

OUR CATHOLIC LIFE



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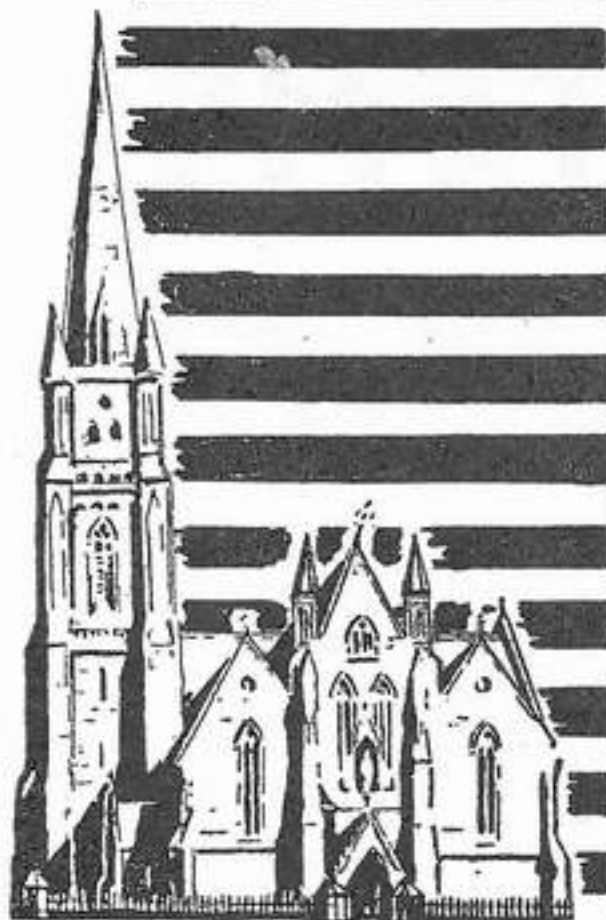
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OUR CATHOLIC LIFE

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

Editor - - - - REVEREND DANIEL GALLAGHER

Assistant Editor - - - REVEREND PATRICK HOULIHAN

CHRISTMAS - - - - 1963

Peace

"Peace on earth to men of good will."

THESE WORDS form part of that wonderful hymn sung by the Angelic Choir on the first Christmas night, and at this time every year they re-echo round the world bringing hope and encouragement to the millions.

What a wonderful image the word peace conjures up in the human heart! But how seldom do we of this noisy modern age stop to consider its full significance. Peace, firstly, among the nations of the world; no fear or danger of the terrible holocaust which a modern nuclear war would surely cause. Peace, secondly, in our own homes and families; no quarelling, no petty jealousies, no bickering; but, instead, a life of joy, happiness and love. Peace, finally, in our own hearts, peace of conscience, no worries or tensions, real or imagined. What a heavenly place such a world would be!

And this is the promise of this Holy Season to "men of good will." Yes, we, ourselves, have to make our contribution. We must be ready and willing to do our share in shaping this Utopia at all levels. We must be patriotic citizens, ready to live for our country so that its unanimous voice may influence, by its practical example, other nations. We must be loving members in our own families, again showing the way to our intimates, especially the growing and maturing ones. And we must be true to ourselves, carrying out loyally and faithfully the duties of our state, and the dictates of our conscience.

Such is the meaning of this Christmas wish. And on the fulfilment of the condition depends the execution of the promise. But, surely, the attainment of the promise is worth the effort entailed. On all our readers, near and far, we pray that the Divine Child and His Blessed Mother may shower down this wonderful gift of peace, now and always.

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DIOCESAN ITEMS

Returned:

We welcome His Lordship, Most Rev. Dr. Murphy, back from Rome. He returned on the 5th December.

While we know that the people of the Diocese have been praying for the success of the General Council during the past few months, we remind them to keep that intention in their prayers even though the Council will not re-assemble until September next.

Change of Holydays:

The Feast of the Circumcision, New Year's Day, is no longer a holyday of obligation, but the Feast of the Epiphany, 6th January, has been restored as a holyday of obligation.

Feastdays:

January 2nd is the Feast of St. Munchin, Patron of the Diocese. The solemn celebration of the Feast will take place in St. Munchin's Church on the following Sunday, 5th January.

January 15th is the Feast of St. Ita, Patroness of the Diocese, and her Feast will be celebrated in a special way in the parish of Killeedy.

Archbishop Mannix:

The recent death of His Grace Most Rev. Dr. Mannix, Archbishop of Melbourne, recalls that his parents were married in Croom Church. The entry in the parish register states that Timothy Mannix of Charleville and Ellen Cagney of Dullas, Croom, were married on 15th February, 1863. Daniel and Mary Cagney were the witnesses, and the officiating priest was Very Rev. John Quinlan, P.P., Croom.

Fr. Quinlan was a native of Limerick city, being born in the house at the corner of Bedford Row and O'Connell Street — now a branch of the Bank of Ireland. He was parish priest of Croom from 1861 to 1892 and is buried in Croom Church, where there is a marble slab to his memory.

There are many, many relatives of Dr. Mannix in and around Croom and Rev. M. Cagney, C.S.S.R., is a first cousin. Another first cousin was the late Bishop of Ballarat, Most Rev. Dr. Foley, a native of Ballyhea, whose mother was also a Cagney.

Lourdes Pilgrimage:

Provisional dates for next year's Diocesan Pilgrimage to Lourdes have been arranged. According to present arrangements the Overland Section will leave Limerick on Wednesday, 5th August, and arrive in Lourdes on Friday, 7th. They depart from Lourdes on



God's Blessing

on

All our Readers

at Christmas

and in

The New Year



Wednesday, 12th, and arrive back in Limerick on 15th August.

The Invalid and Air Sections will leave on Friday, 7th, and return on Wednesday, August 12th.

While it is possible that these dates may have to be changed, it can be taken as definite that the pilgrimage will leave Limerick in the first days of August.

The fare and other particulars have not yet been worked out, but these will be announced early in the New Year. Details about the Invalid Section will be announced in all churches of the Diocese.

Any enquiries about the pilgrimage may be sent to: The Spiritual Director, Lourdes Pilgrimage, 114 O'Connell Street, Limerick.

Pre-Marriage Course:

Another series of talks in the Pre-Marriage Course has just ended. There were 25 couples and throughout the eight Sunday evenings that the Course lasted there was almost a 100% attendance. This is proof enough that those who attended enjoyed and appreciated the talks given.

It is to be regretted, however, that so many couples do not avail of this Course. It is an opportunity that no young person intending to marry should miss.

The next session begins on Sunday, 2nd February, and will continue each Sunday evening, ending on 15th March. For particulars apply to: The Spiritual Director, St. John's Presbytery, Limerick.

Annual Reminder:

When sending greetings to your friends at Christmas, you should use only those cards that are Christian in outlook and design.

Richard Dean O'Brien

C.Y.M.S. — these four letters, as we all know, stand for a society which is being revived at the present time in our parishes — the Catholic Young Men's Society. The City of Limerick should have a personal interest in this body, founded as it was by one who, though he was not born in our city, can be regarded as a Limerick man by adoption. I refer to Richard Baptist O'Brien, more popularly known as Dean O'Brien.

Richard O'Brien was born in Carrick-on-Suir in 1809, the only child of his parents. His father died when Richard was little more than a baby. His mother found it impossible to run their grocery shop without help, so she sold out her small business and took her young son to Limerick and settled in St. Mary's parish. Mrs. O'Brien was by nature a quiet, devout woman and young Richard got his first religious instruction at an early age from her. We must remember that in the early 19th century there was no educational system provided for the masses in our country, as we have to-day. The National Schools were not yet established and what education there was had to be provided by the local clergy with the help of some untrained teachers. The parents of the children had to pay towards the cost of these classes. In spite of such difficulties, the fact that Richard O'Brien later became one of our most illustrious scholars and orators was surely a tribute to the education provided in these schools.

EARLY PROMISE

Richard O'Brien was of a most studious nature and loved books. He made full use of the lending library attached to St.



Mary's Church and all his spare time was spent in reading. His mother found it hard enough to make ends meet and Richard had to leave school at a very early age and take up a trade to ease the burden. She had him apprenticed to a grocer in Mary Street. He worked hard at the trade, but he never lost his love of literature and learning. At that time in the parish, a group of lay teachers gave religious instruction to the children on Sundays, under the direction of the clergy. Richard was very interested in this work and became one of the most dedicated instructors. This was his first introduction to the work of Catholic Action and his work in this field probably inspired him with his ideals which resulted later in the foundation of the society for Catholic young men.

At this period also, Daniel

O'Connell was agitating for Catholic Emancipation. In order to strengthen the movement, Liberal Clubs were founded in most parishes and junior branches of these clubs were formed so that the youth of the country could be instructed in the ideals of the movement through lectures and debates. Young O'Brien became an active member of one of these clubs and became a loyal follower of O'Connell and his national ideals.

HIS GREAT FRIEND

When Richard was about 20 years of age, the appointment of a young Curate to his parish was to change the pattern of his life. Fr. Brahan met O'Brien in the course of his duties and was impressed by his ability and zeal. The two became great friends. Fr. Brahan was convinced that O'Brien had a vocation for the priesthood, but there were many obstacles. He had but the minimum of education, he had no Latin, and he still worked as a grocer's assistant with little or no means. Fr. Brahan offered to teach him Latin and even took it on himself to provide the necessary funds for his college education. The case was brought to the notice of the Bishop, Dr. Ryan, who took a personal interest in the young man, and arrangements were completed to have him admitted to St. Patrick's College, Carlow, in 1831, as a late vocation. He went from there to Maynooth, where he was ordained in 1839 after a brilliant scholastic course.

Shortly after his ordination he was appointed, on the recommendation of the Archbishop of Dublin, to take charge of a Catholic college in Nova Scotia.

In Halifax in these times there were many immigrants from Ireland and many were in poor circumstances. The Bishop of Halifax applied to Ireland for help in relieving the distress of these people and appealed to the newly-founded Order of Mercy to establish a convent in Nova Scotia. Fr. O'Brien was well acquainted with Mother Catherine McAuley and her work for the people during the cholera epidemic of 1832. As he had been chosen to take up his post in Halifax, he was instructed by his bishop to arrange for a foundation of the Mercy Order in that city. His skill as an orator was well known. He arranged a series of lectures for the nuns of the Order and so influenced their foundress that not only did she agree to send some of the community to Halifax, but she was determined to go herself. Her failing health prevented her from undertaking the long journey when the time came to set out for Nova Scotia.

Although he was far from Ireland, Fr. O'Brien never lost interest in our country's affairs. He followed eagerly the success of the Repeal Movement and organised meetings of those who sympathised with Ireland's cause in all the cities of North America. He spent six years in Halifax, completing a most successful mission there.

INTEREST IN YOUTH

He returned to Ireland in the tragic famine year of 1845, first as professor at All Hallows College and later as Curate in his old parish of St. Mary's. He was a noted preacher, but his popularity lay even more in his interest in the parish and the people, particularly the young people. He provided night classes and reading rooms so that the means of education was not lacking for all who sought it. We must remember that this was a time when the struggle to survive overshadowed all feelings of

self-respect or position. This was the problem which Fr. O'Brien tried to overcome — to restore a finer outlook to a downtrodden people. This was a society which cried out for some leadership — a cry that was answered by Fr. O'Brien in the society that he had planned for the youth of our city. His ideas came to light at a meeting held on May 19th, 1849, in a private house in Athlunkard Street. It was a small meeting of about two dozen people, but its effects were far-reaching. Before the year ended, it numbered two thousand members and the Catholic Young Men's Society was already spreading throughout England. Though religion was the basis of the Society, the rules provided for the intellectual training and moral welfare of its members through lectures and debates.

Fr. O'Brien went to Rome in 1852 to work for his Doctorate of Divinity and took with him the constitution of his Society to obtain the blessing of the Pope, Pius IX. He completed his studies with distinction, and returned again to Ireland — this time as Dr. O'Brien — to the parish of St. Mary's. He was sent as professor to All Hallows College, after a short stay in Limerick, and remained there until he was named as parish priest of Kilfinane in 1858. By this time his Society had increased in membership not only in England and Scotland but even in the United States, Australia and South Africa. What a worldwide organisation had emerged from a humble meeting in Athlunkard Street!

LEADER OF PEOPLE

On the death of his old friend, Fr. Braham, who was parish priest of Newcastle West, Dr. O'Brien was appointed to fill the vacancy in 1861, becoming vicar-general of the diocese. If we can believe the story that Richard O'Brien

as a boy was cured of blindness at a holy well near Newcastle West, his return to this town as its parish priest must have been a joyful one for him. The well has been identified as the well of St. John the Baptist at Coolisky, about five miles from Newcastle West, and the fact that the Dean mentions such a cure in his book *Ailey Moore*, which is really autobiographical, seems to give some credence to the story.

Though politics were barred from the Society of Catholic Young Men, Dr. O'Brien never failed to intervene when important political issues were involved. He resigned his position as President-General of the Society in 1864 so that he might be freer to direct his people when circumstances demanded it. He was sometimes denounced as being unpatriotic in his sentiments, when he was in fact protecting patriotism as against politics and preventing his Society from being used as a political pawn. He could be said to be a pioneer in the Irish Language revival and started an Irish class in Newcastle West so that the people might be aware of their national heritage through their language. Always of a retiring nature, his one comfort was literature and in his novels like *Ailey Moore* we really find the spirit of the man who loved his country and strived to improve the lot of its people. He was the author of two other novels, *Jack Hazlitt, A.M.*, and *The D'Alton's of Crag*. He was in failing health for some years before his death, which occurred in 1885 at the age of seventy-six. Well was Richard Baptist O'Brien referred to as "that great benefactor of the youth not only of his own country but also of every land where the sons of the Emerald Isle have found a home."



Ten Years A-Going . . .

