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LIMERICK DIOCESAN MAGAZINE

# LIFE



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## CONTENTS

VOL. VIII. No. 4

	Page
Editorial .....	3
C.B.S.I. ....	5
Limerick Lives .....	7
Things I've Been Reading .....	9
Saint for Christmas .....	10
Books .....	12
Thoughts on Prayer .....	13
Any Questions? .....	14
Art in Iron and Steel .....	15
Church History .....	17
Diocesan Changes .....	18
Irish .....	22
Crossword .....	23
Drama .....	24
Women's Page .....	25
O'Gunnel .....	26
Teenage .....	28
Sport .....	30
Films .....	31
Children's Page .....	33

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.

5/12/'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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CHRISTMAS, 1961

## The New Ritual And the Feast of Christmas

IN THIS YEAR'S editorials we have been commenting on the New Ritual, the new edition of the prayerbook which the priest uses when he baptises, hears confessions, brings Holy Communion to the sick, assists at marriages, confers the last rites of the Church and gives special blessings to various persons and things. Looking back over these editorials at Christmastide, it is easy to appreciate the value and importance of the changes introduced as well as of the Ritual itself.

We might sum up the changes made by the New Ritual by saying that it has made it easier for the faithful in certain ways to understand these rites of the Church and follow their accompanying prayers. The ceremonial and prayers of the Ritual are now better able to dispose the faithful to benefit more fully from the sacramental system. The point to be made about all this, however, is that the feast of Christmas illustrates the peculiar fittingness of these changes. Through the Ritual the Church wishes to continue the saving work of Christ in the world, not only in the manner that He established but also in the spirit that was His. When Christ came down into the Crib to save the world, He came without pomp or ceremony of any kind, to tell us, as it were, that we are welcome to come to Him at any time, without waiting for invitation or appointment. It is the same with the recent changes in the Ritual. They show how much the Church is anxious to discard, where possible, whatever might deter us from availing of Christ's supernatural bounty to the full. They are also a reason for gratitude to Our Lord. He could, if He wished, have made it extremely difficult for us to come by those priceless treasures of grace, which the New Ritual has made even more easily available to us than they were before.



But even before the recent changes were introduced, the Ritual had about it the plain and simple qualities of Christmas. Should it be necessary, the ceremonies of the Ritual may be performed anywhere and, apart from the bare essentials, what is merely ceremonial may be dispensed with. Within the Church itself, it is generally in inconspicuous places like the baptistry or confessional that the Ritual is used. By comparison with the ceremonial of the Mass, that of the Ritual is simplicity itself. When one thinks of the stupendous supernatural effects wrought in the soul by the ministrations of the Ritual, one might almost feel that the ceremonial of the Ritual is a little too plain and simple. It is hard to see the proportion between a trickle of baptismal water and the new life it infuses; between the few words of absolution and the amount of guilt they can remove; between a smudge of holy oil and the strengthening it can give to the soul, when bodily strength is tottering and the end is near. And yet all this could scarcely be imagined otherwise, when we think of Christmas and the surroundings in which the Son of God appeared as man to offer the riches of heaven to the sons of earth. What had the Crib in common with the splendour of heaven? How could infant hands sustain mankind and all things without exception in existence? And yet the splendour of heaven was in the Crib and the survival and destiny of all things hung upon the tiny hands that reached up from the straw.

It is hardly surprising to find more than a hint of something similar in the Ritual, whose function is to distribute to individual men their share of those Christmas gifts that Christ held out for the first time to mankind in a bleak and open cave. Like Christmas the Ritual must be at home in every age and clime, among all groups and individuals. It must reasonably adapt itself to the varying tastes and conditions of nations and localities. It must change somewhat with the times. It must be accommodating in emergency. Otherwise, it will not bring the gifts of God to men as Christ intended.

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BEANNACTA NA NOLLAG

GO RAIB AR ÁR

LEIGTEÓIRI GO LÉIR

*A Holy and a Happy Christmas*

*to all our Readers*

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## DIOCESAN ITEMS



Our congratulations to Very Rev. Stephen O'Dea, P.P., Dromin who this year celebrates the Diamond Jubilee of his ordination. Father O'Dea was ordained in June, 1901.

### New Dean

We also congratulate Right Rev. Monsignor Michael Hannan, P.P., V.G., Newcastle West, on his appointment as Dean of the Cathedral Chapter. He succeeds the late Right Rev. Dean Mulcahy.

### Pre-Marriage Course

The fifth session of the Pre-Marriage Course has just ended. Twenty-five couples attended and all were very pleased with the instruction given during the nine weeks that the Course lasted.

The next series of talks will begin on Sunday, 18th February, and application should be made as soon as possible to the Rev. Director, St. John's, Limerick. Details of the talks will be found elsewhere in this issue.

### Annual Reminder

Use only those Christmas Cards that are Christian in outlook and design. Do not use cards that are completely non-Christian.



# Catholic Boy Scouts of Ireland

IRELAND HAS BEEN slow to adopt the Boy Scout movement. True there have been some troops of Scouts in Ireland for long years, but those were controlled from outside and chiefly by non-Catholics. The attraction was very great to our Irish Catholic boys to be Scouts, wear uniform, go on interesting hikes and to summer camps, and many Catholic boys in Dublin and elsewhere did join those troops, known as Baden Powell Scouts. There was, therefore, a measure of risk to Catholic Faith in this as well as other factors which drew the attention of a young Dublin priest to the need for an organisation of Scouts, directed and controlled by Catholics. So, in the year 1926, the Rev. T. J. Farrell, C.C., Pro-Cathedral, Dublin, initiated and brought into being the organisation of the Gasoga Catoilici na hEireann (Catholic Boy Scouts of Ireland). You will, of course, appreciate that the idea of the original founder of Scouting and the main foundations of the general course of training of Scouts remain to us, but the whole plan of Scouting has been given a Catholic outlook in the C.B.S.I.

Not all boys take kindly to Scouting, but most boys from an early age love adventure, and easily gang up in groups; at first in their immediate surroundings and later in larger or perhaps more active and dangerous groups under self-appointed leaders. Every boy has many hours of leisure even during school-going days which he will spend in good or doubtful ways, and during the long holiday periods many boys are at a loose end and need good companionship with a safe outlet for the exercise of those natural

urgings in youth, generally termed as the 'Will to Power.' That 'Will to Power' in youth is the all important factor and its proper direction and control in the formative years will make all the difference to the young man in later life. To give youth, therefore, this safe outlet and good companionship is the main purpose and object of Scouting and in Catholic Scouting all the activities are directed in the atmosphere and exercise of a full Catholic life. Fr. Tom Farrell, in searching for a movement to give Irish Youth a safe anchorage and direction, adopted Scouting as a means to that desirable end but he wove into the Constitution of the C.B.S.I. the freshness of a strong and virile Catholicity which has given to Catholic Scouting a well nigh perfect means of helping our Irish youths to attain to a high standard of Christian life.

The many activities, both indoor and outdoor, of our Catholic Scouts are but the sweet coating on the pill, for this movement

was never intended to be, and please God never will be, all delights and play — no, Catholic Scouting is a manner of living and true living demands a measure of earnest endeavour and work, and so our system of training enjoins on its members that Scouting begins in the home, is practised in the classroom or place of work and that diligence and discipline will be the hallmark of the true Scout.

Perhaps in other times there was no need of such a movement as ours — all will agree that in a perfect world youth's complete training is given in a good Christian home, but in the world in which we live to-day and with the enemies of Christian civilization making such prodigious efforts to get the ear of youth at its most receptive age, you may agree that the advent of our organisation is none too soon.

The Catholic Hierarchy approved our Constitution after long and careful consideration. The late Bishop Keane took a



A prize-winning Patrol of the 14th Limerick, St. John's



personal and immediate interest when the movement was launched in Limerick Diocese on 28th January, 1928. Dr. Keane presided at many of our Investiture Ceremonies and he officially visited the first camp it was my privilege to have charge of at Beal Traigh, Cahirciveen, in July, 1929. On that day our Bishop conducted a most minute inspection of tents and bedding, as the weather was very bad and, perhaps, he had good reason to probe into our secret ways of keeping comfortable and dry with such scanty outfits. In all he saw that day under very adverse conditions, His Lordship appeared to be most happy and satisfied and stayed with the Chaplains to have a meal of our preparation. Even in his failing health, Dr. Keane encouraged and helped the movement in many ways. This was great encouragement to the pioneers of the movement here and this little tribute is paid by me to one who was a noble helper when the infant organisation needed such a lead. Dr. Keane's successor had, from the beginning of his Episcopate, given the movement every encouragement and frequently attended our functions. Like many new organisations, the years 1928 to 1932 saw a rapid expansion of the C.B.S.I., both here and all over the 32 counties. In numbers it reached its greatest figures during the Eucharistic Congress but very soon after 1932 the enthusiasm paled off and the numbers declined. In Limerick the number of troops fell from 14 active troops to approximately 5. About early 1940 the active Scouters dropped to probably their lowest point. This was, in great part, due to the fact that the 1939 war emergency services drew heavily upon our trained leaders. The surprising thing about the movement is, that when all seemed lost and the final extinction of the organisation was being prophesied, it refused to die but showed life and to-day

I believe there is new hope stirring and the faint flickers which burned during the years 1939 to 1945 have grown since then, and will, please God, continue to wax stronger with a steadier flame than ever in the years ahead.

The C.B.S.I. movement is firmly established in the Limerick City Parishes of St. John's, St. Michael's, St. Joseph's, St. Patrick's, and St. Mary's, where all 7 troops have excellent premises. In these areas active Troop Committees function vigorously and their respective delegates form the Diocesan Council.

Our founder, Fr. Tom Farrell, died in middle life on 12th August, 1940, and in one of his writings he penned these words:

"Just see! In the movement there is an ever-growing army of young impressionable minds bound by their principle, 'to glory in their Holy Faith and to be true to it all their lives,' and by their promise, to serve God, Holy Church, and their neighbour, and whose spirit is to approach the Sacraments regularly and frequently; whose patrons are Mary Immaculate, our Apostle St. Patrick, all the Irish Saints, and the Scouts of Heaven, the Guardian Angels. Whose special characteristic is to love and honour the Pope and keep the anniversaries of his election and coronation as days

of special prayers for him. Whose badge is the Cross set upon their brow and above their heart. Would not such a spirit surely tend to fashion a boy who, when grown to manhood, would exert a most powerful influence in moulding the public conscience in accordance with Catholic principles, who could be depended on to foster the love for religion, and defend it as occasion required, and who would help to a large extent in the restoration of 'the Christian mode of life?'

"The spirit of the Catholic Scout movement is a spirit of service — service to others, service to the boy, the whole boy, soul and body, for God's greater glory."

—J. C. DUGGAN (Chairman),  
Limerick Diocesan Council,  
C.B.S.I.

\* \* \*

*The proprietor of an exclusive restaurant was horrified to see a tourist sitting at a table with his napkin tucked into the collar of his shirt.*

*"Tell him we don't do that here," he muttered to the head waiter, "but don't hurt his feelings."*

*The head waiter advanced upon the napkin-draped customer with a polite smile.*

*"Haircut or shave, sir?" he asked.*

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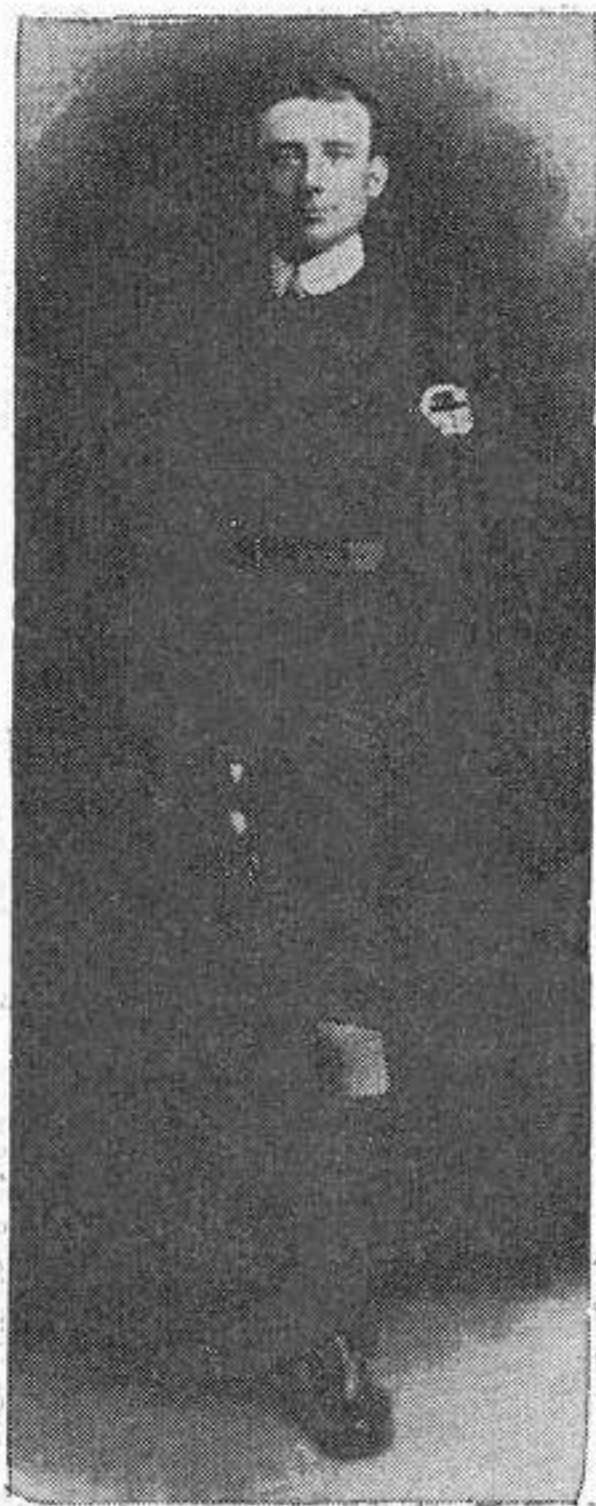


# SEOIRSE Clancy -a patriot mayor

SEOIRSE CLANCY was born in Grange, County Limerick. From his youngest day he was steeped in an atmosphere of Irish nationality. His father was an active member of the Fenians and his grandfather filled the young Seoirse with a love of his native history and folklore. He attended the local school at Grange and from there he went to St. Patrick's Seminary at Bruff. He was always of a studious nature and a love of the Irish language grew with his love of learning.

