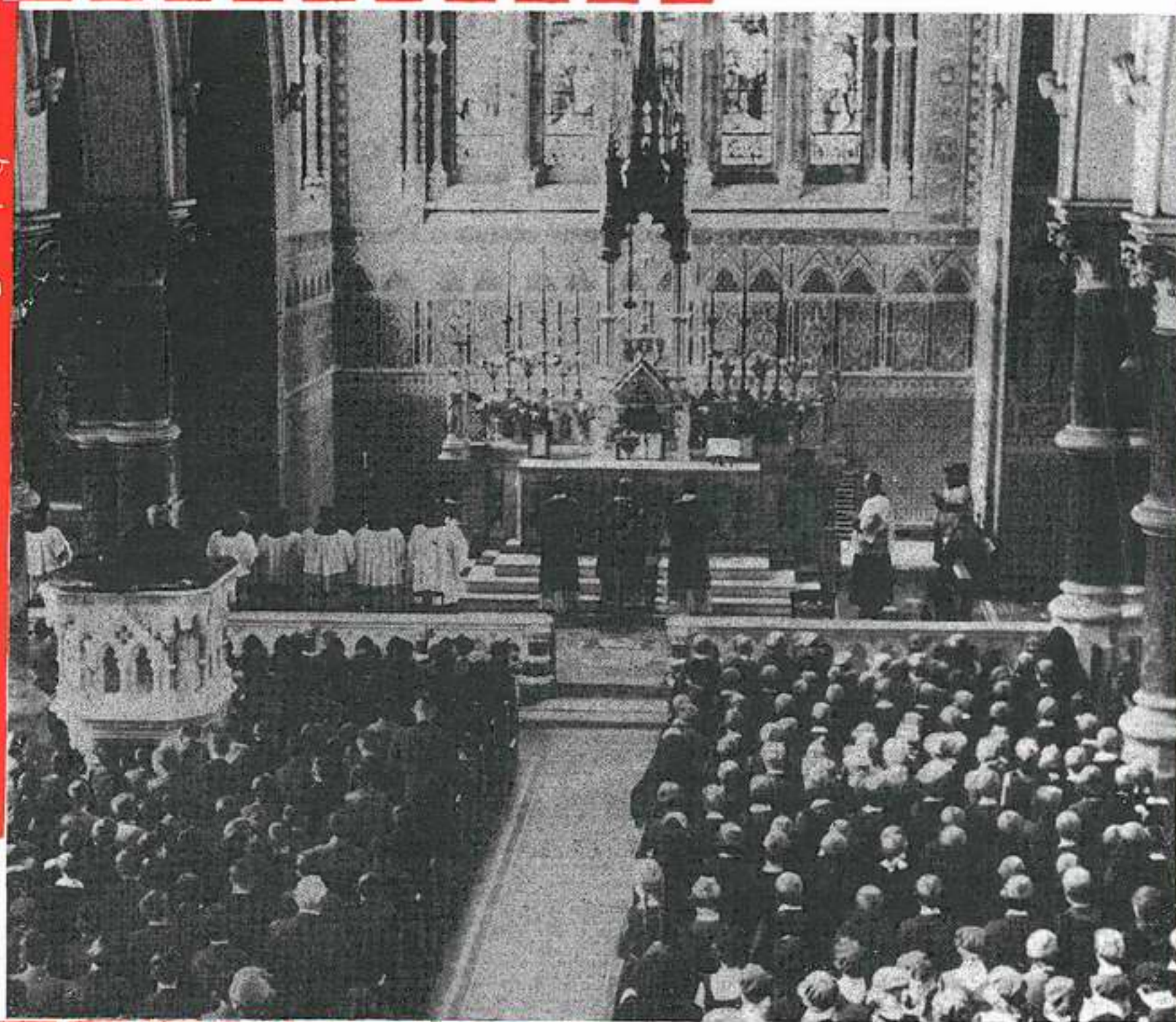


# OUR CATHOLIC LIFE

PRICE - SIXPENCE



## SPECIAL FEATURES



NEWLY ORDAINED  
DYERT ENOS  
WHO ARE SAINTS ?  
SHORT STORIES  
COMPETITIONS  
UNION OF PRAYER

JULY 1957



# WASTE PAPER

MARCH, APRIL AND MAY, 1957

## Routes and Rural Schools.

	£	s.	d.
Ardpatrick .....	2	13	9
Athea .....	9	17	6
Abbeyfeale .....	31	15	0
Athlacca/Dromin .....	5	7	6
Adare .....	7	10	0
Ballingarry .....	5	17	6
Banogue .....	3	15	0
Bruff .....	13	7	6
Bulgaden .....	1	7	6
Martinstown .....	6	5	7
Ballyhahill/Loughill .....	11	7	6
Ballysteen/Askeaton .....	10	2	6
Coolcappa/Kilcolman .....	3	5	0
Castletown/B'gran/C'well... ..	9	2	6
Carrickerry/Ardagh .....	10	17	6
Croom .....	16	12	6
Drumcollogher/Broadford .....	31	16	3
Effin .....	3	7	6
Fedamore/Carnane .....	2	10	0
Foynes .....	5	12	6
Granagh .....	8	17	6
Glenroe .....	11	1	3

	£	s.	d.
Glin .....	5	0	0
Kilmeedy/Feenagh .....	5	12	6
Knockaderry/Ahalin .....	5	2	6
Kilfinane .....	1	17	6
Kilmallock .....	30	0	0
Kilfinny/Croagh .....	3	17	6
Kileedy/Ashford .....	20	5	0
Kilcornan .....	1	17	6
Lurriga .....	2	6	3
Mungret .....	11	16	3
Monagea .....	2	12	6
Manister/B'Martin .....	1	0	0
Mountcollins/Tournafulla... ..	3	5	0
Mahoonagh .....	19	2	6
Newcastle West .....	31	5	0
Pallaskenry .....	15	0	0
Rathkeale .....	19	17	6
Rockhill/Bruree .....	5	15	0
Shanagolden .....	4	17	6
Templeglantine .....	2	5	0
Cratloe .....	5	7	6
D'more/R'boro/K'kea .....	16	3	0
Monaleen .....	2	0	0
Parteen/Meelick .....	3	8	9
Tervoe .....	5	0	0
City Schools and Centres :			
St. Anne's Voc. S. ....	16	3	0
Janesboro' N.S. ....	6	17	6
Joseph St. N.S. ....	5	1	3

	£	s.	d.
St. John Baptist N.S. ....	12	6	0
John St. C.B.S. ....	8	9	0
Leamy's N.S. ....	7	17	6
Laurel Hill Convent .....	9	10	0
Model N.S. ....	2	15	0
Mary St. C.B.S. ....	5	13	9
Mary St. N.S. ....	22	2	6
Mt. St. Vincent N.S. ....	2	6	3
Presentation N.S. ....	8	6	3
Sexton St. C.B.S. ....	10	10	0
St. Munchin's College ....	13	2	6
St. Munchin's C.B.S. ....	14	5	0
St. Michael's Infants .....	1	16	0
St. Patrick's N.S. ....	7	5	0
St. Vincent de Paul N.S. ...	6	3	9
Technical Institute .....	10	7	0
Corbally Centre .....	8	5	0
Holy Rosary Centre .....	10	5	0
St. John's Parish .....	5	1	3
St. Mary's Parish .....	12	8	9
St. Michael's Parish .....	5	10	0

## SUMMARY

City Schools & Centres ...	167	10	7
Routes & Rural Schools...	403	16	10
All Other Sources .....	88	0	3

£659 7 8

## SAVE SILVER PAPER !

There are **Two Grades** of Silver Paper, which must be Collected Separately.

**GRADE A** is worth 1/- per lb. It includes tea-chest foil, caps of milk bottles and motor-oil bottles, silver paper around sweets, chocolate, cheese, etc. Silver Paper found in cigarette boxes may be classified as Grade A, provided the white paper lining is removed.

**GRADE B** is worth 6d. per lb. It includes tea-packets, sweet-cake wrappers, or any paper with silver on one side and ordinary paper on the other. Thus, cigarette paper from which the white lining has not been removed must be classified as Grade B.

All supplies of Silver Paper should be sent to the local school. Collectors are reminded that the proceeds of the Silver Paper Campaign are being donated to the New College Chapel Building Fund. We appeal to everyone to help.

PLEASE TELL YOUR FRIENDS ABOUT THIS SCHEME.

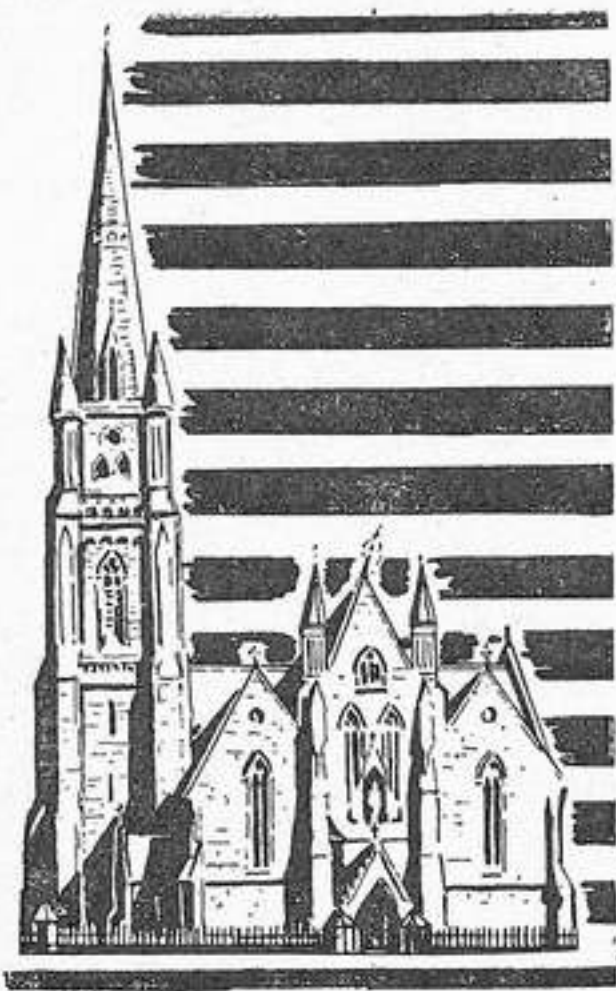
WANTED IMMEDIATELY

2,000 EMPTY COW & GATE TINS

We can convert them into Mite Boxes to be used for our Fund Raising Campaign for the New Diocesan College.

YOUR DIOCESE NEEDS YOUR HELP  
REMEMBER LIMERICK !





## CONTENTS

Vol. IV. No. 2

	Page
Union of Prayer .....	5
Irish Article .....	6
Limerick Communities ...	7
Women's Page .....	9
Are All Men Equal? .....	11
Any Questions .....	12
Sport .....	13
Fr. John .....	14
Diocesan Items .....	16
Short Story .....	19
Drama .....	23
Cinema .....	25
Children's Page .....	26

All Communications and Letters to be addressed to:

The Editor "OUR CATHOLIC LIFE," St. John's Presbytery, Limerick.

Single Copies, 6d. each.  
Annual Subscription: 2/6 post free.

Nihil Obstat:  
Jacobus Cowper, S.T.D.,  
Censor Deputatus.

Imprimatur:  
✠ PATRICIUS,  
Episc. Limericensis.

24/6/57.

### ACKNOWLEDGMENTS.

For permission to reproduce certain pictures in this issue we are indebted to the courtesy of the *Limerick Leader*, Ltd.

LIMERICK LEADER.

OUR

# CATHOLIC LIFE

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

JULY, 1957

## CAPITAL INVESTMENT

THIS is a phrase we are quite used to hearing nowadays as expressing the most urgent need of our country. The reason we have been given for a severe budget is the necessity for channelling as much money as possible into capital investment. Leaving aside the question of methods, there is now general agreement that, due to neglect in the past, the phrase does express our most urgent need. In other words, what is wanted now is that as much money as possible should be put into the development of our resources.

Since that is so, the question is of interest to the Church. The purpose of the Church is to bring individual men to their eternal destiny and so She constantly keeps before their minds the ultimate purpose of their lives. But that implies that the Church should be interested in every aspect of man's life on this earth, since they will all either help or hinder his achievement of his ultimate goal. That is the test the Church applies to everything—will it help or hinder men in their quest for eternal life? So She is interested in social conditions because they are going to have a powerful influence, one way or the other, on men's living in accordance with the nature God has given them and so reaching happiness with Him in the next life.

Consequently She is concerned when in our country economic conditions cause unnatural emigration, with its unnatural breaking of family ties, and unemployment, which prevents the fathers of families from fulfilling their duties towards their wives and children. That means that She is interested in the development of the resources, which God has placed at our disposal, so that the necessary material things of life may be available to our people. But the development of our resources necessitates the investment of money; consequently that also is of interest to the Church.

We must avoid the error of thinking of capital investment as meaning solely State investment. That is going

Continued Overleaf.

Limerick City Library





## Liturgical Festival of Cimerick Diocese

IT is with great pleasure that we report that the Liturgical Festival held in the diocese from May 6th to May 10th was very successful. The Festival opened at Newcastle West on May 6th with Solemn Votive Mass of the Holy Spirit, which was sung by the pupils of the Mercy Convent, Newcastle West. The massed choirs of the schools of the Deanery sang the Common of the "Cum Jubilo" Mass. There were up to 400 children in the Church. After Mass, adjudications were held in the Convent School, by kind permission of the Sisters of Mercy, for 16 choirs of the deanery. The choirs came from Mercy Convent, Abbeyfeale; Mercy Convent, Newcastle West; Courtenay School and St. Ita's School, Newcastle West, and Templeglantine.

On Tuesday, 7th May, the Festival was held at Rathkeale, when the Proper of the Mass was sung by the children of Mercy Convent, Rathkeale. There were up to 500 children in the Church and they came for their adjudications after the Mass. The choirs were drawn from Mercy Convent, Adare, and Christian Brothers' School, Adare; Convent of Mercy, Ballingarry, and National School, Ballingarry; Mercy Convent, Rathkeale, and from Granagh and Duxtown Schools.

On Thursday, May 9th, the Festival was held in Kilmallock, where there were up to 650 children in the congregation. The Proper was sung by the pupils of St. Joseph's Secondary School, Kilmallock. The choirs which sang the Common and came for adjudication were drawn from the following:—Kilmallock Convent School, Kilfinane Convent School, F.C.J. Convent, Bruff; Martinstown and Bulgaden National Schools, Meanus National School, Bruree School, and Sts. Peter and Paul School, Kilmallock.

The Festival concluded at St. John's Cathedral with Solemn High Mass on Friday, 10th, at which the

to lead to an unnaturally large proportion of State ownership. If that is to be avoided and we are yet to get the investment which is necessary to develop the resources which God has entrusted to us, then we must have widespread investment by individual owners of money. What is wanted then is that everyone who is in a position to do so should ask himself how he may contribute to the development of Ireland's resources.

For example, there is question of establishing an industry or working a mineral deposit, and capital has to be found. What is wanted then are men who will take a calculated risk with the amount of money, big or small, which they can spare for investment, realizing that they are thereby making their contribution to the development of the potentialities which God has placed at our disposal.

Likewise God has given us the potentialities of the soil. What are wanted now are farmers who will release that potentiality by putting money into such things as drainage, the making up of lime and other deficiencies in the soil and the re-seeding of pastures, realizing that they are thereby co-operating with nature as God intended.

Again there is the man who has money invested outside the country. What the common good requires now is that, realizing the necessity for investment in Ireland, he should seek some Irish enterprise into which to put his money.

To sum up—we are all bound to have an interest in the common good of our community. In practice to-day that means that all who can put money to productive use in Ireland should do so.

—THE EDITOR.