WITH THIS ISSUE, *OUR CATHOLIC LIFE* has completed its tenth year of publication. The first issue was published in April, 1954. It was the late Bishop of Limerick, Most Rev. Dr. O'Neill, who sponsored the idea of a diocesan magazine and he wrote a special message for the first issue. It is interesting to recall some parts of that message in which Dr. O'Neill set forth what the aims of the magazine should be.

"The people of a diocese should be clearly conscious of the bond which unites them in and to their diocese, and should have an active interest in its affairs. A diocesan periodical is one of the obvious instruments to develop that consciousness and to promote that interest

"It is our duty to widen and deepen our knowledge and appreciation of the revealed truths on which our Catholic life is based, and of the laws of God and the Church by which it is governed. Accordingly, appropriate contributions on doctrinal and moral subjects will be found in these pages, not alone to that end, but also to serve as an antidote to the erroneous philosophy of life which is presented by much of the literature of the day

"I am confident that this publication will contribute much towards the strengthening of that feeling of solidarity among the people of every parish which is so much to be desired. Here an opportunity will be offered to record every scrap of parish history. Here may be set down an account of every form of religious activity in every parish. For example, I shall be much interested to learn the numbers of its sons and daughters which each parish has given to the service of the Church, in the priesthood and religious life, at home and abroad

"Within the diocese we have many religious and charitable institutions which contribute, each in its own way, to the fullness of our Catholic life. It is proper that all the people of the diocese should be made aware of the nature and purpose of these institutions."

COMMENT

In the ten years of its existence *Our Catholic Life* can justly claim to have followed these aims and directions of our late Bishop. The magazine has certainly created a bond of union among the people of the diocese and everyone is now more keenly aware of and more deeply interested in the affairs of the diocese. *Our Catholic Life* is

firmly established among the people and we feel that many of its readers look forward to its publication every three months.

Of course, we have not fulfilled the entire programme as outlined by Dr. O'Neill. For instance, we have not recorded 'every scrap of parish history.' Neither have we succeeded in finding out the numbers from each parish who have followed a religious vocation. Statistics of this kind are not easy to compile and while an attempt was made, it did not meet with great success. Perhaps we shall try again in the near future.

REVIEW

For the first issue of the magazine in 1954 there were 10,000 copies printed and sold. In the early years the sales dropped a little, but revived later on and for the past three or four years we are printing a regular 11,500 per issue. This is indeed a very satisfactory circulation.

Again, while the magazine was not intended as a profit-making venture, we are glad to report that it has more than paid its way. To date, £625 has been paid into the New College Fund. This, too, is very satisfactory and it is to be hoped that in the coming years the magazine will continue to show a small profit — in spite of the rising costs of printing and production.

OUR THANKS

We wish to express our sincere thanks to all our readers who have supported the magazine so faithfully and constantly in the past ten years; to those who help to distribute and sell the magazine, especially the many teachers and school-children. We thank our advertisers for their support, some of whom have not missed a single issue, and a final word of thanks to the many contributors of articles to the magazine. Without their co-operation and loyalty it would not be possible to produce the magazine.

We must make mention too of the printers of the magazine, *Limerick Leader Ltd.* We congratulate all concerned on the excellence of their work and express our appreciation for the constant and willing help given at all times.

OUR CATHOLIC LIFE looks back on the ten years gone with a deep feeling of gratitude and not a little pride; it looks forward, God willing, to a new decade with courage and the hope of even greater achievement.

—THE EDITOR.

Things I've Been Reading...

pride

Two classes of people make up the world; those who have found God, and those who are looking for Him — thirsting, hungering, seeking. And the great sinners come closer to Him than the proud intellectuals. Pride swells and inflates the ego; gross sinners are depressed, deflated and empty. They therefore have room for God. God prefers a loving sinner to a loveless 'saint.' Love can be trained. Pride cannot. The man who thinks that he knows will rarely find truth; the man who knows he is a miserable, unhappy sinner, like the woman at the well, is closer to peace, joy and salvation than he knows.

—FULTON J. SHEEN in *Life of Christ*.

courage

It is easy to begin, to continue and finish need courage.

—RONALD PLUS.

discouragement

The most cowardly of all temptations is discouragement.

—ST. FRANCIS DE SALES.

monotony

We rise unwillingly each morning, we retire more or less unwillingly each night, and those two enclose a pattern of activity which is best described by the poet who protested: "I've done it all a thousand times and all's to do again."

The lives of most of us are monotonous. It follows therefore that a sincere Christian will need patience not only for the things that happen but rather more especially for the things that don't happen. Simeon must have had dull days in the Temple. The point is that he didn't stop going

to the Temple. As a result, he was there when his great happening did happen. His patience with his monotony paid off.

—*More Blessed than Kings*.

wanted

One never needs anything until one lacks faith.

—FENELON.

before the council

There is the vision beautiful of the Church to which we are privileged to belong, fulfilling the Christ-given command of teaching the nations. Unshaken she stands to-day by every adverse wind that beats against her. While the religious world about her is chaos and confusion, she alone is changeless and unchangeable. The sects indeed are growing old as a garment but she ever remains the self same. Cities built by human hands crumble in time in ruins; but that built by the Divine Architect on the rock of Peter renews its strength with the passing of centuries. Truly, Christ is with His Church, for her marvellous unity is proof of His abiding presence. "And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one as Thou Father in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me."

wish

Lord, give me the strength to do whatever you demand and then demand whatever you wish.

—ST. AUGUSTINE.

twelve men

Whenever our civilisation wants a library to be catalogued, or a

solar system discovered, or any other trifle of this kind, it uses up its specialists. But when it wants anything done which is really serious, it collects twelve of the ordinary men standing around. The same thing was done, if I remember right, by the Founder of Christianity.

—G. K. CHESTERTON in *The Twelve Men*.

women's intuition

Women... they are marvellous. They invent hapazard — and, by miracle, they are right. Not that it is that really. Women observe a thousand little details without knowing that they are doing so. Their subconscious mind adds these little things together — and they call the result intuition.

—AGATHA CHRISTIE in *The Murder of Roger Achroyd*.

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Decline and Reform

THE HALF - A - CENTURY that followed the death of Charlemagne saw his empire fall to pieces and the unity of Christian Europe, which he established, brought to nought. Under the stress of civil wars and new invasions, organised religion and civil society rapidly disintegrated, as Europe presented a scene of indescribable chaos.

STATE OF THE CHURCH

In the years between 850 and 950 the state of the Church was lamentable in the extreme. In the prevailing lawlessness, discipline had everywhere collapsed, while learning disappeared with the destruction of the monastic schools. As no provision could be made for the formation of candidates to the priesthood, ignorance was everywhere rife with moral standards deplorably low. And in this setting the correction of abuses seemed difficult, if not impossible, as long as the sees of Western Christianity were filled by nominees of civil rulers. This system which originated in the time of Clovis, and developed in the Church-State partnership of Charlemagne, gave to the Church rulers who were far more distinguished for ability in military and civil administration than for zeal in the salvation of souls.

THE SEE OF ROME

The See of Rome too had fallen on evil days. With the decline of Charlemagne's empire and the withdrawal of imperial the Roman barons claimed the prerogative of appointing the Pope, and in disregard of the traditional rights of the clergy of the city thrust their own candidates on the Chair of Peter. As it happened many of the Popes so appointed were worthy men

and some were sincere reformers. It is undeniable, however, that a few were altogether unsuited to the task of guiding the destinies of the Church.

CLUNY

A powerful factor in the reform movement, which got under way about this time, was the foundation of the Benedictine Monastery at Cluny in Burgundy in the first decade of the ninth century. The aim of this new departure was the restoration of the Benedictine system according to a strict interpretation of the Holy Rule and with the Sacred Liturgy as the centre of the daily life of the monk.

The recovery of Germany and the accession of Otto I to the throne of a strong kingdom and the renewal in him of the Holy Roman Empire gave hope of better days for the Church. Otto took a strong line with the Roman barons, as did his son and grandson (both named Otto) and the Emperors Henry II and III. They ensured the appointment of good Popes, so that with the accession of Leo IX in 1049 reform could begin in real earnest. This Pope personally travelled through Italy, France and Germany, holding councils, removing unworthy ecclesiastics and working indefatigably to check abuses. The climate had improved so much that the next Pope but one to Leo was elected by the Roman clergy — the first so elected for a very long time. And later on — in 1059 — Nicholas II was able to enact a law in the Council of Rome reserving the right of electing a Pope to the Cardinals alone.

GREGORY VII

On the death of Alexander II, Cardinal Hildebrand succeeded as Gregory VII. Hildebrand,

who was a Benedictine monk, had been adviser to several Popes. A man of wide experience, clear vision and indomitable will, Gregory was convinced that the ills of the Church sprang from lay control of ecclesiastical appointments and was determined to stamp out this abuse, which was almost universal.

The Pope who strictly forbade lay investiture, as this system was called, under pain of excommunication, soon found himself in conflict with Henry IV, a notorious offender who ignored the Papal directives. Henry was excommunicated and declared deposed, while his subjects were dispensed from their allegiance to him. Deserted on all sides, Henry crossed the Alps in mid-Winter to beg the Pope's forgiveness at the Castle of Canossa (1077). This the Pope granted, but Henry's submission was short-lived. As soon as he could gather an army, the Emperor invaded Italy and laid siege to Rome. The Normans of Southern Italy came to the Pope's assistance, but on the withdrawal of the Germans remained to sack the city. When they left Rome the Normans took the Pope with them virtually a prisoner. Gregory died shortly afterwards at Salerno, worn out from the long struggle.

CONCORDAT OF WORMS

Eventually the investiture issue was resolved by the Concordat of Worms (1122). In virtue of this settlement, Bishops and Abbots were thenceforth to be elected by proper ecclesiastical electors. In so far as they held property and were subject to a temporal ruler it was agreed that they should be invested with the temporalities of their sees by the ruler to whom as vassals they were subject.



Your Questions

Q.—*What is an indulgence?*

A.—An indulgence is a remission by the Church of the temporal punishment due to sins already forgiven. An indulgence does not take away sins; neither does it take away the eternal punishment due to mortal sins. This is taken away when a rightly disposed penitent gets absolution in the Sacrament of Penance.

Indulgences are of two kinds, *plenary* and *partial*. When one gains a *plenary* indulgence, it means that all the temporal punishment due for sins is wiped out. A *partial* indulgence takes away only part of the temporal punishment due for sins.

In the early days of the Church, penitents were given what are called Canonical Penances to perform after Confession. These consisted of certain sets of mortification and self-denial to make up for the temporal punishment due for sin. Nowadays when we hear of partial indulgences of, for example, seven years, or 300 days, etc.; what is meant is that as much temporal punishment is taken away by these partial indulgences as would be remitted by the equivalent amount of Canonical Penance.

?????

Q.—*Was the Mass always said in Latin?*

A.—No. Mass and other functions in the Church were at

first carried out in Hebrew, which was the local language of Palestine in Our Lord's time. There is, however, some evidence that the Apostles from early times used Greek and Latin.

Latin came to be used in the Mass because it was the principal and most widely-known language of the Western world in the early days of the Church. It has been retained in the Mass because, being a "dead language," i.e., unspoken in any country, it does not change, and the exact and detailed meaning of the words always remains the same. A second reason for the use of Latin is that the Church is catholic or universal, and the use of a universally known language is, therefore, most helpful.

?????

Q.—*What is the priest doing when he is "saying his office?"*

A.—When the priest is "saying his office" he is praying the official public prayer of the Church. It is *public* prayer in the sense that when the priest is saying it, he not merely prays for his own private needs, but he also acts in his capacity as official mediator between God and the members of the Church. Just as the faithful offer Mass through the hands of the priest, so too when the priest is reciting his office he represents the people,

and they are united with him in offering the "sacrifice of praise" to God through him.

?????

Q.—*Why is it that the prayer, "O Jesus, forgive us our sins, save us from the fires of Hell, lead all souls to Heaven, especially those in most need of your mercy," is not said after each decade of the Rosary in all churches?*

A.—The only answer we can make to this query is that since the prayer is not a necessary part of the Rosary, its inclusion or exclusion will depend entirely on the person saying the Rosary.

?????

Q.—*Is it a sin to listen in to and watch a non-Catholic minister giving a religious talk on TV.?*

A.—No. Catholics are forbidden to take part in non-Catholic services. Since listening to a talk by a non-Catholic minister on television or radio does not involve taking part in a non-Catholic service, it is not, therefore, sinful.

☆

Why not send your questions to:

OUR CATHOLIC LIFE,

St. John's Presbytery,

Limerick.

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Fr. Tynan's

IMPRESSIONS OF AMERICA

JUST RETURNED FROM a three months visit to the United States, I get a welcome home letter from the Editor suggesting that perhaps "a lively little article" on my experiences and impressions might grace the next issue. Fr. Gallagher mentioned as a kind of spur to my unwillingness that this will be the last issue he will edit and he would like me to be in it with him. Indeed any unwillingness I may have felt is set aside by this appeal. I remember well now nearly ten years ago when the late Bishop, Dr. O'Neill, decided to have this little journal for the diocese. He entrusted the work to a body of priests which happened to boil down to the present Lord Bishop and myself. We immediately set about looking for an editor which in effect meant passing the buck and it passed into the hands of Fr. Gallagher. During the ten years that have elapsed since then he has built up the journal and made it quite respectable and I am very glad to be associated with him in this his last performance. I retired from the editorial board, some time ago, owing to pressure of work and what I like to call advancing years, while the other member of the original triumvirate had already departed for more obvious reasons. The magazine under new editorship, with younger men and no doubt fresher ideas, is bound to go from success to success, but it would be ungrateful in those of us who have been associated with the early issues, and indeed in those who have enjoyed reading them, and I have no doubt there are many in the diocese, to overlook the great service that Fr. Gallagher has

rendered as first editor. An editor cannot very well say these things himself so I am very glad of the opportunity of being able to say them for him as I believe they are deserved.

