

irish lives *remembered*



Ireland's Premier Genealogy Magazine

ISSUE 55
WINTER 2021



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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 your letter (preferably by e-mail) to 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: American actress Jennifer Lawrence pictured at the 83rd Academy Awards in 2011. In this issue, expert genealogist Fiona Fitzsimons reveals her County Galway ancestors. Image: Tabercil (derived from Mingle Media TV).

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Welcome to the Winter 2021 issue! But farewell from me as editor. I have accepted the job of a lifetime: Curator of Geology at the National Museum of Ireland.

It has been an honour to be Editor of *Irish Lives Remembered*. My thanks go to all the authors who submitted articles; to my trusty team of regular contributors; to Caitlin Bain for formatting; and to Fiona Fitzsimons for taking over the magazine's ownership, as well as contributing expert articles. It was my pleasure to work with all of you.

What's in this issue? Fiona Fitzsimons delves into the multipronged Galway ancestry of American actress Jennifer Lawrence. There is a celebration of the life and work of Irish science communicator and heritage advocate Mary Mulvihill, who has been awarded a prestigious Blue Plaque. The legendary Brian Mitchell gives us a master-class on Presbyterian ancestry, and the Genealogical Publishing Company book excerpt features a classic text on the first Irish Presbyterians in America. Eamonn 'Ned' Kelly reveals the ancient cult (and relics) of St Brigit. Our own Brigit (McCone) informs us of the sometimes disturbing connections between Ireland and Russia. Maurice Gleeson clarifies the difference between commercial and forensic DNA testing. Nathan Mannion recounts the tale of Walter Butler and the Holy Roman Empire. And there are tantalisers from the new books by Michael Keane (on the Crosby family) and by Stephen Callaghan (on the military cemetery in Birr, County Offaly).

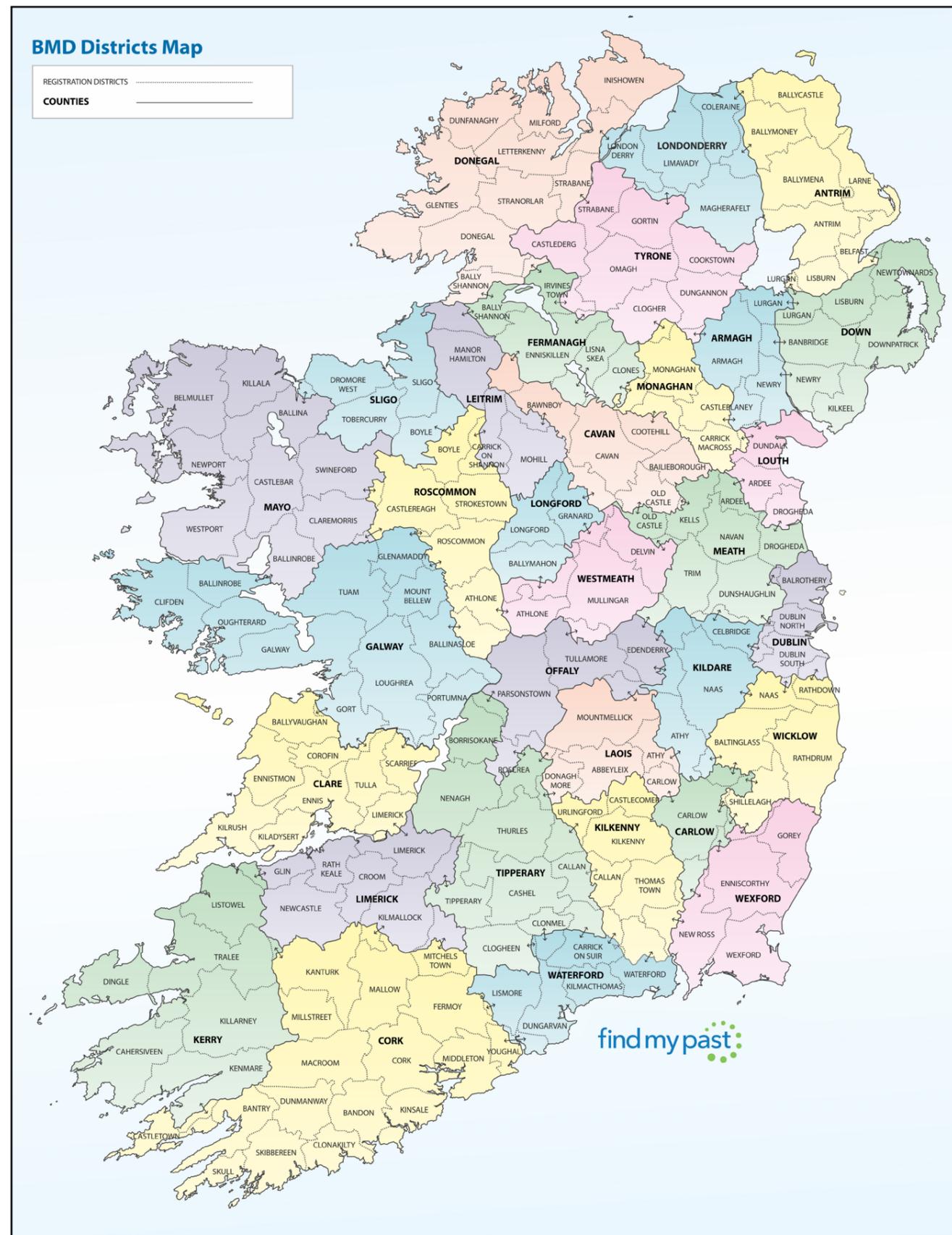
In addition ... Jayne Shrimpton dates a photo of young lady with anomalously short hair, and we welcome Jessie O'Hara to tell us of the latest Irish records on Findmypast. Two reader's problems (one a most unusual one) are answered in our Dear Genie column. And, I reveal how Santa Claus (ahem) had a hand in helping a client at the Irish Family History Centre find her genealogical Holy Grail!

Finally, "Thank You!" to you, the magazine's dedicated readers.

Slán, a chairde!

Patrick Roycroft

find my past



Meet the Authors



Brian Mitchell

Brian Mitchell has been involved in local, family, and emigration research in Derry and Northwest Ireland since 1982. The database whose construction he supervised, containing one million records (dating from 1628 to 1930) which were extracted from the major civil and church registers of County Derry, can now be accessed at 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 genealogist with Derry City and Strabane District Council, he currently offers a free genealogy advisory service to anyone tracing their roots in Northwest Ireland by e-mail: genealogy@derrystrabane.com.



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. Brigit has also written and directed a number of radio series for the Broadcasting Authority of Ireland (BAI). A radio series for the BAI, which was called *Irish Icons, International Interests* and was aired in 2019, explored the attitudes of Irish historical figures to international affairs.



Eamonn Kelly

Eamonn P. “Ned” 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 also 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. Career highlights include tracing the Irish ancestry of two living US Presidents: Barack Obama and Joseph Biden.



Jayne Shrimpton

Jayne initially specialised in costume dating and has used that knowledge to become a specialist in dating photographs. Jayne has written eight 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/>.



Jessie O’Hara

Jessie O’Hara is a Brand Marketing Assistant at Findmypast. She joined Findmypast in 2021 coming from a background in film production and cinematography, studying at the University of Westminster Film School and graduated with distinction her MA in Film. A Geordie girl through and through, her distant paternal ancestors include the original composer of the Newcastle anthem “The Blaydon Races”, one George Ridley: “Ridley” is also the middle name of her grandfather. She hopes, one day, to trace her lineage to the ancient O’Hara clan of County Sligo (Ireland).





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; also see 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.



Dr Michael Christopher Keane

Michael Christopher Keane holds a PhD in economics from Trinity College, Dublin and is a retired economics lecturer from University College Cork. His specialism was the economics of agriculture and land use, in which he continues to retain an interest. Retirement has enabled him to indulge in his other major interest, that of genealogy and local history. The result has been the books *From Laois to Kerry* in 2016 and *The Earls of Castlehaven* in 2018, plus many articles in genealogy and local history journals and magazines and contributions to conferences in these fields.



Nathan Mannion

Nathan Mannion currently serves as the Senior Curator of EPIC The Irish Emigration Museum in Dublin's CHQ Building. He graduated in Heritage Studies from the Galway-Mayo Institute of Technology, where he specialised in museum studies. Originally from Kilkenny, Nathan has previously worked with the Heritage Council's Museum Standards Programme for Ireland and worked as Deputy Curator of Rothe House and Gardens. He was a co-founder of the Kilkenny Youth Heritage Society and currently serves on the Irish board of the International Council of Museums. Nathan has a passion for cultural heritage, identity studies, and hill walking.

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 his genealogy interests, being also on the editorial 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). After this Winter 2021 issue, Patrick will take up the role of Curator of Geology at the National Museum of Ireland.



Stephen Callaghan

Stephen Callaghan works in a law firm as a legal review analyst but has a background in environmental science. He is currently undertaking a part-time history research master's degree in University College Dublin. He has worked as an intern in the Heritage Office in Offaly County Council and as a Documentation Assistant (specialising in mineralogy) in the National Museum of Ireland - Natural History. With archaeologist Caimin O'Brien, Stephen co-authored the book *Heart and Soul: A History of St Brendan's Graveyard in Birr*. He posts weekly about the lives of soldiers on his blog <https://www.thebarracksquare.ie/>.



Angelo Morales Espana

Angelo Morales Espana, is a Transition Year student in Dublin. He used his work experience placement to work at Eneclann, where he helped Fiona Fitzsimons on her research for this issue's *Dear Genie* article, alongside other tasks.

A budding genealogist, Angelo had a great time working with Fiona and has enjoyed learning about family history research.



Jennifer Lawrence is a Galway Girl!

By Fiona Fitzsimons



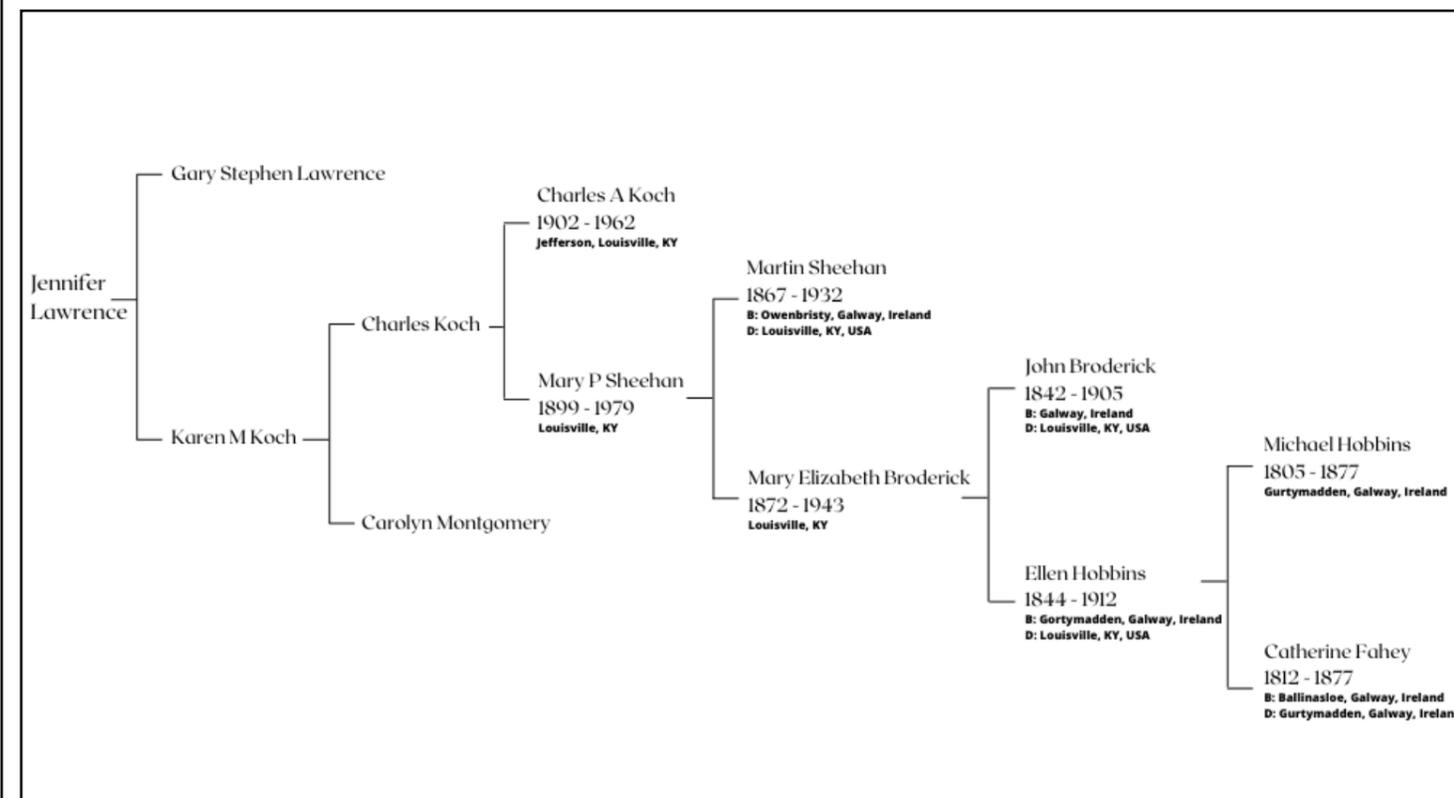
< **Figure 1** American actress Jennifer Lawrence at the 83rd Academy Awards. Image in public domain

I took her hand and I gave her a twirl
And I lost my heart to a Galway girl

(lyrics by Sharon Shannon)

American actress Jennifer Lawrence has a “double-dose” of Irish ancestry. Her maternal grandmother, Carolyn Montgomery, has deep Scots-Irish roots. Her maternal grandfather, Charles Koch, is half-Irish through his

mother, Mary P. Sheehan. I focus here in on the Sheehan family, for whom I have found several well documented Irish lines, all originating in County Galway (Fig. 2).



^ **Figure 2** Jennifer Lawrence’s family tree, concentrating on her Galway ancestors. Copyright Fiona Fitzsimons.

In 1899, Mary Sheehan was born in Kentucky, the daughter of Martin Sheehan, and his wife, Mary Broderick.

Martin Sheehan (1868–1932) was born in Ireland and emigrated in 1886, settling in Louisville (Kentucky).

Mary Broderick (1871–1943) was born in Kentucky, the daughter of Irish immigrants John Broderick (1842–1905) and Ellen Hobbins (1844–1912).

The Sheehans and the Brodericks settled in the same blue-collar neighbourhood in Louisville. The city was a major industrial and commercial centre, connected by the Ohio River, and, after 1850, by the Louisville and Nashville railroad. The booming city drew in a sizeable immigrant population of Germans and Irish, both looking for work. By the early 20th Century, Louisville gained the moniker “the Gateway to the South”, from the large number of African Americans settling there.

The Sheehans of Owenbristy Townland (County Galway)

Martin Sheehan was born 10 October 1867 in County Galway, the second child and eldest son of Martin Sheehan Sr (Fig. 3).

The Sheehans were middling farmers, leasing 40 acres in the townland of Owenbristy, near Gort (County Galway). They practised mixed farming, grew cereal crops, and kept a small dairy herd, alongside pigs and poultry [1].

Martin Sheehan had eight known children that survived to adulthood. They were as follows:

1. **Mary**, born 22 October 1865; parents were Murtagh Sheehan and Biddy Hoarty.
2. **Martin**, born 7 or 10 October 1867; parents were Marty Sheehan and Margaret Hoarty (all subsequent children born to this mother).

3. **Thomas**, born 16 December 1869.
4. **Bridget**, born 8 December 1873.
5. **Jeremiah**, born about 1874 [no baptismal / birth record].
6. **Michael**, born 12 July 1876.
7. **Patrick**, born 4 September 1878.
8. **Margaret**, born 11 December 1883.

There's some ambiguity about whether the first child, Mary born 1865, was a full or a half-sibling. In the 1865 civil birth record of Mary Sheehan, her mother was named as *Biddy* or *Bridget* Hoarty. All subsequent Sheehan children were baptised/regist-

tered to a mother *Margaret* Hoarty [2].

It is possible that in 1865 and 1867, the Registrar made a simple clerical error in how he recorded the mother's fore-name. However, we can't rule out the possibility there was a Bridget Hoarty who died after giving birth, and her husband remarried his late wife's sister (Sidebar 1).

Although Catholic Canon law prohibited marriage between in-laws, such marriages persisted for practical reasons, not least to keep land within the family [3].

Sidebar 1



How Do We Deal with Ambiguity in Research?

In family history, the amount of data we have to work with is usually quite minimal. A key methodology, therefore, is to examine all surviving documents for any and every additional piece of information.

We also often have to deal with conflicting evidence, where information found in different sources seems to disagree or even produce contradictions. Where we find conflicting evidence, we have to consider all the facts, weigh up the evidence, and try to reconcile competing accounts.

If we consider all the evidence for the eight Sheehan children, all but one of the records agree that their mother's maiden name was Hoarty.

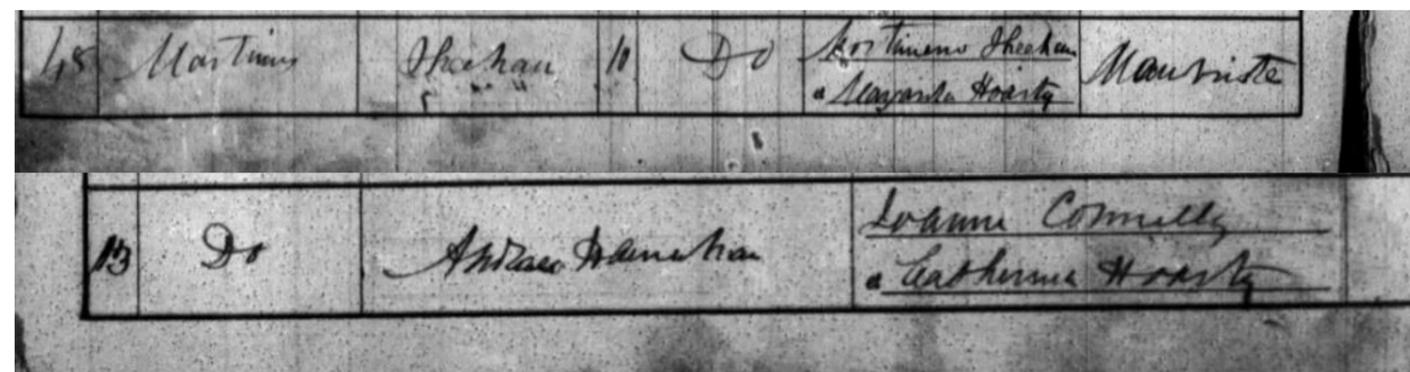
The 1867 civil birth record for the second child, Martin Sheehan, names *his* mother as *Mary Geoghegan*. We can compare Martin's civil birth record with his baptismal record to infer that the name 'Mary Geoghegan' is probably a clerical error.

We can clinch the argument by extending our search to look at all surviving civil and church records for Martin Sheehan's six younger siblings, born 1869 to 1883. These records give us even more corroborative evidence, including the mother and father's names, and the family's townland address.

Where we run into a problem is trying to prove whether Martin Sheehan married twice, to sisters. The Catholic marriage registers for Ardrahan Roman Catholic Parish are missing between 1850 and 1867. Likewise, there is no record of a Sheehan/Hoarty marriage in the civil registers between 1864 to 1867.

Without evidence, we can't definitively say what happened.

Ardrahan Roman Catholic Baptismal Register



^ **Figure 3** Martinus [the Latin for “Martin”] Sheehan was baptised 13 October 1867 in Ardrahan Civil Parish. His parents were Mortimer Sheehan and Margarita Hoarty; the godparents were John Connelly and Catherine Hoarty. Image: Findmypast.

The Community in Gort were Irish Speakers

In the late 1800s, the majority population in Gort spoke Irish as their first language [4]. Children would only have learned English after the age of five when they enrolled in National School.

It was important to families in Irish-speaking districts that their children were fluent in English. After the Great Famine (1845–52), the rate of emigration from Ireland began to accelerate. Many young people were raised to emigrate and settle overseas in English-speaking communities.

But genealogists now have to grapple with the translation/transliteration of Irish personal names and place names (Sidebar 2).

Chain Migration

“Young ‘boys’ and ‘girls’ usually travelled in kin or neighbour groups. After the initial settlement, chains were vital.... [They] ‘sent for’... brothers, sisters or cousins – members of the peer group.” [5]

Of the eight known Sheehan children, only one remained in Ireland: Thomas Sheehan (1869–1938) stayed on the farm in Owenbristy and raised a large family. Some of their descendants remain in the district today.

The other seven known siblings emigrated to Louisville (Kentucky) in the United States. They were:

- Mary Sheehan (1865–1938), married John Connors.
- Martin Sheehan (1867–1932), married Mary Elizabeth Broderick.

Sidebar 2

Irish Personal Names and Place Names

In areas of Ireland where people lived “between” two languages – Irish and English – we often find more than one spelling of a personal name or a place name in the records.

In the church records, Martin Sheehan Sr is variously named as “Marty”, “Murty”, or even as “Mortimer” (where the priest use Latin”). In the civil birth records he is “Martin” or “Marty”.

Likewise, the townland name of Owenbristy, which is the anglicised version of the original Irish name *Uamhain Bhriste*, is sometimes written down as “Urnvritha”, “Owenbrista”, or even “Owenbritcha”.

While English speakers might find this variation a stretch, it’s an easy reach for anyone familiar with the informality of Irish culture and the Irish phonetic alphabet.

I recommend a visit to www.logainm.ie, which is the placenames database of Ireland. It includes sound files of placenames and also mapping tools.

- Agnes Bridget Sheehan (1873–1949), married John Kelly.
- Jeremiah or Jerome Sheehan (circa 1874–1922), married Winifred Delaney.
- Michael Sheehan (1876–1955), married Sarah Shaughnessy.
- Patrick (1878–1908), died unmarried.
- Margaret Sheehan (1883–1970), married William Linskey.

On 2 September 1897, Martin Sheehan married Mary Elizabeth Broderick (1871–1942) in Louisville. She was the Kentucky-born daughter of Irish immigrants John Broderick and Ellen Hobbins.

An Earlier Generation of Irish Immigrants

The Broderick and Hobbins families were an earlier generation of Irish emigrants that settled in the United States within a decade of the Great Famine. These young immigrants were not the poorest – they could equip themselves and pay for their own fare across the Atlantic Ocean. They left to make a better life overseas.

In the first couple of generations after emigration, many Irish immigrants married within their own ethnic community. After a couple of generations, the Irish community began to integrate more, marrying other European ethnic groups.

John Broderick (1842–1905) was “a native of Galway” [6]. Aged eleven (some sources say thirteen), he emigrated to America. After the American Civil War, he made his way to Louisville [6]. This booming city needed workers, and Broderick found employment as a grocery porter, a watchman, and a labourer on the railway tracks. On 2 August 1868, John Broderick married

Ellen Hobbins in the Cathedral in Louisville. Ellen Hobbins (1844–1912) was a native of Gortymadden, near Ballinasloe in County Galway. In 1861, she emigrated to New York with six of her maternal cousins (Fahy) [7].

John and Ellen Broderick had seven children, including a daughter Mary Elizabeth Broderick who, in 1897, married Martin Sheehan.

Martin and Mary Elizabeth Sheehan had two children, including a daughter Mary Patricia Sheehan. On 15 June 1925, Mary P. Sheehan married Charles A. Koch, in Louisville.

Charles and Mary Patricia Koch’s son Charles Koch (born 1933) is the father of Karen M. Koch, and the grandfather of America’s sweetheart, Jennifer Lawrence.

“ Many young people were raised to emigrate and settle overseas in English-speaking communities. ”

Endnotes

[1] We deduced what type of farming the Sheehans practised from the farm outbuildings recorded in the B2 form of the 1901 Census of Ireland: see Owenbristy, District Electoral Division of Castletaylor (Galway).

[2] However, the records are incomplete. The baptismal registers for Ardrahan Roman Catholic Parish are missing from 1850 to 1866. And of the eight Sheehan children, only four have civil births registered.

[3] The marriage registers for Ardrahan are missing from 1850 to 1867, so we could not search the registers for the marriage of Martin/Murty Sheehan and Margaret Hoarty. Similarly, there is no record of a Sheehan/Hoarty marriage in the civil register between 1864 and 1867.

[4] “Estimates for Baronies of Minimum Level of Irish-Speaking amongst Successive Decennial Cohorts: 1771–1781 to 1861–1871”, by Garrett FitzGerald, *Proceedings of the Royal Irish Academy C*, 1984, pp. 117–155. As late as 1861–71, 89% of the population in the Barony of Dunkellin were Irish speaking.

[5] *Social Change and Everyday Life in Ireland, 1850–1922*, by Caitriona Clear (Manchester University Press, 2007), p. 60.

[6] Mortuary record, Jefferson County, Kentucky, 8 March 1905, p. 279, and U.S. Census, 1900: from Ancestry.com (accessed 03 December 2021). *Kentucky Irish American*, 18 March 1905, page 2, Columns 4-6, “John Broderick ...was native of County Galway, Ireland and came to the United States when quite young.”

[7] *Arriving Passenger and Crew Lists, Castlegarden and Ellis Island, 1820-1957*, Ellen Hobbins was aboard the *Prinz Albert*, arriving in the port of New York 16 March 1861. Info from Ancestry.com (accessed 03 December 2021).



