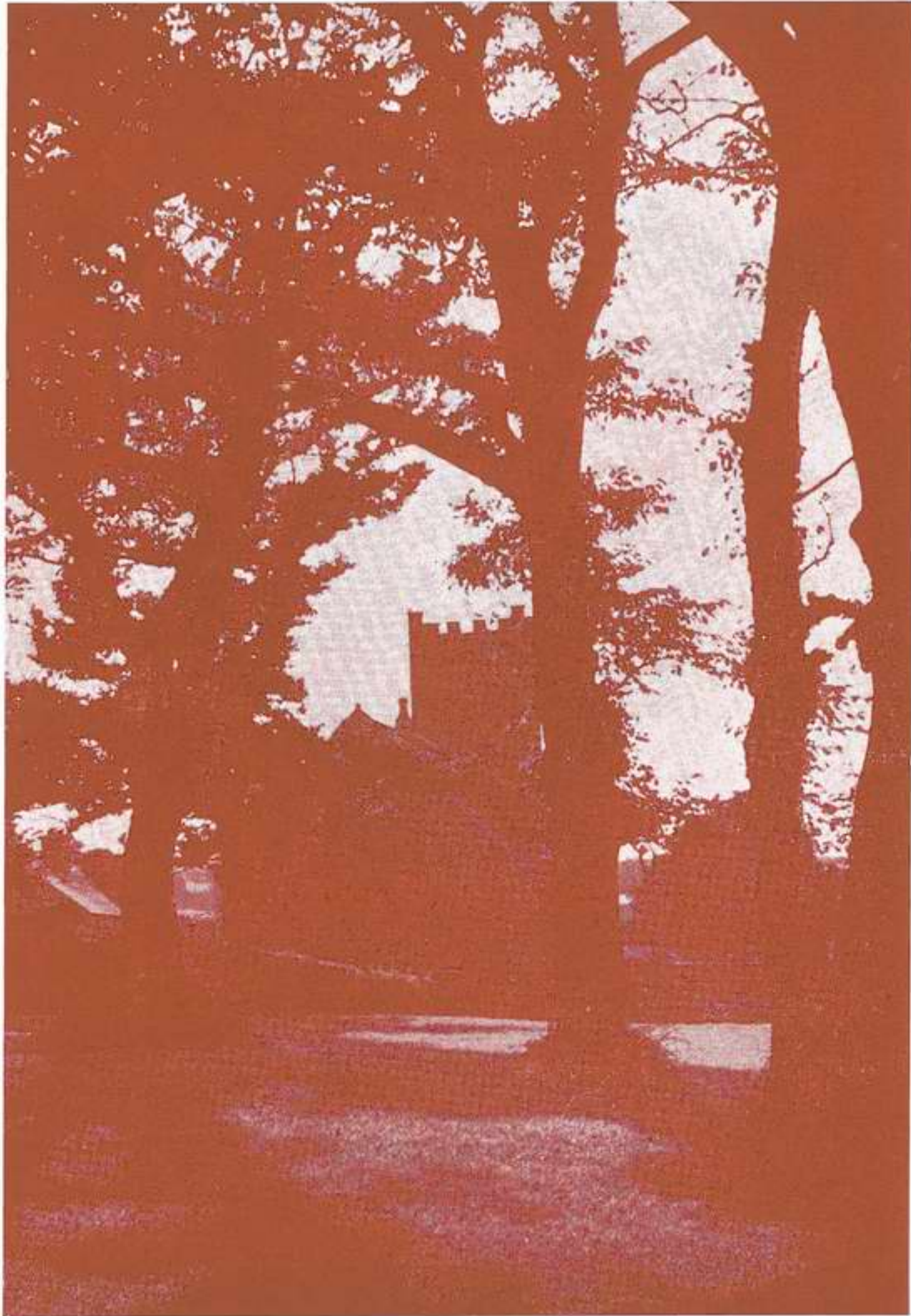


Our Catholic Life



AUTUMN - 1966

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(KEATS)



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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.

EDITORS :

AN TATH. P. O HULLACHAIN

REV. C. COLLINS

REV. L. BOYLE

Editorial

WE ARE GENERALLY credited with idealism as one of our national characteristics. At the present time, however, we do not seem to be too sure what our ideals are and, indeed, seem to be casting around for new ones.

There has been talk of "the affluent society," and one of our TV. ads. speaks rather ominously of "the confident, go-ahead Ireland of today." We are familiar too with the phrase, "I'm all right, Jack," from across the water. It would be a tragedy if these attitudes to living were to be accepted here.

The Americans set out their ideal in their Constitution as "liberty and the pursuit of happiness." However, "liberty and the pursuit of happiness" seem, in practice, to mean for many of their people a great deal of frenzied activity and an over-competitive society.

Perhaps the great Council of the Church has come at a providential time for the Irish people. Its message may provide us with at least one of the ideals which we are seeking. This message is to be found in the short article "Christian Service" in this number and also in Fr. O'Riordan's contribution. It puts before us again the teaching of Christ that happiness is to be found not in concentration on oneself but in greater concentration on the service of others. Let us hope that, in the new Ireland which is now taking shape, this ideal of happiness through service will be the one which will inspire our people.



The Child In His Community

By REV. T. O'DONNELL,

(Diocesan Inspector of Schools)

FOR ALMOST two years now, the Vatican Council document *De Ecclesia* has stressed the community aspect of the Church. The Church is 'a people'; it is God's people on the march to Heaven, the new Promised Land. Christians can hope for salvation the Council says "not as isolated individuals but bound together serving God as a people." Each individual must work out his salvation, certainly under the direction and sacramental care of the priest, but also as a member of a community where he can most easily survive as a Christian. The Christian needs the community; he needs the example, the security, and the whole uplift of 'togetherness.' Remove this support, a circumstance that sometimes befalls our exiles, and even long-standing religious practice may not be sufficient to stem the erosion of indifferentism.

If the mature need the support of the community, how much more so is this true of the young and immature? Children try to raise themselves to the level of those bigger than themselves; they imitate them and want to merit their good opinion. For them information comes from the prevailing attitudes of those who surround them in the home, and in the immediate family circle. Notions of right and wrong may be inculcated by a staccato series of *do's* and *don'ts* but it takes a religious atmosphere, indeed a whole way of living, to implant and develop those virtues of faith and morality which are part and parcel of religious education. Respect, joy, and the transparent faith of parents are essential to this way of life.

RESPECT

To reveal the divine transcendence and the sacred character of religion, special respect for anything relating to God is of first importance. God is not just any other person, but in majesty above His creation, and this can be taught to children only by attitudes. The respect shown to a priest on visiting the home, the flowers placed before the picture of Our Lady, are for children the great lessons in the concept of holiness. When parents speak of God, the tone of voice, the



Respect: Flowers for Our Lady.

attitude, even the words used, should testify to their faith in the Lord of Heaven. On the contrary, criticism, however slight or jocose, dampens a child's goodwill. It is well to remember, for example, that a child does not easily distinguish between a priest as a football team selector and the same priest as representative of Christ, and criticism of the former in the presence of the child does not help his regard for the latter.

The greater the uncontested prestige of parents in the eyes of their children, the more respect they will have for the religion revealed to them. It is a hazard of the present age that those children who feel that their parents are not 'with it,' may easily be alienated from that faith to which their parents give top priority. Wrong cannot be condoned, but every new yowl plus eccentricity is not wrong. Rejecting out of hand, without

consideration or investigation, the fad of the moment only serves to dampen that sense of cordiality which is the true vehicle of parental influence.

JOY

Children must live surrounded by love and happiness and feel themselves the centre of personal affection on the part of those educating them. It is then that they open up to life, and far from being paralysed and under constraint, spontaneously make use of their potentialities. It is in this atmosphere too that their hearts open up to God. God's love for them, with its connotation of personal interest on God's part, can be understood only in terms of family love. If a child is not very attached to his father, how can he ever feel that God is his father and loves him as such?

Parents who have confidence in the providence of God, circulate an aurora of joy and courage even in circumstances of extreme hardship, and this in turn reveals to the child that God is a friend; it engenders in him a desire to please God. On the contrary how constrained and smothered is the child's desire for God if on the eve of a Church holiday he hears 'do we have to go to Mass again to-morrow?' or if after Mass he hears 'I thought Mass would never be over,' or if at Rosary time an older brother says, 'there is nothing in this house but prayers.' In short, for most young people the only tangible signs of God's love are the affection of their parents and the joy of these same parents in fulfilling their duties to God.

A TRANSPARENT FAITH

In the last analysis, only a religious atmosphere, emanating from a real living faith, can convincingly reveal to children the presence of God and make the gift of faith implanted in them at baptism grow and develop. The emphasis here is on growing up as a Christian and not solely on the acquisition of knowledge about Christianity. Knowledge, of course, is essential, and may come from a multiplicity of sources, but formation, *i.e.*, the blessing or gift of living the faith can only come from those who already live the faith. The readiness of a child to imitate older people is not due to a simple reflex which can be directed at will. It is rather the effect of a force in his personality which, in order to develop, selects living examples from those around him. To find his way the child needs to follow the paths taken by others, and especially in his more noble aspira-



Respect : A Chair for Father.

tions, *e.g.*, his desire to please God, he can make little progress except in contact with another person likewise more orientated. We must make no mistake here; **the faith of children takes root and develops in contact with a living faith and not through empty words and gestures.** Those who are concerned about the faith of their children and who do not practise what they teach them, are making a mistake, however wise their advice or excellent their pretence.

However, example alone cannot give the faith to a child. Faith is the gift of God, but the activity of God in the depths of the child's soul is normally conditioned by the outward testimony of those nearest to him. Only those who live their faith can effectively put others into a real relationship of faith with God. In this regard, responsibility falls heavily on parents.

THANKS . . .

We wish to thank Mr. George Spillane, Corbally, Limerick, for our cover picture.

We wish, also, to thank Frank, Photographers, Limerick, for the pictures in the article: "The Child in his Community."

BALLADS AND BALLADMANIA!

By EAMONN O'CONNOR

A FEW YEARS AGO anyone who sang an Irish ballad in a public-house was avoided, if not altogether shunned. How times have changed . . .

A revolution has quietly taken place in the form of entertainment being sought for a relaxing evening out by thousands of couples, teenagers and those not so 'teen. Limerick has been in the foremost of this new trend, and the ballad sessions in the city are playing to capacity crowds. How did all this start?

In eighteenth and nineteenth century Ireland, the inhabitants were being denied any instruction in their own language, and were turning more and more to English to spread news and the small amount of culture that remained to them. That's how the ballad came into being. These recorded events of local and national interest, such as murders, evictions, deaths of dignitaries, and political leaders. But an event did not have to be significant to be made into a song — take, for instance, the multitude of ballads on love and courtship.

Then the ballad singers came into their own. A visit from one of these, or a Seanchai-cum-balladeer, was a great honour for a household. However, it was on the fairgreen, racecourse, or hurling venues that most of the songs were rendered, not forgetting of course the places of refreshment.

A ballad singer has a style all his own. It is not necessary to possess a good voice to make the

grade as one. Delivery is all important. Traditionally, the ballad singer lives his song . . . in pose he is relaxed, sometimes eyes closed, his face impassive if he is singing of tragedy.

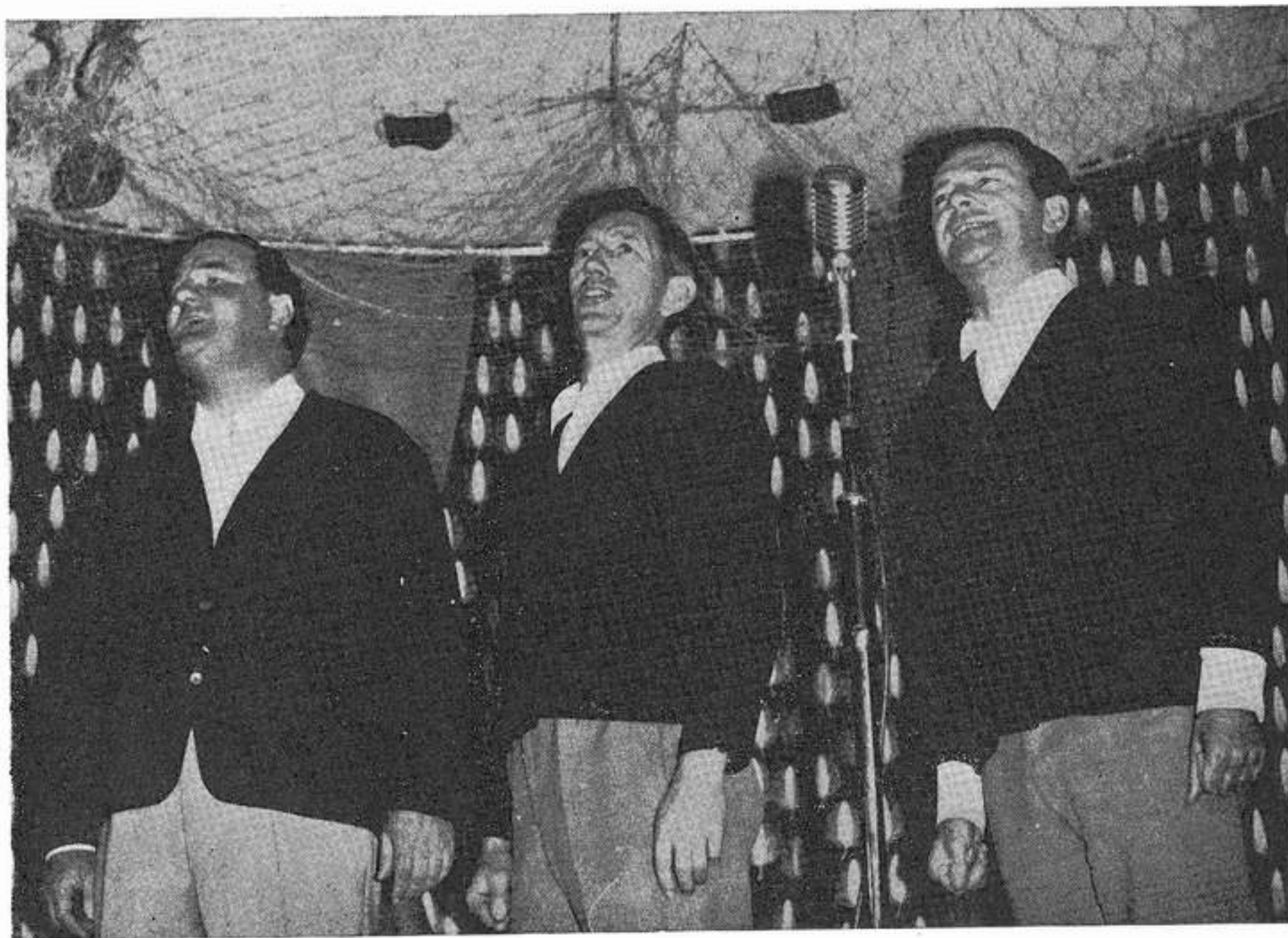
With the advent of radio, the ballad singer went through a lean period, although radio did produce one of Ireland's first loved lady balladeers — Delia Murphy.

