

THE JEWS

TO-DAY'S PROSECUTIONS

PROCEEDINGS IN COURT

Magisterial Comments—Fines Imposed

LETTERS AND RESOLUTIONS

The Latest Phase of the Question

At the City Petty Sessions to-day, before Messrs E. F. Hickson, R.M. (in the chair); James F. Barry, John Clune, Poole Gabbett, and Ambrose Hall, a number of cases were heard, charges of assault and riot, arising out of attacks made on Jews in the city. The cases appeared to excite considerable interest. There were six charges at the suit of the police and four private prosecutions.

Patrick Collins, a youth, was charged by Sergeant Loneragan with riotous and disorderly conduct in Nelson-street last Monday.

Mr. Hickson—Under what circumstances? The Sergeant said he saw a crowd following one one down William street, and at the time he did not know whom they were after; when witness in front he saw it was a Jew; there were small stones thrown and stoned, and when Collins the defendant dropped a stone and; Collins's hands were found to be

Mr. Hickson, Loneragan said the defendant was about the cause of the riot was that the Jews went about collecting their

in reply to Mr. H.C. said the riot on Monday were Jews, and the people, especially in the Irish town, things had since quieted down, but to take the matter up and give the

As one of those present and who Mr. Creagh speak—Hickson—We have nothing to do with

Mr. Creagh. He did nothing but deprecate conduct of this kind and the magistrates ought to put an end to it.

Mr. Hickson—I quite agree.

Mr. Clune—If anyone wishes to follow the advice of Father Creagh they will not contradict him by using any violence.

Mr. Clune—I am very glad of your opinion as it is, Mr. Clune. I quite agree with that conduct of this kind against Jews, or anybody else, should be put down by the magistrates.

Mr. Clune—I thoroughly agree with you.

Mr. Hall said the Jews had very large business, and some of the people to whom they supplied goods could not get those goods from anybody else. He (Mr. Hall) had to do with those Jews, and he always found them to be honest, industrious, and sober people. He never knew one of them to be brought up for drunkenness, and those people had a right to pursue their way and do their business.

Mr. Hickson—What will you do in this case?

Mr. Hall—I would punish everyone of them. You must put this kind of thing down and mark your disapproval of it. The Jews have a right to live as well as anybody else.

Mr. Clune—On Monday you said the Jews were pursued. Is it not a fact that nothing has occurred since?

D. I. O'Hara said that was so, but the police had to take measures to protect the Jews. The disorder had quieted down since.

Mr. Dodds, solicitor, intervening, said he had four cases in which he was prosecuting, and perhaps the court would take them up before deciding.

Mr. Hickson asked how many cases were there at the suit of the police?

D. I. O'Hara said there were six.

It was agreed to hear all the cases before the bench gave their decision.

Thomas Reddan was charged with being one of a disorderly crowd following and threatening Jews last Monday.

Constable McCabe stated he saw the defendant catch hold of two Jews and another man pulling them; witness asked what he was doing, and Reddan said if the Jew went back again for his sixpence he would knock his brains out.

Mr. Hall—Where was this?

Constable McCabe—In Lower Gerald Griffin-street.

Mr. Hall—This is a new way to pay old debts—not to pay them at all.

Margaret Quinn was next charged with forming part of a riotous and disorderly crowd in West Watergate.

Sergeant Rogan said the defendant was one of a riotous and disorderly crowd; she called one of the Jews a "dolly man."

Mr. Hickson asked if she had an infant in her arms then as she had now.

The Sergeant answered in the affirmative.

Mr. Hall—Ladies are admitted to the medical profession, and they want to get into the bar.

Head-Constable Moore—And the dock (laughter).

Mr. Clune asked how the woman conducted herself.

Sergeant Rogan—Her demeanour was not very nice.

Mr. Nash, solicitor—Was there a Jew there at all?

Defendant said she did not know if the men were Jews.

Mr. Hall—Would you know the face of a Jew? Defendant said she would. When Sergeant Rogan spoke to her all she said was "Would you not turn your back and let the crowd hunt the 'dolly men'?" (laughter).

Mary Lynch was summoned for a like offence. Constable Reddan said about half-past twelve

Jew, against Anne McNamara, a feeble old woman, who was also blind, and had to be led to the witness table, was gone into.

Marx Blond was called as an interpreter, and related complainant's case. It was to the effect that he entered defendant's house in Mungret-street not to see herself, but to see a customer of his; he went upstairs for the purpose of making inquiries, and immediately he did so a bucket of sour milk was thrown over him (laughter).

Mr. Hall asked defendant why she wasted the precious milk in such a fashion, but she replied that she no more committed the assault than his worship did. She was blind and had to be led to court. She could not see this Jew when he entered her room, but heard his voice. She knew nothing of the assault, and never owed twopence to any of them (the Jews).

