

# Our Catholic Life

EASTER, 1956

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ASKEATON -- PAGE 2



As has always been the case in our story, our religion, its churches and abbeys have had close connection with our struggle, suffering in our downfall and glorious in our resurrection.

Askeaton Abbey, from its foundation in 1420, is a silent witness to the story.



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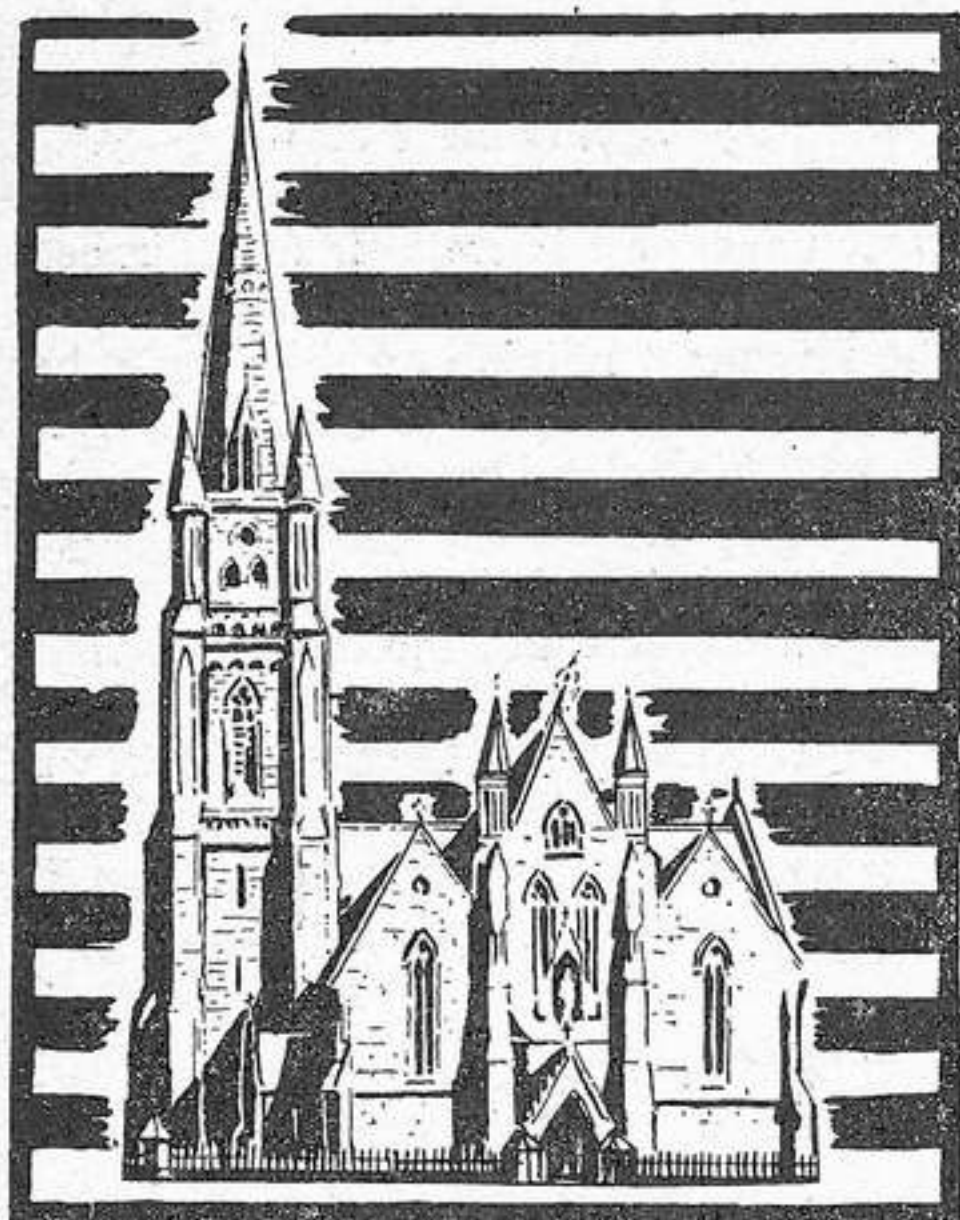
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Vol. III. No. i.

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# OUR CATHOLIC LIFE

EASTER, 1956

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

## Centenary

ONCE upon a time, when Bishop Edward Thomas O'Dwyer was more than ordinarily incensed by the affront of an enemy, he deplored especially that it should be offered "in his own city and in the shadow of his own cathedral." Happy phrase that lingers on when all else is forgotten!

THE foundation stone of the Cathedral of St. John the Baptist was laid by Bishop John Ryan in May Day, 1856. His zealous reign had witnessed the return of the Religious Orders and the establishment of Catholic schools and other works of charity. The pulse of Catholic life was beginning to beat again. An ancient diocese was reshaping itself in a new world. The spirit of the people was awakening. It was the age of O'Connell. The Cathedral came as the symbol of a rebirth, the promise of a second spring. We who have grown up and lived in its shadow can hardly realise the impact of that slender, tapering spire when first it appeared above the rooftops of our city.

THE Diocese of Limerick, as we know it, has developed about the Cathedral during the past hundred years. That century in Irish history was an era of great social and political upheaval. It saw the destruction of landlordism and the emergence of the concept of an Irish Republic. It saw the gradual evolution of a new life-force in Christendom called Irish Catholicism. This was the era's greatest creation, because our Irish Catholic way of life has influenced the whole English-speaking world.

OUR slant on life and thought is not without defect. Nothing human is perfect, and Irish Catholicism is a human creation, however rooted in supernatural concepts and energies. It is easy to pillory our faults, as so many dramatists and novelists are constantly reminding us. But we have our strength, and it springs from a tradition that we have every reason to be proud of.

THE future of this tradition rests with ourselves. To keep it pure in its essentials, and yet mould it so as to suit the needs of an ever-changing world; to rely on it and draw from it when tackling new problems and facing new dangers—this is our task. The Cathedral, now entering on another century, with its new look, remains the symbol. In its shadow, may we pursue our Catholic life, loyal to the faith and vigorous for the truth, *In Fide et Veritate*.

THE EDITOR.

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**J**OURNEYING westwards from Limerick City to Foynes, the traveller will pass through the town of Askeaton. This pretty town, which nestles beside the banks of the River Deel, is an industrial and historical landmark. To-day Southern Chemicals, Ltd., Askeaton, produce thousands of tons of hydrated lime and give employment to upwards of 100 men. The mills of this modern industry stand in a very old-world setting: they stand almost side by side with the Rock fortress of the Desmond Fitzgeralds, with the ruins of the infamous 'Hell Fire Club' and with Rock Abbey, the ruins of an old Franciscan monastery.

The modern form of the name Askeaton is taken from the ancient Irish name of the district, Eas Geitine. In very early times, an old tribe called Geitine lived south of the town beside that part of the Deel which cascaded in waterfalls on its way to the Shannon. Hence came the modern name Askeaton, which means Geitine's waterfall. From pre-Christian times, Askeaton has been steeped in history, and it is said that a detachment of the Fianna was stationed here. In the townland of Milltown, stands one of the circular mounds of stones, within which people dwelt long, long ago. It is interesting too to recall that Askeaton had one of the many royal residences of the Kings of Munster.

### THE CASTLE.

With the coming of the Normans to Ireland, Askeaton achieved greater fame because of its connection with the Munster Geraldines, or 'Desmonds,' who had their castle here. The castle was built by the seventh Earl of Desmond on a huge rock on the Deel. It was a splendid specimen of a Geraldine fortress, surrounded by a strong high wall; the entrance was a drawbridge. Even in its decay to-day, this stately castle is an outstanding ruin and presents a magnificent appearance from whatever side it is approached. From 1295 to 1582, the Earls of Desmond maintained close contact with Askeaton as one of their principal residence. In the stones of this noble pile could now speak, we would hear of banquetting, of negotiations with foreign kings of Spain and France, of intrigues and of plans and plots which were discussed in the noble banquetting hall in Askeaton Castle. "Noble was the cheer within the halls" in 1523, when the envoy of the French king, the Count de Candalle, arrived in Askeaton to negotiate with Desmond, and where in the same year Fernandez, envoy of the Spanish king, also arrived to make a treaty of friendship and help with James, Earl of Desmond.

Not always did peaceful men come here on peaceful missions. Some of England's great generals and deputies came here to make war on Desmond or to arrest him or take his castle. The Desmonds were

them, and sometimes succeeded, as is proved by imprisonment of various earls. When finally the question of religion became uppermost in Ireland, and Elizabeth of England tried fire and sword to impose the Protestant religion on the people, her most stern opponent was the Earl of Desmond. Sir John Perrott, Drury, Malby, Lord Grey of Wilton, Carew, Essex—all came on these missions of conquest.

With the defeat of the Irish at Kinsale, the Earls' connection with affairs in Munster ended when the Sugane Earl was betrayed by The White Knight, and died a prisoner in the Tower of London in 1608. But with the passing of this great

# ASKEATON



Within the Church was the Desmond Tomb, which Malby in his vengeance smashed.

the great Catholic leaders, patrons of religion and learning, and so were the most important family in Ireland. Over many years, they acted as king's deputy here. Other families, particularly the Butlers—Earls of Ormond—intrigued against

family, Askeaton did not fade from history's page. During 1642, Askeaton Castle once more came back into the hands of the Irish in the person of Lieut.-General Patrick Purcell of the Confederate forces—a native of Ballyculhane,



Pallaskenry. During this siege, mention is made of many gallant fighters on the side of freedom and Catholicity—names that still live on here in the town and district—Purcells, Fitzgeralds, McSheehys, Dundons, Lacys and others. From Askeaton, a Confederate force set out for County Cork to bring 'Murrough of the burnings' to bay, and having to taste defeat through the death of Oliver Stephenson, returned here, bearing back Stephenson's body for burial in Askeaton Abbey. The castle was finally destroyed in 1650 by Cromwell's army under Colonel Axtell—Governor of Kilkenny.

### THE ABBEY.

As has always been the case in our story, our religion, its churches and

the high altar, is one of exquisite beauty in its slender columns and contains five 'lights.' Beside the high altar are six beautifully constructed altar seats, over which remains portion of a slab commemorating the burial of Oliver Stephenson.

On the north wall is a figure of a bishop holding in his left hand a crozier, while his right hand is raised in the act of blessing. A similar figure may be seen in the cloisters representing a monk standing under a canopy. At the western end of the cloister, beside the church, is the ancient chapter room. It is the burial place of the Naishes of Ballycullen, the oldest Catholic family in the country. Within the church itself was the Desmond tomb, which Malby in his vengeance

ghosts of the victims of the Desmond wars.

In 1633 an attempt was made at restoration and evidence of this can be seen in the second storey, where the marks of roof level can be seen lower than the original gable. With the suppression of the monasteries in Ireland, the abbey and lands passed to the Undertaker. The monks, however, continued to minister here, and when the hunt became hot they crossed the Shannon to the Clare shore until it was safe to return once more. An interesting relic of these stirring times, a chalice bearing the inscription "Askeaton anno 1663" is in the possession of the parish priest. With the stricter enforcement of the penal laws, the monks were forced to abandon their home, and it was only in naming a Guardian to the monas-



View of Abbey ruins from the western bank of River Deel.

abbey have had close connection with our struggle, suffering in our downfall and glorious in our resurrection. So, too, Askeaton Abbey, from its foundations in 1420 to its burning by Malby in 1579, and again from its restoration in the Confederate years to the appointment of its last guardian in 1870, is a silent witness to the story. This beautiful Franciscan Abbey stands on the river bank just a short distance north of the town. Any visitor here is recommended to go and see this magnificent relic, for its cloister garth is counted one of the finest in the land. The cloisters form a square, each of which consists of twelve arches, and are constructed of a kind of dark marble said to have been brought from Cannon Island in the Shannon. The church occupies the centre of the Abbey. It is 130 feet long and 23 feet wide. The lofty east window in the church, behind

smashed when he burned the abbey in 1579. When Essex came here to relieve the English garrison besieged in the Castle, he spent a night in the abbey, where, it is said, he had a vision of the

tery that their connection remained. They had faithfully, even in the darkest days, served the people of the district well down to around the year 1714. Of the

Continued on Page 23

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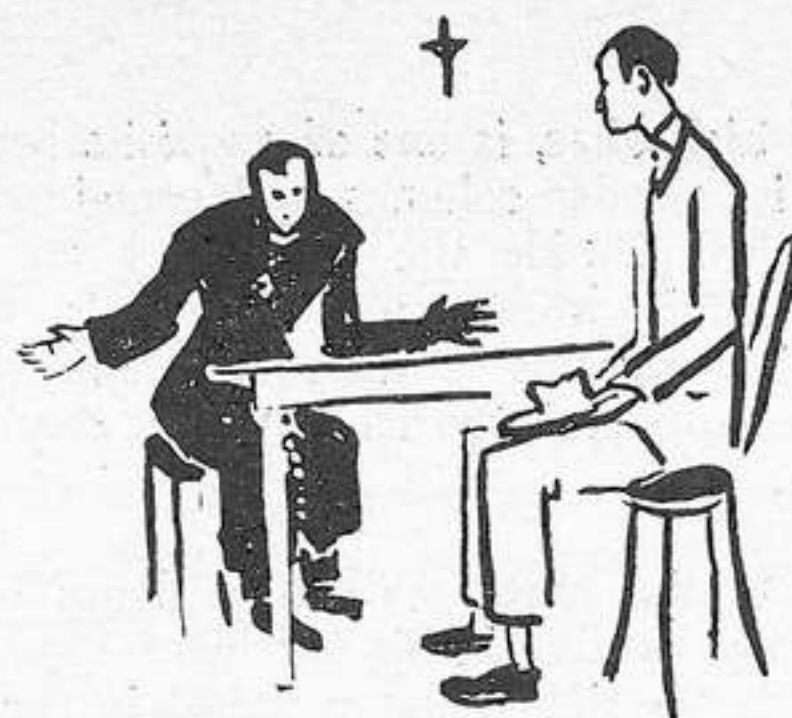
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# Any Questions?



**Q.—Why does the Church use different coloured vestments in her ceremonies?**

**A.—**There are five liturgical colours used in Church ceremonies, viz., white, red, black, violet and green, and to each of these colours is attached a traditional symbolism. White expresses purity as well as joy and glory, and so is used in all joyous Feasts of Our Lord, Our Lady and the Saints. Red signifies Fire and Blood, and so is used in all Feasts of the Holy Ghost and of the Church Martyrs. Black is a sign of mourning and is used on Good Friday and in all Requiem Masses. Violet is a sign of mortification and penance and so is used during Lent and Advent. Green is used for those Feasts that have no special character of joy or penance, e.g., Sundays between Pentecost and Advent.

**Q.—What is the idea of using Incense in Church ceremonies?**

**A.—**The offering of Incense was always accepted as a sign of honour and respect. We recall, for instance, that Incense was among the gifts brought by the Wise Men to the Infant Jesus. Christians, then, from the earliest times offered Incense to those of their ministers to whom they wished to show special honour and respect, e.g., their Bishop. In the course of time, they began to incense their Minister and the Altar itself because it represented Christ. Incense, then, is used by the Church whenever it wishes to show some special honour or reverence to persons or things in its ceremonies.

**Q.—Is there an Indulgence for kissing a Bishop's ring?**

**A.—**Yes, there is an indulgence of fifty days for all who devoutly kiss the

ring of a Cardinal, Archbishop, or Bishop.

**Q.—Is the marriage of two baptised non-Catholics in a Registry Office a true and valid marriage?**

**A.—**Yes, it is a true marriage and what is more, though it is often overlooked, it is a true Sacrament. It is only in the case where one or both of the parties are Catholics that the Church insists that the marriage takes place before the P.P. of the place. The marriage of two baptised non-Catholics in a Registry Office is as indissoluble as the marriage of two Catholics in the Catholic Church, and so if one of them becomes a convert he is bound by the marriage he contracted while he was a non-Catholic. His conversion does not automatically free him from his marriage obligations.

**Q.—Why does a Priest sometimes anoint a person who seems to be dead?**

**A.—**The Sacraments are meant only for the living, but often it is not easy to know whether a person is really dead or not, and it is only commonsense for the priest to give the benefit of the doubt to the patient. If the soul has not left the body, then the Sacrament of Extreme Unction will prepare it for the judgment to come, and it is because of this doubt as to when the soul leaves the body that the priest anoints those who seem to all appearances dead. The moral is then, that the priest should always be called even though the patient seems really dead.

## RECORDS FROM THE PAST

Ireland suffered much for the Faith during the reigns of Edward VI and Elizabeth I, and the diocese of Limerick was not spared, as is shown by the following extracts from F. Coppinger's *Theatre of the Catholick and Protestant Religion* (printed in 1620).

\* \* \*

### BISHOP EXILED

Hugh Lacy, Bishop of Limerick, suffered great calamities under Henry VIII, and also under his son Edward VI, during whose reign he was driven from his diocese and forced to flee the realm for not yielding to the young king in the spiritual government of the Church. He was restored to his former dignity in Queen Mary's days by Cardinal Pole, the Pope's legate in England and Ireland, but in Queen Elizabeth's time he was again forced to flee from his diocese. Having lived in woe, he died in joy, A.D. 1577.

\* \* \*

### MASSACRE IN MAHOONAGH

Lay people, old, blind and weak, retired into the parish Church of Mahon—dedicated to St. Nicholas, in the diocese of Limerick—for a sanctuary. They lived there many days until the English army, passing that way and finding them there, set the church on fire and burned them all, A.D. 1581. Amongst these poor people were some old women who could not have lived long even if they were let alone, for they were aged from 80 to 100 years, very sick and weak for want of food, which they could not get, for the reason that the country was altogether despoiled and laid waste by the soldiers.

\* \* \*

### KILMALLOCK PRIEST EXECUTED

Morris Kent, native of Kilmallock and Bachelor of Divinity, was apprehended and accused of having been chaplain to the Earl of Desmond. A good and pious alderman, named Victor White, had kept the said Morris in his house, and for that reason he was seized and put in prison. But the good priest, to save his host from harm, appeared before the Lord President of his own accord, and was hanged, drawn and quartered. He was a holy and virtuous man, of few words, and very zealous. He suffered on April 30th, 1585.

