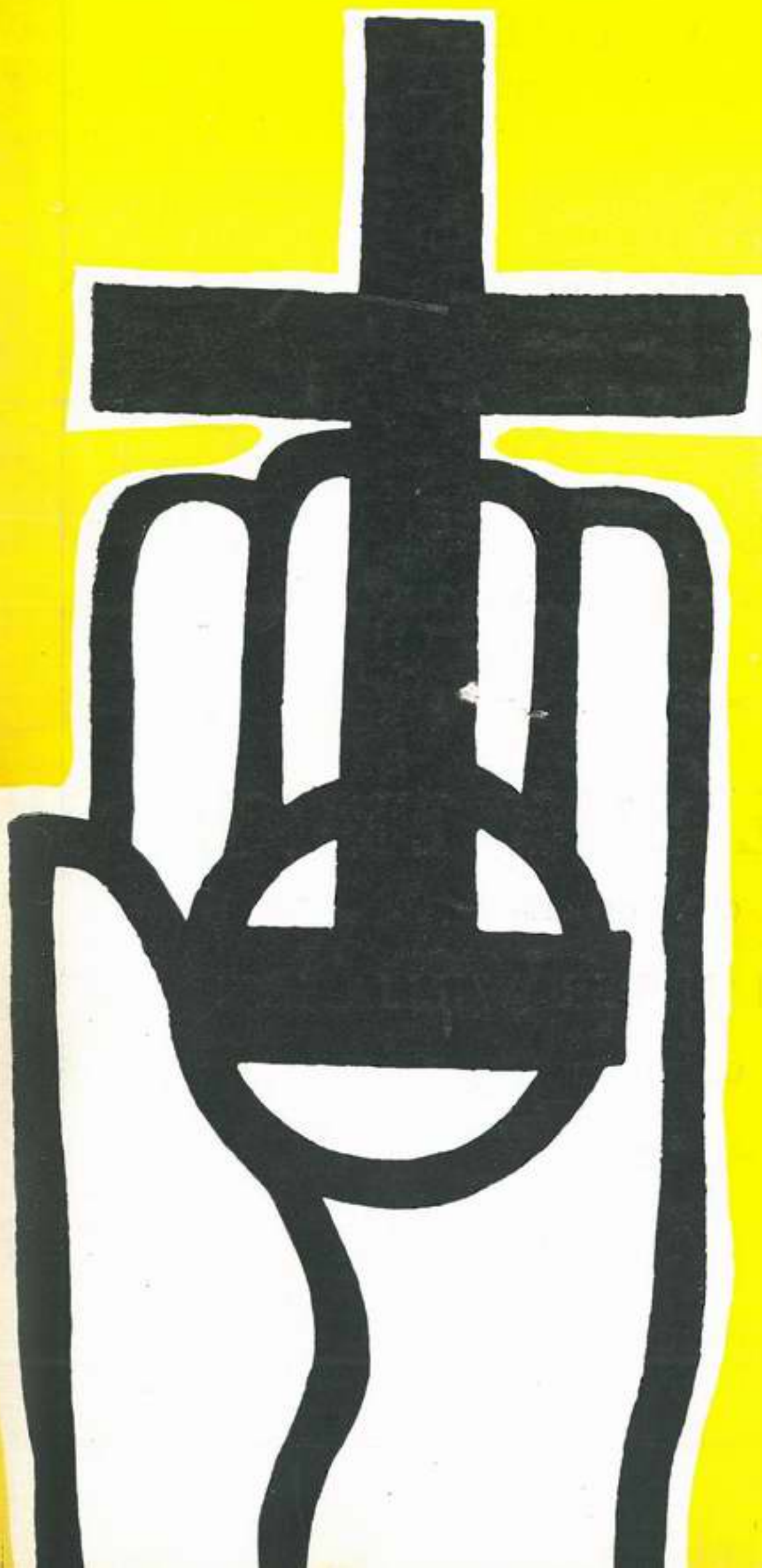


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Summer, 1961

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CONTENTS

VOL. VIII. No. 2.

Editorial	3
Catholic Action Series	5
Convent Centenary	6
Catherine Hayes	7
Things I've Been Reading	9
Southern Chemicals	10
Saint for Summer	12
Any Questions	14
St. Patrick in Limerick	16
College Page	21
Spiritual Thoughts	22
Woman's Page	23
Irish	24
Church History	25
Teenage Forum	26
Drama	28
O'Gunnell	29
Sport	31
Children's Page	32
Films	35

All Communications and Letters to be addressed to:

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

Single Copies, 6d. each.

Annual Subscription: 2/6 post free

Nihil Obstat:

Jacobus Cowper, S.T.D.,
Censor Deputatus.

Imprimatur:

✠ HENRICUS,
Episc. Limericensis.

1/6/'61.

ACKNOWLEDGMENTS.

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

Printed by the Limerick Leader, Ltd.,
54 O'Connell Street,
Limerick.

OUR CATHOLIC LIFE

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

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SUMMER, 1961

The New Ritual And Ceremonies In Church

THE NEW RITUAL, in use since February 1st., has made a welcome difference to a number of ceremonies performed in church. Solemn Baptism, for instance, may now be carried out for the most part in the language that the people understand. It is a rather long ceremony and formerly much of its edification was lost on the sponsors and bystanders, unless they went to the trouble of reading a translation of the Latin. Now they have only to listen to what the priest is saying to learn those "first lessons of the Faith" which the Church teaches at Baptism, the first lesson of all being: "If then thou wilt enter into life, keep the commandments. Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and thy neighbour as thyself." Now that they can follow what the priest is saying, those who are present at a baptism can also understand without effort the meaning of the various ritual actions which the priest performs. When he breathes upon the infant, they can almost visualise the Holy Ghost taking possession of its soul and the devil fleeing before Him. When he makes the sign of the cross on the infant's forehead and heart, they can appreciate the fundamental place that the cross must hold in the thoughts and affections of every follower of Christ. The salt that he puts in the infant's mouth becomes eloquent about the prime importance of savouring the wisdom of God, seasoning oneself against the rigours of temptation and thirsting for the living waters of divine grace. When the priest puts the white cloth on the infant's head in token of its baptismal innocence, all those who watch and listen feel responsible for ensuring that this new member of the Church brings his or her baptismal robe unstained before the judgment seat of God. Finally, when the sponsors hold the lighted candle for the infant, those who witness the ceremony must recall the wise virgins of the parable, who kept their lanterns in perpetual readiness for the coming of the bridegroom.

They cannot but be deeply impressed by the Church's parting advice to all her newly-baptised: "Keep the commandments of God so that when the Lord comes to the marriage-feast you may be ready to meet Him together with all the saints in the court of heaven, to live forever and ever. AMEN."

Whereas the broad-scale introduction of the vernacular is the one big change in the rite of Baptism, the new ritual of Matrimony introduces features that hitherto had no place in the ceremony. The new marriage-ceremony begins with an inspiring instruction, urging the bridegroom and bride to model their marriage on the union of Christ and His Church, by an undying devotion to each other and by reliance on the abiding grace of matrimony, which "will enlighten and strengthen the husband to be the head of this new Christian home and the wife to be its loving heart." The words with which matrimonial consent is henceforth to be exchanged are also new. The priest no longer says: "Wilt thou take,," but "Do you freely and willingly take here present, as your lawful wife (husband) according to the laws of God and of Holy Church?" The answer is: "I do," not "I will." There is a change too in the way the groom gives the ring and the gold or silver to the bride. He no longer puts them all into her hand at once. First he puts the ring on her finger saying: "With this ring I wed you: In the name of the Father and of the Son and of the Holy Ghost. AMEN." Then he puts the gold or silver into her hand saying: "This gold and silver I give you, tokens of all my wordly goods." The greatest change in the marriage ceremony is that for the future the guests and the congregation are expected to take a part in it. After he has ratified and blessed the marriage, the priest invites everyone in the church to be formally associated with what has been done, saying: "I call upon you all here present to be witnesses to this holy union: What God has joined together let no man put asunder." Furthermore, all present are expected to answer 'AMEN' after each of the three concluding prayers, when the Church asks God to bless the newly-weds with hearts united in the lasting bonds of love, to bless them with children who will return their love a hundred-fold and to bless their hearts and their homes with the peace of Christ.

Such are the changes made by the New Ritual in ceremonies performed in church. In the next issue we hope to say something about the difference that the New Ritual has made to ceremonies performed outside the church, especially those performed in the homes of the people.



We remind readers that OUR CATHOLIC LIFE is in its eighth year of publication. The magazine now seems firmly established in the Diocese. The Editor feels, however, that the readers of OUR CATHOLIC LIFE should take a more active interest in its welfare by sending in their comments, criticisms, suggestions and questions. Readers are invited to write and their letters will be very welcome.



Rt. Rev. Monsignor William Leonard

D.S.S.

It is with deep regret that we record the death in Sydney on 29th May, 1961, of Rt. Rev. William Leonard, D.S.S. The late Dr. Leonard, who was in his 70th year, was a native of St. Patrick's parish.

He was educated in St. Munchin's College, where the late Bishop, Most Rev. Dr. O'Neill, was his contemporary, and in the Irish College in Rome, where he had another famous Limerickman, Right Rev. Monsignor O'Riordan, as Rector.

Ordained in 1915 for the diocese of Limerick, he returned to teach for a time in St. Munchin's College. Later he was sent on loan to the Archbishop of Sydney and was professor at Manley College for a number of years.

He completed his studies at the Biblical Institute at Rome and in 1928 he obtained the very rare degree of Doctor of Sacred Scripture. His thesis was on the Epistle to the Hebrews and it was subsequently published by the Vatican Press.

Dr. Leonard was brother of Very Rev. Joseph Leonard, P.P., Tournafulla, and another brother was Fr. Timothy Leonard, a member of the Maynooth Mission to China, who was murdered by Chinese bandits in 1929.

While in Rome, Dr. Leonard became a close friend of His Eminence, Cardinal Agagianian, who is the Papal Legate to the Patrician Congress in Dublin this month, and they maintained a regular correspondence.

His Lordship, Most Rev. Dr. Murphy, presided at Solemn Office and Requiem Mass in St. John's Cathedral on Monday, 5th June, for the late Dr. Leonard. Over sixty clergy attended.

Requiescat in pace.

St. Vincent de Paul Society

BY A MEMBER

THE Society of St. Vincent de Paul has been functioning in the Diocese of Limerick for a hundred and fifteen years. At first it was confined to the City of Limerick—the first conference under the title of the Conference of St. Michael having been formed in 1846 to cater for the poor of St. Michael's Parish. The Society had been instituted by Frederick Ozanam and his companions in Paris in 1833 so that it had not taken very long for this great Catholic Charitable Organisation to spread to Ireland and to Limerick. Although the Society had small beginnings in the Diocese of Limerick, it grew steadily in numbers and interest and to-day, in 1961, it is responsible for many charitable activities. Also, the Society in this Diocese is not now confined to the City of Limerick. There are active Conferences in the county towns of Kilmallock, Rathkeale, Newcastle West and Kilfinane. But, Limerick City, with its large and increasing population, is naturally the busiest Vincentian area in the Diocese.

Visiting Conferences

First are the Visiting Conferences, the members of which visit the poor in their homes bringing material relief to the needy, but more important still bringing friendship and consolation to the members of the various families which are visited each week. There are six of such Visiting Conferences operating in the City of Limerick — each having an average of about fifteen members of the Society.

These Visiting Conferences are:

St. Michael's Conference, which deals with portion of St. Michael's Parish.

St. Joseph's Conference, which

deals with another portion of St. Michael's Parish.

The Conference of the Sacred Heart. This Conference is composed entirely of past students of the Sacred Heart College, the Crescent, Limerick, and deals with the remaining portion of St. Michael's Parish.

St. John's Conference, which deals with St. John's Parish.

St. Mary's Conference, which deals with St. Mary's Parish.

St. Munchin's Conference, which deals with St. Munchin's Parish.

In addition to these six Conferences, there are Junior Conferences attached to the Crescent College; The Christian Brother Schools; Mungret College; and the Municipal Technical Institute, O'Connell Avenue. Apart from their own Conference works, the boys of these Junior Conferences render much valued assistance to the various special works of the Society.

Special Work

These special works of the Society are:—

St. Patrick's Conference, which was formed to administer the Society's special work of providing Sunday morning breakfasts for poor aged men and which will also administer a Poor Mens' Hostel — a house in St. John's Square, Limerick, having recently been acquired for such a hostel and also for the dispensing of the Sunday Morning Breakfasts.

Conference of St. John Bosco, which is a special Conference formed some years ago to cater for boys who have been placed on probation by the District Court. The Society is the official Probation Officer for boys in the City of Limerick and the members of this

Conference keep in contact with the boys under their care.

Visitation of the City Home and Hospital. Such visitation is undertaken every Sunday by a group of brothers of the Society, who visit the Home and Hospital, bringing solace and creature comfort to the male patients.

St. Brigid's Boys' Club. This Boys' Club was founded in 1938 to provide for the boys of a new building scheme at St. Mary's Park. Unfortunately, the Club premises were completely destroyed by fire in April of this year but the Society has every hope of erecting a new premises to continue the good work which the Club has been carrying on for over twenty years.

The Society's Clothing Room. In order to cater for the ever-pressing supply of bedding and clothing for the poor, the Society operates a Clothing Room at its Headquarters, Ozanam House, Upper Hartstonge Street. This is staffed by members of the Society who work in co-operation with the various Conferences.

New Members Needed

Membership of the Society of St. Vincent de Paul is confined to laymen, but in many areas there is a Lady's Association of St. Vincent de Paul. There is such an association in Limerick City—the members of which meet weekly in Ozanam House and who generally look after the dispersal of womens' and children's clothing on requisitions from the various Visiting Conferences of the Society.

It will be seen, therefore, that the Society has gone a long way since the first Conference was formed in Limerick in 1846. Whilst the members of the Society

Continued on Page 20

St. Camillus' Convent Centenary

CITY HOME AND HOSPITAL

AT A RECENT meeting of the Limerick Health Authority, as reported in the Press, Councillor J. Reidy said that practically 90 per cent. of the work of reconstructing the City Home and Hospital had now been completed, but the convent and chapel remained to be reconstructed. This was the centenary year of the entry of the Sisters of Mercy to the City Home and Hospital, and the smallest tribute they could pay them for the great service they had given to the care of the patients for a century was to reconstruct their church and convent. Both were badly in need of repair, as nothing had been done to them for a long time. The City Manager outlined the plans for reconstruction that were under consideration, and it seems that work will be in progress soon.



Convent in 1861.

Coming of the Sisters

In August, 1860, Mr. Monsell, who later became Lord Emly, asked in a passing way if St. Mary's Community would take charge of the Limerick Workhouse Hospital. The request was renewed in December, in a more formal manner, with the result that three Sisters were appointed by the Mother Superior to undertake the charge.

On June 25th, 1861, the Sisters took up residence in the portion of the building allotted to their use, that adjoining the present chapel, and thus came into existence St. Camillus' Convent, which celebrates this year the centenary of its foundation.

The efficient manner in which the new charge was carried out was evidenced by the fact that in 1880 Mother Liguori Keenan of Baggot Street, Dublin, came to St. Camillus' to study the manage-

ment of the Workhouse Hospital with a view to answering the appeal of the Guardians of the "South Dublin Union" for Sisters to take charge of that establishment.

The Sisters have continued their ministrations to the sick to the present day. During the period since they first took up duty, a great change has come over the old Workhouse. In 1921 the Institution took a new name. The Workhouse gave place to a Home and Hospital, where the aged, the infirm, the needy are always welcomed and carefully nursed and cared for.