When he had finished his preliminary studies, Seoirse went to Dublin and entered the Royal University. In Dublin he associated himself with all the national and cultural movements of the time. He joined the Celtic Literary Society, where Arthur Griffith was among his co-members. His love of the language naturally led him to membership of the Gaelic League and he was deeply impressed by one of his teachers there — a man called Padraig Pearse. He took an active part in the Gaelic Athletic Association. We can truly say that all things that expressed the true spirit of Ireland found a place in the heart of Seoirse Clancy. One of his colleagues at the university was the novelist and poet, James Joyce. It has been said that the character of Davin, the nationalist, "the peasant scholar" in Joyce's "Portrait of the Artist as a Young Man," has been modelled on Clancy. From this portrait we can see how Clancy's enthusiasm impressed those with whom he came in contact.

In 1904 Seoirse graduated and took up a post in the Jesuit College of Clongowes Wood. Ill-health



forced him to give up this teaching post and he returned to Grange, but not to an idle life. He started classes to teach Irish to the local people and organised many functions of a Gaelic nature. In 1908 he came to Limerick City as a teacher of Irish. He taught the children in the city schools and was to be found many evenings at the premises of the Gaelic League at Thomas Street. I'm sure that many of the older generation, who were interested in Gaelic activities at that time, remember the gentle, kind teacher who by his earnestness filled

them with a love for their language and culture. He was a constant visitor to Colaiste na Mumhan at Ballingeary. In this little village in County Cork, many of the Limerick members of Connradh na Gaeilge spent their summer vacation perfecting their knowledge of the native language. In 1915 Seoirse married Maire Ni Cillin, a Limerick National Teacher, who shared all his interests and whom he first met at County Feisanna and as a member of the local Connradh.

In the early years of the twentieth century, Ireland had entered on a very troubled era. Seoirse Clancy was always in the forefront of any national movement. He became a founder member of the Irish Volunteers in Limerick and took a great interest in the formation of Fianna Eireann. After the Rising of 1916, the leaders of the Volunteers were under constant surveillance by the military, and numerous arrests were made. Seoirse was among those arrested and lodged in gaol in Cork. The prisoners went on hunger strike, however, before they could be brought to trial and were released. Back in Limerick again, he continued with his teaching in the schools. The greater part of the organisation of military activities fell to him as so many of the leaders and officers of the Volunteers were under arrest or in hiding. This was a trying time and the constant overwork undermined his health. After a severe attack of influenza he was forced to give up the teaching he loved and he took up a post with the National Assurance Company.

At the local election for a City Council in 1920, the people of Limerick showed the regard they had for Seoirse Clancy by



electing him an Alderman of the city. The Council would have elected him Mayor that same year but he declined the honour, thinking he had not got sufficient experience in civic matters. This honour, however, was conferred on him in the following year, 1921 — a year that was to prove a tragic one for the Clancy household.

In Limerick at that time, raids were made by night on the homes of those who were known to be active members of any national organisation. Men were taken from their homes by the military and lodged in gaol on little or no evidence. Seoirse Clancy was arrested and when he was released, he realised that it would not be safe for him to sleep in his own house if he was to avoid imprisonment. These raids were nightly events from 1916 to 1921.

In the early morning of March 7th, 1921, the Clancy family was awakened by a loud banging on the door. Seoirse was at home on this night because the family had suffered a bereavement in the death of his father-in-law, and Seoirse wanted to be with his wife in her sorrow. He insisted on opening the door himself, against the advice of his wife. He was confronted by three armed men who ordered him out of his house. When he refused to obey this order, one of the men stepped forward and fired. His distracted wife made a brave attempt to save her husband and was herself wounded by a bullet in the wrist. The bullets had found their mark . . . . . Seoirse Clancy lay dead.

These sad years of our history were brought to life for me by Maire Bean Nic Flannachadha, a gracious lady left widowed by the assassins after a mere six years of married life.

—ROISIN DE NAIS.

## NEW PRESIDENT FOR P.P.U.



At the annual general meeting of the St. Munchin's College Past Pupils' Union, held on 22nd November, Mr. Michael Toomey was elected President for the coming year. It was a well-deserved honour for Mr. Toomey as he has taken a very active interest in the Union since its foundation ten years ago. Our photo shows Mr. Toomey (right) being congratulated by Mr. Sean Walshe, N.T., who had been President for the past two years.

Other elections at the meeting were as follows:—Vice-Presidents, Dr. John Holmes, Mr. P. O'Riordan, N.T.; Mr. A. McDonogh and Very Rev. Michael Purtil, P.P. Secretaries, Mr. Martin Pennington and Rev. James Sadlier, St. Munchin's College. Treasurer, Mr. John C. Thompson.

It was decided at the meeting that the cost of one of the side altars in the New College Chapel should be defrayed by the Past Pupils and all members will be invited to contribute.

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# Things I've Been Reading...

## on how to raise a delinquent

Begin with infancy to give the child everything he wants. In this way he will grow up believing the world owes him a living.

When he picks up "bad" words or "dirty" words laugh at him. That will make him think he is "cute."

Never give him any spiritual training until he is twenty-one, and then let him decide for himself.

Praise him in his presence to all the neighbours; show how much smarter he is than the neighbours' children.

Avoid the use of the word "wrong." It may develop in the child a "guilt-complex."

Pick up everything after him: his shoes, his books, his clothes. Do everything for him, so that he will be experienced in throwing burdens on others.

Let him read anything he wants. Have no concern whatever for what goes into his mind.

Give him all the spending money he wants; never let him earn his own.

Satisfy every craving for food, drinks and everything that has to do with the sense of taste and touch, gratifying every desire.

Take his part against policemen, teachers and neighbours. They are all "prejudiced" against your child.

When he gets into real trouble, always defend yourself and say: "I never could do anything with him."

—from the POLICE DEPARTMENT, Houston, Texas.

## on giving credit

Dublin-born Maureen O'Hara moved her valuables back to her Bel-Air home yesterday, one of the few left after the £6 million fire.

In the garden lay a case of soft-drink bottles which had been reduced to molten glass, testimony to the fury of the blaze which cut through the canyons and hilltops populated by film notables.

Miss O'Hara viewed the destroyed house next door and commented: "It is as if the Hand of God were pressed down on my house." Said a fireman nearby: "You ought to give some credit to the firemen, too, Ma'am."

—from a Press report.

## on grounds for hope

Dr. Edward Teller, the Hungarian-born physicist, known as the 'Father of the H-bomb,' said to-day he firmly believes that more than 90 per cent of the U.S. population would survive a nuclear attack.

"One-third of our people would not even be in danger, because they do not live near targets the bombs would hit," he said in an interview.

"It is simply not true that if war came, everything is hopeless. Twenty million would die, and this is terrible to contemplate, but why not try to give 90 per cent a decent chance of survival?"

"It is not true that radiation, even from an all-out war, would destroy all forms of life."

A third of the total population would be protected well enough by fall-out shelters. One-third would be in trouble but even those could have a 70 per cent chance of survival, if given decent shelters.

Dr. Teller thought there should be a nation-wide plan for the construction of fall-out shelters but admitted that he had not built a shelter for himself.

—in the *Evening Herald*.

## the "telly" in Britain

Young people are being brain-washed by television and films into believing that brutality, sadism and misconduct are the usual pattern of life.—Delegate to the British Medical Association Conference.

The switch is not used often enough . . . . the responsibility for grave evil is heavy upon the television authorities. — Father Agnellus Andrew.

The accent on the biological and physiological side of sex education is quite misguided. —Cardinal Godfrey.

We need a scientific inquiry into the effect of television on morals. — The Archbishop of Canterbury.

—as quoted by MAURICE WIGGIN in *The Sunday Times*.

## an historical perspective

In 1793 the King of France was beheaded, and I well recollect the furious discussions which used to arise at breakfast and dinner about the French Revolution. I recollect my mother crying on the sofa, and on my asking her the reason, replying: "They have cut off the Queen of France's head, my dear." I used to wonder what for, and ask, but nobody ever gave me a satisfactory reason.

—from the Autobiography of the English Painter, BENJAMIN ROBERT HAYDON.

## about marriage

Whose advice should you seek when you are considering a life partner? . . . . Your confessor. All kidding aside, he knows more about marriage than a man who has had five wives.

—CARDINAL CUSHING.



# ST. JOHN BOSCO

By REV. PETER WHITE

IN THE WORLD of to-day various groups and organisations have come to the conclusion that if they are to survive and expand it is essential that youth be numbered among their members. They realise that youth is impressionable; it is like the clay in the hands of the artist, which can be moulded into any shape desired by him. This idea, too, was uppermost in the minds of the rulers of certain European states before the last war. They built up vast military forces which were reinforced by national youth movements, whose young members were trained, not only in military affairs, but were indoctrinated with all the ideals and teachings of their leaders. It was because he was so well aware of this fact that St. John Bosco, who died in Turin, Italy, just over 70 years ago, gave his life to the care and welfare of youth.

On January 31st we celebrate his Feast. His spiritual sons and daughters, the Salesians, are engaged in the education of the youth in this diocese. The Salesian priests conduct a College for boys at Pallaskenry and the Sisters have a school for girls at Fernbank, Ennis Road. Yet the life and the work of the founder of this wonderful spiritual family, the Salesians, is practically unknown to us.

Don Bosco was born in Northern Italy in 1815. His father was a small farmer who died when his youngest child was only two. With the death of her husband, Don's mother, who



was a saintly and industrious woman, had a hard struggle to bring up her family. Her son, Don, went to live with an aunt who was housekeeper for a priest. The priest took an interest in the boy and taught him to read and write. The student took quickly to his studies and soon expressed a wish to become a priest; so at the age of 16 he entered the seminary. He completed his theological studies at the seminary of Turin, where he was ordained in due course.

## HIS EARLY WORK

While he was yet a student, with the permission of his

superiors, Don Bosco gathered together on Sundays some of the neglected apprentices of the city of Turin. St. Joseph Caffaso, who was parish priest in the city, became aware of the good work being carried out by the enthusiastic seminarian. They came to know each other and the older priest encouraged Don Bosco to carry on his good work. He also introduced him to the moneyed people of Turin, who in time were to supply much finance needed by Don Bosco for his various projects.

After his ordination to the priesthood, Don Bosco's first appointment was that of assistant chaplain to a refuge for girls, which had been founded by a certain pious and wealthy Marchesa. In this post he had plenty of time to spare and so each Sunday he gathered a large group of

boys around him. They were a lively group and they met regularly in premises owned by the Marchesa. At length she grew weary of their noise and pranks and finally told Don Bosco that he must now choose between his post as chaplain at her refuge and his boys. The saint preferred to keep to his boys, who now numbered several hundred.

With no post for himself and no home for the boys, Don Bosco turned to the Lord for guidance. Soon, he was able to acquire an old shed which he was able to call his oratory. Adjoining this were some old buildings where he took up residence with his boys and installed his mother as house-



keeper. The oratory was soon overcrowded with his boys and he had to set up two other centres in Turin. Before long he had up to forty boys, most of them apprentices, living with him and his mother. During the day they worked in the city. He realised quickly that his boys were being contaminated at work and so in 1853 he decided to train them himself by setting up workshops at the oratory. This good work he dedicated to St. Francis de Sales. Soon the number of resident boys increased immensely and he was able to have the assistance of the priests. Money came from unknown sources and in a short time he was in a position to build a permanent home and oratory for the boys.

### THE FOUNDER

Don Bosco was the essence of kindness to the boys and they in turn repaid his kindness by obeying the rules of the oratory. He wrote: "I do not remember ever to have used formal punishment. By God's grace I have always been able to get not only observance of rules but even of my wishes." Some of the boys showed signs of a vocation to the priesthood. These he encouraged in every way, arranging a special course of studies for them. He was anxious that

vocations would come in numbers from the boys so that after their ordination they would join him in the work at the oratory. This would solve the big problem that was ever before him, that of helpers. Among the boys was Dominic Savio. He was the son of a peasant and was anxious to become a priest. He had not spent three years in their midst when he died, leaving behind him a reputation for sanctity. He was Canonised in 1954.

Six years after the establishment of his first workshop, Don Bosco had gathered about him twenty-two companions and with these he founded his congregation to be known as the Salesians. Shortly afterwards the members grew to 40 and at the time of his death he had 768 helpers. He was to live to see his Congregation established not only in Europe but also in America. What Don Bosco did for the care of boys he was also to do for girls and so in 1872 he founded the Congregation of the Daughters of Our Lady, Help of Christians. Like the Salesian priests, the good nuns soon spread to various countries of the world.

During his life Don Bosco was acclaimed everywhere he went as a saint and a wonder worker. Money poured in for his many undertakings. The Pope, Leo XIII, unable to raise funds to build a church in Rome to be

dedicated to the Sacred Heart, entrusted its building to the saintly priest. He travelled through Italy and France raising funds for the project and, in due course, the sacred edifice was completed.