Lord Bishop presided. The Proper was sung by the pupils of St. Mary's Christian Brothers' School. There were up to 3,000 children in the Cathedral, which was filled to overflowing. There were 65 choirs for adjudication which came from the following schools:—St. John's Convent School, St. John's Christian Brothers' School, F.C.J., Laurel Hill; St. John Baptist School, Carnane and Fedamore Schools, Salesian Convent, Mercy Convent, St. Mary's; St. Joseph's Convent School, Mount St. Vincent Convent School, Presentation Convent School, Good Shepherd Convent, St. Vincent de Paul School, St. Patrick's Schools,

Model Boys' School, Our Lady of Good Counsel School, Janesboro'; Sexton St. Christian Brothers' and St. Munchin's Christian Brothers' Schools, and from Our Lady of the Rosary Church and St. Patrick's Church choirs.

The general standard of the singing at the Festival this year was very high and showed the great work and training of the 200 choirs during the year. The Lord Bishop expressed very great pleasure at the work and results of this year's Festival and wished it every success and blessing in the years to come.

Next year will be the Festival's Silver Jubilee in the Diocese.



*A County Limerick Landmark—*

# DYSERT ENOS

*—The Saint and Site*

**D**YSERT ENOS, the Hermitage of Aongus, is set in a pleasant countryside amid rich pastures, highly cultivated gardens and beautifully-kept farmhouses. It is less than a mile from Croom if the masspath, now almost grass-grown, be followed from the village.

The place-name preserves the name of its founder, Saint Aongus, and recalls in the word Dysert the practice of anchoritism, which was a feature of the early and mediaeval Church. This practice, adopted by holy men, monks and otherwise, of retiring into remote and unfrequented places, there to spend their lives in solitude, in prayer and penance, had its origin in Egypt in the third century. From there it soon reached Europe, where it spread widely, surviving into the fourteenth century, and had already penetrated to Ireland before the time of our saint.

\* \* \*

## ST. AONGUS.

Aongus was born in the year 750, in the territory which was later called Tyrone. He entered the monastic school of Clonenagh, on the banks of the Nore in Laois, as a student-brother, and was ordained priest there between 770 and 780.

It is quite probable that the subject of Anchoritism as a means to salvation was much discussed and debated among the students and professors of Clonenagh and that these discussions helped to form or maybe to cement in the mind of Aongus a resolution to become a hermit. In any event he went into solitary retirement at the Dysert

By DAVID CANTWELL.

Enos of Laois immediately after his ordination but soon withdrew from that place and when next he is met with, in 780, he has set up his hermit's cell in Ui Conaill, near Croom. Ui Conaill was the ancient name for the district on the left of the Maigue from Bruree to Adare and extending westward to the Deel.

His hopes for a solitary life in the seclusion of the open woodlands which surrounded his cell were soon shattered. His retreat was discovered. The people having found him, at once recognised his holiness and continued to come to him for instruction and spiritual aid, until in a short while the anchorite's cell was become a public oratory. Realising the futility of ever expecting to enjoy in Ui Conaill the life of solitary retirement his heart hungered for, he decided to leave it and seek another hermitage where he could pray and meditate, immune from the distractions of a public life. Accordingly he organised his 'disert' into a permanent cell or church and left the district. The duration of his stay in Ui Conaill was short, not exceeding two years. His further efforts to go into solitary retirement appear to have been even more disappointing from his own point of view than were the former, for in 783 he was sharing community life in the monastery of Tallaght (Co. Dublin).

\* \* \*

## CALENDAR OF AONGUS.

There, an undistinguished lay-brother, he was put in charge of the

monastery mill and kiln, a laborious and responsible task but one of which he probably had had experience in his early training in Clonenagh. Through a series of slight though providential circumstances, the abbot became aware of his miller's identity and immediately transferred him to another post, more befitting his worth. In this new sphere of activity, possibly the scriptorium—the department of the monastery where the books, copies of the Gospels, Psalms, etc., were multiplied for the monks—he began the compilation of a list of the Irish Saints who had lived before and up to his own time. This list which has most fortunately been preserved, is in the form of a poem of 365 verses of four lines each, a verse for every day of the year and the feast of one or more saints mentioned for each day. It is known as Feilire Aongusa, the Calendar or Festology of Aongus and is considered an invaluable contribution to a knowledge of the early saints of Ireland. He was unable to finish this work at Tallaght, for while engaged on it the Abbot of Clonenagh died and Aongus was sent there to rule in his place. He completed the list in Clonenagh, where he died on the 13th of March, 819. The humility, charity and general sanctity of Aongus' life were so remarkable that he was known as Aongus Céile Dé, Aongus the Spouse of God.

\* \* \*

## ROUND TOWER.

A small church in a ruinous, patched condition, and beside it a round tower in a good state of pre-

Continued overleaf.



#### 4. OUR CATHOLIC LIFE.

ervation have survived through the vicissitudes of centuries to mark the site of the disart near Croom. In all probability the church dates from the late ninth or early tenth century, but the tower is thought to be of later construction. This latter building is 67 feet high, without any conical cap, have so many others of its kind in the country. Set upon the natural rock which here rises slightly above the level of the surrounding soil, the foundation course of the tower is so skilfully and so intimately united to the underlying stone that at first sight it is difficult to distinguish between the artificial and the natural, to see where the one begins and the other ends. While Irish was still a living language in the district, the people of the locality, aware of this feature, used to speak of the tower as "clochás a' disirt," the stone-growth of the hermitage.

There was a burial ground beside the buildings but because of the absence of interments there during the nineteenth century, or of their extremely rare occurrence, a resident of the place and occupier of the lands, broke the headstones, sometime during the latter half of that century, to use the slabs to roof drains!

\* \* \*

#### ESCAPED DESTRUCTION.

The story of Disart Aongusa is necessarily briefly told, for all the authoritative references to it are brief, unrelated and unconnected, few and far between. They are mere microscopic particles of the dust of its history, windblown by the storms of war and conquest and caught and preserved by accident. Founded before the year 800, its name does not appear again until well into the twelfth century. In the meanwhile the Norse invaders had swept through the land on their dreadful mission of destruction, levelling, burning, plundering and slaying. Between 832 and 836 the great Abbey of Mungret was looted and burned three times; a few years later, they destroyed everything from Limerick to Cork. How could

Dysert, next door neighbour of Mungret, escape that hurricane of destruction and more particularly since at that period it was in all probability a small wooden building! It would have made an admirable funeral pyre for a murdered cleric or two, a pleasant bonfire for the amusement of these fierce marauders, but no such charge has been made against them though the circumstantial evidence is certainly not in their favour.

"Constans, aircinneach of Mungret and Dysert died in 1133." Fifty years later Conn Mac Maol Patraic who held the same office as Constans, died. An aircinneach was a Church Officer, a steward of Church lands. In the year 1200, Meyler FitzHenry, a Norman official, employed a commission of 36 members to draw up a list of the abbeys, churches, convents, etc., in the Diocese of Limerick. The name of Dysert is found in the list they compiled. It is interesting to note that the commission consisted of twelve Normans, twelve Irishmen and twelve Ostmen or Danes. In 1235, the Church of Dysert would appear to have fallen on bad times for in that year, Robert, Abbot of Mainistir 'n Aonaigh, presented to it lands which he held at the White Stone Cross of Limerick.

In the middle of the same century one Johannes Flandrensis, otherwise in modern guise, John Fleming, surrendered to Bishop Robert of Limerick a carucate and a half of land which he had held for some years at Dysert and Kaharassy. A carucate was the amount of land which a man could plow in a full year. Its equivalent in acres, sworn to on occasion, varied from 80 to 120, the variable factors of man, plow, horse or oxen accounting for the different areas.

\* \* \*

#### PAPAL LEVY.

Towards the close of the thirteenth and again at the beginning of the fourteenth century Papal Taxations were imposed on the

churches of the country. Dysert was included in both of those levies paying on the second occasion a sum of 53/4, equivalent to more than £50 in present-day currency. Father Stephen de Valle, the Norman form of the modern name Wall, Dean of the Diocese and Prebendary of Dysert was consecrated Bishop of Limerick in 1358. His place as Canon and Prebendary was filled by Father David Dencourt, Doctor of Laws, of Imleach (Emly).

In 1428, Father Maurice Echinorney, Vicar of the Church of Balingaddy, was Titular Canon of Dysert, replacing Father Edward MacAdam who had joined the Hospitallers. Four years later, presumably on the death of Canon Echinorney, Father Cornelius Lynch was promoted to the same dignity. After that there is nothing to record until the beginning of the sixteenth century when Father Thomas de Geraldinis is made Canon of Dysert with the parishes of Kilbrosine and Bally Crestan Kerevych included. This last-named place

Continued on Page 32.

## J. J. O'BYRNE

— LTD. —

32/33, SEXTON STREET  
LIMERICK

## MINERALS OF QUALITY

'Phone : Ennis 239.

Limerick 123.

'Grams : "Minerals," Limerick.



# Union of Prayer

## for the Diocese of Limerick

By REV. T. CULHANE.

VAST ARMY.

### WHAT OUR SCHOOL CHILDREN ARE DOING

IN the Easter issue of *Our Catholic Life*, we announced the launching of the Union of Prayer for the Diocese of Limerick. In a short article we explained the Objects, Duties and Spiritual Benefits attached to the Union. In the first two or three months over 20 centres of the Union of Prayer have been established in different parts of the Diocese. From the little experience we have had in this particular work and from reports available from priests and promoters engaged in extending the Union of Prayer, one cannot fail to be impressed by the readiness and the fervour with which our people are joining this diocesan crusade. The number of people who seek to be enrolled has far exceeded our expectations. In the months that lie ahead, further efforts will be made to extend the Union until eventually the people in every parish in the diocese will have an opportunity of joining in prayer for our common welfare and participating in the vast treasury of spiritual benefits available to all members of the Union and all benefactors of the diocese.

\* \* \* \*

### ALL CAN JOIN.

Perhaps it may be no harm to point out again that there is a place for everybody in the Union of Prayer. Priests and people, young and old, all can join. For organisation purposes, however, we have decided to make two classifications of members, namely, school-children and adults. Each group, of course, participates in full in all the spiritual benefits available.

In this article, we propose to deal with the school-children and to explain their special duties and obligations. It may be of interest to mention that the idea of founding the Union of Prayer began originally with our children in the schools. It is true to say that the children of the Diocese of Limerick pioneered the Waste Paper Campaign. We know their worth. In another part of this magazine we can see what they have accomplished.

At the present time, it is estimated that there are about 26,000 pupils attending our schools, Primary, Secondary and Vocational. Suppose for a moment that this vast army was organised in a great crusade of prayer for the welfare of the diocese and for the intentions of the members of the Union of Prayer and all diocesan benefactors, what a wonderful help it would be! We could never hope to estimate the blessings that God might bestow in answer to the prayers of those innocent young souls so dear to our Divine Lord. This is exactly what we intend to do. By means of the Union of Prayer, those 26,000 children are asked to say one Hail Mary each day, one Rosary in the school on a given day every month, and further they are asked to hear Mass and to offer Holy Communion once each year for the intention mentioned already. After the Monthly Rosary, they are asked to recite the Prayer for Emigrants.

Going around from school to school meeting those happy, innocent, friendly children, we are often saddened by the thought that in 5 or 6 years time so many of them will be scattered all over the world. They will follow their elder brothers and sisters into exile to the great cities of England, America, Canada and Australia. In the words of St. Pius X, who composed that beautiful prayer: "Far away from all that is dear to them and faced with the difficulties of a new life, they are often exposed to grave temptation and dangers to the salvation of their souls." While the problem of emigration lasts, this problem will exist. We feel that our Limerick exiles at any rate will not be forgotten. Once each month 26,000 voices will join in earnest prayer to Almighty God to guide our exiles on their way, "to be their support in labour, their consolation in sorrow, their strength in temptation." It is not for us to estimate the value of this crusade; the lives that may be sanctified, the souls that may be saved. These are things that we shall never know, but there will be complete record of them all in heaven.

These then are the spiritual duties of the school-children who join the Union of Prayer. Aided and directed by their zealous teachers they will be constantly reminded of these duties and obligations. When they leave school it is hoped that the children will be encouraged by the local promoters to join the adult section in each parish.

Contd. overleaf.



## TRIBUTE TO TEACHERS.

With regard to our teachers, we feel we must pay them a tribute for the wonderful help they have given the scheme from the very beginning. When the Union of Prayer was first mooted we received and gladly accepted invitations to attend branch meetings of the I.N.T.O. in various parts of the diocese.

The encouragement and the suggestions obtained from the teachers at these meetings have helped considerably to formulate the scheme as it now exists. In more recent months, it has been our privilege to visit over 40 schools in the diocese. Let there be no mistake about it, we have wonderful children going to our schools and we have, thank God, wonderful teachers, too. The spirit of co-operation shown by the teachers and the enthusiasm and consciousness they have aroused in the children for the needs of the diocese is most encouraging and consoling.

## NEW TARGET.

Because of all this we have decided to embark on a new scheme for our children. Mention has already been made of the wonders accomplished by them in the Waste Paper Campaign. An entirely new target has been set up for them now. They are asked to take on the responsibility of paying for the New College Chapel, which is estimated to cost £30,000. At first sight, this may seem an impossible task to impose on little children. But children like a big target and it is surprising how quickly their pennies

and half-pennies accumulate. For instance, in a certain school in the diocese, by no means a rich centre, 48 children between the ages of 11 to 13 years have already contributed over £4 in a school mite box in the short space of 10 weeks. This, of course, may be exceptional and may not last, but it goes to show what children can do. We have, as already stated, 26,000 children attending our schools. If those children were encouraged to spare a penny each week towards the College Chapel Fund it would amount to over £100 per week.

New churches are being built in the diocese each decade. Perhaps in 10 or 12 years time we may see the New College Chapel built and consecrated. But it will be a new Church with a difference. It will be, in truth, a Home presented to Jesus Christ, Our Lord. It will be a glorious tribute to the acts of sacrifice of the thousands of little children, who saved pennies one by one, which they would love to have spent on ice cream, sweets and comics. Here Jesus will one day come to dwell by the banks of the Shannon. Here, from His Tabernacle home endless streams of graces and blessings will flow into the hearts and souls of His youthful benefactors. Here, too, He will gather round Him, boys from every parish in the diocese. He will watch over them all with loving care, and some of them He will call to Himself in a very special way to become the future priests of the diocese. We like to think of this; our children giving pennies to Our Lord, and He giving them back priests in years to come.

## Focal Le Rá

"Dean-céile nó carr  
Ciacu is fearr?"

Muna bfuil sean-focal sa  
saeitge adeireann é sin, ba  
cóir go mbeaó. Sé an roga is  
mó agus is deacra atá as cur  
isteaó ar fíor óga na linne-seo  
é. Agus ní ceist é gur fuirist a  
freasairt. Tá a chúo buanna  
féin as an dá rud, 'otuiseann  
tú. Cúin an fírinne a rá, sé mo  
cuairim féin fés na 'scooters'  
gur iarraóit díceallaó atá ionn-  
ta cúin cur ar cúmas an fíor óis  
freastal ar an dá éirí leo. Mar sin  
téann an troio ar aghaio.

Caó as a táinig an méio sin  
anois? Úuel, tamall beas ó  
soin táinig mé trasna ar éaob  
na sráioe ceann oes na h-ion-  
taisi nua seo — gluaisteáinín

beas trí roé. O'iniúcas go srinn  
é, agus dar m'focal, ní dóis  
liom go b'faca mé riam rud ar  
bié cóim néata, gleoite leis.  
Agus cuirtear le céile i n-éir-  
inn é freisin. Níos fearr fós!  
Mar adeireann an file 'má  
fágaím-se sláinte' agus rud  
níos tábaótaí fós naó noúirt  
an file, má fágaímse aroú  
tuarastail—lá éigin le cúnam  
Oé.

