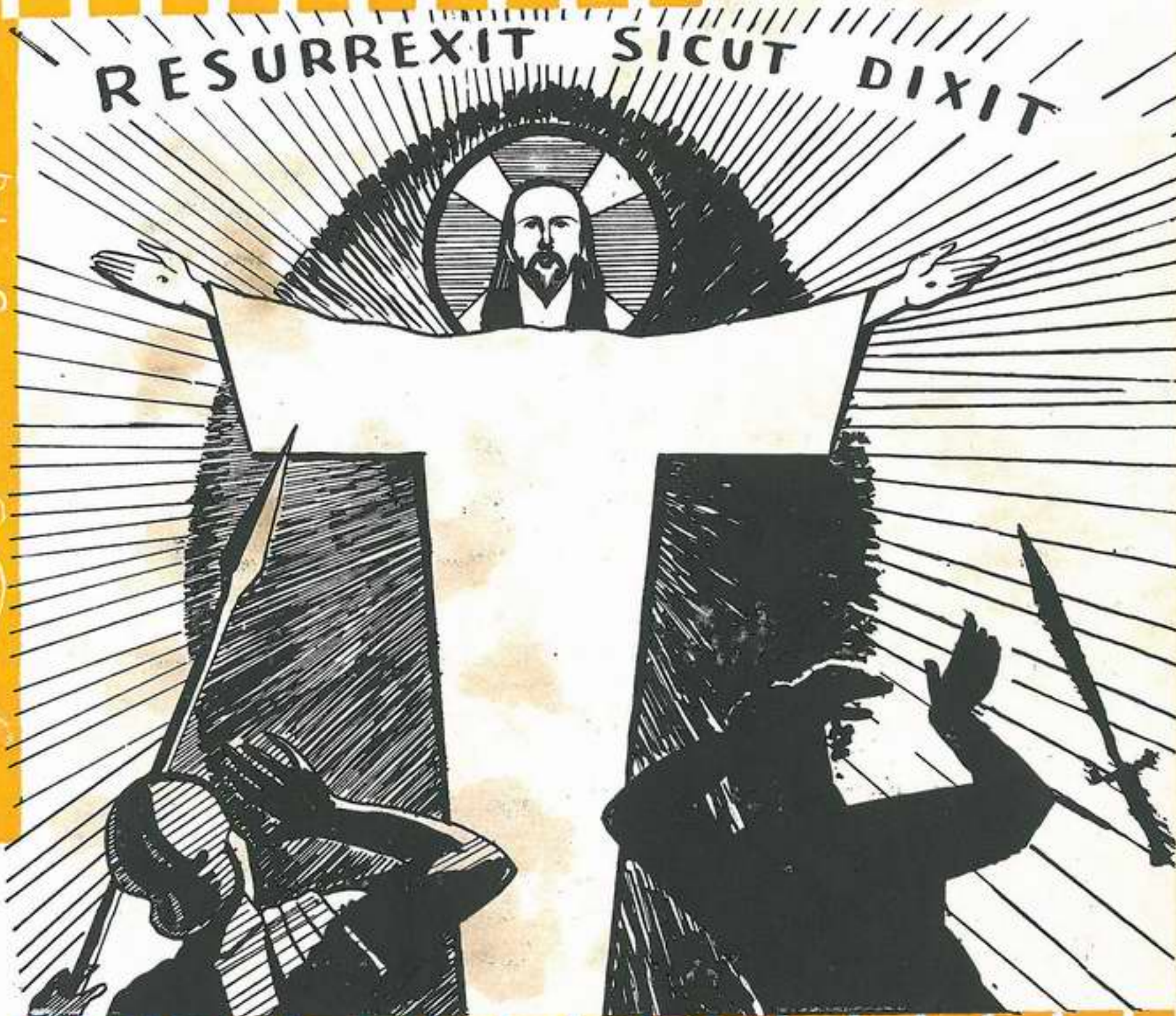


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OUR CATHOLIC LIFE

A Quarterly Magazine of the Diocese of Limerick under the Patronage of His Lordship, Most Reverend Henry Murphy, D.D.

SPRING, 1960

IS YOUTH TO BLAME?

IN modern usage juvenile delinquency designates a multitude of offences against the positive law. It refers to minor and major crimes against the health, character, virtue, property and life of individuals and groups. The term 'juvenile delinquency' was introduced to express merely the age of the offenders and to define the limits of jurisdiction of the juvenile courts which varies in different countries. It does not imply that certain delinquencies are peculiar to juveniles.

No one can deny that in recent years juvenile delinquency is a very serious problem in many lands. Younger and younger adolescents and children are being convicted of increasingly violent and brutal crimes. We are shocked to find teenage gangsters, hoodlums, teddy boys (there are indeed many names for these delinquents), the authors of robbery with violence, criminal assault and even gruesome murder.

Side by side with the increase in juvenile crime there has been a tremendous output of literature on the subject. Every community is expressing its concern and is attempting to find remedial ways to combat the situation. Delinquency 'experts' are indulging in an orgy of words. The remedies they offer are vague and shallow because they are based on a wrong and very incomplete evaluation of man. People cannot with impunity disrespect the sanctity of the home, divorce religious training from the home and the school, and reject respect for authority without paving the way for the inevitable advent of juvenile delinquency. The only reliable guide in explaining and evaluating juvenile delinquency, its essence, means of prevention and cure, is a true concept of christian life. This concept is found in the Catholic Church.

The Catholic Church brings repeatedly before our minds that ours is a fallen nature. The first sin, by which all mankind was affected, brought with it an aversion from God and a turning towards creatures. As a result of this every man is inclined to evil from his earliest youth. It tends to make sin attractive, desirable, delectable. To this main source of disorderly conduct must be added others. Firstly, all those factors that are expressed by the term 'temptations,' such as opportunities, environment, money, the hours of darkness, poverty, mental deficiency. Far more serious are the causes of delinquency that are evil in themselves, such as idleness and scandal. About idleness not much needs to be said except that the devil always finds something for idle hands to do. Scandal is a vice much wider in scope and requires a more extensive discussion. It may originate in bad example, evil companions or unwholesome surroundings.

The corruptive force of bad example is greatly increased by frequent repetition of scandalous conduct, by the status of those giving it and by the attitude of the public towards the conduct in question. Evil companions contribute to delinquency by planning, co-operating and furnishing the means. Unwholesome surroundings, be they home, the school or the street, also very often answer the question: 'where juvenile delinquents get their ideas?'

While it is true that the home has a lot to do with juvenile delinquency, it must be remembered that the home is itself inseparable from other social circumstances to which it is very vulnerable. Many parents in good homes try to prevent their children from becoming delinquents but their efforts are nullified by many potent factors that push youths into delinquency. There is a trend in the modern world as a whole towards more and more vicious violence. This trend is seen in the use of atomic power for mass destruction, in acute international tensions implying the threat of global warfare, and ever increasing racial tension. Again through the mass media children are daily fed on a heavy diet of violence and crime. Movies and television glorifying violence as an indication of manliness, gory newspaper accounts of assaults and attacks, magazines and comics which feature vice—all these so easily accessible to youngsters cannot fail to leave an evil impression on undeveloped minds.

In our modern age the watchfulness of parents is not adequate to deal with death by accidents on our streets and roads. This is a problem that cannot be solved by the home alone. We need also traffic laws, speed limits, school zones, etc. How, therefore, can the home hope to teach children to be polite, to be generous, to respect the rights of others, to believe in the sacredness of human life, if these same children are being indoctrinated by the mass media to brutality and violence.

At this point it can be appreciated that the root cause of juvenile delinquency is the distortion of moral values so characteristic of our age. There is even an ever widening gap between the moral standards we proclaim and our actual conduct. Cheap tabloids, newspapers which emphasise violence, brutal comic books and salacious magazines constitute the only reading matter that most juveniles know. Yet children are expected never to do any of these which are so attractively pictured before their eyes in all these productions. Society must come to the assistance of the family to protect children against this seduction and exploitation.

The causes, therefore, of juvenile delinquency are varied and complex. They are much worse in large cities than in small towns and on the farms. Hence it follows that the prevention and cure of delinquency are equally complex and must vary according to times and prevailing circumstances. In these columns we shall consider some effective means to secure this prevention and cure.

*

You may have some problem that you would like to have discussed in these columns. If so, write to OUR CATHOLIC LIFE, 114 O'Connell Street, Limerick. Personal problems with children will be answered by letter. All enquiries will be treated in strict confidence, but they must be accompanied by the sender's full name and address. Address your envelopes 'Parents Page.'



Fr. P. Murphy

R.I.P.

Father Patrick Murphy, who died in St. John's Hospital in January last, was born in Castle-mahon in 1905. He was educated at St. Munchin's College and in Maynooth, where he was ordained in 1930. He served as Curate in Glenroe, Monagea, Killeedy and, finally, in the united parishes of Ballyagran and Colmanswell until his illness in 1950 caused his retirement. For nearly a decade he was a patient in St. John's and the devoted care he received in all that time from the "Blue Nuns" is deeply appreciated by his friends and colleagues and by his former parishioners.

This well-beloved priest, described by the late Dr. O'Neill in a terse but sincere phrase as "one of the best," was remarkable for his solid piety and his devotion to Our Lady. He went to Lourdes several times and was a constant visitor at Knock on public and private pilgrimages. He bore his illness with great patience. He must have been very lonely in his latter years, the nature of his complaint cutting him off to a great extent from intercourse with his colleagues. Crippled and hardly able to speak, he would always manage a smile.

An ACT OF CONTRITION which he composed is still recited in some schools of the diocese. "O my God, I am sorry for all my sins, I hate and detest them because they have offended You, Who are so good. You love me so much that You died on the cross for me. With the help of Your grace, I will love You always and never sin again." A good reflexion of the simple and generous response he had for God.

The obsequies were in the Cathedral and the funeral to Colmanswell, where he now lies close to the church which was the last scene of his active ministry.

The Augustinians Return

By REV. AUGUSTINE DOWNEY, O.S.A.

THE gloom of the Penal Laws lay over Ireland, but when the first wave of persecution had passed the Augustinians returned to Limerick. In the year 1733, Fathers Nicholas Durcan and Edward O'Brien took up residence in the city, in Fish Lane, near the site of the Crossed friars church. Paradoxically, their position was now threatened not by the Protestants but by the Franciscans and Dominicans! These two Orders, hard-pressed to survive in the bitter conditions of the time and both within a stone's throw of the Augustinians, claimed that the Augustinians never had a house in the city and, therefore, had no right to remain.

It may seem strange that such a statement could have been made, but we must remember that all the religious Orders had been driven from the city after the violation of the Treaty of Limerick; since many of the Catholic lay-folk suffered the same fate, there were few (if any) survivors who could recall what Orders had been in the city before the upheaval produced by William of Orange. The diocesan and other ecclesiastical archives had been destroyed or scattered at the same time; there was, therefore, no legal proof that the Augustinians had once ministered in the city. Nor had the Augustinians themselves any such documentary proof at hand. Historians, like artists, are not always of practical value to an Order; but this was one occasion

when an ecclesiastical historian at Limerick might have prevented much acrimony and confusion.

THE DISPUTE SETTLED, 1737

The case was brought to the Bishop, Dr. O'Keeffe, and as the Augustinians could not prove their case satisfactorily he decided against them. On January 2, 1736, he announced that they had twenty days in which to quit Limerick. The Augustinians appealed to higher authority, to the Archbishop of Cashel, and from thence to the Archbishop of Armagh. The Primate delivered judgment in favour of the Augustinians, but as the Franciscans and Dominicans refused to recognise his right to settle the dispute, the case was brought to Rome. Historians were instructed to ferret for documents in Rome and their search was rewarded early in March, 1737, when they unearthed the evidence in the archives of the Congregation of Propaganda Fide. So ended the dispute, and the Augustinian right to a house in Limerick has never since been questioned.

One curious point remained unsolved. The documents uncovered in Rome showed that the Augustinian claim was based on the rights of the Crossed friars, which had been formally transferred to the Augustinians on October 18, 1632. Fitzgerald, in his "History of Limerick," states that the Augustinians also inherited the civic rights of the Crossed friars and that,

therefore, the Augustinian prior at Limerick is entitled to a seat on the City Council and to cast the first vote in the election of the Mayor. There is no record that any prior in modern times has insisted on exercising this privilege!

FISH LANE, 1733-'78

The friars remained in their cramped quarters in Fish Lane for forty-five years. Among the Limerick vocations attracted to the Order by their work, Thomas Walsh deserves special mention. He was born in the city in 1721, when the Penal Laws were fresh and sharp. He came to the Order as a late vocation, was sent to Spain for his studies and was ordained at Valladolid in 1748. He returned to Limerick, served the chapel in Fish Lane for ten years, then, at the request of the Bishop, was loaned as a Curate to the Parish of St. Mary. There he was a favourite with the secular clergy, in particular with the historian, Fr. James White, who was a fellow-Curate of his and left him a bequest in his will.

CREAGH LANE, 1778

Father Walsh was quick to see and grasp opportunities for his Order. In June, 1778, the First Catholic Relief Act was passed in the Irish Protestant Parliament, a sign that the Penal Days were drawing to a close, however slowly.

While the Relief Act was still under discussion for introduction to Parliament, Father Walsh (now Provin-

cial) took a bold step. He leased a plot of ground in Creagh Lane, not far from Fish Lane, and the building of a chapel and priory was begun. The Mayor, Walter Widnam, laid the foundation stone of the priory on March 28, 1778; the chapel was officially opened on Sunday, December 6, 1778. The Augustinians were the first priests in the city to avail of—indeed, to anticipate—the Relief Act. The Dominicans built a new chapel in Fish Lane in 1780; St. Michael's parochial chapel was opened in Denmark Street in September, 1781; and the Franciscans had their new chapel in Newgate Lane ready for Christmas Day, 1782. The Augustinian chapel was situated between Little and Great Creagh Lane; it was a vaulted structure, and by the standards of the time was considered impressive.

MUSIC, ART

Father Walsh was a man of culture, perhaps because of his years in Spain. It was due to him that in October, 1778, the Augustinians installed an organ—the first in any Catholic chapel in Lime-

rick. It was built by Robert Woffington, of Dublin, father of the famous "Peg" Woffington. The organ was such a novelty that attendance at the new chapel noticeably increased and the large debt on the organ was cleared off within two years.

It was due also to Father Walsh that Collopy was launched on his career as a painter. Timothy Collopy was a baker's apprentice and used to serve Mass in the Creagh Lane chapel. Father Walsh detected the youth's talent, raised a subscription among the wealthy people of the city and sent him to Rome to study art for several years. Collopy returned a fully-qualified artist, specializing in portrait-painting. In gratitude to Father Walsh, he painted an Ascension for the Augustinian chapel in 1782. This hung over the high altar and was transferred to the new church in George's Street in 1823. Collopy set up his studio in London, where he was much patronised by the Earl of Bute. He died there in 1810.

PAROCHIAL WORK

We have noted that Father

Walsh served as a Curate in St. Mary's Parish. The tradition of friendly relations with the secular clergy continued as a characteristic of the Limerick Augustinians. When Bishop John Young drew up a report on his diocese for the Government in 1800, he stated that there were eleven Curates under his care, of whom two were Augustinians and one a Dominican. He added that in the diocese there were fifteen regular clergy, of whom six were Augustinians, five were Franciscans and four Dominicans.

1798

At the time Bishop Young was writing his report, the country had passed through the convulsions of the 1798 Rebellion. Limerick suffered its share from the brutalities of the Redcoats and yeomanry; curfew was proclaimed on the city, houses were ruthlessly raided, public floggings took place in the streets and in the Market-House, under officers such as Captain Lidwell. The jails were filled with political prisoners, and no priest showed himself more assiduous in visiting the imprisoned than Father William Hurley, O.S.A. He was reluctantly allowed entrance to the jails because it was clear that he came purely for spiritual ministrations; but the soldiers' suspicion of him was not lessened by the knowledge that two Augustinians — Father John Martin, in Meath, and Father Myles Prendergast, in Mayo — were prominent leaders of the rebels.

