



Figure 1. St Patrick's Cathedral (Church of Ireland), Dublin, Ireland from public garden on the north side of the Cathedral [https://c2.staticflickr.com/6/5586/14969137398\\_f4622a9ab9\\_z.jpg](https://c2.staticflickr.com/6/5586/14969137398_f4622a9ab9_z.jpg)

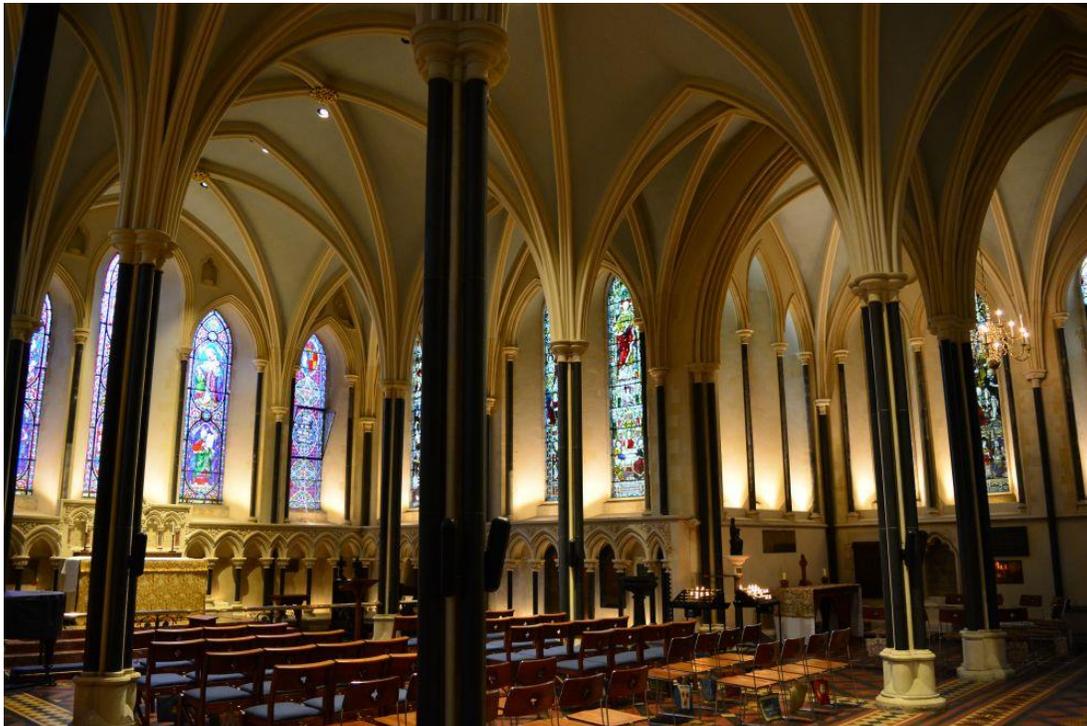


Figure 2. The Lady Chapel as restored in 2012-13. For 150 years, this was the site of L'Église Française de St Patrick. [http://www.docbrown.info/docspics/irishscenes/Ireland2016/Dsc\\_1496.jpg](http://www.docbrown.info/docspics/irishscenes/Ireland2016/Dsc_1496.jpg)

## Huguenot Settlement of Ireland

### St. Patrick's (Church of Ireland) Cathedral and the Lady Chapel or *L'Église Française*

On Saint Patrick's Day, March 17, 2017, I wrote the first on three notes on the Huguenot settlement in Ireland.

I thought that there was enough information of value in the three notes that they should be revised into an essay. St. Patrick's Cathedral (Church of Ireland) was founded during the Norman Conquest of Ireland most probably on a much older Celtic church. In 1191, Anglo-Norman John Comyn (c.1150-1212) Archbishop of Dublin, made a parish church dedicated to St. Patrick the site of the Archbishop's seat for Dublin. The old parish church was torn down and a much larger Norman (Romanesque) stone church was started. Construction was completed enough that Comyn dedicated the church to God, the blessed Lady Mary and Saint Patrick on 17 March 1191/2. [Since the Old Style calendar was in use, the new year did not begin until March 25.] At the time, the church was outside the boundaries of the town of Dublin. Within the boundaries of Dublin, there was a cathedral already, Christ Church Cathedral founded about 1030. Most of the construction of St. Patrick's was completed from 1220 to 1270. It was in 1270 that the Lady Chapel was completed. [Lady Chapel is a part of a church or cathedral that is dedicated to "Our Lady," the Blessed Virgin Mary or St. Mary.]