The Workhouse School

The work of the Sisters extended from early days beyond the care of the sick. In 1881, Fr. Moore, then Parish Priest of St. Munchin's, advocated that the Workhouse School should be placed under the care of the Sisters. Four teaching Sisters were appointed to this task. Later, the Workhouse schoolgirls were re-

moved to an institution in Glin which itself had been a Workhouse but now, owing to the decrease in the number of inmates, was no longer used as such. The Sisters went with the children. That was in 1895. In the late twenties of this century, the Glin school in its turn ceased to be. The idea of Workhouse children had disappeared.

So much change for the better, and in better times the Sisters continue to give their services. The citizens will be very pleased to know that in this Centenary Year the plans are so far ahead for the reconstruction of their convent and chapel.

*

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Catherine Hayes

"Swan of Erin"

By ROISIN DE NAIS

NOW THAT WE in Limerick have come to the end of a very full season of drama and music which has brought to the footlights many talented local artists, it might not be out of place to think about a Limerick artist of the past who was acclaimed not alone in her own country but also throughout Europe, America and Australia. I refer, of course, to Catherine Hayes, the "Swan of Erin," who died just one hundred years ago.

Born in Limerick in 1825, Catherine Hayes was to know sadness and poverty in her youth. Her father, who was bandmaster in the Limerick Militia, deserted his family. Catherine's mother tried her best to support the family by making straw hats at 4 Patrick Street, where the family lived. Catherine had a sweet voice even as a child but naturally the family's impecunious position could never allow the child to have any lessons in music or singing. So might her story have ended had not fate decided that the name and voice of Catherine Hayes should be internationally recognised. The story of her first "discovery" as a singer has all the ingredients of a fairy tale. A relative of the Hayes family was in service in the town house of the Earl of Limerick. This house was situated in Henry Street and later formed part of the present St. Munchin's College. Little Catherine, no doubt often bored by her hum-drum existence, loved to visit her relation in this fine mansion with its spacious gardens. On one such visit in the

summer of 1839, she wandered through the lovely garden and in this atmosphere of peace she began to express her feelings in song.

The occupier of the adjoining mansion was the Protestant Bishop of the diocese, Dr. Edmond Knox. On this same summer evening, his lordship, the bishop, had retired to his garden to enjoy an after-dinner siesta. Gradually he became aware of a lovely voice drifting on the evening breeze and, on investigation, discovered that the voice came from the adjoining garden. Being himself an ardent lover of music, Dr. Knox listened enthralled by the young singer until she had finished her song. Immediately he began making enquiries about this young girl and soon discovered her name and family circumstances. He was in a position to interest a number of influential people in this young voice and formed a project of having the girl's voice trained. After some preliminary lessons in music she was sent to Dublin where she studied singing under Antonio Sapio. Here the unknown singer began her concert work singing at the Rotunda, but continued her studies.

In 1840, Catherine Hayes visited her native city and took part in a concert there, with great success. At the age of fifteen years Catherine had at last put her foot on the first rung of the ladder of fame which was to lead her to the top in the world of music. In 1842, she went to Paris to study with Manuel Garcia. Garcia was



By kind permission of Limerick Art Gallery.

a singing master of a very high reputation. It was he who later, in 1854, invented the laryngoscope — an instrument for studying the interior of the larynx by means of mirrors. Finally, she went to Milan — the mecca of all operatic singers. Here she studied under Felici Ronconi. In 1845, after some six years under many of the most eminent maestros of the age, Catherine made her debut in Marseilles, singing the role of Elvira in Bellini's opera "I Puritani." Not content with her success in this role, she returned to Milan to continue her studies, singing at the same time at the famous La Scala Theatre. Here, in later years, other Irish singers, notably Margaret Burke-Sheridan and John McCormack, were to appear with equal success. Margaret Burke-Sheridan was perhaps the only Irish soprano to attain the height of fame in the operatic world reached by Catherine Hayes. Following her

success at La Scala, Catherine was engaged for a time as prima donna at the Royal Opera House of San Carlo in Milan.

Catherine Hayes made her first appearance in London in 1849, singing the role of Linda in Donizetti's "Linda di Chamounix" at Covent Garden. She got a wonderful reception in London and repeated this success in most of the English cities and indeed in most of the European capitals. During her London season, she was invited to sing at a private concert before Queen Victoria at Buckingham Palace. In November of that year, Catherine began her Irish tour, singing the role of Lucia in Donizetti's "Lucia di Lammermoor," at the Theatre Royal in Dublin. She sang in Dublin for five nights to packed houses and was enthusiastically received by critics and audience. She then returned to her native city and appeared in two concerts given on November 12th and 13th, 1849. The success of these concerts can best be judged by the report from a local newspaper—"The Limerick Chronicle"—on the day following the last of the concerts. According to this report:—"in the history of our theatre there has not been a greater national triumph than that achieved by Miss Hayes." From the same source we learn that for some days before the concerts, a seat could not be had even though five or six times the original price was offered. On the night of the concert, many travelled a distance of fifty miles hoping to gain admission and "extravagant sums" were offered but without success. Catherine had a triumphant ride through streets lined with cheering people, from Cruises Hotel, where she stayed, to the "Lyric Temple," where the concerts were held. Her programme for these concerts included many operatic arias, including "O Vane Pompe" from "Marescialla d'Ancre," and arias from Bellini's opera "La Sonnambula." Although she was

received as a "peerless queen of opera," she included in all her concerts such well-known favourites as "The Harp that once thro' Tara's Halls" and "Kathleen Mavourneen." She excelled in ballad singing, especially her own Irish ballads. It is of interest to note that on this occasion the accompanist was Jules Benedict, the composer of the opera "The Lily of Killarney." Catherine Hayes did not forget the poor of her city and donated a sum of £20 to Limerick charities, as numerous engagements prevented her from giving a benefit concert for the poor of the city.

In 1851, Catherine Hayes began a tour of the United States, where her singing created a sensation. It has been said that a single ticket to one of her concerts in America sold for more than one thousand dollars! Surely a sensational price to pay for a ticket even in our present age of high prices. In 1853, she toured Australia, South America, Polynesia and India, attaining an immense success in all these countries. She returned to England in 1857 and there married her manager, an American named Bushnell. Their married life however was to be short and—some writers say—unhappy. She was now a very wealthy and famous woman but she did not live long to enjoy her wealth or fame. Her constant touring and concert work had affected her health and she died on 11th August, 1861—her husband having pre-deceased her. She was buried in Kensal Green Cemetery in London.

So ended the story of Catherine Hayes. In her short life of 36 years, she sang herself to fame and fortune from a humble home at 4 Patrick Street, Limerick, to all the principal cities of the world. A local newspaper of the time gives this pen-picture of "The Irish Nightingale"—"Miss Hayes in person is exceedingly

prepossessing. She is somewhat thin, but of eminently graceful and symmetrical figure. Her eyes are large and lustrous and the expression of her features, which are regular, is full of intellectuality."

"It is not surprising to find numerous wells named after our national apostle, Saint Patrick — there are no less than nineteen associated with him in Co. Limerick. Thus we have his wells at Ardpatrick, now dry and almost forgotten, and Knockpatrick, near Foynes, which is still visited. Our Limerick traditions tell us that Patrick, unable to travel further to the west, stood upon the summit of Knockpatrick and raised his hands in blessing with the words 'Beannuim uaim siar' — 'I bless all to the west of me.' And it is a fact that there is no well associated with him to the west of this part of Co. Limerick or in any part of Co. Kerry."

—Caoimhin O Danachair in
OUR CATHOLIC LIFE,
October, 1956.

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# Things I've Been Reading . . .

## about St. Patrick

As a man, Patrick never felt at home in Ireland. He was a Roman at heart, his human roots were in Britain, his spiritual home was Gaul.

—LUDWIG BIELER in *Doctrine and Life*.

## the last great gathering

As the Congress week drew to its end, the patch of glowing weather which had been stretched like a golden canopy, strangely and almost insecurely, began to show signs of strain or schism. There was a hint of storm in the still heat, and here and there random splashes of rain. It was naturally a topic of anxious talk, and it gave birth to one great saying, which I shall always remember as one of those tremendous oracles that sometimes come from the innocent. A priest told me that he had heard a very poor threadbare working woman saying in a tram, with a resignation perhaps slightly touched with tartness: "Well, if it rains now, He'll have brought it on Himself."

—G. K. CHESTERTON in *Christendom in Dublin*, Sheed and Ward.

## on being conditioned

The strange thing is that the modern youth is easily moved at the name of Schweitzer or Danilo Dolci, less impressed when you mention Borelli, Pire, Pierre, Ruffini, Cardijn, Van Straaten, Cottolengo. He properly applauds the Guy Clutton-Brocks and the Trevor Huddlestons; he is oblivious of the nuns nursing lepers and drooling imbeciles in impossible climates. Why? Because he has been heavily conditioned against be-

lieving that anything convincing can come out of his own Church.

—HUGH KAY in *Christian Order*.

## the executions

One day when we came back from work, we saw three gallows rearing up in the assembly place, three black crows. Roll call. SS all around us, machine guns trained; the traditional ceremony. Three victims in chains — and one of them, a boy.

The SS seemed more pre-occupied, more disturbed than usual. To hang a young boy in front of thousands of spectators was no light matter. The head of the camp read the verdict. All eyes were on the child. He was lividly pale, almost calm, biting his lips. The gallows threw its shadow over him.

The three victims mounted together onto the chairs.

The three necks were placed at the same moment within the nooses.

"Long live liberty!" cried the two adults.

But the child was silent.

"Where is God? Where is He?" someone behind me asked.

At a sign from the head of the camp, the three chairs tipped over.

Total silence throughout the camp. On the horizon, the sun was setting.

"Bare your heads!" yelled the head of the camp. His voice was raucous. We were weeping.

"Cover your heads!"

Then the march past began. The two adults were no longer alive. Their tongues hung swollen, blue-tinged. But the third rope was still moving; being so light, the child was still alive . . . . .

For more than half an hour he stayed there, struggling between life and death, dying in

slow agony under our eyes. And we had to look him full in the face. He was still alive when I passed in front of him. His tongue was still red, his eyes were not yet glazed.

Behind me, I heard the same man asking: "Where is God now?"

And I heard a voice within me answer him: "Where is He? Here He is — He is hanging here on this gallows . . . . ."

That night the soup tasted of corpses.

—ELLIE WIESEL in *Night*, Hill and Wang.

## on tenderness

The formation of a teacher's attitude will be at the price of personal sacrifice. One day, in my early years as a teacher of the mentally retarded, a deep personal sorrow struck me unexpectedly. That afternoon I went to my classroom and found that children who had been difficult, restless, inclined to grate on a teacher's nerves and whose behaviour I had been struggling to curb, had now suddenly become respectfully quiet. They seemed to have an intuitive fear of adding to the hurt which I thought I had concealed. Conscious of these silent reactions, I became aware, too, that I had changed towards the children. Instead of the imperiousness of a young teacher who wants order in her classroom but who is inexperienced in the means to secure it, there prevailed tenderness born of understanding. In my own affliction, quite different from theirs, I was brought closer to them in that oneness which makes us all brothers and sisters.

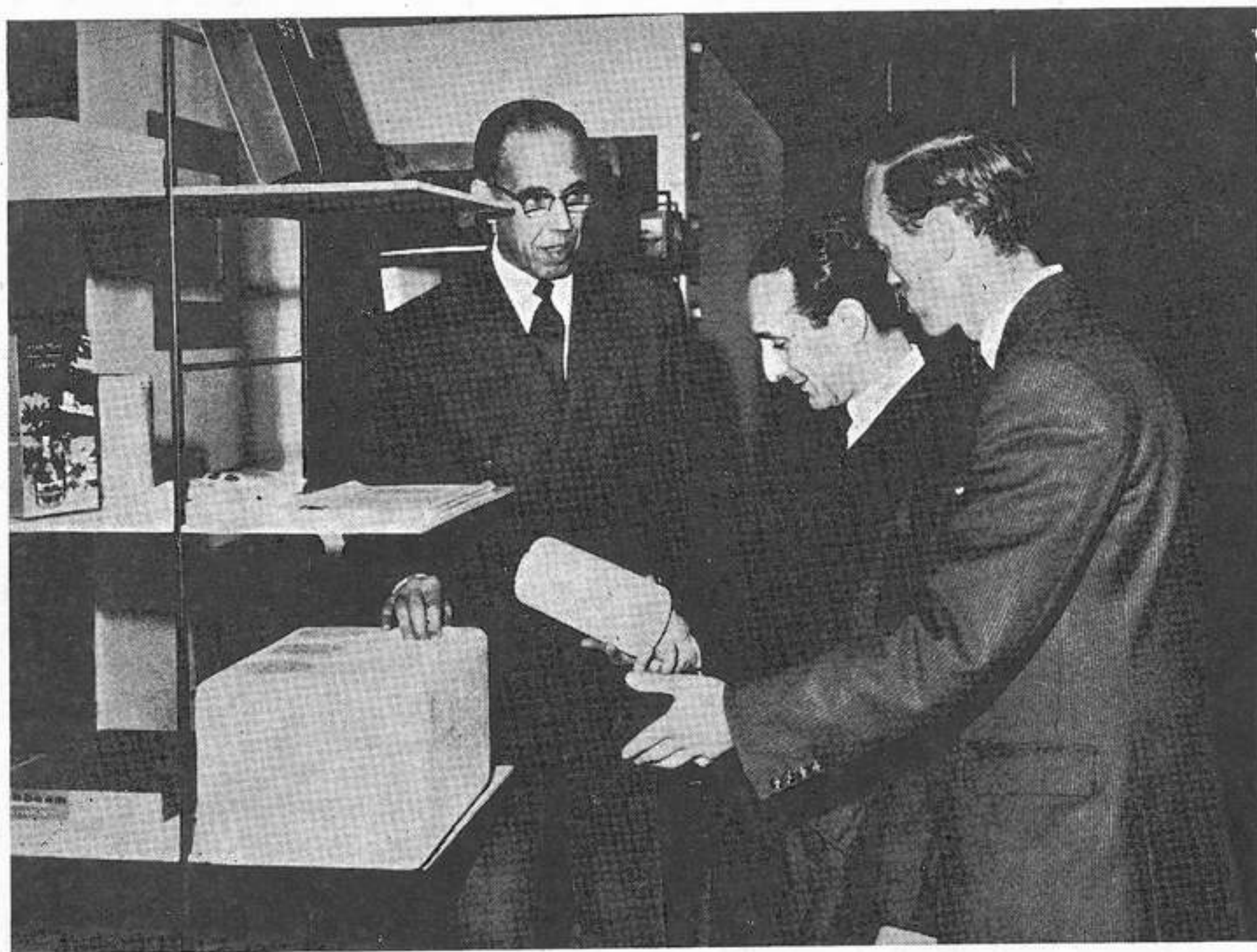
—SISTER MARY THEODORE, O.S.F., in *The Challenge of the Retarded Child*, The Bruce Publishing Company, Milwaukee.



A LOCAL INDUSTRY WITH A NATIONAL OUTLOOK . . . . .

# Southern Chemicals, Askeaton

*In the whole of Limerick, and indeed the whole of Ireland, few places can make the boast of Askeaton — that since 1936 its population has increased by 50%. The factor mainly responsible for this happy state of things is the local industry, Southern Chemicals Ltd., which OUR CATHOLIC LIFE features in this issue.*



Dr. Alves Machado, President of the Export Board; Dr. Carrera de Oliveira, Secretary of State for Commerce, both of Portugal; with Paul Hogan, Secretary, Irish Packaging Institute, view Askeaton Products.