SPIRITUAL WELFARE

Although we shall see that the Limerick Augustinians later played their part in the movements for Irish independence, this was by way of exception. Their first care was for the spiritual welfare of the people: it is for this



Interior of the New Church

reason that Maurice Lenihan in his *History of Limerick* described the Augustinians of those days as "all distinguished for piety, learning and amiability." Special mention is made of Father John Augustine Cronin (+1835), of whom "too much cannot be said in praise. He was a most pious and zealous clergyman, who lived only to promote the good of religion and of his Order by the establishment of confraternities and ultimately by being the principal means of removing the priory from the old town to the new town." It is this latter work which is Father Cronin's claim to be remembered in Limerick.

GEORGE'S STREET, 1823

Just as the Augustinians had anticipated the First Catholic Relief Act in 1778, so now they anticipated the Bill of Catholic Emancipation of 1829. A new and splendid theatre had been built in the fashionable centre, George's Street, in 1810, but after running for thirteen years became involved in heavy debts. It fell under the auctioneer's hammer in Dublin and to the surprise and satisfaction of the Catholics was bought by the Augustinians. Changes were made in its internal appearance so that it might be suitable for divine worship, and it was solemnly opened by Bishop Tuohy of Limerick in August, 1823. The appearance of a Catholic church on such a principal site was symbolic that the Penal Days were finally ending; yet, it should be borne in mind that at this same time Archbishop Murray of Dublin, afraid of offending the susceptibilities of Protestants, refused the site of what is now the G.P.O. in O'Connell Street, Dublin, and, instead, elected to build

his Pro-Cathedral in a back street.

The preacher on the occasion of the opening of the Limerick church was the Augustinian Bishop, Dr. James Doyle, of Kildare and Leighlin, who, under the pen-name "J.K.L.", was to gain undying fame during the Emancipation struggle. His presence in Limerick was sufficient to draw an overflow crowd to the church and his



Fr. Hennessy, O.S.A., who will be remembered by many Limerick people.

appeal to have the debt on the church lowered was met with a generous response. T. Lacy, in a book published in London in 1862, accurately described the church as situated "in an enviable locality."

THE CHURCH

Internally, the church was 90 feet in length and 60 in breadth. There was a gallery with opera boxes, obviously designed for a theatre, in the form of a horse-shoe and supported on metal pillars. The church was lighted principally from a handsome dome. A costly high altar, supported on Corinthian pillars, was erected and over it hung Collopy's painting of the Ascension. Without any substantial alteration, this was the church which continued to be served by the Augustinians for more than a hundred years. That fact alone is a tribute to the

courage and foresight of those who changed from Creagh Lane to George's St.

DANIEL O'CONNOR

The transfer to George's Street was due not merely to the vision of Father Cronin and the generosity of the Limerick people, but to the enthusiasm of a Limerick Augustinian, Daniel O'Connor. He deserves to be ranked among the illustrious sons of the city. He was born on July 6, 1786, joined the Order in 1807 and spent the first twenty-one years of his priesthood in Cork City. When Father Cronin travelled to Dublin in August, 1823, to bid for the "New Theatre," he was accompanied by Daniel O'Connor, who was set on strengthening Father Cronin's intention to acquire the building.

In April, 1829, during the negotiations preceding the passing of the Emancipation Act, a deputation was sent to London to discuss the position of the regular clergy with the Duke of Wellington and Sir Robert Peel. Father O'Connor was principal spokesman of the deputation composed of himself, Father Leahy, O.P. (later Bishop of Dromore), and Edmund Rice, founder of the Irish Christian Brothers.

Early in 1834 he was nominated Vicar-Apostolic of Madras, the first English-speaking Bishop to be appointed to India. He was consecrated at Cork in August, 1834, Dr. Ryan of Limerick being one of the officiating Bishops. He was well-known as a friend of Gavan Duffy and the Young Irelanders.

(To be continued)

* * *

It's easy to see through most people unless you sit behind them at a movie.

Pastoral Letter

IN this pastoral letter I shall speak on certain aspects of the important subject of marriage and the family. The family is the most fundamental social unit, the basis of all society, and the principles and practices to which it is subject amongst any people will determine the character of their social life. It is most important, therefore, that we keep before our minds the ideal of Christian marriage, especially in view of the serious attacks upon it in those countries with which we have the closest contact and whose influence is so strong amongst us. In these countries divorce has become very widespread, with the result that marriage has become for many a merely temporary arrangement, and as divorce bears most heavily on the child it encourages as a natural consequence the practice of family limitation and the prevention of birth by immoral means. In addition, with the loss of respect for the institution of marriage, the whole sphere of sex relations in general has become vitiated, the degradation being fostered by the commercial exploitation, in newspaper, novel, magazine, and on the radio and cinema screen, of those human impulses and feelings that should find their only expression in the privacy of a sanctified married life.

Marriage is a natural institution, rooted in nature of man, that human nature which was designed by God, Who, in His wisdom, made man male and female to secure their greater happiness and the continuation of human life on earth. That design was revealed in Paradise when God created Eve and gave her to Adam to be his companion and helpmate and ordained that, through their union in marriage, they would be the source of further human life. "God promised His blessing on them (saying), increase and multiply and fill the



earth and make it yours." Marriage, therefore, is of divine institution, an important part of God's plan of creation. . . .

The marriage bond is stable and permanent by divine institution. No human law has any power to break it. When the Pharisees came to our Lord and asked him: "Is it lawful for a man to put away his wife for whatever cause?" He replied: "What God hath joined together let no man put asunder" (Math. xix). Divorce is not merely forbidden to Catholics, it is forbidden to all mankind, and wherever human law dares to permit it, God's ordinances are set aside and an essential quality of the institution of marriage is violated to the ruin of society.

SACRAMENT OF MARRIAGE

For Christians, however, marriage is more than a natural institution for Christ raised it above the level of the natural when he made the marriage bond a sacrament. The sacraments are sources of grace, specially instituted by Christ. Five of them are for our benefit as individuals, and the remaining two, Holy Orders and Matrimony, are for the sanctification of states of life. The sacrament of Holy Orders gives to a man the powers of the priesthood and continues to be, during his entire life, a channel of

grace to enable him to fulfil effectively his priestly functions. The sacrament of marriage was instituted by Christ to give to husband and wife all the graces necessary to fulfil the purposes of their married life. It is the only sacrament superimposed on an existing natural institution, and this clearly shows the importance that Christ attached to the married state. This sacrament is not an adjunct to marriage, it is not a form of blessing bestowed on the spouses by the Church on the occasion of their marriage. It is more than that, for the marriage itself is the sacrament. The bond by which a Christian husband and wife bind themselves together is not a natural bond; it is a supernatural bond by reason of its sacramental nature, and this sacramental marriage bond will always be for them a source of grace and help to make their marriage successful and happy.

God is present in every marriage. He is present in the natural marriage of unbaptised people by His plan of creation and by His law, but in Christian marriage He is present in a very special way through Christ's sacramental power. When a baptised man and woman stand before the altar and pledge their marriage vows, giving and accepting each other "for better, for worse, for richer, for poorer, in sickness and in health until death" do them part, Christ is present with them sanctioning and blessing their union, and He will remain with them, in all His grace-giving power, for the whole length of their married life.

When Christ redeemed us, He not merely restored our supernatural destiny and gave us the power, through His grace, to overcome our passions and to sanctify our personal lives. He also gave us the means of sanctifying our social life. By making marriage a sacrament, and therefore a continual source of

grace for husband and wife, He made their marriage a state of sanctification, and a state of sanctification not for themselves alone but also for the children that would be the fruit of their union. In the plan of creation it was God's intention that husband and wife should help and support each other and that their marriage union should be the source of new human life on earth. In the plan of Redemption Christ restores our social life by the sacrament of marriage as he restores our individual life by Baptism, and He ordained that husband and wife should not only be each other's companions and helpmates and the source of new human life, but that they should also help and encourage each other along the road to salvation and bring up their children to be worthy members of Christ's Kingdom. Thus the purposes, as well as the source, of the married life of Christians, are elevated to the supernatural level.

Christian marriage, therefore, is a sacred union, and the quality of sacredness extends to all the aspects of married life, to its purposes, its privileges, its obligations. The married love of husband and wife is a sanctified love, and the bond that binds them is a holy bond, productive of all the graces necessary to support and help each other, temporally and spiritually, during their married life, and to carry out faithfully the Christian upbringing of the children that God entrusts to them. The Christian family, therefore, is not a mere social group on the natural plane, but a sanctified and a sanctifying organ of Christ's Mystical Body, and the married state is for husband and wife a high vocation in which they will be able to sanctify themselves and play a big part in the sanctification of the other members of their family group.

HAPPINESS IN MARRIAGE

I have thus stressed the sacramental character of marriage because in practice it tends to be forgotten, or, at least, not fully appre-

ciated. But the human elements of the married state cannot be ignored. Though marriage is a sacrament and enriched by God's grace, husband and wife must always strive to give to their married life those natural qualities that will make for a happy union. The married state is not an easy state for man's fallen nature. Men and women enter it with their human weaknesses of character and temperament, and if they would make happy and successful the intimate communion of their lives that marriage is, there will be a continual need of genuine love, of understanding and personal sacrifice. The sacramental graces of their marriage will effectively support the efforts of husband and wife to make their marriage what it should be, but if their efforts are lacking those graces will fall upon a barren soil and produce no fruit.

The most essential quality of a happy marriage is the genuine love of husband and wife. It need not be a deeply sentimental love, though sentiment, while it lasts, is good. But sentiments, whether of love or hatred, joy or sorrow, are of their nature transient, while the love that marriage needs must be deep and enduring. It must not be a selfish love that only seeks its own satisfaction, but a love that continually reaches out to promote the happiness and welfare, temporal and spiritual, of the other partner. If husband and wife seek in marriage their own individual, selfish happiness, they will not find it, but if they make it their constant aim to promote in every way the happiness of each other, to help and support each other in all the difficulties that come their way, they will find happiness in married life.

It is, unfortunately, a characteristic of our time, fostered by unchristian influences, that the love of man and woman tends to be divorced from the married state. But it should not be, for that love, inherent in nature, was implanted in man and woman by the Creator, and was intended by Him to lead to marriage, and to find its expres-

sion and fulfilment only in marriage. The love of man and woman is for marriage; marriage is for that love. Unmarried people should always respect this fundamental truth; if they do not, they are not only unchaste in their own persons, but they are also treating the sacred institution of marriage with grave disrespect, and making difficult the attaining of genuine love in marriage at a later date.

The remainder of the Pastoral will be published in the next issue.

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Sun., May 1	Kildimo
Mon., May 2	Kilcornan
Wed., May 4	Banogue
Thurs., May 5	Castlemahon
Sun., May 8	Rathkeale
Mon., May 9	Manister
Wed., May 11	Monagea
Thurs., May 12	Clouncagh
Sun., May 15	Abbeyfeale
Thurs., May 19	Bruree
Sun., May 22	Newcastle West
Mon., May 23	Askeaton
Tues., May 24	Ballyagran
Thurs. (Asc.), 26	Shanagolden

* * *

SUPPORT DIOCESAN COLLEGE FUND

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Products, Ltd.*

MANY people nowadays seem to be losing, or indeed to have lost their sense of proportion about the importance of games and sports: it is certainly true that to-day the winning of matches carries a prestige out of all proportion to its real value. While sport has its place, it is surely obvious that there are much more important things in life: but one would scarcely think so if one were to judge by the prominence given to sports and games in many papers. The label 'star,' so beloved of Hollywood, is bestowed with lavish generosity: we have sports stars of the week, and sports stars of the year, complete with photos, and prizes and bouquets: we don't see pictures of the star singer of the week, or of the star writer or actor: but we can see young boys and girls, and indeed boys and girls not so young, chasing after some sports 'star' for his autograph, while the same hunters ignore a worth-while scholar or artist or scientist.

By contrast there was a few months ago a fine breath of old-world spirit when two players from Indonesia turned up in Melbourne for the Canada Cup, one of the biggest events in the golfing calendar. The competition annually attracts leading players from over thirty nations, the cream of the world's professional golfers. The Indonesian pair arrived in Melbourne with minimum equipment: they did not even have golf shoes! When asked would they like to play with Sam Snead, just about the most famous golfer in the world to-day, they re-echoed the words once used by a Parish Priest of this diocese when the name of a well-known Limerick clergyman was mentioned: "Never heard of him," said the P.P. to the astonishment of the assembled brethren. Likewise the Indonesians: "Snead? Never heard of him." One is reminded too of the occasion many years ago, when the then Bishop of Limerick hearing a discussion on Fred Archer, the famous jockey, ingenuously

SPORT



By REV. W. J. CARROLL, P.P.

queried: "Who is Fred Archer?" whereupon the horse-loving Father Fenton, well-nigh speechless with amazement, gasped: "Ye Gods! Who is Fred Archer? One might as well ask—who is William Shakespeare?"

The story of the Indonesians calls to mind how the late Canon Rior-dan, God rest him, used lament the passing of the old style of the victors' return home: the whole team piled into what was known as a 'long car,' which was drawn by a pair of horses: behind came a motley procession—side cars, gigs, trap cars, even creamery cars: there was a slow triumphal progress through town and village and hamlet, with old and young, man woman and child out to shout and cheer, and wave to the heroes. To-day the victors whizz past much too quickly in their big motor cars. The Canon had something there.

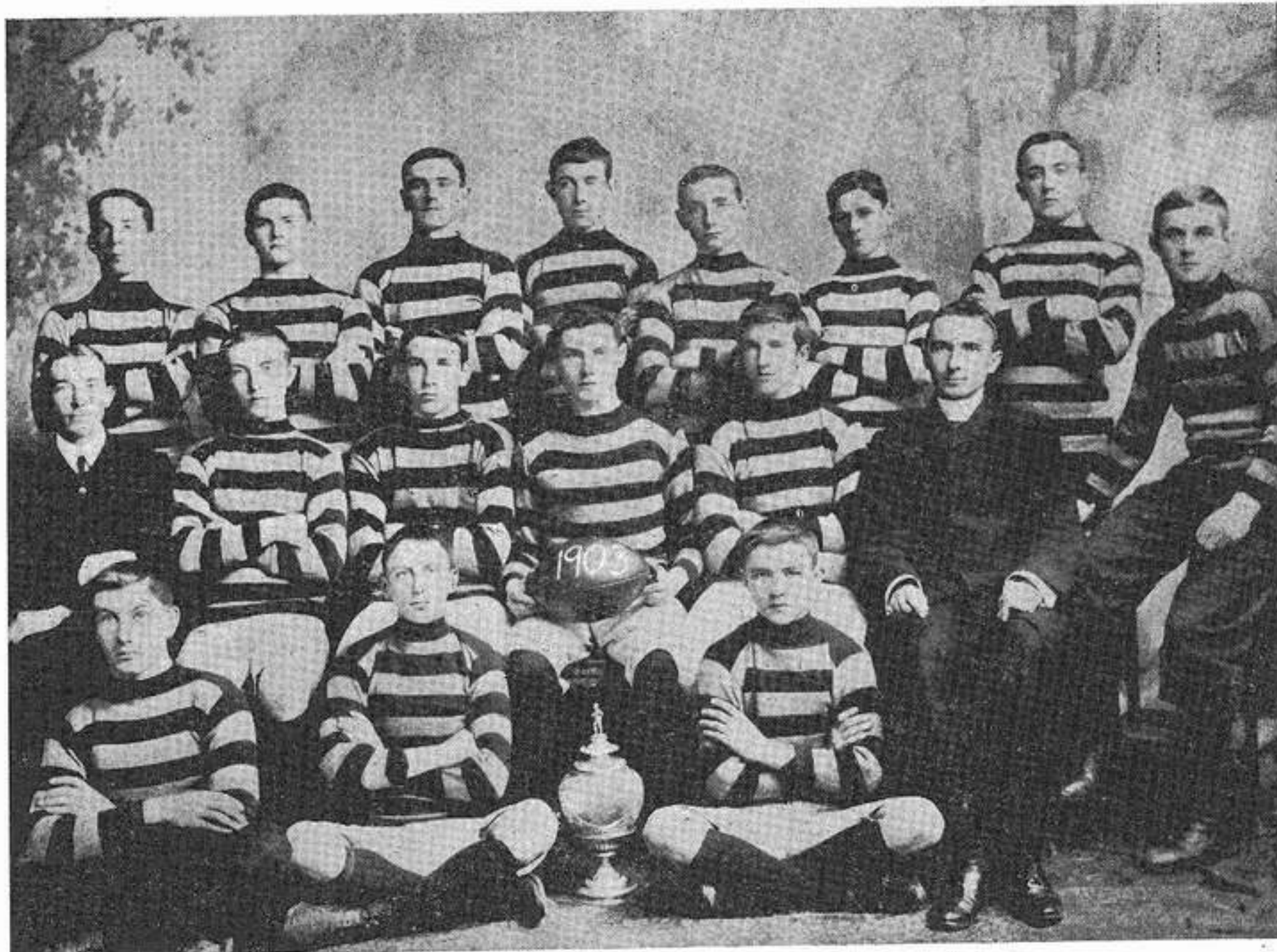
.....

