

# irish lives *remembered*



Ireland's Premier Genealogy Magazine

ISSUE 51  
WINTER 2020

## THERE IS A SANTA CLAUS!



### NO LONGER ROOM FOR DOUBT

Meet Santa Claus of Marshall, Mo. As his wife and children look on, Santa receives check for \$250 sent by Mae West so he will be able to buy stamps and answer letters sent to him.



FREE to view at [irishlivesremembered.com](http://irishlivesremembered.com)



# Letters to the Editor.

*An Invitation to have your Say!*

## Dear Reader,

*Irish Lives Remembered* cordially invites you to write in. Let us know if a particular article had any personal relevance. Did a photo analysis help with a photo you yourself had in the attic? Did an article miss something that you felt should have been covered? Or would you like to make a comment on or amplify some point that was raised?

If so, then please send you letter (preferably by e-mail) to [editor@irishlivesremembered.ie](mailto:editor@irishlivesremembered.ie)

Please write 'Letter to Editor' in the subject line of the e-mail.

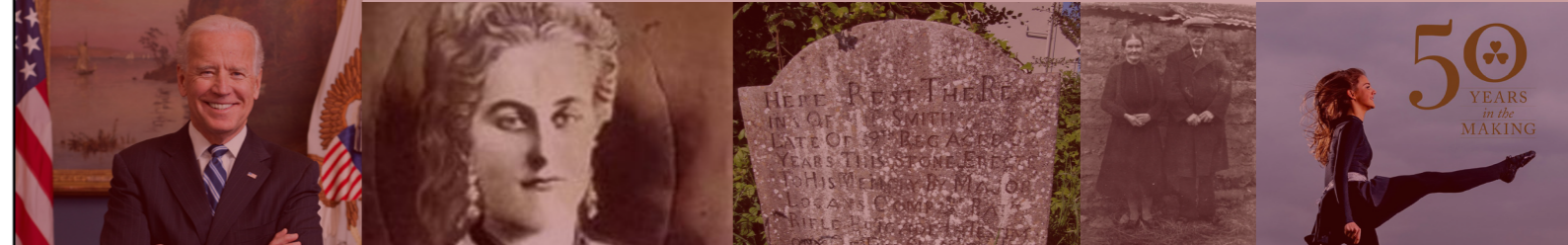
For those who wish to write a traditional letter, then please write to:

*Irish Lives Remembered*, Letter to the Editor  
Eneclann  
5 Whitefriars  
Dublin 2  
Ireland

Even if one disagrees with something, letters should be politely expressed. Any given letter may be edited for clarity and length: recommended length be no more than 250 words. There may or may not be a response to a given letter.

We look forward to hearing from you!

**Patrick Roycroft (Editor)**



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*Front Cover: The newspaper headline (from the mid-1930s) reads, "There Is A Santa Claus! No Longer Room for Doubt". The real Santa Claus receives a check for \$250 which was sent to him by actress Mae West. See Patrick's Page article for more. Photo copyright Bill Clause (Santa's grandson).*

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**A**fter "a year like no other", welcome to the Winter 2020 issue! Expert genealogist Fiona Fitzsimons shows how she (and fellow Irish Family History Centre staff) broke a massive brick wall to shed light on Australian actor Geoffrey Rush's Irish convict ancestor. The magazine also congratulates Fiona on being the genealogist to have now uncovered the Irish ancestors of two living US presidents: Joe Biden and Barack Obama. Smashing brick walls is something of

a theme in this issue: Maurice Gleeson also shows us how to do it, this time by triangulating DNA results. Eamonn Kelly has produced a stunning article on Sadhbh [pronounced 'Sive'], the Goddess of Munster.

Brigit McCone tells of the impact, not widely appreciated, that the Irish have had on the political development of South America. Back in Ireland, we are in the midst of the 'Decade of Centenaries', which relates to the events of the Revolutionary Period (1916 to 1922) and the final push for Irish independence. I contribute an article on this theme in which a Roycroft family from County Cork [no known relation to me] were political targets and how this impacted their lives.

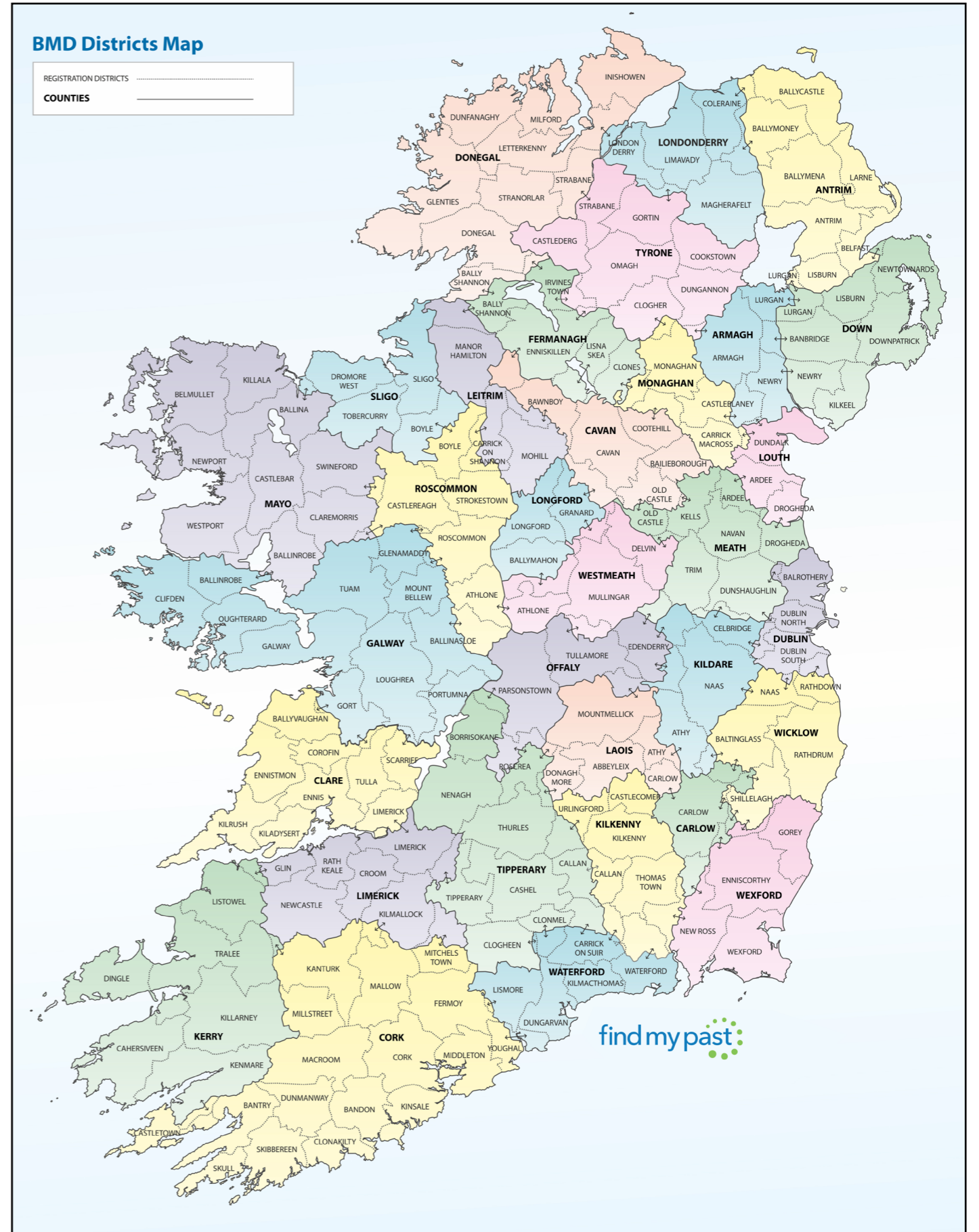
A Reader's Story from Deirdre Breen illustrates the fantastic genealogical pay-off of having an ancestor who kept a family scrapbook. Two Dear Genie queries are answered, the wonderful Jayne Shrimpton dates a reader's photograph, and Niall Cullen informs us of the newest Irish records on Findmypast. A classic reference book from Brian Mitchell is the subject of the Genealogical Publishing Company's book excerpt, and we have notice of a book that celebrates 50 years of the Leeds Irish Centre (UK).

Finally, in a uniquely festive Patrick's Page (and front cover), I delve into the life and ancestry of none other than ... Santa Claus. This is no fairy tale. Even Santa had an Irish side.

*Enjoy the Winter 2020 issue!*

**Patrick Roycroft**

find my past 



# Meet the Authors



## Brian Mitchell

Brian Mitchell has been involved in local, family and emigration research in Derry and North West Ireland since 1982. A Derry database whose construction he supervised, which contains some one million records (dating from 1628 to 1930), can now be accessed at [www.derry.rootsireland.ie](http://www.derry.rootsireland.ie). Brian is a Member of Accredited Genealogists Ireland (MAGI) and the author of a number of Irish genealogy reference books. As a genealogist with Derry City and Strabane District Council, he currently offers a free genealogy advisory service by e-mail at [genealogy@derrystrabane.com](mailto:genealogy@derrystrabane.com) to anyone tracing their roots in North West Ireland.



## Brigit McCone

Brigit McCone has a degree in Russian and Drama from Trinity College Dublin, where she lectures part-time on Russian literature and culture. She is a staff writer for the online feminist film site *Bitch Flicks*: her celebrations of the female directors of early silent cinema can be explored at [btchflicks.com/tag/vintage-viewing](http://btchflicks.com/tag/vintage-viewing). Brigit has also written and directed a number of radio series for the Broadcasting Authority of Ireland (BAI). The 2019 radio series for the BAI, called *Irish Icons, International Interests*, explored Irish historical figures in the context of international affairs.



## Dr Deirdre Breen

Deirdre Breen is 60 years old and a retired microbiologist with a PhD in biochemistry. She worked as a research scientist and quality control microbiologist in the pharmaceutical industry. Her interest in family history was seeded from conversations during family gatherings and nurtured by the now easy availability of online records. Deirdre's article for *Irish Lives Remembered* is the first she has submitted to a family history magazine. It was inspired by the discovery at home of an old scrapbook belonging to her great-aunt Kitty.

## Eamonn "Ned" Kelly

Eamonn P. Kelly is the former Keeper of Irish Antiquities at the National Museum of Ireland where he curated the national collections of archaeological, classical Egyptian and ethnographical material. Ned has curated major exhibitions in the National Museum of Ireland and in other Irish museums, as well as in museums in the United States, Canada, Sweden, Spain, France, Holland, Italy, Japan and Australia. He has lectured extensively in Ireland and abroad and has worked on many radio and TV documentaries that dealt with heritage topics. Ned is a heritage consultant and former Director of Roundstone Historical Walking Tours Ltd.



## Fiona Fitzsimons

Fiona co-founded the Irish genealogy firm Eneclann in 1998 with her (now) husband Brian Donovan, and both also founded the walk-in genealogy service that is the Irish Family History Centre (Dublin). Fiona has a degree in history from Trinity College Dublin (1992) and for several years was a tutor in history. She has extensive knowledge of Irish genealogical sources, has traced thousands of family trees (including those of actor Tom Cruise and Princess Charlene of Monaco), and was a key researcher for many *Who Do You Think You Are?* television programmes. A particular highlight of her career was tracing President Barack Obama's Irish ancestry.



## Jayne Shrimpton

Jayne initially specialised in costume dating and has used that knowledge to become a specialist in dating photographs. Jayne has written several books on, or related to, photograph dating for family historians, including books on Victorian and Edwardian fashions. Jayne is a regular presence at genealogy shows (including the UK-based *Who Do You Think You Are?* shows) and writes for a number of magazines. But it is for *Irish Lives Remembered* that she is a regular columnist, answering readers' photographic dating queries. For more, see her website <http://www.jayneshrimpton.co.uk/>.





### **Dr Maurice Gleeson**

Maurice is a professional medical doctor and a professional genetic genealogist. He runs several popular blogs, including DNA and family tree research where you can find much general advice about DNA testing and genetic genealogy (see [www.DNAandFamilyTreeResearch.blogspot.com](http://www.DNAandFamilyTreeResearch.blogspot.com); and there is a YouTube channel of the same name). Maurice also runs the annual Genetic Genealogy Ireland conference in Dublin, which is part of the autumn Back To Our Past show. To enquire about a consultation, go to the Courses and Consultations page at his blogspot address.



### **Niall Cullen**

Niall is a senior member of the Irish (Dublin) branch of Findmypast's Content Team. He has worked for the Findmypast website for seven years and helps bring Findmypast's essential and exclusive records to the attention of family historians worldwide. He is very much involved in expanding Findmypast's currently unrivalled collection of Irish records. Niall is a proud Dubliner. Since joining Findmypast, Niall has spent time exploring his own family history and was delighted to discover at least five generations of Dubliners going back on both sides of his family tree.



### **Dr Patrick Roycroft**

Patrick is the current Editor of *Irish Lives Remembered* and one of four staff genealogists at the Irish Family History Centre (CHQ Building, Dublin). Patrick's background, however, is in geology. He graduated with a B.A. (Moderator) degree from Trinity College Dublin and then obtained his PhD at University College Dublin. Patrick now combines his geology and genealogy interests, being also on the staff of the geology journal *Elements*. He is the author of the popular Irish geology book *648 Billion Sunrises: A Geological Miscellany of Ireland* (2015, Orpen Press).

### **Sheron Boyle**

Sheron is the author of the book *50 Years In The Making - Leeds Irish Centre 1970 - 2020*. She is a Yorkshire-based free-lance journalist by profession (news and feature writer for both national UK press and for women's magazines) and spent over a year researching the Leeds Irish Centre as preparation for writing the book, which celebrates the centre's 50th anniversary. Sheron has spent some 30 years in journalism generally and has also worked as a ghost writer and an agent to help upcoming journalists navigate the media maze.



# Actor Geoffrey Rush's Irish Convict Ancestor John Rush and How His Genealogical Brick Wall was Broken

By Fiona Fitzsimons



## Introduction

Geoffrey Rush (Fig. 1) is an Australian actor and film producer. He is one of the youngest people to have won “the actor’s Triple Crown”: an Oscar for film, an Emmy for television, and a Tony for theatre.

Rush is a versatile actor, with a malleable face, who inhabits every role he takes on. His role in the 1996 film *Shine* brought worldwide recognition and an Oscar. He was nominated again within a couple of years, this time for Best Supporting Actor for *Shakespeare in Love* (1998).

Since then, he has appeared on screen as Tudor courtier Sir Francis Walsingham (*Elizabeth*, 1998); the Marquis de Sade (*Quills*, 2000); Leon Trotsky (*Frida*, 2001); as Lionel Logue, speech therapist to *King George VI* (*The King’s Speech*, 2010); and as Albert Einstein in *Genius* (2017) on the National Geographic Channel. He is one of those actors that appeals to children and adults alike – he’s especially well known for his role as Captain Barbarossa in the *Pirates of the Caribbean* films.

Rush grew up in a small town outside Brisbane to a father whose heritage was Irish and British and a mother whose ancestry was of German descent. Although his parents divorced, he has said that as a child he wasn’t disturbed by the split because he was nurtured by his mother and her extended family: “Growing up was all about the female figures in my life” [1].

< **Figure 1** Photo taken in 2011 of Geoffrey Rush at the Cannes (France) Film Festival. In public domain.

## Tracing Geoffrey Rush’s Irish Roots

In 2014, myself and senior colleagues at Eneclann (now the Irish Family History Centre) traced the previously undocumented Irish family history of Geoffrey Rush for the Australian version of the celebrity genealogy television programme *Who Do You Think You Are?* A number of family historians had worked on this problem for many years, but all had hit a brick wall. When Eneclann were given the research brief, the full nature of this brick wall became clear. Geoffrey Rush’s Irish immigrant ancestor was John Rush, an 1820s transported convict for whom – because of the early transportation date – there was very little hard evidence.

In March 1821, John Rush (*ca* 1776–1871), a ploughman, was convicted of theft in the Roscommon court of assizes [N.B. The petty sessions courts dealt with minor crimes, the courts of the assizes dealt with serious crimes]. He was sentenced to 7 years transportation to Australia. In March 1822, John arrived in New South Wales aboard the prison ship *Isabella*. So, could we look at the penal transportation records?

## Penal Transportation Records: Ireland to Australia 1788 to 1868

Between 1791 and 1853, Ireland transported convicts to Australia. After 1853, that sentence was commuted to a prison sentence, although transportation briefly resumed during the Fenian Rising of 1867/68.

The National Archives of Ireland (based in Dublin) holds the records of the convicts sentenced to transportation and of the supporting documents prepared, or sent, by

their families. These include the following:

- Transportation Registers, 1836–1857
- Prisoners’ Petitions and Cases, 1788–1836
- State Prisoners’ Petitions, 1798–1799
- Convict Reference Files, 1836–1856, 1865–1868
- Free Settlers’ Papers, 1828–1852
- Register of Convicts on Convict Ships, 1851–1853

Unfortunately, all the transportation registers compiled before 1836 were destroyed in the 1922 fire/explosion at Dublin’s Four Courts. For that reason, if the person we are searching for was convicted before 1836, we won’t find any record of them here ... unless they or a family member petitioned for clemency or to be reunited.

Thus, we were faced with a conundrum: how do you work up a case when there is a substantial gap in the records?

## Finding John Rush in the Historic Records

In 1821, John Rush was tried in the Roscommon court of assizes, but, as noted above, these court records were destroyed in 1922. There are, however, other legal sources that we can use to bridge the gaps in the law records. The Chief Secretary’s Office Registered Papers (CSORP) are one of my favourite sources: these papers are so incredibly diverse in nature that they can sometimes deliver results seemingly out of the blue (see Sidebar 1).

And so it was for John Rush. While searching in the CSORP, I found a petition of a certain James Padden (catalogue no. CSORP/1822/3189/1). He was a pig-drover from Ballina (County Mayo). And this petition told us more about John Rush’s original crime.

## Sidebar 1

### The Chief Secretary’s Office: Registered Papers

The Registered Papers are those papers received by the Chief Secretary’s Office in Dublin Castle, the administrative heart of the Irish executive. Incoming correspondence was ‘registered’ by a clerk who recorded the date of receipt.

This collection is a real hodge-podge of letters, petitions, memorials, memoranda, affidavits, recommendations, accounts, reports, and what-have-you. You will find official government correspondence alongside correspondence sent in by private citizens from all levels of society and concerning all subjects. Thus, it’s something of a ‘lucky-dip’ as to what you might find here.

The National Archives of Ireland is preparing an index to this huge collection. It has currently completed a catalogue of the papers from 1818 to 1833, which is now available online. You can search by keyword or name.

Visit <https://csorp.nationalarchives.ie/search/index.php>

From CSORP/1822/3189/1:

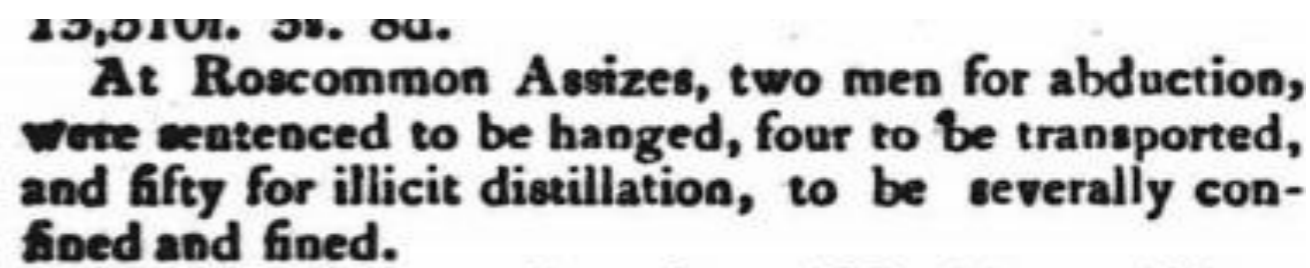
*To His Excellency the Noble Marquis Wellesley, Lord Lieutenant Governor General of Ireland.*

*The humble Memorial of James Padden of Ballina Mayo Pig-jobber..*

*... after selling a Lot of 41 Pigs in the City of Dublin in the Month of Feb. 1821 [Padden] was returning home, [and was] Feloniously Robbed in the House of one Conner Cox, Publican, in Strokestown in the County of Roscommon by John Rush and Patrick Cannington of the sum of Fifty five pounds sterling.*

*[The thieves were] taken on the spot ... confined and prosecuted ... at the ... Spring Assizes, March 1821 [in Roscommon].*

*Patrick Cannington turned [King’s evidence] by whose testimony...John Rush was found Guilty & sentenced to be Transported.*



**At Roscommon Assizes, two men for abduction, were sentenced to be hanged, four to be transported, and fifty for illicit distillation, to be severally confined and fined.**

^ **Figure 2** John Rush (though unnamed as part of four men) in the 24 March 1821 edition of *Saunter’s Newsletter* saying he has been sentenced to transportation. Image courtesy of British Newspaper Archive.

A further petition by Padden showed that when Rush was caught, he tried to tough his way out of his predicament, first trying to delay the trial, then threatening to “beat [James Padden] with his own money, by procuring false evidence [against him]” (CSORP/1822/3189/1/D).

## A Contemporary 1820s Newspaper Search for John Rush

Although we searched local and national newspapers, we found only one obtuse reference to John Rush’s conviction, and this from the 24 March 1821 edition of *Saunter’s Newsletter* (Fig. 2). For a research tip, see Sidebar 2.

Convicted felons sentenced to transportation were held in prison until they could be transferred to the prison hulk ship. The *Irish Prison Registers* are published online on [www.findmypast.com](http://www.findmypast.com).

We searched these registers and found the following record of John Rush:

*John Rush 47 years (born ca 1774), transferred from Roscommon, committed 14th Sept. 1821, sent aboard the convict ship 24th Sept. 1821.*

## Sidebar 2

### Research Tip: Use Newspapers in Your Research

In the early 19th century, the print industry was thriving in Ireland. A network of local newspapers spread rapidly across the island. Newspaper editors published stories relevant to their community of interest – including court reports and all local events and ‘goings-on.’

Digitization has hugely improved researchers’ access to these historic newspapers.

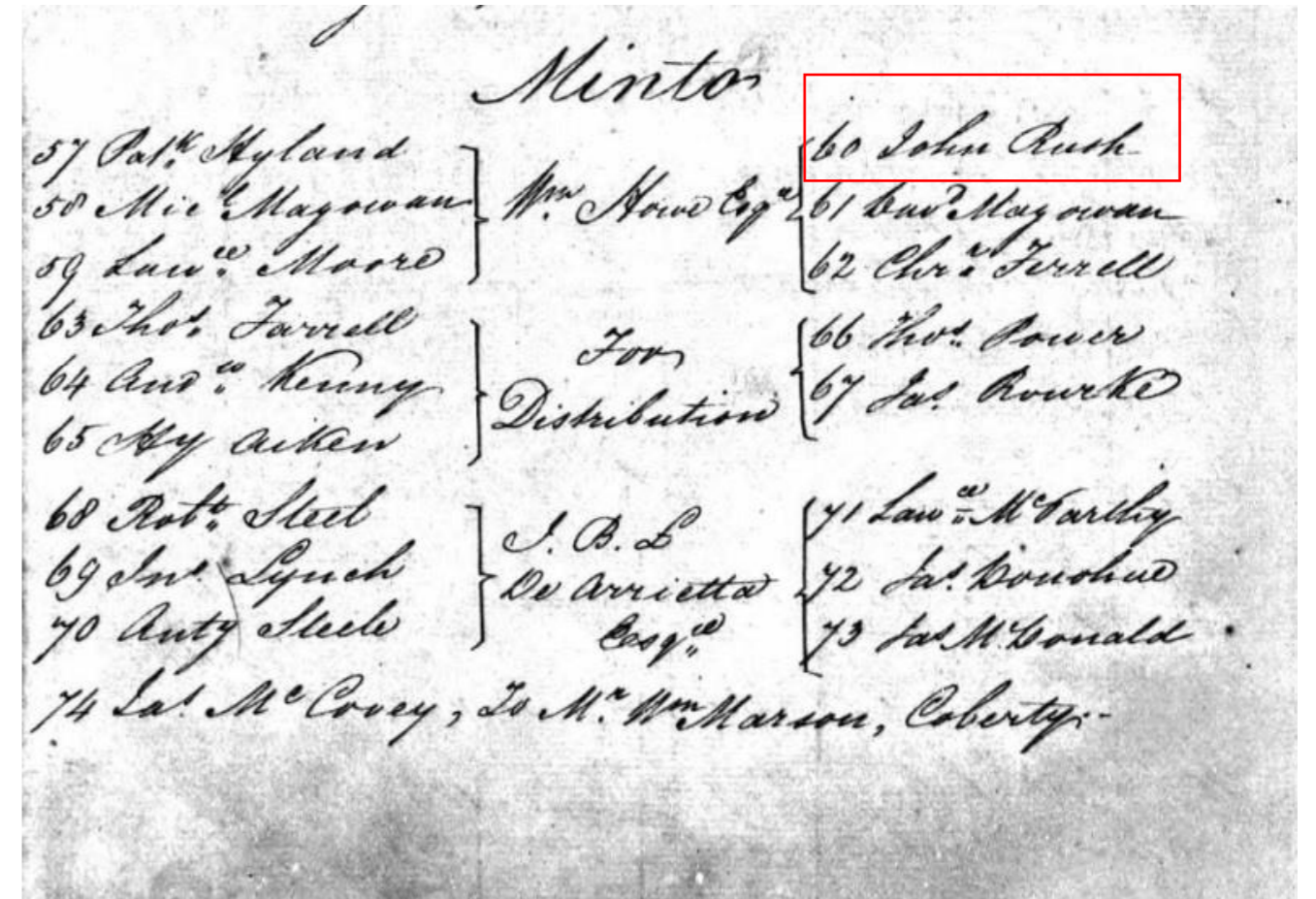
The British Newspaper Archive has a newspaper for every county in Ireland, many of them from the early 1800s.

Rush was held in Kilmainham Jail (Dublin) for 10 days (Fig. 3) before he was transferred to the prison ship *Isabella*.

In the 1820s, the voyage from Ireland to Australia by sailing ship took about four months. The *Isabella* sailed into westerly winds and tremendous swells, passing the Cape of Good Hope (the southernmost tip of South Africa) to enter the ‘roaring forties’ of the Indian Ocean. In bad weather, passengers had to ‘batten down the hatches’, meaning they were confined below deck without ventilation or light or any modern plumbing.

On 14 March 1822, John Rush was one of the convicts listed as ‘landed’ from the *Isabella* and was forwarded to the *Minto* for distribution (Fig. 4).

∨ **Figure 3** John Rush [bottom of list] in the prison registers of Kilmainham Jail (Dublin). The ‘do’ refers to ‘ditto’ and refers back to “Convict of the Co. Roscommon”. Image courtesy of Findmypast.



^ **Figure 4** The evidence that John Rush (name top right) was being transferred from the main prison ship *Isabella* to the smaller ship *Minto* for distribution in New South Wales. Image from the *New South Wales, Australia, Colonial Secretary's Papers, 1788-1856* collection at Ancestry.com.

53	James Harkin	20	do	13	do	do
1	North <sup>o</sup> Cullen	30	do	13	do	do
2	John Connamen	26	Convict from the Co Roscommon	14	do	do
3	Patt Doolan	69	do	14	do	do
4	Will <sup>m</sup> Vidan	27	do	14	do	do
5	Jas <sup>s</sup> Donoghue	24	do	14	do	do
6	John Rush	17	do	14	do	do
				14	do	do

We find a description of John Rush in the *Convict Indents 1788-1842* (Fig. 5). This tells valuable information that helps turn pure genealogy into family history, because we get more personal details: in addition to confirming he was from County Roscommon and sentenced to 7 years, it says he was a ploughman, aged 45, was 5 foot 7 inches tall, had a 'florid' complexion, and had brown hair and grey eyes.

Names	When Convicted	When	Term	Natural place	Calling	Age	Height	Complexion	Hair	Eyes
James Donoughue	Feb 1822	same	Life	Roscommon	Ploughman	25	5 7/8	florid	dark	light
John Rush	Roscommon Co.	same		Roscommon	Ploughman	45	5 7/8	florid	brown	grey
Edward Munagan		same				30	5 3/4	pale		blue

^ Figure 5 John Rush (name in the middle) in the *Convict Indents 1788-1842*. Image courtesy of Findmypast.

In Port Macquarie, John Rush was employed as a government labourer. Yet on 25 January 1823 he was assigned to work specifically for a John Cobcroft of Wilberforce (Fig. 6).

Date of trial	Prisoners	Names	Ship	Company	To whom assigned	Residence	Remarks	Date of assign	Prisoners	Names	Ship	Company	To whom assigned	Residence	Remarks
July 31	Reynolds	John	Asia	W. Kemp	O'Connell St.	Sydney	25 Feb 1823 transferred to Wilberforce	1788	17	Ryan	James	Maugley	W. Daw	St. John's	York St.
August 2	Reid	Thomas	Asia	Waterloo Company		Sydney			22	Richards	Martin	Mailla	Sabuck	London	Woolloomooloo
"	Ryan	John	Hadlow	W. Phelps		St. John's			25	Rush	John	Isabella	John Cobcroft	Wilberforce	
8	Rice	Thomas	Asia	Joseph G. Melville	George St.				31	Roberts	James	Maugley	W. Daw	St. John's	York St.
16	Roe	Jamison	W. Stewart	George Carr	St. John's				"	Rogers	Thomas	Mailla	John	London	Woolloomooloo
"	"	"	W. Stewart	George Carr	O'Connell St.				6	Ruth	Francis	Agamemnon	W. Daw	St. John's	York St.
"	"	"	W. Stewart	George Carr	O'Connell St.				7	Rutledge	William	Isabella	John	London	Woolloomooloo

^ Figure 6 John Rush (third name down top right) as documented in the *New South Wales and Tasmania: Settlers and Convicts 1787-1859*. Image courtesy of Findmypast.

Thus, on 15 November 1823, John Rush, was tried as a trouble-maker. He was convicted and sentenced to a further three years (Fig. 7A).

List of 50 Male Prisoners transported to Port Macquarie on board His Majesty's Colonial Brig Lady Nelson with their respective sentences annexed thereto, and also their original Places, Terms of Trial and Sentences, extracted from the Indents of the Ships by which they arrived in this Colony. Sydney, New South Wales, 25<sup>th</sup> November 1823.

Name	Convicted			Sentence	Trades	Ships	original places, times of Trial & Sentences		
	By whom	where	when				where	when	Sentence
Michael Longan	10 <sup>th</sup> Howe	Edgewood	Bungally 14	18 Months		Isabella (2)	Roscommon	March 1821	Seven years
John Rush	A. Bell	Edgewood	Bathurst 15	Three years		Hadlow (2)	Cork	Leat 1819	Seven years
John Coghlan	D <sup>o</sup>	Bathurst	"	renewed of sentence	Boat Builder	Isabella (2)	Manchester	17 July 1820	Seven years
	Bench	Sydney	1 <sup>st</sup>		Labourer	D <sup>o</sup>	Essex	17 July 1820	Life

^ Figure 7A John Rush given additional 3 years punishment for being a trouble-maker. Text at head of document reads as follows: *List of 50 male prisoners transported to Port Macquarie, on board H.M. Col. Brig. Lady Nelson with their respective sentences annexed thereto and also their original places, terms of trial and sentences, extracted from the indents of the ships by which they arrived in this colony. Sydney, N.S.W., November 1823.* From the NSW, Australia, Colonial Secretary's Papers 1788-1856 collection; image courtesy of Ancestry.com.

### John Rush: A Courageous Man

In Australia, John Rush found pity and compassion for his fellow convicts. He was sufficiently moved by their plight,

Name	By whom	where	when	Sentence	Trades	Ships	original places	times of Trial	Sentences
John Rush	A. Bell	Edgewood	Bathurst 15	Three years		Hadlow (2)	Cork	Leat 1819	Seven years
John Coghlan	D <sup>o</sup>	Bathurst	"	renewed of sentence	Boat Builder	Isabella (2)	Manchester	17 July 1820	Seven years
	Bench	Sydney	1 <sup>st</sup>		Labourer	D <sup>o</sup>	Essex	17 July 1820	Life

^ Figure 7B Detail of relevant part of Figure 7 appropriate to John Rush. Image courtesy of Ancestry.com.

and his own, to take a stand. The system was structured in such a way that the grievances of a convicted man were set aside against the word of the penal officers and free settlers.

Rush was no innocent, of course. He must have known he couldn't win. But this makes his actions even more remarkable. It's easy to be courageous when you know the outcome will be favourable; it shows character when it's done in the forlorn hope of a fair outcome.

### Endnotes:

[1] Interview of Geoffrey Rush by Camilla Palmer in the Friday 20 May 2016 edition of *The Guardian* [U.K.].

[2] Trial, date and place, Roscommon March 1821. Arrived in New South Wales aboard the *Isabella*.