Mr. Clune—And this is one of the outrages spoken of?

Mr. Dodd—It is one of a series. A can of milk was thrown over this man.

The chairman said this was a different case from those in which crowds followed the Jews through the streets.

Samuel Fine v. Mrs. Gray.

Samuel Fine, also an Israelite, aged about 14 years, summoned Mrs. Gray, Viza's Fields, for an assault on the 18th inst. Mr. Dodd for complainant, and Mr. W. Connihan for defendant.

Fine's evidence was that he was coming through the locality in which defendant lived when she threw stones at him. One struck him on the back of the head and another on the neck. Witness showed no wounds.

Mr. Connihan objected to Marx Blond acting as interpreter as he didn't believe he would state the facts of the case. He was a man who had already been before their worships and sentenced to two months for an assault on his father-in-law.

Chairman—That's no reason why he would not tell the truth on oath.

Mr. Connihan—I am entitled to question his place.

The Chairman overruled the objection, but at the same time the complainant was considered sufficiently conversant with the English language to make his own case.

Evidence for the complainant was given by Louis Cramer, a Russian Jew, who said he saw Mrs. Gray throw a stone, but did not see her hit Fine.

For the defence Mary Mulcahy was called, who stated that the Jew called for his weekly money, and when told that it could not be given to him, he remained outside the door making faces for a half an hour; in the meantime a crowd came up; Mrs. Gray threw a stone at the complainant, but did not hit him.

Louis Cramer v. Michael Hilton.

This was also a case of assault. The complainant gave evidence in the last case. In the present one he stated he called to collect an instalment from a person living in Hilton's house at Duggan's Court; the latter, who is a sweep, came to the door, and when he saw witness, put his hand to his chest and shoved him away; at the same time making an offensive remark.

Mr. R. Nash, solicitor, who appeared for the defendant, made an objection to Marx Blond acting as interpreter, but was overruled. Cramer, it was stated, was only seven months in Limerick, and only spoke in broken English.

Mr. Hall—Mr. Nash, when I first went to Paris I was not able to speak French.

Mr. Nash (interrupting)—And I am sure, Mr. Hall, you are not able to speak it still (laughter in court).

The defendant, examined, said that when the Jew came to his door he merely put his hand to his chest and told him "clear out of here."

The witness was proceeding to make other observations when

Mr. Nash sharply told him if he did not shut up he would shove him up the chimney.

Mr. Nash said—Gentlemen, I appear for Michael Hilton in this case, and at the outset I wish to say that nobody deprecates more strongly than I do any assault or violence being offered to the Jewish community, and I am fully convinced that no right-minded citizen would for a moment sanction or tolerate any violence being offered to them. Gentlemen, in the course of his observations Mr. Dodd made reference to some speech that had been made, but on my asking him he declined to state what speech he referred to, or by whom it had been made. Possibly he intended some hint or reference to some lectures recently given by Father Creagh. I don't know whether he did or not, but this much I feel bound to say, that I myself was personally present at each of those lectures. I heard every word that Father Creagh spoke, and from beginning to end of them he did not utter a single word which could be construed by friend or enemy, Christian or Jew, as suggesting or inciting to any violence being used towards the Jewish Community. Neither was the religious element imported into it by him, and strange to say this element was brought into it only a few days ago in a letter of Mr. Davitt's which appeared in the Freeman's Journal. Now, Mr. Dodd in the course of his observations spoke very strongly of the outrages that had, within the last week been committed upon the Jews in Limerick, and every time he said the word "outrages" he emphasised it so strongly that you could see that he wished it to be underlined at least three times, and have any amount of notes of exclamation after it, and in fact,

woman. It was a particularly bad case, and she would have to pay a fine of 10s 6d, or undergo 14 days' imprisonment. In Hilton's case there was a slight assault. They would treat it as only an ordinary or common assault and fine the defendant 2s 6d. In the other cases of cases in which the Jews had been followed through the streets, it may be scoffed at because it was only children who did it, that it was not serious; that was not his view. Children throwing mud and stones might lead perhaps to a serious riot. So far as the Bench were concerned they were not going to treat the defendants now severely, but hoped and trusted that there would be no more of this thing and that it would be all forgotten. The magistrates, however, to mark their sense of what occurred would fine Patrick Collins, who was only fourteen years of age, 5s; but in the cases of Bridget Quinn, Mary Lynch, Lizzie Doyle, Kate Bell, George Harto, and T. Reddan, fines of 10s 6d each would be imposed.

CONFRATERNITY MAN'S VIEWS

Mr. Davitt and Father Creagh

TO THE EDITOR OF THE LIMERICK LEADER.

