

DEEL VIEWS

RATHKEALE COMMUNITY COUNCIL

Easter 1996

Price: 50p



*Spring
is in the
Air*

941
9493
005

Editorial



The recent inauguration of the new headquarters of the County Executive of the Community Games is to be welcomed wholeheartedly. It is nice to record such an event in the light of other developments of the recent past when the town has suffered the loss of, among others, E. S. B., Creamery and Election Counts and is presently threatened by the proposed changes in the Circuit Court. We do not know what else might be in store in the future but it would seem that rural towns, generally, are under threat on many fronts and are considered in some places as little more than spots on a map with little regard to the effects on local communities of the removal of facilities such as Post Offices etc.

The Community Games has a presence in Rathkeale since 1973 and the decision of the County Executive to locate here is undoubtedly due in a large way, to those people who have given so generously of their time in the intervening years and to the wonderful successes achieved in athletics and other disciplines.

We wish them well and continued success in the future and congratulate them for taking one small step towards "stopping the rot".

NOW OPEN

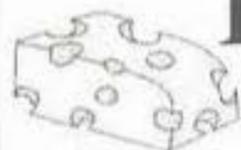
LATE NIGHT SHOP



Main Street, Rathkeale



Groceries • Sweets • Ice Cream



Phone Cards • Refuse Tags



Open until 12 midnight seven days!

Limerick City Library



3 0002 00141723 7

Funeral Rites and Customs

From the Celts to the Present Day

By David O'Grady

It almost goes without saying that the Celts (Na Ceiltigh, Keltoi) believed in a life in another world, "Alltar", after this one, "Ceantar". We can say this because of archaeological finds in graves all over the Celtic world, which extended from central Europe in the east and to Ireland in the west. One can find similarities between Celtic burials and Egyptian burials in many respects, the one difference perhaps between the two cultural rites may be the fact that the Celts didn't put as much work into the actual burial site as the Egyptians did and this may indicate their very profound and positive attitude towards death and the hereafter. "The Druids attach particular importance to the belief that the soul does not perish but passes after death into another body" (trans. Weisman and Weisman, 1980).

Some authors, both classical and native, say that the Druids enforced this belief into their people so that they might be more courageous and valorous in battle and this was certainly the case as it is understood that the Celtic warriors were among the most feared and dreaded at the time and gave little thought when running into battle about self-preservation. Caesar's 'Druidic Doctrine' states: "Souls do not suffer death, but after death pass from one body to another. And they (the Druids) regard this as the strongest incentive to bravery since the fear of death is disregarded".

Lucan, a Roman poet in the 1st century A.D. reports that the Celts regarded death as an intermission in a long life, a sort of purgatory in modern Christian beliefs. Diodorus Siculus remarks that the soul was immortal and, after a number of years, the soul would inhabit another body i.e. the reincarnation or transmigration of souls.

In traditional Irish legends, the Supernatural Otherworld had many names, among them being "Tír na nÓg", "Magh Mel" and "An Tír fó Thoinn". The Otherworld's location changed also with different stories. For instance, it could have been in the many hills and mounds speckling the Irish countryside where the "Aos Sí" or the Tuatha Dé Danann lived or on the island off the west coast of Ireland or beneath the sea. The Supernatural World could be reached by a boat over the sea as in the story of "The Voyage of Bran". This correlates closely to Charon who operated the ferry which traversed the river Styx from this world to Hades, the Greek mythological Otherworld. It was also possible to reach the Otherworld by passing through certain caves or lakes, one of which was Lough Cruachain.

The Otherworld appears to have been a place of timeless bliss and happiness, a world of peace, beauty, wisdom, harmony and immortality. It was almost a mirror image of

this world, immortality was the only difference. The souls had no desire to return to "Ceantar", the world of the living.

This idea gets complicated with the addition of the beliefs of the Megalithic peoples to the equation as the cultures intertwined. The theory seems to have evolved that when a person died in Ceantar they were re-born in Ceantar and so the balance was kept between the two worlds, a two-way flow was maintained. Diodorus Siculus believes that this idea of continuous existence originated from the great Greek philosopher Pythagoras. Pythagoras proposed that there was life after death on this world for the soul in another body. In India, the "Karma" of Buddhism and Hindu states that a person's actions affect his/her fate for next reincarnation i.e. if you live a good life in this world, you would be duly rewarded in the next and vice versa if you lived a bad life.

The "Cauldron of Rebirth" also figured strongly in Celtic myth and legend. This vessel belonged to Daghdha (Eochaidh Ollathair, The Good God) and was located in the "Bruidhen" or hostels of the Otherworld. According to legend, the cauldron had life-giving and healing powers and one had to drink from or be dipped into it to avail of its properties.

Snakes, birds, stags and trees were also symbols of rebirth and renewal and if examined closely, the link can be made to how the Celts related these attributes to them.

The many Megalithic tombs which are scattered about the Irish countryside were called "Leaba Dhíarmada agus Gráinne" and were thought to be places of fertility and growth. Women who were barren or with fertility problems were supposed to sleep the night in these tombs just as Díarmuid and Gráinne did in "Tóraíocht Dhíarmada agus Gráinne" (The Pursuit of Díarmuid and Gráinne), when trying to escape the wrath of Fionn MacChumhaill. The story reads that they had sex while in these tombs and this is where the fertility claim comes from.

Another side to this theory is that the dead soul from Alltar queued up in the tombs and entered the womb of the woman as she slept and thus were reborn in Ceantar through the woman.

Burial customs of the Celts didn't always have to do with burial in the strictest sense of the word - cremation was also used in later times to dispose of the worldly remains of the person. This entailed the placing of the dead upon a

pyre of sticks and setting it alight. Sometimes, people threw themselves into the flames as the fire burned. This appears to have been a sign of great respect for the dead person and may be that the people who threw themselves in thought that they might be rewarded by the dead person in Alltar.

In 1966, four graves of horsemen were unearthed in Luxembourg belonging to the Celtic people called "Treveri" who lived in that region. These graves were found to contain remnants of weapons, richly designed pottery and vessels of different kinds. The horsemen could have been cavalry of the Treveri army and their ashes were scattered all over the floor of the burial chamber. The recovered artifacts were partly of foreign origin, showing that these people engaged in trade and bartering systems.

As yet, no such grave sites or wagon and/or chariot burials associated with Hallstatt in Austria and the La Tène era in Switzerland have been found in Ireland but in Hochdorf, Germany, archaeologists uncovered the final resting place of a 6th century B.C. prince who had been buried with his cart and huge drinking vessels. Also, in Iron Age Gaul (France) and parts of Britain, aristocracy were buried with two wheeled chariots and other items of miscellany. The reason for this is divided between two theories: (i) that the dead person may need a mode of transport in Alltar or (ii) as another sign of great respect for the dead by interring their worldly possessions with them.

Getting back to the idea of cremation and bonfires (bone fires), research shows that mourners sometimes threw letters into the blaze and the apparent meaning behind this was that the deceased acted as a postman to the Otherworld and people expected that they would deliver these letters to their dead relatives and friends in Alltar.

Without doubt, the Celts spared no expense when it came to funerals and evidence of this was found with the discovery of the Vix or Lassois settlement in France and the grave of the Princess of Vix, who was probably the last of the Lassois nobility. In her tomb, archaeologists found expensive artifacts and jewellery, luxury items and various types of vessels.

It seems that many funeral customs changed in Ireland with the rise of Christianity and the spread of Christendom. St. Patrick appears to have had a lot to do with this also and there is much documented evidence to support his outright abhorrence of these pagan rituals.

Just as Megalithic burial customs interfaced with Celtic ones, these in turn mixed with Christian customs and in this respect I refer to the "Cluichí Tórraimh" which took place in later years. Some scholars believe that the Olympic Games may have evolved from these "cluichí". Among these, some famous games such as Aonach Cárman and Aonach Tailteann, which were held in honour of Cárman and Tailte who were members of the Tuatha Dé Danann.

These games involved wrestling, feats of strength, hurling matches, magic and sex games. The sex games were supposed to continue the Life/Death cycle i.e. if there is a death in this world, a life must be created to replace it. The games have lasted into this century but at present the custom of games at funerals is dying out, possibly due to society of today. I shall now discuss some of these games which formed such an integral part of wakes in recent centuries.

The Irish country wake was, and still is in some parts of rural Ireland, an orgy of smoking, drinking, playing an assortment of different games and whatever else the mourners thought necessary to give the departed a good send off. Barrels of porter, flagons of whiskey, trays of clay pipes, tobacco and snuff were to be found scattered all over the place where the wake was held, provided by the household of the deceased and indulged in by relatives and the neighbours of the locality.

The Supernatural World figured greatly in Celtic times and now also when we come to talk of wakes. It appears that the custom of opening windows and doors to aid the easy departure of the soul of the dead was quite well known and widespread. People who dwelled in thatched cottages sometimes holed the thatch so the spirit may escape. After death had taken place and due time allowed for the departure of the soul, the corpse was removed from the bed in which it lay and the bed was taken outside to be burned to ashes. One wonders if this is a last remnant of cremation.