Ac cuireann an éaint sin ar  
fao fé gluaisteáin i scuime  
óom scéal a h-innstear fé ot-  
lam le saeitse i sgeann oes na  
Coláistí. Oo réir deallraim,  
bí sé a' teacó abailé go deán-  
naó oíce amáin 'sa gluaisteáin  
agus é a' out go tapaid. Go  
h-obann buail sé fear boéc a  
bí as siúl 'sa doréaoas agus  
leas sé é. Léim an t-ollam as  
an ngluaisteáin agus cuaid sé  
go oí an áit ina raib an ouine  
boéc ina luí briste, basóta,

brúite ar an mbótar. "Ófuilir  
sorcaite, bfuilir sorcaite?"  
o'iarr an t-ollam. "Tá mé, tá  
mé," o'freasair an fear i ngut  
las. O'féac an t-ollam air go  
brónac, croí - briste. "Ó, a  
ouine," adúirt sé, "ná h-abair  
'tá mé,' abair 'táim.'"

mac dá thó.

## KILFINNY

Co-operative Agricultural and  
Dairy Society, Ltd.

SPECIALISTS IN  
Seeds, Fertilizers, Hardware,  
Cream, Poultry, Eggs  
Milling  
Choicest Creamery Butter

Kilfinny, Adare, Co. Limerick  
Telegrams: "Creamery, Kilfinny, Croom."  
Telephone: Croom 5.



# *The Society of Mary Reparatrix*

ONE HUNDRED YEARS OF  
REPARATION.



Mother Foundress.

THIS year, 1957, the Society celebrates the centenary of its official foundation. During the hundred years it has been in existence many houses have been opened throughout the world and one of these houses, in fact the first permanent foundation in Ireland, is here in our own City of Limerick.

The Foundress of the Society was Emily d'Oultremont, a Belgian lady, who was born in 1818. At the age of 19 she was married to Baron Victor d'Hooghvorst. They had four children, two boys and two girls. Their married life, though brief, was extremely happy. Her husband died in 1847. It was only after some years of widowhood that her main vocation in life was revealed to her.

While kneeling in prayer in her private chapel Our Blessed Lady appeared to Baroness d'Hooghvorst. It was the 8th of December, 1854, the day the Immaculate Conception was proclaimed a dogma of faith. Mary's message was: "I am with my Son in Heaven but He is also on earth in the Holy Eucharist where I cannot be. I long for other souls to take my place with Him there and give Him all the tender and unselfish love and care which is found in a mother's heart and make up to Him for the many sacrileges committed against Him in the Blessed Eucharist as well as for the coldness and neglect of so large a part of mankind." Three years afterwards, on the 1st May, 1857, the wish of Our Blessed Lady was fulfilled, for on that day Baroness d'Hooghvorst, now Mother Mary of Jesus, together with her companions, received the habit in the first house of the Society of Mary Reparatrix in Strasbourg. Since that day the primary aim of the members of the Society has been to be "other Marys" who, through Mary and with Mary, make reparation to our Lord in the Blessed Sacrament.

After establishing houses of the Society in many parts of the world, Mother Mary of Jesus died in Florence on the 22nd February, 1878. Her cause for Beatification was introduced in Rome on the 2nd of July, 1941, and many graces and favours have been granted through her intercession.

## LIMERICK FOUNDATION.

The Reparation Nuns first came to Limerick in 1884 at the request of Rev. Father Ronan, S.J.—Rector of Mungret College—who was acting in this matter on behalf of Dr. Butler, the Bishop of Limerick. The residence destined to be their new home was known around 1850 as 14 and 15 Albert Place



## 8. OUR CATHOLIC LIFE.

and was the property of Mrs. Emily O'Brien, of Pery Square. In 1872, Patrick McNamara, Flour Merchant, Nicholas Street, purchased the premises from Mrs. O'Brien, and shortly after this a number of Limerick ladies formed a voluntary Society of Perpetual Adoration and secured the tenancy of No. 15 Albert Place from Mr. McNamara. For various reasons this community found itself unable to carry on and so the foundation was offered to the Society of Mary Reparatrix. The offer was accepted, and on September 14th, 1884, the Mother General, Mother Mary of St. Maurice, was present in Limerick for the clothing of her new daughters in the habit of the Society. Eighteen members of the previous community joined the group of Reparation nuns who had come to make the foundation.

In 1885, the houses known as 14 and 15 Albert Place were made over by the Most Rev. Dr. Butler and Michael McNamara to the Sisters of the Reparation Convent. The Sisters now added two extra storeys and also an annex. In the following year, through the generous support of the Bishop, clergy and people of Limerick, the beautiful Convent Chapel was opened. It was blessed by Dr. O'Dwyer, the new Bishop of Limerick, and he also celebrated the first Mass there on the 31st of July, 1886. The Retreatants section was opened in 1939. And this year, again due to the very generous help of the friends of the Society, the centenary celebrations coincided with the blessing of a new home for the Reparation nuns—a building of dignified simplicity on the site of the old houses bequeathed almost a hundred years ago by Mr. McNamara.

### DAILY EXPOSITION.

In the Reparation Convent in Limerick, as indeed in all the convents of the Society, reparation to God is accomplished primarily by the Adoration of the Blessed Sacrament, which is exposed daily after the Community Mass until Benediction in the evening. During the Exposition the Sisters take turns in Adoration, alternating every half-hour. Visitors to the Convent Chapel are familiar with the sight of the two nuns, wearing an attractive habit in the colours of our Blessed Lady, blue and white, kneeling together at the foot of the Altar before the Blessed Sacrament exposed. In reparation for the offences committed against Our Lord during the night, two religious make adoration before the Tabernacle from midnight until one

o'clock; and in commemoration of the Institution of the Holy Eucharist, the Blessed Sacrament remains exposed every Thursday night and the Sisters take turns each hour in adoration.

The Society also provides opportunities for the faithful to share in the work of adoration. On the third Thursday of every month a public Holy Hour is given by the Chaplain from 8 to 9 o'clock. Every Sunday, from 11 to 12, a Men's Holy Hour Association offer up a Holy Hour of Reparation. Again, on the first Thursday, from 8 to 9, another group of men offer up a holy hour for the sanctification of priests. There is also a Ladies' Adoration Society, whose members spend a half-hour each week in adoration before the Blessed Sacrament. Also each week, groups of boys and girls offer up short periods of adoration.

### OTHER ACTIVITIES.

Many young girls and women will also remember the Reparation Convent, Limerick, as a quiet place of peace and recollection where retreats are conducted by the Diocesan clergy and priests of the various Religious Orders, and where they are enabled to draw nearer to God. Each year many organised groups from the city, from all parts of the

Continued on Page 31.



Altar of Repose in Reparation Convent.





# Our

# Page

By MARTHA

I am writing this on a glorious summer evening, when the last rays of the sun are slanting across the garden, and there is a red glow in the west that promises another fine day to-morrow. I hope by the time this article leaves the printers that the sunny weather will not have vanished altogether. Sunshine makes us all light-hearted, and some of us light-headed. The men don sports-coats and open-neck shirts—the only sartorial frivolities the male allows. Women blossom into flower-like frocks. Teen-agers rejoice in a riot of colour. Everyone seems to get an urge to deck themselves in brighter hues, as it were, to get to grips with beauty. Artists take their easels and brushes; poets write ecstatic verse; husbands mow lawns, cut hedges, paint the garden gate. Housewives buy new curtains, change the furniture around, and covet little, flower-trimmed hats. Perhaps it is this universal awakening of the creative urge which compels little children at the seaside to build better and bigger sand-castles. For my part, I confess I

get a feverish feeling that I must sew something, a skirt, a blouse, anything, provided it is bright and pretty. I hanker for the feel of a scissors, cutting into new cloth, a mad urge to see a seam vanishing under the sewing foot of my machine. I cannot rest, I can scarcely sleep until the garment is finished and when it is, I have a wonderful feeling of fulfilment which lasts until a new urge begins—to make a blouse to go with the skirt, or a skirt to go with the blouse. Perhaps it is just as well for the sanity and finances of my family that the sunny weather is doled out to us in rare, short spells.

## USEFUL HOBBY.

To any of you readers who become obsessed with a similar seasonal mania, I dedicate this article in the hope that, like the psychologist, having discovered for you the root of this malady—i.e., the creative instinct, and the danger of allowing it to develop free from restraint, you may find my remarks useful and benefit from my mistakes. Dressmaking can be a very

useful and remunerative hobby provided one is painstaking and patient. These are two virtues which I find extremely difficult to practise when I am in the throes of dress-making. But however obsessed I may be, I have never been mad enough to tackle the cutting of any garment

without a pattern. Sybil Connolly, herself, would not attempt this. My pattern must fulfil two conditions. The style must please me and the measurements must be mine, approximately. I am rather lucky in that I am a stock sized figure. If the pattern fits me at the hips, it is probably too wide at the waist. (It is much more flattering to put it this way than to say "If it fits me at the waist, it is too narrow at the hips.'). But it is the hip measurement that is my first consideration. When that is correct, it is easy to alter for the waist by taking deeper darts, much easier, I assure you, than trying to allow for too wide hips. At any rate, with every good pattern, directions for alterations are given, and having checked your measurements, with no cheating or stretching of the measuring tape, it is easy to make the garment fit.

## TYPE OF MATERIAL.

Of next importance is the material. It must suit the pattern chosen. Here again it is advisable to follow the advice of the pattern

Continued overleaf.



designers. They know best what type of material to use, wool or cotton, striped or plain. I like to buy a good material that will stand up to wash and wear. Inferior fabrics are not worth making up. Next read carefully your directions. If there is something you do not understand ask a friend with some dress-making experience to explain it, or, if it is a sewing detail, try it out in miniature on an old piece of material. Study the cutting lay-out suitable to your size and width of your material. This has all been worked out to the highest degree of efficiency by cutting experts, and if you follow it faithfully you cannot go wrong. Recently I wanted to make a blouse in a striped cotton. It was a difficult design, cut crossways to let the stripes meet at an acute angle. Carried away in an access of my usual feverish impatience, I ignored the cutting plan and discovered later that I had cut two left fronts. I bought more material, regretting the extravagance, and proceeded to cut . . . yet another left front! A further expenditure on material and more care resulted in a right front this time, and finally, in a blouse that cost me more than a ready-made

one in money, and so much in exasperation that I hated the thing before I began to sew it. In future I shall be sure to read the instructions!

Having pinned the paper pattern on the material, be sure to mark all gussets, tucks, button-holes, etc., with tacking threads or tailor's chalk. I use the latter, it is quicker and easier. These indications will be an invaluable guide to you later. Now, having checked that everything is according to plan, take your scissors and cut with confidence. Tack every hem and seam before you machine it and press each seam as you proceed. Careful pressing ensures that professional finish. As you continue with the work, fit occasionally. If your husband or any of the family are around at these preliminary try-ons, ignore their remarks which are usually derogatory. They are sure to be impressed when they see the finished article, and you, yourself, will be thrilled when all the bits and pieces merge themselves finally into a garment which is just like the picture on the pattern envelope.

#### ADVICE TO BEGINNERS.

If you have never tried your hand

at dress-making, do not aspire for some time to reach the haute couture class. Try a simple pattern to start. I would suggest a skirt. You have side seams, a few darts at the waist, the belt and, perhaps, a pleat at the back. You may find putting in the zip the most difficult operation, and even that is easy. Next you might try a blouse, preferably one with the sleeves cut in one piece with the bodice. This eliminates the task, disliked by beginners, of setting in a sleeve into an armhole.

For the raw amateur who has never sewed a seam in her life before, perhaps the easiest garment of all to start with is a simple bathrobe. I saw one, which I shall describe for you, last week in Kilkee, and thought it was a most original and useful design for the beach. Buy two medium sized towels, about 45in. long by 24in. wide. Sew together the narrow end of each towel, leaving unsewn the middle of the seam, to allow your head to emerge. Now, leaving about 9in. at the tops unsewn, sew each side. Do not seam to the end. Leave about 18in. to 12in. free, giving a sort of Chinese tunic effect. If preferred you need not sew the sides at all, for when you have slipped the towels over your head you can overlap the edges at the sides, and the belt of pyjamas or blazer cord will hold them in position. If the towels are fringed, sew shoulders below the fringe, allowing it to fall on both sides in ornamental fashion. You will have an ideal robe under which you can dress without difficulty, and at the end of the summer you can rip out the stitches and you still have your two good towels. By the way, did you ever think of buying black towels for the children to use by the sea? I got some, and what a comfort it is, when in a boarding-house, to have a few towels that will not turn a dingy, shade of grey! I hope I have helped some of you and encouraged others. To all of you I wish excellent results and may none of you ever cut three left fronts!

# SHANNOWEAR

This Brand Name stands for clothing produced to an "IDEAL," that is, CLOTHING of DEPENDABLE QUALITY at a

REASONABLE PRICE

## Limerick Clothing Factory Ltd.

Makers of GOOD CLOTHING since 1850



# Are all men equal?

By REV. P. HOULIHAN.

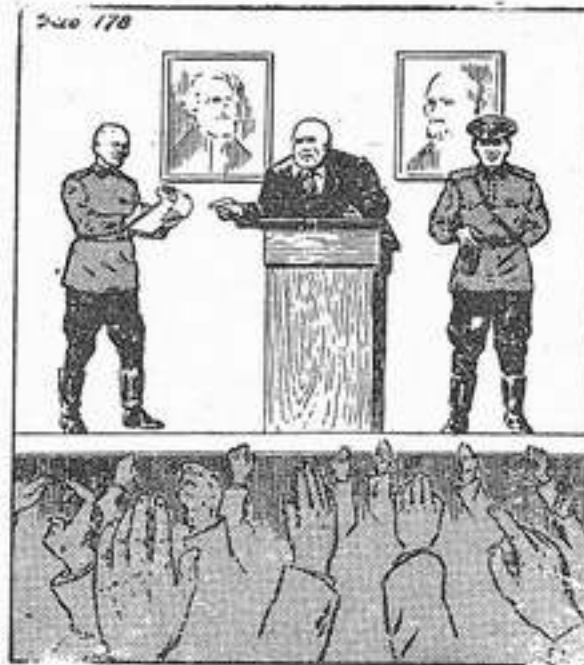
IF you have ever sat for an examination or competed at a sport-meeting you are aware that the answer is no. Neither would you say that a Chicago gangster is the equal of St. John Bosco, the great lover of the youth of Turin.

Still you have a vague idea that men are equal. And they are. But why? If you were a Communist you could not say that men are equal. That may surprise you since you have the idea that Communist propaganda prates a lot about the equality of men. That may be true but it is equally true that if they are Communists they cannot believe it. And for this reason. A Communist is a materialist. He believes there is no more to a man than the material organs he possesses. If that is so, then the man with the superior equipment is the superior of the man who is less endowed. The men of keen intelligence and strong character of the Moscow Politburo cannot regard as in any sense their equals the clerks who work in their offices, much less the workers at street repairs outside their office windows.

## MAN'S REAL WORTH.

Only if you know that each man has a spiritual soul can you believe that all men are of equal value. Each man's soul is an individual act of God's creation and in his intelligence and free-will he is given by God a life like His

own. So each of us in prayer says Our Father, rather than My Father, and in saying it realizes that every other man is our brother and equally dear to the Father. Again we know that God the Son by becoming man gave each of us a common brotherhood with Himself and so with each other. And we know that He died on the cross to bring redemption to each one of us so that each might reach his eternal destiny.



The secret ballot cannot be permitted in Communist Czechoslovakia because if it were used the "right" people might not be elected, the Czechoslovak Communist Party decreed.

Consequently the words: "What doth it profit a man if he gain the whole world and suffer the loss of his soul," pervade the consciousness of a Christian community. We may lose sight of it at times but deep down we know that what really determines a man's worth and status is how he stands in the sight of

God. So, in dealing with any man, though he be inferior in possessions, intellect, character or culture, a Christian realises that the other is his equal because his soul is of equal value in the sight of God. Furthermore, he must also be conscious that the other may be his superior, because though he himself stands higher in the estimation of men, for all he knows the other may stand higher in the estimation of God.

