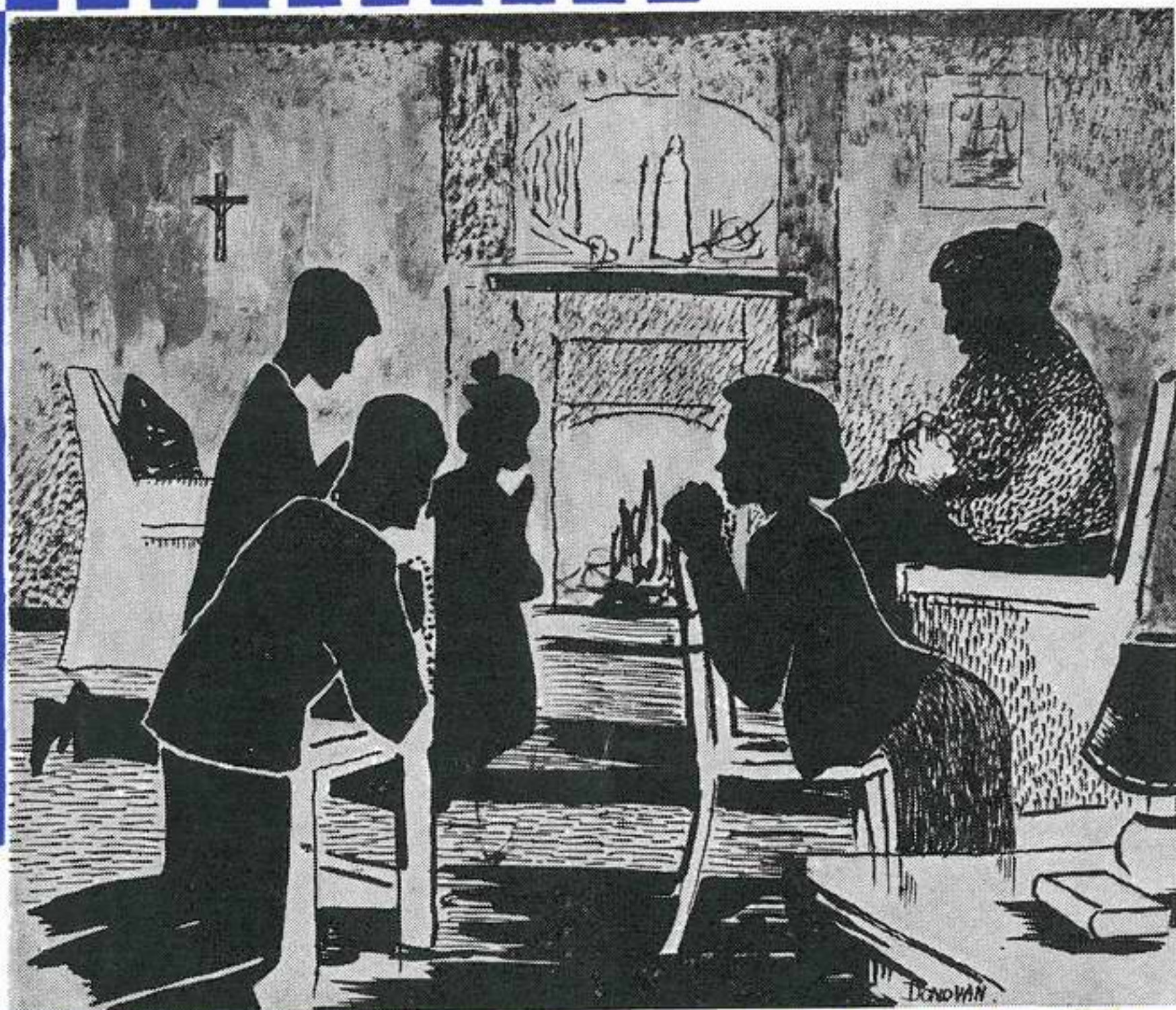


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and see the coun-  
tries, for they are  
white already to  
harvest. And he  
that reapeth receiv-  
eth wages and  
gathereth fruit unto  
life everlasting . . .*

## AUTUMN, 1960



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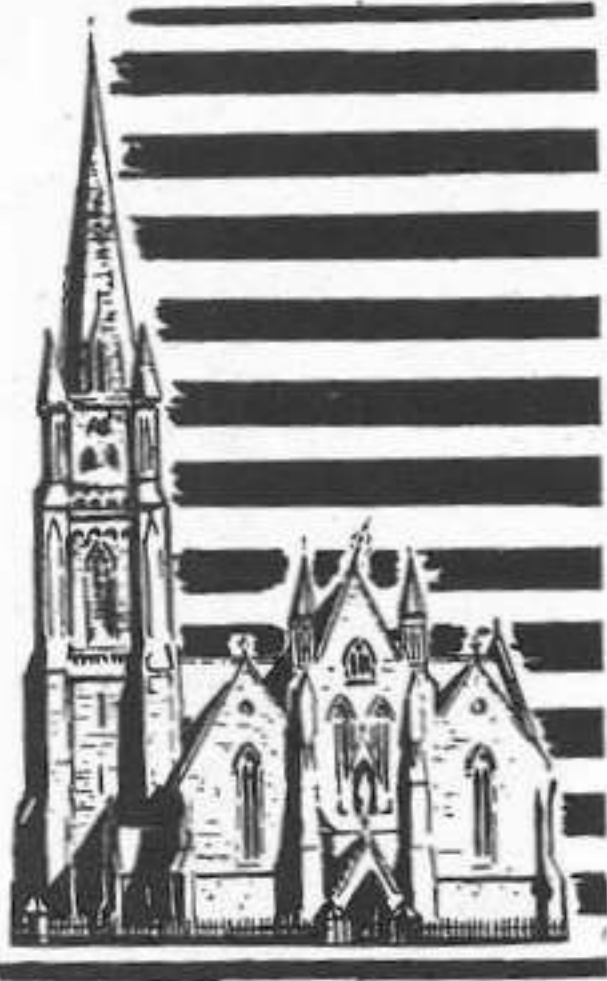
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## CONTENTS

VOL. VII. No. 3.

	Page
Community Spirit .....	3
Sacred Music and Liturgy .....	5
Knock Pilgrimage .....	7
Things I've Been Reading .....	9
Books .....	10
Fresco in St. Patrick's .....	11
Holy Communion .....	13
Canon O'Kennedy .....	14
Any Questions? .....	16
Two New Churches .....	17
Church History .....	21
Irish .....	22
Woman's Page .....	24
Sport .....	25
Teenage Forum .....	26
Films .....	28
O'Gunnel .....	29
Saint for Autumn .....	31
Children's Page .....	32
Drama .....	35

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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.*

AUTUMN, 1960

## COMMUNITY SPIRIT

THOUGH the family and school can do much to remove juvenile delinquency, they form, however, part and parcel of the local community and are subject to the many influences that flourish in the neighbourhood. The local community, therefore, must come to the help of the home and school to solve the problem of delinquency. It can do this by providing whatever is conducive to the building up of the youthful character and eliminating whatever is harmful.

Within the community many voluntary bodies can give considerable help to foster educational and cultural activities, to establish and maintain proper recreational facilities, to discover and help the poor of the neighbourhood and especially to provide adequate religious and moral training. In our own diocese there are many bodies doing excellent work of this nature, to mention but some of them—dramatic and literary and musical societies; Boy Scouts, and youth clubs, sporting organisations, the Pioneer Association, Muintir na Tire, St. Vincent de Paul Society, the Legion of Mary. All these organisations are doing very good work and are removing many of our young people from the street corners and the danger of delinquency. They fill leisure time with attractive and often useful recreational activities, but whatever the scope of their work may be, they should aim to form not only a socially attractive personality but also the strong character that does what is right and shuns what is wrong, overcomes temptation and practises virtue.

Never has there been such emphasis on sport as there is to-day. Yet the vast majority of people are spectators and not directly engaged in whatever the sporting activity may be. One sometimes feels that more of the money that comes into the hands of sporting organisations could be ploughed back into promoting on a wide scale these sports among the young. These organisations should also be always on the alert to protect the youth from bad example, bad behaviour and irregular and late hours.



Again a body should be appointed within each community to act as a guardian angel. It should be always on the alert to combat bad influences—undesirable literature, odious films, disreputable dance halls or bars. On the other hand, it should do all in its power to foster and promote everything that is good. Its big task would be to establish a community spirit and to secure the co-operation of all members. Anything that interferes with the achievement of this community spirit should be eliminated. One of the evils of our modern cities that could be remedied at administrative level is the present concentration of low income, low-ability families in certain areas. This creates a very unnatural community, lacking any proper type of community leadership. If there were no means test for the admission of families to public housing units, then there would be a mixture of people of different abilities and means and a far better community.

To bring about the prevention of juvenile delinquency we do not lack knowledge but determination and will. The means suggested were put forward by Pope Pius XII in a statement to members of the Italian Youth:

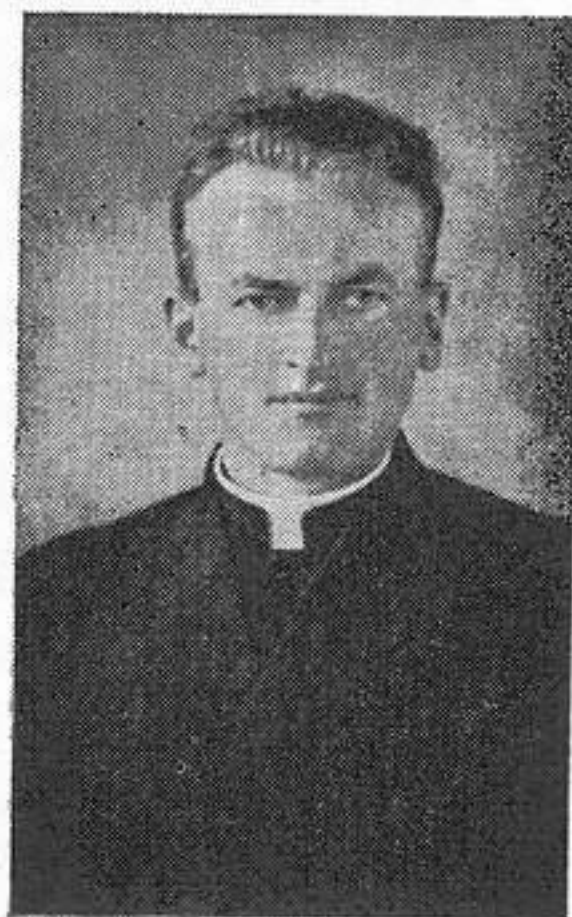
"The family must be re-elevated, and motherhood must again receive the halo of its sacramental dignity. The married must learn and understand their duties, and must fulfil their responsibilities conscientiously. In every human society, authority and discipline, respect for social order and mutual rights, and the realisation of moral obligations must be restored."

If the family and local community engage in a vigorous and co-ordinated effort to protect their children, then juvenile delinquency would be halted at its source and in a short time would cease to be a problem of world wide dimensions.

\*

*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.'*

## RECALLED



Rev. Anthony Elliott, who was ordained in 1957, has been recalled to his native diocese. Since his ordination he has been ministering in the diocese of Ferns. He has been appointed temporarily to St. John's parish.

\*

## REMINDER

The details for next year's Diocesan Pilgrimage to Lourdes are not yet made definite, but it is expected that the Overland Section will leave on 9th August and return on 19th August. We again remind intending pilgrims that they can now start to pay their fare. Details about this Savings Fund may be had on application to: Spiritual Director, Lourdes Pilgrimage, 114 O'Connell St., Limerick.

\*

## ENGAGED COUPLES

should read notice about the Pre-Marriage Course on Page 27



# The Instruction On Sacred Music And Liturgy

By REV. M. SADLIER, C.C.

ON the 3rd September, 1958, the Sacred Congregation of Rites issued an Instruction on Sacred Music and Liturgy. The practical importance of this Instruction for every member of the Church cannot be exaggerated. Its over-all aim is to urge and facilitate the return of the faithful to active congregational participation in the Liturgy, especially the Liturgy of the Mass. It gives a clear and comprehensive statement of what is expected of everyone, distinguishing carefully between what is of obligation and what is of counsel. But the whole tone of the Instruction is emphatic that even what is of counsel merely may not be taken lightly. These are the Church's most carefully considered provisions for best achieving the twofold purpose of the Liturgy, namely, the glory of God and the sanctification of man.

## THE QUALITY OF SACRED MUSIC

Dealing with the different kinds of Sacred Music, the Instruction says that Gregorian Chant, the official music of the Church, is to be regarded as the supreme embodiment of the necessary qualities of Sacred Music. Classical polyphony, after the manner of Palestrina, is also eminently suitable. There are three other kinds of Sacred Music that may be admitted to liturgical actions, provided they are suitable in length and quality, namely, popular hymns, music for the organ, and modern Sacred Music. What is called Religious Music may not be admitted into the liturgy: that is music of

the Oratorio variety which, though 'intended to evoke religious sentiments,' is not composed for divine worship. Any problems about the suitability of pieces of music should be referred to the Diocesan Committee.

## THE LANGUAGE OF SACRED MUSIC

Treating in general of the Language of Sacred Music, the Instruction reiterates the age-old rule of the exclusive use of Latin in the liturgical chant. Latin is retained as the official language of the liturgy because it is one of the most effective marks of the Church's universality—a bond of union between Catholics that could not be entirely discarded without great loss. In a *sung* Mass (i.e., a Solemn High or Missa Cantata) vernacular singing is not allowed except in virtue of a Papal indult or immemorial custom. There is, of course, no prohibition against singing in the vernacular before or after a sung Mass.

In a *low* Mass vernacular hymns and congregational prayers are allowed within limits, provided they are in keeping with the different parts of the Mass. It is also recommended for low Masses on Sundays and Feastdays that, while the celebrant reads the Epistle and Gospel, a commentator or lector should read them aloud in an approved vernacular translation.

## CONGREGATIONAL PARTICIPATION IN THE MASS

Active congregational participation is regarded by the Instruction as the ideal form of Mass atten-

dance for the faithful everywhere. Not only that, but practical suggestions for the progressive realisation of this ideal are given. Starting with the basic dogmatic principle that 'the nature of the Mass demands that all who are present should take part in it, each in his own proper way,' the Instruction goes on to treat separately of the participation of the faithful in sung Mass and low Mass.

## PARTICIPATION IN SUNG MASS

There are three degrees by which the faithful may be brought progressively to the fullest participation in a sung Mass. The first stage is realised when all the faithful sing the liturgical responses, the second when they sing the Ordinary of the Mass (Kyrie, Gloria, etc.), and the third where the entire congregation is so skilled in Gregorian chant that it can sing as well the Proper of the Mass (Introit, Gradual, etc.).

