

# The Story of the Mageough

The first hundred years

Robert G Kingston



# The Story of the Mageough

Table of Contents	3
Introduction	4
Chapter 1 Miss Elizabeth Mageough	11
Chapter 2 The Build	19
Chapter 3 The Concept	31
Chapter 4 The Chapel	42
Chapter 5 The Extensions	72
Chapter 6 The Infirmary	79
Chapter 7 The Trustees	90
Chapter 8 The Chaplains	109
Chapter 9 The Registrars	121
Chapter 10 Some Early Residents	147
Chapter 11 The Matrons	168
Chapter 12 Doctors and Nurses	179
Chapter 13 The Rules	192
Chapter 14 The Location	202
Appendix 1 - 1860 Miss Mageough Will	214
Appendix 2 - 1873 Mageough Scheme	217
Appendix 3 - 1879 First Bye-Laws	219
Appendix 4 - Mrs Simmons 1883 Appeal Booklet	226
Appendix 5 - 1890 Chapel Visitors Note	229
Appendix 6 - 1891 Information Booklet Mageough	230
Appendix 7 - c.1960 Instructions for Registrars	233
Appendix 8 - 1989 Mageough Scheme	235
Appendix 9 - 1992 Mageough Rules	242
Appendix 10 - 1960's Rules	243
Appendix 11 – First Chaplain’s Licence	245
Appendix 12 – Chapel Dedication Request	246
Appendix 13 – Chapel Licence	247
Bibliography	248

# The Story of the Mageough

## Introduction

Heading from Upper Rathmines down Cowper Road to the Cowper light rail station on the southern LUAS you pass large red brick houses and apartments until, just before the station, there is a long stone wall behind which there is a large green with red brick terraces of thirty seven houses, a Chapel and towers arranged around three sides. This is The Mageough. It is a residential complex built under a Trust set up in the 1870's originally for elderly women in straightened circumstances though now, through changes in the legal Scheme controlling it, open to men and couples as well.

The lady who left the generous bequest in her will which launched the project was a Miss Elizabeth Mageough. She was a member of the Church of Ireland, during her lifetime the “United Church of England and Ireland”, and named three laity and three clergy to begin the process of creating the housing complex. The bequest came at a time of major change in Ireland and in the Church of Ireland. From the late 1500's a minority church populated mainly by the ruling ascendancy and colonial settlers it found itself during the 1800's by a number of Acts of Parliament being gradually cut off from its privileges and core support until it was finally disestablished by the Irish Church Act of 1869. From then on it was no longer part of the civil arm of the state responsible for local government and local taxes including the Tithes; its properties and investments were split among the other churches and its clergy effectively paid off with a lump sum. It was on the brink of extinction.

But in the previous fifty years it had begun to be revitalised in places from the bottom up by an evangelical revival so intense that some people have named it a Second Reformation and by an equally strong if not so widespread stimulus from the Tractarian movement in the Church of England. These movements were highly controversial. To some they were a challenge to the generally low brow middle of the road style of the majority of parishes; to others they were expressions of enthusiasms which were thought to be in bad taste; to others outside the church they were the desperate death throes of a corrupt and corpulent “Protestant church of Ireland (which) was a stain and disgrace to the country”. (Lord Lyndhurst in House of Lords speech *The Mirror of Parliament*, Volume 1 By John Henry Barrow)

In the first it was stimulated by John Wesley and the Methodist movement, and by others like him, whose warm enthusiasm, emotional and personally challenging preaching and lively hymns swept aside the dry, rationalist and loyalist prayer services of the preceding century. In the second it was at once attracted and irritated by the colour, movement, sensory stimuli, good music and oratorical preaching of the likes of John Keble, Edward Pusey and John Henry (later Cardinal) Newman, a convert from the Church of England to the Roman Catholic Church. Anything he and the Irish Roman Catholic Church (or the Roman Mission to Ireland as some members of the Church of Ireland called it as late as the 1960's) could do the Irish High Church were determined they could do better.

The evangelical movement unfortunately spawned an aggressive proselytising wing who could claim some successes but aroused bitter hostility and left a still standing legacy of mistrust of the wider Church of Ireland among ordinary Irish people. The high church party had a less dramatic impact but were seen by some as being a fifth column within the Church of Ireland and in terms of liturgy and presence they could never be more than a pale imitation of what the well resourced Roman Catholic Church could produce.

So all these (and more) disparate elements were joint members of a church which meant they somewhat cancelled each other out and blunted the churches effectiveness. But at the same time it was also forcing the Church of Ireland to find a new niche within the range of expressions of Christianity on the island. What developed was a very broad church with a (mostly) "low churchmanship" but with a "high theology". The "Church of Ireland" emerged into the twentieth century as neither "high" nor "low" but as a sort of mishmash in the middle which at the same time accepted very different styles of faith expression. We might give it the legitimacy of being the ultimate example of the first Queen Elizabeth and her theologians vision of the Church of England's as a "Via Media", a middle way between extremes in religious expression, personal devotion and politics.

Elizabeth Mageough, seems to have been aligned with the first of these movements and the group responsible for setting up the Mageough all seem to have belonged to this expression of church. In her initiative and that of others like her we can trace the effects of the profound changes in Irish society after 1798 and the Act of Union. Political power had moved to Westminster but the dealing with local issues like poverty became an emerging local concern. The beginnings of industrialisation and untrammelled capitalism created a situation where those with money, particularly those second generation wealthy who

had inherited “new money” gained from the slaving of the poor, were shocked and ashamed of the consequences of that poverty. They began to be moved to initiate the admittedly pathetic attempts to relieve it which a hundred and fifty years later flowered into the welfare state. The growth of Dublin, more perhaps through country people coming to service the homes and businesses of the wealthy more than to mass industrialisation, led to great problems for the elderly, the disabled and those who became weak or sick or fell on hard times. In the countryside family, local community and emigration might have offered solutions but in the city in the late 1700’s and early 1800’s there was an accelerated rate of social change and deprivation for which there were no adequate safety valves. It fair to say though that these were not as severe in Dublin as they were in Belfast which became more thoroughly industrialised but they were bad nonetheless. By the time Elizabeth Mageough wrote her Will in mid century the effects of the famine and laissez faire politics in the face of crisis had added a whole new dimension to the problems and to the strength of feeling among some like her to respond. In the more fringe areas of the Church of Ireland, such as the evangelical movement, there was an increasing awareness of social problems, (we will note the prominent citizens who set up the Molyneux Charity in central Dublin for Blind Women and which had a direct connection later with the Mageough). Where this movement had begun with a concern for saving ones own soul and then the souls of others a third short, but sadly not always inevitable, step was the growth of an evangelical social conscience concerned for the social condition of those already or perhaps about to be “saved”.

An interesting aspect of the story in the light of the current concern to find a new home missionary strategy for the church is the way in which the early Mageough Board got caught up in the cross-fire between the established parishes and the new 'free churches'. The new kind of leadership, while thoroughly 'Church of Ireland', rightly saw the old parish structures as being inadequate to meet the new situation. On the other hand those already working on the ground were wary of the effect the new churches might have on them. The situation between the Mageough and St. Philip's, Milltown, its local “Parish Church” was doubly complicated because their Select Vestry had made two attempts to meet the new needs. First they moved from their inadequate sixty seat 'room' down near the Dodder to a marvellous site on the newly laid out Temple Road where they built a two hundred seater church. Within a few years the rapid expansion of the area meant they had then spent major funding, which they could not afford, on extending the building to three hundred places. During these same years The Mageough, which was never

intended to be a new parish, popped up just down the road, and while intended as a community chapel with a fund-raising dimension, it became something very like a threat because of that fund raising and, what some parishioners saw as, the delay in getting St. Philips extended.

Another dimension to this which bears on the founding of the Mageough is the increasing involvement of women in society. Education and votes for women not to mention recognising that they had brains and gifts and the ability to handle capital and property in ways which would enhance civil society lay a hundred or more years in the future but even then people like Lady Arabella Denny (founded the Magdalene asylum in 1765), Mrs Margaret Este (founded an orphanage - Kirwan House - in Prussia St in 1790) were beginning to point a new way forward for the involvement of, admittedly at that time only privileged, women.

Luddy, Maria. (1996) Women and philanthropy in nineteenth-century Ireland. *Voluntas*, Vol.7 (No.4). pp. 350-364. ISSN 0957-8765 writes:

“The nineteenth century saw a great increase in the number of charitable institutions in Dublin generally, but from the 1870s onwards there was an intensification of Protestant philanthropy in the city. Women in particular played a major role in this invigorated movement, both as administrators and recipients, working with the mainstream movements and, on occasion, carving out autonomous positions for themselves within specific organisations.”

We might also note the energy and vision of people who had joined the Church of Ireland from other churches. Despite its appalling political credentials (but perhaps influenced by the evangelical revival or the somewhat more liberal and attractive Catholicism of some able and influential leaders who had floated or who had been catapulted to the top by the civil administration) they saw in the Church of Ireland, and particularly after it had been disestablished, a movement they could grow in spiritually. The ways in which the Church of Ireland has benefited from those who have joined it later in life because of something they saw in it that its cradle members did not see deserves more analysis!

The building of the Mageough occurred during the years before and after the Disestablishment of the Church of Ireland. From what we see in the Mageough story disestablishment, instead of being an untrammelled disaster, seems to have amounted to the opening of a valve which released new energy into the church. Some writers have seen this as a statement of defiance (see:

Martin Maguire ‘Churches and Symbolic Power in the Irish Landscape’ in *LANDSCAPES*, vol 5, no.2 (Autumn 2004), for others it was a definite movement of the Holy Spirit. The action of the majority of the clergy in surrendering their personal windfalls at disestablishment to create the fund which led to the setting up of the R.C.B. and the funds which gave the church its initial financial cushion; the meetings of the newly created General Synod which led to the setting up of central and local church structures, the almost incredible commitment of large numbers of able laity, and the outburst in new building responding to population movement (Zion Rathgar (1861) being a nearby example) were signs of new life and vigour. Looking at the situation from the mindset of those who set up the Mageough and others like them there were wonderful opportunities for the Church of Ireland to grow and develop an effective witness.

This bubble (for sadly so it was) was burst forty years on with not a pin prick but rather the sledge hammers of the First World War, the War of Independence and the Civil War. The numbers directly affected are disputed (e.g. more Roman Catholics joined up than Protestants, but a higher proportion of Protestants enlisted) but the impact on the already smaller Church of Ireland community was significant. But even more significant was the loss of confidence and the economic collapse which resulted. Emigration became rampant, not just for the Church of Ireland, but while for the majority it was to find work and a livelihood, for some members of the Church of Ireland, of all social strata, it was also to find a place where they could confidently feel at home. After the setting up of the southern state members of the minority religions were in fact exceptionally well treated and accepted compared to what happened in other post-colonial situations but they knew they could never be quite complete members of a Gaelic, Nationalist, Roman Catholic, Sunday games playing society which seemed to be the controlling vision. Of course, as we now know, that was an unachievable and tarnished vision, even at its beginnings, and not one accepted by many others who were not members of the Church of Ireland, but they did not know then what we know now, even if at times they had suspicions about it, and the numbers claiming to be Church of Ireland dropped dramatically.

We will meet the Revd. Mr Metcalf, an uncomfortable initial Trustee of the Mageough, who gives indications that perhaps he saw a level of unreality in what the Board set out to do. Perhaps he sensed a type of “whistling against the wind” self confidence in the newly disestablished Church of Ireland but we have to be grateful I suppose that the other members of the Board did not



share his pessimism and built the extravagant and majestic place we enjoy today.

Now for the integrity health warning.

These Chapters emerged from a series of articles written for a monthly magazine produced for a while for the residents of the Mageough. They were designed to be amusing, chatty and, while not scholarly in any respect, hoped to give a fair account of the story of the Institution. See the end of this Introduction for some caveats.

This is not a history of the Mageough as the author is not equipped to be an academic historian. Its not a novel either as I have tried not to let my imagination run away with me, though at times that has been difficult as the people involved are so interesting and deserve to be 'fleshed out' much more than they are here. This is a story book – for adults – based on real people and real events but no more. It is full of facts that have been discovered in various sources written by the people involved. But its not just facts - lists of disconnected facts and figures don't make for very interesting reading or for much sense. So in this book I've tried to join up these facts which means that a certain amount of sorting, arranging and speculating has crept in with its potential for mistakes. So, a la former Bishop of Durham, not only do I not know which facts are true or untrue because my sources may be faulty and I have no way of verifying them but also I don't know whether I have joined them up correctly. They do seem to come together to make an interesting story but I know that that in itself doesn't make them true. Newly discovered facts must be allowed to get in the way of a good story just as newly discovered scientific facts must be allowed to demolish a seemingly well established theory. I am sure some of this booklet is true and it is likely that some of it is mistaken nonsense but I don't know which is which and its up to you, the discerning reader, to make up your own mind about that.

If this warning tempts you to throw this booklet away before you even read it all I can say (having read quite a lot of books at this late stage in my life) is that I am not sure I have ever read anything much different to what I've written here. The established truth of one generation becomes misguided stupidity for the next, the only certain fact being historic revisionism. My only regret is that if anyone takes an interest in this particular topic in two hundred years time I will not be around to be fascinated by the new links they will claim to find between these same facts and other relevant facts that may emerge.

I am grateful to those who have helped me with this material by offering information and reading through it for me. I very much appreciate their help and as already explained fully accept that any mistakes and deficiencies are entirely due to own limitations.

# The Story of the Mageough

## Chapter 1.

### Miss Elizabeth Mageough

#### The Mageough Family

“The Mageough” takes its name from its initial benefactress, Miss Elizabeth Mageough. In his page on the “[Origins of the Surname McGough](#)” Hugh McGough discusses the history of his family name. He says

“McGough, McGeough, McGeogh, Magough, Mageough, and Mageogh are forms of the same family name. In public, church, and estate records in Ireland in the 19th century and earlier, the various forms of the surname were often used interchangeably to describe the same person or family.”

In another article (on magoo.com) he tells that Ballymageogh is a townland and Slievemageogh is a mountain in county Down. According to Irish scholars, the names came from those members of the Mhigh Eotach or Mac Eochy sept who migrated from county Monaghan to county Down between the years 1150 and 1200. Mhigh Eotach or Mac Eochy has since been anglicized as McGeough and McGough.

The website

“[www.thesilverbowl.com/documents/Wills\\_and\\_Will\\_abstracts.htm](http://www.thesilverbowl.com/documents/Wills_and_Will_abstracts.htm)” records that in 1803 there was a marriage settlement between a John Oliver of Tullymore, Co. Armagh and a Catherine Whiteside originally from Drumflugh in the County of Tyrone where her father was the Church of Ireland Rector. In the settlement it is mentioned that Mr Oliver had been leasing “5 acres one rood & 25 perches” from a “Joshua McGEOGH of Drumshill in the County of Armagh.” There is also a record of an Eliza McGeough living in Drumshill, which is a few miles north of Armagh city on the Moy Road, in 1837. M. Bence-Jones, in his “A Guide to Irish Country Houses, London, 1988” says that Drumshill House was the Seat of the McGeoughs since the 17th century but was more recently destroyed.

**Miss Mageough's Family Tree** (*highly conjectural*)

Patriarch	Sons & Daughters	Spouses	G' children	Their spouses	Miss M's generation
<p><b>Joshua</b> McGeough: b. 1683, d. 1756. lived Drumsill, Co. Armagh. 1740 bought Derryclaw.</p> <p>m. <b>Anne</b> Graham © 1700</p>	<p><b>William</b>: inherited Drumsill. Bought back Derryclaw. From his brother d. 1791</p>	<p><i>m. (1)</i> <b>Elizabeth</b> <i>Bond</i> <i>wealthy</i> <i>heiress</i></p>	<p>1, <b>Anne</b> 2, Elizabeth 3, Mary</p> <p>4, Joshua: see painting; b. Dec. 1747; Drumshill; d. 1817 in Dublin; buried in St. Patrick's Armagh</p>	<p><i>m. her 1<sup>st</sup></i> <i>cousin Joshua</i> <i>(see also below)</i></p>	
		<p><i>m. (2)</i> <i>Isabella</i> <i>Boyd</i></p>		<p><i>m. (1) Susan</i> <i>Pierce; pre 1769; div pre 1781. She remarried and went to USA</i></p>	John; patriarch of a very large U.S. family
				<p><i>m. (2) Anne</i> <i>Elizabeth</i> <i>Johnstone 28<sup>th</sup></i> <i>Aug. 1781 in St. Annes Church, Dawson St. Dublin</i></p>	William 1782-1852
					Mary Anne 1786-1851
					Isabella 1787-1817
				Walter 1790-1866; see painting; barrister owned Drumsill, lived Derryclaw; built the Argory	
				Eliza (Elizabeth) 1791-1861	
	John				
	<p><b>Samuel</b>: inherited Derryclaw; sold to William 1779</p>	<p><b>Elizabeth</b> <i>Smyth</i></p>	<p>1, Samuel 2, Anne</p> <p>3, ? s or d ?</p> <p>4, <b>Joshua</b> adopted Mageough spelling</p>	<p>- ; <i>m. Owen O'Malley of Westport</i> -</p>	
				<p><i>m. Anne</i> <i>McGeough (see also above)</i></p>	William
					Joshua
					Henry
				<b>ELIZABETH</b>	
	Elizabeth				
	Mary				

There two spellings of the McGeough land in different accounts, Drumsill and Drumshill and there are six or seven “Drumshills” in the drumlin country of Armagh which means we can't jump to conclusions, but if this is the same “Mageough”, and we note the names Joshua and Eliza as pointers, the family would have been fairly considerable land-owners, leasing land to the lesser gentry, and may also have been Church of Ireland if they were doing business in such circles. The website:

<http://freepages.genealogy.rootsweb.ancestry.com/~econnolly/bwnextracts/bwn18570400.html>

has a newspaper Death notice from the 11th April 1857 listing that on the “28th March 1857, at Drumsill House, Mary Anne M'Geough, Esq., of Drumshill, aged 71 years.”

Mr Arthur Moran has also researched these links and he writes:

“As to the McGeough connection with Armagh I have found a Miss McGeough living at Drumshill in the parish of Grange just outside Armagh in 1837. Records of the parish are on microfiche in the Belfast library and might be worth checking. Drumshill was clearly a big house as it became a hotel in the 20th century and was blown up in 1972. The principal property in Grange is Castle Dillon the residence of one Sir Thomas Molyneux, Bart., whose father left money to the poor Protestant housekeepers of the parish. The Molyneux connection may prove interesting . Also in Armagh is a house owned in 1820 by one Walter McGeough also known as McGeough Bond called “The Argory” which is now run by the National Trust.”

The Molyneux connection is indeed interesting. While researching the Revs. Dr Fleury and Dr Neligan, who Miss Mageough appointed Trustees of the proposed Mageough Home in her Will, it was discovered that the Molyneux family were involved in setting up a home on the corner of Bride Street and Peter Street in Dublin where those Trustees were among the clergy, and which later developed into the Molyneux Home on Leeson Park which has strong links to the founding of the Mageough Home! It could be that the Molyneux and Mageough families knew each other as neighbours in Armagh, attended the same church (the Old Molyneux Chapel) in Dublin and were part of the same social set which, while Church of Ireland, had strong evangelical leanings and displayed a vigorous social concern for the poor.

However the “houseofnames.com” entry on the name Mageough suggests they came originally from the barony of Moycashel near Kilbeggan in Co. Westmeath from which over the centuries they migrated north through Monaghan and then on to Tyrone and Down. The word “eochy” means a horseman or rider and may have connections with the word “jockey”.

The records for St. Anne's Parish Dawson Street were destroyed in 1922 along with the majority of Church of Ireland Registers. In the National Library of Ireland Manuscript G.O. 577 there is a copy of some registers including some from St. Anne's. There is a copy there of a marriage of a Joshua McGough and an Anne Elizabeth Johnstone listed as having taken place in 28<sup>th</sup> August 1781.

Initially it was thought that this might be Miss Mageough's parents until a Goff family website was discovered which contained the following information:

Joshua McGeough was born December 1747 in County Armagh, Ireland, a son of William MacGeough and Elizabeth Bond. From his father, Joshua inherited the fortune founded by his grandfather, Joshua (847), including the Drumsill estate.

Joshua had a son, John with a Susan Pierce, about 1769. They were divorced before 1781. Joshua went on to a second marriage with Anne (Elizabeth) Johnstone, a daughter of Joseph Johnstone and ?. Joshua and Anne were married 28 August 1781 in Dublin, Ireland. Their children were: William, born 15 June 1782, died 4 November 1852; Mary Anne, born 6 January 1786, died 28 March 1857; Isabella, born 30 June 1787, died 7 November 1817; Walter, who later added Bond to his surname, becoming Walter McGeough Bond, born 14 February 1790 in Dublin, Ireland, died 17 March 1866; and Elizabeth, born 6 June 1791, died 4 May 1861.

Susan Pierce also remarried, to a Mr English. She emigrated to America with her son, John, and his family. It is not known when and where she died. John's many descendants have created a lively web presence from which we have gleaned some information.

Joshua died 3 September 1817 in Dublin, Ireland and is buried at St. Patrick's Cathedral, Armagh, Northern Ireland. His obituary in the Belfast News Letter for September 9, 1817 reads as follows:

At Drumsill House, near Armagh, on the 3rd inst. after a short illness, Joshua M'Geough, Esq in the 72nd year of his age - By his death society has lost a valuable member, and the poor a benevolent friend.

Given that this list of children differs from what we know about Miss Elizabeth Mageough's family this cannot be her family.

## The Mageoughs in Dublin

Mr Arthur Moran has discovered by searches in the Registry of Deeds that in 1778 there was a Samuel Mageough in Newry and also in Dublin that same year. There was also a Joshua Mageough in Newry that year and he was there until at least 1786.

On the 8<sup>th</sup> of March 1785 a Joshua Mageough of Greenwood Park, Co. Down married an Anne, daughter of a William McGeough. By 1831 this Anne is listed as being in Newry but also in Dorset Street in Dublin. Of her family that year a William is said to be in Paris and a Joshua is with her in Dorset Street as well as an Elizabeth. A Henry is said to be in Florence in Italy. Again Mr Moran has discovered that in 1834 there was a Mrs McGough living at 18 Upper Dorset Street. This house was next door to the Bethesda Chapel and school and the Dorset Penitentiary where the Revd. B. W. Mathias was the minister. This Chapel emerged out of a dissident Church of Ireland group and was of a very strong evangelical flavour. Living beside it in her younger years Miss Mageough can hardly have been unaware of it if not being an actual member of this "Free" Chapel. Some distance away at 71 Lower Dorset Street, on the corner of Hardwicke Place, there was the St. George's Widows Home connected with St. George's Church. Mr Moran suggests this too might have been another influence on the young Miss Mageough. Curiously some decades later, in the 1880's, St. George's also had connections with the Mageough Home through one of the Trustees, the Revd. Latham Warren, by then Rector of St. Georges and the Revd. William Jameson who had been married in St. Georges and who protested the building of the Chapel in the Mageough.

Another document states that a Henry Mageough married a Sarah Patience Mayne in St. Peter's Church in Dublin on the 27<sup>th</sup> of April 1844 and another Deed states that in 1849 William was living in Glenville, Donnybrook, Joshua and Elizabeth were at Glenville and Henry and Sarah, his wife, in Eversham, Galloping Green.

This sequence of names and addresses links a number of people who match what we know about Miss Mageough's family from other sources. Their Will's in particular fit in well with Mr Moran's discoveries.

Working our way back from 1844 in 1837 Mr Moran found a Joseph M McGeough at Glenville on the Donnybrook to Stillorgan Road. He believes

that this is a corruption of “Joshua” which suggests that by 1837 her mother was dead and Joshua, William, Henry and Elizabeth had moved out of the city to the southern outer suburbs. It is likely that they were only tenants in Glenville from 1837 to 1854 because they were followed in quick succession by a number of tenants until occupied by a Mr Colclough who lived there for many years and seems to have been the owner. Another entry shows that definitely by 1849 Elizabeth Mageough and her brothers William, Joshua and Henry had left their mothers house in Dorset Street. By that time Henry had married and moved to Stillorgan while the others were still at Glenville, Donnybrook. However in 1838 and 1839 “Joseph” also had an address at 15 Denzille Street which was near Merrion Square. Anne had moved to Dorset Street in or around 1830 though she still had property in Newry. Glenville was further in towards Dublin from Evesham, also spelled Eversham, on the corner of the Stillorgan and Newtownpark Avenue where her brother Henry set up house with his wife, Sarah Mayne.

Working our way forward we find that in 1850 Henry and Sarah’s daughter was born. Two years later in 1852 a Mr Minchin leased Eversham suggesting that Henry had died in the meantime. In 1855 Sarah sold Eversham to Mr Minchin and this was after she had been remarried to a Mr John Edwards.

Taking another look at the information from the Goff website and the facts established by Mr Moran it seems clear that Joshua McGeough of Drumshill is the patriarch of this family. He and his wife had four surviving children and it is the second and third children, sons Samuel and William, who are of interest to us. Samuel married Elizabeth Smyth and they had four children, the last of whom was another Joshua. William married twice and the first child of his marriage to Elizabeth Bond was named Anne. It seems certain that this Anne married her first cousin Joshua (son of Samuel) and they had four children, William, Joshua, Henry and our Elizabeth.

So Miss Mageoughs parents were first cousins and when she came to Dublin she would have known that she had many second cousins there, the children of her uncle William and his second wife Elizabeth Bond. One of these, Walter, who took his mother’s surname, was a very distinguished barrister in Dublin but who also had legal and political interests back in Armagh. Another half second cousin, John moved to America with his mother after her divorce, changed his name to Goff and is regarded there as the founder of a very large family group, all of whom would be distant relations of Miss Mageough.

Miss Mageoughs parents then, were Joshua Mageough and Anne McGeough; her grandparents were Samuel McGeough, Elizabeth Smyth and William



McGeough and Elizabeth Bond; and her great grandparents were Joshua McGeough and Anne Graham along with Smyths and Bonds we have no information about.

So while Elizabeth Mageough's family probably hailed from Co. Armagh she was brought up first of all near Newry in Co. Down and then on Dorset Street in Dublin.

We can calculate from his headstone that William who died at the age of 70 in 1858 was born in 1788. So Elizabeth must also have been born in the late 1700's and died, according to the inscription on the family headstone on the 30th September 1869.

In her book "Donnybrook: A History by Beatrice M Doran, quoting Lewis's Topographical Survey of 1837, she lists Glenville as one of the major "Gentlemen's seats" in the then thriving parish. At that time it was owned by a family named O'Dwyer from whom the Mageough's leased the property. Ms Doran notes that most of these old houses and their locations have disappeared. There is currently a large semi-detached house on Eglinton Road named "Glenville" and perhaps this is on or near the site of the "Gentleman's Residence" but this is pure conjecture. Grenville, somewhat further out the road near the present entrance to UCD, in an area known as Priesthouse in some ways seems to fit the description more accurately.

"In his book "Brief Sketches of the Parishes of Booterstown and Donnybrook" the Revd. Beaven Henry Blacker, Rector of Booterstown quotes the Will notice of Miss Mageough in the Daily Express of 12<sup>th</sup> November 1869. He seems to imply she was a parishioner of Donnybrook Parish during the time she lived in Glenville. Unfortunately the notice gives no information about her funeral though it quotes the terms of her Will at length.

In the "Dublin Philosophical Journal and Scientific Review" Vol. 2, No. 6, pp 471-482 November 1826 there is an article by an author named W. Mageough entitled "Description of a pendulous barometer, which measures the pressure of the atmosphere by the angle which the tube makes with the horizon..." which I think may be by Elizabeth's brother. So he was either a scientist or an enthusiastic, wealthy amateur experimenter. I think probably the former.

Elizabeth and William next moved to "Richview" in Palmerston Park. This house is still standing behind the imposing gates whose pillars have formidable eagles atop them facing up the road. Up to the 1950's the house had five acres of land running down towards the Dodder. There is a lease extant of 1830 for the field on which Richview was built which amounted to 5

acres 26 perches. The 1830 lessor was a William C Hogan who may have been the solicitor of that name at 48 York Street who had a son or brother in his practice in 1851 who lived at Fairyland, Milltown which is the house beside the Nine Arches. Mr Arthur Moran who discovered this information believes that “possibly WCH also lived at that address and was leasing a field surplus to his requirements in 1830.” The Richview grounds have now been built over. Looking at contemporary maps the entrance may have been from the Milltown end of a drive up the hill through neighbouring land and parallel to the present railway line. This must have made quite an impressive entry. By Miss Mageough's time there may also have been an entrance directly in front of the main doorway onto the Milltown path, in fact, just along the path from the later Mageough site. Mr Moran suggests “the original entrance off Milltown Path could have been where the entrance to a modern house called The Wedge now is as it looks old.” The house was built in the 1820's and the title documents proved in 1832. Before Miss Mageough occupied it the house was owned by the Revd. Smith Whitelaw Fox who was the Perpetual Curate (to the Rector of St. Peter's in Aungier Street) of Rathmines parish from the opening of the church on the 1st of June 1828 to 1851. There is no indication in Leslie's list of where he served after he left TCD in 1824. He was born in Dublin in 1799 and was a descendant of the Fox family who held land at Killeel and Cupidstown in Co. Wicklow as part of a Quaker settlement in the area. Mr Fox inherited these estates and when he became the 'chaplain to Trinity Church, Rathmines', newly built in 1828 as a “Chapel-of ease” within St. Peter's Parish, he either bought or had built this elegant well proportioned but not over large house at Richview. He lived in some style as the RDS members website indicates:

Smith Whitelaw Fox was chaplain of Trinity church, Rathmines, and joint grand chaplain to the Most Ancient and Honourable Society of Free and Accepted Masons in Ireland. He resided at Richview, Milltown, and was elected a life member of the R.D.S. on 17 December 1835, his proposers being John Hughes, and Dr T. H. Orpen. Reverend S. W. Fox was a member of the natural history committee 1837-41, and of the natural philosophy committee 1838-41. He appears to have moved to England at the end of the 1840s, as his address was recorded as Grange Mount, Birkenhead, when he donated a spotted rail to the R.D.S. museum on 8 Sept. 1851. He returned to Ireland in the late 1850s, and his address was recorded as Valclusa, Enniskerry (1858-67). He resumed active membership of the R.D.S. and proposed for membership Daniel O'Brien, Smithfield

(1858), Major Richard Pepper, Blackrock (1862), and Dr John Bagwell Creagh, Kingstown (1863). Reverend S. W. Fox was deleted from the R.D.S. membership list in 1868.

The current owners, Mr Walter and Mrs Francis Beatty, kindly showed us the house which they have lovingly cared for over the past half century. It has a magnificent sitting and dining room but the other rooms are quite small and it looks more like an occasional retreat or hunting lodge for a family with a much larger house elsewhere. It seems to have been the ideal house for a city curate who was also a “country gentleman” such as Mr Fox. His country estates were sold after he became insolvent in the 1860's but he seems to have sold Richview to Miss Mageough's family in the 1850's. It would have had the ideal proportions for a wealthy spinster with a small staff.

In his Will proved on the 29th April 1859 William Mageough is described as being “formerly of Dorset Street” and “late of Richview, Milltown” died 25th September 1858 at Richview. The Will was proved by the oath of Elizabeth Mageough of the same address “Spinster sole Executrix”. He is registered as having left “under £14000”. It looks as if Miss Mageough brought her brother to her own home after he became unwell and looked after him there until he died.

Elizabeth's brother Joshua bought a plot for a grave in Mount Jerome in 1858 because William had just died aged 70. Two years later Joshua also died, on the 30th June 1860 (there is no mention of his having made a Will in the Registry of Deeds but his Will is mentioned in a list of documents relating to the Trustees as dated 3<sup>rd</sup> May 1859). In an unsigned note it is stated that Joshua Mageough “late of Richview” died on the 27<sup>th</sup> June 1860. In his Will he bequeathed all his assets to his sister Elizabeth and they were valued at £33595.59 for probate purposes. It is interesting, given the proximity of the Mageough to a railway line, that the greatest part of those assets, over £14490, were held in Railway Stocks but no details are given. It was about this time that she made her will.

Initially Elizabeth continued to live at Richview after her brothers deaths. So Elizabeth only became a wealthy woman in her own right at quite a late stage having outlived her brothers and so may well have been aware of the difficulties experienced by single “gentle ladies” who, while appearing well to do, were in reality penniless in their own right.

According to an 1899 Assignment document Miss Mageough sold Richview on the 3<sup>rd</sup> September 1862 and made her final move to 6 Derby Terrace. In her

will she remembered with generosity Ann Burke who helped her in this house in her declining years. Archdeacon Heney states that it is now 13 Wellington Road, Ballsbridge, Dublin 4 the kind of house that in still somewhat depressed market of January 2014 the Irish Times informed us was 'walk into' ready for 1.98 million Euro. So Miss Mageough really only got to enjoy her Derby Terrace House and her wealth for about seven years making her generosity to the Mageough all the more poignant.

After her funeral service on the 30th September 1869 she was buried in the family plot No. C133-2307 in Mt Jerome Cemetery just beside the Mageough plot.

To quote Mr Blacker, who we already mentioned, more fully:

Miss Elizabeth Mageough, for many years of Glenville, Donnybrook, died this year, having left by will, dated 8th July, 1862, with many large bequests to other charitable institutions, £500 to the Hospital for Incurables. The "said will also contains a devise ..... to found and permanently establish an Institution for the habitation, support, and clothing of aged females professing the Protestant faith," - Daily Express, 12th November.

As we said this means that Mr Blacker regarded her as a parishioner of his despite all her wandering around south Dublin and a search of that parish records may help us find out more about her and her family.

# The Story of the Mageough

## Chapter 2:

### The Build

#### First Meetings of the Board

Miss Mageough died in 1869 and, in her Will:

“devised and bequeathed all the residue of her Property, Estates and Effects, of whatsoever nature or description to her Executors, Francis Low, Samuel Bewley, junr., and John Wright Hobart Seymour and to her Trustees, The Revd. Charles Fleury, the Revd. Edward Metcalf and the Revd. Maurice Neligan, upon the Trusts following, that is to say, Upon trust to found and permanently establish an Institution for the habitation, support and clothing of aged females professing the Protestant Faith”.

Probate was completed on the Will on the 30th September 1869.

The first meeting of those Trustees took place on the 25th April 1871, a year and a half after her death. The meeting was held in 35 College Green, at that time the offices of a Bank of which Mr Low was one of the partners.

According to the RBS (Royal Bank of Scotland) web page about the history of the RBS bank in Ireland “in 1845 the Irish Banking Act ended the Bank of Ireland's monopoly in and around Dublin, and a chief office of the National Bank in Ireland was immediately opened at 34 and 35 College Green, Dublin.” This premises was used for most of the early meetings of the Trustees.

The first meeting was chaired by Samuel Bewley and he, followed by the others, formally “agreed to accept the Trust reposed in them”. But by 1871 one of Miss Mageough's nominees, Dr Fleury, was already dead and it is uncertain how well known she was to any of them. They misspell her name in the first minutes writing Mageough and in two other places their solicitor spells her name in different ways. As time went on it became clear that they also were not exactly sure of what she had wanted done with the bequest. In place of the deceased Dr Fleury the other Trustees appointed the Revd. James Hewitt the Rector of Zion Church, Rathgar who had already been approached and had

indicated his willingness to serve. Zion was another recently formed “Free Church” with a strong evangelical emphasis which later had a parish area assigned to it carved out of Rathfarnham Parish. At this first meeting they also appointed a firm of solicitors, Adair, Kelly and Lloyd to act for them. Mr Low, as an Executor then disclosed that the “residue” of Miss Mageough’s will after her other beneficiaries and costs were paid amounted to £36,856.13s.10d of 3% stock and £7,590.12s.5d of Bank of Ireland Stock - a total of £44,447.6s.3d.

Using the retail price index as a guide this would now be more like £3.2 million (or over 4 million Euro) in 1998 terms. However if we compare the cost of labour then and now it would amount to about £28,530,000.00. Whatever the true comparison it is certain Miss Mageough left them a staggering sum of money.

Mr Low told the meeting that these stocks were to be transferred to the Trustees. Perhaps the new Trustees were somewhat surprised by this amount because there was no further discussion noted, just an adjournment proposed “to consider the heads of a scheme”. It was also noted that the Revd. Edward Metcalf was requested to act as secretary of the Trustee Board and he wrote up the minutes.

## **Appointing and Architect**

So on the 16th May 1871 they again met in 35 College Green, Bewley again in the chair and Low, Seymour, Neligan, Hewitt and Metcalf in attendance. They first noted the actual amounts which had been transferred to the Trustees and they began to outline the kind of buildings they thought might be suitable. They thought they should be of uniform construction with equal accommodation for all residents and with a Chapel. They agreed they would ask Mr James Rawson Carroll to be their architect and decided to invite him to their next meeting which was held on the 23rd May. Mr Carroll attended and agreed to visit similar facilities in England and report back to them - for which he outlined his expenses!

In 1859 Mr James Rawson Carroll had entered and won a competition to build the “new” Molyneux Home for the Female Blind in Leeson Park of which Mr Neligan was the prime mover some years before. In 1864 he had designed the beautiful village centre houses in Ardagh, Co. Longford which have some similarities to the Mageough, though stone built. In 1868 he designed the Magdalen Chapel in Leeson Street, not far from the new Molyneux. He was

then well known to the Board members and had a proven track record for designing on the scale the Trustees had in mind.

The Scottish Architectural Archive claims he was originally from Scotland. The Irish Architectural Archive does not mention this but tells us a great deal about him. He was the son of a school master, Thomas Carroll, who taught writing and English in Leinster Street and Waterloo Road. He was born in 1830 and educated at Delamere's School near Delgany, Co. Wicklow which means he was probably a boarder there. It is believed he was admitted to the Royal Dublin Society's School of Drawing in Architecture on the 26th February 1846, at just 16 years of age. He was later articled to George Fowler Jones who, though from York in England, did a great deal of work in Ireland. Mr Carroll's brother Thomas was already in the building trade as a contractor. The Jones Company was responsible for designing Cloghanadfoey Castle in Co. Limerick around 1850 for which Thomas was the contractor for the stonework. At a later stage James also served time with John Raphael Brandon a French trained early advocate of "Neo-Gothic" architecture in London but he had returned to Dublin by 1857 when he set up his own architectural practice at 180 Great Brunswick Street where his brother Charles also had offices. In 1861 he was exhibiting architectural designs and models at the Royal Dublin Society's Exhibition of Fine Arts.

The Architectural Archive goes on to recount that at that time the value of land was increasing sharply as the country recovered from the famine years. Carroll built up a reputation for building large country houses but also designed a number of churches and public buildings. In 1875 he was an established figure in Irish architecture and was used by the Church of Ireland to adjudicate between a number of designs for the "new" Rathmines Glebe, not of course the one standing today! He also began to be invited to speak at international conventions about the rusting of ironwork and the implications of certain by-laws. His business continued to flourish and he took on a number of partners before retiring in 1905. According to his obituary in the Irish Builder, Carroll was a 'kindly, upright, courteous gentleman', whose 'clients were in a real sense his friends, no trouble was too great for him to take; indeed, his attention to detail was extraordinary, and therein lay the secret of much of his success.' He was an active member of the Architects' Club in Dublin. He was also a Freemason. He died on 30 Nov 1911 at the age of eighty-one. He was unmarried and is recorded in the 1901 census as living at 56 Mount Street with two spinster sisters where he lived until his death.

Mr Carroll was back with the Board on the 11th July 1871 and outlined what he had seen. He was asked to draw up a sketch of a possible plan based on a

“separate houses system” “one third in which the sitting-room should be common to the inmates”, “to embrace a Chapel, Matron’s house, Porter’s residence, Board Room, etc.” There was to be accommodation for fifty “inmates” a word which does not seem to have had the same connotation as it has now. Mr Bewley proposed the adoption of this description and Mr Low seconded it but as it turned out not everyone was too happy.

We are not sure what buildings exactly Mr Carroll visited in England though it seems very likely that one of them was the St. Clement Danes Alms Houses which had been built at Burfield Close, Wandsworth, Greater London twenty or so years before. Mr Arthur Moran points out that photographs of those buildings and site bear a remarkable resemblance to The Mageough. Trinity Almshouses in Deptford (which were demolished in 1877) and Moden College in Greenwich both of which have many similarities to the Mageough may also have been on his list.

By 28th July Mr Carroll was back to them with a draft drawing for the scheme discussed. Those present somewhat tentatively agreed to give it further consideration but they very positively agreed to advertise for a suitable site “in the immediate suburbs at the south side of the city, not less than three acres.”

Nothing happened then until the following November when they had another meeting, on the 17th, at which Mr Carroll told them no suitable sites had been identified for the project. A month later, on the 20th December, they met again and Mr Carroll had a Christmas present for them, he suggested a site just off Palmerston Road in Rathmines as suitable for further enquiry. On January 3rd he was back with them again saying the site was not big enough but that some adjoining land might be available. He then withdrew from the meeting and there was a long hard discussion about problems they were having about getting the Trustees accounts set up and sorted out.

## **A Crisis in the Board**

A week later things reached a crisis point. Reading the minutes it seems clear a great deal of discussion and action was going on in the gaps between meetings but the minutes, as is proper but historically disappointing, only list resolutions with a minimum of content. However this meeting was held in Mr Metcalf’s private residence, 20 Adelaide Road, it was at 7pm in the evening to ensure, as is recorded, a full attendance. Low, Metcalf and Hewitt were reported to have met Carroll on the proposed Palmerston site and a suitable design began to be discussed. At this point Mr Metcalf dropped something of a bombshell coming in with very strong objections to the way the project was



going. After what must have been a heated discussion, though they are of course in the man's home, it is recorded in minutes not written by him, that a majority vote was taken against him to proceed with the Palmerston site and ask Carroll to draw up detailed plans for twelve houses "on the associate system" to "contain two inmates in each" and twenty six houses on "the separate system each to contain single inmates", a Chapel was to be provided and "a cloister arrangement on the central block". It was agreed to purchase five acres next to the railway line at £14 per acre. All this must have been salt in Mr Metcalf's wounds as under his very roof and against his protests the other Trustees and Executors with their cloisters, Chapel and almost nunnery concept steered the project into a more and more elaborate, expensive and "churchy" (albeit "low churchy") neo-Gothic direction.

They met again six days later to discuss letters which had appeared in the newspapers complaining about the Boards tardiness in progressing the project and after discussion they agreed to totally ignore them. It was agreed that Mr Metcalf would be asked to write up his objections and present them to a future meeting. However at the next meeting on the 21st February 1872 the discussion was all about the legal Scheme which would govern the administration of the Trust and it was agreed to get the solicitor to finalise it. At the next meeting on the 16th April they merely discussed "the affairs of the Trust" before adjourning and on the 16th May the first business seems to refer to an un-minuted meeting which had obviously come to no great conclusion. However the main business at that 16th May meeting was to discuss a letter from the solicitors of the "Rt. Hon. Cowper Temple" offering to sell them the Palmerston site. Also at this meeting the draft legal Scheme was again discussed.

Then on the 29th October 1872 (the minutes being written in a beautiful script quite different from Mr Metcalf's at times almost indecipherable scrawl) the Revd. Edward Metcalf is reported to have handed in a letter with an account of his costs to date. Metcalf then walked out stating that he could be of no further service in the matter and as he could take no part in the settlement of the Scheme he would resign. There was also a hint that he had thought of taking the whole case to law but had decided against doing that.

Mr Metcalf's letter states that he "objects wholly to Sections 11, 12 and 13 in the proposed Scheme".

1st, because such buildings as are proposed in clause 11 would not, to my mind, be at all in keeping with the trust created under the will of the Testatrix

2nd, I object to them as entirely unsuited to aged females, to be shut up in houses by themselves alone.

3rd, I object to the Sum proposed to be expended not only in respect of the character of buildings as proposed to be erected but also in respect of the extent of the grounds proposed to be purchased for the same.

“I object wholly to clauses 12 & 13 comparatively unnecessary as a great number of inmates may not, and need not be members of the Church of Ireland. And most of all do I object to a provision being made for the access of the public to such a place as a proper execution of this Trust”.

Section 11 in the proposed scheme mentions the kind of housing to be built and that they would take £20,000 out of the benefaction, nearly half of the amount, for the site and the buildings.

Section 12 is about appointing a Chaplain who “under the direction and subject to the regulation of the Diocesan, perform daily Service in the Chapel and such Service shall follow the Ritual, Laws, canons and regulations for the time being of the Church of Ireland. It shall also be the duty of the Chaplain to minister to the sick of the Institution.” Section 13 says basically that the Board will have the exclusive right to hire and fire the Chaplain.

Mr Metcalf could be seen now as a liberal churchman years ahead of his time. There is indeed nothing in the will about the Mageough being tied in to the Church of Ireland, the term ‘Protestant’ is used which today would cover C of I, Presbyterian, Methodist, Baptist and some other smaller groups like Quakers and Plymouth Brethren. However, prior to the Disestablishment of the Church of Ireland in 1870 the general legal understanding was that there were Roman Catholics, Protestants and Dissenters, the term Dissenter covering everything except R.C.’s and C.of.I.’s thus identifying Protestant with C.of.I. (This use seems to have crept back in to the second last census in the Republic giving us an unexpected hike in numbers though the terminology was amended in the most recent census). We should remember that these deliberations of the Board were taking place during the time of the disestablishment of the Church of Ireland and it could be suggested that Mr Metcalf was sensitive to the new situation which would face the Church of Ireland in the future as a tiny minority while the others were defiantly determined to promote the Church of Ireland against all comers.

The initial response to Disestablishment, which many expected would destroy the Church of Ireland, was a new wave of church building symbolising renewed vigour, religious enthusiasm and perhaps defiance as well as a determination to remain part of the sacred landscape of Ireland. In truth the newly disestablished church was, outside of Belfast, already burdened with far too many buildings, but rich patrons and an enthusiastic laity financed even more. (Martin Maguire 'Churches and Symbolic Power in the Irish Landscape' in LANDSCAPES, vol 5, no.2 (Autumn 2004).)

Mr Metcalf's objections to the amounts of money to be spent on bricks and mortar may have been purely personal but his objection to the appointment of a Chaplain may suggest he was aware of the objections there were soon going to be from the local parish to the presence of a Chapel within the geographical area of their struggling congregation but also the scenes that played out at prison gates when prisoners on their release were confronted with earnest groups from different churches vying (and sometimes viciously fighting with each other) as they sought to offer help to those coming through the gates. Tensions were high about 'conversion' and 'proselytising' at the time and Mr Metcalf may well have felt that the Scheme, and especially the provision that the Chaplain should be required to have access to seriously ill residents of all faiths could draw the whole place into disrepute.

Within a year of the opening of the Mageough St. Philip's Parish Milltown was demanding that half the offertory of the Mageough should be returned to them and that there should be further penalties imposed on the Mageough if their Sunday congregations got any larger! Either Mr Metcalf seems to have had knowledge of all this well in advance or was a man ahead of his time.

Mr Metcalf's letter was dated the 25th October 1872 and the discussion rumbled on for a number of meetings some of which Mr Metcalf attended. In January 1873 they finally got the investments sorted out, in the February they paid Mr Metcalf some expenses he had incurred and made arrangements to finalise his resignation. In March they finally accepted his resignation and appointed the Revd. Lathem Warren, at that time Rector of Kingstown, as his successor. At that meeting they summarised the funds held by the trustees as £42656.13.10 in 3% Government Stock and £7590.12.5 in Bank of Ireland Stock. They then proceeded to draw down £22000 in cash which they advanced to Sir John Dillon, Bart., at 4.5% interest "against security of his landed estates". This move was approved by the Solicitor General and meant they were getting a much better rate of interest than in Government stock or in the bank but in retrospect it looks like a high risk strategy. Many estates were becoming "encumbered" and with land agitation and the decline in the

fortunes of the landed gentry at the time handing over almost half Miss Mageough's endowment to a private individual before they had any idea of what the initial build might cost is an interesting insight into the Victorian business model.

## Further Problems

On the 25th April 1873 Mr Neligan proposed they amend the scheme to arrange for a Chaplain to conduct services subject to the requirements of the Diocese – daily services to be held in accordance with the Ritual of the Church of Ireland. They had not yet sorted this out with the authorities so this proposal cut across the negotiation with the Diocese, the local Parish and the other possible middlemen (such as Archdeacon and Archbishop). As if to reinforce the point at the next meeting in July they agreed to print and distribute 500 copies of the finalised Scheme presumably to make sure no one in the Diocese would remain ignorant of it. This seems to have been an almost defiant gesture prompted by Dr Neligan in the wake of Mr Metcalf's departure and, it may be suspected, opposition from neighbouring parishes. We might note that by 1873 Neligan was ten years the incumbent of the Christ Church in Leeson Park, one of the foremost thriving evangelical churches of the time. He had just been awarded his Doctorate from Trinity College, but he would have to wait another fourteen years before he would be appointed as a Canon of the other Christ Church, the Cathedral of the Holy Trinity. It may be incorrect but it is hard not to get the feeling that there was not much love lost between Dr Neligan and some other clergy of Dublin Diocese.

At that meeting they also learned that Mr Cowper Temple had agreed to finalise the sale of the land and they agreed to purchase a “tin box” to hold the accumulating papers. One is left to speculate on its dimensions.

Unfortunately they were still not quite out of the wood. Miss Mageough, as we saw, had died before the Disestablishment of the Church of England and Ireland. In her will she had mentioned clergy of the “Church of England” being involved though, even when the Will was being drawn up there must have been some anxiety that the “Church of England” in Ireland might just dissolve. With the Disestablishment of the Church of Ireland in 1870, with its clergy paid off handsomely by the English government, this came close to happening. In the event, the majority of those clergy, rather than grabbing it for themselves, put their windfall into a central fund which became the genesis of the R.C.B. , the Representative Church Body and at subsequent Synods they and representatives of the laity re-configured the “Church of Ireland” an

old tradition and title but now with a new face and structure. But the legal problem was whether this new entity of a “Church of Ireland” could in any sense be regarded as the same “legal entity” and the successor and heir of the disestablished “Church of England and Ireland” to give it the more correct title not used in Miss Mageough’s will. On the 8th May 1873 a letter came before the Board from the Charitable Commissioners stating that they were generally happy with the Scheme though they are still not convinced that that there would not be legal challenges for the Board to face given the mention of “Church of England” in the Will. But in fact this broader legal problem was resolving itself and the Solicitors for the Board had already enquired into this further and had got legal advice that the terminology would not affect their ability to proceed with the project.

In the letter from the Commissioners they stated that they believed the plans that were being drawn up for the buildings were fully in compliance with the terms of the Trust and “with regard to the provision of Religious requirements the Board (of the Commissioners) does not feel called on to express any opinion”. So Mr Metcalf’s objections to the appointment of a Chaplain and the building of a Chapel, while side-stepped by their comments, were effectively over-ruled by the letter from the Commissioners.

But then another legal hurdle emerged. They were informed in April 1874 that there were “Incumbrances” to the title of the land. It seems the seller was not free to sell it until some other financial issues had been sorted out. There was dismay even fury at the meeting as they believed the seller must have known about these problems before leading them into what now seemed a blind alley. There was stalemate until the July when their solicitor told them that it had been confirmed that the “Incumbrances” attached to a different part of the Cowper-Temple properties in Rathmines and not to the Mageough site so the deal could go ahead.

By August 1873 the enthusiasm of the Board had flooded back. Mr Carroll produced his final plans and he suggested a Mr Benjamin Thomas Patterson to be appointed as the Quantity Surveyor. Mr Patterson was an extremely eminent QS. The Dictionary of Irish Architects website has a long article about him in which they state: “Patterson attempted to bring quantity surveying into line with practice in England, where surveyors had a direct relationship with the client and often worked in partnership with architects. In the words of his obituary in the Irish Builder, he was ‘the doyen and practically the originator of the quantity surveyor’s profession in Ireland’. In addition to his quantity surveying work, he was much in demand for arbitrations and as an expert witness, as well as undertaking occasional architectural commissions.”

Unfortunately he suffered from sever migraine which got progressively worse and brought a premature end to his illustrious career.

About this time the Board reviewed the plans and again brought up the issue that there should be a “cloister” a covered walkway be constructed in front of the houses.

There was another long lapse in meetings, though the architect and others would have been working away, until in March 1875 the Board considered five tenders that had been submitted for the project. They considered them all to be far too high but because Dr Neligan was not present they did not feel in a position to make any decision, which probably says more about Dr Neligan’s standing in the Board and his driving forward of the project than about the estimates. It was also flagged up that there were problems with the fall available for the drains. Mr Patterson was a particular expert on drains. “In 1868 Patterson, in addition to his surveying work, he had accepted the position of engineer and architect to the Arklow Chemical Works for the erection of their new works and in the same year he also bought the Courtown Brick and Drainage Works.” Mr Pattersen was into drains in a big way! It was suggested that the only answer was to buy another acre of land from Cowper-Temple for which they would have to pay £250, something of an increase on the £14 an acre they had paid previously!

Just a fortnight later Mr Carroll saw them again and suggested they could cut the costs radically by using a poured Portland concrete construction for the main part of the building instead of more traditional materials. While concrete had been known to the Romans and maybe even earlier major improvements resulting in “Portland” cement had just come on the market. So this type of poured concrete construction was new and somewhat experimental at the time and The Mageough may have been one of the first major structures on the Island to be built using these advanced techniques. Its strange to realise these now venerable buildings once represented the cutting edge of building technology. Carroll or maybe Patterson had also worked out that if they could get permission to take their drains across a neighbours land to the mains sewerage there would be major savings and it would also be preferable to having a cess pool on the property!

## **The Appointment of a Builder**

A further two months passed and when they met on the 19th July 1875 they had final quotations for the work. These were considerably less than the original quotes and the Board agreed to give the contract to the building

company of Moyers for the price of £15995.0s.0d. This was not the cheapest quote, two were cheaper, one by £500, but they went with Moyers presumably on the advice of their architect. In the Irish Architectural Archive they state that the estimates from the builders for the initial design £23,000 while the second design involving poured concrete and other trimmings came in much lower, that for, £16,770 from Moyers being accepted. These figures are at odds with those in the minutes.

Moyers were based in Portobello, not far from the Mageough site, their yard being at the west corner of Lennox Street and Richmond Street. It was somewhat notorious in that the yard wall jutted out into the road at an angle creating a severe narrowing of the roadway and when trams were put in along Richmond Street it created a bottleneck. This was made worse by the constant flow of heavy traffic in and out of the yard just on the corner but despite constant complaints the awkward angle was never straightened out. This may have been partly to do with the fact that George Moyers, the owner of the company was a man of some influence. He was a prominent Unionist and deeply involved in politics, in fact, he was elected Lord Mayor of Dublin in 1881. His wife Isabella was an aunt of the Edward Carson who later went on to be Lord Carson who achieved a degree of prominence in what was to become Northern Ireland. At the meeting at which the contractor was picked the Board also appointed a Clerk of Works to oversee the work for them on a daily basis.

We hear no more until the following February. At the meeting held on the 14th it was observed that there has been a long delay in getting on with the work and that there had been a breakdown in communication between the architect and the builders. Mr Carroll and Mr Moyers apparently had fallen out with each other and the Board and its project were caught in the crossfire. Presumably there was some knocking of heads together after this and on the 27th March 1876 the contract, the plans and the specifications were all signed off by the Board and some substantial cheques were written for the architect, the surveyor and the solicitors for their work to date.

As mentioned elsewhere the Board now became much more engaged with appointing officers and drawing up day to day strategies for running the institution when it was completed. However, in January 1878, they made a particular note to purchase a clock from Messrs Waterhouse for £105. According to Joe Curtiss in his book "Times Chimes and Charms of Dublin" it was made by Gillett and Bland of London. Above the clock there are two bells, one rope-operated for the chapel and the other used by the clock.

On the 21st March they discussed the fitting out of the first completed houses and on the 20th of May they discussed the valuations of the buildings for insurance purposes and agreed it should be:

The Chapel and Tower –		1500
Matron’s House –		1300
24 single houses at 350 each -	8400	
12 associate houses at 450 each –		5400
2 Porters Lodges with Towers at 550 each		1100
	Total	17700
With furniture and fittings -		19910

The final plan for the Mageough as well as involving the change to poured concrete and red brick facing also involved other changes to reduce the price. The covered in cloister disappeared and the story is that so did the stairs. Apparently the final plans did not include stairs which had to be added in a late stage, perhaps even after building had begun, and as a result were narrow and steep with an awkward corner. While this may all have been very “Neo-Gothic” it was hardly suitable for aged females. If Mr Metcalf had been privy to this faux-pas it might well have confirmed him in his objections to a design for “inmates” to be lodged on their own in such buildings.

The finished product was, however, very much approved of by those who appreciate such matters and the use of different colours of brick, the decoration of the roofs with contrasting coloured slates and the use of stone decoration around the windows and corners was favourably commented on. From the very beginning the design and the spaciousness of the layout were seen to make it a very pleasant place to live especially for those who had fallen on hard times in life and were now entering a whole new life in a whole new world.



# The Story of the Mageough

## Chapter 3

### The Concept

We have to ask why the majority of the first Board were so committed to the vision which emerged for the Mageough. Why did they stand out against fellow Board member Mr Metcalf? Why did they spend so much of the endowment on bricks and mortar? Why did they draw up a “Rule” for the residents which had resonances with those of a religious order? Why did they give the place such a narrowly 'Church of Ireland' ethos?

To some extent all this came about because some aspects of the project followed a tried and trusted formula. We have seen that Dr Neligan had been involved in the development of the new Molyneux Home for Blind Ladies in Leeson Park. This in turn had grown out of the Molyneux Home on the corner of Bride Street and Peter Street with its attached Chapel. Here the management and funding came from an attached neighbouring congregation of dedicated evangelical church people who saw the Home as part of their Christian outreach and indeed of their duty to care for the poor. The two other clergy on the Board, Mr Hewitt of Zion Church and Mr Warren from Christ Church in Dun Laoighre were from newly 'planted' churches but with a similar style of churchmanship where the church was seen as not just existing for its own members or “parish” but to evangelise in their local areas and to reach out in service to those in need.