SIR—As you have so kindly intimated in your issue of Monday that the hospitality of your columns is open to correspondence on the above subject, I gladly avail myself of the privilege to reply to Mr. Davitt. From the commencement to the end of his letter is shown clearly that he has rushed to print without apparently wanting or caring to seek reliable information on the subject with which he deals. The Rev. Director of the Confraternity, conversant with all Jewish dealing, thought fit in his judgment to warn those under his charge against the consequences which a strong Jewish element in our midst would inevitably entail, and this done he considered his duty accomplished. So Mr. Davitt may quiet his fears for a Jewish persecution in Limerick, at all events, or need he expect to obtain another Humane Society's medal—for his advocacy—at the expense of a Limerick Confraternity man's honour. But while giving that assurance it is not meant that we are going to allow our rights as citizens to be usurped, or the exemplary traditions of our forefathers to be blurred by fostering in our midst a race the very presence of which endangers both. Coinciding with Rev. Father Creagh, it can be truly said that they have grown fat while the citizens get poorer. Yes, you may say, because they are thrifty; far from it. It is because they are the very essence of usury, and practise extortion to such an extent that the guile-

four times the price for which it could be obtained from a local trader, consequently their coffers are quickly filled and consciences easily quieted. If they wish to come and live amongst us they are welcome, provided they act according to the laws of God and justice, and cast aside their sordid practices, which we deprecate. Instead of hurting the feelings of these "amiable patients" of Mr. Davitt's he would have Father Creagh turn his attention to intoxication in the city. This is proof positive that consistency is the least of Mr. Davitt's virtues and exhibits complete ignorance of matters he has introduced into his subject. It is a matter of notoriety, I can safely assume, throughout the length and breadth of Ireland, that no more zealous workers in the cause of temperance are to be found than the Redemptorist Fathers. Our present Rev. Director is certainly no exception to his predecessors in the cause. He, like them, having such a hatred of the vice of intemperance, went so far as to present himself before the magistrates of Petty Sessions and challenge them as to why the full penalty of the law was not inflicted on publicans who infringed the Licensing Laws, stating that if an offence was proved there should be no mitigation of punishment. Since then there is a marked improvement in the fines inflicted. He not only works against it with all the energy and power of his eloquence, but busies himself during prohibited hours on Sundays walking through the city with a view to having offending publicans brought to justice, and not confining himself to the city, but he has been known to extend his visits to places in the suburbs over the three-mile limit. Bearing these facts in mind it cannot be justly said of him that he is an idler in the Vineyard. Mr. Davitt would also direct the rev. gentleman's attention to the reduction of the £12,000,000 levied annually by the British Government in this country. This looks a large order for a person whose function it is not to enter into politics or his duty, while there are publicans devoting time, energy, and brilliant intellects to the matter for years, and yet cannot succeed, and it is scarcely probable that the Government is going to grant an individual member of a religious Order a carte blanche to adjust the matter. Mr. Davitt does well in charity to lecture Father Creagh on his duty to those souls entrusted to his care, but I fear his efforts will never prove prolific or the intensity of his good purposes availed of, as it is not probable that a Redemptorist will accept advice on spiritual matters from him and ignore that of the illustrious founder of his Order and Doctor of the Church—St. Alphonsus Ligouri. Mr. Davitt evidently glories at the prospect of the success of his production, and contemplates the effect of his mastery intervention on behalf of the Jews as against Father Creagh, when he so confidently appeals to Limerick as being a "stronghold of true Nationalist sentiment that cannot be induced to dishonour Ireland by any response to such an unworthy and un-Catholic invitation." Here is where Mr. Davitt's ignorance of Limerick and its people clearly shows itself. Had he but witnessed the display of love and loyalty exhibited on the occasion of the Golden Jubilee of the Redemptorist Order in Limerick, which occurred last October, he would have dropped his pen and saved himself from the contumely his production would, and could only evoke. Fifty years have passed since their entrance into Limerick and

DR. LONG AND LIMERICK PRIESTS AND CATHOLICS

"PRACTICES OF TERRORISM"

SERIES OF CHARGES

Address to an Orange Congregation

("LEADER" SPECIAL.)

Two individuals of some notoriety, in the persons of our old friend, Dr. Long—the tall, sad, sorrowful, melancholy-looking medical gentleman, who is the prop and pride of the society known as "The Irish Church Mission to Roman Catholics" in Limerick; and Mr. J. F. McCarthy, who, according to himself, was once a Roman Catholic, and who is now diverting Orange audiences with dark and terrible tales of priestly machinations, were last week simultaneously on the stump on their respective favourite subjects. The man who is "converting" the poor Roman Catholics of Limerick gave to a Belfast audience a glowing

account of his stewardship

in Limerick, and an elaborate yarn of his martyrdom in pursuit of his "mission;" while friend McCarthy, at the same moment in Lisburn, a few miles from Belfast, was engaged saying the already "saved" Orangemen from the influences of the Catholic Church. The writer has before him a copy of the official Orange organ in Belfast, in which a great deal of space is allotted to both gentlemen's harangues to the sympathetic Orange audiences—the cordial haters of Catholics. But as Dr. Long devotes his whole address to Limerick, readers of the LEADER will no doubt be interested in all the complimentary things he has to say of the Catholic clergy, the people, and their religion. We can only afford space to give extracts from Dr. Long's rigmarole, so that friend McCarthy must take a back seat. Limerick, according to the Doctor, is

"the city of the broken bye-laws."

