£3.50 ISSN 1743-565X (N0.13) Vol.4 No.1 December 2017

History Armagh

- The day the Sheriff of Nottingham came to town
- The Armagh Tontine Assembly Rooms
- Irish Street: fowl, flax and so much more
- Armagh City Steam Laundry

An Armagh History Group Publication

Marjorie Halligan, founder member and first Vice-chairperson: an appreciation

When Marjorie passed away on 11th February 2017 we lost not just a founder member of the Armagh and District History Group and its first Vice-chairperson but also a dear friend to many of us.

I first got to know her when she came to the Irish and Local Studies Library where I worked to do research for her M.A. (Irish Studies). Right from the outset we discovered we had many interests in common including dining out so we soon became firm friends. We both enjoyed the various events and conferences held at the Queens campus in Armagh and we took part in an outreach programme which offered talks on history to women's groups in rural areas. Thus when I told Marjorie that a few of us were thinking of starting a local history group she was really enthusiastic and immediately became actively involved in the steering group. She was undoubtedly a great asset because she already had experience in local history research and indeed published an acclaimed history of St Mark's church in the millennium year, 2000. She was our first Vice-chair and retained the position until she had to resign from the committee for health reasons.

She was a member of the editorial board and wrote meticulously researched articles for every edition of 'History Armagh' as long as her health allowed. The diverse range of topics covered is an indication of Marjorie's interest in and knowledge of so many aspects of Armagh's past. They included the early history of Scotch Street, the wills of members of the Molyneaux family and the history of undertaking in the city. Much of her research was carried out at the Irish and Local Studies Library where she was held in particularly high esteem and affection by all staff, past and present, because of her unfailing courtesy, ever friendly manner and appreciation for the service she received. She was greatly missed when she was no longer able to attend the editorial board meetings especially when it came to proof reading articles for inclusion in the journal. This was when her teaching experience was to the fore. She could very discreetly correct and amend material without causing embarrassment or offence.

Marjorie was a very able public speaker and was always willing to participate on the occasions when, instead of having a visiting lecturer at the monthly meeting, several of us gave short talks. When she and I shared a platform on more than one occasion to mark International Women's Day we used to joke about our 'double act'. Indeed, we shared many jokes over the years. When we were speaking about her recently one of our committee members remarked that she was the 'nearest thing to a saint'. I would agree but must add that she was a saint with an impish, irrepressible sense of humour.

Marjorie Halligan accepted with grace and dignity the terrible adversities she endured. She rose to every challenge and was truly inspirational. We will never forget her.

Mary McVeigh

History Armagh

Vol. 4 No. 1 - December 2017

This is a publication of
Armagh & District History Group

Printers:

The Postcard Company Limited
51 Gortin Road
Omagh BT79 7HZ
Tel: 028 8224 9222
E: sales@thepostcardcompany.com

Front cover:
Armagh from the Keady Road, Clara Irwin (c.1910), watercolour
Armagh County Museum collection, (1.1953)

Back cover:
Market Street Ablaze 1974
by kind permission of Vinny Loughran

Contents

THE JUBILEE SINGERS

ARE Emancipated Slaves from the United States of America, and are Students from Fisk University, which is located at Nashville, Tennessee, and has been founded and fostered by the liberality of the friends of the Slaves in Great Britain and Ireland, as well as in the United States.

They are now giving Concerts in Ireland to secure money for the support and endowment of this *central University*, which is doing so much for the education of their race.

The Songs they sing are found only among the former Slaves of the United States, and have never been sung in Ireland except by the Jubilee Singers.

"THEIR MELODIES ARE QUAINT, WILD, MELANCHOLY, AND OF THAT WEIRD CHARACTER WHICH IS ALWAYS ASSOCIATED WITH SOLITUDE AND INTENSE SUFFERING."

The Jubilee Singers have been honoured by an audience and the distinguished patronage and approval of—

Her Majesty Queen Victoria; His Excellency President Grant; Their Royal Highnesses the Prince and Princess of Wales; The Grand Duchess Cesarevna; The Duke and Duchess of Argyll; Lord Shaftesbury, and others of the Nobility; The Right Hon. and Mrs. Gladstone; many Hon. Members of both Houses of Parliament, and the Senate and House of Representatives of the United States; the Governors of seven different States; The Lord Provosts of Edinburgh, Glasgow, Aberdeen, and Perth; distinguished Ministers of every denomination in Great Britain and the United States—including Father Hyacinth, who presided at their concert in Geneva. The enterprise has also had the almost universal support and approval of the Press of both countries, and of prominent Educators.

THE JUBILEE SINGERS

Will give a CONCERT, consisting principally of their

QUAINT SLAVE HYMNS, OR "SPIRITUALS,"

IN THE

TONTINE ROOMS, ARMAGH,

On FRIDAY, 1st DECEMBER, 1876.

JOSEPH KIDD, ESQ., J.P., will Preside.

DOORS OPEN AT 7, CONCERT TO COMMENCE AT 8 O'CLOCK, P.M.

TICKETS:—Reserved Seats, 3/-; Second Seats, 2/-

Tickets may be obtained of Mr. J. M'WATTERS, Jun., and Mr. SAMUEL WHITE, Stationers.

The Armagh Tontine Assembly Rooms,1794-1907

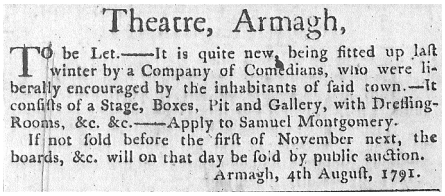
by Kevin Quinn

Fig.1 The only known photograph of Armagh Tontine Assembly Rooms c 1880s (English_Street_009) Armagh County Museum

The Armagh Tontine Assembly Rooms were located in Lower English Street on the site which is now occupied by the North/South Ministerial Council and where previously stood the City Hall from 1908 to 1972 (see Fig.1). The Tontine Rooms served as the social, cultural, and administrative hub for the citizens of Armagh and District for well over a century. Many nineteenth-century national and global celebrities performed on its stage, such as General Tom Thumb, Oscar Wilde, and Percy French.

Social and cultural venues in Armagh before 1794

From around the 1740s, strolling players would visit the town and procure houses and other premises for a period of time in order to perform their list of plays (Paterson, *'Tontine'* p. 53). By the 1780s, the Market House was occasionally used for assemblies which were intended to raise money for the newly established County Infirmary. In August 1791, an advertisement appeared in the Belfast Newsletter for the letting of a theatre in Armagh. According to Paterson,(ibid p50) there was a building known as "the Assembly Rooms" which were in use from at least 1782 and that both the theatre (mentioned in the News Letter) and the Assembly Rooms were probably one and the same building (see fig.2). By 1795, a new building had been constructed on the site of the theatre/ assembly rooms. Due to the method used to raise the finance to fund the construction .i.e. "A Tontine" the new build was called the "The Tontine Assembly Rooms."



Theatre, Armagh,

TO be Let.——It is quite new, being fitted up last winter by a Company of Comedians, who were liberally encouraged by the inhabitants of said town.—It consists of a Stage, Boxes, Pit and Gallery, with Dressing-Rooms, &c. &c.——Apply to Samuel Montgomery.

If not sold before the first of November next, the boards, &c. will on that day be sold by public auction.

Armagh, 4th August, 1791.

Fig.2 'Armagh Theatre let or auction' Belfast News letter August 1791. Armagh County Museum Library.

The concept and origin of a tontine

A tontine is an investment plan arranged between individuals to raise funds for a specific purpose. It is a special kind of annuity in which all participants contribute equally to a subscription pool. A fixed percentage of the total capital raised is distributed equally among the surviving nominees every year until there is one remaining survivor who then benefits from the whole income. The concept is named after a Neapolitan banker, Lorenzo Tonti (1630-1695), who is credited with inventing it in France in 1653 in order to raise revenue for Louis XIV of France. France, Holland, and England set up state tontines in the late seventeenth-century but by the end of the eighteenth-century, the tontine had fallen out of favour with governments as a revenue raising instrument. However, smaller scale and less formal tontines continued to be arranged between subscribers as a means to raise funds for a particular project. This seems to have been the case in Armagh. Interestingly, a reference is made in James Stuart's *History of Armagh* (1819) that Archbishop Robinson was the survivor of a French tontine from which he derived his considerable wealth.

Lease granted and the establishment of a tontine

The original lease of the premises was granted on 4th February 1790 by Thomas 'Buck' Whaley and was held under the Church of Ireland Archbishop of Armagh to Rev. Hugh Hamilton (Dean of Armagh), Rev. Richard Allott, John Burges, Thomas Macan, Thomas Taylor, and John Macan at a yearly rent of £5.13s.9d. There is no surviving list of the original subscribers other

than the Trustees named above. However, the treasurer was Alexander Livingstone and the subscriptions were set at £0.5s.5d per quarter. By 1794, £1500 had been subscribed but an additional £2074 was needed.

March 1794; a committee formed and construction begins

On 9th March 1794, the Belfast Newsletter informed its readers that a committee had been formed to superintend the building of the new "Tontine Assembly Rooms" and that the new building "*was to consist of tea, card and coffee rooms of elegant design"*. The committee met on the site and the foundation stone was laid by the town Sovereign, Thomas Macan, Esq. When construction was completed, the "Tontine Assembly Rooms" were three stories high and had a frontage to English Street of sixty-nine feet. The ground floor had two rooms, two large kitchens, and a pantry. The first floor consisted of three rooms; one large, one medium, and one small. The second floor consisted of apartments. A large yard of about forty-two feet occupied the remainder of the frontage to English Street. In Stuart's (ibid 1819) he describes the Tontine '*as a spacious and handsome building, containing an extensive ballroom with a well-planned suite of apartments'*. He also informs that a News Room had been established in one of the ground floor rooms and was well supported by a great number of very respectable subscribers.

Armagh's socialites and social scene in the early years of the Tontine Assembly Rooms

The earliest reference to the Tontine and Assembly Rooms as a going concern was in September 1795.There are several references during this period that provide an insight into the type of functions that were being held there and who was attending these functions. A quarterly subscription of 5s.5d would have probably restricted access for the majority of Armagh's citizens. Alexander Hamilton (The son of the Dean of Armagh) (Paterson, P52) wrote several references in his diary describing some of the social occasions he attended at the Tontine. He records that on September 10th 1795 he attended an assembly and on April 10th 1797, he dined with the Grand Jury and afterwards went to a card assembly in the new rooms which was held every Monday evening. Hamilton commented; "*along with the cards there was dancing and tea and cakes were served*."On August 12th 1802, he attended "*a very pleasant ball"* in the company of the Gosfords.

Tontine Rooms in decline by the early 1820s

By 1821, it appears that the Tontine Rooms had fallen on hard times. This is quite surprising considering Stuart's positive comments on the rooms only two years previously. Even the building itself is said to have been in a state of dilapidation by this time. Indeed it appears to have gone through a period of rapid decline which may have been due to the possibility that not enough subscriptions were raised and as a consequence the building was probably poorly constructed and maintained. In 1821, a general meeting of subscribers and proprietors was held to assign their interests to new Trustees *"so that it could still serve the citizens of Armagh."*The newly appointed Trustees were A.I. Kelly (Sovereign of Armagh), R. R. Lodge, Leonard Dobbin (Senior), William McWilliams, H.L. Prentice, and John Waugh. It is difficult to say why it took another seven years before the structural problems facing the Tontine Rooms were addressed. One possible reason for this delay could have been the long drawn-out legal process required to change from a Tontine investment to a Cestui Que Vie Trust, as it wasn't until 6th September 1823 that the deed creating the new trust was eventually sorted by an indenture. Also, their revenue stream would have been interrupted during this process as income from letting for social activities would have probably ceased and revenue from rent would have been paltry. It appears that for most of the 1820s, some rooms in the Tontine were being used as a store. In the new committee minutes (1828) it is documented that a Mr Garbett was directed to remove the flax he was storing in one of the rooms and "*to pay a fine of £5 for damaged caused to the joists*."Similarly, a Mr Sloan was asked to remove goods and a Mr Armstrong was directed to vacate the room he was occupying.

The Tontine minute book, 1828-29

Fortunately, the minute book covering the final phase of the Tontine has survived. The new Trustees met on 11th February 1828 which ushered in the second phase of the Armagh Tontine Assembly Rooms. In the first meeting recorded, it was decided to place advertisements in the *'the town paper, '*a '*Newry paper',* and the *Belfast Guardian* for tenders to be forwarded to Mr Farrell (an architect who offered his services free of charge)*"for the repairs and improvements of the Tontine Rooms*."On 1st March 1828, five sealed tenders *'first proposals'* were opened. Tenders were as

follows, *"Robert Willis and James McGrath £595.18s.2d, John Best £811.10s.1d, Joseph Boyd £577.8s.2d, Robert Baxter £750.9s.7d., and John Ewing and John McElroy £543.3s.10."*All of the above were instructed to provide a second set of proposals to the architect. A meeting was held on 23rd April 1828 to consider the second set of proposals which were as follows; "*Robert Willis £702.14s.9d, Robert Baxter £770.12s.7d, Joseph Boyd £800.16s.3d*."The lowest tender was submitted by "*Ewing & McElroy at £698.1s.2 & 1/2d"* and they were duly awarded the contract. A £500 security was sought for "*the performance of the work"* and the work was to be finished on the interior of the building on or before 1st January 1829 and the exterior 1st November 1829. In a meeting on 9th June 1829, a John Fagan was employed as caretaker with an annual salary for himself and his wife of £40 *"on the condition that he produced two securities for the sum of £100 for the faithful discharge of the duties and the care of the place."*

The refurbished Tontine Rooms hosts its first event

The object and design of the 1823 Trust Deed was that the building and premises should be solely for the use and benefit of the City of Armagh by "*providing suitable accommodation for social and cultural events*." It was decided that the rooms were to be let at £2 per event and that no room was to be let gratuitously except to the Poor Law Guardians. On 23rd January 1830, the Tontine Trustees received its first application from a Mr Moorhead for the use of a room for a ball. The committee meeting on 15th February duly granted the application for his ball on Thursday 28th February 1830.

The Tontine Rooms as a community focal point rather than a private club

The main emphasis and values of the new Tontine Trustees seems to have been to make the building more accessible to the local community. Under its direction, it accommodated the Armagh Saving Bank (1839), the Armagh Natural History and Philosophical Society's Museum (1840s), the Newsroom (1818 to 1874), and in later years the Town Commissioners and their successors the Urban Council. It was also the home of many local societies such as musical, agricultural, 'deaf and dumb', and bible societies. Alongside concerts, dances, and theatricals, the Tontine rooms also held lectures, bazaars, auctions, and meetings dealing with political questions such as an anti-slavery meeting organised by the Rev Edgar which were held in the 1840s. It is somewhat ironic that within thirty years in the late 1870s a choir of freed American slaves would perform at the tontine. See Page 4. (Fig.3 Tontine playbill Jubilee singers) ARMCM. 310.2013 Armagh County Museum

Speciality and novelty acts 1840-1890s

The Tontine Rooms did not only cater for local and regional performers, it also attracted national and international acts which included acts with unusual and bizarre names. In January 1844, Mr Anderson, *'the Northern Wizard'*, performed for six nights. Other entertainers included Mr Gallagher *'the great ventriloquist'*, Bartley '*the Wizard of the West'*, *'Dr Mark and the Little People'*, Signora Lorenzo *'the Mysterious Lady'*, and '*the Midget Minstrels'*. In August 1853, a Tontine audience were treated to a circus type act called '*the Ceiling Walker'*. '*The Ceiling Walker'* was an American acrobat named Richard Sands. He would walk upside down on a wooden platform suspended from the ceiling using rubber suction pads attached to his feet. Before coming to Armagh, he had performed his act in the Surrey Theatre in Drury Lane, London. Unfortunately, in 1861, the stunt ended in disaster. Sands was challenged to walk across the ceiling in a civic building in Melrose, Massachusetts, but when a section of the plaster he was attached to gave way, he was killed by the fall.

General Tom Thumb

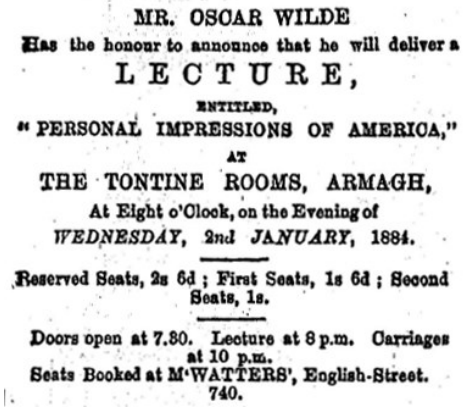
Fig.4 General Tom Thumb impersonating Napoleon. Photograph of General Tom Thumb by unknown, Google Image, Public Domain.

The Tontine Rooms seem to have been a prestigious venue as many famous entertainers of the period included the venue in their tours. In November 1848 and May 1849, the ten year-old, two feet and five inches global celebrity, '*General Tom Thumb'*, one of the most famous novelty acts in the world at that time, strutted the stage of the Tontine Rooms. According to the Tontine accounts for that year, the promoter for the November performance was a '*Mr Montgomery'* who was charged £5-5s-0d for the let by the Tontine committee. *'Mr Bateman',* the promoter for the return performance in May the following year was charged significantly less for the let (£2-0s-0d)

Oscar Wilde

Fig.5 Photograph of Oscar Wilde by unknown, Google Image, Public Domain

On Wednesday 2nd January 1884, Oscar Wilde, the late nineteenth-century celebrity, novelist, playwright, poet, and critic delivered a lecture in the Tontine Rooms. The title of the lecture was *'Personal Impressions of America'* and was based on Wilde's experiences of his 1882 tour of the USA and Canada. A *'Mr W. Bright'* was the promoter and was charged £1-1s-0d for the letting. The lecture must have been received very well as according to '*The Armagh Guardian',* Mr Wilde expressed his opinion "*that the audience which he addressed in Armagh was one of the most appreciative he ever met with*."



MR. OSCAR WILDE
Has the honour to announce that he will deliver a
LECTURE,
ENTITLED,
"PERSONAL IMPRESSIONS OF AMERICA,"
AT
THE TONTINE ROOMS, ARMAGH,
At Eight o'Clock, on the Evening of
WEDNESDAY, 2nd JANUARY, 1884.
Reserved Seats, 2s 6d; First Seats, 1s 6d; Second Seats, 1s.
Doors open at 7.30. Lecture at 8 p.m. Carriages at 10 p.m.
Seats Booked at M'WATTERS', English-Street.
740.

Fig.6 Lecture Notice in Armagh Guardian.
Friday December 14 1888
Armagh Irish Studies Library Newspaper microfilm

Percy French

Percy French performed at the Tontine on 18th September 1894 and was duly charged £1-1s-0d by the committee for the hire of the venue. This was early in French's performing career which probably accounts for the absence of any local press coverage for the occasion.