Mr Hewitt's church of Zion Rathgar was basically a preaching house to those who were seen as “lost” to the Lord and perhaps the local parish church of Rathfarnham as well as meeting the needs of the growing local community around Rathgar. Mr Warren's church had grown out of an initiative of a Revd. William Burgh in founding the “Bethel Episcopal Free Chapel”. Mr Seymour, while a layman was a member of a 'clerical' family with many relations in holy orders and Mr Francis Low was a keen churchman. The approach of Mr Bewley, who seems to have been a member of the Society of Friends branch of the family, but who would have had relations who were Church of Ireland Clergy, invites further scrutiny. He had been named by Miss Mageough who must have either known him or been impressed by him. If he was from the Quaker family and knew as well as everyone else that Miss Mageough's Will

mentioned Protestant as distinct from Church of Ireland Ladies he still seems to have gone along with the majority as they pushed the Church of Ireland agenda and seems to have given no support to Mr Metcalf. The whole nature of the Protestant “underworld” with its intimate links between Plymouth Brethren, the Merrion Hall, some Baptist and Quaker groups as well as Church of Ireland evangelicals has been well documented elsewhere (as for example in Canon John Crawford's books).

The reason why they built such elaborate and expensive houses at the Mageough is harder to fathom but in this they seem to have been strongly influenced by their architect, Mr Rawson Carroll, who obviously came back from his initial fact finding trip to England all fired up with the ideas he had seen there as well as being influenced by the architectural fashions of the time.

In England he saw Alms Houses which were like the Workhouses or even the older Prisons we still see today, originally built for the 'containment of inmates'. But he also saw complexes which allowed people to live in a supportive community with a great deal of privacy and respect for personal dignity. The old Molyneux Home had been based in a large house on the corner of Peter Street and Bride Street adapted for blind women to live and work in (the idea that blind people could be trained and could work was a revolutionary concept when the old Molyneux was conceived). The new Molyneux, built a decade or two before the Mageough was a big improvement in terms of space, fresh air and facilities but was still a single massive grey stone block of an 'institutional' type building not much different in outward appearance from a Workhouse. The Mageough represents another major step forward in thinking about how the disadvantaged might be cared for and the Board in many ways took a brave stance in backing Mr Rawson Carroll's designs. Certainly they were much more elaborate and expensive but they marked another major step forward. The words “containment” and “inmate” still appear in Board documents but in what they built they were moving well beyond “containment” to provide enjoyment and real comfort (for the time) that people could have living in such a place.

Ms Louisa Lane has pointed out that the design of the Mageough buildings and the semi-religious ethos implicit in its planning has similarities to the “Beguinage” movement and Beguinage type complexes for single ladies which were common in France, Belgium and Holland from the 12<sup>th</sup> century right down to modern times. While there is a very famous “Beguinage” house at the “Briton's Arms” in Norwich the idea never seems to have become common in England. The ladies were lay women but were expected to observe a strict religious pattern of life and daily worship in return for their keep in their

community. We might note that more than once “Beguine” houses on the continent were suppressed by local Bishops for suspected heresy, witchcraft and “enthusiasm”, so perhaps it is just as well the religious aspect never gained too much traction in the Mageough!

## Architectural Style

The plans Mr Carroll presented were in what is called by some “Neo-Gothic” style. This seems to have amounted to what Victorians believed medieval Gothic structures would have looked like if they had had modern materials available to build them! It features turrets, towers, long winding staircases that go nowhere in particular, steep roofs and high chimneys, decorated windows and so on. While these might be ideal settings for modern Goths to wander around on winter evenings in long black leather coats, eyes with heavy dark mascara and black lipstick, Mr Metcalf might be forgiven if he had been thinking that they were not the ideal accommodation for fragile old ladies. The term “Gothic” (the Goths being one of the barbarian tribes who had destroyed the Roman Empire some centuries before) was originally applied by critics as an expression of derision for this style as it developed in central France in the 12<sup>th</sup> century. But as with many other nick-names it stuck and no one now uses its proper title of “Opus Francigenum”. It has not been possible to find out if Carroll knew or was influenced by Pugin and the wonderful neo-Gothic churches he had been erecting for some decades all over Ireland and Britain but there is certainly a strongly “churchy” feel to the Mageough design. Maybe he thought it reflected the semi-monastic ethos the Trustees seemed to be suggesting for the incoming inmates who would be required to attend the understated Gothic Chapel at least once every day. This style is also known as Gothic Revival, Victorian Gothic, Jigsaw Gothic or Collegiate Gothic (when used in schools or college buildings, as for example in St. Columba’s College, Rathfarnham). It is rather elaborate and something of a pastiche really but does have an air of ancient refinement. I think we have to say it works well and adds greatly to the charm of the Mageough.

A curious rumour (that it has not been possible to verify) is that Carroll's original plans for the Mageough involved a curious oversight for someone interested in neo-Gothic. The plans were for houses with two stories but he neglected to include any staircases! and when the building commenced and the error was noticed the present rather awkward steep staircases had to be squeezed in. Those original stairs have had to be modified since to allow for modernisation which further limits the available space in the houses.

So for whom was this complex built? Miss Mageough's Will is very clear about this, "aged females professing the Protestant faith and of good character and sobriety". But this really does not make it clear who she had in mind. Was it ladies like her "faithful servant" Anne Burke who cared for her in her last years? Was it elderly spinster governesses like those who would have taught her when she was young and often ended their days in poverty and loneliness? Was it widows of clergy or returning spinster missionaries who found they belonged nowhere? Was it ladies like herself who had lived in a fair degree of luxury but effectively had no control over the family finances? In her case she outlived the other members of her family and so gained the inheritance but she must have known other ladies like herself who were not so fortunate and who had effectively no money of their own and no security in their old age. There are unsubstantiated theories that Miss Mageough spent many years abroad through, as with the other part of the rumour - that she made her money overseas - it is unlikely that she was there as a missionary. Our research seems to show that she never left Ireland, that the family money came mainly from involvement in the development of railways and property holdings.

## **The Deserving Poor Women**

Whatever Miss Mageough's intentions it does seem that the Board had in mind a retreat for the 'genteel' poor rather than a sanctuary for older women from the desperate poverty of the slums of Dublin.

In Section 16.3 of her chapter on "Health and Welfare" in "The Cambridge Social History of Modern Ireland" Catherine Cox unravels the attitudes in Ireland towards poverty. She talks of how, from even the late 1700's "philanthropy is associated with Protestant, usually Anglican and often female laity". In the 1800's Roman Catholic women developed this into the setting up of religious orders such as the "Sisters of Mercy". She writes "From the 1870's there was an intensification of lay, female, Protestant charitable work". She talks about how the evangelical intensity of these movements (in all denominations) led to disputes and even sectarian vitriol. But behind all the groups there was a concern that philanthropy should not lead to laziness and a strict differentiation of the "deserving" and "undeserving" poor. The deserving were usually seen as those "respectable" people who through no fault of their own had fallen on hard times. The undeserving were those who were seen to have been always poor because of temperament, fecklessness, addiction of whatever. Giving to the deserving might help them get back to the status they once held. Giving to the undeserving would only make them worse and prevent them making any effort to help themselves.

In Miss Mageoughs Will the concern seems to have been for the “deserving” poor in the shape of elderly ladies who through no fault of their own had slipped down the ladder which, according to Ms Cox's analysis fits well with the understanding of poverty at the time on all sides. As discussed elsewhere her initiative in leaving money for the Mageough fits well with the general trends of the time.

The other key word that Miss Mageough used was that it was to be a” Home” a place where people could feel they belonged and which was secure, supportive and comfortable. Mr Metcalf seems to have interpreted this to mean “A Home” in the sense of one big block of a shared building. The others seems to have been happier with Mr Rawson Carroll’s concept of a “Home” in a wider sense, in our terms more like a retirement village. And of course originally the Mageough was something like a new village set on its own in the countryside for the first few years surrounded by nothing but fields and the adjacent railway line. The nearest houses were on Palmerston Road but that was not as developed as it is now. It was also well out from the city somewhat remote to begin with for ladies more used to the clutter of the city.

Hopefully we can look in more detail elsewhere at the interesting women who came to the Mageough in the early years and made it their home.

The concept of the Mageough as a Home and place of care led the Board to appoint a full-time 'Lady Superintendent' and part-time Doctor along with the Registrar (Manager) and Chaplain. She was to live in No. 20 and some of its upstairs rooms there were to be used for short term medical care and recuperation. This worked for a few years but as the residents aged and became more fragile they took over Nos. 36 and 37 and a decade later they built the “Infirmery” on from that. At some stage, though it does not seem to have been part of the original discussions, they decided that residents should be admitted and should remain, only if they were capable of “independent living”, in other words that they could fully look after themselves. But at the very beginning the Board accepted the idea that residents could have servants, or family members, living with them to look after them and while they might have to go to hospital for treatment they could return to the Mageough as their home. Perhaps this concept of care, and the costs it was going to involve, were not properly thought through by the all male Board but, of course, also as time went by the techniques and medicines were improving and life expectancy was increasing creating new and unforeseeable 'care' related challenges for the Board.

The concept of care by the Board was also highlighted by their personal involvement in the place. As well as regular meetings the Board members drew up a rota for monthly visits to every home by two members of the Board. This meant that to some extent they were going over the heads of the Registrar and Lady Superintendent to communicate directly with the ladies which gave them a very good idea of what was happening on the ground but which also led to some tensions between the Board and its officers.

## Religious Ethos

The concept also included the Chapel and the Chaplain which were the real cause of Mr Metcalf's resignation. Despite the awkwardness of this situation, with the key discussion about it taking place in Mr Metcalf's own front room and the legal difficulties which arose the Board stuck to its guns and included both. There seems to have been two reasons for Mr Metcalf's qualms, one religious, the other financial. The majority of the Board, clergy and lay, were involved because of their religious convictions and churchmanship. They were serious men of deep faith and they saw the whole project as part of their Christian service. So it was inevitable they would see a Christian ethos and the tools for maintaining it as being central to the whole project.

For them too morality and religion were two sides of the same coin and the requirements for sobriety, good character, no male visitors and so forth were part and parcel of the way they saw Christian practice. It also made the place easier to manage. Sobriety and high moral standards made for a more quiescent clientèle. However even the most quiescent Protestant ladies tend to display the other Protestant characteristics of feisty individualism and outspoken direct honesty. The kind of women who came to the Mageough were often people who had done amazing things in their lives as missionaries, medical people, managers, mothers or just survivors of the kinds of horrific circumstances Victorian women often found themselves part of. They were not always inclined to comply with the wishes of an all male Board and at the end of the day they did not see themselves as having joined a religious order of nuns by coming to live in the Mageough. The struggles which took place about the daily attendance at Chapel bear witness to this.

So tensions were inevitable which added spice to the life of the place and no doubt made for a great deal of discussion and interaction – part and parcel of healthy community life.

However, probably the real purpose of the Chapel and Chaplain in the early Boards calculations was to help pay for the running of the place. This was a

central part of the “formula” they had seen working and indeed inherited in their association with other charitable foundations of the time. The old Molyneux was largely funded by the congregation of the Molyneux Chapel in Bride Street, the new Molyneux was funded by the adjoining Christchurch, Leeson Park, the Rotunda Hospital seems to have depended to some extent on its Chapel and congregation. Down to quite recent times the Adelaide Hospital was supported by special services held all over the country and that tradition went back a long way in time.

In this regard the appointment of the second Chaplain, who also acted as Registrar, the Revd. Benjamin Gibson must have seemed like a heaven sent affirmation of the vision. Hopefully we will look at him in more detail elsewhere if we can find more information but for the moment all we need to know is that he came to the Mageough from being Chaplain of the Rotunda Hospital where he had revamped the run-down Chapel and revived the flagging congregation to the point where it contributed significantly to the running of the whole hospital. When he applied to come to the Mageough he galvanised the place and began the same process with the Chapel which led, as we shall see elsewhere, to the long running problems in relationships between the Mageough and the neighbouring parish.

The Boards concern to have a Chapel and broad congregation supporting the Mageough could be portrayed as purely mercenary, allowing the church to be used as an income stream, the sort of thing condemned by our Lord when he cleansed the Temple and a corruption of what the church should be. But given that fund raising for a “cause” was deeply enmeshed with a theology which, at its best, had as much concern for the 'outsider' as it did for those on the churches inside track it was no more mercenary, indeed maybe less so, than those churches whose financial concern today seems to be purely for their own survival.

It was not obvious perhaps initially but the fact that despite Mr Metcalf's protests the Board had blown nearly half of the bequest on the buildings and initial set up costs soon led to a situation where the interest from the remaining investments was not sufficient to pay a Registrar, Chaplain, Lady Superintendent, caretaker, gardener, weekly allowances, heating, lighting, clothing, insurance and so on. The cost of the level of care envisaged by the first Board was to prove very expensive and when the desire to maintain this persisted as the residents became more elderly and dependant the money available came under more and more pressure. We soon find a continuing category of endowed resident who has everything paid but with a new category of ordinary residents who have to pay their own way. Fund raising

for special efforts, such as the building of the Infirmary less than ten years after the official opening of the Mageough, became a feature of the Agenda of the Board and a source of pressure on every aspect of life. It is only in very recent years that the finances have become relatively secure. The financial wisdom of members of more recent members of the Board devising a realistic financial scheme, the generosity of incoming residents who are invited to make a donation depending on their circumstances, and the support of friends and neighbours rallying round for fund-raising efforts have kept the original vision alive in often difficult financial circumstances.

The original concept of Miss Mageough as interpreted by the original Board was to meet the needs of single Protestant women who through no fault of their own had fallen on hard times. This remained the case down to recent times. Over the past few decades society and its ways of dealing with need have changed dramatically and institutions like the Mageough have had to respond to new situations.

After the Second World War when more and more women entered the work place women became more likely to have their own incomes and homes and within marriage could become financially more independent. So fewer women have found themselves without a home in older age and demand for space in the Mageough began to decline. As well as that the state began to provide more adequate pensions and the need for charity of this sort declined. The interiors of the buildings also began to seem dated and inadequate to modern living standards making them less attractive compared to other retirement homes and villages which began to be developed all over the country.

As older people began to enjoy better health and longer life span they also gained the ability and finances to have access to private as well as free public transport. Until quite recent times owning cars was discouraged in the Mageough and this may have discouraged some applicants. This rule was changed in 19?? and while it drew new applicants it also had the effect of detaching some people from the community as they now had the freedom to return to their home parishes for weekly activities and Sunday worship. However the freedoms of modern society have also meant there has been a shift from financial poverty to 'relationship poverty'. People are so busy and preoccupied with work there is a great loneliness in suburban housing estates during the day. Social and recreational activities are no longer as rooted in local communities leading to social fragmentation. The blight of large scale emigration has returned leaving many older people with none of their children left to care for them or indeed even be able to take a meaningful interest in their day to day needs. Demand then for communities like the Mageough



which offer total freedom to people (within their own limits) but where most people look out for each other and are engaged daily in a meaningful way in activities, combined with being offered a safety net of care and security and having the management of the houses and facilities taken care of for them becomes much stronger. Applications for the Mageough may drop off in times of recession as people become reluctant to sell their homes for small money but in a normal functioning economy demand can soar from those who feel in anyway socially isolated or vulnerable.

But also the original vision of the Mageough persists in a more positive way. It was originally for females but in a society which in all sorts of ways sought to keep the genders separate except within the highly regulated family context. Now we believe that mixed gender communities offer a more mature and rounded experience of life in community and the admission of men and a limited number of married couples in 2006 when the rules were extended by permission of The Commissioners of Charitable Donations & Bequests to offer accommodation to elderly married Protestant couples and elderly Protestant men. This has added greatly to the quality of life enjoyed in the Mageough. In the nature of things there continue (and will continue) to be a large majority of women residents and the original vision, while modified will still remain to the fore. It seems very unlikely the Mageough (unlike some golf clubs) will never be a males only community!

# The Story of the Mageough

## Chapter 4

### The Chapel

#### Where the idea came from

There is no suggestion that a Chapel or a Chaplain should be provided for the Mageough in Miss Mageough's Will. It tells the Trustees is “to found and permanently establish an Institution for the habitation, support and clothing of aged females professing the Protestant Faith”, in other words to provide sort of building and provision of food, clothing, heat, light and all the other essentials for a standard of living that would have been regarded as comfortable at the time.

The inclusion of a Chapel was hotly debated at the initial Board meetings. The idea most likely did not come from the three lay Executors who were also Trustee Board members. Low, Bewley and Seymour were godly men but as bankers and businessmen it seems unlikely they would have initiated the expense of the building and the substantial salary that was later agreed for the Chaplain. The Revd. Mr Metcalf absolutely rejected the idea and saw it as a resigning matter. He put up a strong resistance to the plans being drawn up for the buildings and the amount of money they were going to have to spend but even so more against the “Scheme” that was being developed for the legal ordering and day to day running of the institution. For him the Mageough was not to be limited to members of the Church of Ireland with others allowed in on a kind of sufferance, for example, by being told they had to attending Church of Ireland services daily in the Chapel and would be attended by a Church of Ireland cleric when they were unwell or in need of spiritual counsel. He was also totally opposed to the idea that the public should be admitted. He was probably appalled by the idea that people should be encouraged to attend the Chapel from outside the Home in order to raise money from them. The Revd. James Hewitt the Rector of Zion Church had hardly warmed his seat on the Board when Mr Rawson Carroll produced his first designs so it seems unlikely the idea came from him. The alms houses that Mr Carroll visited may well have included Chapels as they had been common in what, in England, had often been church foundations. However, it seems most likely that the idea

came from the Revd. Dr Maurice Neligan, who from a reading of the minutes, seems to have been a very influential voice on the initial Board.

Dr Neligan was named by Miss Mageough who must have known him, or at least have heard of his reputation, and came to the Mageough Board by way of being the assistant Minister to the Revd. Dr. Fleury at the (old) Molyneux Home and Chapel on the corner of Peter Street and Bride Street. There the initiative to start the home for poor, blind women came from that churches congregation and the ongoing (and for the time highly enlightened and progressive) work of the Molyneux was funded by collections, maybe even the weekly offertories, from that church. When the “new” Molyneux was being planned and built at Leeson Park Dr Neligan must have seen others, if not himself, pushing to have a Chapel included partly as a place for the residents to worship in but more importantly as a place which would attract a wealthy congregation from the locality who would fund the ongoing work of the new Molyneux. In fact a Chapel was built for the Leeson Park Institution with almost Cathedral like proportions. This would have been just a few years before the Mageough project began. Certainly the success that the second Chaplain of the Mageough, Benjamin Gibson, had in attracting a wealthy and influential congregation, to the point where there were not enough seats for them all proved the validity of the idea as applied to the Mageough. The level of income from the Mageough Chapel in its early years was enviously eyed by St. Philip's Milltown.

The talk of an interconnecting, monastery like, cloister around the front of the buildings, daily services which “inmates” would be required to attend and an almost “religious order” like atmosphere (which Mr Rawson Carroll had also included in the design of St. Columba's College) point to a curious tension in the planning. The old and new Molyneux grew out of the early 19<sup>th</sup> century evangelical revival, but here we have a Minister, deeply embedded in that revival, Dr Neligan, proposing an almost Catholic like convent style ethos for Miss Mageough's (herself perhaps caught up in the same evangelical revival?) institution. It would be good to be able to tease this out a little more.

## **Statements in the Scheme**

On the 29<sup>th</sup> of July 1873 the Board signed off on the “Scheme” under which the Mageough was to be established, built and run. Given the sometimes fraught discussions and the toing and froing to their solicitors this was quite an achievement. However, certainly with regard to the Chapel, it meant that one or two corners were cut. Article XII states:

The Trustees may appoint a Chaplain for the Institution who shall be a Clergyman of the Church of Ireland in Priest's Orders, and shall be licensed by the Diocesan, and such Chaplain shall, under the direction and subject to the regulation of the Diocesan, perform daily Service in the Chapel, and such Service shall follow the Ritual, Law, Canons, and regulations for the time being of the Church of Ireland. It shall also be the duty of the Chaplain to minister to the sick of the Institution.

From the documents available it does not seem that the Board consulted either the Bishop or the Diocese about this. It flew in the face of Miss Mageoughs desire that the place should be for people of "the Protestant Faith" the contradictory nuances of which we have discussed elsewhere.

In looking at the Chaplains we found that in September 1878, as the buildings began to be completed, the Board first of all appointed Mr Alcock as Chaplain, without reference to the Diocese or advertising the position, then looked for a Licence for him from the Diocese and only then, about a fortnight before it was dedicated, did they officially tell the Archbishop the Chapel was built and invited him to come and dedicate it. The Act of Consecration was only issued on the 30<sup>th</sup> November 1878 two days after the actual service.

It seems likely that the local Parish, St. Philips were either not aware of what was being done or at least did not realise the implications for them until a year later when Mr Gibson was appointed to replace Mr Alcock after a public advertisement and round of interviews.

But it was the next paragraph, XIV, which was to cause even more controversy with the Parish because it involved them losing income:

The Trustees may from time to time, after a Chapel shall have been built for the Institution, assign sittings in such Chapel to such persons, and on such conditions as to payment or otherwise, as may be determined by them. Provided always that a sufficient number of sittings, in the best and most convenient part of such Chapel, shall at all times be reserved for the exclusive use of the inmates of the Institution.

We will deal with this in more detail in a moment and find that the Board more or less rowed back from following through on this, because they realised that it was only the Parish Church which had the right to "sell sittings", in other words charge a rent for someone having the right to sit in a particular pew, a practice now long gone. However, this Article never seems to have been deleted from the Scheme as such, at least not until the 1960's.

## Appointment of Alcock

We have looked at Mr Alcock's interesting method of appointment in the Chapter on the Chaplains and we simply note here that he was appointed months before a Registrar or Lady Superintendent. In fact there is no record of him having to do anything until after the Board sought a Licence for him in the September of 1878 after which he signed a hand written Petition with the Board members to have the Archbishop come and dedicate the Chapel.

Alcock's appeal to the Diocese

The Petition acknowledges in the first sentence that the Mageough is within “the Parish of St. Philips, Milltown in the County and Diocese of Dublin.” It does not say that they have discussed their Petition with the Parish and it looks as if the Archbishop or Registrar checked out the situation with them either. They then continue:

Showeth

1<sup>st</sup>. That a Church has been erected in connection with said Home out of funds left for the purpose by the late Miss Mageough.

This is tongue in cheek to say the least. “A church has been erected” almost adding whether you like it or not, “in connection” with said Home. The word connection here is vague and in a sense puts the Diocese on the spot. The building is up, we are offering it for use according to the Rites and Ceremonies of the Church of Ireland, but if you are not willing to get involved we are sure there are plenty of other church organisations which would happily come in with us. Mr Alcock while ordained within the Anglican Communion had strong links with the Protestant fringe. The Church of Ireland was only coming to terms with its new and difficult status as a disestablished church. As well as this it was already losing enough ground to Methodists, Plymouth Brethren and many other small groups and indeed was not entirely sure how to deal with the “Free” churches springing up within the Church of Ireland itself – Zion, Rathgar being one of them.

The next sentence stretches the truth some what. Miss Mageough left money for the building of the Home but not necessarily for the building of a Chapel. The way it is put here is perhaps intentionally ambiguous. At any rate it stitches the Chapel and the Mageough tightly together. The second statement:

2<sup>nd</sup>. Your petitioners have adorned and furnished the same with all things decent and necessary for the worship of God.

picks up nicely on the kind of language the Church of Ireland used in connection with worship, picking up, indeed on the words of St. Paul that in worship everything should be done “decently and in order” not with the kind of confusion and noise and “very horrible” enthusiasm being demonstrated in some church quarters at the time. So what they were saying was “We are offering you a perfectly good new church building, fully kitted out in a manner very much in keeping with the Church of Ireland way of doing things, coming at no expense to you or the Diocese – do you want it or not?”

May it therefore please your Grace by virtue of your episcopal office to Separate the said church from all common and profane uses and to consecrate and dedicate the same to the service of God by the name of “The Chapel of the Mageough Home”

It doesn't say it here but they could have added “By the way you have two weeks to make up your mind about this”.

## Licensing the Chapel

Archbishops are busy people with full schedules and they like to have maybe a year or more notice of additions to their schedule. Writing on the 10<sup>th</sup> of November about an event they were planning for the 28<sup>th</sup> of that same month was pushing it a bit. The Archbishop was asked to make up his mind, consult with his Chancellor, contact the Registrar, draw up the documents and get back to them in really a very short space of time. Perhaps we have read too much between the lines of the Petition and maybe the Archbishop in his kindly and accommodating manner just went along with the request. The fact that he went along with it led to eighty years of tension and misunderstanding between the Mageough and St. Philips may mean that he did not tease it all out sufficiently but at any rate Mr Alcock and the Board got their way. The dedication of the Chapel went ahead, The Archbishop presided and preached, the evening press duly reported it that same day and two days later the Chapel had its “Act of Consecration” issued by the Diocesan Registrars: John H and Arthur Samuels.

The Samuels brothers were engaged in a highly successful legal practice at 18 Henrietta Street, Dublin, the street leading up to the impressive gates of the Law Library of King's Inns. It was the earliest Georgian Street in Dublin with houses that were literally small palaces, one of them owned and occupied! by the Archbishop of Armagh. It was demolished to makeway for thee new gate to the King's Inns, symbolic perhaps of changing times. Henrietta Street had

been the place to base your legal practice and while by the 1870's it was in decline (Thoms Almanac of 1862 lists one of the houses as being Tenement) it was still a significant street. The Samuels are listed as "Proctor and Solicitor" and along with their legal practice they acted as Registrars to the Archdiocese of Dublin. They issued the "Act of Consecration" which gives the Chapel of the Mageough its status and of which we have a copy.

## **The Chapel Dedication Service**

The Dedication of the Chapel which in a sense marked the official opening of the Home was reported in The Dublin Evening Mail of Thursday the 28<sup>th</sup> November 1878. It reported that:

"The Chapel in connection with the MacGeough Home ... was consecrated this morning by his Grace the Archbishop of Dublin (Richard Chenevix Trench) in the presence of a large congregation. His Grace was assisted by the Revd. Maurice Neligan, D.D., Revd. Mr. Hewitt, Revd. Mr. Warren, Trustees of the institution, and Revd. Mr. Alcock, Chaplain. There was a large choir.

After the ordinary consecration Service had been read the Archbishop of Dublin preached a sermon on the text from St. Matthew's Gospel - "My house shall be called the house of prayer" and said that it was deeply to be regretted that many of the Reformed Churches of the continent were "houses of preaching" rather than "houses of prayer" and that in such churches worship and prayer were sadly thrown into the background. On the other hand there was the opposite extreme in the Romish Church where the "house of prayer" was almost entirely a "house for the administration of the Sacraments", owing to preaching and praying being thrown into the shade by the exclusive prominence given to the Sacramental services.

The Church of Ireland had, thank God, been preserved from both extremes. The preacher then addressed those more particularly, who by the thoughtful kindness of the founder of that institution were to become partakers of its benefits and for those for whose use the Chapel then being consecrated had been especially designed. They should guard against hindrances to prayer, especially such as fretfulness, ill-temper and malicious gossip. Thrown, as they would be, constantly into each other's company and with plenty of leisure time and living as they were in the one home without the advantages of family ties they should be especially careful to guard against sins of the tongue.

The Home which is intended for the occupation of old Ladies of good character, who will receive a weekly allowance for provisions, is now nearly full. Thirty-one applicants have been chosen out of over a hundred that were candidates for admission and of these 31, 27 are at present in occupation. The rooms have been comfortably furnished by Mr Fleming of Dawson Street.”

Reading between the lines of this address we might well see all the themes built into the design and intended operation of the Mageough Chapel. A place of prayer, A Church of Ireland ethos, communal living but with a place (the Chapel) at its core that might help overcome the sins and temptations endemic in community living. It could have come from the lips of one of the early Desert fathers! It has to be said that this sermon, if it was as reported, was not one of Archbishop Trench's better efforts. He was a renowned poet (somewhat like Wordsworth apparently), philologist (expert on words and language), Biblical scholar, Medievalist (an expert on the Mendicant Orders like the Franciscans and so on), Professor, liberal and gentle leader (who could be a bit dreamy and idealistic it was said) and who in many ways pulled the Church of Ireland together and helped it through the tough years after disestablishment. He had been born in Dublin but was educated, ordained and served all his ministry in England until he was moved from the Deanery of Westminster back to Dublin to be Archbishop. His education had been at a Preparatory School (Twyford in Hampshire) and Harrow, so he knew all about the sins and temptations which sprung from living in community! The Archbishop, himself a High Church Tractarian swimming against the tide of the Low Church tendencies in Dublin, was obviously strongly behind the vision and decisions of the Board though these led him to have to adjudicate between them and the neighbouring parish at a later date.

## **Worship**

Daily worship was part of the routine of the Home from the beginning. Initially it involved morning and evening on Sunday and daily with occasional Holy Communion Services. It was not until the 12<sup>th</sup> June 1906, on the suggestion of the Archbishop of Dublin that it was agreed that there should be at least one week day celebration of Holy Communion during each month.

About that time a review of the special collections being made at the Chapel was held and it was discovered that they were giving annually to a “Hospital Sunday”, the Protestant Orphan Society, The Diocesan Board of Religious Education, the Jews Society, the Society for the Propagation of the Gospel, the



Church Missionary Society, the Church of Ireland Temperance Society, the Colonial and Continental Church Society and also one or two per annum in aid of the Chapel Expenses.

The building of the Chapel and the initial rather unfortunate manner in which the local parish was consulted led to almost seventy years of controversy with St Philip's, Milltown.

## **The Relationship with the parish Church**

During 1879, the first year the Mageough was open, the Select Vestry of St. Philips Church in Milltown began to notice that some of their parishioners from the Palmerston Road area were beginning to go to the services in the newly opened Mageough Chapel. St. Philips were in the process of extending their building as there had been complaints that the twenty year old 200 seater church on Temple Road was already too small for their growing congregation. It seems that some parishioners from the lower Palmerston Road end of the parish, dissatisfied with the crush, had started to attend the Mageough. St Philips was trying to pay for this extension and other necessary work and they could ill afford to lose parishioners or indeed the kind of offertory people living on that road were likely to be able to pay.

The first mention of this problem in the Board minutes is on the 10th February 1880 when the Mageough Trustees agreed to write to their solicitor asking as to whether they were bound to recognise the position of the incumbent of the (Milltown) parish as having the right to veto any appointment of a Chaplain to the Mageough. This seems to have been as a result of informal contacts from someone connected with St. Philip's as no letter is mentioned.

Before they received a reply they decided to go ahead on the 9th March 1880 to advertise for a Chaplain who would also be the Registrar and to “inform the Rector of Milltown as a matter of grace”.

The Board lost no time and a few days later, presumably after some sort of interview process, on the 13<sup>th</sup> March 1880 the Revd. Benjamin Gibson was elected as Chaplain and Registrar. As we said elsewhere Mr Gibson was quite a catch (especially given that the £150 they were offering, while a substantial sum, was equivalent to no more than a starting Curate's salary at the time) and, initially anyway, proved an excellent choice. Mr Gibson again must have been very happy with the appointment because he too lost no time and on the 1<sup>st</sup> April 1880 led his first service in the Mageough Chapel. All this was done

without any licence or perhaps even without the knowledge of (certainly without written agreement from) the Archbishop.

On the 13<sup>th</sup> April the Board sent a letter to the Revd. William Jameson, Rector of St. Philip's informing him that they had appointed Mr Gibson as their new Chaplain but not acknowledging that he had any say in the matter and not telling them he was already taking services. In retrospect they were not only treading on just about as many corns as they could find but were rubbing salt in various wounds as well. It would be fascinating to know what Mr Metcalf's take would have been on all this but of course by then the poor man was dead.

There is no record of how Mr Jameson responded to the Board or what else they may have said to him but a few days later he wrote directly to the Archbishop. The document reads:

Copy of letter addressed by the Incumbent of St. Philip's to his Grace the Archbishop of Dublin.

Dated 16<sup>th</sup> April 1880

My Lord,

I am requested by the Church Wardens of the Parish of St. Philip's Milltown to consult your grace under the following particular circumstances which they feel to be a grievance.

The Trustees of the late Miss Mageough will have erected a Chapel in connection with the Institution founded under that Will which is within the bounds of my Parish. There appears to be no express direction in the Will for such erection, but it has been directed by the Scheme laid down by Counsel, and which Scheme appears to show a sweeping disregard of the rights of the Parish.

The grievance which I and my Church Wardens complain of is twofold. First that a clergyman should be allowed to officiate to the public generally within the bounds of my Parish without my consent being first asked and obtained.

Second, that the offering collection from the congregation of this Chapel is withdrawn from the use of the Parish Church which having been enlarged during the past year is now large enough to accommodate all the members of the Church resident in the Parish and being in debt in consequence of the enlargement requires all the funds it can obtain.

The Scheme as you Grace will perceive (Clause XIV) arrogates to the Trustees the right to assign sittings in such conditions as to payment as may be demanded upon by them.

I remain with due respect Your Grace your Faithful Servant

Wm Jameson

The Revd. William Jameson was Rector of St. Philips from 1871 to 1886. Canon Leslie lists his father as being John Jameson and for some reason describes him as “a merchant, of Prussia Street, Dublin”. This is a somewhat modest description of the son of the founder of the Jameson Whisky Distilling empire. According to: <http://alison-stewart.blogspot.ie/2013/04/more-williswoolsey-connections.html>:

the “Revd. William Jameson, born Ireland in about 1811 ..... was the grandson of John Jameson and Isabella Stein; John Jameson was the founder of Dublin's Jameson Distillery. Revd. William Jameson married the daughter of Arthur Guinness, Elizabeth. He died on 20th November 1886 and was noted as being formerly of Biarritz, France, of Hollybrook, Drumcondra and of Roebuck Grove, Donnybrook.

If this is true St. Philip's had a well connected Rector and what is more he had married Elizabeth daughter of Arthur Guinness of Beaumont one of the Brewery family. The marriage had taken place on the 12<sup>th</sup> April 1844 in St. George's Church possibly the most classy of all Dublin churches and where Mageough Board member the Revd. Latham Coddington Warren was Rector in 1880. In taking on Mr Jameson the Board were taking on the somewhat deep pockets of a member of the Jameson's Distillery family backed by a member of the Guinness's Brewery family!. Perhaps as teetotal, coffee and tea promoting evangelicals the Board relished the confrontation but it was not without its risks.

They must have had some further verbal feedback because on the 11<sup>th</sup> May they agreed to write to Mr Jameson again inviting him to meet with them to discuss the situation. On the 13<sup>th</sup> May it was reported to a meeting of the Board that neither Mr Jameson nor his Church Wardens has turned up to a meeting they had “arranged” with him (though there seems to be no evidence of any acknowledgement from him) so they agreed to write to the Archbishop asking him to sanction the appointment of Mr Gibson.

Then on the 19<sup>th</sup> May 1880 a letter landed on the desk of Mr Warren as we said Rector of St. Georges Parish and living at 9 Great Denmark St. It was not, of course, entirely unexpected but it does seem a little odd that it was sent to

him given that Mr Gibson was now in place as Registrar and acting as Secretary to the Board. The world and his mother must have known that the driving force on the Mageough Board was the Revd. Dr. Maurice Neligan so why did they not write to him. Maybe it was the Jameson/Guinness family connection with St. George's made him more approachable or perhaps Mr Warren was seen as more sympathetic or at least less formidable?

Rostellan,  
Temple Road,  
Rathmines,  
19<sup>th</sup> May 1880  
Revd. C. Warren,  
9 Gt. Denmark St.

Dear Sir,

I am directed by the Select Vestry of St. Philip's Parish, Milltown to forward to you for the information of the Trustees of the Will of the late Miss Mageough copy of a case submitted to Council relating to certain points at issue between the Incumbent and Church Wardens of the Parish and the Trustees with opinion thereon.

I have also to forward Copy of the Resolutions adopted by a meeting of the Select Vestry of this Parish held on the 18<sup>th</sup> Inst.

Should you think it desirable to have a conference between me and the Trustees we shall be happy to meet them on getting a few days notice, but I am at the same time to inform you that the Incumbent and Church Wardens accept the resolutions adopted by the Select Vestry as their instructions beyond which they are not prepared to go.

I am Dear Sir,

faithfully yours,

J. E. Brunker, M.A.,

Church Warden of St. Philip's Milltown.

It was an unseemly mess. Looking back now we could see it as a consequence of uncoordinated growth and unbridled enthusiasm coupled with a somewhat aggressive insensitivity and perhaps party spirit. This phenomenon may not be so much to the fore in church activity nowadays (and some seem to be suggesting more is the pity) but it may certainly be observed in other aspects of our 21<sup>st</sup> century society.

St. Philip's and their Rector, Mr Jameson found themselves in a particularly difficult situation at the time. In previous centuries the Dodder had provided water power for a great number of industries and there had been a large population down in the Dodder Valley area of the parish. In fact Milltown was carved out of St. Peter's Parish based in Aungier Street within the city walls of Dublin and a little building with twenty benches, enough for about sixty people, had served the Church of Ireland part of the population over the centuries. In the mid 1800's the population of the Milltown Parish area was growing in the area on top of the hill towards Rathgar and Rathmines now termed Dartry. On the 6<sup>th</sup> April 1860 the Select Vestry made the brave decision to relocate their church and build a two hundred seater building on the new road which was planned to link the proposed Milltown Railway Station with Rathgar and Rathfarnham. They then faced numerous problems in getting a site, putting funding together and delays in securing a loan before the Church on Temple Road was opened in 1867. But by 1875 the population had grown so much down the Palmerston Road area of the Parish that they needed to extend their church and, though they did not have the money, they decided to add a side aisle which could accommodate a further one hundred people. There were various delays in doing this and by the time the Mageough Chapel was finished there were, as we saw, a number of disgruntled St. Philip's parishioners at the Rathmines end of the Parish who could not get seating in the parish church. So they started to come to the Mageough, and given the absence of pew rents and the policy of the Board about the function of the Chapel as a fund-raising arm of the Institution, they were not discouraged. This of course did not please St. Philip's Select Vestry especially when, in 1879, they finally got their extension finished and started to pay off the debt they had incurred. Stephen Odlum in his unpublished Diploma Paper on the subject recounts that on May the 13<sup>th</sup> of that year Mr O'Leary, their contractor demanded "payments in addition to amounts certified for him, on the grounds of serious losses he alleged he had met in the course of the work." Mr O'Leary had undercut the other tenders by about 50% in order to secure the contract and the Select Vestry were not sympathetic. They refused to pay, indeed it seems in reality they did not have the money to pay, but it must have been somewhat embarrassing to them.

The First Preachers Book for the Mageough Chapel runs from the official opening in 1879 through to the 5<sup>th</sup> July 1890 and during this time virtually all the entries are made by Mr Gibson. The average attendances are in the 60's or 70's and Mr Gibson attaches the receipts from the various charities which were generously supported during this time, along with the regular giving which was also substantial. So while St. Philip's were having to work hard to make ends meet it seems that the Mageough Chapel was gaining momentum, or at least absorbing some of the energy which could have helped the Parish Church.

So St. Philip's were somewhat aggrieved and hence their complaint to the Archbishop about the Mageough. This was despite the fact that in similar previous cases (such as that between Rathfarnham and the Zion preaching Chapel) the Parish Church had usually lost the argument and as a consequence had some territory carved out of their area and given to the new offshoot.

On the 13<sup>th</sup> July the Board had a long meeting to discuss a letter which had come from the Milltown Select Vestry. It started by saying they hoped there could be an amicable settlement and that they did not want to interfere with the worship in the Mageough Chapel, indeed they hoped its congregation might grow in numbers. However, they did request that the Trustees should acknowledge the authority of their Rector over the Chapel. They also asked that the Board would give £20 a year “as a composition for the legal right of the Parish to the said collection” in other words the “Sacramental Offering”, that is the collections at Holy Communion services (held fortnightly in the Chapel). They further suggested that if the Chapel was enlarged in the future they would pay even more to St. Philips.

In their discussion the Trustees agreed that they would be willing to give Milltown £10 “as a composition for their legal right to the sacramental offering”. Obviously St. Philip's were not too pleased with this offer because a week later, on the 19<sup>th</sup> July the Board received a letter which said basically that all the offerings in the Chapel belonged to them so £10 was not enough. The Board replied to this on the 20<sup>th</sup> July (there must have been a frenetic series of meetings and consultations going on behind the scenes) which elicited the following:

Copy of letter to Registrar, Mageough Home dated 26<sup>th</sup> July 1880

Dear Sir,

I am in receipt of yours of the 20<sup>th</sup> Inst and in reply beg to say that the Incumbent and Church Wardens of St. Philips regret much that their efforts to arrive at an amicable settlement of the points at issue have so far, failed.

It appears from your communications that the Trustees admit our legal rights in the following particulars.

1<sup>st</sup> that it is necessary that the consent of the Incumbent of St. Philips be obtained before a license can be issued to their Chaplain.

2<sup>nd</sup> that the Incumbent and Church Wardens have a legal right to the Sacramental offertory in their Chapel -

Admitting so far the Trustees deny to us a legal right to the ordinary collections-

Relying on Counsel's opinion we consider that we have a full right to these collections first authorised by the Revised Rubric of the Irish Church as to the Sacramental offertory. As this question is one, the settlement of which under the rubric referred to rests with the Ordinary – in this case the Archbishop of Dublin – we are satisfied to leave the matter in his Grace's hands.

Meanwhile I beg that you will convey to the Trustees that it is the intention of the Incumbent and Church Wardens to insist upon their full rights with regard to the Sacramental Offertory which they claim as theirs from the date of the opening of the Chapel without waiving their claim to the ordinary collections.

(signed) J. E. Bruncker, Church Warden.

Interestingly there is not a mention of all this in the detailed monthly reports about Mageough Board meetings which the Registrar sent regularly to the newspapers but it was obviously something which occupied a great deal of time in Board meetings. They seem to have been reluctant to let it become a public dispute.

We have already seen the opening salvo's of this disagreement in the views of Mr Metcalf at the initial Board meetings, in the pre-emptive distribution of the "Scheme" for the Mageough before it had Diocesan sanction and in the appointment of Mr Alcock and then Mr Gibson by the Board as Chaplains without reference to Bishop, Diocese or anyone else. In hindsight we could

suggest that this was a situation that should have been foreseen by the Archbishop as far back as 1878 when the Mageough buildings were completed and he was invited to preach at the dedication of the Chapel. In fairness he does seem to have been the kind of person who, perhaps with his dreamy poetic optimism, believed that Christians were more likely 'to dwell together in unity' than fall out over £5 but this proved not to be the case.

The Board replied to the Milltown Select Vestry on the 10<sup>th</sup> August 1880 saying they had already made their position clear and they did not meet with the Select Vestry. So St. Philip's presented their case to Dr Bell, the Archbishop's Chancellor, in other words his legal advisor.

There ensued a substantial correspondence between the Mageough Board, Milltown Select Vestry, the Archbishop and the Chancellor. The fact that every document was hand written and copied by hand, often numerous times (no carbon paper copies!) and double checked before sending, accounts, perhaps, for the long delays in the legal correspondence of the time and the piles of paper that are its lasting legacy.

The Milltown Select Vestry followed their July letter up with another letter on the 10<sup>th</sup> August saying that they were going to complain to the Archbishop about the situation. Given that Mr Jameson had already written to the Archbishop in April this suggests the Vestry were dissatisfied with how things were going and wanted to make a much more formal complaint.

The Archbishop apparently discussed the matter with his Chancellor, Dr Bell, and then obviously played for time because the next mention of the situation in the Board minutes is on the 12<sup>th</sup> October when the Board discussed a letter from Dr Bell advising them that he would set up a "court" to be presided over by the Archbishop. They immediately wrote back to say that they would be fully agreeable to attending such a meeting. There is no indication of what then transpired but at some stage they must have had second thoughts about their hasty and perhaps overly conciliatory letter because they then wrote again on the 19<sup>th</sup> October to say that they would have nothing new to say at such a meeting and that their offer of £10 still stood. Perhaps the Archbishop was hoping that the storm would blow over but that was not to be.

There then followed a meeting of representatives of the Board and Select Vestry with the Archbishop, His Chancellor and an independent Notary Public. Both sides put their case and then awaited the outcome.

It should be said that the Board narrowly avoided being caught on the wrong foot in all this. In their original "Scheme" Section XIV had implied, in a not



too obscure manner, that they would be happy to “assign sittings” as it was called and have pew rents and so have a paying congregation, who would sit alongside the non-paying residents, presumably to help fund the Institution as was the case in the Molyneux and other similar Trustee churches. It went as follows:

“The Trustees may from time to time, after a Chapel shall have been built for the Institution, assign sittings in such Chapel to such persons, and on such conditions as to payment or otherwise, as may be determined by them. Provided always that a sufficient number of sittings, in the best and most convenient part of such Chapel, shall at all times be reserved for the exclusive use of the inmates of the Institution.”

Fortunately, as it turned out, through force of circumstances, this had never been implemented and when the controversy arose with St. Philip's the Board kept their “Scheme” well out of sight and took the high moral ground, claiming quite honestly that there were no pew rents in the Mageough, no “Sittings” or booked pews and that they were forcing no one to come to the Mageough Chapel. While they were very happy to welcome anyone who came and even happier perhaps to accept what anyone put on the plate on a Sunday they were not demanding any other kind of regular giving. They also seem to have not mentioned the fact that the Mageough Board, at the time of the Licensing of the Chapel, had sought (its not clear exactly when they got it) the right to have a place on Synod for the Chaplain and two lay people, and have a Select Vestry and General Vestry Register. It was some years into Mr Gibson's tenure before a Select Vestry meeting of the Mageough Chapel itself was held and before the General Vestry listing was made a listing which was all male, which seems to consist of the Sunday congregation in the Mageough and all of whom were residents of Milltown, Sandford and Rathmines parishes. The “inmates” and Lady Superintendent, being female, were not allowed to become General Vestry members. They also did not mention that they had acquired a Baptismal Register and Burial Register when strictly speaking Baptisms and Burials should have been registered in the Parish Church.

Having heard both sides and pondering what to do on the 18<sup>th</sup> November 1880 the Registry Office of the Diocese of Dublin drew up a Memorandum of Arrangement between the Revd. William Jameson, MA and the Trustees of the Mageough Home. It is headed:

“Acts had sped and dispatched at the Palace, St. Stephen's Green, Dublin before his Grace Richard Chevenix Lord Archbishop of Dublin

and the Right Honourable John Thomas Ball, LLD Chancellor of the Diocese and in the presence of me John H. Samuels, Notary Public, Registrar”

It continues:

“It was arranged that the Revd. Benjamin Gibson MA be Licensed for the Chapel of the Institution and that an annual sum of Fifteen pounds per annum be paid in composition of any claim by the Incumbent and Church Wardens of the Parish of St. Philip”.

So the Chancellor got them to split the difference and side stepped the critical issue of what the status of the Mageough should be in relation to St. Philip's and whether the Board had ever had the right to erect a Chapel within their parish boundaries with effectively no permission from anyone. He also avoided a key question in the preliminary documents as to whether the Mageough authorities had the right to 'assign sittings in such Chapel' and of course seek pew rents for those 'sittings'.

The agreement amounted to no more than everyone accepting that Mr Gibson should be licensed as Chaplain (ignoring the fact that he had been operating without a licence for seven months!) and that The Mageough Trustees should pay the £15 'be paid in composition of any claim' to Milltown.

While this seems to have solved the problem for the time being other local arrangements seem to have been put in place to help overcome suspicions. For example it seems that members of St. Philip's Select Vestry began sitting as observers or perhaps even members of the Mageough Chapel Select Vestry and as Mageough representatives on Synod, though they were not invited on to the Board.

However, the “Memorandum” was in fact an unsatisfactory fudge which led to further problems thirty and again fifty years later. It was, at those later times, pointed out that it was only an 'arrangement' not a legal agreement; it only mentioned Mr Jameson by name, not necessarily later Rectors; it included no mention of any “reviews” of the amount; it was paid “in composition of any claim” so if it could be proved the “claim” was invalid (as was attempted) there would be no need to pay it in the future; and if St. Philip's neglected to keep making the Claim (as happened) the Trustees could ignore it (which they did on more than one occasion until brought to heel). On the other hand Mr Gibson was sanctioned but there was no mention of successors. It seems strange that given the eminence of the legal brains that were brought to bear on the situation this document proved so inadequate but, as indicated, for a

time it brought peace and both Milltown and the Mageough coexisted and both grew until the social melt-down of the 1914-1922 period.

And so it was only on the 19<sup>th</sup> January 1881, nine months after the Board had appointed him that Mr Gibson was finally licensed by the Diocese to act as Chaplain in the Mageough.

## Seating Problems

At a regular meeting of the Board on the 14<sup>th</sup> June 1890 a request was read from families who lived in the neighbourhood of the Mageough requesting that they be allowed “sittings” in the Mageough Chapel for which they said they were willing to pay rent. Having discussed the letter, and no doubt bearing in mind the controversy there had been with St. Philip's, and the presence of Milltown Vestry members on the Mageough Vestry, the Board decided that they would not allocate pews or accept pew rents but that they would make it known that anyone who wished to attend the services in the Mageough Chapel was welcome to do so.

To those attending Divine Service in the Chapel of the Mageough Home.

---

The attention of the Trustees of the MAGEOUGH HOME having been called to certain inconveniences attending the Services in the Chapel of the Mageough Home, they have been led to consider, with more care than formerly, the Laws which, beyond the control of the Trustees, regulate these matters, and they would refer to No. 14 of the Rules and Regulations of the Mageough Charity, which is as follows:-

“Provided always that a sufficient number of Sittings, in the best and most convenient part of the Chapel, shall at all times be reserved for the exclusive use of the inmates of the Institution.”

The Trustees have no choice, but to carry out this direction; and in pursuance thereof, they assign the first five benches on each side of the aisle to the exclusive use of the Officers and Inmates; the hindmost of these benches at either side to be appropriated to the use of the Chaplain and Matron respectively.

Should the requirements of the Inmates increase, the Trustees must include within these restrictions a larger portion of the Chapel.

Outside these limits, the Trustees are unwilling to interfere with the attendance of the general public, provided that more should not be accommodated than can conveniently be seated in so small a building.

At that stage the Board seems to have been somewhat embarrassed by the success of their Chaplain in attracting such large numbers of worshippers to the Chapel.

An interesting foot note to all this is that ten years or so later, on the 25<sup>th</sup> July 1890, the Mageough Boards stance on 'pew rents' was highly commended in a letter to the Daily Express in England. The Board had never applied pew rents in the Mageough Chapel (as we have claimed because they knew, despite including it in the "Scheme" they did not really have the right to do so and also maybe to outmanoeuvre St. Philips Select Vestry's claims to the offertory) and a C. Nealon writing to the newspapers in 1890 takes up the case of someone who was refused entry to a pew in some church or other. He refers to this 'painful incident' and goes on:

“the result of a practice which, it must be admitted, is a blot upon our Church system and alien to our common Christianity. Is it right that any – even the shadow of proprietary right should exist in a temple raised to God's glory? This plan of renting sittings is the parent of many abuses, and comes perilously near making the house of God “an house of merchandise.” It is satisfactory, however, to observe a growing opposition to the system. Our illustrious Dean of Norwich, has abolished all reserved sitting in his Cathedral, except in the case of the deaf and the aged; the Select Vestry of Killarney Church have likewise resolved to put an end to the system in their church; and the trustees of the Mageough Home are to be commended for refusing to permit any of the sittings to be appropriated in the chapel of that excellent Institution. I am, sir, yours very faithfully. C. Nealon.

So Mr Nealon read the Mageough situation to mean that the Board was ahead of it time. Perhaps they were but may also be that they were making what he took to be a virtue from a case of necessity. In fact a few years later they were running into problems because so many 'outsiders' were attending the Chapel that there was sometimes no room for the residents.

Pews (stone or wooden benches) had, from Medieval times been placed around the walls of churches to accommodate those who had 'gone to the wall' or in other words were too sick or weak to stand even for the relatively short Mass. They were introduced into the aisles of Reformed Churches after the Reformation mainly because sermons had become a much more prominent

(and lengthy) part of the services. In non-reformed churches sermons were short or non-existent and everybody of all classes moved around, stood or knelt during the much shorter Mass. As the Reformed churches grew in number pressure came on pew space and some bright clergy saw it as a way of making money by charging 'pew rents'. The practice flourished in the 18<sup>th</sup> and early 19<sup>th</sup> centuries but many people objected to these rents because they restricted access by the poor to worship and created social class division within the congregation. Opposition to the practice continued to grow until pew rents died out as church attendance began to decline, but only in the early 20<sup>th</sup> century, particularly in the aftermath of WW1.

Returning to the Mageough Board Minutes the next issue of any interest is that on the 9th November 1880 the Board discussed a request from a Mrs Graham who was about to move in to a house in the Mageough and who sought permission to bring some prints from her own house with her. The Board agreed "provided no nails be driven into the walls of her house" which must have left the dear lady as confused and frustrated about fixing them to her walls as the Select Vestry of St. Philip's had been trying to nail down the Mageough Board in the matter of their Chaplain and offertories.

As a footnote we might mention that the Board Minutes of the 8<sup>th</sup> of February 1898 has an entry which arranged the cost of sittings, in other words 'pew rents'. It looks as if when the fuss had died down the Board did indeed arrange to charge worshippers from outside the Mageough for the privilege of using the Chapel.

## **An Early Harvest Thanksgiving**

We have found the very ornate printed notice that was prepared by Mr Gibson for "Mageough Church, Palmerston Park" Harvest Thanksgiving Services for Sunday, October 29<sup>th</sup> 1882. Notice that he proclaims it a Church rather than a Chapel and its address is given as Palmerston Park rather than Cowper Road. This is perhaps because it still did not exist in 1882. A narrow lane would have run across the field from an entrance on Milltown Path, part of which still exists across the road from The Lodge.

There were two Thanksgiving services. The first was at 11.30am and involved Morning Prayer and Holy Communion and a Sermon delivered by a special Preacher, named as the Revd. Nathaniel W. Clarke, M.A. about whom I can find out nothing in the Diocesan Lists. The service included three hymns, an anthem and two psalms sung by the choir. This must have been quite a service but at 7pm they were back again for Evening Prayer and sermon, this time

delivered by Mr Gibson himself. The Offertories at the services were given to the Society for the Prevention of Cruelty to Animals and its suggested that if people can't come to the service they might like to forward a donation to the Preacher, which suggests Mr Clarke was connected with animal welfare. Obviously animals and perhaps pets were very much on residents minds and, as we have found elsewhere, pets were the undoing of the first Lady Superintendent!

## **The General and Select Vestries**

The Mageough Chapel is distinctive in that it has a General Vestry List and representatives on the Dublin and Glendalough Diocesan Synod, despite being merely the Chapel of an Institution within St. Philip's Parish.

During Mr Alcock's year and the interregnum which followed there is no record of Select Vestry meetings though the Diocese seems to have agreed to the Chapel having a Vestry, Churchwardens and representation on the Diocesan Synod when they granted the Chapel its initial licence.

Unfortunately neither the Diocesan Office, the Diocesan Registrar or the R.C.B. Library can locate a copy of this licence.

On the 30<sup>th</sup> March 1881 Mr Gibson called a meeting of those who were attending the Chapel and explained that they needed to set up a proper Select Vestry. Given that the recently agreed Constitution of the newly disestablished Church of Ireland did not allow women to attend Vestry meetings those who came were men from the area who had started coming to church in the Mageough Chapel. There was a rather small attendance, Benjamin Journeaux, Henry Robinson, John Coulter and Granley James Burke attended. They agreed to arrange an Easter General Vestry in the following month on Wednesday 20<sup>th</sup> April when they had an attendance of twelve. All those who attended listed their names and addresses except for Mr Burke who gave his address as St. Philips Milltown. Given the somewhat strained relationship with St. Philips this is most interesting. Perhaps he was asked to attend by the Rector and maybe it had been agreed between Mr Gibson and the Rector that this would be the best way to maintain good communications between the Chapel and the Parish Church but there seems to be no mention of this in the minutes.

The first meeting of the General Vestry took place after Mr Gibson was appointed and the list of those elected is interesting. The first is the Revd. James Peed whose address was 11 St. James' Terrace, Clonskeagh. He was born in Cork in 1813, the son of solicitor, and after being educated privately

was ordained in 1835. By the time he was on the Mageough Select Vestry he was retired after a varied ministry which took him to every province in turn. The second member listed was the Revd. William Daunt Griffith who was living at 26 Moyne Road. He too had been born in Cork in 1806 and after ordination had spent much of his time in the west of Ireland. He would have been well into his eighties when he was on the Mageough Vestry. The next listed is Benjamin Journeaux of 15 Palmerston Road. He replaced Mr Francis Low as a Diocesan Synods member after Mr Low's death. It seems that up to then the Trustees had represented the Mageough at the Synod. He seems to have been a prominent Dublin business man who also served on the Board of The Orthopaedic Hospital at Usher's Island. He was buried in Mt Jerome cemetery in Plot No.939: BENJAMIN JOURNEAUX, died 14th Feb. 1899, aged 78. His widow Mary (nee Evans) died in 1905 and was buried in Limerick (according to her death notice in the newspapers on the 6<sup>th</sup> May 1905.) Then comes Henry Robinson, 31 Ormond Park, George Butler, 25 Palmerston Road, Charles W. Mc Furniss of Trinity Chambers, 40 & 41 Dame Street, John Coulter of the Mageough Home and Granby James Burke who give his address as St. Philip's, Milltown, meaning that he must have been representing the 'mother church' of the parish on the Mageough Select Vestry. He was named as the beneficiary of a Scholfield family "Marriage settlement relating to property in Sandhall, Skelton and Saltmarshe, Document No. DDSD/299 in the English National Archives on the 20th Dec 1875 on behalf of St. Philips in which he is stated to be a Civil Servant. He thus held a prominent place in St. Philip's which might indicate they wanted to keep a close eye on what was going on in the Mageough. Chairing Mageough Select Vestries at the time must have been a demanding balancing act.

Mr John Coulter, listed here as a Vestry member, was the Caretaker of the Mageough and in 1889 he is listed as living in No. 1. In that year No. 20 was occupied by Mrs A. Le Breton-Simmons (Lady Superintendent) with her companion, Miss Taylor while Nos. 38 and 39 were in use as the Infirmary.

The most interesting thing for us about the first meeting is that, although it was about their Chapel, none of the ladies who lived in the place were allowed to be members or to attend. It lends credence to the suggestion that the Chapel was part of a paternalistic vision of being a financial support, and supplier of "good works" to the "inmates".