The dead person was then usually laid out on a door or a table. Sometimes, there was also a sod of turf or a plate of tobacco or salt laid on the corpse. The significance of this was simply to prevent the body from decaying quickly as it was known by all that the latter two were good preservatives and the former's quality as a preservative was evident from the way that the bog kept things fresh. In more recent times, a crucifix and religious pictures were placed at the head of the table or bed and seems doubtful if used by earlier generations.

In some areas, four posts were placed around the table or bed and tied with ribbon to its legs and on top of these posts was draped a sheet which acted as a canopy. In south Ulster and Connaught the corpse was usually laid "faoi chláir" (under the table) as opposed to "ós cionn chláir" (over the table, elsewhere), on a shelf about eight or nine inches from the ground supported by the rungs of the table.

The stopping of all clocks in the house on the death of an occupant was also a well known tradition. These clocks were stopped as soon as death took place and remained so until after the funeral to let people know the time the death occurred. It was thought to have been a happy death if the person died between the hours of two and five in the morning and this meant that two public nights were to be devoted to the wake, whereas if the person died late in the evening, that was held to be the first night of the wake and

was usually only attended by close relatives and friends and this reduced the public wake to one night.

Sick children were sometimes brought into the 'corpse house' or 'berril (burial) house' for a touch of the dead person's hand. This was one of the more macabre aspects of wakes. It was supposed to bring health to the child and is reported to have worked. Another application of the touch of the dead was used by women churning butter, who stirred the milk with the dead hand of the corpse while they cried 'Gather, gather, gather'. This, it was said, had the effect of increasing the butter yield. In the corpse house, putting a candle into the hand of the dead person was reputed to make everyone present fall asleep and it is said that this phenomenon was used to great effect by thieves of the day to rob the wake house!

Before any of the regular games or celebrations began, twelve or six candles were lit at the foot of the bed and the place was made ready for the reception of the mourners. The candles would be replaced if necessary but never extinguished until the corpse was removed from the house and only then were they quenched one by one and the last one given to the chief mourner.

The consumption of alcohol at wakes was almost as important as praying for the dead, almost a religion in itself, and was a major part of the 'shennanigans' and a wake wouldn't be a wake without large quantities of drink. Stout and spirits were freely available to the older people but the younger folk rarely had anything to drink (or shouldn't have anyway) but were sometimes given a glass of whiskey and a light meal towards dawn when the older people returned after having retired for the night.

The lively activity of the wake began at nightfall when the day's work was done and people came from the surrounding area to partake in the 'festivities'. As they entered, each knelt at the body and said prayers. Group prayers such as the Rosary were said at regular intervals and if people weren't saying their prayers, they were either smoking, drinking, snorting snuff or playing games.

Many of the games which took place were sometimes obscene but these seem to have died out and they have been survived by the innocent ones. No harm or disrespect was intended by any obscenities. "... the peasantry who practised them had no idea of outraging propriety or religion in their performance, holding an unquestioning faith that such observances were right and proper at wakes, whilst under any circumstances they would shrink with horror from such indelicate exhibitions". (From J. G. A. Prim's "I.R.S.A.I." (1853), page 334).

Seán O Súilleabháin gives a comprehensive list of 130 wake games in his book "A Handbook of Irish Folklore" along with detailed accounts of riddles, jokes, singing, dancing, horse-play, tricks, feats of strength or agility, wrestling etc.

Most certainly, these games and antics have descended from the Celtic tradition, such as the Aonaigh of Cárman and Tailte. Some of the activities were in the form of plays or dramas. Henry Morris tells us of some of these plays/dramas as told to him by his uncle in "Bealóideas VII", such as "Jenny, Will You Bake a Bit", "Marring the Couples", "Deireadh Gaw-a", "The Bees Gathering Honey", "All Around Your Daddy", "Farathy Barathy", "The Fair Judge and the Foul Judge", "Catching the Herrings", "Spoil the Market", "Fool in the Middle", "The Standing Tailors", "The Building of the Ship" and many others.

Many parallels to these practices can be found in the simple societies of the Christian world and the hierarchy of monasteries found it hard to suppress the rituals which took place between death and burial. Some traces of Irish wakes, such as tobacco smoking and snuff taking can be found in Africa and other resemblances are evident in Hindu and Polynesian cultures.

The pagan influence was very strong in wakes and Lady Wilde and Wood-Martin go into these influences in great detail in their books "Ancient Legends, Charms and Superstitions of Ireland" and "Traces of Elder Faiths" respectively. Both authors tell of how the clergy tried to eradicate these games, usually with little success, as they felt that they were an attack on Christianity and its values. Games such as "The Cow and the Bull" and "The Building of the Ship", which were pagan and Druidic rites supposed to appease the spirits of darkness, were examples of these.

After the games were over, the burial was next to come. Before this could take place, great care was taken to remove all signs of death from the place in which the wake was held. The table on which the corpse had lain was upturned in order to turn death away from the family and the same was done with the chairs and pictures. The sheets and blankets on the bed of the deceased were burned and the same was done with any sheets used in the laying out of the body. The dead person's clothes were given to a relative and had to be worn on three consecutive Sundays to Mass or sent in a bundle if the relative was ill.

The hill of Knockfeerina, near Ballingarry, Co. Limerick, was also closely related to the dead and the Otherworld and, in particular, the fairy keeper of the hill, Donn Fírinne. Donn was one of the 'Aos Sí' or fairies of Ancient Ireland and was their King of Truth. Before he became a member of the Aos Sí, Donn lived in Spain and was the son of King Míle/Milesius of Clann Mhíle. Legend has it that, as Clann Mhíle were invading Ireland, Donn's ship was wrecked on the Duchain's Rocks off the Kerry coast and even today these rocks are called 'Têch nDuinn', the House of Dunn, and it was here that Donn ended his days as a mortal.

It appears that when Donn died he joined the ranks of Aos Sí or Tuatha Dé Danann and was given charge of a hill in the mid-west region of Ireland which came to be known as

Cnoc-Dhoinn-Firinne, Knockfeerina (the Hill of Donn of Truth). From this point forth, Donn became a very real influence on the minds of the people of this district; he was the ancestor deity and the god of the dead, which meant that they all descended from him and went back to live with him when they died (evidence of the life-death cycle again).

Donn was also capable of controlling the fertility of the land and the weather and people thought that storms were an expression of Donn's anger and the thunder his angry voice. An observation which I made in relation to this is that "Donner" is the German word for thunder, thus showing the Celtic link as present day Germany was once part of the Celtic world.

Inside the 951 ft. high extinct volcano of Knockfeerina, there was said to be a huge cavern in which Donn and the Aos Sí lived and many tunnels were supposed to lead from here to the outside world, namely the river Shannon, Tory Hill near Croom, Co. Limerick and other magical places frequented by Donn. Strangely enough, these underground pathways are still believed to be in existence by the people of the locality, in particular by the older generations which live on the slopes and environs of the hill. A wise old lady

of the area told me an interesting story of the death of her grandfather. As he lay near to death in his two-roomed house at the foot of Knockfirinne, he stated in a semi-delirious voice that he had once stumbled upon one of the tunnels which went into the hill and to Donn but was afraid to enter and explore it because of the fear which he held for Donn and so told no one of its existence. He also added that he would finally be able to travel through this tunnel without fear and be with Donn as he marshalled in on the Hill of Truth. That night the old man died, happy in the knowledge that he would continue his after-life near his home. The lady says that she now traces her grandfather's footsteps in the hope of encountering what he did.

So now we have seen the funeral rites and traditions of the Celts, the Celto-Megalithic peoples and to today's culmination of them all in the Christian-Celto-Megalithic people. As I have shown, the traditions have varied and changed with the passage of time, just as the people changed. Even today, our present system of funerals/burials can be traced right back to the very earliest graves that have been unearthed in the Celtic world. Who know, maybe in another two millenia, the funeral customs and rites which we have come to know and accept may have changed radically, for better or worse remains to be seen.

ABRAHAMS GOLFING SOCIETY

Officers and Committee 1996

President: Norah Dwane
 Captain: Noel Hartnett
 Vice-Captain: John O'Connor
 Hon. Secretary: Michael Cregan
 Hon. Treasurer: Mary O'Sullivan

Committee: D. Horgan, M. Noonan,
 E. Newell, B. Neville,
 B. Keating.

Outings 1996	Venue	Date
	Killarney	13.04.96
	Adare Manor	01.06.96
	Charleville	06.07.96
	Ballykisteen	10.08.96
	Newcastle West	31.08.96
	Nenagh	12.10.96
	Newcastle West	30.11.96



Abbey Pitch & Putt Club

On the 28th September 1994 the first A.G.M. of the club was held. Fund raising was the first concern of the new committee and a start was made with the launch of the Lord and Lady of Rathkeale Competition. This was a great success and in March 1995 Pauline Dunne became the new Lady of Rathkeale and Mr. Tim Shiels became the Lord. All the contestants must be complimented on their splendid efforts.