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Genealogists and discover  
your Irish Roots...**

[www.irishfamilyhistorycentre.com](http://www.irishfamilyhistorycentre.com)

# President-Elect Joe Biden's Irish Ancestry

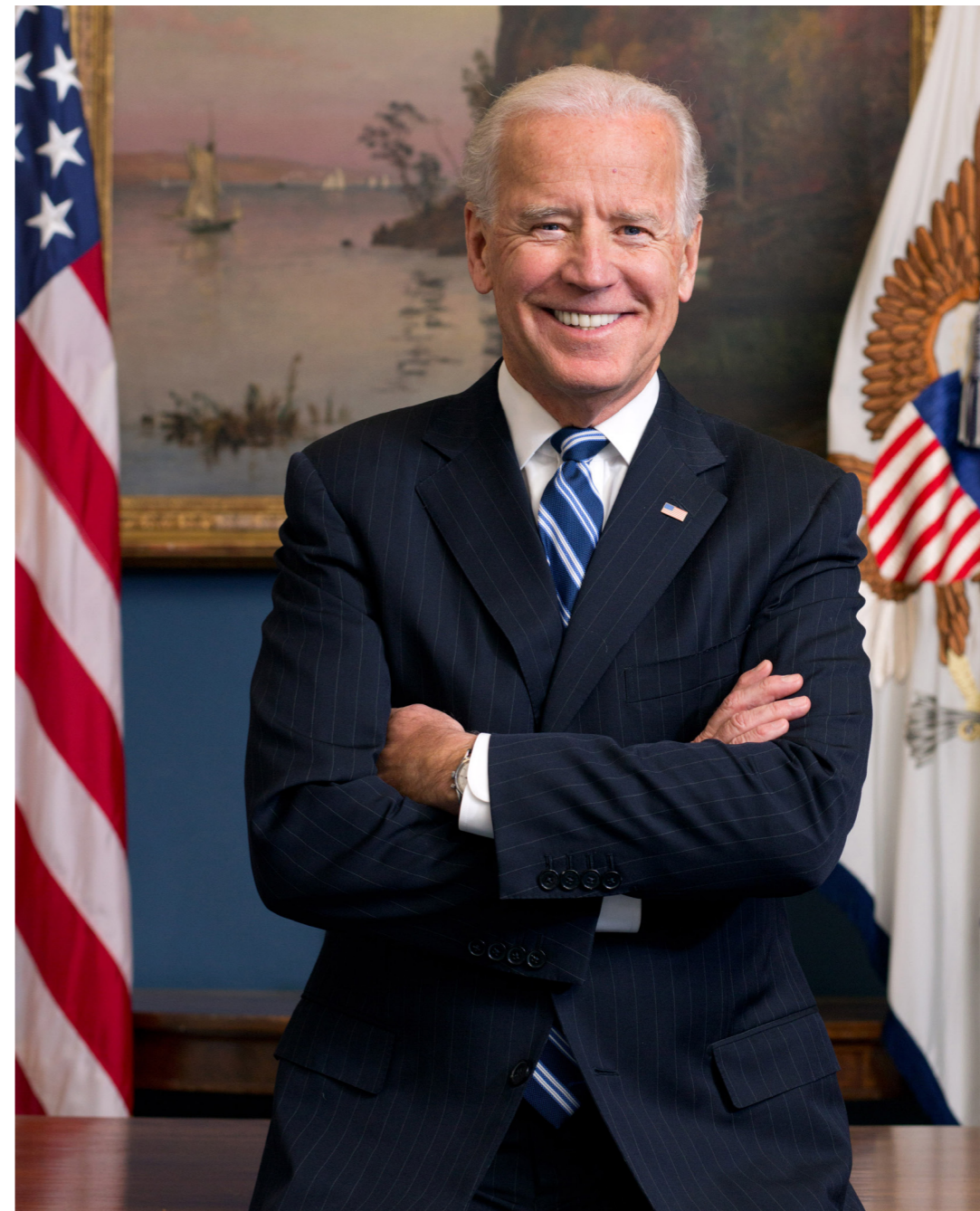
## Found by Fiona Fitzsimons and Helen Moss of

## the Irish Family History Centre Staff: A Reprise

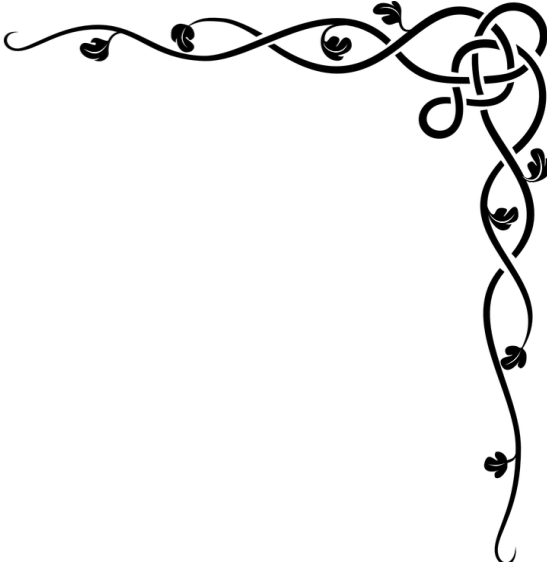
By Patrick Roycroft

*Irish Lives Remembered* is not partisan regarding US politics – we can celebrate Irish-Americans whether they be Republican or Democrat. In this spirit, we warmly congratulate former Vice-President, now President-Elect, Joe Biden (Fig. 1) on winning the 2020 US presidential elections and becoming another illustrious Irish-American to hold the office of President of the United States of America.

This is also a very special occasion for the magazine. It was in these pages that Fiona Fitzsimons, Director of the Irish Family History Centre, presented Joe Biden's Irish ancestry, which was based on her own research and helped by fellow Irish Family History Centre genealogist Helen Moss (Fig. 2). Fiona and Helen discovered the depth of Biden's Irish roots and turned it into real family history, fleshing out the 'pure' genealogy of just names going backwards. Fiona and Helen found



< **Figure 1** An official portrait of (now President-Elect) Joe Biden taken at his West Wing Office in the White House (Washington DC, USA). Photo by David Lienemann; in public domain.



that Joe has ancestors and living relatives in counties Louth and Mayo. For the full story, I recommend readers see *Irish Lives Remembered*, issue 49, pages 12–25.

It was Fiona herself who travelled by plane and helicopter (among other forms of transport) with Joe Biden and his family when they visited Ireland in 2016, because she was the one not only telling them about who their specific Irish ancestors were (Fig. 3) but also showing them the places

where their ancestors lived and getting the Biden family to meet some living Irish relatives. Joe loved it; according to Fiona, he said it was one of the highlights of his visit.

Congratulations Joe Biden on your win. And congratulations to Fiona Fitzsimons and Helen Moss on your exceptional genealogical research.



^ **Figure 2** Fiona Fitzsimons (left) and Helen Moss (right) with now President-Elect Joe Biden at the U.S. ambassador’s residence in the Phoenix Park (Dublin, Ireland). It was Fiona and Helen who discovered Joe Biden’s full Irish ancestry and who presented it to him and his family in June 2016. Photo credits: Whitehouse Press Office and Eneclann Ltd.



^ **Figure 3** Fiona Fitzsimons (Irish Family History Centre) presenting the Biden family history to now President-Elect Joe Biden and his family at the U.S. Ambassador’s residence in the Phoenix Park (Dublin, Ireland) in June 2016. Photo credit: Whitehouse Press Office.

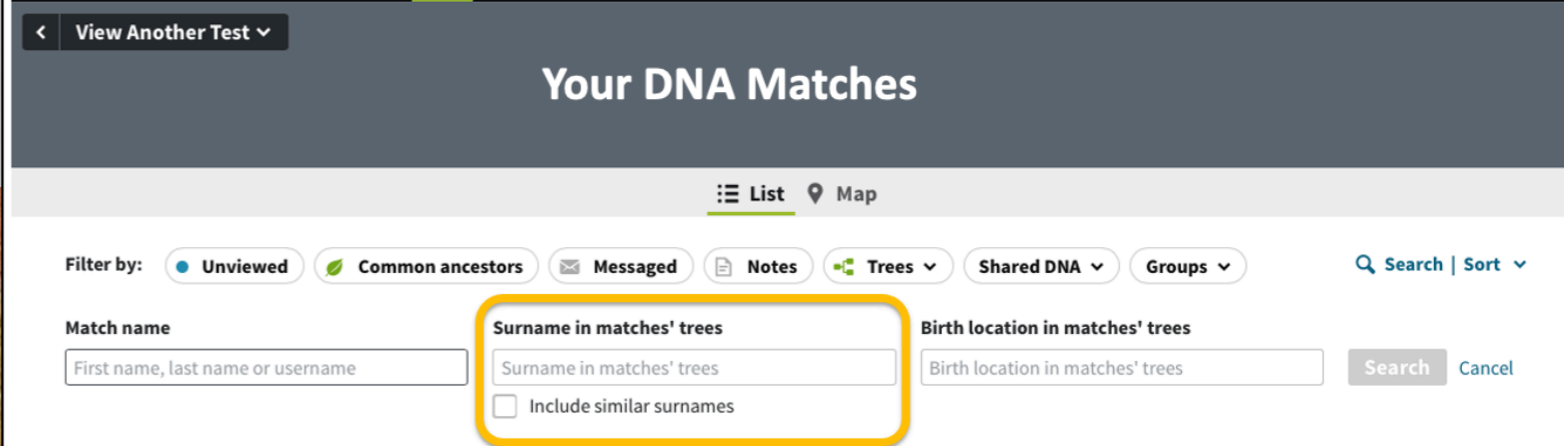
# Targeting a Brick Wall Ancestor with DNA

By Maurice Gleeson

We all have “brick walls” in our family trees. No matter which ancestral line you are building back, sooner or later you will hit that mysterious ancestor beyond which the past is an unknown country. And for people with Irish ancestors that point usually occurs sometime between 1800 and 1830 – before this time the Irish records (except for a very lucky few) get extremely sparse and we enter what genealogists refer to as “The Silent Century”. But it is now possible, via DNA, to target a particular brick wall ancestor and break through that brick wall. Here’s how ...

Let’s say you have tested at Ancestry, which has the biggest database and the best records, and you are particularly interested in researching your great-great-grandfather (GGGF). Some of his other descendants (apart from your good self) may have also tested at Ancestry. There are several ways you can identify them among your list of DNA matches:

1. You may know them personally and recognize their name.
2. You can use the “Search” function to search among your matches for the surname of your brick wall ancestor (Fig. 1). Check the family trees of the people who turn up in your search results to see if you can identify any that are descended from your GGGF. Some will be direct descendants; some will not have the surname as a direct ancestor but rather as some sort of in-law; and some will just have the surname in their tree by chance, especially if it is a common surname.
3. You can use Ancestry’s ThruLines feature to identify possible descendants [1].



^ **Figure 1** Search your matches’ family trees for the *surname* of your brick wall ancestor. Image: screenshot of Ancestry interface by M. Gleeson.

If you can’t find any other descendants among your DNA matches, go and test one (or more) yourself. In other words, approach relatives that you know are other descendants of your GGGF and ask them to test. It is quite likely that you will never have met them in person – you may have simply identified them from some tree on Ancestry. But nevertheless, send them a hearty Hello and invite them to join you on an exciting adventure into the dim and distant past – there might even be a pirate there! Most families have at least one.

Once you have DNA-tested one or more descendants’, identify any DNA matches that appear in your list of matches as well as in their list of matches. These shared matches (aka “relatives in common”, aka “in common with” matches) will share DNA segments with you and your GGGF that have been passed down to you and your third cousin either via your GGGF ... or via his wife ... or both. And one of these matches may have the information you need to see that brick wall come crashing down. It happened to me, and I have been on a fabulous adventure ever since!

I’ll use my own experience as an example. Several years ago, I noticed that four of my DNA-tested relatives happened to be descendants of the same ancestral couple. The couple in question were my three times great-grandparents, Patrick Spierin (PS) and Mary Morgan (MM), born about 1800, and one of my many brick walls. I was par-

ticularly interested in breaking through the brick wall on my Spierin side of the family because it was the surname I first focused on when I started my family tree research and a group of us had set up a DNA project that linked the Spierin name to Limerick in the 1600s and London in the 1500s (one of many exciting genealogical adventures).

The connection between these four family members and our common ancestral couple is illustrated in Figure 2. They were my Dad (MHG), his paternal first cousin (COC), his 2nd cousin-once-removed (KS), and his 2nd cousin-twice-removed (EW). The green-rimmed boxes indicate the line of ascent from my Dad to PS and MM. In short, all four descendants “triangulated” on PS and MM.

Consequently, any matches that these four relatives shared in common with each other were likely to be related to them either via PS or MM or both. In other words, the DNA shared by my relatives and their shared matches would have to have been passed down to my four relatives either via PS or MM.

And by contacting these shared matches, one of them might hold the clue that would allow me to break through my Spierin brick wall and push that ancestral line back an extra generation.

These four relatives had tested on FamilyTreeDNA, and I had access to their kits.

So, I compared their respective lists of matches (each had about 1,000 matches at this stage) and extracted those matches that any two of the four family members shared with each other. (If we call them A, B, C and D, I compared A vs B, A vs C, A vs D, B vs C, B vs D, and C vs D ... six pairwise

comparisons.) This was relatively easy to do because FamilyTreeDNA allows you to identify such shared matches and download them into a spreadsheet as an Excel or csv file. I ended up with a spreadsheet of 135 shared matches and, after removing duplicates, I was left with 100 people. I did

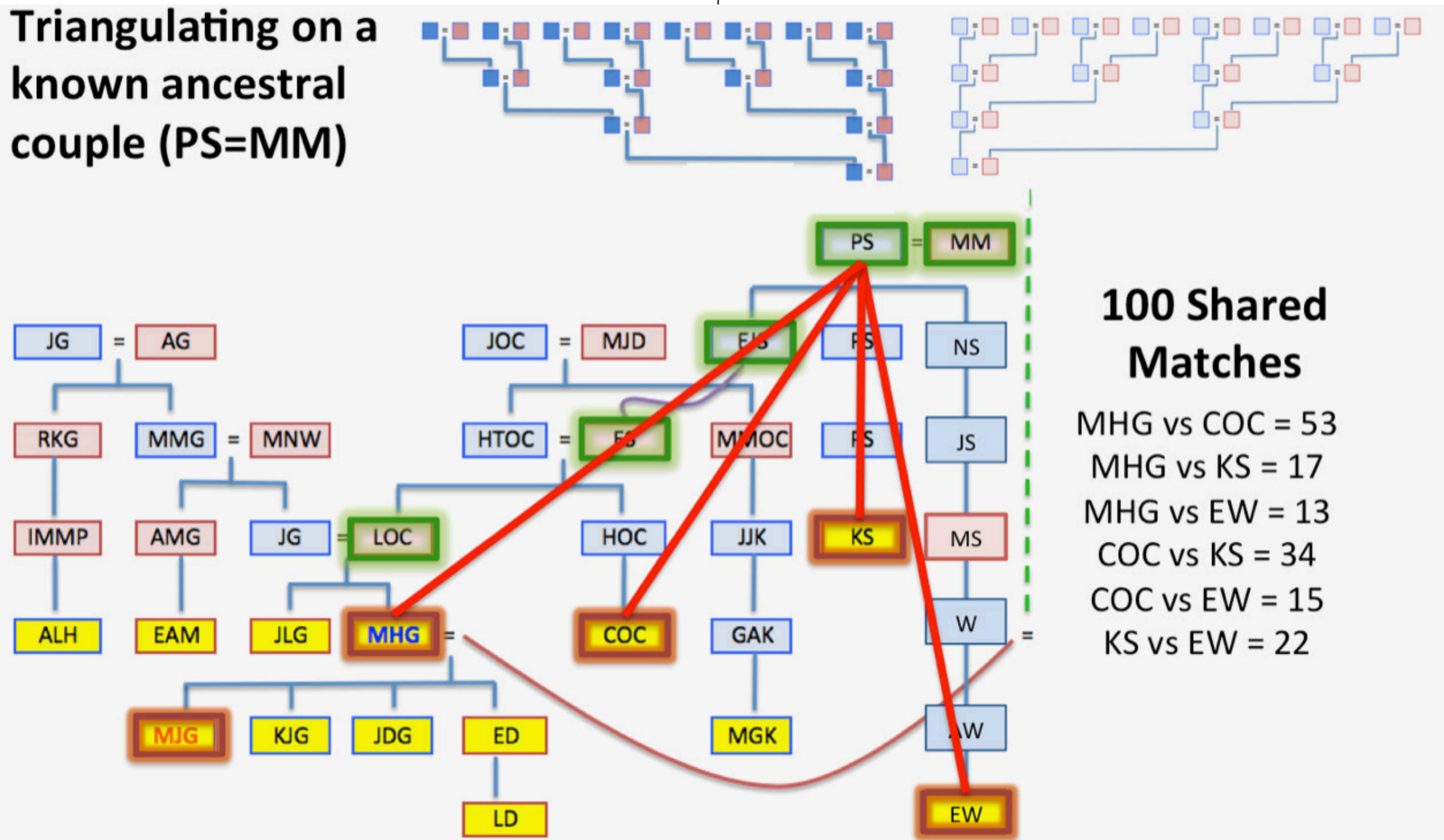
this clustering process by hand but nowadays we have the wonderful autoclustering tool from Evert-Jan Blom which does it automatically [2].

So, I wrote 100 individual e-mails, one to each person on the list, explaining that

they match two or more of my four relatives, all of whom were descended from PS and MM. And I ended with the key question: Do you have any Spierin or Morgan ancestors in your family tree?

Over the next several weeks the respons-

## Triangulating on a known ancestral couple (PS=MM)



^ **Figure 2** Four of my DNA-tested relatives all descend from my own brick wall ancestors Patrick Spierin and Mary Morgan. Image: Maurice Gleeson.

es slowly trickled in. The response rate was pretty good, and I received about 49 replies. I opened each one eagerly, hoping that this would be the one that helped me break through my Spierin brick wall. But each response was a polite “No”. No Spierin ancestors, no Morgan ancestors. Quickly, I learnt to deal with rejection. But the 50th response was a positive one – Tony had Morgan ancestors. Oh well, I thought, it’s not Spierin but at least it’s something. The second slap in the face was he had no family tree. So, guess who built it? From scratch. Yours truly. His Morgan brick wall was a John Morgan, born in Limerick about the same time as my GGGGM Mary Morgan ... so maybe they were siblings or cousins? But despite months of research, we could not find where our two Morgan lines intersected. This was the third slap.

In the end, all the research went into a shoebox and put under my bed.

Two years went by. I then received the 51st response – a new match (Andrew) who had recently done an autosomal DNA test. And cousin Andrew informed me that he, too, had a Morgan ancestor: a Patrick Morgan, born about 1812. So, I crawled under the bed, found the shoebox, and took out all the old research that Tony and I had done. A simple Google search revealed a family tree on GENI ([www.geni.com](http://www.geni.com)). Had I missed this the first time around? And that’s when I fell off my chair for the first time ... it not only contained Andrew’s ancestor (Patrick Morgan, Fig. 3) but also Tony’s (John Morgan) and mine (Mary Morgan) ... as well as a batch of siblings and their parents!

## Footnotes and Links

[1] To make Ancestry’s ThruLines work for you, you first need to “link” your DNA to your name in your family tree on Ancestry (go to your DNA page, then Settings > Tree Link) and wait for 24 hours for the new setting to take effect. Then evaluate any ThruLine “hints” for your mystery ancestor.

[2] Evert-Jan Blom’s autoclustering tool has been incorporated into the suite of tools offered by MyHeritage and by Gedmatch. To generate clusters of shared matches from your FamilyTreeDNA results and your 23andMe results, you have to use the tool on Blom’s website (<https://geneticaffairs.com>). Sadly, it is no longer possible to use the autocluster tool on your Ancestry results, but their manual “coloured dot” approach is a handy alternative.

The tree had no sources and had been put online five years previously. After such a long time I was not optimistic that the owner would reply to my e-mail, but I was pleasantly surprised when a few days later I received a wonderful reply from George. “You ask what my sources are” he said. “Quite simply, the notebooks of Professor Wardell”. “Who was he?” I asked. George replied: “Professor of Military History in Trinity College Dublin at the turn of the century. He undertook a study of the Morgan surname in Ireland in the early 1900s and had access to all the records that went up in smoke in the Public Records Office fire of 1922. And he recorded everything in his notebook. And I have his notebook.”

Suddenly cousin George became my new best friend.

Over several months, George, Andrew and I exchanged e-mails and collected lots of additional information (that we are still fact-checking). And not only did I push my Morgan line back an extra generation, but Prof. Wardell’s notebook had five additional generations that took my Morgan line back to the Morgan family of Dunmoylan and Old Abbey in Limerick in the mid 1600s.

Not only that but these Morgan’s apparently arose from a junior branch of the Morgan’s of Tredegar in Wales, who are descended from royalty and, among their other descendants, are (apparently) JP Morgan, Princess Diana, and a certain Captain Morgan, a man who was rather fond of his rum.

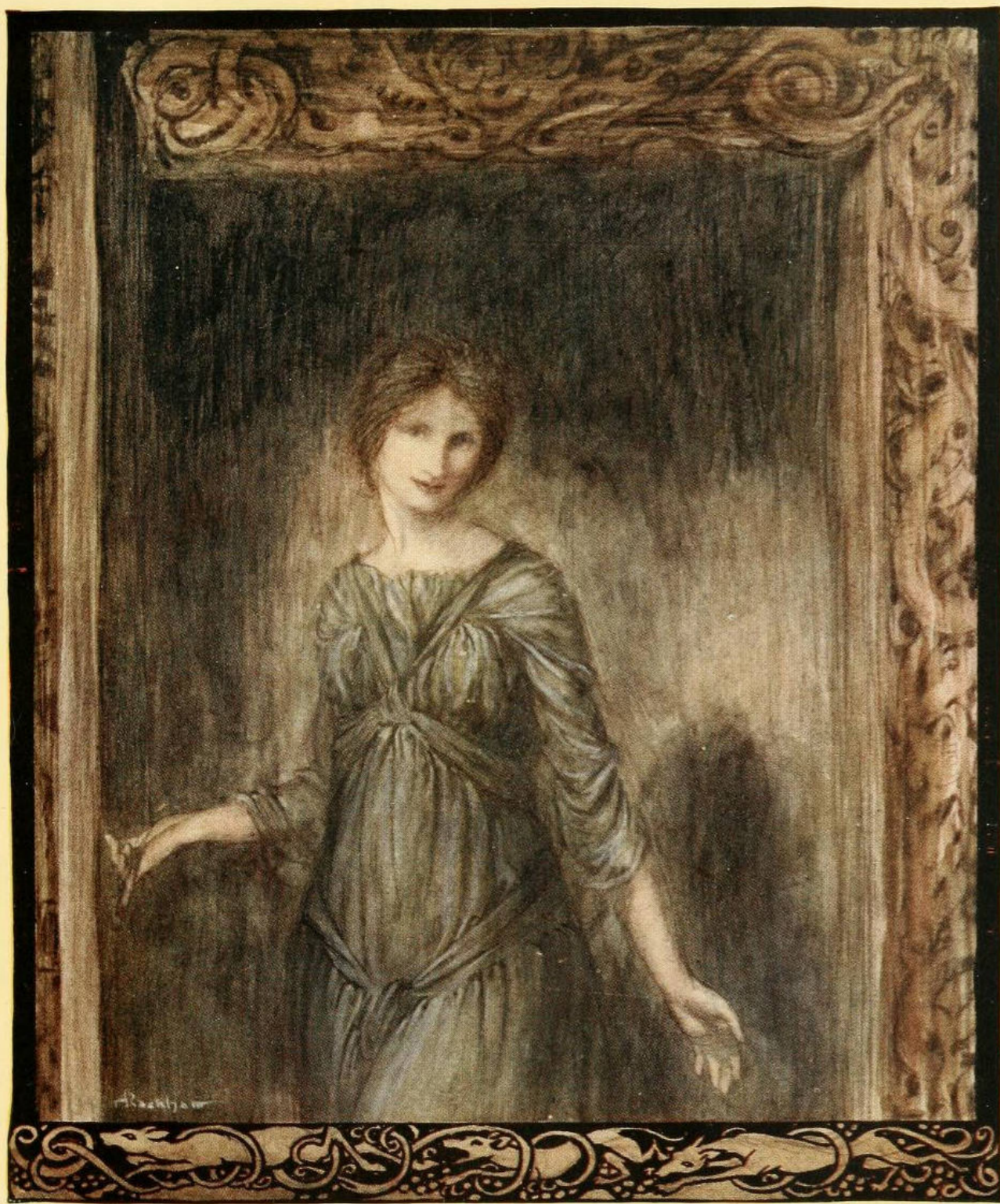
I had found my pirate.



< **Figure 3**  
My cousin Andrew’s  
brick wall ancestor,  
Patrick Morgan (1812–  
1874). Photo c/o Andrew.

# Sadhbh [Sive]: Ancestral Goddess of Munster

By Eamonn Kelly



The sacral kings of ancient Ireland were judges and war-leaders who each formed a sacred link between their communities and the Otherworld. This was achieved through the ritual of *banais ríghí* (“wedding of kingship”), a sacred marriage between the king and the goddess who embodied the territorial sovereignty. As part of the inauguration ceremony in which she bestowed the sovereignty upon him, the goddess served the king a ritual alcoholic drink. The subsequent welfare of the kingdom and the establishment of peace, social stability, good weather, abundance of crops and livestock was dependant on the achievement of *fír flath*, (“sovereign’s truth”), a state which was dependent upon the sovereign’s physical, social, mental and moral conditions. If these were good, the kingdom would thrive; if not, the opposite state of *gáu flatha* (“sovereign’s lie”) would obtain, leading to strife, bad weather, pestilence and famine. Without being ruled by a legitimate king it was inevitable that *gáu flatha* would prevail, along with all of its unfortunate consequences.

Following the final overthrow of Gaelic polity during the 17th century, the ownership of the land of Ireland fell to a new colonial class of landlords who, unlike the native Catholic and Gaelic-speaking Irish, were English-speaking Protestants. Resentment against the new ruling class was fostered further by the imposition of dis-

criminatory legislation against Catholics known as the Penal Laws. Moreover, the Gaelic Irish tended to support the claims of the Stuart pretenders to be the legitimate rulers of Ireland rather than the Hanoverian sovereigns to whom the colonial settlers gave their allegiance. Without a legitimate king, the country could not be prosperous or her people happy. The relationship between the natives and their colonial masters was further rendered dysfunctional by the imposition of rack-rents on the tenantry; evictions; enclosure of common lands by the landlords; crop failure and hunger; the extraction of tithes to support the Protestant Church of Ireland to which the Catholic Irish did not adhere; the banning of public worship by Catholics; the inability of Catholics to secure political representation, and other oppressive acts. To seek redress, the Gaelic Irish formed secret societies prepared to take violent action against landlords and tithe collectors in an effort to protect the oppressed rural classes. Intimidation occurred in the form of erecting mock gallows; digging of graves; issuing threatening letters, as well as destruction of property; levelling of fences; seizure of arms and horses; the maiming of people and animals, and the murder of individuals. From their destruction of fences, the authorities called the perpetrators “Levelers”; however, those participating in such acts were also referred to as “Whiteboys” (“*Buachaillí Bána*”) from their wearing of white shirts or over-garments. They also wore white cockades in their hats, which was an overtly Jacobite symbol (Fig. 2).

< **Figure 1** Sadhbh in (or restored to) human form. Illustration by Arthur Rackham in *Irish Fairy Tales* by James Stephens (Macmillan, London, 1920). Image in public domain.



^ **Figure 2** Portrait of Prince Charles Edward Stuart “(Bonnie Prince Charlie”, 1720–1788) by Scottish artist William Mosman. The prince is shown wearing a white cockade in his hat. Image: National Galleries of Scotland.

“Whiteboyism” became a general term for rural violence connected to the secret societies (Fig. 3). However, while adopting the generic term *Buachaillí Bána*, the secret societies also identified themselves in terms drawn from ancient Irish mythology. They were the “Children of Queen Sadhb Amhaltach” [N.B. pronounce “Sadhb” as “Sive”], or followers of “Sheila Meskill” or “Joan/Johanna Meskill”, all symbolic figures supposed to lead the movement and who represented the divine female, the sovereignty of the land, to whom society members were bound by oath.

*Sadhb Amhaltach* means “ghostly Sadhb”, suggesting a phantom woman. Questioned about Sadhb, and as quoted in *The Gentleman’s and London Magazine*, July, 1762, a Whiteboy described her as “a distressed harmless old woman, blind of one eye”. However, those who knew Gaelic tradition would have interpreted this seemingly unmenacing figure as manifesting a great potential threat against the existing order. For the description was that of the sovereignty goddess, now rendered old and ugly by the absence of her proper spouse, the legitimate king. How-

v **Figure 3** The Whiteboys take action. Note the white cockades worn in their hats. Image from <https://earlycanadianhistory.ca/2016/04/04/settling-captain-rock/>.



**IRISH WHITE BOYS,**

ever, reunited with the “true” king, in this case the Stuart pretender (e.g., see Figure 2), the goddess would instantly be transformed into a powerful figure of youth, beauty and fertility. Other patron names adopted by the *Buachaillí Bána*, such as Joan/Johanna Meskill and Sheila Meskill, can also be shown to allude to the sovereignty goddess. The family name “Meskill/Meskel” is an Anglicisation of the Gaelic name *Ó Meiscill* which is first recorded in a Justiciary Roll of 1313 dealing with County Limerick and which, by the middle of the 19th century, was quite numerous in the counties Limerick, Clare and Tipperary. The Whiteboys may have chosen the name *Ó Meiscill* as alluding to *meisciúil*, meaning “drunken”; this being a reference to the sovereignty goddess offering a drink as part of an inauguration ritual. The name Joan/Joanna may have been inspired by the French warrior-saint Joan of Arc (1412–1431) who battled against the English during the Hundred Years’ War (in fact 116 years, 1337–1453), while the name “Sheila” was used as an alternative form for Sadhbh.

The destruction and flight of the Gaelic aristocracy deprived the native poets of patronage and reduced them from positions of high social standing to one of penury. This being so, the poets had an interest in seeing the old order restored and were politically aligned to the cause of the Stuart restoration. During the late 17th and 18th centuries, a new poetic genre was developed known as the *aisling*. This was a “vision poem” in which Ireland appeared to the poet in the form of a woman known as a *Spéirbhean* (“sky woman” or “heavenly woman”). Sometimes the woman was represented as young and beautiful, sometimes she was old and ugly. The woman would lament the oppressed state of the Irish people while predicting an imminent revival of their fortunes, linked to the return to the throne of the Stuart pretender

with Spanish or French assistance. Two of the greatest exponents of the *aisling* were the County Kerry poets Aodhagán Ó Rathaille (1675–1729) and Eoghan Rua Ó Súilleabháin (1748–1784), both of whom hailed from Sliabh Luachra, a mountainous upland area that straddles the border of Kerry, Cork and Limerick. Ó Rathaille was the first of the *aisling* poets, earning for him the title *Athair na haislinge* (“father of the *aisling*”). The poem *Gile na Gile* (“Brightness most Bright”), is believed to have been his earliest *aisling*, followed later by *Mac an Cheannaí* (“The Redeemer’s Son”) and other *aislings*. Eoghan Rua Ó Súilleabháin was a brilliant poet who was also celebrated as a wit and a playboy. His most famous *aisling* poem was *Ceo Draíochta* (“A Magic Mist”). Another well known *aisling* of unknown authorship, which appears to have a Munster provenance, is called *Clann Shadhbha agus Shaidhbhín* (“Little Sadhbh and her Family”). In the poet’s vision, the goddess Sadhbh calls on the *Buachaillí Bána* and the people of Ireland to join with the incoming host to drive out the English colonists. The poet describes the ancestral goddess Sadhbh and three Munster tutelary goddesses called Aoibheall, Áine and Gráinne emerging with their hosts from their Otherworld residences [respectively, *Craig Liath*, (Craglea, County Clare); *Cnoc Áine*, (Knockainy, County Limerick); *Cnoc Gréine* (Knockgrean, County Limerick)]. They are accompanied by “the Stuart”, who is envisaged as emerging from the Otherworld as the rightful spouse of the sovereignty of Ireland.

The name “Sadhbh”, meaning “sweet” or “goodness”, was a popular name for women in Gaelic Ireland, being the second most popular female name in late medieval times. It appears in 26 separate annals entries between the 11th and the 16th centuries, including entries for such high-born women as Sadhbh (d. 1048), the

daughter of Brian Bóruma (King of Munster and High King of Ireland); and Sadhbh (d. 1373) the daughter of Cathal Crobhdearg Ua Conchobair (King of Connacht). Use of the name “Sadhbh” dwindled with the decline of spoken Irish; however, it has increased steadily in popularity since the 1960s. Sadhbh was the 37th most popular name chosen for girls in Ireland in 2019, while other versions – such as Sadbh, Saibh, Saibhe, Saidbh, Saidbhe, Saidhbh, Saidhbhe and Sive – have proven less popular. In former times, Sadhbh was anglicised as Sabia, Sophia, Sophy, Sarah, Sally and Sheila (and its variants Sheela, Sheelagh, Shelagh, Shiela). Some of these alternative names remain popular, with Sophia in 19th place and Sarah in 32nd place in 2019. The steady increase in popularity of the name Sadhbh may be related to the success of the play *Sive*, written by the north Kerry dramatist John B. Keane and first performed in Listowel (Kerry) in 1959, only later in some of the great theatres of Dublin (Fig. 4). Keane is said to have named the play in honour of his sister; however, the name “Sive/Sadhbh” would have had a certain resonance in County Kerry where the town of Cahersiveen (*Cathair Saidhbhín*), on the Iveragh Peninsula, means “The stone fort of little Sadhbh”.

Keane’s great play is a sociological drama that draws on the mythic and legendary traditions that formed a key ingredient of the author’s north Kerry childhood. The hugely popular play tells the tale of an illegitimate eighteen year old girl named Sive (*Sadhbh*) who resides in relative poverty with her uncle, aunt and grandmother. Sive is in love with a young man but her uncle considers him to be an unworthy suitor because he is related to Sive’s absconding father. Instead, an evil matchmaker proposes to sell Sive off as the bride of a wealthy old farmer, in return for which her uncle and aunt will be paid a substantial sum of money. A plan for Sive to escape and mar-

ry her true love fails and in desperation, before the wedding can take place, Sive drowns herself in a bog-hole, her corpse being retrieved by her grieving young lover. The drama touches on a range of topics, such as betrayal, oppression, poverty, legitimacy, land-ownership and wealth, but the central theme is the inevitable tragedy that must ensue if Sive is denied marriage to her true spouse. In one vivid scene, a Traveller friend of Sive’s curses the evil matchmaker in graphic terms worthy of an ancient druidical incantation: “You are the bladder of a pig, the snout of a sow; you are the leavings of a hound, the sting of a wasp. You will die roaring.”

Early accounts of the goddess Sadhbh are to be found in a number of medieval manuscripts and these accounts are often contradictory. For example, Sadhbh is variously portrayed as the mother, foster-mother and wife of Lugaid Mac Con. These various tales may have had the objective of establishing different genealogical or political fictions, hence the inevitable contradictions. According to ancient legend, Ireland was divided into two parts by an end moraine called the Esker Riada (*Eiscir Riada*) that stretched across the middle of the island from Dublin to Galway. By agreement, Conn Cétchathach, King of Tara, ruled the northern half, called *Leath Cuinn*, “Conn’s Half”, while the Munster King Mug Nuadat ruled the southern half, *Leath Moga*, “Mugh’s Half”. To solidify the arrangement, Conn’s daughter, Sadhbh, was married to Ailill Aulomm, son of Mug Nuadat. Conn had only one surviving son, Art (whose brothers Conlae Ruad and Crinna had died), and from Art’s descendants arose some of the most important dynastic groups of *Leath Cuinn*. This included the Uí Neill, as well as the Airgíalla and Uí Maine, whom the medieval genealogists counted as belonging to the Connachta, or descendants of Conn/Art.

A



ABBEY THEATRE  
**SÍVE**  
 JOHN B. KEANE

ON THE ABBEY STAGE

Before Sadhbh was married to Ailill Aulomm she was wed to Macnia mac Lugdach of the Dáirine, a people who ruled in Munster before the rise of the Eóganachta dynasties. The son of Sadhbh and Macnia was called Lugaid Mac Con and, after Macnia died, Sadhbh married Ailill Aulomm, to whom Lugaid became foster-son. Lugaid was later exiled from Ireland by his foster-father but returned with an army of foreign mercenaries. He defeated and killed his uncle, the reigning High King Art, son of Conn Céthachach (and brother of Sadhbh) at the Battle of Maigh Mucruimhe in Connacht and took over the High Kingship. In the same battle fell the seven sons of Sadhbh and Ailill Aulomm, who had taken sides with Art against Lugaid. Lugaid ruled for thirty years until he gave a false judgement and was driven from Tara (County Meath) by Art's son Cormac. Lugaid mac Con was murdered subsequently by Ferchis, son of Commán, an agent of Lugaid's foster-father Ailill Aulomm who sought vengeance for his dead sons. Munster families who claim descent from Sadhbh through her son Lugaid mac Con include O'Driscoll (*Ó hEidirsceoil*), O'Leary (*Ó Laoghaire*), O'Coffey (*Ó Cobhthaigh*), Hennessy (*Ó hAonghusa*) and Flynn (*Ó Floinn*).

Eógan Mór, son of Sadhbh by Ailill Aulomm, was the legendary ancestor of the various branches of the Eóganachta who replaced the Dáirine as the leading power in Munster. Families claiming descent from Sadhbh through her son Eógan include O'Sullivan (*Ó Súilleabháin*), McCarthy (*Mac Cárthaigh*), O'Mahony (*Ó Mathghamhna*), O'Donoghue (*Ó Donnchadha*), O'Moriarty (*Ó Muircheartaigh*), O'Keefe (*Ó Caoimh*), O'Callaghan (*Ó Ceallacháin*), and many others.