That is not bad to start with. We do not wish to be severe on the Corporation, but might we ask why they, the responsible party, should allow this state of things to be in the city, which, Dr. Long asserts, "he is personally very fond of?" When will the Corporation attend to its duty, and please Dr. Long? But to resume. The Doctor went on to say "that the old part of the city lay between Bishop O'Dwyer's palace and the Roman Catholic Cathedral," and was "occupied exclusively by poor Romanists, most of whom lived in wretched poverty; while in the new part of the city—the Protestant business men, bankers, doctors and others predominated." Note how nicely the last quoted phrase is put, in view of the sentence that immediately follows—"The people of Limerick had undoubtedly many excellent natural qualities, but he believed their system of religion hindered and stunted their development." Hence we take it that none but those of the Protestant religion, because they are non-Catholics, have developed, and hence it is that according to this truthfully-spoken man, the Protestants predominate in the new and principal part of the city. Was ever such an audacious insinuation made against the successful Catholic population of this city? What a piece of bluff! and what dispicable dodgery! Note a word from this truthfully-spoken, honest man—"this is a God"—about the thousands of successful Catholic professional men, merchants, traders, &c., who occupy the new part of the city, who

as a matter of truth and fact

predominate over the Protestants instead of the latter over them. But it would not suit the purpose of this so called expounder of the gospel to state that notwithstanding their religion there are many thousands of very successful Catholics in the city. He insultingly says of the religion of the poor, "that almost every day crowds run from their house duties to the chapel to repeat the rosary or some other vain repetition."

Contempt for Priests

Dr. Long condescends to say "that for some of the priests he has a great regard," but there are others he says "for whom he had the greatest contempt." He spoke of the great effort made by "a Redemptorist monk" to drive the mission from the city. But now "tyranny had gone and the rows and mobs had ceased," he said; hundreds were availing of his free dispensary; and "were it not for the awful terror the people were in he believed they would require an assistant to get through the work." The local medical men had better look out, or, like Othello's, their occupation will be gone.

The Confraternity

Here is what Dr. Long has to say about the Confraternity: "He believed that the chief instrument of the system in terrorising the citizens was the Confraternity of the Holy Family. The great majority of the men of Limerick were enrolled as members in that great Confraternity; it contained men of every class and of every character, good, bad, and indifferent; but all were slaves of the system. They were bound to attend the weekly meetings, for there were pains and penalties sufficient to reduce to obedience any refractory member. They had all sworn with uplifted hand not to attend the mission dispensary themselves, and to make any who did attend feel that they were doing what was wrong. He believed that that Confraternity was responsible for the entire want of life and courage which existed in the Roman Catholic community in Limerick. It was a Roman Catholic Association which was ruining a Roman Catholic city. It was difficult for any Roman Catholic, to employ a Protestant, and as a matter of fact, with a few exceptions they never did. In Belfast the energy of the citizens had been directed chiefly to building factories; in Limerick the chief energies of the Roman Catholics had been spent in building chapels and convents, and if Romanism was of any value in raising the moral life of a city, Limerick should take

"Recently a poor Protestant husband was ill. see him, but I dare not in the top front room in the house. We they would burn if I brought you to send for a Roman sent the nurse to was an nominal I called to see her, and and if you read that 'I will paralyse you, read that book.' said, 'for there is no She took down the book enough, he left her; open bible. That po the priest with the b for she had faith. The bible was practi Limerick."

One further extract readers the class of m among us—He told were seriously to th sacrifice of the mass' be horrified, and rom idolatrous, but they doing. They were doubt was to be dam the chapels, knowi they could understand 'got mass,' whatever