It follows from this that the characteristic virtue of a Christian community should be courtesy, since each would deal with each with a realisation of their true quality and that the other may be his superior in the only sense that really matters, namely that he may be nearer to God.

## CHRISTIAN VIRTUES.

Again, in a Christian community this consciousness influences all employer-employee relationships and finds its expression in practical justice and charity. A natural development from it is the formation of joint councils of different kinds and at different levels, in which the two sides of industry co-operate as partners for service to the community and in the realisation of their common interest in the success of their industry.

It also means that a Christian society is community conscious and that there is a general sense of obligation towards the community. This in turn results in the development of community organisations, of which Town Improvement Committees and Muintir Tire are examples.





*Q. May an engagement ring be blessed?*

A. Yes, by any priest. It is not of obligation but it is to be recommended. In former times the engagement itself was witnessed and blessed by the priest.

???

*Q. Is the number 13 really unlucky?*

A. No. To attribute to any number some power for good or evil is wrong and silly.

???

*Q. How long before Holy Communion may a person take pure orange or lemonade?*

A. One hour. All liquid drinks which are non-alcoholic may be taken up to an hour before receiving Holy Communion. All solid foods and alcoholic drinks must be taken at least three hours before receiving Holy Communion. Water no longer breaks the Eucharistic Fast and, therefore, may be taken at any time.

???

*Q. Why was the Paschal Candle extinguished after the Gospel on Ascension Thursday?*

## Any Questions

???

A. The Paschal Candle represents Christ and the extinguishing of it after the Gospel of Ascension Thursday commemorates the Ascension of Christ into Heaven on that day.

???

*Q. Is kissing sinful?*

A. No, kissing in itself is not sinful. A kiss is a sign of love or affection, but if it is used to excite impure passions, it is of course sinful then.

???

*Q. Must a priest say Mass every day?*

A. No. While a priest is recommended to say Mass every day, he is not obliged to do so; but in fact most priests say Mass daily unless they are prevented by illness.

???

*Q. My son, home from college, tells me that I should kneel during the Offertory of the Mass. Is that correct?*

A. Yes, that is so. At low Mass one should stay kneeling, if possible. It is, of course, a recommendation rather than an obligation.

### HOW TO HEAR MASS WITH PROFIT.

1. The first condition for hearing Mass well is to understand thoroughly the infinite sanctity of the Holy Sacrifice and the graces it obtains . . . One Mass heard with understanding and devotion obtains for us more graces than a hundred, a thousand Masses heard carelessly and in ignorance of what the Mass is.

(From: *How to be Happy. How to be Holy.*)

arrive at Church some minutes before Mass commences, firstly, in order to be prepared and recollected when the Priest comes to the Altar, and, secondly, to avoid causing distraction to others.

3. We should not only hear Mass but we should OFFER it with the Priest. Moreover we should have the intention of hearing and offering all the Masses being said at the same time all over the world. In this way we receive a share in these innumerable Masses.





By W. J. CARROLL, P.P.

# OLYMPIC

## . . . INCIDENTS

**D**URING the ancient Olympic games in Greece, wars ceased and friendship and goodwill prevailed. The Olympic games were revived in modern times, largely through the enthusiasm and idealism of Baron de Coubertin of France, and the first modern Olympiad was held appropriately in Athens, the capital of Greece, in 1896. One of the main objects of Baron de Coubertin in working to revive the Olympic was to promote international fellowship and goodwill, and that ideal has been stressed again and again down the years. Undoubtedly, much good has been done through the medium of the games, and many lasting friendships have been formed between athletes of different nations. Yet a cynical observer might point to the fact that in the intervening years the world has never been wholly at peace, and that the world has been convulsed by two dreadful struggles that, in ferocity and magnitude, completely dwarfed all previous wars in history. One might reply that the Olympic games were in no way responsible for all this strife, that the games were revived after World War I, and have survived the even greater catastrophe of World War II.

While undoubtedly the Games have done good work in promoting good relations, yet there have been "incidents," some of which, for a time at least, fomented jealousy and bad blood between certain countries. Curiously enough, our own little country figured prominently in one of the first of these incidents. This did not take place at one of the official Olympiads, but at an international sports and games meeting held in 1906 in Greece, a meeting which had all the trappings and importance of an official Olympiad. Ireland was then under British rule, and when Con Leahy of Colmans-

well won the high jump, the Union Jack was hoisted; but Peter O'Connor of Waterford, holder of the world's record in the long jump for over twenty years, drew an Irish flag from under his coat, and helped by Con Leahy, fixed it at the top of a nearby pole, proclaiming to all present Ireland's separate nationhood.

At the Olympic games in London in 1908, friction and ill-feeling between the U.S.A. and England simply boiled over. The first big trouble arose in the final of the 400 metres. There were four competitors, three Americans and Halswell from Britain. It is generally conceded that, in a fairly run race, Halswell was almost certain to win. As the race was actually run, Halswell was undoubtedly shut in, and prevented from coming through, and Carpenter, one of the U.S.A. trio, finished first: but in fact, there was no finish technically, as the English officials, seeing the unfair tactics used in the race, broke the tape before Carpenter crossed the finishing line. An emergency meeting of officials ordered the race to be re-run, but the Americans refused to compete, and Halswell ran the course alone and was declared the winner.

To an older generation of Irishmen, particularly to Irish ecclesiastics, the name Halswell was a familiar one. Actually he was a Scot, and competed in the 440 yards for Scotland in an international athletic contest against Ireland in 1907. Against him, running for Ireland, was a half-trained cleric, half-trained because the event was run soon after the close of the academic year in Maynooth. Yet the Irishman gave Halswell a great race, the Scot winning narrowly. Later, Halswell and the same Irishman met on

the track in Glasgow, and it suffices to say that, after his Olympic victory, Halswell openly declared that there was one and only one man in the world his superior over 440 yards, and that was his Irish friend and rival. It may be added that the Irishman in question is now Parish Priest of Murroe, Co. Limerick.

An even bigger rumpus was to come later in the 1908 Olympiad in London. It is the custom in the games to have as the final athletic event the Marathon race of over 26 miles, and also to have the last 300 or 400 yards run in the stadium, so that the crowd can see the finish of this gruelling test. The first man to enter the stadium in this 1908 event was an Italian named Dorando Pietre, or as he was afterwards generally known, just Dorando. When within about 150 yards of the tape Dorando collapsed, obviously at the end of his tether. He managed to rise and struggle on for a short distance, and again fell exhausted. Then into the arena came Nenagh-born John J. Hayes, full of running, competing for the U.S.A. The thought that an American, and to make it worse an Irish-American, was certain to overtake the prostrate Italian and win the race, caused some English officials to lose their heads. A few of them got Dorando to his feet and helped him over the finishing line in front of Hayes. The photographs plainly show the exhausted Dorando being pushed along by the frenzied Britons. Of course, Dorando was disqualified and Hayes declared the winner; but the English reporters and papers vied with each other in lauding the Italian's pluck and completely played down the Irish-American victory. A titled

Continued on Page 23.



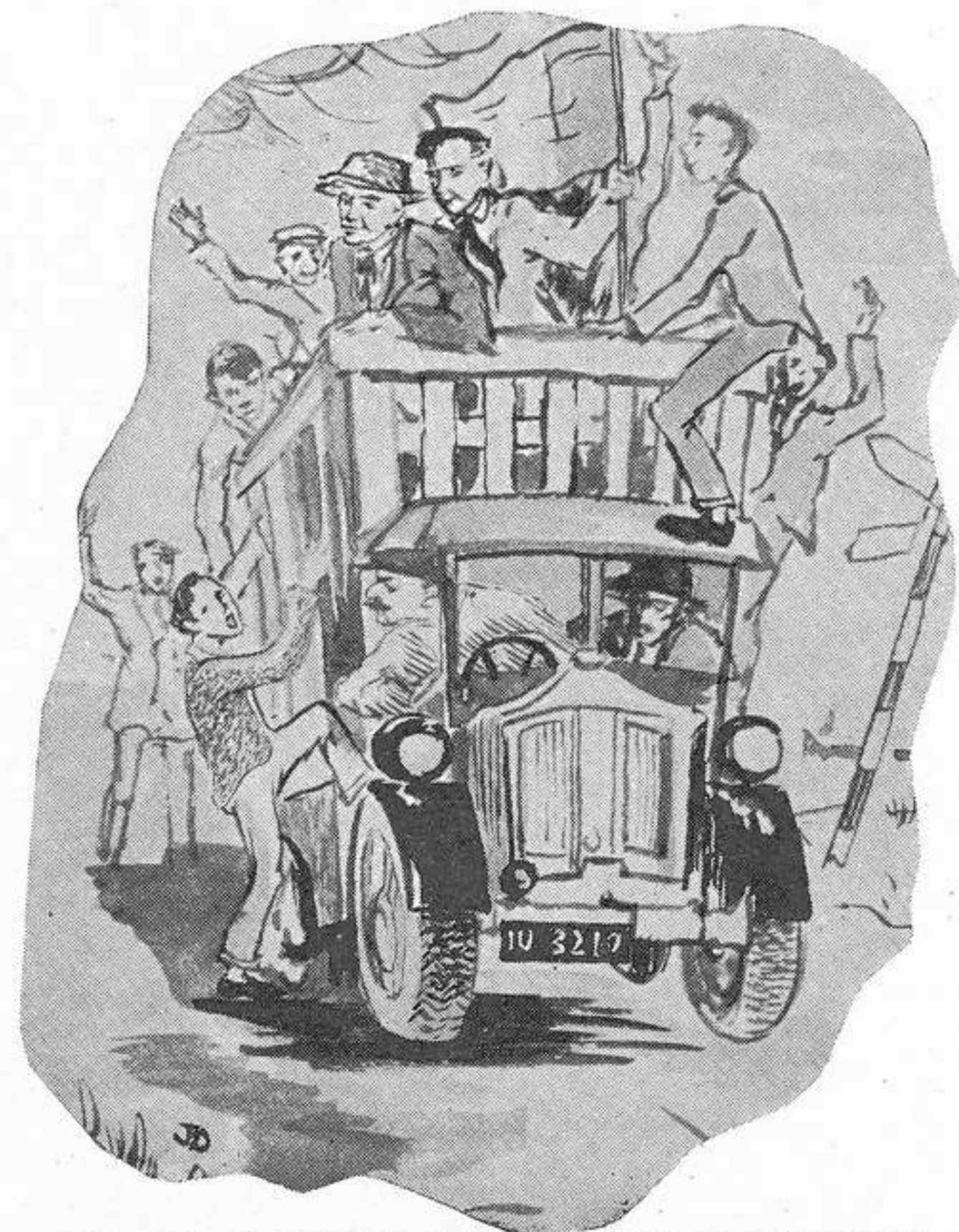
# FATHER JOHN AT THE FOOTBALL FINAL

IT is Sunday afternoon and Kilmorna village lies somnolent and still in the warmth of the July sun. There is, however, a centre of activity in the picture. A rather decrepit lorry with a high rail is parked at the cross and swarming aboard are the men of Kilmorna. Half a dozen cars, including Father John's, are also filling up. Confident of victory, Kilmorna are setting off for the Divisional Football Final at Rathmore.

The cars move off. Father John stays till last, watching anxiously as still more find a foot-hold on the now over-burdened lorry. At last, the driver, having removed with some obscenity a couple of garsuns from the top of his cab, climbs in. The lorry creaks into motion, lurches perilously as a rear wheel goes into a channel, rights itself again to the cheers of the passengers and lumbers off. The big green and gold standard of Kilmorna is raised exultantly. The womenfolk and children wave from the doorways as the men of Kilmorna set forth to battle.

In Father John's car are the Selection Committee. Their faces show them to be men under a weight of responsibility. The team is not yet picked and it is not going to be easy. Kilmorna is enjoying a vintage year. Several young players have developed wonderfully and must be included—but that means dropping some of the old reliables, whose prestige is now higher than their ability.

"We'll just have to leave out Rooney and Moore. There's nothing else for it," Slasher Higgins, Kilmorna's revered Gael, starts once



Father John stays till last, watching anxiously as still more find a foot-hold on the now over-burdened lorry.

again the fruitless discussion of the evening before.

"If you do, the cousins won't play, I'm telling you that," Knobber Lacey once again points the dilemma. Knobber also happened to be a cousin of the Rooneys.

"Here, we'll have to wait until we see what we have on

the field," said Father John. The problem had been resolved for the last match by a couple of players not turning up.

In due course, the Kilmorna camp was set up in a corner of the field. The supporters thronged round and commented on the qualities of the



muscular torsos being displayed as the players togged.

"They are all here, Father," said Slasher Higgins, as the selectors went into a huddle. Father John did not need to be told. As usual one could know a player's standing by the speed or leisureliness with which he secured a jersey. Now the doubtful starters were already fully togged and demonstrating their ball-control.

"Here we have to fix it now," Slasher produced a slip of paper and the decisions were taken. Rooney and Moore were left out.

In a tense atmosphere, Slasher walked into the centre to read the placings, Father John standing by his side as a guarantee of the integrity of the Committee. The team is received in silence. The cousins look at each other and move quietly to the ditch, where they start taking off their boots. Father John goes over to appeal to their parish loyalty.

The supporters watch anxiously from a distance. At length the boots are seen to be going slowly on again. Suddenly, Slasher, not realising that the tide has turned, rushes over and starts to upbraid the cousins. And now the boots are seen to be coming off again, though the teams are lined up and the ref. is whistling furiously. Father John hunts Slasher away and has to begin all over again. But eventually the boots are seen to go on once more and the cousins, having made their protest, stroll casually and scowling on to the pitch.

The match does not go as Kilmorna had expected. The pre-match difficulties seem to have upset the players and at

half-time Ballyclare are six points ahead. In the second half, Kilmorna fight back, but Ballyclare sensing victory give nothing away. With a few minutes to go, Kilmorna are still two points behind and on the defensive.

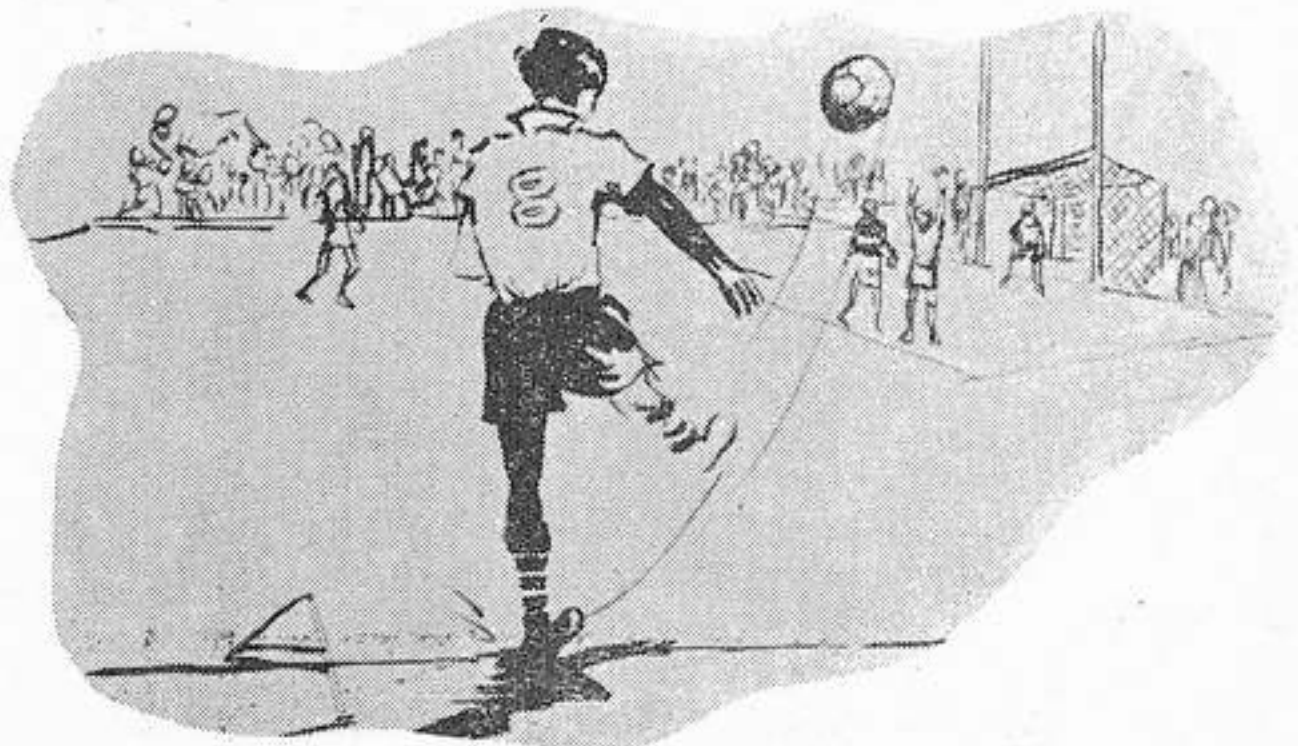
A young Kilmorna blood on Father John's left starts yelling taunts at the jubilant Ballyclare supporters on his right. They are answered with interest. The verbal exchanges gather momentum and Father John and Slasher feel like men in no-man's land as the shells whistle over. It is not long before there are hand-to-hand encounters, with reinforcements pouring in on either side. Father John moves between the lines in an effort to separate the combatants. His hat gets knocked off and rolls between the rival forces. Its recovery causes a diversion which gives time for the ref. and stewards to come up, and eventually the outburst is brought back to a simmer, with the participants glowering at each other on the sideline.