Another son of Sadhbh by Ailill Aulomm was Cian, whose Munster descendants included the O'Carroll (*Ó Cearbhaill*) and

O'Flanagan (*Ó Flannacáin*) of Éile, a territory located in northeast Tipperary and southwest Offaly. The O'Meagher (*Ua Meachair*) of Ikerrin (*Uí Chairín*) in County Tipperary were descended from Fionnchada, son of Connla, son of Cian, son of Sadhbh and Ailill Aulomm. Cian's son Tadc mac Céin, the grandson of Ailill Aulomm and Sadhbh, is said to have been granted land outside of Munster by Cormac mac Airt, and he is the putative ancestor of population groups identified as the Ciannachta, Gailenga, Saitne, Delbhna and Luigni who settled in the Midland kingdoms of Brega and Mide, and in Connacht, and in County Derry in the far northwest. Distinguished families derived from these various groups including O'Gara (*Ó Gadhra*), O'Hara, (*Ó hEaghra*), O'Kane (*Ó Catháin*), Mallon (*Ó Maoláin*), MacGilligan (*Mac Giollagain*), MacMullen (*Mac Maoláin*), Mac Coughlan (*Mac Cochlain*), O'Farrell, (*Ó Fearghail*), O'Keely (*Ó Cadhla*), and a host more. All claimed Sadhbh as an ancestress.

In the tenth century the power of the Eóganachta was eclipsed by that of the Dál gCais under the leadership of Mathgamain mac Cennétig and his brother Brian Bóruma mac Cennétig. The Dál gCais were said to be descended from Cormac Cas, a younger son of Sadhbh by Ailill Aulomm. Thus, was Sadhbh perceived to be the ancestress of most of the notable families of Thomond (North Munster), such as O'Brien (*Ó Briain*), MacNamara (*Mac Conmara*), Clancy (*Mac Fhlannchaidh*), O'Kennedy (*Ó Cinnéide*), MacMahon (*Mac Mathghamhna*), Considine (*Mac Consaidín*), O'Reagan (*Ó Riagáin*), O'Grady (*Ó Grádaigh*) and many more?

The tradition in which Sadhbh is represented as the daughter of High King Conn Céthachach stresses her importance as an ancestral figure. However, there is another tradition concerning Sadhbh which appears to lay stress on her divinity by repre-

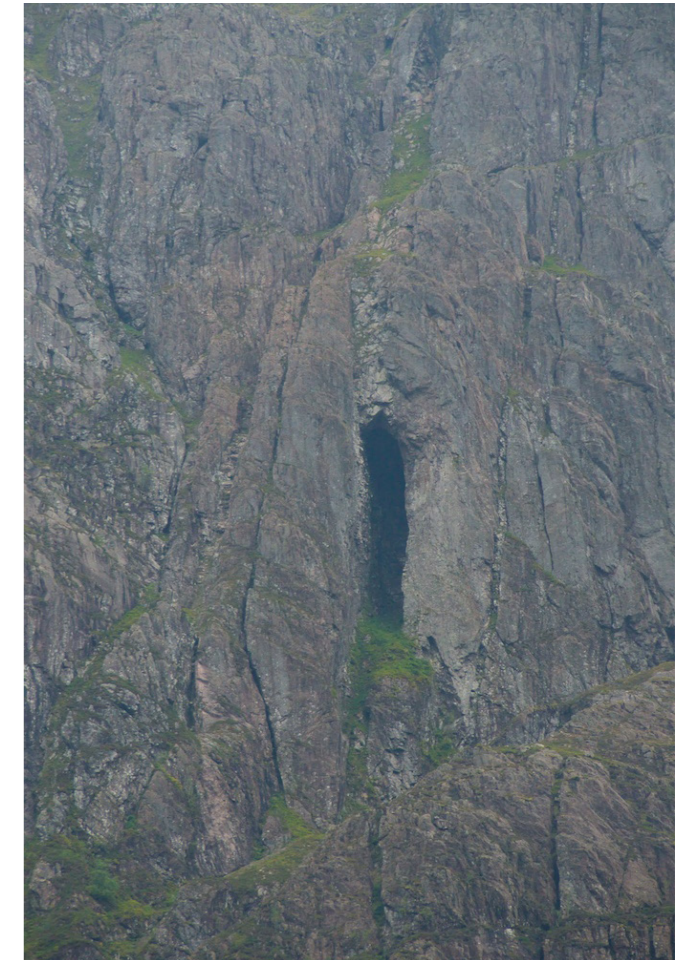
^ **Figure 4** Poster for Dublin's Abbey Theatre 2014 production of John B. Keane's play *Síve*. The play was initially rejected by the theatre in 1958. Image from <https://abbeyposters.zero-g.ie/>.

senting her as the daughter of Bodb Dearg, son of the Daghdha (whom Bodb Dearg succeeded as king of the divine Tuatha Dé Danann). However, in the tale *Acallam na Senórach*, a connection is maintained between Sadhbh, daughter of Bodb Dearg and Conn Cétchathach by making Sadhbh the foster sister of two invented sons of Conn, who are named as Cathal and Crimthann. Bodb Dearg had two Otherworld residences: *Sídh ar Femen* located on Slievenamon (County Tipperary), and a second located at Killaloe (County Clare). Both sites are located in Munster, which further underlines Sadhbh's association with the southern province. Lady Augusta Gregory retold the story of Sadhbh, daugh-

ter of Bodb Dearg, in her 1904 book, *Gods and Fighting Men: the Story of the Tuatha De Danaan and of the Fianna of Ireland*. Fionn mac Cumhaill was coming back from hunting when a beautiful fawn started up before him. After a chase, the fawn stopped and lay down, but Fionn's hunting dogs Bran and Sceolan did not attack her (Fig. 5). Instead, the fawn followed them back to Fionn's fortress at *Almhuin* (Hill of Allen in County Kildare) where the fawn transformed into a beautiful young woman (see Fig. 1). Her name was Sadhbh, daughter of Bodb Dearg, and she had been turned into a fawn for refusing the love of Fear Doirche, the Dark Druid of the Tuatha Dé Danann. Fionn took her as

his wife and she lived with him in safety at Almhuin. However, Fionn had to leave on a military mission and in his absence Fear Doirche appeared at Almhuin, having taken the likeness of Fionn. Once more he turned Sadhbh into a deer and drove her away from Almhuin. Fionn searched in vain for his young wife. While hunting seven years later, he discovered a naked young boy whose features he recognised as those of Sadhbh. Fionn knew then that the boy was his son, and he named him Oisín, meaning "little deer" (Fig. 6).

Sadbh's representation as a deer (see Fig. 5) shows her to be a goddess of sovereignty, for the deer was the animal form of the goddess of sovereignty. This belief gave rise to the tradition whereby deer remains were placed in burials in Early Medieval cemeteries known as *Ferta*, which were burial sites used to mark boundaries, thereby manifesting ancestral claims to land and territory. It was not surprising, therefore, that the Whiteboys, who were filled with a burning sense of dispossession and injustice, should turn to Sadhbh as their patroness and characterise themselves as her children, especially as so many of the Munster families to which the Whiteboys belonged could claim genealogical descent from her. During the eighteenth century there were three major outbreaks of Whiteboyism in Munster: 1761–64, 1770–76, and 1784–86 and these led to the introduction of repressive legislation, military action by the crown forces and by the local yeomanry and the inevitable arrests, trials, deportations and executions of Whiteboys. In 1821, a new phase of Whiteboy activism began in County Limerick which spread quickly to other areas of Munster. Workers hired by Alexander Hoskins, agent of absentee landlord William Courtenay, were driven off by rocks thrown by Paddy Dillane of Shanagolden (County Limerick), earning him the nickname "Captain Rock". Dillane's notoriety



^ **Figure 6** Ossian's Cave, located high up on the slope of Aonach Dubh in Glencoe (Scotland). In Scottish tradition, this is the cave in which Sadhbh gave birth to Oisín. Image from <https://il.wp.com/www.thehazeltree.co.uk/wp-content/uploads/2015/11/ossians-cave-glen-coe-6.jpg>.

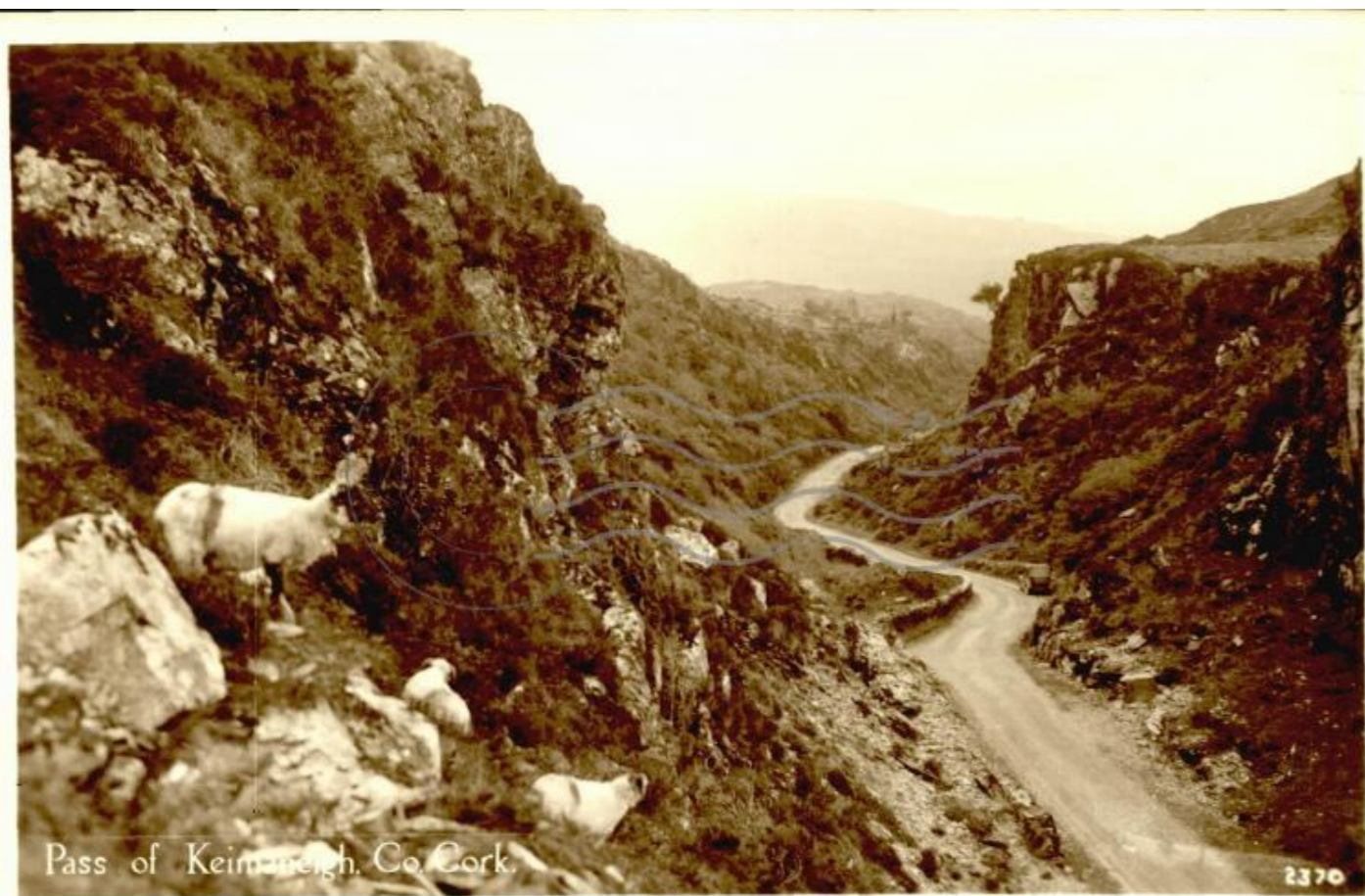
grew later when it was believed he was behind the fatal shooting of Hoskins' son, Thomas. Subsequently, threatening notices directed at landlords, agents and others began to appear across Munster under the name of "Captain Rock" whose followers were called "Rockites". The Rockites demanded reduction in rents, tithes and taxes and no evictions and they were influenced by the writings of the English Catholic Bishop Charles Walmesley (1722–1797) who, writing under the pseudonym Signor Pastorini, predicted the downfall of Protestantism in 1821–1825 and the triumphant emergence of the Catholic Church.

v **Figure 5** Sadhbh transformed into a fawn is pursued by Fionn Mac Cumhall's hunting dogs, Bran and Sceolan. Illustration by Arthur Rackham in *Irish Fairy Tales* by James Stephens (Macmillan, London, 1920). Image in public domain.

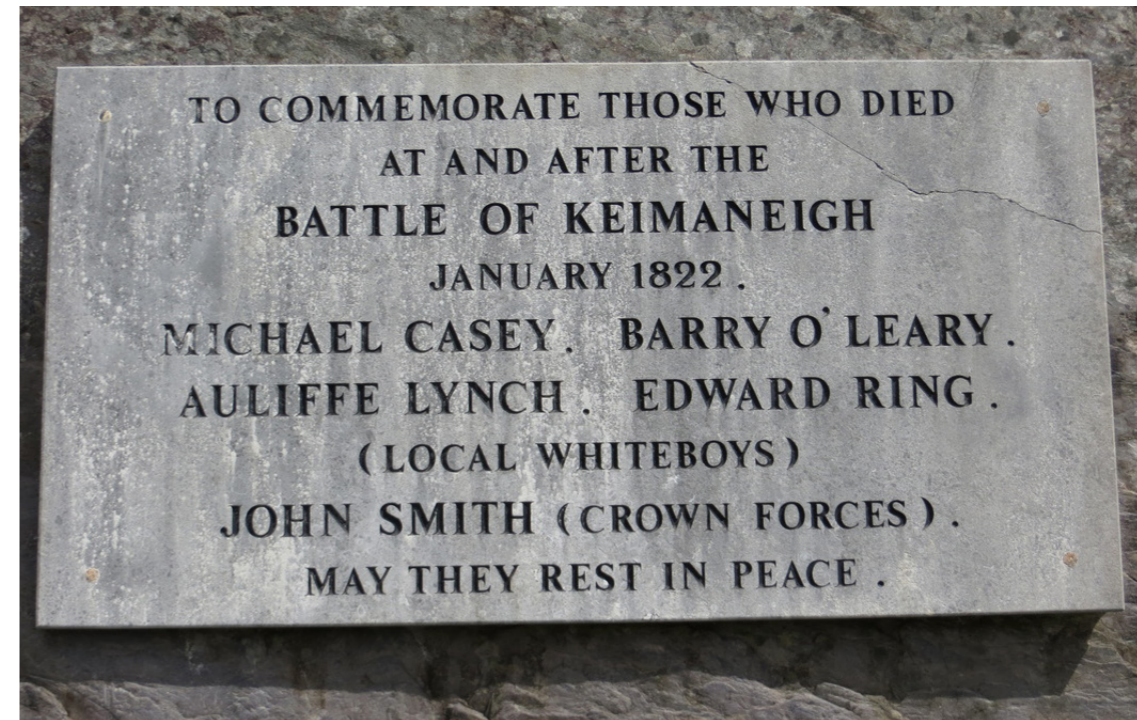


Rockite activity was most formidable in County Cork where a number of open engagements took place that involved thousands of Rockites and the military. The best remembered of these was the Battle of Keimaneigh, which took place January 1822 at the narrow Keimaneigh Pass through the Shehy Mountains (*Cnoic na Seithe*), close to the County Cork border with County Kerry (Fig. 7). Keimaneigh (*Céim an Fhia*) means “The step, or pass, of the deer” and the placename is said to derive from a legend concerning a deer pursued by the aristocratic Mac Carthy Mór which leaped across the pass. The association of Keimaneigh with a legendary deer may have been understood by the Whiteboys as having connections with their divine patroness Sadhbh. The engagement at Keimaneigh was immortalised in the song *Cath Chéim an Fhia* (“Battle of Keimaneigh”), composed by local poet Máire Bhuí Ní Laoghaire, which remains popular to this

day. Máire Bhuí composed a wide range of poetry and songs, including works that had a pious theme, love songs, humorous and drinking songs, as well as laments. Ní Laoghaire was also a highly political poet whose *aisling* *Ar leacain na gréine* (“On the sunny side of the hill”) prophesied victory over the English. Other works demonstrate that she remained optimistic of ultimate success, and it is not surprising that her song about the Battle of Keimaneigh contains a reference to Pastorini’s prophecies. Máire Bhuí was a witness to some of the battle in January 1822, which involved several members of her family (Fig. 8) and took place not far from her home. Lord Bantry, whose family name was, ironically, Richard White, took the field against the Whiteboys, attended by a party of the 39th Foot and local yeomen. The Whiteboys, operating as “Captain Rock”, attempted to trap him in the narrow pass of Keimaneigh by blocking it with a giant boulder.



^ **Figure 7** Postcard showing an image of the narrow Pass at Keimaneigh (County Cork). Image from <https://www.postcardsireland.com/postcard/pass-keimaneagh-co-cork>.



< **Figure 8** Plaque commemorating the Battle of Keimaneigh (January 1822). Note the name of Barry O’Leary: he was a relative of local poet Máire Bhuí Ní Laoghaire [i.e., “Leary”] who wrote about the battle at the time. Image from <https://readingthesigns.weebly.com/blog/battle-of-keimaneigh>.

The dislodging of the boulder was mistimed and Lord Bantry and his party escaped. What could have been a slaughter by the Whiteboys became little more than a skirmish. However, there were fatalities on both sides. A British officer named John Smith was killed (see Figure 8), and the Whiteboys buried him where he fell. However, some nights later they returned to dig up Smith’s body which was taken to a bog some miles distant and put into a bog hole. It is likely that this was done simply to ensure that the body was not found [The body was found and later reburied again in nearby Inchigeela Old Cemetery – see Figure 9]. However, could it be possible that something else may have been originally intended? Deposition of the slain bodies of young men in bogs was an ancient Irish ritual designed to assuage the goddess of sovereignty when calamity threatened the community. Was the body of John Smith intended to represent a votive offering to Sadhbh, the patroness of the Whiteboys. If so, could John Smith be regarded as the last of the Irish bog bodies?



^ **Figure 9** John Smith’s body was recovered and buried in nearby Inchigeela Old Cemetery (near Fermoy, County Cork). A tombstone in his honour is inscribed (in part) as follows: “Here rest the remains of John Smith late of 39th Reg aged 32 years This stone erected to his memory by Major Logans Comp 2nd Batt Rifle Brigade in testimony of the high esteem they hold 39th Reg AD 1822”.



# The Irish and their Political Impact on Latin America

By Brigit McCone

Accounts of Irish emigration have tended to focus on the experience of the Irish in North America or Australia, but the Irish diaspora actually had a profound political impact on many other parts of the world. A case in point is Latin America.

The story of the Irish in Latin America begins in the 18th century. **Ambrose O'Higgins** was born to a family of impoverished Catholic aristocracy in 1720 in Ballynary (County Sligo) in the west of Ireland. O'Higgins grew up under the anti-Catholic Penal Laws of the 18th century British administration, emigrating to Spain in search of greater opportunities for advancement. Business interests brought him to Latin America, where he established an overland trading route between Argentina and Chile. As an army captain, he fought the indigenous Mapuche and was promoted to field marshal. Becoming governor of Chile, he abolished the *encomienda* system of forced labour for indigenous Chileans, while implementing socially conservative policies. In 1795, "Ambrosio" O'Higgins became Viceroy of Lima, the capital of

today's Peru, which was then the highest office in Spanish America. Ambrosio died in 1801, and named his illegitimate son Bernardo as his sole heir. Bernardo O'Higgins (Fig. 1) was a revolutionary liberal, in contrast to his conservative father, and fought for the independence of Chile as Captain General of the Chilean Army. He became the first leader of Chile after its full independence, making him a national hero and "founding father" of the country. Streets, towns and a province in Chile are named in honour of Bernardo O'Higgins. The city of Vallenar, in Chile, is named after Ballynary, the birthplace of Ambrose O'Higgins.

> **Figure 1** Founding Father of Chile, Bernardo O'Higgins (1778–1842): Retrato de Don Bernardo O'Higgins. Oleo sobre tela del pintor limeño José Gil de Castro (1785–1850) Colección: Museo Histórico Nacional de Chile. Image in public domain.





**Patrick Lynch** was born in 1715 as the son of a Galway landowner. He too escaped the Penal Laws in Ireland [whereby Catholics were legally discriminated against by the ruling British] by emigrating to Bilbao (Spain) in the 1740s before settling in the Rio de la Plata (Argentina). Lynch played a prominent role in the administration of Spain's Argentine colony, as "Regidor" (royal representative) and captain in the militias, marrying the wealthy heiress Rosa de Galayn y de la Camara. The Irish Argentine descendants of Patrick Lynch included decorated military officers and writers. The most famous was certainly his great-great-great-great-grandson Che Guevara, whose iconic image by Irish artist Jim Fitzpatrick has become a global symbol of revolution (Fig. 2).

Born in 1777 in Foxford in County Mayo, in the west of Ireland, **Admiral William Brown** fought in the Napoleonic wars (1803–1815) before being attracted to trading opportunities in Buenos Aires (Argentina), going on to found the Argentinian Navy which successfully won Argentine independence from Spain. For this reason, Admiral William Brown is considered a national hero in Argentina, with provinces, towns, streets and navy units named after him. He is also memorialised by the Irish musicians the Wolfe Tones during the Falklands War, with a 1982 anti-British song "Admiral William Brown". Another Irishman to have a profound impact on Argentina was **Father Anthony Fahy**. Born 11 January 1805 at Loughrea (County Galway) into a family of seven children, two of Fahy's brothers became priests and a sister was a Carmelite nun, suggesting a high respect for holy orders in the family which might have inspired Fahy's own decision to join the Dominican Order, being ordained at St. Clement's College in Rome (Italy) in 1831. Following missionary work in Ohio (USA),

< **Figure 2** Irish artist Jim Fitzpatrick's iconic image of Marxist revolutionary and politician Ernesto "Che" Guevara, the great-great-great-great-grandson of Patrick Lynch. Image in public domain.

Fahy was appointed to the Chaplaincy of the Irish in Argentina in 1844. While there, he assisted in the settlement of thousands of Irish immigrants who had been attracted by the promise of available land and a welcoming Catholic culture. Fahy established educational and healthcare institutions in Argentina before dying in 1871 in a yellow fever epidemic.

While conservative Irish Argentines would happily claim Father Anthony Fahy and Admiral William Brown as heroes, the community's troubled 20th century legacy of complicity and resistance to the right-wing military junta is more controversial. Of the Irish Argentines who actively resisted the junta, **Rodolfo Walsh** (1927–1977) stands out for his personal courage. Credited as the father of Argentinian investigative journalism, Walsh's 1957 book *Operacion Masacre* (Fig. 3) exposed the murder



^ **Figure 3** Cover art from first 1957 edition of *Operacion Masacre*. The image on the book's cover is by Francisco de Goya y Lucientes. Image in public domain.

of dissidents by Argentina's dictatorship under General Pedro Eugenio Aramburu. The book drew death threats on the journalist, who continued to investigate the unsolved murders of enemies of the Aramburu regime. Walsh eventually joined the *Montonero* resistance movement and founded the Clandestine News Agency (ANCLA) to report on conditions in concentration camps and on the disappeared. On 24 March 1977, Walsh wrote an open letter to the dictatorship, accusing them of crushing democracy, increasing poverty and persecuting dissidents. The next day, army tanks demolished his home and Walsh joined the numbers of the disappeared. The location of his body remains unknown.

Irish fighters and statesmen played a key role in the formation of other South American countries. **Colonel Daniel Florence O'Leary**, born to a large family in Cork in 1802, became a personal aide-de-camp of Simón Bolívar, participating in battles for the independence of Venezuela and being appointed Brigadier General in 1830, before serving as a diplomat for the Government of Venezuela and as British consul-general to Colombia. **Francisco "Frank" Burdett O'Connor**, born in Cork in 1791, colonel of the Irish legion of Simón Bolívar's army in Venezuela, rose to command the United Army of Liberation in Peru and become Bolivia's minister of war. **Eliza Alicia Lynch** (Fig. 4) was born in Cork on 3 June 1835, emigrating, like many others, during the Great Famine (1845–52). After marry-

ing young and unhappily to a French officer who brought her to Algeria, Lynch returned to Paris and had a string of love affairs which brought her to meet Francisco Solano López, the son of the President of Paraguay. The infatuated López brought her to Paraguay as his mistress or unofficial

< **Figure 4** Elisa Lynch, the unofficial First Lady of Paraguay (1833–1886). Image in public domain.



wife, where she bore him five children while also becoming the world's largest female landowner. López became president in 1862. During the War of the Triple Alliance (aka, the Paraguayan War, 1864–70), "Madame Lynch" accompanied the president to the front, where critics blamed her for many of his most unpopular actions, including the 1868 San Fernando executions. In 1869, Lynch's landed properties were confiscated. After the 1870 assassination of López, she was deported, dying in poverty in Paris in 1886. Today, her legacy is disputed, either as a cruel and manipulative *femme fatale* or as a resilient lady who modernized Paraguay. A street in Paraguay's capital, Asunción, is named "Madame Lynch" in her honour.

**John Riley** was born in Clifden (County Galway), emigrating to the United States of America among thousands fleeing the disastrous Great Famine in Ireland. Riley enlisted in the American army before the outbreak of the Mexican–American war, officially provoked by Mexico's refusal to grant Texas to the USA, but widely perceived as a U.S. war of aggression in service of Manifest Destiny [A term coined in 1845 by which adherents believed that the US was destined by God to expand its territory and spread democracy and capitalism throughout the entire continent]. On 12 April 1846, a month before the official outbreak of war, Sergeant Riley defected to Mexico. A commemorative plaque in Mexico City (Fig. 5) credits Riley with forming the San Patricios, a battalion of Irish and German Catholics who fought for Mexico in the war, distinguishing themselves for bravery at the Battle of Buena Vista for which Captain Riley was decorated with a Cross of Honor. The artillery battalion's war banner was green, featuring a golden Irish harp and the motto "Erin go Bragh!" ("Ireland forever!"). After the disastrous battle of Churubusco, more than 60 San Patricios were hanged by the U.S. military as traitors.

On release from prison, Riley rejoined the Mexican Army. A street in Churubusco is named "Martires Irlandeses", or "Irish Martyrs", in honour of the San Patricios. The 1999 film *One Man's Hero*, directed by Lance Hool and starring Tom Berenger, is a dramatization of Riley's life. The last viceroy (ruler) of New Spain before Mexico's independence was an Irish-Mexican named **Juan de O'Donoju (O'Donohue) y O'Ryan**. Another Irish-Mexican, **Ignacio Comonfort**, became President of Mexico in 1855, while **Álvaro Obregón (O'Brien) Salido** was a general in the Mexican Revolution who became a highly progressive president in the 1920s.



^ **Figure 5** Bust of John Riley that is in the Plaza de San Jacinto in Mexico City (Mexico). Riley was founder of the San Patricios battalion. Image by Monicasn91, in public domain.

**Sir Roger Casement** was executed for treason by the British government for his role in the Irish 1916 Easter Rising, an armed rebellion with the goal of establishing an independent Irish Republic. Yet, Casement had actually been knighted by that same government for his work in exposing atrocities committed by the Peruvian Amazon Company (PAC) (Fig. 6) against indigenous peoples who had been enslaved by the booming rubber trade. Dublin-born Casement, then British Consul in Rio de Janeiro (Brazil), was already well-known for exposing slavery and abuses in the Belgian Congo, an investigation which began

his journey from loyal administrator of empire to anticolonial rebel. Casement's "Blue Book" on the treatment of the Putumayo Indians was published on July 1912 and remains a landmark in the development of global human rights advocacy and indigenous rights. The 2010 novel *Dream of the Celt* (*El sueño del celta*) by the Peruvian Nobel Laureate Mario Vargas Llosa, is a dramatization of Casement's life from a Latin American perspective.

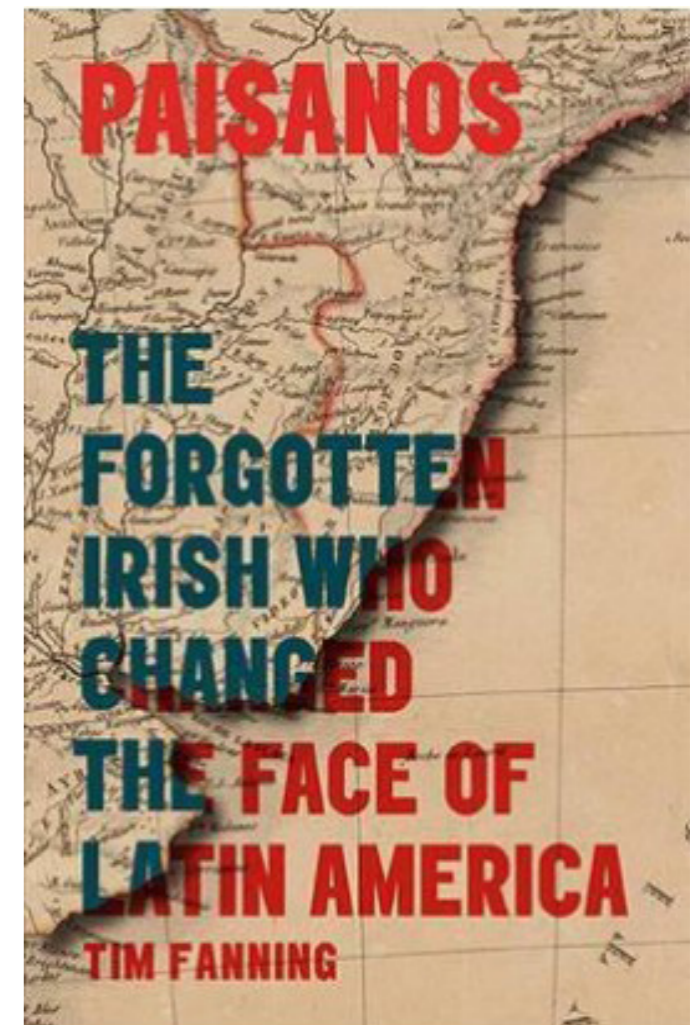
The general history of the Irish diaspora in Latin America, after long neglect by Irish researchers, had been document-

▼ **Figure 6** An image of four members of the Putumayo people, one of the Native Peruvian Amazon Indian tribes who suffered atrocities at the hands of the Peruvian Amazon Company (who were involved in rubber production). Sir Roger Casement struggled to expose the cruelty to which these Indians were subjected. Image in public domain from the 1913 book *The Putumayo : the devil's paradise, travels in the Peruvian Amazon Region and an account of the atrocities committed upon the Indians therein* by Walter Ernest Hardenburg.



ed by Tim Fanning in his 2016 book *Paisanos: The Forgotten Irish Who Changed The Face Of Latin America* (Fig. 7). This book deserves greater attention, not only because of the thousands of Irish men, women and children who travelled to Latin America in search of opportunity but also because of the disproportionate impact that they have had on their adopted homelands, with a political activism that expressed their convictions as clearly as the activism of the Irish at home.

> **Figure 7** The cover of Tim Fanning's 2016 book *Paisanos: The Forgotten Irish Who Changed The Face Of Latin America* (published by Gill Books).



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Biography of Admiral William Brown:

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# IRA Murder and Intimidation of William Roycroft's Family in Cork City during the later Irish Revolutionary Period (1922)

By Patrick Roycroft

## Introduction

This is the story of a family who suffered murder and intimidation during the so-called revolutionary period in Irish history, i.e., between about 1916 to 1923. This period, in its later years, encompasses the Irish War of Independence (21 January 1919–11 July 1921), the Irish Civil War (28 June 1922–24 May 1923), and, importantly here, the more local event that is informally known as “The Cork Republic” (1921–1922). The family in question is that of William Roycroft of Cork City ... and no, I cannot determine if they were relations of mine. I note, in passing, that Roycrofts have been living in County Cork since the late 16th century and they were planters of English origin. But as the centuries rolled on, things inevitably got more complicated: there were Roycrofts in County Cork in the 19th and 20th centuries who turned strongly republican (pro Irish independence) and were Irish-language speakers, as well as those who were more “predictably” loyalist (advocating a pro British rule for Ireland). Fine-grained history quickly destroys preconceived stereotypes. However, the William Roycroft and his family who were living in Cork City during 1921–1922, and who are the subject of this article, were loyalists. Their case, using documents from the Irish Grants Committee, illustrates the terrible impact that Irish Republican Army (IRA) murder and intimid-

ation had on some southern Irish loyalist families. In the process, I hope to show how historical records can turn “genealogy” into “family history”.

Nothing happens without context. The whole revolutionary period in Irish history is momentous because it is the one that ushers in the final transition from Ireland being under British rule to becoming independent. And given Ireland's complex, and often very distressing, past under British rule, it is no surprise that that transition would involve some bloodshed. The astonishing thing is, perhaps, that it was not bloodier.

One should understand why the Cork IRA wanted *certain* loyalists dead, or out of the country, at this particular time. By 1920, the Royal Irish Constabulary (RIC) were losing men to resignations and to sporadic assassinations by the IRA. To supplement the dwindling RIC, the British brought in two militias: first, the Black and Tans (former British soldiers), and then the Auxiliaries (former British officers). These latter two groups supplemented existing RIC personnel to form what might be thought of as “the new RIC” – and they proceeded to act in an often-brutal way against the local population in southern Ireland (including the infamous Burning of Cork event in December 1920). There was a backlash to these actions that made the IRA a far more popular organisation than they had been before. The IRA, in turn, then consid-

ered anyone who was, or who had been, associated with the (now hated) RIC as a fair target. William Roycroft's family had strong RIC and “establishment” connections (see below) and were now, quite literally, in the line of fire.

Nevertheless, when one looks at individual cases of IRA anti-loyalist activity in Cork between 1921 and 1922, one cannot help but have sympathy for the affected families, who were, for the most part, just going about their business and who were not directly associated with the brutalities often perpetrated by the Black and Tans and the Auxiliaries. But at the time, such distinctions were not made and William Roycroft's family suffered as a result.