While the Instruction imposes no obligation to have a sung Mass in a parish church, it says that 'it is desirable that the parochial or principal Mass on Sundays and Festivals be sung.' It also urges very strongly the following recommendations:

(a) Every care must be taken to see that all the people everywhere are capable of singing the liturgical responses'; (b) 'an earnest effort should be made' to train the people to sing the Ordinary of the Mass; (c) 'full choral participation should be insisted upon' in religious communities as well as in seminaries. Clearly, the idea of the entire congregation singing the Mass may no



longer be regarded as a vague liturgical ideal.

Three interesting points about sung Masses are also made:

1. The entire liturgical text must always be sung or, at least, monotoned.

2. If the Sanctus and Benedictus are sung in Plain Chant, they must be sung without any break between them.

3. Complete silence of voices and instruments is imposed at the Consecration and while the celebrant gives the Last Blessing. Silence should also 'be encouraged' between the Consecration and the Pater Noster.

### PARTICIPATION IN LOW MASS

"Every effort must be made," says the Instruction, "to secure that the faithful are present at low Mass not as strangers or silent spectators, but taking that share in it demanded by so great a mystery, a participation which yields abundant fruits." Three methods are outlined, but it is well to bear in mind that there are no watertight divisions between them. Within due limits, one is free to employ a mixture of all three methods.

The *first method*, the one we are most familiar with, is where no congregational song or prayer of any kind is found and where the people merely kneel and sit and stand in unison and are left to their own individual resources to pray at Mass. The Instruction is not satisfied with this form of participation, unless the faithful direct their interior prayer and attention to 'the chief parts of the Mass.'

One of the most interesting provisions of the Instruction concerns the playing of the organ at Masses of this kind. It condemns the practice of playing 'almost continuously' and goes on to say that the organ is not to be played as follows:

(a) From the beginning of Mass to the Offertory;

(b) from the beginning of the Preface to the Sanctus;

(c) from the Consecration to the Pater Noster;

(d) from the Pater Noster to the Agnus Dei.

(e) during the Confiteor, etc., before the Communion of the faithful;

(f) while the Postcommunion is being said;

(g) while the Last Blessing is being given.

It might be no harm to stress that this curtailment of instrumental music applies to our Nuptial Masses.

The *second method* of congregational participation in low Mass is realised 'when the faithful share in the Eucharistic Sacrifice by prayer and song in common.' The following specific regulations concerning this type of participation are laid down: (a) the prayers and chants used must be 'entirely suitable' for each part of the Mass. (b) It is strictly forbidden to recite aloud *simultaneously* with the celebrant, either in Latin or in word for word translation, any parts of the Mass except those listed in the section on the Dialogue Mass. (c) There should be silence during the Collect, Preface and Postcommunion, during the Epistle and Gospel, from the Consecration until the Pater Noster, and during the Last Blessing.

The *third method* of congregational participation in low Mass is realised when the faithful make the liturgical responses or recite aloud with the celebrant the parts proper to them. This is what we call the Dialogue Mass.

### OTHER PRACTICAL PROVISIONS

The remaining provisions in the Instruction may be quickly summarised under a number of headings.

A. *Musical Instruments and*

*Automatic Machines.* The classical or 'pipe' organ and the harmonium are freely sanctioned for liturgical purposes. The traditional prohibitions against the use of these musical instruments during penitential seasons and Requiem Masses are reiterated. Electronic organs and other musical instruments may not in practice be used for divine worship without permission of the Ordinary. Gramophones, radiograms, tape-recorders and such may not be used in any way to supply music for sacred functions in the church or for strictly liturgical processions outside the church. It is 'most strictly forbidden' to use film projectors in a church at any time. It might also be added that photographers must act reverently and work unobtrusively if admitted during divine worship, so as not to disedify or distract the congregation.

B. *The Commentator.* It is recommended that there be a commentator to give the lead and the necessary co-ordination to the congregation.

C. *Educating the faithful in Sacred Music:*

1. In Primary Schools children should learn popular hymns and 'begin to sing the simpler Gregorian melodies.' This is to be 'even more insisted upon' in Secondary Schools.

2. Every church should have a choir 'sufficiently trained in sacred and popular religious chant' for the proper carrying out of liturgical functions and exercises of piety. An all male choir is still the more desirable thing, but where this is impossible a mixed choir or a choir of women and girls only is allowed.

3. Organists and choir masters should have a 'fairly full knowledge' of sacred liturgy and music and a 'sufficient acquaintance with the Latin tongue.'

4. Because education in Sacred music and liturgy cannot be separated and both belong to the Christian life, *all* the faithful 'should

Continued on Page 12



# Knock Pilgrimage, 1960

## LIMERICK DIOCESE'S TRIBUTE AT OUR LADY'S NATIONAL SHRINE

Limerick Diocese paid a fitting tribute to Our Lady's Shrine at Knock on Sunday, 10th July, when more than 2,600 people took part in our annual pilgrimage. His Lordship, Most Rev. Dr. Murphy, led the pilgrims and preached during the Public Devotions. Sixty invalids travelled. In spite of the unkind weather conditions, it was a day of wonderful devotion and prayer, and must result in many blessings for the Diocese.



The Church and Shrine at Knock



A section of the pilgrims  
in procession to the  
Shrine





It was a day for raincoats and umbrellas, but the weather did not dampen the spirits of the pilgrims



And the invalids accepted the unpleasant conditions in a very cheerful manner





# Things I've Been Reading...

## on feeling good

If merely "feeling good" could decide, drunkenness would be the supremely valid human experience.

—WILLIAM JAMES.

## and not so good

Remember that moods, whether they concern sex or not, should be at all costs *not* yielded to in any part of a man's life. If you catch yourself sulking, fidgety, crotchety, childish, learn to pull up quick. To resist moods, and to do the opposite of what they suggest, is a very healthy form of self-control and hurts no one.

—C. C. MARTINDALE, S.J., in  
*The Difficult Commandment.*

## an audience of Pope

### St. Pius X

And that recalls to me just how I felt the day I met the Pope. Yet what I felt was nothing to compare with the way my apostate father felt. Mother had, by then, moved from New Thought into Christian Science. My father, so I understood, had gone as far as one may go in Freemasonry. I, of course, am just a heathen.

I much admired the Swiss guards whose sentry posts we crossed as we walked into the Vatican; but they shrank to nothing when we stood before a certain man who ranked high in the Roman Catholic Church. My recollection is a blend of the man himself and a portrait I once saw of Etwin Booth dressed up in scarlet and ermine as Richelieu; but I am quite certain he was beautiful—glossy black hair and liquid brown eyes. The man was Cardinal Merry del Val. Around his neck was hung a chain of heavy gold, helped by precious stones to support the cross of gold upon his breast. I was absolutely breath-

less. The voice with which he traded kindly words with Father was richly cultured. I looked at him, and thought it was high time I turned Catholic.

An usher in a sombre suit of plain black led us down a long corridor, and presently we were in an ordinary room, where stood a man quite thin and wraithlike. He was as simple as the Cardinal was grand. This was Pope Pius. His robe and cape were white, and his gold cross was rather small, as if he might have had it throughout his priesthood. I knelt as I had been told to do, and tried to kiss the big ring on his finger—but found that it was being made to evade my lips. It was the same with Mother. My father though, was allowed to kiss the ring. Through an interpreter we conversed of our stay in Rome. When we were leaving, the Pope gave his hand to Father, who swiftly dropped to his knees and received a blessing. But Mother and I were not so lucky. The Pope just shook our hands and withheld the gesture that had been such a comfort to my father. (He talked about it afterwards for days. He was tethered to the Church by bonds fixed on him in his childhood).

—EVELYN WALSH MCLEAN in  
*Father struck it rich.*

## about truth

Oh! these superior persons who ask, What is Truth! They are the people who mistake vagueness for spirituality—as if spirit were not infinitely more concrete than tables and chairs: they are the people who are eternally asking, What is Truth? and never answering their own question: the people who think that seeking is nobler than finding, and that the best thing to do after having knocked at a

door is to run away for fear it should be opened, and something, perhaps unwelcome, look out.

—MGR. R. H. BENSON in  
*Christ in the Church.*

## the child said

In the Oberammergau Passion Play, as everybody knows, one of the chief characters is Judas, and the scene of his remorse and despair is one of the high-lights of the drama.

At one performance an open-air audience of thousands sat watching the great scene where he bitterly regrets his treachery, but the High Priests only laugh at him: his Master is safely in their power. Judas can do nothing and remorse turns his thoughts to suicide!

"To whom can I go? All is lost!" he moans. The great audience watched in dead silence as Judas slowly turned away in utter despair, when suddenly all over the audience a little girl's voice was heard: "Mummy! Why doesn't he go to Our Lady?"

—CANON F. H. DRINKWATER in  
*Third Book of Catechism Stories.*

## divided world

I am not much enamoured of a United Europe. I want a united world.

—EARL ATTLEE.

## about words

When two-and-a-half years old, a child knows at least 500 to 600 words. At three years old, from 1,000 to 1,400, at five years from 2,200 to 2,500, at seven about 3,000.

This gives us some idea of the tremendous mental labour which takes place in children at that age. It has been calculated that at the age of five years a child knows more than a third of the vocabulary used by those among whom it lives.

—The Belgian psychologist,  
DR. DE GREEFF.



## GIANT IN THE WILDERNESS

*A biography of Father Charles Nerinckx*

By HELENE MAGARET, 200 pps.

The opening up of the continent of North America in the pioneering days of covered wagons, the impact of the white man on the red man, the immensity of the territory itself, with plains, forests and lakes almost without limit, have all provided a rich mine from which novelists like Fenimore Cooper and Zane Grey have quarried some fascinating gems to delight readers the world over.

Kentucky, at the start of the nineteenth century, was no exception to this. What is exceptional, perhaps, is the fact that the story of one of the first priests to venture into that vast territory should merit favourable comparison with the fictional narratives already referred to. While the touch of the master novelist is, of necessity, absent, there is much compensation in realising that one is all the time reading about events that really happened. And many strange things did happen to the hero of this story, Father Charles Nerinckx, a priest of the province of Brabant, in the Netherlands, who, like many of his fellow-clergy of the time, was driven into exile by Napoleon's laws against the Church. In following the account of his pioneering efforts from 1804 to 1824, we get a clear picture of the types of men and women who dug the foundations of the magnificent edifice that is now the Catholic Church in the United States. At that time and in such circumstances there was no place for weaklings. Judged even by human standards, Father Nerinckx was a man of exceptional courage, perseverance and integrity. Add to that the deep humility and spiritual insight which the grace of God developed in him, and it is no wonder that he stands out among the many unsung heroes and heroines of this absorbing story as, indeed, a Giant in the Wilderness.

## BOOKS

By REV. J. O'BEIRNE, C.C.

*Available in the County Library.*

\*

### THE HEROES OF GOD

By HENRI DANIEL-ROPS,

220 pages.

Translated from the French

By LAURENCE BLOCHMAN

When the author is Henri Daniel-Rops, successful novelist, accomplished historian, member of the French Academy of Letters, recipient of the title 'the world's greatest Catholic writer'; when his subjects in this series of short biographies include such picturesque figures as Saint Isaac Jogues, the slave of the Inoquois, Fra Junipero Serra, the creator of California, Father Nussbaum, Martyr of Forbidden Tibet, it seems a foregone conclusion that the book should be well worth reading. Such, indeed, is the case. There are eleven brilliant pen pictures, of about twenty pages each, all dealing with missionaries who campaigned for Christ in the desert and in the wilderness. The author brings us from the first century to the twentieth, and when the journey is over, there was one reader, at least, who would have wished for many more stops.

\*

### THE MIRACLE OF IRELAND

Edited by DANIEL-ROPS.

166 pages.

Translated from the French by the  
EARL OF WICKLOW

Where our past history is concerned, it has often been said, perhaps sometimes with good reason, that we Irish are far from being realists. Such phrases as, "all our geese are swans," are freely quoted. It is alleged that the further back we go, the more uncritical we become about our national heroes.

"The island of Saints and Scholars" as a description of our country in early Christian times is, perhaps, typical of the situation to which I am referring. Well, whether it be possible or not to substantiate the charge that when we gaze into the national mirror, most of us wear rose-tinted spectacles, it is reassuring to find ourselves, in at least one instance, acquitted, before a bar of experts, of any exaggeration whatsoever. When only one of these experts is an Irishman, Fr. John Ryan, S.J., an acknowledged authority on his subject, far removed from prejudice, our position is happier still.

To quote from the Editor, who has just been describing the sorry state of Europe after the collapse of the Roman Empire, a Europe in grave danger of returning to Barbarism and Neo-Paganism; "The Miracle of Ireland, as we like to call it, is the second setting-out of Christianity, from a country which had only just been baptised, and which was immediately dreaming of giving Christ back to the world. Ireland, between the fifth and the eighth centuries, was like a second Palestine, like a new cradle of the Christian faith. It seemed necessary to pay homage to this work, and here it is."

It is very satisfactory to become acquainted in this book with the doings of St. Columban, St. Gall, St. Brendan the Navigator, and many other equally famous monks and missionaries, not through the mists of legend and myth, but through the painstaking research and scholarship of people such as Marguerite Dubois, Doctor of the Sorbonne; Gabriel Le Bras, Professor at the University of Paris, and Henri Davignon, of the Royal Academy of Belgium. Every one of the fifteen studies contained here is a striking proof of the intellectual competence of its author. But, be it noted, this is not a book for scholars only; the interesting way the subject matter is dealt with, brings it well within the field of enjoyment for the ordinary reader.