Following the elections the main concern of that first Easter General Vestry was the completion of the furnishing of the church. They were keen to get on with the work themselves but they agreed that it should be left to the residents or perhaps be undertaken by the Trustees. At their next meeting Mr Gibson

informed them that he had brought this suggestion to the Trustees but they had said they would leave it to the “congregation”. This seems to mean that if these accustomed attenders were unhappy with the state of the Chapel they should do something about it themselves. It seems clear the “inmates” would not have had the means to do much by themselves. They met again on the 1<sup>st</sup> of June to elect representatives to the Diocesan Synod, one being Mr Low the other Mr Granley Burke.

As is the case with most General Vestries they were fairly routine mundane affairs except for three or four parks of controversy. On the 20<sup>th</sup> October 1881 those present proposed that the entire collection from the Harvest Thanksgiving should be devoted to defraying the expense of substituting an American Organ for the harmonium then in use in the church. This was carried by the Vestry and they seem to have gone ahead without reference to the Trustees.

The next meeting took place a year later on the 12<sup>th</sup> of April 1882 and only nine men attended. In fact from then on Mr Gibson seems to have given up on the idea of having Select Vestry meetings and there is only one General Easter Vestry mentioned each year. Perhaps the Trustees were relieved as it removed the possibility of clashes of interest and responsibility between them and the Vestry.

There was another spark of controversy at the meeting on the 28<sup>th</sup> March 1883. A resolution was agreed to be laid before the Trustees “With a view to the enlargement of the Church and affording increased accommodation it is desirable that a Chancel and Transept be added to the present building.” This resolution died a quick death and was perhaps the last throw of Mr Gibson and his vestry to turn the church into something more like the large fund-raising arm of the Mageough envisaged by some of the original Trustees and to give the Vestry real clout in the Mageough scheme of things. Given the financial situation of the Trustees this was never going to happen.

Another feature of the somewhat inconsequential annual Vestry meetings was the passing of rather grand petitions and statements about the political situation and up-coming Acts of Parliament and so on. This was a common feature of Parish vestries at the time and had its roots back in a time when Vestries, as effectively the base layer of local government had a role in such matters. It indicates the sort of twilight period between the disestablishment of the church and the setting up of the Free State where the Church of Ireland groped its way towards a new understanding of itself.



The ongoing uneasy relationship with St. Philip's is illustrated by, for example, the report in the daily press of the Easter Vestry meeting of 1888. It is printed ostentatiously in a column along with the reports from Sandford and Rathmines (St. Philip's does not seem to appear). We are told that:

The Revd. Benjamin Gibson, A.M., presided. The following appointments were made: - Minister's Churchwarden: J.C. Bennett, Esq. People's Churchwarden: M. Miller, Esq. Select Vestry: Robert Bestick, George Butler, E Freeth, R A Gray, Edward Bruncker, A M Milligan. Joseph Smith, W G Sloane, A Robinson, Thomas Parkinson, B Journeaux and Andrew Armstrong. Hon. Secretary: Joseph Smyth. Diocesan Synodsmen: Joseph B Pim, Esq and B Journeaux, Esq.

There are some interesting points to be noted. As already pointed out although the residents of the Mageough at the time were all female the Vestry members were all male. Those listed were all local residents and some of them seem to have been on the Select Vestry of St. Philip's as well. Edward Bruncker was the Hon. Sec of St. Philip's who had written to the Board and the Archbishop demanding the payment of the 'sacramental offerings' from the Mageough to Milltown. By 1888 he was sitting on the Mageough Select Vestry so that maybe, from Milltown's point of view, the Mageough Chapel Select Vestry was a kind of sub-committee of theirs and St. Philip's people sat on it perhaps to keep an eye on what was going on and to make sure they got their £15 a year. Some of the Vestry were prominent Dublin business people and professionals, the kind of people who would fit the profile of a strong support group for the Mageough as there had been with the Old Molyneux. We also note that Mr Joseph Pim, who was a member of the Board but not the Select Vestry, was one of the representatives on the Dublin Diocesan Synod thus giving the Board a direct voice on the Synod which it does not have today.

During the first decade of the 20<sup>th</sup> century women were given the right to vote at General Vestry meetings and to sit on Select Vestries. On the 19<sup>th</sup> of January 1921 it is noted "This being the first occasion on which the Regulations of the Synod have permitted the names of women members of the congregation to be added to the Vestry". Applications were received from three residents of the Institution and "were directed to be added to the list", they were Mrs Somerville, Mrs Lowe and Mrs Susan Adelaide Moore.

Very quickly women filled the Mageough Chapel Vestry as the timing coincided with a gradual withdrawal of non-residents from the Chapel congregation. By March 31<sup>st</sup> 1937 this withdrawal led to a discussion during which it was alleged that "outside influence was being exerted to attract away

some of the accustomed members of the congregation". The Chaplain, the Revd. Walford Turl, was asked to bring this to the attention of the Trustees but it was in vain. There was nothing the Board could do in the face of THE diminishing Protestant population in the area and the added attractions which parish churches could offer in comparison with the very limited resources and space available in the Mageough Chapel. This led to the arrival of a letter in 1944 to the then secretary of the Select Vestry:

Membership of the Select Vestry

Mageough Home.

Diocesan Synods & Councils of Dublin, Glendalough & Kildare,  
43 Kildare Street, Dublin C.17

Phone 61692

21<sup>st</sup> April 1944

Dear Sir,

With reference to your Easter Vestry return, received this morning, I would like to point out that under the Constitution of the Church of Ireland, Chapter III, Section 11, it is stated that -

'In every Parish, there shall be a Select Vestry, consisting of the Incumbent, Churchwardens and not more than twelve other persons, of which other persons not more than one-half may be women.'

I notice that you have elected eight women on your Vestry, which invalidates it. In your particular case I am prepared to use the blind eye, but feel it is my duty to inform you of the legal position.

Yours faithfully.

W.H. Fisher

Secretary.

J.W. Roberts, Esq.,

39, Templemore Avenue, Rathgar.

The anomalies with the Mageough Vestries continue to this day. Given the age profile of the residents it is simply not possible to comply with more recent Diocesan requirements about the age profile of the Vestry. It is not possible to supply people in the under forty age bracket to fill vestry seats. But even more unusually the Vestry meets only once a year as a General Vestry and all the usual vestry business is in fact dealt with by the Board. This seems to have

been the case at least since the 1890's. Given the structure and funding of the Mageough this really was the only sensible arrangement.

## Baptisms

We have already pointed out that given it is not a Parish Church it is somewhat surprising to find that there is a Baptismal Register for the Mageough Chapel. Its surely even more surprising given that the Mageough Chapel was built as a facility for destitute elderly gentle ladies. The first Baptism is recorded on the 23<sup>rd</sup> July 1889 and it is of John Ashley, son of John and Mary Lever of 31 Ormond Road. Mr Lever is described as a “Gent”. During his time as Chaplain the Revd. Mr Gibson celebrated the Sacrament of Baptism fifty times his last being recorded for the 1<sup>st</sup> July 1906, shortly before his death. He was careful to record them in the back of the Preachers Book. It was his successor Mr Skipton who cut these pages from the Preachers Book and gummed them into an official Register of Baptisms. Mr Gibson was being correct and perhaps careful, given the tensions with St. Philip's, because he knew that properly the Baptisms should have been recorded in the Parish Church. Mr Skipton recorded eight baptisms between 1907 and 1912 and Mr Somerville notes two between 1918 and 1925. There are very few after that, the last being on the 2<sup>nd</sup> June 1946.

All of those baptised seem to be infants and they almost all have local addresses. The “quality, trade or professions” noted are nearly all from the professions – lawyers, military officers, a chemist - and business people. However there are also quite a number of single parent girls recorded as having their children baptised all of them with an address in Townsend Street.

From the 1850's Mrs Ellen Smyly, a wealthy doctor's wife, was involved in setting up six schools and refuges for street children. In Thom's Street Directory for 1862 we find that at 135 Townsend Street, sandwiched between “132 Madden, Patk. Guinness's xx wholesale porter bottler, 133 and 134 Tenements, 136 and 137 Tenements and 138 Kelly, William, prov. Dealer,” there was “The Irish Church Missions, Training school for female servants”. This was just around the corner from the “Church of England Missionary Female Training Schools and Ragged School and Dormitory” at 18 and 19 Luke Street. It was also just up the street from No. 80 where there was the “Catholic Dormitory Society of Our Blessed Lady of Charity and Refuge of Sinners” of which Mr Patrick Roe, is listed as secretary. Mrs Smyly may have been rather more discrete than to refer to her establishments as a “Refuges of Sinners” or “Ragged School” but her intentions would have been similar.

There was, in fact, ferocious competition between the Catholic and Evangelical groups in their efforts to help the poor and save their souls. Evangelicals would have seen their poverty as a consequence of their “enslavement” to superstition, Catholics would have seen it as a consequence of Protestant oppression. In fact there was equally serious poverty among Protestants while certain classes of Catholics enjoyed considerable wealth so the accepted reasons for the desperate poverty of so many were seriously mistaken. Part of the tragedy perhaps of the Victorian era was the inability of the churches to stand back from their narrow theologies and work with each other to tackle the underlying dysfunctional social structures in that time of dramatic technological advance.

So whether these were babies whose mothers were from the Training School or who had been rescued from the “Refuge” Mr Gibson brought them out to the Mageough Chapel where they could be discreetly baptised. As well as being Registrar and Chaplain in the Mageough he was also the Chaplain to the Adelaide Hospital and was deeply involved with his wife in many of the Dublin charities of his day. These baptisms may have been on his own initiative. As yet we have no evidence of a connection between Mrs Smyly and Miss Mageough, both generous benefactresses, both from a similar social class and both with similar church involvements.

As the Mageough Chapel was not a Parish Church it was not licensed for marriages but there do seem to have been a small number of marriages by “Special License”. These licenses were issued directly by the Bishop of a Diocese and allowed anyone to get married anywhere at any time by any cleric (as long as they were of the Established Church) and at very short notice. These licenses were swept away in the Civil Registration Act of 2004 ending a long and interesting history. Basically the right to grant “Special Licenses” was granted by the Pope to the King of England in the 14<sup>th</sup> century when marriage began to be regulated by the church. In 1553 before the Reformation the King passed this right to the Archbishop of Canterbury and in turn after the reformation it passed to the Bishops of the Established Church in England and Ireland. As far as I know Roman Catholic Bishops in Ireland were never granted this right leading to the curious situation that the Pope had (unintentionally) given the Irish “Protestant” Bishops a right he never gave to the Catholic. The “Special License” marriages in the Mageough involved well to do people from the Rathmines area whose families were attending worship in the Chapel.

## Funerals

Given the age profile of the residents of the Mageough the Burial Register is well populated but while it is indicated that many residents were buried in the Mageough Plot in Mount Jerome cemetery it is not clear how many funeral services were held in the Chapel. Technically these burials should have been registered in the Parish Church and indeed some people were returned to their home parishes for the obsequies while others may well, in the low church fashion at the time, have been taken to the graveside directly after prayers being said in their house in the Mageough.

## Furnishings

Apart from the pews and two chairs none of the furnishings in the Mageough Chapel seem to match and are all modest and plain in style. It looks as if they were all placed at different times the well pock-marked pulpit, which is a fixture, possibly being the oldest piece. The matching chairs in carved oak are inscribed, one to the memory of Miss Priscilla McLaughlin who died on the 15<sup>th</sup> February 1917 aged 85 years and the other in memory of “a dear friend” who died on the 30<sup>th</sup> September 1926 the gift of “a constant worshipper in this Chapel”. The Board Minute Book names the donor as J.H. Brennan, a nephew of Miss McLaughlin. The Holy Table brass book stand is inscribed:”Presented to the Mageough Home church To the Glory of God and in memory of Mrs Kyle Hinchley by her cousin Robert Dolan, A.D. 1916.” The Reading Desk stand, also of brass, is inscribed “In loving memory of Elizabeth Turner who died at the Mageough Home 10<sup>th</sup> January 1935.”

## Organ

The Board minutes record that a Chamber organ at £42 (half price) was procured on the 12<sup>th</sup> April 1912. This replaced the organ which is mentioned as being played from the opening. The present upright foot pumped organ in the Mageough Chapel was built by the Bell Organ and Piano Company of Guelph in Canada and was supplied, according to a plate on the casing, by Dixon and Son of 111 St. Stephen's Green West. The Bell company began to manufacture musical instruments in the 1860's and grew into a major supplier of piano's and organs worldwide. The Mageough organ is a particularly impressive example of their work with elaborate decoration on the case but also on a large cabinet style decorated book stand on top and candle stands to the sides. There is a devoted following for these instruments with a great deal of information about them on the internet but this one does seem to be one of the more

elaborate versions of the organ. According to:

[http://www.pumporganrestorations.com/bell\\_pump\\_organ\\_company.htm](http://www.pumporganrestorations.com/bell_pump_organ_company.htm)

The company was located in Guelph, Ontario, Canada and started business in 1864 as Bell Bros. by William and Robert Bell.

The company used the upper story of a building on Upper Wyndham St., and produced one "Diploma" melodeon per week. Later they moved to Carden St. and in 1867 produced 80 instruments per year. The name W. Bell & Co. was used at least as early as 1871. In 1881 with 200 employees their capacity was 1200, and in 1906 was 6000 organs per year. An English syndicate bought the company in 1888 and changed the name to Bell Organ & Piano Co., and in 1907 changed the name to Bell Piano & Organ Co. They made a variety of models including the "Bellolian", a player reed organ, and held the patent on the "Serophone", a device which gave the reeds a wood-pipe character.

There does not seem to be much information available about "Dixons of St. Stephens Green West", but Dixon is a name which frequently crops up in business and academic circles in the Dublin of the 1800's.

## **Pews**

There are nineteen numbered pews in the Chapel most of which will hold six people but there are two extra, unnumbered (though matching) pews meaning it could have sat about one hundred and twenty of a congregation. However four rows, which are labelled "Choir" beside the organ are about half length reducing the available places. All the pews have brass card holders which in parish churches used to hold the names of the people to whom the "sittings" were assigned. We know that there was controversy about assigning sittings in the Mageough Chapel in the early days but, for example, on the 8<sup>th</sup> February 1898 the Board discussed increasing the "cost of sittings" in other words, the pew rents so at that stage these holders were in use.

## **Silver**

The silver chalices and paten all match but are not inscribed so they were most likely all bought from the one source on the opening of the Mageough. They were of good quality and have well survived the test of time.

## Renovations

We know from the “Lady Superintendent's Reports” of the 1880 that there was much more decoration in the Chapel than there is now. She constantly complains that the “Texts' presumably painted on the walls need cleaning or touching up and she talks about the state of the blinds on the windows and other items that need renewal. Some work was obviously done about that time.

On the 12<sup>th</sup> January 1892 the Board approved an estimate from Messers Robert McCleanes to build a robing room for the Chapel for £80. Three years later the Chapel was redecorated by Messers Gibson at a cost of £85. The Board Minutes record that the upper portion of the walls of the Chapel were again painted in March 1925, this time at a cost of £15.

As yet we have not found the detail but the Chapel seems to have been renovated and re-ordered in the 1920's, perhaps under the supervision of the architect Richard Francis Caulfield Orpen who is listed on the Irish Architects website as working on the Mageough in 1928.

In May 1945 it became necessary to undertake repairs on the Tower of the Chapel and these were undertaken by and Alfred Roberts & Co. Sometime after the completion of this work the Chapel Tower clock was cleaned and repaired by Ganter Bros of South Great Georges Street the work being noted on the 8<sup>th</sup> March 1949. In November 1953 a gas heating system was installed in the Chapel for £129.18.

At a later stage the Vestry Room was divided in two and a small hallway and wash room were fitted into the northern half. Originally the Select Vestry meetings were held in this room though larger church related meetings were probably held in the Board Room. In her “Reports” Mrs Le Breton Simmons talks about having held a missionary meeting with over a hundred people in the Board Room room and of having launched the YWCA locally at a meeting there as well.

In 1968 the Chapel was completely redecorated and the storm glass was replaced by clear glass at a cost of £62. Eighty new hassocks were purchased from Luxuria Upholstry Co. There had been talk for some time about purchasing a wooden cross to be put either behind or on the Communion Table but in 1972 it was decided to cut across the various problems associated with the lack of space and so on by inserting a stained glass cross into the centre of the north-end window.

On the 22<sup>nd</sup> November 1978 the centenary of the Mageough was marked by a Thanksgiving Service in the Mageough Chapel at which the preacher was the Archbishop of Dublin, the Most Revd. H.R. McAdoo.

In 1985 extensive works were undertaken to repair and redecorate the Chapel. The roof was repaired and the outside walls, including that of the Vestry Room were repointed. Repairs to the roof, gutters and re-sealing of the walls cost £463, repainting cost £2300, new lighting cost £150 and a new carpet cost £1479. The Chapel was rededicated on Sunday the 12<sup>th</sup> May 1985 on the completion of the work. All this was paid for out of the collections at the regular services, £163.40 having been collected at the re-hallowing service.

In 2011 work was carried out in the Chapel which included total rewiring with new lighting, installation of loop system for hearing aid users and a fire alarm. The interior was repainted, a new wheelchair ramp and a new heating boiler were installed and new carpeting and seat runners were fitted.

We leave the last word on the Chapel to the Archbishop of Dublin as reported:

Dublin Diocesan Magazine December 2011

Dedication at the Mageough recently,

Most Revd. Michael Jackson, took as his text the book Ruth Chapter 2 Verses 3 & 4 - So Ruth went gleaning in the fields behind the reapers ...Boaz greeted the reapers, The Lord be with you! and they responded, The Lord bless you ! He said that people were there to give thanks for the harvest of the land and of the spirit and to dedicate themselves to the service of God and of our neighbours; also to dedicate work and gifts in the Mageough Chapel. The Mageough Home on Cowper Road was founded in 1878 in accordance with the will of Miss Elizabeth Mageough to provide accommodation for "Elderly ladies professing the Protestant Faith". In 2006 it's rules were extended by permission of The Commissioners of Charitable Donations & Bequests to offer accommodation to elderly married Protestant couples and elderly Protestant men. The work carried out in the Chapel which led to the rededication included total rewiring with new lighting, installation of loop system for hearing aid users and a fire alarm. The interior was repainted, a new wheelchair ramp and a new heating boiler were installed and new carpeting and seat runners were fitted. The Archbishop drew his sermon to a close by comparing the two readings of the evening. He said "If we read the two stories of harvest together – Ruth and The Parable of the Sower – we begin to



understand that God is inviting us to be positive and to remain positive in our sowing and in our reaping. Through the harvest, Ruth was able to make provision for the Naomi whom she loved and Naomi likewise was able to make provision for the Ruth she loved. The Parable of The Sower reminds us all that we should accentuate the positive and think towards the fruit of our labours rather than getting more and more tangled in the briars, the thorns of the negative, stubbing our toes against the stones of defeat. There is a purpose and, as Jesus encourages the disciples elsewhere in the Gospels, if only we lift up our eyes the fields are ripe for harvest.”

# The Story of the Mageough

## Chapter 5

### The Extensions

Almost from the day it started operating those involved were looking for improvements to be made to the Mageough. It was a time of rapid technological innovation and of new possibilities in health care, and spurred on mainly by Mrs Annie Le Breton Simmons the Mageough Board were under pressure to move from a place of containment of “inmates” to a place of care for residents. The most radical extension was the Infirmary, reflecting mainly her concerns, which was build about a decade after the Mageough first opened. We have dealt with that at some length in Chapter 6 so we will deal with the other changes and additions that were made here.

### The Ladies Garden

The Trustees had originally purchased five acres next to the railway line at £14 per acre as the site for the Mageough. Three years later, in 1875, the architect had found problems with sewerage disposal and advised the Board to buy another acre beside the railway line on the northern edge of the site. This cost them £125. As the project progressed they discovered the local council were digging a sewer at the rear of the site for what are now Windsor and Moyne Roads and would allow them access to it. This extra land was then surplus to requirements.

In early 1879 in the first springtime after its opening Mr Leeper on behalf of the Board sought estimates to turn the unused land between the eastern row of houses and the railway line into a “Pleasure” garden for the inmates. The idea seems to have been more for it to be a place for ladies to relax rather than to do their own gardening, though over time it was used by some for growing their own flowers and vegetables. An estimate of £200 plus £7.7s for the plan and 5% for superintendence from Mr William Sheppard was accepted. Mr Sheppard was involved in the re-landscaping of St. Stephens Green in 1883 and the laying out of Palmerston Park in 1894. The Dictionary of Irish Architects states that “He was the probably best-known landscape architect in

Ireland in the thirty years between 1880 and the First World War.” It is good that we have one of his direct descendants currently living in the Mageough.

During the second World War part of the Ladies Garden was taken over for the production of vegetables for the Infirmary and in the same Minute it is recorded that the Revd. Mr Skipton's salary as Chaplain and Registrar was increased from £180 to £200 per annum. It is not clear how the two items are connected.

In the 1970's the Ladies 'Garden looked after by the residents with the heavy work by the resident gardener. But gradually the interest reduced and it began to run wild. The finances of the Mageough were somewhat strained at the time and an offer through the architect Mr Stephen Guard by a builder to purchase the land for development was accepted. Mr Leslie Wilkinson says that this was how Moyne Court came in to existence and that the first years interest allowed for the resurfacing of the front drive and later the rear access.

Finances were tight too in November 1880 when the Board had to postpone furnishing four houses, 2, 7, 13 and 14 because they might have to pay “alleged” arrears to Milltown Parish. By 1882 the Board the finances seem to have stabilised somewhat. Much work and many improvements were made: crude electric warning bells were installed in each house (which constantly gave trouble) and in 1883 Gas lighting was installed throughout the Institution.

## **Gate Lodge**

The next major project was the building of the Gate Lodge. Initially house No.1 was designated for the Caretaker but from an early stage Mr Low seems to have pushed the need for a Lodge. The sticking point seems to have been the cost although some were doubtful about the real need for it. The main argument in its favour seems to have been the need for greater control of the gates and closer proximity to the roadway outside. In 1894 it was agreed to investigate it further and Tenders for this were sought and compared in March 1894. They were all thought to be excessive - ranging between £407.10.0 and £478. The design was amended and the new tenders came in between £390 and £400. The work was awarded to a Mr John Good but it seems to have proved a false saving because in October the Board agreed an extension to the gate Lodge which cost them £92 pushing it above the cost of the original tenders.

On the 8<sup>th</sup> of January 1895 the Board agreed that the cost of the Gate Lodge would be defrayed out of Mr McComas's legacy and a Tablet was to be placed on the wall to his memory. Mr McComas had joined the Board in 1887 on the death of Mr Samuel Bewley. His death was recorded on the 12<sup>th</sup> of June 1894 in the minutes. On the 9<sup>th</sup> of October they noted that he had made a bequest of £500 to the Home. The work on the Lodge commenced and on the 12<sup>th</sup> of November 1895 it was agreed that the Caretaker should move from No.1 across to the gate Lodge. The importance of the Lodge as a control point for the main gate was underlined in November 1900 when it was arranged that a bell was to be fixed at the gate to ring in the Lodge. Among the amended Rules circulate in 1902 it was stated that the gate was not to be opened after 11pm except by Matron's authority to be reported to the Board.

During its time as the caretakers house it was occupied first by the Coulter family until 1933 when Mr John Coulter died. I believe his widow then moved in to one of the other houses. After that two generations of the Leahy family served as caretakers, bell ringers, Sexton's and gardeners down to the 13<sup>th</sup> May 1968 when Mr Leahy jun. was dismissed after a period of dispute. In 1974 a list of residents shows that his successor Mr R.T. Hewson (Heuston on the list) was living in the Lodge.

During the Leahy's time the Lodge came up frequently for discussion in the Board's minutes, as for example in March 1942 when Mrs Leahy was granted permission to keep a pullet! Again in 1944 the Board provided her with a Greenhouse costing £30. Mrs Leahy seems to have made good use of the small back garden. In 1977 was it was agreed that the Lodge should be re-decorated and put in good order. From 1970? to 2010? The Lodge served as a doctors surgery for Dr. Douglas Bowie. He had a large practice but it was particularly beneficial for the residents to have a Doctor working on site and he and his staff formed a relationship with the Mageough which continues to this day in the weekly Film Club run by the "Two Mary's".

## **The Chapel Robing Room**

At the meeting on the 11<sup>th</sup> November 1891 the business was purely routine with no mention of the Infirmary which had been occupying a great deal of time in the months beforehand. The year ended with the December meeting on the 10<sup>th</sup> when it is discussed that a claim for £41.9s.0d has arrived from the Commissioners of Rathmines Township for water supplied to the Institution in 1890. Writing in 2014 this has a curiously modern ring to it! It all seems to have been doom and gloom for the Mageough and the Registrar probably did

not help by reporting that since the last meeting four of the inmates had died whose united ages amounted to 325 years!

But then the New Year seems to have brought a new spirit of optimism. Perhaps it was Mr Gibson and his Chapel full of a congregation of wealthy local patrons (as per the original intentions of the Trustees) who did not have to pay pew rents but may have found it in their hearts to be generous all the same, and on the 13<sup>th</sup> January 1982 a plan was drawn up to build a robing room for the Chapel and it is noted in the Minutes that Mr Rawson Carroll was to be asked to draw up the plans. The news was better still at the February meeting when it was noted that they had been able to put £200 back into India 3.5% stock. At the March meeting, with Dr Neligan present after a few months absence, five vacancies were filled with full benefits for them all, the robing room tenders were opened and it was agreed to accept the quotes, proceed with the project and give the work to a Mr Robert McClean and Co.

So the innocent and plain enough looking Chapel robing room (which was nice to have but hardly as essential as the Infirmary) was a kind of symbol of the Mageough's turning the corner after a very difficult patch. It was obviously built down to tight budget but at least it was built and showed the confidence of those who built it in the future of the institution and perhaps in the work of Mr Gibson. Originally the room occupied the whole area but more recently it has been divided in two with the provision of a hallway and toilet area.

Initially there was no rear exit from the Mageough area but on the 8<sup>th</sup> December 1896 the Board agreed that the Moyne Road Gate Entrance should be provided for the Revd. Mr Gibson's convenience. In 1881 he was living in Sydney Parade, but he does seem to have moved to Ranelagh. Opening the gate caused problems. Initially the residents were not allowed to use it but some decades later they were given keys. Problems then arose about the gate being left open in 1998 the area was subject to vandalism. On the 13 December 1998 barbed wire had to be placed along the wall at the rear entrance. Thankfully now these problems seem to be overcome and the rear entrance is very much appreciated for the easy access it allows to Dunville Avenue and all its amenities.

## **The Annexe**

In April 1899 the part-time Mageough Physician Dr Thomson, by now Sir William Thomson, suggested to the Board that they should build "an Annexe communicating with the Infirmary for aged females no longer fit to manage

their houses”. Later that year No. 38 was taken over for conversion to an Annexe and extra rooms and a corridor were erected to connect it through to the Infirmary. The idea was that inmates who were not ill but could no longer manage had a refuge which was a half way between independent living and the nursing care provided in the Infirmary. At the time the Board were regularly discussing the increasing costs of running the Mageough and the Annexe may have been seen as a way of reducing running costs.

At the beginning of 1920 the work load in the Annex and Infirmary was becoming so heavy that she asked to be allowed not to have to attend the residents. The Board do not seem to have agreed but in 1927 it was agreed that the Annexe was no longer up to standard, perhaps having come into existence in stages with various additions and modifications and no integrated plan. It has not been located in the Minutes but on the Dictionary of Irish Architects website ([dia.ie](http://dia.ie)) Richard Francis Caulfield Orpen is listed as having overseen alterations to the Mageough. Details are not given but he is said to have been working with J. & F. Pemberton as contractors. In the minutes while Orpen is not mentioned they do record that they agreed to accept a quotation from Pembertons of Cork for the reconstructed of the Annexe at a cost of £1043. Orpen's DIA reference gives the date as January 1928 but that may refer to when the contract was completed. J & F Pemberton seem to have been a major construction company at the time, they are listed as having completed major contracts in many parts of the country in the 1920's but far more is known about R.F.C. Orpen, brother of the most distinguished of Irish artists, William Orpen. The DIA website gives fascinating detail about him and it must have been interesting for the residents to have such a lively character advising in the Mageough. He was educated in St. Columba's College and could have become an artist but for “family reasons” had to become an architect. Having trained in Dublin he set up his own practice in Dublin in the late 1880's. While he successfully completed a huge body of architectural work his abilities as a watercolour painter may be of even greater quality. It is said he could work “with both hands at lightening speed” (according to fellow architect Alfred Edwin Jones). He exhibited his paintings annually and was appointed a guardian of the National Gallery of Ireland. He was also said to be a wonderful after dinner speaker and story teller and very good company. It would be good to have more detail about the work he did at the Mageough and what relation he was to the Mr E.St.G. Orpen who was a Trustee of the Mageough about the same time.

Ten years later despite the reconstruction there were problems with the roof of the Annexe and the Board had to sell shares to raise the £170 they needed to

defray the cost. This pattern of repair and upgrade continued as standards of care became more stringent. Regular repainting internally and externally, upgrading the heating system, rewiring, expensive upgrades to the Kitchen, installing a lift all demanded money the Mageough did not have. In June 1978 we read "Sponsorship Scheme inaugurated by the Registrar to decorate the Dining Room in the Annexe. Money in hand!" It was something of a hand to mouth existence for the Board trying to maintain the Annexe and Infirmary at the ever more demanding required standards.

## **The Function Room**

The most dramatic change to the Mageough in recent times has perhaps been the building of the Function Room between the Infirmary and the railway line. The lack of any facility to get everyone together and provide meals for larger gatherings from the kitchen of the Infirmary was first of all dealt with by erecting a redundant pre-fabricated building from St. Patrick's Grammar School in Dean Victor Griffin's time as chair of the Trustees. This gradually deteriorated until the brave decision was made to replace it by building a matching red brick extension in what had been the Matron's Garden. Later this had accommodation added in a second story and has proved a most useful facility linking up with the Cowper Care and Alexander Guild Trusts who took over the running of the Infirmary and Annexe as well as the extra accommodation.

## **Ongoing Improvements**

Along with the major extensions there was a constant need to upgrade the houses. While by today's standards these improvements were crude and minimalist they showed a constant desire by the Board to improve the lives of the residents. We may smile at the idea that bathing facilities were provided for the houses by purchasing galvanised baths for each kitchen which was to be covered by a board when not in use to double up as a work surface.

In 1950 at the same time that the Board was short of demands they were facing strong demands for the houses to be modernised. At the Board meeting in December 1950 when they agreed on slot meters it was suggested that perhaps bathrooms might be added, by the January there were demands for baths, kitchen sinks, gas cookers, gas fires and someone had costed this at £183 per house, or £6480 in all. Later they discovered that the fitting of gas geysers and the cookers would add £1884 to the cost. These demands must have become known, or maybe originated, outside the Home because it is

hinted that an anonymous donor had come up with a substantial amount and when the full cost was known donated a further £4750 in April 1951 to complete the work. There is no hint as to who this donor was but it represented a major step forward for the quality of life in what had become a rather run down institution.

By 2007 there was a definite policy devised to improve the houses as they became vacant. Delivering the Presidential Address to the Dublin and Glendalough Diocesan Synods in Taney Parish Centre, Dundrum on 16 October 2007 the Archbishop, the Most Revd. r John Neill emphasized the opportunities for growth and service by the Church of Ireland and other Christian churches in a changing Ireland.

Having spoken about Cowper Care and other diocesan related facilities he commented “Meanwhile we see exciting developments at the Mageough Home, totally renovating its houses as they become vacant, and now able to take men as well as women.”

This work still continues.



# The Story of the Mageough

## Chapter 6

### The Infirmary

The Mageough was opened in late 1878 and initially the residents were capable of looking after themselves or in some cases had relatives or friends living with them who helped them to cope. It was part of the plan and was believed by the first Board that when people became unwell they would be taken out of the Mageough and be cared for by their families or the hospitals. They seem to have thought that any cases of minor illness or temporary incapacity could be dealt with by the Matron either in peoples own homes or in her rooms the “Lady Superintendents Residence”, now No. 20. The large upstairs rooms could double up as wards. The stairs in the Tower was connected through to this apartment and it is said that the remains of those who died were discretely taken down these stairs and held in a morgue which occupied what is now the garage beside No.20. This story persists but was probably not true as the garage was a much later addition and the Board Minutes bear witness to constant tussle between the Matron, the Chaplain and the Board as to where dead bodies should be kept, the Chapel, peoples own homes, the Board Room and, at a much later stage, the garage all seem to have been used.

As the numbers of incapacitated “inmates’ increased the Board do not seem to have enforced the provision that those who had sponsored the ladies to come to live in the Mageough should be prepared to remove them when they were no longer able to manage. While this was the humane and proper course of action it meant that they had to make extra provision for such people as No. 20 was simply not big enough.

In January 1879 Mrs Le Breton Simmons and Dr Stoker together recommended to the Board that an Infirmary was a necessity. The architect, Mr Rawson Carroll was consulted and a month later he produced plans for the conversion of the two end houses on the east side of the Mageough to be used as the Infirmary. So the next step then was that Nos. 38 and 39 were converted into “wards” to care for such people but this too proved to be an inadequate and very temporary measure.

As time went by small improvements were made to this, for example, electric communicating bells between the Infirmary and No. 20 were installed in November 1881. Most of these were in response to constant pressure on the Board by Mrs Simmons. In the case of the bells they never worked properly and became an added source of frustration to her. In 1882 Mrs Simmons was given permission to employ six servants who may have been young women who had been living in orphanages in the city. Part of their duties was to help with the work in the Infirmary.

There was no mention of the Infirmary until the 10<sup>th</sup> of November 1885 when it was noted in the Board Minutes that Mr Bewly – Trustee was requested to obtain specification and estimate for proposed building of an Infirmary. Six months later it was back under discussion again and a Tender for building was to be procured – Cost £80.09.06 less special reduction £16. It then seems to have lapsed until late 1889 when Mr Rawson Carroll was asked to prepare a sketch for an Infirmary to be erected as a separate building between the present Infirmary and the railway. So ten years after its opening it was clear that further steps were necessary and matters became more urgent. As the first intake of residents all became elderly and infirm the Matron could not cope and it was clear that the families, if they existed at all, and the hospitals were not willing to take them.

In the “Dictionary of Irish Architects 1720-1940, Irish Architectural Archive” they list the New Infirmary in the Mageough as having been built in 1890 and they speculate, correctly, that this was also designed by the Mr James Rawson Carroll who designed the main buildings.

The newspaper reports of the Board meetings which were filed diligently every month by the Registrar at the time allow us to fill in some of the detail.

All this was happening against a backdrop of financial difficulty for the Board. In April of 1890 Mr Pim and Dr Neligan had written to the Daily Express explaining what the Mageough was and extolling what had been achieved but pointing out that they were very short of funds:

“Sir – May we invite the sympathy of your readers and solicit their aid on behalf of an institution which, since the year 1878, has been doing an untold amount of good to a class of persons urgently requiring help – aged ladies who, though no fault of their own, have been involved in poverty ..... It has been open for 13 years, and as the inmates were all elderly ladies when admitted they are now especially liable to the varied infirmities incident to decline of life. The houses hitherto temporarily used for nursing the sick are quite unsuitable for their

accommodation and comfort. The Trustees, therefore, have to face the necessity of adding to the Home a plain, inexpensive and convenient infirmary to meet this great need. To withdraw the required amount – about £2,500 – from invested income, and, therefore, to maintain fewer inmates, while it is the earnest desire of the trustees to extend the advantages of the Home to a large number of those aged and reduced ladies, whose pitiable destitution claims the deepest sympathy. They, therefore, take this opportunity to invite the generous support of any who might wish their names to be associated with this building, or to endow a ward, or whose benefice might take the alternative direction of assisting to provide accommodation, tender treatment, and skilled care in the failing health and often dying hours, of some whose lives are characterised by meek submission, unaffected goodness, and Christian piety.”

Reading between the lines of this flowery Dickensian language we can see that the Trustees were good people who were really keen to help their residents through thick and thin but perhaps were digging themselves even more deeply into the financial hole of providing such a level of care on a gradually diminishing income.

On the 13th June 1890 at the special meeting of the Board the architects plans for a new Infirmary were discussed, some amendments were made and directions were given for detailed specifications to be drawn up. The Board members now were Dr. Neligan, Mr Seymour and the Revd. Mr Hewitt, of the original Trustees and the Revd. W.E. Burroughs, Rector of the Mariner's Church in Kingstown, Mr Joseph B. Pim, (the secretary of the Dublin and Kingstown Railway Company who had his offices at 35 Westland Row) who served in place of Mr Bewley and Mr William McComas, who may have been a solicitor, in place of Mr Low. In the July the Board decided that they could not “place an Election Notice in the papers” in other words advertise the vacancies. Miss Mageough may have left them a great deal of money but by 1890 they seem to have been in poor shape financially. At that meeting the subject of the Infirmary was not mentioned.

But then on the 15th August Mr Rawson Carroll attended to discuss the plans with them. The design was for the accommodation of eight patients with all the supporting facilities needed to give them full nursing care, catering and so on.

All this was completely at odds with the original concept of the Mageough and even before these meetings the costs of running the smaller Infirmary were

proving expensive. At the beginning of 1890 ladies in the small Infirmary had their weekly allowance suspended. In 1891 ladies "not on foundation" were asked to pay their own costs for being in the Infirmary. However, the Board seem to have felt they had no option but to provide such facilities and find other ways of funding this expensive development.

On the 12<sup>th</sup> of September 1890 Mr Pim again wrote to the newspapers:

TO THE EDITOR OF THE IRISH TIMES

Sir, - Among the many admirable charities of Dublin there is one unostentatious in its work and little known, even by name, that claims a passing notice.

The Mageough Home, situated at Palmerston, Rathmines, is a group of 39 cottages, 27 of which are single and 12 associate, with a church and infirmary, standing in prettily ornamented grounds. The inmates are unquestionably ladies of social position, of gentle breeding, education, and piety, and whose misfortune—not their fault—it is to be destitute. Under the terms of the trust they receive "habitation, support, and clothing," and thus, after sad vicissitudes, they find a comfortable, peaceful, and happy home, where physical, social, and spiritual benefits and blessings crown the last few years that remain of their earthly pilgrimage.

The Home, with capacity to accommodate 51 inmates, contains at present only 27 on the foundation, which is all the income of the institution admits. When a vacancy occurs there are from 60 to 80 applicants, the great majority of whom are so suitable there is difficulty in making a selection, and it is only a trustee who can realise, with grief and sickening of heart, the depth of suffering, the pitiable surroundings, and the absolute destitution of so many who were born to and once enjoyed the luxuries of life. The trustees desire to have more inmates on the foundation. They cannot approach the general public for subscriptions, nor can they share their responsibilities and duties with others, but they can accept and utilise large special donations or bequests, if such be confided to them by any who sympathise in and would alleviate distress so silent, so deep, and so real ; and it is quite possible there are some generous people who would emulate the splendid beneficence of the amiable lady, Miss Elizabeth Mageough, whose name is identified with the Home.

To conduce to that end I make known these particulars, and thanking you in anticipation for your kind aid. - Yours, &c., JOSEPH B. PIM.

This letter which does not quite explain the real reason for their appeal at that time but makes it a more general request for support was backed up by no less than a short editorial which makes the appeal much more pointed towards the Infirmary:

In another column is an appeal that seems deserving of a generous response. The Mageough Home, which is a group of between thirty and forty single and associate houses, founded for the purpose of maintaining distressed and aged ladies of gentle birth, has been for about 13 years engaged in its work of relief, so much needed and so real that it touches the deepest sympathies of any heart in which true benevolence finds a corner. The inmates as years advance experience, naturally, the physical ills of which humanity in the "sere and yellow leaf" is so susceptible, and, consequently, nursing the invalids becomes an important duty, and demands special conveniences. The object of the present appeal is to provide an infirmary, plain and suitable for that purpose, to be erected in the grounds of the institution without lessening the resources that, even as it is, are insufficient to extend the advantages of the Home to a large number of candidates who, in the case of any possible vacancy, are necessarily disappointed. It would be difficult to suggest to the charitable a more reasonable and benevolent object for their generous assistance.

At the October meeting they read a letter from the architect in which he said he hoped to have estimates in towards the end of the month. The next mention was on the 11th November when it was noted that Mr Rawson Carroll was in attendance and various tenders were considered for the building of the Infirmary. That of H & J Martin of Dublin and Belfast for £2404.11s.7d was accepted and it was agreed that all donations to the Mageough for the time being should be applied to this project. H & J Martin are still in existence on the Ormeau Road in Belfast and at the time of building the Mageough Infirmary they were also building the Harding Boys Home and Technical School on Lord Edward Street. They went on to complete many other buildings in the Dublin area as well as in Belfast and elsewhere.

On the 10th December Mr Rawson Carroll again attended with contracts to be signed. The Board discussed various amendments which Mr Carroll suggested. Among them was his recommendation that Portmarnock rather than Bridgewater bricks should be used. This increased the price to £2426.12s.0d. We can see even today that the Infirmary bricks are far superior to those on the main buildings (though those on the later built Annex are even better!). The contracts then were not signed and we might note that only Seymour, Pim,

Hewitt and Burroughs were in attendance. Nothing further happened until the meeting on the 14th January when Dr Neligan and Mr McComas were also present and the full Board agreed and signed the contract.

So one of the first major projects that Mr Hardy became involved in was the construction of the Infirmary in autumn 1890 as a totally separate building between No. 37 and the Railway line. He found himself working with the architect Mr Carroll and the builders, Messers H & J Martin's and also in the selling of various investments to pay for the project as fund raising for it proved more difficult than had been anticipated.

In January 1891 the Infirmary was back on the agenda again but for a rather different reason – there was no space to keep a lady's body after she had died. The Board made the decision that when a death occurred in the Infirmary the body should lie in the decease's house if still unoccupied but made no direction as to what should happen if it had already been passed on to someone else. This was to remain a constant problem.

On the 11th March 1891 donations and collections towards the building of the Infirmary were obviously not going well and the Board agreed they should make a special appeal for support for the project. Two days later another appeal letter, signed by Dr Neligan and Mr Pim appeared in the Daily Express and Irish Times. At that March meeting, however, they did agree to invite applications for one “Foundation Inmate” (that means with full benefits) and three ordinary inmates on partial benefits. Their hopes must have been high that the money would flow in but it seems not to have happened.

At the next meeting of the Board they list the donations received and note that while some of them are generous they are no where near what is needed. They also noted that they were soon going to have to pay the first instalment due to the contractor as per a certificate which had been issued by the architect. So they reluctantly decided to take the dramatic step of selling £2500 of their India 3.5% stock to meet the first instalment. They also decided they would have to follow up on the appeal made in the newspapers.

At their next meeting on the 13th May everyone was present except Dr Neligan. They agreed on a small cementing job which was urgent and then they interviewed a number of applicants for admission. They agreed to admit three ladies on full benefits and three others on limited support as “the funds at the disposal of its Board being insufficient to admit of filling all the houses”. Christian charity and trust in God seems to have overcome any businesslike caution! Again some generous but inadequate donations are listed. At their July meeting they have confirmation that the India Stock can be sold and at

the August meeting it is reported that they only received £1602.9s.2d for it, enough for the first instalment but not enough for the full cost. At the September meeting they agreed to put an announcement in the papers stating that there would be no "elections" for the next half year and at the October meeting, with Dr Neligan present, they agree they will have to sell more of the India Stock. It must have been a very trying time for the Board members and no doubt the notice in the papers caused those who might have been interested to draw their own conclusions about the way things were going for the Mageough. However, it is noted at that meeting on the 15th October 1891 that the Infirmary is now complete and the Registrar is asked to arrange Insurance for it.

While Mrs Hardy was "Matron" she does not seem to have been a qualified nurse, indeed being more like the "Lady Superintendent" that Mrs Simmons had insisted on being called. Because of this a Miss Adelaide Woods from the Adelaide Hospital was appointed as the Nurse on the 18<sup>th</sup> November 1889, to be paid £25 p.a. and to reside in the Infirmary and be under Mrs Hardy's direction. Her first three years were spent in the small Infirmary in Nos. 37 & 38 and Nurse Woods was the key person in getting the new Infirmary up and running.

From then on the Infirmary is regularly mentioned at Board meetings, maybe even more so than the actual houses but the topics are generally day to day matters. On the 11<sup>th</sup> of October 1892 they agreed to connect a telephone between it and No.20. They also agreed to give patients 6d a week for themselves and in 1897 they decided that they would allow companions of ladies to be treated there though they would have to pay 10/- a week.

In 1906 a major storm blew up about the cost of running the Infirmary. It was reported to the Board that it had cost £603 in the previous year exclusive of Medical Officer's Salary. The Trustees formed the opinion that "such expenditure upon food indicated a luxury of living incompatible with the requirements of such an Institution." The Matron at that time, the Registrar's wife Mrs Hardy, sent a note to the next meeting to say that not only were there any luxuries provided but there was no waste either. This argument rumbled on and even in 1908 the Board were discussing the burden the Infirmary was proving to be. It came up again the following year and at their meeting of the 13<sup>th</sup> July 1909, Mrs Parmenter, the nurse in charge of the Infirmary was threatened with dismissal. She was not dismissed and it seems likely that Mrs Hardy intervened again. Various measures seem to have been introduced to reduce costs which were made even more urgent by the effects of the World War, for example on the 13<sup>th</sup> of March 1917 it was agreed that the gardener

would plant vegetables to supply the Infirmary. The following year the coal supplied to the Infirmary was reduced by 25% “to not more than 40 tons.”

In 1920 the Board learned that the servants cleaning unoccupied houses were being given meals in the Infirmary kitchen while others were being fed by the residents. The servants were given an extra 5/- a week and were told they would be dismissed if they were “given food or remuneration of any kind” by the residents or the Infirmary.

Another cost saving measure brought introduced in 1922 was a Singer Sewing Machine. Instead of sending out bedding and other Infirmary items they were to be repaired in-house. In 1924 a gas fire was introduced for the Dining Room and in 1925 the whole place was brightened up with new decoration at a cost of £92 and 14/- and in 1932 the floors were covered in what was then the very new-fangled rubber flooring. Four years later they introduced a Hoover to assist with the cleaning

In 1952 a major effort was made to upgrade the facilities, a new clothes airing room was introduced and the hot cylinder was moved from the kitchen to another room where a new bath was installed. Various other changes were made including a bedroom for the Cook. All this was done at a time when the Board were under financial pressure selling another £1884 of their stock and running up a debt of over £2500 with their bank. Around this period there is more in the Board's minutes about juggling their finances than any other topic. However the Infirmary often seems to have attracted charitable support from others and on the 9<sup>th</sup> of February a Miss Barber presented it with a gas operated Refrigerator. A new feature introduced by the Registrar in the 1950's was a Garden Fete and in 1956 the proceeds of £210 were spent on the provision of a new Rayburn Cooker for the Infirmary. But despite such donations and fund raising the Infirmary was a major financial headache. In 1960 the Board note that they are having to employ a cook, a kitchen maid, a house maid, a charwoman a nurse attendant as well as the Nurse in charge which they note is the approved minimum. It is not detailed but it seems that they were coming under scrutiny from external sources and were having to be aware of accepted standards. In 1964 the Board had to draw up a new set of Bye-Laws, Rules for the Infirmary, Medical Rules and House Rules. The dawn of the new health and safety era had well and truly arrived in the Mageough.

The same story continued. In 1963 the contributions to and from patients were reviewed and an anonymous donor provided the cost of a Lift to operate between the floors. In 1965 an anonymous lady donor gave the money for a record player and recordings of hymns to be played at services in the



Infirmary. There was at that time still an organist in the Chapel. Six years later, in 1969 the Infirmery and Annexe were provided with oil fired heating with a grant received from the Board of health. This brought the era of lugging 40 tons of coal and more to an end. Fire extinguishes were provided in 1970, the Bathroom was upgraded to provide a shower in 1970 and so on.

Mr Leslie Wilkinson in his “Memories of the Mageough” mentions that the Infirmery was built sometime later than the main buildings at a cost of £2000. He identifies it as the building which runs from beside No. 37 back to where the Function Room now stands. In the 1970’s he recalls that a friend of his Mrs Exshaw, then in her 80’s was moved into The Infirmery. The rules then were, apparently, that no matter how well or how sick you were on your 80th birthday you were moved into the Infirmery, like it or not. Mrs Exshaw had a room with a bed, chair, sink with running hot and cold water, a light over the bed, a dressing table and a wardrobe. There was also a bell in the room for emergency use. The staff consisted of a qualified Matron, two live in Aides, a live in assistant cook and the official cook Miss Ivy Brown who lived in No.11. Behind the Infirmery there was a kitchen garden providing the vast majority of the vegetables for the kitchen. This was maintained by the resident gardener, a Mr Heuston who lived in The Lodge. Mr Wilkinson recalls that he was a chain smoker and as his wife (apparently a woman well ahead of her time) did not allow smoking in the house he spent most of his time in the garden much to everyone's benefit! The residents of the Infirmery had meals provided in a dining room which was to the right of the main door. There was also a small sitting room behind the dining room with an open fire and, in later years, with a TV. The rule, applied by the occupants themselves, was the last person to feed the fire had the right to change channels.

In a 2011 Report by the City of Dublin Education and Training Board we learn:

There was an economic “mini-boom” in the early 1960s and ‘70s in Ireland, which allowed for some financial assistance towards the care of the elderly and a serious attempt was made to upgrade care facilities. It also was an opportunity to look at the grim reality of the elderly mentally infirm being cared for in mental institutions. At this time, Private Nursing Homes began to appear as an alternative to those institutions. The Private Nursing Home was a new development in Ireland and was originally only available to the older person who, because of means testing, was not eligible for care in the public sector. As private nursing homes became established as an alternative to public nursing care units, older people in general, began to exercise

their right to equality and fairness, in the care which they received, whether this was to be public or private. It soon became apparent that Private Nursing Homes needed to be regularized and assimilated into the extended care area. To ensure proper standards, protocols were put in place in the enactment of an important Government Act. This Act was called The Health (Homes for Incapacitated Persons) Act, 1964 and it paved the way, for the statutory regulation of standards of care of the older person in nursing homes. The 1964 Act covered a broad range of care homes provision where people were being maintained for profit, viz. old age, physical infirmity, injury, defect or disease, or mental infirmity or mental handicap and also guest homes, maternity homes and mental homes. The Act did not and does not cover public community care nursing units. This was a very important piece of legislation because it laid down strict guidelines for the operation and maintenance of such homes and institutions. It prescribed certain standards of care and maintenance, food and medicines, which should be adhered to. It specifically established the qualifications of a person deemed suitable to own/manage a Nursing Home. It provided for penalties, including a prison sentence for people in breach of their duty of care.

See: Care of Older People in Ireland (Report):

<http://www.cdetb.ie/getattachment/51403217-4f39-4af7-bccf-e1ae9338501c/Care-of-Older-People-in-Ireland.aspx>

This had an impact on the Infirmary at the Mageough which had to avoid giving the impression that it was a hospital or nursing home. The Infirmary had never taken in residents from outside the Mageough and was simply an extension of the limited care offered to people who had to be “capable of independent living” but the legislation still applied forcing changes to be made. Such require as 24 hour full cover nursing could not be offered with the staff and funds then available.

Mr Leslie Wilkinson became the Registrar in 1984 and at that time Miss Valerie Morris, who resided in No.32 was the Matron. She held that position for about twenty years. She had two Nurse Aides, later increased to three, all living in, one Domestic and one Cook who also lived in. In addition there was a fully qualified part time relief nurse and a relief cook. The cost of maintaining all these staff was enormous and left finances for the whole Mageough operation very tight.

During Mr Leslie Wilkinson's time as Registrar he recounts that on the 1st of September 1993, with the implementation of the Health (Nursing Homes) Act 1990 it became obvious that more changes would be necessary. We can see from one position paper which is still available that there had to be a major discussion about "The Annex" and it was agreed it could never be brought to the newly required Nursing Home standards. Enquiries were made as to whether it could be made suitable for short term convalescence. This discussion was widened out to include the need for providing a dining room for the other residents of the Mageough and a possible Function Room for community activities. In the end it seems to have been agreed to make no changes until the full implications of the Act became clearer and on the initiative of Dean Victor Griffin of St. Patrick's Cathedral, one of the Trustees, a redundant prefab from St. Patrick's Grammar School was erected as a Function Room to replace the Sitting Room and free up space in the Annex. When the old Gascoigne Home on Camden Row, Dublin - which had been founded in the 1880s with money given by Colonel Trench Gascoigne and was originally known as "The Rest for the Dying" - was deemed unsafe under the new regulations in the 1990's Cowper Care was set up by Dublin Diocese, of which Dr Donald Caird was Archbishop at the time, and some generous benefactors to provide suitable Nursing Home facilities under the auspices of the Church of Ireland. They amalgamated the resources of various redundant units and bought a plot of land on a neighbouring property at western far end of the Mageough site creating a whole new scenario which led to the current arrangements.

# The Story of the Mageough

## Chapter 7

### The First Trustees

#### The First Clerical Trustees

The inaccuracies about Miss Mageough in the first Board minutes where they misspell her name suggest the Executors and Trustees may not have known her that well. There is no doubt however that she knew them well and either hand-picked them or was well advised as to who she should designate as the Trustees of her bequest. While they brought a variety of experience to the Board they were almost all from a somewhat similar church background. An exception to this seems to have been the Revd. Edward Metcalf who resigned for four reasons which appear on the surface to be of a practical nature - wanting one large building rather than many individual houses, and so on - but he may have had more fundamental disagreements with the approach of the other Trustees. It would be really interesting to know why Miss Mageough named him and what real problems there were between him and the others.

The background of the Clerical Trustees is in churches known as “Proprietary Chapels” also called “Trustee Churches” or “Free Chapels”. In his “Recollections of the Irish Church” Richard Sinclair Brooke describes a new phenomenon that emerged in the “Church of Ireland” in the early 1800’s. The Church of Ireland was then, as it is now, parish based usually with a Rector (or Vicar) and Parish Church with a definite geographical area usually based on ancient tribal kingdoms. One of the objections to John Wesley had been that, while he was an Anglican clergyman himself, he came into other clergies parishes without permission and preached in the open air in market squares and such like. Brooke writes:”

But starting with the Mariners Church in Dunlaoighre there began to be built “a series of houses of worship erected at this time, and afterwards : they were built by public subscription, with the consent of the Rector of the parish in which they stood; ..... they became chapels of ease, and had generally a parochial district assigned to them, and were subjected to the Bishop's authority and visitation. They were

supported by pew-rents and the offertory, both always very large in Ireland; ..... — the rights of the mother or parish church, such as marriage and funeral fees, were faithfully reserved. Seven or twelve trustees, made up of clerics and laymen, managed the receipt and expenditure of all moneys, with which the clergyman did not interfere, save but to receive his stipend. Under such regulations, or laws similar to them, were built, from about the year 1826 and onwards —

St. James's Church, Bray, incumbent Revd. John W. Hacket; Baggot Street Church, Dublin, Revd. Hamilton Verschoyle; Trinity Church, Dublin, Revd. John Gregg; St. Matthias' Church, Dublin, Revd. Maurice F. Day; Christ Church, Leeson Park, Revd. Maurice H. Neligan; Sandford Church, near Dublin, Revd. Pakenham Walsh.' These men were all eminent for piety, and popular as gospel preachers. Many other similar churches have since been erected in Dublin diocese.”

This account is somewhat tongue in cheek, coming from someone who had ministered in such a church and was obviously from a churchmanship that was enthusiastic about them. The permission of local Rector's was not always sought and if it had would at least occasionally have been refused. These innovators were enthusiasts and for some clergy religious enthusiasm was “a very horrible thing”. It was often many decades, and in very changed circumstances, before such churches were given geographical areas and, as we see with the Mageough and Milltown Parish, the rights of the “mother” or parish church were a source of tension.

He may also be mistaken in suggesting that the Mariners was first such Chapel. In 1767 a Chapel was built on Leeson Street for the Magdalene Asylum founded by Lady Arabella Denny. The Chaplains there do not seem to have much impact beyond their institutions. Things changed in 1784. In that year William Smith, a prominent Dublin businessman paid for the building of Bethesda Chapel at the corner of Dorset Street and Granby Row to give a pulpit to his brother, who had been expelled from Derry Diocese. This chapel was connected with a previously opened female orphanage and it has better claim to launching the “free” Chapel movement. In 1839 the original building was replaced by a much finer one indicating the success of the Bethesda. Smith was followed by a Methodist preacher but its first full time minister was the Revd. John Walker who went there in 1793. He was a most able theologian who published widely but gradually became convinced that the clerical structures of the Church of Ireland were un-scriptural. It has to be said that the

Bethesda then became something of an embarrassment to the movement. Walker left and founded the movement known as the "Church of God" and was never reconciled to the Church of Ireland. He was however reconciled to Trinity College where he had lectured until he renounced his orders and they granted him a substantial pension. He was such an able and influential personality that he caused a great deal of soul searching among evangelicals in the Church of Ireland and caused some others to leave after him. Such breakaways were a constant threat to the movement during the 19<sup>th</sup> century with the Darbyites (later the Brethren and Plymouth Brethren) and Kellyites, both begun by disaffected clergy, being examples. The Revd. Benjamin William Mathias, also an able theologian, some of whose books are still available and influential, took over after Walker had left and steadied the ship at the Bethesda going on to have a strong influence on the growing movement towards the "free" chapels. Some years later the Government, by then moved back to London, recognised the need for new churches to deal with a more mobile, and upwardly mobile population which gave sanction to the building of such non-parochial churches.

The wider background to all this was the inherent contradictions which lay at the heart of the Church of Ireland. It was the official state church required to offer daily prayer for the Sovereign, to preach the moral basis for all law and social interaction, to be Chaplain to the various institutions of the secular state and to be an arm of local government. Attendance at worship was a symbol of loyalty to the state; accepting its discipline a sign of "civility" and good manners; Wardens and Easter Vestries were charged with maintaining roads and ditches, caring for abandoned children burying unclaimed corpses and a host of other tasks. To pay for all this the church was required to collect the "cess" the local taxation which also involved the Tithes. These had been introduced by the Normans at the Synod of Cashel in 1172 as part of their tax regime and for eight hundred years were a source of aggravation and violence.

When the tide of religious enthusiasm began to rise in the late 18<sup>th</sup> and early 19<sup>th</sup> century all this was completely irrelevant and indeed repugnant to those who saw the church as being responsible for preaching the Gospel and saving souls. Such people were as opposed to Easter Vestries and Tithes as were those who took part in the later agrarian agitation which brought the whole dysfunctional system tumbling down. Along with this, those delivering and responding to the evangelical preaching saw the parish system as unable to provide a platform for the new reformation they were convinced was possible. They saw the church as needing a whole new flexibility in order to be what it always should have been. In the countryside this kind of movement was, and

still is, happy to meet in tents and rented halls, in the city while they started in converted theatres and sheds they went on to build magnificent structures which often far outshone the old parish churches. The irony is that these buildings have sometimes become more of a millstone around our churches neck than the old parish churches ever were.