When Archbishop Comyn died in 1212, he was buried at Christ Church Cathedral within Dublin. St. Patrick's Cathedral survived long periods of neglect and rebuilding that continued into the mid-19<sup>th</sup> century until the Guinness restoration (1861-5). Repair and restoration of the 800-year-old building continues to this day, including restoration of the Lady Chapel in 2012-2013.

The Anglo-Norman Archbishop Comyn's charter made St. Patrick's a collegiate church with thirteen canons or priests who lived as a community. Three held titles of Chancellor, Precentor and Treasurer. All thirteen were given incomes from other parishes, and therefore, usually referred to as prebendaries. The archbishop was the ruler of the lands around the church (ruler of his Liberty), and the land and estates assigned to the church without interference from the mayor or citizens of Dublin.

Under the next Archbishop, Henri de Loundres (d.1228), in about 1220, the administration of the church was changed from a collegiate church to a cathedral. This meant the addition of a Dean, who was the head or president of the chapter of canons, and elected by the canons. Perhaps the most famous of the Deans of the Cathedral of St. Patrick was Jonathan Swift (Dean from 1713-1745). The Dean also ruled the territory around the Cathedral. Thus the area around the Cathedral became known as the Liberty of St. Sepulchre (after the name of the Archbishop's Palace). Adjacent land was the Liberty belonging to the Abbey of St. Thomas called the Earl of Meath's Liberty. These two areas became known as the Liberties. It was in this area that migrants to Dublin including Huguenots settled.

By the 17<sup>th</sup> century, the Lady Chapel and much of the church were in a poor state of repair, in part caused by the location of the church. The church was built on swampy land adjacent to the river. As a consequence, the Cathedral never had proper foundations or crypt. By the time of the Restoration of Charles II in 1660, the roof of the cathedral was in danger of collapsing and the Lady Chapel was in such disrepair that the end of the chapel was a lath and plaster partition wall, the stone wall having fallen down. Some repairs were begun, but roof rebuilding did not begin until 1671.

The Lady Chapel in its state of disrepair was offered in 1665 to the French speaking Huguenots who were settling in Dublin and the Liberties, twenty years before the Revocation of the Edict of Nantes in 1685. The Huguenots signed a lease for *L'Église Française de St Patrick* on 23 December 1665, and it was renewed from time to time until 1816. So when many more Huguenots arrived in Dublin during and after 1685, there was an establish Reformed Protestant presence in the city.



Figure 3. Bell inside St. Patrick's Cathedral commemorating the Huguenot settlers. <https://media-cdn.tripadvisor.com/media/photo-s/04/aa/9f/23/st-patrick-s-cathedral.jpg>

### The Story of Huguenot Linen Makers in Chapelizod near Dublin

The settlement of French Protestants in Ireland both before and after the Revocation of the Edict of Nantes in 1685 to promote industry was often a subject of correspondence between the Anglo-Irish peerage that governed Ireland and English monarchs during the 17<sup>th</sup> and extending to the 18<sup>th</sup> century. The fortunes of the Huguenot colony in Dublin can be tied to the political ups and downs in England and continental Europe. Following the Williamite (King William III) victory at the Battle of the Boyne in 1690 and subsequent Protestant victories over Jacobite troops in Ireland in 1691 and 1692, the population of Huguenots was expanded by the discharge of Huguenot soldiers and officers from the army and their settlement in Ireland. These soldiers tended to settle together in towns such as Portarlington, Youghal, and Waterford and lived on military pensions.

James Butler (1610-1688), first Duke of Ormond, bought the village of Chapelizod (or Chapel-izod, derived from the name Isolda) and its surrounding lands shortly after the restoration of Charles II, King of England, Scotland and Ireland. The village of Chapelizod is now in Dublin but then was three miles west of Dublin.