Now to turn to speculation about events ahead, when, with fine disregard for that earlier broadside about 'stars,' we look into the crystal ball to try and discover who will be the successful men and teams in the coming months. Will our senior hurlers at last cheer us with a big win? an All-Ireland, or even a League title? Much water has flowed under the bridges since

that memorable Sunday in September twenty years ago, the day of the grand double. Yes, a big hurling victory is due, indeed overdue. We are again drawn against Tipperary in Cork, this time on 3rd July, which means we should have the services of those very fine players, the Ryan brothers of Cappamore. But while it is the championship that counts most, we also meet Tipperary in a vital league match in Thurles on 3rd April. Whatever the result in Thurles, our men should prepare thoroughly for the championship tie.

How valuable can proper training be? Well, take a look at some great champions, and see how they got to the top in their respective spheres. Take Gene Tunney. In 1921 Dempsey thrashed France's idol, Carpentier, to retain his world's crown. Tunney, then an unknown, watched that fight, and said to himself "one day I'll lick that guy Dempsey." Tunney followed a most rigorous training schedule; he studied the Dempsey fight films till he knew the champion's every move: he hired Dempsey's sparring partners, and on the morning of his fight for the championship flew to the venue, a thing unheard of. "What kind of guy is this?" pondered Dempsey: he was soon to know, for Tunney beat him decisively, and won again in a return bout a year later.

Now see Ben Hogan, an American of Irish descent, as was Tunney. Hogan practised eight hours every day and made himself one of the greatest golfers of all time. And look at Joe Davis, who also practised eight hours daily, and was undisputed world champion snooker player for over twenty years. No one suggests that our players, amateurs, could emulate such rigorous training as was carried out by professionals whose skill brought them rich monetary rewards: but the examples quoted, out of many similar ones, help to show what can be accomplished by regular intelligent practice.



The above photograph is of the St. Munchin's 1903 victorious Tyler Cup team. St. Munchin's had a great record in this competition, winning it on many occasions. This was the last year it was competed for by the Limerick schools as in the following year it was thrown open for competition to the junior teams of the city and the schools no longer competed for it. In 1904 hurling was introduced to the College for the first time and it has been one of the College games ever since. Members of the above team were: Back row (l. to r.)—James Madden (later Father Madden, Professor in St. Munchin's, died in U.S.A.), Denis Kelly (now P.P., Rockhill), David Fitzgerald (now P.P., Kildimo), Andrew O'Riordan (engineer, died in U.S.A. in 1919), Thomas Cribbin, (now shopkeeper in Shanagolden), James Devane (doctor, died in Dublin, a brother of Dr. J. F. Devane), Henry Sexton (secondary teacher, now residing in Dublin), Con Skehan (later Father Skehan, died P.P. of Grey-stones. Second Row (l. to r.)—Robert Cashin (then a member of the College staff, R.I.P.), John Flanagan (chemist in Buttevant, R.I.P.), Edward Daly (secondary teacher, R.I.P., brother of the late Mr. Michael Daly, who was affectionately known to thousands of C.B.S. pupils as the "Pasha"), John O'Sullivan (later secondary teacher at St. Colman's, Fermoy), Edward Punch (now P.P., Mungret), Rev. Thomas Wall (then Dean of the College, died P.P. Ballingarry). In Front (l. to r.)—Daniel Kelly (farmer, R.I.P.), Joseph Carroll (now P.P., Rathkeale), Michael Leo (chemist in Tuam, R.I.P.).

ANNUAL LITURGICAL FESTIVAL

This year the Diocesan Liturgical Festival will take place from May 9th to May 13th. The following are the arrangements:

Newcastle West — May 9th.

Solemn Votive Mass at 11 a.m.

Rathkeale—May 10th. Solemn Votive Mass at 11 a.m.

Bruff—May 11th. Solemn Votive

Mass at 11 a.m.
Limerick (St. John's Cathedral)
—There will be two sections in the city: On May 12th for Primary Schools up to Standard V, and on May 13th for Primary VI and Secondary Schools. Mass on each of the two days in St. John's will be at 12 o'clock, and his Lordship will preside at the Solemn Mass on May 13th.

Auditions will be held in each centre after Mass. All Entry Forms should be returned before 14th April, 1960.

* * *

SCHOOL FOR CHANT

The Summer School of Chant will commence on July 25th. The lecturers will be: Rev. K. O'Gorman, B.Ch. (Rome); Rev. T. Egan, B.Ch. (Rome), and Rev. M. Sadlier, D.C.L.

Things I've Been Reading...

about the rod

Spare the rod ! Spare the rod !
Spare the rod ! Spare the rod !
Spare the rod ! Spare the rod !
Spare the rod ! Spare the rod !

—in letters to the Press.

and the child

Four teenagers, who laughed and swaggered when first brought into court on murder charges last year, broke down and sobbed when they received long prison sentences yesterday in New York.

The youths, members of a Brooklyn gang called the "Mau Mau," were charged after a youth was shot dead outside an amusement arcade in Brooklyn last February.

Carl Cinton (16), who admitted firing the shot, pleaded guilty to second-degree murder and was sentenced to from 20 years to life in jail. The other three, who pleaded guilty to charges of first-degree manslaughter, were given five years each.

—in a Press Report.

man and beast

On behalf of the graduates of the National University of Ireland who comprise 90 per cent. of the university graduates in the Twenty-Six Counties, I wish to protest in the strongest possible terms against this deplorable anti-national action by the Senators from Trinity College.

Wittingly or unwittingly, they are lending the name of Dublin University to boost the present anti-Irish campaign being conducted by some sensational British newspapers. In this they are aided and abetted by those noble "humani-

tarians' who never miss an opportunity to smear this struggling little country.

Is it not perverted humanitarianism to raise the present outcry about 37 horses lost in a major storm at sea, and yet remain callously silent on the 142 seamen lost in the same storm? The seamen have immortal souls. The horses have not.

—SENATOR PROFESSOR QUINLAN of U.C.C. in a statement to the Press.

humanity and man

You know there have been many bad men in the world; men who have cornered wool or steel or coffee or flour; unscrupulous capitalists cornering the necessary things of life for their own ends. But I will tell you the worst capitalist of all: the capitalist who corners men, who deals in men, and uses them for his own ends; who has no love for men at all in themselves, but just for some block ideal in his mind; who claims to serve some vain idea like humanity, and in order to do so would butcher every man in the world to do it. Do understand that Christ did not die for humanity. He died for each individual man. He was at pains to point out that we must not love Humanity but our neighbour. The word he uses is "Proximus," which means the one next door to you, the one next to you on the bench, and even more so, the one who sits next to you at your kitchen table. The people who have their hands stretched out to humanity will never condescend to a man. Their love is so wide that it feels itself cramped when it comes to the individual. Love does not commence by loving a crowd. Love starts by loving a man. Christ loved Peter, and James and John, and long before that he loved the Persons of the Trinity, and only then was He

led to have compassion on the multitude.

—from a Pastoral Letter of the Bishop of Shrewsbury, England, as quoted in *The Furrow*.

the philosophy of nature

It is notorious to-day that heavenly rewards no longer attract and infernal punishments no longer deter with their pristine force; young people are frankly derisive of both, and, seeing no prospect of divine compensation in the next world for the wine and kisses that morality bids them eschew in this one, take more or less unanimously to the wine and kisses. Unfortunately the pleasurable results anticipated from these sources fail to materialise. That unchecked indulgence in the more obvious types of pleasure is unsatisfying is the unanimous teaching of those who have had the leisure and opportunity to try them in all ages. It is the more unfortunate that it is a truth which nobody believes to be true until he has discovered it for himself.

—C. E. M. JOAD on the new youth.

the little monsters.

In a household where children are brought up in so-called complete liberty, their mother's one care is to avoid being taken by surprise by her youngsters. There is no room for the children's affective life; they are only little monsters who are addressed as darling but are regarded as a calamity.

—PROFESSOR DE GREEFF in *Our Children and Ourselves*.

on true discipline

Children, obey your parents in all things, for that is pleasing to the Lord. Fathers, do not provoke your children to anger, that they may not be discouraged.

—ST. PAUL.

HISTORIC OCCASION



Laying of Foundation Stone

April 28th will be a historic occasion in the annals of our diocese, when the foundation stone of the new diocesan college will be laid. I hope that as many as possible of our people will be present, especially those who have, during the past few years, taken such a deep interest in the new college and who have helped so generously towards its realisation. To them above all the laying of the foundation stone will give pleasure and satisfaction, for they shall be present at an important function that has been made possible only through their continued generosity, a function that ceremoniously inaugurates an adequate diocesan college which we all hope will worthily fulfil the needs of our diocese for centuries to come. So, let us make it a big diocesan occasion !

✠ HENRY



Programme

for

Foundation Ceremony



Thursday, April 28, 1960



Archbishop, Bishops and
Abbots of the Province
invited.



Blessing and Laying of
Foundation Stone by His
Lordship, Most Rev. H.
Murphy, D.D., at 4 p.m.



Low Mass following at 4.30
p.m. (approx.)



Address by His Lordship
the Bishop.

The Attendance

The attendance will include the following: The Mayor, the City Manager, members of the Limerick Corporation, Limerick County Council, and members of the Oireachtas for the Limerick constituencies. All the different organisations in the Diocese—religious, professional, commercial, cultural and sporting—will be represented.

.....

Everyone in the Diocese is invited to attend the ceremony. A letter from His Lordship will be read at all Masses on the Sunday previous, 24th April, extending an invitation to the whole diocese. As this will be such a great occasion for the diocese, it is to be hoped that many thousands of our people will be present.

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The Past Pupils of St. Munchin's College will take care of the stewarding arrangements. Volunteers from the Past Pupils for this duty are requested to contact Rev. J. Sadlier, St. Munchin's College.

Our Architect

Patrick J. Sheahan

The Chevalier Patrick J. Sheahan, K.S.S., F.R.I.A.I., M.I.C.E.I., to whose design the New College will rise, is an architect of international repute. Articled to the late R. W. de Courcy, Esq., B.E., he qualified as a Member of the Royal Institute of the Architects of Ireland, a body of which he was subsequently elected a Fellow.

Among his more important public buildings are the great Regional Hospitals at Dooradoyle and on the Ennis Road. From the outset his work has been closely associated with the Church, and he has been responsible for a number of churches, convents, colleges and schools in this country and has designed churches as far afield as St. Petersburg, Florida, U.S.A.; British Cameroons, Africa; Melbourne Diocese, Australia; Cowley, Oxford, England. His more recent notable works at home include the Major Seminary at Thurles, the Agricultural College at Warrenstown, Co. Meath; Fernbank Convent and Schools; Copsewood College and the Chapel and Schools of Laurel Hill F.C.J. Convent. He was honoured for his services to the Church by the late Pope Pius XII, who created him a Knight of the Order of St. Sylvester.

In his early years, the Chevalier was Art teacher in St. Munchin's College.



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1796 - - - 1960

st. munchin's seminary

By FRANCIS FINEGAN, S.J.

WITH the exception of two decades, 1832 to 1853, there has been in Limerick, ever since 1796, a seminary dedicated to the patron saint of the diocese and devoted to the education of its future clergy. St. Munchin's of to-day counts among its forebears: the College of St. Munchin, a major seminary for higher studies (1796-1825), the Academy of Dr. Carey which continued until 1832, St. Munchin's Diocesan Seminary (1853-59), St. Munchin's College conducted by the Jesuits (1859-1871) and Limerick Diocesan College (1871-1960) which resumed in 1873 its present title when the Jesuit College adopted that of Sacred Heart College. It will be recalled that, for a brief period, 1882-1888, Mungret College, S.J., was the official diocesan seminary for students preparing for future service in the diocese.

Some three months after the death of Bishop Conway in 1796,

his successor Bishop Young, who had been three years coadjutor established his own diocesan college for students of philosophy and theology. Bishop Young was influenced, undoubtedly, in his project by the establishment of the major seminaries at Carlow and Kilkenny. The new College of St. Munchin opened its doors on the 29th September at Palmerstown but changed to new quarters six months later, March, 1797, to Newgate Lane. In 1800, St. Munchin's was transferred to a house in Peter's Cell where it remained until Park House was bought by Bishop Young in 1809. Park House was to remain the home of the College until it was closed some sixteen years later.

ILLUSTRIOUS STUDENT

The historian of the diocese of Limerick, Archdeacon Begley, tells us little about the professorial staff of St. Munchin's. A priest of the diocese, Dr. O'Flynn, who had been professor of philosophy at Nantes, seems to have been the only professor of theology in the college. A Franciscan, Father Egan, was for a short period professor of philosophy. Dr. O'Flynn lectured for many years, but the name of his successor has not come down to us. At the same time, the student roll cannot have been very great as Bishop Young sent from time to time some of his students to Maynooth, Rome and Salamanca. The College at Park House, we are told, admitted some students from the diocese of Kerry. The college was maintained in hard times (Catholic Emancipation had not yet arrived within its lifetime) and the standard of studies was probably maintained at a minimum; yet, one illustrious name at least will be recog-

nised on the student roll of the first St. Munchin's. Father John McEniry, a native of the city, made his ecclesiastical studies at Park House where he was ordained in his twenty-fourth year in 1819. After a few years service in the diocese, he obtained permission to go on the English mission and settled at Torquay. Here he became interested in pre-history and made remarkable discoveries at Kent's Cavern. This unassuming priest, who was too poor to publish his findings, proved to be a pioneer in the scientific method of anthropology. His ability was recognised in his election to membership of the Société Géologique de France. He was ahead of his time in research and his scholarly reputation has since been vindicated. His Mss. are preserved to-day in the Museum of Natural History at Torquay. While making all allowance for the spark of genius in the man, his interest in such a subject can hardly have been just spontaneous. So, it is not unreasonable to suggest that his old professor of theology at Park House, Dr. O'Flynn, the former professor of philosophy at Nantes, must have been the first to stimulate the enquiring mind of this remarkable son of Limerick. Father McEniry died in 1841.