When Don Bosco died he was 73 years of age. He had seen his little band of helpers grow into a large congregation. He witnessed how God blessed his labours and work and he was thankful to Him for all received by himself and his works. Most of his priestly life was spent working and caring for his boys. It is no wonder that the citizens of Turin should turn out in their thousands and give this priest, who had worked so long among them, such a wonderful funeral. The whole city mourned his death. To-day, numerous youth clubs all over the world bear his name. His spirit has been imbibed by the Catholic youth leaders. Let us pray to St. Don Bosco to protect and guide the youth of city and county.

\* \* \*

### MISSION FOR ALL CITY CHURCHES

His Lordship has announced that a General Mission will take place in all the Churches of the City during Lent of next year. The Mission for Women will begin on Thursday, 22nd March, and end on Sunday, 1st April; the Mission for Men will begin on Thursday, 5th April, and end on Sunday, 15th April. During the period of the Mission visitation of all houses in the various parishes will take place.

\* \* \*

*"It has a surprise ending," a man leaving a cinema tells friends who are entering. "Just when you think it will never end, it does."*

## Can A Nurse Be Also A Religious?

### THE LITTLE COMPANY OF MARY

Is an Institute of Nursing Sisters. The aim and purpose of the Sisters is their own sanctification, the care of the Sick and prayer for the Dying.

For further particulars apply:

Rev. Mother Provincial, Milford House, Limerick



## OLIVER OF ARMAGH

By DEIRDRE MATTHEWS

*Gill's*, 1961, 6/-.

There are some Saints whose lives and times lend themselves to very ready portraiture by a novelist. Such a one is Blessed Oliver Plunkett. Rome, Brussels, Newgate Prison, Dublin Castle, the Catholic families of the Pale, Tories and Rapparees, the Court of Charles I, all appear as vital links in the chain of events that make up the life story of our martyr.

This book is not a novel; it is a first-class biography, obviously the fruit of competent historical research, yet at least one reader found it more absorbing than many highly praised historical novels. The author in dealing with Oliver Plunkett's "monumental work for the regeneration of the Irish Church," gives us an excellent picture of social, political and religious conditions in the Ireland of that time. Well written and attractively produced, this life of Blessed Oliver is very good value at the price.

## THE COUNCIL AND REUNION

By HANS KUNG

*Sheed and Ward*, 1961, 11/6d.

It is, I think, true to say that the majority of Catholics at the present time are aware of the coming Ecumenical Council. Much publicity, both within and without the Church, is constantly being given to it. It is equally true that one aspect of the Council's programme is a matter of lively interest to quite a few, namely, the possibility of effecting a reunion with the separated Christian Churches. But I wonder how many are inclined to conclude that any prospect of real success here is only, after all, wishful thinking?

The author of this book does not deny the vast difficulties that exist, nor has he any ready solu-

# BOOKS

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

*Available in the City and County Libraries.*

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tion for them; but he does present to us with consummate scholarship and clarity of thought a picture of what could be done within the Church to draw our separated brethren nearer to us.

This is, in many ways, a revealing and stimulating picture. Having drawn upon all that is best in modern European thought, Catholic and non-Catholic — Dr. Kung has studied in Rome, the Sorbonne, London, Amsterdam, and Madrid — he drives home the lesson that there is no aspect of Catholic life which is not open to renewal or reform. To expect others to come to us while making no effort to remedy our own imperfections or out-of-date-ness — where such exist — would, he argues, be less than reasonable.

With admirable charity and restraint, he points out many instances where the work of historians and scholars has shown the non-Catholic position to be approaching nearer to ours.

It is a very satisfying thing to be able to recommend a book by a Catholic priest on Catholic doctrine, organisation and practices, where, so to speak, no punches are pulled; where the clear light of impartial historical criticism is made to shine on all that has been bad as well as on all that has been good in the development of Christ's Church throughout twenty centuries.

In conclusion, it is only fair to the author to state that the publisher's note says nothing but the truth when it declares that, having carried out his very frank examination of the Catholic con-

science, Dr. Kung's "following resolutions of amendment are concrete, detailed and wholly constructive."

## PRIESTS

By ROBERT NASH, S.J.

*Mercier Press*, 1961, 16/-.

There are here sixteen studies of priests of our own time. Six are still living. Some of them Fr. Nash knew personally. His choice of subject is quite varied.

There are those, like Pius XII and Cardinal Cushing, whose sphere of work lies in the highest Church administration. Others became founders of Organisations typical of modern Catholicism: such are Canon Hayes of Muinter na Tire and Monsignor Escriva of the Opus Dei. Then we have those whose work is highlighted by drama and suffering — Don Mario Borelli, the saviour of the street urchins of Naples; Archbishop Pollio, an Italian missionary and prisoner in Communist China; and especially Padre Pio.

In his account of his visit to Padre Pio and, in fact, right through his article on that remarkable man, Fr. Nash is at his best. Nowhere have I read a more sane and balanced evaluation of the virtues of the stigmatist of San Giovanni.

Finally, in Canon James Duff, professor at Maynooth College and, later, Parish Priest of Castletown, Co. Down, and in Fr. John McSheahan, of the Irish Jesuit Province, we get two superb pen-pictures of men whose way to heaven, one is tempted to say, lay via the by-road of obedient carrying out of the duties allotted to them.

Fr. Nash's literary merits are too well known to need any comment. Suffice it to say that the same appealing sincerity, and ability to hold your interest, which characterise all his writings are present here in the highest degree.



# More Thoughts On Prayer

THERE IS A combination of attitudes in Christian prayer that might appear to be a contradiction in terms and yet is not. We must trust in God when we pray, and, at the same time, we must be ready to take what He gives us and not grumble. 'Thy Will be done' is at the root of every prayer.

To be resigned to the Will of God is very necessary in prayer. Our Lord certainly promised that our prayers will be answered, but not always in the way we think they should be answered. God has his own way of answering our prayers. Very often we long ardently for something. It does not come our way, but after some time we realise that we are better off without it. We say: 'Things turned out far better after all.' At the same time, we do meet sorrows and upsets in life that never can be explained to us. They can only make us bitter if we are not truly resigned to God's Will.

People do not try to explain what they know cannot be explained. They do not philosophise with a friend on the night of a great sorrow, but simply take his hand in silence.

This kind of relationship is often evident in God's approach to the soul. We can do no more than place our hand in His.

Our Lord is the supreme example for the Christian in prayer. All our prayer goes to the Father in and through Him. And you know how he prayed in the Garden, saying: 'My Father, if this chalice may not pass away, but I must drink it, Thy Will be done.' And how, later on the Cross, he plunged into the heart of the mystery of life, calling to the Father with reproach but calling nonetheless: 'Eli, Eli, lamma sabacchani?' (That is:

'My God, My God, why hast Thou forsaken Me?')

And yet this same Christ, buoyant with confidence in the Father, bids us to ask in the certainty of being heard: 'I say to you: Ask, and it shall be given to you; Seek, and you shall find; Knock, and it shall be opened to you.'

There is nothing over-subtle about the Christian message of the Father's care for us. It is not a question of God always being right — at our expense. It is a question rather of divine mysteries that are fully revealed but only partly understood. We travel with Christ to the Father in the way Christ has planned for us. And there, not in spasmodic acts of prayer, but in a life of prayer, we draw close to the Father.

There is a parable that might be taught to children, throwing some light on confidence in prayer. It would go something like this:—

Suppose you are out at night and get lost, and that big boy is in charge and says not to be frightened, that he will bring you home. He leads the way and says to follow, keeping close together, holding hands. But darkness is

falling rapidly and it is very cold. You are small and cannot help being frightened and want to cry and huddle together and lie down and stay where you are. The big boy knows that you daren't lie down and stay where you are. The cold of the night would creep into you and freeze your limbs and you would get pneumonia and die. He knows, too, that he can really bring you home if you will be only brave and trust him. So he persuades you to be strong and follow him, and you all move off together and sure enough he does bring you home, and when you are snug in bed you admire him so much for being so strong and you are very glad you did not cry and lie down and fall asleep. You had to trust him and you had to do exactly what he told you, leaving all to him, and in the long run he brought you home . . . . .

—M.T.

. . . . .

*Sometimes a man who will sit all day waiting for a fish to bite will rave the place down if he is kept waiting five minutes for a meal.*

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 BEQUEST

"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."





# Any Questions

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Q. *What is the significance of striking the breast during certain prayers?*

A. Striking the breast with the hand is an ancient sign of sorrow which survives as a liturgical gesture in the Latin rite. It is prescribed during certain prayers which express sorrow, e.g. in the Confiteor at "through my fault," Agnus Dei, etc.

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Q. *Why does a Bishop wear gloves when he celebrates High Mass?*

A. Gloves made of silk and decorated are worn by Cardinals and Bishops up to the Offertory at a Pontifical Mass. A Bishop is invested with them at his consecration but they seem always to have been purely ornamental.

???

Q. *What exactly is meant by the expression "praying the Mass"?*

A. We pray the Mass when we recite the prayers of the Missal or prayers equivalent to them, thus uniting ourselves with the priest at the altar. We must not consider the Mass as a convenient time to practice our private devotion, but should rather take an active part in the Holy Sacrifice. The Dialogue Mass is the best way of actively participating in the Holy Sacrifice.

Q. *What is meant by the ring of the Fisherman?*

A. A seal-ring with which the Pope is invested at his election and used only for sealing Papal documents. It is officially broken up at his death by the Chamberlain of the Roman Church. Its device is that of St. Peter fishing from a boat.

???

Q. *How are altar breads made?*

A. Altar breads are the pieces of bread used in the Eucharistic Sacrifice. They are of two sizes, large for the celebrant and small for distribution in Holy Communion. They are made of pure wheaten flour mixed with pure natural water and baked in an oven. Bread thus made is unleavened.

???

Q. *What is the meaning of Advent?*

A. Advent is a time of preparation for the coming of Our Lord on Christmas Day. It begins on the Sunday nearest the Feast of St. Andrew (November 30th). The custom of having a period of preparation for the Feast of the Birth of Christ began in Rome in the 6th century and by the 8th century it had spread throughout the whole Western Church.

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



# Art in Iron and Steel

~~~~~  
By **REV. P. J. LYONS**  
~~~~~

EVERYBODY KNOWS about our big industries in Limerick — bacon factories, flour mills, cement, and so on — but the produce and, perhaps, the very existence of some smaller but very effective concerns may not be so well known to the general public.

A simple, yet elegant, telephone table, standing gracefully in a friend's house and *Made in Limerick* brought one such industry to my attention recently and also the bright idea that many business premises and private homes could benefit artistically and decoratively from this source at reasonable cost.

I refer especially to the wrought iron work section of this industry, or as I have entitled this brief account — **ART IN IRON AND STEEL**. The facts behind the establishment of this industry are simply a vindication of initiative and courage.

There are two separate and entirely independent small firms



A sample of the work

engaged in the execution of this highly specialised work in our midst — one located in the village of Adare and the other in Mulgrave Street, Limerick City. In each case the flourishing business is due to the initiative, the courage and, of course, the skill of one man.

These men are leaders in their field. To me they and their factories seem to embody practically the desired spirit of our age and race. They are up and doing. They are giving employment; they are producing something of value; they are helping to stem emigration, they are bringing business to the community and, consequently, are benefitting the diocese and the nation. "Where there's a will there's a way" and the "do-it-yourself" motto all find expression in these two factories but, of course, one may add to the latter "When you know how."

Here, then, is a brief pen picture of the two men in question and their factories.

**VINCENT POWER**, aged 31, was born in Waterford. He served his time at an engineering works. He studied, in London, advanced welding techniques, welding and fabrication in stainless steel, cast iron and aluminium. He studied and taught with the British Oxygen Company in London, specialising in the welding of aluminium.

On returning to Ireland, he worked for four and a half years as foreman fitter welder with Kilkenny Products in the manufacture of trollys, fabrication and structural steel work. He continued in the same capacity with Universal Fabricators Ltd., Finglas, Dublin. He became a member of the Irish Engineering Union. Later, he was appointed production manager with Tipping Gears, Portumna, Co. Galway, who specialised in steel truck bodies and tipping gears.

Subsequently, he opened a general engineering works in Loughrea but after a while decided that Limerick, because of its size and location, would afford greater scope for business. Four years ago he married a girl from Portumna and moved to

Limerick, where he acquired a shop and dwelling-house beside St. Mary's Church in Athlunkard Street and, shortly after, a factory site in Mulgrave Street, where he started work with two employees from the Limerick Technical School.

Examples of his wrought iron work, over the intervening years, may be seen in the new Our Lady of Lourdes Church, Rosbrien, Limerick — the altar rails, baptistry grill featuring a descending dove, all designed by Messrs. Sheahans, Architect, Limerick. A further example may be seen in the Blessed Martin Chapel in the Dominican Church, Limerick, designed by Messrs. Thompsons, Architect, Limerick. Worthy of note here are the wrought iron wall torches designed by Father Buckley, O.P., and the outside railings and pier lights incorporating the delicate fleur-de-lys motif. Note also the wrought iron gates on each side of the high altar, designed in Grecian style.

Ground floor mantle rails, single and double, designed and manufactured by Mr. Power may be seen in Roches Stores and Todds. The new





VINCENT POWER

Cannocks will also feature some of his work. Queen's Hotel, Ennis, has also been fitted by him.

Articles manufactured by his factory, carrying the trade name of the firm, are available in Limerick stores and shops and at the factory.

Mr. Power's aim is to expand his business, of which there is a waiting list. His employees, at present, vary in number from five to ten hands but with the forthcoming final qualification of some members of his staff, he hopes to build a new factory in the suburbs in the near future.

Mr. Power uses all Irish raw materials in so far as they are available.