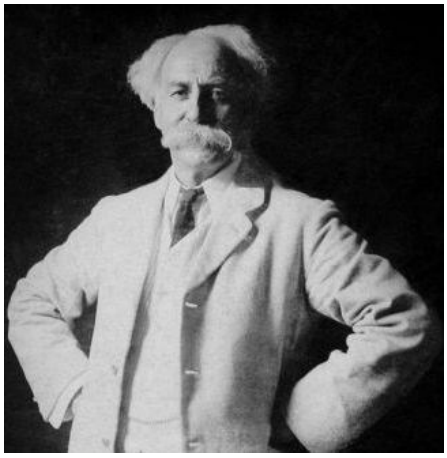


Fig.7 Photograph of Percy French by unknown, Google Image, Public Domain

Armagh Toll Committee's financial support 1828-78

The Tontine Trustees' main benefactor during this period was the Armagh Toll Committee. Their donations were crucial to the maintenance of the building in the period 1828-1878. In total, the Armagh Toll Committee donated approximately £2000 over this fifty -year period, a hugely significant sum. At the committee meeting of Wednesday April 20th 1842, a Toll committee proposal was passed *"for the enlargement of the main assembly room with new gas lighting at their expense"*. It also included the stipulation that the Armagh Musical Society had use of the room free of charge. In the meeting of Tuesday January 17th 1843, it was decided to raise the let fee of the refurbished room to between one and two guineas depending on length of booking. In March 1887 the Trustees sought and required the Tontine building to be held under a sub-grant in perpetuity. However, by the 1890's the Trustees were in debt to the sum of around £150 and appeared to have had no means of clearing this debt.

A 'Mill stone around neck' Trustees attempt to break trust deed 1890s

At the committee meeting held on 4th March 1890 a resolution was brought forward for the trust to be transferred into the hands of a corporate or some other public body who would also be willing to inherit the debt. It was thought to be the best way forward for the future sustainability of the building. The recipients were required to belong to the City of Armagh and to be legally bound to act within the stipulations of the original trust deed i.e. that "*the building should be solely for the use and benefit for the City of Armagh*". The Trustee's solicitor James C Bell was asked to work out the legalities *"of going forth with the resolution"*.

Legal Opinion

James Bell informed the committee meeting on 20th May 1890 that the Trustees could not put an end to the trust nor get rid of their responsibilities except by transferring the property to new Trustees. Furthermore, Bell was of the opinion that the preferred recipients of the Trustees (The Town Commissioners) could not with safety accept a transfer of a building which was now not self-supporting, needed costly repairs and had a financial liability of £146.13s.4d. After careful consideration the committee meeting of September 1890 decided that the best way forward was to seek further legal opinion, but this time from a QC *"as to the best means to relieve them of the trust"*.

Extraordinary meeting

According to the minutes the next meeting of the Trustees was not held until September 11th 1893 in which the only business discussed was to pass the payment of £20 to solicitor James Bell

for his legal services in 1890. The next meeting was an extraordinary meeting held on August 14th 1894 with the Lord Primate and other non- Trustees in attendance. The purpose was to discuss the improvement and enlargement of the building. What was discussed was not recorded.

Town Commissioners attempt to acquire the property 1895

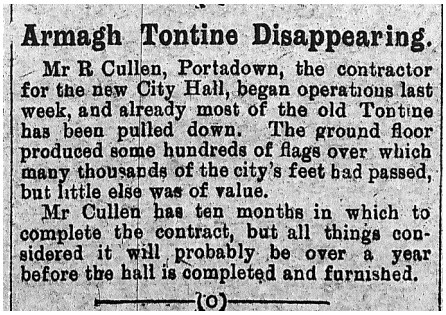
The deed of 6th September 1823 creating the Trust and the Perpetuity Grant of 10th March 1887 was submitted to the Town Commissioners and the case was presented to Mr Monaghan QC but no date is recorded for the meeting. The Trustees had put forward three different schemes to dissolve themselves from the trust. The first of these was to allow themselves to be evicted by arranging with the landlord not to pay rent. The second scheme two was to relinquish control of the trust and to seek the protection of the court while the third scheme was to seek charitable status. In Mr Monaghan's legal opinion all three schemes were a breach of their responsibilities under the deeds of the trust. Also in the case of the Town Commissioners acquiring the property they could not use public money i.e. rates to pay off the Trustees' debt. The only way to resolve the impasse was through an act of Parliament (to dissolve the trust) which would probably be too costly. According to the minutes this was the last time that the Trustees met until new Trustees were appointed six years later in 1901. However, the accounts continued to be audited and signed off annually.

The eventual transfer of the Tontine to the Urban Council 1901-08

A town meeting was convened to appoint a new committee for a scheme for Tontine building to be the new city hall. A new city hall on a different site would come in to competition with the Tontine rendering it a losing concern and would probably put the trust into insolvency. The Town Commissioners successor; the Urban Council, made enquires for the acquisition of the Tontine for the new town hall. Initially the discussion between the two parties was not that harmonious. The new council had earlier refused to pay an increase in rent for a room that they were using in the Tontine. This was followed by a proposal to build a new technical school on the site. The change of purpose was not looked upon favourably by the Trustees. However, the Trustees did not object provided that it was incorporated into the new proposed town hall. The Council subsequently relented and dropped the proposal.

Problem of Debt

Before the property could be transferred to the Urban Council who was now to become the new Trustee the problem of the Tontine's debt had to be addressed. At a Trustee meeting in February 1907, it was decided to publish a notice in the local papers asking for subscribers to come forward to pay off the debt which now stood at £95. The sum of £93.15s.0d was pledged but it took a few months and many urgent reminders before the debt was cleared. The last entry in the minutes on 15th May 1907 instructed solicitors Monroe and Anderson to take the best possible method to enable the Trustees to break the trust. The last function held in the Tontine was the High Sheriff Luncheon held on 6th August 1906. Following the event were costs were sought for damage to staircase rail at £0.2s.4d and four broken chairs at £0-11s.0d.



Armagh Tontine Disappearing.

Mr R Cullen, Portadown, the contractor for the new City Hall, began operations last week, and already most of the old Tontine has been pulled down. The ground floor produced some hundreds of flags over which many thousands of the city's feet had passed, but little else was of value.

Mr Cullen has ten months in which to complete the contract, but all things considered it will probably be over a year before the hall is completed and furnished.

Fig. 8 Contractor completes demolition. Armagh County Museum Library.

The Tontine demolished 1908

By February 1908 the transfer of the Tontine Rooms to the Urban Council had been completed. The Urban Council purchased the Trusts and building at a public auction held on Monday 17th February 1908 in the Tontine building. Later that year the Tontine Assembly Rooms were demolished to make way for the New City Hall bringing to a close over a century of service to the local community.

Acknowledgements

I would like to thank the staff of the Armagh Robinson Library, Armagh County Museum and Armagh Irish and Local Studies Library for their invaluable assistance, time, insight and hospitality. All of which contributed to making my task a lot easier.

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Some Irish Surnames

by Gerry Oates

The following essays are a continuance of the on-going series on local names published in this magazine in recent years.

Dougan

According to Woulfe, with adjustments from Mac Lysaght, there were four distinct septs named *Ó Dubhagáin*, one in Munster and three in Connacht. The name is based on a diminutive form of the word *dubh* 'black' and means 'young black-haired one'. Anglicised forms of the surname include *Dougan*, *Doogan*, *Dugan* and *Duggan*.

In Munster the *Ó Dubhagáin* sept was seated near the modern town of Fermoy in Co. Cork where they were lords of the northern part of the ancient territory of Feara Maighe before the coming of the Anglo-Normans. In Cork the spelling *Duggan* is almost universal.

There are two *Ó Dubhagáin* septs in Co. Galway: the *Ó Dubhagáin* of Uí Maine were a literary family and hereditary historians to the O Kellys, rulers of Uí Maine. They too adopted the English form *Duggan*. In south-west Galway there was another but distinct family known as *Ó Dubhagáin of Aidhne*, an ancient territory which is co-extensive with the diocese of Kilmacduagh. They too became *Duggans*.

The third Connacht sept, *Ó Dubhagáin* of Tirawley, were located in Co. Mayo, north-west of Ballina, and *Duggan* was again the most common English form. However, *Doogan* was also numerous and a small number named *Dugan*. In Donegal *Doogan* is the most common form with only moderate numbers of *Duggans* and *Dugans*. The version *Dougan* appeared only rarely in all the above areas.

Regarding the Ulster *Doogans / Dougans* Mac Lysaght is unable to say whether these represent a distinct sept or a branch of one of those referred to above. However, in a place-name study of the barony of Iveagh, Muhr suggests that 'in Ulster the name is most likely an offshoot of the family who were hereditary historians to the O'Kellys of Uí Maine' and notes that 'some of the sept of *Duganes* were established tenants on some of the archbishop's lands near Armagh city in 1609'.

Dougan is currently the dominant English form of *Ó Dubhagáin* in east Ulster: Armagh, Down and Antrim. Some of these may have Scottish roots, but Black informs us that the name in Scotland is of Irish origin. *Dougan* is also the most common version of the name in Co. Armagh at present and in all probability has been established in the county since the late Middle Ages. The 1609 inquisition stated 'that … some of the sept of the *Duganes* and their ancestors, time out of mind, have been seized of [their] lands', which are now part of the Primate's Demesne. Further proof of the *Dougan's* settlement in Armagh is reflected in the townland name *Cavandoogan* (*Cabháin Uí Dhubhagáin* 'O Dougan's hollow') in the parish of Tynan.

Documents from the 17th century including The Manor Court Rolls (1625-27), Hearth Money Rolls (1664-65) and rent rolls of the See of Armagh (1618, 1661 and 1676) record the name in a variety of versions - *O Dow(a) gan /O Doogan /O Dogan* and *Dougan*. Records of the rentals of the See of Armagh note a tenant in the city named *Ann Dougan*, a widow, whose surname also occurs as *Dowagan*, *Duganon* and *Dougan* on five occasions in the period 1661-76. A contemporary document, the Franciscan petition of 1670-71, recorded a *William O Dugan* of Killevy parish among the signatories. In 1688 James II appointed *James Dowgan*, a local merchant, Burgess of Armagh in the short-lived Jacobite administration of the city.

The early 18th century rent roll of the Manor of Armagh recorded three *Dougan* tenants in Umgola and Drumarg in Armagh parish, one in Kennedies and another in Ballaghy in the parishes of Lisnadill and Eglish in 1714. Wm. Lodge's survey of Armagh city of 1770 identified nine *Dug(g)ans* in Irish Street and a further two elsewhere in the city. Six *Dougans /Dugans* appeared as litigants between 1760 and 1797 at the county assizes, and in 1796 during a period of bitter sectarian strife between the Catholic 'Defenders' and the Protestant 'Peep o' Day Boys' *Cormic Dugan* of Tirnascobe and three others lost their lives.

The variant forms *Dougan*, *Doogan*, *Duggan* and *Dugan* all appear in Griffith's Valuation (1848-64) and in the Co. Armagh Tithe Applotment Books (1825-40). Griffith noted that *Dougan* with 34 holdings accounted for more than the other versions combined and figures relating to the tithes reflect the same trend. *Doogan* is recorded with 11 holdings and all, with one exception, were in the northern parishes of Drumcree, Tartaraghan, The Montiaghs and Shankill. In the census of 1911 *Dougan* was much more common than all other versions in the county. Apart from the Belfast urban area, there were more *Dougans* in Co. Armagh than elsewhere in Ulster.

Nationwide, the census of 1911 recorded *Duggan* (4,711) as the most numerous version of the surname, followed by *Doogan* (1,134), *Dougan* (630) and *Dugan* (527).

Also worthy of note is that a local 17th century poet named *Maurice O Dúgáin* from Benburb composed a lament for

Owen Roe O Neill (c.1660), and is also accredited by some as the composer of 'An Chúileann' ('The Fair-haired Maid'), one of Ireland's most celebrated airs.

Cunningham

Cunningham(e) names a district in Ayrshire, Scotland, and was eventually adopted by inhabitants of the area as a surname. The word itself is a compound of Scots Gaelic *cuinneag* 'milk pail' and English *hām* 'village'. Although *Cunningham* is basically a Scottish surname it has been adopted as a synonym for several Irish Gaelic surnames.

The Old Irish personal name *Coinneacan*, which appears in the Annals of Ulster under the year 914, is a diminutive form of the name *Conn* and subsequently produced a series of cognate surnames: *Ó /Mac Cuinnegáin*, *Ó /Mac Connagáin*, *Mac Coinneagáin*, *Ó Coinneacháin*, *Ó Cuinneacháin* and *Ó Connacháin* in places stretching from Donegal to Kerry. Most of these native surnames were eventually absorbed by the Scottish name *Cunningham*, particularly in the province of Ulster where many genuine *Cunninghams* from Ayrshire settled during the Plantation years. All of which makes it very difficult to distinguish an original *Ó Coinneacháin* from a *Mac Cuinneagáin* without evidence of the provenance of the ancestor.

Mac Giolla Domhnaigh, however, claims that the sept *Ó Connagáin* had its roots in Co. Armagh which suggests that native Irish *Cunninghams* in that county might be their descendants. He also informs us that the Co. Down surname *Mac Donnagáin*, usually anglicised *Donegan*, was also mistranslated as *Cunningham* in cases where the final *c* of *Mac* eclipsed the following *D*.

Quite possibly the earliest occurrence of the name locally may be a reference in Archbishop Mey's register of 1446 to a *Patrick Okelly*, alias *Okynnegan*, rector of Ballymore parish who might be the *Patrick O'Kynagan*, canon of Armagh, mentioned in the Calendar of Papal Letters of 1451. Shortly afterwards a note in Archbishop Bole's register of 1458 makes reference to the threatened excommunication of *Patrick O Kynnagan* and Isaac O Culane, rector and vicar of Clonfeacle, for usurping lands belonging to the Abbey of SS. Peter & Paul in Armagh. Much later, certain 17th and 18th century records show evidence of the existence of the *Ó Connagain* and /or *Mac Donnagáin* septs in the county. Fearon, in his history of Kilmore, refers to *O Cennigan* as a 'church family' in the pre-Plantation parish of Ballymore and mentions an obsolete place-name in the parish, *Farrencounegan*, possibly from an original *Fearann Uí Chonagáin* 'O Connegan's land'.

Variants of the name occur in a range of 17th century documents involving Armagh matters. The Co. Armagh depositions relating to the 1641 rising of the native Irish against the plantation settlers cited three persons named (*O*) *Conigan* and *Mc Connikin* as insurgents in the neighbourhood of Tandragee. The name appears again in the Hearth Money Rolls of 1664-65 as *Mc Cunigan* in The Fews barony and as *Mc Cunigham* in the baronies of Armagh and Tiranny. Further evidence of an original *Ó Conagáin or Mac Donagáin* occurs when *Henry Mc Cunigan* of Mullaghbrack parish signed the Franciscan petition list of 1670-71, which appears to represent an intermediary stage in the transition to *Cunningham*. The same petition also listed a further nine signatories variously spelled *Conegan*, *Connogan, (Mac) Cunagan* in Killevy and Loughgilly parishes including *Archdeacon Phelim Conegan*, Vicar General of Armagh, whom Viscount Massereene refers to as 'a person of great repute among them' in a letter to the priest-hunter Sir Edward Massey in 1669.

Various spellings of the name occur again in the 18th century; the archbishop's rent rolls of 1714 include two under-tenants named *Ro(d)ger Coonegan*, one in Lisdown, in Eglish parish, the other in Clonmore, Killyman parish, as well as *Patrick Coonegan* of Knockavannon and *Owen Conegan* of Cavanakill in Ballymoyer. Among the graveyard inscriptions in Clonfeacle churchyard are four headstones variously inscribed *Connigan*, *Conagan* and *Connegan* interred between 1753 and 1791. From the same era, the Armagh assizes indictments include litigants named *Roger Connegan* (1760) and *Thomas Cunningham* (1765). Tithe records for Derrynoose parish (1785-87) mention a *Phelim Conigan* in Camagh and a *Pat Conagan* in Mullyard townlands.

By the 19th century the variant forms *O /Mac Conegan* etc. had apparently disappeared from records, yet Griffith's Valuation (1848-64) registered a holding in the name of a *John Kinnegan* of Camagh, Derrynoose, which Mac Lysaght claims is a variant of *Cunningham* in Cos. Armagh, Monaghan and Louth.

The present distribution of the original Gaelic name is difficult to judge with the advent of Scottish settlers from the 17th century onward, but in areas less affected by the Plantation, as in south Armagh, where the name *Cunningham* appeared in Creggan family lists as early as 1766, it is most likely to be of Irish origin. *Cunningham* is still relatively common in the same area today.

Outside of Ulster *Ó Coinneacháin /Ó Cuinneacháin* have also suffered absorption by *Cunningham*, but in Westmeath and Offaly have been anglicised *Kinahan*. In Donegal *Ó Connachain* usually becomes *Connaghan* in English, but it too been rendered *Cunningham* on occasions.

The census of 1911 recorded 8.942 entries for *Cunningham* and none for the early variants *Kin(n)agan*, *Con(n) egan*, *Con(n)igan* which suggests that absorption by *Cunningham* was more or less total. Only *Kinahan*, from *Ó Coinneachain*, was recorded with 245 entries. Apart from the Dublin metropolitan area this surname was largely confined to an area encompassing Offaly, Tipperary and Kilkenny in 1911.

Grimley / Grimes / Gormley

The principal authorities on Irish surnames of the last century, Woulfe, Mac Lysaght and de Bhulbh, are agreed that the surnames *Grimley* and *Grimes* are variant forms of *Gormley*. *Gormley*, historically, has been associated principally with Tyrone, *Grimley*, on the other hand, is regarded as an Armagh surname.

Ó Goirmshleadhaigh 'descendant of the dark spearman', now written *Ó Garmaile* and anglicised *Gormley*, names a sept of the Cineál Moen, a sub-clan of the Cineál Eoghain. They were formerly rulers of a territory in the vicinity of Raphoe in east Donegal, but were driven from those lands by the O Donnells in the 13th century. They re-settled east of the River Foyle between Derry and Strabane with their chief seat at Ardstraw where they came under the overlordship of the O Neills. The late medieval document 'Ceart Uí Néill' ('O Neill's Rights') describes *O Gormley* as O Neill's steward of horses and chandler. An English intelligence report on the military strength of O Neill's forces before the Battle of Clontibret in 1595 estimated the fighting strength of the Gormleys: '*O Germele* and his sonne 40 shott and pike men'.

The Plantation of Ulster in the early 17th century saw the end of their chieftainship and role as vassals of the O Neills. The *Gormleys* were subsequently dispersed throughout Tyrone and south Derry.