DR. CAREY'S ACADEMY

The College of St. Munchin was successfully conducted throughout the lifetime of its founder, Bishop Young, and well on into the reign of his successor, Bishop Tuohy, who was consecrated in 1813. Towards the end of his life, it became increasingly difficult to maintain the institution. Bishop Tuohy's successor, Dr. Ryan, who was consecrated as coadjutor in 1825, was himself a former alumnus of May-



Chevalier Patrick J. Sheahan.

nouth and probably little in sympathy with the project of educating future priests of the diocese at home. At all events it was decided to close down the college after an existence of twenty-nine years. Its last president, Dr. Carey, a priest of the Killaloe diocese and a former alumnus of Salamanca, decided, however, to continue his work for the education of future priests of the diocese of Limerick by opening an academy in Mallow Street. The academy admitted not only aspirants to the priesthood but boys destined for a lay career. Dr. Carey's academy may well be said to have set the pattern for the future St. Munchins which would cater for lay boys no less than seminarians. Ireland has never taken kindly to the continental method of segregating its aspirants to the priesthood and the results of the Irish system have been amply justified by the mutual sympathy of layman and priest that dates from school days. It should also be remarked that the same holds true of the colleges conducted by the religious orders in this country.

Dr. Carey died on 21st January, 1832, and his work, so far as concerns the history of the diocese, died with him. For the next twenty-one years, the diocese had no training ground of its own for future priests. In the meantime, the old quarters of the seminarians at Park House had been for a time taken over by the Christian Brothers who conducted a primary school where in other days the students of philosophy and theology had taken their lectures. We learn from the Second Report of the Commissioners of Irish Education, dated Dublin, 16th September, 1826, that the school of the brothers was attended by 162 boys and that the remuneration of the Brothers was paid by Dr. Tuohy from funds left in trust for the education of the poor.

CLASSICAL SCHOOLS

For many years of his rule of

the diocese (1828-1864), Bishop Ryan depended on the classical schools of the diocese to supply him with candidates for ecclesiastical studies. Within a brief period of the end of Dr. Carey's effort at Mallow Street, we have to hand an interesting report on education in Ireland compiled by the authorities of the Protestant Episcopal Church (then established) and dated 1835. So far as concerns the diocese of Limerick, only the relevant extracts touching the classical schools of city and county can be cited in this short essay.

Of the three classical schools maintained in the parish of St. Michael, two were obviously Catholic as they were maintained by the payments of the children. Patrick Donohue's school, which catered for a course of classics and English, had a roll of about fifty pupils, of whom eleven were girls. The school maintained by Martin Nunan and with seven girls on its roll of 150 pupils, is described as 'increasing.' The curriculum of Nunan's establishment is set forth as 'Greek and Latin Classics, and science, with general English course.'

HIGH ENROLMENT

The Report lists only five classical schools in the same year in Co. Limerick. There were two at Rathkeale and one each at Croom, Manister and Newcastle. A decade previously there were classical schools at Manister, Newcastle, Rathkeale and Crecora, that is, if it is permissible to designate as a classical school those in which the Greek Testament was studied. In 1835, the school at Croom was kept by three masters, Edward Fox, John Herlihy and Thomas Fox. The average attendance was 177 boys and 73 girls, but there were about 300 names on the rolls. The school was supported by the payments of the children but forty pupils were taught gratis. The programme of studies comprised 'Reading, writing, arithmetic, book-keeping, grammar, geography, Greek and Latin.' The Report describes the school as 'just

established.'

At Manister, the classical school of John Heffernan is described as 'diminishing.' Of the twenty-five pupils on the rolls, only eight boys were in regular attendance. We know from the earlier Report of 1826 that John Heffernan taught the Greek Testament in his school, which numbered three Protestants in a total of twenty-four pupils. It should be remarked here that John Heffernan was the only classical schoolmaster mentioned in both Reports of 1826 and 1835. In the latter year, Newcastle could pride itself on possessing the only school in the diocese where French was taught. This school, under the management of a Miss O'Keeffe, on its roll of twenty-three counted six boys who evidently preferred French to the classics which were taught in a neighbouring school by one John E. O. Cavanagh. Cavanagh's establishment was founded just two years, had twenty-two pupils, all boys, in attendance and was said to be 'increasing.' The predecessor of this school in 1826 was that of John Sullivan, whose pupils numbered twenty-five, of whom five were Protestants. But Rathkeale could boast of two classical schools. William Earingay opened his classical school in 1834, which now counted nine boys only. The curriculum was summarised as 'a course of classics and preparation for College course.' William McCarthy seems to have opened his boys' school the same year. He had now, in 1835, twelve pupils in attendance for 'a course of classics and English.'

OTHER SCHOOLS

The Report of 1835 has no mention of the classical schools known to have been in existence in 1826 at Crecora and Kilmallock. It can be mentioned here that the school at Kilmallock (described as of 'stone and mud; very bad; cost £10) was conducted by a David O'Neil, who counted one Protestant in his attendance of twenty-three. In 1826, the classical school of John

Monarty at Crecora, consisting of thirty pupils, was 'held in the R.C. chapel.' In 1835 Report three schools (primary) at Bruree are listed but a foot-note remarks: 'The Commissioner was informed that there were five other hedge schools in the benefice, but could not obtain a general statement respecting them.' It is quite possible that another classical school could have been found among these hedge schools.

OTHER ACADEMIES

I have dwelt at some length on the classical schools of Limerick, city and county, as many a future priest of the diocese must have received his first knowledge of Latin from the devoted laymen who conducted them. But within a decade of emancipation, 1829, more ambitious academies were to grow up in Limerick city itself. The Bishop of the time, Dr. Ryan, while drawing on the old classical schools for his future priests, generally sent them for a time to Castleknock College to be brought up to the mark for matriculating to Maynooth or the other Irish Colleges on the Continent. Towards the end of 1839, an academy was opened in Killarney by a Father Fitzgerald, O.F.M., and this school was transferred to Limerick in 1851. The earlier prospectuses claimed that the Academy was patronised by the neighbouring bishops, and Limerick boys must have resorted there in sufficient numbers to encourage its founder to transfer his establishment to this city. An advertisement for 1852 gives us a fair idea of this school: "Academy, 34 Henry Street, Limerick, patronised by Rt. Rev. Dr. Ryan and the neighbouring Bishops and clergy. Principal: Rev. James Fitzgerald, O.F.M. Receives boarders and day pupils. The course comprises Greek, Latin, English, French and Italian, Geography, History, Chronology, Composition, Declamation, Mathematics.' For those needy days, the students' pensions were stiff: twenty-five guineas for boarders and £4 for day pupils.

The attraction held out for Limerick boys by the Academy in Killarney in the 1840's may be explained by the fact that rail communications with Limerick were still in the future and thus travelling to well-known schools as those of Carlow, Clongowes, Kilkenny and Tullabeg was a more tedious experience than the shorter journey to the neighbouring county. The transfer of this Academy to Limerick in the early 1850's may well have been occasioned by the prospect of losing a considerable Limerick student roll now that Limerick was being connected up by rail with the rest of the country. At all events, the Academy continued to function in Limerick up to 1859.

HARTSTONGE STREET

Meantime, Bishop Ryan had decided on opening a seminary of his own. Twenty-one years had elapsed since the closing of Dr. Carey's Academy in Mallow Street, and during that period the diocese possessed no training ground of its own for its future priests. But on the 1st October, 1853, was established at No. 1 Hartstonge Street St. Munchin's Diocesan Seminary, from which the modern St. Munchin's traces its lineage through the Jesuit College established some six years later. St. Munchin's Diocesan Seminary took up residence in what had been the first home of the Convent of the Faithful Companions of Jesus. Particulars of the teaching staff are not readily available but we know that, when Bishop Ryan invited the Jesuits to take over its management, two priests of the diocese, Father Michael Malone and Father Thomas Fitzgerald had been teachers there. Presumably they had the assistance of laymasters. Contemporaneous prospectuses of the new seminary emphasise the fact that the boys were prepared for the liberal professions and commerce no less than for the higher ecclesiastical colleges. The seminary continued to function under the diocesan clergy until 26th February, 1859. The

boys of St. Munchin's could hardly have suspected a change in the regime during the coming academic year when the usual school advertisement appeared in the *Limerick Reporter* on 31st August, 1858: "St. Munchin's Seminary, Crescent, Limerick. Business will be resumed on 1st September. The University and Civil Service Department Classes will be opened on the 3rd September. Parents and Guardians are requested to have their children and wards in attendance on the above mentioned days." But his Lordship, Dr. Ryan, had decided some months later to withdraw his clergy from St. Munchin's and to instal the Jesuits.

TRANSFER TO JESUITS

According to Archdeacon Begley, Dr. Ryan had arrived at his decision because the priests of St. Munchin's had paid too much attention to a local election. This election, we presume, was for the return of town counsellors in November, 1858, but the *Limerick Reporter* is silent about any intervention on the part of the priests. In any event, Bishop Ryan invited the Jesuits to take over St. Munchin's in the December of 1858, and after formal negotiations had been completed, they were ready to continue the seminary by the following March. The pupils of St. Munchin's took farewell of their masters on Saturday, 26th February. The *Limerick Reporter* recorded the manner of their leave-taking: "The pupils of St. Munchin's Seminary presented their late, much to be respected masters, the Reverend Michael Malone and the Reverend Thomas Fitzgerald with a handsome testimonial and an Address, expressive of their deep love and regard for their many rare qualities as priests, and a sorrowing regret at their removal from them, to whom they were friends, priests and guides." Father Malone, now ex-principal of St. Munchin's, was thereupon appointed curate in St. John's parish.

To be continued in our next issue.

As The Architect Sees It . . .

THE overall conception of the New College is monumental and the buildings have been sited with care in a magnificent park, resulting in a harmonious blend with the contours and the surrounding landscape. The parklands rolling away to the river and the terraced playing pitches adjacent to the building will make a most attractive, dignified, quiet and peaceful setting for the New College.

While the external treatment of the College in massing and detail conforms to the Georgian style of the buildings in Limerick City, nevertheless the internal layout and planning has been designed in accordance with the most modern standards. The new building will form a completely self contained unit providing facilities for every phase of student life. There will be large, well-lighted classrooms, laboratories, etc., attractive dining areas with excellently fitted kitchens, a devotional chapel, a well heated and large Assembly Hall for Community gatherings, library accommodation of the best possible type, together with adequate reading facilities, pleasant reception rooms in which to meet parents and

friends, recreation areas and playing fields to gladden the heart of the athlete and at the end of the day warm comfortable sleeping accommodation. A new entrance avenue has been formed to the New College from the main Limerick-Ardnacrusha road.

CENTRAL QUADRANGLE

The main blocks of the new building will surround a central quadrangle having to the south the classroom and dormitory block with extension to the east comprising assembly hall, chapel, recreation halls and ablution block. To the east of the quadrangle the wing will contain refectory, library, infirmary, senior students single rooms, with an extension to the north comprising the convent and maids' accommodation. To the west of the quadrangle the wing provides the priests' accommodation and to the north of the quadrangle will be the kitchen unit.

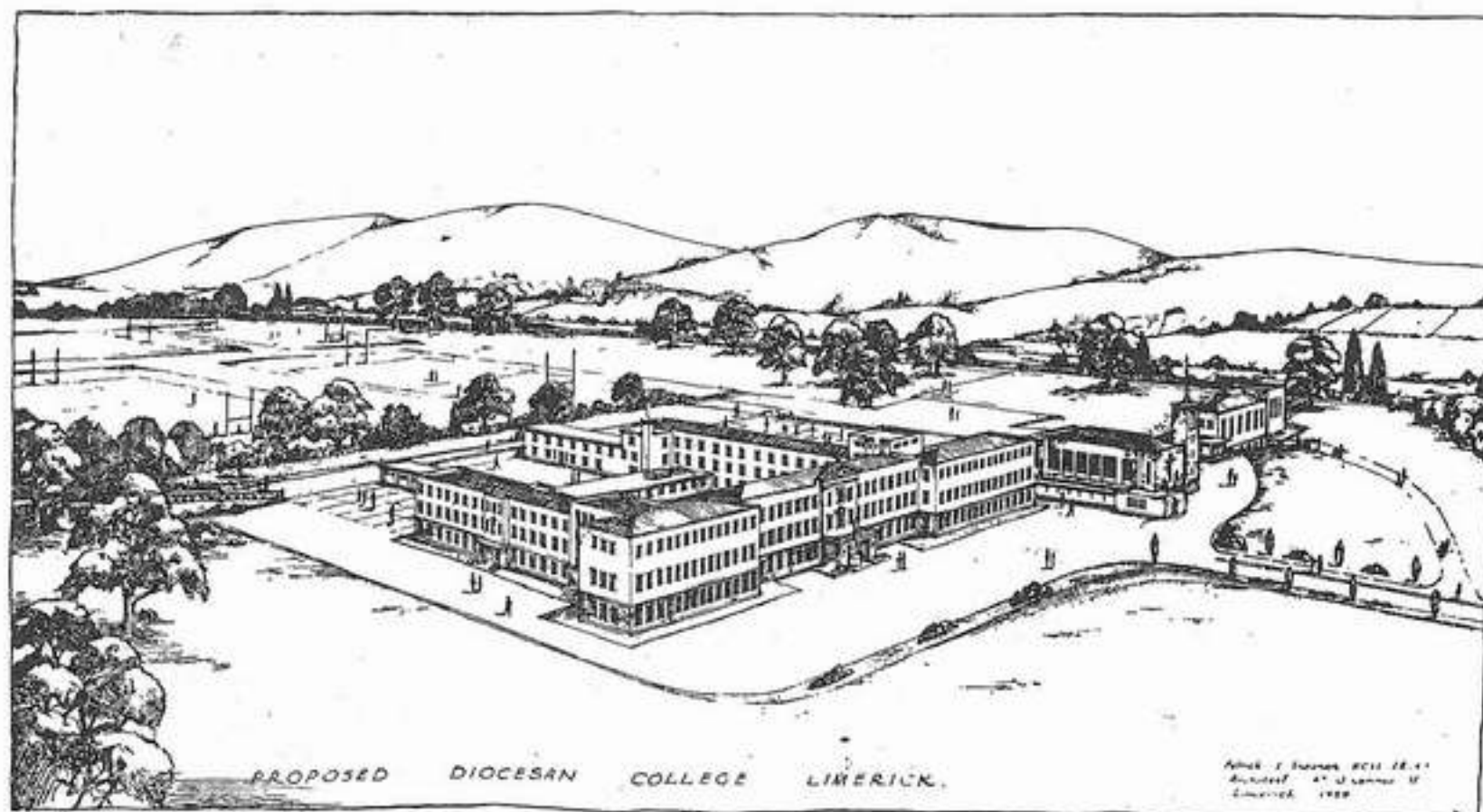
The front block of buildings to the south of the quadrangle is three-storeys high, the ground floor having study hall, science laboratory, physics laboratory and four classrooms, as well as the adminis-

tration offices. The first floor provides for nine classrooms and dormitory with cubicles, as well as five music rooms. The second floor comprises dormitories with cubicles for juniors. The wing to the east of the quadrangle is also three-storey, having on the ground floor students refectory and library and on the first floor an infirmary unit complete with all the ancillaries and on the second floor twenty-seven senior boys' bedrooms. Three priests' suites are also incorporated on the first and second floors. A continuation of this wing to the north provides a convent and maids' accommodation. The wing to the north of the quadrangle accommodates the main kitchen and ancillaries as well as priests' refectory.

Flanking the main classroom block on the east side is the assembly hall and two recreation rooms and chapel connected to the classroom block with a connecting corridor.

Under the assembly hall and recreation rooms is the ablution block, having showers, footbaths, dressing rooms with lockers, etc., with adequate covered storage for

Continued overleaf



bicycles on the outside. This block is easily accessible to the playing fields.

A large play-yard is provided at the rear of the recreation rooms with a covered shed.