\* \* \*

**PATRICK MULLANE**, aged 38, born in Cork is one of a family of three boys. At one day short of 14 years of age he began serving his time, where he spent five years without pay.

Qualified, he came to Croom, Co. Limerick, where he worked for two years as journeyman with the late Mr. Maurice Daffy. After this term he started his own business of blacksmith in Adare, having rented a forge and also a dwelling-house from the Earl of Dunraven. For seven or eight years he carried on the ordinary hum-drum business of a smithy. However, he did always have a hankering for higher things and a firm belief that on his anvil he could mould and fashion the plain iron bars into more artistic shapes and forms than those of horseshoes.

His first opportunity to try his skill came with an order from the Rev. Fr. Bluett, then C.C. in Ballybrown, for a baptismal railing for the Church there. This was followed by an order for the wrought iron work in the Marian Shrine in his adopted village.

Having thus found his real vocation, he veered almost at once to the production of what may be truly called works of art in iron and steel. He employed help, built up a stock of ornamental and plain iron work — gates, railings, arches, garden seats, flower stands, etc. — and was very soon in the market. He received more and more orders from Church, firm and private property owner. A neatly arranged catalogue displays a wide variety of these *objets d'art*. He now employs four men, with a vacancy for one more — the maximum allowed him by the Factories Act, in his present premises.

Typical examples of his skill and industry may be seen at Tarbert Church — outside railings and gates and the mortuary and baptismal gates inside. The mortuary and baptismal gates in Loughill Church are his, as well as all iron work in and around the new Church at Cross, Co. Clare.

Amongst lay establishments decorated by him are the Vine Restaurant in Tralee; the International Hotel, Killarney; the Marine Hotel, Ballybunion — all very fine examples, — Messrs. John Atkins and Browne & Thompson, Cork. A very fine piece of work is "the fish jumping from water" on the door leading to the lounge bar in the Lakeside Hotel, Killaloe. His latest achievement is in the new Geary's Hotel, Limerick. He has supplied the Provincial Building Society with all the gates for the Greystones Estate in Limerick.

Mr. Mullane exports his produce to England, U.S.A. and Holland and has on hands, at the moment, a substantial order from England. His aims for the future are further expansion—additional factory premises, more employees, more business. At the moment he has a waiting list. He uses all Irish raw materials.



PATRICK MULLANE



# ARIAN HERESY CONDEMNED

IN THE EARLY stages of the Arian controversy, Alexander, Bishop of Alexandria, ably seconded by his deacon, Athanasius, opposed the new teaching. Of no avail was his exposition of the absolute Divinity of the Word of God to the exclusion of external processions. When nothing came of friendly overtures, Alexander then condemned Arius and his followers and called a Council of the Bishops of Egypt. About one hundred attended and of these only two favoured the Arian teaching. The Council deposed Arius, who fled to Palestine and thence to Nicodemia, where he spread his beliefs further. Alexander then wrote to Pope Sylvester and other Bishops an account of what had taken place at Alexandria. In the meantime, Arius was back again in Alexandria and trouble flared up once more.

The first round was over and Arianism was widely diffused by the time the Emperor Constantine could take a hand in the proceedings. A war with his brother-in-law and rival, Licinus, whom he defeated in 324, had left him little time for ecclesiastical matters.

## Constantine

Although well disposed towards the Church and its teaching, Constantine was not as yet a Christian. He was baptised only on his death-bed thirteen years later. It is understandable then that he was more concerned with the threat to the peace and security of the Empire, which the tumults of Arianism represented, than with the merits of the controversy itself. It was in fact only when his chief adviser on religious matters, Hosius, Bishop

of Cordoba, explained to him the implications of Arianism that he realised its seriousness and resolved to settle the doctrinal differences once and for all. Hence it was that, while he did render a most useful service to the Church in calling together the Bishops of the East and the West at Nicaea in May, 325, his handling of the matters that arose after the Council had disposed of the main problem was very ill-advised. He allowed himself to be hoodwinked too easily by Arius and his friends at Court, and so permitted the Arians to make further trouble.

## The Council of Nicaea

The Council was presided over by Hosius and opened by Constantine in person. There is no complete list of the Fathers, but it is estimated that 318 Bishops attended. The majority came from the East, with one each from Italy, Greece and Spain, while two Roman priests represented the Pope.

The Council condemned the teaching of Arius, who appeared in person, and then proceeded to draw up a symbol of Faith based on, but more elaborate than, the Apostles Creed. This was called the Nicene Creed. In this the true Nature of the Son of God was set out with clarity and precision. Jesus Christ was declared to be God and the Son of God and consubstantial with, i.e., of the same substance as, the Father. Only two bishops opposed this doctrine, and these with Arius and his entourage were sent into exile by Constantine. With these decisions and repressive measures, peace seemed to be restored. This was not so and Arianism was to

continue, in one form or another, to plague the Church for half a century more.

## Athanasius

With the death of Alexander, Bishop of Alexandria, Athanasius was called to fill the vacant See in 328. The same year Constantine permitted Arius to return to Alexandria, after he had pretended to conform to the teaching of the Council. Once again there was trouble. This time it was Athanasius whom Constantine banished. Back again, under Constantine's successor, Constantine II, he was to suffer in all five periods of exile for his courageous championing of the cause of Orthodoxy. The controversy continued in see-saw fashion through several Synods, until Emperor Theodosius, in 381, finally restored peace to the Church. In a famous decree, in which he professed belief in the faith of Nicaea, Theodosius directed all the faithful to adopt the name of Catholic, thus terminating a most painful episode in the early history of the Church.

\*

## THE KIND WORD

*The lonely American entered a tearoom in London.*

*"May I take your order?" the sprightly waitress inquired.*

*"Yes," he replied. "Two eggs and a kind word."*

*The waitress brought the eggs, and was moving away when the American stopped her. "What about the kind word?" he asked.*

*The waitress leaned over and whispered: "Don't eat the eggs."*



# ***Parish Boundaries Altered***

Consequent on the deaths in recent months of the late Right Rev. Dean Mulcahy, P.P., V.F., Kilmallock, and Very Rev. D. Canon Martin, P.P., Croom, His Lordship, Most Rev. Dr. Murphy has made the following appointments:—

Very Rev. James Cowper, D.D., P.P., St. Patrick's, to be P.P., Kilmallock, Vicar Forane and Canon Theologian of the Cathedral Chapter; Very Rev. John Brassill, P.P., Donaghmore, to be P.P., Croom; Very Rev. Robert O'Sullivan, Adm., St. Michael's, to be P.P., Our Lady, Queen of Peace; Very Rev. Thomas Kirby, P.P., Banogue, to be P.P., Donaghmore; Very Rev. Michael Purtill, C.C., Rathkeale, to be P.P., Parteen; Very Rev. Michael Doody, C.C., Athea, to be P.P., Banogue; Very Rev. David Rea, P.P., Parteen, to be P.P., St. Patrick's; Very Rev. Timothy Lyons, C.C., St. Michael's, to be Adm., St. Michael's; Rev. Patrick G. Ryan, C.C., St. Patrick's, to be C.C., St. Munchin's; Rev. Patrick Fitzgerald, D.C.L., C.C., Croom, to be C.C., Rathkeale; Rev. Joseph O'Beirne, C.C., Donaghmore, to be C.C., St. Mary's; Rev. Michael O'Connor, C.C., St. Mary's, to be C.C., Knockaderry; Rev. Liam Boyle, C.C., Knockaderry, to be C.C., St. Michael's; Rev. Francis Moriarty, C.C., St. Munchin's, to be C.C., St. Michael's (Church of Our Lady of Lourdes); Rev. Martin Madigan, C.C., St. Michael's, to be C.C., Athea.

The recent clerical changes in the Diocese (as given in the foregoing list) are in a couple of instances of special interest and deserve some comment. Most worthy of note is the fact that for the first time in almost a hundred years a new name has been added to the Diocesan list. Besides, there have been changes in boundaries which give to some of the parishes mentioned a meaning territorially different from that which they have hitherto had. All these changes have taken place in the city area and have been made necessary by the extension of the Borough Boundary followed by housing development and transfer of population. In this respect Limerick is in no way different from other Irish cities; similar parish changes have taken place elsewhere. As housing development continues apace here it is unlikely that we have seen the end of boundary adjustments as far as our Limerick parishes are concerned.

The decision in matters of this kind rests with His Lordship the Bishop, who has the responsibility of providing for parochial needs as they arise. When adjustment of boundaries has to be made exact delimitation and precise statement are called for and these

are well exemplified in the cases mentioned below.

## **The New Parish**

The parish of Our Lady, Queen of Peace — lovely name! — is the recent addition to the Diocesan list. The parish of Donaghmore and Knockea of which it had formed part till quite recently was, up to thirty years ago, almost completely rural. At the beginning of the last century it was also known as the parish of Cahernorry. On the northern side it touched the edge of the city, but the percentage of its population affected by this circumstance was small indeed. With the spreading out of the city in the late thirties and the early forties, there took place at Janesboro an extensive housing development which, in time, made the building of a Church in this area an urgent necessity. Early in 1942 a plot was acquired for the purpose and a Church of size sufficient to meet the needs of that time was opened before the end of that year. It was dedicated to Our Lady, Queen of Peace. But the building of houses in the neighbourhood still continued; soon the holding capacity of the new Church was taxed to its

limit; now it is altogether inadequate.

This development of the Janesboro area as a site for houses in ever-growing numbers meant a complete change in the character of the parish of Donaghmore and Knockea. Originally rural, it had, in recent times, by far the greater number of its parishioners living in a compact body within the city boundary. A division of the parish was urgently called for. It has now been made and the new parish of Our Lady, Queen of Peace, called after the Patroness of the Church, has been canonically erected. Its first Parish Priest is the Very Rev. R. O'Sullivan and its boundaries have been fixed by His Lordship in a document which reads as follows:—

“The territory of the new parish will extend as far south as Ballyhanrahan Cross and will include all houses and lands on both sides of the main road as far as this Cross and also the houses and lands having their main entrance from this road or from roads leading from it. Eastwards the new parish will extend as far as, but excluding the houses and lands on the west side of the



## THREE NEW PARISH PRIESTS



Very Rev. M. Doody, P.P.,  
Banogue.



Very Rev. M. Purtill, P.P.,  
Parteen.



Very Rev. R. O'Sullivan, P.P.,  
Our Lady Queen of Peace.

old Cork Road or having their main entrance from this road. On the west the boundary will be that of the present parish. On the northern side the boundary will be the railway lines, thus adding to the new parish the area known as Wallers Well from St. Michael's Parish and that part of the parish of St. John's that lies south of the railway lines and west of the houses and lands adjacent to the old Cork Road."

This document is dated September 21st, 1961.

#### Corbally

In the list of changes the name of Very Rev. D. Rea is mentioned as the recently appointed Parish Priest of St. Patrick's. But, before his appointment, a notable change had taken place in the territory comprised in this parish: the Corbally district had been taken from it and incorporated in the parish of St. Mary. As mentioned, housing development in the area was responsible for bringing about this notable change. Up to comparatively

recent times Corbally was made up of a number of scattered houses, some with very extensive grounds. Though the Church of St. Mary's was much nearer than their Parish Church, St. Patrick's, the number of people concerned was not such as would justify the transfer of such a large area. The building of two long rows of houses flanking the main road to Athlunkard Bridge changed considerably the character of the district. With the advent of many new residents the relative positions of their Parish Church and St. Mary's came into prominence. Later still came the development of the property known as Irish Estates which, in its later stages, raised the population of the district to over a thousand people. An adjustment of parish boundaries was now called for: an adjustment which would end for such a large number of people in this well defined area the anomaly, not to mention the inconvenience, of passing alongside a parish church on the way to their own, half a mile further away. The opportunity for making the change

came with the transfer to Kilmallock of the Parish Priest of St. Patrick's, Dr. Cowper. It was made before the appointment of a successor and is given in exact detail in a document dated October 2nd, 1961:—

"The area thus transferred is defined as follows: all the territory bounded by the River Shannon, the Abbey River and the Canal and hitherto in St. Patrick's Parish excepting the districts known as Canal Bank and Park. These latter excepted districts are thus further defined as: all those houses and lands beside or having their main entrance from (1) the road on the north side of the Canal near Park Bridge; (2) the road running northwards from the Canal through Park as far as Irish Estates; and (3) the junction-road running westwards from the road mentioned in (2) above as far as the railway crossing; all these houses and lands remain in St. Patrick's Parish."

Continued overleaf



Through the incorporation of the Corbally district, St. Mary's has ceased to be what it has been for so long: 'The Island Parish.' Within its new boundaries stands Park House, up to recently the residence of the Parish Priest of St. Patrick's but formerly the Bishop's residence and site of the old Diocesan Seminary. In St. Mary's, too, will be the new Diocesan College, now fast nearing completion. The site of this fine structure will bring to mind another Episcopal residence and the five Bishops of the Diocese who dwelt there in their time. It should certainly revive kindly memories of our late Bishop, Dr. O'Neill; to his generosity we must attribute the fact that this new College is in the lovely Corbally district and so in the parish of St. Mary's as we now know it.

#### Parish changes in the past

After reference to some recent changes in parishes and their boundaries, it may be of interest to recall similar changes in the past. The last notable one was in 1892 when the parish of Colmanswell was united with Ballygran.

For the setting up of an additional parish we must go back to 1864 when Templeglantine was established as a parochial unit distinct from Monagea, of which it had previously formed part.

Strangely enough, in the ten years before 1864, no less than five parishes were established with independent status:—

In 1854, Manister was separated from Fedamore; in 1855, Loughill from Glin; in 1859, Colmanswell from Bruree; in 1861, Ardpatrik from Kilfinane; in 1861, Banogue from Croom.

