

our catholic

LIMERICK DIOCESAN MAGAZINE

LIFE



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Summer, 1963

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CONTENTS

VOL. X No. 2.

	Page
Editorial	1
Catholic Action	3
Limerick Lives	5
Tell Me, Father	7
Questions	8
Letter from Abroad	9
Things I've Been Reading	10
Athea Church	11
Woman's Page	14
Church History	15
Sport	16
Around the Parishes	18
College Page	20
Diocesan Items	21
Irish	22
Boys' Clubs	23
Feasts of the Season	25
O'Gunnell	26
Teenage	28
Books	30
Children's Page	32

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OUR

CATHOLIC LIFE

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

Editor REVEREND DANIEL GALLAGHER

Assistant Editor REVEREND PATRICK HOULIHAN

SUMMER 1963

Where Lies Pity?

PITY for our suffering or victimised fellow-men is a feeling or emotion which is easily aroused in most of us. And this natural valve is very often a good thing for us. With the result that we regard a person who is callous, who outwardly, at any rate, never shows any sign of compassion at the sorrows or suffering, physical or otherwise, of his fellows, as unnatural.

But there is danger that we may allow this feeling of pity to befog our judgment, and lead us into a completely wrong outlook. This is what happened quite recently in the trial in Belgium of the mother who, on her own admission, killed her deformed child. The verdict of the jury, and the scenes in Court when that verdict was announced, proved beyond doubt that pity had run away with the moral judgment of the people involved.

On the other hand, how many of us were so affected by the recent appeal for the millions of starving people throughout the world? Surely these starving people, very many of them children, are deserving of our pity; and yet that cause left many of us cold and unyielding.

It is very difficult to explain the two attitudes except we admit that the grounds of our pity can be worked upon by influences which may easily — unless we are on our guard — shift it to the wrong object. Who is more deserving of our sympathy — the person who suffers or he who causes the suffering? But very often the real sufferer is gone, and we imagine that the person who caused the suffering, who may be left with us, is now the person who suffers, and so, without any real thinking, transfer our pity to him. Pity, by all means, but where it is really due.

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As we go to Press the world mourns the loss of our beloved Pope John. On behalf of the people of the diocese (and also we feel of all Christians amongst us) we record our sense of loss at the passing of this Father of Christendom whose combination of human warmth and supernatural charity won the hearts of all men. May his great soul rest in peace.

Angelo Roncalli, born November 25, 1881; ordained at Rome, August 10, 1904; created Cardinal by Pius XII on January 12, 1953; elected Pope on October 28, 1958; died June 3rd, 1963.

The Apostolic Workers

IN A RECENT letter addressed to His Eminence Cardinal Agagianian, His Holiness Pope John XXIII wrote: "The spread of the Faith throughout the world is a question of the utmost importance Its purpose is the spread of the Kingdom of God and the propagation of the Holy Gospel, so that absolutely all nations may enjoy the fruits of the Redemption, and share the inexhaustible riches of grace of which Christ's Blood is the divine and eternal source. This activity calls for the generous and united missionary co-operation of the whole Church, priests and faithful.

"We desire, therefore, that Our sons and daughters, worthy of their Christian vocation, should meditate very carefully on the text: 'God wishes all men to be saved and to come to the knowledge of the truth.' From this they can certainly rekindle their missionary zeal and find motives for doing what they can, according to their means, to satisfy the spiritual and material needs of the spread of the Faith in the world

"We consider that the faithful duly provide for these spiritual and material needs, if, in answer to Our appeals, they cheerfully join the Mission Aid Societies, by means of which even the poorest can help the missions, in keeping with the words of St. Paul: 'Their very great poverty has resulted in rich generosity; for they gave according to their means and beyond their means'."

The Apostolic Workers are happy to think that they belong to one of the Mission Aid Societies mentioned by Pope John.

THEIR WORK

Who are the Apostolic Workers? They are a group of ladies who give of their time and talents in working for the Missions by making vestments for them. That may seem an over-simple definition, but it describes their work. It does not, however, tell of the amount of work done nor of the excellence of that work. Anyone who took the trouble to pay a visit to the Annual Exhibition, which was held in the Mechanics' Institute in Hartstonge Street on Ascension Thursday last, would be amazed at what was to be seen. It is difficult to believe that a comparatively small group of ladies could be responsible for such an output in the space of a year. This Exhibition was a much more eloquent tribute to the zeal and earnestness of these Workers than any words of mine could hope to be.

BRIEF SUMMARY

According to their annual report, the number of articles sent to the Missions in 1962 amounted to thousands of items. Space does not allow a full list, but we give a brief summary: 46 sets of Vestments; 1 High Mass set; 43 Albs; 6 Copes; 7 Humeral Veils; 16 Altar Cloths; 117 Amices; 125 Corporals; 110 Purificators; 102 Palls, etc., etc.

In addition to Vestments, they sent Sacred Vessels and Church requisites, of which the following are just a few: 2 Monstrances; 4 Ciboria; 5 Chalices and Patens; 2 Sets of Stations of the Cross; 4 complete Mass Kits.

They also sent large quantities of religious articles, such as

Medals, Rosaries, Holy Pictures and Prayer Books. But it is hardly necessary to stress any further what these ladies have achieved. The foregoing list should be impressive enough for anybody.

LIMERICK BRANCH

The first branch of the Apostolic Workers in Limerick was opened in 1946 by Mrs. McCall of Belfast, and the first President of that branch was Mrs. Shanahan. From that small beginning the work has blossomed forth in this diocese, and now there are flourishing branches in many parishes throughout the diocese. In the city there are the following branches: Little Flower, Our Lady of Limerick, St. Joseph's, St. Michael's, St. John's, and St. Brendan's. In the county these places have active centres: Adare, Askeaton, Ballyhahill, Croom, Effin, Granagh, Foynes, Kilmallock, Newcastle West (2), Rathkeale and Shanagolden, while Askeaton has also a Junior Branch.

SPIRITUAL AIMS

Like all true Catholic Action groups, the Apostolic Workers aim primarily at their own sanctification, which they endeavour to achieve in and through their work for the Missions. In the words of Pope John they "rekindle their missionary zeal" by helping the spread of the Gospel by their prayers and the sacrifices which they make every day. Only God can know the great graces won for the missionaries and their converts through the efforts of these zealous Apostolic Workers.

The duties of members are as follows:—

- 1) To recite daily one Our Father, Hail Mary and Gloria.
- 2) To attend the weekly sewing class held in connection with each Branch. The meeting opens with prayer and spiritual reading.
- 3) To help to compile a Treasury of Good Works anonymously and to offer same for the Missions, under such headings as Masses heard, Holy Communions, Rosaries, Holy Hours, and so on.

The missions that benefit from the Limerick group are world-wide. Last year, gifts were sent

to many parts of Africa, India, Brazil, Korea, Ceylon, Trinidad, Malaya, and East Pakistan. That these gifts are deeply appreciated is borne out by the hundreds of letters which are received every year from grateful missionaries and Societies.

MORE MEMBERS

The Apostolic Workers know that their efforts could be increased to a great degree if they had more members. There must be many generous-hearted ladies throughout the diocese who would willingly undertake this work, and it is to be hoped that this article may result in many more volunteers. Anyone interested may apply to their local clergy for information or to Rev. M. Manning, C.C., St. Michael's, the Spiritual Director, or to the Headquarters Office at 27 O'Connell Street, Limerick, where the secretary is in attendance from Monday to Friday each week from 2 p.m. to 5.30 p.m.

—D.G.

* * *

QUESTION

What on earth are you doing for heaven's sake?

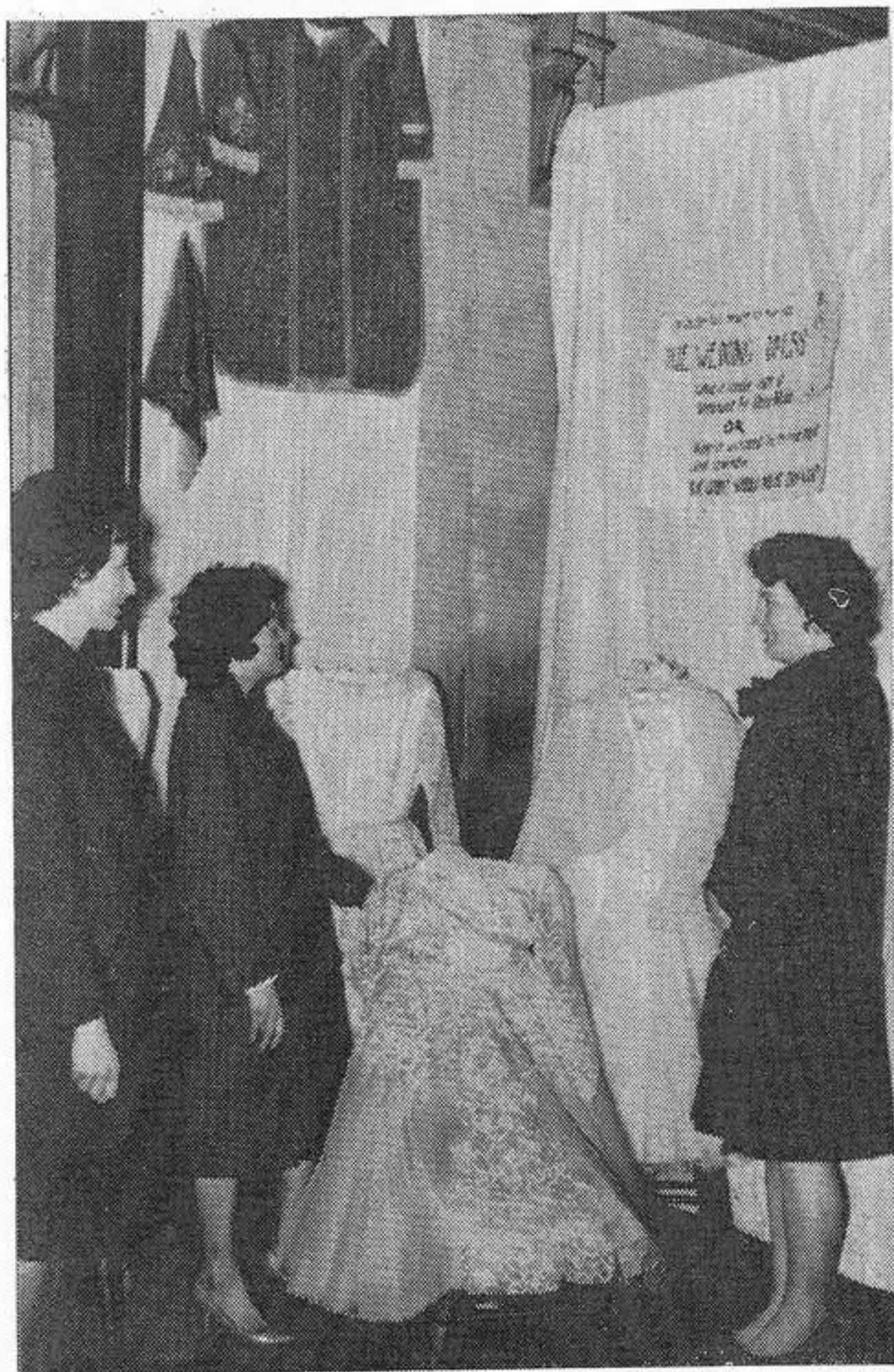
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An old man was employed to thin turnips on a farm owned by a lady who, though wealthy, had a reputation for meanness.

When dinner-time came round he noted with disgust that the only fare on the table, in addition to bread, butter and tea, was a tiny spot of honey in the centre of a large plate.

After eating in silence for some moments, he looked hard at the honey and remarked ever so politely:

"I see, Ma'am, you keep a bee."



Picture taken at a recent Apostolic Workers' Exhibition.

GERALD GRIFFIN

"O sweet Adare, O lovely vale,
Oh pleasant haunt of sylvan
splendour."

These lines, so familiar to every school boy and girl, bring to our mind some thoughts of the life and work of our own Gerald Griffin. He was born in 1803 in that ancient and celebrated part of the city called King's Island — the ninth son of the Griffin family. From his youth he was a shy, timid boy who loved to browse among the many books he found in his own home. His mother was herself a lover of literature and encouraged her young son in finding pleasure in the works of the great masters. He began his school days under Richard McElligott — a famous schoolteacher of the day. The family moved from the city in 1810 to a new country home called Fairy Lawn, near the village of Loughill. Gerald enjoyed the freedom of this new house and spent many happy days listening to the songs of the birds and fishing in the nearby Shannon. In 1814 he was sent to Limerick to a school run by T. M. O'Brien — a renowned classic scholar. Under his guidance, the interest already aroused in literature was further developed. Gerald had a natural flair for poetry and loved the works of Virgil, Ovid and Horace. He was later sent to school at Loughill, where some of his brothers were already attending school. We get some very good impressions of his school-days in his book, *The Rivals*.

Family circumstances forced the Griffins to emigrate in 1820. His sister Ellen was in poor health and could hardly survive the long voyage to America. Another sister decided to stay with

her in Ireland, as did Gerald and a brother. His brother William had by this time qualified as a doctor. He began his practice in Adare and took on himself the care of the members of the family who were to stay in Ireland. This parting with his parents made a deep impression on the young Gerald. He settled down in his new home in Adare. He paid many visits to Limerick, where he became interested in the performances of the Thespian Society. This Society produced many plays written by the members and Gerald was drawn towards drama. During these excursions to Limerick, he met the novelist John Banim, who influenced him to a great extent in his later work. He had had some inclinations towards medicine as a career, but he now felt that literature was to be his life work. He did some small com-

missions for newspapers and, little by little, his name became known as a reporter. He took the position as manager of a newspaper called *The Advertiser*. His honest appraisal of contemporary affairs, however, were frowned upon by the owner, who obviously liked to "please the Castle." He did try to compensate in later articles for any personal feelings he might have had in State matters. While he did not become rich at this work, he gained valuable experience in reporting at court. This was to be of great help in his later years. He began to write plays about this time and completed one called *Aguire*. Few of his plays however, have survived. Only one, *Gisippus*, written at the age of 20, is on record as having been produced at Drury Lane. He felt that the standard of theatrical productions had fallen sadly and



that the public had lost all sense of good drama. He set himself the task of revolutionising the dramatic taste by his writing. He decided to try his luck in London where there might be more outlet for such work. He discussed his problem with his brother, who had been his guardian since his parents had emigrated. Doctor Griffin knew full well the problems and trials that such a young man as his brother would encounter in London, but he could not bring himself to discourage the young writer.

