

our catholic

LIMERICK DIOCESAN MAGAZINE

LIFE



*Pray ye
therefore the
Lord of the
harvest that
He send forth
labourers into
His harvest*

Autumn, 1962

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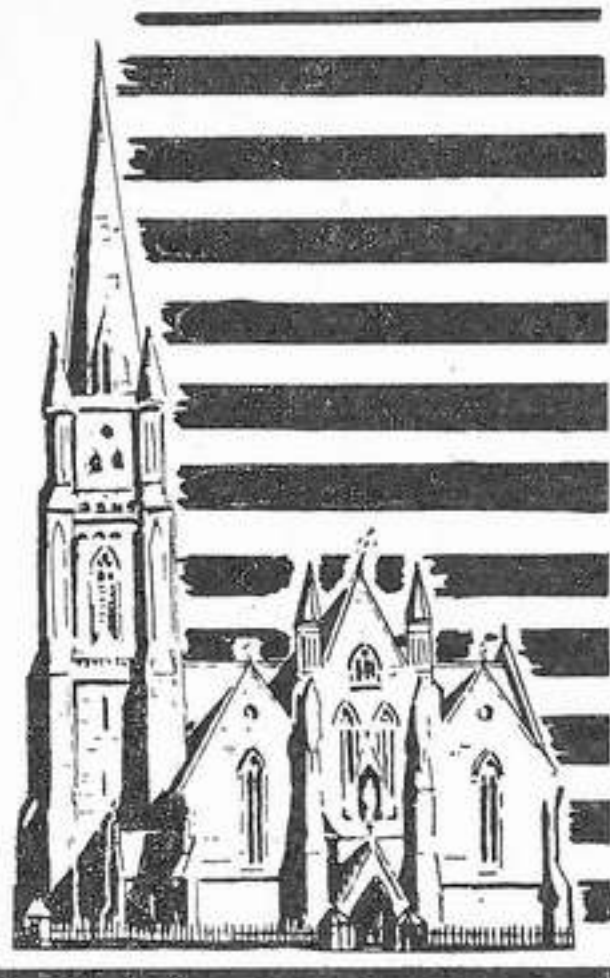
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All Communications and Letters to be addressed to:

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.

18/9/'62.

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.

Editor REVEREND DANIEL GALLAGHER

Assistant Editor REVEREND PATRICK HOULIHAN

AUTUMN . . . 1962

To Work or Not To Work

MODERN living is so full of apparent contradictions that many of us have given up hope of ever trying to sort things out. On the one hand we have Workers' Unions and Associations clamouring for a five-day week, even for a shorter period in the so-called developed countries. On the other, we have young teenagers, of both sexes, hurrying off during their free time — holidays from school — seeking work, sometimes work involving long and hard hours.

Who is right? This is a very difficult question to answer and it is no answer to say, condescendingly, that the teenagers will learn and get more sense. We all admit that work is part of the *primaeval* punishment put upon us by God, as successors of our First Parents. But work cannot be looked upon solely as a punishment. It undoubtedly has its ennobling effects too. There can be nothing more demoralising to man as idleness, chosen or compelled.

Perhaps the most important factor in work is the motive that impels us to work. The highest and most rewarding motive is to work for God's glory. Next to this is the motive to sustain life or to support a family or to fulfil our place in the society in which we live. These are the commonest motives.

Lower in the scale and for that reason less satisfying — and to some, especially the growing and maturing person, harmful — is the motive of working *solely* for the purpose of getting money. During our teens our outlook on life and the things of life is slowly developing. The way that develops will colour our attitude to the purpose of living. The higher and more spiritual we keep our ideals the better it will be for us. Hence, we feel that this modern trend in our young teenagers of spending their free time working solely to get money will in the long run be harmful to their spiritual growth, as it smacks of a worldly and material outlook.

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DIOCESAN ITEMS

To Rome:

His Lordship leaves for Rome on 8th October for the opening of the General Council. He expects to be in Rome until early December.

We wish to remind all our readers to continue to pray daily for the success of the Council and to ask God that it may be the means of bringing great blessings on the world.

Clerical changes:

Since our last issue the following changes have taken place in the Diocese: Rev. P. Houlihan, C.C., Crecora, to be C.C., Our Lady, Queen of Peace; Rev. C. O'Neill, C.C., Martinstown, to be C.C., Crecora; Rev. P. Howard, C.C., Parteen, to be C.C., Martinstown; and Rev. D. Browne, recently returned from the Diocese of Natchez, U.S.A., to be C.C., Parteen.

Very Rev. W. Creed, Adm., St. John's Cathedral, has been appointed P.P. of Lurriga and Ballybrown; Rev. D. Gallagher, C.C., to be Adm., St. John's; and Rev. J. Ryan, recently ordained, to be C.C., St. John's, temporarily.

Rev. G. Bluett has been appointed to the staff of St. Munchin's College, and Rev. J. Ambrose has returned to St. Patrick's College, Maynooth, for further studies. Both were ordained last June.

To the Continent:

Rev. T. O'Donnell, who was chaplain to the Stella Maris Convent, Mount Trenchard, Foynes, has been sent to Brussels for a special year's course on Catechetical Instruction. He is being replaced in Stella Maris Convent by Rev. Fr. Leahy of the

Columban Fathers, Dalgan Park. Fr. Leahy is a native of Athea.

Lourdes:

Now is the time to start saving for our next pilgrimage to Lourdes which takes place in August, 1964. Already many are paying into the Savings Fund. For particulars about this Fund, write to:—Rev. Spiritual Director, Lourdes Pilgrimage, 114 O'Connell Street, Limerick.

New College:

The opening of the new Diocesan College at Corbally should be a cause of great joy to all the people of the Diocese. Hitherto only a fraction of the applicants each year could be given accommodation; now a

much larger number can be catered for, with the resultant increase in vocations to the priesthood.

Departure:

We regret the departure from Limerick of Mr. Patrick McEvoy, former Headmaster of the Municipal School of Art. Mr. McEvoy had been Art Editor of *Our Catholic Life* for a number of years and his departure is a great loss. He helped in no small way to establish this magazine and freely gave of his time and talents to help us in any way possible. We are deeply appreciative of his good work done on our behalf and we take this opportunity of wishing him, his wife and family, every happiness and success in their new home in Scotland.

PRE-MARRIAGE COURSE — FOR — ENGAGED COUPLES

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TITLES OF TALKS:

(1) Courtship and Engagement, (2) Marriage: A Great Sacrament, (3) Men and Women: Characteristics, (4) Ideal in Husband and Wife, (5) Adjustment in Marriage, (6) The Church, the Family, the Parish, (7) Parents and Children, (8) The Marriage Laws of the Church, (9) Duties of Husband and Wife, (10) The Marriage Ceremony, (11) The Doctor and the Family 1; (12) The Doctor and the Family, 2; (13) Housing Problems; (14) Home Making and Home Economy, (15) Wedding Plans and Etiquette, (16) Any Questions.

EARLY APPLICATION IS ADVISABLE

For full particulars apply to:—

REV. SPIRITUAL DIRECTOR, Pre-Marriage Course,
ST. JOHN'S, LIMERICK.

The Salesian Co-operators

SALESIAN CO-OPERATORS have the unique privilege of belonging to a modern Third Order which was founded expressly for the Lay Apostolate. They are the third and largest family founded by St. John Bosco and officially approved by Pope Pius IX in May, 1876.

It is significant that the headquarters for the Salesian Co-operators in Ireland is here in Limerick. There are numerous Co-operators in the diocese, all working for the same end, which is to do good to their souls "by living a life similar, as far as possible, to that lived in Religious Communities. Indeed, many would enter the religious state but age, health and special conditions are obstacles, while very many more are impeded for the lack of opportunity. Such persons, by becoming Co-operators, can continue their ordinary occupation in their families and still live as if they were in fact members of the Congregation."

"For this reason the Association has been considered by Pius IX as a Third Order, in the same way as the Tertiaries of St. Francis and St. Dominic, but with this difference — that while the ancient tertiaries strove for perfection through prayers and the Divine Office, here the principal aim is the active life in the practice of Charity towards our neighbour, especially towards boys and girls in moral and physical danger." — (St. John Bosco in the Rules for Co-operators.)



"Give Me Souls"—The Co-operators' Motto

To-day, priests cannot do all they would like to do; they need good lay people to come forward and help them. This is where the Co-operators can play such a vital role in the life of the diocese.

Leo XIII declared himself to be the first among the Co-operators, such was his admiration for the work. St. Pius X, Benedict XV, and Pius XI had all become Co-operators before their election as Pope and they showed their good pleasure by multiplying signs of their approval and by the help they gave it. Pius XII approved the new list of Indulgences for the Co-operators in September, 1951, and his discourse on that occasion has since been considered as the *Magna Carta* of the Third Order.

The parents of Pope John XXIII were Co-operators and, as he himself has written, he was brought up in a Salesian atmos-

phere, drawing inspiration and help from the Salesian Bulletin (in Ireland, called *The Help of Christians*).

The late Holy Father Pius XII explains very clearly the aim and activities of the Co-operators. Here is what he has to say:—

"Are you clear about the aim and object of your Association? It is not primarily to help the Salesians, it is to help the Church, i.e., the bishops and parish priests, under the supervision of the Salesians; to help in spreading the faith, the instruction of children Don Bosco was a born apostle and trained other apostles he foresaw a century ago what is now coming about, the organisation of the Catholic laity against the Church's foes he wanted to prepare for the battle lay men and women, disciplined and organised for prayer and sacrifice, to fight side by side with the front-line troops.

Catholic Action has the right to expect a great deal from you in the realm of practical charity, by helping people, the Catholic Press, work for vocations, or the Missions, helping in Clubs, in religious instruction, whatever may be possible to help the young and keep them from harm. This was Don Bosco's main idea of your work. To acquit yourselves well in this should be your pride."

Therefore, a Co-operator is not just someone who receives the magazine, who gladly makes a contribution to help Salesian works, and who once in a while is of some service to his neighbour. To live up to his name he must do more. He is a co-worker who cannot help trying to be an apostle.

Don Bosco used to say: "You need a bit of courage to do any good." There are many good Co-operators in the diocese, but many more are needed. All Catholics can join, provided they have the following qualifications:

Be over sixteen years of age.

Be a good Catholic.

Be anxious to take their place in the lay apostolate, working together with the Church and the Salesians in any way possible for the salvation of souls, especially of the young.

If you wish to enrol or to find out more about the Third Order, write to Fr. Director, Salesian Co-operators' Office, Pallaskenry, Co. Limerick.

—E.N.F.



A BEACH

Little boy watching his mother combing her hair said: "Mummy, are they curls in your head?"

Mother: "No, darling, these are waves."

Boy, looking at his bald-headed father, then asked: "Well, what's on Daddy's head — a beach?"

A Limerick Crozier

WHEN reference is made to a Limerick crozier it may well be assumed that it concerns the fifteenth century art treasure of Bishop Cornelius O'Dea which, like its companion the mitre of the same prelate, is not only of diocesan but of national importance. These have been described by the expert, Mr. John Hunt, as comparable with the best continental 'Pontificalia' of their time and he has given an expert's description of them in a commemorative booklet published for a Limerick celebration some ten years ago. Like all such treasures they are carefully preserved but are available for inspection by those who wish to examine them.

Here, however, the reference is to a crozier which is seen by thousands each year, principally when the Bishop administers the Sacrament of Confirmation during his triennial visits to the parishes. In comparison with its more important fellow it is relatively new; still after service of just one hundred years in the consecrated hands of six bishops it may, with due humility, have a brief word written on its account. The staff is silver plated on a brass foundation; the head, which has the familiar 'crook,' is gilt having at its centre a representation of a vine leaf with grape clusters.

There are three sections which are put together by a screw-thread arrangement: the lower having the usual point which is said by some to symbolize the corrective authority of the Bishop.

ORIGIN

The top section which carries the 'crook' is inscribed to show the name of the giver and the

recipient and the circumstances under which it was donated. The inscription is in Latin which, for the record, is as follows:—

"Ill. mo et Rev. mo Georgio Butler Episcopo Coadjutori Limericensi, Pignus XXX annorum amicitiae quam semper auxit consuetudo. Riccardus B. O'Brian eiusdem Dioeceseos Vicar us Generalis, Anno 1861."

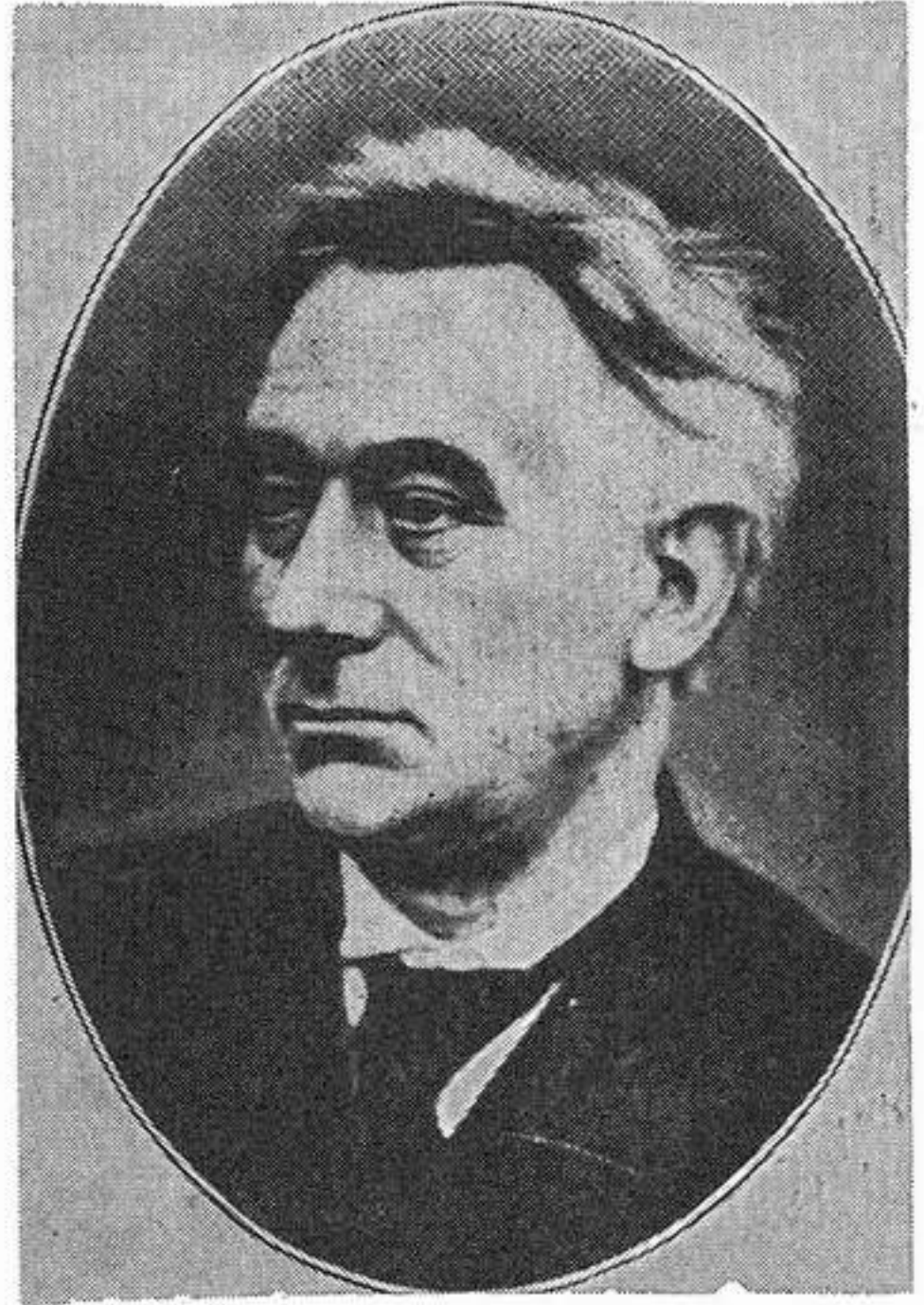
In free translation this might be rendered: "To the Most Illustrious and Most Rev. George Butler, Coadjutor Bishop of Limerick, as a token of thirty years of friendship which, through social contacts, continued to grow with the passage of time. Richard B. O'Brien, Vicar General of the said Diocese, 1861" — (this spelling of the donor's surname is unusual).