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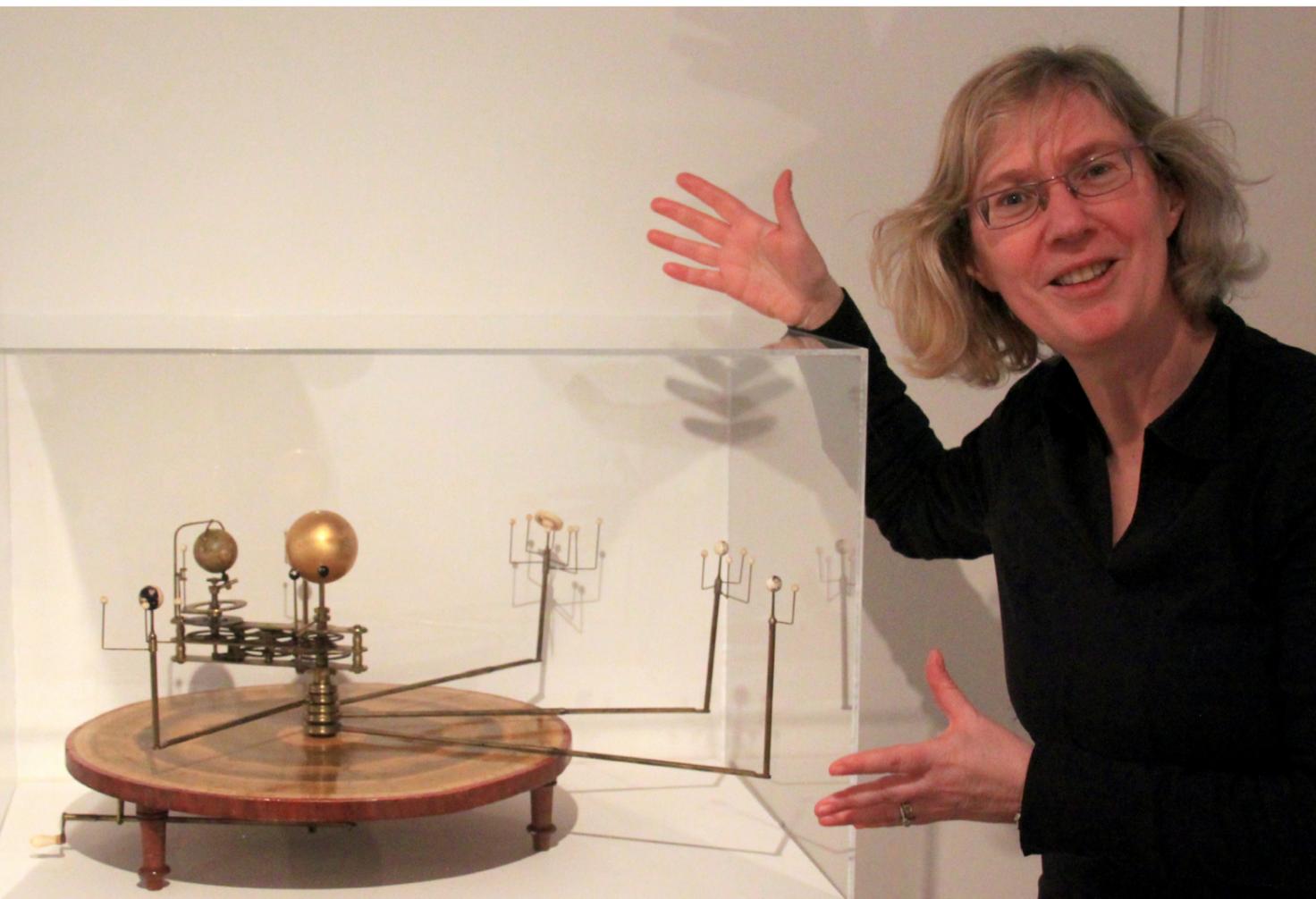
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A Blue Plaque for Mary Mulvihill: Pioneer in Science Communication in Ireland

By Patrick Roycroft



^ **Figure 1** Mary Mulvihill and orrery. Photo: Brian Dolan.

Introduction

Mary Mulvihill (Fig. 1) was one of Ireland's greatest science communicators. She was a powerful advocate for Ireland's immense, fundamental, yet still vastly underappreciated, contribution to world science, medicine, and engineering. She was also a determined advocate for women in the subjects of science, technology, engineering, and mathematics, founding an organisation for this purpose called WITS (Women In Technology and Science) and writing several books on the subject. Her best-known written work was the multiple award-winning publication *Ingenious Ireland: A County-by-County Exploration of Irish Mysteries and Marvels*, which was

originally published in 2002 but that has been republished by Four Courts Press in 2019 with a new Preface by Jocelyn Bell Burnell (the Irish-born astronomer who first discovered pulsars in 1967) (Fig. 2). Mary, a woman of phenomenal dynamism, vast knowledge, a passion for Irish heritage, and huge charm, died at the relatively young age of 55 on 11 June 2015 after battling a vicious cancer. In typical Mary style, she opted for a modest wicker coffin and cremation; her funeral service at Mount Jerome Cemetery (at which I was honoured to be present) saw hundreds of people both inside and outside the cemetery's Victorian Chapel.



< **Figure 2** Front cover of the 2019 reprint of Mary's magnum opus, the multi-award-winning book *Ingenious Ireland: A County-by-County Exploration of Irish Mysteries and Marvels*, currently available from Four Courts Press. This book had an initial 6-month time allocation: it actually took 6 years. Anyone with an interest in Ireland, period, should own a copy of this magnificent publication.

By one of those odd quirks of fate, and before I became a genealogist and editor, I worked for Mary Mulvihill as a tour guide and researcher for four years (2012–2015). This was a very different experience from my previous job of editor at the (now defunct) H.W Wilson Co, being largely confined to an office and beavering away in oft-times monk-like solitude. Now, I was employed to give walking tours around the raucous streets of Dublin to groups of any size (from just one person to a large group of 40) and in all weather conditions (from sweltering heatwaves to full-on blizzards, always in my ‘uniform’ of a white laboratory coat). And if the weather was bad, Mary was always concerned for my well-being. I appreciated that no end: she was a superb person to work for.

Mary’s most visual legacy will be the Dublin Diving Bell Museum (Dublin’s smallest museum, apparently) now on Sir John Rogerson’s Quay, and beautifully lit at night. Mary was instrumental in making this happen, along with a team of architects, artists, and the Dublin Port Authority. She gave me the task of getting together the history of the bell and that of its inventor, Bindon Blood Stoney. Coming from a research background, I grabbed this task with both hands. My proudest moment was finding the last man alive to have gone down in the diving bell – a fine old Dubliner named Dermod Heron (who passed away in 2020). I set up an interview with him at his home in Raheny, which Mary and myself conducted. When word got out, Dermod was subsequently interviewed and filmed by several other journalists and organisations, and he can be seen recounting the experience of working in the bell at <https://www.youtube.com/watch?v=FMY-QTEsqYUA>. Mary and myself worked on the information panels that surround the inside of the bell and that tell its story, and that of the men who worked in it. It was a great moment when the Diving Bell Museum was officially opened to the public on 14

July 2015, with Dermod himself, dressed to the nines (Fig. 3), as a guest of honour and being feted by press, politicians, and photographers. The painful absence at that ceremony was Mary herself: she had passed away barely a month beforehand. I now see that diving bell every day on my way in to, and out from, my current job as a genealogist at the Irish Family History Centre (in the CHQ Building, which is just down the road from the Diving Bell on the opposite quay). Always that bitter-sweet memory. Every time.

Mary’s accomplishments were many and varied, and I encourage readers to ‘Google’ her for much more. Blue plaques are not awarded lightly. Mary had a terrific influence and impact on promoting, by every means possible, Ireland’s science heritage, scientists, and inventions, including women in the sciences (both past and present). Arguably more important than the information was that she managed to communicate this in a friendly, inimitable style, with authority and humour, to the Irish public and to international audiences. Mary wrote books, newspaper and journal articles, blogs, appeared on numerous television programmes, and spoke at conferences and at many special events. It is completely appropriate that Mary Mulvihill should be given a Blue Plaque for Science Communication (Fig. 4).

The official plaque ceremony (though not the actual fixing of the plaque to the outside front wall) took place on the afternoon of Saturday, 6 November 2021 in the back garden of Mary’s house, 51 Manor Street in Stoneybatter, north Dublin City (Fig. 5). The host was Mary’s husband, Brian Dolan, who lives there still. At the event were a fine array of Mary’s friends and colleagues and those involved in keeping her memory – and her mission – alive (Fig. 6).

Mary’s is a life that will always be remembered.

> **Figure 3** Dubliner Dermod Heron as a guest of honour at the 14 July 2015 opening ceremony of the Dublin Diving Bell Museum on Sir John Rogerson’s Quay. The photo shows Dermod in and under the diving bell, which is painted orange and has been raised up so the walk-in museum part is effectively contained under its original work space [Amazing view looking directly upwards now in there]. Myself and Mary worked on the large blue information panels you can see all around the edge. The previous time Dermod was in here was during the late 1950s when he was in a hot pressurised environment shifting mud at the bottom of the River Liffey. Photo: Patrick Roycroft.



< **Figure 4** The Blue Plaque for Mary Mulvihill, awarded for her achievements in Science Communication. The plaque is being held by Mary’s husband, Brian Dolan, and standing next to him is Rebecca O’Neil, National Secretary for the National Committee for Commemorative Plaques in Science and Technology. Note the picture of Mary herself in the background! Photo: Nicholas Bradshaw.



< **Figure 5** The assembled group for the celebration of Mary Mulvihill being awarded a prestigious Blue Plaque. This event took place 6 November 2021 in the back garden of Mary's house (still occupied by her husband) at 51 Manor Street, Stoneybatter, north Dublin City. Photo: Nicholas Bradshaw.

Speakers at the Ceremony

Nóirín Mulvihill

Nóirín, Mary's younger sister (Fig. 7), spoke about Mary's love of the advancement of technology and used the development of the telephone – and, in particular, the development of the telephone system in Dublin, quoting a section from *Ingenious Ireland* – as an example because that could be linked to the house in which Mary lived. When Mary bought 51 Manor Street it had an old coin-operated phone with the Press Button A and Press Button B system [Older readers in Ireland and Britain will remember these, and possibly the 'tapping' method by which one could ingeniously circumvent payment!]. This then evolved into the modern digital phone (without a dial). Nóirín told us also that one of Mary's great legacy pieces, *Ingenious Ireland*, was written in this house.



^ **Figure 7** Speaking at the ceremony, Nóirín Mulvihill, Mary Mulvihill's youngest sister. Photo: Nicholas Bradshaw.



< **Figure 6** A group photo of the Committee Members of the Mary Mulvihill Association. From lower left winding up and round to lower right: **Liam Ryan** (*Irish Times*, member of the Mary Mulvihill Association Exec. Committee); **Fionnuala Murphy** (Secretary of the Mary Mulvihill Association); **Professor Margaret Kelleher** (UCD, former Chairperson of the Mary Mulvihill Association); **Aileen McGrath** (Treasurer of the Mary Mulvihill Association); **Anna Heussaff** (former member of the Mary Mulvihill Association Executive Committee); **Brian Trench** (science communicator, member of Mary Mulvihill Association Executive Committee); **Anne Fitzgerald** (former Secretary of the Mary Mulvihill Association); **Cormac Sheridan** (science journalist, member of the Mary Mulvihill Association Executive Committee); **Carmel Hennessy** (member of the Mary Mulvihill Association Executive Committee); **Nigel Monaghan** (Keeper, Natural History Division, National Museum of Ireland, member of Mary Mulvihill Association Executive Committee); **Marion Palmer** (academic and former member of the Mary Mulvihill Association Executive Committee); **Ena Prosser** (former Treasurer of the Mary Mulvihill Association Executive Committee); **Rebecca O'Neill** (project coordinator, Wikimedia Community, Ireland and a member of Mary Mulvihill Association Executive Committee); **Therese Caherty** (Co-Chair of the Mary Mulvihill Association Executive Committee); **Dr Brian Dolan** (Mary Mulvihill's husband, recently retired from the Department of Theoretical Physics, NUI Maynooth, Patron of the Mary Mulvihill Association); **Anne Mulvihill** (sister of the Mary Mulvihill, member of Mary Mulvihill Association Executive Committee); **Nóirín Mulvihill** (sister of Mary Mulvihill and Co-Chair of the Mary Mulvihill Association). Photo: Nicholas Bradshaw.

Óran Grehan

Óran is Mary's nephew and godson (Fig. 8). He remembered Mary as a wonderful and caring aunt and godmother: she was always sending him videos of experiments and other things to try out, much to the occasional consternation of his mother. Óran also told us that although Mary was largely a classical music fan, she did have a soft spot for Simon and Garfunkle and for Joni Mitchell.

> **Figure 8** Speaking at the ceremony, Óran Grehan, Mary's nephew and godson. Photo: Nicholas Bradshaw.



Leo Enright

Leo and Mary were very good friends for many years. Leo is a highly respected broadcaster, reporter, and science communicator and is on the Board of the Dublin Institute of Advanced Studies' School of Cosmic Physics. Leo gave an emotional speech about Mary, starting by noting "It is terrible to talk in the past tense about Mary". He said that walking about Dublin he feels her presence everywhere, because she would enthusiastically explain about the building stones and their geological origins and how she would perennially get very annoyed at the use of a rare form of limestone outside Dublin Bus headquarters on O'Connell Street that people would

just cover in mud and litter. Leo also talked about the Dublin Diving Bell (on Sir John Rogerson's Quay), which is now a fantastic public museum, and how Mary was key to making this installation happen. He also noted another facet to Mary: "She was gently spoken ... but had a spine of iron!" For example, she absolutely hated it when Irishmen and women, who should know better, actually went out of their way to undermine Ireland's place in the history of world science by *openly and wilfully* ignoring Ireland's scientists and scientific heritage, as if we didn't have any. This type of wilful ignorance she would counter with full force! A fantastic lady.

Rebecca O'Neil

Rebecca is a committee member of the Mary Mulvihill Association, is Chair of the Women In Technology and Science group (WITS, an organization that Mary helped found) and – most pertinently here – is the National Secretary for the National Committee for Commemorative Plaques in Science and Technology (Fig. 9). Rebecca was inadvertently introduced to WITS by Nigel Monaghan (Keeper of Natural History at the National Museum of Ireland) after she got curious, while working at the museum, about some human remains about which there was a question over their gender and, making quite a leap, were there any notable women in Ireland's scientific past. Nigel put Rebecca in contact with Mary and that meeting largely set the tone for Rebecca's future career. Rebecca, being on the plaque committee, noted that this is the first plaque to be given for science communication – yet this, in itself, was but one facet of Mary's extraordinary life, albeit possibly the most appropriate one.



^ **Figure 9** Speaking at the ceremony, Rebecca O'Neil, the National Secretary for the National Committee for Commemorative Plaques in Science and Technology. Photo: Patrick Roycroft.



^ **Figure 10** Speaking at the ceremony, Leo Enright. Photo: Nicholas Bradshaw.



^ **Figure 11** Final speaker at the ceremony, Brian Dolan. Photo: Patrick Roycroft.

Brian Dolan

Brian is/was Mary's husband. He is a Scottish theoretical physicist working at Dublin's School of Cosmic Physics. He spoke about Mary's time at 51 Manor Street where she had lived for the best part of 30 years (but she had grown up in Rathfarnham in south Dublin), and that the house had had to undergo a major renovation after she bought it in 1987 to make it even habitable – a massive job that Mary undertook while she was still at university! Brian remains

deeply involved in Mary's legacy to Irish science communication: her archive is now in Dublin City University, there is the Mary Mulvihill Association, and there is an annual memorial lecture and an award in her name. Keeping Mary's legacy alive also keeps Irish science alive in the public consciousness. And he, Brian, is probably the only person in Ireland who is an active scientist living in a house where there is a Blue Plaque to a former Irish scientist.

Coda

The Blue Plaque went up on the wall of 51 Manor Street 24 November 2021 (Fig. 12).



^ **Figure 12** The Blue Plaque, now with surrounding brass ring, affixed to 51 Manor Street (Dublin). A permanent reminder of one of Ireland's most remarkable women. Photo: Brian Dolan.

ST BRIGID:

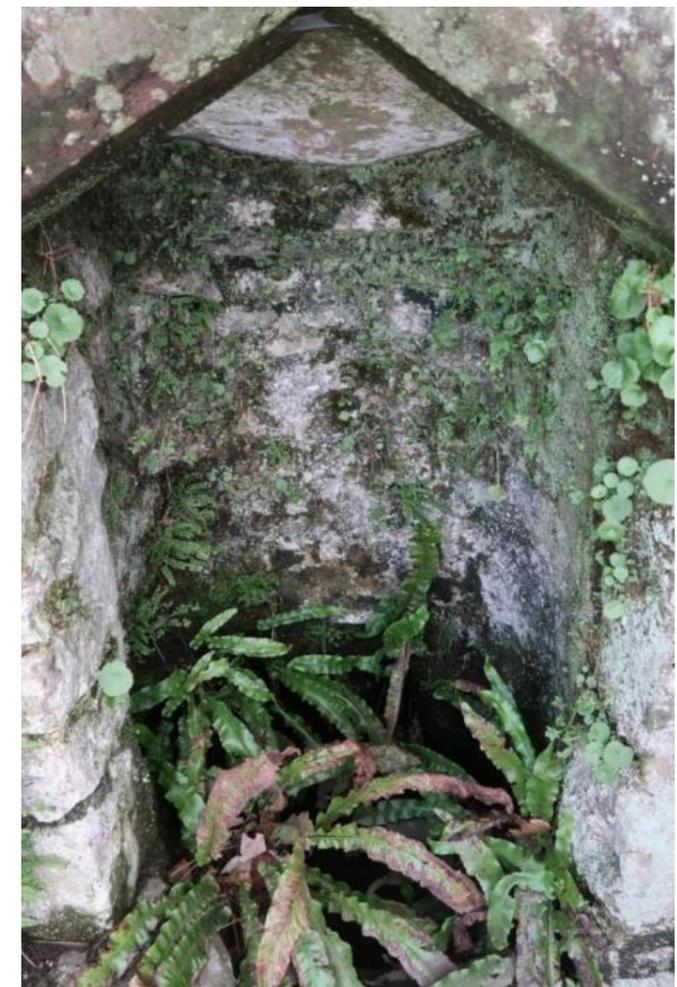
Her Cult and Relics

By Eamonn P. Kelly



< **Figure 1** St Brigid's holy well in Adare (County Limerick). Photo: <https://www.facebook.com/sacredireland/photos/pcb.1795336657168360/1795333177168708>

Despite the waning of organised Christian religious practices in Ireland, St Brigid has remained a popular icon and a figure of devotion for many. She is venerated as a saint in Catholic, Anglican, and Orthodox tradition and is considered one of Ireland's three patron saints, along with St Patrick and St Columcille (aka Columba). Part of Brigid's appeal stems from her role as a defender of the poor and protector of the meek against the powerful in society. For some who do not espouse Christian beliefs it is the goddess Brigid that inspires spiritual meaning for she is a powerful life-giving force associated with the regeneration of nature in the spring and with the ongoing cycle of life. These attributes draw people of varying beliefs to her cult places, especially her holy wells (Fig. 1). Centred on Kildare, the Christian cult of St Brigid spread throughout Ireland and extended to medieval Wales, Scotland, and England (Figs 2 and 3), where she is more often referred to as St Bride. Brigid's cult spread



^ **Figure 3** St Bride's Well is in a stone arched niche set into a wall within St Briavels Castle, near Chepstow in Gloucestershire (England). Photo: <https://m.megalithic.co.uk/modules.php?op=modload&name=a312&file=index&do=showpic&pid=222243>



< **Figure 2** St Bride's Kirk, located in the grounds of Blair Castle in Killiecrankie (Scotland). The ruined medieval church is the latest in a succession of churches that may have stood here since early medieval times. Copyright Undiscovered Scotland © 2000-2021. <https://www.undiscoveredscotland.co.uk/blairatholl/stbrideskrk/index.html>

later to the continent of Europe, mainly through the medieval activities of expatriate Irish clergy (Fig. 4).

Intercession of the Saints is a Christian doctrine whereby saints might be called upon through prayer to intercede with God on behalf of the faithful. The doctrine is to be found in Christian writings from the 3rd century onward, and the origins of the practice may derive partly from pagan ancestor worship in which ancestral figures performed a similar role. Sainthood relics were tangible objects that were believed to bring worshipers into the physical presence of a saint whom it was believed could assist a suppliant achieve divine assistance. While it was believed that relics had the power to inspire miracles and secure other benefits for the faithful, they were also sacred objects that provided a focus for spiritual meditation. From the earliest times, the relics of saints were objects of devotion: such a relic might consist of a body part, such as a saint's bone; a garment worn by a saint; or an object associated with a saint, such as a book or a bell (Fig. 5). Relics came to be housed in protective containers called "reliquaries" that were often quite opulent and encrusted with precious metals and stones. By acting as patron for the enshrinement of an important relic, a wealthy secular person could gain social status and esteem, as well as assisting their passage to the presence of the Almighty in the afterlife. Especially during medieval times, the possession of an important relic gave status to a church and generated revenue through visits made by pilgrims to venerate the relic. In order to supply the demand for relics, the graves of saints were opened and their bones shared out. In Ireland, relics relating to the saints of Patrick, Brigid, and Colmcille were particularly sought after. And as the cult of Brigid spread to the continent, the demand for her relics grew internationally.



^ **Figure 4** Statue of St Brigid of Kildare in Great St. Martin Church in Cologne (Germany). Photo: https://www.wikiwand.com/en/Brigid_of_Kildare



^ **Figure 5** The bell of St Patrick and its shrine. An inscription on the shrine records the name of the craftsman and his sons who made the shrine; Domhnall Ua Lochlainn, King of Ireland between AD 1094 and 1121, who commissioned the shrine; Cathalan Ua Maelchallain, the keeper of the bell, is also mentioned. Photo © National Museum of Ireland <https://www.museum.ie/en-IE/Collections-Research/Collection/Resilience/Artefact/Test-5/8e122ba9-6464-4533-8f72-d036afde12a9>

Devotion on the continent to St Brigid of Kildare is not to be confused with devotion to Birgitta Birgersdotter, otherwise St Bridget of Sweden, who was an aristocrat and relative of Swedish royalty born in 1403. She married Ulf Gudmarsson, Lord of Närke, to whom she bore eight children: her second daughter is now honoured as St Catherine (Katerina) of Sweden. As a child, this Bridget is said to have experienced mystical visions of Christ and, following the death of her husband, she founded the Order of the Most Holy Saviour, otherwise known as the Brigittines. When she died in Rome in 1373, her remains were returned to Sweden by her daughter Catherine and interred in Vadstena Abbey, the mother house of the Brigittines founded by St Bridget in 1346. The bones of St Bridget were enshrined in

Vadstena in 1381. On her return with her mother's remains in 1374, Catherine was chosen as Abbess of Vadstena. Two skulls and other bones kept in a shrine in Vadstena Abbey were long-believed to be the relics of Bridget and Catherine. However, recent scientific analysis suggests that these are probably not authentic (Fig. 6). Studies using DNA revealed that the skulls are not from maternally related individuals, while radiocarbon dating shows that the skulls are not from the time period in which Bridget and Catherine lived.

The religious order founded by St Bridget of Sweden, known generally as the Brigittines, exists to this day with branches in Europe, Asia, and North and South America. The original religious congregation of St Brigid of Kildare was disbanded during

^ **Figure 6** The putative skulls of St Bridget (Birgitta) of Sweden and her daughter St Catherine (Katarina) in Vadstena Abbey (Sweden). Photo: <https://phys.org/news/2010-02-skull-st-bridget.html>



the Reformation. But in 1807, the Order of the Brigidine Sisters was re-founded in Tullow (County Carlow) by Most Rev. Dr Daniel Delaney, Bishop of Kildare and Leighlin, The order spread throughout Ireland during the 19th century, becoming established in Australia in 1883 and in New Zealand in 1898, and subsequently in England and Wales.

Cogitosus, the 7th century biographer of the Irish St Brigid, tells us that Brigit and her associate, Bishop Conleth, were buried at Kildare on either side of the altar. However, in what appears to be a later invention, the *Annals of the Four Masters* record that when Brigid died in 525 AD she was buried with St Patrick at Downpatrick (County Down) where, miraculously, they were subsequently joined by the remains of Colmcille. Over time the supposed burial place of all three saints was lost to memory but were said to have been rediscovered in 1186 when their location was identified by a miraculous light-beam that appeared in response to a bishop's prayers. Coincidentally, this was during the Romanesque period (c. 1000–1200) when the cult of relics was at its peak. Some of the bones uncovered in 1186 appear to have been retained for enshrinement, and a reliquary said to contain remains of all three saints was sent temporarily to the pious King Henry III in 1220. A range of other medieval reliquaries came to be fashioned subsequently, such as those that enshrined St Patrick's head, arm, jaw, and thumb. A story is attached to the tooth of St Patrick for which a reliquary was fashioned that now forms part of the National Museum of Ireland collections (Fig. 7). It is said that St Patrick lost the tooth when he visited Killaspugbrone (County Sligo) (Fig. 8), a church founded by his contemporary, Bishop Brón, to whom Patrick presented the tooth.



^ **Figure 7** The Fiacail Phádraig reliquary designed to hold St Patrick's Tooth was first made in the twelfth century, probably around the time the present ruined church of Killaspugbrone (County Sligo) was built. After the Anglo-Norman invasion, the lands around Killaspugbrone came into the possession of the Birmingham family, Lords of Athenry. In 1370s, Thomas Birmingham had the shrine restored and remade into its present form. Photo © National Museum of Ireland https://www.confessio.ie/sites/confessio.ie/files/moss/1_fiacail_phadhraig_orig.jpg



^ **Figure 8** The ruined medieval church of Killaspugbrone (County Sligo), where the Fiacail Phádraig reliquary was kept during the middle ages. © Copyright Stephen Armstrong <https://www.geograph.ie/photo/1471581>

Traditions relating to Brigid have their origins in the cult of the pagan goddess; however, the existence of the bones of St Brigid appear to demonstrate that the saint was a real person and not just a part of pagan beliefs that were transformed to serve a Christian religious purpose. Nevertheless, belief in the authenticity of the enshrined bones must be regarded as an act of faith. The skull of St Brigid of Kildare was said to have been taken to Portugal by three Irish knights in 1283, and a reliquary containing the relic is now displayed in St John's Church in Lumiar, near Lisbon (Portugal) (Figs. 9 and 10). In 1905, a fragment of

the Lumiar skull was donated to St Brigid's Church, in Kilcurry, Faughart (County Louth) (Fig. 11), while another fragment was presented in 1929 to St Brigid's Church in Killester (County Dublin). Happily, this relic had been removed temporarily when the reliquary was stolen in 2012 (Fig. 12). As far as can be determined the stolen reliquary was never recovered. Yet another fragment of the skull of St Brigid, originally kept in Neustadt (Austria), came to Lisbon in 1587 where it now resides in the sanctuary of relics at the Jesuit Church of São Roque (Fig. 13).



