

irish lives *remembered*

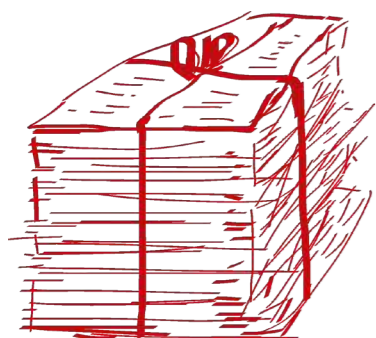


Ireland's Premier Genealogy Magazine

ISSUE 47
Winter 2019



FREE to view at irishlivesremembered.com



Letters to the Editor.

An Invitation to have your Say!

Dear Reader,

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

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

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)



Table of Contents

<i>Editorial</i>	4
<i>Findmypast County and BMD Registration Districts Map</i>	5
<i>Meet the Authors</i>	6
<i>Feature Articles</i>	
Fiona Fitzsimons – Dame Barbara Windsor’s Irish Ancestry. The Collins Family from Cork City	10
Paul MacCotter – The Broderick Surname in Ireland	20
Maurice Gleeson – Who Needs Genetic Cousins Anyway?	28
Eamonn “Ned” Kelly – Defenders of the Sun: The “Divine Twins” in Ancient Irish Mythology	34
Fiona Fitzsimons – An Interview with Trina Vargo, President of the US–Ireland Alliance	42
Stephen Pierce – Money, Mountain Dew, and Murder: Illicit Poitín Distillation in Ireland During the 1920s. A Four-Part Series. PART 4. “Begad, We Have the Wrong Man Got”	56
<i>Regular Columns</i>	
Dear Genie 1 – My ?Fermanagh Hassard and Strong GGGrandparents [Our Genealogists answer a genealogy query]	70
Dear Genie 2 – Tracing My Grandmother’s Family via a Belfast Industrial School [Our Genealogists answer a genealogy query]	74
Dear Genie 3 – Where are the Parents and Siblings of Two O’Hara Children in the Irish 1911 Census? [Our Genealogists answer a genealogy query]	76
Photodetective – This Girl’s Age Can Help Estimate Which Family Member She Might Be [Jayne Shrimpton analyses a reader’s photograph]	80
New Irish Records on Findmypast: Winter 2019 – Niall Cullen on the Winter 2019 collection of Irish records on Findmypast and on a new Findmypast initiative	84
Patrick’s Page – Mysterious Granny Roden [Patrick Roycroft with a story from the public interface with Irish genealogy]	88
<i>Books and Films</i>	
Peter Burke – <i>True to Ireland: Éire’s ‘conscientious objectors’ in New Zealand in World War II</i> (2019, The Cuba Press)	98
Book Launch Photoessay – Book launch of Peter Burke ’s book <i>True to Ireland</i> in Moycullen (County Galway) and in Trinity College Dublin	110
<i>Guidelines to Authors</i>	126

Front Cover: Dame Barbara Windsor (actress, left) who has Collins ancestors from Cork City. Next to her is Adam Dant (right) who produced a map of Shoreditch (London) which is where Barbara's Collins family lived after leaving Ireland. Photo courtesy of Adam Dant.

Irish Lives Remembered Genealogy Magazine is published quarterly by Eneclann Ltd. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means without written permission from the publisher.

Opinions and comments expressed herein are not necessarily those of the publisher. All prices and rates are correct at time of going to press but are subject to change. While every effort has been made to ensure that all information contained in this publication is factual and correct at time of going to press, Eneclann Limited cannot be held responsible for any inadvertent errors or omissions contained herein. Copyright©2019 Eneclann Ltd., All rights reserved.

Welcome to the Winter 2019 issue! The one and only Dame Barbara “Babs” Windsor is on this issue’s cover.



As well as Cockney London roots, she also has strong Irish roots with ancestors from both Cork county and city. Expert genealogist Fiona Fitzsimons, who did the Irish research for Barbara’s episode of the celebrity genealogy television series *Who Do You Think You Are?* tells us more. Barbara is now in her early 80s Carry on Babs!

Stephen Pierce concludes his ground-breaking series on poitín (“poteen” – illicit whiskey) in early twentieth century Ireland, this time focusing on the murder of a member of the Gardaí (the Irish police force) but revealing that all was not as it seemed. Maurice Gleeson gives us six good reasons for making contact with those more distant cousin matches in DNA tests. Eamonn Kelly connects the legends surrounding “Divine Twins” in European mythology to their manifestations in Irish legends. Paul MacCotter gives us brand new evidence that “Broderick” can be an Irish surname. And Fiona Fitzsimons interviews Trina Vargo, President of the US-Ireland Alliance.

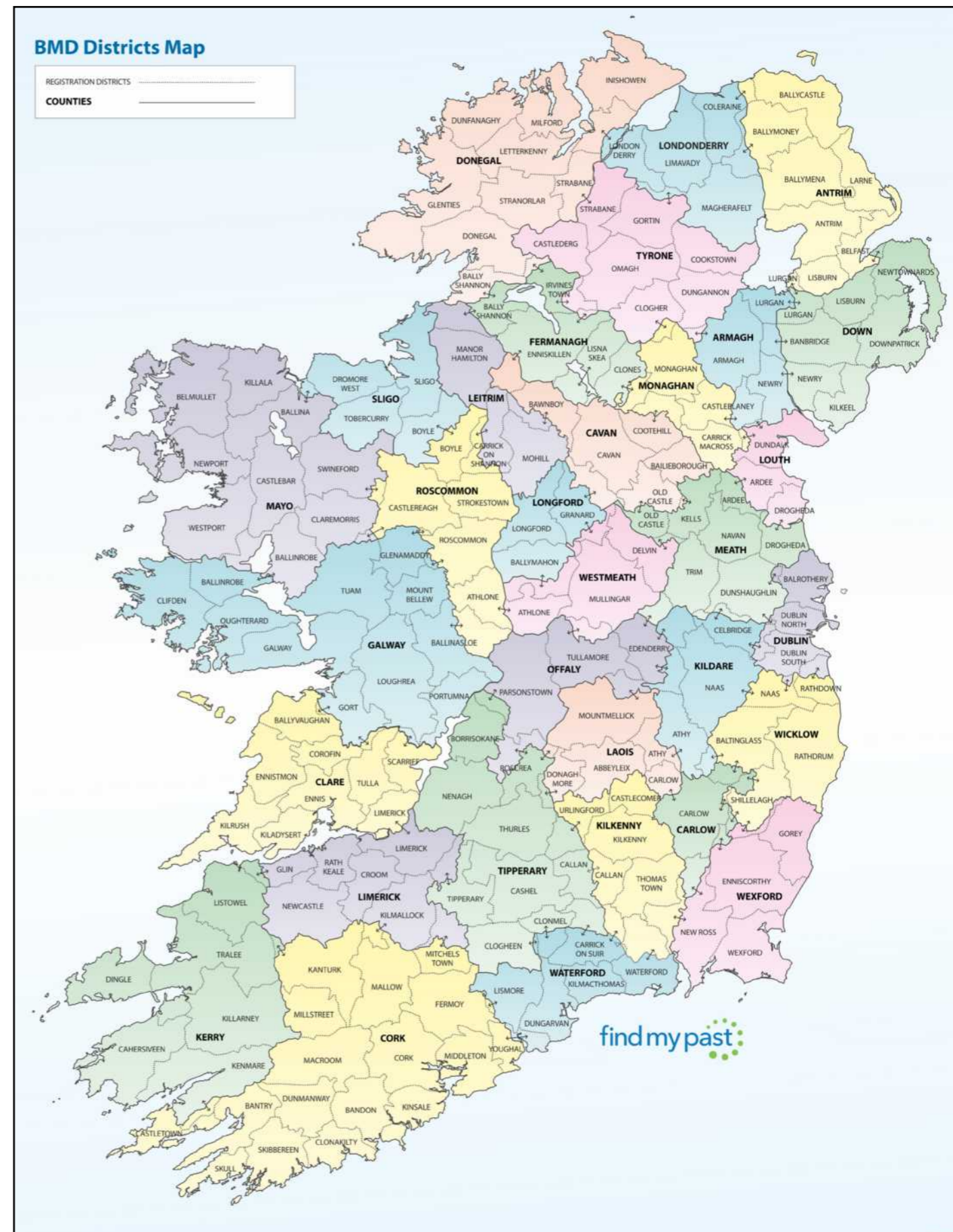
We have an excerpt from the new book by Peter Burke, *True to Ireland*, and a photoessay of the impressive double book launch itself. The subject matter is why some Irish-born people in New Zealand, notably Peter’s own father, conscientiously objected to joining the British military during World War II.

In our regular columns, the world-class Jayne Shrimpton analyses a reader’s photo to help determine the age of a girl in the photo and so help the reader determine which relative that girl might be. Fiona Fitzsimons answers *three* Dear Genie genealogy queries, including a sensitive one involving a notorious Belfast industrial school. Niall Cullen brings us this season’s new Irish records from Findmypast and introduces us to a new and innovative function on the Findmypast website to connect you to even more relatives. Patrick’s Page features the adrenaline-fuelled hunt at the Irish Family History Centre (Dublin) for a consultation client’s mystery grandmother – she was not even on the same continent as family stories said she was!

A Merry Winter Season to You All!

Patrick Roycroft

find my past



Meet the Authors...



Eamonn "Ned" Kelly

Eamonn P. Kelly is the former Keeper of Irish Antiquities at the National Museum of Ireland where he curated the national collections of Archaeological, Classical Egyptian and Ethnographical material. Ned has curated major exhibitions in the National Museum of Ireland and in other Irish museums, as well as 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 dealing with heritage topics. Ned is a Heritage Consultant and a former director of Roundstone Historical Walking Tours Ltd.

Fiona Fitzsimons

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



Jayne Shrimpton

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



Dr. Maurice Gleeson

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



Niall Cullen

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

Dr. Patrick Roycroft

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





Dr. Paul MacCotter

Paul teaches medieval history and genealogy at University College Cork and at the University of Limerick; he also acts as a consultant genealogist. Paul holds an MA and a PhD in history and has been awarded several prestigious fellowships. He is a regular contributor at family history conferences, has published in peer-reviewed and popular journals, and has published several books, including *Medieval Ireland: Territorial, Political and Economic Divisions* (2008, Four Courts Press). Paul specializes in Irish surnames.

Peter Burke

Peter Burke was born in New Zealand, but his father was from Moycullen (County Galway). He has worked for more than fifty years as a journalist in television, radio, print and public relations, specialising in agricultural topics. He has travelled widely overseas in the course of his work, covering major political and trade talks in Europe, Asia, North America and the Pacific. Peter has a strong interest in Maori culture and sees a lot of similarities between the Maori and the Irish. He is a keen, rather than good, golfer, loves Celtic and classical music, and lives on a small farm north of Wellington.



Stephen Peirce

Stephen graduated in 2008 with a degree in history from Trinity College Dublin. He then immersed himself in the world of digital media and technology before returning to historical research. Stephen is the Research Manager at genealogy and probate research firm Eneclann, while also working with the genealogy department of the Irish Family History Centre (both Dublin, Ireland). His interest in genealogy was initially sparked by a visit from a Canadian cousin, which led him to trace his paternal line to Westmeath in the latter part of the 18th century.



**ONLINE
CONSULTATIONS**
at the
**Irish Family
History Centre**



**From the comfort
of your own home**

**live chat with our Expert
Genealogists and discover
your Irish Roots...**

Dame Barbara Windsor's Irish Ancestry.

The Collins Family from Cork City

By Fiona Fitzsimons

Introduction

Despite our political differences, England and Ireland share a good deal of culture in common. Nowhere is this more obvious than in the media and entertainment.

Irish broadcasting legends, like the late Terry Wogan (1938–2016) and, currently, Graham Norton, are household names in the U.K. Naturally, this works the other way around, too: many English actors and celebrities are loved in Ireland. And none more so than English actress Dame Barbara Windsor (Fig. 1).

In a career that's spanned almost seven decades, Windsor is one of the sunniest characters ever to grace our screens, whether in nine of the *Carry On* films in which she starred (between 1964 and 1974), or as brassy matriarch Peggy Mitchell (between 1994 and 2010) in the

long-running BBC 1 soap opera *EastEnders*. She's a national treasure, in Ireland as in England.

Born Barbara Ann Deeks in 1937, she first appeared on stage age 13 in the chorus line of the West End (London) musical *Love from Judy*. In 1953, inspired by the coronation of Elizabeth II, she took the name "Windsor" as her stage name.

Remarkably, given her strong connection to London's East End, Barbara Windsor has a strong Irish heritage, which I (and my Eneclann team) explored when we researched her Irish ancestry for an episode of the BBC T.V. celebrity genealogy series *Who Do You Think You Are?* (first aired in 2006).

> **Figure 1** Barbara Windsor. Photo by Portlandvillage (own work, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=12070318>).



Below is a partial family tree for Barbara Windsor (born Barbara Ann Deeks), highlighting her Irish ancestors in green

and relevant associated English ancestors in blue: B = born; M = married; D = died:

-2. John Henry J. Deeks. B. 24 December 1915 in Bethnal Green, London, England. D. 2004 in Great Yarmouth, Norfolk, England.
-4. Charles Henry Ellis. B. 1857. M. 01 October 1877 in Bethnal Green.
-6. James Collins. M. Saint Peter and Paul's in Cork City, Ireland.
-+6. Eliza [maiden name not known].
-5. William Collins. B. 26 July 1818 in Saint Peter and Paul's, Cork City, Ireland. M. ~1846 in Cork City. D. 04 January 1873 in Bethnal Green, London.
-6. Daniel Moroney. M. 06 February 1815 in Doneraile, County Cork, Ireland. D. before 1851.
-+6. Catherine Cronin.
-+5. Ellen Moroney. B. 09 May 1824 in Doneraile, County Cork, Ireland.
-+4. Mary Ann Collins. B. 17 July 1857 in Shoreditch, London. D. October 1913.
-3. Charles Henry 'Charlie' Ellis. B. 20 October in Bethnal Green, London, England. M. 1904 in Bethnal Green. D. 1945 in Stepney, Middlesex.
-+3. Eliza Maria Ewin. B. 1885 in Bethnal Green.
-+2. Rose A. Ellis. B. 11 June 1912 in Bethnal Green, London, England.
-1. **Barbara A Deeks (aka Windsor). B. 1937 in Stepney, Middlesex, England.**

Barbara Windsor's Collins Ancestors from Cork

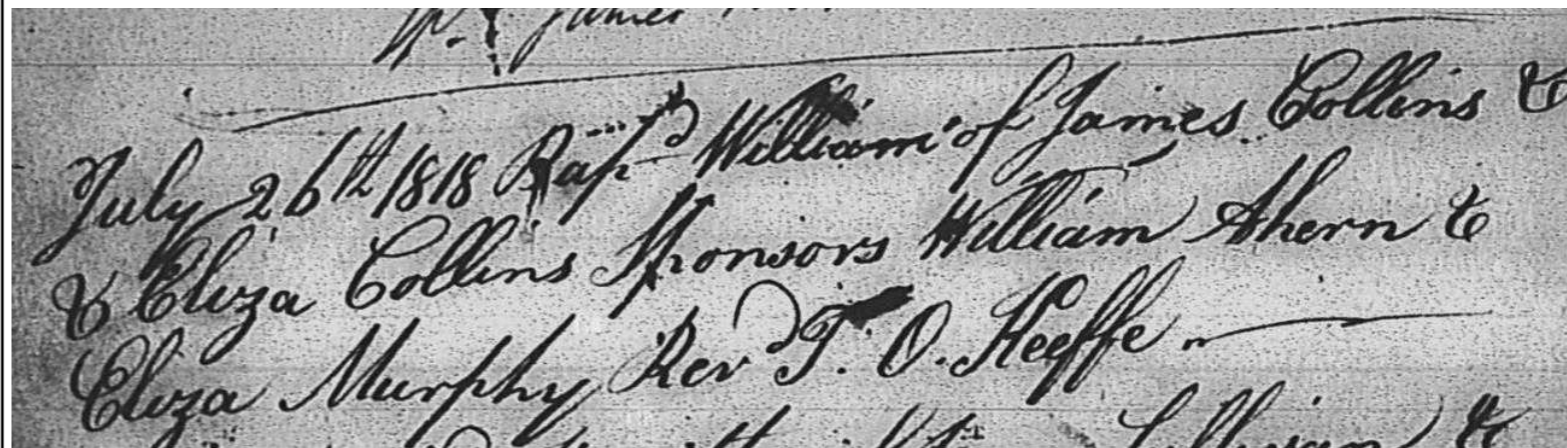
Barbara's great-great-grandfather was William Collins, baptised 26th July 1818 and a native of the Cork City inner-city parish of Saint Peter and Paul's (Fig. 2).

