

# OUR CATHOLIC LIFE

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EDMOND O'DWYER  
(Bishop of Limerick)

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UNION OF PRAYER

DECEMBER 1957



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South Circular Road	1	0	0
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## SUMMARY:

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City Schools & Centres	120	16	3
All other sources	77	15	9

570 13 3

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LIMERICK LEADER.

OUR

# CATHOLIC LIFE

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

DECEMBER, 1957

## EDITORIAL

IT is something of a commonplace to say that in any sphere one must maintain the effort to improve if one is not to deteriorate, just as a swimmer must swim against the current in order to remain even stationary. This is a truth you will often have heard stressed at Retreat time. It is equally true of the life of the community. Consequently in this Christian country of ours we, as a community, must be ever alive to the room there is for improvement in our practice of the teaching of Our Lord, Jesus Christ. To be complacent is nothing else but to drift with the current unawares.

Christmas, when we remember His coming among us, is an appropriate time to recall a part of His teaching, which He stressed so often and expressed so vividly in these words: "Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger and you took me in: naked and you covered me: sick and you visited me: I was in prison and you came to me. Then shall the just answer him, saying: Lord, when did we see thee a stranger and took thee in? Or naked and covered thee? Or when did we see thee sick or in prison and came to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me."

We will give two reasons for recalling these words now. The first is that our country is now entering a new phase—it is enjoying a prosperity which is something new in Ireland. One of the dangers of this new-found prosperity is that the different classes and sections of the community may drift apart and form more or less water-tight compartments. The distinguishing mark of a Christian society, on the other hand, is the general consciousness of membership of one family, since each of us is brother or sister to the God-Man, Jesus Christ. So said the Master Himself: Thus shall all men know that you are my disciples, if you have love one for another. And the pagans' comment on the first Christians was: See these Christians how they love one another. That we are all brethren of Christ and so of one another is then the bridge over every gap of wealth or

Continued overleaf.

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## 2. OUR CATHOLIC LIFE.

culture. It will mean that the members of each section will be interested in and see the point of view of all the others. Above all, it will mean that those who are more fortunate will be interested in those who need their help.

The second reason why these words are timely is that in this age of the welfare state, the belief may become current that my neighbour's misfortune is no longer my business, but the business of the State or the County Council, or the welfare branch of the trade union or firm. It is true that a great deal of necessary good is done by these, but Christ's words make it clear that a Christian can never abdicate his responsibility for the fellow members of his community. In any case, these services cannot cope with all the evils to which our flesh is heir. Further, they must of necessity operate in an impersonal manner, so that there will be cases which do not come within their regulations or for which they do not adequately provide. Most important of all, they cannot bring that sympathy and companionship which is often a person's greatest need.

Is there then someone in a hospital, mental home or jail who would welcome a visit from you? Could you assist a family in poverty because of the ill-health or unemployment of the parents? Could you join one of the organisations which put the Master's words into practice, such as the St. Vincent de Paul Society, the Red Cross or the Legion of Mary, or could you be a more active member of these? Could you help these organisations financially?

Through these organisations or through personal enquiry you will become aware of suffering and privation of which you would otherwise remain blissfully ignorant. Thus will you be saved from the abyss of selfishness and be moved to play your part in making ours a society according to the mind and close to the heart of the Master.



BEANNACTA NA NOLLAS GO RAIB

AR ÁR LEIŠTEÓIRI GO LÉIR

A HOLY AND A HAPPY  
CHRISTMAS TO ALL  
OUR READERS



## DIOCESAN ITEMS

### Christmas Arrangements at St. John's Cathedral

Midnight Mass on Christmas Eve. School children will NOT be allowed at this Mass.

On Christmas Day the times for Masses will be as follows:

8.00 a.m.

9.15 a.m.

10.00 a.m.

11.10 a.m.

12 noon. High Mass, followed by Benediction of the Most Blessed Sacrament. His Lordship the Bishop will preside.

### St. Munchin's Day.

The Feast of St. Munchin, Patron of the Limerick Diocese, is on January 2nd. As usual, the solemn celebration of the Feast takes place in St. Munchin's Parish Church on the following Sunday, January 5th. There will be High Mass at 12 noon, at which His Lordship the Bishop will preside. A special sermon will be preached by Rev. Fr. T. Culhane, Diocesan Organiser.

### Lourdes, 1958.

The official Diocesan Pilgrimage to Lourdes next year will leave on September 18th. The booking for this pilgrimage will open early in the New Year and intending pilgrims are advised to make their reservations in good time. A weekly or monthly instalment scheme for pilgrims is in operation. All inquiries should be sent to: Rev. Director, St. John's, Limerick.

### In Aid of New College.

On 27th November last the second annual Ceili in aid of the New College was held in St. John's Pavilion. It proved to be even more successful than last year's in every way. The Ceili was organised by the Gaelic Societies and great credit is due to the members of the organising committee for the very efficient running of the function.



# Dr. Edmond O'Dwyer

BISHOP OF LIMERICK (1645-1654)

By ROBERT CUSSEN

## SOLD INTO SLAVERY

ST. Paul wrote a famous Epistle to the Corinthians, in which he described his many adventures and sufferings for the Faith. This Epistle is read on Sexagesima Sunday—the 60th day before Easter—and heralds the spring. Many readers must look forward each year to hearing those unforgettable words:—

".... in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day was I in the depths of the sea. In journeyings often, in perils of water, in perils of robbers, in perils from my own nation .... At Damascus, the governor tried to apprehend me, and through a window in a basket was I let down by the wall, and so escaped his hands ...."

Doctor Edmond O'Dwyer, the subject of our memoir, would have been a man after St. Paul's own heart, so closely did his life pattern follow the Saint's exciting footsteps. He was born about 1590 in Co. Tipperary. His father was a member of the famous O'Dwyer clan of Kilnamanagh. The Territory of Kilnamanagh (the Church of the Monks), a teeming, fertile district of about 100 square miles, is situated right in the heart of Tipperary immediately north of a line drawn from Emly to Cashel. It was a territory worth possessing, rich in tradition, history and folklore, and it bred a hardy, fighting race, the race of the O'Dwyers.

Edmond was educated for the Priesthood on the Continent. He began his studies at Rouen. Then he went to the Sorbonne in Paris, and finally to the University of Rheims, where he graduated as Doctor of Divinity. On his Ordination in 1621, he returned to the Diocese of Emly, where his extraordinary ability and outstanding work, brought him under the notice of the Bishops of Southern Ireland who, in 1632, appointed him as their representative to the Vatican. His work in Rome attracted the attention of the famous Fr. Luke Wadding, Founder and Guardian of St. Isidore's Irish Franciscan College, who remained his life-long friend. In 1635 the Irish Hierarchy petitioned the Pope to have an agent accredited to it to make known their needs and wishes and communicate to them the instructions of the Holy See. Dr. O'Dwyer was selected for this responsible position, and he filled it to everyone's satisfaction.

When the Irish Confederation, at the outbreak of the Rebellion of 1641, asked the Holy See for material aid, Pope Urban VIII selected Dr. O'Dwyer as his confidential agent and dispatched him to Ireland early in 1642, with secret instructions. Dr. O'Dwyer travelled overland from Rome to Brittany, where he embarked on a French barque for Waterford. The British fleet were patrolling the area and, in his anxiety to avoid them, the Captain of the French ship fell foul of two Moorish men-of-war, who captured the barque, and carried it off, with all on board, as a prize. Dr. O'Dwyer, when he saw there was no chance of escape, threw all his private papers and possessions overboard, rather than allow them to fall into his captor's hands. The prisoners were landed in North Africa and thrown into a dungeon, where they remained until they were sold in the slave market at Salé, in Morocco. Dr. O'Dwyer was bought by a Mill owner, and condemned to work at the Mill, with a mask on his face to prevent him eating the flour. He might have lived and died in this condition, were it not for a contingency which seems almost miraculous. An Irish lady, the wife of a French Merchant then trading in Morocco, happened to visit the mill, and on discovering that the poor captive was a countryman of her own, and a priest in reluctant disguise, she lost no time in reporting the fact to her husband. The merchant entered into negotiations with the Mill owner for the sale of the Slave, and eventually the price was fixed at £40, and the priest passed into the hands of his French saviour, who brought him back to La Rochelle in France, "without," as Doctor O'Dwyer wrote to a friend, "a stitch on my back but old rags, and much weakened by the tertian ague."

It was arranged that Dr. O'Dwyer would remain on voluntary parole with the French merchant until the money expended by him had been repaid. There was some delay about the payment, and for many months Dr. O'Dwyer languished at La Rochelle out of the main stream of events, while time and opportunity passed him by.

## RETURN TO IRELAND

Eventually the money was found, and Dr. O'Dwyer returned to his native country in 1643, as a private individual. It was a time of strife and change



#### 4. OUR CATHOLIC LIFE.

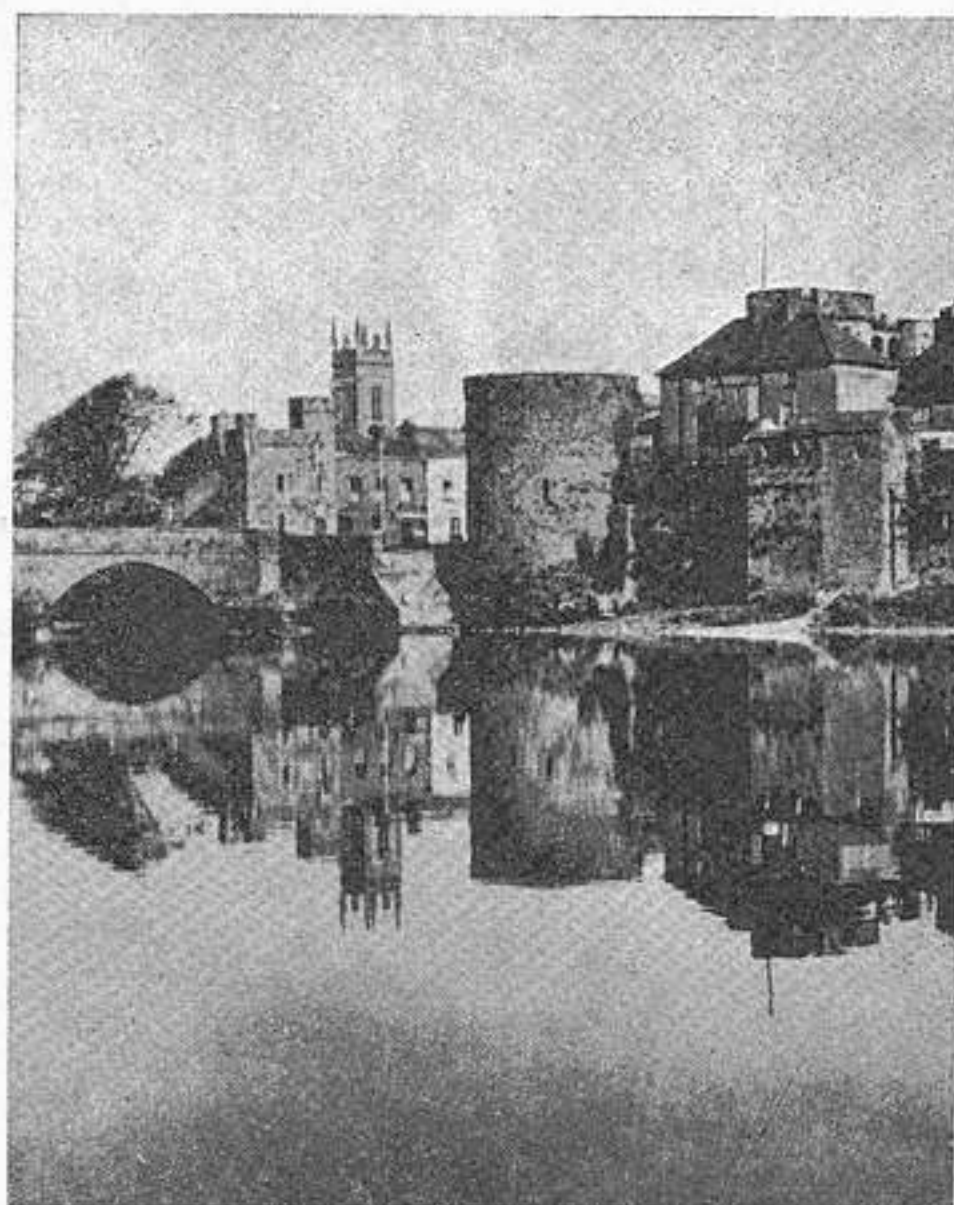
in Ireland, and a man of Dr. O'Dwyer's ability and force of character was bound to be marked out and used in such a crisis. And so in a short time we find him employed on important business by the Supreme Council of the Confederates in Kilkenny. Then in 1644, when Father Luke Wadding asked the Council to appoint some competent person to further Irish interests in Rome, the Council appointed Dr. O'Dwyer, and furthermore, recommended that he should be appointed coadjutor to Dr. Richard Arthur, the aged Bishop of Limerick, with a right of succession.