^ **Figure 9** Reliquary said to contain the skull of St Brigid, in the Church of St John in Lumiar (Portugal). Photo: <https://www.irishamericanmom.com/wp-content/uploads/2020/02/Golden-container-for-the-skull-of-Saint-Brigid-of-Ireland-in-Portugal.jpg>



> **Figure 10** Statue of St Brigid in the Church of John the Baptist, in Lumiar (Portugal). Photo: <https://www.irishamericanmom.com/saint-brigids-links-to-lisbon-portugal/>



^ **Figure 11** The parish church of Faughart (Co. Louth) is dedicated to St Brigid and contains a relic of the saint brought from Lumiar (Portugal). Photo: https://www.buildingsofireland.ie/building-images/niah/images/survey_specific/2000/13900406_2.jpg



> **Figure 12** Reliquary stolen from St. Brigid's Church in Killester (Dublin). Photo: http://4.bp.blogspot.com/-5n1wJikZt_4/UWNnQ2NUUHI/AAAAAAAAAqo/ZvyAHFmODow/s1600/reliquary.jpg



^ **Figure 13** Reliquary of the skull of St Brigid in the Church of Sao Roque (Portugal). Photo from <https://twitter.com/sjarchives/status/959131911879831554>

Great St. Martin Church in Cologne (Germany) (Fig. 14) is another place with very strong Irish connections, especially during the 11th century. It retains a tooth relic of St Brigid, part of which was obtained in 1884 for the Brigidine Convent in Sydney (Australia) through the efforts of His Eminence Cardinal Patrick Francis Moran, Archbishop of Sydney, who was born in Leighlinbridge (County Carlow). Other relics of the saint that have survived include a portion of St Brigid's Mantle (cloak), now preserved in the Cathedral of St. Sauveur in Bruges (Belgium) (Fig. 15). In 1936, an account of the relic was published in the *Journal of the Royal Society of Antiquaries of Ireland* by Major Henry Foster McClintock who described it as "a rectangular piece of woollen cloth measuring about 21 by 25 inches, of a dark crimson colour, and covered all over on its face with tufts of curly wool resembling the fleece of a sheep." A fragment of the Mantle, said to be "a dark red small piece of cloth", was presented in 1881 to the Convent of the Redemptoristine Nuns in Drumcondra (County Dublin).



^ **Figure 14** Great St. Martin Church in Cologne (Germany). The presence here of a relic of St Brigid may be related to the celebrated Irish churchman and chronicler Marianus Scotus, who resided here during the late 11th century. His Irish name was *Máel Brigta*, meaning "Servant of Brigid". Photo in public domain.



^ **Figure 15** Cathedral of St. Sauveur, Bruges, Belgium which contains a relic known as the ‘Mantle of St. Brigid’. Photo: <https://www.visitflanders.com/en/things-to-do/attractions/top/sint-salvatorskathedraal.jsp>

There is another relic associated with the saint that is worthy of mention and this is the Shrine of St Brigid’s Shoe (Fig. 16), a 16th century reliquary now on exhibition in the National Museum of Ireland, Dublin. It was formerly kept in Garrybreeda near Loughrea (County Galway) (Fig. 17) where it is believed to have contained a shoe, now missing, that supposedly belonged to St Brigid.

Following the dissolution of the monasteries by King Henry VIII, Downpatrick was sacked in 1538 and the Cathedral building fell into ruins. Restoration work during the late 18th century (Fig. 18) led to the discovery of three stone



< **Figure 16** Shrine of St Brigid’s shoe. The reliquary appears to have been kept in the medieval church in Garrybreeda in Loughrea (County Galway) and dedicated to St Brigid. A nearby holy well is also dedicated to the saint. Photo: © National Museum of Ireland.



^ **Figure 17** St. Bridget’s Church and Graveyard, Garrybreeda, Loughrea (County Galway), which housed the relic of St Brigid’s Shoe. Photo: <https://heritage.galwaycommunityheritage.org/content/places/loughrea-heritage-trail/6-st-brigids-church-graveyard-garrybreeda>

coffins under the high altar that were believed to be the remains of Saints Patrick, Brigit, and Colmcille. These were removed and reinterred outside the church, marked with a re-used medieval market cross that was placed on the grave. In 1899, a large boulder was placed over the grave as a permanent marker, and the site remains as a place of pilgrimage to the present day (Fig. 19).

St Brigid remains an important Christian saint. There are churches, schools, and holy wells dedicated to her in every Irish county and throughout the Irish diaspora. Traditions of Brigid remain embedded in Irish folk practices and traditions surrounding her feast-day. These will be explored further in the Spring 2022 issue of *Irish Lives Remembered*.

Further Reading

McClintock, H. F. “The ‘Mantle of St. Brigid’ at Bruges.” *The Journal of the Royal Society of Antiquaries of Ireland*, vol. 6, no. 1, 1936, pp. 32–40, <http://www.jstor.org/stable/25513808>.

McCormick, Finbar. “The curious case of St. Patrick’s Grave.” *Archaeology Ireland*, vol. 33, no. 1, 2019, pp. 43–45. *JSTOR*, www.jstor.org/stable/26844447. Accessed 2 June 2021.

Peyton, Michael and Atherton, David W., *St Brigid: Holy Wells, Patterns and Relics*, [Updated 26th August 2015]. https://www.clarelibrary.ie/eolas/coclare/history/saint_brigid_ritual.pdf





^ **Figure 18** First constructed in the 12th century, Down Cathedral (the Cathedral Church of the Holy and Undivided Trinity, in County Down) was rebuilt several times. The present building, which incorporates the ruins of earlier medieval structures, such as parts of the 13th century church of a Benedictine abbey, is the result of restoration work undertaken between 1790 and 1818. Photo: <https://www.geograph.ie/photo/172263>



^ **Figure 19** Beneath a large boulder at Downpatrick, Co. Down are human remains believed to be those of St Patrick, St Brigid and St Colmcille. The site is a place of pilgrimage. Photo by Mark Marlow, <https://www.irishnews.com/picturesarchive/irishnews/irish-news/2020/03/17/170216849-ef731118-de6e-42f9-85d0-5c3283b7d43b.jpg>



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Forensic DNA Testing vs Commercial DNA Testing - What's the Difference?

By Maurice Gleeson

Sometimes I get asked if doing a forensic DNA test would be better than doing a commercial (direct-to-consumer) DNA test for proving that two people are definitely related to each other. In this article, I review the differences between the two types of test, why they are used, how sensitive they are, and when one is better than the other.

Forensic DNA testing has been around for 35 years and commercial DNA testing for 21 years. Forensic genetics uses DNA profiling, a process introduced in the mid-1980s following work by Sir Alec Jeffries in the UK (Fig. 1) and Jeffrey Glassberg in the US. Commercial direct-to-consumer DNA testing started with the availability of the first Y-DNA and mitochondrial DNA tests in 2000 (from FamilyTreeDNA) and the first autosomal DNA test in 2007 (from 23andMe) [1].



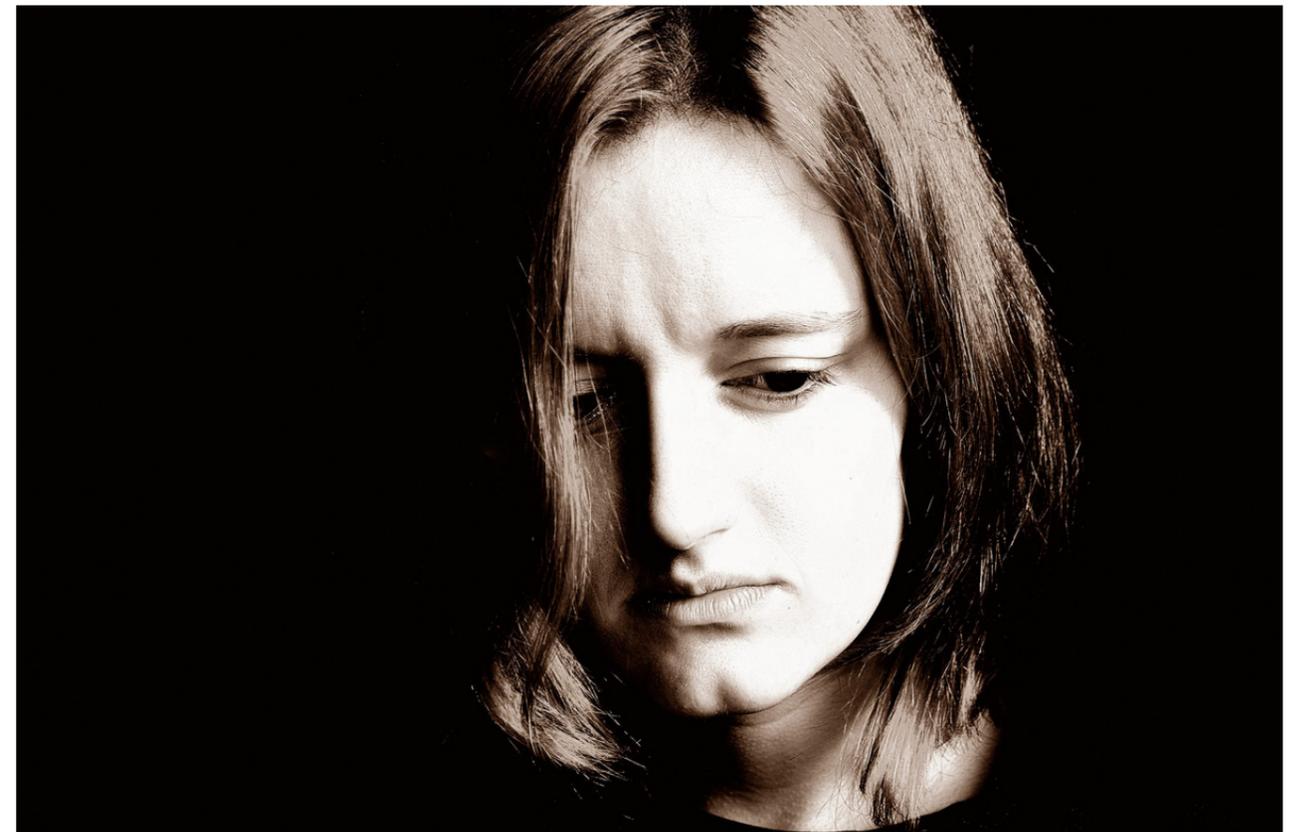
^ **Figure 1** Sir Alec Jeffries, inventor of DNA profiling. Image: Wikimedia Commons https://commons.wikimedia.org/wiki/File:Alec_Jeffreys.jpg (CC BY 2.5).

Forensic DNA testing is used primarily for criminal investigations, paternity tests, and immigration eligibility, and is often presented as evidence in court. It has, therefore, undergone a process of vigorous validation over the course of the last four decades [2]. For example, illegal adoptees wanting to change their parents' names on their birth certificate would need to provide DNA results (for themselves and each parent) from a court-approved forensic DNA testing company. Without this evidence (for example if one or both parents are deceased), courts might refuse to change the parents' names (Fig. 2).

In contrast, commercial DNA tests are not validated for use in court cases and (in most instances) they would not be admissible because they do not comply with standard court procedure (e.g., chain of custody) [3]. For example, in cases such as the Golden State Killer (Joseph James DeAngelo Jr, a former police officer who raped and murdered his way through California from 1974 to 1986), commercial

DNA databases were used to generate investigative leads (similar to an anonymous tip-off) but such evidence was not, and is not, used in court – only the results of subsequent forensic DNA profiling could be used to achieve a conviction.

Both types of testing can be used to determine if two people are related to each other. Forensic DNA testing will be necessary if a court case is involved. But for non-legal cases, commercial DNA testing is the better choice, because it has greater precision and is able to detect more distant relationships. The reason for this is that forensic tests only use a relatively small number of markers (less than 30 markers on most standard forensic DNA tests, but with the option of increasing to 110 markers, not all of which have been validated). In contrast, commercial DNA tests examine up to 838 Y-STR [i.e., male Y DNA single tandem repeat] markers, over 200,000 Y-SNP [single nucleotide polymorphism] markers, and over 600,000 autosomal SNP markers.



^ **Figure 2** Ireland's illegal adoptees – are they caught in legal limbo? Image: https://commons.wikimedia.org/wiki/File:Sad_Woman.jpg

The greater number of markers that are used in commercial DNA tests allows for greater precision when estimating the probability that two people are related and the type of relationship they share. Forensic DNA testing is usually capable of identifying a parent-child relationship, a full sibling relationship, a half-sibling relationship, and an avuncular relationship (i.e., aunt, uncle, nephew, niece). But beyond full siblings, forensic tests become progressively more unreliable (one scientific paper reported that results could be inconclusive for 71% of half-sibling relationships and 99% of first cousin relationships) [4].

In contrast, commercial DNA testing allows one to detect more distant cousins (5th cousins or greater), and inputting the amount of DNA shared by two people into the Shared cM Tool generates probability scores for a variety of possible relationships that could be associated with that particular amount of DNA (Fig. 3). Furthermore, inputting several sets of DNA results into the WATO tool allows for more refined probability scores (so-termed odds ratios) and a more precise estimate of the actual relationship (Fig. 3).

Paternity testing for legal purposes is often expensive with prices often in the range of \$300-\$500 (for a mother-child-potential father trio). In contrast, a standard autosomal DNA test is less than \$100 and may be as low as \$39 in the frequent sales that the companies run.

So, if a court case is not involved, commercial direct-to-consumer tests are a much better option than forensic paternity/relationship tests.

Endnotes: Sources, Links, and Further Reading

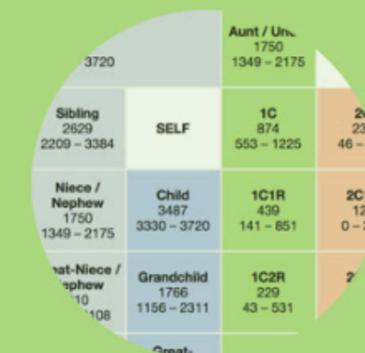
1. The Rise of Genetic Genealogy as a Citizen Science. See <https://www.blogger.com/blog/pages/5443730660032753146>
2. Making Sense of Forensic Genetics. See <https://senseaboutscience.org/wp-content/uploads/2017/01/making-sense-of-forensic-genetics.pdf>
3. At-Home DNA Tests - Will a Court Accept the Results? See <https://www.hg.org/legal-articles/at-home-dna-tests-will-a-court-accept-the-results-48579>
4. How many familial relationship testing results could be wrong? See <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7425842/>

Contact Dr Maurice Gleeson

For more information about how DNA can help, visit Maurice's website at <https://dnaandfamilytreeresearch.blogspot.com> and his YouTube channel at <https://www.youtube.com/c/DNAandFamilyTreeResearch>. If you want to contact Maurice for a consultation, please e-mail him: mauricegleeson@doctors.org.uk

SHARED CM TOOL

An interactive tool to show possible and probable relationships based on centimorgans shared



→ Go to the tool

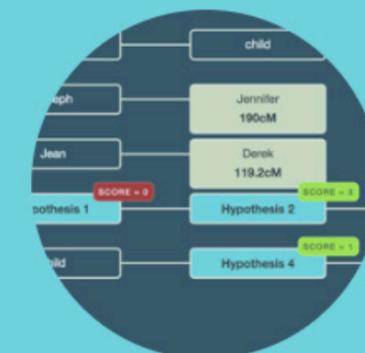
→ Beta version with updated probabilities

WHAT ARE THE ODDS V1

→ Create a new probability tree

→ Frequently asked questions

→ Early prototype table version



^ **Figure 3** The Shared cM Tool and the WATO [What are the odds] Tool on the DNA Painter website (<https://dnapainter.com/tools>). Screenshot from <https://dnapainter.com/tools>

IRELAND'S RUSSIAN CONNECTIONS

By Brigit McCone

Russia, a vast empire at the other end of Europe with a very different political and cultural history from the West, might seem to have few connections with the island of Ireland. Yet, as with many other parts of the world, the Irish diaspora not only came to Russia, but even played prominent roles in its development. This article offers glimpses of the higher-profile Irish connections to Russia from key moments in that country's history.

Tsar Peter the Great (1672–1725) was known as Russia's Westernizing tsar because of his determination to modernize the country by importing Western experts in almost every field. Among the myriad foreigners who flocked to Tsar Peter the Great's modernization project was Count Peter von Lacy (1678–1751) (Fig. 1), from a noble Limerick family who claimed to trace their ancestry back to the 11th century Norman soldier Walter de Lacy, who came to England as a companion of William the Conqueror. As a young man, Count Peter participated in the 1691 Siege of Limerick, resisting the armies of King William III (William of Orange). Many followers of King James II, called Jacobites, fled Ireland after their defeat in 1691 and fought as mercenaries abroad. The fleeing of the Irish Jacobites is known in Irish his-

tory as the Flight of the Wild Geese. The teenaged Peter, who had already risen to the rank of Lieutenant, was among those who joined the Irish Brigade in France, before fighting in Austria and finally moving to Russia in 1700 to serve Tsar Peter the Great. He was wounded twice in Tsar Peter's Great Northern War against the Swedish empire and distinguished himself as the commander of a brigade at Poltava, Russia's decisive victory over the Swedes. His boldness in the siege of Riga saw him appointed Chatelain of Riga Castle in 1710. He would become Governor of Riga by 1729, Riga being the city that is now the capital of the Baltic country of Latvia. It was quite the meteoric rise for a rootless Irish exile. Lacy distinguished himself as Field Marshal in the 1736 Russo-Turkish war, capturing the key citadel of Azov, routing the Crimean Tatars and burning their capital. He was Commander-in-Chief in the 1741 Russo-Swedish war and was considered the most able and experienced general in the entire Russian army. He died in Riga in 1751, a key figure in the modernization and expansion of the Russian Empire. Lacy's daughter married the Irishman George Browne, who also became a Russian general, as did their son, Johann Georg von Browne.



^ **Figure 1** Irish Count Peter de Lacy became Russia's top general under Tsar Peter the Great. Image: <https://picryl.com/media/lacy-peter-graf-von-f4c9ed>

Yet another prominent Irishman to fight for Imperial Russia was Count John O'Rourke, who was born in Woodfort (County Leitrim) in 1728 of the noble Cloncorrick Castle line of the O'Ruairc Princes of Breifne, themselves leading Gaelic rebels against English rule prior to losing much of their status under Oliver Cromwell and in the same Williamite War that exiled Count Peter von Lacy. In the worsening climate for Roman Catholics in England, Count John O'Rourke was forced to resign from the British military as a Roman Catholic, traveling then to France to seek his fortune, before joining his younger brother Cornelius in the Russian court of Empress Elizabeth I, where Cornelius had married the niece of Count Peter von Lacy, thereby cementing his position in the Russo-Irish military nobility. Count John O'Rourke enlisted in military service in 1760, along with Cornelius, distinguishing himself in Russia's 1761 war with Prussia by storming the City of Berlin. He returned to France with commendations from the Russian tsar Peter the Third, as well as from Russia's most famous general, Suvorov. O'Rourke published his *Treatise on the Art of War* in London, which became influential during the time of Catherine the Great. Catherine the Great, a German princess who became sole ruler by overthrowing her husband Tsar Paul the Third through diplomatic skill alone, was to be Russia's most notable Westernizing monarch after Tsar Peter the Great, overseeing the expansion of the empire and introducing French Enlightenment principles into its laws, at least as far as they did not conflict with her own supremacy. Cornelius O'Rourke, brother of John, put down deep roots in Russia after marrying the niece of Count Peter de Lacy, establishing entire Russian, Polish, Belorussian, and Latvian O'Rourke dynasties, while rising to the rank of Gener-

al-Major after fighting Polish insurgents and rebels in the Caucasus. His son, Count Joseph Cornelius O'Rourke (1772–1849), founder of a dynasty of Belorussian landowners, was noted for his bravery fighting for Tsar Alexander I against the Napoleonic invasion of Russia, being decorated with the Orders of Saint George, Alexander Nevsky, and Saint Anne. His portrait hangs in Russia's Winter Palace, and there is a monument to him in Varvarin (Serbia) (Fig. 2) to commemorate his leadership of a combined Russian and Serb army which defeated the Turks in 1810.



^ **Figure 2** A monument to Joseph Cornelius O'Rourke stands in Varvarin, Serbia. Image: https://en.wikipedia.org/wiki/Joseph_Cornelius_O%27Rourke#/media/File:O'RourkePhoto.JPG

Other Irish figures in Russian history are more enigmatic. Jenny O'Reilly (1762–1802) was already the wife of an N. N. Quinn when she met Prince Andrei Ivanovich Viazemsky on his grand tour of Europe. Note that the title "Prince" was a high aristocratic title in Russia, but did not imply literal royalty, though Viazemsky traced his ancestry to the original Rurikid princes who produced the first Tsars of Russia. The highly sophisticated and multilingual Russian aristocrat brought Jenny home to Russia, procured her divorce with difficulty and married her in 1786, despite the disapproval of his parents. Described only as a "life-loving Irish woman" by Russian biographies of Prince Andrei and given

the briefest of genealogical entries in English-language sources, it is clear that Jenny was no grand lady. Being already married, foreign, and far less illustrious than her husband, the displeasure of Prince Andrei's father was understandable, pointing to this union's being a passionate love match. Jenny died when her son Pyotr (Peter) Vyazemsky was only nine or ten years old. Pyotr (1792–1878) (Fig. 3) grew up to become a Romantic writer and one of the closest friends of Alexander Pushkin, the national poet of Russia. In later years, he would serve as deputy minister of education, in charge of censorship in Russia in the 1850s, being notably more reactionary with age. Viazemsky also fought in the Napoleonic Wars in his youth and disputed Tolstoy's depiction of them in 1869's *War and Peace*.



Viazemsky's reactionary shift may well have been inspired by a surge in Russian radicalism in the mid-nineteenth century with the birth of Russian anarchism. Russian anarchists were often called "Nihilists" not because they believed in nothing but because they rejected all traditional belief which could not be rationally justified, as well as the value of church, state, and nationalism. After brutal crackdowns by the state,

< **Figure 3** Pyotr Vyazemsky, one of Pushkin's closest friends, was the son of Jenny O'Reilly. Image: https://commons.wikimedia.org/wiki/File:Pyotr_Vyazemsky_by_Kiprensky.jpg

many anarchists turned to terror tactics, becoming the first modern political terrorists. Their 1869 manifesto, *Catechism of a Revolutionary*, by the terrorist Sergey Nechayev, may have been part-written by the father of Russian anarchism, Mikhail Bakunin, an associate and rival of Karl Marx. Another prominent Russian anarchist intellectual was the atheist evolutionary biologist Prince Peter Kropotkin, who tried to discover a scientific basis for anarchist theories in the self-organizing behaviours of social animals and of Siberian peasant communities living beyond the reach of the Russian state. Here again, there is an unexpected Irish connection: Oscar Wilde (Fig. 4). At a time when the satirical English magazine *Punch* described Ireland's Land Wars (1879–1882) as led by “Irish Nihilists” and Irish nationalists distributed posters in Castlebar (County Mayo) in September 1881 that called for “nihilists of Castlebar” to rise against the English as “nihilism is not confined to Russia”, the Irish nationalist writer Oscar Wilde planned his first play as a sympathetic portrait of Russian nihilism. Wilde began to write his first play *Vera, or the Nihilists*, in 1880, based on the terrorist Vera Zasulich's 1878 attempted assassination of the governor of St. Petersburg, with Wilde including a nihilist's oath that revealed his familiarity with *Catechism of a Revolutionary*. Wilde's play, which frankly romanticizes Nihilists as doomed idealists and introduces his first Wildean dandy in the character of Prince Paul Maraloffski, a bored socialite revealed to have an ironic affinity for the Nihilists, has been written off as a footnote in his biography following its commercial flop and critical unpopularity. Yet it marks the beginning of a surprisingly deep and consistent engagement with the ideas of Russian anarchism by the Irish author. In 1891, at the height of his literary success and reputation, Wilde published *The Soul of Man Under Socialism*, in which he sets forth the philosophy of the Russian anarchist Peter Kropotkin, whom Wilde had met in London, while justifying Kropotkin's anarchism with appeals to the cultural precedent of the

Christian gospels and Classical Greece, even claiming that “a Nihilist... is a real Christian”. At the end of his writing career, penning *De Profundis* from an English jail cell, Wilde described Kropotkin as one of the most “perfect lives” he had come across, with the “soul of that beautiful white Christ which seems coming out of Russia”, showing a consistent idealization of Russian anarchism spanning his entire literary career. The anarchists were not only opposed to the state, but also rejected society's regulation of sexuality in favour of a philosophy of “free love” or voluntary relations, light-hearted propaganda for which can be read in all of Wilde's society comedies, while the Russian-American anarcho-feminist Emma Goldman was among the first to rehabilitate his philosophical reputation after his death, while campaigning for free love and the decriminalization of homosexuality.