Joachim O'Sullivan, O.P., comments upon the mural recently painted in St. Patrick's

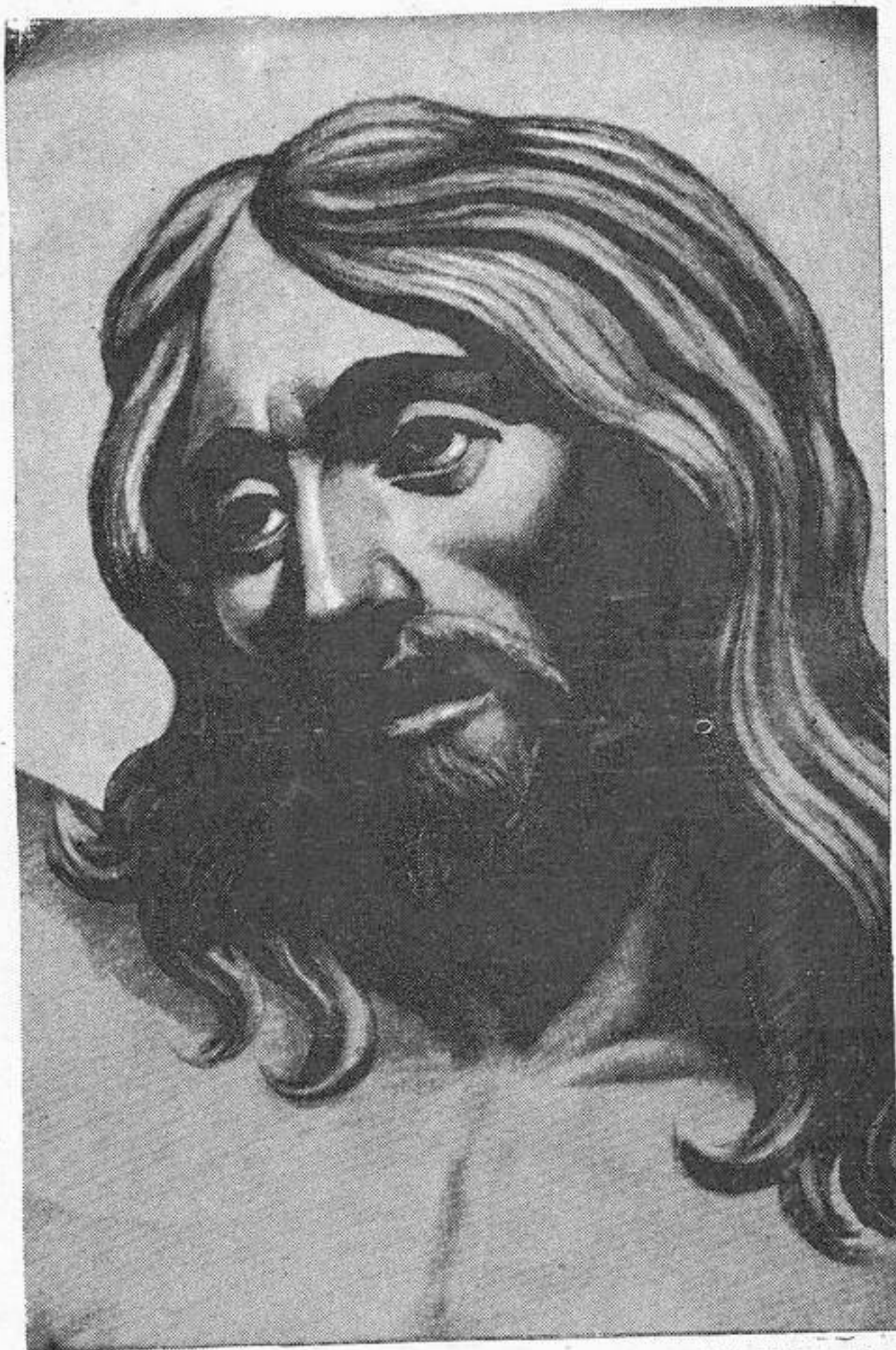
## *Fresco in St. Patrick's Church*

ON Sunday, March 6th, 1960, a simple but unusual ceremony took place in St. Patrick's Church, Limerick. It was the blessing of a fresco. The little church was crowded for the occasion. The function was purely a parish affair and passed unnoticed in the press. The fresco was painted by Father Aengus Buckley of St. Saviour's Priory, Glentworth Street.

Very Rev. Dr. J. Cowper, P.P., in a short address, explained that the fresco was a gift to St. Patrick's. He congratulated Fr. Buckley on his magnificent work and in the name of the priests and parishioners he thanked the artist and the community of St. Saviour's whose gift the fresco was.

The fresco is about twelve feet in height and is set in a background of light blue. Its size and proportion fit in admirably with the expanse of wall in which it is placed. It is rich in colour. This will not surprise anyone familiar with Fr. Buckley's great fresco in the chancel-arch of St. Saviour's—not to speak of his Stations of the Cross there—and with his latest fresco in the baptistry of Kilfinane parish church. In both of these the colouring is rich and warm, making them a delight to behold. The same richness and warmth are found in this crucifixion.

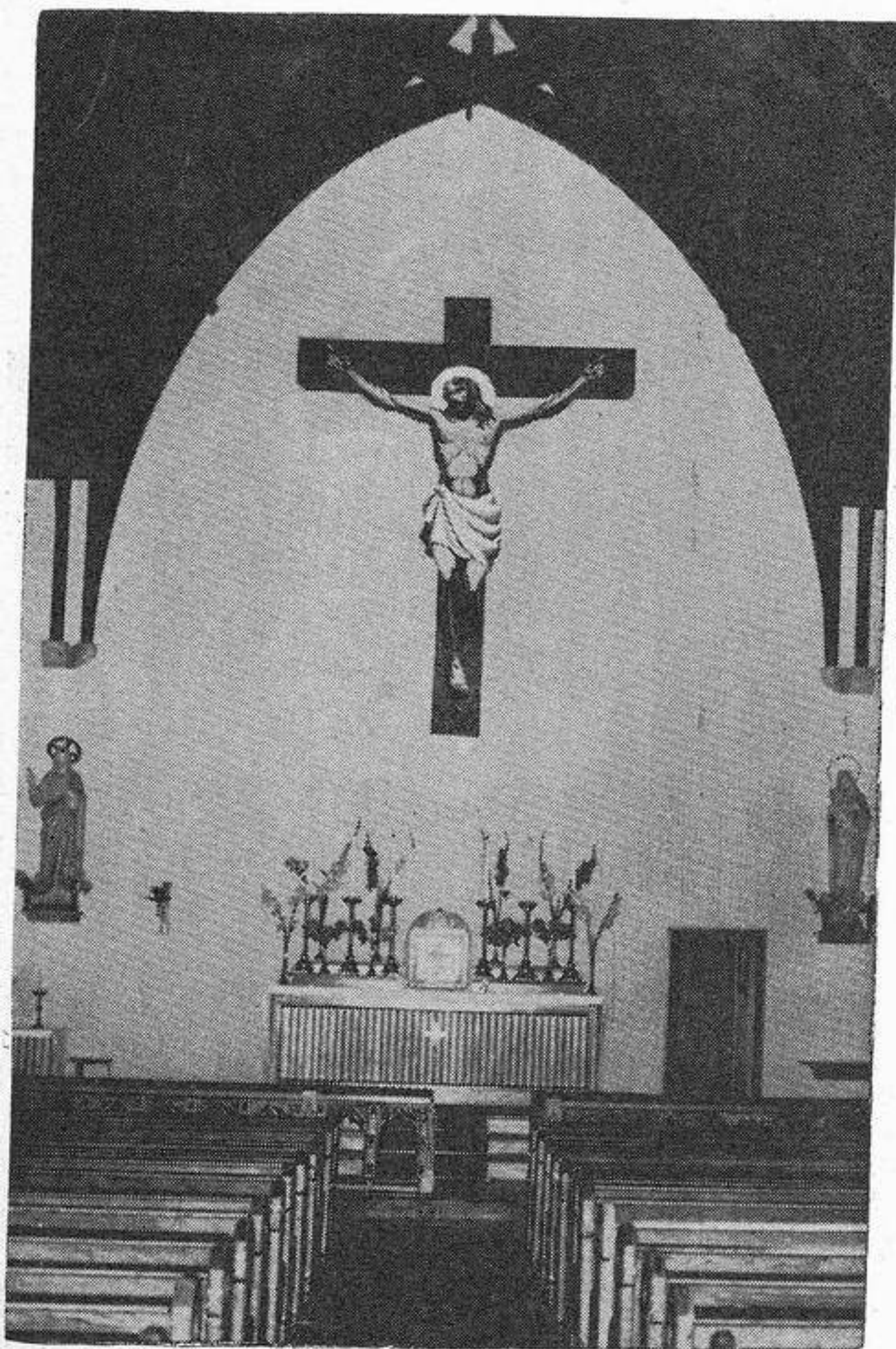
The fresco depicts the Crucifixion and its theme is: 'And I, if I be lifted up from the earth, will draw all things to Myself.' The index fingers of both the Saviour's hands point upward, beckoning men to come to Him and inviting them to follow Him. (Christ cannot move His hands, but He makes a supreme effort to show that He would raise them in blessing if He could). The head and face of Christ are the key



—Photo Eggleston Bros.

Detail from the mural of the Crucifixion above the altar.





the understanding of the painting. The face gives the impression of intense pain. The eyes are sad, hauntingly sad. But the face radiates unlimited forgiveness and love. In this presentation Father Buckley adheres to a traditional outlook. His depiction is that of Christ as found in the classics of Christian art down the centuries. Christ is the perfect Man, perfect in every limb. He did not die of any illness or disease but was struck down by callous men. But Fr Buckley has given his own interpretation

of the sacred theme and he is to be congratulated on the magnificence of execution. It bears the stamp of maturity as do the frescoes in St. Saviour's and Kilfinane. That maturity is revealed in the general design, colouring, proportions, expression, use of light and shade, and in its unity. As a result the sanctuary wall of the church, hitherto unadorned, has taken on a new appearance. Indeed, the fresco has improved the quality of the whole interior.

\*

### SACRED LITURGY—Contd.

acquire at least some education in sacred liturgy and sacred music... in keeping with each one's status.'

### CONCLUSION

Not the least notable thing about this Instruction, according to the Commentators, is its concluding formula—where we read that the late Pope Pius XII approved it 'in a special way and in every detail.' It appears that he went over the entire draft twice, checking every detail personally. It was the last great document of his pontificate and it was published on the 3rd September, the feast of Pope St. Pius X, the pioneer in theory and the great model in practice of modern liturgical reform.

\*



### DEATH OF REV. C. MULLINS, C.C.

We regret to announce the death of Rev. Charles Mullins, C.C., St. John's, Limerick, after a prolonged illness. Fr. Mullins was a man of outstanding ability and this diocese has suffered a severe loss by his death. We offer our deepest sympathy to his mother, brothers, sisters and relatives.

Fr. Mullins was associated with "OUR CATHOLIC LIFE" from its very first issue. He was a regular contributor to the magazine and was also one of its organisers. As this issue was already in the course of printing when his death occurred, we hope to publish a full appreciation in our Christmas issue.

We ask all our readers to remember him in their prayers and Masses.

May he rest in peace.



# What Holy Communion Does For You

*The following article is taken from a study of the Blessed Eucharist by the Right Rev. Dom Joseph Dowdall, O.S.B., Abbot of Glenstal, which appeared in "The Furrow" some time ago. We reprint these helpful passages by gracious permission of the Lord Abbot and of the editor.*

From Holy Communion all Catholics, of every age and degree of holiness, can draw all the graces necessary to carry out the duties of their state of life, and to emerge victorious from the particular temptations which assail them. There is no inconstancy of the will nor weakness of the flesh which it cannot cure, no fear of death which it cannot allay.

## LEANING UPON GOD

The idea of drawing strength from God and being comforted by Him was well understood and experienced in the Old Testament, and there are magnificent verses in the Psalms, in which a strong and direct appeal is made to God to sustain and relieve us in times of distress. If we think of the phrase: "My hand will help him, and My arm will strengthen him"—we can see what trust in God implies—His Hand, that providential hand which moulded man out of clay, that hand which is invoked as balancing the mountains and holding the earth in its palm. "Who would make his way through dark places, with no glimmer of light?" asked the prophet Isaiah. "Let him trust in the name of the Lord and lean upon his God." This striking image of our leaning upon the strength and support of our God can be legitimately employed, and in a truer sense, in the New Testament. It applies especially to the strength imparted by the Eucharist. From it we can derive a spiritual energy which consoles us, and enables us to break with the past. By it we receive the power not only to avoid sin, but to gradually overcome the deep-seated wound of self-love within us—that fundamental instinct of self-preservation which tends so often to breed



cynicism, jealousy and profound unhappiness. After a fervent Holy Communion we can feel ready and well-armed for any trial which the day may bring.

## REMEDY FOR OUR FAULTS

Psychologists speak much to-day of the sub-conscious—of the enduring influence of minor acts and omissions, and they describe how past events continue to register in the depths of our personality. These unknown depths need not alarm us, for we possess in the Eucharist an irresistible antidote for our daily faults, a sacrament of life which heals and repairs secretly . . . We know from our theology that it operates upon two levels, the conscious and the unconscious. The growth and intensification of sanctifying grace, together with an increased infusion of charity are its invisible fruits, acting like leaven within, to enrich and elevate the whole mass. On the conscious surface of our lives the Eucharist produces an increase of actual fervour, and moves us to acts of charity.

Our daily faults and negligences are less discouraging when they are placed in the context of this sacra-

ment. They are the constant manifestations of a disordered self-love, of the inconstancy of our will, and the weakness of our flesh. They will be with us, in some degree, until our death. To counter-balance them, the Eucharist floods our soul with actual charity, and gives us a powerful inclination towards union with God. These graces can be revived and renewed constantly, by conscious reflection, throughout our day. They can produce a crop of acts of gratitude, of conscious submission to God's will, as revealed in the changing circumstances of our life, and of quiet trust in His Providence. The evil tendencies are thus overcome by good ones. And there is no danger of complacency or presumption when we recall that whatever evil is in us comes from ourselves, whereas all the good in us comes from God.

## UNION WITH GOD

Finally, Holy Communion should have the same effect as regular daily food. Not only does it strengthen, and heal, but it produces an increase of spiritual stature. It was instituted to enable us to increase in the practice of all virtues, and to gradually put on Christ. Saint Thomas asks, in one of his articles, what is the difference between the effect of the Eucharist and the similar effect of the sacrament of Confirmation, which is also given "for an increase," and for the perfecting of a Christian. He replies that Confirmation is directed against the external enemies of our Faith, the atmosphere of society, the attacks of the devil and of the enemies of the Church, whereas the Eucharist conveys the power to develop and grow

*Continued on page 30.*



# Canon O'Kennedy of Fedamore

By ROBERT CUSSEN.

Canon Richard O'Kennedy was Parish Priest of Fedamore for 32 years, from 1893 until his death in 1925. Fedamore was his first parish and his last one, because uninfluenced by status or promotion, he conceived that his life's work lay among the people of Fedamore.

Many people attach a significance to the particular day on which a certain event occurs, and read all sorts of meanings into such happenings. Whether one subscribes to this theory or not, one must be struck by the felicitous timing of the three most important dates in Canon O'Kennedy's life:

He was born on St. Patrick's day,

1850, at Corbally, Kilcolman, Ardagh (popularly known as Kennedy's Cross). His father, Daniel O'Kennedy, was a farmer, and his mother, Johanna Sheahan, was a farmer's daughter from Kilcornan. The O'Kennedy family still live at Corbally.

He was ordained at Maynooth on All Saints Day, 1874.

He died on Lady Day, 1925, and was buried in the Church Grounds of his beloved Fedamore.

