

St. Luke's Conservation Plan

Plean Caomhnaithe San Lúcas

An Action of the Dublin City Heritage Plan

Gníomh de chuid Phlean Oidhreachta Chathair Bhaile Átha Cliath



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The Plan is presented in three parts:

Executive Summary

Volume 1 – The Plan (*including Executive Summary*)

Volume 2 – Appendices (*This is a separate collection of documents available through the Dublin City Council Heritage Officer and the Dublin City Archives*).



St. Luke's Conservation Plan – Executive Summary

“Every trace of the past that is not recognised in the present threatens to disappear irretrievably”¹

Background Cúlra

This Conservation Plan for St. Luke's has been commissioned by Dublin City Council and The Heritage Council. The context for commissioning the Conservation Plan arises from “Dublin City Council's desire to establish an agreed and appropriate re-use for the Church, while retaining its significance”.² It has been commissioned at a time of considerable development activity within the Coombe/Liberties area and following the completion, after decades of planning, of the new Cork Street/Coombe relief road, which has radically altered the context, setting and site of St. Luke's. The area is currently undergoing substantial change, the extent of which has been unseen since the original development explosion of 18th century Dublin, of which St. Luke's is one of the earliest survivals.

St. Luke's Church, a protected structure and recorded monument, was built between 1715 and 1716. It is located in The Coombe, within Dublin's historic centre and is attributed to Thomas Burgh, Surveyor General - the surviving building account books confirm his role as supervising architect. Formerly parish church of the St. Nicholas Without and St. Luke's parish, it closed for public worship in 1975 and, following a fire in 1986, the

building has since been in a ruinous, unused and inaccessible state.

Early maps (for example, Rocque's 1756 map of Dublin) show the church located within the core of a dense urban block of mixed use, residential and industrial buildings. The church building was set within in relatively generous grounds and a graveyard. With the narrow main access off the Coombe, along a tree lined avenue, there were also entrances from Skinner's Alley, which no longer survives, and a later, 19th Century entrance, from Newmarket, which does survive.

In 2002 the new Cork St/Coombe relief road severed the historic site, separating the church from its former main entrance on the Coombe. The alignment of this new road through the middle of the site, has resulted in a radically new and visually prominent setting for St. Luke's. The two sites created by this partitioning include the section closest to The Coombe, containing the former Widows Alms House (originally built as a school), which is now being redeveloped, privately, as a mixed use building. The shell of the Widows Alms House, a protected structure, is being retained as part of the development. The remaining site, which contains the church building, is in the ownership of Dublin City Council and is the site to which the main thrust of the policies and recommendations of this Conservation Plan apply.

1. *Walter Benjamin, One Way Street and Other Writings, (London: Verso, 1979)*

2. *Extract from Dublin City Council Brief for St. Luke's Conservation Plan, dated 13 February 2003, included in Volume 2, Appendix A)*



View of roofless interior of St. Luke's today, looking towards east chancel apse.



Pilaster load detail of classically inspired east chancel apse showing current derelict condition.

As part of the Conservation Plan a broad consultative process was carried out, which included a workshop for invited stakeholders and key individuals/interest groups; a public meeting; structured meetings with key individuals and, written submissions. The consultation process indicated a shared appreciation of the significance of St. Luke's and a concern for its future appropriate re-use. Further, the considerable potential of St. Luke's to play an influential role in the, primarily social and cultural, regeneration of the area, is widely understood and valued. The feedback and information arising from the consultation process has informed the understanding of what is important about St. Luke's and what threatens to de-value this importance and, has assisted in preparing the policies and recommendations which aim to protect and enhance this importance.

Significance Suntasacht

Amongst the aspects of St. Luke's which the Conservation Plan has identified as important, the more notable are:

St. Luke's, as a survivor of the sizeable social and physical upheaval which the area has endured in recent years, remains a valued repository of memories and histories. It resonates stories of the past and hopes of the present for the future. This somewhat elusive quality reflects, in equal measure, the potential of an appropriately re-used and rehabilitated St. Luke's to play a valuable role in the area's regeneration and all the historic associations and significance which the site retains.

Allied to the above, yet a more tangible facet, is the historic 'landmark' quality of St. Luke's.

The public ownership of St. Luke's can be considered of significance – it brings both responsibilities and possibilities for its future re-use and rehabilitation.

As a former place of worship and still a place of burial, St. Luke's is a sacred place. The value of St. Luke's as a burial ground is notable from the extent of burials within the site, including those recorded and those numerous unknown and unrecorded burials.

Albeit currently overgrown, St. Luke's is and always has been an island of green space in a highly urbanised part of the city. This amenity and environmental value is particularly significant in consideration of the small percentage of publicly accessible parks/open space in the area. In addition to some surviving early planting, the grounds also contain soapwort, a plant associated with the historic textile industry. Swifts are welcome visitors to the grounds.

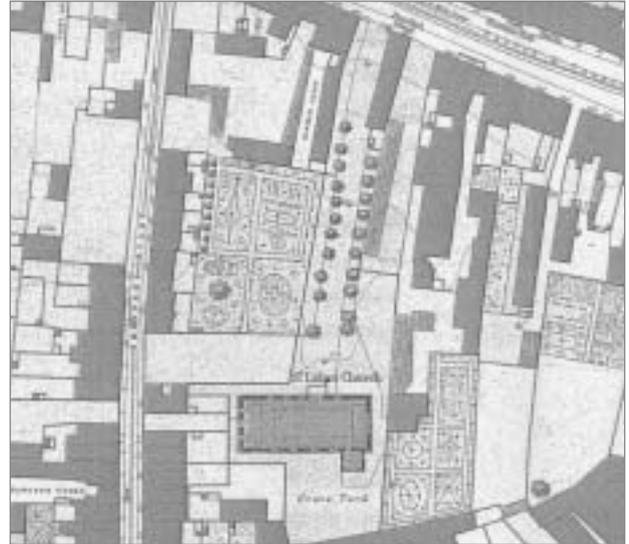
Strategically, the location of St. Luke's is important in facilitating a connection from the Cathedrals area of the city centre and the wonderful urban space of Newmarket and its hinterland.

The former church building is an important survival of early 18th century church building of which little remains in the City. As such it is a repository of contemporary construction and building skills. The fine granite surround to the original north entrance and the quality and intactness of the crypts are notable. The strict rectangular simplicity of the design also reflects the emerging contemporary architectural styles and influence of the time.

The full set of original building records for St. Luke's represents a very rare survival for still-standing buildings of such



View today from The Coombe through former entrance to St. Luke's



Detail from 1847 Ordnance Survey map showing tree lined entrance avenue to St. Luke's Church from The Coombe

a date. They add considerably to the understanding of St. Luke's and contemporary church building as well as the building trades and craftsmen of that time.

The site is also significant due to its associations with Sir Thomas Burgh, as architect, and other, known, skilled craftspeople, e.g., Issac Wills, Francis Quin and John Whinrey.

St. Luke's is a survival from the John Rocque Dublin City map of 1756, arguably Dublin's most important drawn record which traces the architectural and urban transformation of Dublin in the 18th century to a city of European significance.



Paired Tuscan columns on east chancel apse as it appears today

St. Luke's lies within the hinterland of the City's historically and architecturally important cathedrals and forms, with these, a group of prominent landmark church buildings.

Vulnerabilities Baoil

The above are put at risk by the following:

The lack of use of St. Luke's over the past 17 years contributes to its present state of vulnerability. Unused, inaccessible and un-maintained, it has become de-valued.

There are a number of criteria controlling future use, development of the site and building adaptation which could be considered as limiting and thus increase the challenge for any new uses/users to ensure viability and sustainability. These include the conditions of the Covenant of Indenture between the Church of Ireland and Dublin City Council, which sets out a number of non-permissible uses and current Dublin City Council, National Museum and DoEHLG policy which greatly restricts building on burial grounds. The protected structure status of St. Luke's will also control the nature and extent of any alterations and additions. These, added to the difficulties providing acceptable access to the site for building, maintenance and servicing a new use, may cumulatively mitigate against certain uses and users. The potential difficulty in finding a use which can work within these restrictions, and satisfy the policies and objectives set out in the Conservation Plan, places a certain vulnerability on the future reuse of St. Luke's.

The new relief road has radically altered the historic integrity of the site. The spatial organisation of the site has



View of north façade of St. Luke's in present condition with considerable overgrowth to front area



View of St. Luke's from new inner relief road/St. Luke's Avenue. The bellcote will soon be hidden from this view by new development on the site adjacent to St. Luke's

been re-ordered, with two separate and distinct sites now created. Thus, a clear reading of what exactly is the site of St. Luke's is problematic: the contemporary definition of the site no longer equates with the historic.

The overgrown condition of the site makes a proper assessment difficult. The exposed nature of the building and the extensive vegetation, places the building fabric and structure at risk, with much loss already evident. Of particular concern are loosening of stone, decay and damage to dressed stone, decay to the classical chancel insertion, damage to the ground floor structure and extensive loss of the vestry structure. As a protected structure, there is a statutory obligation on Dublin City Council, as owners, to ensure the building, or those elements of the building which are of significance, are not in an endangered condition.

The poor presentation of the site with the inhospitable palisade boundary fence to the new road and the uneven and overgrown ground suggests a lack of concern and value for the place. The neglect of the graveyard underlines this sense of disregard. Presented as such, the site becomes a magnet for vandalism.

A full assessment of the condition of the crypts is hindered by the numerous, scattered burials and loose architectural fragments.

A number of inconsistencies exist between the records and evidence on site. For example, records state that the tombstones were transferred to St. Patrick's Cathedral, however, there are several tombstones on site. These inconsistencies need to be clarified to avoid any inadvertent further loss of valuable material.

Much of the adjacent development, while bringing new uses and vitality to the area includes some architectural and urban aspects which might have better addressed the particular context of St. Luke's and the broader urban framework. The opening of a new pedestrian link to Newmarket from the new relief road is welcome.

The misapplication of Conservation Reports for historic sites and/or buildings undergoing redevelopment is a general concern, with specific import for St. Luke's. The prevailing approach to Conservation Reports is to prepare them in isolation from the design process, thus reducing them to historic overview and inventory of fabric and features. The potential role of the Conservation Report, therefore, as an integrated design tool, informing the design development of a project, is not realised. The lack of such an approach increases the vulnerability of historic sites such as St. Luke's.

The visual impact of the new relief road, apart from the resultant severance of the historic site, is predominantly negative. The alignment is awkward, and the streetscape 'landscaping' bleak. Safe and easy pedestrian crossing from The Coombe and Liberties to St. Luke's is made more difficult by the new road.

The burials, which include those belonging to St. Luke's within the grounds and the crypts, and those relocated from St. Peter's Church, Aungier Street in 1980, are in an extremely vulnerable state. Both their spiritual and archaeological values have been undermined. The general condition of the site mitigates against the safeguarding of both graveyard burials and crypt burials.



View of St. Luke's from apartment complex off New Row. This view is now altered following development of site to the west of St. Luke's



Interior view, while still in use, facing westwards towards the gallery. Reproduction courtesy of the Representative Church Body Library

Policies Beartais

To ensure the retention of the significance of St. Luke's and, to assist in managing the site, planning appropriate repairs, restoration, redevelopment and adaptation works, the policies of the Conservation Plan have been developed in consideration of the current legislative framework and the various statutory and guidance policies and plans. Underpinning the policies are a series of key objectives:

- To establish criteria and guidance for the appropriate and sustainable re-use of St. Luke's, including short and long term uses
- The improved access to and presentation of St. Luke's, the building and the site
- The protection and enhancement of the building and site in a manner which retains their significance and complies with statutory obligations associated with its protected status
- To improve connections between St. Luke's and other parts of the local area and the wider City Centre area
- To protect the sacred aspects of St. Luke's as a burial ground
- To protect and enhance the particular sense of place which pertains to St. Luke's

The policies, therefore, propose:

Policy 1

That a Steering Group be established, which includes representatives of the key stakeholders, to oversee the implementation of the Conservation Plan policies and recommendations.

Policy 2

The future use and ownership of St. Luke's should be guided by Dublin City Council and should reflect the public spirited intentions of the Representative Church Body when it transferred ownership of St. Luke's in 1990 to, as it was then, Dublin Corporation.

Policy 3

That the future use of St. Luke's should, in a manner which will retain the significance of the place, facilitate public access to the building and site, add to the social and cultural infrastructure of the area, into the future and be socially, culturally and economically sustainable.

Policy 4

It is desirable that any new use should allow public access through the site, thus facilitating the connection between The Coombe and the Cathedrals' Precinct, to Newmarket and its urban hinterland.

Policy 5

Due to the extent of burials within the grounds of St. Luke's it is preferable that any new use be accommodated within the footprint of the existing building. Any decision to allow disturbance of in situ burials, as



Front (northern) area, date unknown, but likely to be prior to church closure. Reproduction courtesy of the Representative Church Body Library



Limestone (Dublin calp) window surround with some surviving iron glazing bars in a corroded condition. Windows have been blocked up crudely for security.

part of necessary excavation of ground to facilitate a new use, should be assessed against achieving the objectives for better access to the site and/or the extent to which the new use would fulfil the policies and recommendations of the Conservation Plan.

Policy 6

That the future use of St. Luke's will acknowledge through function and/or physical design, the rich history of the place and its relationship with the Liberties/Coombe area.

Policy 7

That the surviving grounds at St. Luke's are protected as a green space within the area, that they are not used as a car park and, that they are made accessible to the public.

Policy 8

That the sacred nature of the site as a burial ground is respected in any future use of St. Luke's, in particular the grounds.

Policy 9

Any new landscaping scheme for the site should acknowledge the historic character and functions of the site and, equally, seek ways in which to improve the presentation of St. Luke's, in particular its northern aspect onto the new road.

Policy 10

That the surviving historic boundary walls to the south of the site and the Newmarket Gate are retained and restored. That the surviving historic boundary walls to the east of the site are substantially retained and, where partial removal is carried out, it is done in the context of facilitating access to the site and improving connections with the adjacent area. That the Newmarket gateway be retained as an entrance to the site.

Policy 11

That the swifts, observed as welcome visitors to the site, continue to be accommodated.



l: The Victorian porch, erected against the original granite door of the north façade, lacks the finesse of the earlier surround which, carved by John Whinrey, was one of the more notable architectural features of the early 18th century building

r: The bell and bellcote before the bell was moved to St. Patrick's Cathedral. The bellcote on the west gable is a notable landmark in the area. The bell, which was cast in 1903 from the two original bells of 1714, is now displayed in St. Patrick's Cathedral



Pages, showing final accounts figured up, from the original building record of the church, which survive in a complete state

Reproduction of above images courtesy of the Representative Church Body Library

Policy 12

In accordance with the statutory obligations pertaining to the protected structure status of St. Luke's, that the surviving structure of the Church should be retained and restored, including the external walls, window and door opes, the ground floor nave, the east chancel and the crypts.

Policy 15

The bellcote on the west gable is a distinctive feature of St. Luke's and should be retained. Consideration should be given to reinstating the 1906 bell, if the Church of Ireland were willing to return it. Alternatively, a new bell could be commissioned and installed.

Policy 13

The integrity of the historic single volume should be considered in any adaptation and its relationship with the classical east chancel set-piece. Any structural installations to support new interventions should be considered against the resultant negative impact on the crypts, which should be minimised.

Policy 16

The retention of the Victorian porch erected against the original door on the north façade should be reviewed against established conservation principles of retaining historic layers, and the architectural/aesthetic benefits of repairing and restoring this important original granite doorway, by John Whinrey. Any decision to remove the Victorian porch should be weighed against the extent of surviving historic fabric from the granite door surround and consequent level of restoration required to reinstate this feature. Further, the possible future requirements for a protected entry/porch as part of a new use, should be fully assessed before any consideration to remove the existing porch is taken.

Policy 14

To avoid disturbance of burials, any new building to replace the vestry structure (which only partially survives) should preferably fit within the footprint of the former structures (ref Policy 5).

Policy 17

The complete and very rare surviving original building records for St. Luke's should be published.



The arched gateway onto Newmarket, as it stands today



The chancel pre-1975. Reproduction courtesy of the Representative Church Body Library

Policy 18

An inventory-based review of material, including architectural elements, graveslabs, etc., belonging to St. Luke's should be carried out to establish the extent of surviving material and its location and condition. Where the findings of this study conflict with existing records, the records should be appropriately amended.

Policy 19

A building and site maintenance programme should be put in place to ensure the proper conservation of the site. This should include regular monitoring and inspection and should form part of any lease or ownership agreements.

Policy 20

New development taking place adjacent or proximate to St. Luke's should consider any historic connections between sites. Opportunities to improve existing, or facilitate new, links should be explored as should the facilitation of access, vehicular (construction, maintenance and service only) and pedestrian, to the site.

Policy 21

The impact of new development in the area of St. Luke's should be reviewed with regard to its implications for the significance of St. Luke's.

Policy 22

Consideration should be given to how uses associated with new developments in the area consolidate and support the role and character of St. Luke's.

Policy 23

The physical presentation of the public realm of St. Luke's Avenue, including tree planting, public lighting, ground surface treatments, signage, etc., should be improved and upgraded with due regard to the immediate setting around St. Luke's.

Policy 24

In choosing names for new developments in the area, consideration should be given to relevant historical and cultural associations in accordance with the policies on street and place naming included in the Draft Dublin City Development Plan, 2005 – 2011.



View of one of the barrel-vaulted passageways leading to the burial chambers in the crypt with loose architectural fragments stood against the wall



The graveyard to the south of the church pictured before the 1986 fire. Reproduction courtesy of the Representative Church Body Library



Irish School, St. Luke's, the Coombe, c. 1818. Reproduction of this work is by courtesy of the National Gallery of Ireland

Policy 25

The disturbed human remains within the crypts are to be exhumed and cremated in accordance with the conditions of the Covenant of Indenture. Prior to this there is to be a bone count of remains to determine minimum numbers and a record of any pathology present.

Recommendations *Moltaí*

A series of recommendations for specific programmed actions are included in the Conservation Plan which will support the policies. Key amongst these are:

Recommendations A, D and I: Early use of St. Luke's for a programme of events/activities which would, in addition to bringing the place back into use, raise general public awareness and appreciation of, and stimulate interest in, St. Luke's. These would be planned in conjunction with carrying out a programme of works, under supervision, to safeguard the building and grounds, facilitate access to and, generally, improve the presentation of building and site.

Recommendation B: In order to generate further interest and ideas for the future of St. Luke's it is recommended that an Ideas Competition is held at an early stage.

Recommendation C: Any proposals for long-term use should be supported by an appropriate feasibility study and business plan.

Recommendation E: A Graveyard Maintenance/Management Scheme should be put in place in conjunction with the controlled grounds improvement/restoration works. This Scheme, which should follow the guidelines issued by the DoEHLG and should include local history, could record the surviving graveslabs and, following confirmation of their origin, advise on the most appropriate location for those graveslabs which have been moved from their original location. The Scheme should also address biodiversity aspects of the site, in line with the Dublin City Heritage Plan, and include management schemes for flora and fauna.

Recommendation H: As part of compliance with statutory obligations, an early programme of protection and repair works should be carried out to conserve the fabric of the building (these are listed in outline in Section 12.5 of the Conservation Plan).

Recommendation J: Surviving architectural fragments within the crypt space should be retrieved, recorded and, should either form part of a display of surviving loose architectural fabric, which could be housed in an area in the crypt and be available for research or general display, or, alternatively be curated by an appropriate existing museum.

Recommendation K: Access to St. Luke's for vehicle and pedestrians should be provided via the adjacent eastern site, currently owned by Dublin City Council, as part of any redevelopment of this site. Consideration might be given to transferring a section of this vacant site to St. Luke's to facilitate this access and allow any redevelopment works to proceed independent of the vacant site's development programme.



Surviving shell of vestry with tombstones resting against boundary wall



View of St. Luke's from Newmarket, 2003

Recommendations L and M: Consideration should be given to densely planting the upper-level courtyards and balconies of the development immediately west of St. Luke's. The Widows Alms House development should reference the historic connection with St. Luke's.

Recommendation O: The exhumation and cremation of the human remains in the crypts should be put in hand in the short term.

In order to ensure the early and proper implementation of the key policies and recommendations of the Conservation Plan, it is suggested that a programme of immediate/short-term actions be put in hand in 2004. These would include:

- Works to secure, protect and order the building and site, including essential repair works to the building fabric in order to fulfil the protected structure status of St. Luke's
- Works to facilitate access to and through the site which will allow the opportunity to use the building and site
- Works to improve the presentation of the buildings and site and thus, increase awareness of St. Luke's
- Temporary and/or short term use of St. Luke's including a programme of events/projects aimed at raising appreciation of and awareness and interest in the site
- Attending to the human remains within the crypts, following the method agreed by all statutory parties.

- The Ideas Competition for the future use of St. Luke's
- The Graveyard Management Scheme

In order to achieve the above programme, initial investment will be required. It is hoped that this investment can pump-prime a suitable and sustainable long term new use for St. Luke's. If such a use is not so readily forthcoming, then it may be necessary to allow short to medium-term uses in the interim. A Steering Group which includes representatives of all key stakeholders, should be put in place to oversee implementation of the Conservation Plan. The Conservation Plan should be reviewed and up-dated, as necessary, on an annual basis. It is important, that to achieve a successful implementation of the Plan, there is as wide acceptance and active support of the Conservation Plan as possible.

Part One: Process

“Listening to the tradition that does not give itself up to the past but thinks of the present”¹

1.0 Introduction

1.1 Background

This Conservation Plan for St. Luke’s² Church was commissioned by Dublin City Council, in conjunction with the Heritage Council, in May 2003. The context for commissioning the Conservation Plan arises from *“Dublin City Council’s desire to establish an agreed and appropriate reuse for the Church, while retaining its significance.”* (extract from Conservation Plan brief, dated 18 February 2003, and included in Volume 2, Appendix A).

St. Luke’s Church, which was built between 1715 and 1716, is situated between The Coombe and Newmarket. The original site, which spanned between the former street to the north and latter urban space to the south, has been bisected by the new Coombe Relief Road, recently named St. Luke’s Avenue. The effect of this has been to make 2 sites, one, to the south, which contains the former church and its graveyard, the second, northern, site contains the former Widows Alms House and the former main entrance to the church from The Coombe. This latter site is now being developed privately as a mixed use development. The former site is that owned by Dublin City Council and to which the main recommendations in this Plan are addressed.

St. Luke’s was the former Parish Church of the St. Nicholas Without and St. Luke’s Parish. This was subsumed within the Select Vestry St. Patrick’s Cathedral Group of Parishes and, since the closure of the church for public worship in 1975, the parish worships in St. Catherine and St. James Church, Donore Avenue. The church was badly damaged by fire in 1986 and, unused and unmaintained since, is now in a ruinous condition. The grounds are overgrown and inaccessible to the public, although there is evidence of regular trespass and vandalism.

St. Luke’s is a protected structure and also a recorded monument within the Dublin zone of archaeological potential (DU018 020).

St. Luke’s is now at a pivotal stage in its history: it has been unoccupied and unused for the last 17 years; its physical condition requires early attention to ensure its survival and compliance with statutory obligations associated with its

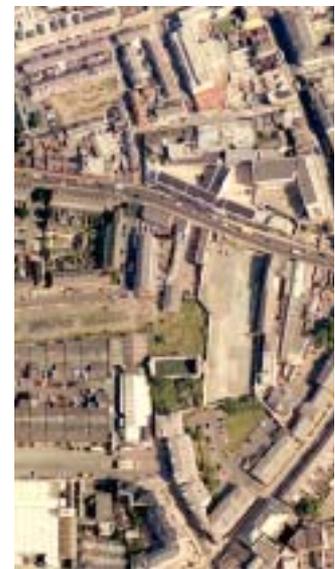


Fig. 1.1 Aerial view of St. Luke’s before the new relief road was constructed.

1. Martin Heidegger, quote taken from Introduction essay by Hannah Arendt to Walter Benjamin, *Illuminations*, Essays and Reflections: Schocken Books New York (1968)

2. St. Luke’s Church is the name of the church. It is the parish church of St. Nicholas Without and St. Luke’s. Throughout the Conservation Plan we have referred to the building, the site and the place as either St. Luke’s or St. Luke’s Church, except where the parish is being referred to specifically. It is worth noting also that the Covenant of Indenture (ref. Appendix B) restricts the use of or reference to any ecclesiastical name or the use of the term ‘church’ in any future use of St. Luke’s.



Fig. 1.2 Front, northern façade of St. Luke's with its prominent new aspect to the relief road.

protected structure status; it is located in an area which is undergoing significant social and physical change; it currently presents itself in a new aspect. There is a shared opinion that St. Luke's can play an important role in the current and future renewal of this historically, socially and culturally rich part of Dublin City.

1.2 Scope of Conservation Plan

*"The Conservation Plan is a process that seeks to guide the future development of a place through an understanding of its significance".*³

In accordance with the principles laid down in the ICO-MOS Burra Charter, and subsequent guidance documents, including James Semple Kerr's Guide to Conservation Plans (ibid.) and the UK Heritage Lottery Fund's Conservation Plans for Historic Places (1996), this Conservation Plan aims to provide the following:

- An understanding of an historic place and what is significant about it
- Identification of issues which threaten to undermine or de-value this significance
- Appropriate policies and recommendations to assist in: managing the site; planning repairs or restoration; planning new developments and, managing a programme of regular maintenance.



Fig. 1.3 The site boundary (outlined in red) as set out in the brief. The original entrance avenue to St. Luke's is shown in purple.

In preparing a Conservation Plan a holistic and, often multidisciplinary examination of the site is required, to ensure that a full and broad understanding and assessment informs the policies and recommendations. As part of the Plan process, the various aspects of significance are described, in addition to any conflicts which may exist between these. Most important also is the identification of where gaps exist in the current understanding of the site, to ensure inadvertent damage does not occur as a result of this.

Finally, the Conservation Plan should enable the consequences of any specific proposal to be assessed to establish whether they will retain, or indeed enhance, the significance of the site.

1.3 Methodology and Layout

The process and general sequencing of the Plan can be summarised as follows:

- Gathering Information - Survey of the building, the site, the urban context; ecological survey, landscape survey.
- Understanding the Site - Architectural Historical research; urban history and contemporary context research; legislation and statutory policy review;

3. James Semple Kerr, (1996) The Conservation Plan: a guide to the preparation of Conservation Plans for places of European cultural significance, 4th ed., The National Trust of Australia (NSW), Sydney.



Fig. 1.4 *Front, northern façade of St. Luke's with its prominent new aspect to the relief road.*

- Consultation
 - Regular Steering Group meetings
 - Stakeholder Workshop
 - Public Meeting
 - Meetings with key Informants and Stakeholders
 - Review of Written Submissions (*This is described in more detail on page 13*).
- Analysis and Assessment
 - Identify significance
 - Prepare statement of significance
 - Identify threats to significance
 - Identify gaps in understanding and any conflicts between different significances
- Prepare Policies and Recommendations
 - Identify categories for policies/recommendations
 - Identify policies to guide ongoing issues
 - Identify programmable recommendations for specific actions

The above suggests a sequence of actions carried out one after the other. However, many ran concurrently and, indeed, some policies and recommendations were developed at an early stage in the process.

