MAPPED

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A STUDY OF PLANNED IRISH VILLAGES

dublin school of architecture press

Contents:

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Introduction

The village is the smallest, most common urban unit in Ireland, so ubiquitous as to be easily overlooked, yet crucial to the social and urban geography of rural Ireland. When traveling through Ireland, one is struck by the diversity of urban forms evident, from medieval to ecclesiastical settlements, to formally planned villages; the range of typologies reveals much about the history of industrialization, religious groups, and the waves of colonisation and Plantation. The genesis of this research came from a desire to understand the origins of Irish villages and to study the variety of urban morphologies evident therein. This book is intended as a guide to planned villages, those distinctly formed by the actions of landlords, religious groups and entrepreneurs. At the outset, we narrowed the scope of our research to villages established from the Plantations onwards, and those with distinctive urban forms.

The work was conducted by a research group of eighteen students over three years, as part of an elective module in fourth year Architecture. In each year between five and seven students began with a broad range of readings, archival research (the general bibliography indicates the key texts used) and map making. Students then proceeded to select one village for specific focus, visiting that village, drawing and photographing it, and conducting more in-depth historical research.

Our research has encountered, from the outset, difficulties with definitions, with no universal definition of 'village' or 'town', we took a broad view, Abbeyleix has a population of approximately two thousand eight hundred, while New Birmingham has just four hundred and eighty residents. The lack of clarity about defining the scale of a village was further confused by the changes brought about by time, some of the original planned villages developed into large towns, others declined to become small hamlets. We have included in our map towns such as Birr and Westport, who display very clear planned elements, but are certainly not villages. The term 'planned' is also ill-defined, as almost all urban developments have some level of planning or coordination, at least in part. In identifying the villages here, we looked for clear evidence in the urban form of a pre-concieved order or structure, put in place by one individual or group.

The chronology of the villages, which accompanies the large scale map, brought another layer of complexity, rarely were the villages listed established from scratch on virgin territory (although this was more common in the 19th c industrial villages such as Portlaw and Sion Mills), many evolved through interventions and alterations over centuries. This layering of urban development means that some of the dates allocated in our timeline are debatable; we have tried to date the villages to the clearest evidence of intervention, but acknowledge the difficulty in assigning one specific date to many of the villages. We apologise in advance for any errors or omissions in our maps or essays; indeed, we would like to hear from you if your own favourite planned village has been overlooked.

This book is structured into three themes, villages established with a religious or utopian ideologies, those based around industry, and those planned by landlords on their estates. The colours of the village titles in the essays indicate the category of each village: blue for utopian villages, orange for industrial villages and red for estate villages. Once again, these distinctions and definitions are nebulous, as many villages had more than one motive in its inception; Castlecomer and Stratford on Slaney are both estate and industrial villages, and, while Portlaw is included as a utopian village, it might more accurately be categorised as an industrial settlement. The student essays are interspersed with four guest essays by eminent historians and practitioners, these serve to frame the students' work.

We hope this book serves as a useful introduction to planned Irish villages, and builds upon the notable research conducted on this subject by Valerie Mulvin, L.J. Proudfoot and B.J. Graham, Grainne Shaffrey, Dr. Colin Rynne, Pat Dargan, Gillian Darley, and L.M. Cullen amongst others. We like to imagine the book and map being the reason for many de-tours on travels through Ireland and the basis for many discoveries.

Non-Conformity: The Bellew Family

The aim of this essay is to examine the village of MountBellew Co Galway and to describe the Bellew family's efforts to retain their lands and succeed at a time when Catholic landowners were an exception and faced discrimination.

This essay examines the village of Mountbellew Co. Galway an estate village established by the Bellew family in the late 18th century. The village morphology is notable and ambitious, but significant too in the fact the Bellew family were catholic landlords, unusual in the era of penal laws and discrimination. The Bellews resisted conformity as a Catholic landed family when under significant pressure to convert, indeed their maneuvers to retain their land and estate are fascinating.

The Bellew family were originally based in Louth and had their lands possessed, under the Cromwellian land appropriations. On June 12th 1655 the commission sitting at Athlone judged Bellew to have his lands in Galway equivalent to the value of one third of his estate in Louth. This land had been confiscated from the Gaelic Irish Kellys and was known as Creggun "The Rocky Place".

During the 18th century the estate expanded rapidly. Michael Bellew and his son Christopher Dillon Bellew aquired 2400 acres in the 17000s, making it a substantial estate.

The estate now ranged from Moylough to Caltra *(see fig. 1.2)*. This was the most fertile land in Galway with a limey soil that was ideal for grassland and grazing. Land improvement was also of great concern. Bog land was seen as a waste of land to the Bellew family and reclamation of it

was of great importance. Therefore Michael Bellew set up an incentive scheme for his tenants *"to drain their lands and gravel bog areas, and level them with limestone."* Bellew then would give 20 shillings to the tenant for every acre improved. Family papers show there were often substantial payouts to these tenants. (Harvey,1998)

"These efforts were noticed and praised by Hely Dutton in his survey of Galway for the Royal Dublin Society"   *(Harvey,1998 p62)*

"Mr Bellew of Moutbellew has made an admirable improvement of 20 acres of cut away bog, which, from not being worth 5 shillings is now under a crop of oats after a fine crop of rape, he is continuing his bog improvements with great spirit."

Mount Bellew House (completed in 1786), was the first of the big houses built in Mountbellew and it was the chair of Michael Bellew and his family, and then his son Christopher Dillon Bellew. However it is documented that in 1817 Christopher Dillon employed the well known architect Sir Richard Morrison to do extensive work of *"updated elevations and offices, and a new ground floor plan,"*

It also had a small chapel on the grounds, that was later to become the parish Church, known as St Marys. *(fig 1.1, fig 1.5)*
(landedestates.nuigalway.ie)

fig. 1.1 Mountbellew

1. Estate House
2. Town square, crescent
3. St. Marys Church

J.P Neale in his documentation of *"Views of the seats of Noblemen and Gentle- men in England, Wales, Scotland, and Ireland, vol.III"*, described the house and setting in 1823 on his travels. *(fig. 1.3)*

"This pleasing Residence is situated about fourteen miles from Ballinasloe, upon one of the great roads from Dublin to the western parts of Ireland. The House stands on a gentle swell, nearly half a mile to the South; between it and the road, runs the Shivan, spreading to a considerable expanse, as it proceeds eastward; the varied outline it then assumes, its wooded islands, and lucid waters bathing the opposite acclivity, form together a scene of no ordinary interest and beauty. The Demesne extends by sunk fences across the road, which divides it almost into equal parts: that on the north side displaying Grounds tastefully laid out, Plantations sweetly grouped, or thickening into masses, over which the eye passes to a blue mountain in the distant horizon."

(Mc Neal, 1823)

Christopher Dillon Bellew 1763-1826, (son of Michael) played the largest part in the structure of Mount Bellew town. He encouraged and promoted "Tuesday Market" to endorse tenants good farming practices, which still occours today. He continued in his fathers footsteps with draining the bogs of the area through incentive schemes. He tried to get the people to move away from relying so heavily on the potato by using surplus for selling. He extensively renovated the house, and also invited the Franciscan Brothers to Mount Bellew where they would found a Monastery in 1824 and open the agricultural college. He was said to be a *"humane landlord who tried to maintain the townspeople during times of hardship by abating rents and giving famine relief."*

"Bellew's grandiose plans to create a Utopian rural idyll were thwarted as his tenants gradually became less amenable to participation in what their landlord deemed an 'experiment'" *(Clarke,2003)*

Christopher Dillon was known to have wide intrests in music, painting, buying paintings and the largest library collection in Galway at the time.

fig. 1.2 Map of Galway showing the location of the Bellew's land.

fig. 1.3 Drawing by JP Neal of Mount Bellew House in its setting

fig. 1.4 Photograph of a remaining wall in the Bellews Demesne

Van Dyke, Teniers, Rembrandt and Rubens paintings hung on the walls of Mountbellew house.

There are a number of Large Houses around the Mount Bellew area between Moylough and Caltra built by members of the bellew family in the 18th and 19th century , However the layout of the main village and many of the buildings surrounding the square remain almost identical today as the 1837 ordinance survey map, which is of particular urban and architectural significance.

The village is situated on a three way axis crescent plan, Tuam to the West, Ballinasloe to the East and the Ballygard road to the North. *(fig 1.1)*

The Crescent or bell shaped layout has a market square at the centre with shops, pubs and stables around it .It would seem as though this Market square was constructed during the 18th century and early 19th century during the life of Christopher Dillon Bellew as it was his idea to hold such a market to endorse trade and industy in the village. He also was involved with the opening of the mill and a failed attempt for linen industry. Some architectural remenants of the industries are still visable today including the mill on the river Castlegar, to the west of the crescnt oven Mountbellew bridge, and the forge building in the Bellews Estate grounds.(Harvey,1998)

The crescent layout of the village around the market square with the three entrance poins is remarkably similar to that of Tyrrellspass Co Westmeath, which was remodeled in 1820, although it would appear from photograpic evidence from "the National Photo Archives" 18th century photos that the crescent in Mountbellew predates Tyrrellspass.

St Marys Church is built on the the original estate of Mount Bellew House where the family chapel once stood, the church was constructed in 1880 as a gift for the community, from the Bellew Family. it is a Gothic-Revival style cruciform plan five-bay church, with three-storey tower attached. Built from limestone with cut stone dressings including

fig 1.5 St Marys Church

fig 1.6, Mill building

1.7 Mountbellew square, looking east

tracery. The interior has an open truss roof, balcony and stained glass windows. The Church sits back from the road with former priests graves at the front pathway. (Mount Bellew website, 2010) (Clarke, 2003)

The topography of the area is extremly flat, with boglands around the Castlegar river which flows into the lake in the Bellews demense. This demense is situated to the west of the main village towards Tuam.

The Land Commisions took over from the estate in 1937, and the unfortunate demolition of MountBellew house occurred in 1939 to facilitate road building.

Although it cannot be said for certain it seems as though Christopher Dillion Bellew may have been responsible for the layout of the village as he was extremly dedicated to the cause of improving and developing Mountbellew. He was known to have links to promanent architects of the time including, Sir Richard Morrison, who re-designed Mount Bellew House and Healy Dutton who was commissioned by Christopher Dillon to create the Lake. It is also documented in a series of papers from the National Library of Ireland that he was sending and recieving architectural plans from his brother Luke in France.

 The village and family have proven to be a significant case study of how a village was formed from trade, industry and a sense of resolve that spanned generations. Despite the adversities faced by Catholic land owners at the time the Bellews prospered in their home in Galway.

Cillian McGrath

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fig. 1.8   Axonometric drawing of Mountbellew, Co Galway

The Quakers in Early Irish Social Reform

This essay posits that the Quakers were the first middle class in Ireland, perhaps due to their ties with the French Revolution, they were also well positioned to reform the social structure of sectarian divided eighteenth century Ireland.

fig. 2.1
View of market house and terraced housing, Ballitore

Prior to the Enlightenment, the story of Utopia was one of the mind, originating from ideas of universal justice and rational morality. It never directly acted as a political tool but existed in the background - *"largely as an object of contemplation" (Rowe & Koetter, 1984)*. Rowe and Koetter suggest that this "spartan Utopia" was dead even before the French Revolution - in its place was the "Activist Utopia", an object of reform for the entire social order. They propose that the basis of the activist utopia of the Post-Enlightenment was first stimulated by Newtonian Rationalism and inherently this caused the Enlightenment to be "anti-religious" with Condorcet pleading for

". . .a world of free men who will recognise no master other than their own reason, where tyrants and slaves, priests and their stupid hypocritical instruments, will exist only in history or in the theatre"

(Anthony Pagden, 2013)

Regardless of this, it is interesting to note that this did not seem to apply in an Irish context. Much of the work of the Quakers in Ireland and abroad would appear to pre date the work of early socialists such as Robert Owen in New Lanark or happened in lieu of the Revolutionists in France. My intentions here are to draw attention to the work of the Quakers at Ballitore, Co. Kildare and the possibility that they may have occupied a formerly absent class in Irish society - that of the middle class; then to notice their philanthropic actions in a country of political

turmoil and sectarian divide and, later, to comment upon the formation of Ballitore as an ascetic Utopia of the Post-Enlightenment. Were the Quakers "enlightened beings" as Marquis de Condorcet suggests of his learned counterparts in 1794 during the French Revolution (Pagden, 2013)?

The Religious Society of Friends (Quakers) was founded in the 1650s by George Fox, an egalitarian man who demanded religious perfection and purity. The publication of leaflets and contributions to political and social discussion by women, and particularly by Mary Leadbeater in Ballitore, highlights that these egalitarian principles were not merely exercises in tokenism. Mary Leadbeater in The Annals of Ballitore makes us aware that she and her Quaker counterparts in the eighteenth and nineteenth centuries were continuously aware of the situation in France and were acutely conscious of the Revolution and the subsequent French Constitution. The first article of the resultant constitution 'The French Declaration of the Rights of Man and of the Citizen' states that *"men are born and remain free and equal in rights" (Encyclopaedia Britannica, 2014)*. This is almost a duplication of the principles the Quakers were founded on over a century and a half earlier. To have had their innate tenets repeated by influential eighteenth century thinkers such as Montesquieu and Rousseau must surely have been instrumental in the Quakers capacity to contribute to a *"political, social, religious and humanist debate on the rights of men and women, the rights of the*

fig. 2.2 Ballitore
c.2005

1. Mary Leadbeater House
2. Market Building
3. Former Site of School
4. Quaker Meeting House
5. The Tannery
6. New Glanbia Factory

poor and the wealthy and, most importantly, the duties of Christians towards their fellow man and woman" (Corrigan, Kavanagh, & Kiely, The Annals of Ballitore, 2009). By engaging in social reform the Quakers were involved in the creation of a utopia of the Post-Enlightenment, perhaps forming the blueprint for future Quaker settlements in Ireland. Their actions, manifesting as social reform through a Quaker ideology, were not undermined even at a time when the Enlightenment favoured reason above all other human sensibilities. Abraham Shackleton (the grandfather of Mary Leadbeater) founded a school in Ballitore in 1726, opening its doors to the community regardless of religion or class, and even those who could not afford it (Corrigan, Kavanagh, & Kiely, The Annals of Ballitore, 2009). The Quaker's attitude with respect to education, as well as being formed by their own ideals - may also have been coloured by writings emerging at the beginning of the Enlightenment, particularly John Locke's 'Some Thoughts Concerning Education' published in 1693. In this he discusses the notion that all social classes are born with the same mind and could be formed by education (McManus, 2002); this anticipates the writings of Robert Owen in the early nineteenth century, particularly his A New View of Society where perhaps a little more eloquently he demands that

". . .any general character from the best to the worst, from the most ignorant to the most enlightened, may be given to any community, even to the world at large, by the application of proper means"

(Owen, 1991)

The Quakers in Ballitore, occupying a point in history somewhere between these two publications, consistently sought to improve the lives of the peasantry. This places the Quakers in an important role in Irish history, as otherwise most Catholics would have received their education in hedge schools due to the Penal Laws.

A major influence on Mary Leadbeater was her cousin, Robert Grubb - who was a frequent visitor to France in the wake of the Revolution. He planned to set up a Technical College there and even received the support of the revolutionary government (Corrigan, Kavanagh, & Kiely,

The Annals of Ballitore, 2009). Mary and her husband intended moving there to be involved in the project and, while this never materialised, it highlights the Quaker's commitment to the idea of a classless society, a social order founded on liberty, equality and fraternity where each individual is judged independently of their social or religious situation.

It is important to shine light upon the political and social context which the Quakers operated in during the eighteenth century in Ireland. In 1720, six years before the opening of the Abraham Shackleton School in Ballitore, the enactment of the law 'Sixth of George I' was passed, affirming the right to make English laws binding in Ireland contributing further to the existing political and sectarian divide in the country, which lasted into the twentieth century (Dudley Edwards, 1981). These problems had already been deeply rooted in Protestant and Catholic Irish cultures since the Reformation, the former expressing this through letters to Tory newspapers and the latter through violence in secret agrarian societies (Donnelly & Miller, 1998). It is extremely evident in Mary Leadbeater's Annals, the complexity of the social structure which existed not only in Ballitore but throughout Ireland in the eighteenth and nineteenth centuries. There was a great divide between Catholics and Protestants, the resultant conflicts of which proved to be fatal in many instances.

Through letters to Tory newspapers and the latter through violence in secret agrarian societies (Donnelly & Miller, 1998). It is extremely evident in Mary Leadbeater's Annals, the complexity of the social structure which existed not only in Ballitore but throughout Ireland in the eighteenth and nineteenth centuries. There was a great divide between Catholics and Protestants, the resultant conflicts of which proved to be fatal in many instances.

Alan Butler (Librarian at Ballitore Quaker Library and Museum) noted in conversation that the Quakers may have been the first middle class in Ireland. In the eighteenth century, the town of Ballitore was still the location of a somewhat complex class structure - the Anglo-Irish, upper class Protestants - who were "disinterested in their peasant

fig. 2.3
Quaker meeting house

neighbours" (Corrigan, Kavanagh, & Kiely, The Annals of Ballitore, 2009), The Irish peasant-class Catholics - ground down by the Penal Laws, and finally the Irish Quakers - a new addition to the complex social structure. Mary and her husband were close friends with Malachi Delany, a Catholic heavily involved with the United Irishmen, who were bearers of the Enlightenment. At an early stage, like the Quakers, the United Irishmen focused on disseminating the messages through pamphlets, newspapers, broadsheets and public readings on a large scale. The ideas of John Locke, Rousseau and Voltaire were used to highlight the political and social prejudices in Irish society. In 1794, the organisation was suppressed by the government but by the middle of the decade, radicals within the movement grouped together to develop a military structure in preparation for an armed revolution. While both the United Irishmen and the Quakers could be regarded as products of the Enlightenment, their methods of practicing and spreading these beliefs became fundamentally different, he former through means of violence and aggression and the latter through promotion of education, the circulation of pamphlets and the provision of aid to the peasantry. Ultimately, the aims of the United Irishmen and the Quakers differed, and the Rebellion of 1798 wreaked havoc on the small village of Ballitore.

The existence of the Quakers as a tolerant religious organisation ensured a compassionate contribution to the lives of the families in Ballitore. Mary Leadbeater and her husband forfeited their plans for a life in France subsequent to the Rebellion of 1798, where they would have been at the centre of revolutionary debate - remaining in Ballitore instead to continue their philanthropy and implementing social reform. As the new middle class, the Quakers situated themselves within a complex social structure, placing themselves between Protestants and Catholics but never taking sides. By establishing themselves within Ballitore and shaking the social order, they created a utopia of the Post-Enlightenment and a blueprint for subsequent Quaker villages in Ireland.

Andrew Ó Murchú

Quakers and Industry In Mountmellick

The essay explores the role the Quakers played in the development of the Co.Laois manufacturing towns of Mountrath and Mountmellick. The Quakers philanthropic famine relief work in Mountmellick is also explored.

fig. 3.1 Mountmellick main street

The "Society of Friends", or Quaker movement began as a dissenting Protestant group in 1647 England, led by George Fox. It was brought to Ireland in 1659 by William Edmundson. Edmundson was the first Quaker preacher in Ireland and settled in Rosenallis, a small village located three miles from Mountmellick, Co. Laois. *(fig. 3.4)*

As Quakers were known to be acceptable members of the Protestant community, as well as being hard working, industrious, honest and committed to peace, they were often invited by Protestant landowners in Ireland to settle on their lands. Having established a community at Rosenallis, they were invited to move to the nearby town of Mountrath, in 1680 by the Earl of Mountrath.

…Many considerable men in this country, that have great quantities of land to set, do very much covet to have Friends for their tenants, for many of our Friends have been so diligent and industrious, and have made such fine improvements upon the farms that they have taken, and have also been so punctual in paying their rents, that they are much respected by their landlords (Butler, 2009)

Quakers, at this time, led simple and honest lives, and many were successful merchants, becoming involved in industries such as milling, brewing and textiles.

They consciously preferred commerce because among its temptations they could prove their honesty and fair dealing. (Beale, 1975)

Like their English counterparts, they played a huge role in the industrial development of the country. Although educated to a high standard, Quaker beliefs did not permit swearing oaths, which restricted their entry into most professions, therefore, they gravitated towards careers in industry and manufacturing.

They were the merchants and manufacturers who filled the void between the landed classes and the Roman Catholic poor (Goodbody, 2007)

Several other Quakers settled in the Mountmellick area along with Edmundson, which at that time was centered around an ironworks and a regular market and they essentially established the town, building their factories, their meeting house (1709) and their school (1786). Their impact and dominance of the town by the year 1770 is illustrated on the map overleaf *(fig.3.2)* where Quaker owned properties are highlighted alongside their key buildings - these being the meeting house and school.

In Rosenallis *(fig.3.4)*, the original Quaker village, three miles northwest of Mountmellick lies the Quaker "Sleeping Ground" (graveyard). The land was donated to them by William Edmundson whom, it is believed, lived in a house across the road. The first burial here was in 1664 and the burial site is still in use now. The headstones are simple and uniform in shape and size, in accordance with the Quaker way of life: *"Plainness in speech, behavior and apparel". (O'Keefe, 1994)* They are dedicated to individuals and are clustered in small family groups around the site.

fig. 3.2

Mountmellick 1770

- ⬛ *Public Building*
- 🟫 *Quaker Property*
- 🟧 *Quaker Key Building*

0 — 60

Pride was taken family life, educating their children and practicing this strict, yet simple and honest way of living. "They strove to improve conditions in gaols, they conducted schools, and practiced philanthropy in all its forms…" (Beale, 1975)

Sir Charles Henry Coote, in his Statistical Survey of Laois in 1800, comments on the industrious nature of the Quakers here. He expresses his admiration for the Quaker attitude towards education, he notes that the Quakers, as well as sending their children to the school in the centre of the town, taught their children different skills such that they could provide another source of income for their families. It impressed him to see how much "care and pains" the Quakers invested into educating their youth and concludes that this particular form of strict education is worth the effort because the children grow up to be: *"…a most respectable body of people, whose general characteristic is a well thriven industry" (Coote, 1801)*

Early industry Mountmellick was based around the needs of the barracks located in the town. The ironworks set up by the Loftus family specialized in the making of bits and stirrups for the military stables. It closed however, in the 1750s, losing out to cheaper imported goods. Small scale or domestic industry was the other main type of industry in Mountmellick at this time. Examples include home breweries, potteries and woollen manufacturing. Many of the weavers lived in the Davitt Road area and in Acragar, slightly removed from the industrial centre of the town.

By the early 1800s, Mountmellick was at the height of its prosperity and known as "The Manchester of Ireland". It was the main town in the county in terms of wealth, industry and population. During this period, large-scale manufacturing arrived in Mountmellick, mostly based on cotton and woollen production. There were also a variety of other industries long established in the town, including brewing, distilling, tanning, and malting. Quaker families established and ran most, if not all, of these industries. A snapshot of Mountmellick during its peak industrial years can be seen on the 1839 map *(fig. 3.2)*, with industry indicated in orange and key buildings in the town shown in black.

fig. 3.3 Friends school

Industries located in the centre of the town were owned by some of the most prominent Quaker families, including the Bewley and Pim families. The Beale and Bewley families were involved in the textile industries, while the Pim family were involved in a variety of industries including brewing, tanning, and the manufacturing of soap, glue and candles.

John Bewley opened up his cotton factory in 1790 and is said to have employed around four hundred people. Another member of the Bewley family, Mungo II, established a cotton-spinning factory in the nearby Mountrath *(fig. 3.5)*, employing roughly one hundred to one hundred and fifty people at the time. The initial spinning of the cotton happened in Mountrath and the weaving took place in Mountmellick, the cotton was then finished in Dublin.

In 1836, a branch of the Grand Canal opened in Mountmellick, connecting the town to Monasterevin, Portarlington and Dublin. All the industries in the Mountmellick area benefited from access to the canal.

It is possible to chart the start of the decline of the "Manchester of Ireland" to the time when the first potato crop failed. Mountmellick, like most other towns in the country was devastated by the famine. The

population of Mountmellick in 1845, at the beginning of the famine years was four thousand eight hundred and by the end of the famine in 1850, it was three thousand one hundred and twenty. The effect of this social and economic disaster is clearly evident on the redrawn 1907 map, overleaf *(fig. 3.10)*, where the workhouse and fever hospital have been built. The Quaker meetinghouse and Provincial School closed by 1921. The main industry to operate in Mountmellick post-famine was malting and most of the factories in the town were converted to malt houses.

Joseph Beale and his wife Margaret, who were prominent industrious Quakers in the town at this time, became heavily involved in helping to provide relief for the people of the town during the famine. The Beales owned several properties in and around Mountmellick including woollen mills. Margaret, alongside friends and relatives ran soup kitchens in their various now vacant properties in the town. Joseph had converted his woollen mills into a grain mill and was running it at a financial loss to himself to grind corn for the starving.

Like the Beales, Quakers across Ireland were actively involved in providing relief to the famine stricken. They received financial help and donations from Friends in the U.K and America and between them, they established a Relief Committee, which worked to provide clothing, food and money to areas badly affected around the country:

…encouraged employment and the production of food by distributing large quantities of seeds, assisting industrial schools, and making grants to fishermen to enable them to redeem their nets from pawn and to repair their boats (Goodbody, 2007)

Unfortunately, their relief was not enough. There were three thousand Quakers in Ireland at this time working restlessly to aid a starving Irish population of eight million.

Joseph Beale, like many other Irish Quakers after the famine, was exhausted and financially ruined and there was no business in grain, wool or flax production. Many of the skilled labourers in this area had

ROSENALLIS

MOUNTMELLICK

IRISHTOWN

fig. 3.4 Mountmellick and surrounding areas

emigrated and there was no market to buy the goods produced. In the year 1852, Joseph Beale made the decision to leave for Australia, where there was a flourishing woollen industry. Before he departed, he was given a letter from the people of Mountmellick thanking him for his services to the town.

We feel it is a pleasing duty which we owe you, to express on your removal from amongst us to settle in Australia our recollection of the benefits conferred on the locality from the extensive employment given by you: "whose family have been residing here nearly two centuries" more particularly in the Woollen and Cotton manufacture which owing to your own enterprise and exertions was brought to near perfection. (Beale, 1975)

Through this brief study of Quakers and industry in Mountmellick we can chart the rise and decline of this industrial town. There are no practicing Quakers or active industry in the town today. Many of the factories which were once the life and centre of the town, now stand in ruins *(fig. 3.11)*. One exception being a former mill building in Irishtown, which now houses a museum, dedicated to the Quakers and their strong and lasting industrial influence on this small, country town.