During this time, work was in progress on the 18 hole course and fortunately a Fás Scheme became available under the leadership of Donie Hourigan this has been a wonderful success and work has progressed steadily.

It is hoped the course will be open in May/June and there seems to be considerable interest in the project. Membership is now open and the subscriptions being sought are as follows:

Family (incl. children under 16)	£20
Juvenile (16 to 18 years)	£10
Adult (Over 18)	£15
Any of the committee will accept same.	

Committee: Martin Smith, Joe Dunleavy, Con Horan, Ollie Harnett, John Dinnage, Donie Hourigan, Tommy Steele, Ger Power and Pa Moloney.

Community Council News

SHELTERED HOUSING

The town will be honoured by a visit from President Mary Robinson on Tuesday June 25th when she will perform the Official Opening Ceremony of the Sheltered Housing Project. While it is expected the President will only be making a very brief visit stop in the town, it is nevertheless most welcome and will remind us of the visit of President Hillary in 1982 when he opened the newly refurbished Community Hall.

FESTIVAL

The annual Festival which this year runs from July 11th to July 14th is being run to raise funds for the development of the old creamery as a Workspace. Included among the entertainment will be "Mr. Pussy" who will perform at a dance in Davy Mann's. Aongus McAnally will once again interview the girls in the Princess of Desmond selection and there will be street entertainers, disco's (incl. for kiddies) and of course, a Monster Bingo.

GREYHOUND EVENT

This event which was such a great success last year, has been fixed for May 27th and was to raise funds also for the Creamery project. Unfortunately, it has now been decided to defer the event to a date to be arranged in September.

WEST LIMERICK RESOURCES

It is hoped that support will be forthcoming for the development of part of the Southern Trail from Castlematrix to Rathkeale. C.I.E., which owns the railway line, have confirmed that they have no objections to the clearing of the line and hopefully some progress will be seen during the coming Summer.

NEW GRAVEYARD

Considerable discontent is being expressed about the awful situation that exists in the vicinity of St. Joseph's Cemetery. For almost eighteen months there have been a number of caravans parked along the roadside wall, such that cars are finding it very difficult to park and visitors to the cemetery are being seriously upset by the deplorable condition of dirt and pollution in the area. In recent weeks more caravans have moved in and the occupiers are now carrying out business activities from the site. The County Council has been constructing a wall, presumably to prevent the caravans parking, but this wall seems to be taking an inordinate length of time to complete. Some action must be taken by the Local Authority to remove the problem and allow unhindered access to the cem-

etry by those wishing to visit the graves of their loved ones.

SPORTS COMPLEX

Rathkeale Sports Complex is situated at Abbeycourt, adjacent to the picturesque town park and at the rear of the Abbey. It offers both passive and active sportspeople a venue to display their talents. The Complex is comprised of handball/Racquetball/Squash courts, two snooker rooms, a pool room and tennis courts. The Complex has a full time Manager in Michael O'Kane and it is jointly chaired by Donal Hourigan and Brian McEnery. In the recent past the most active group in the complex has been the Snooker Club. The old snooker table has been superbly renovated by a Fás training scheme and the table, which is part of the towns history, is in a splendid condition. It is envisaged that snooker table manufactures from Dublin will re-assemble the table in the next few weeks. The club looks forward with confidence to inviting other clubs to the venue. the town has a very strong tradition of Billiards particularly. In the past Joe Daly made a fine 93 break which was a record break for many years. Records are to be broken and Bill Conroy, in the prime of his Billiards career at the moment, made a break of 98, surely a Limerick record. Indeed it was a pity he didn't make the century but we are still hopeful. The honours in the 1995/'96 Canon Carroll Cup fell to Patrick Moloney who played tremendously and deserved his win. The Snooker Cup (Spillane Cup) is currently being run off and the organiser, Patrick Moloney, managed to get 32 entrants. We are as always extremely grateful to those who participate.

Fás have contributed greatly to the redevelopment of the complex and grounds. They are now engaged in completing the pitch and putt course, which it is hoped will open during the summer. Their efforts must not go unnoticed and the supervisor and workers are doing sterling work. Fás workers are getting a variety of training even in building. An extension is being put onto the sports complex to cater for the maintenance equipment for the pitch and putt course. Finally we extend a warm welcome to new members always and more than anything else we like to see a facility which is used and enjoyed by all the community.

Telephone: (069) 64622



At the presentation of the Canon Carroll Memorial Cuup for Billiards from left: Patrick Moloney (Winner), Brian McEnery (Chairman) and Tom Barr (Runner-Up)

LIMERICK COMMUNITY GAMES HEADQUARTERS FOR RATHKEALE

On Friday 29th March 1996 was a historical day in the history of Limerick Community Games, as it officially opened its new Headquarters at Main Street, Rathkeale. (old Credit Union building)

The weather was more than generous as a huge crowd gathered for the Blessing and Opening. Bishops Donal Murray, Bishop Edward Darling and Rev. Cooney blessed the building and Mr. Matt Callaghan, Chairman Limerick County Council officially opened same. The Chairman of Limerick Community Games, Anthony Fitzsimons, stressed the importance of this venture as now 56 Community Areas (Parishes) are affiliated to the movement and this entails 25,000 children participating. With 36 different events in Community Games, the documentation required to administer this successfully entails a building for Office, Meeting Room and storage accommodation. The Official Opening was followed by a gala evening in the Community Centre with a sit down meal provided by local people for 200 guests. To name the dignitaries would entail a page of this publication on their own, but if one were to judge by the Chains of Office present, it sure was well attended. Rathkeale Community Games have a long involvement in the games and now with the County Administration in town lets hope for bigger and better things in the future!



Above: Bishop Donal Murray accepting a carving of St. Francis from John Dinnage on behalf of Limerick Community Games. (Carved by Bill Conroy, Rathkeale)
Top Left: Section of the crowd at the Blessing of the Headquarters

Bottom Left: National President of Community Games George O'Toole with Co. Officers from Rathkeale... Noel White, Mary Nestor, Tommy Steele, John Dinnage, photographed at Limerick Community Games Press Conference.

BUILDING THE CHAPEL OF ST. ANNE'S

Pat Coleman

In this article on the career of Fr. Twomey I am going to look at the building of St. Anne's Chapel, the Catholic place of worship that I believe immediately preceded our present church. It is my opinion that Rathkeale had three places of Catholic worship since 1700. The first of these was the old ruined mass house that gave its name to Chapel Lane. Part of this structure still survives today. The tradition among the travellers is that a graveyard was attached to it but this is most unlikely. I believe that the next chapel was the one which will be discussed in this article, namely St. Anne's (though originally intended to be called Holy Trinity in line with the medieval dedication of Rathkeale) which would have located on the grounds of today's Convent. This chapel was initiated by Fr. Twomey and work proceeded during his term as parish priest. Finally, this chapel superseded our modern day church in the later years of the 19th century.

Not everyone agrees with me on the above history. Frank Johnson contends that the town had four places of Catholic worship over this period. He agrees that the mass house in Chapel Lane was the first during the Penal period but believes there were three churches built in Thomas Street during the 19th century. Some years ago I paid a visit to the Convent at the behest of Sr. Dorothy and she maintained that the Convent had been built around a Catholic chapel or mass house. She indicated the features that still existed in the area to support her contention and these certainly lent credence to Frank's argument. We do know that St. Anne's was where the classrooms now are and not where the Convent itself was built.

One other voice adds to the confusion. Samuel Lewis in his 'Topographical Directory of Ireland' published in 1836 describes the chapel of Rathkeale as "an ancient structure which had some work completed on it in recent times". If one is to take Lewis' comments on board, it would appear the Chapel Lane site was abandoned quite early in the Penal times, perhaps even before the introduction of the Penal Laws and that a new structure erected at that time (between maybe 1660-1710) on or around the Convent grounds. Two points need to be made about this. Firstly, Lewis is not always accurate and, secondly as will be discussed later, I have no doubt from newspaper advertisements of the time that a new church was then being built.

I tend to dismiss Frank Johnson's argument about the building of three places of worship in Thomas Street in the 19th century as being impracticable from a financial viewpoint. I do not believe the financial resources

of the Catholic population of the time could have supported such a building programme. However, if Frank is prepared to consider the point put by Sr. Dorothy - that an earlier chapel or mass house was incorporated into the later Convent building - then I think his argument might be more feasible. Such an argument would have the Chapel site as the original mass house and sometime between 1730-1770 (I would favour the later time) a new mass house was built where the Convent now stands. This building, as was the case with the former, became inadequate for the needs of the people and was in turn replaced by St. Anne's from 1822 with the modern church of Rathkeale coming on stream in the later years of the 19th century.

