A PROCLAMATION
BY THE LORD MAYOR
OF THE CITY OF DUBLIN.

HEREAS by reason of the many and great Hardships and cruel Oppressions which the Protesting of the Protestants in Germany have suffered and lain under for several Years past by the frequent Invasions and repeated Ramps of the French (whereby more than Two Thousand of their greatest Cities, Market Towns, and Villages have been burned down to the Ground, as Hamburg, Münster, Wurts, Spree, Stettin, and other Towns; and great Numbers have Perished in Woods and Caves by Hunger, Cold, and Nakedness) several Thousand of them have been forced to leave their Native Country, and seek Refuge in other Nations, and of them near Eight Thousand Men, Women and Children arrived at LONDON, in a very poor and miserable Condition.

AND whereas Her MAJESTY has been graciously pleased to send into this Kingdom about Two Thousand of the Protestants Palatines, and thereby has given us an opportunity of extending our Charity to our Brethren in Distress, who have been forced from their Homes by the same execrable Power of France, which in the Year 1688, drove so many Thousands of the Protestants of this Kingdom into ENGLAND, where they were kindly received and charitably supported, the Remembrance whereof will induce all Her MAJESTIES Protesting Subjects in this City to contribute what in them lies, to the Necessities of the Poor Palatines, and to secure them from all such Oppressions, Fines, and Hardships, which some Disaffected Persons have endeavored to put on them, by forewarning them and their Sufferings, and imposing on them Counterfeit Half-Pence commonly called Reserves, by exciting unwiseable and excessive Fears for their Victuals, and by mixing Water in their Milk, of which use Practice and Abuses I have already received Information.

FOR Reward whereof, I do hereby Require all Her MAJESTIES Loving and Well-disposed Subjects in this City and Liberties thereof, and more particularly all Deputy Aldermen, Churchwardens, Constables, and other Civil Officers, speedily to Enquire and Examine into all such Evil Practices, and to call such Persecutions as shall offend herein, to be apprehended and brought before Me, or some other Her MAJESTIES Justices of the Peace for this City to be Punished with utmost Rigour of Law.

AND I do hereby declare all Her MAJESTIES Good Subjects in this City to encourage all the well-disposed, charitable, and honest Denizens to supply these Poor Strangers at the best Hand and cheapest Rates with such Provisions and Necessaries, for which they shall have occasion.

AND I do hereby insist on the several Constables and other Officers of the City, to apprehend such Persons, as shall at any time attempt, abate, oppose, or abuse any of the Said Palatines, in order that such Offenders may be proceeded with the utmost Rigour of Law. Dated at the Town of the City of DUBLIN, 24th September, the Year 1709.

WILLIAM FOWLES.

Printed by John Boy, in Dame St., Exchequer to the Honourable City of DUBLIN, 1709.
The German Colony in County Limerick.

By Dr. Richard Hayes.

The periodical plantation of foreigners on her soil during the sixteenth and seventeenth centuries has been at the root of most of the tragedy of Ireland's history. Intermittent risings here against English domination were generally followed by extensive confiscation of the lands of native chiefs and the supplanting of these by an alien class. The last of such plantations—that of the German Palatines in the County of Limerick over two centuries ago—differed in several respects from those that preceded it. It was on a more limited scale, the extent of land parcellled out being comparatively small; and the new colonists, unlike their predecessors, were neither greedy adventurers, English or Scotch, nor truculent troopers. For the Palatines came here homeless exiles, victims of the ravages of war in a far country. But those responsible for their coming were pursuing, as in Elizabethan and Cromwellian days, the same old traditional policy of extinguishing a nation. About the time that these German refugees arrived here in 1709 it looked, indeed, as if that policy of extermination had at last triumphed. Never was Gaelic Ireland more prostrate than in the first decade of the eighteenth century, when men then alive and not yet old remembered, and many of them were participants in, the disaster at Aughrim and the debacle at Limerick. The Penal laws were crushing the people in body and soul, and the lordship of the land had almost completely passed to an alien and arrogant class. The blue blood of Ireland was dying foreign battlefields, where its ancient aristocracy was fighting for causes that were not theirs. Those of them too feeble to go abroad were reduced to servitude at home, and not a few were compelled to serve as menials on the lands they once owned. In one of those luminous passages which the historian Lecky, when he rises above his native prejudices, occasionally writes, he states, regarding this period that "dispossessed proprietors, whose names might be traced in the Annals of the Four Masters or around the sculptured crosses of Clonmacnoise, were to be found in abject poverty hanging round the land which had lately been their own, shrinking from servile labour as from an intolerable pollution and still receiving a secret homage from their old tenants." Outside Dublin, the seat of a foreign ascendancy, the material condition of the masses of the people was sordid, and poverty was widespread. Every year of the first decade of that desolate eighteenth century saw the introduction of fresh legislation which aggravated their misery and left on their character stigmata of demoralisation that have not yet entirely disappeared. And yet, within, those in whose hands the powers of government then lay did not feel quite secure. When arranging the new Palatine plantation in 1709, they justified its expense by claiming that it was necessary "to strengthen still further the British and Protestant interest in Ireland," and that it was desirable "as a help against a French invasion or a native rising."