In the 1840s, William Collins ran a successful furniture workshop in Cork City.

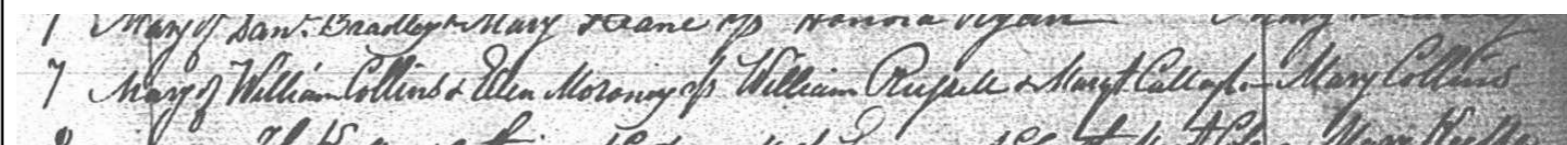
About 1846, William Collins married Ellen Moroney, a country girl from Doneraile (County Cork). They baptised their first

child on 7th February 1847 (Fig. 3).

Between February 1847 and May 1849, the Collins family emigrated to London to escape the Great Famine (1845–1852). They settled in Shoreditch, London. William Collins didn't just move his family, but his entire furniture-workshop to London. In the 1851 England Census, the Collins household is described as including three cabinet-makers and a French polisher, all



^ **Figure 2** The church birth register entry for William Collins, Dame Barbara Windsor's great-great-grandparent. Entry reads: "July 26th 1818, Baptism of William of James Collins and Eliza Collins, sponsors [i.e., godparents] William Ahern and Eliza Murphy. Rev. J O.Keeffe". And, of course, James and Eliza are Barbara's great-great-great-grandparents. Image courtesy of Findmypast.



^ **Figure 3** The 1847 Roman Catholic church of St. Peter and Paul (in Cork City) birth register entry for Mary Collins. Entry reads: "[February] 7, Mary of William Collins & Ellen Moroney. Sponsors William Russell & Margaret Callaghan." Image courtesy of the National Library of Ireland.

of them Cork natives (Figs. 4A, 4B).

The district where the Collins' settled, Curtain Road in Shoreditch, was the epicentre of the furniture manufacturing industry in Britain. Although it's now part of Inner London, Shoreditch in the 19th century was a suburb that lay just outside the jurisdiction of the City of London. Historically, it was an area of industrial activity - Huguenot weavers in the 17th and 18th centuries, furniture-makers in the 19th and early 20th centuries. The fact that so many jobs were concentrated in the district attracted many immigrants, including, but not limited to, the Irish.

At the time the Collins family immigrated, the old medieval city of London was still visible, but was rapidly disappearing beneath new roads and buildings.

The family's first residential addresses in London included King John Court and Chapel Court, all that remained of the former Holywell Priory (established 1127; suppressed in 1539).

In the second half of the 19th century, new industrial buildings, warehouses and workshops with flats built on the upper stories, gave the Shoreditch district an entirely new character.

Once settled in London, William and Ellen Collins had seven more children, all baptised in the Catholic church of St Mary Moorfields. These children were: James (1849); Elisabeth (1851), Ellen (1853), William (1855), Mary Ann (1857), Daniel (1859) and Elisa Wilhelmina (1862).

London City life was not healthy. As a consequence, five of the eight Collins children died young. Only Elisabeth (1851), Mary Ann (1857) and Elisa W. (1862) survived to adulthood. In 1873

36	No 2	William Collins	Head	Married	26	Cabinet Maker	City of Cork
		Ellen	Wife		23		do
		Mary Ann	Daughter		5		do
		James	Son				Whitechapel
		Eliza	Daughter		3 wks		Shoreditch
Total of Houses		I 4 U B		Total of Persons		59	

^ **Figure 4A** The Collins family (the head of the household being William Collins, Barbara's great-great-grandfather) on the 1851 Census of England and Wales. Entry reads: "Parish of Shoreditch, [36] No. 2 Crown Court; William Collins, Head of household, Head, married, 26 years, Cabinet maker, Born City of Cork; Ellen Collins, Wife, 23 years, [no occupation] do. [Same place]; Mary Ann Collins, daughter 5 years, born City of Cork; James Collins, son, 1 year, born Whitechapel; Eliza Collins, daughter 3 weeks, born Shoreditch."

Parish or Township of		Ecclesiastical District of		City or Borough of		Town of		Village of	
No. of House	Name of Street, Place, or Road, and Name or No. of House	Name and Surname of each Person who abode in the house, on the Night of the 30th March, 1851	Relation to Head of Family	Condition	Age of		Rank, Profession, or Occupation	Where Born	Whether Blind, or Deaf and Dumb
					Males	Females			
	No 2 Crown Ct Court	Mary Moroney	Sister-in-law	Un		22		City of Cork	
		Catherine	Mother-in-law	Widow		49		do	
		Richard Donovan	Visitor	Un		21	Cabinet Maker	do	
		James Seabrey	do	Un		20	do	do	
		John Riley	do	Un		18	French Polisher	do	
		Thomas Howe	do	Un		21	Tailor	Whitechapel	
		James Rice	do	Un		17	Errand Boy	Stepney	

^ **(4B)** In the same household as William Collins are other cabinet makers, also from Cork, and French polishers. Entry reads: "[Continuation, no 2 Crown Court]; Mary Moroney, sister-in-law, unmarried 22 years, born city of Cork; Catherine Moroney, mother-in-law, widowed, 49 years, born City of Cork; Richard Donovan, Visitor, 21 years, Cabinet maker, Cork; James Seabrey, Visitor, 20 years, Cabinet maker, Cork; John Riley, Visitor, 18 years, French Polisher; Thomas Howe, Visitor, 21, Tailor, born Whitechapel; James Rice, Visitor, 17, Errand Boy, Born Stepney."

Both images courtesy of Findmypast.

William Collins Sr. died – he was only 48 years (Fig. 5).

Although we don't have complete documentation for all the Collins family, it's curious that all those for whom we have a civil death record, were "certified" – attended to by a medical doctor who recorded their cause of death. Evidently, between the 1850s and 1870s, the Collins family could afford to pay for a doctor's visit at home when anyone in the family was ill.

In 1877, four years after her father's premature death, Mary Ann Collins (the great-grandmother of Dame Barbara Windsor), aged 19, and with an address at New Nicholl St., married her beau, Charles Henry Ellis (Fig. 6).

The new Mrs. Ellis guided her children to follow their late grand-father's trade of cab-

inet-making. In the 1911 England and Wales census, four of the adult children were employed as French polishers or walking-stick makers (Fig. 7). It's interesting to note, given the suffrage campaign at that time, that the form was completed and signed by Mrs. Mary Anne Ellis.

I could not find as complete a paper trail for other members of the Collins family during their time in Shoreditch. After William's death in 1873, and without a main breadwinner, the family slid into poverty.

The last evidence we have for Ellen Moroney Collins (Dame Barbara Windsor's great-great-grandmother) is in the 1881 census (Fig. 8). At that time, she lived in a tenement in Old Nichol Street, Bethnal Green, with her youngest unmarried daughter, Eliza.

CENSUS OF ENGLAND AND WALES, 1911.

Before writing on this Schedule please read the Examples and the Instructions given on the other side of the paper, as well as the headings of the Columns. The entries should be written in Ink.

The contents of the Schedule will be treated as confidential. Strict care will be taken that no information is disclosed with regard to individual persons. The returns are not to be used for proof of age, as in connection with Old Age Pensions, or for any other purpose than the preparation of Statistical Tables.

NAME AND SURNAME	RELATIONSHIP to Head of Family	AGE (last Birthday) and SEX	PARTICULARS as to MARRIAGE	PROFESSION or OCCUPATION of Person aged ten years and upwards	BIRTHPLACE of every person	NATIONALITY of every Person born in a Foreign Country	INFIRMITY
Mr Charles Henry Ellis	Head	54	Married 20 4 21	Portman 94	in the City	British	
Mrs Mary Ann Ellis	Wife	54	Married 20 4 21	Portman 94	Bethnal Green	British	
Charles Henry Ellis	Son	22	Single	French Polisher	Bethnal Green	British	
Eliza Collins	Daughter	26	Single	Stick Maker	Bethnal Green	British	
James Ellis	Son	20	Single	French Polisher	Bethnal Green	British	
Thomas Ellis	Son	17	Single	Stick Maker	Bethnal Green	British	

(To be filled up by the Enumerator.)

(To be filled up by, or on behalf of, the Head of Family or other person in occupation, or in charge, of the dwelling.)

Signature: Mary Ann Ellis
 Post Office Address: 27 Shalton St Bethnal Green

Superintendent Registrar's District Bethnal Green

Registrar's District Hackney Road

1873. DEATHS in the District of Hackney Road in the County of Middlesex

No.	When and Where Died.	Name and Surname.	Sex.	Age.	Rank or Profession.	Cause of Death.	Signature, Description, and Residence of Informant.	When Registered.	Signature of Registrar.
347	4th January 1873 6 Nelson Street	William Collins	Male	48	Cabinet Maker	Chronic Bronchitis certified	The mark of Ellen Collins Present at 6 Nelson Street Bethnal Green	4th January 1873	Mrs Collins

^ Figure 5 The death certificate of William Collins, who died 4 January 1873, aged 48 from chronic bronchitis, in the registrar's district of Hackney Road (Bethnal Green, London, Middlesex).

Page 54

1877 Marriage solemnized at St Thomas' Church in the Parish of Bethnal Green in the County of Middlesex

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
107	Oct 1 1877	Charles Henry Ellis	19	Bachelor	General Dealer	12 Windsor St	James Ellis	Dock Lubber
		Mary Ann Collins	19	Spinster		28 New Nicholls St	William Collins	Cabinet Maker

Married in the Parish Church according to the Rites and Ceremonies of the Established Church, by Wm Brown or after Wm Brown by me,

This Marriage was solemnized between us, Charles Henry Ellis his lawful hands & person and Mary Ann Collins her lawful hands & person in the presence of Catherine Agnes (nee Smith) Hopkins

^ Figure 6 The marriage certificate, dated 1 October 1877, from St Thomas' Church in the parish of Bethnal Green, of Mary Ann Collins to Charles Henry Ellis.

^ Figure 7 Mary Ann Ellis (née Collins, the great-grandmother of Dame Barbara Windsor), the wife of Charles Ellis, and family on the 1911 Census of England and Wales. Image courtesy of Findmypast.

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
284	9 th	Ellen Collins	60	Widow	Charwoman	59 Old Nichol Street	James Collins	City of Cork
304	20 th	Eliza Collins	19	Spinster		Bottle Factory	William Collins	Middlesex St. Lukes

^ Figure 8 Ellen and Eliza Collins in the 1881 Census of England and Wales. Entry says: "Tenement in 59 Old Nichol Street, Ecclesiastical Parish of Holy Trinity, Civil Parish of Bethnal Green, Parliamentary Borough of Hackney [London]; Ellen Collins, Head of household, Widow, 60 [b. ~1821] Charwoman, Born City of Cork, Ireland; Eliza Collins, Daughter, unmarried, 19, works in a Bottle Factory, Born Middlesex St. Lukes." Image: Findmypast.

I and the Eneclann team traced the London addresses of the Collins family for thirty years after their arrival from Ireland circa 1847/8. The addresses they lived at in Shoreditch, Bethnal Green, and eventually the Old Nichol, provide evidence of how

the family slid into poverty after the death of their father, the breadwinner: **1851:** 2 Crown Court, Curtain Rd., Holywell and Moorfields, Shoreditch, Middlesex.

1855-57: [5/3] King John Court, [off Curtain Rd] Holywell and Moor fields, Shoreditch Middlesex.

1862: 4 Chapel Court [off Curtain Rd], Newmill St., St. Luke, Finsbury, Middlesex.

1866: 1 Le Blonds Buildings, St. Leonard, Shoreditch, Middlesex.

1873: 6 Nelson St., Reg. District Hackney Road, Bethnal Green

1877: New Nicholl St.

1881: Old Nicholl St.

The Old Nichol, also known as the Old Nichol Rookery, was one of the most notorious slums in the United Kingdom and Ireland. The housing stock was old and decayed. Living conditions were described as among the worst in all of Europe – both overcrowded and unsanitary. In these conditions, epidemics could spread like wildfire, and the annual mortality rate in the Old Nichol was twice the national average [see Sara Wise (2009) *The Blackest Streets: The Life and Death of a Victorian Slum*. Vintage Books, London].

In the 1870s or 80s, there was no old age or disability pensions or social welfare. People continued to work into advanced old age to keep themselves from having to be admitted to the genuinely dreaded workhouse.

Postscript: Map of Shoreditch, its author Adam Dant, and Barbara Windsor

Figure 9 shows a remarkable map of Shoreditch through history, as prepared by artist Adam Dant.

Born in 1967 in Cambridge (England), Adam Dant studied Fine Art Printmaking at the Royal College of Art, at the Hochschule der Künste in Berlin, and at the Maharaji Sayajirao University, Baroda (India).

He was a recipient of the Rome Scholarship in printmaking in 1993, the Jerwood Drawing Prize in 2002, and was appointed by parliament as the Official Artist of the 2015 UK General Election.

