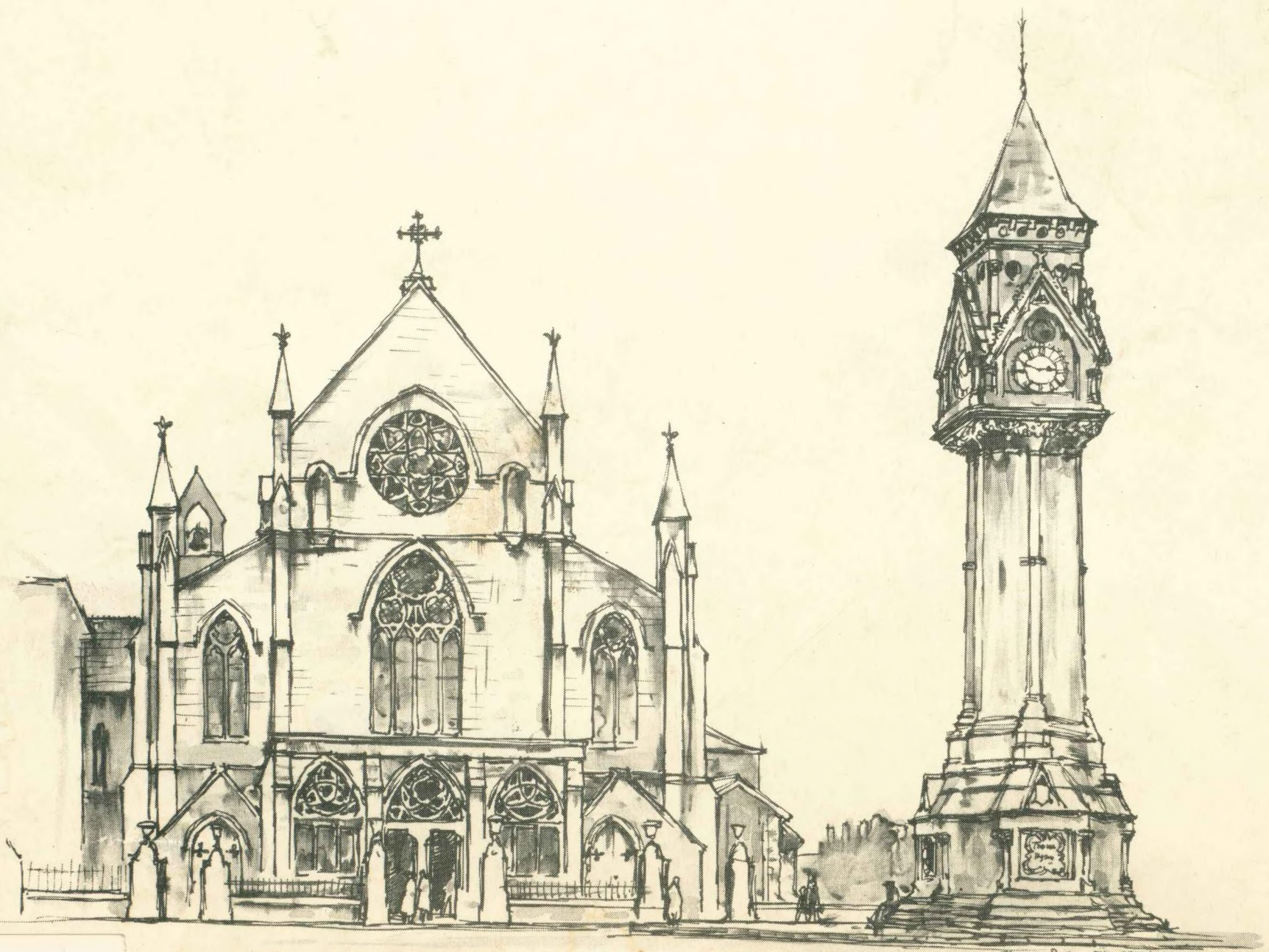




Dominicans in Limerick

1227
1977



Thomas Ryan - Pele, 19 April 1977

Dominicans in Limerick 1227-1977

Rev. Fintan J. Campbell, O.P.

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*Most Rev. Jeremiah Newman
Bishop of Limerick*

Preface

It is with a deep spirit of respect for the Dominican Order and reverence in face of its seven hundred and fifty years service of the Church in Limerick, that I pen this preface to the present brochure.

One cannot but admire the way in which Father Myles Nolan, O.P., has drawn together the tangled skeins of the history of the Dominicans in Limerick, presenting us in the end with a very full picture of their devoted efforts down through the years for the promotion of the faith in this city.

Indeed it becomes clear that, even in the darkest days of legal suppression and physical oppression, the Dominicans never abandoned Limerick but rather remained on to minister unobtrusively to the people, at a time when the secular clergy were few, and emerged again openly and with honour at the end of the period of persecution.

Their's in truth, is a historic and noble role which deserves to be chronicled, as it is in the brochure, and handed on to future generations.

The additional exposition by Father Aengus Buckley, O.P., concerning the building and decoration of the present Dominican church is a worthy reflection of the writer's artistic perspicacity and a fitting accompaniment to the broader story of the sons of St. Dominic in Limerick.

It is my prayer that the Dominican Fathers, both as religious and, as they now are also, parochial clergy of our city, will continue into the future as they have been in the past — unshakeable and reliable.

† Jeremiah
Bishop of Limerick

17th April 1977.

Rev. Finian J. Campbell O.P.



*Very Rev. Fr. Clement Lavery O.P.
Prior and Parish Priest.*

Saint Saviour's Priory Limerick 1227-1977

Myles Nolan, O.P.

Rev. Finian J. Campbell, O.P.

BIRTH

About the date of foundation of SAINT SAVIOUR'S PRIORY, LIMERICK, there can be no reasonable doubt. In his massive *HIBERNIA DOMINICANA* (1), Thomas de Burgo gives the dates of foundation of twenty-four Dominican priories: naming — as his source — 'an anonymous Brother, who lived around the year 1274', and to whose annals is attached 'a list of all the convents of Dominican Ireland, which had been founded before the year 1300'. (2). All subsequent authorities use this dating, which — indeed — was approved by the Most General Chapter of the Dominican Order, held in the Minerva Rome, in 1644 (3). Fifth on this list, in order of antiquity of foundation comes St. Saviour's, Limerick: dated 1227, and inserted between Waterford (1226) and Cork (1229).

However: the identity of the **founder** of St. Saviour's is a matter of some debate. Practically all authorities point to DONOUGH CAIRBREACH O'BRIEN, then king of Thomond, and son of the great Donal Mor O'Brien (4).

Let one witness suffice: '1227. The first founder of the Dominican abbey in Limerick was Donough Carbreagh O'Brien who asked St. Dominic himself for some friars for the purpose of preaching among the Irish. This Donough O'Brien, as appears from the old calendar of the martyrology of the said abbey, died on the 8th of March, 1241. So that between the confirmation of the Dominican Order (which was confirmed by Honourable III, the supreme pontiff, in 1216) and the death of the said founder, there were twenty five years. Regarding the founder, the following lines were inscribed in the margin after the last day of the aforesaid month: "here lies Donogh Carbreagh O'Brien, a valiant leader in arms, Prince of Thomond, made a Knight by the King of England, who built the church of the Friars of the Order of Preachers, who died on the eighth day of March, 1241. On whose soul may the Lord have mercy. Amen. Let each devoutly say a Pater and Ave". (5).

Such evidence seems clear and strong. But doubt centres on Donough's lack of jurisdiction in the Limerick of 1227, and his consequent powerlessness to bestow lands on the Dominicans (6). There is also the undoubted fact that Edward I, in 1285, made a special grant 'for the affection which he bears to the friars of Limerick, which house was founded by the king's ancestors . . .'. (7). The 'royal ancestor', in 1227, would have been Henry III.

This discrepancy among the records has been explained by the possibility that 'O'Brien built the church, and the king the abbey: or O'Brien may have built all, the king having given the site' (8). However: there is no reason to deny Donough Carbreagh O'Brien a major share in the foundation of St. Saviour's, however difficult it is to ascertain just **what** he did. All the authorities without exception — including de Burgo's 'anonymous Brother' (9) — name him as founder. And when he died — in 1241 — he was the first of the famous to desire burial in St. Saviour's. (10).

Donough O'Brien may have been a controversial figure in the tangled feuds of his day. But Dominicans of Limerick have reason to hold his memory in some respect. And, perhaps, they may care to note the plaudits of an Irish annalist: 'The maintainer of the faith and renown of Leth Modha, and the

pillar of the dignity and nobility of the South of Erin'. (11).

His tomb in St. Saviour's was described as 'magnificent . . . on which the king was represented in a recumbent posture, with his mantle of state, having a crown on his head, holding in his right hand a sceptre, and having the left hand placed on a cross, suspended from his neck'. (12). After Limerick's sieges, nothing remained of this tomb: 'it is said that the soldiers of King William broke in pieces the statue of Donough Carbreagh' (13). When de Burgo inspected the site, around 1754, he commented sadly: 'now — as I have seen — only a very few traces remain of this superb building, amidst which the soldiers of the garrison have their barracks'. (14).

The burial of the founder in St. Saviour's merely started a long tradition of using the priory as a burial ground for the famous. Lenihan's account draws mainly on the MSS sources referred to above (15). According to these, 'the Dominican monastery of Limerick was famous — among many other circumstances — for being the place of internment of illustrious Irishmen in olden days'. The Geraldines particularly favoured it: as did the chiefs of the MacNamaras. An odd circumstance, this, since one of Donough Carbreagh's less glorious exploits was the introduction of the Normans into Thomond for the express purpose of quelling the MacNamaras: then chiefs of Ogashin (Bunratty Upper). (16). Also laid to rest in the new Dominican Priory were chiefs of the O'Ryanes and the Roches: the last of whom — Gerald de Rupe Fotti — 'a famous soldier and able and strong in arms, was buried here on the 4th Kalend of April, 1349'. (17).

Bishops, too, chose burial with the Dominicans. No less than ten Munster prelates lie buried in Donough Carbreagh's foundation. Six of them were commemorated in some Latin verses, inscribed on a sepulchral monument, which stood in the church, close by the burial place of the bishops. The verses were copied by a prior of St. Saviour's around 1630 (18). They were eventually published by Harris from whom they have been copied by all later writers. (19). Harris' translation is deliberately and offensively crude. Let it suffice, then, to recall the bishops buried with the Dominicans in old St. Saviour's. Hubert de Burgh, Bishop of Limerick, died September 14th., 1250; Donald O'Kennedy, Bishop of Killaloe, died in 1252; Christian, Bishop of Kilfenora, died in 1254; Matthew O'Hogan, Bishop of Killaloe, died in 1254; Matthew O'Hogan, Bishop of Killaloe, died in 1281; Simon O'Curran — himself a Dominican — Bishop of Kilfenora, died in 1302; Maurice O'Brien, Bishop of Kilfenora, who died in 1321; Alan O'Sullivan, Bishop of Lismore; an unknown Bishop of Limerick; Archbishop O'Grady of Cashel and Emly, who died in 1345. Finally, Matthew McGrath, Bishop of Killaloe, who died sometime after 1400. Limerick, Killaloe, Cashel, Lismore and Kilfenora: all these sees are represented amongst the dead in St. Saviour's (20). It has been noted that 'between that community and the clergy of Kilfenora, rather cordial relations appear to have existed in the thirteenth and fourteenth centuries; during that period, no fewer than three Bishops of Kilfenora were interred, doubtless in accordance with their own desire, in the Dominican Priory of Limerick'. (21).



THE DIAMOND JUBILARIAN
60 years a Priest
Fr. Harry Hunt
BACK: Coat of Arms of St. Saviour's Priory.

DEVELOPMENT

Clearly, the early Limerick Dominicans had the favour of state and civil authorities. When the king of England, then Edward I, 'granted a charter to the city of Limerick, empowering the freemen of the Corporation to meet in their common court within the said city, and there make laws and regulations for their internal government' (22), he also made generous grants to the Dominicans. 'This convent had large possessions in lands in and about the city, the fishing of the salmon weir belonged to it, and St. Thomas' Island, where there was a chapel of ease. The land near Parteen, called Mona-na-Braher, likewise belonged to it'. (23). This was in 1285, and the royal belief that his ancestors had really been the founders of St. Saviour's in 1227 clearly inspired the king's generosity (24).

However: the Corporation — naturally jealous of its recently reinforced privileges — did not take too kindly to what seemed an over-generous attitude of royal patrons towards St. Saviour's. Thus: when — in 1369 — the city was burned by the men of Thomond, the Corporation delayed payment for '1,050 ash trees, for repairing and rebuilding the city of Limerick after it had been burned by McFinan and his accomplices'. (25). Further dissension followed quickly. Old St. Saviour's reached from Barrack Street to the King's Island, and was built so close to the east side of the city wall that it inevitably suffered severely in the fairly frequent commotions

of turbulent times. But royal grants to the city, for repair work to damaged fortifications, rarely reached the Dominicans, whose buildings were almost in the front line. So — on February 1, 1377 — the then king, Edward III, 'issued a mandate to the mayor and bailiffs of the city enjoining them to pay forty shillings yearly out of the grant' made to them (26). That the money was needed for reconstruction appears from frequent references to additions made to the original foundation. Thus: around 1340, one of the famous Limerick Arthur family built a magnificent peristyle of marble to the church (27). The same man, Martin Arthur, ordered that he be buried in the church. His will is extant, in which he bequeaths a certain sum of money for a Dominican habit to clothe his body in death, and another sum to the 'Preaching Friars for prayers'. (28).

It is probably the wholesale devastation, caused to a priory so close to the city walls in the interminable skirmishes of the times, which led to a complete re-building of St. Saviour's, by James FitzJohn, Earl of Desmond. Fitzgerald was henceforth hailed as 'the second founder of this Limerick community, insofar as — namely — he completely restored it, when it had been almost completely devastated by the hardships of the times'. (29). This was in 1462: and the Earl directed that his body, too, should find rest in St. Saviour's. (30).