Land of abundance

The first impression I began to form in the United States, from the time I was whisked off a Cunarder in New York by a priest well known in Adare and district, Fr. James Kelly, was one of extraordinary abundance, and this impression remained with me throughout my time in the States, abundance of material goods, of kindness and hospitality. It is in many respects beyond doubt a great country. A small thing perhaps, but I was very struck by the fact that in every room I occupied in the States whenever I turned on the hot water tap, or faucet as the Americans say, hot water came forth as if nature had laid it on. The Americans are the world's best plumbers and in that department nothing ever seems to go wrong! In Chicago I stayed for several weeks with a grand old Monsignor of Irish extraction and more Irish than the Irish themselves, and I had the opportunity of observing the Catholic life of a great city parish. Schools, where my interest especially lies, were closed at that time but I had an opportunity of meeting many of the young people coming and going in the rectory. Pleasant open-hearted youngsters they were, with very nice manners. The standard of physical care is very high, especially of dental care. I noticed the teeth, I suppose, because they are so neglected at home. I had no means of

judging if the youngsters were 'soft,' as the late President Kennedy seemed to think, but it did occur to me that psychologically they grew up too quickly. They get too much and too soon; and I am not thinking only of material things but of emotions, anxieties and responsibilities that have no normal place in young people's lives. So many of them are like children decked out for adult parts on the stage. The girls especially — you had to look sharply, when you heard the little childish treble, to realise that this 'creation' was no more than 14! They made me think of the teens I watch going to and fro on the Shelbourne Road, where I live, carrying no larger burden than their books, protected — some would say 'repressed' — but free to enjoy their youth. Still I must allow for the easy, gracious manners of those young Chicagoans. A memory I hold very dear is of a visit to a Home, an orphanage of some sort, where a little fellow of 8 or 9, a little 'tyke,' I believe the word is, saw me off with typical American courtesy: "It's been very nice talking to you. Come again!"

Down in Dixie

During the time I spent in the Southern States, in Florida and in Alabama especially, I did have an opportunity of meeting the children in their schools. I have this to say of American education. It seems to me to carry a sense of dedication to the needs of the individual child and an effort to accommodate to his capacities that we would do well to imitate. It is true that we

can be much concerned about the status and standards of a particular school without having always the same devoted concern for the individual pupil. There was, too, more co-operation between the schools and the parents. I don't know if this is true of American education generally but it is certainly true of the Catholic school system, largely perhaps because the parents have to pay for these schools (tuition fees can be as high as £30 or £40 a year!) and what they pay for they value, but also, I think, because of an educational policy in which the schools seek the co-operation of the parents and encourage, I don't say the interference of parents in the management of the school, but their co-operation in the development of the children. The children themselves were quite unlike the brash, disagreeable, over-talkative youngsters we meet so often in the cinema. I dare say those kids do exist. There must be some ground for the image of American school children that Taylor Caldwell lashes so fiercely in *The Man Who Listens*. Indeed, I met a nun from Kansas who took a very dim view of the nation's children. "I've seen it all happen," she said, "in forty years, and I blame it on the educationists." But I can only speak for the children I met in our Catholic schools. Discipline was excellent, as far as I could judge. At the academic level, reading as an art is well done and speech training is very good. In these respects the schools would be considerably ahead of ours. In organisation also, there is so much put into administration, secretaries and the like, they are away ahead of us. Nonetheless, in the over-all educational approach, I could not but notice an undue concern with the techniques of putting the subject across, that is to say with methodology, and too little pre-occupation with the subject itself. To this extent, by comparison



His Lordship with the Sisters of Mercy from St. Mary's, who staff the St. Pius X school at Mobile, Alabama.

with European standards, there is a lack of depth in the American educational product. And it is not only the over-seas observers who notice this. I heard it quite frequently in conversation with Americans themselves, and many of their leading educationists are thinking on the same lines.

The experience, however, that thrilled me more than any other, as I made my way through these Southern States was to see the wonderful contributions now being made to the building up of the Church by Irish priests and nuns. In the diocese of St. Augustine in Florida, I was told some 70% of the clergy are Irish born, in Mobile, Alabama, some 40%. Irish nuns are all over the place, especially the Sisters of Mercy: it is like a Second Spring for the daughters of Catherine McAuley, as Newman would say, 'beautiful to behold!' I followed their path through the State of Florida, along the Gulf of Mexico, through Alabama, and into Mississippi. There in Biloxi, I met the Mother General of the Nenagh-Birr Mercy nuns, out visiting her flock — like myself! — and I remember how she said to me,

"Isn't it great going home, Father, to have found them all so happy."

Limerick connections

This goes for our own St. Mary's nuns too. They are very happy and doing splendid work. In Rockledge, Florida, in the Cape Canaveral area we have ten Sisters, running two schools. Limerick Mercy Convent girls will remember them well. Sr. Benedict is in charge and with her are Sisters Ephrem, Salome, Francesca, Domitilla, Immaculee, Christopher, Anthony, St. Ann and Theodore. In Mobile, Alabama, Sr. Canice ('Kay-nice,' as her new pupils will call her), heads the school, with Sisters Martina, Thaddeus, Ligouri, de Montfort, Gertrude, Goretti and Clare. It was quite a thrill for me to meet them in their new surroundings. It was so like old times, with the one difference that now we have the boys in with the girls. The Sisters are much taken with their boy pupils and altogether converted to the idea of having them. We used have great fun discussing their

exploits. In one school there was a fine football schedule. Everything was going well until a lad with the fine Irish name of Bradshaw was found to be overweight. It was a vital stage in the League and something had to be done, so in full toggery with a nylon cape around him he was sent galloping around the field, returned in due course, stripped, rubbed down and weighed again in the hope that he had sweated off the tell-tale pounds. Poor Bradshaw, aged eleven, we were all very worried about his weight. I'm still wondering if he made it.

I met some priests from our own diocese doing a great service for Christ in those mission fields: Fr. O'Shea from O'Connell Ave., Fr. Ed. Kirby of Farranshone, Fr. Mort Danaher of Ballyhahill, and Fr. John Bluett, freshly arrived from his Irish college.

Fr. Danaher is the senior of these priests and he has certainly forged ahead. Now after ten years in his diocese, he combines in his one person three posts of heavy responsibility. He is the Director of Schools, a job something like my own, President of a High School and a Parish Priest. He rolled out the red carpet for me in Jacksonville, Fla. I have to thank Fr. Ed. Kirby for an even more intimate service. With some American aid, he hauled me out of the Atlantic at Daytona Beach when I had suddenly tired, got into a current and couldn't make it.

The Coloured:

I ought to say something, I suppose, about the coloured people. I mean the people, not "the situation," for that is an American problem, and who are passers-by to judge it. But the people, in their predicament, their struggle and their ideals, did remind me of what our own people endured and aspired to in the early nineteenth century, emerging from darkness into light,

winning their little concessions from the powers that be, hoping for their children. It came to me so forcibly one evening in the coloured university at Tallahassee where some other Fathers and I were received by the head coach in charge of athletics and games. We had come to see the new gymnasium just complete, and it would do your heart good to hear this man speak of his 'dream of twenty years.' He spoke as O'Connell might have spoken to a well-disposed visitor from the Continent, and not because we were Catholic priests, he was not of our faith, but simply that, like himself, we were devoted to human beings. He had something to be especially proud of, too: Hayes, the famous sprinter, is one of his products and Althea Gibson, the Wimbledon champion. A people on the way up: the past can only be a memory.

I did a little catechizing in a coloured parish near Mobile, one morning, driven out there by our Sisters who take the children for Sunday-school the year round. It was a most happy experience. And I had the happiness also of being able to attend the funeral in Pensacola, Florida, of a fine Catholic gentleman and respected citizen of this town, Mr. Michael Mullins, who had come out to visit his son, Fr. Ray Mullins, took ill and died, and was laid to rest with that good priest's

coloured parishioners. A priest is not easily moved at funerals, he attends so many, but this was something extra. I watched the clergy in the sanctuary, some forty of them, a cross-section of the Irish priesthood, behind me the parishioners, those in the front benches distinguished in their walks of life, row after row of the Catholic coloured, and in the choir loft, rendering beautifully the familiar dirge, dark teenagers bearing the peculiar stamp that Sisters manage to imprint on young girls the world over. A long way from his beloved Limerick; but 'one Lord, one Faith, one God and Father of all,' and he had a grand funeral.



Editor's Prayer

The following is part of an Editor's Prayer to St. Francis, Patron of Editors: "Dear St. Francis, patron of a harrowed tribe, grant us thy protection. Bestow on us, thy servants, a little more of thy critical spirit and a little less on our readers; confer on our subscribers the grace of condescension in overlooking our faults, the grace of light in acknowledging our merits, and the grace of promptitude in paying bills."

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Woman's Page



WERE YOU SUCCESSFUL with your Christmas cakes this year? Did they look delectable when you turned them out of the tin, nicely shaped, fruit well-risen, and smelling deliciously? Mine didn't! I feel like an utter "phoney" writing for a woman's page when I think of the caricature of a cake that I evolved. This year I was going to be exceptionally efficient, the perfect housewife with everything organised. The cake would be made early in November, and sealed and locked away until the season — one chore accomplished. I don't know what went wrong. I weighed and sifted, beat and creamed, heated the oven and carefully lined the tin. Hour later, I removed the cake from the oven. The fruit had sunk, there was a deep hollow in the middle of the top, and as a cake it was a horror. As a pudding served with custard, it was accepted on the first occasion, without an ovation, of course. But when it began to re-appear on successive days, the family rebelled at the monotony. It was even rejected by a gaunt and hungry tinker, who assured me that he had nine children, each as hungry as himself. I wrapped a great hunk of it in paper for him to bring away, which he accepted with fervent blessings. Evidently his grateful appreciation had waned before he reached the gate for I found the parcel lying dejectedly behind the hedge. Maybe it was as well that the tinker had second thoughts. What

would I do if he and the nine children were to sue me on the grounds that they had ulceration of the stomach after eating my Christmas cake? Once a messenger boy of my acquaintance contracted appendicitis after eating some rock buns I had given him. That is a fact, and a fact which my friends did not let me forget for a long time. They would speculate jokingly when they came to tea on the lethal quality of my apple-pie, or the stomach-ache potential of my scones. I lived that down. After a time the joke grew stale, and, anyhow, my rock buns had nothing to do with the messenger boy's appendix, who had been suffering from the complaint for quite a time. I *do* think, however, that the term "rock buns" is an unfortunate one, and should be changed on the grounds that it is suggestive of acute indigestion.

If the story of my flop and the incident of the messenger boy has not frightened you off, and you are prepared to take a chance and live dangerously, here is the recipe for another cake:

Fruit Cake: Ingredients — 6 oz. butter or margarine; 6 oz. sugar; 3 eggs; 10 oz. plain flour; pinch of salt; 1 lb. currants and sultanas, mixed; 4 oz. candied peel; grated lemon rind; 1 teaspoonful bicarbonate of soda; 3 tablespoonfuls milk. Size of tin: 8 in. diameter by 3 in. high.

Method. Cream together the fat and sugar and beat in the eggs one at a time. Add the sifted flour and salt with the fruit, peel

and lemon rind and the soda dissolved in the milk. Mix well and transfer to the greased and lined tin. Bake for 2½ hours with the Regulo at Mark 3 (moderate oven, about 350 degrees). NOTE: If you use self-raising for this cake, omit the soda, and make and bake as directed.

It happens always to me at Christmas that people call when the turkey is eaten and the ham is only a wraith of itself. One does not like to offer anything so prosaic as a sandwich and everybody likes a savoury, so canapés (those one-sided sandwiches) seem to be the answer. Arranged symmetrically on a large dish they look and taste appetising. When the guests are expected, you can buy bridge-rolls, or savoury crackers, or make some short-crust pastry and cut it in fingers. Before putting it in the ovens. But if you have droppers-in and you are unprepared, toast some one-inch slices or strips of bread on one side only, and use them as bases for the canapés. As an alternative, you could fry the bread fingers in a little butter. On the untoasted side you can heap the savoury morsels — finely-chopped chicken, game, ham, lobster, prawns, fish with a well-flavoured sauce, sardines, cheese, hard-boiled eggs or whatever you can muster. Garnish with something colourful like parsley, or tomato, or beetroot.

In conclusion, I wish all of you a happy Christmas and that God may bless you in the approaching year.—*MARTHA*.

The College Players:

The College Players recently revived Joseph Tomelty's "Is the Priest at Home," at Amharclann na Feile for eight nights.

This production marked a very welcome return to the boards for some members of this company who played in the 1956 production and have rarely been seen since. It was certainly a personal triumph for producer Tadgh O'Ceallaigh. There was a smoothness all through that had evidence of hard work. The comedy was brisk and the acting all round was excellent. This play, although described as a comedy, has a deep sense of tragedy, and certainly this production extracted every ounce of it.