Gerald Griffin set off for London in the Autumn of 1823. He admitted in one of his letters that he never realised how necessary was his home to him until he left it. Things did not go very well for him. He endured the endless round of theatrical agents who promised to read his scripts and contact him. He was short of money and had to ask help of the family at home. Worse than all was the loneliness of life in a strange city. His only friend was John Banim, who encouraged him to persevere in his work. He found that in London, too, his idea of revolutionising the dramatic taste was an almost impossible task. He spent weary days waiting for news of his works, often going hungry to eke out the small allowance. He took small engagements from some magazines and newspapers merely to pay for board and lodgings. He still persevered, but the play *Gisippus* was his last attempt at writing drama. In 1842 this play was performed at Drury Lane and was well received by public and press. It was chosen by the actor Macready in his efforts to restore what he called "classical drama" to the stage. Griffin's original idea had borne fruit, but success had come too late for satisfaction.

After such a trying and painful period of play-writing, we find Gerald turning his talents to other forms of literary style, in the novel and prose writings. We

find him again in 1826 acting as Parliamentary Reporter for a newspaper called the *Gazette*. He was already contributing articles to this paper on such varying subjects as politics and drama. He attached a good deal of importance to his work in the courts. While he was content with this work, he had necessarily to work far into the night to get his notes transcribed for publication next day. This was a very great strain on a constitution as frail as that of Gerald Griffin. All through his letters at this period, we find the one hope — that his health would stand up to his exertions now that, at least, he was getting some recognition as an author. In these years he produced *Holland-Tide Tales* and *Tales of the Munster Festivals*. He had the libretto of an opera, *The Noyades*, accepted, for which he was paid the sum of £50.

He returned to Ireland in 1827, this time to Pallaskenry where his brother William now lived. It was a sad homecoming for him. His sister Ellen, whose state of health had kept so many of the family in Ireland, died shortly after his arrival. Gerald was deeply affected by her death. He returned to London in 1827 to make arrangements for the publication of his books. After the carefree atmosphere of County Limerick, he found life in England dreary, and his interest in writing alone made life there bearable.

In 1828 he began to work on the most famous of all his works: *The Collegians*. This story was suggested to him by a murder trial in Limerick which he attended as a newspaper reporter in 1820. This well-known story of the murder of Ellen Hanly, the "Colleen Bawn," had shocked the country at the time. Dion Boucicault later adapted the same story for the stage under the title of *The Colleen Bawn* and Benedict's *Lily of Killarney* tells the same tale in music. This book was published in 1829 and was an immediate success. After this,

he published *Tales of the Jury Room*, *Rivals*, *Tracy's Ambition*, and *The Christian Physiologist*, to mention just a few.

At this period of his life, Gerald's friends noticed that he was giving a little more thought to religion than was usual in his early life. The world of literature was losing a little of its appeal for him. In August, 1838, he told his family that he had decided to enter the religious life. He became a member of the Christian Brothers in Dublin in the September of that year. He was transferred to the North Monastery in Cork in 1839. In this new life he found happiness and contentment. He contracted what was thought to be a severe cold in May, 1840, but it happened to be far more serious. Gerald Griffin died in June of that year from suspected typhus. His was a short life, but one that was lived to the full.

* * *



Rev. Sean Condon, O.F., who has recently been appointed as Assistant Diocesan Organiser to Rev. T. Culhane.

Tell me, Father . . .

"The Second Commandment was harder to explain than I thought, Father," he said. "I made a very bad job of explaining the difference between blasphemy and cursing and swearing, and I was anything but convincing when I spoke of the majesty of God's name and the seriousness of using it irreverently."

"You are not the first to experience the difficulty," I said. "The irreverent use of the Holy Name is so often a matter of shock or unconscious habit that we are more appalled by the speaker's vulgarity than by the insult to God. Only the few who have an abiding sense of God's majesty are sensitive of the insult involved in even the slightest misuse of His name."

"The same, however, is not true of neglecting to keep holy the Sabbath Day. I presume," I added, "that you are going to talk about the Sabbath and the Third Commandment at your next meeting."

"Not only am I going to talk about it, Father," he said, "but I'm looking forward to talking about it. The Third Commandment is an easy subject to talk about and it needs a lot of talking about these days."

"I wouldn't agree that it is all that easy to talk about," I said, "but I'm very curious to hear why you think it needs so much talking about these days."

"Isn't it obvious, Father," he said with a hint of reprimand, "that the Sabbath rest isn't being anything as well observed as it used to be?"

"Granted," I said, drawing him out, "but haven't the times changed somewhat?"

"More than somewhat," he replied. "That's the trouble. When men were more sensitive about being done out of a job by a machine they used to be con-

soled with the promise that more machines would mean quicker work and longer leisure. Reasonable time was all the directors of industry wanted and then one and all would rest while the machines did most of the work. Now technology, work-study and all the streamlined and high-sounding paraphernalia of 20th century Economic Science have joined the machine in the noble task of liberating humanity from the soul-destroying grind of long hours and laborious toil."

"And what have we by it all?" he went on. "More work and money-making on Sundays than our forefathers could get through in the round of a week. Granted, the work is not as laborious physically as it used to be. But it's Sunday work nonetheless. If our forefathers without machines or technology could do enough on weekdays to be able to give Sunday and every hour of it to the Lord, 'tis three days a week instead of one we should be able to give Him. And yet we've people rushing to work on Sunday as if it was an ordinary weekday. They've scarcely time to hear Mass, let alone to master the 'technology' of this the greatest function they can ever perform."

"And this Sabbath picture of industry," he continued, "is a poor second to the Sabbath picture of commerce. Thousands hurrying to and fro, not for the glory of God but to pamper the animal instincts of the public for their own sordid gain. Modern economic progress becomes more and more a vile and nameless conspiracy to make it quite impossible for men to attend, even on the Lord's Day, to the things that really matter. What can matter more to any man than the Sabbath refreshment of soul and body in the companionship of

those who next to God and Our Lady have the greatest claims upon him: his wife and family, his relatives and close friends."

He paused and said: "Tell me, Father, what do you think about all this?"

"You have taken the breath out of me," I replied. "If there is even a grain of truth in what you say, I'm wondering how the Lord of the Sabbath must view some of our economic programmes and co-operations."

"I was thumbing through the Book of Exodus as you spoke," I continued, "and I have found the passage where God proclaimed the Third Commandment. It will lend more emphasis to what you are going to say to your meeting than anything else I can think of. 'Remember to keep the Sabbath day holy. Six days for drudgery, for doing all the work thou hast to do; when the seventh day comes it is a day of rest, consecrated to the Lord thy God. That day all work shall be at an end, for thee and every son and daughter of thine, thy servants and serving women, thy beasts too and the aliens within thy gates. It was six days the Lord spent in making heaven and earth and sea and all that is in them; on the seventh day he rested, and that is why the Lord has blessed the Sabbath day, and hallowed it'—(Exod. 20, 8-11)."

☆ ☆ ☆

You can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you.

☆

No one is always wrong. Even a stopped clock is right twice a day.



Your Questions

Q.—In what way does the Church decide that a person is to be Canonised?

*A.—*Canonisation declares the fact that somebody's life has been noted for such outstanding holiness that he is certainly in Heaven and is worthy of receiving special honour. A person is Canonised only after a long and thorough investigation of his life and the final proof of his holiness is the working of miracles through his intercession. It should be remembered that Canonisation does not make a person a saint; it declares that a person led a saintly life. God alone by His grace can make saints.

?????

Q.—What is simony?

*A.—*It is the sin of trying to buy and sell sacred things. Simon the magician, in the Acts of the Apostles, gave the sin its name, because after the Apostles had given the Holy Ghost to some of the early converts, he offered them money, saying: "Give me also this power so that anyone on whom I lay my hands may receive the Holy Ghost."

St. Peter answered him: "Keep thy money to thyself, to perish with thee: because thou hast thought that the gift of God may be purchased with money."

Q.—How did the devotion of wearing the scapular originate?

A. — The laity have always wished to associate themselves with the various Religious Orders so that they may participate in their prayers and good works. Formerly they were allowed to wear the religious habit of particular Orders. But that practice was abandoned and instead they wore the scapular. Nowadays, the scapular medal has taken its place and there are many spiritual privileges to be gained by those who join one or other of the scapular associations.

?????

Q.—Our Lord is called 'King' because He founded a Kingdom on earth, but what grounds have we for calling Mary His Mother a 'Queen'? Does it not seem to place her on the same plane as Christ?

*A.—*Our Lady is Queen because she exercises rule over the Church by distributing graces to the members of the Church. She is the 'Mediatrice' of all graces. All Mary's privileges arise from the fact that she is the Mother of God, but she is still only a human person. There is no question of putting her on the same plane as her Divine Son.

Q.—What are Rogation Days?

*A.—*The Rogation Days are the Monday, Tuesday and Wednesday before Ascension Thursday. 'Rogation' means asking, so these are special days of prayer and petition to God. This custom began in the fifth century with St. Mamertus, whose diocese was suffering much from earthquakes, plagues and other disasters. The Rogations spread throughout the Church, but at the present time these days are used to ask God for the blessing of a good harvest.

?????

Q.—Who was Ireland's first Cardinal?

*A.—*Dr. Paul Cullen, Archbishop of Dublin, was Ireland's first Cardinal. He founded Clonliffe College in 1856.

?????

Why not send your questions to:

OUR CATHOLIC LIFE,

St. John's Presbytery,

Limerick.



Letter From Abroad

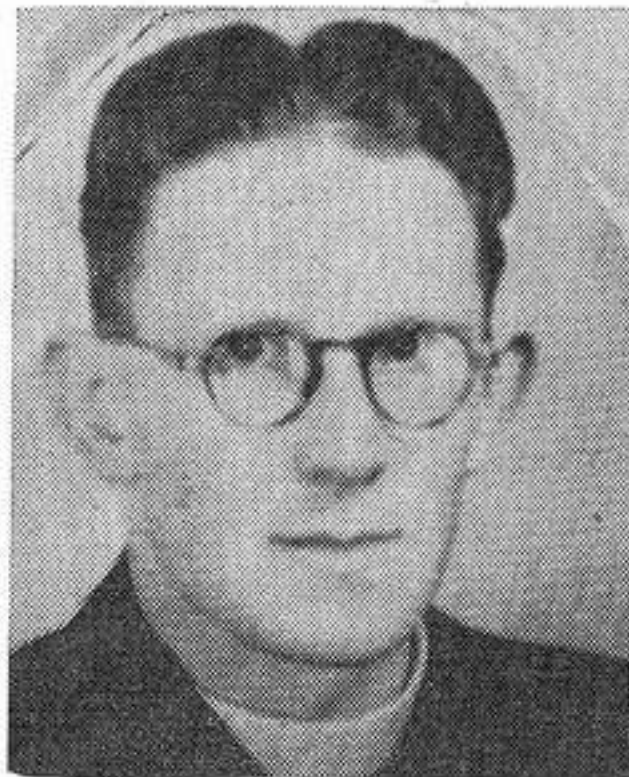
Rev. Francis O'Connor, a native of Foynes, was ordained in 1946 for the Diocese of Mobile, Alabama. A few years ago, in response to appeals by Cardinal Cushing of Boston, Fr. O'Connor volunteered for work in South America and is now stationed in Peru. Also in Peru are two priests from the Limerick Diocese, Fathers Michael Irwin and P. J. O'Donnell. The latter are working with the Columban Fathers of Dalgan Park, Navan. We hope to have some news from these two priests for a future issue, but here we print some extracts from Fr. O'Connor's letters to his relatives. First, from an earlier letter:—

"I went down to Lima some time ago. Three of us were sent to study Quechua, as we have a project beginning soon of going to some of the abandoned places in the Sierras to try at least to keep the Faith alive. None of the people there speak Spanish and that is why we must learn some bit of Quechua, and that is one awful job.

"Anyway we have to try and see what happens. This is only an experiment as we have no idea how it will work out and in particular we do not know whether we can take it up there at 15,000 feet without houses, or at least not so good ones. We will for the most part be sleeping in the station-wagon.

"Well, as I said, three of us went to Lima to study and were all ready for a nice month there when that disastrous landslide in Yungay happened. You read about it in the papers, I expect. Five of us were ordered up to the disaster area by the Government. Why they picked on us I do not know, but we had to go up there and try to get things organised. We had to feed and clothe the people and do what we could for them. I can tell you that the reception we got from them was far from cordial. However, when we were leaving three weeks later they had completely changed. They begged us to stay another two weeks, but we had to get back.

"The place up there was a mess. It was like one big cemetery, with more than two-thirds of the population buried in the



REV. FRANCIS O'CONNOR

place. They really do not know how many were lost in the slide. Seven villages were wiped out completely and only those who happened to be out of the villages at the time were saved. The whole thing happened in seven minutes. You could hardly believe it possible for such a thing to happen."

From a later letter:

"I am now stationed in a place called Andahuaylas, which is very high up in the mountains. We get down to Lima about every three months for a week to get us out of the altitude and back to sea-level once more. If you stay too long in the altitude you begin to get a bit 'light' in the head, so the authorities do not take any chances.

"From time to time I hear from home, but news drifts in here slowly. Mail is very irregular. Fortunately, we have

our radio transmitters here in the mountains and that is a great help. We talk to each other every night and keep in contact. About twice a week the priests in Lima come on the air and we get the latest from them and any orders that we need. Usually after they get off the air you always think of something else.

"I have been in contact by radio with the United States and reception was quite good. All I am waiting for right now is my superior licence and then I hope to make contact with Bryan Fogarty in Limerick. I expect you know him. The superior licence will entitle me to talk on the 20 metres band and Bryan says that he can get South America very easily on that band. So I may have a talk with you soon.

"Life is hard going here at times. The Faith which was implanted by the Spanish missionaries centuries ago is still here, but it is distorted through ignorance and poverty. The ignorance is really tragic, though at times it may take amusing forms. With ignorance goes superstition but the people were so long without priests that this was inevitable.

"The poverty and the unending struggle for existence is a constant worry which leaves the people little time or inclination for spiritual things. This is not a pleasant picture that I am painting, but it will serve as a reminder to you that you can help by your prayers and sacrifices."