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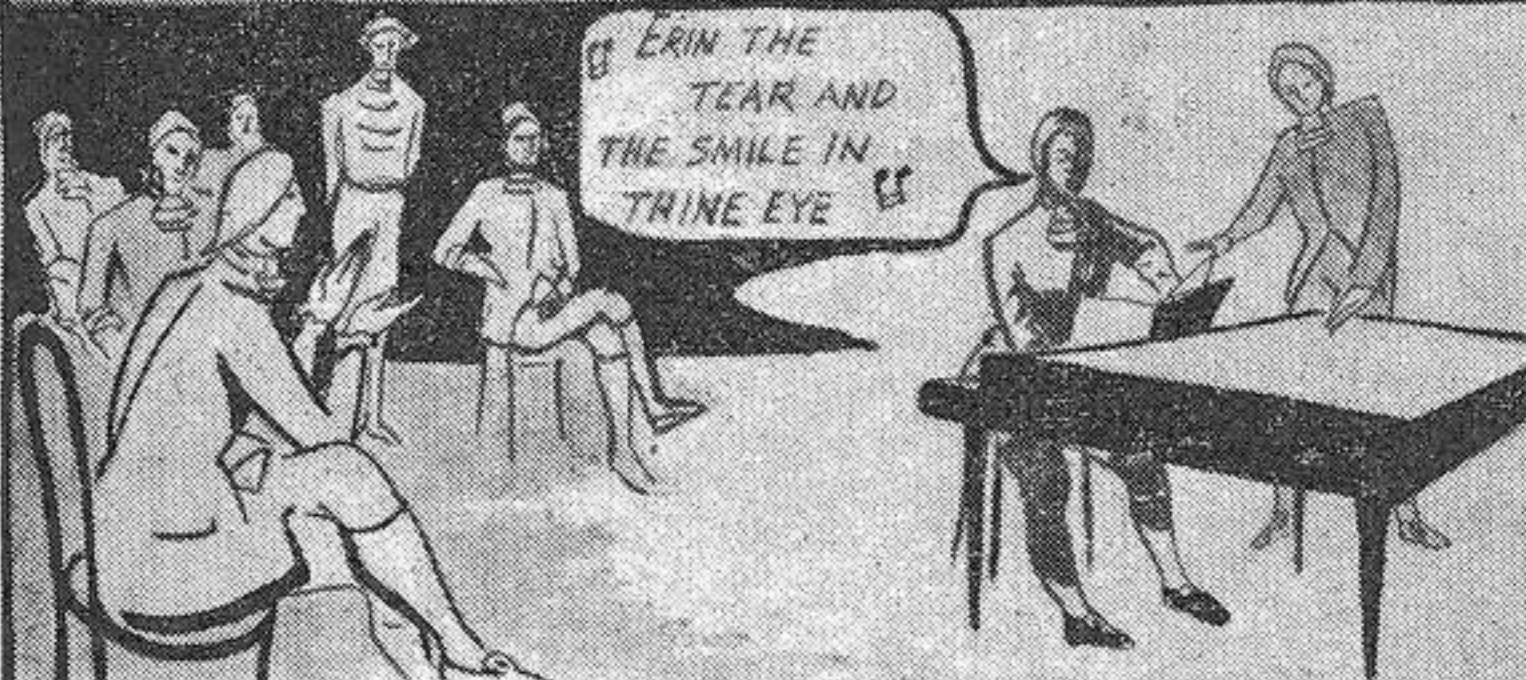
A LIMERICK LIVES FEATURE

The Bard  
has always  
been the  
authentic  
voice of Ireland.  
Thus Cormac  
of old had —

A POET TO APPLAUD  
AND BOLDLY BLAME  
AND JUSTLY TO GIVE INFAMY  
AND FAME;  
FOR WITHOUT HIM THE FRESHEST  
LAURELS FADE  
AND VICE TO DARK  
OBLIVION  
IS BETRAYED



WHILE QUEEN ELIZABETH CLASSIFIED THE BARD WITH  
MONKS AND FRIARS AS 'TRAITOROUS' AND  
FOMENTERS OF SEDITION.



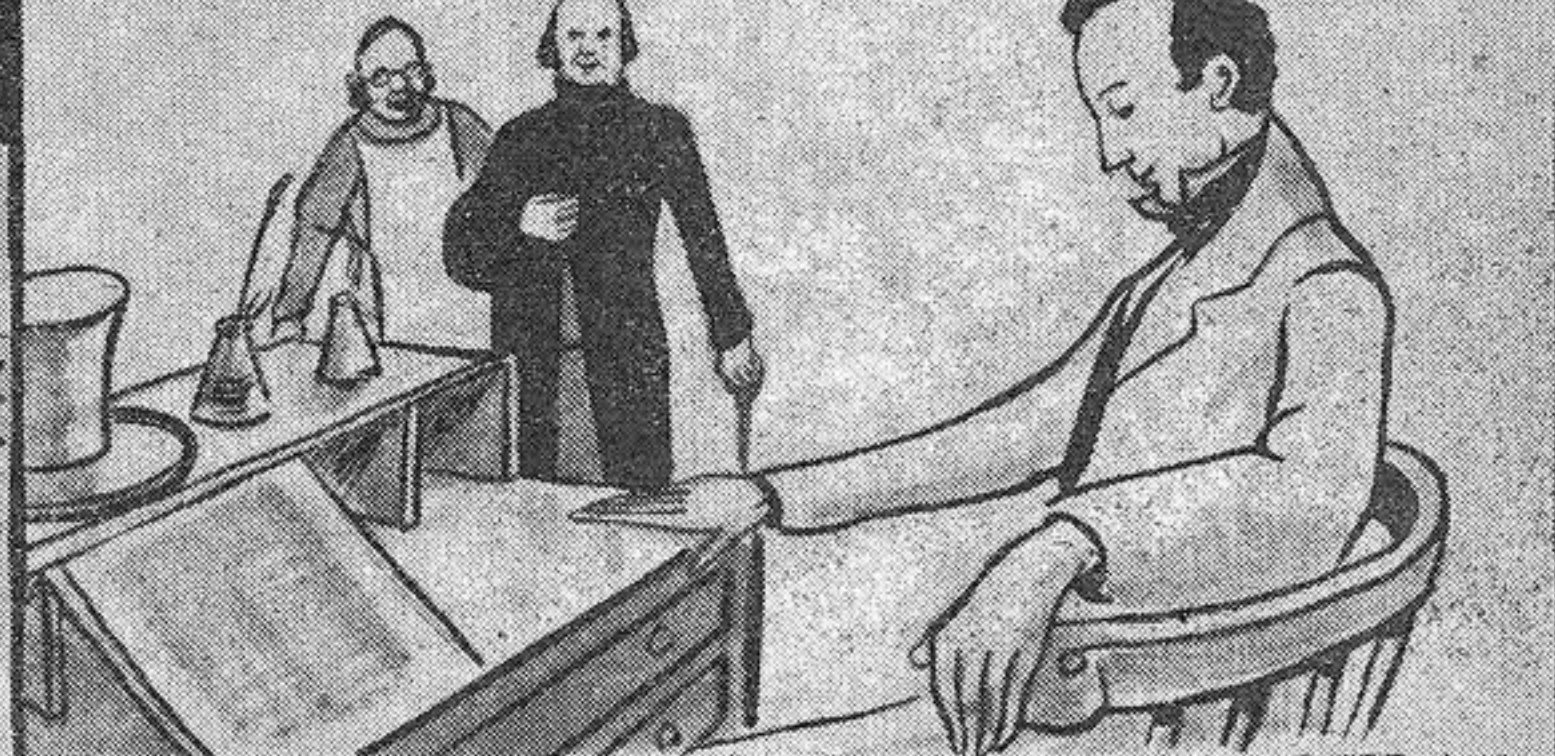
TOM MOORE MADE IRISH AIRS FASHIONABLE IN THE LONDON OF HIS TIME  
AND HAD THE COURAGE TO SING OF HER TRIALS AS WELL AS HER BEAUTIES



AND GERALD GRIFFEN IN PROSE VERSE AND DRAMA MADE THE  
LEGENDS OF HIS NATIVE MUNSTER LIVE FOR EVER



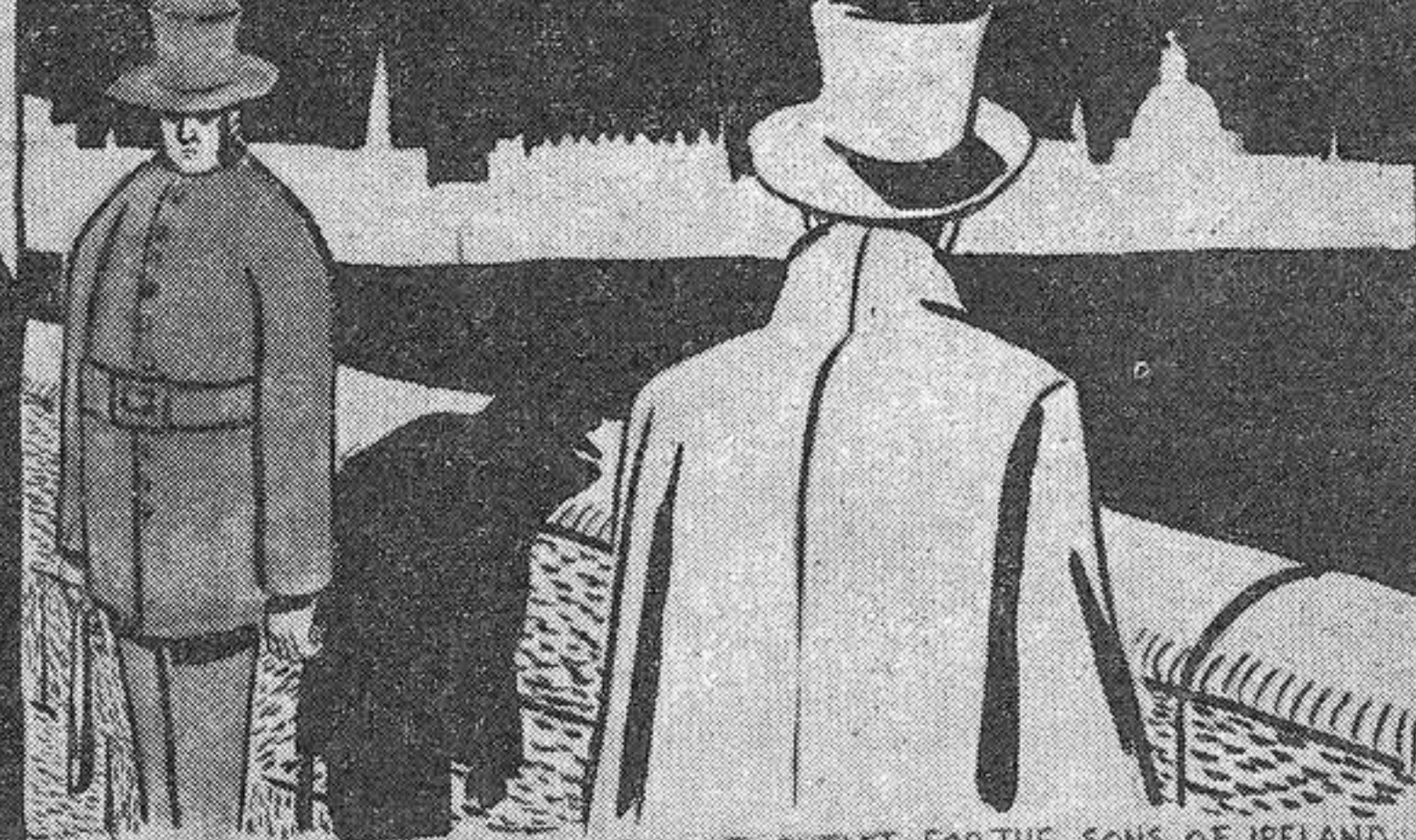
GRIFFEN WAS BORN IN LIMERICK CITY WHERE HIS FATHER MANAGED A  
BREWERY. THE FAMILY LATER MOVED TO PALLASKENRY. IN 1820 WHEN GERALD  
WAS SIXTEEN, HIS FATHER, MOTHER, AND THE OLDER MEMBERS OF THE FAMILY  
EMIGRATED TO AMERICA AND GERALD AND TWO SISTERS WENT TO LIVE WITH  
THEIR BROTHER DR. GRIFFEN WHO PRACTISED IN ADARE.



GERALD SOON EARNED HIMSELF A LOCAL REPUTATION AS A WRITER AND  
WHILE ONLY NINETEEN WAS APPOINTED EDITOR OF THE 'LIMERICK ADVERTISER'



BUT HIS TERM WAS BRIEF AS HE REFUSED TO FOLLOW THE  
'CASTLE' LINE AND IN OBEDIENCE TO A DIRECTIVE FROM DUBLIN  
CASTLE, HE WAS FIRED.



THEN AS NOW THERE WAS INSUFFICIENT OUTLET FOR THE SONS OF IRELAND  
IN THEIR NATIVE CITIES, TOWNS AND VILLAGES, AND WHILE STILL UNDER TWENTY  
GRIFFEN WAS IN LONDON DETERMINED TO WIN FAME AND FORTUNE AS A WRITER.



# WHAT IS SOCIOLOGY

REV. P. HOULIHAN,

**M**ANY readers must have asked themselves this question in recent times. The word turns up from time to time in the Press and many must be aware that Sociology is one of the subjects taught in the adult education courses now being conducted in many places throughout the country, including Newcastle West and Abbeyfeale.

## STARTING POINT.

To induce you to read further, let me say that Sociology deals with what is probably the liveliest topic of our time. It may be defined as the study of the correct way to organise society. We are all members of societies. You are a member of at least two—you are a member of a family and you are a member of the Irish State, and you are probably a member of others as well, such as a sports club, a Trade Union, Macra na Feirme or Muintir na Tire. Now the question which is most fiercely debated in the world to-day is the place which these societies, especially the family and the State, should have in the lives of individual people. Catholic Sociology sets one ideal of society before mankind and Communism and the different brands of Socialism set others, and the reason they differ is that they start from different ideas of what a human being is—of what you are. The Church teaches that you are intelligent and free, responsible to God for your actions, and that it depends on your life here whether you achieve your destiny of going back to God, from whom you came. Communism and extreme Socialism, on the other hand, teach that you are merely a highly developed animal, about whose origin nothing is known, and that it is your destiny to decay in the grave.

Starting from these two foundations, it is only natural to expect that Communist and Catholic Sociologies reach very different conclusions about how the human being should organise his society. Let me try to summarise the two.



We join with the rest of the world in offering Pope Pius XII prayerful good wishes on the occasion of his 80th birthday. Pius XII carries on the tradition of his predecessors in the field of sociology.

## THE CATHOLIC VIEWPOINT.

Catholic Sociology teaches that, since man is a responsible being, it is on himself primarily rests the responsibility not only of saving his soul but also of making provision for his own material needs. But he has not to do this in isolation. He came into the world through his family and he remains a member of that basic group (as a child and later as a parent) all through his life. The State has come into being through families banding together so that by mutual assistance they could achieve for themselves what they would be unable to achieve in isolation. The function of the State then is to assist the families which compose it, to co-ordinate and supplement their efforts and to create an environment in which each family is able to make provision for its

material, educational and spiritual needs. As regards material needs, the Catholic Ideal would be a state of society in which each family had an income, which enabled it to make provision for all its present and future needs.

## COMMUNIST VIEWPOINT.

Communist Sociology, on the other hand, thinks of man, not as a responsible individual, but as one of a herd, with an existence of four score years. The only question that arises then is, what is the most efficient way in which the herd can conduct its affairs? The answer they give is to concentrate all ownership and all responsibility in the top officials who rule the State. These will then blue-print the activities of all the members. Thus, they say, will be achieved the maximum development of the nat-



ural resources of the State and the maximum material standard of living for the members. But, you may say, one of the members may not like the place given to him in the scheme of things by the planners at the top. Well, in that case, if he cannot be made see reason, efficiency would demand that he be liquidated—and why not? He is not a being of any great value. Efficiency also demands that the home be broken up and the children, from their earliest days, fashioned by the State into the mould, which the planners think necessary. And what if men are not satisfied, when they are well fed and well housed and have only a few more years to exist? Well, Communism has no more to offer them and that is why the Communist heresy will wither in time.

#### FURTHER CONSIDERATION.

But, you may say, Communism is not a live issue in Ireland. That is true. And as long as we maintain our realisation of the true nature of the human being, Communism will gain no acceptance here. But there is another social teaching, which, though not as erroneous as Communism, is at variance with what I have called the Catholic Social Ideal. This is the doctrine of the Welfare State, according to which, it is the function of the State to engage in industry itself, control the national economy through its civil service and make provision for all the citizens through schemes of different kinds. It is admitted that this will mean direct and indirect taxation on a vast scale and the acceptance by the citizens of the regulations of officials administering the schemes, in short, that the conducting of your affairs will be to an extent taken out of your own hands. But it is claimed that this loss of freedom will be compensated for by the security which will be enjoyed by the citizens as a body.

You can see how this differs from the Catholic Ideal of Society, which, you will recall, is that economic conditions would be such that each family would have a sufficient income to enable it to make provision for itself. This would enable the citizens to act always as the free and responsible beings that they are. The ideal of the Welfare State, on the other hand, tends to

diminish initiative and self-reliance by developing in the minds of the citizens the idea of the State as a fairy god-mother, who, though she may be exacting in her conditions, makes it unnecessary for them to make provision for themselves.

However, this is not to say that while economic conditions remain defective, the Government should not introduce schemes, and good schemes, for those who need them, so long as it is understood that these are temporary measures until such time as economic conditions have been improved. The point at issue is the aim which the Government should have before it. The Welfare State ideal is that the Government should have as its aim to make the maximum possible provision for all its citizens. The Catholic ideal is that the Government, and, indeed, all the citizens, through the associations of which they are members, should try to bring about the economic conditions which will enable every family to make provision for itself.

#### OWNERSHIP.

Again, our Sociology looks forward to the time when every

family in the country not only has a good house but owns its own house. And you see again how this follows from our belief that the family is the natural basic unit of the human race. Family ties are strengthened and given permanence by the ownership of a family house. Since the founding of our own State, great progress has been made in this sphere and we look forward to its completion.

We have touched briefly on some points of the Church's social teaching. Let me conclude by adverting to another of its basic ideas. It is that we should all be conscious of our common sonship of God, and our common brotherhood with Christ, and that this consciousness should show itself in a constant desire for the good of the community, as well as our own private good. We are all called to rise above selfishness and to seek for means by which we may contribute to the welfare of our fellow-citizens. It is worth pondering that when Our Lord taught us to pray, He taught us to say, not My Father, but Our Father, and not "give me to-day my daily bread," but "give us to-day our daily bread."