You can see the silos of Southern Chemicals as you approach Askeaton. You swing over the Deel bridge and down to your left is the entrance facing the Geraldine Castle on the banks of the Deel itself. To-day the quarries lie beyond the new laboratories and maintenance

shops, past the packing and storing yard and a saga of staggered development spans the site, situated in this principal stronghold of the Munster Geraldines.

## Beginnings

The name Askeaton derives

from Eas — a waterfall — which is still the nucleus of the present economic activity, and which was responsible for a variety of enterprise before that.

In 1810, when water provided the cheapest motive power, a flour and provender milling industry was carried on. Later a



creamery was established, and in the early days of this century, hay was collected, baled and exported from the local quay.

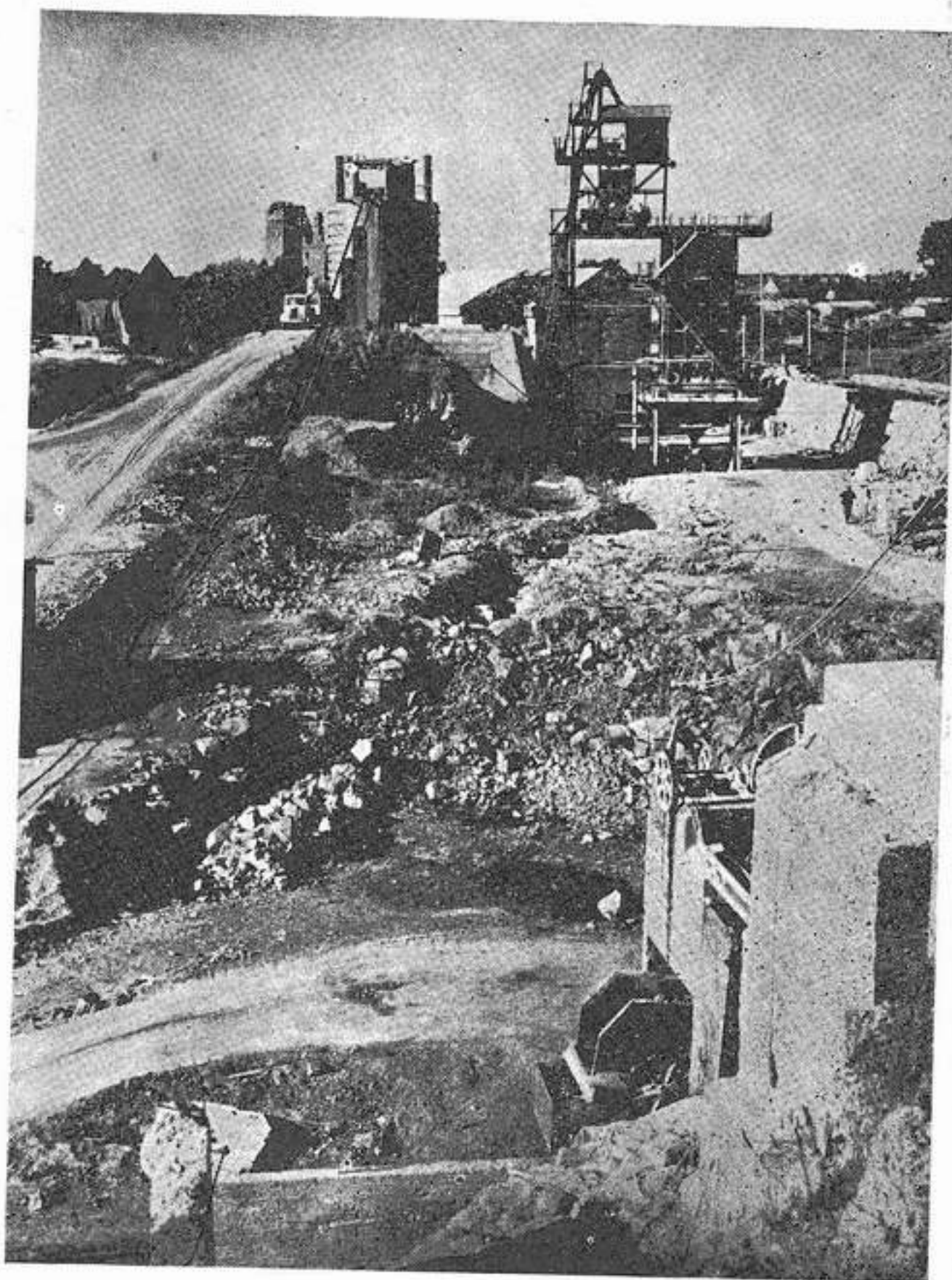
About 1905, current activities were initiated with the production of calcium carbide in electric furnaces; the electricity being generated from a modern type turbine installed at that time.

Carbide was used mainly for domestic lighting and in some instances for town lighting, as in the case of Nenagh, but world expansion of the industry during the First World War (the production of carbide was important in the manufacture of munitions) left a surplus which forced smaller concerns, including Askeaton, out of business. But although the market for this primary product had waned, a secondary product, lime — an ingredient in carbide manufacture — began to find some favour, which, however, disappeared in the depression of the late '20's with the lack of agricultural and building activity.

### The Present Company

In 1935 the present company took over with a view to re-starting carbide manufacture which had gained a new outlet in oxy-acetylene welding. But finding such a venture not feasible the company decided to concentrate on the production of lime and this was introduced to the country in the modern ready-to-use form of hydrated lime. Plant was installed in 1938 but almost immediately great difficulties were encountered due to the outbreak of the Second War and the consequent fuel famine and restrictions on building.

After the war, the plant in the quarry, the kilns and the hydrating equipment were completely modernised and extended. This included a fully mechanised kiln to burn Irish anthracite and a development on this was the introduction later of a new type of kiln, adaptable for pulverised anthracite or oil, which was



A view of the quarry at Askeaton.

*erected by the firm's own staff from components largely manufactured or fabricated in Ireland.*

### Aerobord

In 1958, in a second old flour mill on a waterfall further up the river, the manufacture of Aerobord was started. This mill had been in use during the last war for grinding farmer's wheat but latterly had fallen into disuse.

The industry quickly outgrew the mill. Aerobord "the wonder insulant" as it is known, became widely popular in the building trade. Soon an extension of the

premises was necessary and a new building of modern design and twice the size of the original has now been constructed. Even with this, because of the wide uses and demand of Aerobord, further extension is envisaged. Already, in the field of packaging, new ground has been broken and Irish and British patents have been taken out.

### Accomplishments

One of the most satisfactory things concerning this new part of the enterprise lies in the

Continued on Page 13



# A Saint for Summer

FEAST . . . . . JULY 11th



## Blessed Oliver Plunkett (Martyr)

*By Father Peter White*



VISITORS TO LONDON, the Irish emigrants living in the English capital and the millions of others who pass close by that famous London landmark, Marble Arch, are scarcely aware that the ground on which they walk is holy ground. Ask a policeman or search the guide books to London for the history of this well-known monument and you will be told that the archway was originally designed as an entrance gate to Buckingham Palace. On completion it was deemed too narrow for the State Coach and so became an entrance to Hyde Park. Within one hundred yards of this gate, which now, due to reconstruction work, stands like an island in the middle of a busy thoroughfare, stood Tyburn Gallows, the scene of many executions. The last Catholic to die for his faith at Tyburn was Oliver Plunkett, Archbishop of Armagh.

### Birth and Education

Oliver Plunkett was born in Co. Meath in 1629. He began his studies for the priesthood at the Benedictine Abbey of St. Mary's in Dublin, where a relative of his was Abbot. From Dublin he

travelled to Rome, where he studied at the Irish College. He was ordained priest at Rome in 1654. Due to political unrest in Ireland, Father Plunkett was unable to take up an appointment in his native country and so he was appointed Professor of Theology at the Propaganda College; a post he held for twelve years.

### Archbishop of Armagh

The Archbishop of Armagh, Edmund O'Reilly, died in exile in France in March, 1669, and the Pope, Clement IX, nominated Oliver Plunkett to succeed as Primate. After his episcopal consecration, which took place at Ghent in November of the same year, he returned to Ireland via London. However, he did not reach Dublin until March, 1670.

When Oliver Plunkett arrived in Ireland there were only two Bishops residing in the country: one being the former Abbot of St. Mary's, his cousin, now Bishop of Meath. The other three Bishops were in exile. His predecessor in Armagh had been obliged to spend ten of his twelve years in the episcopacy in exile.

It is, therefore, easy to imagine the neglected state into which the affairs of the Church had fallen. There were almost 50,000 unconfirmed people in the province of Armagh. At once the new Archbishop convened a synod of his clergy and within a short while he ordained a number of much-needed priests and confirmed 10,000 people of all ages. For the first two years of his regime the Primate lived in peace with his flock and also with the government. The then Viceroy was tolerant to the Catholics and was on friendly terms with the Archbishop. It was also for him a period of hard work. He saw the great need for priests and had the Jesuits establish a seminary at Drogheda. Here also they opened a secondary school for boys. He was moved, too, by the poverty not only of the priests under his jurisdiction but also of the other Bishops.

### Persecution

In 1673 the uneasy peace was shattered and the King of England Charles II banished the Archbishop of Dublin, Dr. Talbot. The Archbishop of Tuam fled the



country and went to Spain. Blessed Oliver was not interfered with but he went into hiding, all the time in danger of arrest. He went about under cover, administering to his flock as best he could. Living under such circumstances and in dire poverty was bad enough but he also had false charges made against him by a certain group of schismatic and quasi-schismatic Catholics, led by a few priests. These charges were investigated by the Holy See and the Primate cleared.

In 1678 an edict was issued expelling all Catholic Bishops and regular priests. Again, certain excommunicated priests plotted against Blessed Oliver and on orders from London he was arrested and brought to Dublin Castle. Here also was the Archbishop of Dublin, who, on being permitted to return to his diocese, was arrested. Dr. Talbot was now a sick man: he was in fact dying and he was assisted on his death-bed by the imprisoned Primate. The charges brought against Blessed Oliver were ridiculous in the eyes of any fair-minded person. He was charged and tried in Dundalk for plotting

to bring 20,000 French soldiers into the country and at the same time taxing his clergy, who were already living in direst poverty, so that 70,000 armed men could be supported. No witnesses could be found to testify against the saintly Bishop and so the prisoner was transferred to London, where a new trial was opened.

### Trial and Death

Whilst waiting his trial in London, Blessed Oliver was shut up in Newgate Prison. He was forbidden visitors but was permitted to speak to his warders. These men were impressed by the cheerful bearing of the prisoner, his life of prayer and recollection and his habits of penance and mortification. Here at Newgate he spent nine months.

During the months of imprisonment the prosecution was busy in procuring witnesses. When the trial opened the principal witnesses were two excommunicated priests of whom Blessed Oliver had said: "Two friars, whom I have endeavoured to correct for seven years, renegades from our religion,

and dastard apostates." It was on the evidence of two such people that the Primate was condemned to be hanged, disembowelled and quartered, after a trial that was a disgrace to the judge and his country.

The Archbishop of Armagh prepared his soul to meet his Maker. He was visited during the last weeks in Newgate by a Benedictine monk, a fellow prisoner. The execution took place at Tyburn on July 1st, 1681. To the huge crowd gathered Blessed Oliver protested that he was innocent of the crime for which he was being hanged. He prayed God to bless the king and his own enemies.

So ended the life of the first Irish martyr to be beatified. Some of us, dear readers, do pray to Blessed Oliver and pray for his canonization but there are many of us who seldom even think of him. Let each and every one of us pray God to hasten the canonization of our martyred Primate, and ask Blessed Oliver to bless ourselves, our homes, and our country.

\* \* \*

### SOUTHERN CHEMICALS—continued

unique fact that nearly all the plant for the several stages of manufacture *has been designed and made in Ireland, some actually on the premises in Askeaton.*

Another is that the company supplies its main products to all parts of the country, having well over 50% of the available market, and competing successfully in the Six Counties against the British products.

**All this is being done with Irish capital and personnel and without any Government grants.**

What lies behind the success of the enterprise in Askeaton? Any analysis will point to some of the main factors — the advanced technical training of the directors and executives as well

as an up-to-date laboratory, competently equipped and staffed, engaged in testing and research, and quality control of raw materials and products. There are other factors, of course, not quite so tangible or admissible which a keener appraisal might reveal.

### Economic effects

You only need to take a look at the following figures to grasp some ideas of the effects of the industry on local conditions. In 1935 there were six teachers in the local National School and one of these was in danger of dismissal through declining numbers. Now there are twice the number of children in Askeaton and eight teachers are engaged in

the School. In the first year of the company's operation the employment total amounted to six people. Now over ninety are employed. This last figure is believed to show a return of over three hundred dependants on the industry alone. In this same period much private building has taken place, and two housing schemes have been completed with another on the way.

This is a state of affairs which many a town in Ireland will envy. It is an example which we in Limerick can proudly quote, for it is in such schemes of industrialisation based on personal initiative, vision and faith in Irish labour, that the answer to emigration will be found.





# Any Questions

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*Q. If God is both omnipotent and essentially good, how did evil, which is the opposite of good, come into existence?*

A. Evil never came into existence; only things exist, but evil is not a thing. Evil is a defect and means a lack of due qualities. Hence evil is not created by God, or, indeed, by anyone, for there is nothing to create, since it is only a lack of due perfection.

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*Q. What is the historical origin and authenticity of the Nine First Fridays Observance?*

A. It originated in a private revelation of Our Lord to St. Margaret Mary in 1675. Our Lord wished the saint to spend Thursday night in the meditating on His agony in the garden and to go to Holy Communion on Friday morning. In the first revelation only the Friday after the Octave of Corpus Christi was mentioned, but in later revelations the observance of nine consecutive first Fridays was urged. Private revelations are not part of the Catholic Faith, and disbelief in them is not a sin against the Faith.

???

*Q. Why are Catholics forbidden to become members of the Freemason Society?*

A. The Freemason Society aims at the complete overthrow of the whole religious and political order which the Church stands for. It is bitterly anti-Catholic and hence it is impossible for a person to be a good Catholic and at the same time be a member of an anti-Catholic society.

*Q. What is the teaching of the Church on the morality of strikes?*

A. The Church recognises the right of the worker to strike in certain extreme circumstances, but insists that the following conditions be fulfilled in order that the strike be lawful:

- (a) There must be a just cause for the strike, and there must be a proper proportion between the evil caused by the strike and good which is aimed at.
- (b) All other means—negotiation, etc.—must have been tried.
- (c) The means used in carrying on the strike must be lawful, and there must be a reasonable hope of success.

???

*Q. Would it be lawful for a Catholic to deny that he is a Catholic where such denial would improve his chances of getting a much needed job?*

A. No. Denial of the faith whether direct or indirect is never lawful. Direct denial is made by words, signs or actions which by their nature contain a denial of the true faith or a profession of a false faith. An indirect denial is any action or omission which contains a denial not in itself but under the circumstances. So a Catholic in applying for a job could not deny his faith directly or indirectly.

•

Why not send *your* questions to  
Our Catholic Life, St. John's  
Presbytery, Limerick?



## *Silver Jubilee of Ordination*



We extend our sincere congratulations to His Lordship on the occasion of his Silver Jubilee of Ordination and wish him very many more years of health and happiness.