Deepka Abbi

ROSENALLIS   MOUNTMELLICK

MOUNTRATH
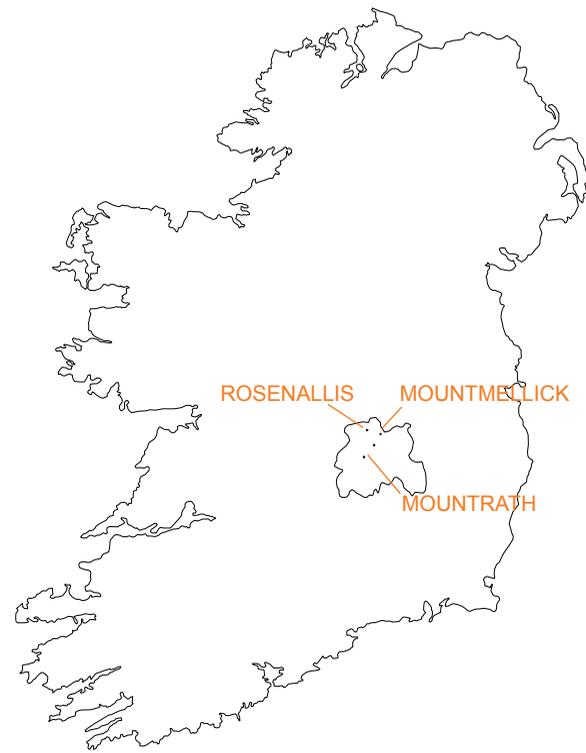
fig. 3.5 Location map

Key sources:
Joseph Beale's letters home to Ireland from Victoria, 1852-53
Beale, E. (1975)
The Quakers of Mountmellick: A short history of the Religious Society of Friends in the town of Mountmellick 1650-1900
O'Keefe, R. (1994)
A suitable channel: Quaker relief in the Great Famine
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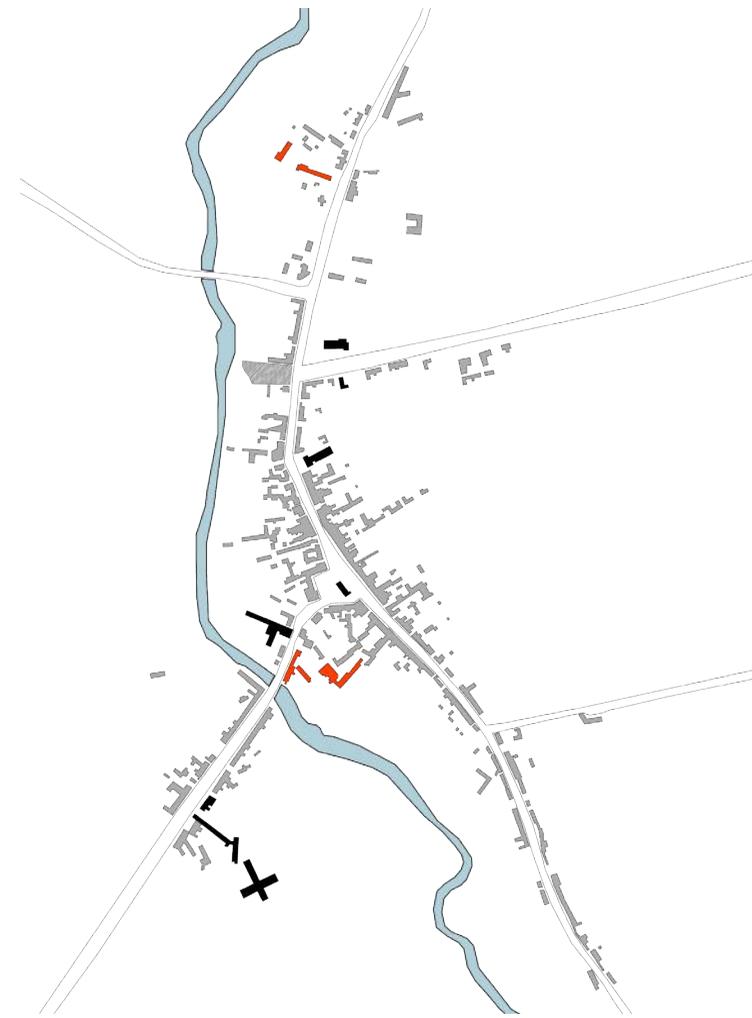
fig. 3.6 1839 Mountrath

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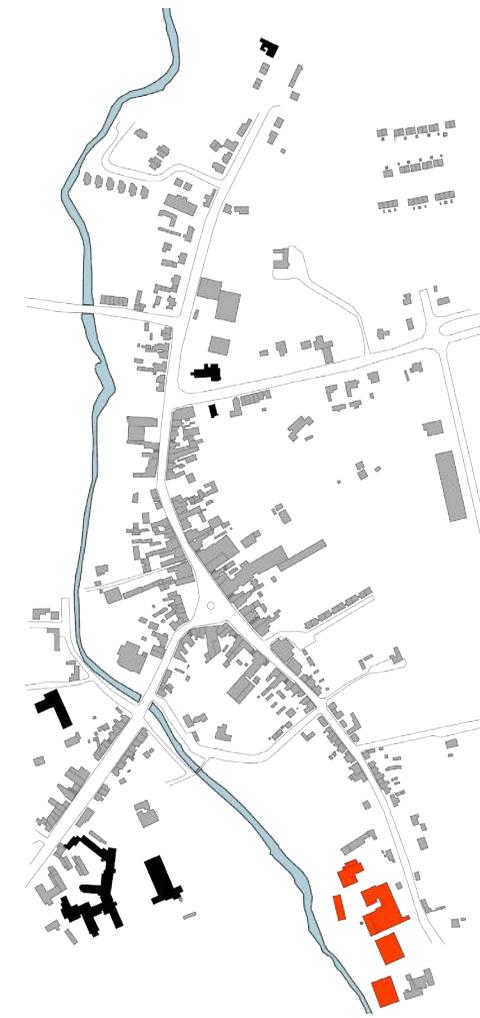
fig. 3.7 2016 Mountrath

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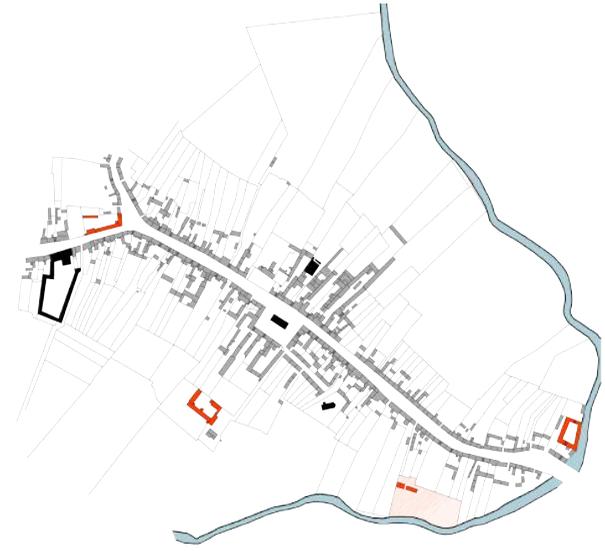
fig. 3.8   1770 Mountmellick

fig. 3.9   1839 Mountmellick
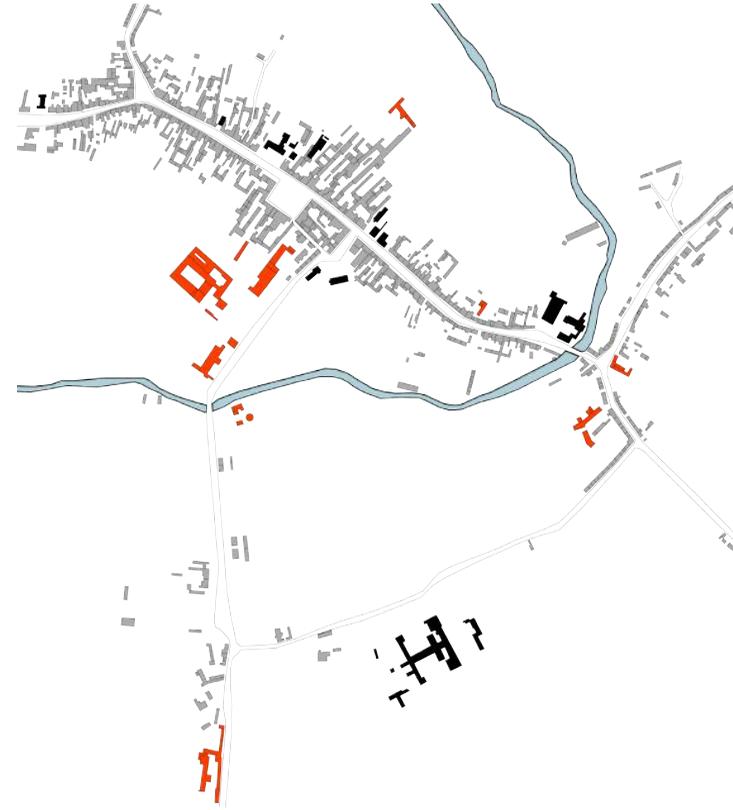
fig. 3.10   1907 Mountmellick
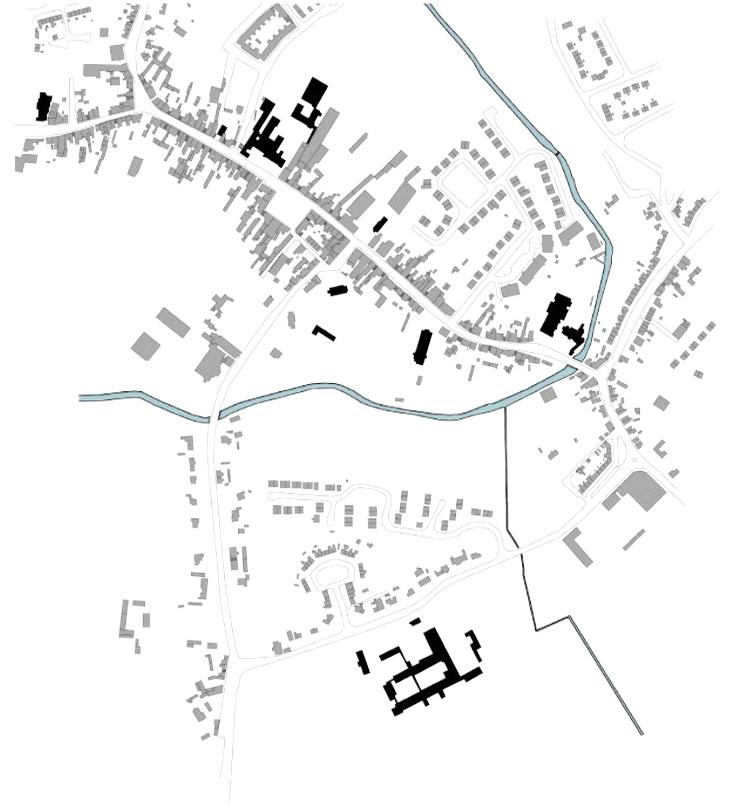
fig. 3.11   2016 Mountmellick

The 1728 Map, Doneraile and the St. Legers

By the 18th Century, due to a series of Plantations and acts of law, the vast majority of landownership in Ireland belonged to around five thousand families, most of which were Protestants (Dooley, 2007). One such family was the St. Leger family who acquired the village of Doneraile, Co. Cork and most of the surrounding countryside during the 17th century.

The village of Doneraile dates to 1130 when the Deagha clan settled nearby. The name Doneraile comes from the Irish 'Dún ar Aill', meaning 'fort on the cliff', referring to the nearby promontory built by the Deagha clan. The clan moved to the current site of Doneraile, when their nearby settlement in Byblox was largely destroyed by the plague *(Hajba, 2000)*. In June 1299 Doneraile appears on the sheriff's list of market towns.

In the early 17th Century, the St. Legers arrived in Doneraile and moved into the medieval Doneraile Castle, one of many castles built by the Synan family in the early 1400s *(O' Sullivan, 2012)*. Doneraile Castle was situated North of the river Awbeg and it is here that the St. Legers began their long reign of influence on the village. *(fig. 4.2)*

Proudfoot and Graham (1986) define formal planning as *"the creation of regularly structured space in accordance with some preconceived ideal"*. In the case of Doneraile, the village as seen in the St Legers' 1728 Map clearly fits Proudfoot and Graham's definition of a formally planned village. By the 1840 ordinance survey map however, the village has changed somewhat from its original plan. The fact that the St. Legers were still the landlord family at this time begs the question: why did they deviate from their original plan for Doneraile? By studying the 1728
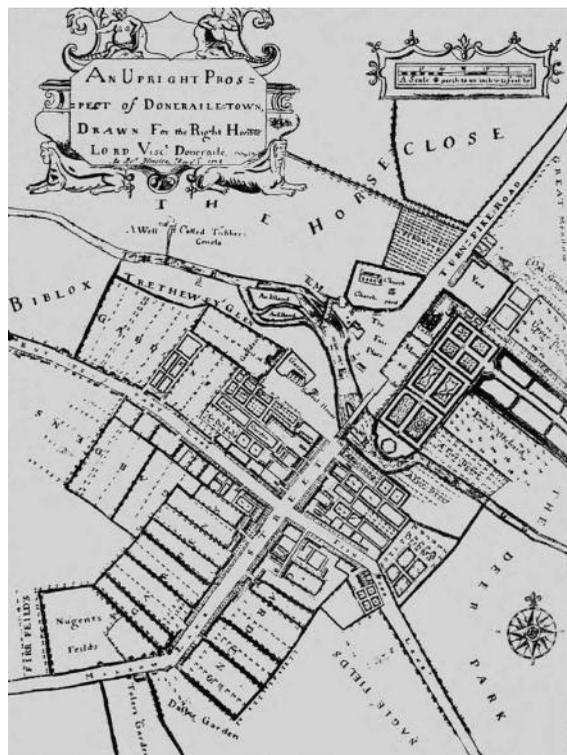
fig. 4.1
1728 Map of Doneraile

map in more detail and then comparing it against the 1840 Ordinance Survey Map we can begin to learn the story of this transformation, with help also from the history of the St Legers in Doneraile.

The 1728 map *(fig 4.1)* was drawn as a record of the St. Legers' estate. It is undoubtedly the clearest image of planned Doneraile. The map illustrates not only the street plans of the village but also the main elevations of the buildings. The plan of the village is a simple crossroad

fig. 4.2
Doneraile
c.1900

1. Main Street
2. Convent Road (formerly Buttevant Lane)
3. Mallow Road
4. St. Mary's Church
5. Former site of Doneraile Castle
6. Doneraile Court
7. The River Awbeg
8. Doneraile Mills
9. New Road
10. Creagh House
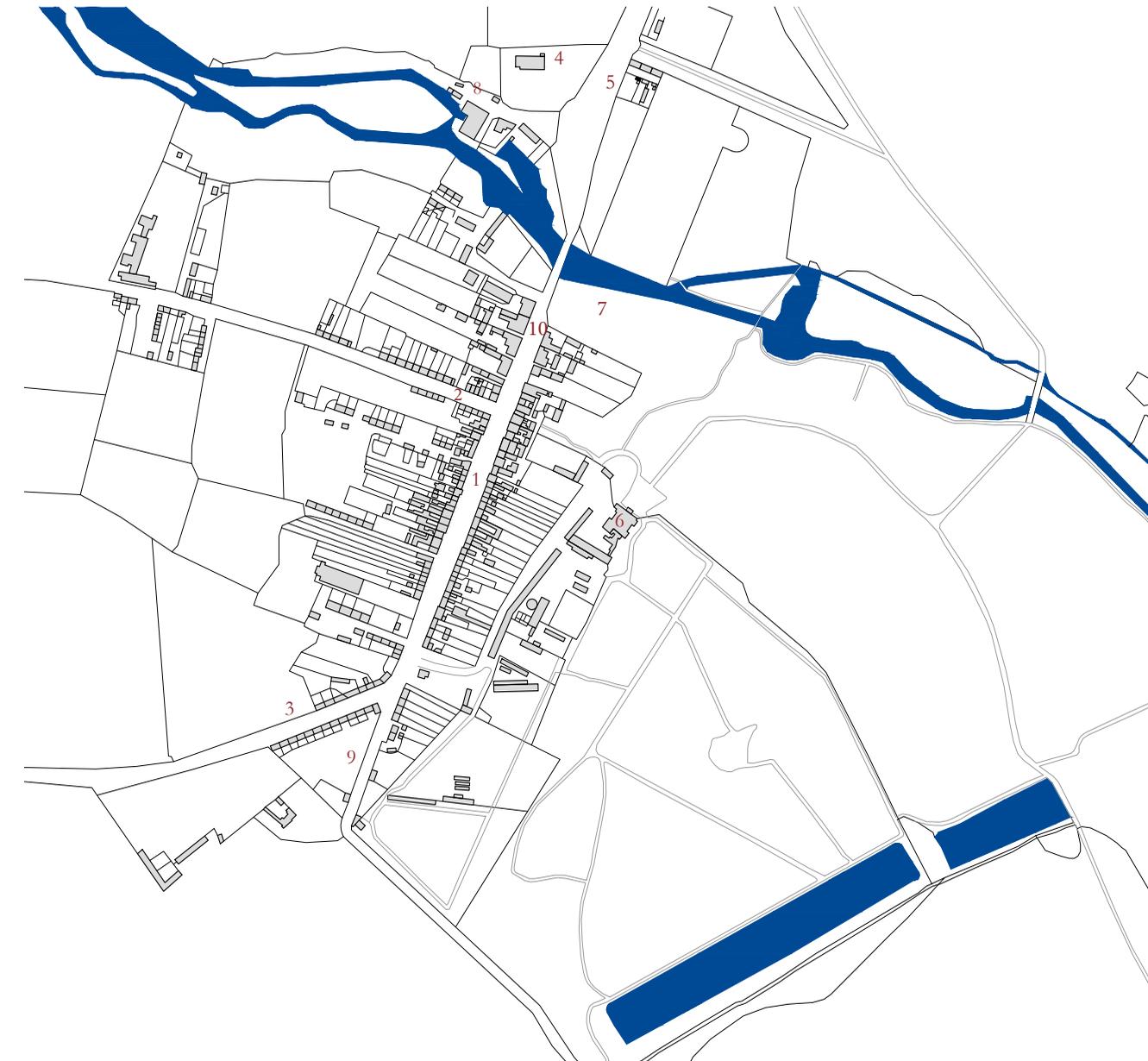
plan, consisting of one wide street, Main Street, which leads from Mallow Road to the river Awbeg and beyond . The main street is lined with two and three storey houses of a good size and consistent Georgian style. At the centre of Main Street, a second smaller street named Buttevant Lane (now Convent Road) approaches from Byblox. Buttevant Lane bisects Main street perpendicularly and on the far side becomes Fish Pond Lane. Buttevant Lane and Fish Pond Lane contain slightly smaller houses of one or occasionally, two storeys.

After the bridge, Main Street gives way to Turn Pike Road. This is the culmination of the plan. On the east side of the road is Doneraile Castle and its magnificent gardens which reach down to the river in a series of three courtyards. Directly across the road is the Church of St. Mary's, originally built by the Rt Hon Sir William St Leger in 1633 and rebuilt by his grandson, the Rt Hon Arthur Viscount Doneraile in 1726. Below the church is The Fair Place and The Mill and further south across the river is the school house.

The 1728 map depicts a very clear, ambitious cross roads plan with a grand main street. At the top of the plan stands Doneraile Castle, the original home of the St. Legers in Doneraile and across from it the church. This creates a powerful image indeed, that of church and state, the two inseparable and very much dominating, atop the hill.

The 1728 map is a very important record of Doneraile as it records the well planned and highly realised crossroad plan of Doneraile but also records recent conflicts and marks a time when the political structure of Doneraile was itself in a state of flux. In 1645 the confederate army captured Doneraile and burned the castle. The castle was rebuilt in the 1660s but was sacked for a second time in the 1690s. After the second sacking the St. Legers moved across the River Awbeg to another house which can be seen on the 1728 map at the end of Fish Pond Lane. In 1725 there was a major renovation to the house (now Doneraile Court) and by 1728 they were well established there.

The map marks the time when the St. Legers moved from castle to house, which Mulvin (1991) would argue, marks a political change from plantation undertaker to landlord. This move marks not only political change, but also the beginnings of big morphological change. With the St. Legers now at Doneraile Court rather than Doneraile Castle, the crossroads plan has become a little unbalanced and by the time the 1837-1842 Ordinance Survey Map is drawn we can see quite a big change in the morphology of Doneraile (fig. 4.3, fig 4.4).

The 1837-1842 Ordinance Survey Map shows a plan of the town noticeably different to that of the 1728 Map. The village no longer has the crossroad plan depicted in the 1728 map. It is likely that this is a direct consequence of the St. Leger's move from Doneraile Castle to Doneraile Court. Fish Pond Lane has disappeared, the houses which were located here have also vanished. It would seem that the St. Legers demolished it in order to achieve more privacy and separation from the town.

Another notable change is the addition of a new road, at the bottom of Main Street, named 'New Road'. It is probable that this addition was introduced to replace the houses cleared at Fish Pond Lane. At the top of the plan, Doneraile Castle is gone, but a new gate has been built and the landscape has been overhauled, as well as the bridge refurbished to create a new approach to Doneraile Court (Crowley, 1983).

These are significant changes in the village structure for Doneraile. The original village plan was very powerful in its clarity. The symmetry of the crossroad type, the image of the castle and the church at the top of the town. The powerful simplicity of the original plan has changed and the new plan is a little more complex.

The St Leger house is no longer across from the church, however it maintains its relationship with the church through the careful planning of the gardens. Another addition is the new entrance on Main Street
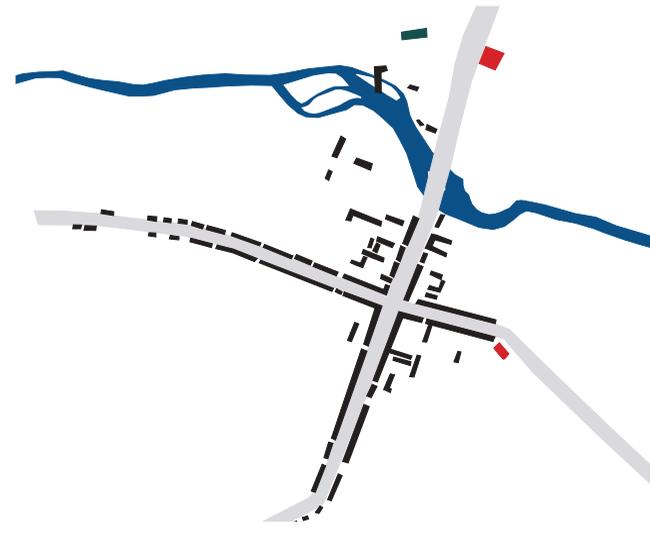

fig. 4.3 Doneraile, 1728
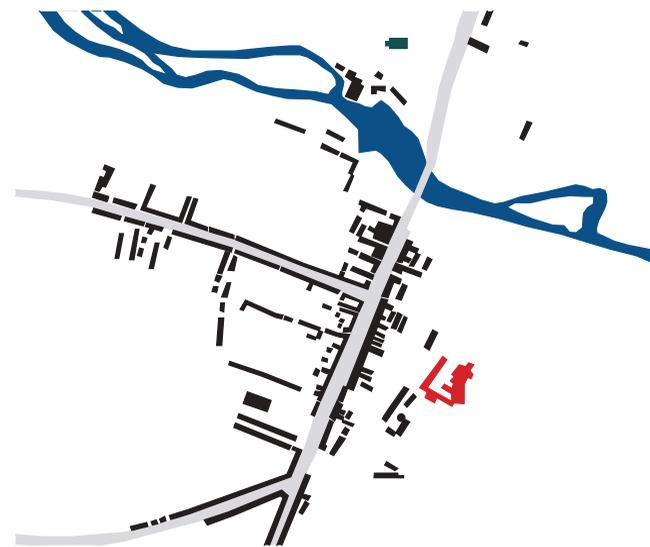
fig. 4.4 Doneraile, 1840

leading from Doneraile Court onto the Mallow Road, "giving the St. Legers a direct route to Mallow which with its spa in full swing was the social hub of the locality" (Crowley, 1983). This new entrance was constructed as part of a number of additions including the Triumphant Arch (fig. 4.5) on Turnpike Road, which were completed in anticipation of a possible visit from King George IV.

The move to Doneraile Court and the overhaul of the gardens seems to draw high praise from visitors. Smith (1893) describes Doneraile as "one of the most pleasant and beautiful villages in this kingdom", noting that it owes much of that beauty to the house and gardens. Young (1892) and Townsend (1810) note similar observations. Bence-Jones (1963) describes the time as "the golden age of Doneraile, when the village, immediately behind the house, was the most fashionable place in North Cork. The line of gentleman's carriages outside the church on Sundays is said to have been a mile long." Hajba (2000) argues that the St Legers did more than attract visitors, they persuaded some landed families to move to Doneraile, making the town more prosperous. Lewis (1837) confirms, "The country studded with gentlemen's seats".

It's interesting to see that the morphology of Doneraile village changes over time at the hands of the St. Legers, the metaphor of the village as palimpsest is evident in Doneraile as parts of the village are erased as they become irrelevant to the contemporary image of the St Legers and new features of the town and demesne emerge at important points on the St Leger timeline. The 1728 map then is a significant document as it records the St. Legers at their new home, Doneraile Court with Fish Pond Lane intact and the old Doneraile Castle still standing at the top of the map.

Doneraile Court itself embodies this layered quality too *(fig. 4.6)*, built on the core of the original two story, five bay house on Fishpond Lane is the three storey, seven bay design of Isaac Rothery, c.1730. Some of the stone from the castle was used in its construction and the house has a remarkable 300 years' worth of alterations, including the impressive Victorian porch. Today visitors can appreciate the impressive structure in its beautiful surroundings with the demesne open to the public and tea rooms located in one of Doneraile Court's extensions.

fig. 4.5 Triumphant Arch

Doneraile, while noteworthy for the clarity and singularity of its 17th Century plan, exhibits another recurring feature of Irish planned villages – that of transformation. It is unusual for a planned village to remain frozen in time from the moment of its inception, naturally most villages evolve through a number of iterations as is the case with Doneraile. It is important to keep this in mind when studying planned villages, because while it is tempting to look at the idealised, formal plan, it is also worthwhile to study the more complex morphological transformation of the village. On visiting Doneraile today the formal planning of the village is still very evident, especially on Main Street and one is always aware of the presence of Doneraile Court, due in part to it's many entrances along throughout the village, each one offering a glimpse of the impressive variety of flora and fauna found within the demesne.

fig. 4.6
Doneraile Court, north facade

David McCarthy

fig. 4.7   Axonometric drawing of Doneraile, Co.Cork

Ballyhaise: The Palladian Estate

The aim of this essay is to research the village of Ballyhaise, an early estate village with an innovative and experimental layout. In this essay, I will examine the history and the development of the village, looking especially at the rich architectural heritage.

The origin of Ballyhaise Village.

During the Plantation of Ulster in 1609, John Taylor of Cambridge received a grant of two thousand profitable acres of land in the Barony of Loughtee, at present divided into Loughtee Upper and Loughtee Lower (Co. Cavan) that belonged previously to the O'Reilly Clan. Under the title of the Manor Aghieduff, John Taylor took immediate actions to lay the foundation of a village at Ballyhaise and to encourage Scottish and English undertakers to settle in the estate. He started by erecting a strong Bawn of lime and stone for his own residence on the site of the present house from which he would command the fort over the river.

The plantation was a success initially with eighteen English and Scottish families living in the Manor and everything around the infant colony appeared in the most prosperous condition. During the 1641 Rebellion Philip O'Reilly, a native Irish rebel managed to regain control over the entire county of Cavan and the settlers had to flee their villages and towns and take shelter in the fortified Town of Drogheda and then eventually flee the country when Drogheda fell under the rebels control. This brought the development of Ballyhaise to a halt.

Between 1642 and 1650 there were several attempts by the English to regain control in the regions controlled by the Irish O'Reilly and O'Neill clans. Only in the mid-1650s during the conquest of Ireland did Sir Charles Coote finally expel the native Irish from Cavan, Monaghan, and Tyrone at the battle of Scarrifholis. The Taylor family returned to the estate once the region had passed under the, English control once again.

The development of Ballyhaise Village.
The Ballyhaise estate belonged to the Taylor family until an inter-marriage of the daughter and heiress of the last possessor transferred the estate to the Newburgh family.

In 1701 the estate passed on to Colonel Brockhill Newburgh, the only living heir to the Newburgh family. In 1704, he was appointed High Sheriff of Cavan and then served as an M.P. from 1715 to 1727, as well as acting as chairman of the local linen board. During this period Baliyhaise saw major development and improvement to the existing settlement. Colonel Brockhill Newburgh had a great vision for the estate and in 1703 the first stone bridge was constructed over the Ballyhaise river, he then laid out the plan of the town with great taste. The octagonal form was an experimental and unusual form of planned village layout. One of the main features of such a village layout was the circular arched Market Place located in the heart of the village with radial roads emerging from within. The peculiar shape of the houses in the village, the handsome market-house, the richly-wooded neighbourhood, groves, grottoes, and gardens were all objects of attraction, and the novelty in those days of a fountain continually playing in the lawn made the place particularly interesting.

The Estate House built in the 1730s by the famous German origin architect Richard Cassels is located on the main radial road see *(fig. 5.1)* and overlooks the river bank and the bridge. Initially, the location of the house was strategically placed for defensive purposes that allowed an unobstructed view of the river and the crossing. The Church is located midway between the village and the House. Through the instrumentality of Colonel Brockhill Newburgh and his two successors, the village and demesne of Ballyhaise were not inferior in beauty to many in Ireland.

Ballyhaise estate remained in the possession of the Newburgh family until around 1800 when it was sold to William Humphreys, a Dublin-based merchant.In 1905, the state bought the property and has run it as an agricultural college ever since.

fig. 5.1 Ballyhaise plan

1. Estate House
2. Ballyhaise bridge
3. Church of Ireland
4. Market House

Ballyhaise House

Built between 1730-1740 by Colonel Brockhill Newburgh.
As mentioned above Colonel Brockhill Newburgh embarked on a new mission to remodel the established Ballyhaise village and one of the main projects was the construction of the Ballyhaise estate house, replacing the previous house built by John Taylor. The building was constructed between the 1730s and 1740s by Richard Cassels one of Ireland's foremost Palladian architects. The new estate house was redesigned as a Palladian house with the core of the building made up of two stories over half basement. The façade was mainly red brick with the centre bays of limestone with Ionic over Doric pilasters below a full entablature supporting a pediment. This can be seen above (*fig.5.2*) and indicates the house was the centrepiece of a Palladian scheme extended on either side by quadrants before terminating in pavilion wings which no longer existent.

Ballyhaise Roman Catholic Church

Built between 1820 - 1825
The free standing large scale Roman Catholic church is located on the main radial road connecting the town of Cavan and the Ballyhaise village. The church displays complex architectural detailing and skilful craftsmanship and is an important addition to the architectural landscape of Ballyhaise. The main body of the church consists of three-bay two-stage gable front having central breakfront as stepped buttress surmounted by bellcote. Seven-bay side elevations with a crenellated porch at fourth bay south elevation. Pitched slate roof with barge stones to gable parapets, gabled pinnacles to four corners, ashlar limestone bellcote with a pointed arch opening to front gable, cast-iron gutters and replacement downpipes.

fig 5.2 Ballyhaise House

fig 5.3. Ballyhaise Roman Catholic Church

Ballyhaise Bridge

Built between 1700-1720 by Colonel Brockhill Newburgh.
The construction of the bridge was one of the first priorities of Brockhill Newburgh as it crossed the Annalee River that created a direct link between the town of Cavan to Co. Monaghan and the north through the centre of the newly established Ballyhaise village. This new route allowed for direct transportation of goods and created more traffic through the village. The structure of the bridge consists of six-arched roughly coursed rubble limestone. The bridge was consciously positioned on a central axis with Ballyhaise House and is a reminder of the earlier formally laid-out demesne which preceded the later eighteenth-century naturalistic English-style landscape.

Ballyhaise Church of Ireland Church

Built between 1815-1825
A beautifully crafted Church of Ireland church which is positioned midway between the planned village of Ballyhaise and the Ballyhaise Estate House. The main body of the church consists of four-bay nave elevations and a three-stage tower to the west with a pitched slate roof with clay ridge tiles, cut-stone gable copings with plain kneelers and octagonal chimney stacks to apexes and cast-iron rainwater gutters.

Ballyhaise Market House

Built between 1730-1750 by Colonel Brockhill Newburgh.
The Market House was built during the construction of the Ballyhaise Estate House by Palladian architect Richard Cassels due to the collapse of the previous market house in 1736. Located on Fair Hill, on a radial road leading from the octagonal Market Place to the Fair Green, the former market house captures a vital element of the estate and village planning in the early eighteenth century. Despite recent alterations, the former market house retains the essential elements of its original composition, notably the exquisitely cut sandstone ashlar forming the arcade.

fig 5.4. Ballyhaise Bridge

fig 5.5. Ballyhaise Church of Ireland Church

fig 5.6 Ballyhaise Market House

The Octagonal Form

The most outstanding aspects of the village plan of Ballyhaise is its octagonal form and the Palladian Estate House *(fig.5.2)* that ensured that the village was a landmark of its time. One of the main influences of such a village layout was the circular arched Market Place located in the heart of the village with radial roads emerging from within, unfortunately the structure has collapsed soon after it was constructed and a new Market House *(fig.5.6)* was built on Fair Hill, a radial road leading from the octagonal Market Place. The design of the housing around the octagonal square was a simple Georgian style, consisting of two floors, each floor containing three rooms. The housing consisted of two floors and each floor had three roofs. The roofs were slated and the windows were sashed and glazed. The housing, although basic, was innovative for its time. The diverse octagonal form of Ballyhaise shows a great vision and ambition by Colonel Brockhill Newburgh for his experimental town.

The use of octagonal forms was innovative and experimental in many towns in Ireland. The combination of the Palladian language of the Esate House and the unique form of the village plan, Ballyhaise was one of the inspiring and celebrated planned village of its time.

The distinct character of Ballyhasie remains evident today and it is one of a small but significant number of planned estate villages in Ireland. *(see essay 7 for a further exploration of octagonal and crescent morphologies in Irish villages)*

Dimitri Cusnir

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fig. 5.7   *Axonometric drawing of Ballyhaise, Co. Cavan*

Estate Villages & Urban Improvement

Robert O'Byrne

When the Church of Ireland cleric Thomas Campbell published his Philosophical Survey of Ireland in 1778, he observed of Carlow, 'The town itself is pleasantly situated on the Barrow, and makes a very cheerful appearance, from the number of white houses scattered up and down; nor are you at all disappointed when you enter it, there being a cleanness and neatness in the streets, I had not hitherto seen on this road…everything wore the appearance of a good English village.'

There is a rare note of approval in this account: Irish towns have not as a rule received favourable press from visitors. The opinions of William Makepeace Thackeray, who travelled around the country in 1842, are typical since he frequently used terms such as 'dirty' and 'wretched' when describing what he encountered. In Bantry, County Cork for example, he found the majority of townspeople living in hovels so miserable that an 'ordinary pigsty in England is really more comfortable.'