Christ Church, Leeson Park, one of these Trustee Chapels, had interesting beginnings for those interested in the story of the Mageough. One account has it that in 1815 five prominent Dubliners were Trustees of a charity which had been set up in the Liberties area. They were associated with a "Trustee Church" in the area which became concerned to help the poor and preach the Gospel to them. This church met in what had been a closed rather seedy "variety" theatre. We might see this as symbolising the shift, which characterised the time, from sinful frivolity to "seriousness". This group were particularly alarmed by the condition of the blind women of the city. They bought Molyneux House a large mansion on the corner of Peter's Street and Bride Street near their church meeting place and offered sanctuary to such women. Part of the house was a Chapel and on the 19th November, 1815, they held an opening service at which a considerable sum of money was collected. It became known as the Molyneux Chapel connected with the Molyneux Home. This was part of an upsurge of interest in building hospitals, homes and institutions for those who were seen as deserving poor in the city, spurred on by the kind of evangelical preaching Wesley had inspired and maybe a degree of guilty conscience among the newly prosperous. The project was successful and began to grow. The Molyneux governors were notable in that they were enlightened enough to realise that blind women were intelligent people who could be educated and taught to do all sorts of craft work. The charity grew and developed lace making in particular. About 1840 the Revd. Dr. Charles Fleury, named as a Trustee of the Mageough 20 years later, was appointed chaplain, and the "Molyneux" soon became one of the most popular and best attended churches in Dublin.

([http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk\\_djvu.txt](http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk_djvu.txt))

A more cynical account is that these five businessmen and others wanted to set up a church in opposition to the existing dreary churches of the area but that the law at the time prevented them doing so unless the church was a chapel attached to some charitable institution or other. Their concern for poor ladies was a convenient means devised by hard-headed businessmen to circumvent the law! Whatever the truth of the matter the Molyneux Home with its "old"

Molyneux Chapel was established in the old town house and adjoining run-down theatre and much good was done for the objects of their charity.

## **The Revd. r. Charles Marlay Fleury**

The Revd. r. Charles Marlay Fleury was born in 1802 in Waterford where his father the Venerable George Fleury was the Archdeacon. He was educated by a Mr Price before he went to TCD where he received his BA in 1824. Canon Leslie has no information about him until he was appointed an assistant Chaplain in the Rotunda Hospital in 1835. He had gained his MA in 1832 and was a college lecturer between 1837 and 1839. So the time between his BA and his move to Rotunda may have been devoted to academic work. In 1839 he moved from academia back into the Chaplaincy of the Molyneux Chapel. He remained in this position until shortly before his death on the 3rd February 1863 aged 61. He obviously continued his studies during this time as he was awarded a DD in 1857, five years before his death. His own son Charles William followed him as Chaplain of what was then called the “Old” Molyneux from 1890 to 1908. By then the Molyneux Asylum and “new” Molyneux Chapel had moved to Leeson Park.

In the book “Scrapbook of Clippings with articles on Blindness” we learn that:

“Dr. Fleury was a man of refined active appearance, possessed of all the qualities that quickly made him recognised as a pulpit orator of a very high order. His preaching drew crowds from all parts of the town to the plain-looking edifice in Bride Street and the small chapel was always filled with a cultured and wealthy congregation. All this began to bring in good collections and quite soon £150 per annum was paid for an Asylum House, and here were admitted as many as it would hold.”

[http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk\\_djvu.txt](http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk_djvu.txt)

In his obituary in the Cork Examiner of the 1st January 1864 he is referred to as “for twenty years the learned, eloquent and zealous minister of the Molyneux Asylum for Blind Females”. A taste of Dr Fleury’s preaching and theological thought may be gathered from the titles of two books he published. The first “Millenarian Prophecy as related to the Russian Empire” published in 1853 indicates an interest in Millenarianism a trend in American evangelical circles at the time and leading on to the formation of sects like the Jehovah’s Witnesses, and also an interest in current political developments. Again his



second book: “Six sermons on the last days” (1856) shows an interest in eschatology or the end of the world, death and judgement, and area related to Millenarianism. This seems to have been the kind of preaching which attracted the crowds to the Old Molyneux.

However, this was only one side of the man. Some time into his ministry Dr. Fleury went for a trip to Canada mainly it seems, as a fund raising effort for the Molyneux. The “Scrapbook” says that: “during his stay in that country he frequently advocated the cause of the charity over which he had the charge.” As well as being Chaplain he was also “in charge” of the Molyneux and also its chief fund-raiser. This is a pattern which was followed in the later Leeson Park Asylum and then in the Mageough in the time of the Revd. enjamin Gibson.

To facilitate his trips abroad Dr Fleury took on an assistant Chaplain at the Molyneux, the Revd. Maurice Neligan who developed the vision of expanding the Molyneux and moving it to a bigger site in the suburbs. This was not universally popular and it looks as if Dr Fleury took quite a bit of the heat of the opposition to this. On the opening day of the Leeson Park complex Mr Neligan made a long speech in which he admitted:

“Considerable opposition was encountered, and apprehensions as to the wisdom of the venture were strongly put forward. However, with the encouragement and financial support of several influential friends the project was carried on, and the completion of the work accomplished”.

So the work was accomplished and on

“The opening day of the new asylum building was the 23rd May, 1862, when a large number of friends assembled in one of the rooms of the Institution. The Earl of Roden was in the chair, and several very interesting addresses were delivered. All those present concurred in expressing their admiration of the new chapel and the new asylum. Dr. Fleury opened the meeting with prayer, and the Revd. M. Neligan gave by request a resume of the history of the institution”.

Mr Neligan’s enthusiasm displayed in his speech at this opening was palpable but it may have overwhelmed Dr Fleury. At any rate within eight months of the opening of the “new” Molyneux, Dr Fleury who had stayed as chaplain of the “Old Molyneux” was dead: “Soon after the new church was opened (which took place on the 1st June, 1862, the Lord Lieutenant, the Earl of Carlisle, being present) the chaplain, Dr. Fleury, passed away, deeply regretted

by his congregation”. The “Scrapbook” says that: “He was succeeded by his able assistant, the Revd. Maurice Neligan, who in a brief period reached an equal pinnacle! of popularity, which he sustained until his resignation a few years back.”

## **The Revd. Edward Metcalf**

The Revd. Edward Metcalf was the second cleric named by Miss Mageough as a Trustee. He was born in 1818 in county Kildare, his father being a solicitor, (in the TCD list of alumni this is given as a “Pragmaticus”). He was educated by a Mr Wall before going up to Trinity College where he was awarded a BA in 1845. In that year he became curate of the parish of St. Nicholas’s Without, that means outside the Dublin city walls and it seems somewhere near St. Patrick’s Cathedral. He spent three years there before moving to St. Kevin’s Parish. This was not the more modern church, now ruined, but an older church built in the 1700’s. After five years there he moved to Delgany where he stayed from 1853 to 1855. There then seems to be a gap in his ministry and six years later, in 1861, he became Priest in charge of Balbriggan. Leslie says he stayed there until 1868 though the Parish list says he was replaced by the Revd. Latham Warren in 1862. This Mr Warren, having moved from Balbriggan to Dunlaoighre, was appointed by the Trustees of the Mageough to replace Mr Metcalf on their Board when Mr Metcalf suddenly resigned. Mr Metcalf is next listed as curate of Aghalurcher Parish in the county of Co. Fermanagh where every list agree he stayed only two years until 1870 when he seems to have retired, aged about 52. He died just five years later so again it may have been a case of someone with poor health, maybe as a result of his early work in the poorer areas of Dublin. Miss Mageough would seem to have named him partly because he came from the same kind of churchmanship as Mr Neligan and the others and also because, again like them, he was a man of means and a certain social class but perhaps also because he had shown a real concern for the poor and disadvantaged. His strong objections to the other Trustees and the Executors drawing up such elaborate and expensive plans may also point to his feeling that they should have been more careful in their use of the bequest.

In the National Archives “Private Accessions Lists”, lists of transactions concerning property in Dublin City (97/24 PROPERTY IN DUBLIN CITY 1/9) on the 18th January 1874 it lists a; “Bargain and sale between James A. Brown, Edinburgh and the Revd. Edward Metcalf, 20 Adelaide Road, Dublin of a house on S. Side of Adelaide Road. Consideration: £500.”

This seems to mean that a year before his death he sold his house on Adelaide Road where the difficult meeting of the Trustees was held at which he raised his objections to their approach to the project. Perhaps he had fallen on hard times financially by then. In the same archive (1/10) of the 7th August 1875 there is the: "Copy probate of the will of the Revd. Edward Metcalf, Adelaide Road, Co. of Dublin City. P.R. Will dated 3 July 1875". In the list of graves in Mount Jerome Cemetery No.6568 reads:

| In Memory of The  
| Revd. EDWARD METCALF  
| who on the 6th July 1875  
| was taken to be for ever with  
| the Lord  
| aged 58 years  
| "Precious in the sight  
| of the Lord  
| is the death of His Saints"  
| Ps. 116. 15

It would be interesting to find out more about Mr Matcalf, the one who stood out against all the others in the planning stage of the Mageough, but as yet I have found this very sparse information. If he had carried the others with him the Mageough would now be a very different sort of place.

## **The Revd. r. Maurice Hodson Neligan**

The third clerical Trustee nominated by Miss Mageough was, it seems, the real power behind the project of building the Mageough. The Revd. r. Maurice Hodson Neligan was born in 1828 in Athlone, Co. Westmeath where his father was a medical doctor and where the family had roots going back for many generations. They were intermarried with local land owning families such as the Hodsons, who gave their name to Hodson Bay in Lough Ree. Maurice Neligan was educated in Harcourt Street in Dublin by a Mr Jones and entered TCD and achieved his BA in 1850 aged 22 and his Divinity Testemonium a year later. In that year he was made a deacon in Kilmore and became curate of Kilglass in Meath Diocese. A year later he married his first wife Elizabeth Frances daughter of Matthew West of Treed, Co. Longford. She would have been from a similar background to himself and they may well have been neighbours from childhood. They had a number of distinguished children the most notable of whom was perhaps the Rt Revd. Moore Neligan who was a Rector in London before becoming the Bishop of Auckland in New Zealand where he made quite an impact.

1852 was also the year he moved to Navan where he stayed until 1854. In that year he moved to Dublin and became the curate of the Mariner's Church in Dun Laoghaire. As we have already seen this was the first of the Trustee Churches with a strongly evangelical ethos and we can imagine that his, admittedly short, time there had an influence on his later work. But after only a year in Mariners he became the full-time secretary of the Jews Society of Ireland which focused on the conversion of Jews to Christianity. After four years in this Mission he joined Dr Fleury in 1859 as his curate in the "old" Molyneux. Chapel and Asylum and this became his major life work. It must have been in that year that Miss Mageough put her eye on him and included his name in her will a year later. Perhaps then she was a member of the congregation of the Molyneux and in sympathy with the churchmanship and the social concern and action of that church.

As we have seen it was when Dr Fleury began to travel to other countries, including Canada to promote the Molyneux and encourage work among the blind he took on Mr Neligan as his assistant and left him in charge in the Asylum. The "Scrapbook" says

"(Neligan) was then a young man, full of energy and greatly ambitious for the welfare of the institution and its prosperity. He saw with wisdom into the future and rightly gauged the fact that Dublin was enlarging her borders, and that neither the quarters nor the locality of the Blind Asylum were in keeping with its present needs or the possibilities that lay before it. So Neligan worked "for the erection of the handsome church in Leeson Park and the fine building adjoining — the Asylum for the Blind. It was in 1862 that this great achievement was accomplished, and the " National Institution for the Blind of Ireland " became established. For upwards of forty years "Christ Church, Leeson Park," has ranked as one of the prettiest and foremost churches in the metropolis or suburbs."

In Canon Leslie's "Clergy of Dublin and Glendalough" as revised by Mr Ronnie Wallace under the heading for Leeson Park - Christ Church it says:

"The Molyneux Asylum for the Female Blind was moved to Leeson Park from Peter Street in 1862 and a new church was built. The New Molyneux Chapel was consecrated on the 18th June 1862. It was rebuilt and named Christ Church Leeson Park and consecrated on 4th May 1874."

The architect for this was Mr Rawson Carroll, who got the job by winning a competition, and he is the architect that designed the Mageough. It seems clear Dr Neligan had developed a strong bond with him during the building of Leeson Park and brought him into the Mageough project without consulting any other architect. Christ Church became an independent parish in 1892. Dr Neligan was the Chaplain of Christ Church from 1863 to 1900, that is for thirty seven years and throughout this time the place flourished.

New houses were built in the area and were bought by wealthy people who were attracted to Christ Church and to Dr. Neligan. He and the Molyneux seem to have been at the forefront of development and research into helping people with blindness and had close association with a Dr Moon

“who was present on the opening day in Leeson Park, adapted his embossed system to the Bible in Irish shortly after completing it in English. This remarkable man was born in 1818 and became totally blind in 1840. He constructed his wonderful system in 1845, and laboured throughout his life (he died in 1894) in the cause and service of the afflicted like himself.”

“Dr. Neligan in company with Dr Moon, the celebrated inventor of the embossed type for the blind, travelled over a great portion of the United Kingdom, and during their journeyings obtained considerable help which, "together with handsome contributions from members of the congregation". (cf “Scrapbook”)

It is interesting that, as a member of the Mageough Board, he persuaded them to fund Mr Rawson Carroll to travel to England to get ideas for the design of the Mageough and pushed through the idea of a Chapel at the Mageough partly for the residents to worship in but also as a revenue stream to fund the place into the future by attracting an eclectic congregation. No wonder the sickly Mr Metcalf felt somewhat overwhelmed.

So when it came to choosing the Trustees for the Mageough the Revd. Dr. Neligan already had a remarkable track record and no wonder Miss Mageough was keen to have him on the team. It's interesting that the Diocese seems to have been slow to recognise his extraordinary abilities and energy. It was not until 1887 that he was made a Canon of Christ Church Cathedral and then a Prebendary in 1896 which he held until his death. It also interesting to note that the Revd. Dr. Neligan's namesake (perhaps a relation even maybe a grandson) Dr Maurice Neligan, a Dublin heart surgeon and newspaper

columnist was a co-founder in 1984 of the Blackrock Clinic as a private, high-tech hospital offering healthcare to privately insured patients.

## **Revd. James Hewitt**

In place of Dr Fleury who was nominated by Miss Mageough but who had died before the project to build the Mageough got underway the other Trustees chose the Revd. James Hewitt, the Incumbent of Zion Church, Rathgar, to replace Dr. Fleury. We might think that this was simply because he was from the church up the road but we must remember that at the first meetings they had no idea where the Mageough would be built. The reasons he was chosen seem to be that he was from a very similar church background to Dr Neligan and the other clerical and lay Trustees. In his involvement with Zion he had been through a similar sort of process to the one the Board faced in setting up the Mageough.

Mr Hewitt is variously referred to as Rector and Incumbent in recent documents but strictly speaking these are inaccurate. Zion was a Trustee church built in the Rathfarnham Parish area with money from the will of a John Gold of Cullinswood but as an evangelical preaching house with no real relationship with the parish. Zion was consecrated on the 21st November 1862, having opened for worship a year earlier. Only on 18th March 1885 was it allocated a parochial area from within the Rathfarnham Parish area after a somewhat protracted dispute. It did not become an independent parish until 1921 when it was vested in the Representative Church Body of the Church of Ireland.

Mr Hewitt was a native of county Dublin and educated in TCD where he gained his BA in 1850 and Divinity Testemonium a year later. He began his ministry in Durham Diocese in England where he was priested but was soon back in Dublin serving curacies in Harold's Cross and St. Matthias Parish before becoming minister of Zion where he stayed from 1861 to 1895. His churchmanship may be gained from the title of a book he published entitled: "Forgiveness of Sins by Faith Alone".

On the 12th December 1863 the Cavan Observer reported on a case then before the Consistorial Court before Judge Battersby. The Revd. Launcelot Dowdall, the Rector of Rathfarnham had taken a case against the Revd. James Hewitt demanding that the alms being collected in Zion church were in fact his property and that he had the right to them. Judge Battersby gave judgement in favour of Mr Dowdall and Rathfarnham Parish:

This is a suit promoted by the Revd. Launcelot DOWDALL, rector of the parish of Rathfarnham, against the Revd. James HEWITT, incumbent or perpetual curate of Zion Church, Rathgar, in the same parish, to compel the latter to pay over the alms collected in said church, according to law, and that he may abstain from misapplying the same in future. The pleading states these alms to have been collected at the "offertory" as sacramental alms. No such proceeding as this has been taken in Ireland before, except in the case of Magee v. the Bishop of Cashel, and from the statements made on the last court day it would appear that the present suit has arisen not so much from a desire to settle the right to this offertory as from the circumstance that upon Mr. Hewitt's appointment to the perpetual curacy of Zion Church he insisted on a title to discharge the duties of rector, or some of them, throughout the whole parish of Rathfarnham, a title which Mr. Dowdall denied, and to prevent Mr. Hewitt getting a footing in the parish by having district assigned to his church pursuant to the statute in that behalf.....

The apparent object of the law is to leave the rector of a parish to discharge the duties of it upon his own responsibility and without the interference of other persons....Whether the law in this respect be wise, it is not for the court to say; but being as it is, this motion must be refused, with costs, and the libel admitted to proof, and a day assigned to Mr. Hewitt to answer it.

Rathfarnham who appears to have had Dr Ball, the Dublin Diocesan Chancellor, acting for them, then asked for costs but these were refused on the basis that Zion were going to appeal the judgement and it is not clear where it went from there.

So as we found elsewhere the Mageough was skating on very thin ice by setting up a Chapel within the Milltown Parish area. Inviting Mr Hewitt onto the Board meant they had a sympathetic neighbour with some experience in this tricky area but also suggests they may have had some inkling that they too could be heading for trouble with Milltown.

Another problem the "Trustee Churches" had is illustrated by another court case involving Mr Hewitt who seems to have had more than one "day in court".

The Tablet of the 26th June 1865 reports;

“Remarkable Libel Case. - On Monday a remarkable trial opened before Mr. Justice Keogh and a special jury in the Court of Common Pleas, about which the deepest interest is felt. Mr. John Galston, the plaintiff, chief clerk in the solicitor's department for excise, stamps, and taxes, who has a salary of £750, charges Revd. James Burkitt, late curate, Zion Church, Rathgar, with wilful and malicious slander and libel, written and oral, the substance of the slander being that he, Galston, had on several occasions appropriated some of the moneys which he collected at the offertory as a public collector in that church. Zion Church is an Episcopalian foundation, established and partly endowed by a wealthy stockbroker, some fourteen years ago. The incumbent is the Revd. Mr. Hewitt, and the congregation very large and highly respectable. The church overhangs the Dodder, in one of the handsomest positions in Rathgar. Mr. Galston and his family felt the deepest interest about the affairs of the church, and he advanced considerable sums of money to promote its efficiency. The Revd. Mr. Burkitt, the curate, was appointed just before the passing of the Irish Church Act at a salary of £100, but anxious to commute and compound he obtained a certificate from the incumbent, Mr. Hewitt, that he had a salary of £150, and thus fraudulently obtained commutation from the Church Temporalities Commissioners upon that sum. The incident illustrates the plunder which has taken place of Mr. Gladstone's expected surplus of eight millions. Mr. Galston, it appears, heard of this transaction and condemned it as fraudulent, which excited the curate's anger. Imputations followed as to Mr. Galston's tampering with the silver on the offertory plate, and marked coins were left thereon. At length the curate wrote to the incumbent, who was absent, and formally charged Mr. Galston with the theft, whereupon the former wrote to the latter informing him that he had tried him and found him guilty. Mr. Galston was then removed from various honorary offices which he held in connection with the church, and about the same time he and others complained to the rector of the curate's inefficiency and had him removed. Mr. Galston now vindicates his character through an action at law which will be followed up by half-a-dozen others of leading members of the congregation who took part in the slander. Plaintiff of late has gone to the Presbyterian Church in the vicinity to worship, so that the Presbyterians of the district, many of whom are very wealthy, have taken sides with Mr. Galston. Serjeant Armstrong and an able bar are for plaintiff, and Mr. Macdonough and other eminent counsel for the



defence. Archbishop Trench was examined yesterday ; numbers of witnesses, ladies as well as gentlemen, are to be examined ; and the trial is scarcely expected to conclude this week. No impartial person in Dublin entertains a doubt of the total innocence of plaintiff, who is an upright and highly respectable man, for whom and his family the deepest and most general sympathy is felt.”

So much for the impartiality of the Press! But this little contretemps illustrates the kind of problems churches outside the parish system could encounter. We might also note the interesting reference to Mr Gladstone and the settlement flowing from the Irish Church Act and Disestablishment which throws some light on the way ordinary people felt about the “plunder” of the Church of Ireland and the endowments which had been given to it by individual benefactors.

In Mt. Jerome Cemetery, Grave No. 3252 has a headstone which reads as follows:

In Loving Memory of Revd. JAMES HEWITT, M.A. Incumbent of Zion Church Rathgar who entered into rest June 6th 1895 Also of his wife ELIZABETH SUSAN who passed to her rest on November 18th 1928 and was buried at Salcombe, Devon "Till He Come"

## **The Revd. atham Coddington Warren**

When Mr Metcalf resigned he was replaced by the other Trustees with the Revd. atham Coddington Warren at that time minister of Christ Church, Kingstown today’s Dunlaoighre. This was another Trustee Church which had been built in 1836 and Mr Warren was the fifth minister there. Again he is referred to in places as Rector and Incumbent but Mr Wallace in “Clergy of Dublin and Glendalough” lists him more correctly as Chaplain. Christ Church, Kingstown, built on the initiative of the Revd. William Burgh its first minister, was originally known as the “Bethel Episcopal Free Church”. The “Bethel” of the title seems to suggest it was aimed more at meeting the challenge of Mission Halls rather than Methodists. It was a very successful “Church Plant” and when it was extended in 1870 it was renamed Christ Church.

Mr Warren was born in Dublin in 1831 and educated by a Mr Rawson before going up to TCD and gaining a BA in 1851, one year later than Mr Neligan which suggests they knew each other in college. He gained his Div. Test in 1852 and an MA six years later. He began his ministry in Meath Diocese but was soon back in Dublin serving various parishes before before becoming

Rector of Balbriggan in 1862. We have already noted that he also here followed the Revd. Edward Metcalf, who had been merely “Priest in Charge” of Balbriggan. This suggests that in his time there Mr Metcalf had built the parish up to the point where it could afford a Rector.

From Balbriggan Mr Warren moved to Christ Church, Kingstown in 1867 and staying there until 1878 when he moved to St. George’s Parish. It was during this period that the Select Vestry of St. Philip's Parish, Milltown communicated with him about their problems with the Mageough. They obviously did not feel they could communicate directly with Mr Gibson the Registrar who was also the Chaplain or with Dr Neligan or Mr Hewitt, (it would be interesting to know why). Mr Warren must have been seen as an honest broker, perhaps somewhat detached from the jockeying that was taking place. He ended his ministry in Lismore Diocese where he became Archdeacon. Archdeacons are expected to be the troubleshooters in the Diocese, the 'eyes and ears' of the Bishop, (and sometimes an extension of his tongue as well) but more often with their intimate knowledge of the clergy they can be the kind of people who smooth over problems before they get out of hand. Perhaps Mr Warren was regarded in this way even while still in Dublin.

Mr Warren was the one who approached the Revd. Mr Alcock about becoming the first Chaplain to the Mageough and obviously fitted in better with the other Trustees than had Mr Metcalf.

## **The First Lay Trustees**

“I nominate and appoint Francis Low, Samuel Bewley Junior and John Wright Hobart Seymour Esquires to be Executors and Trustees of this my Will”

In her last Will and Testament of 1869 Miss Mageough named three Executors: Francis Low, John Wright Hobart Seymour and Samuel Bewley - a Banker, a solicitor and a prominent Businessman and all with clerical and evangelical connections as well as wealth. They throw an interesting spotlight into the kind of people with whom she had contacts. As Executors they were to deal with the Will, as Trustees they were asked to take on the long-term management of the Trust set up under the Will which brought The Mageough into existence. They were asked, then, to take on a lifelong job and when this question was put to them at the first meeting of the Mageough Board they all agreed that they would, along with the other two living Trustees who were not

executors, Neligan, and Metcalf. Dr Fleury who Miss Mageough had also nominated was already dead and the existing Board members immediately appointed the Revd. James Hewitt the Rector of Zion Church, Rathgar to fill the vacancy.

Nineteenth century Lawyers, Bankers and Business people do not seem to have left as well littered a paper trail as the clergy did (thanks mainly of course to Canon Leslie's lists) and much of what we have about them is conjecture.

## Mr Francis Low

Mr Francis Low is the first named and his address in 1860 is given as Fortfield Lodge, Roundtown, Terenure. This fine house still stands much as it was then but now on a cul-de-sac running parallel to the Terenure to Templeogue Road. In todays terms it is in Templeogue rather than Terenure or Roundtown. He may be the son of the Francis Low of Merrion Castle (which would not be too far from Miss Mageough's original home so it is possible he knew Miss Mageough as a neighbour or perhaps even a friend). After his education Mr Low entered the world of Banking, perhaps following his father and in mid-century the name Francis Low appears in the Registry of Deeds as an Executor and Banker on a number of occasions.

In the book 'Banking in Ireland' by James William Gilbert (1836) there is a Francis Low listed on page 131 along with Alexander Boyle, James Pim, Jun., Leonard Bickerstaff and Jonathan Greenwood Pim, Esqrs as running a bank on College Green. The Poor Law Commissioners refer to it as Boyle, Low, Murray and Co. Again in 1851 there is evidence of a Francis Low with "Boyle, Low and Pim and Co. Notaries Public and Bankers" of 35 College Green Dublin. The website:

[http://www.rds.ie/cat\\_historic\\_member\\_detail.jsp?itemID=1101298&item\\_name=](http://www.rds.ie/cat_historic_member_detail.jsp?itemID=1101298&item_name=)

tells us that

“The partnership was founded in 1832 and was more a banking agency than a bank. In 1840 it moved to premises in 35 College Green. Gradually specialising in stockbroking, its successor firm was Boyle, Low, Murray and Company, which remained in business until 1946.”

The Belfast Weekly news extracts which can be found at:

<http://freepages.genealogy.rootsweb.ancestry.com/~econnolly/bwnextracts/bwn18570500.html>

tells us in its marriages column that in

“1857 May 12, at Donybrook Church, by the Ven. John Gregg, Archdeacon of Kildare, assisted by the Revd. John Low, brother of the bride, the Revd. Frederick Bandon, to Rebecca, youngest daughter of Francis Low, Esq., of Merrion Castle, County Dublin.”

So, it looks as if Mr Low had a brother in Holy Orders and his sister obviously married another cleric. He seems to have been a member of the Kildare Street Club and something of a sailor as well because in Bells Life in London and Sporting Chronicle [Town Edition] Date of Article: 26/04/1857

<http://www.lastchancetoread.com/docs/1857-04-26-bells-life-in-london.aspx>

For SALE, the METEOR CUTTER YACHT, 34 ton 8 0. m., coppered and copper- fastened, and fully found, now lying at Ringsend Basin, Dublin.— For particulars apply to Francis Low, Esq, Kildare Street Club, Dublin.

Mr Low died on the 10<sup>th</sup> July 1883.

## **John Wight Hobart Seymour**

It is hard to make definite links with Mr John Wight Hobart Seymour. There was a John Wright Hobart Seymour of Lower Baggot Street who was a partner in Seymour and Webb, Solicitors of 4 Kildare Street who were the solicitors which dealt with Miss Mageough's will and presumably were the families solicitors. In the “DUBLIN STREET DIRECTORY 1862” the properties listed for Kildare Street from Leinster St. to Stephen's Green, North, just across the street from the Mansion House, include:

1, 2, and 3 KILDARE-STREET CLUB, Chas. Miller, esq. Secretary; Peter Curry, house steward.

4, Seymour, Webb, and Co. sol. 95l.

„ Seymour, Edw. Wight, solicitor

„ Seymour, John W. solicitor

„ Scott, Bindon, solicitor

„ Seymour, Revd. Edward, curate of St. Andrew's Church.

So again there is a clerical connection, Mr Seymour's brother being attached to various Dublin Parishes, though never becoming a Rector, until his retirement in 1883. Again it is easier to make possible clerical connections A Revd. John Hobart Seymour 1830-97 was from Dublin and curate of Taney 1862-65 and he was son of John Crossley RN. But there is a Michael Hobart Seymour 1800-1874 who was a noted evangelical controversialist at the time and brother of Aaron Crossley Hobart Seymour 1789- who was a noted hymn writer. Their father was a John Crossley Seymour, M.A., Vicar of Cahirelly, Diocese of Cashel and their mother was a daughter of Edward Wight, Rector of Meelick, Co. Limerick. Perhaps these are relations of Mr Seymour.

Mr Seymour died on the 14<sup>th</sup> of December 1909 while still a Trustee of the Mageough probably the longest serving Trustee ever.

## **Samuel Bewley**

Samuel Bewley Junior of Sandford Hill, Ranelagh, the third named Executor, was a member of the Society of Friends and a close connection of Joseph Bewley of Sandford Hill and 6 Dame Street who was a coffee and tea dealer. Sandford Hill is now occupied by Gonzaga College and very close to the present Mageough site. A relation. Joseph, had the distinction of being one of the fifteen Quakers who died during the Irish Famine purely because of exhaustion through his efforts to bring relief to the starving.

The website: [http://bewleys.com/about-us/heritage\\_tells](http://bewleys.com/about-us/heritage_tells) us that the Bewley family fortune stemmed from a risky enterprising move when

“In 1835 Samuel Bewley and his son Charles dared to break the East India Company’s monopoly by importing 2,099 chests of tea on board the clipper ship The Hellas, the first ship chartered directly from Canton in China to Dublin. Remember, at this time, Ireland had yet to develop its thirst for tea.”

This monopoly went back to 1600 when Queen Elizabeth granted a group of over one hundred London traders exclusive rights to trade coffee and tea into her kingdom. This lasted until Bewley broke the monopoly and single-handedly created the Irish thirst for tea. An early example of capitalism persuading people they absolutely needed what they never knew they needed!

The [www.pennyghael.org.uk](http://www.pennyghael.org.uk) entry on the Pim family, the Mountmellick Huguenot business family tells us that a Sophia Pim who was born on 1 Feb 1834 married Samuel Bewley, son of Joseph Bewley and Elizabeth Pike, on 30 May 1855. Samuel was born on 30 Oct 1825, died on 11 Jul 1887 aged 61,

and was buried in Mount Jerome Cemetery, Dublin. They had seven children: Joseph, Mary, Robert Lecky, David, Walter, Katharine and Rosa. Their home was at Sandford Hill, Dublin and their son the Revd. Joseph Bewley was born on 24 Mar 1856. They had six other children.

In Mr Ronnie Wallace's edition of Canon Leslie's notes about Dublin clergy we learn that the Revd. Joseph Bewley was born in 1856 and educated at TCD where he was awarded his BA in 1878. He passed the Divinity Testemonium exam in 1881 and was awarded his MA in 1883. He was ordained deacon in the Church of Ireland in 1881 and went to England where he was priested in 1882 in Ripon Diocese where he served as a curate in the parish of Potternewton from 1881 to 1885. Four years later he returned to Dublin where he was granted a General Licence before becoming Curate of Grangegorman where he remained until his death on the 7 Nov 1921 at Percy Lodge, Killiney. Like Mr Seymour's son then Samuel Bewley's son never became a Rector but remained a Curate, probably with sufficient income of his own to work on a part-time basis, and like the other Bewley's become involved in social action and evangelical organisations. Some Bewley's were also involved with the Merrion Hall so they moved easily between the Quaker, Evangelical and certain elements of the Church of Ireland.

It would be interesting to find out more about these executors but what little there is about the kind of world their namesakes inhabited does perhaps throw some light on Miss Mageoughs church and social contacts. This Chapter is very much unfinished business!

# The Story of the Mageough

## Chapter 8

### The Chaplains

The First meeting of the Board of the Mageough took place on the 25<sup>th</sup> of April 1871. By the 28<sup>th</sup> of July they were discussing the draft of a Scheme which would lay down how Miss Mageoughs Bequest was to be used. Along with single person and shared houses there was to be a Chapel. So from the beginning the Chapel and Chaplain were part of the plan. One of the most common words in the Scheme is “may” allowing the Trustees a degree of flexibility in their running of the Institution and so Article XII of the scheme states:

The Trustees may appoint a Chaplain for the Institution who shall be a Clergyman of the Church of Ireland in Priest's Orders, and shall be licensed by the Diocesan, and such Chaplain shall, under the direction and subject to the regulation of the Diocesan, perform daily Service in the Chapel, and such Service shall follow the Ritual, Law, Canons, and regulations for the time being of the Church of Ireland. It shall also be the duty of the Chaplain to minister to the sick of the Institution.

The Chaplain then was to be a cleric of the recently disestablished Church of Ireland, (Miss Mageoughs Will had been drawn up when it was still the Established Church of England and Ireland) and who was to be, as far as worship and church business was concerned “under the direction and subject to the regulation of the Diocesan”. However the next Article, VIII, underlines that it is the Board who will be paying the stipend and the Chaplain “shall conform to such rules and regulations as the Trustees may from time to time prescribe. He shall only be liable to removal from his office by an order made by the Trustees, and agreed to at two successive monthly meetings”.

So the Trustees shared authority with the Bishop, but they maintained the final right of hiring and firing. This would have been the case with most Trustee Churches, as for example Zion at the time and Crinken now, but this put the Chaplain in a completely different position to an incumbent in a parish. The Scheme was agreed in 1873 and we read little more about it in the Board Minutes until five years later.

## The Revd. A.H Alcock

At the meeting of the Trustees of the Mageough on the 7th January 1878 while the main concern was still with the completion of the building there appears the first suggestion that they need to get down to the nitty-gritty of the future day to day running of The Mageough. They began to draw up “Forms of Admission” and “Statements of Means” for applicants and the Revd. L.C. Warren told the meeting that he had talked to the Revd. A.H Alcock about the possibility of his becoming the Chaplain. There is no mention previously that he had been asked to do this but there must have been some behind the scenes discussions and Mr Alcock’s name must have been mentioned. It was agreed that Mr Alcock be contacted and that he should be offered £150 per annum for this post. While compared to the £50 they were offering the first Registrar this seems generous it was in fact just about the salary being offered to a new Curate in the Diocese. At the subsequent meeting a week later on the 14th they read out a letter of acceptance from Mr Alcock and then proceeded to talk about what kind of Registrar they might need and the conditions they would offer. They do not seem to have approached the Diocese or Archbishop at this stage about the appointment.

Given the elaborate system of advertising, interviews and numerous rejections which were applied to the Registrars, Matrons and other positions it seems strange that they gave Mr Alcock the job literally on the nod.

Mr Alcock was the first of thirteen Chaplains who have served in the Mageough. Some have lived in one of the houses, some have lived in their own houses elsewhere. Some have served as both Chaplain and Registrar while most have been Chaplain only. Some were full time Chaplains, some have served as visiting part-timers. Initially some were paid a full salary for the work while others have done it on an expenses basis. The variety of configurations has been matched by the variety of the men who have served and as yet there still has been no lady Chaplain. What has been common to all is the offering up of weekly worship, initially every day but in recent decades on Sundays and Wednesdays week in, week out, year after year, initially compulsory for “inmates” now voluntarily attended by “residents”.

The Revd. Henry Alured (apparently an ancient spelling of Alfred) Alcock was born in Bath in 1816 where he was educated in Mr Hudson’s school. The ‘Alumni Dublinensis’ list of TCD students shows he entered the college in 1838, aged 22, which made him quite a bit older than other students. His fathers name is listed as George who is described as ‘Causidicus’, that is a pleader of causes or Barrister. Canon Leslie’s list of Dublin Clergy states that



Mr Alcock was the son of the Revd. George Alcock, Prebendary of Ulard in the Diocese of Leighlin. Barristers in Holy Orders were not unknown so it seems that at some stage Mr Alcock's father moved the family to Ireland leading to his entering Trinity. The account of his life in the book "Chaplains in the HEICS Honourable East India Company Service 1836-58" by the Revd. Frank Perry, published by the Church In Madras in 1904 states that he was a Fellow Commoner at Trinity College, Dublin, and graduated with a B.A. in 1842, the year he was ordained Deacon by the Archbishop of Dublin.

An article in Wikipedia ([http://en.wikipedia.org/wiki/Commoner\\_%28academia%29](http://en.wikipedia.org/wiki/Commoner_%28academia%29)) tells us that:

"The majority of junior members of Trinity College, Dublin are Commoners (or Pensioners) who must pay for Commons and Tuition as distinct from Scholars and Sizars who both receive free Commons and, in the case of Scholars, free tuition. Formerly, there were also fellow-commoners (Socii Comitantes) who paid twice the normal fees but could incept for their degree a year earlier, dined at the High Table and wore velvet collars and sleeves. Above these, were Noblemen (nobles and filii nobilium) who paid four times tuition fees and were entitled to a myriad of privileges, including gold and silver tassels on their gowns."

Whatever he had been doing between school and college Mr Alcock had enough money to pay double fees, do the short course, wear his velvet collars and sleeves and enjoy a high standard of living in the college. It looks as if he had already lined up a career path. Canon Leslie's list says that he was made deacon in 1842 in Dublin but to serve as curate in Monaghan in the Diocese of Clogher where he served until 1845. He then went to Madras as assistant Chaplain. This seems to suggest he was ordained priest in Clogher.

Allens Indian Mail in Google Books p.26. Lists him as an Assistant-Chaplain on the Madras Establishment" stating that he was "To rank from the date of his departure from England by the overland route", that date being the 20<sup>th</sup> April 1845. London to Madras overland in 1845 must have been some journey.

Taking up Canon Perry's account of his time in India we learn:

"He served at Bellary, Fort St. George, and Ootacamund. He was not able to endure the severity of the climate and retired after about fifteen years service. On his retirement he became in succession Curate of Booterstown, Dublin, and Chaplain of the Mageough Home. In later years he took up his abode in London, where he died in 1894. He was

a member of the C.M.S. corresponding committee from 1854 to 1860, and was one of the originators of the Colonial Church Society in the diocese. Alcock was remembered for some time in Madras as a popular preacher. He was a pronounced Low Churchman. "His teaching was very popular with a large class of official and unofficial persons in Madras in his day, and he was generally regarded as the leader of the 'Evangelical' party of the period."

Canon Leslie's List tells us he was Curate of Booterstown from 1867 to 1871. This may mean he knew of or perhaps even ministered to Miss Mageough given her association with that parish. This leaves a six year gap between his leaving Madras and his becoming Curate and another gap between his leaving Booterstown and coming to the Mageough. During these gaps he may well have been suffering from bad health but was highly active in missionary society and evangelical church circles and while not "the leader of the 'Evangelical' party of the period" in Dublin he certainly was a character of note in such circles.

Mr Hewitt, the minister of Zion Church, then basically a preaching chapel, and perhaps the other Trustees, like Mr Neligan, who were also from the evangelical wing of the Church of Ireland in Dublin, presumably had their eye on the ex-Curate of Booterstown as a suitable candidate for The Mageough as perhaps their new flagship project which they saw as being almost a semi-religious lay female community.

So Mr Alcock was seen as the ideal man for the job and the Trustees made the move to get him on board. Unfortunately things did not work out well. There were delays in getting the Mageough buildings completed and when Mr Alcock wrote to the Trustees in June of 1878 asking when he should start he was told he would not be needed before October.

During September someone contacted the Archbishop, it is not clear who, and on the 18<sup>th</sup> September the Diocesan Registrars, John H. and Arthur Samuels issued a Licence to Mr Alcock to act as Chaplain. A copy of the Licence is at Appendix 13. The initial document gave him permission to act in the Cure of Souls, which would mean the parish. At a later date someone (it is not signed) amended this to read "Cure of Souls in the said Institution". This indicates perhaps the unusual status of the document as it was not a normal Licence. The copy available in the R.C.B. Library has other red amendments which show that it was later used as a Draft for preparing the second Licence, that for the Revd. Mr Gibson, whose appointment was a source of dispute with the Parish.

On the 10th of November, just about a fortnight before the first service, Mr Alcock and the Board signed a Petition to the Archbishop requesting him to come and dedicate the Chapel because:

“Your petitioners have adorned and furnished the same with all things decent and necessary for the worship of God. May it therefore please your Grace by virtue of your episcopal office to Separate the said church from all common and profane uses and to consecrate and dedicate the same to the service of God by the name of “The Chapel of the Mageough Home”.

So the first service recorded in the Chapel Preachers Book was held on the morning of Thursday the 28th November 1878 and Mr Alcock signed the register. No numbers are given for the attendance but the collection amounted to £2.18s.2d, quite a good amount for the time suggesting this was a special service of celebration or opening service though there is no mention of special preacher or visiting dignitaries in the register. We know from newspaper accounts dealt with elsewhere that Archbishop Trench preached and that this was quite an elaborate opening service as we mention elsewhere, but there is no mention of all this in the Preachers Book.

The first regular Sunday service was held on the 1st December 1878 and there were 31 in attendance with a collection of 13s.6d which remained more typical figures. The register is filled in for each Sunday and most week days but with a bare minimum of information and no comments in the notes column. Just a year later the service on the 1st December 1879 was led by a Red D. (David) Holden and he signed the Preachers Book from then on, no numbers are given but the collection is a mere 5s.6d. It would seem that Mr Alcock's health did not allow him to do the work with much energy or success.

In the Trustees Minutes for the meeting on the 15th July 1879 Mr Alcock's letter of resignation was read but he promised that he will stay “as long as his health permits” to allow the Trustees find a new Chaplain. It is not clear but it does not seem that Mr Alcock lived in the Mageough and when, in October 1879 Mr Leeper the first Registrar, who likewise does not seem to have been living in, also resigned the Trustees discussed the advantages of having one person serve as Registrar and Chaplain. On the 11th November there is something of a crisis for the Board with both Registrar and Chaplain gone in less than a year and a long discussion ensued. The second item on the agenda has to do with the fact that, horror of horrors, Miss Gray has brought a second cat into her house and it agreed that she must remove it immediately. Perhaps the juxtaposition of such crises helped the Trustees keep a sense of balance or

perhaps an even greater sense of panic that without a speedy appointment of Chaplain and Registrar standards would begin to slip. No doubt their propensity to acquire and retain cats but lose key officials did not seem humorous at the time.

Having finished his time with the Mageough Mr Alcock seems to have moved to England and he died on the 28th November 1893 at Cromwell Road in London.

During the vacancy we have seen that the Revd. David Holden filled in. We have no record of when or where he was born and brought up but Canon Leslie's List has it that he was made Deacon in 1854 and was ordained priest in 1855 in Madras where he was a Missionary with the Society for the Propagation of the Gospel (SPG). He stayed with SPG in Madras from 1854 to 58 and became Curate of Glenealy in 1861. Perhaps the gap is again to do with ill-health. The number of the numerous missionaries from the Church of Ireland in the 1800's who died overseas or came back in poor health seems to indicate a willingness to endure sacrifice and suffering among those who undertook such work. The carelessness of many who stayed all their ministries in Ireland is in marked contrast to this. At any rate Mr Holden never seems really to have settled down anywhere after his return. He appears as Rector of Ballycroy in Killala Diocese from 1864 to 1871; Rector of Creggan in Armagh from 1871-1873; Curate of the Mariner's Church in Kingstown Dun Laoighre) from 1873 to 1876; Curate of North Strand from 1876 to 1878 overlapping with the Chaplain of the Adelaide Hospital from 1876 to 1885; and finally Curate of Rathfarnham from 1883 to 1885. Mr Holden led worship at the Mageough from the 1st Dec 1879 to January 1881 during his time as chaplain to the Adelaide Hospital but, it would seem, following on from his relinquishing the Curacy of North Strand. Mr Alcock, who had CMS connections would have known of Mr Holden, (though he was SPG) through his Madras connection and may well have recommended him to the Board.

Poor health resulting from their time in India may also be the reason why Mr Holden's family were literally wiped out in a few years. The Mt Jerome Website lists grave No.3950 as follows:

Sacred | to | The Memory | of | EMILY MARGARET | beloved  
daughter | of | The Revd. DAVID HOLDEN | and LOUISA JANE his  
wife | died 14th June 1872

| aged 15 years |

Also To the Memory | of her beloved brother | GEORGE EVATT  
HOLDEN | who died 22nd September 1872 | aged 7 years

LOUISA JANE HOLDEN | wife of Revd. DAVID HOLDEN | died  
20th Feby. 1879 |

So in seven years his family were taken from him and his time in the Mageough came during the time when he was beginning to get back on his feet. During his time with the Mageough and a year and a half or so after his first wife died he remarried on the 24th June 1880, Mary, widow of James Majoribanks. He was now in his early fifties and he and his new wife had another daughter Louisa Georgina with whom they enjoyed a further twenty years together. The Mt. Jerome headstone records that the Revd. DAVID HOLDEN | died 23rd Nov. 1900 | buried at Mickleham, Surrey.

## **The Revd. Benjamin Gibson**

On the 4th of February 1881, in accepting the resignation of their Chaplain the Governors of the Rotunda Hospital in central Dublin passed a resolution expressing their regret at losing the services of so earnest and devoted a friend to the institution. The Revd. Benjamin Gibson had tendered his resignation having been appointed chaplain to the Mageough Home. He was licensed on the 19th January 1881 and was to stay twenty six years to the day, until his death on the 19th January 1907, and seems to have influenced every aspect of the development of the Mageough.

Mr Gibson was born in 1821 in Dublin his father being Solomon Gibson a saddler. He was educated in TCD where he received his BA in 1845 and Divinity Testemonium in 1847. He was awarded his MA in 1856. On finishing in TCD he was made deacon in Tuam Diocese but to serve as curate in the (now closed) but very historic St. John's Church, Fishamble Street from 1847 to-1850. He moved to another historic centre city church. St. Mary's of Mary Street, from 1850-65 where for four years he also doubled up as Chaplain to the Rotunda Hospital. He was with the Rotunda from 1861 to 1880. During this time he also acted as Chaplain to the Smithfield Convict Depot and was Curate of St. Thomas's Parish from 1869. His life seems to have centred on Chaplaincy work and his wife, Elizabeth Anna who predeceased him on the 30th April 1891 was the daughter of Henry Fisher M.D. of the Royal Infirmary, Phoenix Park. They had two children Henry Fisher and Sidney Anna.

In "The Rotunda Hospital an illustrated history of the Dublin lying-in hospital from its foundation in 1745 to the present time by T. Percy C. Kirkpatrick, M.D., M.R.L.A. Fellow of the Royal College of Physicians of Ireland. 1913 "  
[http://archive.org/stream/bookofrotundahos00kirk/bookofrotundahos00kirk\\_djvu.txt](http://archive.org/stream/bookofrotundahos00kirk/bookofrotundahos00kirk_djvu.txt) We read as follows:

There was one department of the Hospital that underwent extraordinary development about this time, (1860's and 70's) but which we regret to say has not since maintained its progress. "We have already spoken of the great services that were rendered to the Hospital by the Chapel in the early days of its existence, and how for many years considerable sums were added to the funds of the charity from this source. When the Revd. Benjamin Gibson succeeded the Revd. Ambrose Leet as chaplain, on November 1st 1861, the Chapel was barely paying its way, but Gibson immediately set himself to work to restore the popularity of its services. In 1863 he submitted to the Governors a plan for re-arranging the pews so as to increase their accommodation and comfort. Even by that time he had so enlisted the sympathies of his congregation that he was able to assure the Governors that the suggested plan would be carried out without expense to the Hospital. In the following year Thomas M. Gresham, one of the congregation, offered to erect a stained glass window at the cost of £36 as well as contributing £15 for other improvements in the Chapel. In return for this generous offer he was, on May 6th, 1861, elected a Life Governor. Several times subsequently the Chapel was enriched by gifts of stained glass. Thus in 1865, and again in 1877, Maurice Brooks presented a window, and in 1875 a member of the congregation offered to erect a window as a memorial to the founder of the Hospital. In 1866 the Governors, finding that Gibson had been instrumental in collecting about £300 for chapel improvements, including a new organ, re-arranging the pews and other things, as well as having established a second service on each Sunday, decided that for the future his salary should be £150 a year instead of £100 as formerly. This increase in salary did not involve the Hospital in any new expense, as the receipts from the Chapel collections and pew rents more than paid for all the expenditure on both Chapel and chaplain. Gibson, however, was not satisfied with merely making the Chapel self-supporting, but aimed at making it assist in supporting the Hospital. With this view he invited the Archbishop of Dublin to preach a charity sermon in the Chapel on Sunday, October 23rd, 1864,

at which the collection amounted to £66.0s.0d. This was the beginning of a number of similar efforts which in the first ten years of his chaplaincy produced a sum of £1095 2s. 7d. for the benefit of the funds of the Hospital. When the Dublin Hospital Sunday Fund was started in 1874 Gibson was asked to join the Council, and on Sunday, November 15th, 1874, the first sermon in aid of that fund was preached in the Hospital Chapel. On February 5th, 1875, the Registrar reported to the Board that he had received a sum of £407.1s.10d. as the share allocated to the Hospital on the division of the fund for the year. Gibson continued his services to the Hospital until his resignation.

So Mr Gibson had a serious track record as a successful Chaplain from his work in the Rotunda and when he applied for the Mageough position he was appointed at a meeting of the Board on the 30th March 1880. The fact that he had to apply rather than being invited might suggest he was from outside the original founding circle of the Mageough Trustees.

What Mr Gibson did not know was that there was already a storm brewing over his head. His appointment became a matter of concern to the Select Vestry of St. Philip's, Milltown Parish and we deal with this in the chapter on The Chapel.

Mr Gibson as Chaplain served the Mageough well for twenty seven years and died in harness. Initially he had also acted as Registrar but by 1890 we know that Mr Henry Hardy held that position.

In the Board Minute Book a special meeting at 35 College Green is recorded for the 22nd April 1886. Meetings in 35 College Green, which used to be the Bank of a Mr Lowe, one of the original Trustees, were usually about some matter they did not want anyone else in the Mageough to know about and the venue would seem to have suited the businessmen on the Board for such a rapidly called meeting. They read a letter from the Chaplain, the Revd. Benjamin Gibson, who was also, of course, the Registrar and secretary to the Board. The Rector of St. Philip's Parish, Milltown (the parish in which the Mageough was situated and with which they had had a fairly stormy relationship initially) the Revd. William Jameson had just died and the parish was vacant. Mr Gibson had obviously been approached about becoming the Rector of St. Philip's and from the letter he seems to be confident he will be appointed. His letter informed the Board that St. Philip's Select Vestry were requiring assurances from him as to the attitude of the Board. He asked to be allowed to resign as the Registrar but to continue as the Chaplain and says he was certain he could keep the two positions in tandem.

The Board then minute a resolution that they “are willing that he should make the experiment” which is hardly an overwhelming endorsement. They then go on to construct a letter making three points

- 1, “that all the quasi parochial arrangements at the Home shall cease”. They also agree that he should resign as Registrar and they state that “the Board Room shall not be used for any Parochial purpose”.
- 2, “That the £15 contribution from the Home to the Parish shall be discontinued after 31st May”
- 3, That anyone else he might get to deputise for him in his ministering the Mageough Chapel will have to be sanctioned by the Board.

They end the letter by saying that there may well be other issues which will arise and which they hold the right to make demands about in the future.

That is the last we hear about this issue and in fact the Curate in St. Philip's at the time Dr. John Edward Moffett was appointed as Rector where he stayed until his death in 1912. From the tone of the letter and the contents we can deduce that there was still some bad blood between the Mageough Board and St. Philip's but it is interesting that, although his appointment to the Mageough was the source of some of the initial tensions, Mr Gibson had personally become most acceptable to St. Philips. This letter probably went some way to finishing any hopes he had of this preferment and this incident may have contributed to his being downgraded to just Chaplain a few years later when Mr Henry Hardy was appointed Registrar.

On the 11th October 1887 the Board were becoming concerned about the finances of the Mageough and they ordered that there should be a comprehensive investigation and a report made to them by professional accountants. That December Craig and Gardiner delivered a report to the Board which stated that everything was deemed to be satisfactory. After this there seems to be some evidence of belt-tightening and in October 1888 the Infirmary expenses seem to have been a major source of concern. Some projects, like a new heating system for the Chapel, were shelved and on Monday 17th December they held a special meeting about the finances, to which Mr. Gibson was obviously not invited, and which became something of a “night of the long knives”. They decided to reduce the Lady Superintendent's salary, to dismiss Miss Taylor who was in charge of the Infirmary, add the supervision of the Infirmary to Mrs Simmons duties and “that on and after the 1st April next the office of Registrar be held by a layman who shall be a thoroughly efficient book-keeper and accountant and that Mr Gibson receive



intimation of this in accordance with Rule IV. Apart from the implication that Mr Gibson was proving to be an inefficient cleric the Board was obviously concerned to make some radical changes. Mrs Simmons took the hint and resigned within weeks, the Board recorded that she retired, but Mr Gibson, who at this stage was nearing seventy, took the medicine and stayed on as Chaplain until his death in 1907. Rather extraordinarily instead of cutting his allowances on the 12th of February in the following year they agreed "to pay the present Chaplain in addition to the stipend of £150 per ann. attached to this office the further sum of £25 per ann. payable on 31st December each year provided that the nett balance from the Chapel Funds amount in the year to £50 or more. In other words, if Mr Gibson could keep the congregation up and the Chapel profitable they would give him a bonus. Mr Henry Hardy who took on the job of Registrar was offered, and accepted, a mere £50 a year plus the Lady Superintendent's house. All in all Mr Gibson did rather well out of the deal.

## **The Revd. Thomas Skipton**

On Mr Gibson's death the Board appointed the Revd. Thomas Skipton to be the Chaplain and he was Licensed on the 1st May 1907. He had, like his predecessor been made Deacon in Tuam, but in 1885 where he stayed as Curate of Kilmoremoy (Killala) until 1888. He then came to Dublin where he was Curate of Swift's Alley Church and St. Catherines between 1888 and 1891.

In 1888 he married Mary Frances Berry (then aged 49) and after that moved to Ferns Diocese where he was Incumbent of Kiltennel from 1891 to 1907, in which year his wife died and he came to the Mageough. In the 1911 Census he is listed as living just down the road from the Mageough at number 92 Moyne Road with his sister Mary Miller. During 1912 house No. 1 was allocated to Mr Skipton and on Mr Hardy's retirement in 1912, shortly after his wife's death, Mr Skipton was made Registrar as well as Chaplain at a per annum salary of £180 with free accommodation, coal and gas.

He was a northerner, having been born in Derry. His father Pitt Skipton was one of the most notable entrepreneurs in the city at the time. The family were established in Derry since the 1600's and had built up considerable wealth and influence. Pitt was for a time the High Sheriff of the city and was involved in a number of major businesses. He started a shipyard which he later sold on and was involved in developing the railways. Mr Skipton had at least one clerical

ancestor, Alexander, who gained some notoriety for taking part in the somewhat un-clerical activity of duelling in the early 1700's.

At the same time as he was appointed to the Mageough he also became Chaplain of the Old Molyneux Church and he held both positions until his retirement in 1918. This means that he renewed the link between the Mageough and the Old Molyneux where Dr Fleury and Dr Neligan, nominated as Trustees by Miss Mageough, had been the clergy half a century before.

After his retirement he moved to Bournemouth where he died on the 26th March 1930.

## **Prebendary Richard Neville Somerville**

On Mr Skipton's retirement the Board appointed one of the more senior clergy of the Diocese to the post. Prebendary Richard Neville Somerville, although he has a thoroughly west Cork name and though he was made Deacon and was priested in Leighlin Diocese where he served for three years as Curate of Clonenagh (that is Mountrath) spent all his remaining time in Dublin Diocese. He was born in 1865 and left TCD with a BA and Divinity Testemonium in 1887. In 1889 he came to Dun Laoghaire as curate of the Mariner's Church and was made Rector of Leixlip in 1896. While there he was made a Canon of Christ Church Cathedral and later went on to be Prebend of St. John's and later of St. Michan's on the Cathedral Chapter.

He moved to the Mageough in 1918 and spent ten years here until his retirement in 1928 at the relatively young age of 53. He died four years later and was buried in Dean's Grange Cemetery around the 10th June 1932.

## **The Revd. Reginald Adams Orchard**

From December 1927 to his retirement in 1936 the Revd. Reginald Adams Orchard served as the Chaplain. He was born in England in 1879 but must have come to Dublin at an early age because his fathers address is given as St. Andrew's, Sandymount and he attended Rathmines School before entering TCD where he gained a BA in 1903 and a Divinity Testemonium in 1906. He was made a Deacon in 1906 in Down Diocese and started his ministry as Curate of Downpatrick. In 1906 he moved back to St. Matthew's Parish in Irishtown where he remained as curate for sixteen years. During this time according to the 1911 census, he and his wife Mary, they were married in 1908, lived in "Claremount Road, Pembroke East", which was not too far from St. Matthew's. After this he served four years as the Organising Secretary

of the South American Missionary Society in Ireland before coming to the Mageough. Again he retired in his late 50's and died after only five years of retirement and was buried on the 7th September 1941. His wife lived until the 20th October 1955.

## **The Revd. William Herbert Charles Walford Turl**

Mr Orchard was followed by another Englishman who spent most of his life in Ireland. The Revd. William Herbert Charles Walford Turl was licensed to the Mageough on the 25th Sept 1936. He served as both Registrar and Chaplain and seems to have lived in No. 20. According to the University of London General Register he Matriculated in June 1890 and his address was given as Coombehurst, Torquay. At some stage he moved to Ireland and was educated at the Royal University of Ireland where he is listed as a Senior Exhibitioner and where he gained a BA in Philosophy in 1897 and an MA in 1898. He seems to have something of a keen student because he went on to gain a BA in Philosophy from the University of London in 1907 and then another MA from Queen's University Belfast in 1911. He gained a BD (Bachelor of Divinity) in 1917, the only BD to have served in the Mageough, and degree in Biblical and Historical Theology in 1918.