The layout of the plan, generally follows the above format. The Plan is divided into four parts:

- Part One introduces the background and context to the Plan. It also contains a summary report on the consultation process (further elaborated on in Appendix C)
- Part Two, contains 3 descriptive essays which cover different aspects and issues relating to St. Luke's, including its socio-cultural context in the area, an architectural appraisal and a discussion on the contemporary context. It also includes an assessment of condition (building and site), environment issues and archaeological issues. Part Two identifies many of the challenges which face St. Luke's today and justify this Conservation Plan.
- Part Three sets out both what is significant about St. Luke's and what issues put this significance under threat
- Part Four contains the policies and recommendations developed for St. Luke's and a brief comment on implementation and review.

A separate volume of Appendices contains supplementary information, reports and submissions gathered as part of the Conservation Plan process. (*This is a separate collection of documents available through the Dublin City Council Heritage Officer and the Dublin City Archives which is located at 138/144 Pearse Street*).

1.4 Acknowledgements

The consultants would like to acknowledge the assistance of several individuals and organisations in the preparation of this Plan:

- St. Luke's Conservation Plan Steering Group⁴
- Dublin City Council
- Individuals and organisations who contributed to the various consultation processes, in particular those who made written submissions and attended the Workshop and Public Meeting. Appendix C contains a list of all these, including copies of written submissions.
- The St. Nicholas of Myra Parish Centre for generously providing space and refreshments for the Workshop and Public Meeting
- Cllr. John Gallagher for his generous assistance in organising the consultation processes
- Canon John Crawford, Vicar of the St. Patrick's Group of parishes
- The Representative Church Body
- The South West Inner City Network (SWICN)
- Department of Geography, Trinity College Dublin
- Peter Walsh, Historian
- David Kearney, Chief Executive, Dublin YMCA, for providing documentation on the transfer of burials from the former St. Peter's Church, Aungier Street to St. Luke's
- Ruth Elliott, Archaeological Development Services Ltd., who facilitated access for the consultants to the excavation and Archaeological reports relating the St. Peter's Church
- Dr. Laureen Buckley M.Sc., Consultant Osteoarchaeologist
- Linda Shine, National Museum of Ireland
- Seán Kirwan, DoEHLG
- National Gallery of Ireland for reproduction of 1818 painting of St. Luke's Church
- Kathleen Biddick, PhD, Fulbright Fellow

1.5 Consultant Team

The Consultant Team who prepared the Conservation Plan is as follows:

Shaffrey Associates Architects: Gráinne Shaffrey
Eamonn Kehoe
Caitriona Harvey
Martina Milarch

John Montague M.A, Architectural Historian
Claire Walsh, Archaeological Projects Ltd.
Daphne Levinge-Shackleton, Historic Landscape Consultant
Roger Goodwillie, Ecologist

4. The Steering Group comprises: Donncha O'Dulaing, Heritage Officer, Dublin City Council (DCC), Mary Conway, Senior Planner, DCC; Nicki Matthews, Conservation Officer, DCC; John Flynn, Senior Executive Architect, DCC, Seán Purcell, Project Manager, Liberties Coombe IAP (DCC); Ruth Johnson, City Archaeologist, DCC; Kieran Rose, Senior Planner, DCC and, Mary Hanna, Architectural Officer, The Heritage Council. Secretary to the Steering Group was Bríd Kelliher, Staff Officer, DCC.



Fig. 1.5 *St. Luke's as seen from the residential development to the south of the site.*

2.0 Consultation

The consultation process for the Conservation Plan consisted of four main elements:

1. Workshop with stakeholders and key informants:

An invited workshop session was held in the St Nicholas of Myra Parish Centre on 23 July 2003. The invitees included local elected representatives, local community group, industry and trader's representatives, members of conservation and heritage bodies, adjacent property owners and developers, members of a research team from Trinity College Dublin and University College Dublin and, individuals and organisations who had expressed interest to Dublin City Council in St. Luke's. A full list of those invited and those who attended is included in Appendix C, in addition to a minute of the workshop proceedings.

The context for the Conservation Plan was introduced followed by short presentations on the historical, socio-economic and tourism aspects of St. Luke's and The Coombe area in general. The issues arising from these presentations and the ensuing discussion included:

- the importance of St. Luke's as an historic survival in an area which had experienced much loss of historic fabric
- Concerns over access to affordable housing and the changing social profile in the area
- The significance of Newmarket and its potential
- The findings of a recent tourism survey in the area which

indicated that the main tourism asset is the community and the need to develop a sustainable tourism strategy which combines local involvement, environmental concerns and tourist needs.

- The potential role for St. Luke's as part of the tourism strategy for the area

Following this there was a discussion on the potential future use of St. Luke's. A number of criteria for assessing any proposals as follows:

Integration with (local) community(ies) – what will the new use add? The uses discussed ranged from re-use for Christian worship, (a number of Christian churches attended the workshop, having previously expressed interest in the re-use of St. Luke's for their services) to its use as a heritage/cultural centre.

Issues of public access, integration of use within the community and long-term sustainability were raised in connection with the suggested uses. The implementation of an early programme of works to improve the presentation and security of the building and site was suggested.

The workshop concluded by re-stating the purpose and scope of the Conservation Plan as a document to define the importance of the building and site, to identify what threatens this and to set down policies for protecting the importance.

2. Public Meeting

On the evening of the 24th July 2003 a public meeting was held in the St. Nicholas of Myra Parish Centre. 15 people attended, including individual residents from the area and representatives of local community/interest groups. A full list of attendees and a more detailed minute of the proceedings is included in Appendix C.

The meeting discussed three questions:

- a What does St. Luke's mean to you? (i.e., in what way is it important)?
- b What guiding principles should the Conservation Plan include in terms of the future use and adaptation of St. Luke's?
- c What uses might be appropriate for St. Luke's?

While a range of stories and memories relating to St. Luke's were told, only two of the attendees had been in the church and one only after the church was de-consecrated, for Irish lessons. Despite this, a strongly held sense of value was expressed by all attendees for St. Luke's and interest in its future use. Amongst the main issues arising from the meeting are the following:

- Future use(s) should engender a "shared sense of ownership"
- Adaptation and new use should make most of opportunities for local employment
- Restoration of St. Luke's offers opportunity to develop traditional building skills
- Graveyard should be treated with respect and recording of gravestones should be carried out
- The site is valuable as open space in an area where the proportion of publicly accessible open space is low compared to other parts of the City
- The potential of Newmarket as a lively urban space should be realised and the restoration of St. Luke's should aim to improve its integration into the broader Coombe area. to the area?
- Physical integration – how will the new use integrate with the surrounding area?
- What impact will the new use have on the existing building and the site?
- Is the new use sustainable in economic terms and in relation to future needs/demands?
- The future use of St. Luke's offers an opportunity to properly record and present the history of the Liberties/Coombe area, a history which has not yet been fully recorded or appreciated.
- The principle that investment in good public projects and

the public realm brings indirect economic return needs to be appreciated when considering uses for St. Luke's.

- The meeting requested that the Conservation Plan record that whatever use is eventually agreed for St. Luke's it should be one that will be of significance to the local area and community. A decision on the future use of St. Luke's should not be taken solely on commercial grounds, which the attendees considered was the situation with the majority of recent developments in the area.

In terms of possible future uses for St. Luke's the following were suggested:

- Urban Folklore Museum, charting history of the labouring classes, up to and including contemporary accounts. It was suggested that the trade union organisations may part fund such a use
- 'Cultivate Centre' or, green technology centre
- Location for civil wedding ceremonies
- Performance Space

3. Consultations with key informants:

Structured meetings with a number of stakeholders and interested groups expanded the consultation process. These included meetings with :

- Rev. Canon John Crawford, Vicar of the St. Patrick's Cathedral Group of Parishes, of which St. Luke's is now part;
- Cllr. John Gallagher, Labour City Councillor for the area and a valuable source of local history and information;
- Dr. Andrew McLaren, Dr. Michael Punch, Sineád Kelly and Dr. Declan Redmond, members of the Trinity College Dublin and University College Dublin research team, who, with SWICN (South West Inner City Network), are carrying out research into recent development patterns and outcomes in the Liberties/Coombe area
- Martin Kavanagh of Dublin City Council Development Department.

4. Written Submissions

As part of the consultation process written submissions were invited and those received are included in Volume 2, Appendix C of the Conservation Plan.

In addition to the above there was regular consultation meetings between the consultant team and the Steering Group. These meetings provided a constructive forum as the Plan developed.

In summary, the consultation process illustrated an informed understanding of the issues and complexities associated with the proper conservation of St. Luke's and, in particular, "*finding an agreed and appropriate future use while retaining its significance*"⁵. It has also highlighted a shared deep concern for the future of St. Luke's. However, while the process of consultation underlines the shared objectives to protect the significance and realise the potential of St. Luke's, the sometimes differing solutions put forward to achieve this, illustrated the complexities of conservation and the difficulty in achieving consensus.

5 . Extract from Dublin City Council Brief for St. Luke's Conservation Plan, dated 13 February 2003, included in Volume 2, Appendix A)

Part Two: Understanding the Place

... there is a growing awareness of the simultaneity and interwoven complexity of the social, the historical and the spatial, their inseparability ...¹

3.0 St Luke's Church Chronology

1707 By an Act of Parliament (6 Anne, 21), the Parish of St Luke the Evangelist was formally established, dividing it from its parent parish of St Nicholas Without. The new parish was located south of the Coombe between two channels of the Poddle River running down Crooked Staff on the west and up the Blackpitts on the east. The parish would come into effect upon the death or retirement of the incumbent minister, in this case the dean of St Patrick's Cathedral, John Stearne. A number of other parishes were formed by the same Act, also by way of a division of former larger parishes.

1713 On 1st May 1713, Dean Stearne was appointed Bishop of Clogher, and as a result the Parish of St Luke the Evangelist formally came into being. The first baptisms of children belonging to the new parish took place in May 1713 and were later recorded in the combined Baptismal and Marriage Register of St Luke's. The first minister of the parish was Anthony Dopping, son of the more famous Anthony Dopping, Bishop of Meath, although the son would later become the Bishop of Ossory 1741-43.

1714 The first Cess (corruption of the word assessment, and in this case an ecclesiastical tax or tithe) on the parish came to £100 18s

1715 Work on the construction of the church began in February, the first payment was made on the 19th of February, 1715, "towards subsisting the labourers that diggs & carrys away the earth of the valts". The building of the church took place under the overall supervision of Sir Thomas Burgh the Surveyor General, and involved a group of craftsmen, John Whinrey the stonecutter, Isaac Wills the master carpenter and Francis Quin and William Caldbeck the bricklayer and mason respectively, who were prominent building practitioners in Dublin at the time.

1716 The church was completed towards the end of the year so that it was in a position to be consecrated by Archbishop Edward Synge at a service on October the 8th. The total cost of the construction of the church was £2046-15s-6d.

1745-70 Theophilus Brocas (of Huguenot extraction) was minister at St Luke's and an important instigator in the development of the silk industry in the area. He was presented with the Freedom of the Weavers' Guild and later elected a director of the Irish Silk Warehouse in 1762.

1789 The parishioners of St Nicholas Without were forced to briefly re-join with their offspring parish of St Luke's in their church on the Coombe because of damage caused by flooding

1. Edward W. Soja, *Thirdspace: expanding the scope of geographical imagination*, in *Architecturally Speaking: Practices of Art, Architecture and the Everyday*, Ed. Alan Read, Routledge, London (2000)

- to the north transept of St Patrick's Cathedral where the former parish worshipped. To this end they contributed £90 towards the building of new galleries in St Luke's. However this arrangement, despite the construction of the new galleries, was a short-lived one, and the St Nicholas Without community returned to St Patrick's where for a while they shared the Lady Chapel with the Huguenot community.
- c. 1818 Watercolour painting in the National Gallery of Ireland of the north exterior of St Luke's church.
- 1837 A new organ was installed, probably the organ which had survived when the church was cleared in 1975.
- 1862 Due to renewed difficulties with the badly maintained north transept in St Patrick's cathedral, the parish of St Nicholas Without was reunited for good with its old offshoot the parish of St Luke's. Some alterations were made to the interior of the church to facilitate the extra congregation.
- 1883-84 Further alterations were made on the church, including the removal of the north and south galleries, the replacement of the box pews, and the replacement of the old triple-decker pulpit by a separate pulpit and reading desk on either side of the sanctuary.
- 1899- Major refurbishment works took place necessitating the removal of the congregation during the construction work to the nearby parish school in New Street. Works included the construction of a new classically articulated chancel with a barrel vault, and a new semi-circular window depicting *Christ calming the storm*, a new stone altar; and the replacement of the previous compass ceiling by a flat compartmentalised one.
- 1902 A new bell was cast using the metal from the previous two which had been created by Henry Ford in 1714. This bell, paid for by a John Newman, was inscribed *To the Glory of God and in Memory of the Coming of the Huguenots 1685*. It is currently stored in St Patrick's Cathedral.
- 1903 The 1957 Planning Scheme is drawn up by the then Dublin Corporation setting up the low density urban form of the city.
- 1957 The 1957 Planning Scheme is drawn up by the then Dublin Corporation setting up the low density urban form of the city.
- 1971 & 1972 An Foras Forbatha's Dublin Transportation Study (DTS) lays down recommendations for new roads and road widening schemes.
- 1975 After St Luke's Parish became part of the St Patrick's Cathedral Group of Parishes, the church itself was closed down. The final service was held on the occasion of the Harvest Thanksgiving on the 19th of September.
- 1981 The church was leased to a publishing company, but suffered under continuous vandalism.
- 1986 On the 28th of October the interior and the roof of the church were destroyed by a malicious fire.
- 1986 The first Urban Renewal Schemes under the Finance Act.
- 1990 The Representative Church Body sold the church, subject to a covenant outlining conditions for future use, for a peppercorn fee of £5 to the then Dublin Corporation.
- 1994 The Cork Street/Coombe Relief Road is adopted by Dublin City Council as a dual carriageway.
- 1998 The Liberties/Coombe Integrated Area Plan is published.
- 1998 The EIS for the Cork Street/Coombe Relief Road is prepared.
- 1999 The 1999 Planning and Development Act puts the protection of the built heritage on a statutory footing.
- 2001 Construction of relief road starts.
- 2002 Relief Road opens.
- 2003 Construction starts on Widows' Alms House site.
- 2005 Launch of St. Luke's Conservation Plan.



Fig. 4.1 Brooking's 1728 map of Dublin. St. Luke's parish is on the top right hand side of the image. Circled in red, is the church visible at the end of its tree-lined avenue, to the immediate left of Newmarket.



Fig. 4.2 John Rocque's map of 1758 showing St. Luke's (above and to the right of Newmarket) outlined in red, located in a densely built-up section of the city.

4.0 St. Luke's in the Coombe

4.1 St. Luke's Parish – Location

The parish of St Nicholas Without and St Luke's is located in an area directly to the south of the Coombe, the ancient roadway (and river valley) which runs towards St Patrick's Cathedral from west to east. The parish lies at the southern end of the Liberty of the Earls of Meath, formerly the liberty of the Abbey of St Thomas the Martyr, which in turn was located to the west of the medieval city of Dublin. The exact boundaries of the parish were illustrated by Brooking on his 1728 map of the city (which is orientated south over north – Fig 4.1) and were described in section ix of the 1707 Act of Parliament (6 Anne 21) which established the parish. The northern boundary was the Coombe itself i.e. "the water running through the Combs". The boundary to the east was that part of the Poddle Stream which ran along the Blackpitts. This was what remained of the ancient course of the Poddle River from Harold's Cross to St Patrick's Cathedral. No southern boundary was indicated on either the map or in the legislation, as the area to the south consisted of open fields. The boundary on the west was to be "the water or brook which runs from Crooked-staff [Ardee Street] down the Coombs and so to the Poddle". This stream of the Poddle ran through an open ditch down Crooked Staff towards the ancient Double Mills which were sited on the northern edge of what was later the Warrenmount estate.

Brooking map which cannot be entirely trusted however. Individual house plots were not recorded there, so that the shape of the area around the church represented one which was merely a parallel reduction of the shapes made by the streets which surrounded it. What is clear is that the church was landlocked from the start by ranges of buildings on all four sides. It was accessed down an avenue which opened onto the Coombe itself, and the dotted lines along this avenue suggested the avenue of trees known to have survived there into the later 20th century. John Rocque's *Exact survey of the city and suburbs of Dublin*, published in 1756, gives us a much more detailed insight into the type of area in which the church was built. Rocque's map (Fig 4.2) indicates the extent to which the church was closely surrounded by buildings of all shapes and sizes in a densely built-up suburb of the city. Rocque distinguished between what he called "dwelling houses" (stippled) and "Ware Houses, Stables etc." (diagonally hatched). The latter included mills, malt houses, breweries and other industrial buildings which were a prominent feature in this part of the city.

The area around St Luke's Church was filled by a rich mix of domestic and commercial buildings. The urban grain is dense, comprising a large number of smaller houses, in between larger industrial plots. While there are a number of wide arterial streets such as the Coombe itself, Crooked Staff and New Row, which reflect the underlying topography of the area, and a number of others such as the broad expanse of Newmarket and Mill Street to the south, which represent the nascent town planning of the 17th-century Earls of Meath, most of those in between were narrow



Fig. 4.3 *The view of St. Luke's from the gated apartment complex to the south.*



Fig. 4.4 *The arched gateway onto Newmarket, as it stands today.*



Fig. 4.5 *The graveyard area to the south of the church pictured before the 1986 fire.*



Fig. 4.6 *Section of Rocque's map showing St. Luke's, with the Anabaptist meeting house, outlined in red, to its immediate north-west. Also note the Weaver's Hall in the top right-hand corner of the image.*

laneways and alleys terminating in tight spaces and crowded interior courtyards. The area to the south-west of the medieval city was largely developed in the later 17th century and 18th century. It provided a distinct contrast to the more regular, high status and residential areas, which were developed to the east of the walled town, for example those laid out by Dawson to the south, including Dawson Street and Molesworth Street and Sackville Mall to the north – part of the great areas laid out by Luke Gardiner.

A long double range of industrial buildings, running from the Coombe on the north to Newmarket on the south, bordered almost directly onto the eastern edge of the church building. The church was bordered on the south by more industrial buildings. One of these was an especially large courtyard building attached to a dwelling house which formed the north-eastern corner of Newmarket. An 18th-century house on this site, which was destroyed by fire in the late 1980s, was replaced by a gated apartment complex (see Fig. 4.3) which adjoins the southern wall of St Luke's churchyard. It is worth noting that St Luke's was not directly accessible from Newmarket in the mid-18th century. Direct access from the market was not introduced until towards the end of the 19th century. The associated arched gateway has survived (Fig. 4.4), although it has been compromised considerably by its isolated position. In 1756 access to the church from this side was provided via a laneway from Skinner's Alley to the west of the church, which itself connected Newmarket to the Coombe. The churchyard was bisected by the church, with a smaller area to the south, comprising a graveyard, while that to the north is illustrated by Rocque as a tree-lined garden. A compact square-planned structure on the north side of a

laneway from Skinner's Alley represents the location of an Anabaptist meeting house (Fig. 4.6). There is a record in the Church Building Accounts for "Walling the Church Ground from the Meeting house & winterbotoms Ground". Directly to the north of the meeting house was a walled garden also separated from the churchyard. While worship by religious dissenters was tolerated during the period, Roman Catholic worship was not entirely outlawed as was sometimes suggested. The Penal Laws restricting Catholic worship were inconsistent and certainly not absolute. In 1756 there was a Catholic mass house, or chapel as Rocque refers to it, about a third of the way up Ash Street on the north side of the upper Coombe. This was the home of the Carmelite community (formerly of Whitefriar Street) from 1728. Their S-shaped church building was reasonably small in comparison to St Luke's and was the nearest such church to it. However another larger chapel, wider (probably aisled) but a good deal shorter than St Luke's, was located off Francis Street not very far from the current St Nicholas of Myra. According to a contemporary account, it served as the parish chapel for the Roman Catholics of St Nicholas Without, St Bride's, St Kevin's and St Luke's. Like St Luke's Church it was landlocked in a highly built-up area, but unlike its Protestant neighbour, it was accessed (from Francis Street) via an arched entry and a narrow laneway.

Amongst other important institutions close to St Luke's Church was the Weaver's Hall (marked WH on Rocque) on the north side of the Coombe, almost directly opposite the entrance to the churchyard (see Fig. 4.7). This large-scale brick building with granite quins and a central niche which housed a statue of George II, was built in 1745. It



Fig. 4.7 *The Weaver's Hall, demolished in 1956.*



Fig. 4.8 *The terrace of houses along Chambers St. with their gable fronts and cruciform roofs. The detail below illustrates the profile of the cruciform roof.*



Fig. 4.9 *No. 10 Mill Street as it stands today.*

was the headquarters of the Weavers' Guild and its positioning here reminds us of the central importance of the textile industry in the area. Often associated with the coming of the Huguenots, the production of woollen goods was established here before their arrival in any great numbers in the closing decade of the 17th century. However the Huguenots brought with them new skills, especially in the production of silks and particularly poplin (a mixture of silk and wool), and a system of economic contacts at many of the more important European trading centres. The marriage and baptismal registers of St Luke's church give us lists of the names and occupations of some of the residents in the area. Recorded in the early years are a large number of weavers, tanners, skinner, brewers, butchers alongside a smaller number of joiners, a shearmen, ropemakers, apothecaries, and many others simply listed as clothiers. Many of these belonged to a merchant class or were skilled craftsmen owning their own homes.

The houses in which these artisans and labourers lived, combined workshop and dwelling house as one. Some had shops on the ground floor to the street while many more had workshops e.g. for weavers and other skilled craftsmen on upper floors in order to maximise available light. Their gable-fronted houses, often two or three-storeys high, were once a common feature throughout the area of the Coombe, although almost none have survived.¹ The essen-

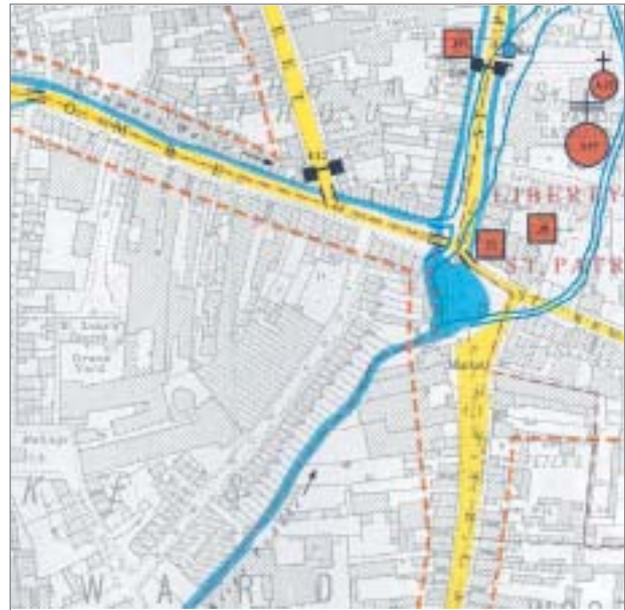
tial form involved what is known as the cruciform roof. The corner fireplace was also a common element in these houses. The former involved a roof ridge set parallel to the street front, and placed in the centre of the house. A secondary ridge was placed, at the same height, perpendicular to the first ridge, so that a cross-shaped truss (in plan form) resulted (see Fig. 4.8 – detail). The primary ridge was normally supported, on one side of the house at least, by a chimney-stack shared between two houses across the party wall. The chimney-stack, in turn, was set diagonally to the rest of the house, and so provided a corner fireplace in the front and back rooms against the party walls. A fine example of this indigenous house type was the terrace of houses which once stood along Chambers Street (see Fig. 4.8). A development of this form, which evolved towards the end of the 17th century and was popular for some thirty or so years into the 18th century, was the Dutch Billy. Structurally very similar to the type already described, it was the articulation of the façade, by means of curving gables topped-off by triangular pediments, that was considered a Dutch influence. The name Billy was a reference to King William III. A very fine terrace of Dutch Billys, with moulded string courses articulating the divisions between storeys, survived until the early years of the 20th century in Sweeney's Lane at the side of Mill Street (see Fig. 4.10).¹

¹ No. 10 Mill Street (Fig. 4.9) is perhaps the sole survivor in the area of the gable-fronted house type. However the roof and gables were removed and replaced by a hipped roof in 1891 when the house was given a Gothic-Revival-type makeover when the house was incorporated into the Methodist Mission established there in the middle of the 19th century.



Fig. 4.10 (left) Dutch Bilyys on Sweeney's Lane.

Fig. 4.11 (right) Extract from H.B. Clarke's Medieval Map of Dublin which overlays medieval Dublin (c. 840 to c. 1540) on the 1939 OS Map of Dublin. It is taken from the Royal Irish Academy's Irish Historic Towns Atlas no. 11: Dublin by H. Clarke.



4.2 History and topography of the Coombe

The area of the city to the south west of the medieval town has always been one of mixed industrial and residential use. Its street patterns, as noted above, reflected as much the natural topography of the area – its rivers and streams, the contours of high ground and low – as the patterns created by the early private developers who put a more definite shape upon the ground during the 17th and 18th century. The restoration of the Stuart monarchy in 1660 brought a new-found stability to the capital, which continued (after the interruption to the peace during the early 1690s), throughout the 18th century. This period of prosperity and relative peace provided the opportunity for a succession of large-scale property developments in the city. A large proportion of the earlier changes, here in the Liberties, and to the east of the medieval city, were the result of speculative developments made by private individuals.

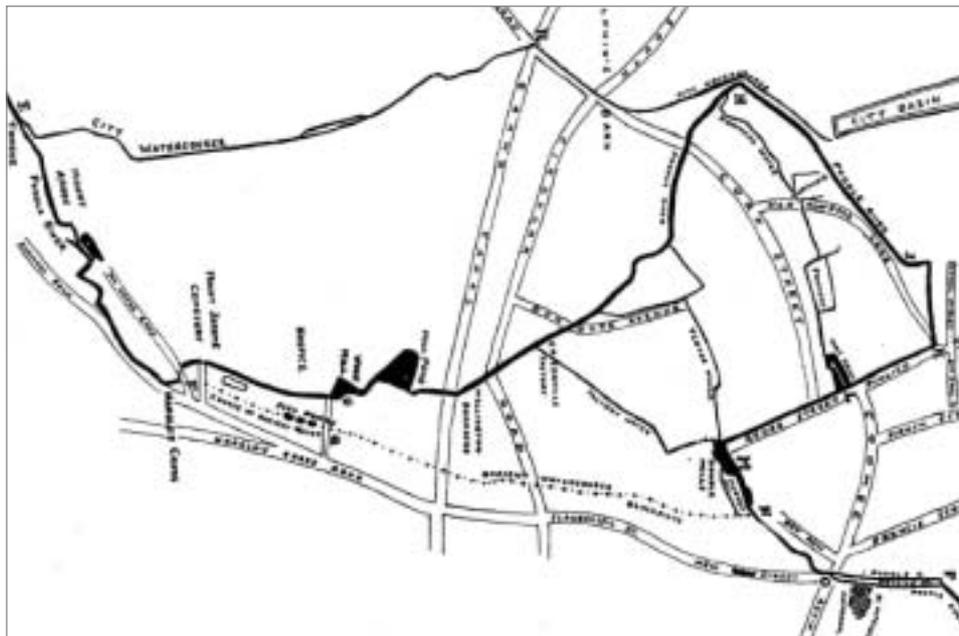
As we have seen, St Luke's Parish was located on a strip of land south of the Coombe. The boundaries of the area, which predate the formation of the parish, were defined by landscape features and the ancient routes which they formed. Perhaps the most important feature of the pre-urban landscape was the Slige Dála, the ancient route way from Munster, which wended its way towards the early-Christian settlements south of the later city, along a river valley known as the Coombe. The sharp turns north and then east along this valley, are still echoed by the characteristic turns in the road at the end of Cork Street, north into Ardee Street and then sharply east again onto the Coombe. This route formed the northern boundary of the area which was known later as Donore. The Slige Dála was joined near

the present Dean Street by the ancient route from the north, the Slige Midluachra, which finds its way there today along the present Francis Street. These two routes formed a junction with the Slige Chualainn from south Leinster, at a point just to the south of what was to become St Patrick's Cathedral (Fig 4.11).



