork Drama Festival in Charleville, which is well supported by Limerick. Each year the competitive spirit and rivalry grows, and the groups get expert advice and direction from the adjudicators. Audiences will no longer support a poor production and, incidentally, success at a festival is a guarantee of good box-office returns. What of the future? Our leading groups have mastered technique, and their characterisation and interpretation are good. Although many groups are handicapped by lack of space and money, there is still room for improvement in sets and lighting. Again, let us hope that next year will see some new plays produced. We easily tire of seeing the same plays no matter how well done. Personally, I am looking forward eagerly to the next season's productions.

Short Story—contd.

Drama at Kilmorna

Continued from Page 9.

This was understandable, as just then Tosser was simpering: "What a gorgeous tie you are wearing, Mortimer; you have the most exquisite taste."

At the dress-rehearsal everything was in "a state of chassis." Everybody seemed to be missing something that he should have. But Father John was not unduly perturbed. It was always like this. The only thing he found unusual was that Cassidy, who was the mildest of men, was like a briar. Any request to repeat a few lines was complied with with the air of a man patient under prosecution. Father John was examining his conscience to discover when he had trodden on the Cassidy toe when one of the ladies, sensing the situation, whispered in his ear: "Don't take any notice. He's off cigarettes for Lent."

The first Sunday night of Lent arrived. As Father John arrived at the hall he was delighted to encounter Cassidy with his cigarette and his good humour restored. The parishioners began to stream in. As usual, the kids swarmed over the front benches in a swaying mass. Some of the cast appealed to Father John to go out and quieten them lest they get out of hand during the play. He went out and cuffed briskly the most promising ear that presented itself. He was leaning in with upraised hand to deal with a particularly boisterous youth, who was throwing orange peels, when out of the corner of his eye he became aware of a maternal eye fixed beadily upon him. A ticklish situation! He let his upraised hand fall admonishingly on the shoulder of the young rioter and let him off with a threat of ejection.

In response to appeals for action from the audience, Father John announced the first of the Concert Items, a display of Irish dancing from Cassidy. Cassidy was what is described as "a ball of a man." When dancing, the ball was seen to be a rubber-ball as,

arms rigid by the side, eyes fixed unseeingly on the Aladdin lamp which hung in the middle of the hall, he bounded dynamically in a way that made the loose boards of the stage creak menacingly. There were cheers and cries of "Style, Cassidy." Father John was reminded of the character at Phil the Fluter's Ball, who was described as "lepping like a hare." The stage-boards, however, had not been bluffing. A particularly lithe bound of Cassidy's brought him to the front of the stage, where the doubtful board had been placed. There was a grating noise and, with a magnificent finality, Cassidy disappeared. The audience's first reaction was to cheer, before they realised that Cassidy might be hurt. Father John rushed back-stage to find Cassidy, grimy and shaken but still full of fight, being hauled out from under the stage. He insisted on going on again. Father John announced these good tidings to the audience, and introduced the local ballad-singer while Cassidy was being refitted and given some liquid nourishment. Then the band struck up the Highland Fling and, to the cheers of the audience, Cassidy bounded as blithely as ever.

In due course the play began, three-quarters of an hour behind schedule. The moment for which the audience had been waiting arrived when Tosser Quinlan entered, attired in mauve costume, high-heeled shoes, wide-brimmed picture hat, and smiling toothily. There was a storm of cheers and whistles. Anticipating this, Father John had placed himself among the standing patrons at the back. He now organised an appeal for order, which eventually had effect. But the storm had to be quelled again when Tosser, in a high-pitched voice of excruciating lusciousness, announced himself as "Molly Mackessy, home from the States."

The first two acts proceeded without major hitches. The prompting system worked smoothly, though once Father John noticed Nora Keane putting her hand behind her and frantically pinching the curtain behind which the prompter was standing.