More recently the advent of Fleadh Ceoils all over the country gave the ballad a shot in the arm, and many cultureless people suddenly found an outlet. The first of these Fleadhs was held in Mullingar in 1951. These have been a great success annually, despite some unruly elements at some of them.

And now the ballad craze is just in its infancy, although there is feverish activity in the Limerick area.

Old Crescent R.F.C. recently ran a very successful Ballad Barbecue in Greenpark Racecourse, and won many new admirers to the trend.

Many of the hotels are playing to crowded houses for their ballad sessions. Geary's Hotel has two nights devoted to ballads, one of these features the very popular 'Limerick Folk Singers Group,' all of whom are solo artists in their own right. Cruises Hotel has a big ballad show weekly, with 'The Wild Rovers' backing as the resident team.



"The Travelling People," rendered in fine style by three members of the "Brian Boru's," at one of the Thursday night Ballad Shows at the Lakeside Hotel, Killaloe. Left to right: Larry Kennedy, Joe Neiland and Tony Nolan.

One of the first, and most popular, of the big shows is at the Lakeside Hotel, Killaloe, where Ireland's top performers attract big attendances every Thursday night. Then there are Irish Evenings at the Royal George, and another session at the Glentworth Hotel. Yes, indeed, just look at the advertisements and one can see that ballads are definitely 'in.'

Co. Limerick can also boast that it now has in residence one of America's great folk and ballad singers—old Mr. Crackerby himself—Burl Ives. He performs in the traditional way of the folk singer, has his own distinctive style, which the listener instantly recognises.

The ballad has come a long way from those early days, and indications are that we shall be singing them for a long time to come . . .

THE CELTIC SCHOLAR

by PETER DONNELLY

"What use," you ask, "that we sit here and scratch
Our polls to catch the slender threads that bind
The chromium "Bar," the Boeing and the Benz
To poem, song and story carried in the mind
Of Ireland on the run? Will it employ
A single boy or make us richer men?
Will bolts be cheaper, coils more quickly made
And toil embraced by every citizen?"

"Ah! poor Sisyphus fettered to the bench
You twirl your wrench, ply hammer, file and gauge
To hurl your rock with engines into space,
But ends tread down the soul which means enrage.
Ah! poor Sisyphus you were better paid
To know how to ask a smith to fettle a spade."

COGAR I LEÍTH

le MÁIRTÍN Ó CORRBUI

An gcreideann tú i dtaibhsí? Má chreideann féin ní gá duit aon scrupaill choinsiasa a bheith ort ina thaobh, mar ní amháin go bhfuil go leor eile ar aon intinn leat, ach níl bac ar bith ort — mar Chaitliceach — aitheantas a thabhairt dóibh. Tá, ar ndóigh, tagairtí do thaibhsí i leabhair an Bhíobla, agus nach ndúirt Ar Slánaitheoir féin leis na hAspail — “Ní bhíonn feoil agus cnámha ar spiorad mar a fheiceann sibh a bheith ormsa.”

Rinne cuid mhaith sagart scrúdú géar ar cheist seo na gcuariteoirí ón saol eile, agus thug siad fianaise faoinar fhoghlaím siad. Orthu bhí an tAthair Herbert Thurston, Iosánach, a chaith a lán ama ag plé leis an bhfadhb agus a scríobh a lán ina dtaobh dá dheasca sin. “Ní léir dom,” a deir sé, “conas a fhéadfadh Caitlicigh gan chreidiúint iontu ós rud é gur cuid dár gcreideamh é neamhbhásmhaireacht an anama, agus go gcreidimid go bhfuil aingil ann idir ole is maith dóibh. Is é an t-aon amhras a ba chóir a bheith ar Chaitlicigh faoi léiriú ar bith faoi leith na an fíorléiriú ón saol eile a bhí ann, agus má ba eá an ó Dhia nó ón diabhal a tháinig sé.”

BORLEY RECTORY

Nil tír ná cine gan a lear féin de scéalta acu i dtaobh taibhsí, ach is dócha gur beag ceann ann díobh a ndearnadh oiread sin poiblíochta a thabhairt dó agus a tugadh don chur síos ar Borley Rectory in Essex, Sasana, an teach ar a dtugtaí “The Most Haunted House in England.” Scríobhadh a lán leabhar faoin teach sin, tháinig cuairteoirí ina mílte chun é a fheiceáil agus a ransú, tháinig nuachtóirí ó pháipéir mhóra na tíre, agus chaith foirne raidió agus telefíse tamall ann agus a gcuid trealamh i dtreo acu. Ach níor chuala siad mórán agus ba lú fós a bhfaca siad.

An tOir. H. D. E. Bull a thóg teach seo an Reachtair i mBorley i 1863, agus chónaigh sé féin, a bhean agus a cheathrar páiste déag ann nó go bhfuair sé bás i 1892. Bhí a mhac, H. E. Bull, ann ansin nó gur éag seisean chomh maith i 1927. Bhí an teach gan tionónta ansin tamall ach i gceann bliana chuir an tOir. G. E. Smith agus a bhean fúthu ann.

RUDAÍ UAFÁSACHA

Cibé scéalta a bhí á n-insint roimhe sin faoi thaibhsí a bheith sa teach níor leath siad taobh amuigh den pharóiste, ach tharla ansin go tobann go raibh siad á scaipeadh ar fud na tíre, agus d'éirigh an fhadhb chomh holc sin go raibh ar Smith agus a bhean an áit a fhágáil i 1930. Nuachtóirí, fir cheamara, agus sluaite fiosracha daoine a ruaig iad, áfach, agus ní taibhsí.

Ansin i 1935 chuaigh an tOir. L. A. Foyster agus a bhean i dtíos ann, agus go ceann tamaill eile dúradh nárbh fhéidir na hiontais uile a tharla a áireamh. D'imigh Foyster chomh maith agus nuair a cuireadh an teach ar ceant níorbh fhéidir é a dhíol. Rinne dream daoine séansaí (seances) a chur ar siúl ann i 1937-38 d'fhonn eolas a bhailiú, agus de réir a dtuairiscí féin bhain ar fhoghlaím siad ó na spioraid le dúnmharú, féinmharú, sárú mná 7rl. Tharla na rudaí uafásacha sin uile sa teach, dúirt siad, le linn don Oir. H. D. E. Bull a bheith ann. Dódh an teach go talamh i 1939 ach ní fios cad ba chúis leis an dóiteán.

SEAFÓIDEACH

Le himeacht ama táthar ag teacht ar thuairimí nua faoina raibh le feiceáil agus le cloisteáil i mBorley Rectory, agus ceaptar anois nach raibh mórán fírinne lena lán de na scéalta a leathadh. Dúirt Mrs. Smith nár chreid sí féin ná a fear go raibh taibhsí ar bith ann. I 1957 dúirt bean an Oir. Foyster nár chreid sí ina leithéidí ach oiread, agus nach raibh a leithéidí sa teach le linn dóibh bheith ann. Bhí séideáin gaoithe i ngach áit ann, dúirt sí, lear mór dóirse, seanchláir ag díoscádh, fuinneoga ag gliogarnach agus mar sin de. Bhí francaigh ann agus thagadh éin isteach uaireanta. Bhí seomraí ann nár úsáideadh cor ar bith agus bhí an teach féin folamh ó am go ham. Bhí sé in áit an-iargúlta agus théadh buachaillí an bhaile agus bacaigh isteach ann go minic. Tráth chónaigh siad féin ann bhí tinneas coirp agus intinne ar a fear, agus nuair nach mbíodh ar a chumas cuimhneamh ar cár fhág sé rudaí chuireadh sé an milleán ar na taibhsí a sciob iad dar leis. A lán dar scríobh Foyster ina leabhar, “Fifteen Months in a Haunted House,” ní raibh ann, dúirt sí, ach bréaga, mar bheadh an fhírinne rósheafóideach lena chur i gcló.

CHRISTIAN SERVICE

by REV. DR. MICHAEL SADLIER

THE NEW COMMANDMENT

"I have a new commandment to give you, that you are to love one another; that your love for one another is to be like the love I have borne you. The mark by which all men will know you for my disciples will be the love you bear one another." —(Jh. 13, 34-35.) To fulfil this new commandment we must be remarkable for our love of others. We must put ourselves so generously at the service of others that all men will be drawn to faith in Christ, who inspires such generosity. The Vatican Council expects that everything possible will be done to make even little children conscious of their Christian duty to help or give service to others.

SERVING OTHERS WITH THE LOVE OF CHRIST

We must love to help others as Christ did while he was on earth and continues to do in the sacraments. He came into the world not to be served but to serve and to give Himself to the last drop of His blood in the service of others. The Gospels tell us about all the wonderful acts of service He did. He gave service to all without distinction. He gave compassionate and loving service. He never tired of being everyone's servant, even though he got little thanks. He was satisfied that He was showing forth the love of God our Father in heaven, who wants to gather all men into one happy family of His children.

DOING THE WORKS OF MERCY

In the past Christian service was spoken of as doing the works of mercy. In school we learned of seven spiritual and seven corporal works of mercy. The spiritual works of mercy are: to instruct the ignorant, to counsel the doubtful, to admonish sinners, to bear wrongs patiently, to forgive offences willingly, to comfort the afflicted, to pray for the living and the dead. The corporal works of mercy are: to feed the hungry, to give drink to the thirsty, to clothe the naked, to shelter the homeless, to care for the sick, to visit the imprisoned, to bury the dead. It is obvious that there are many other works of mercy besides these

fourteen. Any help given to those in need is a work of mercy or Christian service.

To be good Christians we must start taking a look at the people around us to see if they may need our help in any way. Christ takes as done to Himself any service we do them. Not to go out of our way to help others is to refuse Christ a service He wants from us. On the last day, Christ will say to those at His right hand: "I was hungry and you gave me food, thirsty and you gave me drink . . ." And when they ask Him, "Lord, when was it that we saw You hungry and fed You or thirsty and gave You drink?" His answer will be: "Believe me, when you did it to one of the least of my brethren here, you did it to me."—(Mt. 25, 35-40.)

CHARITY BEGINS AT HOME

The aim in Christian service is to help people to help themselves. Only in an emergency or in very hopeless cases can it take over completely and run people's lives for them. The aim must always be to help the needy realise that charity begins at home, to build them up by training and encouragement to cope with their own and their family problems. This means that those who help the needy must have some training in social work or they may do more harm than good. It also means co-ordination of the various bodies engaged in social service, so that their combined efforts will give the best service possible in the most efficient and up-to-date manner. Above all it means that those who help the needy should first have made a success of helping themselves and their own families.

CHARITY DOESN'T STAY AT HOME

Charity begins at home, but it doesn't stay at home. In modern times more and more people are helping in their spare time to make conditions of life more favourable for all, especially the sick, retarded, poor, aged. This modern fashion is one in which Christians should be giving the lead. The Christian community of Limerick should be outstanding for such works of Christian service.

THE STORY OF

The Dromcolliher Porcelain Factory

By DR. T. F. McNAMARA

EMIGRATION — the problem for which no political solution has yet been found — has been a reproach to our community for longer than we like to remember. This reproach has been keenly felt by Muintir na Tire since its foundation. Indeed it may be regarded as one of the chief reasons for its foundation. This, said Muintir na Tire, is a problem which cannot be solved at Government level; it must be tackled by small communities. Each parish must examine the problem as it exists within its own boundaries, and find the solution which can be applied in that particular parish.

DEVELOPMENT COMMITTEE

With this principle in mind the Dromcolliher Guild set up, about six years ago, a "Development Committee" to undertake the necessary work. Its first endeavour was to examine the possibility of getting a new industry for the parish. It began by making a slight survey of the district within a radius of six miles of Dromcolliher — the chief purpose of which was to discover the amount of labour available. It also gathered all particulars which might possibly interest a prospective industrialist. All this information was printed as a brochure and an advertisement was inserted in the most widely-read German paper *Die Welt*. This produced numerous enquiries, and, in reply to each of them, a copy of our brochure and a map of Ireland was sent. As a result of all this we got precisely nothing at all.

Eventually, however, Mr. Diarmuid O Riordain of Askeaton came to our assistance by putting us in touch with a German industrialist — Herr Oskar Saar — who was anxious to transfer his porcelain factory to Ireland. It had become impossible for him to carry on this old-established business because of labour shortage in Germany, and he was prepared to transfer all his mould patterns (£12,000 worth) to an Irish company. His factory had been producing porcelain figurines of the well-known Dresden type for over seventy years. This was just the kind of industry we had been hoping for — a handicraft requiring skill which could be developed in a rural area, and a factory which required none of the amenities and

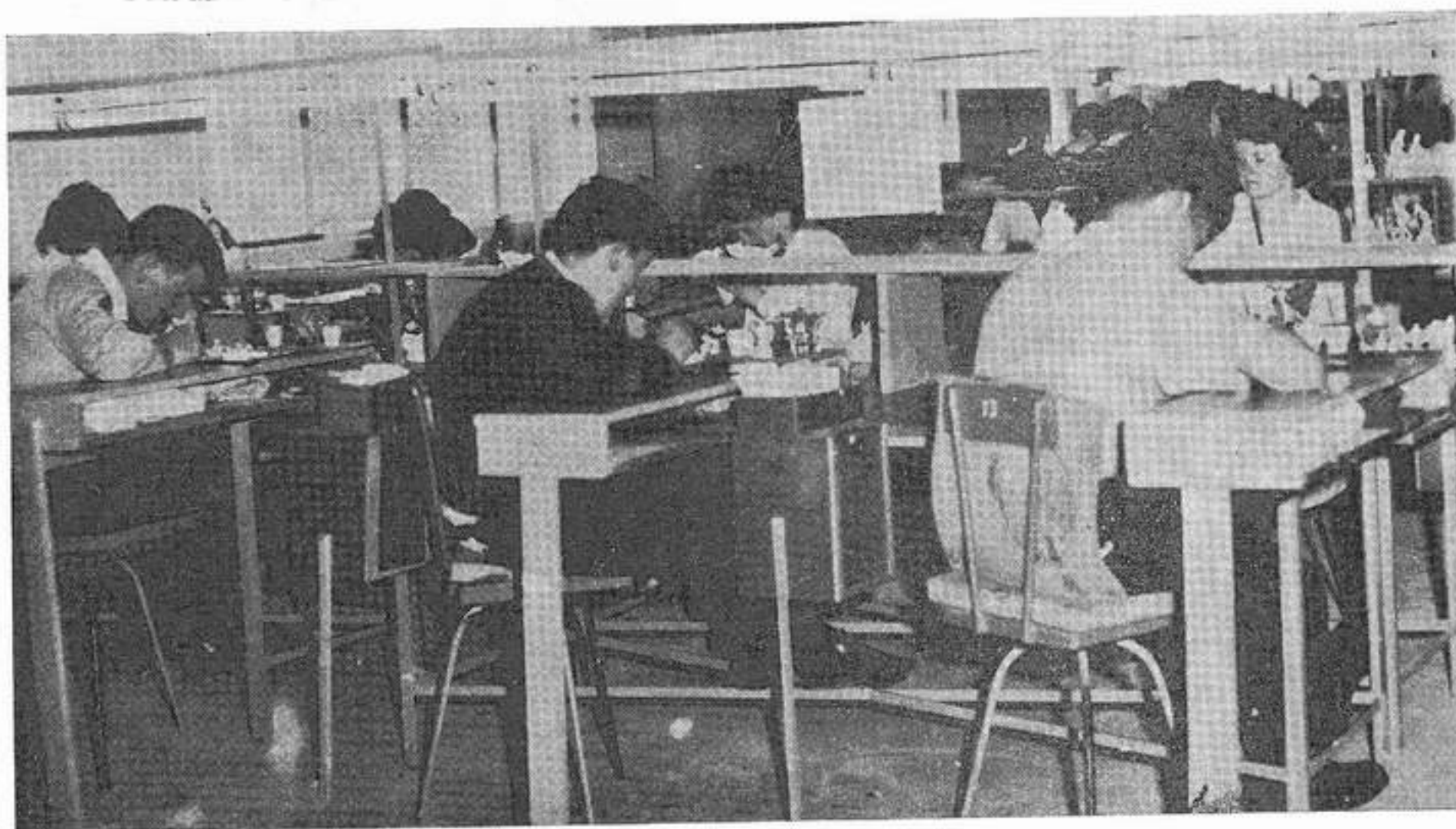
natural advantages which we didn't have — so we accepted Mr. Saar's offer, and set about the formation of "Porcelain Products Ltd." to carry on in the tradition of the old German industry.