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AS this is the time of year when eggs are cheap it would be sound economics to preserve some now for use during the weeks when they will be scarce and dear. City dwellers, especially, will remember those pre-Christmas, eggless days, when we hunted in vain for those essential ingredients of our cakes. Preserved eggs are excellent for baking, frying or scrambling. Some of you, no doubt, have your own tried method of storing eggs, using glass, or lime water, etc., but for the few dozen I shall preserve I shall use Eggo. With this mixture I shall grease thoroughly each egg until it is completely sealed, place each one carefully in a box, and store them in a safe, cool place until I require them.

#### SIMPLE EGG DISHES.

A baked egg custard makes a nourishing and appetising sweet. For it you need: 1 pint milk, 2 eggs, 1 oz. sugar, pinch of salt. Method—Heat the milk, beat up the eggs with the pinch of salt. Pour the hot, but not boiling, milk on to the eggs whilst beating. Pour into a greased pie-dish and add the sugar. Add flavouring (grated lemon or orange rind, vanilla or a spoon of coffee essence), if liked. Bake in the oven at a low heat for an hour.

A savoury omelette makes a delicious tea. You will require: 3 eggs, 1½ ozs. butter, salt and pepper.

Method—Beat the eggs thoroughly, cut half the butter into small pieces and mix with the eggs. Melt the remaining butter over a small flame and when the butter is liquid, but not smoking, pour in the beaten egg. As it hardens underneath and round the sides, keep lifting with a knife. When the whole of the omelette is in thick flakes cook for a few minutes to brown the underneath lightly. Fold in half and serve immediately. The omelette may be varied by the addition of kidney, liver, tomatoes, onions, etc., which should be placed on the omelette before folding.

For a sweet omelette you will need: Two eggs, 1 oz. butter, pinch of salt.

Method—Separate the yolks of the eggs from the whites. Mix the yolks and whip up the whites stiffly. Fold the whites into the yolks. Melt the butter in a pan and when hot, but not smoking, pour in the eggs. Cook slowly until a pale golden brown underneath, then put into a hot oven or under the grill for five minutes. Fold in half and serve immediately with hot jam.

#### SOUPS.

It is regrettably true that soup to the average housewife means boiling or stewing a piece of meat until the flavour has been extracted from it or re-heating a tinned mixtures. She rarely makes use of that essential component of all good soups, the stock-pot. Yet, from it can be made appetising soups, abounding in

# Our Page

nutritive value and quite within the scope of the most inexperienced cook. Stock may be divided into:—

1, meat stock, used for clear soups; 2, Bone stock, used for purees, thickened soups, broth, stews; 3, vegetable stock, used instead of bone stock. Bone stock is most frequently used and is the best for keeping. The bones may be fresh and uncooked or be taken from a cooked joint, chicken, game, etc. They should be broken, placed in a saucepan and covered with water, approximately two pints to each pound of bone. Cheese rind, bacon rind, trimmings of meat may be used to improve the flavour of the stock. Starchy foods, e.g., potato, bread, milk, fat, green vegetables should not be added in the making of the stock. They prevent the stock from keeping, but they may be added in the making of the soup. The bones and other ingredients should be stewed in the water for at least three hours. The liquid should then be strained, allowed to cool, and all fat skimmed from the surface. The bones may be simmered again with more water and additional bones, if available, to make second stock. With fresh bones the first cooking will extract meat juices and marrow and is most nutritious. The second cooking may be done at a slightly higher temperature, and will extract gelatine which causes the stock to set when cold. Vegetable stock is the water in which vegetables have been boiled. It should be used on the same day as made. The addition of milk to the stock when making

Continued on Page 22.



# OUR LADY OF PERPETUAL SUCCOUR RETREAT HOUSE

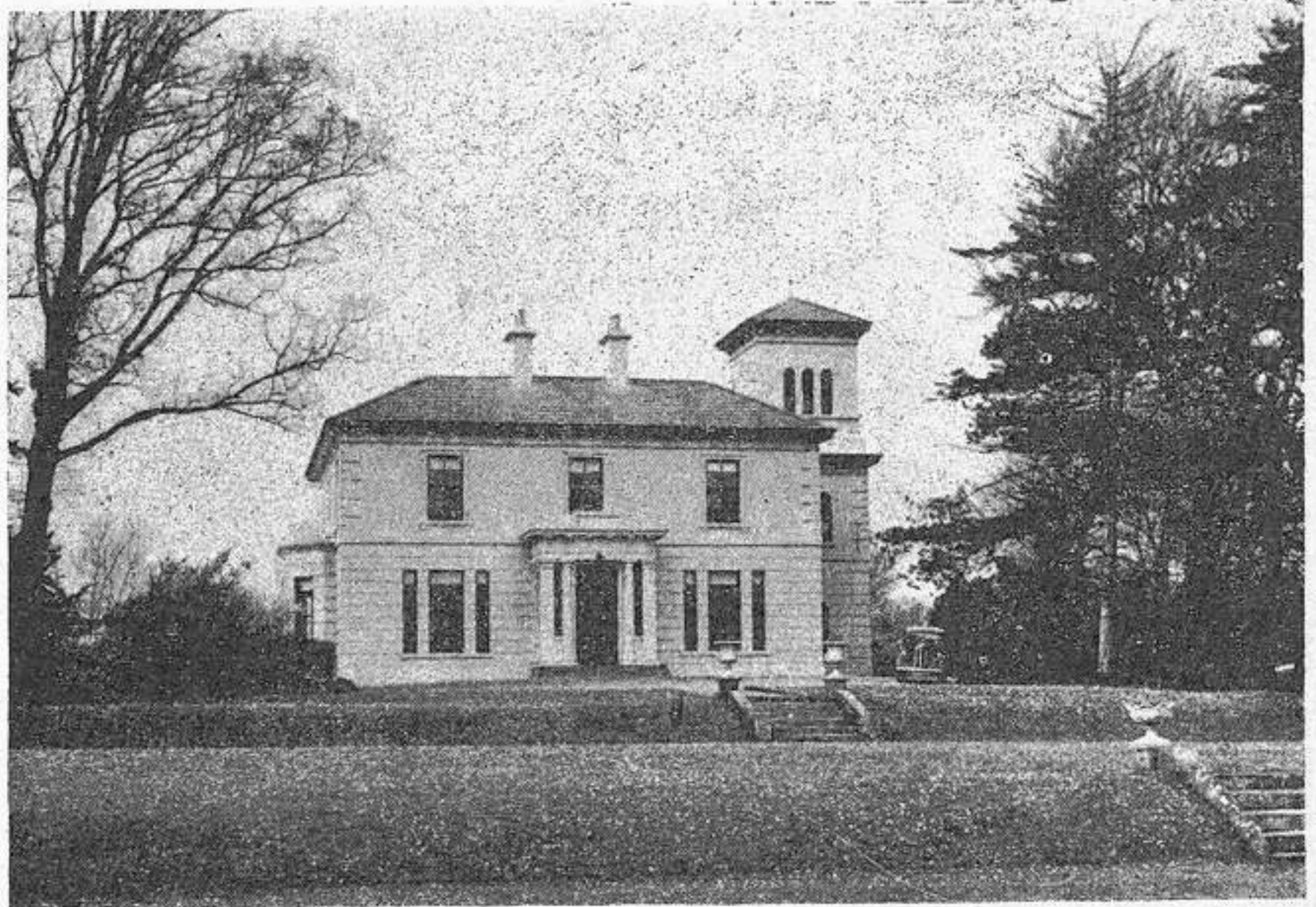
J. J. W. MURPHY, C.S.S.R.

**T**HE Redemptorist Retreat House on the North Circular Road, Limerick, has now been open for retreats since September 24th, 1954. During that time 1,856 men have come there to make retreats. Of these 70 were Christian Brothers; the rest were lay-men. All came from the Province of Munster: the majority from Limerick City, but there were some from the county and some from the neighbouring counties, Tipperary, Waterford, Clare and Kerry. Most were manual workers, skilled and unskilled; some were employers and professional men. Some were old, some young, and some middle-aged. A good cross-section of a provincial community would be a fair description of them as a whole.

## HOW TO GET THERE.

Finding their way to the Retreat House was a problem for those who came in the winter evenings after dark. It is off the beaten track, as a retreat house ought to be. Only people who lived in the neighbourhood, knew it before it became a Retreat House. The nearest landmark is Barrington's Pier, which is only round the corner from it as one goes along the North Circular Road, about half a mile

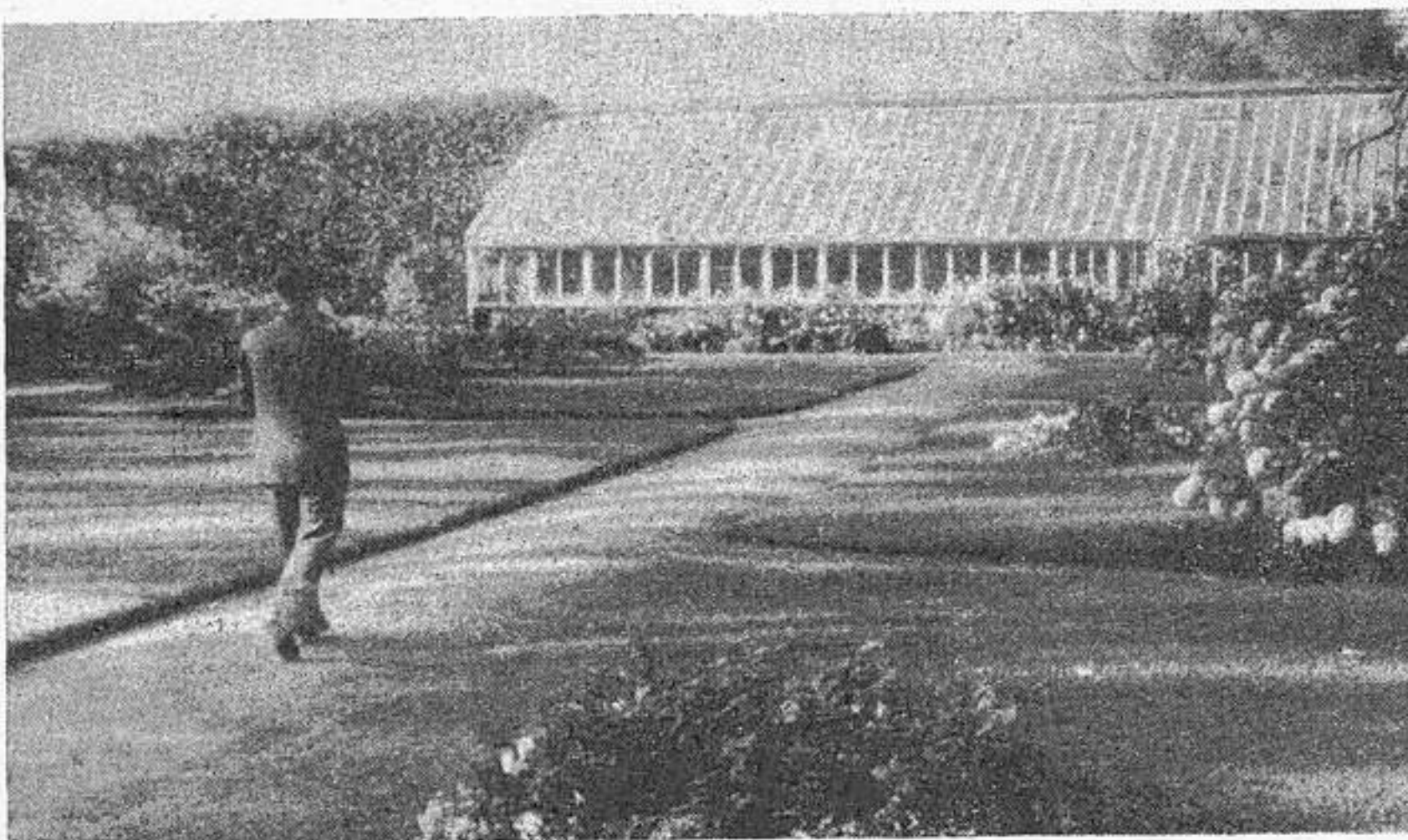
from the Condensed Milk Factory on North Strand. But because Barrington's Hospital, at the other end of the city, is known to many who have never heard of Barrington's Pier, that indication sent some people in the wrong direction. There is now a temporary road-sign at the entrance every Saturday evening, and we hope soon to get a permanent one, and also, perhaps, one on the North Strand near Sarsfield's Bridge pointing west to the North Circular Road.



General view of Retreat House.

## WHAT YOU FIND.

What the retreatants found inside the house surprised them. The beds were comfortable; the food was good and plentiful. Smoking was allowed. All this surprised their traditional Irish feeling that holiness and discomfort go together; that the spirit cannot be comforted while the body is at ease. That tradition produced some great saints. St. Patrick's Purgatory in Lough Derg still stands in witness to it against comfort-worshippers and wishful thinkers. But there is another tradition, different not in substance but emphasis. The founder of the Redemptorists, St. Alphonsus Liguori, following the tradition of St. Ignatius Loyola, the patron of retreats and author of the famous Spiritual Exercises, taught that bodily mortification is important but that prayer is more important and that it is not always good to mix them. He says, for example, that the most appropriate posture of the body for mental prayer is kneeling, "but when it causes pain and distraction, a person may, as St. John of the Cross says, make meditation sitting in a



Retreatants say the Rosary in private, walking in the grounds.

Continued overleaf.



## RETREAT HOUSE

*Continued from previous page.*

modest posture." Besides, one must walk before one can run; men must aim at being ordinary good Christians before being great saints. It takes a great saint to carry a great load of mortification without smugness and self-sufficiency.

### WHAT YOU DO.

This brings us to the answer to that question: what do the retreatants do? The first thing on arrival, after being shown sleeping-quarters and so on, is a talk from the Director about the general idea and plan of the retreat. They hear then the hardest thing that they will be asked to do, to keep silence till the retreat is over. This normally means from 8 p.m. on Saturday till Mass is over early on Monday morning. Judging by the way silence is kept, few men seem to find it hard. That is another surprise for most of them.

Supper follows the introductory talk. During the meal, and all meals next day till the retreat is over, a book is read aloud by one of the priests in the diningroom. There are no servants. All cooking and waiting at table is done by the Redemptorist Brothers, with a helping hand from the priests during the meal.

After supper comes the first real exercise of the retreat, the Rosary and half an hour's lecture on some fundamental truth followed by five to ten minutes of quiet time in the chapel for reflection and silent prayer. Then night-prayers in the chapel said aloud by the Director for all, after which there is a quarter of an hour for a walk in the grounds if it is bright and fine, or a smoke in the lounge, by the fire, if it is dark and wet. Then to bed. The sleeping-quarters are dormitories, each bed in a curtained cubicle. We wish that we could give our retreatants private rooms, and we hope that we shall eventually be able to do this. Last year there was difficulty about heating, but the problem has now been solved by an oil-fired furnace which gives central heating in every room and hot water for washing at all times.

Next morning the retreatants are called at 7.30. Morning prayer are said in five minutes before a lecture at 8 for half an hour, followed immediately by Mass and breakfast.

At 10.15 there is another lecture with time after it for meditation until 11.15; then the retreatants say the Rosary in private, walking in the grounds if weather permits. All day long the same pattern of events, public prayer, private prayer, lectures, time for reflection, continues until night prayers at 9.30, so that retreatants have no time to get bored or wonder what to do next. Relaxation of tension is provided by breaks for meals and walks in the grounds, and there is a plentiful supply of reading material left out in the lounge and in the Catholic Truth Society box in the entrance hall.

### THE VALUE OF SILENCE.

Very quickly the difference is felt between making an enclosed retreat in silence, and making a parish retreat in one's church at home, where the most impressive sermons can be so easily forgotten as a man walks out of the church, lights a cigarette, meets a neighbour and begins to talk about sport or business. That does not happen in the retreat house. The purpose of the silence and the time for

reflection after each lecture is to ensure that it cannot happen.

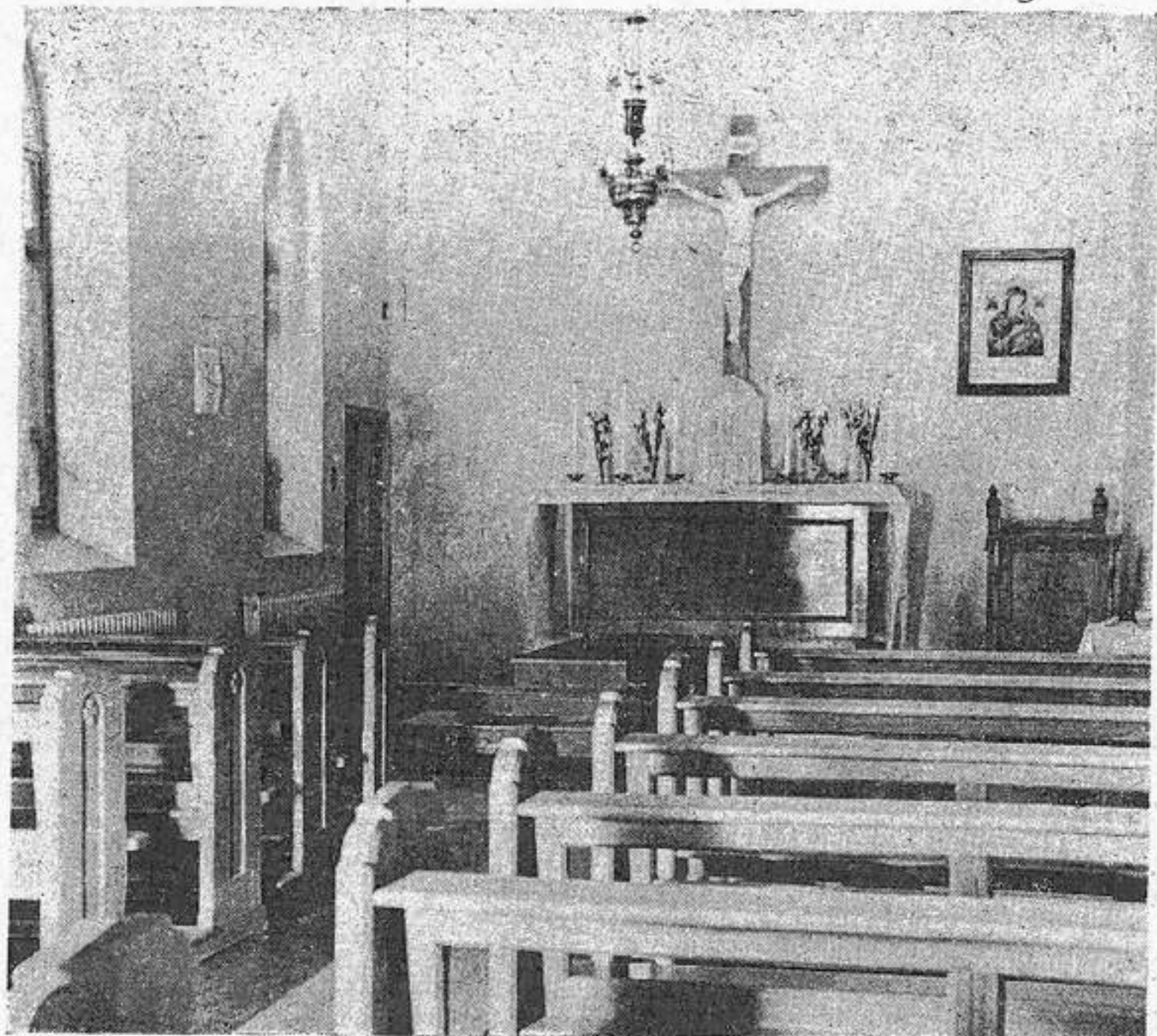
### CONFESSION.