His Lordship was ordained in St. Patrick's College, Maynooth, 21st June, 1936



In this interesting article on St. Patrick's journey in Limerick, Robert Cussen wishes to acknowledge his debt to Mr. Kevin Danagher, Mr. J. Grene-Barry and the late Canon Begley

# st. patrick in limerick

by ROBERT CUSSEN

SAINT PATRICK set out on his itinerary of Munster in the year 448 A.D. I should here exhort you to clear your minds of all thoughts of modern highways. In the time of St. Patrick you could count the highways of Ireland on the fingers of your left hand. The usual routes were winding trackways, following of necessity, the higher ground, and seeking the suitable ford, when a river had to be crossed. In those days, too, wells played a very important part in the lives of the community and there was a tendency towards well-worship. These wells were important community centres, and it is understandable that any person making an itinerary, and anxious to meet as many people as possible, and to preach to and baptise them, would select these well centres as stopping places. And it is equally understandable, that following a visit of a saint of the calibre of Patrick, the well's name would be changed to his name, and all the details of his visit eagerly discussed. So that it is not surprising, that even to this day, odd fragments of the saint's visit are still remembered in the folk mind. In following St. Patrick's footsteps I will mark his progress by the wells called after him and, in addition, I will give you a very short description of each well as it is to-day; whether devotions are still practiced there; and its legends.

When he arrived in Cashel, St. Patrick was met by the Missionary Bishops of the Province, who acknowledged his primacy. Then he followed the well-known way from Cashel to Thomond, via Cullen, Pallasgreen, Kiltelly,

until he came to the east side of Lough Gur. Here there is a well and church dedicated to him and the district is still called Patrickswell. Footprints can be seen on a rock adjoining the well and on another stone to the south of Lough Gur, and tradition says that these footprints were made by St. Patrick. The well is enclosed in a small rectangular structure of masonry; over the opening is a slab with I.H.S. and two crude angel figures. Close by are two small ponds and a mound, called "St. Patrick's Bed," on which a tree grows. Three other trees stand close to the well. Devotions are still practiced, especially on St. Patrick's Day. The pilgrims usually make nine rounds of the well and five of the "Bed"; pebbles are used to tally the rounds. Water from the well and from each of the two ponds is drunk and carried away to be drunk at home. The water cures eyes and stomach ailments and headaches; it is often brought to refresh those who are ill. Small religious objects, coins and flowers are left as offerings.

**Legends** — Water from the well cannot boil. A fish was seen by people who were cured at the well. A woman who broke a branch from a tree by the well was reproved by a voice from the well. A man cut away portions of one of the trees; he was struck blind, but repented and was cured at the well. St. Patrick blessed the well and baptised converts there; he slept on the mound called the "Bed."

The people round Lough Gur worshipped a famous idol known as Crom Dubh, and his pillar stone, called Ronadh Crom Dubh,

can be seen standing to this day in the great circle west of Lough Gur. Crom was the God of the fruits of the earth, and his feast day was the first Sunday in August. St. Patrick must have made issue with this pagan rival, because the feast day was changed to a Christian festival and called Domhnach Crom Dubh, in recent times anglicised as Black Stoop Sunday. The stoop or crom came from the fact that Crom Dubh was said to be the first who brought wheat to Ireland; he carried it on his back, which was stooped by the heavy burden. In other parts of Ireland, Black Stoop Sunday was called Garland Sunday.

A little south of Patrickswell in the parish of Uregare, townland Bulgaden, there is a small well, roughly lined with stone, called St. Patrickswell. Some trees and bushes grow around it. No devotions now, but formerly it was visited for the cure of coughs and colds. St. Patrick's Day was a day of special devotion.

**Legends** — The well moved when profaned, St. Patrick blessed the well. A Protestant lady threw in some silver coins as an offering; an impious Catholic drained the well to get the money, which he spent on drink, but was struck dead as he left the tavern.

After leaving Lough Gur district, St. Patrick crossed the ford over the Camoge river at Glenogra, and on over the hill of Fedamore. The people of Fedamore still repeat one of St. Patrick's blessings to their forefathers, namely: that the people of Fedamore would always have the head (or first) of health and the tail (or last) of rain. To this



day Fedamore, which lies on a high gravelly ridge, is a remarkably healthy place, but the land is very dry and "thirsty."

From Fedamore the saint passed Schule hill and the sloping hills of Ballynagarde, and along by Knockea hill. Here he was welcomed by Lonan, the ruling chieftain of the Hy Fidhgente and entertained at a banquet on the hill of Knockea. While the feast was preparing, a band of strollers came to St. Patrick and asked him for food. He sent them to Lonan, who refused their request. They returned to Patrick, and just about that time a youth was ascending the hill with his mother, carrying a cooked lamb for Lonan's supper. Patrick asked the youth for the lamb. The mother demurred, fearing the wrath of the chief. The youth, however, cheerfully gave the lamb to the saint, who distributed it among the strollers. When they had partaken of it, the earth opened and swallowed them and they were seen no more. St. Patrick, vexed at Lonan's lack of that first of Irish virtues — hospitality, then informed him that there would not be a king, heir apparent, or bishop of his family for ever.

St. Patrick then went on to Carnary and from thence to Donaghmore, where he founded a church, and spent some time preaching and baptising. According to the Tripartite Life, all the churches that are called Domnach or Donagh were originally founded by St. Patrick and were so called because he marked out their foundations on a Sunday. By inference a well with Donagh as part of its name has the same connections with the saint. From Donaghmore, he went to Singland, where he stayed for a considerable time spreading the gospel. Here he wrought a miracle, which increased his prestige and brought countless converts. There is a well called St. Patrick's Well. A wall encloses



a small field in which are the well, the rounds path and three natural rocks, which are "Stations." The well has a grotto with a statue of the saint in an alcove of cut stone, erected in 1904 by Fr. Conway, P.P., Fr. David O'Carroll, C.C., and people of the parish. Rounds are still made and it is visited by numbers of people on 17th March. Water cures sore eyes and other ailments. St. Patrick baptised Cairtheann, Chief of the Dal gCais here.

**Legends** — No water could be found when building the Church. St. Patrick prayed for water and the well sprang up. The print of his feet can be seen on one of the rocks. The well is often referred to as Penny Well and is situated on the outskirts of the city of

Limerick. It is much frequented by the citizens. Some remarkable cures have taken place there in recent years. Its water is brought to invalids who rarely drink any other beverage during their illness, such is their simple faith in the intercession of its Patron, St. Patrick.

Before dealing with the next portion of St. Patrick's journey through Limerick, I must warn you that there is a difference of opinion between Canon Begley, the Diocesan Historian of Limerick and Fr. Fergus Barrett, the Franciscan, as to whether St. Patrick directed his footsteps to Knockpatrick or not. Canon Begley says he did. Fr. Barrett says he didn't. The arguments

Continued on Page 20



# Limerick and Patrician Year



The Bishop, accompanied by Very Rev. J. Cowper, P.P., St. Patrick's, and Very Rev. W. Creed, Adm., St. John's, arrives for the ceremony.

On Sunday, 28th May, Limerick paid tribute to the Patrician Year when a large crowd assembled at St. Patrick's Well in Singland for special ceremonies. The Bishop presided at Missa Cantata, celebrated by Rev. G. M. Griffin, C.C., St. Munchin's, and preached on the life of St. Patrick.

*"Echoing the words of St. Patrick himself, let us pray that God will never permit it to happen that the Irish people should lose the faith brought to them by their great Apostle."* (From the BISHOP'S SERMON).



Section of the large crowd who attended the celebrations.

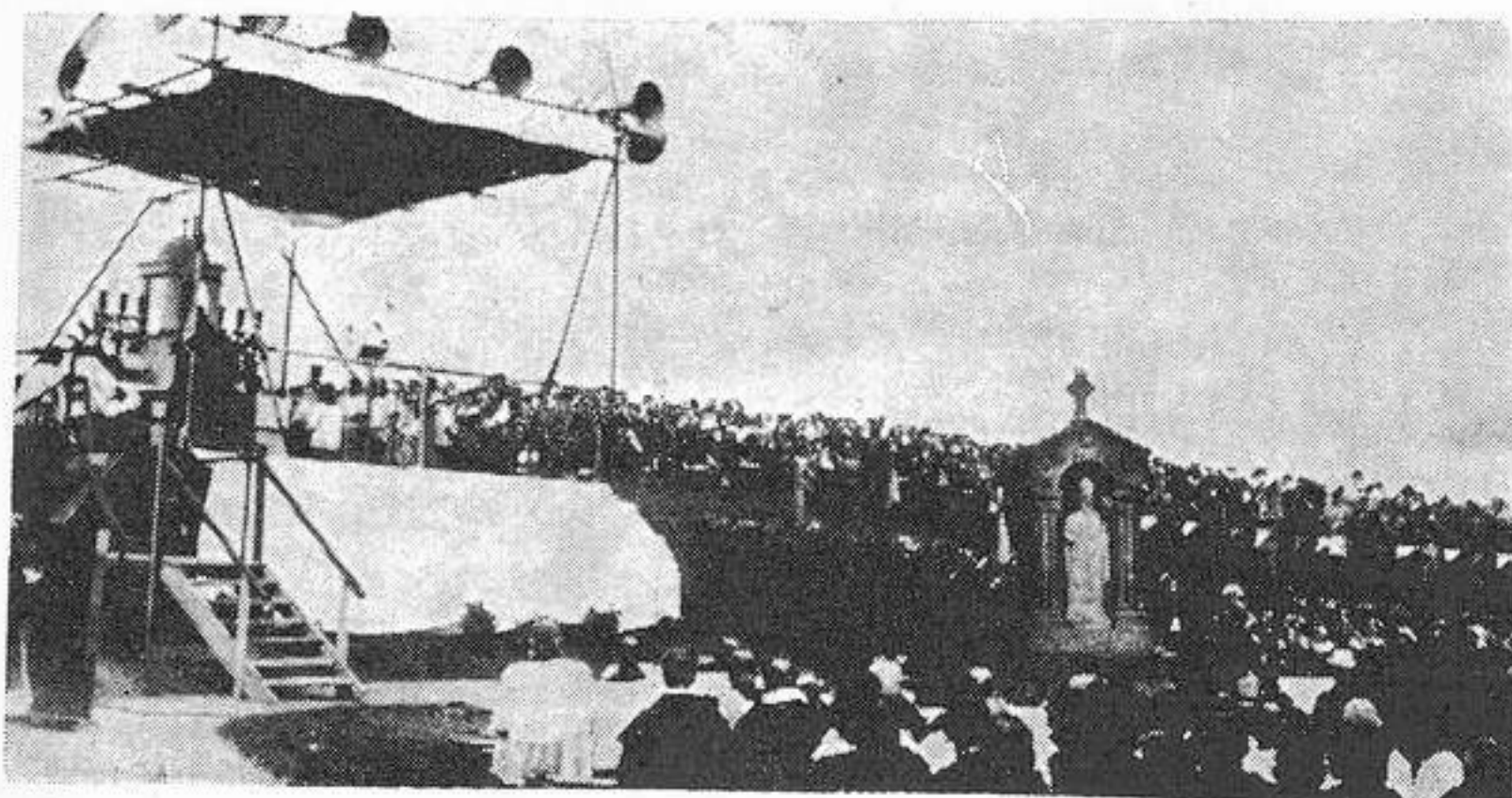




The singing by the children's choir, under the direction of Mr. T. O'Ceallaigh, N.T., was outstanding.



A section of the Clergy who attended.



The specially erected Altar for the Mass.



for and against are very abstruse and I will not weary you with them, beyond saying my heart is with Canon Begley but my mind is with Fr. Barrett. Accordingly, I see and approve Fr. Barrett's course, but I follow Canon Begley's.

When the saint left Singland he journeyed west, past Mungret. Here is a well called "Toberpatrick." It is about eight feet square and seven feet deep, with a flight of steps leading down to water level. There are no devotions. From here he went to Patrickswell, where there is a well called after him. This is the well that gives its name to Patrickswell Village. Up to the beginning of the last century the well was an open one, with a great elm tree standing beside it. About 1820 a rough figure of St. Patrick was placed at the well and is inscribed "Erected by Thos. McNamara and S. Briain." Formerly it was much visited, especially on 17th March. The water cured sores, toothache and other pains, also cattle. It was sprinkled on crops and churns. Rags, medals and drinking cups hung on the tree. Devotions ceased about 1890. About this time a pump was erected over the well; this has now been removed.

From Patrickswell, the saint crossed the Maigue near Ferrybridge and on via Old Kildimo, Old Stonehall to Askeaton, where you have two wells, twenty yards apart, called "Sunday Wells." Each well is walled with dry stone circular walls, about nine feet in diameter and four feet deep. The stone work is now falling in. Rounds used to be made on Sunday mornings before sunrise, but devotions ceased about 60 years ago. Rags used to hang on bushes.

**Legends** — Dirty clothes were washed in the well and next day there were two wells; the real well could then not be distinguished. A fish used to be seen in the original well.

The saint crossed the Deel at Askeaton and went past Toomdeely to Borrigone. Here we have "Borrigone Well," a clear spring, situated below high spring tide level in a creek of the Shannon. The water is often salty from the tidewater. Formerly the well was covered by high tides, and people sometimes made the rounds wading in the water. Now the well is enclosed and surrounded by a concrete platform. Rounds are still made but not as frequently as formerly. The water cures many ailments; rags used to be left as offerings. A great pattern was held formerly on 14th/15th August, when large bonfires were lit and both devotions and merrymaking continued all night. Other days of devotion were the Saturdays before 1st May and 24th June.

**Legends** — The well moved when profaned. Water will not boil. A trout lives in the well, —seen by those whose requests are to be granted. A voice from the well reproved a woman who went to wash clothes there. A blind horse was taken, in mockery, to the well: horse cured and owner blinded. A girl going to America took pebbles from the well; during a storm she threw the pebbles into the sea; the storm ceased and the pebbles returned to the well.

To be continued in next issue.

## Society of St. Vincent de Paul

—continued

are assiduous in their efforts, there is no doubt but that the Society suffers from a sparsity of brothers in the Diocese. The number of brothers compares badly with the members in other similar areas. Work for the poor, through the Society, is well worth while. The true member of the Society has always before his mind the Lord's tremendous revelation: "As long as you do it unto one of these My least Brethren, you do it unto Me."

\*

*A man accompanied by a small boy entered a barber's shop and asked for a haircut.*

*When the barber had finished with him, the man said, "I'm going next door for a drink while you cut the kid's hair."*

*The barber gave the boy a haircut, then waited for the man to return. Finally he turned to the kid and asked, "Where on earth did your father go to?"*

*"Oh," said the boy, "that isn't my father. He's a man that stopped me in the street and asked if I'd like a free haircut."*

The Diocese needs your help for the New College, for Church and School Building, for the Education of Priests, for the Relief of Distress.