Things I've Been Reading...

about rain

He (Archbishop Mannix) related to us this little story, which was just one of quite a few:—

“Not so long ago, one of my priests was on holiday in Co. Waterford. One morning he set out from the local presbytery to say Mass in a church across the road, and it was raining. Apparently it does rain in Waterford! An old man met him and said: ‘It’s a fine morning, Father.’ My priest, a factual kind of man, replied that it certainly was not a fine morning and asked the old man why he said so. The old man replied: ‘In these days of lipstick and atom bombs, the only pure thing we see coming down from Heaven is that grand sup of rain. Therefore, it is a fine morning!’”

—From an article in *Vexilla Regis*.

on playing our part

In an opera, various people have various things to sing, but all those things are prescribed for them by the composer — they are not what they choose for themselves. All those things designed to fit together to make one intelligible whole. Now, suppose somebody came to the front of the stage and began singing *Rule Britannia*, while somebody else went to the right and began singing *Tipperary*; at the same time somebody is at the left singing *Clementine*, while a fourth person is at the back of the stage singing *Roll out the Barrel*.

Would you call that an opera? Of course not — it would be confusing and nonsense. People singing what they want, when they want and how they want instead of singing their own parts designed for them by the composer.

But something very like that so often happens at Mass. The

priest is putting the meaning into the gifts at the Offertory. The composer of this work — the Church — means him to have a sort of supporting chorus of the people, all putting *their* meanings into the gifts. But that does not happen. Mr. A. doesn’t join in that. He “prefers to say his own prayers.” He likes the “Thirty Days’ Prayer,” and gets on with it. Mrs. B. won’t join in either — she is making a novena to St. Sacharina. Mr. C. prefers something that doesn’t involve any trouble — he says a lot of “Hail Marys”

The net result is a travesty of what the Mass should be — it is a riot of individualism

What should they be doing? The Pope makes it clear enough in *Mediator Dei*: “They ought to unite themselves closely and of set purpose with the High Priest and His minister on earth.”

—CLIFFORD HOWELL, S.J.,
in *The Work Of Our Redemption*.

on values

The wonders of science, applied and unapplied, continue to stagger our imaginations, the cures of diseases supposedly incurable are there, but it does not seem that people are growing better from the old-fashioned moral point of view. We have only to read any modern novel to see that the old bad human nature motives are assumed as much as, or perhaps more than, they ever were. It is only that they are no longer condemned as bad.

We used to be told that people would be happy as soon as they could get free from inhibitions, from the artificial moral repressions which the old moral laws imposed upon them; now they have freed themselves amazingly, and with increased speed, but are they happy?

—ROSALIND MURRAY in *The Good Pagan's Failure*.



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

REMEMBER . . .

THE NEEDS OF LIMERICK DIOCESE

... IN YOUR WILL

FORM OF BEQUEST

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

ROBERT CUSSEN WRITES ON

The Story of a Parish and its Church

ATHEA AT ONE time formed part of Kerry, and in the fashion that usually prevails in such circumstances, she is now apt to be forgotten by Limerick. There is scarcely any mention of the district in the numerous histories and pamphlets written about Limerick. And it is not for want of material, because this old parish is teeming with material. But it is of another age, another time. For the old Gaelic tradition died slowly in Athea of Slieve Luachra, and in the hillsides around it, where the past still peeps like a primrose beneath the thorn of modern life.

The story of a parish and its church is the story of its priest and its people. Building a church in early days, and even down to the present century, was a communal effort which engaged the physical co-operation of the entire parish. And when a church is built, it becomes a focal point which reflects the whole life of the community and round which the parish turned. This bringing together was heightened and intensified in Ireland by the negations and horrors of the Penal Laws, the recurrent famines, and the foreign usurpation. The priest, in addition to his sacerdotal duties, became the guide, the adviser and the leader of his flock. He was recognised as such by the Authorities and was proscribed and hunted down like a wild beast. In order to survive he had to submerge his personality and they had to hide him in their midst — he dressed like them, he lived in their houses and shared their board; their sorrows were his sorrows, and he rejoiced when God smiled on them. The result of it all was that an especial link was fashioned between Irish priest and Irish



Athea Parish Church

people, unique even in the history of Catholicism. And the story of Athea is the story of the forging of that link.

FIRST CHURCH

The first church in Athea was founded some time before the Norman Invasion — perhaps, 700 or 800 or 900 A.D. It was called Magmor or Moymore and was situated at Templeathea on the site now occupied by the parish burial ground. Tradition says that the Augustinians were the founders. The first site chosen by the Monks was at Dirreen — a comfortable, cosy foundation, sheltered from the weather by the Doireens or little Oaks and proximate to good honest limestone quarries. But it wasn't to be, and this is what happened. The site was laid out, and the Monk mason had only commenced work on the foundations

when he was called to his dinner. He left his hammer and chisel behind him on the ground. While he was eating, a brother Monk called him, and they saw two big black ravens descend out of the sky, and picking up, one the hammer, and the other the chisel, in their beaks, they flew slowly away. The Monks followed them. Straight to Templeathea, a mile or so away on top of Benn More, they flew and dropped the hammer and chisel there. And there, despite the extra toil and trouble, the Church was built — the Monks and the local people having to bring every stone that went into the Church on their backs from Direen Quarry up the steep rise of the hill. The church is specifically referred to in an Inquisition of 1201 ordered by Myler Fitzhenry to be held regarding the ecclesiastical property of the Diocese of Limerick. William De Burgh presided over

the Inquiry, with a jury composed of 12 Irish, 12 English, and 12 Danes. Eighteenth in the List of Churches drawn up by the jury and placed between Kilfergus and Loughill is Magmor, also written Moymore. Two hundred years afterwards, in an Inquisition dated 1418, we find a reference to "the Church of Derrenmoymore," otherwise Eglas Mointin (Church of the little bog) at Templeathea. This church continued to serve the spiritual needs of the people of Athea down to the end of the 16th century.

PERSECUTION

The Reformation of Henry VIII and the persecutions and confiscations of his daughter, Queen Elizabeth, did not affect the district of Athea until the year 1580. In that year, a blood-thirsty Sussex man named Sir William Pelham was appointed Lord Justice of Ireland, with the avowed object of crushing the Earl of Desmond. In the Spring of 1580, he marched his army into Connello, and having scoured the countryside, he ruthlessly plundered and killed not only the able-bodied, but according

to the Four Masters: "blind and feeble men, women, boys and girls, sick persons, idiots and old people." One day, accompanied by the famous or infamous Sir Walter Raleigh, Pelham was making a sortee across the hills from Glin to Port Castle, Abbeyfeale, when they came on the little Eglas Mointin at Templeathea and destroyed it.

When the Desmond Wars were over, some rude attempts were made by the parishioners to repair the old church, and a shelter was made over the place where the altar stood. Mass was again celebrated there, and for forty or fifty years there was no interference. Then in 1641, rebellion broke out and one day the ruthless "Murcada An Totain" O'Brien, Earl of Inchiquin, arrived and, true to his name, left the Eglas a complete wreck, thus ending for all time its use as a Church.

MASS AT THE ROCK

Their church destroyed, their religion proscribed, and their priest on the run, the people of Athea had to worship in the open air, and the spot they chose was

a secret recess on a portion of ground that sloped to the river Gale, about a mile on the eastern side of the town. It had the advantage of a clear uninterrupted view on three sides, and high, marshy impassable heights behind it. The altar was placed in a little cave-like aperture, and was called Pluais an Aifrinn — a name that has survived down to the present day. But alas, only the name and the tradition that Mass was celebrated there have survived. It became such a commonplace event that it never occurred to anyone to write about it. In fact the only contemporary written description we have in all Ireland of people attending "Mass at the Rock" was written by a sympathetic Protestant, who saw a congregation at the foot of Mount Russell in the Diocese of Kilmore, presided over by Fr. Brady, their parish priest. He described in detail what he saw, emphasising the rapt attention of the worshippers. And, impressed by the intense and living faith he saw around him, he concluded in these imperishable words:—

"The dome was the blue sky of heaven, flecked with passing clouds, sometimes lined with silver, sometimes edged with gold, as they caught the rays of the scarcely-risen sun. The altar was the living rock, half-embedded in its native mountain; the music, the rustling of the wind through the trees, the purling of the mountain streams, the chirping of the birds of the air; the incense, the fervent prayers of those simple hearts ascending to the regions of uncrested light."

TEMPORARY CHAPEL

Some time before 1750, Mrs. de Lacy, of Coole East, implored her son, Most Rev. Dr. Robert de Lacy, then Lord Bishop of Limerick, to get permission to establish a little chapel in the



The Holy Well at Athea

town of Athea. She was getting on in years, and she found it very difficult to ford the river Gale when in spate in order to get to Pluais an Aifrinn; not to mention the vagaries of the weather. The district round Athea was not a disturbed one, the fear of a rebellion, common enough in the early 1740s, was fading out, and the Courtenay Landlord of that time, who was friendly with Bishop Lacy, supported the proposal. And so it was decided to have a chapel in the town of Athea.

In a sequestered part of the town there were a few small thatched one-storey vacant houses huddled together. These were willingly vacated and were fashioned into a semblance of a chapel, with a timber altar at one end. The parishioners fondly called it the New Chapel, but it hardly deserved that name because there was little or no room for seating accommodation of any kind, and the bulk of the congregation had to kneel or stand out in the street. Immediately Mass was over, the priest had to request the few who were accommodated in the chapel to leave so as to facilitate disrobing and the rearrangement usual after Mass. Mass too was subject to sudden alteration to suit the weather. But all these inconveniences were gladly borne by a congregation who had faced and endured the rigours of An Pluais.

The district of Athea was anciently included in the Parish of Rathronan. Rathronan stretched from Ardagh in the East to the Kerry border, and adjoined the Parish of Abbeyfeale. It is not known when Athea broke away from Rathronan, but in 1704 Fr. James O'Connor was registered as parish priest for Abbeyfeale and Templeathea. About the year 1730, the old parish of Rathronan was completely dispersed; Templeathea broke away from Abbeyfeale; and the new Parish of Athea was formed. The first parish priest

was Fr. Maurice Dinneen, and he served the parish well and faithfully until his death in 1763. He was a man of great piety and vast learning, and he guided his flock like a true shepherd during the difficulties and persecutions of the Penal days.

NEW CHURCH

Fr. Dinneen was the last priest to say Mass at Pluais an Aifrinn, and the first one to say Mass at the New Chapel. His successors were: Fr. Matthew Corbett (1763-1794); Fr. Timothy Hallinan (1794-1799); Fr. Patrick Ahern (1799-1804); Fr. Edmond Hallinan (1804-1812); Fr. Edmond O'Halloran (1812-1818); Fr. James Clery (1818-1824); and Fr. John Ryan (1824-1870). Fr. John Ryan was parish priest at the time of Catholic Emancipation, and at once he embarked on the building of a new church. The people lent willing hands, supplying, in addition to the necessary funds, horses and carts, building material and help of every kind. The building was completed in 1830, although the inscription on the church states it was erected in 1832. The old people's explanation for this is that the church was officially consecrated in 1832, but that Mass was celebrated there a few years before that. Fr. John Ryan was the last priest to say Mass at the New Chapel, and the first one to say Mass at the Emancipation Church. And for years afterwards he kept reminding the congregation as some of them precipitately left the church after Mass that there was no need anymore to be in such a hurry when Mass was over!

The Emancipation Church still does duty to-day, and it is a lasting tribute to the pastor and the people who combined to erect it. High up beyond Benn More the dead generations of Athea lie buried around the old ruined Eaglais of the Augustinian

(continued end next column)

TRUST

*Trust God, and do not be afraid;
Your life is safe within His hands,
For every creature He has made
He guides, He loves, and understands.*

*In every trial He is near,
He knows its place in His great plan.
He does not cause a needless tear
Who wills eternal joy to man.*

*So trust, and do not be afraid,
Upon the Lord cast all your care,
And face the future undismayed,
No cross it holds you cannot bear.*

*To fear or fret is ever vain,
While God your ship of life doth steer,
But cry to Him in every pain,
And trust to Him each prospect drear.*

*Yes, trust, and cast away all fear;
The Lord is nigh! Take heart! Be brave!
Your cause to Him was ever dear,
His arm is mighty still to save.*

*And every cloud will pass away,
And every storm be hushed and still,
If you but choose to go His way,
Serenely guided by His will.*

*For God is love that cannot change,
No worry is outside His aid,
All things for good He doth arrange,
Then trust — and do not be afraid.*

Monks, while on the nearby slope to the river Gale a plain white timber cross rises triumphantly out of Pluais an Aifrinn. The history of Catholic Ireland is manifested in these three places and Athea should well be proud of them.



woman's Page



TODAY IT IS the fashion to decry the younger generation. Our adolescents are labelled 'teenagers,' a term to which seems to be attached a flavour of contempt. Was it Shaw or Wilde who said "youth is wasted on the young"? They are too inexperienced, too naive to savour the intoxicating bouquet of that ephemeral magic which is youth. It is the older people who have outlived the golden time who, perhaps through envy, perhaps in forgetfulness of its ecstasy, rebuke its natural exuberance. Too swiftly it wanes, the lovely Springtime of life.

Personally, I have a great admiration for the youth of Ireland. This very Sunday morning I was edified by the number of young boys and girls whom I saw receive Holy Communion. I watched them walk quietly from the altar — lovely girls glamorous in their Summer costumes, boys with earnest faces, handsome Irish boys, and my heart moved towards them in affection and pride. May God bless them and long keep their gentle faces innocent and serene.

And what a wonderful time it is in which to be young. There is all the wonder of scientific achievement. And don't bring up the argument that there is all the tragedy of the atom too! There was hunger, and terror, and depressions and strife when the world itself was young. But, to-day, the young people have radio, television, cinerama-scope, cars, cafes — not forgetting the ubiquitous transistor. The girls have nylons, permanents, colour rinses,

stiletto heels, eye-shadow and various beauty aids. Of course, as my daughter once remarked: "There is more competition, too."