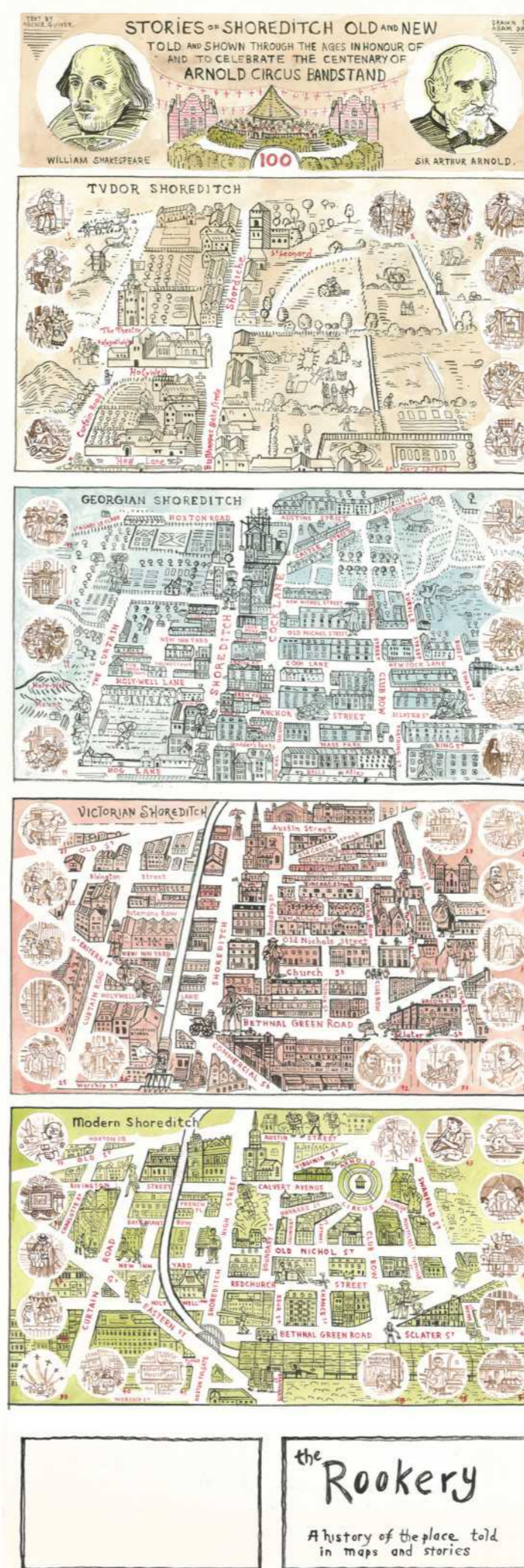
From his studio by the walls of the City of London he has gained wide renown for his epic narrative ink drawings and “mockuments”, which detail the myths and status of London’s financial and historic heart.

Adam Dant’s work has been exhibited internationally and is in the collections of Tate Britain (London); the Museum of Modern Art (New York); Deutsche Bank and UBS; Musée d’art contemporain (Lyon, France); HRH The Prince of Wales; the Museum of London; and various other public and private collections.

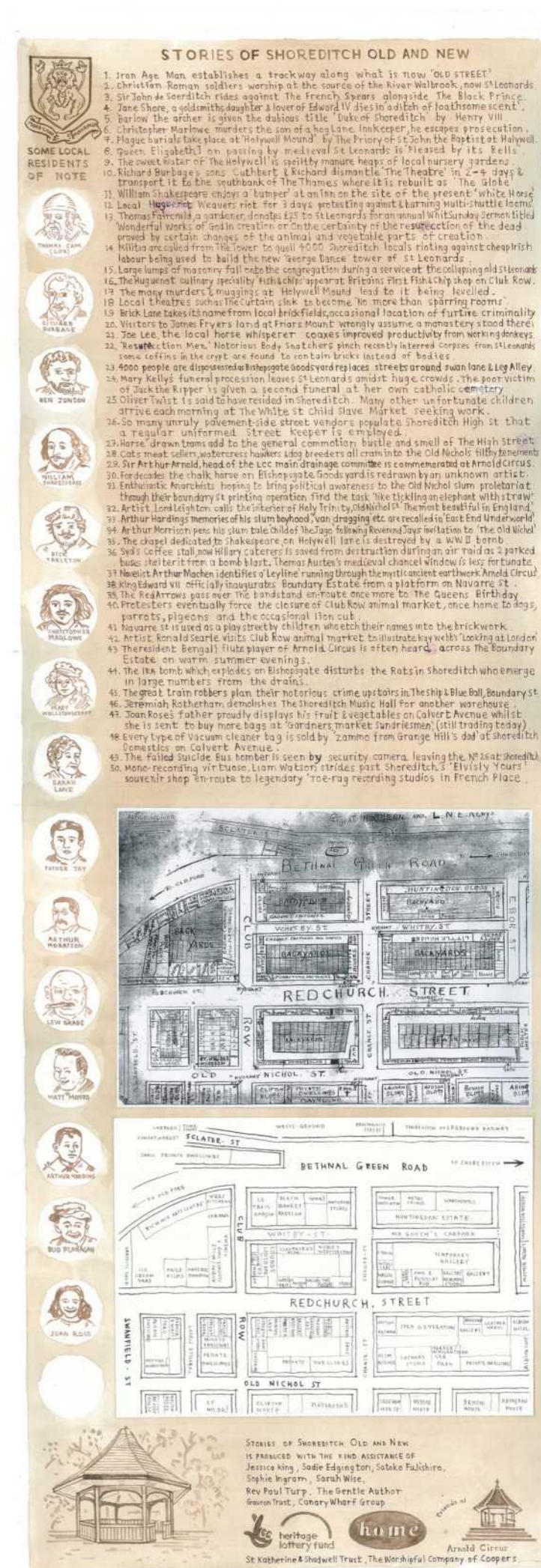
Adam Dant was proud to be photographed with Barbara Windsor in 2014 as a result of his map of Shoreditch, which is where Barbara’s Irish ancestors emigrated as a result of the Great Famine in Ireland (Fig. 10).



^ **Figure 10** Photo of Adam Dant (author of the Shoreditch map of Figure 9) with Barbara Windsor in 2014, taken at the French restaurant L’Escargot (48 Greek St., Soho, London). Photo courtesy of Adam Dant.

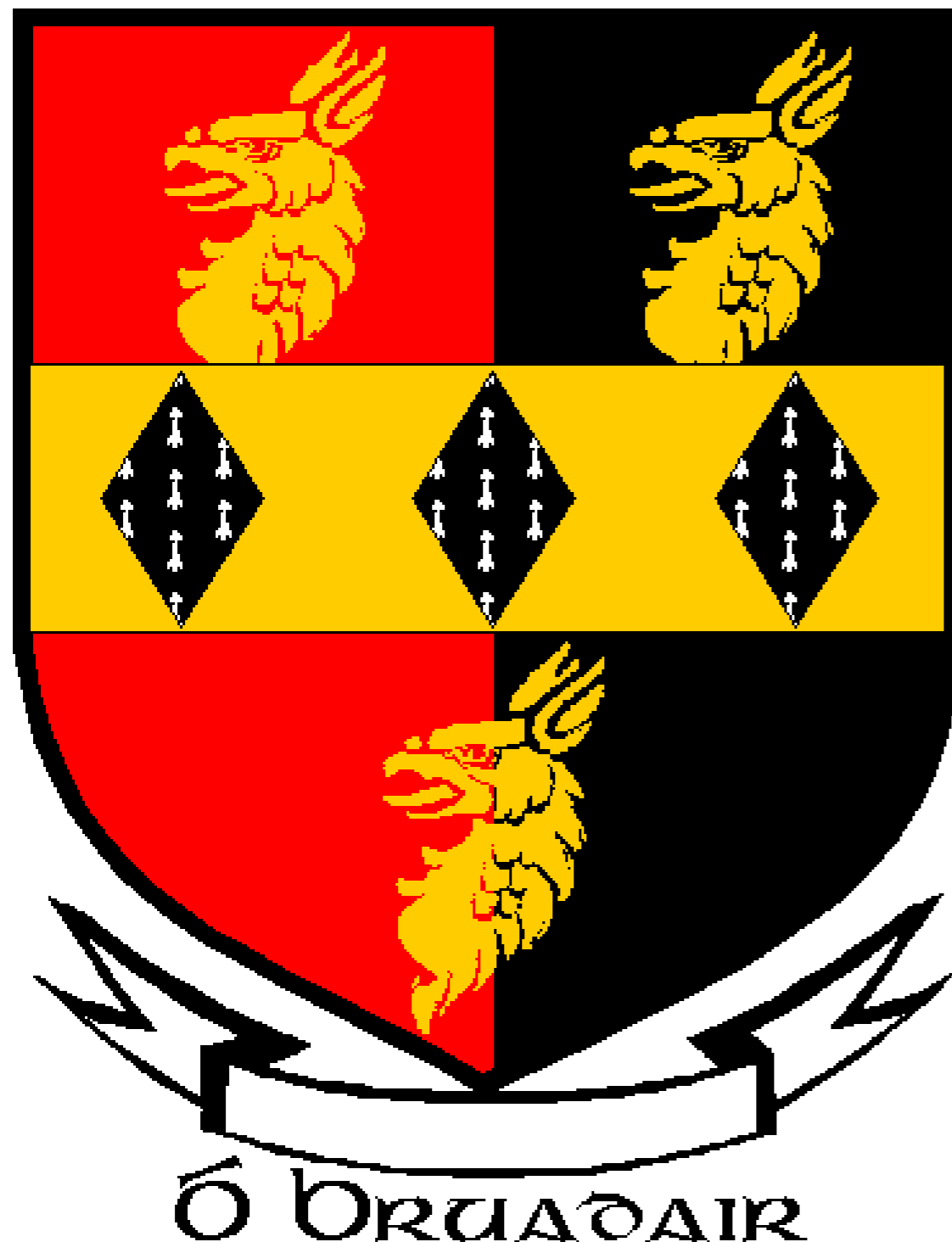


^ **Figure 9** Adam Dant’s historical map of Shoreditch (London) – *Stories of Shoreditch Old and New* - which is where Barbara Windsor’s Collins’ ancestors emigrated to and, for a time, lived and died. Map courtesy of TAG Fine Arts.



The Broderick Surname in Ireland

By Paul MacCotter



This issue I'm going to try something different. Rather than giving an account of a common Irish surname associated with a great clan, I'm instead going to deal with one of those "hidden" Gaelic Irish surnames which looks like a British surname but which has a rich native history underneath this disguise. Which means that, rather than giving an overview as is the normal practise with these articles, I will reproduce actual evidence where possible.

A common practice during the 18th and 19th centuries saw some native Irish people adopting English surnames in order to hide their Irish origins. This was the time of the Penal Laws, which were designed to persecute and oppress the native Catholic Irish and maintain them in an inferior socio-political status. Usually the surname chosen was one borne by a prominent British Protestant planter or military leader. Well-known examples of this phenomenon include O'Cunnegan becoming Cun-

ningham, O'Brolloghan becoming Bradley, McRannal becoming Reynolds, O'Currane becoming Carew, and so on. While these are of relatively late date, we have the Cork surname O'Hingerdill (modern Ó hÚrdail) which becomes Harrington as early as circa 1500 in legal documents.

Broderick is an English or, better, Welsh surname, deriving from the Welsh *Ap Rhydderch*, meaning "son of Rhydderch" (this name means "red haired" in Welsh). While we know that some Welsh and English Brodericks settled in Ireland during the 17th century, it is clear that most Irish Brodericks are really Ó Brudairs. One of the few Irish Broderick families with verified evidence of a British origin are the Broderick's of Midleton (County Cork) who became the Lords of Midleton in the later 17th century. These descend from an English settler, Sir Alan Broderick, Lord Chancellor of Ireland, in the early 1700s. He is famously credited for desecrating and destroying a cemetery near his castle of Ballyannan (Fig. 2)



< **Figure 1** Family crest of the Broderick/O Bruadair clan/sept. Image from <https://www.ireland101.com/tribe/brothers>.

^ **Figure 2** Ballyannan Castle in East Cork, once owned by Sir Alan Broderick, Lord Chancellor of Ireland in the early 1700s. Image from Dylan Cahalane <https://helloeastcork.ie/ballyannan-castle/>.



^ **Figure 3** Image of Irish women keening (lamenting the dead), a practice that caused Sir Alan Broderick to destroy a cemetery near his castle of Ballyannan because it disturbed his wife. Image in public domain.

because the keening (lamenting) (Fig. 3) of the native women at funerals disturbed his wife.

Ó Brudair means “grandson of Brudar” or “Brutar”. The names “Brodir” or “Brothir” is from Norse and means “brother” or relative. A Norse origin is indicated because it first appears in the annals in AD 809, just when the Vikings appear in Ireland. The name is also found only in the Gaelic genealogies of a date later than AD 800 or so. Famously, it was a Norse warrior who killed High King Brian Boru at the end of the Battle of Clontarf (in modern County Dublin) in 1014, where the Vikings were defeated. Brodir was captured and hanged by the Irish after the battle.

This does not mean that the Uí Bhrudair (the plural) were Vikings. Far from it. Rather, Brutar was one of several Norse forenames adopted by the native Irish (just as the Norse also adopted Irish fore-

names such as “Kettel” from “Cathal” and “Njal” from “Niall”). Historically, we know that there were at least four, and possibly five, septs of the Uí Bhrudair native to Ireland. These came from Counties Cork, Kilkenny, Galway/Roscommon, and Donegal. The other possible sept may have been from Wexford, but we have little information regarding these. This picture is drawn from the works of Edward McLysaght and Patrick Woulfe (former leading Irish surname experts) and holds up to modern scrutiny of the evidence.

When we compare the historical record with 19th century surname distribution patterns we see some continuation here. There were nearly 600 Broderick households in the Ireland of the 1850s (information derived from Sir Richard Griffith’s *Primary Valuation of Tenements*), mainly concentrated in counties Roscommon, Waterford, Kilkenny, Cork, and Galway. There were over one hundred Broders na-

tionally in the same source, mainly in County Limerick and elsewhere in the province of Munster, and also in county Sligo, with a few in Roscommon (both in the province of Connacht). It appears that the Cork, Kilkenny and Galway/Roscommon branches survived and thrived, whereas the Donegal line disappears early. We have pedigrees or other indicators of a tribal origin for the three above which show them not to have been related to each other. In other words, there were three distinct and unrelated men called Brutar who were the ancestors.

The O Broders of County Donegal

Ó Dubhagain’s “Topographical Poem” of the late 1300s names the chiefs of Carrig Brachaide as Uí Bhrudair. This place was a small petty kingdom in Inishowen (County Donegal) and nothing more is heard of this sept apart from one pardon in the Fiants (no. 6,761), fiants being pardons and tax demands by the Dublin government.