COMMUNITY

FRONT ROW (L. to R):

V. Fr. Martin Browne O.P. Subprior; V. Rev. Fr. C.B. Lavery O.P., Prior, Fr. Harry Hunt, O.P., Vicar, Bro. Simon O'Doherty, O.P. Bursar.

BACK ROW (L. to R):

Frs. Aengus Buckley, O.P., Myles Nolan, O.P., Isidore McArdle, O.P., Finbar Kelly, O.P.

INSET: Fr. Cyril Ross, O.P.

ZENITH

It is relatively easy to chronicle the famous dead buried in St. Saviour's. But the life lived in the priory is almost unrecorded. It is ironical that the worth of the work done by the living, and the respect earned by Dominicans in their early Limerick centuries, shows most clearly in the eagerness with which the great of the day longed to be buried amongst them. There has been conjecture about the kind of life lived in early Dominican houses. Preaching, praying, studying — and collecting their livelihood — or 'questing', as it has been traditionally called: these must have been the main activities of the Dominicans of St. Saviour's, as they were of every other Dominican foundation of their time. Each priory had its 'territory', within which it worked, and throughout which it preached. There is a record of a notable effort made by the early Dominican preachers of Limerick, to preach the crusade against non-believers, then in possession of the Holy Land (31). Thus: 'Thomas, Bishop, to the Prior of the Friar Preachers at Cashel. Give Friar Milo of Limerick, the bearer of this letter, one silver mark out of the crusade money in your deposit'. (32). But this would have been no more than a general response to an apparent priority of the time, and its relative success with the Limerick Dominicans probably owed as much to the wealth of the hinterland, as to their own eloquence (33). However: one may recall that — for Dominicans — crusade preaching was a matter of such importance that a famous Dominican Master General of the time devoted a special section to it in his treatise on preaching (34). The 'crusade ideal', with its stress on the importance of the historical sites of the Incarnation, and its deep devotion to the strictest sense of this central Christian mystery, is typical of the religion of the age. It finds expression in the very name — SAINT SAVIOUR — given to many early Irish Dominican foundations.

Irish, of course, was the spoken language. And both Franciscans and Dominicans incurred official wrath for their insistence on speaking the language of the people in their ordinary preaching. These were early centuries in the colonization of Ireland, and Anglo-Irish insecurity readily saw threats to its political ascendancy in the maintenance of any cultural identity. So: a document about Irish affairs of around 1285 complains that Irishmen were being chosen as bishops to maintain their language, and that the Dominicans were very active in supporting the use of the native tongue. (35).

There followed a denuntiation, from the Bishop of Kildare, of 'friars who — in the Irish language — spread the seeds of

rebellion'. (36). With such racial and linguistic divisions, the work of preaching the one, undivided Christ, cannot have been easy for the early Dominicans in Limerick.

However: for over two hundred years the work continued, through all the turbulent events of Irish history, some of which affected Limerick very deeply. The Bruce invasion, the Statutes of Kilkenny, the Geraldine rule, the beginnings of an Irish Parliament. All of these were not without their effect on religious life in a rarely peaceful country. It is asserted that 'Provincial chapters were held in Limerick in 1279, 1294 and 1310' (37). Given the peculiar juridical status of Ireland in the Dominican organisation at that time, one hesitates to speak of 'chapters'. De Burgo — with commendable caution — calls them 'gatherings, somewhat like provincial chapters' (38). But the mere fact that Limerick was chosen as a venue for such gatherings is some indication of its relative importance in Dominican Ireland. We know very little of its organisation. But scholarly conjectures have been made about life and work in early Dominican times. 'The convents established in the heart of large cities, were centers of preaching . . . The urban population in the midst of which these were located felt their immense presence for good. The convents were responsible for the territory in a province or a nation according to districts, which varied in size with the erection of new convents: each of which was assigned a specific field of action. Within each conventual district, secondary houses — not having the rank of convents — might be opened, where for the whole year, or part of a year, religious resided for the purpose of preaching to the people within a given radius'. (39). It may have been thus that Kilmallock Dominican Priory came to be founded on October 3rd., 1291. Certainly there is no record of the kind of direct claim which Donough Carbreagh O'Brien had in the case of St. Saviour's. A chalice from Kilmallock Priory is still in use in the present St. Saviour's. Whatever about the origins of Kilmallock Priory, there is no doubt about the Limerick origins of a small community at Sixmilebridge. About this latter, O'Heyne has the following note: 'In County Clare, there is a chapel near a town called Sixmilebridge in English. . . This chapel belongs to the Dominicans of Limerick, but has not been kept up or inhabited for a long time: that is, from about the beginnings of the war in 1641' (40). There is a final comment from de Burgo about the Limerick extension to Sixmilebridge: 'I was in these very parts — indeed, in the town, or rather village itself — in 1754. But I could find no trace of this thing' (41).



VOLUNTARY CHURCH HELPERS

FRONT ROW (L. to R):

Paddy Drew, Ann McCormack, Mary Ryan, Fr. Martin Browne, Director, Frances Sheehan, Bro. Simon O'Doherty (Sacristan), Ellen Quinlivan.

SECOND ROW (L. to R):

Ned Phelan, Mary Kiely, Mary Ryan, Michael Fitzgerald, Joe Murphy, John McGuinness, Ger Corr.

THIRD ROW (L. to R):

Mary O'Donnell, Mary Kennedy, Joan Heslin, Mary Cahill, Brid Barrett.

BACK ROW (L. to R):

Mick Costello, Kieran Cleary, Gretta Corr, Kitty Meaney, Eileen Flannery, Seamus Birmingham, Mary Daly, Bridget Ryan, Pat O'Neill, Paddy O'Neill.

DECAY

'All human things are subject to decay' (42), and religious orders are no exception. One must not seek the sole cause for decay — as is customarily done — in the turbulent times or in the devastation caused by the Black Death. Time itself; distance from the Founder's inspiration; the necessary load of traditions which any human organisation must bear; the complex legislation which any society must develop if it is to survive: all of these may be seen as factors in the deterioration of an Order which had come to Ireland with such high promise, and which seemed ready to live up to its ideals. So: the Dominican Order became lax: with little care for those things which are truly necessary.

Normally, such laxity, such deterioration presages dissolution and destruction. But the Dominican Order, like so many other Orders of the time, found within itself the necessary dynamism for renewal. De Burgo, from his vantage point in time (the latter half of the 18th. century) shows an understandable dislike for the word 'reformation', as applied to Dominican life: however sorely it needed renewal. Indeed: he was not above a rather smug concession of the need for such words when dealing with the renewal processes of 'other Orders: both Mendicant and non-Mendicant' (43). But — for the corresponding Dominican movement towards renewal — he carefully explains his distasteful use of the loaded word 'reformation'. 'Nothing else is to be understood by this word "reformation"', than an observance of regular life, according to our sacred constitutions . . .'. And all of this 'lest the brethren should — in any way — bring about a division within the Order' (44). One cannot but be struck by this passionate desire for unity, at a time when many would have been prepared to lop off weaker parts of the structure, in the interests of alleged greater eventual sturdiness (45).

However: the Dominican Order began its process of renewal by the setting aside of certain priories as places of a very strict life-style, quite in keeping with the earliest practices of the Order. How exactly this worked in practice, it is impossible to say. At a human level, there must surely have been a constant danger of a division in fact, if not in law, between the reformed 'sheep' and the unreformed 'goats'. It was, perhaps, asking a lot of human nature to expect two different life-styles to flourish under 'one General Chapter and one Master General'. What one may now call the 'racial' and 'political' and 'cultural' divisions in Ireland merely exacerbated matters. Still: it is with some incredulity that one reads of a scheme whereby certain Irish priories — the impetus for the move is noted as

stemming from Limerick, Cork and Youghal — were to become part of a federation, mainly centred on Holland, and under the control of a Dutch Vicar: John de Bauffremez.

But the fact is well attested to. The relevant passage in de Burgo runs: 'The Most Reverend Father Vincent Bandellus, from Lombardy, was elected General in Rome, in 1501. He was most anxious to promote the reform of the Order, in virtue of apostolic authority and through the office of his generalship . . . Since he could not come personally to Ireland, he installed a Vicar: Father John de Bauffremez, of the Congregation of Holland . . . And this appointment received apostolic confirmation from Julius II, Pontifex Maximus, in the year 1504. In this Constitution, special mention is made of the convents of Cork, Limerick and Youghal, as particularly desirous of maintaining regular observance' (46). Julius II's own direction is equally explicit: '. . . certain brethren of . . . the convents of Cork, of Limerick and of the town or village of Youghal in the diocese of Cloyne . . . desire to submit themselves to regular observance of this kind. Therefore our beloved son, Vincent Bandellus, of the Dominican Order, wishes to send . . . as Vicar General to Ireland . . . the aforementioned John . . . for the purpose of reform: especially as this been desired by the communities of the cities of Cork and Limerick . . . and of the town or village of Youghal . . . Given at Rome, at St. Peter's, in the year of the Incarnation of the Lord, 1503 . . . in the first year of our Pontificate'(47).

Little is later heard, however, of this bizarre 'Dutch Connection' for Limerick, and the 'Congregation of Holland' itself — a group of 'reformed Dominican houses' — became itself extinct in the year 1518 (48). Since it had been international in character — with houses under its jurisdiction in France and Germany, as well as the proposed three in Ireland: Youghal, Cork and Limerick — its demise was unavoidable, once various Dominican Provinces developed their own impetus towards 'reform'. It is sometimes stated that Bauffremez was succeeded as Vicar by a certain John Quin.(49). Dominican Limerick has reason to remember this man: and not merely as the Vicar who broke the 'Dutch Connection'. For this same John Quinn — sometimes called 'Coyne' — was the only Dominican Bishop of Limerick. He is briefly on record with de Burgo: 'He ruled until April 9th., 1551: when — old and ailing and almost blind — he freely laid down his office. He was present at a Provincial Synod, held in Limerick under Edmund Butler, Archbishop of Cashel, on the Feast of the Apostles Peter and Paul, 1529'(50).



JAN 20th. 1974 – VISIT OF PRESIDENT CHILDERS.

FRONT ROW (L. to R):

Very Rev. C.B. Lavery O.P. Prior, His Excellency President Childers, Mrs. Childers, Fr. Dermot O'Reilly, O.P.

BACK ROW (L. to R):

Bro. Simon O'Doherty O.P., Fr. Isidore McArdle O.P., Lt.-Col. Ruairi Henderson, aide-de-comp, Frs. Martin Browne, O.P., Myles Nolan O.P. and Andrew Higgins O.P. (subprior).



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BACK (L. to R):

Michael Fagan, Barry Kehoe, Michael Madden, Fr. Martin Browne.

INSET: Joe Maguire, John Phelan.

SUPPRESSION

There is reason to assume that the work of reform was thorough, insofar as it affected St. Saviour's. Certainly, it is stated that — for some time afterwards — the Dominicans in Limerick, together with those in the priories of Youghal, Cork and Coleraine, were known as the 'Black Friars Observant'.⁽⁵¹⁾ But such return to primitive simplicity of life-style did not save St. Saviour's from the consequences of Henry VIII's break with the Papacy. The official declaration of intent is grimly worded: 'From information of trustworthy persons, it being manifestly apparent that the monasteries, abbeys priories and other places of religious or regulars in Ireland, are in such a state that, in them, the praise of God and the welfare of man are next to nothing regarded: the regulars and nuns dwelling there being so addicted, partly to their own superstitions and ceremonies: partly to the worship of idols and to the pestiferous doctrines of the Romish Pontiff, that unless a remedy be promptly provided, not only the weak lower orders, but the whole Irish people may be speedily infected, to their total destruction, by the example of these persons. . .'(52).

In its sad turn, the time came for St. Saviour's to be suppressed, and its property seized. In 1541, a certain Father Edmond being Prior, 'he was seized of the site, church, steeple, dormitory, three chambers, a cemetery, sundry closes, containing an acre and a half, within the precincts, a garden of four acres without the walls of the monastery: and thirty acres of arable and pasture land, called Court-trocke, within the liberties of the City . . .'(53). Further confiscation followed: '1542: On the 13th. February of this year, by an Inquisition made before the King's Commissioners, there were taken from the Black Friars, Dominicans, three showes (i.e. reliquaries), weighing ten ounces, with divers stones, the value whereof we cannot tell; and four stones of crystal, bound with silver, weighing ten ounces, and four score pound weight of wax, being in said chapel, and iron to the sum of twenty stones and above'.⁽⁵⁴⁾ The Priory, of course, also lost its extensive properties and rights in the neighbourhood⁽⁵⁵⁾.

Perhaps it comes as a surprise to learn that one of the Desmond Fitzgeralds, whose family had so generously helped St. Saviour's in the past⁽⁵⁶⁾, now came forward to claim the property of the Order. So it happened, however: 'January 7th., 1544: The Monastery of St. Saviour, with appurtenances thereunto belonging, tithes excepted, and thirty acres of land,

were granted to James, Earl of Desmond, in capite, at the yearly rent of 5s. 2d. sterling'⁽⁵⁷⁾. But one must not judge James Fitzgerald, Earl of Desmond, an apparent gainer from the spoliation of St. Saviour's, too harshly. For, in 1569, after Elizabeth began to reign, one finds that Fitzgerald forfeited possession of St. Saviour's, because 'he gave it to the friars in Queen Mary's time'. These few words show that the Dominicans had not wandered far from their St. Saviour's, and were ready to resume occupation at the first opportunity. The full record runs: 'In 1569 . . . to entitle the Queen to St. Dominick's Abbey⁽⁵⁸⁾, there being no ground belonging to it, but certain garden rooms. It was given to the Earl of Desmond, but he gave it back to the friars in Queen Mary's time, and therefore to be now entitled to the Queen's Majesty's use. It is the only meet place for the Lord President in that city'.⁽⁵⁹⁾

This may be a tribute to the quality of the buildings. It also shows the Earl of Desmond in a more favourable light. Peyton's survey of the forfeited lands of Desmond, has this description of St. Saviour's, as it then was: 'The site of the late monastery of Duonoho Carbry (sic), otherwise called "Monastery Woghtro (sic: 'high' or 'upper') with certain gardens, orchards, near the King's Island. . .'(60).