And so in the year 1644, Dr. O'Dwyer was back once again in his beloved Rome. Pope Urban VIII died that year and was succeeded by Pope Innocent X. When Dr. O'Dwyer completed his work in Rome, he left for Ireland early in 1645, and spent some months in Paris, where he came into touch with St. Vincent de Paul, with whom he maintained very close relations, and whose help was of great value to him later in reorganising the religious affairs of his diocese. It should be recorded here, to Dr. O'Dwyer's honour, that he was the first Irish bishop who introduced the missionaries of St. Vincent de Paul to this country.

While he was in Paris, a bull was despatched from the Holy See to the French Nuncio, nominating Dr. O'Dwyer coadjutor to Dr. Richard Arthur. On Sunday, the 7th May, 1645, in the Church of St. Lazare, Paris, he was duly consecrated by the Bishop of Senlis.

#### PAPAL NUNCIO IN LIMERICK

In October, 1645, Dr. O'Dwyer left Paris for La Rochelle and set sail from that port for Limerick. By a strange co-incidence, he was accompanied on the voyage by Archbishop Rinuccini, the first Papal Nuncio to Ireland. The ship arrived safely in Limerick, where the Nuncio was met at St. John's Gate by the clergy and the municipal and military authorities of the city. They marched in solemn procession through the streets of Limerick, and the Nuncio was received by Bishop Arthur, in his Cathedral of St. Mary's, again restored to its ancient possessors. Dr. Meehan, Author of "The Irish Hierarchy in the Seventeenth Century," states that even the Nuncio could not but admire the splendid crozier and mitre which Dr. Arthur used in the solemn function of receiving the Pope's Ambassador on the threshold of his metropolitan church. These were believed indeed by some, to be the work of some celestial artificer, and not of mortal hands, the legend running that on one occasion when there was a synod of prelates in Dublin, it so happened that the Bishop of Limerick went thither without his pontificals, and was thus compelled to seek throughout the metropolis a crozier and mitre. At length, having given up all



St. John's Castle—not always so peaceful

hope of obtaining them, a youth just landed from a ship, which a few minutes before had entered the harbour, approached and presented the bishop with a case in which he told him that he would find the articles he sought for, and that if he liked he might keep them. When he sent a messenger in haste after the stranger to pay for the precious objects, the ship had weighed anchor and vanished beyond the horizon! The mitre, it is further added, was entrusted to a wealthy Catholic merchant to keep it from falling into the hands of the reformers, but he abstracted some of its precious stones and replaced them with false ones, a sacrilege which heaven avenged on his posterity, for they all died in misery. Archbishop Rinuccini then restored the services in the Cathedral of St. Mary's, and appointed the different preachers and the days on which they were to preach.

#### VICTORY CELEBRATION

Bishop Arthur died on the 23rd May, 1646. He was buried in the Cathedral of St. Mary's and the Nuncio attended his funeral. He was succeeded by Dr. O'Dwyer, and it is most probable that the induction was performed by the Nuncio, who was in Limerick at the time. The Nuncio remained in Limerick during the month of July, for in a letter dated Limerick, July 16th, 1646, and written by him to Rome, reference is made to the celebrations in Lime-

Continued on Page 29



# An interesting article on the Racial Problem in the Church In The U.S.

By REV. J. CASEY, C.C.

**A**LTHOUGH the term "integration" is of recent vintage, the process of adaptation and social adjustment has been going on in the United States since it came to have a national consciousness. Each new wave of immigrants posed its own peculiar problems; and as one after another the different European and American peoples "discovered" America, the Church had perforce to assume her share of the responsibility of fitting the newcomers into the pattern of national life. In this—the art of lending unity to diversity—She has on the whole been very successful.

The first colonists were, in the main, of English origin. After the War of Independence, and especially in the years that followed the War of 1812, there was a small but steady influx of Irish and Germans. The first notable increase came in the forties and fifties of the century, and this was due to political unrest in Middle Europe and the Irish Famine. The peak years, 1905-'14, when an average of a million a year arrived from Europe, were followed by a period of recession. Since 1918, with the operation of quotas and restrictive immigration laws, the figure in any one year has not reached the half million mark.

Of the immigrant races the Irish and Germans led the field in numbers, with the Germans slightly ahead of the Irish. Out of the four-and-a-half million Irish who settled in the States, over four million must have been Catholic.

At the same time German Catholics would add up to only about half that number. Next came the Italians who were almost as numerous as the Irish, and of the other groups the Poles, French-Canadians, Mexicans and latterly the Puerto Ricans are the most numerous in evidence.

## IRISH INFLUENCE

It is strange that so few Irish immigrants settled on the land. In the thirties and forties of the last century land was there almost for the taking. Yet a people raised for the most part in rural surroundings crowded into the large cities. Many had no choice; and then again to settle in the American countryside in those early days could mean near isolation and absence of religious facilities.

It is interesting to note, in passing, that the small number of tinkers who emigrated to America did not need too much encouragement to take to the roads, and follow out much of their former manner of life. Their descendants are now to be found principally in Georgia and South Carolina, where Catholics are few and churches far between. Nonetheless the Reillys, O'Briens and Sheridans have retained something more than their soft brogue and roving disposition. To their credit they have kept the Faith, even though regular Sunday Mass is for many of them out of the question.

That the Irish have "made good" in America is admitted

generally. To this end their attachment to their Religion has been of incalculable assistance. For one thing it has ensured their children the advantage of a sound education, which opened to them avenues of well paid employment and opportunity almost unlimited. While many of the earlier immigrants did not get beyond the waterfronts of New York and Brooklyn, their children were able to "make their own" of the police and fire services, and now the Irish are prominent in all walks of life, particularly in the law and medicine.

## FLAIR FOR POLITICS

In the larger cities their aptitude for local politics served them well, if at times it brought a measure of unpopularity. As their numbers increased they were able to gain control of representation in the wards, much to the chagrin of the Yankee elements who naturally resented losing their grip on municipal administration. Not all Irish politicians could be said to have enhanced their country's reputation, and some figured in the recurring political scandals of the early years. An occasional Frank Skeffington of the type so well portrayed in "The Last Hurrah" did cast a dark shadow, but there were very many "Honest Tom This" and "Honest John That" whose integrity as public representatives could not be questioned. In his book, "I'd Do It Again,"

Continued overleaf.



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James Michael Curley could say: "The Irish turned to politics because they had a natural affinity for it. When three Germans gather they are apt to open a brewery. Put three Irishmen together and they are likely to form a political club." Mr. Curley should know, as in the course of a half century's experience of the ups and downs of public life, he has been Mayor of Boston for sixteen years and was twice Governor of the State of Massachusetts.

### BASICALLY IRISH

Each racial group had its contribution to make to the extraordinary development of the Church in North America. In providing at a vital stage capable administrators, unequalled Church builders and a vigorous laity, our people made it basically an Irish Church. As Bishop McQuaid of Rochester pointed out many years ago, the Irish were well qualified for the role Divine Providence assigned them. Inured to poverty and suffering, their national pride would not permit them to lie low under persecution or tyranny—a quality that stood them in good stead in the rough and tumble of American life in the eighties and nineties of the last century. Centuries of exploitation had taught them to expect little from governments and thus to rely on themselves. Further they were accustomed in their native land to contribute to the erection and maintenance of their churches and schools, and thus their generosity made easy the problem of providing sacred edifices, schools and hospitals.

Unfortunately in the early years priests were tragically scarce. Nevertheless it was not unusual for groups of laity to get together and on their own initiative to build a

church, in the hope that one day their Bishop could spare them a pastor. Sometimes they themselves even sent representatives to Ireland to seek a priest to minister to them.

### DEMAND FOR PRIESTS

The story of the beginnings of the great Diocese of Brooklyn is fairly typical. The Church in Long Island owes its origin to a group of about seventy immigrants, mainly from Donegal and Derry, employees of the Brooklyn Navy Yard, which opened in 1801. They had neither church nor resident priest. To attend Sunday Mass they had to cross the East River by ferry, as Brooklyn Bridge was not then in existence. On the initiative of one Peter Turner a meeting was called, at which a deputation was selected to wait on Bishop Connolly of New York to discuss the situation. It is notable that in the circular convening the meeting the reasons stated are: "In the first place we want our children instructed in the principles of our Holy Religion. We want more convenience in the hearing of the Word of God ourselves. In fact we want a church, a pastor and a place of internment." The Bishop gladly gave his consent, and the Church of St. James was ready for dedication in 1823, although the good people had to wait a further two years before the Bishop could give them a resident priest. There are now two dioceses in Long Island with between them almost two million Catholics.

### GERMAN PROBLEM

German immigration was somewhat better organised than that of other races. Catholic groups were soon followed by priests from the Fatherland. These priests were for the most part mem-

bers of religious orders and congregations such as the Benedictines and Redemptorists, and they made their foundations in the districts in which the immigrants settled. The Germans were often glad to make their homes in the region of Benedictine Abbeys, where they availed themselves of the religious ministrations of the monks, and could count also on their advice and help in the management of their farms. As a result German Catholics of the Middle West are noted for their love of the Liturgy, with congregational singing, dialogue Masses and solemn ceremonies, no less than for their proficiency in agriculture.

In the cities German parishes are well provided with social centres, recreational facilities and parochial schools. In this latter field they are, perhaps, ahead of the Irish. For some decades of the last century a group of the bishops thought the state schools should be given a trial—a policy now out of favour. From the start the German communities had their parochial schools. This not only ensured their children a sound religious education, but also afforded them opportunities of learning the German language, and absorbing something of the culture of the land of their fathers.

One would have expected that these stable and closely knit rural communities would be proof against the assimilation that was accomplished so easily in the case of the Irish. This is not so. The German American Catholics are now much more American than German in outlook and may be said to have given to American Catholicism a seriousness and depth which are among its great stabilising factors.

Continued on Page 31





# Any Questions ???

*Q. How many Altar cloths should be placed on the Altar for the celebration of Mass?*

A. For the celebration of Mass the Altar is to be covered with three linen cloths. At least the top cloth should cover the entire surface of the table of the Altar. These Altar cloths are to be blessed by the Bishop, or by the Parish Priest, before they are used.

???

*Q. Are those who have committed suicide given Christian Burial?*

A. Normally, they are given Christian Burial, because usually there are good reasons for believing that these people committed suicide when they were not in their proper senses, owing to worry or ill-health, and so would not be regarded as responsible for their actions.

???

*Q. What age is the Human Race?*

A. The age of the human race is a question on which the Church has never given any decision as it is a matter for scientists to investigate. The Bible teaches nothing definite on the subject, as the line of Patriarchs, with their ages that it gives, probably contains several gaps.

???

*Q. Why is Pentecost Sunday often referred to as Whitsuntide?*

A. Most probably because of the custom referred to of the newly-baptised wearing white garments, because in the early Church it was on the Vigils of Easter and Pentecost that the Baptism of the Catechumens took place.

*Q. How many candles are to be lighted on the Altar for Mass?*

A. Two candles must be lighted on the Altar at which a Low Mass is to be celebrated, and six candles on the Altar at which a Solemn Mass is to be celebrated. At least two of the candles that burn on the Altar during the celebration of Mass must contain sixty per cent pure bees-wax. These candles ought to be blessed, but it is not necessary.

???

*Q. What is the significance of the little white cloth that is placed upon the child towards the end of the Baptismal ceremony?*

A. In the early Church the newly-baptised were clothed in white garments, which they continued to wear for some time after Baptism. The placing of a white cloth on the infant is a vestige of this ancient custom and signifies the brightness and beauty of the soul, purified from sin, and the innocence which the newly baptised should preserve through life.

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## LIMERICK DIOCESAN PILGRIMAGE TO LOURDES

16th to 26th September, 1958

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Bishop of Limerick.