There are many people in the Diocese, better qualified than I, to write of Canon O'Kennedy's manifold graces and strongly held religious views. And I hope that this

short appreciation will encourage some old friend of the Canon's to reminisce in some future issue of our Diocesan Magazine.

During the time he was Parish Priest of Fedamore, Canon O'Kennedy endeared himself to all his parishioners, old and young, rich and poor, worker and scholar; and is still remembered in his old Parish with deep affection and recollection. But he had a wider circle of friends, called into being by his facile and endearing pen, and I append one of his sketches, written seventy years ago, and resurrected from a fading and well worn copy of the "Irish Monthly," but still sweet as a primrose that peeps beneath the thorn.

## KINDNESS

A literary man once told me he was lying sick in a very humble room some thirty or forty years ago in the east end of London. The people of the house were Irish and Catholic, and the poor scribbler was dying from want and broken-heartedness rather than from any individual disease known to the faculty. A young priest was on his daily rounds, visiting the houses of the parish, looking after the children, after the sick, after the grown-up, after the negligent, after the erring. The good woman of the house told the priest of the poor young man that was sick in bed. The priest went to see him. He found one who from a life of carelessness and some error had become hardened, and from his poverty and neglect had become callous even against the dispensations of an overruling Providence. The priest spoke kindly and cordially, and sympathetically; but, while his words touched, they did not convert the sick man. At parting, the priest

left a crown-piece on the pillow, promising to call again. In a few days he returned; the young man had got strong, and in some way mysteriously work had come to his door. The young man held steadily on, became a practical Catholic, after a time attained a competency, and gained not a little share of literary fame. The young priest went on in his humble, unworldly way among lanes and tenements and garrets; but his humility could not hide his worth, and to-day more than one hemisphere knows that young priest—he is now Cardinal Manning.

One day as I was walking along a quiet road in a skirt of one of the Leinster counties, I saw two children making their little baby-houses by the way. They seemed to be brother and sister: the little girl might be about eight, and the little boy two or three years younger. I saw the little girl stepping aside for some purpose, and without meaning it, overturning the

little brother's castle. He stood up, took a handful of mud and sand and flung it directly into her face. She was standing some two yards or so from him. She wiped the clay from her eyes, and stepping quickly towards him, she opened out her hands, put them round his neck, and kissed him on the cheek. If both are living, they are now man and woman. Neither of them saw me.

An old man lived in a mud cabin near a cross of five roads. He had sworn informations against a neighbour. The police prosecuted, the man was convicted and sentenced to some months' imprisonment. The old man fell sick; he was unable to leave his bed, and it is scarcely fair to describe his loathsomeness. None of his neighbours would go near him. The police found him dying. The doctor declared him unable to be removed and I was called to anoint him. When I ar

Continued on page 15.



# Newly Ordained Priests



**REV. JAMES HUDNER,**  
son of Mr. & Mrs. Richard Hudner,  
Ballyshonakin, Kilmallock,  
Co. Limerick.



**REV. LIAM KELLY**  
son of Mr. & Mrs. Sean Kelly, N.T's.,  
"Cluain Muire," Castletroy,  
Limerick.

To these two priests who were ordained at Maynooth College in June, 1960, for the Diocese of Limerick, we wish many years of fruitful labour for God

## Canon O'Kennedy—continued

rived there was a woman in attendance. I looked at the man; where his head lay on the pillow was a hollow space about the size of the palm of a hand, for he could not stir the head or turn it, and in the hollow was a pool of water, the dribbling from his mouth. Evidently clean linen had been put on him; but fresh as it was, it began to be almost literally alive—there is such a species of skin disease. "I have washed him, and done my best, your reverence, but whatever you do, you cannot prevent them, you know." She had the house cleaned up, she had a little fire down; she had some drinks warming for the invalid; she had everything ready for me: and that woman was the wife of the man in prison!

These things bring to my recollection the beautiful story of the

blind water-carrier, told by John Francis Maguire in his Life of Father Mathew. The poor woman carried water day by day to the doors of the rich in the city of Cork. The famine time came, and she found one morning a little baby lying on a door-step, deserted. She asked Father Mathew's advice, and he desired her to rear it. Bye-and-bye she got blind, and the child was grown strong enough to lead her by the hand through the streets. "Oh, my dear," Father Mathew would say, "how grander before God and His saints is that poor blind water-carrier, led from door to door by the foundling child, than the Czar of all the Russias."

\*

*Home from an examination, Bobby said—"I did jolly well, Dad. I was the only boy to be encored. Teacher says I've got to do it all over again this afternoon."*

## LIMERICK DIOCESAN PILGRIMAGE TO LOURDES

Provisional Dates:

**AUGUST 9th—19th, 1961**

Details of fares, etc., later.

**Start saving your fare now**

For particulars apply to:

**SPIRITUAL DIRECTOR,**

Lourdes Pilgrimage,

**114 O'Connell Street,**

**Limerick**





*Q. Is a Catholic who is apparently faithful to his religious duties and yet uncharitable in his dealings with others as good as a person who while practising no religion is generous and kind to others?*

*A. Both are sinners but the person who practises no religion is the greater sinner for he neglects his primary duty of worshipping God.*

???

*Q. Why are there two different feasts of the Seven Dolours of the Blessed Mother?*

*A. In order to honour the memory of Mary's intercession on two different occasions. The first feast, celebrated on the Friday after Passion Sunday, is the older feast and was instituted at Cologne in the fifteenth century in reparation for the blasphemies of the Hussites and to implore the help of God against those heretics. It has in view specifically the suffering of our Blessed Mother during the passion of her Son. The second feast, celebrated on September 15th, was originally granted in 1688 to the Servite Friars, who from their beginning had a particular devotion to the sufferings of Mary at the foot of the Cross. This feast was extended to the Western Church by Pope Pius VII.*

???

*Q. Is there any significance in the recitation of the "Angelus" three times a day?*

*A. The morning Angelus bell was called the peace bell because the people were urged to pray for peace while it was being tolled. The mid-day Angelus was generally associated with the commemoration of our Lord's death on the Cross. The evening Angelus was in honour of the Annunciation of Our Lady.*

# *Any Questions ???*

*Q. Is it a sin to pass the Blessed Sacrament without genuflecting?*

*A. While we must always show the greatest respect to the Blessed Sacrament, if no deliberate irreverence is intended and there is a reasonable cause for so acting, it is not sinful to pass the Blessed Sacrament without genuflecting. You may notice, for instance, that the cross-bearer taking part in some ceremonies never genuflects but bows to the Blessed Sacrament.*

???

*Q. May a Protestant be sponsor for a Catholic child at Baptism?*

*A. No, this is expressly forbidden by the law of the Church. It is the duty of a sponsor or godparent to regard his spiritual children as his perpetual charges and to instruct them in the obligations of the Christian life, especially when the parents neglect their duty.*

???

*Q. Would it be a sin for me to lend my tools to one who intends to do servile work on Sunday?*

*A. The borrower may or may not have sufficient reason for doing servile work on Sunday. We are not in a position to judge, ordinarily; and so the favour can be granted without sin on our part.*

•

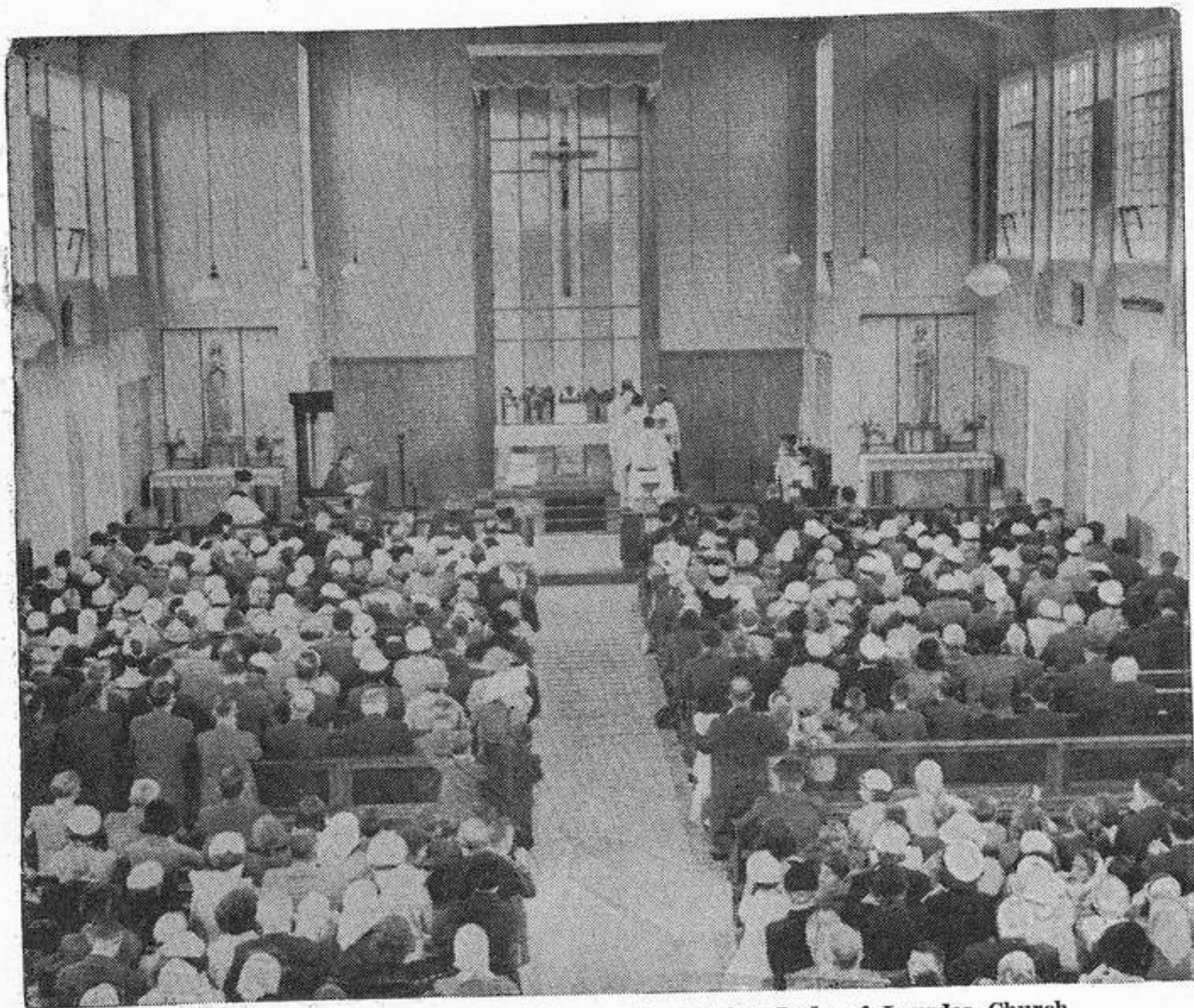
Why not send *your* questions to *Our Catholic Life*, 114 O'Connell Street, Limerick?



# Two New Churches

In recent months His Lordship, Most Rev. Henry Murphy, D.D., blessed and opened the new church dedicated to Our Lady of Lourdes at Rosbrien, and laid the Foundation Stone for a new parish church at Castlemahon.

The new church of Our Lady of Lourdes at Rosbrien is an additional church for the parish of St. Michael's and is intended to cater for the vastly increased population of that district. The church, built in wood at a cost of about £40,000, accomodates a congregation of 1,000. A special sermon for the occasion was preached by Rev. M. Sadlier, C.C., Granagh, who is a native of St. Michael's parish.. The new church was designed by Chevalier Patrick J. Sheehan and was built by Messrs. Lanigan Brothers.



High Mass on the occasion of the opening of Our Lady of Lourdes Church.





**The Tower of the New Lourdes Church.**

*"To-day this suburban district has been given the one thing that was lacking—its own suburban parochial church, to be the centre of a revitalised parochial organisation and the seed of a new flowering of the Faith."*—From the sermon of REV. M. SADLIER.



**ongregation entering Church after it had been blessed.**





## CASTLEMAHON CHURCH

On Ascension Thursday, 26th May, 1960, His Lordship laid the Foundation Stone for a new church in Castlemahon. The old church which it replaces was built over a hundred years ago. Archdeacon Begley in his *History of the Diocese of Limerick* states that it was built when Rev. Michael Sheehan, a native of Kilfinny, was parish priest. Fr. Sheehan was appointed P.P. in 1802 and died in 1836, and it

is thought that the church was built in the early thirties. The foundations must have been faulty as, in Canon Irwin's time, tie pins were inserted to keep the walls straight, one in each transept. Canon Irwin died in 1919. Experts who examined the building last summer considered that it was unlikely that it would hold up longer than a few years and they ordered that the transept galleries should be closed

and the nave gallery should be supported by additional props. At a general meeting of parishioners, the Bishop decided that a new church should be built and appointed Chevalier Patrick Sheehan as architect. Tenders from contractors were invited, and Joseph McCormick's tender of £21,000 was accepted. In addition, there are provisional sums for seating, Stations, transference and remodelling of the altars of the old church, altar rails, so that the exact cost of the new church cannot yet be determined.

A new parochial house has been built also in Castlemahon. The site for this house was very generously presented to the parish priest, Very Rev. Michael Quinn, by Mr. Michael Raleigh.

\*



It was also Confirmation Day at Castlemahon.



# The New College Building Fund

We have spent on Site Development and on the New College Building, £65,595, and we have on hands, £51,745, in Investments and Bank Deposit.