Of all the alleged possessions of St. Saviour's, the great Lax, or Salmon Weir, was bound to be a particular source of covetousness. A curious tradition 'held by the Abbey fishermen, with such conviction that it was stoutly maintained by them in the law courts, was that it (the Weir) was built in the eleventh(!) century by the Dominican Friars, "whose convent reached from Barrack Street . . . to the King's Island, this building at the time being too small to entertain the number of candidates offering, the Priors of the Order — with a view to accommodating them, built a retreat college for them in St. Thomas' Island and at Rosbrien, where a Dominican burial ground is now in full request. The students of St. Thomas' Island (which island then abounded with plenty of wood) betook themselves to the erection of the Weir, and succeeded in forming a sort of basket or crib, by means of which they were able to take such quantities of salmon as enabled them not only to supply their own tables, but the tables of every religious community in Limerick, including the nobility . . .'(61).



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Teresa Clerkin, Ellen Glynn, Very Rev. C.B. Lavery, Prior, Kitty Curtin, Rev. Fr. Martin Browne, Subprior.

SECOND ROW (L. to R):

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BACK ROW (L. to R):

Carmel Cavanagh, Sarah Maye, Teresa Boylan, Mary Costello.



ST. VINCENT DE PAUL SOCIETY

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BACK ROW (L. to R):

Alfie Jones, Nora Moloney, James Hayes, Meta Clancy, Michael Dalton.

TWILIGHT

The formal suppression of St. Saviour's makes it impossible to determine what precisely happened to the Dominicans in Limerick. No records exist. Scanty evidence, however, makes it reasonable to suppose that the Order never deserted the city. There has been mention already of the transcribing work of a certain Father James Quirkel⁽⁶²⁾. Clearly: the Order was in some kind of occupation of its property — or part of it — in 1627, when the old 'calendar' of St. Saviour's was copied. There is record, too, of a certain Father David Browne, who had once been sent to Italy on state business, by no less a person than Henry VIII himself. It is clear that Father Browne remained in Limerick — however The Dominicans survived — even after the confiscation of St. Saviour's. The same Father Browne was likely Provincial of Ireland⁽⁶³⁾. In 1548, for — in that year — he received faculties from the Master General for receiving apostates back into the Order⁽⁶⁴⁾. Indeed: Father Browne, from St. Saviour's Priory, has claim to be the first Irish Dominican Provincial, since what had been most confusingly divided into vicariates with varying jurisdictions, in 1936 was finally erected into the Irish Dominican Province. De Burgo exults: 'At length, in the year 1536, after the schism brought about by Henry VIII, and with the breaking of English power in Ireland, in matters ecclesiastical and Catholic, at long last HIBERNIA DOMINICANA was erected into a Province, comprising all priories, whether inside or outside the English Pale, by the Pope Paul III . . .'⁽⁶⁵⁾.

So everything points to a maintenance of Dominican life in Ireland, and specifically in Limerick, which may well have been the home priory of the first Irish Provincial. Besides: it is well documented that, in 1607, John Bourke of Brittas Castle, about eight miles from Limerick, was received into the Confraternity of the Holy Rosary, by the named Prior of St. Saviour's, Father Halaghan⁽⁶⁶⁾. There is reference to three Dominican priests living in community in 1613, and to a community of six priests, under Father Bernard O'Brien, an uncle of Father Terence Albert, in 1622⁽⁶⁷⁾. Indeed, it is suggested that — during the period of relative toleration in 1622, while Henry Falkland was Governor of Ireland — the oaken statue of the Virgin and Child, afterwards called 'Our Lady of Limerick', was first brought to the city and given to the Dominicans who have retained it ever since⁽⁶⁸⁾.

The Confederation of Kilkenny brought more than a grudging tolerance for the Catholic religion. 'The Catholics re-took possession of the churches, and Dr. Arthur once again consecrated them for Catholic worship, thus fulfilling his prophecy of nearly forty years before'.⁽⁶⁹⁾ How much remained of St. Saviour's, it is impossible to estimate: but — from Sir James Ware's oft-repeated assertion — it must have been largely intact.⁽⁷⁰⁾ So the Dominicans settled again by the Shannon, on the east side of the city. One hears of them being assigned to preach in St. Mary's cathedral, 'on the feasts of Corpus Christi and St. Laurence the Martyr, the second Sunday of Advent, and on the Purification of the Blessed Virgin Mary'⁽⁷¹⁾. Less edifyingly, one learns of growing tension between regular and secular clergy, once the unifying force of a common external persecutor had been temporarily removed⁽⁷²⁾.

During this brief period of open Catholic life and worship,

an ordination was made at the Dominican General Chapter, held in the Minerva, Rome, in 1644⁽⁷³⁾, which has led to some confusion in the minds of those most dedicated to the advancement of Limerick, even to-day. The ordination ran as follows: 'That there should be provision made for studies in this Province (of Ireland), we erect in it FIVE UNIVERSITIES OR STUDIA GENERALIA, for the five parts of this Province: the priories, namely, of Dublin, Limerick, Cashel, Athenry and Coleraine: that, in these priories, scholarship and scholarly work may be carried on in a proper manner. But if — through adverse circumstances — it is not possible to have a STUDIUM in any of these priories, the Provincial for the time being can designate some other priory, so long as — in it — the proper exercises can be carried out . . . In which case, it will then enjoy the usual privileges'⁽⁷⁴⁾.

It is this passage, quoted here from the ACTA of the Most General Chapter of 1644, but repeated by de Burgo⁽⁷⁵⁾, which has given rise to the longstanding belief that Limerick once had a university of its own: albeit a papal one. This belief has been perpetuated by almost all succeeding writers, on the basis of de Burgo's quotation from the ACTA of the Roman Chapter of 1644. Thus Ferrar: quoting himself from White's MSS: 'In 1644, this House was erected into a university of Pope Innocent X.'⁽⁷⁶⁾ This STUDIUM GENERALE, or Dominican House of Studies, certainly functioned for a time in Limerick, since Father Gregory O'Farrell is noted as teaching philosophy at Limerick, 'where he was also an excellent master of studies'.⁽⁷⁷⁾

The outstanding question, of course, is what precisely is a STUDIUM GENERALE in the Dominican structure? Could it be — in any way — compared to a 'university', even as then understood in the secular sense? Apparently not at the time in question: whatever about the very early centuries of the Order's existence⁽⁷⁸⁾. STUDIA GENERALIA were, first and foremost, for the training of Dominicans. The lectures delivered were public, in the tradition of the Order. But the present writer can find no warrant for suggesting that Limerick — any more than the other four centres mentioned — ever enjoyed the power of granting even ecclesiastical degrees of universal recognition. It is sometimes stated that 'Limerick, according to Terence O'Brien's plans, was to become a papal university . . .'⁽⁷⁹⁾. But, in the most authentic study of Terence Albert O'Brien, of which the present writer has knowledge⁽⁸⁰⁾, the enactments of the General Chapter of 1644 in Rome are described — for the most part — as being 'so much private legislation': that is, having to do with the Dominican Order alone. Regretfully, then, one must accept that there never was a full university in Limerick: certainly not under Dominican auspices. The confusion has understandably arisen from the General Chapter's interchangeable use of the terms: 'universities or *studia generalia*'.

Father Albert O'Brien, of course, occupies a far broader stage than the history of St. Saviour's Priory, Limerick. His name appears in the Regesta of the General of the Order: '1622. May 22nd. Brother Albert O'Brien was sent to Toledo for his studies'⁽⁸¹⁾. 'On his arrival in Ireland, Father Albert O'Brien was assigned to St. Saviour's, Limerick'⁽⁸²⁾. Twice, he was Prior of St. Saviour's, and then — at the Provincial Chapter

SOME HISTORICAL DOMINICAN CHALICES STILL IN USE IN
ST. SAVIOURS



FROM LEFT TO RIGHT:

A chalice from Kilmallock Dominican Priory. Given in memory of a Fitzgibbon, 'son of the White Knight'. Dated 1639.

A chalice from Fish Lane Penal Chapel, with the name of the Prior who brought the Dominicans to Glentworth Street: Father Simon Joseph Harrigan. Dated 1810.

A chalice with the name 'O'Meara': dated 1744. Belonging, therefore, either to Fish Lane or to the previous Dominican location, depending on the date one accepts for the foundation of Fish Lane Public Oratory.

A small 'Kilmallock Chalice'. No donor. No date.

The 'Sarsfield Chalice'. Given by 'Patrick Sarsfield and Eleanor White'. Almost certainly this chalice was given as reparation for the part played by the donor's uncle: Dominick Sarsfield, in the judicial murder of John Burke of Brittas, hanged in Limerick for having Mass said in his Castle chapel, on Rosary Sunday, 1606. A very strong tradition, but no documentary evidence, links this chalice with the gift of the early 17th century oaken statue of 'Our Lady of Limerick'.

held in the Black Abbey, Kilkenny, in 1643 — he was elected Provincial. He was at the Most General Chapter of 1644 in the Minerva, Rome, which so occupied itself with Irish affairs⁽⁸³⁾. Almost immediately afterwards, he was appointed Bishop of Emly. The official report reads: 'On Monday, 11th. March, 1647, a secret consistory was held in which (as according to the report of the Cardinal d'Este, the see called Calamensis had become vacant on account of the translation of Edmund Dwyer to the see of Limerick), His Holiness appointed thereto Terence Albert O'Brien O.P., as bishop and pastor, and made him coadjutor to the Bishop of Emly with right of succession . . .'⁽⁸⁴⁾. For his defiance of Ireton in the terrible siege of 1651, and for his martyr's death, Terence Albert O'Brien is proudly remembered by his fellow-Dominicans of St. Saviour's. One of the most venerated objects in their present possession, is the pectoral cross of Terence Albert O'Brien.⁽⁸⁵⁾

Ireton's terrible siege has been almost over-shadowed by the more famous Williamite siege. But it claimed more Dominican victims than Terence Albert O'Brien. Some died on the scaffold. Some by the plague which inevitably broke out in a walled city, closely beset. O'Heyne is our best source of information: since he wrote in 1706, almost within living memory of the terrible events. 'Father James Wolfe, also in 1651, and in the same city, died for Christ our Saviour. This venerable man had been prior many times. . . When he reached the highest rung of the ladder, from which he was to be thrown, he exclaimed with a joyful voice: "We are made a spectacle to the angels to their joy, and to men, to their contempt". Soon after, he expired on the gibbet'⁽⁸⁶⁾. 'Father John Collins, of the Limerick Priory, was a man small and somewhat deformed in body: but imbued with a faith and a vigour, far beyond what men expected from him . . . At last, captured by the heretics . . . he met a glorious end'⁽⁸⁷⁾. Among those who died of plague, while carrying out their priestly duties were: Father Gerald Baggot, who died just outside the city walls, while attending to sufferers; Fathers Donald O'Brien and Thadeus O'Cahisey. Another Prior of St. Saviour's, Father John William Fitzgerald, died immediately after attending to Father O'Cahisey. He, in turn, was attended by his cousin, Father Gerald Fitzgerald, who — in his sad turn — died. These names have been preserved in the ACTA of the General Chapter, held in Rome in 1656⁽⁸⁸⁾. After the siege, Father David Roche was exiled to Barbados⁽⁸⁹⁾.

The description of the state of Catholic Ireland, after this first of Limerick's sieges, in the Rinuccini MSS., is well-known: 'The whole island, after laying down arms, is groaning in chains, the country dotted over with prisons and gibbets, savage inquisitors and heartless judges . . . barbarously sentencing so many to death that a great part of the island is saturated with blood . . . and the whole kingdom is confiscated and partitioned among Cromwell's followers: a vile horde of robbers, who are the scum of the society of England'⁽⁹⁰⁾. It was at this terrible time that the first St. Saviour's was finally lost to the Dominicans of Limerick. Ferrar's account of its fate has been simply repeated verbatim by all subsequent writers: 'Some remains of the church and walls are now (1787) standing. Part of the ground has been converted into a tanyard by Alderman Sargent, and another part was taken by

government for a barrack, on a lease of an hundred years, which expired in 1779, and was converted into a brewery by Henry Rose Esq.'⁽⁹¹⁾. Writing in 1866, Lenihan quotes Sir James Ware as stating 'that in his time, the statue and the church existed', but that 'after the two sieges of Limerick, in 1650 and 1691, nothing remained of the tomb or the statue, and of the church and monastery there are only a few walls standing, which, by lancet windows of great altitude, and the debris of stone-work and tracery which now lie scattered in confusion about the convent of the Sisters of Mercy, tell what the monastery and church had been in their days of splendour'.⁽⁹²⁾. 'The beautiful little cemetery of these admirable nuns overshadowed by a magnificent drooping ash, now occupies the place of what was once a sanctuary. Still further north, in St. Thomas' isle, are some traces of another Dominican house, but so few as will scarcely repay a visit. There were, however, large ruins, and many ancient monuments, some said to have belonged to the ancient bishops of Limerick: but they were all destroyed ~~per~~'.⁽⁹³⁾

But the Cromwellian persecutions came to an end. With the Stuart Restoration a toleration — at least connived at by the authorities — allowed some form of religious life to begin again in Limerick. No authority describes where exactly, in Limerick, the Dominicans settled. But community life — under the title of St. Saviour's — was certainly carried on. Thus Father Cornelius Miaghan, who had studied abroad, is described as Prior of St. Saviour's in 1660, while John de Burgo 'who made his studies in Spain, having returned to Ireland, laboured strenuously, by word and work, in the vineyard of the Lord and was prior of this convent in 1667'.⁽⁹⁴⁾. Only names to us: but they indicate a continuing Dominican presence, organised in proper priory form, almost immediately after the brutal savagery of the Cromwellian occupation⁽⁹⁵⁾. O'Heyne knew this Limerick prior personally, and obviously spent some time with him in the then St. Saviour's, waiting for a vessel to sail for Spain: 'I lived with him for a month . . . and he was indeed very kind to me, and to my companion, who lay almost at death's door for a fortnight, and received great attention from this good father'.⁽⁹⁶⁾. The sub-prior's name is also remembered: Father Philip Woulfe, 'who had been very often prior . . . He preached at all times both within and without the city with great success, and was a zealous promoter of the holy rosary . . . He was a distinguished poet'.⁽⁹⁷⁾.