When the descendants of the *Gormley* sept first settled in Co. Armagh is not recorded, but a *Patrick Ogarmelegy* (*O Gormley*), chaplain of the Third Order of St. Francis, is named in a mandate from Archbishop Bole (1457-71) and ordered to investigate attacks on the church of Clonfeacle in 1464. The *O Gormley* sept was apparently established in the county by the end of the 16th century, for the Fiants of Elizabeth of 1602 granted pardons to *Arte O Gormley* and *Henry O Gormly* described as 'gentlemen, Co. Armagh'. Further examples of *O Gorm(e)ley* in the county appear in the Patent Rolls of James I (1603-25) and also in the Armagh Manor Court rolls of in 1626. Petty's 'census' of c.1659 includes 12 *Ó Gorm(e)ly* entries and describes it as 'a principall Irish name' in the barony of Tiranny. The Hearth Money Rolls of 1664-65 recorded *O Gorml(e)y /O Gormlie* in all baronies of the county, and a rent roll of the See of Armagh of 1676 recorded *Donnell* and *Cahall O Gormelye* in Irish Street. Church records show that during the primacy of Oliver Plunkett (1669-81) a *Niall O Gormley* served as parish priest of Kilmore.

Evidence of the transformation from *(Ó) Gormley* to *Grimley* begins to appear in local records in the first half of the 18th century.

Proceedings of the Armagh assizes include more than 30 instances of *Griml(e)y* between 1735 and 1797 and several entries reflect the change in sound of the initial syllable from *Gor-* and *Gir-* to *Gri-*. In 1745-6 *Gormolly* appears alongside *Girmolly* and *Girmly*, but in 1757 a *Neal Grimley* appeared at the summer assizes. As the century progressed references to *Griml(e)y* become more evident. In 1776 *Owen Grimly* appeared at the Lent assizes, followed by *Cormick Grimly* in 1778. At the Lent session of 1787 *Edward*, *Catherine* and *Margaret Grimley*, and a *Henry Gormley* were charged with assault, and at the same court session *James Gormley*, *Roger Grimley* and *Arthur Grimly* were also accused of a similar but separate offence.

Apart from court appearances the rent roll for the manor of Balteagh, Tynan parish, recorded leases granted to *Matthew* and *Bryan Grimly* of Brootally in 1766.

In Armagh the transfer from *Gormley* to *Grimley* had become established by the end of the 18th century and since that period *Grimley* has been regarded as an Armagh surname. The Tithe Applotment Books (1825-40), Griffith's Valuation (1848-64) and the census of 1911 confirm that *Grimley* was much more common in Armagh than *Gormley*; slightly more than 60% of all *Grimleys* were recorded in the county. *Grimley* is currently common in Armagh city, Tynan and Derrynoose parishes, while *Gormley* has survived in numbers only in the Middletown area of Tynan parish.

The other variant of *O Gormley* mentioned by Mac Lysaght, *Grimes*, also appears in a number of 18th century records. The earliest record of the name relating to Co. Armagh appears to be a proclamation of 8th February, 1714 publicly proclaiming *Francis Grimes* of Killevy as a 'tory, robber and rapparee'. A survey of the families in Creggan parish in 1766 included four households named *Grimes* in the townlands of Creggan Duff, Liscalgat and Cloghoge, but the main concentration appears to have been in Derrynoose parish where twelve *Grimes'* householders were recorded in the tithe returns of 1785-87. *Grimes* occurs again in the Armagh assizes indictments in 1777, 1787 and 1790. Six households named *Grimes* in Armagh, Tynan and Derrynoose parishes were included among those awarded spinning wheels by the Irish Linen Board in 1796 in a promotion to encourage cottage industry.

Grimes was also prominent in 19th century records, particularly in the tithes' records for Derrynoose (1825) and Tynan (1827). *Grimes* does not appear in Griffith's Valuations (1848-64), but the name was more widespread, although less numerous, than either *Grimley* or *Gormley*, occurring in 16 parishes and in all baronies. Figures for *Grimes* in 1911 were more numerous in the adjacent counties

of Tyrone and Louth.

The census of 1911 produced the following figures for Co. Armagh: *Grimley* (147), *Grimes* (84), *Gormley* (21).

In Connacht, where *Grimes* is an anglicisation of *Ó Gréacháin*, it is most numerous in Co. Mayo.

Finally, Woulfe claims that the anglicised form *Gormley* has occasionally been changed to *Bloomer*, possibly as a result of confusing the initial element of *Gormley* with Gaelic *gorm* 'blue'.

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The day the Sheriff of Nottingham came to Armagh: the story of Kate North

by Richard Burns

Kate North circa 1873

The day was Tuesday, 11th September 1866 and the occasion was the marriage of Catherine Sarah Stanley and Thomas North. Catherine was a spinster aged 29, known as Kate to distinguish her from her mother, and the eldest child of the eleven children of John and Catherine Sarah Stanley (nee Bell). At the time of her marriage, two of her younger sisters were married and there may have been a feeling of being "stuck on the shelf". Thomas North was a widower, aged 55 and a coal mining entrepreneur from Basford in Nottinghamshire, which goes some way to explaining the presence of the Sheriff at the wedding.

The other puzzle about the wedding is how did the couple meet? The answer lies in a signature in the marriage register, witnessing the wedding, that of Charles Brownlow, Lord Lurgan. He is a descendant of John Brownlow, a miller in Basford who held the post of Mayor of Nottingham on a number of occasions between 1567 and 1592. His son, John and grandson, William were between them granted 2500 acres of land in Upper O'Neilland, county Armagh[1]. Different branches of the family were still living in the Lurgan and Basford areas in the 1910s.

The sheriff at the time was Richard Banks Bond, who was sworn in on December 1865[2]. At this time the post of Sheriff was filled by election by and from Nottingham Town councillors. The post was usually held for one year and duties included supervising elections and overseeing the Sheriff's court. Ironically, given his future role as sheriff, Mr Bond served as Ensign with the 4th company of the Robin Hood Rifles in 1860[3], the Rifles were a volunteer corps formed the previous year. He was a mining engineer by profession. and served on the Grand Jury for Nottingham from 1865 to 1875, He died suddenly in 1875 at the age of 37[4].

Thomas North was born in 1811, the son of Thomas North, a toll-gate keeper on the Flood Road, Nottingham. In an 1832 directory Thomas North is listed as a colliery owner living in Babbington Cottage. His father is listed as living on the London Road with a coal merchant's business and a brickworks. At some stage in the 1830s Thomas married Hannah Laycock, the daughter of Samuel and Hannah Laycock of Portobello House, Sheffield. It would appear that the marriage was childless.

In 1835 Thomas was in partnership with Thomas Wakefield. Wakefield was the son of a Francis Wakefield a prosperous cotton spinner and hosier. In 1837 Thomas Webb Edge owned mines at Strelley which Wakefield and North wished to reopen. Edge later bought Basford Hall and the adjoining premises about 1840, and these were leased first to Francis Wakefield. and then in 1851, to Thomas North.

In 1837 Thomas was elected to Nottingham town council as a Liberal in the Exchange ward. Wakefield was the leader of the Liberals in the council. Although not known for his political activity, North was elected Mayor in 1844 and later an Alderman in 1859.

In 1839, North and Wakefield were joined by James Morley of Sneinton, Morley's additional finances being required to help in the opening of the new Cinderhill Colliery at Basford. While their current income meant North and his partners were in a reasonable position financially, the expense of opening the new colliery and updating their existing mines began to bite into their profits. Cinderhill ran into serious geological difficulties shortly after opening, this was followed by a miners' strike in 1844; and trading conditions generally in the 1840s were unfavourable. This led to another partner, Samuel Parsons junior, of Nottingham, joining the firm on 15th July 1845. However, this was not enough to prevent Thomas Wakefield being declared a

Cinderhill Colliery showing the twin shafts that provided ventilation in the mine, a fire was lit at the bottom of one of the shafts and the rising hot air pulled fresh air down the other shaft to provide ventilation. The mine remained in operation until the mid 1980s. I am grateful to Picture the Past (www.picturethepast.org.uk) for kind permission to use this image of Cinderhill Colliery.

bankrupt in 1847, Wakefield had apparently been in financial difficulties for some time having interests in a number of companies, but his financial problems related to companies other than the collieries.

The bankruptcy caused Morley to stop attending meetings, he and North were not on speaking terms, which is not surprising if he felt that he had been duped into parting with his money on a false prospectus. Samuel Parsons, on the other hand, continued to work for North for some time after the collapse of the partnership. This was formally wound up in March 1849, and it was at this point that the close financial involvement of Wright's bank in the firm began.

The period 1853 to 1860 provided some respite; trading conditions were better, and the collieries were increasingly productive.

North also built houses for his work force, a brickyard and gasworks. He built a general Baptist chapel at Babbington, a Baptist mission room, and was the driving force behind a new parish church at Cinderhill in 1856.

In 1861, he had many debts and had made a will which specified that, on his death, all his colliery property and his brickyards were to go to Ichabod Charles Wright of Wright's Bank in lieu of payments of principal and interest, subject to the discharge of the colliery undertaking's debts to others and to the payment of an annuity of £400 to North's then wife, Hannah. The residue of the estate was left to Ichabod Charles Wright and Howard S. Wright, as executors, in trust for Mrs. North.

Thomas North circa 1866

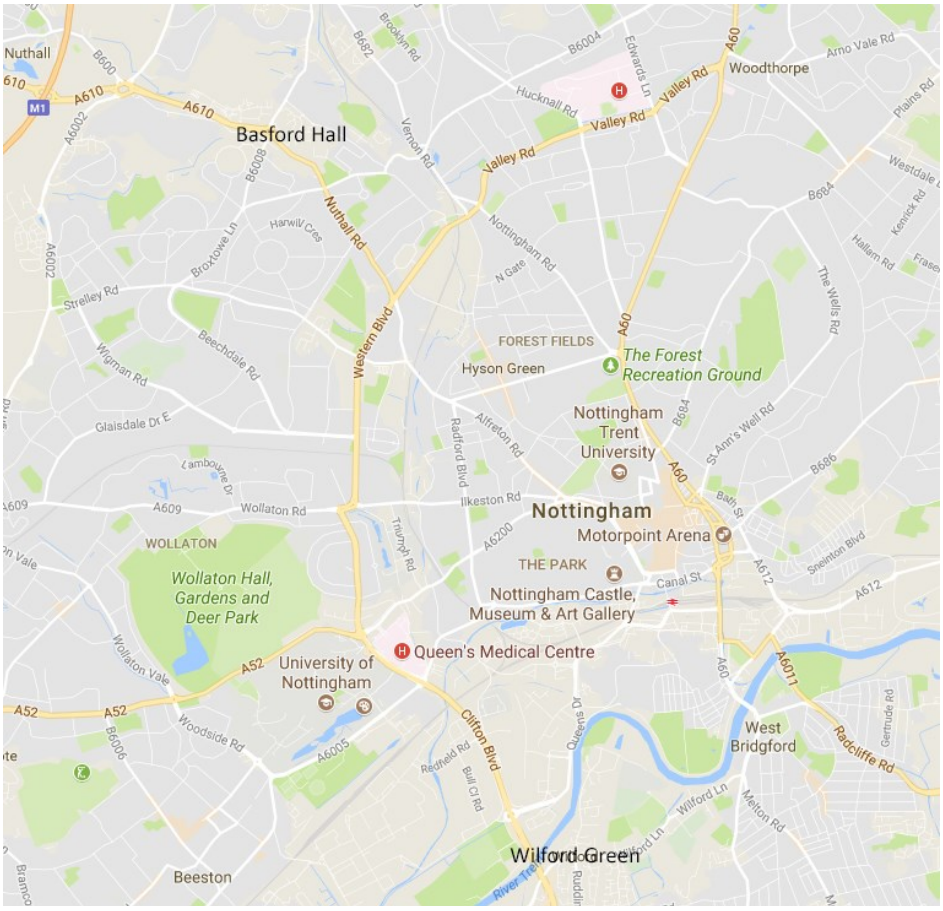
Thomas's first wife Hannah died on Friday, 27th January 1865 at Basford Hall[5]. His marriage to Kate Stanley took place some nineteen months later on Tuesday, 11th September 1866[6]. The marriage was a short one, their son Thomas born on 29th August 1867[7], and Thomas North senior dying some six months later on 28th February 1868[8]. At the time of his death, he owed £190,574, equivalent to just over £15 million today. On the day before he died Thomas updated his will so that Kate would receive the annuity which was equivalent to £31,350 today.

While many in the business community may have had problems with his business methods, the families who benefitted from the houses he built and the various enterprises he brought to the area clearly appreciated his work. This was evident in the crowds who lined the streets as his funeral procession went by and in the erection of an obelisk at North's grave, which was inscribed as follows:

"By his great enterprise he was the means of finding employment for a large number of people who have subscribed to erect this monument to his memory."

In August 1868 Wright and Wright placed adverts in the local papers inviting tenders to purchase the collieries and brickworks of Thomas North[9]. These were eventually bought by Sir Charles Seely and Charles Seely junior of Birchwood in 1872. It has been estimated that if Thomas North had managed to live for another five years and the collieries kept up their rate of production he would have cleared his debt.

By 1871 Kate and her son had



Map showing Basford Hall and Wilford Green

moved out of Basford Hall to a house in Wilford Green closer to Nottingham town centre. Following her father's death in 1873, Kate and Thomas may well have moved back to Armagh to be close to her mother who was living in Abbey Street. She is listed among the members of the Armagh Archery Club in September 1876[10]. In the Evaluation Revision Lists Kate is recorded as living in Richmond Terrace, Victoria Street from 1883. Thomas attended the Royal School from 1884-1885 and in October 1885 he was a student at Trinity College Dublin. He studied medicine there, obtaining the following qualifications B.A., M.B. (first place); B.Ch., B.A.O. in 1889[7]. This was the year in which Kate's mother died and by 1891 Thomas having obtained a job in London, possibly at St Mary's Hospital, Paddington, was boarding along with his mother in a house at 64 Kensington Gardens Square. By 1892 Kate had returned home to Abbey Street, and Thomas was mentioned in a letter published in the Ulster Gazette as having confirmed a diagnosis of Typhus in the Ewart family of Abbey Lane during an outbreak of the disease in Armagh in January of that year[11]. By September of that year he had been appointed Senior House Surgeon at the Royal Infirmary Hull a post he held until the following year.

In November 1893, Thomas married Marie Lorraine Bell in Carlisle, at that time he was living in Stapleton and working as a Doctor in Mallsburn in Cumberland, close to the Scottish border. Marie's father Robert Bell was a cotton merchant and Marie was born in Bombay in 1870, her mother dying shortly afterwards. Robert divided his time between India and Scotland, and Marie and her siblings were raised by Robert's widowed sister Joanne Miller in Annan, Dumfriesshire.

Thomas and Marie's first child Muriel was born on 18th October 1895 in Stapleton, Cumberland.[12] Thomas obtained his M.D. from Trinity in 1896. Their second child Thomas Stanley North was born on 10th January 1897 at Kate North's house in Abbey Street, and was baptised in St Marks, Armagh. Around this time Thomas North may have moved to Friern Barnet Road, New Southgate, London. Kate finally left Armagh and her home in Abbey Street in 1898 and in the 1901 census was boarding in 8 Friern Barnet Road. Thomas and Marie were living in number 16, with the latest addition to the family, Douglas Cecil born 11th May 1899. By the time of the 1911 census Kate had her own house at 24 Woodland Road, New Southgate, and Thomas and Marie were still at 16 Friern Barnet Road, with their daughter Eileen born in 1903. The two boys were boarding at Epsom College and their older sister Muriel may have been boarding at St Mary's, Newington, Southwark London. Thomas became a Fellow of the Royal College of Surgeons, Ireland in 1909. In this period, he contributed medical texts to the British Medical Journal and the Lancet including one in 1913 that appeared in the Transactions of the Medical Society of London entitled "The Rise and Possibilities of the General Practitioner Surgeon"[13].

Both Thomas and his sons served during the first World War, Thomas as senior surgeon a in the English Military Hospital at Limoges from 1914-15 and afterwards as visiting operating surgeon in the County Middlesex War Hospital Napsbury and Southgate Auxiliary War Hospital[13]. Thomas Stanley enlisted in the 14th Battalion of the London Regiment on 10th November 1915

at the age of 16. He served on the western front from March to July 1916 when he was wounded during the battle of the Somme, the wounds were serious enough to lead to his discharge in January 1917, as no longer physically fit to serve. Douglas joined the Royal Flying Corps in 1917 and transferred as a private to the RAF when it was formed on 1st April 1918.

After the war Thomas had medical practices in London firstly at Welbeck Street, and his home at Friern Barnet Road. By 1925 he was at 120 Harley Street, and by 1928 he was in Chiltern Court off Baker Street where he remained up until the second World War.

Kate died on 7th August 1920 at her home in New Southgate

One sad footnote to Kate's story is the fate that befell her grandson, Thomas Stanley North. On his return from the war he followed his father's career, his professional and medical qualifications were as follows: MRCS 28th July 1921; FRCS 13th December 1923; LRCP London 1921; M.B., B.S. London (Hons distinguished in midwifery) 1922. He received his professional training at St Mary's Hospital, where he was Junior Clinical Assistant in the Ophthalmic Department, House Surgeon to In- and Out-patients, and Resident Anaesthetist[14]. He served as a ship's surgeon on the SS Leicestershire, a Bibby line passenger ship which sailed between Liverpool and Rangoon. He died on board from his war wounds on 31st October 1924, at the age of 27. He was buried at sea in the Mediterranean. Almost five months later his coffin washed up on a beach in Sicily near Piraino, he was then buried in a local graveyard.[15]

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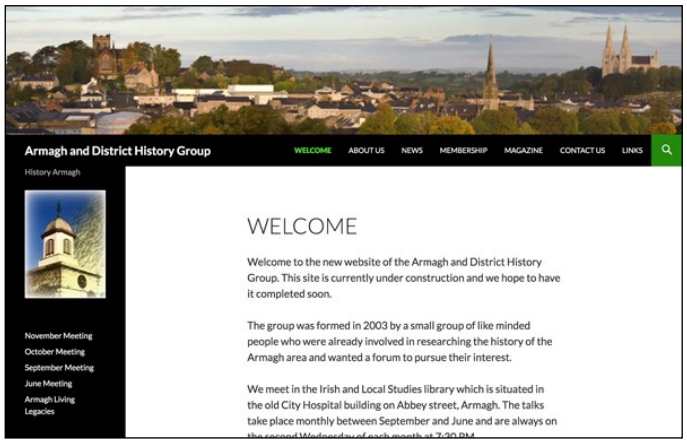
HISTORY GROUP WEBSITE IS AN IMPORTANT LOCAL HISTORY RESOURCE

Armagh & District History Group's website contains a wealth of information for the local historian. The website has undergone a transition to a new format and is being updated.

The Group publishes the successful magazine **History Armagh** and as back issues can be difficult or impossible to obtain, a decision was taken to make the magazine content available on-line. Currently over 50% of our articles are available on-line with more being added regularly.