Dr. Butler was consecrated as Coadjutor Bishop of Limerick on July 25th, 1861, in St. John's Cathedral, which had just been completed. In the same year the donor of the crozier, better known as Dean O'Brien, was made parish priest of Newcastle West and Vicar General. Dr. Butler at the time of his appointment as Coadjutor was Dean of the Diocese and Parish Priest of St. Mary's. He succeeded as Bishop of Limerick in 1864 on the death of Dr. Ryan. Dean O'Brien was the distinguished founder of the Catholic Young Men's Society of which incidentally our present Bishop, Dr. Murphy, is the Episcopal representative for this country.

The friendship to which the inscription refers was to last for almost another quarter of a century. Dean O'Brien died on February 10th, 1885, and Dr. Butler on February 3rd, 1886.

Continuing from our last issue—
this is the rest of the story of
William Monsell

LORD EMLY of TERVOE



NONE OF THE interests of William Monsell blinded him to the pressing needs of the people in the dreadful famine times. Fr. O'Rourke in his history of the famine refers to the labours of some Irish gentlemen to relieve the sufferings of their fellow-men. He mentions Mr. Monsell as one of those who worked the hardest. In his *Recollections*, Aubrey de Vere relates that he was witness to many of those efforts to relieve distress. Monsell's voice was often raised in the House of Commons to describe the dreadful conditions of the people and to seek redress.

Monsell was appointed President of the Board of Health in February, 1857, a fortunate appointment for the poor and destitute of the workhouses. He

introduced the Sisters of Mercy into the Limerick Workhouse on January 4th, 1861, in order to bring comfort and consolation to the dying. There were then about 2,000 persons in the Workhouse.

In 1866 he was made Vice-President of the Board of Trade; was Under-Secretary of the Colonies in 1868 and was Postmaster General from January, 1871, to November, 1873. On 12th January, 1874, he was raised to the peerage.

MUNGRET COLLEGE

The only pleasant incident in the demolition of Tervoe in 1952 was the re-erection of the Tervoe House portico around the hall-door of Mungret College, and it was so well done that it looks as if it had always been there.

It was a happy idea as, after Tervoe, Mungret College was the place in the locality which Lord Emly loved best and he was interested in its progress up to the day of his death. As a result of Monsell's endeavours, Mungret College had opened in August, 1882, with sixty students — Fr. Ronan, S.J., being the Rector. The majority of the Professors were French Jesuits, a factor which linked Mungret with Tervoe as Lady Emly was French and of a very religious disposition. The presence of those French Jesuits in Ireland, some of them very eminent and learned men, was due to the dispersal of the Jesuits by the French Government. The learned exiles found a warm welcome and an understanding sympathy at Tervoe, where they were constant visitors.

The first distribution of prizes at Mungret College took place in January, 1884, in the presence of Bishop Butler and Lord Emly. The Bishop requested Emly, who was then 72 years of age, to take the chair. He spoke for an hour and his speech, which was remarkably able and eloquent, was often quoted afterwards. Addressing the Rector and staff, he said: "No greater boon can be conferred on a neighbourhood than a College such as this, uniting the soundest moral and religious training with the highest intellectual culture."

VARIED ACTIVITIES

The Redemptorists, too, were welcomed at Tervoe. He had been a Catholic for only one year when the Redemptorists came to Limerick on a Mission in 1851. He was so impressed by them that when he was in London he called at their house in Clapham and asked if it would be possible to arrange for an Irish foundation. Then he approached his friend, Bishop Ryan, and arranged about their coming to Bank Place and later on to Mount St. Alphonsus. Lord Emly was also a benefactor of the Good Shepherd nuns, whom he helped to bring here from France in 1849.

When St. John's Cathedral was built he was the donor of an exquisite white marble statue of the Immaculate Conception. Pope Pius IX granted a special indulgence for prayers said before this statue.

LOST FAVOUR

But as very often happens in the life of a very popular man, Emly lost favour in Ireland during the latter years of his life because of his opposition to the Land League, to Parnell and to the Home Rule Movement. He was a complete Unionist. Because of that he was removed from the Chairmanship of the Board of Guardians here in Limerick and lost favour in the Corporation also.

On that point I shall quote for

you the words of Bishop O'Dwyer at his funeral — the same Bishop O'Dwyer who defied Maxwell in the defence of the men of 1916: "I will say only with regard to this, what will commend itself to the heart and judgment of every fair mind here and throughout Ireland, that he in those questions exercised the inalienable right of every free man to think for himself and to act for himself in a purely political question I know and I believe that Emly did what he believed to be best for his country and whether right or wrong that is the standard we have a right to apply to his conduct."

HIS DEATH

Ballybrown Church had one memorable day on April 24th, 1894. It was the scene of one of the most spectacular funerals ever seen in Ireland. Very Rev. Fr. Flanagan, P.P., Adare, was celebrant of the Mass; Very Rev. Fr. Shanahan, P.P., Ballingarry, deacon; Rev. Dr. Hallinan, sub-deacon; and Rev. T. Lee, master

of ceremonies. There were over forty priests in the choir. A most impressive panegyric was delivered by Most Rev. Dr. O'Dwyer, Bishop of Limerick, taking for his text the words: "Wisdom led him by straight ways and showed to him the Kingdom of God and gave him the knowledge of holy things, made him honourable in his labours and accomplished in his labours"—(Wisdom X, 10). In the course of his sermon, Dr. O'Dwyer said: "When God in His Providence called me to the charge of this diocese, amongst the privileges that that office brought me there was one that I valued highly, and that was that I came first to know and then greatly to value, and finally to love one of the most beautiful and one of the noblest characters I have ever met — the man whose remains are now lying there before us. I believe before God that he was a holy man and he realised the ideal of a Christian gentleman."

—M.H.

FIRST PRIZE WINNER



First prize of £1 in our Photograph Competition goes to Hazel Adjaye. "The United Nations": Hazel Adjaye of Ghana, Annette O'Mahony of Limerick, Harumi Suzuki, of Japan—pupils of Mt. St. Vincent School.

IN MEMORIAM

The death took place on July 27th, at the age of 76 years, of the Venerable Archdeacon O'Brien, D.D., Parish Priest of Patrickswell. He was a native of the parish of Fedamore and received his early education there before going to St. Munchin's College, where he finished a brilliant Secondary School course in 1902. He was then sent by Most Rev. Dr. O'Dwyer to the Irish College, Rome, where he had as class-fellow the present Primate of All-Ireland, Cardinal D'Alton, who remained a life-long friend. At the end of their theological course, both received the Degree of Doctor of Divinity and they were ordained on the same day, April 18th, 1908.

Before taking up the position of professor at St. Munchin's College, Dr. O'Brien was sent by his Bishop for a special course at Cambridge University. On the staff of the Diocesan College, he showed all the qualities of a good teacher, not learning merely but devotedness and sympathy as well; these his students of those distant days must recall with appreciation.

His appointment to the College staff coincided with what was probably the peak of the Gaelic Revival and into the movement he and Fr. James Hayes, who was appointed in the same year — 1909 — threw themselves with a thoroughness that was characteristic of both. They were joined in 1911 by Rev. James Madden. The promotion of the Irish language cause, the organisation of Feis Tuadh Mumhan and the carrying on of the O'Curry Irish College at Carrigaholt had the active interest of all three. The happy union was broken when Fr. Hayes joined the Maynooth Mission to China; this was fol-



lowed by the departure to California for health reasons of Fr. Madden. Dr. O'Brien's interest in the Irish language continued.

In 1920 he was appointed Diocesan Examiner and in 1924, curate at Kilmallock, where for a couple of years he had as fellow-curate the renowned author and Gaelic scholar, the late Fr. Patrick Woulfe. In 1930 Dr. O'Brien was appointed Parish Priest of Effin. He became a member of the Cathedral Chapter in 1938 and on the death of Archdeacon Begley, he succeeded to the higher Capitular office in 1943. Five years later he became Parish Priest of Patrickswell. R.I.P.

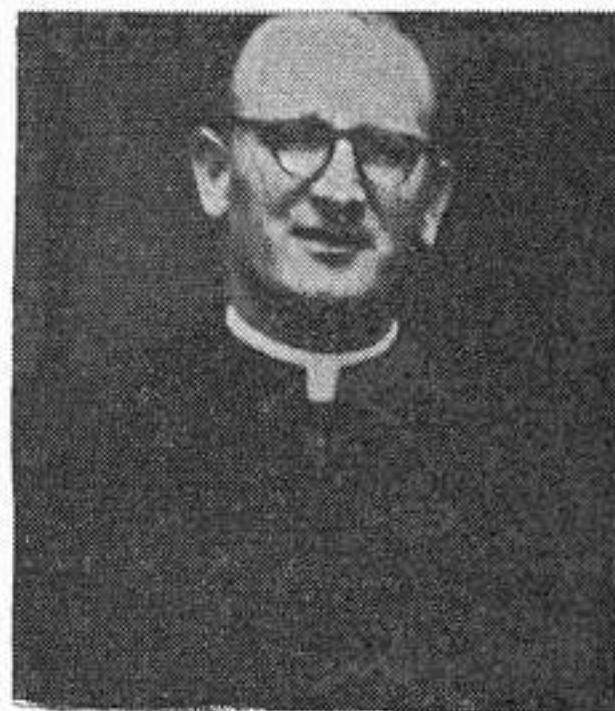


SINCE OUR last number appeared the diocese has suffered the loss with tragic suddenness of Fr. Pat Lyons, curate of Our Lady Queen of Peace parish, Limerick. Fr. Lyons' unexpected death, at the age of forty-two, was keenly

felt by the people of his parish and by his fellow-workers in the many diocesan undertakings in which he played a part. His loss is particularly felt by *Our Catholic Life*, to which he was a frequent contributor.

Fr. Lyons was born in Granagh parish. Most of his youth was spent at Ballynoe, Knockaderry, where he attended Ahalin National School. He entered St. Munchin's College in 1935 and after completing his course there went to St. Patrick's College, Maynooth, where he was ordained in 1947. His first appointment was as temporary Curate of Askeaton in 1948. In the same year he was appointed curate of Glenroe. In November, 1951, he was transferred to Granagh and from there in August, 1953, to St. Michael's Parish, Limerick. In September, 1959, he moved to the expanding parish of Janesboro' and Donoghmore. When the city portion of this parish was constituted a separate parish in October, 1961, he became the first curate of the new parish of Our Lady Queen of Peace.

He died on the 11th of June, 1962. Ar dheis De go raibh a anam.





Your Questions

Q.—Why did Our Lord say: 'For the Father is greater than I?' Are not the three persons of the Holy Trinity equal in all things?

A.—Our Lord was God and Man. As God He is equal to the Father in all things. Inasmuch as He took on Himself our human nature, He assumed a nature even lower than the nature of angels. Therefore, as Man, He is lower than God.

In other passages in the Gospel we read of Our Lord's insistence on His Divinity, as for instance: 'I and the Father are one.'—(John. x. 30.)

?????

Q.—If life existed on another planet, would Christ have redeemed such people by His death on Calvary?

A.—Only a conditional reply can be given to that question. If there be living beings on other planets; and if they be endowed with free will; and if God did attach their salvation to the death of Christ on the Cross, then Christ died for their salvation also. But it is not possible to verify all these 'ifs.' God has revealed to us on this earth all that we need to know for our own needs; and such speculations concerning other possibilities are of little practical importance. The lack of such knowledge is no hindrance to our own salvation.

Q.—Why has the portion of the message of Fatima, sealed in secret keeping, not been revealed in the year 1960 as directed by Our Lady?

A.—It should be remembered that when Sr. Lucy, the sole survivor of the three children of Fatima, committed this secret portion of the Fatima message to writing and sealed it, the instructions were that it was not to be opened before 1960. She did not specify that it must be opened in 1960. As far as we know, it is still a sealed secret.

?????

Q.—Is a lie wrong only when it does harm to others?

A.—No. The harm done to others is only the effect of a lie. The lie itself is the deliberate expression of what one knows to be untrue, whether actual harm follows or not. It is the misuse of God's gift of speech.

?????

Q.—What is meant by the New Jerusalem?

A.—The very word Jerusalem means City of Peace. The New Jerusalem means the finally established and spiritual Kingdom of Christ, in which He will reign in eternal happiness and peace with those who are saved.

Q.—Though the Holy Souls cannot help themselves, can they pray for us?

A.—It is probable that the souls in Purgatory can help us by their prayers, as there seems no reason why these souls cannot join in the Communion of Saints in this way and intercede for us as the saints in heaven do. But, if we have devotion to the Holy Souls, we can be certain that those to whom the Gates of Heaven were opened by our Masses, prayers and good works will not forget us in our needs.

?????

Q.—Has the Catholic Church any teaching on how many souls are lost?

A.—Various theologians have expressed various opinions, but these are merely private opinions. The Catholic Church has no official teaching on the subject, nor has any definite information been revealed to men by God. The one thing certain is that men can be saved and men can be lost, and that unrepented mortal sin is the deciding factor. That is enough for practical purposes.



Why not send your questions to:
OUR CATHOLIC LIFE,
St. John's Presbytery,
Limerick.

TELL ME, FATHER . . .

HE HAD JUST been appointed president of a Catholic lay society and he was terrified at the prospect of having to give the religious talk in the absence of the spiritual director.

"Take a simple subject," I said, "and talk about it in simple and down-to-earth language."

"What subject could be simple enough for me, Father?" he said.

"What about the Ten Commandments," I replied. "You've heard about them often enough. Why not try the first Commandment."

He thought for a while and then he said: "First, I am the Lord thy God, thou shalt not have strange Gods before me. Where do I go from there, Father?"

"You don't have to go very far," I said, "to see that God expects us to adore Him and forbids us to adore anyone else. You know what adoring God means, don't you?"

"I know it is a matter of giving God the highest honour in our power," he said, "because He is so wonderful in Himself and because we can't do the smallest thing without His support and assistance. But there is one thing that puzzles me about adoring God and you might clear it up for me as we're on the subject. What use is our adoration to God, when we cannot possibly give Him anything that He has not already got?"

"You're up against a mystery there," I said, "and you can't hope to fully understand it. The real mystery is why God created us at all. The only greater mystery in the matter is why He died for us. But granted that God created us — and we can't deny the plain evidence of our senses — then it is only reasonable to expect that we should adore Him or give Him the highest form of honour."

"I can see you are not too happy about this answer," I went on, "but what makes you unhappy is the feeling that you have a right to know everything even about God. Don't forget that God would not be limitless in majesty and power if our tiny minds could master the whys and wherefores of all His wondrous ways."

"We don't adore God half enough," he said after a while, "but maybe the reason is that we don't know how to set about it properly."

"Well your catechism told you," I reminded him, "that God is adored by acts of faith, hope and charity, by prayer and especially by the holy sacrifice of the Mass."

"I can add to that," he remarked, "that faith is simply a matter of believing in all the teachings of the Church and trying to live up to them. But what about hope?"

"It is that basic attitude of trust," I replied, "which should underlie all our dealings with God, so that we never despair of his mercy nor presume too much upon his generosity."

"Charity should be easy to talk about," he said, "because it is simply a matter of loving God Himself and our neighbour for God's sake."

"Charity may be easy to talk about," I replied, "but sacrifice is its true expression and, humanly speaking, there is nothing harder than sacrifice. Charity becomes easy to practice only when, like Our Lord on Calvary and in the Mass, the love of God sweeps us off our feet and we lose all embarrassment about our attachment to Him."

"Well that's the first Commandment done," he said with relief.

"Not quite," I said. "What

about prayer? Did you ever hear of liturgical prayer?"

"Of course I did," he replied. "It is the prayer you find in the missal and the other official prayerbooks of the Church."

"Correct," I said. "Liturgical prayer is the official prayer of the Church, the Mystical Body of Christ, offered to God by Christ Himself as Head of the Mystical Body. When you join fervently in the great chorus of liturgical prayer you adore God in the highest manner possible."

"Does that mean," he said a little dubiously, "that our daily prayers and all our non-liturgical 'devotions' are very much a second-rate form of prayer?"