In 1709 a long war was still raging between the France of Louis XIV. and a European confederacy that included England. During its progress the German Palatinate, a fair land of vine-clad hills and rich corn plains on the banks of the Rhine, was invaded by French troops. As a result, it experienced all the miseries of war, while at the same time, according to some authorities, its inhabitants, mainly of the Moravian sect, were persecuted for their religious beliefs by the local ruler. A large number of them in their sad plight fled into the English camp of the allied army, and Queen Anne, who was England's reigning monarch at the time and was a zealous champion of Protestantism, on
hearing that they were of that persuasion, made arrangements to assist them. English ships were sent to Rotterdam in which nearly 10,000 of them were brought to London where, on their arrival, they met with a mixed reception. Two thousand of them turned out to be “Papists,” and these were immediately sent back to the Palatinate. The year was one of much distress in England, owing to high prices, and a strong feeling of resentment, especially among the labouring poor, developed towards those who remained. Cries of “Charity begins at home” and “These foreigners are a plague to us” were soon heard on many sides, and the question of their disposal became an acutely political one between Whigs and Tories, the two great parties of the day. In the midst of discussions the refugees themselves issued a printed document which declared as follows:

“We, the poor distressed Palatines, whose utter ruin was accomplished by the merciless cruelty of a bloody enemy, the French, whose prevailing power some years past, like a torrent, rushed into our country and overwhelmed us at once; and not content with Money and Food necessary for their occasion, not only dispossessed us of all support but inhumanly burnt our houses to the ground where, being deprived of all shelter, we turned into the open fields, appeal . . . .”

Their grievances would seem, however, to have been exaggerated, if one may judge from the sentiments expressed in pamphlets and broadsides circulated regarding them. One of these publications, entitled A Brief History of the Poor Palatine Refugees lately arrived in England (London, 1709), stated that “there was no flagrant persecution in their territories,” that England was not then flourishing, and that these foreigners were “eating the bread out of the mouths of our own craftsmen and people.” In another pamphlet, A View of the Queen’s and Kingdom’s enemies in the case of the Poor Palatines (London, 1709), more hostile sentiments were expressed:

“Our own native poor,” it declared, “are starving without any manner of provision made for them, and more than £300,000 was raised for the Palatines, an incredible sum for a people to raise for a parcel of vagabonds who might have lived comfortably enough in their native country, had not the laziness of their disposition and the report of our own generosity drawn them out of it. For as to their Pretences to come hither purely for the exercise of their Religion, there was nothing in it, though some were induced to relieve them on account of their pretended persecution.”

A Committee also was set up to examine into the whole question of their coming. It reported that “the inviting and bringing over the poor Palatines of all religions at the public expense was an extravagant and unreasonable charge to the Kingdom and a scandalous misapplication of public money.” The outcry against them increased, and the English House of Commons, reflecting the popular clamour, described those responsible for bringing them as “enemies to the nation.” The government, sorely perplexed in trying to solve the problem of their disposal, finally decided to ship several thousands of them to the British settlements in North America. In addition, arrangements were made with the Irish government at Dublin for the remainder, numbering over 800 families, to be sent to Ireland. In this way England rid herself of a troublesome burden and settled a contentious question.