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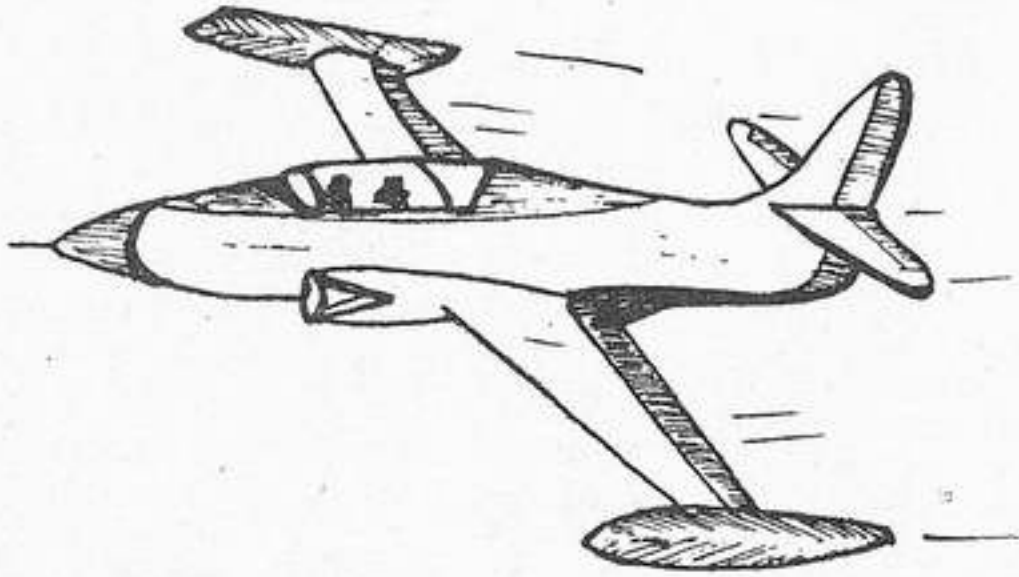
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The launching of Sputniks has prompted these reflections . . . .



## 0 Altitude !

I WONDER what idea has the ordinary man of a million? If you asked a man on the road would he be long collecting a million pennies he would probably reply that he would not if he happened to meet great crowds of people for a few weeks. And if you asked him how much would he have then he would probably tell you that he would have a few hundred pounds. Great would be his surprise when you told him that if he had a million pennies he would have £4,166 13s. 4d. Then tell him that it would take him 9 days to count the million pennies, counting at the rate of 200 a minute for 9 hours a day. Ask him if he had £1,000,000 in single notes and placed them end to end what distance would they cover? He would probably say a few miles. His wonder would grow when told that they would cover a distance of—100 miles! And if he tried to burn a million pound notes packed tight like sods of turf of 100 each he would have to sit for several months before an ordinary sittingroom fire, feeding it, before he could dispose of them all.

That gives some idea of a million. What about adding a few more million to the one?

The distance from the earth to the sun is 92,000,000 miles. Light which travels at the rate of 186,000 miles a second will take 8 minutes and 20 seconds to reach us. An express train travelling at the rate of 60 miles an hour, without stopping, would take 177 years to reach the earth.

The sun does not rise, does not set. The earth travels round the sun. And when it has made one journey round it in one year it has traversed 583,000,000 miles. The earth travels, therefore, 1,500,000 miles a day, or at the rate of 18 miles a second. The earth

can grasp less than the 2,000,000,000th part of the light and heat of the sun. Did it intercept it in full all life on this earth would cease. The sun is appreciably more than a million times larger than the earth. Were the earth to vanish it would mean merely that a tiny planet had ceased to be. Were the sun to vanish it would mean that a tiny star had ceased to twinkle (cf. *The Story of the Heavens*—Ball).

Lest we get puffed up at our "grasp" of these figures let us proceed a little further to humble ourselves. Let us take a look at the stars and cease to wonder why Voltaire shuddered when the thunders crashed and the lightnings flashed.

The distance between our earth and the nearest fixed star is 25 billion miles! You can count one million in 9 days if you proceed at the rate of 200 a minute for 9 hours a day. At the same rate of counting it would take you 24,000 years to count a billion. You would have counted 25 billion at the same rate in 600,000 years! Light travelling at the rate of 186,000 miles a second from the nearest fixed star would reach us in 4 years. A cannon ball would take 3,000,000 years. An express train travelling at 60 miles an hour would take 47 million years. Stars which appear double when seen through the most powerful telescope are so far apart that their mileage must be reckoned by hundreds of thousands of millions of miles.

What idea can any human being have of these numbers?

"Leave, then, the prison of your own reasonings, leave the town, the work of man, the haunt of sin, go forth, far from the tents

Continued on Page 25





# Page

By MARTHA

I WONDER is there anyone in this world who does not feel exhausted on Christmas Day. Even the "idle rich" must feel a little bit jaded, if only from the round of seasonal gaiety. Shop assistants are on their last legs—that is, if they have any legs at all after so many tedious hours standing. Even the children are exhausted from excitement, from trying to stay awake to see Santa Claus, or from rising early to see what he has brought. Fathers of families are weary from the extra hours of work in office, shop or factory that a few days holiday always entail. Besides they have been conveying small and excited children from shop window to shop window in their rare free moments, and giving a hand to domestic preparations. As for the housewife—the only adjective that could describe her is the old, alliterative "harassed," and for the sake of effect as well as truth, one could add "haggard." She is worn out from cake-making, pudding-mixing, decoration-hanging and assisting Santa at his stocking-filling chores. Her mind is awirl

from remembering things she must not forget, like the cream for the trifle, the herbs for the stuffing, the greeting cards for people from whom she had not expected a card. There are clothes to be ironed, cakes to be iced, children to be bathed, heads to be shampooed... Every time she opens her purse, her temperature rises and her heart sinks. And Christmas Eve does not see the end of her work. The worst is yet to come. On her depends the success of Christmas Day. For the sake of the household, she wants the dinner to be superlative, the table attractive, and everybody satisfied. When the dinner is over, and the last plate washed and put away, she breathes a sigh of relief, and if she is lucky, and the children fairly quiet, and visitors do not arrive, she relaxes, thankfully, in an armchair.

Who am I, then, to bother her with household hints and new recipes? If she feels anything like I do, she will be completely "browned off" with cooking on the evening of Christmas Day, and will be quite satisfied to let the family

live on the "left-overs" for the next few days. I shall merely give a recipe for a sweet I intend to serve after the Christmas dinner. No one chez nous eats plum-pudding except myself, so this year I did not make any. Instead I shall serve a Lemon Mould. It makes a

nice dessert and as it is served cold, can be made the day before.

INGREDIENTS—Grated rind and juice of three lemons;  $\frac{1}{2}$  pint of water;  $\frac{1}{2}$  oz. gelatine;  $\frac{1}{2}$  lb. of lump sugar (castor will do), three eggs.

METHOD—Warm gently in a saucepan the water, sugar, gelatine, rind and lemon juice until gelatine is dissolved. Allow to cool slightly, and add the beaten eggs. Pass through a fine sieve or muslin and pour into a mould. When the jelly is set, dip the mould into hot water and turn out. Serve with whipped cream, and, if you like, decorate each portion with sliced pineapple.

Another delicious sweet is Fruit Cream. I give the recipe. You might like to try it for New Year's Day.

INGREDIENTS—A small tin of fruit, peaches, pears, apricots, or even cold stewed apples;  $\frac{3}{4}$  oz. of gelatine; 1 teaspoonful lemon juice; three oz. sugar; rather more than  $\frac{1}{4}$  pint of cream and less than  $\frac{1}{4}$  pint of milk or water; 1 white of egg.



Strain the juice from the fruit and soak the gelatine in this with the lemon juice. Pass the fruit through a sieve. Dissolve the gelatine in the juice with the sugar. Beat the cream and the milk or water together until thick. Stir carefully together the purée, whipped cream, the juice and gelatine, which must be nearly cold. Add the stiffly whipped white of egg and stir together lightly. Turn into a damp mould and leave to set. When it is set, turn out, and, if you like, decorate with some of the tinned fruit. This makes a dessert which is simple to make, delicious to taste and is in the haute cuisine class.

Should you wish to re-heat the plum-pudding in the days after Christmas, the easiest way is to pour a custard sauce over slices placed in a pie-dish and leave it in the oven for about fifteen minutes. For those who like a flavour of alcohol, add a spoonful of cooking sherry, or whatever is handy in the way of spirits, before serving.

It is not every day I cook a turkey,

and I have invariably to look up oven times when I do cook one. Therefore, for those of you who have a similar bad memory, I give the following table :

Roasting time for a 24 lb. bird, 3 hours. Roasting time for an 18 lb. bird, about 2 hours 20 minutes. Roasting time for a 12 lb. bird, about 1 hour 45 minutes. Roasting time for a 6 lb. bird, about 1 hour 15 minutes.

Well, housewives, keep up the good work for the next few days. Stiffen your morale with the anticipation of St. Stephen's Day, when the family can fend for themselves over the carcasses in the larder, and you can have sleep in the morning—provided, of course, that the Wren Boys don't knock in the door.

Finally, seriously and sincerely, I wish all of you a very happy time on this, the Feast of the Family. May you enjoy the blessings of which the angels sang, on that first Christmas morning, peace and goodwill.

## The Pope Warns On Immodesty In Dress

THE immodesty of dress, especially women's clothes, was warned against by the Pope, who laid down a three-point code for fashions.

He told members of the Latin High-Fashion Union that "fashions must never furnish an occasion close to sin," and added: "The Catholic Church neither censures nor condemns fashions when they further just decorum and ornament the body, but she never fails to put the Faithful on guard against the easy depravation of fashions."

The "moral problems of fashions" could be solved along these main lines," he said.

1. The influence of fashions on good and evil must not be underestimated;

2. Man must be the master of fashions, not their supine servant, and

3. Moderation which controls the desire for luxury, ambition and caprice at all cost.

"Although the creators of impudent fashions are skilful in the contraband of perversion by mixing with aesthetic elements which are honest in themselves, human sensuality is, unfortunately, even cleverer in discovering it and in being readily fascinated by it."

The Pope said that any rehabilitation of fashions must begin with the intentions of designers and of those who wear them.

Speaking of immodesty, the Pope declared: "It is often said, almost with inert resignation, that fashions express the morals of a people. It would be more correct and more useful to say that they express the will and the moral direction which a nation intends to take, that is, whether it wants to suffer shipwreck in the midst of incontinence, or to maintain itself on the level to which religion and civilisation have raised it."

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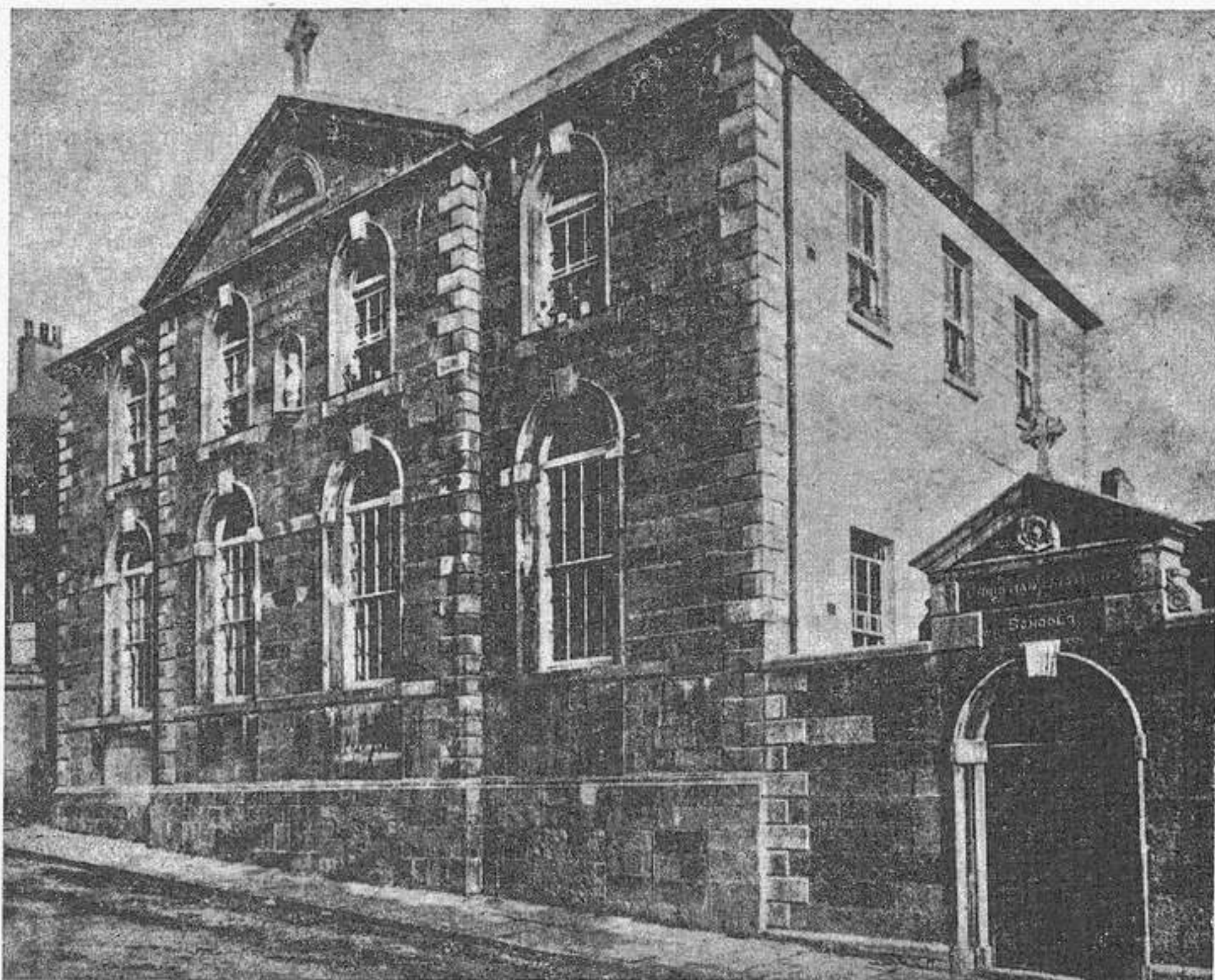


