

as a system has nothing whatever to commend it stands condemned from every principle of decency. How it could appeal to a generation who values the dignity of the human right to think and act freely is beyond me. Indeed it can truly be said that it exists at all simply as a result of cruel deception and the force of "As a popular movement," ity on the subject, "Communism hardly in the world."

Communism has naturally a firm grip in not be claimed that even there the people the position is that a minority party rules by majority by fear and brutality of the mind. The same is true, of course, regarding in which Russia has established satellite in this connection many well-informed people at Russia is not anxious for a third world war is in constant fear that in such a clash it would readily grasp at any opportunity of freedom in the effort to bring an end. This in itself shows the existence that is entirely to the good.

antly on the position in China, an expert a well-known Austrian journalist and he had "unimpeachable evidence that the Universities in Red China are violently and that the professors are boiling with Communist regime." "And don't forget," writer, "that China is a country which in ill go as its intellectuals go." These consultants of an extensive tour of the Far East not only a trained but a well-informed inism will still inflict much suffering and er it exists or will get a footing, no doubt, is almost certain to be ultimately against ffective knocks like that it has just received do much to hasten its complete extinction.

## Land In This Country Has Lost 70,000 Acres In Eight Years

It is to ensure that we can hold the land we have working the land, because since 1937 the farms have dropped from 470,000 to 400,000, and that 70,000 acres have left the land in 8 years." Professor P. Quinlan, U.C.C., when he lectured at the session held in the People's Hall, Kilmallock, in the auspices of the County Limerick Executive Committee.

There has been considerable investment by the State in the Land Project and by the farmers themselves in agriculture and the question is whether they had too much capital investment in the wrong direction. Was it true, he asked, that a great deal of investment in agriculture in recent years was towards machinery, most of which was imported to the ousting of workers on the land. There did not appear to be continuity of work in agriculture for farmers' sons and farm workers. Farm workers' wages were low and something must be done towards security for the farm workers and more money for their employment. Are some of our farmers, he asked, too content to put their savings into the bank instead of taking a risk and investing it in their own land.

Mr. E. O'Connell, B. Agr. Sc., Newcastle West, said that we have farmers' sons and daughters, and the sons and daughters of labourers as well as young people in the towns in the country, and our desire is that they should get employment. Approximately 50,000 leave the schools each year; only 22,000 get employment here, with the result that some are going to emigrate. If we go into intensive agriculture, there will be greater employment on the land. There is a danger that farms can be over-mechanised. It should be part of public policy to increase the output of agricultural production and investment in agriculture is therefore absolutely necessary.

Mr. J. Buttner, Vice-President of the National Farmers' Association, said that all seemed to agree that greater investment in the land is necessary if we are to hold some of our young people that are emigrating. In addition to investment, however, he said, we must restore to our young farmers faith in agriculture, which they are fast losing. We have to rely on Macra na Feirme and Macra na Tuaithe to restore that faith in our young people are to remain on the land. Intensive farming, which we would like to see, is neglected in some areas and more investment there would be a good thing. We have outlets for more fruit growing, more vegetable growing, a greater number of cows and a greater number of pigs on the mountain side. The young people of 18 to 30 years, who are leaving this country, would do much to restore more interest in agriculture, more production and greater exports and they would have a tremendously important function in regard to our whole economic structure. Any money in the bank belonging to the farmers is not lying idle but is there possibly for a son or

The above photograph shows the recently-formed Knockaderry Harriers' Club ready for the start of their first outing from the village. They had a day's excellent sport in their initial hunt meeting. The Club has now been successfully established with over twenty beagles and a very enthusiastic band of followers.

# The Dreams And Ideals Of The Founder Of Muintir Na Tire

IN founding Muintir na Tire, Canon Hayes's dream was of a rural people, industrious, self-reliant and happy in their surroundings, showing their faith in action by kindly deeds for one another and thus putting Christian social teaching into practice. So declared Very Rev. P. C. Lynch, P.P., Kilcoleman, when he delivered an address on the ideals of Canon Hayes at the opening session of the Leadership Course in Croagh Library, Mr. Dermot O'Riordan, M.Sc., Askeaton, Vice-President of the County Executive of Muintir na Tire, presiding.

Father Lynch, having prefaced his talk in Irish, told the delegates at the outset that he proposed to address them in an intimate way on one whom they all respected in life and revered in death, Canon Hayes, or as he was better known to many of them, under the homely title of "Father John."