A period of renewed chapel building began in the Limerick Diocese in the late years of the 18th century and St. Kieran's in Kilfinny was one of the first of this period. Throughout the 1800s and into the 1810s this programme continued. Fr. Touhy arrived in Rathkeale in 1808 as replacement for Fr. Denis Cronin and appears to have commenced work almost immediately on the new church. Two methods would have been used to raise funds at the time. The priest would agree with his parishioners, particularly those from the farming and merchant classes, on a suitable charge to be paid on an ongoing basis towards the building. We have no record of the amount of this charge but there is reference by John Sheahan in his book 'A Corner of Limerick' which is a history of the modern parish of Patrickswell. He mentions articles from what appears to be a tenant farmer's account book from 1810 to 1853. The farmer was based in the Ballybrown area and on page 59 of his book Sheahan publishes details of monies collected by the farmer in 1820 and 1821. The monies were collected under the title of 'Ballybrown Society' and were passed on to the parish priest of the time. The author indicates that details of the collections in the diary refer to the years 1820 to 1827 and the money involved was for the erection of the new Catholic church in Ballybrown. The construction of same commenced in 1831 and was completed in 1837.

The second method employed by Fr. Touhy, as with other priests, was by way of public collection where people of note in the locality were approached for subscriptions. Fr. Lee, who succeeded Fr. Touhy, was to find such a method very successful in Adare, where Lord Dunraven not only provided a site but also the greater share of the money to reinstate the old ruined monastic building on the site.

The collection of money could be both difficult and

awkward in those times. Evidence exists of wealthier members of the community, and sometimes the less well-off, taking umbrage at the priest's request for money. The 1780s had been a period of strong anti-clerical feeling in the Diocese of Cloyne, particularly along the Blackwater valley and extending into the Diocese of Cork and, what began as a protest against the payment of tithes among the Protestant community, quickly garnered support from Catholics. They in turn began to vent their ire on the priests they believed were making excessive demands on them. A meeting of the Bishops of the Cashel province quickly diffused the situation but there is some evidence that the protest spread into the Diocese of Limerick. Today one of the notices that survives from the period is pinned to the church door in Banogue, listing the various amounts the priest was entitled to charge for duties performed.

If the conflict between priest and people in the late 18th century was largely concentrated among the poorer people, those conflicts that did exist in early 19th century seemed to centre within well off groups in the community. The incident in the early 1830s where the parish priest of Newcastle West, Fr. Coll, was stoned on his way to Sunday mass by a mob objecting to the introduction of a church gate collection would almost certainly have had its roots in earlier divisions in the same parish. Some of the mob leaders were, moreover, from the better off ranks of society. Evidence also exists of conflict in Ballylanders and Dromin-Athlacca. In both of these periods the basis of the conflict appeared to come from the refusal of prominent Catholic landowners to pay the amount asked of them. While little is known of the situation in Ballylanders, it is known that the Bishop placed the parishioners of Dromin-Athlacca under interdict. Dean Canty, a future parish priest of the parish, was to comment many years later "Whether this was the most prudent course to adopt, it is not my province to say, I will merely observe that in my judgement such a course would not be thought of in the present day". It would appear the landowner in question, with a holding of 600 acres, subsequently became even more intransigent towards the priest.

We know from a story that survives in Canon Begley's 'History of the Diocese of Limerick', Vol.3 that Fr. Touhy also seems to have had some difficulty in raising funds in Rathkeale. Begley recounts how a secret society called the Terry Alts were seeking to limit the amounts paid to priests and gained some support in Rathkeale. Fr. Touhy was performing a wedding at this time and the tradition was that a cap would be passed around inviting those present to make a contribution. When the cap reached the priest it would found to contain little if any money. Fr. Touhy refrained from comment at the time and joined the wedding party at the reception. At the end of the meal he approached the musicians, took a fiddle in his hand, and commented: "If

you won't pay the priest you will surely pay the fiddler" and began to play a number of tunes for the guests. Thus was the situation resolved and, when the hat was once again passed round, the priest was satisfied with his takings. The details that are included in the story, including the fact that the couple were having some kind of reception, indicates that they came from a comfortable background. It also suggests a tactful priest, with a sense of humour, but ultimately quite capable of getting his own way.

The first announcement that occurs in newspapers at the time suggesting Fr. Touhy was intent on building a new church comes in the 'General Advertiser' of 8th July, 1808. It commences "Rev. Charles and the parishioners of Rathkeale return their most sincere and grateful thanks to the Right Hon. Lord Viscount Southwell for his liberal subscription of twenty guineas for the laudable purpose of building a chapel in said parish". It continues to thank Lord Southwell for a further subscription "to be distributed among the distressed families of the parish at this dear and trying season". Given the length of time taken to complete the work of building, it would appear that Lord Southwell did not give as generously as Lord Dunraven in the case of Adare. However, as Lord Southwell was a Catholic and held all the lands of the parish west of the River Deel, it would appear that he would have substantial contributions to make on this basis and the twenty guineas and other payments made later were, in fact, token sums to encourage other 'people of quality' to subscribe to Fr. Touhy's project.

Credence is given to the above point by an advertisement that appeared in the same newspaper of 22nd October, 1811 viz. "The Rev. Charles and the parishioners of Rathkeale embrace this opportunity of returning their most sincere thanks to Lord Viscount Southwell, Thomas Lloyd, Esq., Beechmount and George Leake Esq., Rathkeale Abbey for the distinguished honour they have done them in laying the foundation of this new chapel. This bright example of liberality and benevolence will be the means of laying the foundation of brotherly love and unanimity among all His Majesty's loyal subjects of every religious persuasion and of cementing them firmly by the love of their country and sincere and loyal attachment to their most Gracious Sovereign and happy constitution. The parishioners of Rathkeale flatter themselves that the Gentlemen of the vicinity of Rathkeale will follow the above laudable example. They also humbly request the aid of the liberal inhabitants of Limerick City who have been always forward in promoting the peace, happiness and tranquility of the country, especially as the country has contributed so liberally to the embellishment and improvement of the city by erecting a magnificent Courthouse, Jail and Hospital by which a number of tradesmen of the city have been employed. The Rev. Charles Touhy will solicit subscriptions for the above laudable

purpose as soon as possible, as the work is now in great forwardness and the demands are heavy. Rathkeale, October 17th, 1811".

I will return later to the tone and themes of this advertisement. However, I wish to note initially that the foundation of the chapel was actually laid on 2nd October, 1810. It would appear from the notice announcing the laying of this stone that the original intention was to call the chapel Holy Trinity. As I have already noted, this is the original dedication of Rathkeale parish, a dedication that still continues in the Church of Ireland community. Why this name was dropped in favour of St. Anne's is unknown. Indeed, St. Anne seems to have been an unusual saint to choose at the time as her cult was greatest in the high Middle Ages and went into decline thereafter. It is possible Fr. Touhy had some personal devotion to the saint.

The timing of the advertisement so long after the laying of the foundation stone may well be related to financial matters. An advertisement of 2nd February, 1810 outlines those who had contributed to the building of the chapel at that date as follows:

Lord Viscount Southwell	£22. 5s. 0d.
Hon. W. Quinn	£11. 7s. 6d.
George Leake, Esq.	£11. 7s. 6d.
John Southwell Browne, Esq.	£5. 13s. 9d.
Capt. Hugh Massey	£1. 14s. 1d.
C. Smyth, Esq.	£1. 2s. 9d.
G. Fosberry, Esq.	£1. 2s. 9d.
G. Fosberry, Curra Bridge	£1. 2s. 9d.
John Copley, Esq.	£1. 2s. 9d.
H. Browne, Esq.	£5. 13s. 9d.
Gerald Blennerhassett, Esq.	£5. 13s. 9d.
D. Roche, Esq.	£5. 13s. 9d.
Thos. Odeil, Esq.	£1. 2s. 9d.
Mr. W. Dartnell	£5. 13s. 9d.
C. Dickson	£2. 5s. 6d.
Officers of South Mayo Militia	£5. 13s. 9d.
NC + Privates South Mayo Militia	£11. 17s. 6d.
J. McCarthy, Esq.	£1. 10s. 0d.
Mr. Russell	£1. 10s. 0d.
Mr. H. Morgan	£1. 2s. 9d.

The list appears to follow a distinctive class basis among what I suspect is an almost entirely Church of Ireland group. The major landlords contribute heaviest, followed in general, though not exclusively, by those bearing the title Esq. Those able to contribute least are the military men. The South Mayo Militia officers were, no doubt, contributing generously according to their means, in a town where they happened to be stationed at that point in time. Captain Massey's contribution exceeds many of those bearing the title Esq. and this suggests his strong local loyalty and the likelihood that army officers were poorly paid at the time.

It would appear that the amount raised, along with what was being raised on an ongoing basis from local farmers and merchants, provided the base sum for the commencement of work on the chapel. However, while the Catholic community continued paying, other large sums from local and outside gentry allowed for an occasional and important enhancement of funds and it seems this is what Fr. Touhy was seeking in 1811. For, in addition to the advertisement produced earlier, a further one on 8th November, 1811 thanks those who supported a concert and ball recently organised to raise funds. Unfortunately the wet weather prevented many from travelling long distances to this function, though it was well supported by officers of the Queen's County Regiment who were stationed in Rathkeale at the time. The advertisement also thanked a number of new subscribers which included: Dr. Tierney of Brighton, Edward Tierney, Esq., Mr. William Fitzgerald, Limerick and Henry Potter, Esq., Curragh.