Meanwhile he was married in 1906 in St. Ann's Church in Dawson Street to a Fanny Margaret Jane daughter of Henry Colclough Stephens of Dublin and was made a Deacon in 1913 and priested in 1914 in Cashel Diocese where he served as the Curate of Dunmore East (Waterford) from 1913 to 1915. He was then Curate in charge of Ballysheehan and Ardmayle (Cashel) for a year before moving to be Curate of St. Mary's Newry (Dromore) from 1916 to 1919. He then moved west to Ardagh Diocese where he was Incumbent of Kilgrass for four years, 1919 to 1923. He came back to Dublin to the Chaplaincy of the Female Orphan Home where he worked from 1923-5 before becoming a Clerical Vicar of Christ Church Cathedral along with being the Master of the Grammar School from 1925-36.

Mr Turl worked in the Mageough until 1942 and he died on the 2nd August of that year. Mr Turl's remains were buried in the Mageough Plot in Mount Jerome Cemetery, He appears to be the only Chaplain, indeed the only male to be buried in that plot.

## **Canon John Richards Goff**

On Mr Turl's death the Board appointed Canon John Richards Goff as Chaplain who would have been seventy three years of age on his appointment.

He was licensed by the Archbishop on the 24th Nov 1942 and he served in the Mageough until his death in 1951. Canon Goff was born on the 21<sup>st</sup> of June 1869 the son of John Porter Goff of Castlehill, Enniscorthy and Northumberland Road, Dublin and Frances, daughter of the Reverend Samuel Jeffares, Rector of Listerlin, Co. Waterford. However he had been brought up in the Irish Church Missions as his mother, over a period of forty years, was the Matron of the Mission Home in Townsend Street, in Dublin. His father “had nine siblings one of whom, Anne, married the Reverend Ralph W. Harden, a notable and imposing figure in the history of St. John’s Church, Monkstown” (Note from Mr Goff’s grandson William). He also had an older brother the Revd. Herbert Samuel Goff, B.A., who died aged 29 on the 9<sup>th</sup> of September 1896 at Lynton, Dundrum. He was at the time Curate of Christ Church Leeson Park. His mother Frances died on the 12<sup>th</sup> of March 1916 aged 81 and is buried in Mt. Jerome in the same grave as Mr Goff’s sister Alyce Caroline Frances who died on the 28<sup>th</sup> of March 1944.

After school in Dublin he went to TCD where he gained his B.A in 1892 and the Divinity Testemonium four years later. He was made deacon in 1892 and priested a year later, both in Cashel Diocese where he served as curate in Templemore. At that time there was a large Army barracks where he would have had a great deal of contact with service personnel. Having served as a curate in the Irish Church Mission Church from 1894 to 1895 and then spent three years in curacies in Monkstown and Donnybrook. He became the Irish Deputation Secretary for ICM from 1898.

Mr Goff married Alice Weir of Mariville, Dromore, Co. Down on the 18th February 1899 in Dromore Cathedral – to quote the [https://archive.org/stream/donnybrookparish10unse/donnybrookparish10unse\\_djvu.txt](https://archive.org/stream/donnybrookparish10unse/donnybrookparish10unse_djvu.txt) webpage:

Goff and Weir.— Feb. 9, at the Cathedral, Dromore, by the Revd. Canon Harding, MA., assisted by the Revd. W. M. Weir, B.A., and Revd. A. K. Boyland, MA., the Revd. John Richards Goff, MA., third son of the late John Porter Goff, of Castle Hill, Enniscorthy, to Alice, youngest daughter of Surgeon M. Weir, j.r., Dromore"

They had one son, Eric who was ordained and became Provost of Portsmouth in 1939. Mr Goff remained as Deputation Secretary until he succeeded the Revd. Henry Fishe (who went to be an Army Chaplain and was killed in action in 1917) in 1909 as Superintendent. The ICM archive shows that “During his time the work of evangelism (in the ICM) was extended to army recruitment centres in Ireland. ‘The Banner’ (ICM Newsletter) recalls the

extensive work amongst soldiers and the appreciative letters sent to ICM from soldiers on the front line.

After ten years Mr Goff left the Mission to become Incumbent of Kilmeague, a little village just north of Kildare town before moving to the large parish of Portarlinton where he remained for twenty years. He moved up through the Diocesan hierarchy ending up as Chancellor of the Diocese. On his retirement in 1942 he was appointed to the Chaplaincy of the Mageough where he served until 1950. He died a year later on the 16th August 1951 and is buried in Mt Jerome. The headstone includes the information that his wife, Alice, died on the 17<sup>th</sup> July 1957 aged 80 years.

## **The Revd. Matthew Tobias**

On Canon Goff's retirement the Revd. Matthew Tobias was appointed by the Board as Chaplain and Registrar. He was licensed by the Archbishop of Dublin on the 28th Sept 1950 which would have been his seventieth year (he was born 8th April 1880 in Dublin). His brother John had been the rector of Rathmines from 1928 so perhaps he had some part in encouraging his brother to return to Dublin and live near him. They came from a very distinguished Co. Tyrone legal and clerical family and their father was also Matthew Tobias who at one time was the Prosecuting solicitor for the Dublin Metropolitan Police. It is said that he gets an honourable mention in James Joyce's novel "Ulysses". To quote:

"En route to his taciturn and, not to put too fine a point on it, not yet perfectly sober companion Mr Bloom who at all events was in complete possession of his faculties, never more so, in fact disgustingly sober, spoke a word of caution re the dangers of nighttown, women of ill fame and swell mobsmen, which, barely permissible once in a while though not as a habitual practice, was of the nature of a regular deathtrap for young fellows of his age particularly if they had acquired drinking habits under the influence of liquor unless you knew a little jiu-jitsu for every contingency as even a fellow on the broad of his back could administer a nasty kick if you didn't look out. Highly providential was the appearance on the scene of Corny Kelleher when Stephen was blissfully unconscious but for that man in the gap turning up at the eleventh hour the finis might have been that he might have been a candidate for the accident ward or, failing that, the bridewell and an appearance in the court next day before Mr Tobias or, he being the solicitor rather, old Wall, he meant to say, or Mahony which simply spelt ruin for a chap when it got

bruted about. The reason he mentioned the fact was that a lot of those policemen, whom he cordially disliked, were admittedly unscrupulous in the service of the Crown and, as Mr Bloom put it, recalling a case or two in the A division in Clanbrassil street, prepared to swear a hole through a ten gallon pot. Never on the spot when wanted but in quiet parts of the city, Pembroke road for example, the guardians of the law were well in evidence, the obvious reason being they were paid to protect the upper classes."

According to another source: "Mr Tobias used to say that his forebears came to Ireland with William of Orange. His father had started in a Solicitors office in Omagh as "Office Boy". When he was about 17 he was entrusted to the care of his Grandfather ( Revd. Matthew Tobias) and there he met a good friend of his - Theodore Cronhelm also a Solicitor. He was taken into the office as an apprentice and later became a partner! Later, he married the boss's daughter - Lillie Cronhelm." [Charlotte v Cronhelm2.FTW]

(<http://familytreemaker.genealogy.com/users/c/r/o/Claude-H-Cronhelm/WEBSITE-0001/UHP-0302.html>)

Another account tells that the Revd. Mr Tobias's grandfather was a good friend of Theodore Cronhelm and he arranged for "Matt" to apprentice in his firm and later he became a partner. He was devoted to Theodore's wife who took him in as one of the family. When he became engaged to "Lillie" an old friend said "If Mrs. Cronhelm had been a widow, it would have been a toss up - mother or daughter!".

According to another relation, Mary Hurley:

"Matt was the grandson of the Revd. James Tobias, a leading Methodist minister, and he was the great grandson of the Revd. Matt Tobias, who was reputedly converted by John Wesley. The Revd. James (you will remember that his diary was donated to the Nat. Museum) was married to Mary Anne Rowe, and he was based in Wexford. The Tobias family have always been very proud of the Cronhelm connection, I believe the last of the Cronhelms was an officer in the Irish army. My research also led me to believe that the Tobiases came with William III, the original one was a farrier. However, they settled in Moy, not Ormagh I found a record of one in the C18th who was a weaver."

(<http://familytreemaker.genealogy.com/users/c/r/o/Claude-H-Cronhelm/WEBSITE-0001/UHP-0274.html>) So Mr Tobias had a colourful background.

He was made a Scholar of TCD in 1902, and gained his BA (with a Junior Moderatorship in Classics) also in 1902 and his MA in 1919. He was ordained deacon in 1904 and became the Curate of Drumcondra parish. He was priested in 1905 in Christchurch cathedral and four years later became the Acting Chaplain to the Forces in Dublin from 1906 to 1909. He then joined up and remained a Chaplain Forces from 1909 to 1935. He married Eleanor (Nell) Smyth who died in 1965 and they had no children. No date for their wedding is available though it was probably before he left Dublin.

During WWI he was chaplain to the Forces and was stationed in Malta from 1912 to 1916 and then in Gibraltar from 1919 to 1924. From 1916 to 1918 he served on the Front in France. At a later stage he was Chaplain to the Chelsea Pensioners at the Royal Hospital in Chelsea, a useful preparation perhaps for his time in the Mageough.

He then moved to an English parish becoming the Vicar of Shalford in Guilford Diocese in 1935 where he remained for nine years. He received a general Licence in Canterbury Diocese from 1946-50 after which he moved back to Ireland where he was appointed Chaplain to the Mageough in 1950. He remained here as Chaplain and I believe Registrar until he retired fully in 1957. He died on the 11th May 1962 aged 82.

He is also remembered for having published a Book of Collects for use in the British Army. Responding to an article in the Journal of the Royal Army Chaplains' Department in July 1929 on Regimental Prayers, the Reverend Matthew Tobias wrote his "Collects for the British Army" (1930), which attempted to provide every cap badge with a suitable collect. They contain a mesmerising variety for every imaginable kind of soldiery and are available on line (in a modernised version).

He also wrote a Collect for the Mageough:

Almighty God our heavenly Father  
whose blessed Son had not where to lay his head  
we give Thee thanks  
for that thou didst put it into the heart of thy servant Elizabeth  
to build for us a Home in this place;  
beseeching Thee that ever remembering her before Thee  
in whose house are many mansions

we may keep the unity of the Spirit in the bond of peace,  
through the same Jesus Christ thy Son our Lord  
who liveth and reigneth with Thee  
in the unity of the same Spirit,  
one God, world without end. Amen.

On the sheet that he had it printed on he adds “Authorised by the Archbishop of Dublin and first read by him in Divine Service October 19<sup>th</sup> 1952”.

## **The Revd. Canon William Henry Coulter**

The sixty year old tensions between St. Philips and The Mageough finally came to an end in 1950 when the Rector of Milltown, The Revd. Canon William Henry Coulter became a Trustee of the Mageough. He served in this capacity for seven years and resigned on his appointment as Chaplain to the Home. We have the first mention of the Chaplain being invited to attend Board meetings as an observer when on the 9<sup>th</sup> of July 1957 Canon Coulter, was invited to attend. He was a senior figure in the Diocese being the Prebendary of St. John's in Christ Church Cathedral and went on later to be the Treasurer and then Chancellor of the Cathedral. He was born in 1895 in Dublin and went to Wesley College before entering TCD where he achieved his BA in 1920, Divinity Testemonium in 1920 and MA in 1922. Having been made deacon and Curate of Drumcondra in 1920 he went on to be curate in Monkstown, and Curate-in-charge of Holmpatrick before becoming Rector of Milltown in 1933 where he stayed until his retirement in 1970. In 1942 he married Victoria Beatrice McGrath of Richmond Road, Drumcondra and they had three daughters, Elizabeth, Hazel and Wendy. He continued to be Chaplain in the Mageough until he died on the 9th September 1977 and is buried in Dean's Grange Cemetery. His wife Victoria died in 1991.

The only plaque on the walls of the Mageough Chapel is to Canon Coulter and reads:

This Tablet is erected by the ladies of the Mageough Home in loving memory of the devoted service of the Reverend Chancellor William Henry Coulter M.A. Trustee 1950-1957, Chaplain 1957-1977. Died 9th September 1977. “Well done thou good and faithful servant”.

## **Archdeacon Desmond Hilton Patton**

Some of the present residents remember the next Chaplain, Archdeacon Desmond Hilton Patton who served from 1978 to 1988. He was from Donegal



but came to Dublin for his secondary school education in The King's Hospital before going up to TCD where he gained his BA in 1935 followed by this Divinity Testemonium a year later being appointed Curate of Durrow and Killermogh that year. In 1938 he became Curate of Wexford then Mothel (1940-1942) before becoming Rector of Aghade and Ardoyne in Leighlin Diocese. He was married on the 5th of May 1941 in Killermogh Church to Margaret Louisa, daughter of Joseph and Beatrice Lalor of Ballygogue House, Ballacolla, Co. Laois. He was Rector of Clonenagh (Mountrath) from 1950 to 1960 and Rector of Carlow from 1960 to 1978. Held a number of Diocesan posts before becoming Archdeacon of Ossory and Leighlin in 1962. He retired in 1976 and acted as the Chaplain of the Mageough from 1978 to 1988. He wrote an thank you letter to the Board on the 15th October of that year for their retirement gift to him. He says that the work in the Mageough was of great benefit to him at a time of major change for him and he adds a post script "One less pipe at the meeting!" We can all remember church meetings in those days where Diocesan Councils, Select Vestries and so on were held in small rooms with clouds of pipe smoke swirling around. During his retirement he lived in Delgany and his Funeral Service was held in Christ Church Delgany on Thursday 6 November 2003 and was followed by burial in the adjoining churchyard. He was survived by his daughters, Deirdre and Evelyn, and son Bill.

## **The Revd. Canon Edward Austin Carry**

The OWRC - Old Wesley Rugby Club History (Online) has a very long account of the distinguished career of the next Mageough Chaplain The Revd. Canon Edward Austin Carry. He was Chaplain from 1988 to 1996. The site gives a lengthy account of his school career, particularly on the various Rugby teams, which culminated in his playing for Ireland in the 1940's.

He was born in 1918 in Dublin and was educated in Wesley College. The OWRC site goes on to tell us:

“Carry studied at TCD and after his fathers death (1938) his mother made great sacrifices to support Austin’s collegiate career. Carry took a BA (1941), Div. Test. (1942) and MA (1944), while the Second World War loomed large over his senior rugby career.” “Ordained a deacon (1942), and priest (1943) in the Diocese of Dublin he was first a Curate in Drumcondra and North Strand (1942–5), then at Sandford (1945–50). He was appointed Rector of St Saviour’s, Arklow, Co. Wicklow in February 1951 (instituted 2 March), before being

appointed Rector to Killiney in October 1956, just as Ireland groped towards improving socio-economic standards across society. Carry spearheaded fund-raising for a new parish hall, as Holy Trinity Killiney approached its centenary year in 1959. Preparatory work on a new parish hall had started in September 1957. It was opened by Archbishop George Otto Simms in May 1958 and was later renamed (Nov. 1968) the 'Carry Hall', in honour the latter's long service to the parish. Carry was instrumental in the merging with St Matthias' (Ballybrack) and St Paul's (Glenageary) for the purpose of constructing a new national school for his parish. It was opened by the then Taoiseach Liam Cosgrave and Archbishop Brian Buchanan on 24 November 1973. Carry was also Prebendary of Rathmichael, St Patrick's Cathedral (1983–6). He retired from Holy Trinity Killiney in September 1986, having served as Rector there for 30 years. In retirement he served as a Chaplain (1987–96) to The Mageough Home in Rathmines.

He was a vice-president of the Wesley College Old Boy's Union from the 1960s, and served as President 1967–8. He was an active member of the Association of Schools' Unions, and in that capacity was instrumental in leading annual ecumenical services for sportsmen in aid of various good causes. He married (3rd July 1947) at the Church of St Philip and St James, Booterstown, Elizabeth ('Betty') Zöe Thornton, daughter of West and Jeanne Thornton of Frascati Park, Blackrock. They had become engaged that January; the reception was held in the Shelbourne Hotel, and the newly-weds honeymooned in the west of Ireland. They had two daughters together, Valerie and Laura.

Elegant, dapper and a gentleman to his core, he was the guest of honour at an OWRFC lunch this past season and cheered his beloved club on with gusto. The class and verve of the man was vividly apparent, alongside the esteem and warmth with which he was held by all who knew him. He was a man devoted to others: his family and friends, his team-mates, his church, and most of all his community – be that Dublin, Leinster, or the Anglican brethren of his island. Carry died 13th March 2009 in Dublin at Dargle Valley Nursing Home, Enniskerry, Co. Wicklow. He was cremated after a service in Christ Church, Dun Laoghaire, on 18th March 2009.”

## **Archdeacon William Butler Heney**

When Canon Carry retired from the Mageough in 1996 the Board appointed the Ven. William Butler Heney who had retired the year before from the Archdeaconry of Kildare Diocese where he was the Rector of Great Connell (or Newbridge). He served as Chaplain for seventeen years until his retirement in 2013. Archdeacon Heney's association with the Mageough began in 1922 when he attended the Mageough Chapel with his aunt Annie (nee Butler) and her husband Robert Bolton who lived at 12 St. Kevin's Park and were accustomed members of the Mageough Chapel. He remembers that at that time the Mageough congregation was supplemented by quite a few non-residents every week.

Archdeacon Heney was born in Dublin in 1922 his parents being John William and Frances Maria (nee Butler) both of Dublin. He is a cousin of Bishop Arthur Butler, Bishop of Connor in the 1960's. He was educated in the High School and at Avoca School in Blackrock. Having worked in business for some years he entered TCD and gained a Diploma in Biblical Studies in 1959. In 1999 he added a BA (Hons) from Potchefstroom University to his academic record. He was made deacon in 1960 and became the Curate of Seagoe Parish in Dromore being priested in St. Martin's Church, Ballymount in the Diocese of Down a year later. In 1963 he was appointed Incumbent of Carrickmacross in Clogher Diocese and on the 26<sup>th</sup> December that year he married Adelaide Crawford from Lisnaskea, Co. Fermanagh. He then moved to Newbridge ten years later where he spent the rest of his ministry. He served in many diocesan posts including Canon and then Treasurer of St. Brigid's Cathedral, Kildare and was made Archdeacon in 1986. During this time his wife sadly died and some years later he married Joan Noel Booker in Stillorgan Church on the 30<sup>th</sup> April 1987. They retired to live in Trees Road, Mount Merrion in St. Thomas' Parish from where he made the journey across to the Mageough to carry out his duties as Chaplain until his retirement from the Mageough in 2013.

So from even before it opened to the present day the Mageough has always been served by a Chaplain who up to now has always been Church of Ireland and male. The office has shown great flexibility over the decades, some acting in a dual capacity as Chaplain and Registrar, some living in, most living in their own homes elsewhere.

The practice of the daily service seems to have lapsed in the 1950's and the Sunday evening service more recently but from the beginning there has been a

Sunday morning service in the Chapel except on those occasions when it was being renovated when they moved to the Board Room.

The original Trustees saw the Chaplaincy as defining the nature of the Mageough and while, except in the case of the Revd. Benjamin Gibson, this has probably never been the case it has certainly added something to the quality of the community that has evolved in the Mageough.

# The Story of the Mageough

## Chapter 9

### The Registrars

For most of its existence the Mageough has been managed by Registrars who were also the Chaplains. In this Chapter we are concentrating mainly on the lay Registrars but mentioning the specifically management related work of those who were also Chaplains. Again for most of the time, but not always, the Registrars acted as the minuting secretaries at the meetings of the Board and were also the executive secretaries carrying through the decisions and “orders” to use the word most favoured by the Board in the early years.

At the beginning of 1878 the building of the Mageough was going well and seemed to be nearing completion. A week after the Trustees had agreed to appoint the Revd. A.H. Alcock as the Chaplain on the 14<sup>th</sup> January they held a special meeting to discuss the letter of acceptance received from Mr Alcock and this led on to a discussion about the appointment of a Registrar. Perhaps they realised that Mr Alcock was not going to be fit to cover all the business they had thought he would and this added urgency to their deliberations. They discussed whether the Registrar would have to be full time and whether he (there has never been a female Registrar) should live in the Mageough. This may have been because Mr Alcock was going to continue to live in his own house and had indicated he would not be available full-time. The Board decided that they would not require the Registrar to live in either and, as it worked out, it was a part time post. They then advertised the post as well as the part time post of Doctor and full time post of Matron. At their next meeting on the 15<sup>th</sup> February a list of seventeen names for the three posts was discussed but no decisions were made.

At their March 1878 meeting, another list of Matron's was discussed and again none were thought to be suitable. They did agree to invite Dr George F. Duffy to be their physician at a retainer of £50 per annum but again appointed no Registrar. A week later they met yet again. They considered a long list of applicants and agreed to appoint a Mr Leeper to the post at £50 p.a. The following week they met again, on the 14<sup>th</sup> March and appointed Mrs Anne Le Breton Simmons as Matron at a salary of £100 p.a. to begin her work in October.

## Mr Leeper

There is very little information about Mr Leeper in the minutes and he was not with them for long. Unfortunately they do not even mention his first name. It is possible that he was the son of Canon Alexander Leeper the head of the Kildare Place Society in the mid 1800's and perhaps was the Frederick William Leeper who went on to be the Secretary of Dublin and Glendalough Diocese and who is commemorated in a stained glass window in St. Stephen's – the Pepper-canister Church.

Mr Leeper seems to have begun work straight away and became involved in the decisions about the decoration of the houses, the valuations of the buildings, the arranging of insurance and so on. On June the 24<sup>th</sup> there was a very long meeting of the Board for which Mr Leeper did most of the preparatory work and he was also involved in the setting up of the interviews with the many applicants for the houses which took place in September and he drew up the detailed lists which appear in the Ledgers and Minute Books. He was then involved with Mr Alcock in arranging the opening ceremony which was conducted by the Archbishop Richard Chenevix Trench on Thursday the 28<sup>th</sup> November 1878. He would have been involved with the Matron (who insisted on being called the Lady Superintendent) in purchasing furniture, household goods, linen and the myriad other items for the incoming ladies who were to be supplied with absolutely everything they might need. Issues arose about whether the new “inmates” could have friends (female!) to live with them, about the laundering of the linen and the placement of a pillar box at the junction of Cowper Road and Palmerston Road.

Once the ladies were installed more issues arose. Even before the Chapel was consecrated, marking the official opening of the Mageough, Mr Leeper was involved in selling off £5000 3.5% Indian stock to cover extra expenditure. Issues arose about just how much the ladies could have per annum for clothing and by December he was involved in arranging the removal of an “inmate” who had become mentally unstable and of the sister who was living with her.

By about June 1879 it was realised that the contact between the Board and the “inmates” had become distant and it was agreed that the Board should appoint two Trustees each month to visit the home and that Mr Leeper should have regular office hours in the Home. These were arranged to be 1.30pm to 3pm each weekday except Saturday when they were to be 11am to 1pm. It was, then, very much a part time position. This tightening up of the conditions may have proved too much for him however. One of the last duties Mr Leeper performed was the purchasing of burial ground in Mt. Jerome since, within a

few moths of the opening a number of ladies died. He also had to ask one lady to leave the home when it became known that she had inherited £1000.

## **The Revd. Benjamin Gibson**

On the 11<sup>th</sup> November 1879 Mr Leeper tendered his resignation from the post of Registrar and it was accepted. Five months before this Mr Alcock had resigned as Chaplain due to his failing health but he had agreed to continue in post as best he could while the Board sought a replacement. Mr Leeper also seems to have given long notice, or the Board reckoned it could do without a Registrar, because it was not until the 9<sup>th</sup> of March 1880 that they agreed to advertise for a Chaplain who would also act as Registrar. The delay was partly due to the fact that the major dispute (which we have dealt with elsewhere) had arisen between the Trustees and the Incumbent and Select Vestry of St. Philips, Milltown about whether the Board had the right to appoint a cleric within the geographical area of St. Philips Parish without the parishes permission. But, despite having come to no agreement with the Diocese or the Parish, they went ahead and within a matter of three weeks appointed the Revd. Benjamin Gibson as Chaplain and Registrar. In this short time they had considered twenty four applicants.

We have dealt with Mr Gibson's career at some length in the Chapter on Chaplains but we can note here that as Registrar he was quite busy. He did not live in at the Mageough and most of the day to day running was left to the Matron, Mrs Simmons. He was simultaneously Chaplain to the Adelaide Hospital which must have been quite demanding at that time and involved with various charitable institutions around the city. He became deeply embroiled in the correspondence relating to the dispute with St. Philips as well as preparing monthly reports for the monthly Board meetings which he seems to have attended and minuted. His main business was the taking of the daily services in the Mageough Chapel, conducting the Sunday worship and the special services, but most importantly building up the numbers of the congregation from people living in the wider area and making the Chapel a fund raising agency for the Institution. In all this he seems to have successful initially but by 1879 the Board began to have concerns about the finances and the management of the Mageough.

However the cash flow problems had begun even in Mr Leepers time. In January 1880 the Board heard that Major Kearney, to whom they had lent £5000 had defaulted on his payments. By June 1880 Sir J.F. Dillon was overdue on his "mortgage". The following month Major Kearney handed back

the £5000 loaned to him (there is no mention of the interest owed) and it was handed on to Lord Carlingford to whom other money had also be loaned. The dispute with St. Philips too was having an impact on the funds. In November 1880 they postponed furnishing four houses, 2, 7, 13 and 14 because they might have to pay “alleged” arrears to Milltown Parish.

By 1881, that is within three years of the opening, two categories of “inmate” had been defined. Those “On Foundation” were to have all the benefits originally agreed, free food, heat, light, clothing, monthly cash allowance and so on while the second category “Not on Foundation” meaning they had some level of private income, had to pay their way to help with cash flow.

By 1882 the Board had agreed to pay £15 a year to Milltown and while this hurt at least they were able to budget around it and the finances seem to have stabilised somewhat. Much work and many improvements were made and Mrs Simmons was allowed, in 1882, to employ six servants at a cost of £140 p.a. to help the ladies cope with their fires, the cleaning and other household tasks.

From 1883 the firm of Craig, Gardener was involved in the supervision of the auditing of the accounts and when in October 1887 a Mr Manifold of 4, College Green was asked to audit the 1886 accounts he ordered that the financial condition of the Institution should be referred to professional accountants. In December that year Craig, Gardener issued a statement in which they considered the accounts were satisfactory but the Board seem to have been especially vigilant after this. No major changes were made until February 1889 when the Board decided to split the duties of Chaplain and Registrar as well as changing the working conditions of the Matron. The pill was considerably sweetened for Mr Gibson in that the Board offered to pay him and extra £25 on top of his existing £150 if he increased the income from the Chapel by £50. But he was removed from the post of Registrar and they appointed a Mr Henry Hardy in his place.

## **Mr Henry Hardy**

Mrs Simmons monthly reports to the Board are available and as they detail her many day to day problems as the only agent of the Board living in the Institution she does not always show the Board or Mr Gibson in a favourable light. What to her were major problems in dealing with the “inmates” were not always taken seriously and at times she indicates that too many decisions were left to her and were then countermanded by the Board at subsequent meetings. Mr Gibson was not always as supportive as she felt he should be but this was



often due to the fact that he was the one who had to balance the books while she saw the need for greater spending to achieve higher standards of care.

As with Mr Leeper there is not much information about Mr Hardy in the Mageough records. When he was appointed Registrar on the 12<sup>th</sup> March 1889 he was offered £50 per annum and was asked to enter into a Bond for £500. This seems to have been a part time post and he was not offered accommodation or any other expenses. At the Board meeting held on the 9<sup>th</sup> of April 1889 there is a very long entry detailing all his duties. They are more to do with management of the Mageough and the handing of expenses than with the day to day running of the place but even so it looks like a pretty demanding part time position.

Mr Hardy seems to have accepted these demanding conditions but Mrs Simmons, the Matron, was not so ready to accept the changes that were being demanded of her. Initially she seems to have pointed out the drawbacks quietly enough but during the winter of 1888-89 became more vociferous so that by February she was informed that her services and those of Miss Taylor were no longer required after the 30<sup>th</sup> September 1889. There are many hints in her reports and the Board responses which suggest that relationships between her and the Board members were strained. A final indication of this may be that while she was still in post the Board advertised her position and held interviews. On the 26<sup>th</sup> July 1889 they appointed Miss Kate Hetherington as the new Matron at a salary of £60pa plus accommodation, heat and light etc. On the 13<sup>th</sup> of the following month Miss Hetherington offered her resignation on the same day that the Board met to sign off on a list of duties for the Matron which was even more lengthy than that prepared for the Registrar. So by the end of that meeting the Board had a marvellous Matron's job description but no Matron. They then approached the other rejected applicants to offer them the job but none of them were interested. It would be interesting to be able to get back to examine the grapevine that apparently had made the job so toxic.

Mr Hardy then suggested to the Trustees that his wife would be willing to act temporarily as the Matron and that he and his wife would be willing to live in No. 20 when it was vacated by Mrs Simmons. So as from the 1<sup>st</sup> October 1889 the Mageough had a live-in husband and wife team as Registrar and Matron which seems to have worked out well as on the 28<sup>th</sup> January 1890 the Board confirmed Mr Hardy's appointment as Registrar at £50 p.a. and Mrs Hardy as Matron at £60 though there would be £5 p.a. deductible to pay for improvements which were made to No. 20, mainly in the installation of a

“water closet”, costing all of £12, during November 1889. In all the improvements to the Matron/Registrar's house came to £26.

Mr Hardy oversaw the drawing down of a second tranche of investments in August 1891 to make up the shortfall on the building of the new Infirmary but by late 1891 due to a fund-raising appeal the finances had greatly improved, some money actually being re-invested.

On the 13<sup>th</sup> November 1894 for some reason he tendered his resignation but in the end he did not actually follow through. Five years later the salaries of the Registrar, Matron and Nurse were increased by £20 each. This seems to coincided with an increase in activity for him.

In 1899 Mr Hardy successfully negotiated a number of cost savings. Rathmines Council agreed to provide water to the Mageough free of charge in autumn 1900 and in April 1901 the “non-foundation” category of resident was abolished. From then on everyone would have to pay their way though those with very low incomes would receive some relief. In 1895 a Mrs Monteith died and left a substantial legacy to the Mageough. When the legalities were sorted out the Board set up the “Monteith Annuity Fund” and the interest was paid annually to “one unmarried inmate known as the “Monteith Annuitant””. All through this period the report of an annual audit is recorded and the Board seem to have paid very close attention to the financial situation. Mr Hardy seems to have been a very careful manager of the finances. In June 1905 he reported that there were insurance policies for the Mageough with three different companies and proposed merging them all and placing the insurance with one company named County Fire.

The Board's anxieties about the running costs continued and in February 1906 they discussed the costs of running the Infirmary which amounted to £603 exclusive of the Medical Officer's salary. The Trustees stated they were of the opinion that such expenditure, especially that upon food, indicated “a luxury of living incompatible with the requirements of such an Institution”. Mrs Hardy replied that there were no luxuries provided and that there was no waste. This must have put the Registrar in an awkward position. But Infirmary costs were not the only ones in the firing line. In December 1904 the Board noted that two dozen bottles of wine had been used as communion wine during the year which they “considered” excessive. Given that there were no Holy Communion midweek; that there was a tee-total evangelical flavour to the Institution and that there were only one or two celebrations per month it certainly appears to have been a liberal supply.

Mr Gibson, the Chaplain of twenty seven years died in harness on the 19<sup>th</sup> January 1907. The Board resolved at the next meeting to advertise the post at a salary of £150 p.a. “salary and duties subject to revision in event either of a residence in the Institution being provided for him or of arrangements being made for his undertaking extra duty”. What this seems to have meant was that they reckoned they might soon be looking for a new Registrar as well and that they were considering reuniting the posts of Registrar and Chaplain. Given that they now had a rigorous annual audit and “the competent lay book-keeper” they had sought last time round had not actually reduced costs that much they must have felt could save money by combining the duties. The Revd. Thomas Skipton was appointed Chaplain on the 19<sup>th</sup> of February 1907 and the Parishes of St. Philip's Milltown and Rathmines made contact with the Board and offered to subsidise the Chaplain's stipend in return for his helping out in those parishes. Although their combined offer of £50 must have been tempting to the cash strapped Board they do not seem to have completely buried the hatchet with Milltown who were still demanding the “sacramental offerings” and the Board turned down the offered arrangement. We might note that in June 1913 they refused to continue any payment to St. Philips which led to further trouble.

## **The Revd. Thomas Skipton**

Mr Skipton's wife died on the 20<sup>th</sup> of August 1907 and in 1910 he asked for a house in the Mageough. He was offered one on the understanding he would pay his own way but he seems to have turned this down. In early 1912 Mrs Hardy died and the Board advertised for a new Matron and Nurse. They appointed a Miss Colvin at £70p.a. who proved a very competent choice and at the same time they offered house No. 1 to Mr Skipton. A few months later in the July Mr Hardy resigned and this time the resignation was accepted. In the December the Trustees brought in Craig, Gardiner again to do a thorough review of the Mageough finances and at the same time appointed Mr Skipton as Chaplain and Registrar at a salary of £180 with free accommodation, coal and gas. Mr Hardy's death was mentioned in the Board minutes on the 11<sup>th</sup> March 1913 marking the end of an association going back over twenty four years.

Shortly into Mr Skipton's time the Trustees finances took a major hit. Miss Mageough had left her money to the Trustees and a certain amount to her niece also named Elizabeth. But there was a clause added that if Elizabeth married suitably a further £10,000 should be paid to her by the Trustees. In 1914, fifty four years after Miss Mageough made her will, her niece Elizabeth

married and the Trustees had to pay her the due sum. This was a major setback but with remarkable timing they had something of a boost in early 1914 when they received a legacy of £1000 from a Miss Holden. However, in the same minutes they gloomily record the introduction of Income tax at 1/8d in the pound. No doubt this was part of the war effort but to them what had been given with one hand seemed to be in danger of being taken away with the other.

The following year Milltown came after the Trustees for their £15 a year, now in arrears of £30 and after discussion they came to an agreement by which they paid over the £30 but then received £15 back from St. Philips as a donation – a rather strange arrangement. But there was some relief when Mr Skipton was involved in retrieving £9297 from the Sir J.F. Dillon who had been given a loan by the Board in its early days as a 4.5% interest yielding investment. There was further relief in October 1916 when they had the welcome news that a Sir Winthrop Hackett who lived in Australia had left them £1000 bringing them back to where they had been before the £10000 payout. In fact they were now in a situation to re-invest, most of the amount going to 4.5% War Loan. Again in 1916 they had good fortune, they paid St. Philips the £15 but received £7.10.0 back as a very welcome “donation”.

By 1917 despite the deprivations caused by the World War Mr Skipton seems to have had the finances in very good order. He oversaw the investment (and partial re-investment) of almost £10,000 matured stock and increased the ladies weekly allowances from 10/- to 11/- a week “for the duration of the War”. No doubt as part of the war effort Mr Sheppard's beautiful formally laid out Ladies Garden was partially converted for the growing of vegetables for the Infirmary and presumably as a mark of their pleasure at his performance the Board raised Mr Skipton's salary from £180 to £200 p.a.

## **The Revd. Canon Richard Neville Somerville**

In January 1918 the Revd. Mr Skipton announced his intention to retire and it was noted in the Minutes that he would receive £123 p.a. as a pension from the Church of Ireland. With the posts of Chaplain and Registrar now vacant St. Philip's Milltown put forward their Rector, the Revd. James Haythornthwaite to be both Chaplain and Registrar, effectively moving to take the Mageough in under their parish wing. The Board would not agree but in the absence of a Registrar things slipped somewhat and by March 1918 they had a £500 overdraft on their bank account. They revisited the list of duties of Chaplain and Registrar that month and advertised the joint post appointing the Revd.

Canon Richard Neville Somerville who up to that point was Rector of Leixlip. Having been approved and licensed by the Archbishop he took up the post in the May of 1918.

Canon Somerville seems to have begun his time with a series of cut-backs. The coal supply was to be reduced by 25% and the exterior lighting was modified. However there was again good news when a Mrs Murray left £1564 worth of shares to the Home. These were re-invested in what was to be called "The Murray Trust". Life in the Mageough seems to have run smoothly for the registrar until March 1920. In that month Miss Colvin, the Matron/Nurse, requested that her duties should be confined to the care of the Infirmary and the Annexe. To cover the "Lady Superintendent's" type of work in the Mageough proper the Board appointed a Miss Mullen as temporary Matron at 10/- a week using No. 14 as her office and offering daily attendance between 11am and 12 noon. Many other day to day management duties were apparently passed to the Registrar. Miss Colvin however does not seem to have been satisfied and she resigned on the 8<sup>th</sup> of June 1920 being given a gratuity of £60. This situation does not seem to have been sorted out until October 1920 when a Miss Mann was appointed Matron at £80 p.a. and a Sister Spearing was appointed as her assistant. A month later the Board appointed a Cook to the Infirmary at £20 p.a.

Perhaps due to the unsettled times there were many changes of staff during these years but in 1922 Canon Somerville had some relief when the Bank of Ireland announced that in future interest would be allowed to the Mageough on current accounts with credit balances, what they termed a "Charity Rate". His own salary was increased from £200 p.a. to £250 p.a. When the insurances came up for review in 1924 W.C.A. Insurance – Sun Office suggested that the Registrar become Agent for the policy to permit of the Commission reverting to the Home and so cutting the cost.

The dispute with Milltown still rumbled on during Canon Somerville's time. One of the Trustees, Mr Phelps B.L. who had been appointed a year before, reviewed the situation and gave his opinion in November 1925 that the order made in the Diocesan Court under Archbishop Tench had been "in the nature of an award (in favour of Milltown) by which the Trustees are bound, alterable only by legislation of the general Synod of the Church of Ireland". His conclusion was that they had no option but to continue paying Milltown which they seem to have done.

## **The Revd. Reginald Adams Orchard**

It is recorded in the Board Minutes that Canon Somerville resigned on the 13<sup>th</sup> March 1928 with a note that he was given £50 and told to take a holiday in the July. In that same month the Board appointed the Revd. Reginald Adams Orchard as Registrar with a drop in the salary offered. However, the following January they brought the salary up the level at which they had paid his predecessor and towards the end of 1929 they decided to supply him with free heating. During his time he was also involved in transferring portions of the War Stock into other investments. There is not much mention of Mr Orchard in the Minutes but in July 1932 he was given a £10.10.0 holiday grant and an extra weeks holiday to mark his silver wedding.

## **The Revd. William Charles Herbert Walford Turl**

The following year it was noted that he was again given the customary holiday grant but this time was allowed six weeks break. Mr Orchard retired in November 1935 and was succeeded by the Revd. William Charles Herbert Walford Turl who began work in February 1936. Within two years there was a major project of re-investment of stock undertaken and in October 1939 the Trustees had to pay arrears of Income tax which had been incurred, through faulty book-keeping perhaps, between 1933 and 1939.

Two years later Mr Turl found himself involved in the next stage of the wrangle with St. Philips. On the 11<sup>th</sup> November 1941 they threatened legal action because the £15 for 1940 had not been paid. A number of meetings were held and Mr Turl was tasked with the job of going back through the records to find the documents relating to the various stages of the dispute. There is a long typewritten document in existence listing all the various twists and turns (and the legal fees) connected with the various stages of enquiry.

Five years into his tenure in the Mageough the old controversy with the Parish Church boiled up again. On the 3<sup>rd</sup> of November 1941 with war raging in Europe someone raised the issue of the fees to St. Philips and Mr Turl found himself engaging Bennett Thompson & Edwards, Solicitors on behalf of the Trustees. Their list of fees presented at the end of this phase of the controversy helpfully details Mr Turl's presentation:

Attendance on the Revd. W.H.C. Walford Turl, the Registrar of the Mageough Home, when he explained the dispute which had arisen between the Select Vestry of the Parish of St Philip Milltown and the Trustees of the Mageough Home. He stated that the Home was erected

between the years 1870 and 1880 and that a Chapel was included in the building for the use of the Inmates, and that people who were not connected with the Home were allowed to attend Chapel Services and that thereupon the Select Vestry and the Incumbent of the Parish of St Philip, Milltown, objected on the ground that another Church could not be erected in their Parish without their consent, and they claimed to be entitled to receive the Sunday collections taken in the Mageough Home Chapel which claim was not admitted by the Trustees of the Mageough Home and that proceedings were taken in the Diocesan Court in the year 1880 to have the matter settled, and he left with us a copy of the Order dated the 18<sup>th</sup> of November 1880 of His Grace the Archbishop of Dublin, and the Right Hon Thomas Ball, Chancellor of the Diocese, made in a matter intituled "In the Matter of the Incumbent and Churchwardens of the Parish of St Philip, Milltown, County & Diocese of Dublin and the Trustees of the Mageough Charity in the said Parish" which order stated it was arranged that the Revd. Benjamin Gibson be licensed for the Chapel in connection with the Home and that an annual sum of £15 per annum be paid in composition of any claim by the Incumbent and Churchwardens of the Parish of St Philip Milltown to the collections in the Chapel and he left with us a considerable volume of correspondence which had passed between the Select Vestry of St Philip's Parish and the Trustees of the Mageough Home during the last thirty years on the subject of the payment and he pointed out that no payment had been made for the past two years the Trustees of the Home being of the opinion that they were not legally liable to make the payment, and he left with us a letter dated the 6<sup>th</sup> inst from Messers Darley Orpen & McGillicuddy Solicitors acting on behalf of the Parish of St Philip Milltown addressed to him as Registrar of the Home on the subject of the non-payment of the £15 yearly and threatening the Trustees with legal proceedings, and he informed us that the Trustees wished to have the opinion of Mr Price K.C. as to their legal liability to continue the payment of the £15 per annum -

Mr Turl left them with a bundle of relevant old letters and correspondence and they contacted the Diocesan Registrar a Mr Robinson for any help he could give. They wrote back to Mr Turl requesting some missing letters and further information about who exactly was requesting the money and how many people in fact attended the Chapel and so on. By mid November Mr Robinson had unearthed an agreement of the 18<sup>th</sup> November 1880 which suggested there were in fact no legal proceedings but rather a meeting between the Mageough

Trustees and St. Philips in the presence of the Archbishop and Lord Chancellor Ball who had come to an agreement. Mr Turl provided them with the most recent return to the Diocese of attendances at the Mageough Chapel and a copy of Miss Mageough's Will.

When they had assembled their documentation the solicitors submitted them to a Mr Price K.C., who one month later, delivered a 16 page Opinion.

The upshot seems to have been that the Mageough had to pay the arrears and continue to pay into the future. The Revd. Mr Turl died suddenly on the 3<sup>rd</sup> August 1942 and was buried in one of the Mageough plots in Mt Jerome, the only cleric, indeed the only male to be buried there.

## **The Revd. Canon Goff**

The Board reviewed the Chaplains duties in September 1942 and the advertised the position appointing the Revd. Canon Goff, Rector of Portarlinton as the new Chaplain/Registrar at their October meeting. He asked for a gas cooker to be fitted in No. 20 and the Board agreed provided he paid half the cost. During his time the Board began to run annual Garden Fete's which attracted up to about one hundred people and were financially quite worthwhile. We read of the usual re-investment of matured stock and the varying of payments to residents all through this period and it seems that St. Philips returned to their pattern of returning half the "sacramental dues" as a donation after the Mageough had paid up. In 1948 Canon Goff as secretary listed the various salaries being paid out. The Matron was getting £150, the Nurse £80, the Night Attendant £64, the Cook £48, the house maid £48, the between maid £30, Charwomen 3/6 per day. Elsewhere we learn that the Chaplain/Registrar was on £300 a year, the caretaker on £100, the gardener received 25/- a week, the assistant gardener 7/- a day, the Doctor 50 Guineas a year, the Architect 10 Guineas. No wonder that in December 1947 the Board were informed that their bank account was £1631 overdrawn but they were not the only ones who were feeling the pinch. When they paid over the £15 "dues" to Milltown the parish told them it could not afford to return the £7.10.0 "donation" owing to their financial condition. Times were tough in 1947 but they got even tougher.

## **The Revd. Matthew Tobias**

Canon Goff resigned in May 1950 and after 30 years service the Matron, Mrs Mann, also resigned. The Revd. Matthew Tobias was appointed as Chaplain/Registrar in July and immediately was involved in the sale of £2000



of Land Bonds. This must have been to keep the ship afloat because the Board ordered that in future all payments exceeding £5 would have to be sanctioned by the Board which would have severely limited the power of the Registrar to get even small tasks completed. They also decided to fit slot meter's in the houses which symbolised the extreme change in circumstances from the early days when they was free fuel for everyone.

At this time we read of strong demand to have the houses upgraded and despite the financial situation Mr Tobias over saw a major modernisation partly paid for by an anonymous donation and partly by selling off investments. Unfortunately at the end of 1953 Mr Tobias had to report that the bank debt had risen to £2636 and in April 1953 had to report that they had large arrears with the Electricity Supply Board. The following month the overdraft had risen to £3205 and the Registrar was ordered to sell off more of the investments.

Unfortunately Mr Tobias had other kinds of problems as well. The setting up of a Ladies Visiting Committee was first mentioned in the Board minutes in March 1939 but any decision was postponed. Three years later the Board discussed the Rules that might apply to such a committee. The then Registrar, Mr Turl died suddenly soon after and it was not until June 1951 that the "proposed" Ladies Committee re-appeared in the minutes. Six ladies were invited to a meeting at which they were told the committee would be purely advisory and would be a substitute for the "Home Matron" a post long discontinued. In October 1951 a Nurse Eager was appointed as Matron. Three years later the Board received notice that the Ladies Advisory Committee had resigned en bloc "due to a lack of co-operation from the Matron". It was a formulae that had been designed to fail, professional employees of an essentially voluntary organisation are rarely willing to take instruction or even advice from those they see as meddling amateurs, while those who voluntarily give their time sometimes feel superior to those they see as working for the money. The Board seem to have taken the perhaps aptly named Nurse Eager's side in this as at the end of the year they increased her salary and we hear no more of the Ladies Advisory Committee. What we do know is that at the January meeting one of the Trustees, Mr Ellis, resigned after sixteen years voluntary service, a Mrs Ellis had been one of the Lady Advisers.

Matters did not end there however. In November 1955 the Matron was advised to seek other employment but she did not, in fact, leave until a year later. The new Infirmary Matron as she is entitled, a Miss Carroll, was appointed at £5 a week though this was increased to £6.6.0 a week when she was made permanent the following February. At times it is not clear from the minutes

which “matron” is being referred to as the title is given to the Nurse in charge of the Infirmary and to the lady in charge of the residents.

Mr Tobias was involved in a very large amount of re-jigging the Mageough Funds and was fortunate enough to receive a number of substantial bequests and donations so that when he became ill in March 1957 and resigned a month later he left behind a bank surplus of £1053. During his time the finances had been put on a new footing with the Bank of Ireland being appointed as “Custodian Trustees”, the Trust funds, amounting to £65577.4.1d, were handled by that Bank and a major re-investment project had been completed. In the very month he had to resign the Board received a legacy of £2600.

## **Mr George E, Malone**

So, when in June 1957 Mr George E, Malone was appointed permanently as the first Lay Registrar in over sixty years a mere cleric had left him with a manageable heritage, in fact by that June the Bank Balance had risen to £1841.

A major thaw in the relationship between the Mageough and St. Philips Parish had begun in November 1950 when the Rector of St. Philips, Milltown, the Revd. Canon W.H. Coulter had been appointed a Trustee. This item had appeared on the agenda three times before he was appointed and all this took place within months of Mr Tobias being appointed Registrar/Chaplain. He may have had something to do with this, though there had been lay members of the Parish on the Board in in 1880's, but if he had it certainly made life a lot easier for himself as relationships with the Parish quickly improved and there is no hint of disagreements during Mr Tobias's tenure. On Mr Tobias's resignation and Mr Malone's appointment the Board appointed Canon Coulter as Chaplain in July 1957. Even more significantly when Canon Coulter offered his resignation as a Trustee he was invited to continue to attend Board meetings as a participating adviser.

Unfortunately during the changeover of Registrars the account fell into debt of £328. By October it was just into credit and for some time the Board noted the amounts monthly as it swung back and forth between credit and debit. Matters were not helped by the fact that the clergy superannuation fund, responsible for clerical pensions, forced the Mageough to withdraw from the fund as Canon Coulter had only been appointed part time. Though this had implications for his pension he stuck with the Mageough and they seem to have been very keen to stick with him. He is the only Chaplain to be commemorated on a plaque in the Chapel and seems to have been highly regarded and greatly appreciated by the residents.

Mr Malone's opening salary had been dropped back to £120 but in December 1958 it was raised to £150. For the next two years, apart from noting the fitting of florescent lighting in the Board Room the minutes are almost entirely to do with the finances. There were a number donations, much selling of stocks and shares, a cutting back on staff and very limited expenditure so that the Board entered 1962 with a credit balance of £494. The Registrar's salary was raised to £200 but perhaps ominously? The Mageough Home Deeds were agreed to be conveyed to the Bank of Ireland in February 1961, though this took a number of months to complete. The Bank offered the Board and overdraft accommodation of up to £1000 in May 1961 to be reviewed after a year.

It is interesting to note that about this time Dean Lewis Crosby of Christ Church Cathedral, then aged 96 died in harness having served as a Trustee since November 1923, that is for thirty eight years, and was succeeded by the incoming Dean of St. Patrick's Cathedral the Very Revd. John W. Armstrong.

Mr Malone was involved in a major review of of the Bye Laws, Infirmary medical rules and the House rules beginning in October 1962 which was the first undertaken in many decades and remained in place until the 1990's. In the following year he made the arrangements for a visit to the Mageough of sixty medical doctors from the British Geriatric Society. This visit is mentioned in the History of the Irish Gerontological Society as having been hosted by them and obviously the Mageough must have been visited as an en example of good practice in Ireland. The IGS had been founded in 1950 three years after the BGS and they seem to have had a close relationship from the beginning. Unfortunately there is noting available in their online archives about their impressions after this visit.

The first indication of incoming residents making sizeable donations towards preparing their houses for occupation comes under Mr Malone's tenure in 1963. A donation of £1200 was made towards the restoration of No. 36 which for many decades had served as the linen and furniture store for the Infirmary and Home. There seems to be much less concern about the finances at this stage and a great number of projects to repair and upgrade the facilities were undertaken. There are other indications of generous donations as well, the lift fitted in the Infirmary in 1964 and some extra electric lighting were paid for by an anonymous benefactor.

The Ladies Committee might have lapsed in 1951 but the idea had not gone away entirely and in December 1963 Mr Malone brought a draft resolution

before the Board about it. The Resolution was agreed and it seems to have re-established but on a rather different basis.

## **Mr John J. Ogilvie**

Mr Malone died on the 6<sup>th</sup> of November 1966 while still working and living in the Mageough and in April 1967 he was succeeded by Mr John J. Ogilvie. Mr Ogilvie soon found himself facing a difficult situation which had developed over a number of decades.

On the 8<sup>th</sup> of August 1933 Joseph Coulter the caretaker, gardener, gate keeper for over fifty years had died. He had been appointed on the opening of the Home and literally outlived all the original ladies, staff and Board. A Mr James Leahy was appointed in his stead at 25/- a week, £5 Christmas bonus, £3.10.0d p.a. as Sexton and £2.12.0d p.a. as Bell ringer. He would have lived in the Lodge and in March 1942 his wife sought and was granted permission to keep six pullets in her yard. So the family were well settled in and from time to time Mr Leahy's salary was increased. By the October of 1943 Mr Leahy was dead and the Board appointed his son in his father place. On at least two occasions over the years his pay was increased but it is recorded in May 1960 that Mr Malone had asked the Board for permission to hire groundsmen/gardeners "as required" which suggests Mr Leahy junior was not quite on top of his job.

Mr Ogilvie was barely a year in the post of Registrar when Mr Leahy was dismissed and a Mr R. T. Hewson appointed on a salary of £9 per week.

The following year Mr Ogilvie found himself facing a difficult financial situation in the Home and issued a letter reassuring the residents that their rents would not be increased but all their allowances, amounting to £39 a year would have to be cut. To quote him "The Trustees regret the necessity for this break with long-standing tradition but you will appreciate that the financial position must be improved". "The personal income of many of the residents has been increased in recent years by the receipt of Old Age Pension and consequently the need for the allowances is not now so urgent as formerly". He goes on to say that he is willing to discuss this with those who may be financially "embarrassed" which must have led to many uncomfortable interviews.

# The Story of the Mageough

## Chapter 10

### Some Early Residents

On the 16<sup>th</sup> of September 1878 Canon Latham C. Warren, chairperson for the meeting, signed off on thirty two residents to be admitted as the first ladies to occupy the new Home. From the main Register book it seems that twenty four of them had been elected as early as 1875 in expectation that they would soon be housed but the finishing up of the buildings dragged on for another three years. An extra nine names were added in September 1876 and the final two in 1878. This made a total of thirty five in all, not the same as that in the Minute Book. From that date the ladies began to move into the houses and most of them seem to have been in place by the time of the dedication of the Chapel on the 28<sup>th</sup> of November..

The first to leave was Mrs Sally Eliza Chadd who had inherited a legacy and was requested to leave in December 1878 only four months after she had taken up residence. Two ladies never moved in; twenty seven died in residence, eighteen of whom were buried by the Trustees in the “Home Plot” in Mount Jerome Cemetery; two were removed to mental institutions; one set of sureties was asked to remove their lady due to “intemperance”. The longest resident of the original intake was Miss Emily Flynn who died on the 10<sup>th</sup> of April 1910 having been on the waiting list and in residence over a period of thirty five years.

As the years went by vacancies were advertised usually in the May of each year in the Irish Times and the Daily Express newspapers and lists were made of the applicants. From 1890 these lists included the occupation of the applicants father, husband with no column for the ladies own occupation though this was listed, where relevant, under a column entitled “Means of Support”. These lists are a fascinating insight into the occupations of the Protestant community in Dublin during this time and indeed the decades leading up to it. It gives little indication as to why these ladies fell on hard times but one widow of an “Apothecary” gave her income as £20 a year while another claimed she had 2/6 a week. A Barristers widow claimed she had no money or income at all while a Merchant Seaman's widows with an income of £2.4.0 a year was not elected because “Social Position against her”. The Trustees do not list their criteria for electing new entrants but we can perhaps

glean something of their discussions from this kind of comment. They had a clear idea, perhaps, of the kind of ladies Miss Mageough had had in mind or they had their own ideas about social status and the kind of people who might have got on with each other in the Home.

In May 1890 there were thirty seven applicants, in 1891 there were twenty nine, but many repeated names, in 1893 it was down to sixteen. In the intervening years it varied considerably but by 1909 the list was down to six names. It then rose again and in the mid 1920's there are usually about fifteen candidates listed.

In 1935 the lists began to be typed and become more standardised. Previous Registrars sometimes listed all the candidates, some just added new names each year, some only listed those who were elected (though not necessarily given a house) but the Trustees were never without more candidates than they had places for and the Home seems to have been always full, allowing for vacancies caused by gaps between people dying and the arrival of the occupant, or because of temporary absence during prolonged illness and so on.

Apart from five years of monthly reports presented to the Board by Mrs Annie Le Breton-Simmons between 1884 and 1889 and the lists of those interviewed for vacant houses there is little information about the personal lives of the ladies who lived in the Mageough. The lists contain minimal information about applicants circumstances, their background and their sponsors but no more. If later Lady Superintendents or Matrons kept records other than medical notes we have not found them. We have put together the story of a few of the ladies gleaned mainly from Mrs Simmons report book to get a flavour of life in the Mageough in its earliest years.

Someone who features prominently in Mrs Simmons Reports is Mrs Maria Hutchinson. The first thing we hear about her is on the 14<sup>th</sup> October 1884 when Mrs Simmons refers to her in her very first report to the Board.

It is my painful duty to report Mrs Hutchinson to the Board for having upon two occasions defied the rules of the Infirmary, and forced her way in to Mrs Pervis when she was told that she was too weak to see visitors. Upon the last occasion she pushed the lady in charge of the Infirmary, and used very unseemly language – abusing the food and Infirmary generally. I wrote and warned her not to visit there again until an investigation into the occurrence could be made – copy herewith. (Remark: In future if the Doctor sees it necessary that a patient should not be visited, the Trustees request him to give a written report in the book to that effect. J.H. Chair.)

Mrs Hutchinson and the Lady Superintendent do not seem to have had much time for each other and even this first entry bears the seeds of the denouement which five years later saw Mrs Simmons leaving the Mageough under something of a cloud.

Mrs Hutchinson and Mrs Marieanne Josephine Pervis arrived in the Mageough the first day it opened, Mrs Hutchinson occupying No. 21, the two bedroom house beside the chapel and Mrs Pervis No. 26 just along the same row. On one occasion Mrs Simmons refers to Mrs Pervis as Madame suggesting a French connection or maybe a slight tinge of aristocracy. Mrs Simmons frequently mentions the need to keep up the standards, and, failing that, appearances, at the Mageough and she may have relished the presence of Madame Marianne Josephine. Despite their differences Mrs Hutchinson may have shared the same feelings as the Lady Superintendent whose instructions to stay away from Mrs Pervis she may have resented and have seen perhaps as the Lady wanting to keep Madame for herself.

At any rate the Board do not give Mrs Simmons their support in this squabble. The remark they attach to her report makes it clear that it is the Doctor and not she who should give the instructions about visiting and require that this be done formally in writing. Mrs Hutchinson may already have been smelling blood in relation to the relationship between the Lady Superintendent and the Board and may well have been driving little wedges into the cracks she saw appearing. Mrs Hutchinsons physical violence and foul language may have been bad enough as they lowering the standards of the place, but her criticisms of the Infirmary must have been even more galling. Mrs Simmons had been trying all her time here without success to have the Board build a proper Infirmary and improve cooking and washing facilities for those who were not well. This criticism must have rubbed salt into the wound of her being ignored by the Board.

Even before the building of the Mageough began the Trustees had agreed a "Scheme" involving a vision and many rules as to how the institution was to be run. As time went by these rules became less relevant and had to be supplemented with additional "Bye-Laws" added. But as well as this Mrs Simmons seems to have had to develop her own rules for more mundane matters, especially in regard to the Infirmary. In this case a new "Rule" was created by the Board - that the Doctor was the only one to have the authority to ban visits to the Infirmary by making a note to that effect in his report book, presumably held in the Infirmary. In the light of following developments and the fact that these reports were now beginning to be written down there may

also be a suggestion here that Mrs Simmons exceeded her authority in preventing Mrs Hutchinson visiting.

Mrs Simmons frustration with Ms Hutchinson is expressed again the following month. Mrs Hutchinson must have taken a break during the month but on her return she stirs up trouble this time with two other original residents, Mrs Anne Fleming of No. 14 and Miss Frances Graham of No. 18.