Extra time is now being played and Kilmorna are still two points behind. The dead

faces of the Kilmorna supporters show that they regard all as being lost. There are mutters about the Selection Committee. Father John and Slasher, sitting dumbly side by side know they are meant for their ears. The coming days are going to be awkward.

The referee is looking at his watch as the ball goes into touch off a Ballyclare player twenty yards from the goal-line. He looks at his watch again and signals for the kick to be taken. A Kilmorna player rushes over to take it. It is a beauty, strong and straight as a die. It may even be a point but that is no good. The players in the square jump but cannot reach it. The goalie advances but slightly too far. The ball grazes his fingertips and goes into the far top corner of the net. It is a goal. Kilmorna have won.

The glum faces relax. The tight lips part to show gleaming teeth and a pulverising roar breaks on the ear-drums of the Ballyclare supporters. Father John and Slasher look at each other like men reprieved. Silently they shake hands.



It is a beauty, strong and straight as a die . . . .



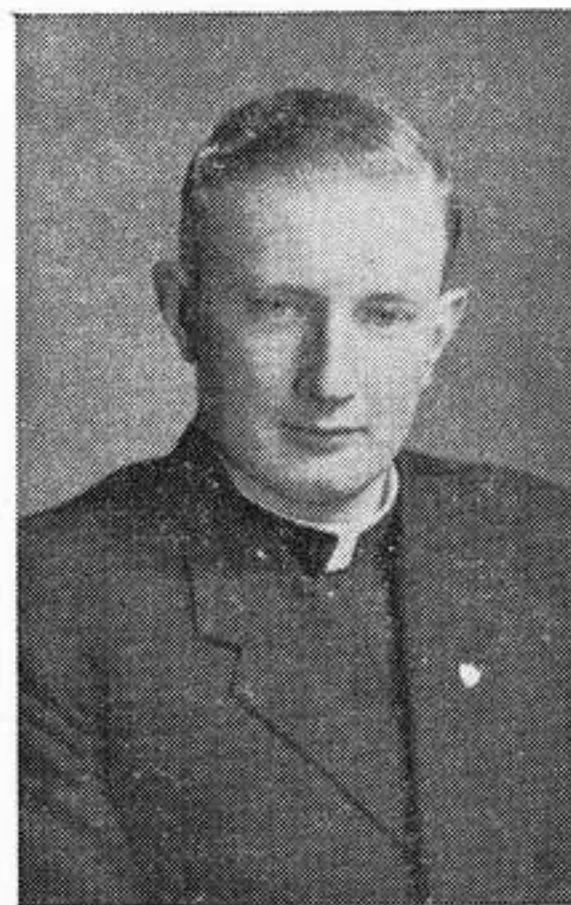
# NEWLY ORDAINED FOR



On Sunday, 23rd June, in St. Patrick's College, Maynooth, five students were ordained priests for the Diocese of Limerick. All five received their secondary education in the Diocesan Seminary, St. Munchin's College. We congratulate them on the happy occasion of their ordination, and we wish them many years of fruitful work in the Diocese.



SEAMUS POWER.  
SON OF  
Mr. and Mrs. John Power,  
Station House, Adare,  
Co. Limerick.



SAMUEL WINTERS.  
SON OF  
Mr. and Mrs. Samuel Winters,  
Ashford, Ballagh, Rathluire,  
Co. Limerick.

## DIOCESAN ITEMS

### APOSTOLIC WORK.

THE Apostolic Work was started in Limerick on 9th April, 1946, with the approval of His Lordship the Bishop, Most Rev. Dr. O'Neill. There are now 13 branches, with 177 active and 163 honorary members. The object of the Apostolic Work is: *To assist needy Foreign Missions by Prayer and by Gifts in Kind.* We earnestly appeal for new members. Anybody wishing to join or start a Branch in their Parish should communicate with the Secretary, Apostolic Work, Central Office, 114 O'Connell St., Limerick.

*Gifts Sent to the Missions up to 31st March, 1957.*

Over 4,000 items have been sent to the Missions;

Included in the gifts were:—

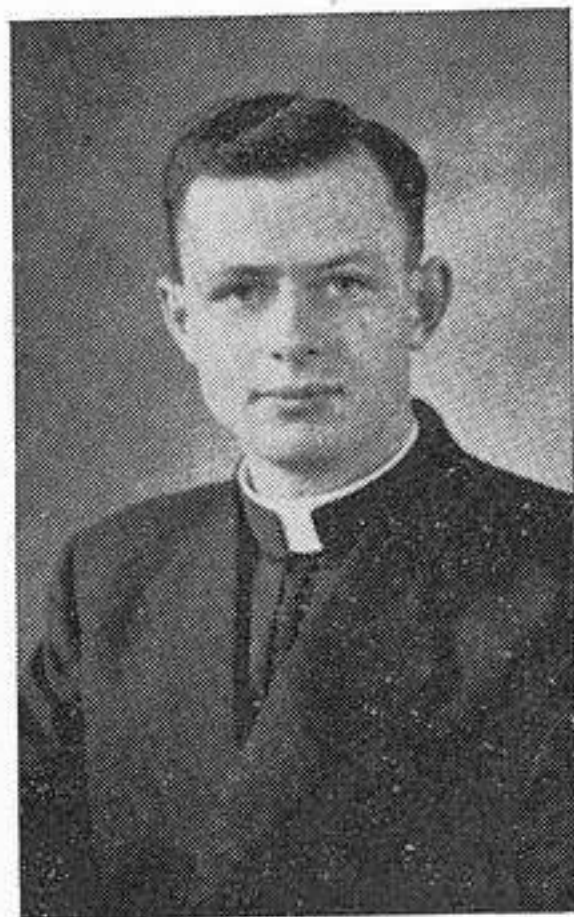
5 Mass Boxes.	94 Plain Altar Cloths.
10 Chalices.	165 Plain Albs.
8 Patens	26 Embroidered Albs.
18 Sets Stations of the Cross.	400 Amices.
14 Sets High Mass Vestments.	67 Priest's Surplices.
145 Sets Vestments.	98 Dozen Rosary Beads.
31 Copes.	121 Cinctures. Etc., etc.

*Prayers Offered for the Missions up to 31st March, 1957.*

Masses Heard ...	6,293	Spiritual	
Holy Communions ...	4,217	Communions ...	4,031
Visits to Blessed Sacrament ...	3,154	Hours of Labour	9,336
Stations of the Cross ...	2,770	Holy Hours ...	387
Rosaries ...	7,338	Acts of Mortification ...	1,269
Benedictions ...	1,181	Ejaculations ...	49,040
		Various Other Prayers ...	12,225



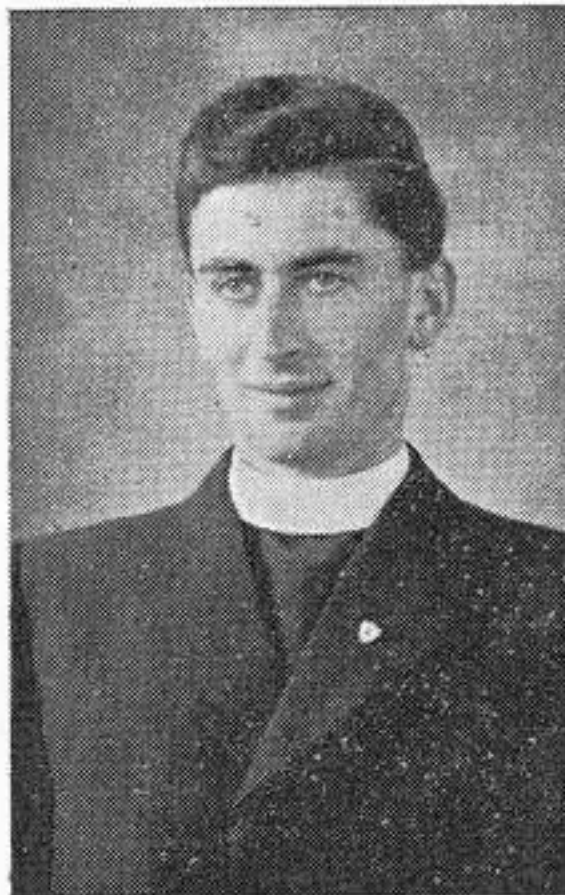
# THE DIOCESE OF LIMERICK



**RICHARD MURPHY.**

SON OF

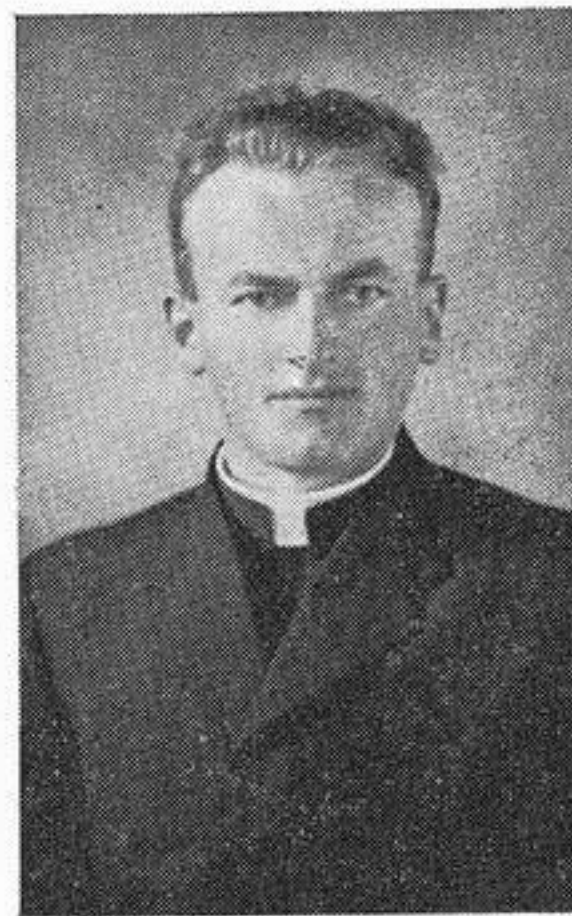
Mr. and Mrs. Michael Murphy,  
North Quay, Newcastle  
West, Co. Limerick.



**JOHN CONDON.**

SON OF

Mr. and Mrs. James Condon,  
Glenroe, Kilmallock, Co.  
Limerick.



**ANTHONY ELLIOTT.**

SON OF

Mr. and Mrs. Patrick Elliott,  
Feale Bridge, Abbeyfeale,  
Co. Limerick.

## REPARATION CENTENARY.

The Blessing of the New Reparation Convent, Limerick, was performed on Friday, May 31st, by his Lordship, the Bishop of Limerick, Most Rev. Dr. P. O'Neill. The ceremony marked the conclusion of a Solemn Triduum of Thanksgiving on the occasion of the centenary of the foundation of the Society of Maria Reparatrix.

On that morning Solemn High Mass was celebrated in the Convent Chapel. The celebrant was Rev. J. Sadlier, St. Munchin's College; deacon, Rev. G. McNamee, do.; sub-deacon, Rev. M. Manning, C.C., St. Michael's, and the M.C., Rev. D. Gallagher, C.C., St. John's. The singing of the Mass was beautifully rendered by the pupils of Laurel Hill Convent.

His Lordship officiated at the closing Solemn Benediction, assisted by Very Rev. Canon Martin, P.P., Croom, and Very Rev. Father Lynch, P.P., Cooleappa, former chaplains to the Convent. Then his Lordship, accompanied by the many priests who were present, went through the new convent for the blessing.

## LIMERICK DIOCESAN PILGRIMAGE TO LOURDES

16th to 26th September, 1958.

Under the Leadership of Most Rev. Dr. O'Neill, D.D., Bishop of Limerick.

### Provisional Fares:

From LIMERICK	...	...	£41 10 0
From DUBLIN	...	...	£39 0 0

Second Class Rail — Good Hotels.

## AIR SECTION—FROM SHANNON AIRPORT.

18th to 23rd September.

Provisional Fare	...	...	£43 7 0
------------------	-----	-----	---------

For Booking Please Apply:

### SHANNON TRAVEL LTD.,

Kildare House, Westmoreland St., Dublin.

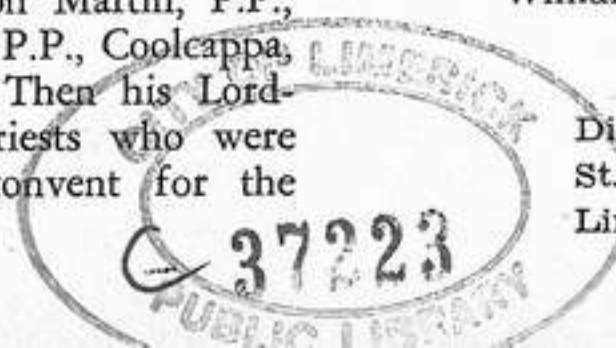
1 Cecil St., Limerick.

William St., Galway.

or to:

### REV. DIRECTOR,

Diocesan Pilgrimage to Lourdes,  
St. John's Cathedral,  
Limerick.





# *Tobacco Tales*

## THE SMOKING PIPES & THE CANNON BALL

WHEN a cannon ball destined for enemy personnel smashed up smoking pipes instead, the Egyptian besiegers of Acre (1835) faced a smokeless future; at least until the siege was over.

An unknown soldier, disgruntled but not without inspiration, took a tube of Indian paper used for priming cannon and substituted tobacco for powder. He lit one end and puffed away. Thus, like so many great inventions, the First Cigarette just happened by chance.

To-day, millions of smokers enjoy Virginia cigarettes made from the world's foremost cigarette tobacco. True Virginia flavour and aroma is possessed only by tobacco grown in the U.S.A. The long established Irish firm of Carrolls have never used any other kind in the manufacture of the well known Afton and Afton Major cigarettes.

# *Carrolls of Dundalk*

MAKERS OF FINE CIGARETTES ESTABLISHED 1824



# Old Mainie's Scapulars

FATHER PAT sat forward in his seat, and moved closer still to the window to feast his eyes more fully on the landscape gliding by underneath. Now the great air liner was droning in over the Shannon, and he could pick out several familiar landmarks. At last he saw what he had been so eagerly looking out for, his own native town sprawling over a gently sloping hill, right down to the verge of the water.