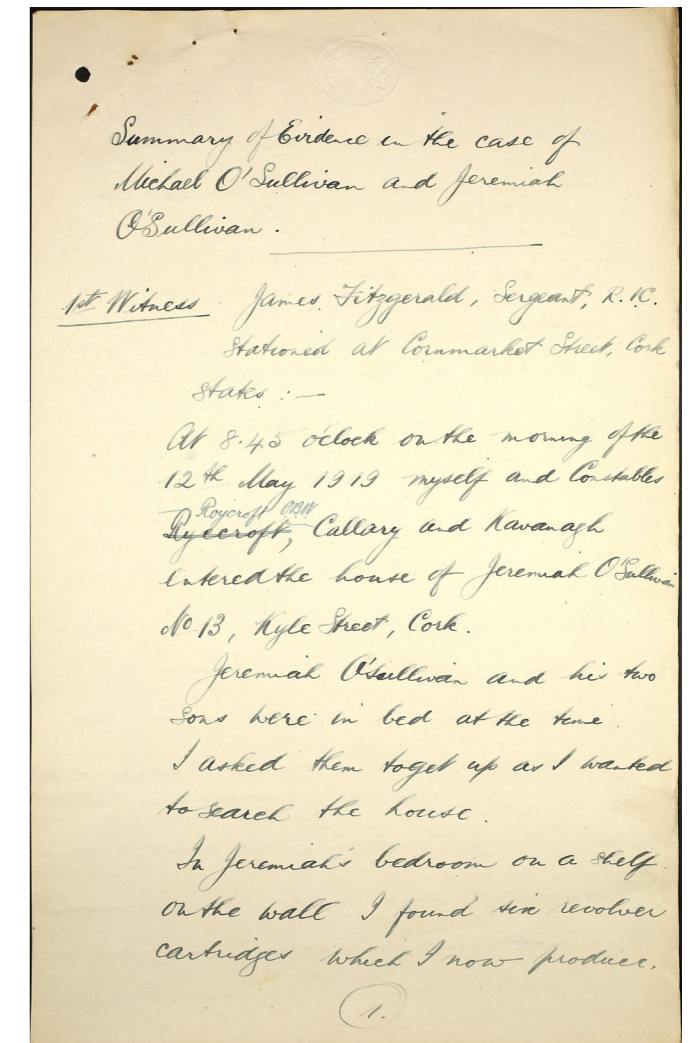
This article has two objectives. First, to present a new, more complete, genealogy of William Roycroft's family, which includes information as to why the IRA wanted three members of this family dead (succeeding in one case). Second, I offer a complete transcript of William Roycroft's 1928 application to the Irish Grants Commission, plus his accompanying letter, explaining what happened to him and to his family “during those terrible times in Ireland” and why he was applying for compensation.

I encourage readers to pore over the genealogy and the transcriptions below to get the full sense of William Roycroft's plight and why he and his family were targeted. Readers should also consult chapter 33 (“The Story of the Roycrofts”) in Gerard Murphy's book *The Year of Disappearances: Political Killings in Cork 1921–1922* (second edition 2011, Gill & Macmillan).

## William Roycroft's Case: Intimidation, Murder, and Family Breakdown

William Roycroft was a Protestant and a career Royal Irish Constabulary man, spending 35 years with the force. He had,

for example, in 1919, been involved in a raid on the house of suspected Irish rebel Jeremiah O'Sullivan, and his two sons, in Cork City (Fig. 1). William took retirement in 1921. Shortly after retiring, he was



^ **Figure 1** Evidence that William Roycroft, when a Constable in the Royal Irish Constabulary, was associated with raids on rebel (i.e. militant republican) families. The document reads as follows: *Summary of Evidence in the case of Michael O'Sullivan and Jeremiah O'Sullivan. 1st Witness. James Fitzgerald, Sergeant, R.I.C. stationed at Cornmarket Street, Cork, states: - At 8.45 o'clock on the morning of the 12th May 1919 myself and Constables Roycroft, Callary and Kavanagh entered the house of Jeremiah O'Sullivan No. 13, Kyle Street, Cork. Jeremiah O'Sullivan and his two sons were in bed at the time. I asked them to get up as I wanted to search the house. In Jeremiah's bedroom on a shelf on the wall I found six revolver cartridges which I now produce.* Image reproduced from Findmypast.ie.

shot at by the IRA, but was not injured. He was, however, ordered, in no uncertain terms, to leave the country. He had a large family and two of his sons were also targeted. William Jr. was not a member of the RIC, but he was an engineer with the Royal Army Service Corps. As such, he was also targeted by the IRA. William Jr. moved around a lot because of his work, but even so, the IRA shot at him no less than four times and also managed to track him to Belfast where he had to engage in a hand-to-hand fight for his life. Somehow, he escaped and fled to Canada. There, he eventually married and was buried (Fig. 2). The other targeted son was Thomas Roycroft, who had joined the RIC on 21 August 1920. Thomas went for an evening walk 9 March 1922 and never came home: he was, almost certainly, shot dead by the IRA (al-

though definitive independent evidence is currently lacking). His body was possibly buried in Lehenagh, Cork City (see map at < [www.townlands.ie/cork/cork/st-finbars/lehenagh/lehenagh-more/](http://www.townlands.ie/cork/cork/st-finbars/lehenagh/lehenagh-more/) > ). William Sr. and his wife then fled Ireland to Bristol (Gloucester, UK) in September 1922. But the mental strain on his wife – her husband and sons either being shot dead, shot at, or intimidated – was so great that she had a complete nervous breakdown and became an immobile invalid for the rest of her life. In Bristol, William Sr. could not get work (he was retired, so relatively elderly), and spent what little money he had (his RIC pension) on doctor's fees for his wife. He was also significantly worried about possible intimidation of two of his daughters who were still living back in Ireland in Cork City. The family had been shattered.

▼ **Figure 2** The grave of William Roycroft Jr. who fled to Canada after escaping hand-to-hand combat with the IRA in Belfast. Gravestone in York Cemetery, Toronto, Ontario, reads as follows: *Roycroft, William, Feb. 11 1899 – Nov. 14. 1981, Beloved husband of Ellen K., Jan 25 1900 – Dec. 8 1982, In Loving Memory.* Photo of grave by 'Islington' from Findagrave.com.



## A New Genealogy of William Roycroft

A sketch genealogy of William Roycroft was given in Gerard Murphy's book. Here, I update it using information from Findmypast.ie and Irishgenealogy.ie (Fig. 3). The three names in bold are the people who the IRA wanted dead or out of the country. The reason for being targeted was because all three

were connected to organisations associated with British control: William Roycroft Sr. had been with the Royal Irish Constabulary (RIC); William Roycroft Jr. was with the Royal Army Service Corps; Thomas Roycroft was with the RIC.

### The Genealogy of William Roycroft (of the RIC in Cork City)

- 1. David Roycroft. b. ~1810, d. ~1884 Bandon area, Cork. ['Raycroft']
- 1. ?
- 2. William Roycroft. Shannon Street, Bandon, Cork. Profession: Baker. Witness to marriage of granddaughter Charlotte to James Zirkant.
- 1. John Bennett.
- 1. ?
- +2. Mary Bennett. m. 4 April 1860 Ballymodan, Bandon, Cork. Can't write ('X' on birth cert. of son William).
- 3. David Roycroft. Profession: baker. Living in Youghal at time of marriage.
- +3. Mary Beasley. Servant. m. 14 June 1885, Parish of Innishannon, Bandon, Cork.
- 4. David Roycroft. b. 13 November 1885, North Main Street, Youghal, Cork.
- 3. **William Roycroft**. b. 1 February 1865 at Shannon Street, Bandon (County Cork). RIC Constable (1886–1921). Resident at Castle Town, Queen's County (i.e. Laois) at time of marriage and at time of birth of Mary (who was born in Bandon). At house 134 Douglas Village for 1901 census. In Douglas (Cork City) for William and David's birth. In Main Street, Mallow (County Cork) for Thomas and Arthur's births. In Ballydaheen (Mallow) for George's birth. In 14 O'Connor Villa for Cedric's birth. Shot at in Cork City. Emigrated to 53 Devonshire Rd, Westbury Park, Redland, Bristol (Gloucestershire, UK) from 1922 – at least 1939 [with wife at same address on UK 1939 Register, under 'Raycroft']. Died 15 January 1955, Bristol.
- +3. Charlotte Catherine Morris. b. 22 October 1865. Dressmaker. m. 29 Dec. 1892 Bandon (St Peter's Church, Ballymodan), living at Cavendish Quay, Bandon at time of marriage. Died 9 February 1942, Bristol.
- 4. Mary Elizabeth Roycroft. b. 19 January 1894, Cavendish Quay, Bandon. Living at Hazel Lodge, Douglas Road, Cork at time of marriage.
- +4. James William O'Brien. A sargeant with the Leinster Royal Canadians. m. 4 October 1916, St Nicholas', Cork City.
- 4. Charlotte Katherine Roycroft. b. 13 June 1895, Portarlinton, Mountmellick, Queen's County (Laois). Died (as 'Charlotte Katherine Zircant') 10 March 1977 in Weston (UK).
- +4. James Zirkant. Mechanic living at 26 Fitzgerald Place, Cork City at time of marriage. m. 19 September 1917, St Nicholas' Church, Cork City
- 4. Frances Emily Roycroft. b. 9 April 1897, Portarlinton, Mountmellick, Queen's County (Laois). Died 10 December 1991, buried in Henbury cemetery, Bristol (UK).
- 4. **William Roycroft**. b 11 February 1899 in Douglas, Cork City. Joined British Army in 1914 (for WWI). After WWI, moved to Cork City (shot at 4 times and ordered to leave the country), to Bristol (no work), to Holland, to Belfast where in fist fight with IRA and escaped and fled to Canada. Died 14 November 1981, buried in York Cemetery, Toronto, Ontario, Canada.
- +4. Ellen K. [xxx]. b. 1900. d. 8 Dec 1982.
- 4. Joseph Roycroft. b. 7 April 1900, Douglas [His and parents' names put as 'RayCroft' on Civil registration certificate]. Died of gastroenteritis 18 September 1900 in Douglas (father present at death).
- 4. David Clear Roycroft. b. 9 July 1901, Douglas. Died of scarlet fever 13 November 1909 (at 14 O'Connor Villa, with father present at death).
- 4. **Thomas Robert Roycroft**. b. 18 December 1902, Mallow, Cork. Joined RIC 21 August 1920. d. 9 March 1922 Cork City (shot by IRA).
- 4. Arthur Earnest Roycroft. b. 18 December 1902, Mallow, Cork. Died of bronchitis 19 December 1904 in Mitchelstown (father present at death). Twin to Thomas above.
- 4. George Jennings Roycroft. b. 7 December 1903, Ballydaheen (Mallow), Cork. Died of bronchitis 19 December 1904 in Mitchelstown (father present at death).
- 4. Cedric Charles Roycroft. b. 9 April 1908, Cork City. Became a Reverend, was listed as Clerk in Holy Orders in 1939 Register in Bristol, and was Rector of St James Parish, Berkshire, 1930-1975. Buried 21 October 1978 in St James Cemetery, Barkham, Berkshire (UK).

< **Figure 3** Genealogy of William Roycroft of the RIC in Cork City. Names in bold are the three members of the family wanted by the IRA – all three were shot at, Thomas being shot dead. William Sr. had 10 children, born in a variety of places, which reflects his own RIC postings. The fate of many of his children was not good: one son was murdered; another had to flee Ireland for his life, twice, the second time never to return; two sons died of bronchitis when under 2 years old; one son died of scarlet fever when 8 years old. Add to this that his wife had a nervous breakdown around 1923 and was invalided and that, from 1922 on, William was always worried that two of his daughters might suffer IRA intimidation (one daughter did later emigrate to Bristol to be close to her parents), and we can see that he and his family really had a very hard life. Nevertheless, both William and his wife Charlotte, both lived long lives, so things must have got better for them in later life. For sources used, see end of article. *Image expanded on next page.*

## The Genealogy of William Roycroft (of the RIC in Cork City)

- 1. David Roycroft. b.~1810, d. ~1884 Bandon area, Cork. ['Raycroft']
- +1. ?
- 2. William Roycroft. Shannon Street, Bandon, Cork. Profession: Baker. Witness to marriage of granddaughter Charlotte to James Zirkant.
- 1. John Bennett.
- +1. ?
- +2. Mary Bennett. m. 4 April 1860 Ballymodan, Bandon, Cork. Can't write ('X' on birth cert. of son William).
- 3. David Roycroft. Profession: baker. Living in Youghal at time of marriage.
- +3. Mary Beasley. Servant. m. 14 June 1885, Parish of Innishannon, Bandon, Cork.
- 4. David Roycroft. b. 13 November 1885, North Main Street, Youghal, Cork.
- 3. William Roycroft.** b. 1 February 1865 at Shannon Street, Bandon (County Cork). RIC Constable (1886–1921). Resident at Castle Town, Queen's County (i.e. Laois) at time of marriage and at time of birth of Mary (who was born in Bandon). At house 134 Douglas Village for 1901 census. In Douglas (Cork City) for William and David's birth. In Main Street, Mallow (County Cork) for Thomas and Arthur's births. In Ballydaheen (Mallow) for George's birth. In 14 O'Connor Villa for Cedric's birth. Shot at in Cork City. Emigrated to 53 Devonshire Rd, Westbury Park, Redland, Bristol (Gloucestershire, UK) from 1922 – at least 1939 [with wife at same address on UK 1939 Register, under 'Raycroft']. Died 15 January 1955, Bristol.
- +3. Charlotte Catherine Morris. b. 22 October 1865. Dressmaker. m. 29 Dec. 1892 Bandon (St Peter's Church, Ballymodan), living at Cavendish Quay, Bandon at time of marriage. Died 9 February 1942, Bristol.
- 4. Mary Elizabeth Roycroft. b. 19 January 1894, Cavendish Quay, Bandon. Living at Hazel Lodge, Douglas Road, Cork at time of marriage.
- +4. James William O'Brien. A sargeant with the Leinster Royal Canadians. m. 4 October 1916, St Nicholas', Cork City.
- 4. Charlotte Katherine Roycroft. b. 13 June 1895, Portarlinton, Mountmellick, Queen's County (Laois). Died (as 'Charlotte Katherine Zircant') 10 March 1977 in Weston (UK).
- +4. James Zirkant. Mechanic living at 26 Fitzgerald Place, Cork City at time of marriage. m. 19 September 1917, St Nicholas' Church, Cork City
- 4. Frances Emily Roycroft. b. 9 April 1897, Portarlinton, Mountmellick, Queen's County (Laois). Died 10 December 1991, buried in Henbury cemetery, Bristol (UK).
- 4. William Roycroft.** b 11 February 1899 in Douglas, Cork City. Joined British Army in 1914 (for WWI). After WWI, moved to Cork City (shot at 4 times and ordered to leave the country), to Bristol (no work), to Holland, to Belfast where in fist fight with IRA and escaped and fled to Canada. Died 14 November 1981, buried in York Cemetery, Toronto, Ontario, Canada.
- +4. Ellen K. [xxx]. b. 1900. d. 8 Dec 1982.
- 4. Joseph Roycroft. b. 7 April 1900, Douglas [His and parents' names put as 'RayCroft' on Civil registration certificate]. Died of gastroenteritis 18 September 1900 in Douglas (father present at death).
- 4. David Clear Roycroft. b. 9 July 1901, Douglas. Died of scarlet fever 13 November 1909 (at 14 O'Connor Villa, with father present at death).
- 4. Thomas Robert Roycroft.** b. 18 December 1902, Mallow, Cork. Joined RIC 21 August 1920. d. 9 March 1922 Cork City (shot by IRA).
- 4. Arthur Earnest Roycroft. b. 18 December 1902, Mallow, Cork. Died of bronchitis 19 December 1904 in Mitchelstown (father present at death). Twin to Thomas above.
- 4. George Jennings Roycroft. b. 7 December 1903, Ballydaheen (Mallow), Cork. Died of bronchitis 19 December 1904 in Mitchelstown (father present at death).
- 4. Cedric Charles Roycroft. b. 9 April 1908, Cork City. Became a Reverend, was listed as Clerk in Holy Orders in 1939 Register in Bristol, and was Rector of St James Parish, Berkshire, 1930-1975. Buried 21 October 1978 in St James Cemetery, Barkham, Berkshire (UK).

## Transcript of William Roycroft's 1928 Application to the Irish Grants Committee

### Introduction

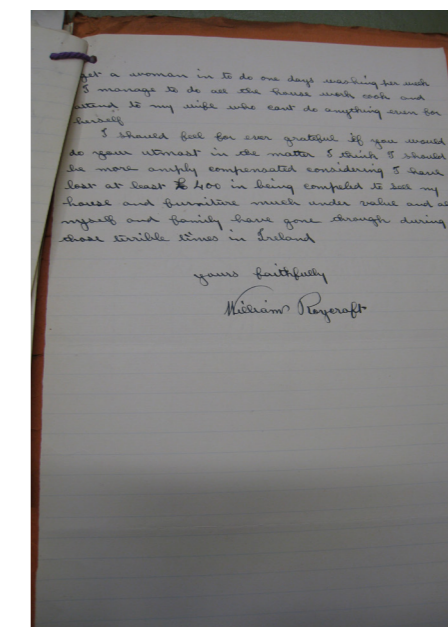
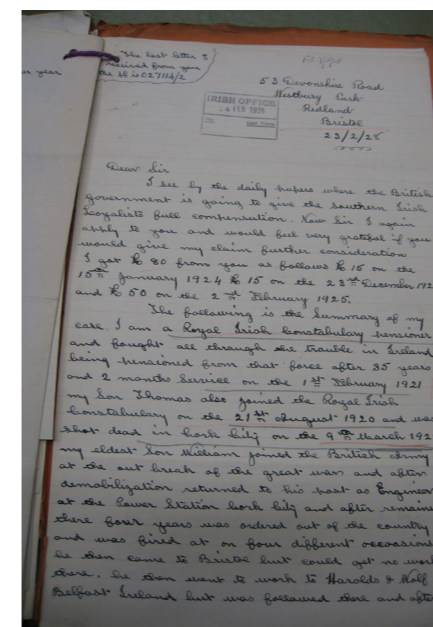
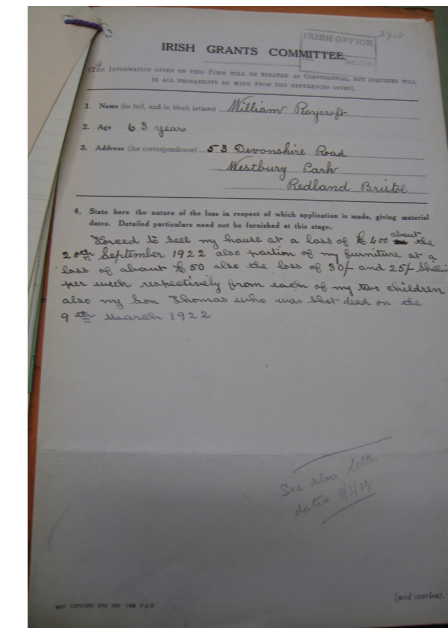
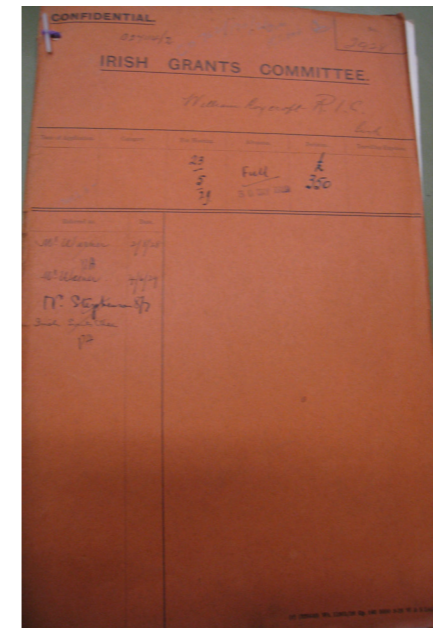
The Irish Grants Committee (IGC) was founded 23 March 1923 in London as a widening of the purview of the previous Irish Distress Committee (founded in 1922). This first IGC was then itself reconstituted as the second IGC in October 1926, and this second IGC sat until 11 February 1930. The specific purpose of the second IGC was to compensate Southern Irish citizens who had been loyal to the crown between 11 July 1921 and 12 May 1923 and who had suffered loss or hardship as a result. These loyalists had had to flee Ireland to Britain, becoming refugees in the process.

Figures 4.1, 4.2, 4.3 and 4.4 offer a selection of original pages from William Roycroft's grant application, which the reader may correlate to the complete transcription of all pages that is given below. In the originals, William's punctuation and capitalization is inconsistent; below, I have only minimally edited his original, which includes anything in square brackets.

The record is taken from documents in the UK National Archives, Colonial Office, Records of the Irish Office, CO 762.

It makes for sobering reading.

< **Figure 4** A selection of four pages from William Roycroft's grant application to the Irish Grants Committee (dates 8 March 1928, under review until mid-1929), plus an accompanying letter (dated 23 February 1928) explaining in more detail his plight. **(4.1)** Orange cover page for the claim. **(4.2)** Page one of three that comprised the claim form itself. **(4.3)** Page one of three of accompanying letter. **(4.4)** Page three of three of accompanying letter – note reference at end to "those terrible times in Ireland." Documents are from UK National Archives: <http://discovery.nationalarchives.gov.uk/details/r/C4951> (CO 762, Irish Loyalist Compensation Claims). Photo credit for all documents: Brian Hughes (Maynooth University). See following pages for expanded views.



**CONFIDENTIAL**

02744/2 2928

**IRISH GRANTS COMMITTEE.**

William Roycroft P.I.C.

Date of Application	Category	Rate	Amount	Notes
		23 - 5 = 18	Full	1/2 350

Referred to	Date
M. Warner	2/9/28
M. Warner	7/4/29
M. Stephen	8/7
John Stephen	
P.	

**IRISH OFFICE** 2928

**IRISH GRANTS COMMITTEE.**

(THE INFORMATION GIVEN ON THIS FORM WILL BE TREATED AS CONFIDENTIAL, BUT INQUIRIES WILL IN ALL PROBABILITY BE MADE FROM THE REFERENCES GIVEN).

- Name (in full, and in block letters) William Roycroft
- Age 63 years
- Address (for correspondence) 53 Devonshire Road  
Westbury Park  
Redland Bristol
- State here the nature of the loss in respect of which application is made, giving material dates. Detailed particulars need not be furnished at this stage.  
Forced to sell my house at a loss of £400 ~~the~~ <sup>about</sup> the 20<sup>th</sup> September 1922 also portion of my furniture at a loss of about £50 also the loss of 30/- and 25/- shillings per week respectively from each of my two children also my son Thomas who was shot dead on the 9<sup>th</sup> March 1922

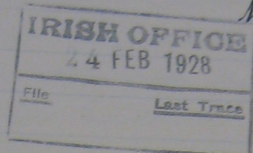
See also letter dated 9/3/28

[and overleaf.]

The last letter I received from you the No is 027114/2

F.S. 7/1/28

53 Devonshire Road  
Westbury Park  
Redland  
Bristol



23/2/28

Dear Sir

I see by the daily papers where the British Government is going to give the Southern Irish Loyalists full compensation. Now Sir I again apply to you and would feel very grateful if you would give my claim further consideration I got £80 from you as follows £15 on the 15<sup>th</sup> January 1924 £15 on the 23<sup>rd</sup> December 1924 and £50 on the 2<sup>nd</sup> February 1925.

The following is the summary of my case. I am a Royal Irish Constabulary Pensioner and fought all through the trouble in Ireland being pensioned from that force after 35 years and 2 months service on the 1<sup>st</sup> February 1921 my son Thomas also joined the Royal Irish Constabulary on the 21<sup>st</sup> August 1920 and was shot dead in Cork City on the 9<sup>th</sup> March 1922 my eldest son William joined the British Army at the out break of the great war and after demobilization returned to his post as Engineer at the Lower Station Cork City and after remaining there four years was ordered out of the country and was fired at on four different occasions. He then came to Bristol but could get no work there. He then went to work to Harolds & Wolf Belfast Ireland but was followed there and after

get a woman in to do one days washing per week I manage to do all the house work cook and attend to my wife who cant do anything even for herself

I should feel for ever grateful if you would do your utmost in the matter I think I should be more amply compensated considering I have lost at least £400 in being compelled to sell my house and furniture much under value and all myself and family have gone through during those terrible times in Ireland

yours faithfully

William Roycroft

## The Transcriptions

### Orange Cover [Front page]

Confidential. No. 2928

Irish Grants Committee 02744/2

30 xxx 1929 , Decision: £350

William Roycroft R.I.C. Cork

[Names and dates at side] – Referral to: W. Warren, 2/8/[19]28, and 4/6/[19]29. ?Mr Stephenson 8/7, PA

### [First Page]

Case 2928, [stamped] 'Irish Office'.

**(The information given on this form will be treated as Confidential, but inquiries will in all probability be made from the references given).**

1. **Name (in full, and in block letters):** William Roycroft
2. **Age:** 63 years
3. **Address (for correspondence):** 53 Devonshire Road, Westbury Park, Redland, Bristol [UK]
4. **State here the nature of the loss in respect of which application is made, giving material dates. Detailed particulars need not be given at this stage.**

Forced to sell my house at a loss of £400 about the 20th September 1922 also portion of my furniture at a loss of about £50 also the loss of 30/- and 25/- shillings per week respectively from each of my two children also my son Thomas who was shot dead on the 9th March 1922

[Note at bottom:] See also letter dated 9/3/28.

### [Second Page]

**5. Do you claim that the loss or injury described was occasioned in respect or on account of your allegiance to the Government of the United Kingdom? If so, give particulars on which you base this claim.**

Yes, being a Constable in the Royal Irish Constabulary and fought all through the trouble in Ireland being pensioned from that force on the 31st January 1921 after completing 35 years' service, was fired at after being on pension and ordered to leave the country also my son Thomas was shot dead in Cork City on the 9th March 1922.

**6. Can you define the actual financial loss directly attributable to the injuries described above?**

£450 pounds on having to sell my house and portion of my furniture £42 pounds 3 shillings earnings on the remainder of my furniture from Cork to Bristol also travelling expenses from Cork to Bristol for myself, wife and one son the amount I quite forget £1,000 pounds compensation for the loss of my son Thomas who was shot dead.

**7. The amount for which you make application.**

£2492..3..0

**8. Was application for compensation made to any Court, Commission, or Committee in respect of the injuries described? If so, give particulars and state with what result.**

Yes to the Irish Grants Committee London and received £15 on the 15th January 1924 £15 on the 23rd December 1924 and £50 on the 2nd February 1925.

**9. Give particulars of any moneys recovered by way of compensation, insurance**

**or ex gratia grant in respect of the injuries or loss described.**

None.

**10. Give names and addresses of two responsible persons to whom, if necessary, reference may be made (e.g., Bank Manager, Solicitors, Ministers of Religion).**

Rev. Doctor [?] Dause The Palace Protestant Bishop Cork City Ireland [This is probably Dr. Charles Benjamin Dowse (1862–1934) who was enthroned at St Finn Barre's of Cork City 7 March 1913; address was The Palace, Bishop Street, Cork]

Rev. V. M. Darling St Johns Vicarage Infirmary Road, Cork City Ireland [Aside: Vivian William Darling became Archdeacon of Cloyne.]

### [Third Page]

**11. State briefly your present financial position.**

My financial position is £164 .. 13 .. 4 per year Royal Irish Constabulary pension nothing more.

**I certify that the foregoing particulars are correct**

**Date** 8th March 1928

**Signed** William Roycroft

### [Fourth Page]

*William Roycroft's explanatory letter*

[Stamped] 'Irish Office 24 Feb 1928'  
[note top left]: The last letter I received from you the No. is 027114/2  
[official note top centre]: F.S. 7/3/28

53 Devonshire Road, Westbury Park, Redland, Bristol, 23/2/28

Dear Sir,

I see by the daily papers where the British Government is going to give the southern Irish Loyalists full compensation. Now Sir I again apply to you and would feel very grateful if you would give my claim further consideration. I got £80 from you as follows £15 on the 15th January 1924 £15 on the 23rd December 1924 and £50 on the 2nd February 1925.

The following is the summary of my case. I am a Royal Irish Constabulary pensioner and fought all through the trouble in Ireland being pensioned from that force after 35 years and 2 months service on the 1st February 1921. My son Thomas also joined the Royal Irish Constabulary on the 21st August 1920 and was shot dead in Cork City on the 9th March 1922 my eldest son William joined the British Army at the outbreak of the great war and after demobilization returned to his post as Engineer at the Power Station Cork City and after remaining there four years was ordered out of the country and was fired at on four different occasions. He then came to Bristol but could get no work there. He then went to work at Harolds and Wolf [sic] Belfast Ireland but was followed there and

### [Fifth Page]

after a hand to hand fight in the street he escaped and went to Canada where he still is. When employed in Cork City this boy allowed his mother 30/- per week my daughter also allowed her mother 25/- per week but since we left Ireland and she has to support herself entirely she is unable to allow us anything. I was fired at myself in Cork City and ordered to leave the country. I had to sell my house and portion of my furniture privately and much under value as I was told I would not be allowed to sell them. I did not put in any claim for compensation to either the loss of my son or the

selling of my house and portion of my furniture much under value as I did not think it expedient as I have two daughters still living in Cork City one married and one at business, therefore I was afraid if I had in a claim for compensation there would be a set made on those two daughters, the Rev. Doctor [?]Dause protestant Bishop of Cork also the Rev V. W. Darling St Johns Vicarage Infirmiry Road Cork City can testify as to the correctness of this statement.

I beg to add that I could get no work of any kind to do since I came to Bristol and have tried hard but failed and I have now to try and live on my pension which is £164..13..4 per annum my wife is a complete invalid for the past three years and cannot walk without the aid of crutches and then only a few steps she is also in very poor health all on account of what she went through during those terrible times in Ireland any little money I had I gave to Doctor also for extra nourishment for my wife. You see Sir my case is a hard one so hard that I cannot afford to get

### [Sixth Page]

a woman in to do one days washing per week. I manage to do all the house work cook and attend to my wife who can't do anything even for herself

I should feel for ever grateful if you would do your utmost in the matter I think I should be more amply compensated considering I have lost at least £400 in being compeled [sic] to see my house and furniture much under value and all myself and family have gone through during those terrible times in Ireland

Yours faithfully

William Roycroft

### Acknowledgments

I would like to thank Daniel Purcell, a Trinity College Dublin PhD student and a former colleague at the Irish Family History Centre, who alerted me to the original documents, which come from the National Archives in Kew, London (UK). Brian Hughes (National University of Ireland, Maynooth) is thanked for permission to use his photographs of them. Gerard Murphy (Carlow Institute of Technology, Ireland) is thanked for his original research into William Roycroft and for helpful correspondence.

### Sources used in this article

#### Written and Printed Sources:

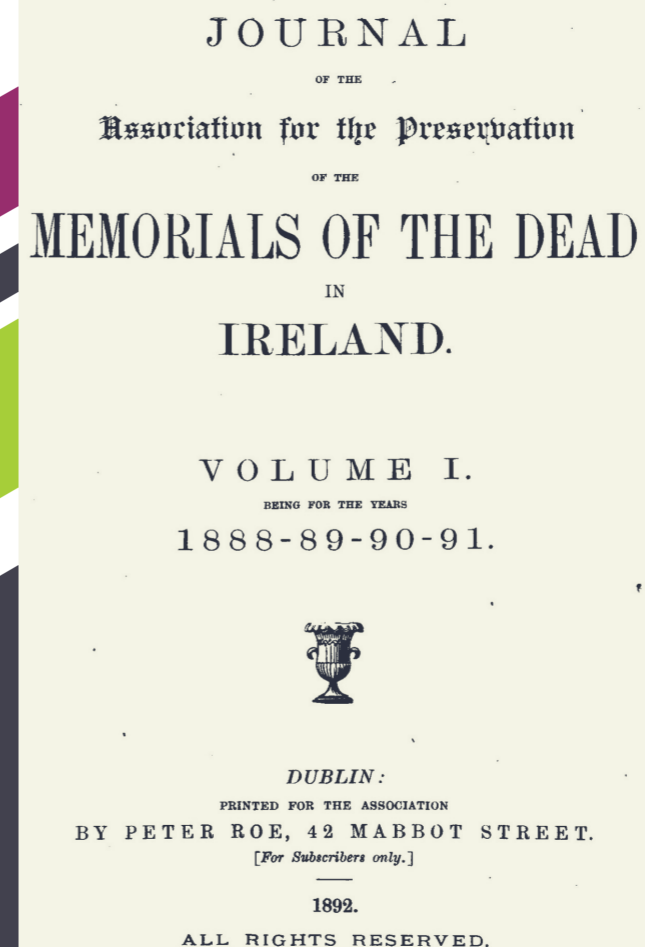
Murphy, G. (2011) Chapter 33: "The Story of the Roycrofts", In: *The Year of Disappearances. Political Killings in Cork 1921-1922*. 2nd Edition, Gill and Macmillan, Dublin, pp181-183

UK National Archives, Colonial Office, Records of the Irish Office, CO 762.

#### Web sites:

Ancestry.com  
FamilySearch.org  
Findagrave.com  
Findmypast.ie  
Irishgenealogy.ie  
Nationalarchives.gov.uk  
Townlands.ie

To understand your  
Family History, it helps  
to understand the time  
and place they came  
from...



Browse hundreds of  
amazing resources to help  
bring your family story to life  
at  
irishfamilyhistorycentre.com



# My Great-Aunt Kitty's Scrapbook:

## The Gateway to Knowing My Grandmother and her Eight Sisters

By Deirdre Breen

### Introduction

My great-aunt Kitty Lalor (Fig. 1) died when I was a child. I remember my mother telling me that she was the last survivor of nine daughters. She was my mother's aunt, and she used to visit us for Christmas dinner. One year, my father and I collected her on Christmas morning from her small flat in Rathmines (South Dublin, Ireland) where she lived alone. She never brought us presents because she probably could not afford to. She was very kind. After she died, a collection of photographs, newspaper articles and newspaper cartoons were found in a scrapbook that had belonged to her (Fig. 2). This scrapbook ended up in my mother's house; it kickstarted a fascinating genealogical, and family history,

journey that I would like to share while letting readers know where key information was found and so help others start to explore their own family history.

Years later, while trying to learn more about the lives of my grandmother, who I knew as Rose Lalor, and the nine Lalor girls, I started my family research with the 1901 and 1911 census records of Ireland, freely available on the national archives website ([www.nationalarchives.ie](http://www.nationalarchives.ie)). I also had a few snippets of information that I had learned from Mam. I knew they had lived in County Kildare and that their father had looked after the horses for a family called More O'Ferrall.



^ **Figure 1** A page of photos mainly of “Catherine Denise” [main centre, plus at lower left with the caption “C.D. at Donabate Golf Club”]. This is almost certainly my great-aunt Kitty who must have had the middle name ‘Denise’ which she was using at a certain point, most notably when being the witness to her immediately younger sister Josephine’s death. Reproduced by Deirdre Breen.



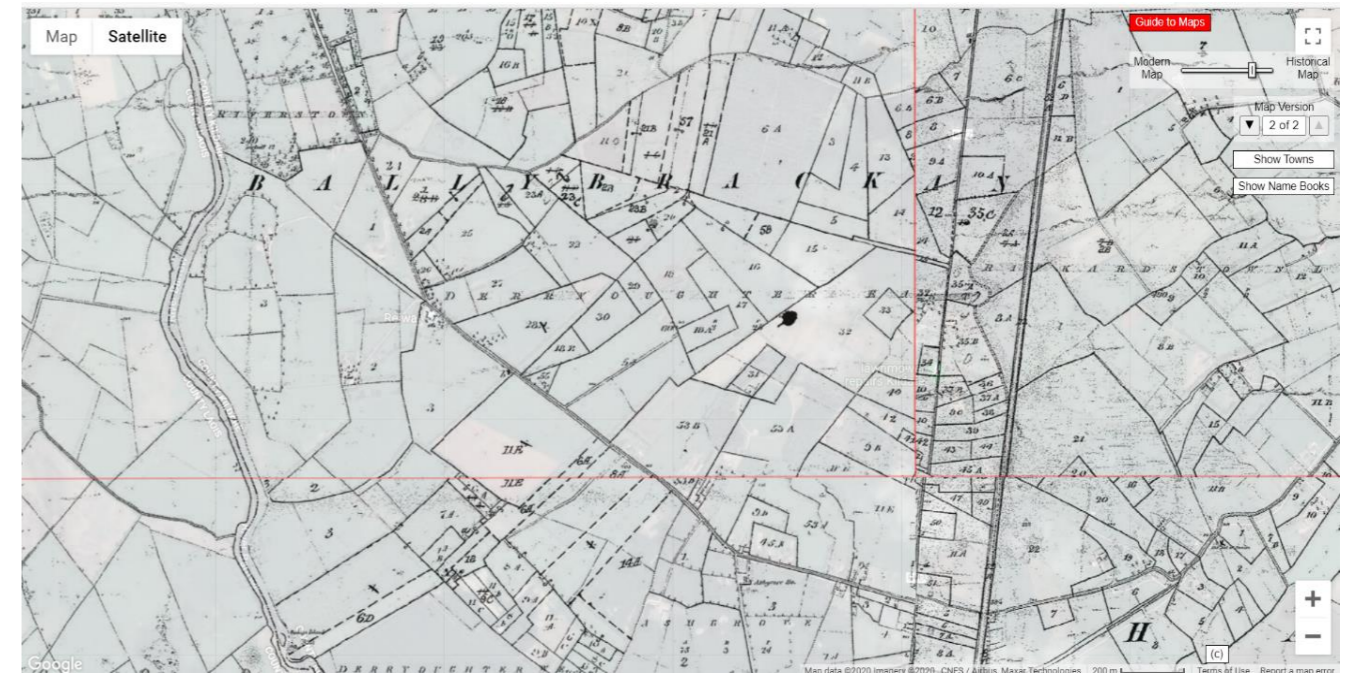
< **Figure 2** The unprepossessing front cover of great-aunt Kitty’s scrapbook, belying the genealogical treasures within. Photo: Deirdre Breen.