"'Second-rate' is not the nicest expression," I replied. "In themselves they are of less dignity and value than liturgical prayer. Without them, however, we cannot acquire that recollection and interior prayerfulness, which is absolutely necessary if our liturgical prayer is not to become for us an empty ritual and a mechanical ceremonial. Anyhow, Our Lord commanded us to pray always, so we need to say our daily prayers, make novenas and practice many other pious devotions, when there are no liturgical ceremonies to join in."

"Tell me, Father," he said, "how is a man to work and support himself and his family if he must be praying always?"

"To work is to pray," I said. "We adore God too when we do our work for His honour and glory and for the true welfare of our dependents and our fellow-men. With the sort of world we're living in to-day, it's a great pity there is not more talk in Catholic homes and social circles generally about adoring God and the many ways in which it should be done. I hope you will give a good talk to your members, and let me know how you got on."

Things I've Been Reading...

on fashion

What in the name of heaven are our teenage girls doing to their eyes?

Everywhere I go I see them with grotesquely over-painted eyes, like bad "shiners" or Picasso portraits gone wrong.

I am not opposed to a little touching-up on nature but the current teenage eye fashion is horrible.

—Letter in an Evening Paper.

a surprise

A young tiger dashed into the convent parlour in Kontum, Vietnam, and the priest jumped out through the open window.

Overhead, the Sisters of Charity, who conduct the leprosarium there, were eating their breakfast in religious silence. The priest rushed up the outside stairway, burst into their refectory and announced excitedly that there was a tiger downstairs.

Sister Mary Louise, the Superior, looked up, her calm face framed in wide white cornettes.

"That's all right, Father," she said with a smile. "It's my tiger. It won't hurt you."

It was indeed her tiger. An American officer had returned from a hunting trip with a six-month-old baby tigress and had presented it to the Sister. She had kept it as a pet. But the priest who had come up from Saigon to be temporary chaplain had not been forewarned.

—From *The Standard*.

the catacombs

"You spend a great deal of time in the catacomb," I said. "What impresses you most?"

"Well," he replied, "though I am asked a hundred questions

every day, no one has ever asked me that. I can tell you without pausing to think: it is the atmosphere of utter faith and complete trust."

We walked into the daylight.

"I sometimes think," he said, as if to himself, "that the world to-day, with its materialism, is much like the Roman world of centuries ago. When I go down into the catacomb, I am in touch with a faith that could move mountains."

—H. V. MORTON in *A Traveller in Rome*.

on temptations

No one is so perfect and holy as not sometimes to have temptations; and we never can be wholly free from them.

Nevertheless, temptations are often very profitable to a man, troublesome and grievous though they may be; for in them a man is humbled, purified, and instructed.

All the Saints passed through many tribulations and temptations—and profited by them.

—From *The Imitation of Christ*.

childlike

Happy is he who makes one other man trust God more than he did before. He has done a great and influential work in creation. Happy we if we know how to trust God as He should be trusted. A child with his mother is full of innocent, respectful liberties. He never doubts of gaining his end. He never anticipates a refusal, till it actually comes, no matter how often it has come before. He was refused yesterday, so he feels sure to-day. If refused, he persists with the persuasion of a not disobedient love and argues with a playful

smile. When he is definitely refused he goes up to her and kisses her and runs away as happy with his mother's affectionate will as if he had got what he wanted. So must we venture to be with our Eternal Father.

—FR. FABER in *Spiritual Conferences*.

vocations

What is more important to note is that, at least as far as the Diocese of Limerick is concerned, the vocation rate per 1,000 of the population is appreciably higher for the country areas with a population of 62,000 than for the city with its population of 53,000. It is likely that the same situation holds for other dioceses with a large urban population, particularly Dublin and Belfast. The oft-heard statement that the cities provide vocations to the religious orders is true only in the sense that of the proportionally smaller number of vocations which the cities do provide a big proportion goes to the orders and congregations.

If this argues to the desirability of seeking to increase the number of vocations from the cities, it also argues to the fact that it is in the interests of religion that the rural population should be conserved.

—DR. J. NEWMAN in *Irish Ecclesiastical Record*.

good advice

We might have much peace if we would not busy ourselves with the sayings and doings of other people and with things which concern us not.

—*Imitation of Christ*.

Beginning a new series of articles, NEWS FROM ABROAD,

Rev. David Brown, C.C., writes about his work

Where The Mississippi Flows

'IN VISITING various cities I have always been on the look-out for people who in their ordinary daily life put into practice the teaching of Christ. I finally found such people in the city of Limerick in Ireland.' The speaker was Fr. Kenneth Hoffman of the Chicago Mission Band; the occasion — a mission in St. Paul's Church, Vicksburg, Mississippi, U.S.A.

I was in Mississippi to help in some small way to plant the standard of Christ in the fields of the Deep South. Mississippi, a state somewhat larger than Ireland, was served by only two priests in 1830. To-day, with over 100 secular priests and nearly as many religious, it is only about 2% Catholic. Thirty years ago, Fr. O'Reilly was the only priest in the city of Jackson, the State Capital; now it has five flourishing parishes with two or three priests in each.

Vicksburg parish has been taken care of by Irish priests for over half a century. When I arrived there in October, 1958, I was overjoyed to find that my P.P. was a fellow Limerickman, Monsignor McCarthy, whose mother and brother live at Martinstown, Kilmallock. Two other Irish priests, Fr. Farrell of Mayo, and Fr. Hanlon of Roscommon, made up the complement at St. Paul's parish.

Mississippians love the Irish. A newly-ordained Dublin priest was just a few weeks in his Jackson parish when one of his parishioners complimented him on his preaching. 'I love to hear you speak,' he said. 'I don't understand half of what you say but it sure does sound cute the way you say it.'

VICKSBURG SET-UP

My parish included the entire city and county, but most of the



REV. D. BROWNE.

3,000 Catholics lived in the city. The county dwellers did not find it too difficult to get into the city for Sunday Mass and they were very faithful. The Collins family, who had over 30 miles to travel, were always in their pew well before the start of the 6.00 a.m. Mass every Sunday.

Those who have spent some time among these people have the greatest admiration for their sincerity and devotion despite the great hardships of bygone days. When the famine sent shiploads across the Atlantic, many Irish entered America at New Orleans and made their way up the Mississippi river, stopping off at the river towns of Natchez, Vicksburg and Greenville. Here they tried to begin a new life, but found much opposition because of their Catholicity. As a result the strong in faith became stronger

though some of the weak fell away. Prominent in the healthy Catholic community at Vicksburg are families like O'Neill, Donovan, Kelly, Murphy, McNamara, Ryan, Foley, O'Sullivan — to mention just a few.

IRISH CONNECTIONS

There is a delightful blending of nationalities in Vicksburg, and you cannot always tell from the name how much Irish, Italian or German blood one has. Marian Alvarado, as Spanish looking as her name, asked me to try and locate some of her Irish relatives. Her great grandfather was Molloy from Salthill and the name Crowley is prominent in the family tree. Though Ireland is a long way from Mississippi — not the most prosperous State in America — a great many Vicksburgers have expressed the desire and hope of one day visiting Ireland, the home of so many of their priests and nuns. Visiting Ireland a few years ago was Bishop Geron of Natchez (Mississippi), looking up the birthplace of his mother in Tipperary. Bishop since 1924 he has seen a wonderful growth in the diocese. He is very solicitous for the welfare and happiness of priests and nuns coming to him from afar. This, coupled with the open-hearted welcome of the people, makes Mississippi a 'home from home' for the Irish.

SEGREGATION

No article on Mississippi would be complete without some mention of the problems of racial segregation. Little Rock and New Orleans have been in the limelight recently but the problem is certainly not confined to these

two cities. It is uppermost in the minds of many all across the Southern States.

Negroes and whites are in equal numbers in Mississippi. Negroes for the most part are poor and poorly educated. Only a century removed from slavery they are still affected by slavish tendencies. For the most part the whites pity the negro but they cannot see why they should be socially integrated. They feel that the negroes must first be raised above his slave mentality, must be given a sense of responsibility, they must learn to take a pride in doing a good job, keeping a neat home, in following social etiquette.

But who is to teach them? Who will give them what they need? That's the rub. You can build schools and colleges for them but who will teach there? Not the white teachers; not the well-educated negro, as he would do better in Chicago or New York. You are left with the

poorly - educated negro — the blind leading the blind.

HOPEFUL

A ray of hope has come from groups of Irish and German nuns who are doing wonderful work for the coloured. Superior of one of these schools is Sr. Doloretta, formerly Mary Madigan of Kilbeha, Askeaton, and sister of Fr. Martin Madigan, C.C., Athea. These good nuns are doing more than anyone else to raise the status of the negro, but the work is very slow because of the fewness of these schools and of the rapid exodus of the best pupils, who know of better opportunities elsewhere.

A FRIENDLY PEOPLE

I always found Mississippians a friendly, charitable and hospitable people. I made many good friends in Vicksburg. One of them and probably the best was Mr. Dave Kennedy — a retired rail-

road man who spent his time visiting the sick and doing other works of charity. He and his car were always at the disposal of the nuns and others who did not have a car of their own.

As I was one of these, I frequently availed of his generosity and listened to many a story of his experiences during the 57 years he worked for the Illinois Central Railroad. If I were asked to select the happiest event to occur during my stay in Vicksburg I would say it was the baptism and reception into the Church of 'Mr. Dave' last May.

'Mr. Dave' was among the thirty or more close friends who attended my last Mass in Vicksburg on July 5th. I shall not attempt to describe my feelings at that time. Suffice it to say I was grateful to God for my vocation and to the Bishop of Limerick for the opportunity of serving for almost four years in the mission-field of Mississippi.



Competition

Corner

Entries for the Photograph Competition were quite good. This competition is suspended until next Spring.

The forecasting of the provincial hurling and football winners was not a success. Only a handful of entries were received and none had the correct forecast. It was not as popular as expected.

We are having another try this time with a forecast of the Oireachtas Hurling Final. Waterford will oppose either Tipperary or Kilkenny. There will be £5 for the first correct result opened. Fill in the Entry Form on page 15.



'Two Abbeyfeale boys and proud of it'—Michael and Mossie Stack. Second Prize of £1 to Garrett Stack, Knocknasna, Abbeyfeale.

The First Vatican Council

THE EXCLUSION of religion from eighteenth century state universities led to an alarming spread of indifference and unbelief. In time it became fashionable to deny the existence of the supernatural, to exclude God from human affairs and to ignore Him in science. In the prevailing atmosphere Catholics did not escape infection since these tendencies came to exercise no little influence in the writings of certain sections within the Church.

PIUS IX

As the attacks on the doctrinal field continued, Pope Pius IX condemned each new error as it came, and in 1864 had a Syllabus or list of eighty condemned propositions published in solemn form.

Long before the appearance of the Syllabus, the Pope had been considering the feasibility of holding a General Council that would give positive direction to the whole Catholic world and at the same time adapt Church discipline to the needs of the times. Two days before the Syllabus was published he revealed his mind on the matter to the Cardinals resident in Rome. Almost all were in favour and a preparatory commission was set up at once. The Bull convoking the Council was issued in June, 1868, and those qualified to attend were summoned to the Vatican for the opening on December 8th of the following year.

The public announcement of the Council sparked off lively controversies in the world press. Strong rumours that the Council would define Papal Infallibility stirred up a good deal of excitement inside and outside the Church. Catholics were divided

on the issue, with the majority in favour. In Germany, where the opponents of the definition were ably lead by Dr. Dollinger, the furore reached great intensity. There was considerable opposition in France, some in England, a little in the United States, and none at all in Ireland.

OPENING SESSION

More than seven hundred Fathers were present at St. Peter's Basilica for the opening session in an atmosphere charged with tension by the violent newspaper controversies and the rumours of the impending invasion of the Papal States. Strangely enough the question of Papal Infallibility did not figure in the first schema or programme.

In January, 1870, things took an interesting turn when more than four hundred of the Fathers petitioned the Pope to have the question of Papal Infallibility introduced. This was granted in March.

LONG DISCUSSION

The debate on Papal Infallibility was arduous and at times not without some heat. While practically all the Fathers believed in Infallibility, a considerable and tenacious minority deemed a formal definition inopportune in the circumstances. Among those who held that a definition would strengthen the Church the most prominent were Archbishops Manning of Westminster and Cullen of Dublin; Bishop Deschamps of Malines, and the bishops of Ratisbon and Paderborn.

On the other hand, some bishops thought that the definition would prove an obstacle to

the conversion of Protestants and the return of Schismatics. Also it might invite dangerous reactions from civil powers. These included Archbishop Darboy of Paris; Bishop Dupanloup of Orleans, and some German, Austrian and Hungarian bishops.

DEFINED

Over sixty Fathers had spoken when on July 13th, 1870, a motion for closure was carried. At this stage the subject was well nigh exhausted as indeed were the good Fathers. The constitution *Pastor Aeternus* was now proposed to the general congregation. It consisted of four chapters, the last of which declared that the Roman Pontiff in virtue of a special gift is infallible when as supreme teacher of the whole Church he defines matters of faith or morals.

VOTING

The constitution was approved by 451 in favour with 88 against, while 62 gave a qualified approval. In the solemn session at which the Pope presided, 533 votes were cast for, with only two dissentients. These latter, the Limerick-born Bishop Fitzgerald of Little Rock in the U.S., and the Bishop of Ciazso in Sicily, immediately accepted the formal definition.

All the bishops published the definition in their dioceses. It was received with joy by the faithful. There was little opposition except in Germany, where Dollinger's followers formed a new sect called the Old Catholics. The definition of Papal Infallibility undoubtedly strengthened the Church and made possible the great achievements of succeeding Popes.

The Hurling Final

Reams have been written about the recent Hurling Final, including a number of rave notices. It was indeed a very fine match, but I have found experienced neutrals who hold there have been finals just as good, perhaps some a bit better. There was drama sure enough — Wexford losing two early goals, getting level, dropping back again, and levelling again, and actually taking a two point lead 12 minutes from end: Tipperary in turn drawing level and finally going on to victory — a mighty hard, full-blooded tussle, yet withal clean and sporting. Beforehand, the Dublin prophets plumped for a Wexford win, and even when their favourites were beaten, they gave Wexford most of the glory. So it was no surprise to see in a Dublin paper a letter from a Tipp. man asking: "Which team did win?" Much was made of Wexford's fight back, but Tipperary also had to fight back, and did so to good purpose. Remember last year's football final, when, early on, Down were trailing by two goals, a dangerous deficit in football. They too fought, and in the end won well. And the Dublin scribes were not quite so lyrical about Down's recovery. We are not under-rating Wexford — a grand sporting team — but surely Tipp. are entitled to their mead of praise. Incidentally, Wexford are due in Limerick in mid-October to play the home side in a League tie. We hope they will bring their full championship team. They will be a big attraction and will be warmly welcomed.

The Limerick Hurling Team

And what of our Limerick hurlers? Unpredictable, unreliable, even exasperating. They opened well in the League, only to be crushed by Waterford. It was the same story in the championship, annihilated by Tipperary in the second game. The standard



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

*

one sees in club matches is not high enough to warrant optimism. Yet the county team can, on occasion, show really good form. They are young and fast, and the experience gained this year will have done them a lot of good. Perhaps next year they may at last put Limerick back on the hurling map. The League game with Wexford in October should be interesting and instructive.

Sean O'Sullivan

As in the last issue of this magazine, pride of place must again go to Sean O'Sullivan. Here is a young man who carries on his daily work on his farm, and then turns out to train in the evening, often alone as there is no club in his area. Despite this, he has accomplished the unprecedented feat of winning eight Irish titles, including the Senior Cross-country Championship, and five Munster titles this year. In winning the 10 miles Irish championship he knocked 16.1 secs. off the previous record, and would undoubtedly have broken other records if he had someone with him in the closing stages of his races. Sean won his races by wide margins, often by 300 yards. Despite all this, he has got the minimum of publicity from the Dublin papers. He has never been 'Star of the Week'; in the weekly broadcast 'Sports Stadium,' Sean's name has never been mentioned, and 'Sports Stadium' announces every Friday night that it reports and discusses events in all the major sports. In actual fact it regularly reports Dublin events of purely local importance. In mid-August, O'Sullivan won his seventh Irish

title: that evening in good time a well-known reporter 'phoned this record-breaking feat to Radio Eireann, where an official acknowledged its receipt and promised its inclusion in the Gaelic sports broadcast that night. It was not mentioned. Good judges claim, and there is justification for the claim, that Sean is the best distance runner Ireland has ever produced. There, perhaps, have been some better over one particular distance, but no one to equal his all-round ability from 2 to 10 miles. In the eyes of some sports' writers, O'Sullivan is evidently not from the right part of the country. But be it noted, he comes from a county that has, over the years, an all-round record in sport unsurpassed by the record of any other county, and if anyone wishes to challenge that claim the writer is prepared to defend it.