Eddie Gallivan playing his old role of Jimmy (The Curate) McLaughlin had a wonderful opportunity to display his talent for comedy and he grasped it with both hands. A grand performance. Ger Fulham, as the priest, looked very well and played well in a difficult role. I felt that he lacked light and shade of voice at times and there was a certain sameness in his approach to each character. Mrs. O'Kane, played by Biddy McGrath, was a lovely piece of acting. She created a new approach to this part which was very convincing. Ida Cahill, who incidentally is a newcomer to me, gave me great pleasure watching her playing the part of Mrs. Ballafer so well. This young lady has plenty of talent and I hope we see a lot more of her in the coming productions. Good performances and Sheila O'Doherty always go hand-in-hand and, as Marona, she gave a beautiful performance. I also liked Jimmy Queally's interpretation of O'Grady, the local Communist. Tony Lynch, as the drunk, Ballafer, gave as usual a fine performance. Andy Butler, playing Davy, the postman, added a touch of the master to the production. I feel I must mention Joan Enright's playing

DRAMA

By "BACKDROP"

* * *

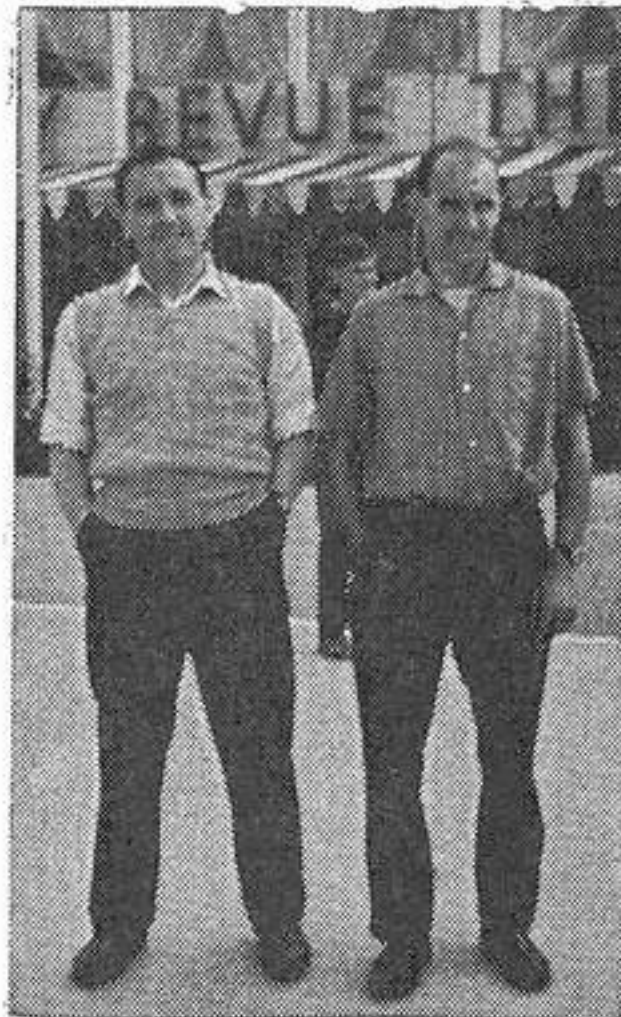
of Miss Bradley. Although a little nervous, she upheld the standard set by the more experienced players.

Completing this very fine cast were Paddy Moran as McNulty, and Michael O'Riordan as the American.

Stage Manager was Tom Chawke; Assistant Stage Manager was Noreen Williams, and the set was designed by Billy Walsh.

The Old Crescent Players:

The Old Crescent Players presented Philip King's "On Monday Next" at the Crescent Assembly Hall on 10th November for an eight night run. This play was not a very good choice as it did not have any message, a must for any play in order to be a success. It did give John Raleigh a break from his usual type of role, but that in itself



TOM and PASCHAL

does not appear to be a strong reason for choosing such a bad play.

The production, which was in the very capable hands of Cyril Gallivan, was good in spite of the fact that the pace of the play dragged very noticeably in parts.

John Raleigh as the "Producer" was excellent and must have given some members of the audience an idea of the task of producing a play. His entrances through the auditorium could have been worked out better. There was a monotonous likeness about each one, which did not help the play or the players. There was a delightful performance from Nora Byrnes which helped in no small way towards the evening's entertainment. There were good performances from Jane Ormerod, Joe Dundon and Geraldine Costelloe. I thought Des O'Malley's performance was spoiled by a tendency to overact, a fault which he will have to watch, as it appears to be evident in some of his recent appearances. Jim O'Donnell, Nuala Liston and Des Ryan completed the cast.



The College Players next production will be Lennox Robinson's comedy, "The White Headed Boy," and I am told that Miss Betty Lawless will be in charge of production.

Tom and Pascal:

The festive season of 1959 promised to be a very dull one for the people of Limerick. Nothing in the way of stage entertainment was planned in the city and young and old felt that the radio and fireside would have to supply that want.

However, into the gap stepped the two local comedians, Tom O'Donnell and Pascal O'Grady, with the first version of *Christmas Crackers*.

Continued on page 15.

TIME MARCHES ON. Despite its abundance of Arctic weather, 1963 seems to have passed quickly: indeed to one in his middle seventies, time not merely marches but it seems to be at the double. Glancing over sports activities in a general way, both on the world plane and on the home front, it has not been a vintage year. In world athletics, this is not surprising, as it is pre-Olympic year and the top-notchers are timing their preparation to reach peak form for the searching tests of the Olympic Games to be held next year in Tokyo. What an alluring prospect even for an athlete who knows he has very little chance of figuring prominently: taken on a free trip across the world to the Far East, the mysterious East, to the land of the Rising Sun, an exotic land so different from the West: marching in the colourful parade of the world's picked athletes in the stadium before the Games begin, with his country's flag floating proudly beside the flags of the competing nations great and small, and seeing the world's best tried to the limit in the heat of the fiercest competition.

Baron de Coubertin's Dictum

Many years ago, the founder of the Games, or to speak correctly, the man who revived the Games, Baron de Coubertin, said that taking part was more important than winning: and it is something even the humblest athlete can remember with pride, that he took part and in taking part represented his country. But while the Baron's dictum conveys a fine sentiment, unhappily it is almost entirely ignored to-day. Nowadays the emphasis is on winning, and all too often on winning at any cost. And, if I may presume to express a personal opinion, I think that in this country as in others, and in the Press generally, too much prominence is given to sport. It has its

SPORT

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

* * *

place, but surely there are more vital and important things in our lives. Look at the huge sums of money won by champion boxers, jockeys, golfers, baseball players, etc. Too much importance is attached to winning, which in turn gives rise to the mounting tension that leads to foul and even dirty play in different codes. A team wins the All-Ireland perhaps by a lucky score in the last minute. The whistle goes . . . they are champions. Impartial spectators may deem the teams to be of equal merit. That does not matter now — jubilation follows rush out to hug and clap and cheer off the winners. Next day the papers carry big headlines about them. There is a triumphal procession home on Monday evening. The losers trudge off dejectedly to their dressing rooms. A few officials say: "Hard luck! We'll win next year." It does not register. There is keen disappointment that all their preparations and training have been in vain. If one might say so with all reverence, it is well for us poor humans that Heaven has a different yardstick, and gives high rewards to all who strive manfully.

Some of the big games in 1963

Looking over the year's big games in hurling and football, there comes to mind three that concern losers who could have and should have won. In the championship match at Limerick between Tipperary and Waterford, the Tipp. forwards were guilty of misses that had to be seen to be believed. Just before the end, with Waterford leading by a goal, a famous Tipp. hurler had the easiest of chances to get

the equaliser, but like many of his team-mates earlier on, he failed. Again in Limerick, in the home team's league tie with Wexford, our forwards were woefully at fault. Even the taking of close-in frees in front of the posts was deplorable. Chance after chance was missed, and, to rub salt into our wounds, we lost by a point. Much the same story can be told of Kerry in their All-Ireland semi-final game against Galway. Well into the second half, Kerry had a comfortable lead and seemed to be coasting to victory, when suddenly, near the end, Galway struck. First they equalised and then in the last minute, sent over the winning point and a stunned Kerry could do nothing about it. Dublin, the eventual champions, had the luck to play all their ties in Croke Park, their home ground, a decided advantage. A good but not a great team, I would not rate them superior to Kerry. Regarding our own hurlers, there is still a big question mark. A good performance is too often followed by a mediocre or rank bad one. We look to the future more with hope than confidence.

Sean O'Sullivan

This grand athlete simply cannot be kept out of this column. Last year he became the first man to win eight Irish titles in one season. This year he has given a full repeat of last season's performance, winning the 2, 3, 4, 5, 6 and 10 mile championships, and also the cross-country and the 8,000 metres. He broke his own record in the 10 miles, and, in addition, won five Munster titles and the 3 mile All-Army championship. And now there emerges a story which takes some beating. On 17th November last, a Dublin Sunday paper reported that the N.A.C.A. Council had given their award of "Athlete of the Year" to a Dublin man, D. Toomey. When challenged about this, the Hon.

Secretary of the N.A.C.A. Council denied that the Council had done so, and in his letter, the Hon. Secretary continues — I quote: "The award of 'Athlete of the Year' is made by the Celtic A.C., Dublin. I understand that the committee of this club annually request twelve persons actively interested in athletics to nominate six athletes whom they consider most deserving of the title. The composition of this panel of judges is not made known even to the other members of the panel. When the nominations have been returned, the athletes named are awarded points in the order in which they appear on each nomination paper. The aggregate of points then decides who will be awarded the title. Some changes may have been made in the *modus operandi*, but I am not aware of them!" . . . end of quote. Now can you beat that?

The entire control of the giving of this coveted award is handed over by the N.A.C.A. Council to one Dublin club. This club, as you can see, acts in the most secretive manner. The N.A.C.A. Council does not know, nor does the public know who are on the panel of judges: no judge knows who else is on this panel. Surely it is time to take steps to stop this kind of procedure, and we in Limerick are determined to do so. Beyond all question, Sean O'Sullivan is the N.A.C.A. athlete of the year. The N.A.C.A. Council should control the giving of its award, and make known to the public the names of those selected as judges, as is done in the case of the Caltex awards. Limerick N.A.C.A. demands an inquiry into this whole matter, and intends to give it all possible publicity.

☆ ☆ ☆

SMILES OF VICTORY



The captains of St. John the Baptist School's victorious teams: Leonard Enright (Junior capt.) and Martin Murphy (Senior capt.)

DRAMA—contd.

This was the turning point in the "boys" lives. They have since gone from strength to strength and every Christmas since have given the people of Limerick a festive show that has now become an institution in the life of our city.

This year the "boys" launch their No. 5 effort and again we can expect another show in the same high standard they have set themselves. They have organised a very talented and expensive company and one name that will be received with much pleasure is the internationally known singer of Irish ballads, Eileen Donaghy, who, I believe, is cutting short her American tour to keep a promise to Tom and Pascal by fulfilling this engagement.

I had the privilege of seeing a rehearsal of some of their sketches and I feel sure that this will be their best show yet and that in spite of the severe challenge of television they will again play to packed houses. They deserve to!



I would like to take this opportunity of wishing all my readers a Happy and Holy Christmas.

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Legion of Mary's Great Apostolic Work In Britain



This year 1,500 members of the Legion of Mary from all over Ireland went on the Peregrinatio Apostolate to Britain. Among them were over 70 Legionaries from Limerick city and county. In September, these Limerick Legionaries held a re-union at the Immaculata Hall, Hartstonge Street, at which the above photograph was taken.

Left to right: Brendan O'Donoghue, Vice-President of the Limerick Comitium; Robert Browne, Concilium Representative from Dublin; Phyllis Connaughton, President of the Lime-

rick Comitium; His Lordship the Bishop; Rev. Michael Manning, Comitium Spiritual Director, and Rev. C. McNiffe, C.S.S.R., Rector Mount St. Alphonsus.

The word Peregrinatio was the Latin word used to describe the apostolic travellings of the Irish missionaries in Britain and the Continent from the 6th to the 9th century. The modern Peregrinatio was started by the Legion five years ago and the number going to spend a week or fortnight in apostolic work in Britain is increasing each year. This year, as well as visiting London

and a number of the big cities, they also visited Wales and the Highlands of Scotland. Their main method of making contact with the people was to visit in pairs from house to house. Their objectives were to bring a knowledge of the Church and Catholicism to people often ignorant or prejudiced and to bring lapsed Catholics into contact again with their local clergy. Their mission was highly successful and it is hoped that next year an even greater number of Legionaries will go "travelling for Christ."

Patroness of Music

FRIDAY, November 22nd, was the feast of St. Cecelia, patroness of music. Tradition has it that this third century virgin martyr heard such wonderful sounds from Heaven that in order to give expression to them she invented the organ. She belonged to a wealthy patrician family whose palace stood on the site now occupied by St. Cecelia's Church in Trastevere, one of the loveliest churches in Rome. Having being affianced to a pagan youth named Valerianus, she succeeded in converting both him and his brother, Tiburtius, and they were both baptised. Not long afterwards the persecution of the Christians started and both those young men were martyred. Cecelia was seized and tortured and then thrown into the Roman "vapour" bath, the foundations of which still exist underneath the church. The door was locked and the heat increased so that the bath was filled with scalding steam. But, like Daniel in the lions' den, the Lord preserved her from harm and she was found in the morning kneeling in prayer. Orders were then given that she be beheaded, but the executioner failed to sever her head completely from her body.

TOMB DISCOVERED

As the centuries passed, the Christians in Rome forgot her place of interment and it was over eight hundred years later, in 817 A.D., that Pope Paschal I asked that a search be made for her tomb in the Catacombs of St. Callistus. Prolonged explorations, however, failed to bring any result. Then shortly after midnight one night, when Matins had concluded in St. Peter's, the Holy Father fell asleep in the church. In his sleep he beheld a vision of Cecelia, who told him that he had been so near her in the previous day's search that

she could have spoken to him. Work was immediately resumed with renewed vigour and confidence and the tomb was soon discovered. A coffin of cypress wood was first revealed and when this was opened the incorrupt body of the saint was seen "lying as if she had just fallen asleep."

IMAGE OF THE SAINT

The coffin having been closed, the tomb was sealed again and was not re-opened until 1579 when Cardinal Sfrondati requested the sculptor, Stefano Maderna, to make an exact copy of the saint's body in marble. Maderna's work can now be seen beneath the altar in the church in Trastevere, and a replica of it is in the tomb in the catacombs where the body was discovered. It shows a young girl, with averted head, lying on her right side and apparently asleep. The mark of the executioner's sword is to be seen on her neck and her fingers are crossed in a manner which to some people suggests a Sign of the Cross, while others regard it as a symbol of the Blessed Trinity. Miniatures of this work and picture postcards of it are on sale all over Rome.

INSCRIPTION

Maderna's inscription on his work when translated reads:—"Behold the body of the most holy virgin Cecelia, whom I myself saw lying incorrupt in her tomb. In this marble I have made for you the image of that saint in the very posture in which I saw her."

Cecelia is one of the saints mentioned in the Canon of the Mass and she is also remembered in the Office where the priest reads: "While the musical instruments were being played, the virgin Cecelia made music in her heart to God."