It took a long time to find the family. My grandmother's name, as recorded on her gravestone in Glasnevin Cemetery in North Dublin (grave record UK147), was "Rose Anne". But census searches for "Rose Anne", "Rose" or "Rosanna" Lalor all drew a blank. Eventually, by using the name "Kitty Lalor" I was able to match the family to a census record in the parish of Kildangan (County Kildare). In 1901, Rosie was aged 10 and at home with her mother, Mary, her father, Denis, and six older sisters, including Katie who was 15. In 1911, five of the nine daughters were still living at home, and Katie (now called Kitty) was working as a dressmaker. Two of the older daughters, Lizzie and Ellie, were employed in the national school as an assistant teacher and classroom monitor, respectively.

### Denis Lalor and Mary Hologhan (My Maternal Great-Grandparents)

In 1911, Mary and Denis had been married for 39 years and had had nine children, all

still living. Denis was 68 and Mary 62. Denis's occupation is described as a coachman. The next phase of my search involved browsing the parish records of Monasterevin (County Kildare) [the older spelling tends to be "Monasterevan"], also freely available from the website of the National Library of Ireland ([www.nli.ie](http://www.nli.ie)). Denis Lawler married Mary Hologhan/Hoolahan on 14 February 1872 in the Roman Catholic chapel of Monasterevin. Using the website [www.findmypast.ie](http://www.findmypast.ie) I was able to complete the details needed to request a copy of their marriage certificate from the General Register Office (Fig. 3). The ceremony was officiated by Father Michael Comerford, and Denis's occupation was described as a servant. Denis was from the townland of Derryoughter, two townlands southeast of Monasterevin (map references 53° 5' 26"N 7° 1' 35"W [Derryoughter East] and 53° 4' 46"N 7° 2' 17"W [Derryoughter West]). A map of the townland can be viewed using the Griffith's Valuation section of the Askaboutireland website ([www.](http://www.askaboutireland.ie/griffiths-valuation)

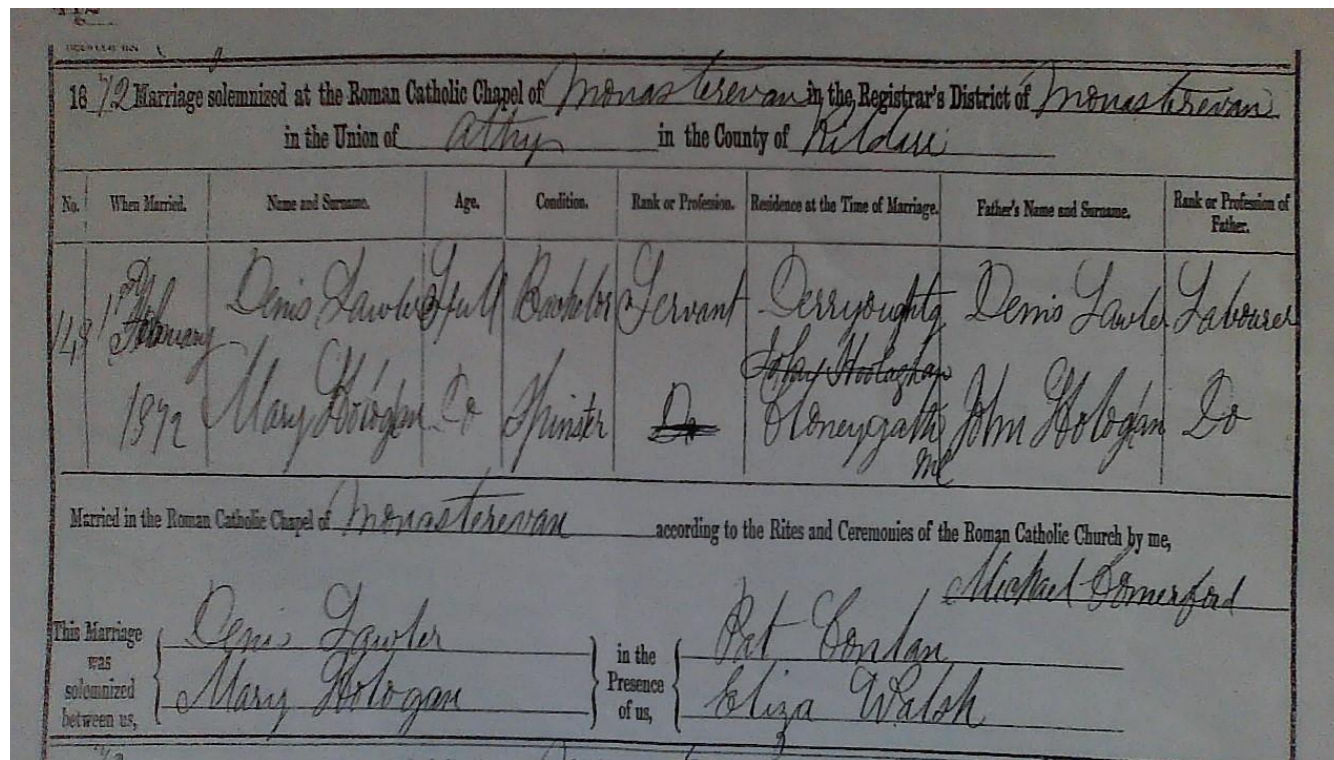


^ **Figure 4** Map of the Derryoughter Townland in the Parish of Ballybracken (County Kildare). Courtesy of [askaboutireland.ie/Griffiths-valuation](http://askaboutireland.ie/Griffiths-valuation).

[askaboutireland.ie/griffiths-valuation](http://askaboutireland.ie/griffiths-valuation)) (Fig. 4). The Primary Valuation, or Griffith's Valuation, was compiled as a country-wide project in the mid-nineteenth century in Ireland to document properties, assess their value and, most importantly from the government's perspective, calculate how much tax the owner or renter would be liable for. Griffith's Valuation is a rich source of genealogical information because it lists a properties' owners or renting tenant. Denis's father is documented by Father Comerford in the marriage certificate as "Denis Lawlor" whose occupation is "labourer". This elder Denis Lawlor is not listed in Griffiths Valuation for the townlands of Derryoughter, so he is probably neither a landowner nor a renter. His marriage and children's births could not be found in the parish records for Monasterevin, so his wife may have come from another parish. Mary Hologhan's father was John Hologhan, a labourer from the townland of Cloneygath, which is located east of Monasterevin (map reference 53° 7' 12"N 7° 1' 10"W).

Searches of Monasterevin parish records yielded the baptism records of the four eldest daughters. Mary was baptised on 22 December 1872. The second eldest girl, Bridget, was baptised 22 November 1874. Next came Anne on 27 May 1877 and then Elizabeth (Lizzie) on 4 February 1879 (in Cloneygath; the mother's surname is spelled "Hoolahan" on the civil birth record, as it is on most of the civil records for the birth of her children). A note has been entered at the side of the parish record regarding her subsequent marriage to William Walsh from Mayobridge in 1915.

Civil records are freely available in the Irish genealogy website [www.irishgenealogy.ie](http://www.irishgenealogy.ie) which detail the registration of the births of the five youngest Lalor daughters in the Birth Registration District of Athy [see map at front of this magazine]. Ellen Lawlor was born in 1881, Theresa Lawlor was born in 1883, Catherine Lalor was born in 1886, Josephine Lalor was born in 1888 and Rosanna Lalor was born 27 February 1891.



^ **Figure 3** Copy of the marriage certificate for Denis Lawlor and Mary Hologhan in 1872, from the General Register Office, Dublin courtesy of [www.findmypast.ie](http://www.findmypast.ie). Photo: Deirdre Breen.

In 1901, Denis Lalor was living with his family in a house with “two to four rooms” and which had four windows in the front of the house. The roof was made of slate, iron or tiles. The landholder on whose holding the house was situated was Dominic More O’Ferrall: his residence was Kildangan Castle. In 1911, Denis’s house was extended to five rooms, and the roof made of a perishable material, such as thatch or wood. The landholder was still Dominic More O’Ferrall. Today, Kildangan Castle is currently one of the sites of the Godolphin stud farm owned by Sheikh Mohammad bin Rashid al Maktoum.

Kildangan is situated in west Kildare and is accessed via the R417 road. It is approximately 3 miles southeast of Monasterevin. In 1801, the owner of Kildangan Castle was Dominick William O’Reilly, a Kildare Catholic, whose son Dominic inherited the estate in 1816 on his father’s death. Dominic married Susanna Cruise, an heiress, in 1818 and died in 1845 leaving only one surviving child, Susanna. Susanna O’Reilly married Edward More O’Ferrall on 29 October 1849. She died in childbirth in 1854 and her son Dominic More O’Ferrall became the next heir to Kildangan castle.

In 1911, Dominic was married to Annie and the couple had three children, all boys, born in the 1900s. On census night 1911, the family were at home with their servants, and a number of visitors and *their* servants, making a total of 34 people. Among the guests was Norman Leslie, a cousin of Winston Churchill, and twins Victoria and Mary Arnott, the daughters of a baronet.

### Denis and Mary’s Nine Daughters: My Grandmother and My Eight Grand-Aunts

The lives of the nine Lalor girls growing up in the surroundings of Kildangan can only now be imagined from the photos

(Fig 5), registration certificates and small fragments of shared memories. My mother had always claimed that only three of the nine daughters had married. In fact, six of the girls got married. My mother did not have half-a-dozen interfering maiden aunts; it just *seemed* that way!

Denis and Mary’s eldest daughter, **Mary Lalor**, was not at home on census night in 1901. A search of the records in the website [www.irishgenealogy.ie](http://www.irishgenealogy.ie) shows that in 1898 she had married James Mitchell, a servant from Kildangan. Mary and James lived in Caragh Road in Naas (County Kildare) and had three children, May, John and Eileen. James’s occupation in 1901 is listed as a groom, so it possible the couple met through the stables at Kildangan Castle where Mary’s father, Denis, worked as a coachman.

St Corban’s Cemetery in Naas contains a prominent headstone to May, Eileen and John (Jack) Mitchell (Fig. 6), my mother’s cousins. Both women died in the 1980s. Jack had a turbulent life. There is a prison record for him from the General Register of Prisons for Mountjoy Prison in Dublin, which is available on the Findmypast website. In 1920, he was imprisoned for the offence of “taking part in movements of a military nature to promote and cause disaffection to His Majesty”. For this he was sentenced to two years hard labour and was transferred to Wormwood Scrubs Prison in west London (England) to serve his sentence. Jack died in September 1931 following injuries received when his motorcycle was involved in a collision with a car while he was travelling between Naas and Kildangan. A short report about the accident in the *Kildare Observer* published 5 September 1931 can be found by searching the Findmypast website. He was just 30 years old. The death certificate found in [www.irishgenealogy.ie](http://www.irishgenealogy.ie) states that the driver of the car, Denis Cusack, was indicted



L to R  
On Ground - Tessie McDonnell, Mike Caffrey, Terry Walsh  
Seated - Mummy, Vinnie, Muriel, Tommy, Vivienne McDonnell, & Mrs N

^ **Figure 5** Some invaluable family photos in the scrapbook. Of special note is the old photo **bottom left**, which seems to show a group family photo of two adults (seated) and seven female children: almost certainly Denis Lalor and his wife Mary Hologhan (also commonly spelled in records as ‘Hoolahan’) with seven of their nine daughters. **Bottom right** is a photo of a large family gathering, partially labelled, but including Mike Caffrey as a child (on ground, second from left) and “mammy” [presumably Mary Hologhan as an elderly lady] seated far left. Reproduced by Deirdre Breen.



< **Figure 6 (Expanded on next page)** A page of photos of various family members, most poignantly a photo (bottom left) of John (Jack) Mitchell on one of his beloved motorcycles. Jack would later be killed in a crash with car driver Denis Cusack (who was the one at fault). Reproduced by Deirdre Breen.



for manslaughter following the accident but found not guilty by direction of the circuit court judge.

**Bridget Lalor**, the second eldest daughter, was generally called Bride, and by that name I located her within the census of Ireland for both 1901 and 1911. In both cases she was in service. In 1901, Bride was a domestic servant in the du Freyne household in French Park Demense in French Park (Roscommon). She was aged 26 and still unmarried. In 1911, she was employed by the Jeffreys family in Palmerstown (Kill, County Kildare). Despite it being ten years since 1901, Bride has only added 7 years to her age and is describing herself as 33 years old. In both the French and Jeffreys households there was a young

baby in the family, so it is possible Bride's domestic role was the care of the infant. Between 1911 and 1914 Bride moved to England. Using the website [www.thege-nealogist.co.uk](http://www.thege-nealogist.co.uk) I was able to order a certified copy of a marriage certificate for her. In 1914, she married George Hudson, a domestic gardener in Hartfield (Sussex County in southern England). The wedding took place 29 March 1914 in the Roman Catholic Church of Our Lady of St. Peter in East Grinstead (East Essex). Bride Gertrude Lalor was 37 years old according to the marriage certificate and had no occupation. Her true age we know to be 39. The groom was only 22 years old. Bride died in 1954 and is buried in England. She lived her final years in East Hendred (Oxfordshire) (Fig. 7).



^ **Figure 7 (Expanded on next page)** Another superb double page spread. **Left:** a series of In Living Memory cards of various members of the family: from top left to bottom right: Mrs Mary Mitchell, John F Mitchell, James Mitchell, Denis and Mary Lalor's gravestone, Mrs Eileen Mangan, Theresa Lalor, and Rosa A. Caffrey (my mother). **Right:** at top is a photo of St Mary's Roman Catholic Church in East Hendred, and the handwritten note beside it saying "Brides grave is here." Middle is presumably Bride's grave. Bottom is a list of the death dates for 15 members of the extended Lalor family. Reproduced by Deirdre Breen.

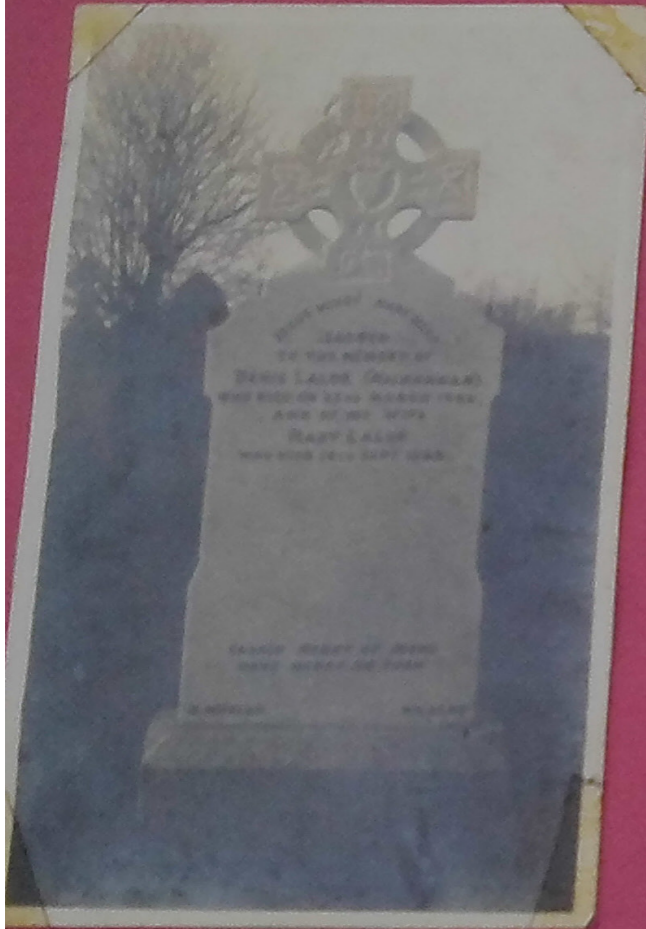
His Communion.  
 O Communion! Lord Jesus, grant thy eternal rest, 1 year and 100 days.  
 O Communion! Lord Jesus, grant thy eternal rest, 1 year and 100 days.  
 SACRED HEART OF JESUS.  
 HAVE MERCY ON THE SOUL OF  
**Mrs. Mary Mitchell**  
 4 Jubilee Terrace, Naas  
 WHO DIED  
 On the 3rd August 1949  
 Aged 76 Years  
 R. I. P.  
 O Immense Passion! O Profound Wounds! O Profusion of Blood! O Sweetness above all Sweetness! O Most Bitter Death! Grant her eternal rest. Amen. 400 days Indulgence.

THEY WILL BE DONE  
 Jesus meek and humble of heart make my heart like unto Thine.  
 My Sweetest Jesus be not to me a Judge, but a Saviour  
 In Loving Memory  
 — OF —  
**John F. Mitchell**  
 17 Caragh Road, Naas,  
 WHO DIED  
 On the 1st September, 1931.  
 R. I. P.  
 O Immense Passion! O Profound Wounds! O Profusion of Blood! O Sweetness above all Sweetness! O Most Bitter Death! Grant him eternal rest. Amen. 400 days Indulgence.

We have loved him in life, let us not forget him in death.  
 Sacred Heart of Jesus, Thy Kingdom come. — 100 days  
 On Sacred Heart of Jesus, I place my trust in Thee.  
 SACRED HEART OF JESUS  
 Have Mercy on the Soul of  
**James Mitchell**  
 4, Jubilee Terrace, Naas  
 WHO DIED  
 On the 7th May, 1953.  
 Aged 83 Years  
 R. I. P.  
 O Immense Passion! O Profound Wounds! O Profusion of Blood! O Sweetness above all Sweetness! O Most Bitter Death! Grant him eternal rest. Amen. 400 days



Brides grave to be



In Loving Memory  
 — OF —  
**Mrs. Eileen Hangan**  
 Galie House, Monasterevin,  
 WHO DIED  
 On the 23rd June, 1936.  
 R. I. P.  
 O Immense Passion! O Profound Wounds! O Profusion of Blood! O Sweetness above all Sweetness! O Most Bitter Death! Grant her eternal rest. Amen. 400 days Indulgence.

MY LORD AND MY GOD  
 — 7 years Indulgence —  
 JESUS MERCY  
 MARY HELP  
 SACRED HEART OF JESUS  
 Have mercy on the soul of  
**Theresa Lalor**  
 48, BRINGTON ROAD, BATHNAN  
 who died  
 on the 28th November, 1905.  
 R. I. P.  
 O Immense Passion! O Profound Wounds! O Profusion of Blood! O Sweetness above all Sweetness! O Most Bitter Death! Grant her eternal rest. Amen. 400 days



As you are now, so once were we -  
 As we are now, so you shall be } In a country gearogad

+

In Loving Memory  
 OF  
**ROSE A. CAFFREY**  
 4 CLANE ROAD  
 BRIDGEWATER  
 Who died 22nd March, 1934  
 R. I. P.  
 O Blessed Trinity, pray and glory with thanks to Thee for ever and ever. — 100 days.  
 Sacred Heart of Jesus, I place my trust in Thee. — 100 days.  
 Sweet Heart of Mary, be my advocate. — 100 days.  
 Jesus, Mary and Joseph, 7 years 200 days.  
 Sacred Heart of Jesus, be Thou my love. — 100 days.  
 Dear Lord Jesus, grant her eternal rest. — 100 days.  
 Pub. in Wellington

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 The Lalor Family  
 In Memoriam.

Denis Lalor	died March 25 <sup>th</sup> 1922.
Mary Lalor	" Sept 16 <sup>th</sup> 1925.
Jack Mitchell	" Sept 10 <sup>th</sup> 1931.
Eileen Hangan	" June 23 <sup>rd</sup> 1936.
Elizabeth Walsh	" Nov. 23 <sup>rd</sup> 1936.
William Walsh	" Jan 23 <sup>rd</sup> 1937.
Mary Mitchell	" Aug 3 <sup>rd</sup> 1949.
Bridie Hudson	" Sept 30 <sup>th</sup> 1951.
James Mitchell	" May 7 <sup>th</sup> 1953.
Rose A. Caffrey	" March 22 <sup>nd</sup> 1954.
Joseph Lalor	" May 7 <sup>th</sup> 1956.
Michael Caffrey	" Sept 17 <sup>th</sup> 1959.
Theresa Lalor	" Nov. 26 <sup>th</sup> 1960.
James Hangan	" Aug 7 <sup>th</sup> 1962.
Denis W. Keating	" Aug. 10 <sup>th</sup> 1965.

**Anne (Annie) Lalor** was not at home on Irish census night 1911. A census search revealed that she was working as a teacher in the Presentation Convent boarding school in Tuam (County Galway). She was 33 years old. Annie married Edward Keating in Dublin on 20 February 1924, but, curiously, on Annie's death certificate in 1965 her marital status was described as "unknown". She had been living in Dublin with her sister Kitty at the time of her death.

**Elizabeth (Lizzie) Lalor** was a primary school teacher in Kildangan for many years. In 1915 she married William Walsh, a Royal Irish Constabulary (RIC) sergeant from Mayobridge (County Down). The wedding took place in Kildangan Roman Catholic Church, and Father Edward Kavanagh officiated. John Friel and Eileen Lalor were witnesses. They had one son, Denis, who was a close cousin of my mother's family and was talented at playing the piano. Lizzie died on 23 November 1936. She had had cardiac failure for 21 days and her age was recorded as 55 years. Her death was registered on 4 December 1936 by her sister Josephine who was living with Lizzie in "Ardmore" in Glasnevin (north Dublin) at the time. Josephine seems to have had some feminist instincts: an amendment was made to the death record on 9 December 1936 in which Lizzie's occupation was changed from "Wife of a RIC pensioner retired" to "National School Teacher". In those days, married women's occupations were defined by that of their husbands so they would be described as, for example, wife (or widow) of an office clerk, even if they themselves might a scientist or other professional in their own right. The amendment is added at the side of the record by the interim registrar E. J. Mahony and, clearly, the amendment was made at the indignant Josephine's insistence (Fig. 8).

**Ellen Lalor** (now Eileen Lalor) married late in life on 3 August, 1931 to James Mangan,

a motor engineer. She would have been 50 years old that year and her occupation was a schoolteacher. Eileen and James lived at Gable House in Monasterevin and, on her early death on 24 June 1936, her death certificate listed her occupation as "wife of a mechanic". She had suffered from colon cancer.

**Theresa Lalor** lived in number 48 Brighton Road in South Dublin at the end of her life and her occupation was a clerk. She died 26 November 1960 of a stroke.

My great-aunt **Catherine Lalor** (aka Kate, Kathleen, Kitty) was living in Rathmines in Dublin at the end of her life. She was the one who kept a scrapbook containing photographs, newspaper cuttings and In Memoriam cards for members of her family. She also made a poignant list of the dates of the deaths of her parents, her sisters and her nephew, Jack Mitchell.

**Josephine Lalor** was living in 93 Phibsboro Road in north Dublin City at the end of her life. She died in 1955 aged 67 of myocarditis. Her death was registered by her sister "Denise", who is probably Kitty and who was living in Kenilworth Square.

**Rosanna Lalor** (aka Rose Anne) married Michael Caffrey on 9 February 1914. Michael was living in Beechwood Road in Ranelagh (south Dublin) at the time and was a plant breeder, having studied agricultural science at University College Dublin (Fig. 9). Michael's brother Edward and

> **Figure 8** Certificate of death of Elizabeth Walsh (née Lalor). In the left column the registrar has added "In entry no 470, col 7 add National School Teacher. Corrected on the 9th December 1936 by me E. J. Mahony Interim Registrar in the presence of Josephine M. Lalor". Original image courtesy of [www.irishgenealogy.ie](http://www.irishgenealogy.ie).

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Second Page. (Please note that all Copies made on this Page should be certified as foot.)

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Ceanntar an Cheann-Chlárdóra (Superintendent Registrar's District) } *Dublin* Ceanntar an Chlárdóra (Registrar's District) } *Finglas & Glasnevin No. 1*

19 36. *BÁSAINNA* clárúite i gCEANNTAR } *Finglas & Glasnevin No. 1* i gCeanntar an Cheann-Chlárdóra } *Dublin*  
(Deaths Registered in the District of) (in the Superintendent Registrar's District of)

i gCONNDÁE } *Dublin*

Uimhir (No.)	Dáta agus Ionad Báis (Date and Place of Death)	Ainm agus Sainne (Name and Surname)	Easúno (Fírinn nó Bainneam) (Sex)	Stáid (Aonta, pósta nó bainneam) (Condition)	Aois (Age last birthday)	Gairm Bhochtadh (Trade, Profession, or Occupation)	Cúis Báis (Céimníocht) agus Fál Tíre (Certified Cause of Death and Duration of Illness)	Sígníod Cúilbhocht agus Áit Chomhaidilte an Fháilíocháil (Signature, Qualification, and Residence of Registrar)	Dáta Clárúcháil (When Registered)	Sígníod an Chlárdóra (Signature of Registrar)
463	1936. <i>10th</i> <i>10th</i> <i>October</i> <i>31</i> <i>Lindsay</i> <i>Road</i> <i>Dublin C.B.</i>	<i>Annie</i> <i>Cuttrell</i> <i>F.</i>	<i>F.</i>	<i>Widow</i>	<i>70</i> <i>years</i>	<i>Widow of a</i> <i>Draper</i>	<i>Hypertension</i> <i>Arterio sclerosis</i> <i>Chronic myocarditis</i> <i>Certified</i>	<i>Kathrine Rogers</i> <i>Sister</i> <i>31 Lindsay Road</i> <i>Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
464	1936. <i>10th</i> <i>23</i> <i>January</i> <i>lane, Dublin</i> <i>North</i>	<i>John</i> <i>Joseph</i> <i>McDonnack</i> <i>M.</i>	<i>M.</i>	<i>Bachelor</i>	<i>14</i> <i>weeks</i>	<i>Son of a</i> <i>Bumderia</i> <i>Labourer</i>	<i>Anaemia</i> <i>cardiac Debility</i> <i>1 month</i> <i>Chronic failure</i> <i>Certified</i>	<i>Patrick McDonnack</i> <i>Father</i> <i>23 Linsay Lane</i> <i>Dublin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
465	1936. <i>10th</i> <i>7</i> <i>Lindsay</i> <i>Road</i> <i>Dublin C.B.</i>	<i>Elizabeth</i> <i>McCallaghan</i> <i>F.</i>	<i>F.</i>	<i>Widow</i>	<i>87</i> <i>years</i>	<i>Widow of a</i> <i>Knit Sewer</i>	<i>Senile Decay</i> <i>3 months</i> <i>Certified</i>	<i>Mary McCallaghan</i> <i>Daughter</i> <i>7 Lindsay Road</i> <i>Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
466	1936. <i>10th</i> <i>26</i> <i>November</i> <i>1</i> <i>Addison</i> <i>Place</i> <i>Glasnevin</i> <i>Dublin C.B.</i>	<i>Theresa</i> <i>Sythes</i> <i>F.</i>	<i>F.</i>	<i>married</i>	<i>59</i> <i>years</i>	<i>Wife of a</i> <i>Compositor</i>	<i>Carcinoma</i> <i>Uterus</i> <i>27 years</i> <i>Exhaustion</i> <i>Certified</i>	<i>William Sythes</i> <i>Son</i> <i>1 Addison Place</i> <i>Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
467	1936. <i>10th</i> <i>7</i> <i>June</i> <i>Dublin C.B.</i>	<i>Thomas</i> <i>Gerard</i> <i>Connolly</i> <i>M.</i>	<i>M.</i>	<i>Bachelor</i>	<i>5</i> <i>hours</i>	<i>Child of a</i> <i>Knit Sewer</i>	<i>Congenital</i> <i>Alectasia</i> <i>2 hours</i> <i>Chronic myopia</i> <i>Certified</i>	<i>G. Connolly</i> <i>Mother</i> <i>73 Inna Road</i> <i>Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
468	1936. <i>10th</i> <i>4</i> <i>December</i> <i>48</i> <i>Marquitt</i> <i>Road</i> <i>Dublin C.B.</i>	<i>John</i> <i>Frederick</i> <i>McDonnack</i>	<i>M.</i>	<i>Bachelor</i>	<i>14</i> <i>years</i>	<i>Son of a</i> <i>Carpenter</i>	<i>Congenital</i> <i>Heart Disease</i> <i>(aged 14 mos)</i> <i>Certified</i>	<i>Patricia McDonnack</i> <i>Mother</i> <i>13 Brian Road</i> <i>Marino</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
469	1936. <i>10th</i> <i>18</i> <i>November</i> <i>18</i> <i>Basant</i> <i>Road</i> <i>Glasnevin</i> <i>Dublin C.B.</i>	<i>Conelia</i> <i>Reid</i> <i>F.</i>	<i>F.</i>	<i>married</i>	<i>58</i> <i>years</i>	<i>Wife of a</i> <i>Clerk</i>	<i>Nephritis and</i> <i>Uterine Myoma</i> <i>18 months</i> <i>myocardial</i> <i>degeneration</i> <i>Congestive</i> <i>Certified</i>	<i>H. A. Reid</i> <i>Widower</i> <i>18 Bresset</i> <i>Villas</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
470	1936. <i>10th</i> <i>9</i> <i>February</i> <i>Ardmore</i> <i>Glasnevin</i> <i>Dublin C.B.</i>	<i>Elizabeth</i> <i>Walsh</i> <i>F.</i>	<i>F.</i>	<i>married</i>	<i>55</i> <i>years</i>	<i>Wife of an</i> <i>R.S.B. Pensioner</i> <i>(Retired)</i>	<i>Chronic failure</i> <i>21 days</i> <i>Valvular disease</i> <i>3 years</i> <i>Certified</i>	<i>Josephine M. Lalor</i> <i>Sister</i> <i>"Ardmore"</i> <i>Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
471	1936. <i>10th</i> <i>26</i> <i>November</i> <i>Bah</i> <i> Lodge</i> <i>Santry</i> <i>Dublin C.B.</i>	<i>Ellen</i> <i>Barron</i> <i>F.</i>	<i>F.</i>	<i>married</i>	<i>52</i> <i>years</i>	<i>Wife of a</i> <i>Gardener</i>	<i>myocarditis</i> <i>1 month</i> <i>Certified</i>	<i>Edward Barron</i> <i>Son</i> <i>Bah Lodge</i> <i>Santry Avenue</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>
472	1936. <i>10th</i> <i>32</i> <i>January</i> <i>32</i> <i>Marquitt</i> <i>Road</i> <i>Glasnevin</i> <i>Dublin C.B.</i>	<i>Mary</i> <i>Kate</i> <i>Sempsey</i> <i>F.</i>	<i>F.</i>	<i>married</i>	<i>55</i> <i>years</i>	<i>Wife of a</i> <i>Land steward</i>	<i>Arterial</i> <i>fibrillation</i> <i>1 month</i> <i>Certified</i>	<i>G. Sempsey</i> <i>Widower</i> <i>32 Marquitt</i> <i>Road Glasnevin</i>	<i>10.36.</i>	<i>E. J. Mahony</i> <i>Interim Registrar</i>

\*Should the Copy be certified by the Registrar or Interim Registrar or Superintendent Registrar, please insert word "Certified" or "Interim" as the case may be.

Registrar's District of *Dublin* in the County of *Dublin* do hereby certify, that this is a true copy of the Registrar's Book of Deaths within the said District, from the Entry of the Death of *Annie C. Cuttrell* No. *463* to the Entry of the Death of *Elizabeth Walsh* No. *472*

Witness my hand, this *12th* day of *December* 1936.

I have examined the above, and have compared it with the said Registrar's Book, and hereby certify that it is a true Copy.

of *E. J. Mahony* 1936.

Witness my hand, this *12th* day of *December* 1936.

*E. J. Mahony* Interim Registrar.

*J. J. O'Donovan* Ave Superintendent Registrar.

BINDING EDGE—(This margin not to be written on).

Rose's sister Kitty [Kathleen here] were witnesses, and the wedding took place in the parish church in Monasterevin. Father Edward Kavanagh officiated at the ceremony. The couple went on to have a fam-

ily of six children, including my mother, Therese. Rose died 22 March 1954. She predeceased her husband Michael who died 17 September 1959. They are both buried in Glasnevin Cemetery in Dublin.



## Great-Aunt Kitty's Scrapbook: A Trove of Genealogical Information

Kitty's scrapbook provided a valuable source of information about the nine Lalor girls. One photo of the Lalor family – which pictures Denis, his wife Mary and five of his daughters surrounding them – is detailed as having been taken at French Park and was probably taken prior to 1900. A photograph of Therese Caffrey, her mother Rose Caffrey, and her grandmother Mary Lalor, taken circa 1927 shows Therese as a baby in her grandmother's lap while her mother sits beside them (Fig. 10). The photo looks professionally taken and is mounted on a reverse side of a K Ltd postcard. This practice of commissioning a portrait photograph on a postcard was quite common in the early 20th century.

The daughters of a coachman and a housekeeper may well have gone to Kildangan National School, founded in the 1870s, where they received the solid educational grounding to enable them to become teachers, a seamstress, a baby nurse, clerks and housewives.

Little did Kitty know, as she lovingly compiled her scrapbook, that years later it would become so inspirational.

< **Figure 9** A page of obituary notices for Prof. Michael Caffrey (F.R.C., Sc.I., B.Sc.), my maternal grandfather. These notices are excellent sources of family history information and of supplying names for further genealogical research (i.e., who was at the funeral, etc). Reproduced by Deirdre Breen.

> **Figure 10** Photograph of three generations of the Lalor family. **Left:** Mary Lalor (née Hologhan) holding her granddaughter Therese Caffrey. **Right:** Rose Caffrey (née Lalor), Kitty's youngest sister. Taken, or commissioned, circa 1927 by an unknown family member. Reproduced by Deirdre Breen.



## Sources used in this Article:

<https://askaboutireland.ie/griffith-valuation>

[www.thegenealogist.co.uk](http://www.thegenealogist.co.uk)

<https://irishgenealogy.ie>

<https://nationalarchives.ie>

<https://nli.ie>

[www.kildangan.kildare.gaa.ie/History/more-o-ferrell-park](http://www.kildangan.kildare.gaa.ie/History/more-o-ferrell-park) by Guy Williams

*Rebellion in Kildare, 1798 – 1803*, Liam Chambers (1998, Four Courts Press)

Scrapbook belonging to Kitty Lalor



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Dear Genie...