Specially worthy of note is the fact that this substantial addition to the number of parishes in the Diocese took place so soon after the fall in population that resulted from the great Famine.

## NEW DIOCESAN COLLEGE

# CHAPEL FITTINGS

Many enquiries have been made by kind friends anxious to donate particular gifts to the College Chapel. We are very grateful for the following which we have received already:—

1. Marble High Altar, Steps, predella and Tabernacle from Anonymous Donor.
2. Sacred Heart Side Chapel; presented by the priests of the Diocese to His Lordship on the occasion of his Silver Jubilee.
3. Our Lady's Side Chapel, from Very Rev. John O'Donnell, P.P., Los Angeles, in memory of his father and mother.
4. St. Joseph's Side Chapel, from Saint Munchin's Past Pupils' Union.
5. Monstrance, bequest of late Sergeant Keyes.
6. Gold Chalice, from Cosmecs Ltd., 3 Patrick Street, City.
7. Sanctuary Lamp, from Mrs. R. Sadlier, 1 Shannon Street, City.
8. The Fifth Station of the Cross, from a Limerick priest.

We publish hereunder a list and estimated cost of some of the furnishings which His Lordship the Bishop would be very grateful to receive:—

1. Mosaic Panel of Crucifixion for back of High Altar—£600.
2. Marble for Sanctuary—£850.
3. Stations of the Cross in Mosaic—each £50.
4. Three Marble Holy Water Stoups—each £25.
5. Pulpit—£250.
6. Two Confessional Fronts at £100 each.
7. Bell Chimes for Altar—£20.
8. Vases—£50.
9. Veils for Tabernacle—£20.
10. Electrical Organ—£700.
11. Bell in Tower—£350.
12. Windows:—  
4 Nave Windows, £25 each;  
18 Nave Windows, £30 each;  
10 Sanctuary Windows, £40 each;  
3 Gallery Windows, £20 each;  
2 Gallery Windows, £30 each;  
3 Gallery Windows, £40 each;  
5 Public Trancept Windows, £18 each;  
3 Clerestory Windows, £8 each.

We shall also be glad to receive Vestments for Mass and Benediction, Chalices, Ciboria, Candlesticks and Mass Charts.

As the cost of these furnishings has not yet been itemised, we can supply details if required.

PHONE : 44476

## JAMES CAREW

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# Loingseac na Gaillimhe

MÁIRTÍN Ó CORRBUI

## Loingseac na Gaillimhe

Is iomaí sin uine sa tír seo agus taob amuig di a cuala tráct ar loingseac na Gaillimhe, an breiteamh a vein a mac féin a crocad nuair naé noéanfao uine ar bié eile é. Agus cuala cuid oíob is oóca gur ón a ainmseán a cumao an focal Déarla "lynching," bíod is naé bfuil bunús ar bié leis an cuairim sin.

Cuid o'armas na loingseac is ea an oncé no "lynx." Tá sí le feiceáil fós ar tuamaí agus foirgnimh. Deir cuid de na húdair gur uime sin a tugao an ainm orthu. Ac is é is oóicí gur ón mbaint a bí as a sinsir le cúrsaí loingis a táinig sé.

Cúis céad bliain ó sin bí na loingsiú bunaithe go daingean i gcaitair na Gaillimhe. I 1485 bí uine oíorb dard ainm oó piasas ina maor uiréi. Doimnic Ó loingsiú ba comarba oósan agus i 1493 glac Séamas an cúram air féin. Ué seo an fear ar a bfuil cáil—nó aicis—an crocta go dtí an lá inniu.

## An Spáinneac ós

Bliain roime sin tug Séamus cuairt ar Cadiz mar a raib roinnt gnó le véanamh aige le fear saibhir den ainm Gomez—uine a caite com maite sin leis gur tug an loingseac mac ós Gomez abaithe leis o'ponn a buíocas féin a cur in iúl do na Spáinniú piala. Stócaé breá dactúil ab ea Gomez ós agus geall Séamas go dtabairfaó sé an-aire oó, agus go mbéarfaó sé leis arís é an céad uair eile a beao sé as out go Cadiz. Bí mac córac oóigiuil aige féin com maite. Uaitéir ab ainm oó. Ba cómaois oó agus von Spáinneac ós agus bí a ainm in airoe sa Gaillimh i taob é beite com suaire cairdiúil sin. Ní ionao

gur réitiú an beirt ósanaé lena céile agus gur bunaíod olúct-cairoeas eataréu.

Bí Uaitéir luaithe le cailín álainn—Aignéis—agus bí sé go mór i ngrá léi. Lá amáin samlaíod oó go raib an iomaio suime a cur aici i nGomez ós agus táinig goimh an éada air. Ac nuair a cas sé uiréi é uúirt sí leis ciall a beite aige. O'éirig siad cun feirge agus o'pás slán as a céile go groud.

## buitte pill

Tárla go raib roinnt Spáinnise as acair Aignéise agus bí sé an-bróúil aisti. Cúin go mbeao seans aige an Spáinnis a cleactao bí cuireao dá teac tugta aige do Gomez le haíad oíce an lae sin. Bí Uaitéir i gcom-arsanaé an tí, é crosta can-carac leis féin toisc gur tug sé faoi Aignéis mar a vein, ac san am céanna é amrasao uiréi. Go véanaé san oíce conaie sé Gomez as imeaé an teac agus samlaíod oó láiteaé gur as tabairt cuairte ar Aignéis a bí sé

Mar naé raib eolas na slí go maite as an Spáinneac cuaisé sé amú sa dorcaodas. Lean Uaitéir go ciúin é, agus ar sroicint na tugaí oóib, rug sé air, sá sé scian ann, agus caite isteaé san uisce é.

Maidin lá arna márac fuar-tas an corp agus scian an loingsiú fós saite ann. Bí Uaitéir tar éis an oíce a caiteamh ar seacrán ar fuaid na caetraé. Bí a cuid feirge agus éada tráite faoi seo agus bí sé as a meabair naé mór as maénamh oó ar an ruo uapásao a bí véanta aige. Agus é as gabáil timpeall na háite conaie sé a acair agus corp an Spáinniú óis a breite abaithe aige ar muin capail. Rit sé cuise agus o'inis oó guró é

féin a vein an marú.

Ní sá a rá go raib an t-acair ar buile. Oá oicás é an feall, ba seact n-uaire níos measa é, dar leis, toisc an té a maraíod a beite ar aíoct ina teac féin. Trí lá ina oiaio sin cúisíod an mac i gcúirt a acair. Ní éistreaó Séamas le leitscéil o'aon sazas agus daor sé cun a crocta é.

## roipín cnáibe

Ní raib coinne as Uaitéir lena malairt ac glac uapás muintir na caetraé. O'eol oóib go raib brón agus briseadcroí ar an bfeair ós agus creio siad nár cóir breite an báis a tabairt air—go raib a éion féin de pionós a fulaingt aige ceana. Bí bantráct na loingseac go láioir ar a taob agus vein a mácair, a veirpiúr, agus Aignéis féin trean-impí ar a acair é a saoraó. Ac ní bograó Séamas.

Níor táinig lagú ar iarraécaí na mácar, ápac. Uine de na blacaig ab ea í, agus o'iarr sí ar a muintir féin a mac a sábaíl. Níor loic siad uiréi. Gluais oream oíob, agus cuid maite de muintir na caetraé ina oteannta, go dtí teac na loingseac o'ponn Uaitéir a scaoileao saor. Um an otaca seo bí an brón agus an ghuaim curta de beagán aigesean, agus bí ponn anois air out saor ón ghenáib.

Insió do Séamas Ó loingsiú go raib na blacaig cucu agus fuadar fuascailte fútu. O'or-oais sé go geroépaí a mac ar an bpointe baise. Ac ní raib uine ann a véanfaó ruo air. Ba gearr go raib an slua amuig "as réabaó an doraís oúnta." Uúirt an loingseac leis an ós-ánaé é féin a ullmú von bás. Ansin rug sé leis in airoe staire ar cúl an tí é. Cuir sé féin an teao ar a muineál agus

(Ar lean bun leaénaé 23)



# CHRISTMAS CROSSWORD

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## ACROSS

1. A long way to go for nothing but a gamble.
3. 50151500.
7. Organ that might lead to gas.
9. Beard of a kind.
10. Roll of names.
12. Deranged curtailed.
13. Cannot stay put.
17. Place in a detached situation.
18. Large, beheaded and rearranged.
19. No person liked here initially.
20. A philosopher (1. 5).
21. These letters sound as if one is discovered.
22. "Thou ———, thou shag-ear'd villain" (Macbeth).
23. Dry.
24. The printer's kind.

## DOWN

1. Projecting edge.
2. Hurried with the right article.
3. A card game.
4. Engrave.
5. Well-known date in March.
6. Beetle.
8. Snatches.
11. The whole quantity.
12. A chap needs money for farm produce.
14. Tied to reduce.
15. Something different to a shop-keeper and a biologist.
16. A teacher's cane.
17. He makes a thing second-hand.
20. A palindromic Biblical king.

NAME.....

ADDRESS.....

Entries to be sent to Crossword,

St. John's, Limerick, before 1st

February, 1962.

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

NO ENTRY FEE

## LOINGSEAC NA SAITTIME

Énoe den bfuinneog é. Is féidir a fuinneog sin a feiceáil fós i mballa na reilge i Sráid an Mairgáid.

An fáid a mair sé oá éis sin níor fás Séamus Ó Loingsig a teac féin ná níor labair sé le ouine ar bit seacás a muncir féin. Cailt sé a saol ag caoineadh a mhic. Agus faoi mar ba éif ina leictio de eas trasóideac, románsac, brisead croí Aigneise agus fuair sí bás go luath.

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SEAN O'KELLY has been travelling to Bruff for weeks producing a play with the pupils of the F.C.J. Convent there. Last Sunday, dressed in my best, and with my shoes just right, I sat with other parents and past pupils and watched.

The play was Henri Gheon's "Christmas in the Market Place." This is a very modern and up-to-date sort of play. It demands the same kind of playing and production as do the plays of Berthold Brecht.

For many years we have become accustomed to plays where the players act "real," pretending to be the people in the play and pretending that they don't know we are looking on. We pretend for the moment that we think it is real too; pretend that the fourth wall of the room has fallen down and that we are bystanders, watching the behaviour of those within. This sort of agreement to pretend has been very useful. They tell me that in our parents' time actors used come occasionally to the edge of the stage and whisper secrets to the audience that the other players, a few feet away, pretended they couldn't hear.

Years before that, strolling players would set up a platform in the Market Place and play to an audience who could look at them from all four sides. They were actors who did not pretend to be the real Sir Toby Belch or the real Lady Teazle or any other famous imaginary persons. They showed the imaginary or historical character and demonstrated their own skill at the same time.

So the wheel of the history of acting and of the stage has done a full turn, but the turn of the wheel does not always bring us back to exactly where we started. This we ladies well know, for there are long dresses and short dresses, high hats and hats that go sideways. They go and they come back, but always with a difference.

# DRAMA

By ANN DOOLEY.

\*

Now the difference that Henri Gheon brings is that he gives us a play within a play in order to trick us into accepting his method. The curtain goes up on the actors pretending to be gypsies and then deciding to amuse the onlookers by doing a play for them and, in that way, they give up pretending to be gypsies and get on with the business of being actors.

This helped and hindered the cast. Girls having to play as men was no handicap because they were not pretending to be real. At the same time, to be convincing while unreal requires great skill.

Some players played lots of parts. Noelle Murphy played Old Melchior, a Reader, Herod, and a Doctor. N. Ring played the Angel Gabriel, Elizabeth, Simeon, and a Doctor. Flashing Patricia Burke was excellent as the gypsy, and played quite well in her other three parts. Of course this was a school play and, even if it was above the ordinary, there were lots of other girls taking their first acting steps, lots of beautiful girls dancing and singing. It was very pleasant.

## A Letter for Ann

I am a lonely girl and have been asking you to write to me. At last I have got a letter from someone whose name is Fad Saol Cugat, a bit unusual isn't it? Probably some romantic person on the U.N.O. staff. The address is Gortacluig.

"Dear Ann,

You may have missed seeing the Effin and Garrienderk Players (Muintir na Tire) in their Patrician Pageant. They gave a moving and absolutely sincere performance of Very Rev. Mons. Gonne's *St. Patrick*. These young players

won our warm approval. The learned critics (saving your presence) might fault this or that but no fault could destroy the atmosphere of homage and pride which permeated the whole performance.

The schoolchildren, under their teacher, Mrs. Ryan, played the *Breaking Day* by Rev. H. Gaffney, O.P. Again, in this production, sincerity overcame all difficulties. It was a lovely simple production.

Fr. G. Wall, C.C., was Director-in-Chief and he and his people achieved a standard which should be a credit to all rural Groups.

—Fad Saol Cugat."

## The Less We Are Together

I have seen the College Players doing "The Less We Are Together" by John O'Donovan, at Amharclann na Feile in Limerick, and have laughed heartily and healthily. The year is 1982 and a new Government has just been elected. The whole play is a frolic. The Party just elected is called the "Rest in Peace" Party. There are so many feminine supporters that the Taoiseach ends up with three women in the Cabinet. Crisp, clear and definite, Betty Lawless (there are no fluffy edges on her acting) becomes the power behind the Taoiseach's chair. Noreen Williams, as Minister for Foreign Affairs, has designs on the Taoiseach which are non-political. Eileen Egan, with hair of burnished shining gold, was Minister for Agriculture and smoked endless cigarettes from a very reminiscent cigarette holder. Who did it remind us of? She had never been beyond Stephen's Green. Tony Lynch was a cocky B.Commed Corkman, always getting a bit beyond himself and having to fall back into line, constantly rushing in with news that everybody already had.