We gratefully acknowledge the following:—

## PRIVATE SUBSCRIPTIONS June to August, 1960

	£	s.	d.
Very Rev. John O'Donnell, P.P., Los Angeles	500	0	0
Per Most Rev. Dr. Murphy Sisters of Mercy, Abbeyfeale	229	12	8
Rev. John Condon, C.C., Florida	100	0	0
Rev. Richard Murphy, C.C., Florida	53	5	11
Rt. Rev. Mgr. T. Guinane, New Zealand	53	5	11
Mr. Thomas Quaid, V.S., Newcastle West	50	0	0
Mrs. A. O'Mara and Mr. P. O'Mara, New Strand House, Ennis Rd., City	50	0	0
Mr. G. Sheehy, New York	50	0	0
Miss Burke, Rathkeale	50	0	0
V. Rev. P. Collins, Los Angeles	35	8	11
Mr. M. Power, Powerscourt, Ennis Rd., City	25	0	0
Mr. and Mrs. A. O'Donovan, Barrington St., City	13	0	0
"Anon," per V. Rev. P. J. Canon Lee, City	6	5	0
Misses Cahill, Lansdowne Tce., Ennis Rd., City	5	0	0
Mr. Michael Punch, B.E., Rathkeale	5	0	0
Miss Eileen Hannon, N.T., Glin	5	0	0
Miss B. Houlihan, Kil-Kilmallock	5	0	0
Mr. Michael Fitzgibbon, Catherine St., City	2	0	0
<b>Total</b>	<b>£1,287</b>	<b>18</b>	<b>5</b>

## SOCIETIES

June to August, 1960

	£	s.	d.
Patrickswell P.T.A.A.	30	0	0
West Limerick G.A.A.	25	0	0
Co. Committee, I.N.T.O.	10	0	0
Glin Branch, I.N.T.O.	5	0	0
St. Munchin's College, P.T.A.A.	2	0	0
<b>Total</b>	<b>£72</b>	<b>0</b>	<b>0</b>

## BEQUEST

June to August, 1960

Mrs. Naughton, Adare	£20	0	0
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\*

## NEW COLLEGE CHAPEL ACCOUNT

We gratefully acknowledge contribution from the schoolchildren in the following parishes for September, 1959, to August, 1960:—

	£	s.	d.
Abbeyfeale	30	16	0
Adare	1	16	3
Ardagh	6	0	0
Askeaton	15	3	0½
Athea	9	19	5
Ardpatrick	8	4	0
Banogue	5	16	0
Bruff	27	19	11
Bulgaden	10	4	1
Cappagh	4	10	
Coolcappa	5	0	11½
Cratloe	2	0	0
Croagh	17	15	5
Dromin	9	14	11
Dromcollogher	20	0	7½
Eflin	10	18	4
Feenagh	17	13	1½
Glenroe	9	10	9
Glin	9	17	1
Kildimo	2	15	3

	£	s.	d.
Kilfinane	20	13	0
Killeedy	4	12	0
Kilmallock	50	1	0
Knockaderry	8	0	1
Kilcornan	2	9	1½
Loughill	1	11	8
Mahoonagh	42	1	9
Manister	7	13	6
Monagea	4	6	1
Mungret	11	8	11½
Newcastle West	22	19	4
Patrikswell	16	5	11½
Rathkeale	74	15	1
Rockhill	9	6	5
Shanagolden	18	9	0
Templeglantine	5	0	4
Tournafulla	12	17	3
St. John's	9	13	0
St. Michael	27	7	9½
St. Mary's	22	5	0
St. Munchin's	42	19	6
St. Patrick's	19	14	3½
Newcastle West Show	8	14	1
Silver Paper	3	12	0
<b>Total</b>	<b>668</b>	<b>6</b>	<b>3</b>

## BLACKBERRY COLLECTION 1959-'60.

	£	s.	d.
Abbeyfeale	37	13	6
Athea	10	0	0
Ardagh	4	10	5
Adare	9	9	
Croagh	16	2	
Glin	1	14	0
Loughill	10	8	
Mungret	2	9	0
Mahoonagh	2	3	1
Newcastle West	3	6	8
Shanagolden	2	10	9
Templeglantine	1	11	3
<b>Total</b>	<b>67</b>	<b>19</b>	<b>3</b>

## BEQUEST FOR NEW COLLEGE CHAPEL

Mr. J. J. Connellan, N.T., Rathkeale	500	0	0
<b>Total</b>	<b>£1,236</b>	<b>1</b>	<b>6</b>

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LIMERICK



Rev. J. Casey, C.C., writes about the early years of

# Expansion Of The Church

IT is very difficult to assess the expansion of the Church in the first four centuries and quite impossible to estimate its over-all penetration in depth. But while the available evidence does not at this distance permit of the building up of a composite picture, it is quite certain that in the lifetime of the disciples of the Apostles the Church made rapid progress. This emerges from the testimony of the contemporary writers, St. Ignatius and Pliny, and is confirmed by the fourth century Eusebius and St. Augustine, who had investigated the origin of various Churches.

## SECOND CENTURY

By the end of the second century there were Christian communities in Gaul, among the Celts in Spain, in Libya and Syria. This we have from St. Irenaeus, and if Tertullian does not exaggerate even then Christians were to be found in all walks of life.

## THIRD CENTURY

Round about the middle of the third century Origen speaks of faraway Ethiopia, Britain and parts of Germany which had not as yet received the faith, implying that countries nearer his home had become more or less Christian. It has been estimated that at the same period, that is in the reign of Pope Cornelius, there were about thirty thousand Christians in the City of Rome. By this time, too, the Church in Pro-Consular Africa and Numidia had been established on a solid basis. There is record of the presence of as many as seventy bishops at

the Synod of Carthage in the year 222 A.D.

## FOURTH CENTURY

At the beginning of the fourth century there were centres where Christians numbered half or even more of the population. Edessa was then one hundred per cent Christian. In Armenia Christianity had become the official religion; Asia Minor was for the most part Christian and in Egypt the rule of bishops was well established. In St. Cyprian's time Spain, too, had Christian establishments of which thirty-nine were represented at the Synod of Elvira in 300 A.D. Southern Gaul seems to have received the faith direct from the East, while at a later date it came to Britain via Northern France.

## SOCIAL CLASSES

As a matter of policy the Church disregarded social standing and constantly admitted to membership men and women of good will of whatever rank. It is not surprising, therefore, that in the early years the bulk of its adherents came from the humbler classes. From St. Paul we know that the Christians of Corinth were intellectually and socially on the lowest rung of the ladder. There is other evidence, too, to show that up to the time of Marcus Aurelius the Christian communities were, in the main, composed of workers and slaves.

It would be a mistake, however, to assume that all Christians were poor and illiterate. There were distinguished converts like Ser-

gius Paulus, Governor of Cyprus; Cornelius the Centurion and Denis the Areopagite. According to Pliny people of every class had embraced Christianity in Bithynia, while Eusebius could say that many illustrious personages of Rome had done likewise. The repeated warnings of St. Paul on the subject of introducing into Christianity the errors of pagan philosophy not only show that men of learning had come over to the Church, but that some of them had taken the trouble to bring along their dangerous views.

## WOMEN

The New Testament and other authorities leave no doubt as to the important part played by women in the early Church. St. Paul praises Phoebe in the Epistle to the Romans; Lydia of Thyatira figures in the Acts of the Apostles, while the Pastoral Epistles presuppose the existence of a special ecclesiastical institution for widows. Pliny, too, mentions 'ministrae' whom he had condemned to torture and who were possibly something in the nature of deaconesses.

Many Christian apologists state that women outnumbered men in the early Church, and one was gallant enough to acknowledge that they were better versed in the things of God than their men folk. No doubt St. Paul was very gratified at this development, but a sense of the fitness of things in what was very much a man's world had to be maintained at all costs; hence his

Continued on Page 36.



# an leabhar aifrinn

Tá oíche mbliana ann ó táinig an céad eagrán de "An Leabhar Aifrinn" ar an margadh, agus tá sé pas déanaí anois, is dóca, beic á léirmheas. Cuirtear an dara eagrán amach cúpla bliain ó shin agus is deatrádaí na bfeicimís eagrán a trí a coice. Nírb' oíche an rud é mar sin a cur i gcuimhne do daoine go bfuil coipeanna fós ar fáil.

## sean agus nua

Sé fáil go n-éirim na d-dóca go bfuilseopar eagrán eile ná seo: San sean-litriú a clóduail-eadh é agus beadh sé ró-costas-úil achrú don litriú caighdeánach anois. Na daoine ag a bfuil an leabhar is daoine a bfuilmór go raib' tairí acu ar an sean-litriú uair éigin agus ní cuireadh an litriú sin as dóib' ponn. Ach tá glúin eile ag éirí aníos anois na bfuil cleadach acu ar an sean-litriú, agus ní beirí aon ró-ponn orthu—siú, dar liom, an "Leabhar Aifrinn," faoi mar atá sé, a ceannaí.

Is trua, ar ndóig, na sa litriú simplí agus de réir na gcaighdeánach atá an leabhar, ach nuair na mar sin atá, ní mór dúinn beic ásta leis, agus ós rud é na bfuil a leicéir eile ar fáil sa gaeilge againn, is mór againn é.

Is iontach an leabhar é san aon amhras—1,625 leathanach ann agus é faoi clúdach leathair. Tá an cló roinnte beag ach is loic é sin atá ar gach leabhar coir-tiúil dá leicéir — multum in parvo.

## carraige an aifrinn

Taob' amuig de na gnáth-rudaí go mbeadh duine ag súil leo, tá rudaí ann na gcuirfid' gaeilgeoirí spéis faoi leic. San alt, "Céanam agus an Aipreann" i mbrollach an leabhair tráchtann

an t-údar ar ghrá mór ar mhultire don Aipreann le míle go leic bliain—grá a léirigh siad i seanfocail, rannsa, agus paidreaca:—

"Ní roga go Rí na Cruinne,  
Ní cabair go trócaire,  
Ní beata biochuan ar neamh,  
Ní luact go hAipreann o'eis-teact."

Tugtar na blioc pianúla eun cuimhne dúinn, trác bí leac carraige mar altóir ag sagairt Dé, agus moltar dúinn gan na háiteacha ina léici an tAipreann ar feadh ré d'orda na gearlean-úna a ligint i n-earmá, mar go bfuil gach láthair díob' "com-beannaite le Catacómhaí na Róime."

Seo cuid eile de sean-paidreaca Gael a tagann anuas eugainn ón tréimse sin agus a tugtar dúinn sa leabhar seo:—

"Míle fáilte romat, a Chorp  
an Tiarna,

A mhic do sholraig ón Óg is  
gile agus is míne,

Is é do bás-sa ar éirí na  
Dáise

O'fhuascail síol éada agus do  
bascaig coir."

"Céad fáilte romat, a Rí an  
Domnaig beannaite,

Do táinig le cabair eugainn  
tar éis na seachtaine,

Corraig mo cos go moic eun  
an Aifrinn,

Corraig imo beal na bréire  
beannaite."

"Ó is peacaíocht boct mé atá ag  
oéanamh ort,

Ná noct orm an coir;

Sí gur cuill me t'fearg, a  
Íosa Críost,

Pill orm agus fóir."

"Domnaí ó Aipreann, lá ó  
scoil, agus lá ó céir, trí ní  
naic féidir leo casad go bráic."

"Éist Aipreann an Domnaig  
go díl,

Is míse é ná míl do éic,  
O'eagla naic mairpeá Dé luam,  
Is naic bpaigtea a luac go  
bráic.

Aipreann Domnaig ná lig  
uair,

Cibé flúic fuair beas an  
maim,

O'eagla naic mairpeá Dé luam,  
'S gurá i an uair do leaba.

Teampall do tógáil ó lán,  
Ioir aol, éic agus éic,  
Do b'fearr doo anam fá seac  
Aipreann Domnaig o'eisteact."

Níl ansin ach gné amáin den  
sáibreas atá ar fáil ins "An  
Leabhar Aifrinn" — sáibreas  
teagaise agus eolais ar bunús  
agus forás deasgháta an cre-  
iomh. Tá molaíocht mór ag out don  
tá a eug dúinn é—an tAicair  
Benedictus, O.C.D.

—máirtín ó corrbuí

\* \* \*

## a dia

A Dia móir, macánta  
Is leatsa mo beata 's bás,  
A Dia sóig solúnta  
Tabair dom gach uile grás.

A Dia fial 's fearúil  
Is tú mo stór 's mo rún,  
A Dia cóir 's croíúil  
Leag orm do mhór súil buan.

A Dia sám, suáilcaig  
Bí mór liom gach aon lá,  
A Dia tlac 's trócaig  
Is tú an cúis, an fáil.

A Dia créadcaig, céasta  
Iarraim ort deoc is bia  
A Dia súcain, seasta  
Tabair dom an beata síoraí.

—Gearóid Ó Gearbáin.





Photo—Egleston Bros.

**REV. J. SHINNORS, C.F.**

Fr. Joseph Shinnors, who has volunteered for service with the 33rd Battalion in the Congo, is a native of Grange, Bruff, Co. Limerick. He was ordained in Maynooth in 1943 and has spent the last twelve years as Chaplain to the Forces at Sarsfield Barracks. He has recently been appointed assistant to the Diocesan Organiser, Rev. T. Culhane, and had done great work in helping to organise the Union of Prayer in city and county. We wish him every success and blessing in his new sphere of activity.

We take the opportunity also of expressing best wishes to all members of our Army who are serving in the Congo. We admired the spirit with which they volunteered and we hope that their efforts to establish peace in that country will meet with the greatest success. For all who are serving in the Congo we pray that God will grant them a safe return to their native land.

**REV. E. CASEY, C.C.**

Fr. Eamon Casey, who has been curate in St. John's parish for the past five years, has gone to England on a temporary mission. In recent years a number of priests from the dioceses of Ireland, with the approval of their Bishops, have gone to England to do special missionary work among the Irish emigrants there. Fr. Casey has volunteered for that work and he will spend the next year or two working among the Irish in Slough, Bucks. While his departure from Limerick is to be regretted, because of his tireless zeal and energy in many diocesan projects, we are confident that his priestly ministrations in this new field of activity will bear great fruit. We wish him every success and pray God's blessing on his work. His return to St. John's parish will be eagerly awaited.







# Woman's page

BY MARTHA

WHILE I was away on holidays the neighbours' children appear to have been making love to my lone apple tree. Estimating the amount of their depredations, I would say that apples was their staple food during the fortnight of my absence. The tree is a Bramley Seedling, a cooking variety which does not mature until late in September, so I imagine quite a number of small tummies were aching during the second half of August. The side of the tree which faces away from the windows is entirely denuded, but on the other side there is sufficient fruit to fill my needs. The ground is littered with fallen fruit—windfalls or, more likely, the discards of several raids—and I must begin to use them before the worms eat them or they decay. The family, perverse as usual, will not eat stewed apple and custard, nor do they relish anything so easy to prepare as roasted apples, so I often have to devise ways in which to disguise the apples. An occasional apple pie is relished, never more so, of course, than when apples are scarce. When there is a glut, I dare not produce a pie more often than once a week. But I have a few little stragetic recipes which are useful in the apple season, and in case you, too, have a difficult, contrary family to cater for, I shall pass them on to you.

Apple Cheese Cakes are delicious and always welcome—glut or no glut. You will need—4 ozs. of short pastry:  $\frac{1}{2}$  lb. of apples: 3 cloves: 1 oz of butter: 3 ozs. of brown sugar: 2 eggs.

METHOD—Roll out the pastry,

cut into rounds and line some patty tins. Peel, core and cut the apples into quarters. Stew with cloves and one tablespoonful of water until soft. Add the butter and the sugar. Allow to dissolve and then rub all through a sieve. Beat up the eggs and add to the apples. Put a teaspoonful of this mixture in each patty case. Bake in a hot oven (Regulo 6) for twenty-five minutes.

Apple jam can be rather insipid. Some people try to increase the flavour by adding cloves or ginger. I am not enamoured of either flavour. The following recipe makes a very palatable jam, with a clean, slightly tart taste.