It would be impossible to complete a list of priors in St. Saviour's, during these times. But enough names have survived to indicate the presence of some formal community structure. Thus: Father James Arthur 'studied in Portugal and remained in London for a long period as chaplain to the Portuguese Embassy . . . Having returned to Limerick, he was made prior of his convent, which he governed with fatherly kindness and prudence. He breathed his last in the odour of virtue in 1689'.⁽⁹⁸⁾. He must have been followed as prior by Father Nicholas Roche, who also studied in Portugal. Perhaps damning with faint praise, O'Heyne says of him that 'although not a learned man, he was well versed in the true science of the saints, and possessed that unsullied religion which is the love of God and of our neighbour in spirit and in truth'. One seems



The 'Terence Albert O'Brien pectoral cross'. Certainly Spanish and of mid-seventeenth century date. On the reverse side, there is a figure of Our Lady, to balance the worn figure of the crucifix on the obverse. Correspondence authenticating this cross as genuinely belonging to Terence Albert O'Brien, are preserved in the Priory archives.



to move into contemporary Ireland's troubles with O'Heyne's valediction: 'While prior of his convent, he died in 1690, the city being at that time closely invested for a month and a half by the Orange usurper'.⁽⁹⁹⁾

But, even in this twilight period, there were other Limerick Dominicans who were indeed 'very learned men'. One was Father James Arthur, who lectured in Salamanca, and who published two volumes of an intended twelve volume commentary on St. Thomas Aquinas. 'James Arthur lived for many years as a professor and died . . . in Lisbon, in 1670, leaving a monument more enduring than brass in his two volumes of commentaries on the works of St. Thomas'.⁽¹⁰⁰⁾ There is an interesting comment on his life. When, on 20th. of July, 1630, the then Bishop of Limerick — yet another Doctor Arthur — applied for a coudjutor, James Arthur's name was one of three submitted. 'Singular to say, none of the candidates ever attained episcopal rank'.⁽¹⁰¹⁾ So Dominican Limerick can claim only one bishop⁽¹⁰²⁾.

Other Limerick Dominicans to attain some academic fame, were the two Father O'Heynes. Cornelius 'studied at Rome in the Minerva, and taught philosophy and theology at Prague in Bohemia with considerable success'.⁽¹⁰³⁾ He was in London around the time of the Titus Oates persecution, which claimed the life of St. Oliver Plunket. Indeed: he died in London in 1685. His brother, Thady, 'taught for a long time in our college at Lisbon, where he was master of theology, and was also rector there'.⁽¹⁰⁴⁾ Yet another O'Heyne — apparently no relation, but also named Cornelius — 'studied in Portugal and on his return distinguished himself by his zealous and exemplary life. He was esteemed by all as a prudent casuist and experienced confessor. He died in 1690'.⁽¹⁰⁵⁾ Thomas de Burgo 'was a man of great talent, so that — at Louvain — he was proclaimed "the Thomist"'.⁽¹⁰⁶⁾ He had been promoted Master of Sacred Theology at the same General Chapter which promoted Terence Albert O'Brien⁽¹⁰⁷⁾.

Names again: little remembered now. But they show how Limerick Dominicans, far from the Shannon and their own St. Saviour's, played their role in the Catholic intellectual life of 17th. century Europe, while the brethren simultaneously maintained what must have been a very tenuous toe-hold in their native city.

The relaxations of penalties for Catholics under James II allowed the Dominicans to return — very briefly — to St. Saviour's. By this time, there can have been little left of the priory or church. However: they were able to erect a chapel in the old abbey grounds⁽¹⁰⁸⁾. Here: some kind of community life again developed, for as long as Limerick remained in Irish and Jacobite hands. The Williamite victory, and the surrender of the city, marked the going down of the sun and the beginning of a Penal night.

The framing of the Penal Code began in 1695⁽¹⁰⁹⁾. In 1697, an 'Act banishing all Papists exercising any ecclesiastical iurisdiction and all Regulars of the Popish clergy out of the kingdom' was passed⁽¹¹⁰⁾. Did they go? Clearly not all. O'Heyne speaks of Fathers John Halpin, Francis O'Grady and Denis O'Gallagher as remaining in Limerick 'after the expulsion of the friars'⁽¹¹¹⁾. These three, at least, formed the living link between the past and a more tolerant — if still shadowed — future. But some of the Limerick Dominicans did fly with the Wild Geese, and lived eventful lives, far from St. Saviour's. One was chaplain to the hospital at Dinant in Brittany, and in receipt of a pension from no less a person than Louis XIV. One was chaplain to the army at Ostend in Belgium. One was master of students, and then regent of studies in Louvain. One was a sacristan in Bordeaux. Yet another lived in Portugal. Perhaps the strangest expatriate's career was that of Father Dominic Roche', who began his studies in Louvain, and finished them in Italy. Thence he went to the Morea, where for many years, he has been serving as chaplain in the Venetian army'⁽¹¹²⁾. Clearly, some strange Dominican fowl flew with the Wild Geese!

It cannot be stated with certainty where exactly the three Dominicans who remained in Limerick lived: nor is it likely that they were able to maintain much of a communal life-style. The early Penal decades brought their own breed of bounty hunters, only too anxious to inform on 'Papists', as Catholics were then officially styled in law. In 1709, an Act was passed, whose 20th clause provided for the reward of discovering 'Popish clergy and schoolmasters': 'For discovering an archbishop, bishop or vicar-general: £50. For discovering each regular clergyman, and each secular clergyman, not registered: £20 . . .'⁽¹¹³⁾.



ST. SAVIOURS COMMUNITY COUNCIL

FRONT (L. to R):

Seamus Birmingham, Catherine Cantillon, Paddy O'Neill, V. Rev. C.B. Lavery, Ann McCormack, Fr. Martin Browne, Ellen Quinlivan.

SECOND ROW (L. to R):

Kathleen Hayes, Emily O'Donoghue, Paddy Purcell, Mary Daly, Michael Fitzgerald, Noreen Naughton.

THIRD ROW (L. to R):

Matthew Corr, Tommy Cleary, Pat O'Neill.

BACK ROW (L. to R):

Denis McGrath, Kieran Cleary, James McCormack.

INSET: *Michael Kiely, John Boylan.*



ALTAR SERVERS

FRONT ROW (L. to R):

Gerard Meaney, John Kiely, Fr. Myles Nolan, Director, Fergus Kelly, Eugene Corr.

BACK ROW (L. to R):

David Small, Thomas Downes, John Harris.

RE-BIRTH

As early as 1710, it is likely that the Dominicans of St. Saviour's, now — of course — in ruins, began again to live in community. Where, exactly, is a matter of some uncertainty. O'Heyne, writing in 1706, gives no clue. Nor is there any indication in de Burgo, who contents himself with naming the community of 1756. Such reticence is understandable, given the precarious legal status of Catholics, Carberry, writing in 1866, simply states: 'we are told that they used some large room in a house, not particularly described to us, as an Oratory. Here, as well as in every other convenient place, they ministered from time to time. . .' But Carberry is definite about the formation of a community: 'The Fathers now again commenced to form, with more confidence, a regular community (in 1710), but as yet are unable to open a public chapel'.⁽¹¹⁴⁾ Coleman merely reports: 'Local tradition says that they used a large room in a house as an oratory'.⁽¹¹⁵⁾ He is clearly merely repeating what he has read in Carberry. However: Canon Begley is much more explicit: 'The Fathers assumed secular dress and lived among the Catholics in the city and neighbourhood, but had a house where they occasionally met and spent a few days together in community life, living up to their calling as best they could under the cruel circumstances, under which they were forced to exist. When city life became more stable, they began to form a religious body, and to labour with their usual zeal for the spiritual wants of the people. In 1766, they were living in Gaol Lane, and probably it was their first foundation in the new order of things. They also lent a willing hand to help the secular clergy, who were scarce in those troubled times. When the parish of St. Munchin became vacant, Father Stapleton, a Dominican, worked the parish for some years . . .'⁽¹¹⁶⁾ Unfortunately, no sources are quoted for the assertion that Gaol Lane was the site of such efforts at community life as the Dominicans made. There is a reference to a 'census made by the Protestant clergy of the Catholic and Protestant population in 1766', in which it was found that 'M. Hoare and M. O'Loughlin were still living in Gaol Lane'. Both of these are included in De Burgo's community list of 1756⁽¹¹⁷⁾.

It would appear, then, that the site of Gaol Lane, as a place of Penal refuge for the Limerick Dominicans, rests on strong local tradition: but nowhere confirmed by either Carberry or Coleman or even Ferrar, who wrote as early as 1787. Lenihan is completely silent: as is Fitzgerald and McGregor⁽¹¹⁸⁾. However: de Burgo's community list of 1756 is impressive by any standards. It included Father Michael Hoare, Prior and ex-Provincial: soon indeed to be Provincial again. The present writer has in front of him at present a weighty *DICTIONNAIRE DE LA BIBLE*, autographed 'fr. Mich. Hoare, Ord. Praed . . . Provincialis Hiberniae A.D. 1745, postea an. 1761'. Father Peter McMahon was also in the community. He was many times prior of St. Saviour's, and — in 1765 — was consecrated bishop of Killaloe, in Thurles, by the then Archbishop of Cashel, assisted by the then Bishop of Limerick, and by Thomas de Burgo himself: so often quoted in these pages, and by then Bishop of Ossory. When de Burgo wrote himself about the then Limerick community, his note on the future Bishop of Killaloe was brief: 'Peter MacMahon, aged 45, professed 23 years'⁽¹¹⁹⁾. Father Hoare is probably the subject

of an anonymous letter, addressed 'To his Grace William Duke of Devonshire', and dated 'Limerick, Jan. 30, 1743-4': ' . . . one Mihil Hoar, Roman Catholic priest in the City of Limerick . . . stir up their penitents and given them such hearts that they are willing to do anything rather than disoblige their pastors. And my Lord, unless you prevent this business, the whole kingdom is in danger . . .'⁽¹²⁰⁾. Father Nicholas Quinn was also in the community, when de Burgo wrote. He was to be Prior in 1764.

Now one must be soberly realistic about Penal Ireland. When people are persecuted by law, and protected by no authority, it is unrealistic to expect nobility as a constant feature of behaviour. So, perhaps, the disedifying squabble between Dominicans and Franciscans, on the one hand, and Augustinians on the other, can be more tolerantly understood. Briefly: the Dominicans and Franciscans objected to an Augustinian presence within the city in the middle 1700s, on the grounds that such a foundation had never been there before. The real reason for resentment, one fears, was a somewhat squalid, but understandable, concern over a further necessary division of already scanty revenue. It is not pleasant to read of such dissensions: but one must remember the back-ground of poverty which made Orders desperate to retain what they felt was theirs by right. One feels some sympathy for the then Bishop of Limerick, Doctor O'Keefe, who finally decided against the Augustinians, and ordered them to leave on January 2nd., 1755: 'since through this entire kingdom, those friars alone are admitted into cities, towns and hamlets, whose Order had convents there before',⁽¹²¹⁾. A later appeal to Rome reversed this Catholic edict of expulsion. It is a painful story of petty religious jealousy. But one must be truthful: even about the less heroic side of penal Ireland.⁽¹²²⁾

With growing toleration, the Dominicans sought space for a public oratory, hitherto — apparently — denied them. Ferrar's account is pithy: 'The Dominican Friars have a small convenient chapel in Fish Lane, which was open — for divine service on the 26th. October, 1780'.⁽¹²³⁾ This seems definite enough. But Carberry's account, written in 1866, dates the move to Fish Lane in 1735. Here follows his description, since all subsequent writers on Limerick have merely repeated it, sometimes without attribution: 'About the year 1735, they settled down immediately at the reere of a house belonging to the Roche family in Mary Street. Here they built a chapel, over which they made a dwelling or small convent, the entrance to which was in Fish Lane. It was called the Friary of Fish Lane. The chapel was erected immediately behind Mr. Roche's house, and — as it were — under cover of the same . . . Doubtless this was arranged for the purpose of escaping the rigour of the Penal Laws, at the time in full force. The chapel was a parallelogram, about sixty feet long and thirty broad. It was decorated in rather good taste. There are galleries all round, supported by accurately elaborated Corinthian pillars. The altar consisted of an entablature, supported by columns of the same style. The painting over the altar was a crucifixion . . .'⁽¹²⁴⁾. Father Carberry goes on to identify the statue of Our Lady of Limerick, 'which was made in Flanders in the early part of the seventeenth century', as 'the only article of furniture belonging to the original church of St. Saviour's, that



SENIOR CHOIR

FRONT ROW (L. to R):

Gretta Kerley, Madeline Meehan, V. Rev. Fr. C.B. Lavery Prior, Paddy McCormack, Choirmaster, Rev. Fr. Martin Browne, Director, Evelyn McCormack, Kathleen Hayes.

SECOND ROW (L. to R):

Mary Battams, Noreen Naughton, Tony Blake, Bernie Tynne, Paul Costello, Moira Sands, Willie Allen, Marie Hayes.