The idea in the play was that the problem of the Border could be solved if we went in with the Six instead of them coming in

Continued page 29





# woman's page

BY MARTHA

IN A daughter the transformation from a pigtailed tomboy in faded jeans with grubby hands and unbrushed hair to an elegant young lady takes place so suddenly that it takes one's breath away. It is difficult to adjust oneself to the metamorphosis. She acquires a fashionable hairdo, nail varnish, nylon stockings and high heels. She experiments dramatically, and sometimes disastrously, with lipstick, face powder and eye-shadow. If her mother remonstrates, she is told that she is old-fashioned. Her father is aghast and inclined to blame it all on lack of maternal control. There is an arty, duffel-coated, black-stockinged period, followed by a perfumed, genteel, pastel-coloured era, which is again superseded by a flat-heeled, tweedy, trench-coated outdoor-girlishness. I prefer the smooth, groomed, competent career-girl period, but this is intermittent, and on each occasion lasts for only a few days. Her personality seems to undergo a change. She is more silent, laughs less, and is critical of all adults, especially parents. They get on her nerves. It is difficult to keep one's patience, to remember that a child is growing into a girl — a young woman, that her character and personality are not deteriorating and that she is emerging from the lovely fairyland of childhood into the cold world of reality. The transition is painful to her and to us. A little forbearance, a little understanding from her parents now and she will have soon shaken off the chrysalis of childhood, and they will find again the daughter who was and is so dear.

One day my daughter looked at me with her newly-found, critical, teen-age vision, and was disappointed to discover that, after all, I was merely an unglamorous, middle-aged woman. She determined to do something about it and mould me closer to her heart's desire. She began to suggest minor alterations. "Why don't you get your hair waved?" "Why don't you wear stiletto heels?" "Why don't you buy a new hat and let me choose it for you?" Why not? I thought. I could do with a new hat.

In the shop she took over. She handed me hats which I meekly put on my head. High hats, small hats, hats with brims, feathered hats, fur hats, felt hats — I tried them all. As hat after hat was discarded my hair got flatter, my wrinkles deepened, I grew older and plainer. In some of them I looked merely comical, in others I looked pathetically grotesque. I felt depressed and quite without hope that there was a hat in existence that would make me look less than hideous. Finally, she brought me over a hat. It was yellow, a colour that matched none of my clothes; it had a brim which got in the way of my collar; and a price that I had never before dared to pay and which I really could not afford to pay. But it had one great advantage — the wide leaf hid the most of my face. "There," she said, "if you swept up your hair and used a different shade of lipstick you would look well in that hat." Overcome by this unusually flattering remark, I bought the yellow hat.

That was two years ago. Since

then I have worn the hat on two occasions. I had not the courage to wear it the third time. On both occasions my husband's remarks were candid and unkind.

As soon as the assistant handed me the hat in its gay bag I began to feel reckless, exhilarated, rejuvenated! I had to complete the process of growing smart. At the chemists' I gave myself entirely into her hands and in a sort of daze paid for the lipstick, foundation cream and make-up which was to transform me into an attractive, youngish, middle-aged woman. On the way home the new feeling of exhilaration persisted and we even discussed the question of diets for restoring the slender, youthful figure.

Unfortunately, the foundation cream did not do for me any of the things it promised so glibly on the wrapper. Instead of the smooth, young look it should have given, I seemed to have smeared my face with a thick oil and through the shiny mask wrinkles ran in all directions like a series of canals and ravines. The lipstick, too, was a fiasco. In spite of its vaunted "warm, orange tinge," and a sultry name like Tango, or Fiesta or some other Spanish derivative, it imparted to me a peculiar jaundiced look. She kept assuring me that if I persevered I would get used to it, but I felt it was not worth it and resigned myself to continue as an unglamorous, middle-aged woman. Finally, she, too, realised the hopelessness of improving me and appropriated for her own use lipstick, cream and powder. I





Everybody who is anybody is issuing statements these days about Ireland's prospects in the Common Market, so you will not be surprised to hear our authoritative voice raised on the subject. Quite frankly, our opinion may be summed up by saying: "We don't know." Consternation among our readers! Lest, however, you think we are slipping, we hasten to add that neither do we think does anybody else.

We attended recently, at the Crescent Hall, a lecture on the Common Market by Louis Smith, economic adviser to the N.F.A., and another by Professor Quinlan, of U.C.C., at the Christian Brothers' Hall. We have read all Mr. Lemass's optimistic forecasts and the pessimistic forecasts of some of the Trade Union leaders. The reason for our bold assertion that they don't know is that, not only don't they know what concessions, if any, we may get as an under-developed country, but, and more importantly, they don't know what concessions Britain is going to get for her farmers and for the Commonwealth countries. In other words, they are guessing and we don't see why we shouldn't guess as good as any of them. So here goes.

First, we opine (there's a nice new Americanism for you, if you haven't it in your vocabulary already) that Ireland will be accepted for full membership (and without being forced to join N.A.T.O., as Professor Quinlan thinks). This guess is based on the fact that we have played our full part in all the post-war European Organisations, on the fact that Britain, at least according to the recent inspired "leak," is supporting our application, and thirdly, on that fact that, while Ireland's first application in July contained a plea for concessions, our recent formal application was made without reservation, and when the Secretariat of the Common Market pointedly enquired which application they were to consider, our Government replied that it was the second.

Professor Quinlan laid great emphasis, and rightly so, on the fact that the object of the Common Market is as much to bring about the political as the economic integration of Western Europe. This is an objective which is to our political advantage from every point of view and was rightly wholeheartedly supported by the Taoiseach in his recent article in the *London Financial Times*.

Firstly, it will restore our links with Europe, and especially Catholic Europe, which have been tenuous since the Reformation. We can look forward to the development of direct shipping lines with the Continent as we had in former centuries. More Continental visitors and business men will come here. We shall be stimulated to learn Continental languages, read Continental literature and periodicals and travel more to the Continent.

Secondly, membership of the Common Market will bring nearer the ending of Partition, not only because it will progressively make the Customs Border unnecessary but, and more importantly, it will lessen Britain's interest in maintaining a foothold in this country. Since Britain became a Great Power in Tudor times, she has had a consistent foreign policy regarding this island. Her objective has been to keep this country weak, both economically and in population, lest we form a dangerous alliance against her in her wars with other Western European Powers. Again she felt that she had to have control of this island on her flank so that it could not be used by her Continental enemies as a base against her in



time of war. To see the consistency of this policy one has only to recall the Spanish Armada, the Spaniards at Kinsale, the French at Aughrim and Limerick, the Napoleonic wars (of which the Martello towers are a relic) with the French in Bantry Bay and landing at Killala and, in our own time, the last war during which the British were poised in the Six Counties in case of a German airborne landing.

### EFFECT ON PARTITION

One of the prime objects of the Common Market, as Professor Quinlan pointed out, is to make war impossible in the future between the Western European Powers by integrating their economies. Thus, for the first time in centuries, the prime British reason for wishing to have control of our island will disappear. Her interest in subsidising, economically and militarily, the Six Counties Regime will disappear also and she will be much more ready to accept the unification of our country. Again, if she has to abandon the subsidisation of her farmers this will go also in the Six Counties and with it another of the factors which make even many of the Nationalist population unenthusiastic about joining us.

### AGRICULTURE

As regards agriculture, both Louis Smith of the N.F.A., and John Feely of the I.C.M.S.O., whom we met in O'Connell Street recently, are agreed that we should benefit. It is true that the Six are, more or less, agriculturally self-sufficient but when Britain joins the whole picture changes, since she is the greatest food-importing country in the world. There will then be a gap which is at present being filled in large measure by cheap food from the Commonwealth and by her own highly subsidised farmers (the subsidy, according to Louis Smith, amounts, on average, to £900 per farm a year). The ideal

situation from our point of view would be that Britain would be forced to drop the direct subsidisation of her farmers. This would result in a drop in their production which has increased so much, especially in milk, since the war. Again the ideal for us would be that the Commonwealth countries would have to face the same tariff wall as the rest of the world trading with the Common Market, which of course would result in a big drop in their food exports to Britain. But as we said at the beginning, until we know what concessions Britain is going to get regarding the subsidisation of her farmers and for Commonwealth food imports, we won't know what improved opportunities there will be for us in the British food market. However, we'll make another guess. It is that Britain will not get much concession regarding the Commonwealth and that consequently there will be a considerable improvement in our position.

### WHAT OF INDUSTRY?

When we come to Irish industry we come to the big question mark. Our guess here is that we are not going to get much in the way of concessions for postponement of our tariff reductions. This looks bad for our protected industries. There are two ways they can meet the situation and we are more than surprised that there isn't more discussion of these possibilities. The first is that kindred industries would amalgamate so that the different factories could specialise, but so far everybody seems afraid even to discuss this. The second is that they form links with kindred firms in the Common Market and work in co-operation with these. We are glad to note that Arklow Pottery, one of our most successful industries developed under protection, has already formed such a link with a big Italian firm. We have heard a rumour also that one of our Limerick factories is negotiating a similar link and

we wish them every success.

In his lecture, Louis Smith held out the possibility of American industry setting up factories here. He may be right in this, and let's hope he is.

### EXPANSION

There is another step that we can take and that is to expand the semi-State industries as fast as possible, especially the Sugar Company's food processing and get cracking with the nitrogenous fertilizer factory at Arklow, which will use Cork oil and Wicklow pyrites as raw material. We should also be expanding our meat processing plants as increased tariffs against Argentinian meat should give us our chance to fill the gap. Congratulations to the I.C.M.S.A. on the success of the Rathkeale plant. John Feely told us that they are now able to work to full capacity from July to March, are employing 180 and are seeking ways of keeping the factory going for the other three or four months of the year.

Over all verdict — prospects good provided we get down to it. One very encouraging development has been the setting up of the joint committee made up of five representatives of the Federated Union of Employers and five representatives of the Irish Congress of Trade Unions to develop a joint approach and programme for the new conditions.

We have many more wise things to say on current events but the Editor says we have said too much already. However we can't resist a final comment. Our becoming European may see the decline of the Shoneen replaced by the rise of the Jacqueen, but sure a change is as good as a rest.

Slán is Beannacht,

—O'GUNNEL.





A Chailini agus a Bhuacailli,

Many thanks for your interesting letters. I am giving the £1 prize to Eoin Moloney, 8 Elm Park, Ennis Road, Limerick, after some hesitation between him and Tony Malone of Farranshone, Limerick, and Diarmaid Mac Giobun of Mungret.

A number of readers asked me to comment further on the subject. As I said last time, you have to face up to the fact that the years of your youth must be years of self discipline. That is the reason that the Church, in Her wisdom, leads you to acts of self denial. The inability to say no to oneself, to control one's emotions by one's will is one of the signs of immaturity. She seeks to strengthen your will power, which is another way of saying she seeks to make you mature.

As one advances in the years of adolescence, the urge to be regarded as a man or woman becomes stronger. Unfortunately, too many boys make the mistake of striving to achieve this effect by speaking about sex with their companions in a dirty manner, as if there was no more to relationship between man and woman than the merely physical. In doing so they merely reveal the crudity and immaturity of their own minds. Similarly, some girls by their hair-style, clothes and the use of make-up seek to give the effect of a maturity which they have not attained and often (I hope they will forgive me for saying so) merely succeed in appearing a little ridiculous.

A thing of which you may not be aware is that you are the target for a great deal of subtle advertising, aimed at creating an artificial demand for products such as clothes,

~~~~~  
*There will be a prize of £1 for the best letter commenting on this Column. Send your letters c/o St. John's Presbytery, Limerick, before March 1st.*  
 ~~~~~

pop records, make-up, etc. These advertisers are absolutely unscrupulous in their working on the minds and emotions of youth. In particular they seek to create in your mind (as of course do many films also) the idea that what they call sex appeal is the essential quality to have. This is particularly cruel where girls are concerned and can cause a great deal of emotional disturbance and misery in the girl who feels she is not as good-looking or has not as good a figure as her contemporaries. She loses her poise in the company of boys and after her capacity for companionship, cheer-

fulness and humour are submerged. On the other hand, it may cause the girl of good appearance to become brassy, spoiled and selfish.

To counter this pagan influence, I would like to recall for you the words of the poet Gerard Manley Hopkins, that the greatest beauty is beauty of character, what he called (and I hope you will remember the phrase) "the handsome heart." The handsome heart, the heart that is cheerful when the day is grey, the heart that is sympathetic, that is ready to give a helping hand, the heart that is courageous and strictly honourable. This is the most important quality to have for success in your relationships with others both in youth and later life. A final word to the girls. A girl with a heart like this, if it is God's Will for her, need not worry about finding a worthwhile husband, for

*Continued on opposite page)*



Orecora Macra na Tuaithe Club. In front, o cle, Nesson O Ronain, Runaidhe (and the Club's Young Farmer of the Year), Sean Van Veen, Cathaoirleach agus Padraig O Gormain, Cisteoir



**TEENAGE FORUM—Contd.**

though some boys may not realise it during their adolescence, when later on they think of marriage it is such a girl they will seek, a loyal, trustworthy girl with whom they feel a sense of companionship.

—An tAthair Padraig.

Winners of the Fi-Fhocal 10/- prizes are: Flaithbri Searlog, Scoil Iosef Naofa, Luimneach, agus Eilis Breathnach, Clochar D.C.I., Bru na nDeise.

Due to lack of space, there is no Fi-Fhocal this time.

**DRAMA—Continued.**

with us and that we should achieve this by reuniting with England and so presenting the Six with a *fait accompli*. There was room here for sheer fantastic farce and for a good while the author kept it up. There may have been enough possible material for three acts of two scenes each but I don't think the author succeeded in finding it. Most of the fun was already squeezed out before the play was half over, after the excellent tussle to inject the Taoiseach for the heart attack from which he had already recovered. Eddie Galvin's Taoiseach was very kind.