Like Campbell and most other observers, Thackeray's reference point was England and its towns, with which those in Ireland were, other than occasional exceptions, deemed to compare poorly. What commentators failed to take into account is that urban settlement was not a traditional condition of the Irish people, and that almost without exception the country's towns and cities had been established by non-indigenous settlers, beginning with the Viking creation of ports like Dublin and Waterford. In so far as native towns emerged prior to the 16th century, they had usually grown up adjacent to the walls of existing settlements (from which the indigenous population may have been excluded, hence the term 'Irish Town' in places such as Limerick) or next to monasteries and other religious houses. Want of planning and ribbon development, two much-decried features of contemporary urban life prove to have a long pedigree: for centuries towns in Ireland have been labelled as 'straggling.'

Planned towns are thus an anomaly rather than the rule in Ireland. Habitually they came into existence because a prominent landowner, often newly-arrived in the country, recognised the merits of developing an urban settlement. The advantages were two-fold: providing secure habitation for tenants whose loyalty could be ensured; and creating centres of commercial activity which would generate additional income for the landlord. The development of Bandon, County Cork by Richard Boyle in the opening decades of the 17th century was predicated on both these factors, as was the emergence of a large number of settler towns in Ulster over the following decades. In many instances their centrepiece, both physically and architecturally, was a market house affirming the purpose of the town. The often sad condition of such buildings today, as epitomised by the former market house in the planned town of Portarlington, County Laois, mirrors the commercial decline of formerly busy trading centres.

Other towns, notably Villierstown, County Waterford were laid out by their owners to be centres of industry. Henry Jones' 1751 map of Villierstown shows the handsome housing constructed by Earl Grandison beside his parkland: writing after a visit to the area in 1747 Richard Pococke noted the occupants 'are all linen weavers.'

Grandison embodied the best characteristics of an active - and resident - landlord, not always the case in Ireland. When Thackeray passed through Ahascragh, County Galway in 1842 he found 'the houses are as trim and white as eye can desire and about the church and the town are handsome plantations, forming on the whole such a picture of comfort and plenty as is rarely to be seen in the part of Ireland I have traversed.' This, Thackeray discovered, had been due to the presence of an industrious land agent who had lately been dismissed from his position and 'the village had already begun to deteriorate in consequence.' Similarly when

English land surveyor Jonathan Binns visited Westport, County Mayo in the mid-1830s he noted that the town, which had benefitted much from improvements undertaken by the first Marquess of Sligo, was now suffering from the non-residence of his son, then Governor of Jamaica. 'The people of Westport have abundant cause to regret his absence; for when resident among them, he contributed, in many respects, and in a very important degree, to the happiness and prosperity of the community which surrounded him.'

It is, of course, true that not all of Ireland's planned towns came into being for economic reasons: as is well known, Abbeyleix, County Laois was moved to its present position in the 1770s when the first Viscount de Vesci built a new house designed by James Wyatt and preferred not to have the townspeople in too close proximity (a similar scenario seems to have prevailed at Castlemartyr, County Cork the previous decade when the first Earl of Shannon laid out a new demesne). However it is worth concluding with a note on one relatively late instance of a planned Irish town: Fermoy, County Cork. In 1791 the Scottish entrepreneur John Anderson purchased what was then a handful of cabins and an inn. In the years following he designed and built a substantial town on the site based around a square with market house, theatre and hotel as well as a livery service, Fermoy lying on the main road between Cork and Dublin. But Anderson's real coup was in persuading the government to establish an army barracks beside the town, on land he provided free for the purpose: among the largest such military bases in Ireland, at the start of the last century it accommodated over 3,000 soldiers. Their presence ensured the town thrived. Following the withdrawal of British troops in spring 1922, the barracks were burnt and subsequently demolished. Fermoy's economy never recovered, something which had not been planned.

Robert O'Byrne is an historian specialising in Ireland's architectural heritage. A former Vice President of the Irish Georgian Society, for the past five years he has maintained an award-winning blog www.theirishaesthete.com

Cookstown and The Stewart Family

This essay examines the historical circumstances which led to the establishment of the Plantation village of Cookstown in County Tyrone and studies its distinctive linear morphology and architectural heritage. Cookstown, the fourth largest town in the County Tyrone, was formed within the tumultuous fabric of Ulster during the early 1600's.

Following the Battle of Kinsale in 1601 and the unsuccessful native Irish campaign of the Nine Years' War in 1603, the newly crowned Scottish king, James I granted pardons to a number of Irish Chiefs with the enlightened hypothesis that working with the Irish leaders will result in a prosperous and harmonious dynamic. However, neither the pardons nor the harmony lasted . By the end of the decade the organized colonization of the Ulster province was initiated and carried out by wealthy British and Scottish colonists. Although the royal pardons were in effect, and the appointment of Irish Clan leaders as landlords was practiced and accepted, they had been subjected to severely diminished incomes and authority. For the native belligerents in the Nine Years' War the choice to flee to Europe's mainland presented itself as a viable option for rallying support in hope of returning with military backing to overcome the English occupation. In 1607, after years living in unfavorable, controlled and subjugated circumstances Hugh O'Neill, the Earl of Tyrconnell, and the Earl of Tyrone departed Ulster for the mainland of Europe, and with them were a collection of around one hundred followers. This event, later to be titled "The Flight of the Earls" served as one of the catalysts in the development of Cookstown.

In the aftermath of war in the vacuum created by the absence of the Gaelic chieftains, an estimated total of half a million acres was taken from remaining Gaelic chiefs in the counties Tyrone, Cavan, Armagh and Fermanagh. These counties formed the landmass of the first phase of the Ulster Plantation.
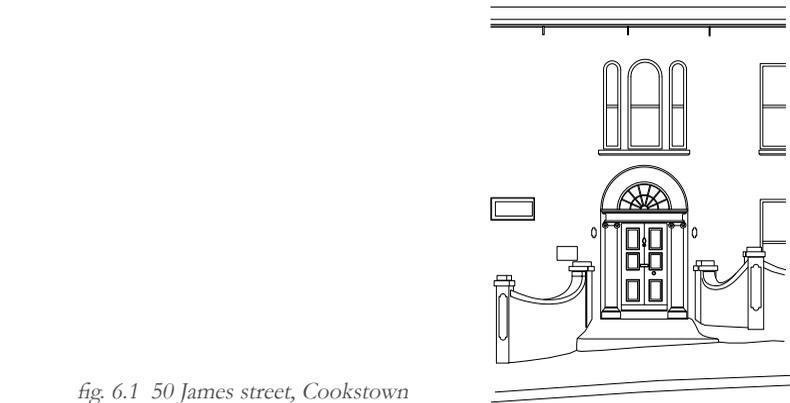

fig. 6.1 50 James street, Cookstown

Cookstown's name comes from its father and founder, Dr. Allan Cooke, an ecclesiastical British lawyer. During the early 1600's the Archbishop of Armagh, Henry Ussher, leased a plot of land to Dr. Cooke which contained within it the embryonic form of Cookstown. Ussher was granted the plantation acres following the Flight of the Earls. Not uncommon for plantation landowners Dr. Cooke did not hold permanent residence in on his newly acquired estate. Although in overseeing and funding the construction of over a dozen houses and buildings he met the requirements of his leasing agreement. Cookstown's inception and foundation is thought to have crystallised in 1609, however the initial layout of the town was destroyed during the rebellion of 1641 where native Irish forces revolted back against the British and Scottish planters. Cookstown, geographically was at the core of Ulster insurgency was simultaneously taken by the native forces and abandoned by the previously incumbent landlords

The Stewart Family and Cookstown

"Cookstown is remarkable for its one main street that runs north to south in a straight line for over a mile and a quarter, rising to a gentle hill in the middle and again towards either end "

(Alistar Rowan, 1979)

William Stewart's vision for a Linear town is eccentric and enterprising given the relative modesty of size and layout of the surrounding planned villages in the area. contextually it could be argued that the length and width of a main street should only exist in a capital city.
Cookstown's morphology is unlike that off any of its closer geographic relatives, the main street of the town boasts a length of one and one quarter miles and at its widest spans a distance of 41 metres.
Branching from this spinal street are smaller tributary roads which perpendicularly intersect it. These smaller lanes occur in the pockets and gaps between houses and public buildings.

Building in the townscaped

"Cookstown's unique character is given it by the breadth and length of its straight main street, and the interesting up-and-downness of the building heights, some 2-storey, some 3-storey"

(Oram, R.W., Rankin, P.J. (1971))

The native revolt of 1641 and the following re-capturing of the town, by forces loyal to the crown, in 1643 resulted in destruction as the town was burnt and the local Iron mines the natives were using for weaponry was destroyed. Following this, an estimated one hundred years of inactivity and little or no promise of growth ensued. Towards the mid-17th century a large percentage of the land surrounding Cookstown was owned by the Stewart family, chiefly the grandson of James Stewart: William. Before the end of the 17th century the Stewarts bought the land lease from The Cooke family along with it, six townlands were included in the acquisition.
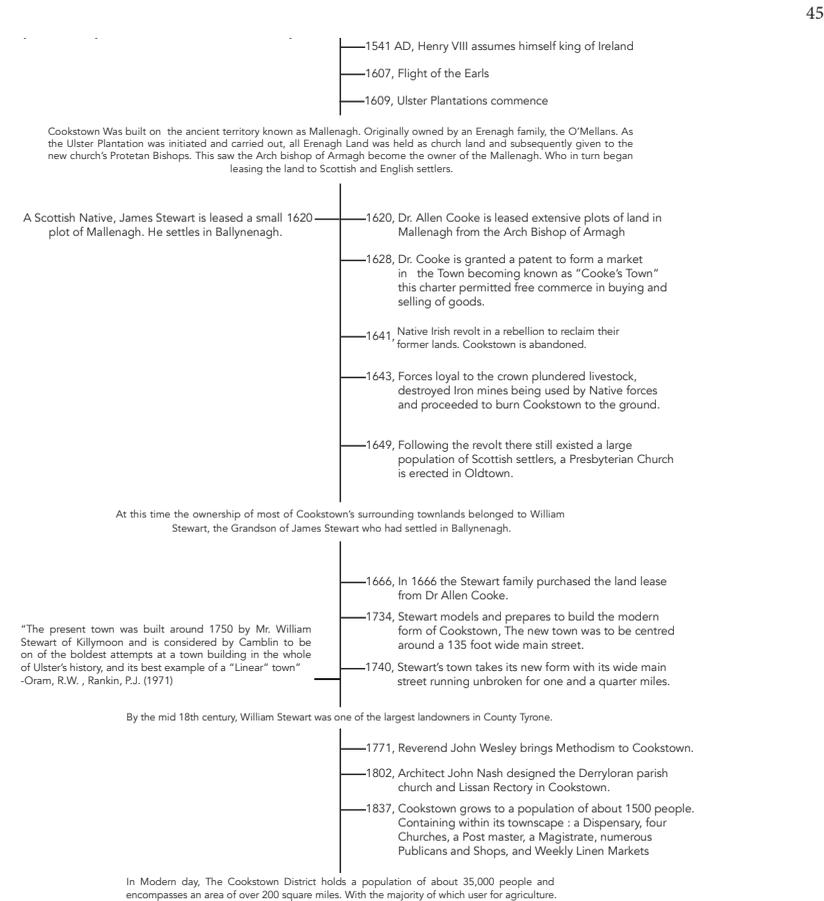

fig. 6.2 History of Cookstown, timeline

Cookstown possesses a general vernacular in its building language. Many of the existing buildings along the main road were built on both sides of the 19th century.

Cookstown's long, linear and horizontal form is striking and relentless. There is little offered in terms of a duality between the horizontal and the vertical. Though this is less apparent when you experience the form in person, when observed on the aerial and axonometric plan the flatness and linearity is strikingly obvious.

Analysis of town morphology

The form of Cookstown is one and a quarter miles long running north - south with a strikingly wide main street of forty one meters. The town sits on relatively flat topography with no rivers or lakes immediately adjacent. The linearity of the town exhibits a common urban morphology in Irish planned vilages. Indeed Valerie Mulvin's seminal thesis "The Morphologyof Irish Towns – An Architects Overview of the Planning of Towns from the 10th Century to the Famine" notes the linear plan as one of the most common urban forms in Ireland.

Despite its frequency as a planned form, the morphology of Cookstown is nonetheless notable for both the length and width of the main street and it's horizontal emphasis. Similar linear plans include Stokerstown, County Roscommon and Frankford in County Offaly.

In my analysis of Cookstown I have identified three sections to examine within the linear plan. Indicated as : a, b and c in the map across. Sections A and C highlight the ends of the town and how it frays and breaks into smaller ancillary roads. Section B however analyses the built core of the Cookstown morphology.
The section A and C maps focus on the North and South ends of Cookstown's main street. Both north and south gateways to the main street demonstrate different characteristics

In the North *(fig. 6.4)* the width and length of the great street begin to fray and split up into four smaller roads and a collection of lanes, It fragments from large road to broken up country lanes. Contrary to this, towards the southern end *(fig. 6.5)*, Killymoon street is intersected by a large diagonally running road. this serves as an abrupt boundary to the towns end. Although Killymoon street does continue it reduces in size.

Section B *(fig. 6.6)*: the built core of Cookstown. Although almost all of the smaller tributary roads which stemmed perpendicularly from Cookstown's mains street did dwindle into very small, quiet roads. Molesworth Street, Union Street and Coach street grew and encompassed a nucleus of buildings.

Towards the nortern end of the town, the most significant intersections and junctions occur between Burn road, Coach street, Oritor street and Molesworth street. This became the most built up area of the town and subsequently was the non-geographical center of the main street. It is here that Cookstown was able to accomodate a secondary street which runs parallel the main street without being reduced to a mere laneway. The necessity and success of Union street was aided by the presence of the Charles Lanyon's Cookstown G.N.R railway station. The placement of amenities ensured that the immediate area and small streets around it would benefit and eventually become characteristic in the morphology of the town.

Section A (Above)
1. Intersection of (a) Willburn Street and (b) Moneymore Road

Section C (Below)
1. Intersection of (c) Chapel Road and (d) Church Street
2. Intersection of (e) Drum road, (f) Killymoon Street and (j)Killymoon Road
3. Fraying of (g) Killymoon Street as it reaches the end of the town. it is intersected by (h) Sweep Road and (i) Castle Road

*fig. 6.3 Cookstown plan formation*

fig. 6.4 North End   47

fig. 6.5 South End
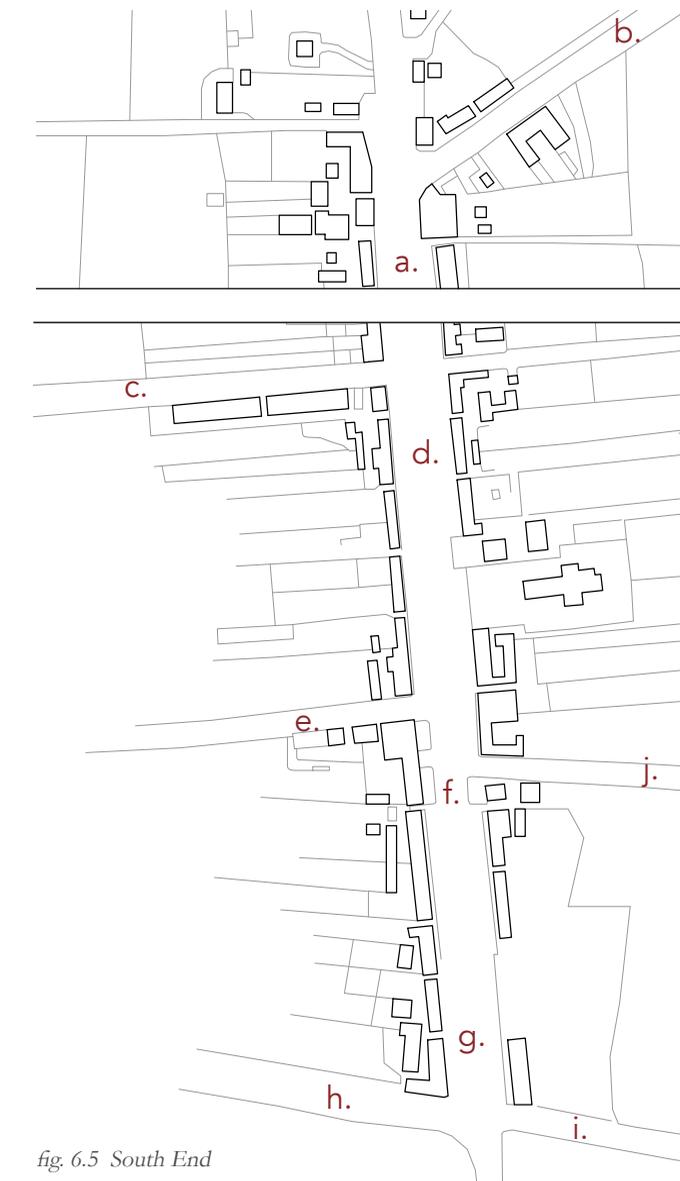
COOKSTOWN

COOKSTOWN

fig. 6.6 Middle formation

Cookstown is perhaps the most extreme version of the planned linear town in Ireland. Though as highlighted in the analysis it does break its linearity towards the centre with a sizeable parallel road contending for dominence, However, even with the developed nucleus based around Union street and the main road, the overpowering long form of the town heavily dictates the characteristic of the town and ultimately has defined it from its early development up until modern day.

Michael Weir

Section B (Across)
(a) Oldtown Street, (b) Oritor Street, (c) Burn Road, (d) Fair Hill Road, (e) James Street, (f) William Street, (g) Union Street, (h) Molesworth Street, (i) Molesworth Road, (j) Coach Street (k) Cookstown G.N.R Station (highlighted in red)

Key Sources:
List of historic buildings, groups of buildings, areas of architectural importance in and near Dungannon & Cookstown : Coalisland, Stewartstown, Tullyhogue, Newmills, Donaghmore, Castlecaulfield and Pomeroy / Ulster architectural heritage society
Oram, R. W. and Rankin, P. J. Alistair Rowan. North West Ulster: Londonderry, Donegal, Fermanagh, and Tyrone. Buildings of Ireland Series. Alistar John Rowan
The Morphologyof Irish Towns – An Architects Overview of the Planning of Towns from the 10th Century to the Famine (1991)
*Valerie Mulvin*
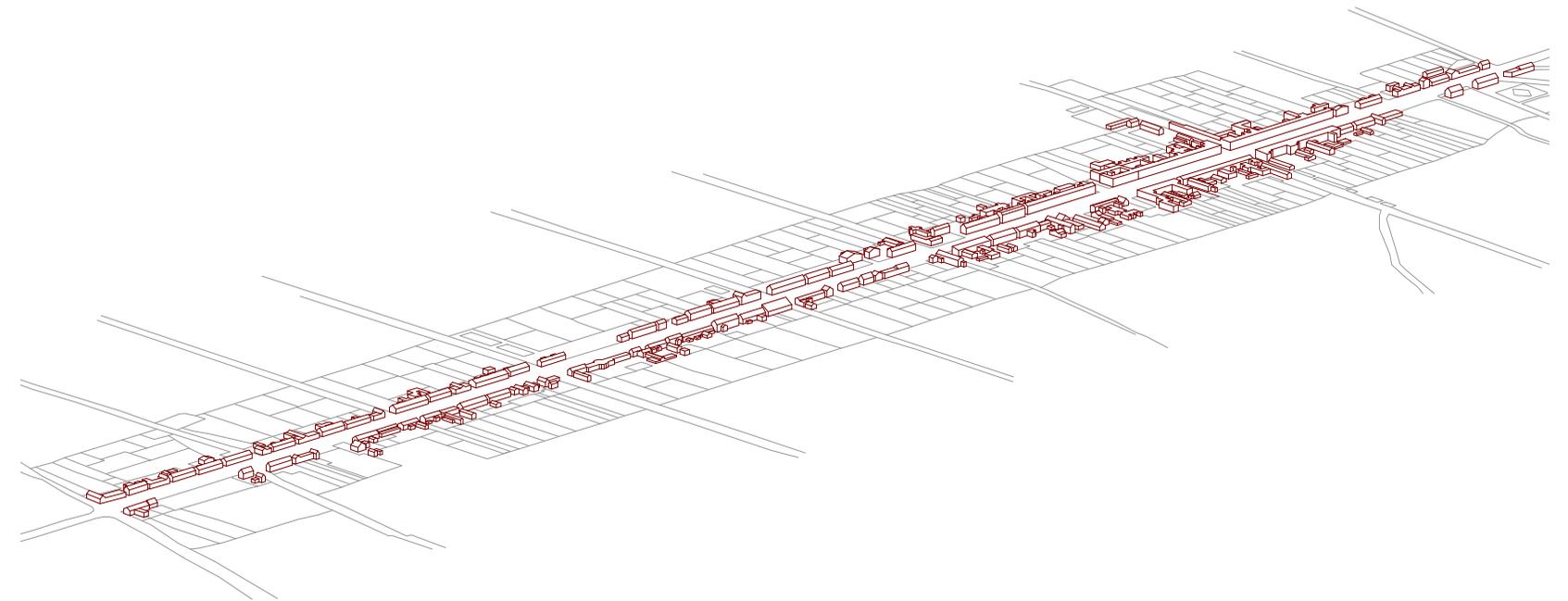
fig. 6.7   Axonometric drawing of Cookstown, Co. Tyrone

The Crescent and the Octagon

This essay aims to investigate the planned Irish town of Stratford on Slaney, Co. Wicklow, an early industrial town with a striking double crescent plan. I examine here the history, layout, development and decline of the town, I continue by undertaking comparative analysis of Stratford on Slaney with other similar crescent and octagonal forms in Irish planned towns.

Edward Stratford, (1736-1801), 2nd Earl of Aldborough, established his model town of Stratford on Slaney in 1774, on a hill above the river Slaney, in west Co. Wicklow. Stratford was known as an entrepreneur and a 'talented amateur architect'; he saw an opportunity on his family's lands in Wicklow to build an industrial cotton producing town in the South of Ireland. Stratford had architectural experience, having previously worked with Robert Adam in London designing 'Stratford Place', close to Oxford Street, a fine example of late Georgian architecture.

Prior to Stratford's village at Stratford on Slaney, the main manufacturing industries were in the North of Ireland, such as Hillsborough Co. Down. The south of Ireland was mainly an agricultural economy that had fallen stagnant. Stratford saw potential for the development of textile industries in the south due to its climatic conditions; the dampness of the climate of the South provided a suitable environment for the growth of cotton.

From the outset, Stratford strove to establish a model industrial town, developing the residential, public and factory systems; at its height Stratford on Slaney had three churches (Catholic, Protestant and Presbyterian) and fourteen taverns, it had a population of upwards of three thousand. In 1787 the manufacturing trade was said to have begun or 'getting on apace', by 1786 'two ingenious artists' set up a business 'stamping linens and cottons' *(Mrs. H. G. Leask,1945)* in Stratford. This method was never used before in Ireland and by 1800 Stratford had an established cotton and linen manufacture with calico printing being the dominant trade.

Stratford on Slaney's manufacturing industry saw many changes in ownership during its history, in 1789 Stratford leased in the entirety of the village (with the exception of the Church grounds, the parsonage and the field behind) to Messrs Samuel Jameson and Houlton Anderson of Dublin. There were a further number of changes in the ownership of the village until Messrs Orr Smith & Co., originally from Paisley in Scotland, moved to Stratford. They were a successful cotton manufacturing and printing company, and by the early 1790's they added calico weaving and printing at Stratford on Slaney. Stratford on Slaney was at its peak in the early part of the nineteenth century, there were over one thousand people employed by Messrs Orr Smith & Co.

The architecture of the housing in Stratford on Slaney was of a simple Georgian style. The housing consisted of one or two floors and each floor had three rooms. The roofs were slated and the windows were sashed and glazed. The housing, although basic, was innovative for its time as thatched cabins were the common living quarters for the poor. The primary house 'Mount Amiens' *(Ronald W. Lightnown, 2009)* in the town was made up of five bays and had fourteen rooms, a walled garden, greenhouses, hot houses and offices. The Protestant Georgian granite church was rebuilt by Stratford in 1790.

The most striking aspect of the town plan of Stratford on Slaney is its double crescent plan, this layout was inspired by the town of Bath in England which Stratford visited on several occasions. Bath was a very popular seventeenth century clothing town and was designed by the architect John Wood. Wood created a linear plan for the town and linked geometric spaces such as squares, circles and crescent shapes by a single street lined by terraces. The crescent shape was an innovative urban design in the 18th century. The octagonal, crescent and circle central spaces laid out in Bath were used by Stratford on Slaney as a guideline to create a model industrial town on a smaller scale.

Shown in *fig 7.3*, the first development of the town in 1787 consisted of four streets, laid out at right angles with an octagonal square in the centre. In a later stage the town had further developed; the octagonal square was joined by a street to a crescent of houses. The circle and

'Dublin Street' were also introduced *(Ronald W. Lightnown, 2009)*. In 1789 the town developed further, consisting of six streets (Baltinglass street, Henniker street, Upper Ormond street, Chapel street, Dublin and Church street), the circle, Aldborough square, Protestant church, Chapel, a half built school and parsonage, principal house 'Mount Amiens', thirty six houses, bleaching greens along the river Slaney, a factory for printing linen, factory attachments and a mill.

The decline in Stratford on Slaney began in the mid nineteenth century. Despite the huge investment from Stratford and his family, the industrial town failed. There were many reasons for this decline - Stratford's death in 1801 meant that the direct responsibility for the village passed to his descendants, there was a decline in the cotton industry in the 19th century, and the Irish Famine of the 1840s led to widespread hardship and economic failure.

The current map of Stratford on Slaney *(fig. 7.1)* shows the decline in the clarity of the original urban form. The forge, dispensary, barracks and some of the housing built by Stratford have all disappeared, the original Catholic Church has been replaced. The Protestant church built by Stratford in the late 1700s is one of the few originals to remain.

The distinct crescent and octagonal form of Stratford on Slaney shows the vision and ambition Edward Stratford had for his experimental town, and his ambitions as an amateur architect. My research and investigation into the industrial town of Stratford on Slaney has lead me to further study the history of the crescent and octagonal forms in other planned Irish towns.

Crescent forms:

In 1750 the De Vesci family attained Abbeyleix Co. Laois *(fig 7.6)* and introduced a new urban layout onto the existing settlement. The village plan hints at a crescent shape form on the west side of the main street. Buildings line the crescent and a market house is located at the centre.

The remodelling of the town of Westport Co. Mayo *(fig 7.7)* dates

Hillsborough Co. Down *(fig 7.9)* also shows the hint of a crescent shaped plan. Both of these towns show variations of a slight crescent plan but lack complete execution.

Tyrrellspass Co. Westmeath *(fig 7.8)* was remodelled in 1820 by Countess of Belvedere. Houses are arranged in a crescent shape form surround a semi-circular green. The crescent shape has a deep and convincing layout. A Street is laid out around 180 degrees and closes the crescent shape.

Mountbellew Co. Galway *(fig 7.12)* bears a significant resemblance to Tyrrellspass layout, differing only in its lack of housing on the 180-degree axis.

Octagonal forms:

Experimentation of Irish town plans at a highly sophisticated level started to be thought about and developed around the 1740s and 1750s. Four experimental town layouts that have the octagon shape as the focal point are Johnstown Co. Kilkenny, Slane Co. Meath, Malahide Co. Dublin, and Belmullet Co. Mayo.

Johnstown Co. Kilkenny *(fig 7.10)* was laid out in the 1760's and has a defined crossroads with an octagonal space that is the intersection point to the town, and is marked out by four trees.

Slane Co. Meath *(fig. 7.2)* has a strong octagon space similar to that at Johnstown. The octagon is defined by four identical houses on the transverse.

Belmullet Co. Mayo *(fig 7.4)* has an octagonal formal space that is reminiscent of Slane and Johnstown. The main street is a diagonal line that cuts through the octagon and leads straight to the quays. Malahide *(fig 7.11)* Co. Dublin shows a similar octagonal layout to Belmullet.

back to the 1780s. Westport shows a highly sophisticated and ambitious level of town planning with an octagonal main focal point. A canal was constructed with a tree lined avenue known as the 'mall'. Several streets branched off from the mall. The entrance to the demesne, and where the village sits, connects the octagon and mall but in a loose manner.

Ballyhaise Co. Cavan *(fig. 7.13)* shows a less formal octagonal village centre - it showed great ambition but lacked in the execution, perhaps due to lack of expert supervision. Unfortunately, little remains of the octagonal form today.

Crescent and Octagonal forms intertwined:

Castlewellan Co. Down *(fig 7.5)* shows the use of two crescent shape forms to create formal spaces in a town. This is the closest urban form to that at Stratford on Slaney. The upper half semi-circular space was constructed first in the early 1800's. The half crescent from is closed by a street running through at 180 degrees. The second full circular form was constructed in 1810. Two streets cut through the two centre points of the formal spaces. The crescent forms are linked by a main street that cuts through the centre point of both spaces. The full and half circular forms are occupied by buildings, creating a defined formal space.

The use of crescent and octagonal forms was innovative and experimental in many towns in Ireland. The presence of these forms was often a statement of social ambition and taste of the landlord, referencing more grandiose Georgian developments, such as those at Edinburgh and Bath.