The website has links to other mainly local websites that may prove useful to people with an interest in the history of the locality

The website also has a news section to keep members informed of events and talks and is proving a useful way of keeping in touch with our programme throughout the year and other events of note. So if you are interested in the activities of the group why not visit www.historyarmagh.org

A short history of the Fire Service in Armagh

by Stephen Day

Armagh has had many spectacular fires in its long history and some of the most spectacular of all were on the historic 'Hill of Armagh' where the Church of Ireland Cathedral now stands. The religious buildings on this impressive and strategic elevated site were destroyed by fire many times (sometimes by accident, occasionally by defenders and mostly by attackers) the most recent following the rising of 1641. On each occasion the conflagration could be seen from many miles away.

Up until this time the main method of dealing with such fires was by organising a chain of people to pass buckets (pails) of water from a water source to the building. There were more open rivers and wells in Armagh in those days. This sometimes worked to quench fires in smaller buildings and cabins in the City but the bigger the fire the more difficult it was. Sometimes it was necessary to create a 'fire-break' by demolishing buildings in the immediate vicinity as happened in the Great Fire of London in 1666.

After the wars of the 1600s Ireland and Armagh experienced a long period of relative peace and the City began to recover and expand. Rapid advances in the arts, science and technology contributed to improved building techniques. From the 1760s onwards, the establishment of the elegant early Georgian buildings and parklands did much to form the basis of the Armagh we see today.

However, for most of the 18th century firefighting methods and equipment had not advanced much. A small band of 'Watchmen' patrolled the streets at night to help deter and detect crime and to discover fires. If a fire was discovered they would raise the alarm by ringing bells and shouting warnings. There was a self-reliant community procedure in place for dealing with such fires and these were usually effective. Public spirited citizens would congregate hastily and have access to basic firefighting equipment – water, buckets and some basic pumping equipment. It was only in the Armagh of the 1780s that the first steps were taken towards providing a more efficient and mobile fire service.

Early Records

In Great Britain and Ireland the first fire engines and crews were provided by voluntary bodies, parish authorities or insurance companies**.** In Armagh the local authority was the Armagh Corporation, a jury of twenty-three persons headed by a sovereign – not the King or Queen but what we would today consider to be a Lord Mayor. They served in office for a period of 12 months and at the end of this time another jury was summoned by the new sovereign appointed by the burgesses. The Corporation Books show that in the early 1780s Armagh had a very basic fire engine which was probably towed to the scene of a fire by the fire fighters themselves. Interesting entries which can be found in the books include the following: -

29th January 1787: 'We present the sum of £4.9.4 to be paid… to Messer's William Graham, John Mason and James Waugh, to have the Fire Engine put into complete order.'

27th February 1788: 'We present James Waugh as a fit and proper person to be Fire Engine Keeper of this City. William Williamson (to be paid) rent (for) the standing of the Fire Engine for one year.'

28th July 1791: 'Whereas complaint has been made to us that other uses are made or intended to be made of the back house of William Williamson in ***Market Street*** *for the Fire Engine and keeping of lamps therein, which are the only uses and purposes that the said back house is or ought to be put…. if any person or persons put cattle into said back house, or make any use of it except for the purposes aforesaid, that said back house was by us taken for, shall be punished as law directs.'*

11th March 1795: 'We present the sum of £5.7.3 to be levied and paid to George Barnes to provide leather hose pipe, 38 feet long, for the use of the Fire Engine of this town.'

Innovations (1790s-1815)

In 1815 the Corporation Books show that a new Fire Engine had been purchased at a cost of

£142.13.2. A total of 101 persons are listed as having subscribed to the project and the engine was recorded as having been purchased from the firm of 'Hadley & Simpson, London.' This appears to refer to the firm of Hedley & Simpkin. Simpkin patented several improvements to the manual engine design which were to become standard practice including valves made of metal rather than leather, the provision of a steerable fire carriage and road springs so that engines could be towed to the fire by horses. It would appear that Armagh had acquired one of these 'state of the art' Fire Engines and its journey from London to the Cathedral City excited much comment. The Fire Engine Station was located somewhere in the vicinity of what is now known as Lonsdale Road (E) but the exact site is unknown.

Meanwhile other innovations had taken place in Armagh. In the late 1790s and early 1800s the Corporation had overseen great progress in implementing a scheme to provide piped water to almost every street and many houses in the City. Central to the plan was the building of a large basin (Armagh Basin Reservoirs) on the rising ground to the east of Armagh adjacent to the Newry road roughly where the Orchard Centre Swimming Pool is located today. This easier access to water was of great assistance to fire fighters and to the developments in the service they provided. Fire Offices which employed firemen belonging to individual companies placed 'Fire Marks' on certain houses and public buildings such as the Courthouse at the end of the Mall. These were small wall plaques or badges with individual (company) designs. The earliest ones were said to have been made of lead and then, later, of copper. Further issues were struck in cast iron and other metals. In the beginning of the system, firemen belonging to individual companies could only assist in quenching such fires as were covered by their company's mark and this could mean turning away and leaving a building to burn. Fortunately this does not appear to have happened often, if at all**.** Sadly the two Fire Marks on the Courthouse, which were positioned high up on the wall at either side of the main entrance in 1810, appear to have been destroyed in bomb attacks outside the building in 'the Troubles' 1969 – 1999.

Victorian period

Elsewhere in the United Kingdom slow, but steady, progress was being made towards the formation of a more professional and integrated fire service. James Braidwood founded the world's first municipal fire service in Edinburgh in 1824 and the London Metropolitan Fire Brigade was created by statute in 1866 – the first 'Fire Brigade.' In the decades that followed the new local government bodies created by 19th century legislation were increasingly responsible for the development of their own local services, with varying degrees of success. The fire service in Armagh remained small in number and equipment but they continued to develop and carry out their duties with courage and increasing professionalism. This was all the more impressive as they were mostly part-time firemen. By the mid 1800s the Fire Station was located at the junction of **Linenhall Street/Abbey Lane** (OS 1864) and in 1881 a new fire engine had arrived which provided the local men with an opportunity to show off their new equipment and uniforms. A large number of people assembled in the street to see the Fire Brigade turn out for the first time The local paper commented: *'We are glad to find that this useful body (of men) will soon be working in order. Already the 25 suits of uniform are completed in the establishment of Messrs Gray Brothers, English Street, and are attracting much attention. The coats are scarlet, that of the captain being gold laced, that of the lieutenant having two silver stripes around the collar. The helmets which are of brass are also ready as are the hatchets which are attached to leather belts and fitted*

OS Map Armagh 1864—Linenhall St. Fire Station

nicely in leather cases so as to prevent them injuring the wearer. Two horses were yoked under the engine and the brigade in full uniform mounted it and drove down Scotch Street and around the Mall followed by the crowd who cheered vociferously.' (UG: 1881) The personnel included a bugler who sounded the alarm when there was a call-out. (Apparently the bugle was used right up until the early 1920s).

This late Victorian period marked the high water mark for sartorial splendour as regards uniform although the impressive helmets continued well into the 20th century. Bassett's Directory of Armagh 1888: records that *'A Volunteer Fire Brigade is maintained under the supervision of the Town Commissioners at a cost of £16 a year, of which £10 comes from the Town Commissioners and £6 from the Toll Committee. With three exceptions, all the members of the brigade are volunteers. One of the three is paid £8 a year and the other two £4 each. The pressure from the water plugs is sufficient to send a stream to the top of the highest house in the city. A manual engine is kept for country work, within a radius of 10 miles.'* (Police officers in small towns in the more remote rural areas were trained in the use of basic firefighting equipment and were expected to assist in local 'self-help' arrangements.) Bassett also records that the Fire Brigade Station was now located at a site next to the old City Hall at **Lower English Street, Armagh** with *'C.H. McCallum, Beresford Arms Hotel, Captain.'* Other members are also listed. (Weatherup: Photograph 1888)

The Great Fire of 1903

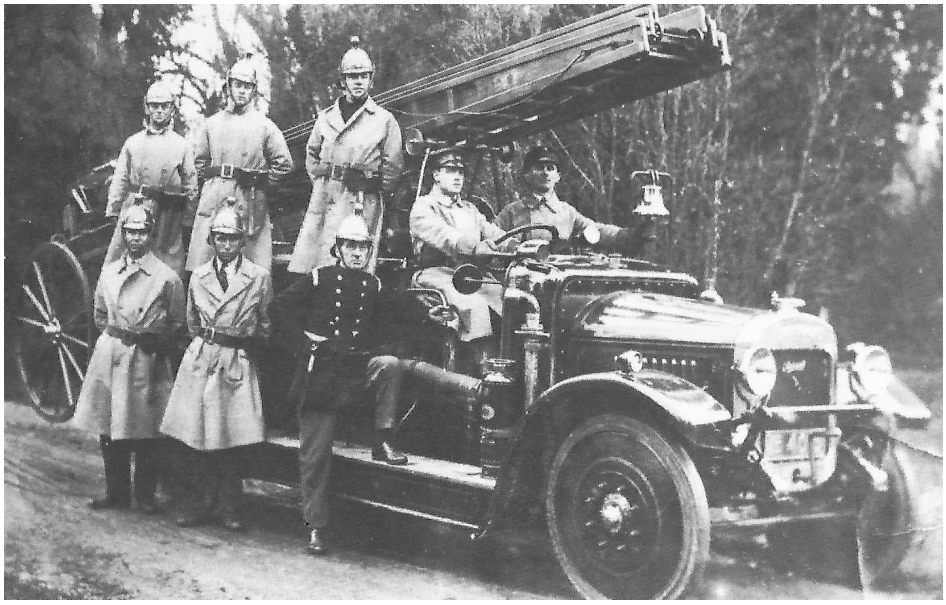
The Armagh Fire Brigade faced its biggest test on the morning of Sunday 25th January 1903 when nearly the whole of Market Street and a portion of Scotch Street was completely destroyed by an accidental fire which was fanned by the wind. *'The Armagh Fire Brigade under Captain Maxwell and the Military Fire Brigade under Captain Swettenham were present at a very early period of the conflagration and both brigades worked heroically in the task of stopping the flames from spreading across the city…. The Armagh Brigade took the English Street side and the Military the Scotch Street side.'* (AG: 1903)

The Dobbin Street Fire Station

The 20th century and the advent of motorised transport led to rapid change in fire service capabilities and by the early 1920s, as in Great Britain, there were now numerous local authority fire brigades in Northern Ireland. The local one was called Armagh City Fire Fighting Team which was now based in **Dobbin Street** at the junction with Dobbin Street Lane where the old Egg & Poultry Market used to be. (OS: 1864). (Weatherup: Photograph 1928).

In 1998 the sole surviving member of this Team, Dan McKeever, recalled that its origins dated back to 1927 when a works shop at the Ulster Gazette building burnt to the ground and in another fire at Barrack Street, one woman resident burned to death This convinced the Council to update an old handcart and pumps housed in the City Hall. *'This entirely basic system employed a Town Cryer who, by ringing a handbell, alerted the (part-time) fire team. Modernisation manifested itself in the arrival of a gleaming new Thornycroft Fire Engine with solid rubber tyres.'* (U.G. 1998)

It had a warning bell and an extension ladder. Manned by a



Armagh Fire Fighting Team returning from a blaze at Clones in 1930. Back row (l/r) James Stinson, Jack Murphy and Dan McKeever. Front row. John Cartmill, Frank Kelly, Vincent Hughes (Captain). The driver is Dominic McCreesh and bellman is Tom McSorley. By kind permission of Armagh Community Fire Service.

driver and 10 firemen, including 4 to each side, it caused quite a sensation every time it attended a call. This continued until the Second World War (1939-1945)

World War II

It was during the Second World War that an air raid warning siren was introduced to the town. It was situated on the roof of the Market House and was to warn of German planes which might come over to attack strategic targets. Armagh was never attacked but German air raids on UK cities, including two major raids on Belfast in 1941, underlined the need for a more efficient and co-ordinated organisation. Nationalisation was introduced and in Northern Ireland this took the form of the Fire Services (Emergency Provisions) (Northern Ireland) Act 1942 which established the National Fire Service (NI). The volunteers of the Armagh Fire Brigade became a unit of that Service but fortunately there were to be no more German air raids on Belfast. The siren, however, remained and continued to be used as a call-out for firemen to attend fires. Its wail is well remembered by the older generation. This practice continued until 1996 when firemen were issued with personal 'bleepers' to call them out.

Post War Modernisation

On 1st January 1948 the Fire Services Act (NI) 1947 came into effect and this formally established four Brigades – Belfast Fire Brigade, Northern Fire Authority, Southern Fire Authority and Western Fire Authority. The Southern Fire Authority included Armagh but its Headquarters was based in Portadown. This arrangement was short lived. On 1st January 1950 amalgamation took place in the form of the Northern Ireland Fire Authority. In 1963 the Fire Station was moved from Dobbin Street to new modern premises in a large building located at **70 Upper English Street**, and the junction with Dawson Street, beside the **Shambles** roundabout. This was a vast improvement for the personnel at the time and conditions and facilities were greatly enhanced. It was able to accommodate two large modern (F8 Dennis) fire engines. The sight of these fire engines emerging from the large double doors into this busy junction in response to a call was always spectacular.

The accidental fire in the then Covent School, known today as St. Catherine's College was one of the first of many major fires fought during the life of the Shambles Station. It broke out on the night of 13th/14th February 1964 and although there was extensive damage the fire was prevented from spreading to the new extension. Many lives were saved. No one was killed but several firemen were injured.

The 'Troubles'

The advent of civil unrest at the end

Aftermath of Fire taken from Market House steps,1974

See also Market Street Ablaze 1974 on back cover. Both by kind permission of Vinny Loughran

of the 1960s soon led to an increase in demand for the fire service and the new Station at the Shambles was shown to be an invaluable asset.

In 1973 Belfast Brigade and the three Fire Authorities were amalgamated under the new title – Fire Authority for Northern Ireland. It was under this new structure that the local fire services in Armagh City and District, as well as elsewhere, performed outstanding service during some of the worst years of the recent 'Troubles' – 1969-1998. Local firefighters have named a few of the many call-outs which stand out in their memory.

Late in the evening of 9th April 1974 the first of several IRA fire-bombs exploded in Walkers shop in Market Street, Armagh. Soon a large area of Market Street was ablaze but, as in 1902, the firemen did exceptionally well to ensure that the inferno did not spread beyond the city centre to other streets. (UG: 1994) Local firefighter, Hugh Knipe, recalls that their response was made even more difficult and dangerous because of difficult access and Calor Gas cylinders being blown out onto the street from one premises.

Other incidents included a bomb and gun attack at McGleenan's Bar, close to the Fire Station, in which three people lost their lives (22nd August1975) and the attack on Tynan Abbey (21st January1981) which saw two fatalities and the building burnt to the ground. Apart from numerous incidents like these the firemen still had to deal with routine challenges such as accidental fires and serious, often fatal, road traffic collisions.

It was during these years that the personnel were faced with the most difficult situation, that of the death of a colleague killed on duty. On 26 August 1976, while fighting an accidental fire in a three story building in English Street, Armagh, firefighter John Nicholl lost his life at the age of 19 years. (His photograph is prominently displayed in the new fire station at Loughgall Road.)

A 21st Century Fire Service

On 1st July 2006 the organisation was again restructured under the new title of the Northern Ireland Fire and Rescue Service. The fire service personnel in Armagh soon saw significant benefits emerge from this initiative. The old fire station at Lower English Street had become inadequate for the needs of a modern day fire and rescue service and it was becoming increasingly difficult to access and exit due to traffic congestion at the adjacent Shambles roundabout. Work began on a new station on the Loughgall Road, Armagh and it became operational on 5th January 2009. It was the first of a number of new builds over the next ten years with the intention being to develop twenty-six new Fire Stations across Northern Ireland. The Part Time firemen, who had played the major role in dealing with the effects of bombs and incendiaries as well as routine fires up until the ceasefires of the 1990s, continued in their role of Part Time (Retained) alongside Full Time colleagues.

Many individual officers have received awards for their dedication, heroism and long service over the past 250 years. Many are second generation fire fighters and some, such as Alfred Stinson, Paddy McArdle and Gary Hamilton are third generation. This history and the efforts of the personnel and the support of their families over the previous 30 years was especially recognised in April 2005 when Armagh City & District Council awarded them the Freedom of the City.

Acknowledgements

I would like to thank the staff at (Armagh County Museum), (Armagh Robinson Library) and (Armagh Irish and Local Studies Library) for their assistance in my research. Also a number of retired and serving members of the local Fire Service for sharing their memories and memorabilia. These include Joe McKee, Joe Connolly, Turlough Toner, Hugh Knipe, Paddy McArdle, Alfred Stinson, and Gerard McKenna. (Fascinating items such as Daniel McKeever's brass helmet decorated with a fire breathing dragon can be viewed at Armagh County Museum)

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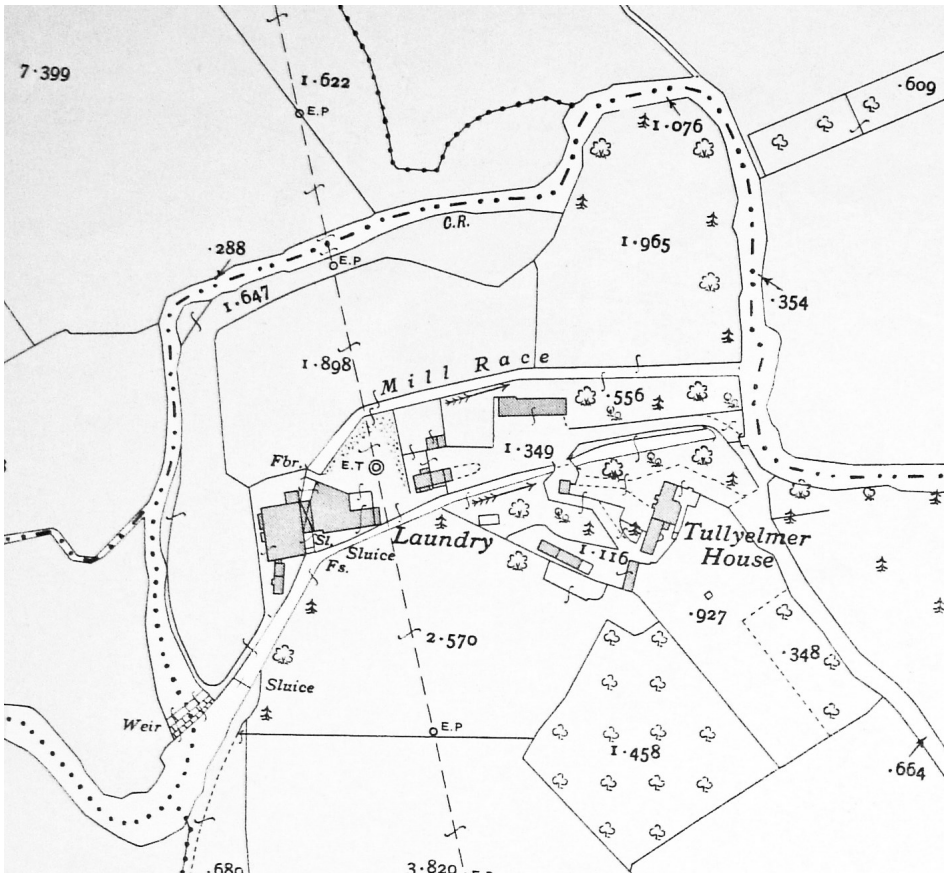
Armagh City Steam Laundry - a glimpse at the early years

by Sean Barden



Tullyelmer as depicted on the 1947 1/2500 OS plan of Armagh (sheet 12-6)

Introduction

Armagh's *City Steam Laundry* employed both men and women but its importance as a source of work for women during the first half of the twentieth century will be emphasised in the part two of this article. It began operating during the first decade of the century and closed its doors for the last time in June 1951. Part one of this article concentrates on the early years of the laundry before the First World War.