The O Broders of County Kilkenny

The same “Topographical Poem” makes some Uí Bhrudair chiefs of Iverk in County Kilkenny. The name occurs among the Osraige pedigrees (Ossory was the earlier name for County Kilkenny). The Justiciary Rolls, which cover the period 1295 to 1314, make several mentions of men called Obrodyr, Obroder, Obrodere, and so on. Over a dozen occur in County Kilkenny, exact location uncertain. Six are found in County Waterford, including one in Faithlegg, and two in County Tipperary, one of which was in Carrick-on-Suir. Another is found in Wexford. These persons had various occupations: some were outlaws while another was a school master. The sixteenth century Fiants contain the following:

Fiant 89: James O Broder, of Molum, County Kilkenny, 1559

Fiant 1,049: James O Brother of Clonmore, County Kilkenny, 1567

Fiant 2,029: James O Brother, County Kilkenny, 1572

Fiant 6,447: Thomas O Broder of Jerpoint and Edward O Broder of Yerrigan, County Kilkenny, 1600

Fiant 6,704: James O Brother of Ballyragget, yeoman, Edmond O Broder of Jerpoint, Thomas O Broder of Ballyragget, yeoman, 1602, County Kilkenny. [A yeoman was a large lease-holding farmer].

The surname census of 1659 recorded six “Brodier” families in the Kilkenny area.

A search of the Ormond Deeds yields further information on the Kilkenny Broders. Again, the form of the surname is O’Brodir, O’Brother, and so on. We find them in various places, such as Iverk and Knocktopher in 1411, Ballylough in 1425, the manor of Grennagh in 1434, another as a vicar of the parish of Fidown in 1453, and so on. One O’Broder had eighteen pigs stolen in Clonmel in Tipperary in 1548, while a James O’Broder was a merchant of Thomastown in Kilkenny in 1584. Several of these entries concerns residents in the Iverk area, indicating that the Kilkenny O’Broders of the fifteenth and sixteenth centuries still resided in their ancestral homeland.

The O Broders of County Cork

The Cork O Bruadairs were of the local Corcu Loigde stock and are mentioned in the early 1100s when they resided in the Clonakilty area.

Early references include the annalistic obituary of Mór, daughter of Ua Bruadir, from 1196, and an earlier reference to Bruadar son of Dunlaing, King of the Corcu Loigde, who died in AD 860. He is, perhaps, the eponymous ancestor to the West Cork sept. Mór must have been the daughter of the chieftain. The Corcu Loigde were a coastal people inhabiting the area from Timoleague westwards to Beara

who claimed to descend from the Dairine, the ancient rulers of Munster in the fifth century.

The Elizabethan Fiants record the following:

Fiant 6,486: William O Bruader of Leitrim, County Cork, 1601

Fiant 6,575: Teig O Brother, County Cork, 1601

And several other references in Fiant numbers 6,511, 6,539 and 6,571.

Daibhi O Bruadair (Fig. 4) was a famous 17th century Gaelic poet who hailed from East Cork. He lamented the passing of the old Gaelic order and its replacement by Cromwellian “boors”. He has left a fine body of classical Gaelic poetry now published in three volumes by the Irish Texts Society.

The O Broders of Counties Galway and Roscommon

These O Broders belonged to a once senior line of the Uí Maine people whose rulers, upon the advent of surnames, were the O Kellys and the O Maddens. The territory of this people lay in east Galway and south Roscommon and was subdivided into a number of under-kingdoms claiming descent from the various sons and grandsons of Maine, one of which was the Clann Chomain. These descended from Feradach, great-grandson of Maine, who lived in the mid AD 500s. Their petty kings bore the title “King of Loughrea” from that part of Galway in which they lived.

Feradach was the father of Brenann Dall who died in AD 601 as King of Uí Maine. His son was the eponym Coman, whose great-grandson, Sechnussach, died as King of Uí Maine in AD 713. His grandson, Cathal Maenmag mac Eogain, took his nickname from the territory around Loughrea and also died as King of Uí Maine (in AD 750). He had expanded his territory at the expense of his neighbours. He was the father of Cathrannach, in turn the father of Fergal who died in AD 825 as King of Loughrea.



^ **Figure 4** The sculpture in the centre of Broadford (County Limerick) commemorating the last of the Bardic poets, Dáibhí Ó Bruadair. Photograph and caption by Patrick Comerford (see <http://www.patrickcomerford.com/2019/08/west-limerick-remembers-daibhi-o.html>).

References to Clann Chomain become very scarce after his time, which is a pity as the Uí Maine genealogies tell us that this very Fergal's son was Bruater who gave his name to the surname born by the rulers of Clann Chomain. Little is known of these Uí Bruadair, but they remained settled around Loughrea and other parts of east Galway into the modern era. In AD 990 the death occurred of the monk Duibhlitir Ua Brudair of the monastery of Leighlin (County Carlow), but he was probably of the Kilkenny line.

We find several references to O Bruaders in the Calendars of Papal Registers:

In 1425 we find mention of Alan Ybroder, the "late" Vicar of Kiltormer (County Galway).

In 1460 Thady (Tadhg) Obruadar died in Rome (Italy) where he had gone to petition the Pope for the vicarage of Dundrag in the diocese of Clonfert (Galway or Roscommon).

In 1497 Marian (probably a Latinization of "Giolla Muire", i.e., "devotee of Our Lady") Obrudayr, a priest of Clonfert, who was the son of a priest and a married woman, was to obtain the vicarage of Fahycomla, detained by his father, James Obrudayr (this was collusive).

In 1500 the same Marian was found to be detaining the vicarage of Fand in Clonfert, which the Pope ruled that he was to be deprived of.

The Elizabethan Fiants contain the following references to this family:

Fiant 1,471: John O Brother of Loughrea, County Galway, a cook, 1569

Fiant 4,690: Connor O Brouder, of Kilcornan, County Roscommon, 1585

Fiant 4,870: Donal O Browder of Rossmore, County Galway, 1586

Fiant 4,874: Richard and Owen O Browdire of Morogg (Galway or Roscommon), 1586

Fiant 4,274: Harry Buy O Bruadoir of Dunfaelcon and Conor O Bruodir of Kilcornan, both County Galway, 1585

Fiant 4,717: Shane O Broader of Ballyargdane, County Galway, 1585

Fiant 4,856: Conor O Brodir of Forure, County Galway, 1586

Fiant 5,228: Melaghlin O Broder of Carrowscylagh, County Galway, gentleman, 1588

Fiant 5,075: Melaghlin mac Thomas O Brwodir of Carrownastrella, gentleman, 1587, County Galway (the same man as above).

Fiant 6533: Owen O Broder of Castletown, County Roscommon, 1601

The Melaghlin above, described as "gentleman", is probably the chief of the O Broders here, but I cannot locate the two place names associated with him. This "gentleman" reference suggests that he must have owned some land, but I have searched all the main land-holder records of the period and cannot find any references to O Broders in the Galway or Roscommon areas.

These records were:

- Books of Survey and Distribution, County Galway
- Books of Survey and Distribution, County Roscommon
- The Composition Book of Connacht

There is a townland called Ballybroder a few miles east of Loughrea town, and this may represent a chieftain's residence. Today, it boasts the impressive ruins of a tower house generally believed to have been built by a branch of the Burkes (Fig. 5). It is possible, however, that this was the old chieftain's residence of the O Broders.

One further source of interest was the 1749 Census of Elphin diocese, which contains much of County Roscommon and parts of east Galway. Note the following entries, all

of which are Catholics:

- William Bredar, Catholic, labourer, has one child, address Castleblakeny in Killosolan parish.
- Giles Broder, herdsman, has two children, from Brenebeg in Kilkeevin, Roscommon.
- Michael and Mary Broader, herdsman, five children, of Carromore in Kilkeevin parish, had one man servant.
- Mary Brotter, two children, from Aughanagh townland and parish in County Sligo.

A herdsman, in the above context, was

somebody who leased pasture land for periods of one year, or perhaps two, and raised cattle or sheep upon this before moving on to another lease arrangement, again for a short period.

I also checked the list of Freeholders of County Roscommon, 1766 to 1799, but found no relevant entries.

Finally, we might mention Father Anthony O'Broder, a Franciscan monk martyred by the Cromwellian authorities in Galway in 1651. He came from Turloughvohan, near Tuam in East Galway.

▼ **Figure 5** The present-day ruins of Ballybroder Castle (County Galway) [left]. Image from <https://visitgalway.ie/ballybroder-castle/>.



Who Needs Genetic Cousins Anyway?

By Maurice Gleeson

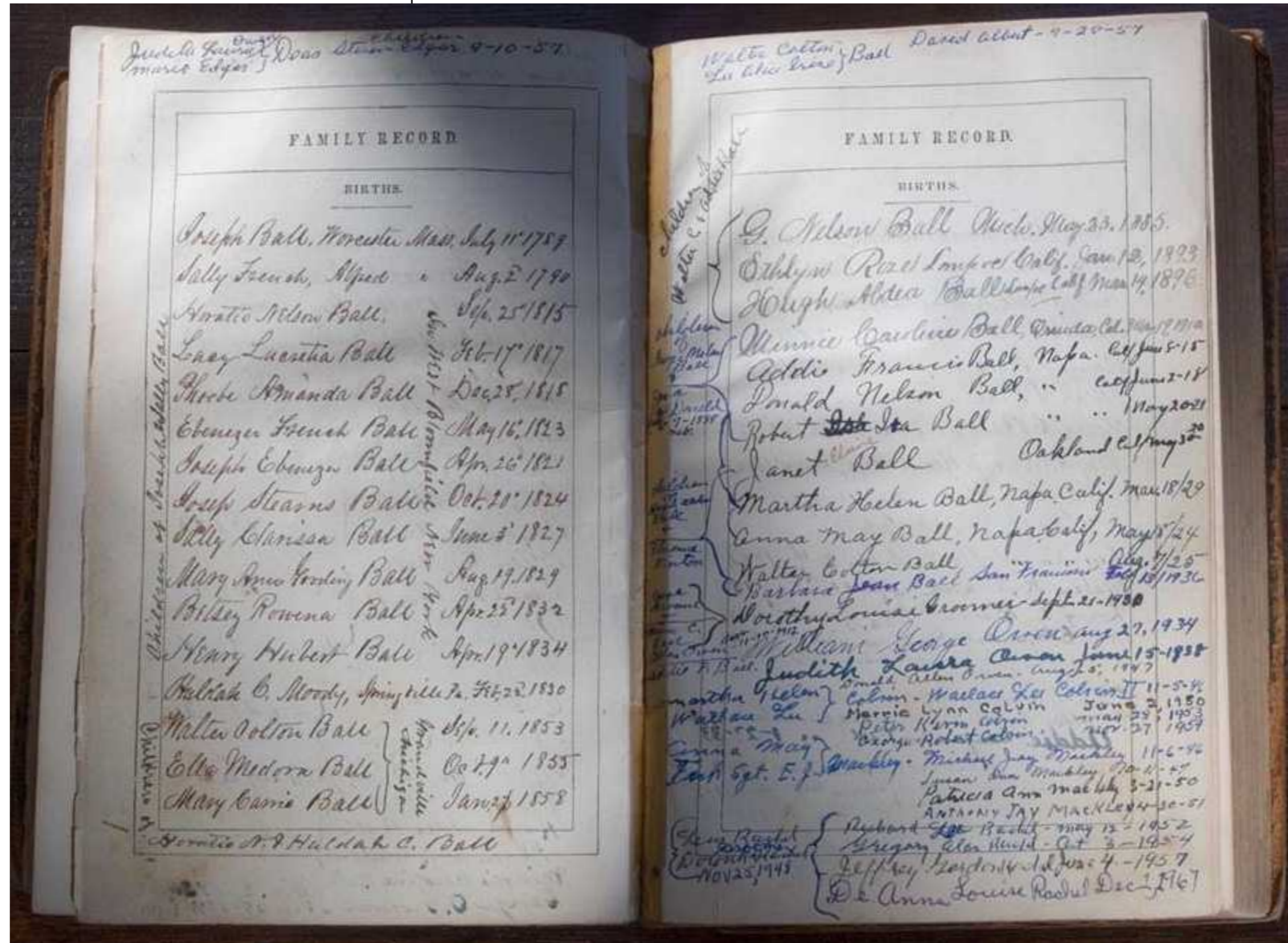
Don't we have enough relatives already without adding more to the pot? Isn't the best thing about distant relatives frequently the distance? Do we really want our Christmas card list to be the cause of intractable writer's cramp? These are the questions that many punters agonise over each time a new DNA match appears in their "inbox". And it is one of the reasons why people are put off doing a DNA test in the first place.

But genetic cousins can be the key to extending and enriching your family tree. Here, I propose six reasons why genetic cousins can be indispensable and why it is worth the effort finding them, getting in touch, and figuring out where they might sit in your family tree.

1. We Have Letters from the 1860s

You never know what unique family documents your DNA matches will have. Many families will have a family Bible that includes a list of all the children born to that family, when they got married, to whom, and when they died (Fig. 1). But which cousin has inherited the Bible? Maybe he or she will show up among your DNA matches.

▼ **Figure 1** A family Bible can hold a cornucopia of genealogical nuggets. Source: <https://commons.wikimedia.org/wiki/File:Family-bible-births.jpg>



An American cousin of mine has a bunch of letters written in the 1860s that were sent from the folks back home in Ireland to the relatives that had emigrated shortly after the Great Famine (1845–1852). The letters had been kept all these years and had passed down through the family to the present day. These letters allowed us to construct an entire family tree for these early ancestors, providing far more information than could be obtained in all currently available Irish church records, which are very patchy for the area concerned.

2. We Have Photos of Your Great-Grandparents

A picture paints a thousand words. Photographs really bring your ancestors to life and can paint a rich picture of who they

were and what they went through. Without photos they are simply names on a page.

Remember, it is very unlikely that you will find photos of your ancestors in public records. The primary source for ancestral photos is other family members. And your genetic cousins may have photos that you have never seen before. Finding that rare photo that allows you to see your ancestor for the first time is a very special moment (Fig. 2).

3. We Know Why He Disappeared

Do you have a mystery in your family that you simply cannot get to the bottom of? I do: why did James Patrick Spierin go to Buenos Aires (Argentina) in 1910 with a strange woman and her four children? Why did he leave his wife and child be-



^ **Figure 2** Winnie (adopted) sees a photo of her mother for the first time.

hind in Dublin? Why did he return four months later under a different name? We might know the answer to these questions had he survived to tell the tale, but he died of galloping tuberculosis on the return voyage and was buried at sea, half-way across the Atlantic Ocean.

But if we could find genetic matches from that particular family, they may have family lore that helps solve the mystery. With DNA, you never know what you will find.

4. Didn't You Know We're Connected to Royalty, Dahling?!

Nothing pushes back your family tree better than a link to a minor royal. Or someone with royal aspirations. In fact, anyone who has managed to squeeze themselves into an early edition of *Burke's Peerage* (Fig. 3), *Debrett's* or *Who's Who*. Having these social climbers and regal wannabes in your family tree can suddenly extend it back hundreds of years. My discovery that my Morgan line went back to Limerick in the 1600s and from there to the Morgan's of Tredgar in Wales, connected me with "five kings, six lords, and a duck". I assume they meant duke, but one never knows with royalty.