THIRD ROW (L. to R):

Mick Daly, Alice King, Michael Phelan, Deirdre Clancy, Harry Younger, Anne Costello, Michael O'Callaghan, Ned Morrissey.

FOURTH ROW (L. to R):

Eamonn Ryan, Jim McMahon, Ger Howard, Joe Kerley, Timmy King, Connie O'Dwyer, Frank Meehan.



YOUTH CHOIR

FRONT ROW (L. to R):

Bernadette Brennan, Nollaig Hegarty, Very Rev. C.B. Lavery, Madeline Meehan, Choirmistress, Rev. Martin Browne, Director, Ann Kelleher, Linda Hayes.

SECOND ROW (L. to R):

Philomena Morrissey, Antoinette Plunkett, Linda McDonagh, Jean Robinson, Rose Lawler, Catherine Sexton, Paula Fogarty, Mary Hogan, Deirdre Gleeson, Jean Casey, Margaret Flannery.

THIRD ROW:

Ann Marie Sheehan, Jean Hayes, Patricia Hegarty, Margaret Barrett, June Collins, Elizabeth Corr, Loretto McMahon, Collette Donegan, Carmel O'Dwyer, Vivienne Hogan.

FOURTH ROW (L. to R):

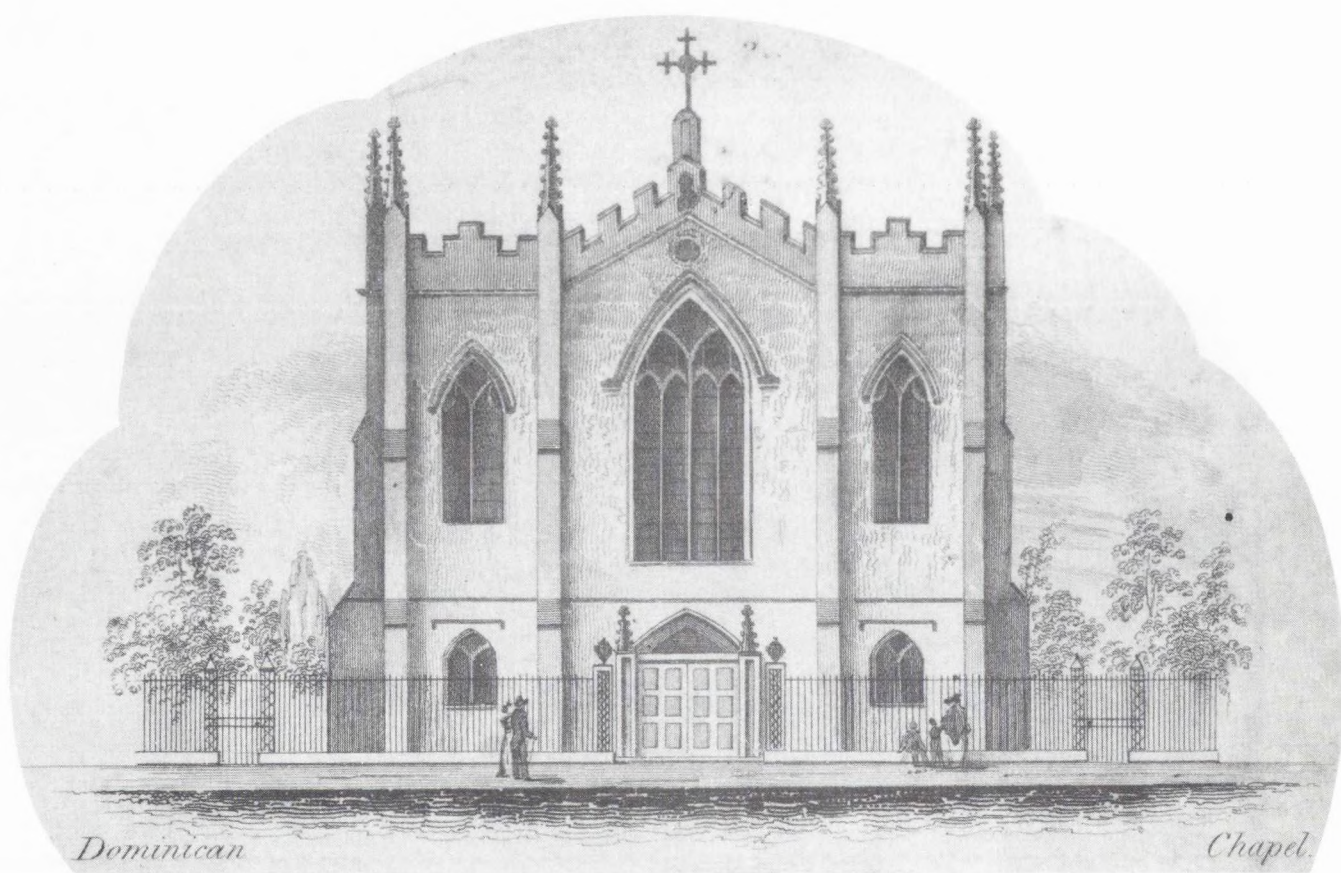
Caroline Blake, Mairead Hegarty, Rosario Ryan, Linda Moloney, Catherine Barrett, Annette Phelan, Bernadette McNerney, Margaret McMahon, Deirdre Donegan.

INSET: Deirdre Corr, Elizabeth McNerney, Mary McNerney.

was to be found in this chapel',⁽¹²⁵⁾.

A curious item of diocesan history belongs to this Fish Lane period. When Dr. Daniel Kearney, consecrated bishop of Limerick on January 27th., 1760, was inducted into St. John's parish, the presiding priest was Father Michael Hoare of the

Dominicans⁽¹²⁶⁾, acting as a delegate of the Archbishop of Cashel. Father Hoare had also — by special apostolic dispensation — assisted at the consecration of Dr. Kearney in Thurles⁽¹²⁷⁾.



Original Glentworth Street St. Saviours as finished in 1816.

RE-GROWTH

Fish Lane was eventually abandoned in 1815, since the city had begun its development in the direction of Newtown Pery. Ferrar's pride in his native city is touching: 'Newtown Pery stands on the banks of the river Shannon, and has every desirable advantage of a good situation for building. The soil is gravelly and dry, the ground elevated, commanding a prospect grand and beautiful'(128). And so 'the Right Hon. Edmond Sexton Pery, the proprietor, marked out the streets of Newtown Pery in June 1769'(129). Carberry notes — ironically — that the land was then known as 'South Prior Lands' and Ferrar adds the reason: 'It belonged to one of the religious houses in Limerick. They were suppressed in 1537, and the land was granted to Lord Pery's ancestors in 1543'.(130).

So Fish Lane, too, passed into Dominican history. Up to 1915, Father Coleman records 'the remains were standing and the chapel was used as a store for feathers. Then the roof fell in and hardly a vestige now (in 1927) remains of the building'.(131). But the persistent seeker will still see, to this day, one wall, with an arch-way in red-brick: all that remains of the Penal chapel which served the Dominicans in Limerick for so many years.

The move to the present site in Glentworth Street was inspired by Father Joseph Harrigan, who was Prior of the Fish Lane community in 1814. Complicated negotiations, of which ample record still exists in St. Saviour's archives, eventually ended in the transfer of sufficient land from Edward Henry, Earl of Limerick. It is a valuable corrective to our picture of a secretive, pre-Emancipation Ireland, to read of the placing of the first stone of the new church: on the 27th. March, 1815. Unfortunately, no contemporary account can be traced from a local paper in Limerick: the following, then, is taken from Carberry: 'On the 27th. of March (Easter Monday), 1815, the first stone of the new church was blessed and placed by the Right Reverend Dr. Tuohy, attended by the Father Provincial Patrick Gibbons, all the clergy of the city, and the Mayor, John Vereker Esquire, with Sheriffs and Corporation in regalia. Mr. Wallace, builder, contracted for the work; the plans were furnished by — Payne (sic) Esquire, Architect. The funds were subscribed by the generous contributions and subscriptions of the true and faithful citizens of Limerick'.

About the consecration of St. Saviour's, there has always lingered some controversy. But Father Carberry states simply: 'The church was solemnly consecrated by the Right Reverend Doctor Tuohy, on the 6th. of July, this year (1816), with the unctions and blessings of the Pontifical. He was assisted in the solemn rite by the bishops of the province, the Warden of Galway, Dr. French O.P., afterwards Bishop of Kilfenora, and a vast number of clergy. The consecration sermon was preached by the Very Reverend Father John A. Ryan, Prior of Cork. Father Ryan was a native of Limerick and a son of this convent. The anniversary of this solemn consecration is celebrated each year on the 6th. July, by an Office and Mass and Octave'.(132). This seems conclusive enough, especially since a Rescript from Rome, dated November 30th., 1817, refers to 'the day of the commemoration of the consecration of this same church of St. Saviour's'.(133). The doubts arose because of the extensive re-construction carried on by Father

Carberry. However the last word may be left with his contemporary in the new St. Saviour's: 'With regard to the consecration of St. Saviour's, Limerick, I always heard Father Carberry say it was consecrated, and that that was the reason the walls of the side-aisles were left as they were before the restoration period. For he said if the walls were touched, as they should be in a Gothic chapel, the church would lose its consecration. The fathers always said it was consecrated and on that occasion, it used to be lighted up on the return of the anniversary'.(134). Father Carberry's massive work is elsewhere described. The present writer merely adds a human touch from the Priory records: 'On the 14th. of June, the Prior consulted the fathers on the propriety of giving all the men — mechanics and labourers — employed in the works, a pint of porter or new milk at 12 noon each day, as the weather is unusually hot. It is agreed to do so at our own expense. From this day, all those employed worked till 10 at night, a day and a half, to expedite the work . . . The men work with a right good will, and all goes well'.(135). With some incredulity, one reads of the time chosen for the first use of the new high altar: 'The grand marble tabernacle and reredos for the high altar, designed by George Goldie Esq. . . were inaugurated with a grand High Mass on Christmas morning at 5 o'clock, by the Prior. An immense congregation was present'.(136).

Fathers Harrigan and Carberry, then, are the Dominicans best remembered for their church building in Glentworth Street. One finds in the priory records a fine tribute from the then Provincial: Father Bartholomew Russell, dated 'St. Saviour's, Limerick, 13th. October, 1865: May the memory of these works of zeal be perpetuated in connection with the graceful renovation in which the name of Father Joseph Harrigan, the first founder of St. Saviour's (i.e., in Glentworth Street), is at present, and should be for ever cherished by the successive communities of Friars Preachers in Limerick'.(137).

Both men — Fathers Harrigan and Carberry — lived long lives, did great work elsewhere for the Church and for the Order, but now rest in the St. Saviour's, which they did so much to create. Father Harrigan served again as Prior in 1820, after which he went to Rome as Prior of San Clemente. But he came again to St. Saviour's. Let Father Carberry speak his epitaph: 'Father Harrigan, after a lingering illness, which he bore with Christian fortitude, and being fortified with the holy Sacraments of the Church, ended his useful life on the 23rd. January, 1838. His remains were interred in the centre of the church which he built . . .'.(138).

Father Carberry served several times as Prior of St. Saviour's, and was Provincial from 1876–1880. Let the Priory records tell the rest of his story: 'The Most Reverend James Joseph Carberry O.P., died on December 19th., 1887. He had been appointed bishop of Hamilton in Canada, while in Rome, acting as *socius* to the Master General. He had been for over twenty years a member of this community, and was very many times its Prior. It was during his priorship, and owing to his exertions, that the church was restored. He died in our convent of St. Mary's in Cork, but at his own request was buried in the church here, as he said: 'My heart is with Limerick and my dear old friends, the good people of Limerick'. After Office and High Mass in Cork, his remains

were removed to the railway station, followed by an enormous funeral, and were brought to Limerick by special train. At the Limerick station, the remains were received by the city clergy, the Mayor, the High Sheriff, the Sub-Sheriff, and other officials of the city, the members of the Corporation, all the leading citizens, Catholic and Protestant, and a large crowd. The people would not let the remains be placed on the hearse to be carried to the Church: but — headed by the aged High Sheriff, Mr. James O'Mara, John Guinane, J.P., Stephen McCarthy, etc., — insisted they should be carried on the shoulders of his own friends. The remains were laid in state during the night in the church, which was magnificently

draped in black relieved in purple, by Mr. Stephen McCarthy, at his own expense. Next morning, after Office and High Mass, at which the Bishop of Limerick presided, and at which the Mayor, Francis A. O'Keefe attended in state, with his mace-bearers and insignia of office, and a concourse of people so great that the church could not contain. After the Mass, the remains were carried in procession outside the church and laid in the grave his heart desired',⁽¹³⁹⁾. The present Sacred Heart Chapel is a memorial to Dr. Carberry, erected by the people of Limerick, and opened by Dr. O'Dwyer, on January 23rd., 1898⁽¹⁴⁰⁾.

NEW ZENITH

Throughout the 19th century, the first century of the Dominican presence in Glentworth Street, St. Saviour's continued to make its full contribution to the work of the Order and of the universal Church. Thus: in 1836, Father William McDonnell — who had been Prior of St. Saviour's — was elected Provincial. Later in life, he came back to Limerick. 'On the 19th. April, 1868, being Low Sunday, it pleased God to call from this world the soul of the Very Reverend Father William McDonnell, ex-Provincial and a son of this House, and a native of Limerick'.⁽¹⁴¹⁾

On a wider field, 'on the 27th. of August, 1837, Father P.R. Griffith, a son of this convent, was consecrated as Vicar Apostolic of the Cape of Good Hope by the Most Reverend Dr. Murray, Archbishop of Dublin. Father Griffith was born in Limerick. . . He arrived in Cape Town in April 1838. He was accompanied by two priests, Father Bourke, OFM and Father Connelly, O.P.: good and zealous missionaries who did much in the cause of religion in the infant church of South Africa'⁽¹⁴²⁾. The account concludes: '1862: On the 18th June of this year, Dr. Griffith, the Apostle of South Africa, departed this life . . . So great was the fruit of his labours . . . that the Colony — as recommended by Dr. Griffith to the Holy See in 1851 — is now divided into three dioceses: that of Western Province, the Eastern Province and Natal'.⁽¹⁴³⁾. Yet another exile from Limerick laboured far from St. Saviour's: '1864: In the month of November this year, Father William O'Carroll — a son of this House — is appointed by the Father General as Provincial of the United States'⁽¹⁴⁴⁾. This same son of St. Saviour's was later appointed Co-Adjutor to the then Archbishop of Port-of-Spain, Trinidad, in 1874. He died in 1880, and is buried in Trinidad.