The establishment of a new company is expensive and involves a great deal of work. Fortunately, we had the co-operation of the local community, who subscribed a large amount of capital. We had great assistance from "The Industrial Development Authority" so that we were able to obtain the usual Government grants, and the Co. Limerick Vocational Education Committee came to our aid later by paying the salaries of two German technicians during the preliminary training period.

The immense amount of work done by Mr. John G. Galvin, who was our Secretary at this time, deserves special mention. His recent departure for England is an irreparable loss, not only for us but for the whole parish. We are glad of this opportunity of thanking him publicly for his unselfish efforts on our behalf.

PRODUCTION BEGINS

The training period started in September, 1962, in the old National School, which proved unsuitable, and early in the following year we moved to the Parochial Hall. In the meantime the building of a new factory was begun and we were able to transfer to this in the following June. We selected 35 workers who had made the grade in the Training School and it was possible to go into production on a small scale. Full proficiency in the work, however, is obtained only by experience and practice, and it was not to be expected that all the workers we had selected would take kindly to these requirements. One or two have been leaving us from time to time and have had to be replaced with new trainees. Those who have been with us since the beginning are now very good. This year we had two or three foreign visitors to the factory who had a knowledge of porcelain and who exclaimed at the quality we have achieved in such a short time. Of course profitable production still remains a problem, but we can claim a steadily continuing improvement.



Painters at intricate work.

PROBLEMS

This, however, has not been our only problem. In 1965 it became necessary to face the purchase of a larger kiln to deal with increased output, and the erection of an extension to the factory because of lack of storage space. Even with Government grants these were expensive, but they have made possible an increase in production which otherwise we would not have had.

Since the beginning we have had transport problems — unforeseen and, indeed, incredible delays with both imports and exports. This year, for instance, we had the cancellation of a very valuable order from a French customer because his previous consignment, which we had sent out five weeks before, had not yet been delivered. It was eventually discovered to be still held up in Cork! And now we have an English customer, to whom we sent 15 boxes of goods a month ago, making a similar complaint. (We have found out that 10 of these boxes are in Fishguard, 2 are in Holyhead, but the other 3 have not yet been discovered.) Strikes, too, have been causing trouble. The seamen's strike in Britain had a bad effect on the tourist trade, resulting in a fall in our home market sales. The Bank strike worried us a bit, and the credit squeeze has been making it difficult to collect the money due to us. But, "not to

worry!" Perhaps we are not the only factory which has these problems!

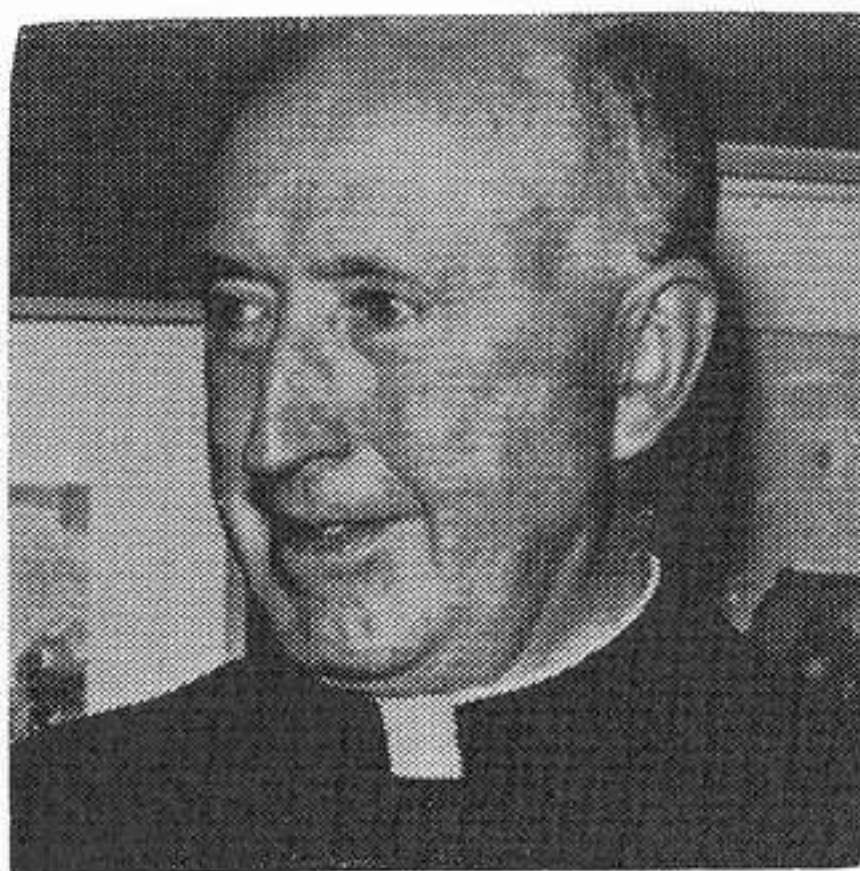
COACH TOURS

Actually we have had a piece of good fortune this year. C.I.E. arranged to have one of their Coach Tours call at the factory once a week during the summer months. This meant an invasion of anything from 25 to 40 visitors for an hour every Wednesday afternoon. They were taken on a tour round the factory and given a cup of tea in their hands afterwards. We found them profitable, but even if it had been otherwise they would at least have been a free advertisement for us. C.I.E. now tells us that reports on this experiment have been so favourable that they are arranging additional coach tours for us next year.

So here we are still after four years of hard work. We have sold thousands of pounds worth of our products to customers in Ireland, England, France, Germany, Holland, Sweden, U.S.A., Canada and Australia, but we have not yet made our fortune. However, we can at least claim that for four years we have been enabling 35 young people, boys and girls, to make a living in their home town. Not much of a claim — but something!



The late Monsignor Michael Moloney,
a great Churchman,
a eminent scholar
and the historian born.



North Munster Studies

by MARY DUANE

A BOOK OF ESSAYS in commemoration of the late Monsignor Michael Moloney, P.P., V.G., L.Ph., will shortly be published under the auspices of the Thomond Archaeological Society, and will be on sale in book-shops before Christmas.

Monsignor Moloney, Parish Priest of St. Munchin's until his death in November, 1964, was well-known as an historian and antiquarian, and as a patron of the arts. During his lifetime he was responsible for many beautiful buildings of superb modern architecture — chief among them being the Church of the Holy Rosary, Ennis Road, Limerick.

To honour the memory of this talented priest, and in accordance with his wide interests, this commemorative book contains essays which deal with such subjects as archaeology, history, biography and folklife and which have been contributed by scholars of international, national and local importance, all of whom were acquainted with the late Monsignor.

The 38 essays include:—

“Knockea, Co. Limerick,” by Michael J. O’Kelly, M.A., D.Litt., M.R.I.A., F.S.A., Professor of Archaeology, University College, Cork.

“The Rise of the Dál gCais,” by John V. Kelleher, A.B., A.M., Professor of Modern Irish Literature and History, Harvard University.

“Father John McEnery, a Limerick Priest Palaeontologist,” by Rev. Jeremiah Newman, Ph.D., Professor of Sociology, St. Patrick’s College, Maynooth.

“The Siege of Limerick 1690,” by J. G. Simms, M.A., Ph.D., Lecturer in History, Trinity College, Dublin.

“The Botháin Scóir,” by Caoimhín Ó Danachair, M.A.

“Brian Boruma, King of Ireland,” by Rev. John Ryan, S.J., M.A., D.Litt., M.R.I.A., Emeritus Professor of Early Irish History, University College, Dublin.

The book will be bound in a hard cover, and will contain about 100 illustrations. To avail of special pre-publication price, all interested should send £2.0.0 per copy to the Hon. Editor, Mr. Etienne Rynne, M.A., M.R.I.A., National Museum of Ireland, Dublin, before 31st October, 1966. (Post-publication price will be £3.0.0.)

"Far away cows are not so sacred" !

by REV. F. MORIARTY, C.C.

THE SONG says that "everything is big in America." It is. Three dioceses in the mid-West cover an area the size of Ireland, and the archdiocese of New York has 2,200 priests for its 1,850,000 Catholics in 403 parishes. You can say many things about New York but not that it is a happy city. Outside the canned commercial sounds from transistors, arcades and entertainment places, I heard spontaneous music only once in a month there. It was from a mouth organ heard above the screeching rumbling of the subway. A crippled negro played for the passengers as he propelled himself along on a wheelchair through the swaying cars begging. It is hard to believe that "you have not here a lasting city but seek one that is to come." Eight million people conglomerate their creeds, classes and colours in this throbbing soul-destroying machine that turns out everything man can conceive or money buy. But for all the plush hotels, sky-high penthouses and the frightening indifference of the wealthy, filthy ghettos, forbidding alleys and immoral parks make a living-place where nobody can keep open house and nobody wants to. People live for years down the hall from another family but never really get to know them. Cities are full of people you do not want in your hair. And they do not want you in theirs either. Here in New York you can never forget that the man who fell among thieves was not the next door neighbour to the Samaritan who helped him.

TWO ST. PATRICK'S

In 1858 Archbishop Hughes laid the foundation stone of a new cathedral. It was called "Hughes' Folly," because the church was built in the middle of a wilderness. But Hughes was wise, and today St. Patrick's Cathedral, at 50th Street and Fifth Avenue, is surrounded by airline offices, banks, salons, hotels and, above, the nesting haunts of most of the city's 8,000,000 people. Every tourist visits St. Pat's and many shudder in embarrassment at the life-size wax figure of Pope Pius XII, perched safely in a glass case and prominent inside the main doors. The soutane and insignia the Holy Father wore before his death were presented by him to Cardinal Spellman. But what a display! There is little to remind the visitor of the mass of memories, sweat, tears of loneliness, faith and courage of Irish housemaids and navvies that cements its stones together. For these you have to go to the Old St. Patrick's Cathedral. There, inside the high brick wall and black doors, built

against the know-nothings bent on destroying all Catholic property in the 1850s, lie the bodies of many Irish immigrants, their resting places marked with Celtic crosses lettered with Os and Macs. A plaque in the old cathedral itself, commemorating those who restored the building fifty years ago, hasn't a single Irish name on it, and today the area is a dumpy Italian parish. The Irish, getting up in the world, got out. A bit away is a plaque honouring Thomas Dougan, Earl of Limerick, "General in the Armies of England and France, Irish patriot, founder of New York's first Catholic school and the city's Governor from 1683 to 88."

OVER HOT SASSAFRAS TEA

Fr. Frank was a Dutch priest and he looked magnificent in a lightweight green-grey suit, immaculate shirt and natty tie. But he was in the wrong place, and so was I. This was the world of double-meaning words, St. Joseph's House, 175 Chrystie Street. Americans spend 150 million dollars in one year trying to buy salvation in bottles of tranquilisers alone. St. Joseph's is just off the notorious Bowery, where thousands of curious and comfortable Christians fill the role of priest and levite as they dawdle by in taxi and tour-bus. There are a few good Samaritans in the house of hospitality, a grimy, fly-ridden ramshackle three-storey, with artistic Bible texts, dirty statues of Our Lady, the greasiness of living and a small sign of hope in hell. A pregnant young wife heaved hash in an alcove kitchen; a six foot slab of human slept it off on a table, and a myopic man smiled, shook hands and gave me *The Catholic Worker*. Here young Catholics eat and nearby live and sleep with what we would call the dregs and driftwood of society . . . people who might teach us how to love each day and, by growing in that love, reject the so-called realities like war, hate, class distinction and inequality. These Catholics, who admire the Buddhists burning themselves to death, are learning the meaning of poverty, are fools for Christ's sake, and they sat down in front of the Armed Forces Parade after feeding the soup-line.

A PRAYER

A priest offered me a prayer. "They're having a party in a hotel suite. There's music, jewellery, glamour, gin, V.I.P. status and power, Lord. But nobody's having any fun. They're too busy sparring with one another in the power game.

Everybody looks slick and, underneath tans and wigs, somewhat lonely. I mean, O Lord, they are not relating, only observing the stiff protocol of small talk and ground rules. The masks are on parade tonight, Jesus. The masks are smiling and laughing to cover up status anxieties and bleeding ulcers. Tell us about freedom, O Jesus."

A 1,000 DOLLAR APRON

Trees grow in Brooklyn and I saw two grey squirrels taunt two cats between dust bins, telephone poles and poplars after Mass. In parts sods with streamers of grass bulged in the cracks in the concrete as the procession passed. All around were stalls offering off-putting sausages, salami and soggy Italian niceties. Tic-tac-toe, throw a ring, childrens' swings, wheels of fortune drew crowds. The seven-man band blazed away and struggled through the throng, followed by a float full of little angels huddling and handing out holy pictures. It was the feast of Our Lady of Trapani in Sicily. A life-size, unlife like, statue of the Blessed Mother and Child, crowned, lacquered, gold-leafed was surrounded by a bower of plastic roses and laurel-sized white nylon leaves. Hanging before her waist was a pinafore of one dollar bills, over 1,000 of them pinned together. The float stopped before the church, the statue was borne inside and relic hunters deflowered the float. Approximately sixty stayed for Benediction, mostly women, many with corners of Kleenex daftly clipped on perms and hair-tints out of respect for God's house. The sanctuary was cluttered with 18 statues. One remarkable saint, dressed in ghostly black, had a pine cone of flame sprouting from the top of his bald head like a gigantic pimple. However, a beautiful wooden altar let the people see Mass.