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# The Christian Brothers Come To Limerick

ON New Year's Day, 1815, for the first time since the Reformation, the parish church bell of St. Michael's rang to call the faithful to Mass. On June 25th, in the following year, the Christian Brothers, on the invitation of Most Rev. Dr. Tuohy, Lord Bishop of Limerick, arrived in the city to open their first school here. They took lodgings in a house in Hill's Lane at the back of Irishtown; this lane no longer exists. They lived there for one year only as the house was both insanitary and in poor repair. In June, 1817, they removed to lodgings in Denmark Street, and there they stayed until

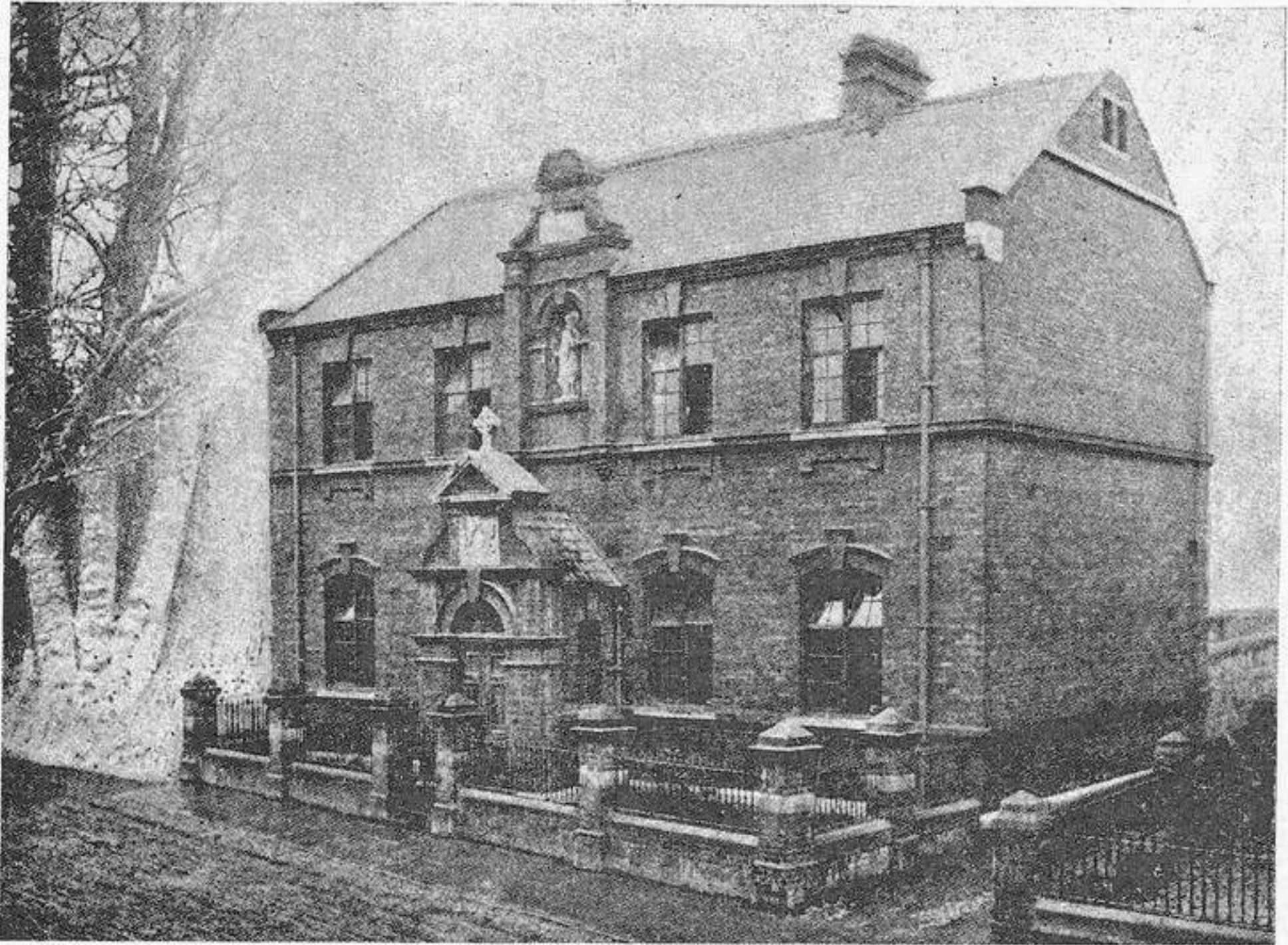
the end of the year when they rented 44 Clare Street. Incidentally, this house is still to the good. On their arrival they formed the parochial schools of St. John's and St. Mary's into one unit under the title of "The United Schools," and for class halls they rented the upstairs portion of "The Assembly Rooms," Charlotte Quay.

There was at this time a large School in Clare Street known as "The Lancasterian



School" for it was run on the Lancasterian principle. This school was filled with pupils of different persuasions, the Catholic element being the largest. On the first day of enrolment in "The United Schools" more than 200 boys came from the Lancasterian School. Within six months the Brothers had 650 boys in attendance. The accommodation was hopelessly inadequate, so when the Trustees of the Lancasterian School decided to sell as the numbers of pupils had fallen so low, the Brothers bought the premises. This was in

Rooms informed the Brothers they could no longer have the use of the rooms in the building for which they were paying an annual rent of £75. These Assembly Rooms had been built in 1770, and were used for concerts, suppers and dramatic entertainments. It was now fitted up as a theatre. The celebrated Shakespearian actor, Kean, played the part of Richard III on the opening night. The following year a Mechanics' Institute was opened in the building. The rooms were in use until 1856, when they were



Welsh Memorial Schools, John Street.

in 1821. It was immediately opened as a Christian Brothers' School and 400 pupils were admitted. This school continued in the possession of the Brothers until 1889, when the boys were transferred to "The Welsh Memorial School" in John Street. The Clare Street School was acquired by the Good Shepherd nuns for an extension to their Convent.

#### CHRISTIAN BROTHERS NEW MONASTERY

In 1824, the proprietors of the Assembly

allowed to fall into disrepair and in 1858, this once beautiful structure was taken down on the order of the Sheriff as it was considered dangerous. Until a suitable place could be got by the Brothers his Lordship, Bishop Tuohy, very kindly placed part of his College building, situated at Park, at the disposal of the Brothers. Classes were started there in October, 1824, and the Brothers gave up their house in Clare Street and went to live in the College. This could

Continued on Page 27.



# A Happy Christmas Makes A Happy New Year

By REV. M. SADLIER

EVERY New Year's Day is said to be another milestone reached on our journey through time to eternity. If this is so, Christmas is a short break at the end of each lap of our journey, to refresh for the next lap. All through the year the Church is urging us to hasten our steps along the straight and narrow path, at the end of which Christ waits to crown our efforts with eternal glory. But during Christmas-tide the order is reversed for a short time. Christ comes to us, and we feel that we do not need to strive so hard to reach Him. He waits for us in a wayside cave, and beckons us to enter as we pass by on the highway of life. He makes a place for us among the Shepherds and Kings. He knows we need a rest after our long trek. He wants to give us strength and encouragement for our journey through the New Year.

It may happen that we have not always kept to the straight and narrow path during the year. Many times, perhaps, we may have wandered off on some treacherously inviting byway, where the going was so much easier because it was plunging steeply to destruction. But this need not deter us from entering the cave, if we are sorry that we did so. If we are resolved to prove our sincerity by a real effort to walk in the path of virtue for the New Year. Like the Good Samaritan, Our Lord will not hold our past offences against us. Provided we submit ourselves entirely to His Will, He will forgive and forget. He will heal our wounds and nurse us back to complete health of soul. It was for this purpose that He humbled Himself so utterly as to become a helpless infant.

Why He is prepared to do so much for us, love alone can explain. He could be under no possible compliment to us, because it was out of nothing that He made us. Because His own happiness and contentment are complete, He has nothing to gain for trying

to make us happy. Yet the fact remains: "God so loved the world as to give up for our redemption His beloved Son." God's love for man is the sole reason for Christmas and the Incarnation. And this being so, much of the good of Christmas will be wasted on us, if the goodwill and merriment of the season do not move us to love Him in return.

If we could love God as we ought with our whole heart and above all things, we would have a really happy Christmas. What is more, we would have a happy New Year. A man who is hurrying home to be reunited with those he loves will not stray needlessly from the straight road. He will not allow himself to be discouraged by the hardships of his journey. His mind is too full of the wonderful reception that awaits him to be interested in or worried about anything else. So would it be with us, as we embark on our New Year's journey, if Christmas had set our hearts on loving and being loved by Our Lord. No attraction could lure us from the safe road to Him and no weariness could seem insufferable.

When Christ lay in the Crib on the first Christmas night, He, too, was resting before a journey. He was strengthening His frail body for the Flight into Egypt. He was preparing Himself to take the road out of His native land rather than fall into the clutches of Herod, the enemy of God. Surely then, He could not draw us around the Crib without reminding us that we must take the road mapped out for us by His Church, if we are to escape from the hands of our enemies. We will be truly happy at Christmas only if we learn this lesson: and we will be happy right through the New Year if we continue to heed it. A Happy Christmas makes a Happy New Year; because the road through the New Year that leads from the Crib is the road that leads to eternal joy and perfect happiness at our journey's end.



# SPORT

By REV. W. J. CARROLL, P.P.  
**I**N looking over Limerick's record in games and athletics in 1957, it can be said that our county's representatives have done very well. This year Limerick won its fourth All-Ireland junior hurling title overcoming stern opposition in Waterford, Cork, Galway, Wexford and London. Some of the winning juniors have now got into the senior team, which so far has won all its League games, and seems well set to enter the final, with Wexford as probable opponents. In the 1930-40 period Limerick won six League titles, five in a row: perhaps next May our total may be seven.

Limerick's first cross-country success in recent times was in 1953, when John Moloney of Knockouna won the Munster Junior title. Limerick was second in team placings and also second in the Junior All-Ireland. In 1954 Limerick won both the Munster and All-Ireland Junior cross-country championship, and Tim Cregan, Croom, won the Irish five miles, while another Croom man, Mick Manning, won the 100 and 220 Munster and Irish titles. In the 1956-57 season Limerick won the Munster Junior cross-country, then won the Irish Junior title, with Benny O'Sullivan of Mungret first, and Sean O'Sullivan of Tournafulla second. Limerick's greatest triumph came when they won the Senior Irish championship with a record low score of 35 points. Benny O'Sullivan was again the individual winner, with Jim Cregan third. These placings were recorded when Jim Cregan broke the Irish record by 1 minute and 7 seconds in winning the Irish ten mile flat; Benny O'Sullivan finished seven seconds behind Cregan, so that he beat the previous records by exactly one minute.

When the article on sport for the October issue of this magazine was

written, Limerick handballers had qualified for four Irish finals. The forecast was then hazarded that our players were strongly fancied to win two titles and had a good chance of securing a third; we hardly dared hope to win all four. Actually Limerick did win all four championships, a splendid performance, and won all four finals without dropping a single game. In figuring in all these successes, Martin Mullins created a record, by being the first minor ever to win four titles in one year, and his performance is all the greater in that one of his championships was in a higher grade, when he and Tom McGarry won the Junior doubles soft-ball title. Another satisfactory feature was that one win was with the "alley-cracker," so popular in Limerick in the old days.