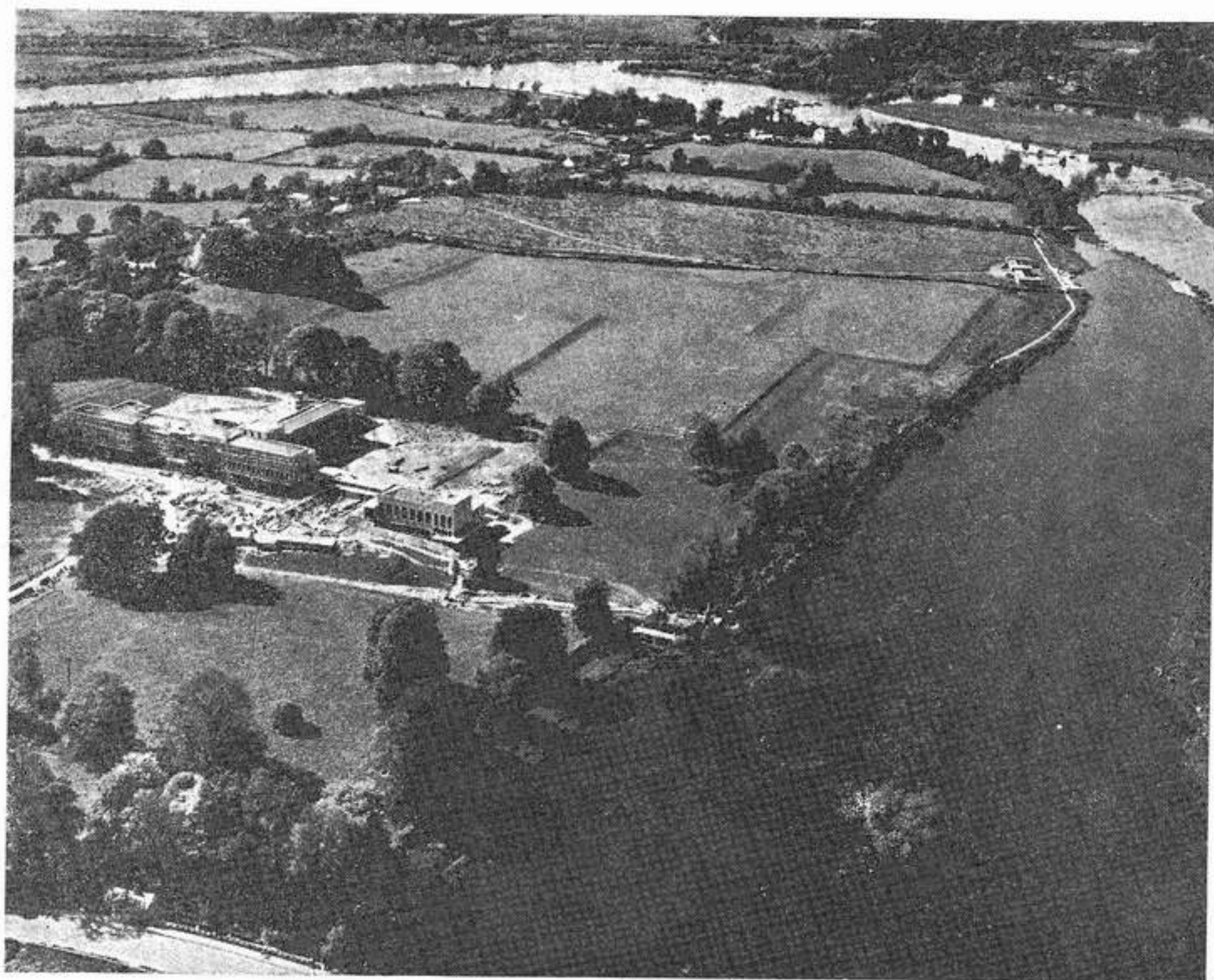
REMEMBER . . .

**THE NEEDS OF LIMERICK DIOCESE**  
... IN YOUR WILL

### FORM OF REQUEST

"I give and bequeath to His Lordship, the Bishop of Limerick, the sum of £..... upon trust to apply the same in Ireland for the charitable objects and purposes of the Diocese of Limerick, and if I should die within three months from the making of this, my Will, then I leave the said legacy to His Lordship, the Bishop of Limerick, absolutely."





An aerial view of the College, taken on May 16th, from the South to East, showing the progress of the building to date and the extent of the newly developed playing pitches at the rear of the College. This photograph shows the beautiful setting of the buildings. The river Shannon is on the right, with Thomas' Island and the historic Lax Weir in the background. The entrance road can be seen on the left of the picture.

We gratefully acknowledge the following:—

#### PRIVATE CONTRIBUTIONS.

|                                                  | £   | s. | d. |
|--------------------------------------------------|-----|----|----|
| Per Most Rev. Dr. Murphy                         | 500 | 0  | 0  |
| "Our Catholic Life"                              | 250 | 0  | 0  |
| "A Co. Limerick P.P."                            | 100 | 0  | 0  |
| Limerick Diocesan Priest                         | 100 | 0  | 0  |
| Mrs. Anne and Mr. Peter O'Mara, New Strand House | 50  | 0  | 0  |
| Little Company of Mary, Milford House            | 50  | 0  | 0  |
| Rev. Samuel Winters, New York                    | 35  | 12 | 2  |
| "Past Pupil, U.S.A."                             | 35  | 12 | 2  |
| Limerick-Kerryman's Association                  | 25  | 0  | 0  |
| "A Co. Limerick Curate"                          | 25  | 0  | 0  |
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| Mrs. D. O'Connor, N.T., Kilmee                   | 20  | 0  | 0  |
| Mrs. Bradley, "Stella Maris," N.C.R.             | 20  | 0  | 0  |
| Mr. Maurice King, Broadford, Co. Limerick        | 20  | 0  | 0  |
| Mr. and Mrs. A. O'Donovan, City                  | 12  | 0  | 0  |
| "Benefactor," New York                           | 10  | 13 | 3  |
| Per Rev. D. Gallagher                            | 10  | 0  | 0  |
| Mr. Jos. Copps, Kilcornan                        | 5   | 0  | 0  |

|                                       |   |   |   |
|---------------------------------------|---|---|---|
| Mrs. O'Doherty, 2 Cathedral Villas    | 5 | 0 | 0 |
| Rev. T. O'Donnell, C.C., Colmanswell  | 5 | 0 | 0 |
| Mrs. D. Sheehan, Gurrane, Castlemahon | 3 | 0 | 0 |
| Rev. T. Leahy, Kenya                  | 2 | 0 | 0 |
| Mr. and Mrs. White, Glengore, Athea   | 1 | 0 | 0 |

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#### PARISH CONTRIBUTIONS, 1960.

|                         | £     | s. | d. |
|-------------------------|-------|----|----|
| St. Michael's           | 1,600 | 0  | 0  |
| St. Munchin's           | 1,000 | 0  | 0  |
| St. Mary's              | 300   | 0  | 0  |
| St. Patrick's           | 400   | 0  | 0  |
| Abbeyfeale              | 400   | 0  | 0  |
| Adare                   | 180   | 8  | 6  |
| Ardagh                  | 210   | 0  | 0  |
| Ardpatrick              | 100   | 0  | 0  |
| Askeaton                | 230   | 0  | 0  |
| Athea                   | 220   | 0  | 0  |
| Ballingarry             | 270   | 0  | 0  |
| Banogue                 | 110   | 0  | 0  |
| Bruff                   | 310   | 0  | 0  |
| Bulgaden                | 190   | 0  | 0  |
| Cappagh                 | 110   | 0  | 0  |
| Coolcappa               | 200   | 0  | 0  |
| Ballygran & Colmanswell | 190   | 0  | 0  |
| Cratloe                 | 130   | 0  | 0  |

|                |        |    |   |
|----------------|--------|----|---|
| Croagh         | 140    | 0  | 0 |
| Croom          | 200    | 0  | 0 |
| Donaghmore     | 300    | 0  | 0 |
| Dromin         | 207    | 0  | 0 |
| Dromcollogher  | 260    | 0  | 0 |
| Effin          | 220    | 0  | 0 |
| Fedamore       | 160    | 0  | 0 |
| Feenagh        | 190    | 0  | 0 |
| Glenroe        | 160    | 0  | 0 |
| Glin           | 220    | 0  | 0 |
| Kildimo        | 230    | 0  | 0 |
| Kilfinane      | 220    | 0  | 0 |
| Killeedy       | 170    | 0  | 0 |
| Kilmallock     | 360    | 0  | 0 |
| Knockaderry    | 170    | 0  | 0 |
| Loughill       | 150    | 0  | 0 |
| Mahoonagh      | 230    | 0  | 0 |
| Manister       | 100    | 0  | 0 |
| Monagea        | 130    | 0  | 0 |
| Mungret        | 280    | 0  | 0 |
| Newcastle West | 410    | 0  | 0 |
| Parteen        | 150    | 0  | 0 |
| Patrickswell   | 270    | 0  | 0 |
| Rathkeale      | 330    | 0  | 0 |
| Rockhill       | 165    | 0  | 0 |
| Shanagolden    | 302    | 2  | 0 |
| Stonehall      | 110    | 0  | 0 |
| Templeglantine | 130    | 0  | 0 |
| Tournafulla    | 200    | 0  | 0 |
| Total          | 12,314 | 10 | 0 |



# Reflections on the Eichmann Trial

THE REFLECTIONS ON the Eichmann trial that we should like to put before our readers have nothing to do, we need hardly say, with politics or international law. We are not thinking of Eichmann himself, nor of the responsibility he might have had for the murder of six million Jews. We are concerned rather with the moral and religious life of contemporary people, including ourselves, that has to be played out in the light of a memory so near and so grim.

Someone wrote a letter to the Press suggesting that neither Eichmann nor the Germans were on trial, but human nature itself. In a sense this is true. And the fact of the human nature involved being *our* human nature, the one that belongs to this age of progress and enlightenment, only adds to the poignancy of the situation.

## Surprised by evil

It all comes as a great surprise to twentieth-century man. This note of surprise is likely the dominant reaction, supplanting even horror and revulsion. The same was true when the terror was actually in progress. Thousands of Jews might have saved themselves by flight, but they refused to believe the rumours trickling through, they were unable to accept as credible the possibility of these things happening at all.

And yet how surprised we are when evil is committed in a relatively minor key. "I could have bitten off my tongue," we say, "I don't know what came over me. I don't know what prompted me to do it." We hear of isolated crimes. They are difficult to understand, impossible to imagine. Modern psychiatry is seeking excuses for every kind of wickedness. But this is cold

comfort for those who have an instinctive longing for innocence and are surprised in their iniquities.

## What St. Paul said

Patients visiting St. Paul's clinic will find him very up-to-date. He certainly has the explanation, if he is not so sure about the excuse. He anticipates surprise by knowing what is in man. Listen to what he says to the Romans a short time after Our Lord's death. We quote him in the translation of Monsignor Knox. "My own actions bewilder me; what I do is not what I wish to do, but something which I hate. Why then, if what I do is something I have no wish to do, I thereby admit that the law is worthy of honour; meanwhile my action does not come from me, but from the sinful principle that dwells in me. Of this I am certain, that no principle of good dwells in me, in my natural self; praiseworthy intentions are always ready to hand, but I cannot find my way to the performance of them; it is not the good my will prefers, but the evil my will disapproves, that I find myself doing."

There is nothing very encouraging here for human beings; for the suggestion is, so amply borne out by our experience, that while undoubtedly we aim at being good there is a tendency in our nature dragging us in the opposite direction. Sometimes, of course, we are good and feel good and do good, but we can change like the Irish weather, and on balance the dice is loaded against us: there is nothing good in 'our natural selves,' we are not by nature up to much. And St. Paul is not finished yet. There is more bad news to follow. It is part of his teaching, made so

clear in his Epistle to the Ephesians, that we have more to contend with than our own evil inclinations. Indeed he makes light of the *dhuchas* by comparison with another powerful enemy of the soul. "It is not against flesh and blood," he writes, "that we enter the lists; we have to do with principedoms and powers, with those who have mastery of the world in these dark days, with malign influences in an order higher than ours." All this is what our children are learning at school in their catechism classes when they are taught about the doctrine of original sin and about the existence and power of the devil.

## The cure

But they are taught something else besides, something curative and full of hope. "Pitiable creature that I am," says St. Paul, "Who is to set me free from a nature thus doomed to death?" And he answers: "Nothing else than the grace of God, through Jesus Christ, Our Lord. If I am left to myself, my conscience is at God's disposition, but my natural powers are at the disposition of sin." It is good to be reassured that human nature, even unaided, is by disposition with God. Terrible things have happened and will happen again, but people still go into the river after children without thought of risk or sacrifice. And we are not 'left to ourselves.' It is the basic point of Christian teaching that we are given a Saviour. Christ has come to us, the Way, the Truth and the Life, moulding our thoughts and our hearts, protecting us from the three great sources of evil: our own fallen nature, the world, and the devil.

Christ Our Lord has given us

Continued on page 36





# Woman's page

BY MARTHA

TO-DAY I parted with an old friend — a friend of over twenty years' standing. I felt both sad and guilty, for the parting was a deliberate one on my part — it was a rejection, a desertion, an act of disloyalty. I had cast off one of whom I had wearied, one who had grown old in my service, faithful through the years, responsive to my moods, obedient to my demands. I had preferred before a trusted companion a new and more glamorous successor. I had bought a new gas cooker. It stands there now in the kitchen, in all its pristine beauty, a gleaming white instrument. No other name is worthy of it. Indeed it rather resembles a miniature cinema organ with its array of chromium taps. When I light the jets, the blue-green flame set in a silver circle is like a strange exotic flower that glows in a marble bowl. Already I have wasted a week's supply of gas for the pleasure of watching the exquisite colour of the flames, of exulting at the eye-level grill, the spaciousness of the oven and the magical obedience of the flint lighter. What woman could resist its smooth white efficiency? And yet — there is something frightening about it. Could it be that I miss the grey, stolid presence of my time-scarred friend? In twenty years it never let me down. Even during the fuel-starved years of the war it did its honest best. With its help, I learned to cook, and somehow it seemed to me to regard sympathetically the occasional flop — the fractious sponge-cake that would not rise, the moody fruit that sank, the

impatient roast that was just a little over-done. None of these imperfections could be attributed to my old friend but to my own inefficiency. Nor was my decision to part with it the result of its failure to give good service. No, I must confess, I saw this new and splendid cooker and succumbed to its charms. True, the oven is bigger and it has an extra burner that I always coveted, but it was its glamorous appearance that first attracted me. Now, I am not so sure. Will I ever live up to its surgical efficiency? Will I be expected to produce ambrosial concoctions from that immaculate, streamlined oven? Imagine its frigid contempt if I should allow the roast to burn? Ah! well it is mine and it is beautiful, and I hope that if we both survive for twenty years that it will have given me the same faithful service as its predecessor.

One of the first recipes I ever tried out was an easy method of making a sponge-cake. The beating time is only five minutes, which is quite enough for me, even with an interesting programme on the radio. As eggs are cheap at the moment I am giving the recipe. You will require a tin seven inches in diameter, which you should grease and sprinkle with flour.

Ingredients:—2 eggs; 4 ozs. caster sugar; 4 ozs. plain flour; pinch of salt;  $\frac{1}{2}$  teaspoonful of baking powder; one tablespoonful of warm water.

Method:—Whisk the eggs until blended, add the sugar and beat until the mixture thickens and is lighter in colour (about 5 mins.).

Add the warm water and fold in the flour, salt and baking powder. If self-raising flour is used omit the baking powder. Bake in a fairly hot oven (Regulo mark 5) for 15 to 18 minutes.

I have another very nice recipe for eggs, a savoury this time. This was given to me during Lent of this year and soon became a favourite. You can use it for a dinner recipe on a Friday and serve with potatoes, or you can serve it hot or cold for tea. It goes very well with lettuce if you serve it cold and add a tablespoonful of mayonnaise to the sauce. It is called Swiss Egg.

Ingredients:—1 oz. butter or margarine; 2 ozs. grated cheese; 4 eggs; salt and pepper; 3 tablespoonfuls cream or white sauce. To make white sauce: Melt one ounce of fat in a saucepan, blend with it one ounce of flour. Add  $\frac{3}{4}$  pint of milk gradually, stirring carefully to prevent lumping. Cook for five minutes.

Method:—Melt half the fat in a shallow dish. Put in a little of the cheese, the eggs, whole, and one at a time. Pour in the cream or sauce. Sprinkle the remainder of the cheese on the top, and put small pats of the remaining fat on top. Bake for fifteen minutes in a warm oven (Regulo mark 3).