In spite of the libertarian ideals of the nineteenth century Russian anarchists, however, Russia's revolution, when it came, quickly took on an authoritarian character, becoming exactly the type of “industrial tyranny” that Oscar Wilde had prophetically warned against in 1891. Communist authoritarianism peaked with Stalin's reign of terror, in which dissidents, clerics, random civilians, and even entire ethnicities, such as the Chechens, would find themselves deported to Siberia or killed. Despite this, Stalin's brutal regime had its Western admirers and apologists, one of the most prominent of whom was Irish: George Bernard Shaw. Shaw had a longstanding interest in Russia and was the first major Western critic to champion the plays of the Russian writer Anton Chekhov, now one of the three most performed playwrights in the world, with Shaw even modeling his own 1919 play *Heartbreak House* on Chekhov's style and subtitling it “A Fantasia in the Russian Manner on English Themes”. A member of the British socialist Fabian Society, Shaw had been a vocal supporter of the October Revolution and was invited to Stalin's USSR in 1931 for a nine-day trip, where



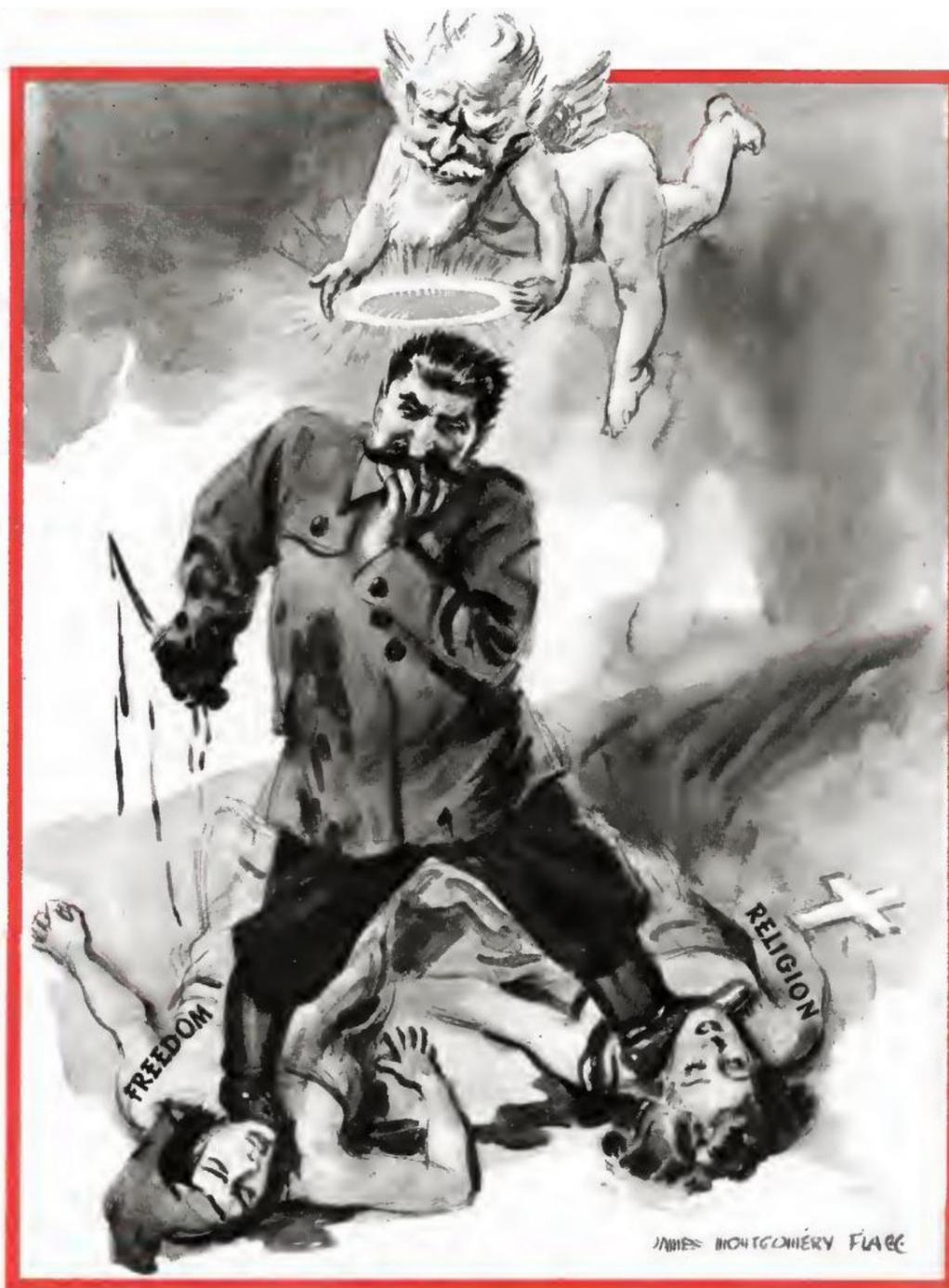
^ **Figure 4** Oscar Wilde's interest in Russian anarchism spans his entire literary career. Image: <https://pixabay.com/photos/oscar-wilde-portrait-irish-writer-1165561/>

he was given the red carpet treatment and a personal meeting with a charming Stalin. When the British correspondents Malcolm Muggeridge and Gareth Jones risked their lives to report undercover on the disastrous Ukrainian famine, the Holodomor, Shaw attacked and discredited them from the heights of his Nobel Prize. When news emerged of Stalin's political purges, Shaw excused his actions as necessary for the revolution (Fig. 5), even dying in 1950 with Stalin's portrait on his mantelpiece. Nor was Shaw the only Irish defender of Stalin.

Hamilton Neil Goold-Verschoyle (1904–1987) was born into a wealthy Anglo-Irish family in Donegal, but converted early to communism along with his younger brother Brian. Neil traveled to the Soviet Union in 1932, where he married a Russian woman and had a son. His brother Brian joined him, serving first as a Soviet spy and later fighting in the Spanish Civil War, where he became disillusioned and critical of Soviet actions. This led to his abduction and transport to a gulag where he vanished. The older brother Neil was sent to Ireland to aid in communist organizing

but was not allowed to bring his wife and child with him, possibly to guarantee his compliance. In 1940, he was arrested for protest activities and sent to the Curragh internment camp, where he played a major role in educating internees from the IRA (Irish Republican Army terrorist organization) towards socialist politics, becoming the so-called Connolly Group which would eventually convert the entire organization to Left-leaning politics. As late as 1956, even after the dictator's death and denunciation by the new lead-

< **Figure 5** George Bernard Shaw's whitewashing of Stalin was satirized by *Liberty Magazine* in 1941. Image: https://commons.wikimedia.org/wiki/File:George_Bernard_Shaw_and_Stalin,_the_killer_of_freedom_and_religion,_1941.jpg



er Khrushchev, Neil Goold-Verschoyle was still publishing propaganda in defence of Stalin and the system which had killed his own brother. In 1957, he re-established contact with his wife, returning to the Soviet Union in 1959 and working as a translator there until his death in 1987. A lightly fictionalized version of the Goold-Verschoyle family's history is told in Dermot Bolger's novel *The Family on Paradise Pier*.

George Bernard Shaw's inspiration from Chekhov is not the only example of Russian influence on Irish writing. Authors in the Irish Gaelic language, mostly from rural or peasant backgrounds, as that is where the language was best preserved, were greatly inspired by the world-class short stories on peasant themes which Nikolai Gogol crafted from Ukrainian-inflected Russian, and Maxim Gorky crafted from colloquial peasant speech. Irish authors such as Padraic Ó Conaire, Patrick Pearse, and Máirtín Ó Cadhain acknowledge this influence on their own styles. Irish short story writer Frank O'Connor (1903–1966) even declared in 1962's *The Lonely Voice* that "we have all come out from under Gogol's *Overcoat*". The

Russian novelist and critic Vladimir Nabokov declared in *Nikolai Gogol*, his 1944 biography of Gogol, that "only an Irishman" should translate Gogol, because of the similarity between the elastic, playfully ironic, and colloquial English of the Irish and the same use of Russian by the Ukrainian. In 2011, the popular Irish novelist Roddy Doyle produced his own translation of Gogol's most famous play, *The Government Inspector*, with this advice in mind.

Less well known is that the Russian and Irish influence was reciprocal: 18th and early 19th century Anglo-Irish writers Laurence Sterne, Charles Maturin, and Thomas Moore are counted as direct influences on works by Nikolai Gogol. Other Russian-language writers who were highly influential to the development of Irish literature include Ivan Turgenev, whose 1852 portrait of rural peasant life in *A Sportsman's Sketches* inspired George Moore's 1903 classic *The Untilled Field*, while Osip Mandelshtam and Chekhov are name-checked among the influences of Nobel Prize-winning Irish poet Seamus Heaney. Despite the geographical distance and apparent political contrasts, connections between Ireland and Russia remain intriguing.

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Walter Butler of Roscrea who Fought for Holy Roman Emperor Ferdinand II

By Nathan Mannion

Walter Butler, a descendant of the Roscrea branch of the Earls of Ormond who owned Kilkenny Castle, died on Christmas Day in 1634 while fighting in southern Germany for Holy Roman Emperor Ferdinand II (Fig. 1).

Butler was one of the archetypical “wild geese” [i.e., an Irishman who left to fight for a continental European army during the 16th to 18th centuries] who had left Tipperary in 1616 after his Ballynakill estate had been seized by the English crown. He went and joined the Imperial army of the Habsburgs (of the Austrian empire). There, he enlisted in his kinsman James Butler’s regiment and saw service in Poland. He would spend the next 18 years fighting for the Habsburg dynasty in what became known as the “Thirty Years’ War”, a conflict for continental supremacy between

France and the Protestant Union on one side and the Habsburg-dominated Catholic League on the other. A costly war, it would lead to the deaths of over 8 million people.

Within the Imperial forces, Walter Butler rose through the ranks to become an Oberst (Colonel) of Dragoons and famously defended the walled city of Frankfurt-on-Oder from the Swedish Warrior-King Gustavus Adolphus II in 1631. Another Irishman, Colonel Robert Munro who was serving with the Swedish forces, tells us that, during the siege, Butler is said to have repelled several Swedish assaults, halted two retreats, and was only finally taken prisoner after most of the Irishmen had fallen and he himself was “shot in the arm and pierced with a pike through the thigh”. He was imprisoned for six months until he eventually purchased his freedom.



^ **Figure 1** Holy Roman Emperor Ferdinand II whose repressive policies against his Protestant subjects sparked the Thirty Years’ War (1616–1648). Image: public domain.

During this time, his enemies at the Habsburg court cited his surrender of the city as evidence of his cowardice, in an attempt to have him expelled from the army and tried for treason. However, Butler requested, and duly received, a personal testimonial of valour from the Swedish monarch counter-signed by all of his generals which, upon his release, he presented in person to the Emperor in Vienna (Austria). Emperor Ferdinand II dismissed the charges. With his reputation vindicated and his rank restored he re-joined his regiment and went on to win a crushing victory for the Habsburgs at the Battle of Eger [Eger being in the modern-day Czech Republic; Fig. 2]. Soon after, he married the wealthy Countess of Fondana in the winter of 1632.

His best-known feat occurred in 1634 when he foiled a plot by Imperial Field Marshal Albrecht von Wallenstein to betray the empire and seize the throne. Von Wallenstein offered Butler command of two well-paid regiments, and other generous incentives, to join his cause, which Butler outwardly agreed to do. However, he dispatched a letter to an imperial agent stating that he was being coerced into obeying von Wallenstein's orders but that in reality he was remaining loyal to Emperor Ferdinand.

Knowing that von Wallenstein's cause was a lost one, Butler covertly replaced one hundred of the guards stationed in the town of Eger with Irish dragoons personally loyal to him and his allies. On the night of 25 February 1634 during a banquet at Eger Castle, which he and two fellow conspirators were



^ **Figure 2** The fortress town of Eger (modern-day Cheb, Czech Republic). It was here that Walter Butler won his most famous victory in 1632, and later surprised Imperial Field Marshal Albrecht von Wallenstein. Image: public domain.



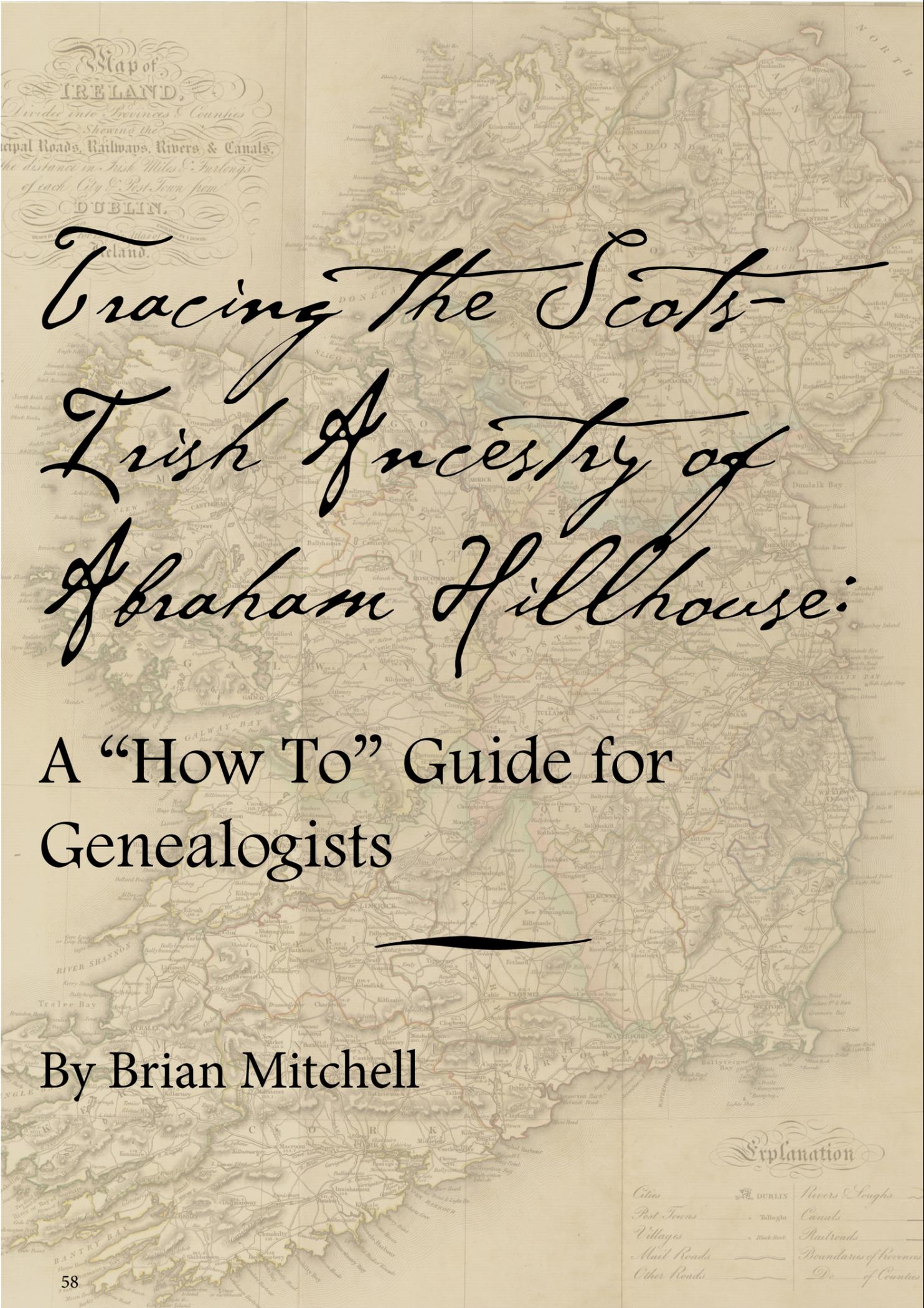
^ **Figure 3** Colonel Walter Butler, Lieutenant-Colonel Devereux, and Captain De Burgo surprise Field Marshal von Wallenstein. Image: public domain.

attending, he had his men infiltrate the castle and kill most of von Wallenstein's closest allies before assassinating the traitorous marshal, who had been sleeping in the Burgomaster's house (Fig. 3). He then seized the town and made its inhabitants pledge loyalty to the Austrian crown.

For this act of loyalty to the crown, the Emperor rewarded Oberst Butler with the title of Graf (Count), appointed him an imperial chamberlain, and gave him an estate at Friedberg (Germany). However, he would only enjoy these rewards for a short time before dying in the Battle of Schorn-dorf on Christmas Day, 25 December 1634. A devout Catholic and a zealous soldier of the Counter-Reformation, he was also a generous patron of several monastic or-

ders and, in his will, he left 20,000 Thalers ("dollars") to the Franciscans on condition that they use it to counter the spread of Protestantism in Ireland. His descendants still live in Germany.

Butler, like many other exiled and dispossessed Irish nobles sought to make a name for himself, ensure his hereditary status as an aristocrat was recognised, win the favour of his patrons, and wished to fight for his own religious beliefs. His assassination of von Wallenstein reputedly raised the imperial estimation of the Irish at the Habsburg court and, according to an Irish Franciscan friar resident in the empire, "made our county and nation [Ireland], otherwise quite unheard of here, most famous and well known."



Tracing the Scots-Irish Ancestry of Abraham Hillhouse:

A “How To” Guide for Genealogists

By Brian Mitchell

Explanation	
Cities	DUBLIN
Post-Towns	Tullagh
Villages	Black-Boat
Mail Roads	
Other Roads	
Rivers & Loughs	
Canals	
Railroads	
Boundaries of Provinces	
Do. of Counties	

In this case study, a variety of sources are used in researching the 17th and 18th century family history of the Scots-Irish Hillhouse family of County Derry.

It would appear that the younger, ambitious sons of English landed gentry and Scottish lairds, who were not going to inherit the family manor, took prominent roles in the various military campaigns and plantations of Ireland, and of North America, in the 17th century.

Starting Point

Family tradition in the United States records that Samuel Hillhouse, born c.1707, was from Limavady (County Derry) and came to America as a young man. His parents were John and Rachel and they had a house/estate called Free Hall (or Freehall), and his grandfather Abraham came from Failford in Ayrshire (Scotland).

Most of the Haberdashers' proportion was located in Aghanloo Parish. The castle and bawn of the Habersdashers stood on the River Roe at a place known as Ballycastle, which was probably the site of a Norman castle. The Haberdashers built a linear village at Artikelly, one mile from their castle, consisting of one street with two rows of thatched single-storey cottages set in rectangular plots. Freehall was located one mile to the east of the castle at Ballycastle and one mile to the northeast of the village of Artikelly.

Identifying the Location of Freehall

The key to unlocking Scots-Irish family history origins is a knowledge of place. An examination of the *Townland Index* reveals three townlands called Freehall in County Derry. Of particular interest, based on the above family tradition, is the townland of “Free Hall or Moneyvennon” in the civil parish of Aghanloo, because it is located three miles northeast of the town of Limavady.

Church Registers

Church registers of baptisms, marriages, and burials, with their ability to build and confirm family links, are the building blocks of family history. Church registers should always be examined once you know the parish location of your ancestor.

During the 17th century Plantation of Ulster, which saw the arrival of settlers from England and Scotland, Freehall or Moneyvennon in Aghanloo Parish was granted to the Haberdashers' Company of the City of London (www.haberdashers.co.uk).

It must be said, however, that it is quite possible that researchers will not be able to confirm the birth, marriage, or death details of their ancestor, because only a relatively small percentage of church registers in Ulster predate 1800. Unfortunately, it is a very common problem in Ireland

that churches, of all denominations, are much older than their surviving registers.

With a few notable exceptions, church registers are frequently irrelevant, owing to their nonexistence, to the family historian seeking 17th and 18th century ancestors in Ulster (and the rest of Ireland).

Unfortunately, there are no surviving 17th or 18th century church registers for Aghanloo Parish. Some 18th century content, from 1728, with significant gaps, survives for the nearby town of Limavady in the registers of Drumachose Parish Church, but no references to Hillhouse have been identified.

It is always worth checking the registers of the Church of Ireland (Protestant) Cathedral because it was, in effect, the Parish Church of the Diocese; in the case of the Diocese of Derry that is St. Columb's Cathedral (www.stcolumbscathedral.org) in Derry City, 16 miles west of Limavady, and whose registers date back to 1642. An examination of its registers of baptisms, marriages, and burials (which have been transcribed, indexed, and published in three books covering the period from 1642 to 1775) reveal seven Hillhouse burial entries, including potential spelling variations of the surname:

Died: 17 November 1700, Mary, daughter of James and Lettis Hillis

Died: 28 August 1702, Henry, son of William and Lettis Hillis

Died: 6 November 1705, Jane, daughter of William and Lettis Hilhou

Died: 4 September 1714, Ann wife of William Hillows

Died: 12 June 1730, Ann, wife of Abraham Hillhouse

Died: 2 June 1730, Forgison, son of Abraham and Ann Hillhouse

Died: 27 May 1732, John Hillhouse

Beyond Church Registers

A basic problem facing those tracing the family origins of 17th and 18th century Irish ancestors is that once your research extends beyond the building blocks of the church registers you have relatively few means left, unless the family history has been documented and passed down through the generations, to confirm family connections. Quite simply, the birth, marriage, and death details of many of our 17th and 18th century ancestors have not survived in the written record sources.

Often the only realistic strategy in tracing ancestors beyond church registers of baptisms, marriages, and burials is to examine surviving land records and census substitutes, often compiled by civil parish, for any references to a surname or given name of interest.

The basic problem with these sources is that they name heads of household only; hence, they provide insufficient information to confirm the nature of linkages between named people in these sources. Census substitutes, however, are very useful in confirming the presence of a family name in a particular townland and/or parish and in providing some insight into the frequency and distribution of a surname.

However, I aim to demonstrate that a wide range of sources are available and that an examination of them confirms that the Hillhouse family were a significant family in the Limavady area throughout the 17th and 18th centuries. Indeed, an examination of these sources reveals that two Hillhouse families were settled in County Derry from the early years of the Plantation of Ulster (prior to the 1641 Rebellion): one in Freehall, Limavady; and the other in Dunboe Parish, Coleraine.

Wills

An examination of the *Indexes to Irish Wills: Volume V, Derry and Raphoe, 1612-1858* (edited by Gertrude Thrift, Phillimore & Co, London, 1920) identified the following 17th century Hillhouse entries in County Derry:

- Hillhou, Abraham, Ardikelly, parish of Aghanloo, date of probate 1676

- Hillhou, Adam, Dunboe, date of probate 1635

Hence, it would appear that Abraham Hillhouse died c. 1676 at Ardikelly (spelt as "Artikelly" today) in the parish of Aghanloo and that an Adam Hillhouse died c. 1635 in Dunboe Parish (just to the west of the town of Coleraine). Of course, what this source cannot do is tell us the nature of the link, if any, between Abraham of Artikelly and Adam of Dunboe.

The Great Parchment Book

Abraham Hillhouse had settled in Limavady by 1639 as his name is recorded in *The Great Parchment Book of The Honourable The Irish Society*. Held in the London Metropolitan Archives, the *Great Parchment Book* was damaged by fire in London's Guildhall in 1786, but it was conserved and digitized in 2013 (see www.greatparchmentbook.org) as the City of London's contribution to commemorations in Derry of the 400th anniversary of the building of the city walls.

The Great Parchment Book of The Honourable The Irish Society was a major survey carried out by a Commission from King Charles I under the Great Seal dated 11 March 1639 of all those estates in County Londonderry managed by the City of London through the Irish Society and the City of London livery companies. Charles I claimed the estates (constituting the entire

county of Londonderry) as forfeit, ruling that the Londoners had not fulfilled their obligations of plantation. The Commission's purpose was to seize, on the King's behalf, all castles, manors, lands, and tenements lately belonging to the Londoners and to conclude new contracts for leases with existing tenants and others.

The Great Parchment Book returns one folio concerning Abraham Hilhouse (gentleman) in Haberdashers' Proportion which reads:

“On 17 August 1639, the Commissioners concluded and agreed that Robert McLeland, Gavin Kelsoe, Hugh Boyle, Alexander [?], Abraham Hilhouse and John McLeland shall have and hold all those six townlands called Artikelly, [?], Gortamoney, Maheraskeagh, Tullaherrenmore and Tullaherrenbegg in Aghanloo and have one weekly market on Wednesday in the town of Artikelly and three yearly fairs in town of Artikelly.”

Hearth Money Roll of 1663

The Hillhouse family were clearly a significant family in Limavady throughout the 17th and 18th century, because their name is recorded in many sources.

Abraham Hilhouse of Aghanloo Parish (townland not specified) was enumerated for taxation purposes in the Hearth Money Roll of 1663.

The Minute Books of the Borough of Limavady

By 1665, Abraham Hillhouse was a serving Burgess of Limavady Corporation and, in that same year, John Hillhouse and William Hillhouse were “admitted and sworn

Freemen” of Limavady.

Sir Thomas Phillips, described as “a pushing soldier of fortune”, first arrived in Ireland as a military commander in 1599 and, in 1610, he was granted 13,100 acres of land at Limavady, which included O’Cahan Castle which was on a cliff overhanging the River Roe. One mile from the castle he commenced the building of the “Newtown of Limavady”, which was laid out in a cruciform road pattern. By 1622, eighteen one-storey houses and an inn had been built, and they were centred on the cross-roads which contained a flagpole, a cross, and (ominously) stocks.

Newtown-Limavady (known as Limavady from 1870) was incorporated as a town on 31 March 1613 with a charter granted by King James I. According to this charter, the town was to appoint a Provost and 12 Burgesses who were to form the common council or Corporation, and to return two Members of Parliament (which ceased when the Act of Union was created in 1801, so forming the United Kingdom of Great Britain and Ireland).

It was from a select group of landed gentry and merchants and their descendants that the Common Council of Limavady Corporation was formed. Hence, the minute books of Limavady Corporation are a good starting point for any researcher wishing to explore the landed gentry and merchant community of 17th and 18th century Limavady. To conduct trade in the borough you had to be registered as a Freeman; hence, the minute books detail the petitions of those seeking to become freemen.

Corporation records (i.e., the minute books of the Common Council of Limavady Corporation) date from 1659. Each set of minutes begins with the date of the meeting of the Common Council and a list of members in attendance. Edited abstracts from these minute books have

been transcribed and published in *Records of the Town of Limavady, 1609 to 1808* by E. M. F-G Boyle (published 1912, republished as *Boyle’s Records of Limavady, 1609 to 1808* by North-West Books, Limavady, 1989). The following Hillhouse references are recorded:

Corporation Meeting of 24 June 1665:

In attendance, Abraham Hillhouse, Burgess of the Corporation of Newtown-Limavady. John Hillhouse and William Hillhouse were “admitted and sworn Freeman”.

Corporation Meeting of 24 June 1696:

William Hillhouse sworn Freeman.

Corporation Meeting of 29 September 1708:

William Hillhouse sworn Freeman.

Corporation Meeting of 14 October 1718:

In attendance, William Hillhouse, Constable.

The Registry of Deeds

An examination of the records of the Registry of Deeds confirm that the Hillhouse family were still residing at Freehall, near Limavady, in the middle years of the 18th century. In 1745, the estate of Freehall passed from Abraham Hillhouse to his son Abraham James Hillhouse, who was a merchant in London. In 1757, Abraham Hillhouse of Freehall married Ann Ferguson, daughter of Reverend Andrew Ferguson of Burt (County Donegal).

The Registry of Deeds is located on Henrietta Street in Dublin City and holds a variety of records relating to property transactions, such as leases, wills, marriage settlements, and other deeds, dating back to 1708. Many memorials (sworn copies of deeds) were registered by merchants and traders, as well as by landed gentry, to provide some form of security of tenure.