But, most of all, they have youth. All these amenities are the trappings of a commercial and scientific age. Take them all away, and the young would be shy and blithe, gentle and boisterous as young people always were, always will be. My generation of young people were quite as happy sitting in the lamplight while someone played the piano or the mouthorgan or the melodeon or played a record on an old-fashioned gramophone. We, too, found self-expression in music and dancing. The Charleston was frowned upon by the older folk as the Rock-and-Roll and the Twist are condemned by a few to-day. And we never paused to consider how silly were the words of *Yes, We Have No Bananas* or *Horsey, Keep Your Tail Up*. Tastes have not changed considerably. We "played a record," they "spin a disc," but the result is basically the same. I often recognise a familiar melody among the modern top-twenty, and find that my daughter is dancing to a tune that I also danced to, ever so many years ago. One of my earliest recollections is of a trio of aunts grouped around an old piano — yellowed keys, pleated silk front, two brass candlesticks and a brittle, tinny tone. They sang in harmony a song with a haunting melody. Only the youngest aunt is alive to-day and

she is approaching seventy. *Whispering Hope* was the name of the song and they had learned it as children in the Convent National School in a small seaside village in Mayo. I can still see them in long skirts and neat blouses, singing so sweetly in my grandmother's parlour, where the shiny, black, horse-hair chairs used to hurt my bare legs. Perhaps you know the song? I have heard it several times from Radio Luxembourg and it had a great success as a come-back. There are some who say that the modern girl is vain. If she is, so were we! The curling tongs was the precursor of the perm. We primped, and patted and back-combed and made use of the crude embellishments of the day. So it's no use imagining we were of a superior moral calibre. If anything, to-day's young people are a better breed, because if life has more pleasures to offer it is swifter, tougher and more demanding. We should be very proud that those dear, gallant young people are so well equipped to face it. I am tired of hearing them being criticised and maligned.

After that nostalgic return visit to my grandmother's parlour, I think it is fitting that the recipe that I give you should be evocative of those distant days. It is for ginger-bread. I do not know if anyone eats it now, except myself, although I found that children loved it. It belongs to the days of Oxford lunch cake, bulls' eyes and heart-shaped lozenges, but you might like to make it.

Continued page 17

The Holy Roman Empire

UP TO THE YEAR 313 and the publication of the Edict of Milan, the Church had no standing in civil society. In virtue of Constantine's edict it gained legal recognition and a guarantee of freedom of public worship. Later in the century, Theodosius I made Christianity the official religion of the empire, while Justinian went further still and united Church and State. Whatever else may be said of these measures, they did give the Church a degree of protection if not of government favour.

INVASIONS OF THE EMPIRE

As early as the second century the Roman army had begun to take in recruits from tribes who lived beyond the frontiers of the empire. As more and more of these new peoples were admitted to military service, authority in the army gradually passed into their hands. By the middle of the third century, barbarians had gained control of the army and from then on barbarian emperors began to appear in the West.

Although movements of people across the frontiers had been going on for a long time, what might be called invasions by Germanic peoples did not begin in earnest until the early years of the fifth century. The Goths, who were the first people to settle on imperial territory, sacked Rome in 410. Later the Huns invaded Italy, and Rome would have suffered a similar fate were it not for the intervention of Pope Leo I, who succeeded in persuading their leader, Attila, to spare the city. The Franks crossed the Rhine and in time took over imperial territory corresponding to what is now more

or less modern France. About the middle of the century the Lombards, who were the last but by no means the least of the invaders, settled in Northern Italy, and for more than a century and a half menaced the cities of Italy further south, including Rome.

THE EMPIRE DIVIDED

Under the stress of impending invasions, the empire was in 378 divided in two — the eastern and western sections. The empire of the East was to endure for over a thousand years, while its western counterpart survived for less than a century. The end of the Western Empire came in 476 with the deposition of Romulus, the last of a weak line of emperors, by Odoacer, a barbarian general who carved out a new kingdom for himself.

THE CHURCH UNPROTECTED

The collapse of the Western Empire and the inability or unwillingness of the Emperor of the East to fill the gap, left the Church without a protector. The good work of Constantine and Theodosius was thereby undone. The sack of Rome by the Goths had been a severe shock, and now the threat to the whole of Italy represented by the Lombards — an ever-present menace — convinced the Pope that some new arrangements were necessary to enable the Church to carry out its mission in peace and security.

THE FRANKS

Of the independent kingdoms that came into being as a result of the invasions, that of the Franks seemed to offer about the

best prospect of filling the void and providing the Church with adequate protection. They were Catholics and they had quickly established a stable government over a large and rich territory. And their strength and military prowess were not in doubt since their great victory over the Islam hordes at Poitiers in 732. This was one of the decisive battles of European history and it was to the credit of the Franks, under Charles Martel, that they had by this victory saved Europe and Christianity from Islamism.

PEPPIN

When, however, Pope Gregory III approached Martel in 739 with a proposal that he should free Italy from the Lombard menace the Frankish leader was not disposed to fall in with the Pope's plan. In 752, Pope Stephen II was more successful with Peppin. Peppin subdued the Lombards and set up a Papal state in Central and Northern Italy, thus ensuring security of the Church.

CHARLEMAGNE

Peppin's son and successor, Charlemagne, also proved an able defender of the Church. When, once again, the Lombards threatened the Pope's domains, Charlemagne marched into Italy and compelled them to desist. And when on Christmas Day, 800, during Mass in Old St. Peter's, Rome, the Pope placed a gold crown on Charlemagne's head, amid the acclamations of the congregation, a new era in Church-State relations had begun.

Continued page 17

Waterford and Limerick hurling teams seem to have one trait in common: both are unpredictable? But there is one important difference in their unpredictability, as we shall see later. A couple of years ago Waterford beat Tipperary by a hatful of goals in the championship, but the very next season Tipperary turned the tables most decisively. Then the Decies men came again, and last Autumn defeated the All-Ireland champions in the Oireachtas final. Exactly two weeks after that victory, Waterford came to Limerick to play our men in the League. It looked a dollar to a hayseed on the visitors, but, lo and behold, the home team hurled them off the field — the same Limerick team that, shortly before, had been routed by Wexford, and Wexford were later beaten by Waterford! Topsy-turvy form to be sure! One wonders how Euclid would solve that problem. But now here's the difference between the unpredictables: Waterford in recent times have captured the two top prizes — the All-Ireland and the League—with the Oireachtas Cup thrown in, whereas the Limerick sideboard is as bare as Old Mother Hubbard's cupboard. By the time this issue of *Our Catholic Life* is in your hands, Limerick will have met Galway in the championship — then perhaps one may be able to assess our men's real worth more truly.

It's that man again!!!!

Yes, it's that man from Tour-nafula! For the past few seasons, Sean O'Sullivan has been hitting the headlines and it is safe to say he will continue to do so for some time to come. His form in winning the 10 miles Irish title set the pundits thinking. One Dublin sportswriter posed the question: "Was Sean O'Sullivan the best distance runner Ireland ever produced?" And the writer in question reckoned he was. There was this remarkable feature about

SPORT

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

*



SEAN O'SULLIVAN

that 10 mile race. Sean ran the first five miles of it in only half a minute outside the best time ever done for a 5 mile race. Though running in what the press described as appalling conditions, he easily broke his own record — even though he had no one to press him home in the later stages. And remember, Sean is turning in such performances without the aid of a coach and without the gymnasium facilities enjoyed by athletes in the bigger centres. One wonders is there danger of staleness, seeing that he is giving of his best week after week.

Irish Athletics

The standard in track and field events in this country shows definite and welcome signs of improvement. Take jumping, in

which our men were once among the world's best, with the Leahys, Mick Creed, Tim Carroll and others in the high jump, with Shanahan, Bresnihan, and the Aherne brothers in the hop, step and jump, and with Newburn and O'Connor in the long jump. Recently, in the All-Ireland Schools' and Colleges' Championships, Jim Sheehy, of Bandon, cleared 6ft. 1½ins. in the high jump — a remarkable feat for a schoolboy — and two others reached 5ft. 10ins. In the Leinster and Connacht Schools' Championships, nine provincial records were broken. Brendan Martin of Louth, having recovered from a very serious motor accident, cleared 6ft. 3ins. in the high jump. Brendan is now learning the straddle and hopes, when he has mastered it, to reach 6ft. 7ins. or better. Incidentally, the straddle is the style adopted by the world's best high jumpers, Brumel and Thomas.

Another Louthman, Noel Carroll, now a student at Villanova University, has run some very fast quarters and half-miles over there. Noel was good before he went to the U.S.A., but now his half-mile in 1min. 47secs. puts him in world class — a tribute to the efficiency of American coaching and training methods. One is tempted to speculate on what Sean O'Sullivan might accomplish did he have the benefit of similar coaching and training.

Limerick items

Capt. Wm. Ringrose was given a special cup by the officials of the Rome International Horse Show for the best over-all placings in horse jumping during the Show.

☆

Jim Cregan, alias Jim Hogan, of Athlaca, is somewhat unpredictable. Last year he put up some fine performances running

Continued next page

in England. Chosen for Ireland in the European Championships, there was an unaccountable slump. Now he is again in top form. His grandfather, Jim Caulfield, whom I knew well, was a renowned handballer about the turn of the century, while his granduncle, Ned Caulfield of Hospital, was a crack cyclist.



Limerick's Richard Harris got the Best Actor Award at the Cannes Film Festival for his part in *This Sporting Life*.



An unusual championship came to our county at the end of last year when Jim Sheehy of Ardagh won the Irish title in playing the bodhran!



And again, going a bit outside my province, and treading on dangerous ground, I am tempted to record what New York columnist Ann Daly has to say about a Limerick lady. Ann tells us that Limerick-born Imelda Staunton of Irish International Airlines is one of our finest publicists, highly successful at selling all over the U.S.A. clothes made in Ireland and designed by Irish men and women. Good for you, Imelda.

CHURCH HISTORY—contd.

THE HOLY ROMAN EMPIRE

Once again there was to be an empire of the West and the territories conquered by Charlemagne were to be the beginnings of a revived but now "holy" Roman Empire. In the political sphere the emperor was to be the supreme authority, the head of a series of kingdoms and who was pledged to protect the Church, of which the Pope was head and centre of unity.

Charlemagne, whose character was not without its blemishes, proved an inspired choice for this very important role.

Although much of his reign was spent in subduing lawless peoples, he managed to make provision for the education of clergy as well as laity at every level. Some of the best minds of Christendom were summoned to his court and schools sprung up under his auspices around cathedrals and abbeys for the teaching of the liberal arts and the sciences. Church life too was reformed and re-organised in an empire which extended from the Tiber to the North Sea and from the Ebro to the Elbe. And in all this area Church and State seemed for the first time to be fused into one thing and to work together to mutual advantage.

WOMANS PAGE—continued

GINGER BREAD

Ingredients: 8 ozs. flour, 3 ozs. brown sugar, 3 ozs. margarine, 1 teaspoon of ground ginger, 1 teaspoon of breadsoda, 2 table-spoonfuls of treacle or golden syrup.

Method: Sift the flour, baking powder and ginger together. Add the sugar. Put the margarine and treacle into a saucepan and melt gently. Do not let it get too hot. Pour the melted mixture on to the dry ingredients. Add a little milk and finally the beaten egg. Stir with a wooden spoon until it is well mixed, to the consistency of a thick batter. Pour into a well-greased square tin and bake in a moderate oven, 350 degrees F., Regulo 3, for about 45 minutes. Cool on a wire rack and cut into squares for serving.

If you wish you can add spice, chopped nuts or raisins to the batter.

—MARTHA.



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Around The Parishes

PRIDE OF PLACE in the round-up of the parishes for this issue goes to **Shanagolden**. From there comes the news of a most successful re-union of parishioners which was held in Kilburn, London, on Sunday, 5th May. Over ninety attended, some coming from places as far away as Birmingham and Leamington Spa, and another thirty wrote expressing their regrets at not being able to attend. Fr. P. O'Regan, C.C., Shanagolden, was the organiser of this re-union, and judging by the results of this beginning, he will be anxious to make it an annual event.

Of course, there was a very special welcome for the parishioners of Shanagolden at Kilburn as the parish priest there is Very Rev. John Dore, O.M.I., a native of Shanagolden. He did everything possible to make all who attended the re-union feel at home and they, in turn, were obviously proud to have one of their own as parish priest of such a huge and busy parish. Fr. Dore has the responsibility of arranging for eighteen Masses every Sunday in Kilburn at which nearly 9,000 attend — most of them Irish or of Irish origin.

Another man who played a big part in making this re-union a success was Rev. E. Casey, C.C., St. John's, who is at present working in Slough. Fr. Casey organises each year the Limerickmen's re-union, which His Lordship attends, and also the re-union of Adare parishioners.



On Sunday, 5th May, His Lordship ordained Rev. Donal O'Sullivan of Kilmallock in the Church of SS. Peter and Paul.

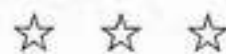


Fr. O'Sullivan blesses his relatives after Ordination.

This was the first Ordination Ceremony to take place in that church. Fr. O'Sullivan will minister in the Diocese of Los Angeles.



People approaching Limerick city from the Bruff direction are bound to notice a very beautiful shrine to Our Lady on the roadside at Bengal Terrace in the parish of St. John's. The shrine was erected by the residents of that area and it was blessed by Rev. M. Sadlier, C.C., on May 12th last. Since its opening, the people have made a habit of reciting the Rosary before the shrine every evening.



Building always gets a mention in these columns. New schools

are being erected in a number of parishes, but special reference must be made to the re-construction of the church at **Ballyagran**, which the parish priest, Very Rev. J. White, has recently undertaken. Work began a few months ago and it is expected that the job will be completed by this time next year.

In **Fedamore**, renovations have been carried out in the church and sanctuary by the former P.P., Very Rev. M. O'Grady, now P.P. in Adare.

Work began in 1961 when a high altar of modern liturgical design was presented in memory of the late Bishop, Most Rev. Dr. O'Neill, who was a native of Fedamore. This presentation was made by Gerald Barry (recently deceased), Mrs. Barry, and other relatives of Dr. O'Neill.

Other donors kindly made gifts of Communion Rail, Sanctuary

Floor and Windows, as well as a carved Crucifix for the Mortuary. The wrought-iron gates of the Baptistry were donated by the local hurling club.

The parishioners generously subscribed to the general work of renovation, which included a cavity wall at the back of the high altar and repairs to the roof, porches, and doors.

Fedamore Church was built in 1830, just after the Catholic Emancipation, and it is dedicated to St. John the Baptist: Feast-day, 29th August.