The Laundry was located in Tullyelmer townland one and a half miles north of the city centre between the Moy and Loughgall roads and the spot was chosen with good reason. Not only was steam power available onsite but the attraction of a reliable free water supply for power and washing was a bonus. The Callan river bounds the northwest portion of the townland making a C shaped meander and in the eighteenth century a millrace had been cut across the fields linking the ends of the C. Since the 1750s Tullyelmer had been the location of a succession of water-powered rural industries that had including a bleach mill, corm mill and most recently a weaving factory.

When the weaving factory closed about 1903 useful parts of the infrastructure that had driven the power looms remained in place. This could easily be adapted and applied to drive the machinery required by a modern industrial laundry. There was also an ample supply of fresh water from the river for washing and a powerful water turbine and boiler had also been installed. The site was ready to enter a new chapter in its life.

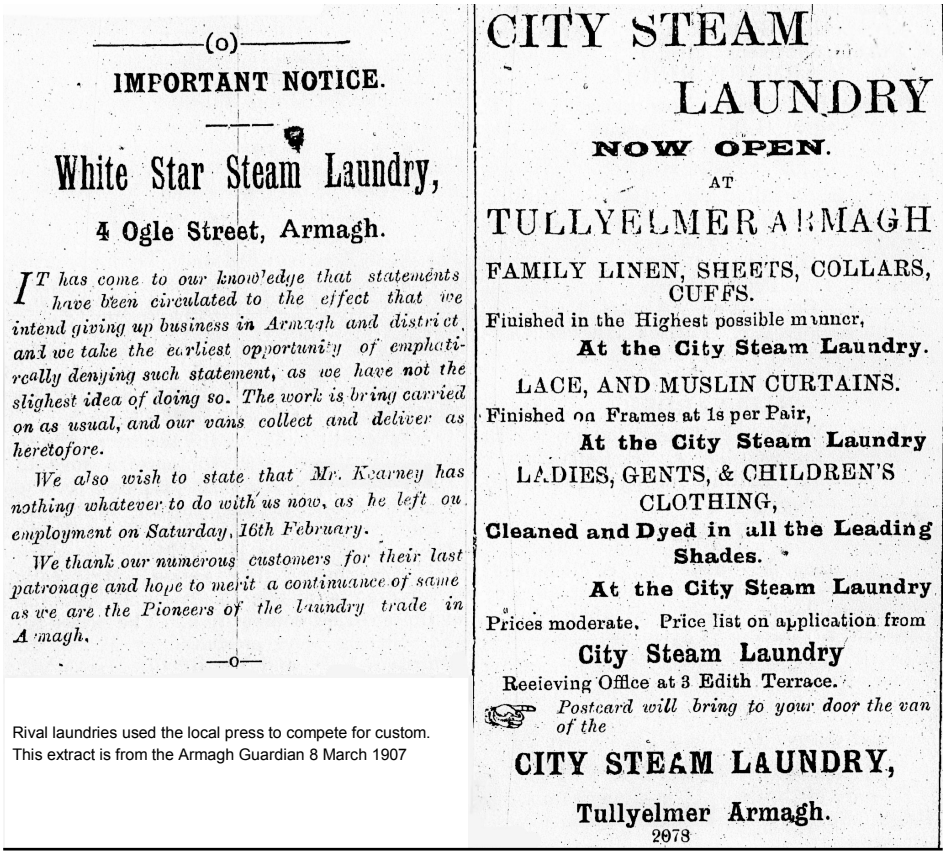
The Rise of Laundries

Although there were some innovations in domestic laundries during the nineteenth century, it was still very labour intensive work. Even in the laundries of local institutions like the infirmary, workhouse, and asylum, mechanisation was not extensively used especially in the latter two where there was a ready supply of labour.

Commercial laundries may not have manufactured a product but they had many of the attributes of the factory, with division of labour and advances in technology mapping their evolution. The emergence of the commercial laundry in the north of Ireland might be compared to the way spinning mills and weaving factories replaced home spinning and hand loom weaving.

However there had to be a clear demand as well as technological reasons for the spread of steam laundries. This need was driven by social and cultural changes in the nineteenth century, most importantly the developing culture of cleanliness that was guided by advances in medical science. The relationship between dirt, germs and disease was scientific vindication of the maxim that

cleanliness is next to Godliness. Another social factor was the emergence of an affluent urban middle class. More families were now financially capable of using the laundry as a way of distancing themselves from 'the great unwashed'. Local reactions of these changes can be seen in the Turkish and 'Medicated Baths' offered by Armagh's Charlemont Arms Hotel as early as 1888. Later in 1913 Quaker linen magnate James N. Richardson of Bessbrook published a pamphlet for his mill workers extoling the virtues of his newly built bath house. In it he told them 'that dirt is as injurious to the body as sin is to the soul...'



—(o)—

IMPORTANT NOTICE.

White Star Steam Laundry,

4 Ogle Street, Armagh.

IT has come to our knowledge that statements have been circulated to the effect that we intend giving up business in Armagh and district, and we take the earliest opportunity of emphatically denying such statement, as we have not the slighest idea of doing so. The work is bring carried on as usual, and our vans collect and deliver as heretofore.

We also wish to state that Mr. Kearney has nothing whatever to do with us now, as he left our employment on Saturday, 16th February.

We thank our numerous customers for their last patronage and hope to merit a continuance of same as we are the Pioneers of the laundry trade in Armagh.

—o—

CITY STEAM LAUNDRY

NOW OPEN.

AT

TULLYELMER ARMAGH

FAMILY LINEN, SHEETS, COLLARS, CUFFS.

Finished in the Highest possible manner,

At the City Steam Laundry.

LACE, AND MUSLIN CURTAINS.

Finished on Frames at 1s per Pair,

At the City Steam Laundry

LADIES, GENTS, & CHILDREN'S CLOTHING,

Cleaned and Dyed in all the Leading Shades.

At the City Steam Laundry

Prices moderate. Price list on application from

City Steam Laundry

Receiving Office at 3 Edith Terrace.

Postcard will bring to your door the van of the

CITY STEAM LAUNDRY,

Tullyelmer Armagh.

2078

Rival laundries used the local press to compete for custom. This extract is from the Armagh Guardian 8 March 1907

The Birth of the Laundry

A short announcement and advert in the Armagh Guardian on 15 February 1907 heralded the opening of the City Steam Laundry. It read, 'Tullyelmer Mill, which has lain idle for such a long time has now been opened as a laundry by the City Steam Laundry Co.' The accompanying advert explained that the range of services offered included 'family linens finished in the highest possible manner' and ladies, gents and children's clothing 'cleaned and dyed in all the leading shades.' By the beginning of March the laundry had established a receiving office at 3 Edith Terrace, Railway Street.

Although a commercial laundry was a newsworthy innovation in Armagh, the City Steam Laundry was not the first. The White Star Laundry based at 4 Ogle Street Armagh was a branch of a Belfast company owned by Mr T. W. Marshall. The Armagh branch had opened only a matter of months before the Tullyelmer enterprise but had been operating at Devonshire Street, Belfast since 1903. In March 1907 it used the local papers to counter apparent underhand tactics by its new competition. The Guardian printed the White Star's rejection of a rumour that it was closing and made it clear that, 'Mr Kearney has nothing whatever to do with us now, as he left our employment on Saturday 16th February'. It is not surprising to learn that Kearney was the entrepreneur and a partner behind the new Tullyelmer laundry.

Change and Consolidation

Throughout the spring and summer of 1907, the two laundries competed for local business by running rival adverts in the local papers. The White Star's strategy was to cast its net wide and it boasted in the Dungannon papers that their vans could collect and deliver across county Tyrone. The City Steam Laundry responded by taking out much larger advert in August that bragged the patronage of two Earls. They also grabbed a Guardian correspondent and took him on a grand tour of the site. The resulting detailed report of the works ran under the headline, 'New Armagh Industry'.

At this stage in its development the laundry was providing employment for between twenty and thirty people. How this compared with the White Star laundry is not known but the premises at Tullyelmer were larger and the location although inconvenient for calling customers lent itself to expansion. The 1911 census casts some light on the employees. The van driver was Samuel Gamble who lived beside the laundry in Tullyelmer and Annie Quinn, an ironer lived on the outskirts of town probably near the Loughgall Road. Although Kathleen Little from Little Patrick Street on Banbrook Hill could read but not write, she was Forewoman at the laundry. The Crawford sisters Annie (18) and Hester (14) walked the two miles daily from their home at Drumadd to work at Tullyelmer.

By November 1907 the White Star Laundry had stopped advertising in the newspapers and during the next

The Smoothing Room, Armagh City Steam Laundry c1915. Note the large gas heated calendar on the right which smoothed large items such as sheets and the table of shirt collars (centre) being smoothed and sorted.

few months the City Steam Laundry went from strength to strength. In January they secured a new contract that gave them laundry work from the garrisons at Londonderry, Omagh and Enniskillen as well as Dundalk and Newry.

Hard Labour and Questions in Parliament

It was not all plain sailing because in May 1908 the Tullyelmer management were obliged to publish 'An Explanation' in the Armagh Guardian. The statement insisted that it, '*has no connection with any other laundry and customers will please keep parcels for our van and not give to any other [...] It is the only steam laundry in Armagh situate on the banks of the Callan*'. It went on to reveal that it was now under new management and '*alterations have been made to the building which enables a rush of work to be more rapidly dealt with'*. Although it is not apparent what prompted the 'explanation' it was clearly a time of consolidation with two new local businesses vying for custom and personnel. By October the laundry was once again announcing it was under 'entirely new management'. This time in a remarkable turn around Thomas Williamson Marshall was the new proprietor. From the White Star Laundry's Belfast headquarters, T. W. Marshall had purchased the Armagh City Steam Laundry and it was 'now under the charge of an expert manager'.

It is interesting that the May 'explanation' emphasised how a rush of work could now be rapidly dealt with because of alterations to the building. It seems that before then the workforce had been pushed to their limits to meet the demand. On 20 May 1908, Belfast West MP, Joe Devlin raised concern in parliament about work practices at the laundry. The sheer amount of work generated by the new military contracts had resulted in the firm being prosecuted for breaches of the Factories Act. Management had worked six girls from ten o'clock on Sunday night to seven o'clock on Monday night, a shift of 21 hours. Although found guilty the fines only totalled two pounds and eight shillings. In reply to Mr Devlin's question, the Home Secretary Mr Herbert Gladstone commented on the toothless nature of the legislation. "*I cannot help saying that it becomes almost impossible to secure the enforcement of the Factory Act if a serious offence, committed deliberately and after full warning, is so inadequately punished*."

The Washing Room, Armagh City Steam Laundry c1915. Two of the cylinder type washing machines are being loaded by men but the majority of workers were women. The drive shafts and belts that operate the machinery were inherited from the weaving factory that occupied the site before 1903.

Belfast & Ulster Directory 1913

A Thriving Business

During 1909 the laundry continued to grow. February saw the opening of a receiving office at 38a Upper English Street at the Seven Houses, where 'parcels could be left and information given'. By September the County Infirmary decided that they preferred using the City Steam Laundry rather than re-appointing a laundress. Whilst customers may have been spending more money, Marshall was nevertheless experiencing 'a difficulty in obtaining workers'. Adverts in the local papers around this time appealed for; 'girls over 14 years of age including Smoothers, and a Lady Bookkeeper'. He was also advertising in the Belfast Telegraph asking applicants from the city to apply via the White Star Laundry, Devonshire Road.

The Belfast based White Star Laundry, which was attached to the Devonshire Hemstitching Company ceased trading in 1909 under unusual circumstances. It had benefitted from loans amounting to £3000 from one Thomas Ham who was later convicted of embezzling £27,000 from The Ulster Spinning Company where he was secretary. Ham's son later took over the hemstitching company and reading between the lines it seems Marshall made a wise move by concentrating his business interests in Armagh.

By March 1911 the laundry operated over quite an extensive geographical area. There were laundry agents based in Clones, Cavan and Aughnacloy and the horse-drawn laundry vans collected washes from Monaghan, Castleblaney, Markethill, Dungannon Portadown, Richhill and Caledon. Regular adverts recruiting staff point to a fast growing business in a flourishing state. By May 1912 a half-page advert in the Armagh Guardian now included a photograph of the premises. Photos were expensive to reproduce in newsprint and rarely appeared in the local papers at this time so this is another indication of the level of investment being made in marketing the business. It is also prescient of a bright future for this fledging business despite its rocky beginnings.

Next Time…

This introduction to Armagh City Steam Laundry has deliberately set out to only explain how the business began. It was well on its way to becoming one of Armagh's more established employers over the next few decades. In part two we will look at the people who worked at the laundry and concentrate more on their stories.

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Armagh writer's forgotten role in saving Brontës' Irish heritage

by Eric Villiers

In 2001 in a foreword to *The Brontës: A Family History*, the late Professor John Cannon, one of England's most eminent historians, credited an Armagh born writer as the inspiration for what was one of his last books. "The original idea for this book", wrote Cannon, "came to me from Colin Loudan, following the death of his father Jack Loudan, who once gave a talk on the subject of the Irish background of the Brontë family on BBC Radio".

Cannon's first book on the Brontës' Irish origins was published in 1981, so it was prior to that he had the conversation with Colin Loudan, a film actor, who enjoyed a successful career in London after the Second World War. Colin's father Jack died in 1976 at Hampton Wick, Middlesex, and is buried at the Presbyterian graveyard, just off the Rock Road, Armagh. He was survived by his wife, son Colin and two grandchildren.

Jack Loudan, best known as a playwright, was from a line of talented young people who came out of Armagh in the early years of the 20th century to make their mark in literature, on the stage and on screen. Among them were two young men Loudan helped get started in their chosen careers: the novelist and short story writer John O'Connor from Mill Row, and the actor Patrick Magee, born in Edward Street and raised on English Street.

"Paudge" Magee – best known for his parts in hit films like *Zulu* and *Clockwork Orange* – was Samuel Beckett's favourite actor; the dramatist was so taken with Magee's acting and his voice that he wrote *Krapp's Last Tape* with Magee in mind.

It is probable that Loudan first noticed Magee when the teenager appeared in, and directed, amateur stage shows in Armagh for St Joseph's Musical Society. Magee, twenty years Loudan's junior, grew up in Lower English Street, not far from Loudan's home.

In June, 2015, I interviewed the late Mrs Bridie Barden about her memories of being a member of St Joseph's society, circa 1950. She recalled that Pat Magee appeared with them and quickly became their director, even though he was still a student doing his teacher training: "He just stepped in and took over… he was different, he was better… you just knew he was different… he would shout at you".

Other names she recalled from those exciting days of the young amateur opera company, were: Father Malachy Coyle, the founder of the society; Sean O'Boyle, who was the musical director; Pat Loudan, one of Jack's female relatives, who did the opera make up; Mrs Hughes, piano; Rose Cloughley; Ben McArdle, and Paschal Allen, from Ogle Street, who became a professional singer.

As a proud Armagh man Jack Loudan would have enjoyed the recent unveiling of the Ulster History Circle blue plaques honouring Patrick Magee at Edward Street, John O'Connor at Banbrook Hill, and – a couple of years earlier – T. G. F. Paterson at the County Museum.

Loudan knew the three of them very well: he promoted Magee's early acting career, mentored O'Connor as a young writer, and worked with Paterson, the museum's curator, on history projects and exhibitions.

In 1951 when Magee starred in *The Sham Prince* at the Opera House, Belfast, along with another young Armagh actor, Loudan brought them to the attention of the press. Indeed, it was that other actor, Pat McAlanney – who appeared in the same play – Loudan singled out for special mention. After telling "Quidnunc" in *The Irish Times*, about both of them he added, "McAlinney's [sic] an Armagh man… and he's good".

While Magee, went on to become a star of stage and screen, and a director, his friend McAlanney or McAlinney, seems to have disappeared without trace.

William Jackson Loudan was born in 1900 at the Seven Houses, English Street, where his family ran the Imperial Hotel, an undertakers, a taxi-hire company, and a coachbuilders. The family businesses were inherited by his older brother Robert Monroe Loudan.

Their father, Robert R. Loudan, was clearly an enterprising businessman. His cousins in Dundalk ran the Imperial Hotel there, but there seems to have been no formal connection between the eponymous hotels. By the 1890s "Robert R." was also owner of a posting car business, and was the first undertaker in Ireland to introduce embalming, and only the ninth in Europe. Another claim to fame was that his funeral business in Ireland was the first to use motorised hearses.

There is evidence that Jack's upbringing was unconventional, which may well have helped shape him as a writer. He was 10 years of age when his father, filling in the family's 1911 census return, made a statement that was unusually bold for Edwardian times: taking considerable trouble he squeezed into the tiny space left for 'Religion' – 'Not connected with any'.

At 19 years of age Jack left Armagh

and migrated to Canada, but Armagh did not leave him. After spells as a bread-cart driver in Montreal and a car salesman in Quebec, he returned home and for a spell ran the family hotel. All the time he was away he had worked where he could as a freelance journalist, and, he eventually took a job as a reporter for the *Belfast Newsletter*. From there he gravitated towards a group of writers who became known as the Belfast Regional Literary Movement – it included the poets W. R. Rodgers and John Hewitt, and the novelists Sam Hanna Bell and John O'Connor.

During the second World War Jack used his Canadian experience to run the American desk at the Ministry of Information, and later became the Northern Ireland producer for ENSA (Entertainments National Services Association).

A *Belfast Newsletter* obituary on October 10, 1976, described Loudan as: "a playwright, radio journalist and engaging raconteur". This only scrapes the surface: he wrote radio plays and musical comedies, as well as over 100 scripts for the BBC. His first stage play, *The Ball Turns Once* "achieved great success" at the Grand Opera House, Belfast, at the Abbey Theatre in Dublin, and in New York, as well as "many parts of the Commonwealth".