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(1) This pamphlet tabulates the avocations of the Palatine refugees, and in view of their eventual settlement as farmers in County Limerick it may be of interest to give these:—Husbandmen and vinedressers, 1,083; carpenters, 90; smiths, 46; wheelwrights, 13; bakers, 52; masons, 48; shoemakers, 40; weavers, 66; cooper, 48; schoolmasters, 16; tailors, 53; herdsmen, 4; butchers, 15; surgeons, 3, etc. Most of the refugees came from the neighbourhood of the towns of Heidelberg, Mannheim, Spire and Worms.

Another pamphlet of the day, “The Palatines’ Cathechism,” is an impartial examination of the position of the refugees.

(2) The “Memoirs” of the Marquis of Wharton state:—“In this year (1709) the poor Palatines came into England, and my Lord Wharton, whose wisdom was too extensive to be confined to the narrow views of an ignorant, selfish faction, procured the Privy Council of Ireland to join with him in an humble address to Her Majesty, that as many of the poor Palatines as Her Majesty should think fit might be settled in that kingdom, where they were very kindly received and advantageously settled.”
On hearing of the plight of the refugees in London and the unwillingness of the English authorities to provide for their upkeep, the Privy Council in Dublin and the Marquis of Wharton, the Lord Lieutenant, invited them to settle in Ireland. In August, 1709, the Irish House of Commons discussed "the distressed condition of the Palatines now coming from Great Britain into this kingdom," and unanimously expressed its views in a resolution: (3)

"That it is the opinion of this House that her Majesty by sending over a proportion of Protestant Palatines into this Kingdom has very much consulted the strengthening and securing the Protestant interest in Ireland.

"That it will very much contribute to the security of this Kingdom that the said Protestant Palatines be encouraged and settled therein."

A subsidy of £25,000 (equivalent to about £200,000 of present day money) was voted for the project, and a number of Irish landlords, in response to the government's invitation, consented to settle the newcomers on their estates. During the autumn of 1709, as a result, 821 families, comprising 3,073 persons, landed in Dublin. After a short stay in the capital, (4) they were sent to the estates arranged for them in various parts of the country. Each man, woman and child received eight acres of land and, in contrast to the natives, they obtained their farms at leases of three lives and five shillings an acre. And, in addition, forty shillings a year was allowed to each family for seven years to buy stock and utensils.

Despite the facilities granted to them, the plantation turned out a failure on the extensive scale planned. During the following year more than half of them abandoned their farms, some going to America and others returning to the fatherland. A contemporary letter states that "they left their settlements, notwithstanding the kind treatment they met with; they have lived on her Majesty's allowance without troubling themselves with any labour that we know of and stole away." (5) By this action much disappointment was caused to those responsible for bringing them to Ireland, as shown in several letters written by the Commissioners appointed to look after their interests (6):

"Lands were assigned to them at easy rates and often at a third part less than the like lands were set to other tenants, and they were treated with humanity by their entertainers at great expense. Notwithstanding all which kindness, most of them have left their settlements, and we know not on what motives. Many have stolen away by night without giving the least notice to the gentlemen who had been so kind to them."

One Mr. Crockett was appointed to go among them to induce them not to leave, but he was not successful in his mission:

"They made him no further return for his kindness; on the contrary some of them threatened to throw him into the sea when he went on shipboard to persuade them not to proceed on their voyage."

Within a year of the arrival of the new colony, many of those who warmly favoured its coming had lost their enthusiasm. The Irish House of Lords in 1711 complain of "the load of debt which the bringing over of useless and indigent Palatines had brought," while Dean Swift declared that "a kingdom can no more be the richer for such an importation that a man can be fatter by a wen." Eight hundred families, as has been said, originally came over to Ireland. By 1712 considerably more than half of them had left the country. Over two hundred remained, however, and practically all of them, numbering about 1,200 persons, were now concentrated on the estate of Sir Thomas Southwell, round Rathkeale, in the county of Limerick (7).