APPLE JAM—Peel, core and slice the apples thinly. Place them in a large bowl, cover and set the bowl in a pan or saucepan of boiling water. Simmer until the fruit is tender. It takes a rather long time. When apples are soft, place them in a preserving pan, allowing three-quarters of a pound of sugar to each pound of apples (measured when sliced). Add the juice and grated rind of a lemon, and mind when you are grating not to get down to the white pith as it has an ugly flavour. Bring to the boil and cook about twenty minutes or until the jam will set when tested. Stir frequently during the boil. Pour while still hot into sterilised, warm jars and seal.

I wonder how the blackberry crop is this year. I have not had time to go prospecting as yet. One of these days, I shall sally forth, equipped with a can and a stick with a crook on it for pulling down

the branches, and, of course, wearing my worst pair of nylons, to invade the hedgerows. If I succeed in getting any berries, the apples will come in useful again. Personally, I prefer blackberry and apple jam to the blackberry used alone. Any housewife who uses jam should make a few pounds of this lovely jam. The berries are free. Anyone with an apple-tree will be pleased to give you a basket of windfalls. You can muster up a few jam jars. So, all you will have to buy is the sugar, and you will have a grand alibi for spending a few hours having fun in the autumn fields. Just one thing—leave a few blackberries for me. I have a favourite hunting ground where the berries are big, the grass is soft and there are no cross cows, but I am not going to divulge the situation. Here is a recipe for the jam. Use one-third apples to two-thirds blackberries. If you are short on blackberries you can use more apples. Peel, core and quarter the apples and boil in a very little water until soft. Mash the apples or put them through a sieve. Put the apple-pulp and blackberries in a preserving pan with heated sugar to equal the weight of the combined fruit. Bring to boil, stirring constantly until the sugar is melted, and then boil rapidly until the jam will set when tested. It takes about twenty-five minutes. Skim, pot and seal in the usual way.

I am always longing for a pot of this jam around Christmas but it is such a favourite in this house that no matter how much I make, it is eaten long before then. This year, perhaps!



**WHAT** a season it has been so far for upsets! Last year Waterford hurlers beat Tipperary by a huge margin: so this year when Tipp., league champions, lined out against Waterford, all-Ireland champions, a close, dour struggle was expected, but, as things turned out, Tipp. won very easily. This victory made Tipp. hot favourites to rout a little fancied Cork team in the Munster final at Thurles. Cork, however, true to tradition, matched their great rivals for the whole hour, and were only beaten by a bare two points. Came Croke Park on 4th September, when a Tipp. double was anticipated: yes, it was a double, but a double defeat instead of a double victory. In the minor final, Tipp., with a dozen titles to their credit, rightly labelled the minor specialists, were on this occasion completely over-run by Kilkenny, who amazingly had over six goals to spare at the close. Despite this, most of the 75,000 people present sided with the critics in expecting Tipp. to win the senior game; but again, the forecasts were wrong, and Wexford won, and won well by ten points: Tipp. thus lost a senior final for the first time since 1922, and to complete the eclipse of Munster hurling, Cork were soundly beaten by Carlow in the home Junior final. Yes, this year, Munster's hurling cupboard is as bare as old Mother Hubbard's.

### FOOTBALL SURPRISES

In football it has been much the same story. Surprise number one was Waterford's win over Cork: eventually Kerry once again were Munster champions, and went on to meet Galway in the semi-final. The prophets did not give Galway a chance, but the Connacht men gave Kerry the fright of their lives, and the Munster champions were quite ready to admit that they were fortunate to win narrowly. In the second semi-final, Offaly, Leinster champions for the first time, were rank outsiders against Down: once

## SPORT



By REV. W. J. CARROLL, C.C.

\*

more the experts were wrong, as Down only managed to draw per a hotly-disputed penalty goal. In the re-play, Offaly at one stage, seemed set for victory, but at the close Down were ahead by two points. This provides a very attractive pairing, Down and Kerry for the final. By the time these notes are in print the result should be known.

### LIMERICK'S ECLIPSE

To come to our own bailiwick—what is to be thought of Limerick hurling? At the end of their first championship outing last July, the scoreboard read—Tipperary, 10-9; Limerick, 2-1. Enough said. Then Limerick met Kerry in Junior hurling, and with about twelve minutes to go led by ten points, yet were beaten in the end, beaten on their own ground, by Kerry hurlers. Our minors put up a good show and could be deemed unlucky to be pipped on the post by Tipp., but then look at what happened to Tipp when they met Kilkenny in the final. Well, after these disasters, we hied to Kilmallock one Sunday evening in August to see how our footballers would fare against Cork's Juniors. Of course, we can pick the best in the county to play Junior, and we were led to believe that our team was good enough to go a long way in this championship. Alas for our hopes,

Cork's Juniors made hacks of our best, as the score in their favour shows, 1-9 to four points.

### HANDBALL

Things are better with our handballers, who have reached three Irish finals. If Mick O'Brien plays anywhere near his normal form—and Mick is a whole-hearted player—he should win the Junior singles title. In the senior singles final, Tom McGarry meets the holder, Fintan Confrey of Louth. Confrey at his best can be brilliant, with two perfect hands, but is not invincible: McGarry has tremendous power, and there is at least an even chance that his steadiness and dogged persistence will see him through. Our Junior doubles pair, Mick O'Brien and "Sonny" Walsh are good, but so are their Kilkenny opponents, and here the issue is wide open.

### THE OLYMPIC GAMES

September 10th saw the end of the 17th Olympiad. Vast and bewildering in scope, the games produced an even higher standard of performance than was anticipated. New world and Olympic records were established daily. This avalanche of records prompts the question—where will it all end? What are the limits of physical endeavour and skill? The times put up by the fabulous Nurmi would now not get a runner past the qualifying stage. Young U.S.A. schoolgirls swam faster than Johnny Weismuller. Lawlor, Ireland's best performer, threw the hammer 213 feet, and was only fourth: John Flanagan of Kilmallock won the hammer event in three successive Olympics, and his best throw in those victories was 170 ft. A woman did 6ft.  $\frac{3}{4}$ in. in the high jump: a Russian cleared the bar at 7ft.  $\frac{1}{2}$  in. and was fourth: when an unknown Ethiopian won the Marathon (over 26 miles) in record time, running in bare feet, he said "I could have run much further" and this was no idle boast, as he finished quite fresh. Yes, where will it end? No one knows.





## TEENAGE FORUM

SEEING the photographs of Senator John Kennedy and Princess Grace of Monaco in the paper the other day gave me the idea of saying a word to you this time about these two famous Irish-Americans and also about two of our home celebrities, Siobhan McKenna and Ronnie Delaney. No doubt these four people have their share of faults like the rest of us, but they also have many admirable qualities which give us reason to be proud of our Irish Catholic way of life and which are worth noting by young people like yourselves who are about to step on the stage of life.

John Kennedy, who more than likely will be next President of the United States, and Grace Kelly, Princess of Monaco, are products of the Irish community in Boston on both father's and mother's side and are both three generations removed from the homeland. As a matter of fact, I read recently that Kennedy's mother's family, the Fitzgeralds, came from Bruff. Kennedy is recognised to be a cultivated man of great intelligence, energy and organising ability. He is gifted as an orator and writer. He also seems to have one subtle advantage over his opponent, Richard Nixon, in that he evidently has an abundance of that charm of manner which observers are wont to credit to the Irish as a national characteristic. But particularly I would like to draw your attention to the fact that he seems always to have observed the highest moral standards both in his private and public life. Politics is no kid-glove profession, especially in the States. Kennedy has gone into the thick of it and yet one gets the impression that

even his opponents recognise his outstanding qualities and that his life has been above reproach. Finally, he seems to have the modesty of greatness.

Princess Grace has also come from the Irish who arrived in America with no possessions but their Catholic and Irish cultural heritage. She achieved fame as a screen star of beauty and intelligence and distinguished herself by avoiding the many pitfalls that beset her profession. She remained poised and dignified in the world of ballyhoo. She observed the highest moral standards despite the notoriously low ones of the Hollywood world in which she moved. And since she became Princess of Monaco she has carried herself with a dignity which has charmed her people and the world. As you probably know, she was to have visited Ireland last Spring when the Monaca Symphony Orchestra was performing at the Dublin International Music Festival but had to cancel her visit because of her father's death.

Siobhan McKenna is our greatest actress. She learned her art playing in Irish at the Taibhdhearch in her native Galway and graduated through the Abbey to the world stage. She achieved fame by her portrayal of Joan of Arc in Shaw's *St. Joan*. She is now back in Ireland from Spain, where she played the part of Our Lady in a film on the Life of Our Lord which is reported to have treated this supreme theme with the greatest reverence. International fame and publicity have left her completely unspoilt and natural. She is not regarded as conventionally beautiful but has the charm of animation and intelligence. She is a cultured woman

and especially well-informed on all the aspects of Irish affairs. For instance, her statements on Partition to the Press and on T.V. were so masterly that she was invited by the Northern Nationalists to stand as a candidate at the last General Election there. She is very proud of her fluency as an Irish speaker and delights to use her gifts in furthering the development of Irish culture.

Finally, despite the disappointment of the Olympics, I would like to say a word about Ronnie Delaney. Win or lose, Delaney is a man who by his balanced and gentlemanly behaviour has set a headline for every young sportsman. He has never shown a trace of that 'swelled head' to which athletes are sometimes ridiculously prone, and at Villa Nova University he did not allow his athletics interfere with his studies for his commerce degree. As you probably know, he now has a position in the Irish International Airlines office in New York.

In a few years you will be men and women playing your roles in life. I think you can learn from these four famous products of our Irish and Catholic way of life. They are all gifted, yet they all have the modesty of greatness. They have a balance and discipline which enables them to lead very full lives and yet remain uncontaminated by the materialism of the present-day world. Their success in this, I think, is due to their firm grasp of the great truth that "we have not here a lasting city" but are on our way to a meeting with our God at journey's end.

Le gach dea guidhe,

An tAthair Padraig.



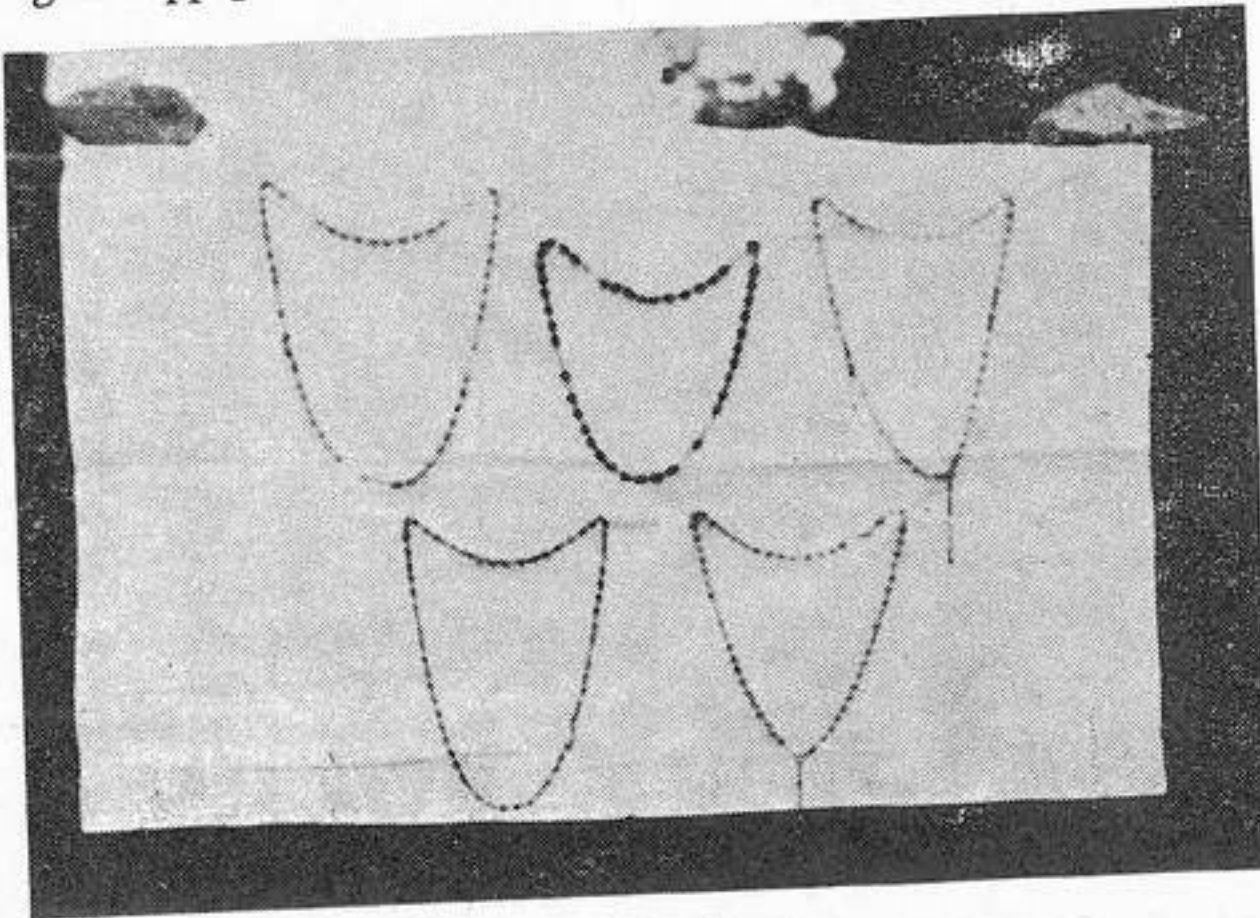
# The Hidden Rosaries

By MICHAEL KERINS

THE wish expressed by a woman to leave the castle in which she lived, in order to take up residence in another castle nearby is one of the reasons given for the blowing up of Cappagh Castle, Askeaton. This 14th century Desmond Castle was built on a high flat topped rock or mound, stands over 100 feet high and was surrounded by an embattled wall enclosing an area of 35 yards by 24 yards. Westropp in his History of Castles of Co. Limerick states that this type of Castle built on high flat topped rock was a Norman idea. In another place he says it was a Desmond Castle. In the Tudor Period in 1569 there was a wholesale surrender of Desmond Castles to the English. One of those castles is mentioned as Hollypark or Ballygleaghane. Two brothers occupied those castles, one brother, unmarried, lived at Cappagh, the other brother and his wife lived at Hollypark a short distance away and was the actual owner of the Castle at Cappagh. His wife expressed a wish that she would like to live at Cappagh and gave orders to have it prepared for her. On hearing this the brother living in Cappagh in a fit of tem-

per blew up the Castle. Next mention of Cappagh was in 1641-'42 in the period of the Confederate Wars when it was defended by a Francis Morton. Siege was laid to the Castle by a Morris Herbert who raised a "sconce" or fort against it and after a long blockade the garrison surrendered. Possibly this was the proper account of the blowing up of the Castle.