<div align="right">Karen Tighe</div>

Key Sources:
'An Architects Earl, Edward Augustus Stratford (1736 – 1801), 2nd Earl of Aldborough', by Ronald W. Lightnown (2009).
'The Journal of the Royal Society of Antiquaries of Ireland', Vol. 75, No. 1 (Mar., 1945), pp. 24-31. by Ada K. Longfield (Mrs. H. G. Leask). (1945)
Image title: Stratford Family Tomb Baltinglass Abbey
Image credit: Stefan Jurgensen

STRATFORD ON SLANEY

fig. 7.1 Stratford-on-Slaney, Co. Wicklow (2016)

Fig. 7.2 Slane, Co. Meath
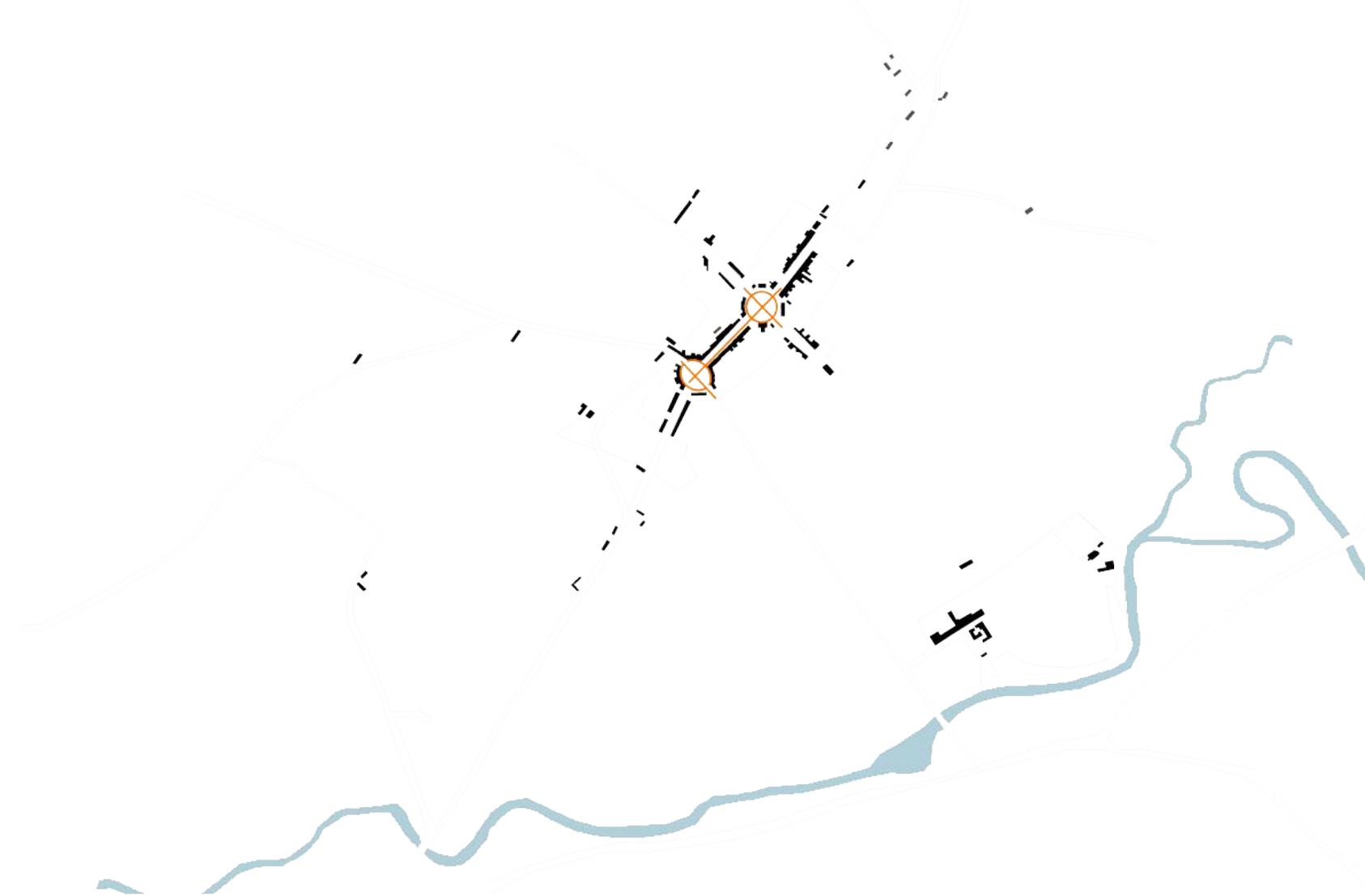
Fig. 7.3 Stratford-on-Slaney, Co. Wicklow 1787

STRATFORD ON SLANEY
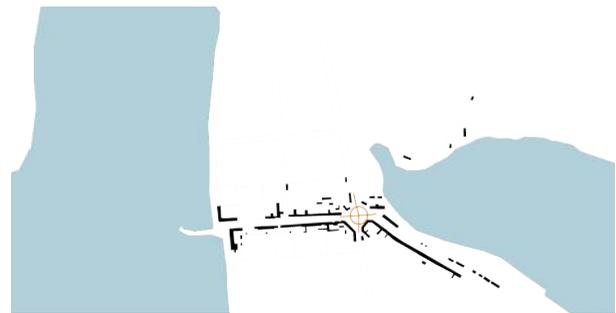
fig. 7.4
Belmullet, Co. Mayo

fig. 7.5 (above)
Castlewellan, Co. Down

fig. 7.6
Abbeyleix, Co. Laois

fig. 7.9
Hillsborough, Co. Down

fig. 7.10
Johnstown, Co. Kilkenny
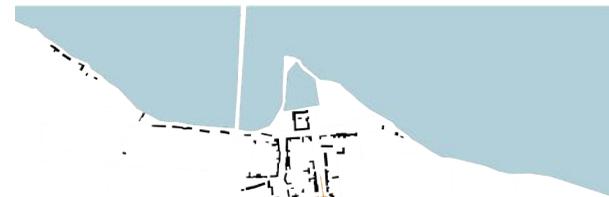
fig. 7.11
Malahide, Co. Dublin

fig. 7.7
Westport, Co. Mayo

fig. 7.8
Tyrrellspass, Co. Westmeath
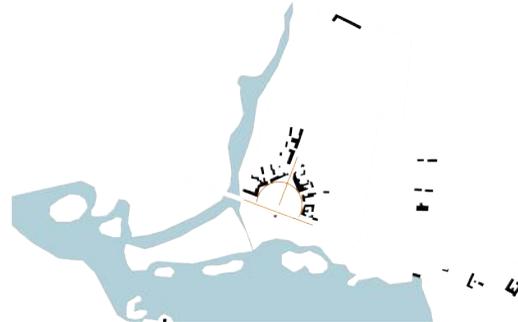
fig. 7.12
Mountbellew, Co. Galway
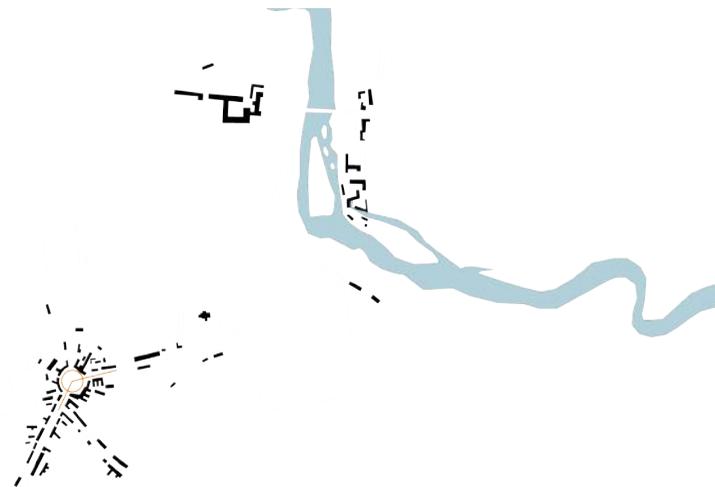
fig. 7.13
Ballyhaise, Co. Cavan

Failed Utopias

The history of the Industrial Revolution in Ireland tells of a gradual urbanisation of an agricultural population into small towns and villages, but there remained a significant number of industrial villages that fell into decline. These villages often failed due to a number of factors, such as the change of proprietor, lack of profitability, poor initial planning and so on.
In this essay I examine two such 'failed' industrial villages, Monivea and New Birmingham, in terms of the layout of the villages, and the reasons for their decline.

Monivea, Co. Galway and New Birmingham, Co. Tipperary are both planned villages that incorporated a form of industry and fell into decline after a short time. Monivea lies nine kilometers north-east of Athenry and New Birmingham lies just north of the Slieveardagh Hills in Glengoole. The stories of how these villages came to be, in terms of the design of their layout, and how they fell into decline after such a short time is of interest to me as a student of architecture. Their Utopian ideals and how they had diminished in a time when many planned villages around them succeeded, provides an interesting counterpoint to some of the research conducted by my colleagues.

Monivea originated as an estate village, set up in the early 17th century. It was originally established by the Ffrench family who having had their lands confiscated for supporting the Irish in the Cromwellian Invasions of 1641, bought them back in the late 1600s. In 1744, when Robert Ffrench inherited the estate, a linen mill was introduced to the village. Linen had proved an exceedingly successful industry in Ulster, and Ffrench sought to capitalise on this to make great improvements to his family's lands. After the Cromwellian Invasions, the Ffrench family decided it was better to adhere to Anglican ways and eventually adopt the Protestant faith, Robert Ffrench was no exception to this and had often favoured Protestants as new inhabitants in his town, although he did not exclude Catholics from his estate. Robert Ffrench's enlightenment and philanthropic ideals, promoting radical improvements on his estate,


fig. 8.1 Protestant Church
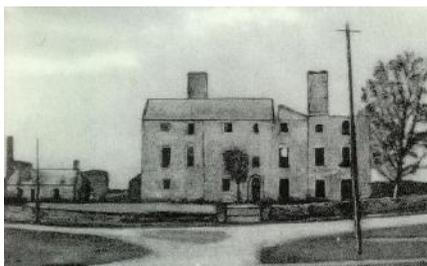
fig. 8.2

were paralleled internationally by many similar contemporary Utopian communities, such as Fulneck and New Lanark.

Monivea was laid out in a linear manner, the village oriented around a large main street that announces the entrance to the Ffrench family estate. *(fig. 8.5)* This gives us a clear indication of its prior existence as an estate village, the tenants of which were to serve the Ffrench family. At either end of the main street, routes to nearby villages are maintained; the street is also wide enough that it contains quasi-parterre green areas and is largely used as a park with service roads through it. The linen mill was then situated to the north of the village with an access road leading from the center of its large main street, ensuring it was easily accessible to the villages inhabitants, whom were to work there *(fig. 8.8)*.

The Charter School and a Nursery were established in the 1760s by Robert Ffrench to bring younger generations into the village in order to supply young workers for the linen mill *(fig. 8.8)*. The school was established in collaboration with the Incorporated Society, an organisation promoting Protestant teachings around Ireland and teaching English to local children, and the nursery was added at a later date to provide new pupils for the school. They were situated at the western end of the wide main street, giving them an importance in the village as they end the main street and face the Monivea demesne. *(fig. 8.5)* Having encouraged the inhabitants to practise the Protestant faith, Robert Ffrench built a church in the village in 1761, to save the locals from travelling to Athenry to attend service *(fig. 8.8)*. The church was positioned close to the entrance of the Ffrench estate, perhaps because Robert Ffrench himself wanted to make use of it with his family *(fig. 8.5)*.

In the case of Monivea, the village's origins come from the need for tenants' homes next to the Monivea demesne in order to readily serve their landowners. As a result, Robert Ffrench was aware of the immediate problems of the town and how they could be resolved, as well as being aware of what improvements needed to be made to the lives of his inhabitants. It is no surprise, therefore, that the town was very successful during his lifetime, his improvements creating a better life for the inhabitants.

Another important factor I have identified in my analysis of these villages is the proximity of the industry to the village. As mentioned before, the linen mill in Monivea was situated to the north of the main village, an access road linking to the centre of its large main street. This made it easily accessible to all inhabitants of Monivea, yet it gave the mill enough space to develop and expand if it needed to, while keeping a respectful distance from the residents' homes.

The general layout of Monivea still remains today, with its housing and social amenities facing onto a wide main street, although many of the buildings have been replaced or have been left to crumble. The Charter School is now used as a main store for the sale of potatoes and farm goods, the church lies in ruins, only the tower remaining *(fig. 8.4)*, and

fig. 8.3 Remaining Fragment of Terraced Housing

fig. 8.4 Protestant Church Ruins

the linen mill has been completely demolished, a privately-owned farm taking its place.

The success of Monivea came from the improvements Robert Ffrench had made to his inherited lands; the introduction of the linen mill, along with a more rigorous control of renting land in and around the village, which left plenty of funds to improve the village with social amenities such as the school and the church. The village thrived under Ffrench's watchful eye, though this success was short-lived. Robert Ffrench had been a widower to his wife Nicola Acheson from 1762 onward, he sought comfort with one Winifred Higgins, a servant of his, with whom he had five illegitimate children, in addition to the five children he had had with Nicola. This meant that his inheritance could not be divided fairly among his children and the family estate was bequeathed to a board of trustees, who proved themselves neglectful of the village to

the point of its ultimate decline. Had the village been further improved by the next generation of Ffrenches, Monivea might have stood as a more successful village today.

I believe Monivea was initially a successful planned industrial village and showed potential to grow and develop. The long history of the Ffrench family in the area, their intimate knowledge of the landscape of their own lands and tenants ensured the initial success. Robert Ffrench's personal background as an enlightened, educated landlord and his attention to issues such as education again suggest that Monivea could have thrived. It appears to me that it was the unfortunate combination of an inheritance that did not continue through his family, and the neglectful board of trustees who managed the village poorly, which led to the rapid decline in Monivea's fortunes.

New Birmingham was founded in Kilcooley, Co. Tipperary on lands that the Hunt family had acquired in the early 1700s. Sir Vere Hunt Bart founded his prospective village there in 1801 to take advantage of the nearby coal veins in the Slieveardagh Hills. This occurred just after the Irish Rebellion of 1798 and the 1801 Act of Union in Ireland, but also at a time when Robert Owen established New Lanark, and had written extensively on the subject of "Utopian Socialism", suggesting that this ideal of establishing a new settlement with the possibility of creating a new social structure was very much present with the establishment of New Birmingham. The Napoleonic Wars broke out in 1803, which was unfortunate timing as it meant the British Administration was otherwise engaged and there were delays in Vere Hunt's applications for permissions for a barracks and post office. Ultimately, the village only survived a short time and fell into decline by as early as 1817.

New Birmingham was laid out in a cruciform manner in order to have access to the village from all sides. This is due to Sir Vere Hunt Bart's desire to create a new trading hub in the centre of Ireland. He had proposed ideas for diverting the Cork-Dublin mail route through the town and for extending the Grand Canal in Dublin down to his new village to ease the transport of coal to bigger cities. Unfortunately, these ambitious desires never came to pass, but it is clear why he needed to make the village so readily accessible to nearby towns and villages.

New Birmingham's north-south axis *(fig.8.6)* was to provide for the previously mentioned diversion of the Cork-Dublin mail route. Pulled back from these main roads, on what would be presumed to be quieter streets, housing was laid out. The church ends one of these streets to the north, and the post office is situated next to it in order for both to serve the inhabitants from one location and become the main social amenities of the village. Vere Hunt built a bridewell, a prison for petty offenders, on the southwestern street in order to keep discipline among the inhabitants, the barracks he had built in order to give the village an established reputation situates itself along the main north-south axis, announcing the village's status to passers-by.

New Birmingham, being situated in northern Tipperary was quite a distance to Sir Vere Hunt Bart's home estate in Curragh Chase, Co. Limerick.*(fig 8.7)* This, coupled with the fact that he had to battle with bureaucracy over the establishment of a post office and barracks within the village to give it status as a worthwhile investment, led to his neglect of the immediate problems of the village. These problems worsened and the morale of the inhabitants diminished, as a result, they had stopped working in the coal mines in later years and money ran out for the development of the village. The village was abandoned one year before Sir Vere Hunt Bart's death in 1818.

Another factor, which I believe led to the decline of New Birmingham was the distance between the village and the coal mines. The coal mines had to be situated where the coal lay in the Slieveardagh Hills, however the village had to remain within the Hunt family's lands in Kilcooley. This resulted in the village's industry being situated quite far away from the main village, up a steep gradient which made it arduous for villagers to get to, meaning that the transportation of the coal to the village was difficult. This, coupled with the Bog of Ely to the west, meant that traveling to and from the village proved a lot more difficult than Sir Vere Hunt Bart had originally anticipated.

Very little of the original town appears to remain in New Birmingham today. The main cruciform road layout and some boundary walls are evident, but it seems only one of the original houses is extant *(fig. 8.9)*.

The church has been demolished and a new one stands in its place, facing onto the main north-south road. The barracks and bridewell have also been taken down, in favour of a national school and community centre for the local area.

New Birmingham's failures came from a number of factors, one key issue being transport to and from the village. Sir Vere Hunt Bart, a military figure turned politician, had great ambitions to turn his family's lands in Kilcooley into the central trading hub of Ireland. The village had been named New Birmingham in an attempt to attract prospective investors to it. The Bog of Ely to the west and the Slieveardagh Hills to the east meant that the transport of coal to and from the village proved difficult, and Hunt's journey to the village from his home estate in Limerick also proved arduous. The village struggled in the sixteen years of its existence as an industrial village and ultimately failed, Sir Vere Hunt Bart's preoccupation with politics and bureaucracy in England. His vision of the project seemed somewhat fantasy compared to the reality of the village's brief troubled existence.

New Birmingham remains now as an isolated hamlet, with little evidence of the grandeur of Hunt's plans. In my analysis, the reasons for the failure of the village of New Birmingham were numerous – its timing was unfortunate due to the Napoleonic Wars, the issue of transport in and around the village, and Vere Hunt's absence from the life of the village all ultimately contributed to the decline.

To put these villages in perspective, I feel it is important to introduce the more successful example of Portlaw, Co. Waterford. It is twenty kilometers northwest of Waterford City and was developed around 1825. The Owenite doctrine was at the height of its international popularity and many philanthropic industrialists tried to adhere to Utopian Socialism in the establishment of planned villages. The firm that established Portlaw comprised of David Malcolmson and his three sons, a family of Quaker industrialists, who saw the benefit of utilising an existing cotton mill near the River Clodiagh for production. Around this, they leased sixteen acres of land on which they built a village for workers to be easily available to the mill, and a canal linking the mill to the River Clodiagh.

The successful planning of Portlaw survived the failure of the cotton industry in the village. The introduction of the railways in Ireland had meant that the canal built for the cotton mill became obsolete, and a number of decades afterward the mill had closed. But the village survived through the introduction of new industries in its place and was able to adapt to these new industries with ease, that is how the success of its planning has been demonstrated. Having had its initial expansion in a haphazard manner, the planning of John Skipton Mulvany has survived through the ages to the point where most original houses still remain today. *(fig. 8.10)*

I have examined here two examples of failed industrial villages and outlined why the failures occurred in relation to the change of ownership and their situation in the topography of Ireland. While failures of both Monivea and New Birmingham were also affected by factors outside of their planning, the villages themselves proved unsuccessful in adapting to changes in industry. Monivea had not yet been developed to the point where it could adapt to new industries and thrive on them. New Birmingham's situation had made it difficult for it to really develop and capitalise on its coal production because the transportation of the coal was such an issue. While the ambitions of the villages were that of improvement and development, they had not had enough time under such ambitions to thrive as industrial villages in Ireland.

Stephen O'Brien

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Linen Mill

Monivea Demesne

Monivea Castle

Monivea

New Birmingham

Slieveardagh Hills

Coal Mines

Coal Mines

Coal Mines

Coal Mines

Coal Mines

Coal Mines

fig. 8.5
1:8000 map of Monivea showing its relation to the linen mill,
and to the French family's residence at Monivea Castle.

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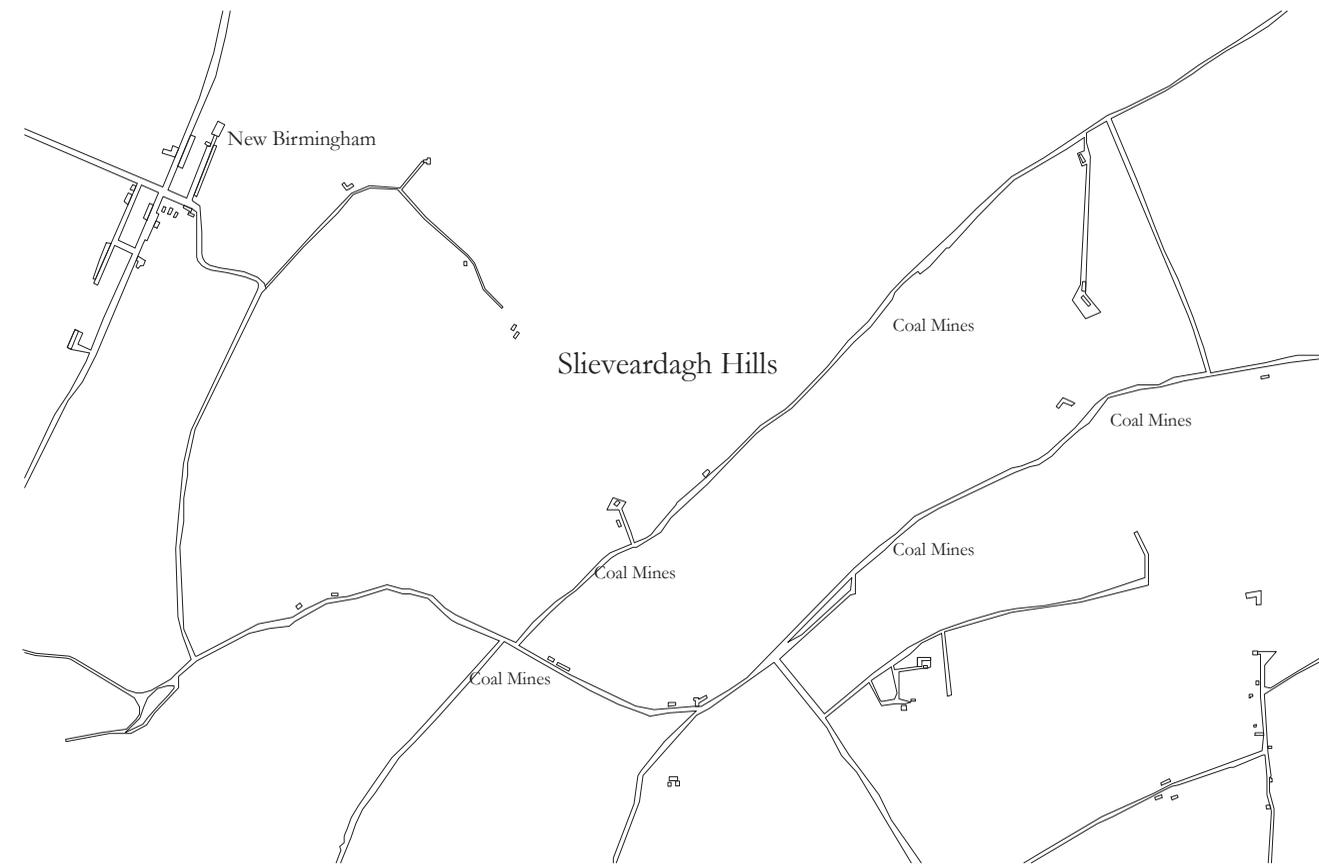
fig. 8.6
1:8000 map of New Birmingham showing its relation to the
Slieveardagh Hills and the coal mines scattered among them.

0   160

Fig. 8.7
Map of Ireland showing the location of Sir Vere Hunt
Bart's home estate of Curragh Chase in relation to the
location of New Birmingham

Fig. 8.8
1:3000 Map of Monivea

■ Charter School ■ Linen Mill ■ Church

0   60

■ Post Office ■ Church ■ Barracks ■ Bridewell

0   60

Fig. 8.9
1:3000 Map of New Birmingham
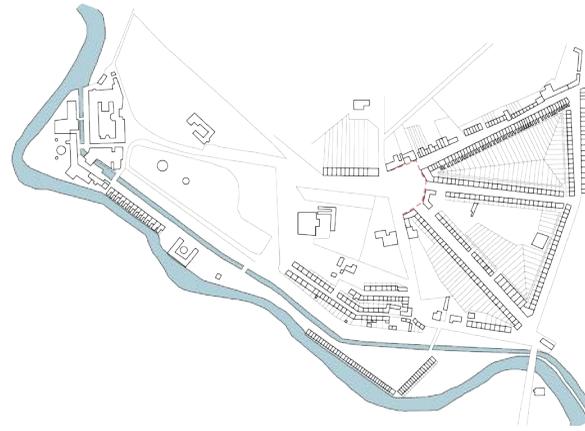
Fig. 8.10
1:10000 Map of Portlaw produced by Niamh Denny in 2015,
the village as John Skipton Mulvany planned it.

Shaping The Town Of Castlecomer

The following edited essay seeks to explore the town plan form of Castlecomer in County Kilkenny, within a comparative Irish context. The discovery of coal in the area, which was mined there for over 300 years, had a major impact on the growth of the town and its hinterland. As too, did the landlord family, the Wandesfordes, who acquired the lands in 1636, and continued their presence in the area until the 20th century. Diagrammatic plans, redrawn from the 1st edition OS maps, dating from the mid 1800's, of each town are used for comparative analysis. Similarities and contrasts between Castlecomer and other pre-famine towns, help better to understand the morphology of this early industrialisation.

It is clear to see in the maps presented that each of the towns drawn, including Castlecomer, appear to be planned. Proudfoot and Graham (1992) broadly define a planned town or village; as having *"the creation of regularly structured space in accordance with some preconceived ideal"*. It is not always entirely evident as to who planned particular villages or towns, however, the clear structure, be it a cruciform plan, linear plan, town with a square or triangular square plan, is obvious in each of the villages shown. The straight line and linearity are common to each of the villages mapped. The emergence of the straight line and an ordered plan within an unordered natural landscape, implies the bringing of civility to said landscape. In many cases in Ireland, this straight-lined civility was in stark contrast to what Miriam Delaney (2010) describes of *"native cottages [being] predominantly oval shaped, and native settlement types such as the ringfort, [being] circular or oval."* Tim Ingold (2007) further states the importance of the straight line in town planning through comparison of the two meanings of the word 'ruler', and the significant connection between the two.

A ruler is a sovereign who controls and governs a territory. It is also an instrument for drawing straight lines.

fig. 9.1
Main street Castlecomer

Indeed, it is reasonable to assume that in the case of Castlecomer, an area previously occupied by the native O'Brennan family, that the ordered layout of roads, and parcelling of land, was vital to the creation of firm foundations for the town, and too, the survival of the Wandesfordes in the town.

Sir Christopher Wandesforde acquired the lands around Castlecomer in 1636 by grant of the Earl of Ormond. Nolan (1994) states however, that the true establishment date of what is essentially an 18th century town can be accredited to the accession of Anne Wandesforde (Lady Ormond following her marriage to John Butler) to the estate in 1784. At this time, the town had taken shape with a central square, four intersecting streets, market house, big house, demesne and Church of Ireland church, Catholic chapel and cabin suburbs *(fig. 9.2)*. Development was briefly halted due to the 1798 Rebellion when a large part of the town centre and big house were destroyed, however on payment of compensation estimated to be eighteen thousand pounds, the town was reconstructed on a grand scale. A rebuilt market house in Carlow limestone with Palladian façade, a new fever hospital, dispensary, and houses for miners at Bowden's Row were all installed. As too was a new larger estate house, built in 1802 on the east bank of the river Dinin *(fig. 9.5)*, the house held an "isolated and commanding location, and the lodge house and long symmetrical tree-lined avenue symbolized social dominance and separateness".

Arnold Horner (1994) describes the comprehensive redevelopment of towns during the mid 18th century as being a result of the "general artistic context" of the time.

Fashionable thinking embodied an international dimension, taking on European ideas from the Enlightenment to promote new initiatives in art, architecture, and planning. This was a period when improvement initiatives were espoused for their aesthetic, as well as their potential economic, benefits.

Horner (1994) is speaking generally here about the redevelopment of towns during the mid 18th century, however his essay 'Maynooth', focuses specifically on the town of the title. He clearly states that the roots of Maynooth in county Kildare, date back to the 12th century, but as with many towns in Ireland, its current form is resultant of later development of the town by an *"improvement-minded resident landlord"*. This happened over a period of years due to the gradual expiry of leases, though in some case the Earl of Kildare did buy out particular leases. At Castlecomer a similar landlord action is evident. Having succeeded his mother, Charles Harward Wandesforde began a program of rationalization, in breaking the hold of the middlemen interests in the town. The success of this strategy meant that by 1850, two-hundred-and-sixty-two units were in the landlords' hands. Charles Harward Wandesforde also ensured that no development could be made on the estate side of the river Dinin by purchasing the extent of the east bank from Bartholomew Brophy, even today little development is evident here, and only a golf course occupies the eastern bank.

In an attempt to understand and categorise the form plan of Castlecomer, I have drawn series of maps of other Irish planned villages with similar characteristics and morphologies.

The town plan form at Castlecomer, in existence since at least the time of Lady Ormond, and still evident today, can be described as being a linear town with a square (the square being less defined in Castlecomer than other villages as it occurs at a widening main street). This is the description applied to it in the thesis of architect and academic Valerie Mulvin (1992), where Mulvin seeks to catalogue pre-famine towns of

Ireland. Mulvin (1992) states that the linear type is the most common street plan in Ireland as it is:

The simplest solution to dividing a parcel of land in the most economically viable way: the street roughly bisects the rectangle/oval and property boundaries are set out on both sides normal to the main street, running to the limits of the town [...] A variant of the linear plan is the crossroads plan, where both streets appear to have an equal significance and a market place is often located at the junction.

In the case of Castlecomer, one can also see a crossroad plan *(fig. 9.2)*, where due to the location of the square on High Street, the north-south direction is given less significance than the east-west axis. Immediately south of the junction on Kilkenny Street, a market house is located, making Castlecomer different to both a typical linear plan and a typical crossroad plan. The centre of the town would generally facilitate weekly markets, and Mulvin goes on to describe how this form, at a crossroads such as at Castlecomer, has been common to Europe since Roman times, "the forum at the junction of cardo and decumanus".

In describing the narrowing rectangular square type, witnessed at Castlecomer, Mulvin (1992) says, *"the straight wide street has a formal beginning [at the bridge] and an end where it widens, the street begins to focus on a square and the town acquires a centre"*. The widening street *(fig. 9.3)* is comparable to the triangular centre planned towns, where the widest point is usually the end of the square and center for activity, and where two streets diverge in opposing directions. In many cases this is a variation of a crossroads plan. When dating the town of Castlecomer to the time of Lady Anne Ormond as an 18th century town, it is not uncommon to find the isolated estate house located as it is, according to Mulvin (1992):

[...] the castle or fort was replaced by the undefended country house, related directly, indirectly, or not at all to the towns. The house altered its role from visible symbol of security and authority set on axis with the town to a discreet presence signaled by a set of gates closing the vista.

In the case of each of the towns presented, the estate house is not

ingrained into the fabric of the town plan form, rather it is usually presented to the town by the gates and gate house, and by a long tree-lined avenue, each of these, as previously mentioned, serving to symbolize social dominance over and separateness from the tenants of the town or village. Some places lost entirely their direct relationship with the landlord's residence, *"as the house withdrew to a carriage distance away" (Mulvin 1992)*. Likewise at Castlecomer, the mines are at a remove with little visible presence in the town. Within the towns themselves, the presence of a Market House and/or Barracks became the face of the landlord. Both of these also became a major factor to the social lifeblood of the town.

Many of the towns presented as part of this study show organized centers with dispersing development outwards. This is not an organic growth phenomena, rather each town or village has experienced the situational factors which affect any development to this day in Ireland. Beginning at the center, the town was built outwards, and in many places the towns express an inability to fill out in the same way as they began. Such factors as economic pressures, poverty, famine and rebellion all affect the rate and quality of the built work in many towns. Valerie Mulvin (1992) states that *"it is in the nature of towns to change"*, and that development is a planned response to complicated series of factors.

It can be seen from each of the towns presented, that the straight line and linearity are consistent in the development of towns by landowners. This has been attributed to both the influence from Enlightenment ideas relating to art, architecture and planning in the mid 18th century, but also dating back to the first establishment of the towns prior to this, when the straight line and linearity were considered to bring order and civilization, to an otherwise "uncivilized" landscape and population.

Castlecomer proves to be an interesting case study as it straddles a number of categories. It is an industrial village, built on the success of the adjacent coal mines, but also a planned estate village. Castlecomer could be categorised under a number of village morphologies; linear, crossroad, triangular square. It defies simplistic categorisation.