Disaster nearly struck in the

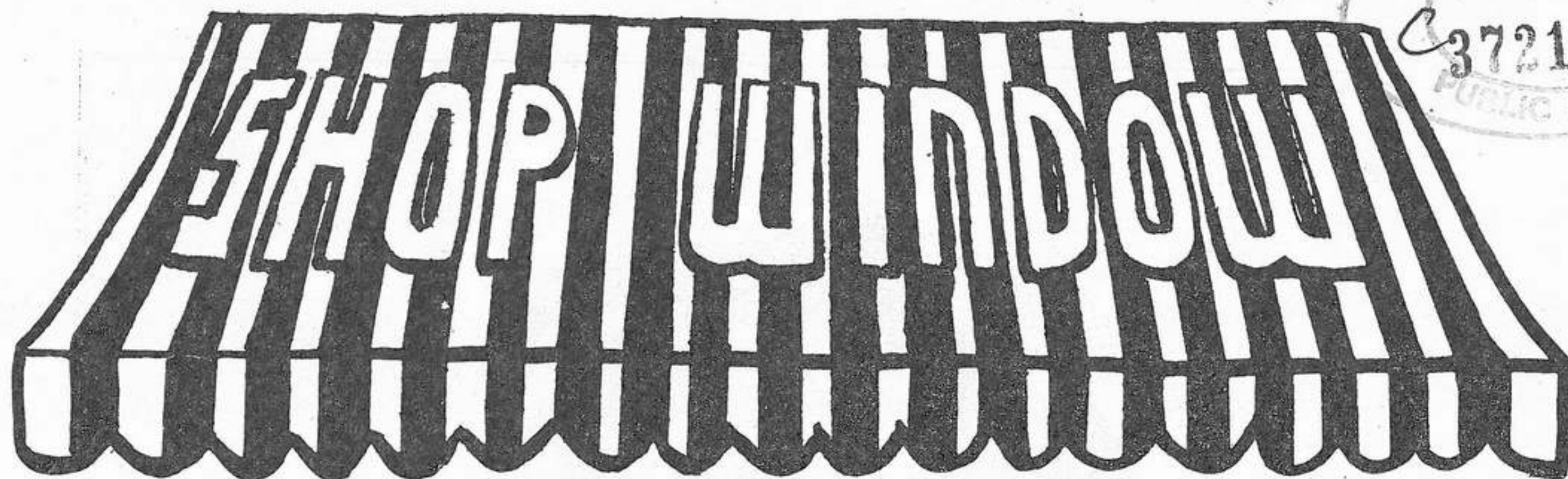
third act. It was known from past experience that Cogan, who was playing the part of Mortimer Munroe, was liable to feel the need of a stimulant at the most awkward times, so everybody was keeping an eye on him. As the curtain was pulled for the third act, however, someone gave the alarm. Cogan was missing. Immediately two of the cast, who were free, rushed through the stage door for the pub down the road. Nearer and nearer came the moment of Cogan's entrance, and still no Cogan. Then a watcher at the door announced that he was in sight—but his cue had just been given. On the stage Nora Keane was polishing the table furiously, while Matty Foran was once again lighting his pipe. Cogan, though travelling as fast as his fifteen stone would let him, was still fifty yards down the road. Then was performed a truly noble deed. With the words "I'll go in and talk for a bit," Mary Cullen strode boldly on the stage and bravely improvised, to the amazement of its two occupants, until Cogan, flushed and out of breath, was pushed through. It seems no one noticed anything very wrong, as Cogan had to play an "irate father" scene and, being still enraged at having been pulled away from an unfinished drink, gave a most convincing performance.

It was nearly midnight when the proceedings came finally to a close, with Father John thanking the audience and complimenting the performers. The audience went home happy and with material for talk for at least a week.

The following week, the "Limerick Eagle," in its Kilmorna Notes, referred to the night as "one of the most exhilarating in the history of the Kilmorna stage."

ANSWERS TO QUIZ.

1. Peter de Lacy, born at Ballingarry, and George Browne, born at Camas, near Bruff.
2. In 1709.
3. Two: Parteen and Cratloe.
4. St. Celsus, who died at Ardpatrick in 1129.
5. In 1816.
6. Eighty one.



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