"One might justly ask," continued Father Lynch, "what manner of man was this who in life attracted followers from every mould of society from every corner of Ireland and roused the interest of social thinkers in lands far removed from Ireland. I well remember my first meeting with him. It was during Rural Week in my first Alma Mater, Mungret College. I had looked forward to this meeting as I had been reading with interest his public utterances. At first, his carefree approach to questions at issue, and his remarks—sometimes apparently flippant—almost obscured the serious purpose of a discussion."

VISION HE WISHED TO SHARE. "It was only when others had finished and he began to speak at length that one recognised that here was a man who had a vision that he wished to share with others—a man who had a cause which he felt would inspire others to espouse. Of that cause we will speak later."

"It was intriguing," said Father Lynch, "to watch his reactions during a Rural Week. He seemed extremely happy and graced every function by his cheerfulness. Here he spoke a word of praise to voluntary helpers; there he engaged in lively banter with old and trusted friends—winning all for that effort which made Rural Weeks such satisfying functions. When a new speaker intervened in discussions Father John was immediately alert—his kindly eyes probing the newcomer, appraising his value as a new disciple. He had, too, at times to suffer fools and cranks, and did so if not gladly, at least patiently. He saw some good in everyone. His tolerance during discussions was most edifying. He showed flashes of the latent fire that was his only when the objects for which he worked were slighted. Those who sat with him in Council—members of the National Executive and others—heard him speak so often that there was danger of forgetting his extraordinary gift of eloquence. It was only when the occasion demanded it that one realised his talent in this respect—when he spoke of the better he spoke."

"Whenever personages of Church or State were to be welcomed and introduced," said Father Lynch, "Father John acquitted himself in a manner that made one proud to be his associate. His speeches on such occasions combined happy thought, flawless language and

daughter to settle them in life, and the farmer cannot, naturally, use this money in investment. The more we export, he said, the better, because our agricultural exports provide the money to buy the raw material to keep the wheels of industry going."

LOW PAID OCCUPATION. Mr. Michael Dillon, of Radio Eireann "Field and Farmhouse," who acted as Chairman for the discussion, said that one essential thing to keep in mind is that there is no use giving a man a job. It must be worth his while. Agriculture has been a low paid occupation. We should be able to get to the stage where agricultural employment is a skilled job that is only open to the best people. In New Zealand a man gets over £12 per week, but he must be a good man.

The vote of thanks to the Chairman and members of the panel was proposed by Mr. G. Hayes, Ballybrown, and seconded by Mr. P. Johnson, Chairman of the Co. Limerick Executive of Macra na Feirme, and was passed with acclamation.

Mr. P. Hickey, President of the County Limerick Executive of Macra na Feirme, welcomed the Chairman and members of the panel, and also conveyed the vote of thanks at the end.

DISCUSSION OPEN TO THE HOUSE. The discussion was a most interesting one, and when the panel had completed their discussion, the matter was open to the house and some very interesting questions were put to the members of the panel by the large attendance, which came from a wide area.

sparkling wit. I remember in particular one evening during Rural Week in Wexford, a short time before a Fireside Chat was due to begin, it was learned that a distinguished visitor had arrived. The visitor was Padraig Colum, an Irishman who emigrated to America many years ago and there had won for himself distinction as a writer and especially as a poet. The question immediately arose: who was to introduce this distinguished man of letters? In the realm of poetry we felt as children in a strange land. The task, as usual, fell to Father John, and I can still see him standing beside the rostrum in that Wexford hall. His versatility amazed us as we listened to his words showing such understanding of the poetic genius and the difficulties that beset a poet's path. He revealed that he himself had attempted poetry in his earlier years and the lines which he quoted as proof of that claim were of no mean standard.

REPUTATION AS A PULPIT ORATOR. "It is not out of place here," Father Lynch continued, "to recall the reputation Canon Hayes enjoyed as a pulpit orator. As early as 1922 his powers in this respect were recognised during the historic week of the Eucharistic Congress. He was one of a selected band of clergy who delivered lectures in various halls in Dublin. I had the good fortune to attend a lecture on that occasion delivered by one of the greatest orators in the world to-day—Dr. Fulton Sheen, whose fame fills two hemispheres. To have spoken in the same series of lectures with a man of Dr. Fulton Sheen's stature is clear proof of the esteem in which Canon Hayes was held as an orator. A little later he was chosen to give a series of sermons in the English speaking church at Rome and again to preach at the Eucharistic Congress in South America."

"So far," said Father Lynch, "I have only emphasised certain attributes of Canon Hayes that were known to many of you; yet even to recall them helps to keep his memory green. But to night we need also to analyse the motives which led him to found the movement which we know as Muintir na Tire and as members of which we are gathered here. It is significant that Canon Hayes was born in a Land League hut which had been erected for his evicted family by the goodwill of neighbours. He was, as it were, destined to be associated with goodwill and neighbourliness from the cradle to the grave."