An examination of the *Registry of Deeds Index Project Ireland*, at <http://irishdeedsindex.net/search/index.php>, returned nine

search results for surname Hillhouse. These included the following:

Memorial Number 82070:

Deed of Assignment of “Estate of Freehall, and the Maine in co Londonderry” from Abraham Hillhouse senior, Gentleman to his son Abraham James Hillhouse junior, dated 16 September 1745.

Memorial Number 119,409:

Abraham James Hillhouse, merchant of London, on 16 December 1758, leased and released “Freehall & the Main, co Londonderry” to David Latouche of city of Dublin.

Memorial Number 123,629:

Marriage settlement, dated 17 February 1757 of Abraham Hillhouse, Gentleman of Freehall, Co. Londonderry to Ann Ferguson, daughter of Rev Andrew Ferguson, of Burt, Co. Donegal of “dowery out of Mon eyvennon commonly known by Freehall and Upper & Lower Main, & live in the mansion house of Freehall in her widowhood.”

The 1641 Rebellion and the Depositions

In 1641, the Plantation of Ulster faced its first serious crisis. On 22 October 1641, the native Irish, under Sir Phelim O’Neill, rose up in rebellion in Counties Derry and Tyrone, and the walled city of Londonderry became a refuge for Protestant settlers. A “League of the Captains of Londonderry” was set up to guard the city, with the raising of nine companies of foot soldiers, each assigned with a particular section of the walls of Derry to repair and to defend. By April 1642 the city was close to starvation, with the rebel forces led by Sir Phelim O’Neill camped at Strabane. However, the threatened siege of Derry was lifted on 17 May 1642 by the defeat of the Irish army, led by the O’Cahans (O’Kanes), near Dungiven (County Derry) by an army consisting of east Donegal settlers and four companies of soldiers from Derry City.

A fully searchable digital edition of the 1641 Depositions at Trinity College Dublin Library can be searched at <http://1641.tcd.ie>. The 1641 Depositions consists of transcripts and images of all 8,000 depositions, examinations, and associated materials in which Protestant men and women of all classes told of their experiences following the outbreak of the rebellion by the Catholic Irish in October 1641.

A surname search of “Hilhouse” records four depositions relating to the death of John Hilhouse of Gortycavan in Dunboe Parish (County Derry), 3 miles west of the town of Coleraine.

Seemingly, after defeating and killing a party of English and Scottish men garrisoned at Garvagh (County Derry) on about 20 December 1641, Rory Duffe McCormacke and his brothers Art and Edmund McCormacke and about 30 to 40 men armed with long pikes set upon the British at “Gortecavan in the parish of Dunboe” and killed John Hilhouse.

It is possible, but not proven, that John Hilhouse of Gortycavan, Dunboe Parish, who died during the 1641 Rebellion, was the son of Adam Hilhouse of Dunboe whose will was proved in 1635.

Fighters of Derry

Nearly fifty years later, the Plantation of Ulster faced another potential reversal to its fortunes in the events surrounding the 1689 Siege of Derry, and a Captain Abraham Hillhouse of Coleraine is recorded as a “defender” of Derry.

William R. Young’s *Fighters of Derry Their Deeds and Descendants: Being a Chronicle of Events in Ireland during the Revolutionary Period 1688-1691* (published by Eyre and Spottiswoode, London, 1932) is a unique and unrivalled source for tracing 17th century Plantation of Ulster an-

cestors. This book names and, in many cases, provides biographical detail of, the 1660 “Defenders” and of 52 officers of the “Jacobite Army”.

“Defenders” in Young’s book refers to much more than just simply a list of those who were documented as playing their part in the defence of Londonderry during the famous Siege of Derry, which commenced with the closing of its gates on 7 December 1688 and ended on 31 July 1689 with the Jacobite army in retreat after a relief fleet, with essential food supplies, managed to break through the boom of fir and iron cable across the River Foyle. “Defenders” refers to all those people who were named in contemporary sources and accounts as playing an active or supportive role in the successful Williamite campaign of 1689 to 1691.

The Williamite War in Ireland (1689–1691) was, in effect, the struggle for the English throne between the deposed James II—the last Catholic monarch of the three Kingdoms of England, Scotland, and Ireland who had the support of Louis XIV of France—and the Dutch-born William of Orange, who had the backing of the English Parliament.

The successful Williamite campaign included the defence of Derry during the Siege of 18 April to 31 July 1689; the harrying of Jacobite forces in Connacht and Ulster by locally raised regiments operating out of Enniskillen throughout 1689; victories at the Battle of the Boyne (County Meath) on 1 July 1690 and the Battle of Aughrim (County Galway) on 12 July 1691; and the final Irish surrender of Limerick on 23 September 1691.

As well as naming defenders of Derry, Young’s book names those who were involved in the Enniskillen campaigns and in other battles, such as the Boyne. It also names the prominent supporters of Prot-

estant interests throughout Ireland at this time, including those named on the list of the attainted in James’ Dublin parliament. James II’s Parliament, which met in Dublin on 7 May 1689 and sat for three weeks and passed “The Bill of Attainder” which confiscated estates and condemned without trial over 2,500 persons of high treason, of whom 921 were from Ulster. This book lists the following:

Defender 739:
“Captain Abraham Hillhouse, of Coleraine, defender, so described, is among the attainted in James’ Dublin Parliament, and his signature is on the address to King William after the relief” [i.e., after the lifting of the Siege of Derry of 1689].

Condemnation of Assassination Attempt on William III in 1696

In the *Corporation of Londonderry Minute Book* of 16 April 1696 (pp132–133, Volume 2, January 1688 to 20 July 1704) are tabulated in three columns the names of 226 citizens of the city of Londonderry who signed a resolution expressing condemnation of the plot to assassinate King William. A James Hillhouse was recorded as one of these signatories.

William III ruled jointly from 1689 with his wife, Mary II, until her death on 28 December 1694. There was a considerable surge in support for William, who reigned as King of England, Scotland, and Ireland until his death on 8 March 1702, following the exposure of a Jacobite plan to assassinate him in 1696.

The *Corporation of Londonderry Minute Books*, which date from 1673, can be browsed online at <https://www.nidirect.gov.uk/information-and-services/search-archives-online/londonderry-corporation-records>.

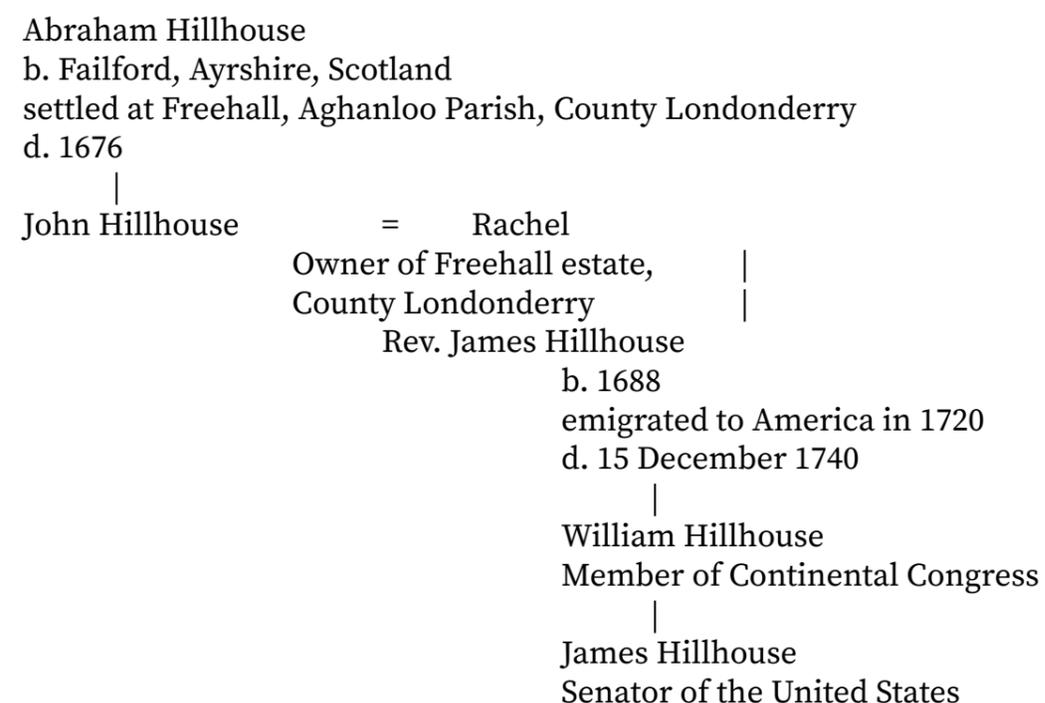
Local History Publications

Local history publications can also provide a wealth of material on the history of families and of place. Charles Knowles Bolton, in his *Scotch Irish Pioneers in Ulster and America* (first published in 1910 – and **see book excerpt in this issue of *Irish Lives Remembered***), on page 113, writes:

“*The Rev. James Hillhouse was born about 1688, the son of John and Rachel Hillhouse, owners of a large estate called Freehall, in County Londonderry. He studied at Glasgow under the famous Professor Simson, and was ordained by Derry presbytery October 15, 1718. Coming to America in 1720, he was called to a church in the second parish of New London in 1722, where he died December 15, 1740. His son William was a member of the Continental Congress, and William’s son James was a Senator of the United States.*”

The End Result

And so with all this information gleaned from a wide variety of sources, the following family tree linking the Hillhouse family in Scotland, Ireland, and America can be constructed:



Dear
Genie...



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

In this issue, genealogy experts Fiona Fitzsimons and Angelo Morales Espana take up your challenges!

Any Evidence of My Great-Grandparents from Derrylusk or Clontibret (County Monaghan)?

Jerome Coleman Asks:

Dear Genie

My great-grandfather, Terence Kelly, was born, I believe, in Derrylusk, Tullycorbet (County Monaghan) in about 1838. His wife, my great-grandmother, was Margaret Coogan, born, I believe, in Corlealackagh, Clontibret (County Monaghan) in about 1842. I have found them in Derrylusk in the 1901 and 1911 Irish censuses. The 1911 census indicated they had been married for 50

years. They had 11 children, all born in Derrylusk; the oldest, Mary, was born 19 October 1862. Terence died in Derrylusk on 21 July 1916 and Margaret died in Derrylusk on 9 August 1917.

I have not been able to find any record of the births or baptisms of Terence Kelly or Margaret Coogan, nor have I been able to find a record of their marriage.

I need your help in locating their marriage record and the records of their birth.

Fiona Fitzsimons Replies:

Dear Jerome,

Although you don't explicitly mention the family's religious identity, the Kellys were Catholic.

I searched the Tullycorbet Roman Catholic (RC) baptismal registers from 1862, the year in which the records start, to 1878. It would seem Terence and Margaret married before the start date of the registers. This means that there is no surviving record of their marriage.

Likewise, there is no surviving baptismal record of Terence Kelly in the Cavan registers from around 1838 (± 5 years).

Margaret Coogan was from the nearby parish of Clontibret. Although the parish registers only start in 1860, there is some evidence that Clontibret was “carved out of” an older, larger parish. Monaghan RC Parish has registers from 1835 for baptisms, and from 1827 for marriages. Sure enough, I found a record of your great-grandmother:

Margaret Coogan, baptised 8 June 1836, daughter of James Coogan and Rose Taggart of Monaghan; sponsors [i.e., godparents] are Patrick Maguire and Margaret Boylan. Rockwallis and Monaghan RC Parish.

And a baptism for one other sibling:

Patrick Coogan, baptised 16 May 1838, son of James Coogan and Rose

Taggart; sponsors are Henry Coogan and Elizabeth Maguire. Rockwallis and Monaghan RC Parish.

To develop this case, I would strongly recommend that you follow up with **land records** and **civil deaths**. Examine the Valuation Office Archives (1830–35/6) that are published on Findmypast to identify James Coogan's land holding.

You can trace James Coogan “forward in time” using Griffith's Valuation (1847–64) and the Cancelled Books. Look for changes made to the occupier to identify the approximate year in which James Coogan died.

If you find he died after 1864, you can search for a corresponding *civil* death record (e.g., on Irishgenealogy.ie). This will have his age at time of death from which you can deduce his approximate year of birth.

If James died before his wife, it's very probable that Rose took over the family farm. Again, use the Cancelled Books to trace her forward in time, making a note of the year when her name is “struck out” of the books. Then use this to search for a corresponding civil death.

This simple system should allow you to establish dates for these newly found great-great-grandparents, James Coogan and Rose Taggart.

Good Luck

Help Us Find Living Descendants of a Man in a Randomly Found Photo!

Roger Rasmussen and Wife Kathy Ask:

Dear Genie

Myself and my wife Kathy both live in Eugene (Oregon, USA). As a hobby we like to frequent antique shops and search out old photos. If the photo has a name and location, we like to try to find the living descendants of the people in the picture and give them the photo that we found of their ancestor or relative.

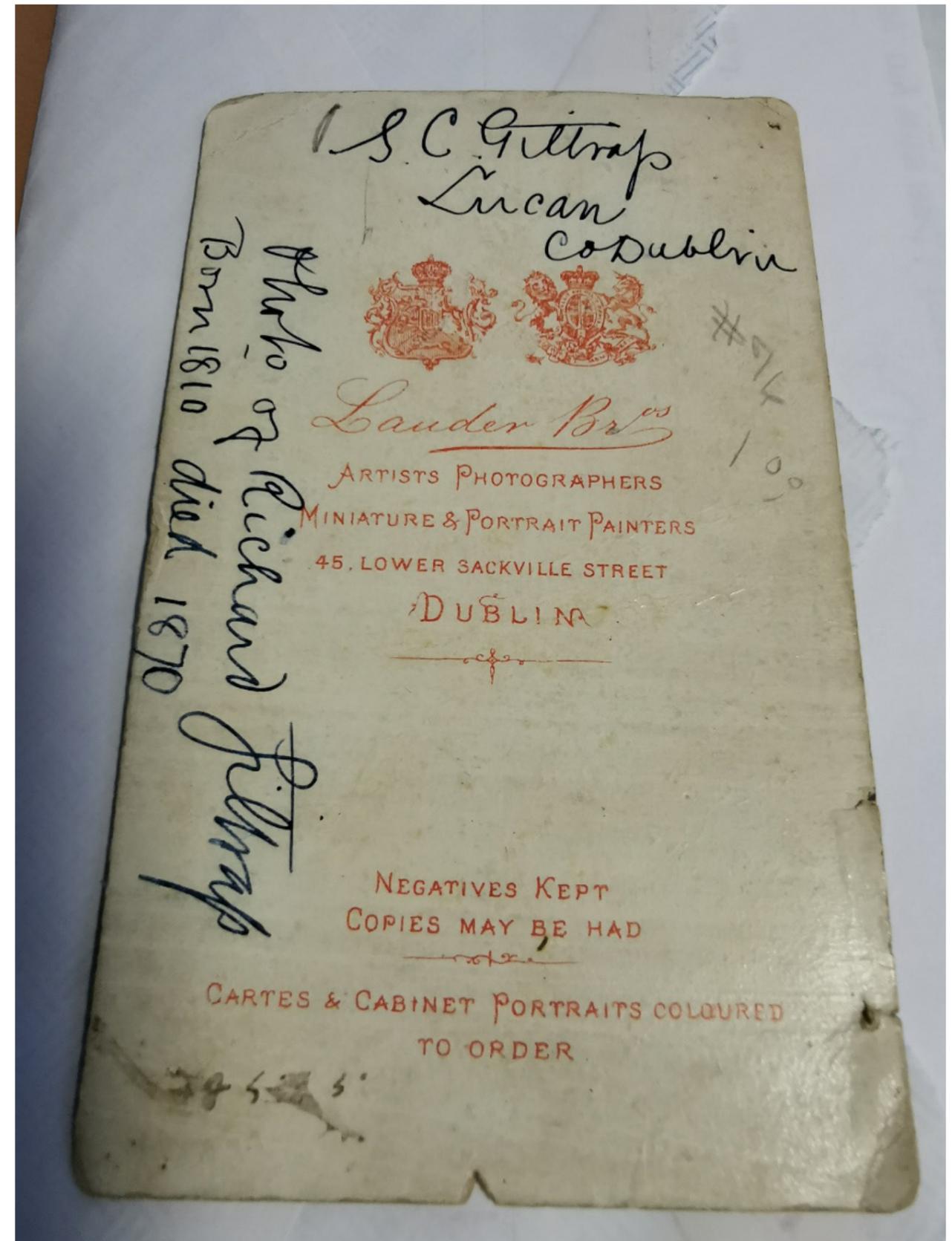
We found a photo of a Richard Giltrap (Figs 1 and 2). We saw on the photo's back label that Richard Giltrap was born about 1810 in Ireland and died in 1870. From this we found that he was a farmer, married in 1848 to a Sarah Jane Graham in Athy (County Kildare). They had one known child, a daughter Mary Anne Giltrap. Richard himself never emigrated but died in Wicklow in 1870.

We have tried to find Richard's family, or descendants, without success.

Please help!



^ **Figure 1** The front of the randomly found photo of Richard Giltrap. Photo of photo: Roger and Kathy Rasmussen.



^ **Figure 2** The back of the photo of Richard Giltrap, showing the name of the photographic studio and the name of the photographee. Photo of photo: Roger and Kathy Rasmussen.

Fiona Fitzsimons and Angelo Morales

Espana Reply:

Dear Roger and Kathy,

We can deduce from the formal setting that the photo was taken in a studio. Richard Giltrap is wearing a formal coat, a bow tie and watch-chain, and is carrying a silk top-hat, displaying his credentials as a respectable citizen. This is the public face that he wanted to project to the world.

The picture measures 5.7 x 8.8 cm, and is a *carte de visite*: several small negatives have been captured on one photographic plate. The prints were cut out and pasted onto card mounts, the size of a visiting card. *Cartes de visite* were one of the most popular formats for Victorian photography.

On the back of the card (Fig. 2), the studio is identified as “Lauder Bros., 45 Lower Sackville Street, Dublin”, which corresponds to present day O’Connell Street in Dublin City. There is also a hand-written note in cursive script, “S.C. Giltrap, Lucan, co. Dublin.”

So how did his photograph travel all the way to America?

In 1848, Richard Giltrap married Sarah Jane Graham (d. 1895). The marriage record proved the groom was a widower. We believe his first wife was either Maria Charlotte Pearson (married 1839) or Mary Fisher (married 1847).

The couple had a sizeable family, including the following children:

- **Richard Henry Giltrap** born ca 1853; in 1901 living in Elverstown Great (County Wicklow).
- **George Graham Giltrap** born 1853; in 1901 living in Elverstown (County Wicklow).
- **Robert Giltrap** born 1856; in 1901 living in Stoneyford (County Kilkenny).
- **Henry Brown Giltrap** born 1861; in 1911 living in Lucan Town (County Kildare).
- **Samuel Cope Giltrap** born 1863; in 1911 living in Coldblow, Lucan (County Dublin).

Samuel Cope Giltrap is almost certainly the S.C. Giltrap who signed the back of his father’s photographic portrait.

In August 1894, S.C. Giltrap married Annie Maria Smith. We find them in the 1911 Census of Ireland in the townland of Coldblow, Lucan.

They had no children of their own, but they did have a nephew, Samuel (son of Henry Browne and Anna Giltrap) who was staying with them.

On 14 August 1921, Samuel Cope Giltrap died; his widow Annie survived him by thirty years.

How did the photo make its way across the Atlantic Ocean to Oregon on the west coast of America? The passenger lists of those leaving the U.K. between 1890 to 1960 document all passengers sailing from ports in Ireland up to and including 1922, when the Irish Free State was declared. We find

the names of various Giltraps, including John, Richard, William, Anne and Emma, S.C. Giltrap’s nieces and nephews. It’s very probable that one of these carried the photograph of their late grandfather with them.

Family photos are some of our most prized personal possessions. They’re irreplaceable if lost. We carry them with us through life, between house-moves, or in this case, moving between continents.

We’d like to give the original *carte de visite* of Richard Giltrap (1814–1870) to any family member that would like to claim this little piece of their family narrative.



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



Photodetective

Dating a Striking Young Lady with Markedly Short Hair

By Jayne Shrimpton

Susan Walker Asks:

Attached is a photo of my great-grandmother, Marjory Collins (Fig. 1). Records indicate that she was born 26 July 1867 in Glasgow (Scotland) of Irish parents. I believe her father was James Collins (1834-?) and her mother was Agnes Harkin (1841-1876). Testing by DNA suggests that the family is from County Donegal. I believe Marjory emigrated to the U.S. before 1890. I am hoping you may be able to identify the time period and locale based on the haircut, clothing, style of photograph, etc. I've been researching her for over 20 years with limited success, so any information you can offer would be hugely appreciated.

Thank you



Jayne Shrimpton Replies:

This is a very strikingly studio photograph, the close-up composition of which is typical of the 1920s to 1940s when professional photographers paid careful attention to the angle of the subject's head and shoulders, using advanced lighting techniques to create clear, high quality, often glamorous-looking portraits. This is a particularly stylish and intimate image that is portraying a young woman looking boldly at the camera, almost defiant in her display of breathtakingly-short, boyish haircut that contrasts starkly with her picturesque necklace and the soft, feminine neckline of her blouse or frock.

Hairstyles are a key fashion dating clue when trying to determine an accurate time frame for an undated family photograph, and this uncompromising "short back and sides" bob clearly dates to the interwar period when the prevailing *art deco* aesthetic favoured sleek, minimalist lines and a neat, masculine head and lithe figure for the young, modern woman. In attempting to narrow this broad 1920s/1930s date range, we should note that the shortest, most extreme cropped hairstyles evolved in the mid-late 1920s (when the true "flapper" look emerged), with variants extending into the 1930s. Nonetheless, searching through many British sources, I have found scarcely any instances of such an exaggerated effect, outside of idealised high-fashion illustrations or advertisements. The average fashionable woman this side of the Atlantic favoured more modest, softly waved jaw-length tresses concealing the ears. The few photographs that I found exhibiting

similar styles to the lady in your photo span the late-1920s and mid-1930s. Therefore, in order to cover all possible years, I propose a date range for this portrait of c.1927–1935.

The above estimate is also supported by the young lady's neckline, which reflects the late-1920s/early-mid 1930s vogue for V-shapes and soft, flowing lines, with blouse or dress bodice fabric often scalloped, pleated or arranged in asymmetrical folds. This is quite an ornate, "dressy" garment, as might be worn for a formal afternoon or evening event – the sort of special clothes that a young woman celebrating an important occasion would wear for a commemorative portrait. Indeed, this ancestor being young, I would suggest that this photograph could represent her 21st, 25th or 30th birthday portrait; alternatively – and despite the absence of a visible ring – it may have been taken to mark her engagement or betrothal.

Unfortunately, without a view of the photographic card mount, front or back, we do not know for certain whereabouts this interesting photograph was taken. I suspect that it may have originated in the United States, where popular culture was more advanced and fashions sometimes bolder than in Britain.

I am afraid that the subject cannot possibly be your great-grandmother, Marjory Collins (born 1867): Marjory would be aged in her 60s when this photograph was taken, while this family member was born between the late-1890s and mid-1910s. Hopefully, however, having an accurate date will now enable you to establish a more plausible identity for the subject. This in itself should aid you in your family research.

Sources/Recommended Reading

A Visual History of Costume: The Twentieth Century by Penelope Byrde (B.T. Batsford, 1986)

Fashion in Photographs, 1920-1940 by Elizabeth Owen (B.T. Batsford, 1993)

History of 20th Century Fashion by Elizabeth Ewing, Revised by Alice Mackrell (Pavilion Books, 2001)

We Are the People: Postcards from the Collection of Tom Phillips (National Portrait Gallery, 2004)



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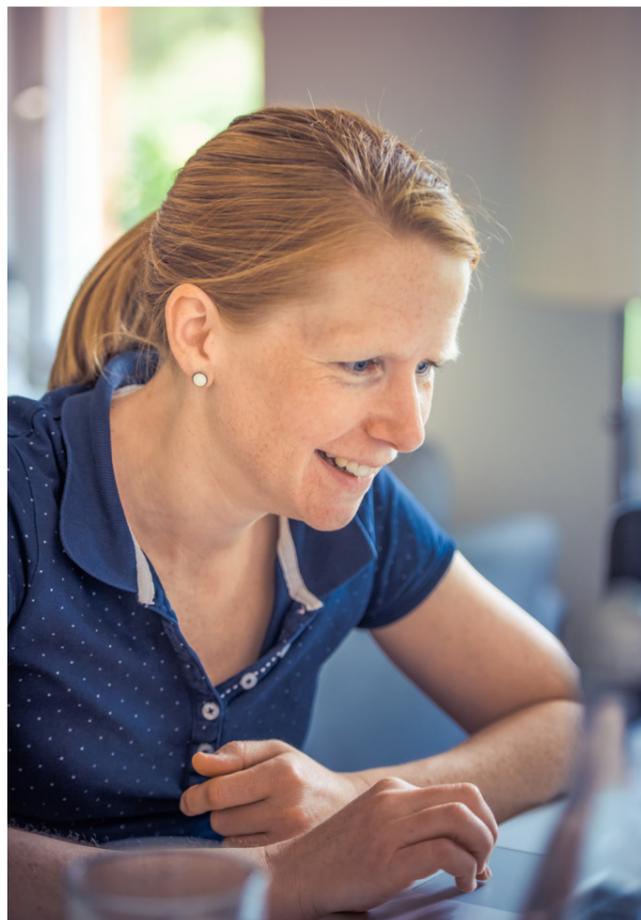


'Whole new museum genre beyond words'

Find my past

Irish Records on Findmypast: Winter 2021

By Jessica O'Hara



Home to the largest online collection of Irish records on the planet, Findmypast is the cornerstone resource for tracing your Irish ancestors – and, as ever, their archives are always expanding.