The column where experts in Irish genealogy answer your "brick wall" questions or general queries.

In this issue, genealogy expert Fiona Fitzsimons, founder of Eneclann and the Irish Family History Centre (Dublin), and with decades of practical experience, takes up your challenges!

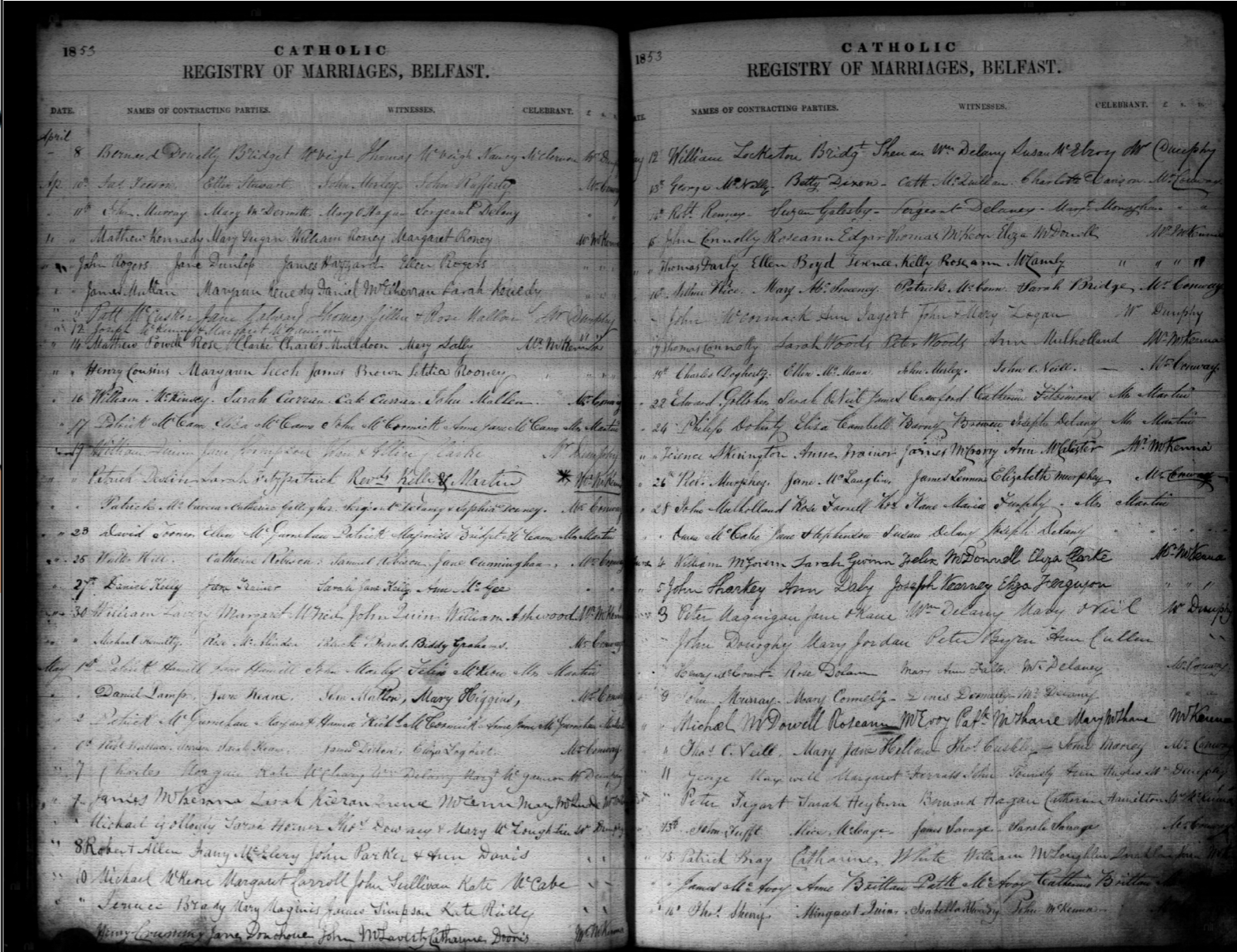
## Magheragall Parish Records Not Micro-filmed? Can I Ever Find My Ancestor?

Sandy Topley Asks:

Dear Genie,

Hi, my Catholic ancestor Peter Mcguigan was born circa 1835 in Magheragall (County Antrim), according to his army records. I assume that this falls within the area of Blaris/Lisburn. According to everything I've researched it says that none of these records have been microfilmed. Does this mean these records do not exist anywhere? Are they lost forever? Have I any hope of ever finding

them? I did once believe that Peter may have been baptised in Hillsboro not far away, perhaps in 1833, but that has definitely proven to be wrong. Thus, there don't seem to be Catholic records from Lisburn/Blaris, so I cannot find his birth or parents. He was married to Jane Kane in St Patrick's Church in Belfast in 1853 (Fig. 1), but no parents are mentioned. It definitely qualifies as a brick wall. Thanking you in anticipation, Sandy.



^ Figure 1 The Catholic marriage record of Peter Mcguigan to Jane Kane on 3 June 1853 in St Patrick's in Belfast City (County Antrim). No parents' names are given, only witness names. In this case, the witnesses are a William Delany and a Mary O'Neil. Curiously, there are a lot of Delanys as witnesses on this page, and William appears several times for other marriages [as does a Sergeant Delany for other marriages also]. Although witnesses to marriages are often family members of the bride and groom, and, hence, would be additional family names to trace, this was not always that case. I would be sceptical as to whether this William Delany is a family member: he *seems* to have been a member of the parish who was drafted in to fill that role. Image: Findmypast.ie.

## Fiona Fitzsimons Replies:

Dear Sandy,

Magheragall does indeed fall within the Blaris/Lisburn district (Fig. 2). Some church registers survive from the 1820s, possibly even as early as 1818, and are held in the local churches. Marriages from 1818 have been transcribed and are available at the Roots Ireland subscription site (<https://www.rootsireland.ie>).

However, ... the Magheragall Catholic parish registers were never microfilmed by the National Library of Ireland, and, therefore, do not form part of the Catholic parish register collection on the databases of either Ancestry or Findmypast. This is unusual, but a few examples of



^ **Figure 2** The four churches that comprise the Blaris/Lisburn parish. Photo: the Blaris Lisburn Facebook page.

such instances do exist. Unfortunately, it just so happens that this affects your particular search, which is why you have not found the information online. Your case makes a strong argument for a new parish register conservation project to be undertaken, one that captures *all* surviving parish registers, of all faiths. That would really be a mark of the people of Ireland coming together for a common purpose.

With regard to his army history, I can summarise that Peter McGuigan aged 41 born about 1835 (1828?) Magheragall, Antrim. He was Private 773 in the Regiment Army Service Corps. And he was admitted to the Chelsea Pensioners 5 September 1876. This should help you track more from the army sources.

In the meantime, I suggest you write or phone the parish priest at:

Address: Parochial House, 29 Chapel Hill, Lisburn, BT28 1EP, UK

Phone: +44 28 9260 7110

... and there are two online sites for the parish that might prove useful (especially the first one):

Web address:  
<http://parishoflisburn.org/about/>

Facebook page:  
<https://www.facebook.com/blarislisburn/>

**Good Luck**



## Was My Grandfather Really Bounty Hunted in the US for Killing a British Soldier in Ireland?

Patricia McCarthy Asks:

**Dear Genie**

After all seven of my father's siblings passed away, my only remaining uncle told the "real" story of why they emigrated to the US in 1907. My mother thought Uncle Harry was a good story teller, but it just couldn't be true about the devout Catholic father-in-law that she knew and loved.

My father, Bernard McLenighan, was born 11 May 1907 in Ballymena (County Antrim). Six months later his father, also named Bernard, along with his wife Mary Campbell and their three other children (Harry, Margaret, and James) sailed off for America in a bit of a hurry. In order to avoid trouble in New York, they disembarked in Nova Scotia and made their way to

Fort Dodge (Iowa) where many others from Ballymena had settled. The Fort Dodge Police Chief Jordan was from Ballymena and a friend of the family.

The reason they left Ireland quickly was because my grandfather had killed a British soldier and the authorities were after him – or so the story goes. Uncle Harry said there were bounty hunters after my grandfather in the US for many years, but he was able to avoid them and they eventually gave up.

Is this story true? If yes, I'd love to know the details.

Fiona Fitzsimons Replies:

**Dear Patricia,**

I'm afraid this story is almost certainly not true.

There is no evidence in newspapers of a murder in Antrim, as you describe in 1906 or 1907. I extended the search out

to include "Police", but found nothing relevant.

To me, the story doesn't really add up. If your grandfather left Ireland to evade the law, it wouldn't make sense to go to a community where he was known and couldn't have hidden his identity. Like-

wise, if he had killed a man, probably the last person who might help would have been a police chief.

I traced your father's family in the records. Figure 1 shows he was born Bernard McClenaghan [note spelling variant] on 21 May 1907 (and registered on 17 June 1907) to parents Bernard McClenaghan and Mary Campbell. Bernard senior was a farmer in the townland of Killygarn (in Portglenone, Ballymena, County Antrim) (see <https://www.townlands.ie/antrim/toome-lower/portglenone/killygarn/> for the exact location of this townland). Knowing both his parents, I could then look for their marriage record. Figure 2 shows Bernard Sr (a farmer, and whose surname has been written as "M'Lenaghan") and Mary Campbell (with no stated occupation), both previously unmarried and both living in the townland of "Killygarron", married 11 May 1903 in the Roman Catholic Chapel of Portglenone.

There is no such townland as Killygarron - it is a spelling error based on the local pronunciation of "Killygarn" [the official name and spelling]. Both bride and groom's parents were farmers, but Bernard's father, James, is dead at the time of his son's wedding. Curiously, both witnesses to the marriage seem to be from the Campbell side: no one from the McClenaghan side.

Further research revealed the birth record of Bernard McClenaghan Sr (Fig. 3). He was born 11 September 1866 (registered 24 September 1866) in Killygarn to father James, a farmer, and mother Catherine Hughes.

The good news is that the family is very visible in the records, and there is a lot more on the family that should now be relatively easily found.

**Good Luck!**

11-30 a/m	1907	166	Twenty-first May Killygarn	Bernard m	Bernard McClenaghan Killygarn	Mary McClenaghan formerly Campbell	Farmer	Mary McClenaghan Mother Killygarn	Seventeenth June 1907	M. Stewart Registrar.
-----------	------	-----	----------------------------------	-----------	-------------------------------------	---	--------	--	-----------------------------	--------------------------

^ Figure 1

401903 Marriage solemnized at the Roman Catholic Chapel of <u>Portglenone</u> in the Registrar's District of <u>Portglenone</u> in the Union of <u>Ballymena</u> in the County of <u>Antrim</u>								
No. (1.)	When Married (2.)	Name and Surname (3.)	Age (4.)	Condition (5.)	Rank or Profession (6.)	Residence at the Time of Marriage (7.)	Father's Name and Surname (8.)	Rank or Profession of Father (9.)
	May 11 1903	Bernard M'Lenaghan	Fullage	Bachelor	Farmer	Killygarron	James M'Lenaghan (deceased)	Farmer
		Mary Campbell	do	Spinster	no occupation	Killygarron	Henry Campbell	Farmer

Married in the Roman Catholic Chapel of Portglenone according to the Rites and Ceremonies of the Roman Catholic Church by me,  
H. Laverty P.P.

This Marriage was solemnized between us Bernard M'Lenaghan in the Presence of us, Henry Campbell  
Mary Campbell Bridget Campbell

^ Figure 2

240	24th September 1866	Bernard	Male	James McClenaghan Killygarn	Catherine McClenaghan formerly Hughes	Farmer	James McClenaghan Father Killygarn	Twenty fourth September 1866	M. Stewart Registrar
-----	---------------------------	---------	------	-----------------------------------	--	--------	---	---------------------------------------	-------------------------

^ Figure 3

Have you hit a brick-wall in your research and need a fresh pair of eyes?

Send us an outline of your research, and tell us where the problem lies. Our team of expert genealogists will reassess the problem.

**We'll help you see things in a new light!**

Send your queries to  
[editor@irishlivesremembered.ie](mailto:editor@irishlivesremembered.ie)



# Photodetective Series

## A Photo of My Great-Grandparents – But When?

By Jayne Shrimpton

Breandán O hUallacháin Asks:

Hello, I am attaching a photograph (Fig. 1) of my great-grandmother and my great-grandfather. The photo was taken prior to 1954 (as he died that year), but I don't know exactly when. Any information you may be able to deduce from the photo would be welcome. With many thanks.

> **Figure 1** Photo of querier Breandán O hUallacháin's great-grandparents. Photo: Breandán O hUallacháin.



## Jayne Shrimpton Replies:

This photograph is either a well-composed amateur snapshot taken by a friend or relative using a personal camera, or possibly a professional photograph – the work of a visiting or touring operator commissioned to photograph these ancestors close to home. The setting with straw underfoot and what may be the wall of a farm building behind appears very rustic: *Irish Lives Remembered* editor, Dr. Patrick Roycroft, has suggested that the location looks to be somewhere in rural Ireland [the corrugated iron roof and coarse blockwork being common for small rural outbuildings in the 20th century]. Beyond these comments, we cannot tell from the visual image exactly whereabouts this photograph was taken: but hopefully this may become clearer to you once we have determined an accurate time frame for the scene.

Invariably, the evidence of dress offers a reliable date range for an undated portrait photograph, especially snapshots and outdoor scenes without named studio details to research or formal card mount characteristics to date. However, in this instance we are viewing a simple, traditional image portraying mature ancestors, so, understandably, there are no high-fashion features present capable of providing a precise date. Your ancestors are dressed neatly and modestly in regular clothes that typify the taste of many older forebears in the years approaching the mid-20th century, their plain appearance perhaps also reflecting a rural lifestyle.

Characteristic are the sober garment colours and conventional garment styling, and yet we can be sure that they have made an effort to appear respectable for the photographer.

The lady wears a smart tailored skirt and matching buttoned blouse, or alternatively a one-piece dress, her knitted cardigan a ubiquitous item favoured by many women from the 1930s onwards. The length of her hemline, set a little below the knee, suggests a year in at least the late-1930s, as do her well-polished brogue-style court shoes with small heels – popular 1940s footwear. The man is dressed for outdoors in a warm woollen overcoat over his suit, his wide cloth cap a common style between the 1920s and 1950s. Going by the limited dress-related clues here, I estimate that this photograph was taken broadly late-1930s or 1940s.

Despite the more youthful effect of the lady's dyed hair, your ancestors appear middle-aged or moderately elderly, perhaps aged between their late 50s and early 70s. Hopefully, this age estimate and the late-1930s/1940s time frame will support their identities as your great-grandparents. It is feasible that they had this photograph taken to mark a special occasion in their lives: this may well have been a milestone wedding anniversary, or, less likely, perhaps, a move between locations. It is also worth considering (in view of the sombre dress) whether they may possibly have been mourning the death of a relative lost in the Second World War.

## Suggested Reading

*Everyday Fashions of the 20th Century* by Avril Lansdell (Shire, 1999)

*Dating Twentieth Century Photographs* by Robert Pols (The Alden Press, 2005)

*Tracing Your Ancestors through Family Photographs* by Jayne Shrimpton (Pen & Sword, 2014)

# Find my past

## New Irish Records on Findmypast: Winter 2020

By Niall Cullen



**H**ome to the largest online collection of Irish records on the planet, Findmypast is the go-to resource for tracing your Emerald Isle relatives. What's more, their archives keep growing with regular new releases. In fact, Findmypast is the only family history website that adds brand new records and historical newspapers each and every week on Findmypast Friday.

For those tracing their Irish heritage, there's more than twice the number of records from Ireland than the nearest competitor, making it much more likely you'll have success with Findmypast.

Here's a round-up of the latest Irish resources and updates from Findmypast in recent months.

## Ireland, Londonderry (Derry) War Memorial 1914-1918

The Diamond War Memorial in Derry/Londonderry (Fig. 1) lists hundreds of locals who lost their lives during the Great War. In 2007, research was initiated to find out more on the soldiers listed on the monument: this was the Diamond War Memorial Project. Start discovering their remarkable stories with these records (Fig. 2).

These poignant records include transcripts and digitised copies of the original registers and are packed with useful information for your family tree, including:

- Ranks, regiments, companies and units
- Soldier numbers
- Military awards
- Addresses or connections to Londonderry (Derry)
- Next of kin details

The Diamond War Memorial was designed by brothers Sydney and Vernon March (but actually made by Vernon) and was unveiled in June 1927.



^ **Figure 1** The Diamond War Memorial in Derry/Londonderry, which was unveiled on 23 June 1927, and includes the names of 756 soldiers from the city that perished in World War I. Image taken in 2007 by SeanMack and in public domain.

MEMORIAL REGISTER.	
The whole of this Form should be filled up to the RIGHT OF CENTRAL LINE and returned as early as possible to the address printed on the back.	
PLEASE WRITE CLEARLY.	
Surname ... ..	Doherty
Rank ... ..	Rifleman Lance Corporal
Christian or Forenames (in full) ... ..	James J. Joseph
Regimental Number ... ..	8975
Military Honours ... ..	
Particulars of Company, Battery, etc., and in case of Naval Units, the name of the Ship should be given ... ..	2nd Battalion B Company
Regiment ... ..	Royal Irish Rifles
Nature of death (if desired and if particulars are available) ... ..	Killed in Action
Date of death ... ..	4th August, 1915.
Native place of deceased (if not a native of Londonderry state connection with City)	Londonderry
Any other particulars in reference to Soldier (if desired) ... ..	
PLEASE WRITE CLEARLY.	
(Signed) Ellen Doherty	Relationship Mother
Address 218 Lichy Road Londonderry	

^ **Figure 2** Example page from the Diamond War Memorial Project now available on Findmypast. Image courtesy of Findmypast.

## Extra! Extra! Read All About Your Family

Findmypast's archive of [Irish newspapers](#) continues to grow (e.g. Fig 3). There are now millions of searchable pages published online at Findmypast and the British Newspaper Archive.

Figure 4 shows the local and regional Irish newspapers that have been added or updated over the last few months. Check back every Findmypast Friday for ongoing additions to our unmatched Irish newspaper archive, packed with rich information on your family.



^ **Figure 3** Example of one of the newspapers now available: the *Dundalk Herald*, 18 November 1893. Image © The British Library Board, all rights reserved.

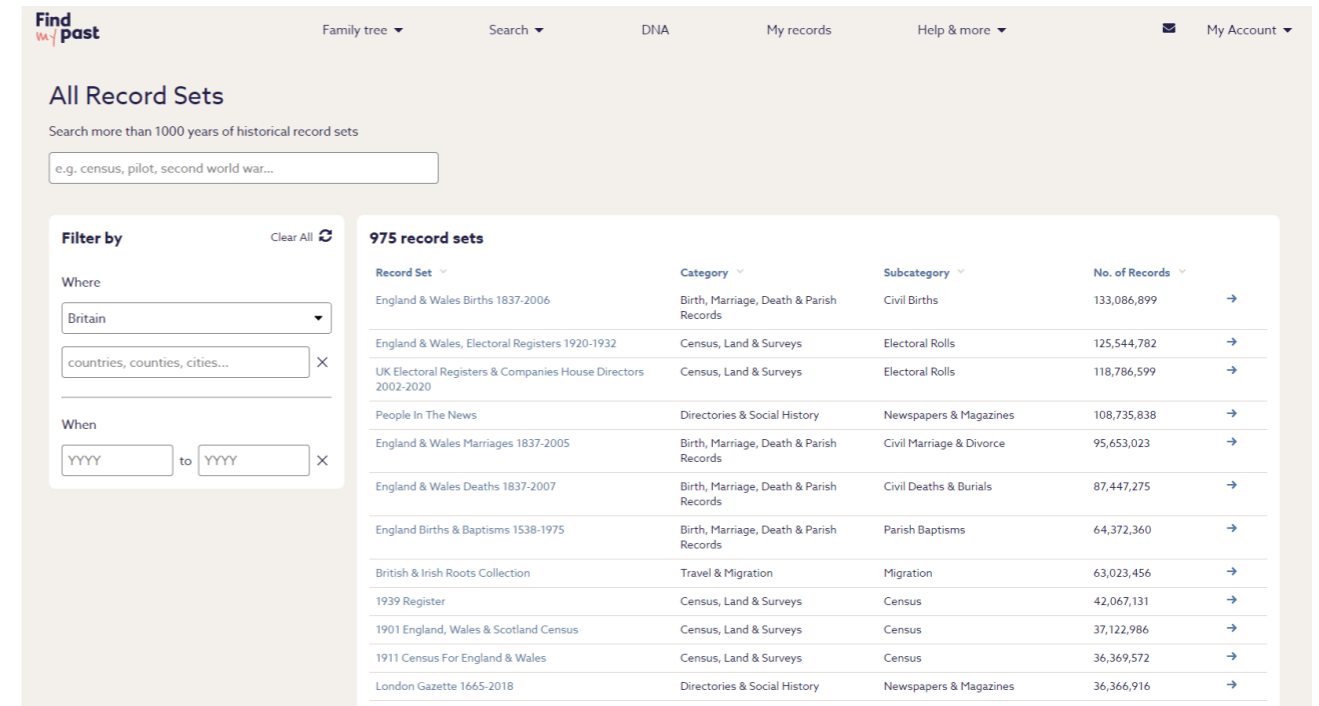
Newspaper	Years added
<a href="#">Clare Advertiser and Kilrush Gazette</a>	1869–1887
<a href="#">Dundalk Herald</a>	1868–1881, 1883–1896
<a href="#">Strabane Weekly News</a>	1908–1911
<a href="#">Meath Herald and Cavan Advertiser</a>	1917–1921 and 1924–1932
<a href="#">Clare Freeman and Ennis Gazette</a>	1855–1884
<a href="#">Kilrush Herald and Kilkee Gazette</a>	1879–1880, 1889–1899, 1901–1919 and 1921–1922
<a href="#">Tralee Chronicle</a>	1881
<a href="#">Waterford News Letter</a>	1838–1849 and 1869–1916
<a href="#">Strabane Weekly News</a>	1908–1910 and 1912
<a href="#">Sligo Chronicle</a>	1850–1855 and 1857–1891
<a href="#">Cork Daily Herald</a>	1858–1863, 1865–1867 and 1869–1901
<a href="#">Cavan Weekly News and General Advertiser</a>	1864–1880, 1882–1887, 1890–1892, 1894–1897, 1899 and 1903–1904
<a href="#">Ballinrobe Chronicle and Mayo Advertiser</a>	1866–1872, 1875–1877, 1879–1884, 1886–1889 and 1892–1896

^ **Figure 4** Table showing the 13 newspaper titles and the years for which issues have been scanned that are now available at Findmypast. Image courtesy of Findmypast.

## Brand New Site Features

Finding the Findmypast record collection you want is now easier than ever. With the new and improved [list of all record sets](#), you can search by topic and filter by location and date range (see example page, Fig. 5).

You can access this handy feature by selecting “All record sets” on the Search menu when logged into the site.



^ **Figure 5** Example page of a new interface on the Findmypast website. Image courtesy of Findmypast.

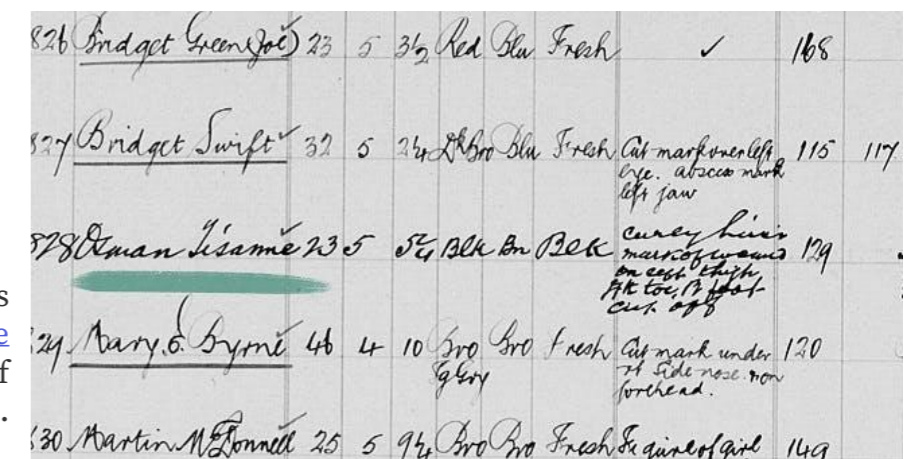
## Meet Osman Tisani: the first African-born Irish speaker

In the early 20th century, Osman Tisani came to Galway from South Africa and became the first African-born person to speak Gaelic. Findmypast's Mary McKee has used the site's extensive Irish family records to help to tell his amazing life story (Fig. 6).

It's not known whether Tisani travelled to Ireland voluntarily but the records reveal that when he did, he was met with violence. In between, he travelled across the world and experienced a variety of cultures. Folklore tells us that he embraced Irish life and that he was the first African Gaelic speaker.

[Get the full story on the Findmypast blog](#)

> **Figure 6** Osman Tisani's 1908 prison record. [View the full record](#). Image courtesy of Findmypast.



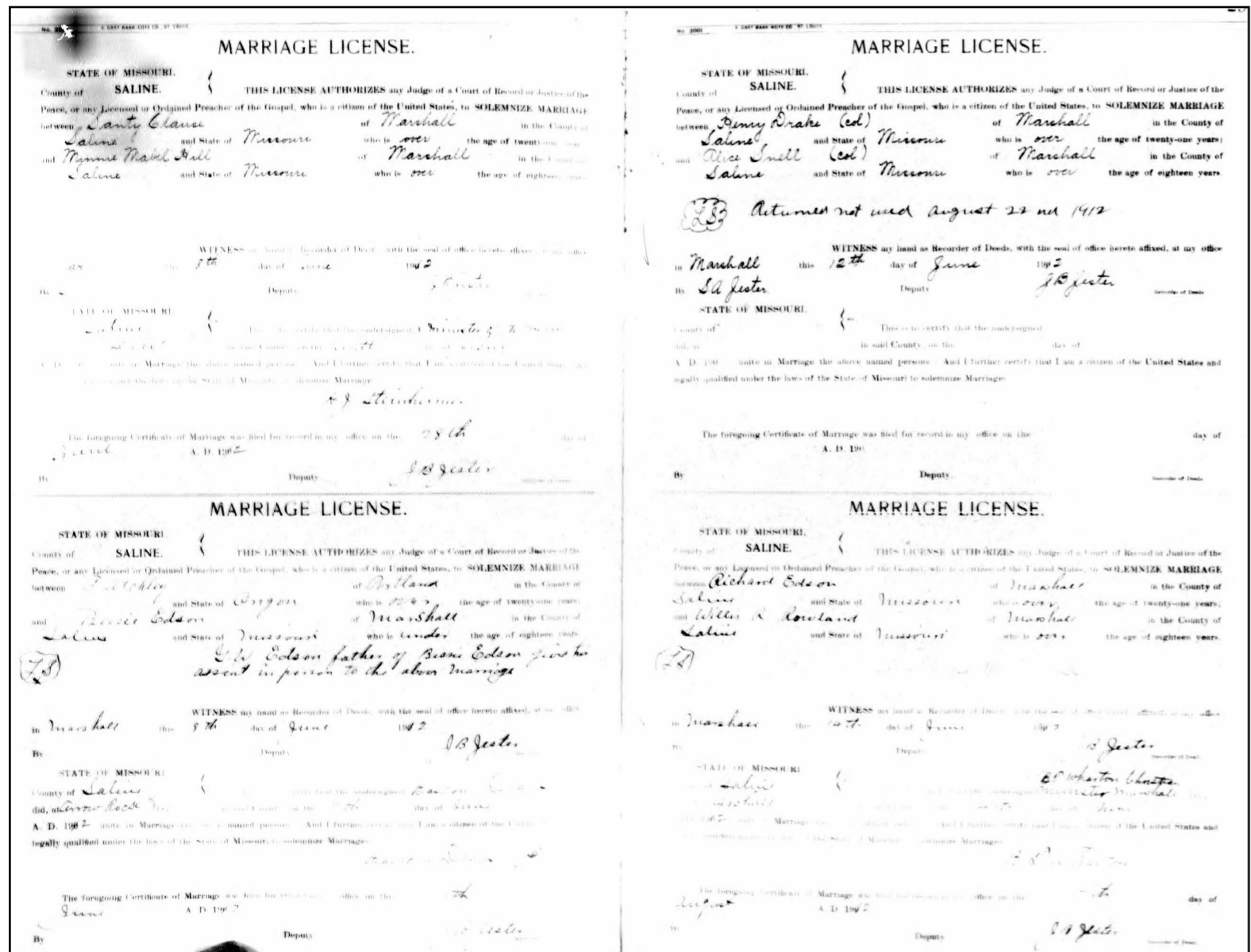


Ten years later, and the 1910 US federal census reveals Santa as a single independent man aged 23, still living in Liberty Township, but working as a 'hired man' farm labourer on the general farm of a David F. Fleshman [Whose surname is very likely an anglicization of the German "Fleischman", so we may suspect a strong German-derived population in the area] (Fig. 3).

		Matthew E.	Daughter	F	W	21	8		Missouri	Missouri	Virginia
		Edward S.	Daughter	F	W	18	8		Missouri	Missouri	Virginia
		Edmond S.	Daughter	F	W	15	8		Missouri	Missouri	Virginia
42	42	Olgaue	Sister	M	W	23	8		Missouri	Missouri	Missouri
		Alvin H.	Head	M	W	52	11	32	Missouri	Indiana	Indiana
		Elizabeth B.	Wife	F	W	51	11	32	Nebraska	Virginia	Nebraska
		Marquette	Daughter	F	W	19	8		Missouri	Missouri	Nebraska

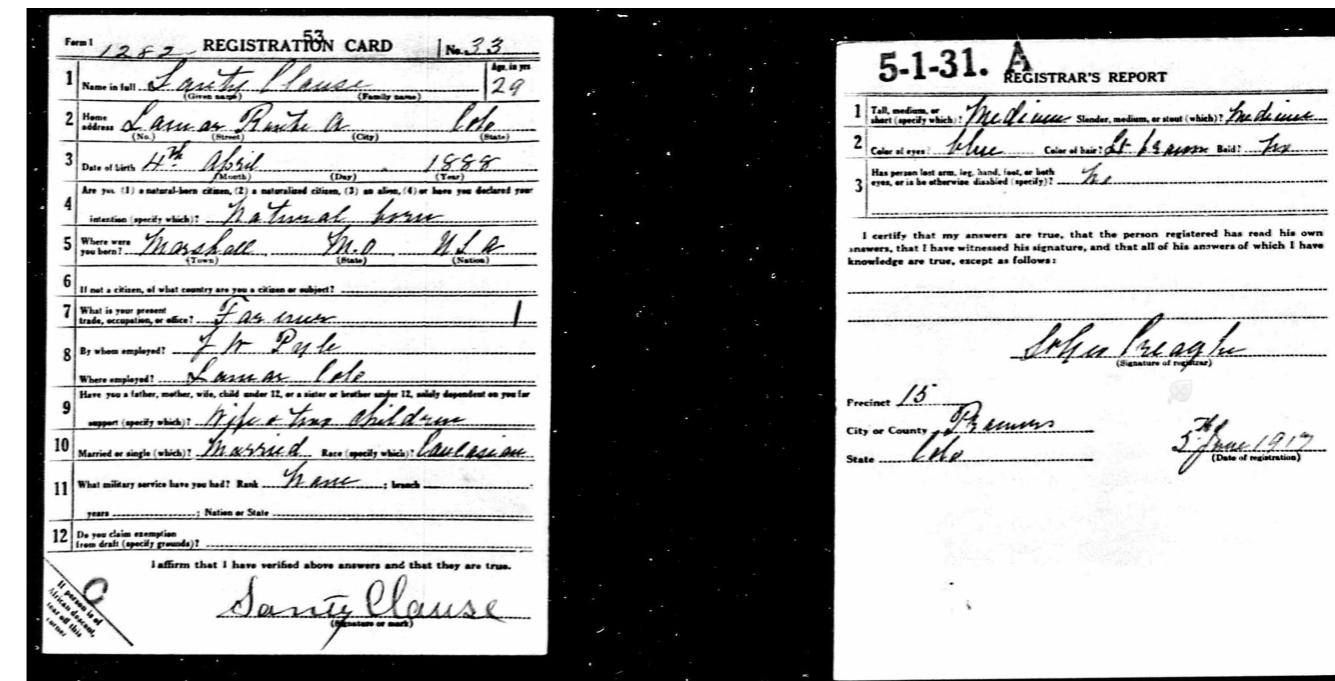
^ Figure 3 Santa Clause [fourth from bottom] in the 1910 US federal census as a farm labourer on the Fleshman farm in Liberty Township of Saline, Missouri. Image courtesy of Findmypast.

As a farm hand, Santa didn't stay single for long. On 28 June 1912 in Marshall city in Saline County (Missouri) he married Minnie Mabel Hill, who was 18 years old and also from Saline. The scan of the marriage record on Ancestry.com is quite faint, but you can see Santa and Minnie on the top left page, with Santa's name spelled as "Santy" (Fig. 4).



^ Figure 4 The 28 June 1912 marriage license of Santy Clause and Minnie Mabel Hill. Image (very faint) courtesy of Ancestry.com.

Santa and Minnie's quiet farming existence lasted only some 5 years when World War 1 broke out and Santa was drafted in to help with the war effort in 1917. He is 29, married, but has moved state and is now living as a farmer in the Lamar area of Prowers County in Colorado. He is listed (and signs his name) on his 5 June 1917 Draft Card as "Santy Clause" (Fig. 5). For some reason, Santa's Missouri birth record is not easy to locate online, so his Draft Card is the first evidence I have seen giving his exact birth date as 4 April 1888 and that he was born specifically in Marshall city in Saline County.



^ Figure 5 The 5 June 1917 WWI Draft Registration card for Santy Clause. Image courtesy of Ancestry.com.

Santa gets through WW1 - I am not sure of his exact role - and appears on the 1920 US census (Fig. 6). However, things on this census look odd (genealogists take note). Santa (named as "Santy") is living at the house of one of his married younger brothers, Earl, on a farm in the Blackwater Township of Pettis County (Missouri), but he is listed not as a "brother" but as a "boarder". Furthermore, Santa is listed as single, which he certainly was not. But where is his wife? He is still a farm labourer, as is his brother Earl and, in addition, living with them all is another younger brother, Harvey. Thus, either the enumerator got a bit confused, marking Santa as single, or the person he got the information from didn't know much about Santa (or the enumerator was deliberately misled!).