In 1662, the Irish Parliament enacted a bill entitled "For encouraging Protestant Strangers and others to settle and plant in Ireland." Under the Act, one could become a Freeman of Dublin for the payment of 20 shillings, called a fine. There was free denization and naturalization, and admission to Guilds and the Corporation of Dublin. There was also a seven-year period of tax relief. One could also become a freeman through apprenticeship, birth, marriage, special grace, Act of Parliament, and payment of gloves to the Lord Mayor's wife. Both men and women are recorded among the freemen of Dublin. [See website: <http://databases.dublincity.ie/freemen/about.php#accuracy> ]

In 1665, an Irish Act was passed that required one-half acre of flax be sown for every 30 acres tilled. In 1671, Colonel Richard Laurence or Lawrence obtained a grant of several houses and 15 acres of land at the outskirts of Chapelizod to establish linen manufacturing, though clearly the project was started before the land grant. Laurence was described in a letter from the Duke of Ormond to Sir George Carteret (3 Nov. 1668, MS. Carte 49, fol(s). 643, Bodleian Library, Oxford) as “one Colonel Richard Laurence, an upholster in Dublin.” Protestant families from La Rochelle, Île de Ré (also spelled Ile de Rhe), Brabant, and other places were invited to settle if they were skilled in the production of linen and other flax based materials.



*Figure 4. Linen Mill at Chapelizod, c.1840. Unknow Artist. Science Museum/Science & Society Picture Library. The white patches are linen material spread out to bleach.*  
[https://static.artuk.org/w1200h1200/LW/LW\\_SCMU\\_1979\\_0198.jpg](https://static.artuk.org/w1200h1200/LW/LW_SCMU_1979_0198.jpg)

The families that settled at Chapelizod produced canvass, sail cloth, ticking and cordage but not the fine linen associated with Northern Ireland. The Chapelizod community of linen makers did not flourish and apparently almost disappeared during the 18<sup>th</sup> century and was extinct by the late 19<sup>th</sup> century.

Even when established, the Chapelizod community was too poor to support their own temple or church and pastor, and so became part of the Église Française worshipping in the Lady Chapel in St. Patrick’s Cathedral in Dublin. There they worshipped using a French language version of the Book of Common Prayer. The governance of the church continued the elders and consistory from the Calvinist tradition in France. The first pastor of the French Church in St. Mary’s Chapel of the St. Patrick’s Cathedral was Jacques Hierome, chaplain to the Duke of Ormond. Hierome was the “Vicar of Chapelizod,” among other benefices. Two of his wives were buried in Chapelizod. His name appears in the first few baptismal records but disappears after 1672 during the gap in the records until 1680. Mostly, Mr. James Hierome appears to have been an absentee pastor.

These Huguenots worshipping in the French Church within St. Patrick’s Cathedral are referred to as Conformist, that is, they recognized the authority of the Church of England. After the Revocation of the Edict of Nantes in 1685, a greater influx of Huguenots resulted in the formation of three more Huguenot congregations in Dublin. Two were strictly Calvinist and were called Non-Conforming congregations: Église Française de St. Brigide or du St. Pierre and Église Française by the Inns or de Golblac or Lucy Lane. The third congregation was conformist and was called Église Française de St. Mary. The Registers of the conformed churches are online at: <https://archive.org/details/registersoffrenc07stpa>. Registers of the French non-conformist churches are online at: <https://archive.org/details/registersoffrenc14egli>.



Figure 5. Huguenot (spelt Hughenot) burial ground in central Dublin founded in 1693 by the non-conforming Huguenots who made up the congregation of the French Church by the Inns, also called the French Church on Lucy Lane. <http://builtdublin.com/wp-content/uploads/2012/10/bd-huguenot-7-1024x682.jpg>

### Huguenot Silk Makers and other Professions in Dublin

In nearby Dublin, the silk industry was established by the French Protestant refugees. In 1680, the City Council of Dublin granted these refugees, five years of tax relief, admission to the “freedom of the city” without payment of the usual fees or “fine.” This act was renewed in 1686 and again in 1693. The first of these silk weavers admitted as a freeman was Abraham Tripier in the Christmas term of 1681. Most of the silk woven was made for garments.

A specialty silk produced in Dublin was a fabric of wool and silk called tabinet or poplin. The fabric most often had a ribbed or fluted appearance with sheen because it contained a silk warf and a worsted wool weft. The introduction of this fabric production was credited to Sieur LaTouche, better known as David Dignes La Touche. La Touche was also property developer and founder of La Touche Bank, one of the founding shareholders of the Bank of Ireland. The poplin or popeline or tabinet fabric styles manufactured included a smooth fabric and brocaded material. Some of the poplin was fine enough for use as ruffles. Because it was sturdy, it was used for upholstery and curtains. This fabric production became a hallmark for Dublin while its popularity lasted. There were 3000 workshops making the fabric in 1775 but this had dropped to 800 by 1790, and only 200 by the 1859. Even so, the fabric was considered the “material of choice” and demanded 7 francs a meter in the 1850s.