Reading the Urban Morphology of Castlecomer

fig. 9.2 Crossroads at Castlecomer

fig. 9.3 Widening main street or 'triangular centre'

fig. 9.4 Relationship between market house & square

fig. 9.5 Isolated estate house

Mark Corcoran

Key Sources:

Dissertation 'The Morpology of Irish Towns: An Architects Overview of the Planning of Towns from the 10th Century to the Famine', by Valerie Mulvin.
Essay 'Castlecomer' by William Nolan, in 'Irish Country Towns' by Anngret Simms and John Harwood Andrews.
Dissertation 'Line, Text, Silence, and Scale. Reading the Raven Maps of Londonderry, 1622', by Miriam Delaney.
'Lines - A Brief History', by Tim Ingold.

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CASTLECOMER

CASTLECOMER

Crossroad plans

Each of the examples illustrated depict a clear structure of a crossroads type plan. It is possible to see how Castlecomer may be considered alongside these, though its form is altered to accommodate the wide market street. Each has two intersecting streets, at roughly right-angles. Late examples of towns with a central square, *(fig 9.6)* and cardo and decamanus being intersecting streets of equal importance are Louisburgh and Belmullet *(fig 9.9)*. These western towns, according to Mulvin (1992) were perhaps such defined to offer strong contrast to the 'clachan' patterns in the surrounding areas, again suggesting 'civilization' against the apparent disordered settlements of the west.

Triangular Plans

Similarities may be drawn between Castlecomer and these triangular plan forms. At Castlecomer, the High Street has a beginning, and from here it widens to focus on a centre, the centre being where the two main streets of the town intersect. Dunmanway *(fig. 9.7)*, in particular, is very similar to Castlecomer. It has a clearly linear street type running from east to west, which then begins to widen in to the triangular shaped green. This green forms the centre of the town, and it is also the junction from which streets run in four directions, cario and decamanus again witnessed. Indeed in each of the towns it is seen that the triangular green is a centre from which all routes diverge, Geashill *(fig 9.12)* being the most obvious of these as comparable to a crossroads plan *(fig. 9.8)*. Castleblayney is different from the others in that cardo and decamanus are not present, however the axis set up between the triangular green space and the big house does imply four routes diverging from the centre.

Linear Plans

The linear plans presented represent variants of the linear plan type. Lurgan is similar to Castlecomer as it has a main street which widens to focus on a *(fig. 9.14 and fig. 9.17)* centre, also being directly comparable to Dunmanway. Both Eyrecourt and Maynooth are linear plans which exhibit similarities to the crossroads plans. The axis of the crossroads has been shifted, creating a stretched central space between the routes. In the case of each it is clear that the linearity of the street is set up to be on an axis with the big house, and the college in the case of Maynooth. Particularly at Maynooth, the importance of the relationship between the main buildings of the town and the linear street has caused a shifted position between the routes from the town; a variant cardo and decamanus. Rathdowney *(fig. 9.16)* is a more typical linear type in that it has one main street, which widens centrally to from a rectangular market space, and then continues.
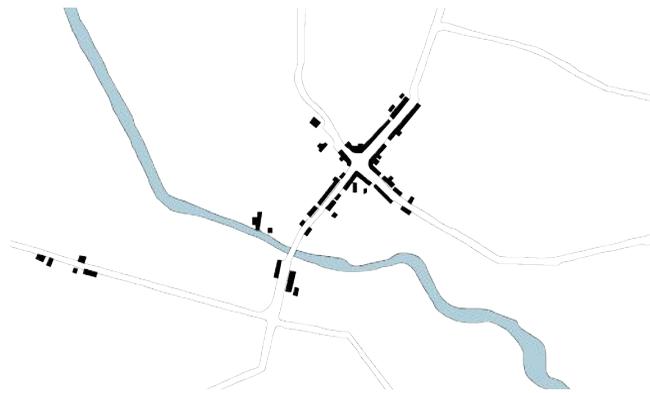
fig. 9.6
Louisburgh, Co. Mayo.
Dating from: 1795.
Estate house: None. Town was established by 1st Marquess of Sligo, to house Catholic refugees who fled sectarian conflict in the north of Ireland.

fig. 9.8
Johnstown, Co. Kilkenny.
Dating from: 1760.
*Estate house: Violet Hill.*

fig. 9.9
Belmullet, co. Mayo.
Dating from: Early 18th century by Sir Arthur Shaen, but developed to current form from 1822 following arrival of William Henry Carter, after his marriage to Shaen's daughter.
Estate house: Shaen Manor, located 2.5km south of village.

fig. 9.10
Tallow, Co. Waterford.
Dating from: Early 17th century.
Estate house: Kilmore House, located 5km south of town.

fig. 9.7
Dunmanway, Co. Cork.
Dating from: Founded by Sir Richard Cox, c.1700.
Estate house: Brookpark House.

fig. 9.11
Ballyragget, Co. Kilkenny.
Dating from: c.1620.
Estate house: Ballyragget Lodge.

fig. 9.12
Geashill, Co. Offaly.
Dating from: Origins in 1620, growing during 1860-70 but maintaining the triangular green.
Estate house: Geashill Castle.

*Associated estate house indicated*

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fig. 9.13
Castleblayney, Co. Monaghan.
Dating from: Founded by Sir Edward Blayney in 1611-12, the modern town has its origins in the 18th century.
Estate house: Blayney Castle.

fig. 9.14
Maynooth, Co. Kildare.
Dating from: Origins in the 12th century, the modern town dates back to 1750-83, when rebuilt following the erection of Carton House by the Earl of Kildare.

fig. 9.15
Lurgan, Co. Armagh.
Dating from: 1620, a plantation town by William Brownlow, rebuilt following the 1641 Rebellion.
Estate house: Brownlow House.

fig. 9.16
Rathdowney, Co. Laois.
Dating from: Dates back to the mid 17th century, enlarged from 1820 by the Fitzgerald family.
Estate house: Levally House, located 3km south of town.
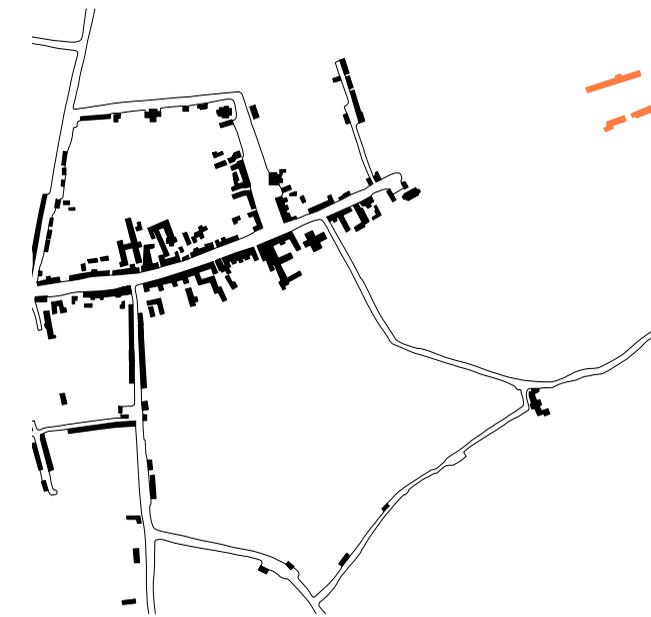
Fig. 9.17
Eyrecourt, Co. Galway.
Dating from: c.1750.

CASTLECOMER

CASTLECOMER

Associated estate house indicated

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Irish Utopias

Gillian Darley

Drawing up the gazetteer of my book Villages of Vision I was astonished at the number of Irish utopian religious communities that I found – until then I'd assumed that north America was the natural destination for those experimenting with utopian forms of living. I now realise that there was another stopping off point – Ireland – and that it was to offer fertile ground for a variety of self-contained settlements, all based upon the practical objectives of their faith. (I must confess that I had overlooked three of the seven that are studied in this account.)

The foundation of these 'utopias' would set new standards in moral, social, physical and economic terms. To offer a model was an appealing objective to congregations such as the Quakers and, soon, the resurgent Moravians, as they gained confidence and a wider acceptance in English society. Ireland, particularly where textile works were established as philanthropic industrial ventures, proved to be an ideal testing ground for some of these small ventures.

America might have offered the prospect of land and freedoms, attracting radical, break-away groups such as the Shakers (Mother Anne Lee came from Manchester) who were able to prosper and proselytise, but the settlements with which this account deals were focused on a fusion of their ideals, both in faith and life, around the realities of daily life and the maintenance of modest prosperity.

My own firsthand knowledge of these settlements is confined to Gracehill, the only Moravian village in Ireland. It makes a natural contrast to the Shaker communities on the American eastern seaboard, where a rule of absolute celibacy led to a novel morphology of mirror-image buildings, shared by men and women who were never to encounter one another by accident. The rule, however, spelled their eventual demise.

Gracehill, like the largest English settlements of Fulneck (from the

1740s, near Leeds) and Fairfield (founded in 1785, near Manchester) was founded on egalitarian, family-centred and economically self sufficient principles, the better to achieve their Christian mission, and leading to their continuity, to this day.

The physical model of the Moravian village, beginning with its founding settlement in Herrnhut, Germany, and replicated, with vernacular nods towards local materials or domestic building types throughout its first group of model communities, is focused upon the key central buildings of chapel, school and houses for single brothers and sisters. The community placed music at the heart of its rituals while their work was both the means of sustaining themselves and a means of integrating their lives with those beyond the congregation. The landscape in which the settlement is located, both that of working agriculture and that of the immediate surroundings, was crucial and at its very heart lay each burial ground.

Designed to give pleasure in life and a peaceful setting for death, they were planted with fine trees and laid out, with seats and walks, as elegant communal gardens. Only the presence of the stone slabs laid on the ground, identical gravestones with no more than a name and number, indicated that this was also a final resting place and provides the single most graphic illustration of the importance of equality to Moravian congregants. Utopia is spelled out in these now mature woodland burial places – just as the neat homogeneity of the architecture and the plan speaks of ideals translated into daily life.

Gillian Darley is a widely published writer on architecture and landscape, a biographer and broadcaster. Villages of Vision, a pioneering study, was published in 1975 and reissued, with a fully revised gazetteer, in 2007. Her most recent book is Ian Nairn: Words in Place co-written with David McKie. In 2014 she became President of the Twentieth Century Society.

Social Structure of Moravian Villages

An Examination of the Orthogonal Planning of Gracehill and similar Moravian Villages in Europe.

fig. 10.1 Housing in Gracehill

The Moravian faith dates from the 15th century Prague when John Hus preached for reform in the Catholic church, and in this time of reformation in Europe the Moravians emerged. In the 1719 Count Nicholas Von Zinzendorf agreed to help Protestants affected by the 30 year war, and it was this interaction that would begin the new chapter of the Moravian Church in Herrnhut, Germany and worldwide.

The Moravians, like the Quakers, were advanced in their thinking towards the role of females in the community. In this period of the 18th century, Zinzendorf and other protestant thinkers were questioning the gender of the Holy Trinity (Father, Son and the Holy Spirit). Zinzendorf and the Moravians thought the Holy Spirit was a female figure because it had feminine characteristics and it created a family structure of Mother, Father and Son in the Trinity. Similar to the Quakers the Moravians also allowed women to preach, and the work of Anna Nitschmann in America helped convert many women to the church. As most other religious missionary groups were dominated by an all male hierarchy, the Moravians were seen as a place of opportunity for women to have some independence and authority *(Fogleman: 2007)*. The Moravians

structured their community into a series of groups based on age, gender and marital status which were called choirs and membership was obligatory. These families were set up to prevent families threatening the greater community of God. It was within these choirs that individuals experienced the opportunity of independence and the possibility of gaining authority. There were infant boys, girls, single brothers, single sisters, married, widows and widowers choirs.

The Moravians believed in separating gender, so males and females live separate lives in the community until marriage. The single sisters and single brothers each had a separate choir house often placed either side of the chapel to help prevent interaction, *"a single brother could not lift an eye, much less a hand, to a single sister without permission of the elders"(Armytage: 2006)*. This division of sex and family groups continued into death as God's Acre (the Moravian term for graveyard) was divided on gender lines, emphasizing the importance of the larger family of God over earthly families. Unusally for the 18th century, the Moravians believed strongly in educating both boys and girls, and education is at the heart of Gracehill. The village had the first girls boarding school in Ireland and girls came from all over Ireland to attend the school. The communities have a strong tradition of manufacturing while farming the lands for their own consumption and the Moravian settlements were economically successful. The money raised by established villages would be sent to help support the foundation of new settlements or the spreading of the faith. In Gracehill, the women became accomplished lace makers, while *"in the early days they had their own farm, brought in the harvest and cut turf"(White: 1997)*. The men became mostly involved in weaving but also ran a bakery and maintained a fire engine. Each member received a fixed wage with the profits being retained by the community.

"..economic self-sufficiency was the objective – and was so successful in many instances that it proved to be the greatest problem in sustaining the religious side of the communities"

(Darley: 1985)

*fig. 10.2 Herrnhut, Germany*
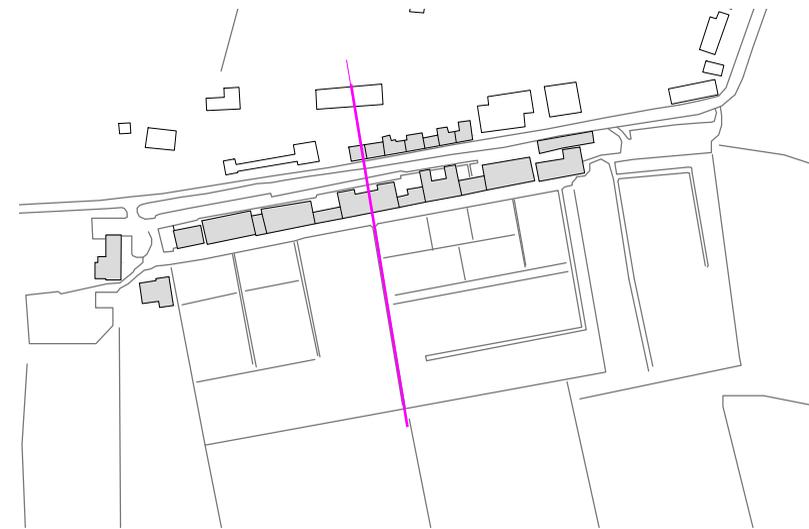
fig. 10.3 Fulneck

This control of financial affairs is one of the reasons for the longevity of many of the Moravian settlements.

The first Moravian settlement was on Zinzendorf's estate in Herrnhut, Germany *(see fig. 10.2)* but it *"evolved as the Moravians created their social system, and as a result its streetscape developed without a regular pattern. Its rectilinear streets, however helped bring a sense of order to the town"* (Hendricks: 2013).The town developed to contain all the program that is now standard in the later villages, the square is the key feature off which the chapel is centrally located, choir houses for single sisters, widows, and single brothers, a guest house, a post office, store, a tobacco manufactory, an orphanage, the boys boarding school, and a tavern located on the main road to attract customers. They placed *God's Acre* (graveyard) outside of the town at the foot of a hill. The village of Herrnhut is still the centre of the Moravian faith in Europe and is a mecca for those interested in the Moravian history and culture. In 1738 Herrnhut had reached eight hundred inhabitants and so it was time to relocate some of the members, so Herrnhaag (Lords Grove) was built with a *"great attention to symmetry and regular road pattern" (Hendricks: 2013)* this was possible because the elements had been establishe at Herrnhut and had the benefit of having a population available to move into the community on completion. The Moravians in 1753 had to abandon the village due to political and religious controversy. After this date subsequent settlements were to be all based in one of two towns, Niesky, Saxony built in 1742 and Gnadenburg, Lower Silesia built in 1743.

Gracehill is a significant example of Moravian Planning. The Moravians used an established template of elements which they adapted to each unique site. Gracehill is laid out around a square with the church on the centre of the west side of the park. The church is the centre of the community and the village arranges itself off the axis *(see fig. 10.5)*. I have observed that the Moravians split their villages along the short axis of the church and this invisible line divides the male and female program. The east side of the square is open to the river and view towards the castle. In the square is a pond feed from springs. The

Moravians believed that Jesus is the one and only master, the water is symbolic of life and represents Christ as the giver of life (Jessen: 2009).

The church is on axis with the pond and has a strong visual link towards the river The settlement is divided on the short axis of the church with women to the north and men to the south. Beside the church on the northern side is the sisters choir house that later became the girl's school, on the north edge of the square is the original girl's boarding school and the inn which was the only building in the town that served alcohol. The inn was mainly used by visiting families of the school children. On the southern side of the square are the boy's school, village shop and weaving building and on the south side of the church was the brothers choir house. *God's Acre* is situated to the rear of the church and the divide of gender continued into death as you enter the grave yard women are buried on the right and men on the left. When a woman dies she is carried out the female door of the church and down female lane leading to the graveyard and buried on the female side of the grave. Likewise if a man died he would use the male equivalent. There is also a possible link being made by the original planners as the church faces roughly east, to face the village back to Herrnhut in Germany (Johnston: 2015). Fulneck is the first British settlement built in 1744. Fulneck is built on a steep slope that falls towards the river therefore for topographical reasons a square was not possible on the site, so the settlement developed as a terrace along the road leading to Pudsey. The church is central in the plan and like Gracehill the genders are seperated off the church's short axis, with women on the right (east) side of the church and the men to the left *(see fig. 10.3)*. The choir house are at either sides of the church with their respective workshops attached, *God's Acre* is placed off the gender axis that breaks up the village but within the grounds the graves are divided by gender which follows common practice. The female side filled up faster than the male side so some sisters were buried in the brother's side before a new section could be opened, and by the 19th century there were some double graves and children and parents buried together (Smith: 2015). In older maps there is a pond in front of the single sister's house but it is no longer there. The village faces towards the river and its land. Below the village by the river's edge is a
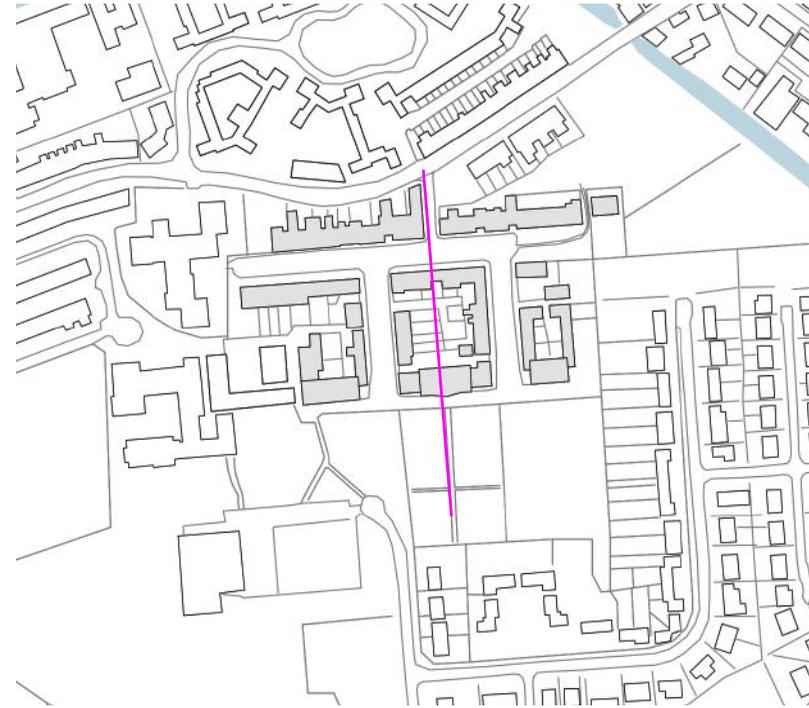

fig. 10.4 *Fairfield*

patch of forestry that is called *sister's wood* and this suggests the female influence on the land surrounding Fulneck.

Fairfield, close to Manchester, is the last Moravian settlement built in Britain, founded in 1785 and designed as the centre for Moravian evangelical work in the Manchester area. The orthogonal plans associated with Moravian Planning is clearly evident here, the land the settlement was built on is flat and this would have given the planners great freedom. The village has been surrounded by devolvement over the years and has lost most of the land that would have supported the community. Fairfield is also divided by gender from the axis of the church *(fig. 10.4)*. The female program placed on the right (east) of the church and male on the left (west). The church faces onto a green that leads to the

fig. 10.5

Gracehill c.1829-41

1. Square
2. Church
3. Sisters Choir
4. Brothers Choir
5. Girls Boarding School
6. Boys School
7. Village Shop
8. Weaving Factory
9. God's Acre

0   100

graveyard which is different from Gracehill and Fulneck, and from my examination there isn't a connection being made with water natural or manmade. In the street names you can see the gender divide that existed, there is a sister's street and a brethren's court on the respective sides of the axis.

The architectural style in each village the Morvians established varied, but the quality of the construction is always high. Often in the early stages of a village's development, craftsmen were called over from Germany or other settlements to aid in the construction. It is this exchange of knowledge on the first buildings which has meant that the church in Gracehill is similar architecturally to other churches in England and Germany. The hipped roof on the church is probably both a symbolic link to the first church and a practical sharing of construction techniques. All the buildings in Gracehill are built using local stone but brick is occasionally introduced around windows to give a finer appearance. The art of brick making wasn't used in the area before the settlement so the locals had to quickly acquire the skills. The finish is either exposed stone or a traditional lime render. In the boys school the timber was imported from Norway, but the local technique of cherry caulking is used, this technique is when small pebbles is placed into the pointing. The joinery on the doors and windows is very fine and of a high quality for the time. In these Moravian villages the division of community based on age and gender has led to an interesting organisation of the plan and the placement of buildings. Also within the plans you can start to see links with the international settlements in the similarity of building plan and orientation. There is also wider links that help influence the arrangement like topography, view/access to water and links back to Herrnhut. Gracehill is a complete example of Moravian planning and shows how the sect's theological background is manifested in the physical built form.

Michelle Diver

Key Sources: "And will you there a city build" Christopher E. Hendricks(2009). Heavens Below, W.H.G Armytage (1968). Jesus is female, Aaron Spencer Fogleman(2007). A history of Gracehill Moravian settlement, Rosalie White (1997). The Moravians: building for a higher purpose, Gillian Darley (1998). Sally Ann Johnston, Gracehill Tours. Hillary Smith, Fulneck Museum.

Abbeyleix and the De Vesci Family

The following essay sets out to explore the plan formation of Abbeyleix in County Laois, a planned estate town re-modelled in the late 1770's. The text describes the architectural design of the town, as planned by the landowners, the De Vesci family, from the 1770's to the late 1900's. Detailed plans, reproduced from the OSI late 18th century maps, alongside drawings and photographs are used to examine and discuss the modernization that Abbeyleix went through under the rule of the De Vesci family.

fig. 11.1
*Abbeyleix crescent town
square and market house*

The Absentee Landlord is a term used to describe a landowner who benefits from from the monetary value of renting land while not residing in the property's economical region. During the Plantations in Ireland land was commonly seized and granted to English settlers, who of few of remained as English residents and employed agents to control the financial accounts of their land in Ireland. In her text Villages of Vision, Gillian Darley identifies the absent landlord as the significant obstacle in the progression of planned villages in Ireland, from the late 1700s to the late 1800s. Darley discusses the humanitarian responsibility that landlords have to take care of their tenants, and not just to benefit from monetary value of their labour.

"That we owe certain duties of care, personal example and superintendence to those from whose labour we derive our substances and rank, place and importance, cannot be doubted"

(Darley, 1975)

Majella Rafter (1997), in her research essay 'Abbeyleix', focuses specifically on the impact that the De Vesci family had on the development of the town. Sir Thomas Vesey, in succeeding his father as the heir to Abbeyleix, was most concerned with re-development of the old abate settlement as a new model Irish town. Vesey, as landlord

was eager to demonstrate his leading role in society, described by Rafter as being "a benevolent and improving landowner and was very much concerned with the development and improvement of Abbeyleix". Upon completion of the Abbeyleix House in 1780, designed by James Wyatt, Vesey engaged with re-locating the village to a new prominent location. Vesey's decision to move the town is an example of his selfless compassion and motivation towards the needs and expectations of his tenants. Driven not just by those who reside on his land, Vesey was also keen to exploit the economic potential of the new town, for the benefit of both landlord and tenants.

'the old village of Abbeyleix, [...] was too damp and unhealthy as a place of habitation for his tenants." (O'Brien, 1998)

"Landowners were motivated by a variety of reasons to invest in urban development. The most important actor, however, was an economic one. Towns provided landowners with an estate nucleus from which to sell agricultural produce". (Rafter, 1997)

As seen in *(fig 11.3)* the plan form of Abbeyleix can be identified as a long linear street with a central crossroad. The main street, running north to south, is flanked by buildings on both sides, and a prominent town square positions itself centrally to the north of the crossroads.
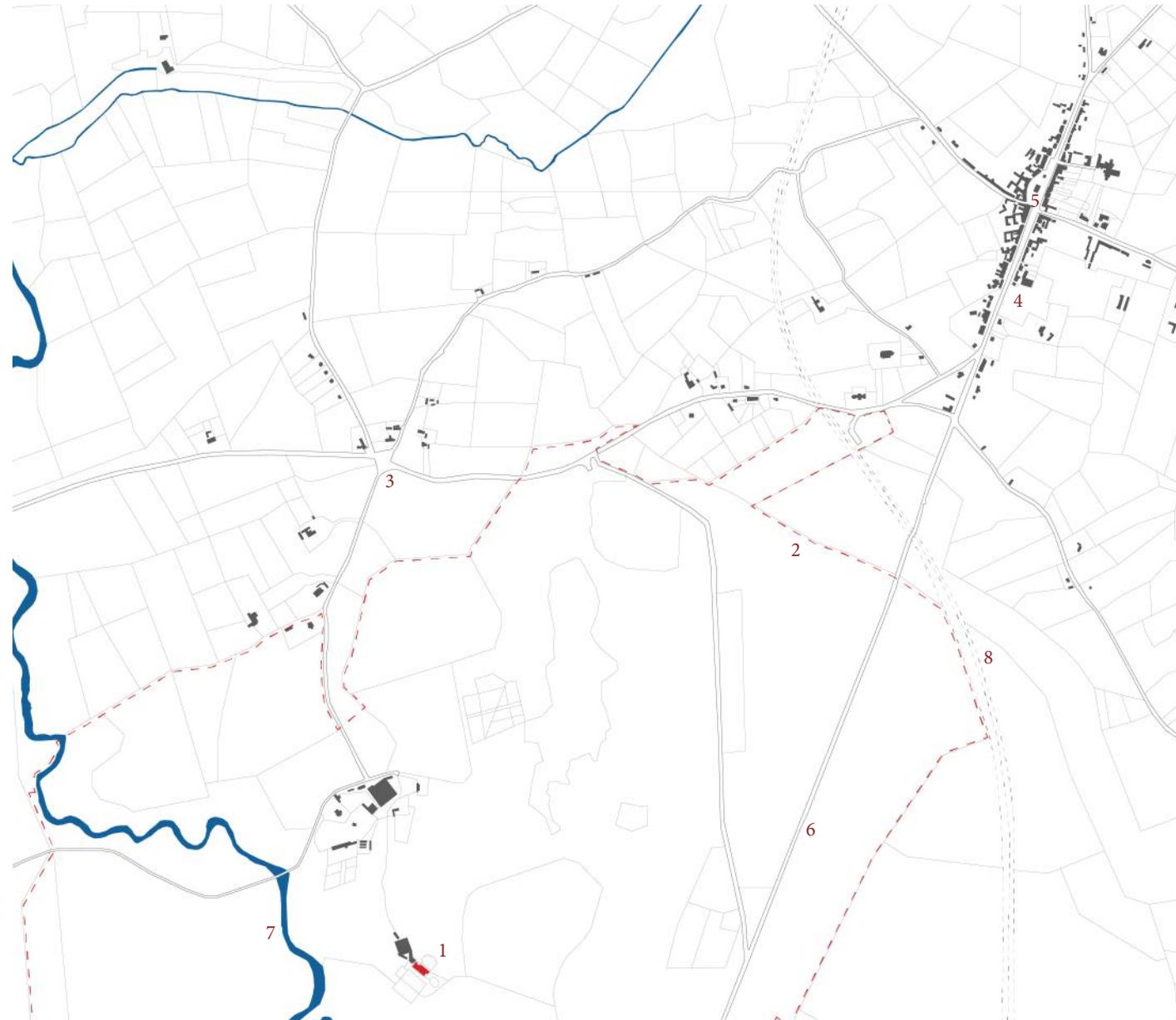
fig. 11.2

Abbeyleix contex map

1. Estate House
2. Estate demense
3. Old town
4. New town
5. Town square
6. Dublin to Cashel road
7. River Nore
8. Railway Line

The two central road axis, from North to South and East to West form as a crucifix, and the significance of the North to South direction is implied through the positioning of a town square positioned along the new Dublin to Cashel road. Rafter discusses this relocation of the town in a linear form as powerful urban move that creates a spine for the growth of trade and industry. The success of the towns re-development is recognized by significant expansions such as a the growth in industry, the construction of a railway line in the late 1800's that lasted for over one hundred years and the overall development of the township progressing to its current model.

The new town of Abbeyleix is located approximately a kilometre from the Abbeyleix House demesne, and two kilometres from the original Abbeyleix town. In the map *(fig 11.2)* the location of the estate house can be seen in relation to the old town and to the new town. The Abbeyleix demesne is located along the banks of the river Nore, surrounded by one thousand acres of land and densely forested areas. The Classical Style building is a detached seven-bay, three-storey country house with rich architectural detailing. The palatial house and demesne is an indication of the comfort that Thomas DeVesci envisioned for all of his tenants, described by Rafter as *''a magnificent mansion which had an intersecting river winding through its grounds in a pleasing Serpentine form''.*

From the beginning of the new town, De Vesci's ambition was to generate significant economic growth that would allow for sustaining the living conditions of tenants. Motivated by this urban development, De Vesci put great care into the towns planning, a common sight in Ireland between 1700 – 1845, when over eight hundred towns having evidence of being remodelled by their landlords (M.D Evans, 1996). Imperative to the trade and commerce within the new town, the organisation of the town square accommodates large communal gatherings and has been the centre piece to weekly markets and annual fairs since the towns origin. The large crescent shape, most distinct in plan, *(fig 11.3)* was originally a large open space flanked with single storey dwellings, but since 1836 , the newly constructed Market house controls the space. With its

pyramidal roof form and oriel tower, the Market house announces its presence and the squares positioning in context to the main street. The building is significant to the architectural heritage of Abbeyleix, and following multiple re-developments remains core to the towns structure.

In understanding the architectural planning as by Thomas Vesey and the generations to succeed his ownership , the map *(fig 11.3)* and accompanying legend tracks the morphology of the town through significant architectural developments. Dating back to the late 1770s, the essential core of the town was lined with lime trees and had a rippling stream that flowed in front of the 'single storey houses each with a well thatched roof, and a half acre garden towards the back of the house'(O'Brien 1998). The arrangement of the rustic dwellings alongside idyllic traits of the Irish countryside established a serene atmosphere, described by Rafter as indication of a 'well organised village'. Development of the town up until the late 1800s brought the construction of key religious, educational and industrial buildings that each illustrate the social and economic values that generations of the De-Vesci landowners shared.