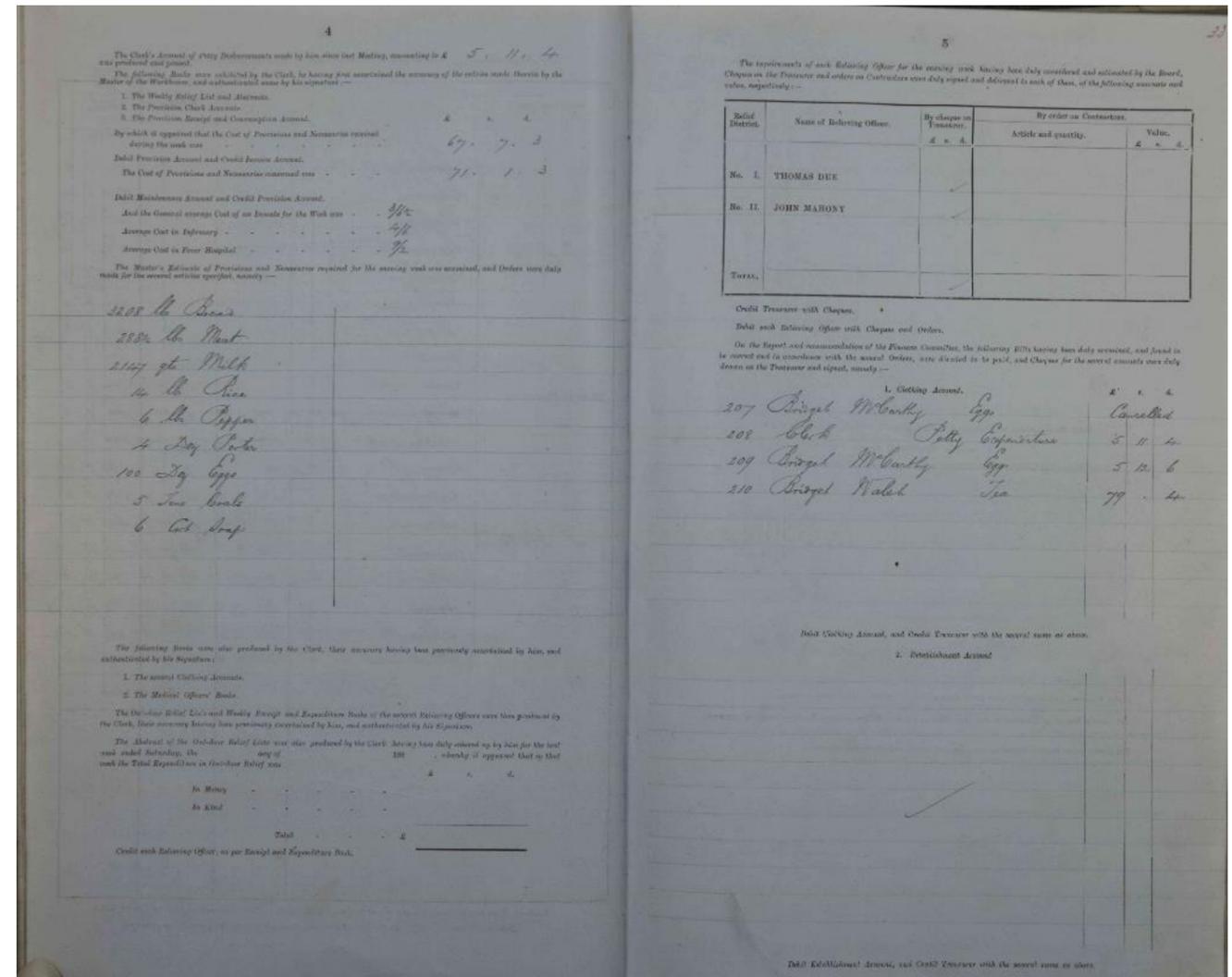
Unlike other family history websites, Findmypast release brand new records to their website every Friday. Between their vast and detail-rich Irish record collection, and the site's ever-growing Irish newspaper archives, Findmypast continuously work to provide you with unmatched insight into your Irish family history.

Here follows a summary of the latest Irish resources, new site features, and exciting announcements from Findmypast since the Autumn 2021 issue of *Irish Lives Remembered*.

Waterford Poor Law Unions Board of Guardians Minute Books

Findmypast have added over 158,000 records, spanning from 1845 to 1921, from Kilmacthomas and Dungarvan (both in Waterford) on Ireland's southeast coast.

Board of Guardians minute books chronicle the day-to-day running of a workhouse (Fig. 1). In them, you'll uncover the names and details of workhouse inmates, staff, suppliers, and more.



^ **Figure 1** A snapshot of the Waterford Poor Law Union Board of Guardians Minute Books. Image: Findmypast.

Clare Poor Law Union Board of Guardians Minute Books

Findmypast have also released over 21,000 new records from Kilrush Union, County Clare. The new additions cover meeting minutes dated between 1848 and 1870.

Alongside workhouse records from Clare and Waterford, you'll also find collections from [Dublin](#), [Donegal](#), [Galway](#) and [Sligo](#) on their site.

Francis Frith Collection

Get a glimpse of Ireland from 1860 to 1970 with Francis Frith's captivating vintage photos.

Francis Frith was a Victorian grocer-turned-photographer, travelling so far as the Middle East and Palestine to shoot, before establishing his company as the world's first specialist publisher of photographs. With over 1,500 Irish vintage photos ranging from Achill Island to Youghal to Monaghan (Fig. 2), you're sure to find something special in this collection.



^ Figure 2 Monaghan, Mill Street, c. 1900. Image: Findmypast.

Extra! Extra! Read All About Your Irish Family

Findmypast's archive of [Irish newspapers](#) continues to grow. There are now millions of searchable pages published online at Findmypast and the British Newspaper Archive. In the last few months, they have added one newspaper scanned in stunning full-colour:

- [Irish Exile](#), covering 1921–1922

The *Irish Exile* (e.g., Fig. 3) was produced by the Irish Self-Determination League (ISDL), which was established in London in 1919. Members had to be of “Irish birth or descent”, and the organisation was described by Seán McGrath as being “the outstanding public organisa-

tion which speaks and acts with the authority of the Irish men and women resident in these countries”, with these countries being England, Scotland and Wales. By 1921, the ISDL had 20,000 members

Alongside articles such as ‘Torturing of Irish Prisoners’ and ‘How England Robs Ireland’, the *Irish Exile* also featured poetry, descriptions of the meetings of their different branches, and a rallying cry to join the cause – with the first and last reason being ‘Because you are Irish’ (Fig. 4).

Additionally, one newspaper has been expanded:

- [Limerick Reporter](#) from 1849

Check back every Findmypast Friday for ongoing additions to the Irish newspaper archive, packed with rich information on your family.



^ Figure 3 *Irish Exile* from August 1921. Image: Findmypast.

TWELVE REASONS why you should join the IRISH SELF-DETERMINATION LEAGUE

- 1 Because you are Irish.
- 2 Because you want to know the truth about Ireland, and the League tells the facts.
- 3 Because Ireland needs your help—needs it NOW.
- 4 Because Ireland is calling to her children throughout the world as she is calling to you.
- 5 Because the I.S.D.L. helps Ireland in her heroic struggle and gives you an opportunity to help.
- 6 Because the Irish in Great Britain can help Ireland to endure until Victory is won.
- 7 Because to stand aside now is treachery to Ireland.
- 8 Because your apathy is delaying the international recognition of Ireland's just claim.
- 9 Because the Irish are the only white race in bondage to-day, and Ireland is the only small nation in Europe under oppression.
- 10 Because the Irish people have settled the Irish problem, and it is only necessary for other Nations that enjoy freedom to respect hers.
- 11 Because the spirit of Ireland's martyred dead, the heroism of Ireland's tortured living, and the Hope of Ireland's Future call to you.
- 12 Because you are Irish DO YOUR DUTY NOW.

If you are not a member, join to-day.
If you are a member pass this on to a friend and bring a new member to the ranks.
For further particulars apply to 182 SHAFTESBURY AVENUE, W.C.2.

^ Figure 4 *Irish Exile* from March 1921. Image: Findmypast.

A New Way to Explore

Findmypast have also created a shiny new search feature to help you find special interest groups in the newly updated “1939 Register”. Using [their new search field](#), you can focus your research on disabled people, evacuees, Welsh language speakers, and more. With the many London branches of the ISDL (see newspapers above) being only one indicator of the Irish diaspora across England, narrow down your search and discover where your migrated Irish ancestors went all across the nation.

The 1921 Census is Coming

In case you missed the news, Findmypast are excited to announce that the 1921 Census of England and Wales will be exclusively available to their website from 6 January 2022 (00:01 GMT).

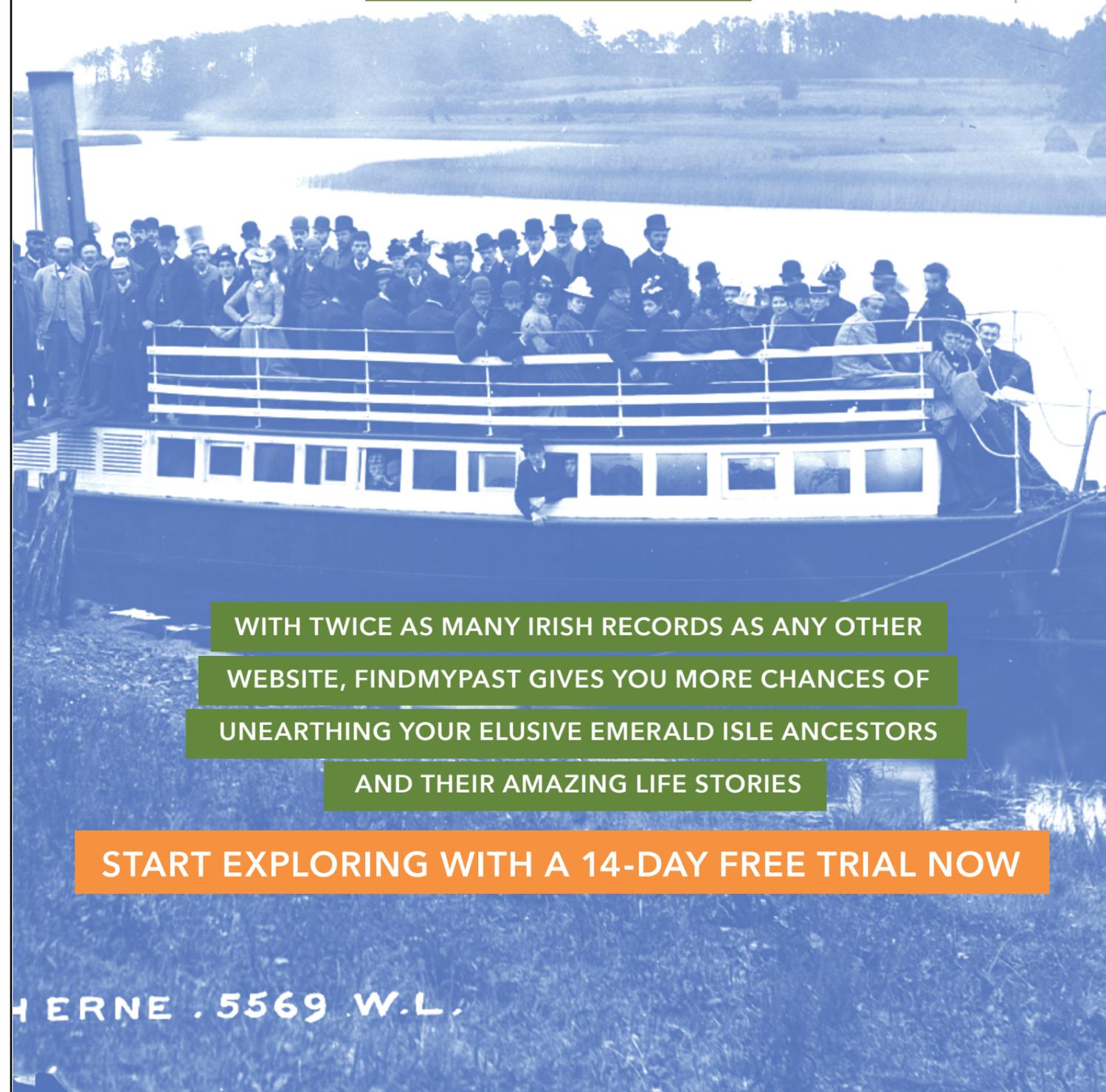
Findmypast are delighted to have been chosen by the National Archives to bring this detailed snapshot of 38 million lives to you – with excellent insights into the large-scale migration of the Irish across both England and Wales.



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Welcome to Patrick's Page – Stories from the Frontline of Irish Genealogy



Patrick Roycroft is not only the Editor of Irish Lives Remembered. He also works as a frontline genealogist at the Irish Family History Centre (CHQ Building, Dublin, Ireland). Here, he shares stories of Irish ancestry ... offering a few tips to readers in the process.



A Christmas Miracle: Santa Helps Valerie Denning Find Her Holy Grail

By Patrick Roycroft



^ **Figure 1** Photo of consultation clients David Oldham and Valerie Denning (née Reagan). Photo courtesy of Dave Oldham.

We have had a little Christmas miracle this year at the Irish Family History Centre (CHQ Building, Dublin). And it started at Halloween. The 31st October was a busy day for me. Clients who were looking for their ancestral roots just kept coming in, right from the opening bell. I had had some successes that day, the adrenaline was flowing, and I was buzzing for more. The final couple of the day were the gentle, and good humoured, pair of David 'Dave' Oldham (who goes under the moniker "Wildman Dave") and his partner in the genealogical hunt, Valerie Denning. Something about David looked vaguely familiar ... couldn't put my finger on it, though.

I asked which of them would like me to investigate their genealogy. Between them there was then a bit of "We'd both like to have our genealogy done, but you go first No, you go first I think you have more Irish than I do No, I insist, you go first". So, Dave ended up going first. He had no idea if he had any Irish connections. Although we spent an hour on his case, it still had not got out of New Jersey. At the end of the consultation, Dave turned to Valerie and said, "I told you, you should have gone first". And the reason for that was because Valerie had the maiden name of "Reagan", which is obviously Irish. So, Dave, being evidently a kindly man, said that he would be happy to come back in a day or two and pay for Valerie to have her line investigated.

And so it came to pass, that two days later, on 2 November, in they both arrived, first in line that day, for Valerie to have her genealogy investigated. Dave really did look familiar. Where had I seen him before?

We started by sketching the essential core of Valerie's tree: a process I always do. Her paternal grandparents were a James Lafayette Reagan (born around 1894 in

Tennessee) and Elizabeth Coffey (born around 1901); they had got married around 1920 in New York. Valerie wanted to follow the Coffey line. So, off we set.

I found James and Elizabeth Reagan as a married couple on the 1930 US census, which I had to do to find out first in which state Elizabeth had been born and about which year. Turned out she had been born in New York in about 1901. My heart sank a bit because actual copies of the New York City vital records are often not online. But some of the indexes are. So, I hunted them down and found that Elizabeth had been born "Elizabeth Isabell Coffey" on 24 January 1901 in the Bronx to parents John Coffey and an Elizabeth Scheutzle. So, the mother had a German name.

Knowing this, I found the family on the relevant censuses before Elizabeth had married James Reagan. For example, the family on the 1905 US New York State census had Elizabeth as a child down as "Besie" (Fig. 2). I traced forward for a little bit also – always wise for confirmation of information – and found the family in the Bronx, but with the inevitable spelling variations (including "Reagon"). But the next task was to find the marriage record of Elizabeth's parents. This turned up without much trouble and said that John James Coffey (aged 21) had married Emma Alice Katherine Schuetzle on 21 July 1897 in Elizabeth, New Jersey, at the Elmora Presbyterian Church. And the parents to John Coffey were William Coffey and Elizabeth Hulvanie. I was getting a bit confused for a while because members of the family were called Elizabeth and the place where they married was called Elizabeth! Anyway, I pressed on. There was another marriage index on another web site of the same event and – in the interests of consistency and double checking [always wise] – I had a look. Oh! Now this made more sense. John's spouse was here given as "Emma

Alice Catherine *Schnetzle* [A well-known German surname], and parents were given as "William Coffey and Elizabeth *Mulvanie*", a surname of known Irish origin. I then found, just for interest, a marriage entry in a parish register, and it was all in German, and the bride's first name here

was "Elizabeth" (Fig. 3). But this seemed to be the same people. I might note, because it is forever universal for genealogists, that the mother's surname as listed on the indexes for the children of William and Elizabeth included other variants, such as "Schutzler". Be careful out there!

OFF WHITE

Enumeration of the Inhabitants living in...											
RESIDENCE	NAME	RELATION	COLOR, SEX AND AGE	NATIVITY	CITIZENSHIP	OCCUPATION	FOR INMATES OF INSTITUTIONS ONLY				
218	William Coffey	Head	W M 28	U.S.	28						
	Emma	Wife	W F 26	U.S.	26						
	Maria	Daugh	W F 6	U.S.	6						
	Bessie	Daugh	W F 4	U.S.	4						
	Emily	Daugh	W F 1	U.S.	1						

^ Figure 2 Entry from the 1905 New York State Census showing Elizabeth Coffey, Valerie's grandmother, with her family. Image: Ancestry.com.

1897

Lfd.No.	Datum.	Name des Bräutigams.	Wo geboren u. Alter.	Eltern.
278.	Jan. 7.	David Burgdorfer	Lambrecht, Pf. 26 J.	David Burgdorfer Magd. Moser
279.	Jan. 29.	Joseph Matus	Ungarn 24 J.	Andreas Matus Marie Magarino
280.	Febr. 15	Heinrich Gross	Elpaf-Löffingen 18 J.	Johann Gross Mag. Jauchzi
281.	Febr. 20.	August Bissig	Sunnthland 32 J.	Andreas Bissig Marianne Meyer
282.	März 31.	Johann F. Metzler	Palway, N.J. 29 J.	Adam Metzler Mag. Weimer
283.	April 6.	Almer Nelson	Newark, N.J. 27 J.	Frank Nelson Francis König
284.	April 18.	Ernst August Henning	Jersey City, N.J. 25 J.	August Henning Emma Weilhöfer
285.	April 21.	Joseph Tunner	Pla in Bäanffien, 28 J.	Hermann Tunner Anna Key
286.	Mai 5.	Johann Adam Bach	Sunnthland 30 J.	Carl Bach Kath. Bach
287.	Juli 20.	Thomas Sprenger	Pied-tyrd-Oft. 30 J.	Jacob Sprenger
288.	Juli 21.	John James Coffey	Elizabeth, N.J. 21 J.	Theresa Durnau William Coffey
289.	Sept. 5.	Friedrich Burg	Kleeberg, Elpaf. 28 J.	Wilh. Burg Magdal. Haas
290.	Sept. 18.	Rudolf Julius Ferd. Amstedt	Magdeburg, Sächf. 29 J.	Conrad Amstedt Marie Harenberg
291.	Oct. 7.	Leopold Kurgweil	Tropfen, Oft. 28 J.	Joseph Kurgweil Marie Birglitzer
292.	Oct. 27.	Paul Kerner	Langenbunndorf, 23 J.	Hermann Kerner Pauline Leopold
293.	Nov. 1.	Johann Laufer	Schwenningen, Württ. 32 J.	Joh. Jac. Laufer Luisanne Messner
294.	Oct. 31.	Andre Bracho	Phönixville, Pa. 28 J.	Mike Bracho Annie John

^ Figure 3 The German language 1897 parish entry of the marriage of John James Coffey marrying Elizabeth Schetzle. Image: Ancestry.com.

usually, from where they were born. And if they married just before the Great Famine (which started in 1845) then it very likely became increasingly impossible to live in Ireland and they had to get out. And the nearest port of any use (from Westmeath) would be Liverpool. But to get there they would have had to have walked from Milltown to Dublin, under terrible conditions and with a young family, to get the boat to Liverpool and so get another ship to America and a new life. But at least a life.

I was over the moon at this. We had found in Ireland where the Coffey branch of Valerie Denning (née Reagan)'s family were from. As the great guru of Irish genealogy, John Grenham, writes, to get the townland of origin is the gold standard, the holy grail for people of Irish descent. And we had just done that. The only tiny fly in the ointment was that there are literally dozens of townlands in Ireland called Milltown. There are three in Westmeath alone! Time had run out, so I left it with Valerie and Dave to figure out which one was the right one. But what a result in one hour! I was so happy. And so were Valerie and Dave.

After the consultation, there was time for a short general chat and winding down from the frantic and exiting highs of the consultation itself. Dave revealed unto me that he did something around this time of year that he had been doing since he was 16 and now fitted the role to perfection. He was Santa! *That's* where I had seen him before. Everywhere! That extraordinary beard had a purpose. He showed me photos of himself in full Santa outfit (Fig. 6), and, knock me down with a feather, but wasn't he the spitting image of the famous Coke Cola Santa (Fig. 7).

On leaving, both he and Valerie were determined to find the right Milltown and the church parish of Ballinacargy in County Westmeath. I wished them the very best of luck.



< **Figure 6** Dave “Wildman” Oldham in full Santa costume. Photo: Dave Oldham.



v **Figure 7** Dave Oldham in full Santa costume and mimicking a certain well-known advertisement that comes round once a year. Photo: Dave Oldham.



Coda: What Happened Next

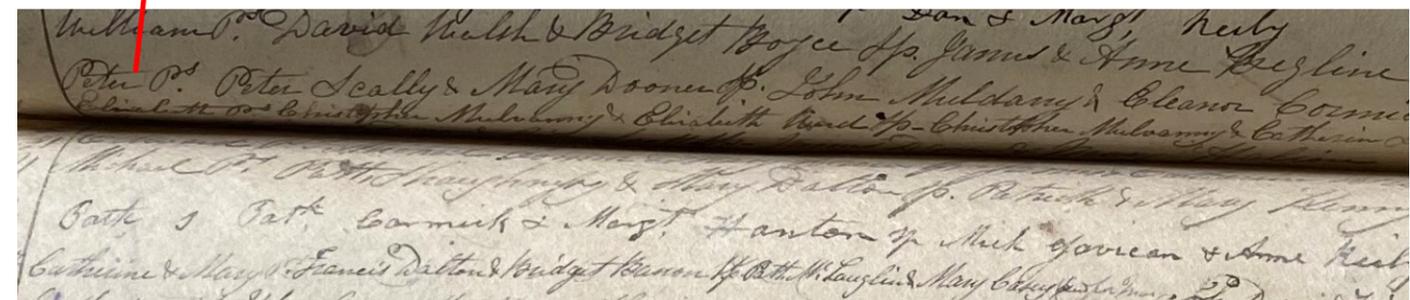
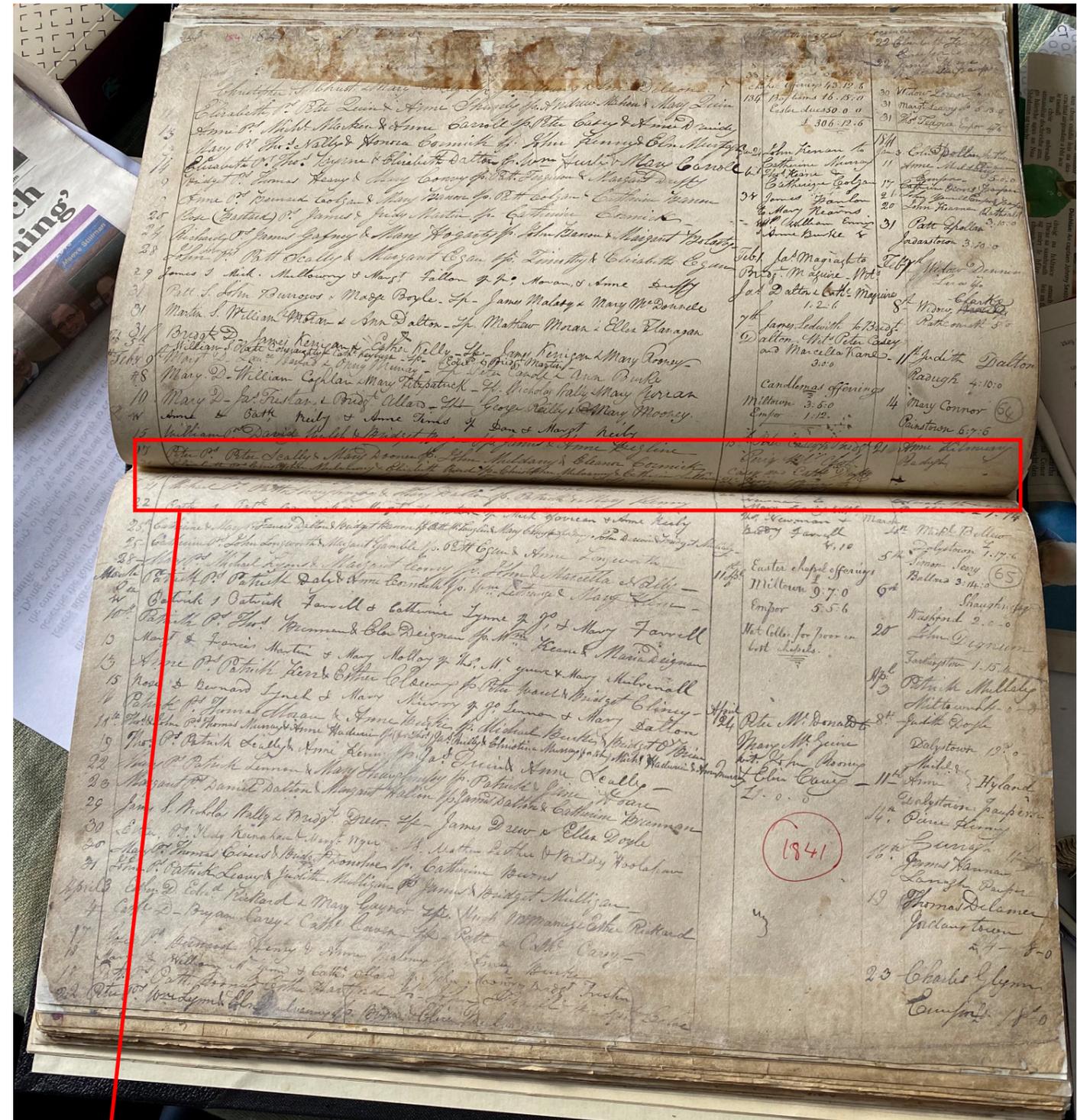
A joy that we genealogists sometimes get with clients who have had a consultation is that they sometimes keep in contact and let us know of the follow-on events. Valerie and Dave had the time to stay in Ireland and go to Westmeath. Because I could not immediately tell which Milltown was our Milltown, I simply advised them to knock on the relevant parish churches and see if Valerie's great-great-grandparents (the parents to William Coffey and to Elizabeth Mulvanny) were in the parish registers. Off they hunted. And they found it. It was the Milltown in Rathconrath Parish. Dave sent me a photo of the church (Fig. 8). This is where the Mulvanny family were from. And when one looks on a map, guess what village is not very far from this parish? Ballinacargy. This is the correct modern spelling of "Ballinacargy" found on William Coffey's birth transcription. The Coffeys and the Mulvanny's were practically neighbours.