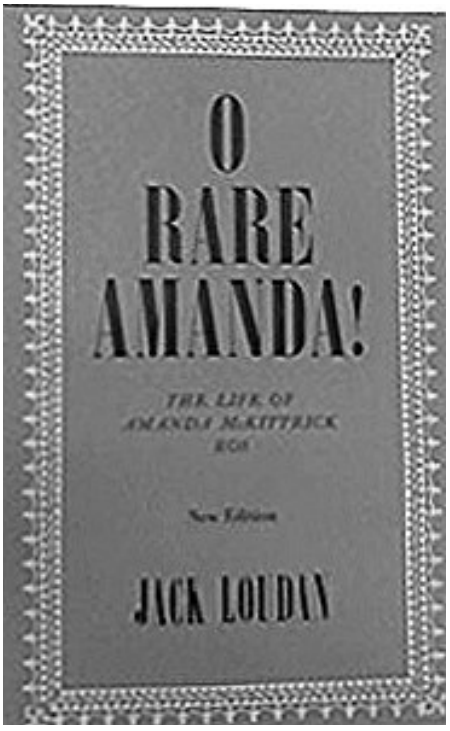
His most successful play *Henry Joy McCracken* was staged in 1944 at the Group Theatre, Belfast and at the Abbey in 1945.

In *The Irish Times* in 1976, Robert Greacen, a Belfast man – observing the emergence of talents like the poets Seamus Heaney and Paul Muldoon – wrote: 'the last time creativity flourished in Belfast… was during the last War… when Jack Loudan and Joe Tomelty were both writing plays and running CEMA (Council for the Encouragement of Music and the Arts, now the Arts Council of Northern Ireland) and the Group Theatre respectively'.

In the 1950s Loudan and T. G. F. Paterson began working to draw attention to the forgotten origins of the famous Brontë sisters in South Down and South Armagh. Through the 1950s and 1960s Loudan and Paterson woke people up to this literary heritage, and the nick of time saved what was left of the church where the sisters' father Rev Patrick Prunty preached, the school he taught at, and his cottage birthplace, a site now home to an interpretative centre, and a 'Brontë Country Drive'.

Both men gave lectures about the importance of protecting that heritage, and it was one of these talks on the BBC that his son Colin was referring to when he spoke to Professor Cannon.

In the 1970s Ralph Bossence, a *Belfast Newsletter* journalist who knew Loudan well, drew attention to his other talents as a novelist and biographer: "Jack Loudan was a novelist of merit. He also wrote a gem of a book *O Rare Amanda, The Life of Amanda Ros McKittrick…* the only biography of that Ulster original [which is] much sought after by American universities".



In her youth Amanda was a striking beauty, and later rode around Larne, where her husband was the station master, in a phaeton driven by a young man in livery. In the centre of town she would sometimes hoist a banner on which were written uncomplimentary remarks about local lawyers – she detested them as much as the critics who had to effrontery to poke fun at her novels.

She told Loudan, when he interviewed her before her death in 1939, that her books were read, "… by all the crowned heads of Europe, except the Emperor of Austria and the Czar of Russia".

In her lifetime McKittrick attracted cult followings, and both London and Cambridge had 'Amanda Ros' clubs where her work was read and discussed.

Her genius for gloriously overwrought prose, and unsurpassed breathless alliteration, won her important admirers. The cover flap of Loudan's biography of McKittrick has this:

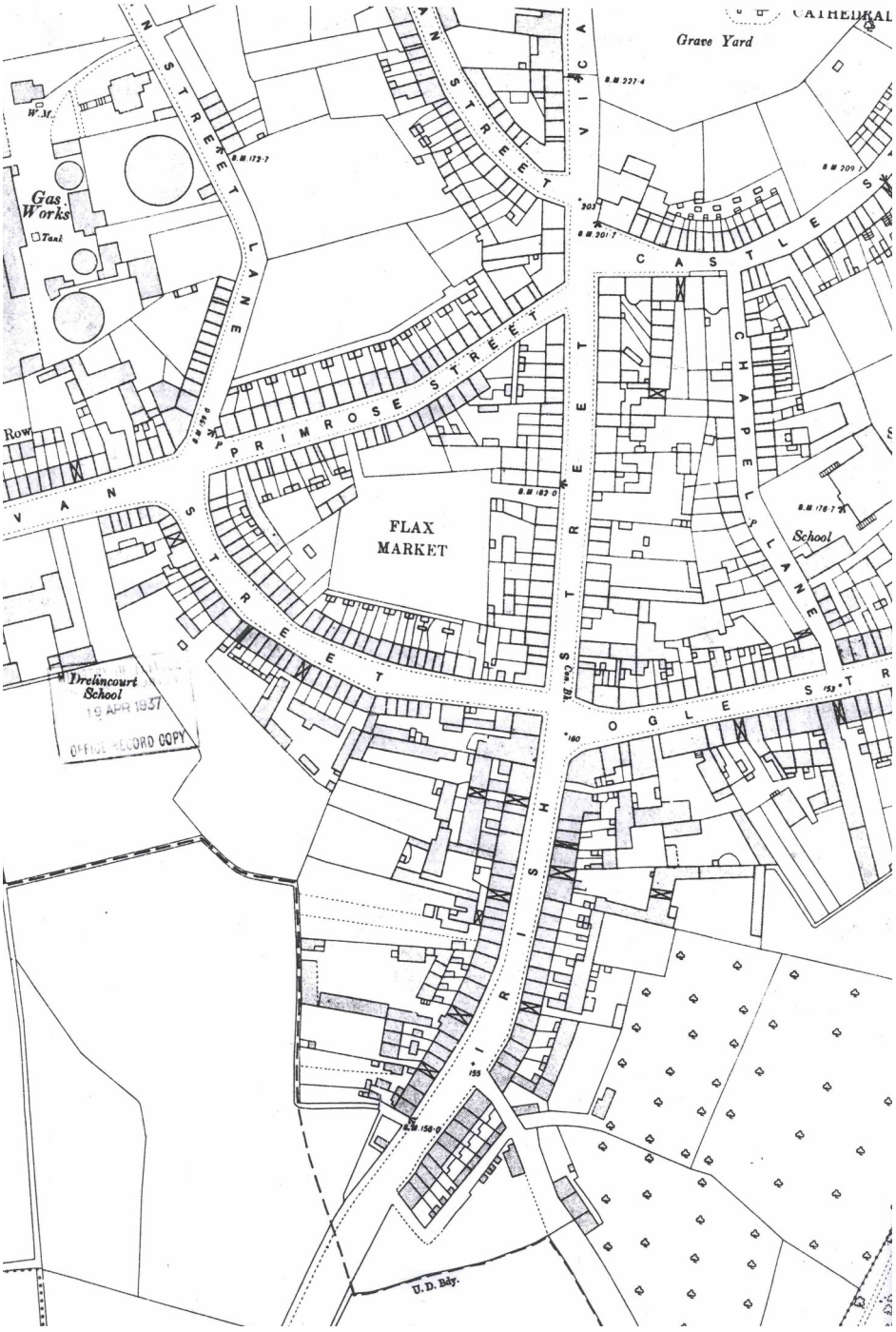
There have been many freaks in the history of literature but none more astonishing than Amanda Ros, who was described by Aldous Huxley as 'an Elizabethan born out of her time'. She won the admiration of many distinguished people: Lord Beveridge and Sir Desmond McCarthy went to visit her at her home in Larne in Northern Ireland; Mark Twain, James Agate and Lord Oxford wrote about her and so have many contemporary writers, among them Kenneth Tynan.

In the 1970s Loudan's biography of McKittrick brought her posthumous fame from new generations. It is said that on the New York subway people could tell from the suppressed laughter of a fellow passenger that they were reading one of Amanda's romantic novels.

Apart from his considerable contribution to literature, theatre and culture – by keeping the Irish Brontës and Amanda Ros in history's window – Armagh's Jack Loudan deserves to be celebrated: a blue plaque perhaps on his birthplace in the middle house of English Street's Seven Houses?

Irish Street: fowl, flax and so much more

by Mary McVeigh



OS Map 1906 showing Irish Street (Courtesy of Armagh Irish and Local Studies Library)

When I worked in the Irish and Local Studies Library some years back one of our regular visitors declared that she was sorry for me because I came from a town. The reason for her misplaced sympathy was that we urban dwellers do not have the same sense of belonging or allegiance to a place as those who grow up in a townland in the countryside. I had to put her right on that one. The streets where we spend our formative years or live in for large chunks of our lives can have lasting effects on us: friendships and indeed enmities forged, shared experiences both joyful and sad and the buildings themselves impact upon us and play some part in making us who we are. Indeed, in my view the history of a street is as interesting and meaningful as any rural location so I have now made it my mission to try to give some insights into the past of streets in Armagh in 'my end of town,' as they say. I am beginning with Irish Street where I have been living for the past twenty-two or so years.

When it was Dundalk Street

Although most of the buildings in it now are less than a hundred years old Irish Street is undoubtedly one of the oldest streets in the town. It would seem that the first written record where streets are actually named was a survey carried out in 1618, just five years after Armagh was officially deemed a city and at a time when people from Britain were being encouraged to come here to settle. This survey was essentially a listing of the tenants of the Church of Ireland Archbishopric which held ownership of most of the land in Armagh and its environs. At that time streets were known by their locations or the destinations to where their thoroughfares led. Thus what is now known as Irish Street was then Dundalk Street because it pointed southwards towards the county Louth town. Twenty of the 96 properties recorded were located in it, eleven on the west side of the hill and nine on the east, not side by side as in more recent times but scattered throughout the hill in a more random fashion. There was just one large stone house complete with garden, barn and stables and it was leased to a mill owner, Mathew Ussher, one of the burgesses who governed the city and was a relative of the previous Primate, Henry Ussher. The other properties were less substantial: either copple houses or 'creetes'. Some had walls constructed from interwoven sallow

or willow wattles plastered over with mud or clay and thatched with straw or rushes. Others consisted of copple stones cemented together by a thin coarse mortar which was poured into the internal joints of the walls. Most of the 'creetes' were of beehive shape but some were of a more ambitious, rectangular design with gables at each end from which the roof was supported by the use of forked props. Like the majority of tenants in the city they were largely of native Irish origin because, in spite of the enticements offered, British settlers were slow to see the attractions of Armagh. However, the situation was that an Irish tenant was only granted a lease on a yearly basis on the understanding that if a planter wanted the property it had to be vacated. Interestingly, some of the names of tenants 1can still be found around Armagh, albeit with different spelling, for instance: McEnally (McNally), McElroy, O'Nele (O'Neill), O'Raverty (Rafferty), O'Hegan.

A later rental of the Archbishopic property from 1660 and unfortunately incomplete listed sixteen tenants in Gallows Street. There is no doubt from its name where the destination of this street lay. It would appear to have have been the latter end of Dundalk Street, roughly corresponding to what is now Lower Irish Street. Two names from the 1618 survey appear on it though with slightly different spelling: Donnell O Crogan and Pat Grome MacMoyre. Just two of the sixteen were likely planters: Willliam Hodson and Rowland Gill. Again there were names which are still familiar today such as O Donnellee (Donnelly), Fiegan (Fegan), Monaghan, O Dowgan (Dougan) and Morgan.

Why did the name change?

Within the next sixteen years Dundalk Street had become Irish Street in the See rentals but to date no explanation seems to have been recorded for the name change. Throughout the 17th century and particularly in the middle decades there was considerable religious and political strife and Armagh certainly did not escape it. For instance, many buildings were destroyed when it was set on fire in 1642. Newcomers from Scotland and England were on the increase in the latter half of the century. Could it have been that by 1676 the majority of the occupants but not necessarily the leaseholders of the street's properties were of native Irish origin? Also, could the fact that the main route taken by the Irish rebels fleeing from the authorities was southwards towards the mountainous area of south Armagh have had some bearing on it?

By early 18th century it could be seen from another survey of See property that Armagh was already on the road to recovery and expansion. Thomas Ashe, who was assigned to collect the rents for the new Church of Ireland Archbishop, Narcissus Marsh in 1703 would seem to have been determined that all the monies due should be forthcoming because he made meticulous notes on the relevant properties in Armagh and beyond. His 'View or account of the Archbishopric of Armagh' is an important insight into the built environment of the city at the time.

Ashe on Irish Street

This is one of his reports relating to Irish Street: '…the house is but ordinary but the garden is good and well planted with kitchen stuff. The house and garden together contain in front to the said street 24 yards thereabouts and about 60 yards deep. The garden is broader at the lower end than towards the street. Adam Anderson was formerly tenant and the present tenant is David Russell. It is bounded with Irish Street east, John Lemon's tenement south and one of Chambers's tenements north and a small park belonging to the Lord Primate and joining to the Common west. There are in the garden some few cherry trees he also enjoys.' These properties were certainly much more extensive than current urban households. One property leased to a merchant, James Dougan, and resided in by Owen Callaghan included a 'small park and garden' which were 'both under corn and flax'. Another, 'in the street or lane betwixt Irish Street and Callan Street' was divided into two dwellings built with stone and clay. Their tenants were Widow Anderson and Robert Kennedy. This property included 'a large garden, cow house, stable, barn, a large malt house and kiln which will make in the year four or five hundred barrels of malt'. The gardens and grounds covered about an acre of land. Interestingly Ashe generally gave the names of previous as well as present tenants. For instance, a property held by Cath. Crawlee (Crawley?) was taken over by John McGloghlin (possibly McLaughlin) and another, formerly tenanted by John Riche (possibly Rice) was rented to James McDonnell.

Lodge's survey of 1770

Ashe's survey at the outset of the century was concerned with property but another carried out in the latter half dealt with the actual people who lived in the town. In 1770 Dr William Lodge, at the behest of Archbishop Richard Robinson who had been appointed to Armagh five years earlier, listed all the householders in the city, their occupations, religion, the number of children they had and the live-in

servants in their households. This undertaking has proved to be a significant boon to researchers looking at eighteenth century Armagh as it provides insights into social, economic and religious life of the city.

So what was Irish Street like in 1770? For a start it consisted of 68 households out of a total of 499 for the whole of Armagh which made it the second largest street numerically after Scotch street which had over 90 houses. Essentially, whilst it had the highest proportion of labourers, Irish Street had fewer households deemed 'poor' or 'very poor' than Callan Street and it had as many headed up by tradesmen as other parts of the town. Nobody had a live-in servant. Many of the occupations were of the sort you might expect to find in a market town where people from the surrounding countryside came to buy, sell and have machinery and equipment repaired or serviced. There were two pump-makers, a smith, a wheelwright and a hackle maker. There were eight men who made brogues or shoes, a hat maker and a woman who made 'mantuas' (a type of gown). There were six butchers, three of whom were named Rice, and a couple of 'meal men'. There were no bakers but there was a gingerbread maker called Pat Murphy. This was a time when considerable building work was being carried out in Armagh which presumably provided employment for the twelve labourers as well as the two stone setters and a carpenter.

Public houses were plentiful in Irish Street in 1770; there were no less than eight. Two were owned by Presbyterians, the Widow Graham and Cobby Graham, possibly related. Although the majority were Catholics, there were six Presbyterian households and ten belonging to the Church of Ireland. Three of the six families who were 'poor' or 'very poor' were Church of Ireland. Only one of these was headed by a man, Nicholas Wilton, who was described as being 'formerly a butcher now very poor'. He had six children which was the second largest family in the street. The largest household, with seven children, was that of the Widow Mathers, also a member of the Church of Ireland.

Just under a half century later it would seem that a good proportion of the houses were still occupied by people who were skilled workers in the various trades as before. However, looking at Bradshaw's directory for 1819, there were some additions who were what we now would regard as 'white-collar or professional: John Strawbridge, a 'gentleman', an attorney called John Haddock and two school masters, William Smith and James Brawley. A government report in 1826 recorded that James Brawley had a school in a 'low upper room' which was attended by eighteen paying pupils, seventeen Catholics and one member of the Church of Ireland. This was before the introduction of state funded national schools in 1831 when education was provided in what were often known as 'hedge schools' and where conditions varied according to what was available and affordable. Few of the names from the 1770 survey were still in evidence in Irish Street by 1819. There were Rices, but these were flax dressers not butchers, and a nailer called George Wilton

Who were the Whittingtons?

Most interesting of all was the appearance of the name Whittington in both the 1770 and 1819 listings. In 1770 Edward Whittington had a public house in Irish Street and a Widow Whittington had one in Abbey Street. Both were Catholics and indeed the Widow was the only Catholic listed in the survey who had a servant in her household. There were two Whittingtons in the 1819 directory, Charles, a 'gentleman', who lived in English Street and Richard, a 'grocer, spirit merchant and tallow chandler' whose establishment was in Irish Street. It seems that the house at the head of the east side of Irish Street which became the police barracks in the last century and has since been demolished was once the Whittington home. A date stone from it still survives in Armagh County Museum. It was apparently built by a Richard Whittington in 1689 and remodelled in 1789. However, there was no mention in Ashe of a lease held by a Richard Whittington anywhere but a John Whittington with Adam Burrell held five small parks, approximately ten acres at Flaggy Park which was in the Ogle street area. A John Widdington had property in Abbey Street. Could this have been the same man and could he have been an ancestor of these later Whittingtons? Was he an English planter who happened to have been a Catholic?

There is no doubt that the Whittingtons were active in Catholic affairs in 18th and early 19th century Armagh, at a time when there were still impediments to Catholic participation in public life. In 1811 Charles Whittington chaired a meeting of prominent County Armagh Catholics when it was agreed to seek a 'total repeal of

the Penal Laws'. It was stated: "… deeply impressed with a sense of our degraded situation, and be holding ourselves excluded from a full participation of the benefits of that constitution which we so eminently support and defend, we deem it advisable to petition Parliament, Session after Session, until our grievances shall be completely redressed". Charles and Richard Whittington were the two Armagh city signatories of this petition. When what is now known as 'old' St Malachy's Church was built in Chapel Lane in 1752 two of the original trustees were Edward Whittington, presumably of Irish street as recorded by Lodge, and Henry Whittington who may well have been the husband of the Widow Whittington who lived in Abbey Street. When a second set of trustees was appointed in 1806 in accordance with a new lease there were again two Whittingtons. This time they were Charles and Richard who may have been brothers or cousins and the descendants of Henry and Edward. They would also appear to have been involved in civic affairs as far as they were permitted due to their religion. They acted as Grand Jurors and were subscribers to the Association for the occasional relief of the Sick Poor. In addition, Richard acted as a Special Constable in 1796 and 1812.

However, by 1829 when the lease pertaining to St Malachy's church was updated both had died. The last of the family buried in Armagh was Richard who was interred in the burial grounds of the Church of Ireland Cathedral on 21st October 1818. At that time there was no Catholic graveyard in Armagh. Although they had children it would seem that the next generation played no part in public affairs in Armagh.Charles had two daughters, Letitia and Henrietta who may have married and thus gave up their family name. Richard had a son of the same name born in 1796 and a daughter Jane, born two years later. It would seem that he had a grandson because a John Whittington, son of presumably the younger Richard was baptised in 1820. Interestingly three years later, an illegitimate daughter, Jane, was born.Could this have caused a scandal which resulted in the family leaving, perhaps emigrating to another continent as this was not an unusual course of action in such circumstances? Certainly by the end of the next decade there was no trace of the Whittington name in Armagh.