1		Telford (Fr)	Son	M	W	21	8		Missouri	Missouri	Missouri
2		Barnes Ira E	Boarder	M	W	26	WA		Missouri	Missouri	Missouri
3		Dawson Jess	Boarder	M	W	26	8		Missouri	Missouri	Missouri
4	FM 85	Carrie O'Blair	Head 1 W	F	W	29	71		Missouri	Missouri	Missouri
5		Maudie	Wife	F	W	23	71		Missouri	Missouri	Missouri
6		Mattie Thomas	Daughter	F	W	3	8		Missouri	Missouri	Missouri
7		Orlano	Son	M	W	24	8		Missouri	Missouri	Missouri
8		Allice	Daughter	F	W	20	8		Missouri	Missouri	Missouri
9	FM 86	Carrie Seigler	Head 1 W	F	W	55	71		Missouri	Missouri	Missouri
10		Harvey	Wife	F	W	53	71		Missouri	Ireland	English
11	FM 87	Clause Earl	Head 1 W	M	W	25	71		Missouri	Missouri	Missouri
12		Beatha Mae	Wife	F	W	18	71		Missouri	Missouri	Missouri
13		Clause Harvey	Boarder	M	W	18	8		Missouri	Missouri	Missouri
14		Clause Santy	Boarder	M	W	31	8		Missouri	Missouri	Missouri
15	FM 88	Bodystat Edmond	Head 1 W	M	W	35	71		Missouri	Germany	German
16		Lydian	Wife	F	W	38	71		Missouri	Germany	German
17		Harry	Son	M	W	12	8		Missouri	Missouri	Missouri
18		Clarence	Son	M	W	10	8		Missouri	Missouri	Missouri
19		Ervin	Son	M	W	8	8		Missouri	Missouri	Missouri

^ Figure 6 Santy Clause on the 1920 US federal census, not with his wife and family but with two of his brothers at farm number 87 in Blackwater Township, Pettis County, Missouri.

Ten years later on the 1930 US census (Fig. 7) Santa is going under the name "Santa" and "Claus" (no 'e') and is with his wife, Mabel (who is here going under her middle name), and has a burgeoning family of five sons and one daughter. They are all living in a small rented house on South Redman Avenue in Marshall City in Saline County. Comparing this census with the 1920 one, we see that Santa has had at least two children who were born before 1920, but where were they (and his wife) in 1920 and why was he not with them? Suffice to say, everybody is back together in 1930. Santa now leaves behind the life of farm labourer and is now working as a labourer on a river construction project.

Santa has to be admired for his perseverance at keeping a roof over the family's

head. On the 1940 US census he is living at 796 West Jackson Street in another small rented house in Marshall city. He is listed as 52 years of age and working as a sewer man on a drainage works. He now has seven children and wife Minnie to support and, in a turnaround of fortunes, Santa is head of the household but, in addition to his own large family, there is also younger brother Earl (now 46 and widowed) living with him - which is a turnaround from the 1920 US census! There is, in addition, a brother-in-law there as well (Elbert Hill, aged 62 and also widowed). That's 11 people in one small house. This says a lot about Santa: he is a very generous and kind-hearted man who will let relations who seem to have fallen on hard times themselves live with him and his own large family, even though space is obviously very tight.

Serial Number	Name	Relationship	Age	Sex	Marital Status	Occupation	Value	State
1236	James	Head	7	M	W		500	Missouri
273	Donna	Head	62	M	W			Missouri
323	Santa	Head	42	M	W		15	Missouri
274	Mabel	Wife-H	36	F	W			Missouri
	William	Son	15	M	W			Missouri
	Raymond	Son	12	M	W			Colorado
	Fred	Son	9	M	W			Missouri
	Joseph	Son	6	M	W			Missouri
	James	Son	3	M	W			Missouri
	Dorothy	Daughter	0	F	W			Missouri
1361	William	Head	47	M	W		1200	Missouri
275	Viola	Wife-H	32	F	W			Missouri
325	Dloyd	Son	14	M	W			Missouri
	Claud	Son	10	M	W			Missouri
	Laura	Daughter	9	F	W			Missouri
	Marvin	Son	6	M	W			Missouri
	Corina	Daughter	4	F	W			Missouri
	Willbur	Son	3	M	W			Missouri
	Melvin	Son	1	M	W			Missouri
	Ernest	Lodger	46	M	W			Kansas

^ Figure 7 Santa Claus on the 1930 US federal census with his wife and 6 children living on South Redman Avenue in Marshall City (Marshall Township in Saline County). This is the first census on which he is not a farm labourer - he is working on a river construction. Image courtesy of Findmypast.

REGISTRATION CARD—(Men born on or after April 28, 1877 and on or before February 16, 1897)

SERIAL NUMBER 2441 1. NAME (Print) SANTA (NONE) CLAUS ORDER NUMBER \_\_\_\_\_  
 U \_\_\_\_\_ (First) (Middle) (Last)  
 2. PLACE OF RESIDENCE (Print) 796 WEST JACKSON MARSHALL MO.  
 (Number and street) (Town, township, village, or city) (County) (State)  
 [THE PLACE OF RESIDENCE GIVEN ON THE LINE ABOVE WILL DETERMINE LOCAL BOARD JURISDICTION; LINE 2 OF REGISTRATION CERTIFICATE WILL BE IDENTICAL]  
 3. MAILING ADDRESS SAME  
 (Mailing address if other than place indicated on line 2. If same insert word same)  
 4. TELEPHONE NONE 5. AGE IN YEARS 54 6. PLACE OF BIRTH Saline County  
 (Exchange) (Number) (Town) (Mo.) (Day) (Yr.) (State or country)  
 DATE OF BIRTH April 4 1888 Mo.  
 (Mo.) (Day) (Yr.) (State or country)  
 7. NAME AND ADDRESS OF PERSON WHO WILL ALWAYS KNOW YOUR ADDRESS Mr. Raymond Claus - same address  
 8. EMPLOYER'S NAME AND ADDRESS self  
 9. PLACE OF EMPLOYMENT OR BUSINESS minister  
 (Number and street or R. F. D. number) (Town) (County) (State)  
 I AFFIRM THAT I HAVE VERIFIED ABOVE ANSWERS AND THAT THEY ARE TRUE.  
Rev. Santa Claus  
 (Registrant's signature)  
 D. S. S. Form 1 (Revised 4-1-42) (over) 16-21630-2

^ Figure 8 The WWII Registration Card for Santa Claus. Santa has now left the life of a labourer behind and is now a Minister of the Church. And note his signature: "Rev. Santa Claus". Image courtesy of Ancestry.com.

World War II starts. And Santa has a very big surprise in store. His World War II Draft Card states he is 54 (his birth date is consistently 4 April 1888), still living at 796 West Jackson in Marshall, but he was no longer working in the sewers. He is a self-employed Minister of the Church, and he signs himself "Rev. Santa Claus" (Fig. 8).

Minnie Mabel Clause, Santa's wife, passed away 29 January 1944 of a haemorrhage of the stomach caused by a perforated ulcer. Her death certificate is very informative and gives both her parents' names, that they were both from the UK, and gives her exact date of birth (and other information). Santa later remarries, this time to a Viola Margaret Clark, and he continued to lead the life of a Reverend for another decade. There are stories on the internet

about people who remember getting married by Rev. Santa Claus.

Santa Claus himself passed away in 1957 at 796 West Jackson in Marshall (Saline, Missouri) from untreated uremia on, of all days, April 1. He was aged 68. His death certificate (Fig. 9) lists him as a "Retired Minister". The informant's name is given as "Mrs Santa Clause". Genealogists also take note here: his death certificate says that he was never in the army, despite his being drafted in both World Wars [unless something else is going on here and he served in a non-military capacity], and that he had no US social security number: this he definitely did, and it was 487161823. The lesson is that, ideally, every piece of information on a document, in part or in whole, should be independently corroborated.

THE DIVISION OF HEALTH OF MISSOURI  
STANDARD CERTIFICATE OF DEATH

11723

FILED APR 8 - 1957

State File No. ....

WRITE PLAINLY—USING UNFADING BLACK INK—MAKE A PERMANENT RECORD

BIRTH NO. ....		REG. DIST. NO. <u>324</u>		PRIMARY REG. DIST. NO. <u>3072</u>		Registrar's No. <u>54</u>	
1. PLACE OF DEATH a. COUNTY <u>Saline</u>				2. USUAL RESIDENCE (Where deceased lived. If institution: residence before admission). a. STATE <u>Missouri</u> b. COUNTY <u>Saline</u>			
b. CITY OR TOWN <u>Marshall</u>		c. CITY OR TOWN <u>Marshall</u>		c. LENGTH OF STAY (in this place) <u>18 yrs</u>		d. Is Residence within limits of a city or incorporated town? <input checked="" type="checkbox"/> Yes <input type="checkbox"/> No	
3. FULL NAME OF HOSPITAL OR INSTITUTION <u>796 W. Jackson</u>				e. STREET ADDRESS (If rural, give location) <u>796 W. Jackson 09720</u>			
3. NAME OF DECEASED (Type or Print) a. (First) <u>SANTA</u>		b. (Middle) <u>None</u>		c. (Last) <u>CLAUSE</u>		4. DATE OF DEATH (Month) (Day) (Year) <u>April 1, 1957</u>	
5. SEX <u>Male</u>		6. COLOR OR RACE <u>White</u>		7. MARRIED, NEVER MARRIED, WIDOWED, DIVORCED (Specify) <u>Married</u>		8. DATE OF BIRTH <u>Apr. 4, 1888</u>	
9. AGE (In years last birthday) <u>68</u>		10a. USUAL OCCUPATION (Give kind of work done during most of working life, even if retired) <u>Retired</u>		10b. KIND OF BUSINESS OR INDUSTRY <u>Minister</u>		11. BIRTHPLACE (City and State or Foreign Country) <u>Saline Co., Missouri</u>	
12. CITIZEN OF WHAT COUNTRY? <u>U.S.A.</u>		13a. FATHER'S NAME <u>William Clause</u>		13b. MOTHER'S MAIDEN NAME <u>Henretter Samuels</u>		14. NAME OF HUSBAND OR WIFE <u>Viola M. Clause</u>	
15. WAS DECEASED EVER IN U.S. ARMED FORCES? (Yes, no, or unknown) (If yes, give war or dates of service) <u>No</u>		16. SOCIAL SECURITY NO. <u>None</u>		17. INFORMANT'S SIGNATURE OR NAME ADDRESS <u>Mrs Santa Clause Marshall, Mo.</u>			
18. CAUSE OF DEATH Enter only one cause per line for (a), (b), and (c) <u>Uremia</u>				MEDICAL CERTIFICATION			
I. DISEASE OR CONDITION DIRECTLY LEADING TO DEATH* (a) <u>Uremia</u>				INTERVAL BETWEEN ONSET AND DEATH			
*This does not mean the mode of dying, such as heart failure, asthma, etc. It means the disease, injury, or complication which caused death.				II. OTHER SIGNIFICANT CONDITIONS			
19a. DATE OF OPERATION				19b. MAJOR FINDINGS OF OPERATION			
20. AUTOPSY? <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO		21a. ACCIDENT SUICIDE HOMICIDE (Specify)		21b. PLACE OF INJURY (e.g., in or about home, farm, factory, street, office bldg., etc.)		21c. (CITY, TOWN, OR TOWNSHIP) (COUNTY) (STATE)	
21d. TIME OF INJURY		21e. INJURY OCCURRED WHILE AT WORK <input type="checkbox"/> NOT WHILE AT WORK <input type="checkbox"/>		21f. HOW DID INJURY OCCUR?			
22. I hereby certify that I attended the deceased from <u>Jan 1, 1957</u> , to <u>April 1, 1957</u> , that I last saw the deceased alive on <u>April 1, 1957</u> , and that death occurred at <u>12:20 Pm.</u> , from the causes and on the date stated above.							
23a. SIGNATURE (Degree or title) <u>James A. Reed M.D.</u>		23b. ADDRESS <u>Marshall, Mo.</u>		23c. DATE SIGNED <u>4-2-57</u>			
24a. BURIAL/CREMATION, REMOVAL (Specify) <u>Burial</u>		24b. DATE <u>4-3-1957</u>		24c. NAME OF CEMETERY OR CREMATORY <u>Blue Lick Cem.</u>		24d. LOCATION (City, town, or county) (State) <u>Saline Co., Mo.</u>	
DATE REC'D BY LOCAL REG. <u>4-3-57</u>		REGISTRAR'S SIGNATURE <u>Cecil H. Reed</u>		25. FUNERAL DIRECTOR'S SIGNATURE ADDRESS <u>Harry Herschberger Marshall, Mo.</u>			

^ Figure 9 The very informative death certificate of Santa Clause. If I read it correctly, he died 1 April 1957 from uremia. Image courtesy of Ancestry.com.

Santa is buried in Blue Lick Cemetery, a very rural cemetery on the outskirts of Marshall city (Fig. 10).

Bless you, Santa.



> Figure 10 Santa's gravestone in Blue Lick Cemetery near Marshall City. Photo copyright Bill Clause.

## Part 2. The Irish Origin of Santa Claus

Santa's parents were William Clause and Henrietta (aka 'Rittie' aka 'Birthie') Samuels (Fig. 11). William was born 28 February 1856 in Saline County (Missouri) and died 25 April 1917, also in Saline. Like his son Santa (and many other family members), he is buried in Blue Lick Cemetery.

William's life can be traced using the US censuses, too. In 1880 he is "William Klaus", a married man but living alone as a boarder at 66 Minnesota Street in the City of St Louis (Missouri) and working as a labourer. He himself was born in Mis-

souri, but this census says that his father and his mother both come from Germany. No obvious Irish origins.

The experienced genealogist, however, will know to examine other censuses and not believe only one. And when one looks at other censuses, the situation gets more complicated. On the 1900 US census, William has his father from Germany, but his mother from Missouri. On the 1910 US census, William has his father from Germany, but his mother from Wisconsin.

Will & Rittie Clause. Will is Emily Clause Gordon's Brother. Will & Rittie had a son named Santa Clause.



^ Figure 11 A photo of Santa's parents, William Clause and Henrietta Samuels. Photo originally uploaded to public Ancestry.com family tree of 'Wallfables' (of Lee's Summit, Jackson County, Missouri).

According to his official death certificate (Fig. 12), William Clause was born 28 February 1856 and died 25 April 1917 of typhoid fever. American death certificates are usually a font of information. Not this one. William's place of birth and all the names and the places of birth of both his parents are all given as "Unknown": unfortunately, the informant is almost certainly not a member of the family. Despite the pronoun 'He' elsewhere on the certificate, they have his sex down as 'Female'! So, again, be careful when looking at official documents. But we do know from the censuses that he was born in Missouri and spent a large part of his life in Saline County. Bearing in mind that his father is consistently given as from Germany but that his mother could be from either Germany,

Missouri, or Wisconsin, what do pre-1880 censuses say about William before he was married [also remembering to give a few years plus-or-minus on his estimated birth of 1856]?

I could not find the family on the 1870 US census, so I made a leap back to the 1860 census when William would have been about 5 years old. And in the most likely family, we find William himself as a young boy and living with his own parents, Alex (Alexander) and Sally (which could be more properly Sarah) and a multitude of siblings (a Joseph born 1843 in Wisconsin, and younger siblings Margaret, Hannah, Matilda, John, Mathew and Emily). It is worth noting that on different censuses, the surname can be Claus/Clause/Klaus.

This looks promising, but some corroboration would be good. I eventually found Sarah, William's mother, in the 1880 census in the Russell Township in Camden County (Missouri) as widowed and living with her now-married son Joseph and his young family. And the birth year of this Joseph is 1845 in Wisconsin which, within error, is the same as that of son Joseph on the earlier 1860 census. So, William's parents (Santa's grandparents) are indeed Alexander Clause born in Germany, a farmer (and deceased by 1880), and a Sarah born in Missouri around 1824. Frustratingly, the 1880 census does not give the places

of birth of either of Sarah's parents. But it does give some cousins of the Clauses who are also living with the group: John Haines and Middleton Haines. All potentially useful clues.

A hunt for Alex and Sarah's marriage was a success in that I found the index for it (Fig. 13). This revealed that she was born Sarah Fanning. Now *that* surname should cause readers' ears to prick up. Thus, Alexander Clause marries Sarah/Sally Fanning on 13 March 1842 in Grant, Wisconsin. Sarah herself is from Ralls (Missouri), and she dies around 1880 in Camden (Missouri).

N. B.—Every item of information should be carefully supplied. AGE should be stated EXACTLY. PHYSICIANS should state CAUSE OF DEATH in plain terms, so that it may be properly classified. Exact statement of OCCUPATION is very important.

1 PLACE OF DEATH		MISSOURI STATE BOARD OF HEALTH BUREAU OF VITAL STATISTICS CERTIFICATE OF DEATH	
County	Saline	Registration District No.	798
Township or Village or City	Black Water Belt Fork	File No.	17350
		Primary Registration District No.	6041
		Registered No.	121
2 FULL NAME		3 SEX	
William Clause		Female	
PERSONAL AND STATISTICAL PARTICULARS		MEDICAL CERTIFICATE OF DEATH	
4 COLOR OR RACE	5 SINGLE MARRIED WIDOWED OR DIVORCED	6 DATE OF BIRTH	7 AGE
White	Married	Feb 28 1856	61 yrs 1 mos 27 da
8 OCCUPATION		9 BIRTHPLACE	
Farmer		Unknown	
10 NAME OF FATHER		11 BIRTHPLACE OF FATHER	
Unknown		Unknown	
12 MAIDEN NAME OF MOTHER		13 BIRTHPLACE OF MOTHER	
Unknown		Unknown	
14 THE ABOVE IS TRUE TO THE BEST OF MY KNOWLEDGE			
(Informant) J. J. Bizzanti			
(Address) Marshall Mo			
15 Filed Apr 29 1917		16 REGISTRAR	
L. I. Shuer		R. W. Campbell	
17 DATE OF DEATH		18 CAUSE OF DEATH	
April 25 1917		Typhoid fever	
19 PLACE OF BURIAL OR REMOVAL		20 UNDERTAKER	
Blue Lick Cem		R. W. Campbell	

## Wisconsin, Compiled Marriages for Select Counties, 1835-1900

- Add or update information
- [Report a problem](#)

Name: Alexander Claus

Spouse: Sarah Fanning

Marriage Date: 13 Mar 1842

County: Grant

State: WI

Save

^ **Figure 13** Index record for the 13 March 1842 marriage in Wisconsin between Alexander Clause and Sarah Fanning, Santa's paternal grandparents. Image courtesy of Ancestry.com.

< **Figure 12** The 25 April 1917 death certificate of William Clause (Santa's father) who died of typhoid fever and was buried in Blue Lick Cemetery in Marshall City. Image courtesy of Ancestry.com.



# Bryant Fanning I

in the [U.S., Find A Grave Index, 1600s-Current](#)

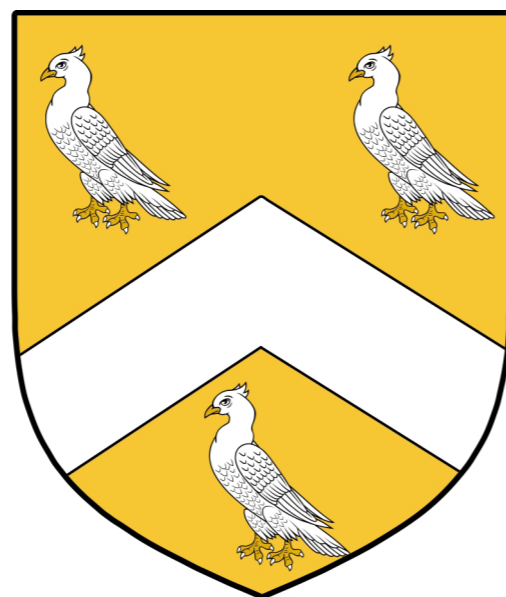
Name: Bryant Fanning I  
Birth Date: 1698  
Birth Place: Amelia County, Virginia, United States of America  
Death Date: 26 Feb 1765  
Death Place: Amelia County, Virginia, United States of America  
Has Bio?: Y  
Father: [Laughlin Terry Fanning](#)  
Mother: [Elizabeth Fanning](#)  
Spouse: [Elizabeth Fannin](#)

< **Figure 16** Index record for the death of Bryant Fanning I (Santa's great-great-great-grandfather), giving his parents' names. Note that the trail of these Fannings on Find A Grave is not universally accepted by all researchers into this particular Fanning line. Image courtesy of Ancestry.com.

around 1620 in County Kilkenny (Ireland). However, there is some DNA discussion about this Edmond Fanning, and it seems his genetic group is different to that of the Bryan Fanning group, so maybe he is not the ancestor [despite a trail of Fannings on FindAGrave suggesting that he is]. A third group consider Bryan Fanning I as being born not in Charles City (Virginia) but in County Mayo (Ireland) and it is he that is the Irish emigrant, leaving Mayo around 1720 to go to the Virginia Colony.

The conclusion is that Santa Claus does, indeed, have Irish ancestry; it is on his paternal grandmother's side; he is a branch of the Fannings. But two outstanding questions remain to be unequivocally answered. First, which specific ancestor is the Irish emigrant: Is it his 4x great-grandfather Bryan I, or his 5x great-grandfather Laughlin, or someone even further back? Second, did the family come from Tipperary or from Mayo or from Kilkenny? Can any genealogists out there give a definitive answer?

**Merry Christmas Everybody  
and a have a Happy New Year!**



**The Fanning coat of arms.** The name 'Fanning' is an anglicization of the Irish name *O'Fionnain*, and the sept originated in County Mayo. Considering Santa's own life and outlook, the meanings of the elements of this coat of arms are remarkably appropriate: the white colour (of the chevron) denotes peace and sincerity; the yellow/gold background denotes generosity; the chevron shape itself denotes protection; and the doves denote peace and loving constancy. Meanings taken from [www.irishsurnames.com](http://www.irishsurnames.com).

## Sources used in this Article:

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Findmypast.ie

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## Stop Press Appendix: Santa's Grandson Bill Clause Contributes A Photo

After this article had already been submitted, I had the very good fortune – and great pleasure – to talk to one of Santa Claus's grandsons, William 'Bill' Clause. As well as an enjoyable and informative phone conversation, Bill generously sent me some pictures he took from a remarkable family heirloom scrapbook of newspaper cuttings and other memorabilia that mainly Santa himself had put together for posterity [Readers: see Deirdre Breen's article in this issue for another classic demonstration of the immense value of keeping a scrapbook]. Figure 17 is one photo from that scrapbook, which also features on the front cover of this issue. The photo is of Santa, and his family, receiving a cheque that had been sent from actress Mae West (Fig. 18).



^ **Figure 17** The headline reads: “There Is A Santa Claus! No Longer Room for Doubt”. The accompanying text reads as follows: “Meet Santa Claus of Marshall, Mo, as his wife and children look on. Santa receives check for \$250 sent by Mae West so he will be able to buy stamps and answer letters sent to him by children. Floyd Davis, movie theatre operator, makes presentation. Foto right, Santa, a carpenter-plumber, at work. (He’s son of Mr. and Mrs. William Claus.)”. Photo copyright Bill Clause.



^ **Figure 18** Photo of actress Mae West taken in 1936 at very roughly the time that she sent Santa Claus a cheque for \$250. Photo is a publicity portrait in the public domain.

# The Genealogical Publishing Company

## Book Excerpt

### *A Guide to Irish Parish Registers*

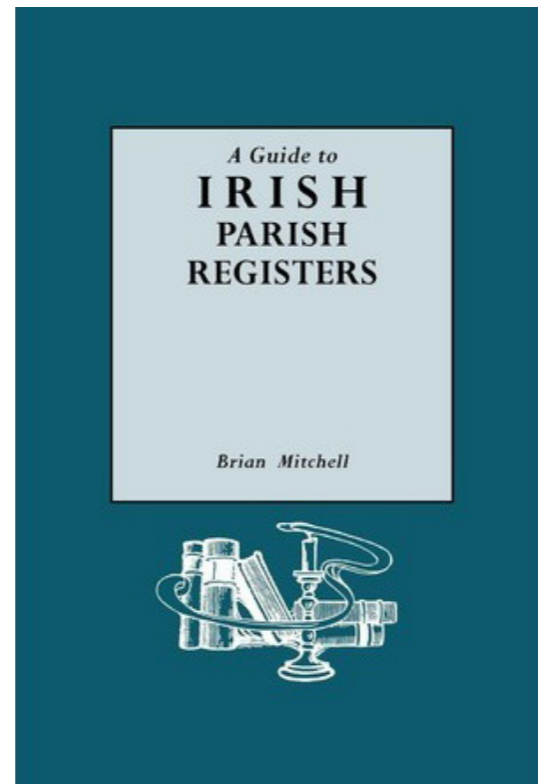
By Brian Mitchell

Original publication date: 1988

Reprint: 2009

Pages: 151

ISBN: 978-0-8063-1215-6



## Genealogical.com Publishers: Genealogical Publishing Company; Clearfield Company

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The remaining titles at Genealogical.com contain millions of individuals and their families. Here, you will find books focused primarily, but not entirely, on families who settled in America east of the Mississippi River and mostly along the Eastern

Seaboard. Almost all these families arrived before the Civil War and the majority did so prior to 1800. This collection consists of compiled genealogies and source record collections, which include records of birth, death, marriage, land ownership and transfer, probate, military service, and immigration.

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Approximately 750 of our titles are also available in e-book format.

## Publisher's Introduction to *A Guide to Irish Parish Registers*:

This work tells you which Irish parish registers exist (all denominations), their starting dates, and where and how they can be located, and it links them to Griffith's Valuation of Ireland, the great survey of property holders taken between 1848 and 1864.

The civil parish, rather than the church parish, was the basic unit for the administration of records in Ireland. Most important Irish records—parish records of birth, marriage, and death, for instance, and Griffith's Valuation—are either organized along civil parish lines or, as in the case of Catholic parish records, which are organized by diocese, can be tied into civil parish records for further research.

Here are located churches of all denominations, including Roman Catholic, and given is the earliest date of their registers.

In tabular form, in alphabetical order in each of the thirty-two counties, is the name of the civil parish; the name of the Church of Ireland parish (if different), and the earliest baptism entry in the registers; the Roman Catholic parish and the earliest baptism or marriage entry in the registers; the Presbyterian congregation and its earliest baptism entries; and, if registers of dissenting churches are extant (Quaker, Methodist, Congregationalist, Baptist, etc.), it gives the beginning of their registers. It also provides map references to Mr. Mitchell's *New Genealogical Atlas of Ireland* and to the maps accompanying the householders' index to *Griffith's Valuation*. This makes parish records and Griffith's Valuation compatible, for they can be identified by the same administrative division—the civil parish.

### **Editor's note:**

I have chosen this book for excerpting because, as a practicing genealogist at the Irish Family History Centre, I use it extensively and daily [That is, during non-COVID-19, normal, working hours]. It is extremely useful and, in my opinion, all genealogists – and especially those working outside of Ireland itself – should have a copy. Why? For two reasons. First, it tells you how far back all parish records of all the religious denominations go in an easily viewable table format and it tells you the vital geographic names of the parishes so one can cross correlate between civil records and religious records. Second, when one knows how to use it, you can use the information here to link into Griffith's Valuation and so be able to find on a map the area where your ancestor came from. But for me, the most important aspect is that here, in one place, one can clearly see the problems in geography that anyone with Irish ancestry will face. For example, you may know that your Catholic ancestor came from the civil parish of Warrenpoint in County Down. But to find the religious records for this ancestor, if you search under 'Warrenpoint' you will possibly miss everything. You need to search under the completely different geographic location name of 'Clonallon', which is the Catholic equivalent religious parish name for the civil (i.e., state) parish name for Warrenpoint. You'd never guess this. And this is a *very* common situation across all Ireland. And Mitchell's book is one of the best at telling you this crucial information.

# Book Excerpt 1

## Part of the Introductory Text (pages v–vi)

### INTRODUCTION

The Griffith's Valuation or Primary Valuation of Ireland and parish registers of baptisms, marriages and burials are perhaps the two most important sources for genealogical research in Ireland. This book attempts to make a search of these records more rewarding for the researcher. By listing the commencement date of all parish registers, it is now possible to identify all churches located in every civil parish in Ireland. As the Griffith's Valuation was compiled on a civil parish basis this means that a researcher using Griffith's Valuation can identify the churches of all denominations and the commencement date of their registers. This book makes the Griffith's Valuation and parish registers compatible, as they can both now be identified by the same administrative division—the civil parish.

### THE GRIFFITH'S OR PRIMARY VALUATION OF IRELAND

This survey was carried out under the direction of Sir Richard Griffith between 1848 and 1864. It is a record of extreme importance owing to the absence of census records of the nineteenth century for most parishes in Ireland. Remnants of the 1821, 1831, 1841 and 1851 censuses do survive for some parts of counties Antrim, Cavan, Fermanagh and Londonderry. The year 1901, however, is the very first year for which a complete census return for all Ireland exists. The Griffith's Valuation, therefore, assumes an impor-

tance that it wouldn't otherwise have. It was, furthermore, carried out at a time when the population of Ireland was in sharp decline, with heavy emigration to North America and Australia. The Griffith's Valuation is a comprehensive record in that it lists all property holders, no matter how insignificant the amount of land or size of house they occupied. This survey may, therefore, be the last official record of many who emigrated to the New World.

With the maps accompanying the householder's index to the Griffith's Valuation—compiled by the National Library of Ireland in the 1960s—it is possible to locate all baronies and all civil parishes and their relationship to one another. However, the map reference numbers in the maps accompanying the householder's index don't correspond with the numbers in the *New Genealogical Atlas of Ireland* by Brian Mitchell (Genealogical Publishing Company, 1986). In the Griffith's maps the parishes are numbered in a numerical sequence within baronies, while in the latter civil parishes are numbered in alphabetical order. For example, in the *New Genealogical Atlas* All Saints Parish is number 2 in the County Donegal maps, while it is number 29 in the map accompanying the householder's index.

Each civil parish listed in this book is preceded by the number used in the *New Genealogical Atlas* and followed by the map reference number in the householder's index. This book, therefore, can be used with both the *New Genealogical Atlas* and with the Griffith's Valuation maps.

### PARISH REGISTERS

Civil registrations of births, deaths and Roman Catholic marriages didn't begin until 1864 in Ireland. Protestant marriages, however, were registered from 1845. Before these dates baptism, marriages and burial details of an ancestor will be found in parish registers. As birth, marriage and death certificates are indexed on an all-Ireland basis, it is probably fair to say that parish registers lose their importance with the introduction of civil registration. For the first half of the nineteenth century and before, parish registers are an indispensable source of information for the genealogist.

The relevance of parish registers to Americans tracing their ancestry is easily demonstrated by the following example. The baptismal records for the Second Garvagh Presbyterian Church began in 1830. The first page of the register contains the baptismal entries for twenty-one children and note, "10 of these went to America, 5 dead, 6 in congregation." In other words, nearly one-half of the children baptised emigrated to America. One wonders how many descendants of these ten children born in the small County Londonderry town of Garvagh in 1830 are now living in the States?

At present a major difficulty with the use of church registers is identifying which registers exist for each civil parish and their dates of commencement. The Church of Ireland and Roman Catholic churches have a well-defined parish network which in the case of the Catholic Church does not correspond with either the names or the boundaries of the civil parishes. The Church of Ireland parishes largely coincide with that of the civil parishes and retain the civil parish name. The Presbyterian Church does not have a parish structure as such. Congregations generally formed where there was sufficient demand from local Presbyterian families. In those areas with a high

Presbyterian population there could be many Presbyterian meeting houses. For example, the civil parish of Ballymore in County Armagh had six Presbyterian congregations by the middle of the nineteenth century. By contrast, in County Wicklow, with fifty-seven civil parishes, there was only one Presbyterian congregation—at Bray. The other Protestant dissenting denominations formed where there were enough like-minded people.

This book locates churches of all denominations, including Roman Catholic parishes, within their civil parish in the middle decades of the nineteenth century and provides the earliest commencement date of all registers.

**[Editor's note:** The introduction of the book goes on to specifically discuss a range of important aspects to be aware of for each of the religious denomination parish record types. On the grounds that most of the population was Roman Catholic and that the *majority* of people looking for their Irish ancestors are descended from Catholics, I here include the final few paragraphs of Mitchell's Roman Catholic parish record section.]

### ROMAN CATHOLIC REGISTERS [pages x–xi]

There are a few points to bear in mind when making use of the Catholic parish listing. Firstly, the same Catholic parish can be known by more than one name. This makes for obvious difficulties. For example, the Catholic parish of Courageen, on the County Tipperary/Offaly border, and named thus in Thom's ecclesiastical directory of 1854 against Killaloe Diocese, is identified as Bourney and Corbally in the

National Library list. The Irish Catholic Directory can help overcome this problem as it lists in brackets after a parish the historical name of the parish.

Secondly, it is possible for different parishes in different parts of Ireland to have the same name. For example, there are four Catholic parishes of Donaghmore spread throughout Ireland, namely in Armagh Diocese, County Tyrone, Derry Diocese, County Donegal, Dromore Diocese, County Down, and Limerick Diocese, County Limerick. If you are aware of what diocese your ancestor lived in then this should present no problem.

Thirdly, Catholic parishes frequently cross county boundaries. For example, the parish of Castlemore and Kilcolman in the Diocese of Achonry straddles three counties—Mayo, Sligo and Roscommon. A search for an ancestor, therefore, who lived on or close to a county boundary should never stop at the boundary of the county in which he lived.

Finally, when trying to identify the correct parish register to search, one must remember that within the same county

it is possible that a civil parish is not contiguous. For example, the civil parish of Ballynakill in County Galway, identified as number 13 in the *Genealogical Atlas*, is in fact split into four parts, identified as numbers 1, 19, 50 and 105 in the Galway map accompanying the householder's index. It would require the search of six Catholic parishes to cover this one civil parish. The Ballynakill civil parish identified as number 1 in the Griffith's Valuation map is served by the two Catholic parishes of Kilbride and Ballynakill in the Diocese of Tuam. The Catholic register of Glinsk and Kilbegnet in the Diocese of Elphin, commencing in 1836, covers Ballynakill, number 19, while that part of the civil parish numbered 50, falls within the parish of Moylough and Mountbellew in the Diocese of Tuam. The final part of Ballynakill, number 105, is served by two Catholic parishes, namely Ballynakill [*sic* Ballinakill] and Woodford in the Diocese of Clonfert [see Page 47 excerpt below].

The original registers of all Catholic parishes are held locally. *The Irish Catholic Directory* will identify all Ireland's parishes and the priests serving them.

## Book Excerpt 2 Four Representative Pages (and Editor's Comments)

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**Editorial Note:** The bulk of the book is 134 pages in alphabetical county-by-county order showing in tabulated form the civil parish names, the 'equivalent' religious parishes of which they comprise (in whole or in part), and the year at which the parish registers start for that religious parish. In other words, there are no parish records before that year for that parish in question: this is the date many people's backwards tracing can end.

*Abbreviations used in the examples below:*

B. = Baptist Congregation

C. = Congregationalist Congregation

GV No. = Griffith's Valuation reference number used in the county maps accompanying the householder's index.

M. = Methodist Congregation

NGA no. = *New Genealogical Atlas of Ireland* number of the civil parish.

R. P. = Reformed Presbyterian Congregation

**Blank Box** = no parish records exist for that religious denomination for that parish. Either there were never any in the first place [quite likely for Presbyterian and Other faiths in very many parishes], or, as is frustratingly most often the case for the Church of Ireland records, they were destroyed in the burning of the Public Record Office (Dublin) in 1922.