5. Our Uncle Albert has been Researching for Forty Years

Many families will have a particular family member who is addicted to genealogy and has been researching the family tree for years. With a bit of luck, they have been meticulous in



^ **Figure 3** *Burke's Peerage* (6th edition, 1839). Source: [https://commons.wikimedia.org/wiki/File:Burke%27s_Peerage,_Sixth_Edition_\(1839\),_Title_Page.jpg](https://commons.wikimedia.org/wiki/File:Burke%27s_Peerage,_Sixth_Edition_(1839),_Title_Page.jpg)

their record-keeping and the quality of their research has been impeccable. In such cases, Uncle Albert will have done all the work for a large portion of your tree – not only your specific ancestors, but also for all their descendants.

In essence, a huge chunk of your genealogy has been handed to you on a silver platter.

6. "You must come to Hawaii!"

Genealogical tourism is becoming increasingly popular. And it is such a natural extension of doing your family tree. You find that certain ancestors lived in a certain place and the natural next step is to go and visit that place, take lots of photos, and get a feel for what your ancestor lived through.

The same applies to DNA matches - there are some that you will simply click with and want to visit. Remember, many of your DNA matches will be avid genealogists, just like you. And there's nothing

better than meeting like-minded people and sharing information related to your common interest. I have had the pleasure of visiting genetic cousins in Australia, Canada and the US, as well as numerous towns and villages in Ireland ... and one of these days, I'm gonna find that extra special DNA match with a holiday home in Hawaii (Fig. 4).

I'm still looking.

Any day now.

▼ **Figure 4** My yet-to-be-found cousin and I heavily engrossed in our genealogical research.
Source: <https://betterafter50.com/a-magical-healing-3-sisters-and-a-reiki-master/>.



Discover your
ROOTS

VISIT
US
NOW!

 **Irish Family
History Centre**

Come join us at our Visitor Centre - based in the Historic CHQ Building and partnered with EPIC! The Irish Emigration Museum - where we bring the experts to you...

www.irishfamilyhistorycentre.com

Defenders of the Sun: The “Divine Twins” in Ancient Irish Mythology



In ancient religion it was believed that the sun was carried through the heavens on a solar boat or on a solar chariot pulled by a divine horse or horses. In Bronze Age rock carvings in Scandinavia, the solar horse is also depicted as assisting the solar boat on its journey (Fig. 1). At night, the solar boat travelled through the underworld where it was subject to attack by malevolent forces. In Egyptian tradition, various attendant deities protected the Sun God, Ra, by fighting off these nightly attacks [see the Autumn 2019 issue of this magazine]. In the most ancient Indo-European mythology, the helpers of the sun on its voyage through the underworld were known as the Divine Twins. Their names in Hindu mythology are Nasatya and Dasra; known collectively as the Ashvins (Fig. 2). Perceived of as divine twin horsemen, Nasatya was the God of Health, whereas Dasra was the God of Medicine. They were the sons of Surya, the Sun God, and his wife Saranyu, Goddess of the Clouds. The twins often symbolised the sunrise and sunset and were represented as humans with the heads of horses.

In related Lithuanian mythology, the divine twins are known as the Ašvieniai who were represented as pulling the carriage of Saulė (“the Sun”) through the sky. The Old Lithuanian word *ašva* means “horse”, as does the related Sanskrit word *ashya*. Hengest and Horsa, the mythological twin leaders of the Anglo-Saxon invasion of Britain, were said to be descendants of the god Woden: their names translate, respectively, as “stallion” and “horse”. The Hengest and Horsa legend is likely to relate to earlier Germanic traditions of the Alcis, brother deities recorded by Roman historian Tacitus who likened them to the



^ **Figure 2** The Ashvins – the Divine Twins as horse-headed figures.

classical deities Castor and Pollux (Fig. 3). Known collectively in Greek mythology as the Dioscuri, the twins Castor and Pollux had different fathers. Their mother, Leda, was the wife of Tyndareus, King of Sparta. Castor was the mortal son of Tyndareus, whereas Pollux was the divine son of Zeus, who seduced Leda disguised as a swan. Depicted as youthful warriors who could provide protection in battle, the twins were regarded as patrons of travellers and sailors – whom they could assist with favourable winds – and they were also asso-

< **Figure 1** The Divine Twins and the Solar Boat. From a Bronze Age rock carving, Svenneby, Bohuslän (Sweden). Image courtesy of National Museum of Denmark.



^ **Figure 3** Castor and Pollux, Roman (around 3rd AD), Metropolitan Museum of Art, New York. Image from <https://starcrosser.blogspot.com/2011/03/castor-and-pollux.html>.

ciated with horsemanship and with a golden chariot. When Castor was killed, Zeus allowed them remain together, with Pollux sharing his immortality with Castor. They were transformed into stars, and the stars Castor and Pollux form part of the constellation that today is known by the Roman name “Gemini”, which is the Latin word for “twins”.

In Irish tradition, horses are the special animal of the goddess Macha. Her father is referred to in one tale as *Sainrith mac Inboith* (“Pre-eminence, son of existence”) and in another as *Áed Rúad* (“the red fiery one”). These appear to be epithets for the sun god. The association of horses and twins in tales relating to Macha is an echo of ancient Indo-European beliefs connected with the Divine Twins. Although heav-

ily pregnant, Macha was forced to run a race against the King of Ulster’s chariot horses. She won the race, but went into labour, giving birth to twin sons, *Fedach* and *Fomfor*. Thereafter, the place where Macha gave birth was called *Emain Macha*, or “twins of Macha”. *Emain Macha* was the pre-eminent site of the kings of Ulster. Macha gifted the hero *Cúchulainn* his famous twin chariot horses *Liath Macha* (“grey of Macha”) and *Dub Saingliend*, (“black of Saingliu”). Described as having risen from the waters of a lake on Slieve Fuad (County Armagh), these were clearly Otherworld animals. Slieve Fuad was also the location of *Finnachad* (“White Field”), the *sídhe*, or Otherworld, residence of the sea god Lir (*Lir* is the genitive of “*Ler*” meaning “sea”). Lir fathered two sets of twins, Aodh and Fionnghuala, and Fiachra and Conn. Aodh

died and the remaining three children were later transformed into swans by their jealous stepmother. As seen in the myth of the seduction of Leda by Zeus, association with swans is an aspect of the Divine

Twins. Lir had another and more famous son, Manannán mac Lir (Figs 4 and 5), who is not described as a twin, although the representation of Lir as the father of twins might be suggestive of this. In ad-



^ **Figure 4** Statue of Manannán mac Lir in his magical boat. The location overlooks Lough Foyle where Manannán was believed to have an underwater residence. Image: Stephen Wallace, Hibernialandscapes <http://www.hibernialandscapes.com/derry/2014/11/12/manannan-mac-lir>

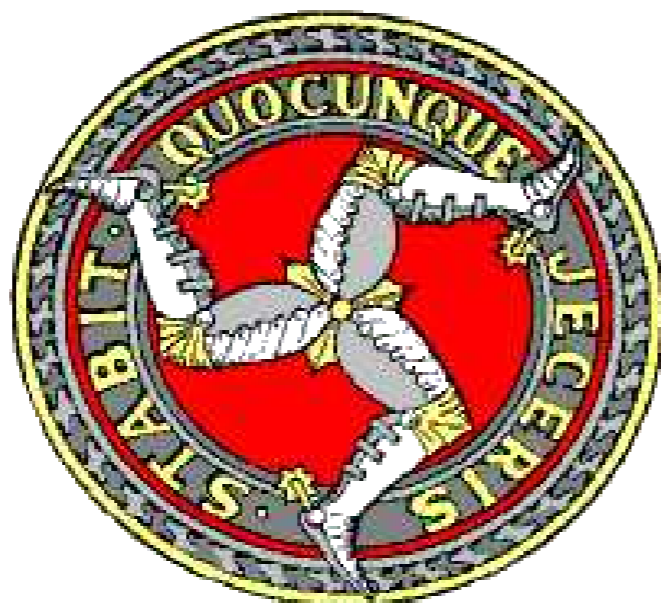


^ **Figure 5** Gold offerings to Manannán mac Lir found buried on the shore of Lough Foyle, Broughter (County Derry). Included are models of the solar boat and Manannán’s cauldron. The collar and various neck rings were symbolic of the sun. Image: National Museum of Ireland, <http://irisharchaeology.ie/wp-content/uploads/2012/09/Broughter-board.jpeg>

dition to his many Irish associations, Manannán is associated strongly with the Isle of Man, which bears his name (Manx-Gaelic *Ellan Vannin*; Irish Gaelic *Oileán Mhanann* - “the island of Manannán”) (Fig. 6), and he is also associated with the Scottish Hebrides and with the Welsh island of Anglesey. In Welsh tradition, he is called *Manawydan fab Llŷr*. In many of his aspects Manannán provides compelling parallels with the Divine Twins of Indo-European tradition. In early Irish mythology he is said to own a boat named *Scuabtuinne* (“wave sweeper”), which could travel over land and water, and a horse named *Aonbárr*, (“unique supremacy”; also *Enbarr* “froth” or “foam”) that could do likewise. These are clearly references to the solar boat and the solar horse. In one ancient tale, *The Voyage of Bran*, Bran’s boat encounters Manannán travelling across the ocean on a magical chariot. Manannán is bound for Ireland to father a child while Bran is bound for the Otherworld, here referred to as *Emhain Ablach* “the place of the twins, having apples”. It is a paradisiacal island of beautiful women, having abundant food and drink, and beautiful music. This suggests connections not only with the “Divine Twins” but also with Greek mythology in which beautiful goddesses called the Hesperides tended “the garden of the golden apples”, located in the farthest west, where the golden glow of the apples was envisaged as the source of sunsets.

Manannán also possessed magical pigs that regenerated after having been eaten and a “Cauldron of Regeneration” which banished old age, sickness, death, decay, and falsehood. Magical cauldrons, which are a metaphor for the sun, are a recurring feature in tales of the Otherworld. This includes the inexhaustible “Cauldron of the *Daghdá*” from which no company ever went away unsatisfied. *Daghdá* (“the good god”) is a version of the sun god who is also called *Eochaid Ollathair* - which incorporates the element *ech* meaning “a horse” and *ollathair* “great father”. Among his other epithets are *Ruad Rofhessa* (“red lord of great knowledge”) and *Deirgderc* (“red eye”).

Manannán is also presented as a trickster and a shape-shifting warrior who possesses an enchanted sword *Frecraid* (“the answerer”). He owns a cloak of invisibility - a metaphor for the clouds that may conceal the sun or the sea mists that conceal islands. Because of his association with a magical boat and enchanted islands, Manannán has wrongly come to be regarded as a sea god, like his father Lir. However he is more correctly to be regarded as a solar deity, and Manannán’s paternity may have been suggested by the fact that, as a protector of the solar boat, he rose from the sea each morning and sank back into it each evening.



> **Figure 6** Coat of arms of the Isle of Man which represents Manannán mac Lir as the wheel of the sun, crossing the heavens. As a heraldic image associated with the kings of Man, the three-legged motif dates back to the late thirteenth century. Image: http://www.mostly-manx.com/about_page_87610.html

Manannán’s complicated family and amorous interests strengthen his solar associations. His yellow-haired daughter *Curcóg* (“bushy tuft”) is described as having been fostered in the house of Óengus Óg, son of the Dagda. This is a reference to *Brug na Bóinne*, the great passage mound at Newgrange (County Meath) which is arguably a Neolithic temple of the midwinter sun. One of Manannán’s wives (or daughter) is *Aífe* whom a jealous rival turned into a crane. When she died, Manannán had her skin made into a bag for his treasures. In the 12th century AD, Giraldus Cambrensis reported an Irish taboo against eating cranes based on the belief that the bird was a reincarnated human. A similar taboo among the ancient Britons was reported by Julius Caesar. This taboo may relate to the Egyptian tradition of the Bennu bird, a protective crane-like bird that travelled on the prow of the solar boat and who was believed to be the personification of the soul of the Sun God, Ra.

Manannán’s mistresses include *Áine*, a sun goddess whose name means “brightness, glow, radiance, splendour, glory and fame”. *Áine*’s sister *Grían* (literally “sun”) was also a solar goddess, and their father (or brother), the poet *Fer Í*, was Manannán’s foster son. Another divine poet named *Abcán*, who travelled from the Otherworld in a magical bronze boat with a tin sail, appears to be a double of *Fer Í*. Another of Manannán’s foster sons is *Lugh* (of whom the hero *Cúchulainn* is a double), whom Manannán rescued when, as an infant, Lugh’s grandfather, Balar, threw him into the ocean to drown. Manannán raised Lugh who later slew Balar before he was himself murdered. Lugh died by drowning, a death that was appropriate for a solar deity because it is a metaphor for the setting of the sun which “drowns” each evening as it descends into the western ocean through a portal to the Otherworld home of the dead. Drowning is also

the fate ascribed to Manannán’s would-be lover *Tuag* and to Lugh’s sister *Ébliu*, and her lover *Eochu* who, in another tale, perished when an enchanted well overflowed to form Lough Neagh (*Loch nEachach*, or “The lake of Eochu”). The tale also included the involvement of a giant magical horse, while the name *Eochu* is a diminutive of *Eochaid* which is based on the element *ech* meaning “horse”. In folk tradition, the couple’s daughter *Lí Ban* is associated with deep watery pools (*Poll Lí Ban*, “the pool of *Lí Ban*”), each perceived of as an entrance to the Otherworld. *Lí Ban* is elsewhere presented as the sister of *Fand*, the wife of Manannán mac Lir. *Poll Lí Ban* at Cong (County Mayo) is the source of the Cong River that flows southwards to form Lough Corrib. Manannán was also known by the alternative name of *Oirbsiu Mac Allóid*, from whom *Loch Oirbsen* (Lough Corrib) received its name. Manannán died in battle, and, when his grave was dug, water sprung forth to form the lake. *Poll Lí Ban*, from which the Cong River emerges, is not only the entrance to the Otherworld, it is also the grave of Manannán mac Lir.

The other Divine Twin in Irish tradition appears to be Donn, the God of the Dead. Like Castor, Donn is not the son of a deity but of a mortal man, *Mil Espáine*. During the invasion of Ireland by Mil’s people, Donn’s boat foundered and he was drowned. This occurred off the southwest coast where there is a rock called *Teach Duinn* (“Donn’s House” also known as the Bull Rock, County Cork) (Fig. 7). This is where Donn gathered the souls of the dead before taking them into the Otherworld where the sun sinks into the western ocean. In west County Clare folklore, as *Donn na Duimhche*, (“Donn of the Dunes”) (Fig. 8), he is a fairy horseman associated with the high coastal dunes and with the raising of storms and wrecking of ships. In County Limerick folklore, as *Donn Fírinne* he is said to dwell in the hill of Knockfeerina (*Cnoc*



^ **Figure 7** Donn's House (*Teach Duinn*), otherwise known as the Bull Rock (County Cork). Image: https://marinas.com/view/lighthouse/pvaqg_Bull_Rock_Light_Lighthouse_near_Dursey_Dursey_Island_Ireland#&gid=1&pid=3.