Early nineteenth century Irish Street

Besides Richard Whittington two more residents of Irish Street were among the five lay signatories on the St Malachy's lease of 1806. They were Charles Cavanagh, a grocer and James Gribbon, a publican. An indication surely that the Irish Street populace had its share of Catholics who were obviously of some standing in the community at that time? The valuations put on Irish Street properties would seem to suggest that there were variations in the status and prosperity of the residents.

A valuations listing published in 1839 showed that in this street like others in the town the housing ranged from some of low value to more substantial properties. Whilst none of the buildings were as highly valued as those for instance in Charlemont Place, on the Mall or some in Upper English Street there was a sizeable number in the middle range and even more at the lower end. There were 120 houses in total but seventy of these were exempt from rates because of their low valuations. The names of those who lived in them were not recorded. Some of them were at the rear of houses facing the street. There were twenty houses on Gallows Hill and another ten in Savages Court which was off Irish Street on the east side, up the hill from the intersection with Ogle Street and all of these were also in the very low valuation bracket and again their householders were not named. It was mainly publicans such as Robert McCann, John McAnesby and Henry Devlin whose properties had the highest value in Irish Street. According to a directory published in the following year there were six publicans, one of whom, James Monaghan, was also a sack and bag manufacturer. There was a grocer, Bernard Branigan, a blacksmith, Edward Nelis and a gunsmith, John Hart. There were two painters and glaziers who may have been related, Hugh and Terence Mullin. There was no longer a James Gribben in Irish Street but there was a John Gribben, a 'marble' mason who appeared to have owned a number of houses including one which was unfinished at the time of the valuation.

This valuation was conducted less than a decade before the Great Famine when disaster struck the whole island of Ireland and whilst Armagh did not suffer to the same extent as other places like the western seaboard a whole section of its society at the lower social and economic scale was wiped out. By 1851 most of the poorest housing, little cramped cabins and the like had all but disappeared. It may well have been that some of the dwellings in the Irish Street area, those of low valuation and at the rear of more substantial buildings were among them. Twenty-five years later, in 1864, there was another valuation of property, this

time for the purpose of setting rates to pay for workhouses throughout Ireland. It gives some additional information – the names of all householders plus, if applicable, those from whom the properties were rented. There were a few less houses and possibly some had been replaced. Savages Court still had ten houses but only four were occupied, all lowly valued and the others were either in ruins or dilapidated. Gallows Hill now had two orchards and 15 houses, five unoccupied and again valuations were not high. For the most part the houses in Irish Street were in the middle to low valuations with the exception of two properties on the east side of the street, one each on either side of the junction with Ogle Street and several on west side just beyond the junction with Charter School Lane (Navan Street), in what would now be Lower Irish Street.

Armagh Flax Market (Scan_Nov_2017001-Edit) Courtesy Armagh County Museum

Important additions to the street

Two significant additions were made to Irish Street within the period between the valuations. One was the establishment of the first school of the Christian Brothers who had come to Armagh in 1851 on the invitation of Cardinal Cullen. Their first residence was a house in Irish Street loaned to them by 'Mr Gribbins' who was described as an 'influential Catholic' by Ambrose Coleman in his revised edition of Stuart's "Historical memoirs of the city of Armagh.". Could this have been John Gribben, the 'marble mason'? The Brothers remained there until they moved to Greenpark after a public collection raised the money for its purchase a year later. The second was the establishment of the Flax market in 1853 which brought buyers and sellers to Irish Street every Tuesday until early 20th century. On one occasion some 130 flax filled carts were counted there. Interestingly Slater's directory of 1846 listed nine flax merchants in Armagh, two of whom were from Irish Street, Bernard Marmion and John Morgan. However, it was a different story, according to the 1881 directory when seven out of ten flax merchants were based in the street. Five were from Upper Irish Street: Edward Hamill, John Quinn, George Rice, Bernard Johnson and William Rice and the other two: James McMahon and Benjamin Timpson had their businesses in Lower Irish Street. It would seem that at some stage between the carrying out of the 1864 valuation and 1881 Irish Street was divided into Upper and Lower. However, whilst Bassett's directory of 1888 also referred to Upper and Lower Irish Street there were instances where people were just listed as being from Irish Street. One example was Edward Hamill mentioned above. Another was Patrick Grimes, painter and decorator.

It was after the 1864 valuation that a police barracks was sited at Irish Street although there was apparently a temporary barracks there in 1845. Slater's directory of 1881 had it at Lower Irish Street with the main R.I.C. Depot in Scotch Street. This is at odds with Bassett's directory published just seven years later. It recorded it as being in Upper Irish Street which was actually confirmed by a map of 1890 which showed it on the east side of the street, up the hill from the junction with Ogle Street. Did it move to different premises or was the location wrongly recorded by the directory compiler?

Fowl and flax

A new business noted in the directories of the 1880s was poultry dealing. This is not surprising since the rearing of poultry had increased threefold in Ireland between 1850 and 1900. Indeed, the co-operative movement in 1899 estimated that forty and then later twenty hens were as much value as one cow. Two men from Lower Irish Street, Francis Corrigan and Thomas Gregory were described as 'poulterers and feather merchants' by Slater in 1881. However, by 1901 when the census was taken there were considerably more involved in this line of work. It should be said that the census is a much more informative source than directories which were essentially

the Yellow Pages of their day. It would seem that often those who appeared in it had to pay for the privilege. Thus it is likely that there were those who could not afford to have their names included, others may have not seen the necessity for it and the rest did not have skills or trades worthy of mention as viewed by the compilers. The census is a more useful and reliable source in that people were compelled to note not just the occupations of householders but had to include the ages, religion and occupations, marital status etc of all members present in the house on the allotted census day. As well, it provided information on housing size and standard of building plus the numbers and types of outbuildings attached to properties. There were now four fowl dealers in Upper Irish Street: Peter Mackey, Thomas McKenna plus John Maguire and son but in Lower Irish Street there were many more: Eugene Farley, Thomas Gregory and his son Robert, John McParland, John J. Kearney, John Donaghy, James Donaghy and three sons, Francis Corrigan and son Patrick, a second Francis Corrigan, John Corrigan and Thomas McArdle. By this time, it would certainly appear that Irish Street was the heart of the poultry industry in Armagh and would surely merit a study on its own at some stage.

There were still a number engaged in the flax business but the majority were in Upper Irish Street: Samuel Webb, flax buyer, John Hanna also a flax buyer, his brother James a flax dresser, John Quinn, flax dealer and his son Charles, flax dresser, Bernard O'Neill and Lee Rice who described themselves as flax merchants. As well, there was a flax store in Upper Irish Street. Arthur McBride was the sole flax dealer in Lower Irish Street.

Pubs, shops and diverse occupations

There were three public houses in Lower Irish Street, all substantial properties. One owned by John Gillen, who was also a grocer and dealer had fifteen rooms. He had two live-in servants Minnie Loughlin and Robert Hagan. Bridget Hamill, a widow with six children had ten rooms and two 'domestic' servants. The third publican was Patrick Corr, a bachelor who was also a 'lime merchant'. His sixteen room establishment was shared with his brother, two boarders and Bella O'Neill, a 'domestic servant'. The pub in Upper Irish Street, a less commodious building with eight rooms was run by Bridget Monaghan who was the wife of Patrick, a master carpenter. She had three children and her eighty-year-old mother-in-law living with her but had no live-in paid help.

Neither Upper nor Lower could be said to be a major shopping thoroughfare but perhaps surprisingly there were two toy shops located in Lower Irish Street. One was owned by William Conlan and the other by Rose Shannon. Mary Jane Diffin had a grocer's shop in Upper and the Loughran sisters, Mary and Maggie, had one in Lower Irish Street where there were also three vacant shops.

A variety of skills and trades were represented within the Irish Street community. For instance, Francis Donaghy was a bricklayer, Johnston Watson, a butcher, Daniel Daly, a shoemaker and William Reilly a chimney sweep. There were horse dealers and cattle dealers and there were a few with more unusual occupations such as John Kearney who was a 'horse jockey' and William Conway, a 'billiard marker'. Although the Armagh Directory of 1894 listed police barracks in Upper Irish Street there was no mention of it in the House and Buildings return of the 1901 census. Was there a short period when there was no police barracks before it was relocated to the other side of Upper Irish Street? There was however, a member of the R.I.C., Michael Russell, living with his wife and five children in Lower Irish Street according to the census

General labourers were not uncommon in both parts of Irish Street in 1901. They included Robert Copelton, his two sons, John and Alexander and two lodgers, David McKeown and John Heanan. Hugh Largey was a labourer but his sons were tradesmen; John was a carpenter and Patrick was an apprentice painter. Both John Boylan and his son Thomas were labourers but son Hugh was a blacksmith. The three males in the Brawley household were more specific about the labouring in which they were engaged. George and James were slater's labourers and William laboured in the grocery business.

Women's work

Many of the women who lived in the street were in paid employment. Some were seamstresses and dressmakers like Mary Maguire who boarded with the Russell family and Catherine McCann who was a young apprentice. Mills, on the outskirts of the city, where the spinning and weaving of linen was carried out, provided most of the work for female labour in the Armagh area. A considerable number of the Irish Street women worked in them in various capacities. These included 'damask' weavers Catherine Boylan and Mary Ann McMahon, 'linen' weavers Maggie McCann

and the three Largey sisters, Bridget, Mary-Anne and Catherine. The two Watson sisters, Maria and Sarah were spinners and Catherine Kearney was a 'yarn doffer'. Thirteen-year-old Catherine Daly was the only person described as a 'half-timer'. Her two sisters Mary and Sarah were linen weavers.

Extended families and lodgers

Households in Irish Street as indeed in other places at the outset of the twentieth century were often bigger than they are nowadays. It was far from unusual to have different generations of families in one house, not just parents but also nieces and nephews. For instance, Lee Rice who was unmarried had his sister Martha Campbell plus niece and nephew, Kathleen and Lee Rice living with him. Another bachelor, Bernard Johnston, a horse dealer, had sister-in-law Cecilia and nephew Bernard in his household as well as a domestic servant, Brigid Loye. Even more common were the households with boarders. A surprising aspect of this was that the majority were not people who had come from other places to work in Armagh but instead were mostly from Armagh and its environs. The two boarders in the Collins family home in Upper Irish Street were exceptional in that they came from Antrim and Down and were both 'mineral water bottlers'. Some households were definitely crowded by today's standards. For instance, there were nine people including three boarders in the McCreesh, two-up / two-down, family home in Lower Irish Street. In a similar size house in Upper Irish Street widow Bridget Brawley had seven in her household including a boarder, three sons, a daughter and a grandson. There was certainly no overcrowding however in the twelve roomed house belonging to James Lennon in Lower Irish Street. He, three boarders and a housekeeper, Annie McArdle, resided in this commodious property. Both he and one of the lodgers, P.J.McGarvey, described as law clerks on the census form were active in local Catholic affairs. He was a member of the first Catholic controlled Urban District (City) Council which came into being in 1899 and later went on to be Town Clerk. P.J. McGarvey who was the Hon. Secretary of the Catholic Reading Rooms in Ogle Street later became a journalist and also a member of the Council.

Whilst both parts of Irish Street were predominantly Catholic there were a few families which belonged to Protestant denominations. The Copletons, Diffins, Mary Marks and the household of Lee Rice resided in Upper Irish street but in Lower Irish Street there was just one family, the Watsons who declared themselves to be 'Protestant' and a single Englishman, James Warrilow, a musician, who was Church of Ireland.

By 1901 there was just one house left on Gallows Hill where Hugh Smyth, a shoemaker and his family lived but Savages Court was no more.

Scottish connections

Browsing the census returns for both Lower and Upper Irish Street one surprising feature came to light. A significant number of households had Scottish connections which would seem to suggest that Scotland was the main emigration destination for either short or long term periods for some residents. Examples include Grace, the wife of Hugh Cullen, Upper Irish Street who came from Ardrossan. All of their six children were born either there or in Glasgow. Patrick Dougan's year old son was born in Scotland and Winifred, wife of Peter Fields was also born in Glasgow. In Lower Irish Street two daughters of William Reilly were born in Scotland as was four-year-old Fanny McGinn.

Irish speakers or not?

The 1901 census sought information on who could speak Irish. However, a perusal of returns would seem to indicate that there were probably people who misunderstood or misinterpreted what was required. If a person spoke only Irish, then he or she was expected to write 'IRISH' in the allotted column. If he/she spoke both languages the words 'IRISH and ENGLISH' were to be written otherwise the column was to be left blank. There were no less than four households in Upper Irish Street where, if their responses were to be taken at face value, all within them spoke only Irish. They included widow Annie Donnelly, her two sons, James, fourteen, a butcher who could read but not write, five-year-old schoolboy, Bernard and her lodger, John King, a Protestant mechanic from Belfast. Another apparently Irish only household was that of M.Jane Diffin, her daughter Annie who had a grocer's shop and shop assistant, Maggie Stoops who lived with them on the premises. It would not be unreasonable to conclude that these and the other two households had somehow misinterpreted what they were asked. Indeed, it is doubtful that they had any Irish at all. There was just one household in Upper Irish Street, that of John Collins and his wife Rose where Irish and English were spoken. No families in Lower Irish Street claimed to be wholly Irish speaking. Indeed, there were few adults who declared that

they were Irish speakers. The only male was James Lennon and there were just two adult females, seventy-year-old Mary A. Kilpatrick, a widow and sixteen-year-old Catherine McCartan described as a 'housekeeper'. Interestingly there were a number of schoolgirls but no boys who were speaking Irish. The Donnelly sisters, Minnie aged thirteen and Maggie, eight, had Irish but not their fifteen-year-old brother, Patrick. The two McCreesh girls, Annie, twelve and Maggie, four, but not eleven-year-old James had also Irish and English. John Corrigan's three daughters, all under eight and ten-year-old Mary Donnelly who was born in Edinburgh were deemed to speak both languages. Why was it that some, not all, girls of school age in Irish Street had knowledge of Irish but boys appeared to have none. Did they attend classes outside school hours given possibly by the Gaelic League, founded in 1893 'with the object of reviving and re-establishing the Irish language in general use'? This is questionable because it would have been unusual to offer extra-curricular classes for girls and forget about boys at that time given the status of women then and when interest in the language generally was growing due to the Gaelic Revival movement. It seems more likely that the young females were introduced to Irish in the girls' national school in Chapel Lane by a teacher who was a language enthusiast.

More to come

This is just an overview of Irish Street until the outset of the twentieth century; it is by no means the whole story. There are undoubtedly gaps to fill or questions to answer which others in the future could hopefully address.

Irish Street looking south (Anderson collection) ARMCM.2.1997.30 Courtesy of Armagh County Museum

However, it is my intention to continue research into at least the 1960s and 70s as this is for me when Irish Street's history is more exciting: the growth of Irish nationalism and culture, political conflict and the coming of social housing.

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I am very grateful to David Mansbridge, St Mark's Parish Church for information on the Whittington burials and to Joe Canning of the O Fiaich Library and Archive for information on their births.

Immigrants in early 20th Century Armagh

by Catherine Gartland

Many would regard immigration as a fairly recent phenomenon in Armagh but a look at the census for the Armagh area around the turn of the 20th Century would suggest otherwise. There were a relatively small number of people born abroad recorded in the census in 1901 and 1911, but local residents at the time still included: a few Russian Jews, about a dozen people born in Germany, France, Denmark, Italy, and Norway as well as 15 persons born in India, 9 in America, 3 in Canada and 9 in Australia. In 1911, countries listed also included China, Prussia and Switzerland. The amount of advertising for passage to Northern America in the local newspapers confirms that emigration was still a popular option for the Irish, but the late 19th Century had also seen a significant increase in the number of new arrivals into Ireland, and Armagh had its own small share of this incoming population.

The Empire and returned emigrants

Census forms did not record people's nationality but rather their place of birth, which may give the impression that the population was more diverse that it was in reality. For instance, those born in India all had local or Anglophone names and most had local connections. Many would have been the children of soldiers once posted to India, a part of the British Empire, as is confirmed in many cases by the fact that they resided on Barrack Hill.

Those born in America, Canada and Australia were in majority descendants of local emigrants, some of whom had returned to Ireland with their foreign born children. This can usually be verified by looking at the age and place of birth of family members. For instance, the Loughrans of Ballycrummy were originally from Counties Armagh and Tyrone but had emigrated to New York, where their three oldest children were born but the two youngest had been born in County Armagh.

If we turn now to 'foreign' immigrants, that is, those who were neither returned emigrants, nor from or connected to the 'home nations', it is clear that some groups found it easier to settle than others.

Professional men

Some immigrants were professional men brought to Armagh by their work.

The most notable one was John Louis Emil Dreyer, director of Armagh Observatory. Born in Copenhagen in 1852, he was the son of a Colonel, who later became Danish Minister of War and the Navy. Dreyer had studied astronomy in Denmark and had first come to Ireland in 1874 to work at Lord Rosse's Observatory at Parsonstown (Birr). His next position was at Dunsink Observatory near Dublin, where he met and married his Irish born wife. He took up post at Armagh Observatory in 1882, making history by becoming the first director who was not born in Ireland. He acquired British citizenship soon after, in 1885, as soon as he was eligible to get a certificate of naturalisation. The family, who were members of the Church of Ireland, mixed with others in the upper echelons of Armagh society: both sons attended the Royal School and had distinguished careers in the British Army and Navy; daughter Alice married local Justice of the Peace and son of the Dean of Armagh W. J. Shaw-Hamilton. A renowned scientist and erudite historian with a good command of languages issued from a fairly wealthy background, Dreyer seems to have experienced no difficulty in settling in his new country.

French teacher Sylvain Deschamps was another professional who seems to have been well accepted into local society. Born around 1827 in the Saumur area in Western France, he had taught French in the 1850s and 60s at the exclusive Oak House School in Axminster, Devon, where he had met and married his wife. He had been in Armagh since at least 1874, when he is recorded as a new member to the Armagh Natural, Historical and Philosophical Society. He was at the time employed by the Royal School, where he was still an 'assistant master' by 1882. A member of the Axminster Harmonic Society in the 1850s, he must have been a proficient musician, for he is also listed as a teacher of music in Armagh in 1894. In 1901, aged 73, he was living at Killuney with his much younger wife Elizabeth. Both were members of the Church of Ireland. He was still teaching, more than just one language it

seems, since he described his occupation as 'teacher of languages'. By 1911, he had retired from education and had become curator at the Museum. The Philosophical Society had appointed him to the post in October 1906, on the death of previous curator Miss Reid, just after he had been naturalised.[1] He must have been well thought of, since he was chosen from eight candidates on a unanimous vote. He lived in Abbey Street at the time, but lodgings at the Museum came with the post, as well as a salary of £15 per annum and coal and gas as needed. In return, his duties consisted in taking subscriptions from members and looking after the library and collections of the Society. He stayed at the Museum until his death at the age of 87 in November 1914, which is recorded in the minutes of the Society. Like the Dreyers, the Deschamps must have mixed with other local families of a similar social standing to themselves, for daughter Florence married Nicholas Williams, the son of a former Armagh post master, in Dublin in 1889. She later returned to work in the local area, as a post mistress in Caledon.