Fig. 4.12 Detail of the 1728 Brooking map showing the line of the Poddle running from the top right hand corner to the rear of New Row towards St. Patrick's at the centre (St. Luke's is circled in red).

Fig. 4.13 Map of the diverted Poddle by M.V. Ronan (with location of St. Luke's marked in red.)



However it was the Poddle River, which ran to the west of the Slige Chualainn, at the rear of the properties on the east side of New Row, that formed the eastern boundary of the later parish. Brooking accurately positions the "Pottle" running northwards along Blackpitts towards the rear gardens of New Row (Fig 4.12). However this was the line of the ancient course of the Poddle, which by the 18th century had been long since reduced to a trickle. In fact, a more substantial stream of the same river, had been artificially re-channelled along an entirely different route by the Augustinian monks of St Thomas' Abbey at the end of the 12th century. Established in 1177 by William fitzAudelin on behalf of King Henry II, St Thomas' Abbey was located in an area south of the present St Catherine's Church on Thomas Street.

The Poddle was diverted by the monks in order to make better use of it as a source of power and irrigation across a broader expanse of land than it had when it originally flowed directly from Harold's Cross towards St Patrick's Cathedral. This work is now believed to have taken place a little before 1191, the year in which Archbishop John Cumin, granted the tithes from a mill in Donore to his new collegiate church of St Patrick. The re-routing of this portion of the Poddle, known as the Abbey Millstream, involved two radical early civil engineering schemes. The first required augmenting the flow of the Poddle itself, which was achieved by means of a new channel connected to it from the Dodder River as far south as Balrothery. The second task involved bringing the waters of the expanded stream along the western boundaries of the abbey lands and through their centre, thus defining the boundaries and providing a source of irrigation and power.

Near Harold's Cross the river was diverted slightly to the west where it ran parallel to the ancient watercourse for about a half mile or so, before being turned in a north-westerly angle towards Cork Street at a point to the west of Marrowbone Lane. Here the river was once again turned sharply towards the north-east before being turned southwards again down what was to become Pimlico and Ardee Street. Along the way the river serviced the malt-house mill at the junction with Cork Street, before being turned sharply towards the north-east at the foot of Sweeney's Lane. In this location a mill pond (which survived until the 1960s) was created to build pressure to drive the Double Mills at Warren Mount. After this, the Abbey Millstream rejoined the ancient water course in the rear gardens of New Row, from where it flowed northwards past St Patrick's Cathedral, before turning eastwards again below Dublin Castle and eventually escaping into the River Liffey close to the present Clarence Hotel on Wellington Quay (Fig 4.13).

One third of the abbey's water supply was diverted at Mount Argus by means of a stone set into the river, known as the Tongue or Stoneboat. This new channel, known as the city watercourse, was carried more or less directly northwards to the city basin just to the south of James Street, from which high point on a natural ridge it provided water to the city. The control that the monks exercised over the city water supply, as well as what remained of the Poddle itself after it eventually emerged from the abbey lands to the south of Patrick's Cathedral, remained a matter of dispute between the city and the abbey throughout the middle ages. However it was not only the access to the water supply that caused friction with the city, but also the rights and privileges which the abbey enjoyed at the city's expense.

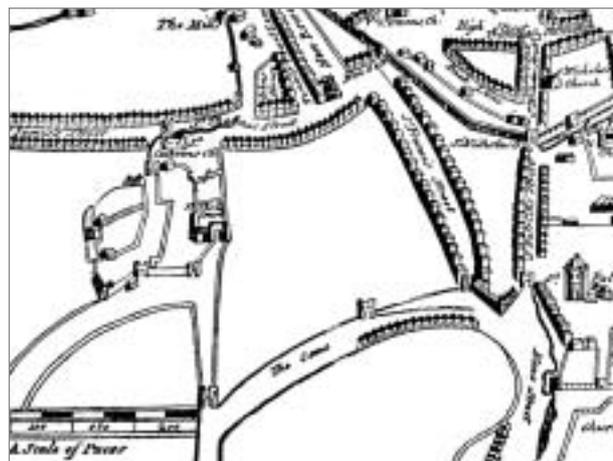


Fig. 4.14 (left) John Speed's map of 1610

Fig. 4.15 (above) Detail of Speed's map showing area around the precinct of the former abbey to the south-west of Thomas Street.

Amongst the privileges granted to the abbey in the 12th century was a complete liberty in legal and property affairs. The abbot was answerable only to the king, and he and his tenants remained outside the jurisdiction of the city of Dublin. This jurisdictional liberty (the area was referred to as Thomas Court and Donore), corresponded to the liberty granted to the archbishop of Dublin, in his manor of St Sepulchre to the east, and to the liberty of the cathedral chapter of St Patrick's Cathedral itself. The legal rights associated with the *liberties* survived beyond the middle ages. In 1545, William Brabazon, justiciar and chief agent of the dissolution of the monasteries, was granted the lands and the rights of St Thomas' Abbey by the King. Brabazon was the ancestor of the future Earls of Meath, who continued to hold ground rights to much of the land in this area almost to the present day. Their manor court still survived at the junction of Marrowbone Lane and Thomas Court in the 1850s.

So while the waters of the Poddle gave shape to the area of the Coombe in the late 12th century they also provided the mechanical basis for the industrial development which took place there afterwards. Water was a source of power in the middle ages, political as well as economic, and despite the advent of steam power in the 19th century or electrical power generated by burning fossil fuels in the 20th century, water continued to be a valued industrial resource until the modern era. It is no surprise then that this part of the Liberties, organised for industry by the Augustinian monks in the late 12th century, continued to be the centre of uninterrupted industrial activity until very recently. A report on the use of waterpower in the early 12th-century Cistercian monastery of Clairvaux reveals the early industrial ingenu-

ity of the monastic orders. It also describes the efficiency and intensity of the operations associated with the water supply. This report describes how water from the same channel was used to power four separate milling activities, first the crushing of grain, secondly the sieving of flour, thirdly the fulling of cloth and finally the same water was used for the tanning of leather for shoes for the monks. Mills were very profitable in the middle ages. Not only could the monks grind their own grain, but their tenants were under an obligation to use the same mills, and were charged a proportion (usually a tithe) for the privilege.

4.3 17th-century changes

However it was not until after the dissolution of the monasteries – St Thomas' Abbey passed into secular control in 1539 – and the beginning of the speculative laying-out of the area into new streets and house plots by the Earls of Meath in the later 17th century, that the area was transformed from one of pastures and gardens into the built-up urban landscape it remains today. John Speed's map of 1610 gives us a lucky glimpse between the demise of the abbey and the beginning of these works later in the 17th century (see Fig. 4.14). A terrace of houses ran along the Lower Coombe (labelled The Coombe) and was terminated at its western end by a gate house. The houses were gabled to the street, in a way which optimised the available street frontage. Many of the buildings belonging to the precinct of St Thomas' Abbey, to the north-west of the Coombe, still existed at this time. In a will dated 1624, the first Lord of Meath, Edward Brabazon leaves "a life use of Thomas Court to his widow, the house and gardens and offices etc.,

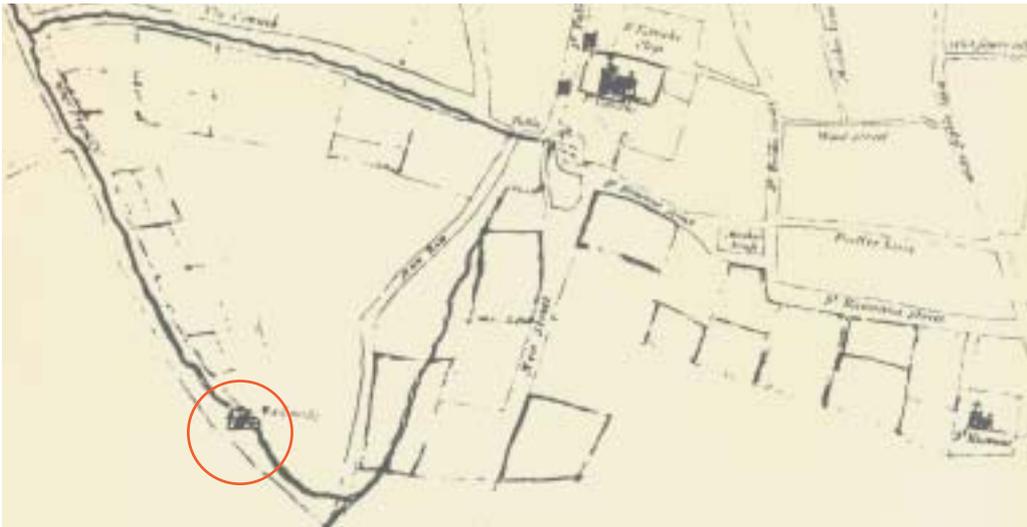


Fig. 4.16 Detail of de Gomme's map showing the watercourses in the Coombe area. The Double Mills (Red Mills on de Gomme) are circled in red.

as well as four closes or woods...lying on the north of the lane of Donore". The rest of the land to the north and south of the Coombe appears as open fields. The Commons Water is indicated running along the Coombe, as well as the diverted course which joins it south of New Row, itself suggested by a pair of dotted lines. The triangular area of ground defined by these water systems was clearly delineated on Bernard de Gomme's sketch map of 1673 [*again relevant detail (cropped) map*]. The channel which descended Crooked Staff on the west was shown feeding the Red Mills (Double Mills) (Fig 4.16) through what remained for the most part open fields. New Row was no longer a country lane, but had been named, suggesting some built developments although house plans were not included on this plan. The continuation of the Poddle into Blackpitts was also indicated, although not yet labelled. A number of markings however suggest field boundaries throughout the rest of the area.

It was almost immediately after de Gomme's map was produced in 1673 that the area south of the Coombe began to be developed as a built-up suburb by the Earls of Meath. In 1674, Edward Brabazon, the 2nd Earl of Meath, secured a license from the King (Charles II) to create a great market in an area south of the Coombe, directly below the site of the later parish church of St Luke's. Many of the industries of the area were agriculturally based, and this market would deal in the raw materials – wool, hides, flax etc. – which serviced them. In 1662 a parliamentary Act "for encourag-

ing Protestant strangers and others to inhabit and plant in Ireland" had been passed. This led to an influx of Anglican weavers from the west of England as well as protestants from the continent fleeing persecution. Amongst these were the Huguenots for whom the Lady Chapel in St Patrick's Cathedral was set aside in 1665. These economic and religious refugees, with their industrial skills and continental business contacts were in turn attracted to the facilities and the legislative liberties they found in the area of the Coombe.²

The ready water supply which was a feature of the area from the late 12th century as we have seen, was the source which powered these industries, and it was the essential element in giving shape to what in fact developed. It was because of these hydraulic facilities, that the area around the future St Luke's provided such a contrast, in shape and form, to the residential quarters then being developed by Francis Aungier to the east, and Humphrey Jervis on the north bank of the river. However each of these quarters needed the social and cultural amenities which would create communities from amongst the businesses and residences located along the newly developing streets. Francis Aungier provided the grounds and funding for St Peter's Church in 1680 almost immediately after he had begun developing the area, just as Josiah Dawson would provide a site for St Anne's Church when he developed the suburb east of Grafton Street some thirty years later. The retrospective creation of the parish of St Luke's by means of the Act of 1707,

² Peter Walsh has done extensive research on the leases of the early Meath estate, and some of his findings are included in his report on St Luke's Church which he prepared as a submission to this conservation plan.

and the eventual construction of the church from 1713-16, may have come some forty or so years after the Earl of Meath first began to develop the quarter, but the institution of the parish and all that it implied was no less welcome when it finally took place in the second decade of the new (18th) century.

4.4 St Luke's Parish

As noted in the following following chapter on the architectural history of the church, St Luke's parish was one of a number of parishes established by Act of Parliament in 1707. Some of these were extensions of previous parishes. In this way, St Luke's catered for an area on the south-west of the previous St Nicholas Without, St Mark's was an extension to the parish of St Andrew's, and three new parishes were formed from the extensive single parish of St Catherine, St James and St John, Kilmainham. A wholly new parish of St Anne, which was to cater for the suburb being created by Josiah Dawson to the east of Grafton Street, was also instituted by the Act. After the disturbances of the later 17th century had finally abated the state of the ascendant Church of Ireland underwent a period of critical review. There was a general outcry about the bad condition and low numbers of parish churches and glebe houses in all parts of the country. However the number of churches built during this period remained reasonably small. This may suggest, on the one hand an exaggeration in some of the claims, and on the other, the inertia and corruption which was a characteristic of such an entrenched body as the established church in the 18th century. Archbishop William King (1703-29) of Dublin, was amongst a small number of exceptions to the general rule of episcopal and clerical apathy. He was one of the few very active church building bishops of the early 18th century. By 1713, he claimed to have collected £14,000 for his building fund from private donors, and to have had seventeen churches built or rebuilt.

St Luke's Church was begun the year after this claim was made, so it may not have been included amongst the seventeen churches boasted of by the archbishop. His personal contribution of £50 towards its construction was considerably less than the £1,200 made by Dean Stearne of St Patrick's cathedral, whether that was a personal contribution on behalf of the dean (who had been the rector of St Luke's parent parish of St Nicholas Without) or money which was held in trust by the chapter of the cathedral for the future parishioners of St Luke's is not clear however. The Dublin Corporation Assembly Rolls for 1716 indicate that Archbishop King, and the dean of St Patrick's had "pro-

cured an Act of Parliament" (6 Anne, 21) and "that the ground was purchased in the said parish of St Luke by the right reverend doctor John Stearn, now Lord Bishop of Dromore, the dean of St Patricks, and a handsome church erected thereon". The Corporation granted a further £50 "towards finishing the said church" following the petition of the Reverend Anthony Dopping, and this and all other grants were recorded in the Building Accounts (discussed in full in the essay on the architectural history of the church) which were listed in the Churchwarden's Accounts. The 1707 legislation also indicated that while the parish of St Luke's and the parish of St Nicholas Without were to be entirely independent of each other, they both "shall be answerable to the dean of St Patrick's Cathedral in the same manner in which the then current St Nicholas Without was subject to him". It was the canons of the cathedral who in fact first "consented to the division of St Nicholas without the walls (whereof they were rectors) into two parishes" during their chapter meeting on the 25th of August of that year. This proprietorial relationship continued throughout the history of St Luke's and partly explains why the largest share of funds towards construction came from the dean.

While the legislative provisions for the parish were enacted in 1707, the parish didn't actually come into existence until the retirement of John Stearne. The legislation made allowances for the careers of the incumbent rector, who in this case was the dean. John Stearne was appointed Bishop of Dromore on the 1st of May 1713, and it is during that month that the first baptisms were recorded in the Register of St Luke's, despite being carried out in the parish church of St Nicholas Without. Stearne was replaced as dean of St Patrick's by Jonathan Swift, who consequently had a relationship with the new parish throughout the rest of his career. The Building Accounts tell us that the first Cess or tax on parishioners, which raised a total of £100 18s, was made during 1714. Building works were begun during the Spring of 1715 by the digging of foundations and the construction of the crypts. The church was completed by the Autumn of the following year, so that it could be consecrated by Archbishop Edward Synge of Tuam on October 8th, 1716.

The Act to create the parish of St Luke's was secured, as has been noted already, in 1707. St Luke's was created out of the parent parish of St Nicholas Without, which itself had been an offshoot of the parish of St Nicholas Within, located, as the name suggests, inside the medieval city walls. The original St Nicholas Church, built in the 11th century, had been located on the north side of Christ Church Cathedral. Another St Nicholas parish church was built in the 12th century on a site just south of the what is now the "Peace



Fig. 4.17 *St. Nicholas Within as it appears today.*

Park” on the corner of the present Nicholas Street and Christ Church Place. The last St Nicholas Within church was rebuilt in the same location in 1707, and it is the ruins of this which face onto the top of Nicholas Street to this day (Fig 4.17). In the 14th century, during the episcopacy of Archbishop Alexander de Bicknor, the parish of St Nicholas was extended outside the city walls in the direction of the episcopal palace of St Sepulchre to the south. The north transept of St Patrick’s Cathedral was used by the parishioners of St Nicholas Without as a place of worship. It was fitted out with galleries, pulpit and altar, in the same way as any other parish church. As the extra-mural population of the city continued to expand in all directions, the southern part of the parish split away to form St Luke’s parish at the beginning of the 18th century. However because of flooding on this side of the cathedral in the first instance and difficulties in sharing the Lady Chapel with the French Community which had briefly served as an interim solution, the parishioners re-joined their offspring parish of St Luke’s in 1789. This reunion was short-lived, despite the fact that the St Nicholas Without community had paid £90 towards the building of a new gallery to accommodate the extra numbers in St Luke’s Church. They returned to St Patrick’s Cathedral and to renting access to the Lady Chapel from the Huguenots. They re-built the parish church in the north transept of St. Patrick’s Cathedral between the years 1822-26, but this church was again in poor repair by 1860. Finally in 1861 it was decided to amalgamate permanently with the parish of St Luke, and to share with them their parish church south of the Coombe, thus establishing the combined parish of St Nicholas Without and St Luke’s.



Fig. 4.18 *Sign on the Widow's Houses indicating they belong to the combined parish of St. Nicholas Without and St. Luke.*

4.5 Huguenot Parish?

A good deal of confusion has been created regarding the role played by the Huguenots in the parish of St Luke’s. Some historians have referred to St Luke’s as a Huguenot church, and indeed the words inscribed on the new bell cast in 1903 – “To the Glory of God and in Memory of the Coming of the Huguenots 1685” – would seem to confirm this idea. However Huguenots were non-episcopal Calvinists, who fled from the persecution suffered in the Catholic France of the later 17th century. Barely protected in that country by the Edict of Nantes, its revocation in 1685 led to mass emigration to the relative safety of Germany and Switzerland to the east and Holland, Britain and Ireland to north and west. However the gift in 1665 to the community of the Lady Chapel in St Patrick’s, some three years after the “Act for encouraging Protestant strangers and others to inhabit and plant in Ireland”, makes clear that Huguenots were coming to these shores long before 1685. It was only those who agreed to conform to the Anglican church rites and government, albeit through the medium of French, who were allowed to worship in the Lady Chapel. Amongst the agreements made by the immigrants was “that the French congregation should be bound by the discipline and canons [rules] of the Church of Ireland under the jurisdiction of the Archbishop of Dublin”. In this sense they were both episcopal and Anglican, and were considered as Conformed Huguenots. Those conformists who settled on the north side of the river were served by St Mary’s chapel, in a small street off Capel Street, now known as Meeting House Lane. The French Protestants who sought to continue within their own tradition were also tolerated by city and state. These non-con-



Fig. 4.19 Detail from John Rocque's map of 1756 showing the location of the chapel in Peter Street

formed Huguenots worshipped at a chapel in Peter Street on the south side of the city, and in Lucy Lane (now Chancery Place) on the north side. The chapel in Peter's Street, to the west of St Patrick's Cathedral, was illustrated in Rocque's 1756 plan (Fig 4.19). Unlike contemporary Catholic churches, the French chapel faced onto the street, with a small garden to the front and a graveyard to the rear.

However it is certainly likely that some Huguenots who settled in the area of St Luke's parish joined the church of their neighbourhood and were able to forego the French language service in St Patrick's or the rigours of a strict Calvinism which was the norm for them in their homeland. An examination of the early pages of the first volume of the Baptismal and Marriage register reveals a small, although not insignificant, number (approx. 15%) of non-English and non-Irish names – Delphy, Ivard, Morganon, Huband amongst others, and many of these were likely to have been Huguenots. One of the most influential early ministers of St Luke's, Theophilus Brocas (1745-70), who was celebrated for his work promoting the silk industry in the area of the Coombe, was of Huguenot extraction.

The tenor of the church, its approach to worship and liturgy, and the way in which it chose to physically and aesthetically articulate these values, remained staunchly low-church throughout much of its first two centuries³. This Calvinist tone, suggests the influence of the Huguenots amongst the brethren of the parish. However in a letter to Archbishop King in 1718, Rev'd Anthony Dopping listed the proportions of those living in the parish as "Conformists 2,438 [these would have included those Huguenots who chose to worship at St Luke's]; Dissenters

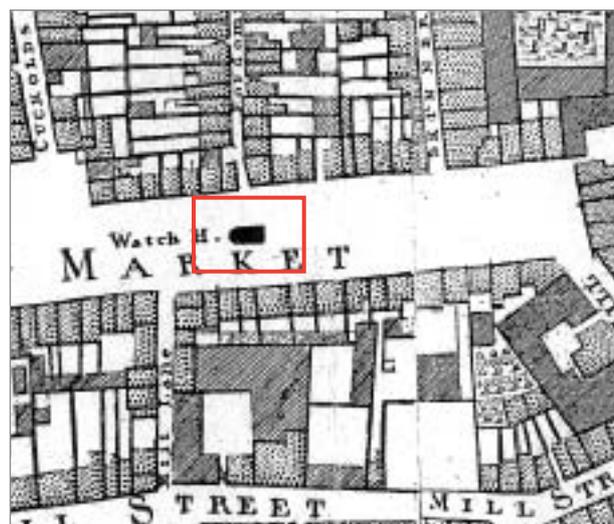


Fig. 4.20 Detail from John Rocque's map of 1756 showing the Watch House in the centre of Newmarket.

823 [it is probable that the greater number of these were in fact the non-conformist Huguenots who lived and worked in the area]; Papists 1,106". So for the small number (perhaps around 350) of Huguenots who worshipped according to the conformed rite of the Anglican church at St Luke's close to double that figure remained outside the established church. However within St Luke's itself the vast majority were not Huguenot. Whatever of their very obvious importance to the area, and the degree to which some of them joined the parish, and were a strong influence upon it, St Luke's was not a Huguenot church.

4.6 The role of the Anglican parish in creating "social order"

We have already noted how Francis Aungier during the 1670s and Josiah Dawson in the early 1700s, both provided the grounds and some funding towards establishing new churches in their nascent residential suburbs. Both of these areas were built to attract the best type of citizens to live in some of the largest and most stylish residences of their day. However their motivation was not exclusively, or indeed necessarily, religious. A parish of the established church lent a cohesion to a new area and aided in its social development, which in turn led to economic stability and prosperity. The parish also took the very practical responsibility for many of the infrastructural amenities in an area, such as lighting and maintaining the paving of the streets, as well as the more serious business of policing them. In a letter to Lord Palmerston from William King, urging him to build a church on his land in Stoneybatter, the archbishop suggested that "a church would reform the local manners, attract protestants to the

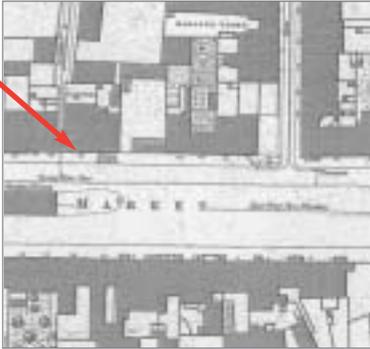


Fig. 4.21 Detail from the 1847 Ordnance Survey map showing the police station to the north of the former Watch House (by this time a fire engine house).



Fig. 4.22 View dating from pre-1975 from the gates of St. Luke's with the Widows Alms House on the left and the church visible at the end of the avenue. (Reproduced courtesy of Representative Church Body Library)



Fig. 4.23 The same view as above in 2003, now a building site.



Fig. 4.24 The Widows Alms House during the development of the surrounding site.



Fig. 4.25 Detail from the 1847 Ordnance Survey map showing St. Luke's and the parochial school located at the foot of the avenue.



Fig. 4.26 Detail from the 1886/7 map showing the former parochial school now the Widows Alms House.

area, and would improve his lordship's rents".

The Watch House illustrated on Rocque's 1756 plan in the centre of Newmarket was run and manned by the parish, and would have been of special importance during the busy fair days which took place there regularly (Figs 4.20 and 4.21). The 1847 Ordnance Survey map of the area shows that a new police station had opened just to the north of the former watch house. The establishment in 1836 of the Dublin Metropolitan Police took the responsibility for civic order out of the hands of the parishes. However it is notable that the old watch house was by then been replaced by a Fire Engine House. This too was administered by the parish until the establishment of the Dublin Fire Brigade in 1862. We would expect that St Luke's would have played some part in making provisions for the poor of the parish and certainly the account books which have survived from the beginning of the 19th century right up to 1974, list the many legacies to the sick and poor and to widows and orphans of the parish. A school was established for poor boys of the parish in 1810. This was built at the foot of the

long avenue which ran until recently from the Coombe to the church. When the school was moved to New Street in 1862, the building was converted to form the Widows Alms House thus continuing the tradition of parish-lead social welfare. St Luke's Parish was also host to the proselytising Irish Church Missions, who established a ragged school on the Coombe to the west of the church. Here they took boys of all religions, and while they fed them and provided them with clothes and other material benefits, they also sought to convert them to the righteous path of the Protestant faith. Margaret Aylward, who had been imprisoned for her militant opposition to these activities, and who set up her orphanages in competition, established the Holy Faith Sisters in 1869. She founded St Brigid's School in 1877 on a site in the Lower Coombe, which still thrives today to the east of St Luke's Church. The system of social care, administered by the church of Ireland parish, was far from universal. While people of all religions in the parish had to pay tithes towards the upkeep of the established church, only those of the protestant faith, or those willing to undergo a protestant education, were catered for by these schemes.

4.7 Social Context – industrial and residential: rise and decline

A diverse range of industries filled the area around the Coombe from the end of the 17th century. This industrial base grew in prosperity throughout most of the 18th century, providing employment for a large resident population. However the Coombe remained vulnerable to changes in national and international markets throughout the period. To a lesser extent it was also susceptible to changes wrought by a proprietorial British parliament in the late 17th and the early 18th centuries. The effects of the 1699 Woollen Act, which forced all Irish exports to be sent directly to Britain only, and under prohibitive import duties, have been perhaps exaggerated. It seems clear that the weaving trade in Ireland continued to thrive, finding outlets in an ever-expanding home market. The restrictions on the woollens trade, was also an incentive towards greater diversification: the development of the linen and cotton trades, as well as the more specialised silk and poplin manufacture in particular, were especially associated with French immigrants who arrived in the area in great numbers after the Williamite wars of the early 1690s. However economic depression, caused by repeated crop failures, as well as internationally depressed markets, was the dominant characteristic of the first thirty years of the 18th century. The worst of these were the 1720s, marked by extreme agricultural and industrial decline, culminating in widespread famine during the years 1728-29. It was this famine, and the severe depression which hit the weavers in the area of St Patrick's Cathedral and the Coombe, that prompted Swift to publish his savage *Modest Proposal*, in which he suggested that the children of the poor be fattened to feed the rich.⁴ International trading and agricultural conditions experienced a revival after the 1720s and industry continued to grow throughout the succeeding years, and until the end of the 18th century.