Last September, three U.S.A. handballers did a two weeks' tour in Ireland, playing in all four provinces. The Americans had won some U.S.A. titles, one senior and two junior, plus the 1957 New York State senior championship. In their contests with Irish players honours were about even, Ireland winning nine matches and the tourists eight. Wherever they went, the Americans attracted big galleries, who were greatly interested in seeing the marked contrast in styles. The best of the tourists, Harry Hyde, beat John Ryan, the Irish senior champion, in their first match, but Ryan turned the tables at their second meeting.

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Everyone waited for the pig to try again . . . .

## The "45" Drive

"I'VE an idea," proclaimed Joe Carty, the enthusiastic secretary, "we'll give a fat pig as the prize."

The committee of the Kilmorna G.A.A. Club, presided over by Father John, had just decided to hold a monster 45 drive, with the preliminary

rounds played in the homes and the final in the hall early in the spring.

"Bonhams are going very cheaply at the moment," continued Joe in his rather excitable way, "and we can fatten him during the winter." Warming to his subject, he

pointed out that the expenditure of club funds on his diet could be regulated according to the sale of the 45 cards. "So," he concluded impressively, "if the idea doesn't catch on, the pig needn't be too fat."

The bonham was duly



bought and it was decided that the committee members would care for it in turn, in fortnightly spells of office. This was looked on as no small responsibility, as it was agreed that if the pig died on a man's hands (no unlikely eventuality during the hard weather) he would be responsible for its replacement. The bonham began his career at Joe Carty's, which was just by the Church. On the Sunday after his arrival, Joe, with an eye to publicity, had him loose in his pen inside the low wall bounding the road, and, of course, most of the male section of the congregation came to give him the once over. Thus he became "the pig." This acquiring of individuality was helped further by his moving to different townlands as different members of the committee took him in charge, and as these changes of residence took place on Sundays, he travelled in solitary state and was further marked off from all common pigs.

The pig thrived during the winter and as the night of the final drew near he was declared by all to be a credit to the Club. He was also a good friend as he had sold the 45 cards like hot cakes. For his last days he was brought back to Joe Carty's, near the hall, and it was then he suffered his first setback in health. Two days before the final he began to go off his food and on the day itself he was really pining. The vet. was sent for but was not at home and would not be back until seven o'clock. It was a very downcast committee that met to arrange the hall.

Father John impressed on them the advisability of keeping their grief to themselves until the vet. had a chance to restore the pig.

The hour of the final arrived

but there was still no vet. The darkness around the hall was alive with men near and far, and soon the small hall was crammed with rows of card-players, with others waiting outside. The control centre was on the stage. There the Master, wearing impressive dark-rimmed spectacles was established behind a table with lists of players and diagrams of tables spread before him. Officials came and went from the tables. Their comings and goings did not improve the scene of seeming chaos, as by now the passages between the tables were nonexistent and their progress was one of climbing rather than walking. The players were shrouded in a haze of cigarette smoke and there was a low-toned undercurrent of noise, which flared into life every now and again, as cries of triumph and thumping of tables announced new victors.

Father John was called into action at the door when some new arrivals presented themselves, having delayed their arrival until the closing of the local pub. With Father John providing the necessary authority the officers at the door, chosen for their physique, speedily decided who was capable and who was not.

Meanwhile the reports coming through the stage-door from the piggery were getting more and more disquieting. The pig was now lying on his side and breathing heavily. Father John, back again on the stage, heard Joe Carty, who was a bit naive, suggest that he be asked to bless the pig, but pretended to be busy assisting the Master with his papers.

At last the vet. arrived. Going through the stage-door Father John pointed out to him the delicacy and urgency of the situation.

In the piggery the vet. care-

fully examined the pig with some of the committee ringed around. He stood up cheerfully. "Oh, he'll be alright," he said, "nothing to worry about. A few tablets will put him right and I'll give him an injection that will help him to look his best when meeting his new owner."

The injection was given and the committee men waited intently for the result. A minute passed. The pig still lay prone, eyes shut, sides heaving. The dimly seen faces in the lantern-light became glummer. Then the pig opened one eye. Though he shut it again almost immediately, the faces of his four watchers relaxed. Then he opened both eyes—and the watchers held their breaths wondering if they would remain open. They did. Joe Carty grinned nappily and placed a grateful hand on the vet's shoulder. The pig shut his eyes again but he was only gathering his energies. He shook himself and made an attempt to rise, but failed. Everyone waited for him to try again. An excited messenger arrived from the hall to say that the final was about to be played, and that Father John was stalling with a speech of thanks to all and sundry. Then it was that the pig showed the stuff that was in him. As if responding to the message, he gathered himself together, drew his feet under him, and with the aid of the wall slowly levered himself upright. He stood for a moment with drooping head. Then moving out from the wall, he raised his head and looked his patrons bravely in the eye.

Just then cheering and clapping came from the hall—the pig had a new owner. They rushed back to the hall to find Father John launched on another speech, this time of

(Continued on Page 32)



# Union of Prayer

## for the Diocese of Limerick

By REV. T. CULHANE.

IF you read through the Certificate of Membership, you will notice that one of the Objects of the Union of Prayer is :

"to provide Spiritual Benefits for all benefactors of the diocese living and dead."

In this present article we would like to explain what these Spiritual Benefits are.

### MEMBERS.

#### SPIRITUAL BENEFITS CONFINED TO

At the outset, we must make it clear that some Spiritual Benefits are confined to members only. It will be recalled that each member who joins the Union of Prayer promises, to recite One Hail Mary each day, to hear Mass and offer Holy Communion once a year. The intention is two-fold, the welfare of the diocese and secondly the intentions of fellow-members. Thus we can see at a glance that all members share the prayers and Masses of their fellow-members. When one considers that the total Catholic population of the diocese is 127,000 people, all prospective members of the Union of Prayer, then the volume of prayers and Masses shared in by members can be estimated. The work of organising Centres of the Union of Prayer is going on steadily throughout the diocese. Week after week hundreds of people are being enrolled in the various parishes we visit. In this connection let it be said that the magnificent response of the people and the readiness and fervour with which they are joining the crusade of prayer has exceeded all expectations. To date, after eight months organising work, thirty rural parishes have been visited and almost fifty centres of the Union of Prayer have been established. As a result of all this activity, it has been estimated that the present membership of the Union of Prayer is at least 20,000. This figure will continue to grow, please God, as time goes on. During the coming year, when visitation work in the country parishes has been completed, we hope to organise the Union of Prayer in the five city parishes, thus giving the Catholics of Limerick City an opportunity of joining in this great diocesan effort.

### THE DIVINE OFFICE.

As well as the above-mentioned spiritual benefits, there is also the Divine Office. Priest members of the Union of Prayer have promised to recite the

Divine Office once every month for the two-fold intentions of fellow-members. Space does not permit us to dwell on the special offering of the Divine Office. Suffice it to say that the Divine Office is the prayer of the Church. Next to the Holy Sacrifice of the Mass, there is no form of prayer more pleasing to Almighty God than the recitation of the Divine Office. In the Easter issue of *Our Catholic Life* there appeared a beautifully simple and instructive article on the Divine Office. It will repay, dear reader, to read this article again and again. It will help you to appreciate the spiritual value of the Divine Office recited daily by the Catholic Priesthood.

### SPIRITUAL BENEFITS SHARED WITH BENEFACTORS.

So far we have dealt with the Spiritual Benefits which are specially confined to enrolled members of the Union of Prayer. Let us now enumerate those which are shared with benefactors of the diocese.

1. 200 Masses offered yearly for the intentions of the members of the Union of Prayer and for all benefactors of the Diocese, living and dead.
2. A special Mass offered each month by His Lordship the Bishop for the same intention.
3. 30 Masses offered during the month of November each year for the repose of the souls of deceased members of the Union and of all deceased benefactors of the Diocese.
4. Each month in our schools, the children will recite the Rosary together with the Prayer for Emigrants for the intentions of the Union and for all benefactors of the Diocese, living and dead. It is only when we recall to mind that there are approximately 26,000 children attending our schools that we can estimate the volume and potentiality of the prayers of our school-children. Since many of our young people have left our Diocese, to earn a living abroad, and since we must face the sad fact that many of our children now at school will follow them into exile, the beautiful prayer for Emigrants composed by the saintly Pope Pius X, will be recited at the end of the Rosary to ask God to guide and protect them wherever they may be.



*Union of Prayer for the Diocese of Limerick—contd.*

Such, then, is the vast spiritual treasury which goes to make up the Union of Prayer for the diocese: Holy Mass, the Divine Office, Holy Communion, Rosaries and prayers. And all this for the intentions of members and for all benefactors of the diocese living and dead.

## WHY BENEFACTORS?

It may occur to many to ask who are the benefactors and by what right do they share in all these benefits. By benefactors of the diocese we mean all those who help the advancement of our Catholic Faith in the diocese. We have in mind not only those who help in a material way by contributing to the upkeep of diocesan institutions, but also the many people who give generously of their time, energy and talent by working in the various existing voluntary organisations which are helping to promote the spiritual welfare of our people. It is hardly necessary to state that under the heading benefactors of the diocese we also wish to include any person who is helping at parochial level. Let us take a few simple examples. Suppose your parish church is being renovated and you are helping to raise the necessary funds, then you can regard yourself as a benefactor of the diocese. Or again, suppose you are doing active work in the local Branch of the St. Vincent de Paul Society, or any other similar organisation, then you, too, can share in the above-mentioned Spiritual Benefits of the Union of Prayer.

## AND THE DEAD.

Dead benefactors are also included. It is only right that they should. Just think of all those wonderful faith-loving people who in former generations

helped to build and pay for all the churches, schools and religious institutions in every part of the diocese. Surely they deserve to be remembered in our prayers and Masses. So too will you be remembered when you are gone to eternity. You will share in all the spiritual benefits of the Union of Prayer and, as you may have noticed, during the month of November, the month of the Holy Souls, you will be remembered in a special way in the thirty Masses offered each year for the Dead.

## THE BISHOP'S WORDS.

We hope, then, that we have given you some idea of the Spiritual Benefits of the Union of Prayer. Let us repeat, some of these benefits are confined to those who become enrolled members of the Union. The remainder, in fact most of those benefits, you can enjoy provided you classify yourself as a benefactor of the diocese. But, like thousands of others who have already joined the Union of Prayer, we are confident that you, too, will qualify for the spiritual benefits under both headings. Your diocese needs your prayers. Your fellow diocesans need your prayers. You need theirs. It would be a pity if you did not share in the Union of Prayer of which His Lordship has written:

"When fully organised, the Union of Prayer will prove to be a powerful spiritual force in the diocese. It will enable us to offer a worthy return for the generosity of our benefactors, and it will encourage us to continue until our purpose has been achieved."

(Extract from letter of His Lordship, the Bishop of Limerick, to the clergy of the diocese, Feb., 1957)

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# OUR PAGE



CHRISTMAS, 1957.

My Dear Children,

Before you read this you will have had lots of reminders of the approaching Christmas Season. The shops are gay as Fairyland with all the pretty things we like at Christmas and everyone is looking forward to presents and a good time. Many people forget about Him Who gave us Christmas, the Infant Jesus. But you, His little brothers and sisters must try to make up to Him by giving Him little gifts for His Birthday. Have you ever thought of making a little Spiritual Cradle for Him? You can offer all your prayers and acts to make something for the Cradle and when Christmas morning comes you will have a lovely gift ready which will give pleasure to the Holy Child. I shall give you a copy of the "Spiritual Cradle" in case you would like to make it.

You will be glad to hear that the last Painting Competition was the best one you did yet. I was pleased to get entries from some old friends who enter every time. Many thanks to Patricia O'Gorman for her interesting letter and a "Cead mile failte" to her and her companions from Kilfinane. The entries were so numerous and so well done that I am giving nine lovely prizes. For the people who did NOT win a prize I have good news, too! I have given you a special Draw all to yourselves—you will find the result elsewhere on Our Page. This Draw will take place after every Competition for the future.

Thank you for your letters and your prayers—Eileen Lynch, Nellie Sheehan and Angela O'Shaughnessy.

I hope you all have a happy Christmas with lots of fun and presents, and, above all, many graces and blessings from your Little King.

Your loving

AUNTIE BRIGID.