\*

*He was boring the young lady to tears when the dog came in.*

*"Ah," he exclaimed, "have you taught him any tricks since I was here last?"*

*"Yes," she said sweetly, "if you whistle he will bring your hat."*



# éarlaim náisiúnta

## éarlaim eile

Mar gheall ar an mbéaloideas agus ar scríbhinní pádrais féin, tá a lán eolais againn ar an bpádras agus ar a shaothar. Ní amháil atá an scéal nuair a déantar éarlaim tíortha eile a breithniú. I gcás na Breataine Bige, mar shampla, bíodh is gur mór acu naomh Oáití, is beag atá ar eolas acu ina éad. Deirtear gur rugadh i 530 A.D. é, go raib cail air mar diaire, gur cuir sé in aghaid eiriceacht Pelagius, agus go bpádras sé bás in aois a seachtó bliain dó. Agus sin an méad.

Naomh Ainorias, aspal, atá mar éarlaim ag muintir na hAlban. Ac ní raib baint ar bit aige leis an tír sin. Da bheartáir do pheadar é agus b'é an céad duine den daréas a rognais íosa. Deirtear gur básaíod é ag Patras sa Gréig. Roinn teacht i réim do na Cumannais sa Rúis tugtaí onóir mór dó sa tír sin.

Sé an dála céanna é ag na Sasanaigh. Ní raib baint ar bit riamh ag Seoirse Naofa leo. Oirisead in arm na Róime ab ea é agus díoltaigh sé gearleamhúint a déanamh ar na Críostaithe nuair o'ródaigh an t-impire Diocletian go ndéanfaí é. Cuireadh cun báis é, i 303 A.D., deirtear, ag Nicomedia, daicead míle soir ó Istanbul, ac tugadh a corp chuig luath sa páilistín lena adhlacadh.

Bí meas comh mór sin ar Seoirse ag Críostaithe na linne sin gur cumadh go leor pabal-scéalta ina éad—scéalta nac raib bunús ar bit leo. Oréusan bí an scéal i t-adob oragún a mharú agus is suimiúil an rud é gur dein an pápa Gelasius an tseapóid sin a éoirmisc ag Comairle na Róime i 494 A.D.

Ac ina ainneoin sin mair an béaloideas agus leatadh na scéalta ar fuaid an Oiréir.

Agus na céadta bliain ina díad sin nuair gluais na Crosaithe soir éuala siad Seoirse a molaod agus a mórú go porleathan. Glac siad leis mar pátrún, cuir siad a éois dearg ar a meirgí, agus ar ball, nuair o'fíll meiteal Sasana adhaile, scaip siad a raib ar eolas acu ina éad ina otir féin. Fiú díirt siad go bpaca siad é agus é ag troid gualainn ar gualainn leo ag Cat Antioch agus go leor catanna eile.

Dé toradh an iomláin ná gur dein Rí Sasana, Risteard Croileoin, eaglais Seoirse i luath a t-éagail, glac sé le ainm Seoirse mar rosc catá, agus le Seoirse féin mar éarlaim náisiúnta a tíre.

## naomh donnca

Tá éileamh níos fearr ná sin ag muintir na Fraince ar Naomh Donnca. Bíodh is nár duine díod féin é agus sé tréimse ag leatadh na Críostaíochta sa tír sin. I lár na tríú aoise gluais sé ó tuaidh ón Róim agus ar ball beag b'é an céad easpag ar páras. Cuireadh cun báis é ar oróid an shobarnóra Rómánaigh, Pescennius.

m. ó Corrbuí



## CORP CRÍOST

Da gráinne cruinneadta mé,  
Daite ag grian is saot,  
Mo ceann crom ag molaod Dé,  
Ar fead an lae.

□ □ □

Da plúr mín i muileann mé—  
Arán geal doob áille gné—  
Ablann ar altóir glé—  
Tar és na Cré.

□ □ □

Ionas na nionas é!  
Ní cruinneadta, plúr, nó ablann  
mé—

An uile duine sléadta sé  
Do Críost Mac Dé.

m. ó Corrbuí.

Níl fios ag duine ar bit go cruinn cár rugadh pádrais Naofa. Leatadh bliain ó sin deirtear gur i nAlban nó sa Frainc a saolaíod é, ac i lár na huaire glactar i scoitinne leis an tuairim gur ball éigin cois na Seberne sa Breatain t'ait dúcais dó, agus gur ann a éit sé a óige nó gur sciobaod cun siúil go héirinn é. Is cuma cibé scéal é, cad deir na huarais faoin gceist. Is leor linn gur táinig sé eugainn agus gur eug leis eolas ar an bpádras, agus gur glac ár sinsear go fonnmar leis an eolas sin. Agus comh maith le teacht agus an soiscéal a leatadh, ní féidir gan a rá go raib sé linn riamh ó sin ag cosaint agus ag caomnaod an planda a pás ón síol a cuir sé féin in úir méit na tíre.

Sé bliana a éit pádrais in éirinn agus é ina scládaí ag doireadta muc agus caorac ar shlab mis. Naoi mbliana picead a eug sé linn mar misinéir. O'féadfaí a rá mar sin go raib cónaí air sa tír seo ar fead leat a shaoil—an leat ba éadactaí agus ba éairbí. Agus cén té go mbeadh sé de dánaíocht ann a áiteamh orainn nár gael pádrais de toradh na tréimse fada sin, de toradh na hoibre a dein sé, agus de toradh an grá móir a léirigh sé ina beatha agus ina scríbhinní díobsiúda a bí ag glaoch air ina éuid aisingí agus ag iarraidh air teacht tar n-ais arís cun cónaithe leo.

Ní díoltaíotar an onóir sin—má's onóir é— a éadairt dó, ápac. Is mar gael a áirítear agus a aicníotar agus a mór-aíotar é ar fuaid an domáin. Is samailcomartha é ar "Gael-acas" agus ar gac rud dá gcuireann an téarma sin i gceill—an creideamh, tírgrá, an teanga, cultúr ár sinsir agus eile.



# *Primacy of the Bishop of Rome*

WHILE THE GENIUS of Greece found its expression in the domain of thought and scientific investigation, that of Rome was distinguished for its tendency towards the practical. Rome was therefore more in harmony than was Greece with the active and energetic spirit of Christianity. Thus when organised religious communities were set up in the areas of influence of these two great peoples, the Greek contribution was mainly in the realm of investigation of revealed truth in the light of current modes of thought, while at the same time the Roman bent for organisation and consolidation enabled the Church to expand rapidly and establish itself on a permanent basis. It must, therefore, have been a special disposition of Divine Providence that led St. Peter to Rome, and there set him up as the ruler of the first in importance of the Christian communities. This transfer of the primacy to the See of Rome goes a long way towards explaining the rapid expansion of Christianity that followed and its amazing victory over Paganism.

All the evidence goes to show that in the first three centuries the supremacy of the See of Rome was universally acknowledged. The reason was not that its occupant resided in the capital of a great empire; but solely because he was the successor of St. Peter.

## **Letter of Pope Clement**

Towards the end of the first century and probably in the year 97 A.D., there were serious disturbances in the Church at Corinth. The Bishop of Rome at the time was Clement, who is reckoned as the third successor of St. Peter. Before any appeal

came from Corinth to Rome Clement decided to take a hand in the matter with a view to settling the controversy. This might be regarded as no more than the friendly intervention of a sister Church in the interests of peace were it not for the fact that Clement's letter leaves in no doubt his consciousness of Apostolic authority. He writes: "You will give us great joy, if obedient to what we have written in the Holy Ghost you will put an end to unjust excitement of your anger, according to what we have exhorted you to do, by recommending to you in this letter peace and concord." These words were written within thirty years of the death of St. Peter, and while St. John the Apostle was still living at Ephesus. Clement's letter was received with so much reverence, that it was put almost on a par with Holy Scripture.

## **St. Ignatius of Antioch**

Twenty years or so later (117 A.D.) St. Ignatius, Bishop of Antioch, was brought to Rome to be thrown to the beasts in the Coliseum. Before he left Asia; he wrote not to the bishop but to the Church of Rome as follows:—"It presides in the territory of the Romans," and again "It presides over the agape (*i.e.*, the assemblies) of the whole universe." And further he says: "You have taught others. To what you and your preaching prescribe I wish to remain without opposition." The meaning is obvious. The Church of Rome presides over all other Christian communities taken together, just as a bishop rules all the assemblies in his territory. In addition, the teaching of that same Church should be accepted without demur.

## **St. Irenaeus**

The testimony of St. Irenaeus is of particular value, inasmuch as he was a disciple of St. Polycarp, who, in turn, was a friend and associate of St. John the Apostle. Born in the East, he had visited Rome before he was chosen Bishop of Lyons in France. He was thus a witness of the tradition and practice of East and West. Writing against the Gnostics, he refers them to the Apostolic tradition and, having expounded the teaching of the Church of Smyrna, he says it would take too long to recount the doctrinal tradition of the other Churches. He then goes on: "It suffices that I indicate the Apostolic tradition, the preaching that has come down to us through the succession of bishops in the Church of Rome, the greatest and oldest of all, known to all, founded and confirmed by two glorious Apostles, Peter and Paul. In fact the superior pre-eminence of this Church is such, that every Church of necessity, that is the faithful of every country, is obliged to agree with her . . . . in whom is conserved the Apostolic tradition." There could be no clearer testimony of the doctrinal unity of the Universal Church, of the supreme importance of the Roman Church as witness and guardian of Apostolic tradition, and of its pre-eminence over other Christian communities.

## **Visitors to Rome**

In the course of the second century, Rome received visitors from many countries. These included not only staunch defenders of truth like Justin, Polycarp, Irenaeus and Origen, but even heretics such as Marcion went there in the hope of getting some support for their teachings.





## TEENAGE FORUM

A Chailini agus a Bhucailli,

For many of you I suppose the one thought in your minds at the moment is Exams. Some of you are in the middle of the Leaving and Inter, other have the Primary, while the rest have the usual school exams. For most of you exams are a time of anxiety. If you feel that way it may console you to recall a joke I saw in the *Dublin Opinion* some time

ago. The master was addressing the bright boys at the front of the class. "Now, all you fellows" he said, "would want to be very nice to these fellows at the back, because in a few years' time you'll be going to them looking for jobs." While the master is not to be taken too literally, his statement brings out the point that success in exams is by no means a guarantee of success in after life, and that very often the most successful are those who fared but moderately in their school exams. For instance, President John F. Kennedy does

not appear to have been any great shakes at them.

There are all kinds of other qualities that make for successful and happy lives. For example, health is all-important. So if you have a good physique and good health, you have something for which you should thank God every day of your life. Again you may have initiative and organising ability which do not show at all when you are faced with a cut in geometry, or you may have a charm of manner of which there is no evidence in your replies to the history ques-

### TREASNA

1. Sann, annam. "Is ——— uair a bíos ann.
6. Réim-míir a neartuionn focaí.
8. Sa cuio seo de éion a bíonn a cuio.
10. Trí-éadhrú de gaoí.
12. Is ——— liom munar féidir leat é seo réiteac.
13. 1 lár scoile.
14. Cuireann sé seo in ——— duit!
16. Slí amhar.
17. É seo a cosnann tír.
19. Beir an ——— a gac ac uimh a 1 do suadad i 5——.

### ANUAS

2. Tírim mór obann i n-adainn.
3. An t-alc, uata.
4. Tosaí na gairne.
5. Cuir an piasac "—— éanna" ar bun.
7. Lot rud le tine, nū leat-óoiš é, nū, uimh a 5 tré na céile.
9. Dam tosaí de moití.

11. Dóitear cloca áiríte cun an run bán so o'páil.
15. Có-paio ——— is oíce lá féile pádrais.
16. Mír, ac a tosaí i n-a lár.
18. Deire bótar amhar.

### PRIZES

Three prizes of £1, 10/- and 10/- will be given for the first three correct solutions opened. Send your entries before September 1st to An tAthair Padraig, c/o St. John's Presbytery, Luimneach.

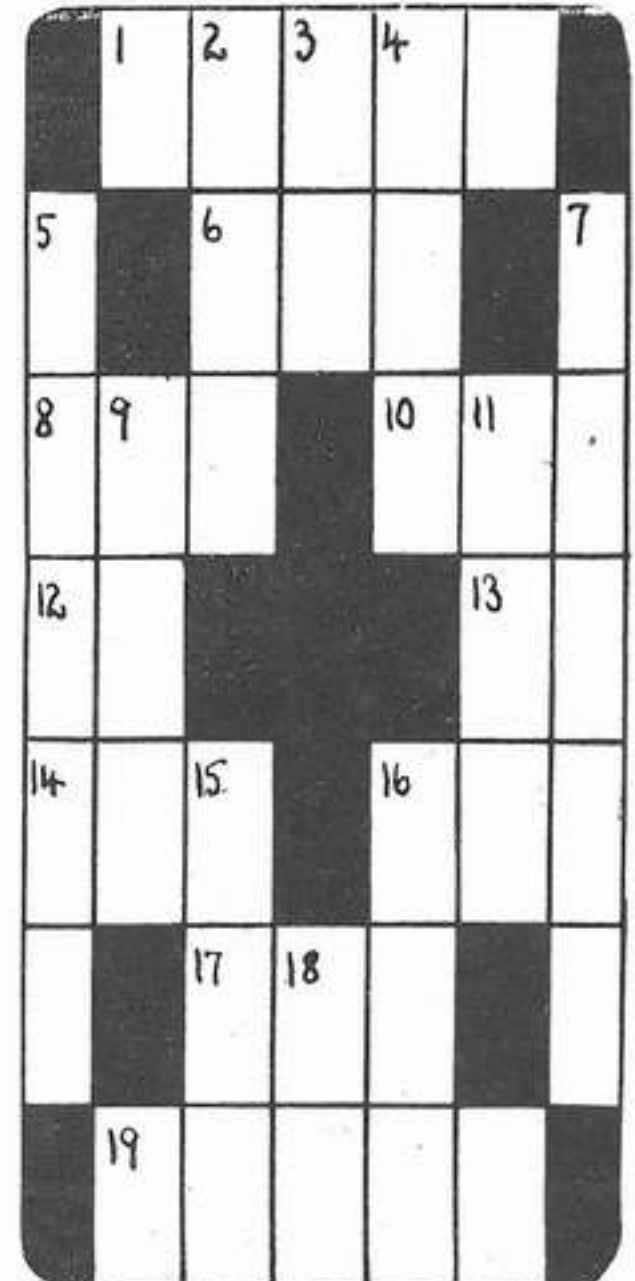
### AN RÉITEAC

#### TREASNA

- 1—bríde, 4—sé 5—ac, 6—Sea, 8—Crá, 9—Oia, 10—las, 12—nó, 14—Áb, 15—Sobal.

#### ANUAS

- 1—bé, 2—íte, 3—ea, 4—Sicín, 6—Sál, 7—Aos 11—Aob, 13—ós, 14—Ál.





tions. Or again you may have a strength and uprightness of character which will have shown itself only in your painstaking preparation for an exam, which you may fail to pass.

But I hope that those of you to whom exams come easy will not take me as minimising the very valuable gifts that God has given you, gifts of intelligence, imagination and memory. To you I would say that you must constantly be aware that you have God to thank for these gifts and that the possession of them imposes on you the obligation to develop them to the full, not only for your own benefit, but also for the benefit of the community of which you are a part. You should be aware too that unless you cultivate your character, these gifts can lead to frustration and unhappiness. To you all, whether you find exams a struggle or take them in your stride, I would say,

the important thing is what *you are*, not what you know or even what you achieve. Beauty of character is the supreme beauty.

. . . . .