Fírinne, or “hill of truth”) (Fig. 9) where he was associated with the weather. Thunder and lightning meant that *Donn Fírinne* was riding his magical horse through the sky. In other folktales, Donn is encountered on horseback at night, sometimes taking terrified men on wild rides across the darkened countryside. This is an allusion to the solar horse in the darkened Otherworld to which Donn takes the souls of the dead. As *Donn Désa* he is the foster father of *Conáire Mór*, King of Tara, who is killed by the sons of *Donn Désa* at *Bruidhean da Dearga*, the Otherworld hostel of the Red God. One of the sons of *Donn Désa*, (who is but a version of the god Donn), is called *Donn Tétschorach* whose epithet means “abounding in furious horses”.

Out of the complex and complicated tales of early Irish mythology, Donn and Manannán emerge as characters with similar attributes: they are psychopomps who con-

vey humans to the Otherworld and are each associated with boats and horses. Manannán appears to be associated with regeneration and sunrise, whereas Donn is associated with death and sunset. All of the indications are that they are an Irish version of the Divine Twins, the protectors of the sun and of the solar boat.

In Irish and Scottish mythology the Underworld attackers of the solar boat may be recognised in the *Fomoire* who are portrayed as hostile and monstrous beings who come from beneath the sea or from underground. If this be so then we can conclude that the Second Battle of Moytura, fought by the pantheon of deities known as the *Tuatha de Danann* against the *Fermoire*, is but an epic version of the struggle by the forces of good against the forces of evil, who would destroy the sun and doom humanity.



^ **Figure 8** Sand dunes at Duachmore, West Clare, associated with *Donn na Dúiche* (“Donn of the Dunes”). Image: <https://beachcottage.westclare.net/location.htm>.



> **Figure 9** Knockfeerina (*Cnoc Fírinne* – “Hill of Truth”), Co. Limerick, Otherworld residence of *Donn Fírinne*. Image: <https://thesilver-voice.files.wordpress.com/2012/08/onwayup.jpg>.

An Interview with
Trina Vargo
President of the US–Ireland
Alliance

By Fiona Fitzsimons

Introduction

Trina Vargo is the founder and president of the non-profit US–Ireland Alliance. The aim of this organisation is to educate Americans about Ireland and to strengthen the relationship between our two countries through education, culture and business.

The US–Ireland Alliance is a pared back operation: funding has always been troublesome. Yet, for twenty-one years it has consistently performed above its weight: it created the prestigious **George J. Mitchell Scholarship Program** for young Americans to study in Ireland; and it initiated

the **Oscar Wilde Awards**, which works the Irish angle in Hollywood (USA).

Vargo has been described as a one-woman dynamo. On meeting her recently in Dublin, I realised this doesn't adequately describe her clear-eyed, analytical, no nonsense approach, mixed with personal warmth. She's assured, but not pushy; a former policy expert who handles detail and is focused on getting things done. In particular, Vargo is intent on finding new ways to strengthen the relationship between Ireland and America in the 21st century.



The Interview:

Trina Vargo speaks to Fiona Fitzsimons (Eneclann/Irish Family History Centre)

Fiona: Trina, can you please tell our readers a little about yourself? Where are you from?

Trina: I grew up in a small town in central Pennsylvania, closer to Pittsburgh than Philadelphia. It was very much an area of coal miners and steel mill workers. For generations, they made a decent sort of living, raised a family, maybe sent their kids to college (if they wanted to go), took a vacation once a year. [It was] a very simple sort of life – these were not people who were in any way greedy. Then the coal mines and steel mills closed. The government promised they would train them for the new economy, [but] they never did, and the communities were left behind.

Fiona: You're describing the same communities Bruce Springsteen sings about in *My Hometown*?

Trina: And what many would call Trump country. I should add the caveat that the US-Ireland Alliance is non-partisan, so when I speak of politics, it is from my background as a Democratic voter. But yes, these are the people who the Democrats keep missing the boat about – calling them deplorables, for example. These communities have been stereotyped in ways that I think are unfair, as racist and homophobic. But my home county voted for Barack Obama twice [contrary to] the stereotype. There's a feeling of hopelessness now in these communities, because they can't support their families. So, it's a

lot more complicated and nuanced than people would have you believe.

Fiona: Pennsylvania is historically an area of heavy settlement from Ireland and the British Isles from colonial times to (Irish) Independence.

Trina: Yes, and German and Eastern Europeans – there's a lot of Czechs and Slovaks and Poles. A lot of Europeans, white Europeans, came to places like Pennsylvania.

Fiona: Can you tell me something about your Irish ancestry and what it means to you?

Trina: Well, I should say to begin with that I did not grow up in a home where anybody was singing *Danny Boy* [both laugh]. I always knew part of the family was Irish. They came from Ireland before the Famine [1845–52]. My mother's last name was "Daugherty" or "Dougherty" – they kept changing the spelling [laughs]. So, I did not grow up supporting Notre Dame [the "Fighting Irish" American football team] and singing Irish fight songs or whatever. I just had no connection, no deep sense of Irishness.

The truth of the matter is I became interested in Ireland when I was working for Senator [Ted] Kennedy because I was in his foreign policy shop. It was the late eighties and things were starting to change.

Maybe that's why I see things the way I do. I became interested when I was introduced to the place, the culture. All sorts of reasons, but it wasn't actually connected to my *being* Irish-American.

Fiona: So, is it correct to say, the ideas for the US-Ireland Alliance and the Mitchell Scholarships developed out of your direct experience, working in Senator Kennedy's office?

Trina: The idea for it came when I was working with Senator Kennedy, and we were trying to get Gerry Adams [Sinn Fein's political leader who was, at the time, very restricted from travelling abroad] a visa in 1994 to visit the US. Which history now knows was crucial in moving things along in terms of a peace process in Northern Ireland. The British government didn't want the visa granted. We were lobbying [then US President Bill] Clinton; so were they. There were battles going on behind the scenes, and we didn't know which way the decision would go.

One of the things I realised was the British had the edge on us, because Bill Clinton was a Rhodes scholar, as were lots of people in his administration. I saw that calls were made and a lot of it was based on these existing relationships [made years earlier as students at the University of Oxford, England]. So, in '98, when I first thought about starting the US-Ireland Alliance, I recalled watching as the Rhodes/Clinton/Gerry Adams visa issue played out.

I thought, Ireland is a great place; it's an English-speaking country. Why not get future American leaders to Ireland to study, like Rhodes scholars to Oxford or the Marshall Scholarship to basically any university in the UK. My view is, if you get some-

one to Ireland, they will love it. And that's proven to be true.

We started a nationwide competition in the US for American postgraduates to study for a year at any university on the island of Ireland. I pitched the idea to Bertie Ahern [Ireland's then Prime Minister, or Taoiseach] for some start-up money, and he was the first [in]. I also pitched to Mo Mowlam [Marjorie Mowlam, then British Secretary of State for Northern Ireland]. She liked it and said she would help with the Northern Ireland universities.

One of the things we were intent about from the beginning was not to restrict it to Irish Americans.

Fiona: Building links beyond the diaspora?

Trina: Exactly. America has every kind of ancestry, and diaspora only works if you have recent generations in Ireland. The Jewish community is very good about this in terms of getting young people to Israel. If you get them at those formative years of their lives, that sticks with them.

I know a Mitchell scholar, for example, who now lives in Los Angeles. He's Chinese-American and his wife is Jewish; they came to Ireland for their honeymoon because he had such an amazing time here. Another scholar is Polish-American. After his Mitchell year he moved to Hong Kong and married a Chinese woman. He took her to Waterford Castle to propose.

Fiona: You mean that Ireland has acquired a personal resonance for them, because of their time here?

Trina: Yes, it's what I call "diaspora plus".



> **Figure 2**
Mitchell scholars
with Dervla Murphy
(b. 1931),
[feted Irish travel
author - third from
right].

Fiona: How do you assess leadership in the people who apply for scholarship?

Trina: We're looking for people who have a really good reason to be in Ireland, who show leadership, and we think they're going to be good in a group.

Leadership and service are pretty broadly defined. You could have somebody who may run for office someday – Democrats or Republicans. That's certainly one way to look at it. But we also want business leaders, social entrepreneurs.

One of our scholars [Georgia Mjartan] went to the University of Ulster. Then she moved home, took over an existing homeless shelter [Our House, in Little Rock, Arkansas] and breathed new life into it, with a youth centre to help with children, and all sorts of help that really made an impact in people's lives. What she did was so successful that it was replicated in 39 other states.

We want people who are going to have an impact on issues, and those change over the years based on what's going on in the US and in Ireland

Fiona: At the reception for Mitchell Scholars, I was surprised at the range of different backgrounds and studies they were involved in. Can you tell our readers more on that?

Trina: In the early years it was fairly narrowly defined. People would apply to go to Ireland because they thought of the arts and literature or conflict resolution.

Now, some applicants are interested in Ireland being at the forefront on some social issues, beating us to same sex marriage [and removing the constitutional ban on abortion]. Programs like Equality Studies at UCD, or Immunology at Maynooth,

these are very unique, and students tend to find these programs that don't have similar counterparts in the US.

The applicants do their homework, and over the years Ireland has become well-known in different disciplines. Neuroscience in Trinity [College Dublin] is a world-class programme.

This year, we have a scholar at University College Cork who is all about the gut biome. He declined the Rhodes interview to take ours, and I asked him why? He said that

Professor John Cryan at UCC is *the* guy in that field. About three weeks later, I read a *New York Times* piece citing that professor as an authority.

I'm really happy that the area of study has spread simply because it doesn't do me any good to have twelve people in conflict resolution every year. They're not all going to come back and be leaders in conflict resolution in the US, and it's also then just that narrow pipeline of a connection. So, we try to broaden it out as much as we can.

▼ **Figure 3** Garech Browne – also known as Garech de Brún (1939–2018), Brenda Rawn, Trina Vargo [L-R in centre] surrounded by Mitchell scholars at Luggala Lodge, Co. Wicklow. Garech was the eldest son of the 4th Baron Oranmore and Browne and Oonagh Guinness. He was a collector and patron of the arts. The founder of Claddagh Records.



Fiona: Is it difficult to keep the momentum of the Mitchell scholarships when the Irish universities continue to drop in ranking worldwide?

Trina: It's a huge concern. On the one hand I understand [Irish] rankings are in some ways subjective, but, for a foreign student, particularly for Americans, it's the basis on which they have to make a decision. Our applicants are from world-ranking universities; they're going to Ireland for a variety of reasons, not just on the basis of the ranking, or they would take Oxford. But those rankings can only go so low before it will become a problem.

Fiona: If Brexit goes ahead, do you think it might impact on the Mitchell scholarships?

Trina: There are things about Brexit that could be interesting and create opportunities. [One] example that pops to mind – the European Union fund the European space programme and CERN. I could see how if Britain leaves the EU, then in terms of funding and visas, it could be more attractive to go be a professor somewhere else. The same may apply for students – if being in, not just Ireland, but in the EU is the key point, that may suddenly make the Mitchell [scholarships] more attractive, especially if the UK is just sort of off there on its own.

Fiona: Have you found visa and passport controls are more of an issue now than ever before?

Trina: Well, in Ireland, students can stay on for up to two years on completing study, and this is another plus for Mitchell scholars considering Ireland. It's interesting that Jo Johnson [former Minister of State for Universities, Science, Research and Innovation in the UK] recently brought in the same change. I think any society should want graduates to remain, instead of trying to kick them out the second they're out of school. The US included.

Fiona: You've just announced the 21st Class of Mitchell Scholars. Why do you think the scholarship programme has been so successful?

Trina: I think what's helped us is the experience is much more than the university experience. Each year we have a group of twelve people – they form a great unit while they're here. Because Ireland is a small enough country, I can make sure that they're going to have an amazing year. People in Ireland are great about making *Mitchells* feel welcome -- helping them, meeting them and giving them great internships. The programme is "labour intensive" in terms of helping alums [alumni] in the future. I can tell you where every Mitchell scholar is and what they're doing right now. Not every other scholarship programme can do that.

▼ **Figure 4** Trina Vargo with Mitchell scholars on top of Mount Brandon (County Kerry).



Fiona: The Mitchell Scholarship programme has flourished for twenty years. How long will it continue?

Trina: For me, the simplest test can be done on the back of an envelope: simple basic numbers on scholarships and funding.

I look at the Rhodes Scholarship – it has hundreds of millions of dollars because one person has their name [on it]. The Marshall Scholarship is solid, because it's funded every year by the British government. Recently, Phil Knight, the head of Nike, gave \$750 million for a Knight Hennessy Scholarship at Stanford [University, California] for graduate students. In 2016, Stephen A. Schwarzman created the Schwarzman Scholars for China. He gave 100 million of his own money and raised another 200 million from interested companies. They're all competing for the same students that we are, but they have millions in endowments.

Fiona: Are you saying the Mitchell Scholarship doesn't enjoy the same level of endowment?

Trina: The Irish government will match anything we raise up to 20 million [Euro], so, we're looking to raise a comparatively small amount of money. A \$40 million endowment is the goal.

We've been looking for this endowment for twenty years. For all the talk of 36 million Irish Americans, and wealthy Irish, and American multinationals calling Ireland home, you would think this would be easy – that somebody would say, "Hey, I want my name on that. It's a legacy. It's forever". There's no risk involved – applicants have turned down the Rhodes interview to go for the Mitchell.

It does all get to that underlying question I've had since creating the organization: Is there sufficient interest in the future of this relationship or is America so "post-ethnicity" no one really cares anymore?

Fiona: If the Mitchell scholarships fold, Ireland would lose the relationships created in the last twenty years by the programme, as well as potential connections in the future.

Trina: My biggest concern about Irish America is that it has long been overhyped. For years, the writing has been on the walls in terms of its decline, and many have kept their heads in the sand when we really need to amp-up the efforts to sustain [it] for future generations. Or it's just going to fade away.

Fiona: Let's talk about another successful initiative of the US-Ireland Alliance. The Oscar Wilde Awards promote creative ties between Ireland and the American entertainment industry. Since 2012 J.J. Abrams has emceed the ceremony at his Bad Robot headquarters [the film and t.v. company responsible for *Lost*, and feature-length films *Star Wars*, and *Mission: Impossible*]. Steven Spielberg described it as one of the best parties in LA. The Oscar Wilde Awards are inclusive, to the extent some non-Celts are even declared honorary Irish for the night.

Trina: The idea is really to get people interested and invested who might not otherwise be. The funny thing is, the "honorary Irish" often give the best speeches because they want to prove they're worthy of recognition. And things have come from it. The first person we made an honorary Irishman was James L. Brooks, creator of *The Simpsons*. Somebody told me in LA, he said, "You should honour Jim Brooks."