A few miles beyond the town, sheltered by hills he could almost locate the little valley where he was born. In fancy he could picture the long low farmhouse with its out-buildings, and the big field in front. How often in the care-free days of his boyhood he had sped across that very same field to seek refuge in old Mainie's cabin, when some one of his practical jokes or pranks made the home atmosphere too hot for comfort. He could picture old Mainie, too, pottering about her spotless little kitchen, or saying her rosary by the cheerful turf fire.

He had been a gay young rascal in those days, full of fun and mischief, of tricks and pranks. No wonder it came as a surprise to everyone when he had decided to enter St. Munchin's on leaving the local school. To everyone that is except old Mainie, and nothing ever seemed to surprise her.

He smiled as he suddenly remembered about her "scapulars." He was home on his first holiday and old Mainie, in her simplicity, thought he was already a priest. Anyway, she said there was one thing she badly wanted from him and that was a pair of scapulars. Now, Father Pat never liked

to refuse any kind of a request, but how he could provide this religious object seemed a bit of a problem. A big envelope of dress patterns which he saw with his sister gave him an idea. He cut out four pieces that he considered the most suitable for his purpose, sewed them together in pairs, and then attached them on to a tape purloined from his mother's work basket.

He was quite pleased with the result and so was old Mainie, who was near-sighted.

*By EIBHLIN DE RIODAL*

The poor woman heaped blessings on his head for the "scapulars."

When his sister discovered the mutilated patterns, however, it was a very different story. And then when his mother missed the knot of tape she had got for marking his clothes, he had to make himself scarce, and off across to Mainie's.

Here a further and a bigger shock awaited him. Father Mac would have decided on that very time to pay a visit to old Mainie, and, of course, she had produced his scapulars to get them blessed. The priest took them between his

finger and thumb and raised them up, looked at them, and then at old Mainie.

"Tell me," he asked, "who gave them to you?"

For the rest of that holiday he was very careful to keep out of the way of his worthy P.P.

"Fasten your life belts, please. We are going to land." The order cut short his musings, and in a matter of minutes they were circling the airport and gliding over the landing strip.

"It's good to be back in the old country again," Father Pat thought as the 'bus sped in towards the city where he intended spending a few days with his friend, Father John, before going on home. Father John met him at the door.

"But we weren't expecting you for another week," he said, when the first greetings were over.

"I know," said Father Pat, "but another priest couldn't travel at the last minute so I took his place on the 'plane. That's why I'm here a week sooner than I intended."

Father John made him heartily welcome, and quite at home.

"This is great," Father Pat said later on as the two friends relaxed in comfort before a pleasant fire.

A knock at the hall door interrupted their chat, and Father John went out to answer it, and came back again in a few minutes.

"I'm sorry I must leave you," he said, "as I've a sick call. But as it's only up to

(Continued overleaf)



# OLD MAINIE'S SCAPULAR

continued from previous page.

St. John's I won't be very long, so make yourself at home 'till I come back, and ring if you want anything. The patient is an old woman who came in a few days ago. There was nothing wrong with her except old age as far as they could see, but she took a turn for the worse a while ago and the doctor is afraid she won't give in the night. A saint, the nuns tell me she is, and the poor soul has a few possessions she won't be parted from. The most precious one is a few bits of cloth faded with age, sewn on to a piece of tape, for all the world like a scapular."

Father Pat started up from his chair, all traces of weariness gone.

## YOUR SHOP—

FOR

Teas, Groceries and Provisions

L. & N. TEA CO.

54 WILLIAM ST., LIMERICK

Phone : 204

Where ...

PHOTOGRAPHY

... is concerned

FRANK

is the Name

49 O'CONNELL STREET,  
LIMERICK

Weddings Covered at Church and Reception in City and County.

DANCES & SOCIAL FUNCTIONS

ness gone. "I'm going with you," was all he said as he went for his hat and coat. Father John seeing his expression was surprised but asking no questions, only went to the Church for the Blessed Sacrament, and in silence the two reached the hospital.

A uniformed Sister led the way to the ward where the old woman lay on the bed behind a screen. Father Pat was first in, and before he could speak she turned her now sightless eyes towards him and held out her hand.

"Welcome home, Father Pat," she said. "Sure I knew you'd come in time to prepare me for the last long road."

When she was anointed, Father Pat stayed on beside her bed and they chatted and talked about the old days and the old folk who had gone.

"Sure it was one request I always asked of God," she said, "and that was that you'd be beside my bed when my end came. I knew, too, He would hear my prayer."

Old Mainie closed her eyes and her voice was silenced except for a murmured prayer. She faced death with the same unruffled calm that she had faced life.

The Sister entered, and Father Pat stood up to go as his vigil was ended. As he took his hat from the locker beside the bed he saw old Mainie's "scapulars" that he had given her years ago, and that now had been instrumental in bringing him to her bedside.

A Scotsman had just won a new car in a raffle, but far from being elated he seemed rather glum.

"What's the matter?" asked a friend.

"Mon," he answered, "'tis this other ticket. Why I ever bought it, I canna imagine."

side. He took them up and placed them in his pocket book.

"The ways of God are strange and wonderful," he thought to himself as he walked slowly towards the presbytery in the early dawn along the silent streets of the sleeping city.

# ICASLI

WE SUPPLY:

FARMERS WITH—

Denmark's Best "ICASLI" Milking Machine.

CREAMERIES WITH—

Entire Requirements.

STORES WITH—

Cement and All Other Goods

Irish Co-op. Agency  
Society Ltd.

Tel.: "171" and "1743."

ROXBORO' ROAD, LIMERICK

# LIMERICK LEADER Ltd.

● PRINTERS

● BOOKBINDERS

● PUBLISHERS

*Printers of this Magazine*

54, O'Connell Street  
Limerick



# SAINTS

By REV. M. SADLIER.

THERE are all sorts of saints; young and old, white and coloured, light-hearted and serious-minded. There are saints who were kings and saints who were paupers; saints who were masters and saints who were servants; saints who were wise and learned, and saints who knew little except how to work with their hands. Some of the saints are honoured throughout the entire Church, and are household names in every land. Other saints are honoured in particular countries, and particular districts only.

\* \* \* \*

But if saints differ so much from one another what is it that they have in common, which makes them all saints? Simply this: they all led lives of heroic holiness. There was something exceptional about their holiness. Once they realised that the only worthwhile thing in life was to please God, they were no longer content with leading merely good lives. Nothing could deter them from trying to lead a perfect life. Theirs was the unconquerable spirit of the hero or the heroine that all admire but few take the pains to cultivate.

\* \* \* \*

The Christian way of life is well described as a kind of spiritual warfare. To lead a good life one must fight against his evil inclinations from within, and the temptations of the world and the suggestions of the devil from without. For this combat we have been solemnly commissioned as Soldiers of the Army of Christ in the Sacrament of Confirmation. Now most of us are satisfied if we can just about hold our own, so to speak. We know that in the Army of Christ, as in any other army, there are cowards who yield under enemy pressure, and surrender time and again for want of fighting spirit.

We know, too, that there are deserters from our ranks, and not a few traitors who, if they do not openly go over to the enemy, do his work for him by undermining the morale of their comrades in arms. Knowing all this we are satisfied when we do our duty fairly well, and do not let down the flag.

\* \* \* \*

But there are heroes and heroines, too, in the Army of Christ, and we call them saints. They throw themselves into the battle with conspicuous gallantry. They inspire their fellow-soldiers by the example of their personal bravery. With no thought for themselves they sally forth from their own trenches to rescue their fellow-soldiers, who, through sin and dissipation of life, have fallen into the clutches of the enemy. How often, too, have they gone beyond the call of duty, and made forays into hostile regions to win recruits for the Army of Christ. And because they were prepared to endure any hardship to further the interests of Christ's Army, they are the soldiers whom the Church, the Supreme Command, recommends to Christ the King to be decorated for their gallantry. These are the people whose names are inscribed in the Church's Roll of Honour, and merit the glorious title of Saint.

\* \* \* \*

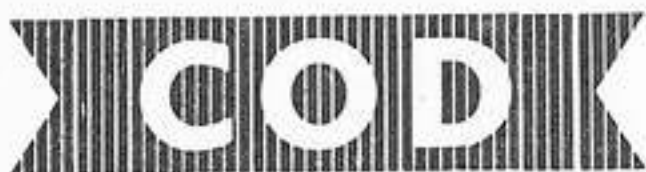
Though there are many names upon it, there is no Roll of Honour so exclusive as the Calendar of Saints. To be canonised, or get your name inscribed, it is not enough to serve God well, and die with some reputation for sanctity. Before proceeding to canonisation, the Church requires proof of eminent sanctity. It is necessary, too, that God Himself should signify the presence of this sanctity in the candidate for honours by working a number of miracles through his or her intercession. And these points have to be established in a long and laborious process of enquiry before the final decree of canonisation is pronounced.

\* \* \* \*

Canonisation, however, gives only a formal recognition of sanctity. It is the grace of God that makes a saint. Not, indeed, that the grace of God makes it easy for people to become saints. They have to co-operate

Continued on Page 31.





Warning notice in a small town general shop: "God help those who help themselves."

\*\*\*

Arabian Proverb: "Never tell all you know; for he who tells everything he knows often tells more than he knows."

\*\*\*

"Don't talk to me about lawyers," said the widow.

"Why, what's the matter with them?" asked a friend.

"Well" said she, "they've been such a nuisance with regard to my husband's will, that I sometimes wish he hadn't died."

\*\*\*

The reason a dog has so many friends is that he wags his tail instead of his tongue.

\*\*\*

At a certain international conference a large sign was erected near the speakers' platform. It was directed at Press photographers, yet, there was no immediate indication of the fact. It read: "Please do not photograph the speakers while they are addressing the audience. Shoot them as they approach the platform."

"A loan? Oh, dear me, no, no, no. Yes, no!" said the assistant bank manager into the telephone.

"Did I hear you say 'yes' to that fellow?" snapped the manager.

"He just asked me if I could hear him," replied the assistant manager.

\*\*\*

Mechanic to owner of old, broken-down car: "Let me put it this way—if your car were a horse, it would have to be shot."

\*\*\*

An elderly man called at a doctor's office, complaining of severe pain in his right leg. After making his examination the doctor said gravely: "I'm afraid there's not much I can do for you. You see, your condition is merely the result of old age."

"Well, then, how come the other leg feels all right?" the old man demanded. "It's just as old."

\*\*\*

One advantage of a detached garage is that it forces people to take a short walk.

Two German fishermen were trying their luck on opposite banks of the River Spree. The angler on the American zone bank was pulling in fish after fish, but the man on the Russian zone bank was having no success. Finally, he shouted in irritation: "How do you manage to catch so many fish while I get none."

"Very simple," replied the fisherman on the American bank: "Over here the fish aren't afraid to open their mouths."

## Quiz?

1. When was Blessed Oliver Plunket martyred?
  2. How many octaves are there in the recently revised calendar?
  3. What was "Peter's Cell"?
  4. How many monasteries had the Cistercians in Limerick Diocese in former times?
  5. Where is Kilquane?
- (Answers on Page 30)



... don't play with your food, Junior!"





# DRAMA

By J. J. C.



THE recent increasing interest in the theatre seems at last to have infected Limerick. At this year's drama festival the competing groups played to full houses, in fact some nights many people had to be turned away. What a change from the past few years. The highlights of the festival were Inchovea's *Wood of the Whispering*, Ashton Production's *Antigone* and Killeedy's *The Paddy Pedlar*. It was encouraging to find a few more entries than usual from Limerick, the best of which were The School of Dramatic Art's *Interior* and Compantas Ide's *Church Street*. Killeedy not only won in Limerick but they swept the boards in Charleville, where they won the one-act open and also the producer's and individual actor's award. It was expected that they would win in the All-Ireland Festival but the play did not appeal to the English adjudicator and they had to be content with second place in the rural one-act section.

An Tostal in Limerick gave us Margaret Rutherford in *The Importance of Being Earnest*. Perhaps the play is now worn thin, or that too much was expected from this London Company; at any rate some found the performance disappointing. Margaret Rutherford, despite her advanced years, was a memorable Lady Bracknell, but the female leads far outshone their male counterparts. On the whole the actors were too obviously playing with a tongue-in-the-cheek attitude to be convincing. The clergyman in particular was badly caricatured. Indeed, Lord Longford's interpretation found far more sympathy with Limerick audiences.

The College Players ended a successful season with John McCormac's *Ring Out The Old*. It is encouraging to find local talent being

encouraged by our leading dramatic group. The author has undoubted ability to write good dialogue and he has a good stage sense, but was hardly wise in producing his own play. The over-all impression was a lack of unity: the transition from one unrelated playlet to another jarred and was unsatisfying. The supposedly unifying element—the characters coming together after death—did not link together the last minutes of such diverse characters as a blind girl, a successful artist, an actor and a street girl. The account of life after death was described as "a flight of fancy which bore no relation to the realities of doctrine." However, a fantasy to be true must have some basis in reality. Drama is a form of art which interprets life on the stage. Every play, whether intended or not, has a message for us. When that message is not acceptable, the play can hardly be acclaimed.

Pat was dying. A friend at the bedside asked: "Have you made peace with God and renounced the devil?"

"I've made peace with God," Pat answered, "but I'm in no position to antagonise anybody."

## Olympic Incidents

Contd. from Page

Englishman named one of his horses Dorando, and her Britannic Majesty, Queen Alexandra, pleased all good Englishmen by presenting a gold cup to the Italian.

An incident, not of the kind of those already mentioned, but rather a happy one from the Irish point of view, occurred at the Games in Los Angeles in 1932. Dr. Pat O'Callaghan had won the 16 lbs. hammer at the 1928 Olympiad, the first-ever win for Ireland as an independent nation. Now in 1932 he was defending his title, and with only one throw left, he was five inches behind Porhola of Finland. All then depended on the doctor's last throw. An hour earlier Tisdall had won the 440 hurdles event for Ireland in record time. Would the Corkman beat Porhola and record a second win for Ireland? There was a tense silence as O'Callaghan took his stance. Soon the hammer was hurtled through the air and was seen to land over 5½ feet beyond Porhola's best: the Irishman had won. Thus twice in the space of an hour, the vast crowd stood for the hoisting of our flag, and for the playing of the Soldier's Song. Twenty-four years were to elapse before the anthem was again heard—on that memorable day last December at the Melbourne Olympiad, when Ronnie Delaney beat the world's best in the metric mile, and then knelt at the trackside to thank his Maker for his victory.

PHONE : 476

## JAMES CAREW

Leather Merchant and Manufacturers' Agent

55, WILLIAM STREET, LIMERICK



# MODERN BANKING

is a

## Personal Business

THE

### **NATIONAL BANK**

has a welcome for

**EVERY** customer...

Why not avail of the Courteous,  
Efficient and Friendly Service  
provided at the  
Limerick Offices?

**O'CONNELL STREET**

— AND —

**UPPER WILLIAM STREET**

---



## CINEMA

By P. J. L.

HERE are the bookings available at the time of going to press. There will, undoubtedly, be some noteworthy films in Limerick during the next quarter that are not mentioned in this column simply because, with most of cinemas, the bookings are not sufficiently advanced to be included.

\* \* \*

*Doctor At Large*—Savoy, 23rd June (7 days). This is the third episode of the doctor serial, and is, at least, as entertaining as its predecessors. There is scarcely any story but just a series of jokes about Dr. Sparrow and his friends, some of them very good jokes. It would be interesting to know what the British Medical Association thinks of this saga of surgery capers.

\* \* \*

*Four Girls In Town*—Savoy, 30th June (4 days). A pleasant skit on Hollywood and its industry with a few sly digs at various aspects of life in the film capital. Good comedy and drama.

\* \* \*

*Serenade*.—Lyric, 1st July (6 days). This Warner Brothers' production will only interest all-out Mario Lanza fans. Incidentally, it is his come-back after the "bad boy" rumpus in Hollywood. The story of the show is puerile and boring, and any interest the film may have centres on one's attitude to Lanza's voice.