I was at a dance recently at which most of the dancers were either teenagers or just out of their teens. The music would come under the general heading of rock an' roll and the members of the band seemed to have only one idea in their heads, which was to make as much noise as possible. The hall was small, the crowd was big and the din was terrific. To complete the picture, a strong butt of a young fellow in a dress suit swayed agonizedly as he wailed into a microphone, held close to his mouth. I may be reaching the old fogey stage but the general impression I carried away was that the occasion was a bit un-

civilised and that both band and dancers were imitating a current fashion just because it was the fashion. At the least, I feel that nothing would be lost if the band did not make so much noise and if the singer (why call him a vocalist?) did not make such efforts to convey obviously fake emotion. Couldn't someone adapt this type of dance-music instead of trying to copy the American thing down to the last mannerism? I would love to hear your comments on my remarks.

The winner of the £1 prize for the Fi-Focail which I gave you last time is: Peig Ni Fiannacta, Scoil Iosef Naofa, Sraid Iosef Naofa, Luimneach. The second prize of 10/- goes to Marie Lyons, Kilgobbin, Adare; and the third prize of 10/- to Mairead Bousear, Scoil Iosef Naofa, Sraid Iosef Naofa, Luimneach.

Rath De oraibh go leir,  
An tAthair Padraig.

# LIMERICK DIOCESAN PILGRIMAGE

— TO —

## LOURDES

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THE Pirates of Penzance was presented at Amharclann na Feile for sixteen nights, starting on the 9th April last, by the Limerick Gilbert and Sullivan Society.

The column has been mainly concerned with the recording and appraisal of straight plays. Feile Luimni is over and the plays are, for the most part, having a rest. How different in every way the musical play is. The programme alone is a large thing, even though hidden in the middle of a book of advertisements. When we do find it, there are masses of names, not the ten or less of the straight plays but something in the region of seventy. Apparently the producers are satisfied in advance that the audience is not going to hear the words. Very odd indeed, but it is a fashion long established.

Professional Producer Joseph Flood did an excellent job. The show was on only a few days when I got the comment: "I am no Gilbert and Sullivan fan but that is a good show. You really must go to hear Josephine Scanlan, to see Jimmy Queally." I went and did enjoy the show. I was not sure why I had been told to see Jimmy Queally. He was well worth hearing as well. He brimmed over with the comedy of his part. According to the programme, the male lead was to be played alternately by Jerry Lynn and Michael McNamara. The night I was there one of them sang it very well but nobody told us which. His voice was clear and very musical. It was honest and sincere singing. Well done, Jerry, or was it Michael?

I understand that this Society intends to give at least one production a year and that they are not necessarily confined to Gilbert and Sullivan. I hope they are not confined for it made all the best production and the best singing to make us forget the stupidity of the plot. The boy who stood on the burning deck was a fool too.

## DRAMA

By ANN DOOLEY.

\*

Focal sgur — I heard all those who are not mentioned and liked them too.

Congratulations to the Killeedy Dramatic Society who brought to the diocese the All-Ireland trophy for Rural Drama. It would be difficult to give too much praise to this society. John O'Sullivan and Nora Magner, with their supporting casts, have heaped honours on their parish over past years. This All-Ireland victory was no flash in the pan. They have been at that standard all the time. They have the craft, the understanding and many elusive imaginative qualities that lift their work above the ordinary. Ann Dooley's predecessor, "J.C.", the Rev. James Cagney, C.C., go ndeanaidh Dia trocaire air, founded this Society. The other members of the Society will forgive me for singling out these three names for the credits—it could not have been accomplished without top grade support. Congratulations too to Cahir who came third in the Open Section and to Gorey and to Ashton Productions Cork. Members of Feile Luimni must have been happy on seeing the results and knowing that they had been privileged in seeing so many of this year's best productions.

Mention of the Cahir Players reminds me to tell you of a most unusual production of the Black Stranger. I saw it in Askeaton but it moved around quite a bit. It would be odd to call this famine play a moveable feast but, in a way, it was. It is necessary to give the cast to indicate the unusual nature of the production. Pat Corcoran was played by E. O'Sullivan of Cappa; Kate by Bean Mhic Siacuis of Shanagolden; Michael

by Basil Fitzgibbon of Askeaton; Bart by Larry Nestor of Askeaton; Danny and Mag by P. O'Sullivan and Dorothy Neville of Pallas-kenry; and Sean the Fool by Seamus Ryan of Askeaton. The Producer was Diarmuid O Maolain of Drumcollogher and the set was painted by Mr. McCann of Newcastle West. All this was organised by the North Western Regional Committee of Muintir na Tire and was the result of six months of preparation. This Regional Committee saw that their area had not basked in the same dramatic limelight as other areas and planned in this way to raise the standards of acting and production in the area. Diarmuid O Maolain was chosen as Producer-Instructor and the cast was chosen from all the areas mentioned. Because teaching was the primary object, six months was spent in preparation. The result justified the effort in organisation and the production attained high festival standards.

Diarmuid O Maolain kicked for touch and safety when he chose the Black Stranger. Think of how many casts have won festival honours with it. Examine it and see the clear granite strength of the characters. Each is clearly seen and well written in by the author. An accomplished and sensitive actor can add to any part but here the parts are so strong that they have lifted many inexperienced actors up out of mediocrity and given them a permanent place in the memories of their audiences.

There were many other performances these past few months which Ann Dooley did not see. Ann has many dates but hopes to see the next productions of those she has neglected. During the summer months you in the groups will be thinking and planning for the autumn. If you told the Editor what you are planning and what you would like Ann to see or to know, he would pass on the news.





YOU WILL BE glad to hear that we were at the Spring Show (suitably attired of course in our coat with two splits). As you might guess, our main interest was the Comhlucht Siuicre Eir-eann stand, where they displayed their foods preserved by the new method of Accelerated Freeze Drying, which, by all accounts, is going to replace canning. As you know, the Sugar Company are the first in the world to use this revolutionary process. You may guess that this fact caused the susceptible O'Gunnel breast to expand with pride, as we questioned the charming colleen who was there to meet the public. A little old lady from England, who had been listening in on our conversation, reminded us with a charming smile that we would not be able to overcome the Irish climate which was too wet for vegetable growing. With what we hope was an equally charming smile we informed her that present-day Ireland was capable of overcoming anything.

We also met Con Murphy, the down-to-earth Public Relations Officer of the Company. It would be hard to imagine anyone more unlike the conventional idea

of a P.R.O. than Con, who has played his part in nearly all branches of the activities of the Sugar Company. He told us that the new development would be going full blast in 1962, le cogh-namh De, and will be taking big quantities of fruit, vegetables, meat and poultry from the people of the Irish countryside. For instance, from another source we gather that they will want thirty thousand chickens a day and will be paying 2/6d. a pound for them.

We told Con how refreshing it was to meet a man like himself who was not talking about the depopulation of the countryside but was instead actively counter-acting it. This market which is now being provided for the types of agricultural produce with the highest economic labour content is the biggest step ever taken to maintain the population of rural Ireland. It cannot be repeated too often that, while the counting of bullocks may be a branch of mathematics, it is not a branch of agriculture which means the cultivation of the soil. Now, the next step is for the rural organisations to get the people to grow these products of which they have little

experience. We gathered from Con that for the present the fruit and vegetables for the Mallow factory will be grown on a contract basis within a radius of about fifteen miles. That comes very close to the Limerick border and in the near future supplies may be wanted from Limerick. There will then be a glorious opportunity for Limerick Muintir na Tire to get the people of the county alive to the new possibilities and to educate them in the new techniques.

. . . . .

We met Ted Russell, T.D., in O'Connell Street the other day and congratulated him on his imaginative proposal that the fine bronze statue of Patrick Sarsfield should be moved from its present position of obscurity near St. John's Presbytery to a more prominent position in the city. He told us that when this statue was set up in 1881 there was such controversy about where it should be put that the Bishop of the time resolved the problem by making available what we might call its present neutral site. Now, when we hope we are





**Statue of Patrick Sarsfield**  
entering a great national advance, it would be a fitting gesture to move this fine memorial to where it would be an inspiration to the citizens. Ted Russell favoured the site of the fountain in the centre of Cathedral Place or the smaller square nearby, where it would be visible from William Street. We suspect however that he may be influenced by a desire to respect the wishes of the people of St. John's. We feel ourself that the place for Sarsfield is where he will be seen by visitors to our city, such as the newly-opened space near the railway and bus terminal or, better still, on the site of the flower-bed opposite the new maternity hospital on the Ennis Road. This latter site has the advantage of being on the route from the Airport and would, we think, be ideal.

The importance of historical memorials and the interest they arouse, especially in foreigners, was shown by the interest taken by President Bourguiba of Tunisia in the 1916 Memorial on the Sarsfield Bridge, which he saw as he came in from the Airport. The foreigner is here for only a short stay. Our monuments are

one of the things he looks out for in order to learn the things that mean much to us. So we hereby appeal to the people of St. John's to make a sacrifice in the interest of the city as a whole and to raise no objection to the statue being moved to where it will be seen by visitors to our city.

As you know, Princess Grace is coming on June the 10th. We see she is going over to Mayo to see all the Kellys and that she is going to climb Croagh Patrick. That is the kind of Princesses we want around. She will be passing through Limerick about the 15th on her way to Killarney. We hope the Mayor and Corporation will don the robes and you will all turn out to give her a big hand.

Another man we met recently in the street was Colonel Fitzsimons, the Commanding Officer of Sarsfield Barracks. We were delighted to hear from him that an Officers' Club has now been formed in Limerick of which the Colonel is President and Captain Paddy Griffin, of Seaboard and Western, Shannon Airport, is Chairman. The club is for all past and present officers of the army, including those who were commissioned for the duration of the 1939-'45 war. The Colonel told us that the members assembled at the Barracks on May 14th and then followed the route of Sarsfield's famous ride to blow up the Williamite siege train.

They went out by Windy Gap and Killaloe, crossed the Shannon and then on by Ballyhourigan Woods to Ballineety. It is good to see our army developing a sense of its historical succession to the last Irish army which sailed away from Limerick's quays in 1691. We made the Colonel laugh and also, we surmise, a little proud when we pointed out to him that he is Sarsfield's successor as commander of the Limerick Garrison.

There is a good deal of talk in O'Connell Street these times about a French and German industry coming to Limerick. But there have been so many disappointing false starts in the recent past that the people concerned are keeping their mouths shut this time until things are definite. It is good at any rate to see the site being cleared on the Dock Road for Lawlesses new furniture factory to replace the one burned down a short time ago. You can't beat the home initiative—if only we could get enough of it.

Slán is Beannacht,

—O'GUNNEL.

\*

## QUIZ

1. Who is the patron saint of travellers?
2. How long does it take to hatch hen's eggs?
3. Why does a horse wear blinkers?
4. How many moons are there in a year?
5. What is French leave?
6. What is 'Adam's ale'?

(Answers on page 36).

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THESE notes are written before Limerick senior hurlers engage Waterford in the championship: our prospects do not look too bright. The minors had a big win over Waterford minors, yet good judges do not rate our lads very highly, at least at present; however, they can be brought on by training and practice. Limerick teams had a dismal day in Mallow in mid-May—the intermediate hurlers were not expected to win: actually they were swamped; but, following satisfactory displays in the league against the seniors of other counties, our junior footballers were expected to go a long way, but the pick of the county were outclassed by Cork's second string. Many hold, and there is substance in the view, that some of our players, and even some of our clubs, are quite content to win a divisional or county title, and have no ambition to emulate the deeds of the men who brought renown to Limerick in former years. Certainly in inter-county matches, some of our representatives give the impression that, as the saying goes, they "couldn't care less." Our county's all-round record in games and athletics bears comparison with the best, and any man who pulls on a Limerick jersey should do his utmost for the honour of his county. When a fit young fellow takes up a game, he should try to make himself as expert as possible in playing the game.

### ATHLETICS

Our athletes go from strength to strength. In the All-Ireland senior cross-country championship, John Downes of Kilmallock A.C. just romped home, and team honours were secured for the third time in the past few years, this time with the fine score of 43 points. Sean O'Sullivan, Tournafulla, won the race last year, and Benny O'Sullivan, Regional A.C., was first home in 1957. In this year's Munster senior championship it was much the same story, John Downes winning, with Limerick easily annexing the team

## SPORT

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

\*

prize with a record score. Limerick was also successful in the Munster novices' championship. More recently, in the Irish 15 miles road race championship, Michael O'Sullivan was first, with his brother Sean second. This is an impressive list, which, it is expected, will be bettered before the season is over.

### SHOW JUMPING

In another sphere a Limerick man has captured the headlines. Capt. Wm. Ringrose, with many previous successes to his credit had, perhaps, his biggest triumph, when winning the Grand Prix in the international horse jumping competition in Rome: actually he won first and second place, as he rode faultless rounds on two different horses. Capt. Ringrose won another competition in Rome, defeating amongst others the world and Olympic champion, Capt. d'Inzes of Mexico. President Gronchi of Italy and Her Britannic Majesty Elizabeth stood to attention while an Italian band played the National Anthem when Capt. Ringrose won the Grand Prix. Yes, times have changed!

### RUGBY

Constitution came, and more or less 'stole' the Munster Senior Cup which had graced Shannon's sideboard for the past year. By all accounts, Constitution were fortunate to beat Old Crescent in the first round: but, when we had three home teams in the last four, and with both semi-finals and final due to be played in Limerick, it looked a safe bet that the trophy would stay in Limerick: events have decided otherwise; Constitution's penalties registered, fancied Garry-

owen's did not, and the cup went south. Something, however, was saved from the wreck, as Shannon won the Munster Junior Cup, which Young Munster had held for the two previous years. Cork, with a population approaching the 100,000 mark, has five senior teams: Limerick, about half its size, also has five senior teams, which means that the top-class players are widely dispersed, with the result that no one club is really strong. Limerick contributed a goodly quota to the international teams this past season—Gordon Wood, Mick English, Billy Mulcahy (Rathkeale), Tim McGrath and Tom Nesdale, while Tom Cleary was in the Irish side that recently toured in South Africa.

### TAILPIECE

An American eighteen-year-old schoolboy, by name Henry Carr, has run 220 yards in twenty seconds, equalling the world record for the distance. A Russian, Valeri Brumel, has done 7ft. 4½ins. in the high jump: Thomas of U.S.A. is next in world ranking with 7ft. 3¾ ins.

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SUMMER, 1961.

## RESULTS OF SPRING PAINTING COMPETITION

My dear Children,

Very soon we shall have great celebrations in honour of Saint Patrick because it is 1,500 years since he died. I hope you will all join in the local celebrations if you cannot go to Dublin. There is scarcely a place in Ireland that St. Patrick did not visit and there are many shrines to commemorate these visits. Near Limerick City, in Singland, you can see the actual well in which he baptised the people. The object of all the celebrations is to honour and give thanks to our great Apostle for bringing us the True Faith. Pray to him and ask him to keep this country, so dear to him and to all of us, as loyal to that Faith as our forefathers have been.

In order to mark the occasion, I am giving you three Competitions in Our Page. So even if your name is not Patrick or Patricia you can still try the Painting or the Crossword. Don't forget to send your name and address with the Crossword.

I am so pleased with all the letters you sent me that I have asked the Editor for a special "Corner" for them. If you do not find your name there this time look out for it next time. To give as many as possible a place in the "Corner" I only give a few lines from each letter. Your paintings were beautiful and such a number of them that my office is like an Art Gallery.

I wish you all a very happy summer holidays and do say that extra little prayer for

AUNTIE BRIGID.

**Juniors:**—1, Geraldine O'Sullivan, Convent N.S., Kilfinane; 2, Josephine O'Neill, Martinstown, Kilmallock, Co. Limerick; 3, Kathleen O'Brien, Henry Street, Limerick; 4, Christina McNamara, 3 Hyde Avenue, Limerick.