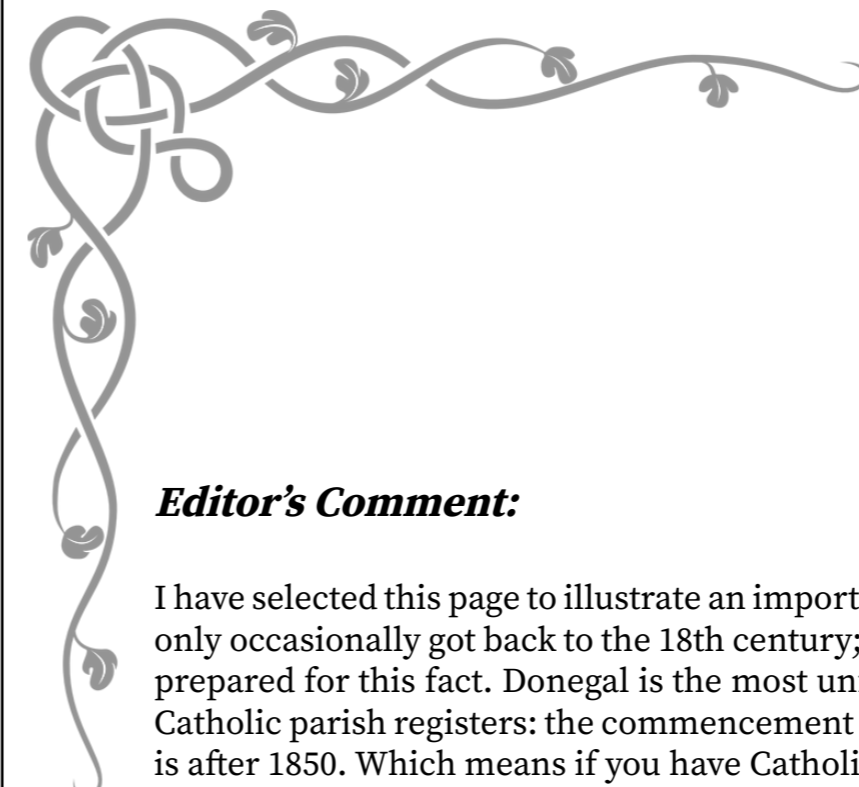
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COUNTY DONEGAL

NGA No.	CIVIL PARISH	GV No.	CHURCH OF IRELAND	ROMAN CATHOLIC	PRESBYTERIAN	OTHERS
20	Gartan	14		Termon & Gartan 1862		
21	Glencolumbkille	42	1827	Glencolumbkille 1880		
22	Inch	24	1858	Burt, Inch & Fahan 1856	Inch	
23	Inishkeel	28	1826 Glenties 1829 marriages	Ardara 1867 Inishkeel (Glenties) 1866 Kincassligh (Burtonport)		
24	Inishmacsaint	52	Finner 1815	Magh Ene (Bundoran) 1847		
25	Inver	46	1805	Inver 1861		
26	Kilbarron	51	1785	Kilbarron 1854	Ballyshannon 1836	M. Ballyshannon
27	Kilcar	43	1819	Kilcar 1848		
28	Killaghtee	45	1810	Killaghtee 1845		
29	Killea	33		All Saints, Raymorky & Taughboyne 1843		
30	Killybegs Lower	41	Ardara 1829	Ardara 1867		
31	Killybegs Upper	44	Killybegs 1787	Killybegs 1850		
32	Killygarvan	13		Killygarvan & Tullyfern 1868	Rathmullan 1854	
33	Killymard	47		Killymard 1874		
34	Kilmacrenan	15		Kilmacrenan 1862	Kilmacrenan	
35	Kilteevoge	37	1818	Kilteevogue 1855		
36	Leck	30		Conwal & Leck 1853		
37	Lettermacaward	27		Lettermacaward & Templecrone 1876		
38	Mevagh	11		Mevagh 1871	Carrigart & Creeslough 1844	
39	Mintiaghs or Barr of Inch	19		Desertegny & Lower Fahan 1864		
40	Moville Lower	5		Moville Lower 1847	Moville 1834 Greenbank 1862 (united with Moville 1959)	
41	Moville Upper	6	1812	Iskaheen & Moville Upper 1858		

31



**Editor's Comment:**

I have selected this page to illustrate an important point. Roman Catholic parish records only occasionally got back to the 18th century; most do not. And genealogists should be prepared for this fact. Donegal is the most unfortunate county in Ireland for surviving Catholic parish registers: the commencement date for the majority of Catholic registers is after 1850. Which means if you have Catholic Donegal roots, you must brace yourself for not getting very far back in time. Some Catholic parish registers, for example Glencolumbkille, don't even start until *after* national civil registration had started in 1864!

The other thing to note, as will be illustrated in the other examples and as was noted in the excerpted text above, is that it is very common that the civil parish name and the Roman Catholic parish name [or names] can be *completely* different, e.g., the civil parish of 'Mintiaghs or Barr of Inch' is the equivalent of the Roman Catholic parish of 'Desertegny & Lower Fahan'. Remember: to find records on your ancestor, you need to know something of the place names to look up. And you'd just never guess from knowing just one of those parish names that you had to also search for the other location name as well to find the records you want.

Note that the blank boxes signify no surviving parish records for the religion of the parish in question. The one plus in all this, which is also illustrated here, is that, despite the very poor time-period coverage for the Catholic records, at least they do exist: if your ancestors were Church of Ireland, half the parishes (on this page) don't have any surviving records, and less again for Presbyterian and Others.

# PAGE 43: PART OF DUBLIN CITY INDEX

DUBLIN CITY						
NGA No.	CIVIL PARISH	GV No.	CHURCH OF IRELAND	ROMAN CATHOLIC	PRESBYTERIAN	OTHERS
1	Donnybrook	68	St. Mary's, Donnybrook 1712 Irishtown or St. Matthew's, Ringsend 1812 St. John, Sandymount 1850 Baggotrath 1865	Boosterstown, Blackrock & Dundrum 1755 Donnybrook & Irishtown 1798	Sandymount 1857	
DUBLIN CITY						
2	Christ Church		1740	St. Nicholas' Without 1742		
3	St. Andrew's		1672 marriages	St. Andrew's 1742 St. Michael's & John's 1743		
4	St. Anne's		1719 marriages St. Stephen's 1826	St. Andrew's 1742		
5	St. Audoen's		1673	St. Audoen's 1747		
6	St. Bartholomew's		1868 Christ Church, Leeson Park 1867	Donnybrook & Irishtown 1798		
7	St. Bridget's		1632	St. Michael's & John's 1743 St. Nicholas' Without 1742		
8	St. Catherine's	63	1636	St. Catherine's 1740		
9	St. George's	44	1794 Rotunda Chapel 1860	St. Mary's 1734 St. Michan's 1726		
10	St. James'	60	1742 Royal Hospital, Kilmainham 1826 St. Jude, Kilmainham 1857	St. James' 1752		
11	St. John's		1619	St. Michael's & John's 1743		
12	St. Luke's		1716 marriages	St. Nicholas' Without 1742		
13	St. Mark's	67	1730	St. Andrew's 1742 Donnybrook & Irishtown 1798		
14	St. Mary's		1697 marriages	St. Mary's 1734 St. Michan's 1726		
15	St. Michael's		1656 marriages	St. Michael's & John's 1743		

## Editor's Comment:

If your ancestors came from Dublin City, no matter whether they were Roman Catholic or Church of Ireland, then you have been blessed! The records are fantastic and show the opposite extreme to that shown in Donegal.

Normally, and for most counties, Roman Catholic parish registers tend to thin out back in time around 1830. But for Dublin City we have the unique case of *all* Catholic parish records reaching back to the 18th century.

The Church of Ireland parish records – which tend to be generally very patchy because of the destruction of so many in 1922 – are also excellent here. Indeed, the commencement date for the records of St John's Parish go back to a staggering 1619, which I think is the oldest parish record date for any religious denomination in the whole of Ireland.





COUNTY GALWAY						
NGA No.	CIVIL PARISH	GV No.	CHURCH OF IRELAND	ROMAN CATHOLIC	PRESBYTERIAN	OTHERS
1	Abbeygormacan	112		Abbeygormacan & Killoran 1859		
2	Abbeyknockmoy	41		Abbeyknockmoy (No registers before 1880)		
3	Addergoole	10		Addergoole & Liskeevey 1858		
4	Ahascragh	78	1775	Ahascragh & Caltra 1840		
5	Annaghdown	36		Annaghdown 1834		
6	Ardrahan	66	1804	Ardrahan 1839		
7	Athenry	69	1796	Athenry 1858		
8	Athleague	49		Athleague & Fuerty 1808		
9	Aughrim	77	1814	Aughrim & Kilconnell 1828		
10	Ballindoon	4		Omev & Ballindoon 1838		
11	Ballymacward	46		Ballymacward & Clonkeenerrill 1841		
12	Ballynacourty	56	1838	Kilcmeen & Ballynacourty 1833		
13	Ballynakill	1, 19, 50, 105	1852	Ballynakill 1875 Kilbride 1853 Glinsk & Kilbegnet 1836 Moylough & Mountbellew 1848 Ballinakill 1839 Woodford 1821		
14	Beagh	90		Beagh 1849		
15	Belclare	30		Kilmoylan & Cummer 1813		
16	Boyounagh	18		Boyounagh & Templetoher 1838		
17	Bullaun	91		Bullaun, Grange & Killaun 1827		
18	Cargin	31		Killursa & Killower (No registers before 1880)		

**Editor's Comment:**

This page exemplifies several points, but mainly the very important one that Brian Mitchell himself noted in the main excerpt text above. Namely, that a civil parish can itself be covered by up to six Roman Catholic parishes, most with names quite different to the that of the civil parish itself, but also that some Catholic parishes can have very similar names. The exemplified case was for the civil parish of Ballynakill. The civil parish number (from the *Genealogical Atlas of Ireland*) is 13; the Griffith's Valuation numbers are 1, 19, 50 and 105; and there are parts of wholes of six different Roman Catholic parishes, two with spellings that are only marginally different but different all the same [Ballynakill and Ballinakill, each with a separate parish record start year].

The years given tell when parish records for that parish start and, hence, how far back in time one can get using these records. You can see that even adjacent parishes can have very different start dates: thus, the exact location that your ancestor came from can have a major impact on how far back in time you can trace the family. Irish genealogy is *very* location sensitive.

Also, one can see the more general pattern for Catholic registers back in time: getting back to the 1840s or 1830s is usually do-able. But things thin out rapidly further back. On the page here, one can see two extremes: Catholic Athleague records go back to 1808 (which is good), but Catholic records for Killursa and Killower only go back to a quite recent 1880 (which is very bad news if your Catholic ancestors come from there!). You can also see that while the civil parish and Catholic parish names are often the same, that is not at all universally true.

And note the general lack of surviving Church of Ireland records – lots of blank boxes: for those that do survive, one can often get a good way back in time (e.g., 1775 for Ahascragh). But so many don't survive, which so often leaves genealogists with Protestant ancestors in very many Irish counties (outside of some of the six Northern Ireland counties and Dublin City) with a problem.

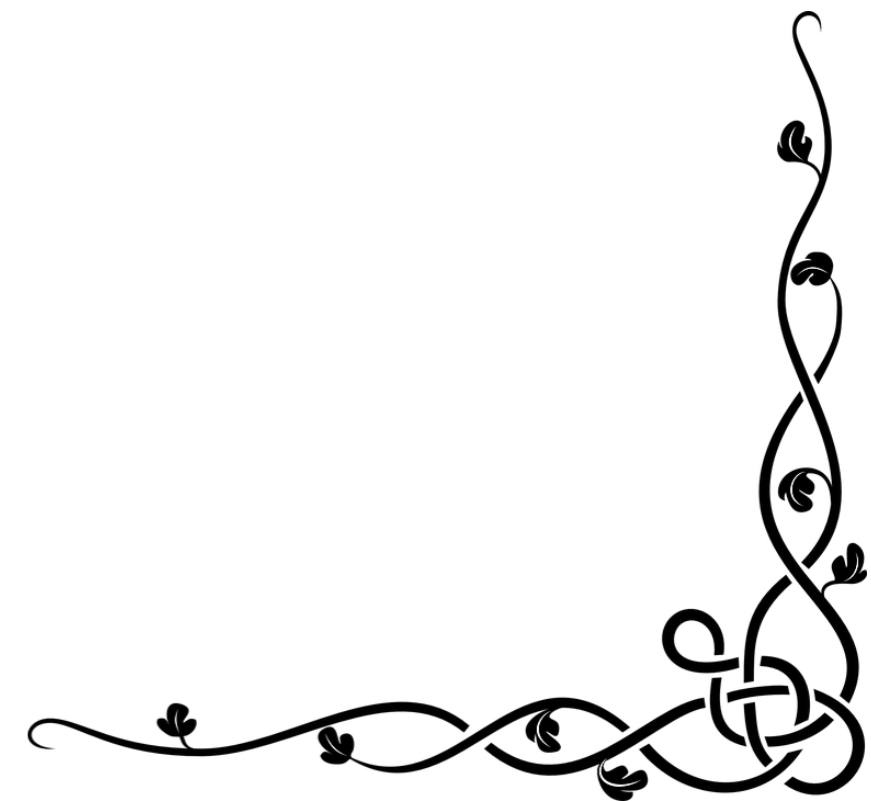
# PAGE 117: PART OF COUNTY TYRONE INDEX

COUNTY TYRONE						
NGA No.	CIVIL PARISH	GV No.	CHURCH OF IRELAND	ROMAN CATHOLIC	PRESBYTERIAN	OTHERS
17	Derryloran	21	1796	Derryloran 1827	Sandholes 1844 Cookstown - 1st 1836 2nd & 3rd (united 1929)	M. Cookstown 1873 B. Cookstown
18	Desertcreat	25	1812	Desertcreight 1827		R.P. Grange
19	Donacavey	39	1777	Donaghcavey 1857	Ballynahatty - 1st & 2nd or Creevan 1843 (united 1928) Fintona 1836	M. Fintona 1878 B. Blackforth
20	Donaghedy	1	1697	Donaghedy or Dunamanagh 1854	Donaghedy - 1st & 2nd 1838 (united 1933) 1st Donemana	R.P. Bready
21	Donaghery	28	1734 Brackaville 1836	Donaghery 1822 Coalisland 1861	Stewartstown - 1st 1814 2nd (dissolved 1881) Newmills 1850	M. Newtownkelly 1830 M. Stewartstown 1868 C. Donaghy 1861
22	Donaghmore	32	1748	Donaghmore 1816	Castlecaulfield 1855 Clonaneese Upper 1868 Clonaneese Lower 1811	M. Castlecaulfield 1830
23	Dromore	16		Dromore 1833	Dromore 1835	
24	Drumglass	33	1665	Drumglass, Killyman & Tullyniskin 1821	Dungannon - 1st 1790 2nd (united 1928) Carland 1759	M. Dungannon 1830 B. Dungannon
25	Drumragh	13	1800 Clanabogan 1863	Drumragh 1846	Omagh - 1st 1845 2nd or Trinity 1821 Gillygooley 1848	M. Omagh B. Omagh
26	Errigal Keerogue	41	1812	Errigal Kieran 1847	Ballygawley 1842 Ballyreagh 1843	B. Ballygawley B. Knockconny
27	Errigal Trough	42	1809	Errigal Trough 1835		
28	Kildress	20	1794	Kildress 1835	Orritor 1831 Claggan 1848	M. Tullyroan 1874
29	Killeeshill	36		Killeeshil 1816		
30	Killyman	34	1741	Drumglass, Killyman & Tullyniskin 1821		M. Kinnego 1874 M. Labey 1830
31	Kilskeery	17	1767	Kilskeery 1840		

## Editor's Comment:

This page illustrates all the essential points exemplified above and with an important additional one. Here, we have a very rare case of almost all the boxes for all the religious denominations filled! In a sense, if you have Tyrone ancestors you are even luckier than if you have Dublin City ancestors. This is because *no matter what religion* your ancestor was, if they were from the locations on this page, you have an excellent chance of tracing them. We can see records exist for Presbyterian and also for Methodist (M) and Baptist (B) and Reformed Presbyterian Congregation (R. P.) and Congregationalist Congregation (C). I have to stress that this is rare to have all of them like this. But it does sometimes happen.

Note that the names of the parishes are, once again, often totally different to the 'equivalent' civil parish name, e.g., Donacavey civil parish is the Fintona Methodist parish. You'd never guess that. And that is the great strength of Mitchell's book: it allows you to know the place names that you need to know when tracing your ancestors, because you could almost certainly overlook crucial records because you were unaware of the geographical names to search under ... and so miss them.



# THE LEEDS IRISH CENTRE (LEEDS, ENGLAND) CELEBRATES 50 YEARS WITH A SPECIAL ANNIVERSARY BOOK

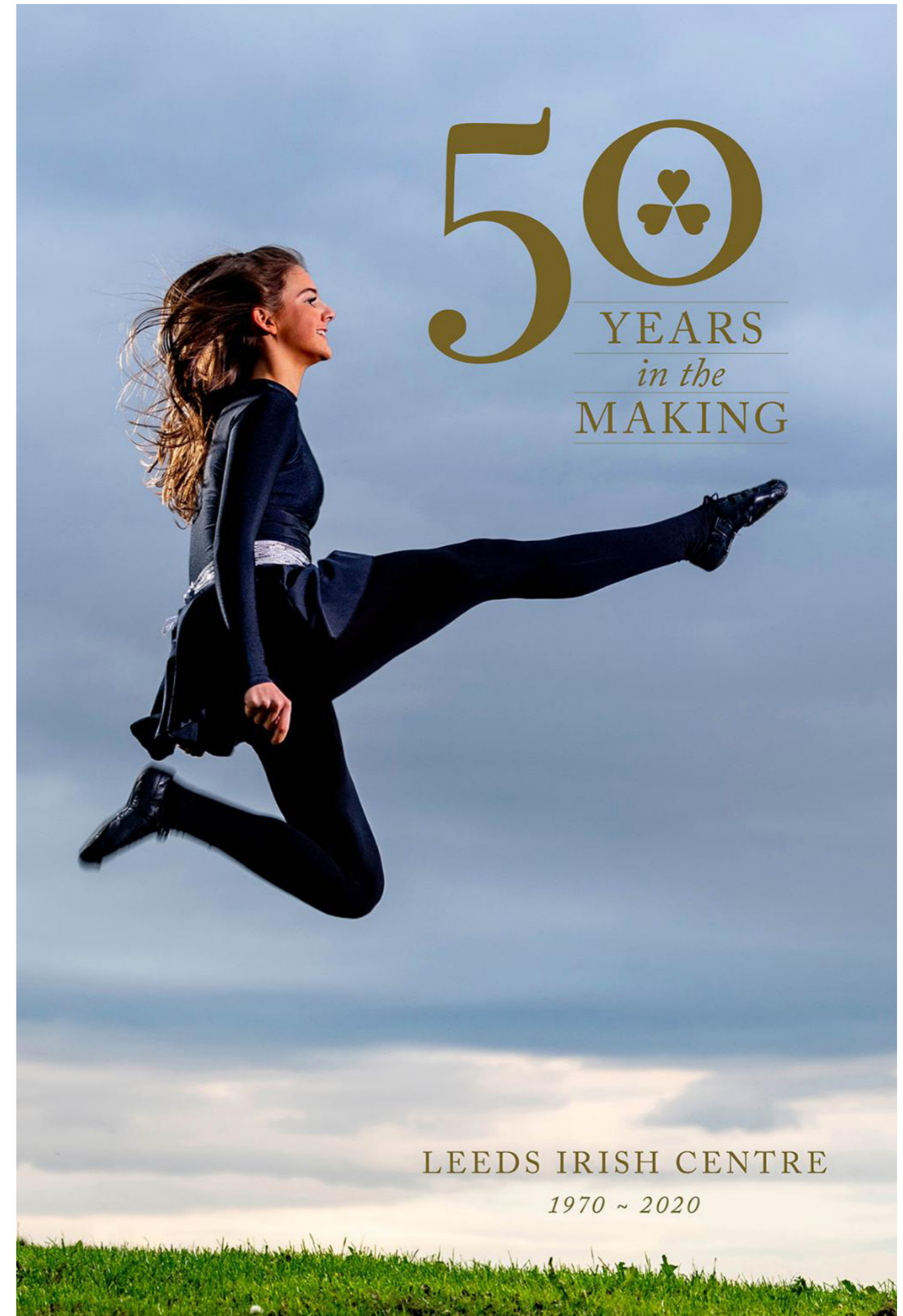
By Sheron Boyle



The Leeds Irish Centre is the UK's first purpose-built Irish centre and has been in operation since 1970. We now have the pleasure of announcing the details of a book (Fig. 1) that has been released to celebrate the centre's 50th anniversary.

The Leeds Irish Centre (Fig. 2) is based in England's County Yorkshire city of Leeds and was due to host a number of celebrations and commemorations in June 2020 to mark its 50th year at the heart of Leeds' Irish community. But the COVID-19 pandemic and the ensuing lockdown(s) have put all these plans on hold until 2021.

> **Figure 1** Front cover of the book *50 Years In The Making - Leeds Irish Centre 1970 - 2020*. Photo ©Leeds Irish Centre.





^ **Figure 2** The Leeds Irish Centre, which was the UK's first purpose-built Irish centre when its doors opened in 1970. Photo ©Leeds Irish Centre.

However, work continued on the book itself, which charts the story of half-a-century of the centre's amazing community and charity work and its sporting and social events. The book also includes an array of celebrities who have played concerts at, or been guests of, the centre over those five decades.

The book is called *50 Years In The Making - Leeds Irish Centre 1970 - 2020*. It has been on sale from late November 2020 – see end of this article for details.

Two versions have been released at the same time: a hardback, limited edition retailing at £20 plus postage; and a paperback, which will be available at £10 per copy, plus postage. Demand for copies is expected to be high and pre-orders are now being taken online or by contacting the centre directly.

The President of Ireland, Michael D. Higgins, said he remains “deeply grateful to the Leeds Irish Centre” for providing a home from home for newly arrived migrants over the decades.

Tommy McLoughlin (Fig. 3), the centre's manager for 45 of its 50 years, said a couple of months ago, “The book will be published 50 years and five months since the centre's doors first officially opened.... I am so proud of *50 Years In the Making*, as it celebrates our successes in all fields and pays tribute to our past as well as looking to the future.... We hope everyone enjoys it and that it features on many people's Christmas lists!”

Liam Thompson, Chairman of the Irish Centre's Committee, said, “*50 Years In The Making* marks a milestone in our history so far and it provides a unique opportunity

to look behind the doors of one of the best venues in the UK.”

The legendary Irish folk singer and accordion player Brendan Shine, who performed at the 1970 official opening and who was due to play again at the 50th anniversary celebrations in June 2020, credits the centre for boosting his early career: “You could say we have grown together and stood the test of time.”

Likewise, ‘Country and Irish’ singer Nathan Carter (who to date has had five No.1 albums) recalls how his teenage days of singing at the centre were often to a small group of customers while they watched football on TV - but a consistent series of bookings allowed him to buy a van in order to tour. “I will never forget the opportunities the Centre gave me,” he said.

The book was penned by myself, Yorkshire journalist Sheron Boyle, whose own family left their Irish homes and lives in pursuit of work and who also has strong family links with the centre. I am a first-generation migrant. My dad came to England as a young

man and my story is the stories of the Yorkshire Irish diaspora who have gone before us. The book has been a labour of love, but even I was surprised by the millions of pounds this one single centre has raised for charities over the years, most of which has gone to regional organisations. Stories of the world-famous names, including the band Oasis, who have trod the stage were fascinating to hear about, but I most loved telling the Irish community's own stories.

**To order the book, please e-mail:**

[book@leedsirishcentrebook.co.uk](mailto:book@leedsirishcentrebook.co.uk)

For any further information, do not hesitate to contact the centre at our postal address, web address, or e-mail address:

Leeds Irish Centre  
York Road  
Leeds LS9 9NT

Tel: 0113 248 0887  
VAT No. 170252689

[www.theleedsirishcentre.co.uk](http://www.theleedsirishcentre.co.uk)

E-mail: [office@theleedsirishcentre.co.uk](mailto:office@theleedsirishcentre.co.uk)

v **Figure 3** Tommy McLoughlin, manager of the famed Leeds Irish Centre for 45 of its 50 years in operation. Photo ©Leeds Irish Centre.



# *Irish Lives Remembered:* Guidelines to Authors

By Patrick Roycroft

## Summary of Guidelines

Your submission should be in three parts.

- 1) The main text-only document itself. This should include article title, your name (plus affiliation and contact details), text of article, list of sources used in article, and the figure captions. Use only one simple font throughout. Please do not pre-format.
- 2) A set of accompanying figures (illustrations), roughly one per 600 words. Send each figure in an individual file appropriately labelled as 'Figure 1', 'Figure 2', and so on. Please do not embed figures in the text.
- 3) A short (~100-word) biography of yourself and a head-shot photo of yourself for the magazine's Meet the Authors section.

The advice herein is designed for two simultaneous purposes:

- 1) To make life simple for authors,
- 2) to facilitate the editing and formatting stages.

## Magazine Scope, Target Audience, and General Advice

*Irish Lives Remembered* publishes all types of genealogy and social history articles on people who lived in Ireland or were part of the worldwide diaspora, on people of any religious belief or none, and on people who were agricultural labourers or lords. The main focus is on historic periods of genealogical relevance, i.e. roughly between 1600 to 1950, but articles on any period, including prehistory and modern, are within scope. The magazine's aim, within a genealogical context, is to "remember Irish lives" from any period and anywhere.

The magazine publishes high-quality articles of broad interest, but it is not an academic journal. The predominant readership of the magazine (>20,000 worldwide) are the enthusiastic general public, resident in many different countries. Articles should be interesting and intelligible to such readers. Ask yourself, "Would an interested and intelligent amateur genealogist in Nebraska, who may not be familiar with Ireland or its history, understand my article?" Answering this in practice usually means only minimal, but crucial, additions to a text, e.g. changing the phrase "events in Ireland during 1916" [no other context given and significance of 1916

not clear] to "events in Ireland during the 1916 Easter Rising" [clear, now that 1916 is described as an uprising]. Not everyone will know the Irish significance of "1916" or "1641", or when the Great Famine was, or in which county Ardfert is. Thus, a date, or a place-name, or a person, may need a gloss. Where possible, give birth and death dates for significant people in your article, e.g. "Robert Emmett (1778–1803) was executed for high treason."

Readers can be from anywhere in the world. Please take care to write so that everyone can follow your text. Small clarifications along the way can make a huge difference to intelligibility and enjoyment. Readers should never be lost as to "when" you are talking about, "where" you are talking about, or "who" you are talking about. Avoid jargon and professional shorthand. Write out all abbreviations in full at first use.

Give the official names of persons, institutions, countries, Acts of Parliament, documents, etc. For example, not "Oxford University" but "the University of Oxford"; not, at first mention, "Griffith's Valuation" [not everyone will know this shorthand] but "Sir Richard Griffith's Primary Valuation of Tenements (Griffith's Valuation)", and so on. And for locations, give in brackets the country, state (if USA), or county (if Ireland) for a placename, e.g. "Beirut (Lebanon)", "Los Angeles (California, USA)", "Bray (County Wicklow)".

## Article Types, Article Lengths, and the Need for Illustrations

Articles can be original research, summaries and précis' of previously published research (so reaching a wider audience), personal reminiscences (if with genealogical interest), book reviews and book excerpts, or letters to the editor. There are also regular columns by regular contributors.

Article lengths can vary, depending on article type, but a guide would be between 700 words (short) and 3,500 words (maximum).

All articles, including short ones, *must* have accompanying relevant illustrations (figures). The magazine strongly promotes a visual component. Aim for at least one figure per 600 words. If really stuck, think laterally. For example, an article that (in part) discusses Fishamble Street in 17th century Dublin could, as a last resort, include a modern photo of Fishamble Street while noting in the figure caption that although nothing remains from the 17th century, the layout and position of the street is unchanged. The magazine encourages well-illustrated articles.

## Article Title

A reader should be able to deduce the article's subject matter from the title. Titles can be serious or involve humour. But titles should never be obscure, puzzling or ambiguous when read in isolation.

## Written Text

Submit your article to the editor ([editor@irishlivesremembered.ie](mailto:editor@irishlivesremembered.ie)) as a simple ".docx" (Word) file in straightforward and uniform font (e.g. Times New Roman, Calibri, etc), in 12 point, and using 1.5 or double spacing.

Please do not send pre-formatted articles or use fancy fonts. Final formatting will, of necessity, be done in-house.

Follow authoritative style guides, e.g. the *Chicago Manual of Style* (any edition from the 15th on) or the *University of Cambridge Editorial Style Guide* (free online).

Please do *not* embed your figures (cut-and-paste style) within the text. Text must be pure text. Send all illustrations, photos,

tables, graphs, and so on, in separate files. If this requires 15 separate files for 15 separate figures, then that is what is needed.

Please refer to all figures used in your article at the most appropriate places in the main text, i.e. at first mention, and where relevant thereafter. In running text use 'Figure 1'; parenthetically use '(Fig. 1)'.

### **Figures (illustrations, photos, tables, graphs, etc)**

All figures should be sent as separate files – one figure per file – in the form of a pdf or png file. Each file should be clearly labelled, including the issue, your name, and the figure number e.g. "ILR Winter 2018 MikeOBrien Figure 3". Figures themselves should *not* be embedded in the main text because this clogs up the editing and formatting stages – it is not helpful.

*Copyright:* All figures that are not the original work of the author must be appropriately credited, including those freely available from Wikicommons [Even when freely available, there is often a license number to quote]. Any copyright permissions that are necessary must have been granted to the author before article submission and form part of the relevant figure caption. Figures (including photos) that are by the author should also be credited to the author. *Obtaining copyright – or determining if an image (photograph, painting, diagram, etc) is out of copyright – is the responsibility of the author.* The journal reserves the right, on grounds of legality, to refuse to publish uncredited figures.

Make figures as specific to the text as possible and refer to each figure in your text, e.g. "... records destroyed in 1922 when the Four Courts burned (Fig. 4)" [Figure 4 being a photo of the burning Four Courts].

In rare cases, an accompanying illustration

can simply be 'general' and not referred to in your text. However, these should be exceptions and should be clearly signalled as such when submitting your article to the editor.

Figures must be of high resolution. Low-resolution photos or images, especially if taken directly from the internet (with permission!), may not reproduce well when published. Aim for a resolution of 300 dpi (dots per square inch) or greater. If in doubt, consult the Editor.

### **All figures must have a figure caption.**

Captions need not be long but should be understandable independent of the main text. *Captions must include the relevant credits and/or permissions of use.*

The figure captions themselves, being pieces of text, should be appended at the end of the main article's text, after the references ('Sources'). The captions will be added to the appropriate figure at the formatting stage.

### **References: "Sources used in this Article"**

The magazine prefers a straightforward referencing style, one that can suit all types of writers and be useful to all readers (amateur and professional).

Almost all article types should have their references/sources listed. We recommend that the main text does not have in-text references or footnotes. Your sources of information should be given under the heading "Sources used in this Article". Please use a bibliography style and/or a numbered end-note style [if using end-notes, they must correlate to reference numbers used in the main text] to tell the interested reader what sources of information you consulted in writing your article. Use a separate list for websites consulted. Please do not use footnotes. Apply standard style con-

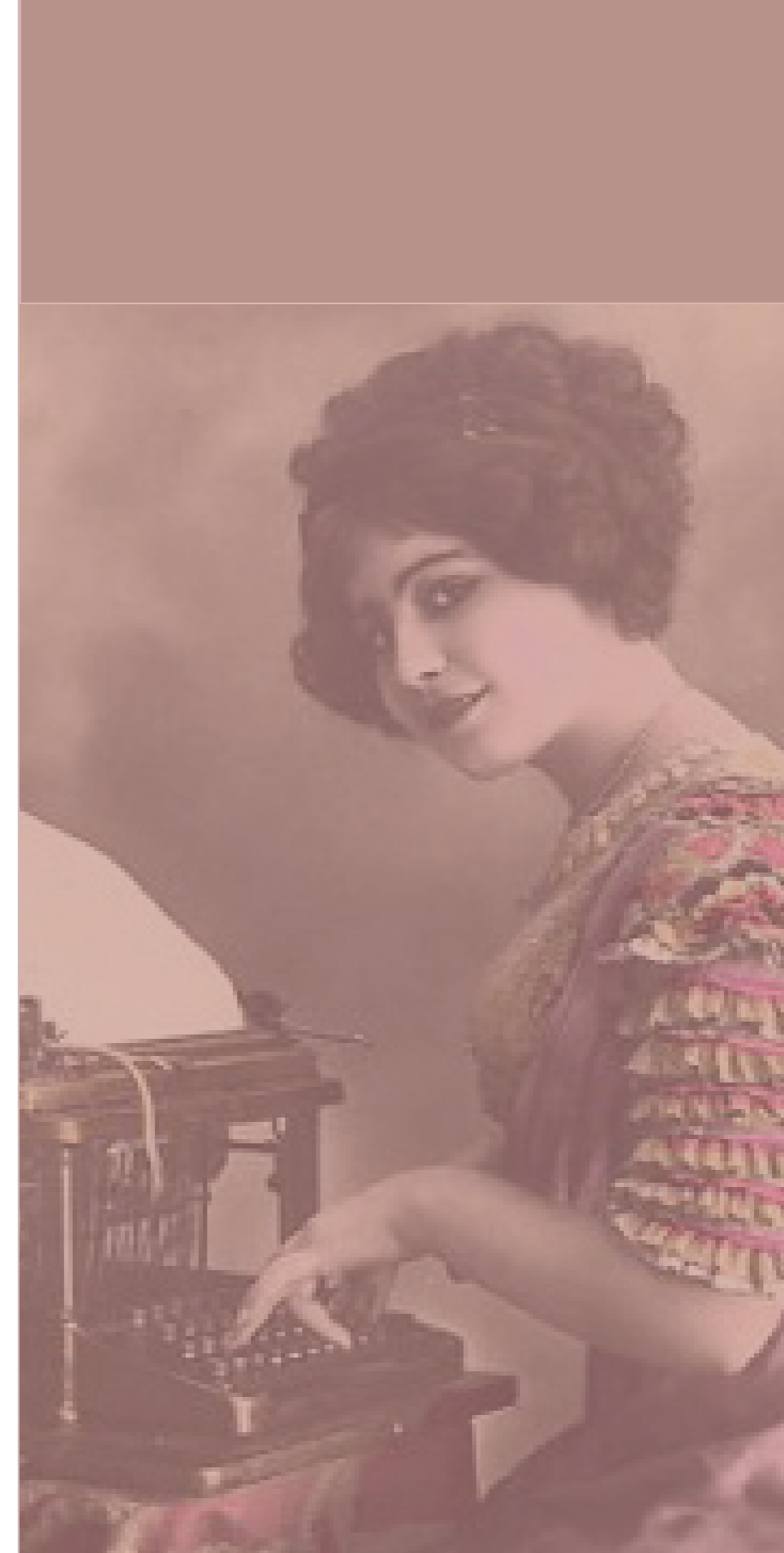
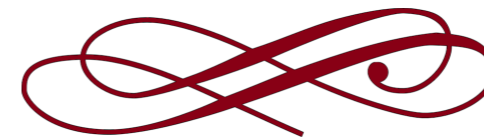
ventions for sources e.g. book titles are in italics, conference titles are in quotes, etc [see authoritative style guides, such as the *Chicago Manual of Style*, for more detail].

The magazine does not prescribe a specific reference style among the many dozen possible. As long as the style you follow is consistent and clear to a general, non-specialist, reader who might like to follow-up your sources.

### **Supply 100-word Biography and Photo of Self**

*Irish Lives Remembered* has a Meet the Authors section. You will be required to submit a short, roughly 100-word, biography, and a suitable high-resolution photo of yourself that shows your face.

**We look forward  
to publishing  
your article!**





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