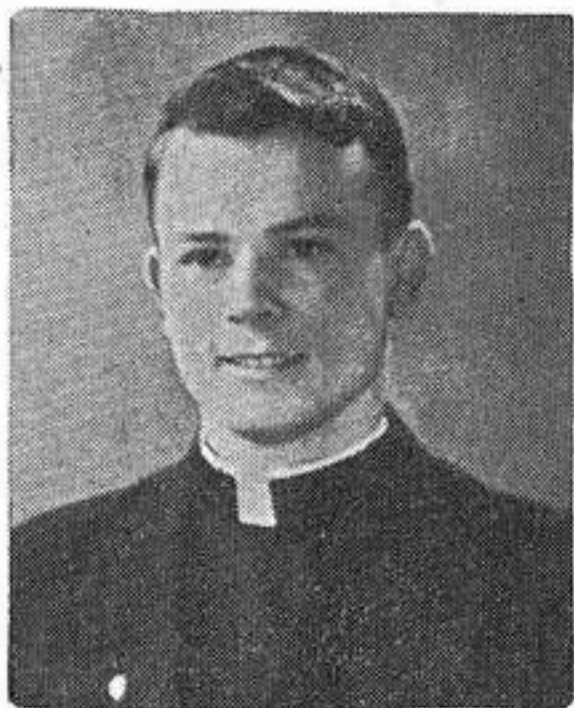
Most Rev. Dr. Mannix

During his term as President of Maynooth College, Dr. Mannix brought about many improvements, some in matters affecting sport. One was the granting of official sanction to students to wear 'togs' when engaged in games or athletics. Incidentally, the standard in games and athletics in the college then was very high. This was proved by the number of national titles won by the students, with very limited opportunities, and by the numerous successes of college teams against county opposition. Another welcome amenity provided by Dr. Mannix was the erection of a fine indoor swimming pool. Mention of this reminds one that Rathkeale has set a headline for much bigger centres by the provision of its splendid swimming pool which attracts devotees from far and near. Reverting to Dr. Mannix, the writer vividly remembers his consecration in Maynooth on 6th October, 1912. Ireland and

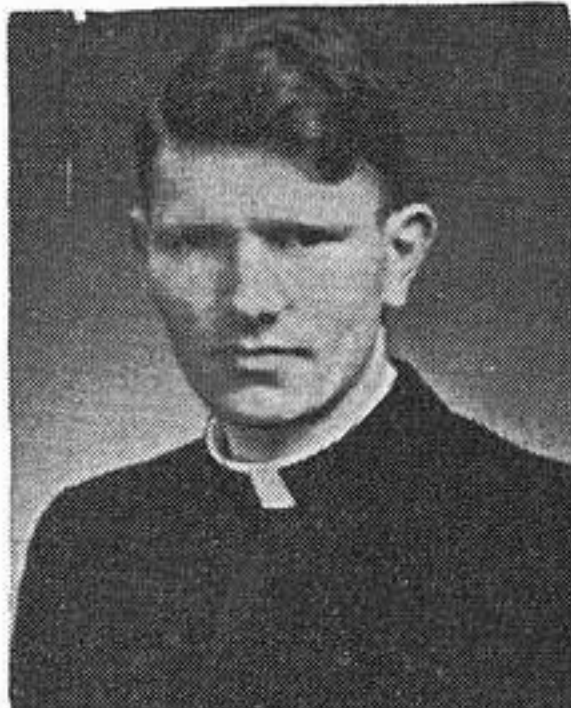
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Newly Ordained Priests

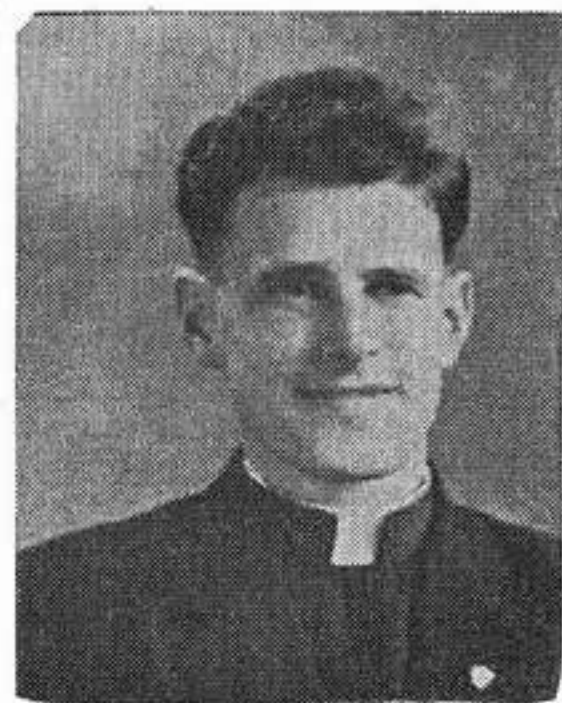
We wish these three new priests many years of fruitful work for the salvation of souls. They were ordained last June at St. Patrick's College, Maynooth, for the Diocese of Limerick.



REV. SEAMUS AMBROSE,
son of Mr. & Mrs. Thomas
Ambrose, Droming House, New-
castle West.



REV. GARRETT BLUETT,
son of Mr. & Mrs. Thomas
Bluett, Ballyshonakin,, Kilmal-
lock.



REV. JOHN RYAN,
son of Mr. & Mrs. William
Ryan, Killonan, Castletroy.

SPORT—continued

Australia are now combining to worthily honour the coming golden jubilee of the illustrious prelate's consecration.

Here and There

During the recent Lions' tour of South Africa, Dr. Bill Mulcahy established himself as one of the best forwards now playing rugby. In the new season, three Limerick internationals will be figuring with Dublin clubs: Mick English, Gordon Wood and Bill Mulcahy.



Interest is mounting in the big fight between Patterson and Liston due on 25th September. Will Patterson's speed and skill match Liston's heavier punching? At the moment Sonny is favourite. Patterson is known to be a fine

type of Catholic, and a gentleman. Liston, born on the wrong side of the tracks, has now and again got into a spot of trouble, but now seems to be going straight.



Recently, in the U.S.A., three players engaged in a golf contest over two rounds. Jack Nichlaus, the winner, raked in over £17,000. The other two, Palmer and Player, shared a mere £9,000 — it makes our half-dollar look modest.



At the time of writing, Cork, Tipperary and Kerry (in football) have each won 19 senior Irish titles. Kerry may make it 20 on September 23rd.



OIREACHTAS HURLING

Forecast Final

FREE CHANCE TO WIN

£5

Gls. Pts.

WATERFORD

TIPP./KILKENNY

Name

Address

ENTRIES TO EDITOR,
St. John's Limerick,

Before Saturday, 20th October,

SWAN SONG

UP THE STAIRS to the gallery in the Church of Kilcormac went Miss Mullaney for choir practice. Her arrival hushed the girls in their whisperings, each one shushing the others and looking for notice. Elbowing boys slowly disentangled themselves from the window through which they had watched the fluffy contrails of two jets go green, red and blue, through the stained glass. Some of the boys were caught in their competition as to who could pull the bell rope the farthest without actually ringing the bell, and causing all the farmers to wonder where the evening had gone. Paddy Ryan carved the full-stop between his initials on a pew, alongside worn swastikas of another choir generation. The children settled, and Miss Mullaney faced them. "Now, children, we will sing the 'Mass of the Angels.' Quiet boys, please. You are in the house of God. Remember all together, a good attack, and softly on the endings."

"Softly on the endings," chanted the boys, so loudly that the trailing cobwebs on the rafters wafted.

Miss Mullaney glared at them.

.....

A few weak whines worked themselves out between the pedals and the harmonium mewed into music. The *Kyrie* was marred only by slight breathlessness; the *Gloria* had the persistent mispronunciations and traditional twists that every choir composes and transmits. The *Credo* dragged in its tired length, but accelerated and swelled hurriedly to its welcomed *Amen*. There was a

slight swing to the *Sanctus*. The *Agnus Dei* was good, and the youngsters relaxed.

"Places, please, for the harmony." The girls hated the harmony. No, they were very proud of their singing, but for the harmony the boys mixed with them, and that made for mischief. You got your hair pulled, your plaits tied, chalk marks on your coat, the page of a hymn-book stuck in your belt. And then there was the time of the field-mouse! Miss Mullaney watched the rearrangements suspiciously. She had rehearsed *Our Madonna* for weeks. It was a favourite of hers since she had first heard it in a small sun-soaked church somewhere in Italy, during the Holy Year. She had bought the music, and had personally translated the words, with more imagination and devotion than exactness, perhaps. But it was such a beautiful hymn, and the people liked it. It was so poignantly moving. And now they would sing it in harmony — her own composition, or arrangement rather.

.....

Fr. Pierce had other ideas about it. He couldn't take to the sound of it. Last May the children gaped when he bounded up the knotted and nailed stairs three at a time, doing neither them nor his heart any good. What did he say? He never wanted to hear such sentimental drivel again more fitted 'twas for a musical comedy than for the honouring of God the ancient reverential beauty of Gregorian chant the Solesmes monks and plainsong the Papal Encyclicals. Miss

Mullaney had listened in silence and thought: "This is my hymn and my choir will sing it." They had practiced secretly when the infants and tone-deaf preacains fled the school in their Friday freedom. And they would sing it on Sunday week at the opening of the Mission.

.....

"Ready!" The voices took their notes and hummed. Every jill-jack of them opened a throat like a gearcack and the singing swooped, soared and spilled to the eaves where the swallows were nesting. J. J. Browne pointed his chin at the roof and let out with such gusto that Mary Ryan looked back at him, to stare fascinated at the wobbling lump of his developing voice box, and the ropey veins in his neck. "That was very good. Now let's try it again, but boys don't lean. Softly and sweetly." The introductory notes were scarcely over and Miss Mullaney had done her hand lift, her head back-tilted for the starting nod, when John Carey, known as "wax-end" because a rat-tail of hair hung comma-like into his eye, punctured the poise: "Please, Miss, Fr. Pierce is ablow in the yard readin' his prayer-book." Silence steeped the singers. "John Carey, you cannot sing properly and gawk out the window at the same time." Miss Mullaney was worried, curious, determined and uneasy by turns. Determination won. "Never mind. Pay attention." The harmonium honed, and there was a softness in the singing as everyone tensed for the charge on the stairs. The tension tattered the rhythm, and the unison frayed with tiny dis-

cords. John Carey craned at the window.

Fr. Pierce was standing in the yard beside the late Canon's grave. He wasn't reading the black writing on the white stone. He was listening and could hear *Awe - Awe - awe - awe - awe - awe Main*. There was a charge on the stairs. All eyes swivelled to him.

"Well, Miss Mullaney."

"Good afternoon, Father."

"The Mission starts on Sunday week, and I'm pleased to hear the choir preparing."

"Yes, Father."

"Keep up the good work! Was that harmony I heard? Very nice indeed. New?"

"No, Father. Actually it was"

"I'm sure the parish priest will be delighted. Carry on. Don't let me interrupt you. God bless you children."

The choir watched Fr. Pierce walk slowly up the aisle and kneel at the altar rails. *Our Madonna* swept over him, and he smiled and swallowed the venom of his hate. Miss Mullaney opened all the stops and the harmonium responded. She basked in her victory-glow, and as she saw Fr. Pierce genuflect, and go to the sacristy, she did not know that in his pocket was a letter from the Bishop. On Sunday week he would be the new Curate in Old Castle, where the best choir in the diocese sang plain-chant.



What is the best way of making a coat last?

Making the trousers and waistcoat first.



"Have any of your childhood ambitions been realised?"

"Yes. When my mother used to cut my hair I always wished I hadn't any."

LIMERICK

and KILLALOE

THE boundaries of Limerick diocese were set out 850 years ago, and they correspond with the present limits at all points except possibly one. Rath Breasail began its meandering where the Mulcair enters the Shannon, and continued clockwise past natural features and ancient sanctuaries like Loughgur, Ardpatrick, the Ballyhouras, Tullilease, the Feale and back to the Shannon at Tarbert. Then the river is crossed and three places are named on the frontier with Thomond, namely Cuinche, Crosa at Sliabh Uidhe an Ri, and Dubh-abha. The latter two names raise no problem. The King's Grave is beside Glen na gCros which is still a border townland, and the Clare Blackwater remains the approximate boundary between Parteen and Clonlara.

But what of Cuinche? Is it really Quin, seven miles away to the N.W. from the nearest point of the present border on the Bunratty river at Sixmilebridge? Quin indeed does appear as Cuinche in Annal entries and in the Saga of Turlough O'Brien from early medieval times. But was there another Cuinche? The diocesan boundaries south of the Shannon begin and end on the river in the Rath Breasail enumeration. On the Thomond side the last named boundary is the Blackwater, which enters the Shannon almost opposite the Mulcair. Was there a Cuinche on the Shannon too? So it would seem.

Colgan published a Latin Life of Saint Ciaran of Saigir in the 17th century, and further Irish and Latin lives of Ciaran have been edited in recent times by Plummer. The narrative mentions frequent visits of the saint to his foster-mother, Coca, at her nun-

nery in Ros Bennchair. The story goes on to mention a rocky islet in the tideway south of Ros where the holy woman loved to retire for meditation. An Irish Life has this to say of the rocky hermitage among the waves: "and it is still called Cuinche Rock (gonad carraic Chuinchi a hainm osin bheos)."

Was Ros Beannchair the present Rossmanagher which adjoins Bunratty to the north and has for its eastern boundary the Bunratty river which is tidal to this point? Archdall lists Ros B. under Co. Clare but adds "now wholly unknown". The Ordnance Survey Letters quote Colgan and discuss the possibility that it may be Rossmanagher though "it is strange that no tradition connected with it can be found in the locality". The *Onomasticon* holds that Rossmanagher is the site: so does Plummer in his place-name index. There is a mound and a *cillin* amid whitethorns 600 yards north from Rossmanagher Castle to the west of a laneway leading from the castle. Saint Coca appears in the Martyrology of Donegal under June 29th; she is also mentioned in a Life of Saint Finbarr.

Two miles south of Rossmanagher the Bunratty (Ui Cearnaig) River—a mile wide at its exit—enters the Shannon estuary. Across the mouth of the tributary stand Quay Island, Little Quay Island, Bird Rock and various rocks and islets now nameless. Perhaps one of them is the Cuinche of St. Coca's devotions. If so it stands on the lower course of the Bunratty River, an age-old boundary between Killaloe and Limerick dioceses. —M.M.