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O'Hara said there were six. It was agreed to hear all the cases before the bench gave their decision. Thomas Reddan was charged with being one of a disorderly crowd following and threatening Jews last Monday. Constable McCabe stated he saw the defendant catch hold of two Jews and another man pulling them; witness asked what he was doing, and Reddan said if the Jew went back again for his sixpence he would knock his b—y scone off. Mr. Hall—Where was this? Constable McCabe—In Lower Gerald Griffin street. Mr. Hall—This is a new way to pay old debts—not to pay them at all. Margaret Quinn was next charged with forming part of a riotous and disorderly crowd in West Watergate. Sergeant Rogan said the defendant was one of a riotous and disorderly crowd; she called one of the Jews a "dolly man." Mr. Hickson asked if she had an infant in her arms then as she had now. The Sergeant answered in the affirmative. Mr. Hall—Ladies are admitted to the medical profession, and they want to get into the bar. Head-Constable Moore—And the dock (laughter). Mr. Clune asked how the woman conducted herself. Sergeant Rogan—Her demeanour was not very nice. Mr. Nash, solicitor—Was there a Jew there at all? Defendant said she did not know if the men were Jews. Mr. Hall—Would you know the face of a Jew? Defendant said she would. When Sergeant Rogan spoke to her all she said was "Would you not turn your back and let the crowd hunt the 'dolly men'?" (laughter). Mary Lynch was summoned for a like offence. Constable Madden said about half-past twelve o'clock on Monday he saw a Jew go into Mrs. Lynch's house, but he came out very quickly; he heard the Jew told to be off, and then there was a cheer from the crowd; the Jew then went up Garvey's Range, and at every house where he was not paid the crowd cheered. Mr. Hickson—She was only disorderly. Lizzy Doyle was charged with disorderly conduct also on the same occasion. The Constable said that but for the police the conduct of the crowd would be worse than what it was; Father Fitzgerald went down the range collecting dues, and his presence had a great effect on the people. George Harte and Kate Bell were summoned by Constable Bell on a like charge. The defendants were disorderly, and there was a crowd of 300 people following the Jews in the Irishtown on Monday. Mr. Clune—Would not two dogs fighting attract as big a crowd in Broad-street? Mr. Hall—Oh, not at all. Mr. Hickson—All those cases occurred about the same time. The Constable—One will have to be adjourned. Mr. DeCourcy—Yes, the defendant gave a wrong name, and could not be served. Mr. Dodd, solicitor, when the case of Samuel Shockett against Anne McNamara, Munget-street, was asked to make a statement. It was not, he said, for him to enter into what led to the case. Every right minded citizen would agree that they were disordered, not as to Limerick, but to Ireland. Their worshipers were aware, there were no more law abiding or honest people than the Jews. They were, as Mr. Hall had said, honest in their trading. They only wanted to be allowed to live in peace. They never did anything with which the citizens found fault, and they found it a tremendous hardship that they should be pursued and outraged in this way. In fact so strong was their feeling that the head constable were inclined to employ counsel to come to Limerick and put the case fairly before the public. Most of the Jews were poor—it was an exception to find them rich, and he (Mr. Dodd) could only say if the citizens and inhabitants of Limerick were as hard working as the Jews the place would be a good deal more prosperous. All better classes of the people, irrespective of politics or religion, condemned these outrages. He would ask their worshipers, with a view to bringing down counsel, to adjourn the present and other cases to follow, for a fortnight. In the meantime the state of feeling towards his clients could be ascertained. The Jews believed the people had been misled by certain speeches. Mr. R. Nash, solicitor—What speeches, sir? Mr. Dodd—Oh, its a matter of common notoriety, and I don't wish to refer to them at all. They may have been taken up wrong, and I don't want to enter into them. Chairman—I would like to know what your application is—is it for an adjournment in order to engage counsel? Mr. Dodd—These are my instructions, sir. Chairman—I am sure the magistrates will be very well able to deal with these cases. The charges are only for ordinary assaults, and we are quite capable of managing them. Mr. Dodd made a remark as to the Jewish Community, feeling outraged at the treatment they received at the hands of their assailants, but the Chairman intervened by saying that Mr. Dodd's application was refused, as the Bench did not consider an adjournment necessary. SHOCKETT V. McNAMARA. The first case of Samuel Shockett, a Russian