The year 1800, which saw the passing of the Act of Union, is often cited as having a cataclysmic effect on the economy in Ireland. With the abolition of the Irish parliament, the very rich, and many of those who lived to furnish them with luxury goods and exclusive services, left the country, and the Irish capital in particular, in great numbers. However it was the nature of industrial development in England during the 19th century which had the greatest impact on Irish industry, and indeed on industry in all but the biggest urban centres on the island of Britain as well.

The efficacy of new forms of transport and the development of ever more efficient and large-scale techniques of production, meant that industry became more and more centralised. Towns like Manchester and Birmingham flourished, while production in smaller centres became less and less profitable. The development of new techniques of mass transport, trains and trams, also led to a massive depletion of population in inner-city residential areas of Dublin. It was the better off, for the most part, who moved out to the new suburbs of Dún Laoghaire, Rathmines and Rathgar. This led to a drainage of municipal funds, by way of city rates, and also had the effect of diminishing the Protestant city parishes, and St Luke's was no exception. The age-old habit of living in one's place of business, was broken irretrievably, and the large houses of the former wealthy businessmen and traders of the Coombe were divided into tenements and filled by the very poor.

Perhaps the Liberties were harder hit than most by the decline experienced during the early years of the 19th century. Smaller-scale industries and trades continued to flourish. The census made by Rev'd James Whitelaw in 1798 (published in 1805) records the occupations of the residents of the short stretch of road at the end of the Coombe then known as The Poddle (Dean Street): 5 publicans, 2 huxters, 1 toyshop keeper, 1 pawnbroker, 1 linendraper, 1 chandler, 1 china-shop keeper, 1 tin-man, 1 grocer and dram-shop keeper, 1 old iron shop keeper, 1 baker, 1 haberdasher. Three others were listed as upper or middle class (the former being lower, or perhaps what we might call skilled working class), 1 starch manufacturer, 1 distiller, and 1 with no occupation [i.e. gentry]. A further seven houses (a little more than a quarter of the total 27) in this short street were let out in tenements, and were occupied by the poor – unskilled labourers and those in intermittent employment. Although this represents only a small sample of the whole of the Coombe, many of the listed occupations were much less substantial than those practiced by the many hundreds of weavers, cloth merchants, tanners and brewers which once filled the area. While some of these industries, especially brewing and various milling activities, continued, the large-scale textile industry underwent a gradual albeit terminal decline.

In fact the area around the parish of St Luke's was to become notorious for the degree and extent of poverty which was witnessed there during the 19th century. The parish was always considerably poorer than most through-

⁴ It is perhaps worth noting that when Swift, some six years earlier, came to castigate the attempted introduction into Ireland of the debased Wood's coinage, it was in the guise of the drapier, that most quintessential trade in the area of his home, that he chose to call for a boycott.



Fig. 4.27 Poole St., of Pimlico in the Coombe c.1900. The urban decay and evidence of poverty is apparent.



Fig. 4.28 Detail from 1939 OS Map of Dublin with typical DADC social housing schemes around the Reginald and Gray Streets cross axis and including Meath, Gray, Reginald and Brabazon Squares.

out its history as the lack of architectural ambition in the construction of the church itself would testify. But conditions were to deteriorate considerably as the century progressed. According to one account of the parish in 1825 (G.N. Wright's *Historical guide to the city of Dublin*), the advertisement for the annual charity sermon at St Luke's was headed by the words, "The poorest parish in Dublin". Many reports, including the 1805 Whitelaw census, speak of the dense overcrowding in the many narrow streets and alleys filled by cabins and old housing stock divided into multiple tenancies. Much was made of the unsanitary conditions, and despite the establishment of the so-called House of Recovery and Fever Hospital in Cork Street soon after the publication of Whitelaw's census, there was a widespread outbreak of cholera in the area in 1832-3. Francis White's contemporaneous report includes *inter alia* a description of a visit to Hamilton's Court off Skinner's Alley, which as we have seen gave access to St Luke's Church from the west. In this small court, there were three groups of narrow houses which inadequately catered for a total of 182 "mendicant lodgers". The drains were open and clogged without any outlet. Nearby in Elbow Lane (the site of the later Grey Street on the north side of the Upper Coombe), White discovered four cases of malignant cholera during one twenty-four hour period, in a single room which housed 15 people on eleven straw litters [beds].

The response to these levels of urban poverty was haphazard and for the most part ineffective throughout much of the 19th and the 20th centuries. It has been argued that the efforts to relieve urban poverty never matched the attention given over, by those who sought to effect change in society, to the problems of the rural poor. Nor has the social history of urban areas been recorded in later years in any way

comparable to the documenting of the oral histories of rural Ireland which were carried out by the Folklore Department of UCD in the early years of the new state. Amongst those who made contemporaneous studies of the problems of the urban poor, much was made of the dense overcrowding, the unsanitary conditions and the narrow alleyways and dark under-ventilated spaces in which thousands of the poor continued to live. The houses of the late 17th century and the 18th century no longer adequately served the tenemented throngs who filled them during the 19th and 20th centuries.

The experiment in re-housing some of the urban poor made by the Dublin Artisans Dwelling Company (DADC) was laudable, but altogether too small to really impact upon the problem (Fig 4.27). The planned model estate of four squares of two-up, two-down brick houses set in the interstices of a pair of streets set cross-wise, catered for an employed skilled labouring class who could afford rents of 3s 6d a week at the least. The very poor who had occupied the condemned former space around Elbow Lane, were only moved on to other hovels elsewhere. Dublin Corporation paid for purchasing the former houses on the condemned block on the north side of the Upper Coombe, and for demolishing the run-down houses and clearing the sites. They leased this to the DADC who paid for the building of the houses. The whole project cost in excess of £50,000 and discouraged any similar project in the area. Later efforts to tackle the problem involved long-winded legalistic battles to have individual unsafe properties condemned, and dark unsanitary basement residences closed-up.

The idea of loss-making social housing did not gain currency until after the founding of the Free State. An incredibly precocious example of publicly-funded garden-city type housing was begun in the area of the former Tenter Fields in 1922. Later efforts in public housing included the flats on Chamber Street which in a more humble form sought to emulate the generously equipped apartment complex built by the Guinness family on Bull Alley, and the admirable later-20th-century schemes on the Coombe itself at the junction of Meath Street. While those concerned with heritage may justifiably lament the loss of such a unique stock of historical housing, most of these early-18th-century houses had long since ceased providing adequate comfort and shelter to their residents. However many of the large-scale interventions into the area, public-spirited social housing as well as more recent large private apartment developments, and the introduction of the new relief road, have tended to give a dislocated, battle-weary appearance to the area. A positive and imaginative re-use of the historic site of St Luke's, with its physically embodied memories and history, as well as its rare island of green space, might go some way to return some identifiable coherence to at least one part of the Coombe.

4.8 Conclusion

The decline of St Luke's parish was more rapid in some ways than that of the area itself, as many of the better-off Protestant businessmen moved with their families to more salubrious neighbourhoods outside the ring of the canals. That process had already begun in the 19th century in St Luke's and elsewhere. Of the ten Church of Ireland churches grouped around St Patrick's Cathedral, five of them were to close between the years 1830-39.⁵ Based on the letter from Rev'd Anthony Dopping, quoted above, we know that the original population of the parish was 4,367, of whom 2,438 (56%) were Church of Ireland. In 1834, the parish area had a population of 6,605, of whom only 940 (14.2%) were members of the parish⁵. In 1861 the total population had declined to early-18th-century levels; the proportion of those who belonged to the established church had also dropped considerably. There were 4,078 people recorded, of whom 427 (10.5%) were parishioners. In 1901 while the total number living within the bounds of the parish, 4,037, hadn't dropped significantly, there were now only 338 recorded as members of the parish, a worrying 8.3%, or a little over a third of the numbers in the 1834 parish, and

approximately one seventh of the number who lived there when the parish was first formed. This decline continued during the 20th century, although St Luke's parish managed to hang on until the 19th of September 1975, when the final thanksgiving service was enacted by the last of its parishioners. Its present form, roofless, wind-blown, exposed and un-cared for, only hints at the thousands of care-filled hours that were lived within and about its walls. In a similar way the shape and physical character of the streets in the Coombe, whatever of the very sad remainder of original fabric which survives upon them, speaks of, and bares witness to, a geography and history rich in the memories of those who have passed and of those that live there still.

5. These and the figures which follow are quoted from John Crawford, "Churches, people and pastors: the Church of Ireland in Victorian Dublin, 1833-1901" (Unpublished PhD thesis, Maynooth Department of Modern History, 2003), p.262.



Fig. 5.1 *St. Luke's as it stands today viewed from the new Coombe bypass road.*



Fig. 5.2 *St. Luke's in the early 20th century viewed from the approaching tree lined pathway. (Reproduced courtesy of Representative Church Body Library)*



Fig. 5.3 *View from approaching pathway c.1970. (Reproduced courtesy of Representative Church Body Library)*



Fig. 5.4 *View towards St. Luke's from gateway at the Coombe, c.1970. (RCBL)*

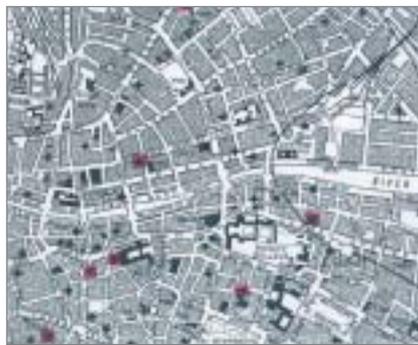


Fig. 5.5 *Map indicating locations of early 18th century churches which survive today.*

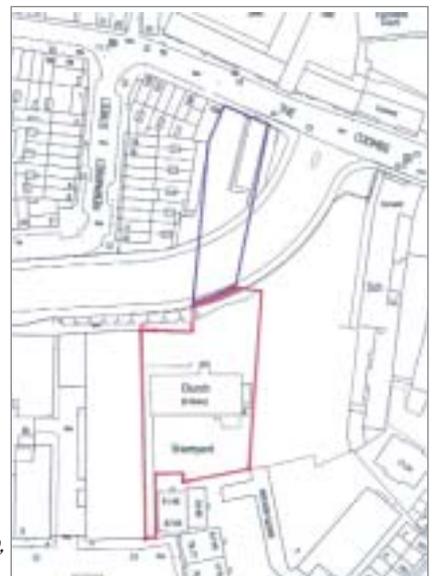


Fig. 5.6 *(far right) Map locating St. Luke's with section which today remains under Dublin City Council ownership outlined in red. The area outlined in purple includes the section now built over by the Coombe Relief Road and the former Coombe entrance and Widows Alms House, which is presently being redeveloped privately.*

5.0 Architectural Appraisal

5.1 Introduction

A reasonably unknown remnant of Dublin's urban history, the surviving ruin of St Luke's church was often a source of puzzlement to the casual passer-by along the streets of the Coombe. Until recently, this large-scale roofless building could be seen behind gates and in the distance at the end of a rising pathway. Within an enclosed oasis of quiet, neglected and unexplained, it appeared isolated amidst an otherwise busy urban landscape. In fact St Luke's is one of a very small group of surviving Dublin church buildings of any denomination that were built at the beginning of the 18th century. This group includes St Mary's in Mary Street, the ruin of St Nicholas Within on Nicholas Street, the surviving western tower of St George's Church, Hill Street (south-west of Mountjoy Square), St Anne's on Dawson Street, St Werburgh's at the back of Dublin Castle and St Luke's itself (Fig 5.5).

The shell of St Luke's church now appears on a shelf of high ground on the south side of the new Coombe/Cork Street by-pass in the heart of the historic Liberties area on the south of the city (Fig 5.6). The enclosed site includes the church building itself with some ground to the south and north that makes up part of the original graveyard. However the west and east sides are tightly bordered-in by a narrow passageway on the west end (which gives access to Newmarket to the south) and a contiguous boundary wall on the east. While the church was, from its first construction, hidden deep within a highly developed urban locality, the site has suffered continually from reductions throughout its history. However some of the most regrettable of all these reductions have taken place in recent years. These include the introduction of the four-lane carriageway across the historic entrance avenue which linked St Luke's with the Coombe, and in recent months the loss of an historic boundary wall on the west side of the site.



Fig. 5.7 The church is constructed of rough-coursed calp stone.



Fig. 5.8 A projecting cut stone plinth continues round all sides.



Fig. 5.9 North elevation as it appears today.

5.2 Description of the building

St Luke's Church as it appears today is a roofless, box-like rectangular building, of dark grey un-rendered local stone (calp). The only interruptions of this rigorous rectangular geometry are the vestry at the eastern end of the south wall, the projecting rectangular apse added to the east end of the church in the years 1899-1900, and the awkward late-19th-century porch which covers the previous 18th-century entrance in the middle of the north side. The church masonry is roughly coursed hammer-dressed calp, with block-dressed quoins at the corners and a projecting plinth of cut stone which continues round all four sides. The masonry is robust and well crafted, giving the church a sense of sober stability that is one of its most appealing features. Beneath these walls is hidden a remarkable labyrinth of masonry passages with brick barrel vaults and some thirty burial chambers which make up the crypts of St Luke's. The fact that only three of these thirty chambers were ever used for burials speaks of the initial ambition of the founders of the church as well as the future depressed history of the area.² The main entrance was always on the longer north front of the building, facing towards the Coombe down a long avenue of elm trees. A minor entrance on the north side of the western façade, gave access to the stairs unto the galleries within, and outside to a paved pathway leading to a gate into Skinner's Alley. This doorway was later moved to the western end of the north side, and is the location of the present steel door into the church

ruin. Access to Newmarket, via the surviving gateway to the south of the church, was introduced following the renovations made on the church during the 1880s.

The north (front) façade is punctuated by a set of four windows (matching the four on the south), with cut-stone surrounds and segmental arches. These are all concentrated towards the centre. The second window from the east, half the size of the others, was clumsily placed over the now obscured doorway. This was a fine "white stone" (granite) classical entrance with engaged rusticated pilasters and a segmental pediment. The awkward articulation of the main façade – four apertures lacks the symmetry we might expect on a building of this time – raises questions regarding the authorship of the building. There is also some confusing discrepancies between the present appearance of this entrance façade and a depiction of it in an ink & wash painting (c.1818) in the collection of the National Gallery of Ireland (Figs. 5.9 and 5.10).

Evidence from the Churchwarden's Accounts, indicates that Thomas Burgh (Surveyor General, and architect responsible for the Library at Trinity College, Dr Steevens' Hospital, and St Werburgh's & St Anne's churches amongst many others), was supervising architect at St Luke's, signing off on measured works throughout its period of construction. However it appears barely credible that the architect responsible for the limited, but competent classical grandeur of the Old Library at Trinity, was also responsible

2. A large number of burials from the former St Peter's Church graveyard as well as the reredos of the same church were stored in the crypt of St Luke's during the early 1980s. The issue of these burials is dealt with elsewhere in the Conservation Plan.



Fig. 5.10 *Irish School, St. Luke's, the Coombe, c.1818. Reproduction of this work is by courtesy of the National Gallery of Ireland.*



Fig. 5.11 *View of one of the barrel vaulted passageways leading to the burial chambers in the crypt.*



Fig. 5.12 *Gateway onto Newmarket as it stands today.*

for the façade at St Luke's. The survival of the full set of building accounts for the church (discussed below) provides an opportunity, (outside the scope of the present work), to reconsider the nature of architectural design and the profession of architect during the period. Nor can we merely pass-off the "design" to the master craftsmen at St Luke's – John Whinrey, Isaac Wills, Francis Quin et al – who otherwise followed Burgh from job to job throughout the city during this period. Perhaps Isaac Wills, who is considered responsible for the façade (albeit copied from an Italian church) of the vastly superior St Anne's, was responsible for the final appearance of St Luke's, but there can be no sense that design drawings were made. This is a church that was put-up, according to best local artisanal practice, but without the benefit of any overarching pre-conception by an "architect" as such. It is worth noting finally that Burgh received a payment of £100 for St Werburgh's, whereas no fees whatever were paid to him for St Luke's.

The 1818 painting, which provides us with our earliest view of the church, also throws before us some potential discrepancies. A competent rather than skilful drawing, it nevertheless depicts windows which are round-headed rather than segmental as the windows are today. There is no surviving record of any changes to the windows. The painting also gives us our only graphical image of the pedimented doorway on the north side. Some other differences between this early 19th-century view and today, are the steep pitch of the roof (a new roof was built in 1835); the double bell-cote with two bells (a single bell was cast from the previous two in 1903); and finally the depicted single round-headed window on the eastern side differs from the actual apse with large semi-circular stained-glass window which was intro-

duced at the end of the 19th century.

Perhaps one of the most striking features of the church as it was first built, and illustrated by the early 19th-century drawing, is its severe rectangular simplicity. This formal economy is in keeping with the way in which the building was used. St Luke's church was built according to a late-17th-century idiom. It is a type which found its first expression, in the large series of churches designed by Christopher Wren in London after the Great Fire of 1666. This accidental mass clearance of previous parish churches gave Wren the opportunity to design *de novo* the Anglican church type. He was unencumbered by the built precedent of formerly Catholic churches, with their compartmentalised and screened, chapels, chancels, and transepts, in which most protestants elsewhere continued to worship. Wren's churches were a rational response to the new emphasis on preaching, in contrast to the old Catholic emphasis on the often physically hidden "mysteries" of the Latin mass. His ideal was a single open space in which all could see and hear without physical hindrance. St Luke's is designed in this "auditory" or "room-church" tradition. Rectangular and open, with clear sight-lines to the pulpit rather than the altar, and without recessed or privileged altar areas, the internal space was further optimised by the construction of galleries on three sides. Windows were devoid of coloured glass, as in fact they remained (for the most part) at St Luke's until its demise.

A present-day interior view of St Luke's presents a sorry sight of dilapidation and decay (Fig 5.13). As some of the post-1975 photographs show, the interior of the church building suffered first the effects of vandalism (Fig 5.12),



Fig. 5.13 *The present day interior of St. Luke's.*



Fig. 5.15 *Interior view facing east. The open nature of the single-volume space is apparent. (Representative Church Body Library)*



Fig. 5.14 *The church as it was post-1975, already suffering the effects of vandalism. (Reproduced courtesy of Representative Church Body Library)*



Fig. 5.16 *Interior view facing west towards the gallery. (Reproduced courtesy of Representative Church Body Library)*

then in 1986 a fire which destroyed the ceiling, roof and western gallery. All of this was compounded by almost two decades of subsequent neglect, during which time the building lay abandoned to the elements and the debilitating effects of nature. A view from the west end facing east (Fig 5.13), demonstrates the clear single-room openness of the space as discussed above. Galleries which were on three sides at the beginning, were reduced to a single western gallery as a result of a fall in population towards the end of the 19th century. The remains of the 1899-1900 addition of the barrel-vaulted, square-planned apse on the east end survive; the now-blocked semi-circular window must have brightened-up considerably the large chamber of the church. The gable on the east end (which was reduced in

height in 1835 but not replaced) shows evidence of the original "compass" ceiling as well as the later flat ceiling which replaced it in 1900. The Anglican introduction of ceilings in preference to open roofs was made for acoustical reasons.

This present-day view also shows the recently cut-back vegetation which some months ago filled the church to roof level. The surviving stubs of these trees are lodged in between the cruciform area of floor tiles which survives in the centre of the church. The remainder of the floor was timber, now rotted away, and the plants took root in the deep piles of earth used to fill the spaces over the barrel-vaulted crypts. Looking towards the opposite end of the



Fig. 5.17 *Present day interior view looking west. Evidence of the gallery can no longer be seen.*



Fig. 5.18 *The remains of the cruciform area of floor tiles are still visible.*



Fig. 5.19 *Exterior view of western gable. Note the random rubble on the lower portion of the wall and the coursed block-dressed stone above the eaves.*



Fig. 5.20 Brookings map of 1728 illustrating parish boundaries established by the 1707 Act of Parliament.

church all signs of the final western gallery have disappeared. For some reason the western gable had been re-built (the difference in masonry pattern is more obvious in an external view) when the ceiling was replaced in 1899-1900 (Fig 5.19). A single bellcote was introduced around 1900 when the pair of bells were recast into one larger one.

5.3 Historical Introduction

The parish of St Luke the Evangelist was established in the early 18th century in response to the burgeoning development of an area south-west of the earlier city parish of St Nicholas Without. St Luke's was one of a number of parishes established by an Act of Parliament (6th Anne, c. 21) of 1707 which was a response to the expanding populations in several of the city parishes (Fig 5.20). As a result a new parish of St Mark (to the north-east of Trinity College) was to be formed from lands on the eastern half of St Andrew's parish, while an entirely new parish of St Anne was to be formed on the lands being developed by Joshua Dawson east of Grafton Street. The combined parish of St Catherine, St James & St John Kilmainham on the south-western edge of the city was also to be re-divided. Finally the increasing population in the fast developing industrial zone in the south-western part of St Nicholas Without parish, then catered for in the overcrowded north transept of St Patrick's Cathedral, was to be served by the new parish of St Luke.

The 1707 Act resulted in the construction of several new churches in the early decades of the 18th century. While the principal that these parishes were to be created was established by law, the new parishes would not come into effect



Fig. 5.21 'Stone work and Brick Work done for the Rev'd Mr. Anthony Dopping at St. Lukes Church on the Coomb by Cap.t Burghs order' (Reproduced courtesy of Representative Church Body Library).

until the deaths or retirements of the incumbent ministers of the parishes to be affected by division. As a result the actual building of the new churches was staggered. St Mark's, for example, was not begun until 1729 and not completed until the 1750s. On the other hand some other churches, not associated with the Act, were also begun in the early years of the 18th century (see full list in the opening paragraph of this essay). The vicar of St Nicholas Without was the dean of St Patrick's cathedral, the parish being in the gift of the cathedral chapter. At this time the dean of St Patrick's was John Stearne (the immediate predecessor of Jonathan Swift). Stearne was appointed bishop of Clogher on the 1st of May 1713, and the record of the first Christening in the parish of St Luke's, long before a church was built, also dates to May 1713, confirming that the intentions of the Act had been carried out. The first cess, or collection of tithes for the new parish, with the building of the new church in mind, was carried out during 1714. Building works began in early 1715 and were complete when the church was consecrated on October the 8th, 1716. The speed by which the church was completed reflects the overall simplicity of its design and the limited financial means at the disposal of the new parish.

5.4 Building Accounts

One of the most remarkable surviving artefacts associated with the early-18th-century church is the very rare full set of original building records for St Luke's now in the archives of the Representative Church Body in Churchtown. These were entered into the Churchwarden's Account books in 1717. They appear to be a complete transcription of all of

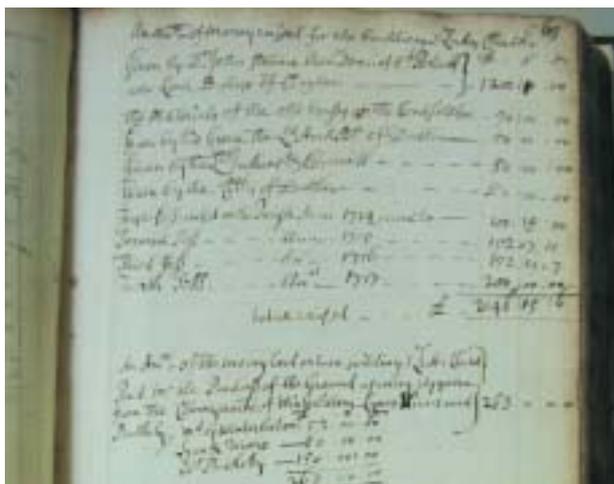


Fig. 5.22 One of the original pages where the final accounts are figured up. (Reproduced courtesy of Representative Church Body Library)

the accounts and receipts associated with the building works, which until then must have been kept together as a bundle of loose papers. These building accounts cover the period of the building works themselves, for the most part carried-out from February 1715 to the Autumn of 1716, but also include a full account of parish income and expenditure, associated with the construction of the church, from the date of the first parish cess in 1714. The accounts (see appendix) allow us a very detailed insight into the complete campaign of building works, the leading practitioners and church officials who were involved, and the way in which the works were organised and priced. Records of this detail, pertaining to a still-standing building of such a date, are a very rare survival, and add considerably to our understanding of this church and church building in general during the early decades of the 18th century, as well as the building trades of that time. They give a context and lend an historical depth to the surviving monument of St Luke's which in turn is an addition to its significance.

The majority of the accounts are recorded on pages 55-69 of the Churchwarden's account books, with a number of miscellaneous accounts to do with mainly later smaller works, interspersed amongst the earlier pages, these latter being recorded there contemporaneously. The larger collection, on pp. 55-69, is a later transcription of a more or less complete set of building accounts. These include a full account and description of each part of the building works, for example the works of the masons, the works of the stone cutters, the work of the carpenters etc., and then a second set of copied receipts which are a verification of the accounts themselves. The last pages are reserved for a full income and expenditure (with summary accounts of the

works done and references to the pages on which they are more fully recorded) for the completed job. This allows us to see not only how much the whole job cost, but also how, and from whom, the funds were raised. All of the works were measured, and signed-off as such, by the "measurer" (a kind of contemporary quantity surveyor) George Wheeler. These were approved throughout by Thomas Burgh, and often recorded as carried out according to "Cap't Burgh's order". Payments were made on occasion by the Archbishop of Dublin, William King (one of the prime movers in the church-building campaign associated with the 1707 Act), the vicar, Rev'd Anthony Dopping (a.k.a. Dobbin), and most usually by the Churchwarden George Edkins.

5.5 Building of St Luke's

While some of the lands upon which the church was built may already have belonged to the dean & chapter of St Patrick's cathedral, the accounts show that three further plots of land were bought from a Mr Winterbotom, a Mr Lynn and Mr Vivers, and from a Mr Buckeley, to a total cost of £263. This ground was already occupied so that some materials were salvaged from the houses which were cleared away, and these were re-used in the construction of the new church. £55 worth of masonry (cleaned bricks and stone) went to Mr Quin the bricklayer and Mr Caldbeck the mason, and a further £35 worth of re-usable timber went to Isaac Wills the master carpenter.

The actual building works began with the digging of foundations, and the clearing and carrying away of the earth from the area which was to be the vaults. This work was car-



Fig. 5.23 *One of the Calp window surrounds – the work of master mason John Whinrey.*



Fig. 5.24 *The Victorian porch that covers over the original north doorway by John Whinrey.*

ried out by John Crenell (a.k.a. Crannoly) and his associate Hugh Burne. The first payment made for these works was on the 19th of February, 1715, “towards subsisting the labourers that diggs & carrys away the earth of the valts”. Paid directly to the labourers, it is likely that this was an end of week payment, made immediately after the commencement of works, and it gives us our start date for the building.