If I may at this point return briefly to the advertisement printed in its totality earlier in the article, I think some comments are necessary. It can be observed that the advertisement is highly deferential in tone and I suspect three reasons for this. Firstly, we are dealing with a period less than fifteen years after 1798 and less than ten years after the rising of Robert Emmet and the church was once again threading a very narrow path. While most of the Penal Laws had been repealed, Catholic Emancipation, which had been expected would follow from the Act of Union, had not been granted. Furthermore, many Catholics - particularly the poorer sections - had proved volatile in 1798, and welcomed the prospect of a French invasion. Given the bloodshed and the anti-religious feelings stirred by the French Revolution many priests were appalled by this situation. Secondly, the church lacked the resources to provide for its congregation. The advertisement of 2nd February, 1810 suggests that the chapel then in use was in a 'decayed and ruinous state' and also that 'numbers are prevented from attending Divine Service and even their lives endangered' by the state of the existing chapel.

To garner financial support for the building of a chapel from outside the parish it was necessary to indicate that people of substance from within the locality supported you. It was also necessary to confirm that you supported the established order. Finally, many landlords were coming to the belief that they owed it to their tenants to provide or assist in the provision of services for their estates and their inhabitants. Frequently, clergymen were not slow to indicate this in their advertisements if it encouraged further or larger contributions from the wealthier classes - Catholic or Protestant. Fr. Touhy's request that the wealthy people of Limerick City should support his appeal because the people of the county had already been giving generously to various projects in the city is a variation on this theme.

Historical Society

The Rathkeale and District Historical Society, which was formed last year, has so far stimulated quite a lot of interest, going on the attendance's of our lectures. Since Christmas there have been two functions. The first in February involved local contributions from Maurice Cowhie, who spoke on the educational story of Rathkeale and its various schools and school teachers. Pat Coleman talked of the Parish Priests of Ballingarry, Michael Hanley enlightened the audience on the businesses and shop premises that have disappeared from the town and Margaret Clifford discoursed on the history of Croagh parish.

In March, we welcomed Sile De Cleir, from the County Library, and she discussed research she had carried out in the Aran Islands and West Kerry on Traditional Dress in those areas. The talk was illustrated with some very excellent old photographs.

While we have completed the season of lectures, it is hoped to arrange a tour to some place of interest, possibly in May/June. Anyone wishing to join the society (Subscription £5) should contact Pat Coleman, Hon. Secretary.

RATHKEALE BRANCH Red Cross Society

Tom Daly, one of our members has returned to Takigistan as a volunteer/co-ordinator for a further six months. Our Cadet Group meet every Saturday morning for First Aid lessons. They marked in the St. Patrick's Day Parade in uniform and won a trophy. Congratulations!

Secretary for 1996 is Tim Shiels (069) 64595



BAPTISMS

Nora Quilligan
Kathleen Caroline Gammell
Bridget Delaney
David McCrae
Bridget Ann Celina Sheridan
Michael Sheridan
Willie Jude O'Driscoll
Jaden Taylor Creagh
Jane Jessica McCarthy
David O'Brien
Jimmy O'Brien
Corry Michael Lawlor
Aine Christine Meehan
Kelley Michelle O'Sullivan
Eoghan Patrick Casey
Nora Aishling Flynn
Anne Sheridan
Jim Quilligan
Christopher William Kennedy
James Michael Moran
Cahal Anthony Stackpoole
Jim Quilligan
Amanda Glenny

MARRIAGES

Patrick McInerney and Elizabeth Quilligan
James McCarthy and Margaret O'Brien
Patrick Sheridan and Mary Quilligan
Michael Quilligan and Helen Marie O'Connor
Daniel Quilligan and Mary Teresa Gammell
John Quilligan and Esther O'Brien
David Sheridan and Nora Mary Sheridan
Thomas Gammell and Margaret Flynn

DEATHS

Eamonn Kennedy
Jim Quilligan
Eugene O'Sullivan
Simon Quilligan (10 years)
Patrick Young
Crís Barrett
Tommy Glenny
James O'Donnell
Frances Teskey
Johnny Nash
Jackie Wilmott

Some Past Contributors to Education in Rathkeale

By Maurice Cowhey

The Hayes family from Bruree came as teachers to Rathkeale Boys National School around 1881. They had a high reputation in their profession going back over a long number of years. The first school principal was Richard Hayes, afterwards affectionally known as 'old Hayes'. In his family there were four sons teachers - John who succeeded to the principalship in Rathkeale; Paddy an assistant at the same school; Ned who became principal in Kilfinane and Garrett who became principal in Bruree. All were committed teachers.

I attended John's school in Rathkeale. He was extremely keen on music, singing and English. His pupils swept all before them at the County Limerick Feiseanna in these subjects. Unlike his brothers, both teachers and non-teachers, he seemed to be quite neutral on the Irish language. Thinking about this in later years one felt that he probably did not agree with the elitist compulsion system of restoring the language. He kept a small in-school library and encouraged the boys in the 5th and 6th classes to use it as often as possible. Included in the library were the Dickens' novels, "Gulliver's Travels", "Tom Brown's Schooldays", "Ivanhoe", "King Solomon's Mines", "The Last of the Mohicans", "Finn and the Fianna", "Diarmuid agus Grainne", "Treasure Island". These books were a great thrill to boys who had only "Buffalo

Bill", "Our Boys" and English weeklies featuring soccer and dirt track racing, sports they knew very little about.

Also in this Hayes family were Michael, a priest in the diocese, and Richard (Dick), a medical doctor. Michael was on the fringes of the 1916 rebellion and was on the Controlling Council of the Gaelic League. He became known throughout the country as the principal in a national newspaper correspondence controversy between General Maxwell, Director of the British Army in Ireland, and Bishop Dwyer of Limerick. Maxwell wrote to the Bishop requesting him to move Fr. Hayes because of his national activities and this sparked off the controversy.

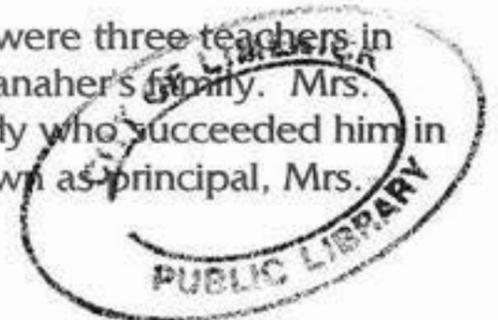
Richard was in the G.P.O. during the 1916 rebellion. He was a member of the first Dáil (1918). In the first General Election for the Dáil, after the Civil War, he went forward as a Cumann na Gael party candidate which was pro-Treaty, for the constituency of Limerick (at that time embracing the whole county and city). He was elected at the top of the poll with a huge vote. He retired from politics shortly afterwards and became involved in writing and historical research. He quickly made his mark as a historian, writer and author. His research and writings on our social, economic and military relations with France show the highest research ability and scholarship. Some

of his books on these subjects are classics. Among them are "Ireland and Irishmen in the French Revolution", "Biographical Dictionary of Irishmen in France", "Old Irish Links with France", "Irish Swordsmen of France".

Dr. Hayes produced booklets, papers and essays on a diversity of subjects. The only comprehensive guide to estate records "Manuscript Sources for the Study of Irish Civilization" and its supplements, which can be found in the National Library and National Archives, is one example of this work. "The German Colony in Co. Limerick", a description of the Palatine settlement for the North Munster Antiquarian Society is another. He was appointed Film Censor in 1940 and remained in that position until 1954 when he resigned.

The Danaher family had long been associated with Rathkeale before Dan Danaher was appointed principal of the newly built Duxtown school at the southern end of the parish in 1910. The Danaher family had a hedge school in Athea in 1670. A member of the family had gone to Salamanca but did not enter the priesthood. He came home and set up a hedge school. The knowledge and expertise were subsequently passed from father to son.

There were three teachers in Dan Danaher's family. Mrs. O'Grady who succeeded him in Duxtown as principal, Mrs.



Ahern who taught in Monagea and Willie, principal in Athea. Dan was married to Mary Moylan from Loughill on the south-western side of Rathkeale parish, next door neighbours of the Murphys, Seán O Faoláin's mother's family. Dan's mother was Mary Culhane of Riddlestown, of whom we shall hear more later, and his grandmother was Mary Mulcahy of Riddlestown.

In Willie Danaher's family, two sons joined the teaching profession. Kevin, so prominent in the Folklore Commission, became Professor of Irish Folklore at U.C.D. and head of its Folklore Department. His brother Colm joined him working in the archives. The contribution of these families to Irish Folklore is most impressive. Taking a few items relating to our own area: Willie Danaher, in 1949 when 75 years of age, recorded that from nine years old he spent much of his time with his grandmother. The earliest of the old schools of West Limerick he heard about was from her. This was a night school for young men held in the home of her father and mother, Mr. & Mrs. Thomas Culhane. The teacher was assisted by the Coolcappa priest, Fr. Darby Egan. This school was operating around 1820. He goes on to give a detailed description of the functioning of the school and of several incidents which took place there.