Michael Donovan Schofield's entry as Mr. Rumsky-Tchaikovsky, the Russian Prime Minister, brought back the exuberance of the early scenes and sent the audience away happy. Tadhg O Ceallaigh's production was lively and Michael Russell continues to go one better in his settings.

"The Evidence I Shall Give" is in rehearsal by the North West Regional Group of Muintir na Tire Players and its early production is anticipated. Coolcappa Muintir na Tire is rehearsing "The Jailbird," and out Murroe direction they are working on "Waiting Night."

**WOMAN'S PAGE—Continued**

must say that on her they looked well.

I have not given you any Christmas recipes this year. By now, I am sure, all of you have your cakes and puddings made. At any rate every paper and journal that I take in my hand are crammed with recipes for all kinds of festive delights. There is one rather simple recipe for oatmeal biscuits which children love and which would make a wholesome change from all the rich fruit cake. They are very easy and quick to make.

**Biscuits.** Ingredients: 2 oz. plain flour; 2 oz. sugar; 2 oz. margarine; 4 oz. rolled oats; pinch of salt;  $\frac{1}{2}$  teaspoonful of baking powder; a little milk.

**Method.** Sift together the flour, baking powder and sugar. Add the rolled oats and salt. Rub in the margarine and mix to a dry paste with the milk. Roll out to a quarter of an inch thick, cut into rounds, place on a greased baking tray and bake for fifteen minutes in a moderate oven, Regulo Mark 4. This amount makes about twenty biscuits.

There remains for me to wish all of you every blessing on you and yours this Christmas.

**PARISH VISITATIONS**

The following are His Lordship's arrangements for the Visitation of parishes and the examination of children for Confirmation:

Wed., 28th Feb. .... St. John's  
Thurs., 1st Mar. .... St. Michael's  
Mon., 5th Mar. ... St. Munchin's  
Thurs., 8th Mar. .... St. Mary's  
Mon., 12th Mar. .... St. Patrick's  
Tues., 13th Mar.

Our Lady Queen of Peace  
Thurs., 15th Mar. .... Cappagh  
Mon., 19th Mar. .... Cratloe  
Tues., 20th Mar. ... Donoghmore  
Thurs., 22nd Mar. .... Coolcappa  
Mon., 26th Mar. .... Bruff  
Tues., 27th Mar. .... Ardagh  
Thursday, 29th Mar. .... Parteen  
Mon., 2nd April .... Mungret  
Tues., 3rd April .... Fedamore  
Thursday, 5th April .... Adare

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Quality : Personal Attention  
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Next series of Talks will commence on **SUNDAY, 18th FEBRUARY**, and continue **EACH SUNDAY EVENING** to **15th APRIL, 1962.**

Subjects to be discussed: Courtship and Engagement; Marriage a great Sacrament; Characteristics of Men and Women; Adjustment in Married Life; the Family, the Parish and the Church; Parents and Children, Marriage Laws; Duties of Husband and Wife; Marriage Ceremony; Housing; Family and School; Family and the Doctor; Housekeeping; Wedding Plans, etc.

Apply immediately to :

**REV. DIRECTOR, ST. JOHN'S, LIMERICK**



TIME MARCHES ON, and 1961 has almost run its course. In this column last March the question was raised: 'Will the long-awaited hurling resurgence be forthcoming this year?' Well the question has been answered and, unhappily, the answer is in the negative. This year, Limerick sent out teams in senior, intermediate, junior, and minor hurling championships, and in junior and minor football: all were beaten in the first round with the exception of our minor hurlers, who, however, crashed badly on their second outing: so Limerick's championship hopes faded very early indeed. Came the League, and our senior hurlers astonished everyone by defeating Wexford at Enniscorthy: this was followed by a fine showing against Cork, in a game in which careless marking by some of our men in the dying minutes left Cork fortunate winners by a point. We felt then, that, after all, Limerick was on the way back, but, alas, a lambasting from Waterford by a nineteen points margin blew our hopes sky high. Yet, there may be a ray of hope: in their League displays against Wexford and Cork our men showed that, on their good days, they are capable of putting up very creditable performances: let us pray that they may have many good days in 1962. It is pleasant to record that Limerick has won the New York senior hurling championship this year, their first win since 1935: and, at home, Limerick hurlers were victorious in the All-Ireland Vocational Schools Cup, defeating Kilkenny in the final.

### Show-Jumping

In other spheres, in athletics, and even more notably in show-jumping, Limerick men have chalked up an impressive string of victories, recalling memories of the halcyon days of famous Limerick riders of the past: Col. J. J. Lewis, Capt. Cyril Harty, and Major Gerry O'Dwyer. This



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

\*

year, Capt. W. Ringrose has won a first prize at nine of the ten shows at which he competed: his victories included the International at Washington Horse Show, the Democrat Memorial Trophy at the New York National Show, a first in the International Event at Toronto, and a win in the Grand Prix in Rome. Then we had Seamus Hayes, son of that great Irishman, Limerick's General Liam Hayes. Seamus, a member of the Irish civilian jumping team, won the individual first prize in the Nations' Cup at Ostend, being the only competitor, out of twenty, to complete two clear rounds. He won the British Jumping Derby at the All-England Championships, the Grand Prix at Ostend and, as we write, news has come of his winning the Prix du Tourisme, a high jump event, at the International Horse Show in Brussels. While on the subject of riding, honourable mention must be given to Rathkeale's Liam Ward, who is again Irish champion jockey, his sixth title in eleven years, competing against the sternest challenge from home and overseas riders.

### Athletics

Limerick athletes have had a splendid season. Our senior cross-country men practically swept the boards, winning the Munster title for the third successive year, and the All-Ireland Championship for the third time in the past five seasons. John Downes, of Kilmallock Athletic Club, won six Irish championships this year, a feat only once previously accomplished in a single season—he narrowly missed having a record of seven titles, being beaten into second place in the mile. Downes also won six Munster championships, and so has a strong claim

to be hailed as Ireland's outstanding athlete of 1961. Then we had the famous O'Sullivan brothers of Tournafulla, Michael and John, finishing first and second in the 15 miles Irish championship road race, while among other good wins was that of P. J. O'Sullivan, of Regional A.C., in retaining his half-mile Irish title.

### Here and There

Among other local feats worth recording are that of Jack Reidy, of Patrickswell, in winning the Irish Chess Championship, and the successes of Jerry O'Dea's great dog, Jerry's Clipper, whose victories included the St. Leger and the Tipperary Cup: Jerry's Clipper was second to Grand Canal in the International at the White City, London, and holds the track record at Thurles with 29.45 secs. for 525 yards.

All in all then, we may claim that Limerick has played an honourable part in Irish sport in 1961.

In his book, "Tumbling in the Hay," Dr. Oliver St. Gogarty reported that, in 1898, he saw W. J. Newburn, of Westmeath, do over 27 ft. in the long jump: Newburn did for a time hold the world's record in the event, and was the first man to jump over 24 ft. Ralph Boston, of U.S.A., has now pushed the record to 27 ft. 2 ins.

### Snippets

Valerie Brumel, of Russia, has cleared 7 ft. 4½ ins. in the high jump, but at least equally remarkable is the feat of a Rumanian girl, named I. Dallas, who has jumped 6 ft. 3½ ins. One may ask, where do we go from there?

Away back in 1927, the legendary Babe Ruth hit sixty home runs in one baseball season: that record stood till this year when it was broken by the New York Yankees star, Roger Maris, who hit 61 home runs. The feat boosted Maris's earnings for the season to well over one hundred thousand dollars: nice picking!



# Jingles, Plugs and Soft-Sells!

IF AN indispensable part of the padding in any cinema programme is the trailer, a seldom varied and most unpopular part is the ads. Witness the cheery jeers and sighs of relief that greet their close. The trailer is the film industry's own advertisement and nothing can touch it for sheer embellishments and blatant exaggerations. We are teased with tension, pounded with superlatives, and stabbed with exclamation marks. The only worthwhile moments are clipped together with small regard for sequence, to whet want, and dupe us into coming next week. "Ladies and gentlemen. For the first time in the half-century history of motion picture entertainment the silver screen dares to present this story — the story they said could never be filmed. Taken from the searing pages of Nobel prizewinner I. Wright-bilge's immortal novel (banned even in Sweden), and shocking in the candour of its uncensored revelations, now magnificently alive on your screen comes the frankest, most daring film ever made — a man's film that every woman will love. They were young in a grown-up world of mixed-up emotions; they met and their meeting was like fire touching dynamite. Life laid its savage hands on them; when tormented in the turmoil of forbidden love they found themselves outcast in a society of modern savages prowling a jungle of luxury. The story unfolds in all the heart rending searching of its fierce primitive passion. RainbowScope, the new photo process, captures the breathtaking colour beauty of authentic, exotic backgrounds; sunscorched land, forests ravaged by rampant floods of fire and the garbage can of a city's slum. Tender, tragic and twisted, their story is a cinema achievement, articulate, dramatic

BY FILM

\*

and adult." It all adds up to glorified boloney, designed to titillate our pruriency, increase inquisitiveness, and stir our curiosity. But we fall for it, time after time, even when we know that the picture will turn out to be another humdrum concoction of clichés at gutter level. It pays to advertise—Advertising ballyhoo for *The King of Kings* will use £250,000. It costs to advertise. £15,170 buys a four colour back cover plug in one issue of *Life* (unfortunately not *Our Catholic*). The Ford Motor Company paid a record £333,000 for one 32-page ad. in a recent *Reader's Digest*.

There is a vast amount of energy, time, money and brains used day after day on persuading, coaxing and cajoling us to find money to buy things that we would never dream of wanting had we been left to ourselves. Some cinemas in the United States flashed ice-cream adverts on the screen during the regular showings of the film. The flashed messages were split-second and too short for people to recognise them consciously, but long enough to be absorbed unconsciously. The result was a clear and otherwise unaccountable rise in ice-cream sales. The experiment had less success on television. Gramophone record sleeves now sport the same kind of half-dressed heroines, and smoky seductive sirens, that have been used for so long to sell paperbacks.

In a very short time we will have *Telefis Eireann* and while we cannot comment on programme content we anticipate the usual crop of give-aways, Quizzes, Private-Eyes, Thrillers, and oats or Westerns. Of course we will have the Commercials,

the television ads. The £4 licence fee would not meet the expense of running the service so sponsors will be needed — firms willing to pay £33 for a 15-second plug, or £93 for a minute's commercial time. (British TV rates vary from £2,000 to £7,000 a minute.) Our living rooms and kitchens will have strange visitors. Smiling toothy housewives will wash 'gualls' of dirty linen in a jiffy, using 'Sudsy,' the supernatural detergent. A talking shaggy dog will recommend 'Patty,' the sophisticated cat food that puppies love. A chorus line of filter-tips will sing that you won't get cancer, nicotine stains, flavour or tobacco smoke from 'Weed,' the only cigarette made by Bord na Mona. Nursery rhymes will be forgotten. Instead, the children will lisp jingles or commercial cant.

"Long stoves, strong stoves,  
never will go wrong stoves  
Flat stoves, fat stoves, stoves  
completely new,

Tall stoves, small stoves, in fact  
you might say all stoves

Heat a whole lot better when  
they're burning Esso Blue!"

Television advertisers will bludgeon us with razzle-dazzle headlines and ranting catch phrases. They will button-hole us with quiet humour, soft talk and an attractive artiness in the belief that an ounce of charm is worth more than a pound of pressure. It is so difficult either to see the line between legitimate puffing to shove sales and illegal lying. It is harder not to fall for high fictitious prices that are tagged on to goods to make us think we are getting a bargain by a cut price. We wish Ireland's small screen success and while we hope *Telefis Eireann* sets and achieves high standards let us never forget that we have the last word always—switch off.



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# OUR CHRISTMAS PAGE

CHRISTMAS, 1961.

My Dear Children,

I have such a pile of paintings before me that I must conclude you liked the cornfield picture very much. It is too bad we cannot give more prizes to reward you for your continued efforts. However, our list of prizewinners since we started the competition, in 1956, numbers 157. Even if you were not among these lucky ones, you can always say you did your best and that God was pleased with your work. Your letters, too, were delightful to read. Special thanks goes to the Kilfinane boys and girls for an extra big packet and lovely paintings. Even six-year-old Johnny sent a good one. The first lot of photographs appears on page 35, which you have probably looked at already. There will be another page of them next time, so don't be disappointed if you are left out this time.

I hope you like our new page top. In it I tried to express what our Christmas and indeed our whole lives should be. In the centre is the lovely Infant of Bethlehem. He must always be the centre of our lives, especially at Christmas time, which has become so paganised. The Christmas trees, symbols of worldly pleasures are in the picture too, to show that we may lawfully enjoy the good things of life, but we must never allow them to mean more than just what they are, or to distract us from our duty to God.

Advent is just now beginning, and you are all happy thinking of the coming Christmas. Do try to make it a time of preparation for the coming of the little Saviour by being faithful to your prayers and good deeds. You could include in your prayers the poor people of South America, whom the Holy Father has asked us to help. The Holy Child will be very pleased indeed at your request, to bless those good people who are in such great spiritual and temporal need.

For all of you, too, I wish many blessings from your little King and a very happy Christmas.

Your loving,  
AUNTIE BRIGID.