## The Murphy Twins

"Christmas is coming  
And the geese are getting fat,"

sang Michael as he swung his satchel over his back and took the road home. He was in a gay mood because they had just got holidays and, better still, the snow was thick on the ground. He kicked the dry snow with his toes and watched it fall in powdery flakes as he dreamt of the three full weeks holidays, of skating and snowballing, of Midnight Mass and the Crib with the star lit with electric light, of turkey and plum pudding and thousands of other lovely things. "Bang!" a snowball knocked off his cap and he forgot his dreams and looked round in indignation to find the culprit, when "Bash," another one came from the other side and scattered a shower of snow on his back. Then two merry voices laughed gleefully and the twins popped up from inside the hedge. Michael's face cleared. "I should have known," he said, "only two children like you would make soft snowballs—they wouldn't hurt a fly." "Oh," said Pauline, "you were cross enough looking when they hit you, all the same." "Come," said Michael, "I'll race you to the house and after dinner we'll make a lovely snowman." So they ran off panting and laughing, leaving deep tracks on the soft snow.

After dinner, Mary joined them and they worked might and main



## CHILDREN'S PAGE—contd.

## :: A Cradle For Jesus ::

A little Cradle	—	3 Stations of the Cross.
A soft mattress	—	Fast from sweets.
A pillow	—	3 Acts of Contrition.
2 little white sheets	—	10 Aspirations.
A warm blanket	—	3 Rosaries.
A blue quilt	—	10 Hail Marys.
A gift for Holy Mary	—	3 Masses.

## My Christmas Gift

*The snow has spread her mantle,  
Pure and soft and white;  
The shepherds see an Angel  
Clad in golden light.*

*The kings bring costly presents,  
The shepherds bring their sheep,  
They kneel in adoration  
Before the Babe asleep.*

*O'er Him bends His Mother—  
Her smile is full of love;  
By Him kneels St. Joseph;  
Angels sing above.*

*What have I? my Jesus!  
Take my little heart—  
I want to love You always,  
King of kings Thou art!*

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### The Murphy Twins.

at the snowman. First they got a fairly big snowball made and then rolled this along the ground. As they rolled, it picked up more and more snow, and got bigger and bigger and bigger, until Michael said it was big enough for a snowman's body. Then they got another and rolled and rolled it once more until it was big enough for the head. Michael and Mary had a job to lift it into place, but finally they managed it. Meanwhile the twins had run off to the house to see if they could get a hat, and now ran laughing back with a large sun hat. "It will keep the sun off him," said Peter, "so that he won't melt." Two pieces of coal made eyes and a row of pebbles did for buttons, and with the old clay pipe which the twins had for blowing bubbles in his mouth, the snowman looked quite proud of himself. For a while the four children ran races around him and threw snowballs at his old straw hat. But soon they heard Mammy calling them, and they scampered home to lovely fresh tea and hot buttered scones.

## RESULTS OF OCTOBER PAINTING COMPETITION.

First Prize—Magdalen Mary Cantwell,  
Convent F.C.J., Bunclody.

Second Prize—Kathleen O'Brien,  
Brickfield, Kilmallock.

Third Prize—Mary Noonan,  
St. Vincent de Paul's School.

### Consolation Prizes—

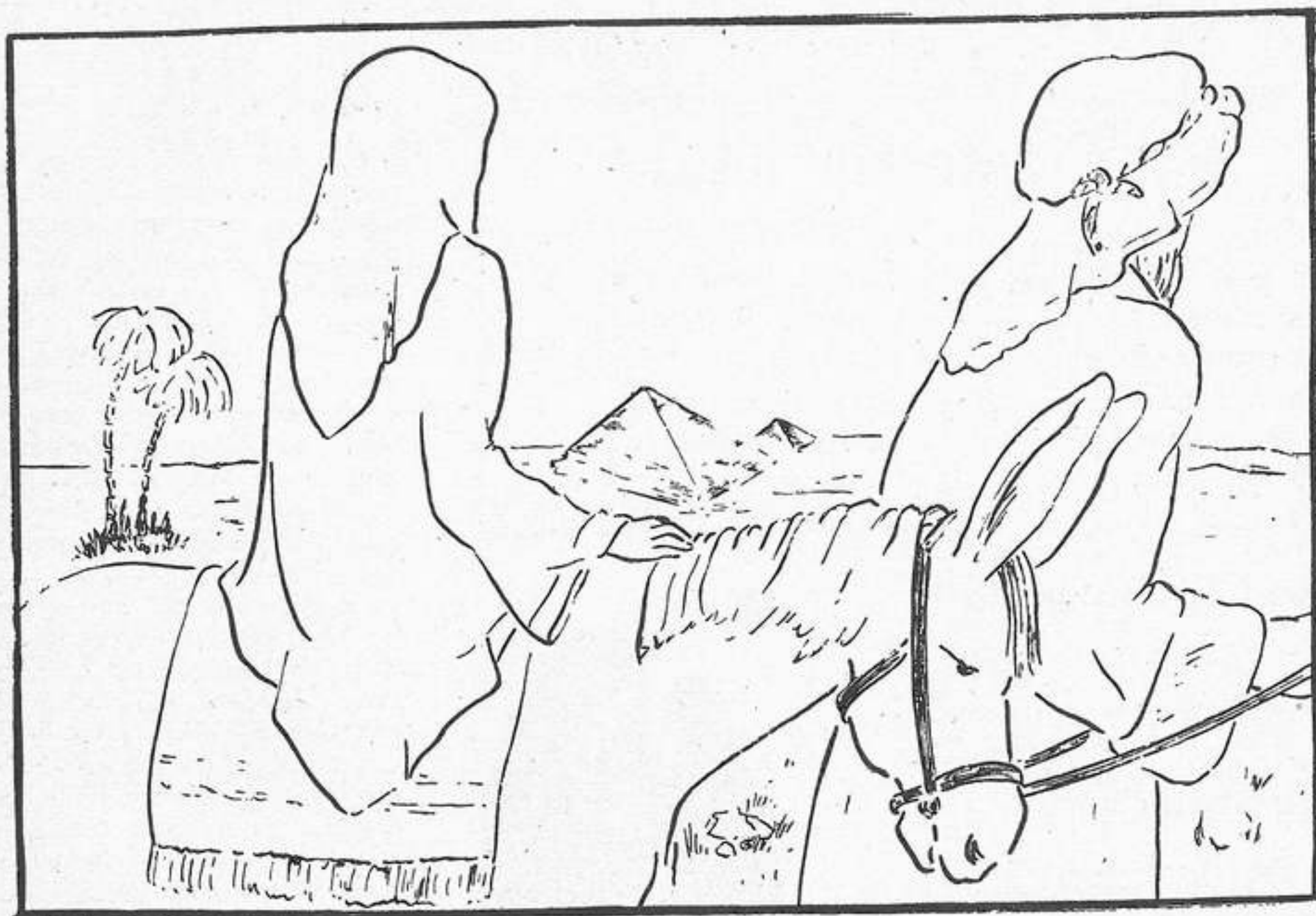
1. John Hayes, Ballydoole, Pallaskenry.
2. Betty Tighe, 25 Greenfields, Rosbrien.
3. Brian Ua Riordain, Athleathach.
4. Julie Barry, Convent F.C.J., Bunclody.
5. Florrie Sherlock, St. Vincent de Paul's School.
6. Jimmy O'Doherty, Bosnetstown, Kilfinane.

### RESULT OF DRAW.

Prize of 5/- won by—

Gerard Greenwood, 26 Keane St., Killalee, Limerick.





DECEMBER COMPETITION ——— HOW TO ENTER

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# *Limerick Apostolic Film Group*

By E. J. C.

THE Limerick Apostolic Film Group is a movement which is known only to a few and as a knowledge of its work would be of mutual benefit, I would like to introduce it to you. It is usually called the Limerick A.F.G., and for convenience we will use this title.

The A.F.G. is a group of lay Catholics who help to produce and deliver film-strip commentaries on religious subjects. A film-strip can best be described as a series of lantern slides which, instead of being mounted individually, are joined together like a length of film. This makes it possible to show them smoothly in swift succession. The film, as you are all well aware, is a very powerful medium for imparting knowledge. It can arrest the attention so effectively and impress the imagination so vividly that it conveys knowledge comparatively easily and in a pleasant way. The Chinese proverb, "one see is worth a thousand tells," is true of it in a very real sense. Realising this, the A.F.G. are trying to use the film on behalf of the doctrine of Christ. By so doing, they hope to help to give a more lasting knowledge and a deeper understanding of the faith.

It may seem strange that the Group use the "film-strip" in preference to the "movie-film." The latter, being the more advanced form of the art, might seem to be the more effective. This, however, is not so when there is question of positive instruction rather than entertainment solely. The "movie film" somehow has the effect of making the onlooker passive. It relaxes or lulls to inactivity his mental powers. The "film-strip," on the other hand, by the very fact that the picture which it presents is static, seems to force the mental powers of the onlooker into action and so makes a deeper and more lasting impression. This point was well expressed by a member of the audience on one occasion when he described the experience as "an engrossing meditation."

The film-strips which are used are all done in delightful ferrania colour. They are mostly Italian. Some of these have the

added advantage of using reproductions of some of the paintings of the great Masters. The commentaries which accompany and interpret the film are spoken and recorded by members of the Limerick Group. Several voices are used in each recording, particularly when the commentary is dramatised. To create a pleasant and receptive atmosphere, appropriate background music is added.

These film-strip commentaries cover a very wide range of subjects. Among those already shown are: The Immaculate Conception, The Mass, The Passion of Our Lord, Christmas, St. Dominic Savio and Fatima To-day. The Group is continually adding to its library—during the coming months, for instance, they hope to make ready for showing Lourdes, The Mysteries of the Rosary and Easter. In the main, all these are suitable for both adult and juvenile audiences. Where necessary, however, special commentaries have been recorded for children.

The A.F.G. are willing to show these film-strips to any group of people, public or private, who wish to see them. Their equipment makes it possible for them to give showings in any size room from the normal sized sittingroom to a large public hall—provided there is E.S.B. current. The audiences to date have varied from a band of gypsies to a group of the Catering Staff at Shannon Airport. Showings have been given in a few country parish halls. In the city they have been given in schoolrooms, in club premises, to groups of the Legion of Mary, to a group of St. Joseph's Young Priests' Society and even in private houses to a group of the neighbours. If you are interested and can provide any such group, write to the Hon. Secretary, A.F.G., St. John's Cathedral, Limerick, and he will be only too glad, if at all possible, to accommodate you.

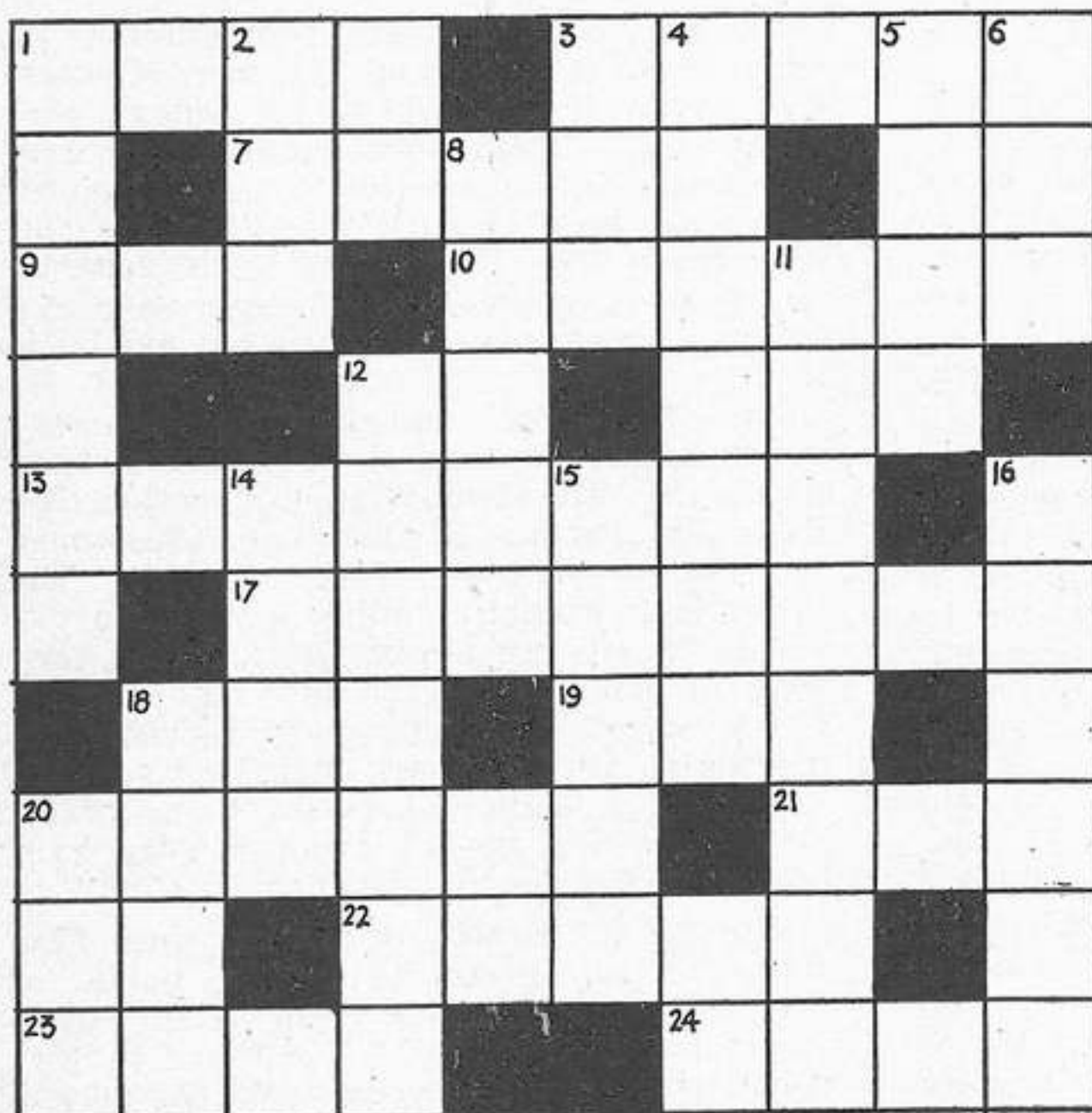
This movement owes its inspiration to a young Dublin man, Mr. Desmond Brennan, who is teaching in London. During the Marian Year in an effort to do something to honour Our Lady, he and a few of his friends began to give film-strip commentaries on her life and privileges. So successful was the effort and so great the demand for their