—Mairtin O Corrbui.

OBITUARY

The death took place on November 21st, at St. John's Hospital, of the Very Rev. Cornelius O'Sullivan, parish priest of Askeaton. He was aged 72.

The late Fr. O'Sullivan was a native of Athea. After his primary school course there, he entered St. Munchin's College, where he finished his secondary course in 1908. At the end of that year he was nominated as a student for the Diocese at Maynooth College. With him went Patrick Feely, Thomas Mortell and Patrick O'Neill: the last-named destined to become in time Bishop of Limerick. The group was later joined by Edmond R. McCarthy and Michael Twomey and all six were ordained on June 20th, 1915.

After a period spent as curate at Banogue, Fr. O'Sullivan joined the staff of St. Munchin's College in 1918. He was appointed curate at Monagea in 1920, was transferred to Askeaton in 1924 and in 1926 to Clarina, parish of Patrickswell. His next appointment was as curate at Bruff in 1931 and from there he was sent in 1938 to take pastoral charge of the parish of Cratloe. He left in 1944 to become parish priest of Killeedy and in 1953 he was appointed Pastor of Askeaton. He had been in failing health for a couple of years and he was the survivor of the Limerick priests of the 1915 Maynooth class.

Fr. Con., as he was familiarly called, had an abiding interest in the Irish language revival and in all that pertained to the Gaelic way of life. Irish traditional music held a special place in his affections and his rendering, vocal and instrumental, of Irish airs was welcome at many a social function. He will be remembered for a very kindly and gentle manner. *Requiescat in pace.*

Around The Parishes

FOR THIS ISSUE we begin with an item of diocesan interest. The setting up of part of St. Michael's parish into the new parish of Our Lady of Lourdes brings the total number of parishes in the diocese to fifty for the first time. We have been looking up our history and we recall again for the benefit of our readers the changes that have taken place over the past hundred years or so.

Just two years ago Our Lady Queen of Peace parish was established as a separate unit, breaking away from Donoghmore. In 1864, Templeglantine became a parish, separating from Monagea; in 1861, Ardpatrick separated from Kilfinane, Banogue from Croom; in 1859, Colmanswell from Bruree, in 1855, Loughill from Glin and, in 1854, Manister from Fedamore. The only other notable change was in 1892, when the parish of Colmanswell was united with Ballyagran. So that at the beginning of 1854 there were forty-three parishes in the diocese.

BUILDING

Building figures very prominently in this issue's report.

Our Lady Queen of Peace parish reports that it has been decided to commence the extension of the parish church costing £30,000 in a little over a year from now. The extension will increase the capacity of the church to nearly a thousand people and it will take the form of a semi-circular addition at the altar end. A feature of the completed work will be the Communion Rail completely circling the altar.

Work on the new housing estate of 250 houses which the Corporation are to build in the fields at the back of the church has not yet commenced, but it is stated now that a start will be made immediately after Christmas.

From the same parish, we hear that work on the new Presentation Convent and girls' school will begin early in the New Year. This new school will cater for another 450 girls and will also have an infant boys' section. The existing school has 700 girls on roll. The new convent is badly needed, as the Presentation Convent in Sexton Street is now

much too small for the size of the community.

News from other parishes about building is as follows: **Croom:** contract for a new four-room girls' school has been signed. The existing school, which is a hundred years' old and in excellent condition, will become a boys' school. **Manister:** a site has been secured for a new school to replace the old building at Ballymartin. **Ballyagran:** church renovation is ahead of schedule. This parish has a big programme as Colmanswell Church and three schools are in need of repairs. **Rockhill:** the new school at Bruree is well advanced. It will be a four-room building, costing £16,000. **Killmallock:** the Church of SS. Peter and Paul has undergone extensive repairs. The new Technical School is nearing completion and will be open for students next September, while a site for a new boys' school has been secured near the church. **Ardagh:** the new school is under construction. **Newcastle West:** the school at Killoughteen is almost completed, while the plans for a girls' school



Group of Union of Prayer Promoters who attended the Regional Conference in St. John's Pavilion recently.

in the town have been sanctioned.

A new school has been opened at Ahalin, Clouncagh, at the cost of £19,000. It was blessed by Very Rev. T. Costelloe, P.P. Another new school was recently opened at Ashford.

LETTERS TO EMIGRANTS

We have seen the first issue of a Newsletter for Emigrants, published by the Limerick Emigrant Welfare Bureau. It has eight pages of items from the different city parishes and should be of great interest to emigrants from Limerick. It will be published each month.

A number of parishes in the country have been sending letters to emigrants for quite a while, as, for instance, Croom, where this project is almost two years in existence. The Senior Praesidium of the Legion of Mary in **Our Lady Queen of Peace** has now begun this work. We would like to hear from all the parishes that are engaged in this work and to hear their comments on its usefulness.

VARIA

Rockhill reports the planting of 5,500 trees which was carried out by voluntary effort under the leadership of the local clergy. This plantation is to the rear of the church and it should add very much to the present site as well as forming a shelter belt.

A branch of the Credit Union has been established in **Kilmallock** and it is hoped that it will be a success.

Glin has a few items as usual. Bishop Collins, of Ballarat, Australia, on his way to the Council stayed a while in Glin to visit his cousins. Both his father and mother were born in Glin parish, but did not meet until they went to Australia. His mother, whose maiden name was Fitzgerald, was born in 1864, the same year as Archbishop Mannix.

A new and painless method of fund-raising has been launched in Glin. Each family has been asked to give a party in their own house and the guests are asked to give a gift or donation to the Church. The parties have

a great social value and are much enjoyed by all taking part.

Our Lady Queen of Peace have many fund-raising campaigns. Recently they held their 'Young at Heart' Ball in St. John's Pavilion. The well-known pair of comedians, Tom O'Donnell and Pascal O'Grady, kept the 'Ball' rolling.

This parish will be holding their annual Social early in January in St. John's Pavilion, while last year's great success — 'The Tops of the Town' Inter-Firm Concert Competition — will be held again this year, beginning on Sunday, 12th January, at Amharclann na Feile in O'Connell Street.

ARDPATRICK

The commemoration recently of the 50th anniversary of the death of Canon Sheehan recalls his association with the Ardpatrick area. One of Canon Sheehan's best-known novels is *Glenanaar*, which is a townland in this parish. I wonder how many have read this great book.



HOME FROM GENERAL COUNCIL

Most Rev. Dr. Murphy, Bishop of Limerick, and Most Rev. Dr. Rodgers, Bishop of Killaloe, arriving at Shannon Airport on their way home from the General Council.

As our readers are aware, the Council has passed a new Decree on the Liturgy of the Church which will mean many important changes in the Mass and the Sacraments. In our next issue this Decree will be discussed fully in a special article.



A Historic Townland

ONE FINE Sunday morning last June a congregation of some hundreds gathered on the eastern slopes of Slieve Luachara to attend open-air Mass. The place was a sheltered grassy hollow, 500 feet up the side of a hill in the townland of Ballyine. This secluded spot is known locally as Clais a' Sagart, for it was here that Mass was said during the troubled Penal Times.

To pay homage to the memory of those brave pastors and their faithful flock a Shrine was erected here in 1954, Marian Year. A beautiful figure of Our Lady, beneath a blue and white canopy, stands serenely over a simple stone altar. The quarter-acre 'sanctuary' is neatly planted with flowers and shrubs. The parishioners of Ardagh and, in particular, the local people who co-operated in building the memorial can well be proud of this magnificent tribute to our persecuted forefathers.

EARLY SETTLERS

From Clais a' Sagart there is a stiff climb to the 1,000 foot, flat-topped ridge of Macha, the highest point in Ballyine. Quarter-mile due south is the better-known peak of Cnoc an Iompatha, Turnhill, 132 feet higher.

Looking southwest from the Shrine, it is possible to discern half-a-mile away an ancient fort called An Sidhean. This single-ring earthwork, from its name, must have been associated with some of the earliest settlers in Ireland, possibly the Tuatha de Danann. It is seldom one finds a rath on the 500 foot contour line on a steep hillside. Doubtless, these early inhabitants retreated here to the security of the wooded hills when driven from the fertile plain by superior invaders.

OLD MILL

It is very probable that this ancient fort has given its name to the townland, Baile in tSidhean corrupted to Baile Shidheain and then to Ballyine. This is the largest townland in the parish, with an area of 875 acres. The land varies from bogland, heath and rushes at 1,000 feet on the bleak hilltop to some excellent grazing land 700 feet lower down at the Old Mill. This must be excellent tillage country too, for this was once an intensive corn-growing district — a fact borne out by the recent discovery of the original 'Old Mill,' or rather mills, about 200 yards upstream from the bridge.

The stone foundations and numerous parts of the mill wheels and millstones of two mills were excavated here under the supervision of Prof. M. J. O'Kelly of Cork Public Museum. All the wooden parts and several pivot stones are now preserved in the Museum in Cork. An unique feature of these mills is the fact that the water power was derived from two different streams, one beside the mills, the other an incredible $1\frac{1}{2}$ miles away. It would seem that for some reason, possibly a very dry year, the nearby stream failed to drive the mill. At this stage one would expect these expert engineers to admit failure and abandon the mills. But these early tillers of the soil were resolute men. There was water power a mere $1\frac{1}{2}$ miles away in the Dually stream. All they had to do was to dig a trench to divert the stream into the mill pond. It took some organisation and no little engineering skill to construct this waterway with no heavier equip-

ment than the spade and shovel.

From the five crossroads — the only one in the parish — at the Old Mill Bridge, the Boherban leads through the townland of Ballinalena, Baile an Aonaigh, to Carraig a' Mallacht, present-day Ashgrove. The huge rock which named the townland stands in a field about a half-mile from the cross. A narrow breen on the right takes one to a small circular fort. It is known as Boherna-breena, the road of hospitality; no doubt a welcome road and a well-known road to the traveller of yore going to visit the fort.

CENTENARY RE-UNION

On August 7th, 1962, open-air Mass was celebrated for the second time within a few months in Ballyine. The occasion was the centenary re-union of Ballyloughane School, a half-mile south of the Marian Shrine. Built exactly 100 years ago, and still in excellent shape, the school was opened by the then Earl of Devon, landlord of the district and one of the 'good' landlords. His Lordship, not very sure of his geography, incorrectly named the school Ballyloughane. This hillside centre of learning is, of course, well and truly in the townland of Ballyine. But the wrong name stuck and will hardly be changed now after a century.

After Mass, celebrated by Fr. (now Canon) O'Brien, P.P., assisted by Fr. O'Connor, C.C., 300 past and present pupils joined in the festival. No less than ten octogenarians attended, all hale and hearty. Among them came one from Philadelphia, and there was one nonagenarian, Mrs. Hannah Heffernan, who has since gone to her reward. R.I.P.

Vatican II, a Struggle of Minds.
By E. H. Schillebeekx, O.P. 6/-.

The Johannine Council. By
Bernard Häring. 10/6d.

Both from GILLS, 1963.

Here are two books on the Vatican Council that are "different." We have had millions of words published in the English language alone on the speeches of the Fathers and on the different trends of thought among them. A few of the best-sellers profess to give us the "inside" story of the disagreements that frequently arose, and to outline for us a comprehensive picture of the leading personalities, their characters and motives, set in a background of intrigue and manoeuvre that would do credit to a Tammany Hall convention. No matter to what extent such accounts may reflect the reality, I suggest they are superficial and misleading. The phrase "the winds of change" has been much used in reference to present-day theological thinking, both in dogma and in moral theology. It is possible that much of the popular writing on these matters fails to make clear how profound and far-reaching may be the effects of this modern development. Well, in any short list of Europe's leading theologians of to-day, the Dutch Dominican, Schillebeekx, and the German, Fr. Bernard Häring, are bound to be named. In each of these little books one finds a brilliant modern mind cutting straight through to the heart of the matter in explaining to us how the two great trends of theological thought at the Council diverged from one another. Fr. Häring emphasises the fact and demonstrates very strikingly in his analysis of the chief items on the programme before Vatican II that Pope John's wish to carry out that renewal of the Church so dear to his heart through an essentially Pastoral approach seemed to be succeeding well. Fr. Schillebeekx, using somewhat different

BOOKS

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

* * *

terminology — the essentialist as opposed to the existentialist way of thinking — gives us an equally clear picture of the two schools of thought.

In Monavalla, by Joseph Brady.
GILLS, 1963. 25/-.

This author's first novel, *The Big Sycamore*, was an instant success. I don't think there is any danger that this, his second novel, will do anything to lessen his reputation. From the very first moment of Fr. Martin Fitzgerald's setting out as a young priest for his temporary mission in Brooklyn diocese in 1917, it is clear that the author is a born story-teller. About a third of the book is set in the New York of 1917 to 1920, where we are treated to a kaleidoscopic picture of the scenes and incidents cropping up in the 24-hour day of a priest in that busy city parish. Then, too, these were stirring times for the Irish in America. The fight for freedom was on at home and its repercussions in the States were at times explosive. Mighty figures such as John Devoy, Cardinal O'Connell, and others are described here by a man who obviously was in touch with many of the leading figures and the unfortunate divisions of the time. The return of Fr. Fitzgerald to Ireland places him in a setting that provides a striking contrast to busy Brooklyn. Here in a remote parish in the Wicklow mountains, we find it hard to imagine that a mere thirty years ago the pace of life was so different from now. The story is still full of a quiet humour, recording the joys and sorrows of the sheep-farmers and stone-cutters who inhabited the area.

The Nun in the World. By
Cardinal Suenens. BURNS OATES.
12/6d.

Here in an application by one of the really great figures of the present Church Council to a particular situation — the place of the nun in the world of to-day — an application of all that is best in modern Pastoral or Existentialist theology. There is literally nothing missing in the author's treatment of his subject. In his examination of the historical background, in his analysis of the world we live in with its great changes and new values, of the position of women in general in that world and of the female religious in particular, he prepares the way for those positive suggestions concerning change and adaptation in the religious life that come to us with the force of a revelation. All the time there is evident an unbounded charity and appreciation for existing forms.