Units generally are built of concrete cavity walling, with reinforced concrete floors, staircases, etc., and the buildings are roofed generally with copper covering. The walls will be treated externally in Ennis spar dashing, except for the ground floor of the main classroom block, which will be faced in brick, and there will be artificial stone surrounds to window and door openings.

PLAYING PITCHES

The accommodation provides for 170 boarders and more than 100 day boys. Four playing pitches have been provided at the rear of the new building. Two full size Gaelic, one full size rugby, and one practice pitch, which is large enough to be used as a second rugby pitch.

The main Gaelic pitch, or upper pitch, has been dimensioned to suit an athletic field layout, which will accommodate a track having five laps to the mile and one hundred yards straight. This pitch has also been located adjacent to inclined ground along one of its long dimensions with a view to future terracing for spectators.

All pitches will be provided with surfaced surrounding paths and steps to provide access between them and to act as recreational walks for students.

In constructing the pitches, the contours of the existing ground necessitated extensive cutting and filling to provide the uniform slopes and gradients required for the finished work.

Between the playing pitches and the ablution block will be four handball alleys and a terrace for tennis courts.



Corbally Yesterdays

CORBALLY was an isolated area until Pierce Shannon bought the place from the Monsells of Ter-voe one hundred and forty years ago. The Shannon makes a great loop about it: fresh water on the east above an ancient ford, salt water on the west a full fifty miles from the Atlantic, and at the tip where the tide ends stood an ancient salmon weir. Maybe the Lax Weir went back to the Danes: anyhow it had a good Norse name. And how does Corbally get its name? Local people claim it is Cora-baile from the weir, but John O'Donovan would have it that it is Corr-baile from its isolated position.

Corbally ford figures in sagas older than Limerick herself as Ath Coille, one of the three great fords of Erin. The Williamites used these shallows to cross the river and invest the city from the north. Sometimes too they placed guns on the Corbally heights to batter down the walls in the Englishtown. Apart from these military diversions, Corbally dreamed placidly through cen-

turies and kept out of history's way. A ripple there was occasionally as when the Dominicans, whose house lay across the Gabhal Beag (Abbey River), got a claim on the place. And so Henry to placate the Desmonds, old benefactors of the friars, granted them the priory and Corbally too. Henry's daughter, more sure of herself, suppressed the Desmonds and friars alike: she found a grantee more congenial to her Tudor heart in the planter Robert Annesley. Through this venturer the still remembered Ingoldsby Estates in and near Limerick derived their title.

CORBALLY HOUSE BUILT

As soon as Pierce Shannon purchased Corbally townland the face of the place rapidly changed. In 1824 he built for himself Corbally House and retained fifty acres in demesne. Other residences appeared promptly on the holdings he had let to tenants along the road to the mill which the Gabbets had just erected at the head of the Lax Weir. Soon a through road appeared linking Limerick with Clare.



Donal Cagney, Agent for Builders, and Jim O'Brien, the Site-Clerk, outside the Site-Office.

This was made possible by the laying out of Athlunkard Street towards Park Bridge which then became public property and the opening of the noble bridge to Athlunkard and Clare in 1830.

Pierce Shannon merits some attention for he left his mark not only on Corbally but on Limerick history. Originally from West Clare, he had built up a fine business at Cornmarket Row as wholesale ironmonger and ship chandler trading as far as the Baltic and Russia. When the Corporation was reformed he took his due place in the city administration and was elected mayor in 1844. The present Town Hall did not become civic headquarters until two years later and it was for the Exchange in Mary Street that Pierce Shannon as mayor set out on Thursday, June 6th, 1844, for a meeting he had summoned to protest against the imprisonment of O'Connell. He died suddenly as he was entering the Exchange and the account of the city's mourning and the three hour procession on Monday from St. Patrick's church to St. Munchin's churchyard makes dramatic reading even to-day in the files of the *Limerick Chronicle*.

Pierce Shannon's son married a Morrogh-Bernard, and the name brings us in one lifetime to contemporary happenings. Mrs. Shannon's niece, Agnes Morrogh-Bernard, entered the Irish Sisters of Charity in 1863 and her name is in benediction as the founder of the Providence Woollen Mills at Foxford. When Bishop Hallinan visited her in 1922 she recalled her memories of Corbally House, her schooldays at Laurel Hill and her hunting escapades with her cousin, Pierce Shannon, grandson of the mayor.

BISHOP'S RESIDENCE

In the late eighteen-sixties Bishop Butler purchased Corbally House and demesne from Pierce Shannon, junior, and left Park House which Dr. Young had secured as residence and seminary in 1809. In the

grounds at Corbally large scale maps still indicate a site named Killeen. It figures in the Desmond deeds as Teampull na Mona, and a generation ago old people at Corbally still remembered a visit to the field by Father Fitzgerald of Saint Mary's to carry out a ceremony which canonists might describe as *reductio in usum profanum*.

When Dr. O'Dwyer was named bishop in 1886 he hesitated for a year or more before coming to Corbally, as he had entertained the idea of moving to Strand House. However, he grew to love the place during his thirty years. His career and his personal beat made for vigorous living and few would guess that he was an ardent nature lover with botany among his pet hobbies. The nursing sisters recall that as he lay dying during the brilliant August days of 1917 he would find distraction from his pain as he gazed out at times on beech and lime in their summer glory. "My trees, I loved you all," he muttered one evening towards the close.

SITE FOR NEW COLLEGE

Dr. O'Dwyer's name and interest was greatly involved in two great national concerns of his period—the land agitation and nationalist Ireland's claim for a university acceptable to Catholics. Perhaps family background left him with little instinctive sympathy for the tenant farmers. Anyhow, before his life had ended the issues had almost become academic as Land Purchase had transferred most of the land of Ireland to the farmers. He represented the Irish Bishops on one of the commissions which preceded the National University Charter "to inquire into the present condition of the higher education available in Ireland outside Trinity College." From his evidence and his writings one gathers his concern, acutely shared by Archbishop Walsh, for training in higher technology at University level. "In technical education the teaching of science is the essential principle; that is, true science, not manual

dexterity." Secondary education he further argued, even in his pastoral letters, must be a rather aimless wandering in a blind alley without a university as goal and inspiration. The purchase of Limerick House as a diocesan seminary he regarded then as a purely provisional measure. Like many such arrangements, the stop-gap venture was destined to survive the wars and revolutions of three quarters of a century.

When the second war had ended and most of the educational policy of Dr. O'Dwyer had been realised, Bishop O'Neill promptly launched the bold scheme for a worthy College and transferred the episcopal lands at Corbally as a site. To Dr. Murphy it falls to guide his clergy and people in realising this noble project so long overdue.

M. M.

Union of Prayer KNOCK PILGRIMAGE

Sunday, 10th July

His Lordship the Bishop will lead the Pilgrimage.

Details later.

LIMERICK DIOCESAN PILGRIMAGE TO LOURDES

AUGUST-SEPTEMBER, 1961

Start saving your fare now.

For particulars apply to:

SPIRITUAL DIRECTOR,
Lourdes Pilgrimage,
114 O'CONNELL STREET,
LIMERICK

The Walls Begin To Rise

By REV. P. HOULIHAN.

I HAVE been asked to show you round the site so that you may have a picture of how the college you are helping to build is progressing. I had never been at the site myself and was a bit vague as to where exactly it was. So, when the sun began to shine again at the beginning of February I felt it was about time I found out, and when the birds sang on the morning of the 4th, I decided to head for Corbally.

I was agreeably surprised to find that the site is much nearer the city than I had thought (I heard that it was a bit far out for day-boys, but it is not). You go down Patrick Street and straight over the bridge, past St. Mary's church and straight on the main Corbally road for less than a mile. As I turned up the rough pathway which will be the main drive I saw ahead the usual disarray of a building-site, mounds of sand, cement-mixers, men moving around with barrows, the whole dominated by a huge crane. To right and left was a fine, wide expanse of green with many trees, which when laid out with paths and flower-beds will make ideal recreation grounds. Seeing a temporary building of cement-blocks in front of the scene of activity, I correctly divined the Field G.H.Q. Here I met Donal Cagney (brother of the late Fr. James Cagney, R.I.P., of St. Munchin's parish), who is the agent on the site for the builders, Messrs. McGuinness of Dublin. With him, as we studied the plans spread out on their desk, was Jim O'Brien of Kilkenny, the time-keeper and site-clerk. Looking through the glass of the office, it was fascinating to watch the plans, which Donal explained to me, being converted into actuality outside.

Equipped with a pair of Donal's wellingtons, I went outside, where I met Dermot Riordan of Killarney, the general foreman, who showed

me over the site. Practically all the foundations were completed as well as the underground ducts which will carry the heating and sewerage pipes. Dermot commented that I had come at a good time as shortly all the work done hitherto would be covered in and all that would be visible would be the foundations just appearing above ground.

At the time there were thirty-six workmen and eight carpenters on the job, a number which will have increased to seventy unskilled and fifty skilled men by the time this appears in print. The photographer who accompanied me took photographs of the men at work until the film ran out. My apologies to those whom we were not able to get into these pages, for as Jimmy Walsh of Pennywell, who was working the cement mixer, smilingly remarked, the posing was harder on the nerves than a day's work.

Making some adjustments on the big crane with some of the men was Paddy Connell of Crecora, the ganger. This Lieber crane, he told me, is made by the German firm which opened a big factory in Killarney a short time ago, employing

over three hundred men. It is mounted on a track running right round the building and its long swivel arm is capable of reaching in to any required point in the building.

At the back of the building are the four playing pitches. These are perfectly levelled by Sheehy Bros. of Askeaton and have now been re-seeded. The beautiful green expanse brought back old memories and I found myself scoring imaginary long-range points and envying the St. Munchin's students of two or three years time. On the right of the pitches is the fine sweep of the Shannon with a view of Ardacrusha power-house across the river.

As I was about to leave, Mr. Sean Mullen of Dublin, the engineer supervising the job, arrived. Both he and Mr. P. McGuinness, one of the directors of the firm, visit the site frequently. Mr. Mullen told me that it is estimated that the college will be completed by Easter, 1962, and that the students will be in after the Summer holidays of that year.



Mr. Dermot O'Riordan, General Foreman; Mr. Paddy Connell, Ganger, and some of the men.

REPORT ON NEW COLLEGE FUND

DURING the past three-and-a-half years £104,000 has been contributed to the New College Building Fund. This sum has been made up as follows:—

	£
Parish September Collections (4)	48,923
A/P Pools	12,330
Union of Prayer	11,408
Private Subscriptions	7,365
(£2,243 of this sum has come from U.S.A. and England)	
Waste Paper	6,500
Bequests	4,190
Children's Contributions to New College Chapel	1,715
Subscriptions from Societies	1,660
Shop Mite Boxes	445
Dividends and Interest	6,184
Increase in Value of Investments	3,680

WE HAVE SPENT £34,240 AS FOLLOWS:—

Development of site and playing pitches (Messrs. Sheehy Bros.)	7,700
Waste Paper Depot (lorry and power press)	1,000
Amount paid to contractor to date (Messrs. McGuinness and Co.)	20,200
General Expenses	5,340

The present value of our investments is £64,500, and we have on deposit in Bank, £5,660. In the Free Loan Account (repayable) we have £12,000.

PRIVATE SUBSCRIPTIONS (April, 1959—February, 1960)

We gratefully acknowledge:—

	£	s.	d.
Most Rev. H. Murphy	500	0	0
Rt. Rev. Mgr. Meehan, Florida, U.S.A.	355	1	7
"Anon." £300 5½% Ech. Loan	308	0	0
"Limerick Priest"	300	0	0
"Limerick Leader" Ltd.	250	0	0
Misses Nora and Mary Hayes, Ardhu	200	0	0
"Limerick Curate"	150	0	0
Mr. Daniel O'Keeffe, West Arcadia, California, U.S.A.	106	11	3
"Kilmallock Parishioner"	100	0	0
Mrs. M. Carmody, Kilfinny	100	0	0
Good Shepherd Convent	100	0	0

	£	s.	d.
"Anon.", per Most Rev. H. Murphy	100	0	0
"Anon.", per Most Rev. H. Murphy	100	0	0
"Anon.", per Most Rev. H. Murphy	100	0	0
Rt. Rev. Mgr. Gerald O'Keeffe, Arcadia, California	88	16	11
"Anon.", per Canon Lee Mr. George Sheehy, New York	51	0	0
"A Limerick Curate"	50	0	0
"Limerick Priest"	50	0	0
Most Rev. M. Browne, Galway	50	0	0
"Anon.", Askeaton	50	0	0
Rev. J. P. Godfrey	50	0	0
"Co. Limerick P.P."	50	0	0
"Anon.", per Rev. D. Gallagher	50	0	0
"Limerick Priest"	50	0	0
V. Rev. P. Casey, Los Angeles, California, U.S.A.	35	0	0
Rev. G. O'Sullivan, California, U.S.A.	35	0	0
Rev. Samuel Winters, U.S.A.	33	8	1
Salesian Sisters of St. John Bosco	25	0	0
Dominican Fathers	25	0	0
V. Rev. J. O'Byrne, P.P., Loughill	25	0	0
"A Limerick Priest"	25	0	0
Messrs. Gearys' Sweet Factory (Draw)	25	0	0
Mr. Stephen O'Mara	25	0	0
"A Limerick Priest"	20	0	0
Laurel Hill Convent	20	0	0
"Anon."	20	0	0
Mr. Mark Sheehy, Askeaton	20	0	0
Mr. M. O'Connell, Ardpatrick	20	0	0
"Anon.", New York, U.S.A.	21	7	1
Rev. J. R. Mulcahy, California, U.S.A.	17	15	2
Rev. P. J. Leahy, Kansas, U.S.A.	15	19	3
Messrs. Lanigan Bros., City	15	0	0
Mrs. A. O'Donovan, City	14	0	0
"Anon.", per V. Rev. H. O'Connor, P.P., Drom-Collogher	12	0	0
Per Rev. J. Shinnors, C.F.	10	0	0
Per V. Rev. D. O'Brien, P.P.	10	0	0
Mr. John Duggan, City	10	0	0
Messrs. United Drug and Chemical Co. Ltd.	10	0	0
Messrs. Irish Fruit Juices, Ltd., Brosna	10	0	0
Rev. John Hannon, California, U.S.A.	10	0	0

	£	s.	d.
"Anon.", Newcastle West	10	0	0
"Anon.", per Rev. J. Shinnors, C.F.	10	0	0
Per Mrs. Doody, Athea	7	0	0
"Anon." per Canon Lee, P.P.	6	5	0
Mr. P. Galvin, Newtownshandrum	5	0	0
Per Rev. J. Corbett, C.S.S.R.	5	0	0
Mr. Dominic Culhane, Cappagh	5	0	0
"Anon.", Askeaton	5	0	0
Mr. John Prendergast, Dublin	5	0	0
Rev. M. J. Browne, C.C., Dublin	5	0	0
Per Rev. J. Kennedy, C.C.	4	10	0
Per Rev. M. Sadlier, C.C.	4	0	0
"Anon.", per Most Rev. H. Murphy	2	10	0
V. Rev. W. Dargan, S.J., Dublin	2	2	0
Miss I. Sinnot, N.T., City	2	0	0
"Anon.", Newcastle West	2	0	0
Mr. T. Phelan, Castle-mahon	2	0	0
Rev. Thomas Leahy, Kenya	2	0	0
Mr. B. O'Hanlon, Cork	1	0	0
Mr. C. O'Donnell, Dublin	1	0	0
Mr. T. B. Condon, Martinstown	1	0	0
Miss Kennedy, Kildimo	1	0	0
Mrs. C. O'Dwyer, Dublin	1	0	0
Rev. Michael Walsh, Scotland	1	0	0
"Anon.", Ballynanty Beg	1	0	0
Mr. T. Hartigan	1	0	0
Mr. J. Culhane	10	0	0
	3,993	16	4

Bequests:

Most Rev. Dr. P. O'Neill	355	0	0
V. Rev. P. Canon Carroll, P.P., V.F., Abbeyfeale	500	0	0
	835	0	0

Societies:

Pork Butchers' Society	100	0	0
St. John's Temperance Society	20	0	0
West Limerick G.A.A. Board	25	0	0
West Limerick G.A.A. Ceili	79	0	0
Limerick Association Football, Trial Game	40	0	0
Chicago Gaels' Hurling Match	27	18	9
Newcastle West P.T.A.A.	10	0	0
	301	18	9

Continuing his Church History, Rev. J. Casey, C.C., writes on

THE MASS

THE provision and formation of suitable candidates for the altar was a major pre-occupation from the very earliest times. Even though seminaries came into being only as a result of the Council of Trent, efforts were made as early as the second century to put the training of clergy on a systematic and organised basis. Schools were set up for this purpose and of these the most notable was that at Alexandria.