\* \* \*

*You Can't Run Away From It*—Lyric, 22nd July (6 days). This is a Columbia CinemaScope re-make of an old thirties' comedy called "It Happened One Night," in which the original team—Clarke

## Screen ★ Stage ★ Variety

Gable and Claudette Colbert—give way to a new ensemble in the shape of Jack Lemmon and June Allyson. Affords a pleasant relaxed evening at the movies.

\* \* \*

Big news has just been received from the Lyric Cinema—*The Rising Of The Moon* is going on the screen there on 22nd July.

It is only a few weeks back since Dublin was buzzing with excitement as celebrities of stage, screen, television, radio and the literary world assembled at the Metropole for the world premiere of this first all-Irish film. Its arrival in Limerick will create quite a stir in the



MARIO LANZA

Returns to the screen in Warner's "Serenade" (Lyric).

film world, too, no doubt, especially as historic Limerick forms the background for part of the trilogy.

The reaction in Dublin was, on the whole, favourable. As one critic said: *The Rising Of The Moon* will win no Oscars and gather no paeans, but it adds up to pleasant

entertainment, which is the basic requirement of the commercial cinema, for which this film was made."

The three stories are a fair blending of the serio-comic, farcical and dramatic. The film is not history and for that reason some explanatory foreword would have been very desirable, especially for the foreigner and those whose knowledge of "The Trouble" is cloudy.

On the whole, Four Provinces Production have made an excellent start on a very moderate budget.

\* \* \*

*Don't Knock The Rock*—Lyric, August. Keeping pace with the "Doctor" this is the third in the Rock 'n Roll product, and it is, if possible, the noisiest, the craziest and, for those who are equipped with that strange sense of humour, the funniest of the three. The extra noise is accounted for by the addition to Bill Haley of two other wallowing outfits called the Treniers and the Applejacks.

\* \* \*

*Attack*—Lyric, August. This is yet another war story, dealing with the winter fighting in 1944. There is a stage version called "Fragile Fox." The film show is superbly acted and photographed, with some really horrifying scenes. One of the central characters, who is a cowardly ambitious officer, allows men to go to their death needlessly in the bitter fighting. How much of this film is true? Be it noted that the U.S. Army objected vigorously to it.

\* \* \*

*Moby Dick*—Lyric, early September. This is, undoubtedly, the outstanding film of the present list. It is an excellent adaptation for the screen of Herman Melville's great literary classic. The central theme is the hunt for the great white

Contd. on Page 32.





SUMMER, 1957.

## The Murphy Twins

My dear Children,

I have been enjoying myself immensely looking at the lovely pictures you sent in for the Easter Painting Competition. It is difficult to pick out the winning ones, as they are all very good. The number of entries was less than usual, but I suppose you thought you couldn't draw! Now that is not true at all; everyone can draw in his or her own way and that is what I want you to do when I give you a free picture.

Sincere thanks to Caroline Griffin for her letter. I am glad you liked your prize, Caroline, and I hope you will win many others. A big welcome to Ann Dannaher, who sent her entry all the way from New York, and to Frances Carroll from Dublin. For your competition this time I would like you to write letters to me telling me the kind of competition you like best, and what prizes you like best, and there will be a prize for the best letter. I am also giving you a special picture to colour. Yes, it is one of that chapel you are doing so much to build. I hear you are doing wonders with the Silver Paper collection. When children get working on something they certainly do it better than anyone else, so keep on doing your best. During summer holidays you will not be able to take your contributions to school, but save it at home till school re-opens. Some Mite boxes are bursting their sides but some others are very light, I fear, so it may be that little people are forgetting their big job! You see it will never be done unless you keep up the effort, so, 'fat' Mite Boxes for the future, please.

I hope you will all enjoy your holidays very much. Stay out in the sunshine as much as possible but don't forget to do the little jobs for Mammy, which will make her feel that she has a holiday, too. Be faithful to your prayers every day and thank Holy God for giving you such lovely weather.

God bless you all.

Your loving

AUNTIE BRIGID.

### MARY, OUR QUEEN.

For Mary, Queen of Heaven, all the angels sing,  
Songs of love more beautiful than birds' song in Spring.

Mary, Queen of Heaven, gentle as a dove,  
Listen to our simple songs telling of our love.

We cannot sing like angels, we are but children small;  
Yet Mary, Queen of Heaven, loves our songs best of all.

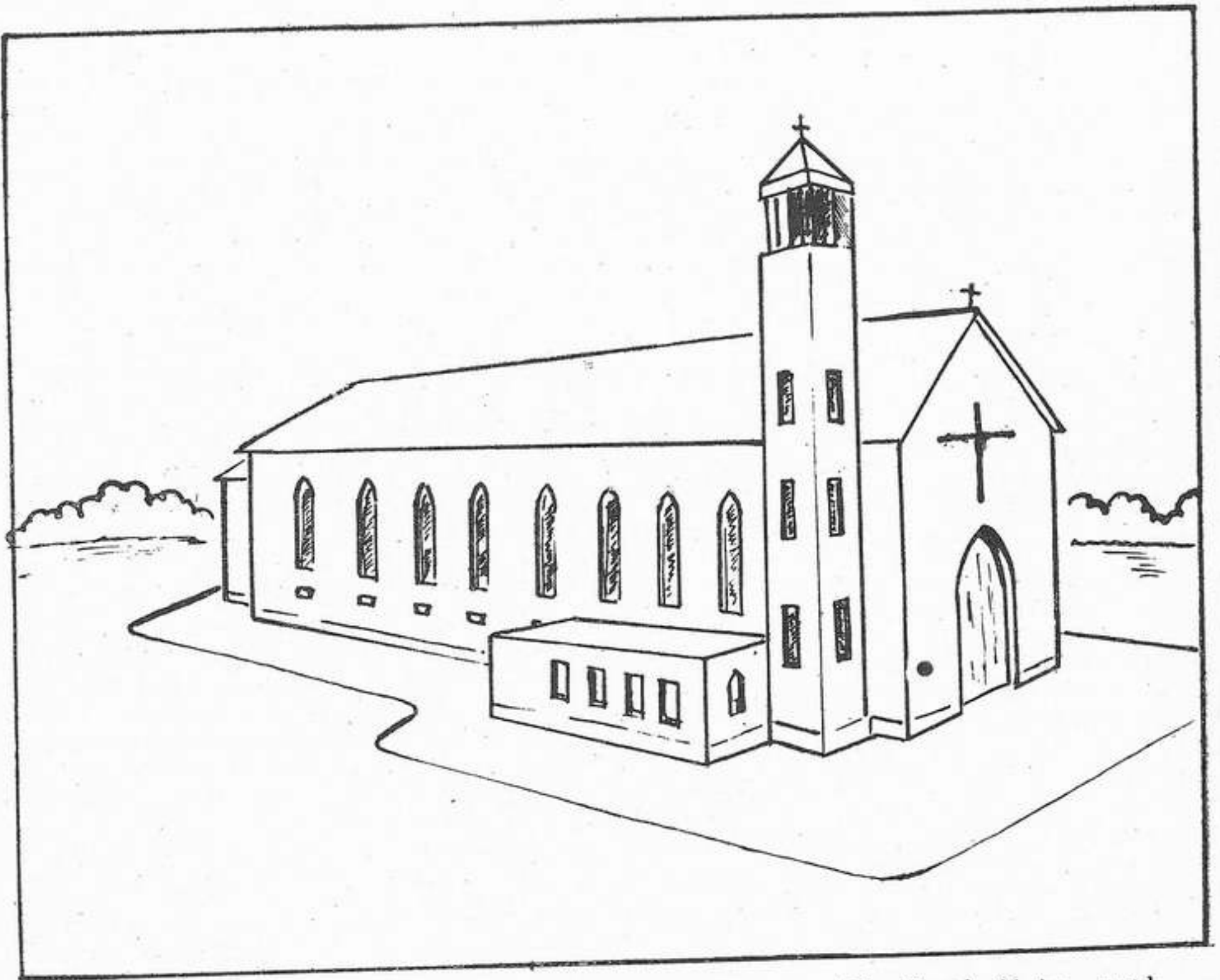
IT should have been a glorious sunny day at the beginning of July but it wasn't. It was raining instead, and it kept on raining. The twins were in the dumps. They had made all sorts of plans as to how they were to spend the day, but everything went wrong. You see Mary had brought them home a lovely toy boat from Limerick, and Michael had made lots of paper ones as well for them last evening, and they wanted to go out to sail them in the cows' watering trough. But now it was raining and they couldn't.

Then there was Auntie Kathleen. She was coming home on a holiday from America and Mammy had got a beautiful dinner ready and dressed them up in their best clothes, Pauline in her pink organdie frock, and Peter in his Sunday suit. It was rather exciting for a while waiting for her to appear, but one o'clock came and no Auntie Kathleen, and two o'clock and three o'clock and still no Auntie Kathleen, only a wire from Daddy saying the plane was late and that they'd have their dinner in Shannon and come on later, so the twins got very tired of staying quiet and minding their new clothes. Mammy had given them their dinner earlier and was now busy taking away the dinner things and laying the table for tea instead, so she did not notice Peter pulling Pauline and the two slipping quietly upstairs, boats and all.

Peter had a wonderful plan, and he told Pauline all about it as they went upstairs together—they'd fill

Continued opposite page.





### SUMMER COMPETITION — HOW TO ENTER

Colour the picture of the Church. Competition confined to Children under 12 years. Fill in the coupon underneath and send it to:—

PAINTING COMPETITION,  
OUR CATHOLIC LIFE,  
ST. JOHN'S, LIMERICK.

Entries must be in before 15th August, 1957.

CUT HERE

Name .....

Address .....

Age .....

Signed .....  
(Parent, Teacher).

Results of Easter Competition Overleaf.

*The Murphy Twins—contd.*  
the bath and sail their boats in it. They stole in, closed the door, turned on the tap, and when there was enough water in the bath, put in their boats. At first they made the waves with their hands, and I'm sorry to say that the organdie dress was spattered. But Peter and Pauline never noticed as they were too busy enjoying themselves. Soon Peter thought of a new plan—if they let the water flow the boats would float round as the water poured out. This worked fine for a while, but the bath began to get too full and Peter had to take off his coat, turn up his sleeve and pull out the stopper. Now they had better fun than ever as the boats began to spin round and round. Just then they heard talking and laughter downstairs. "Auntie Kath-

Continued overleaf.



leen" gasped Pauline, and they both hurriedly dried their hands and ran downstairs. There she was sure enough, with a red summery hat and suit, in spite of the rain pouring down outside. There were introductions all round, and when Mammy saw Pauline's frock she gasped with horror. Auntie Kathleen, however, was a real sport; she just picked her up and kissed her, and said she guessed she'd been enjoying herself. She kissed Peter, too, even though Peter didn't like it, and was soon sitting down to her tea.

The twins sat spellbound listening to her American accent as she described her journey to Ireland, when suddenly—"splash"—a big drop of water fell right in the middle of the table, followed by another and another. Daddy jumped up and looked at the ceiling, and said there must be a slate off. But Michael said "No, Daddy, this is the ground floor." "Oh," said Mammy, looking at Pauline's frock,

## CHILDREN'S PAGE—contd.

### RESULTS OF EASTER COMPETITION.

#### UNDER 12 YEARS:

- 1st Prize—Lily Doyle, 11 Windmill Street.
- 2nd Prize—Ann MacDermott, 17 O'Curry Street.
- 3rd Prize—Mary Lou Smith, 18 Emmet Place.
- 4th Prize—Frances Carroll, 75 Kimmage Road West, Terenure, Dublin.
- 5th Prize—Mary Shanahan, Sarsfield Barracks.

#### OVER 12 YEARS:

- 1st Prize—Marcella O'Connell, Buena Vista, Gortboy, Newcastle West.

The number of entries in the over 12 Competition was so small that only one prize was awarded.

"it's the bathroom." Michael ran upstairs, and sure enough the bath had just begun to overflow. The water was getting in between the boards in the floor and down the electric light flex into the dining room. You see when the twins ran downstairs, some of the paper boats got drowned and sank to the bottom and blocked the hole so that the water couldn't flow out. You'll be glad to hear that Auntie Kathleen took it all very well and laughed and laughed at the whole happening. Mammy forgot to be worried and upset, and the twins got off very lightly because Auntie Kathleen pleaded for them, but I don't think they'll go sailing boats in the bath for a long time again.

## Shannon Travel

— LTD. —

### EVERYTHING IN THE WAY OF TRAVEL

Steamship, Air and Rail Tickets,  
Tours and Cruises, Pilgrimages,  
Self-drive Cars, Chauffeur-driven  
Cars

### A Complete Travel Service

1 Cecil Street, Limerick. Tel. 1021.

Kildare House, William St.,  
Westmoreland St., Galway,  
Dublin. Tel. 72855. Tel. 761.

## CRUISE'S ROYAL HOTEL

### LIMERICK



WEDDING BREAKFASTS  
PRIVATE LUNCHEONS &  
DINNERS A SPECIALITY



PHONE - - - - - 397



## Funeral Service

BY Baptism the Church takes one into its fold, and so it claims not alone to tend us during life but it wishes to have to itself the last moments of the soul on earth and also the last moments of the body. So when the relatives and friends have paid their respects to the body the Church takes possession, as it were, of its own for the last night before the burial. The ceremonies which go with this are called the funeral service. They consist of the Requiem Mass, the Absolution and the prayers at the graveside.

The Requiem Mass is so called from its opening words—"Rest"—"O Lord, give rest to their souls." The Epistle and Gospel of the Mass tell us what Our Lord and the Apostles preached about Death, namely, that for the soul there is no death—that Christ who went before us to prepare a place for us is now come for His servant.

Immediately after Mass the priest goes to the coffin and reads what are called the Absolution prayers. He prays: "Enter not into judgment with thy servant, O Lord, for in thy sight no one can be justified," and he reminds Christ that this person was baptised in the name of the Holy Trinity and so is worthy of forgiveness.

Immediately after, or in some

cases later in the day, the priest starts the funeral procession to the grave, reciting as he proceeds along the Psalm: "Have mercy on me, O Lord, according to Thy great mercy," the one central theme of which is the great necessity of mercy. Arrived at the grave he blesses the grave and prays that the Eternal Light of God may shine on the soul of the departed servant and on the souls of all the faithful departed.

### SOLEMN RITE

In Monasteries where there are several priests the funeral Service is more elaborate. The Office of the Dead is recited and the Funeral is met at the door of the church by the priest. But whether in Her simple or in Her more elaborate funeral service, the Church is anxious to show her respect for the body which housed a soul and which will one day rise to house that same soul. While she prays for the departed soul and sympathises with the relatives of the departed—by using black vestments, the official liturgical sign of mourning—She is at pains to insist that the death of the body is only a change of abode for the soul, that death is really a release for the soul and that we must not grieve like those who have no hope—for we, too, must die in the body in order to live with Christ.

### MISSION ACCOMPLISHED.

A Hungarian secret-police colonel was inspecting a particularly "sensitive" strip of the border. "Far too many persons have been slipping across at this point," he informed the guards. "I have been ordered to test your security precautions."

After deploying the guards at strategic points, the colonel began creeping on all fours towards the barbed wire. "Can you see me

now?" he called out.

"Yes," answered the guards.

The colonel came back and started all over again. On each of several tries he got the same answer. On the fourth attempt, he slipped under the fence. "Can you see me now?" he called back.

"No, Comrade Colonel," was the answer.

"Then you'll never see me again," retorted the colonel, and hastened on his way to freedom.

## "DANUS"

Sportswear, Suits,  
Gaberdine Coats  
and Overcoats

Stocked by all  
Leading Drapers

Specify "DANUS" Tailoring  
for your next Made-to-  
Measure Suit.

ANTHONY  
O'DONOVAN

— LTD. —

Dominick Street,  
Limerick

Phone 596.

## The Shannon Arms Hotel

Comfortable Rooms, Good Food,  
Spacious Car Park. Catering for  
Wedding Receptions & Private  
Parties. Licensed.