The Church in the Nineteenth Century, Germany, 1800—1918.
By Alex Dru. BURNS OATES.
9/6d.

Another excellent addition to the Faith and Fact series dealing in considerable detail with a period and with Catholic movements and personalities which receive scant enough attention in the more general histories.



OTHER NOTICES

From CLONMORE & REYNOLDS

Margaret Roper, eldest daughter of St. Thomas More, by E. E. Reynolds.

Blessed Rafaela Maria Porrus, 1850—1925, by William Lawson, S.J.

Helps to Happiness, by John Carr, C.S.S.R.

The People's Mass Book, by Rev. J. Fennelly. GILLS. 1/6d.

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Anon., O'Connell Ave.	5	0	0
Anon., per Rev. C. Col- lins, C.C.	3	0	0
Mr. R. Johnson, Foynes ..	2	10	0
Anon.	2	0	0
Mr. C. O'Dwyer, 54 South Hill, Dartry, Dublin ..	2	0	0
Mr. Thomas Hartigan, Flood St., Killalee ..	1	0	0
Anon., St. John's Parish ..	1	0	0

	£	s.	d.
Miss T. Fogarty, Pearse Ave., Janesboro'	1	0	0
Miss Glynn, 1 Pery St.	1	0	0
Mrs. Vereker, Kilmurry Road, Garryowen	1	0	0
Anon., per E. F.	1	0	0
Anon.	10	0	
Mrs. N. Devine, Dublin ..	10	0	
Anon.	10	0	
	£2,438	5	7

* * *

THEY HELPED THE COLLEGE FUND

Drumcollogher to the fore: To mark the Dedication of the New College, a very successful Sale of Work was organised by a Special Parish Committee in Drumcollogher. The total proceeds, £350-12-0, was sent on to Most Rev. Dr. H. Murphy, Mr. John G. Galvin, Chairman of the Organising Committee, has received a letter of thanks from His Lordship the Bishop. Nice work, Drum."

And Broadford, too, was well to the fore. The local Guild of Muintir na Tire ran a dance for the New College Fund.

While in neighbouring Feohanagh was the case of "anything you can do I can do better." Here, the Youth Section of Muintir na Tire ran another dance to help the Fund. And, so, we have the parishes in one part of the Diocese setting a fine headline. Others will follow, we hope.

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."

UNION OF PRAYER CONFERENCES

"I send you special greetings from Rome and also the expression of my hope that the Conferences will be most successful . . .

"Among the matters to be discussed by the Ecumenical Council at this session or the next is a Decree on the Apostolate of the laity. You, as the Union of Prayer, are certainly playing an important part in the work of the Church in Limerick, and I am sure that you, and other Apostolic lay-workers, will be much interested in what the Council will say about your work, especially about its importance in these times."

The above is an extract from a letter written from Rome by His Lordship and read by Rev. T. Culhane, D.O., at the recent very successful Conferences of the Union of Prayer held at the following venues: St. John's Pavilion, Limerick; Adare, Newcastle West and Ballyagran.

During the Conferences, Fr. Culhane and Fr. Condén, Asst. D.O., told promoters of their plans to visit each centre during the coming year.

COGAR I LEIT

MÁIRTÍN Ó CORRBUÍ

Le linn an cógaid mór deir-eanaigh ní raib teacht ar a lán ruadai a bíod go plúirseach roime sin. Tarla mar sin gur tógad páistí ar fead a cúis nó a sé de blianta agus gan seans acu torca mar bananai a feiceáil. Nuair a bí an cógaid éirí, áfach, leigeasad an scéal sin com luath agus ab féidir é a leigeas. Tá glúin eile páistí anois ann atá ag fás suas agus ceann de príomhaobhais na hóige toirmisce orcu, mar atá coiníní a feiceáil ag súgrad oíib féin trádnóna gréine buí—nó mar ar scríob an piarsa é: "Little rabbits in a field at evening, lit by a slanting sun."

* * *

Ní raib ainmíte níos deise ná níos seanúla, dar le leanai, ná na coiníní nuair b'ann oíib. D'eactra an trát úo gac siúlóid ar fúo páirceanna agus i measc coillte na tuaithe mar geobad a beic go bpeicpóis ar a gcorraigib os comair comcéir iad, nó ag teitead lena mbeo agus a sciotaí bána ag damsa. Nó go gceolspóis an talam á bualaó ag na sean-coiníní cun a cur in iúl do na cinn óga fur fearr rit maic ná orócseasam.

* * *

Cáinig an micsó áfach, agus deir leirscrios orcu. Deirtear go bfuil siad le feiceáil arís ac má tá níl ann ac an corr ceann, agus ar éigean a beir siad go líonmar sa tír go deo arís. Tá an gléas troda ag na feirmeoirí anois agus ní baol ná go n-úsáidí siad é más gá. Oúrad linn go noéanaó na coiníní meán luath £200 de oíobáil do barra an feirmeora in aghaid na bliana. Má b'fíor sin ba cóir

go mbead gac feirmeoir £200 so bliain níos fearr as paol láchair ná mar a bí an uair úo. Ac an bfuil? Ar cuir oíoch na gcoiníní fiú veic bpunt breise lena teacht istead?

* * *

Ní hiao na coiníní amáin atá imite ó páistí na tuaithe. Tá eolas caillte acu leis agus gan oíoch ar bié i gceist. Agus mé i mo garsún b'eol dom, agus do mo comrádaite, an ainm a bí ar gac éan, gac bláit, gac crann agus gac faile so comarsanaict. Ní ar scoil a o'poglaímíomar iad ac com beag, ac sna páirceanna agus sna gairdíní agus sna coillte, ó daoine ba sine na sinn. Bfuil caoi is fearr cun ainmneaca piailí, cuir i gcás, a fáil, ná lá a caiteam le dream atá ag gortglanaó? Ná caoi is fearr cun na héin a diéint óna céile na dul ag spaisteoireacht sna coillte agus uine eolaisead le do cois? Ac pairíor, fiú leanai na tuaithe níl spéis acu a tuillead in áilleacht agus in iontais an oútra. Níl iontas ann níos mé ac an "tely."

* * *

Treastáimis arís do Máistir na Féile tar éis dá muintir craob glór na ngeal a breic leo don dara huair. Agus comghairdeas paol leit le Choc Uí Coileáin a cuir brat eile ar luascaó in iartar an contae. Cad paoin taob toir? Cá bfuil Drú Rí agus Caisteán Ó gConaing — nó "an fíor go mairí beo"?

* * *

Tá an-molaó tuillte leis ag bailte mar donac agus ac luam. Samlaíotar dom gur

troime an t-ualach a bí le hiompar acusan—agus ní ag baint in don caoi ó gaisce na noaine cois féile mé. Ac deirpáinn go raib an gaeilge agus an cultúr gaelac beo in iartar luimní tamall maic tar éis oíib dul in éag tuas amac sa tír, donac, mar sompla—planálaó an talam méit ina timpeall; cuiread garastún gail ar ceatrúna ann; agus cáinig borraó mór ar an áit i gcúrsaí trácála. Ruadai iadusan nár cabraigh leis an seanóoras agus an seanteanga a coimead paol bláit. Ac in inneoin a nrociarsmaí tá achrú mór á cur i gcríe. Rac Oé ar an obair.

♣ ♣ ♣ ♣ ♣ ♣

CAOIMÍN DE BARRA

Maidin moe i otús na Samna,
Ag dul don croc go huaidreac ceann-aro,
Saióuúir áig a o'fulaing céasaó,
Ag saótrú báis ar son na héireann.

Scamall dubh os cionn na lípe,
Doro na gceol go uúe ag brisead
Croite cáic atá ag éistead,
É féin amáin gan airo ar éagad.

A Caoimín óg, bí cróga oílis,
A seas an fúo o'ainneoin orócíoe;

Is solas glé, is taca tréan tú,

Is i measc na naom i bplaitis Oé tú.

—M. Ó CORRBUÍ.

-:- Feasts of the Season -:-

The Feast of the **Immaculate Conception** of Our Lady points the way to Christmas and gives meaning to the Season of Advent. Purity of soul was the Blessed Mother's preparation for the coming to her of Christ. Let us pray that all our ways may be immaculate in God. Let us be content with whatever darkness surrounds us in this time of faith because God is always near us in His mercy.

Christmas Day. Jesus is born for us; come let us adore Him, for all the ends of the earth have seen the salvation of our God.

December 26th: St. Stephen. He cried with a loud voice, saying: "Lord, lay not this sin to their charge," and when he had said this he fell asleep in the Lord, to the end fulfilling the command of his Master: "Pray for them that persecute you, do good to them that hate you."

December 27th: St. John. "In the midst of the Church the Lord opened his mouth; and filled him with the spirit of wisdom and understanding." Of Thy goodness, O Lord, shine upon Thy Church, that, enlightened by the teachings of Blessed John, Thine Apostle and Evangelist, she may attain to everlasting gifts.

December 28th: The Holy Innocents. "They have poured out the blood of the Saints as water, round about Jerusalem . . . and they are without spot before the Throne of God."

January 1st: The Feast of the Circumcision is New Year's Day. "Time is as precious as the Blood of Christ." May this new year be one of grace and progress in goodness. If God gives us the grace to see its end, how fortunate and happy we shall be to have passed it holily.

January 2nd: The Holy Name of Jesus is in itself a very perfect prayer. St. Munchin is patron of our diocese because "The Lord made to him a covenant of peace and made him a prince that the dignity of the priesthood should be to him for ever."

January 6th: The Epiphany or Little Christmas. The word epiphany means 'manifestation.' The Church commemorates in the Mass a threefold manifestation of himself by Jesus: to the Magi, *i.e.*, to the Gentiles; in his Baptism when the voice of God from heaven declared "This is my beloved Son in whom I am well pleased"; and in the miracle of changing water into wine at Cana.

The Feast of the Holy Family. O Lord Who being subject to Mary and Joseph, didst sanctify home life with ineffable virtues, grant that with the help of both we may be taught by the example of Thy Holy Family and attain to eternal fellowship with them.

January 15th: St. Ita, Patroness of the Diocese of Limerick. "Thou Who hast filled Thy household O Lord with holy gifts, ever cherish us through the intercession of her whose festival we are keeping."

February 1st: St. Brigid, Patroness of Ireland. "Woe to him who grumbles at his portion, the Son of God is a good provider; yonder wood is leafy, its top was bare yesterday."—(St. Colmcille.)

February 2nd: The Purification and Presentation in the Temple. At your baptism a candle was lighted and the priest said to you: Receive this burning light and do not fail to be true to your baptism; keep the Commandments of God, so that when Our Lord comes to claim His own

you may be worthy to greet Him with all the Saints in the Heavenly Court and live with Him forever. Amen.

February 11th: Our Lady of Lourdes, patroness of the youngest parish in the diocese

"This is a shrine. And even more

This is a door
Through which I see things
dear to me
The niche upon the mountain
The beloved one
Bright as the sun
Praised by a lonely child
Only."

March 17th: St. Patrick. "Wherefore then in Ireland they who never had the knowledge of God, but until then only worshipped idols and abominations — how has there been lately prepared a people of the Lord and they are called the children of God? Sons and daughters of chieftains are seen to become monks and virgins of Christ. Their number increases more and more . . . I am a debtor exceedingly to God."—(Confessions of St. Patrick.)

March 25th: The Incarnation. "The Angel of the Lord declared unto Mary," and "The Word was made flesh." Three times each day we recall this Mystery in the Angelus. Let us always say it well.

Ash Wednesday. We look into an open grave and shiver. A few bones and a handful of grey dust. Ashes mean man overthrown by time. Our swift passage — not someone else's — only yours and mine. The Church takes the burnt remains of the lush branches of last Palm Sunday and makes a cross on your foreheads to print the truth of death on your souls. It is a healthy reminder.



TEENAGE FORUM

A Chailini agus a Bhuacailli,

Not one of you wrote identifying the authors of the quoted advice in your last Forum. Don't you read your page at all? The editor will hold the pound note for the best letter on the following:—

£500,000,000. Yes, five hundred million pounds! No, we couldn't manage that much in prizes. It is the amount of money in the pay-packets of teenagers and under-21s yearly in Britain. If we juggle that figure a little and allow a conservative 20 to 1 ratio in population with a 5 to 3 proportion in wages, the Irish teenagers have some £15,000,000 spending money every year. Where does it all go? Perhaps some of it is saved in the Post Office or the Credit Union. Clothing, bus-fares and augmenting the family budget-money will take another slice. The rest? Stockings, oil, hairdos, shoes, sport, cosmetics, cigarettes, so on and so forth. Entertainment? Let us look at the enticements and inducing lures to get you to spend freely. You are big business because your £15 millions are eyed greedily by shrewd operators.

Now that you have outgrown the 'Dandy,' 'School Friend,' the 'Wizard,' and the 'Hotspur,' what makes your reading pleasure? Take the magazines. 'True Love,' 'Real Romance,' 'Valentine,' 'Screen Favourites,' and the stacks of albumed, autographed photographs of film stars with doubtfully authentic stories of their 'loves,' 'marriages,'

'divorces' and family squabbles. They are entertaining you may say. Are they edifying? 'Soccer Surveys,' 'World Sports,' and 'Running, Jumping and Putting Shots' give the boys a healthier outlet in the magazine field. 'Musical Musings,' 'Pop Pickings,' and piles of similar papers tell you what's hit the parade. These papers are heavily subsidised by the trade and the articles are mainly written by radio disc jockeys, when they are not hand-outs from the record companies. The juke-box juries are a joke too when they are a hung-jury adding to the confusion. The music that sends them all is the ring, jingle and rattle of half-crowns in a cash register. But would you believe it? I am listening to a Dominican nun singing, to her own guitar accompaniment, her own composition which is presently No. 5 in America and climbing. Ah, well! If you can't lick 'em . . .