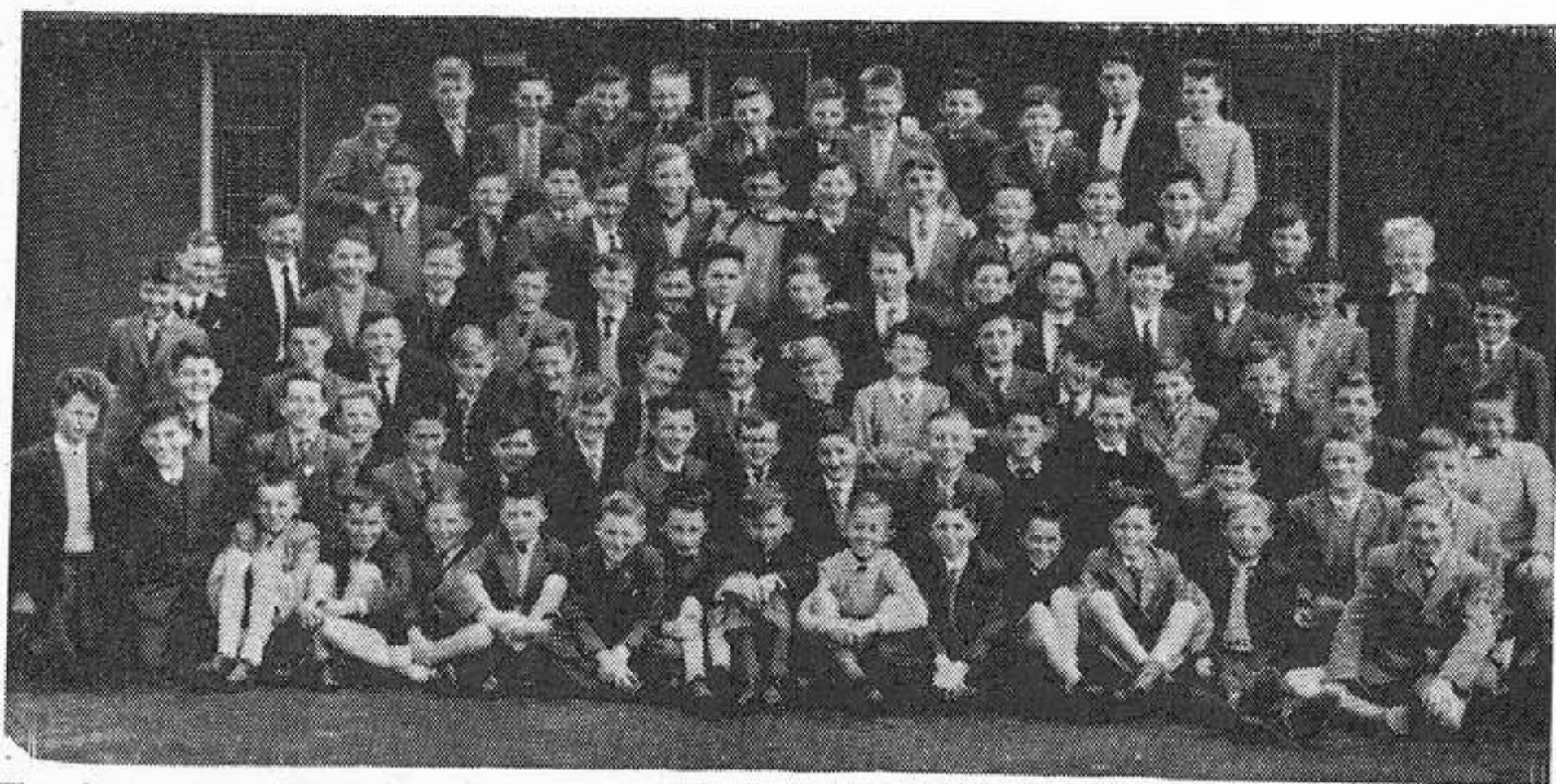
The New Diocesan College

Historic Occasion

Monday, 10th September, 1962, was an historic date for the Diocese of Limerick. The long-awaited and long-desired New Diocesan College received its first students. This year there are 125 boarders and 160 day pupils. In a year or two these numbers will be increased to 170 boarders and as many day pupils.

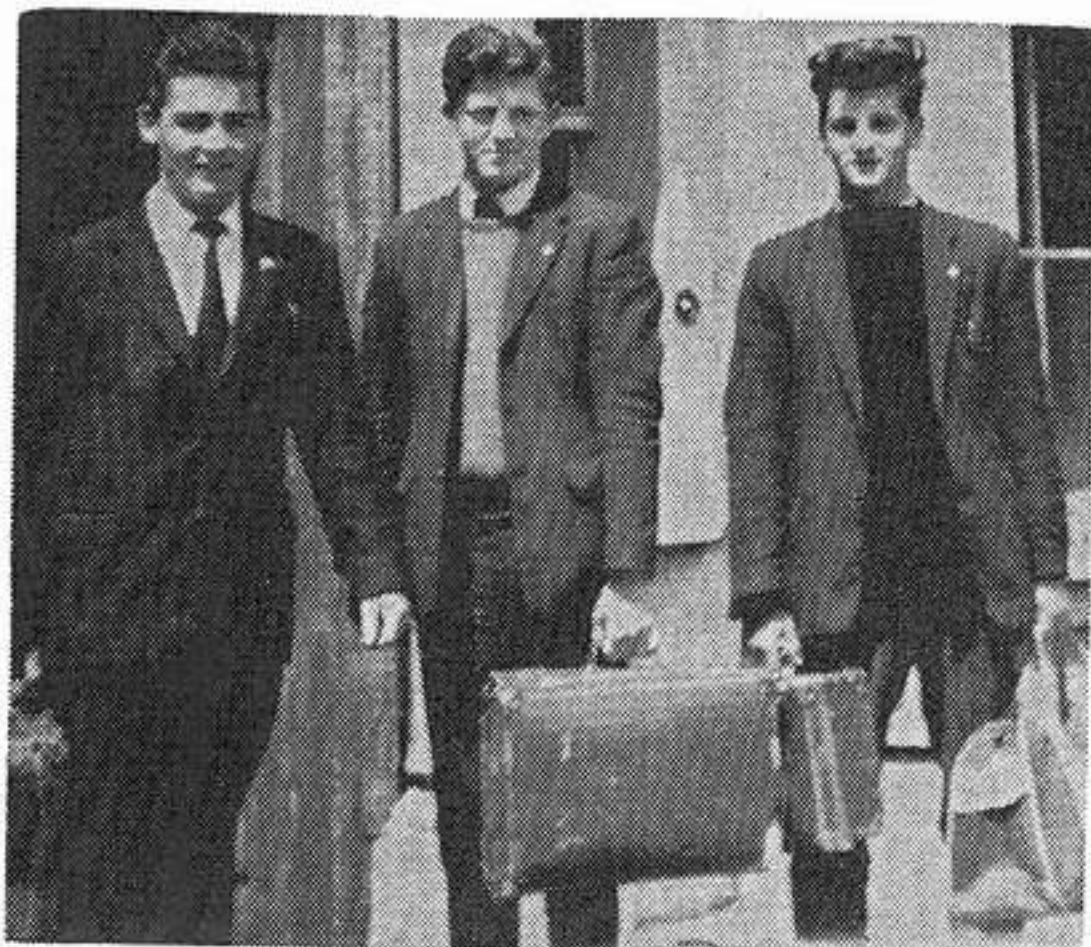
Building is still going on but it is expected that it will be completed by next June, when the new College will be formally opened and blessed by His Lordship.

FIRST YEAR STUDENTS



The above group of 86 students begin their secondary course in the New College. There are 41 boarders and 45 day pupils.

Has Opened Its Doors . . .



The last to leave the old College in Henry Street — Thomas Crowford, Ballylanders; Oliver Plunkett, Croom, and Noel O'Connor, Newcastle West.



The first student to report at the New College—Kenneth Rafferty of Ballylanders.



WELCOME

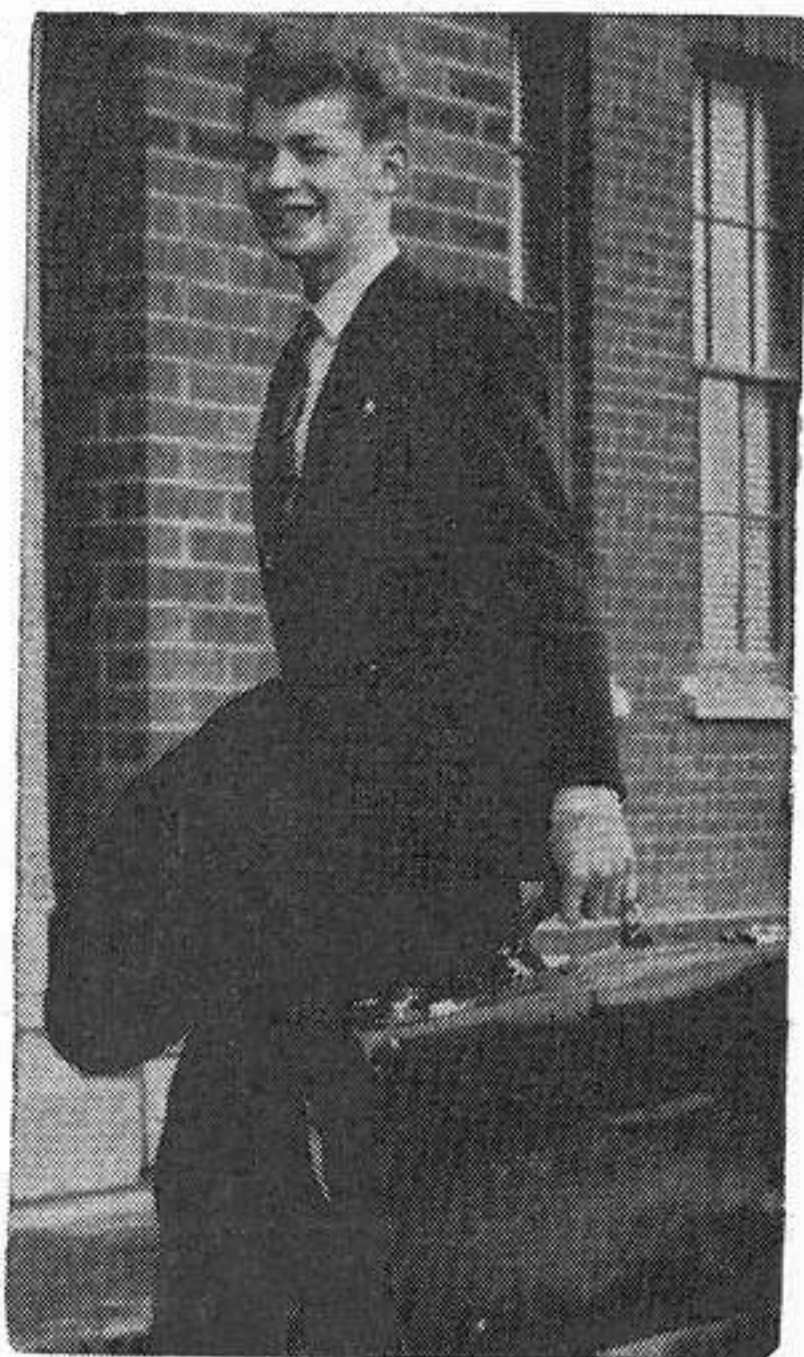
(From the new College)

*See my arms outstretched in welcome,
Come my sons from far and near,
Though I'm new, my heart is longing
Each and all to bring you here.*

*May you live within my portals,
As each happy day goes by,
Gaining hope and joy and knowledge,
Never let me hear you sigh.*

*As you grow to early manhood,
And once more you leave me lone,
May God's blessing dwell upon you,
Till you reach the great White Throne.*

—Contributed by Mrs. A. Browne,
Ballinlee, Sherin's Cross, Kilmallock.



New College Fund

PRIVATE CONTRIBUTIONS

(June to August, inclusive)

We gratefully acknowledge the following:—

	£	s.	d.
St. Munchin's Auxilliary Guild, New York, per Rev. S. Winters (\$4,850)	1,725	19	2
Per Most Rev. Dr. Murphy	230	1	4
Co. Limerick P.P.	100	0	0
Mr. J. J. Sexton, Solr., O'Connell St.	100	0	0
Rev. Samuel Winters, New York (\$250)	88	19	4
Right Rev. Mgr. William O'Donnell, Los Angeles	71	2	2
Right Rev. Mgr. Conway, Ballarat, Australia	50	0	0
Anon. Co. Limerick	40	0	0
Rev. Ed. Lodge Curran, St. Sebastian's Church, Woodside, Long Island, New York (\$100)	35	11	8
Anon., Caherconlish	20	0	0
Very Rev. J. J. O'Reilly New Jersey	17	14	9
Anon. per Most Rev. Dr. Murphy	10	10	0
Very Rev. J. E. Fitzgerald, P.P., Manchester	10	0	0
Anon. per Most Rev. Dr. Murphy	10	0	0
Mr. James F. Donoghue, The Bronx, N.Y. (\$25) ..	8	17	4
Mrs. Catherine Manning, Long Island, N.Y. (\$20)	7	2	4
Miss Ann McCarthy, Killcora, Broadford, Co. Limerick	8	0	0
Anon. per Most Rev. Dr. Murphy	7	0	0
Mrs. A. O'Donovan, Barrington St., Limerick ..	6	0	0
Mr. J. Clifford, Fedamore Galvin family, Newtownshandrum	5	0	0
Mrs. O'Doherty, Cathedral Villas, Limerick	5	0	0
Miss Donnellan, New York	5	0	0
Anon. per Rev. Samuel Winters, New York	5	0	0
Rev. T. Brophy, C.C., Laois	2	0	0
Mrs. E. Gleeson, Portroe, Nenagh	1	0	0
Rev. W. Kinsella, St. Patrick's College Carlow ..	1	0	0
Rev. T. Quilligan, 1 Broad St., Limerick	1	0	0
Mr. E. White, Cratloe	1	0	0
	2,577	18	1

REQUESTS

Miss Mary J. O'Mahony, 28 Herbert Place, Dublin	101	18	10
Mr. Gerald Barry, Pery Sq., Limerick	100	0	0
	201	18	10

SOCIETIES

Limerick Gaelic Societies Annual Ceili	140	0	0
Muintir na Tire, Ballin-garry Guild	37	0	0
Muintir na Tire, Castle-mahon Guild	10	0	0
	187	0	0

Statement of Account as at 1st September, 1962.

We have spent on New College and Site, £312,331.

We have collected £188,710.
This leaves us with a debit of £123,621.

We are very grateful for the following gifts to the New College Chapel received since our last publication.

Marble Communion Rail—Mr. and Mrs. Patrick O'Riordan, N.Ts., Banogue.

Marble Communion Rail—Mrs. B. McAuliffe, Broadford, in memory of her son, Thomas, Past Pupil of the College, who died on 18th February, 1961. R.I.P.

Marble Holy Water Stoup—In memory of Joseph Hennessy, Rathkeale, R.I.P.

Confessional Font—Miss Hannah Burke, Duxtown, Rathkeale.

Four Sanctuary Windows—New York Pioneer Regional Committee, per Rev. Samuel Winters.

Two Sanctuary Windows—Mrs. A. Meaney, 46-12, Junction Building, Elmhurst, Long Island, New York.

Vestments—Cloth of Gold and Violet (Gothic)—Right Rev. Mgr. Moloney, in memory of his brother, John Moloney, Highmount, Feenagh. R.I.P.

Two Sets of Vestments—Mrs. Ed. Murray, 493 3rd St., Brooklyn, New York.

Set of Vestments—Convent of Mary Reparatrix, Limerick.

Gold Chalice—A Parish Priest.

Purificators, Palls and Corporals—Anon. Limerick.

Missal Stand—O'Brien family, Kylemore Ave., Corbally.

The following is a list and estimated cost of furnishings still required for the New College Chapel:—

1. One Marble Holy Water Stoup—£25.
2. Vases—£50.
3. Electrical Organ—£700.
4. Bell in Tower—£350.
5. **Windows:**
18 Nave Windows—£30 each.
2 Sanctuary Windows—£40 each.
3 Gallery Windows—£20 each.
5 Public Transept Windows—£18.
6. Seats—£20 each.
7. Missals—£20 each.
8. Missal Stands (Brass)—10 gns. each.

We shall also be glad to receive Vestments (from £20) for Mass, Candlesticks, Mass Charts and Altar Linen.

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

REMEMBER ...

THE NEEDS OF LIMERICK DIOCESE

... IN YOUR WILL

FORM OF REQUEST

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

DRAMA

"THE MAN FROM CLARE" is John B. Keane's latest offering to the Irish Stage. It contains a good deal of racy dialogue, but most of it means little or nothing. The conversations go on and on and the play is nearly half over before any dramatic conflict appears.

The play opens with a group of dim-wits on a West Clare pier waiting for a boat to bring them across the river to play a football match with a local Kerry team. The footballers were portrayed as such complete idiots that it seemed the play was intended as a rollicking farce. Scene 2 of Act 1 landed us in a North Kerry kitchen where Morrisheen Brick, the man of the house, continued to build up the idea of farce. By the end of the act, the Man from Clare, Padraic O'Dea, an ageing football hero, has emerged as the principal character, and the play, which up to now had limped along as a farce, tried to become seriously dramatic. Padraic is faced with the problem of trying to live on in a world where he is no longer a hero. The Clare trainer, Daigan, is probably the most objectionable character in the play. He was no more than five minutes in the Kerry kitchen, where he had been offered shelter for the night, when he was ordering Morrisheen about and insulting his daughter, Nellie. Daigan was definitely a queer fish and if it was Keane's purpose to portray and examine the readjustment problems of the ageing hero he could have got his message over without creating Daigan at all. And why did he create Brid, Morrisheen's other daughter, who made a few entrances in the early part of the play and exited gloriously on a fine speech which told us what we already knew?