93 HENRY ST.,  
LIMERICK

S. J. FOLEY

Phone 846. Managing Proprietor.

Tel. : 152

John Griffin  
and Sons

Complete Funeral Service

20 Lr. Gerald Griffin  
Street, Limerick



## Cantate Domino

SURELY did our children take heed of the Psalmist David's "Sing to the Lord," when during the lovely month of May they praised God in song at the Liturgical Festival in the Diocese. Memories crowd in on us as we enjoy in our minds and hearts the beauty that was that week of song. What a gap we closed in that week that had divided us from what was the land of the monks and scholars of old, relics of Munchin and Ita and the others now remembered only in the lichen-covered ruins. How akin we were to them in our common task of praising the Lord in the Church's name and tongue . . . . .

True that the Festival had been held before, but only in Limerick at St. John's and mostly supported by city schools with a visit now and again from choirs of the other deaneries. They came, but felt a little out of it all and never returned. Now we were to have a Festival of our own, where we would feel quite at home in our own Church. Would we be able for it? Would we be as good as the others?

(Our Cover Picture is a photograph taken during the Solemn Mass in SS. Peter and Paul Church, Kilmallock, on the occasion of the Liturgical Festival).

We could never know as there would be no competition. We were to sing for the Lord and not for earthly honours . . . . .

### GREAT ENTHUSIASM.

The winter came on us as we began to learn the strange Latin words and we mastered the solfa and the rhythm of the Chant. Other schools were making better progress than we were, but we kept at it. The snowdrops and daffodils were heralded in with the spring song of the birds, and so, too, did we lift our voices with our new melodies. We were sometimes kept back when school was over to polish this piece or that—hard work on a dull winter's day, but who will forget the sheer joy of the voices from the first "Veni Creator" of the Monday until the final "Deo gratias" of Friday's Mass in our lovely

Cathedral, and it was all over. What a thrill to see our smiling faces each day looking at us from our daily paper as the schools' pictures were re-produced to let all Ireland and the world know that our Festival was under way!

With what deep gratitude and appreciation we can still hear our "eight-year-olds" sing their "Tantum Ergo" for audition—who could do aught else but wipe that silent tear of joy at their pure sweet angelic voices going to the throne of God? How they swaggered from the audition, armed with their certificate of merit, their faces ablaze with joy and pride. Who, but children, bent on a gala day would have sailed through the maze of cattle on the Fair Day at Rathkeale, wondering why the cattle could not "moo" in tune? With what very obvious joy and happiness each choir sang the praise of the Lord even if that praise was sometimes couched in difficult musical phrases. How we can still see the blaze of colour at the Mass as the various schools came to the allotted seats, their uniforms newly-brushed, the various blues mingling with the wine and grey and green, and the white-shirted boys very proud of their red ties. How our adjudicator was so impressed on one of the days, the only day that it rained somewhat, to see a whole boys' school cycling gaily to Mass, completely oblivious of the downpour; and when they arrived for audition they were as if they had come out of cellophane—youth overcomes difficulties and always with a smile! Who would have thought that the little blue van, that was pulled up in front of Kilmallock Church and would seem to be more at home on the farm, could disgorge such beautiful children, happy and proud to be able to get to the Festival. They were so dressed as to put Dior to shame. All little examples of the spirit of this year's Festival, trivial, if you like, but yet they did not go unseen to the Good Lord. Our hearts are heavy with thanks to all who made our Festival such a success. The scenes pour in on us of the smiling faces of the children on whom the sun shone so brilliantly, the joy in the young voices, and Mary in Her Own month of May gave us Her own happiness of soul, flooded with music, as we paid tribute to Her Divine Son. May She protect us all and give us long life to enjoy still more the praise of the Lord . . . . . Our reports have come to us and we must do better for next year—in thanksgiving for the joy that was ours on one wonderful morning in May.

### ANSWERS TO QUIZ

1. In 1681.
2. Three. The octaves of Christmas, Easter and Pentecost.
3. The Convent of the Canonesses

of St. Augustine, built in 1171. It was near the present site of St. Mary's Convent.

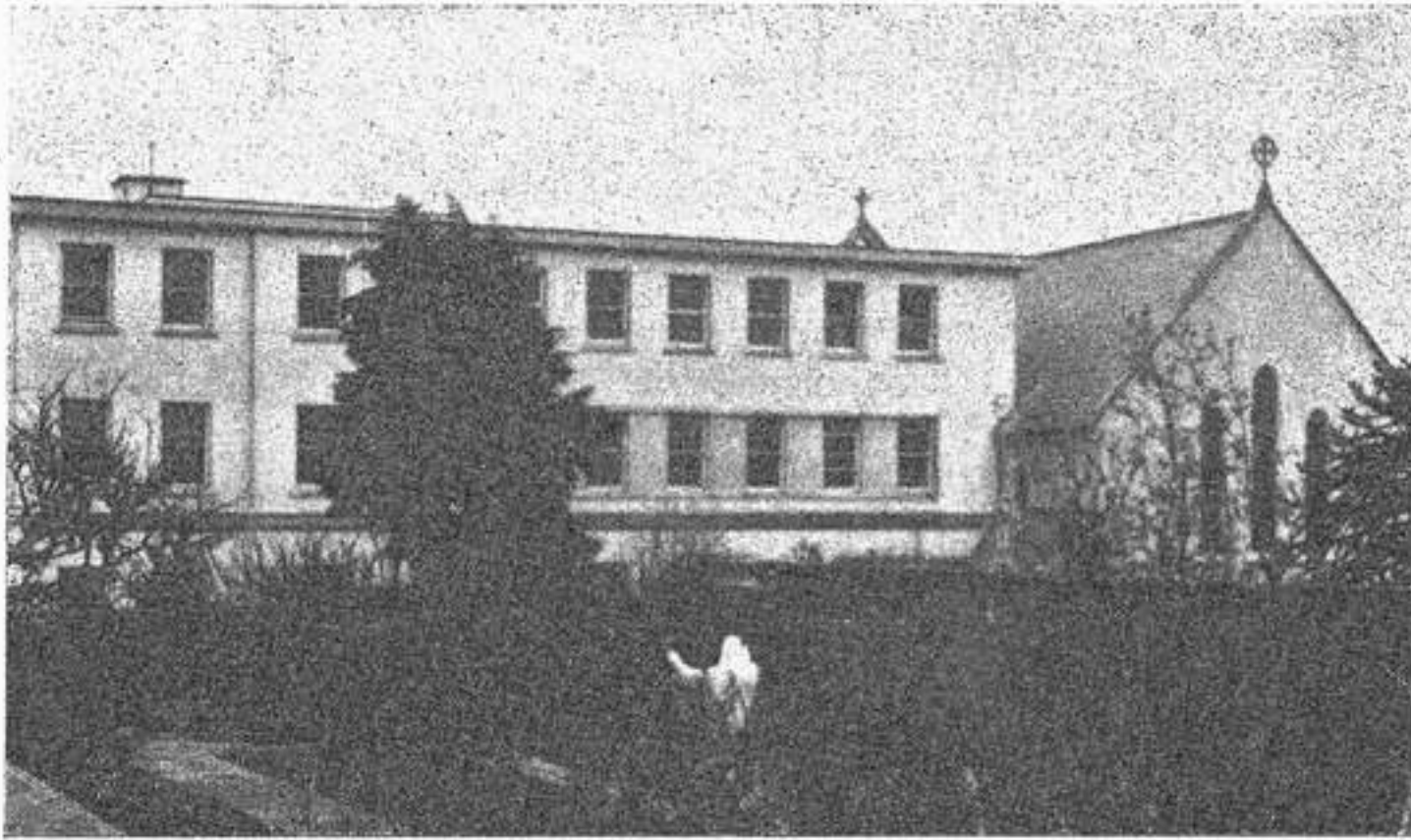
4. Two—one in Manister, the other in Abbeyfeale. Nothing is

known of the latter's history.

5. There are two Kilquanes, one in the parish of Effin, the other on the north side of the Shannon, opposite Corbally.



## THE SOCIETY OF MARY REPARATRIX—contd.



Reparation Convent, Limerick.

county and even the neighbouring counties, become the guests of the Reparation nuns for mid-week and week-end retreats.

Among other activities engaged in by the nuns are: instructions and lectures on Christian Doctrine for children, girls and women; instructions for converts, work for the missions (the Society itself engages directly in missionary work in Uganda, Madagascar, Palestine, Egypt and Mauritius), the making of vestments, altar linens and mortuary habits, and also the preparation of altar breads; "the nuns prayerfully bake, cut, count and pack these hosts, knowing they will be consecrated and will bring peace,

hope and strength to countless hearts."

In the words of our Holy Father, Pope Pius XII: "To-day more than ever, the hour has come for reparation." This year as the Society begins another hundred years of Reparation, let us pray that there will always be young girls, and also as so often in the past Limerick girls, to follow in the footsteps of those who to-day and for the past hundred years have devoted their lives to making reparation to Jesus in the Society of Mary Reparatrix. May the Associate Adoration Societies in Limerick and throughout the world continue to grow and flourish, and may Jesus, through Mary, always bless

## SAINTS—contd.

with God's grace. The more grace God lavished on His saints, the closer their co-operation had to be, and the greater would have been their loss if they had chosen, as they were always free to do, to abandon the heroic struggle for perfection.

\* \* \* \*

There are people outside the Church who still imagine that our worship of the Saints and of Our Blessed Lady, the Queen of All Saints, savours of idolatry, or giving to created things the honour due to God alone. In this matter, however, as in religious matters generally, the simplest Catholic has a

much sounder grasp of the truth than the most enlightened non-Catholic. We pray to Our Lady and the Saints, not because they have power to give us what we want, but because they have a greater influence with Almighty God than we have. A word from them to God on our behalf will be an enormous help towards getting what we need. Far from lessening the honour given to God, the honour we give to the Saints increases it. What are the saints but so many reflections of the infinite goodness and beauty of God. In honouring them we are really honouring the Divine Perfections, which they so wonderfully reflect. If then we are to honour God as He wishes, we must pray to, and imitate His saints.



Dysert Enos—continued.

was Donoman under its older name. Nothing is known about the church during the reign of Henry, or, indeed, in the time of Elizabeth, but it is certain that it ceased to function when Desmond was tottering to his fall in 1583.

### PRICELESS HEIRLOOM.

Being a episcopal prebend the lands of Dysert passed over to the Protestant Bishop who had a Resident Minister installed there before 1615. Officially—though functionally much earlier—that was the end of Dysert Enos as a centre of Catholic worship and Catholic life; the tinkling of its altar bell was muted in an utter and tragic silence, the tapers that burned during the Mass were extinguished, the altar itself at which Mass had been offered for 800 years was razed to the ground, its priests were proscribed and banished, Dysert was no more. A cloak of silence settled on it, but they say that if you listen carefully there in the beautiful quiet of an autumn twilight when the happy laughter of children is hushed and the mellow sounds of farm labour have ceased and the robin has finished his evening roundelay, you may hear on that centuries-old silence, faintly and far away, the thin sweet notes of a little silver-toned bell—the very ghost of a sound—tinkling as it had tinkled at all the Masses down all the years, from the first bright morning that Aongus raised his altar there until the midnight darkness of the Elizabethan eclipse.

Dysert Enos is a priceless heirloom of our Catholic Gaelic past and those who visit it, the curious and the studious alike, will find something to wonder at, something to admire and much to arouse feelings of legitimate pride at this little known, but by no means least, of the sacred places of the Gael.

Fisherman: I tell you, it was that long! I never saw such a fish!  
Friend: I believe you!

Cinema—continued.

whale—Moby Dick. The fine story and film show has the added interest of having been filmed in Youghal.

\* \* \*

*Love Me Tender*—Lyric, September. This is mainly a story knocked up to provide a setting of some kind for a leaping, crooning, gyrating Elvis Presley, crude in the extreme, who seems to have a certain vulgar appeal to a limited section.

\* \* \*

*The Last Wagon*—Lyric, September. This is amongst the tops in Wild Wests. Richard Widmark becomes a fighting man with primitive instincts and a sharp knife, and definitely earns for himself a place among Western Screen heroes. Anybody who likes Indians, rattlesnakes, action and open spaces, this is the one for him.

\* \* \*

*Baby And The Battleship*—Lyric, September. As the title suggests this is a farce in the broadest sense and excellent fare in that department. A series of impossible situations arise when a baby is smuggled aboard a battleship just before going to sea. Good wholesome fun.

\* \* \*

National Film Institute ratings:  
*Doctor At Large*—General Audiences.

*Four Girls In Town*—General Audiences.

*Serenade*—General Audiences.

*You Can't Run Away From It*—General Audiences.

*Don't Knock The Rock*—General Audiences.

*Attack*—Adult Audiences.

*Moby Dick*—General Audiences.

*Love Me Tender*—General Audiences.

*The Last Wagon*—Adult Audiences.

*Baby And The Battleship*—General Audiences.

VISIT LIMERICK'S  
NEWEST HOTEL

## HOTEL CECIL

(Formerly Limerick Co. Club)

45 CECIL ST., LIMERICK

Special Facilities for  
Wedding Parties, Birthday Parties,  
Dinner Parties, Etc., Etc.

H. & C. in all Bedrooms.  
Central Heating. :: Licensed

Proprietress: Miss Bridle Walsh.  
Phone 24.

## SUPPORT DIOCESAN COLLEGE FUND

Space donated by Irish Wire  
Products, Ltd.

When things get  
your back up—



**HALPIN'S TEA**  
*Revives You*

C-37223



# SHOP WINDOW

Telephone : 1611

## Daniel Chaplin

AUCTIONEER & VALUER  
ESTATE AGENT

Auctions and Valuations carried out  
in all parts of the country

Estates Economically Managed and  
Rents Collected.

52 THOMAS ST., LIMERICK

## Power & Hogan

For all makes of

RADIOs, CYCLES, PRAMS AND  
FURNITURE

RECORD CHANGERS AND  
RECORDS, ETC.

Easy Payments arranged on  
all Goods.

No Waiting. Delivery same day.

38 Patrick St. & 27 Broad St.,  
Limerick

## EXATOL Ointment

Cures Bad Legs, Burns, Old Wounds  
and Sores, Pimples, Bruises, Abrasions,  
Itch, Barber's Rash, and the dreadful  
forms of the dreaded Skin Scourge,  
Eczema. It has cured Eczema of eight  
months standing. Price, 1/- and 1/9  
per box; postage 4d. extra. To be  
had only from:

John Laird & Co. Ltd.

CHEMISTS,

118 O'Connell St., Limerick

## BOLGER'S STORES LTD.

For a bigger selection and a  
better quality visit our store.

See our display of Ladies' Coats,  
Suits, Frocks, Millinery,  
Knitwear.

Footwear to suit all ages and  
tastes. Men's and Boys' Wear  
at keenest prices.

A visit to our Basement is really  
worth while.

WILLIAM ST.,  
LIMERICK

## QUIN'S of LIMERICK

(Established 1822)

For the choice matured selected  
WINES shipped direct from the  
finest vineyards in France, Germany,  
Italy and Spain. Enquiries invited.

JOHN QUIN & CO.  
LTD., LIMERICK

(Wholesale Only)

'Phone 22. 'Grams : Quin, Limerick

## MORAN'S

FOR VALUE IN

Draperies & Footwear

DENIS MORAN

Tralee, Limerick, Castleisland

TELEPHONE - 350

PUREST ALTAR WINES

WILLIAM LLOYD, LTD.

WINE MERCHANTS

106 O'CONNELL STREET,  
LIMERICK



# ALL SCIENCE POLISHES

are now made with

\*  
**SILICONES**



\* For several months back all Science Polishes have had Silicones added in their manufacture. Silicones are a recent discovery of science with astounding properties. Added to wax polishes, for instance, they produce a shine of great and lasting brilliance which resists wear, water and mud to a far greater degree than ever achieved previously.