I must refer in my report to Mrs Hutchinson's conduct in October report, and beg that some action may be taken in the matter. My reason for doing so is, that since she has returned and resumed her visits to Mrs Fleming and Miss Graham in the Infirmary great discontent is being aroused in them, which had completely ceased during her absence.

This time the Board seem to disregard her comment and things seem to have calmed down for a few months. However in January 1885 Mrs Simmons makes another complaint:

I have to report the death on the 12th December of Mrs Fleming. She was interred on the 15th in our own ground at Mount Jerome. Her friend Mrs Hutchinson undertook to communicate the sad intelligence to her, Mrs Fleming's' friends, and took possession of all her effects. (Remark: Effects of deceased Inmates to be held by Matron until the Boards instructions be taken.)

The fact that Mrs Hutchinson got in first with telling Mrs Fleming's friends about her death and then clearing out her house suggests that she kept very close contact with these ladies but also that Mrs Simmons must have been somewhat distant from hands-on involvement with the ladies in the Infirmary. It is understandable that Mrs Simmons would not have seen it as her business to gossip to all and sundry about Mrs Fleming's death but she seems to resent that it was Mrs Hutchinson who took the initiative. She was not a nurse and her sister Miss Taylor was in charge of the care in the Infirmary but it seems strange she did not secure Mrs Fleming's house after her death and take charge of her belongings. Mrs Hutchinson may have been an interfering busy-body but Mrs Simmons seems to have been somewhat at fault in not being more in charge of the situation.

Only six months go by before in June 1885 Mrs Simmons is complaining again.

Much inconvenience was also caused by Mrs Hutchinson absenting herself at the time of the cleaning, as she had the key with her the



house could not be cleaned, and this caused very much additional labour and trouble to the servants who were responsible for No 25.

Such irregularities, which have never occurred before, cause much trouble, and are not conducive to the well-being of either the Inmates or their servants, and cause additional expense, and much more wear and tear to these house appointments. If by legislation, the possibilities of similar troubles arising at the next general cleaning, can be avoided, the two foregoing reports will have borne good fruit.

Mrs Hutchinson had moved from No. 21 to the smaller No. 25 and seems to have been away again and either by design or ignorance that the cleaning was about to take place and so did not leave her key. It seems surprising that Mrs Simmons had no backup key available to allow the servants in or maybe the policy was that servants could not enter a house without the occupants permission. Mrs Simmons lays her complaint on thick and heavy over two extended paragraphs which appear to have been totally disregarded by the Board in their next meeting.

For over two years we hear no more about Ms Hutchinson until on the 13th September 1887 we read:

Mrs Hutchinson has requested me to submit the accompanying letter asking that journey money may be granted to her. Mrs Hutchinson is the lady whose repeated absence from the Home caused so much comment in 1885, twenty weeks she spent away from her house. (Remark: The Rule to be carried out.)

The Board had a policy of giving residents help with travel to their holiday destinations so there was nothing surprising about this request. It is interesting that Mrs Hutchinson channels her request through the Lady Superintendent, many other written requests to the Board were given to visiting Board members, so there seems to have been some level of communication going on between the ladies. However Mrs Simmons immediately harks back to absences two years before, the time when there was tension between them and hypes it up by mentioning how that had “caused so much comment”. She is maybe leading in to her next paragraph and casting it in as bad a light as possible:

Mrs Hutchinson has broken Rule 12 by harbouring in her house a strange dog, for more than two months. I have told Coulter that the dog was to be removed as the sanction of the Trustees had not been obtained and it was a break of the Bye-Laws having it in the place. He

replied that it had 3 pups and that Mrs Hutchinson said she would not send it away. Since then it has been very troublesome, and has twice flown at, and once bitten my maid. (Remark: Leave given to retain the dog.)

Dogs were not permitted in the Mageough except with the permission of the Board which seems always to have been given. Mrs Hutchinson obviously rescued a stray and brought it into her house without anyone's permission which Mrs Simmons highlights. What she seems to be angered by is that it was two months there before she realised it which means she was being deliberately deceived by Mrs Hutchinson and very likely many others as well. It was being done behind her back which again reflects badly on her level of awareness of what was really happening in the place. She communicates with Mrs Hutchinson through Mr Coulter, the caretaker who was living in the Lodge at the western gate and who himself had two dogs as we hear later. He took Mrs Hutchinson's side referring to the three pups and her stubbornness which he did not want to confront. Again Mrs Simmons gilds the lily somewhat by throwing in references to the aggressiveness of the dog and its biting one of the maids.

This report with the letter was presented to the Board at their next meeting on the 10<sup>th</sup> April 1888. This meeting proved to be the catalyst for major changes in the Mageough. Board meetings were confidential but Mrs Simmons views on this dog and its puppies became well known to the inmates and in particular Mrs Hutchinson. Perhaps Mrs Simmons had herself acquainted Mrs Hutchinson of her feelings. The Board simply noted the Lady Superintendent's report and made no further comment other than that the dog was to be allowed to remain with Mrs Hutchinson. They went on to note that thirty eight applications had arrived for some vacant houses. The Board may have supposed that this was the end of the matter about the dog but they were wrong.

Mrs Simmons was obviously furious with the outcome and must have felt that her position as Lady Superintendent was completely undermined. She had put her faith in the Trustees and their following of the "Bye-laws" but this had been completely shattered. In her next report to the Board on the 8<sup>th</sup> of May she may have hoped to try and rescue her authority somewhat but she was completely overwhelmed by events. We quote her at length:

In faith that the Board would support me in my duty, last month I reported Mrs Hutchinson, for having broken Bye-Law No. 12. Within a few days of this report having been made, a dog of Coulter's died

very suddenly, and soon after, Miss Blacker's dog died (both these dogs were perfectly inoffensive nice little pets, and famous watch dogs.) Mrs Hutchinson immediately left the "Home" and took away her dogs. These circumstances were unfortunately coincident with my report of Mrs Hutchinson, and statement that the dog she was harbouring had flown at and bitten my servant. Shortly after the death of Miss Blacker's dog, Mr Burroughs as visiting Governor called, and informed me that an Inmate had written a letter to a Trustee (or the Trustees) about animals being poisoned in the grounds and that a beautiful Persian cat had been poisoned (this latter statement had no foundation in fact, no cat having died in the Home for 8 years, tho' a dead cat was thrown over the wall 10 months ago.) Mr Burroughs left me with the impression that in consequence of my report being coincident with the death of these animals I was "suspected" of having caused them to be poisoned. The same evening I met Miss Blacker near the entrance when she very insolently refused to let me address her by saying "I don't speak to people who poison dogs, you poisoned my dog I know, or if you did not yourself, you got some one to do it for you". Very shortly after this, Coulter's second dog died, and Coulter told me that he showed all the symptoms of poisoning. I then sent Coulter for the Police, and to the Serjeant who came, I explained all the circumstances as I knew and understood them, and urged him to do his utmost to discern how the dogs could have died, and to impress him with the necessity of doing this I told him I had been accused by one of the Inmates of poisoning the dogs, and that I must clear myself. He replied "Don't mind them ma'am! they accuse you of worse than that, they are always running down to our place about one thing or another, but we don't mind them" (In this statement from a Policeman I felt the reputation of the "Home", and everyone in it was at stake, but I asked for no explanation) and I told the Policeman that I wished to have the dog examined by a vet' or someone who could make an analysis of what had killed it. He advised my asking our Doctor about this, and this I decided to do, especially when I heard it would cost £5. at least for such an examination. Our Doctor did not visit here that day, Saturday, and on Monday Mr Gibson told me he had spoken to Sir Charles Cameron who undertook to make an examination. This is all I know of the painful coincidence, but I would add, that my sense of security in this place is gone, that I think it is not safe to be here in our unprotected state without having watch dogs, and that I think Coulter, who got the dogs, and kept them, and paid the

licences for them for the sole reason that our Safes and Larders should be protected from thieves, should be compensated for his loss, and that other watch dogs should be provided for our safety.

Unfortunately it was going to take a lot more than watch dogs to restore Mrs Simmons "sense of security in the place" and the statement that she valued having such watch dogs would go little way to persuading the residents that she loved dogs.

The coincidence of Mrs Simmons complaint to the Board and the death of the dogs followed by Mrs Hutchinson's dramatic flight from with Mageough with her strays was compounded by a great deal of jumping to conclusions. The forces of law and order in the person of the Rathmines R.I.C. sergeant seem to have added injury to insult for Mrs Simmons who already has her sick companion to worry about. The situation was fraught and its interesting that Mrs Simmons points to a feeling of insecurity, not because of people attitude to her, but because the watch-dogs were gone. The Revd. Mr Burroughs perhaps insensitive approach and whatever other letters the Board received seems to have wound up an already tense situation. The Board were obviously agreeing to pay the £5 for the vet before Mrs Simmons even asked for it but it was not enough to diffuse the situation. The adding in of rumours about dead cats implying the Mageough to be a place of murder and mayhem for pets was a further symptom of deeper difficulties. After agreeing to pay the £5 the Board notes that a report and letter from the Lady Superintendent were read and leave it at that. It is recorded at a further meeting was held during the month to review the applications but there is no further comment.

They then read a letter from Mrs Hutchinson requesting permission to have a little dog in her house which request was granted. In the light of her having been given such permission in April and the ongoing investigations relating to the death of other dogs this permission might have appeared somewhat provocative from Mrs Simmons point of view.

The Board minutes for the 9th October 1888 have a letter pinned to the page. In her report she had mentioned that another resident, Mrs Flood, had requested that her grand-daughter be allowed to stay with her but there is no mention of any such request from Mrs Hutchinson who obviously had by-passed her.

The Mageough Home

Dear Mrs Simmons

The Trustees have granted Mrs Hutchinson permission to have her friend Mrs Robinson on a visit with her till the 1st January next – by their order at the Board this day.

Yours truly,

B. Gibson.

9th October 1888

P.S. Messrs Pim, and McComas are visiting Trustees for the ensuing month.

Something similar happened in February 1889. At this meeting Mrs Hutchinson requested that she be allowed three months leave, which Mrs Simmons seems to have known nothing about. The strains between the Board and Mrs Simmons were coming to a head and she and Miss Taylor were effectively dismissed a few months later. While Mrs Hutchinson was not again directly involved her past interventions added in no small measure to this sad outcome for Mrs Simmons and her sister.

Another of the original “inmates” who constantly came to the Board’s attention was a Miss Elizabeth Rochfort who originally lived in No. 28. By 1884 she had moved to No. 5 and in September was moved to No. 13. where her sister joined her a few days later. She has since written to ask that she may have a centre house given to her as she finds the end house very draughty. Miss Rochfort seems to have been unhappy no matter where she was resident and her sister joining her did not help. In May 1885 Mrs Simmons reported to the Board:

As very much unhappiness exists between Miss Rochfort and her sister Mrs Carson, which is causing a great deal of scandal in the Home, and without the walls, and I have been written to by Miss Rochfort's niece on the subject, I feel that it is my duty to report on the matter, and to state that it is my opinion that it would be very much to Miss Rochfort's permanent advantage if she were given a permanent home in the Infirmary. Other reasons exist which make a change not only desirable, but necessary for the comfort, and well being of others, and of Mrs Carson. (Remark: The Trustees of Miss Rochfort to be called on to remove her.)

This stern reaction from the Board may not have been what Mrs Simmons expected and in her next report she obviously tried to retrieve the situation

Herewith I submit a letter from Miss Rochfort, and ask that it may be favourably considered. During the four months Miss Rochfort was in the Infirmary her conduct was quite exemplary, and I firmly believe that she will cease to give trouble if her petition is granted. The letter annexed, from Miss Rochfort's niece, the widowed mother of many children, would plead for her aged relative, if it is necessary, more than any words of mine. (Remark: Ordered that a further trial be granted to Miss Rochfort, and that it be referred to the Chaplain, and Lady Superintendent to endeavour to compose the differences between her, and her sister.)

This communication between the Board and Mrs Simmons illustrates the problems caused by Mrs Simmons not being allowed to attend Board meetings or to report directly to them. Mr Gibson, the Chaplain and Registrar lived in his own house away from the Mageough and the Board members rarely visited residents. There were serious gaps in communication which hampered the smooth running of the Institution at the level of the individuals involved. These problems also became apparent at the financial and management level leading to Mr Gibson losing his position as Registrar even before Miss Simmons lost hers but here we see Miss Rochfort caught in the somewhat inaccurate cross-fire.

In contrast to the distance between Mrs Hutchinson and the Lady Superintendent here she seems to show a much more hands-on caring approach:

If Miss Rochfort is admitted into the Infirmary, and she is to receive clothing money for the last half year I would suggest that the amount should not be given to herself. It might prove a temptation at this crisis. (Remark: Included in Cheque for £56 drawn for clothing company.)

Having got Miss Rochfort into the Infirmary apparently she became a model inmate but when Mrs Simmons suggests she be given a permanent place in the Infirmary, despite the problems she acknowledges it will bring to others there, the Board orders her sureties to remove her. This matter dragged on for some time but in the end it was clear no one was going to take her and things settled down for the lady. This was important to Mrs Simmons because again she was worried about the image of the Mageough that was being created for outsiders. Mrs Simmons is very discreet but it looks as if Miss Rochfort may have had a problem which gave rise to suspicions about her later, as we shall see. It also

led to her behaviour in public giving a bad impression of the place. Mrs Simmons seems to have taken this almost personally.

On the 14th July 1885 the story takes another turn. Miss Rochfort had obviously returned to her own home and had tried living with her sister . However things did not work out:

As directed by the Trustees at the last meeting I endeavoured to reconcile Miss Rochfort to living in peace with her sister Mrs Carson, but finding this impossible, and as she earnestly desired to be removed to the Infirmary permanently with the direction of the visiting Governors I had her so removed. Herewith a letter from Miss Rochfort giving up all claim to her house in the Home. (Remark: Agreed to, and approved.)

Over the next two years Miss Rochfort lived in the restricted though protected and supervised surroundings of the Infirmary. This was not the level of care that the Mageough was designed for and she seems to have been quite a drain on resources. She frequently appears in lists of money to be distributed to inmates for various purposes such as clothing. But in her case it may have ended up in liquid rather than material comforts.

I cannot refrain from adding that I think the present system of handing the amount of clothing money to the ladies without any means of ascertaining whether the sum is spent on clothing or not has not added to the respectability either in outward appearance or morale, the majority of the Foundations being now most shabbily clothed and presenting an untidy appearance in Church and about the place. At present there are only two ladies in the Infirmary, Mrs Pierce, and Miss Rochfort.

It got worse. In March 1888 Mrs Simmons has to report to the Board:

A very grave circumstance has taken place in the Infirmary this week. Mrs Pierce was found on the floor of her room at 2 o'clock on Friday morning in a perfectly helpless condition. No reason could at the time be assigned for her state (which had been remarkably strange on two or three occasions through the week) but during the day on Friday Miss Rochfort gave a nearly empty bottle of rum to the maid in the Infirmary telling her it was Mrs Pierce's, that it was to be thrown out, and that she, the maid, was on no account to tell any about it. The girl took it at once to Miss Taylor, who asked Mrs Pierce whether it was hers, and where she had got it. She stated that it was hers, and that her

nephew, a Mr Davis who had visited her on Sunday had brought a friend with him who had given her this bottle of rum. I immediately wrote to Mr Davis to ask him whether this was the case, and he has not replied to my letter.

However in this case it appears that Mrs Simmons had again somewhat misread the situation. In her report a month later on the 10th April 1888 she wrote:

On the 14th March the accompanying letter from Mrs Pierce's relative, Mr Davis, reached me, and I submit it now for the information of the Board, and to remove any impression I may have made upon the minds of the Trustees of the probability of Miss Rochfort having brought the bottle of rum to Mrs Pierce. (Remark: Mr Davis letter read – satisfactory.)

It would be fascinating to know in what way Mr Davis's letter was "satisfactory". Perhaps he claimed the rum was for medicinal purposes or that he left it behind by accident after his visit. We can only surmise but again Mrs Simmons was wrong footed in the eyes of the Board and suspect of jumping to rather extreme conclusions. Perhaps for this reason at their September 1888 meeting they ordered that Miss Rochfort should:

"be allowed to choose her own wearing apparel and that she be allowed a small sum occasionally for incidental expenses on application to the Registrar and at his discretion".

This seems to have been a slight to Mrs Simmons who had frequently provided long lists of clothing etc. to the Board on previous occasions and was most meticulous about observing all the "Bye-Laws". The decision is also a bending of their own rules about direct payments to inmates. The Registrar then reported on the various amounts which had been granted to ladies for travelling expenses. These must have appeared higher than expected and in the ensuing discussion it was ordered that in future Dr Thomson should certify that people needed the change of air. It was also ordered that application for travelling money should be made previously to the Board or the visiting Trustees "or in emergency to the Registrar". Mrs Craddock who was acting as Locum for Mrs Simmons requested the provision of blinds for the Infirmary and these were granted and a letter was read from Mrs Simmons requesting an extension of her leave which was also granted.

One gets the feeling that with the mishandling of the "rum" incident and all the tensions about dogs the Board were beginning to be glad to allow Mrs



Simmons time away. It also looks as if she was using this time to find other more suitable employment.

A third lady who features quite a bit in the records is the “impertinent” letter writer, Mrs Francis Graham of No. 18, who we have already mentioned in connection with Mrs Hutchinson. There is disagreement between the occupancy lists and Mrs Simmons records as to whether she was Mrs or Miss.

In September 1884 an incident arose in relation to the baker who had been delivering bread to houses in the Mageough. There was some unrecorded communication between Mrs Simmons and Mrs Graham about these deliveries which led to Mrs Graham writing directly to the Board about it. In her report to the Board on the 11th November 1884 Mrs Simmons wrote:

Re – Mrs Graham's letter noted “Refer to Mrs Simmons for report”

I, The date upon which I gave the instructions for the baker in question to discontinue his rounds was the 4th September the Board meeting at which Mrs Graham's “appeal” was read was on the 10th of that month – 6 days elapsed.

II, I receive “communications” daily from 8am until 1pm from “the Inmates of the Home” - after that hour letters are not attended to unless “special” - “visits” from the Inmates I receive on Tuesdays, and Fridays from 10 till 1.30 o'clock and there is no rule that I do not “receive” on Board day.

III, The only letters I do not reply to are those intended to be impertinent of which I have a goodly number from Mrs Graham.

IV, Copy of the letter I wrote to “the Firm” upon the 10th September is submitted also the Firm's reply, and copy of my answer.

I further state that their cart continues to come into the Home as late as 7 o'clock, and that it is dangerous to allow any carts into the place after dark. I have narrowly escaped accident on three occasions, and complaints from Inmates and servants have frequently been made to me of the danger caused to them by these carts.

I beg to ask why permission to have bread delivered as usual was given to Mrs Graham direct from the Board when at the same time she was informed that her application should be to the Superintendent? Her letter referred to me, was the first indication I received that my directions about the cart had been set aside by “the Board” a month previously. To avoid such unpleasant occurrences in the future, and in

order to know that I am not out-stepping my authority as Superintendent I beg that the Board may define the duties which they consider are within the province of their Superintendent.

As happened with other tradesmen Mrs Simmons controlled who made deliveries to the Mageough. While these were made to individual houses she had the say as who had the right to enter and she seems to have allowed only one supplier to be involved. She had dismissed the baker and appointed a new one to whom Mrs Graham objected. The same thing happened with milk deliveries and with a gardener on other occasions.

This letter raises all sorts of issues about Mrs Simmons standing with the Board and her level of control over the residents but it also shows the very controlled and limited ways in which she had contact with the inmates. She liked to have everything very precisely defined and was frustrated when the Board seem to have sat lightly to the rules they had drawn up themselves and when they seemed to cut across her authority in ways which made the management of the place more untidy and unpredictable.

Mrs Graham defying Mrs Simmons and going over her head with letters directly to the Board was a source of irritation but it also raised suspicion in her mind that some of the ladies were ganging up on her. We might refer again to her report of November 1884:

I must refer in my report on Mrs Hutchinson's conduct in October report, and beg that some action may be taken in the matter. My reason for doing so is, that since she has returned and resumed her visits to Mrs Fleming and Miss Graham in the Infirmary great discontent is being aroused in them, which had completely ceased during her absence.

If Mrs Graham was in the Infirmary then she was not in the best of health and may indeed have begun to slip a bit mentally:

January 1885

When I took up the inventories last month I found that Mrs Graham had lost, or was without a blanket. She could give no account of it, and stated she had never had it. This, of course, is not the case as on every other occasion when I have taken up the inventories, her bedding was correct. Is she to make the missing blanket good? (Remark: To be replaced by Mrs Graham.)

A year later in April 1886 we read:

Mrs Graham has discoloured, and damaged a pair of perfectly new sheets, by putting them into the oven “to air”. The “Bye-Laws” state that she is to make them good, and she has said she will so do but the expense is great, and as she destroyed several of her own garments at the same time, and in the same way, her losses have already been heavy, and she says “the times are bad” for her. Her memory is very failing, and her health not good therefore she has excuses, and I think she has had a “warning”, and will not offend so again, therefore may be excused? (Remark: Excused.)

Her bad health and memory loss did not affect her letter writing. In the Board minutes for the same month they read a letter from her requesting that the hour of the daily service “should be the same as Sunday, viz. 11.30am instead of 11” and they agreed to this despite the fact that this could also have been said to have been a matter for the Chaplain. In fact her letter seems to have raised a wider discussion about the Chapel management and the Select Vestry because they request that in future the Vestry Book should be laid on the Table.

In July 1886 the Board received yet another letter from Mrs Graham this time suggesting they make some arrangement so that Mr Coulter would not have to stay up after 10.30pm to admit late returnees. They ordered that a written application should be made to the Lady Superintendent to hand out a gate key which was to be returned to her the following morning. In the December meeting they after reading yet another letter from Mrs Graham, which they do not detail but which they decided to pass on to the next visiting Trustees.

There are no more letters recorded as having come from Mrs Graham and the next mention of her is in December 1888. Mrs Simmons wrote in her report:

From the 1st to the 16th November 1888 I availed myself of the leave granted to me in September, and during my absence Miss Macalister performed my duties. Hearing that Mrs Graham was struck down with paralysis caused me to hurry home at the expiration of a fortnight, and by Dr. Thomson's direction I procured a nurse for her (at 15/- a week)

On the 22nd November Mrs Graham died. At Miss Birch's very earnest request her interment did not take place till the 26th November. Miss Birch also pleaded very earnestly that the death announcement in the daily papers should appear as having taken place at 19 Mageough Square, and not Mageough Home. As I had never had instructions from the Board as to how the advertisement should be worded I yielded to her entreaties, but for future guidance please insert

(on other side) the ruling of the Board in this matter. (Remark: The Registrar will in future insert all such announcements.)

Despite having crossed swords on a number of occasions Mrs Simmons obviously had a soft spot for Mrs Graham and cut short her holiday when she heard she had had a stroke. At that meeting the Registrar reported the death of Mrs Graham. They also received a letter from Mrs Graham's sister, Miss Birch asking to be allowed to stay on in the house, which request was agreed to. Mrs Simmons fills us in a great deal more detail the most interesting insight being her request that Mrs Graham's address in the newspaper notices be given as "Mageough Square" rather than "Mageough Home". Miss Birch obviously felt some shame that her sister had died in a "Home" and was keen to disguise the fact by changing the name for the paper. Mrs Simmons had gone along with her request but the members of the Board were obviously not best pleased and ordered that in future it was the Chaplain rather than the lady Superintendent who should deal with newspaper notices. Again we see Mrs Simmons authority being undermined but it is interesting to note the relationship which seems to have developed between them and the willingness of Mrs Simmons to spare the family's feelings of embarrassment.

Another lady who receives frequent mention is Mrs Eliza Murphy originally of No. 23 but who had moved to the double bedroom home – No. 21. She was one of the original residents but by the time the Lady Superintendent began her written reports to the Board she was in bad health. In November 1884 we find noted:

Miss Murphy has returned, and is better. A letter of thanks to the Trustees is herewith submitted. Mrs Murphy's nurse is discontinued, and she has reverted to her weekly allowance in money.

Her daughter had been living with her, presumably as her carer, but had herself been sick and the Board had provided her mother with a nurse. In January 1885

Miss Murphy. has asked permission to have a servant at her own cost, the consequence of her failing health she feels unequal without more assistance than the servants of the Home can give her to do this work of No. 21, and wait upon her mother. What reply do I give her?  
(Remark: Granted. Servant to be approved by Matron.)

This arrangement seem to have continued for nearly three years because it is in October 1887 that we next find her mentioned in the reports.

Mrs Murphy' state of health is such as to cause the gravest anxiety, and her daughter has to nurse her night and day, and being far from strong herself, the fatigue is telling upon her. If I find it necessary before the next Board day may I employ a night nurse for Mrs Murphy? Our own Doctor has never attended Mrs Murphy as she has always had Dr. Hadden's attendance, and hers is therefore an exceptional case, and this is why I am asking for special instructions as she could not be removed to the Infirmary nor would Dr. Thomson order a nurse for her as he knows nothing of the case. (Remark: This being an exceptional case a night nurse to be employed at the discretion of Mrs Simmons.

For two years both Murphy's were unwell, Mrs Murphy slowly declining and her daughter at times well enough to care for her mother at other times so unwell she needed nursing herself. This gives us the most detailed picture of the level of care the Lady Superintendent and the Board were willing to give and the expenses are given in great detail.

10th January 1888

At the October meeting I asked for, and obtained, permission to employ an attendant for Mrs Murphy if the necessity arose. On the 26th October I engaged a nurse at 10/- a week, and Mrs Murphy's condition of health was such that she was required for four weeks and five days during which time Miss Murphy regained her health sufficiently to resume the nursing of her mother, and volunteered to give up the attendant feeling that she was stronger. Mrs Murphy continues to be in a very weak feeble state, and required much attention but Miss Murphy still feels able to give her the attendance she needs for the present. Should the necessity again arise may I again procure assistance for Miss Murphy? (Remark: Attendant to be continued if necessary.)

November 1888

I think it extremely probable that Mrs Murphy will soon require a night nurse, her delicacy increases and her nights now are very much disturbed so that Miss Murphy has very little rest. If it is essential before next board day, have I permission to provide a nurse.(Remark: When necessary attendant to be supplied.)

December 1888

As I anticipated last month, within a week of the Board day, Miss Murphy was incapacitated from attending upon her Mother, and it was necessary to get a skilled nurse, as both Mrs, and Miss Murphy were seriously ill. The latter is now better, but not yet able to leave her bed. Mrs Murphy was pronounced by Dr. Hadden, in his last visit, to be “sinking” - she cannot be left with safety for five minutes night or day. Under these circumstances it will be absolutely necessary to keep on the nurse (if required) even after Miss Murphy's convalescence – as she could not possibly attend upon her Mother night, and day. I mention that Miss Murphy has, herself, borne the expense of the nurse's board, as she wished to do everything in her power to lessen the cost to the Institution, but it has been a heavy tax upon her small resources, and after this week she can no longer do this. The nurse costs the Home a guinea a week at present, if her food is supplied from the Infirmary an additional 5/- would about cover the expense, but if board wages are allowed, she would expect at least 8/- a week. Please direct me which to do. (Remark: Left to the discretion of the Lady Superintendent.)

8th January 1889

It is my painful duty to report the death of dear Mrs Murphy which took place on the 15th December 1888. Her interment which took place on the following Tuesday at Mt. Jerome in her family's grave, Miss Murphy bearing all the expenses of the funeral at her own request. The accompanying letter from Mrs Murphy's son, the Rector of Grange, Armagh I received on Christmas Day, and in compliance with his request therein contained, I convey to you his thanks for your goodness to his Mother. In this connection I also submit a letter from Miss Murphy enclosing one from Dr. Hadden. Please instruct me what reply I am to send her. (Remark: Ordered that Miss Murphy be permitted to remain until April 1889.

Miss Murphy was allowed to live on in her mothers house until the 30th April from which date we hear no more about her.

The last person we have major detail about is a Miss Pasley who lived with her mother who was not one of the original residents but came in soon after

the opening. The only mention of her in the Lady Superintendents reports is in 1889 where we read that:

Mrs, and Miss Pasley were absent from the Home from the 6th until the 17th August.

A year later and after Mrs Simmons time on the 11<sup>th</sup> July 1890 Articles appeared in the papers about a lady who committed suicide in Tullamore

Evening Telegraph July 11th 1890.

STOP PRESS

EVENING TELEGRAPH OFFICE

6.15 o'Clock

DYING FROM OPIUM

A RATHMINES YOUNG LADY'S SAD END.

FOUND IN A TULLAMORE HOTEL THIS MORNING WITH A LETTER ON HER BREAST

Our Tullamore correspondent telegraphs this evening – An occurrence of a melancholy nature has occurred here. Last evening an elderly lady arrived in town by the eight o'clock train from Dublin and drove in the hotel bus to the Charleville Arms Hotel where she engaged a room for the night stating her intentions of proceeding to Frankfort, a village about nine miles from here, this morning. She intimated that she need not be called early. Nothing unusual was noticed concerning her. Shortly after ten o'clock to-day one of the hotel servants knocked at the door of the bedroom which the lady occupied and got no answer. Subsequently knocks being unanswered the door was opened and the lady was found dressed stretched on the bed in an unconscious state. The Hotel proprietor at once sent off for medical assistance and in a few moments Dr Moorehead and Dr Ridley attended and discovered that the unfortunate lady had taken a large quantity of opium and chlorodyne which rendered her unconscious. After three hours treatment the medical gentlemen abandoned all hope of saving her life.

LATER

When the servants entered the room a letter was found upon the breast of the unfortunate lady addressed to her mother residing in Rathmines, Dublin, and telegrams were also found apparently in her handwriting to a friend in England and another to the wife of a clergyman living in Lurgan. One of the telegrams, directed to a relative, ran as follows:- "You have driven me to this by driving me from my mother, God forgive us all." Other indications seem to point to a troubled state of mind. The unfortunate lady's name is Paisley and she has relatives in Dublin.

Although she is called Paisley rather than Pasley it is obviously the same person and three days later at an inquest the papers gleaned more information:

The Poisoning case at Tullamore

(From our correspondent)

Irish Times July 14th 1890

The lady who was discovered in a dying condition at the Charleville Arms Hotel, Tullamore on Friday morning expired the same evening at about 7.45pm from the effects of the poison she had taken. This morning Mr Coroner Gowing held an inquest on the body.

Henry Hardy, who stated he is registrar of the Mageough Home, Palmerston Park, Rathmines, Co. Dublin, identified the body as that of Augusta Paisley, aged about 40 years. She was unmarried and was an inmate of the above named institution. He stated he saw the deceased lady last on Tuesday when she appeared to be in good spirits but she had been greatly depressed lately on account of the death of her brother who was a medical doctor and who had died about three weeks ago. He had been the principal means of support of her and her mother. The deceased had written to a Miss Bergin to come and stop with her mother as she was obliged to go to the country on very pressing business.

Drs Moorehead and Ridley, Tullamore, who had been in constant attendance upon the unfortunate lady all day on Friday gave evidence that she died from the effects of having taken an overdose of chlorodyne.

There was an empty bottle which had contained this medicine found beside the bed also a tumbler containing a small quantity of it. The sum of £21. 10s 3d was found upon the body with several letters, also



a telegram addressed to Mrs Paisley, 11 Wigneld Road, Forest Hill, London, S.E., with the following words written upon it: - "You have driven me from mother. I left her today. She does not know her loss yet. God forgive you." There was no evidence to show who the Mrs. Paisley to whom she had intended to send this telegram was.

The jury returned a verdict - "That deceased come to her death from an overdose of chlorodyne, administered by her own hand, but whether intentionally or through inadvertence we have not sufficient evidence to show".

There are no further details available and the situation does not seem to have been mentioned in the Board meetings, at least it is not minuted, but given that Mr Hardy, the recently appointed Registrar was called to give evidence it must have been well known in the Mageough. Perhaps her brother, a doctor, had been paying for her stay at the Mageough as relatives caring for inmates were expected to pay their own way, and his death changed her situation. Perhaps her request to the relative living in England had been for financial support and when it was not forthcoming she decided her mother's best chance of being looked after in the Mageough was if she was off the scene.

Its all a rather tragic end especially when it connected with a place where the benefactress had hoped to provide for people in just such a situation. At least we can find no other accounts of similar situations connected with the Mageough but it does illustrate how near to desperation were many of the people who were saved by the care they received in the Mageough at a time when life was much more uncertain than it is now.

# The Story of the Mageough

## Chapter 11

### The Matrons

#### Mrs Annie Sarah Le Breton-Simmons

As the building of the Mageough reached completion the Board began to discuss the staff they would need to run it. In early 1879 they advertised for a Matron and Registrar. They had a number of applicants for the post of Matron but none of them interviewed well so they re-advertised and on the 14<sup>th</sup> March appointed Mrs Annie Le Breton Simmons at a salary of £100 per annum.

In the May she was contacted to begin work in October. She got back to them complaining about the difficulties this delay would cause her and so she was asked to commence in July. Only the Registrar, Mr Leeper was in post at that stage but no doubt there was a great deal of work to be done preparing the completed houses and since she moved in to No.20 and Mr Leeper was living off site she found much of the practical work fell back on her.

Annie Sarah Le Breton-Simmons (whose maiden name was most likely Taylor) was born in 1845 in King William's Town, British Kaffraria, now part of the Eastern Cape area of South Africa. This had been a British colony but had been “disannexed” in 1836 because of the problem of administering it. It was officially colonised again in 1847. When the newly appointed Anglican Bishop of Grahamstown arrived in his new diocese in 1854 he rode to King Williamstown and notes in his diary:

"As we got near King Williamstown we perceived a group of horsemen approaching us, and found that Colonel Pringle Taylor, the Commandant of British Kaffraria, with some officers, Mr. Bell, the military chaplain, and Mr. Parker, the churchwarden, had kindly ridden out to escort us into the town. We dined with Colonel Taylor, and had the use of the Government House.

Ten years later a Richard Taylor is recorded as being the Resident Magistrate in King Williamstown so the family seem to have been well established in the civil administration of the area. By the time Annie was growing up it was obviously settled again but the family must have lived through tough and uncertain times in her early years. On the 26<sup>th</sup> of March 1863 she was married in King Williams Town to George Le Breton Simmons, a British Army Officer

no doubt serving in the area at the time. He had been born on the 24th June 1844 in St. Heliers, Jersey and was son of one of the most distinguished doctors in the Duke of Wellington's forces during the Napoleonic wars. By 1864 George and Annie Sarah were in Dublin most likely in Portobello Barracks in Rathmines because the 16<sup>th</sup> Lancers were stationed there with whom Lt. Colonel Le Breton-Simmons was serving. Their only child, George Francis Henry Le Breton Simmons was born in Dublin on the 24<sup>th</sup> July 1864. On the 29<sup>th</sup> June 1869 her husband, the now Colonel Le Breton-Simmons died "at sea", it is said it was in a drowning accident, maybe somewhere near Dublin, so that, in the summer of 1869 Annie Le Breton Simmons found herself a young widow with a young son. Exactly ten years later she applied for the position in the Mageough maybe because she had continued to live in the Rathmines area and now that her son was in his mid-teens and would soon begin what was to be a distinguished career in the British army she felt the need to supplement whatever income her husbands estate had provided. During those ten years she may have spent time in London. In 1883 Information booklet on the Mageough mentions that she was trained at Mildmay Park in London. This was an extraordinary and unique experiment in care at the time, To quote their website:

Mildmay's origins stretch back to the mid-1860s and the work carried out by The Reverend William Pennefather, a vicar at St Judes, and his wife Catherine. St Judes which was located in Mildmay Park, Islington, was a lively Victorian church of over 1,000 people . William developed a number of projects known collectively as Mildmay Institutions, providing spiritual guidance and care for the sick. In 1866 there was a cholera outbreak in East London. Two of the Mildmay deaconesses, trained by Catherine, volunteered to go into some of London's worst slums, where even the police feared to enter, to care for the sick and their dependants. This response to the Cholera outbreak, by reaching out to those in great need, formed Mildmay's first nursing service.

The work of the deaconesses developed and expanded and within a few years the first Mission Hospital was established in a disused warehouse near to Shoreditch Church. It consisted of twenty-seven beds in three wards, one doctor, three nurses and five deaconesses in training. In 1892 Mildmay Mission Hospital opened, becoming a part of the National Health Service in 1948. As a hospital with less than 200 beds the hospital was regarded as uneconomic and was closed down in 1982.

It has now again taken up the mantle of progressive medicine and was re-opened as a care centre for HIV positive people. The Pennyfeathers were Irish - William, born in Dublin, was son of an eminent Irish Judge, Catherine was the grand-daughter of Euseby Cleaver, Archbishop of Dublin in the early 1800's. Again we note the close network of which the Mageough was part from its beginnings.

Residents for the Mageough were chosen in early autumn 1878 and the official opening took place on Thursday the 28th November 1878. Within weeks Mrs Simmons was having serious problem with the health of some of those who had entered. By mid-December the sureties of a resident were asked to remove her because she had become seriously mentally unstable. Others began to be sick as well and unable to care for themselves. The Rules demanded that they should move out and another lady was asked to leave because she had inherited a sum of money and another because of frequent "inebriation". But with more minor or less clear cut health problems it was not so easy and by January Mrs Simmons and the Medical Officer, Dr Thornley Stoker, were suggesting that the Board needed to provide an Infirmary. Mrs Simmons stepped in to fill the gap and brought ladies into No. 20, her apartment, for short periods. At a later stage Nos. 37 and 38 were converted into a makeshift Infirmary, with the plans being drawn up by Mr Carroll the original architect, and this was in use for over ten years.

When the Board came to appoint a successor to Mrs Simmons they drew up a long document outlining the responsibilities and limitations applying to the post of Matron. When Mrs Simmons began there was no such document and exactly what she was supposed to be doing emerged as time went by. For example in July 1879 there was a disagreement about who exactly should be giving orders to Mr Coulter the caretaker gardener who lived at that time in No. 1. He was informed that he was under the direction of the Trustees in regard to the grounds and outside work, subject at all times to the requirements of the Lady Superintendent. He was not to absent himself or do messages for Inmates without her permission.

This statement is interesting because the Board uses for the first time the term Mrs Simmons was applying to herself, that of Lady Superintendent rather than Matron. This became such an issue later that it literally went to Law but for now it indicates the kind of authority she wanted to have. The rest of the statement reflects her relationship with Mr Coulter and the residents but it is not at all clear as to her relationship with the Board. On the one hand he is "under the direction of the Board" but "subject at all times to the requirements of the Lady Superintendent" and given that the Board and LS were not

communicating that well (as becomes clear later) their directions and her requirements did not always tally.

The bequest the Trustees had inherited from Miss Mageough was essentially split in half, one half being used to build and equip the Mageough the other half being invested with various private individuals at better rates of interest than were available in the Banks. Unfortunately within a few years the “encumbered estates” of these gentlemen were unable to meet their interest payments. In January 1880 a Major Kearney defaulted on his payments. In November that year plans to equip Nos. 2, 7, 13 and 14 had to be put on hold because the Board simply did not have enough cash in hand. This also had an impact on Mrs Simmons as she tried to balance the books. The original intention was that the residents, once admitted, would live completely free of charge, everything would be paid for and they would even get weekly “pocket money” of 8/- a week to be spent as they wished. But after just a few years the income was not keeping pace and as new intakes of residents arrived to replace those who were leaving or dying a new category of “Non-Foundation” had to be created of those who could afford to pay for their food, heat light and so on in order to fund the “foundationers”. Again when ladies had to move into the Infirmary, even temporarily, their payments were withdrawn in order to save money. However money still had to be found for essential items and the staff of servants and it fell to Mrs Simmons to balance the books on a day to day basis. Once or twice she had to pay for extra help from her own pocket to meet particular emergencies and on at least one occasion the Board refused to repay her because the payment had not been cleared with them first. At this stage the Registrar did not live on site, held office hours from 1.30pm to 3pm only and seems to have been somewhat remote from the ladies themselves, while the Chaplain was simply a daily visitor to lead a service and make some calls.

In spring 1883 there was some sort of change in Mrs Simmons circumstances. For a time her young son lived with her in No. 20. In September she asked for permission to build a shed between Nos. 19 and 20 for her tricycle and for three months leave of absence to travel to America leaving a Miss Powell in charge.

On her return, apparently without her son, she returned to work and the next issue of note arose in late 1885. In the Board Minutes and in some notices they issued they referred to Mrs Simmons as “Matron”. Since she had arrived she had referred to herself as “Lady Superintendent” and this was largely ignored by the Board until the 13<sup>th</sup> October 1888 when in her monthly report to the Board she demanded that she be given her proper title and status. The issue on the surface was that “Matron” seems to have implied a nursing role while she

was really in a management role with some nursing care involved. However, the real issue seems to have been about her authority and status and how these were being undermined at the time by the actions and decisions of the Board. The upshot was that the Board referred the matter to their solicitors who advised that she be allowed to use the title of “Lady Superintendent” provided she kept the “Rules” and did the work required of her when she was appointed “Matron”. Given that her terms of employment were vague, as we have already noted, this was some thing of a fudge but it seems to have calmed down the situation.

The second half of Mrs Simmons time in the Mageough is very much brought to life in her “Lady Superintendent's Reports” which have been published separately.

In late 1888 the Board began to be concerned about the financial side of the running of the Mageough and they called in Auditors. While they found nothing untoward a few months later the Board decided to split the functions of Chaplain and Registrar and appoint a “competent book-keeper” as Registrar. In early 1889 they appointed Mr Henry Hardy as Registrar, kept Mr Gibson on as Chaplain (with an increase in his salary) also wrote to Miss Taylor advising her that her position was being terminated and to Mrs Simmons reducing her salary. Some months later they wrote again terminating their services on the 30<sup>th</sup> September 1889.

Mrs Simmons died on the 19<sup>th</sup> December 1914 in Southend-on-sea. After leaving the Mageough she may also have left Ireland with her sister and gone to live initially with her brother Col. Henry Taylor who was stationed at Purfleet in Essex before moving 25 miles up the road to the seaside town of Southend-on-Sea. Miss Dell Lundy has pointed out that in the graveyard of St. Peter & St. Paul's Church in Shorne, the Inscriptions in Section C. Headstone & Curbs No. 143, reads:-

“Sacred to the Memory / of / Henry Taylor / Colonel late Army  
Ordnance Department / who died on June the 9th 1905 / aged 69 years  
/ also of Mary Taylor / Sister of the above / born Oct. 12th 1830 / Died  
Jan. 2nd 1913 / Also SARAH LE BRETON SIMMONS / Widow of  
Lt. George Le Breton Simmons / who died December 19th 1914 aged  
69 years. ? “In Sure and Certain Hope”.

Miss Lundy observes that it is interesting the inscription reads “Sarah Annie Le Breton-Simmons” as she normally used her second given name of Annie and rarely the first Sarah. Whether or which having begun their lives together in exotic “British Kafferina” the brother and sisters came to rest in Shorne, directly across the Thames Estuary from Southend-on-Sea.

In June 1889 the Board advertised for a new Matron and drew up a long, detailed list of the duties involved. They had a number of applicants and interviewed them appointing a Miss Kate Heatherington as the incoming Matron. All this was done while Mrs Simmons was still in post. For some unknown reason Miss Heatherington sent in a letter of resignation on the 13<sup>th</sup> August before she had ever begun work and the Board worked their way through the other applicants none of whom would take the post. No doubt news of what had been going on had spread far and wide making the post somewhat toxic.

## **Mrs Hardy**

So during September 1889 Mrs Simmons was still working as Matron but with no one to replace her. Mr Hardy approached the Board and told them that his wife would be willing to act as Matron and move into No. 20. The Board agreed to appoint her on a temporary basis which they made permanent some months later. In some ways this was the ideal situation with a husband and wife Registrar and Matron team and seems to have worked well right down until Mrs Hardy's death on the 17<sup>th</sup> of January 1912 after twenty two years in the position. Mr Hardy continued to live in No. 20 and work as Registrar until the June of that year when he retired after 23 years service.

While Mrs Hardy was given the title of "Matron" she does not seem to have been a nursing Matron. On the 18<sup>th</sup> November 1889 the Board appointed a Miss Adelaide Woods from the Adelaide Hospital at £25 per annum to reside in the Infirmary and be under Mrs Hardy's directions. At the same meeting the Board decided to ask Mr Rawson Carroll "to prepare a sketch for an Infirmary to be erected as a separate building between the present temporary Infirmary and the railway". At that stage Nos. 37 and 38 were still being used.

Two months later the Board were obviously satisfied with the way the Hardy's and Nurse Woods were working so they appointed Mr Hardy Registrar at £50 p.a. and Mrs Hardy Matron at £60 p.a.

There had been on-going discussion over many years about where bodies should be reposed after death. Mr Gibson on one occasion had objected to the Chapel being used. The Board later objected to the Boardroom being used. Mrs Simmons had not been happy to have them kept in the temporary Infirmary during her time. In January 1891 this hardy annual again came up for discussion and it was agreed that when a death occurs in the Infirmary the body should lie in the deceased's house if still unoccupied. This did not fully solve the problem in the new set up where ladies vacated their houses to move into the Infirmary permanently. This seems to show Mrs Hardy and Miss Woods trying to put their stamp on the running of the Infirmary. In the

October of the following year Mrs Hardy requested there be a telephone link between her home in No. 20 and the new Infirmary and the Board agreed. She also masked them that rather than giving up all their allowances from the Board ladies in the Infirmary should be allowed 6 pence a week. This remained the rule through to 1963!

By November 1894 there were strains emerging in the relationships. In that month Mr Hardy tendered his resignation but in fact this was not accepted and it appears that Nurse Woods was let go instead. To replace her the Board advertised for a "Trained Lady Nurse" who they again intended to put under Mrs Hardy's direction. This may have been the kernel of the problem in that "Trained Nurses" were beginning to have a strong sense of vocation and a growing consciousness of professionalism. Being under the direction of a Matron who was essentially a lay Manager must have been becoming a source of tension. However, the issue may have been money. On the 25<sup>th</sup> January the Board Minutes note that Nurse Woods was appointed Nurse and Housekeeper at a salary of £40 p.a. with free apartment and board but on 3 months probation and under the supervision of Mrs Hardy – Matron. Obviously there was some compromise reached with some climbing down perhaps on both sides but the arrangement lasted barely a year and Nurse Woods resigned on the 10<sup>th</sup> of December 1895. In the wake of this the Board drew up guidelines for the duties of the Nurse and again advertise the post. On the 11<sup>th</sup> of January 1896 they appointed Nurse Edith Parminter to the post and it was noted that her allowances included free uniforms. This is the first time they are mentioned but again it would seem to point to a growing professional self-consciousness.

Things seem to have settled down and the new arrangements worked well. The next discussion about nursing was triggered by a suggestion by Dr. Thompson that as well as the houses and the Infirmary the Mageough also needed an "Annex". This would not involve nursing care but give more support to ladies who were not sick but could no longer fully look after themselves. He suggested that the Annex should be built between the houses and the Infirmary with a direct connection to the latter. This was brought before the Board on the 11<sup>th</sup> April 1899. No decision seems to have been made at this stage but the discussion broadened out to a discussion of wages and that of the Registrar, Matron and Nurse were all increased by £20 p.a. In mid-year the Board decided to take over No. 38 and link it through to the Infirmary with a new building to form the Annex requested by Dr. Thompson.

Six years passed before there was any more discussion at the Board about the nursing care. On the 13<sup>th</sup> February 1906 after the Board had received the accounts for the previous year they noted that the running of the Infirmary had



cost £603 “exclusive of Medical Officers salary”. This, they felt, “indicated a luxury of living incompatible with the requirements of such an Institution”. Mrs Hardy responded to this by stating that there were “No luxuries provided – no waste”. The Board were obviously keeping an eye on the mounting costs or providing nursing care and in November 1908 they returned to the subject expressing continued dissatisfaction. This may have been caused by increased anxiety about the numbers of ladies requiring extra care. In January 1909 there were so many such cases that two available houses close to the Infirmary were agreed to be used as an adjunct to the Infirmary, the necessary work cost all of £27. The Infirmary expenses continued to cause problems and in June 1909 an order was made to limit the budget for the Infirmary and the following month Nurse Parminter was threatened with dismissal. In the middle of all this Dr Thompson died, after thirty years as the Medical Officer and a few weeks later Dr. George Peacocke of 2 Fitzwilliam Square was appointed. A month later Nurse Parminter was “requested to resign” and the Board advertised for a fully trained hospital nurse to whom they offered a salary of £60 p.a.

## **Sister Alice G. Colvin**

On the 12<sup>th</sup> of May 1911 Sister Alice G. Colvin of St. Stephens Hospital was appointed Nurse. She had barely settled in when on the 17<sup>th</sup> January 1912 Mrs Hardy died after 22 years as Matron. Within days Nurse Colvin was offered the post of Matron and Nurse with a salary of £70 p.a. and the Board drew up a new list of duties for the combined post. Matron Colvin seems to have been a good manager because it is not until 1918 that the costs of the Infirmary again come on to the Boards agenda to any great degree. In May of that year, with the First World War still raging they ordered that the use of coal in the Infirmary be reduced by 25% to not more than 40 tons. Earlier that year they had noted that the Mageough was running an overdraft of £500.

In the British Journal of Nursing of the 7<sup>th</sup> June 1913 there is a mention of Miss Colvin.

“Dr. Purefoy, President of the Royal College of Surgeons, Ireland, occupied the chair at the annual general meeting of the King Edward, Coronation Fund for Nurses, Dublin, and, in moving the adoption of the report, presented by Miss Boland, enlarged upon the debt owed, to nurses by members of the medical profession. Miss B. Kelly and Miss A. M. MacDonnell, R.R.C., were elected members of the Council under rule 17, and the following ladies were elected by ballot as representatives of the nurses on the Council for the ensuing year :- Miss McGivney, Lady Superintendent Mater Misericordiae Hospital ; Miss Powell, late Lady Superintendent Charlemont Hospital; Miss

Colvin, Lady Superintendent Mageough Home ; Miss Reed, Ivanhoe, Lansdowne Road; Miss Corless, Archbishop's House, Drumcondra

Apart from the light that this throws on the status of nurses at the time and Miss Colvin's status in particular, it is very interesting to note that she is referred to as "Lady Superintendent" of the Mageough a title Mrs Simmons had fought long and hard to have recognised but which never seem to have been mentioned by Mrs Hardy. Throughout the minutes the Board refer to her as Matron or Nurse but obviously outside the Mageough she put her position in a different way.

In early 1920 Miss Colvin requested the Board to be allowed to confine her duties to the Infirmary and the Annexe and in acceding to her request they appointed a Miss Mullen as temporary Matron at a salary of 10/s a week. She was to use No. 14 as an office and be in attendance daily from 11am to 12 noon, making it very much a part time position. At the time the Registrar/Chaplain Mr Skipton was living in and very much involved in day to day matters. The Board frequently mentions problems as being "left in the hands of the Registrar" for sorting out. We might also note that instead of being available all the time the Doctor was now (May 1920) "to attend one day per week, Matron will advise him beforehand if not needed".

Around this same time there was a heated debate in the Board about who exactly should be allowed to fed in the Infirmary canteen. Inmates of the Infirmary and Annexe were obviously included with their Staff but questions arose about "servants" and others having the right of access. All this would have impacted on the costs of running the Infirmary which was always on the Boards mind.

## **Miss Mann**

Whether this discussion was a factor we do not know but in June 1920 Nurse Colvin resigned and was given a gratuity of £60. A new list of duties was drawn up and a Miss Mann was appointed as Matron at £80 p.a. They also appointed a cook to the Infirmary, and a year later appointed a Sister Spearing as assistant to the Matron. In June we read that a Singer Sewing machine was purchased for the Infirmary at a cost of £7.10s.0d the first such mentioned. Sister Spearing resigned in December 1924 and Miss Mann was requested to engage another nurse who was to be offered £40 – this seems to have been a Mrs Thorpe.

Obviously the buildings were beginning to suffer wear and tear because in March 1926 Miss Mann requested a new bath for the Infirmary and in May 1927 the Board agreed to undertake a major reconstruction of the Annexe which was undertaken by J. and F. Pemberton at a cost of £1043. At the end of

that year the Matron was asked to provide a monthly report to the Board and a few months later her salary was increased from £80 to £100. The following year her responsibilities were increased when the Board decided that medical care of resident companions of Inmates should be the responsibility of the Matron and Doctor. In future such companions would have to fill out application forms as well. They agreed at the same meeting that the Infirmary should have a separate telephone line of its own. A month later they agreed that the Infirmary “float” should be increased from £25 to £50 in effect doubling the Nurses discretionary funds. They also fixed the Nurses wages at £2 per week. In October 1929 Mrs Thorpe resigned and a Mrs Kells at £60 p.a. something of a reduction on £2 a week.

Mrs Mann seems to have been an excellent Matron and in made various improvements to the buildings over the years. In 1932 she had rubberised flooring installed in the Infirmary and in October 1936 they purchased a vacuum cleaner!

There is very little in the Minutes about the Matron for many years which seems to indicate a remarkable level of competence on Mrs Mann's behalf. In 1946 the wages were increased to £156 and the minutes note that she was working with a Nurse, a Night Attendant, a Cook, a House Maid, a Between Maid and four charwomen. Mrs Mann resigned on the 11<sup>th</sup> July 1950 after thirty years as Matron but did not actually move out until January 1951 when she was allocated No. 26 to live in as a resident.

## **Miss Carpenter**

Mrs Mann's successor was a Miss Carpenter who was appointed on the 13<sup>th</sup> February 1951 having been recommended to the Board by Dr. O'Connell and Mrs Mann. She commenced on a salary of £150. On the 9<sup>th</sup> of October a Nurse Eager was appointed to assist her.

At various times during the 1930's various people approached the Board about setting up a Ladies Visiting Committee who would undertake voluntarily to visit the residents and help them in any small ways they could. In June 1951 a meeting was called of six invited ladies from the locality with a view to setting up such a group of visitors. Every time it had been discussed previously there were reservations expressed about how it might cut across the work and authority of the Board's staff but this reluctance was over come and the committee was launched. However, it did not work out well and on the 13<sup>th</sup> April 1954 the Ladies Advisory Committee as it was rather unfortunately entitled resigned en-bloc “due to lack of co-operation by the Matron”. Even if the professionally qualified Matron was going to accept a “Visiting” committee she was never going to accept an “Advisory” committee and

perhaps especially when some of them were connected with Board members, one was the Chaplain/Registrar's wife and another the wife of the local Rector. To be fair to them the Board increased the Matron's salary to £14.10s.0d at the end of that year.

Despite this there must have been rumblings in the background because on the 8<sup>th</sup> of November 1955 Miss Carpenter was advised to seek other employment. However, she seems to have been in no hurry to find such employment because it was not until the 13<sup>th</sup> of November 1956 that she finally resigned. It must have meant a year of rather unpleasant relationships within the Mageough.

## **Rapid Changes**

On Miss Carpenter's departure the Board appointed a Miss Carroll as temporary Matron at £5 a week and very soon afterwards made her permanent at £6.6s.0d. The way it is put in the Minute book is that on the 9<sup>th</sup> of June 1959 "Miss Carroll's engagement was terminated" but we hear no more than that. The Matron's job was obviously not getting any easier as time went by. In fact the Board do not seem to have appointed a new Matron but invited as Miss S. Gunnell to be the acting Matron on a weekly salary and it remained like this until she officially retired in February 1963. In fact she stayed at work until the October of that year when a Miss V. K. J. Tomlinson was appointed Matron. Unfortunately she resigned in September 1964. In her place the Board appointed a "Nursing Sister" in the person of Mrs E. E. Beattie who in turn resigned in May 1966. Just a month before this Miss Mann, who had been Matron for 30 years, died in the Mageough on the 11<sup>th</sup> April. In place of Mrs Beattie the Board appointed Miss Katherine Lyons in January 1967 on a weekly salary.

In 1978 Miss Lily Rowland replaced Miss Lyons as Matron. However she did not stay long and was succeeded by Miss Valerie Morris who gave long and dedicated service to the Mageough until comparatively recently.

# The Story of the Mageough

## Chapter 12

### Doctors and Nurses

Although the Mageough was not built as a hospital or medical care facility and while those resident were expected to be capable of independent living and to be removed by their “Sureties” if they became incapable, the Board decided from the outset to provide medical care to the “inmates”. This sent mixed messages and ultimately meant that full medical care, even to the level of small operations, was undertaken. A month after the opening one lady became “mentally unstable” and her sureties were indeed asked to remove her and her sister who was living with her, which they did, but as time went by there were very few instances of removal recorded and though it was threatened most women ended their days in the Mageough even after serious illness.

Mrs Simmons was made “Matron” to use the Boards terminology, in March 1878 before the Institution opened but she made it very clear later on she saw herself as a “Lady Superintendent” and not a “nurse”. We have seen that she claimed to have been trained at Mildmay Park in Islington and saw herself more in management than “hands-on” care. In fact it seems that at that stage, apart from Roman Catholic Religious orders, there were no formally recognised nursing qualifications or organisation in existence.

### Dr. William Thornley Stoker

In the same month the Board appointed Dr. William Thornley Stoker to be the Medical Officer. This was to be a part time visiting post for which he was to be paid £50 a year. There is no record of him having to attend any resident before the official opening in November but about the time of the opening the Board also engaged the services of a Nurse, a Mrs Baker. As mentioned almost immediately one of the ladies became mentally unstable and during December 1878 Dr. Stoker had to advise that her family be asked to remove her. This led to a further problem as her sister had moved in with her and she seems to have had problems finding somewhere to go to.

In 1878 Dr. William Thornley Stoker M.D., Q.U.I., F.R.C.S.I., L.K.Q.C.P.I., and two of his brothers, Richard Nugent and George, also doctors, were

running a medical practice in 16 Harcourt Street. Richard soon moved on to India and George to London but Sir William, as he later became, stayed in Dublin where he became one of the most successful doctors of his generation. When he took the Mageough post he was only at the beginning of his career but obviously stood out for the Trustees. However, amazingly successful as he was it is his brother Abraham who also lived in 16 Harcourt Street who is the best remembered of the family today. Under the pen name “Bram” Stoker he invented Dracula and a whole new literary genre and, while there is speculation that the medical experiments with blood transfusions under-way in Dublin at the time may have inspired the mechanics of the book, could it be that it was the towers, arches and mock-gothic architecture of the and the Trans-sylvanian Hills of the Dublin Mountains beyond the Mageough which inspired his backdrops? The mountains are hardly visible now but at that time there was nothing between them and the Mageough.