(3) Irish House of Commons Journal, Vol. 3 (1709).
(4) During their short stay at Dublin, the Lord Mayor issued a Proclamation regarding them.
(6) Ibid.
(7) A few families—so few as to be negligible—settled in the counties of Carlow, Wexford and Tipperary, but have almost disappeared. In Carlow a hamlet named Pelatinetown indicates one of their settlements.
This settlement in 1712 on the Southwell property at Courtmatrix, Killineen and Ballingrane formed the parent Palatine colony from which, as we shall see, small colonies spread or were transplanted in later years to Adare, Pallaskenry, Askerton, Killinane, Ballyorgan and Castleisland. Immediately after settling at Courtmatrix an extra bounty of £2 a year for every family was granted for a period of seven years by the Irish government (to the settlers) which also agreed to pay their rents for twenty years and presented every household with a seasonable musket (a "Queen Anne") for its protection. A number of these, antiquated and rusty, were up to some years ago part of the furniture of some Palatine households. Further recommendations for the colony's welfare came from the Commissioners appointed to look after its interests:

"We consider," they reported, "there will be necessary a Minister to read the liturgy of the church to them in their own language . . . and likewise an Agent who understands their language that may take care that they are not misused by the landlords whose lands they rent or by their Irish neighbours who lay hold on any opportunity to abuse them."

Apart from government grants, they were helped by Sir Thomas Southwell with gifts of various kinds, and with loans of sums of money that would to-day be represented by several thousands of pounds. 1716 we find him memorialising the Lord Lieutenant for a repayment of his outlay from the government fund set aside for the colonists (3):

"The Humble Petition of Sir Thomas Southwell humbly showeth: ---

"That the said Sir Thomas Southwell, having sent down 130 German Protestant families on his estate in County Limerick in or about Michaelmas 1712 and for their encouragement to settle and be a security to the Protestant interest in the country, he (the said Sir Thomas Southwell) set them his lands at almost one-half of what it was worth, and gave them timber also to build their houses to a very great value; and for their further encouragement did from time to time supply them with cash and other necessaries.

"That all these families are since well settled and follow the raising of Hemp and Flax and have a good stock which the said Sir Thomas Southwell (though very unwillingly) must seize upon to reimburse him for his great expense, unless his Majesty will be graciously pleased to repay Sir Thomas."

The Palatines, with the indulgent treatment shown them, soon settled down comfortably in their new environment, apparently contented with their lot. Their dwellings of solid limestone, their kitchen gardens and substantial out-offices shortly became a feature of the Limerick countryside and contrasted with the mean cabins of their crushed and rack-rented Irish neighbours. The original cottages built in 1712 were generally in the form of small detached groups. At Courtmatrix, however, they took the form of a square which in their ruins could be traced up to a few years ago. In 1800 a travelling preacher on his journey westwards to Kerry halted there to address the little colony. He describes the preaching house in the centre of a green, skirted by cottages, and tells how the Burgomaster took down a cow's horn from its wall, put it to his mouth and "made the valleys ring with its sound." Palatines turned in from the fields to hear his address, and at its conclusion flocked around him. He noted that the German accent still clung to the English speech of the older among them, one patriarch saying affectionately to him, "Got pless you, my tear young man!"

During the eighteenth century their farms were mainly devoted to tillage—flax, hemp, oats and potatoes; and the wheat raised by them had a reputation for its high quality. To some extent they lived a communal life, a feature of which was an extensive tract of pasture land in each colony for the grazing of its various families. At Ballingrane, for example, this comonage was two hundred acres in extent. Frugal, industrious, inoffensive, the Palatines worked their holdings undisturbed by their poorer Catholic neighbours. Even in the turbulent period of Whiteboyism, when the people in their neighbourhood adopted violent methods to end intolerable evils, they do not seem to have been molested in any way. From generation to generation they pursued a self-centred existence, speaking their own language, following their native customs, settling any disputes that arose in their colonies by an appeal to the Burgomaster or magistrate elected by themselves. The German language was taught in a school established in each settlement.

(3). Add. Mss. (Brit. Mus.).
It is interesting to note that for four generations it continued to be spoken, but by the year 1800 it had almost become extinct except among the very oldest. All through the eighteenth century they read German bibles—these gradually disappeared owing to the custom of placing them in the coffins of their dead.