As one surveys the growth of the Dominican work in Limerick, in the years of the 19th century: years of expansion from a furtive presence, to a public oratory in Fish Lane; and from a modest penal chapel to a re-constructed St. Saviour's in Glentworth Street — one can, perhaps, understand the satisfaction expressed by a very famous Dominican Master-General, Father Jandel, on his visitation of St. Saviour's, in July 1863: 'With great satisfaction we have visited this Limerick Priory of ours, and most willingly do we leave this testimony of our satisfaction to the Prior and the fathers'.⁽¹⁴⁵⁾

One man, at least, must have lived through it all: from Fish Lane, to Father Harrigan's first church in Glentworth Street, to Father Carberry's re-construction. The following comes from the House Chronicle and may serve to show the essential continuity of a religious presence: 'On the 12th. January, 1861, at half-past eight o'clock p.m., Brother Peter Daly professed lay-brother of this House, departed this life, fortified with the holy sacraments and in the full possession of his faculties up to the last few hours of life, in the one hundred and second year of his age. He was buried in St. Saviour's cemetery'.

Over one hundred years have passed since Father Carberry's work on St. Saviour's church was finished. It would be edifying, but idle, to pretend that all these years have been years of uninterrupted progress. The history of St. Saviour's is simply the history of any group, attempting to live up to high

ideals: succeeding when circumstances were adverse, but tending to rest in less challenging moments. Besides: the Catholic Church now shows a somewhat different face to the world. It is with some sadness that one sees in the House Archives, Letters of Institution, and carefully kept Registers, of such confraternities as 'The Angelic Warfare', 'The Imeldist', 'The Blessed Sacrament', 'The Holy Name', 'The Holy Rosary', 'The White Star League'. So much work went into developing and maintaining such associations. Such pride in their confraternities peers out from faded photos of long dead members. But — in the clichéd 'wind of change' — confraternities were whirled away. It must be left to a future age to decide whether Catholics of to-day are either juvenily destructive or maturely developing. The dusty books are merely a mute record of work once well done by Dominicans in St. Saviour's.

The House Records for this period show a marked change. They are almost a chronicle — boastful, seemingly, at times — of missions, retreats and special sermons preached by members of the community throughout Ireland. Little travelling appears in the earlier records. But perhaps it was inevitable that, with the community's attention focussed on what ease of travel had led them to believe to be a 'wider apostolate', activities in St. Saviour's itself should be somewhat more restrained. However: the church was far from neglected. There is constant record of further improvements on Father Carberry's work. Thus, on September 2nd., 1910, it is noted that: 'Mr. Carnegie, the American millionaire, offered to contribute £400 for the building of a new organ in our church. The father gratefully accepted the offer'. This did not cover the cost, however: there is further record of a tender being accepted of no less than £1155. Multiple multiplication would surely be required to convert that sum into present-day values. But somewhat incredulously, one reads that, when the organ was eventually blessed by the then Bishop of Limerick, on September 3rd., 1911, 'every penny was paid that was due on it that day'.⁽¹⁴⁶⁾

On October 26th., 1916, there were curiously muted ceremonies to mark the first centenary of the Dominicans in Glentworth Street. It is briefly recorded that: 'We entertained the Bishop to dinner at 5 o'clock. Seventeen sat down to dinner, including the community'. The IRISH CATHOLIC reporter, who described the centenary, appeared to be under the curious impression that the Dominican Order came to Ireland in 1216.

The Statue of Our Lady of Limerick was obviously highly venerated in the early decades of the century. Twice, in 1918, it was carried around the city in public procession: once to mark the day on which the women of Limerick took the 'anti-conscription pledge'. However: a later procession resulted in some damage. Hence, on June 23rd., 1918, it is recorded: 'It is the opinion of the members of the present Community that the Statue of Our Lady should not be lent in future for any celebration or procession'⁽¹⁴⁷⁾. There is no further record of its public appearance outside the church.

The year 1927 was the Seventh Centenary of the coming of the Dominicans to Limerick. On January 19th., 1927, the MUNSTER NEWS relates the interest of the Corporation:

'Amongst other historical items, the Mayor mentioned that the corporation was thirty years in existence when the first of the Fathers reached the city, and this link between the municipality and the Order gives point to the timely action of the Chief Magistrate, in seeking the assistance of the citizens for the centenary celebrations'. Concerts figured largely in these celebrations. Thus: from the local papers: 'At the Lyric Theatre . . . Mr. Joseph O'Meara received a right royal reception on his re-appearance in his native city to help in merited recognition of the Dominican Fathers to Faith and Fatherland . . .' The tributes are fulsome, in the preferred style of the day. But no one can doubt the sincerity of those who celebrated 700 years of Dominican Limerick (148). The principal event of the Centenary was a TRIDUUM, finishing with High Mass on Rosary Sunday: October 2nd. The first preacher of the TRIDUUM was Father Murphy of the Augustinians, and the LIMERICK LEADER of the day carried the text in full. It would be churlish to criticise oratory, obviously designed for a different Limerick to the present, and tuned to a different Catholic pitch: would any preacher now begin by telling his listeners that 'what we understand as place, furnishes the required postulate for the fluidity of movement, that allows this to be registered, docketed and sealed within the limits of performance'? But thus Father Murphy. And — clearly bearing in mind the 'Shannon Scheme' of the day, to told his listeners: 'The Dominicans have made Glentworth Street the modern store house and transmitting station of the power and current that — 600 years before — had started from old St. Saviour's. Other times, other manners, other preachers! Among them was Father O'Donoghue of the Jesuit Fathers. Even across 50 years, one finds his final tribute strangely touching. 'For me, it is a great privilege to speak here in this pulpit on this memorable occasion — and from my heart I offer you the congratulations of my own Religious Order. It seems so happy and so fitting that a son of the Spaniard, Ignatius, should add his tribute of reverence and gratitude to the sons of the Spaniard Dominic. On behalf of my Jesuit brothers, then, and of the whole people of Limerick, I offer to you, the present community, and to all your revered and zealous fathers in the past, our sincerest tribute of love and gratitude. And we also join in prayer for you: prayer to Jesus the Saviour — the Saviour 'who is yesterday and to-day and the same forever'. He has blessed St. Saviour's and the Friars in the yesterday. May he bless you to-day as He blessed them seven centuries ago in the King's Island. The spirit your fathers had in the yesterday, the spirit you inherit to-day, may it remain the same for ever. Zeal and love for the poor . . .; love for Limerick and its people and its liberty; the spirit of the Dominican martyrs; love for the truth and the teachings of the Church — the spirit of Dominic and Thomas Aquinas. May the Saviour and Our Lady of Limerick ever bless and guard you and spare you to us . . . so that the Preaching Friars may ever be a burning and a shining light to all who dwell in Limerick'. The third sermon of the TRIDUUM was preached on Rosary Sunday, by Canon O'Dwyer of St. Munchins⁽¹⁴⁹⁾.

Years passed in Glentworth Street, and now it was time to see to the Priory, which had changed little since first the Dominicans moved there. In the priorship of Father Leo

Thomas McArdle, a new priory was begun. Father McArdle, in a circular letter, explained the need: 'The existing priory, which has rendered faithful service for 127 years, has now been condemned as unsafe for further use. We are, therefore, compelled to build a new priory . . . We wish this priory to be a testimony for future generations to the perseverance of that intimate bond that has so long united us; to stand throughout the centuries as an undying token our devotion and generosity . . .'(150). This letter was issued on March 29th., 1942, and within one year, the new Priory was ready for occupation. Comment from a local paper referred to the building as being 'in the Georgian tradition . . . and of marked architectural merit. Its completion is a particular triumph for the Dominican Order, who undertook the building project at a time when many difficulties presented themselves'.

And so St. Saviour's Church and Priory have taken on their present form. But there were yet changes to come: some structural, some of more general significance. On May 25th., 1972, the High Altar — which had been reconstructed in accordance with liturgical requirements — was consecrated by the then Bishop of Limerick, Dr. Henry Murphy. Next year — 1973 — Dr. Murphy invited the Dominicans to take charge of a new parish to be created around their church. At all Masses on the last Sunday of the August of that year, the congregations were informed of the future development of the parish of St. Saviour's. As the LIMERICK LEADER commented: 'For the first time in the history of the city, an Order has been given a parish. It will be known as St. Saviour's, and will be under the guidance of the Dominican Fathers'. But in the words of the Prior and new Parish Priest, Father Lavery: 'This is only our latest effort to render service to the people of Limerick. It merely puts the seal on the relationship that existed between the Dominican Order and the Church in Limerick over the centuries'. The induction of Father Lavery, as the first Dominican parish priest in the Order's more than seven centuries of work in Limerick, was on September 6th., 1973.

Many famous visitors have come to St. Saviour's over its many centuries and in its various locations. But we have only one record of a most courteous visit by a Head of State: the late President Erskine Childers, who attended Mass in St. Saviour's, with his wife, on January 20th., 1974. The present community have the most pleasant memories of his few hours amongst us, during which he asked particularly about the history of St. Saviour's. We preserve his signature in the House Chronicle.

Since the foundation of the Dominican Parish of St. Saviour's, work has proceeded along two main lines. Charge of a parish allows for a full sacramental life in the Dominican Church: something greatly esteemed by people whose ancestors had been worshipping here for generations past. But the Dominican work of preaching, wherever the legitimate authority in the Church calls, knows no boundaries. It would be idle to pretend that no difficulties arise from maintaining two main lines of work. But — despite the mobility which was the Mendicant Orders' distinctive contribution to religious life in the Church — there has always been also an intense concern for the prayer life of the local Church: as witnessed by the daily public recitation of the divine Office. It is with pride,

then, that the Dominicans of Limerick help their brethren in the priesthood in the uniquely priestly work of preaching, administering the sacraments, visiting the sick and burying the dead.

It is, perhaps, too early yet to say what distinctive contribution St. Saviour's has yet to make, as the Dominicans head towards their eighth centenary in Limerick: fifty years hence. Perhaps the emphasis will be on an increased awareness

of the needs of the local Church. But the prayer of Dominicans in St. Saviour's is a simple one: As those who have gone before us served an ancient city, in the names of Jesus our Saviour, and of Mary, whom we call 'Our Lady of Limerick', may we — and those who come after us into St. Saviour's — serve the People of God, both here and wherever the Spirit calls.

The Present Dominican Church

Aengus Buckley, O.P.

A rare print to be found in *The History and Antiquities of the County and City of Limerick*, by J.J. McGregor, shows the Church as it looked before the reconstruction done by Dr. Carberry. It certainly appears to be what it is called in the print — a chapel. Indeed it must have seemed not a little out of place in the spacious atmosphere of Pery Square. One aspect obviously lacking was the soaring upward thrust that is so characteristic of Gothic; the pointed shape of the windows being almost the only element to show towards which style it tended. This, then, was the unpromising basis on which the architect, James Wallace, had to reconstruct the new Church.

The success of the venture is due to the intelligent decision of adding a clerestory, for it increases the overall height by some twenty feet. Whatever construction difficulties may have arisen, they were certainly overcome, but at that time it all must have been quite a challenge.

The architect kept what he could of the old facade, although one can safely say that the addition of the clerestory called for a new treatment, and this is what was done. Fortunately, perhaps due to lack of funds, the utmost simplicity was adhered to throughout. This saved the Church from the flamboyant appearance that prevails in some of the smaller Irish Gothic churches. It also gave a simplicity of line to the facade that hints at "function", an almost modern touch, that does much to create the imposing aspect pervading the facade as it now stands. Some visitors even think that it is a well worked out modern Gothic style.

Ample space in the original Church gave an excellent chance to the architect in the working out of the interior. Every use was made of this, so that the soaring feeling of Gothic could be obtained. In so doing a magnificent chancel arch came into being which for many years called for the

fresco that now fills the space. It depicts the Heavenly Father receiving the sacrifice of His Son in the glory of the Trinity. Below some of the Doctors of the Church look on in contemplation. A feature of the Fresco is that it represents one of the Doctors of the various Orders in Limerick as well as the four major Doctors of the Western Church. It is entitled "The Triumph of the Cross". There is a unity between it and the stained glass window in the apse below: This represents the Transfiguration, as the Church is dedicated to the Most Holy Saviour Transfigured. What was a drawing apart of the veils to show glory before the Passion, is seen fulfilled in The Triumph.

The interior of the Church partakes of the same simplicity as the exterior. All is pervaded by the soft lighting from the windows of the clerestory so that the height is enhanced from the penumbra created in the roof, especially as this rises to a very acute angle. The roof, made of oak sheeting, forms a happy unity with the large columns of polished Aberdeen sandstone below. These rest on bases of moulded Portland limestone; the capitals are of the same material. The overall keynote is simplicity.

The Carberry Chapel, or the Sacred Heart Chapel, was also a welcome addition as it broke the monotony of the aisle wall on that side. The monotony however, obtained on the otherside, until in recent years, a chapel was built there in honour of Saint Martin de Porres. This supplied the needed balance.

The Chapel has been worked out in very good taste, harmonizing with the overall conception both of the interior and exterior. Over the marble altar is a life-size statue of Saint Martin done in bronze. The glowing modern stained glass is by

Messrs. Murphy and Devitt, whilst the specially designed wrought iron torches are by Mr. Power of Limerick.