(continued end next column)

No Faith in Films!

TWO RELIGIOUS FILMS are due in Limerick soon. In colour, they will arrive to blown ballyhoo and draw large audiences. A third film (just screened in Limerick) with the apparent handicaps of black and white and French dialogue, skimpily translated in English sub-titles, is best and alone deserves the description religious.

Barabbas is 142 minutes long and 'begins where the others leave off.' It does too in its brutality, pageantry, blood and pain and its twisting of sacred scripture to suit the story. For a bad start the star names, Anthony Quinn, Jack Palance, Ernest Borgnine, etc., with Producer Dino de Laurentis and Screenwriter Christopher Fry, are rolled over the scene of the Scourging at the Pillar. Through the familiar ingredients — fights, a stoning and biblical blood-baths — there is little to relieve or uplift. The symbolism is blazing lights opening on many darks as the acquitted robber searches for an

In the build-up of the romance scenes towards the close, between O'Dea and Morrisheen's daughter the ex-nun Nellie, Keane tries to capture the quality of the 'Play-boy' scene between Christy and Pegeen, but somehow we were embarrassed.

James Healy's "Morrisheen Brick" was consistently in character. "Pakey" and "Petey," two half-wit, porter-soaking, cailin-chasing Clare footballers, tried to fill the places occupied by the Tambourine players in *Sive*.

Man Alive by James O'Toole, which has had two Dublin productions, has just been published by Allan Figgis and may be of interest to groups looking out for a play for the coming season.

—ANN DOOLEY

explanation for the Lord's crucifixion. Too many children will see this film hardly suitable for them.

Jesus Christ was man, but He was also God. Everyone has his own idea of how Our Lord looked as a man, few have a glimpse of His divinity and the world's greatest actors would not dream of portraying Christ on stage or screen. But not teenage-idol Jeffrey Hunter. *The King of Kings* is made in Super Technirama that gives a glossed gaudiness to spectacle and stirs emotions as shallow as embossed tin. A flat telling of incidents in the life of Jesus, the Son of Mary, is not without vividness and boldness which could hardly be missed considering the subject. This pleases the eye but heart or faith never enter because the dignity, authority and personality of Christ, the living Son of God, are never touched nor even realised. Orson Wells speaks the narrative beautifully, but Siobhan McKenna as the Blessed Mother Less said

That fine priest portrayer, Pierre Fresney, is *Le Defroque*, a priest blinded by intellectual pride and silenced. A young prisoner of war realises his own vocation and searches for the shepherd in the mist. The friendship, the conflict, the brother bond of priest for fellow-priest, even pervert, make this picture powerfully dramatic and deeply Catholic. It has one scene less than the version I saw three times and count amongst my top ten. Recommended wholeheartedly for adults, this fine film would be neither understood, appreciated nor enjoyed by children.

—FILM



AROUND THE PARISHES

This feature is only in the experimental stage and we would like to get your views on it. Some parishes have not got any mention yet and we would like to hear from them. In this present article there is reference to the large number of priests from Glenroe parish. Perhaps the other parishes would like to give similar details; we certainly would like to get them.

MORE BUILDING

MANY OF the parishes have sent accounts of their building activities. In **Newcastle West** the church has been reconstructed at a cost of £15,000; a new 5-room school for boys built; work is about to begin on a 3-room school at Killoughteen, while a site is selected for a new Primary Convent School. In **Castlemahon**, parish of **Mahoonagh**, the new church cost £25,300 and a new school will be built in a short time. In the same parish at **Feohanagh** the Church has been reconstructed, also the curate's residence, at a total cost of £3600, while improvements in the school cost £1,000. **Dromin** have provided a car parking space in front of the church. Five tractors and trailers, plus thirty volunteers,

took part in the work. A beautiful new iron railing and gates were very kindly donated by Miss Kathleen Ryan. Both in **Dromin** and **Athlacca** volunteer workers have done fine improvements in their parish halls. From **Effin** comes news of the decoration of both churches, plus a new roof and floor to sacristy in **Effin Church** and also a new floor to sacristy in **Garrienderk**. New concrete playgrounds in both the boys' and girls' schools at **Effin** have been laid at a cost of £450.

VOLUNTARY WORKERS

The people in the various parishes are wonderful when it comes to doing work. In **Bulgaden** and **Martinstown** the parishioners, ably led by Very Rev. J. Lyons, P.P., have in the past years done

great work in the reconstruction and renovation of all parochial buildings. Four years ago the parish debt was £4,200. It is now reduced to £1,700 — a fine achievement in view that the people also meet their commitments to the New Diocesan College.

In **Glenroe** and **Ballyorgan** the main topic at present is water, as two Group Water Schemes are being provided. The local Guild of **Muintir na Tire** and volunteers are playing a big part in these.

The Sisters of **St. Paul** in **Kilfinane** are carrying out an extension to their school which will give them accommodation for 42 boarders altogether. **Ardpatrick** is to have a new boys' and girls' school. It will be three-roomed to cater for 120 pupils and it is hoped to have it opened



St. John's Convent School First Communion Class.

by next summer. Visitors to Ardpark admire very much the beautiful statue of St. Patrick in the church grounds. It was blessed by His Lordship in May, 1961, when he administered Confirmation in the parish.

Other building items: Work is progressing in the new school at Kilfinny; at Ardagh a new school is planned, while in the same parish the schools at Ballyloughane and Carrickerry have both been reconstructed.

PRIESTS ON HOLIDAYS

It is Glenroe's proud boast that it has 26 priests who were born in the parish. Of those the following were on holidays this summer: Revv. A. O'Keeffe, R. Lyons, M. Sweeney, M. Walsh (all of Plymouth); J. O'Dwyer (Salford), and his nephew, J. O'Dwyer (Paisley); D. Hennessy and M. McNamee (Motherwell); P. Casey, M. Casey and R. Condon (Los Angeles); and the brothers E. and D. Mullins (Cardiff).

Home on holidays to his native Effin after 23 years on the American mission was Rev. P. Kearney, accompanied by his nephew, Rev. E. Kearney of Seattle. Other visitors were: Revv. P. and J. Bluett, J. Ryan, P. O'Riordan, D. Fitzgibbon, J. Hudner, J. McGuire and J. Carr (all on the English mission).

On vacation to Kilfinane were: Revv. D. O'Hurley (Australia); A. O'Connell, S.J. (Belvedere College); J. Tobin (Salford); H. Hosford (Westminster); T. Shanahan (Northampton); and Rt. Rev. Monsignor G. O'Keeffe (Los Angeles).

This corner of the diocese can certainly be proud of its high number of priestly vocations.

A TRADITION

It is said that when St. Brigid was travelling to the South to visit St. Ita at Kileedy, she arrived late one evening at Shanagarry. She and her companions



Canon Fitzgerald, P.P., Kildimo, making a Presentation to Mrs. McMahon, N.T., on her retirement.

went to the fortress of the local pagan chieftain and sought shelter for the night.

The chieftain talked with them and, as you would expect, Brigid availed of the opportunity to tell him something about Our Lord. The chieftain was so impressed that he asked to be baptised. Brigid wasted no time; she just scratched the ground and immediately the water gushed forth and she baptised the chieftain.

This is the tradition associated with St. Brigid's Well which is situated in the parish of Newcastle West, just a short distance from the town and close to the main Newcastle West — Abbeyfeale road.

OTHER ITEMS

In Rathkeale the C.Y.M.S. Hall is being repaired and decorated by the members. Rathkeale has the only branch of C.Y.M.S. in the diocese — a strange fact as it was a Limerickman, the late Dean O'Brien, who was the founder.

About 450 people recited the Rosary and paid the usual rounds

at St. James' Well at Cappagh on July 25th — a grand old custom that has lost none of its vigour.

Some members of the Rathkeale Legion of Mary spent six weeks in Birmingham and Liverpool during the holidays carrying out Legion work in these cities. They plan even bigger things for next year.

The people of Foynes take great pride in the fact that their village took first place in Munster and third in Ireland in the 'Tidy Towns' competition. The local people are to be congratulated on this achievement and we hope they will get first in Ireland next year.

The Forty Hours Adoration is widespread nowadays, but there is one feature of it which few places can claim to have carried out. That is the night adoration. In Loughill Church this year continuous adoration was carried out by the parishioners, the men of the parish taking the night watch.

About two thirds of the boys from the St. Joseph's Orphanage in Glin got home on holidays.

The remainder have never been in a family home. It would be a great kindness to take one of these lads even for a few weeks during Christmas, Easter or summer holidays. Maybe you have a spare bed!

The week before the Feast of the Assumption was 'Cemetery Week' in Glin. Kilfergus Graveyard was cleaned and tidied. Grave-owners from Ballyhahill and Loughill came to give a hand. The next 'Cemetery Week' will be from October 29th to November 3rd. Here is part of one interesting inscription on a headstone:—

"This is the grave of Tim Costello

Who lived and died a right fellow;

From his boyhood to life's end
He was the poor man's faithful friend;

He fawned before no purse-proud clod

He feared none but the living God,

And never did he do to others
But what was right to do to brothers

To men like him may peace be given

In this world and in heaven.
Amen."



STRANGE

"This is a wonderful suit I'm wearing."

"It looks very ordinary."

"But the wool came from Australia; English merchants sold it to a Scottish factory; it was woven in Germany; made into a suit in Dublin"

"Nothing wonderful about that."

"No, the wonder is that so many people get a living out of something I've never paid for."

Visit of Cardinal Browne



On 15th August, 1962, His Eminence Michael Cardinal Browne was given a liturgical reception at St. John's Cathedral. Afterwards he was made a Freeman of the city. Our photo shows His Eminence with His Lordship, Most Rev. Dr. Murphy, and Very Rev. Fr. O'Neill, O.P., Prior, St. Saviour's, Limerick.

COGAR I LEIT

m. ó corrbuí

CHARLA DOM BEIT I BFORHALLA OSTÁIN MÓIR I GCAÉAIR LUIMNÍ TAMALL Ó SHIN NUAIR A BUAIL DREAM PONCÁN ISTEAC GO TAIBSEAC AROGLÓRAC. BÍ GO LEOR CEISTEANNA LE CUR ACU AR AN GCAILÍN SAN OIFIS AGUS O'ÉIRIÚ LÉI IAD A SÁSAM CÖM PAOA AGUS A BAIN LE SEOMRAÍ, AM BÉILÍ, AGUS MAR SIN OE. AC NUAIR O'FIAPRAIS FEAR ACU UIRCI, "AN BPÉAPÁ TICÉIO A FÁIL OÜINN LE HAŠAIO URÁMA ANOÉT?" BÍ UIRCI A DOMÁIL NAČ BPÉAPAD, MAR NAČ RAIB MAR ČAITEAM AIMSIRE SA ČAČAIR AC AN RUO GO RAIB A ŠEACŤ SÁ OE AIGE INA ČIR FÉIN—NA PICTIÚIR.

IS MÓR AN TRUA ŠUR MAR SIN ATÁ AN SCÉAL OE ŠNÁČ AR PEAO AN TSAHRAIO. TAÖB AMUIŠ OE BAILÉ ÁČA ČIAČ—AGUS CORČAIŠ, B'FÉIOIR—AN BPUIL CAČAIR NÓ BAILÉ MÓR SA ČIR INA MBÍONN SIAMSA OÍČE SEACAS PICTIÚIR LE FÁIL AG ČUAIRTEOIRÍ? B'PIÚ DO NA HÓSTÓIRÍ AN SCÉAL SEO A MEAS FÉACAINČ AN BPÉAPAI PEABAS A ČUR AIR I LUIMNEAC, CUIR I GČÁS, B'FÉIOIR GO OTIOČPAO LE HEAGRAIS AR NÓS CONRAO NA ŠAEITGE, AN RÉALČ, AGUS CUM-ANN MUIRE, ČABRÚ TENA ČÉILE ČUN SIAMSA OE ČINEÁL ÉIGIN A ČUR AR BUN SNA HOSČAIN PAOI MAR A OÉANANN ČABAREČ ŠAEL-LINN.

* * *

TÁ AN-ŠONN AR FÓŠRÓIRÍ NA LINNE SEO A ROŠA RUO A OÉANAM LE LITRIÚ AN OÉARLA. IS FEARR LEIS AN BPOBAL, DAR LEO, "KAKES" A IČE, "SUDZ" A ÚSÁIO I GČÚRSÁI NIOČÁIN, ČOSÚ "RITE" A OÉANAM SA ČSIÚL OÓIB, AGUS "LILÓ" GO SÁM INA GČUIO LEAPACA. NÍ PEADAR AN NOÉANANN AN TRUAILLÍU SIN MAIČ AR BIČ I GČÚRSÁI OÍOLAČÁIN, AC DÁ MĤA SASANAČ MÉ ČUIRPEAO ŠE OÉISTEAN ORM. NÓS

eile ATÁ BUAILTE LINN IS EA AN LITRIÚ MEIRICEÁNAC A ÚSÁIO—"center", "labor", AGUS A LEIČEIOÍ.

* * *

AG LÉAM AN PÁIPÉIR DOM LE OÉANAI LEAG MÉ ŠUIČ AR LIOSTA NA MBEIREACAS. "KEVIN PATRICK" A BÍ AR AN GČEAO LEANB A LUAO. MAIČ GO LEOR. "COLMÁN PEADAR" A BÍ AR AN DARA OUINE. NIOS FEARR PÓS. BÍ ANNM AN TRIÚ LEINB—ČAILÍN AB EA I—I NŠAEITGE CÖM MAIČ, AGUS BÍ "BUIOČAS LE OIA" MAR AGUISÍN LEIS AN BPÓGRA. (TÁ OEO GRATIAS NIOS PAISEANTA AR NOOIS, BÍOŠ IS GO BPUIL NIOS LÚ OEN LAIOIN AG AN BPOBAL NÁ MAR ATÁ OEN ŠAEITGE). I NŠAEITGE AR PAO AR PAO A BÍ AN ČEATRÚ FÓGRA. ŠEA, BEIO ÉIRE PÓS AG ČAIC NÍ OUIBIR.

* * *

BÍ BEIRT FEAR ÓŠA ŠORMA MAR AIONNA AG MUINTIR NA ČIRE SA ČAÖB SEO ČIRE TAMALL Ó SHIN. LABAIR ŠIAO LINN I OČAÖB A OTIORČA FÉIN — ŠÁNA AGUS AN NIGÉIR — AGUS I OČAÖB BARR, AORÁIOE, TEANGACA AGUS EILE A MUINTIREACA. O'INIS ŠIAO OÜINN CÖM MAIČ NA RUOAI A ČUŠ ŠIAO PAOI DEARA SA ČIR SEO—NA RUOAI A ČUIR IONTAS NÓ ÁČAS NÓ ALLČAČČ ORČU. ŠEO ČUIO OE NA NIČE A LUAIŠ ŠIAO:

(a) NA ČINCÉIRÍ AGUS LUČČ OÉIRČE. B'AIT LEO A LIONMAIRE IS ATÁ ŠIAO GO MOR MÓR SNA ČAČRAČA, AGUS AN ČAOI A LIGČEAR OÓIB ČAÖBANNA BÓIČRE A ŠAILÍU PAOIN ČUAČ.

(b) ČUČAILEAČČ NA GČAILÍNÍ.

(c) AN NÓS A ČLEAČČAR I HALLAÍ RINČE — GO MBÍONN NA ČAILÍNÍ INA ŠUI AR ČAÖB AGUS NA PIR ÓŠA AR AN ČAÖB EILE, AGUS GO NOÉANANN NA PIR RUAČAR ANALL NUAIR A ČOSNAŠONN AN ČEOL.

(o) FÉILE AGUS ČINEÁČAS ŠAEL. ČUŠ ŠIAO AROHOLAŠ OÓIB.