About 1760 the economic position of the Palatines underwent a change for the worse. In that year the leases of their farms, which they held on such very favourable terms, expired, and the original rents of five shillings an acre were raised to thirty shillings an acre, so that their position became almost the same as that of their Irish neighbours. In addition, the universal and evil tendency in Ireland at the time of converting tillage into pasture, which caused widespread distress throughout the country, contributed to lower their fortunes, while they began to suffer, too, from the exactions of their landlords. One immediate effect of this was a considerable amount of emigration to America, resulting in a marked reduction in their numbers (9). Another effect, which began some years later, was the transplanting of some of the original settlers at Court-matrix and Killineen to other centres. Sir Richard Quin in 1776 established them at Adare, where they are now a numerous and prosperous colony; Mr. Silver Oliver, shortly before this, planted sixty households round Killineen on small farms at low rents, while about the same time Colonel Blennerhasset fixed a lesser number on his estate at Arabela, near Castleisland (10).

The family names of the original settlers in 1710 are characteristically German, and, though a considerable number have disappeared, many still exist. After consulting various sources, printed and documentary, the following is as complete a list of the earlier colonists as I could compile:

Baker, Barkmann (Bartmann), Barrowbier, Benner (Binner), Bethel, Bovenizer (Bobanizer), Bowen, Bowerman (Bowman), Brethoner, Coach, Cole, Crowberry, Dobe (Doppe), Dulmage (Delmige), Embury, Fizell (Fitzell), Fyffe, Gilliard, Glazier (Glozier, Gleasure), Gruer, Grunse, Guier (Goyer), Grav, Heavenor, Heck (Hick, Hifle, Hoffman), Latchford, Ledger, Legear, Lodwick (Ledwick, Ludwig), Lowes, Mich, Millar, Modler, Niezer (Naysor), Pyper, Rhinehart (Reinhart, Reynard), Rodenbacher, Rose, Ruttle (Ruckle), Schmidt (Smyth), Schumacher (Shoemaker), Shier (Shire), Shoultece (Shouldice), Shunewire, Sleefer, Sparling, Strangh, Stark (Steeple), Teskey (Tesley), Switzer, Tettler, Treble, Urseburlough. (11)

A certain number of travellers, who visited the Palatine colonies at various periods, have given their impressions of the settlers, on whose environment and mode of life they sometimes throw interesting side-light. During his missionary campaign in Ire-

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(9) Notable emigrants of the colony at this time were Philip Embury (who "married Mary Switzer of Castlematrix in Rathkeale Church") and Barbara Heck, both of Ballingrane, who are regarded as the founders of Methodism in the United States. A short account of their careers is given in the “American Dictionary of Biography” (1851).

(10) Just at this period (1778) the volunteers were established throughout Ireland. One of the ten infantry regiments formed in County Limerick was composed of Palatines and was called "The Loyal German Fusiliers," whose captain was Adam Dulmage. When a fresh French descent on Ireland was expected in 1803 and 1804, another corps known as "The Palatine Infantry" was organised with Viscount Southwell as commander. During the 1798 Insurrection some German (Hannoverian) regiments in the English army were employed in the Limerick district. Since then there have been no German books in any Palatine household, and this is accounted for by the fact that they were, as has been said, given as keepsakes to the Hannoverian soldiers.

(11) Many of their Christian names are somewhat distinctive, and the following are still to be met with among their families:—Julius, Jethro, Absalom, Jedidiah, Jacob, Adam, Gideon, Nehemiah, Ebenezer and Zachariah.

Since compiling the list of surnames given above, I have met the following in a Palatine document, dated 1723, in Marsh’s Library, as the names of families resident in Ireland at that year:—Bickerrer, Filme, Hartwick and Writer.
land, John Wesley paid periodical visits to them between the years 1756 and 1789 and won them over to his persuasion. Between their first coming and his visit they had no German minister to tend them spiritually, and he found them eminent for drunkenness, cursing and swearing. The success of his activities among them would suggest that they were bilingual at the time. The first of his visits was to the colony at Ballingrane, and he records it thus:—

"16 June, 1756. In the afternoon I rode to Ballingrane, a town (townland) of Palatines who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance to those among whom they live. I found much life among this plain, artless, serious people."