PEEP SHOW

Ten priests, a handful of note-taking ladies and four nuns are scattered over the fifty plush seats of film producer Joseph P. Levine's private viewing room. A Monsignor greets the Sisters, "your education will be completed today." We are invited by the National Catholic Office for Motion Pictures to preview and classify an Italian movie, "Love and Marriage." It was a four-episode *tour de farce* as objectionable in part as life.

BUSTBAG

I will remember sitting in at a meeting of social workers, ministers, detectives, youth leaders, mayoral representatives and priests and learning that political apathy, defeatism and cynicism are cancer sores of the slums as much as uncollected garbage, rats and cockroaches. I will remember

(Continued end next column)



Mission work in California

Fr. Madigan is a native of Shanagolden, Co. Limerick. He was curate in St. Munchin's parish, Limerick, previous to his departure for the American mission last March. He is now assistant pastor of Our Lady of Lourdes Church, North Avenue, Sacramento, California. This is a very densely populated area. There are several non-Catholic churches in that particular parish. So far there are no Catholic schools there. Nevertheless, it is consoling for the priests to see large groups of children and several adults come for instructions. Some zealous parishioners help to prepare them for the reception of the Sacraments of Penance and the Holy Eucharist.

Fr. Madigan has plenty of scope for his apostolic zeal. He would be grateful for a remembrance in the prayers of his friends in Limerick, who wish him many happy and fruitful years in the vineyard of the Lord.

Fr. Tom Ryan of Kilfinane with his Pioneers hurling and footballing on Bear Mountain before small black boys who thought a sliotar was a golf ball. I will remember that there is a Society for the Prevention of Negroes getting everything. I am deeply grateful to Fr. James Kelly of Adare, serving in St. Bridget's parish in Brooklyn, for many kindnesses, and for showing me the New York that tourists miss.



by AILEEN O'DONNELL

I AM WRITING this article against time. It seems that the magazine is ready to go to press — all except the “teen-age page.” My fault — I went away on holidays and stayed longer than I had intended, squeezing the most out of the last fine days. At any rate I had hoped that you would have filled the page for me this time. I expected letters, articles, enough literature from you to keep this page full for a year, and there has not been a line! Let me remind you again, my inarticulate friends, that this is **your** page, where you can express your thoughts, air your pet peeves, extol the Beatles, criticise the “squares,” and display your literary talents. It will be much easier for you to fill the page than it is to me, for I am only groping in the dark, not knowing what to write that could interest you.

Is there a wind of change blowing across teen-age fashions? It seems to me that there is, in the world of feminine fashion. Having raised the hem-line and lowered the neck-line, and cut out other bare patches in the spaces between, in the interest of decency not to mention modesty there was nothing left that they could reveal. I am delighted that the moon maidens and the science fiction lassies are on the way out and girls are beginning to look like girls again. The waist line is returning to the place where, anatomically speaking, it was intended to be. Dior's winter collection has dashing great-coats, mid-calf length, in which a girl can face the wintry blizzards in comfort. For parties and dances bright colours are back, a change from the harsh black and white and those unattractive geometric patterns of “op-art.” The materials are flatteringly feminine, satins, crepes and lace. The days of the mini-skirt are numbered, although, to the credit of the Irish girl, it was not popular here. It could look well over perfect legs, but the few I saw wearing mini-skirts must never have looked at themselves critically in a mirror. They were too fat or too thin, knock-kneed or bandy-legged, and it only served to exaggerate bad posture or an ungraceful walk. Yet I read in the *Irish Times* the other day that members of the British society for the Preservation of Mini-skirts (a society formed early this summer by a twenty-year-old housewife, Mrs.

Pamela West) picketed the London showrooms of designer Christian Dior carrying placards saying: “Mini-skirts for ever.” One placard bore the dramatic appeal: “Dior, don't betray the mini-skirt.”

The Russian daily paper *Pravda* asserts that mini-skirts, pep pills, and Mods and Rockers are all part of a deep-down revolt against the Capitalist way of life. The Communist paper was defending British teen-agers against recent criticisms made against them by American columnists. There was nothing basically wrong with mini-skirts, sloppy clothes, long hair, beards and barefoot girls, *Pravda* hinted, even though Russians might think them odd. The newspaper blamed the United States for most of what was wrong with British youth. The pornographic books which filled the book shelves had come from America, and the violent use made of knives and guns had been initiated by the showing of American crime films.

Compare these ideas of *Pravda* with the words of the Duke of Edinburgh, when he was explaining the aims of the Sail Training Association and the working cruises they are running for young men on their schooner: “This is a scheme designed to benefit the young men of this country, to give them a taste of fright, discomfort and adventure in an age when it is possible to live comfortably, securely and boringly . . . Where the opportunity for the young to find action does not exist, who can blame them for finding their own ways of relieving the boredom of a molly-coddling society?” “Quidnunc” of the *Irish Times*, from whom I quote the Duke's statement, goes on to ask the pertinent question: “I wonder could a similar opportunity be offered to Irish youth on, say the Asgard, which hasn't been heard of for a long time.”

Can any of you suggest other schemes for passing the long summer holidays, schemes which would serve a useful purpose and still be a lot of fun? Something like the university students are doing in Donegal, bringing piped water to a town! What about doing something practical for Lime-rick. If you have any suggestions to make, please write in and let us hear them.

DIALOGUE

The Laity After The Council

by THOMAS V. COSTELLO

THE ARTICLES in the Summer issue must, I am afraid, have seemed a little unsatisfactory to many lay people. So much has been heard on this subject (or these subjects) and Vatican II has reputedly made such changes that a really comprehensive effort must be made to explain it all.

Unfortunately, the world press — and our part of it — has played on the sharpest strings and has left too insistent an impression of the more controversial notes. As a result we are all well aware of how badly "the Church" has conducted its affairs; what a mess Fr., P.P., has made of things, how wise and practical lay people are, etc., etc.

All of which, to my simple mind at least, though not a complete distortion of the picture, is a sad clouding over of the most wonderful message of the Council — that the laity "are the Church." Dr. Ryan did, of course, deal quite effectively with the interpretation of that expression but it is something of which a lay view might also be stated.

RESTRICTIVE?

Initially, "Dialogue: The Role of the Laity" is a restrictive heading. Dialogue is a very extensive question in itself and, in relation to the laity, must touch on the very common question in which it may seem a monologue, but yet quite effectively communicates and evokes an enlivened response. After all, quite a few lay people will have little vocal contribution to make to the still essential dialogue between themselves and the clergy.

However the role of the laity is an even more extensive subject, which requires careful examination and explanation — an examination that will cover all aspects of lay membership of the Church and an explanation which will deal with the whole question. The whole subject is dealt with very concisely in Chapter IV of the Constitution on the Church. That chapter contains nine sections (numbered 30 to 38), all closely inter-related and we should not over stress any section. In fact the recent articles were over-concerned with Section 37 and gave the impression that this is the main aspect of lay role.

There is a still more urgent fact. By weight of numbers alone the laity hold an impressive position in the Church; which is a point well recognised by Vatican II. But by weight of numbers also, the portion of the laity to whom Section 37 will have comparatively minor relevance is far and away the largest. Would 80% be an over-estimation? Even then the whole of Chapter IV refers to all the laity.

THE REAL MESSAGE!

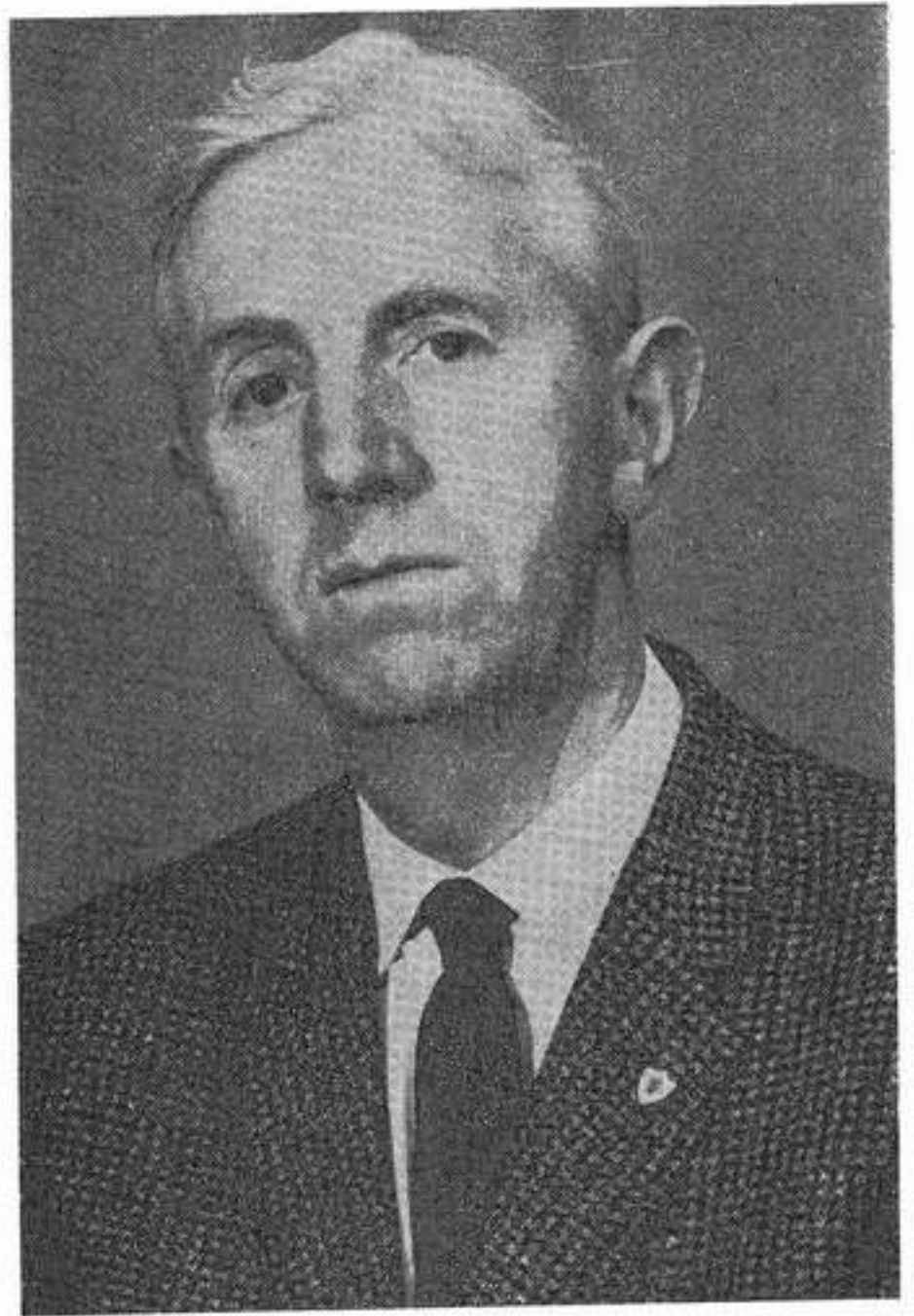
In any event what is the great message of the Council for the laity? It is that they "are the Church." We always knew that we were "in" the Church, but we had grown to regard ourselves as being in it to save ourselves; and to regard bishops and priests as the real Church, whose chief occupation was to get us, the laity, into heaven!

But, suddenly, the windows are opened and the fresh air and sunlight of the Holy Spirit have

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He is married and has five children.

**He is Chairman of the Limerick Branch of the
St. Joseph's Young Priests Society.**



swept over the scene. With almost divine unanimity the bishops have now spoken of the Church in a new phrase, "The people of God"; a people comprised of bishop and priest and laity; founded with the great task of bringing Christ to the world and the world to Christ. In that "people of God" the laity are shown as having a foremost part, right up alongside the other great part, bishops and clergy.

The laity hold this place in the Church because of their own membership, their own vocation. As Chapter IV puts it, the laity "are in their own way made sharers in the priestly, prophetic and kingly functions of Christ." These functions they carry out by living the Christian life themselves, by bearing witness to Christ through their Christian living, and by extending His kingdom through their example and their action.

But the laity too have an especial importance in the work of the Church through the very weight of their numbers and their total involvement in the world which is to be Christianised. What an amazing thing it is that Section 36 of Chapter IV, in dealing with the laity's role in extending Christ's kingdom, says quite distinctly: "In this way the

world is permeated by the spirit of Christ and more effectively achieves its purpose in justice, charity and peace. The laity have the principal role in the universal fulfilment of this purpose."

That — to one unlearned layman at least, though badly expressed — is the message for the laity, the great news that should be expounded again and again and again to every layman and every laywoman who can hear or read or watch. **We are the Church**; we joined up at Baptism and were fully confirmed in our role at Confirmation. We are no longer just plain men and women, we are Christians, part of the People of God, to whom Christ has entrusted His work of restoring all things to His Father.

We have "signed on"; that is why we now exist, why we have life and work, family and friends, the world around us — to live the Christian life and to Christianise the home and the neighbourhood, the world of business and work, of leisure and pleasure, of social life and service — the world in all its spheres, so many of which are the preserve of lay people. We have to use our Christian living to Christianise them all.

We know how all this is to be done, and very



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little of the task is new to us. We have imbibed the Christian principles for 60 or 40 or 20 years — if we have lived our faith at all. But there are new angles, fresh thinking, modern interpretations; all to be found in the Vatican Decrees if we will but search them out. But there is too a special, almost new dimension which Vatican II has given us to really set us on the right road — the dimension of charity. Charity that is humble and sincere and out-flowing and urgent; charity that has rid itself of self-justification and complacency of prejudice and indifference; charity that seeks to serve God and to serve our fellow-men is the “new” force to enliven our lives.

DIALOGUE!

Can we really benefit from Vatican II if we do not see all of this? How is the great renewal to be accomplished, how is the great volume of lay action to be harnessed if we do not expound this message? What of the tens of thousands of good Christian people who would embrace this new role with comparative eagerness if they could but hear and understand. There are many many sound and sincere Catholics who will continue to live in

obscurity, but to whom fresh vigour in their Christian effectiveness will be given if *their* role in the renewal could be made crystal clear. Are there any of us in fact who can neglect to concentrate on these essential truths which the Council has revealed to us?

All of which brings us back very quickly to dialogue — but to a dialogue that is extensive, all embracing. If we must particularise, as we must, should we not make it crystal clear that we are particularising. Otherwise many of us laity will shake our heads at our own uselessness and sigh that Vatican II has not really meant that much to ordinary folk anyway.

Of course I am in agreement that many of the laity have special talents, that many more must prove their sincerity by spiritual and social services. I am in even greater agreement that the duty of every layman is to search for the great truths and new ideas contained in the Vatican Decrees. Too few altogether of the laity have made any effort to find out what it is all about for themselves. Perhaps, gradually, we will make the decision — and the effort — to find out what we claim to be. But God has left us the choice.

COMMENT

by FR. SEAN O'RIORDAN, C.Ss.R.