> **Figure 8** Milltown Church in the Parish of Rathconrath. Photo: Dave Oldham.

Valerie then found the final miracle: the original parish entry in the registers of Milltown Church of her great-great-grandmother Elizabeth "Mulvaney" (and note spelling here, which is actually more the standard version in Ireland) (Fig. 9).

What an ending.



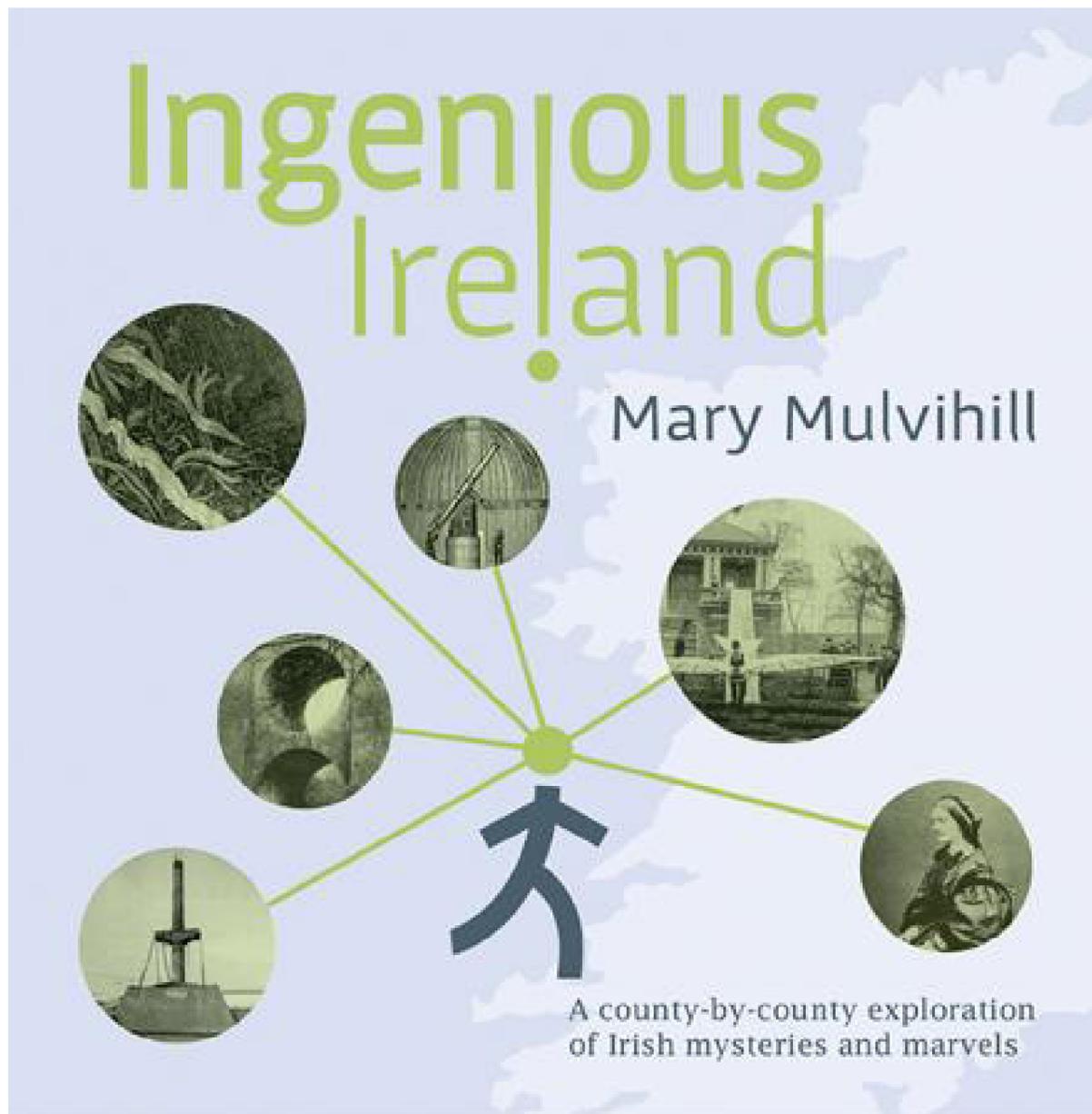
^**Figure 9** The page on the original church register from Milltown Church in the parish of Rathconrath in County Westmeath of Elizabeth Mulvaney (note more correct spelling here!), Valerie Denning's great-great-grandmother. Photo: Dave Oldham.

* BOOK REVIEW *

Ingenious Ireland:

A County-by-County Exploration of Irish Mysteries and Marvels

By Mary Mulvihill



Reviewed by Patrick Roycroft

Title: *Ingenious Ireland: A County-by-County Exploration of Irish Mysteries and Marvels*

Author: Mary Mulvihill

Publisher: Four Courts Press

Year Published: 2019

Pages: 496, in large format

ISBN: 978-1-84682-821-8, paperback

Recommended Retail Price: €17.95 (from the publisher, as of 2021)

PUBLISHER'S INFORMATION:

Ingenious Ireland is a unique study of this country's natural wonders, clever inventions and historic industries. Richly illustrated, meticulously researched and lucidly written, it brings the reader on a fascinating county-by-county tour of Ireland, with details of what to see and places to visit.

Find out why half of Ireland really belongs to North America and why Connemara rain is so salty. Marvel at the natural wonders that surround you, among them the oldest fossil footprints in the Northern hemisphere, and the disappearing springs of Fore. Read about the advent of railways and modern timekeeping. Discover why the shamrock is a sham, and the Dublin Bay prawn is a fraud.

Meet the ingenious Irish and wonder at the range of their inventions: from Milk of Magnesia to the hypodermic syringe; from the steam turbine to the ejector seat; from the modern tractor to the first guided missile.

Mary Mulvihill's knowledge is encyclopaedic and her enthusiasm for unravelling the mysteries and marvels of Ireland irresistible. Dip into *Ingenious Ireland* and you may discover that history was made on your own doorstep.

Mary Mulvihill was a pioneering science writer and broadcaster. A former editor of *Technology Ireland* who has written widely about science, she held a degree in genetics and an MSc in statistics from Trinity College Dublin. She had a diploma in journalism from Dublin City University and DCU Special Collections now host her archive. She was instrumental in founding WITS (Women in Technology and Science) and edited *Stars, Shells & Bluebells – biographies of Irish women scientists and pioneers* (WITS, 1997).

A REVIEW (SENSU LATO) BY PATRICK ROYCROFT

No beating about the bush – I *love* this book and wholeheartedly advise anyone with any interest in anything Irish to buy it. If you have a strong interest in anything Irish, you will positively relish it. This is, quite simply, one of the very best books on the people behind Ireland's inventive heritage—be that to do with the first submarine, the first 'lady computers', or the man who invented the very first flavoured crisp ['chip' to US readers]—or on Ireland's natural history (geology, geography, flora, and fauna). As Jocelyn Bell Burnell, the Irish-born discoverer of pulsars, puts it: "Mary Mulvihill hangs snippets and stories on places, and enlivens those places through the stories related to them. Geology, archaeology, sociology and technology jostle each other, producing interesting interactions." They certainly do. In her Preface, Jocelyn goes on to write, "To all of us with Irish roots this book gives a sense of history and of place. I commend it to 'ex pats' (and dear knows there are a lot of us!) who want to recall their heritage, take pride in Irish ingenuity, and be really well-informed next time they visit!"

Indeed, because this book is both high quality in terms of the information given and the way it is written and that it exceptionally good value for money (the re-publication being generously subsidised so as to keep the price down), I recommend buying at least two copies: one as a present. This is a book that can be enjoyed for years. It is the ultimate structured miscellany of Ireland.

That's my review.

But I'll add a few words of additional information. As noted in the Blue Plaque article in this issue, the book was originally planned as a 6-month venture but turned

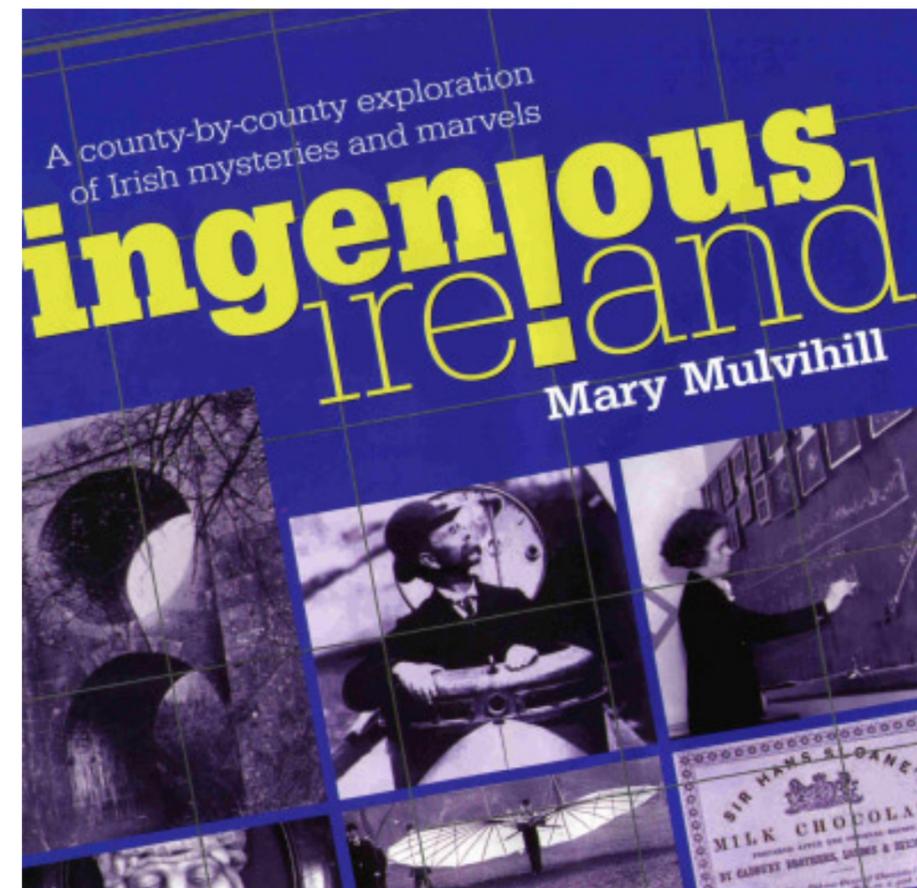
into a mammoth task lasting 6 years. The task was made more mountainous for Mary than it might have been because publishers TownHouse, very late in the day, decided the original manuscript was too large and asked Mary to cut it. But because of the way it had been written, Mary could not simply delete a few sections to get it to the newly required size. She had to go through the entire book – after she thought it had been completed – and almost rewrite it. Many, many late nights and much stress went into that process, because the actual publication deadline was not being moved to accommodate the extra work. Blood, sweat, and tears went into this book.

The book was originally published in hardback by TownHouse and Country-House Ltd in 2002 (Fig. 2) and proved very popular. It quickly sold out. I remember Mary telling me in 2014 that it was going for silly money on some web sites. It was very difficult to get one's hands on a copy. By the time I started working with Mary even she had no copies to give or sell me. But then something remarkable happened. Mary had organised to do a season of guided tours around Merrion Square (Dublin City), incorporating visits inside certain of the houses (i.e., current businesses and organisations) to add to the experience. Mary took a few of these, but I was the principal tour guide for several months. So, to increase my knowledge, Mary sent me to the nearby Georgian House Museum to learn from their tour guide more about contemporary Georgian life. Which I did. But while having a coffee in the restaurant and gift shop area I spotted a familiar book cover. It was an original copy of *Ingenious Ireland!* And behind were two other copies.

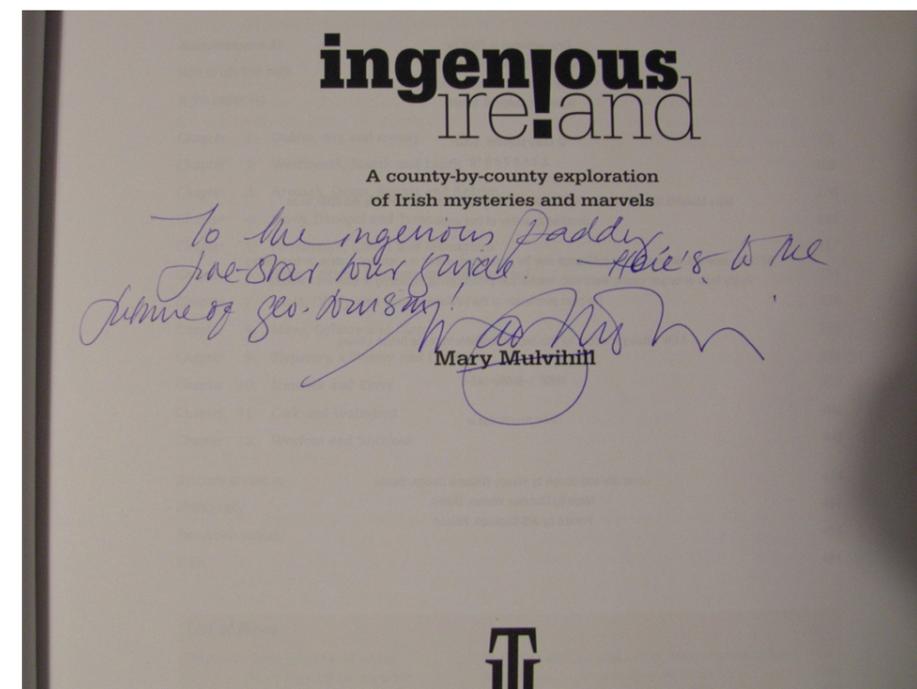
I went up to the cashier and asked how many copies did they have. Turned out they had about 20 in a box round the back. Without hesitation, and with my own money, I bought the lot! I heaved one rucksack full home on the bike [Those hardbacks are heavy!] and got the car in to get the rest. When I told Mary she could not believe it. She, in turn bought them off me and had no difficulty in selling them on to people who had long been on a waiting list. Or giving them away. She gave me a copy and specially signed it (Fig. 3).

There was one thing that always niggled Mary about the book. That was the front cover. She admitted that she would have preferred to have designed it herself, but had had no choice in the matter. I had not known then that authors rarely get a say in the covers of their own books. This was something I bore in mind years later when I wrote my own miscellany book (and Mary gave me sage advice on this). I am sure that Mary would have approved of the new cover of the 2019 reprint.

Although described in places as the second edition, this is actually the original publication reprinted. For a book of such incredible richness, variety, diversity,



^ **Figure 2** Front cover of the original 2002 TownHouse and Country-House Ltd print.



^ **Figure 3** Mary's autograph and the special message that she wrote on my (then newly found) 2002 TownHouse edition of *Ingenious Ireland*. The message reads, "To the ingenious Paddy, five-star tour guide. Here's to the future of geo-tourism!" Photo: Patrick Roycroft.

and complexity there are remarkably few typos or errors. Even fewer that make any material difference, and I've read it cover to cover. But in the interests of accuracy, and for the geological entries (which I know something about), readers should be aware of the following: p. 98, the age of the Lambay Island volcanics is 450 million years old, not 500 million; p. 240, in the second paragraph of the Slishwood Gap entry, the mineral referred to should be 'chrysotile' not 'chrysolite' [this is clearly a simple typo, but the problem is that they are two totally different minerals]; p. 140, in the second paragraph on the Mourne Mountains, there is mention that emeralds can be found there - sadly for the 'Emerald Isle', this is not the case; p. 240,

not the correct illustration for the Carboniferous Period fossils to be found at Streedagh (County Sligo): the illustration is of an ammonite from the Jurassic Period.

Let me re-emphasise: there are only a tiny number of errors. This is a *tour de force* compendium and unquestionably Mary's magnum opus. From this one book one could design tours, exhibits, lectures, and innumerable smaller local books and guides. The more one reads it and uses it, the more one is in awe of what has been achieved. And the most remarkable thing of all it wears its massive achievement like a gossamer scarf.

Available from <https://www.fourcourtspress.ie/books/2019/ingenious-ireland/>.

▼ **Figure 4** Author Mary Mulvihill admiring an orrery, which is a clockwork orb model of the Solar System. And an orrery was so-named, as we discover on page 230 of the book, after Charles Boyle, Earl of Orrery in County Cork, who owned one of the first ones. What is not mentioned in the book is that the word 'Orrery' itself is the anglicization of the Irish term *Orbh-raighe*, which means ... "Orb's people"! Photo: Brian Dolan.



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

JOURNAL
OF THE
Association for the Preservation
OF THE
MEMORIALS OF THE DEAD
IN
IRELAND.

VOLUME I.
BEING FOR THE YEARS
1888-89-90-91.



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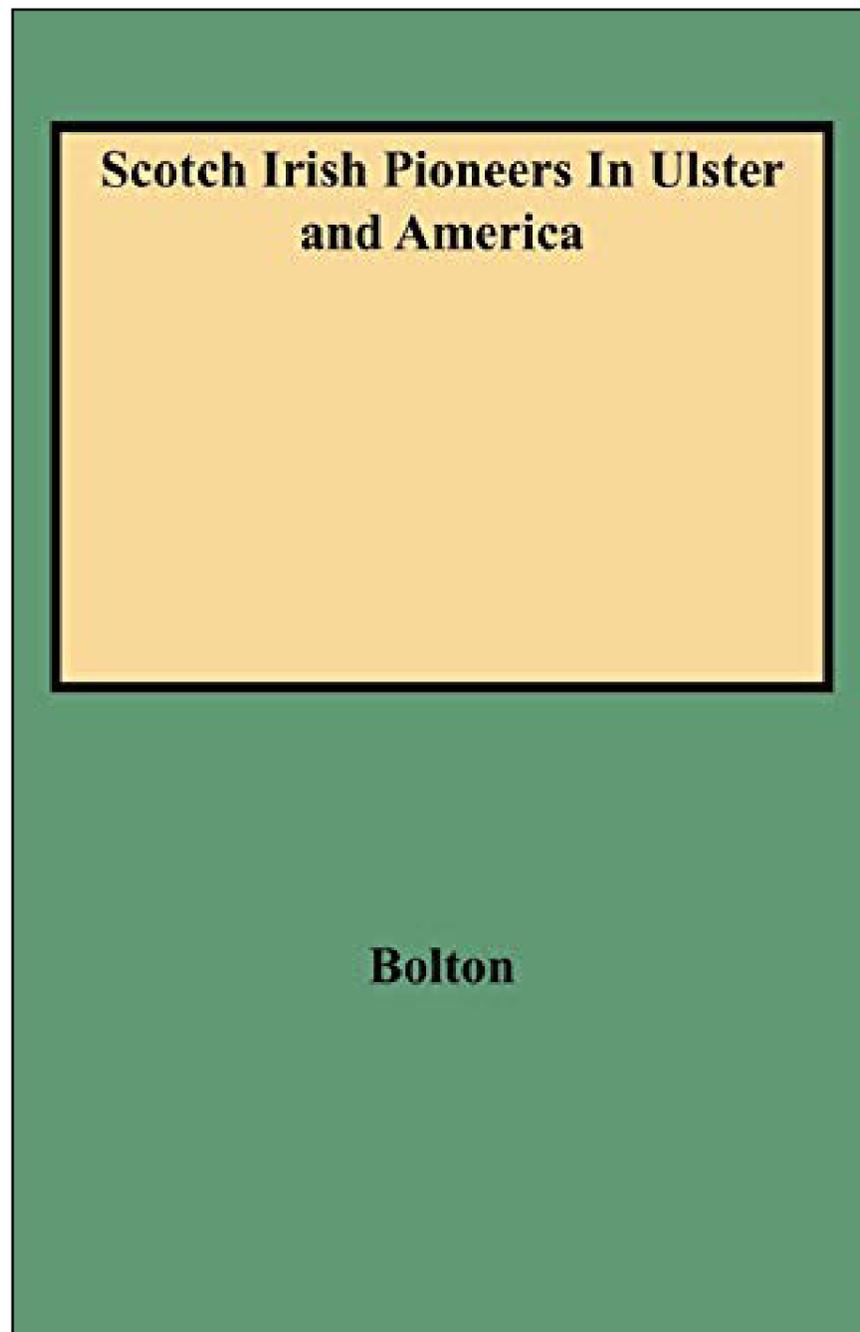
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❖ The Genealogical Publishing Company Book Excerpt ❖

Scotch Irish Pioneers in Ulster and America

By Charles Knowles Bolton



Title:

Scotch Irish Pioneers in Ulster and America

Author:

Charles Knowles Bolton

Original Publication date:

1910

Reprint date:

2001

Pages:

398

ISBN:

978-0-8063-0046-7

Available at

<https://genealogical.com/store/scotch-irish-pioneers-in-ulster-and-america/>

Prefatory Note by Patrick Roycroft

The book *Scotch Irish Pioneers in Ulster and America* by Charles Knowles Bolton (Fig. 1) is a classic of its genre, and I wanted to include this old, but still pertinent, book in this magazine's Genealogical Publishing Company book excerpt section. This is the first book to give detail on the great 'Scotch Irish' emigration from Ireland to America, including the first general account on why they left, who left, where they went, and what impact and influence they had on later American life.

The Scotch Irish in question were all from the province of Ulster, and most especially from the valleys of the River Foyle and River Bann. And worth noting, for people new to this subject, that this mass emigration was almost exclusively of Presbyterians, not Catholics. The great wave of Catholic emigration from Ireland was due to the Great Famine of 1845 to about 1852. The Presbyterian emigration from Ulster was much earlier and started in earnest in 1718: there is even a public notice celebrating the early phase of this emigration (Fig. 2). It comes as a surprise to many, including some current Northern Ireland Presbyterians who are staunchly allied to Britain and the Crown, that Presbyterians back in the early 18th century were almost as badly persecuted by the English as the Catholic Irish were. To quote from Bolton (p. 15):

"Under Queen Anne (1702-1714) the Presbyterians in Ireland again lost almost every advantage that had been gained [under King William], and became by the Test Act of 1704 virtually outlaws. Their marriages were declared invalid, and their chapels were closed. They could not maintain schools nor hold office above that of a petty constable."



^ **Figure 1** Portrait of the book's author, Charles Knowles Bolton. Public domain.



^ **Figure 2** Notice celebrating one of the first Scotch-Irish settlements, from 1719, in North America. Image courtesy of ClansandCastles.Scot.

It remains one of the great ironies of history that there remains so much enmity between Catholics and (Scotch) Presbyterians in Ulster, yet there is so much commonality in their shared history of being persecuted by the English! The reason why Presbyterian Scotch Irish left Ireland can be summed up in another quote from Bolton (p. 19), who himself is partly quoting from noted contemporary Dean Swift: "And he explains that the landlords by 'screwing and racking' their tenants had reduced the people to a worse condition than the peasants of France or the vassals in Germany and Poland." And to cap it all, there was a famine in 1725 where the potato crop failed and during which hundreds starved to death. The parallels between the causes of the Presbyterian migration to the New World from Ireland in the early 18th century and the later migration of Catholics to the New World in the 19th century are striking.

Bolton paints vivid portraits of the Presbyterian character in early 18th century Ireland, based on contemporary accounts by various writers and travellers in these parts of Ulster, describing how they lived, what they believed, and how radically different was their outlook to that of the native Irish (and settler English). One of the most telling sentences that Bolton writes (p.96), and one which reverberates, is "The Scotch Irish, from minister to laborer, were bred in an atmosphere of self-reliance, and they carried this force with them to the New World." Their general character and characteristics (hugely influenced by their faith) were key in how they approached being pioneers in America and how later generations born in America then influenced the history of that country. Given that this is of such great importance, I have chosen to highlight this aspect in the excerpt below.

Although the above is not a review of the book, *sensu stricto*, I can say, having read

most of it, that if you have Scotch Irish ancestry, whether you live in America or in Ireland, then Bolton's book, notwithstanding that it originally came out in 1910, is an absolute must read. You will learn so much about the reasons for the emigration, who emigrated, and understand a bit better the ripple effects throughout later history (both in American and, indeed, in Ireland) produced by this unique group of often misunderstood people.

Publisher's Information

This is a study of the emigration from Northern Ireland of persons of Scottish and English descent. Chapters are devoted to the Scotch-Irish settlements in Pennsylvania, Maryland, South Carolina, and Massachusetts and include valuable lists of early pioneers. In addition, considerable space is devoted to the redoubtable settlers of Londonderry, New Hampshire. The book's extensive appendices contain lists of great genealogical importance, including (1) petitioners for transport from Northern Ireland (1718); (2) hometowns of Ulster families, with names of the Scotch-Irish in New England from presbytery and synod records (1691-1718); (3) members of the Charitable Irish Society in Boston (1737-1743); (4) names of fathers in the Presbyterian baptismal records in Boston (1730-1736); and (5) names of ships carrying passengers from Ireland to New England (1714-1720). Biographical information, which is to be met with throughout the volume, is rendered instantly accessible by reference to the formidable index.



Genealogical.com Publishers: Genealogical Publishing Company; Clearfield Company

Genealogical.com is the leading—and oldest—publisher of genealogy books in the United States. Under the Genealogical Publishing Company (GPC) and Clearfield Company imprints, Genealogical.com features a catalog of more than 2,000 publications, including many that have set the standard in their fields. Our collection includes more than 150 how-to titles on American and European genealogy. These include titles on genealogy best practices; research methods and sources; directories of state and country record collections; and special topics in genealogy, such as the census, land records, church records.

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 ar-

rived 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.

Nor do the contents of this library stop at the USA. Our publications will facilitate family history research throughout Great Britain and Ireland, France, Germany, Italy, Poland, and other European countries, as well as in Latin America. Some of our immigration e-Books might take the researcher to the very foreign locale whence his/her immigrant ancestor embarked for the New World. We also have a special set of titles devoted to the noble and royal families of Europe.