His Journal contains no reference for this date to the neighbouring settlements. In 1758, however, he returned, and from that year up to 1789 its pages have the following entries regarding his visits to the Palatine colonies:

"25 June, 1758. I rode over to Courtmatrix, a colony of Germans, whose parents came out of the Palatinate about fifty years ago. 20 families of them settled here, 20 more at Killiehen, a mile off, 50 at Ballingrane, about two miles eastward, and 20 at Pallas, four miles further. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect for religion. An oath is now rarely heard among them or a drunkard seen in their borders. Castlematrix is built in the form of a square, in the middle of which they have placed a pretty large preaching house; but it would not contain one half of the congregation, so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended, it began."

"9 July, 1760. I rode over to Killiheen, a German settlement near 20 miles south (?) west) of Limerick. It rained all the way; but the earnestness of the people made us quite forget it. In the evening I preached at another colony of Germans at Ballingrane. The third is at Courtmatrix, a mile from Killiheen. I suppose three such towns (townlands) are scarce to be found again in England or Ireland. There is no cursing or swearing, no Sabbath-breaking, no drunkenness, no alehouse in any of them.

"16 July, 1760. I rode to Newmarket, which was another German settlement. But the poor settlers, with all their indigence and frugality, could not procure even the coarsest food to eat and the meanest raiment to put on, under their merciful landlords, so that most of these, as well as those at Ballingrane, have been forced to seek bread in other places, some of them in distant parts of Ireland, but the greater part in America."

"4 June, 1762. I preached at noon in Ballingrane to a large congregation, chiefly Palatines. These have quite a different look from the natives of the country, as well as a different temper. They are a serious thinking people, and their diligence turns all their land into a garden."

"16 June, 1765. I preached in the market house at Killinane. Well-nigh all the town, Irish, English and Germans, Protestant and Catholic, presently gathered together."

"13 May, 1789. About 11 I preached at Pallas (contry), about 12 miles from Limerick. All the remains of the Palatine families came hither from Ballingrane, Courtmatrix and Rathkeale; in all which places an uncommon flame has lately broken out, such as has never been seen before."

One of the fullest and most interesting pictures of the life of the colony was sketched in 1776 by the notable English traveller, Arthur Young, during his journeying in Ireland. After describing the favourable terms, in the shape of long leases and low rents, granted to the Palatines, and having praised them for their industry, he roundly denounces the plan of settling foreigners in Ireland:
"The poor Irish," he states, "are very rarely treated in this manner; when they are, they work much greater improvements than common among these Germans. I am convinced no country, whatever state it may be in, can be improved by colonies of foreigners."

He then proceeds to describe some of their customs and methods of husbandry:

"They are different from the Irish in several particulars; they put their potatoes in with the plough, in drills, horse-hoe them while growing, and plough them out. One-third of the dung does in this method, for they put it only in the furrows, but the crops are not so large as in the common method. They plough without a driver; a boy of 12 has been known to plough and drive four horses. They preserve some of their German customs; sleep between two beds. They appoint a burgomaster, to whom they appeal in cases of all disputes; and they yet preserve their language, but that is declining. They are very industrious, and in consequence are much happier and better fed, clothed and lodged, than the Irish peasants. We must not, however, conclude from hence that all is owing to this; their being independent of farmers and having leases, are circumstances which will create industry. Their crops are much better than those of their neighbours. There are three villages of them, about seventy families in all. For some time after they settled, they fed on sour crout, but by degrees left it off and took to potatoes; but now subsist on them and butter and milk, but with a great deal of oat bread, and some of wheat, some meat and fowls, of which they raise many. They are remarkable for the goodness and cleanliness of their houses. The women are very industrious, reap the corn, and plough the ground sometimes. They also spin and make the children do the same."

Young also visited the small colony at Arabela, near Castlereagh, which was established there by Colonel Blennerhasset, who brought it from Courtmatrix in 1750. At the time of the English traveller's visit in 1776 it numbered fifteen or sixteen families:

"He (Colonel Blennerhasset)," writes Young, "gave each a cow, a horse and everything they wanted for a year, and let the land to them for half its value. They brought in cars with wheels, where there were only sliding ones before."