MR. COSTELLO'S reflections on the articles on the laity in the Summer issue of *Our Catholic Life* are interesting and constructive. He wants to keep our thinking on the place of the laity in the Church after the Council on the right fundamental lines. We have to see and realise that the laity **are** the Church. Everything else is secondary to that — including dialogue. Mr. Costello finds “Dialogue: the Role of the Laity” a “restrictive heading.” Dialogue is one aspect of their role in the Church but by no means their whole role or even the principal aspect of it. Still less, of course, should the question of the laity in the Church become a matter of raising complaints against the clergy. Feuding of this kind would get us nowhere and would only cloud over the **essential** message of the Council — that the laity “are the Church.” In practical terms this will mean

that the right road of lay life and action in the Church today will be the road of charity — of “humble and sincere and outflowing and urgent charity” (not the restricted road of dialogue as such).

CHARITY AND SERVICE

What Mr. Costello says is undoubtedly quite true, and both Mr. Kelly and Fr. Ryan who wrote about the laity in the Summer issue would agree with him. If Mr. Kelly gave special consideration to the subject of “closer co-operation and greater understanding between the clergy and the laity,” it was because this is a practical and timely aspect of the life of the Church in Ireland in “the post-Vatican Council era,” as Fr. Ryan calls it. It is the **life** of the People of God that

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matters all the time, and good communication between clergy and laity is necessary for this life. But charity is the substance of this life: charity is the Church and the laity are the Church so far as they are a community of "humble and sincere and outflowing and urgent charity." That is Mr. Costello's point and I am glad that he makes it explicitly in commenting on the earlier articles by Mr. Kelly and Fr. Ryan.

THE LAY APOSTOLATE

The apostolate of the laity has to express itself in Christianising "the world in all its spheres, so many of which are the preserve of lay people," says Mr. Costello. This is the straight teaching of the Council, as he shows. I would, however, hardly agree with him when he says that "we know how all this is to be done and very little of the task is new to us." He says this on the ground that we are already familiar with "the Christian principles." But he goes on to say that there is "a special, almost new, dimension which Vatican II has given us to really set us on the right road — the dimension of charity." He visualises charity as "the 'new' force to enliven our lives." Certainly; but charity is not something over and above "the Christian principles" that should animate the apostolate of the laity. It is the **fundamental** principle of this apostolate. All other principles that one could think of in this connexion — social justice, the improvement of the educational standards of the people, and so on — are in the **Christian vision of things** dependent on charity. They are only specific forms and manifestations of this central force. Mr. Costello is absolutely right in the stress he lays on charity as the role and task of the laity today, but I think he



tends somewhat to regard charity as something over and above "the Christian principles" that should animate the Christianising of the world and which he assumes to be familiar to us all. No doubt we are familiar with many principles of Christianisation — social justice and all the rest of them. But are we as familiar as we should be with the central principle of charity? I fear not. To the extent that we have been indifferent to this principle in the past we have neglected the work of Christianisation itself. The Council has brought it sharply to our notice. It is to be "the 'new' force to enliven our lives," says Mr. Costello. Very true; but this only means that we must now do something about Christianising the world that we should have been doing more actively all along, namely, loving and serving others with "humble and sincere and outflowing and urgent charity." This is Christianising the world and all other "principles" of Christianisation have no real force or value without it. "If I give away all I have, but have not love, I gain nothing," says St. Paul.

ACTIVE SERVICE IN LOVE

Mere feelings or attitudes of love towards our fellow-men are not enough. Charity has to be a really active force in our lives, as Mr. Costello insists. The charity of the Church and of the lay

people who are the Church has to express itself in humble, willing, practical service of others. The degree to which this is done by lay people will be the real test of the force and vitality of charity in their lives and in that of the Church. Measured by this standard, what is the force of charity in the lives of the Catholic people of Limerick at present. To what extent are they active in the Christianisation of the world?

The answer is that quite a lot has already been done and is being done in this vital department of Christian life but that a lot more needs to be done. Besides groups exercising a strictly religious apostolate, of which there have always been many in Limerick, we now have a variety of groups devoted to work for the underprivileged members of society — needy members of the People of God. The fact that so many good people have little awareness of the size of this need in Limerick and little interest in practical work for helping the underprivileged is by itself proof of the fact that the charity of the Christian community here could do with a fresh awakening and arousal. Everybody has heard of the St. Vincent de Paul Society; but how many have taken the trouble to find out what it actually does to help people — to say nothing of taking a personal share in its work? Then we have St. Anne's Guild, the Housing Society to provide houses for elderly people, the Unitas movement where women help their fellow-women who need help, and the like. The existence of such movements is fine evidence of the charity of **some** lay people in Limerick; but what are all the rest doing for the practical Christianisation of the world? The question has to be faced in the light of what the Council has stated so clearly about the function and role of the laity in the Church. And what about other spheres where the Christian social conscience and Christian charity should be making themselves felt — education, for example, especially the education of the underprivileged (for what many of them need most of all is education), the condition of working people who are not in trade unions, the whole question of fundamental Christian justice and fair play in the life of our people? There is any amount to be done here to put the **real spirit of charity** into "the world in all its spheres, so many of which are the preserve of lay people," as Mr. Costello says. The "world" is not some far-off place — in America or India or Vietnam. It is right here at our doors; it is ourselves. The laity are the Church, but the laity are also the world. The Council tells them to Christianise the world in love — which is to say, to Christianise **themselves** and **their** world in love.



New College Fund

Contributions

We gratefully acknowledge the following *Private Contributions* received since our last publication:—

Mr. Thomas Sheahan, 47 O'Connell Street, Limerick	£104	0	0
"Limerick Priest"	100	0	0
Anonymous, per Rev. Fr. Murphy, Diocesan Organiser	80	0	0
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Please Note

The telephone number of the Diocesan Organiser's Office is now **45856**.

This number will be found in the telephone directory under Limerick Associated Charities (A/P).

DEATH...

*I am like a child who standing on some height,
Whence he must leap is filled with vague alarms,
Although he knows that when he takes his flight,
He'll find the safety of his Father's arms.*

Sports Special

Presented by Very Rev. P. G. RYAN. P.P.

HURLING TRANSFORMATION

When Tipperary lost their League title to Kilkenny it was the beginning of a great change on the hurling scene. Soon Limerick were to astonish the hurling world by a resounding Munster championship victory over Tipperary by 4-12 to 2-9.

Cork had a fortuitous draw with Clare, but made no mistake about the re-play. This was to be their year of glory. At Killarney, Limerick were defeated by only two points (2-6 to 1-7). If a score had not been disallowed, Limerick would have won by a point! Cork went on to win the championship by defeating Waterford, and won the All-Ireland by deservedly beating Kilkenny.

This was the year of the great revival for Cork. They won six Munster championships, and almost had the beating of Galway in the All-Ireland senior football semi-final. Limerick challenged them for the under-21 title but there was no holding Cork, flushed with All-Ireland success.

Tipperary had some compensation for their championship defeat by defeating Limerick (4-8 to 2-3) in a tournament at Newcastle West. Surprisingly they failed in their come-back attempt against Wexford in the Oireachtas competition.

In the coming League our county team meets Dublin at Croke Park and Galway at Pairc na nGael. They visit Cork, the new champions, and are at home to Clare. Last season these four games resulted in two wins, two losses — not enough to qualify for the League semi-finals. They lost to Cork and Clare.

COUNTY SENIOR CHAMPIONSHIPS

Group teams from the divisions have been a feature of recent years, caused by emigration and the dwindling population of rural parishes. Na Fianna (Mungret - Crecora and Ballybrown) knocked out Dromcollogher, the 1964 finalists, in a re-play after a high-scoring draw, but lost to Claughaun by 4-8 to 2-3. The former juniors,

Adare, easily defeated Croom and had great victories over Cappamore (3-7 to 2-8) and Claughaun (7-9 to 1-9). They qualify for the semi-final against champions Patrickswell.

St. Ita's (Killeedy, Monega and Tournafulla) beat the 1960 champions, Kilmallock, and drew twice with St. Patrick's. The winners of this marathon meet St. Ciaran's in the other semi-final.

The senior football champions, Askeaton, defend their title against Claughaun or St. Patrick's. They had a close call from St. Ciaran's (1-8 to 2-3).



RUGBY

The new season will be enlivened by the visit of the Fifth "Wallabies." John Thornett (capt.), Tony Miller and Jim Lenehan emulate the great Nick Shehadie by making a second tour. The Aussies play four games in Ireland. In December they visit Dublin and Belfast for games against Leinster and Ulster. After the international against Ireland they play Munster in Cork, a match which tradition has made one of the highlights of the tour.

Limerick rugby received a great boost from the drawn game with Dublin. Three draws in the Charity Cup were decided the second time. Young Munster and Shannon again contested the final, Shannon emerging victors in an exciting final.

The "Lions" were unbeaten in Australia. New South Wales held them to a draw. Following the usual pattern it became tougher in New Zealand. Complaints about rough play threatened to dis-

rupt the tour. The "All Blacks" clinched the series by winning the Third Test, and indeed made a clean sweep of all four.

SPORTS ITEMS

St. Munchin's College, in their first year on the river, won the Schools Fours at the Dublin Metropolitan Regatta. They beat St. Ignatius (Galway) in the semi-final and St. Mary's (Athlone) in the final.

Two Limerick boys did well at the Catholic Student Games in Belgium. Brendan O'Regan, Crescent College, dead-heated for fourth place in the 100 metres. Gerard McKeown, C.B.S., became the first Limerick student to win a gold medal. He won the 800 metres and was second in the 1,500 metres.

Limerick C.B.S. will meet Ennis or Mount Sion in the Dr. Harty Cup and St. Flannan's or Thurles in the Dean Ryan Cup.



Jim Mangan, Phoenix Road Club, a past pupil of St. Munchin's College, won the last stage of the C.R.E. international cycle race.

Irish athletes failed in the European championships at Budapest. Jim Hogan from Athlacca, Co. Limerick, won the marathon — and a gold medal — for Britain.

Pat McGarry, won the All-Ireland minor softball singles championship — Limerick's first handball title since 1960.



Pupils of Convent School, Rathkeale in their presentation of "1916 Commemoration."

IRRESPONSIBILITY

~~~~~  
by *A MARRIED WOMAN*  
~~~~~

IN MARRIED MEN

IT IS TOO sadly true that the word irresponsible is commonly used in defining Irish men and their attitude to life in general. One could argue this from many points, but in a brief article let us take a particular aspect of the irresponsibility of Irish men in their attitude to that most important aspect of their lives — marriage.

In married men, irresponsibility can stem from many sources, but there appear to be three main sources:

1. Upbringing.
2. Lack of education.
3. Failure to realise and understand what marriage entails.

UPBRINGING

Regarding the first point, upbringing, there is a well-established attitude in this country that "it's a man's world." This attitude of mind is fostered in the home, and the older generation of women must accept most of the blame for inculcating this idea by their continual doting on their sons and encouragement of their daughters to fetch and carry for their brothers and act as servants. The horrifying comment of the elderly country woman to the news of the birth of a baby explains clearly the importance in her generation of the sexes: "Is it a boy or a child?" We shudder at the treatment of Chinese girl-children, and raise our eyebrows in horror at the thought of them being cast into the river. Yet in our own Christian country a solid Catholic matron can utter the words "is it a boy or a child?" Even in this day and age it will be accepted.

When these spoilt young men start out in life they contribute very little to the family income, nor in some cases are they encouraged to. Knowing they can get around Mother, who will forgive them anything, they spend all their money on their own pursuits of gambling and drinking. There is no encouragement to make them save money or realise the value of it, or plan for the future. "Boys will be boys" and "sure they're only young once," is the accepted excuse.

EDUCATION

On the question of education, our archaic educational system does not pass without criticism

and must share the common blame. Many young men leave school after the minimum amount of education, which gives them little or no chance to get a decent job. School attendance may have been very poor, because parents did not insist on proper attendance and opportunities for post-primary education were not availed of in many cases due to laziness, apathy or lack of money. Without a trade or training in some special craft, these poor specimens drift from job to job and have little or no sense of loyalty towards their employers.

But it is in marriage that the greatest harm is done. Failure to realise what marriage entails, and the responsibility involved, brings heartache and misery to many lives. Many men enter marriage without a thought of the change it will bring in their way of life. They fail to realise that they have a duty to their wives and children, that marriage means sacrifice, that the sorrows must be shared as well as the joys. The responsibilities which children bring are often not realised until they begin to arrive. Many married men give no responsible consideration to important questions like the number of children they can provide for and educate.

FOR THE FUTURE

What is the answer? Firstly, a definite effort on the part of parents to train their children, especially their boys, to recognise their responsibilities and accept them. Less indulgence of mothers to their sons, and less pandering to the old shibboleth regarding male superiority. A fuller education for life must be provided both at home and at school level, and a realisation on the part of parents that the best education is the strongest weapon we can give our children for the combat of life. Education for marriage must be provided for all engaged couples, for it is ignorance of the most essential knowledge that wrecks many marriages. The post-marriage courses will help those who have not as yet accepted the responsibility that marriage involves. Marriage courses will be of immeasurable help to those young couples who desire sincerely to enter the sacrament of marriage and make a success of their future, and bring up future generations of Irish men to whom the stigma of irresponsibility will not apply.

DIOCESAN ITEMS

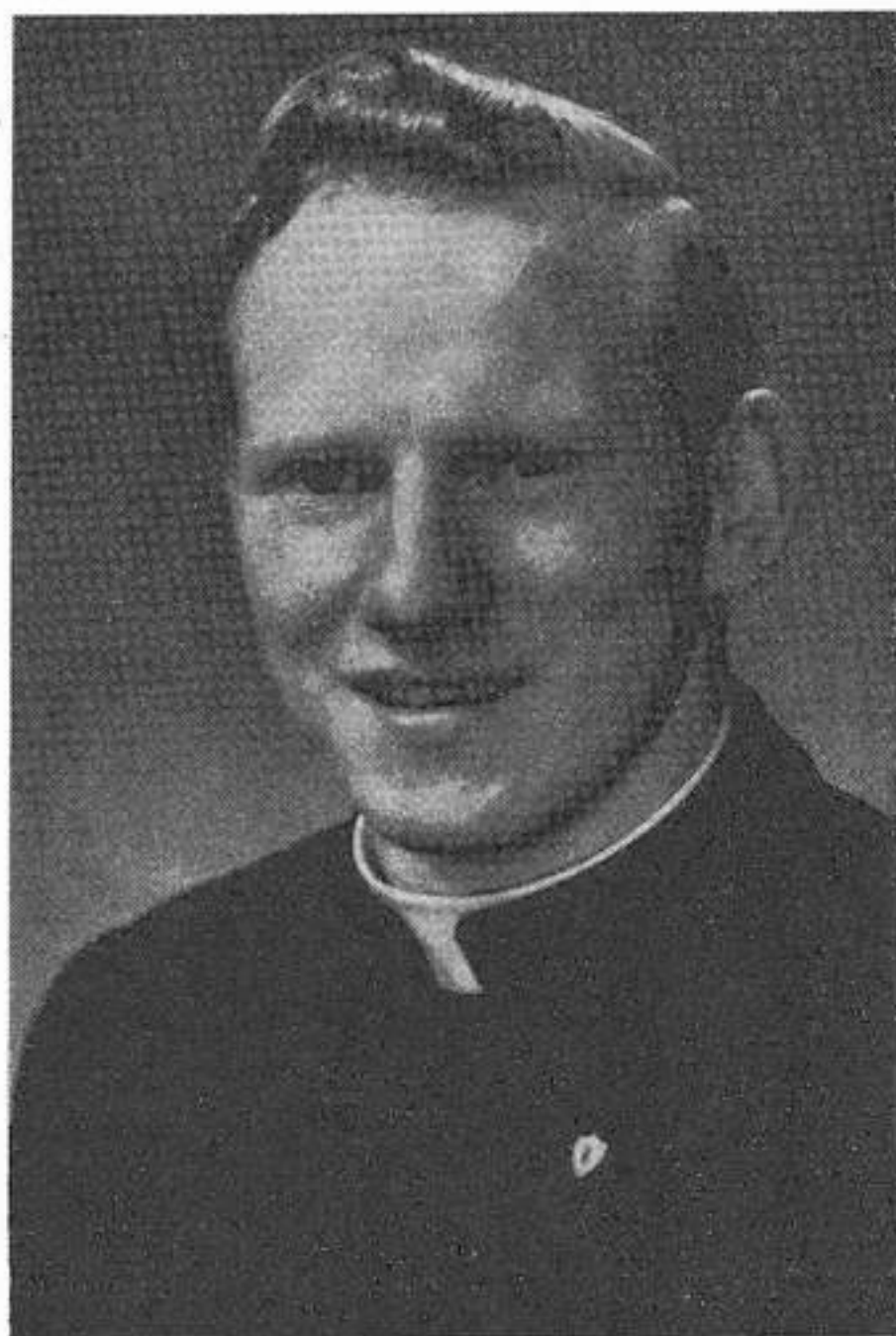
The photographs on these two pages are those of the four newly-ordained priests for the diocese. We congratulate them and their parents. May they have many years, fruitful years, as priests.