He records that his grandmother was born in 1797. She attended a school for young girls in Rathkeale run by two ladies, the Misses Peppard. The principal emphasis in this school was the teaching of English as Irish was the spoken language of all the girls.

Through his grandmother's close friendship with some of the Palatine people he has recounted their coming to Courtmatrix and Ballingrane, the relationships with their neighbours, how they became fluent in the Irish and English languages and several other facts and incidents including their nostalgia for their homeland.

Kevin Danaher took down an account from his grandmother Mary Moylan (Mrs. Dan Danaher) of Main Street, Rathkeale on 21st December 1936 of the Fenian attack on Ardagh Police Barracks in 1867 and its consequences. Mrs. Danaher died in November 1937 aged 97 years.

After strong representations over four or five years from the parishioners, the Christian Brothers arrived in Rathkeale in 1859. They were given a house and garden for their sole use and also a stipend of £50 a year, later increased to £80 a year. A large two-roomed school had been built for them at the top of Thomas Street. This building remained as the boys' primary school until the present school was built. Two teaching and one serving Brother were sent to run the school and a further teaching Brother was sent later. Over two hundred boys from the town and surrounding area attended the school when it opened. Dr. O'Dwyer, later to be Bishop of Limerick, was a curate in Rathkeale during this time. He became very friendly with the Brothers and took classes regularly in the school. Records show that the people and the Brothers became very friendly and got on very well. The area around the school became known as the Monk's Hill, a name that has remained

to the present day.

A Synod of Bishops, held in Maynooth in 1875, passed regulations affecting the Institute of Irish Christian Brothers which caused a deep sense of dissatisfaction and uncertainty in the minds of the Brothers all over the country. In consequence, numbers in the novitiate dropped and defections were substantial. These difficulties resulted in the closing of the smaller houses, including Rathkeale which closed in 1880. The Brothers regretted leaving very much and kept in touch with the parishioners for a long number of years.

Maynooth College was built in 1795. The clerical authorities decided to establish a school in Rathkeale around 1810/1815 from which students would go directly to Maynooth. A large school was built at the New Road side of the parochial property. This school, which was named the Classical, was initially staffed by priests who were graduates of the Irish Colleges of Salamanca, Paris or Louvain. These mens living quarters were situated in the parochial grounds and they may have been assigned some parish work in Rathkeale and neighbouring parishes. As years went on some highly qualified lay teachers joined the staff and the school accepted students opting for the professions or the public service etc. At the beginning the subjects taught were Latin, Greek, Philosophy and English. Subsequently, the subjects were increased to suit the students requirements. When Mungret College was established around 1880 the clerical students were sent to the Apostolic School there. This was not a success and they

quickly returned to the Rathkeale school. They finally departed to the new St. Munchin's College around 1890. The lay side of the Classical continued but gradually faded as more boarding schools were established, finally closing in the early 20th century.

When students attending any of the schools in Rathkeale lived further away than what was considered reasonable walking distance they stayed in lodgings or with relatives. Mary Culhane, describing the students attending the Riddlestown hedge school, said they fitted into one of three categories: (i) local farmers sons, some of whom wanted to go to the Irish Colleges of Paris of Salamanca; (ii) maybe a son of a landlord or son of a local agent who aspired to go to Trinity College, Dublin; (iii) those known as 'poor scholars' who worked for their lodgings and studied in their spare time. All were fee paying schools or some fees and some fees in kind, the latter system particularly operating in the hedge schools.

John O'Connor (Jack O) opened a secondary school in Rathkeale in 1919. It was established in the Carnegie Library with the goodwill of all the community. At that time the actual library section occupied a small room on the north side of the building. The school had sizeable accommodation which was considered quite reasonable. There was no other such school in the west of the county for another twenty years. It became known as the Classical, people seeing it as successor to the former Classical.

John O'Connor was a native of Clash, Athea. He won a scholarship to Mungret College

and from there won a scholarship to University College, Dublin where he finished with a Master of Arts. He had the assistance of two qualified teachers when he started - his wife and brother. Later he employed graduates who studied in his own school. He himself was a brilliant teacher, particularly of mathematics and languages. He was dedicated to his work and a strict disciplinarian. He had a wide interest in games, a big powerful athletic man he had played rugby for U.C.D. and some of his students learned the first rudiments of this game from him. His students had wide success across the whole spectrum of the professions, business and the public service. The O'Connor school closed in the 1960s.

The Sisters of Mercy came to Rathkeale in 1850. At first their school buildings were the buildings in which the old private schools operated. This continued until the first convent school was built on parish land between the New Road and Thomas Street. The parish priest gave them his house, which was also situated on these grounds. Previous to the arrival of the nuns, girls had attended private or hedge-type schools, such as the school run by the Misses Peppard described by Mary Culhane.

In 1890 the Sisters established a boarding school and day school attached with a view to supplying students to the new Mary Immaculate College in Limerick, which was being run by the Sisters of Mercy. The south wing of the convent was built to accommodate the boarding students who came from a wide area. At the same time a part of the old Classical

was taken over to provide classrooms. This second level school closed in the mid-1920s mainly due to the increase in the number of girls boarding schools in the Limerick area.

From some date in the 18th century the lands between Thomas Street and the New Road, extending from the boundary of the present R.C. church grounds to Mrs. Eleanor McCarthy's premises, were the property of the parish. There was quite a lot of building activity on this property during the 19th century. In addition to the buildings already mentioned there would appear to have been two different churches built on these grounds. All these buildings passed into the ownership of the Sisters of Mercy who assimilated them into their convent or school buildings.

The Sisters of Mercy continued to make a huge contribution in personnel, expertise and finance. When the O'Connor Classical faded out in the 1960s they willingly took up the challenge of establishing a new secondary school. It is only fitting that the new amalgamated school will be known as the Mercy Community College.

(This article was a presentation to a meeting of the Rathkeale and District Historical Society on the 7th of February 1996)

 55395

Remembering Past Events

By P. J. Madigan

1970

On Wednesday, July 15, at St. Mary's Church, Rathkeale, the wedding took place between Michael Smith, only son of Mr. and the late Mrs. Smith, Boherbuoy, Rathkeale, and Mary Carroll, eldest daughter of Mr. and Mrs. Frank Carroll, Abbeylands, Rathkeale. The best man was Sean Lynch, uncle of the groom, and the bridesmaid was Patsy Carroll, sister of the bride.

On Thursday, July 16, members of the Ballingrane-Adare-Rathkeale Youth Club were hosts to a group of young Americans at the Church of Ireland School, Rathkeale. The fourteen members of the group were accompanied by the Rev. and Mrs. J. K. Sheane. Dancing took place to the music of George Drew, Askeaton, on his his harmonica and guitar. A display of traditional Irish dancing was given by Marie, John and Fiona Madigan, with music on the violin by P. J. Madigan.

The visitors also contributed to the entertainment. John Stirling sang some Western songs to his own guitar accompaniment; Gayle Moore also sang; while Kathy O'Halloran from California and Deana Cauble from Kansas proved to be accomplished flautists.

Among those present were: Archdeacon Chambers, Adare, deputising for Rev. W. H. Nicholson, Church of Ireland Rector, Rathkeale; Rev. Denis Coates, Methodist Minister, Adare; and Rev. David Kerr, Limerick, who thanked the Youth Club for organising the entertainment for the visitors.

On Tuesday, July 21, at St. Mary's Church, Rathkeale, the wedding took place between Thomas Greaney, son of Mr. and Mrs. Denis Greaney, Ballynacolly, Ardagh and Christina O'Donnell, daughter of Mr. and Mrs. Cornelius O'Donnell, Ballyea, Rathkeale. Best man was Maurice John Hartnett, cousin of the groom, and the bridesmaid was Mary O'Donnell, sister of the bride.

Cappagh Muintir na Tire Guild's first annual outing was held on Saturday, July 25. A coach load of members and friends of the Guild enjoyed a tour of some places of scenic beauty in Kerry and Cork. The journey was made enjoyable by vocal items from the following: Denis Hawkes, Dominic Culhane, Willie Riordan, Joan Duggan, Mai Fuller, Kitty Roche, Patrick O'Shea, Beverly Lowes, John O'Connor, Moss Hennessy, Snr., Peg Hennessy, Moss Hennessy, Jnr., and the driver, Tom Shanahan. During the homeward journey, music was supplied by Moss Hennessy, accordion, and Patsy Woulfe and P. J. Madigan, violins. Eugene O'Sullivan was a very capable master of ceremonies.