Before I leave the impression that the Huguenots in Dublin were only silk weavers or linen weavers, I need to note the wide variety of crafts, professions and manual labors listed among the Huguenots who did settle in Dublin. There were gentlemen, preachers, teachers, and merchants and many other professions: Apothecary, baker, banker, barber-surgeon, bookseller, brass maker, brewer, butcher, carver, cabinetmaker, chandler, confectioner, cook, cooper, currier, distiller, felt maker, glazier, glover, goldsmith, grocer, hat maker, joiner, librarian, locksmith, mason, milliner, notary, painter (portrait), perfumer, pewter maker, plasterer, printer, saddler, sailor, ship carpenter, shoemaker, silversmith, surgeon, surge weaver, tailor, tanner, vinegar maker, watchcase maker, wig maker, wine cooper, and wool comber. I am quite sure I missed a few professions as I read through the list of Freeman of Dublin and other records from the end of the 17<sup>th</sup> and early 18<sup>th</sup> century. The clear majority of the weavers listed were not of French origin based on surname. It is worth noting that the Huguenots could be found in all classes of society in Dublin.

## Huguenots in Cork

An estimated 300 Huguenots settled in Cork especially after 1694. They were numerous enough not only to have a church and parsonage, but also an almshouse, school and a graveyard that still remains. The Huguenots settled in the vicinity of Lumley Street, now called French Church Street. The French church retained its Calvinist governance and was Non-Conforming until about 1740. This French Church was very poor initially. Its first pastor from 1694-8 was the Rev. Jacques/James Fontaine (1658-1728). He wrote Memoirs of a Huguenot Family that included the story about his escape from France along with his fiancée, and his brief sojourn in England where he married and his first son was born. Then he and his family settled in Cork in 1694 along with other Huguenot refugees. After serving the French church for little pay, and certainly not enough to support his growing family, he started a fishing venture in southern Ireland that failed in part because Fontaine had to fight off two attacks by French pirates and ransom his son Peter. James Fontaine took the pension he received, and he and his family settled in Dublin. Three sons, James, Peter and Francis and daughter MaryAnn moved to Virginia. (For more about the Fontaine-Maury family, see <http://www.fontainemauryociety.com/index.html>.) Descendants of the original Huguenots at Cork continued to worship at the church on Lumley Lane until 1813 when there were too few members to continue. The building was torn down in 1845. The Huguenot community in Cork prospered. Most becoming tradespersons in the linen and textiles while others were merchants though there were at least two goldsmiths and silver-smiths among the successful entrepreneurs. Joseph Lavitt who was a sugar refiner and overseas trading merchant built a waterside quay in 1704. A second Huguenot church was founded in 1745, but details and records are lacking.

The registers for the French Church(es) have been lost. For the period 1643-1690, the records from the Council Book of the Corporation of Cork are also missing. Some Huguenots were members of the two Anglican, later Church of Ireland parishes, Holy Trinity/Christ Church and St. Nicholas and those records are available with some gaps. For more information of Church of Ireland records, see: <http://www.corkrecords.com/registers.htm>. For ideas on alternative sources for records, see “The Huguenot in Cork County,” in Grace L. Lee’s Huguenot Settlement in Ireland.

The adjacent cemetery land was purchased about 1720 and contained burials from the 1730s onward. Among those surnames of the families with burials in the small cemetery are Goble, Perrier, Robinette, De La Mazière, De La Garde and Malet. The burying ground had become a derelict piece of land that an adjacent a restaurant and pub. The pub owner wanted to build upon the cemetery until it was saved by the Cork City Council. They removed sheds, debris, and overgrowth from the site, finding a small number of original headstones and two lead covered coffins. The cemetery area was restored in 2007-9. The Huguenot burial ground on Carey Lane can now be visited by the public. It is one of two such burial grounds in Ireland. The other in Dublin is mentioned above. Unfortunately, there is little left of the Huguenot presence in Cork except for some place names Lavitt’s Quay.