It may be safely assumed that the Apostles selected only the best available to rule over the churches they founded, men who could be depended upon to pass on to their successors the apostolic tradition in which they were steeped. While a few did lapse into heresy in the confusion of thought that could not be avoided in the transition from Judaism and Paganism to Christianity, the post-Apostolic Age could produce ecclesiastics of outstanding sanctity and learning. If men like Ignatius of Antioch, Polycarp of Smyrna, Clement of Rome, Denis of Corinth and Irenaeus of Lyons may be taken as representatives of the age, then the standards must have been very high indeed. The division of ecclesiastical offices, as brought about by the institution of the different orders, provided a period of trial and apprenticeship which enabled superiors to select the best for higher office, and thus helped considerably in raising the standards all round. Then again, whatever might be said against the practice of permitting to the people a say in the election of bishops, it did give the laity a sense of participating

in the work of the apostolate. This participation was a vital factor in the spread of Christianity in the early ages.

MAINTENANCE OF THE CLERGY

The clergy were maintained by a common fund made up of voluntary offerings, tithes and gifts in kind. This fund also supplied the wherewithal for the poor, sick, widows and orphans. In the smaller and poorer communities the clergy had to live on their own personal resources, if such there were, and not infrequently were compelled to engage in manual labour, trade or commerce. That this practice carried serious disadvantages is clear from the proceedings of some of the earlier Councils. There the anxiety of the Fathers to remedy the situation by means of appropriate legislation shows that the early Church was no more reconciled to the custom than it is to similar experiments in the present age.

THE MASS IN THE EARLY CHURCH

The Jewish Christians continued, as before conversion, to participate in the worship at the Synagogue on the Sabbath Day and to partake of the ritual meal in private houses on the previous evening. At this meal, bread and wine were consecrated and Holy Communion distributed. The Gentile converts for their part, not feeling obliged to attend the Synagogue, came to have a little evening meal of their own. This was called the "Agape," or love feast, and to this the faithful brought the bread and wine used for the Eucharistic celebration. At some stage in

the proceedings they were offered to the priest, who blessed and consecrated them, and then there was distribution of Holy Communion under both species.

Towards the end of the first century, and possibly because of abuses, the celebration of the Eucharist became separated from the Agape and thenceforth was performed in the morning time with appropriate rules regarding fasting. As consecration and distribution took only a short time, the practice grew up of preceding this rite with the Jewish Sabbath service, which consisted of readings from the Law and the Prophets, a sermon and prayers. As time passed, readings from the Epistles and Gospels were added and these later superseded the Old Testament extracts.

In the middle of the second century the structure of the Mass, as we know from St. Justin, was somewhat as follows: Readings from the Old and New Testament, sermon, kiss of peace, offerings of gifts (Offertory), Eucharistic prayer (thanksgiving and consecration), distribution of Holy Communion. By early third century the Eucharistic prayer had come to resemble the Preface and Canon of the Mass of the present day. The Mass then derived its first part from the Synagogue service, and the Offertory, morning celebration and fasting discipline from its association with the Agape. While down the ages changes have come in the external rite, the Mass may be said to have developed within the structure of that Mass of the second century.

TEAGASC CRÍOSTAÍ GAEILGE

m. ó corrbuí

Duine ar biú a tús tréimse ag múineadh in áiteanna éagsúla sa tír ní féadfaid sé gan suntas a cur ins na téacsleabhair iomadóula a bí in úsáid mar cábhair leis an tTeagasc Críostaí—nó b'fí sin mar a bí an scéal go dtí roinnt beag bliain ó shin. Ansin is ea éin cléirpáiteas na héireann leabhar nua caigheánta amháin a mholadh don tír ar fad. Is ar an leabhar sin a bunaigh an tAitair M. Ó Teimneáin a "Catechism for Children" atá in úsáid faoi láthair ar fud na pairce Luimní.

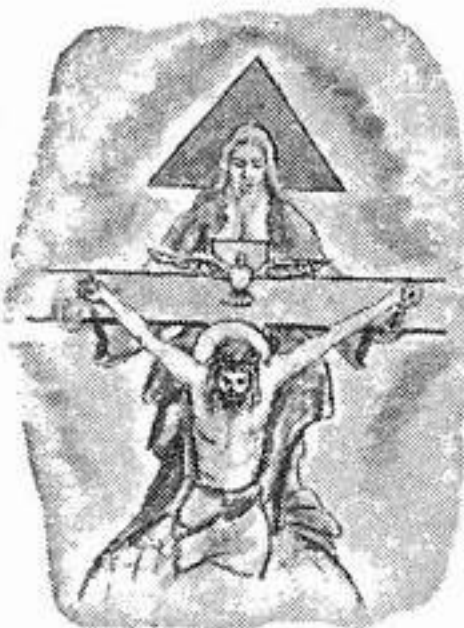
Comh fada agus bain le cúrsaí creidimh a tteagasc as Gaeilge bí an tréna déile céanna i bpeiróm. Sanntanas leabhar oiriúnach—ceist an litrithe—ceist na gcanúintí—an coimhlint ior an leabhar agus sean leaganaí traidisiúnta na nGaeilgeoirí—bí siad san uile le cur san áireamh, go háirithe ag múinteoirí na Galltacha. Ní ionadh mar sin gur beag díob a tús faoin Teagasc Críostaí a déanamh as Gaeilge fiú nuair nár coisceaí a leiteirí orcu ag sagart nó easpaí.

Ní mar sin a beir an scéal feasta. Tá ar fáil anois leagan Gaeilge de "A Catechism for Children" agus má's maiú ann é is mífí. As seo amach ní beir bac ar biú ar scoil ar biú an t-ábhar rí-tábhachtach seo a mhúineadh inár dtéanga féin—ac, ar ndóig, na coiníollacha céanna a beir ag gabáil leis an obair agus a gabann le hábair eile a mhúineadh sa téanga sin—sé sin, go mbeir ar cúmas na múinteoirí an teagasc a déanamh go héifeachtach fiúntach, agus go dtiocfaid leis na daltaí an t-eolas a sú isteach, agus, níos tábhachtaí fós, a tuiscint.

Fáiltímid ó croí mar sin roimh "Teagasc Críostaí do Leanaí."

As an obair a gheibtear an foghlaim a veirtear, agus is dóca gurab é an dála céanna é sa cas seo mar tá feabhsú áiríte le tabairt faoi deara san eagrán nua seo. Tá an clúdach go hálainn agus cé nac bfuil na léaráidí comh taidseach agus tá siad sa bunleabhar, tá cuid díob níos fearr, agus molaim go mór na cinn nua—go háirithe an tAitair Naofa agus Oilibéar Deannaite pluincéad. Is mór an cábhair leis an léarscáil den páistín atá níos mó agus níos iomláine ná mar a bí ceana.

Beir fáilte ag múinteoirí agus scoláirí araon roimh an gcóras nua a úsáidtear éin na ceist-



eanna do na ranganna éagsúla a ioróealú. Ní veintear ac uimhir an ranga a cur os comhair na ceiste—córas an-simplí nac féidir mítuiscint beir ag daint leis.

Tugtar le fios dúinn i mbrolach an leabhair gur "sagairt ó deoiseas Ciarraí" a vein an t-aistriúcan. Ní heol dom an dearmad cló an "sagairt" sin nó an amháid go raib lámh san obair ag breis is duine amháin. Cibé scéal é, is maiú mar a vein sé—nó siad — é. Tá an Gaeilge gan cáim agus vein

"Treoraí Luimní" an clódoir-eacht go cruinn snasta.

An litriú caigheánta a úsáidtear trío síos ac ní leantar an gramadac caigheánta i gcónaí. Mar gur Ciarraí a cuir Gaeilge air beir sé suimíil a feiceáil cén fáilte a beir roimhe ag Connaictaí agus Ultáí. Dar liomsa, ní cóir go mbeadh locht acu air.

I dtaca le na paidreacha sé caigheánta má nuat a foilsíod cúpla bliain ó shin a leantar.

San iomlán is féidir a rá gur saotar an-tábhachtach é go raib gá mór lena leiteirí, agus ba cóir go mbeadh ádas orainn go léir é beir i gcló.

* * *

don maighean

(Ón Spáinnis)

Cá raíair, a cáilín,
I dtús na poraise
Ac iomparáí na Gréine
Ní cas dí an oíche.
Cá raíair, a Muire,
A brídeoisín stuama,
Máthair fíor-glórmhar
An té vein tú cúmadh?
Cao a déanfaid má téann
An lá éin a críche
Nó má tagann an oíche
Is tú ins na coillte?
Ac iomparáí na Gréine
Ní cas dí an oíche.
Nuair éim na réalta
Ní háil liom a ngnaoi,
Ac solas do súl-sa
A gheallann mo éróí.
Tá an lá anois tairt,
Féac, spreacadh na soilse,
Is ceiltear do sciamh
Ag loinnir na Síge;
Ac iomparáí na Gréine
Ní cas dí an oíche.

m. ó corrbuí.



woman's page

BY MARTHA

THURSDAY, April 28th, should be a day of jubilation for the people of the diocese of Limerick, for on this day will take place the laying of the foundation stone of the new Diocesan College. A dream will have begun to be a reality. Upon and around this stone, we, the people of the diocese, pledge ourselves to erect a noble and enduring edifice, worthy to house our future priests. It will be our testament of faith and our monument to youth. To it will come young Munster lads from the flat green fields of Limerick, from the rounded hills of Tipperary, from the dusty grey streets of the city and from quiet country towns. Here they will spend the silver years of boyhood, encompassed by the walls that will rise above the stone. Here they will learn—all of them, how to be men, and some of them, how to be priests. All through the years they will come, an unending stream of youth. Long after you and I are dead, they will come, in search of piety and knowledge, to the great and beautiful building that will rise above and about the stone.

Enough of moralising! Let us turn to the mundane subject of cooking. This is the time of the year when eggs are at their cheapest, and it behoves us, housewives, to take advantage of the seasonal bargain. There are more ways in which we can make use of them than the eternal "boiled, fried or scrambled." Indeed, after Lent, I am almost ashamed to look a hen in the face. But an egg discreetly incognito is a different thing and in the following recipes the eggs are so well disguised as to be practically anonymous.

The following is an apple-pie that is different and appetizing. I don't know the name of it, it was given to me recently by a lady acquaintance. I tried it out one evening for tea and it was voted magnificent by the family.

INGREDIENTS: A large cup of apples, measured after they have been stewed with a very little water until soft; two eggs; sugar; bread-crumbs; a little jam.

Make the pastry: 6 ozs. of plain flour; 4 ozs. of margarine; 1 dessertspoonful of castor sugar; a little cold water.

Rub the fat into the flour until it has the consistency of bread-crumbs. Dribble in enough water to form it into a ball, leaving the sides clean. Roll out once, fold over into three and roll into shape. Cover a pie-plate with the pastry, wetting the edges. Spread with jam and cover thickly with crumbs. This prevents the bottom of the pie from getting doughy. Separate the white from the yolks of the eggs. Beat the yolks into the apple pump and sweeten to taste. Beat the white until stiff. Fold in the castor sugar and mix with the yolks and pulp. Put the mixture over the crumbs on the pie-plate or dish and bake in oven at 450 F., or Regulo Mark 6 for 30 to 40 minutes. Before serving, dust with a mixture of brown sugar and cinnamon, or, if you prefer, do as I did. I whipped another white of egg stiffly, folded in a little castor sugar and put it back in the oven for a few minutes to set the meringue.

Egg custard goes beautifully with young red rhubarb, with gooseberries and roasted apples. The lat-

ter can be peeled and cored and left to cook with the custard and in the same dish. Sliced bananas are delicious served with custard, either hot or cold. Even a slice of cake submerged in a bowl of custard makes a delectable sweet.

BAKED CUSTARD

INGREDIENTS: 1 pint of milk; 2 eggs; pinch of salt; 1 oz. sugar; lemon, vanilla, any or no flavouring as desired.

METHOD—Heat the milk, beat up the eggs with a pinch of salt. Pour the milk hot, not boiling, on to the eggs while beating. Strain into a greased pie-dish. Add sugar and flavouring. Bake in an oven at low heat for fifty minutes. Some people stand the pie-dish in a tin of hot water to prevent curdling. It has never curdled on me yet, and I take no great care. I practically fire the milk at the eggs when I am in a hurry. This was the first recipe I ever learned as a child, and I can remember still the triumphant thrill I got when it came out of the oven.

Finally, here is a dish which would do for a family dinner on a Friday, when you serve it hot with mashed potatoes, or you could serve it cold with lettuce for tea.

EGGS AU GRATIN

INGREDIENTS—6 hard boiled eggs; 1 oz of butter; $\frac{1}{2}$ oz. of flour; $\frac{1}{4}$ to $\frac{1}{2}$ pint of milk; 3 tablespoonfuls of grated cheese; yolks of two eggs (raw); salt and pepper.

METHOD—Boil the eggs hard. Dip in cold water and shell. Cut in half lengthwise and arrange in a circle in a dish. Make a sauce



TEENAGE FORUM

A Chailíní agus a Bhucaillí.

I'M afraid I slipped up in the subject I gave you for letters last time. I would have got more letters, I think, if I had said just 'Parents.' I accept Adrian Noonan's comment that only a priest would have thought of a title like 'The Relationship Between Parents and Children,' and also give him the guinea prize for his efforts, in spite of the title. He makes what sounds a very sincere plea that parents should really try to see their teenage children's point of view. They should explain to them, he says, why certain kinds of behaviour are wrong and discuss their problems with them rather than issue edicts, which only result in their children going their own way in a spirit of rebelliousness. I would add to what he says the suggestion that you yourselves should make the first move and when you get your parents (or the parent to whom you find it easier to talk) alone open your mind and show your desire for advice and discussion. Take your courage in your hands and you may be pleasantly surprised by your parents' reaction. You may find that they also have been hesitating about making the first move.

The prize for the Irish letter goes to Aine Ni Nunain, of Mainistir na Feile, for an exhaustive eighteen-page

treatise on the subject (ní gadh leitir comhfada san, a Aine). She puts the emphasis on the duties of parents and points out the bad influence of famous people whose divorces and neglect of their duties as parents receive such publicity in the newspapers. However, she says. "Deashompla de tuismitheoirí maith, tuismitheoirí go bhuil clu agus cail ortha ar fuaid an domhain, agus nach feidir innsint sceil do dheanamh ar an saibhreas ata acu, beirt ata i reim lenar linn fein—An Prionnsa Reinier agus an

PRIZES

Prizes this time go to Adrian Noonan, Hartsonge St., Limerick and Aine Ni Nunain, Mainistir na Feile. Next time there will be guinea prizes for the best letter in Irish and the best in English on the career you wish for. Send your letters to An tAthair Padraig, 114 Sraid Ui Conaill, Luimneach, before 1st May.