Continued on Page 25



# CHRISTMAS CROSSWORD

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## ACROSS

1. Means of transport.
3. Part of a play.
7. Court of the Pope?
9. Denotes maiden name.
10. To reach a place.
12. Backward act.
13. Raised on high.
17. Pertaining to the sea.
18. Place.
19. Not so good initially.
20. Thinking.
21. Often scrambled.
22. Expanse of water.
23. A wagon.
24. Bustle.

## DOWN

1. Bicycle for two.
2. King beater.
3. Title.
4. Often beaten.
5. Part of Church.
6. Palindromic Lady.
8. Modern invention.
11. Poor or needy.
12. Outburst of popular applause.
14. Birds.
15. Tint or colour.
16. A combine.
18. An animal.
20. Cat's cry.

NAME .....

ADDRESS .....

Prizes will be awarded to the first three correct solutions opened.

NO ENTRY FEE

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*O Altitude!—Continued*

of Cedar and slime of Babylon; with the patriarch go forth to meditate in the field, and from the splendours of the work imagine the unimaginable glory of the Architect. Mount some bold eminence, and look back, when the sun is high and full upon the earth, when mountains, cliffs and sea rise up before you like a brilliant pageant, with outlines noble and graceful, and tints and shadows soft, clear and harmonious, giving depth, and unity to the whole; and then go through the forest, or fruitful field, or along meadow and stream, and listen to the distant country sounds, and drink in the fragrant air which is poured around in spring or summer; or go among the gardens, and delight your sense with the grace and splendour, and the various sweetness of

the flowers you find there; then think of the mysterious influence upon the mind of particular scents, or the emotion which some gentle, peaceful strain excites in us, or how soul and body are rapt and carried away captive by the concord of musical sounds, when the ear is opened to their power; and then when you have ranged through the sights and sounds, and odours, and your heart kindles, and your voice is full of praise and worship, reflect—not that they tell you nothing of their Maker—but that they are the poorest and dimmest glimmerings of His glory, and the very refuse of His exuberant riches, and but the dusky smoke which precedes the flame, compared with Him who made them. (*Discoveries to Mixed Congregations*—Newman). —PAROCHUS.

*Limerick Apostolic Film Group—continued* services during the year that they decided to continue even when the Marian Year had ended and to widen their range of subjects. Thus was born the movement which was called the Apostolic Film Group. The Limerick Group is the first Irish branch of the movement. It was established in 1955, with

the approval of His Lordship, Most Reverend Dr. O'Neill. Since its establishment it has delivered approximately 100 film-strip commentaries and has been responsible, through its exhibitions, for founding branches of the movement in Counties Clare, Waterford, Tipperary and Cork. May God prosper its work.

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\* \* \*

## DON BOSCO

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This new biography of St. John Bosco should be of special interest to our readers. The life of the peasant boy, who had to beg the means to continue his studies for the priesthood, and who later was to become the founder of the Salesian Congregation, and finally the revered Saint, has been told, in English, many times already. But this story of his life is touching and inspiring; the outstanding achievements of his life show a trust in Providence that many regarded as presumption. The life story of Dominic Savio's guide to Heaven would be a welcome gift to any boy.

\* \* \*

## THE INNER SEARCH

HUBERT VAN ZELLER.

Religious are not the only people who will be interested in this treatment of sanctity by a renowned Benedictine. New light is thrown on the great commandment of Charity, and the attainment of sanctity is shown to be within the reach of all seriously-minded seekers. The layman will find the book quite readable, except for a few places where the technical terms in Latin may cause some temporary embarrassment.

# BOOKS

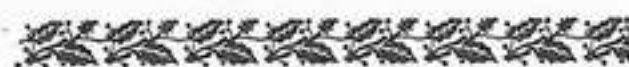
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## THE SCHOLAR AND THE CROSS

HILDA GRAEF.

Edith Stein is not a familiar name in Ireland, but the conversion of this German Jewess is remarkable, even if it makes suitable reading only for the scholar. Her path to the Church began with the reading of the "Life of St. Teresa of Avila" at the home of a Protestant friend. She then set about the study of philosophy, concentrating on integrating modern trends in the light of her research.

She entered the Carmelite Convent of Cologne, but was later forced to flee to Holland under the Hitler regime. In August, 1942, she died in a concentration camp, willingly offering her life as a sacrifice for the good of her race.



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## THE WALLED GARDEN

HUGH ROSS WILLIAMSON.

"I have been a Catholic less than six months, and already it is difficult to understand why I did not submit thirty-eight years ago." How truth finally prevailed over this Anglican is to be found in this autobiography. The recognition, in 1955, of the Church of South India as a distinct body was the final indication for him that the Church of England was not the true Church. But the ground had been well prepared by years of serious inquiry, so that the gift of faith found easy roots and came to fruit in a short time.



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"To be a Catholic, to call oneself a Catholic, and at the same time not to support a Catholic press is a patent absurdity."—Pope Pius XI.



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*Christian Brothers—continued*

be only a temporary arrangement. In 1825, they were fortunate in securing a half acre of South Priors land at the top of Sexton Street to the rear of the Artillery Barracks. This is the site on which the present monastery and schools are built. On September 21st, 1825, the foundation stone of the monastery was laid by his Lordship the Bishop. The ceremony was a very imposing one. 650 pupils formed a ring encircling the vast multitude that had assembled. The new building consisted of the central part of the present monastery and was two storeys high. It cost £1,000 and was completed in 1827.

**SEXTON STREET SCHOOLS**

The Brothers now decided to build a school in front of the monastery to house the pupils attending at Park. On July 2nd, 1828, Most Rev. Dr. Ryan who had succeeded Bishop Tuohy, laid the foundation stone. The school was completed in May, 1829, at a cost of £600.

**OUTBREAK OF CHOLERA**

In 1832, there was a terrible outbreak of Asiatic Cholera in the city. The Brothers turned their new school into a temporary hospital for the plague stricken, securing beds and other essentials from an emergency "Board of Health" that the Corporation set up. Two of the city clergy came to live in the Monastery to be at hand to minister to the spiritual needs of the dying. From the Magdalen Asylum came two nurses who lived in the Monastery parlour during the four months that the Cholera raged; one of them, Miss Bridgeham, later became a Sister of Mercy and was a heroine of the Crimean War in 1854. Day and night the Brothers attended the sick and, in addition, helped in Barrington's Hospital. All through that awful summer the school wards were crowded; 225 of the patients died, including the two priests who gave their lives in this noble work of mercy. To care for those recovering the Brothers used their Schools in Clare Street as a Convalescent Home.

**BROTHER PATRICK WELSH**

In 1842, Brother Patrick Welsh, a Limerick man, came from the London Community as Superior of the Limerick Schools. It would be impossible here to give an adequate picture of this great man or record all his achievements during his term of office, lasting 40 years, until his death in 1882. To make room for extra pupils he added two

wings to the school. In 1843, he invited that great Apostle of Temperance, Father Matthew, to the Schools, when all the boys, including 600 from the Clare Street School took the pledge. Present at the ceremony were his Lordship the Bishop and all the city clergy. In 1846, at the request of Most Rev. Dr. Ryan, he established the School at Thomondgate in St. Munchin's parish. Now came the famine and hunger and nakedness prevented numbers of children from attending school. With the active co-operation of the clergy he opened a clothing department in which each year he fitted out over 100 children and daily supplied them with a meal. He established a Sodality of Mary in connection with the School and organised a General Communion for the great Feasts of the Church.

In 1848, he opened schools in St. Mary's parish in the old Courthouse, and as he writes himself: "I was overjoyed to see 540 boys entering the school the first day." School work is still carried on in this old building which was erected in 1764. In 1865, he formed a Confraternity for the past-pupils and every Sunday evening they assembled in Sexton Street to sing Vespers and hear a discourse on some religious topic. In 1866, he built the Monastery Chapel and enlarged the monastery. From the Waterford and Limerick Railway Company he purchased a piece of land adjoining the grounds and this enabled him to go ahead with a long cherished plan to build an Orphanage for deserving Limerick children. He also added a residence for the Brothers in charge of this Orphanage. Brother Welsh died in 1882, and was laid to rest in the cemetery in the Brothers' grounds. After the solemn Requiem Mass, Most Rev. Dr. Butler preached a panegyric on the dead Brother concluding it with the words: "Brother Welsh was the most religious man I have ever known."

**LOYALTY OF THE CITIZENS**

Where did all the monies come from to make possible this great expansion over the years? The Brothers had to depend, in great measure, on the generosity of the people, and their trust was not misplaced. The labouring man, the shopkeeper, professional men, all subscribed year in year out to the upkeep of the schools. No other city or town in Ireland gave so generously or so willingly as did the people of Limerick.





The guest came downstairs after his first night at the hotel.

"I trust you had a comfortable night, sir?" said the manager.

"I had a terrible night," snapped the guest. "I didn't close my eyes all night."

"But that's your own fault, sir," returned the manager. "If you want to sleep you MUST close your eyes."

\*\*\*

After the blonde had finished ordering the most costly items on the menu the waiter turned to the lad who had brought her and asked, "And what do you wish, sir?"

Glumly the young man replied, "I wish I hadn't brought her."

## GEORGE O'BRIEN

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The doctor had just become enthusiastic about the theory of early ambulation and planned to try it out on a patient who was scheduled to have his appendix removed.

On the way to the operating-room the doctor explained to the patient that a few hours after the operation he expected him to sit on the side of bed and dangle his legs; later in the afternoon the patient was to get up and stand on his feet beside his bed for a few minutes, and the same evening he was to walk to a near-by chair and sit up for at least five minutes.

The patient listened attentively, though a bit surprised, then asked: "Doctor, do you mind if I lie down for the operation?"

\*\*\*

One night a father came home from the office after a hard day's work, and as he walked up his front steps, he was attracted by yelling from the back garden of the house. Running around, he saw his small son hammering on the little girl next door with his fists.

"Stop!" roared the father, as he lifted the boy up by the nape of the neck. "What do mean by hitting that little girl?"

"I've got a right to hit her," screamed the boy. "She cheated."

"She cheated, did she?" asked the father. "How?"

"We were playing Adam and Eve," explained the boy, "and she got an apple and she was supposed to tempt me. But she never did. She ate the apple herself."

\*\*\*

When a man just returned from his holiday complained of the rainy weather he'd had, a friend interrupted, "It couldn't have been so bad—you're sunburned!"

"Sunburn nothing," he replied. "That's rust."

It was baking day and the new maid and her mistress were having a busy time. "Mary," said the mistress, "just go and see if that large plum cake in the oven is baked yet. Stick in the knife and see if it comes out clean."

In a few minutes Mary returned. "The knife came out wonderful clean, ma'am," she said, beaming, "so I've stuck in all the other dirty knives, too."