For the defence Mr. Michael Hilton was called, who stated that the Jew called for his weekly money, and when told that it could not be given to him, he remained outside the door making faces for a half an hour; in the meantime a crowd came up; Mrs. Gray threw a stone at the complainant, but did not hit him. Louis Cramer v. Michael Hilton. This was also a case of assault. The complainant gave evidence in the last case. In the present one he stated he called to collect an instalment from a person living in Hilton's house at Dugan's Court; the latter, who is a sweep, came to the door, and when he saw witness, put his hand to his chest and shoved him away; at the same time making an offensive remark. Mr. R. Nash, solicitor, who appeared for the defendant, made an objection to Marx Blond acting as interpreter, but was overruled. Cramer, it was stated, was only seven months in Limerick, and only spoke in broken English. Mr. Hall—Mr. Nash, when I first went to Paris I was not able to speak French. Mr. Nash (interrupting)—And I am sure, Mr. Hall, you are not able to speak it still (laughter in court). The defendant, examined, said that when the Jew came to his door he merely put his hand to his chest and told him "clear out of here." The witness was proceeding to make other observations when Mr. Nash sharply told him if he did not shut up he would shove him up the chimney. Mr. Nash said—Gentlemen, I appear for Michael Hilton in this case, and at the outset I wish to say that nobody deprecates more strongly than I do any assault or violence being offered to the Jewish community, and I am fully convinced that no right minded citizen would for a moment sanction or tolerate any violence being offered to them. Gentlemen, in the course of his observations Mr. Dodd made reference to some speech that had been made, but on my asking him he declined to state what speech he referred to, or by whom it had been made. Possibly he intended some hint or reference to some lectures recently given by Father Creagh. I don't know whether he did or not, but this much I feel bound to say, that I myself was personally present at each of those lectures. I heard every word that Father Creagh spoke, and from beginning to end of them he did not utter a single word which could be construed by friend or enemy, Christian or Jew, as suggesting or inciting to any violence being used towards the Jewish Community. Neither was the religious element imported into it by him, and strange to say this element was brought into it only a few days ago in a letter of Mr. Davitt's which appeared in the Freeman's Journal. Now, Mr. Dodd in the course of his observations spoke very strongly of the outrages that had, within the last week been committed upon the Jews in Limerick, and every time he said the word "outrages" he emphasised it so strongly that you could see that he wished it to be underlined at least three times, and have any amount of notes of exclamation after it, and in fact, his language was of so bombastic and grandiloquent a character that you would imagine that the Bulgarian atrocities were nothing in comparison with the sufferings of his clients for the last few days. Gentlemen, you have heard the evidence in all the cases, and now what are the awful outrages? The fact is that all the cases are two-penny half-penny, trumpery, trivial charges, two of them being against two old women feeble with age, and one of them stone blind, and the other charge is against Hilton, and the evidence given in this case by the complainant himself is that Hilton pushed him with his finger. On my client's part I deny that even that trivial assault was committed, and I shall give you evidence to that effect. Now, gentlemen, I shall say no more than this that you are gentlemen of judgment and considerable experience. You know how to deal with these cases, and the case of my client I leave confidently in your hands, and I feel confident that to-day will see an end of these little troubles, and that nothing more will be heard of them in Limerick. Corroborative evidence having been called for the defence, Constable Longhead in reply to the chairman, said the complainant called his attention to Hilton, whom he said assaulted him; Hilton in his (the Constable's) presence, denied it; there was no crowd there, and he saw no marks of violence on the Jew. The Chairman, addressing District Inspector O'Hara, said the magistrates wished to have some responsible member of the constabulary called for the purpose of stating the state of the town regarding these Jews. Head-Constable Webster, John-street station, was examined, and stated that on Monday a considerable number of people followed the Jews through the lanes, and that continued for about two hours. Mr. Clune—Were they principally women and boys? Head Constable Webster—Principally women, boys and girls—children from 14 upwards. On the following day there was nothing, nor was there since any hostile demonstration of any kind. Mr. Hall—On Monday were they shouting and groaning? Head Constable Webster—There was shouting. I heard no groaning. Mr. Clune—Has the thing died out now? Yes, sir. Mr. Nash (sarcastically)—No outrages since? No, sir. Mr. Dodd said there was one on Tuesday. A Jewess was caught by the hair, and flung down on the street. Mr. Clune—That is not before the magistrates; sufficient for the day is the evil thereof (laughter). The Chairman, in giving the decision of the Bench, said that remarks were made about speeches given elsewhere, but the Bench knew nothing about that, nor was it necessary for the Bench to comment on them. All they had to do was to have the peace of the town kept. They would have no disorder, terrorism, or intimidation. They were determined to see law and order carried out. There were two classes of cases to be dealt with, one in which the Jews had been followed, intimidated and deterred. That was a more serious one than the other, which consisted of assaults in the houses. Dealings between two peoples may lead to disagreement and assaults like they had before them that day. In the case of Shockett against Anne McNamara, it was a wretched one for throwing milk, &c, and the Bench dismissed it. In the case of Fine against Gray it was a deliberate affair in which a boy was followed by a crowd and hit with a stone by this