One month after the Mageough opened Mrs Simmons and Dr. Stoker joined forces to recommend the building of an Infirmary at the Mageough. By that time two inmates had died, most likely upstairs in No. 20 where Mrs Simmons lived and she was not too keen on that continuing while Dr. Stoker perhaps saw the possibility of developing greater things on the site. However the Board were not willing to move on this and until 1890, when the Board finally gave in and built the Infirmary, various temporary solutions were tried none of which were satisfactory.

In May 1880 Dr. Thornley Stoker resigned citing insufficient time to attend the ladies. Perhaps they were more demanding than he expected but what is more likely is that his career took off at a rapid rate. To quote the Blog page of the Royal College of Physicians of Ireland:

“After finishing his qualifications he was appointed to the City of Dublin Hospital. From there, he (somewhat controversially) obtained a surgical position in Richmond Hospital. One article at the time stated, “The result was perfectly unexpected, and has created considerable dissatisfaction among the medical profession in Dublin.” The reasons given for the dissatisfaction were that three of the unsuccessful candidates were already working as lecturers in surgery; Stoker, although working as a tutor, was young and at the time he wasn’t even a Fellow of RCSI. However, within a very short period of time Stoker had become a Fellow of RCSI and had become quite the rising star. During his lifetime he taught students, filled the Chair of Anatomy at RCSI and held the Examiner-ship in Surgery in the Royal

University of Ireland. He was elected President of RCSI from 1894-1896, President of the Royal Academy of Medicine in Ireland from 1903-1905 and was Inspector of Anatomy for Ireland for a time. He also published a large amount of material, a great deal of which is available in Dunn's Library.

Dr. Stokers papers along with those of the rest of his illustrious family have recently been deposited in Trinity College Library. The RCPI blog page goes on to conjecture:

However, for our purposes, the most interesting aspect of Dr. Stoker's career was his appointment to Swift's Hospital. Stoker became visiting surgeon here in 1878 and remained in this position until his death in 1912. Swift's Hospital (also known as St. Patrick's) was founded by another great Irish literary figure Jonathan Swift and at the time it was a hospital for the insane. Is it possible that the character of Dr. Seward is in some-way based on Bram Stoker's brother?

The Mageough is certainly linked to many colourful characters. In fact in those days the Mageough had nothing but the best of medical attention.

## **Sir William Thomson**

For the next Doctor appointed was Dr. (later Sir) William Thomson, C.B. M.D. M.Ch Q.U.I, honorary surgeon to his Majesty the King, President of the Royal College of Physicians in Ireland, an associate of Dr. Thornley Stoker, who also had a most successful medical career but who remained associated with the Mageough for considerable longer. On the 27<sup>th</sup> June 1878 Margaret Dalrymple Stoker had married a Dr. William Thomson, surgeon, of 31 Harcourt Street. She was the sister of Dr. George Stoker, a brother of Thornley. So there may have been a family connection through marriage with his predecessor. In the Mageough Board minutes his name is sometimes spelled Thomson, other times Thompson, so these connections may not be correct. If they are true there is a vast amount of information about our second physician's interesting and illustrious career is available on the Bram Stoker Official Website!

Dr. Thomson had an amazingly varied career starting out in journalism, moving to medicine, heading up a movement to provide nurses for the poorest parts of the West of Ireland, where he had been brought up but most intriguing of all agreeing to set up and take command of an Irish Field Hospital in South Africa backed by Lord Iveagh and supported by the Stokers. It was said to be

one of the most effective Army Field Hospitals of that time. The British Medical Journal Obituary refers to this but gives no detail or dates. Most likely it was during his time in the Mageough but well after his contacts with Mrs Simmons who had been brought up in a military family in South Africa.

In 1882 Mrs Simmons was given permission to employ six servants who may have been young women who had been living in orphanages in the city. Part of their duties was to help with the increasing amount of work in the Infirmary. It is not often referred to in the minutes but Mrs Simmons had a Miss Taylor living with her who later became the “Matron” of the Infirmary.

The September 1884 meeting of the Board, chaired for the first time by the recently elected Joseph B. Pim, a prominent Dublin Protestant businessman, ordered that the Visiting Trustees, Registrar and Mrs Simmons should all be provided with Report Books which should be laid on the table prior to each meeting. The Chapel Preachers Book was later added to this list. At previous meetings Mrs Simmons had left in notes about her concerns, but often these were passed over. She seems to have relished the opportunity to present her reports in this more formal way but her hopes that they would be taken more seriously were not realised. The Board had their priorities which were not necessarily hers.

So on the 14<sup>th</sup> October 1884, six years after her arrival, she began to keep this report book which contained her monthly communications with the Board. The page opposite each report was kept blank, and on that a different hand, presumably a Board member, recorded the reactions that were agreed to her reports.

During this period a disagreement arose between Mrs Simmons and the Board in 1885 which went to the Boards solicitors. She noticed on one occasion in a notice they circulated that the Board referred to her as “Matron”. We can see in the minutes that they frequently used this term. She objected to the notice claiming she was the “Lady Superintendent”. This may have been because she had noted that other similar Institutions had Lady Superintendents or because she wanted Miss Tylor to have the title of “Matron” for her work in the Infirmary. It may also have been because she had no nursing qualifications or simply did not want to find herself forced to do nursing. All these points could lie behind subsequent tensions between her and the Board. The solicitors, Kiely and Lloyd advised that she could have the title provided she gave a “written undertaking to be bound by all the Rules on the Scheme applicable to the position of Matron”.



There were moves in 1885 instigated by Mr Bewley to build an Infirmary and in September of that year plans were ordered. The following month the Board accepted the plans at a cost of £80.2s. 6d on which they got a special reduction of £16 and they put them out for tender. But there seems to be no further mention of the project in the Minutes and nothing came of them.

Her report book logs the gradually deteriorating relationship between herself and the Board until her services, and those of Miss Taylor, were terminated at the Board meeting on the 9<sup>th</sup> April 1889. She did not actually leave the Mageough until the October and during this time the Board sought to replace her.

Advertisements for a new Matron were placed in the daily newspapers and a short list of candidates were drawn up and interviewed. On the 27<sup>th</sup> July 1889 the Board appointed a Miss Kate Hetherington to the post at a salary of £60 per annum. Initially she accepted the post but on the 13<sup>th</sup> of August the Board received her letter of resignation. All the other candidates who had been interviewed were contacted but none of them would take the position. This led to a great deal of discussion in the Board and it led to their drawing up a long and detailed list of the exact work they would require a Matron to undertake. It may well be that the problems in the Mageough had become known to the (presumably fairly small and interconnected) pool of ladies who might have the qualifications or interest to take up the post and the Board had to make it clear exactly what would be involved.

Just before all this in February 1887 the Board had decided to split the posts of Chaplain and Registrar and a Mr Henry Hardy had been appointed Registrar. He seems to have lived elsewhere and to have had an office somewhere in the Mageough with fixed hours of attendance. When Mrs Simmons departure became imminent Mr Hardy suggested that his wife would take up the post on a temporary basis and would be willing to move in to No. 20. The Board accepted the offer and it seems to be they who suggested that he would move in as well as from the 1<sup>st</sup> October 1889. Over the next month it must have become clear that Mrs Hardy was not able or maybe qualified to do the actual nursing work and in the November the Board appointed a Nurse, a Miss Adelaide Woods from the Adelaide Hospital to reside in the Infirmary, at that time Nos. 37 and 38, and be under Mrs Hardy's direction.

In December 1899 the Board seem to have been convinced by the recently appointed Miss Woods and Mrs Hardy that the current situation with the buildings could not continue and so Mr Rawson Carroll, the original architect, was asked to prepare plans "for an Infirmary to be erected between the present

temporary Infirmary and the Railway line". At the same time Mrs Hardy was confirmed as Matron at a salary of £60 and in August 1890 a design to accommodate eight patients was approved and built as noted elsewhere. Soon after this the Infirmary was completed.

Two years later communications were improved between Mrs Hardy and the new Infirmary with the installation of a direct phone line. There must have been some unease in the Infirmary at the time. We have learned that "non-foundation" inmates were expected to pay their way in the Infirmary while the others lost all their allowances and were cared for directly. In 1892 it was agreed to give them six pence a week for themselves. Life must have continued to be difficult even with the new building because in late 1894 the nurse left and Mr Hardy offered his resignation. This was not accepted and the Board advertised for a "Trained Lady Nurse". After two months they appointed another "Nurse Woods" as "nurse and housekeeper" "under the supervision of Mrs Hardy, Matron" at a salary of £40 and with an apartment and full board. This Nurse Woods stayed less than a year and they again advertised the post this time drawing up a list of duties. A Nurse Edith Parminter was appointed in the January of 1896 and was given permission to wear a uniform. In an attempt to meet the rising costs of care in the Infirmary about this time those ladies who could afford it were required to pay 10/- a week for their care.

In 1899 Dr. Thompson identified a need for care at a level somewhere between the independent living of the Home and the total care of the Infirmary. He suggested the building of an "Annexe" communicating with the Infirmary "for aged females no longer fit to manage their houses". The Board agreed and No. 38, which had gone from house to Infirmary and then back to house again, was taken over for conversion to an Annexe linked through to the Infirmary. It is not clear from the Board minutes exactly when this was done.

On the completion of the Annexe the Mageough provided a full range of care for ladies from their coming in to enjoy independent living right through to full Nursing Home care as understood at the time. Unfortunately even at this much lower level of care than we would expect today the provision of the Infirmary and annexe was expensive and a severe drain on the Board's finances. In 1898 any companions of ladies who needed to spend time in the Infirmary were charged 10/- a week – a considerable sum at the time. On the 13<sup>th</sup> of February 1906 the Board reviewed the previous years costs of running just them. Exclusive of the Medical Officer's Salary they came to £603 which

in the Trustees opinion included “such expenditure upon food (as) indicated a luxury of living incompatible with the requirements of such an Institution”.

Mrs Hardy took great umbrage at this and in her Matron's reply she stated there were “no luxuries provided and .... no waste”.

Other costs also began to mount. In June 1907 the Board took out Employers Liability Insurance through which employees also were to be covered through a policy with the Sun Office. The growing need for insurance may be illustrated by an incident involving Dr. Thomson's wife on the 23<sup>rd</sup> March that year. The “Lancet” reported:

Lady Thomson, wife of Sir William Thomson, was knocked down by a motor-car .. just in front of their residence on St. Stephen's Green. The staff of St. Vincent's Hospital, situated a few doors off, were quickly in attendance. Sir William Thomson and her brother, Sir Thornley Stoker, arrived soon and it was ascertained that the patient although badly bruised, was happily not seriously injured. The owner of the motor-car, who was also its driver, was brought before the chief magistrate on March 25<sup>th</sup> and remanded on bail pending the convalescence of Lady Thomson and her ability to appear in court.

The Boards unhappiness with the cost of running the Annexe and Infirmary again came to the fore in late 1908 when “continued dissatisfaction was expressed by the Trustees”. But having begun to offer such care they could not cut back on it and in January 1909 they were forced to make two houses close to the Infirmary available to be used as an adjunct to the Infirmary. The conversion alone cost £27 and obviously this added further to the running costs. In fact when, soon after, the Board advertised for three new inmates they limited applications to ladies “having an income of not less than £40 per annum”. But by June 1909 Infirmary expenses were again on the Board's agenda, continued dissatisfaction was again expressed so that in June Nurse Parminter “was threatened with dismissal”. The situation was made even more difficult by the sudden death of Sir William Thomson at the age of 65, who had served the Mageough with great diligence and at reasonable cost for thirty years.

## **Dr. George Peacocke**

The Board discussed the medical situation and drew up a new list of duties before they advertised for a replacement Medical Officer. Dr. George Peacocke M.D., F.R.C.P.I.; who in 1902 had been an Assistant Physician,

Adelaide Hospital, Dublin but was at that time in practice at 2 Fitzwilliam Square, was appointed on the 11<sup>th</sup> of January 1910. Dr. Peacocke also had a distinguished career, for example, in 1918 he was President of the Royal Academy of Medicine in Ireland and delivered a notable address on the influenza epidemic raging at the time and which killed millions of people world-wide, in fact more than were killed in World War 1. At that time he was based in the Adelaide.

Matters seem to have settled down, or perhaps the Board were waiting to see what this new appointment might mean but the problems were not solved and on the 14<sup>th</sup> of February 1911 “Mrs Parminter – Nurse – was requested to resign” though the Board had to promise her a pension of £25 per annum. They then advertised for a fully trained hospital nurse to whom they offered a salary of £60 p.a. It took three months to find anyone so that it was not until the 12<sup>th</sup> of May that a Sister Alice G. Colvin (St. Stephen's Hospital) was appointed. Unfortunately just seven months later Mrs Hardy died after twenty two years in the Mageough and Nurse Colvin was offered the joint post of Matron and Nurse with a salary of £70 per annum. One month later the Board minuted an updated list of duties for the new post and Miss Colvin took up her duties.

For eight years these arrangements seem to have provided for the needs of the Mageough until in 1920 Miss Colvin asked that her responsibilities be confined to the Annexe and the Infirmary, in other words giving up her responsibilities as Matron. The Board accepted her request and a Miss Mullen was appointed as the temporary Matron with wages of 10/- a week and the use of a No. 14 as her office at which she would attend daily between 11am and 12 noon. As well as this the Doctor's involvement in the Mageough was cut back to attending on one day per week with the Matron advising him beforehand as to whether he was required or not. Unfortunately all this did not work out well and Miss Colvin resigned on the 8<sup>th</sup> of June 1920 and was granted a gratuity of £60.

The Board then set to reviewing the situation and in October 1920 they drew up a new list of duties and advertised the post of Matron. A Mrs Mann applied and was appointed on a salary of £80 p.a. This was the beginning of an association with the Mageough as Matron until 1950 and resident of No. 16 until her death on the 11<sup>th</sup> of April in 1966.

## Dr Winter

A year later there were further changes which Dr. Peacocke died in post on the 11<sup>th</sup> of January 1921 after ten years service. A Doctor Gunn agreed to act in a temporary capacity until a Dr. Purser was appointed a few weeks later. After only sixteen months Dr. Purser resigned and a Dr. Winter was appointed. In the following year the Board appointed a second medical professional to attend the Mageough – a Dr. Stephen Maxwell who is listed as an “Oculist”. Why they did this is not clear but again it marks a further step in the acceptance of a duty of medical care to the residents. Perhaps it is also an indication of a growing specialisation in medicine and a redefining of the status of a General Practitioner. They had moved on from the Medical Officer performing surgery on a table in the Infirmary, though on the other hand many people were treated in far cruder facilities as victims of the civil war raging at the time.

Sister Spearing remained in the Infirmary until her resignation in December 1924 and the Board delegated the responsibility of replacing her to Mrs Mann offering a salary of £40 p.a. Up to this the Board involved themselves in the appointing of staff so it is interesting that they entrusted this appointment directly to Mrs Mann. She was to be the longest serving Matron and indeed resident and it seems that even at this early stage she had established herself as a key person in the running of the Mageough.

Three years later the Board agreed to reconstruct the Annexe at a cost of £1043 and at the end of that year, 1927, they reintroduced the requirement for their having a written monthly report from the Matron. This seems to have lapsed after Mrs Le Breton Simmons departure. Unfortunately what we have seen of Mrs Mann's reports contain the barest of information about the drugs people were being administered and so on. Perhaps there are fuller records available but they have not been located. They might make interesting reading in comparison with those of her predecessor. Two months later they increased Mrs Mann's salary from £80 per annum to £100. Two months after this they increased the salary of the Medical Officer, Dr. Winter, from £50 to £60 per annum.

We hear nothing more about any assistance Mrs Mann might have had until in November 1929 the Board fixed the Nurses wages at £2 per week which suggests that Mrs Mann had been looking after the appointments but that now there was some reason to review the payments. Perhaps there was some dispute going on which Mrs Mann was not able to handle because in the November of that year they note in the Board minute book that Mrs Thorpe

had resigned as the Nurse and a Mrs Kells had been appointed at a salary of £60 per annum, which would be considerably less than £2 per week.

## **Dr. James W. Rutherford**

The appointment of specialists to the Mageough continued and in March 1931 the Board noted that a Dr. Wilson was appointed as “the honorary Aurist to the Home”. Things seem to have run smoothly until 1935 when Mrs Mann's salary was increased to £120 per annum, Dr. Gunn, the honorary Surgeon retired and was replaced by a Dr. Pearson and Dr. Winter died in the November of that year. One month later Dr. James W. Rutherford FRCSI was appointed Medical Officer at a salary of 50 Guineas per annum. He attended the Mageough for five years until 1940 and there seems to be no record of his being replaced.

Medical matters are not referred to in the Board minutes again until February 1946 when it is listed that the Infirmary wages were increased: Matron £150, Nurse £80, Night Attendant £64, Cook £48, House Maid £48, Between Maid £36 and it seems four charwomen at 3/6 per day. This seems to mean there were ten employees for probably, on average, not many more than ten residents in the Annexe and Infirmary. We do not have a clear picture at that time of how many other staff there were but even if these were attending the needs of the Mageough residents as well it made for the Board offering a good deal of employment in the area.

## **Dr. Maurice H.R. O'Connell**

Some months later it is noted that a Dr. O'Connell was appointed the visiting Physician, even though there is no note of a resignation, and he was offered £50 per year and a new list of duties was drawn up. This seems to suggest there was no appointed medical officer during the years of the second world war with perhaps local doctors attending as requested and after the war a whole new regime was instituted.

Dr. Maurice H.R. O'Connell had his surgery at Woodley, Highfield Road and he attended at the Mageough once a week holding a surgery in the Infirmary. He was available to be called by the Matron when he was needed and he paid particularly careful attention to those in the Annexe and the Infirmary.

In 1950 Mrs Mann tendered her resignation after thirty years as the Matron. In fact six months went by before she finished work and she moved into No. 26 as a resident. The same month a Miss Carpenter was appointed as the new Matron on a salary of £150. It is noted that she was recommended for the post

by Dr. O'Connell and Mrs Mann, again perhaps, indicating that ladies standing with the Board. Unfortunately her tenure did not last long and on the 9<sup>th</sup> of October 1951 a Miss Eager was appointed in her place. However it is clear from what transpired later that Miss Carpenter did not actually leave at this time.

In June 1951 the Board noted that it was proposed to form a Ladies Committee which would act in an advisory capacity as a substitute for the Home Matron position "long discontinued". Six ladies were invited to attend one of whom was a local rector's wife another the wife of a clerical member of the Board. With all the goodwill in the world this may have been a recipe for disaster and may have led to Miss Carpenters resignation. While they were obviously to limit themselves to visiting the residents the idea of their advising the Board, not to mind a medical professional, can hardly have gone down well. A similar idea had been floated between the wars but never came to anything. It might be seen as a legacy from the kind of problems Mrs Le Breton Simmons had highlighted between the idea of a Lady Superintendent and a Matron which had never been clearly defined or resolved and perhaps remained in the background all through the years. The Board seem to have been lucky with Mrs Mann who covered all the bases for thirty years but her departure seems to have uncovered all the old unresolved issues.

The next change in medical personnel was the appointment of a Mr Fenelon as the honorary Surgeon to the Mageough. Dr. O'Connell was still the Medical Officer because it is noted that in June 1955 his salary was increased to £75 per annum and the Aurist was also still in post.

We saw above that although Miss Carpenter was replaced by the Board in 1951 she did not actually leave because we read that in November 1955 the Board advised Miss Carpenter (Matron) to seek other employment. Again matters do not seem to have gone smoothly because it is recorded in the minutes in November 1956 that Miss Carpenter, the Matron, resigned and a new temporary Matron, a Miss Carroll was appointed by the Board at a salary of £5 per week. Some time later she was made permanent and her salary was increased to six guineas per week. Just three years later her "engagement was terminated" by the Board and though it is not clear it seems that a Miss Gunnell was appointed as an acting Matron through to her retirement in 1963. Again there was some indecision because though she retired in the February she was still "acting" in the October no doubt because they found it impossible to find a replacement.

During Matron Gunnell's time a list of medical rules was issued to residents. At the head of the sheet there is a list of Honorary Consultants:

Hon. Physician	Edward A. Martin, FRCPI
Hon. Surgeon	Stanley T. McCollum, FRCS
Hon. Gynaecologist	Alan D.H. Browne, FRCPI
Hon. Oto-Rhinologist	T.G. Wilson, FRCSI
Hon. Ophthalmologist	T.J. McDougald, MB, DOMS
Hon. Orthopaedic Surgeon	John C. Sugars, FRCSI
Hon. Psychiatrist	H.J. Eustace, MB., DPM

and Dr. Maurice O'Connell is listed as the Visiting Physician.

While Dr. O'Connell was paid an annual retainer for his willingness to visit the Mageough it appears that all the others were available for free consultation. Presumably if such consultation led on to an operation or other procedure fees had to be paid though there does not seem to be any record of the Board paying, admittedly the accounts have not been studied to prove this.

The rules give a very clear insight as to the level of care being offered to residents at the time. They would have covered the Home, the Annex and the Infirmary.

### MEDICAL RULES

- 1, The residents in the home are under the medical care of the Home Visiting physician. In the case of illness the Matron or Doctor shall decide whether the resident be admitted to the infirmary.
- 2, The home visiting physician may, at his discretion, call upon the services of the honorary consultants to the home.
- 3, Residents must not seek medical advice from other than the medical Staff of the home, unless by special sanction, and in consultation with the home physician.

When such permission is granted the resident will be responsible for the consultant's fees .

- 4, The trustees may decide in consultation with the home visiting Physician that, owing to infirmity, it is no longer advisable for a



Resident to continue in her house and in such circumstances accommodation will be made available in the annexe or infirmary and the house declared vacant .

5, The home visiting physician is available at the infirmary for Consultation by the residents on Wednesday each week and on other occasions if required. Those desiring to consult him should notify the Matron.

6, Special appointments to consult the home visiting physician at his house must in all cases be arranged through the Matron.

## **Dr. Douglas Bowie**

Dr. O'Connell retired from practice around 1977 and the Board approached Dr. Douglas Bowie who was in practice with Dr. Mateer in a surgery on the Rathgar Road about becoming the Medical Officer. Dr. Bowie accepted the post and initially followed the same procedure as Dr. O'Connell until Dr. Mateer retired. Since Dr. Mateer owned the surgery Dr. Bowie found himself looking for new premises in which to continue his practice. About this time the Infirmary and Annexe were also in the process of being closed and so Dr. Bowie approached the Board about renting space at the Mageough. The Lodge had been vacant since the last caretaker, Mr Hewson had left and the Board agreed to rent it out as a surgery to Dr. Bowie. There was strong local opposition to be change of use of the Lodge as people in locality feared that it would become a treatment centre for drug addicts who might begin to frequent the area. When assurances were given that this would not be the case the project proceeded and Dr. Bowie moved in and continued in practice there until his retirement in November 2009.

While in the Lodge Dr. Bowie had a dedicated surgery for the residents on a Friday afternoon. At other times the Matron requested him to visit someone in their house or he would see them in his surgery. During his time the Infirmary and Annexe were finally closed and the practice of appointing specialist consultants to be available to the Mageough fell into disuse and finally ended. Dr. Bowie recalls that the outgoing staff were well treated, Ms Ivy Browne being allowed to continue to live in the house she had occupied and other staff being found alternative accommodation.

By the time of his retirement doctors had lost the right to pass on their lists of patients to successors and the HSE took over his list which was ultimately

passed on to the Belgrave Clinic with which the current arrangements were developed.

# The Story of the Mageough

## Chapter 13

### The Rules

he Mageough was born into a very legalistically minded world. Obviously Miss Mageough's will was drawn up by lawyers, probably by the firm of which Mr J.W. Seymour, one of the first Trustees, was a partner. They appointed another firm of solicitors, Adair, Kiely & Floyd to act for them at their first meeting, Mr Seymour sat on the Board and within a decade the Rt. Hon. Gerald Fitzgibbon and the Rt. Hon. Hugh Holmes, two of the most eminent legal minds of the time, were members.

When an Institution begins its agreement with a humble, down at heel old lady to admit her to their Home with the words "Know all men by these presents .." you know they are taking themselves very seriously and that "Home", while cosy, was well ring fenced with legal entanglements. Such was the case with the Mageough, the discussions which took place, the documents they produced and the various forms issued are all legalistic in tone. In order to see exactly what kind of "Home" they wanted we have to work through the language and its hard not to feel a well-ordered, religiously minded, comprehensively supplied and beautiful place but with a somewhat businesslike, judgemental, parsimonious, condescending and self-righteous tone. They were out to help gentle ladies who, through no fault of their own had fallen on hard times, but they were not going to be allowed to forget that they were on the receiving end of charity. To be fair the fact that the completed institution soon found itself short of income and having to scrimp and save, cutting back on all its outgoings, could be seen as the reason for this tightness but even in the initial Scheme there is a clear indication of Victorian stinginess.

As the century went by the terminology changed but initially the Board set out their vision for the Mageough with a "Scheme". Just before they opened the place in 1878 they drew up "Bye-Laws" for the day to day running of the place and these were updated regularly. At a later stage they introduced "Rules" connected with the Infirmary and other medical services they provided and this term was used on some other documents as well. However,

even in the 1980's there was a document in circulation entitled “The Rules” which contains part of the original Scheme and some of the Bye-Laws.

Although its not a written document there is a sense that the initial Board hoped the ladies would live by an almost religious “Rule of Life” attending Chapel services daily, twice on Sunday, abstaining from alcohol, being in bed by 10pm, up early in the morning to report in and so on. We will look at the Scheme, the Bye-Laws and the Rules as they developed and see what they indicate about the social and indeed technological changes which evolved over the first century of the Mageough.

The Board began work on the Scheme almost immediately after their meetings started on the 25th April 1871. That initial meeting was adjourned to the 16<sup>th</sup> of May to consider the heads of the Scheme and from then until the 9<sup>th</sup> of July 1873 there was constant discussion about various aspects of it. There must have been considerable relief when on the 20<sup>th</sup> of April 1874 the official Seal was affixed to it in the presence of the Rt. Hon. The Master of the Rolls, The Very Revd. The Dean of St Patrick's Cathedral, The Hon. Judge Townsend and the Commissioners for Bequests. More detail about this may be found in Chapter 2. As we saw there five hundred copies of “The Scheme” were printed and distributed to the Diocese, among many others, to indicate what the Board had in mind. It may be read at Appendix 2.

The first paragraph of “The Scheme” is entitled “Preamble” and outlines the terms of Miss Mageough's Will, the kind of facility she wished to provide and the kind of people it was to be designed to help. It summaries the initial problems caused by the disestablishment of the Church of Ireland and the death and resignation of some of Miss Mageough's nominees. They end with the statement that they:

Do hereby, in pursuance of the powers conferred on us by the said Will, and of all the other powers and authorities vested in us, direct and appoint that the following Scheme contained in clauses I to XXIX., annexed hereto, and no other, shall be the Scheme, Rules and Regulations for the administration and management of said charitable foundation, and of its funds and property, and of the “Home” to be erected as aforesaid, and that the same shall remain in force until the same shall be varied, rescinded, or added to, in manner hereinafter provided for, or otherwise, by competent authority.

Dated this 29<sup>th</sup> day of July, 1873.

They then move on to lay out “Scheme – Rules and Regulations. The first sets out in detail how Trustees are to be appointed to fill vacancies as they occur. They wish to continue with Miss Mageough's pattern of three laymen and three clergymen. She chose a Banker, a solicitor and a businessman, a Rector, a Curate and a returned Missionary all six from the evangelical wing of the Church of England and Ireland. From the word go the Trustees broke with this pattern, indeed they had to the Church of England was no longer involved and they had to turn to the law to find out if she could be construed as likely to be being satisfied with the Church of Ireland alone being involved. True Irishmen that they were the solicitors replied that of course it could so that hurdle was easily enough overcome. But just to make doubly sure the second clause underlines that the proposed cleric should be Church of Ireland, with almost a sort of put-down that, well it could be a cleric of the Church of England but only if resident in Ireland.

They then move on to stipulate the requirements for a “Registrar to the Trustees and the Trust” and to declare that they will do their banking with the Bank of Ireland, and that the accounts prepared by the Registrar must be Audited by an independent Auditor. This was to become something of a problem area towards the end of the Revd. Mr Gibson's term as Registrar.

In Clause VII they committed themselves to a monthly meeting with proper notice given “such notice to be by post letter, prepaid, and addressed to the usual or last known residence of the Trustee”. The Board were careful with money disbursed to residents but they were no less so with the running costs of the Institution with each other, no couriers, but prepaid post.

Its as well Clause VIII never came to the notice of “Monty Python”:

At every meeting of Trustees the third entering of the room shall be Chairman, and shall have an ordinary vote, and also a casting vote.

One can imagine members arriving outside No.20 and hanging around as if making polite conversation but all the while checking to see who had made the move to be first in and then getting into position either to avoid being Chair for some particularly difficult meeting or making sure they were third to get that extra perhaps sometimes crucial vote. One wonders how often a pair of them got stuck in the doorway as they made the rush to be third.

By Clause X they are back to the Registrar again outlining his responsibilities with regard to the Board while underlining he has no authority of his own but it is his duty to report everything to them.

“The Registrar shall have no direct authority over the Institution, or over the Matron, or over any of the inmates or servants of the Institution; but it shall be his duty to report to the Trustees, at their next meeting, any irregularity or breach of discipline which may come to his knowledge.”

Clause XI seems somewhat out of place because it deals with the initial building of the Mageough. It details the instructions they had given to Mr Rawson Carroll, and creates a building fund of about half the amount they had received. They obviously believed they could build and equip the whole place for less than £20,000 for they add:

“if any, of said sum of £20,000, after all expenses in connection with the purchase of the land, erection of the buildings, and incidental charges shall have been paid, shall, with the other funds at the disposal of the Trustees, for a permanent endowment for the maintenance of the Institution.

It is interesting that the way they were to deal with the other half of the money is not detailed in the Scheme. What happened initially was that some of it was left in stocks and shares, some was loaned to private individuals but at 4½% which was better than the bank rate but as time went by they varied their approach depending on circumstances. The Scheme is written in such a way that it left them a great deal of flexibility.

Clauses XII to XIV are intriguing. We have seen that the majority of Trustees went along with the idea that there should be a Chapel and Chaplain in the Mageough. From the outset the Revd. Mr Metcalf wanted to Home to be open to all Protestants and have no Chapel. He saw it as a resigning matter and for a time the idea of a Chaplain seems to have lapsed. The drafts which went back and forth between the solicitors and the Board between 1872 and April 1873 do not seem to have mentioned either. It was at that April meeting that Mr Neligan brought up the subject again and proposed the draft Scheme be modified to arrange for a Chaplain to conduct services subject to the regulation of the Diocese. It was only at this stage that Clauses XII to XIV were added. This must have been done in consultation with the Diocese as the Archbishop came to the opening service but not with the local parish as it was these clauses which led to protracted disagreement with St. Philips right down to the time of Archdeacon Patton.

We have dealt with the “assigning of sittings”, in other words the charging of annual rents for the pews, elsewhere but while they managed to give the

impression later on that they were not selling sittings these Clauses show that from the beginning they were willing to do so as a fund-raising measure.

Applications to enter the Mageough were dealt with in Clauses XVI and XVII. The criteria are laid out : female, Protestant, good character, sober, spinster or widow, over 50 and had to submit a baptismal certificate, two references, a medical certificate, a Bond guaranteeing her removal, and “Satisfactory proof that she is a fit object for the benefits of the Institution.” The following Clause stated that if no one can be found to fit these criteria they would take a married woman of over 60 where “proof be furnished of her husband's absence from Ireland, or of his inability to maintain his wife”. They come back to applicants in Clauses XIX and XX where they ask ladies to “sign an agreement (in a form to be approved by the Trustees), acknowledging that the occupation of her apartment is permissive merely during the pleasure of the Trustees, and undertaking to conform to all the rules and regulations and bye-laws which may from time to time be in force for the management of the Institution, and also to vacate the Institution when required to do so” a point underlined in Clause XX.

Popped in the between these is a Clause about the appointment of a Matron “It shall be her duty to superintend the Institution, and promote the comfort and well-being of its inmates, and to report any irregularity or breach of discipline that may occur.” There is no mention of the Matron having a medical role, she was to be something between a social worker and a policewoman, but after the arrival of Mrs Le Breton Simmons this vision was swept aside as she became effectively the day to day manager of the Institution and had to deal soon after her arrival with ladies who became ill. The Board felt they had dealt with any illness occurring by, in Clause XXII, agreeing to appoint Medical Officers for the Institution. Initially they appointed General Practitioners, albeit extremely eminent GP's, who called in other help as needed. By the 1950's there was a long list of Dublin specialist Consultants who were willing to offer their expertise free of charge. But there is no mention of an Infirmary, or even a sick-bay or a Nurse and they seem to have assumed that the “Matron” would look after the carrying out of the Medical Officers instructions. This Mrs Simmons who saw herself as “Lady Superintendent” rather than “Matron” was not prepared to do. Clause XVIII highlights the discrepancy between the Boards initial vision and the way things developed. Whether this was a lack of foresight on their part or whether it was brought about by Mrs Simmons forceful character is hard to judge and there may be an element of both.

The following clauses deal with the furnishing and financing of the Mageough and they seem to assume it can run at a profit: “Any surplus income that may remain after the expenses of the Institution ... shall be invested, in the names of the Trustees, in approved securities, and shall be added to the Capital or Endowment Fund of the Institution”. That was never a year when the Mageough made a profit and while decades later the generous donations of benefactors allowed them from time to time to invest money on behalf of the Institution it is only in recent years that the Mageough has ceased to be a shoe-string operation financially.

Clause XXV commits the Trustees to visit the houses at least twice a year and listen to the views and complaints of the ladies. When Mrs Simmons began to present her written reports to the Board one of her constant complaints was that this was not happening and she pestered them until it did. Individual Board members were obviously very happy to give their time and expertise to the Board but were decidedly uncomfortable about visiting the ladies in their homes. It may have been something to do with the all male membership or more likely to do with the social class divide between it and many of their “inmates”, it may have been to do with the busy professional lives of the Trustees - or it may have been something to do with the redoubtable character of the ladies who found themselves in the place, at any rate until Mrs Simmons haranguing of them this clause proved problematic.

The final clauses deal with one or two loose ends. They commit themselves to issuing “Bye-Laws” when the place opens and agree a quorum and so on. They imagined at this early stage that the Bye-Laws would need to deal with “the hours of opening and closing gates, extinction of fire and gas, and other matters necessary for the good order of the house and its inmates.” As we shall see they had to deal with many more topics than that.

## **The Bye-Laws**

As the time got closer to opening the Home they began to flesh out the Scheme with more practical day to day details. They produced their first set of Bye-Laws in 1879 (See Appendix 3). This first version of the Bye-Laws begins with a quote for Clause (called here Section) XXVI of the Scheme above the, to our ears, rather grand title “Bye-Laws for the Government of the Institution”.

The first paragraph speaks volumes about how they see it as essentially a religious foundation “As it is the earnest desire of the Trustees that the



Institution shall maintain the character of a well-ordered Home, the Officers and Inmates are required to attend the Week-day as well as the Sunday Services in the Chapel, and to occupy the sittings reserved for them. - N.B. Exemptions from this Rule must be by written permission of the Trustees.” Daily Chapel attendance was to be the foundation stone on which the ordered life of the Mageough was to be built. Religious orders like the Benedictines might have had to be in Chapel seven times a day but for the Mageough ladies once would do, except that many of them found they could not even manage once and it became a source of tension. The second deals with the need to keep their homes clean and tidy in the days between the weekly cleaning which was to be organised by the “Lady Superintendent”. This is the first time we meet this term in the official documentation, even in the extract from the Scheme in the header she is referred to as the “Matron”. It keeps cropping up in this document and. Given that she made such an issue of it later, it seems to suggest that Mrs Simmons had at least a part in framing these first Bye-Laws.

Paragraph 3 might be seen as a “power grab” - “The Lady Superintendent shall have free access to the house of each Inmate at all reasonable and necessary hours, and she shall have master-keys, which she is at liberty to use when requisite.” There is nothing like this in the Scheme and no indication she even has to consult the Trustees about her access to the houses. As time went by Mrs Simmons seems to have rowed back on this laying out times when she would be “at home” to receive the ladies if they wished to call on her. By that time the many servants were having daily access to the houses to take out the ashes and light the fires and no doubt report back to her on what was going on. She does seem always to have made the regular very detailed checks on the contents of each house in line with paragraphs 12 and 13.

In the next paragraph the gates are ordered to be shut “ at ten o'clock in the Winter, and half-past ten in the Summer each evening, and no ingress or egress shall be permitted after that hour” unless the Lady Superintendent says otherwise. No visitor is to stay overnight unless the Lady Superintendent gives written permission and so on. Mrs Simmons, the military officers widow, was beginning to layer a military style discipline onto the religious ethos with herself much more so than the Chaplain in command. While Bye-Law 7 shows that financial matters were controlled by the Trustees and the Registrar No. 8 shows that Mrs Simmons was in charge of the hiring and firing of staff: “No Person shall be employed in the Institution by any Inmate without permission previously obtained from the Lady Superintendent to whose authority all such persons shall be amenable.”

Paragraph 14 gives the Trustees the right to allow or ban pets but No.15 puts control of access to the Medical Officer in the hands of Mrs Simmons. “XV. Inmates who are sick may be treated in the Infirmary or their own room, as the Doctor may direct. The Doctor is not to be sent for without the sanction of the Lady Superintendent. Medical attendance or Nursing will not be supplied to Inmates beyond the precincts of the Home.” The Infirmary referred to here must be the rooms upstairs in house No.20 where Mrs Simmons lived. It looks as if this document, dated in 1879, must have been produced after the first ladies had moved in and after some of them had already become unwell. This happened quickly indeed one of them died within months of arriving. This would suggest a date for the first Bye-Laws in early 1879.

## **Bye-Laws 1890**

In her reports to the Board Mrs Simmons makes a number of suggestions for amending and adding to the Bye-Laws. There do not seem to be any printed versions which contain these changes until the printing of the 1890 Bye-Laws (see Appendix 5).

On this document the quotation from the Scheme again appears. The major change is that all references to the Lady Superintendent are gone in favour of the term “Matron”. Mrs Simmons as Lady Superintendent had been dismissed in September 1889 and the Board seems to have lost no time in making sure her successor, Mrs Hardy, would be “Matron”. Apart from that the 1890 Bye-Laws are identical to those of 1879 and seem to have stayed in force all during Mr and Mrs Hardy's tenure as Registrar and Matron.

More or less from the word go there were problems with the bye laws. Pets and fixing pictures to the walls - thereby causing damage to the plaster were soon on the agenda of the Board but at a more fundamental level the injunction to attend the Chapel daily and twice on a Sunday were simply ignored. On the 14<sup>th</sup> October 1890 we find Mr Hardy, the then Registrar, issuing a demand that the residents comply with the rule about Chapel attendance obviously because it was not being observed. The 'earnest desire' of the Trustees very much reflected the spirit of the age where good behaviour and keeping the rules along with religious observance were seen by those in authority to be the way to keep not just a community like the Mageough but the whole society running smoothly. This might not have been quite the view of the 'lower orders' in Victorian society, as we can see, for example, in the novels of Charles Dickens, and some of the 'ladies' in the Mageough were from the 'lower orders'. Perhaps clergy wives (though perhaps not all) and

returning missionaries or school head-mistresses might have shared the all-male Boards views but obviously by 1890 not all, and perhaps not even the majority, did. So there was disconnect between the vision of the first Board and how things were working out in reality even from the beginning.

The amending of the Rules then, begun early in the life of the Mageough, has continued ever since and with them the vision of what the place is and what sort of ethos it should have.

## **The 1960's**

The final set of By-Laws covering the period we are considering appears to come from the late 1960's but is undated. It was printed in very large type and mounted for display on residents walls.

The first clause still deals with Chapel attendance but is no longer linked to the “good ordering” of the Home and indicated much more flexibility: “Any resident desiring exemption may discuss the matter with the Chaplain, who, if he should think fit, will refer the matter to the Trustees”. The Chaplain is not mentioned again but there are quite a few references to the Matron who was living in the community at the time. She was to be responsible for checking that the houses are being kept well and had control over anyone going in to homes help clean or care. For this she held the master key and was allowed access to every house “at all reasonable times”. She had to check if the communicating bells were not rung every morning at 9am and she was to be informed, along with the Registrar, if any residents were going to be away over night. She is not mentioned as having any responsibility for the Infirmary or Annexe but there were a separate set of Rules set out for them over which she seems to have had the final say. Medical care was rather more detached from the Board than it had been a century before. There seem to be much more clear lines of demarcation about the different professionals involved.

There is much more mention of the Registrar who was also living in the Mageough over this period. While he is not mentioned he was the one responsible for the day to day management of the caretaker, and so on. He had the final responsibility for being sure the gates were closed at night, the correct fires were being used, the presence of overnight visitors, maintaining the furniture and other lists, enacting the decisions of the Trustees about who should pay what and when.

The Bye-Laws still retain some of the more nanny type rules of the first Bye-Laws but in a very different world. All lights must be “extinguished” before

11.30 pm but they are mentioned as being now Electric lights which we would more normally switch off. The language of a sort of in between world has not quite caught up with the technology. Clause XI. States that “No payment on account of maintenance shall be made to any resident who is absent for longer than four successive weeks. Should her absence exceed eight weeks in any one year without the permission of the Trustees her occupancy of a house in the Home shall cease. All these payments ceased on the 1<sup>st</sup> of March in 1969 when the Board acknowledged that the level of state pension meant that the residents not longer really needed the by then small weekly allowances. Mr Sean E. Quinn on his helpful website on Irish pensions states: A major influence on the development of pension schemes were the national wage agreements, the current version of which is called the programme for competitiveness and work. The rules governing pay increases severely restricted local bargaining on wages, but left room for negotiation on fringe benefits such as the introduction or improvement of occupational pension schemes.” While some of the Mageough residents would not have had occupational pensions they were entitled to widows and old age pensions.

The Rules about encouraging hawkers, pets and so on remains more or less as they were at the beginning but Clause 16 leaps out: “Gramophone, radio, television or musical instruments must not be used before 7.30 A.M. Or after 11 P.M. And no disturbance must be caused to occupants of adjoining houses.” Modern media had come to stay. It would be another twenty years before permission was granted by the Charitable Commissioners for cars, men and husbands to be allowed to live in the Mageough.

# The Story of the Mageough

## Chapter 14

### The Location

In late 1871 when Mr Rawson Carroll the architect of the Mageough was looking for a site in south Dublin suitable for the plans he had drawn up for a ladies Home. He encountered great difficulty and there were months of delay while he made enquiries. He eventually identified an area of five acres in open farmland between Rathmines and Ranelagh which he thought might be suitable. It consisted of parts of three fields which had already been reduced in size when the Harcourt – Dundrum railway line had been constructed across them. The fields were the property of a William Cowper-Temple who had inherited them from his step-father, Henry John Temple, the third Viscount Palmerston. This William Cowper-Temple was an indirect relation of Lord Palmerston, the British Prime Minister and was himself given the title of the first Baron Mount Temple.

www.dublincity.ie tells us that

“In 1382 William de Moenes came into possession of the Area. Later in the 17th century Sir George Radcliffe councillor to the then Viceroy built a great mansion in Rathmines and in the 18th century the lands came into the possession of the Temple family. In 1746 Henry first Viscount Palmerston came into the lands.”

Mr Samuel Bewley, one of the Executors and member of the Board must have been quite surprised to have been told about this site as it was literally just across a field at the western fence of the Bewley property at Sandford Grove (now Gonzaga College) where he lived. The whole Board must have been intrigued to find that the site was only a few hundred yards north of “Richview” at the eastern end of Palmerston Park where Miss Mageough had lived some years before. This has given rise to the legend that the Mageough was built on her land but this is not the case. Also, the story that her father made his money building the houses around the area is not correct either.

From 1770

“Down to about 1830, snipe, plover, and other wild fowl were shot in the winter time in " The Bloody Fields " — where now are the

M'Geough Home and Palmerston Park ; even Mountpleasant was then quite rural, and the newly enclosed square, in which plantations had just been started, was surrounded by a rubble wall and ditch.” (The Neighbourhood of Dublin, Joyce 1921)

The site was not connected to any road but was not far across another field from the lane way known as the Milltown Path, which was one of the ancient roads from Dublin to the south. The line of this path more or less disappeared during the later urban development of the area but it can still be traced up Mount Pleasant, along Belgrave Square East and roughly along the lane between the houses just to the east of the Mageough main entrance and on up to the present side wall of “Richview”. It cut across the route of the present railway line before cutting across what is now the rear of Alexandra College and meeting the Milltown Road between the present railway bridge and the bridge towards Dundrum.

From an administrative point of view the site of the Mageough was in the “Liberty of St. Sepulchre”:

“In the medieval period, Rathmines formed part of the Manor or Liberty of St. Sepulchre. Also known as the Archbishop’s Liberty, it was one of the townlands outside the city that retained some autonomy while benefiting from their proximity to the city walls. These liberties and manors were mostly far larger in area than the city itself and contained small settlements set in farmland that in time developed into the residential and industrial suburbs of Dublin. (Dublin Corporation Report on Palmerston Park)

Ecclesiastically speaking the site was in St. Peter's Parish and in Medieval times was the property of the Archbishop of Dublin. St. Peter's Parish Church was in Aungier Street, on the site now occupied by the YMCA and in ancient times the huge parish had a triangular shape with its tip in the city and its base running along the Dodder from Donnybrook to Rathgar.

The Revd. James Godkin was the son of a Roman Catholic farming family in Co. Wexford who became a Congregational minister and then an evangelical missionary eventually becoming a leading journalist. In his 1867 book “Ireland and her Churches” at one point he talks about our St. Peter's Parish. He writes:

The net income of the Archdeacon of Dublin is £1,913 and the gross income £1,855. What is called the “corps” of the archdeaconry consists of St. Peter's parish, St. Kevin's, St. Stephen's, Trinity Church,

Rathmines, St. Philip's, Milt own, and Booterstown. This immense district has a total population of 74,114. Setting aside five or six proprietary churches within its bounds, that is, churches supported by private endowments and pew rents, the corps of the archdeaconry affords church accommodation for 4,000 persons. We might suppose that the pastoral care of so large a population, coupled with the duties of archdeacon, was quite enough for one man, and that a minister of what is called "a poor and struggling church" (i.e. the Church of Ireland generally) with hundreds of ill-paid curates, might be content with an income of £1,000 a year. But Archdeacon Lee still retains his Professorship in Trinity College, which doubles his income.

So St. Peter's covered a large tract of land and even in Medieval times there seem to have been at least seven chapels along with the mother Church within and beyond the ancient walls of the city. As Godkin indicates as the centuries passed more chapels-of-ease were built and at some stage St. Philips, Milltown was built within the St. Peter's Parish area to serve the increasing population of the Dodder Valley. The church was more or less where the gates of Alexandra College are located now. By the 1840's the Dodder valley part of the parish, which had for centuries been highly industrialised, using the considerable water power of the Dodder and mill-wheels to drive many different kinds of machinery, was very much in decline but the western end of the Parish, towards what is now Palmerston Park, was seeing major urban development.

The Select Vestry of St. Philips decided to abandon their run down sixty seat (twenty bench) church and construct a much larger and finer building on Temple Road. At the time Temple Road was being planned to connect Rathgar to the proposed railway station at Milltown.

So, at the time of building the Mageough, its site was in what had become the northern end of St. Philips Parish. Sandford, Rathmines and Rathgar Churches had all just recently been built on parish areas also carved out of the ancient St. Peter's Parish. So the Mageough site moved from the Archbishop's estates, to St. Peter's Parish, to St. Philips parish without ever moving an inch!

From the sketch map presented to Mr Carroll by Mr Cowper Temple's representatives he seems to have had permission to lay a "New Road" along the line of what is now Cowper Road which, when built some years later, gave direct access to the western gate of the Mageough. It stopped about halfway along the present wall but obviously was later extended as far as the railway line.

Some years after the Mageough was completed the first houses on Cowper Road were built by Patrick Plunkett, an absolutely fascinating character, who also had previously built houses on Palmerston Road, Palmerston Park and Belgrave Square. Plunkett worked initially with the architect Edward Carson, father of the later Lord Carson and the father-in-law of the Moyers who landed the contract for the Mageough. Plunkett, who did his own book-keeping, at some stage felt Carson was not treating him fairly and he dropped him. Plunkett's company then dispensed with an architect and built from somewhat unimaginative off the shelf plans but their grand scale and red brick construction make them fit well with the Mageough.

In her history of the Plunkett family, (All in the Blood, A&A Frammer, Dublin 2006) Geraldine Plunkett Dillon's account is that:

Pat Plunkett went into the building business in the 1850s, initially using his wife's money and, as he prospered, using his own. He already owned some yards and warehouses in the Werburgh Street area and he now bought a plot in Rathmines on what was to become Belgrave Road. He built three houses employing Edward Carson, an architect of Italian origin and the father of Lord Carson, but he suspected him of cheating and when he proved to his own satisfaction that he was right, he confronted Carson, made him refund the money and then sacked him. He was not the only builder to have this kind of trouble with Carson. He never employed an architect again, considering himself competent to do without them. He loved the work and the houses he built, and for every house he built for a client he built one for himself. Bathrooms were just becoming fashionable and he thought he was being very progressive in leaving space for them in the houses, but he didn't go to the extreme of actually installing them; after all, they might have just been a passing fad!

The needle between Plunkett and Carson probably also involved Moyers, builder of the Mageough, local councillor and prominent Unionist. It is illustrated by another passage from Ms. Dillon:

He and Bess kept on the shop in Aungier Street but moved house, first to No. 16 Upper Mount Pleasant Avenue while he and my other grandfather, Patrick Cranny, completed the building of Belgrave Road, then to No. 3 Belgrave Road, one of the Carson houses, in 1861. At this stage Pat Plunkett was building more houses on Belgrave Square and beginning the development of Palmerston Road. Blocking the vista on Belgrave Road is Holy Trinity, the Church of Ireland church in whose vestry the Rathmines Board of Commissioners held their



meetings after Sunday services. This was illegal, but the Protestants of Rathmines continued to act as though the conduct of township business was still in the hands of the Vestry, as it had been in earlier times. Being held in a Protestant church, the meetings were effectively closed to the Catholic public and ratepayers, which meant they were not getting the services to which they were entitled. Pat Plunkett protested about this but without result. He put a ladder to the window of the vestry one Sunday and climbed in with a numerous company behind him, causing the meeting that was in progress to break up in disorder. The situation became a public matter, and after questions were asked in the House of Commons the Vestry system in Rathmines and elsewhere came to an end. This way of working was common at the time; the Unionists took all they could in any way they could and were allowed and encouraged to do so by the government. Rathmines had a strong Unionist population, and any Catholic becoming wealthy and successful was regarded with suspicion. This created many problems for my grandfather; for a time he couldn't get services for his Palmerston Road houses, and he resorted to putting gates across the end of the road, closing it to the public to make his point. Once again he succeeded. He did have a partner for a long time who was a Unionist, as were most of his clients, and many of them were honest men who did him plenty of favours.

There seems to be at least one inaccuracy in this account in that the Select Vestries acting as Town and Local Councils did not end until the Disestablishment of the Church of Ireland in 1870 though admittedly Rathmines/Ranelagh was something of a law to itself at the time. Also the Vestry Room of Rathmines church was on the ground floor which would have hardly needed a ladder to break into especially by someone who even in his nineties was still discovered working on the roof of one of his buildings. (Dillon, *All in the Blood* P.8)

According to Ms Dillon Mr Plunkett was related to the titled and landed Plunkett families in Meath and Louth though his parents were neither landed nor wealthy themselves. However, having come in to Dublin from the country, he had married a wealthy lady known in 1845 as 'Bess-Noble-with-a-shop-of-her-own' (in Aungier Street) and, adding his own building business to her's, they prospered greatly. Ms Dillon adds:

The Plunketts, over generations, had a tradition of civilisation and learning; I don't know where or how Pat was educated but I remember him writing a fine hand and that he always expressed himself in a strong refined style. He had the air of a distinguished Victorian with a

strong sense of his duty to the community. He also had a pretty bad temper and, as children, we had to be very quiet when he was cross. He was aloof but kind and at Christmas and Easter used to give us half-crowns and later half-sovereigns!

The family moved from Belgrave Road to 14 Palmerston Road in 1870; only seventeen houses had been built, but he was already planting trees on it. The leases for the houses mention 'a covenant for quiet living'. No. 14 was a good house, big, comfortable, even luxurious, well furnished and full of things which Bess, with her excellent taste, had bought - good pictures, fine china, mirrors, ornaments, clocks and candlesticks. Grandpa particularly loved it for the green space behind: a beautiful garden with a tennis court and two paddocks with stables where they kept a carriage, carriage horses and riding horses for the children. Because it backed on to the grounds of Rathmines Castle, the green view continued at the end of the garden and it was a great relief to him to have a feeling of countryside again after the noise of the city centre. Grandpa stayed in this house for the rest of his life.

The Milltown Path has many claims to fame, as told by Deirdre Kelly in her book "Four Roads to Dublin" a history of Rathmines and Ranelagh. In the 18th century though it was literally only a footpath it was a busy route between the highly industrialised Dodder valley with its many water wheels and mills and the southern outskirts of Dublin. Those outskirts ended not far out from St. Patrick's Cathedral. It also allowed access to the Dublin mountains and on one occasion may have been a decisive factor in a major battle.

The three fields which ran in a triangular shape from what is now the junction of Windsor Road and Palmerston Road across to the Albany Road, Park Drive junction up to perhaps the Park Drive, Cowper Gardens corner are probably "The Bloody Fields". Unfortunately all sign of their boundaries is now obliterated so it is hard to be sure and not all maps agree on their exact location.

In Lewis's Topographical Survey of about 1840 the description of Ranelagh includes the statement that:

Adjoining the village is Cullenswood, noted for a dreadful massacre by the native Irish, of upwards of 500 citizens (a colony from Bristol), who on Easter-Monday, 1209, went out to divert themselves near the wood, where they were surprised and slaughtered. The day was

afterwards called "Black Monday," and the place is still known by the name of the " Bloody Fields."

Whatever about the day being known as "Black Monday" it seems fairly certain that "The Bloody Fields" were not named after the massacre of the Bristol settlers. That incident is believed to have taken place further east in Cullens Wood which was beside the current Sandford Road. The "Bloody Fields" more likely take their name from being the location where a significant number of soldiers in the Earl of Ormonde's Irish army were routed by Cromwellian Roundheads in 1649. We might note that it seems that in Lewis' time Cullenswood (which would have been near the cottages on Colliers Avenue) was a village in its own right.

A study of the different maps of the area from John Rocques Fields Map of the 1730's through to the Geological survey of 1859 point to the Mageough site as being at the centre of the "Bloody Fields".

In 1641 the highly complicated "Irish Confederate Wars" broke out. Part of the constantly shifting backdrop to that conflict was that in England the Cromwellian Parliamentarians took over from the somewhat dysfunctional Royalists against whom the Irish had initially rebelled but with whom they then became allies against Cromwell. Being in rebellion against the Royalists was one thing finding yourself opposed by the professional Roundhead "New Model Army" was quite another.

By August 1649 the Irish leader, James Butler, the Earl of Ormonde had taken Rathmines Castle (more or less at the south east side of Palmerston Park at the rear of where Trinity Hall now stands). With (it is claimed by some) 11,000 fighters (Confederate old Irish, Anglo Irish and Royalist Englishmen together!) he then launched an attack, by way of Baggotsrath (near today's Baggot Street Bridge) on Dublin but Colonel Michael Jones with his Roundhead, also known as "Old Ironside", army of about 5,000 troops, based in Dublin, attacked Ormonde from the eastern end of the city near today's St. Stephen's Green. It is true that the Dublin Roundhead garrison was half-starving and mutinous but they understood they might soon be relieved if only they could hold out – which made them all the more dangerous. Ormonde's larger but less disciplined army retreated back towards Rathmines Castle while the cunning Jones sent a troop of horse out around by Milltown through what was then open countryside and down Milltown Path cutting off the Irish retreat.

A small stream, labelled in the book "The Rivers of Dublin" by Claire L. Sweeney simply as the "Muckcross Stream" rises near the Milltown Path just to

the south of Cowper Road directly opposite The Mageough. It flows on to join the Dodder near Donnybrook. The word “muck” in Irish means Pig. “Ross” in Irish has a wealth of meaning including “a wood, shrubbery, underwood, grove, copse, point, headland, promontory, point of land or peninsula” (see <http://www.irishgaelictranslator.com>) suggesting, in the Mageough site context, muddy agricultural land. Its course meant that the retreating soldiers were hemmed in by the main army of Ironsides to the east and north, by the troop of horse to the west and to the south would have been at least slowed by this stream. During a wet winter the grounds of the Mageough are susceptible to flooding despite the fact that the architectural drawing of the site in the Board Room shows an elaborate system of drainage pipes laid across the site. We also know that Mr Rawson Carroll advised the Board to purchase an extra acre of land from Mr Cowper-Temple some months after the initial purchase because he was concerned about drainage problems on the site. There are also rivulets running underground down Moyne Road indicating that the Mageough is built on the apex of a watershed with water running to north and south away from it making it a very boggy place.

The retreating troops had abandoned their heavy arms and equipment at Baggotsrath and along the way as they rushed to escape (and even though it was August) the land on which they were stopped may well have been soft and hard to cross. So they found themselves completely trapped and almost defenceless just about where the Mageough now stands.

A rout ensued and many Irish and Royalist soldiers were killed here. It is believed many of the dead were buried in “The Bloody Fields” if they were buried at all. Ormonde claimed he lost no more than 1,000 soldiers during the whole running battle though Jones claimed he had killed 4,000 and taken two and a half thousand prisoners. Ormonde, with a still substantial army, managed to make a retreat south from Rathmines as the result, it is said, of a brave counter attack by forces under Lord Inchiquin and hung on as leader for a while but the “Battle of Rathmines” effectively undermined his authority.

Oliver Cromwell, who obviously accepted Jones perhaps overblown account, regarded this battle as a major turning point which cleared the way for him to land 15,000 Roundheads unopposed in Dublin a few weeks later. He called Jones victory “an astonishing mercy” and saw it as, yet another, sign from God himself that he was right to try and conquer Ireland for the English Parliament.

The site then dropped back into quiet oblivion for some centuries and the story told to Lewis in the mid 1800's perhaps indicates that the tragic events of 1649 had been completely forgotten.