☆☆☆

From Newcastle West we hear that proposals for the establishment of a permanent historical museum in the town have been very much under discussion of late. Meanwhile, however, they have arranged for an Exhibition of Sacred Art and an Historical and Folk Museum, both of which will be staged at the Desmond Hall from Wednesday, 5th June to Sunday, 9th June. The Sacred Art Exhibition is one of the first of its kind to be held in the county and should arouse great interest in that area.

Congratulations to Thomas and

Mrs. McCoy, Ballinena, on the birth of their sixteenth child, Maurice Vincent, and to Joseph and Mrs. Keogh on the birth of their thirteenth child, Gerard Michael. Both families reside in Newcastle West parish.

☆☆☆

Nora Ring, a pupil of the Faithful Companions of Jesus Convent in Bruff, won two major awards in the singing section of the recent Feile Luimni. She was best in the Soprano Open Solo and in the MacDonagh Memorial Trophy. The adjudicator, Dr. Boydell, paid high tribute to her singing and said that she should have a very bright future. Our congratulations and best wishes to you, Nora.

☆☆☆

As a tail-piece of general interest to the diocese, we record that His Lordship in his recent Visitations of parishes administered the Sacrament of Confirmation to 2,565 children. The number of boys exceeded the girls by 198. Twenty-one parishes were concerned — five in the city, in which 1,004 children were Confirmed; and sixteen parishes in the rural area, which had 1,561 children.

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Nora Ring—talented singer.

Official Opening of New Diocesan College

Dedication Ceremony on 28th August, 1963

The official opening and blessing of the New Diocesan College and the Dedication of the College Chapel will take place on Wednesday, 28th August next. His Lordship, Most Rev. Henry Murphy, D.D., will perform the ceremony and will celebrate Mass in the College Chapel after its dedication.

It is expected that many dignitaries will attend. Invitations have been sent to the following: His Excellency the Apostolic Nuncio, Most Rev. Dr. Sensi; His Grace the Archbishop of Cashel, all the Bishops of the Cashel Province and the Lord Abbot of Glenstal.

It is hoped that President de Valera will be able to attend and also the Minister of Education. Many public officials and public representatives from Limerick city and county will be present.

The opening of this New College should be a joyous occasion for the whole Diocese, because the long-felt need of a College worthy of this Diocese will be realised. It will be a cause of special joy and satisfaction to the many people who have helped to build it by their generous work and contributions. Though a large debt still remains to be paid off, His Lordship is confident that this generosity of the people will continue for the next four or five years until the College is completely free of debt.

The following are the provisional arrangements in connection with the opening of the College:

WEDNESDAY, 28th AUGUST:

Blessing and Dedication at 12 noon. Attendance by special invitation.

THURSDAY, 29th AUGUST:

Open Day from 3 to 6 p.m.

FRIDAY, 30th AUGUST and SATURDAY, 31st AUGUST:

Union of Prayer Promoters and other special helpers from 3 to 6 p.m. on both days.

SUNDAY, 1st SEPTEMBER:

Open Day from 3 to 6 p.m.

It should be noted that the afternoons of Thursday, 29th August, and Sunday, 1st September are Open Days, when all who wish to visit the New College will be very welcome. It is hoped that many people of the Diocese will avail of this opportunity of seeing *their* College, for they are responsible for the building of it. The visiting hours on these afternoons are from 3 to 6 p.m.

DIOCESAN ITEMS

Visit to U.S.

His Lordship, Most Rev. Dr. Murphy is at present on a visit to the United States. He was invited out to consecrate a new church in St. Petersburg in the Diocese of San Augustine, Florida, by the parish priest, Rt. Rev. Monsignor Meehan, who is himself a Co. Limerick man. The new church was designed by the well-known Limerick architect, Chevalier Patrick Sheehan.

In recent years, three Limerick priests have worked in the Diocese of San Augustine, namely: Rev. S. Griffin, Technical Schools; Rev. S. Condon, Chaplain to the Forces; and Rev. R. Murphy, C.C., Ballyhahill.

During his visit to America, His Lordship expects to call on the Sisters of Mercy from St. Mary's, Limerick, who are now teaching in Rockledge, Florida, and in Mobile, Alabama. These Sisters volunteered for this work some few years ago at the request of the American Bishops because of the shortage of teachers there. Since their arrival in America they have been doing excellent work.

His Lordship is due back on 22nd June. On the following day he has an Ordination Ceremony in Mount St. Alphonsus Church, Limerick.

Return from Congo

Rev. S. Condon, C.F., Sarsfield Barracks, Limerick, has returned home after spending six months with the Irish troops in the Congo. He is the second Limerick priest to go to the Congo, as the former Chaplain

to the Forces, Rev. J. Shinnors, C.C., St. Mary's, also did a term there.

Knock Pilgrimage

The annual pilgrimage to Knock Shrine from the Diocese of Limerick will take place this year on Sunday, 23rd June. Arrangements will be the same as last year, with four special trains from Limerick, Abbeyfeale, Kilmallock and Ardagh/Foynes.

Invalids will be taken as usual and applications from invalids should be made immediately to the Spiritual Director, Knock Pilgrimage, 114 O'Connell Street, Limerick.

Our pilgrimage to Knock each year has always been most successful and it is to be hoped that the numbers will be greater than ever this year.

The special sermon at the Devotions will be preached by Rev. David Browne, C.C., Parteen.

Opening of New College

As will be seen elsewhere in this issue, the official opening and dedication of the New College will take place on Wednesday, 28th August. This will be a great occasion for the diocese, for now we can say that we have a college worthy of the Limerick Diocese. It will be a proud day, too, for all who have been helping to build the College over the past years. It is well to stress, however, that the debt on the New College is still very large and the fund-raising campaign must go on for another four or five years.

Pre-Marriage Course

The eighth series of talks for engaged couples, which ended on

Palm Sunday, 7th April, was a record-breaking one. Fifty-one couples enrolled, with the result that new and larger accommodation had to be acquired. The attendance throughout the course was excellent and for the first time a hundred people were present. This course seems to be well established by now and if the number continues to grow it will be necessary to hold three sessions each year or else to open a second centre in the diocese.

The next series of talks will not commence until next October and details of this will be published in our next issue.

Liturgical Festival

The Annual Liturgical Festival for schools took place during May. In St. John's Cathedral, where there was a two-day festival, 2,000 primary pupils attended the first day and 1,000 secondary pupils attended on the second. His Lordship, who presided at the High Mass on the first day, congratulated the pupils and teachers on the high standard achieved and asked them to continue the good work.

Festivals were also held in Newcastle West, Rathkeale, and Bruff, and in all centres the same high degree of excellence was maintained.



Solemn Pontifical Mass for the late Pope John XXIII was celebrated in St. John's Cathedral on Friday, 7th June. The celebrant, in the absence of Most Rev. Dr. Murphy, was the Lord Abbot of Glenstal, Rt. Rev. Dom Dowdall, O.S.B.

COGAR I LEIT

~~~~~  
MÁIRTÍN Ó CORRBUÍ  
~~~~~

AR éigean atá teac faoin tuac i láthair na huairé ina déantar im. Tá veireadó go deo leis na laetanta nuair a bíod bean an tí agus an clann—agus fear an tí dá mbeirtí greim air in am—ag saothrú go dian lá áirithe den tseachtain agus iad ag déanamh na cuiginne. Tá iontais nua ag leanaí na linne seo ar ndóig aic tá a lán lán cailte acu comh maic. Cairé mar úraioct a bain leis an maistriú! An t-uachtar ramhar buí ag plobarnaic agus é á caiteamh isteach sa meadóir—an clab socraite go dainsean—an loine ag casaic timpeall agus timpeall, nó ag dul suas síos san sos, de réir déanamh na meoire—an clab bainte anuas arís agus bean an tí ag féadaint go himníoc ar a raib istic.

An mbead bluiríní ime le peiceáil? Nó an scaicpí leanúint ar aghaid leis an obair? Nó—i bpaic uainn an t-olc—ar “goidead” an t-im ag bean comarsan? Má goidead ní bead san saothar go léir ac víomailt ama. Ac dá mbead an t-im le peiceáil níor mór ansin é a “bailiú” go cúramac, agus leantá ar aghaid agus an loine á bogad go mall, mall. Agus i noiread na dála—an blátaic ag rit ina caise as cóin na meoire—meall mór ime á cógáil amac, á ní, salann á cur air—é á brú agus á meascaic agus á fáiscead agus á cóiriú ina énapáin órbuic. Sin iontas naic bpeicpí leaná go brác arís.

* * * *

Ní im, ápac, ac bainne, a cur ag maicnamh mar so mé. Ní hé amáin go mbeid gac punt ime ar fáil feasta ón uachtarlann, via an siopa, ac is dealraiteac gur

ar moic nua a dáilfear an bainne comh maic. Is beag baile sa con-tae faoi láthair naic bfuil bainne i mbuidéil ar oíol ann, nó piú na buidéil á otaóaire ó úoras go úoras. Am éigin sa toúcaic, samlaioctar uom, ní beid éar leac uosaen tréad bó sa con-tae cun bainne a soláctar oíubsiú naic bfuil ba acu féin. Tréada móra a beid iontu ar ndóig. Beid an bainne sin ar feadbas—é glan sláintiúil, saor ó príoiní galair de gac don sahas, agus viciuiní go habainn ann. Ac beid veiread go deo le gne álainn eile de saol na tuaithe. Agus beid veiread, fairior, le “cailín deas crúite na mbó.”

* * * *

Ní i gcúrsaí feirmeoireac amáin, ar ndóig, atá acrá ag teac—nó tagta—ar saol na tuaithe. Tá “gaoic an acraic” ag séidead go láidir i ngac par-óiste sa tír agus ní ceir ná slí beac naic bfuil ag teac faoina hanáil. Tá cuic de na ceirdeanna—an tuioóir agus an cúipéar, mar sompla—scuabta cun siúil ceana, agus is dealraiteac naic faoa go leanfaic an gaba, an gréasaic agus an cáil-liúir iad. Sa garáiste is mó a déantar obair an gaba na laetanta seo, agus tá a seal tugta ag gréasaicte agus cáilliúirí tuaithe. Is cuig an baile mór a tugtar bróga le veisiú ar na saolta seo agus is iontu a fáig-tear culaiic nua. Tá an saor agus an siúinéir ag seasamh an fóir go fóill mar go mbíonn tice le cógáil agus le maisiú i gcónaí. Ac fainic! Tá a lá ag teac. Tá ré na oíche réamh-éanta ag bagairt orainn ceana féin.

* * * *

Na tincéirí féin tá acrá mór tagta ortu. Is beag dá gceir féin—déanamh agus veisiú earraí stáin—á bíonn ortu á cleac-taic le tamall anuas. Is fusa, agus uaireanta is saoire, don bean tí earra nua á ceannaic sa siopa. Agus ós ruo é go bfuil an t-asal boic—agus an capall féin dá n-abrainn é—“ar an mbealaic amac,” ní ann á cuil-lead don margaioct a bíod mar slí beac breise acu tráic. Tá siad i otaob leis an veirc mar sin, agus is iad atá go maic cun an ceir sin á cleac-taic. Veir-tear go bfuil cuic oíob ag imeac éar saile dála á lán dáoine eile, ac is deacair á rá cén caoi á éireoic leo tall agus san caic acu ar obair érom o’don sahas agus san uíil acu inti.

* * * *

Tugann sin cun cuinne uom an lá á buail mé le tincéir go raib piúic air agus é ag teac amac ó teac feirmeora. Bí sé ag caint leis féin agus ba léir naic raib sé rósaic le cursaí an tsaoil. Stao sé nuair á cáinís sé fao liom agus o’féac san aghaid orm.

“Obair!” ar seisean agus veisteann an uomain air. “Obair á bí á brú aige orm! Ruo nár vein mé riam agus naic bfuil ar intinn agam á déanamh go brác.”

KNOCK PILGRIMAGE

On Sunday, 23rd June
See Railway Posters for Details

The Boys' Club Movement

"The Catholic world is more than ever before the target of the powers of evil; it is on youth, the masters of to-morrow, that those powers are converging. Whichever way youth goes, victory goes."

These solemn words were spoken by our late Holy Father, Pope Pius XII, in September, 1952. There is much truth in the old adage: 'To be forewarned is to be forearmed!'

Never before has Church or state had such interest in the care of the young as to-day, and rightly so, for it is in the hands of the young that the future destiny and greatness of our nation lies.

Youth clubs for both boys and girls have become an established part of the social scene, yet how much does the average person know of the tremendous good they are doing for our young men and women in our cities and towns, yea! even in our own

diocese and possibly in our own parish?

BOYS' TOWN

We think of boys' clubs and our minds flash to the once consumptive, saintly priest from Roscommon, Monsignor (known more familiarly to millions as 'Father') Flanagan, who started his world-famous Boys' Town in Omaha, Nebraska, in 1917, to receive the waifs and orphans and criminal youth of America.