And I said, "But he's Jewish, he's not Irish." And he said, "Well, you should find a way to make him Irish, because he loves Ireland."

And sure enough, I had lunch with Brooks, and he was captivated with the idea of Ireland. He had visited and loved it. So, we decided to make him an honorary Irishman. That same year we honoured Colm Meaney [Irish actor], and Glen Hansard [Irish musician and actor] sang at our event. Brooks gave a really funny speech about how when he was young, his grandfather always took him to an Irish pub, so for the longest time he thought he *was* Irish.

And after our event, Brooks ended up making a special episode of *The Simpsons* about the closing of an Irish pub, and he put Colm

and Glen in the show and took it to Ireland for a premiere ... the first time ever they premiered an episode of *The Simpsons* outside of the US. Fox [Studios] told me that they spent something like \$100,000, and they screened it in Smithfield, Dublin. So, to me that's a "win, win".

And obviously, J. J. Abrams [filming] *Star Wars* there [in Counties Kerry and Donegal, Ireland] was a gazillion times bigger again.

I feel like if you can introduce people to that creative element about Ireland, it's very seductive. And if it causes them to think, "Maybe I'll make a movie or a show there" or whatever ... I *do* think it's a way to get people interested in Ireland who may not otherwise be thinking about it.



^ **Figure 5** (L-R) Kate McGrath (Co-CEO of Bad Robot Productions), actor Tom Cruise, Trina Vargo, and J. J. Abrams (Co-CEO of Bad Robot Productions, and married to McGrath).

Fiona: What are your personal motives in all of this?

Trina: I went to graduate school at McGill University in Montreal [Canada] on a Rotary scholarship. I feel it was transformative in many ways, and Mitchell scholars say that all the time to me about their year on this island. So, it's person-

al in that I know, first hand, the value of these experiences. For Ireland, it is one important piece of rebuilding a declining relationship.

Fiona: Trina Vargo ... thank you very much.



To contact Trina Vargo:

Trina Vargo, Founder & President:
vargo@us-irelandalliance.org

Carolina Chavez, Director, George Mitchell Scholarship Program,
chavez@us-irelandalliance.org

US-Ireland Alliance,
2800 Clarendon Blvd.,
Suite 305 West,
Arlington, VA 22201

Follow what the US-Ireland Alliance is doing via their website:
www.us-irelandalliance.org/mitchellscholarship

Trina Vargo's Book: *Shenanigans: The U.S.-Ireland Relationship in Uncertain Times* (2019) will be reviewed in the Spring edition.



Irish Family History Centre

Routes into ROOTS

Commission research with us to help create the trip of a lifetime, as you walk in the footsteps of your ancestors...



Money, Mountain Dew, and Murder:

ILLICIT POITÍN DISTILLATION IN IRELAND DURING THE 1920S. A FOUR-PART SERIES.

BY STEPHEN PEIRCE

PART 4. “BEGAD, WE HAVE THE WRONG MAN GOT” [1]

When researching illicit distillation during the 1920s, one of the events most frequently referred to is the murder of Garda Thomas Dowling (Fig. 1) on 28 December 1926 at Fanore (County Clare) (Fig. 2). According to the Garda Roll of Honour, Garda Dowling was “ambushed and shot dead at Craggagh, Fanore, in reprisal for his enforcement of the illicit distillation laws” [2]. This opinion is reinforced by Garda historians Liam McNiffe and Gregory Allen in their respective works, *A History of the Garda Síochána* [3] and *The Garda Síochána* [4]. However, closer examination of the murder, particularly with reference to the Central Criminal Court case files and contemporary newspaper reports, casts greater doubt over the reasons why Garda Dowling became only the sixth member of the Civic Guards to be murdered.



^ **Figure 2** A view looking down on Fanore village (County Clare) from Dereen West. Fanore is located in the wider Burren area, a national park of unique limestone geology and biodiversity, but quite remote, especially in the 1920s. Photo credit: Dr Charles Nelson, *Western Coastline of the Burren from Dereen West*; licence CC BY-SA 2.0.

The circumstances surrounding the death of Garda Dowling are clear and corroborated by trial depositions, newspaper reports and articles in the *Garda Review*. At approximately 10 p.m., the young Garda was returning to the Fanore barracks, accompanied by Garda John Cahill, from a house in a nearby district where they had both been playing cards [5]. As the Gardaí passed Craggagh graveyard (Fig. 3), a

short distance from the village of Fanore, a volley of shots was fired at them. Garda Dowling was mortally wounded and died at the scene [6]. Garda Cahill, who escaped uninjured, called to his fallen colleague but received no reply [7]. Fearing his life was in danger, and that his colleague was seriously injured, Garda Cahill continued on towards the barracks in search of medical assistance for Garda Dowling.

< **Figure 1** Photo of Garda Thomas Dowling (1896–1926, originally from County Kilkenny, single, only child; Garda Reg. No. 5708) who was stationed at the Garda Barracks of Fanore (County Clare) and had only served two years of duty when he was shot near Craggagh graveyard, a short distance from Fanore. The official verdict was that this was due to his vigilance in suppressing illicit distillation in the Fanore area. The truth was something very different (see text). Photo from <https://www.garda.ie/en/About-Us/Our-History/Roll-of-Honour/Roll-of-Honour-description/Dowling-Thomas.html>.



^ **Figure 3** Craggagh Cemetery and the ruins of Killonaghan Church (County Clare) as viewed from the R477 road. Photo taken in 2012 and copyright of Joseph Mischyshyn; used under Creative Commons Licence CC BY-SA 2.0.

As he did, more shots were fired after him [8]. Evidence at the inquest that followed the murder indicated that “at least ninety pellets” had entered Garda Dowling’s body, and the jury described the incident as “the most brutal murder that [had] taken place in Ireland for years” [9].

Blame for the murder was immediately placed on the poitín [poteen] traffickers. In his graveside oration, Deputy Commissioner Eamonn “Ned” Coogan (1896–1948) claimed that, because the Gardaí had been successful in their efforts to stamp out the poitín trade, the traffickers had become so desperate they had resorted to murder [10]. Similarly, the newspapers also assumed the murder was the re-

sult of the Garda Síochána’s efforts to curb the traffic of illegal spirits in the region [11]. However, the *Irish Independent’s* “semi-official source” was mistaken in claims that the two Gardaí were attempting to prevent the landing of poitín when they “were ambushed by a party of men who were guarding the poteen runners” [12]. This story is a complete fabrication and is entirely contradicted by, not only Garda Cahill’s trial deposition but also by those of other witnesses at the trial.

It is understandable why the assumption was propagated that Garda Dowling was murdered because of his involvement in the suppression of poitín trafficking. Firstly, County Clare was a “centre for

serious unrest” because of disagreements over the division of grazing lands [13]. This situation was aggravated “by a regular traffic in poteen ... between the mainland and Aran Islands just opposite” [14] (Fig. 4). Furthermore, the Garda Síochána, by this stage, had not gained acceptance from the majority of the population in County Clare as they had elsewhere throughout the country. The county also proved to be the area of greatest intensity in the war between Republicans and the Gardaí [15]. Thus, lawlessness in County Clare was still common by 1926, and the county had, according to the *Connacht Tribune*, “become notorious in regard to its shootings” [16]. Violent crime was present

in the county and it was, therefore, not inconceivable that if residents were prepared to shoot someone who interfered in land disputes then why not those who interfered with poitín trafficking.

Secondly, the police station at Fanore had been established with the express intention of curtailing the trafficking of illicit spirits in the region [17]. By being stationed at Fanore, the active suppression of the trade in poitín between the Connemara and Clare coasts was one of the primary duties undertaken by Garda Dowling and the three other Gardaí stationed there. This involved not only bicycle patrols of the coastline but also searches of persons and private residences in the

v **Figure 4** View over Inishmore and Inishmaan, two of the Aran Islands (part of County Galway), with, in the background, the dramatic Cliffs of Moher (County Clare) of the Irish mainland not far away. It was relatively easy to smuggle poitín from the Aran Islands to places on the mainland, such as at Fanore (though not up the cliffs!). Image courtesy of Tuoermin, used under licence CC BY 3.0.



region for poitín. In fact, John O'Connor, one of the three men arrested and later tried for Garda Dowling's murder, had been searched by Garda Cahill and another Guard on the night of 25 December 1925 [18]. State Attorney Carrigan, quoted during the trial of another suspect, Patrick Conway, also stated that "the suppression of the abominable traffic in poteen ... was the principal duty of the Civic Guards stationed [in Fanore], and in the course of his duty Guard Dowling, from time to time, had questioned the accused and his comrades and searched them for arms and poteen" [19]. When this evidence emerged in the court proceedings, it is understandable that it would have been viewed as a potential motive for the ambush of the two Gardaí.

However, the court cases against the accused were far from straightforward, and as they proceeded more crucial evidence came to light. Initially, three men – John O'Connor, Patrick Conway and Austin Linnane – were arrested and charged at Lisdoonvarna District Court on 20 January 1926 with the wilful murder of Garda Thomas Dowling [20]. But, Linnane was discharged by District Justice Gleeson on 27 January when it became apparent that, despite spending most of the evening with both O'Connor and Conway on the night of the murder, a *prima facie* case had not been made against him [21]. Linnane's discharge came about after Conway, in an effort to clear himself of the murder charges, gave a statement that declared he had been brought into the murder by O'Connor through "threat and fear" [22]. This statement, in which Conway denied taking part in the shooting but admitted being present, had a huge impact on the course of the trial.

Yet it was an earlier statement made by Conway that has a greater impact on the hypothesis that Garda Dowling was murdered because of his involvement in the

suppression of poitín trafficking in the Fanore region. In his second statement to the police on 3 January 1926, Conway claimed O'Connor had actually intended to kill Patrick McNamara, a member of the Dublin Metropolitan Police (DMP) [23]. The allegation made by Conway was that, on the day of the murder, O'Connor had asked him if he had seen Garda McNamara, a native of the area, home on leave from his station in Dublin. Conway said that he had seen McNamara, to which O'Connor responded "pity without bringing him to the ground. Would you be game to do it?" [24]. When Conway answered that he would not, O'Connor is alleged to have said "I'll get two fellows that will do it" [25]. And when the two met later in the day, Conway claims O'Connor said "I'll get Mac [Garda McNamara] tonight ... or one of the guards" [26]. The possibility that Garda Patrick McNamara was the in-

“

...IN AN EFFORT TO CLEAR HIMSELF OF THE MURDER CHARGES, GAVE A STATEMENT THAT DECLARED HE HAD BEEN BROUGHT INTO THE MURDER...THROUGH "THREAT AND FEAR"

”

tended target of the ambush suggests that the murder of Garda Dowling was a case of mistaken identity, and, therefore, not a premeditated attack, planned because of the latter's part in the suppression of poitín trafficking.

The evidence in favour of the hypothesis that Garda Dowling was murdered because he was mistaken for Patrick McNamara is substantial. Although never actually convicted of the murder of Thomas Dowling, John O'Connor almost certainly was one of the men who shot the Garda. O'Connor borrowed a shotgun from a Mr. Denis Rabbit at midnight on 27 December 1926, allegedly because he wished "to go shooting birds", and returned the gun shortly after midnight on 29 December [27]. According to the State's expert witness, David J. Stapleton, a captain in the National Army, car-

tridge casings found at the scene were fired from Mr. Rabbit's gun [28]. Furthermore, on one of these casings, the word "slugs" had been written, and Patrick Moynihan, a member of the Investigation Branch of the Department of Post and Telegraphs [under the control of James Walsh, Minister for Posts and Telegraphs between 1924 to 1927 (Fig. 5)] with some thirty years' experience, was certain the handwriting matched that of John O'Connor [29]. There is also the fact that Patrick Conway claimed to have been a witness to the murder, which he alleged John O'Connor had not only taken part in but was in fact the chief perpetrator [30]. Thus, it seems clear that O'Connor was involved in the murder of Garda Dowling, but the main question was whether it was Garda McNamara who had been his intended target.



< **Figure 5** James Walsh, Ireland's Minister for Post and Telegraphs between 1924 and 1927, whose department had a special investigation unit, one of whose members was Patrick Moynihan who provided crucial evidence in the case of the murder of Garda Thomas Dowling. Image from <http://source.southdublinlibraries.ie/handle/10599/9962> and used via Wikicommons licence.

There is no way of conclusively knowing the answer to this question. However, O'Connor may have had greater motive to target McNamara. It emerged during the court proceedings that while stationed at Lisdoonvarna, and working for the National Army, Garda McNamara had been one of the officers who arrested O'Connor [31]. There was no evidence submitted as to why O'Connor had been arrested, but the court was told that O'Connor was interned for eighteen months as a result [32]. It is conceivable that O'Connor still harboured a degree of animosity towards Garda Patrick McNamara. The scars of the Civil War (1922–1923) were still fresh amongst the Irish population, and were not soon forgotten. If O'Connor did indeed feel aggrieved by events that occurred between 1922 and 1923, he was certainly not alone in the post-Treaty Irish Free State. It also seems O'Connor had not enamoured himself to the McNamara family. Giving evidence at Patrick Conway's trial, Joseph McNamara, brother of Garda McNamara, stated "I know John O'Connor. We are not on good terms and have not been for some years past" [33]. It is probable that the cause of this dispute, harked back to O'Connor's arrest by Patrick McNamara in 1922, which can be seen as a potential motive.

Conversely, with regard to Garda Dowling, no motive beyond the suppression of poitín trafficking was presented in evidence at the

various trials. Considering the fact that the three other Gardaí at the Fanore station were similarly involved, it seems unlikely that Dowling would have been specifically targeted. Furthermore, on the night of the murder it was Joseph McNamara's house that the two Gardaí were returning from [34]. Patrick McNamara spent much of his time at his brother's house while home on leave, and had been there earlier that evening. Therefore, setting up an ambush on the route between Joseph McNamara's house and the barracks at Fanore, which Patrick McNamara also regularly visited and, indeed, was at when the murder took place, would seem the ideal location for targeting Garda McNamara.

Finally, in Patrick Conway's third statement, in which he admits to being present at the murder, he stated that once Garda Cahill had cycled away they looked over the wall to see who had been shot. On seeing that it was a member of the Garda Síochána they had killed, Conway alleged that O'Connor said:

"Begad we have the wrong man got and the other bastard Mac [Garda McNamara] is gone" [35].

Thus, the majority of the evidence suggests that the ambush at Craggagh, Fanore, on 28 December 1925, was organised to kill Garda Patrick McNamara. To suggest otherwise ignores the evidence and asserts that it was merely a coincidence that a plan to murder Garda Dowling happened to coincide with the ten-day period during which Garda McNamara was home on leave. The ambush was described as being "arranged with great deliberation", the assailants having "fixed up stones as seats while waiting for the arrival of their victims" [36]. This was not a crime of opportunity. It was organised and premeditated murder. But the planners killed the wrong man.