Confession is, of course, an important part of the enclosed retreat, as it of every kind of retreat. Here, too, there is a difference and an advantage over retreats made outside. There are no queues for confession in the retreat house. There are no long lines of waiting penitents who will feel annoyed if the priest takes too long over any one confession and causes delay which seems to them unnecessary. It may be very necessary, but only the priest knows that, and he cannot explain. In the retreat house penitents are encouraged to take plenty time at confession. Not only that, but they are invited to sit down in the priest's room, light a cigarette, and have a talk with him man to man, before going to the confessional which stands in the corner. Or if they prefer to make their confession first, they may do it that way too. Or even if they just want to have a talk without going to confession, the priest is at their disposal.

### GOING AWAY.

Most of the retreatants have to be at work by eight o'clock on Monday morning in Limerick City.

*Continued on Page 23.*



Interior of Retreat House Chapel.



# SPORT

# ATHLETICS

## Ronnie Delaney-- Our Olympic Hope

THE Olympic arena, Los Angeles, 1932—the eyes of thousands of Irish-Americans are riveted on green-singleted, Dr. Pat O'Callaghan of Clonmel, as he pivots in the hammer-ring for his last throw. The hammer flies through the air and, as it lands, a mighty roar goes up—O'Callaghan has won the World Championship for Ireland. The Tricolour of the new Irish State flutters in the arena flagstaff, and the name of Dr. Pat O'Callaghan, up to now known only in athletic circles in Ireland, becomes a household word here and Dr. Pat returns home a national hero.

The four yearly Olympics take place again in Melbourne, next November, and once again, after twenty years, there is a young Irishman who may return from Australia a national hero. He is twenty-year-old Ronnie Delaney, of Dublin, the greatest middle distance runner Ireland has ever produced.

### FIRST SUCCESSES.

Young Delaney first came to the fore in 1953, when he won the half-mile at both the Leinster and All-Ireland Colleges' Championships. The following year, though still only nineteen, he amazed the Irish athletic world by clipping nearly three seconds off the Irish half-mile record, with a time of 1 minute 53.6 seconds. I had the pleasure of seeing him in his next race after this. He is tall and spare with a likeable, rather boyish, expression and looks as hard as nails. His opponent was an American negro. As the American led Delaney over the first lap, the negro's relaxed running drew one's attention to Delaney's cramped action and forcing style. But one noted also his lean, powerful legs and the impression he gave of unbounded energy. As they came round the last bend, the American opened a gap, causing the crowd to chant: "Stick to him, Ronnie, stick to him." Responding to the roar of the crowd, Delaney found a reserve of energy, swept past the negro in the straight and won in the new Irish record time of 1 minute 53 seconds. As the well-wishers crowded round him afterwards, one was as much impressed

by Delaney's modest bearing as one had been by the courage with which he came from behind to win his race. Knowing that he had been invited to study at Villa Nova University, U.S.A., I concluded that here was one young man who was not going to allow success go to his head.

### OUR HOPES.

Soon after this, Delaney represented Ireland at the 1954 European Games at Berne, Switzerland. He thrilled us all by getting to the final of the 800 metres, with times in his heat and semi-final, which again surpassed his previous best. In the autumn, he left for the United States, carrying with him the hopes of Ireland that expert coaching



there would correct the faults in his style and bring him to full development. And so it has turned out. In little over a year, he has established himself as the outstanding miler in the States, his best performance being within three seconds of the world indoor record for the mile. And latest reports say that he is making good progress at his studies as well.

Back in Ireland last summer, he ran two great races in Dublin. He had his revenge on the English champion, Derek Johnson, who had beaten him in the

European Games, his time being 1 minute 50 seconds, thus taking a further three seconds off his own Irish record. Shortly afterwards, he ran the mile in 4 minutes 5.8 seconds, nearly three seconds better than the Irish record set up by John Joe Barry in 1950.

We look forward eagerly to Delaney's performances when the American track season opens and to seeing him in action when he returns home in June. The pity of it is that the Melbourne Olympics are not in 1957, as Delaney will probably not have reached his peak by next November. However, Ireland is going to have a very worthy representative in the 1500 metres, the "glamour" event of the Games, a young man of whom we can be proud, not only because of his athletic ability, but also because of his fine character. Here's hoping that, when his plane touches down at Collinstown, early next December, the camera batteries will be out to record the triumphal return of this likeable, modest ambassador for Ireland.

—P.H.

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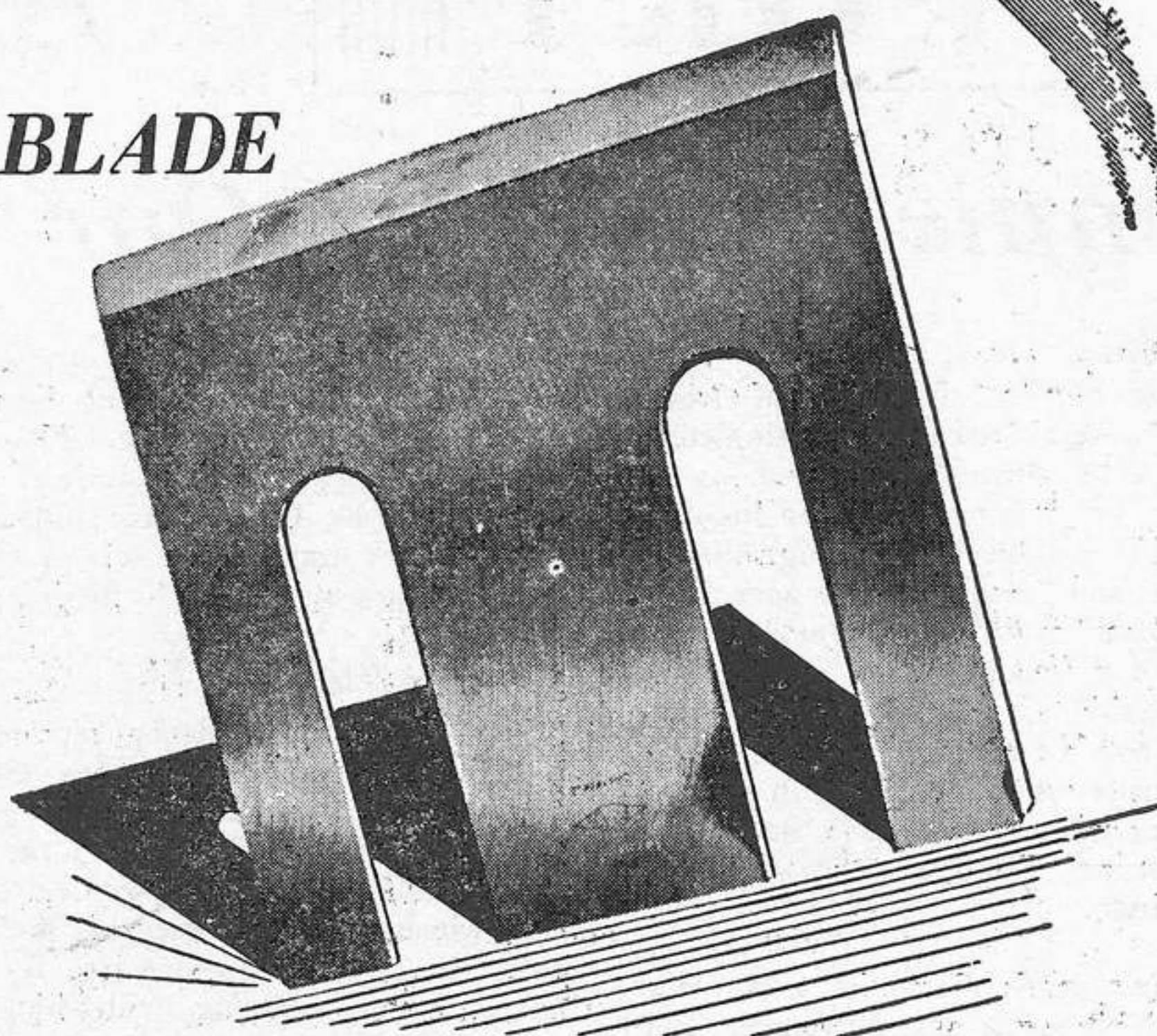
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# Tobacco RAZOR BLADE

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3 minute  
Life!



Have you often wondered how cigarette tobacco becomes so finely shredded? Our illustration shows the "chap" who is responsible, a blade that would have delighted the guillotine operators of Robespierre's time. In Carroll's factory at Dundalk, however, its 17 x 16 inch of tempered steel is confined to the Tobacco Cutting Machine in an action almost too fast for the eye to follow. So fast in fact, that the cutting edge lasts for only three minutes at a time. These huge razor blades are constantly being re-ground in special machines at Carroll's factory, re-sharpening them to shred the vast quantities of golden Virginia tobacco leaf, required for Sweet Afton and Afton Major cigarettes. But many things have to happen before the shredded tobacco becomes "perfect smoking". These are the cares and application of the knowledge of handling, blending and processing tobacco acquired only by long experience. In this field, P. J. Carroll & Co. Ltd., of Dundalk can be said to have made their mark. They have been makers of fine tobaccos and cigarettes with noteworthy success since 1824.



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"I HAVE thought that in view of the many phantasmagories of the present, it would be well to tell children—and if that were not practicable, at least to tell the parents, so that they in turn could tell their children — a Christian story which is sweet and gentle and even somewhat taken up with the idea of death, which, as a rule, is so far removed from the minds of young people . . . I felt that I wanted to write a story which would be simple and innocent, neither old-fashioned nor modern, just as it is written here by one who is neither priest nor friar nor even acolyte."

#### THE FILM.

In these words, Jose Maria Sruchez-Silva introduced his book, "Marcelino Pan Y Vino," to the Spanish public and to the world. It will be a delight to welcome to Limerick, at the end of April, the film version of this story. Like the story itself the film has been made in Spain. The adaptation of the tale, involving the handling of a miracle as it does, is simple and satisfying. The story unfolds and flows along gently and evenly. There are no jarring or discordant notes whether the passage be comic or elevated. . . . No "tricks" of staging, no build up of "atmosphere," no tension in the audience all of which might have been employed as a lead up to the miracle, for instance, had the subject been handled by someone lacking the true religious instinct of the Spaniard.

#### THE STORY.

As the author has stated in his preface, the story concerns itself somewhat with the idea of death, but it presents death as a radiant vision which is the reward of innocence and purity and in which there is no horror or terror. The story opens early one morning just at the beginning

of the present century." The setting is a humble Franciscan Friary near a little Spanish town where twelve Friars struggle for existence. A baby boy is discovered abandoned and crying on the door step of the Friary by Fray Door. The good Friars are at a loss as to what to do with him but begin by baptising him and

#### GRACE KELLY



*A charming new portrait of filmdom's most discussed personality.*

christening him Marcel, after the saint of the day. Later, this automatically becomes "Marcelino." The friars fail to find a suitable home for him and, eventually, to the thinly veiled joy of the community, it is decided to keep him in the Friary. His rearing (on goat's milk) is a constant source of pleasure and worry, as one might expect. When he is five we find him relieving the monotony of an austere and simple way of life with bursts of sunshine and mischief.

Visiting the garret is the forbidden fruit. This is due to the dangerous condition of the stairs. The Friars try to frighten him by telling him that there is a man up there who will surely catch and kidnap him if he ever ventures that way. This works for a time, but, eventually, curiosity overcomes all fears and obstacles and to the garret he goes only to find the "Man," as half expected. The "Man" is a life-size figure of Our Lord on the Cross.

The ensuing sequence of events—the chats with Our Lord, the meals stolen for Him, the hide and seek with the Friars—is very beautifully presented in the film and is best left undescribed in advance. At this time Marcelino often wonders about the meaning of having a mother—what it must be like and in particular what the mother, whom he never knew, is like. The solving of this childish problem closes this exquisite story.

The part of Marcelino is played by Pablito Calvo, who has secured for himself, as a result, a prominent place in the gallery of child actors of recent years.

A film to delight and uplift.

"The secret of being miserable is to have leisure to bother about whether you are happy or not."—G. Bernard Shaw.

## CRUISE'S ROYAL HOTEL

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PHONE . . . . . 397



We visit the Presbytery to spend some time with Father John on a—

# Morning in Kilmorna . . .

FATHER JOHN propped the paper against the milk-jug and placed the sugar bowl in front to keep it from slipping. His eye, however, was drawn to the window facing him, as the sound of galloping hooves came to his ear. Outside, the Summer sun shone on the morning life of Kilmorna. Then Lacey's creamery-car swept into view, the boy, Jerry Fitz, standing like a charioteer, the reins taut in his hands. "Must have been to see 'Quo Vadis' in Rathmore last week," thought Father John as the dust settled down and calm returned to the Kilmorna scene. Three little girls danced by with arms linked on their way to school. Then came the two Caseys, aged ten and twelve, conveying their tough four-year-old brother between them. They seemed to be having some difficulty with him. Suddenly he threw himself on the ground, screaming. At this the patience of his elders gave way. He was lifted bodily and carried out of view, his legs trailing in the dust and his screams gradually fading in the distance.

Father John returned to his paper. He had developed a system in reading this. He began with the cartoons (we all have our weaknesses!). Then the list of deaths, and a skim over the front-page to see if there was anything more world-shattering than usual. Then, a thorough perusal of the sports-page, and he worked from there backwards to finish with a closer examination of the front-page. He had now reached the third stage. The cast was the same as yesterday, Mr. Molotov, Princess Margaret, the Sultan of Morocco—no, there was a new character—"American lady to swim Channel back-stroke," he read. As he was marvelling at this, the housekeeper entered, bearing the Curate's Egg. "I'm doubtful about this one, Father," she said, "it was the last one Mrs. Mac had left." She watched anxiously while Father



She watched anxiously while Father John removed the top.

John removed the top.

"Well, everything normal at this end, anyhow," he pronounced.

"If you are going to Carrig school to-day," she said, "you could call to Mrs. Mulcahy and see

if she could let us have a dozen."

Father John poured another cup of tea. The teacher passed the window. Then Murphy's motor, crammed with school-going Murphys. Cassidy's greyhound and



Father John's terrier, who were holding a colloquy in the middle of the road, jumped out of its way. The head of a black ass came slowly into view at the right-hand side of the picture, then the body, then old Danny Quinn, sitting motionless and hunched in front

ment was the slow rhythmic paces of the donkey's black legs. Father John watched until the two small shafts disappeared at the left-hand side. Then he turned to the sports-page.

"Spanish Battleship does it again," he read. In spirit, he broke

of the postman on the road and turned his head. Yes, Jim was coming to the gate alright. As usual, the prospect of his ten mile cycle made him look rather careworn. There was the sound of the letters slithering through the letter-box, and the housekeeper going to the door. She entered and placed beside him two religious magazines and three letters. Two of them looked like bills. He opened the other one. The address was in the parish.

"Dear very rev. Father," it began, "I am in a bit of trouble about Joe. He has been friendly with a girl from Rathmore for a long time now but we didn't think there was anything in it, but now he wants to bring her in here. She paints and powders herself and works in an office and what good would she be around a farm, and, anyway, Joe is only thirty-four. I am nearly out of my mind with the worry of it. If you can at all, would you call in during the week, and you might have a word with Joe. I would call in to you only I am laid up again with the lumbago for the past week. Yours respectfully, Mary Dooley (Mrs.)."

About time for Joe and Noreen, thought Father John. The cycle to Rathmore must have got him in the finish. He'd have to be very tactful with Mrs. Dooley.

He made further excavations in his egg. The housekeeper's head appeared around the door.

"Andy Casey is at the back door," she said, "he won't come in. He says he's been to the creamery and his boots are all mud."

"I'll go out to him," said Father John.

"Finish up your egg, Father, 'twill be gone cold."

Father John obediently scraped the bottom of the shell.