RADIATED GOODWILL. "As a youth he was of generous nature, and readily answered the call to the priesthood. He was sent to the Irish College in Paris to complete his studies and was ordained at a time when Europe was being plunged into the first world war. His sojourn in France as a student and the sombre war atmosphere of his early years in the priesthood gave his thoughts a serious bent. From the beginning he radiated goodwill towards others and by his kindness and unfailing good humour sought to remove every barrier that impeded him in the Liverpool of his day when the age-old prejudices embittered the relations between the Catholic and Orange sections of the community. As a measure of his genius we need only relate the incident concerning the opening of a carnival in the parish in which he ministered. His parish priest had arranged for the opening of a carnival on a certain day, but feared that the occasion would be marred by grave disorder. As he waited in trepidation his fears were confirmed when he heard the beat of Orange drums approaching. When he stepped forth to meet the threat he was astounded to see his young curate from Ireland, Father John, leading the Orange band. They had been won by his deadly magnetism and had come to play for the opening of the Catholic carnival."

FOUND HIS COUNTRY TORN BY DISSENSION. "When Canon Hayes returned to the Mission in his native diocese of Cashel in 1924," Father Lynch continued, "he found his country disillusioned and torn by dissension. The idealism of previous years was being replaced by a selfish struggle for advantage at personal and party level. He soon began to look for some sphere in which he could work for the good of others without political attachments. His first venture was to establish a Grain Growers' Association to win a just price for the growers of North Tipperary. This proved too narrow for his purpose so he widened its scope and established a Federation of Producers. After a trial he found again that

this was not ideal and was too preoccupied with material things and did not cater for important sections of the community. Meanwhile he had been studying the Encyclicals of Pope Leo XIII and Pius XI and was convinced that the unit of the community effort should be the parish; that all sections should be represented and that the brotherhood of all in Christ's Mystical Body should be the foundation.

"Thus," declared Father Lynch, "was Muintir na Tire founded by Canon Hayes and a group of other social thinkers at the Rural Week at Ardmore, Co. Waterford, in 1937. Its subsequent growth has not been spectacular but it has steadily gained in strength from year to year. This gradual development gives more hope of enduring success and of the realisation of the dream of its founder."

PUTTING CHRISTIAN SOCIAL TEACHING INTO PRACTICE. "That dream was of a rural people—industrious, self-reliant and happy in their surroundings, showing forth their faith in action by kindly deeds for one another, thus putting Christian social teaching into practice. Canon Hayes saw the advance Communism was making in every land by the specious claim of justice for all. He felt, as did Dr. Fulton Sheen, that those nations outside the Iron Curtain contributed to the uprise of Communism by their failure to put into practice the Faith of Christ which they nominally professed. He hearkened to the premonition of Pius X, spoken more than half a century ago: 'Take to heart the interests of the people and especially of the working classes, not only by instilling the principles of religion into the hearts of all, but also endeavouring to dry their tears, to sweeten their sorrows and to improve their economic conditions with well-ordered measures.' He was also influenced by the plea spoken by Pius XI in 1937: 'The most urgent need of the present day is, therefore, the energetic and timely application of remedies which will effectively ward off the catastrophe of Communism that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to even greater zeal for the honour of the Divine Majesty. The task to which the sons of light should devote themselves is defined by the same Pope as that of reconstructing the social order and perfecting it conformably to the precepts of the Gospel.'"

GREAT PRINCIPLES OF JUSTICE AND CHARITY. "In his commentary on these Papal Doctrines," said Father Lynch, "Canon Hayes wrote: 'The implications of the great principles of justice and charity must be applied to concrete situations, the institutions of society must be modified where necessary to harmonise with the moral law. It is a formidable task but it has the blessing of Christ's Vicar on earth. The ideal of Christian charity and brotherhood will not be achieved, of course, by natural means apart from the grace of God; but we need to use these natural means which will favour the healthy social attitude.'"

"The practice of justice and charity in each one's surroundings will teach many lessons which cannot be taught by books. It is time that Ireland, within its limits, should show to the world the fruits of Christian living, the Christian pattern of society."

"From these quotations," continued Father Lynch, "one learns something of the sources of inspiration and of the ideal which Canon Hayes had in mind when he established Muintir na Tire."