Figure 6. Entrance to Huguenot Burial Ground in Cork ,Ireland.  
<http://www.corkcity.ie/media/Gates%20on%20careys%20Lane.JPG>

#### Where Huguenots Settled in Ireland outside of Dublin and Cork

Cities, towns and villages	County
Dublin, include Chapelizod	Republic of Ireland
Cork, Innishannon and Youghal	Cork, Republic of Ireland
Carlow, Kilkenny, Lisburn	Antrim, Northern Ireland
Portarlinton	Laois, Republic of Ireland
Castleblaney	Monaghan, Republic of Ireland
Clonmel and Carrick-on-Suir	Tipperary, Republic of Ireland
Dundalk	Louth, Republic of Ireland
Killeshandra	Cavan, Republic of Ireland
Limerick	Limerick, Republic of Ireland
Sligo	Sligo, Republic of Ireland
Waterford	Waterford, Republic of Ireland
Wexford	Wexford, Republic of Ireland

There were at least seventeen Huguenot settlements outside of Dublin and Cork for which there is documentary evidence and more probably more including smaller groups of families that settled near the towns.

Some idea of the size of the settlement has been estimated by Costello (see references) based on the number of churches supported. Lisburn, Waterford, Portarlinton, Carlow, and Kilkenny each had one Huguenot church.

#### Lisburn

The settlement at Lisburn was previously called Lisnagarvey, on the River Lagan and southwest of Belfast is in County Antrim on the border with County Down in the north of Ireland. Huguenots were settling in Lisburn twenty years before the Revocation. Under the Samuel-Louis Crommelin, “overseer of the royal linen manufacture of Ireland,” who arrived in Lisburn in 1698, the town became a successful center for linen weaving. The French Church built on the north side of Castle Street in Lisburn. The Register(s) has/have apparently been lost though some of the baptisms were also recorded

in the registers of the Cathedral. Most of these Huguenot families apparently merged into the Cathedral of Christ Church, Lisburn, and within four generations, the Huguenots were assimilated into the population of Lisburn. Most of Lisburn including its cathedral was destroyed in the fire of 1707. Of note, the parish registers of the parish Derriaghy (1696-1772) part of Lisburn until 1707 did survive the fire that destroyed most of Lisburn, were preserved, and are published. Within these records there is a mention of a settlement of some Huguenot families in Poleglass, near to Derriaghy. (See Huguenots of Lisburn, <http://www.lisburn.com/books/huguenots/huguenots.html>)



Figure 7. The Cathedral of Christ Church, Lisburn (Church of Ireland). Built beginning in 1708 following destruction of earlier church in the 1707 fire.

<https://upload.wikimedia.org/wikipedia/commons/thumb/2/2a/LisburnCathedral.jpg/220px-LisburnCathedral.jpg>

There was indigenous linen production in Ireland before the end of the 17<sup>th</sup> century. Even St. Patrick is said to have been buried in a linen shroud. The introduction of the Dutch spinning wheel (also called the Irish low wheel) and Dutch looms plus foreign, namely Huguenot, expertise established the linen manufacture in Northern Ireland. Today, Irish linen is only required to be finished in Ireland, not woven there though there are efforts to preserve at least some traditional manufacture (e.g. The Linen Guild). Despite numerous efforts to raise flax in Ireland, the countries of northwest Europe produce more and better quality raw material. Though the manufacture of linen thread used to be Irish, now almost all thread is spun in Eastern Europe and China. Even linen fabric is woven elsewhere except for Irish damask linen that is still Irish. It was the Huguenots that brought the technique of Jacquard weaving needed to produce the double damask so long the hallmark of Ireland. If you have the money, some of this, now luxury, fabric can be purchased. Many of us have their mother's or grandmother's double damask linen table clothes stored away for use of special occasions.

### Waterford

Waterford's Huguenots began to settle in 1662 and were reinforced with the settlement of officers and soldiers after 1694. The French Church was established in the choir of the old Franciscan or Greyfriars' church in 1690, and it continued until 1815. The remainder of the old friary became an almshouse and hospital which was a Roman Catholic institution. Attempts at linen production in Waterford were not especially successful though linen sailcloth and rope were produced. A brisk trade in Canary and French wines did develop. Eventually the Huguenot influence disappeared from Waterford mostly because of limited employment opportunities even though a variety of trades was represented among the French who became Freemen of Waterford. The records for the French church in Waterford are lost. The

Council Book of the Corporation of Waterford does exist and was published in 1964, see references below.