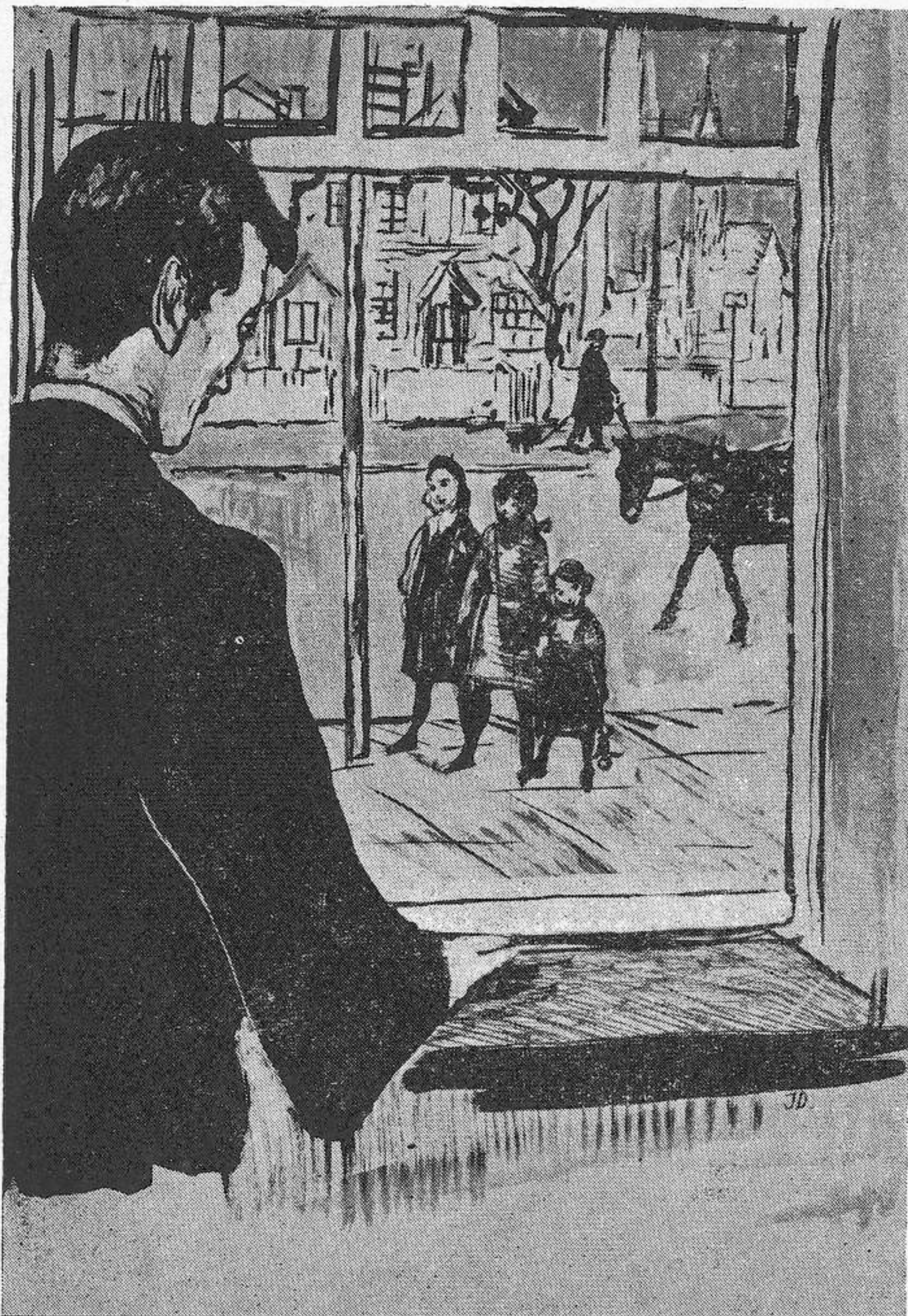
"How was it?" she asked.

"Nothing visible to the naked eye, anyhow," he replied.

"This will be the christening now," she said, lowering her voice, as he got up.

"A good lively morning now, Father," boomed Andy, giving the peak of his cap a poke of his forefinger, as Father John came into the kitchen.

Continued on Page 28,

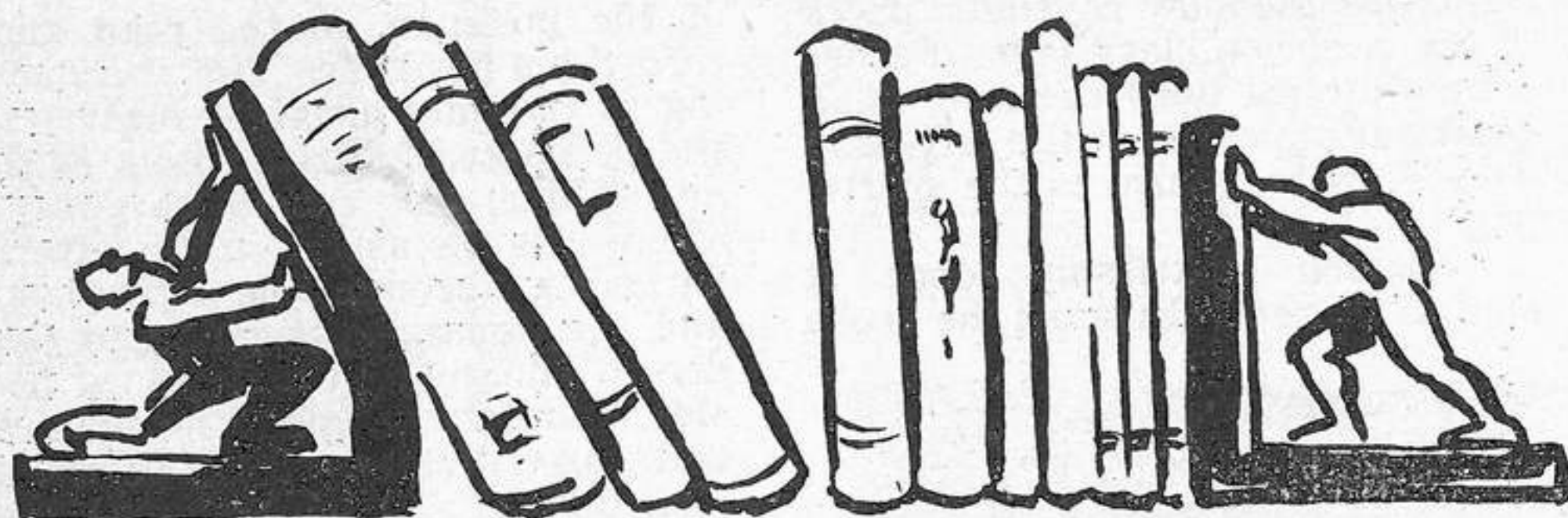


Outside, the Summer sun shone on the morning life of Kilmorna.

of his one tankard. There was something timeless about this vision as it moved slowly across the window. Danny's battered hat was pulled down on his head, his body was shrunk into the smallest possible space and the only move-

like lightning from the trap with the "Battleship," streaked for the first bend, eased down the back-stretch, accelerated again round the home-bend and came up the straight five lengths clear. As they neared the line, he heard the voice





## BOOKS

### IRISH PILGRIMAGE

DAPHNE POCHIN MOULD, Ph.D.

(M. H. Gill & Son, Dublin)

Price, 16/-.

Dr. Pochin Mould has already given an account of her conversion to the Catholic Faith in her book "The Rock of Truth" (Sheed & Ward). As an Anglican she had gone out to hunt for errors but she had discovered the truth. Her serious study of Scottish Catholic ruins played no small part in this discovery. The work of St. Colmcille and his companions eventually led Miss Mould into the Church. Since then she has come to live in Ireland, attracted by our genuinely Catholic atmosphere, and she has accompanied the ordinary people on their local pilgrimages here and there throughout the country.

*Irish Pilgrimage* is a detailed description of these centres of Irish penance—but it is something more. Dr. Mould brings to the subject her scientific experience as a geologist, and we need have no hesitation in accepting her conclusions on the natural features and ancient ruins that we find connected with our places of pilgrimage. She traces clearly how the pagan customs of the Celts were "baptised" and incorporated into early Irish Christianity. She explains the origin of "rounds" and "beds," familiar features of our pilgrimages.

The book is a happy blending of detailed information on Celtic Christianity and useful guidance to the intending visitor. The bee-hive houses of the Dingle peninsula assume a new interest for us when we have read the author's account of them—so also with the many other places of interest from Kerry to Donegal.

The book is nicely produced, the thirty-six photographs of the places mentioned by the author enhancing its value very much.—B.C.

### ST. NORBERT OF XANTEN

FR. L. T. ANDERSON, C.R.P.

M. H. Gill & Son.

Price, 1/6.

In view of the recent return to this country of the Premonstratensians, this pamphlet on the life of their Founder is of special interest. The author traces, in a calm and candid way, the varied life of the gay youth from Xanten by the Rhine to Premontre, where he made the first foundation of his Order.

The pamphlet is nicely written, and the division of the material into small sub-headings helps the reader to retain a clear picture of the life of the saint.—B.C.

### THE CALL OF THE WEDDED LIFE

FR. T. HURLEY, S.J.

Fodhla Printing Co., Dublin.

Price, 2/6.

This booklet, of sixty-four pages, on married life, should be read by all newly-married couples. It consists of six lectures given on the Sunday evenings of Lent in 1951, in the Sacred Heart Church, Limerick.

The problems and pitfalls of married life in present-day circumstances are dealt with in a sympathetic and realistic manner, in the solid background of Catholic principles as outlined by Pope Pius XI in his Encyclical on Christian Marriage.—B.C.

### ST. BERNARD, MASTER SPIRIT OF HIS AGE

FR. JAMES CASSIDY.

(M. H. Gill & Son).

Price, 5/6.

It is refreshing to catch a glimpse of the Church in the Middle Ages, especially when presented in such readable form as we find in this book on the life and times of the famous Abbot of Clairvaux. Fr. Cassidy gives us a fairly full picture of the saint, in some ninety pages, and he easily justifies the sub-title given to St. Bernard as the Master Spirit of his Age.

The life of St. Bernard always has a special appeal to the Irish reader. The lasting friendship that existed between him and St. Malachy is well known. On his journey to Rome in 1139, Malachy paid a visit to the Abbey of Clairvaux, and he was so impressed that he wished to remain there. But permission was not granted by the Pope. However, he left four of his companions there to be trained, thus providing a nucleus for a foundation in Ireland.—B.C.

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# BLESSED



# by REV. M. SADLIER SACRAMENT

THE night before He went up the hill of Calvary to be crucified, Our Divine Lord made His last will and testament. Because He was God, He made a will that only God could make. He left Himself, body, blood, soul and divinity to all men to the end of time. And that He might be present not only in Judea and Galilee but in every part of the world; and so that men of all ages might approach Him as a guest into their souls, He arranged to assume the gentle form of bread, at the mere word of His chosen ministers. In all the tabernacles that are built for Him, He, the Creator, holds Himself in readiness to obey His creatures wishes, when they think well of coming to receive Him.

\* \* \*

## IF ONLY ONE...

No pen can describe the lavishness of this Eucharistic banquet to which we are daily invited. All the power and glory and beauty of God is hidden in this Blessed Sacrament. *If we were given Holy Communion only once in a lifetime, we would think nothing of saving up for years, so that we could travel to*

*the ends of the earth, if necessary to receive it.* But because we have this 'bread of angels' for the asking, too great familiarity has dulled our appetite and longing for it.

\* \* \*

## THE GUILT OF CATHOLICS

That so few take the trouble to receive Holy Communion frequently is only one of the ingratitude that press heavily on the heart of Our Eucharistic Lord. There has scarcely been a time when He has not had to look out from a tabernacle in some corner of the world, to see furious and foolish men rush in to burn the roof over His head or desecrate His person in the Sacrament of His Love. Worse still, He has had to listen to all kinds of unbelievers denying that He is present in His tabernacle at all. What must weigh heaviest on the Sacred Heart is the thought that so many of His own Catholics have no real personal affection for Him. Even in a crowded church, He can pick out the one whose genuflection is a mere routine, a rushed and slovenly gesture. He sees those who slink past the church and, out of deference to a few worthless people hesitate to salute or make

the sign of the Cross. He must notice too the want of interest in public devotions to the Blessed Sacrament. There are people who complain that they have no place to go in their spare time. Yet they can never be seen at Benediction or a Holy Hour. It never seems to strike them, when they are at a loose end, that they are always welcome in the house of God and they will always find Him at home.

\* \* \*

## RECOMPENSE

When so many are thoughtless and hurtful in these ways, they must be especially dear to Our Lord who receive Him every day or as often as they can, on Sundays, Confraternity days and First Fridays. There are those, too, who never pass the church without making a visit. And in a city like Limerick there are few customs more impressive than the way young and old turn out on Holy Thursday evening, to make a round of visits to the Altar of Repose. If this means anything, it means that even in this age of bigger and better cinemas, dance halls and sports fields, we still believe that the smallest tabernacle in our poorest church towers over the attractions of the world.

## To Mary, Mother of God

Over her Babe the Mother of God is bending;  
Flesh of her Flesh, her own, her own,  
all hers;  
While trembling love, with adoration  
blending,  
Floods through her soul, and all her  
being stirs.

Him she beholds Whom, down through all  
the ages,  
Prophets and Patriarchs had yearned  
to see,  
Of Whom, 'twas writ of old in Sacred  
pages,  
That born of Virgin Mother He should  
be.

Oh, thought to fill her heart to over-  
straining,  
That she, that she should be that chosen  
one,  
So hid, so lowly, yet, by God's ordaining,  
Decreed to be the Mother of His Son.

Oh Mother, fill thy sweet eyes with His  
beauty,  
Now that thou hast Him for thy very  
own,  
For day will dawn when 'twill be thy  
dread duty  
To yield to them who'll make a cross  
His throne.

Forgive us, Mother, for 'twas we, un-  
grateful,  
Who, by our sinning, raised Him thus  
on high;  
Forgive us, sinless Mother, ever faithful,  
To Whom He gave us when He came  
to die.

And, as thy feeble little children, hide us  
From the foul foe, whose cunning  
snares we dread;  
Safe past his pitfalls, loving Mother,  
guide us,  
Who are decreed by God to crush his  
head.





Easter, 1956.

My Dear Children,

Easter is such a beautiful feast I hope you all will enjoy it. Yes, we have long holidays and chocolate eggs, but remember God, too, sends us Easter joys—sunshine days, green trees, beautiful flowers. Can you name these trees and flowers?

Does it not seem a pity to lose all these flowers again so soon? If you would like to keep them longer, put one while fresh between two sheets of blotting paper, and press in a book or under a heavy weight for some days. When dry you can keep them in a copy book under "glassy" paper, and so you will have Spring flowers all through the year.

Casc shona dhibh go leir.

AUNTIE BRIGID.

## The Murphy Twins

The family had just come home from Mass on Easter Sunday morning. Dad was reading the paper, Michael and Mary were sharing *Our Boys*, Mammy was putting the last touches to the dinner, and Peter and Pauline were having a heated argument in a corner by themselves. Seeing that Mammy was finished her work, they ran over to her. 'Mammy,' said Pauline, "Peter said miracles couldn't happen now. They could, couldn't they?" "They could, indeed, dear," said Mammy, "and they do happen in places like Lourdes and Knock." "Oh, I know that," said Peter, "but I want one to happen here now." Mammy laughed: "We'll only have to wait until you become a saint, and then maybe you'll perform miracles yourself. But come along now for a walk in the fresh air while dinner is cooking."

The twins were delighted, as this was their first day out since they had the 'flu and measles before Easter. It was a lovely spring day, and all three went gaily down the path to the green gate that led to the big field. Peter went first to open the gate, and as he turned to close it he

heard Pauline cry: "Oh, Mammy, look aren't they lovely?" He looked, too, and there by the pond were thousands of lovely daffodils. Then he remembered that they had helped Mammy to put down the bulbs and she said "We've done our best, God must do the rest." He caught up with Mammy and Pauline in time to hear Mammy say "There's a miracle all for yourselves; the bulbs we sowed have sent up beautiful flowers because God has been looking after them ever since." Just then Pauline cried "I see another miracle," as one of the white ducks waddled proudly across the field towards the pond, followed by twelve ducklings. "That's true," said Mammy. "Ducks like those would never come out of the chocolate eggs that Aunt Mary sent you. But we must hurry home or Michael and Mary will have them all eaten!"

## Something To Make



For Small Brother or Sister

Copy the drawing of Fipps on to the lid of a shoe box. Cut out along the thick outline as above. Colour Fipps with black spot for eye. Pierce hole at X and tie length of thread through. Attach

ring to other end (or make loop with thread). The game is to try to catch the ring on Fipps's tail, without using your left hand.

## PUZZLE.

If you re-arrange the letters in these words, you will find the names of your favourite Spring flowers:

l i u t p  
s c r o u c  
p o w r d s o n  
f l o d a d i f  
m o r i p e s r  
p l o s w c i



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|----------------------------------|----|----|----|
| St. Anne's Vocational School ... | 1  | 6  | 0  |
| Holy Rosary Church Centre ...    | 34 | 16 | 11 |
| Mary Queen of Peace N.S. ....    | 5  | 19 | 8  |
| John St. C.B.S. ....             | 16 | 1  |    |
| John St. Convent N.S. ....       | 5  | 7  | 6  |
| St. Anthony's School ....        | 4  | 10 |    |
| St. Joseph's N.S. ....           | 8  | 14 | 5  |
| St. John the Baptist N.S. ....   | 4  | 2  | 9  |
| John St. Centre ....             | 12 | 15 | 1  |
| Leamys' Boys' N.S. ....          | 11 | 9  | 8  |
| Model N.S. ....                  | 2  | 11 | 11 |
| Mary St. C.B.S. ....             | 9  | 7  | 1  |
| St. Mary's Convent N.S. ....     | 22 | 11 | 10 |
| Mount St. Vincent N.S. ....      | 4  | 4  | 10 |
| St. Munchin's College ....       | 16 | 5  | 8  |
| St. Michael's Infants N.S. ....  | 18 | 7  |    |
| St. Patrick's N.S. ....          | 14 | 2  | 9  |
| Presentation Convent N.S. ....   | 8  | 8  | 5  |
| Salesian Convent N.S. ....       | 2  | 10 | 4  |
| Sexton St. C.B.S. ....           | 15 | 13 | 6  |
| St. Munchin's C.B.S. ....        | 16 | 9  | 1  |
| St. Vincent de Paul N.S. ....    | 3  | 6  | 2  |
| St. Mary's Parish Centre ....    | 15 | 15 | 8  |
| Corbally Centre ....             | 34 | 9  | 11 |
| Technical Institute ....         | 2  | 9  | 11 |
| St. Michael's Parish Centre .... | 28 | 11 | 4  |

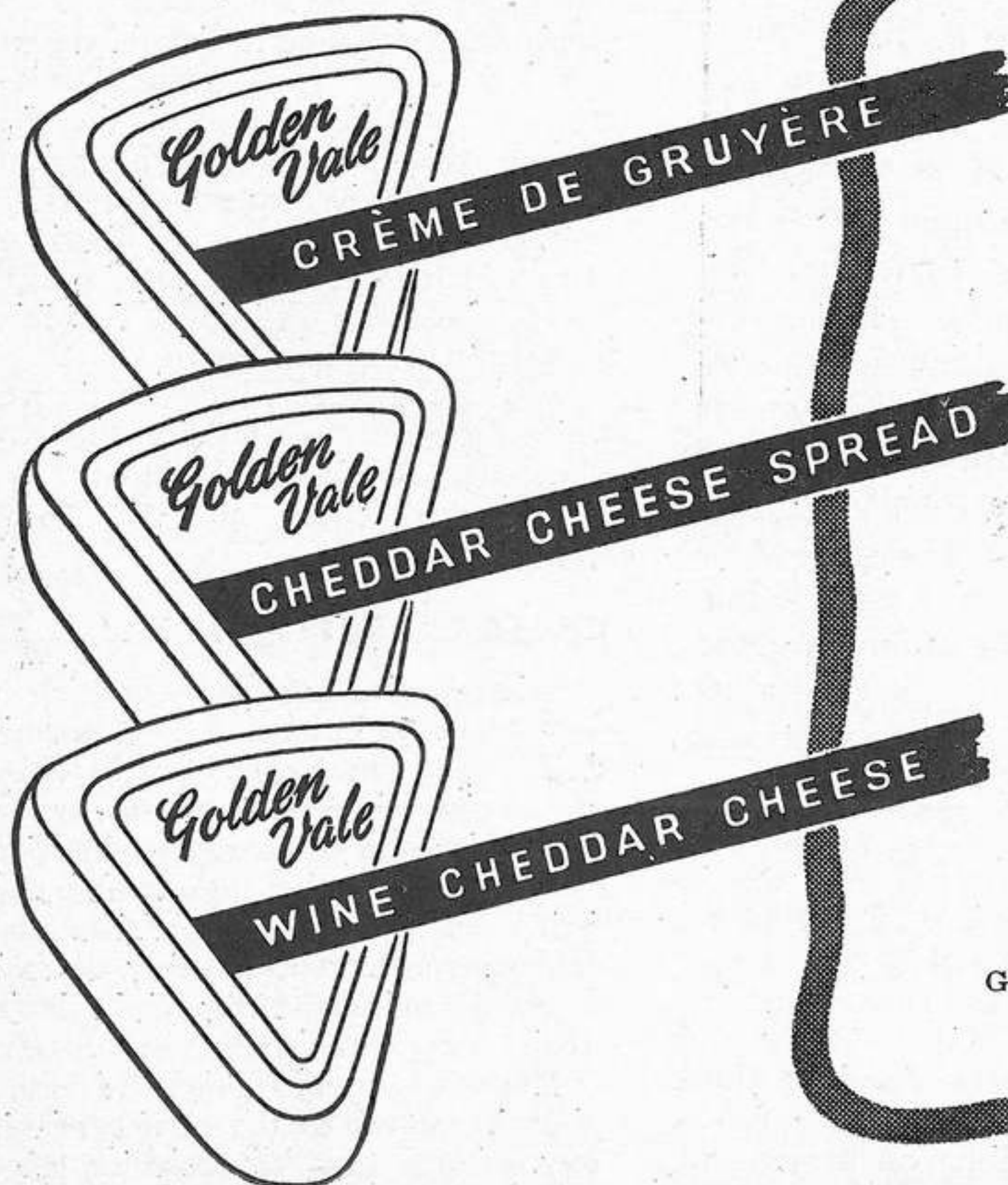
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## ROUTES AND RURAL SCHOOLS.