The opening event of the 1970 Rathkeale Festival - a Swimming Gala - was held at the Swimming Pool on Sunday, 16th August. The following are the results:

Girls U/10 Breast Stroke:

1. Carmel Hennessy. 2. Anne Sheehan.

Boys U/10 Breast Stroke:

1. Seamus Roche. 2. William Madden.

Girls U/12 Breast Stroke:

1. Gina Casey. 2. Angela Cowhey.

Boys U/12 Breast Stroke:

1. Tom White. 2. Martin Daly.

Girls U/10 Front Crawl:

1. Anne Sheehan. 2. Carmel Hennessy.

Boys U/10 Front Crawl:

1. Seamus Roche. 2. Conor Crowley.

Girls U/12 Front Crawl:

1. Gina Casey. 2. Anne Roche.

Boys U/12 Front Crawl:

1. Tom Shanahan. 2. Tony Treacy.

Girls U/14 Breast Stroke:

1. Dymphna O'Sullivan. 2. Angela Cowhey.

Boys U/14 Breast Stroke:

1. Frank Connolly. 2. Seamus McCarthy

Girls U/14 Front Crawl:

1. Dymphna O'Sullivan. 2. Maura Markham.

Boys U/14 Front Crawl:

1. Frank Connolly. 2. Frank Dinnage.

Girls U/16 Breast Stroke:

1. Dymphna O'Sullivan. 2. Frances O'Sullivan.

Girls U/16 Front Crawl:

1. Marian Harnett. 2. Dymphna O'Sullivan.

Boys U/16 Front Crawl:

1. Jimmy Reidy. 2. Nicholas Griffin.

Girls U/14 Diving:

1. Marie Dollery. 2. Jean Goodwin.

Boys U/14 Diving:

1. Ned Flaherty. 2. Michael Reidy.

Boys O/14 Diving:

1. Jimmy Reidy. 2. Vincent Bradshaw.

On Tuesday, 18th August, an Irish Historical Evening was held in Castlematrix Castle, by permission of Col. J. J. O'Driscoll. Organised by the Rathkeale I.C.A. Guild, the programme consisted of the showing of Peadar Carey's film, "Oisin"; a condensed lecture on "The Geraldines before they came to Ireland", given by Mr. Tom Pierse, Hon. Secretary, Thomond Archaeological Society; Miss Olive Hutchinson, Bunratty harpist, in a selection of Irish music and songs; and members of the Fermoy Girls' Pipe Band, who performed a selection of Irish music from the roof of the castle. The lecturer was introduced in Irish by the Chairman of the Rathkeale Guild of Muintir na Tire, Mr. P. Cahillane, N.T.

On Monday, 10th August, at Robertstown Church, Foynes, the marriage took place between Michael Wilmott, son of Mr. and Mrs. Joseph Wilmott, Rockfield, Rathkeale, and Carmel O'Dwyer, daughter of Mr. and the late Mrs. O'Dwyer, Foynes. The best man was Francis Wilmott, brother of the groom, and the bridesmaid was Anna Wall, Foynes.

The wedding took place in August, at Holy Trinity Church, Rathkeale, of Edward Greene, younger son of Mr. and Mrs. J. Greene, Reens, Ardagh, and Valerie Ruttle, only daughter of Mr. and Mrs. J. Ruttle, Riverdale, Rathkeale. The best man was Ivan Greene, brother of the groom, and the bridesmaid was Janet Cantwell. Charles Ruttle, brother of the bride, was the usher.

On Thursday, 3rd September, at Croagh Parish Church, the wedding took place between James Madigan, son of Mr. and Mrs. Michael Madigan, Cragmore, Askeaton, and Mary Giltinane, daughter of Mr. and Mrs. Thomas Giltinane, Croagh. The best man was Patrick Madigan, and the groomsmen were John Madigan, both brothers of the groom. The bridesmaids were Jeanny and Ann Giltinane, sisters of the bride.

On Saturday, 12th September, at St. Mary's Church, Rathkeale, the marriage took place between Michael Lee, only son of Mr. and Mrs. John Lee, Kilcolman East, Rathkeale, and Teresa Lodge, daughter of Mrs. and the late William Lodge, Riddlestown, Rathkeale. The best man was Robert Scott, brother-in-law of the groom and the bridesmaid was Patricia Lodge, sister of the bride.

On Saturday, 19th September, at Askeaton Parish Church, the marriage took place between Connie Guiney, only son of Mr. and Mrs. C. Guiney, Enniscouch, Rathkeale, and Mary Sheehan, daughter of Mr. and Mrs. T. Sheehan, Askeaton. The best man was Mick O'Connell, Abbeyfeale, and the groomsmen were Patrick Sheehan, brother of the bride. Ann Sheehan, sister of the bride was bridesmaid and Mrs. B. McCormick, sister of the groom, was matron of honour.

On Saturday, 12th September, the marriage took place in Ballingrane Methodist Church, between Rebecca, only daughter of Mr. and Mrs. G. Ruttle, Ballingrane, Askeaton, and Cyril, third son of Mrs. and the late Mr. A. Purser, Ballycroogue, Co. Carlow. The double ring ceremony was performed by Rev. W. T. Buchanan, assisted by Rev. D. Coates and Rev. D. Kerr.

On Friday, 6th November, a concert held under the auspices of Cappagh Pitch and Putt Club was staged in the Deel Hall. Topping the bill were Tom and Paschal, the popular Limerick comedy duo; Pat Ryan, with his cordovox; Phylla Collins, soprano; Pat Moloney and Tim Sullivan, traditional banjo and accordion; Ann Sheehy, singer, accom-

panied on the piano accordion by P. J. Madigan; 'The Rebels' ballad group, Francis Wilmott, drums, Batt Collins, guitar and Patrick Collins, violin and banjo-mandolin; the Moloney brothers, saxophone and piano accordion duet; and the following members of the Dalton School of Dancing who gave a display of traditional dancing:- Richard Mooney, Declan Mooney, Rosemary Hughes, Bernie Sullivan, Breda Sullivan, Fiona Madigan, Elva McCarthy, John Madigan, Catherine Carroll, Lilian Markham, Kitty Sullivan, and Marion Moroney.

On 31st October, at the Holy Rosary Church, Limerick the marriage took place between Daniel Moloney, son of Nora and the late John Moloney, Boherglass, Bodyke, Co. Clare, and Ann Wilmott, daughter of Michael and Mary Wilmott, Holy Cross, Rathkeale. The best man was Alfred Keating, and the groomsmen were Eamon Moloney. The bridesmaids were Anne and Pauline Herlihy, cousins of the bride.

The annual parish social was held under the auspices of the local Guild of Muintir na Tire on Friday, 27th November. Contributors to the entertainment were: Mossie Hennessy and P. J. Madigan, accordion duet; songs from Maurice Roche, Vincent O'Brien, Veronica White, Frances O'Sullivan, Maura Markham, Marian and Teresa White; and J. Frawley, recitation. Next came a short sketch staged by pupils from the Boys' National School and the Convent, and produced by Mr. P. Cahillane, N.T. Those taking part were: Bernard Hennessy, Sean Harnett, Eamon Daly, Frank Dinnage, Teresa Curtin and Helen Bradshaw.

The entertainment concluded with a short sketch entitled 'Scene in a Lounge Bar', written and produced by Dick Woodroffe, who also played a part, together with Mrs. Mary Carroll, Paula Roche, Teresa and Marion White, John Griffin, Mrs. Maureen Markham, Eamon Markham, Frances O'Sullivan, Mrs. V. White, Marie Dunne and Lucy Wall.

On Saturday, 28th November, in Our Lady of Lourdes Parish Church, the wedding took place between Stephen McDonnell, son of Mrs. and the late Jack McDonnell, Upper Main Street, Rathkeale, and Anna Cregan, only daughter of Mrs. and the late Tim Cregan, Bank Place, Rathkeale. The bride was given away by her cousin, Eugene O'Sullivan, Feenagh. Best man was Sergeant Jim McDonnell, brother of the groom, who travelled from Germany for the occasion. The bridesmaid was Marie Duffy, Newcastle West, cousin of the bride.

The A.G.M. of Cappagh Muintir na Tire Community Council was held in Cappagh National School on Thursday, 3rd December. The outgoing chairman, Walter Ruttle, extended a warm welcome to all, and during a short address he paid tribute to the work being done in the parish, not only by Muintir na Tire, but by the Pitch and Putt Club, the Handball Club, and the I.C.A. He welcomed the two guest speakers, Paddy Clear, County Secretary, and Frank Lyddy, former National Secretary of Muintir na Tire, and also the

Rev. D. Coates and Mrs. Coates, Adare, who were attending a meeting of the Community Council for the first time.

During a short address, Mr. Clear praised the way the work of the Community Council was being carried out. This showed that it was one of the mainstays of the County Federation.

Mr. Lyddy spoke of the occasion as one in which to renew old friendships. Muintir na Tire was not a takeover movement but a community movement, hence the change of name from Guild to Community Council.