Records are pressed to be bought. And you find the 6/- for the E.Ps and the 30/- for that L.P. of Cliff's smashes, Elvis's 'goldens' or Adam's 'faithfuls.' There is quite an additional outlay involved besides. To play the discs you need a 'gram or a player, and to hear the latest with the jury's verdict on them requires a radio. This can easily bring you into the meshes of hire purchasing and subtly hidden higher prices. 5/- a week for the newest transistor with the simplest pullout this, the most ingenious built-in that and push button other thing in genuine black

imitation leather casing with padded shoulder strap, sounds a real bargain until you count the weeks to 104 and your weekly 5/- become £26 for the £20 set cash down. We might adapt the new ballad thus:

How much H.P. must teenagers
take on
Before they realise they're being
fleeced
The answer my friend is blow-
ing in the wind
The answer is blowing in the
wind.



Economics count in dancing. That is not a new version of the Twist but rather a new twist on an old theme that those who dance must pay the piper, the Palais and the papers. There are 25 to 30 dances held in the city and county every week and this adds up to at least a £300,000 industry annually. Our local papers profit from the costly page-filling ads. they carry and their journalists spill a lot of ink on disguised complimentary plugs for the jigging craze makers. It would appear that discourtesy, lack of manners and vacuity of conversation are rife in the halls. But of more cause for concern surely are the numbers of youngsters attending dances against the wishes of their parents and the laws of the land by being under 18 years of age. Our newspapers would do a service to the community, and to parents, by highlighting and condemning this criminal exploitation of the young. Dancing is big business

and cuts hunks from your £15,000,000 cake while the newspapers and writers catch not crumbs but wedges of the icing.

☆

'Should we ban the Beatles?' In February, unless some pest-killer saves us, Limerick will be besieged by a frenzy called *Beatlemania*. The peculiar magnetism and attractiveness of the Beatles is something that no one over 20 can ever hope to understand. The harsh and strident big-beat sound that electric amplifiers give them makes girls scream in half-hysterics, boys stamp and shout, sets teenagers stampeding like the swine in the Gospel and sends panic through people who dread even the word, mob-violence. The Beatles themselves are likeable, ordinary boys who try to sing, 'Yeh, Yeh, Eh,' and little else to the plonking of three guitars and a pulverised drum. They don't believe in haircuts, nor brushes and combs and that's why some people say they are symbols of the younger generation's outlook on this crazy

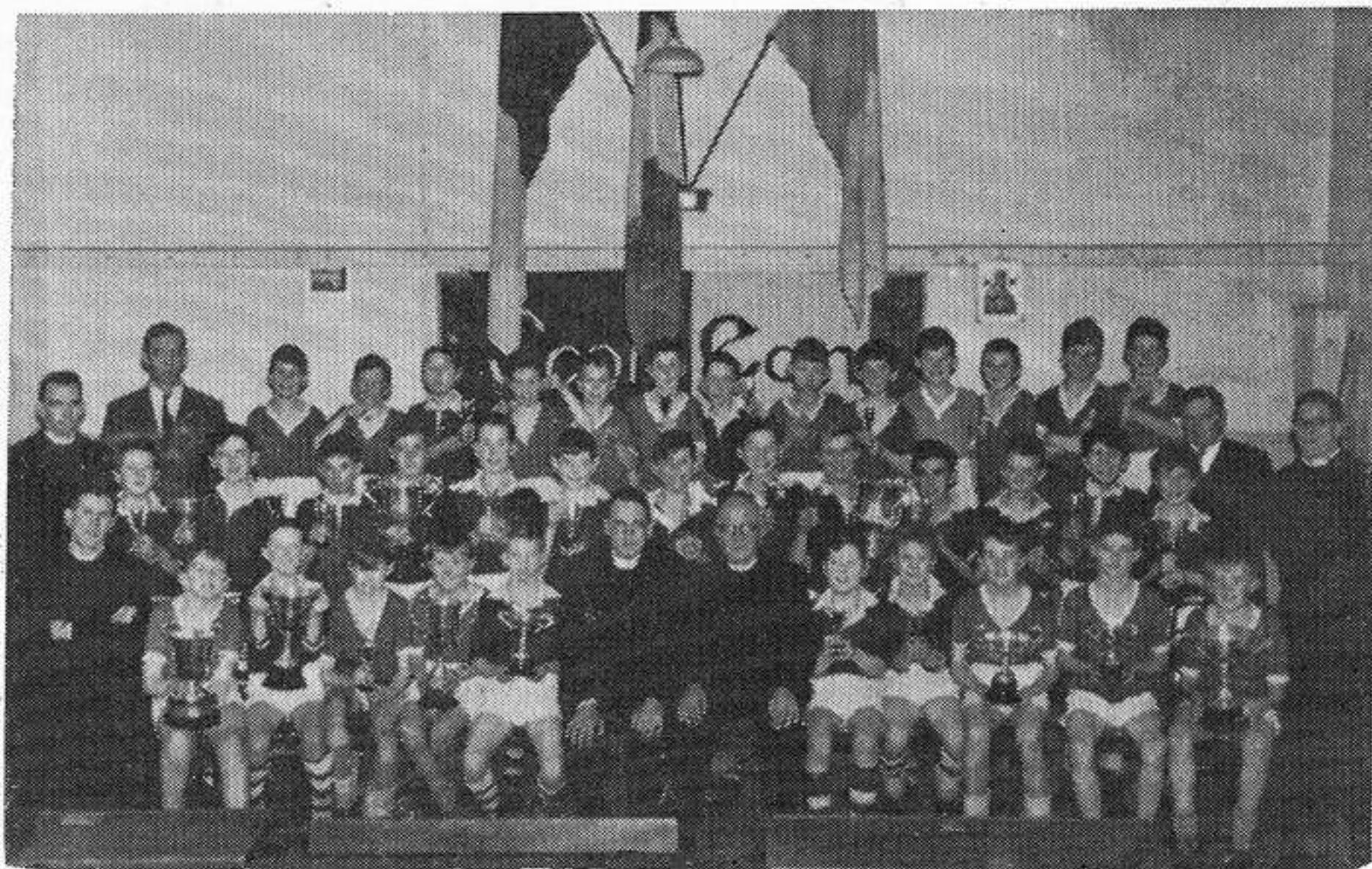
world, whatever that means. Why are they so popular? Tin Pan Alley-cats would like us to believe that you, teenagers, want something new to excite you and you want it to be your very own. And when those four youths start flaking and whacking the floor-boards and swaying behind those guitars any ass who loves to hear his own bray can join in and screech. The Beatles bow to their audience which butters, jams and caviars their bread, they take the harm out of their charm and they are so courteous (to their bank-manager). "I dropped in at a smoky, smelly, squalid cellar and there were these four youths. Their act was ragged and their clothes were a mess." That is what their manager said. We are told that their good manners will perhaps have an influence on the youth of our ancient city. Influence is right. Influence for better living, harder working, for inspiring hope in our city and country, for deepening our Christian traditions and strengthening our Irish culture? I doubt it.

Their records have sold over 2½ million copies. They 'write' their own songs. Not one of them can read a note of music and one is called Ring O, though he wears *four*. They are a shining example to you, teenagers, of how to succeed in life and especially show business without really trying. The noise they make was raised ten years ago, only now it's louder and more primitive and if they have a gimmick it certainly isn't talent. Yet they earn more in one week than 100 nurses do — they get weekly what 16 old people must live on for a whole year. This is certainly a crazy world of lonely teenagers with too much money and a conveyed sense of values and Beatle boots. It is a dangerous and insidious craze and it should be kept where it was generated in the back streets of Liverpool or drowned in the polluted waters of the Mersey.

Thus the cake is gobbled up.

Le gach deagh guidhe,

—An tAthair Padraig.



St. John the Baptist School, Limerick, won five out of six competitions this year in hurling and football —a record! Above are the teams with their trophies.



THE SATURDAY OF the Farmers' March we were ambling down O'Connell Street, savouring the tang of Autumn, at peace with all men. We had forgotten about the March and, deciding we had earned a Guinness, turned down Hartstonge Street, heading for a little place we know that has a pleasant gloom. Suddenly we were confronted with a phalanx of tractors moving menacingly upon us. We beat a retreat to O'Connell Street but it was too late. A solid mass of infantry was moving up from the traffic lights, while tractors and marching men moved in from the side-streets. We made a further withdrawal towards the Crescent. But another body of men was coming from the other side of Dan O'Connell's statue. We were surrounded. We stood by the platform as the marching men closed in.

The platform party took their seats but the end chair in the front row of the platform remained vacant. The steps beside us leading to the platform seemed to say, "Why not?" We gravely mounted the steps and occupied the seat. The front row was reserved for speakers. The Chairman called in turn on the men

beside us to speak. Then he called us to the microphone. As he seemed somewhat at a loss, we whispered "O'Gunnell — North Offaly." Turning to the crowd, he proclaimed: "Mr. O'Gunnell, the delegate from North Offaly."

"Men of the land of Ireland," we began, "the time has come when we must think of rural Ireland in terms of people. As a result of the catastrophic decline in the rural population since the war, the density of our rural population is now far lower than that of any country on the continent of Europe. We cannot allow this decline to continue. We must plan now for an increase of population in the areas of good land to balance the decline that has taken place in the areas of poorer land. The time has come to implement the plan put forward five years ago by Dr. Philbin when he was Bishop of Clonfert. Machinery must be established, as he urged, to channel the better land in family-size farms into the hands of energetic young men who have given proof that they will be efficient farmers. Such a scheme would make provision both for the renting of farms and for the acquiring of

ownership by payment over a period of years. The scheme will of course require capital for the buying of land and the provision of credit for stocking and equipping — but where there's a will there's a way. We repeat: A target must be set now for a large scale increase in the number of medium-size farms, efficiently worked, in the areas of better land. If we allow things to drift — if we allow the free play of economic forces — then the time is not far distant when rural Ireland as the home of a living community will be no more." We went on to plead for an all out drive for the intensive types of farming which have a high economic labour content, and for the giving of top priority to the establishing of food processing in the country towns — but you have heard us on this before so we shall not bore you by repeating it.

The audience must have felt that at least our heart was in the right place for there was a gratifying burst of applause as we resumed our seat.

We have been receiving letters from readers. A lady wants to

know what we think of Telefís Éireann. We think there will have to be a change. Television is such a powerful cultural influence that, wherever the money comes from, we cannot afford to allow it continue dependent on advertisers for its finance. The Authority must have such independence as will enable it to plan its programmes without thinking of the advertisers. It must also be in a position to demand the highest standards in the advertisements themselves. At present much of the advertising, in our opinion, is unethical. It is materialistic in tone and calculated to create artificial demands. The methods of advertising alcohol and tobacco are particularly objectionable — and if we had our way advertisements for these would not be allowed at all.

A youthful reader asks what we think of *The Beatles*. We

think they look rather undernourished. Our recommendation would be cod-liver oil and plenty fresh air.

.

We now have great pleasure in presenting bouquets to three Co. Limerick towns. First, to Kilmallock where they recently started the first Credit Union in Co. Limerick. Muintir na Tire should take note. The Credit Union movement presents Muintir with a highly effective way of translating their community ideals into practice.

Congratulations to Mainistir na Feile on winning the Glór na nGael competition again and also to the adjoining village of Mountcollins which won the prize for the village doing most to bring Irish into every-day use. Maybe this area of West Limerick is going to set a headline for the rest of the country.

Congratulations to Dromcollogher on the successful establishment of their Porcelain industry, which is employing nearly forty young people. A tremendous amount of work has been done by the local community to get this industry going, including the raising of £5,500 local capital. But from what we hear, it is also an interesting example of the influence of one man with an idea. While Diarmuid O'Riordain of Askeaton was in Germany he met Herr Oscar Saar, an expert in the making of porcelain figurines, who had a fine stock of the necessary moulds. When Diarmuid returned to Ireland he suggested to Dromcollogher Muintir na Tire Guild that they invite Herr Saar to Dromcollogher. And as we said, Drom. rose to the occasion and did the thousand and one things that needed to be done to get their factory into production.

We foresee that it won't be long before they have a second street in Dromcollogher.

Slán is Beannacht,

—O'GUNNEL.

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## Pre-Marriage Course

Next series of talks will  
begin on

Sun., 2nd Feb., 1964

Apply now to :

SPIRITUAL DIRECTOR,

St. John's Presbytery, Limerick.

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Kilmallock Church

When St. Mochelloc built a monastic church in Co. Limerick, towards the end of the sixth century, he did more than create a spiritual centre . . . he laid the foundation of one of the Golden Vale's most historic towns — Kilmallock. St. Mochelloc's Church was situated on a hill about threequarters of a mile

from the present town, and after being in use for many generations, was a place of pilgrimage each year on the saint's feastday, March 26th. However, around the mid-tenth century, the ecclesiastical headquarters changed from the old church to a new building near the Loobagh river which in turn became the centre

of the mediaeval walled town.

Quite a distinctive building of its kind, it was called St. Peter and Paul's, and down through the intervening centuries, even until the year 1936 when a fire rendered it a complete ruin, the old church was the scene of some historic and memorable incidents. In the sixteenth century it was the scene of a most striking ceremony, a ceremony that is indeed a milestone in the military history of Munster.

During that time the Geraldine clan under James Fitzmaurice had been more or less doing as they pleased in Munster and Queen Elizabeth was forced to send a formidable force under Sir John Perrott (whom she appointed President of Munster) to subdue the rebels. The new President was such a dedicated man to his job and his forces were so powerful that the warlike Fitzmaurice had to abandon his activity and sue for peace on honourable terms, if he and his clan were to survive. Word was conveyed to Perrott as he reached Castletownroche that Fitzmaurice was willing to talk peace. The reply came that the English leader would grant pardon to the Geraldine if the latter pledged complete submission to Her Majesty. Fitzmaurice accepted this, much to the surprise of his followers, and February 23rd, 1573, was the appointed day on which the Irish leader was to publicly declare his submission — and the place of the ceremony was the Church of SS. Peter and Paul, Kilmallock.