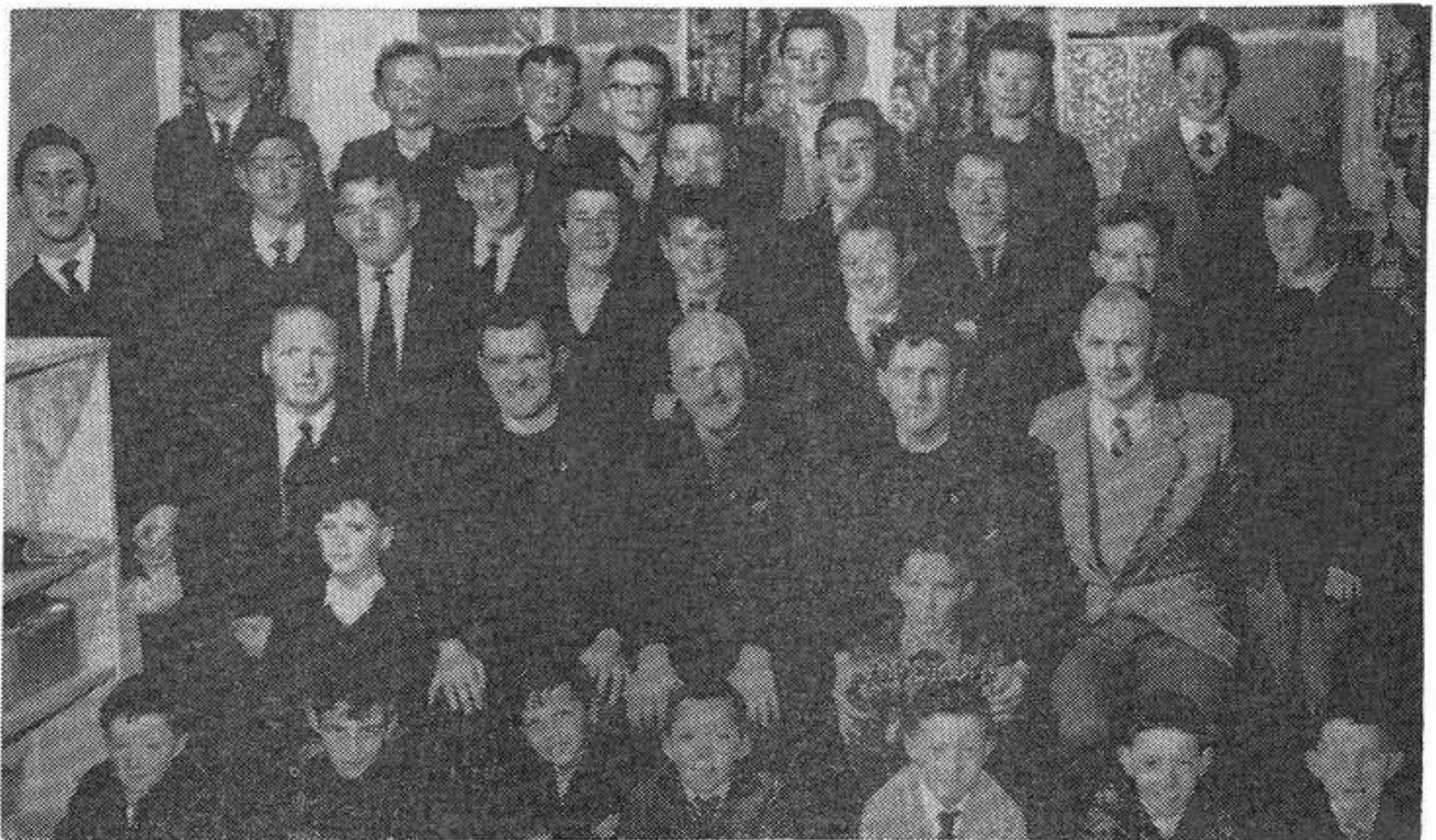
At the tender age of nine and ten, many of the youngsters paroled to him were so sodden in crime, drunkenness and debauchery that the records were such as to make those of hardened adult criminals seem trivial. Yet, Fr. Flanagan believed there were no bad boys. There were only bad parents, bad environments, bad example; and his credo was so vindicated that not one who

passed through his home ever lapsed a second time.

Many achieved positions of eminence, respect and responsibility in the community, thanks to the zeal, devotion, energy and perseverance, coupled with charity, of the self-effacing priest from Leabeg.

Boys' Town is still functioning happily to-day, fifteen years after the death of its beloved founder, and is an institution every American is immensely proud of.

Perhaps we think of the now famous Italian Boys' Town founded by Monsignor John Carroll Abbing, known as 'La Repubblica dei Ragazzi' (The Boys' Republic), where there are a hundred and thirty boys between the ages of ten and seventeen from the streets and from broken homes, who are given a formal education and trade, and who graduate to be worthy citizens of their fatherland.



Group of helpers and boys attached to C.B.S. Boys' Club.

MOST FAMOUS CLUB

Or perhaps again we think of the most famous of all Youth Clubs, begun by the simple saintly priest from the Becchi, Don Bosco, with a group of six orphans in 1841, which grew rapidly into a club of seven hundred boys who met in the Valdocco quarter of Turin every Sunday for games, religious instruction and prayers and a visit to the local church. A Sunday task which resulted in Don Bosco setting up his famous Oratories and a boarding establishment for his beloved homeless ones; in starting a tailor's, shoemaker's, carpenter's and bookbinder's shop in Turin to prepare the boys for a place in the world for which they were so ill-equipped, and finally in his establishing with the help, advice, encouragement, and permission of the then Pontiff, Pius IX, the Congregation known throughout the entire Christian world as the Salesian Society — who now have over seven hundred youth centres and tens of thousands of priests, nuns, and religious in its ranks.

We think of these institutions and in so doing realise the tremendous power for good that zealous, selfless, dedicated men fired with the love and charity of Christ can do for the young.

MUCH GOOD ACHIEVED

We are not so presumptuous as to expect any such miracles in our clubs, yet they have achieved much good; made worthy citizens of many youngsters cast adrift in the world in their tender teens and have nurtured more than a few vocations.

And the giving has not all been the one way, for as St. Francis so well put it: 'It is in giving that we receive,' and many a helper can thank the good influence of his club for making him a better Catholic, a better citizen and a better and more considerate parent.

Some of our clubs are long in existence and were brought about by the particular needs of their time or location. Immediately to mind come the Belvedere Newsboys' Club, founded in 1918 to bring a little cheerfulness and hope into the lives of a section of the Dublin poor, namely, newsboys.

The club had its ups and downs in its early years due mainly to its not having a permanent home, but to-day it caters for a membership of three hundred youths between the ages of twelve and twenty and has brought countless blessings on its members and its sponsors, the Belvedere College Past Pupils' Union.

LIMERICK CLUBS

Another such club is our own St. Brigid's Boys' Club, founded by the St. Vincent de Paul Society on January 6th, 1938, to cater for the countless youngsters then recently removed from inner parts of the city to the new housing estate in St. Mary's Park.

There, young people without any media of entertainment in their new environment, would soon have found many mischievous ways of entertaining themselves had not the Society founded a club to cater for their needs. We are glad to say that this club is still to-day as visible as when founded, though situated now in a different "home," and that two of its members who did so much to establish it, Mr. E. Treacy, Solr., and Fr. J. Kennedy, P.P., whilst no longer active in its affairs, still take a kindly interest in its welfare.

The majority of clubs, however, have come into existence in the post-war years and a recent count shows a total of 204 clubs catering for our boys, of which all but 62 are in the provinces.

Of these clubs, our city can boast of six. In addition to St. Brigid's, the Stella Maris Club, sponsored by the Legion of Mary,

caters for boys in St. Michael's and Our Lady Queen of Peace parishes, that of Dominic Savio, in O'Connell Street, for boys of all parishes, whilst Christians Boys' Club, sponsored by the C.B.S. Past Pupils' Union, looks after the youth of St. John's.

St. Munchin's, as the name implies, is sponsored by the clergy of that parish, and its membership is confined to the parish. A sixth, under the patronage of Our Lady of Lourdes, is presently suffering the pangs of birth in the Ballinacurra - Weston area, but please God it will soon be on a firm and sound footing.

RURAL DISTRICTS

There is no reason why more of our rural areas should not have youth clubs. We hear so much about the 'flight from the land' and the lack of entertainment in rural parts that the cure for some of the ills must surely lie in a Boys' Club. It helps to establish a *camaraderie* among the boys and a bond between chaplain, helpers, and boys that soon transcends the walls of the club and permeates the whole community.

It is then they need help and friendship most of all, and as the majority of them, unfortunately, will not seek that help and assistance from their parents it is the privilege of the chaplain and helpers to fill that want as best they can.

SATISFYING WORK

It is immensely satisfying for a helper to know that he is the confidant and friend of a precious young soul and it is a calling to be recommended to anyone interested in the welfare of the young.

Our own Lord Bishop, Most Rev. Dr. Murphy, is keenly aware of the importance of the work, and his advice and counsel are always available. It is work of the greatest importance in the lay apostolate for on it could and

Continued page 27

Feasts of the Season

"Look at the birds of the air and the lilies of the field. If God so clothes the grass of the field" how much will he take care of us who have such little faith. June, the month of ordinations and weddings, is dedicated by the Church to the Sacred Heart of Jesus. On Calvary the Roman Centurion with a lunged lance opened the fountains of the Sacred Heart forever and the new Deluge poured over the world — not to destroy but to save. The Lord said to St. Margaret: "Look at this heart of mine. It has so much love for men and receives so little in return." Love drew us out of nothingness and redeemed us for a destiny of happiness in the embrace of God.

June 29th: St. Peter and St. Paul. "Thou art the Christ the Son of the Living God." That is the central and vital message that we have to give to the world. For this does the Church exist. The Pope, the Bishops, the Gospels and the sacrifice of the Mass are there to tell all men that "God so loves the world that He sent His only-begotten Son," Who has the words of eternal life.

July 1st: Feast of the Most Precious Blood. The chalice of benediction which we bless, is it not the Communion of the Blood of Christ?

*There is a fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners, plunged beneath
that flood
Lose all their guilty stains.*

July 22nd: St. Mary Magdalen, Penitent. "On Easter morning she would not give up, she would go on believing as if everything was bound to come right, even when there was no human ground for supposing that any-

thing could ever come right again. In our bad times, when we are tempted to throw in our hands and write off such and such a human tragedy, such and such a lost cause, as if it were a bad debt, let us think of St. Mary Magdalen as she went about on that Spring morning, with all the tragedy of Good Friday in her eyes, and all the dauntless courage of Easter on her brow. Our hope, like our contrition, like our resignation, may be a poor performance: we shall face the world at best with a forced smile and a sick feeling at heart. But God will give us credit for it, if we brace our resolution as best we can. Once again our lives will be the subject of that satisfying epitaph, written by the finger of Omnipotence: 'Let her alone: she has done what she could'."

July 26th: St. Anne. "Let us all rejoice in the Lord whilst we keep this day holy in honour of the Blessed Anne on whose solemnity the angels rejoice and give praise to the Son of God."

July 29th: St. Martha. Even the most active life is a prayer if done for the glory of God. Let your cares slip from you at daily Mass and offer to God the thoughts, words and actions of common day for His greater glory.



Now it is August, the laziest month of the Summer and holidays are in the air. Full meadows and swaying cornfields remind us of harvest work. But we know that the Devil, the spirit of the world and our weakened human nature know nothing of relaxation in their tugging us away from God. Repeatedly in the Sunday Masses of August, Our Blessed Lord uses death and life, disease and health, dying and rising, to

describe our lives as Christians. The deaf and dumb man in the Gospel of the Eleventh Sunday after Pentecost is you and I. So too is the man stripped and beaten and left half-dead between Jericho and Jerusalem. Christ cured the man with leprosy and raised the widow's son. But we are like these people and so we pray in the Introit: "Look to your covenant Lord; be not forever unmindful of the lives of your afflicted ones. Arise Oh Lord, defend your cause and heed the voices of them that seek you."

August 6th: The Transfiguration of Our Lord Jesus Christ. "We saw His glory, the glory of the only begotten Son of God, full of grace and truth."

August 15th: The Assumption of the Blessed Mother. "When the Son of God came to earth, He came to turn our hearts away from earth, Godwards. And as the traveller, shading his eyes while he contemplates some long vista of scenery, searches about for a human figure that will give him the scale of those distant surroundings, so we, with dazzled eyes looking Godwards, identify and welcome one purely human figure close to His throne. One ship has rounded the headland, one destiny is achieved, one human perfection exists. And as we watch it, we see God clearer, see God greater, through this masterpiece of His dealings with mankind."—(MGR. KNOX.)

August 22nd: The Immaculate Heart of Mary. "In me is all Grace of the Way, and of the Truth, in me every hope of life and of virtue." "Let us come boldly before the throne of Grace that we may meet with Mercy and with that Grace that will help us in our needs."—(Introit.)



IN RECENT TIMES as we walked down O'Connell Street, we became aware that there was another man "doing" The Street as well — a medium-built, dark, rather foreign-looking young man. On quite a few occasions, over a number of weeks, he sauntered past or we would see his dark head further down The Street moving slowly through the throng. A "Two Patricks" type of situation seemed to be developing. So one day as we came face to face we "put him to the question."

He turned out to be Professor Vercruysse, Professor of Applied Sociology at the University of Leyden, Holland. And sure enough he was "doing" O'Connell Street. He is staying for six months making a Social Survey of our city. In particular, he is studying the causes for the lack of economic growth in Limerick. He is accompanied by his wife, who is also a sociologist, Miss Swelheim (his secretary), Pat McNabb, who made the Social Survey of Co. Limerick a short while ago and who is now studying under Professor Vercruysse for his M.A. degree in Sociology at

Leyden, and Miss Eilish McInerney, who is studying for the same degree at Leyden.

So far this group has had preliminary interviews with leading business people and trade unionists in the city and have studied all available publications relevant to their Survey. They have now been joined by thirty of Professor Vercruysse's Dutch sociology students for the M.A. degree. A detailed questionnaire has been prepared and these thirty students are interviewing business people, trade unionists, managers and employees throughout the city on the basis of this questionnaire.

When the questionnaires have been completed and all the information gathered has been studied, a detailed Report will be published, diagnosing the reasons for the lack of economic growth in Limerick. The conclusions reached will, of course, apply also in varying degrees to other areas of the country. The Report will also recommend what action should be taken to stimulate that economic growth which is essential if the Irish nation is to survive and prosper. We look forward

to a Report which, by the ideas it disseminates, will help us to achieve our goal of work for our people at home and a rising population.

So, good citizens of Limerick, you have been warned. You are being observed!

.....

We strayed across the Sarsfield Bridge recently to have a look at the new Inter-Continental Hotel. There we ran into Dubliner, Ray Joyce, recently appointed to the new post of Travel Sales Manager for the Shannon Development Company (this is the semi-State Body which under the imaginative leadership of Brendan O'Regan and Paul Quigley has created the expanding Industrial Estate to generate new passenger and freight traffic for the airport). Now the Shannon Development Company has launched a new campaign to generate passenger traffic. Their target is to make Shannon the tourist focal point for the South and West of Ireland and Ray Joyce is the man to whom this second imaginative enterprise has been entrusted.

Ray Joyce's immediate objective is to get Americans, who are doing the Grand Tour of Europe and who do not normally take in Ireland, to stop at Shannon and take a look at Ireland from there. To achieve this he must present the American Travel Agencies with a well organised tour which will get in as much of Ireland as possible in a brief stay. Already a one-day tour of Co. Clare (conducted by very competent hostesses) ending with a mediæval dinner at Bunratty Castle has been successfully launched. This year it is estimated that five thousand non-Irish visitors will avail of this tour. Now Ray Joyce is introducing two-day and four-day tours from Shannon taking in Connemara and Killarney with the four-day tours finishing with a visit to Dublin and the tourists flying out from Dublin Airport. All the indications are that these tours will induce the American Travel Agencies to include Ireland in their European itineraries.