(e) NÍOR ČUIR ŠE AS DO ŠAEL IAD A BEIT ŠORM. ČAIC OUINE OÍOŠ ČEIČRE HUAIŘE A ČLOIS I GČARÁISTE ČRAENAC I SASANA, OUIČ ŠE, AGUS FOCAL AMÁIN NÍOR LABAIR A ČOMČAISTEALAIČE LEIS IN ANNEOIN A OÍČILL.

(f) NÍL ŠUIM AR BIČ AG ŠAEL, DAR LEO, I GČÚRSÁI ČRÁČULAČČA.

(g) PÁISTÍ ÓŠA A BEIT AG OBAIL.

(h) LIONMAIRE NA MBÁITSILÉIRÍ.

(i) ČUIGEAO OÓIB GO MĤA ČOIR OÜINN NA FEIRMEACA BEAGA A OIBRIÚ I GČOMAR LE ČÉILE, OIOEACAS A OÉANAM ŠAOR DO ČÁČ SNA MEÁNŠCOILEANNA AGUS SNA HOLLŠCOILEANNA, AGUS AN AOIS ČEAOAIČE ČUN AN BUNŠCOIL A PÁŠÁIL A AROU.

* * *

NÍL ŠUIM AG NA DAOINE ÓŠA I GČOMÓRTAIS OE RÉIR ČEALRAIM—NÓ B'FÉIOIR NAČ LÉAMN ÉINNE ACU NA NÓČAI SEO. OIREAO IS IARRAČČ AMÁIN NÍ FUIAIR MÉ SA ČOMÓRTAS SIMPLÍ A BÍ AGAM SAN ČAGRÁN ČEIREANAC.

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## ENGAGED

## COUPLES

Should read notice on

Page 2 about —

## PRE-MARRIAGE

## COURSE

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Woman's Page



WE HAVE just returned from holidays, if you can call "holidays" a daily battle with an Atlantic gale, hours of watching the rain trickle on the window panes and days of willing a reluctant sun to show its sulky face. The Kilkee people, always kindly, kept making encouraging prophecies of heat-waves that would shortly arrive. The portents were favourable: the wind had shifted away from Moveen; the cows had moved up to the very edge of George's Head; a shoal of porpoises cavorted in the bay. But we were all misled and, in spite of favourable winds, meteorological cows and playful porpoises, the gale blew and the rain lashed. Here we are, home again, to overgrown lawns, hedges gone mad, and cases of clothes to be washed. I confess that I rather envy those wise people who stayed at home, mowed their lawns, clipped their hedges and kept their money in their pockets.

Every time I stay by the sea I wonder at the little use we Irish people make of the food that abounds near our shores. This year we were served with fresh salmon, which had been sent down by bus from Limerick, while the fishermen were toting their catch of fresh mackerel from door to door trying to sell it. Salmon is delicious but, to my mind, nothing can beat fresh mackerel. In Mayo there used to be a saying that a mackerel caught on the incoming tide should be eaten before that tide ebbed. If,

after you have cleaned one, washed it in sea water, rolled it in flour and fried it golden brown, or grilled it, you do not relish the meal there is something wrong with your palate. In my youth I often caught a mackerel with a spinner and a half-hour afterwards grilled it across a tongs over a wood fire on the shores of Clew Bay. I never ate a meal like it since — not in the plushiest hotel in Ireland.

Shell-fish I adore. I cannot understand why the people of the Southern counties have no penchant for cockles, mussels, scallops or lobsters, all of which can be found in places quite near. Lately some folk have been converted to prawns and shrimps. They are lukewarm devotees, however, enticed by a snobbish confection called Scampi, served as a *hors d'oeuvre* at formal dinners — Scampi being shrimps or prawns fried in batter. Whisper it gently! Economical but unscrupulous chefs have been known to sprinkle a little breaded smoked cod in the mixture to put the shrimps a little further, and the uninitiated diner is unaware of the sacrilege. To me a shrimp is always a shrimp and the only way I want him is naked and unadorned upon a lettuce leaf, nor would I contaminate him with a drop of mayonnaise lest I take the edge off that delicious sea taste.

Some Friday evening you should try a few cockles for tea. They sell them in Limerick in the

fish-shops, but if you are lucky enough to live near a cockle strand you can gather your own supply. Here is the recipe I use.

Scalloped Cockles:

Ingredients: Cockles (about 3 pints), 1 oz. butter, milk, one cupful of breadcrumbs, pepper.

Method: Wash the cockles well and leave for an hour in salted cold water. The cockle will eject the sand from the shell when it is immersed in the salted water. There will be a little sand in the bottom of the dish, so remove the cockles carefully. Place them in a pan with about a tablespoonful of water. Cover closely and place over heat. Cook for about three to five minutes, shaking the pan occasionally, until the shells open. Remove the fish from the shell. Place a layer of breadcrumbs in a fireproof dish, put the cockles on top, shake a little pepper over them, cover with the remaining breadcrumbs. Moisten with a little milk, dot with butter and bake for seven minutes in a hot oven.

Alternative method: Put the shelled cockles in a saucepan, cover with milk, add a shake of pepper and a little butter. Bring to the boil, and thicken with a little flour blended in milk. Be careful not to boil the cockles for any length of time or you will make them leathery. You only want to heat them — they have been cooked at the first

Continued page 30



TEENAGE FORUM

A Chailini agus a Bhucailli,

It is time to sweep fallen leaves and gather harvests, when men reap what they have sown and the earth clogs and closes to wait the stirring of spring life. Farm machinery is mended, oiled against rust and stored. But for you there is an end of leisure time and you must open a new furrow to plant the seed of knowledge. It is back-to-school time. Dust off the old books, feel the freshness of new ones, find that geometry set, examine last year's doodles and inkblots, see the algebra fall open easily at the black-edge answer section and smell the lingering staleness of chalk in the classroom. The pop songs, *Vacation* and *The Things We Did Last Summer*, pull you back to holidays and the hardi-annual essay "How I Spent My Summer Holidays" stirs and stimulates reverie.

We say congratulations and happy days to the boys who are first students in the new St. Munchin's College. They have every opportunity for fulfilling their responsibility and deserving the honour of starting a new tradition built on the best brought from Henry Street. But my admiration is for the day pupils of schools in city and county while my sympathies are with the boarders. They, no matter what they may think as they sit in the supervised and segregated silence of the study hall, are fortunately spared decisions and distractions. There are no door bells to set them wondering who is calling. The laughter above the footsteps

in the street doesn't tug with temptation to go out with the lads and lasses. They can't leave that French exer till morning to watch 'Broadsheet' on the TV., or listen to 'Pick of the Pops' on the transistor. Every outside noise of voice, radio, record-player and people holds distraction and presents a choice for the studying day-pupils. In the country, quietness seems to stay in the dark and the kitchen is always too bustling busy for books. The parlour is lonesome even with a fire there and upstairs the young ones are practising hymns, action songs and choral verse before fatigue takes them to sleep. The long bus ride in the morning is not a settling prelude to Shakespeare. Poetry is conned at pressure and the jolting leaves a tell-tale tremour in the cog of those Latin sentences. Eyes are drawn from maps to the headlines

on the morning paper, magnetised and alluring because it is seats away and fun is poked at John helping Teresa with her Irish, not because he is a Fíor Gael but because he has a crush on her.

Have you been reading that excellent "Guide to Careers" series in the *Independent*. I hope all the articles will be published in booklet form and that every school reading-room will get a copy. However, I think it would be a good thing and most helpful if each school had visits from several of its past pupils who had entered the different professions and trades. They could give you first-hand information on the attractions of various types of work, the difficulties, qualifications required, the course to be studied, the openings available, etc. You could ask questions and those interested could have the



These Presentation girls like the Teenage Section.

benefit of a private talk with the visitor. Priests are familiar callers to the boys' schools searching for vocations to the priesthood and brotherhood, and often a boy's vocation shows its first glimmer from such a talk. The nuns are ever encouraging and praying for girls to become novices.

Exams are not the be and end all of school life and hundreds of you will pass without much difficulty, but where do you go from there? Nursing? Typing? Teaching? Preaching? Tinker, tailor, soldier, sailor — what will you be? You haven't a clue? School is to give you some! Why not ask your teacher about all this. Discuss the question in class sometime when the October sunshine brings a drowsiness and fish for dinner isn't helping your interest in the "Thirty Years' War."

Have you your fingers crossed? Why? Because you are hoping to be cast in a leading role or cast out altogether from the school play or opera while the others look handsome holding a spear in walk-on parts or sing charmingly and beautiful in the chorus. The school orchestra, or is it a band, will be formed and have the consolation of dashing across the yard in the November splashes for practice in the hall and no study. The evenings will come in to the wailing of violins and thumping of the piano till all gradually combine and sweeten. The chorus and principles will wreck rehearsals till polish brings perfection. Boys find these extra-class activities a bit of a lark while the girls take them as seriously as they deserve. Taking part, even a small part, in a play, concert or opera gives you confidence and helps you discover and develop your talent for acting or music. But team-work is the ticket and it is good that we can entertain ourselves when too much of our enjoyment is artificial.

—An tAthair Padraig

Feasts Of The Church

THOUGHTS FOR THE COMING MONTHS

AUTUMN is harvest time of the year, and after it comes winter, when life goes out of the land and darkness and cold squeeze out light and warmth. It is harvest time too in the Church when we look in the Liturgy to the end of earthly things. The last Sundays of the Church year carry a longing and homesickness for heaven, the warning of warfare against the enemies of our salvation, the approaching day of the Lord "when the Son of Man shall come with great power and majesty."

Fitting into this pattern is the great **Feast of Christ the King** on the last Sunday of October. Christ enthroned at the right hand of God the Father will return at the end of time in majesty and might. There is tremendous hope in the message: "The Lord sits enthroned as King forever. The Lord will give his people his own blessing of peace."

November 1st: Feast of All Saints. This lifts the veil of heaven for us to glimpse the whole Church Triumphant. Oh how glorious is the kingdom where all the saints rejoice. Clothed in white robes they follow the Lamb wherever he goes. The **Feast of All Souls** takes us to the gravesides that we may remember the Church Suffering. "Eternal rest grant unto them, O Lord."

Through October and November the Saints in their Feast-days come to us, models for our example and friends in our need.

October 2nd: Our Guardians Angels. "Behold I will send my angel who will go before you to guard you on your journey, and bring you into the place I have prepared. Be mindful of him and obey his voice"—(Epistle).

October 3rd: St. Theresa of the Child Jesus. "He hath regarded

the humility of his handmaid"—(Offertory).

October 4th: St. Francis of Assisi. "God forbid that I should glory except in the Cross of Our Lord Jesus"—(Epistle).

October 7th: The Holy Rosary. "Let us this day devoutly celebrate the solemnity of the most Holy Rosary of Mary, Mother of God, that she may intercede for us with the Lord"—(Antiphon).

October 11th: The Motherhood of Mary. "We believe that she is truly the Mother of God"—(Collect).

October 15th: St. Teresa of Avila. "Whoever possesses God cannot lack anything."

November 6th: All Saints of Ireland. "Grant, O Lord, that as we rejoice to be their fellow-countrymen on earth, so we may deserve to have free citizenship with them in heaven"—(Collect).

November 21st: Presentation of the Blessed Virgin in the Temple. "May we too merit to be brought into the temple of God's glory"—(Collect).

November 24th: St. John of the Cross. "Lord, to suffer and be despised for your sake."

November 30th: St. Andrew. "Hail beloved Cross, consecrated by the body of Christ, adorned by His members as with precious gems."

The Church gives two periods of preparation during the course of her liturgical year — Advent and Lent. And the pointing to Christmas is clear from the Epistle of the 1st Sunday of Advent: "Make no mistake about the age we live in; already it is high time for us to wake from our sleep. The night is far on in its course and day draws near." The day is Christmas and on December 8th the Immaculate Conception of Our Blessed Mother reminds us of the preparation Mary had for the coming to her of the Saviour.



WE FEEL we can begin this time with one of our profound observations. Here it is. We are witnessing, at long last, in Ireland that release of the energies of the Irish nation which it was hoped would result from political independence. In support, here are a few examples from our recent perambulations.

The other day we took Ferdia (the family Kerry-Blue) for a walk out the Dock Road from the city. An industrial area is beginning to arise there on what was formerly the City Dump (a politician friend of ours to whom we made this comment referred to it as "the nucleus of an industrial complex"). The new Shell Depot, which has about twenty huge tanks in tastefully laid-out surroundings, gives quite a twentieth century atmosphere to the area. Then on the other side of the road are The Shannon Foundry (which has a second big workshop near Ranks Mill), Lawless's Furniture Factory, the Cape Asbestos Factory and the big German Veneer Factory. Irish Wire Products, in co-operation with an American firm, are extending their factory for the making of a new product which is already in production on

a pilot scale in their existing factory. Just up the road a service garage is nearing completion and behind it bulldozers are clearing the site for yet another factory. Finally, we hear that it is quite likely that the recently extended Cement Factory will be extended again in the near future.

From Michael Tierney, the new Managing Director of the Foundry, we learned that the Foundry was bought less than a year ago by a group of Limerick men who are investing their capital in the modernising of the plant and in general development. As a result, employment has gone up in eight months from sixty-seven men to one hundred and eight.

Cape Asbestos, whose main product is brake - linings, is managed by two Limerickmen, Michael Fitzmaurice and Patrick Duggan. We were much impressed as we arrived to hear the men singing in chorus as they operated their machines. At Lawless's we found Pat Lawless, one of the two brothers who own the factory, working with his thirty-seven men and apprentices. There was a happy, busy atmosphere and it was clear that the

men and boys found satisfaction in their highly-skilled work. The big German Veneer Factory is not yet completed, but already thirty men are engaged in production and this will later rise to a hundred.

.....

When we wandered into the Glentworth Hotel the other evening we found development of another kind. The young Limerick poet, Desmond O'Grady was giving a reading of his poems. The Lady Mayor was in the chair and many of the leading citizens were in the packed room. Afterwards, we found ourself in the middle of a group of youthful Limerick writers and artists. At least three of them produced pieces of paper from inside pockets and invited our comments on their latest poetic efforts.

.....

Lest you think we have abandoned O'Connell Street, we must record our encounters with the two men who have brought the Credit Union movement to Limerick, Fr. Moriarty of Our L

of Lourdes Church, and Fr. Mahon, C.S.S.R. Fr. Moriarty told us that St. Bernadette's Credit Union will cater for Balinacurra Weston, Prospect, and adjoining areas. Already it has about a hundred members, £120 in savings, and will be ready to give loans in a month's time. Fr. Mahon told us that his Union, which will cater for the men of the Redemptorist Confraternity, has been enthusiastically received by the members and will also be in a position to make loans in about a month.

A Credit Union might be described as a local bank run by the people of a community themselves. They pool their savings and provide their own credit service at the lowest possible interest rate. The idea is being

implemented successfully all over the world and up to forty Credit Unions have been established in Ireland in the past three years. As well as its material advantages a Credit Union develops the character and talents of the members and brings them together in Christian charity. We look forward to the day when the Muintir na Tire Guilds will realise that in the Credit Union movement they have an ideal way of putting their ideals into practice.

.....

We cannot conclude without mentioning the Porcelain Factory that is being established in Dromcollogher. The local people, assisted by Muintir na Tire,

have raised £5,000 capital to finance the project. Another £500 has been invested by the Guinness Employee Fund (Guinness employees pay in a portion of their weekly wages to a Fund to develop productive employment in Ireland). The technical skill is being provided by a German, Oscar Saar, who is also providing the moulds which he formerly used in his factory in Germany. To complete this wonderful co-operative effort, Dromcollogher Vocational School is providing a special training course for the employees.

So it looks as if we are on the move at last.

Slán is Beannacht,

—O'GUNNEL

WOMAN'S PAGE—continued

operation when the shells opened. You can cook mussels, and scallops in either of these ways. Scallops are delicious cooked with the breadcrumbs in their shells. Prawns, shrimps and lobsters are generally sold ready boiled. All you have to do is shell them.

.....