Ban-Prionnsa Grace, Nuair a thugadar beirt cuairt ar an Roimh do'n tarna uair, tamall o shoin duirt A Naofacht An Papa Eoin XXIII go raibh an sompla maith a thugann siad mar dea - Chaitlicheac an priomh-cuis go raibh Monaco ar cheann des na Statai is siochana an domhain."

I had a very unexpected and very interesting letter

from an old lady, Miss Margaret O'Sullivan, who is a chronic invalid in St. Benedict's Nursing Home, Limerick. She recalls from her youth that genuine affection from parents smooths out most difficulties and recalls that her "own wise parents" believed that a little praise went a long way. She quotes them as saying (and you might show this to your parents) "there is no dog, great or small, who does not go down the street all the happier for a little pat." For my part, I wish all parents would especially remember this when commenting on their children's efforts to learn Irish at school.

There is another piece of advice that Miss O'Sullivan had from her parents that I am passing on to you. They told her that if she wished to make a friend she would have to close one eye, and that if she wished to keep her friend she would have to close both. That is very true. Everyone is a mixture of good and bad, partly admirable and partly shoddy. To make friends you must have the ability to recognise what is worthwhile in another, but, equally important, you must have the ability to accept their inevitable limitations. And if you want to keep your friends you must be prepared to close your eyes when they disappoint you. You will never find the perfect friend, at least not among the children of Adam and Eve. How-

ever, you have through life in Jesus in the Blessed Sacrament the perfect friend, Who lacks for nothing and Who never disappoints.

Talking about choosing friends reminds me of a quotation from the famous poet Father Gerard Manley Hopkins, which I remember reading years ago and which I think is worth passing on to you. He wrote: "I think, then, that no one can admire beauty of the body more than I do . . . but this kind of beauty is dangerous. Then comes the beauty of the mind, such as genius, and this is greater than the beauty of the body and not at all dangerous. And more beautiful than the beauty of the mind is beauty of character, 'the handsome heart.' I hope you will remember that phrase 'the handsome heart'—and remember it can be found among people of any walk of life, of any education or none, of handsome or plain appearance. It is a phrase which is particularly worthwhile keeping in mind when making friends among the opposite sex.

For your letters next time I would like you to write about the career you would like to follow. This is something about which, I am sure, you think a lot since you are now at the age or approaching the age when the all-important and often irrevocable decision must be made. Write about the career you wish for, even if for some reason it is beyond your reach, and if you do not wish your name to be published then add a nom-de-plume.

In choosing a career you have to assess accurately your abilities and face up to your deficiencies. You should seek a career which will give the fullest possible outlet for whatever talents of brain and

hand you have been given, because any talents God gave you He intended you to use them to the full.

I would also like to remind you of something that for some peculiar reason is almost completely obscured in Ireland, this is, that the most truly human type of work is that in which brain and hand combine. This type of work is often also more satisfying and healthier than that of many other more prized careers. Another factor often forgotten in Ireland is the added desirability of work that is performed or takes one into the open air.

You have to look on your career as the means of earning your living, but you should not view it in that light alone. You have only one short life to live, one brief opportunity to do good, so that you should also consider the opportunities that the different ways of life give you to benefit your fellow men and women and please the Heart of Our Lord. You should have the ambition to leave the world, and especially Ireland, a little better than you found it.

I hope you will all see the *Mise Eire* film, which should be in Limerick by the time this appears in print. Through contemporary photographs and newsreels, it portrays the history of Ireland from the days of the Land War to the establishment of the First Dail in 1919. The commentary is in Irish.

Le gach dea-guidhe,

An t-Athair Padraig.

P.S.—Many thanks to the girls of the Presentation Convent, Limerick, who sent me some excellent letters, which, unfortunately, arrived too late for the Christmas Number.

Quiz?

1. Who wrote: (a) *A Tale of Two Cities*, (b) *Treasure Island*.
2. Complete these proverbs: (a) *A rolling stone . . .* (b) *Easy come . . .*
3. What great composer was afflicted with deafness?
4. What name is given to a painting on a wall?
5. What is meant by a white elephant?
6. What is an addition to a will called?

(Answers on Page 36)

* * *

The Intercession Of Mary

By EDWARD DALY.

*O paltry words that we would offer
her
In selfish panic prayers! the lark's
lone hymn
Of joy is surely cleaner than our
dim
Distracted praise, O surely worthier,
And yet she hears the unmelodious
blur
Of our cold songs cast up on
Heaven's rim
And, lending without measure,
gives to Him
Their praise as royal gold, as
reverent myrrh.*

*The flowers return unsmeared such
tenderness
As God sets breathing in each
blossom's core;
The birds in echoed love give back
no less—
They need no advocate at Heaven's
door—
But we, denied our Queen Ambras-
sadress,
Might sing unworthy psalms for
evermore.*

Limerick In Birmingham

WHAT part do our people play in the life of the great cities of Britain? In an effort to answer this question, I travelled around Birmingham, the second largest city in England. In this city there are estimated to be 120,000 Irish. Even though the number of Irish is very great, I knew that my task would be no easy one as the people whom I sought are very scattered, living, as they do, in many different parts of the city. Hereunder are the names of some of the very many Limerick people whom I have met, the part of the county they come from and a brief comment on the part they play in the life of the city.

When I first came to Birmingham I was advised to visit the Irish Centre, Moat Row, where (I was told) I would find a grand Irish gathering and, even if I did not meet some of my Limerick friends, at least I was assured of an enjoyable evening. One Friday evening I paid a visit to the Centre and I must say I wasn't disappointed, for that evening I could have completely forgotten that I was now an exile. Before I go on to tell you of some of the Limerick people I have met, I must pay tribute to Father Murphy, O.M.I., a Belfastman and Director of the Irish Centre, for the great work he is doing for the Irish emigrants here.

At the Centre I met Mrs. McCarthy, from Limerick City, and her daughter, Gene. Mrs. McCarthy told me that she is a newcomer to Birmingham and that she is employed by British Railways.



By Donal O'Brien, Secretary of the Limerick Association in Birmingham

Her daughter, Gene, who is well-known to followers of tennis and swimming in her native county, is employed as a shorthand typist by the firm of Birds (makers of Birds custards). From the west of the county I met John O'Rourke and Eddie O'Connell, of Newcastle West. John is well known here for his eloquent speeches at Patrician meetings, while Eddie was a member of the Newcastle West minor hurling team that won the west title in 1956. John and Eddie work for Cadbury Bros. Ltd. I also met Patrick Garvey, who comes from near Grange. Patrick, who is Treasurer of the Warwickshire Co. Board of the G.A.A., invited me to the local Gaelic grounds, where I met Stephen White of Fedamore, who is Secretary of St. Chad's G.A.A. Club. Stephen was delighted to be able to inform me that there were many other fine Limerick hurlers with the club, Joe Heffernan from Rathkeale, Patrick and John

Coll from Bruree, Joe Ryan of Pallasgreen, Michael Doherty of Kilmallock and Seamus O'Brien of Granagh.

Seamus is also a very active member of the Gaelic League over here and teaches a number of Irish classes during the winter months. Having been invited to one of his Irish classes, I visited the St. Francis Club, Handsworth, one Monday evening. Here I heard Seamus lecturing his class of about fifty on such subjects as trade unions, factory organisation and the economic situation in Ireland. One of his pupils on that occasion was Nancy O'Donnell from Castletown, who also takes a keen interest in the Gaelic League here.

I could write much more about the Limerick people here, but I shall conclude with a remark one of the pupils made to me at the class that night: "Are not people like Seamus a great loss to Ireland." I could not agree more.

This year Limerick Co. Executive of Muintir na Tire presented processional banners to the Limerick Associations of Birmingham and London. They were carried at the head of the Limerick section of the St. Patrick's Day processions in the two cities.

As I walked down O'Connell St.



BY CARRIG O CUNNELL

IN spite of pressure from the Foundation Stone, we have managed to squeeze in again. And we were very anxious to do so because we wanted to tell you of our meeting (as he stepped briskly down O'Connell Street) with the man who has the most responsible job in the Limerick area at the moment—Brendan O'Regan, Director of Shannon Airport Industrial Area. You are aware that the fight to save the airport in the jet age is now on. Success is going to depend to a very great extent on the alertness and tenacity of Brendan O'Regan. From what he told us and from what we saw later at the airport, we are confident that not only is he going to succeed but that in the process Shannon is going to be turned into one of our major industrial areas. What is not generally realised is that the big break through at Shannon has already come. We all heard at the beginning with some scepticism about the chinchillas and the bowling alleys. They are still there, but now a number of big foreign firms are equipping factories and negotiations with a number of others are almost complete—and these are not small scale businesses like the earlier ones, but mass production factories that are going to

employ hundreds of people within the next year.

On the way to the airport we commented to Brendan O'Regan that that famous bend gives the impression that someone wants to leave a permanent monument to Irish inefficiency for the benefit of foreign visitors. We were glad to hear from him that this appalling spectacle will soon be no more, and that the whole road between Limerick and the Airport will be widened and improved this year.

The Industrial area at Shannon is a hive of activity at the moment. Many fine factories are already built and a couple of hundred men are engaged in building others. The scene of busy activity with men and machines in movement all over the place was a refreshing sight. At the airport we were introduced to Miss May Fitzgibbon (sister of Paddy Fitzgibbon, Editor of the *Limerick Chronicle*), the new public relations officer for the Industrial Area. She is just back from the States, where she has been promoting Irish-American travel to Ireland. It would be difficult to imagine anyone more suitable to "sell" the airport. What was particularly impressive was the way she has retained that sponta-

neity which unfortunately many Irish feel they have to lose when they come in contact with the stolid Anglo-Saxons. She told us of Mr. Kitigawa and Mr. Suzuki of the Sony Radio Company who are at present equipping their factory. We welcome Mr. Kitigawa as our first guest to our column to get his photograph in. We also welcome him and Mr. Suzuki to Limerick's Ennis Road and hope their stay amongst us will be long and fruitful for them and us. She also told us of the English inventor and industrialist, Mr. Pink, who is about to make fabric marking machines, and of the representatives of the Dutch piano making firm of Rippen who already have an elaborately equipped factory. We hope to introduce you to some of those people next time.

Having seen this most impressive prospect of industrial employment, we wandered into the Technical Institute in O'Connell Street the following day to meet Jim O'Donnell, the C.E.O. He told us that he is in very close contact with Shannon and that the courses of technical instruction required are being provided. He surprised us with a list of the many and varied courses

that are already available and that are not being fully availed of. He also showed us the plans for the conversion of the County Infirmary and 'Nurses' Home into new branches of the Technical Institute. With hundreds (and possibly thousands) of jobs for skilled workers becoming available at Shannon in the next couple of years, it is to be hoped that the people of Limerick will realise the asset they have in their fine Technical Institute and make full use of the courses already available and the new ones which will be coming.

A word of advice (we love giving it) to Limerick parents and young people starting off. Stop thinking about white collar jobs. The most satisfying and human work is that which combines hand and brain and it is going to be increasingly in the future the best paid work. Drop a line of enquiry to The Employment Officer, Shannon Industrial Development Company.

FILM MAKING

The O'Gunnel curiosity was aroused by an announcement in the

Press recently of a new Limerick Film Society which intends making films. The address given was 30 O'Connell Street. This turned out to be Michael Whelan's chemist shop. Michael told us that he, John Doyle, a civil servant at Shannon and a number of other enthusiasts will be calling a public meeting shortly to launch the Society. It will be a branch of the Irish Film Society and like branches in Dublin and Cork will put on showings of worthwhile Continental films for members. They also intend making not only educational and tourist films but also films suitable for Irish T.V. Their first film of this type will be of the shark fishing at Achill. It is good to see people doing something to take us out of the clutches of Hollywood and preparing to avail of the opportunities for good which are coming with T.V. So, all you camera enthusiasts, look out for the announcement of the inaugural meeting or get in touch with 30 O'Connell Street.

THE EMIGRATION WELFARE BUREAU

We called in one evening to the

new Emigration Welfare Bureau at the Crescent, where we met Fr. Casey and Fr. Neville and their voluntary staff of four who wish to remain anonymous. While they were telling me of their work of integrating new emigrants into the Catholic and Irish life of the British cities, a seventeen year old boy came in. He had been a messenger boy and was now going to Birmingham looking for work. He had come accompanied by his mother a fortnight before but had been advised to wait until he had put together £5 to tide him over his first week in Birmingham. He was back again now having done that. He was given the address of the Irish Centre in Birmingham and of its Director, Fr. Murphy, and was shown a map of Birmingham and how to get to it. A letter was sent to the Centre saying he was coming and requesting that he be put in touch with suitable lodgings and advised as to where to look for employment. All this gladdened our old heart. If our people have to go, this is the least we can do for them. We doff our hat to the voluntary workers who are sacrificing their spare time at the Emigration Welfare Bureau. If you have lost touch with a relative in Britain, or if you would like that a priest should make contact with one of your family going for the first time, drop a line to the Bureau or phone 44213.

Have a look at the new front of the Gas Company Showrooms in O'Connell Street. It is modern, in quite good taste and over the door it says 'Gas Luimni' instead of some atrocity like The Municipal Gas Co. Ltd.

Slán is beannacht,

—O'GUNNEL.

* * *

John: "What kind of a wife did you get, Pat?"

Pat: "She's an angel—that's what she is."

John: "You're lucky; mine is still living."



Miss Una Barry, Supervisor, Tourist Bureau, Shannon Airport, points out places of interest on the map of Ireland to Mr. Kitigawa, Secretary of Sony Ltd.

A Saint For Spring

ST. JOSEPH THE WORKMAN - - - - - Feast : MAY 1st

IN the second chapter of St. Matthew's Gospel we read the words, "Arise, and take the Child and His mother, and fly into Egypt." These words were conveyed by an angel to Joseph, the carpenter of Nazareth, in a dream, and they reveal to us in a flash, as it were, the part played by him in God's scheme for the Redemption of mankind. The plain fact was that a human guardian was needed to protect the Mother of God both before and after she brought forth Our Saviour in the stable at Bethlehem. Let us imagine ourselves in that stable that first Christmas morning. What do we see there? We see a helpless babe being fondly cared for by His mother, a humble Jewish maiden of the poorer class. So poor, in fact, that the birth of the infant had perforce to take place in this windswept cave in a hillside, used as a shelter for beasts. And if we ask ourselves, who is this babe? who is this mother? surely we must realise that never before was entrusted to a man a task of such stupendous responsibility as is here entrusted to him who, with quiet dignity, does all he can to alleviate the discomforts of that rude abode for mother and child. That man is St. Joseph, and his task is to act as protector of and breadwinner for the Blessed Virgin and her Divine Infant during the period of Christ's childhood and boyhood. It is obvious that such a task called for the greatest sanctity in him to whom it was assigned. In the actual working out of Divine Providence, so hard was to be the lot and so numerous the difficulties of the infant and his mother, that only a truly holy man would be capable of sharing the one and overcoming the others in a manner pleasing to God.

Let us examine one of the difficulties in some detail. When King

Herod was about to issue his edict ordering the slaughter of all male infants of two years and under, the angel spoke to Joseph. "Arise and take the child and his mother, and fly into Egypt, and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him." What did Joseph do? The very next verse of St. Matthew's Gospel tells us that he arose and took the child and his mother by night, and retired into Egypt, and he was there until the death of Herod. The very simplicity of such a sentence, with its lack of detail, is apt to give us a wrong impression of the flight into Egypt, unless we pause for a while to consider the circumstances under which that journey took place.

We must remember, first of all, that the Holy Family was very poor. St. Joseph was a humble country carpenter in an especially remote corner of Palestine, the little village of Nazareth, and it is only reasonable to suppose that his store of ready cash was meagre in the extreme when called upon to face the six hundred mile journey to the land of Egypt. For Joseph, that journey had to be performed on foot. His resources would extend to providing an ass upon which the mother and child could travel, but beyond that no further conveniences or comforts were possible.