One very fine feature of the Church is its magnificent Organ, with its beautiful tone and soaring lines that echo the lines of the roof. The Rose Window above with its Amber glass, gently bathes all in a golden light. Indeed the Organ is so much part of the whole Gothic effect that it would be impossible to think of the Church without it. In passing one can say that, just at present the Organ has a choir worthy of such an instrument.

The two side altars, that of our Lady of Limerick, and Saint Joseph, made for a jarring note as they were overlaid with statues. Again in recent times, both altars were recessed. This gave an excellent opportunity to simplify both altars and leave just the two statues on their own. The two altars are now in keeping with the general simplicity of line found in the rest of the interior. These alterations culminated in a solemn ceremony during which Dr. O'Neill, the then Bishop of Limerick, crowned Our Lady of Limerick with a crown worthy of the statue. The crown itself is a donation of the people of Limerick, a fitting symbol of their love for Our Lady.

Historically the statue is of immense importance as it saw good days and many bad ones. It is a pity that it was not left in the original way in which it was painted. Successive Priors, meaning well in their devotion to the Mother of God, thought it better to paint and re-paint it, hence there can be no idea as to how it looked when it first came to Limerick. There are still some old prints extant which show how the statue was painted in former times. Whether this kept to the original to any great extent is impossible to say. As it is known to be of Flemish origin, perhaps an untouched statue of roughly the same date could give some clue as to how it really looked when it came from the artist's hand. There seems to be a definite Spanish influence in its style, and indeed at this period there was a Spanish occupation of the Netherlands. This could explain the style in which the statue is carved.

Obviously it was hidden during the times of persecution, nor are there conjectures lacking as to where this might be. One of these has a ring of credibility about it. However, there is no real tangible evidence as to where it lay before being exposed for veneration in a Dominican Church again, although there can be no doubt but that this was well known when the statue was returned. The people have their own opinions about it. Some say that it was hidden in a private house in Limerick, whilst others say that it was used as a trough. This latter is said of some other statues as well, so in this Our Lady of Limerick is not unique. It probably arises from the fact that at the back quite a lot of timber has been cut away, which the sculptor himself would have done to lighten such a weight of wood as well as to prevent cracking.

Under Our Lady's altar the Arms of Limerick are incorporated into the Dominican Crest. Permission for this was given by the Corporation of Limerick on account of the historic importance of the statue in the history of the city.

One other feature must be mentioned as enhancing the exterior of the Church; the recessing of the Confessionals. Even with the addition of the Saint Martin chapel, the walls still came steeply down. Hence the outward-flowing

characteristic of Gothic was to some degree missing, which in a bigger edifice would be supplied with the flying buttress. The addition of the outward going walls of the recessed Confessionals were the answer to this, giving a firmer base whilst at the same time giving the impression of functional distribution of weight. This feature too is of recent origin. Needless to say, it was born of necessity in order to give more space in the Church, but by accident it has solved an architectural visual necessity as well. One expects to find these elements in Gothic.

At times information regarding the Church comes from unexpected sources. Such is the case regarding the altar rails. Seamus Murphy, R.H.A. whilst visiting the Church some years ago said that he had worked on them and that the capitals over the small pillars were among the first work he produced. Unfortunately, the name of the artist who sculpted the two impressive statues of Saint Peter and Saint Paul is not known. These stand over the two pillars in the sanctuary.

It was for Fr. Clement Lavery, O.P., the present prior, to bring the sanctuary into line with the new Liturgy. In this one main principle was kept to the fore, namely as to what the architect himself might have done had he been obliged to do the same work, having already completed the sanctuary in its original position. This seemed the only logical way in which to attack the problem, and so to avoid the upsetting incongruity of having a modern style sanctuary clashing with an essentially overall spirit of Gothic.

As the existing sanctuary would be far too low for the new frontal altar, the first thing to be done was to raise the sanctuary appreciably. In this the question of the altar rails fixed itself, for they formed an excellent visual unity which made for a Gothic base for the raised sanctuary. Keeping in mind the simplicity of the Church and its airy spirit of Gothic, it was thought best to treat the altar in a "see through" fashion. This emphasised the table effect, whilst at the same time it did not obscure the three precious alabaster high reliefs of the reredos. Unity again was kept by using some few elements of the old altar. The delicate, but commanding, working out of the ambo is balanced on the otherside by a sedilia which retains its own importance. When the work was completed the seldom seen consecration of an altar took place. The new altar was ablaze with the ritual fire as the late Bishop of Limerick, Dr. Henry Murphy, dedicated the altar to Saint Martin de Porres.

Shortly afterwards there was another solemn ceremony in which Fr. Lavery was installed as the first Parish Priest of the newly formed Parish of Saint Saviour's.

From its location the Church holds a commanding position, helped in no small manner by the presence of Tait's Clock, which stands just a little to the side. Fortunately this monument is also in the Gothic style so it blends admirably with the Church.

No small matter indeed is the fact that the Church bears witness to seven hundred and fifty years of the Dominican Order's ministry to the people of Limerick, hence, as in the case of the Arms on the Altar of Our Lady, the Arms of Limerick City are incorporated into the Dominican Arms for the Jubilee.

PRIORS OF
SAINT
SAVIOUR'S
DOMINICAN
PRIORY
LIMERICK

NECESSARILY INCOMPLETE

Father Edmond	1541
Father Hallaghan	1610
Father Bernard O'Brien	1622
Father James Quirke	1627
Father Terence Albert O'Brien	
Twice Prior before 1643	
Father James Wolfe	
Twice Prior before 1651	
Father Philip Wolfe	
Twice Prior before 1667	
Father Cornelius Miaghan	1660
Father John Burke	1667
Father Thomas Harte	before 1680
Father James Arthur	1689
Father Nicholas Roche	1690
Father Albert O'Brien	1736
Father Michael Hoare	1740
Father John Fitzmaurice	1745
Father Peter McMahon	1749
Father Nicholas Quin	1761
Father Denis O'Connor	1765
Father John O'Brien	1769
Father Thomas Ryan	1775
Father Denis McGrath	1789
Father Stephen Roche	1796
Father Richard Roche	1803
Father Thomas Ryan	1806
Father Peter Toole	1810
Father Joseph Harrigan	1814
Father Joseph Harrigan	1820
Father John O'Ryan	1821
Father William McDonnell	1824
Father Thomas McDonnell	1834
Father John O'Regan	1840
Father Luke Conway	1844
Father Thomas McDonnell	1847
Father Luke Conway	1854
Father William O'Carroll	1856
Father J.J. Carberry	1859
Father J.J. Carberry	1863
Father Luke Conway	1866
Father J.J. Carberry	1869
Father Coveney	1885
Father McCormack	1891
Father Bannon	1895
Father O'Kane	1903
Father Kieran	1906
Father J. Powell	1910
Father Dominic Fahy	1916
Father Joseph Smyth	1919
Father J. O'Kelly	1922
Father Dominic Muckian	1929
Father B. Duggan	1932
Father Jordan Powell	1932
Father Gabriel O'Farrell	1938
Father Leo Thomas McArdle	1941
Father W.B. Costello	1947
Father R. Harrington	1949
Father L. O'Sullivan	1951
Father P. Pollock	1958
Father D. O'Neill	1961
Father R. Dowdall	1964
Father C.B. Lavery	1970

Footnotes to History

- (1) De Burgo, Thomas, O.P., *HIBERNIA DOMINICANA*. The title page is missing from the copy presently possessed by St. Saviour's: which copy — incidentally — bears the autograph of 'Joseph Harrigan', whose name will appear later in this history. But the necessary permission to print is dated: 'ROMAE . . . 14 February, 1759.
- (2) De Burgo, op. cit., edit. cit., p.535. Cf. also p.38.
- (3) *ACTA CAPITULORUM GENERALIUM ORDINIS PRAEDICATORUM*, edit. Reichert, vol. 7. (1902) p.161, n.6. Father Terence Albert O'Brien attended this Chapter, and — at its close — was promoted to the degree of Master in Sacred Theology. *ACTA*, edit. cit. p.163, n.13.
- (4) The spelling of 'Cairbreach' varies greatly. Allegedly he was so called from the place of his education: Cairbreach Aora, now Kenry, in Limerick. Cf. Ferrar, J., *THE HISTORY OF LIMERICK . . .* (1787), p.189. Donal Mor himself is buried in St. Mary's Cathedral, which once contained an effigy of Donough Cairbreach himself: long since smashed by various iconoclasts. Cf. Westropp, T. *THE ANTIQUITIES OF LIMERICK . . .* Dublin (1916), p.14. Every subsequent local history of Limerick: Ferrar, op. cit.; Lenihan, *LIMERICK — ITS HISTORY AND ANTIQUITIES . . .* (1866); Fitzgerald and M'Gregor, *THE HISTORY TOPOGRAPHY AND ANTIQUITIES OF THE COUNTY AND CITY OF LIMERICK . . .* (1826); Begley, J. *THE DIOCESE OF LIMERICK* (3 volumes) (1906) — all of these draw on the same basic sources for the foundation of St. Saviour's: De Burgo, op. cit.; O'Heyne, *THE IRISH DOMINICANS . . .* Louvain (1706); Ware, Sir James, *COLLECTED WORKS*, expanded by Harris, (two vols.) Dublin (1739). There remains a privately printed *CHRONOLOGICAL AND HISTORICAL ACCOUNT OF SOME OF THE PRINCIPAL EVENTS CONNECTED WITH THE DOMINICAN CONVENT LIMERICK*, by Father James Joseph Carberry O.P., Limerick (1866).
- (5) 'Liber fratrum Praedicatorum, seu res gestae FF. Praed. con. SS. Salvatoris Limerici, a die fundationis usque ad tempus suppressionis'. This is contained in two vellum MSS. in the British Museum: MSS n. 4783 and Sloane MSS., 4793, fol. 2. A transcript of part of these is found in *ARCHIVUM HIBERNICUM*, vol. 1, made by Coleman A., O.P.
- (6) Orpend G.O., *IRELAND UNDER THE NORMANS*, vol. 4, c. 34, Oxford (1968), p.58. The point is also raised in Coleman A., O.P.: *THE ANCIENT DOMINICAN FOUNDATIONS IN IRELAND* (Dundalk, 1902), p.53.
- (7) Cal. Doc. Ire. (1285–1292) p.38. Orpend's reference, op. cit., p.59, is Cal. Docs. Ire., vol. iii, n.97.
- (8) Coleman op. cit., p.53.
- (9) Cf. above (2).
- (10) Orpend — op. cit. p.58, Westropp — op. cit., p.14: date Donough's death in 1242. So indeed do the *ANNALS OF LOCH CE*. All other authorities, however, cite 1241.
- (11) *Annals of Loch Ce*.
- (12) The description is taken from Carberry, op. cit., p.3, quoting Ware, in whose time 'the church of the Dominicans existed and the monument of the royal founder was complete'.
- (13) *ibid.* On all of this, Lenihan, op. cit. p.647, merely repeats Carberry.
- (14) De Burgo, op. cit., edit. cit., p.211.
- (15) cf. (5).
- (16) Orpend op. cit., p.54.
- (17) Carberry, op. cit., p.5: obviously citing an earlier source.
- (18) Father Quirke O.P., who took extracts from the sources under (5) above.
- (19) Ware-Harris, I, p.623. 'Later writers' are under (4) above.
- (20) All authorities simply reproduce what is alleged to have been copied by Father Quirke — cf. above (18) — and used by Ware-Harris I, 623. But a scholarly assessment of the various versions of the inscription, and a definitive identification of the prelates buried, will be found in MacInerney, M.H., O.P. A HISTORY OF THE IRISH DOMINICANS, (1916) pp. 502–506.
- (21) MacInerney, op. cit., p.500.
- (22) Lenihan, op. cit. p.57. This was not Limerick's first charter, which was granted on December 19th., 1197: a fact alluded to by the then Mayor in commenting on the Dominican Septcentenary in 1927.
- (23) Carberry, op. cit., p.4. But HAD the Dominicans fishing rights? 'This tradition, for we call it no more, is open to many objections'. Cf. a most scholarly assessment of *THE LAX WEIR AND FISHERS STENT OF LIMERICK*, in *NORTH MUNSTER ANTIQUARIAN JOURNAL*, vol. 5 nn. 2, 3; pp. 49–61. Robert Herbert.
- (24) Cf. above (7).
- (25) Close Rolls, 8 Ric. II. Quoted in Coleman, op. cit. p.55.
- (26) Close Rolls, 51 Edward III.
- (27) For an account of a remarkable family tradition: still commemorated in 'Arthur's Quay', and in 'Patrick, Francis and Ellen Streets', all named after Arthurs around 1800, cf. O'Halloran, A.J., *THE GLAMOUR OF LIMERICK*, Dublin (1928) pp. 57–59. The famous Arthur MSS were sold by Maurice Lenihan (cf. above (4) to the British Museum in 1881. It is assumed, then, that Lenihan's references to the MSS are exact. For building in the Dominican church, cf. Lenihan, op. cit. p.648.
- (28) The will is quoted in Begley, J., *THE DIOCESE OF LIMERICK*, vol. 1, p.351, (Dublin) 1906.
- (29) De Burgo, op. cit., edit. cit. p.211.
- (30) 'There died the Lord Earl of Desmond, second founder of this convent of the Order of Friars Preachers of Limerick. For whose soul, and the souls of his parents and his wife, this Convent is bound to a yearly anniversary'. From *LIBER FRATRUM PRAEDICATORUM* as in (5) above.
- (31) For references, cf. MacInerney, op. cit. p.235.
- (32) Cal. Doc. Ire. 1267.
- (33) For all of this, cf. MacInerney, op. cit., loc. cit.
- (34) Humbert of the Romans: *TRACTATUS DE PRAEDICATIONE CONTRA SARACENOS ET INFIDELES*.
- (35) Pochin-Mould, D., *THE IRISH DOMINICANS*, Dublin (1957) p.54.
- (36) Pouchin-Mould, D., op. cit. p.54.
- (37) Colman., op. cit. p.54.
- (38) De Burgo, op. cit. edit. cit. p. p.236 note (1).
- (39) Mandonnet P., O.P., *ST. DOMINIC — HIS LIFE AND WORK*, Herder (1944) p.91.
- (40) O'Heyne, op. cit. p.121.
- (41) De Burgo, op. cit., edit. cit., p.213.
- (42) John Dryden on DULLNESS.
- (43) De Burgo, op. cit., edit. cit., p.79.
- (44) *ibid.* p.80.
- (45) Many GENERAL CHAPTERS expressed this realistic realization that a reforming zeal could wreck the unity of the Order. Thus: 1589; 1601; 1608; 1612 — all in Rome; 1592 in Venice; 1611 in Paris; 1618 in Lisbon. Finally, and most movingly, in the Milan Chapter of 1622: 'Just as the unity of the Church depends on the unity of its Head, so the unity of the Order depends on the unity of one General Chapter and one Master General'. *ACTA*, edit. Reichert, vol. cit., p.349.
- (46) de Burgo, op. cit., edit. cit., p.77.
- (47) de Burgo quotes the relevant Apostolic Constitution, pp. 77, 78. Julius II, of course, was Michelangelo's patron. It is curious to note the Curia's attempt at Irish place names. 'Youghal' becomes 'Jochalia', while 'Limerick' is variously rendered as 'Liniciorum' or 'Luniricen'.
- (48) de Burgo, op. cit., edit. cit., p.77, note (g).
- (49) About 'John Coyn or Quin', Ferrar, op. cit., p.174, has the following note: '1521. John Coyn or Quin succeeded to the bishoprick, notwithstanding King Henry VIII endeavoured to promote Walter Wellesly, prior of Conal, who was afterwards