Work on the masonry walls of the crypts, and in turn, of the church itself, began soon afterwards. The elaborate grid of passages and chambers which make up the crypts was covered by sophisticated brick barrel vaults. This work was carried out by the master bricklayer Francis Quin, and the masonry work throughout the church was done under the supervision of William Caldbeck. Quin is known to have worked on a number of commissions with the Surveyor General, in the Library at Trinity college, at Dr Steevens' Hospital and at St Werburgh's Church which was begun during 1716 while St Luke's was still under construction. Caldbeck also worked on the library in Trinity College along with the stone cutters Moses and Hugh Darley. Payments to Quin and Caldbeck, are made in the Spring of 1715, and then again in the Winter of 1715/16, which may reflect two discrete campaigns of work. The complete works included the construction of the church walls, the building of the vaults, laying in of quoins, and in the winter, the construction of the gables, the curtilage walls, and a brick wall “near the church”.

The stone carving was carried out by the master mason John Whinrey (or Whinery) whose work can still be seen in a number of surviving 18th-century Dublin buildings,

including, most notably perhaps, the east window of St Mary's Church in Mary Street. Made a freeman of the city of Dublin in 1678, there is a record of his laying hearths in the Tholsel in 1685. He is reputed to have built the steeple at the Royal Hospital Kilmainham after William Robinson's designs in 1702, and he also worked with Burgh on many other Dublin commissions including St Werburgh's Church and St Mary's. Whinrey seems to have begun work on St Luke's in the autumn of 1715, signing his first receipt for payment on the 2nd of September. His work included “black stone” (Dublin Calp) quoins, black base and plinth stones, a white stone (Wicklow Granite) frontispiece (the now obscured north doorway), the window surrounds, moulded steps and the internal flags. There is a reference to a head and keystone for the frontispiece, although the whole pediment has disappeared. Other works, for which payments were received the following Spring, included cutting stones for the steeple, cutting holes for window bars, and putting up eight hooks for doors. It is unfortunate that the single most important piece of work carried out by Whinrey at St Luke's has not only been covered over by the out-of-place Victorian porch, but has lost its segmental pediment as well. Despite the loss of the pediment there may be an argument for removing the later incongruous porch to reveal and perhaps restore one of the few surviving works of such an important early-18th-century craftsman (as reflected in Policy 16 of this Plan).

The carpenter Isaac Wills must have begun his work on the roof of the church some time during the winter of 1715, although a payment of £126 for timber was received by him as early as February 1715. The next payment “on acct of Carpenters work done at the Church” was signed for, by



Fig. 5.25 *The remains of the church vestry as it is today. The corner fireplace and chimney are still standing.*



Fig. 5.26 *The vestry pre-1975. At least some of the early-18th century timber panelling had survived the fire, but this early joinery was lost to theft and vandalism. (Reproduced courtesy of Representative Church Body Library)*



Fig. 5.27 *Detail of the barley-sugar balusters of the original stair rails. (Reproduced courtesy of the Irish Architectural Archive)*

him, in January 1716, most likely a month or more since his crew had actually begun construction there. Wills was also a veteran of the Old Library at Trinity College, working with Darley the stonecutter and Francis Quin the bricklayer under the direction of the Thomas Burgh. He also worked on St Werburgh's and is thought to have carried on at the Old Library after Burgh's death in 1730. The cost of the roofing alone at St Luke's, "72 square & half of roofing at £5 per square" which came to £362 10s, was one of the largest single bills in the construction of the church. Wills was also responsible for the "Cumpas" [sic] ceiling at "20s per square". This unusual shallow vaulted timber ceiling was plastered over. It would be replaced some 100 or so years later by a horizontal compartmentalised ceiling – perhaps the acoustics of the arched form, whatever of its physical condition, was not as satisfactory as first hoped. Apparently Wills also inserted an impost moulding under the ceiling and modillion eaves on the exterior, which apparently had survived until before the fire of 1986. His team was also responsible for fitting a trapdoor into the ceiling for the bell ropes and at floor level another for interior access into the vaults, otherwise entered through an exterior doorway on the south side of the church. He also fitted a number of door cases, and two "pair of doores to the Church".

There is no sign in this set of records of an account for the construction of the vestry, which has survived today in ruined form. It was brick built, with a corner fireplace and until the fire in 1986, this single chamber, on the eastern end of the south wall, preserved the only remnant of original early-eighteenth-century joinery in the building. A record for the 17th of November 1716 entered into an ear-

lier part of the Churchwarden's volume, records the "fetching of bricks from Lock Smilly [sic] Chimney" which were then cleaned for re-use. These may have been for a brick boundary wall or for the vestry, which was, besides the vaulting in the crypts, the only brick portion of the church building. However Brooking, a cursory map at the best of times, does not indicate the existence of such a southern projection in its 1728 plan of the church, its first representation being on John Rocque's 1756 map. Another omission from the accounts is one for the construction of the galleries. A required element in any Church of Ireland church at this time, they were almost certainly included from the beginning. The stair rails with their barley-sugar balusters, most likely belonging to these first galleries, were re-used in an altered position, for the stairs to the reconstructed galleries of 1862.

The joinery in the rest of the church, and perhaps in the vestry too, was carried out by a Mr Ray who was responsible for the pulpit, reading desk, altar and pews. None of these features has survived so it is not clear what form they took. Perhaps Ray built a three-decker pulpit, which incorporated the reading desk, pulpit, and a seat for the clerk, of the type known to have survived in the church until the 19th century, when it was illustrated in Welland and Gillespie's plan of 1862. A Mr Waters was responsible for plastering and "ceiling the church", and he was also paid a further £29 7s 8d for "painting the pulpitt alterpiece [sic] etc." Other miscellanea include £44 10s to William Ford for a pair of bells, which hung in the double bellcote on the west gable of the church built by John Whinrey. A further £51 18s 6d was paid to Mr Jeffords for the branches (candleholders) and candlesticks, giving us a sense of how

expensive it was to light such a space in the 18th-century.

Finally the building records give a very clear account of the total income and expenditure. The final cost of the church came to £2046 14s 1/2d. Total income was £2046 15s 6d, leaving a favourable balance of 1s 2 1/2d. The most significant portion of this income was a gift of £1200 from the "then Dean of St Patrick's" John Stearne. This contribution is just short of 60% of the total price of the construction of the church, and puts the contribution of £50 each from Dublin Corporation, from the Lords Justice and the Council (the government of the day) and from Archbishop William King, into context. While the parish of St Luke's would, like its parent parish of St Nicholas Without, remain in the gift, and under the control of the chapter of St Patrick's Cathedral, there are some grounds for surmising that the £1200 was a personal benefaction made by the dean himself, before his elevation to the bishopric in 1713. The language of the account states quite specifically that the money came from Stearne, without any mention of the cathedral chapter. Stearne, who was a very wealthy ecclesiast, made a series of very large donations to a wide range of civil and church bursaries at the time of his imminent retirement as dean, and indeed throughout his later life, many of which greatly exceeded the amount contributed to St Luke's. Money was also raised through a series of annual tithes, made on the parishioners, with the construction of the church specifically in mind. The first Cess (an abbreviation of assessment) was made in 1714 and came to £100 18s. A further £152 was raised in 1715 and again in 1716, while an even £200 was raised in the final year 1717. A further £90 was gained from the selling of materials salvaged from the old houses as the site was cleared for the new church.

5.6 Later developments

Like any building, domestic, industrial or civic, a church with more than two-hundred-and-sixty years of continued occupation is likely to undergo many physical alterations which will change the original appearance of the building. St Luke's is no exception. These alterations are often a result of changes in fashion, and of aspiration. In the context of a church building, these may reflect ideological as well as liturgical developments. The concept of the Anglican box or auditory church, as designed by Wren, underwent its greatest transformational pressures during the middle of the

19th century as a result of the emerging beliefs first articulated in England by the Oxford Movement, later also known Ecclesiologists. This group of Oxford scholars promoted a philosophy, within the Anglican tradition, which nevertheless sought to revise many of the elements of Catholic worship which had been lost by the severe tenets of later-17th-century Protestantism. Some of the traditions of, what was considered, medieval piety were revived. This brought about a desire to revive not only elements of Catholic piety, but an architecture which both reflected that way of life and provided a suitable vehicle for a revised liturgy. These early-19th-century "medievalists" were important harbingers of the medieval or Gothic revival which was to influence so much of subsequent 19th-century design, in Catholic architecture as much as in Anglican. It has been argued that *all* who built churches after the 1840s, set out to "design buildings that would express the architectural and liturgical ideal of the middle ages". Those who held-out against this development and clung stringently to the more austere tradition are often referred to as "low-church". The parishioners of St Luke's, it might be argued as a result of the influence of those within the congregation who were of Huguenot, and hence originally of Calvinist extraction, remained steadfastly low-church throughout much of their history. As a result it was only during the very last years of the 19th century, with some tentative steps in 1883, and by means of the comprehensive changes made during 1899-1901, that the congregation of St Luke's finally succumbed to a movement which everywhere else had been changing the approach to church design for over a half century.³

A brief survey of some of the more important changes made to the church fabric will provide a conclusion to this essay.

1789 – Gallery repairs

Due to the dilapidated condition of the north transept of St Patrick's Cathedral, the congregation of St Nicholas Without had been sharing the Lady Chapel in the cathedral with the French community who had worshipped there since the late 17th century. However because of the continuing problems of space a decision was made to unite with their former brethren in St Luke's, where the two parishes proposed to worship together once again. New galleries on three sides, which were partially funded by a contribution of £90 by the visitors, were constructed to this end. However this union was short-lived and the St Nicholas parishioners were to return shortly afterwards to the cathedral.

3. The issue of the Huguenot community, and the extent to which they played a part in the history of St Luke's, was discussed in the previous chapter on St Luke's in section 4.5.

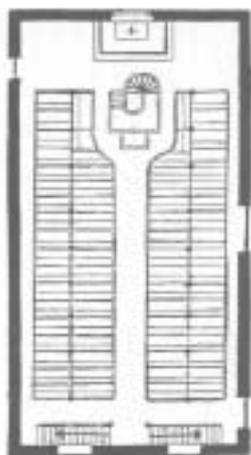


Fig. 5.28 Welland and Gillespie's 1862 plan showing alterations to rear of church. (Reproduced from John Crawford, *St. Catherine's Parish Dublin 1840-1900; portrait of a Church of Ireland community*)



Fig. 5.29 The 1847 Ordnance Survey plan of St. Luke's showing ground floor stair lobby.



Fig. 5.30 One of the granite window surrounds.

1827 – roof repairs

A surviving churchwarden's notice records that it was "found necessary to strip a portion of the roof of the said church and also to cleanse and paint the interior". The church was to be closed for seven weeks to facilitate these works, and services were to be carried out "in St Nicholas Without". The exact nature of these repair works is not certain, and as we shall see the roof was completely replaced some eight years later. However an earlier letter from the archbishop, formally brought to the attention of the churchwarden's of St Luke's the necessity to make a special cess on the parishioners for essential maintenance work which was to cost £113 2s. The temporary nature of these works is indicated by comparing these monies with the budget which was secured by the parish some eight years later for the total replacement of the roof.

1835 – new roof

Lewis, in his 1837 *Topographical Dictionary of Ireland*, records that St Luke's church had been re-roofed in 1835: just two years earlier. He also records that this was done on the basis of a grant from the Ecclesiastical Commissioners (established in 1833) for £1,029 13s 6d. If we are to trust the c.1818 painting in the National Gallery of Ireland, it appears that the pitch of the roof was significantly reduced by these works.

1862 – changes in response to the permanent reunion with the St Nicholas Without congregation
Because of renewed difficulties with the badly maintained north transept of St Patrick's Cathedral, the parish of St Nicholas Without was re-united for good with its old offshoot, the parish of St Luke's. It was from this year that the

new parish became known as the parish of St Nicholas Without and St Luke's, although the church would always remain dedicated to St Luke, the Evangelist. A number of alterations were made to facilitate the larger congregation. The works were carried out by the well-known mid-19th-century firm of Welland and Gillespie, responsible for churches in Derry, Killybegs, Castlebellingham and Mulhuddard amongst others. A plan of the proposed works to be carried out by the architects has survived (Fig 5.28), as well as a schedule of works recorded on an Ecclesiastical Commissioners' pro-forma, and a manuscript license from the archbishop for the works to be carried through. The fact that the three-decker pulpit is recorded on the plan in the centre of the church, blocking a clear view of the altar, is indicative of the continuing "low-church" approach to liturgy and the central importance of the word of God and the sermon. The most significant alterations were made at the west end, principally in order that the capacity of the galleries might be expanded, and so that more room on the ground floor might be used for seating. The 1847 Ordnance Survey internal plan of the church (Fig 5.29), shows a ground-floor stair lobby at the rear of the church which took up a considerable depth of space from the back wall. Welland and Gillespie's 1862 plan (Fig 5.28) shows a more efficient management of the space, putting two single flights of stairs on either side of the back wall. This necessitated moving the western entrance to the stair lobby to the west end of the north wall. The former door was re-fitted as a window, with a new window on the other side of the west wall to match it. Both the later window and the new doorway on the north side have granite surrounds, contrasting with the calp limestone ones elsewhere. The pews, both within the galleries and on the ground floor were re-



Fig. 5.31 *The altar space pre-1975*



Fig. 5.32 *The western gallery as it appeared before the fire of 1986. (Reproduced courtesy of Representative Church Body Library)*



Fig. 5.33 *The Parkes stained glass window. (Reproduced courtesy of Representative Church Body Library)*

arranged for greater efficiency in order to increase capacity.

1883 – internal changes

A number of changes were carried out at this time, some in response to a reduction in numbers, despite the recent arrival of the St Nicholas Without congregation, and some which indicate the first faltering steps towards a more Ecclesiological approach to church design as discussed above. Of the latter, the most significant change was the removal of the three-decker pulpit, and its replacement by a pulpit and reading desk on either side of the altar. This asserted, for the first time at St Luke's, a new importance for the altar space and what went on there. The old-style pews with doors, as well as their associated system of rental, were removed, and replaced by more democratic open wooden seating. The north and south galleries were also taken down, and the western, as it appeared before the fire of 1986, was renewed. It is possible that the Victorian porch, which does not appear on the OS map of 1847 nor the Welland & Gillespie map of 1862, was introduced at this time, covering as it did the original granite-carved portal, in the centre of the north entrance façade.

1899-1900 – major works

The most radical changes to the church over the years were those made in the last year of the 19th century and the first of the 20th. They were carried out by James Franklin Fuller, a celebrated author and actor, as well as architect, who was responsible for some of the more spectacular Irish medieval revival architecture of the later years of the 19th century. His new and remodelled buildings include Kylemore Abbey, Clontarf Castle and Ashford castle as well as some re-design work at Farnleigh in the 1870s. His work at St

Luke's was the first which radically altered the single chamber Wren-like arrangement of the church, principally by the addition of a square-planned chancel with a barrel vault on the east end. However this was classically modelled and there is no hint of medievalism at any stage. Paired Tuscan columns support the arch and are connected by a pulvinated frieze to Ionic pilasters on the side and rear walls while a minor order of Tuscan pilasters support an engaged arcade. At the rear of this new space was inserted a large-scale semi-circular window with a coloured glass depiction of Christ walking on the waves, donated by local factory owner John Parkes in memory of his deceased wife Ellen (Fig. 5.33). This was the first and only coloured glass to be introduced into what was until then an otherwise austere, traditionally Anglican, interior. The classical decoration has been badly compromised by exposure to the elements. However the damage to the columns uncovers a rare view of the manner in which they were manufactured – the Tuscan columns are made up of lath and plaster (Fig 5.35) which surround a core of iron, which in turn was the structural element which actually carried the arch above. This unusual early-20th-century approach to applied classical decoration should be fully recorded before any changes are made to it. As well as this extended chancel area, a new stone altar was introduced, again underlining the new emphasis on the liturgy of the Eucharist. A new flat, compartmentalised ceiling for the main body of the church replaced the earlier vaulted one, and it is possible that it was at this time that the western gable was re-built. Unlike the gable on the east end, there is no evidence of the scar left by the compass ceiling, and the masonry pattern differs considerably from that of the masonry below it.



Fig. 5.34 Example of the classical decoration as it survives today.



Fig. 5.35 The lath and plaster columns enclose structural iron stanchions.



Fig. 5.36 The bell and bellcote before the bell was removed to St. Patrick's Cathedral. (Reproduced courtesy of Representative Church Body Library)

1903 – new bell

A new single bell was cast from the metal of the two previous ones. This meant too that a new single bellcote was needed, and it is likely that it was constructed using some of the granite blocks carved by John Whinrey's workshop to build the first one. The new bell which is now stored in St Patrick's Cathedral was inscribed "To the Glory of God and in Memory of the coming of the Huguenots 1685".

5.7 St Luke's Church in the 20th Century

St Luke's, like many Church of Ireland parishes in the inner city, underwent a slow decline from at least the middle years of the 19th century, during a time when an emerging middle class moved in large numbers out to the newly developing suburbs which formed satellites outside of the city core. St Luke's suffered this decline perhaps more than most, in that its once thriving industrial working class was replaced by a greater number of the very poor, unskilled and often jobless. However the parish continued in existence until 1975 when the doors of the church were finally closed. In 1948, a visit made by H.A. Wheeler and Maurice Craig, found little to compare St Luke's with the great Dublin church interiors such as St Mary's or St Michan's. The old stairs with their (re-used) barley-sugar balusters was noted, as was the very fine organ (installed in 1837) with carved and gilded wooden cherubs. The fine panelled vestry (now in ruins) had also survived then as the only remaining evidence of the first 18th-century joinery in the building. Craig mentions some 16th- and 17th-century furnishings there such as a "chest of perhaps the latter part of the XVIth century, and a set of fine chairs of *circa* William III".

The final service in the church was the Harvest Thanksgiving Service which took place on the 19th September 1975. The parish had been subsumed already into the St Patrick's Cathedral Group of Parishes, where it remains represented to this day in their Select Vestry, and where worship is still carried out at the church of St Catherine and St James, Donore Avenue. In 1981 the church was temporarily leased to a publishing company, but was taken back by the parish because of ongoing lack of care and the extent of vandalism being carried out on the church and in the grounds. However in 1986, disaster struck when the roof of the church and the greater part of the interior were destroyed by a fire, believed to have been caused maliciously. In 1990 the Representative Church Body sold the property to Dublin Corporation, subject to a covenant (see appendix), for a nominal price of £5. The church and its grounds have remained (unused) in the hands of the Corporation (Dublin City Council) to this day.



Fig. 6.1 St. Luke's in its current context.

6.0 The Contemporary Context

“architecture, like all other cultural objects, is not made just once, but is made and remade over and over again each time it is represented through another medium, each time its surroundings change, each time different people experience it.”¹

St. Luke's is at a point of change. For the last 17 years it has been dormant. Physically, the building and site have regressed and, at the same time, recognition and awareness of its meaning and value have weakened. The urban context of St. Luke's has seen considerable change during this time. 1986, ironically, is a seminal year in the urban regeneration phenomenon which Dublin has undergone in recent years. This was the year of the first Urban Renewal Schemes, launched under the Finance Act and which have contributed so much to the physical shape and social character which Dublin's city centre exhibits today.

St. Luke's is located within one of these urban renewal areas – the Liberties/Coombe Integrated Area Plan – and is, along with the adjacent empty site to the east of St. Luke's, a 'designated site' carrying tax incentives². The objectives for the entire site include the retention and refurbishment of the former church building and graveyard with a new, mixed use (ground floor street commercial, upper floors residential), building of maximum 4 storeys on the empty site.

The proposed use for St. Luke's is community/institutional. Elsewhere in the 1998 Integrated Area Plan (IAP) this potential use is expanded upon: *“The development of a flagship heritage and cultural building incorporating St. Nicholas and St. Luke's [sic] Church would act as a magnet to draw tourists into the heart of the area and generate local demand for shops, restaurants and guided walks.”* Further, under the Key Conservation Objectives the IAP invites *“proposals ... for the rehabilitation”* of St Luke's Church, *“for appropriate cultural/community use”*.

The IAP for the Liberties/Coombe was prepared by Dublin Corporation (now Dublin City Council), under the 1998 Urban Renewal Scheme and is one of five prepared for Dublin City. It is a statutory plan with the objective to bring about sustainable urban regeneration by integrating physical, social and economic interventions to address the key issues in the area. The Liberties/Coombe area was selected for targeted urban renewal because it was considered an area in decline, both physically and in socio-economic terms.

This decline can be traced to the lack of investment in the area, the gradual obsolescence of the traditional industries, the social engineering plans of 50's and 60's which moved much of the indigenous population to the new social housing areas outside the historic centre all leading to what can be described as the “doughnut” effect³.

1. From *Strangely Familiar* (1996): eds. Iain Borden, Joe Kerr, Alicia Pivaro, et al.: Routledge, London.

2. Extended to 31 July 2006 in the December 2003 Budget.

3. The doughnut effect is used to describe the physical form which Dublin City took on during this period of decline and disinterest in the historic centre, i.e., development on the outer ring with a hollow core in the centre.



Fig. 6.2 *The junction opposite St. Luke's, where the new road meets the Coombe.*



Fig. 6.3 *There are several run-down and underused properties in the area surrounding St. Luke's.*

However, as in all such stories it is easy to fall into the trap of simplification and biased readings. A recent Tourism Study of the area⁴, consulted a broad sample from the local community/public sector and the general tourism sector. Descriptions of the area ranged from 'the old and ancient true heart of Dublin' with a 'strong sense of community' to "Liberties is a village in the city" and "The history and culture of this part of the city distinguishes it from other parts of the city". The settled community was considered by far the greatest historical and cultural strength of the area, above its history and architecture.

The demise of St. Luke's runs parallel with the general decline of the surrounding area, both physically and economically. Much of this can be traced to the series of road schemes which originated in the 1957 Planning Scheme drawn up by the then Dublin Corporation with the subsequent imprimatur of the Myles Wright Advisory Plan of 1967 which visualised little or no prospect for city centre Dublin, setting up the current low density urban form of the city, developed around the primacy of private transport for personal mobility. An Foras Forbatha's The Dublin Transportation Study (DTS), 1971 & 1972, reaffirmed this model of development, laying down recommendations for new roads and road widening schemes. While finance was never adequate to implement in full the recommendations of the DTS, it did instigate much planning blight. The Cork Street/Coombe relief road survived however, in successive City Development Plans and the Dublin

Transportation Initiative (DTI) included it in its strategy to reduce traffic congestion in the City. It was adopted by Dublin City Council as a dual carriageway in 1994 following a preliminary Environmental Impact Study (EIS) which explored a number of options. This EIS also identified a large site, including St. Luke's for redevelopment.

The subsequent EIS for the Relief Route refers to this history of policy led blight in its introduction "*Proposals...have been the subject of much debate for more than 40 years. Various schemes have come and gone over that time giving rise to much uncertainty and a lack of confidence in the area as a whole. The dereliction and neglect as a result of this uncertainty is much in evidence along the route and in the area generally*". It is worth noting other comments in this EIS which relate particularly to St. Luke's. Prepared in 1998 (prior to the 1999 Planning and Development Act, which put the protection of the built heritage on a statutory footing including the curtilage of a protected structure), the preservation of St Luke's Church is noted under the section on Cultural Heritage, however the resultant radical alteration to the building's historic setting and context is not specifically addressed. The EIS indicates that "*Existing local landmarks (St. Luke's, Church, The Widow's Houses and St. Briget's [sic] School) will become more prominent along the route. This provides an opportunity to emphasise their function as such. On the other hand, if not adequately considered, they could be isolated in meaningless setting*".

4. Tourism Scoping Study for Liberties/Coombe and Kilmainham/Inchicore, carried out by Tourism Development International for Dublin City Council (2003)



Fig. 6.4 The Widows Alms House site is currently under redevelopment. Unfortunately, the old Parkes sign, another fragment of the Coombe's history, has been removed.



Fig. 6.5 The new relief road, which has caused significant disruption in the area.

Bringing things up to the present, one of the current initiatives for the area, which seeks to redress the legacy of the previous 40 years of planning for a relief road, is *Cork Street – A Regeneration Strategy: Recreating a Street* (draft urban design framework, co-authored by the City Architects Division and the Planning Division of Dublin City Council). This sets out proposals, guidelines, ideas, images, etc., on how to “recreate a lively people-friendly city street...a vibrant, mixed-use city street with new buildings of the highest possible quality of a scale sufficient to contain the considerable width of the new road, providing a safe, convenient and pleasurable environment for pedestrians, cyclists and public transport users...” It lays down a strong physical framework and architectural/urban design vision and promotes the reclamation of the public realm which places priority on the pedestrian. The strategy addresses St. Luke's in the context of its wider setting, its “historic hinterland” centred on the fine urban space at Newmarket. Defining this area as Newmarket and St. Luke's Quarter, it identifies “Newmarket as the major urban space within this quadrant of the city and St. Luke's Church – a strong historic form – as the focal points.”

Dublin City Council have been involved in further study of the Newmarket area. In this a different approach to urban regeneration is being taken which advances the use of the space ahead of any physical reordering or major intervention.

It sees Newmarket as a site of intervention and a host for varying events and activities which will support and encourage new socio-spatial creations. The physical intervention or ‘architecture’ will follow and can reflect the character

which will evolve as the space is used and re-used. This is a radically different understanding of city making to that of Abercrombie whose 1914 and 1941 plans, with S. and A. Kelly, adopted a strong Beaux-Art style – urban design as big architecture.

Allied to these regeneration strategies Dublin City Council and NCAD (National College of Art and Design) are developing a joint project taking the new relief street/St. Luke's Avenue as a site of exploration, intervention and installation. Consideration may be given to including St. Luke's within this scheme.

While the new relief road has caused significant physical disruption to the area around St. Luke's, the recent plans and initiatives, described above, have brought a renewed focus on the area and generated a broad level and, indeed, range of interest. From a commercial perspective opportunities for development, many of them endowed with tax designated status, have opened up. Already, the severed northern half of the historic St. Luke's site, that containing the former widow's almshouses, is currently being developed as a mixed use scheme with the shell of the historic almshouse building retained as part of the scheme. Unfortunately the former relationship with St. Luke's can no longer be read physically and the new scheme does little to reflect this link.

The site directly west of St. Luke's and spanning between the new relief road and Newmarket, is being developed as a four storey mixed use complex. The residential upper floors will overlook the grounds of St. Luke's which brings the possible positive benefits of security and neighbourliness.



Fig. 6.6 *Brabazon Row, linking Newmarket with the new relief road.*



Fig. 6.7 *St. Luke's viewed from Newmarket. This view will disappear once the development on the adjacent site is complete.*

However, the expression and maintenance of the upper levels will directly impact on the environmental quality of St. Luke's – put simply, if well handled this can make a positive contribution to the future use and enjoyment of St. Luke's.

The site immediately east of St. Luke's is being developed by Dublin City Council to accommodate an extension to St. Brigid's National School. The development of this site needs to be considered in conjunction with the future development/restoration of St. Luke's – it can set up access, both vehicular (controlled) and pedestrian to St. Luke's and frame it as a focal point.