## RESULTS OF AUTUMN PAINTING COMPETITION

- Juniors**
1. Elaine Dooley, 9 Mount Kennett, Limerick.
  2. Liam Quane, Kilmurry, Kilfinane, Co. Limerick.
  3. Delma Moynihan, Newboro, Adare, Co. Limerick.
  4. Sean O'Carroll, Ballynanty, Limerick.
- Seniors.**
1. Mary McAvoy, "Iona," Corbally, Limerick.
  2. Clar Ni Riain, Faice na Coille, Caislean Nua Thiar, Co. Luimni.
  3. Rita Brosnan, 4 Shannon Tce., S.C.Road, Limerick.
  4. Mary Moloney, 48 Crecora Avenue, Limerick.

### LUCKY DIP WINNER

Anne Raleigh, 10 Caledonian Place, Limerick.

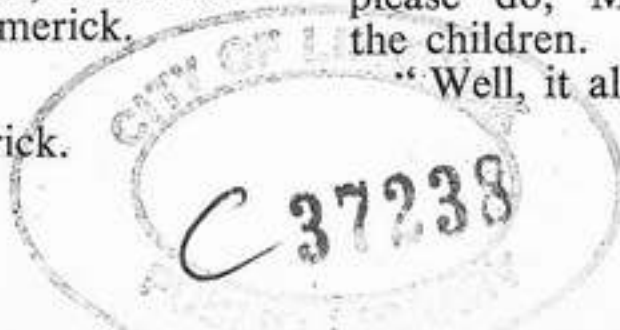
## The Murphy Twins

It was the week before Christmas and all the young Murphys had got their holidays. Outside the air was sharp and biting but inside it was cosy and warm and a delicious smell came from the oven. You see Mammy was baking a Christmas cake. "It's a pity we can't eat it now," sighed Michael. "Won't it be stale anyway, Mammy, if you keep it till Christmas," suggested Peter hopefully. "Not at all," said Mary scornfully. "Christmas cakes last for weeks and weeks; the big classes made them at school a week ago. We're going to have a draw for one of them, and the money we get for that and for the Carol-singing is to be spent on helping the poor children of the parish."

"What carols have you learned?" said Mammy. "Oh we've lots of them, *Silent Night* and *Adeste Fideles*," said Michael. "We learned *Silent Night* in Irish, and the priest in Munchin's said it's translated into nearly every language in the world." "So it is," said Mammy, "but who can tell me in what country it was first sung?" The children thought for a while. "I think it was Germany," said Mary, "but I'm not sure." "Well, you're not too far wrong. It was Austria," said Mammy, "and if you are all very good, I'll tell you the story of it." "Oh please do, Mammy," chorused the children.

"Well, it all happened in 1818

Continued overleaf





# Clues to Crossword

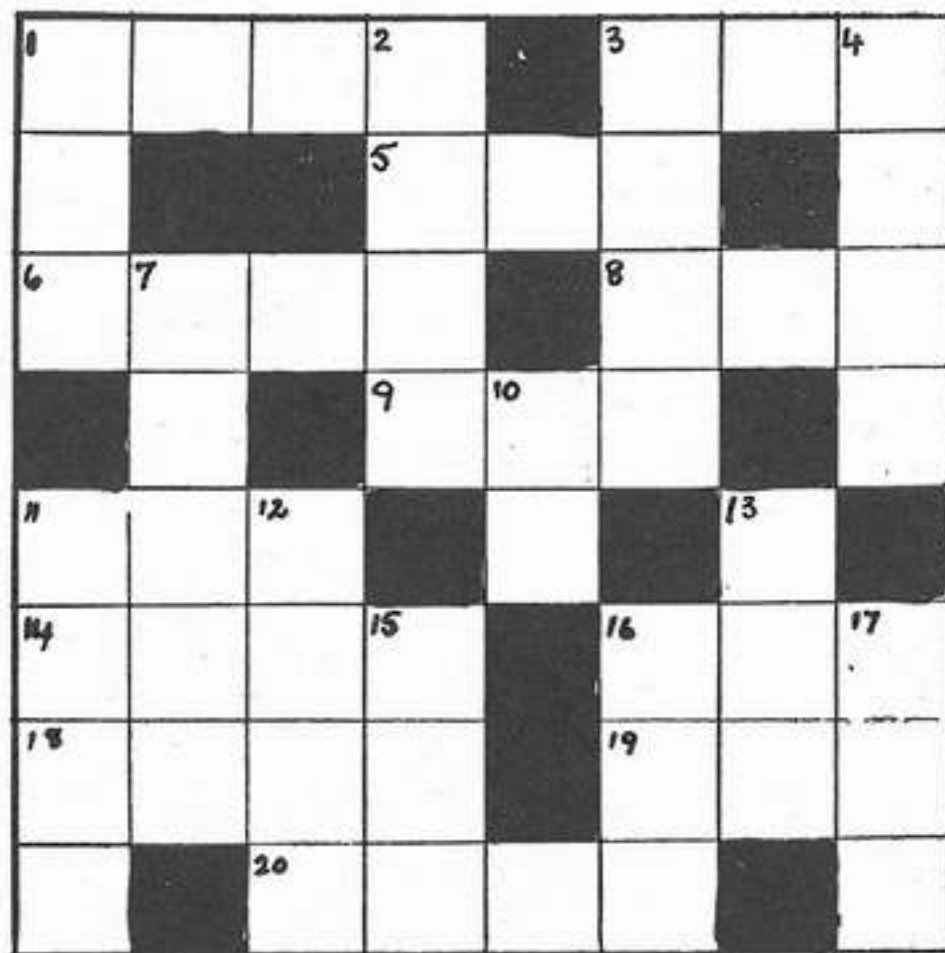
## Across.

1. You enter through this
3. Kitchen utensil.
5. Makes wheels go smoothly.
6. Girl's name.
8. Large flower vase.
9. Greyfriars Bobby.
11. Tot.
14. Sugar producer.
16. Prepare for battle.
18. Irish river.
19. Bishop's territory.
20. Cistern.

## Down.

1. Noise.
2. Highway.
3. Stopper.
4. Colour
7. Command.
10. Animal.
11. Son of Adam and Eve.
12. Dingy.
13. Anger.
15. Beverage.
16. Inquire.
17. Irish Saint.

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—Contd.

on Christmas Eve when Father Joseph Mohr was sitting in his house reading the story of the first Christmas night in his Bible, as he was preparing to say Midnight Mass. A knock came to the door and he was asked to visit a poor charcoal-maker's wife and her new-born baby, high up in the Alps. The scene reminded him of what he had just read and on his way home his mind was filled with thoughts of the first Christmas. After Midnight Mass, he sat down to write out his thoughts and he wrote the carol we know as *Silent Night*. The next day he showed it to Franz Gruber, the music teacher in the village, who composed music to suit the words. Then they sang it together to the accompaniment of a guitar, as the Church organ was out of order. Some time later, Karl Mauracher, the famous organ builder of the Zillertal valley, was called on to mend the organ and when Franz Gruber was trying out the organ afterwards he played the new Christmas tune. Karl Mauracher liked the song and asked if he might take it back with him. When he went home he taught it to the people in

the valley, but especially to the four young Strasser children, Caroline, Joseph, Andreas, and Amalie. Every year the children went with their parents, who were glovemakers, to the Leipzig Trade Fair and it was the children's job to display and sell the gloves. Often they sang together as they did at home but the song they sang most was the 'song from Heaven,' as the new carol had come to be called. One day a famous musician passed by and heard them singing and he was so impressed that he gave them tickets for a concert. The children were delighted and enjoyed the singing and music very much. At the end of the concert the man who had given them the tickets stood up and asked them to sing for the audience and especially for the King and Queen of Saxony who were present. The children shyly started to sing. Their first song was 'Song from Heaven.' Then they sang all their other songs and finally sang it once more. Everybody was delighted and the King and Queen spoke to the children and the Queen invited them to the Castle to sing for the Royal Family on Christmas Eve. From that time the song spread all over

the world. So when Mary and her friends are singing their carols you can remember the lovely story of *Silent Night*."



## an préacán glic

Lá amáin bí seanpréacán  
tuirseac san bhrí;  
An samrad ann—an t-uisce  
sann—an t-art á cnoí.

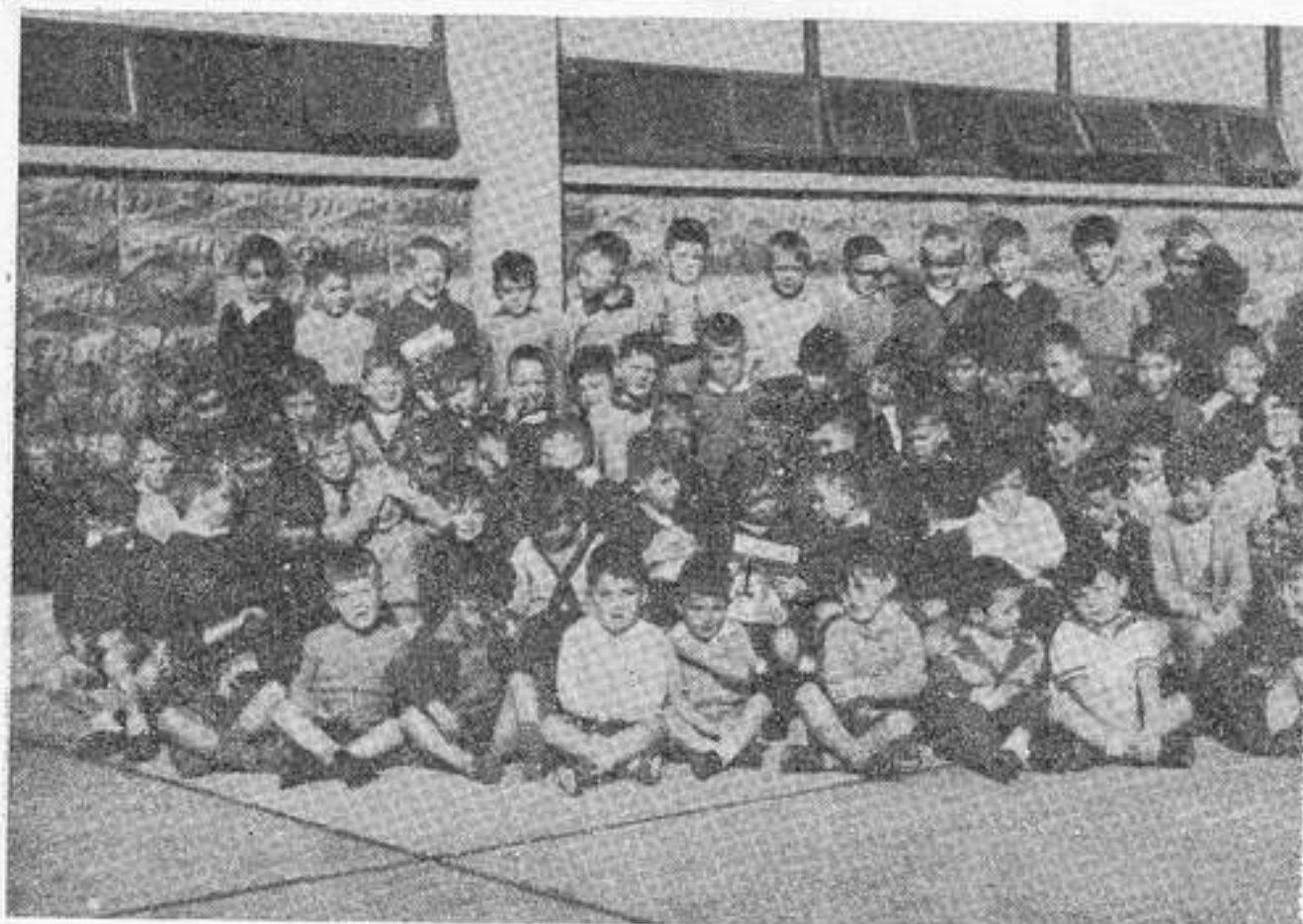
Conaic sí ar cúl an tí  
an próca bán;  
Anuas le fonn—bí uisce ann—  
ac ní mórán.

Óein macnam tréan ar conas  
braon a fáil aníos;  
Sur érom is píoc carnán beag  
cloc le caiteam síos.

An t-uisce bí go tuat ag sní  
tar maol go cláit;  
Do cuir a ceann go cluasa ann  
is o'ól a sá.







Top row (l. to r.): Three lovely lassies—Marina, Patricia, Annette Walsh. Five Smilers—The O'Donoghues.  
Centre row (l. to r.): Great collectors for the Diocesan College—The "Middles," Ballynanty School.  
Happiest day—Stella Quinn.

Bottom row (l. to r.): Off for a joy ride—"Roy Rogers" and Co. Poor Neddy! The Creeds—Poor Donie out in the cold!

Prizewinning Photograph: Marina, Patricia and Annette Walsh, Newlawn House, Ballyagran, Kilmallock.





# Your Christmas Painting Competition



(1) Sinnsir (ós cionn 10 mbliain)

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

(2) Sóisir (fé bun 10 mbliain)

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

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

(3) ná gearr an cupón de'n leathanac.

Name .....

Address .....

Age .....

Signed .....

(Parent, Teacher)

Líon an cupón agus seol chuig:

**OUR CATHOLIC LIFE.**

**PAINTING COMPETITION,**

St. John's Presbytery.

**Limerick.**

\*

Little Mary was asked how she enjoyed herself at her auntie's where she had been invited to dinner. "Oh, the pudding was lovely but there was too much plate."

\*

Pat: How did you break your leg?

John: Do you see those steps over there?

Pat: Yes.

John: Well, I didn't.

Díod iarrachtaí istig roim laó Feabhra, 1962.



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Nit. Fort. 8.7%; Lanoline 34.7%; Oil  
of Cade 4.4%; Petroleum Jelly 34.7%.  
Cures Bad Legs, Burns, Old Wounds  
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Itch, Barber's Rash, and the dreadful  
forms of the dreaded Skin Scourge,  
Eczema. It has cured Eczema of 18  
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