The most imaginative aspect

of this new project will be the building of a Folk Village near Bunratty Castle. Houses typical of the Irish countryside of the past are being built. These will include a forge, which not so long ago was the meeting-place in Irish villages where the newspaper was read and the local news exchanged. This village should prove a great attraction especially for Irish - Americans, bringing before their eyes the idealised picture of rural Ireland which the Irish emigrants nostalgically transmitted to their descendants.

So good luck to Ray Joyce and the Shannon Development Company in their new undertaking. It is good to see Irishmen using at home at last those qualities which so often in the past brought them success overseas.

A Tourist Company, which will co-operate with the Shannon Project and which will receive State financial aid, has been established for Limerick City and Counties Limerick, Clare and North Tip-

perary. The Childers scare, which is at its height as we write, is due to his emphasising that the people of Limerick City and the surrounding area will have to put their backs (and their money) into Tourism if they want to develop Shannon.

.....

Congratulations to Janesboro' Sporting and Athletic Club on the opening of their Stadium An Phiarsaig. This Park, which is still in the initial stage of development, will be available for all games and athletics. This initiative on the part of the citizens of Janesboro' and Rathbane highlights the great need for well-kept open spaces and properly-equipped children's playgrounds and playing pitches in all the Corporation housing estates of the city.

Slán is Beannacht,

—O'GUNNELL.

BOYS' CLUB—continued

does depend the salvation of many souls.

Many of our youth clubs are in need of lay helpers. Many could be started throughout the diocese; and the Diocesan Council will, on request, put any individual interested in the work in touch with a club and give every help and assistance necessary in establishing them.

In a future issue, with the Reverend editor's permission, we shall see what constitutes a club and visit some of them to meet the helpers and boys. We shall also tell of the success many clubs have had in various parts of the country and of the part our Diocesan Council plays in the functioning of the clubs.

Until then, au revoir! God bless and prosper the good work.

☆ ☆ ☆



Third prize photo: Seamus & Kay Fitzgerald,
Ballyea, Fedamore.



TEENAGE FORUM

A Chailini agus a Bhuacailli,

With the Editor breathing fire and brimstone down my neck, and the dead-line for my article pressing, I give a few extracts from letters that I have received. In the next issue I will comment on some interesting points raised, but, in the meantime, your views would be very welcome. The first letter came from Maura O'Brien of Ballinacurra.

"I'm fed up of listening to criticism of modern teenagers, and I'm beginning to wonder what some of our more eloquent 'Do Gooders' would turn their attention to if they hadn't us to pick on. You seem to be fair-minded, so I hope you'll listen to our side of the story for a change.

"I'm a sixteen-year-old Limerick girl. I'm still at school and live what I consider to be a normal healthy life—or is 'normal' the wrong word to use? Many of our prominent public speakers seem to think so!

"There's a good deal of talk too about our clothes and the use of cosmetics. I don't see anything wrong with our clothes. Some of the styles of my mother's day were positively ghastly — skirts away above the knees and neck-lines so low that you'd wonder the wearers didn't catch their death of cold. Cosmetics are here to stay and wouldn't our critics be better employed teaching us how to use them properly. We're going to use them eventually, and I don't see why we shouldn't be taught how to do so to advantage, in our last years at school. After all, such subjects are taught in the

finishing schools on the Continent and why not adopt the same practice here?

We're being constantly upbraided for congregating on the streets in the evenings, but where else can we go? One of the biggest gatherings of young people can be seen outside the Redemptorist Church after the weekly Novena on a Saturday night, and that's not a very bad sign of us, is it? If we're such a problem, why don't the authorities provide some place for us to go? All we can do in our spare time is go to the pictures. The weather prevents us from giving as much time to sport as we would like.

"I wonder how many Limerick teenagers will agree with me when I say that the provision of a well-equipped youth centre would be as important and welcome as some of the elaborate schemes planned for the city, such as a swimming pool costing thousands of pounds. If we had a youth centre, we would have a place where we could meet our friends, of both sexes, and where it would be possible to arrange for talks and discussions on such subjects as future careers, films, TV., and some of the real problems of us adolescents. We would have a chance of airing our views and getting the benefit of the advice of those sincerely interested in us. In this way we could be guided through our most difficult years.

"A lot of my friends believe the provision of a well-organised youth centre would lay the foundation for better citizens. What do you think?"

A pupil of Scoil Carmel wrote:

"Why don't all priests agree on the same points. Could you please explain to me why one says 'you should mix with boys and treat them as good friends,' while another says that making good friends with boys is leading to your ruination. Please tell me which to believe."

And "Ex-pupil" of Scoil Carmel writes: "Please could you tell me how strict the control should be on a girl or boy of 18 to 20 years of age, regarding the time they should be at home at night, their dates, and friends."

A girl who signed herself "Teenager," from Blackwater, Ardnacrusha, says the following in the course of her letter: "I wish to give you my opinion on parents. They have sound reasons for being — what we think — in opposition to us. Parents are more farsighted than we are. Teenagers in Ireland imitate what is going on among teenagers in England, and those in Limerick are no exception. Unless the 'strict' parents step in we would do the same. But because a girl or boy is seen dancing and twisting that does not make them criminals. They are not 'looking for notice'." She goes on to echo the thoughts of Maura O'Brien: "Teenagers need amusement and if youth centres encouraged them to join, and form social clubs, they would be helped to more wholesome pastimes. It would also help to give teenagers a higher place in the minds of 'narrow-minded' adults."

Eileen Callanan takes the prize for her letter, of which the following is a too-brief sample:

"Many 'young moderns' who are supposedly well educated have manners far inferior to older people who are ignorant of Latin and French but are well versed in the fundamental of good manners and politeness. Proof of bad manners is found in groups of young people dawdling along the footpaths, often causing everyone else to step out into the roadway. It is often sadly true that a young boy or girl will calmly take possession of the only unoccupied seat in a bus and thereby compel an elderly person, perhaps parcel laden, to hang on to the hand rail. And watch the teenagers cycling home from school! I am tired of being 'hanged' by the bad name which my unruly and ill-mannered counterparts earn daily." Finally, a few opinions from another teenager. "I have got to like 'pop' music. The words may be silly, stupid and nonsensical, but who says that we take any notice of the words. It is the rhythm that matters. How can anybody blame us for this 'mad' music, when we hear nothing else booming on the radio all day. Like every story, the 'twist' has two sides to it. Maybe it does look foolish, but if it is done by any boy or girl who has some respect for themselves, it can look well also. How much better it is than 'tight' dancing, which can be very sinful. I would much prefer to do the 'twist' no matter how mad it looks than to give scandal to any person in the dance-hall."

I am grateful to all those who wrote, especially to the pupils of Scoil Carmel, Mount St. Vincent, Limerick. Perhaps more of you might be moved to write your comments and opinions on the foregoing.

Beannacht De oraibh,

—An tAthair Padraig.



PHOTOGRAPH COMPETITION

The number of entries received for our Photograph Competition was rather small and not as encouraging as last year. We are again offering two prizes of £1 each for the best amateur photos which reach the Editor before 15th August, 1953.

Send your entries to:

THE EDITOR,

Our Catholic Life,

St. John's Presbytery,

Limerick.

For return of photograph please enclose 4d. stamp.

First prize for this issue goes to: Joseph Brosnahan, 10 Dominick St., Limerick, for the above entry: "A Georgian Hallway."

"Understanding the Bible," by Ignatius Hunt, O.S.B. GILLS, 1963.

How much, I wonder, does the average lay person really know about the Bible, that divinely inspired library of books written by men and giving us a continuous account of God's dealings with the human race, and His messages for mankind in every age from the time of Adam until the coming of Christ? Apart from Scripture scholars, how many are aware of the new approach towards interpreting the meaning of the books of the Old Testament due to new knowledge gained in the last hundred years? This new knowledge has been attained in various ways; by vast archaeological discoveries in the Near East, through the unearthing of entire libraries of ancient literatures, through a better acquaintance with the Semitic languages and the philosophy that lies behind them, and, because of all this and most important of all, being able to enter into the way of thinking, conceiving and recording of the writers of ancient times. It was this last development that the present Cardinal Bea had in mind when, as Rector of the Pontifical Biblical Institute in Rome in 1935, he made the observation that "each literary form has its own truth." Using this idea as a key to unlock the meaning of those ancient writers, modern Biblical scholars have reached some conclusions which are really startling at first sight; for example, that Cain and Abel are not the immediate sons of the First Man and First Woman; that the Flood did not cover the entire universe or destroy all but eight people.

Fr. Hunt's great merit in this book has been to make available to all in non-technical language the results of the vast research in modern times in the matter of Biblical studies.

BOOKS

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

Available in the City and County Libraries



Joseph, Son of David, by Michael O'Carroll, C.S.Sp. GILLS, 1963.

To write at any length about St. Joseph could be an easy task or a difficult one. Easy, if the writer's approach should be that of using his imagination extensively, putting in the things that *might* have occurred in the life of the head of the household of Nazareth, knowing that the historical details are so scant there would be little fear of contradiction. This approach Fr. O'Carroll deprecates; he depends rather on what he terms a reasonable reconstruction of the blank spaces in the Gospel story. This, obviously, is the difficult way. It requires many qualities in the one who succeeds in doing it well. He must combine imagination with a balanced judgment; he must have a comprehensive knowledge of the religious, social and political background of the Jews of that time, he must be a theologian and historian of no mean order. Judging the present work by this admittedly high standard, I think it is only fair to say that the author has made a success of it. It is an inspiring and engrossing story, giving us many new angles on the life and background of St. Joseph.

The Meaning of Christian Marriage. Maynooth Summer School, 1962. Edited by Enda McDonagh.

It is no news to anyone to state that there is a spate of writing

nowadays on marriage. Books, large and small, magazine articles, newspaper feature stories pour out of the printing presses of the world to discuss some aspect of this universal institution among human beings. Sometimes the writer is dealing with the period of courtship; his point of view may be either ancient or modern. More often it is with married life itself he is concerned; he may be in favour of its permanence or otherwise. Favourite topics too are such questions as family limitation, the attitude to be adopted by parents towards children and vice versa. In fact if you go into any well-stocked bookshop and look along the shelves, you will see there so many specifically Catholic publications on the subject that you may be inclined to wonder what is the need for them all, until you remember the veritable flood of literature in existence which ignores or is hostile to the Catholic standpoint on a matter where one has to take a stand or cease to be a Catholic. In this important matter it can happen that very many people, including Catholics sometimes, fail to see the necessity for some of the Church's laws, simply because they have not a proper knowledge of the principles at stake.

The Summer School at Maynooth College, in 1962, took Marriage for its subject and the ten lectures given there are presented here in book-form. In the opening one, Bishop Beck of Salford very frankly and fully discusses what he terms the contemporary crisis in the observance of the traditional Christian laws on married life. He seeks likely causes and suggests possible remedies. Other lectures, to mention just a few, are on The Bond of Marriage, Moral Problems in Marriage, Marriage Counselling, Courtship.

A valuable book to Catholic and non-Catholic alike.





Second prize : 'The Foley Families' of Askeaton—all cousins who are attending the Infants' School.

Clues across: 1, Chemical-like washing soda; 4, Assistance; 6, Precious stones; 8, Cobbler's tool; 10, And all the rest; 12, Beams; 14, Extinct bird; 16, Much used in addressing letters; 17, Afternoon meal; 19, Underhand; 21, French measure of area; 22, Depart; 23, Confident; 24, Just nothing.

Clues down: 1, Frightens; 2, This duckling turned out to be a swan; 3, Note of scale; 4, Lost; 5, Doctor; 7, Pronoun; 9, Notify; 11, Company (abb.); 13, Look intently; 15, Christmas song; 18, Try to earn living; 20, Organ of hearing; 22, Soldier.

★ ★ ★

NAME

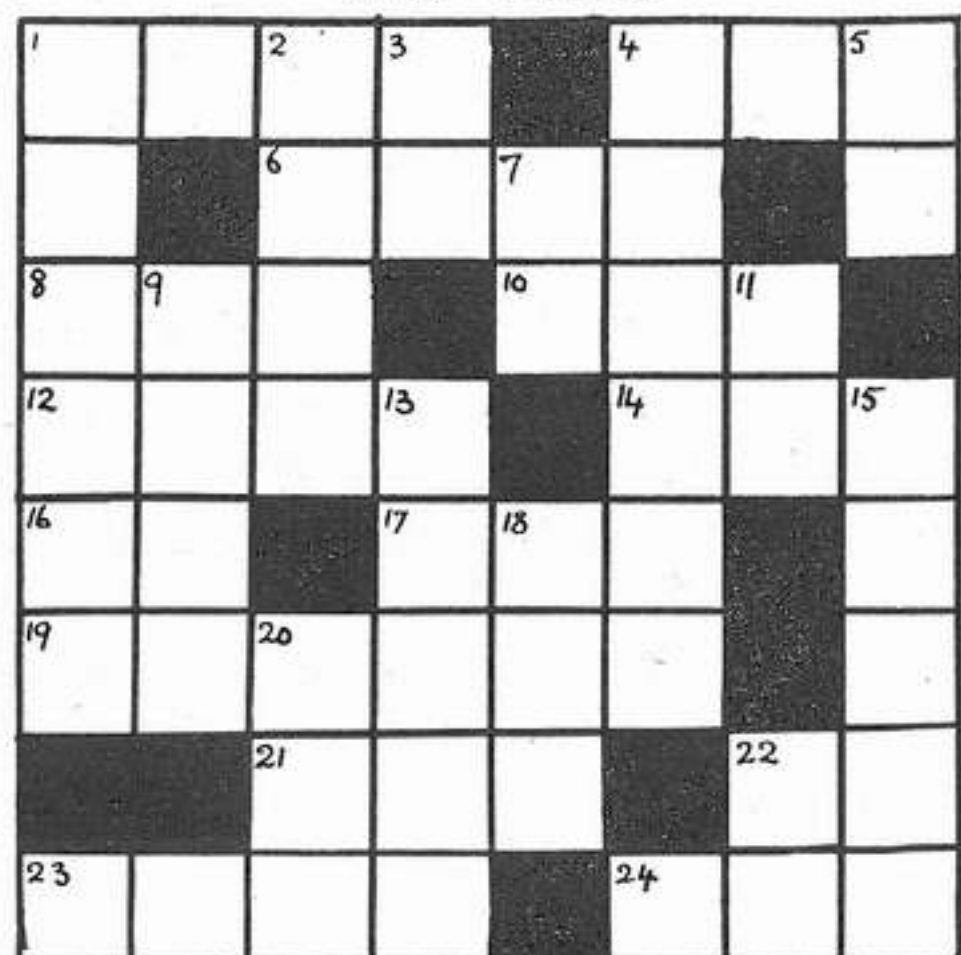
ADDRESS

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Entries to Auntie Brigid before 15th August.