There is a strong level of activity and interest amongst local community and representative groups who have made a significant contribution to this Plan ⁵. There is a consensus that the future use and restoration/adaptation of St. Luke's should incorporate public access to the site and include use(s) of direct community benefit. There is a perception that recent development in the area has almost exclusively benefited individual developers and has resulted in the gradual gentrification of the area. St. Luke's is seen as an opportunity to 'give something back' to the local community and to translate the potential of the building and the site into a use(s) which equally reflects the valued history and meaning of the site and provides a purposeful addition



Fig. 6.8 *Map showing areas reached within approximate times, by walking from St. Luke's. This is provided to illustrate the proximity of St. Luke's to the City Centre and its major landmarks and venues.*

5. A more detailed account of views and concerns is contained in Appendix B along with written submissions.

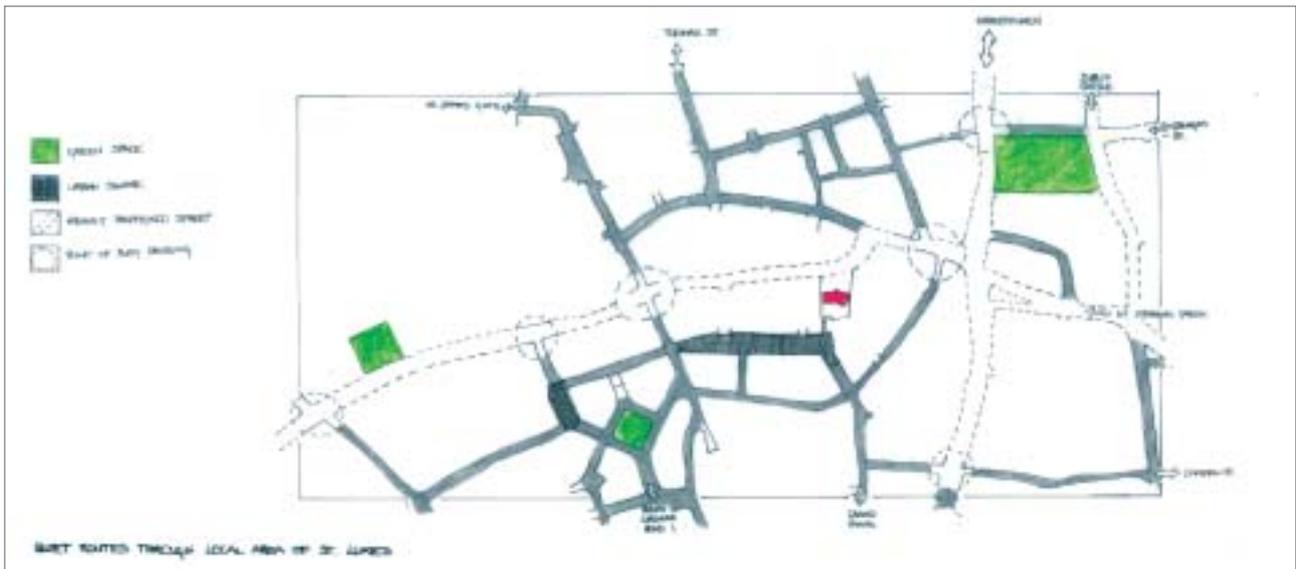


Fig. 6.9 Map showing quiet routes (grey) in the vicinity of St. Luke's. The heavily trafficked routes (dashed) exacerbate the problem of severance between the areas south and north of St. Luke's.

to the area. The criteria for assessing what might be a good or successful use needs to reflect the broader aspects of 'community gain' - place making, cultural and social improvement, security, environmental benefits, stimulation, acknowledgement of past histories (and there are several) - issues which are not so easily tabulated and go beyond simple economic evaluations.

Presently the strategic location of St. Luke's is not widely appreciated in terms of its proximity to the City Centre. An analysis of the area covered within 5, 15 and 30 minutes walking from St. Luke's shows just how close it is to central areas and landmarks.

A recurring theme in all the development/urban regeneration plans and policies of Dublin City Council is that of linkages and connections. By opening up historic and new routes greater permeability of the city block is achieved and the pedestrian is encouraged to walk and explore new territories. These connections are made by forming walkways which can be pleasant and/or short-cuts bringing the pedestrian and, increasingly, the cyclist, to other areas or the specific sites and activities. Thus, St. Luke's might accommodate one use amongst a trail of associated uses within the Liberties/Coombe area, which would also serve those outside the immediate locality.

The location of St. Luke's, straddling the new road and the fine urban space of Newmarket allied to an appropriate use, makes it strategic in facilitating some of these potential connections. The diagram below illustrates the extensive network of 'quiet routes' which currently exists in and around St. Luke's. What stands out is the gap between the network

north and south of St. Luke's, created by the new road. However, the future landscaping and accessibility of St. Luke's, planned in conjunction with the vacant site directly to the east, could bridge this gap to a great extent.

The dominance of the spire of St. Patrick's Cathedral from any vantage point on the site, indeed the area, emphasises the connection, which extends beyond the physical, between St. Luke's and this significant monument and city landmark.

While the religious function of St. Luke's is now historic, following its de-consecration in 1976, the connection still obtains. The graveyard and crypt contain many burials including those re-interred after the demolition of St. Peter's on Aungier Street. It is still a sacred place. Further, the Covenant which formed part of the transfer of ownership from the Representative Church Body (RCB) to Dublin City Council on 7 November 1990 sets out a series of conditions as to the future use of St. Luke's. This Covenant is, therefore, one of the primary informants of the future of St. Luke's. The Covenant is included in the Appendices to this Conservation Plan, however, it is worthwhile setting out the more significant clauses here:

"Corporation [Dublin City Council] hereby covenants with the Vendor as follows:

Not to call the premises hereby conveyed by any name including the words Old Church or Church or by any nomenclature of an ecclesiastical connotation.

Not to use or permit to be used as premises hereby conveyed or



Fig. 6.10 *The spire of St. Patrick's Cathedral is visible from many parts of the area surrounding St. Luke's.*

any part thereof for any religious purpose or as a public dance-hall or for gambling or bingo or for the sale or consumption of alcohol or for any base or unworthy purpose.

Not to erect any buildings on the subject property unless prior to the commencement of any building works or redevelopment all human remains are exhumed by proper order and cremated at the expense of the Corporation [Dublin City Council].

Not to use the crypt of the former church known as St. Luke's unless prior to such use or development all human remains located in the crypt have been exhumed by proper order and cremated at the sole expense of the Corporation.

The purchaser shall ensure that until such time as the crypt of the former church of St. Luke's is used or developed that same will be secured and sealed to preclude any unauthorised entry."

The Covenant is a legally binding agreement, however, if both parties to the Covenant are in agreement to a particular change, then, legally, it can be changed. Thus, for example, the restrictions on the future use of St. Luke's for reli-

gious functions, might be possible, subject to both the RCB and Dublin City Council reaching an agreement. The possibility of St. Luke's housing a church again is quite realistic – there has been a growth in demand for permanent accommodation for some of the 'new' religions, which have come to Dublin under the recent influxes of foreign immigrants. There are already a number of religious bodies which have expressed an interest in St. Luke's.

Whatever the future use of St. Luke's might be, and there are many possible uses which are addressed in the Recommendations and Policies, there are many clues arising from a study of the historic and contemporary contexts of the area and the site in particular.



Fig. 7.1 Aerial view of St. Luke's, before new relief road was built. Note the overgrown condition of the site. While the heavy growth has been removed from within the main church space, it is still extensive elsewhere.



Fig. 7.2 Growth in graveyard to south (rear) of church.

7.0 St. Luke's Church: Condition

7.1 General

St. Luke's has been unoccupied and unmaintained since the fire of 1986. Thus it has undergone 17 years of deterioration, exposed to weather, and invasion of a wide variety of vegetation which has grown unchecked until recently. It has also been subject to vandalism and theft, the former mainly directed at the burials in the crypts, the latter probably occurring soon after the fire, when there is photographic evidence of significant amounts of the vestry wall panelling and the gallery stairs surviving. Despite this, what survived structurally following the fire has generally survived to the present day, albeit in a poorer condition. The vestry has probably suffered the greatest deterioration. The site and building are described in more detail below:

7.2 The Site

As has been described already, the new relief road has had a detrimental impact on the site, chiefly in the loss of the integrity of its historic setting and context. By a combination of years of neglect when the land, reserved for the new road, was effectively sterilised or set-aside and the subsequent difficulties, since the road was built, in accessing the site, the condition of the site has gradually declined to its present overgrown state.

While paths are generally overgrown, there is considerable documentation, including photographs and information

form historic survey maps to show how the grounds were laid out.

The site contained a graveyard, however burials within the site are extensive and extend considerably beyond the designated graveyard area. Over the years of disuse the tombstones have become displaced from burial sites and while most are stacked in the open area adjacent to the former sacristy, there are also several scattered amongst the growth. Burial records exist therefore it would be possible to compile an inventory of surviving tombstones and relate this to the records.

The boundaries of St. Luke's changed relatively little during the history of the Church of Ireland's occupation – the most significant change obviously resulting from the new relief road. The surviving boundary walls of any historic or architectural merit are on the east and south of the site. These

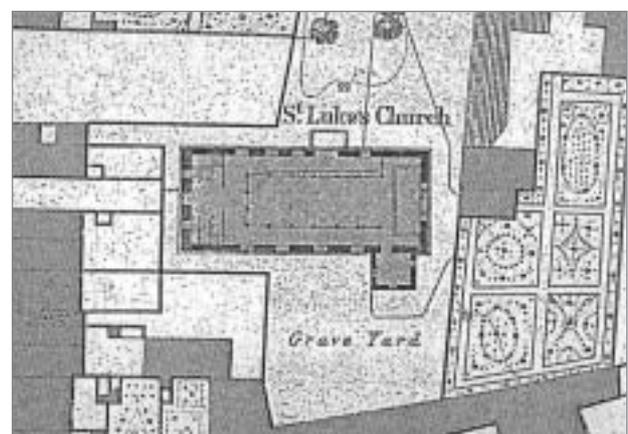


Fig. 7.3 Extract from 1847 Ordnance Survey Map showing layout of St. Luke's.



Fig. 7.4 Exposed part of tombstone in undergrowth.



Fig. 7.6 Wall plaque on eastern boundary wall which reads: *Eheu. Fugit. Ineparabile tempus Beneath lie the Remains of James Wallace who Departed this Life Feb 13th Anno Dom. 1792 & also those Of Deborah his wife (quo bii Jan 3) Anno. 1792*



Fig. 7.5 Tombstones stacked against boundary wall to rear, adjacent to former sacristy.



Fig. 7.7 Palisade fence to northern boundary a hostile appearance to passers by on St. Luke's Avenue.

walls are surviving external walls from earlier industrial buildings. While the form and alignment can be traced back to the 1756 Rocque map, it is likely that what survives is post Rocque. There is, however, a plaque to a James Wallace and his wife Deborah, dated 1792, which is built into the eastern boundary wall. This plaque, which needs repair, may well be a later addition to this wall, as evidenced by the rough brickwork surrounding it.

Generally, the surviving historic boundary walls appear structurally sound, although access to inspect the walls to the rear (south) of the site is difficult, due to the extensive growth. There has been considerable mortar loss and organic growth is widespread. Some of the walls are partially rendered with former window apertures blocked up. The eastern boundary wall also formed the external wall of the former Parke's warehouse. This was burnt by fire in the 1980's which may have caused some damage to the Dublin Calp stone.

It would be desirable to retain and repair the surviving historic boundary walls, however, it would be acceptable to make specific interventions to the wall to facilitate access and connection to the adjacent (east) site. This should only be carried out in the context of the redevelopment of the adjacent site and the refurbishment of St. Luke's. It may also be necessary to form considered openings in the eastern boundary to facilitate access to St. Luke's.

The boundary to the west of the site will be new – the former wall having been removed during the current construction works. The detail design of this wall needs to address the narrow entrance here from Newmarket. It should con-



Fig. 7.8 Front of brick entrance with wrought iron gate at Newmarket.

tribute to an inviting entrance to St. Luke's. It may be an appropriate site for artistic intervention – tying in with some of the current and proposed initiatives for the general area and possibly taking the various stories of St. Luke's and the general area as a point of departure. In the meantime, this boundary is being temporarily shored while the construction works are ongoing below ground level.

The palisade fence to the new, northern, boundary to the relief road is aggressive and, while it allows visibility of the site, it de-values the site for the passer-by.

The other notable feature within the site is the unusual entrance gate from Newmarket. The fine wrought iron gate is set within a castellated brick frame, the slightly projecting castellated top section supported on stone corbels. The brick has been rendered with a dense cementitious render which, having failed, is now coming off in sheets. The render has caused some surface and salt damage to the yellow brickwork although this is repairable. The remaining render



Fig. 7.9 Inner, rendered face of Newmarket entrance gate prior to temporary removal of gate and propping with concrete blockwork.



Fig. 7.10 Detail of ironwork which is quite delicate.



Fig. 7.11 Surviving section of roof on east end apse – in poor condition.



Fig. 7.12 1818 painting of St. Luke's Church which appears to depict an unrendered rubble masonry structure (reproduced by courtesy of the National Gallery of Ireland).

should be removed and the brickwork repaired and re-pointed using a compatible lime mortar. The iron gate has been temporarily removed to facilitate temporary propping of the brick surround, while the construction works on the adjacent (west) site are ongoing. On completion of these works, the iron gate should be repaired and reinstated within the restored brick surround.

7.3 Building Condition

7.3.1 Roof:

The only surviving section of roof remaining is over the early 20th century square ended apse. This is a slated pitch roof, in poor condition. Most of the slates have been lost and the timber is likely to have decayed.

7.3.2 Walls

External Façades

The main, external, walls of the building survive to eaves level. The calp limestone, of which the structure is built is durable and has therefore withstood the attack of weather and organic growth, which it has been subjected to during the previous 17 years. It appears that the structure was never rendered. The building may have been limewashed – which, although not as effective as a render finish, would have given some weathering protection. This gives further indication of the relative poverty of the parish – other contemporary churches were generally partially rendered with significant areas of façade treated with dressed stone.



Fig. 7.13 North (front) façade showing vegetation at wall tops and generally loss of mortar in joints with detail of bellcote below, showing loose stone and open joints. The bell, which was cast in 1903, from the two original bells of 1714, is now displayed in St. Patrick's Cathedral.



Some structural consolidation is required, particularly at wall tops, where weathering and vegetation will have desta-



Fig. 7.14 Section of dense cement render on the east gable with some cement pointing under – probably date to early 20th century construction of apse.



Fig. 7.15 Internal view of church, showing considerable amount of internal plaster surviving, the east end chancel and the scar where the dado panelling was removed.

bilised the coping stones. These should be lifted and re-bedded in lime mortar, in conjunction with general repointing of the walls and removal of vegetation and organic growth. Coping stones to the West gable are notably loose and could become further dislodged during the adjacent construction works. This also includes the bellcote where joints are open.

The section of the east gable wall, which was partially rendered in modern times, probably as part of the works associated with forming the apse here, should be removed.

Internal Facades

The internal condition of the walls indicates much loss of surface detail and finishes. The wall plaques and memorials were removed from the church by the RCB, following its de-consecration in 1975, to the parish church of St. Catharine and St. James at Donore Avenue. According to Canon John Crawford, most of these were subsequently destroyed. There is a complete inventory of the plaques retained in the RCB archives. Other elements which no longer survive include the timber dado panelling, gallery structure and stairs, internal partitions and internal joinery in general.

A considerable amount of wall plaster survives with the decorative painting scheme still apparent. There is little decorative plaster of note.

Perhaps the most interesting part of the interior which survives in situ is the unusual early 20th century classical chancel insertion. Although now in a increasingly deteriorating condition, the main part has been protected by the surviving section of roof over the apsed end. The unusual con-



Fig. 7.16 Detail of chancel showing construction of cast iron column structure with lath and plaster covering.



Fig. 7.17 View of south double pilaster where iron column structure has been completely exposed.

Fig. 7.18 (below) General view of classically inspired design of east chancel apse.

The blocked up semi-circular ope above the blind arcade to the rear of the apse formerly contained the Ellen Parkes memorial stained glass window. This is currently in the possession of the YMCA on Aungier Street (who occupy the site of the former St. Peter's Church). The YMCA propose to incorporate this window into their planned future extension.





Fig. 7.19 *Surviving shell of vestry showing wall of later (west) addition with door frame and small ope.*



Fig. 7.20 *Surviving brick shell of original vestry with corner fireplace, and timber lintels to door and window opes surviving. Note tombstones stacked against boundary wall in the background.*



Fig. 7.21 *Detail of calp window surround.*

struction of a cast iron core with a lath and thickly coated plaster finish to the round side pilasters can be seen where decay has exposed this structure. In the context of so little surviving of the building's decorative interior and the fact that this part of the church is relatively intact, the retention and repair of the chancel should form part of any future works.

Vestry Walls

Little survives of the vestry structure. Essentially the shell with outer walls and opes indicate the form of the vestry. The raised and fielded panelling which was part of the original fabric and, from a study of the photographic record in the Irish Architectural Archive, survived the 1986 fire, is entirely gone. The future redevelopment/refurbishment of St. Luke's is likely to involve the replacement of this structure with a new building, which should respect the footprint of the original.

Window and Door Opes

Apart from the eaves and gable coping stones and the plinth course stone, the window and door surrounds are the only dressed stone used in the building. These are simple, primarily limestone (calp) surrounds with little or no decorative mouldings.

The granite surround to the early, possibly original central doorcase on the north façade is quite fine. The later, rendered, Victorian porch detracts from this doorcase, both structurally and aesthetically (refer to Policy 16 as set out in section 12.5 of this Plan). It appears as if the granite to this doorcase may originally have been coated with a decorative finish, possibly a limewash as there are surviving fragments.



Fig. 7.22 *Awkward detail of junction between early granite door surround on north façade and later Victorian porch. Note traces of surface decoration on granite in addition to loss of detail and surface delamination of stone.*

It is recommended that analysis is carried out to determine the precise nature of this early coating. The temporary iron panel closing off entry to the church here is corroding and should be replaced.

There is one granite window surround on the west façade – all others are limestone calp. The condition of the stonework is generally sound, although there is some surface lamination, fissures and cracks and most joints require repointing. Some of the sills, which are quite flush to the façade, are cracked and chipped. Centuries of environmental pollution is also contributing to decay and it is recommended that appropriate cleaning of the stone is carried out to remove any harmful chemicals. This is a general concern with regard to the masonry structure.

Window opes have been blocked up rather crudely with concrete block (Fig 7.24), in places the iron glazing bars



Fig. 7.23 Steel door to only operating access to church interior in north wall.



Fig. 7.25 Window ope on south façade are blocked up on the inside with reveal and surviving iron glazing bars exposed to external.



Fig. 7.24 Concrete blocks to window ope on north façade.



Fig. 7.26 View of interior showing outline of tiled central aisles running in both directions.

survive (Fig 7.25). These have corroded with consequential damage to the stone surround. The main north door has been blocked up with a steel panel, which is severely corroded. A temporary steel door to the door ope at the west end of the north wall provides the only access to the main ground floor space.

Floor

The ground floor of the main body of the former church rests on the brick vaults of the crypts below. From the evidence that survives, it appears this floor was timber boarding on timber joists with a central and cross aisle finished in tile. A trough running the length of the central aisle appears to have contained a heating pipe. Historic photographs show a metal grille over this trough, which would have allowed the heat rise within the church space.

The chancel is raised by two wide steps above the main nave floor level, typical of such churches, with a third step up to the altar occurring at the line of the 20th century apse. The chancel and altar area were finished in a polychromatic mosaic tile pattern, which dates from the 20th century works.

The floor is poorly preserved – the tiled aisles are still can still be noted and the chancel mosaic work survives in small fragments. Nothing of the timber floor survives, which is not surprising given the fire and the years of growth and exposure to the elements. The brick vault to the crypts, which provides the floor structure, is open to the elements and is also suffering damage due to the extensive vegetation root system which persists, despite a recent clearance of the interior by Dublin City Council.



Fig. 7.27 View through ope in floor showing brick vault construction to crypts.



Fig. 7.28 Detail view of tiled aisle. Growth, although cleared recently, still persists and has taken root in brick structure.

A hole, large enough to allow a person through has been breached through the floor on the south side. This is likely to have been the route for the intruders who desecrated the burials in the crypt.

Crypts

The crypts are, without doubt, one of the most interesting architectural features of St. Luke's. They are extensive, numbering 30 in total. Well built brick barrel vaults, they have survived in good condition to the present day. A small number of deliberate interventions have been carried out, mostly during the recent history of the church.



Fig. 7.29 Crypt interior – circulation space on south side with fragments of reredos to the former St. Peter's Church Aungier Street leaning against walls.



Fig. 7.30 Crypt interior – view to crypt entrance with corroded metal bar protecting entrance.



7.31 Entrance, from south external area adjacent to vestry, to chamber under east end apse – currently inaccessible.

These mainly arise from building services installations and there are a number of pipe runs within the crypt which breach the brick structure. These run at high level and low level – it is unclear what the high level pipes serve, although they do appear to be sewer pipes. The low level pipe running in the east end may have taken waste from the vestry. All pipes are cast iron except for a small section of upvc pipe which connects from the low level pipe and runs east through an untidy hole in the structural wall. It may connect to a void space under the east apse.

This void space may have housed a boiler, which would have served the underfloor heating trough, mentioned above, to the main church space. (This would explain the brick stub chimney stack on the east gable). This space, which was not surveyed, is only accessible from the external area east of the vestry. This is presently blocked up.

The heating trough was formed by breaching the crown of the line of central vaults, running east-west, and a steel base plate to this trough can be seen from the crypt space. This is severely corroded.

The ground surface in the crypts is compacted earth and is generally sound. The north west end of the crypt space is, however, quite damp, with water lodging on the ground. It is not possible to say if this is a recent manifestation or if the ground here was always damp. The area should be monitored to assess the extent and nature of this problem, before any amelioration works are carried out.

The conditions within the crypts did not allow a thorough examination of this space. Following installation of tempo-



Fig. 7.32 Entrance to crypts from south side of church. Iron gate to entrance needs repair/replacement.

rary lighting, additional ventilation and the controlled removal of the burials and other architectural fragments of note, a further survey should be carried out to ascertain condition. From the limited inspection which was undertaken, it does appear that the building fabric is generally sound. The brickwork may need some repair and re-pointing, particularly where breaches have been made or corroding iron has created failure of brick.

Access to the crypt is via a set of stone steps in the south wall. These steps are limestone with the top 2 no. granite, which suggests they may have been added at a later stage. The entrance ope is blocked up by debris and the early iron gate no longer functioning. This is the only means of entry and exit from the crypts to carry out remedial works.

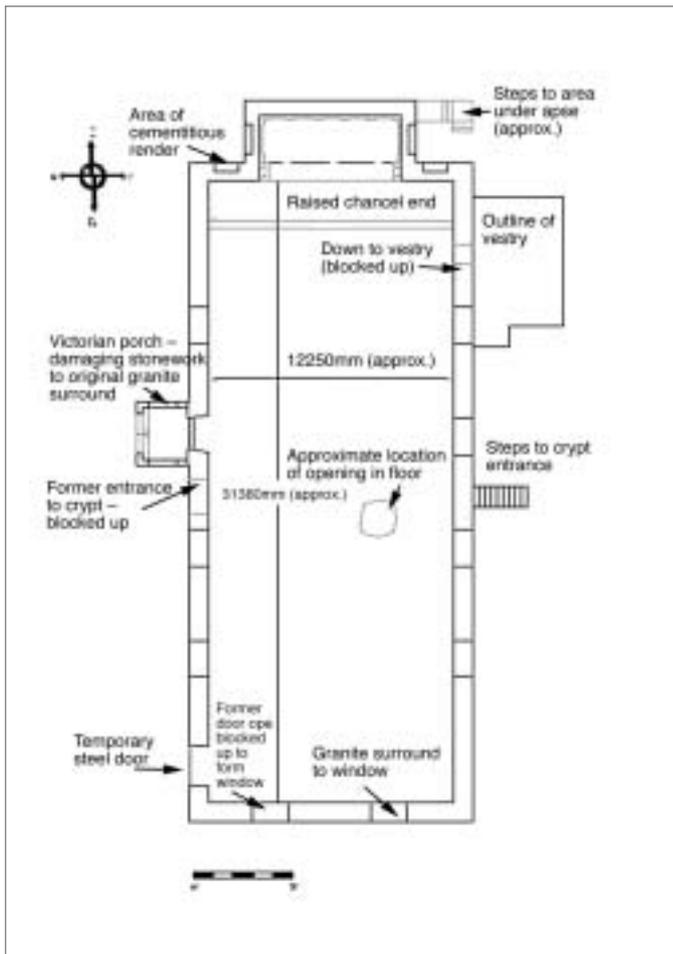


Fig. 7.33 Ground Floor Plan, taken from outline survey carried out on 15 July 2003.

Fig. 7.34 Plan of Crypts, taken from outline survey carried out on 15 July 2003.

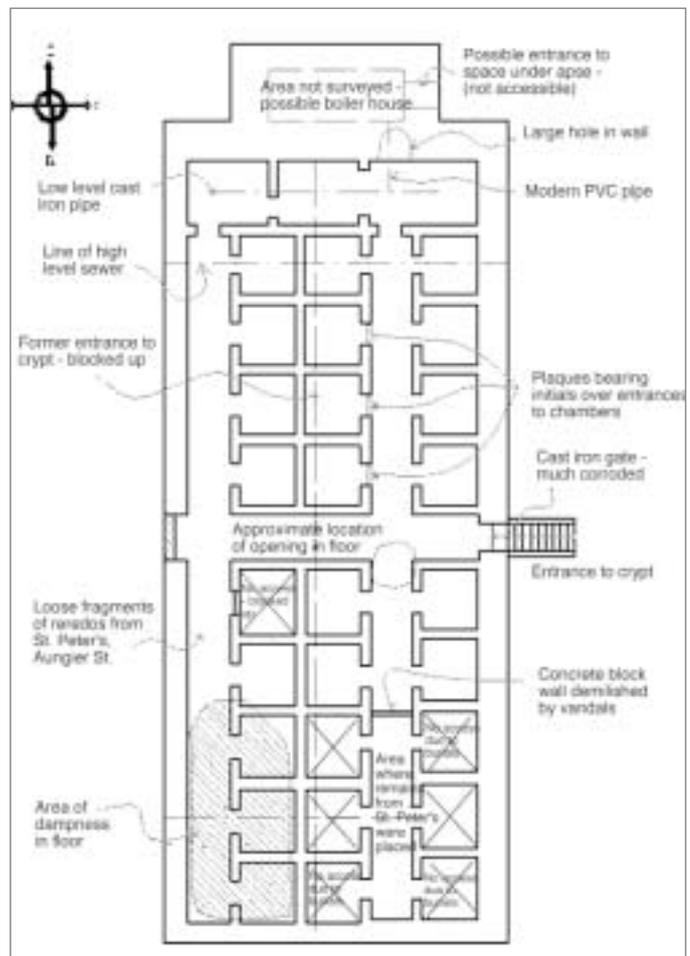




Fig. 8.1 Site location on Speed 1610, approximate.



Fig. 8.2 Rocque 1756, showing St. Luke's and location of 2001 excavations prior to construction of new relief road.



Fig. 8.3 View of north-west corner of St. Luke's, showing boundary wall demolished. Archaeologists standing on 18th century ground level to west.

8.0 Archaeological Issues

8.1 Introduction

This section states the issues concerning the archaeological heritage aspects of the church of St. Luke's. It excludes any discussion of the architecture of the standing structure. The archaeological heritage discussed here includes aspects of the building and its curtilage which are below ground, or may not be visible. It also covers the issue of the burials stored in the crypts.

The findings from some recent excavations, either within the site or in adjacent sites, is outlined first and this is followed by a more detailed description of the burials, addressing burials within the graveyard/grounds – including those uncovered during recent excavations – and burials within the crypts. A brief explanation of the statutory context concludes this section.