By 1870 the recently constructed railway line from Harcourt Road (the Harcourt Street extension came much later) to Dundrum (connecting with a previously built line from Dundrum to Bray) had cut right across the "Bloody Fields" near their eastern edge effectively leaving what became the Mageough site somewhat isolated as there was no station or crossing nearby. Maybe this is why Cowper-Temple became interested in selling it. Perhaps if the Board had known they were about to build their magnificent new project in "The Bloody Fields" they might have had second thoughts but no mention of this appears in the minutes.

Nowadays such a historically sensitive site as that of the Bloody Fields would never be built on without a thorough archaeological survey but in the mid-1800's things were different and we may never know the full truth about what we walk across every day!

The Mageough then was built right at the beginning of the development of the area. Just about the time it was being officially opened, in 1878, the Dublin Central Tramways Company ran a tram line from the centre of the city to Palmerston Park passing close to the Mageough and making it very convenient to the city centre. The trams were withdrawn in the early decades of the 20th century and were replaced by a bus service, now the No. 140, which passes nearby at the Cowper Road and Palmerston Road junction. In terms of convenience for Mageough residents the bus has recently once again been overtaken by trams in the shape of the LUAS light rail. The Cowper Station on the Cherrywood line is literally next door to the Mageough. The LUAS line follows the partially restored track of the old Harcourt Road to Bray railway line, opened in 1854 and later extended (in 1859) to the specially constructed Harcourt Street Station.

It is suggested by some authors that in the days of the building of the original line the thinking of the planners was that stations should only be located where a better class type of passenger might be facilitated. So there were stations at Ranelagh, Milltown and Dundrum but not in between. (Perhaps they were not too sure of what class of people might be living in Beechwood and Palmerston!) However, it seems more likely that the technology of steam engines would not have allowed efficient frequent stopping and starting of the heavy locomotives. Thankfully the new technology available now allows for far more frequent stops. The problem of stopping steam locomotives quickly

was highlighted on the Bray to Harcourt Street line when, on St. Valentine's Day 1900, a goods train went out of control heading down the incline from Palmerston to the city. The locomotive crashed right through the station buffers and the station wall overlooking Hatch Street and ended up dangling precariously over the street. The driver, Walter Hyland, was seriously injured though he later returned to work.

Apparently the incident led to a standing joke when, in following years, intending passengers would ask, "And does this train go through to Hatch Street?" Nowadays, of course, the train not only goes through to Hatch Street but on to St. Stephen's Green and now through to the city centre and beyond.

# Appendix 1

## The Will of Miss Elizabeth Mageough

THIS IS the last Will and Testament of me ELIZABETH MAGEOUGH now resident at Number six Derby Terrace Wellington Road Dublin Spinster. I DESIRE that I may be interred in the family Vault at Mount Jerome and that my funeral may be private and at moderate expense. WHEREAS my Niece Elizabeth Mageough only child of my deceased Brother Henry Mageough is entitled to an undivided one fourth portion of the lands of Corran in the County of Armagh and in the Lands of Domally and houses and premises in Newry in the County of Down NOW I DEVISE ALL MY Estate and Interest in the other three fourth shares or portions thereof of which I am possessed to my said Niece absolutely and for ever I BEQUEATH to my Trustees after named so much of the Bank of Ireland Stock standing in my name on the Bank Books as at my death shall be equivalent to Ten thousand pounds cash In trust for my said Niece Elizabeth Mageough and I direct that the same be settled to the sole and separate use of my said Elizabeth Mageough independently of any husband she shall have married or shall hereafter marry and I direct that the interest thereof shall be invested from time to time by my said Trustees until my said Niece shall have attained the age of Twenty one years and thenceforward that the interest of said trust fund and investments be paid to my said Niece during her life whose receipt alone and none other whether she shall have married or sole shall be sufficient discharge to my Trustees AND I further direct that after her death the said principal Sum shall be divisible amongst her children (if any) in such shares and proportions as shall by any Deed or Deeds notwithstanding coverture with or without power of revocation and new appointment or by her last Will and Testament or some Codicil or Codicils thereto direct or appoint and in default of such direction or appointment then the Same to be divisible to and amongst all such issue Share and share alike but in case my said Niece Elizabeth Mageough shall die before attaining the age of 25 years unmarried or being married without having issue then I direct that the said Legacy of £10,000 and all accumulation thereof shall fall into and become part of the residue of my Estate and I devise and bequest unto my faithful servant Anne Burke if living with me at my decease exclusive of any money that shall be then due to her my interest in the house number 25 North Great Georges Street in the tenancy of Mr I. C. Rogers and also the sum of £500 three per cent Government Stock both which I direct shall be Settled on herself and her issue exclusively and independently of the control debts or

engagements of any person with whom she shall hereafter marry so as that the Income thereof shall be paid to or received by her for her maintenance and support I bequeath of William Wilson youngest son of Mr William Wilson Stock Broker £500 for the purpose of assisting to put him forward in a profession or in business when of a suitable age AND I direct that my said Trustees shall in the meantime invest the same for his advantage AND I bequeath to the said William Wilson and to his wife Mrs Jane Wilson each £300 as an acknowledgement of their constant attention to me the Legacy to the said Jane Wilson to be paid by my said Executors to the sole and separate receipt of the said Jane Wilson I BEQUEATH to the Old Men's Asylum on the North Circular Road £500 and to the Hospital of Incurables Donnybrook Road £500 I also bequeath to the City of Dublin Hospital Upper Baggot Street £200 To the Adelaide Hospital Peter Street £200 To the Molyneux Asylum for the Blind Females £200 To the Protestant Orphan Society Upper Sackville Street The Carysfort Protestant School Blackrock The National Association for the Education of Deaf and Dumb Children of Clermont and the Protestant Orphan Refuge for Children of mixed marriages each “100 To the South Brown Street Female Penitentiary and the City Midnight Mission for friendless females thirty one Marlborough Street each £100 To the British and Foreign Bible Society £200 and to the Primitive Wesleyan Methodist Mission South Great Georges Street £100 and I direct that said several Legacies to be paid to the Treasurers of the same several Institutions and Charities within a year after my decease, and I direct that the receipts of the Treasurers or Bankers of the said several Institutions shall be valid discharges to my Executors for the said several Legacies I LEAVE to my Trustees and Executors after named in consideration of the trouble imposed on them by this my Will each £200 and I nominate and appoint Francis Low, Samuel Bewley Junior and John Wright Hobart Seymour Esquires to be Executors and Trustees of this my Will I leave devise and bequeath all the rest residue and remainder of my property Estates and effects whether in possession reversion or expectancy and of whatsoever nature or description or wheresoever situate unto the following trustees namely the trustees and Executors already named and the Revd. Charles Fleury Revd. Edward Metcalfe and the Revd. Maurice Neligan upon Trust to found and permanently establish and Institution for the habitation support and clothing of aged females professing the Protestant faith and of good character and sobriety to be called “The Home for aged Females” such Institution to be subject to such rules and regulations for the admission of Inmates and for the general Conduct and management of the Institution as said Trustees or other the Trustees for the time being to be appointed in their stead or the majority of them shall from time to time direct and I authorize and empower said Trustees



on the death resignation or other causality of any said Trustees to appoint other person or persons in their stead so that there shall be at all times three Clergymen of the Church of England and three Laymen of character and responsibility, Trustees. I hereby revoke and make void all other Wills by me at any time heretofore made and publish and declare this to be my only last Will and Testament this 8th day of July 1862

Signed sealed published and declared by the Testatrix as and for her last Will and Testament in our presence who in her presence at her request and in presence of each other all three being present at the same time have subscribed our names as Witnesses the word "one" being obliterated on the second page hereof

E.W. Seymour  
Stawell Webb

## Appendix 2

# The Mageough Charity.

---

### SCHEME – RULES AND REGULATIONS.

#### PREAMBLE

Whereas the late Miss Elizabeth Mageough, by her last Will and Testament, bearing date the 8<sup>th</sup> day of July, 1862 (and which was duly proved in her Majesty's Court of Probate), after certain devises and bequests therein particularly mentioned, devised and bequeathed all the residue of her Property, Estates and Effects, of whatsoever nature or description, to her Executors, Francis Low, Samuel Bewley, junr. And John W. H. Seymour, and to her Trustees, the Reverend Charles Fleury (since deceased), the Reverend Edward Metcalf, and the Reverend Maurice Neligan, upon the trusts following, that is to say, Upon trust, to found and permanently establish an Institution for the habitation, support, and clothing of aged females professing the Protestant Faith, and of good character and sobriety, to be called "The Home for Aged Females," such Institution to be subject to such rules and regulations for the admission of members, and for the general conduct and management of the Institution, as the Trustees for the time being, or the majority of them, should from time to time direct; and the said Testatrix authorised and empowered her said Trustees, on the death, resignation, or other casualty, of any of their number, to appoint another person, or other persons, in his or their stead, so that there should at all times be three Clergymen of the Church of England and three laymen of character and respectability Trustees. And Whereas the Church referred to in the said Will as the Church of England was then the United Church of England and Ireland, but such union has since been dissolved by the "Irish Church Act, 1869," and the Church of England and the Church of Ireland are now separate and distinct Churches. And whereas the Reverend James Hewitt, Clerk, of Rathgar, County Dublin, and the Reverend Lathem Coddington Warren, have been duly elected Trustees in the place of the said Reverend Charles Fleury (deceased), and the Reverend Edward Metcalf (resigned). And Whereas it is desirable to frame a Scheme for the administration of the said charitable trust and for the administration of the said

charitable trust, and for the establishment of the “Home” to be erected in pursuance thereof (hereinafter referred to as the “Institution”), and also rules and regulations for the management thereof, Now we whose names are undersigned, being the present Trustees of the said charitable foundation and Institution, Do hereby, in pursuance of the powers conferred on us by the said Will, and of all the other powers and authorities vested in us, direct and appoint that the following Scheme contained in clauses I to XXIX.,annexed hereto, and no other, shall be the Scheme, Rules and Regulations for the administration and management of said charitable foundation, and of its funds and property, and of the “Home” to be erected as aforesaid, and that the same shall remain in force until the same shall be varied, rescinded, or added to, in manner hereinafter provided for, or otherwise, by competent authority.

Dated this 29<sup>th</sup> day of July, 1873.

FRANCIS LOW  
SAMUEL BEWLEY, JUN.  
JOHN WRIGHT HOBART SEYMOUR  
WARREN, A.M.

MAURICE NELIGAN, D.D.  
JAMES HEWITT, A.M.  
LATHAM CODDINGTON

## Appendix 3

### SCHEME – RULES AND REGULATIONS

-----

#### I.

If any person, being a Trustee for the time being of the Institution, shall die, or cease to reside in Ireland, or to profess the Protestant faith, or, being a clergyman, cease to be a clergyman of the Church of Ireland or of England, or desire to be discharged, or refuse or become incapable to act in the execution of the trusts of the said Will (so far as they relate to the Institution), then and in every such case the surviving or continuing Trustees shall forthwith elect and appoint a new Trustee to supply such vacancy, such new Trustee being a clergyman or a layman, according as the vacancy may have arisen in the office of a clerical or lay trustee; and every such election shall take place after notice to be given, as hereinafter mentioned, and shall be evidenced by an entry in the Minute Book kept as hereinafter provided for.

#### II.

If the vacancy so arising as aforesaid be in the office of one of the three clerical Trustees, his place shall be filled up by the election of a clergyman of the Church of Ireland, or of a clergyman of the Church of England resident in Ireland.

#### III.

The Trustees may appoint a fit person as Registrar to the Trustees and to the Trust, who shall receive such salary as the Trustees shall determine. The Registrar shall give such security as the Trustees may require for the due performance of his duties. It shall be his duty to keep the books and accounts of the Institution, prepare the annual balance sheet, make the necessary payments, enter up the minutes, issue notices of meetings and attend all meetings of the Trustees, and perform such other duties as the Trustees may from time to time appoint.

#### IV.

The Trustees shall have full power, from time to time, to remove from his office any person so appointed by them as Registrar, and to appoint some other person in his place, the person to be so appointed giving security as in the clause preceding.

V.

The Governor and Company of the Bank of Ireland shall be the first Treasurer of the Trustees; but they may from time to time appoint any other Banking Company having an office in Dublin to be their Treasurer. All payments on account of the Institution shall be made by cheques, signed at a meeting of the Trustees by some three of their number, one of which shall be the Chairman, and no cheque shall be drawn or signed except under the authority of a minute duly made and entered in the Minute Book. Provided always that for small and casual payments the Trustees may make provision by giving to their Registrar for the time being a cheque for such money as may be required, which he shall duly dispose of and account for.

VI.

The annual balance sheet, to be prepared as aforesaid, together with all books of account and vouchers necessary for vouching the same, shall be annually submitted to an independent Auditor, chosen by the Trustees, who may receive for his services such sum as the Trustees may from time to time determine.

VII.

Stated meetings shall be held by the Trustees for the management and superintendence of the Institution, and the property and income thereof, once in each month. Notice of every meeting shall be sent by the Registrar to each Trustee, at least four days before the day of the meeting, such notice to be by post letter, prepaid, and addressed to the usual or last known residence of the Trustee. Provided always that no minutes or other proceedings shall be invalidated by reason of any notice of meeting not having been so given.

VIII.

At every meeting of Trustees the third entering of the room shall be Chairman, and shall have an ordinary vote, and also a casting vote. The minutes of the previous meeting shall be read and confirmed.

IX.

A special meeting may at any time be convened by any two or more of the Trustees, and notice thereof and of the business to be submitted thereat shall be given in the manner above directed, at which meeting no other business than that for which the Trustees have been summoned shall be discussed.

X.

It shall be the duty of the Registrar to inform the Trustees of any vacancy in their number, occurring by reason of death, resignation, or otherwise, and also to indicate in the notices of meeting to be sent out by him the nature of any special business that may require to be transacted. The Registrar shall have no direct authority over the Institution, or over the Matron, or over any of the inmates or servants of the Institution; but it shall be his duty to report to the Trustees, at their next meeting, any irregularity or breach of discipline which may come to his knowledge.

#### XI.

The Trustees shall take immediate steps to build a “Home” or group of residences, with suitable accommodation for not less than 50 inmates, to be elected as hereinafter mentioned. The “Home” shall be built and arranged in such manner as to comprise 12 houses, to be erected on the associate system, and 26 separate residences, or sets of rooms. There shall be set apart to a separate credit, entitled “The Building Fund” so much Government Stock as shall be equivalent to £20,000 sterling, for the purpose of purchasing a site, erecting and rendering fit for habitation the Home for the inmates, together with a Chapel, Matron's residence, out-offices, gate lodge, boundary walls and appurtenances. The “Building Fund” may from time to time be sold out and drawn against, either during the progress of the works or at their completion, in such manner as the Trustees, on consultation with their Architect, may determine, it being intended that the surplus, if any, of said sum of £20,000, after all expenses in connection with the purchase of the land, erection of the buildings, and incidental charges shall have been paid, shall, with the other funds at the disposal of the Trustees, for a permanent endowment for the maintenance of the Institution.

#### XII.

The Trustees may appoint a Chaplain for the Institution who shall be a Clergyman of the Church of Ireland in Priest's Orders, and shall be licensed by the Diocesan, and such Chaplain shall, under the direction and subject to the regulation of the Diocesan, perform daily Service in the Chapel, and such Service shall follow the Ritual, Law, Canons, and regulations for the time being of the Church of Ireland. It shall also be the duty of the Chaplain to minister to the sick of the Institution.

#### XIII.

Every Chaplain appointed as aforesaid shall receive such stipend as may be agreed upon, and shall conform to such rules and regulations as the Trustees

may from time to time prescribe. He shall only be liable to removal from his office by an order made by the Trustees, and agreed to at two successive monthly meetings.

#### XIV.

The Trustees may from time to time, after a Chapel shall have been built for the Institution, assign sittings in such Chapel to such persons, and on such conditions as to payment or otherwise, as may be determined by them. Provided always that a sufficient number of sittings, in the best and most convenient part of such Chapel, shall at all times be reserved for the exclusive use of the inmates of the Institution.

#### XV.

Every application for admission shall be on a printed form (copies of which shall, when any vacancy occurs, be procurable, *gratis*, from the Registrar). The form shall be properly filled up and signed by the applicant, and shall refer to and be supported by the Certificates referred to in the next clause, and shall be lodged with the Registrar, who shall mark thereon the date of lodgement and a distinguishing number, and submit it to the Trustees at their next meeting.

#### XVI.

The qualifications for admission as an inmate of the Institution shall be as follows:-

- (a). Every inmate shall be a female professing the Protestant Faith, and of good character and sobriety.
- (b). Every inmate shall, except in cases hereafter provided, be either a spinster or a widow, and of the age of 50 years or upwards.
- (c). No person shall be elected an inmate without having previously fulfilled the following conditions, that is to say, she shall submit for the consideration of the Trustees
  - (1) A Certificate of her baptism, or other such sufficient evidence of her age.
  - (2) A Certificate of good character, sobriety, and respectability, signed by two house-holders, one of whom must be a Clergyman or other Protestant minister to whom she is personally known.
  - (3) A Certificate from the Physician or Surgeon of the Institution, showing that she is free from any dangerous or infectious disorder.

- (4) A Bond, with sufficient sureties, to be approved by the Trustees, for the removal of such person whenever the Trustees so direct.
- (5) Satisfactory proof that she is a fit object for the benefits of the Institution.

#### XVII.

In the event of there being at any time accommodation vacant, and no suitable applicant for the same who shall be unmarried or a widow, the Trustees may, if they think fit, elect a married woman at the age of 60 years or upwards, on the fulfilment of the several conditions required by the last preceding clause, and also on the following further conditions:-

- (1) That her Marriage Certificate be produced.
- (2) That proof be furnished of her husband's absence from Ireland, or of his inability to maintain his wife.

#### XVIII.

The Trustees may appoint a Matron for the Institution, who shall hold her office at pleasure, and shall be liable to removal there from at any time. She shall have apartments assigned to her in the Institution, and shall receive such salary as the Trustees may from time to time appoint. It shall be her duty to superintend the Institution, and promote the comfort and well-being of its inmates, and to report any irregularity or breach of discipline that may occur.

#### XIX.

Every inmate of the Institution shall, prior to her admission, sign an agreement (in a form to be approved by the Trustees), acknowledging that the occupation of her apartment is permissive merely during the pleasure of the Trustees, and undertaking to conform to all the rules and regulations and bye-laws which may from time to time be in force for the management of the Institution, and also to vacate the Institution when required to do so.

#### XX.

The Trustees may at any time, by minute made at a stated or special meeting, direct the removal of any inmate for irregularity or breach of discipline, or for any other reason which they may consider sufficient; and no inmate shall be entitled to any notice to quit, or to any compensation in respect of removal.

#### XXI.



The Buildings of the said Institution shall be kept in good repair and condition, and shall be kept insured against fire in such Fire Insurance office or offices, and for such amount, as the Trustees may from time to time determine. And it shall be the duty of the Registrar to see that the insurance is duly kept on foot.

XXII.

The Trustees may from time to time make arrangements to procure the services of Medical Officers for the Institution, and also for the supply of necessary medicines and other requirements for the health and welfare of its inmates, They may also engage Servants and Attendants for the Institution, all of whom shall hold their situations during pleasure, and on such terms and conditions as to payment and otherwise as the Trustees may from time to time determine.

XXIII.

Each inmate shall have a separate apartment, for which suitable furniture shall be provided. She shall be paid for her support such weekly sum as the Trustees may deem proper, and such further allowance, either in money or in kind, for clothing, as the Trustees may from time to time appoint, having regard to the income of the Institution.

XXIV.

Any surplus income that may remain after the expenses of the Institution, and the payments and allowances aforesaid, and all other expenses incidental to the Trust shall have been paid and provided for, shall be invested, in the names of the Trustees, in approved securities, and shall be added to the Capital or Endowment Fund of the Institution.

XXV.

Twice, at least, in every year the Trustees shall nominate two of their number as a Sub-Committee, to inspect the Institution, and view the state and condition thereof, and receive any complaint that may be made by any inmate; and such Committee shall report the result of their inspection, including the particulars of any irregularity that may have been discovered, to the Trustees at their next stated meeting, or, if necessary, at a special meeting to be convened as aforesaid.

XXVI.

The Trustees shall, on the completion and opening of the Institution, frame Bye-Laws, which shall prescribe the hours of opening and closing gates, extinction of fire and gas, and other matters necessary for the good order of the house and its inmates. Printed copies of such Bye-Laws, as also of such Regulations contained in this Scheme as relate to the internal management of the house, shall be affixed in some conspicuous place in the apartments of the Matron and of all the inmates.

XXVII.

To constitute a meeting of the Trustees for the election of a new Trustee, or of a Chaplain, or for the removal of a Chaplain, or for the appointment of a Treasurer or Registrar, there shall be present at least four of the Trustees; but to constitute a meeting for the transaction of any other business, the presence of three Trustees shall be sufficient.

XXVIII.

All questions at any meeting of the Trustees shall be determined by the majority of votes of the Trustees when present, and in case of an equal division of votes, the Chairman shall have a casting vote in addition to his vote as one of the Trustees.

XXIX.

This Scheme shall be printed, and a copy given to every present or future Trustee, and to every Chaplain appointed as aforesaid.

## Appendix 4



# THE MAGEOUGH HOME, PALMERSTON PARK, RATHMINES, DUBLIN,



AS the stranger who visits Ireland perhaps for the first time passes along the railway from Dublin to Bray, his attention is directed to a handsome pile of buildings (with a Church in the centre) making three sides of a square, built in red brick, close to the station of Milltown, some three or four miles from Dublin. With the Wicklow Mountains in the fore ground, the sea to the left, and in the vicinity of comfortable and well-built houses and green fields, a more charming residence than this Mageough Home could not be found in any country - the pure freshness of the mountain air adding to the enjoyment of the abode and it is surprising how many people, actual residents in Dublin, are ignorant of the particulars of this little " Hampton Court " amongst them, for so, indeed, it is. If they have heard of the Mageough Home, it is connected in their minds with one of the " CHARITIES " managed by a " MATRON" of which there are several in or near Dublin, but let them go and pay a visit to the Lady Superintendent (who reserves Tuesday and Friday mornings to receiving visitors to the Institution) and judge for themselves, and they will find they are mistaken. Let me then now explain what .

the Mageough Home really is. It was founded in 1878 under the will of Miss Elizabeth Mageough. She lived some years ago in a small house . surrounded by trees opposite to the Palmerston Fields, the site of the

present buildings. Feeling probably the luxury of having ample means (never we are told spent upon herself) she bethought her of the many superior Protestant women even then in distress, and at her death she bequeathed the large fortune of money to found homes for these respectable people who then and thereafter might become homeless and penniless, the very class who are now enlisting the sympathy and aid of the whole world, for there never has been a time in the history of Ireland when the superior classes suffered more than at present.

The money was placed in the hands of three Clerical and three Lay Trustees, who built 39 houses, single and associate. Each single house contains a bedroom, sitting room and kitchen; each associate house the same with an additional bedroom; each house has a separate yard and offices, and a little

garden (if the inmate wishes for it). Each lady receives 10/- a week to help towards her support, and a yearly sum for clothing not exceeding £10. The house is completely furnished, and the inmate is provided with coal, gas and laundry, free; the rough work of the house is done for her by the servants of the establishment, and in sickness she is provided with medical attendance, medicines, nursing, &c. All these arrangements were organized, and the Home managed from its commencement by its present Lady Superintendent, Mrs. Le Breton Simmons, and the success that has so attended the working of this excellent Institution is due to her Mildmay Park experience and the training so lovingly given to her there.

There is a Chaplain appointed to the Home, and he holds the services in the little Chapel on Sunday, and reads the morning prayers every day. Next to the Chapel is the Board-room and Library, and this is connected by a passage with the Lady Superintendent's house, Everything is under the immediate superintendence of Mrs. Le Breton Simmons. Her present object is to increase the sphere of usefulness of the Mageough Home by building a suitable Infirmary for those ladies who are sick and need nursing, and for those who have become too old and infirm to live alone and manage for themselves, and by extending the benefits of the Home to AT LEAST FIVE more Ladies than those at present resident there.

.With . this in view, she has prevailed upon the Trustees to allow her to canvas for the means to accomplish these objects. Five Ladies are at present under the care of a nurse in a temporary Infirmary, and in consequence their five furnished houses are VACANT, and when such numbers of women, - 83 applicants for one vacancy this year - gently born (and of all nations, in some instances married to Irishmen) are seeking shelter, because their homes have been taken from them from no fault of their own, but as a consequence of the recent land agitation —EVERY HOUSE SHOULD BE FILLED.

To provide for one Lady in the Home requires an outlay of about £50 a year. The approximate cost of the Infirmary is calculated at from £1,500 to £1,800, therefore, it will be seen that a sum of about £7,000 is needed for this work. If those whom God has blessed with ample means and generous hearts give donations to augment the capital of the Institution, they will tangibly assist these cases of dire distress; others could help by having Drawing-room Meetings of their friends where Mrs. Le Breton Simmons would tell of the need for her Work, and many other ways of assisting will suggest themselves to those ready and willing to help forward this effort in aid of our sisters in distress in Ireland.

DUBLIN,

December, 1883.

## Appendix 5

To those attending Divine Service in  
the Chapel of the Mageough Home.

=====

The attention of the Trustees of the MAGEOUGH HOME having been called to certain inconveniences attending the Services in the Chapel of the Mageough Home, they have been led to consider, with more care than formerly, the Laws which, beyond the control of the Trustees, regulate these matters, and they would refer to No. 14 of the Rules and Regulations of the Mageough Charity, which is as follows:-

“Provided always that a sufficient number of Sittings, in the best and most convenient part of the Chapel, shall at all times be reserved for the exclusive use of the inmates of the Institution.”

The Trustees have no choice, but to carry out this direction; and in pursuance thereof, they assign the first five benches on each side of the aisle to the exclusive use of the Officers and Inmates; the hindmost of these benches at either side to be appropriated to the use of the Chaplain and Matron respectively.

Should the requirements of the Inmates increase, the Trustees must include within these restrictions a larger portion of the Chapel.

Outside these limits, the Trustees are unwilling to interfere with the attendance of the general public, provided that more should not be accommodated than can conveniently be seated in so small a building.

## Appendix 6

THE MAGEOUGH HOME  
1878  
DUBLIN:  
PRINTED BY C.W. GIBBS, 18 WICKLOW ST.  
1891

THE MAGEOUGH HOME  
1878

This Institution was founded in 1878 in conformity with the Will of MISS ELIZABETH MAGEOUGH, to provide a Home for aged Protestant ladies who have occupied good positions in society and who, through no fault of their own, have become reduced in circumstances.

It occupies a site of five acres in the immediate vicinity of Palmerston Park and consists of thirty-nine cottages forming three sides of a quadrangle, the fourth side being open to the south.

The grounds not occupied by the buildings are laid out in an ornamental manner and command extensive views of the Dublin mountains.

In the centre of the principal side are the Matron's house, Boardroom and Chapel. Divine Service is held in the Chapel on Sundays at 11.30am and 7pm and on weekdays at 12 noon. A portion of the sittings is reserved for the exclusive use of the inmates and the remaining sittings are open to the public. A leading Dublin physician visits the Home three times weekly or more frequently if required.

The cottages are single and associate. The single cottages contain a sitting-room, kitchen and bedroom. The associate contain a sitting-room, kitchen and two bedrooms.

Twenty six inmates enjoy the full benefits of the Institution, which comprise a furnished house, coal, gas, and laundry, with a weekly sum of money for their board and a half-yearly sum for clothing.

The remaining houses are occupied by ladies who possess a sufficient income to supply themselves with food and clothing. These ladies are provided by the Trustees with a furnished house, coal and gas.

It was originally intended to extend the full benefits to about fifty ladies; but the funds at the disposal of the Trustees do not enable them to do so.

A staff of servants, under the supervision of the Matron, keep the establishment in an efficient state of order and cleanliness.

When the Home had been in existence for some years the need became apparent of a building in which those ladies who, from age and consequent infirmity, had become incapable of taking care of their dwellings and managing for themselves, might receive the attention rendered necessary by their condition. To meet this need the Trustees converted two of the cottages into a temporary Infirmary and obtained the services of a trained hospital nurse who not only had charge of the ladies admitted to the Infirmary but is at all times ready to attend to a summons from any of the cottages.

A system of electric bells connects each cottage with the Infirmary and the Infirmary with the Matron's house so that any lady feeling nervous or unwell has the means of summoning assistance without leaving her room.

This temporary Infirmary, at no time very suitable for the purpose, is quite too limited in accommodation to meet the increasing demands of the Home and the Trustees have decided upon erecting a plain but substantial and convenient building to take its place.

Ladies in the Infirmary do not receive weekly money for board but are catered for by the matron.

Elections for inmates, if any vacancies exist, are held in May and November and the number of applicants for each vacancy frequently ranges from sixty to eighty.

The Matron is glad to receive visitors to the Home on Tuesdays and Fridays before 1 o'clock, or at any other time by appointment.

The Palmerston Park tramcar passes within a few yards of the principal entrance gate and Milltown Station, on the Dublin and Wicklow Railway, is distant about ten minutes walk.

#### MODE OF ELECTION

At the meetings of the Trustees in the months of March and September the number of inmates to be elected ( if any vacancies exist) is declared.

This is advertised in the Daily Express, Irish Times and Evening mail on the 15<sup>th</sup> inst., or on the following day if the 15<sup>th</sup> falls on a Sunday, after which Forms of Application are issued to intending candidates. These forms must be fully and accurately filled in and returned to the Registrar not later than the 7<sup>th</sup> of the following month.

The following documents are issued with each Form of Application and must be returned therewith:-

1. A Statutory Declaration to be made before a magistrate that the statements contained in the candidates application are true and especially that she possesses no property other than that therein described and that no disposition of her property has been made by her within the past twelve months.



2. A certificate of good character, sobriety and respectability, to be signed by two householders, one of whom must be a clergyman or other Protestant minister to whom the applicant is personally known.

Each applicant also received two Forms for Certificates of Health, one to be signed by her own medical attendant and the other by the Medical Officer of the Home.

Elections are made after careful inquiry into the merits of each case without regard to personal interest.

#### TRUSTEES

REV. CANON NELIGAN, D.D.

REV. JAMES HEWITT, A.M.

REV. W. E. BURROUGHES, B.D.

J. W. H. SEYMOUR, Esq., A.M.

JOSEPH B. PIM, Esq

WILLIAM MCCOMAS, Esq.

#### MEDICAL OFFICER

WILLIAM THOMPSON, Esq, M.D., F.R.C.S.

#### CHAPLAIN

REV. BENJAMIN GIBSON, A.M.

#### MATRON

MRS. HARDY

all communications should be addressed to -  
HENRY HARDY, Esq., Registrar,  
The Mageough Home, Cowper Road, Rathmines, Dublin.

## Appendix 7

### Registars Guidelines (c.mid 1960's)

Snow boards on Infirmary Roof to be cleared of leaves each winter

Bottom of down drain pipes to be kept free to prevent water lodging and freezing & bursting pipes

Drainage shores to be kept clear of silt

On death of any resident – send claim to her solicitor or next of kin for any indebtedness at date of death – such as payments due to the Home (due on 1<sup>st</sup> of the month each quarter, non returnable in whole or in part though she die on 2<sup>nd</sup> of the month in which her payment falls due) Payments due to Infirmary outstanding – cost of laundering mattress cover or re-making mattress if such necessary, Pharmacy A/C (obtain at end of each month) and any other items. These sums can be considerable in the aggregate.

Annual purchasing of garden seeds to be handed to gardener at appropriate time for sowing

Ensure that all seedlings are transplanted where necessary

Rotation of cropping

Lopping of tree branches if excluding light from the houses

Make up coal order for merchants on Monday proceeding monthly delivery on following Thursday display notice on Monday of time of delivery on Thursday

Gas Co. will advise date of clearing meters – if day & time suitable display notice to enable residents to be in their houses

Weekly payments are made up on each Thursday for Friday morning – cash put into pay envelopes.

Examine all roofs occasionally for damage to slates

Furniture list to be altered if any items moved from one house to another or from store to house

Check garden tools on list periodically

Inspect Church each night & lock porch door

Walk around the grounds occasionally at night time to see all in order

Maintain small stocks of those electrical appliances most in demand for replacement.

Pay caretaker approx  $\frac{1}{3}$  rate of electricians pay for jobs done in his working time

Ensure all paths kept free of weeds – using Knapsack sprayer & sodium chlorate

The keeping of the accounts is self explanatory and information can be recorded by examination of contents in the box with sheets containing Ladies accounts

Notice Trustees of Agenda 7 days before meetings due 4.45pm on 2<sup>nd</sup> Tuesday of each month and on notice to visiting Trustees request them to attend at 3.45pm on the following Friday to examine the accounts – (Make out Matron's expenditure on special sheet and agree the figures with debt analysis and Infirmary A/C book.

Mid-April calculate interest on Funeral Deposit A/C for payment next succeeding Friday

Monthly A/C

It is useful always to refer back to previous entries as a guide especially when special quarterly payments are done and special payments at around Christmas Coal porter etc are tipped before Christmas – and coal ordered for early delivery if necessary in that particular month

Xmas – Organist usually gets Bonus £10

Report immediately illness of Employees to Social Welfare to ensure recourse

Keep all buildings in good repair – also all machinery in use

## Appendix 8 – The 1989 Scheme

# The Mageough Charity.

---

### SCHEME – RULES AND REGULATIONS.

#### PREAMBLE

Whereas the late Miss Elizabeth Mageough, by her last Will and Testament, bearing date the 8<sup>th</sup> day of July, 1862 (and which was duly proved in her Majesty's Court of Probate), after certain devises and bequests therein particularly mentioned, devised and bequeathed all the residue of her Property, Estates and Effects, of whatsoever nature or description, to her Executors, Francis Low, Samuel Bewley, junr. And John W. H. Seymour, and to her Trustees, the Reverend Charles Fleury (since deceased), the Reverend Edward Metcalf, and the Reverend Maurice Neligan, upon the trusts following, that is to say, Upon trust, to found and permanently establish an Institution for the habitation, support, and clothing of aged females professing the Protestant Faith, and of good character and sobriety, to be called "The Home for Aged Females," such Institution to be subject to such rules and regulations for the admission of members, and for the general conduct and management of the Institution, as the Trustees for the time being, or the majority of them, should from time to time direct; and the said Testatrix authorised and empowered her said Trustees, on the death, resignation, or other casualty, of any of their number, to appoint another person, or other persons, in his or their stead, so that there should at all times be three Clergymen of the Church of England and three laymen of character and respectability Trustees. And Whereas the Church referred to in the said Will as the Church of England was then the United Church of England and Ireland, but such union has since been dissolved by the "Irish Church Act, 1869," and the Church of England and the Church of Ireland are now separate and distinct Churches. And whereas the Reverend James Hewitt, Clerk, of Rathgar, County Dublin, and the Reverend Lathem Coddington Warren, have been duly elected Trustees in the place of the said Reverend Charles Fleury (deceased), and the Reverend Edward Metcalf (resigned). And Whereas it is desirable to fame a Scheme for the administration of the said charitable trust and for the administration of the said

charitable trust, and for the establishment of the “Home” to be erected in pursuance thereof (hereinafter referred to as the “Institution”), and also rules and regulations for the management thereof, Now we whose names are undersigned, being the present Trustees of the said charitable foundation and Institution, Do hereby, in pursuance of the powers conferred on us by the said Will, and of all the other powers and authorities vested in us, direct and appoint that the following Scheme contained in clauses I to XXIX., annexed hereto, and no other, shall be the Scheme, Rules and Regulations for the administration and management of said charitable foundation, and of its funds and property, and of the “Home” to be erected as aforesaid, and that the same shall remain in force until the same shall be varied, rescinded, or added to, in manner hereinafter provided for, or otherwise, by competent authority.

Dates this 29<sup>th</sup> day of July, 1873.

FRANCIS LOW

SAMUEL BEWLEY, JUN.

JOHN WIGHT HOBART SEYMOUR

MAURICE NELIGAN, D.D.

JAMES HEWITT, A.M.

LATHEM CODDINGTON

WARREN, A.M.

At a meeting of the Trustees held in the Board Room of the Institution an order was made amending the Rules and Regulations as originally prescribed on 29<sup>th</sup> July 1873.

Very Rev. Dean V.G. Griffin

Canon E.V.C. Watson

Canon H.B. Whyte

Mr R.G. Hall

Mr G.D. Mulroney

Judge J.R. Greene

Dated 3<sup>rd</sup> day of May, 1889.

## SCHEME – RULES AND REGULATIONS

-----

### I.

If any person, being a Trustee for the time being of the Institution, shall die, or cease to reside in Ireland, or to profess the Protestant faith, or, being a clergyman, cease to be a clergyman of the Church of Ireland or of England, or desire to be discharged, or refuse or become incapable to act in the execution of the trusts of the said Will (so far as they relate to the Institution), then and in every such case the surviving or continuing Trustees shall forthwith elect

and appoint a new Trustee to supply such vacancy, such new Trustee being a clergyman or a layperson (male or female), according as the vacancy may have arisen in the office of a clerical or lay trustee; and every such election shall take place after notice to be given, as hereinafter mentioned, and shall be evidenced by an entry in the Minute Book kept as hereinafter provided for.

## II.

If the vacancy so arising as aforesaid be in the office of one of the three clerical Trustees, his place shall be filled up by the election of a clergyman of the Church of Ireland, or of a clergyman of the Church of England resident in Ireland.

## III.

The Trustees may appoint a fit person as Registrar to the Trustees and to the Trust, who shall receive such salary as the Trustees shall determine. The Registrar shall give such security as the Trustees may require for the due performance of his duties. It shall be his duty to keep the books and accounts of the Institution, make the necessary payments, enter up the minutes, issue notices of meetings and attend all meetings of the Trustees, and perform such other duties as the Trustees may from time to time appoint.

## IV.

The Trustees shall have full power, from time to time, to remove from his office any person so appointed by them as Registrar, and to appoint some other person in his place, the person to be so appointed giving security as in the clause preceding.

## V.

The Governor and Company of the Bank of Ireland shall be the first Treasurer of the Trustees; but they may from time to time appoint any other Banking Company having an office in Dublin to be their Treasurer. All payments on account of the Institution shall be made by cheques, signed at a meeting of the Trustees by some three of their number, one of which shall be the Chairman, and no cheque shall be drawn or signed except under the authority of a minute duly made and entered in the Minute Book. Provided always that for small and casual payments the Trustees may make provision by giving to their Registrar for the time being a cheque for such money as may be required, which he shall duly dispose of and account for.

## VI.

All books of account and vouchers necessary for accounting same, shall be annually submitted to an independent Auditor, chosen by the Trustees, who shall prepare the Balance Sheet.

VII.

The Trustees shall meet every month unless otherwise decided. Notice of every meeting shall be sent by the Registrar to each Trustee, at least four days before the day of the meeting. Provided always that no minutes or other proceedings shall be invalidated by reason of any notice of meeting not having been so given.

VIII.

At every meeting of Trustees the Chairman shall be appointed from among those present and he shall have an ordinary vote, and also a casting vote. The minutes of the previous meeting shall be read and confirmed.

IX.

A special meeting may at any time be convened by any two or more of the Trustees, and notice thereof and of the business to be submitted thereat shall be given in the manner above directed, at which meeting no other business than that for which the Trustees have been summoned shall be discussed.

X.

It shall be the duty of the Registrar to inform the Trustees of any vacancy in their number, occurring by reason of death, resignation, or otherwise, and also to indicate in the notices of meeting to be sent out by him the nature of any special business that may require to be transacted. It shall be his duty to report to the Trustees any irregularity which may come to his notice.

XI.

The Trustees shall appoint a Chaplain for the Institution who shall be a Clergyman of the Church of Ireland in Priest's Orders, and duly licensed by the Diocesan, and such Chaplain shall, under the direction and subject to the regulation of the Diocesan, conduct a service every Service morning and occasional services during the week in the Chapel, and such Service shall follow the Ritual, Law, Canons, and regulations for the time being of the Church of Ireland. It shall also be the duty of the Chaplain to minister to the sick of the Institution.

XII.

Every Chaplain appointed as aforesaid shall receive such stipend as may be agreed upon, and shall conform to such rules and regulations as the Trustees may from time to time prescribe. He shall be liable to removal from his office only by an order made by the Trustees.

#### XIII.

Every application for admission shall be on a printed form (copies of which shall, when any vacancy occurs, be procurable, *gratis*, from the Registrar). The form shall be properly filled up and signed by the applicant, and shall refer to and be supported by the Certificates referred to in the next clause, and shall be lodged with the Registrar, who shall mark thereon the date of lodgement and a distinguishing number, and submit it to the Trustees at their next meeting.

#### XIV.

The qualifications for admission as an inmate of the Institution shall be as follows:-

- (a). Every resident shall be a female professing the Protestant Faith, and of good character and sobriety.
- (b). Every resident shall, except in cases hereafter provided, be either an elderly spinster or elderly widow.
- (c). No person shall be elected a resident without having previously fulfilled the following conditions, that is to say, she shall submit for the consideration of the Trustees
  - (1) A Certificate of her baptism, or other such sufficient evidence of her age.
  - (2) A Certificate of good character, sobriety, and respectability, signed by two house-holders, one of whom must be a Clergyman or other Protestant minister to whom she is personally known.
  - (3) A Certificate from the Physician or Surgeon of the Institution, showing that she is free from any dangerous or infectious disorder, and that she is physically and mentally fitted to be a resident of the Institution.
  - (4) An undertaking by at least two signatures, to be approved by the Trustees, for the removal of such person whenever the Trustees so direct.

#### XV.

In the event of there being at any time accommodation vacant, and no suitable applicant for the same who shall be unmarried or a widow, the Trustees may, if



they think fit, elect an elderly married woman at the age of 60 years or upwards, on the fulfilment of the several conditions required by Section XIV, and also on the following further conditions:-

- (1) That her Marriage Certificate be produced.
- (2) That proof be furnished of her husband's absence from Ireland, or of his inability to maintain a wife.
- (3) In the event of a reconciliation, she shall vacate her residence in the Institution within a month.

#### XV.

The Trustees may appoint a Matron for the Institution, who shall hold her office at pleasure, and shall be liable to removal there from at any time. She may have apartments assigned to her in the Institution, and shall receive such salary as the Trustees may from time to time appoint. It shall be her duty to superintend the Infirmary and Annex and to promote the comfort and well-being of all the Residents and report any irregularity that may occur.

#### XVII.

Every resident of the Institution shall, prior to her admission, sign an agreement (in a form to be approved by the Trustees), acknowledging that the occupation of her apartment is permissive merely during the pleasure of the Trustees, and undertaking to conform to all the rules and regulations and by-laws which may from time to time be in force for the management of the Institution, and also to vacate the Institution when required to do so.

#### XVIII.

The Trustees may at any time, by minute made at a stated or special meeting, direct the removal of any Resident for irregularity or breach of discipline, or for any other reason which they may consider sufficient; and no Resident shall be entitled to any notice to quit, or to any compensation in respect of removal.

#### XIX.

The Buildings of the Institution shall be kept in good repair and condition, and shall be kept insured against fire in such Fire Insurance office or offices, and for such amount, as the Trustees may from time to time determine. And it shall be the duty of the Registrar to see that the insurance is duly kept on foot.

#### XX.

The Trustees may from time to time make arrangements to procure the services of Medical Officers for the Institution, and also for the supply of

necessary medicines and other requirements for the health and welfare of its inmates, They may also engage Servants and Attendants for the Institution, all of whom shall hold their situations during pleasure, and on such terms and conditions as to payment and otherwise as the Trustees may from time to time determine.

XXI.

It shall be the duty of the Registrar, from time to time, to inspect all the buildings of the Institution including the Infirmary in order to acquaint himself of any possible defects which may require attention. The result of such inspection should be reported to the Trustees at the meeting following the inspection.

XXII.

The Trustees shall have complete control of all finances of the Institution.

XXIII.

To constitute a meeting of the Trustees for the election of a new Trustee, or of a Chaplain, or for the removal of a Chaplain, or for the appointment of a Treasurer or Registrar, there shall be present at least four of the Trustees; but to constitute a meeting for the transaction of any other business, the presence of three Trustees shall be sufficient.

XXIV.

All questions at any meeting of the Trustees shall be determined by the majority of votes of the Trustees when present, and in case of an equal division of votes, the Chairman shall have a casting vote in addition to his vote as one of the Trustees.

XXV.

This Scheme shall be printed, and a copy given to every present or future Trustee, and to every Chaplain appointed as aforesaid.

## Appendix 9 - The 1990 Rules

Mageough Home,  
Cowper Road,  
Rathmines,  
Dublin 6.  
November 1992

### Normal Residential Procedures.

A Nurse Call Unit is installed in the Sitting room and bedroom of each House. This Bell operated by Push must be operated each morning between 8.30a.m. and 9.30a.m., to indicate all is well. Requests for Medical assistance should be made direct to The Annex Ph. 9723L3. Outside these hours it is strictly for emergency ONLY.

The Medical Officer holds a surgery in The Annex (Matron's Office) on Tuesday of each week at 10.00a.m. Alterations to this arrangement will be displayed in The church Porch. Admission to The Annex is at the discretion of The Medical and Nursing Staff, be it for a temporary or permanent stay. When this occurs a furnished room is provided.

Residents are expected to attend The Chapel for Service on Sundays at 10.45a.m. Notice of absence by Residents from houses must be made in writing to Matron and Registrar. Presence of overnight Visitors must also be advised in writing to matron and registrar.

Rents are payable MONTHLY in advance, and are reviewed on an annual basis. Each Resident is entitled to a key for the Moyne Road gate and is expected to ensure that this gate is locked after use in either direction.

Residents are liable for their own contents of the House and should hold suitable Insurance for same. They are also expected to keep the accommodation clean and in reasonable decorative condition. Any defects arising should be reported to Registrar. House visits by Matron and Registrar DO occur.

Each House is provided with a garden area and it is expected that this will be kept tidy.

Two large dust bin containers are situated at the side of The Lodge and are emptied early on Wednesday mornings.

For various reasons The Board do not approve of the ownership of motor cars by Residents, nor are animals acceptable.

Would Residents request Visitors with cars to enter by Lodge Gate-and park in bays provided, not on Grass Verges thus blocking free passage for others.

Newspapers (tied in bundles) & folded cardboard ONLY may be left in shed situated side of No 26. PLEASE do NOT leave any other material there.

L.J.T. Wilkinson.

## Appendix 10 – The 1960's Bye-Laws

# The Mageough Home.

## BYE-LAWS

### I.

The Trustees desire that all residents shall attend the Chapel Services on Sundays and other days, unless prevented by illness or infirmity. Any resident desiring exemption may discuss the matter with the Chaplain, who, if he should think fit, will refer the matter to the Trustees

### II.

The cleanliness, neatness and order of her house are the responsibility of each resident. The Matron to see this rule is observed. No cleaner shall be employed by any resident without the permission of the Matron who shall have ultimate control over all such persons.

### III.

The Matron shall have access to the house of each Inmate at all reasonable times. She is provided with master-keys for use when necessary.

### IV.

COMMUNICATING BELLS MUST BE RUNG DAILY AT 9 A.M. TO ENSURE THAT ALL RESIDENTS ARE SAFE AND WELL

### V.

The entrance gates of the Home shall be closed at 11 P.M.

### VI.

The use of naked lights and paraffin lamps is forbidden. Electric lights must be extinguished not later than 11.30 P.M. Except in specially approved circumstances.

### VII.

The use of paraffin or other heaters requires the permission of the Trustees. All heaters must be of a type approved by them.

### VIII.

Visitors may not remain overnight in any house without the permission of the Trustees, on application to the Registrar, nor shall any resident let her house or any part thereof.

### IX.

The conditions, financial or otherwise, under which a friend or relative may be permitted to reside in the house of any resident shall be determined by the Trustees.

### X.

Any resident desiring to absent herself for one night or more must notify the matron and the Registrar beforehand. The allowance usually provided to meet the cost of gas shall not be paid in cases of absence extending beyond one week.

XI.

No payment on account of maintenance shall be made to any resident who is absent for longer than four successive weeks. Should her absence exceed eight weeks in any one year without the permission of the Trustees her occupancy of a house in the Home shall cease

XII.

When residents are permanently transferred to the Infirmary or Annexe they shall not be entitled to receive any weekly allowance, but are required to make a quarterly payment appropriate to occupancy of a single house and also to pay an amount for maintenance as determined by the Trustees.

XIII.

Mendicants, pedlars and itinerants are not permitted to enter the premises and no encouragement is to be given to them should they do so.

XIV.

Each resident is responsible for all articles of furniture, the property of the Trustees, which are in her house. (An inventory is supplied). No such furniture may be removed without the consent of the Registrar. In the event of damage caused otherwise than by fair wear and tear, such articles must be replaced at the residents expense.

XV.

No pets shall be brought by a resident into her house without the permission of the Trustees and permission, if granted, may be withdrawn at their discretion.

XVI.

Gramophone, radio, television or musical instruments must not be used before 7.30 A.M. Or after 11 P.M. And no disturbance must be caused to occupants of adjoining houses.

XVII.

Residents having occasion to make use of the Moyne Road Gate must ensure that it is securely locked on exit and re-entry.

XVI.

Further regulations for the management of the Home may be made from time to time by the Trustees.

## Appendix 11 – The First Chaplains Licence

Richard Chenevix by Divine Providence Archbishop of Dublin,  
Primate and Metropolitan of Ireland Bishop of Glendalough and  
Kildare

To our beloved in Christ The Reverend Alured Henry Alcock MA  
Greeting.

Whereas you have been elected by the Trustees of the Mageough Home  
in the County and Diocese of Dublin to be Chaplain of said Institution  
and WE are requested to grant our Licence unto you to perform Divine  
Service in the Chapel of the said Institution for the use and benefit of  
the inmates thereof WE DO therefore give and grant full power in the  
Lord to you whose probity of life is sufficiently certified to us to serve  
the cure of Souls in the said Institution and to perform Divine Service in  
the said Chapel according to the use of the Church of Ireland to preach  
the word of God to administer the Sacraments and to perform all other  
Divine Offices incident to your function therein You having first  
subscribed the several declarations contained in the Roll of Subscription  
as required and prescribed by the Statutes of the Irish Church 1871  
ChapXI And WE do hereby constitute and admit you the said Alured  
Henry Alcock MA as Chaplain of said Institution during our will and  
pleasure. Dated this 18th day of September 1878

Richard C. Dublin  
(Seal)

John H. Samuels)  
Arthur Samuels )

Registrars

## Appendix 12 – Chapel Dedication Request

Mageough Home

Petition to Consecrate Chapel 10th November 1878

To the Most Reverend Father in God Richard Chevenix by Divine Providence Lord Archbishop of Dublin.

The 10th day of November 1878

The Petition of the Reverend Alured Henry Alcock M.A. and the Trustees of the Mageough Home in the Parish of St. Philips, Milltown in the County and Diocese of Dublin.

Showeth

1st. That a Church has been erected in connection with said Home out of funds left for the purpose by the late Miss Mageough.

2nd. Your petitioners have adorned and furnished the same with all things decent and necessary for the worship of God.

May it therefore please your Grace by virtue of your episcopal office to Separate the said church from all common and profane uses and to consecrate and dedicate the same to the service of God by the name of “The Chapel of the Mageough Home”

A.H. Alcock  
J. Hewitt (clk)  
Lathem Warren (clk)  
Maurice Neligan (clk)  
Samuel Bewley  
Francis Low  
John W.H. Seymour

## Appendix 13 – Chapel Licence

In the Name of God. Amen.

Whereas a Chapel has been built and Whereas the Incumbent and Trustees of said Chapel and Home have requested of us to separate the said Chapel from all common and profane uses and to consecrate and dedicate the same to the service of God.

WE therefore Richard Chenevix willing to comply with their pious and religious desire do hereby for ever separate the same from all common and profane uses and do consecrate devote and dedicate the said Chapel to the Worship of God and the celebration of Divine Service by the name of the “Chapel of the Mageough Home” and we ordain that from henceforth public prayer be openly read in the said Chapel and the Word of God sincerely preached and that the Holy Communion be celebrated in the same and that all other matters be done and performed which by the Laws of God and the Canons of the Church of Ireland can or may done towards Divine Worship to the glory of God and to the edifying of the Church,

And we ordain and decree for us and our successors Archbishops of Dublin that the said Chapel shall be and remain a Chapel in connection with the said Mageough Home Reserving to ourself and our successors Archbishops of Dublin all lawful jurisdiction over the same.

Dated this 29th Day of November 1878

Richard Chenevix

(Seal)



# The Story of the Mageough

## Bibliography

- Acheson, Alan** – A History of the Church of Ireland 1691-2001, The Columba Press & APCK, 1997
- Akenson, Donald H.** - A Protestant in Purgatory, Archon Books, 1981
- Biagini, E.F. & Daly, M.E.** - The Cambridge Social History of Modern Ireland. C.U.P. 2017
- Barnard, T.C. & Neely, W.G. Eds.** - The Clergy of the Church of Ireland, 1000-2000, Four Courts Press 2006
- Barrow, John Henry** - “Protestant church of Ireland (which) was a stain and disgrace to the country”. (Lord Lyndhurst in House of Lords speech The Mirror of Parliament, Volume 1)
- Barry, Michael.** Victorian Dublin Revealed Andalus Press 2011
- Bartlett, J.R. & Kinsella, S.D. Eds.** - Two Thousand Years of Christianity in Ireland, The Columba Press 2006
- Blacker. Revd. Beaver H.** - Brief Sketches of the Parishes of Booterstown and Donnybrook in the County of Dublin: George Herbert, 117, Grafton-Street. London : Simpkin, Marshall, And Co. 18 74. Printed By George Drought, 6, Bachelor's-Walk.
- Bowen, Desmond** – The Protestant Crusade in Ireland 1800-1870, Gill and Macmillan 1978
- Brooke, Richard Sinclair.** Recollections of the Irish Church” Dublin : Hodges, Foster & Figgis, 1878.
- Crawford, John** – The Church of Ireland in Victorian Dublin, Four Courts Press, 2005
- Crawford, J & Gillespie, R.** - St Patrick's Cathedral, Dublin, A History, Four Courts Press 2009
- Dillon, Geraldine Plunkett, ed.** Honor O'Brochain – All in the Blood. A&A Framar, Dublin 2006
- Hilliard, D. & Bowne. P.** - Zion Church, Rathgar 1861-1986, parish history

**Irish Architectural Archive** - “Dictionary of Irish Architects 1720-1940”

**Joyce, W. St.J.** - The Neighbourhood of Dublin: Its Topography, Antiquities and Historical Associations. Dublin: M.H. Gill & Son, 1921

**Kelly, Deirdre** - FOUR ROADS TO DUBLIN, The History of Rathmines, Ranelagh and Leeson Street, Dublin. O'Brien Press, 1995

**Leslie, J.B. & Wallace, W.J.R.** - Clergy of Dublin and Glendalough, Ulster Historical Foundation 2001

**Lewis, Samuel** – A Topographical Dictionary of Ireland, London, Lewis 1837

**Luddy, Maria.** (1996) Women and philanthropy in nineteenth-century Ireland. *Voluntas*, Vol.7 (No.4).

**Mageough Archives** – in RCB Library, Braemor Park, Dublin and Mageough Board Room.

**McGough, Hugh** - “[Origins of the Surname McGough](#)”

“[www.thesilverbowl.com/documents/Wills\\_and\\_Will\\_abstracts.htm](http://www.thesilverbowl.com/documents/Wills_and_Will_abstracts.htm)”

**Maguire, Martin** ‘Churches and Symbolic Power in the Irish Landscape’ in *LANDSCAPES*, vol 5, no.2 (Autumn 2004).

**Odlum, Stephen** – St. Philip's Milltown, The building of a new church in Victorian Dublin, unpublished Diploma Thesis, 2010

**Perry, Revd. Frank:** “Chaplains in the HEICS Honourable East India Company Service 1836-58”, published by the Church In Madras in 1904

**Simms, J.G.** - Sandford Church 1826-1976, parish history.

## **Online Materials Accessed:**

**2011 Report** by the City of Dublin Education and Training Board

**Care of Older People** in Ireland (Report)

<http://www.cdetb.ie/getattachment/51403217-4f39-4af7-bccf-e1ae9338501c/Care-of-Older-People-in-Ireland.aspx>

**RDS:** [http://www.rds.ie/cat\\_historic\\_member\\_detail.jsp?itemID=1101298&item\\_name=](http://www.rds.ie/cat_historic_member_detail.jsp?itemID=1101298&item_name=)

Bells Life in London and Sporting Chronicle [Town Edition] Date of Article: 26/04/1857

<http://www.lastchancetoread.com/docs/1857-04-26-bells-life-in-london.aspx>

: <http://bewleys.com/about-us/heritage> Bewley

The [www.pennyghael.org.uk](http://www.pennyghael.org.uk) Pim

On the Molyneux “Scrapbook of Clippings with articles on Blindness” ([http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk\\_djvu.txt](http://archive.org/stream/scrapbookofclipp14perk/scrapbookofclipp14perk_djvu.txt))

National Archives “Private Accessions Lists”

Cavan Observer Newspaper

In “The Rotunda Hospital an illustrated history of the Dublin lying-in hospital from its foundation in 1745 to the present time by T. Percy C. Kirkpatrick, M.D., M.R.L.A. Fellow of the Royal College of Physicians of Ireland. 1913 “

[http://archive.org/stream/bookofrotundahos00kirk/bookofrotundahos00kirk\\_djvu.txt](http://archive.org/stream/bookofrotundahos00kirk/bookofrotundahos00kirk_djvu.txt)

Various family references (<http://familytreemaker.genealogy.com/>)

Reverend Matthew Tobias wrote his "Collects for the British Army" (1930)

Old Wesley Rugby Club History (Online) [www.oldwesley.ie](http://www.oldwesley.ie)

[www.dublincity.ie](http://www.dublincity.ie)

Dublin Corporation Report on Palmerston Park)

[www.ucd.ie/archaeology/.../hc\\_reports/lod/Palmerston\\_Park\\_final.pdf](http://www.ucd.ie/archaeology/.../hc_reports/lod/Palmerston_Park_final.pdf)

Saint Ann's- Dawson Street Dublin 2 1720 to about 1870- Early church of Ireland records destroyed by that fire in 1922 and later records are in local custody. A copy of Cof I records from 1722-1768 are held in the national Library Manuscript 2694 and also Manuscript 577.