HOME FROM SOUTH AMERICA

We welcome home from South America, where they have been working for the past six years, Fr. Michael Irwin and Fr. P. J. O'Donnell. Fr. Irwin is brother of Fr. John Irwin, C.C., Pallaskenry. Fr. O'Donnell is brother of Fr. T. O'Donnell, Diocesan Inspector of Schools.

SCRIPTURE AND LITURGY COURSE

A two-year course in Scripture and Liturgy, given by the monks of Glenstal Abbey, is being held in St. Mary's Convent, Limerick, from 1966 to 1968. The course is under the patronage of His Lordship, Most Rev. Dr. Murphy, Bishop of Limerick, and is open to layfolk as well as religious. There are 30 weekly sessions, from late



Father Patrick Bowen.

September to the end of May, with lectures on both Scripture and Liturgy at each session.

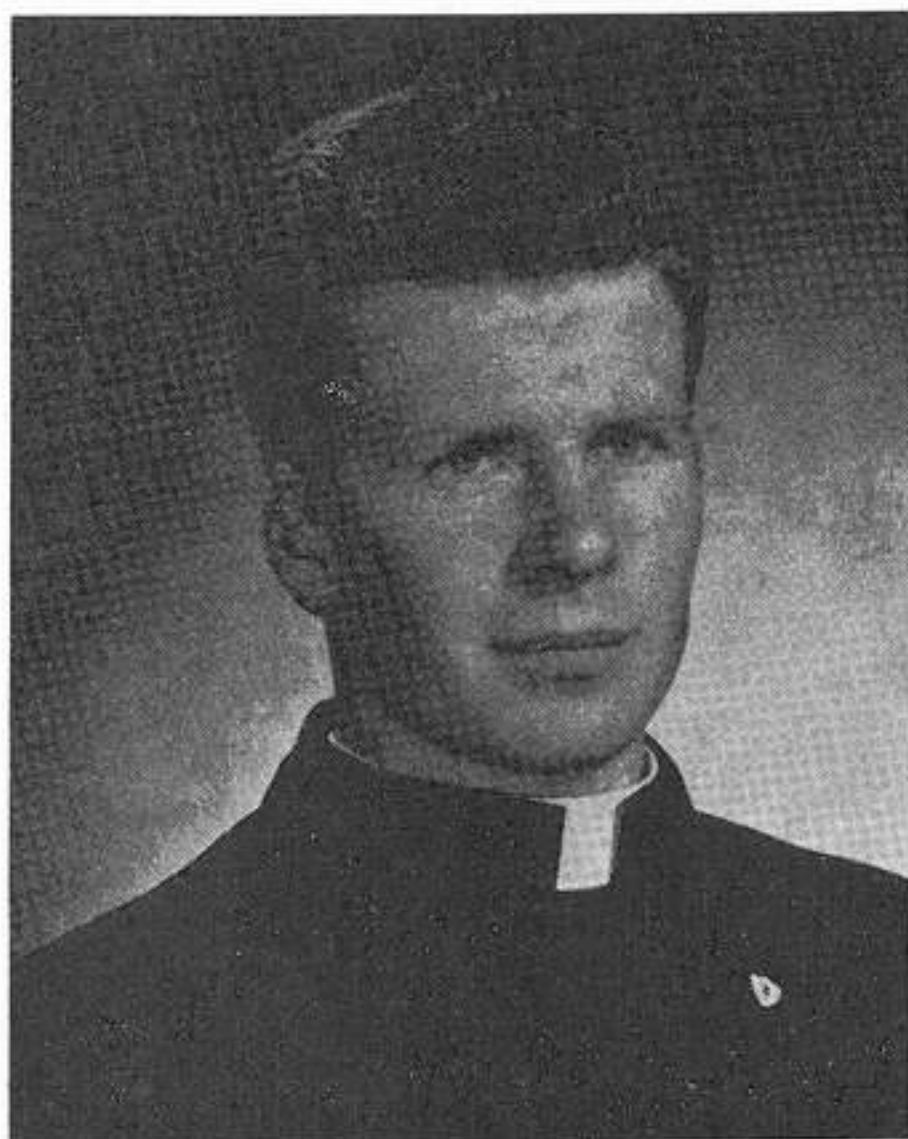
Programme for 1966-67:

Scripture — A special introduction to the books of the Old Testament.

Liturgy — The Liturgy Constitution of Vatican II.

MONSIGNOR COTTER

September 8th, 1966, was a big day for the Augustinian Church in Limerick, and a big day for Abbeyfeale — the home of so many vocations. On that day an Augustinian priest, Monsignor Cotter, was consecrated Bishop. May he have many years and many blessings in his onerous task as bishop.



Father Joseph Noonan.

LOURDES PILGRIMAGE

This might be the time to remind you that the Limerick Diocesan Pilgrimage to Lourdes will leave Limerick next August. The pilgrimage takes place every three years — the last was in 1964. Now is the time, if you have not begun already, to commence saving.

Anybody interested in our savings fund should contact: Spiritual Director, Lourdes Pilgrimage, 114 O'Connell Street, Limerick.

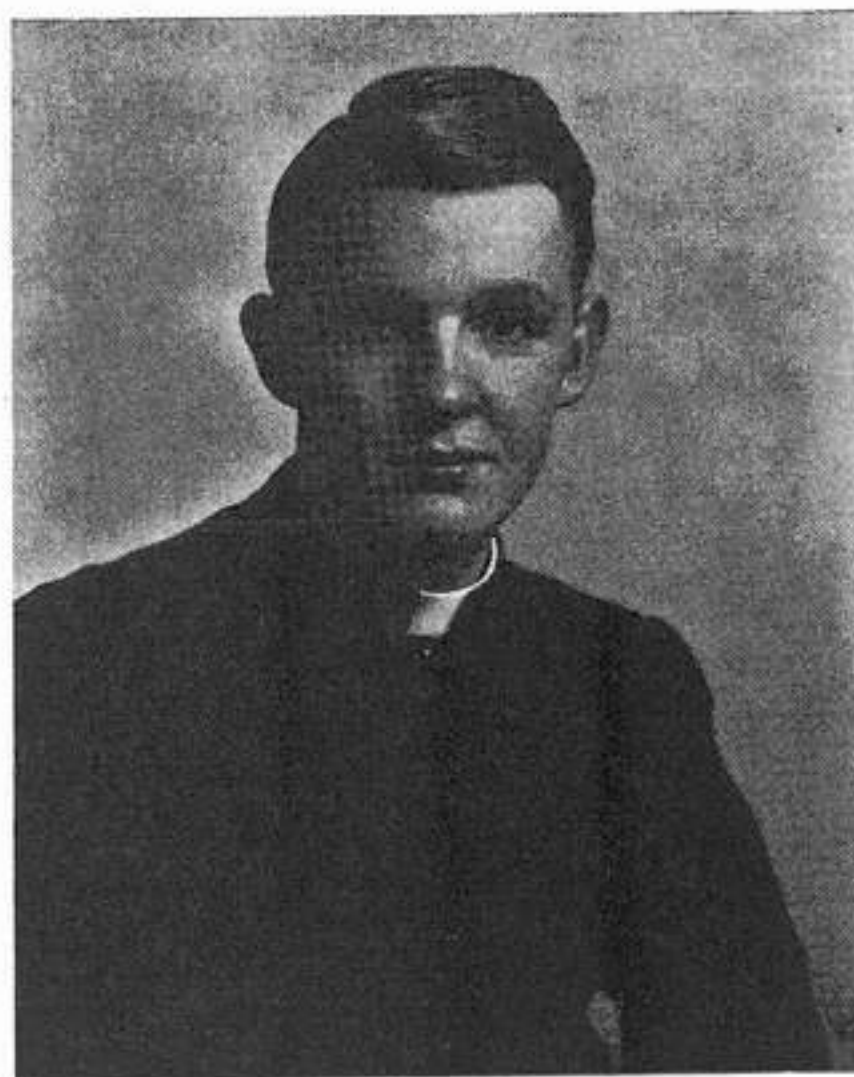
CONGRATULATIONS

Congratulations and thanks are due to the Christian Brothers. They are now in Limerick one hundred and fifty years. Their record of achievement in Christian education during that time has been enormous. Who can estimate the good they have done in that long time? The whole city is in their debt.

There are new stirrings, new ideas, new approaches, new methods in education, both lay and catechetical. C.B.S. have always been to the fore, and from their record we have the confidence that in the future, too, they will be to the fore in method



Rev. William O'Gorman.



Rev. Michael Culhane.

and approach in both lay and catechetical education.

BIRMINGHAM

On November 19th and 20th there will be a re-union of the Limerick people in and around Birmingham. His Lordship, Most Rev. Dr. Murphy will travel over for this. If you wish your friends in Birmingham to be invited to the social, please hand in their names and addresses to your local clergy or to the Emigrant Bureau.

MARRIAGE COURSES

The present **pre-marriage course** is ending on October 30th. A **post-marriage course** begins on November 6th. It will be held in St. Anne's Vocational School for six consecutive Sunday nights at 8.15 p.m. All married people who wish to attend this course should send in their applications immediately. Contact your local clergy or Spiritual Director, St. John's Presbytery, Limerick.

The next pre-marriage course will begin on 29th January, 1967.

All the marriage courses take place on Sunday nights in St. Anne's Vocational School and begin at 8.15 p.m.



woman's page

BY MARTHA

I CONFESS that a lot of my housekeeping is inclined to be inspired by sporadic bursts of enthusiasm and energy. The ordinary daily tasks of cleaning and cooking I accomplish in a bored, if dutiful, manner. Sometimes I get really fed up with the monotony of it all. Then, suddenly out of the blue, an enthusiasm hits me. It may be a passion for washing clothes. I spend days of washing curtains, blankets, bed-spreads, loose covers — anything that is washable, and some things that are not. I am intoxicated with soap-suds, the smell of clean linen. Then, as suddenly as it came the craze passes, leaving me with piles of ironing and mending, and laundering is once more a boring, weekly chore. Another time, I get a passion for painting, not skilful, meticulous painting, but a frenzy of slapping colour on walls and wood-work. The house bears evidence of these painting bouts — half a drainpipe in the back (the half within reach) painted bright scarlet; royal-blue jam jars in rows in the shed; the shed door, yellow on one side and silver-grey on the other (no confining the addict to a one-colour scheme!); a lot of sticky black vases. During one outbreak I had a go at hand-painting cups and saucers with decorative motifs. I tried baking them in the gas oven to fix the colours and, when this failed, I varnished them . . . with dreadful results.

Occasionally, sewing obsesses me. I crave to have a scissors in my hand and cut into gorgeous material, to hear the machine whirr and watch a newly-created garment emerge. I rarely go on a knitting binge, for it requires too much patience and control and the fever would be bound to leave me when I was half-way through a garment (witness, two unfinished articles in the cupboard for at least three years!). The latest attack I got was for making cakes. It happened to be a day when I was short of eggs. I started by making an apple tart and some scones. This only whetted the edge of desire, so I searched my recipes for inspiration and came up with two eggless winners. As they turned out very well and are quite appetising, I shall give you the recipes.

The first is for a **Fruit Cake**.

Ingredients: 8 ozs. self-raising flour, $\frac{1}{2}$ level

teaspoon salt, 1 level teaspoon baking powder, $\frac{1}{4}$ level teaspoonful bicarbonate of soda, 1 teaspoonful spice, 1 level teaspoon ground cinnamon, 4 ozs. margarine, 4 ozs. sugar, 4 ozs. any dried fruit (raisins, currants, etc.), 2 ozs. chopped peel, $\frac{1}{4}$ pint of fresh milk, and 1 tablespoon of vinegar or a $\frac{1}{4}$ pint and 1 talbespoon of sour milk.

Method: Sieve together the flour, salt, baking powder, soda and spices. Rub the margarine into the flour. Add the sugar and the fruit to the rubbed-in mixture. If the vinegar is used, add it to the fresh milk and stir until it curdles, warming very slightly, if necessary. Make a well in the centre of the flour, etc., pour in the milk and mix to a soft dough. Put into the prepared tin and smooth the top. Bake in a moderate oven, Regulo 4, 360°F., for 1 $\frac{1}{4}$ -1 $\frac{1}{2}$ hours. Remove the cake from the oven when baked. Leave in the tin for 5 minutes. Turn out, remove paper and cool on a wire tray. These proportions are for a 6-inch tin.

The second recipe is for an **Orange and Raisin Cake**.

Ingredients: 14 ozs. plain flour, 1 level teaspoonful bicarbonate of soda, 1 $\frac{1}{2}$ level teaspoonfuls baking powder, 12 ozs. raisins, grated rind and juice of an orange, 2 ozs. lard, 2 ozs. margarine, 8 ozs. castor sugar, just under $\frac{1}{2}$ pint of milk.

Method: Sift together the flour, soda and baking powder. Rub in the lard and margarine. Mix in the sugar, grated rind and raisins. Put the juice in a jug and make it up to one pint with the milk. Stir into the mixture to make a dropping consistency. Grease a two-pound loaf tin and turn the mixture into it. Bake in a moderate oven, Regulo 4, 360°F., for one hour. Lower the heat to Regulo 3 (330°F.) for about a further three-quarters of an hour. This cake keeps very well and should be left a day before slicing.