8.2 Recent Excavations

Excavation of the Cork Street/Coombe relief road uncovered archaeological evidence for medieval agricultural activity in the vicinity of St Luke's. Plough strikes, aligned east-west, were apparent in subsoil (the lowest level). They were filled with a soil which produced pottery of 13th - 14th century date. A key-hole shaped grain drier, which had carbonised grain, cut into subsoil. It had a stone-lined flue and chamber, and was associated with a clay-floored structure. Pits and a ditch were also excavated in this area. This site lay down-slope of the church of St Lukes, where a thick

layer of medieval and post- medieval soils, probably representing a plough lynchet, had accumulated.

The early post- medieval period is represented by a stone-lined well, timber water pipes, and a cellar. Similar material, including the structural foundations as depicted on Rocque's map of 1756, was uncovered on the development site immediately to the west of St. Luke's. The ground level of the buildings uncovered is considerably lower than the present level, indicating a considerable amount of build-up to the north of the church. None of the buildings uncovered appeared to have served any ecclesiastic function, and there were no human burials on this site.

Structural foundations of the mid- 18th century were also uncovered in a test excavation on the vacant, Dublin City Council site immediately to the east of St Luke's. No medieval soils survived on the latter site.

Medieval soils were exposed in test trenching of the former avenue to St. Luke's and at the Widow's Houses site (105-109 Weaver St) in 1999 (licence 99E0560). Building work on this site is underway.

8.3 Burials

Burials within graveyard/grounds of St. Luke's

The graveyard and the church were in use for burial from 1713 to 1922. The Parish Register, now in the RCB library, records deaths from 1716 onwards. This would appear to be the date from which burial started. The graveyard is shown in all maps as being confined and located to the south of the



Fig. 8.4 *The area to the north of the church that was excavated in advance of the construction of the new road.*



Fig. 8.5 *South-west area of crypts, showing architectural debris and human bone.*



Fig. 8.6 *Detail of disarticulated skull amongst debris.*

church. However, a drawing of the church by Francis Place, dated 1818, clearly shows headstones on the north side of the church. None survive there today, although there is a single burial plaque in the east wall of the graveyard.

Although St Luke's is strongly associated with the Huguenots, earlier writers observed that there are no Huguenot names on the gravestones. (The French Graveyard, or 'cabbage garden', off Kevin St, probably contained more Huguenots- these traditional plots may have continued past the establishment of the churchyard at St Luke's). Brief extracts from both the burials register of St Luke's and that of the Huguenot churchyard (the French graveyard) are included in the Appendices for contrast of surnames.

There were grave slabs from the 18th century in the churchyard. Several mentioned the trade of the deceased. Records in the RCB state that all graveslabs were moved to the precincts of St Patrick's cathedral prior to the church being transferred to Dublin City Council. While the inventory of graveslabs in the RCB is very thorough, there are several slabs still on the site - several are stacked against the west boundary wall adjacent to the vestry and at least one slab lies within the crypts space - further may be uncovered during future site clearance.

Recent graveyard excavations relating to the new relief road

A section of the graveyard to the north of the church was excavated in advance of the Coombe relief road (location,

fig. 8.2). An infilled cellar was uncovered. The north wall of the graveyard, as depicted on the 1st edition (O.S) overlay the infilled cellar. Therefore this wall is secondary. Fifty six burials pre-dating this wall - i.e. pre 1840s - all respected the line of the main path from the Coombe to the church. All were in wooden coffins.

One hundred and nine burials post-dated the new enclosure wall. All were in wooden coffins, and were in shallow graves, less than 100mm below present ground level. Only one had a grave marker.

Test excavation in front graveyard

The test excavation carried out in 2001 in the front graveyard also indicated the widespread presence of burials, at 500mm below ground level. An infant placed in a tin box at 60mm below the surface, was possibly interred as late as the 1940s.

A full paleopathological report on the burials from the graveyard excavated in 2001 is in preparation by a Consultant Osteoarchaeologist. It has been noted that there was a high proportion of juveniles. It has been suggested that many of the burials may have resulted from deaths at the nearby Cork St Fever Hospital.

Despite the construction of the new road, the main area of the graveyard of St. Luke's remains intact.

Burials in Crypts

St Luke's possesses extensive burial crypts, of limestone with vaulted red brick, which extend beneath the entire church. The entrance to the crypts, on the south side, is presently

open, and ramped with rubble, which includes grave furniture. There are grave slabs within the crypt itself, which may have been placed there by vandals. There is a considerable amount of architectural debris within the crypt, and strewn within this material, are human burial remains.

The human remains constitute both those originally interred within the crypts of St Luke's and, in addition, burials which were exhumed from the graveyard of St Peter's church in Aungier St. in the 1980s and were stored in the westernmost crypts, in what was considered at the time to be a secure location. Both groups of burials have been scattered by vandals throughout the crypts, and disarticulated bone is intermixed with rubble and architectural fragments.

The remains relating to St. Luke's appear to be housed in 3 of the vaults, having been re-coffined following vandalism in 1986. These vaults have inscribed plaques over the entrances to them, with what is likely to be the initials of the burials contained within. The Church Of Ireland have information confirming the identity of two of the remains – Richard Watkins (died 17 February 1852, aged 69) and Catherine Watkins (died 11 June 1859, aged 76). While the identity of the other interments is not available, it has been suggested that the vault containing the inscribed plaque, *M S*, may be that of Mark Saunders, or Mark Sanders, both of who were Churchwarden for St. Luke's, the former the first, with a George Edkins, and the latter was churchwarden in the late 18th century.

The poverty of the parish in general may account for the low uptake of burials in the crypt (which has already been referred to in this Plan), as it is noted that most of the crypts of St. Luke's were empty, prior to the relocation of the St. Peter's burials.

The burials from the churchyard of St Peter's, Aungier St (founded 1685) were exhumed by order of the RCB of the Church of Ireland, prior to private sale of that site. The work was carried out by Fanagans Funeral Directors in 1980, under an exhumation licence. The resulting work has been found to have been crudely carried out, by modern and archaeological standards. 'Three hundred and six polythene bags of human bones, along with 31 timber crates, total representing c. 1,200 individuals, were taken to the crypts of St Luke's church, and stored there. In addition, 19 lead coffins were placed here' (Doyle 2001, 4). A block wall was constructed to safeguard the bones. This wall has since been breached, and the bones scattered over the south west area of the crypts.

The site of St Peter's graveyard, Aungier St, was re-excavated in 2003. On present evidence, and prior to the strati-

graphic analysis, the date of the burials which remained in the graveyard of St Peter's cannot be determined, due to the level of disturbance caused by the mechanical exhumation in 1980. More data may be forthcoming from the Consultant Osteoarchaeologist's analysis of the remains.

The burials from St Peter's which were placed in the crypts of St Luke's are jumbled, and uncontexted, and it would not be possible to assemble the bones to individuals. In addition to the crude removal, and storage in groups in bags, the remains have been subsequently vandalised, and now constitute a vast charnel heap.

The 1990 Covenant relating to the transfer of St. Luke's to Dublin Corporation, (included in the Appendices), sets out the Church of Ireland's requirements for how both sets of remains in the crypt are to be dealt with, in the context of any future development of the site and/or crypts. This calls for "*exhumation, by proper order, followed by cremation, at the expense of the [Dublin] Corporation*".

During the course of preparing this Conservation Plan, the issue of the future treatment of these remains was explored with the input of the Dublin City Archaeologist, the National Museum, Department of Environment, Heritage and Local Government, a specialist Consultant Osteoarchaeologist and the Consultant Team who prepared this Plan. While the St. Patrick's Cathedral Group of Parishes were not involved in any of the meetings with the previously mentioned bodies and individuals, they were consulted with The various reports emanating from this review are contained in the Appendices and the recommendations are incorporated in the Part Four of this Plan – Recommendations and Policies.

The main criteria which have informed the recommendations have been

- the Covenant
- acknowledgement that the remains are of people and should be respected
- the archaeological value or interest of the remains, bearing in mind both their disarticulated condition and the guidance policies of the National Museum.
- the complete burial register which is available
- the onerous Health and Safety implications of exhumation and examination.



Fig. 8.7 1818 watercolour painting depicting graveyard in front (northern) external area. (Reproduction of this work is by courtesy of the National Gallery of Ireland)



Fig. 8.8 Detail of 1756 Rocque map showing graveyard to rear (southern) external area.

8.4 Archaeological implications for future development of St. Luke's

The conditions of the Covenant relating to the burials in the crypt have been outlined, in some detail, already above.

Other issues concerning the continuous use of the site as a graveyard have archaeological implications. The main one concerns any potential construction. The remaining areas of land associated with the church have all at different periods been utilised as a graveyard. Removal of these graves would be required by the Department of Environment Heritage and Local Government and The National Museum, under

archaeological licence. This may be refused if extensive areas of burials are required to be moved, as there is a high level of sensitivity regarding excavation of cemeteries, and storage of the remains. This means that ground-works of any kind in the vicinity of the church would be limited and preferably shallow. Burials were encountered at a depth of 60mm to 500mm in the area to the north of the church, except in the area of the original path to the church.

In addition, the policy of Dublin City Council at present is to avoid interference with in-situ remains on the site of a known graveyard.



Fig. 9.1 Front (northern) entrance avenue, early 20th century. (Reproduced courtesy of Representative Church Body Library)



Fig. 9.2 Front (northern) area, date unknown, but likely to date from prior to church closure. (Reproduced courtesy of Representative Church Body Library)



Fig. 9.3 Front (northern) entrance avenue, date unknown, but likely to date from after church closure. (Reproduced courtesy of Representative Church Body Library)

9.0 Environmental Issues

9.1 Landscape

General

The site consists of the roofless church, its front (northern) lawn/graveyard and its rear (southern) graveyard confined between high walls and taking the form of an overgrown shrubbery. Large amounts of Buddleja (commonly known as Buddleia, latin Buddleja) and other self seeded saplings and bushes were removed from within the church walls recently and there is somewhat older dumping of soil, most likely related to the new road in front. The disturbed soil there and near the adjacent (western) building site has grown a crop of weeds.

The Site

The elevated open area to the front was formerly tree-lined. It shows traces of the original lawn in the abundance of red fescue grass *Festuca rubra*, ribwort plantain *Plantago lanceolata* and dandelion *Taraxacum officinale*. These grow with weedier species characteristic of bare ground such as thistles *Cirsium vulgare*, *C. arvense*, bindweed *Calystegia sepium*, cinquefoil *Potentilla reptans*, scutch *Elytrigia repens*, barren brome *Anisantha sterilis* and hedge mustard *Sisymbrium officinale*. A few woody species occur, a small hawthorn *Crataegus monogyna* and a broken elm *Ulmus glabra* and there are two survivals from the church garden, Spanish bluebell *Hyacinthoides hispanicus* and soapwort *Saponaria officinalis*. The latter is the only plant showing a possibly association with the pre-existing industrial use of the area – soapwort was commonly used in the textile industry. The



Fig. 9.4 Front (northern) area May 2003 showing extensive growth and build up of ground level.

variety observed at St. Luke's seems to be a rather long-leaved form.

The rear (southern) graveyard is densely grown over with garden and self-sown shrubs, among which the following were noted, *Buddleja*, sycamore *Acer pseudoplatanus*, *fuchsia*, lilac *Syringa* and evergreen spindle *Eunonymus japonicus*. An open corner persists close to the apartment block to the south of this area, where bramble *Rubus fruticosus* and reed grass *Phalaris arundinacea* share the ground.

The high boundary walls which surround open space on three sides provide a cool, tranquil shaded enclosure. This environment and the lack of any real maintenance since the mid-1970's has resulted in this almost impenetrable thicket of native and volunteer species and ivy. Two hollies, *Ilex aquilifolium* var., possibly planted 30 to 50 years ago are of value. Bulbs such as snowdrops and daffodils, often planted in graveyards and survivors of neglect, may also be present.

The site otherwise carries typical weed species of urban waste ground, among them tall rocket *Sisymbrium altissi-*



Fig. 9.5 Rear (south) graveyard.



Fig. 9.6 Rear (south) graveyard.



Fig. 9.7 Aerial view of St. Luke's prior to construction of new road. This was also prior to clearance of growth from within church walls (May 2003). Green area to front (northern) side of church has also been partially cleared and excavated to facilitate relief road.

mum, shepherd's purse *Capsella bursa-pastoris*, cleavers *Galium aparine*, groundsel *Senecio vulgaris* and ragwort *S.jacobea*. Remains of a hedge along the access from Newmarket Square shows bittersweet *Solanum dulcamara* and rose-bay *Chamerion angustifolium*.

The Building

The church building has a new crop of weed seedlings on ledges and the ground (since the recent clearance) but these are of species widespread elsewhere. On the wall tops the garden Wilson's honeysuckle *Lonicera mitida*, cocksfoot *Dactylis glomerata* and Buddelja are established but there are no old wall plants such as wallflower or valerian.

9.2 Wildlife

The rear graveyard provides cover for small birds, robin and blackbird were noted during the survey of the site carried out in May 2003. Other birds noted in the building and around the site were wood pigeon and feral pigeon (these probably nest on the higher ledges or windows of the roofless building) in addition to swifts. The swifts do not appear to have been nesting as the absence of eaves and nesting holes make their breeding here unlikely at present. There was no evidence of bats found during the survey.

This informal and wild 'garden' provides a tranquil green lung in an area much bereft of such amenities. On examination of historic maps, St. Luke's appears as a significant green space in what has been a densely developed part of the city centre. It is also interesting to note, particularly on the 1847 first Ordnance Survey map, the extent of 'gardens' in



Fig. 9.8 Growth within church walls prior to clearance, May 2003.



Fig. 9.9 Church interior shortly after clearance of growth.

the area. This makes the survival and continuation of the green space at St. Luke's of greater importance.

In terms of unusual or significant flora and fauna, the only varieties/species worth noting include the presence of soapwort and the visiting swifts. These latter mysterious birds, would be a welcome urban feature if encouraged to nest, by fixing nestboxes to the walls.



Fig. 9.10 Detail from Rocque's 1756 Map



Fig. 9.11 Detail from 1847 OS Map

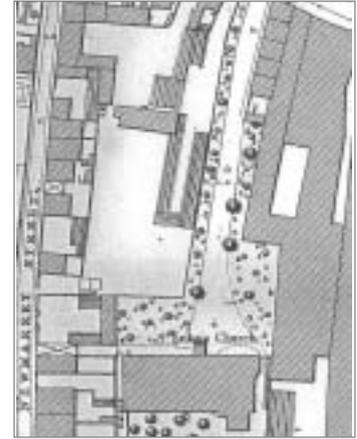


Fig. 9.12 Detail from 1886/87 OS Map

9.3 Conclusion

The grounds of St. Luke's provide a welcome green space and an important habitat for plant and animal life in the densely built up area of the Coombe. The future use for the building and site should be assessed against its impact on these valuable environmental assets. It would appear appropriate that a 'best practice' Graveyard Management Scheme would be implemented for St. Luke's (refer to Recommendation E as set out in section 12.5 of this Plan).

Part Three: Significance and Vulnerability

“The power of place – the power of ordinary urban landscapes to nurture citizens’ public memory, to encompass shared time in the form of shared territory – remains untapped for most working people’s neighbourhoods in most cities...The sense of civic identity that shared history can convey is missing. And even bitter experiences and fights communities have lost need to be remembered – so as not to diminish their importance.”¹

10.0 Statement of Significance

The 1988 ICOMOS Charter for the Conservation of Places of Cultural Significance, known as the *Burra Charter*, sets down the principles for assessing the cultural significance of an historic site. This charter defines cultural significance as *“the aesthetic, historic, scientific or social values for past, present or future generations”*.

The ways in which and the reasons why St. Luke’s is a significant place are many and multi-layered. These relate to aspects of its history, its architecture, its archaeology, the environment within the site, the physical, social and cultural relationship to its urban hinterland and, not least, to its historic use and its potential for future use. An overview of these helps to define what it is that makes St. Luke’s special:

10.1 Uses and Associations

A repository of memory – a site of potential – a totem

- Throughout its history, as parish church, St. Luke’s has played an important role in the spiritual, social and cultural life of its parish and the broader community of The Coombe. It is only in recent times that this role ceased. However, despite the state of abandonment during the past 17 years, St. Luke’s has come to hold a totemic power within the area. It resonates stories of the past and hopes of the present for the future. As such it is a site of rich potential and promise.

A historic landmark

- Associated with the above, St. Luke’s is an historic landmark of social and cultural importance in an area which has experienced considerable change and extensive loss of physical fabric in recent times. As such the site is a repository for the area’s rich and unique history which has not yet been fully recorded or presented.

An institution of charity and education

- St. Luke’s hosted and developed several buildings and institutions which supported parish-led welfare throughout its history. This tradition of social care, albeit primarily for those of protestant faith, is fondly remembered and valued by the present community.

1. Dolores Hayden, *The Power of Place: Urban Landscapes in Public History*, (Cambridge, Mass: MIT Press, 1995).



Fig. 10.1 West elevation, St. Luke's. This view will be significantly obscured by the development on the adjacent site.



Fig. 10.2 View of Newmarket looking east.



Fig. 10.3 The historical view of St. Luke's from the Coombe (pictured here in early 2003) has now been lost with the development of the Widows Alms House site.

A public building

- St. Luke's was built for public access, it is a public building, currently in public ownership. In an area which is predominantly in private, commercial and/or residential use, this ownership is significant.

Huguenot associations

- Although the active participation and involvement of the Huguenots in St. Luke's is not substantiated in the research carried out for this Plan, (note the burial register contains very few names of Huguenot origin), there has been, for a long time, a strong sense of connection between the two. This bond manifested itself in the dedication of the bell in to *"...the Glory of God and in Memory of the coming of the Huguenots 1685"*.² The association is greatly valued within the local community.

10.2 The Site

A sacred place

- The pre-eminent historical role of St. Luke's is as a sacred place of prayer and burial. Although de-consecrated as a church, it is still a graveyard and the spiritual atmosphere persists and resounds. As a calm and protected space, St. Luke's can be a place of reflection and respite.

A tiny green lung

- Although overgrown, St. Luke's is and always has been

an island of green space in a highly urbanised part of the city. Historic maps show several other green spaces, albeit mainly private, in the immediate vicinity: today, there are very few such spaces in this area.

A connecting route

- Straddling the new Cork St/Coombe relief road and Newmarket, St. Luke's connects the Cathedrals precinct of the historic city centre and the formerly vibrant, now little used, area around Newmarket.

A new aspect

- Although the new relief road has severed the historic site, St. Luke's today presents a much more prominent profile to the public realm. Where formerly the building was hidden at the end of a narrow avenue and surrounded by high walls, its current setting transforms the building into a focal physical landmark in the area.

Flora and Fauna

- Although not abundant in unusual flora and fauna, St. Luke's does attract swifts, the indefatigable flyers, and soapwort, a survivor from the traditional textile industry of the area, grows within the grounds. Some planted shrubs survive from a time when the grounds were tended.

Gateway to Newmarket

- The entrance gate to Newmarket, which was added sometime between 1847 and 1886, is a distinctive piece



Fig. 10.4 *With the construction of the new relief road, St. Luke's now has a more prominent position as a landmark in the area.*



Fig. 10.5 *The gateway with its fine wrought ironwork.*



Fig. 10.6 *The fine and relatively intact Classically inspired east chancel remodelled and extended in 1899-1900. The unusual construction of the double pilaster Tuscan columns is notable.*

of streetscape onto Newmarket. In particular, the quality of the wrought ironwork is quite fine.

10.3 The Building

- The church is a survival of early 18th century church building of which little remains in the City. As such it is a repository of contemporary construction and building skills. While of lesser architectural importance than some of the other contemporary churches in the City – St. Mary's, St. Werburghs, St. Nicholas Without, – of particular note are the fine granite door surround on the northern façade (now obscured by the somewhat crude Victorian porch) and the quality and rarity of the crypts.
- One of the most remarkable surviving artefacts associated with the church is the very rare full set of original building records for St. Luke's. These provide a detailed and comprehensive insight into the building works, the leading practitioners and church officials involved and how works were organised and priced. Records of this detail, pertaining to a still-standing building of such a date, are a very rare survival. They add considerably to the understanding of St. Luke's and contemporary church building as well as the building trades of that time.
- The site is significant for its association with Sir Thomas Burgh, as architect, and other, known, skilled craftspeople of the period, e.g., Issac Wills, Francis Quin and John Whinrey, who carved the front (northern) granite doorway.
- The building is notable for the strict rectangular simplicity of its architecture, typical of such church buildings of the late 17th/early 18th century and influenced by the churches of Sir Christopher Wren in London. This is reflected in the robust, functional and restrained quality to the masonry, in accord with the sober strength and clarity of the Anglican vision at the time.
- The crypts, a grid of 30 burial vaults are a important and unusual architectural feature of the church. Built well, they survive remarkably intact.
- St. Luke's is a survival from the John Rocque Dublin City map of 1756, arguably Dublin's most important drawn record which traces the architectural and urban transformation of Dublin in the 18th century to a city of European significance. Within the area there are very few still standing structures which were recorded on this map.
- The east chancel apse, which dates from the 1899-1900 alterations, is an accomplished classical composition. The unusual construction of the Tuscan columns – lath and plaster surrounding a cast iron central column which is fixed to a mass concrete base – is worthy of recording and retention. This is the only architectural set-piece which survives, substantially complete, within the main church space.



Fig. 10.7 View of St. Luke's through IDA Centre in Newmarket

10.4 Urban Setting and Context

Cathedral Precinct – Church Quarter

- St. Luke's lies within the hinterland of the City's historically and architecturally important cathedrals and forms, with these, a group of prominent landmark church buildings. This group can be expanded to include the large number of other historic churches within the general south-west inner city area to create a larger network of church buildings of interest.

10.5 Archaeology

Burials

The value of St. Luke's as a burial ground is notable from the extent of burials within the site, including those known and recorded in the burial registers, and those numerous, unknown and unrecorded burials. The recent archaeological excavations at St. Luke's have begun to record the latter, many of whom were juvenile and in shallow graves.

11.0 Issues of Vulnerability

In order to develop policies and recommendations for the management and protection of those aspects of St. Luke's which are considered significant, it is necessary to identify what has, what currently does and, what potentially could adversely affect the significance of the site. This section sets out those issues which threaten the values noted in the earlier parts of the Conservation Plan. Some of these threats are readily definable, others less tangible. Many are complex and prevail for varied reasons.

11.1 Issues of Use

11.1.1 Lack of Use

- The decline of St. Luke's follows to a great extent the decline of the protestant population in the Coombe/Liberties area. The small congregation could not sustain the original use. Without an active congregation, there was little opposition to the relief road proposals and its implications for St. Luke's. Having de-consecrated the church and leased the building for a number of uses, the Church of Ireland eventually transferred ownership to the then Dublin Corporation in 1990. At this point the site had been unused since the 1986 fire. In this case, therefore it is the lack of use of St. Luke's during the past 17 years which contributes to its vulnerability. Unused, inaccessible and un-maintained, it has become de-valued.



Fig. 11.1 *St. Luke's now sits on a raised ledge of ground above the new Coombe Relief Road behind inhospitable palisade fencing.*



Fig. 11.2 *The site is in a poor and overgrown condition.*

11.1.2 Limitations for site development, building adaptation and use

- Outside the footprint of the existing building structures and the narrow entrance lane from Newmarket, the site of St. Luke's is almost completely covered with burials. The current policy of the National Museum and the DoEHLG is to refuse archaeological licences for removal of burials from graveyards to facilitate development (other than major national infrastructure projects). Further, the current stated policy of Dublin City Council is to refuse planning permission to development on the site of a known graveyard. As long as the above policies apply it appears any new use will be restricted to primarily within the existing building footprint.
- The existing building is a Protected Structure. The more important aspects of the building have been described in Section 10 above and these will control the level and nature of intervention and adaptation permitted to accommodate a new use.
- The Covenant sets out a number of non-permissible uses for the building.
- There is presently very poor access provision to the site and there are many difficulties in resolving this issue. Thus building work, maintenance and servicing of a new use will all present challenges to any future building owners and users.
- Cumulatively, the above may be seen to place an excessive limitation on the future use of the building and as

a result, may mitigate against certain uses and users. The potential difficulty in finding a use which can work within these restrictions, and satisfy the policies and objectives set out in Section 12, places a certain vulnerability on the future reuse of St. Luke's.

11.2 Issues affecting the Site

11.2.1 Defining the site

- The integrity of the historic site has undergone radical intervention and change following the construction of the new relief road: It has severed the site, creating two, separate and unconnected sites; the former relationship between St. Luke's and The Coombe is broken; the Widows Alms House, built originally as a school for poor boys of the parish, no longer forms part of the site; the spatial organisation within the site has been re-ordered – no longer is the church enclosed and 'hidden' within its own grounds, it now presents a street frontage in a most prominent and public manner. In coming to an understanding of the significance of the site at St. Luke's a clear reading of what exactly is the site is problematic: the contemporary definition of the site no longer equates with the historic.

11.2.3 Condition and Presentation

- The poor and overgrown condition of the site makes a proper assessment difficult. The condition is in a continual state of deterioration and if this is not checked then greater loss of important planting, building fabric, etc., is inevitable. Of particular concern is the potential damage to the Newmarket Gate, the surviving historic



Fig. 1.3 The classical plasterwork in the chancel is in a state of decay.



Fig. . The apartment block to the south of St. Luke's graveyard.

boundary walls, the loss of any plants of social historical interest or those associated with the early planted churchyard; damage to surviving tombstones and other architectural fragments currently strewn around the site.

- The site is also poorly presented. The inhospitable palisade fence to the new road boundary transmits a 'keep out' message to passers by. Behind this the uneven and overgrown ground suggests a lack of concern and value for the place. The neglect of the graveyard underlines this sense of disregard. Presented as it is, the site becomes a magnet for vandalism rather than a deterrent.

11.3 Issues affecting the Building

11.3.1 Building Condition

- The building has been in a roofless state for the last 17 years. The lack of protection from weathering, atmospheric pollution and botanical decay processes, has facilitated deterioration of the structure and fabric during this period. Amongst the main areas of concern are: loosening of stone, particularly at wall tops and decorative features; decay and damage to dressed stone; decay to the classical chancel insertion; damage to the ground floor structure and extensive loss of the vestry structure.
- Examination of the condition of the crypts is presently greatly hindered by the numerous, scattered burials and loose architectural fragments and the lack of light all of which make access a health and safety issue. It is clear, however, that some damage and decay of the fabric has occurred.