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*Dr. Edmond O'Dwyer—continued*

rick in thanksgiving for the memorable victory which Owen Roe O'Neill had won at Benburb on the 5th June, 1646. "At four o'clock, p.m.," writes the Nuncio, "the procession moved from the Church of St. Francis, where the thirty-two stands of colours (taken from the Scotch) had been deposited. The garrison of Limerick led the van, and the captured colours were carried by the nobility of the city. Then followed the Nuncio, the Archbishop of Cashel, the Bishops of Limerick, Clonfert, and Ardfert, and after them the Supreme Council, the mayor and magistrates in their official robes. The people crowded the streets and windows, and as soon as the procession reached the cathedral, *Te Deum* was sung by the Nuncio's choir, and he pronounced the usual prayers, concluding the ceremony with solemn benediction. Next morning, *Mass pro gratiarum actione* was sung by the Dean of Fermo, in presence of the aforesaid bishops and magistrates."

## HIS PART IN REBELLION

This short memoir does not admit of a dissertation on the 1641 Rebellion, which lasted for ten years, or on the causes which split the Confederates, with the Ulster men under Owen Roe O'Neill, supported by Archbishop Rinuccini and the majority of the Irish Bishops, on one side, and the Southern Irish under Ormond, supported by Dr. Edmond O'Dwyer, Bishop of Limerick, and certain other bishops and archbishops, on the other. This brought Dr. O'Dwyer into frequent opposition with the Nuncio, and they both proved doughty fighters. The climax was reached when the Nuncio put the city of Limerick under an Interdict in 1649 for accepting the Peace with Ormond. Dr. O'Dwyer ordered the interdict to be withdrawn and the services of the Church to be carried on. Eventually the Nuncio withdrew his censure, but refused to recognise the Peace, and left Ireland.

After events proved that Archbishop Rinuccini was right in his opposition to Ormond, and the Hierarchy of Ireland, including the Bishop of Limerick, in a Declaration dated August 14, 1650, denounced Ormond and his policy as hostile to Irish interests. The famous Siege of Limerick followed in the succeeding year and the details of the heroic resistance have passed into History. Bishop O'Dwyer played a notable part in encouraging resistance and rejecting proposals to surrender. The treachery of Colonel Fennell, however, compelled the surrender of the city, and the garrison and citizens were given terms. But the seventeen responsible for the protracted resistance of the siege were exempted from pardon for life or estate, and among them was Dr. O'Dwyer, Bishop of Limerick. Dr. O'Dwyer, however, evaded arrest and immediate hanging for, disguised as a common sol-

dier, he marched with the other Irish troops out of the city gates to freedom. This intrepid man then joined Lord Muskerry and the remnants of the Irish army in the fight for Kerry. Muskerry was gradually overcome and made his final stand at Ross Castle, by the shores of Lough Lein, Killarney. And there, counselling and encouraging him and his men, was Dr. O'Dwyer, with a price of £300 on his head. Ross Castle was almost impregnable, but there was an old tradition "that Ross Castle could not be taken until a ship should swim upon the lake." Finding it impossible to take the Castle by land, Ludlow, the English commander, brought a number of boats overland from Castlemaine to the lake, and when the garrison saw the ships swimming on the lake, they remembered the proverb, lost heart, and, on the 27th June, 1652, yielded up the Castle, the last place in Munster to surrender to the Cromwellians. Again Dr. O'Dwyer escaped, and after spending some time on his keeping, got out of the country to the continent of Europe.

The dark night of the Cromwellians then descended on the entire country, the horrors of which have lingered on in the national consciousness even to the present day. Dr. O'Dwyer did not get another opportunity of returning to his diocese, and we are told that, eating the salty bread of exile, he eked out an existence in the city of Brussels until his death in 1654. "On the night of the 6th of April, 1654, his remains, followed by a few torch-bearers, were conveyed from the convent in which he breathed his last, to the Church of St. James in Brussels and were there deposited in the subterranean chapel dedicated to the Blessed Virgin, without a single line to record his virtues or his failings."

A certain man named Barstow was more than a little annoyed when a neighbour telephoned at three in the morning and complained "Your dog is barking so loudly that I can't sleep."

Barstow was very mad, so he thought he would get even. The next morning at three he rang the complainer and said, "I don't have a dog."

\* \* \* \*

"Everyone should take a cold shower bath upon arising, since it constitutes a brain stimulant," says a physician.

Our thought is that anyone foolish enough to follow that advice needs his head examined.

\* \* \* \*

"I do odd jobs at the Hat Shop in the High Street."

"I know. My daughter is wearing one."





## BURDÚIN BEASA

.....

1.

NÁ COISIL 'S NÁ CAIT AR FAD OO  
SOLÁCAR  
TAISG CUN CAITE, 'S CAIT CUN  
CIMEÁOTA;  
AN T-É CAITEANN GO LEAM BEIO  
IN EASBÁO GEARÁNAO,  
'S AN T-É CAITEANN MAR GLACANN,  
SÉ BEART IS POLLÁINE.

Spare not, nor spend too much—  
be this thy care;  
Spare but to spend, and only  
spend to spare;  
He that spends too much may  
want and so complain,  
But he spends best that spares  
to spend again.

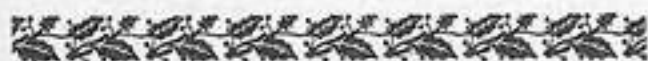
2.

IS DIAMAOIN SAC PRÍOM-RÍ OÁ  
OTÁRLA RIAM,  
'S IS DIAMAOIN SAC RÍ-DRUÍON OÁ  
ÁILLE NIAM;  
IS DIAMAOIN, 'S NÍ SÍORRAÍ TÁINTE  
IS TRIAC,  
'S DIAMAOIN SAC AON NIÓ OÁ  
ÁILLE AC OIA.

3.

NÍ CÁINIM DUINE, 'S NÍ TUGAIM  
MO SLÁN FÉ AON,  
'S MÁ CÁINTEAR MISE NÍ TUIGIM  
SUR NÁIR DOM É;  
TRÁC BÍO SULTMAR, NÍ SULTMAIRE  
CÁC NÁ MÉ,  
'S NÍL CÁIL I NOUINE NAC DUINE  
OEN SCÁIL SIN ME.

I censure none, let who will  
censure me;  
I own my faults, since few from  
faults are free;  
When folks are jovial, jovially I  
sit,  
And with my humours each man's  
humours fit.



# Quiz?

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1. What is meant by the earth's gravity?
2. Does the earth's gravity cease out in space?
3. At what speed should a body be fired upwards to overcome gravity and escape altogether from the earth?
4. What keeps a satellite from being immediately pulled down by gravity?
5. What would cause a satellite to fall down?
6. Could a satellite be placed so that it would always be over the same place on the earth's surface?

ANSWERS ON PAGE 32

"FOR EVERYTHING IN PAPER"

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*Church in U.S.—continued***ITALIAN INFLUX**

By the time the Italians began to arrive in significant numbers, the Church could be said to have found its feet, and was fairly well provided with essential buildings. The groundwork had been done by the Irish, and to a lesser, but by no means inconsiderable, extent by the Germans. The influx of large groups of poor, and for the most part unlettered, Italian immigrants, posed a major problem for the harassed and hard-working Irish pastors. Practically all the new-comers could be listed as Catholics. On the other hand, their easy going attitude to religious observance, their slowness to realise the vital importance of subscribing to the cost of erection and maintenance of church and school buildings, and the difficulty in providing Italian priests made the task of assimilating them all the more unpromising. There may have been something, too, in the observation made by Gigli, the singer, in his autobiography, that they did not feel too much at home in the austere Irish churches.

The Italians tended to form colonies and "take over" sections of cities and towns. Sometimes, as in Mulberry Street, New York, whole blocks were occupied by people from the same province of Italy. These "Little Italys" were almost exclusively national in atmosphere and language. Pictures of local saints adorned the street corners, and the many fiestas were celebrated with processions, music and, of course, fireworks in the authentic Italian fashion.

The Italian problem was eventually solved, and the Italians may now be said to have become integrated to American Catholic life. A circumstance that facilitated the transition was the fact that their patriotism was of a regional variety. Their loyalty was to their province of origin rather than to an Italy united only in 1870. As it happened, they did not to any extent erect special schools for their children, but sent

their off-spring to the parochial institutions. These factors were of considerable importance in expediting assimilation.

While as a race they may not have made the impact on the ecclesiastical scene that their numbers would seem to warrant, they have made a notable contribution to the expansion of the Church. The second and third generation Italians, who have had the advantage of a Catholic education, have made excellent Catholics. According to some observers they are, with their large families, the hope of the Church of the future.

**THE POLES**

The Polish problem, in many ways like the Italian, presented many very dissimilar features. The Poles, always good Catholics, have been as fiercely loyal to their religion as they are jealous of their country's honour. This and their sad history has made them exclusively touchy, and as a result a Polish parish in America tends to be exclusive. The people will accept only Polish clergy for their pastors, and in their churches their national language is the usual medium. As may be expected, the process of assimilation into the stream of American life has been relatively slow, except in the younger generations.

The much publicized Negro integration project does not affect the Church to any great extent. Unfortunately, coloured Catholics are relatively few. They number only about eight hundred thousand out of a total of fifteen million—of whom no more than fifty per cent. have religious affiliation.

**PUERTO RICANS**

The latest attempt at assimilating a new people can only be outlined as the process has just about started. This is little more than a diocesan problem, as so far it affects only the archdiocese of New York, and to a lesser extent the neighbouring diocese of Brooklyn. For over five years large numbers of Puerto Ricans have been arriving almost

daily in spring and early summer. Many return to their homes in the winter, but the majority have remained to add to the confusion of an already over-crowded Harlem and the slum area of Up-town Manhattan.

They speak a dialect of Spanish, and almost all are Catholics of a sort, but are very poorly instructed. So many have settled in New York City that Cardinal Spellman could say recently that now one Catholic in three in his diocese is Spanish speaking.

As there has been little hope of providing Puerto Rican clergy, the Cardinal has been sending some of his younger priests to work for terms in Puerto Rico, thus to learn the language, and familiarise themselves with the home background. In this way it is hoped in time to catch up with what in that diocese is a major problem.

The progress of the Church in the United States in the last hundred years has had few parallels in ecclesiastical history. In that time the number of Catholics has increased from thirty thousand to over thirty million. Humanly speaking, the wise handling of the assimilation problem has been a vital element in this great expansion. There still remain races to be accommodated, but with the experience gained down the years, and the immense vitality of this comparatively youthful part of Christ's Fold, the solution is well in sight.

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## THE "45" DRIVE—contd.

congratulation with the winner, the Slipper Dooley from the next parish, who was standing beaming by his side. From the back of the hall the vet. caught Father John's eye and quietly gave the thumbs up signal. "..... and so," said Father John, "it gives me great pleasure now to present Mr. Dooley with his prize."

Dooley backed his van into the yard. The crowd milled round, leaving a passage from the piggery door. Joe Carty went in and in a few moments the pig walked out. While they waited, Father John was glad he was not in the light. But he need not have feared. With composure and well-controlled gait the pig walked firmly to the van. Just before he was lifted aboard he looked around. There was not a committee man present but thought him a truly noble pig.

Unfortunately, the story has a sequel. When Dooley arrived home, he found he had a dead pig. Not being a man of philosophic temperament he was very wrath and noised his grievance far and wide. He soon had the whole parish of Lisnaree feeling a sense of grievance. In the heated discussions which took place in

all the pubs of that side of the county the defenders of Kilmorna had one trump card. This was the evidence of an old man who lived at the bridge which separated Kilmorna from Lisnaree. This old man, whose integrity was accepted by all, was positive that the pig was alive and well when he left Kilmorna soil. Not being able to sleep that night, he had come out in the bright moonlight to smoke a pipe before turning in again. While he was at the bridge, Dooley's van passed and through the side-window he had clearly seen the pig looking out. Some added that the pig had winked at him, but this only shows how things get exaggerated in the countryside.

However, it must be admitted that the men of Lisnaree were not conscious of the force of this testimony when later in the year they met Kilmorna in the championship. One felt that day that, if the noble animal which was the unwitting cause of the trouble could have foreseen the future, he would have made a supreme effort to stay on his feet until installed in his new home at Dooley's.

## ANSWERS TO QUIZ

1. The force by which the earth pulls bodies towards itself.
2. In theory, no, unless when counteracted by the gravity of another body. In practice, it becomes infinitesimal after a few million miles.
3. 26,000 miles per hour, or a little over seven miles per second.
4. Its speed along its own path. The first Russian satellite had a speed of 18,000 miles per hour.
5. Anything that causes loss of speed, e.g., being constantly struck by meteorites (tiny bodies travelling at terrific speeds, up to 40,000 miles per hour).
6. Yes. It should be placed more than 22,000 miles up, its path should be parallel with the earth's equator, and it should do one revolution in 24 hours.

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