John Vesey, the second Viscount De Vesci, was responsible for the construction of many significant buildings, and showed an inherent interest into the education of the local children. With five very different educational establishments under his rule, De Vesey pioneered the Pestalozzian method of education within Abbeyleix (Rafter 1997). Constructed in 1843, the South National School is located in the southern part of the town in close proximity to the Church Of Ireland, and was established as a place of education for children of Protestant faith. Lady Emma, wife of the 3rd Viscount De Vesci later overseen the construction of the North National School in 1885, built for the education of Catholic boys.

Perhaps the most significant growth of the new town came through the employment opportunities as a result of the development of industrial enterprises. In the early 1800's a strong agricultural industry meant that the town was mainly self-sufficient. The generous land allowances

fig. 11.3

Abbeyleix

1. Town square
2. Market House
3. Main-street
4. Catholic Church
5. Methodist Church
6. Church Of Ireland
7. South National School
8. North National School
9. Former Workhouse
10. Former site of carpet factory
11. Knocknamoe House
12. Pembroke terrace
13. Preston House
14. Former railway station
15. Former brewery
16. Courthouse
17. Former railway line

generated labour opportunities for each family and resulted in that a large percentage of food and product was produced locally. Thomas Vesey, in foreseeing the potential growth of the town ensured the development of infrastructure and roads, overseeing the re-location of the towns water mains to provide adequate supplies across the terrain, leading to the creation of many industrial trades including woollen and flours mills, along with a brewery the original location of which we can see in *(fig. 11.3)*. Alongside the architectural ventures of her husband Thomas De Vesci, Selina Elizabeth Vesey founded a charitable institution in the town. The lace factory employed over fifthy women and provided money for the maintenance and education of its workforce and was one of two employment opportunities for women within the town. The Carpet factory was later established in 1904 employing up to forthy women and girls, and went on to be recognised internationally for the magnificent carpets produced there for the Titanic and her sister ship the Olympic.

Abbeyleix provides rich material for study – in terms of it urban planning, significant architectural heritage, and industrial past. Its carefully considered layout and stock of impressive buildings (still evident today) show the De Vescis interest in the formal aspects of village planning, but also in the long term welfare and economic support of his tenants. The village of Abbeyleix, like some of the other estate villages discussed within this book (such as Ballyhaise and Tyrellspass) show how an enlightened philanthropic landlord could directly intervene for the benefit of his tenants. This is a valuable counterpoint to the dominant stereotype of the absentee, disinterested gentry class landlord that we often see in Irish history.

Jason Ladrigan

Key Sources: Villages of Vision: A study of Strange Utopias, by Gillian Darley, 1975. Rafter, Majella (1997) The History and impact of the de Vesci family of Abbeyleix, Queen's County, from 1698 - 1884. Masters thesis, National University of Ireland Maynooth.. Personal thank you to John Delanyer & Martha Ryan for an insightful afternoon learning about the history of Abbeyleix.

fig. 11.4
Pembroke Terrace

fig. 11.5
North national school

fig. 11.6
Former workhouse
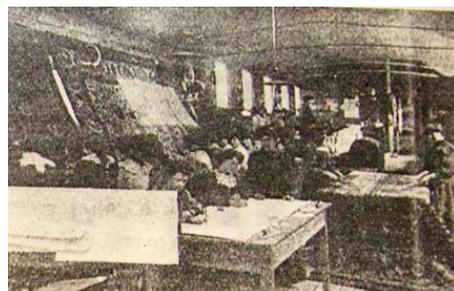

fig. 11.7
Former Carpet factory
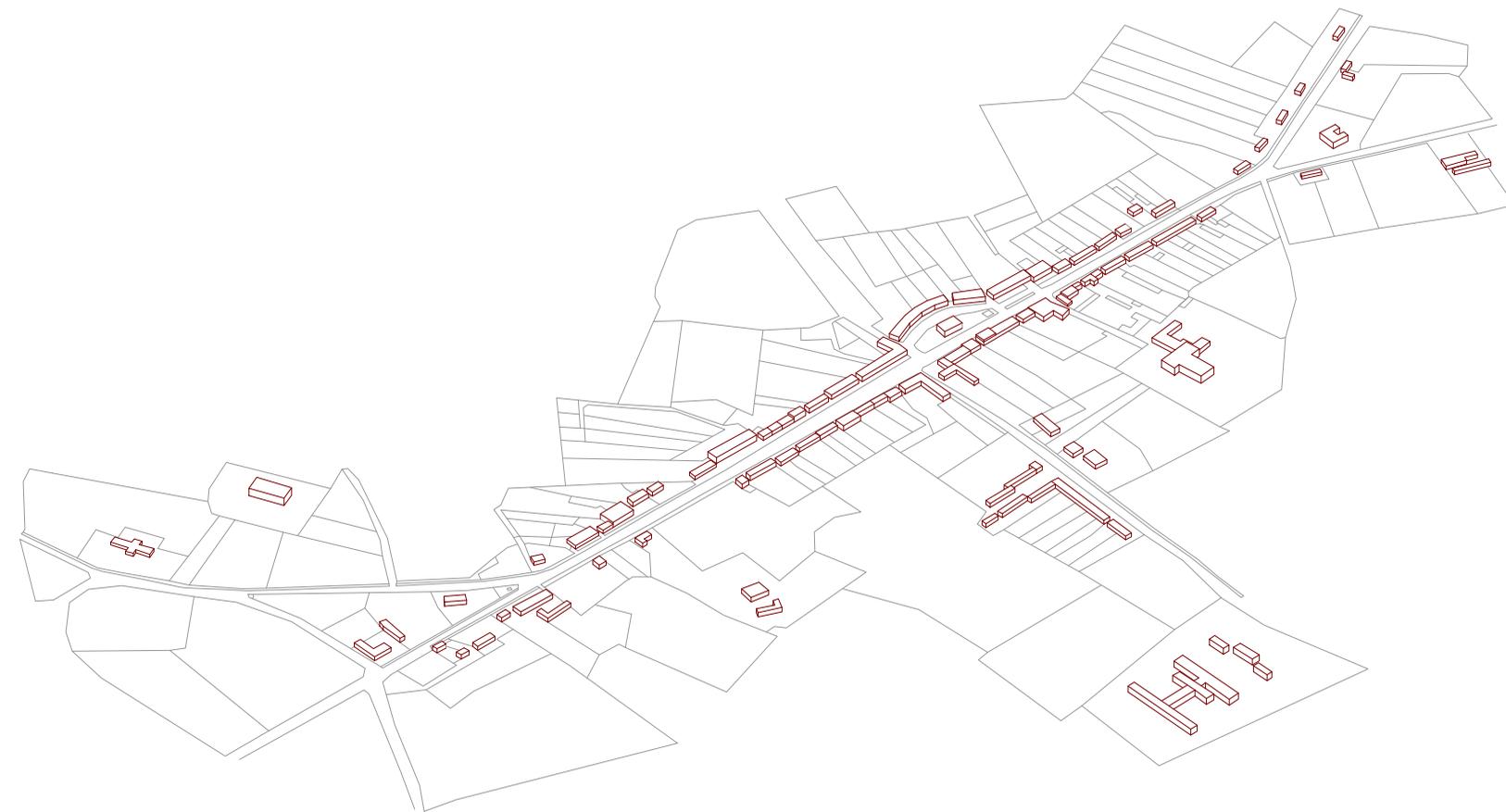
fig. 11.8   *Axonometric drawing of Abbeyleix, Co.Laois*

Memory and Place

"…In the grip of rigid images and precise delineations, the urban imagination lost vitality. In particular, what is missing in modern urbanism is a sense of time …the city understood as process, its imagery changing through use, an urban imagination formed by anticipation…"
(Sennett: 2007)
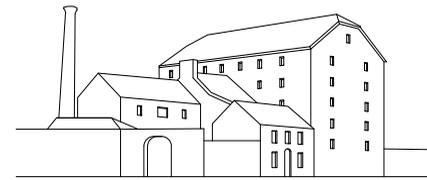
fig. 12.1 Drawing of Ellery Mill

"A place is always the site of cultural appropriation and historical transformation, the site of dwelling…Architecture as the spatial synthesis …of forms and materials but also of social cultural and historical forces and elements…" (Ricœur: 2002)

The adaptive nature of the 'city' and the layering of time are often overlooked in the research of planned towns and villages. The Utopian model may not always be a physical manifestation but may lie in the memory and validity of its convictions. Cooperative living generates ritualistic tendencies that embed memory into a place beyond the original conception. This influence on the immediate context is hard to evaluate beyond the initial dissemination of Utopia and thus the various models are frequently presented as an idealised moment in time, narrow instances where their merit and beauty is restricted to the image of their origin or completion. They are examined in retrospect, through images and the lens of manifestos. It was not until Clara, Co. Offaly, the subject of this study, was examined in its entirety not solely its utopian roots, observing these historical layers simultaneously, that the impact of such sophisticated intervention becomes apparent.

Although Clara illustrates many layers of planning in its history, (initially a typical Irish rural settlement … Jacobean plantation… gradual growth … Quaker involvement…rapid commercial advancements… etc.) there is a visible overlap and transition of these layers. There is a lasting

fig. 12.2 St Bridgets Church

memory of each instance in history evident in its physical construction and layout. This manifestation of a utopian archetype in Clara is in direct opposition with many international case studies produced contemporaneously, which are often reasonably intact in their entirety. In the typical Utopian village, planning was often swift and without restriction of pre-existing settlements. In this Irish context motives are often more humble, tentative and rarely executed completely, shaped by that which precedes.

What is a unique condition of Clara even among the Irish examples is that, long before the mills were built, there was an existing collective memory, an existing history, and an existing sense of place. This social memory was influential in the way the mills, and associated housing, were established yet now it is impossible to visualise Clara without them. It is this characteristic of stratification which makes Clara such a fascinating study. It was never quite definitively a 'planned' town, meaning in its entirety, but an accretive mass of rich plans and influences. This issue of transience and layering is perhaps more difficult to dissect but nonetheless generates a complexity in the interpretation of planned settlements, one that reflects its condition within a constant evolving urban context. Yet how has this translated into the memory of the town? What role has memory in the sense of building place? How strong an impact does it have to solidify a presence, a permanent grain, even long after the buildings have vanished or are no longer fit for purpose?

fig. 12.3   Clara c.1910

1. Main Street
2. Clara House
3. Erry Mill
4. Street Mill
5. Charlestown
6. Inchmore House
7. Drayton Villa
8. Quaker meeting House
9. Ballycumber housing
10. Clashawaun Jute Factory

0   200

CLARA

CLARA

fig. 12.4 Charlestown Mill

"…Who made this town?.." A question posed to a small boy by Michael McCarthy for his book 'Priests and People in Ireland' (Goodbody: 2011) for which the answer was "…Mr. Goodbody made most of it…" That was dated to 1902 when the Goodbody reign had long been established in the memories of most of the population of Clara, as owners of all the larger houses and principal employers of the neighbourhood. The initial Goodbody building and industrial activities gradually spread to the fields south of the river and thus extended the towns boundaries of not only Charlestown but also with the building of the Jute works at Clashawaun *(see fig. 12.6).*

Robert Goodbody moved from Mountmellick in 1825 into the miller's house at Charlestown, which stood in the shadow of the six storey mill. The mills in Clara underwent various name changes but at the time of purchase these mills were known as Brusna Mills. These were among the four major mills present in Clara at this time- Brusna, Erry, Street (Clara) and Stirabout. These mills were essentially the epicentres of the growth and were noticeable distinctions of Clara's planned characteristics. Robert Goodbody started to reinvest a substantial amount of the milling profits into the existing mills and new projects in Clara and Tullamore for his younger children. For example into housing, Inchmore, Drayton Villa, Ballycumber (experimental workers houses) as well as additions to

the mills and factories and to the town in general, gas works, school etc. As a result Clara became one of the fastest growing Irish towns of the time, providing much needed local employment in the aftermath of the Famine. It was during this period that the 'planned' elements become more apparent, that of which constitutes the existing town's features.

Perhaps one of the most significant milestones in Clara's development was the match of Lydia Clibborn to Jonathan Goodbody. The social and industrial experiments instigated by her relatives, the Malcomsons (Portlaw) and the Richardsons (Bessbrook), were widely known in Quaker circles. These connections were to be inspiration for the Goodbody's to build the Clashawaun Jute factory in the 1860's. Deciding to experiment with workers housing, the Goodbodys constructed a village of forty four cottages. Clashawaun is perhaps the most striking adaption visible in the town's form. Every aspect of this built, even the landscape, was designed in accordance to benefit working life and workers welfare. In 1873 they were enlarged and improved the complex to 120 cottages. There is strong evidence that these houses used the same roof system that other utopian ventures were adopting at the time from Portlaw, seen in Niamh Denny's article featured. There was also evidence of a projected plan for the town so that these nuclei would expand and a link of building mass would form to join the town centre, as was the case with Charlestown.

"…Monuments make the memory of a site more attainable, which is something that should be strived for…"

(Sébastien Marot: 2003)

As described by Sébastien Marot in his book 'Sub-Urbanism and the Art of Memory' the monument is the simplest way of relating memory to a place or form. Yet applying 'monument' status to familiar objects in the landscape is quite frequent in an Irish context. There are monuments which were intentionally constructed to project memory as ceremony, or those which inadvertently acquired a passive character that generate memory. This is not often considered when discussing certain typologies - mills, the 'shed', which are usually associated with

fig. 12.5 Erry Mill

fig. 12.6 Clashawaun Mill

transience. Clara best encompasses this latter condition, for example, Erry, Clashawaun and Charlestown are now rusted metal shells, hollow and stained concrete façades. When considered on the surface, they do not reflect their importance, yet the mills even though in physical decay hold strong significance in the plan and reading of Clara, slowly being reincorporated and eroded with various injections of activity. Some have become monuments in the landscape that determine the mental geography, acting as mnemonic indicators that help navigate through the town and distinguish the boundaries and edge that may not be evident in the map or plan of the town. The memory of these places precedes that of image, for which it serves as a framework and a support medium. Memories trigger other memories and a mental image of the town can be conjured in an instance using these buildings.

These mills retain a presence and dominance in the town, but this is not necessarily evident in the physical reading of the street. They bear no prominent attitude to the streetscape but melt into the grain and life of the town. Niall McCullough describes buildings in the Irish countryside as inevitably becoming absorbed by nature. Outlines become blurred before disappearing, *'a sense of masonry behind screens of leaves'* (McCullough: 2014). One could argue that this effect however is not restricted to a natural surround. There is clear evidence of the same phenomenon occurring in urban settings. This layering became meshed into the fabric of the town as they expanded and therefore woven into the fabric of the town's memory.

This relationship explores the need for place to be constantly renegotiated between its inhabitants and memory. Buildings as historical dwellings are missives of time, destined for decay. Since the seventeenth century and the epoch of the baroque, we have become accustomed to *"…inhabiting the potentialities of the ruin…"* (Iain Chambers: 2002). The perception of said place will inevitably become altered, 'forgotten' and 'misunderstood' as the accretive process of addition in the built environment is reflective in the psychological. These 'mental barnacles' will gain meaning through a selective reconstruction of these 'ruins', a sense of place behind screens of memory.

"…The city becomes a shifting accumulation of traces a palimpsest to be reworked... rewritten again and again. ..."

(Iain Chambers: 2002)

This article began with a quote from urban theory explored in the work of Richard Sennett. Urbanism is still largely dominated by operating with abstractions, translating towns and cities to statistics and diagrams in order to understand them. As a result, a severe reduction of their actuality, which is totally insufficient in depicting an accurate urban and emotional condition. This returns to our treatment of the utopian ideal and that memory and a layering of time proves to be the most rewarding depiction of place '…The city understood as process…' is imperative in understanding the meaning of place. Clara demonstrates the industrial and economic traces of it's Utopian history, and although in reality have been diluted, remains a testiment in memory of its inhabitants.

Andrew Sterritt

Key Sources: The Goodbodys- Millers, Merchants and Manufacturers- The Story of an Irish Quaker Family by Goodbody, M. (2011), Palimpsest: Intervention and Change in Irish Architecture by McCullough, N. (2014) The Unknown City, Contesting Architecture and Social Space by Borden, I. Kerr, J. Rendell J. (2002), The Architecture of the City by Rossi, A. (1988), Sub-Urbanism and the Art of Memory by Marot, S. (2003) Seven American Utopias by Dolares Hayden, (1976)

Tyrrellspass and Lady Jane McKey

The aim of this research essay is to study the village of Tyrrellspass and how it has grown over time both historically and architecturally. Tyrrellspass is a significant addition to any study of planned villages in Ireland, both for the cohesiveness of the planning but also for it being one of the few villages laid out by a woman.

fig. 13.1
Semi-circular green

Originally, known as Ballykilmore or the town of the big church, the village changed its name in the early 1700s. It is now known as Tyrrellspass meaning the passing of the Tyrrell; the name refers to the road which runs through the bogs where Richard Tyrrell ambushed and defeated an English force in 1597.

The origin of the village Tyrrellspass began when a Norman family the Tyrrells were granted the title 'Lord of Fertullagh' in the southern part of Westmeath by Henry the II in the 12th century. Throughout the centuries the Tyrells built eight castles and fortifications around the territory they were granted, including the one building that remains standing, Tyrrellspass Castle. The other castles and forts were destroyed during the Cromwellian Wars. Tyrrellspass was saved as a result of surrendering after negotiations to Colonel Green. *'It passed into the ownership of the Rochfort family, Earl of Belvedere, and was last occupied by a British regiment in 1844.'* (Tourist Guid to Tyrrellspass)

The Rochfort family owned much of the land of Westmeath and built many fine houses scattered around the county including Belvedere house. George Rochfort was MP for the county and the family home was just five miles away at Gaulstown Park. Robert took over his father's seat and married Mary, daughter of Viscount Molesworth after the death of his first wife. Belvedere was built by Richard Cassel in 1740 for Robert Rochfort, Lord Belfield, and his beautiful young wife, Mary. The

house was built as a villa rather than a full time home for the family, it was to be used as a lodge for hunting and fishing in the surrounds of Lough Ennell.

What unfolded in the coming years was to be one of the biggest scandals of the 18th century in Ireland. The marriage between Robert and Mary was not a happy one, with Robert often absent from Gaulstown House. Mary feeling lonely and isolated found solice in the company of Robert's brother Arthur. *'Whether or not a liason developed between Mary and Arthur remains in doubt, though Robert Rochfort was convinced of the fact.'* (Casey, C & Rowan, A, 1993)

Mary was incarcerated in Gaulstown house for thirty years, while Robert went to live in Belvedere house. A different but related argument occurred between Robert and another brother George who lived in the nearby Rochfort house, now known as Tudenham house (also designed by Richard Cassel) Robert had a huge folly built in 1760 blocking the view to George's much larger house, it became known as The Jealous Wall.

After Robert's death, Mary was released by their son George. George failed to convince her to stay at Gaulstown House, so after a brief stay with her daughter Jane, she set sail for France, where she became a nun and lived out the rest of her days as a hermit. Shortly after the death

fig. 13.2
Greater area of South Westmeath, map of the greater area of South Westmeath. Much of the land was owned by the Rochfort family, they built the houses of Gaulstown, Dunboden, Tudenham and Belvedere.

of his first wife, George married Lady Jane who became the Countess of Belvedere. Born in 1775, the daughter of a Protestant clergyman, James McKey of Garristown. In 1803, she married George Rochfort, the second and last earl of Belvedere. They made Belvedere their home after George sold Gaulstown House. George passed away without issue in 1814 thus ending the title of Earl of Belvedere. It was George's wife Jane who had an interest in architecture and planning, she set about drawing up plans for the village of Tyrrellspass; It is unclear how Jane developed this interest.

George passed away in 1814 and after a legal dispute Jane hired Arthur Boyd, a king's counsel to establish her title to the estate. He succeeded in doing so and in 1816 he married Jane and in time they had a son, George Augustus Boyd. Jane set about improving the village of Tyrrellspass *'and the comments of travellers and observers since testify to her success in the matter.'* (Tourist Guide to Tyrrrellpass) Jane died in 1836 and in a tribute published by the Westmeath Independent stated,

'of her ladyship we should only say that those who had the honour of her acquaintance , experienced her kind, affable, and condescending. The number of charities which she so liberally contributed to proved that her generosity of her disposition was always commensurate with the rank in which she lived and that deeds not words were what she delighted to abound in.'

'The modest Tyrrellspass is essentially a Georgian village patrionized in the C.18 and C.19 by the Rochforts, Lord Belfield and later Earls of Belvedere'
(Casey, C & Rowan, A 1993)

Tyrrellspass in its present form is an estate village which was largely created by Jane, Countess of Belvedere, who had a real interest in architecture. The school house, courthouse, parish church and several generous two storey houses were spaciously laid out around a semi-circular green *(fig 13.6)*. The generous houses and public buildings that surround the green are simple regency style and were built in the first quarter of the 19th century. A survey carried out in the area in 1818 shows how most of the scheme was complete with the exception of the schoolhouse and courthouse which were built later, in the 1820's.

St. Sinian's Clonfad, parish church is a fine example of a *'first fruits type of church.'*(Tourist Guide to Tyrrrellpass). The church and two storey houses were completed in 1818, the houses all had three bays and two storeys, with good round headed door cases and fluted keystones. The church was built for picturesque effect, it is tall and substantial with an elaborate tower, spire and side vestibule. The church was all built in *'an early gothic revival style.' (Casey, C & Rowan A, 1993)* The church was extended in 1823 when the steeple was added. Inside the church there is a monument placed there in Jane's memory.

The semi-circular village green is surrounded by a Protestant school, and courthouse. The school house was built in 1823 with the aid of a parliamentary grant, the school was also home to the school master. *(fig. 13.3)* The countess and the local vicar came together to found the Protestant school. It is a single storey building of three bays with pediments and round headed windows inset in bank arches. The courthouse is a fine five storey building constructed in limestone ashlar with a clock in the pediment and a bellcote. Since it's existence as a courthouse it has also been used as a police barracks and is now a private home.

The village is one of the best examples of a planned village in the *'English manner in Ireland' (Villages of Vision)*. The Protestant church built by Jane, in the 1820's has an 'imposing spire' and the pedimented courthouse flank each other. The countess was hugely important for the village and the inhabitants supported her efforts, she also established a Methodist chapel, savings bank and set up a loan,fund and a dispensary. The Methodist church was constructed in 1814.

Throughout her efforts to plan the village, she worked closely with a local vicar, the village people also met both Janes and the vicar's efforts with much approval, so there was a group which also set about making their own improvements to their village. One of Jane's standout changes was to level the semi-circular green, *'they levelled the green in order to show off the new church to best advantage, draining and planting as they did so' (Villages of Vision).* The pump that still remains in the

middle of the village was a gift from her to the people of Tyrrellspass. The countess of Belvedere and the vicar came together and also founded an infant school, a centre of straw plaiting and a grain store whish were all occupied in the office of the local fund.

Even after her death she had planned for the future development of Tyrrellspass. The Countess left a bequest in here will for the purpose of building an orphanage. She died in 1836 and the orphanage that she had yearned for was opened in 1842. The orphanage was laid out in a similar crescent style to the houses around the village green. The buildings are of fine stone construction, but remained derelict for years. In recent years they were acquired by Westmeath County council. In 2006 they renovations were completed to improve the buildings to their former glory by de Blacam and Meagher architects into private homes. *(fig. 13.4 & 13.5)*

The mutual trust that was evident between the Countess Jane and the people of the village was rare in Ireland, the Countess supplied an agronomist *'to teach the villagers more advanced methods of cultivation, proof that she considered the enterprise worthwhile.' (Villages of Vision)*

The semi-circular crescent form was innovative and experimental in many towns in Ireland. The semi-circular form was a design statement of the Countess Jane's ambition for the village of Tyrrellspass. It is obvious that the people of Tyrrellspass have a lot to thank the Countess of Belvedere for her ambition to transform the once medieval village of Tyrrellspass. The mutual trust between the people of the village and the Countess helped the village to prosper and for the village of Tyrrellspass to become one of the most successful estate villages in Ireland.

For a couple of reasons the village of Tyrrellspass was unique in the landscape across the country of Ireland, for it was one of the few estate village that was laid out and designed by a woman, It also stands out for its semi-circular green, a village plan that is uncommon across the country. Unfortunately Jane's background, her level of education, the

fig. 13.3
Schoolhouse

fig. 13.4
Matrons House

fig. 13.5
Belvedere Orphanage

acqusition of her knowledge of planning and architecture remains unclear.

The village of Mount Bellew in Co. Galway is one of the few that also is planned around a true semi-circular green. *(see essay 1).* The village of Stratford-on-Slaney borrows elements of the semi-circular plan, with whole circles that occur twice through the village. *(essay 7)* To this day, the semi-circular green is central to the life of the village, the buildings that face on to the green are of huge architectural importance and value.

The striking urban morphology and clarity of Lady Jane McKey's plans is still evident in Tyrrellspass today, despite numerous changes the cohesion of her vision ensures that Tyrrellspass remains one of the finest examples of a planned estate village in Ireland.

Cian Burke

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Tourist Guide To Tyrrellspass: A guide to its heritage by Tyrrellspass town development committee, 1992. North Leinster: The Counties of Longford, Louth, Meath and Westmeath by Casey, C & Rowan, A, 1993. Westmeath Independent. Villages of Vision: A study of Strange Utopias, by Gillian Darley, 1975.

fig. 13.6   Axonometric drawing of Tyrrellspass Co. Westmeath

Irish Industrial Settlements

Dr Colin Rynne

Ireland's partial and largely incomplete industrialisation was truly one of bold contradictions. Her shipbuilding, linen, brewing and milling industries were all, during certain periods, of international significance. But in other sectors industrial growth was extremely limited, a circumstance which was not to significantly change after Independence. Indeed, the debilitating consequences of the island's lack of coal and other important minerals, along with its high transport costs, on its general failure to industrialise, remain with us. Belfast and its environs largely avoided this trend, through privileged access to Scotland's heavy engineering zone, while the milder Irish climate greatly assisted the manufacture of linen. Southern industry, by way of contrast from the Union in 1801 to the Famine, was largely concerned with processing agricultural raw materials. Nevertheless, the international success of Ireland's linen industry flies in the face of the notion that Ireland's industrial interests were subordinated to those of Britain: it actually employed a higher share of the Irish population than that cotton industry did in the rest of UK. Yet any evaluation of industrial development in the period 1801-1922 based on comparison with Britain is perhaps inappropriate. In a wider European context Ireland's industrial development compares more favourably: it was certainly not backward in this regard. In point of fact, some 23% of the working population of Ireland was employed in manufacturing or construction in 1911, which placed it firmly in the middle ranking industrial countries such as Portugal, Italy, the Netherlands and the Scandinavian countries, where this ranged from 22-25%.

Owing to severe industrial resource restraints in Ireland - principally the lack of coal and iron ore - eighteenth and nineteenth-century Irish industries tended to be concentrated within the environs of port towns. Most of the centres of production and consumption, indeed, were on

the east coast, where some four-fifths of the coal imported into Ireland was directly consumed. Yet some industrial activities, such as mining, were generally located quite some distance from existing centres of population. As early as the seventeenth century, Irish ironmasters had been obliged to provide, in varying degrees, accommodation, land and a basic social infrastructure for their skilled workers. These latter measures were largely an inducement to attract the requisite personnel from English-and even European-ironworking regions to settle in Ireland, and by this means relatively large immigrant communities were to become temporarily settled throughout the island. This same settlement pattern was to be continued in the nineteenth century in key Irish extractive industries, where again English and Welsh mining specialists were to be housed in what were often self-sufficient industrial communities.

Mining settlements, then, tended to be sited away from existing settlements, but so also were early factories and other industrial installations in the eighteenth and nineteenth centuries, in order to harness a reliable supply of water power. In this way, whole new villages (often centred on textile manufacture, such as Portlaw, Co. Waterford and Bessborough, Co. Down) were created in which housing and other amenities were provided by companies anxious that their workforce be close at hand and also, to a certain extent, be easier to control. The association of Protestant dissenter communities with the creation of 'model' textile villages, or intentional communities, in Ireland is marked, and elements of social control over living habits-sobriety, self-improvement and even recreation - are clearly discernible in their organization. Nonetheless, the workforce in these settlements was often multi-denominational. Yet the inhabitants of model villages, were not only more closely integrated than in wider world but also, for the most part, enjoyed a higher standard of living, with greater access to education

and to credit facilities. However, workers' housing in nineteenth -century Ireland could also be built under the auspices of philanthropic societies or local authorities, although the accommodation provided was intended to improve the living conditions of the working classes in general and was not specific to any factory or, indeed, industry.

The excellent series of essays featured here, by an up and coming generation of Irish architects, presents the physical and material world of these industrial settlements in a whole new light. Using their professional skill set they have created a new appreciation of how these villages as worked a social spaces, while at the same time highlighting future conservation priorities.

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The Portlaw Roof Truss

A Historic and Architectural Investigation of the Portlaw Roof

fig. 14.1
William street, Portlaw, Co. Waterford

The Portlaw Roof is a distinctive architectural feature of the small town of Portlaw, County Waterford. Standing at the centre of the main square in Portlaw, the long generous streets radiate out in four main directions, each one neatly lined with terraces of workers cottages, exhibiting the distinctive characteristic that differentiates Portlaw from other planned villages. This article undertakes a first-hand investigation into the roof structure of the historic workers cottages, colloquially known as the Portlaw Truss, and traces its origins and use throughout Ireland and abroad.

Portlaw consists of a central square from which four wide streets emerge, creating three distinctive triangular urban forms which can be seen on the map on the next page *(fig 14.3)*. The layout was intended to be functional rather than aesthetic to accommodate the large numbers coming and going to the cotton factory, which was a direct consequence of the pragmatic characteristics of the Malcolmsons. David Malcolmson took a humanitarian and philanthropic approach to developments and community life in Portlaw. He had a vision for the community to be economically viable and autonomous. Not only did he provide housing for his employees and their families, basic infrastructure like gas and water pumps were located strategically

in the town for each family use. Portlaw quickly became a thriving village with a number of public houses, shops and groceries appearing. The Malcolmsons provided two types of housing for their employees. Each house had a private yard and a large plot of land to the rear so that the families could grow vegetables and become self-supporting. The first dwelling type was a single story workers cottage with a typical three bay façade and timber sash windows. The second was a two story workers house with a two bay façade of similar characteristics. All of the workers housing in Portlaw are easily identifiable by their shallow arched tarred roof, an architectural feature unique to this village.