### Portarlington

Portarlington was re-founded in 1694 by the Huguenot, Henri de Massue, 2nd Marquis de Rouvigny, Earl of Galway. The village was settled primarily by retired military officers. The community was strengthened in the 18<sup>th</sup> and 19<sup>th</sup> century by education. The Huguenots established numerous private schools in the area that thrived into the 19<sup>th</sup> century. Today there is only one Church of Ireland primary school in Portarlington, though the town still has a Protestant church, St. Paul's (Church of Ireland). The French church records from Portarlington were published by the Huguenot Society of London in 1908.



Figure 8. Ruins of the Greyfriars' church where the French Church was located in Waterford, Ireland, Now a ruin. [https://edmooneyphoto.files.wordpress.com/2012/08/dsc\\_0172.jpg](https://edmooneyphoto.files.wordpress.com/2012/08/dsc_0172.jpg)

### Carlow

Having a church was no guarantee of a settlement's permanence. Carlow had an established Huguenot church formed about 1690 and continued until 1747. Carlow was considered one of the larger settlements, having more than 70 families. This allowed the church to get a government grant to pay for its minister and the upkeep of the church if the church conformed to the Church of England. The congregation at Carlow was Non-Conformist initially, but must have conformed to avail itself of government grants. The parish records are lost, but Costello reported the petition dated 1711 to Queen Anne asking for funding containing 16 French surnames. The minister who served the parish in response to this petition was the Rev. Henri Briel. The Anglican archbishop of Dublin, William King, complained about the Rev. Briel's ordination was by "schismatical presbyters." (Costello, p.112) There were two more ministers who served the church before it dissolved. Given that Carlow was settled mostly by military pensioners, there were few tradesman and craftsmen among the settlers and therefore few opportunities for employment. There was a watchmaker and perhaps a goldsmith. The Huguenot presence disappeared from Carlow but not the Church of Ireland.

## Kilkenny

The Duke of Ormond's efforts to bring Huguenots to Kilkenny to establish linen thread and fabric production in the 1660s was not successful. The Huguenot population expanded in the 1690s because of military pensioners, with too few merchants, artisans, craftsmen and traders to sustain an economically viable community. William Crommelin, brother of Louis Crommelin of Lisburn, was sent to Kilkenny to set up home manufacture of linen thread and weaving. This never succeeded in Kilkenny as it was in Lisburn.

The Kilkenny settlement had its own minister. The French church may have used the Church of St. John (Church of England) as its site of worship. The medieval Priory of St. John the Evangelist was suppressed under Henry VIII in 1540 and fell into disrepair. But the Lady Chapel was reroofed in the early 18<sup>th</sup> century and became the Church of St. John (CoE). Thus, this French congregation was Conformist. The financial viability of the French Church was problematic soon after its founding when the members petitioned the Civil List, requesting funds to pay a minister's salary. The French Church registers have been lost. Some marriages took place at the French Church in Dublin and those records have survived. Some information about Kilkenny can also be gleaned from military pension records. (For more about Kilkenny, see Costello, pp. 113-118.)

### Comments on a few other towns

Huguenot settlements that were large enough to have a minister but no church edifice include: Clonmel and Carrick-on-Suir in County Tipperary, Dundalk in County Louth, Innishannon in County Cork and Wexford in County Wexford.

### Clonmel and Carrick-on-Suir

Clonmel did and still does have a Church of Ireland parish where the Huguenots may have worshiped, but parish records only begin at the end of the 18th century, too late to provide much help with the search for Huguenot records. These towns were originally intended by the Duke of Ormond to be centers of woolen production. Houses were provided with very inexpensive leases as well as adjoining land. The development of woolen manufacture was going well until 1699 when Parliament in London forbade the export of Irish woolens. Thereafter production of woolen materials was limited to domestic Irish consumption, a much smaller market. There was a minister from 1676-1682 at Carrick-on-Suir. The Rev. Jacques Hiermone, who was the former chaplain to the Duke of Ormond and former minister to the *Église Française de St. Patrick* in Dublin, became minister to the French congregation at Carrick-on-Suir until his death. Clonmel was populous enough to support a vintner, Bartholomew La Granière Labarthe from Haute Gironde. The French church registers for Clonmel and Carrick-on-Suir have been lost. A few surnames of the families that settled in these two towns can be gleaned from other records.