**Seniors:**—1, Celine McCarthy, Effin House, Kilmallock; 2, Mary Lou Smith, 18 Emmet Place, Limerick; 3, Padraigin Ni Choclain, Belmont, O'Connell Avenue, Limerick; 4, Michael Vaughan, Fern Lodge, Wynn Avenue, Old Colwyn, Wales.

**Lucky Dip Prizewinner:**—Phonsy McCoy, Scoil Mhaincin, Limerick.

**V.H.C.—(Schools):** Scoil Seosaim, Scoil Mhaincin, Scoil Uinsion de Pol.

Eveleen, Katherine, Thomas Kelly; Maire, Tomas, Padraig O Riada; Michael Kennedy, Gerard Coyle, A. Dineen, M. Felton, M. Egan, F. Hennessy, Billy Hogan (Wexford), M. Carroll, D. Roberts, R. Brosnan, C. Dundon, M. Brosnan, The Enrights, Janet Ireton, Nuala Griffin, R. Waldron, A. Courtney, A. Dynan, A. McGovern, M. O'Connell, M. Kelly, C. Doyle, Mgt. O'Brien, G. O'Shea, J. Powell.

## Clues to Crossword

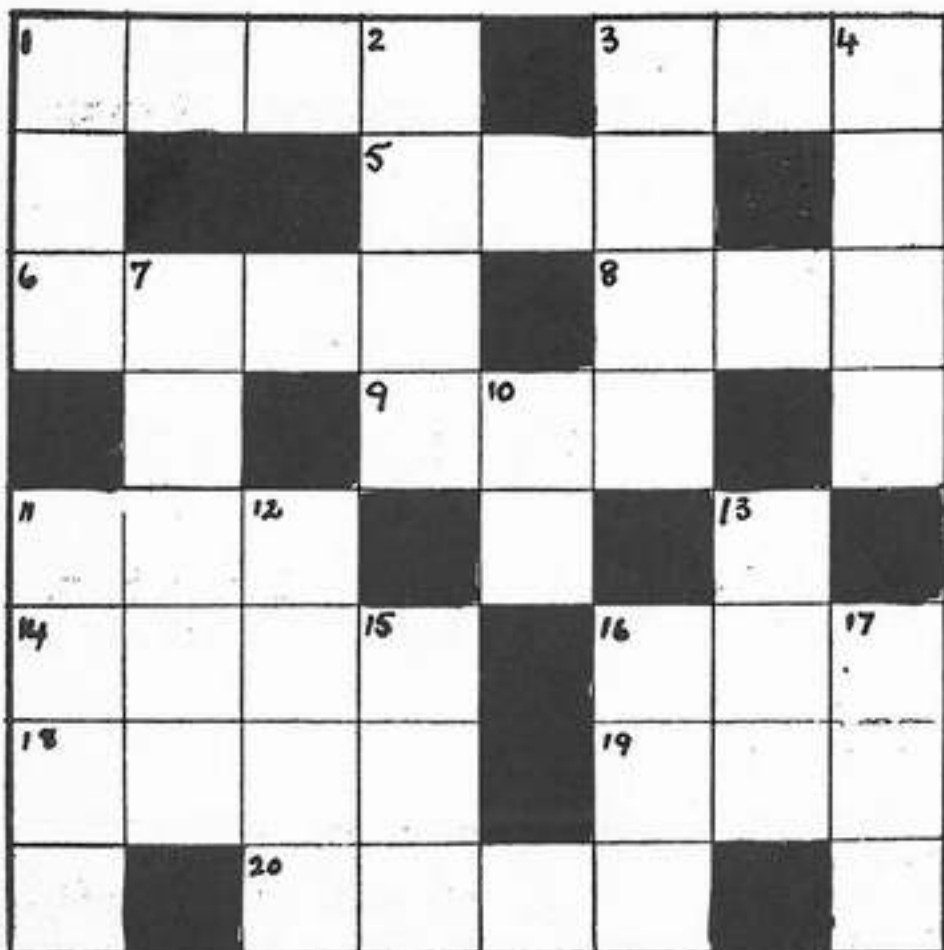
### Across.

1. Used in games.
3. House of Noah and family.
5. Propeller.
6. Period of time.
8. Lodging house.
9. Acted.
11. Pigs' home.
14. Rend.
16. Placed.
18. Italian river.
19. Australian bird.
20. Anxious.

### Down.

1. Purchase.
2. Nobleman.
3. Parched.
4. Sort.
7. Go in.
10. Proposition.
11. Seen in sky.
12. American fellow.
13. It sticks.
15. Fish.
16. Used to write with.
17. Kind of boat.

All solutions will be opened. The first correct one opened will get a prize of 5/-. All other correct solutions will be put in a bag for a draw and the winner will get another prize of 5/-.





# The Murphy Twins

IT WAS EARLY July and the Murphy children were enjoying their holidays to the full, especially as the weather was so favourable. The twins usually spent most of their days in the hayfield, jumping over swaths, rolling in the soft hay, playing with Shep, or bringing water to the thirsty workers. To-day, however, they had rambled off with Shep and Eileen who was growing strong and sturdy and often made a third in their adventures now. They finally arrived at the sandpit and amused themselves rolling down the grassy slopes. Peter soon grew tired of this and called the others to come down into the sandpit itself, that he had a plan. Down they went, Pauline ever ready to follow her twin and Eileen struggling along as best she could. Down below where the finest sand was to be got there was what looked like an old rabbit burrow. Peter soon explained his plan. They were going to be pirates and live in a cave and hide their treasure there. There wasn't any sea of course, but there was plenty of sand and they could pretend the sea began at a certain point. The first thing was to make a cave, so they got to work, aided by Shep, who was tricked into digging by the vain hope of finding rabbits. Soon the hole grew wider and bigger, not very wide or big indeed, as Peter was impatient to set sail on the high seas. Indeed it was only big enough for Shep and Eileen and the twins decided to leave them to guard the "treasure" while they set sail in search of adventure. Peter cut off some small branches with his penknife and trimmed them for mast and flag-pole while Pauline marked off the shore with a line of stones. As they were thus busily engaged they heard a sudden queer sound from the cave, then Eileen screamed and

muffled barking was heard. The two ran quickly towards the cave and Pauline grew white with fear as she saw what had happened. Instead of the cave there was a large mound of fine sand and Shep and Eileen were buried underneath. Peter cried: "Come on quickly, we must dig them out." Luckily the sand was not very deep and they soon rescued the imprisoned "pirates." Shep got out first and shook great showers of sand off his shaggy coat. Then they came on Eileen very still and white with her hands covering her face. She had fainted from fright but the fresh air soon revived her. All three went home shortly afterwards and Mammy wondered if they had stayed out too long in the sun as Eileen and Pauline looked pale and Peter was quieter than usual. However, nobody told as Peter had threatened vengeance if anyone said anything about "the earthquake!"

\* \* \*

## CAD IS ainm duit?

Pádraig nó Pádraigín

Má's Pádraig nó Pádraigín d'ainm  
lín isteach an cupón thíos agus cur  
chugam é. B'éidir go b'fuigfeá duais  
5/-.

Ainm baiste .....

Ainm sloinne .....

Aois .....

Seoladh .....

## Letter Writers' Corner

"Thank you for the 5/- prize which I received in time to buy Easter eggs for Bernard, Pat and myself. I got the mumps and was in bed but am well again."—*Betty O'Shaughnessy.*

"We saw the Bishop when he came to the school on lo sunday, and we said "Failte roat a hiarna aspog and we got a haf day. You havent much sicíní, have you any more haching? Willie used to rite to you when he was in rang I."—*Mary Egan.*

"Conus tá tú? We are go mait. Thanks for names in Catholic Life."—*Alice Fitzpatrick.*

"I am not long here. i love this school. We have 96 chicks and 2 geese and a gander. Will you come to see us in the summer."—*Geraldine O'Sullivan.*

"do you remember me your cailin beag, my Daddy was glad to see my name in Catholic Life. i say a prayer for you, antie Brigid."—*Margaret Horan.*

"my name is Breda too so i am called after you. i am not much good at riting."—*Breda Brazil.*

"the Bishop came and my brother got confirmed and he tuk the pledge. Your cearca are not much gcod as they have only 6 sicíní between them."—*Catty O'Brien.*

"We have our bearla and our smearóid béo fineshed now and we are ag dul siar. i sad 24 hail Marys. for you."—*Dolie Hennessy.*

"do you no that sister Celses is Mother Celses now and she is just the same as always."—*Marie Meade.*

"We have a liaróid nua and we have grate sport. the nun is grate at it, she never lets it to the ground. will you cum out in the summer, the cucko is here."—*Pat Creed.*

\*

Q. How far can a dog run into a wood?

A. Only half-ways. After that he is running out of the wood.





# Your Summer Painting Competition



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Rialacha: (1) Dátaí an pictiúir. (2) Líon isteach an cupón.

(3) Ná searr an cupón de'n leathanaic.

Líon an cupón agus seol chuig:

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**Limerick.**

\*

Teacher: "What is a hypocrite?"

Pupil: "A hypocrite is a boy who comes to school with a smile on his face."

Name .....

Address .....

Age .....

Signed .....

(Parent, Teacher).

Bíodh iarrachtai istigh roimh 15ú Lúnasa.



# Shorts

BY FILM

\*

SHORTS, black and white or coloured, are all that remain memorable after many a visit to the cinema, when second-rate much-boosted features are padded with news-reels, cartoons, travelogues, documentaries and one-reel comedies to fill the programme. Stars come and go, but cartoon characters go on for ever and we never seem to tire of the routine mayhem and indestructibility of Bugs Bunny, Woody Woodpecker, Tweety, Speedy Gonzales, Popeye, and Tom and Gerry, who collected 7 Oscars, including one for their rendering of the Hungarian Rhapsody in "Cat Concerto." Cartoons are costly for it takes a year and some 50,000 drawings to make a ten minute "Flea For Two" or "Rocket-bye-Baby." The cuddle cute drawing technique of Disney remains most popular. Red-nosed ugly-mannered cats and lovable mischievous mice and the whole menagerie of animals that have extreme caricatures of human mannerisms have worldwide following while the modern, near-sighted Magoo is drawn in a manner appealing only to Picasso fans, and his satirical humour, excepting his gravel voice, tickles only the sophisticated.

Resurrected situation comedies of Vera Vague, Leon Errol and Co. are too often plotless, funless bores. These deserters from the movie morgue are worse than the ads. Even the Chaplin myth fades apace under the glare of the arc-lamp. It is enjoyable to see again the deliberately slowed action, the innocent violence, all the funnier for being so obvious, and to laugh in anticipation at the antics of Laurel and Hardy in shorts.

"Time" has finished its "March"; John Nesbitt's "Parade" has passed; Bill Stern has quenched his "Spotlight on Sport" and we are now asked to take a "Look at Life" and see "Amharc Eireann arna Leiru-ag Gael Linn." Life is surely more interesting and diverse than that

seen by the Rank camera, and after 102 editions Gael Linn must have learned something about the making of documentaries. That is not to forget the excellences of commentary and back-ground music in "Mise Eire." Eamonn Andrews interviewed Brendan Behan, which should warn our T.V. programme planners that some people should never be "face to face." Two recently-shown Irish documentaries dealt with the Children's Hospital at Baldoyle and the making of "Waterford Glass." The former had shape and framework, with Ray McNally avoiding the maudlin and sentimental in his commentary. The idea for the latter may have come from a foreign colour short "Glass," which won a special and well-deserved award at the Cork Film Festival. The pedestrian black and white Irish, with Andrews commentating, could not be compared to any advantage with the exciting coloured continental that didn't need words. Here image, sound and movement blended to a narrative poem. The whine of blobs of molten glass whisking from furnace to mould was broken by the clink of countless machined milk bottles. Jazz on piano and clarinet underscored swift cutting from hands rolling and carressing the shapes, to perspiring blowers with bulging cheeks, to hands rolling a cigarette and a man lighting his from a bottle bottom. Like a needle slipping the groove in a record, a voice, rising in protest, persistently miscounted as a mechanical arm reached for a bottle on a conveyor belt, missed, swung, reached and missed again because the bottle's neck was broken, while its pushing successors top-

pled and smashed on the floor. The machine needed the man.

Minor masterpieces like "Crin Blanc," "The Bespoke Overcoat," and "The Goldfish" are gems of the cinema which told a complete story in half-an-hour or so, without the leisurely methods of the longer films. "The Red Balloon," a delightful fantasy, told of a small lonely boy befriended by a balloon which followed him everywhere until it was finally caught by a ravel of ragamuffins and stoned lifeless. All the balloons of Paris floated from their young owners across the roof-tops and rescued the little boy by lifting him into the sky. The colour was excellent and the sequences had the magic of a child's smile. A student of the University of California, using three amateurs, made "A Time Out Of War" to win a Master's Degree for himself and an Oscar for his film. Costing less than half the proverbial shoe-string, this two-reeler made its anti-war message more effectively than epics of propaganda.

Good documentaries, both entertaining and educational, are a struggle to screen unless sponsored and the big oil companies are most generous in this field. "We Found A Valley," filmed by Shell in the best cinematic style, showed the rise in two years from empty desert to full production of a huge refinery in the Persian Gulf. And with the golden sun sinking beyond the purple mountains we reluctantly say farewell to Shortstown lifting its historic walls in eternal invitation and with a promise of happiness beyond the mansion of the stars. In short — THE END.

\*

*A teacher asked the children for sentences in which the word 'beans' was used.*

*"My father grows beans," said the bright boy of the class.*

*"My mother cooks beans," came from another pupil.*

*Then a third youngster piped up: "We are all human beans."*



**EICHMANN TRIAL (contd.)**

an example in his own earthly life of self-denial and the service of others. He has done something more. He has planted in our souls a principle of good, his own Holy Spirit. The Spirit dwelling within us is powerful to overcome not only the evil trend of our own natural self but the devil also. We should pray for faith in this great Pentecostal force for good, a deep lively faith, full of confidence. It is not that we have any difficulty in believing in the devil or in our own wicked inclinations. From what we have been reading these days in the papers, we are conditioned to believe in anything, and we certainly know our own weakness from repeated failures. The faith we have to strive for is a real belief in God's mercy, together with the conviction that he is able to make out of beings like us, at such a moral disadvantage, 'new creatures' fit for heaven.

—M.T.

\* \* \*

**ANSWERS TO QUIZ**

1. St. Christopher.
2. About 21 days.
3. To prevent it seeing and being frightened by the things which overtake it.
4. Thirteen
5. To do a thing without permission.
6. Water.

\* \* \*

*I was putting my little girl to bed when she surprised me by deliberately tossing her shoes way under the bed.*

*She looked at me and said, "That's what Sister told us to do. She says if we throw our shoes under the bed then we'll have to kneel down to get them in the morning, and then we'll remember to say our morning prayers." It seemed such a good idea, I'm doing it now, too.—CATHOLIC DIGEST.*

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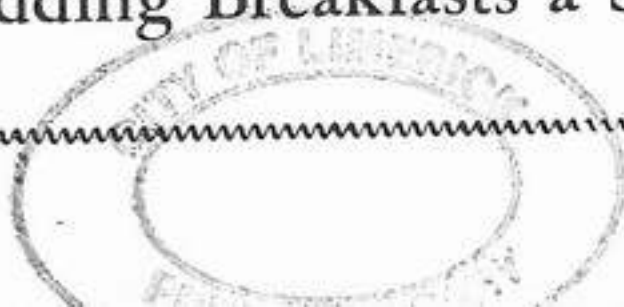
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