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|------------------------------------|----|----|----|
| Ardpatrick .....                   | 3  | 17 | 9  |
| Athea .....                        | 12 | 15 | 0  |
| Abbeyfeale .....                   | 27 | 18 | 6  |
| Athlacca/Dromin .....              | 3  | 6  | 9  |
| Adare .....                        | 6  | 7  | 3  |
| Banogue .....                      | 2  | 16 | 6  |
| Bruff .....                        | 14 | 8  | 3  |
| Bulgaden/Martinstown .....         | 6  | 17 | 0  |
| Ballyhahill/Loughill .....         | 10 | 19 | 6  |
| Ballysteen/Askeaton .....          | 12 | 11 | 6  |
| Coolcappa/Kilcolman .....          | 4  | 12 | 11 |
| Ballyagran/Castletown .....        | 18 | 6  | 6  |
| Carrickerry/Ardagh .....           | 5  | 4  | 10 |
| Croom .....                        | 9  | 2  | 9  |
| Cratloe .....                      | 2  | 5  | 9  |
| Dromcologher/Broadford .....       | 25 | 9  | 7  |
| Donoughmore/Roxboro'/Knockea ..... | 2  | 8  | 10 |
| Effin .....                        | 6  | 16 | 6  |
| Feohanagh/Ballinakill .....        | 25 | 9  | 7  |
| Fedamore/Carnane .....             | 3  | 19 | 1  |
| Foynes .....                       | 8  | 1  | 3  |
| Granagh .....                      | 5  | 4  | 0  |
| Ballingarry .....                  | 8  | 13 | 9  |
| Glenroe .....                      | 8  | 13 | 10 |

|                              |    |    |    |
|------------------------------|----|----|----|
| Glin .....                   | 14 | 17 | 9  |
| Kilmeedy/Feenagh .....       | 5  | 15 | 6  |
| Knockaderry/Ahalin .....     | 3  | 16 | 0  |
| Kildimo .....                | 19 | 1  |    |
| Kilfinane .....              | 9  | 2  | 4  |
| Kilmallock .....             | 16 | 8  | 0  |
| Kilfinny/Croagh .....        | 7  | 13 | 7  |
| Killeedy/Ashford .....       | 22 | 6  | 3  |
| Lurriga/Patrickswell .....   | 2  | 12 | 9  |
| Mungret .....                | 10 | 18 | 7  |
| Monagea .....                | 5  | 18 | 0  |
| Manister/Ballymartin .....   | 1  | 16 | 1  |
| Monaleen .....               | 9  | 18 | 11 |
| Mountcollins/Muenkilly ..... | 5  | 12 | 4  |
| Newcastle West .....         | 19 | 18 | 3  |
| Parteen/Meelick .....        | 1  | 19 | 2  |
| Pallaskenry .....            | 2  | 4  | 7  |
| Rathkeale .....              | 16 | 4  | 10 |
| Rockhill/Bruree .....        | 3  | 18 | 3  |
| Shanagolden .....            | 9  | 9  | 1  |
| Stonehall .....              | 2  | 7  | 4  |
| Templeglantine .....         | 6  | 1  | 6  |
| Tervoe .....                 | 2  | 17 | 3  |
| Copsewood College .....      | 8  | 2  | 6  |

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## LIMERICK COMMUNITIES



# Sisters of the Good Shepherd

### BEGINNINGS.

**T**WO saints, canonised in our own time, St. John Eudes in 1925, and St. Mary Euphrasia Pelletier in 1940, are the co-founders of the work of charity which the Sisters of the Good Shepherd pursue with such zeal in Clare Street. St. John Eudes felt the need of some place of safety for the young girls he had rescued from the stray path. He founded in 1641 the Order of Our Lady of Charity of the Refuge, in Caen, France. With the outbreak of the French Revolution in 1789, the convents of the Order were destroyed and the Sisters scattered. The first convent to be reorganised was that of Tours, in 1806, and to this convent in 1814 came a French girl, Rose Virginie Pelletier, the future St. Mary Euphrasia. She was a woman of outstanding ability and zeal. Appointed Superioress within ten years, she wished to extend the field of her labours to countries outside France. To this purpose she petitioned Rome for the establishment of a Generalate. Her wish was granted in 1835. The Generalate was established, and the Convent at Angers, in France, became the Mother House of the Institute. The title of the sisters who work within the Generalate was changed to "Sisters of Our Lady of Charity of the Good Shepherd." These are the nuns who came to Limerick in 1848. Several other convents of the Order have been founded in Ireland since, but Limerick was first and remains the Mother House.

### GROWTH.

Before the coming of the Sisters a Home for girls already existed in the city for many years. Opened in Newgate Lane by the Rev. Maurice Fitzgibbon of St. Michael's, it was later, through the instrumentality of Rev. Fr. Houlihan, C.C., St. John's, removed to the present site of the Convent in Clare Street. A

pious lady, Miss Reddan, was the precursor of the Sisters. For years she devoted herself to the care of the Home, and when the nuns arrived she left 28 girls in their charge and entered the Convent of Mercy at Kinsale. The first Superioress of the Good Shepherd Home was Mother M. of the Visitation Smyth. She had only two Sisters in her community, Mary of St. Agnes Hanlon and Mary

of St. Magdalen Holden. From small beginnings much growth. There are now 50 Sisters in the community and 20 novices.

### FURTHER DEVELOPMENT.

The increase in community strength and the development of the work of charity meant, of course, much building. The Home was enlarged in 1848-49 by the addition of an adjoining factory. Some cells and parlours were built. In 1857 the first Chapel was built over a new Refectory and Kitchen. In 1876 the Convent proper began, and finally in 1900 the "new convent," as we know it to-day was opened. In the meantime, the Sisters extended their activities beyond the work of refuge. In 1859 they were asked by the Government to take charge of a Reformatory for Girls, and the foundations of the school, since known as "St. Joseph's," were laid. In 1873 came another Government request, this time for an Industrial School. This building was completed in 1880 and called "St. George's," after the Most Rev. Dr. George Butler, who was then Bishop of Limerick. The new laundry was completed and opened in 1886. Considerable additions to the school buildings have been made from time to time to the present day, but the Sisters' greatest achievement in building has been the New Chapel, which was solemnly blessed and opened on the 6th September, 1931. It is probably the most beautiful convent oratory in Ireland, and its dome with the golden Cross is a prominent feature on the skyline of the new Limerick.

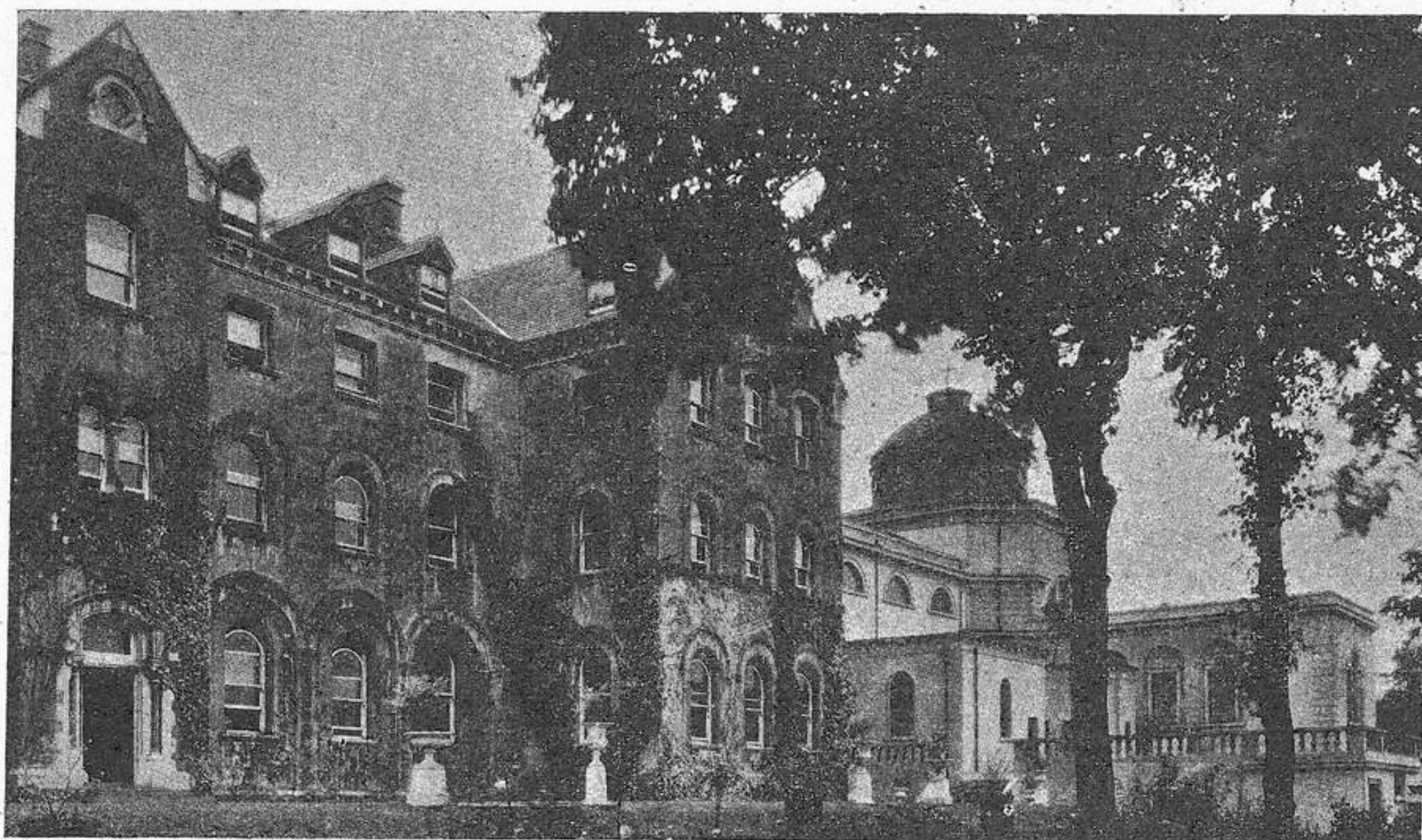
What is the present extent of the work which the Sisters undertake in this city? There are 160 girls in the Home, 30 in St. Joseph's School, and 100 in St. George's.

### PRESENT ACTIVITIES.

This is varied activity, demanding not only great zeal but also great technical skill. The problem of maladjusted people is widely advertised nowadays with the development of interest in the science of psychology. The Sisters have been facing this problem for more than a hundred years in Limerick, as they are facing it to-day, and with very little fanfare. Their work is modern in the best sense.

Those among the girls who wish to give themselves to the service of God, may, after a term of probation, be received among the "Auxiliaries" of the





Good Shepherd Convent, Clare Street.

Good Shepherd. They then wear a semi-religious dress of black, and every day recite in common the Office of the Seven Dolours, and make a promise annually to remain in the Home. Some girls are anxious to consecrate their lives entirely to God. These may join a special community very appropriately known as "Magdalens." These dress in a brown habit, similar to the Carmelite Habit, and follow a mitigated rule of Carmel. They take four vows of Religion, their fourth vow being to pray for the salvation of souls. They form a Community apart, with a Good Shepherd religious performing the office of Superior. There are two Communities of Magdalens in the Irish Province, one at Belfast, which has the Noviciate attached, and the other at Waterford. The Limerick Home supplies its quota to the limited number of these vocations, but the major work of the Sisters is not the preparation of either the Auxiliaries or the Magdalens. The major work is the moral rehabilitation of the girls, with a view to their return to ordinary life; it is predominantly social work. The girls come as a rule in their late teens. They come voluntarily and they remain voluntarily. Treatment takes from one to three or more years.

The St. Joseph's girls are the youngsters who, in modern parlance, are known as juvenile delinquents. The age group is 14 to 18 years. They are committed to the care of the Sisters by Court order, and for a period of from three to five years.

St. George's School is a home for orphans and for children in need of care and protection. Their ages range from a year and a half to sixteen. The care of this type of child is receiving increasing attention from educators in our day. Many object to institutions altogether, and think that the problem is better solved by fosterage and adoption. There is, no doubt, much truth in this, but if, in the words of Our Lord, the poor are always with us, the unwanted child is always one of them. There always will be those whom only nuns are prepared to look after. The Sisters are keenly aware of the difficulties of "institutionalism." They keep abreast of the times. Recently the Group System has been introduced. There are five Groups, with a Sister in

charge of each, who acts as Mother to the Group. Each Group has its own sittingroom and sleeping apartments, etc., and the aim is to make the life of the institution as homely and family like as possible. Further to normalize the children's development, the older pupils are sent to school outside the walls. Sixty Good Shepherd children are now attending St. John's Convent School. Every facility is given to those who can benefit from a Secondary School education.

The latest stage in the development of this work of charity is the acquisition of a Holiday Home. Recently Sisters acquired a property near Foynes, which they use during the summer months as a rest centre and holiday home for themselves and their charges.

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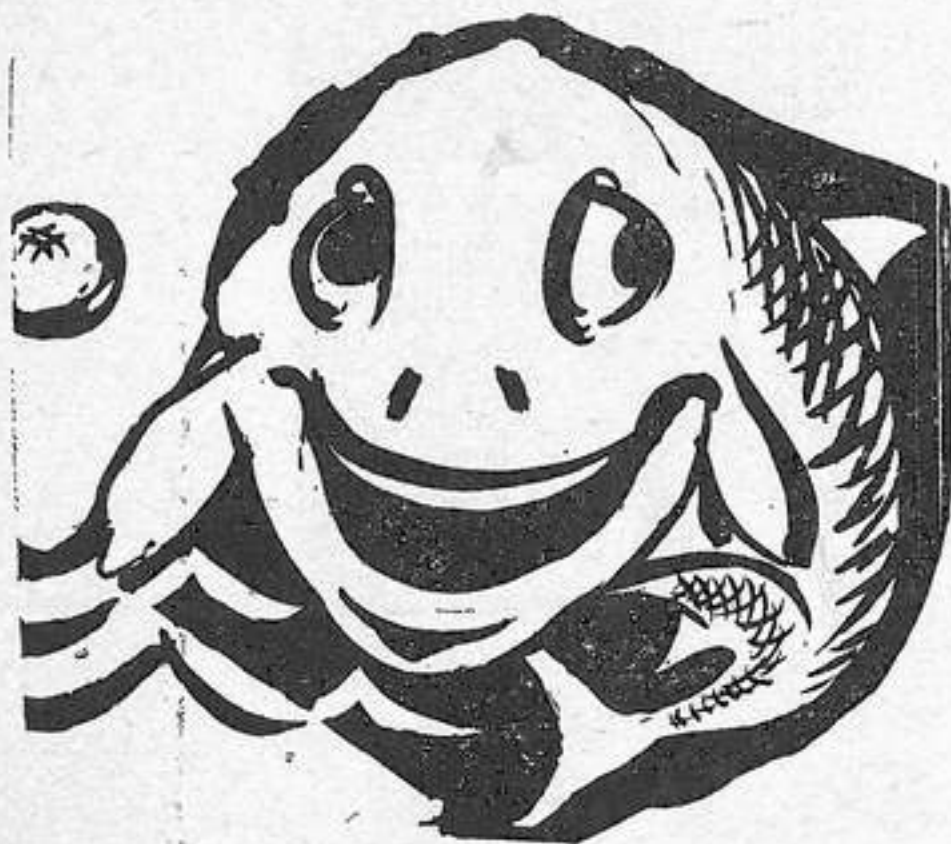
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## COD

A noisy, garrulous woman called to the doctor's house to enquire about her husband's health.

"Your husband," said the doctor, "must have absolute quiet and peace, and now here is the sleeping powder."

"Thank you, doctor," she replied, "and when do I give it to him?"

"The sleeping powder," remarked the doctor, "is not for your husband. It's for yourself."

\* \* \*

"He wants me to marry him, mother, but don't think I ought to. He says he is an atheist, and doesn't believe in hell."

"You marry him, Gertie," replied mother, "and between us we'll soon convince him that he is wrong."

\* \* \*

A man may be able to read his wife like a book, but he can't shut her up as easily.

\* \* \*

Story is told of a sailor who saved his captain from drowning:

"To-morrow," said the Captain, "I shall thank you in front of the entire crew for saving my life."

"Don't do that, sir," begged the sailor, "they'd kill me."