A spectacular scene was enacted on that February day three hundred and ninety years ago in Kilmallock Church. In front of the high altar stood the Queen's representative, Sir John Perrott, and his officials. Before them knelt Fitzmaurice and Sir John Fitzgerald, Seneschal of Imo-



A little boy and his Crib.

kelly and Castlemartyr. The latter with hands joined kissed the floor and promised fealty to the English Queen. Perrott held his sword to Fitzmaurice's breast as testimony that the Geraldine owed his life to the clemency of Elizabeth. Outwardly this looked as if Fitzmaurice had given up his ideals, but events proved that the warlike Munsterman was only playing for time. Some time later he left for Spain, ostensibly for health reasons. There he solicited aid from the Spanish King and from the Pope too, and in 1579 landed on the Kerry coast with a small army, ready to renew the struggle against the old enemy.

Proceeding through the Kingdom into Co. Limerick, gathering supporters on the way, Fitzmaurice was making his way to Sologhead across the Tipperary border when his army were engaged in a local affray, during which the Geraldine leader fell mortally wounded. His supporters were routed and a detachment of Perrott's forces returned to Kilmallock, bearing with them the body of Fitzmaurice. The local population who witnessed the spectacular submission ceremony six years previously in the Church of SS. Peter and Paul were now shocked to see the body of the great Geraldine publicly quartered, and the parts of the body hung on each of the four gates of their walled town.



The little girl, at her first party, refused a second helping of ice cream with obvious reluctance.

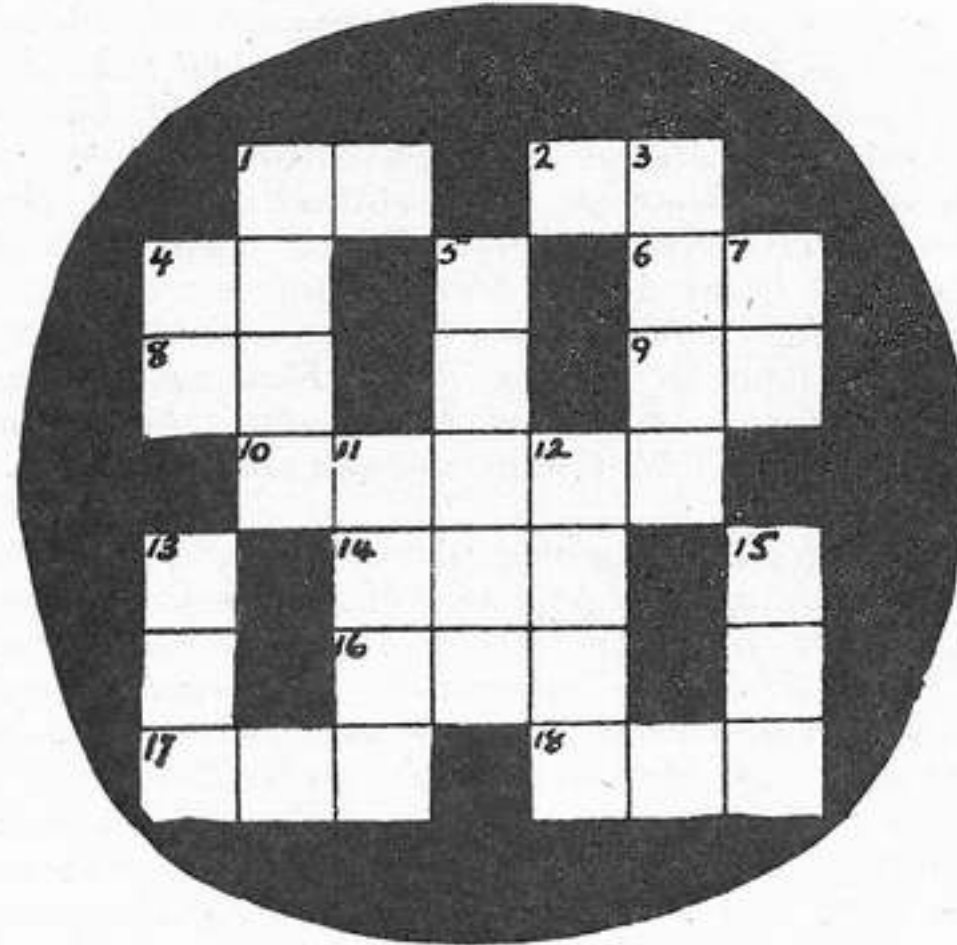
"Do have some more, dear," urged the hostess.

"Mother told me to say 'No, thank you'," replied the child politely, "but I don't think she knew how small the helpings were going to be."



CHRISTMAS X-WORD

FOR CHILDREN



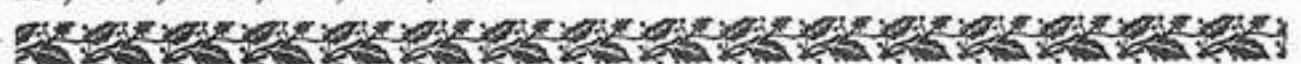
Across: 1, Preposition; 2, You get this every morning; 4, Refusal; 6, Note; 8, Beside; 9, Often follows "I"; 10, Christmas Benefactor; 14, Ancient Irish King; 16, Purpose; 17, Usually eaten cold; 18, Festivities — on Little Christmas.

Down: 1, Lots of them for Christmas; 3, What you do with 1 down; 4, Please note; 5, Boy's name; 7, Morning; 11, Mineral; 12, We bring it into the house at Christmas; 13, Left after fire; 15, Cover.

NAME

ADDRESS

Entries should be sent to the Editor, *Our Catholic Life*, St. John's Presbytery, Limerick, before 6th February, 1964. Prizes: 1st, 10s; 2nd, 5s.; 3rd, 5s.



OUR CHRISTMAS PAGE

CHRISTMAS, 1963.

My dear Children,

This is our Christmas Letter, but I must first say special thanks to all who wrote to me telling me about your schools. Bernie Fitzgerald's letter was as good as a painted picture and you can read it elsewhere on this page. I enjoyed it and also those from Patricia Quinlan, Mona Barry, Marian Byrnes, Geraldine Moloney, Derville Sheedy, Mairead O'Donoghue, Clair Galvin, Joanne O'Dwyer, Mary Carroll, Patsy Kelly, Breeda Purcell, Betty MacDonagh, Kathleen Leonard, Peggy Duhig, Majella Moloney, Helen Baggott, Patricia Eaton, Majella Real, Mary O'Callaghan, Mary Fitzgerald, Angela Keegan, Anne McNamara, Peggy Flanagan, Marian Real and Marian O'Mara. A "Cead Mile Failte" to all the newcomers from St. John's School, Rang a 4, who sent such lovely letters, paintings and photos.

Now you will soon be getting busy with your preparations for Christmas, which I hope will be a very happy one for you and your families. Be sure you never lose sight of the real meaning of Christmas. We have great celebrations for birthdays and other events, but the greatest event that ever took place was the coming of Christ on earth. He came to save us from the Devil and to make us children of God with the right to eternal happiness in Heaven. Compared with this, all the earthly benefits that could be won for us would be as nothing. Surely then we ought to leave nothing undone to show our love and gratitude to our little Saviour at this time of the year. Ask Him for the many things we still need, and spiritual blessings, to make this world a better place. My special wish for you is that all who ask those blessings may get them in great abundance.

Your loving,

AUNTIE BRIGID.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

RESULTS OF AUTUMN PAINTING COMPETITION

- Juniors:** 1. Catherine Doran, Scoil Mhathair De, Limerick.
2. Marian Byrnes, Holy Child School, Limerick.
3. Marie Hosford, The Square, Kilfinane.
4. Anthony Buckley, Cullinagh, Newcastle West.

- Seniors:** 1. Jennifer MacMahon, Myrtlegrove, S.C.R., Limerick.
2. Margaret Collins, Knocknasna, Abbeyfeale.
3. Kathleen Leonard, St. John's Girls' School, Limerick.
4. Maura Murphy, 31 O'Curry Street, Limerick.

LUCKY DIP PRIZEWINNER

Rose Quinn, Scoil Mhainchin, Limerick.

íosa

Oíche éirí
táinig sé,
táinig eugainn,
naí-mac Dé.

Slóir don leanú,
Slóir don naí,
Slóir don té
A táinig na Rí.

PEGGY BYRNES,
Kilscannell, Ardagh.



Dear Aintín Bríd,

Tá scoil gleoite againn. You must come along in the bus to see it. Walk down the lane and you will see the pump and then you'll have our school. There is a railing and a big gate, and a small gate, all painted blue. The fallaí of the school are pink and window frames are blue.

Come in to see us then. Our seomra is go gleoite. It has four windows, beautiful flowers, nice pictures, a doll's house, a table, benches, and a stól buí.

—BERNIE FITZGERALD
(Rang II.)

The Murphy Twins

EILEEN WANTED so much to do something special for Baby Jesus. You see Sr. Peter had told her at school that Christmas was his birthday. Now she knew that everybody got presents for their birthdays and anyway everybody got presents at Christmas; she'd be getting them herself from Santa Claus. She knew what she wanted to give him too — a good soft warm quilt. The weather was frosty and she knew that it must be very cold lying on the straw. She remembered how Mammy had taken her to see the crib last year and told her that no one would give a room to Jesus and His Mother on Christmas night and the tears came into her baby eyes to think of it. This year she was going to school and all the little girls in her class were full of excitement about what Santa Claus was bringing them, but she couldn't get it out of her head that everybody seemed to be forgetting whose birthday it was. She thought of telling Pauline, but she was afraid that Pauline would tell Peter and he might only laugh at her. So she began to make her own plans. One evening when Mammy was in town, she coaxed Mary to get her the pink eiderdown that used to be in her own cot when she was smaller. Nobody was using it now, so Mary thinking it was for her dolls got it for her and, even though she was a big girl now in Inter. Cert., played with her for a while and put all the dolls to sleep. But now Eileen's difficulties were far from ended. How could she get her present to Baby Jesus for His birthday? She couldn't take it to school with her and anyway Pauline was with her every day and she didn't want her to know. Three days before Christmas, they got holidays and Eileen hadn't yet

given her present. The church was only a quarter of a mile away but once only when Pauline had a cold and had to stay in from school had she walked that quarter of a mile alone. Finally, Christmas Eve came and as everybody was extra busy nobody had time to bother about Eileen. Mary was helping Mammy with the cooking, Michael was cutting holly and ivy and the twins were decorating the house with it. Eileen stole out into the little porch at the back of the house and when the others saw her going they were happy that she'd be busy teaching her dolls or putting them to sleep for the rest of the evening. "I'm glad I gave her that old eiderdown, Mammy," said Mary. "She loves putting the dolls to sleep and it keeps her quiet." Time went on and nobody noticed Eileen slipping out with something stuffed into a paper shopping bag. Off she ran at full speed, when suddenly at the bend of the road, she went bang right into Fr. Hogan, the parish curate. "Hello, little one. Where are you off to?" he cried. Eileen stood breathless for a moment, then feeling that all her efforts had been in vain, she burst out crying. Fr. Hogan dried her tears and soon got the whole story out of her. "Come," he said. "We'll soon fix all that." In five minutes they were both at the Church and fixed Eileen's present in beneath the straw in the manger so that it would be cosy and warm for Baby Jesus when He came. Shortly afterwards, Mrs. Murphy saw Fr. Hogan coming in with Eileen by the hand. She was surprised to see her and began to scold her; but Fr. Hogan asked her to send Eileen off to play as he wanted a word with her. I don't know what he said, but nobody ever

asked Eileen where the eiderdown was gone to, and the poor woman next door to the church got a lovely soft pink quilt for her baby's cot that Christmas . . . and I'm sure Baby Jesus smiled down at them all.

☆ ★ ☆

How far is it to Bethlehem?

*How far is it to Bethlehem?
Not very far.
Shall we find the stable-room
Lit by a star?*

*Can we see the little child?
Is He within?
If we lift the wooden latch,
May we go in?*

*May we stroke the creatures there
— Ox, ass and sheep?
May we peep like them and see
Jesus asleep?*

*If we touch His tiny hand,
Will He awake?
Will He know we've come so far
Just for His sake?*

*Great kings have precious gifts,
But we have nought;
Little smiles and little tears
Are all we've brought.*

*For all weary children
Mary must weep;
Here on His bed of straw,
Sleep, children, sleep.*

*God, in His mother's arms,
Babes in the byre,
Sleep as they sleep who find
Their hearts' desire.*

—FRANCES CHESTERTON.

(By kind permission of
Miss D. E. Collins)

Your Christmas Painting Competition



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

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

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

Name

Address

Age

Signed

(Parent, Teacher)

BÍODH IARRAÇTAÍ ISTIÚ ROINN BAÓ FEABHA, 1964.

Líon an cúpón agus seot éuis:

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

☆ ★ ☆

"Waiter, what do you call this?"

"That's a mixed grill."

"A mixed grill?"

"Yes, Sir. Some of it's good and some of it's bad."

☆

From a small schoolgirl's essay on "My Family."

"In my family there are three of us; my father, my mother and me. I am the youngest."

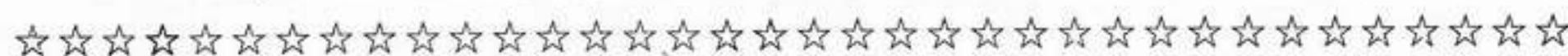
36476



Top : Mona Barry; Marian O'Mara; Majella Moloney (all of St. John's Convent School).

Centre : Phyllis, Geraldine and Angela Clohessy 11 Beechgrove Ave., Limerick; Annette, Marian and Gerald Cox, 32 Talbot Ave, Prospect.

Bottom : Joan and Veronica Ryan, 3 Rosbrien Cottages, Limerick; John Carroll, Mount Fox, Kilmallock; John, Edward and Christopher Kiely, Scoil Mhainchin, Ballynanty (prize-winners).



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