Children's Crossword

TWO PRIZES





SUMMER, 1963.

The Murphy Twins

My dear Children,

Summer has come at last with beautiful sunny days, which I hope you are all enjoying just now. Those of you who live in the country are blessed to be able to see what a change comes over the fields and trees with the warmth of Summer. How seldom we think of saying thanks to God for all the lovely things He has given us in nature — the great blue sky, the green earth, the warm sun, the animals, birds, flowers, fruits, and even the ice and snow. Just imagine what the world would be like if it had none of these things and thank God for His goodness.

Now a few words about paintings, letters and photos. The Painting Competition continues to be the top favourite, so much so that you forget about the photo page. During the holidays you should be able to get some good pictures with your cameras, so get busy. Let me remind you that pictures must be clear, not cloudy or fuzzy, for printing.

For very good letters I wish to thank Sean Warde and Mary Carroll. Sean, I'm sorry your photo was not clear enough but do try again — one doesn't always succeed the first time. Mary, I hope I did all your messages properly and that you passed for Confirmation.

Marion McNamara's effort to copy last Painting Competition picture was excellent. You will be an artist some day Marion. Be sure to try the painting this time.

The biggest 'heart' of letters came from Kilfinane, but reading them made me feel lonely as the time is coming for passing out of Rang a I. Many, many thanks to Sean T., Eugene, Carol, Marian (O'Sullivan), Josephine, Angela, Mairéad, Marion (Wallace), Mary, Marie, Michael, Pat and Bernie for all the pleasure you gave me and please tell Mother Celsus that I hope the new class will be nearly as good as you were.

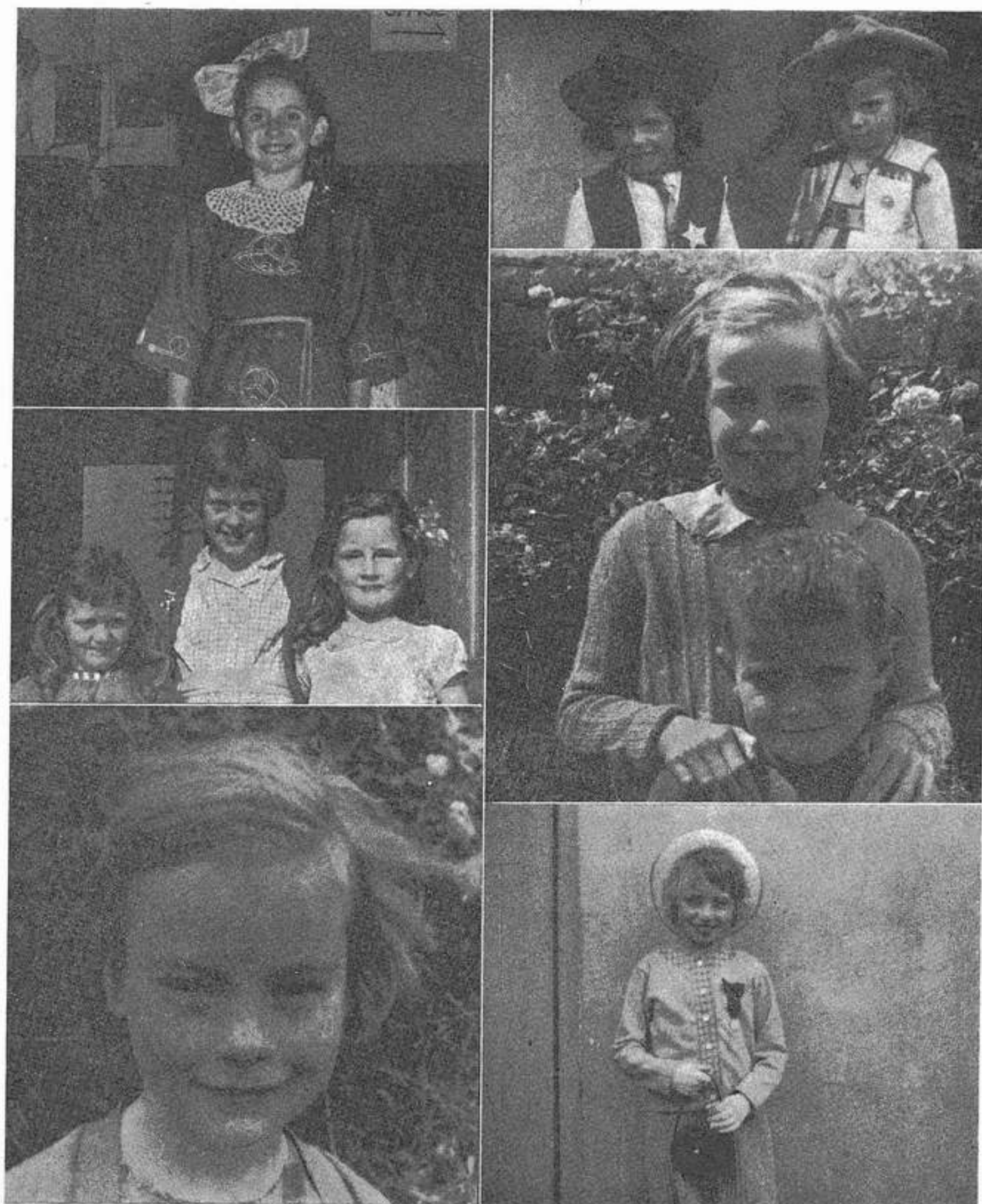
Now, enjoy your holidays and be good boys and girls.

Beannacht Dé orraibh.

—AUNTIE BRIGID.

JUNE CAME WARM and sunny after the hard Winter and Whit week-end was a glorious time for the twins and Eileen. A day off from school was welcome at any-time but when you could be out all day in the brilliant sunshine it was more welcome than ever. In the afternoon they had gone to their favourite pool in the river-field and splashed and paddled and dabbled to their hearts' content. Then they began sailing paper boats they had manufactured from newspaper before they left home. At least Eileen's were made of newspaper, but Pauline made hers of the grease-proof paper which Mary used in the Cookery classes at school, while Peter's was made of a piece of wood he had hollowed out himself. Besides, Peter's had a mast and sail and a pipe-cleaner boatman to steer it! The boats sailed merrily and even Eileen's kept afloat for quite a while; but they refused to remain in the pool, they floated down the river while the children followed them along the bank. Soon the river flowed out of Murphy's land and into Sweeney's field. Nothing daunted, the twins clambered over the ditch and clinging to an overhanging branch swung themselves down on the other side. Between them they managed to get Eileen over, though, as a matter of fact, she insisted in asserting that she could manage

Continued on page 34



Top: Virginia Ryan, 12 Bowman Street, Limerick; Monica Purcell and Emily Purcell, 35 Lenihan Ave., Limerick (Prize-winners).

Centre: Patricia McInerney, Maria McInerney, Dolores Cusack of St. Joseph Street; Vera O'Sullivan with her brother, 44 Greenfields, Rosbrien.

Bottom: Mary Flynn, 30 Hyde Road; Geraldine Coughlan, 37 Lenihan Avenue, Limerick.

The Murphy Twins cont.



all by herself and strongly objected to being helped at all. On floated the boats — some of Eileen's were now sodden and misshapen, and Peter boasted that Pauline's would soon be as bad and that his would be the only boat on the river. "Pride comes before a fall," warned Pauline; and how right she was! Just then Peter's boat with its brave little boatman got caught in a swirling eddy which swung it in among the tall reeds where it stuck fast. Just here the bank was rather steep, and with Pauline holding on to one hand, Peter

was stooping over to free the boat with a long stick when the edge of the bank gave way. Oh no! he wasn't in danger of drowning, as the water was not very deep, but he was badly splashed all over. Picking himself up, he soon freed the boat and remarking that getting wet didn't matter much as he'd soon dry in the sun, he continued down the river. Actually he was feeling very uncomfortable, but wouldn't admit it for the world. Soon another ditch was reached. Pauline was getting worried; they were out a long time and it must

be getting near tea-time; but Peter wanted to keep on following the boats. So over the ditch he clambered once more. Pauline got Eileen on to the top of the ditch and was waiting to hand her down to Peter, when suddenly she screamed: "Peter, give me your hand quick — there's a bull making for you." Peter didn't wait to be told a second time and as he scrambled Pauline pulled and just as the bull was almost upon them all three jumped to safety on the other side. So Peter will never know where his boat came to land, or what adventures his little pipe-cleaner boatman had. That is unless you happen to see them floating by and write to Auntie Bridget and tell her what happened.



RESULTS OF EASTER PAINTING COMPETITION

- Juniors:* 1. Judith Desmond, de Porres, Father Russell Road, Limerick.
2. Kevin Wallace, Rosevere, N.C.R., Limerick.
3. Joan O'Dwyer, Ballybeg, Kilfinane.
4. Fonsie McCoy, Scoil Mhainchín, Limerick.
- Seniors:* 1. Maureen Moynihan, Newboro, Adare.
2. Maureen Burke, St. Mary's School, Limerick.
3. Jim O'Farrell, Lisieux, Corbally.
4. Rose Duggan, Fatima, Lifford Avenue, Limerick.

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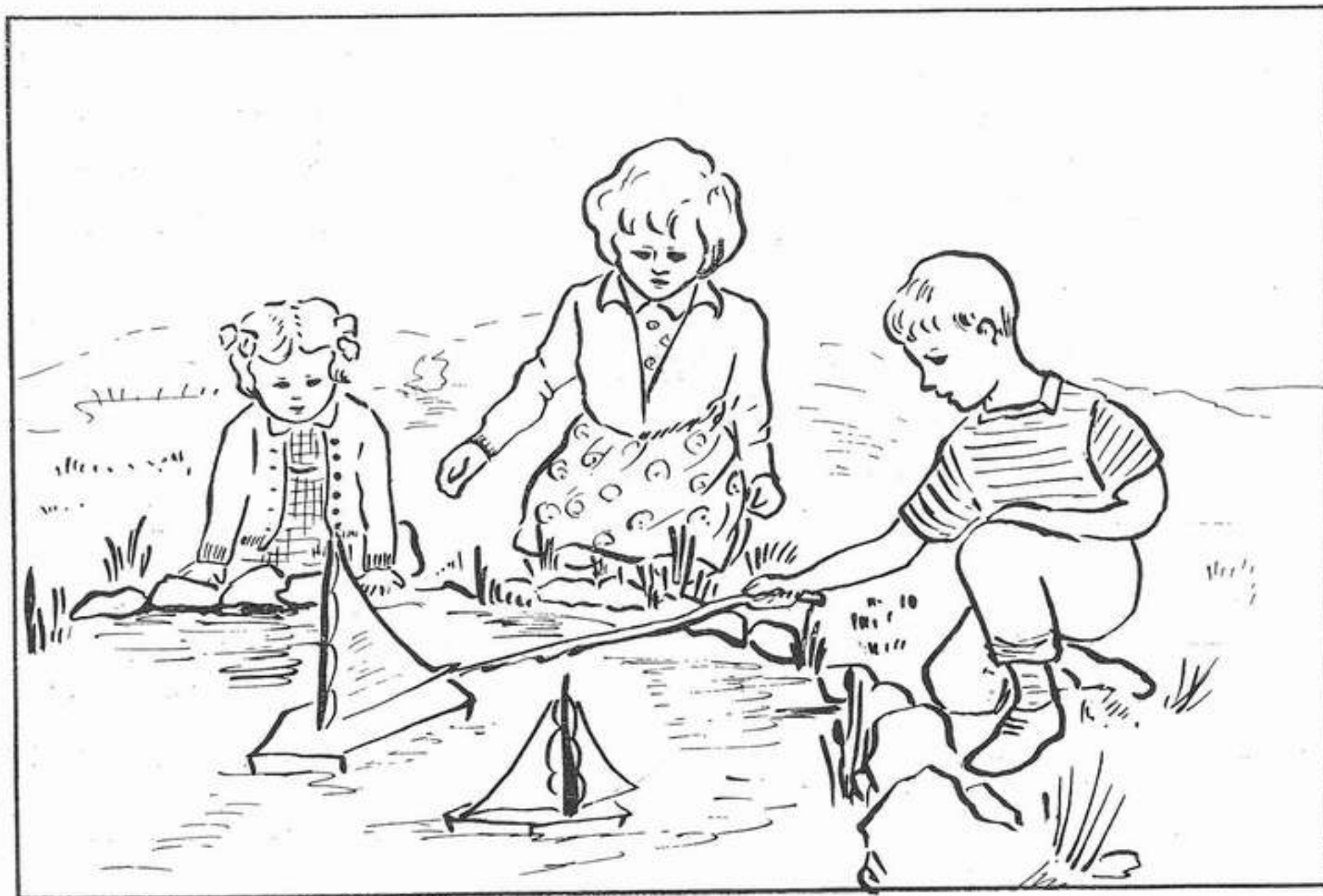
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COMARCA AR
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COM DEARG TÁ
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(3) **ná gearr** an cupón de'n leathanaic.

Name

Address

Age

Signed

(Parent, Teacher)

Bíod iarraicteá isteach roimh 15^o Lughnasa, 1963

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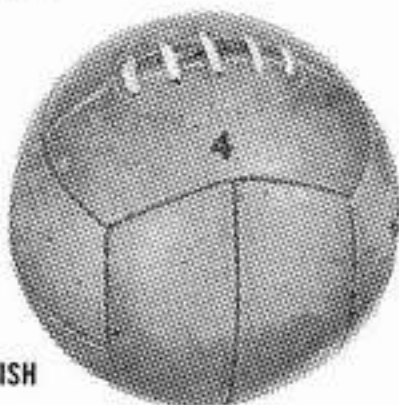


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