Opportunities for single educated females

Sylvain Deschamps was not the only French teacher in the area. In 1911, the Convent of the Sacred Heart, a French religious order, was home to five French nuns of various ages who taught there: Marie Anne De Jourdan (31), Leonie Hovelt (61), Marie Deeg (42), Letitia Lodina (38) and Marie Scoeyee (?) (29). The census form does not specify what subject they taught. Their lives could not have been more different from that of Deschamps, as the nuns still lived a cloistered existence at the time and would have had little contact outside their own community, except with the young girls they taught.

Another respectable option for single educated females who needed to support themselves was to care for the offspring of wealthy families. Young French females were a popular choice, as they could teach their young charges a fashionable and useful language. Juliette Gerzin (22), a young widow from Paris, was employed as a 'nurse domestic'- a nanny - in the household of W.J. Shaw-Hamilton. She would have looked after the family's youngest children. Henrietta Winner, from Hörde in Western Germany, a governess in the same household, would have taught the older girls. This was a common occupation for young middle-class German ladies at the time. Governesses would have been expected to teach girls of school age the three Rs as well as other accomplishments expected of wealthier young ladies, such as music and arts. The position of these employees was a bit ambiguous, in that they were considered to be servants, but of a better class.

Another compatriot who was listed as a governess in the previous census was Eva Braining (23), who lived in Abbey Street in 1901. She was employed by mill owner James Wilson as a governess to the Wilsons' three daughters.

There were a further two German ladies living in the area at the time, both long term residents and married to local men. Frida Hamilton, nee Batrzner, lived in Upper English Street in 1911. She had married florist and former gardener John Hamilton in 1900. She was a former governess, probably in the employment of the Armstrong family.[2] Margareta Lennon, nee Stablein, had been married to James Lennon, Town Clerk and solicitor's assistant, since 1903. In 1911, the Lennons lived in the Drumarg area and had four children. Both ladies were issued from a comfortable background: Frida Hamilton was the daughter of an engineer, while Margareta Lennon's father was a clerk. The latter may have been a former governess too.

An invasion of German waiters, hairdressers and so forth…

There were a few more Germans in the area. Unlike the governesses, they would have been economic migrants.

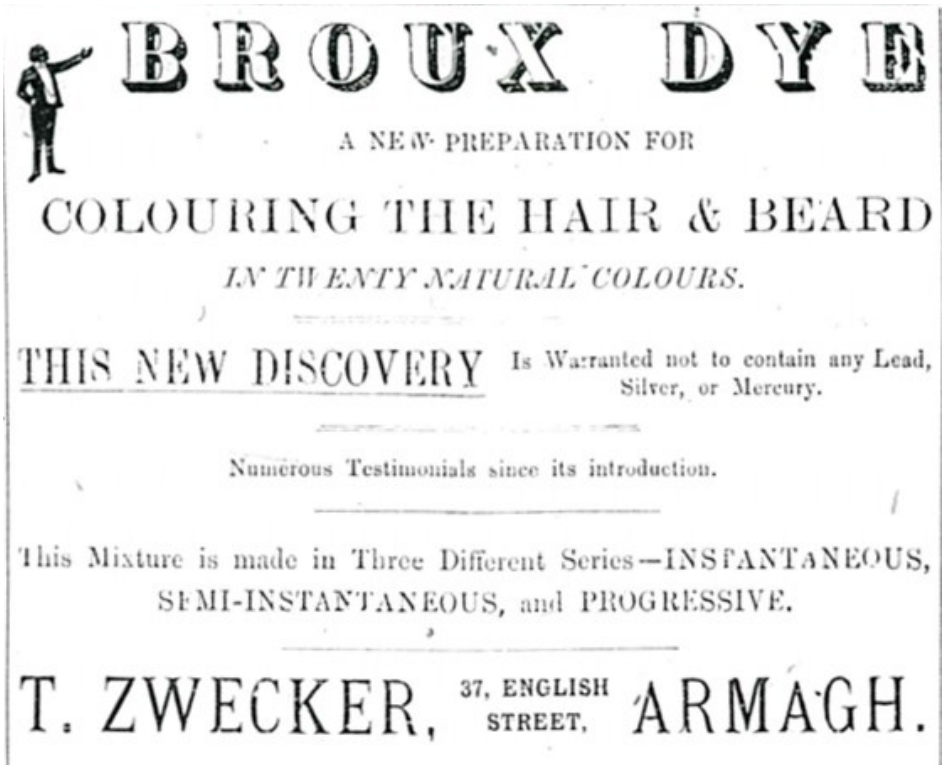
In Germany, the late 19th Century was a period of continuous emigration. An enormous expansion of population could not be totally absorbed by local industries. Political repression compounded the pressure to leave. These economic migrants were mainly leaving for America but many stopped in Britain on the way, to earn money to pay for their passage and learn the language. Some settled there, attracted by a combination of work opportunities and legislation which allowed to enter the country relatively easily. Ireland, a part of the Empire submitted to the same laws as Britain, also got a share of these migrants. Their employment somehow mirrored that of their compatriots in Britain, with waiting and hotel work, as well as hairdressing, being favoured occupations.

In 1901 Armagh, there were two German waiters: Carol Nevling (24) who resided in Jenny's Row and Karl Neibling (23), who lived at the Beresford Arms Hotel, then ran by Eleanor Gore from County Meath. Neither of them can be

traced in the Irish census a decade later.

By 1911, the hotel had been taken over by German hotel proprietor Charles Herrmann (33). He had come to Ireland to work as a waiter himself and had been employed in a Belfast hotel on Royal Avenue in 1901. The establishment was run by another German, Herman Henssler, who employed several other compatriots. Herrmann had given his name as 'Karl Herrmann' then, and his denomination as 'Lutheran'. Ten years later, he was well settled: he had become a respectable hotel proprietor, who had anglicised his first name, married a British woman – his in laws were from Scotland and Belfast- and had joined the Church of Ireland. He was also a member of the local Lodge of Freemasons. Maybe this had also assisted in his integration. When war broke out in August 1914, he had clearly made his choice, as the *Armagh Guardian* commented: 'A waiter at the Beresford has to go to the Fatherland, but the manager is being naturalised a British citizen and stays.' [3]

German hairdresser Theodor Zwecker was also a member of the Lodge - since 1906, the same year he had been naturalised.[4] Before coming to Armagh, he had worked in Belfast for Hoffman, another German hairdresser, and married Minnie Smyth there in 1899. The following year, at the age of 25, he had opened the City Toilet Club in Upper English Street; it was a 'high class' establishment catering for both ladies and gentlemen which promised a totally hygienic environment, where all equipment was sterilised. Clients could also be catered for at home if they preferred.[5] By 1911, the business was well established: Theodor Zwecker was describing himself as a 'hairdresser master' and he had taken on a young assistant, another German: Wilhelm Sinclair Muller, who lived with the family. Services at Zwecker's were impressive and always improving: in 1904, gentlemen were offered a staggering choice of twenty natural shades to colour their hair and beard; a few years later, the business was advertising electrolysis.[6]



Armagh Guardian, 30 July 1904

Ulster Gazette, Armagh, 14 December 1900

German hairdressers were in vogue at the turn of the Century, as they had a reputation for being particularly industrious, cleanly and sober, so it is no surprise that Armagh was home to a second German hairdresser in Thomas Street in 1901: Catholic Gerhard Thielen (27), 'hairdresser tobacconist' had also previously worked in Belfast and was married to Belfast born wife Maggie.

It seems that the Germans were well liked in the area early on. At a time when the British press was scaremongering and warning of a 'German invasion being supported by the army of German waiters,

hairdressers and so forth', the *Armagh Guardian* reassured its readers that 'these industrious Germans' were of a 'most peaceable disposition'. [7]

This was not to last, however. Once war was declared, there was a backlash against German residents in Britain, with riots in Liverpool, London, but also in Dublin, where German shops had their windows smashed. Armagh was not totally immune to the change of mood. The local papers were full of stories of German barbarism and called for a boycott of German and Austrian goods. New legislation was introduced which made it compulsory for 'enemy aliens' to register and severely restricted their movements. The *Armagh Guardian* commented:

'Under this law come a Keady watchmaker, a German who has been in the country fifty years, an Austrian at Ternascobe, the wife of the Town Clerk at Armagh, and other married women, governesses, and children's maids, who will certainly find the law troublesome as long as they are not naturalised British citizens. It is, however, absolutely necessary, as it has been discovered that in England seemingly harmless foreigners – waiters, trusted clerks, and governesses are simply spies, who sent all possible information to Germany.'[8]

'Undesirable immigrants'

Russian Jewish immigrants, who formed the largest group of newcomers to Ireland around that period, did not always find it easy to settle either.

They had arrived at the end of the previous century, as refugees from territories in the Pale of Settlement (an area of Russia now part of Poland and Lithuania) where Russian laws had confined them. In 1881, Tsar Alexander II had been assassinated by revolutionaries and, in a country with a long history of anti-semitism, it had been easy to deflect responsibility onto the Jews. Pogroms in Russia and Eastern Europe had ensued, resulting in the emigration of over 2 million people. A sizeable number of refugees had fled to Great Britain, some travelling on to Ireland, which already had a small Jewish community. In twenty years, the Jewish population in Ireland had made a huge leap from 472 to 3,769 in 1901. These immigrants had first made their homes in areas with existing Jewish settlements (Dublin, Belfast and Cork) but some moved further afield in search of new opportunities. This new group of uneducated immigrants, who had lived in poverty and were prepared to work for very little, was not always viewed favourably by local workers. Even the existing English speaking Jewish communities, who regarded them as 'foreign', objected to some of the new settlements. On 2 August 1895, the *Jewish Chronicle* commented:

'A considerable activity is at present being displayed in several parts of the British Empire with regard to the establishment of new congregations. (...) What is especially surprising is that such large numbers of immigrants are settling in the sister isle, and in addition to joining the congregations long established: Dublin, Belfast and Cork, are forming small colonies in the towns of Limerick, Armagh, Londonderry, Dundalk and Waterford. We must confess that we cannot view without some misgiving the settlement of the foreign immigrants in towns such as these, which, unfortunately, cannot be described as prosperous. We think that our Board of Guardians should strongly dissuade their applicants from proceeding to any of these towns.'

In Armagh, there were only two Russian Jews recorded in the 1901census, and none 10 years later, but this does not provide an accurate picture of Russian Jewish immigration in the area around that time, as this group of migrants tended to move around quite a bit.

In the mid 1890s, there had already been a small Jewish community in the Armagh area, a large enough group to organise a regular Jewish service in the town. The *Jewish Chronicle* records the setting up of a Minyan - a religious committee [9]- in 1895:

'A Minyan for regular Jewish service was started at Armagh, Ireland on March 26 1895. A general meeting was held on Sunday April 7th 1895 for the purpose of electing officers and making other arrangements. Mr Samuel J Parks was elected president, Mr Abraham Glickman treasurer, Mr Bernard Glick secretary and Mrs Bernard White, Moses Parks, Isaac Glick and Henry Glick members of the Committee Special. Special thanks were accorded to Mr A. Glickman for his valuable services.' [10]

Samuel Parks and his family had lived in Dublin before coming to Armagh. In the mid-90s, they resided in Edward Street. The Whites and Glickmans lived in the same street. Parks worked as a 'dealer'; Glick was a hawker. Both are mentioned in reports of a court case to settle a dispute between several Jewish residents in 1895; also named are an Abraham Baker and a man called 'Levingston' (Levinson?), who both lived in Armagh.[11] None of the commercial directories of the time list Parks, which would suggest that he did not have any commercial premises. He must

have been a small dealer or a travelling salesman. Jewish Russian immigrants often started working in small sales, as pedlars or hawkers, sometimes in the employment of co -religionists. As business progressed, drapery or other soft goods would be bought to be re-sold to their customers as hire purchase. Small credit payments were then collected weekly.

Samuel Parks moved back to Dublin around 1898. In 1901, he is listed there as a 'furniture dealer'. The census form records his and his wife's place of birth as 'Germany' but, ten years later, both declared being born in Wechsneh, Russia. The confusion between Germans and East European Jews is not that unusual, as the latter spoke Yiddish, a language related to German dialects.

Most members of the Armagh Minyan and their families had moved away from the town just before the 1901 census.

Bernard Glick had moved to Dublin with his family in the late 1890s. The 1901 census records him as a 30 year old 'traveller in soft goods' with Armagh born children aged between 2 and 6. By 1911, the family still resided in Dublin but Glick had become a 'commercial merchant' and employed a domestic servant, which would suggest that his business had prospered.

Bernard White had settled in Dundalk by 1901, where he worked as a draper.

Abraham Glickman, another draper aged 30 in 1901, had also moved to Dundalk between 1897 and 1901. By 1903, he had moved again, this time to Dublin and by 1911 had become a Rabbi there.

All these families moved out of Armagh around the same time, at the end of the 1890s. Did they find it difficult to make a decent living in a town which was in economic decline, as the *Jewish Chronicle* had forecast or did they not feel welcome? There are two recorded incidences of assault on Bernard Glick in Armagh. The first took place in August 1896 and the second in 1899, around the time he moved to Dublin. The report of the latter affair is entitled 'Threatening the Jews', although it is not very clear from the article whether it was an incidence of anti-semitism or a personal dispute.[12] In nearby Lurgan, Jewish immigrants seem to have well integrated into the local community. Joseph Herbert, a Lithuanian Jew arrived in the late 19th Century who worked as a credit draper, served as a Poor Law Guardian for many years and was the preferred candidate in the 1913 municipal elections.

There were relatively few incidences of anti-semitism in Ireland, compared with other European countries. although there was a sinister episode in 1904, when father Creagh, a priest from Limerick started a campaign against the local Jews, accusing them of taking advantage of local families by charging credit on their purchases. A boycott of Jewish shops and salesmen soon ensued, accompanied by serious violence aimed at Jews, whether they were involved in credit sales or not. The Armagh local papers disapproved of the whole affair,[13] but that is not to say that all in the area were of the same opinion. In 1900, the *Guardian* reported that Bernard Glick was suing one of his (Christian) employees for embezzlement. The pedlar he employed was heavily fined, but still the magistrate made it clear he disapproved of the way the business operated: he was pleased about the wages the defendant was paid, he said, 'as it showed the high prices which must be paid by poor country people for articles "made in Germany", as, in addition to the 10s wages and the 10 percent, they had also to pay such a price as also admitted of a profit to Mr Glick, the employer'. Further comments made assumptions about the complainant's greed: 'It is a matter of money with him, and it is a question of morality with the court.'[14]

The following year, the census listed only two Jewish inhabitants in Armagh: Haisa Parks (23) and Luie Orken (28) were both boarders in the house of Patrick Feehan, a horse dealer, in Lower English Street. Parks, who gave his occupation as 'draper' was probably a credit draper, selling soft goods on account for a fee. He may have been a relation of Samuel Parks, who was by then in Dublin.

Luie Orken described himself as a 'traveller'; he was probably a commercial traveller. His own father had worked as a pedlar. Like the other Armagh Jews, he moved around quite a bit. He had been in Ireland since 1888. In 1901, he was in Armagh. The following year, he married Rose Levitt, the Russian born daughter of a rabbi in Dublin, where they started a family. They had then spent a few years in Armagh – 'Lewis' Orken is recorded as a newly naturalized citizen living at 17 Railway Street in 1906-[15] before moving on to Belfast, where the family lived in 1911; his occupation is then listed as 'draper'. He can be traced again in Edward Street, Armagh as World War I broke out in August 1914. Persuaded that he was a German, local people were making life so difficult for the family that he had written a letter to the local papers to explain that he was a Jewish naturalised citizen and that he supported the British side in the conflict, as did most of his co-religionists in Britain.[16] Like Glick, he faced hostility on occasions. In

1905, he had been sued for unpaid rent by a local landlord. The case, reported under the heading 'a Jewish case', was rather dubious and the comments speak for themselves: 'They were Jews and they kept the house in a dirty filthy state'.[17]

It is no coincidence that new legislation on immigration was passed at a time when immigration from Russia was soaring. There was popular resentment against the Jewish newcomers, who were competing for economic opportunities but racism was also a factor. The *Aliens Act* of 1905 instituted new controls on immigration: 'Undesirable immigrants', that is those who were criminals, 'lunatics' or 'idiots', as well as those who were too poor to support themselves were to be refused entry. People could also be expelled for similar reasons, including if they were living in overcrowded accommodation. In theory, exceptions could be made for those who were persecuted in their own country, but that was not always the case in practice.

There were newcomers from very different horizons in early Twentieth Century Armagh. How easily they settled varied but social class seems to have been a major factor. It was a lot more difficult for those who arrived from a life of poverty in Russia to start afresh than it would have been for people from a wealthier and educated background. This explains why the Jews moved on while others settled so well that it has now been forgotten that they were ever immigrants.

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Notes

JC 7 September 1906.

[2] The witness at her wedding was Margaret Armstrong, wife of H. B. Armstrong, barrister at Law in Armagh.

[3] AG 7 August 1914.

[4] JC 7 September 1906.

[5] AG 14 December 1900 (advertisement).

[6] AG 30 July 1904.

[7] AG 15 January 1904.

[8] AG 21 and 28 August 1914.

[9] A minyan is a quorum of ten men over the age of 13, which is required for traditional Jewish worship

[10] JC 26 April 1895.

[11] AG 18 October 1895; the 1911 census records a David Levinson living in the Shankhill in Belfast who had a daughter born in Armagh around 1895-96.

[12] AG 14 August 1896 and 28 July 1899.

[13] AG 22 April 1904.

[14] AG 2 November 1900.

[15] JC 7 September 1906.

[16] AG 14 August 1914.

[17] UG 19 June 1905.

Patrick Magee

On Saturday, 28 July at 12noon people gathered in Edward Street to view the unveiling of a Blue Plaque to the internationally renowned actor of stage and screen, Patrick Magee at number 2, the house of his birth. Armagh History Group and Armagh Theatre Group supported playwright, Daragh Carville's approach to the Ulster History Circle to have a Blue Plaque in honour of him. Thanks to the financial support of Armagh City Banbridge and Craigavon Borough Council the plaque was placed in Edward Street to be unveiled by actor, Stephen Rea. Members of Patrick Magee's family were there to view the unveiling.

From left to right: Patrick Magee's son Mark, his daughter Caroline Napier and actor, Stephen Rea

An Armagh History Group Publication