The roof is constructed with a series of 'bowstring' trusses (see fig. 14.5). The trusses are formed by timber latticework approximately 30mm X 30mm in thickness and fixed to a top and bottom member on both sides with the top member being curved. The timber used was a red pine, which was imported from the Baltic States by the Malcolmsons for their shipping industry in Waterford City. It is a slow growing timber with a tight grain. The majority of the timber went into the manufacturing of boats, and the excess was used in Portlaw for the construction of the roof trusses. Similar to constructing the ribs of a ship, the timber was curved through a steaming process while being pinned into shape on the ground with a series of pegs. Afterwards, the straight bottom member was fixed into place and the small timber lattice work was nailed on for reinforcement. The process was simple and cost effective. After the trusses were erected, a timber decking would have been laid and covered with

fig. 14.2
Limekillen Lane, Harolds Cross, Co.Dubln
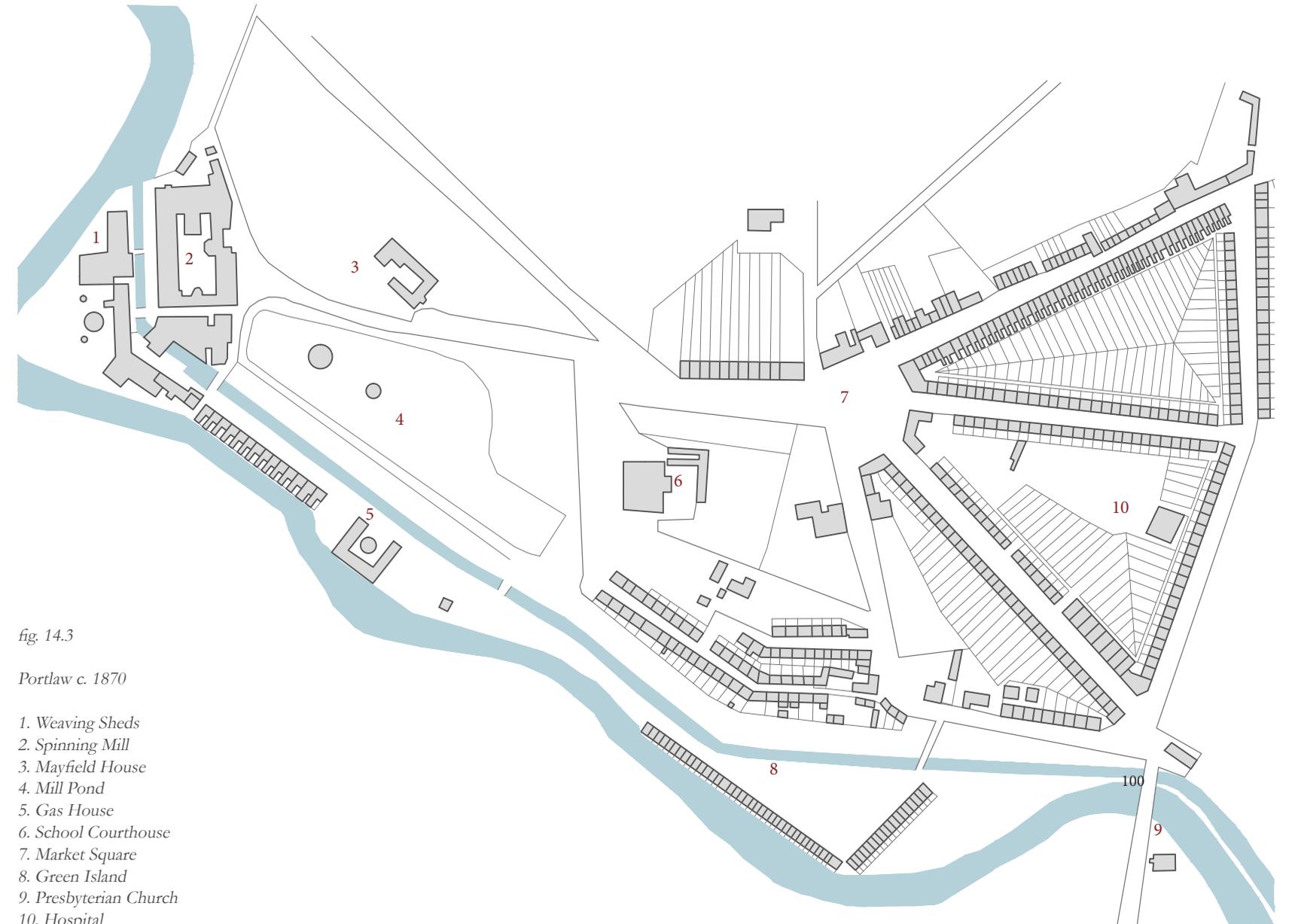
fig. 14.3

Portlaw c. 1870

1. Weaving Sheds
2. Spinning Mill
3. Mayfield House
4. Mill Pond
5. Gas House
6. School Courthouse
7. Market Square
8. Green Island
9. Presbyterian Church
10. Hospital

calico, a type of cloth that was manufactured in the factory in Portlaw. To protect the structure from the elements, a layer of tar was applied which was a by-product from the gas works in the village *(fig. 14.5)*. Straw was used as insulation which was covered in a layer of mortar made of sand and lime as a type of fireproofing, a method that was ahead of its time.

The success of Portlaw as an urban centre grew in parallel to the success of the cotton industry. The philanthropic and humanitarian approach the Malcolmsons took towards working and living conditions within the village earned them a lot of respect but also attracted people from all over the country to visit and learn from the outcomes. As a result, workers houses with their trademark 'Portlaw Roof' truss can be found dotted around a handful of villages in Ireland and is traceable as far as Germany. I undertook a first-hand exploration to uncover the location and development of the Portlaw Truss took and in doing so found a body of information of historic and architectural value.

fig. 14.4
Shamrock Terrace, Blarney, Co.Cork

Bessbrook, Co Armagh is the one village of particular interest with its close marital and professional links to Portlaw. The Richardson's arrived in Bessbrook in 1845 after purchasing an old mill which had been abandoned when a fire had destroyed it in 1839. The Richardson's were a successful Quaker family with strong links to the Malcolmsons of Portlaw and so ideas and philosophies about urban planning and the linen trade were shared. The Richardsons borrowed the concept

of a Model Village and an idea of good social planning from Portlaw and developed Bessbrook into a thriving milling community. During the development of the village housing and the extension of the factory, workers cottages were built to accommodate the labour force in the local quarry. These houses were constructed in the same manner as those in Portlaw and obtained the same barrel roof structure. They were built prior to 1860 and it is said that when Sophia Malcolmson arrived at Bessbrook as a bride she asked if the curved roofs would be incorporated into the workers houses to remind her of her home village of Portlaw. These houses were located on Quarry Row, High Street and Flynntown but unfortunately no longer exist as they were demolished in the early seventies to make way for modern housing.

Blarney, Co Cork is home to the world famous Blarney Woollen Mills which dates back to 1751 when Timothy Mahony set up a small timber mill along the river in Blarney. In 1824, the wooden structure was replaced by a new stone mill building and was taken over by Mahony's grandson, Martin Mahony, who developed 'Martin Mahony and Brothers Limited'. Within ten years of its new opening, the mill was recorded to have employed over 120 people and by 1892 this number rose to over 750. Workers houses were developed beside the factory around 1860 which were courtesy of Martin Mahony. The form of these houses are identical to the workers houses *(fig. 14.4)* provided by the Malcolmsons in Portlaw around 1853 and can be easily identified with the use of the Portlaw Roof Truss. There are strong similarities between Blarney and Portlaw which suggest that the Mahony's were influenced by the developments made by the Malcolmsons through business and trade endeavours.

Harold's Cross, Co Dublin: A cotton mill in Harold's Cross was built in 1808 along the river Poddle, which became known as Greenmount Spinning Manufactory. After getting into financial difficulties the mill was taken over by a branch of the Pim family in 1814, who were successful Quakers associated with many prosperous businesses including railway, wool, brewing and malting. The mill employed a substantial number of people, both male and female, and became the biggest employer in the locality during the 19th and 20th centuries. By 1849 the mill had doubled in

size, and the expansion included the construction of designated workers cottages along Greenmount lane and Limekiln lane. These cottages were single story with a shallow barrelled roof and closely resembled the single story cottages that the Malcolmsons had built in Portlaw about twenty five years previous *(fig. 14.2)*. Both coming from a Quaker and industrial background it is likely that ideas and concepts in providing workers houses were shared amongst the Quaker industrial families. Seeing the success of Portlaw over the years there is strong evidence that suggests that the Pim's adopted the form of the cottages to provide economical and efficient workers cottages for their employees at Harold's Cross.

Herne, Germany: Following on from the success at Portlaw, the Malcolmsons business empire grew at an extraordinary rate. In 1843 they founded Neptune Iron Works, a shipyard in Waterford and had a growing fleet of ships, in addition to their corn mills, warehouses and spinning factories all along the River Suir. Nevertheless, in 1853 an opportunity arose to become involved in a venture in the mining industry in Germany. William Thomas Mulvany, brother of architect John Skipton Mulvany (who was involved in the urban development of Portlaw), was the manager of Hibernia Mining Company located near the village of Gelsenkirchen. Through this relationship, David Malcolmson became one of the main shareholders in the company and so it is not surprising to find that the Portlaw workers cottages were used to house employees of the mining community. There is evidence that the 'Portlaw Roof' influenced the form of workers houses in the Shamrock mine located in Herne, which were described locally as elongated houses with vaulted roofs.

Other examples of the Portlaw Roof Truss in Ireland can be found in Clonmel, Co Tipperary, Carrick-On-Suir, Co Tipperary, Clara, Co Offaly which all have interlinked business relationships. A more recent development of the structure emerged in Belfast and became known as the Belfast Truss. This truss uses a comparable concept and is similar in form to the earlier Portlaw Truss. The first known reference to the Belfast Truss is recorded in "The Dublin Builder 1866" described as a *"wooden bowstring girder in which the diagonal bracings [...] are arranged to meet in a right angle at the regularly*

1: Layer of Tar

2: Layer of Calico cloth

3: Timber battons
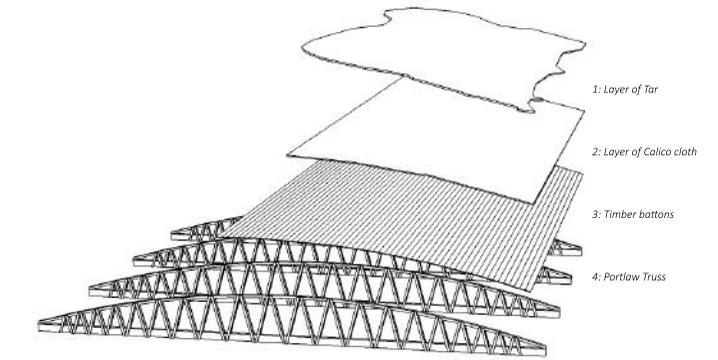
4: Portlaw Truss

fig. 14.5 *Layering of the Portlaw roof*

spaced purlins on the bow" (Gould: 2001). Unlike in Portlaw where the bowstring truss was used extensively in housing, the Belfast truss was mainly used for large span factories. This type of roof construction became popular during a time of rapid development in Belfast as an affordable, reliable and structurally dependable roofing method. This investigation explores the historic and geographical story of the workers houses in Portlaw and more specifically the local methods of construction. The spread of the Portlaw Truss demonstrates the links that Quaker villages had through personal, marital and business relationships. The characteristic of Portlaw's roofscape is a reminder of the unique architectural heritage which the village is rightly proud of.

Niamh Denny

Key Sources: Verbal conversation with local historian Mr William Power (2015), Portlaw A Nineteenth Century Industrial Village, Tina Foran (1988), An Irishman with a dream in 19th century Germany, Limerick Leader (2004), A Historical Perspective on the Belfast Truss Roof, M H GOULD, (2001).

Alexander Nimmo, Infrastructure and Villages

Alexander Nimmo was born in Scotland in 1783 and, after studying in Edinburgh and St. Andrews, moved to Ireland in 1811 to work for the Bogs Commission, a government body run by the English administration. The breath of Nimmo's infl uence on the infrastructure of Ireland is striking. He designed roads, railway lines, bridges, piers and planned villages along the western coast. Indeed, the "planning of long, purposeful lines of road was his most important innovation in the west" (Wilkins, 2009). The diagrams below are a comparison of piers and quays that Alexander Nimmo designed and built, alongside the associated villages or settlements. Many of these piers were built from 1822-1825. In some cases such as Kilalla and Achill Sound, the piers remain as isolated infrastructural elements in the landscape, in other examples such as Knightstown, Binghamstown and Belmullet, the piers Nimmo designed became the anchor for the development of the associated village.

fig. 15.2 Pier designed by Alexander Nimmo at Roundstone, Co. Galway

Alexander Nimmo was a true engineer in the real meaning of the term. He was a man of tremendous ingenuity, creative spirit and invention who planned, designed and brought reality to great schemes and projects, construction works, machines and other ingenious devices.

(Browne, 2009)

While the Irish Famine reached its height in the 1840s, food and resource shortages were common in the proceeding decades. This was especially true on the west coast of Ireland where there was little industry and infrastructure, and the rural community survived primarily on subsistence farming. Although there was significant practice of absenteeism by British landowners, there was a concerted effort by the British government and some landlords to exploit the resources that were available along the west coast of Ireland in the early part of the 19th century. Organisations like the Bogs Commission and the Fisheries Commission were set up to accurately map and ascertain the best way to develop infrastructure such as roads, railways, piers and waterways in the 'western district'. It is clear that there was an economic imperative from the British government to map and develop Irish coastal resources.

The British government surveyed one million acres across twenty two counties between the years of 1809-1814. The Fisheries Commission was in charge of developing the fishing industry, by building quays and piers all across the country. This was a hugely important part of the development of the west coast of Ireland as famines became more

Fig. 15.1 Location map of Nimmo's piers and villages

frequent the fishing industry was seen as a way of alleviating the pressure on food resources. Alexander Nimmo lived in Ireland and played a pivotal role in both the Bogs and Fisheries commissions, developing the infrastructure of the west coast.

Alexander Nimmo designed many bridges and piers in almost every west coast county of Ireland, of which many still survive. There is no doubt that Nimmo was not only an Engineer who was interested in roads, railways and piers, he was also aware of the potential to better peoples lives by developing towns and villages on the west coast.

…..It strikes me we should now endeavour to congregate the surplus populations into towns, where they could be useful to one another… the towns here are very small in population… and the industry, in like manner, is less

(Villiers Tuthill - quoting Alexander Nimmo, 2006)

Alexander Nimmo was sent to the 'western district' to improve the infrastructure, particularly developing roads and piers to allow the economic advancement of the area, but also establishing new villages to support the fishing industries. In all cases it seemed Nimmo was looking at the west of Ireland with a macro view. He determined where would be best to place a pier or to build a road and only after this decision did a town develop, usually with the help of local landlords like John D'Arcy, Maurice Fitzgerald or Thomas Martin. He seemed to *"become acquainted with the families and familiar with their aspirations for their own estates and for the region in general" (Villiers Tuthill, 2006).*

Nimmo's personal interest and investment in the west coast is most evident in Roundstone, Co. Galway. After the construction of a pier in Roundstone between 1822-1825, a tenant of the land on which the pier was built sought compensation from the government for the damage and use of his land. Nimmo had on many occasions recommended that a village be established on the Roundstone site, and he used this complaint as an opportunity to do so. Instead of paying compensation to the tenant, Nimmo personally took over the lease for the land. On the 1st of August 1826 he renewed the agreement with the landlord,
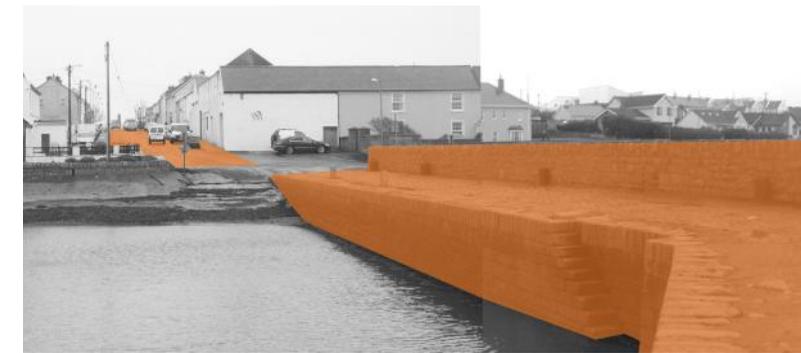

fig. 15.3 The main street of Belmullet links directly to the Pier, designed by Alexander Nimmo in 1822

fig. 15.4 View down main street of Knightstown, Valentia Island, Co.Kerry. Main street links up directly with the road on the mainland

Thomas Martin, for two hundred and forty acres of land, that stretched from the quay to Letterduff *(fig 15.5)*. Nimmo divided the land around the Roundstone pier and offered it to tenants. Many of these leases had rules that the tenants had to build *"Good dwelling houses with slated roofs and in most instances of two stories high" (Villiers Tuthill, 2006).*

Thomas Martin, the landlord for Roundstone, also tried to promote the town as a market village by obtaining licenses for four yearly fairs and weekly markets. Nimmo made Roundstone the centre of public works

for the development of the western district, meaning that a lot of the engineers that worked under Nimmo actually resided in Roundstone. Indeed his brother John Nimmo moved to Roundstone and took over the lease for the land after Alexander Nimmo's death in 1832 . Carpentry and smithy workshops, a store and office, were all built and rented out to the government bodies at £50 per year. Roundstone thrived under Nimmo's direction, and the imprint of Nimmo's plan is still evident in the village today *(fig. 15.31)*.

Individually, the small settlements and infrastructure are of limited architectural interest. Nimmo's legacy is in the scope of his work, and the connectivity of the west coast. He was a dynamic designer and engineer, who had a vision for what the west coast of Ireland could be;

I was well aware… of what apparitions were most necessary for the improvement
of this country and in conducting them I have been equally anxious.
(Villiers Tuthill - quoting Alexander Nimmo 2006)

Jack Worrall

Key Sources:

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Essay 'Finding Nimmo', Engineers Journal;Jul/Aug2009,
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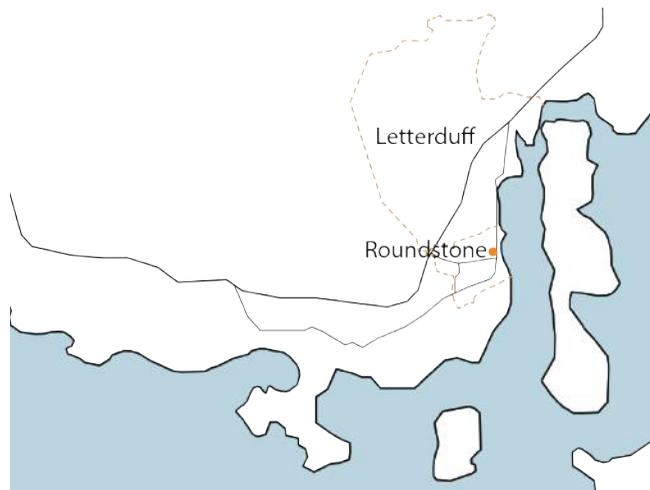
fig. 15.5
Map of Letterduff in relation to Roundstone

fig. 15.8
Map of Roundstone - in 1842

fig. 15.9
*Map of Roundstone - in 2006*
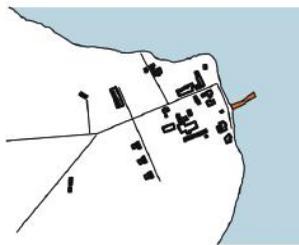
fig. 15.6
Knightstown, Co. Kerry
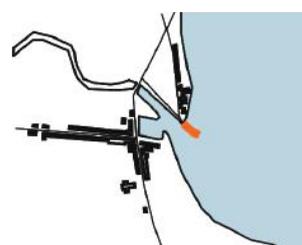
fig. 15.7
Carrigaholt, Co. Clare

fig. 15.10
*Balinskelligs, Co. Kerry*

fig. 15.11
Brandon, Co.Kerry
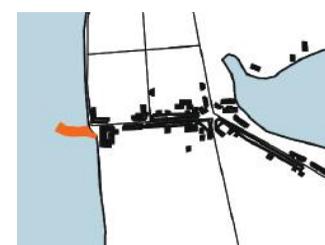
fig. 15.12
Belmullet, Co. Mayo


fig. 15.13
*Spiddal, Co. Galway*
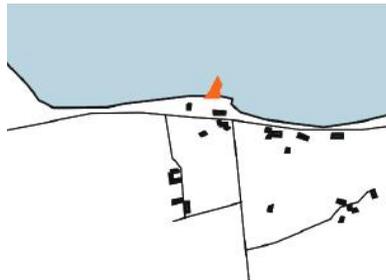
fig. 15.14
Ballyvelaghan, Co. Clare
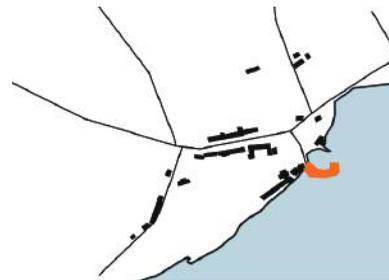
fig. 15.15
Liscannor, Co. Clare
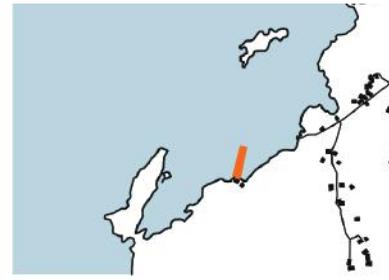
fig. 15.16
Rossaveel, Co. Galway

fig. 15.23
Barna, Co. Galway
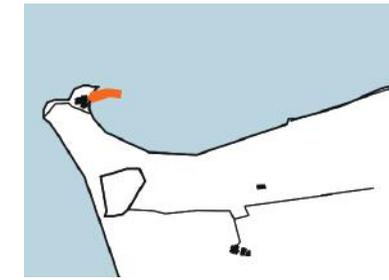
fig. 15.24
Seafield, Co. Clare
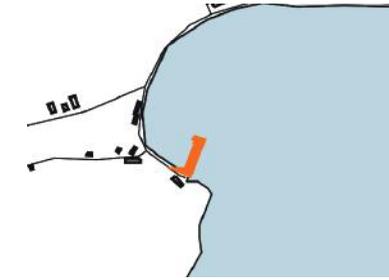
fig. 15.25
Kilbaha, Co. Clare
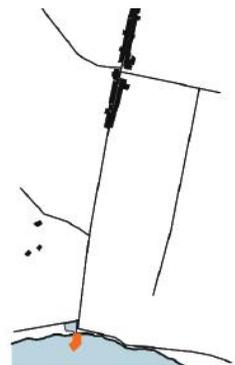
fig. 15.17
Binghamstown, Co. Mayo
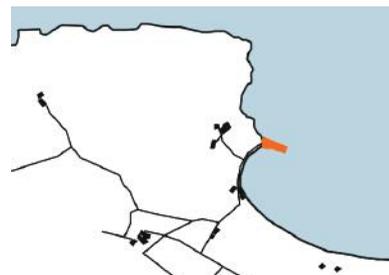
fig. 15.18
Old Head, Co. Mayo
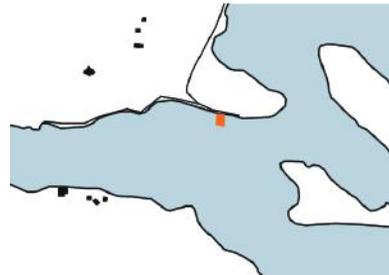
fig. 15.19
Achill Sound, Co. Mayo

fig. 15.26
Dingle, Co. Kerry

fig. 15.27
Cahersiveen, Co. Kerry

fig. 15.28
Doonbeg, Co. Clare

fig. 15.20
Inishturk,Co. Mayo
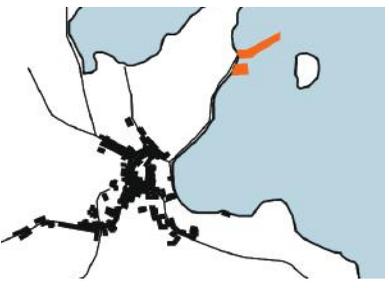
fig. 15.21
Killala, Co. Mayo
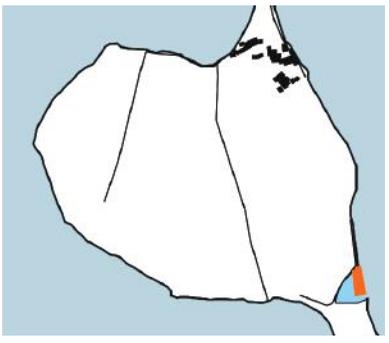
fig. 15.22
Raughly, Co. Sligo
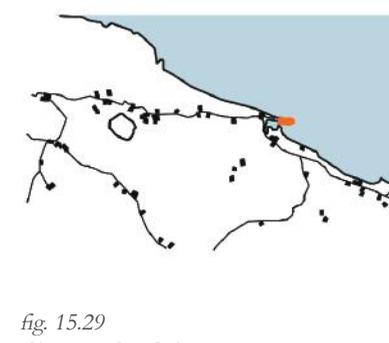
fig. 15.29
Cleggan, Co. Galway
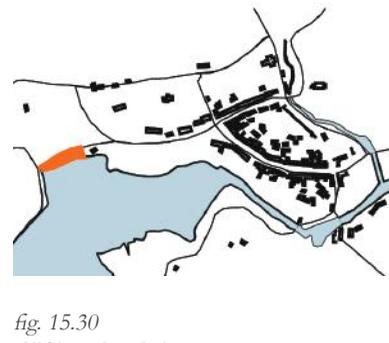
fig. 15.30
Clifden, Co. Galway
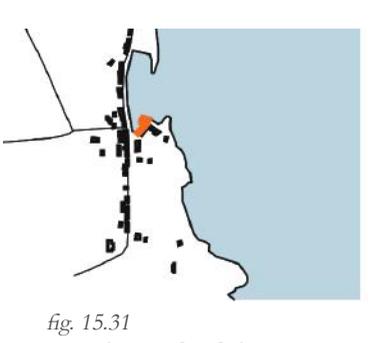
fig. 15.31
Roundstone, Co. Galway

A Famine Relief Village

A Relief Village built around Individuals and Fair Wages rather than Institutions and Charity.

'That Friends as a body should occupy their right place in any united effort that the emergency may require. The government relief measures will not solve the problem without the aid of individuals and local bodies." - Joseph Bewley on the famine.

Letterfrack's creation was a direct reaction to the Great Famine of Ireland of 1845. It was a form of relief conceived by the religious group, the Quakers, to help with the devastation of the food crisis. Unlike other planned towns, the village works as a series of contextual additions to an already existing settlement. This piece of research attempts to understand the motivations and methods behind the village's conception, and it will also compare the famine relief approach of the Quakers to the famine relief approach of the State.

Letterfrack has a very unique location as it sits on the periphery of Western Europe. The village is encompassed by a dramatic landscape with the Atlantic Ocean on the western edge of the village and the famous Diamond Hill to the right. Access to the village, is along coastal and mountain valley roads. These roads negotiate the valleys of the mountain ranges and circle around the bog and marsh land of the area. The landscape is inhospitable and raw but the village of Letterfrack sits as a haven surrounded by these immense feats of nature. It is very much a natural place for human settlement in the austere but beautiful area. This dramatic landscape gives Letterfrack it's very particular narrative.

The political and social climate that existed before the Quaker involvement in Letterfrack directly affected its creation. The west of Ireland in the 18th century was considered an anarchic part of Europe and many parts had little or no connection to the government. This

fig. 16.1
James and Mary Ellis' home

problem of isolation was increased when the Act of Union of 1801 was passed. This law involved moving the leadership of Ireland to the city of London. Unification between Ireland and Great Britain left the west of Ireland at an ungovernable distance from London. The economy of Letterfrack was also largely agrarian with most of the population living self sufficiently. What the inhabitants produced was what they consumed and a trade economy was non-existent. These events all lead to an undeveloped unstructured economy. So when the Great Famine of 1845 struck it had particularly devastating effects on the west of Ireland and the area surrounding Letterfrack.

When the London government learned of the Irish Famine they were slow to take steps to relieve the desolation. Substantial intervention only arrived in the second year. This slow action was due to bureaucracy and a lack of understanding of the plight of Ireland. When significant action finally arrived it was in the form of additional workhouses and work programs. The famine workhouses were places designed to be as unappealing as possible so that only the very desperate would avail. They were also places of extreme discipline were families were sub-divided and stripped of their homes. Occupants were organised into four dorms - men, women, girls and boys. Pictured in the image *(fig 16.3)* is the girls dormitory at Carrickmacross workhouse. This dormitory would have housed over 500 hundred young women at a time. Again, this social construct was a way to oppress the culture and religion of the natives and strip them of

fig. 16.2 Family based workers housing, Letterfrack

any sense of individuality. The government saw the poor as a statistical problem rather than a story of families and communities.

One group particularity disturbed by the Governments methods of action was the religious group The Society of Friends or Quakers. The Quakers saw the State's methods in complete contradiction with their religious values. Quakers of the time believed in a society of 'individuals'. and self determination. They also believed in creating communities based around families, which was a stark contrast to the social organisation of the workhouses. This strong reaction to the state relief compelled two Quakers named James and Mary Ellis to form the village of Letterfrack. Letterfrack developed as a reaction against the segregated life and the un-contextual planning of the Workhouse programs. James and Mary Ellis were motivated to create a village that could help itself, where they could teach the inhabitants to become productive disciplined members of a society.

"He was determined to become a resident Irish landlord and to try become a practical illustration of the possibility of improving the physical and moral condition of the roughest Irish labourer by physical and moral instruction."

(Johnson, 2000)

In Letterfrack building positions were dictated by their context and

the settlements existing layout. The Ellises chose not to place their buildings in formal relationships to one another, this was to reduce the impact of their intervention. This approach was a way of expressing to the community that, unlike the State's Workhouse of the same time, their mission was not to disrupt existing communities but rather to contribute to a more positive way of life and build upon the existing social and physical structures.

In *fig. 16.1* is the Ellis Home. The architecture of their home was modest in detailing and is massed so that it's large floor area nestles into the landscape of the mountains. From the drawing we can see how the section of the house cuts into the foot of the mountain. The dotted line is the internal space in the house. The intention of the massing is to integrate the building into the surroundings.