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

Book Excerpt:

Chapter XVI “The Scotch Irish Character”

[pp 296-313]

Introduction

In this attempt to give some impression of the Scotch in Ireland and in America, so much emphasis has been placed upon documentary history that race characteristics have played only a small part in the story. But these people of Coleraine on the Bann, of Strabane and Londonderry, came into the rural settlements of the New World with so distinct a personality, with customs and habits so marked, that they left an enduring impress. Since the days of the Battle of Dunbar (1650), or for nearly a century, the Scotchman had lived in the Atlantic colonies. How did his influence differ from that of his Scotch cousin

of Ulster who came to America in 1718? Did the life in Ulster really affect a change? Certainly, orators and writers have from time to time made this claim.

The lowland Scotch and their borderland English neighbors left heather-clad mountains and grazing flocks to cross the narrow waters of the North Channel into Antrim and Down. They abandoned pastoral land for flax fields and bleach-greens, surrendering an isolated existence to live close together upon small farms. Speaking of Aghadowey, Miss



THE PARISH CHURCH, AGHADOWEY
From a photograph by Miss Pauline Marian Stronge

^ **Figure 3** “The Parish Church, Aghadowey. From a photograph by Miss Pauline Stronge.” From the book itself.

Mary Semple of Larne writes: “The whole region is quite level, with a gentle slope to the river. The southern end of the village joins Kilrea, and throughout its length can be traced houses built by its first Scotch settlers. These are in clusters and are termed ‘clackans’, Gaelic for village. The people are a strong looking race, the men tall and well formed, the women rather above medium height. They are principally famers, but many work on the bleach-greens, while others spend their lives in weaving on looms which stand in their own homes.”

New scenes must have quickened the mental processes of the transplanted Scot, and the greater community life enlarged the social instinct. The Episcopalians, all-powerful in government, and the Roman Catholics, strong in numbers, pressed in on every side, and forced the Presbyterians to an exercise of their loyalty and patience, while the spirit of proselyting which existed everywhere in Ulster sharpened their wits. Under a century of these social and religious influences the Scotch character must have changed.

“It was,” said Mr. Morison in his life of Jeremiah Smith, “the sternness of the Scotch covenanter, softened by a century’s residence abroad amid persecution and trial, wedded there to the pathos and comic humor of the Irish.” And President McKinley, another scion of the same stock, said of the Scotch Irishman, “He was the result of a slow fusion of diverse characteristics.” Time and trial had given to the Scot in Ireland memories, both of bloody Claverhouse in Scotland and of Tyrconnel in Ireland, that became a part of his fibre. The illiterate mother in the hills of Kentucky today passes on her burden of tradition when she exclaims to her unruly son: “Behave yourself, or Clavers will get you!” To her Clavers is but a bogey; to her ancestors Graham of Claverhouse was a very real cause

for terror. If that is an inheritance from the days of religious warfare what shall we say of Gabriel Barr and Rachel Wilson, lovers for forty years, who would not or could not marry because there were two warring Presbyterian churches in Londonderry and neither lover would abandon an allegiance of faith for the ties of affection?

The Rev. Dr. McIntosh in his charming essay on “The making of the Ulsterman” calls the transplanted Scot more versatile and more fertile in resource, less clannish and less pugnacious, or in other terms a man of wider vision. His beliefs were consistent and well defined. Against the Puritan’s town meeting the Scotch Irishman placed the legislature; for the congregation he substituted the assembly; instead of laying stress upon personality, he emphasized partnership.

Since the denial of the franchise to non-conformists in Ireland threw the Scotch Irish back upon their church assemblies for exercise in government they were perhaps more eager for participation in affairs of state when they reached America. Accustomed to close reasoning in debate the Scotch Irish leaders from Maine and Georgia accepted political responsibility promptly and successfully.

Oppression commercially, politically and religiously in Ireland prepared those who emigrated to the colonies to enter the civic school of Patrick Henry and Samuel Adams. Nor were they unprepared for the inevitable result. Whatever of military science the Scotch Irish did not learn at the siege of Londonderry they acquired in the French and Indian wars in the New World. Their rugged life fitted them to endure camp and march; their inborn hostility toward England led them to forge to the front in the early weeks of the year 1775 when many good men of the old English race wavered in the face of war with Great Britain.

The Scotch Irish have never claimed that they brought literature and art to these shores. They knew little of the former and nothing of aesthetics. Diaries and letters of the migration period do not exist and perhaps never did exist. Let us speak frankly. Every race brings to our western civilization a gift of its own. These people from Ulster cared very little for the beautiful with the single exception of the wonderful and beautiful Bible story. Even the New Testament they handled as a laborer might touch a Sèvres vase -- reverently but rudely.

The Rev. Matthew Clark of Kilrea, a veteran of the Londonderry siege and a popular minister at the American Londonderry, was a type of the portrait soldier, rough, sturdy, independent. Preaching from Philippians iv. 13 he began with the words, " 'I can do all things.' Ay, can ye Paul? I'll bet a dollar o' that!" whereupon he drew a Spanish dollar from his pocket and placed it beside his Bible on the pulpit. Then, with a look of surprise he continued: "Stop! Let's see what else Paul says: 'I can do all things through Christ, which strengtheneth me.' Ay, sae can I, Paul: I draw my bet!" and he

returned the dollar to his pocket. We may wonder that such preaching fostered the simple trust and abiding faith evident in the dying words of Mrs. Morison of Londonderry. When asked what she would have more, she replied: "Nothing but Christ."

The Scotch Irish could not see that the severe lines of a cabin are softened by a sumac against the south wall or a creeper at the corner. They did not trim the edge of the roadway that led to the front door. In short, utility required nothing of these things and utility was their law. For the same reason, if the soles of their feet were tough they saw small need of shoes in summer. Their bare feet, however, gave something of a shock to a century-old New England.

This rude development of taste was based possibly on a primitive state of education. Although many served as local schoolmasters, it is evident that few even of the scant number who attained a college education ever learned to write well or to spell correctly their English language. William Smith of Money more, Ireland, was a bright lad in his use of the pen, and his school-master wrote in his copybook:

*William Smith of Money mar
Beats his master far and awar
I mean in writing
Not inditing*

William's son Judge Smith of Peterborough, New Hampshire, after copying these and other lines upon birch bark became so proficient that he was employed to write letters, basing his commissions from young lovers upon the burning phrases in the Song of Solomon.

The earliest emigrants knew Gaelic, and some may even had had no other language until they settled among English and Dutch colonists in America. I have found no direct mention of Gaelic in New England, but Rupp the Pennsylvania his-

torian speaks of the disappearance of the language before his day. The authorities in Georgia in 1735 applied to the Society in Scotland for Propagating Christian Knowledge for a minister to preach in Gaelic and to catechise the children in English. John Macleod of the Isle of Skye was sent out in response to this request. Gaelic lingered among the old Scotch emigrants very much as Presbyterianism in New England remained with the aged after their children and grandchildren had turned to Congregationalism.

In the industrial field the Scotch Irish at the outset contributed to New England's economic life; they taught their new neighbors the value of the "Irish" potato as a common article of food, and to make fine linen out of flax. The potato which now is a large part of the annual crop of every Northern farmer was rare in the colonies before 1718.

The spinning industry soon became so popular that a public school of spinning was proposed in Boston in 1720, and the following year the selectmen, together with a special committee, were empowered to let out without interest three hundred pounds to anyone who should establish a school for instruction in spinning flax and weaving linen. In 1732 the Hon. Daniel Oliver, who had been a member of the Committee in 1720, died, leaving the old Spinning House adjoining Barton's Ropewalk, with its "Proffits and Incomes ... for learning poor children of the Town of Boston to Read the word of God and to write if needs be."

In time, when they had grown accustomed to their new environment, the Scotch Irish did more than to defend the frontier and fight the battles of the Revolution, for they excelled also in letters and in art.

It is evident that whether we view the Scottish Irish pioneers from the standpoint



RUINS OF A CHURCH IN KILREA
County Londonderry

^ Figure 4 "Ruins of a church in Kilrea, County Londonderry." From the book itself.

of education, or culture, or material success of the larger kind, they were in 1718 in their proper place when Cotton Mather consigned them to the frontier. The life there conformed to their standards, as measured by the opportunity at the time. Those who remained in Boston, Philadelphia, and Charleston were very generally tradesmen. And on account of their Ulster industries many naturally were tailors. But they were none the less virile, earnest and ambitious. A line of settlements extending from the Maine seacoast westward through New Hampshire and south westerly through western Massachusetts into a part of New York, and thence through Pennsylvania and the Carolinas, might be expected to produce much when a second generation had come to manhood on American soil. And the roll of statesmen, preachers and soldiers proves that these Scotch Irish did possess latent power of a high order.

All that has been said of the character of those who constituted the great migration to New England in 1718 applies equally to the brothers, cousins and neighbors in old Ireland who swarmed across the sea to the middle and southern colonies. For every one who landed at Boston a dozen set foot in Philadelphia and Charlestown. In Massachusetts they were an incident in history; at the South while they did not outnumber the natives they helped to make history. In 1790, following the Revolution, the Scotch Irish in Maine still clung in greatest numbers about the Kennebec; in New Hampshire on both sides of the Merrimack; and in Massachusetts they were to be found along the Merrimac, in the valley of the Connecticut and around the ancient settlements of Worcester and Rutland. In New York state they inhabited the banks of the Hudson near Albany. Pennsylvania still held a great Scotch Irish population, not only on the fertile shores of the Schuylkill and the Susquehanna, where they first found homes, but now all about the source rivers of the great Ohio.

Farther south the Scotch Irish were very numerous in North Carolina, between the upper waters of the Great Pedee and the Catawba. Across the border in South Carolina the Scotch Irish found homes along the Saluda, the Broad and the Catawba, in two districts which then bore names made famous in Revolutionary history, Camden and Ninety six.

It cannot but be evident that the great water courses were in those days as vital in their influence upon colonization as they were to be upon the commerce which follows permanent settlements.

.....

New England may well be proud of General John Stark and General Henry Knox of the Revolution, and of General George B. McClellan of the Civil War; of Matthew Thornton, the signer of the Declaration of Independence; of Horace Greeley, the editor; of Asa Gray, the botanist; and of John Lothrop Motley the historian, all scions of the early Scotch Irish migration.

Further south were other great figures in our national life — Governor Edward Rutledge, Vice President Calhoun, President Jackson, and also William McKinley, whose ancestors lived at Conagher's Farm in County Antrim, only a few hours walk from the homes of our Bann Valley settlers. We should like to believe that McKinley stands as a type of the best Scotch Irish manhood, simple in his habits, gentle in his demeanor, strong in control of himself and a peace maker among his fellows.

Dr. MacIntosh has said: "The plantation of the Scot into Ulster kept for the world the essential and the best features of the lowlander. But the vast change gave birth to and trained a somewhat new and distinct man, soon to be needed for a great task which only Ulstermen could do; and that work — which none save God, the guide, foresaw — was with Puritan to work the revolution that gave humanity this republic."



CONAGHER'S FARM, NEAR BALLYMONEY, COUNTY ANTRIM
Home of President McKinley's Ancestors

^ **Figure 5**
"Conagher's farm, near Ballymoney, County Antrim. Home of President McKinley's Ancestors." From the book itself.



> **Figure 6** "The Aghadowney River." From the book itself.

THE AGHADOWNEY RIVER

~ Book Summary ~

THE CROSBIES OF CORK, KERRY, LAOIS AND LEINSTER: Bards, Imposters, Landlords, Politicians, Aeronauts, Newspapers

By Michael Christopher Keane

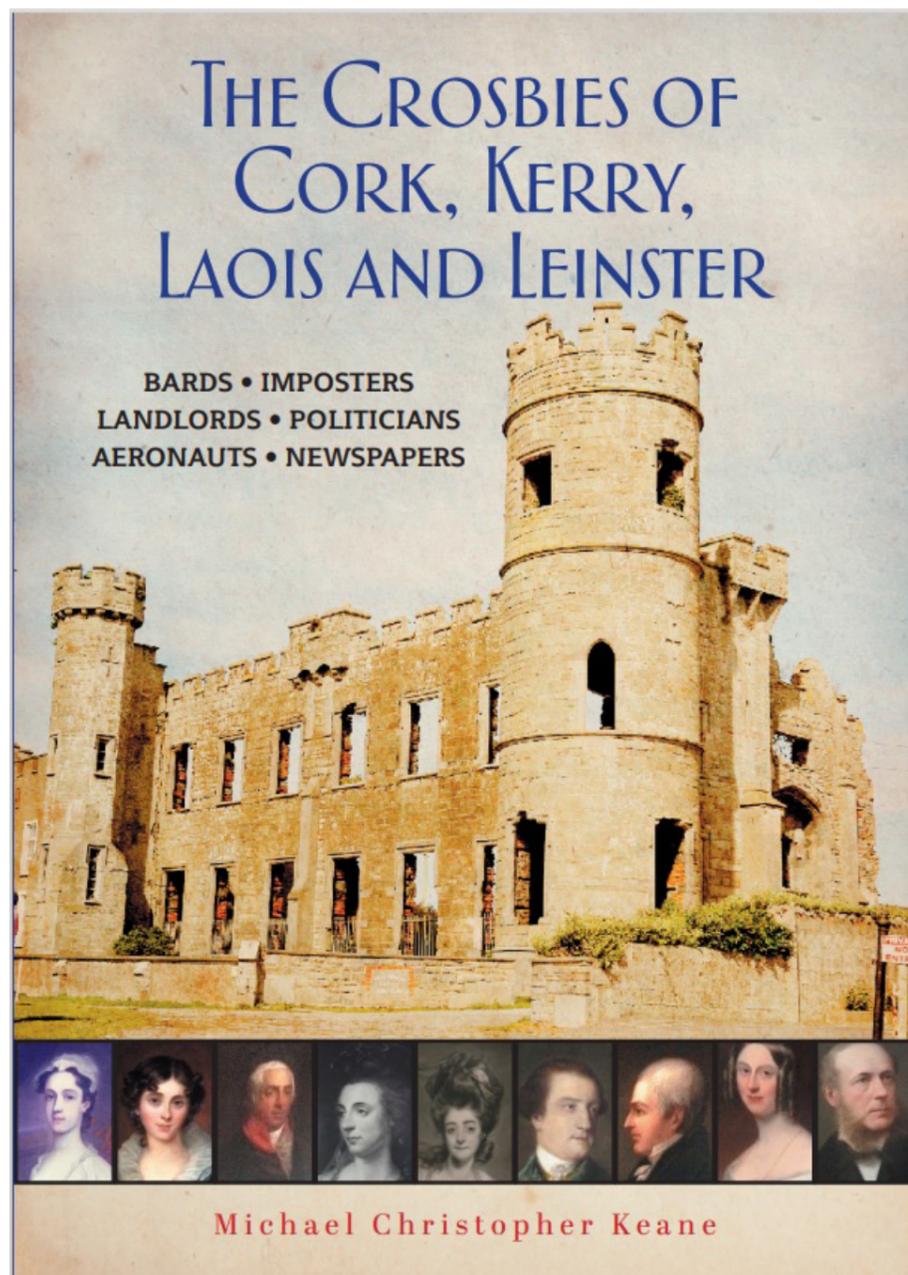
Title: *The Crosbies of Cork, Kerry, Laois and Leinster: Bards, Imposters, Landlords, Politicians, Aeronauts, Newspapers*

Author: Dr Michael Christopher Keane

Publisher: Michael C. Keane

Date of Publication: 2021

ISBN: 9781527297418



THE LAUNCH OF *THE CROSBIES OF CORK, KERRY, LAOIS AND LEINSTER*

A new book on the family history of the Crosbies has just been launched by retired University College Cork lecturer Dr Michael C. Keane. It tells the story of a prominent, and sometimes controversial, family who achieved both fame and notoriety through the centuries, as reflected in the book's subtitle, *Bards, Imposters, Landlords, Politicians, Aeronauts, Newspapers*.

The story begins with the MacCrossans who were the historic bards to Laois and Offaly's leading septs, the O'Moores and the O'Connors, from ancient times. When Laois was planted and renamed Queen's County in the 16th century, two young MacCrossan brothers, whose homeland was in the Ballyfin area, were fostered by Francis Cosby of Stradbally Hall (now of Electric Picnic festival fame), the first Cosby to arrive and settle in Ireland. The brothers proceeded to renounce their Laois origins, changed their names to Patrick and John Crosbie and claimed to be newly arrived English gentry. Their deceit was successful, with Patrick becoming a leading landlord in both Laois and Kerry and John becoming Kerry's second Protestant Bishop. Patrick is best remembered now for transplanting substantial numbers of the Seven Septs of Laois to his large estate in Kerry. This story formed the basis for Keane's first book, *From Laois to Kerry*. Of the next generation, Sir Pierce Crosbie, heir to Patrick, became a trusted member of the royal court during the reigns of

James I and Charles I, while also attaining membership of the English Privy Council and the Irish Parliament and Privy Council. However, his colourful career ended with death in an Irish jail due to his active participation in the Catholic Confederacy uprising. His first cousin, David Crosbie, Protestant son of Bishop Crosbie, unlike most of his siblings who were reared as Catholics, opposed Pierce and the confederacy. As a consequence, he was personally rewarded by Sir Oliver Cromwell with the restoration to his large estate and an appointment as Governor of Kerry.



^ **Figure 2** Maurice Crosbie, Ardfert, 1st Baron Branden (1689–1762).

< **Figure 1** Front cover of *The Crosbies of Cork, Kerry, Laois and Leinster*

The Laois and Kerry Crosbies later enjoyed contrasting fortunes. In Laois, the family lost their estate, including Crosbie Castle in Ballyfin, through being on the losing side in the conflict with the Cromwellians. However, this branch of the family later re-established itself in counties Wicklow and Carlow, and a later generation proceeded to make headlines in highly contrasting ways. While Richard Crosbie of Wicklow, who became popularly known as “Mr Balloon”, achieved fame through becoming Ireland’s first aeronaut, his brother Sir Edward Crosbie was executed by the English as a suspected rebel leader in Carlow during the 1798 Rebellion.

In Kerry, the Crosbies of the post-Cromwellian era were to become one of the leading families of the Anglo-Irish ascendancy. Along with the Dennys and the Blennerhassetts, they dominated Kerry politics through much of the 18th and early 19th centuries, representing the county almost continuously in Parliament, firstly in Dublin and then in Westminster (London), for most of that time. Their fortunes reached a pinnacle with elevation to become Earls of Glandore and ownership of a fine town house, now Loreto Hall, on St. Stephens Green in Dublin City. However, their reputation as Kerry landlords later became sullied by the widespread 19th century evictions carried out by William Talbot-Crosbie of Kerry which earned him the sobriquet “Billy the Leveller”. In contrast, his successor, Lindsey Talbot-Crosbie, developed a fine reputation as an advocate of land reform, and he and his sons in turn were to become Home Rulers. This stance found full expression through Maurice Talbot-Crosbie who became a leader in the Irish Volunteers in the southwest and later ran as a candidate for the Irish Parliamentary Party in the Cork City constituency in the December 1918 general election. Both of the Crosbie’s Kerry man-

sions, Ardfert Abbey and Ballyheigue Castle, were burned during the War of Independence (1919–1921) and the Civil War (1922–1923).

Yet another well-known branch of the extended family includes the Crosbies of *Cork Examiner* newspapers. These Crosbies originated with a young journalist Thomas Crosbie who left his homeland in Kerry in the early 1840s to build a newspaper dynasty which extended over five generations until finally taken over by the *Irish Times* in 2017.

Overall, the story of the Crosbies provides an intriguing insight into the ways in which a prominent family can change their allegiances as circumstances dictate so as to achieve survival and prosperity despite the many upheavals that have marked the history of Ireland through the centuries.

...

The new book, along with the author’s two previous books, *From Laois to Kerry* (2016) and *The Earls of Castlehaven Lord Audleys of Cork and Kildare* (2018) are available in local Irish bookshops; online at <http://www.hannas.ie>; at <http://www.omahonys.ie>; or directly from the author – please e-mail: mjagkeane@gmail.com.

The author, Michael Christopher Keane, is a retired lecturer from University College Cork. A native of Tarbert (County Kerry), he currently lives in Farran, Ovens (County Cork).

> **Figure 3** Lady Diana Crosbie, nee Sackville (1756–1814).



~ Book Summary ~

BIRR MILITARY CEMETERY. A History of the Cemetery and Those Interred There

By Stephen Callaghan

BIRR MILITARY CEMETERY

A history of the cemetery and those interred there



Stephen Callaghan

Birr Military Cemetery (Fig. 1) is the latest book by myself, Stephen Callaghan. The book has been a passion project of mine for the past decade or so. After my initial visit to the cemetery, I was captivated by it and was curious to find out who the people buried there were. While the cemetery contains only 52 named memorials, there were clearly many more unmarked burials, and it did not seem fair to their memory that they be forgotten. I set about trying to rectify that.

The cemetery was built in 1852 and catered for the military at Birr Barracks (County Offaly); the barracks had been built during the height of the Napoleonic Wars (1803–1815) and could house around 1,000 men. Over time, the barracks developed further to include a garrison church, married quarters, a canteen, and so on.

Initial military burial took place in the town's pre-existing burial grounds; however, these burial grounds were crowded and neglected. This resulted in the military building their

own cemetery on the barracks training grounds, known as the "Fourteen Acres".

Through extensive research, I have identified at least 292 people buried in the cemetery. The book gives, for the first time, brief biographies for each person. Additionally, a brief history of Birr Barracks is included, along with a chapter on the garrison church which was closely linked to the cemetery. While not originally part of the cemetery, the Second Anglo Boer War Memorial, which is now located in the cemetery and is dedicated to members of the local militia who died during this conflict (which took place 1899–1902), has been explored, along with other military memorials found in the town's Church of Ireland Church of St Brendan's.

As the centenary of the burning of Birr Barracks approaches (it was burnt in June 1922), this book provides more information on one of the few lasting legacies of the barracks and of the people who died whilst stationed/living there. I hope that this new work does their memories justice.

< **Figure 1**
Front cover of the latest book by Stephen Callaghan.



> **Figure 2** An overview of Birr Military Cemetery. Photo: Stephen Callaghan.

Title: *Birr Military Cemetery. A History of the Cemetery and Those Interred There*

Author: Stephen Callaghan (text and photos)

Publisher: Offaly County Council, Heritage Office

Date of Publication: 2020

Pages: 240

ISBN: 978-1-9163287-2-3

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) 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-

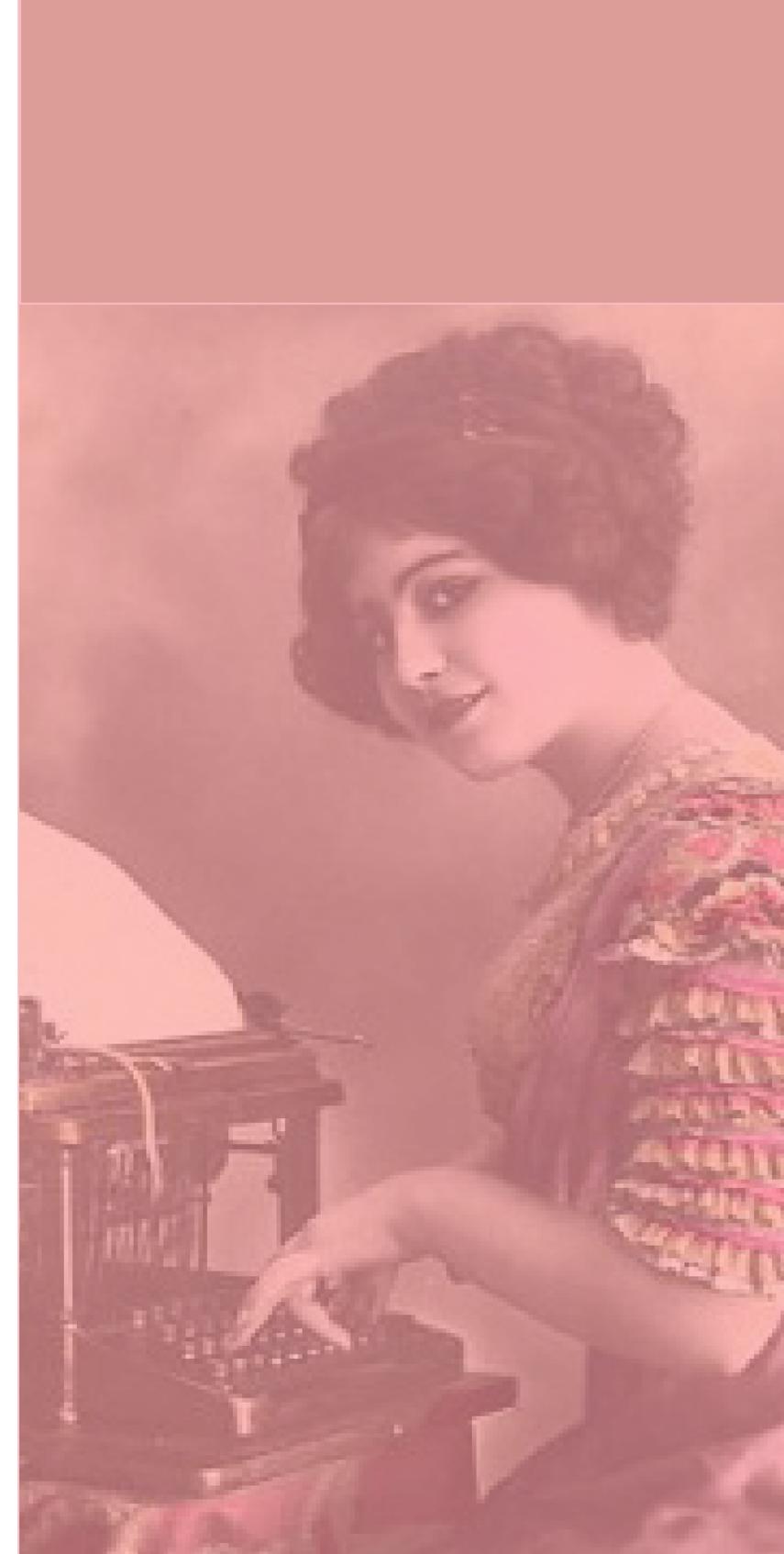
ventions for sources e.g. book titles are in italics, conference titles are in quotes, etc [see authoritative style guides, such as the *Chicago Manual of Style*, for more detail].

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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