Nor is it hard for us to imagine the continual strain and worry imposed on St. Joseph by the responsibility of providing for Mary and Jesus during that long and toilsome journey. Indeed, his worries were not ended when Egypt was reached. There the Holy Family found themselves strangers in a strange land, with only Joseph's trade to provide them with the necessities of life, and we all know how unfriendly people can be to one whom they consider an outsider coming in

amongst them. In fact it is a consoling reflection for any breadwinner who is inclined to give way to despair, because of his failure to get regular work and so support his family, that St. Joseph must often have felt similar grief when forced to watch the privations of Jesus and Mary. Indeed, it is a sobering consideration to reflect that if the foster-father of God's own Son was in such sore straits to ensure not only the sustenance, but the very safety of the life of that Son, we should not complain when faced with the disappointments and hardships of life, however severe, least of all should we be very upset over the petty annoyances of our daily lives. The Gospels do not tell us exactly how long the Holy Family spent in Egypt, but we know that after some few years, when Herod had died, an angel again appeared to St. Joseph in sleep, saying: "Arise and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child." From the time of this return to Nazareth the life of St. Joseph in the Gospel story is truly a hidden life. The one thing that is clear, however, is that Joseph continues to be the workman, the carpenter who supports his family by the toil of his hands. Because of this, it is especially suitable that all workers, of whatever kind, should adopt him as their patron saint, endeavouring to imitate his virtues and constantly having recourse to him in prayer.

* * *

Absent-minded Professor (leaving church): "Who's the absent-minded one now? You left your umbrella back there and I not only remembered mine but I brought yours, too."

Wife: But, dear, neither of us brought an umbrella to the church."



EASTER, 1960.

My Dear Children,

Holy Week and Easter are almost with us and our thoughts are turning to the beautiful ceremonies that we shall assist at. I hope you will not miss any of them. If you use your Guide Book properly you will understand better the meaning of these ceremonies, some of which are as old as the Church itself.

Thank you for all the grand letters and paintings. I am giving a special prize to St. Joseph's School, Limerick, for the very big number of excellent letters sent in by the pupils. Willie Egan is not letting down the good name of my Kilfinane friends for long, newsy letters; thank you, Willie, and write again, please. Betty O'Shaughnessy sent a packet of silver paper, a letter and a painting—well done, Betty.

I hope you will read carefully the Competition Rules this time, as I have made some changes in the prize list in order to give the juniors as good a chance as the seniors. The picture for Easter shows your two friends in one of their good days, doing their share of the cleaning up in the front garden.

You will soon have your holidays and I hope you will enjoy them after all the hard things you have been doing for Lent.

A very happy Easter to all of you.

Your loving

AUNTIE BRIGID.

FUN WITH WORDS

Hidden in the following sentences are the names of boys and girls. See if you can find them:—

1. Daddy stays at home one day every week.
2. We can make real ice cream at home since we got the refrigerator.

3. The winning class enjoyed their visit to Midleton yesterday.
4. I like jam, especially strawberry.
5. All our ripe gooseberries disappeared the day the boys helped with the gardening.
6. Teacher says we would do our work better if we had no radios.

seilmidí

Is aic go deo iad seilmidí,
Díod siad duib nó donn no buí;
Nuair téann siad as siúl
amae,
Is ar a n-óim a bíonn a
oteac.

Is beas a iteann siad mar lón;
Ní cloistear iad as olaíon;
As glioscarnac i mbarr a
n-adarc
Tá síle 'cu is cumas raó-
aire.

Téann siad cun suain sa lá,
Ac san oíche bío as snám;
Tá siad mall sa tsíúil dóib, ac
Daineann siad an sprioc amae.

m. Ó CORRBUÍ.

* * *

maidean cáscá

Go luac ar maidin o'imis an
beirt,
Peadar 's Eoin níor dein don
moitl.
"Tá an máigistir beo," cuail-
adar sgeal,
Riteadar san staoiadh ar a
trial.

Ní raib Sé rompaí istis san
uair.
Go hana moc roim breacab
lae,
Nuair a bí domhan ina coollao
sám,
O'aiseirig Críost, an tAon-
máe Dé.

The Murphy Twins

WHEN Michael Murphy came home from St. Munchin's for his Easter holidays, he brought his cousin, Sean Hannigan, from the city, with him for a holiday in the country. Sean and Michael are in the same class and are very good friends. Mr. and Mrs. Murphy gave Sean a great welcome and he was soon quite at home with the other members of the family. He loved being in the country and was very interested in everything he saw, especially the farm machinery, as he says he is going to be an engineer when he grows up. He soon learned to work the milking machine and Mr. Murphy even allowed him to drive the tractor.

Michael and he had great times roaming through the fields, finding birds' nests and hunting rabbits. But one of the things that interested him most was the little grey donkey. Michael and he had learned a poem at school about how proud

the donkey was of having carried Our Lord on his back on Palm Sunday, and when Michael showed Sean the cross on the donkey's back which is supposed to be a sign of the glorious task that had once been his, Sean could hardly believe his eyes. However Sean was interested in the donkey for other reasons—he wanted to ride him. So Michael and he put a "winkers" on the donkey. Michael got up first and galloped three or four times around the field to Sean's envy and admiration. Peter and Pauline were looking on too, and while they were proud of their big brother, they were a bit put out too because Michael didn't seem to have any time to play with them now that he had his new companion from the city.

Soon it was Sean's turn. Michael held the donkey and he got up well enough. But soon Neddy felt he had a stranger on his back and de-

cided that the sooner he got rid of him the better. He tried all his tricks, galloping at full speed, stopping up and refusing to budge, suddenly lowering his head and almost flinging his rider headlong to the ground, but Sean held on manfully. So finally Neddy seemed to accept his fate and trotted around the field, but he was not beaten yet. At one side of the field there was a hawthorn hedge which had not been cut for some time so that the branches grew out over the field. Towards the hedge Neddy quickly made his way, his rider quite happy and suspecting nothing. Suddenly Neddy quickened his pace and Sean found himself under the bushes. In order to avoid being scratched and torn, he had to catch on to a branch and swing himself off the donkey's back. The twins and Michael laughed heartily while the little grey donkey shook his ears wickedly as if to say "That might teach you a lesson." However, before the holidays were over Sean and the donkey became great friends, and few days passed that Sean didn't spend some time riding the little grey donkey.

* * *

During a spell of hot weather, a beggar collapsed in the street. Immediately a crowd gathered and began offering suggestions.

"Give the poor man a drink of whiskey," a little old lady said.

"Give him some air," said several men.

"Get him to a hospital," someone suggested.

"Give him a drink of whiskey," said the old lady.

The babble continued until all at once the victim sat up.

"Will you all shut up and listen to the little old lady!" he shouted.

RESULTS OF CHRISTMAS PAINTING COMPETITION

First Prize—Mary Hanley, Bosnetstown, Kilfinane.

Second Prize—Anne Hayes, 22 O'Curry St., Limerick.

Third Prize—Maureen Moynihan, Newboro', Adare.

Consolation Prizes—

Christina O'Brien, St. Vincent de Paul's School.

Josephine Cahill, 23 Gortboy, Kilmallock.

Carol Nic Mhathuna, St. Vincent de Paul's School.

Lucky Dip Prize—

Patsy Daly, 98 Shanabooley Road, Ballynanty.

Highly Commended Paintings—

Rosemary Lawson, Marie Irwin, Jacqueline O'Toole, Catherine Enright, Barbara English, Helen Slattery, Joan O'Sullivan, Patrick Saunter, Patricia O'Connell, Pauline O'Grady, Peter McMahon, Brendan Ryan, Tony Walshe, Michael Mortell, Anthony Fitzsimons, Patrick Foley, Anthony O'Connell, Leonard Adams, Michael Flavin, Jerome Shine, Patricia Coughlin, Alice Fitzpatrick, Denise Fay, Helen Moore, Dolores O'Connor, Margaret Irwin.

Special Prize for School with Highest Number of Entries—St. Joseph's School, Limerick.

Your Spring Painting Competition



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Duaiseanna:— 1: 10/-; 2: 7/6; 3: 5/-; 4: 5/-

(2) **Sóisir** (fé bun 10 mblián)

Duaiseanna:— 1: 10/-; 2: 7/6; 3: 5/-; 4: 5/-

Rialacha:

(1) **Dátaí** an pictiúir.

(2) **Líon** isteach an cúpón.

(3) **ná gearr** an cúpón de'n leathanaic.

Name

Address

Age

Signed

(Parent, Teacher).

Díod iarraíctai istig roim 10 Bealtaine, 1960.

Líon an cúpón agus seol chuig:

PAINTING COMPETITION,

OUR CATHOLIC LIFE,

St. John's Presbytery,

Limerick.

* * *

Among the pupils in a high-school chemistry class was a lad who had a tendency to monopolise. The teacher decided that such a troublesome habit should be brought to the attention of his parents. In his report card he wrote: "Allen is a good student, but he talks too much."

Several days later the report was returned. Underneath the teacher's comment, the boy's father had added: "You should meet his mother."



DRAMA

By ANN DOOLEY.



IN March the babies get the measles, the boys play marbles, and the grown-ups play plays. Don't you believe it? Take up the *Limerick Leader* and you will find that the Donie Collinses and the Tommy Clearys are on their six and a half weeks annual holidays. The page usually given over to them says that Ballingarry is doing the "Master of the House," The College Players are presenting "The Righteous Are Bold," a second Ballingarry Group (sometimes parishes produce twins) is doing "Kathleen Mavourneen." Pantomimic Knocklong does "The Babes in the Wood." Monagea Macra do "Paid in His Own Coin." From Doon comes "Marriage Is a Lottery," and Rathluirc presents "Spinsters Are Shy." Limerick's Compantas Ide is on tour with "The Hearts a Wonder." This, for those who don't know already, is a musical comedy version of "The Playboy of the Western World," much in the way that Shaw's "Pygmalion" turned into "My Fair Lady."

I saw "The Heart's a Wonder" in Dublin last year. It was very enjoyable. It was upsetting too for those who know and love the exquisite delicacy of the *Playboy* and the speed of its subtle changes. As in "My Fair Lady," the story remains, the characters have the same names, but the show is quite quite different. Who will say which is better? There is no answer. Each has its appeal. Thousands upon thousands say "Pygmalion" in play and film. Millions may have seen "My Fair Lady."

Effin and Garrienderk (I wonder how they pronounce it) are billed all over three counties. Castlemahon Players (Fr. Greene's, I think) are doing Philip Callan's "A Will and a Woman." Cappamore have the "Glassy Man."

Even that is only the half of it. It is Festival Time, a time of high excitement, artists everywhere feeding upon parochial praise to nourish and sustain constant effort. Producers, actors, stage managers, lights' men, and props men polish and refine. The adjudicator sits solidly, stoically, looking and listening. The audience is aware of him, the actor tries to forget him. He does too, till he makes a slip. Then for a moment he remembers, was it noticed? Was it written down? The Festivals go on for months. Several are running at the same time up and down the country. Adjudicators' remarks are eagerly read. The play that comes second in BallyX was cut to ribbons in BallyY. Why, why, why? There are hundreds of answers to all the whys and all the actors and all the partisans will give them all and more before the year is out.

There is trouble brewing and they say it started in Cork. All this endeavour is in the field of amateur dramatics. In this field some work hard, they drive themselves and all around them, they achieve a fierce concentration. Some work well but take it more light-heartedly. Now and again some of the good ones take short, part-time professional engagements. This kind of thing is likely to happen in and near the larger centres of population. It certainly happens in Cork, Limerick and Galway. Quite a large number of players are involved in these short excursions into professionalism. Are they then amateurs or professionals? If one of these should win an individual award there is bitterness. It has happened. It is difficult to decide. One actor, I have heard it contended, took a fiver for a show and was then professional. Another never touched a penny but went on group outings, group financed, just

by way of recognition. He remained amateur.

Yet a solution must be found. International sport tries hard to find an answer to a similar though not the same problem. Which of you readers will write a definition of an Amateur Actor. Do please try it and address it to me, care of Editor of *Catholic Life*. Do bear this in mind. If the man who took the Fiver is a Professional Actor, then what is a Laurence Olivier, a Cyril Cusack, a Siobhan McKenna. Such thoughts can take the keen edge off rigid definitions.

Denise Moriarty's Irish Theatre Ballet came to Limerick in February. This was professional skill bringing something new and interesting. How much of the ballet is dependent on the art of the dance and how much on the mime. It is interesting to watch. There is a great refinement of movement, each gesture and poise trying to catch and display the essence of some emotion out of everyman's experience. Each step is performed with effortless grace. There were ballets well known and accepted, like "Les Sylphides," and new ones like "Sugrai Sraide," a composition derived from children's games as seen on the steps of the Cork Opera House. This was very skilful indeed. It was amazing to see how the natural grace of the romp of children was introduced into this sequence.

There are things I haven't mentioned. "Charley's Aunt" returned to the Crescent recently causing the usual chuckles. There had been talk of more provoking fare and the choice seemed over conservative for such a committee.

The College Players have given

Continued overleaf

DRAMA—Continued.

us a chance of seeing the "Country Boy" and two fine performances by Eileen Egan and Des. Ronan. The play had a good deal of interest after the first act and really lived in the scenes which revealed the pathos in the relationship between the Emigrant and his American wife. Suddenly the Emigrant was a man, the American wife was a woman, each with such fears and frustrations near the heart that they caught our full sympathy. Such scenes give us a glimpse of what the theatre could be if living, breathing personality could hold the centre of the stage, and social and economic theory remain hidden in the background.

Just as I write, a new team called the Studio Group is at dress rehearsals of Synge's "Shadow of the Glen," "Before Breakfast" by Eugene O'Neill, "The Dark" by John Galloway, and the "Proposal" by Anton Chekov.

It is heartening when groups acquire enough skill to tackle plays such as these, giving us an opportunity to see our best and the world's best without losing our self esteem.

Now we await the opening of the Coliseum. It has been christened "Amharclann na Feile" or in English, "The Festival Theatre."

ANSWERS TO QUIZ.

1. (a) Charles Dickens; (b) Robert Louis Stephenson.
2. (a) A rolling stone gathers no moss; (b) Easy come, easy go.
3. Beethoven.
4. A mural.
5. A term to describe a gift which causes the recipient more trouble than it is worth.
6. A codicil.

* * *

SPRING

By MICHAEL REEN

*The Spring with Eastertide is now,
My heart with joy beholds the scene
Of daffodils and cherry bough
And thrush a-trilling on woodland green.*

*The Earth awake upon the lawn,
The blossomed breeze abroad
with song
The primrose artless as the fawn,
Soft trips the babbling brook
along.*

*I would my wish a spell could weave
To chain the hour that steals the day
And leaves my lonely heart to grieve
The sparkling Spring that's flown
away.*

WOMAN'S PAGE—Continued

by melting the butter, and stirring in the flour, milk, seasoning and one tablespoonful of grated cheese. Boil for three minutes and add the beaten yolks. Pour over the sliced eggs and sprinkle over it the remaining grated cheese. Bake for a quarter of an hour in a warm oven, Regulo at mark 7.

I am indebted to a teenager for the following egg beauty aid. It would appear that the white of an egg smeared on a face which has first been thoroughly washed and cleaned, makes a wonderful mask for toning the facial bloodvessels, and muscles and pores and what-not. You are supposed to leave it on the face for a quarter of an hour, during which you must not speak, laugh or crinkle your eyes. Of course, you must not dream of answering the door-bell, your visitor would drop dead of fright. Anyhow, when the requisite minutes have passed, wash off the egg-white, and you will be rejuvenated, beautified and glamorous. The yolk? Don't be extravagant, you must not throw that away. When you are shampooing your hair, massage it into your tresses before you give them the final rinse. I am assured by one who knows that it makes the hair soft and silky.

—MARTHA.

* * *

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