- bishop of Kildare'. Cf. also De Burgo, op. cit., edit. cit. p.518.
- (50) De Burgo, op. cit., edit. cit., pp. 484–485.
A curious ambivalence seems to surround the character of this Dominican bishop of Limerick. He is described inconsistently throughout Edwards, R.D., CHURCH AND STATE IN TUDOR IRELAND, (Dublin) 1935), and his moral character is impugned. This view clearly rests on Begley, op. cit., vol. II, pp. 162 sqq. And this, in turn, rests on a report by a contemporary Jesuit source: Father Bernard Olivier. De Burgo's account of Dr. Quin appears quite at variance with these strictures.
- (51) Thus Coleman, op. cit. p.55. But the present writer can find no contemporary reference to 'Friars Observant of Limerick'.
- (52) Cal. of Pat. Rolls of Irel., vol. 1 (1861), p.55.
- (53) Archdall (quoting Chief Remembrances), MONASTICON HIBERNICUM, 1786, p.428. As a secondary reference, cf. Ferrar, op. cit., p.375.
In 'Extents of Irish Monastic Possessions, 1540–1541', edit. Newport D. White, the 'Friary of Limerick' is wrongly designated as 'of Friars Minor', i.e. Franciscans, whose property is elsewhere described. The 'Friary of Limerick' in question is clearly St. Saviour's.
- (54) This is from Carberry, op. cit., p.7. Clearly, he is quoting from some original source, and every subsequent writer is quoting from him: v.g., Lenihan, Begley, Coleman. But the present writer can find no precise record of the surrender of St. Saviour's to the King's Commissioners, such as exists in the Calendar of State Papers for so many other Irish Dominican houses.
- (55) Cf. above (23)
- (56) Cf. above (30).
- (57) Carberry, op. cit., p.7.
- (58) This is clearly 'St. Saviour's': the title 'St. Dominic's', merely indicating the identity of the Order. For a similar use of 'St. Dominic's', cf. reproduction of illustration in 1590 map of Limerick, in Westropp op. cit., p.13.
- (59) Cal. Carew MSS (1515–1574), p.395.
- (60) Quoted Begley, op. cit., vol. 1, pp.348–349.
- (61) Cf. n.(23) above. The Abbey fishermen were out by at least one century in their tenacious beliefs! It is reported here merely as a pleasing local tradition about the alleged fishing abilities of Dominican students.
- (62) Cf. above (18).
- (63) So Coleman, op. cit., p.56. But de Burgo is not so sure: 'Just who was Provincial of Hibernia Dominicana in that year of 1536, escapes me, as I candidly confess. Likely enough, however, it was Father Master David . . . ' de Burgo, op. cit., edit. cit. p.520.
- (64) de Burgo, op. cit. edit. cit., loc. cit.
- (65) de Burgo, op. cit., edit. cit., p.519, (iii).
- (66) The most complete record of a neglected martyr is found in: Rothe, D., ANALECTA: DE PROCESSU MARTYRIALI QUORUNDAM FIDEI PUGILUM IN HIBERNIA . . . Cologne (1619), edit. Moran (1884) pp. 493–504. The reference to Father Halaghan is on p.497. Cf. also de Burgo, op. cit., edit. cit., p.565; p.600.
- (67) These references are taken from Coleman, op. cit., p.57. They are repeated in Begley, op. cit., vol. II, 438–439. Their source is probably a government list of priests in Limerick made in 1613, and which contains the names of three Dominicans.
- (68) Thus Carberry, op. cit. p.10.
- (69) Begley, op. cit., vol. II, p.438.
- (70) Cf. de Burgo, op. cit., edit. cit., p.211. Every subsequent writer repeats this. Cf. list under (4) above.
- (71) Begley, op. cit. p.450. The source is probably the White Mss.
- (72) 'In the very safest places in the kingdom, they (religious) went about in secular dress, with long hair . . . ' From the RELATIO of Dr. O'Dwyer, printed in ARCHIVUM HIBERNICUM, vol. 5, p.117.
- (73) ACTA . . . , edit. Reichert, vol. 7, p.162, n.7. Cf. note above (3).
- (74) *Ibid.*
- (75) De Burgo, op. cit., edit. cit., p.213; p.115.
- (76) Ferrar, op. cit., p.191. All other authorities under (4) above. But NOT Coleman — op. cit., p.57 — who merely notes the erection of a 'general house of studies'.
- (77) O'Heyne, op. cit., edit. cit. p.53; de Burgo, op. cit., edit. cit. p.524.
- (78) For all this, cf. Mandonnet, op. cit., cc. 6; 19.
- (79) Thus, for instance, Pouchin-Mould, D., op. cit., p.115.
- (80) Reginald Walsh, IRISH ECCLESIASTICAL RECORD, vol. 15 (1894) pp.97–120.
- (81) Quoted in Walsh, op. cit. p.98.
- (82) *Ibid.*, p.99.
- (83) Cf. above (4).
- (84) CONSISTORIAL RECORDS, quoted by Walsh, op. cit., p.105. The then bishop of Emly was himself also a Dominican: James O'Hurley. Cf. de Burgo, op. cit., edit. cit., p.487–488; pp.523–524. For a learned discussion about respective identities, cf. Walsh, op. cit. p.105(1).
- (85) The fullest account of this is by Mons. Moloney, in POBAL MAINCHIN (1949), pp. 17–32.
- (86) O'Heyne, op. cit. edit. cit., p.87.
- (87) Thus de Burgo, op. cit., edit. cit. p.568.
- (88) Edit. Reichert, vol. 7, pp. 468–479.
- (89) McInerney T., O.P. IRISH SLAVES IN THE WEST INDIES, Dublin (1909), p.17. De Burgo's reference is op. cit., edit. cit., p.571.
- (90) Quoted in Moran P., PERSECUTIONS OF IRISH CATHOLICS, Dublin, pp.346–350.
- (91) Ferrar, op. cit., p.191. Lenihan, op. cit., p.650.
- (92) Lenihan, op. cit., p.646.
- (93) Lenihan, op. cit., p.661.
- (94) Carberry, op. cit. p.17. The same author refers to a 'valuable and rare tome in folio, on the litany of Loretto, which is still well preserved in the library of St. Saviour's. It contained the autographs of both John de Burgo and Cornelius Miaghan'. According to a 'Souvenir Brochure of Our Lady of Limerick', of relatively recent date, the front page of this book was preserved. No trace of it can now be found in St. Saviour's.
- (95) Father Thomas Harte was Prior at the time of the Titus Oates plot.
- (96) O'Heyne, op. cit. p.89.
- (97) Quoted by de Burgo, op. cit., loc. cit. p.213.
- (98) O'Heyne, p.89.
- (99) O'Heyne, op. cit. p.89.
- (100) Begley, op. cit. vol. II, p.436. One wonders at the travels of intellectual Limerick men. Father Arthur also lectured in Lisbon, and in the northern Portuguese university town of Coimbra. Ferrar (p.359). reckons him 'Of the Men of Learning and Genius, born in the County and City of Limerick'.
- (101) The fact, with a possible explanation, is related by Begley, op. cit., pp. 435–437.
- (102) Cf. above (49), (50).
- (103) O'Heyne, op. cit., p.87. This Cornelius was confirmed in office in Prague, 'for a second three-year-term, for reasons which seem good to us'. Cf. ACTA, edit. Reichert, vol. 7, p.419.
- (104) O'Heyne, op. cit., p.87.
- (105) *ibid.*, p.89.
- (106) De Burgo, op. cit., edit. cit. p.213.
- (107) Cf. above (3). ACTA, edit. Reichert, p.163, n.15.
- (108) The reference is to Begley, op. cit. p.487: though no source is quoted.
- (109) Cf. for all this: A HISTORY OF THE PENAL LAWS AGAINST THE IRISH CATHOLICS . . . Parnell, Sir Henry, London (1825): p.15.
- (110) Cf. Parnell, op. cit. p.16.
- (111) O'Heyne, op. cit. p.91.

- (112) O'Heyne, op. cit. pp. 91—93.
- (113) Parnell, op. cit. p.34.
- (114) Carberry, op. cit. p.19.
- (115) Coleman, op. cit., p.57.
- (116) Begley, op. cit., vol. III, pp. 296—297.
- (117) De Burgo, op. cit., edit. cit., p.214. De Burgo's own account of Penal times is found in *HIBERNIA DOMINICANA*, c.8.
- (118) Cf. sources under (4) above.
- (119) De Burgo, op. cit., edit. cit. p.214. Coleman adds a brief note about Dr. McMahon, which has an oddly contemporary ring. 'At one period, movements were carried on by secret societies in his diocese that he could not approve of, and when on one occasion he was warning his flock against them from the altar, a man stood up in the church and told the bishop they would listen to him when he spoke about faith and morals and not otherwise'. Coleman, A., O.P., *HISTORICAL SKETCH* . . . p.12.
- When bishop of Killaloe, Dr. Peter McMahon refused to subscribe to a condemnation of de Burgo's *HIBERNIA DOMINICANA*. The condemnation was inspired by a belief that de Burgo condemned all oaths of allegiance to the English crown, at a time when episcopal policy sought some compromise. Dr. MacMahon, even when Bishop of Killaloe, continued to live in Limerick. He is buried in St. John's church-yard in a tomb described carefully by Lenihan on p.627 of his *HISTORY*.
- (120) Burke, W., *IRISH PRIESTS IN THE PENAL TIMES*, Waterford (1914), p.397.
- (121) Begley, op. cit., vol. III, p.305.
- (122) For the background to this unfortunate (squabble, cf.—Fenning, H., O.P. *THE UNDOING OF THE FRIARS OF IRELAND*, Louvain (1972), pp. 43—54.
- (123) Ferrar, op. cit. pp. 197—198.
- (124) Carberry, op. cit. p.20. No source is quoted. Nor has the present writer been able to discover any description of this chapel which was not taken straight from Carberry.
- (125) *ibid.* p.20.
- (126) Cf. above on Father Hoare.
- (127) *ibid.* p.21. 1760 is the date assigned by Begley, op. cit. vol. III, p.223.
- (128) Ferrar, op. cit. p.90.
- (129) Ferrar, op. cit., p.89.
- (130) Ferrar, op. cit., p.89. Foot-note.
- (131) Coleman, A., O.P. *HISTORICAL SKETCH*. In the summer of 1976, an elderly gentleman told the present writer that he remembers a faint shadow of a painting of a crucifixion, affixed to the wall, under the red-brick arch. The only surviving link which the present St. Saviour's has with Fish Lane — apart from the Statue of Our Lady of Limerick — is one page of accounts for Masses, December 1794—March 1795, and one page of an old account book of January 1792. There is also an Irish New Testament, with the inscription: 'W. Malone. his book . . . dated in Fish Lane'.
- (132) Carberry, op. cit., p.23.
- (133) Printed in Carberry, op. cit., Appendix n. 1 p.32.
- (134) House Chronicle, dated 1885.
- (135) House Chronicle, dated 1870.
- (136) House Chronicle, 1865. The altar was completed before the church was completely renovated. Goldie also designed the church at Monaleen: cf. *Church Architecture in 19th. Century Limerick*, North Munster Antiquarian Journal, (1957), p.2.
- (137) House Chronicle.
- (138) Carberry, J.J., op. cit., p.25.
- (139) House Chronicle, 1887.
- (140) The writer remembers a visit from the present (1977) Bishop of Hamilton, in August, 1975, who wished to see the grave of one of his predecessors.
- (141) House Chronicle.
- (142) Carberry, op. cit. p.25.
- (143) Carberry, op. cit. p.27.
- (144) Carberry, op. cit. p.29.
- (145) House Chronicle.
- (146) House Chronicle.
- (147) House Chronicle.
- (148) This must have been almost the last appearance of Joseph O'Meara. The House Chronicle records his death on August 5th., 1927.
- (149) Did anyone, in 1927, advert to Father Stapleton's service in St. Munchin's in Penal Days? Cf. above (116).
- (150) Copy of letter from House Chronicle.



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