

aeroplane flight which a Major Woods had intended to undertake. The permits committee, which was staffed by four city councillors, issued permits allowing people to carry out essential works, maintain selected services, make necessary sales or purchases, and, despite the closure of all businesses, inconvenience the citizens as little as possible while making the city intolerable for the military. On 19 April the Limerick Chamber of Commerce demanded the abolition of martial law, strange partners for the Limerick Trades and Labour Council. Martial law was rescinded on 26 April, 1919, and the strike committee ordered everyone back to work.

JEWISH HISTORY does not date back very far in Limerick. Bobby (Abraham) Genese died on 30 May 1847. He was buried in a Christian cemetery but later exhumed and reinterred in a Jewish cemetery at Ballybough, Dublin. The 1861 census listed only one Jew living in the city while the 1871 census listed two in the county borough. By 1881 this figure had risen to four in the county borough but considerably more in the city. Lithuanian Jews arrived in Ireland in 1878.

Twenty families settled in Edward Street, Limerick. These were quiet reserved people who traded mainly in books and pictures. They formed an acceptable, but not integral, part of Limerick's retail trade. A few of them were wholesalers who supplied their co-religionists with the necessary trade goods.

AN ANTI-JEWISH DEMONSTRATION occurred on Easter Sunday, 1884. A hostile group of Limerick people surrounded the house of Lieb Siev after his maid-servant complained of the cruel way in which she had seen him slaughter fowl, she had not realised that animals had to be killed in ritual fashion before their meat could be considered fit for consumption. Lieb Siev's windows were broken with stones and his wife and child injured. Two of the riot's ringleaders were sentenced to a month's imprisonment each, with hard labour. People tried to avoid paying petty debts to the Jews by instigating other incidents. Life became intolerable for the small Jewish community, and many of them moved to Cork in May 1884. The incidents continued. Two Jews were beaten up in August 1892 and the house of Moses Leone

was damaged by stone-throwing on 24 November, 1896. There were 130 Jews living in the city in 1896. From 1897 until 1904 they lived in peace with their Gentile neighbours. Most of Limerick's Lithuanian Jews had settled in Collooney Street by the 1890s. They held prayer meetings in a private house in Emmet Place, initially, and later moved to No. 18 Collooney Street, until they eventually opened a synagogue at 63 Collooney Street. On 14 August 1888 Rev. Dr. Hermann Adler, Delegate Chief Rabbi, addressed a congregation of thirty-five Jews in Limerick. By 1 December, 1892, there were ninety in the congregation. On 17 February 1902, the Jews bought a site in Newcastle, Kilmurray Parish, from William Nunan for £150. This was purchased, and used, as a Jewish cemetery.

THE CHURCH OF ST. ALPHONSUS LIGUORI and the adjoining residence were designed by Philip C. Hardwick, in Gothic-style, for the Redemptorist Fathers, who first arrived in Ireland in 1850. Known also as the Missionary Fathers of St. Alphonsus, they preached at a mission held in the old St. John's Cathedral in 1851, and were invited



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The fine courtyard of Glenwilliam.

a small demesne" was of a type popular during the 1840s and was never classed as, or considered, a cottage.

THE SPARR, or Sparr Street, derives its name from the spur of the hill. This is the highest part of Ballingarry, and it is located above the Square or Village Green. Over the years the old Odell house on the square had fallen into decay; served as a pawn-shop for a while; but had become derelict by 1930 when Rev. G.F. Hamilton wrote: "The principal thoroughfare is known as Main Street. The side of this street on which the [Church of Ireland] Parish Church stands, belongs to the townland of Cloontemple or Church Meadow; while the houses across the way, with the Castle and Glebe House, are in the townland called Knightstreet ... Behind this [the Odell house] is the ancient fair field, last used as such in 1866. In the Square are also the old Courthouse and Bridewell (now Dineen's Hall), with the resuscitated Police Barracks. The ruin occupying the middle of the green is all that remains of the new Sessions House, built in 1883 ... the other streets are Pound Street, with boreen running down by the old 'twig yard' (sally beds or osiery) to the unfailing spring behind the Parish Church, Pound Well, so named from its proximity to the village pound; Castle Lane, once the fashionable, residential quarter where Dr. Robert Odell lived for thirty years (1835-1865); Turret Street, starting from the bridge; The

Mall, strictly the row of houses, along the left side of the river; and Boithrín-an-Treannta, the old road to Rathkeale. This last was named Echo Lane after a thatched cottage which stood where the convent stands today, Echo Lodge ... the town is divided into two sections by the Grinoch (greanach, gravelly) stream. This flows between two hills or ridges, up the lower slope of which the streets climb, Main Street towards Knockfierna, Turret Street passing up over a shoulder of the ridge opposite. On the slopes of this latter, Ballingarry Hill, are the Convent and Girls' School, the Presbytery (formerly The Turret), the handsome R.C. church (completed in 1879), with spire conspicuous for miles around; and, near the bridge, just where the ground begins to rise, the Boys' School (built in 1841). Then, on the Knockfierna side of the stream are the parish church, Glebe House, Hotel, Post Office, and principal places of business ... and people still speak of the "glen road", which is today [1930] the chief entrance into the village".

PADRAIG O FIONNGHALAIGH, a poet, taught here in 1771.

THE CHURCH OF IRELAND PARISH CHURCH stands near to, and parallel with, the foundations of the older parish church which it replaced in 1812. The older building had all but disappeared by 1930, except for a portion of the eastern gable and a section of the north wall, which had been incorporated

into the boundary wall between the old disused graveyard which had been closed around 1900 and the newer one opened about the same time. The original parish church was founded before 1292, and was converted to Protestant worship after the Dissolution. In 1800 the parishioners decided to rebuild this church, and work had actually commenced by 1810 when it suddenly collapsed. The new church is closed since the 1970s and many of its windows were broken by 1989. Rev. Brian Snow was the last rector here.

SUNDAY'S WELL, or *Tobar Rí an Domhnaigh*, the Well of the King of Sunday, is still remembered in the locality. The well's name is inscribed on the E.S.B. sub-station which was built over its site.

SCHWETZER'S FLOUR-MILL, in Ballingarry, retained its name after it was purchased by a man named O'Grady. The surname Schweitzer, however, in this case, appears to be of different origin to the more familiar Schweitzer, Schwetzer, or Switzer introduced by the Palatines.

JEWISH HISTORY within Limerick appears to be confined to the city rather than the county. When the Cork synagogue closed in 1788 the marriage of a Cork Jewess, Fanny Levy (1765-1829), took place in the Church of Ireland parish church here. She married Jacob Schwetzer (1759-1829) who was described as "a German Jew".

THE FENIANS assembled by the bank of