Twenty years after Arthur Young, we have the impressions of another foreign observer, M. De Launay, who, in *A Frenchman's Walk Through Ireland*, writes:

"Near Rathkeale I had occasion to visit three or four villages inhabited by the descendants of a German colony from the Palatinate, established by the owner of the soil nearly eighty years ago. Until now they had always married among themselves and have preserved the customs of their country. At the time of my visit there was only one man living of the original members of the colony. There is no doubt that they were received on very advantageous conditions. The rich and fertile country on which they were established was uncultivated before their arrival. Their industry is still very remarkable. Their farms are certainly better cultivated than others near, and their houses, built after the fashion of their former country, are of a comfortable character and so clean that they look like palaces in comparison with the poor cabins of the Irish. The women still wear the straw hat and short petticoat worn in the Palatinate. The natives hated them cordially at the beginning and do not love them much better now, as they are very jealous of their success. Naturally, I suppose, the Palatines will finish by becoming Irish like their neighbours."

Two well-known travellers, Samuel Hall and his wife, have left an account of the journeys they made through Ireland a hundred years ago, shortly before the great Famine. They describe the Palatines as a singular and peculiar race of strangers who keep themselves to a considerable extent apart and separate from the people. The vivid account which they give of their visit to the colony might, as regards many of its details, be written to-day:

(12) The upper "bed," here mentioned by A. Young, was probably the thick heavy quilt, known in Germany as a *Dowendecks* which is used instead of blankets in that country.

(13) Gerald Griffin introduces Palatines into several of his stories of Limerick life at this period, e.g. "Sull Dhuv the Coiner" and "The Half-Sir." The novelist lived for some time at Pallaskenny near a small German settlement.
“Even now the Palatines are very different in character, and distinct in habits, from the people of the country. We visited several of their cottages in the neighbourhood of Adare; and the neatness, good order, and quantity and quality of the furniture—useful and ornamental—too surely indicated that we were not in an Irish cabin. Huge fitches of bacon hung from the rafters; the chairs were in several instances composed of walnut tree and oak; massive and heavy although rudely carved chests contained, as we were told, the house linen and woollen, and the wardrobes of the inhabitants. The elders of the family preserve, in a great degree, the language, customs and religion of their old country; but the younger mingle and marry with their Irish neighbours. The men are tall, fine, stout fellows, but there is a calm and stern severity and reserve in this respect that is anything but cheering to a traveller to meet, particularly after being accustomed to the brilliant smiles and hearty ‘God save ye kindly,’ so perpetually on the Irish peasant’s lips and always in his eyes. This characteristic is also remarkable in the cottages—the women are sombre looking, and their large blue eyes are neither bright nor expressive; they are slow to bid you welcome; and, if they rise from their seats, resume them quickly and hardly suspend their occupations to talk with you; not that they are un courteous—they are simply reserved and of that high-toned manner which is at case with or careless in the presence of strangers. In their dealings they are considered upright and honourable, like the quakers of old; they do not interfere with either politics or religion, are cautious as to land-taking; and in troublous times, when the generality of persons were afraid to walk forth, the quiet Palatine pursued his avocations without let or hindrance, being rarely if ever molested. Many of the old Palatines used to have their bibles buried with them; and this accounts for our being unable to find any other than English bibles in their houses. We failed, indeed, to discover any books in their own language; but one of the elders told us they had given them away to the soldiers of the German Legion as keepsakes, while that body was quartered in the neighbourhood. They are at present, both as regards their customs and traditions, only a relic of the past, and yet so strongly marked and peculiar that it will take a long time before all trace of the ‘Fatherland’ is obliterated.”

And, coming to our own day, we find another observer, Dr. Mitchell, recounting his impressions of the German colonists, but, unlike Welsey and Young and Hall, he found little, beyond their names and features, to distinguish them from their neighbours. After his visit to County Limerick in 1893 he wrote:

“Generally, Palatine sons succeed their fathers on the same farms originally allotted to their ancestors in 1709. And however those may have fared who have since left Co. Limerick for America, the Palatines here at present are tenant farmers, as a rule, like the original settlers, many of the 8-acre plots having been consolidated into larger farms.