Lately I have discovered a new use for those packaged soups. I use them to make appetising sauces. For instance, we gathered a few field mushrooms recently. They weighed only a little over a quarter pound, not sufficient to roast in butter in the oven as I usually cook them. So I boiled them in milk, and thickened it with a dessertspoonful of mushroom soup powder. I made use of the stalks by chopping them small, and found I was able to serve three helpings. Spring vegetable soup makes a good sauce for fish, and tomato soup goes well with sausages. And if you have a little chicken left over drop the meat into a sauce made of chicken noodle soup or mush-

room soup. A packet will do for several occasions and cold roast from Sunday will be much more interesting served on Monday with a warm, savoury sauce.

—MARTHA.



Lady: "What caused you to become a tramp?"

Tramp: "The doctor advised me to walk after meals and I've been walking after (in search of) them ever since."

IMPOSSIBLE

The orchestra was practising an amateur composer's long and tedious piece when he unexpectedly arrived.

"What's this," he demanded. "I can hear only the violins and not the wind instruments."

"It's too hard a job for the wind instruments," replied the leader of the orchestra. "They can't blow and yawn at the same time."

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AUTUMN, 1962.

My dear Children,

It is quite a while since we talked about the new College, so I am sure you are wondering if it will ever come to anything. Well, at long last your beautiful shining College is now a reality. I only wish you could all see what has been accomplished by your prayers and your pennies. God is very pleased with your efforts and has crowned them with success. In future years many boys will be educated there, some of them will do great work for the Church as priests and some will help to spread God's Kingdom in other ways. There is still much to be done before the College is complete. The Chapel, that was to be the special gift of the children of Limerick diocese, will not be ready for use till Christmas, so you must continue to help with those "magic" pennies and prayers.

The General Council in Rome is also about to begin. For the success of that too please continue your prayers.

To all the boys and girls who wrote during their holidays I want to say thanks — I do love reading nice letters, whether they are serious or funny. I also want to say thanks to Rang I in Kilfinane for being so good all the year and I hope they will continue to write sometimes. I wish them a very happy year in Rang II. A very good letter comes from Kathleen Kelly, with some jokes, riddles and a poem which will be published. Thank you, Kathleen. I think you would be a great help to Auntie Brigid when she is thinking up for "Our Page."

Slan libh anois agus beannacht De orraibh.

—AUNTIE BRIGID.



RESULTS OF SUMMER PAINTING COMPETITION

- Juniors:**
1. Mary Teresa Kelleher, 3 Coogan Street, Limerick.
 2. May Roche, 51 St. Peter's Place, Arklow, Co. Wicklow.
 3. Marie Fitzpatrick, Lower Main Street, Kilfinane, Co. Limerick.
 4. Fonsie McCoy, Scoil Mhaincin, Limerick.

- Seniors:**
1. Sheevaun Sexton, Granagh, Kilmallock, Co. Limerick.
 2. Seamus O Laoi, Baile Seain, Gleann Rua, Kilmallock.
 3. Maire Ni Riain, 5 Mount Kennett, Limerick.
 4. Brid Ni Chadhlá, Scoil an Clochar, Dunaraill, Co. Corcaí.

LUCKY DIP WINNER

Michael O'Sullivan, Shanid Upper, Shanagolden, Co. Limerick.

SPECIAL PRIZE (for Letter and Poem)

Kathleen Kelly, Knocknasna, Abbeyfeale.

The Murphy Twins

IT WAS about the second week in September. The excitement of the first days back at school, of new books and new faces, had worn away and the twins had settled down to ordinary life once more. They were now eight years or "almost nine" as Peter was always careful to add. Mary was eleven and in the Primary Cert. Class, while Michael had gone off for his second year at St. Munchin's, full of excitement at the thought of going to the new College.

It was a Saturday afternoon and for once the twins were quarrelling. I think Peter was beginning to feel that after all Pauline was only a girl and that the sort of things that pleased her were not good enough for him. Pauline had suggested playing "tig" around the barn, or climbing the oak tree to look for acorns or playing house. But Peter was not to be satisfied — in the end they decided to go for a walk, and they wandered rather aimlessly across the neighbouring fields almost in silence. Peter was still in a rather grumpy mood, and Pauline felt so hurt and cross that she wouldn't let him help her over the fences as he usually did. She'd get across herself and show him she wasn't a sissy, even if she were only a girl.

Before long Shep joined them — he had followed them from the house — and ran ahead, jumping and barking on the trail of an imaginary rabbit. Peter brigh-

Continued overleaf

tened up — “Come on,” he shouted, “we’ll catch him” — and raced off leaving Pauline to follow as best she could. Soon they were lost among the trees and she could only guess where they were from Peter’s shouts and Shep’s barking. Suddenly she heard Peter scream and Shep ran back to her barking wildly. She followed him, her heart pounding and her face white with fear. At last she found Peter. In his excitement he had not seen a deep trench which ran across his pathway and had fallen in. Luckily there was not much water in the trench, but the bottom was very muddy. When Pauline found him he was struggling to get out, but the bank was so slippery that he was not succeeding. Pauline tried to pull him out but he almost pulled her in instead. Suddenly she thought of a plan. Catching hold of the stick which Peter had dropped when he fell, she stretched it towards him, at the same time holding on to a tree nearby with her left hand. Soon he was out safe and sound, except that his clothes were splashed with mud. Pauline cleaned it off with dry grass and they both made their way home. When they got there they found Mammy had gone to town and Mary cleaned and brushed Peter’s clothes until all traces of his fall were gone, and put iodine on the scratches on his knees. Peter and Pauline made up their quarrel and Peter decided that girls were some good after all.



LEG-PULL

The two oldest inhabitants were discussing their ailments.

“That pain in your leg must be due to old age,” said one.

“Nonsense,” replied his friend, “My other leg is the same age and that does not hurt a bit.”



fáinleoga



m. Ó CORRBUÍ

Naé samail leo san éall
fáinleoga,
As teacht anseo saé bliain
na stóite,
Ó áit na mbíonn an grian,
Is laeanta dea-sín,
Is duilleoga ar na crainn
I gcónaí?

An gceapann tú go mbíonn
sao brónaé
As fágáil ina ndiaid
saé sómas,
Cun brostú leo ear toinn,
Ar teacht an earraíe éoin,
Is saé sob beas go binn
As ceolaé?

Imaéct! D’sin é mo mian
I m’óige,
As eitilt leo ear órom
na bóca;
Acé táinig orm dois,
Is do óubairt ar an bpis—
Acé raéainn leo arís
An pómar seo

Ó raéainn leo as triall
go sceondraé,
Ón tír seo ina mbím
As stróiceaé;
Tá an iomaé poll sa díon
Is an braon anuas ró-óian,
Is mo éulaíe snáma díomáin
Sa cópra.



Knocknasna,
Abbeyfeale.
26/6/62.

Dear Aunt Bridget,

This is to give you my sincere thanks for printing my name as a winner of the “Lucky Dip.” I was very happy when I saw it. I was not expecting it in the least, which made it still more delightful. I enjoy OUR CATHOLIC LIFE immensely. I think it superior to all other papers. My other favourite papers are “Missionary Junior” and “The Standard,” which are very interesting. I am entering for the Painting Competition this month. I am not very good at painting but it does not matter anyhow. I am very proud of the praise given to Abbeyfeale parish in your magazine this month. It is a very good parish really. I think our Canon is simply marvellous. I enclose also a nice poem you might enjoy.

Best blessing and wishes.

Yours sincerely,

KATHLEEN KELLY.

Sitting By The Fire . . .

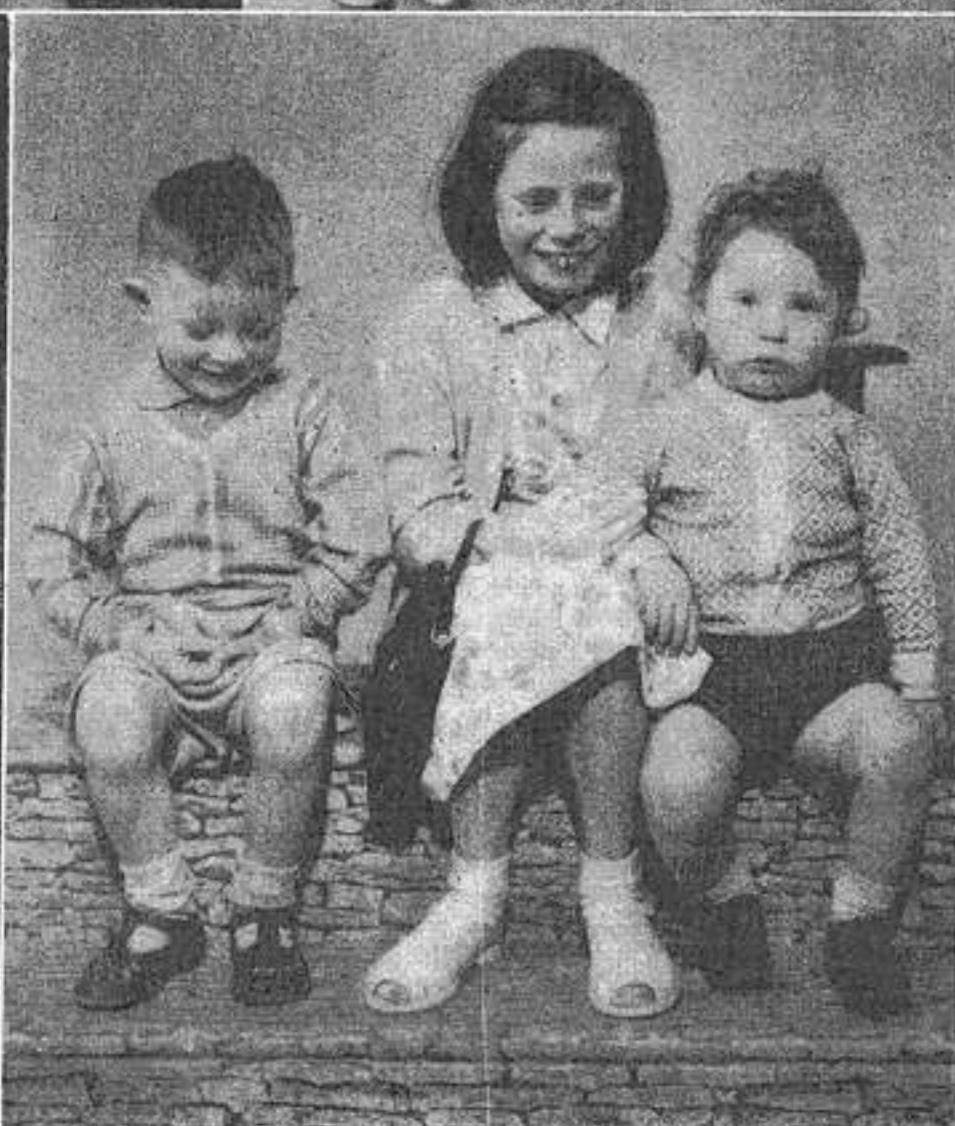
By Kathleen Kelly

Sitting by the fire,
I look and watch the flames,
Roaring up the chimney,
And playing at their games.

First I see a goblin,
Next, I see an elf,
Then, a tiny fairy,
Playing by itself.

Now, I see an ugly witch,
Stirring up a spell,
What it will be used for,
No one can I tell.

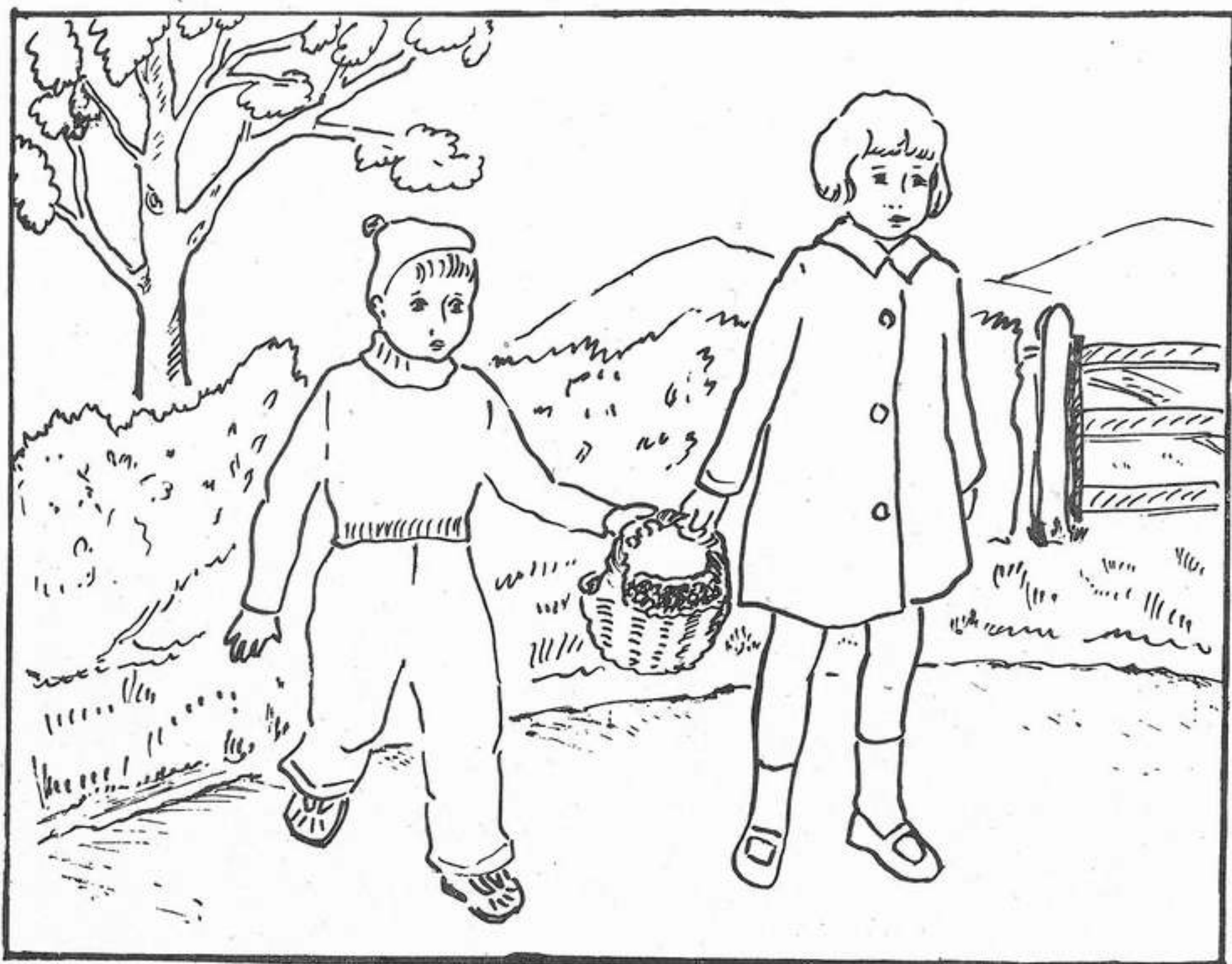
Now, the fire is dying down,
Soon, the flames will go,
Nothing left but ashes brown,
Flames are flickering low.



Top : O'Reilly family, 8 Hyde Road, Limerick (prize-winners), and Annette Browne, 88 Lenihan Ave., with her cousins. Centre : O'Shaughnessy Brothers, 22 Edward Street, Limerick, and Marion Hannan, Wolfe Tone Street, with her friends. Bottom : Kennedy family, 48 Lenihan Ave., Prospect, and Kathleen McNamara, 3 Hyde Road, Limerick, with her brothers.

C 37240

Your Autumn Painting Competition



(1) **SINNSIR** (ós cionn 10 mbliain)

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

(2) **SÓISIR** (fé bun 10 mbliain)

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

RIALAÇA: (1) **DAÇAIS** AN PICTIÚIR. (2) **LÍON** ISTEAÇ AN CUPÓN.

(3) **NÁ SEARR** AN CUPÓN DE'N LEAÇANAC.

Líon an cúpón agus seol éuis:

**OUR CATHOLIC LIFE,
PAINTING COMPETITION,
St. John's Presbytery,
Limerick.**



RIDDLE ME-REE

What would become of a turnip
if it were left in water overnight?
It would become wet.



What is the difference between
a doctor and a dressmaker?
*One cuts dresses and the other
dresses cuts.*

Name

Address

Age

Signed

(Parent, Teacher)

BÍOD IARRAÇTAÍ ISTIŞ ROIM 15AÓ SAMHA, 1962.

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