\* \* \*

### SAFETY FIRST.

You will certainly be late for your appointment if you go by ambulance.

\* \* \*

Listen sometimes. That's what your ears are for.

\* \* \*

Some people are so generous that they would gladly give everybody else's things away.

## Woman's Page-contd.

soup greatly enhances the food value. A tasty and nourishing soup can be made for the children's dinner when they come home cold and hungry from school, by boiling sliced carrots, onions, a small parsnip or a stick of celery, if available, in bone stock. You can even put a few peeled potatoes in if you wish, and thicken the soup by blending a little flour and milk to a smooth cream, adding it to the soup and boiling for a few minutes. Should you find that the stock-pot is empty here is a recipe for a delicious potato soup which can be made with water. Ingredients—1 tablespoonful sago, 1½ lbs. potatoes, 2 small teaspoonfuls of salt, ½ pint milk, 3 pints water, 1½ oz. butter, 2 or 3 onions.

Method—Slice the potatoes and the onions thinly, and fry gently in the butter for five to ten minutes, without browning them, shaking the stew pan occasionally to prevent sticking. Add the water

Golfer (to members ahead): "Pardon, but would you mind if I played through? I have just heard that my wife has been taken seriously ill."

It's not only a fish that gets into trouble through opening its mouth too wide.

and salt, and boil until the vegetables are tender (about 30 minutes). Rub with a wooden spoon through a wire sieve. Then put back into the saucepan with milk and sago and boil for a further fifteen minutes. Note that the liquid in which meat or ham has been boiled serves well for this soup instead of water.

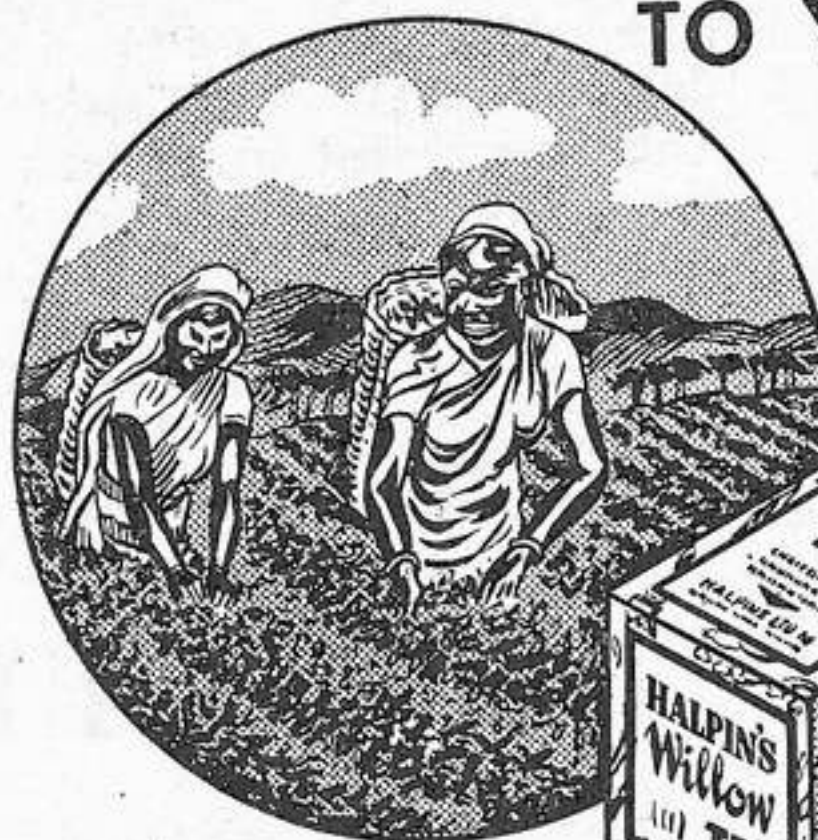
With a good bone stock, various flavourings, vegetables and a little imagination you should be able to brew an appetising variety of soups for the delight and the health of the family. And a final word, nothing is so comfortingly warming when one is cold and tired than steaming hot soup, so serve it piping hot on warmed plates.

## Quiz

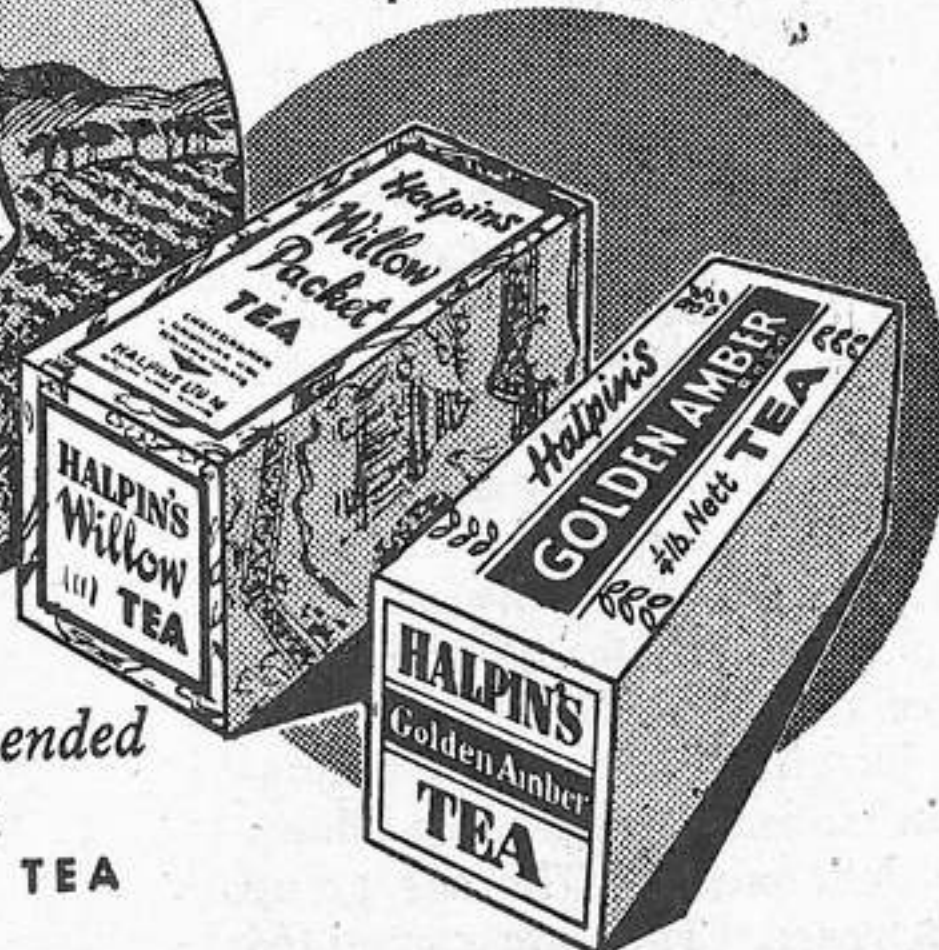
1. Who was the Founder of the Sisters of Mercy?
2. When is Maundy Thursday, and why is it so called?
3. What is a faldstool?
4. What is the Canon of the Mass?
5. What does the Paschal Candle symbolize?
6. What is the Ring of the Fisherman?

Answers on Page 28.

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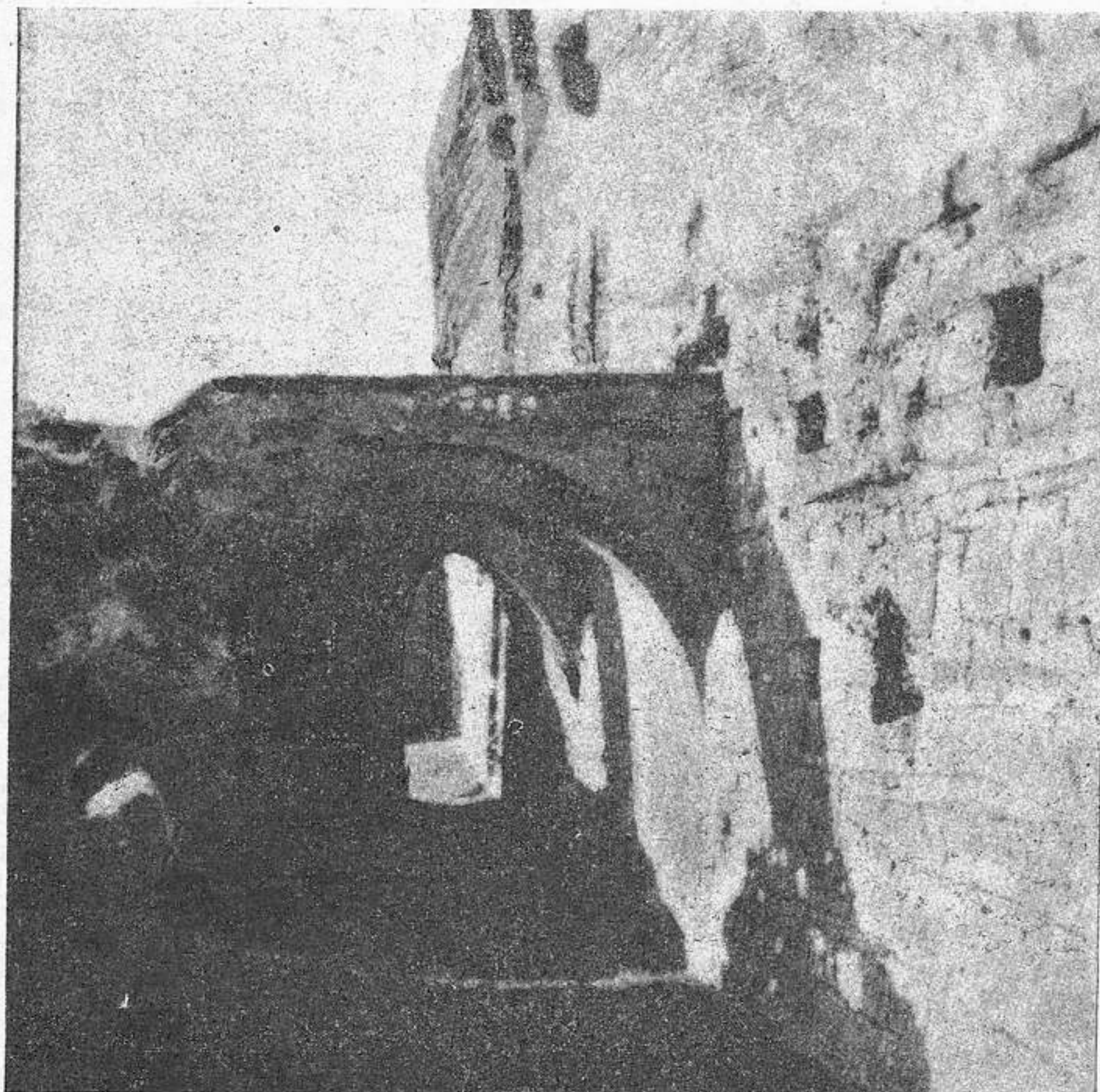


## ASKEATON-Contd.

many legends associated with this splendid ruin, perhaps the most interesting is that of "The Pilgrim." It is a story of a Spanish nobleman, the Count De Mendoza, who sought vengeance on an unsought son-in-law, and having killed him, came here, did long years of penance for his crime in the solitude of the cloisters and is buried there. On the north cloister

wall, beside the sun-dial, may still be seen the faded inscription, "Beneath here lieth the Pilgrim."

The abbey suffered the fate of all our churches of that period in the holocaust of religious persecution, and its blackened walls speak eloquently of the martyred monks who fell there. To-day, to-morrow, and in the years that lie ahead, may these ruins of the past be our firm reminder of the common link of faith and fatherland, to remind us both of the glory of the past and our duty in the future.



The cloisters form a square, each of which consists of twelve arches.

## Retreat House=contd.

That means rising early. Mass is at six, breakfast at 6.45, a bus, laid-on specially by the C.I.E., leaves Barrington's Pier at 7.30. Other arrangements are made, as may be required, for men who live farther away, and for other special cases as they occur.

### WHAT YOU PAY

What does it cost in money? There is no fixed sum. Eight years ago, when the first Redemptorist

Retreat House was opened in Ardglass, County Down, ten shillings was set down as a basic contribution for each man for a week-end, but it was made plain at the same time that this sum would be too little to keep a retreat house going, and that all those who could afford more, were expected to do their extra share for those who could not. Strange as it may seem, the Limerick Retreat House opened on the same basic contribution, although ten shillings in 1954 was less than half what it was in 1946. We relied on those who could

afford more, doing the needful for their poor neighbours.

### THE GOOD DEED.

Three scouts reported to their scout-master that they had done a good deed that day.

"We helped a little old lady across the street," they told him.

"That is a good deed," the scout-master beamed. "But why did it take three of you to help her across the street?"

"Because," one of the scouts exclaimed, "she didn't want to go."

## DRAMA

By J. C.

As this issue goes to press we still await the final adjudication at the Feile Luimnighe Drama Festival. In the next number I hope to review this year's festivals. At the Playhouse, Mr. Eddie Goldens seems to please everyone with his shrewd well-reasoned criticisms. He has a balanced and, indeed, good moral outlook, and he overcomes one major fault of adjudicators in that he tries to disregard his own personal prejudice in respect to choice of plays.

When speaking to him I asked his opinion of amateur drama. He deplored a tendency to prize-hunting, which he felt was creeping into festivals. This, of course, leads to bitterness and bad-feeling when a self-fancied group does not win. Again, a cup for groups which had not previously won an award would encourage the weaker ones. Most of all, he would like us to get out of the rut of the naturalism or extreme realism of present-day drama in Ireland. "Riders to the Sea" and "Fiddler's House" were welcome exceptions in the Limerick festival. Perhaps, we should return to romanticism. At all events, he said that it was up to amateur drama to experiment and pioneer, and then the commercial theatre would follow.

Period furniture is furniture you have for a period until the instalment people get it back.

\* \* \*

It has come to this that a motorist who travels at only 20 miles an hour stands a chance of being summoned for parking.



# Centenary of Cathedral

## 1856 -- 1956

On May Day, 1856, Most Rev. Dr. Ryan, the then Bishop of Limerick, laid the foundation stone of St. John's Cathedral. We recall the year, 1856. The shadows of the Great Famine were still heavy upon the land. The youth of the country were leaving in their thousands to seek in the great Republic of the West or in the Antipodes a home and a livelihood denied them in their native land. Catholics had just begun to realise the full implications of Emancipation. In the midst of all this, the Bishop, clergy and faithful of our diocese set to work to build a Cathedral to replace the one taken from them during the Reformation. The time, humanly speaking, seemed most inopportune, but the faith and generosity of our forbears overcame all and left us an Edifice, worthy to be ranked with Killarney, Monaghan and Enniscorthy, among the notable cathedrals of the Emancipation period. In this, the centenary year, we salute all those who in trying times gave of their little wealth, time and energy so that we in happier days may worship God in a Cathedral not unworthy of Him.

Time and the elements have taken their toll of the Cathedral and an extensive scheme of restoration and decoration had in recent years to be undertaken, and in this, the centenary year, has been completed. The cost has been great, but the building has been made safe for another 100 years. Our people to-day are no less generous than their predecessors of 100 years ago, and so we are confident that in a short while, our Cathedral will play its part in the Catholic life of our diocese, unburdened by debt.

### CENTENARY CELEBRATIONS.

*Tuesday, 1st May:*

Solemn High Mass at 11 o'clock at which His Lordship the Bishop will preside and preach.

*Wednesday, 2nd May:*

Public procession in honour of the Blessed Virgin in the evening.

*Friday, 4th May:*

Solemn High Mass at 11 o'clock for Liturgical Festival.

*Sunday, 6th May:*

Solemn High Mass at 12 o'clock. A special sermon will be preached by Most Rev. Dr. Philbin, Bishop of Clonfert.

In addition to the Church ceremonies a number of social events are being planned, details of which will be announced at a later date.

## DIOCESAN ITEMS

### LOURDES, 1958.

1958, the centenary of the Apparition of Our Lady at Lourdes, will be a year of very many pilgrimages from all parts of the world. In St. John's Cathedral a special Savings Fund for intending pilgrims has been started. Anyone wishing to join may do so by handing in their names at the Sacristy at the following times:—

Sundays—After 12 o'clock Mass.

Tuesdays—After Confraternity, 8.45 p.m.

Saturdays—3.30 to 4 p.m.

Minimum weekly subscription is 5/-

Members may withdraw money simply by giving notice.

### CONFIRMATIONS, 1956.

The Sacrament of Confirmation will be administered to the children of the following rural parishes this year (dates are yet to be arranged and will be announced later): Mungret, Donoughmore, Cratloe, Parteen, Fedamore, Bruff, Adare, Ardagh, Coolcappa and Cappagh.

### LITURGICAL FESTIVAL.

**Friday, 4th May, 1956.**

The Festival will open with Solemn High Mass at St. John's Cathedral on Friday, 4th May, at 11 o'clock a.m. (S.T.). His Lordship the Bishop will preside.

Auditions will begin at 12 o'clock. The Committee hopes that choirs from schools throughout the Diocese will take part in the Festival.

For Programme of the Festival and for any other information apply to: Rev. G. Griffin, C.C., St. Munchin's, Limerick.

### BISHOP'S LETTER ON FESTIVAL.

"Kilmoyle,"  
North Circular Road,  
Limerick.

21st February, 1956.

Dear Dr. Cowper,

I note with pleasure that your Committee proposes to hold a Liturgical Festival on 4th May. I feel sure that you will have the willing co-operation of the clergy and teachers of the Diocese in your efforts to spread a fuller knowledge and appreciation of the Gregorian Chant.

May your work under God's blessing be crowned with success.—I remain, yours very sincerely,

✠ P. O'NEILL,  
Bishop of Limerick.

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# Changes in Holy Week Ceremonies

WHEN Our Saviour promised the Infant Church that He would send the Holy Ghost, the Spirit of Truth to teach It all things, He did not mean to imply that the Holy Ghost would bring with Him a new revelation. Rather, He meant to convey that the Holy Ghost would guide the Church in drawing upon the riches of the Gospel of Christ to emphasise those truths of religion best suited to the needs of the day. The Church, then, does not teach new truths, but rather, under the workings of the Holy Spirit, she brings to light truths hidden in the deposit of Faith to combat new heresies or to solve new problems. This constant activity of the Church in facing new problems with the age old truth presented in a more emphatic light, is a proof of the vital organism that the Church is and always will be. The Church, then, is constantly adapting itself to the ever-changing needs of the day, not by shifting its principles but rather by new applications of doctrine contained in Christ's original revelation.