I found both of these recipes economical, easy to make and rich enough for everyday consumption. As you can see, there are no eggs to beat and no butter and sugar to cream. You should try them if you have not already done so.

Cumann Sagart nGaedhealach

Fairce Luimni

le AN tATHAIR T. DE GRAOIN

THE YEAR 1966 is moving to a close, and with it the programmes and ceremonies recalling and celebrating the historic events that took place in 1916. It is fitting that in this year mention should also be made of one of the flowers of that period that still blooms.

Cumann na Sagart was founded in 1916. Its foundation followed from a suggestion at Maynooth by a priest of our diocese, the late Canónach Tomás de Bhál. He became its first National President, and great priest, and great Irishman that he was, gave it the idealism and the spirit that it has had to this day. Its aim, as stated in its Bunreacht, is: 'An Ghaeilge do chur chun cinn chomh maith agus is féidir é, i gcúrsaí creidimh is eile.' (To foster the use of the Irish language, as much as possible, in religious and other affairs.) The Bishops of Ireland became its Patrons.

The Cumann at its National level decided that its aims could be achieved best by the setting up of branches in every diocese and Religious Order.

Thus, in 1929, a branch was formed in the diocese — with the title "Cumann Sagart nGaedhealach Fairche Luimnighe." Its first Patron in the diocese was the late Dr. Keane, then Bishop of Limerick. His successors, the late Dr. O'Neill, and our present beloved bishop, Dr. Murphy, have shown their goodwill towards the Cumann, by their patronage, as well. It is interesting to note the names of those priests who attended this first meeting in Limerick, and launched this new branch of Cumann na Sagart in the diocese. They were: An tAth Tomás de Bhál, An Canónach Ó Murcadha, An tAth Miceál Ó hAodha, An tAth Eoin Ó Ceallaig, An tAth Padraig de Bulbh, An tAth Seán Ó Doláin, An tAth P. O Donnadh, C.I., An Dr. Seamus de Cuipéir, An tAth C. O Suilleabháin, An tAth S. O Ceallaig, An tAth D. O Briain, An tAth S. Mac Guilleanáin, An tAth E. Mac Cátaig, An tAth T. Ó Mortéil, An tAth S. Ó hUallacáin, An tAth Ó Gradaig, An tAth M. Ó Coindealbháin, An tAth M. Ó Riain, An tAth M. Ó Grádaig, An tAth S. Ó Briain, An tAth M.



The late Thomas Canon Wall

Ó Muinneacháin, An tAth M. Ó Cuinn, agus An tAth S. de Bhilmot.

This branch of Cumann na Sagart has continued down to the present day. Its activities have been various and, in most cases, highly successful. The list of customary announcements in the Church was compiled and translated into Irish. The prayers after Mass, and for the reception of the Sacraments, were made available in Irish. A list of place-names of the parishes was compiled, and this, with such information as could be learned

about them, was given to the Irish Folklore Commission. Lectures on varied subjects, study circles and get-togethers in their respective houses were attended by the members. Outings were arranged to such places as Loch Derg, Ardfert, Askeaton, Ballyheigue, Spanish Point, Ballybunion. Those who have participated in them have happy memories of the Gaelic idiom and spirit of the groups, enlivened as they were by the tuneful melodies of Fr. Con Sullivan and his flute. Meetings, and for some years a social dinner, were arranged. A Gaeltacht scholarship scheme, made available to the diocesan students of Maynooth, and financed by the priests of the diocese, was carried on for a number of years. The ready response to this scheme by the priests of the diocese was the secret of its great success. It also revealed the sincere spirit towards the language that is to be found in the priests of our diocese. An Canónach Ó Bhriain and An Dr. Mac Gearailt were the painstaking organisers of the scheme.

A pleasant feature, at all times, in the Cumann has been the support it has received from the Religious Orders in the diocese. From its inception they have been part of it, and have been most active and helpful in its activities. Priests such as An Canónach de Bhál, An tAth C. Ó Suilleabhán, An tAth Ó Cearmaic, An Dr. de Cúipéir, An tAth Ó Muineacáin, An tAth P. Ó Reagáin, An Canónach Ó Bhriain, agus an Dr. Mac Gearailt, found their interest and association an inspiration.

The most recent meeting of the Cumann was held on the 8th June. A further meeting is being held in October to continue the business of this meeting. At this Autumn meeting, members of the Religious Orders and other clergy unable to be present on the 8th June, will be present. The following Coisde has been provisionally selected: Uactúrán, An Dr. de Cúipéir; Leas Uactaráin, An tAth D. Ó Riabhaigh agus An Canónach D. Ó Bhriain; Cathaoirleach, An tAth M. Ó Ceallaigh; Leas Cathaoirleach, An tAth P. Ó Reagáin; Cistóir, An tAth G. de Bhál; Runai, An tAth T. de Graoin. An Coisde: An tAth P. de Búrca, An tAth S. Ó Díomsaigh, An tAth T. Ó Dómhnaill, An tAth M. Ó Madagáin, An tAth S. Ó Riadh, An tAth G. Mac Conmidhe, An Dr. Mac Gearailt agus An tAth P. O hUallachain.

The introduction of the vernacular into the Liturgy has given new life to the language and to Cumann na Sagart. In a sense, one might say, that the recent Council in its decrees has proved the wisdom of those pioneer priests whose labours have contributed so much to make an Irish vernacular possible.

Clair de Lune

*Tonight the moon in splendour reigns supreme,
Benignly beaming down,
While dancing ripples strew along the stream,
Gems from her sparkling crown.*

*From softly-whispering sedges here asway —
To where the Queen of Skies
Holds nightly court a shimmering silver way
Across the river lies.*

*The placid beauty of this radiant night
Brings thoughts of Heaven's Queen —
Fair as the moon — who floods with inward light
Hearts that are meek and clean.*

*O Mary, keep our feet by night and day
On the road your Saints have trod
And guide us ever towards the gleaming way
That leads to you and God.*

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LETTER FROM ABROAD

INSIDE NIGERIA

by A LIMERICK MISSIONARY PRIEST

DESCRIBING Nigeria to someone who has never been there is like trying to describe the whole continent of Europe to people who have no idea of it. For Nigeria is made up of many tribes, peoples of different customs, religion, language, and even physical appearance. Study an up-to-date textbook giving a lot of information about the Federation of Nigeria and its fifty million inhabitants and will you have a true idea of what this vast country and its people are really like? You might get more insight by simply considering one corner of this great, newly-independent State and studying the daily lives of the villagers in this largely rural country.

ONE VILLAGE

Take, for example, the village of Ikot Ata in the Eastern region. For the most part the villagers are ordinary, friendly, down-to-earth farmers. They 'don't plant potatoes, nor barley, nor wheat,' but they plant the crops that suit their warm, humid climate. There are only two seasons — the rainy and dry seasons — but it is nearly always very warm. The yams are the potatoes of Nigeria, but they are often as long as your arm and much thicker. They can be cooked much the same as potatoes — boiled, roasted, mashed or fried in chips.

Cassava grows well too. When its sausage-thick roots are cleaned, grated and then roasted slowly on a pan, you have what is called garri. When the garri has been pounded into a dough-like mixture, you take a piece from your plate, roll it into a ball, dip the 'ball' in a strongly-flavoured, peppery sauce and enjoy a succulent meal . . . if you have developed the taste for this dish.

CORN ON THE COB

All the farmers of this locality grow maize as well. This corn is eaten fresh, after being boiled, or else dried and stored for later use. Fresh maize, boiled and buttered, is a favourite 'Euro-

pean' dish — corn on the cob, as it is known.

Meat is plentiful. Everywhere you find fowl, goats and sheep. Fish is brought from seaside villages, but usually after it has been dried. The fish is used in making sauce, but it is only one of many ingredients.

Groundnuts, peanuts to us, grow plentifully, as do various kinds of vegetables: greenleaf (which is like our cabbage), waterleaf (like our lettuce), pumpkin, melon and tomatoes. Many other kinds of vegetables grow easily in the rich soil.

FRUIT

Fruit, as you would expect, grows in abundance wherever the villagers bother to plant fruit trees: bananas, oranges, grapefruit, lemons and limes, mangoes and, of course, coconuts. Like our heads of cabbage, pineapples grow on the ground, but simply by planting the 'tails' of the old pineapples. But while fruit grows effortlessly, much hard work goes into planting the staple crops, the cassava, yams and vegetables. The small farms are tilled with hand hoes, and like farms all over the world, the size and quality of the harvest depends much on the weather. Though there is plenty warmth, the ground must have rain to soften it for the tilling, and an occasional downpour in the midst of the dry season to keep the clay moist.

PALM OIL

Palm trees abound in this part of Nigeria, as in so much of the country. Palm oil is got from the nuts for cooking and for export to soap manufacturers. There are palm oil mills with presses for squeezing the oil out of the hard oil palm kernels. And to wash down your dinner, what better than a glass of fresh palm wine, which is tapped from the wine palm trees — though 'tapping' is hardly the word, as the wine is drawn up through the trees by lighting a little fire on the top, between the palm branches. The wine slowly oozes into a gallon size calabash or pot. The ripe

palm wine continues to ooze for a few weeks, filling two pots a day, until the tree has emptied itself forever. Fresh palm wine is good for you! It has a rich, treacly taste while it remains fresh.

Farmers who depend on tapping wine palms have to go out before the light of dawn and climb the tall trees to collect the wine and replace the pots in the cool freshness of the morning. They must make a second trip in the evening.

THE MARKET

For the women, going to market is a daily occupation. The market is part and parcel of the lives of the villagers, a place to meet and discuss the news, as well as a place to buy and sell. It is not food only that is bought and sold, but every imaginable household article, from needles to ladies' costumes.

Though many of the villagers wear 'European' dress, the majority of the women wear their gaily-coloured native costumes and head-dress, while the men wear coloured loin-cloths and shirts. Shoes, though hardly necessary in the tropical climate, are increasingly worn, though the majority of schoolboys still prefer to dribble, pass and shoot a soccer football in their bare feet. While this has its disadvantages in later life when football boots must be worn in playing outside teams, the skill and acrobatics in the bare feet make for delightful football.

ENTERTAINMENT

Popular though soccer has become for boys, and net-ball for girls, the native plays and dances hold the main attraction for all, young and old. Christmas especially is the time for native plays — 'native' is the key word, for these 'plays' owe nothing to Western culture. They are not even plays in the European sense, but mimes, dances and chants woven into a story that all can follow. The drumming on native drums that accompanies the dancing is peculiarly African, and requires great skill, endurance and concentration. Some of these plays are bound up with superstition and spirit worship, while others are simply for entertainment.

These villagers in Ikot Ata speak a dialect of the Efik language — the Efiks being a minority tribe in the Eastern region. This region is rich in resources and has a strong Catholic and Christian minority, unlike the vaster Moslem-dominated Northern region. Ikot Ata may rightly be called a Catholic village as the Catholic Church is the only one of consequence in it, and it has a large membership.

VIRILE CATHOLICS

Like any virile Catholic community, there is good attendance at Mass and the Sacraments. Moreover, the villagers take a very active part in the Church. The different parts of the Mass are briefly explained by a catechist as the Mass proceeds, and he reads the Epistle and Gospel in their own language, as well as many of the prayers of the Mass. The people answer out the prayers of the Mass as if they really meant it. Until recently a priest could offer Mass in this village only once in every two months or so. On other Sundays a Service was conducted by a teacher, catechist or 'headman,' with readings from the Bible, Old and New Testaments, a homily or sermon, hymns, and prayers, which included the Rosary. In fact the instruction from the Vatican Council on conducting Sunday service in the absence of a priest might have been copied from the practice in this and many other Nigerian villages for as long as thirty years!

LEGION OF MARY

With the help of priests who have laboured in the area, a strong Legion of Mary praesidium is functioning, and it is a sight worth seeing to watch young scholars and old semi-illiterate farmers and their wives, members of the Confraternity of Christian Doctrine, teaching religion in the compounds or houses every week, to their less fortunate neighbours. Nor will any sick villager remain long without a visit from the Church members, who will comfort him and pray for him round his bedside. And if a priest is not at hand to attend to a dying pagan, child or adult, the Catholic members will not fail to instruct and baptise him if possible.

These ordinary, humble villagers who have only recently been joined to the Mystical Body of Christ, have caught something of the spirit of the early Christians, the converts of St. Peter, St. Paul and the other disciples; but, recognising the true value of this 'treasure hidden in a field,' they wish to share this unlimited treasure with others.





AUTUMN, 1966.

My dear Children,

Autumn has come round to us again bringing its ripe fruits, its leaves of gold and crimson, its glowing sunsets and its short crisp evenings; just cold enough to make you want to play hopscotch, run, skip, and climb trees. Peter and Pauline enjoy their Autumn days too, so I have given you a picture of them coming home with their supply of blackberries, leaves and dry sticks. This picture will give you a very good opportunity of using all the rich colours in your box. I shall be looking forward to the best competition yet.

You will not forget that October is one of Our Lady's special months. We should honour her in a special way by saying the Rosary every day. You will have many intentions to pray for too, but Our Lady will look after them all if you just remind her. When November comes, think of the Holy Souls and try to help them by assisting at Mass, making the Stations of the Cross, visits to the Blessed Sacrament, and saying little aspirations for them.

Soon you will be looking forward to Hallow'een, with its old Irish customs and games. Ask your Teacher not to give you any lessons that night so that you can enjoy the fun and good things.

Your entries for the Summer Painting Competition are keeping up to the good standard of last year, so I am increasing the number of Book Prizes. I was very pleased to get so many "Thank You" letters and to hear how you enjoy reading the books. When you have finished the story you should keep your book safely. You will get other gift books to add to your collection, which will be very useful to you as you go through school. I think I enjoyed most of all the funny letters I got. Some of them were artistically decorated and illustrated. I shall know for evermore what a Carnival and Prize Day are like to a certain group of little boys and girls somewhere in West Limerick.

God bless you all, dear children.

Pray for

AUNTIE BRIGID.



The Murphy Twins

One day last Spring, Peter and Pauline had gone for a walk through the fields. While crossing through a gap in the hedge, Pauline thought she noticed something moving and called softly to Peter. They came back to examine the place and for a while saw nothing, but soon Peter made out the brown form of one of Mammy's ducks. She had made a nest for herself among the twigs and the remains of last year's leaves, and peered at them through the branches with black frightened eyes. Every few days the twins went to peep in at the nest and one day when the mother duck had left it for something to eat, they counted twelve white duck eggs. About a week later the duck marched proudly into the yard with ten young ducklings behind her. Peter and Pauline looked on these particular ducks as their own special property and watched their progress with keen interest. They were especially proud when one day they found them swimming in the stream at the end of the kitchen garden. One day, however, in late October

as Peter and Pauline wandered through the river field, they heard the sound of a duck quacking wildly. They both ran in the direction of the noise and found one of their own ducks had got herself caught in the branch of a tree which had been broken off by the wind and lay half sunk in the water. Unfortunately, the water was quite deep at this point and it had rained all through the night before. However, Peter rolled his trousers above his knees and waded across to where the duck lay fluttering violently. Poor Peter got splashed all over but finally managed to catch the duck by the wings and free her from the tangle of twigs. As she got her freedom she darted madly forward and poor Peter lost his footing and fell backward into the water. Pauline screamed, but just in time Peter grasped the overhanging branch and pulled himself up. He was now at the other side, but he walked on to a shallow part of the river and waded across. Pauline was waiting for him, pale and shaken. Peter only laughed at her fright,

but they both ran home quickly and he was shivering with the wet and cold. When Mammy saw him coming she got a fright too but he changed quickly into warm clothes. Mammy was thankful that he was safe and sound and had a lovely hot drink ready for him. She said though that they were nearly the dear ducks for them and, in spite of Pauline's protests, said they would have roast duck for dinner the following Sunday.