stead of hurting the feelings of these "amiable patients" of Mr. Davitt's he would have Father Creagh turn his attention to intoxication in the city. This is proof positive that consistency is the least of Mr. Davitt's virtues and exhibits complete ignorance of matters he has introduced into his subject. It is a matter of notoriety, I can safely assume, throughout the length and breadth of Ireland, that no more zealous workers in the cause of temperance are to be found than the Redemptorist Fathers. Our present Rev. Director is certainly no exception to his predecessors in the cause. He, like them, having such a hatred of the vice of intemperance, went so far as to present himself before the magistrates of Petty Sessions and challenge them as to why the full penalty of the law was not inflicted on publicans who infringed the Licensing Laws, stating that if an offence was proved there should be no mitigation of punishment. Since then there is a marked improvement in the fines inflicted. He not only works against it with all the energy and power of his eloquence, but busies himself during prohibited hours on Sundays walking through the city with a view to having offending publicans brought to justice, and not confining himself to the city, but he has been known to extend his visits to places in the suburbs over the three-mile limit. Bearing these facts in mind it cannot be justly said of him that he is an idler in the Vineyard. Mr. Davitt would also direct the rev. gentleman's attention to the reduction of the £12,000,000 levied annually by the British Government in this country. This looks a large order for a person whose function it is not to enter into politics or his duty, while there are persons devoting time, energy and brilliant intellects to the matter for years, and yet cannot succeed, and it is scarcely probable that the Government is going to grant an individual member of a religious Order a *carte blanche* to adjust the matter. Mr. Davitt does well in charity to lecture Father Creagh on his duty to those souls entrusted to his care, but I fear his efforts will never prove prolific or the intensity of his good purposes availed of, as it is not probable that a Redemptorist will accept advice on spiritual matters from him and ignore that of the illustrious founder of his Order and Doctor of the Church—St. Alphonsus Ligouri. Mr. Davitt evidently glories at the prospect of the success of his production, and contemplates the effect of his masterly intervention on behalf of the Jews as against Father Creagh, when he so confidently appeals to Limerick as being a "stronghold of true Nationalist sentiment that cannot be induced to dishonour Ireland by any response to such an unworthy and un-Catholic invitation." Here is where Mr. Davitt's ignorance of Limerick and its people clearly shows itself. Had he but witnessed the display of love and loyalty exhibited on the occasion of the Golden Jubilee of the Redemptorist Order in Limerick, which occurred last October, he would have dropped his pen and saved himself from the contumely his production would, and could only evoke. Fifty years have passed since their entrance into Limerick, and each succeeding year found the Order more firmly ingratiated into the daily lives of the people, until now, after long, varied, and practical experience, they trust implicitly in its guidance, not only in spiritual matters, but in temporal matters also, so it is rather late in the day for Mr. Davitt to warn Limerickmen against their "unworthy and un-Catholic invitations." Limerickmen love their native land, and its grand traditions, many of which are immortalised in song and story, but which we well know would not improve by affinity with aliens to our Faith and Fatherland, ay, not only aliens but avowed enemies. One tradition I would especially draw attention to as sung by Tom Moore, viz—"Rich and rare were the gems she wore," as testifying to the purity of the Irish character. How many such are to be found in the Mishna? or I wonder how long would those precious gems remain unsullied in the midst of a Jewish population. This strikes me all the more forcibly, as while I write a matter comes to hand which informs me that an old Jew—grey and decrepid—standing in his doorway a few evenings ago, invites into his parlour some young women passing by, offering as a gift a new dress. One came on who no sooner heard the invitation than like a true daughter of Limerick hurled the old wretch from his battlements with the same old weapons as of yore. Continue your advocacy, sir, you are championing a noble race, even preferring Jews and their practices to that of the Holy Religion you presume to profess, and its ministers whose veracity you have publicly impeached on the charge of ritual murders by Jews. "There are none so blind as those who won't see." I will delve a little deeper into the history of your clients when full and convincing proofs will not be wanting to dispel your convenient ignorance. In Levin's letter to you he appeals on behalf of that persecuted race. Does he expect else than what his antecedents won for him at the court of Pilate when they yelled that the Blood of Christ be upon them and upon their children. Their prayers were answered, and their children have, and will continue to have, the full measure till time shall be no more, and until the last trumpet sounds the Jew will be a fugitive.—Signed, A LIMERICK CONFRATERNITY MAN. 20th January, 1904.

Resolution by the Trades

We have received the following for publication:—At a meeting of the Delegate Board, held on Wednesday evening, 20th inst., Mr. J. Cronin (president) in the chair, the following resolution was passed unanimously—"That we, the delegates of the Congregated Trades, fully endorse the action of the Rev. Father Creagh re the Jews, as we consider their system of trading detrimental to the workers of our city. We also strongly condemn the action of Mr. Michael Davitt for interfering in this matter."

Letter from Mr. John Redmond

The Rev. E. B. Levin, minister of the Jewish Community here, has received the following letter from Mr. John Redmond, M.P.:—"Leeson Park, Jan. 18th, 1904. "DEAR SIR—I have received your letter of the 15th inst. I have no sympathy whatever with the attacks upon the Hebrew Community in Limerick or elsewhere. I feel sure that the good sense and spirit of toleration of the Irish people will be sufficient to protect them from any wrong.—I am, dear sir, yours truly, "JOHN E. REDMOND."

non-Catholics have developed, and hence it is that according to this truthfully-spoken man, the Protestants predominate in the new and principal part of the city. Was ever such an audacious insinuation made against the successful Catholic population of this city? What a piece of bluff! and what dispicable dodgery! Not a word from this truthfully-spoken, honest man—"this is God"—about the thousands of successful Catholic professional men, merchants, traders, &c., who occupy the new part of the city, who

as a matter of truth and fact

predominate over the Protestants instead of the latter over them. But it would not suit the purpose of this so called expounder of the gospel to state that notwithstanding their religion there are many thousands of very successful Catholics in the city. He insultingly says of the religion of the poor, "that almost every day crowds run from their house duties to the chapel to repeat the rosary or some other vain repetition."