In *fig. 16.2* we see the way of life being expressed in the Architecture. Instead of constructing large scale dormitory style buildings similar to the workhouses the couple chose to construct a terrace of individual family homes. The homes are nestled into the hills of Letterfrack. Each home is expressed as a separate house as it negotiates the terrain of the slope. A way of life much different to the communal living of the workhouse dormitories.

fig. 16.3 Girls dormitary in Carrickmacross workhouse

fig. 16.4 Ellis home site next to idyllic Letterfrack landscape

fig. 16.5

Letterfrack c.1849-57

1. *Housing*
2. *Ellis Home*
3. *School/Meeting House*
4. *Cattle Shed*
5. *Dispensary*
6. *Temperance Hotel*
7. *Shop*
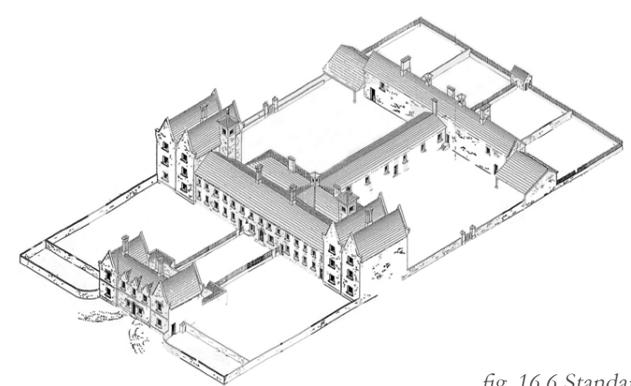
fig. 16.6 Standardised repeated workhouse plan

Letterfrack's objective was to create a type of life that encouraged hard work and a village that facilitated family living. They set about creating a self sustaining economy based on fair wages and respect. The Ellises rarely offered charity as they believed it encouraged dependence. As a village Letterfrack really became about creating a certain way of life and the project of Letterfrack was a reaction against state policy. The Ellises and the Quakers did not believe in communal living as they felt it intruded on individuals lives. They were not interested in the segregation of the poor into formal workhouses but instead saw the poor as a productive part of society. They saw their role as contributing to an already existing community. They wanted to improve life in Letterfrack not re-plan it or reinvent it, and aimed to assist the poor in a pragmatic, empathetic manner. As a reflection of this James Ellis was compassionately known as 'Good Mister Ellis' long after the couple had left. Also, Letterfrack's population grew during the famine, a testament to the Ellis' success.

In contrast to this, the State's workhouse relief was in many ways unsuccessful. They created buildings which they hoped would solve the problems of the poor. In reality the workhouses of Ireland resulted in greater complications. They spread disease, fragmented families and most importantly, stripped individuals of their liberty.

Fig. 16.6 shows the State's standardised workhouse format which was imposed onto different sites across Ireland, regardless of context. Their plans involved stripping large areas of all vegetation and existing buildings, the design was intended to intimidate and it was believed that discipline could be achieved through the power of a buildings expression.

The plans and elevations of the workhouse articulate a language of confinement, contrast to the individuality of Letterfrack. James and Mary Ellis had a different attitude towards nature. Upon arrival in Letterfrack, the Ellises immediately started to work the land. Planting trees was a way of improving the land and again reducing the severity of their intervention.

"James Ellis began immediately improving the land. Employing 80 men, he drained the bogland, planted thousands of trees, constructed walls gardens and roads."

(Johnson, 2000)

Ronan Lonergan

The 'Ellis Wood Nature Trail' still survives today and has been given the status of a national park. The wood stands as a testament to the forward looking Ellis'.

Key Sources: Background and Quaker Famine relief in Letterfrack by Joan Johnson (2000), Quaker relief work in Ireland's Great Hunger by Robin B.Goodbody (1968) A Visit to Connemara by James Hack Tuke (1991) Workhouse Archive Carrickmacross

Quaker Influence In Ireland

Mike Haslam

"Were all superfluities and the desire of outward greatness laid aside, and the right use of things universally attended to, such a number of people might be employed in things useful, as that moderate labour with the blessing of Heaven would answer all good purposes relating to people and their animals, and a sufficient number have time to attend to proper affairs of civil society"

John Woolman 1763 Quaker preacher, pacificist and abolitionist.

The Quakers emerged as the middle class of late 18th century Ireland with a set of values not only about their relationship with God but also with society and a developing sense of social justice as a reaction to those conflicted times. The foundation of Quaker beliefs too was born out of the social concerns of 17th century England, in particular as a reaction to the snobbery and hypocrisy of the ruling classes and clergy.

The heart of Quaker ethics is summed up by simplicity - outwardly in the shunning of superfluities of dress, speech, behaviour and possessions. Inwardly simplicity is spiritual detachment from the things of this world. In essence this is a removal of the clutter of life, both physical and mental which tend to obscure our vision of reality. Clarity of thought and precision of action are the desired outcomes of this sense of discipline, a discipline of less-is-more. It is out of this that we see the development of settlements like Ballitore and the architecture of Meeting Houses such as in Churchtown, Dublin and Edenderry.

How well would these civic and personal values translate into the settlements and buildings of today? As we are often left grappling for any sense of meaning in much of our contemporary settlement designs, could the concerns of the twenty first century - like equality and ecology

– find there way into the design of new settlements?
Somewhat like the development of Ballitore, the Eco-village at Cloughjordan (originally a Cromwellian protestant settlement in Tipperary) was founded by a largely well-informed middle class looking to establish a community of like-minded individuals. A community, which is at one level integrated into the existing town structure and at another, is an idealised settlement based on principles of social and ecological sustainability. It is not a Quaker settlement although there is Quaker involvement there too; the architecture at times has nothing of the simplicity of a less-is-more (actually, a core ideal of sustainable design) but, on budgets that tightened post Celtic tiger, civic infrastructures and eco-structures became the corner stones of the development and a charter of values became the core tenet of participation.

As the Eco-village matures and grows the relative success of this value based settlement design can be more easily assessed; certainly though a sense of community and purpose are clearly evident - if we can only say as much for our future developments as building in Ireland starts again.

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Social, Urban and Architectural Innovations

An exploration of infrastructure and housing developments in the model villages of Bessbrook and Portlaw.

Developments in housing and social infrastructure within planned villages in Ireland were often closely aligned to the advancements in manufacturing and industry brought about by the Industrial Revolution. The success of these planned towns, and the improvement of the quality of life of their inhabitants, often depended on an industrialist with a philanthropic agenda. In order to explore the effect of improvements in social and economic organisation on economic productivity I have compared the development of two planned industrial Irish towns, Bessbrook and Portlaw. Both of these towns were established by Quaker families in the mid-19th century, the Malcomsons in the case of Portlaw, and the Richardsons in Bessbrook.

The compassion of the utopian industrialists and their desire to respond to human needs in addition to their philanthropic, capitalist and pragmatic objectives drove them to build these healthier environments for their employees. The focus on good quality architecture and the development of social infrastructure meant that the standard of living for the workers and members of the community was higher in these villages than elsewhere. These villages were utopian in their attempts to offer an improved quality of life through better living and working conditions.

fig. 17.1
Mill Pond, Bessbrook

"Certainly the warring forces of expediency and conscientiousness fought a hard battle, but on evidence it is clear that good materials were used for building, the cottages were built to last, and they used certain recent inventions, but their contribution to reform was their attention to education and recreation. They were not content to employ mere sweated labour in their factories and mills".
(Darley:2007)

In both Portlaw and Bessbrook the villages were established to accomadate the workforce of the textile mills. The Richardsons and Malcolmsons were linked through marriage and business relationships. Portlaw slightly predates Bessbrook, and it is clear that John Grubb Richardson's building of Bessbrook was strongly influenced by Portlaw. Both families were wealthy industrialists and displayed an ambition to improve the quality of life of their workers.
The typical workers houses in both villages were terraced single and two storey houses. *(fig. 17.2 and fig. 17.3)*

In Portlaw the organisation of the interior of the house consists of a hallway off which the bedrooms and entrance parlour are accessed and which leads out into a yard where there is a scullery and private lavatory. During winter months the houses are heated by the fireplaces in each room and with the 12ft ceilings in each house, in the warmer summer months the rooms are spacious and aired.
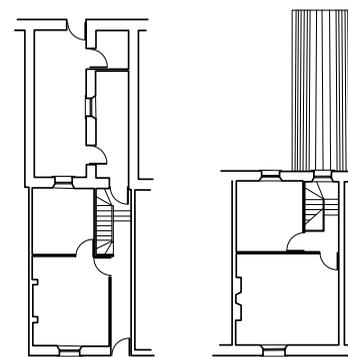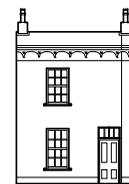

fig. 17.2
*Two storey dwelling,*
Brown Street, Portlaw
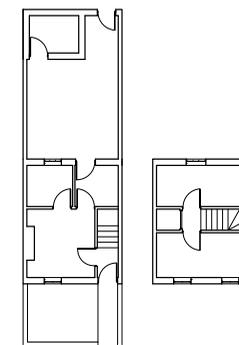
fig 17.3
Two storey dwelling,
College Square, Bessbrook

In Bessbrook, College Square is bordered on three sides by approximately thirty mill workers' houses. The centre of the square has a bowling green and children's play area, while located on each corner of the entrance to the square is the primary school and the town hall ('The Institute'). The plan of the house is quite simple with a parlour on the ground level which would have been heated by the large fireplace and one bedroom, and two more bedrooms upstairs. Towards the back of the house there is a small scullery through which one can access the yard and lavatory. *(fig. 17.3)* The practical and efficient nature of the planning of these workers houses can also be seen in the planning of the mill housing in Portlaw - the houses are of a reasonable size allowing the design to

be used repetitively in the town planning, and with the placement of a chimney between two houses on a terrace each dwelling had the benefit of a fire in each room to keep it warm in winter.

The radial urban structure of Portlaw consists of wide streets that converge into a central public space where the towns commercial and community activities took place. *(essay 14)*

The urban structure of Bessbrook, in contrast, is rectilinear in form. *(fig. 17.4)* Portlaw's radial roads all converge at the mill, this was planned on the basis of efficiency for the workers, minimising the travel distance between their cottages and the mill. *(essay 14)* In Bessbrook however, the rectilinear urban design serves to emphasise the importance of the shared open space to the daily lives of the mill workers and their families. The houses are organised to accommodate open space and amenities for the occupants of the town.

While the proportion of private garden space per house in Bessbrook is a lot less than that in Portlaw there is provision of significant shared outdoor space. The houses of College Green are built to surround on three sides a cricket pitch and bowling green. *(fig. 17.4 labelled 3+4)* More of an emphasis is placed on the sharing of public space in Bessbrook, whereas Portlaw favours the larger private garden with less shared outdoor space. Due to the nature of the triangular urban structure, however, the allocation of garden space in Portlaw is not equal. Housing at the centre of the block has a much greater garden area than that of a house at either end of the block. *(essay 14)*

The Richardson's social experiment at Bessbrook was widely known at the time as a great example of town planning and is believed to have influenced George Cadbury in his planning of Bournville. (Familia: Ulster Genealogical Review, 1993) In addition to Bournville, the influence of Bessbrook and its ideas can be seen on later settlements such as Titus Salt at Saltaire, Lever at Port Sunlight and Rowntree at New Earswick. The Quaker community had a strong interest and conviction in demonstrating what they believed to be the way forward at a national
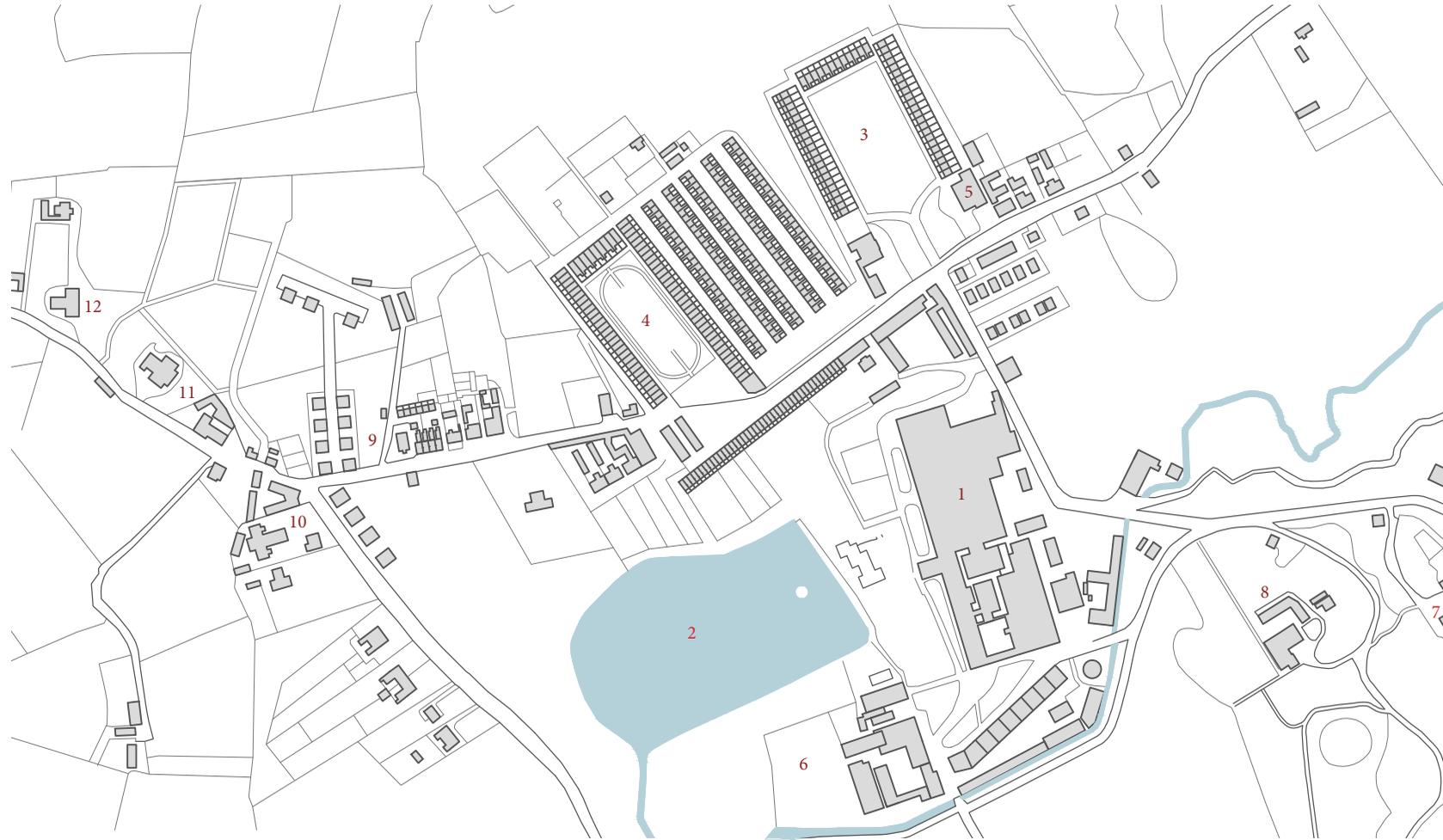
fig. 17.4 Bessbrook
c. 1995

1 - Flax Spinning & Weaving Mills
2 - Mill Pond
3 - College Square
4 - Charlemont Square
5 - Town Hall 'The Institute'

6 - Bleach Green
7 - Friends Meeting House
8 - Derramore House
    (Richardson Home)
9 - Methodist Church

10 - Roman Catholic Church
11 - Church of Ireland
12 - Presbyterian Church

level, as regards economic development and social reform.

J.S. Curl claimed that the work of the Richardsons was of *'great importance in the nineteenth century reform movement'* and *'an example to Cadbury and pre-dates Saltaire, Victoria and all the famous mid-Victorian model villages and towns'. (Curl:1983)*

Salt began developments at Saltaire in 1852 and provided housing for the 3000 workers employed in his textile mills. Cadbury then built the town of Bournville, 1879, which accommodated 2000 families and was established as a model for similar towns elsewhere (Johnson:1976).

Bournville was then followed by Port Sunlight built by the Lever Brothers in 1886 on Merseyside. Port Sunlight was a low density development with interior gardens and recreational spaces for children. These examples show how Utopian ideas are often driven by benevolence, paternalism and a desire to reform society and build better towns and communities. *"The fundamental purpose of urban design is to provide a framework to guide the development of the citizen." (Buchanan:2013)*

Bessbrook and Portlaw were critical precedents in the establishment of the better known English Quaker village. Their success lies in their pragmatic yet humane planning, and a holistic interest in the lives of their employees, demonstrated through religious tolerance and provision of good quality housing, outdoor spaces, public buildings, amenities, social spaces, schools and Quaker meeting houses. These aspects demonstrate the underlying Quaker ideology in the establishment of the towns of Bessbrook and Portlaw.

Hannah Crehan

fig. 17.5 (above)
Mill Housing, Bessbrook

fig. 17.6 (right)
Interior of Mill Housing, Bessbrook

Key Sources: Villages of Vision: A Study of Strange Utopias by Gillian Darley (2007), Bessbrook: The Model Village 1845-1945 The Bessbrook Spinning Co., Ltd and J. N. Richardson, Sons & Owden, Ltd. (2000), Familia: Ulster Genealogical Review by Ulster Historical Foundation (1993), The Buildings of Ireland: South Ulster: Armagh, Cavan and Monaghan by Mulligan, K. V. (2013), Portlaw A Nineteenth Century Industrial Village by Foran, T. (1988)

Religious and Utopian Socialist Ideology

An investigation into the presence of Religious and Utopian Socialist ideologies within planned villages of the early 19th century; which focuses on New Lanark and Sion Mills.

fig. 18.1 Sion Mills Flax Mills

Religious and Utopian ideologies were often critical factors in the establishment of planned towns of the early nineteenth century, both had a substantial impact on these villages in terms of their planning and further on their permanence. Sion Mills in Co. Tyrone founded in 1835, was one of those villages and the main focus of this article. To examine Sion Mills in terms of its position within planned towns of this period I will compare it with New Lanark in Scotland founded in 1768 and taken over by Robert Owen in 1800. Utopian Socialism is an underlying ideological ethos in both villages, however, each village differs in their approach and influences.

Utopian Socialism is a term used to describe the socialist movements by people such as Robert Owen, Charles Fourier and Henri de Saint-Simon, that came about during the late eighteenth and early nineteenth century following the Industrial Revolution. The physical nature of the Sion Mills and New Lanark is quite different but their socialist agenda was similar, they were both informed by Utopian Socialism. Utopian thinking has been implicit in some of the ground-breaking town plans and architecture of the sixteenth century onwards. In 'Utopia: Decline and fall?' Colin Rowe discusses this evolution of Utopia. He presents the idea that 'Classical Utopias' which were fuelled by the Christian message were evident pre-Enlightenment. (Rowe: 1978) However, they were ephemeral in nature and held as an unachievable ideal, rather than a practical proposal. After the Enlightenment, the ideal city changed in nature becoming as Rowe describes an 'Activist Utopia'. In this vision

the Utopia was radical in its attitude towards social change, actively changing the way in which towns and architecture were planned. (Rowe: 1978).

Sion Mills was established as a model Utopian Christian village. The word 'Sion' has a strong association with the understanding of Utopia, originating from the biblical term 'Zion', meaning City of God (Ferguson: 2010). Robert Owen was also highly influential on the Herdman brothers. It was both a 'Classical Utopia' because of its strong religious ethos and an 'Active Utopia' because the Herdmans were interested in Utopian Socialism but they were also industrialists. The village was an innovative illustration of planning that would have been used as an example for other villages to follow. New Lanark could be classified under the heading of an 'Activist Utopia'.

Robert Owen paved the way for social change as an immediate reaction to contemporary conditions such as poor social and living conditions at the time. In the 19th century children under the age of twelve were working under horrifying conditions. Sion Mills was established in this era, it also provides a link to the 'Classical Utopian' ideals that Rowe discussed. Its Christian message was a unifying force within the village of Sion Mills, as they encouraged many forms of Christianity. The Herdmans were Presbyterian but allowed all forms of religion to practice within the village.

Robert Owen- having lived in Manchester and led a team of workers under his management- knew first-hand the results of unhealthy environments and cruel treatment. He put all his energy and thinking into informing a better solution at New Lanark. (Owen: 1813) He led a movement of Utopian Socialists which became known as Owenism. Later on he continued this movement in America by setting up New Harmony. The objectives were clear; to create a better environment for its workers and better education through non-sectarian means.

"…I know that society may be formed so as to exist without crime, without poverty, with health greatly improved, with little, if any, misery, and with intelligence and happiness increased a hundredfold; and no obstacle whatsoever intervenes at this moment, except ignorance, to prevent such a state of society from becoming universal."

(W.H.G. Armytage: 1961)

The Herdman brothers were influenced by Robert Owen and their first act as proprietors of the mill was to create a clean safe environment and provide support facilities that the workers of the mill would need. (Ferguson: 2010) The village of Sion Mills grew around the mill. During a visit in 1823 –just over ten years before Sion Mills was built- to the Rotunda in Dublin Owen was given a 'royal welcome.' (Bolger: 1977) He *"…expounded his ideas on mutual co-operation and the new moral world." (Bolger: 1977)* He influenced hundreds if not thousands of the peasant and working class as well as industrialists such as the Herdmans.

In some respects Utopian Socialism in New Lanark was in conflict with religion for authority. As Robert Owen himself was an atheist, his views had been set out from the initial stages of his role as manager of the village. (Owen: 1813) The financial support that funded the new wave of social change within New Lanark came from Quaker businessmen. This relationship became a disadvantage to Owen, whose expertise came under scrutiny for a number of reasons; including his choice of curriculum within the education of the young. (New Lanark Conservation Trust: N.D) The villagers' religious ethos also differed from that of Owen and became a point of conflict in the initial stages of the village. All established religions and religious sects were, he said, "…
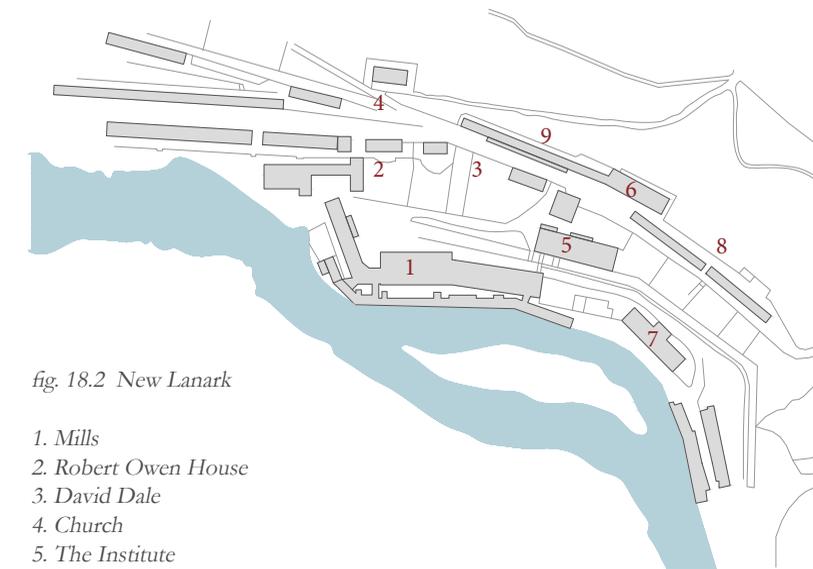

fig. 18.2 New Lanark

1. Mills
2. Robert Owen House
3. David Dale
4. Church
5. The Institute
6. Nursery Buildings.
7. The School
8. Workshops & Dyeworks
9.Village Store.

great repulsive powers of society…" while any of them prevailed they would be a *"…permanent obstacle to the peace, progress in knowledge, charity and love and happiness of the human race." (Bolger: 1977)* this further separated Owen from his final goal of a Utopian settlement as he was unable to pursue it alone. This is something that Dolores Hayden discusses in more detail in her book "Seven American Utopias". Following Owens departure from New Lanark to America the village declined until it eventually went into ruin. Later ventures, such as New Harmony, met a similar fate.

In their urban plans Sion Mills and New Lanark differ greatly. Although they are both situated along a rivers edge, the planning took two different directions which overlap at certain points. In New Lanark Robert Owen

fig. 18.3

Sion Mills c.1905

1. Housing
2. Sion House
3. School
4. Presbyterian Church
5. Mills
6. Gatelodge
7. Recreation Hall
8. St. Saviours Church
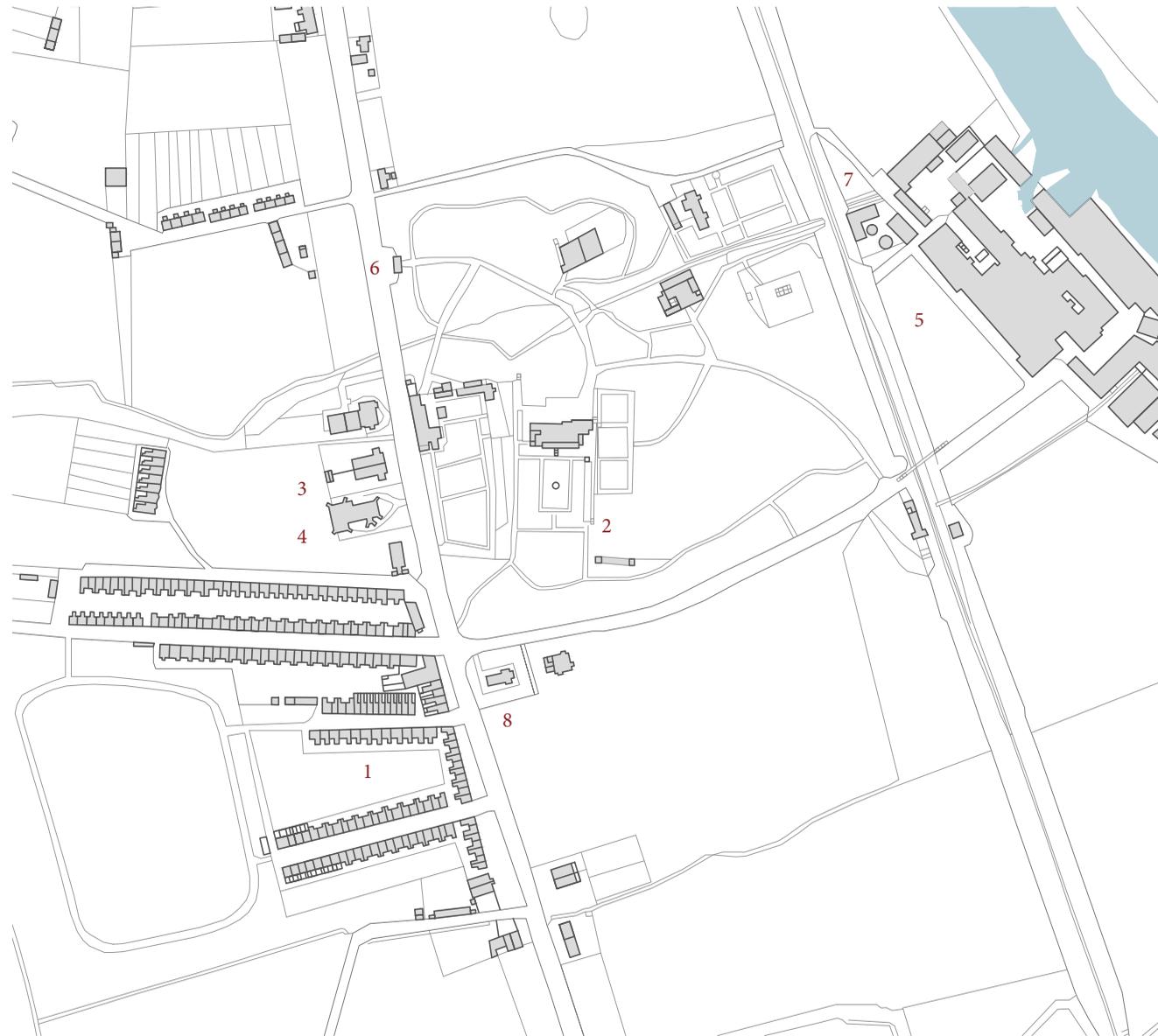
lived very much at the heart of the village alongside the housing for the workers and the actual mill. Note on the New Lanark map *(fig. 18.2)* that Owen's house is at the centre of the village, a key location in observing the life of the community. However in Sion Mills, Sion House is set back from the road as seen in the map from 1905 *(fig. 18.3)*. Although still within a short distance from the mills and the workers housing, it is separated from the village by its formal gardens and parkland. It is not, however, in an observational position. Sion House sits between the Flax Mill and the rest of the village. During a tour of the village, you take the route from the mills to the workers housing and you are very much aware that you are passing the house of the Proprietor.

It might be argued that Robert Owen felt he very much needed to observe the workers of his village of New Lanark, as he was the strong character which held the village together. (Darley: 2007) He saw that religion divided the community rather than uniting them *"Considerable jealousies existed on account of one religious sect possessing a decided preference over the others." (Owens: 1991)* On the other hand religion was an influence that kept the community together in Sion Mills. *"The Presbyterian Church …was the first to be built in the village in 1866 and the Herdman family matched the congregation pound for pound to finance its construction." (Ferguson: 2010)*. They believed that their workers should have some kind of religion. *"They endeavoured to create a god-fearing, moral, educated, integrated and temperate community."(Ferguson: 2010)*. In addition, the Herdman brothers not only encouraged religion, they also encouraged integration between all religions. They had the first ever integrated school within Northern Ireland. (Sion Mills: Masters of Irish Linen 2009) The establishment of several different religious buildings within the community showed a tolerance for religion.

This religious tolerance influenced the planning of the village quite heavily. As you can see in the maps from 1905 *(fig.18.3)* the churches run along the main spine of the village, creating node points and form the majority of public buildings within the industrial village. As a result, religion can only be assumed to be of great importance within everyday

life. In contrast, in New Lanark the Church, otherwise referenced as the Village Hall, sits towards to back of the village, at a distance from workers and their homes.

The ideological foundation of Sion Mills and New Lanark were unusual at the time and combined both pragmatic and Utopian principles. In most cases these have been a part of Utopian and rational visions. It is possible to argue that Sion Mills survived because it had both a strong religious ethos and an economical success within its industry. The Utopian Socialist intentions, which the Herdmans introduced from the outset of village planning, had a permanent effect on the lives of the workers. For Sion Mills, as Gillian Darley describes in Villages of Vision, its *"…firmest basis, however, for idealistic experiment was religion." (Gillian Darley: 2007)*

"What is the function of ideal planning to-day, when so often realization disappoints? It is to uphold normative principles, to transcend the more trivial day-to-day requirements, and to maintain architecture as an art by giving it a lasting aesthetic significance."

(Helen Rosenau: 1983)

fig. 18.4 Sion Mills flax mills

Alice Clarke

Key Sources: The Irish Co-operative movement by Patrick Bolger (1977), Heavens below by W.H. Armytage, (1968) A New View of Society by Robert Owen. (1991) Seven American Utopias by Dolares Hayden, (1976), Collage City by Colin Rowe (1978), The Ideal City by Helen Rosenau (1983), Sion Mills: historic Irish Linen Village by Sion Mills Buildings Preservation Trust (2010).

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Mapped is a book about Irish Planned Villages, it presents the work of a small research group of fourth year students from Dublin School of Architecture, DIT. The book collates three years research into Utopian, Industrial and Estate planned villages from the 17th to the 20th century, and presents the work in a series of eighteen essays with accompanying drawings, maps and photographs. Four guest essays by Gillian Darley, Dr. Colin Rynne, Mike Haslam and Robert O'Byrne preface and frame the students' work.

The book is accompanied by a large scale map, locating over two hundred planned villages, and setting them out in chronological order. It also includes one hundred and twenty five scaled drawings of planned villages from each county in Ireland spanning four centuries. The essays and maps focus on the urban morphology of these planned villages, the reasons for their establishment and their rich architectural heritage.

Mapped was designed and produced by Cian Burke, Dimitri Cusnir, Jason Ladrigan, David McCarthy, Cillian McGrath, Michael Weir and Miriam Delaney.