11.3.2 Issues affecting Architectural Significance

- The condition and presentation of the building diminishes its architectural value. In addition to this there have been a number of interventions which somewhat compromise the architectural integrity of St. Luke's:
 - the Victorian porch is an awkward addition to the fine original door surround on the north façade, by the noted craftsman John Whinrey. It not only detracts from the architecture but also caused physical damage to the dressed granite and the removal of the fine granite pediment, one of the distinguished architectural elements of the original building.
 - the crude infilling of window opes with concrete blockwork after the fire
 - The somewhat insensitive services installation within the crypt area
- After St Luke's closed and, again after the fire in 1986, various architectural elements were recorded, removed and stored. The inventories carried out record these elements in various locations. There are a number of concerns, from an architectural historical perspective with this method of dealing with such material. Firstly, the material is removed from its original location, thus both the material and the building are de-valued. Secondly, the collection is split up, reducing the value of the material further. Thirdly, in storage, its significance is lessened again and the fabric is less likely to be maintained and is often vulnerable to damage and vandalism. Finally, inconsistencies can occur between what is recorded and what actually pertains. An example here is



Fig. 11.5 *The west gable of St. Luke's taken from the development site, west of the church. This view will disappear on completion of the new development – indeed only a partial view of this façade will be possible.*



Fig. 11.6 *The view from the original Coombe entrance to St. Luke's will shortly be closed by the new development on the Widows Alms House site.*



Fig. 11.7 *The rather 'hard' landscape environment of the new road.*

with the graveslabs. The inventory places them in St. Patrick's Cathedral. However, there are several tombstones in the grounds of St. Luke's and in the crypt.

11.3.3 Vandalism

- The fire which destroyed much of the building was an act of arson/vandalism. Since the fire St. Luke's has been further subjected to vandalism. In its present unoccupied, unsupervised state, the place is vulnerable to further damage by vandalism.

11.4 Issues affecting Urban Setting and Context

11.4.1 Adjacent Development

- After a long period of stasis, very much associated with the protracted history of the relief road, recent years have seen a number of new developments in the vicinity of St. Luke's. While these schemes help to rebuild the area's social and amenity infrastructure, there are some architectural and urban design aspects which might have better addressed the particular context of St. Luke's and the broader urban framework:
- 1990's residential scheme to south-east of St. Luke's. This is an early apartment scheme which fills a large area between St. Luke's and New Row. The buildings are 4 storeys adjacent to St. Luke's and partially shade the south graveyard – this is not very noticeable due to the current overgrowth here. This is one of the early 'gated' communities and unfortunately, there was no provision made for a future pedestrian link, through the complex, between St. Luke's and New Row.
- Mixed use development on the site immediately west of St. Luke's. Currently under construction, the site lies between the new relief road and Newmarket. It will contain a narrow first floor internal courtyard with balconies at upper levels, overlooking the grounds of St. Luke's. The boundary is very tight to the west gable of St. Luke's and this scheme will have a significant physical impact on St. Luke's, particularly the west gable which will become difficult to view. Located to the west of St. Luke's, evening sun in the grounds will be considerably reduced. It will, however, facilitate the partial reinstatement of 'Skinner's Alley' - an historic alleyway connecting Newmarket and The Coombe.
- Widows Alms House Site. The site, also currently under construction, was formerly part of the original site of St. Luke's, containing the entrance from The Coombe and the tree lined avenue to the church. The shell of the Widows Alms House, a Protected Structure, is being retained and a new 4 to 5 storey, dropping to 3 to 4 storey residential building will wrap around the new road boundary. The layout of the scheme bears little relation to the historic footprints or the historic connection with St. Luke's Church.
- These schemes were all planned before Dublin City Council prepared their urban design strategy for new road.¹ This considers development as a composition of buildings, spaces and suitable uses, which can form urban spaces and streets, when planned in an integrated manner. The lack of an overall plan which includes St. Luke's and takes regard of its various aspects of importance, has resulted in some loss of significance of the

historic site and, further, some loss of opportunities for the re-integration of St. Luke's.

- In this context, it is useful to address the Conservation Report as a tool to assist development. Conservation Reports are now required for development affecting Protected Structures, as part of the planning permission process. However, the prevailing approach to the Conservation Report has been to prepare it in isolation to the design process and generally, after the major design decisions are made. This reduces the Conservation Report to, effectively, an historic overview and an inventory. The potential role of the Conservation Report, therefore, as a design tool to assist in developing site plans, is not realised. If such an approach had been taken on some of the sites adjacent to St. Luke's, then perhaps design solutions, more sympathetic to St. Luke's would have been developed. The lack of such an approach increases the vulnerability of historic sites, such as St. Luke's.

1. *Cork Street – A Regeneration Strategy: Recreating a Street: Draft Urban Design Framework.*

Dublin City Council (City Architects Division Planning Department), April 2003

11.4.1 *The New Road*

- The severance of the historic site of St. Luke's by the new relief road has been elaborated on in some detail in this Plan. In addition to this, there are a number of other implications of the new road which threaten the significance of St. Luke's:
 - The alignment of the road in relation to St. Luke's is awkward, particularly the level difference.
 - The road is a major traffic artery for the city and has been designed to meet specific road standards and regulations. As currently presented, the landscape treatment is 'hard', at night the lighting reflects the requirements of the road, thus emphasising the road.
 - In time, the road will become a busier route for traffic which may reduce the quality of the environment around St. Luke's.
 - Safe and easy pedestrian crossing between St. Luke's and The Coombe/Dean Street is somewhat awkward in the existing arrangement for controlled crossing.

11.5 Issues affecting Archaeology

11.5.1 *Burials*

- The burials, which include those belonging to St. Luke's, both within the grounds and the crypts, and the burials from St. Peter's which were moved to the crypt of St. Luke's in 1980, are in an extremely vulnerable state. Indeed, the burials within the crypt, most of which have been comprehensively vandalised, have already lost much of their archaeological significance (ref Consultant Osteoarchaeologist report in Appendix E). The crypts are still easily accessible and thus are vulnerable to further vandalism. The general condition of the site mitigates against the general safeguarding of both graveyard burials and crypt burials.

11.6 Summary

In summary, the main threats to the significance of St. Luke's are as follows:

- The lack of use and the inaccessibility of the site
- The vulnerable condition and poor presentation of the building and the grounds
- The unsympathetic manner in which some of the adjacent development addresses St. Luke's and the lost opportunities to improve connections between St. Luke's and the adjacent urban areas
- The impact of the new relief road on St. Luke's
- The condition and vulnerability of the burials within the graveyard and, in particular the crypts.

Part Four: Policies, Recommendations and Implementation

“Restoring significant shared meanings for many neglected urban places first involves claiming the entire urban cultural landscape as an important part of history, not just its architectural monuments.”¹

12.0 Policies and Recommendations

This section sets out general policies and specific recommendations directed at protecting the significance of St. Luke’s into the future. The policies provide ongoing guidance which can be used to assess any proposed changes and/or actions. The recommendations are specific programmed actions which support the policies.

12.1 Existing Statutory Policy, Guidance and Legal Framework

The recommendations and policies for future maintenance, use and development at St. Luke’s, sit within an existing framework of statutory legislation, policy plans, Charters, guidance documents and legal agreements, the most relevant of which are listed below:

- Planning and Development Act 2000
- National Monuments Acts 1930 to 1994
- 1990 Indenture of Covenant between the Representative Church Body and Dublin Corporation [Dublin City Council]

- 1999 Dublin City Development Plan
- 1998 Liberties/Coombe Integrated Area Plan
- ICOMOS Charters, including:
 - Venice Charter, 1964, The International Charter for the Conservation and Restoration of Monuments and Sites
 - Grenada Charter, 1985, Charter for the Protection of Architectural Heritage of Europe
 - Burra Charter, 1988, Australia ICOMOS Charter for the Conservation of Places of Cultural Significance
 - 1990 Charter for Protection and Management of the Archaeological Heritage
 - New Zealand Charter, 1993, Charter for Conservation of Places of Cultural Heritage Value
- Cork Street – A Regeneration Strategy: Recreating a Street, Draft Urban Design Framework, Dublin City Council (2003)
- Newmarket ...an event place: Use Strategy for Newmarket Discussion Paper, Dublin City Council Planning Department (2003)

12.2 Conservation Plan Policy Objectives

Underpinning the policies of the Conservation Plan are a series of key objectives:

- To establish criteria and guidance for the appropriate and sustainable re-use of St. Luke’s, including short and long term uses

1 Dolores Hayden, *The Power of Place: Urban Landscapes in Public History*, (Cambridge, Mass: MIT Press, 1995)

- The improved access to and presentation of St. Luke's, the building and the site
- The protection and enhancement of the building and site in a manner which retains their significance
- To improve connections between St. Luke's and other parts of the local area and the wider City Centre area
- To protect the sacred aspects of St. Luke's as a burial ground
- To protect and enhance the particular sense of place which pertains to St. Luke's

12.3 Policies for the future ownership of St. Luke's

Policy 1: That a Steering Group be established, which includes representatives of the key stakeholders, to oversee the implementation of the Conservation Plan policies and recommendations.

Policy 2: The future use and ownership of St. Luke's should be guided by Dublin City Council and should reflect the public spirited intentions of the Representative Church Body when it transferred ownership of St. Luke's in 1990 to, as it was then, Dublin Corporation.

The ownership passed from the Church Of Ireland to Dublin City Council in 1990 for a peppercorn fee. Therefore, in the spirit of the original intention of the Church of Ireland when transferring ownership to the local authority, public benefit should take pre-eminence in any decision by Dublin City Council to lease or sell St. Luke's and inform the details of any such change in its ownership or use status.

12.4 Policies and Recommendations for the future use of St. Luke's

Policy 2: That the future use of St. Luke's should, in a manner which will retain the significance of the place, facilitate public access to the building and site, add to the social and cultural infrastructure of the area, into the future, and be socially, culturally and economically sustainable.

The consultation process involved discussion on various potential uses with a wide range of stakeholders and interested groups and individuals. Arising from this and the study of the building, the site, the area and current policies

and objectives for the building and area, it was concluded that St. Luke's be restored to active use. However, the principle of a self sustaining use is critical to the future protection of St. Luke's. At the present time the availability of public funding for either capital works or maintenance and programme funding cannot be assumed.

There are a number of potential uses which could comply with the above policy².

A new Church use: A number of religious organisations have expressed interest in returning St. Luke's to church use. Subject to the Church of Ireland and Dublin City Council agreeing to amend the Covenant, this could be an appropriate use and would accord with the conservation principle that the original use is the best use for historic structures. It is worth noting however, that the consultation processes indicated a generally shared aspiration that any future use will be inclusive and integrated. As such, the use should be available to a broad public and not restricted to a select community. It is also worth noting that the physical manifestations of contemporary church use vary from one religious body to another, and may not necessarily fit neatly within the early 18th century structure of St. Luke's.

Cultural/Educational/Tourism related:

- International Language Resource Centre
- Information Technology Library
- Living Cultural Heritage Centre for the history of labour and industry in the Liberties/ Coombe area.
- Museum of Dublin Churches: Dublin is renowned for its churches. Socially, culturally and architecturally the churches have contributed greatly to the character of Dublin throughout the city's history. At a time when the traditional role and function of churches is changing, it would be appropriate to record, interpret and present this rich story.
- Dublin Museum of Architectural History: hosting a display of surviving architectural artefacts. This could be carried out in collaboration with the Dublin Civic Trust, who already retain a collection, and the Irish Architectural Archive. It could be expanded to cover the planning history of the City also with seminal plans exhibited.
- 6 day covered Market with potential for open air weekend markets within the grounds and, possibly quarterly, extension onto Newmarket
- Amenity/recreational use which would support adjacent

2. While this Conservation Plan seeks to guide the future use of St. Luke's, it does not make specific proposals for use. The uses included in the list are for example only.

school facilities, while also being available for general public use.

- Venue for training, practice, rehearsal, performance and exhibition

The future use of St. Luke's could support any or a combination of the above. Indeed, this list is not exhaustive and there are many other uses which could comply with the policies contained in this Conservation Plan.

In conjunction with Policy 2 above, there are a number of recommendations which should be put into effect:

Recommendation A: It is acknowledged that it may take some time before a suitable use for St. Luke's will be found. In the interim it is recommended that, in conjunction with the short term works, (listed further below), aimed at securing the building and grounds and generally improving the presentation of St. Luke's, the building and/or site are put to early use. This may include temporary use for performance, exhibition, art installations, etc., which would, in addition to bringing the place back into use, raise general public awareness and appreciation of, and stimulate interest in, St. Luke's. These could be carried out as a programme of 'events' aimed at re-imagining and re-valuing St. Luke's, possibly funded, or part funded, under schemes such as the Per Cent for Art Scheme. The current joint project between Dublin City Council and the National College of Art and Design (NCAD) which is focussing on the Cork Street area, could take St. Luke's as a project site.

Recommendation B: In order to generate further interest and ideas for the future of St. Luke's, it is recommended that an Ideas Competition is held. This should be open to all disciplines, indeed, multi-disciplinary teams should be encouraged. The Conservation Plan would be a starting point for developing a brief.

Recommendation C: Any proposals for long term use should be supported by an appropriate feasibility study and business plan which should, in addition to addressing compliance with the policies and recommendations in the Conservation Plan, assess need and demand for the particular use in the short, medium and long-term.

Policy 4: It is desirable that any new use should allow public access through the site, thus facilitating the connection between The Coombe and the Cathedrals Precinct, to Newmarket and its urban hinterland.

Policy 5: Due to the extent of burials within the grounds of St. Luke's it is preferable that any new use be accommodat-

ed within the footprint of the existing building. Any decision to allow disturbance of in situ burials, as part of necessary excavation of ground to facilitate a new use, should be assessed against achieving the objectives for better access to the site and/or the extent to which the new use would fulfil the policies and recommendations of the Conservation Plan.

Current government and Dublin City Council policy is generally restrictive of development on graveyard sites. While the history of excavations to date indicate that extensive burials within the grounds, locations such as the line of the original and early entrance pathways, may be free of burials.

Policy 6: That the future use of St. Luke's will acknowledge through function and/or physical design, the rich history of the place and its relationship with the Liberties/Coombe area.

12.5 Policies and Recommendations for the Site

Policy 7: That the surviving grounds at St. Luke's are protected as a green space within the area, that they are not used as a car park and, that they are made accessible to the public.

To facilitate pedestrian access to the site, particularly from the new Coombe relief road, may involve some excavation of the earthen bank. The implication of policy 4 above suggests that any such excavation should be reviewed in relation to its impact on burials and prevailing policy regarding disturbance of burials.

Recommendation D: It is recommended that, in the short term, the dense growth around the site is carefully cleared and works to facilitate temporary access and use of St. Luke's are carried out. These should be carried out under guidance, so any significant planting, in situ graveslabs or other important fabric is not removed or damaged. Further, the various graveslabs within the site, which have been removed from their original locations and any loose architectural fragments which are currently located in the undergrowth should be carefully retrieved, recorded and stored for future presentation. This material should be stored off any damp ground and covered in a manner to maintain air circulation. See *Recommendations F and P* below regarding the future storage/presentation of loose material of architectural/historical significance and the requirement for appropriate expertise and advice when planning and implementing such works .

Policy 8: That the sacred nature of the site as a burial ground is respected in any future use of St. Luke's, in particular the grounds.

Recommendation E: It is recommended that a Graveyard Maintenance/Management Scheme is put in place in conjunction with the controlled grounds improvement/restoration works. This Scheme, which should follow the guidelines issued by the DoEHLG and should include local history, could record the surviving graveslabs and, following confirmation of their origin, advise on the most appropriate location for graveslabs which have been moved from their original location. The Scheme should also address biodiversity aspects, in line with the Dublin City Heritage Plan, and include management schemes for flora and fauna.

Policy 9: Any new landscaping scheme for the site should acknowledge the historic character and functions of the site and, equally, seek ways in which to improve the presentation of St. Luke's, in particular its northern aspect onto the new road.

Through an imaginative landscaping scheme, it may be possible to add a contemporary layering, without compromising the prevailing nature of the place. Consideration should be given to the character of the site at night and the use of lighting to augment character while addressing any potential conflict arising with the requirements to protect habitats as part of the recommendations to improve and protect the biodiversity aspects of the site (ref Recommendation E). Designs should be developed with a view to the varied experiences of being within the grounds and of viewing them from outside – from the new road, through the Newmarket gate and from the adjacent developments which overlook St. Luke's. Landscaping proposals should also avoid disturbance of burials.

Policy 10: That the surviving historic boundary walls to the south of the site and the Newmarket Gate are retained and restored. That the surviving historic boundary walls to the east of the site are substantially retained and, where partial removal is carried out, it is done so in the context of facilitating access to the site and improving connections with the adjacent area. That the Newmarket gateway be restored and reinstated as an entrance.

Recommendation F: The new boundary enclosure to the north should be welcoming in character, facilitating access (if avoidance of archaeological disturbance is possible), and

views of St. Luke's. The western boundary wall, which is to be reinstated, will, as a party wall to the new development, be solid. It runs very close to the west gable of the church and forms a narrow path at the Newmarket entrance to the site. It may be possible to integrate site lighting within the wall structure, in a subtle manner, in order to 'lighten' its presence. The wall should either be addressed in a very simple and restrained manner – lime rendered and decorated using a pigmented lime-wash, or considered as part of the contemporary layer of landscape additions.

Policy 11: That the swifts, observed as welcome visitors to the site, continue to be accommodated.

Recommendation G: Provision should be made for nestboxes, fixed to the boundary walls, to encourage a colony of swifts.

12.5 Policies and Recommendations for the Building and Architecture

Policy 12: In accordance with the statutory obligations pertaining to the Protected Structure status of St. Luke's, the surviving structure of the Church should be retained and restored, including the external walls, window and door opens, the ground floor nave, the east chancel and the crypts.

It is already acknowledged in the Conservation Plan that, as a Protected Structure, there is a statutory obligation on Dublin City Council, as owner of St. Luke's, to ensure that the structure, or any elements of it which contributes to its particular significance, are not in an endangered condition.

Recommendation H: To ensure the proper fulfilment of the statutory obligations outlined above, it is recommended that an immediate programme of protection and repair works should be carried out to conserve the fabric of the building and halt deterioration and decay. This should include:

- Consolidation of the masonry walls to include: resetting of loose coping stones and any other necessary rebuilding or resetting of loose masonry; removal of cement render on east gable; raking out of areas of dense cement pointing, and re-pointing of joints with a compatible lime mortar³
- Removal of vegetation and organic growth, from masonry both manually and with appropriate organic biocide

82 3. It is recommended that samples of the historic mortars are analysed and compatible mortars developed for the re-pointing works.

- Removal of surviving vegetation within the nave space, in particular the careful removal of roots within the floor. The removal of these may involve localised temporary propping of the crypts and some removal and rebuilding of the brick vaulted structures.
- Repair of the hole in the nave floor
- Repairs to east chancel decorative plasterwork. These repairs will involve preparation of appropriate repair methods and specialist repair. It is therefore recommended that a cocoon type protection be installed initially to eliminate water and with provision for ventilation. In conjunction with this the roof to the east apse should be covered for later repair.
- Removal of redundant services installation in the crypts and corroded iron and steel which is embedded in the structure and causing damage, including any corroded glazing bars in the windows. Any historic gates or other ironwork of note, salvaged from the crypts, should be retained for repair and possible reinstatement.

Recommendation I: Allied to the above, a programme of works which would both improve the presentation of St. Luke's and facilitate temporary use of the building should be carried out in the short term. This would include removal of block infill from the window apses and provision of more appropriate protective screens or new windows; replacement of steel doors and panels with new doors; provision of a protective floor covering to the existing which will enable public access; removal of loose plaster from the internal faces of the walls and, possible temporary services installation to facilitate use of, or animate the structure. Depending on the nature of any proposed use, it may be necessary to provide a roof covering. This could either be carried out as a temporary, reversible structure or, a more carefully considered permanent roof. If no roof is being provided, then the east chancel apse should be protected with a suitable cocoon covering. All works should be implemented in a manner which does not damage or compromise the fabric or integrity of the historic structure and ensure compliance with relevant regulations.

Policy 13: The integrity of the historic single volume of the church should be considered in any adaptation and its relationship with the classical east chancel set-piece. Any structural installation to support new interventions, should be considered against any resultant negative impact on the crypts, which should be minimised.

Policy 14: To avoid disturbance of burials, any new build-

ing to replace the vestry structure (which only partially survives), should preferably fit within the footprint of the former structures (ref. Policy 5).

Policy 15: The bellcote on the west gable is a distinctive feature of St. Luke's and should be retained. Consideration should be given to reinstating the 1906 bell, if the Church Of Ireland were willing to return it. Alternatively, a new 'bell' could be commissioned and installed, as a symbol of connection to the former use. The occasional use of this 'bell' might add a distinctive new feature to the landscape/soundscape and an echo of past histories and associations.

Policy 16: The retention of the Victorian porch erected against the original door on the north façade should be reviewed against established conservation principles of retaining historic layers, and the architectural/aesthetic benefits of repairing and restoring this important original granite doorway, by John Whinrey. Any decision to remove the Victorian porch should be weighed against the extent of surviving historic fabric from the granite door surround and consequent level of restoration required to reinstate this feature. Further, the possible future requirements for a protected entry/porch as part of a new use, should be fully assessed before any consideration to remove the existing porch is taken.

Policy 17: The complete and very rare surviving original building records for St. Luke's – one of the most remarkable surviving artefacts associated with the early 18th Century church – should be published. The architectural significance of St. Luke's is retained as much within this historical documentation as it is within the surviving physical fabric.

Policy 18: An inventory based review of material, including architectural elements, graveslabs, etc., belonging to St. Luke's should be carried out to establish the extent of surviving material and its location and condition. Where the findings of this study conflict with existing records, the records should be appropriately amended.

Recommendation J: Surviving architectural fragments within the crypt space should be retrieved and recorded. These include the reredos⁴ of St. Peter's Church and may include part of the pre 1899 – 1900 reredos to St. Luke's (the remaining pieces have been destroyed). Any surviving artefacts of value from the building and the site, could form part of a display of surviving loose architectural fabric,

4. Reredos: An ornamental screen covering wall at the back of an altar.

which could be housed in an area in the crypt and available for research or general display, depending on the use of the building and crypt. Alternatively, such fragments could be curated by an appropriate museum.

Policy 19: A building and site maintenance programme should be put in place to ensure the proper conservation of the site. This should include regular monitoring and inspection and should form part of any lease or ownership agreements.

12.6 Policies and Recommendations for the Urban Setting and Context

Policy 20: New development taking place adjacent or proximate to St. Luke's, should consider any historic connections between sites. Opportunities to improve existing or facilitate new links should be explored as should the facilitation of access, vehicular (construction, maintenance and service only) and pedestrian, to the site.

Recommendation K: Access to St. Luke's to facilitate vehicle (construction, maintenance and service only) and pedestrian users, from the site immediately adjacent to St. Luke's should be provided as part of any development scheme here. Consideration might be given to transfer a section of this vacant site to St. Luke's to facilitate this access. This would allow the re-development/restoration of St. Luke's to proceed independent of the school site.

Policy 21: The impact of new development on St. Luke's should be reviewed with regard to its implications for the significance of St. Luke's.

Recommendation L: Consideration should be given to densely planting the upper level courtyards and balconies of the site immediately west of St. Luke's. This would provide a foil to the large building content of this development and would compliment the garden/park role of St. Luke's. Historic maps show fine gardens within this site in the 19th century and such an approach might parallel this historic pattern.

Recommendation M: The Widows Alms House development site should reference the historic connection with St. Luke's. While it is no longer possible to reflect this in the scheme design, a physical acknowledgement should be incorporated within the scheme.

Policy 22: Consideration should be given to how uses associated with new developments in the area consolidate and support the role and function of St. Luke's.

Recommendation N: It is recommended that, once accessible and its public presentation improved, St. Luke's could form part of a route/tourist trail of historic sites in the Liberties/Coombe area.

Policy 23: The physical presentation of the public realm of St. Luke's Avenue, including tree planting, public lighting, ground surface treatments, signage, etc., should be improved and upgraded with due regard to the immediate setting around St. Luke's.

Policy 24: In choosing names for new developments in the area, consideration should be given to relevant historical and cultural associations in accordance with the policies on street and place naming included in the Dublin City Development Plan 2005 - 2011.

12.7 Policies and Recommendations for the Archaeology of St. Luke's

Policy 25: The disturbed human remains within the crypts are to be exhumed and cremated/reburied in accordance with the conditions of the Covenant. Prior to this there is to be a bone count of remains to determine minimum numbers and a record of any pathology present. The coffined remains in the crypt are to be examined fully prior to their removal and cremation. This is in accordance with the report prepared by Laureen Buckley, M.Sc., Consultant Osteoarchaeologist, (ref Appendix E), and approved by the National Museum, Department of Environment, Heritage and Local Government and Dublin City Council. Final approval should be sought from the Church of Ireland.

Recommendation O: The exhumation and cremation/reburial of the human remains in the crypts, should be put in hand in the short term. Under the terms of the Covenant, the crypt burials must be resolved before St. Luke's can be put to any new use. Further, the existence of these remains poses serious health and safety issues for carrying out any other work within the crypt space.

Recommendation P: It is recommended that any proposal for improved access, modification of services, structural alteration, landscaping, lighting, and other, involve a qualified archaeologist at planning and implementation stages.

13.0 Implementation

The context for commissioning this Conservation Plan has been the desire to find a suitable new use for St. Luke's. It was hoped that the process of preparing the Plan might have elicited some potential users for the place. While there have been a number of expressions of interest from prospective users, as yet, there has been no concrete proposals received. However, the process has stimulated considerable debate and interest locally and, as development activity continues to grow within the area, interest in St. Luke's is certain to increase. It is appropriate therefore, that this Plan has been prepared in advance of any specific proposals and is not influenced by the particular demands of any use.

The Conservation Plan is not a statutory document. However, it will assist in the implementation of existing statutory policy and law. The Conservation Plan is the beginning of a long term process and its successful implementation will depend on as wide acceptance and active support as possible. In preparing the Plan, consultation was held with an extensive range of interest groups and individuals. Further consultation and dialogue will be necessary at times during the life of the Plan.

13.1 Immediate/Short Term Actions

The Conservation Plan has made recommendations for short term actions which should be implemented at an early stage. These include

- Works to secure, protect and order the building and site, including essential repair works to the building fabric in order to fulfil statutory obligations with regard to the protected structure status of St. Luke's
- Works to facilitate access to and through the site which will allow the opportunity to use the building and site
- Works to improve the presentation of the building and site and thus, increase awareness of St. Luke's
- Temporary and/or short term use of St. Luke's including a programme of events/projects aimed at raising appreciation of and awareness and interest in the site,
- Attending to the human remains within the crypts, following the method agreed by all statutory parties.
- The Graveyard Management Scheme as set out in Recommendation E

It is recommended that a Steering Group be established, which includes representatives of the key stakeholders, to oversee the implementation of the Conservation Plan (ref Policy 1).

It is also recommended that an Ideas Competition for the future use of St. Luke's is held. It could be run by a number of agencies as a joint competition and might be successful in generating further ideas and proposals for the future use of St. Luke's. The constraints identified in the Conservation Plan should be included in the Brief.

To maintain the momentum and interest generated during the preparation of the Plan, it is recommended that the above works and initiatives be implemented within 2004.

In order to achieve this programme, initial investment in St. Luke's will be required. It is hoped that this investment can pump-prime a suitable and sustainable long term new use for St. Luke's. If such a use is not so readily forthcoming, then it may be necessary to allow short to medium term uses in the interim.

13.2 Review

The Conservation Plan will initiate and inform ongoing processes in the future life of St. Luke's and may require variation at times along the way. It should be reviewed on an annual basis to assess the continued relevance of the policies and to chart progress in implementing the recommendations.

Finally, the information contained in the Conservation Plan including the Appendices, should form part of a site archive and management document. Any new information – survey, historical, archaeological, etc. – should be added to the file as it becomes available. The file should be available as a tool to those involved in the day to day management of the site and when particular works are being planned.

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