“Differing originally in language (though even the oldest of the present generation know nothing of the German tongue, spoken or written) as well as in race and religion from the natives among whom they were planted, these Palatines still cling together like the members of a clan, and worship together. Most of them have a distinctly foreign type of features, and are strongly built, swarthily in complexion, dark-haired and brown-eyed. The comfortable houses built in 1709 are in ruins now. I traced with Jacob Switzer’s aid, the original ‘Square’ of Court Matrix in the ruined walls still standing; I also traced in the very centre of this square the foundations of the little Meeting House in which John Wesley occasionally preached to them in the interval, 1760-1765. Modern houses stand there now, but not closely grouped together. They are all comfortable in appearance, some thatched, some slated, some of one storey, others two. Nearly all have a neat little flower garden in front, and very many have an orchard beside, or immediately behind the house. There is all the appearance of thrift and industry among them.”

This last of the foreign plantations in Ireland has been a complete failure as regards the results which were expected from its coming. Unlike the colony of Huguenots from France, which settled here about the same time, the Palatines have had no effect
on the social, economic or other phase of the country’s life. Not even locally have they had any influence on the people among whom they settled. The Huguenots belonged to a more leisureed class and brought with them a certain culture which leisure often gives. Many of their names—Le Fanu, Saurin, La Touche, Maturin, etc.—have been notable in various spheres of Irish life. Settling in urban centres, they introduced some crafts and industries still flourishing, like those of linen-weaving and poplin-making; and some of their high-gabled houses are still a feature of older Dublin. The activities of the Palatines, on the other hand, were exclusively concentrated on agriculture, but in latter years a few have successfully engaged in trade. Though, owing to various causes, like marriage and emigration, their numbers have steadily diminished during the past two hundred years, they are still a distinctive class in many ways. They retain to-day—nearly two and a half centuries after their first coming—their ancestral traits not only in character and temperament but in physical features; and the guttural sound of their English speech in ordinary conversation is still recognisable. It is curious that no German words or phrases, even in a corrupt form, have come down from the original settlers who, up to the year 1880, and probably later, spoke their native tongue (14). Nor have any traditions of the “fatherland” in song or story come down to the present generation. From recent information obtained locally I find that the number of their families at present in the various settlements in County Limerick is approximately one hundred, so that, counting an average of five to each family, their entire population would be about five hundred. The numbers in each centre and the predominant surnames there are as follows:

ADARE. 33 families. Barkman, Bovenizer, Legear, Lowes, Micks, Miller, Neazor, Ruttle, Shire, Sparring.


KILFINANE (Palatine Hill, Ballyorgan and Glenosheen). 15 families. Barkman, Barrow (Barrowtier), Bobanizer, Cole, Fizelle, Legere, Naylor (?) (Nayzor), Shoemaker (Schumacher), Stoep, Stringer (?) (Strangh).

BALLINGRANE. 14 families. Baker, Doupe, Gilliard, Latchford, Lowes, Micks, Ruttle, Shire, Spitzer.


ASKEATON. 11 families. Doupe, Shire, Ruttle.

From the estimate given of the present population, and remembering that the original colony in 1712 totalled 1,000 souls, it will be seen that its numbers have diminished by one-half since that year.

It is probable, especially with the rapidly changing world about us and ahead of us, that before many decades the special characteristics of the Palatines that still remain will have completely disappeared and their community will be but a memory. For there is little doubt that it will become steadily absorbed, as it has already been to some extent. But many of its distinctive family names will remain much longer and will be the sole relics left to tell of the failure of an alien government’s scheme in far-back years “to strengthen its interest in Ireland.”

This quiet, gentle, industrious people, that settled here in the plains of Limerick more than two hundred years ago, are, despite religious and racial differences, on the friendliest terms with their Irish neighbours. Yet at times they must have felt themselves “strangers in a strange land”; and the tenacity with which they have clung to many ancestral ways makes one think of them as the victims of a policy which in 1709 brought them here from the vine-clad hills and golden valleys of their native Rhine-

P.S.—I am indebted to Mr. Newport White, M.A., Keeper of Marsh’s Library, for permission to make a photostatic copy of the original Proclamation regarding the Palatines, which accompanies this article. The Proclamation was issued by the Lord Mayor of Dublin on their arrival in that city and immediately previous to their settling in County Limerick.

(14). The solitary trace of their native German language which I find remaining among the Palatines is in the expression “grussen schues” (i.e. : shooting salute or shooting greetings), which they apply to the custom observed by them on every New Year’s Eve.