It is now in possession of Mr. Patrick Fitzgerald who lives in the nearby farmhouse and who is an authority on local history and folklore. He showed me over the ruins some time ago. Here and there underneath the walls but covered over with grass we found some hidden spaces. Anxious to find out if anything of importance was to be found in them we started to explore and in one place we found a number of Rosary Beads but no Cross. Most of the rosaries were crumbling into dust. Carefully picking out the best I photographed it as can be seen in the accompanying picture. How they came there will remain a mystery, but it is safe to assume that they were hidden in the Penal Days of the 17th and 18th centuries.



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## Quiz?

1. What, proverbially, is the 'price of liberty'?
2. What is nostalgia?
3. Which is the largest continent?
4. What is a panegyric?
5. When does (a) the Ecclesiastical; (b) the Civil, and (c) the Financial year begin?
6. What is Braille?

(Answers on page 36).

\*

*I had baked a two-crust cherry pie and set it aside to cool while I did some cleaning around the house. When I returned I noticed that a suspicious looking hole had been made in the top crust.*

*I confronted my little son about the matter and he replied: "Honestly, mother, I was just feeling the crust and my finger fell in."*



# HORSE OPERA

By FILM

I TOLD you last time that I'd write about Cow-boy pictures, but Joe kept interrupting and writing in bits of his own behind my back, and I hadn't time to take them out 'cos the Editor was in a hurry, so I put them in brackets. Anyhow, I think he cogs them out of a book.

There are all kinds of Westerns, Wild ones, Woolly (scratchy) ones, adult and adulterated ones, ones to make pore Jesse James turn over in his grave on Boothill or wherever it is, Phychological ones searching for a significance, and ones to make you feel that the sooner the west is given back to the Indians the better. Cow-boy pictures have been popular since J. Cruze (nothing to Vera) shot *The Covered Wagon* in 1923 (and stable-mates of *Shane* and *High Noon* are as rare as a red-skin on a banana). The western has everything (even the stink of saddle-soap). The Big country, the Red River, the Grand Canyon, the lone-prairie, Table Mountain (plenty potted palms from Hollywood hot-houses), and Technicoloured grass, green enough to blind a bullock). There is action, movement in cattle stampeding, buffalo charging in clouds of dust (blown away from the camera by wind-machines), and the controlled coiled energy and the fluid poetic movement of the horse (the broncos bucking like they were built on bundles of bed-springs). The hero is (ready-made) tall, broad-shouldered, steely-eyed, whip-cord muscled (bound), girl-shy, one-gun totin (yokel who is painfully slow on the drawl and so fast on the draw he can slap leather and spill six-shots in one thunderous bang, and not blast a hole in his britches either). The legend of the lonely hero on a horse, never afraid, never at a loss is a money spinner on a horse (who in real life could hardly ride a wheel-chair), with a past no one must ask about (and a

future in television). The villian wears black, rides a black horse, is a black-guarding black-sheep (if he's not an Indian). He always tilts his Stetson off his forehead with his shootin' iron (without blowing off his side-burns). He is sullen, spineless, bullying, brainless. He packs two-guns, gambles, chews tobacco and spits juice, drinks rot-gut whiskey and is a low-down, cheatin' coyote. His two side-kicks (take to law and order like the Irish took to Cromwell).

The Marshal (with his saddle-bags under his eyes) goes round with a Tin Star "trying to deppytize a new sheriff to keep the place fit fer decint folks to live in, and grow kids in, cos God didn't make all this land just fer one man to raise steers, even thuh east needs beef." The sheriff's best boozin pal keeps getting told "Doc, you're too big a man to try to crawl into that small bottle to hide," but he will wing the villians side-kick (with his dying-breath smelling of whiskey). Things have sure come to a pretty pore pass parner since Puccini wrote his horse-opera *The Girl of the Golden West* and the west has never been the same since, what with the prairie peppered with petticoats, and singing cowboys with rifles in their geetawrs. There are two kinds of western woman (decorative distractions), the comely, coy ones in the kitchen and Brassy Belles in the Golden Garter. They keep getting in the way and captured and are always trying to ruin the picture by telling the men to 'quit marshallin' and stop all this senseless bloodshed, and chewing their knuckles when there's a fight on, and waiting for the hero to tell them "Them's shore mighty good vittles you kin cook ma'm" when they aren't trying to make him forget he's a cowboy ("you can put your gun away, I'm not dangerous.")

There is also a particular western accent and talk is as scarce as real Indians, cos it can cost lives.

Bad Guy: "Passin' through?"

Good Guy: "So far."

Bad Guy: "Reckon you'll stay awhile?"

Good Guy: "Reckon."

Bad Guy: "Don't waste words?"

Good Guy: "Nope." Taut silence.

Good Guy: "Know Slade?"

Bad Guy: "Why?"

Good Guy: "I'm going to kill him."

Bad Guy: "Why?"

Good Guy: "He'll know."

Bad Guy: "I'm askin'?"

Good Guy: "Speakin' to me?"

Bad Guy: "Don't see no one else standing there, southern trash."

Good Guy: "Don't push it, Slade."

Slade (B. Guy): "You're a low-down lying buzzard."

Good Guy: "Prove it."

And then the hero keeps the golden rule of the west—never go for your gun first cos the fastest gun is the soonest dead. As they drag poor Slade out, our hero turns to the undertaker: "Stick around, bud, I'll keep you in business."

But the Indian talk is more interesting. "White man speak with forked tongue, make much dead with long gun. Many moons Big Chief Running Nose smokum pipe of peace. Him heap sick, waiting. How?" When the hero has cleaned up the town and justice is done, when he has told the Indians (when things are quiet—too quiet—watch out for Indians) not to be so careless with their arrows, and convinced them that fire-water is not the spirit of the west, he will ride off into the sunset, watched by the saddened towns-folk and the moist-eyed teacher from the east. He has given her the answer to "Who are you?"

Continued on page 80





WITH the tramp of the Irish army of the Congo still proudly in our ears, we wanted the Editor to change the title this time to 'As I Marched Down O'Connell Street,' but he merely told us to have sense. Unsentimental fellows, editors! We are not ashamed to say, however, that the cockles of the old heart were raised considerably as we stood with the citizenry while the army went by. It was clear that the citizens also were experiencing considerable elation. As a matter of fact, when O'Gunnell started to sing 'A Nation Once Again' those nearby joined in. Let's hope that after this we'll see much more of the army on ceremonial occasions. It would be good for army morale and help to give it that place and prestige in the life of the country which hitherto it has not had.

We are hopeful that the efficiency of the army in their U.N.O. mission to the Congo will help to bring home to the people of Ireland that anything other Europeans can do we can do as well or maybe better. Another example of this is Comhlucht Siuicre Eireann's exciting new venture at Mallow, which may have a great effect in maintaining the

population of rural Ireland. They are completing there at the moment a big factory for the processing of vegetables and fruit for export. The process to be used is an entirely new one called Accelerated Freeze Drying, which is regarded as a tremendous advance in food preserving methods and which has not been done on a commercial scale anywhere in the world so far. If this venture is a success and leads to the establishment of similar plants at Thurles, Carlow and Tuam, it is going to mean that there will be a big market for the type of agriculture with the highest economic labour content. This will mean a big step forward in our great national task of maintaining and even increasing the population of rural Ireland. O'Gunnell herewith sends his heart-felt congratulations and thanks to General Costello and the technicians and managers of Comhlucht Siuicre Eireann.

\*

It is only now that men who are the product of our own system of education and who have not suffered the paralysis induced by the pre-1922 education system are coming into positions of influence in

the country's life. Neither have these new men known the disillusion caused by the Civil War and O'Gunnell for one has high hopes for Ireland once their impact is felt. As an example of what we have in mind, we might instance the appointment three or four years ago of forty three year old T. K. Whitaker (an ex C.B.S. student) as Secretary of the Department of Finance. Up to very recently this all important position was held by men taken over from pre-1922 Civil Service. It is hardly a coincidence that these last three or four years have seen such progressive developments as the Government institution of short term Exchequer Bills which provide an investment outlet for about four million pounds annually which formerly had to be invested outside the country. This similarly applies to the Government negotiated agreement with the foreign insurance companies by which they undertake to invest in Ireland a big proportion of the ten million pounds of their annual premium income which was also formerly invested outside the country. And, of course, we had last year Whitaker's blue print for the economic development



of the country which has been adopted almost in its entirety by the Government with the approval of the Opposition.

\*

This Government Development Plan is now benefitting Limerick in one way at least. Recently we met in O'Connell St. Daniel Corkery, the manager of the Condensed Milk Co. factory at Lansdowne, Limerick, which is a semi-State concern. He told us that the most modern cheese making equipment has now been installed and the factory is about to go into production for export on a scale which will mean an intake of fifty thousand gallons of milk a day. As those of you who are citizens of the city know, the factory has been in decline since 1953. Many employees have had to be let go, and Daniel Corkery told us that the annual milk intake slumped from 12 million gallons in 1953 to 5 million last year. The reason, he said, was that the factory lost a great part of its market for its chief product, condensed milk, when Britain started not only producing all her own requirements but subsidizing large scale exports as well. Now with the factory starting cheese production and expanding its exports of powdered milk and other products, more employees are being taken on and it is expected that the annual milk intake will reach ten million gallons in a short time.

\*

We are glad to have other signs of life to report also. One fine evening last week we went for a stroll out the Dock Road, and when we reached the Cement Factory wandered in, in our rather curious way, to have a look at the new shaft (chimney to you). It has now reached the height of the existing chimney and will be half as high again. We joined Thomas Perrott, the manager, who was watching the progress of the work. Instead of throwing us out, he took us to see the work on the new kiln which, he said, will increase the productive capacity of the factory by more than

fifty per cent. The kiln, by the way, is a revolving cylindrical steel monster about fifteen feet in diameter, fifty yards long and raised ten feet from the ground. The new kiln will mean an increase of staff and, of course, there is going to be more employment in the transport of the increased product. An interesting fact which Thomas Perrott told us is that this very considerable new investment by the Cement Co. is being met entirely out of accumulated reserves. Let's hope this headline will be followed by other Limerick companies and that they also will plough back profits into the expansion of their businesses.

\*

We told you last time of the £20,000 investment by the Creamery Milk Suppliers' Association in the Rathkeale Meat Factory. We rambled into the I.C.M.S.A. office in Catherine St. the other day to meet John Feely again. We were delighted to hear from him that everything is going according to plan. The canning plant has been installed and this and other renovations have made the factory one of the most modern of its type in Western Europe. Production will begin in about a month, and so the factory will be able to buy farmers' unwanted cows and other stock during the peak period—October, November and December. The next time we see John Feely we must suggest to him that this success in co-operative effort should set the I.C.M.S.A. thinking of such things as co-operative credit and marketing.

Well, it looks as if the nation is at last coming to grips with the task of providing a livelihood for our people at home. All we have to do now is step up the effort about tenfold and we'll kill this stuff about The Vanishing Irish.

Slán is Beannacht,

O'GUNNEL.

## WHAT HOLY COMMUNION DOES FOR YOU—Contd.

in our habitual union with God. This means the increasing union between our work and God's will, the union of our motives with His greater glory, and the daily offering of ourselves with His Son.

Whatever limits there are to the effect of Holy Communion, they do not come from the sacrament itself—but from ourselves. Our dispositions are the filter through which God's grace passes. There is no limit to the effect which one fervent Holy Communion can produce. It has frequently marked a complete change of life, and a great step forward, the final overcoming of a bad habit or a state of tepidity. The Eucharist is truly manna, an extraordinary remedy against all human weakness and the effects of sin. With good reason the Council of Trent closed the chapter on the Eucharist with the strong exhortation that the faithful should frequently receive this "supersubstantial bread."

## HORSE OPERA—Contd.

"Maybe someday I'll stop long enough in some place to find out," or "The distance between here and the badlands is the difference between a rabbit and a man." I like cow-boy pictures, with their arryos, burros, the chaparral, tumble weed and sidewinders. I'd love to fling a chair through a huge mirror, or slide a glass full of whiskey the length of a bar and not spill a drop, or fall off a galloping horse without breaking my neck, or have my father smash a chair over my head and not even feel it; I'd love my fist to crunch the jaw-bone of the master and hide out in them thar hills where it never rains. (This juvenile delinquent finds an outlet for his aggressive tendencies in the violence and lawlessness of the westerns). How I'd like to pistol-whip that side-winder Joe and with the road-agents spin or the border-shift, chuck lead and ventilate him good and proper.



# *A Saint for Autumn*

JUST a few years back, May, 1954, there gathered in Rome pilgrims from the four corners of the Christian world. They had not come to the Eternal City as tourists or to have a glimpse of the Holy Pontiff, Pius XII. That vast crowd, gathered in St. Peter's Square on that beautiful summer day, had come to be present at the canonization of Saint Pius X. Some of those present at the ceremony had known him in life and it was surely a day never to be forgotten. Among the many thousand present were those from our own country and diocese. Not a few of those present were deeply indebted to Saint Pius for favours received and had made the journey to Rome to honour him who was to be raised to the Altars of the Church.

This new saint was different to the other Saints of the Church. The fact that he was but 40 years dead and that the officiating Pontiff, Pope Pius XII, had served in the Vatican during his Pontificate made him a Saint who was made up of flesh and blood—a Saint who really lived.

## His Early Days

The village of Riese, the birthplace of Joseph Sarto, is situated in the north of Italy. Here Joseph was born just over one hundred and twenty years ago. His parents were hard-working, God-fearing people. The young boy, one of a family of eight, had not the goods of this life in abundance. Joseph was like the other boys of the neighbourhood and there is no reason to doubt that he played all the pranks and games common to boys of his age. Riese had no school and so the boy to receive his primary education had to travel a distance of 4 miles daily. He showed himself to be an intelligent and hard-working student and soon we find him at the semin-

ary of Padua. It is well to note that the seminarian Joseph Sarto was at the head of his class and excelled in the studies of Scripture and the Fathers of the Church. He finished the last year in the seminary with honours in every subject and was ordained a priest in 1858. His first appointment was as curate to a saintly ailing Parish Priest, who soon looked on his young priest as a son and highly appreciated his good qualities. Don Joseph gave what he could to the poor, though he possessed little. His people loved him and soon his fame as a preacher began to spread to the neighbouring parishes. Invitations to preach in these parishes became more frequent. The Bishop, too, recognised the qualities of this country curate and in 1867 Don Joseph was appointed Parish Priest of Salzano.