Youth and Age

*The autumn leaves they wither now,
On every tree and every bough,
All around they're falling down,
Yellow bright and russet brown.*

*The trees will soon be very bare,
They will lose their verdure fair,
And naked through the winter
stand,
Upon the wet and wintry land.*

*The older trees will groan and
creek,
When thunders crash and lightnings
streak,
And many a branch will break and
fall,
From mighty oak and elm tall.*

*The saplings will be bent and
swayed,
Their youth will keep them un-
dismayed,
They will survive the winter's blast,
And stronger grow when storms
are past.*

*Our youth and age are like the
trees,
The old are down on bended knees,
The young ones sing a happy song,
With hearts so brave and limbs so
strong.*

Results of Summer Painting Competition

Juniors:

- 1.—Joan Ryan (9), Cunnihee, Caherconlish, Co. Limerick.
- 2.—Joan Flanagan (9), Scoil Mhainchin, Limerick.
- 3.—Mary Nolan (8½), Shanagolden, Co. Limerick.
- 4.—Marie Crowley (8), St. Anne's School, Rathkeale.
- 5.—Anne Roche (6), Castlematrix, Rathkeale.
- 6.—Michael Spillane (8), 6 Island View Park, Corbally, Limerick.

Seniors:

- 1.—Emer O'Brien Kelly (11½), Yewfort, Patrickswell.
- 2.—Maeve McCormack (13), Liskilleen, Ardagh.
- 3.—Beatrice Sheehy (10), St. Joseph's School, Newcastle West.
- 4.—Bridie Meaney (12), 5 Nolan's Cottages, Limerick.
- 5.—Brigid Griffin (10), St. Munchin's (Girls), Limerick.
- 6.—Christina Connors, St. Joseph's School, Limerick.

LUCKY DIP WINNER

Kitty Sullivan, Ballywilliam, Rathkeale.

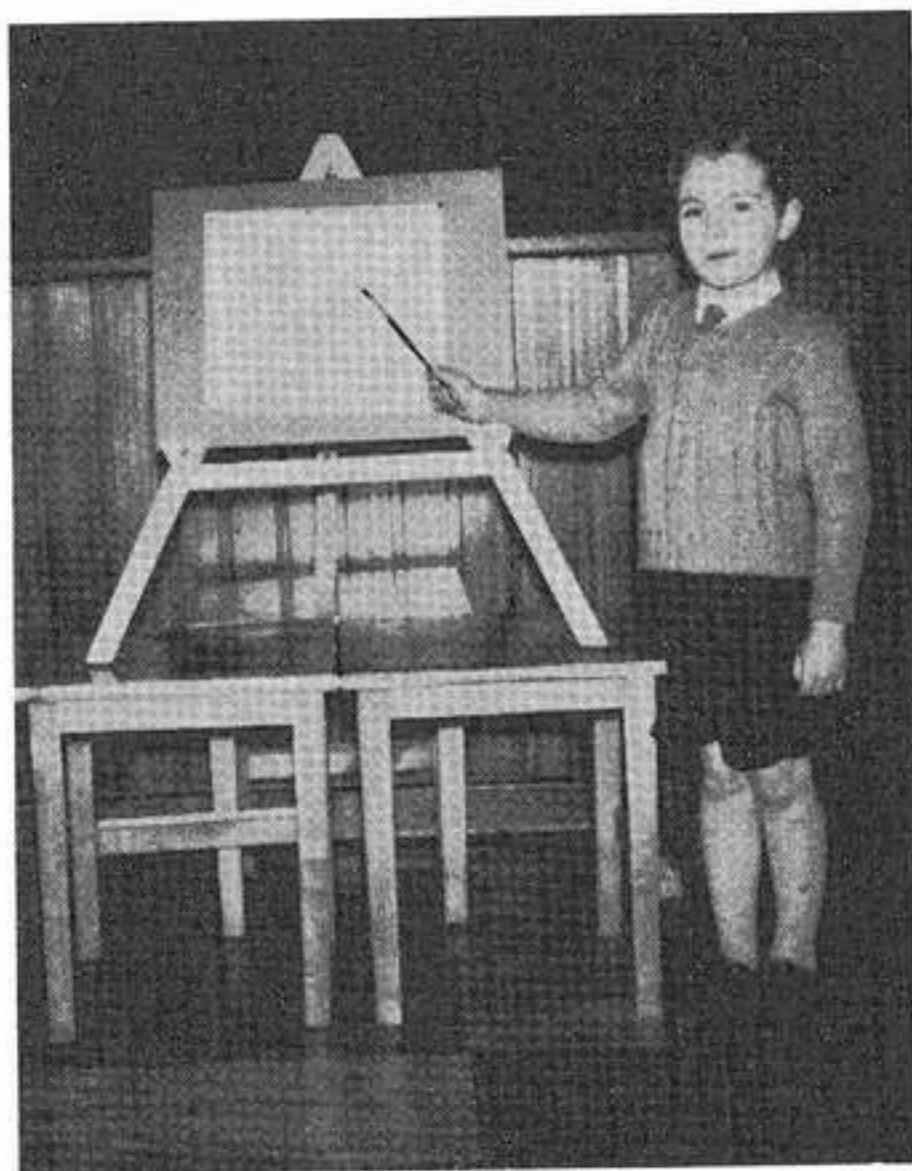
—PAUL DARCY.



Sheila and Nuala O'Sullivan,
14 Glenview Gardens, Farranshone, Limerick.

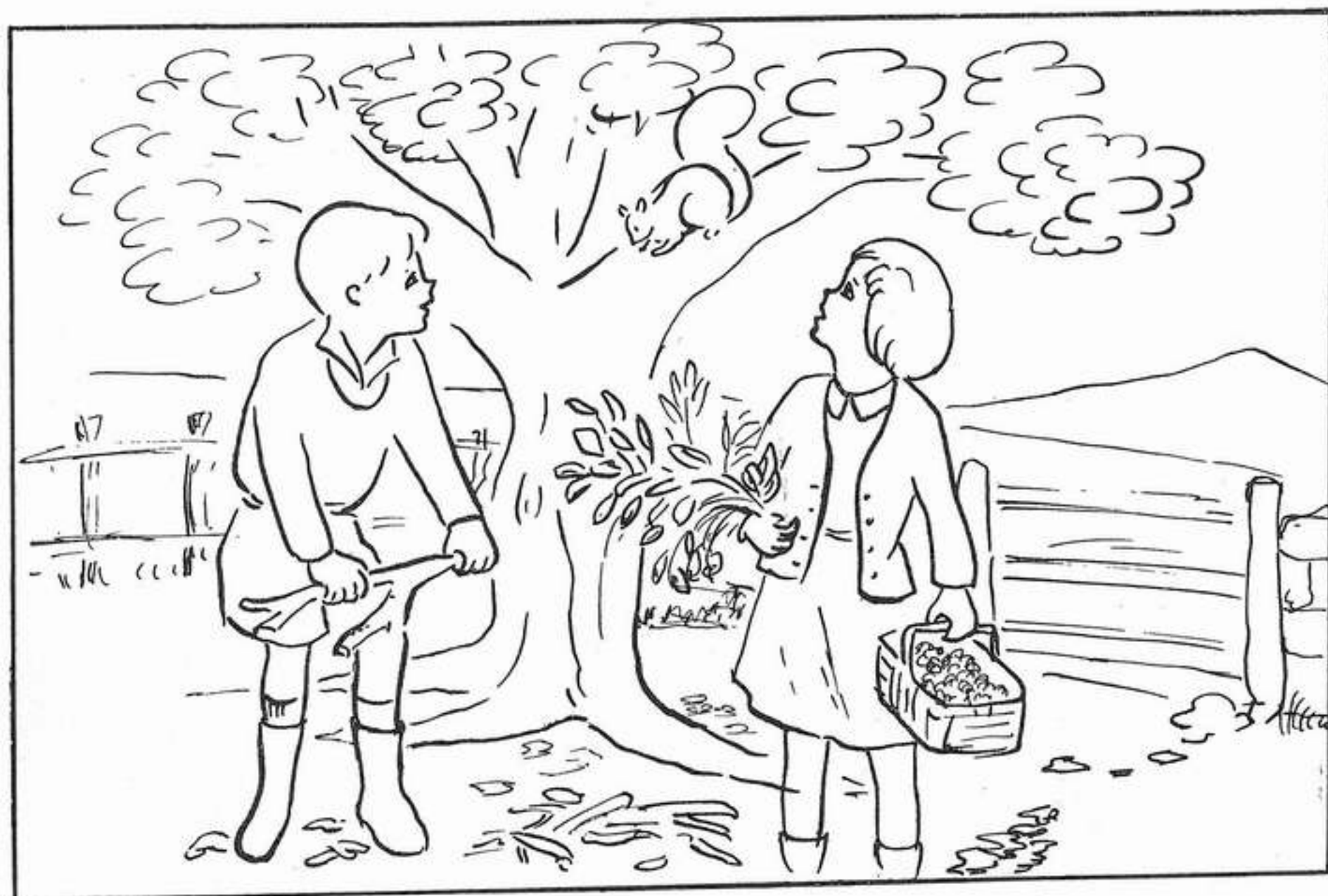


James and Eugene Collins (twins),
Redgate, Limerick.



Sean Prenderville, Rathkeale, at work at his easel.
Sean, last year, got first place in Ireland in the Glen
Abbey Painting Competition. He was then not six
years of age.

Our Autumn Painting Competition



- | | | | | | | |
|------------|-----|-----|-----|-----|-----|------------------|
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| 2. Juniors | ... | ... | ... | ... | ... | Four Book Prizes |

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Age.....

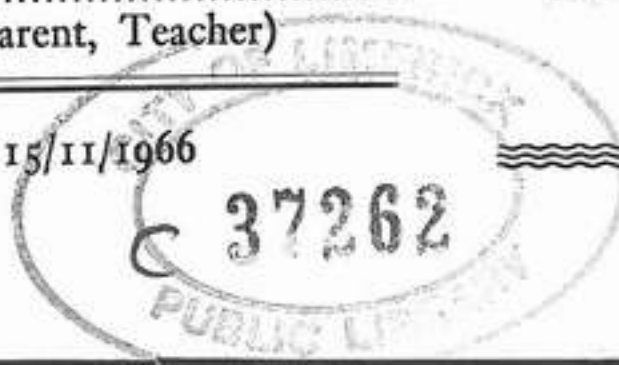
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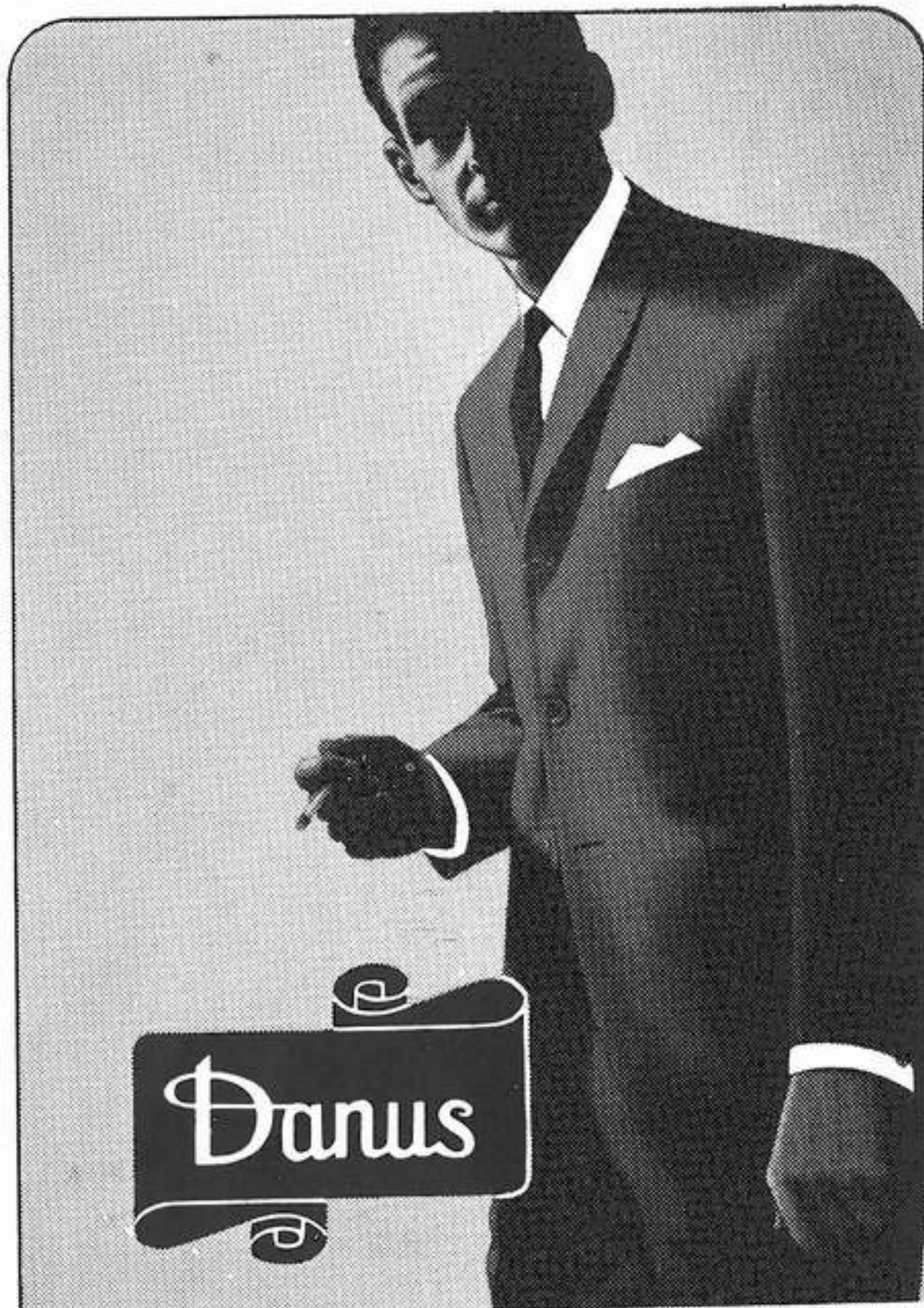
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