### Dundalk

In Dundalk in the Irish border county of Louth, one encounters the surname of De Joncourt. Two brothers, Ciprian and Étienne, with that surname were engaged by the Linen Board to produce cambric cloth and bleaching linen in 1736. One brother, presumably Ciprian, apparently died in 1742 and was buried as Mr. Johncourt, Frenchman. Étienne or Stephen De Joncourt died 9 April 1795 in his 80<sup>th</sup> year. Only one French minister is documented for Dundalk, the Rev. Henri David Pettipierre from Tournai. He was minister there from 1737 until 1782. The De Joncourt family worshipped at St. Nicolas (now Church of Ireland) where the family married into local families, and were buried in the churchyard and are mentioned in the parish records.

## Innishannon

Innishannon in County Cork was settled by sixty families from Dauphiné, France. These French Protestants had survived the Revocation of the Edict of Nantes because of the province's location in alpine southeastern France and this areas' relative autonomy from central government. Tens of thousands of Protestant Dauphinois had escaped after 1685, but some stayed. They continued to be Protestants until renewed persecution of non-Roman Catholics in the 1740s. These families arrived on the River Bandon to establish a new village planned to produce silk. Homes and land was leased to the families at low rents. Mulberry trees were planted, but neither the trees nor the silk worms survived the climate. The settlers did engage in carpet weaving. The settlement only lasted a generation before the families moved to near-by Cork.

## Youghal

The town of Youghal that straddles the Counties of Cork and Waterford had neither French church nor a minister. But it does have an interesting history and better preserved documentation than most of the other settlements that did not have a minister or church. Under Queen Elizabeth I, on 11 November 1583, over 3,000 acres including Youghal, which had belonged to the Earl of Desmond, was granted to Sir Water Raleigh. The 15th Earl of Desmond was defeated and killed by an English army of Queen Elizabeth I on 11 November 1583. Consequently, his lands and titles were forfeited to the Crown. Sir Raleigh lived at Myrtle Grove for a couple of years and even served as mayor of Youghal in 1588. The gabled Tudor house, Myrtle Grove was the Warden's residence, close to St. Mary's Collegiate Church (CoI). The original Celtic Christian church was supposedly founded by St. Declan in the 5<sup>th</sup> century. The current church dates from the early 1220 with restorations needed in the 18<sup>th</sup> -20<sup>th</sup> centuries. It is in this ancient church that the Huguenots of Youghal worshipped.



Figure 9. View of choir looking to altar of the Collegiate Church of St. Mary, Youghal, Co. Cork, Republic of Ireland. [https://c1.staticflickr.com/1/456/18492480823\\_6ff21b2ccf\\_b.jpg](https://c1.staticflickr.com/1/456/18492480823_6ff21b2ccf_b.jpg)

Robert Boyle, 1<sup>st</sup> Earl of Cork, in the first quarter of the 1600s wanted to encourage Protestant Strangers to settle on his estates. In response, at least a dozen Huguenot family names can be found in the records of the Church of St. Mary and the *Council Book of the Corporation of Youghal* that dates from 1610. (See references for details.) More settlers came with the Restoration in 1660 and military pensioners in the 1690s. Huguenot surnames include: Armour, Boisrond, Caigneau, Casaubon, Carré (Quarry), Chaigneau (also spelled Channeau), de La Haye, Gillet and Gillette, Gimlette, Lampier/Lampire,

Marriott, Paradise, Penegant from Île de Ré, Portingal, Ricket, Rouvière, and Vallentin, among others. The town was wealthy enough that it did have a silversmith/goldsmith named Edward Gillett. His mark

E.G.

was simple: . The town mark was a galley or lymphad. He was admitted as a freeman to Youghal in 1711 and sworn in as mayor in 1721 according to the Journal of the Royal Society of Antiquities in Ireland (Vol. 33, p. 324, 1903).

### Wexford

Wexford in County Wexford was settled in the 1680s. Forty-two Huguenot families were settled there by April 1684. The families requested assistance in establishing a church and employing a minister. The families did have the Rev. Antoine Nabes appointed as their pastor in 1684, and he served until about 1700. Another minister is known to have served at Wexford for several years about 1711, the Rev. Pierre Bouquet de Saint Paul. He became the minister to the French Church at St. Patrick's in Dublin in 1715. It was at this date that the French who worshiped at St. Mary's Church were consolidated with the parish of St. Patrick as part of the parish of St. Iberius, then Church of England and now Church of Ireland. Further consolidation of surrounding parishes occurred in 1722. The current St. Iberius' Church building was built from 1760-66, using some of the fabric of the previous church. There are no surviving French church records in Wexford for the Huguenot settlers and very little information is available for any Huguenot descendants who remained in the parish records of St. Iberius. Some information is found in the Registry of Deeds in Dublin.