## Bishop and Cardinal

The new Parish Priest set to work at once to visit his people. His simplicity, kindness and zeal won the hearts of his parishioners at once. They got to know him quickly and then to love him. In spite of the large parish and the good rectory Don Joseph's habits were as frugal as ever. Now that he was Parish priest he had more to give to the poor. After spending eight years at Salzano he was promoted Canon of the Cathedral of Treviso and appointed Spiritual Director of the Seminary. It was impossible to hide the outstanding qualities of this holy priest and in time, 1885, he was appointed Bishop of Mantua, and in 1894 was nominated Patriarch of Venice and created a Cardinal.

As Bishop, Joseph Sarto was truly the "Good Shepherd." He really gave his life for his sheep.

The doors of his residence were for ever open to his people, rich and poor, who wished to speak to him. Their troubles were his. He was venerated and loved as a truly Apostolic man. With his people he mixed freely. His home life was simple having as housekeepers his two sisters, who had a hard task trying to make ends meet. It was no secret that the Bishop's ring was often in pawn to raise alms for the poor. To a priest who applied to him for money for some charity the Cardinal wrote: "I was poor at Mantua, but here I am a perfect beggar."

Prince of the Church that he was Cardinal Sarto was always ready to fulfil the duties of a simple Parish Priest. He would carry Communion to the sick, hear confessions, and preach in the Churches throughout the Diocese. Both saint and sinner found in him a good friend. A friend of the Cardinal, who was paying him a visit, asked him if he might say Mass at an early hour the next morning, as he had to catch a train. "Why not? I will see that all is ready for you." The next morning the priest arrived for Mass and asked the Cardinal: "Who will serve me?"

"I will; do you imagine that a prelate of my rank does not know how to serve Mass? A fine idea you have of the Princes of the Church."

There was nothing for the priest to do but submit and allow the Cardinal to serve Mass.

## The Papacy

At the Conclave which followed the death of Pope Leo XIII, in 1903, Cardinal Sarto was elected Pope and took the name of Pius. Again as Pope he was to show the world that first and above all he was





AUTUMN, 1960.

My Dear Children,

September has come to a close and now October is here with many things you children love, ripening fruits and falling leaves. The Painting Competition will remind you that other little creatures are enjoying the nut-gathering in the woods. The evenings are getting dark and short and bed-time must come earlier. This is also the month of the Rosary. Some people thought that terrible things would happen during 1960. They forget Our Lady is our good Mother and deals gently and tenderly with her children and she has repeatedly asked that people will say the Rosary and pray for sinners. When November comes you must think of the Holy Souls and help them in many ways, such as assisting at Mass, making the Stations and visits, and saying little Aspirations for them. You can also look forward to Hallowe'en. Tell your teacher not to give you any lessons that night so that you can enjoy all the old customs at home.

I hope to have a new competition in the Christmas Number of "Catholic Life," so make sure you get your copy in time. You will, of course still have the Painting Competition and you may attempt both if you wish. Thank you for the number of letters I received. All were very interesting and I hope you will continue to write to me from your new class. We must all say a little prayer for Mary Sheehan's Daddy who died some time ago. Quite a number of the boys tell me they wish to become priests so let us pray for them, too, that they may be good, holy priests.

God bless and keep you all, dear children.

Your loving,

AUNTIE BRIGID.

Priest to Mass servers—'Why do you all look at Jimmy Duffy in the middle of the Canfiteor?'

Mass Servers—'He says it wrong, Father. He says: I'm a cowboy, I'm a cowboy, I'm a Mexican cowboy.'

The couple stood at the gate.

John—'We've been going together for four years now, Mary.'

Mary—'Yes, John.'

John—'And we love each other, Mary, don't we?'

Mary—'Yes, John, very much.'

John—'Well then, Mary, will you lend me my bus fare home?'

\*

## luimneacha

Ói buachaill ag caiteam toiríní,  
Amuis i measc na ngairdíní,  
Ac táinig a óaid,  
I nghan fíos don leaid—  
Is suíonn sé anois ar cúisíní.

\*

Ói fear ina ónaí i sCromaó,  
Is bí cinneas i sCeart-lár a  
óroma,

As sé dúirt a bean

Ná—"Éirigh as san,

má tagann an bás ort nac  
cuma!"

\*

Ói cailín i lán-bláic na hóige,  
So gnótaic ag glanaó fuin-  
neóige;

Cuair buachaill tar bráid,

Amuis ar an sráid,

Is tug sí dó súil na glasóige.

—m. Ó CORRBUÍ.

## MORE FUN WITH WORDS

- What fruits are also colours?
  - What flowers are also colours?
  - What flowers are also girls' names?
- What animal is used in playing cricket?
  - What dog shows the way?
  - What bird looks you in the face?
  - What bird helps you with your meals?
- What Irish county is used in a bar?
  - What Irish county is used in making quilts?
  - What Irish county is used in a girl's name?
  - What Irish county is a kind of poem?

(Answers on Page 34)



# Your Autumn Painting Competition



(1) **SINNSIR** (ós cionn 10 mbliain)

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

(2) **SÓISIR** (fé bun 10 mbliain)

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

**Rialacha:**

(1) **Datáil** an pictiúir.

(2) **Líon** isteach an cúpón.

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

Name .....

Address .....

Age .....

Signed .....

(Parent, Teacher)

Líon an cúpón agus seol é chuig:  
**PAINTING COMPETITION,**

**OUR CATHOLIC LIFE,**

St. John's Presbytery,  
**Limerick.**

\*

## ANSWERS

- (a) Orange, plum, strawberry, raspberry, apple, peach, cherry.

(b) Violet, rose, daffodil, cornflower, pink, heliotrope.

(c) Brown, black, white green, grey.

(d) Rose, Violet, Lily, Daisy, Iris, Daphne, Camelia.
- (a) Bat, (b) pointer, (c) stare, (d) swallow.
- (a) Cork, (b) Down, (c) Clare, (d) Limerick.

Díod iarrachtai istig roim 15<sup>th</sup> Samain, 1960.



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Díod iarracláí istigh roimh 15<sup>th</sup> Samhain, 1960.





# DRAMA

By ANN DOOLEY



FOR most of our time, we in the country, think of drama in terms of amateur performances. When the autumn closes in and we must have our tea by lamplight, the playbooks come out and we are at the start of a season which may end in Athlone during the lengthening evenings of April, provided we manage to clear one of the regional stone walls. In our last issue we were trying to sum up and draw lessons from the season that had passed.

Summer time is holiday time and those who can afford to go off to where the sun breaks into a million pieces on the flickering sea. It is a habit to go to the sea for a holiday. It is a very good habit, too, for those who breathe all day the half used air of the city streets. There are healthy men and women living in rural parts who have air and to spare every day of the year and maybe they might like to go where people crowd together to see and to talk of artificial, sophisticated things.

## INTERNATIONAL FESTIVAL

The International Theatre Festival in Dublin is now over. It was a professional actors' festival. There were plays at the Abbey, the Gate, the Gaiety, the Pike, the Eblana, the Olympia, the Gas Company and the Damer Hall. There were world premieres and wonder plays of every age. Great actors filled the stages and the streets. The newspapers and the restaurants were filled with theatre talk. What a wonderful place and time for an actor from the country to take a holiday.

There were many who might have gone and did not, but another time, perhaps, they will. There may not be a better time than the Festival time to go to see the professional

actor at his work, but the professional theatre is always in season and he who has a day or two to spare and a pound or two as well, could go off citywards most times to see what can be achieved on the stage by skill and constant practice. He who will go, let him go humbly, making sure he sees all and understands all he sees and not destroy himself surely by coming home saying that Ballynamockery Dramatic Class is as good as the best of them.

## USEFUL BOOK

Mathew J. O'Mahony, ten years ago, produced a little book entitled *A Play Guide for Irish Amateurs*. Since then this book has been a number one reference book for those in search of a play to suit their cast. Now the same industrious worker has produced a larger book entitled *Guide to Anglo-Irish Plays, a comprehensive listing of over 500 pieces produced in the Irish theatre over fifty years*. Either he, or the publishers, Progress House, describe it as an indispensable reference book and its price is 18/-. Sounds a lot of money, but if you produced it you would probably ask 28/- for it.

When I looked through the new list, I found no entry under the name of John B. Keane, but later I saw the date on the preface was 1958 and realised the worries of a writer in getting his work into print and how hard it is to have anything really up to the minute. I looked under Fitzgibbon, Limerick's P. J. Fitzgibbon, of the *Five Burns Late*, but there was no entry. The author in his preface states that he has only included plays which were printed. Perhaps by now he is looking for a publisher for plays which are available in manuscript only.

One good feature of the new volume is that where a play is out-

of-print he indicates the source from which a copy may be obtained if one is available.

Needless to say, in a comprehensive list such as this, covering a period of fifty years, there are a lot of plays of little worth, and some which were fair enough in their day but have lost appeal since. It would have been a great help if the date and place of first productions had been given, but O'Mahony does give a great deal of information. There is a synopsis of the story, the number and type of characters, with information as to costume and setting and special properties. He deliberately avoids comment as to quality. Such comment would be another day's work and maybe another man's work, but if the right man could find the right day and sufficient courage, it would be a right useful job of work. Such a guide would be a help to those who needed it and would be ignored by those who didn't.

## PLAYS IN IRISH

There is increased interest in plays in Irish for some time back. This is partly due to the general dramatic revival, but it is helped also by the ever-increasing knowledge of Irish amongst the younger people. There are still those who are against Irish mainly because it puts them at a disadvantage. If they could get over that prejudice they would help themselves and everyone else as well. However, two great forces have joined, Gael Linn and Muintir na Tire, with the result that next winter should see the production of a much greater number of plays in Irish, ending in a National Drama Festival for plays in Irish at Thurles next April. In our next issue we hope to find space for more detailed information regarding this Festival.



ST. PIUS X.—Contd.

the 'Shepherd of Souls.' "Pius X," as one who had known him wrote, "is a man of keen intelligence, and of great culture, thoroughly well up in the philosophy, literature and social movements of the times." As Pope he could no longer go to his beloved poor, but the poor could come to him. So Sunday after Sunday they were gathered in the Vatican to hear a sermon from their Father in Christ. With a strong hand the new Pope traced out the programme of his Pontificate—the restoring of all things in Christ. During the eleven years of his reign he strove hard to do so. As a means of "restoring all things in Christ," the Holy Pontiff reformed Church Music and gave the Church the new Breviary. The faithful were exhorted to receive the Blessed Eucharist frequently and if possible daily. He realised that if the faithful were to be good Catholics they should know their Religion and so

he took the first steps towards the introduction of a uniform Catechism into Catholic Schools. He, himself, revised the text in use in Northern Italy and prescribed its use in the Diocese of the Roman Province. The reform and codification of Canon Law was carried out by him and brought to a conclusion by his successor Benedict XV.

Pius X ever a man of peace was saddened when war clouds began to appear in 1914. The terrible prospect and the feeling that he was unable to prevent the approaching conflict overwhelmed his loving heart. His physical strength was weakened and finally on August 19th Pius X died.

Many of us have devotion to this great Servant of God. Pius was a great Pope and like all great and holy men he was most humble. We, too, can imitate him if we preserve that childlike simplicity of the child of God.

CHURCH HISTORY—contd.

strict injunction that women should keep silent in public and always observe a modest reserve. In times of persecution women were not found wanting. No distinction was made between men and women by the inhuman persecutors and great numbers of women earned the martyr's crown.

SOURCE OF ANXIETY

This preponderance of women over men soon became a source of anxiety. The unbalance of the sexes tendered to increase the danger of mixed marriages to which some of the Fathers were altogether opposed. Marriage below one's status involved loss of that status, a serious matter in a society in which distinction of class was well defined and extremely rigid. Even as late as the beginning of the fourth century the problem was as yet unresolved. What to do with the great numbers of eligibles in their flocks must have troubled the minds of the good Fathers at the Council of Elvira, as a reference to the matter finds its way into one of the decrees.

To ease the situation Pope Calixtus permitted Christian ladies to marry in the Church slaves or free men of lower status without requiring them to comply with the formalities of Civil Law. It was a historic decision, the beginning in fact of the Church's matrimonial legislation.

*Answers*

1. "Eternal vigilance."
2. Homesickness.
3. Asia, One-third of all the land in the world.
4. An oration in praise of someone.
5. (a) First Sunday of Advent;  
(b) 1st January; (c) 1st April.
6. Type used in books for the blind.

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## EVERY PICTURE TELLS A STORY



**His Lordship the Bishop Blessing the Foundation Stone of  
the New Diocesan College.**

THE ABOVE PICTURE tells the story of the Blessing and Laying of the Foundation Stone of Limerick's New Diocesan College on April 28th, 1960. But, this is not all, it also tells of the loyalty, support and the sacrifice of thousands of men and women who made this great day possible.

### WHAT A/P HAS DONE

Those responsible for the success of the A/P Pool — the Promoters and the ordinary Members — may well be proud of the part they are playing in the Fund-Raising Campaign for the New Diocesan College. A/P is one of the chief sources of income for the New College Fund; in fact during the past four years alone the College Fund has received over £12,000. This figure gives you some idea of the fine record of the A/P Pools.

### A/P AND THE FUTURE

At the moment, the New College is growing daily from its foundations. Hence, the men behind A/P feel that an all-out effort should now be made to get the members to meet the building costs. As His Lordship the Bishop stated in a special letter to the A/P Executive:—



*"A couple of thousand more members would put the Diocesan College Fund in a very sound position and would enable the building to be paid for at a much earlier date. The failure of A/P to maintain its present position would be a very serious blow to our plans, as we would find it very difficult to make up for the loss otherwise."*

### AN APPEAL

We earnestly appeal to you, dear Friend, to bear in mind what your Bishop has said. If you are already a member of A/P, please remain loyal to us now. We cannot afford to lose your support at this critical stage in the Diocesan building programme. If you are not already a member of A/P, then you are one of the **"COUPLE OF THOUSAND MORE"** referred to by His Lordship. Remember every 1,000 new members would mean £2,000 per year for the Diocesan College Building Fund.

Our subscription is 1/- per week and may be paid weekly, monthly or yearly at your convenience. We shall enrol you here at our office or arrange to have you enrolled in your local Promoter's book. **FILL UP THE ATTACHED SLIP NOW AND RETURN TO A/P OFFICE, 114 O'CONNELL ST., LIMERICK.**

Please enrol me a member of A/P.

I enclose £        :        :        subscription.

NAME .....

ADDRESS .....

.....

**Join A/P and help to build the New Diocesan College.**

Issued on behalf of Limerick Associated Charities by

**REV. T. CULHANE, Diocesan Organiser,  
114, O'Connell Street, Limerick.**

*Limerick Leader, Ltd.*



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