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back the following year to speak at St. Michael's. Dr. Ryan, the Catholic Bishop of Limerick, gave them a foundation in 1853, and they opened a small oratory in Bank Place. In 1854 they acquired a large field in Courtbrack, at the top of Henry Street, where they erected a temporary chapel. They resided near it until they built their own residence, the foundation stone of which was laid in August, 1856. The foundation stone of the church was laid on 30 May, 1858. Both buildings were constructed by a builder, named Wallace, under the supervision of William Corbet. George Goldie (1828-1887) of London designed the high altar, which was unveiled on Sunday, 15 October, 1865, although the tower was not completed until 1879. The chief building material is magnesium limestone, imported from France, with horizontal strips of pink granite used to enliven the facade. Clare and Sicilian marble were used in decorating the interior, the former in the columns supporting the apse arch, and the latter in the altar rail.

THE LIMERICK CONFRATERNITY was founded by the Redemptorist Fathers soon after their full development as a community in Mount St. Alphonsus, in 1867. They spent the last three days of 1867 celebrating a solemn *triduum* to Our Lady of Perpetual Succour, and on New Year's Day, 1868, they opened a mission for men and boys. When this mission ended, 8,000 men had received communion and 1,400 boys had been confirmed. The Confraternity was founded and directed by Fr. Bridgett, who laid the foundations of a movement which dominated the religious and social life of Limerick for well over a century, earning it a reputation as a city of nothing but churches and "piety upon piety". Year after year, street by street, and house by house, the male members of the Limerick Confraternity trooped off to their meetings. Attendance was compulsory; excuses were checked and recorded by two officers of the association; social pressure was exerted to boost attendance but non-membership was tolerated, though not quite approved, amongst one's Catholic peers. By 1880 the Confraternity had 4,200 members. This figure had climbed to 7,000 by 1918, and the movement continued to flourish into the early 1960s.

FR. JOHN CREAGH was born at Thomondgate on 19 August, 1870. He was educated by the Redemptorists, in Limerick and in England, before his ordination on 1 September 1895. He taught history at Teignmouth, England, and at Clonard, Belfast, before returning to Limerick where he was director of the Holy Family Confraternity in 1904. On 12 January, 1904,

he delivered a sermon from the altar of the Redemptorist Church castigating the Jews of Limerick. He indicted their business methods, accused them of shedding Christian blood, and stated that they would "kidnap and slay Christian children" if they dared. This tirade was probably sparked off by a type of hire-purchase system operated by the business people of the city in which weekly payments were collected from various debtors within the locality. Fr. Creagh held the small Jewish enclave in Colooney Street responsible for this state of affairs. In fact, the few Jewish dealers involved in this *gombeenism* formed only a small percentage of the business community which was more than predominantly Christian.

THE JEWISH COMMUNITY was insulted, assaulted and threatened after Fr. Creagh's sermon, according to a report of the Rabbi, Rev. Elias Bere Levin, on 18 January, 1904. Worse was to come. Fr. Creagh preached a second sermon, in which he urged Catholics "not to deal with the Jews" after he had further maligned them. This sermon may have been inspired by the expulsion of Redemptorist priests from France, an incident for which Fr. Creagh held the Jews responsible.

THE LIMERICK POGROM was an economic boycott waged against Limerick's small Jewish community for two years. Life was made intolerable for the Jews. Rabbi Levin and some of his flock were assaulted, their businesses boycotted, their livelihoods destroyed, their homes attacked, and they were subjected to abuse and slander. They were never given a chance to defend themselves or place their case before the public. The Protestants of Limerick tried to support the Jews throughout this troubled period, but their sponsorship only deepened the animosity of the Redemptorists and the Confraternity of the Holy Family. Eventually the Jewish community were forced into asking the Protestants to desist, thus depriving themselves of essential funds and allies, in the hope that the Catholics would attempt a reconciliation. Despite this gesture the boycott continued. Standish O'Grady (1832-1915) wrote on 23 April that "it is difficult to believe that the priests and the Bishop of Limerick could not put an end to it if they tried ... These Limerick Jews seem to be a very harmless body, neither money-lenders nor extortioners; just traders trading in clothes, and selling the same at no more profit than is permitted". Arthur Griffith (1872-1922), the Sinn Fein leader, supported Fr. Creagh in the *United Irishman*, demanding freedom for the Irish peasant from the international moneylenders (the Jews). He was

reprimanded by Frederick Ryan, co-editor of *Dana*, who wrote that Irishmen who were claiming freedom for themselves could ill afford to refuse it to others. Dr. Bunbury, the Church of Ireland Bishop of Limerick, spoke to the Church of Ireland Synod. He defended the Jews, claiming that they charged no more than the other shopkeepers in the city. His speech was condemned at a special meeting of the Corporation, in which the Mayor, Michael Donnelly, denied that the Jews had been subjected to violence.

JOHN RALEIGH, a fifteen-year-old youth, was sentenced to one month's imprisonment, without hard labour, for assaulting Rabbi Elias Bere Levin, with a thrown stone, on 4 April 1904. In court, Raleigh was defended by an anti-semitic solicitor, Nash, who stated that as far as he was concerned, any reported assaults on the Jews were just fabrications by which the Jews hoped to enrich themselves. The resident magistrate, Hickson, said it was quite clear that Raleigh was guilty of the charges. It was not his first time to cause trouble or annoy the Jews, and although he, and several other children, had been involved in various incidents concerning the Jews, it was obvious that "other parties" should bear the responsibility for such actions. Raleigh served his sentence in Mountjoy Jail. He was released in May and received a hero's welcome on returning to Limerick. He was carried home, shoulder-high, from the railway station by enthusiastic supporters who also presented him with a silver watch and chain. Rabbi Elias Bere Levin (1862-1929) had settled in the city in 1882 where he was appointed Reader and Shochet to the single congregation placed under the jurisdiction of the Chief Rabbi.

THE COLLOONEY STREET OUTRAGE is another term used to describe the *pogrom* which is usually defined as an organised massacre or the preaching which culminates in such an event. Fr. John Creagh left Limerick in May 1906. He worked as a missionary in the Phillipines, New South Wales, Western Australia and New Zealand. He returned to Australia where he was appointed Rector of the Redemptorist House in Perth from 1914 to 1916. He was Vicar-Apostolic of the Kimberleys from 1916 to 1923, and from 1923 to 1925 he was acting parish priest of Bunbury. From 1926 to 1930 he was in Pennant Hills and after that he was stationed at Waratah and Wellington, New Zealand, where he died in the Lewisham Hospital on 24 January, 1947. He was buried at Karori. Controversy followed him even after he had left Limerick. When a white stock drover, Jackie Parks, was accused of murdering an Aboriginal stockboy, Fr. Creagh attended