At least two of the Huguenots who settled in Wexford went on to settle in the United States. Peter Baudouin (also, Bodouin and Bowden) was one of the signers of the April 1684 petition for a minister for Wexford. He made a deposition in Salem, Massachusetts on 17 July 1684. He stated that he was a "protestant stranger," a denizen of Dublin and resident of Wexford, and that he was the sole owner of the ship, John of Dublin, that could carry 20 tons of cargo. He deposed further that the ship was foreign built [in France] and that John Chadeayne is master. John Chadaine or Chadeayne, ship carpenter, also signed the 1684 petition for a French minister in Wexford. On 6 May 1686, the customs agent at Wexford certified that he collected the taxes from Peter Bowdin due on the cargo that was put aboard the ship John of Dublin. Sometime after that date, Peter Baudouin sailed back to Salem, Massachusetts. Then in November 1686, Peter Bowden, saying that he was now living in Salem, sold a one-quarter share of the barque John of Dublin to John Chadwine for 40 pounds.

Peter Baudouin settled in Boston, Massachusetts by 1690 and died there in 1706. His son James Bowdoin was a successful Boston merchant; his grandson James Bowdoin II was a governor of Massachusetts during Shay's Rebellion; and his great-grandson James Bowdoin III was the benefactor of Bowdoin College in Brunswick, Maine. James Bowdoin II was also an amateur scientific and a founding member and first president of the American Academy of Arts and Sciences (better known today by its initials AAAS).

Jean or John Chadaine/Chadeayne with his wife and children settled in Frenchtown on Narragansett, Rhode Island in 1687. When the colony was disbanded four years later, he settled in New Rochelle, New York. He and his wife then moved to Richmond County, Staten Island, NY where he died sometime after 27 March 1708 the date of his will. His will names his wife, Mary and four children, two sons and two daughters.

### Conclusion

Finally, one encounters towns and villages where there is documentary evidence for Huguenot settlement but little information if there were enough families to form distinct congregations. These towns include Castleblaney, Killeshandra, Limerick, and Sligo. A good starting point for learning about

settlements and available documentary sources, see Vivian Costello's "Researching Huguenot Settlers in Ireland." Brigham Young University has published on its websites that it is developing a database of French Protestant records and/or Immigrants though nothing has been published recently about this project. This would certainly be helpful if such a database existed.



Figure 10. Old Church, Killeshandra, County Cavan. Republic of Ireland. Built in 1688 by a congregation of Scottish planters and immigrant Huguenots who worked in linen production under Lord Southwell of Castle Hamilton. It fell into its ruinous state in the 19<sup>th</sup> century.

<https://visionsofthepastblog.files.wordpress.com/2012/08/15-the-jacobean-church-killeshandra.jpg?w=1200>

The long-term success on any of the Huguenot settlements in Ireland is hard to measure. Is it the persistence of a French-language Calvinist church? If this is the measure, then all Huguenot settlements failed. Is the persistence of Huguenot surnames a century or more after settlement the measure of success? Then a handful of Huguenot names found in Ireland in the 21st century suggest that the Huguenot settlements in Ireland were somewhat successful. For the towns and cities discussed, the success of their Huguenot settlements for more than a generation, seemed to depend on the availability of employment in more than one sector. Even though entrepreneurs were trying to bring the industrious foreigners to Ireland with a small selection of skills in spinning, weaving and finishing of linen and silk products, these settlements generally failed with one exception. Linen production especially damask linen production in Lisburn and surrounding areas of Northern Ireland brought employment to Irish, Protestant and Roman Catholic, living in the area for a couple of centuries before changing tastes and stiff competition from cheaper manufacturers resulted in the almost complete disappearance of this once hallmark industry.

The Huguenots brought with them a wide range of skills, expertise and talents. Communities that did not integrate many skills, trades, crafts, and professions into the already established community, lacked the economic viability to keep the settlers in the community for generations. Without opportunities for employment, the Huguenot community never seems to have had more than a tenuous foothold in many villages and town, and even cities of Ireland. But where the communities flourished, the Huguenots contributed much to Ireland, north and south.

In conclusion, though this essay started out as a St. Patrick's Day blurb on the establishment of linen weaving in Ireland, instead it became a summary of areas of Huguenot settlement in Ireland with only a brief comment on the linen production industry of Ireland. Hopefully these notes provide some interesting and useful information that form a starting point.

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