The following officers and committees were elected for 1970/71:

President: Very Rev. Dr. Fitzgerald, P.P.
Vice-Presidents: Rev. D. Coates and Rev. W. H. Nicholson
Life Vice-President: Michael Hennessy, Snr.
Chairman: Dominic Culhane
Vice-Chairmen: Walter Ruttle and Denis Hawkes
Secretary: Tim Lane, N.T.
Assistant Secretary: Pat Culhane
P.R.O. P. J. Madigan

Reps. to Co. Federation: Eugene O'Sullivan, D. Hawkes, D. Culhane, Tom Barry, W. Ruttle. Farmers' Committee: Vincent Hayes, John Shorten, Patrick Cahill, Peter Lowes,

Michael O'Donnell, Jim Noonan. Workers' Committee: Vincent Roche, Dick Stokes, Ned Prendeville, Tom Hogan, Dan Madigan, Peter O'Grady. Youth Committee: Patrick Cahill, Jnr., P. O'Shea, P. Stokes, Vera Quinn, Mai Bourke, Mary Cregan. Ladies Committee: Peg O'Donovan, Mrs. W. Ruttle, Mrs. Hogan, Peg Hennessy, Mrs. Coates, Mrs. Shanahan, Mrs. Hennessy, B. Hurley, M. Conmy, B. Prendeville, Mrs. P. O'Shea, Angela Sheehan, Kitty Roche, Mrs. Shorten, Miss Massey.

On Saturday, 12th December, at Croagh Parish Church, the wedding took place between James Roche, eldest son of Mr. and Mrs. Jack Roche, Park Lewis, Rathkeale, and Eileen Lynch, daughter of Mr. and Mrs. John Lynch, Croagh, Rathkeale. Best man was Maurice Roche, brother of the groom and Edward Roche, another brother was groomsman. The bridesmaids were Mary O'Shaughnessy and Bernadette Cotter.

On Tuesday, 29th December at St. Mary's Parish Church, Rathkeale, the wedding took place between Thomas Baker, son of Mr. and Mrs. George Baker, Newcastle West and Ann Daly, youngest daughter of Mr. and Mrs. Joseph Daly, St. Mary's Terrace, Rathkeale. The best man was Ned Fox, uncle of the groom, and the bridesmaid was Joan Daly, sister of the bride.



John Hannafin (left) - formerly of Kyletaun and Duxtown, Rathkeale, now Manager of Southill Co-Op, winner of the "Images of Limerick" Award pictured at the presentation ceremony in The Limerick Ryan Hotel with Olwyn Grogan, President Junior Chamber of Commerce and Jim Kenny of "Paddy Expo".

Photo by Michael Hanley

Kids Club

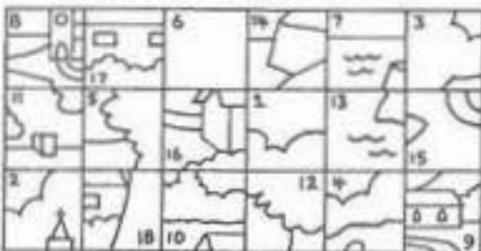
HOLIDAY PUZZLE

UNSCRAMBLE THE LETTERS ON THE CASES TO FIND THE DESTINATIONS OF ALL OF THESE HOLIDAY-MAKERS.



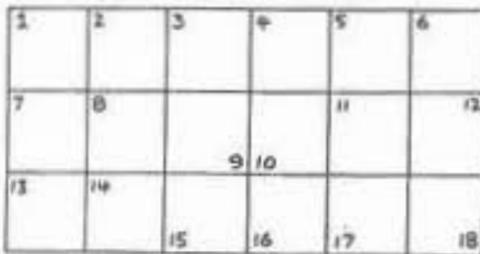
ANSWERS: 1. FLORIDA, 2. CANADA, 3. AUSTRIA, 4. MEXICO, 5. AUSTRIA, 6. CANADA

The Puzzler



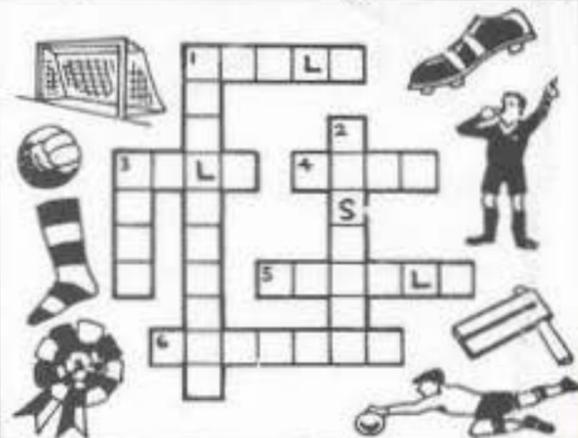
PICTURE PUZZLE

COPY EACH OF THE SQUARES ABOVE INTO ITS CORRECT PLACE BELOW TO FIND THE MYSTERY PICTURE.



FOOTBALL PUZZLE

SOLVE THE PUZZLE BY USING THE PICTURE CLUES

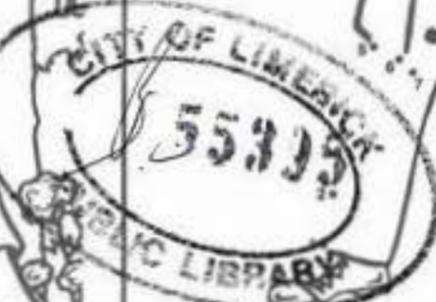


ANSWERS: ACROSS: 1 GOAL, 3 BALL, 4 SOCK, 5 KATIE. DOWN: 1 GOALKEEPER, 2 HOUSTON, 3 BOOT.

A picture to colour



Connect The Dots



Easter Egg Hunt

Find the right path leading to the Easter eggs.

START



AERO-MAZE

HELP THE AIRCRAFT TO REACH THE AIRPORT THROUGH THE CLOUDS.



Useful Information

Deel Views: Jack O' Dwyer, Tel: (069) 64210

Banks: Late opening Tuesday

Credit Union:

Monday: 2-4p.m.

Tuesday & Wednesday: 10a.m. to 4p.m.

Thursday: 10.a.m. to 6.p.m.

Friday: 10.a.m. to 4p.m. & 7.30p.m.

Saturday: 10a.m. to 12 noon

Library Opening Hours:

Monday and Wednesday 2p.m. to 5p.m.

Tuesday: 10.00-1.30, 6.00-8.30

Thursday: 10.00-1.30 & 2.00-5.00

Friday: 2.00-5.00-6.30-8.30

Mart: Tuesday - Cattle, Wednesday - Calf & Pig

Post Office:

Monday to Saturday 9.30-5.30p.m.

Thursday: 9.30-1.30p.m.

Dentist: Ml. Brosnan

Doctors:

Dr. Lynch: Half day Thursday

Dr. Curtin: Half day Wednesday

Dr. Teahan: Half day Thursday

CHURCH/MASS TIMES

St. Mary's Catholic Church

(Sun 8.30a.m./10.00a.m./11.30a.m.)

(Mon to Sat 9.30a.m.)

Sat 8.00p.m. (summer) 7.30p.m. (winter)

Holy Trinity Church of Ireland

(1st, 2nd, 3rd & 5th Sundays 10.30a.m. (4th Sunday

11a.m. alternating with Askeaton and Castletown)

Embury & Heck Memorial Methodist Church

(Sundays May & July 11.30a.m.)

(Sundays June & August 10.00a.m.)

(Sundays Jan. Mar, Sept, Nov 12.00p.m)

(Sunday Feb, April, Oct, Dec, 10.30a.m.)

Piano Lessons: Louise Muckell, Roche's Road.

Festival Show: Mrs. Ann O' Connell

Community Council Monthly Meeting

First Monday 8.30p.m. Secretary Brid Guinane

Social Services: Secretary-Breda Morrissey

Red Cross: Secretary-Tim Shiels

St. Vincent de Paul: J. Dunleavy

Meeting alternate Mondays

I.C.A.: Secretary-Mrs. Joan O' Toole

2nd Thursday

G.A.A.: Patsy Doherty, Hon. Secretary

Soccer: Juvenile - Sean Hartnett

Abrahams Golf Society:

Ml. Cregan, Secretary

Scout Cubs: Thursday, Youth Centre

Community Hall: Tel: 64908

THINGS TO DO AND SEE:

Tourist Information Centre:

Irish Palatine Centre

Open June - Sept 7 days: 2.00-5.00p.m.

Castle Matrix-Tours

10.30a.m.-5.00p.m. 7 days.

Lunches & Banquets by appointment.

Tel: (069) 64284

Irish Palatine Heritage Centre

Open June - September. 7 days 2.00-5.00p.m.

Dohyle Lough:

Contact Ronald Sparling. Tel: (069) 64170

Sports Complex:

Squash, Racket Ball, Hand Ball, Snooker, Pool,

Tennis Courts: Tel: (069) 64622

Kyletaun Tennis club

Contact Pat O' Doherty. Tel: (069) 64086

(affiliated to Tennis Ireland. Flood lit International

Size. open 7 days)

Bridge Club

Every Tuesday Night Sept - June

Contact Ann Roche, Parklewis.