THE CHARTER CHRIST HIMSELF GAVE. "It is not my task to-night to dwell on the practical achievements of the movement, but rather to emphasise the higher motives—the vivifying principles which should inform all our efforts. It is profitable for us to recall at times that in the final analysis our charter is the summary Christ Himself gave on His whole teaching:—'Thou shalt love the Lord thy God with thy whole heart and thy neighbour as thyself for the love of God. If we are to love God with our whole heart we must never allow money nor material goods to usurp His place and harden our hearts towards our fellow men. We must try to take Christ at His Word and develop a genuine personal love for Him. Never was there more need to rally round Him. Assuming that love, it will be easy to extend it to others as brothers in Christ and sons of the same God. We must be prepared to act for the common good, even at the cost of personal sacrifice—seeking our reward from Him Who never forgets a kindness done for His sake—not even the cup of water given in His name. The movement which Canon Hayes founded may be called a crusade for Christianity in action, a crusade to bring the precepts of the Gospels into our daily contacts with others to fulfil the sacred law of charity laid upon us by Christ.'"

Mr. J. Maher (Kilcoiran Guild), proposing a vote of thanks to the speaker said that in his fine discourse Father Lynch had made them all appreciate more fully than ever before their work as apostles of the great founder of Muintir na Tire. One thing they would remember with pride was that their organisation had received

the blessing of the late Pope, as well as of the present Holy Father, Mr. Michael O'Shaughnessy (Askeaton Guild), seconding, said they all felt deeply indebted to Father Lynch for his lecture on the great founder of the movement.

Conveying the vote, the Chairman paid a tribute to Father Lynch's work for the Organisation over many years as a member of the National Executive and Chairman of the Munster Convention. The County Executive felt that they could not have chosen a more able speaker to address the delegates on the ideals and idealism of Canon Hayes.

Following a brief interval delegates from the different Guilds spoke on the lecture and all joined in paying tribute to Father Lynch and to the memory of Canon Hayes.

MECHANISATION IN AGRICULTURE. Mr. Meade (Pallaskerry) said that with the growing mechanisation in agriculture he was afraid they were inclined to drift more and more away from the fine old spirit of neighbourliness and goodwill, the development of which was one of the principal aims of the movement. The Chairman thanked the visitors and speakers and all who had helped to make such a success of the opening session of the course. One of the main objects of the course, he pointed out, was to stimulate discussion and with that object in view it was proposed to get different delegates from the various guilds to speak each evening on the subjects to be discussed. The visitors, delegates and all present were then entertained to a most enjoyable tea provided by the lady members of the Croagh Guild, following which the session was resumed at the Library with a fireside chat and a very interesting discussion on the subject: 'Have We Too Many Organisations in Rural Ireland?'

winter relief scheme. w to traffic while the hands. It is understood on the road will start next week, but, in an official notice of the be given to the pu Charlotte Quay is 'up' entrance to the city Pennywell. In passing be mentioned that Che was named after a me great Arthur family who was responsible for construction in conjunction Mardyke. Now that to be resurfaced, some be done to give a 'n the derelict buildings is flanked.

FROM HIS OWN LIP THE members of the Tuesday Divisions of the Fraternity of the I heard from his own l tures endured by Rev. old Rigney while a i four years in a Chine To-night, the members nesday Division will b rowing and moving st. Rigney has told it all "Four Years in a Red somehow, the personal much more touching a That he is alive to sufferings and of it treatment meted out to Chinese Communists m buted to the interventi- dence. Now recupera house of his Comm Divine Word Missk Liverpool, he is maki tory progress to robust one thought—his one a get back with all possi his mission work.

GOT TEN YEARS. AN American, born A Father Rigney wa

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"YOU are all a that it is pos is very much red M. G. Ahern, B.E. Council during a viding extra empl

Mr. J. J. Collins, T.D. presided. Mr. P. Ahern asked gineer what was the Christmas work being able this year. He was concerned with New where the unemployment was very bad. He would know how funds sto period. Mr. D. McAuliffe su Aherne. Mr. C. Keane said been his intention to reter. The Co. Engineer ma ment quoted at the out that they were pushi gramme to the limit and fast as the organi go. At the same time, of men employed was A FEW GRAI He would not an big increase for the period. There were i grants available, about the Emergency U Schemes Vote for the these works, would be did not, however, c labour content, and he the proposals for the ing. In reply to another Mr. Ahern, the Co. E that the road mainb was to carry out nece throughout the year. Mr. C. J. O'Neill sai was no work for rural notwithstanding the fa was plenty of cleanin and fishing in poteholes They did not get work ting of weeds this year time men had worked during the Christmas Co. Engineer—They the type of work whi quired then. ROAD IN GALB Mr. O'Neill said the lage of Galbally there down to Glenafly to th was so bad that it wa "hammered" by paper ary. It was in a shock and the people were u it. No matter what he he never seemed to ge gineer interested in it Mr. McAuliffe pleadi