Contempt for Priests

Dr. Long condescends to say "that for some of the priests he has a great regard," but there are others he says "for whom he had the greatest contempt." He spoke of the great effort made by "a Redemptorist monk" to drive the mission from the city. But now "tyranny had gone and the rows and mobs had ceased," he said; hundreds were availing of his free dispensary; and "were it not for the awful terror the people were in he believed they would require an assistant to get through the work." The local medical man had better look out, or, like Othello's, their occupation will be gone.

The Confraternity

Here is what Dr. Long has to say about the Confraternity: "He believed that the chief instrument of the system in terrorising the citizens was the Confraternity of the Holy Family. The great majority of the men of Limerick were enrolled as members in that great Confraternity; it contained men of every class and of every character, good, bad, and indifferent; but all were slaves of the system. They were bound to attend the weekly meetings, for there were pains and penalties sufficient to reduce to obedience any refractory member. They had all sworn with uplifted hand not to attend the mission dispensary themselves, and to make any who did attend feel that they were doing what was wrong. He believed that that Confraternity was responsible for the entire want of life and courage which existed in the Roman Catholic community in Limerick. It was a Roman Catholic Association which was ruining a Roman Catholic city. It was difficult for any Roman Catholic, to employ a Protestant, and as a matter of fact, with a few exceptions they never did. In Belfast the energy of the citizens had been directed chiefly to building factories; in Limerick the chief energies of the Roman Catholics had been spent in building chapels and convents, and if Romanism was of any value in raising the moral life of a city, Limerick should take a first place for honesty, sobriety, and industry; but he was confident that Bishop O'Dwyer did not congratulate himself on the character of those who had been trained in his church."

Dr. "Daniel" Long and the Jarvies

The "saved" saviour of we poor Romanists, as he calls us, told a harrowing tale of martyrdom which he underwent through the conspiracy of the Limerick Jarvies not to drive him. These jarvies, he said, were members of the Confraternity. The good hearted fellows amongst them were afraid to drive him; they had no moral courage, and "they did not know what it was to trust in God and do right," and of course "their religious training was at the root of this matter." Ought not we, poor Catholics and jarvies particularly, be thankful for this Daniel. Dr. "Daniel" Long—come amongst us! All these hundreds of years past have we been going to perdition—to wreck and ruin, but all would be well if we took the trouble to find solace and salvation in Dr. Dan Long's free dispensary—where he dispenses cures for all "the ills that flesh is heir to," but especially for that awful disease—Romanism.

"Dicky Bird" Daniel

Here is a pathetic tale of this martyr's experience on the "dicky" seat of a jarvey car:—"The car boycott was a small thing, yet it might give them valuable information. He had made every effort to end the foolish business. They would remember how he sat on the car and insisted on being driven; how the jarvey took the horse from under, and raised the shafts, so that he was left perched in the driver's seat until the high constable for obstructing the thoroughfare."

Pity from the High Constable

What manner of man is this High Constable who lavishes pity on Dr. Dan? Does he joke with the prophet? But hear the High Constable's praises sung and applauded, and say who will if all Corporate officials and Roman Catholics are beyond all hope! "Haven't you £800 a year from your society, and why don't you get a horse and trap for yourself? said the High Constable to him one afternoon. He expressed great pity for him when he told him that he had a little more than a fourth of that, and could not afford to keep a horse and trap. On Christmas Eve he had the pleasure of again meeting the High Constable, who told him he was just coming from paying a special Christmas visit to a Franciscan monk. He shook his hand heartily, and assured him of his goodwill. He used some unparliamentary language about the jarveys, and said, 'If there is to be a subscription to supply you with a trap, though I am a Roman Catholic, put me down for the first pound' (applause). There was a glimpse of the generous heart of their Roman Catholic brother when it was not ruled out of court by bigotry."

Oh! fire! oh! smoke

To think that things should come to this pass! Yet, let truthful James—Daniel rather—paint the picture as he painted it for the Orange audience—"Not only did Rome terrorise her own poor dupes, but she was successful in terrorising many Protestants too. Within the past few weeks three young Protestant ladies, who had attended a meeting conducted by two young Salvation Army officers, were followed by hundreds howling them down through the principal streets in Limerick, many of them being confraternity men."

Suitable for Bigots

Catholics, ay, and respectable Protestants, know the measure of truth contained in this:—