Just as the Church in its teaching is constantly alert to the needs of the day, so also in its Liturgy is she ever willing to adapt itself to the social, economic and cultural conditions of the time in which She finds herself. Liturgy in the Church is but a means to an end, viz., the sanctification of souls, it is never an end in itself. Its purpose is to raise men's hearts and minds to God, in a manner that makes a direct appeal to the senses. Since what moves men in one generation or in a particular place, may make little impression in another generation or place, there is room for a certain amount of change in the liturgical forms in which the Church clothes the means of sanctification, viz., Mass and Sacraments, provided their substance, as instituted by Christ is not changed. Whatever best leads men to a greater appreciation of the meaning and significance of the Sacrifice of the Mass and the Sacraments, is availed of by the Church in her liturgy. One of the first essentials then, of the Liturgy is that it be carried out at a time when the faithful will have an opportunity of being present. The whole purpose of the Liturgy is lost if it is carried out by the clergy in well-nigh empty churches.

Again, in the Sacred Liturgy the symbolism of the various rites and ceremonies must be pretty clear, nowadays, especially, because modern congregations are not as well able to appreciate symbolism as were their predecessors of the Middle Ages.

Coming then, to the Liturgy of Holy Week, we had the situation up to the present, when, owing to the fact that over a great part of the world, economic necessity drove the faithful to work on the last three days of Holy Week, the Sacred Liturgy was carried out in the morning before empty pews. Added to that, you had also the change in the timing of the ceremonies, they took place in the morning and as a result lost a good deal of their original symbolic significance, e.g., it did seem unrealistic to commemorate the Passion and Death of Our Saviour at an early hour on Good Friday morning.

The new arrangement for the Holy Week ceremonies is as follows. In the Cathedral churches, the Mass at which the Bishop consecrates the Holy Oils for use for the coming year, takes place in the morning of Holy Thursday. The Mass for the Commemoration of the Institution of the Most Blessed Sacrament takes place on Holy Thursday evening between 5 p.m. and 8 p.m. This is only as it should be, because the Last Supper at which Our Saviour instituted the Blessed Eucharist took place after sunset. The ceremonies of Good Friday, commemorating the Passion and Death of Christ now take place sometime between 3 p.m. and 6 p.m., again, this is more appropriate as Our Saviour died on the Cross around 3 p.m. on Good Friday. The ceremonies of Holy Saturday, culminating in the Mass of the Vigil of Easter now take place at such a time as will enable the Mass to begin around midnight on Holy Saturday. Here, again, we have attention focussed on the liturgical significance of these ceremonies. They were meant to signify the anticipated joy of the Church at the Resurrection on Easter Sunday, and it did seem incongruous that the Vigil Mass be celebrated on Holy Saturday morning, when the Church was in mourning in memory of the hours during which Our Saviour's Body was laid in the tomb. Under the new changes, the faithful may receive Holy Communion on all three days of Holy Week. This is a change

because, up to the present Holy Communion was not distributed on Good Friday, except to the sick and dying. It is to be hoped that the faithful by their attendance at these ceremonies and by their reception of the Sacraments on these days will enter into the spirit of the Liturgy of Holy Week and fulfil the purpose for which these changes were made.

## ST. JOHN'S CATHEDRAL.

### Holy Week Ceremonies.

The following are the times for the various ceremonies in St. John's Cathedral during Holy Week:—

**PALM SUNDAY**—12 o'clock, Solemn Mass, preceded by Blessing of Palms and Procession.

**HOLY THURSDAY**—10 a.m., Tenebrae; 6.30 p.m., Solemn Ceremonies, followed by Adoration of the Blessed Sacrament until midnight.

**GOOD FRIDAY**—10 a.m., Tenebrae; 12 noon, Stations of the Cross; 3 p.m., Ceremonies begin. Holy Communion will be distributed during these ceremonies.

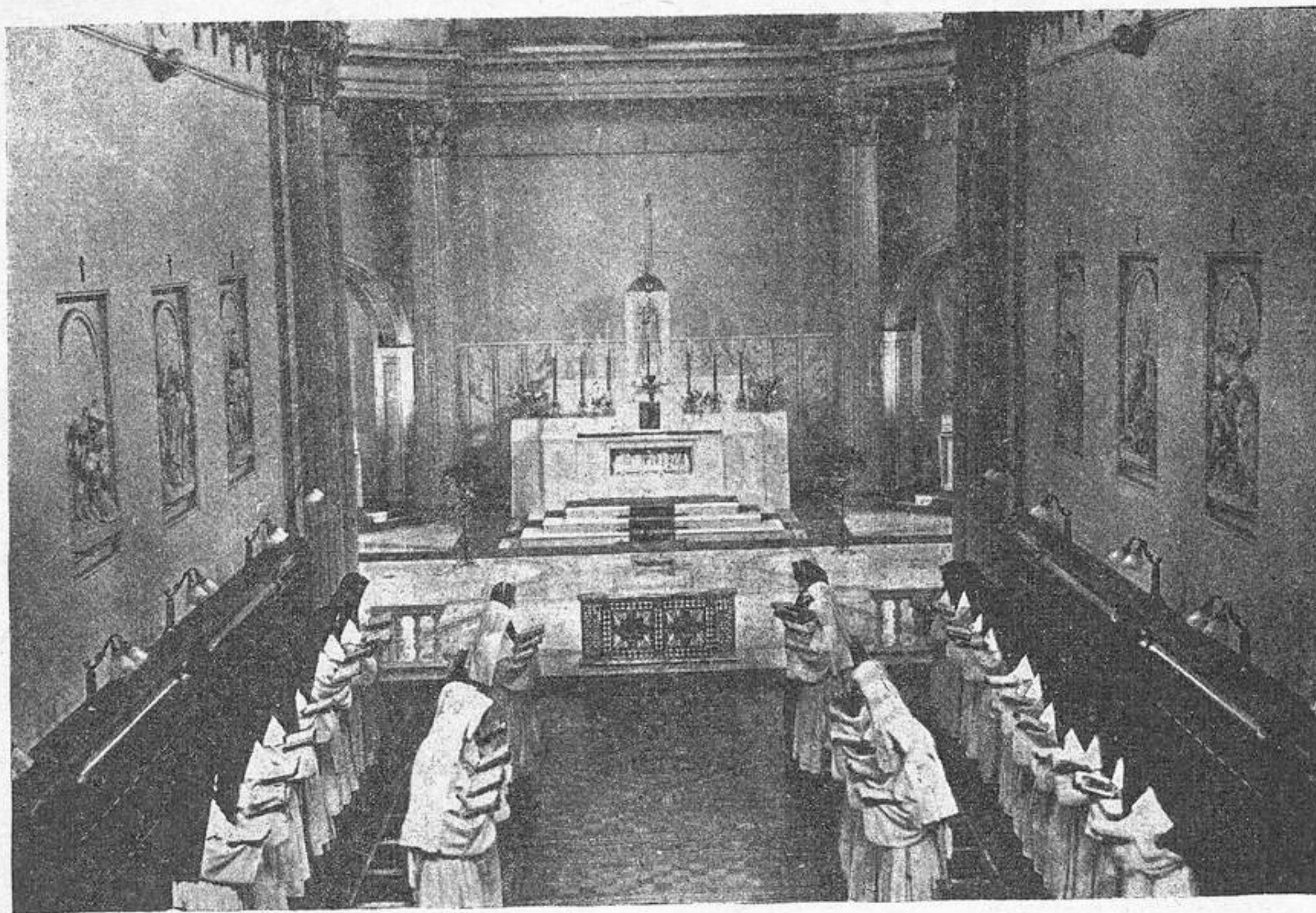
**HOLY SATURDAY**—10 a.m., Tenebrae; 9.30 p.m., ceremonies begin; 10.30 p.m. (approx.), Mass.

### Note—THE EUCHARISTIC FAST.

The faithful receiving Holy Communion at the afternoon or evening functions of Holy Week must fast at least *Three Hours from Solids* and *One Hour from Liquids*. Water does not break the fast. Alcoholic drink, such as beer, stout and wine, may be taken only at a meal. *Spirituuous drinks may not be taken at all from the previous midnight.*

"Those who bring sunshine into the lives of others cannot keep it out of their own."





The Community at prayer in what is probably the most beautiful convent oratory in Ireland.

## Other Pictures of The Good Shepherd



One of the Sisters joins in the games with the little children.

### Catholic Press

The need for an enlightened lay apostolate through the Catholic Press has many times been stressed by the Popes. They have frequently spoken on the low standard of literature which has helped to nullify the teaching of the Church, especially, among the young and adolescent.

St. Pius X himself said: 'In vain will you found missions and build schools if you are not able to wield the offensive and defensive weapons of a loyal Catholic Press.'

Other Popes said:—

"A Catholic paper is a perpetual mission" (Pope Leo XII).

"The work of the Catholic papers has been most praiseworthy. They have been an effective auxiliary to the pulpit in spreading the Faith." (Pope Benedict XV).

"Anything that you will do for the Catholic Press I will consider as having been done for me personally. The Catholic Press is very close to my heart, and I expect much from it" (Pope Pius XI).





# AN CÁISC

AN TAC. SEÁN S. Ó CONGHAILE,

B'é pól naofa doúirt suib é  
Aireíri Ériort ó marbaid bun-éloc  
ar seirioim. Marac é, ní fiú taosa an  
eiredeam rin. Mar, len a aireíri,  
eiredaio d'ac ar oúirt Sé 'na fírin-  
ne, so háirite suib é féin  
Mac Dé na Glóire. Ir minic  
nac oúigtear i gceart conar mar  
a eiredaionn Aireíri Ériort suib é  
Mac Dé moáiríre é. Náir éirí Lapaup  
ó marbaid, agus oáime eile nac é?  
Cinnce, táinig ríad ar air ón mbár.  
I gcár Ériort oe, bí Sé féin as  
maoim suib é Mac Dé é féin. Mar  
eiretú air, táinig Sé míorúilt reo a  
aireíri ón mbár ar an tríd lá. Agus  
o'éirí Sé Domnac Cárca. Ní féad-  
rao le Dia fearam taob éirí oe

briéasaoíri, agus briéas a eiretú le  
míorúilt, so háirite briéas ouine a  
bead as iarríad a móir-ghraam agus  
a oll-comaet féin a goio Uaid.

Ir comaríta den aireíri ear éir báir  
atá i noan oúinn uilig aireíri Ériort.  
Ir ear ar rmaoineam reo na hac-  
nuadainte a ceapad litúirge na  
Cárca. 'Sé an bairte a eiríeann túr  
leir an mbeata úr rrioraioáta ion-  
aínn, agus tá áit ronnac as raeia-  
méio an bairte i ngnára na heag-  
laire Saearn Cárca. Mar a' gceanna  
leir an Teine úr ón a lapaup eiríe  
fotar. O'airíng rean-oraioite págán-  
ta na heiríeann amlaio nuair eirí  
ríad Laoiré áro-Rí ar a airíe ón  
Teine úr reo a bí á doaint as páo-

raic naofa. Ir comaríta den beata  
úr a tugtar oúinn an lapaup reo;  
beata úr — aicbeoóaint ó bár an  
peacaid, peaca an trínir ar oúir,  
agus ar bpeacáí peapraanta féin 'na  
diaio rin. 'Sé Aireíri Ériort rior  
ráta ar noócar. Le beata an gíarta  
tis linn beata agus glóire Ériort a  
beir 'nárí raol féin anreo. Agus  
túmaio beata rin an gíarta ar neam  
rinn, pá ronnar agus fártacé, ar  
reao na ríoraioéta.

Agus oíreac mar trén méio a  
o'fulaing Sé ra bpaup a tuill íora  
Glóire na Cárca, tugtar oúinn suir  
tré céapad an fulaing ar an raol  
reo a cairear muidé teacé ar  
Glóire Dé.



This striking Fresco painting is over the High Altar in St. Saviour's Church, Limerick. The artist is Dominican Father Buckley.

## LITURGICAL FESTIVAL

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## Morning in Kilmorna-contd.

"Good morning, Andy, 'tis that right enough," said Father John.

"Well, I suppose 'tis due to us," said Andy, "it's been very slow all along."

"It has indeed," said Father John, "there's been hardly any growth at all, I'd say."

"Divil a bit," said Andy, "after that bad winter we had, the land is perished. But God is good and things are coming right now."

"Yes," said Father John, "I don't think we had any frost now for the past couple of nights."

While Father John realized that this minute weather analysis was the accepted introduction to business, he thought Andy was being unnecessarily punctilious when he went on to give it as his opinion that the change in the moon would bring a period of settled weather. However, etiquette prescribed that it was Andy who should bring the conversation from the plane of cordial human intercourse to the regrettably necessary plane of business. So he agreed with Andy's lunar diagnosis, and added that the sky the night before had been very promising. At last, Andy indicated by a slight cough and change of key that he had to break up this delightful exchange of views.

"I suppose you heard, Father, that we had a little increase in the family," he said.

"I'm delighted to hear that," said Father John, "a boy?"

"No, a little girl, Father."

"That's fine," said Father John, "and Mary and the baby are well, I hope?"

"Both grand, thank God." Andy beamed broadly.

"Well, you want to arrange about the christening, I suppose," said Father John.

"Well, Saturday is a kind of awkward for us, so we were wondering if to-morrow would suit you, Father."

"That will be fine," said Father John, "will one o'clock be alright?"

"Grand, we'll be down so at one. By the way, Father, how are you for potatoes these times?"

"They are still appearing on the table, anyhow," said Father John.

"There are four left in the bag,"

said the housekeeper from behind in the kitchen.

"I'll drop down a handful in the morning when I am coming to the creamery," said Andy.

"Thanks very much indeed, Andy," said Father John.

Andy prepared to take his leave. "Well, let's hope this weather is going to hold now, Father."

"It's looking very settled this morning anyhow, Andy," said Father John.

"'Twould be wanted now for the crops."

"'Twould indeed," said Father John.

"Well, good day to you now, Father. We'll be down so to-morrow at one," And gave another poke to the peak of his cap as he moved off.

"Good bye, Andy," said Father John, "and give my best wishes to Mary."

"I will sure. Good bye again, Father,"

Father John returned to his breakfast. He poured a final cup of tea. Outside the window, Tom Keane was making his usual preparations for his return trek from the creamery to his base four miles away. These consisted of taking out his spectacles and adjusting them carefully, pushing his hat back on his poll, opening his newspaper and telling his horse to take over. Tom had no family and, consequently, did not have to be solicitous about many things (to be precise, he was not solicitous about anything). So he would allow his horse to amble home now at its own sweet will, while he kept in touch with the great world of national and international politics. This practice of Tom's might involve him in traffic complications now and then, but Tom accepted such petty annoyances with equanimity and did not allow them to upset unduly his leisured pursuit of knowledge. Father John recalled that it had taken a bit of effort to be equally magnanimous when on a few occasions, driving back from fasting-calls, he had almost been responsible for ending his and Tom's interest in the affairs of men. Tom moved out of view. Father John saw Mrs. Dooley's letter again. Lighting a cigarette he pondered what he would say to Mrs. Dooley . . .

## ANSWERS TO QUIZ

1. Catherine McAuley.
2. Holy Thursday. It is called 'Maundy' from *Mandatum*, the first word of the ceremony of the washing of the feet, which takes place on that day.
3. A chair, with arms but no back, sometimes used by an officiating bishop instead of a throne.
4. The part of the Mass from the Sanctus to the Pater Noster (exclusive), said by the priest in an inaudible voice. It includes the Consecration.
5. Christ, as the light of the world.
6. The seal-ring, with which the Pope is invested at his election and used only for sealing papal briefs; it is officially broken up at his death. It has the device of St. Peter fishing from a boat.

The Florida beach and the blue sky looked inviting to the visitor, but before venturing out to swim he decided to make sure.

"You're certain there are no alligators here?" he inquired of the guide.

"Nossuh," replied the Negro, grinning broadly. "Ain't no 'gators hyah."

Reassured, the tourist started out. As the water lapped about his chest he called back: "What makes you so sure there aren't any alligators?"

"Dey's got too much sense," bellowed the guide. "De sharks done skeered dem all away."

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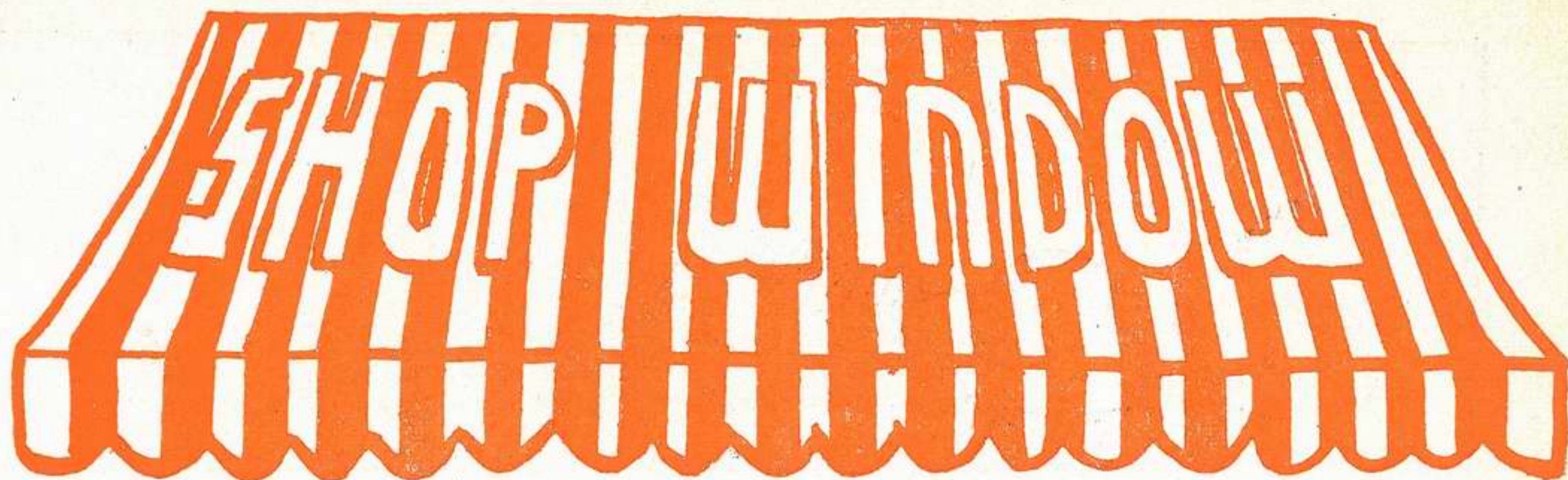
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