Ultimately, two otherwise innocuous circumstances meant that it was Garda Dowling rather than his partner on patrol, Garda Cahill, who was shot. Firstly, Garda Dowling had

a light on his bicycle and was, therefore, more visible in the dark to the attackers than Garda Cahill who had none [37]. Secondly, the two Gardaí were cycling abreast on their return to the station (Fig. 6), with Garda Dowling on the nearside to the graveyard where the attackers lay in wait [38]. It was Dowling that was closest to the shooters, and, therefore, bore the full brunt of the shots.

The murderers of Thomas Dowling were never brought to justice. Of the accused, Patrick Conway was tried on three separate occasions on the charge of murder at the Central Criminal Court, but on each occasion the jury failed to reach a verdict. John O'Connor was tried twice at the Central Criminal Court but, in his second trial on 23 April 1926 [39], he was found not guilty after only twenty minutes deliberation by the jury. The cases against the men failed due to a combination of contradictory evidence, plus claims that their statements were made under duress and that there had been alleged mistreatment of witnesses by the Gardaí. O'Connor's attorney, Mr. J. Reardon, argued that "in their anxiety to wreak vengeance on somebody for the murder of a comrade, the police had resorted to violence

and terrorism" [40]. The possibility of police pressure cannot be dismissed with any certainty with the discrepancies in Patrick Conway's various statements a potential example. However, it was the inconsistency in testimony that appears to have been the decisive factor in failing to achieve a conviction [41]. The case stood as a further example of the lack of cooperation the Garda Síochána received from the residents of North Clare in their attempts to curb lawlessness in the county.

The only court case surrounding the murder that did end conclusively was the case taken by Thomas Dowling's father, John Dowling, in Ennis Circuit Court. Mr. John Dowling was awarded £330 in compensation for the death of his son on the basis that, because Thomas had been stationed in an area notorious for poitín trafficking, he had "incurred the enmity of persons interested in the continuance of that traffic" [42]. Interestingly, Clare County Council opposed the case on the grounds that Dowling was "shot in mistake for Guard McNamara, who was home on leave at the time from Dublin" [43].

▼ **Figure 6** Photo of armed Royal Irish Constabulary members in County Limerick, showing the type of bicycles that were used by members of law and order in 1920s Ireland. However, the Garda Síochána themselves were an *unarmed* force. Photo in public domain.



“ THE SCARS OF THE CIVIL WAR (1922–1923) WERE STILL FRESH AMONGST THE IRISH POPULATION, AND WERE NOT SOON FORGOTTEN. ”

Given the evidence, had Garda Thomas Dowling been murdered in another county where poitín trafficking was not a major issue, the killing would have almost certainly been attributed to a case of mistaken identity. But the situation in North Clare, being what it was, led to assumptions that the murder must have been related to poitín trafficking. It is also possible that there was a conscious attempt by the media and the Gardaí, when presented with this opportunity, to associate the murder with the traffic in illicit spirits in order to further discredit the practice and, perhaps, to justify more severe suppression in the future.

Regardless of these suppositions, it is conceivable that the murder of Garda Thomas Dowling, the example most frequently used to emphasize the extreme lengths the traffickers were prepared to go to in order to protect their industry, was little more than another example of a Civil War grudge resurfacing. Yet, while the murder of Garda Dowling can perhaps not be directly attributed to the suppression of poitín trafficking, this should not detract from the fact that the distillers and traffickers were prepared to use serious violence against those who interfered with their industry.

ILLICIT POITÍN DISTILLATION IN IRELAND DURING THE 1920S.

A CONCLUSION

Illicit distillation only affected a small proportion of the Irish Free State for a prolonged period during the 1920s and, therefore, has had to have had its importance qualified. Yet, while the practice was brought under control much sooner in other parts of the country than it was along the west coast, it should not be forgotten that it did occur countrywide by the end of the Civil War. And, in the worst affected areas, it is no exaggeration to assert that the practice was the greatest social issue faced by the apparatus of the state, and was acknowledged as such.

However, illicit distillation also presented the various branches of the state with an opportu-



^ A photo of an old woman from Donegal found in possession of a poitín still. Note the hand of an officer on the lady's left shoulder. Image courtesy of http://www.royalirishconstabulary.com/Optimized.RIC_photo_55.jpg.

nity. For the police force of the new Irish Free State, the Garda Síochána, the suppression of poitín-making was one of the means through which the confidence and support of the population was won, and this helped with the restoration of law and order after the Civil War. For the Irish Free State government, the successful suppression of the practice was further evidence that the Irish were capable of self-government, a fact that they were constantly trying to prove to the British government. Over the previous century, the British had failed to achieve the same degree of success in relation to illicit distillation that the Free State government achieved in less than half a decade. The desire of the Irish government, the determination of the Gardaí and the sternness of the judiciary resulted in a blow so severe that the practice of illicit distillation has never re-emerged as a serious threat to daily life in the twenty-six counties of the Republic of Ireland (which the Irish Free State became in 1949).

The successful suppression of illicit distil-

lation would not have been possible without the Intoxicating Liquor (General) Act 1924. This Act was the single most important measure taken to ensure that the poitín “evil” was defeated: without it, all the endeavour of the Gardaí would have counted for little. Its provisions, as highlighted in Part II of this series (see the Summer 2019 issue of *Irish Lives Remembered*), provided the necessary legislation to ensure a lasting impact on the practice of illicit distillation. For this piece of legislation, the Cumann na nGaedheal government deserves great credit. However, an article in the *Connacht Tribune* from February 1925 was correct when it asserted:

“Today the poteen-maker has to run a gauntlet of being surprised by the vigilant Civic Guards in his lair, or of having the illicit spirit seized when he takes in to market by sea or land; and he knows that if the new District Justices get a case proven, they will show no mercy, and that if he cannot pay the heavy fine, the alternative is jail”. [44]



^ Poitín and equipment (probably north County Sligo) seized by the RIC 1903. Photo in public domain.



^ Photo of a poitín still seized by the Royal Irish Constabulary (RIC) in West Belfast (County Antrim) in 1920. The sign on the right-hand wall says Cadbury's Chocolate. Photo from Police Museum, courtesy of <http://policehistoryni.com/>.

The underlying causes of the illicit distillation in the regions where it took place (poverty and unemployment) were not dealt with by the government. And, the same article claimed “there [was] famine in Connemara and along the mainland and islands off the western Irish coast” [45]. Thus, while the government’s reaction to the problem of illicit distillation is commendable, it would perhaps have been unnecessary had greater social issues been addressed [see, for example, Part I of this series in the Spring 2019 issue of *Irish Lives Remembered*].

The Garda Síochána’s attempts and successes at suppressing illicit distillation deserve recognition, especially when the violence that accompanied this work is taken into account. Many members of the force literally risked their lives to ensure the poteen-traffic was suppressed [see, for example, Part III of this series in the Autumn 2019 issue of *Irish Lives Remembered*]. However, the murder of Garda Thomas Dowling should no longer be held as the extreme example of this danger. It

is not necessary to associate the murder of a Garda to emphasise how serious the problem was. Many more accounts of serious assaults on Gardaí exist, as do reports relating to the murder of civilians that were due in part to poitín, and these should suffice as examples.

The suppression of illicit distillation was one of the means through which the new Irish Free State restored normality after arguably its most turbulent period in modern times (the so-called Revolutionary period, which covers the 1910s and early-mid 1920s, and includes the 1916 Rising, the War of Independence and the Civil War).

Thus, when one considers the amount of material that exists from the 1920s relating to illicit distillation, and its apparent importance to the government, police, judiciary and media, one must conclude that it is, in fact, deserving of more attention than the seemingly obligatory acknowledgements it has received in the historiography of the period thus far.

CCC/Clare 1925–1928 = Central Criminal Court County Clare, January 1925–June 1928

NAI = National Archives of Ireland

[1] Patrick Conway's third statement to police, 27 Jan. 1926. (CCC/Clare 1925–1928) 1C/90/2 (NAI).

[2] Garda Síochána Roll of Honour. Plaque located in the Garda Museum, Dublin Castle.

[3] Liam McNiffe, *A History of the Garda Síochána: A Social History of the Force 1922–52, with an Overview of the Years 1952–97* (Dublin, 1997), p. 94.

[4] Gregory Allen, *The Garda Síochána: Policing Independent Ireland 1922–82* (Dublin, 1999), pp. 85–86.

[5] The *Garda Review* omits to mention that the two Gardaí were playing cards, and states instead that they were returning after “some hours of cycle patrol duty in the neighbouring district”, this was not indicated by Garda Cahill in his testimony, however the remainder of the story is the same as that reported in the case files and newspapers. *Garda Review*, Vol. I. No. 3. Feb. 1926, p. 196.

[6] *Garda Review*, Vol. I. No. 3. February 1926 p. 196.

[7] Deposition of Garda John Cahill in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[8] Deposition of Garda John Cahill in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[9] *Garda Review*, Vol. I. No. 3. February 1926, p. 196.

[10] *Garda Review*, Vol. I. No. 3. February 1926, p. 196.

[11] *Irish Times*, 30 December 1925.

[12] *Irish Independent*, 30 December 1925.

[13] *Connacht Tribune*, 2 Jan. 1926.

[14] *Irish Independent*, 30 December 1925.

[15] Brady, *Guardians of the Peace*, p. 152.

[16] *Connacht Tribune*, 2 January 1926.

[17] *Garda Review*, August 1926, p. 674.

[18] Deposition of Garda Cahill. CCC/Clare 1925–28. 1C/90/2 (NAI).

[19] *Irish Times*, 10 Feb. 1926. Also, *Garda Review*, Aug. 1926, p. 674.

[20] *Irish Times*, 21 January 1926.

[21] *Irish Times*, 28 January 1926.

[22] Conway's third statement, 27 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[23] Patrick Conway's second statement to police, 3 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[24] Conway's second statement, 3 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[25] Conway's second statement, 3 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[26] Conway's second statement, 3 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[27] Deposition of Denis Rabbit in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[28] Deposition of David J. Stapleton in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[29] Deposition of Patrick Moynihan in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[30] Conway in his third statement also accused two other men of involvement in the murder, brothers Andy and Skerritt Connell. Despite this allegation, no legal proceedings were brought against the pair.

[31] Deposition of Patrick McNamara in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[32] Deposition of Patrick McNamara in State v. John O'Connor. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[33] Deposition of Joseph McNamara in State v. Patrick Conway. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[34] Deposition of Joseph McNamara. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[35] Conway's third statement, 27 January 1926. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[36] *Irish Times*, 31 December 1925.

[37] Deposition of Garda Cahill. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[38] Deposition of Garda Cahill. CCC/Clare 1925–1928. 1C/90/2 (NAI).

[39] *Irish Independent*, 24 April 1926.

[40] *Irish Times*, 23 April 1926.

[41] In O'Connor's second trial the account of Denis Rabbit's wife contradicted that of her husband.

[42] *Irish Times*, 9 July 1926. Also, *Garda Review*, August 1926, p. 674.

[43] *Irish Times*, 9 July 1926.

[44] *Connacht Tribune*, 7 February 1925.

[45] *Connacht Tribune*, 7 February 1925.



Dear
Genie...



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

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

My ?Fermanagh Hassard and Strong
GGGrandparents

Deborah Hassard Leonard Asks:

Dear Genie,

Hoping you may be able to offer some insights into my ancestors’ Irish roots. My great-great-grandparents arrived in Canada around 1846 and settled in Howick Township in Huron County (Ontario, Canada). This was a time in Canadian history when many Irish people arrived here because of the Great Famine in Ireland. Their names were John Alexander Hassard (b. ~1815, maybe in County Ferman-

agh, though the death certificate only says ‘Ireland’; d. 1876 in Howick, Canada), a farmer in Howick; he married Catharine Strong (b. ~1819 Ireland). Catharine moved with her adult children to Manitoba within a few years after John’s death; however, there does not appear to be a death certificate as she was buried (according to her grandson) on a family farm owned by the Meakin family, supposedly also

from Fermanagh. A great-grandson in the Meakin Family was unaware of any burial ground on the farm.

My dilemma is that I don’t know where in Fermanagh they were from, and I have no idea who John and Catharine’s parents were or where to look. Please help!

Fiona Fitzsimons Replies:

Dear Deborah,

Unfortunately, most Catholic parish registers for County Fermanagh have a late start date. I searched but found no marriage for a John Hassard/Hassard to a Catherine Strong. Neither could I find any baptismal records for either of them.

However, the other great “catch-all” source are the land-tax records. Using the Valuation Office Books on www.findmypast.com, I found a possible record of a John Hassard in the Field Books (Valuation Office) (Fig. 1):

▼ Figure 1 A John Hassard in the 1837 Valuation Office Field Books living in the townland of Aughaherrish, in the parish of Boho, in the barony of Clanawley, in the county of Fermanagh. But without more evidence, it is not certain if this is querier Deborah Leonard’s great-great-grandfather.

Townland of Aughaherrish						Townland of Aughaherrish								
No. of Lot.	Description of Lots.	Quantity.			Amount of Land.	Amount of Rent reserved or being taken.	No. of Lot.	Description of Lots.	Quantity.			Amount of Land.	Amount of Rent reserved or being taken.	
		A.	R.	P.	£ s. d.	£ s. d.			A.	R.	P.	£ s. d.	£ s. d.	
1	Plot of clay and moory with and pasture	51	3	17	29 6 3		5	Brought forward	207	0	14	107 3 5		
	Also water	3	3	10				5.	Good flat ground with and flat moory meadow	26	2	19 0	25 3 7	
2	Moory and shallow cold clay with	13	1	18	6 13 7			Also cold clay pasture and shallow gravelly with	3	0	12 0	1 10 0		
	Also flat clay meadow	3	2	17 6	3 1 3			Also half acre	1	0	25 0 0			
	Also moory pasture	9	2	2 6	1 5 9		6	Arable, shallow and cold, steep and exposed 2/3 sandy and clayey and of various depth overgrown	30	2	26 18 1	26 13 7		
3	Shallow cold clay with in a wet bog clay with	26	1	18	10 18 7			Also steep shallow pasture	29	2	2 1			
	Also shrubby and cold boggy pasture	79	3	0	41 17 2			Houses Total	277	0	13 9	160 17 8		
	Also shrubby and cold boggy pasture	7	9	5 6	1 13 9			William Mutton Com. Mill. Subst. etc.	29	1	1 13 9	27 10 8		
	Also shrubby and cold boggy pasture	75	1	6	42 10 11			Howick and other estimates				10 10 0		
4	Shallow cold boggy clay with	47	3	3	23 17 8			John Hassard. Leach & Co. estimates				6 0 0		
	Also shrubby bogs and rough pasture	3	0	5 0	0 10 0									
	Brought forward	207	0	14	107 3 5									
		49	3	3	24 7 8									

15th April 1837
William Mutton

“John Hassard, 18th Oct. 1839, Townland of Aghaherrish, Parish of Boho, Barony of Clanawley, county Fermanagh, Field Book. House and offices, £4.6s.”

Although tantalising, this lacks any further corroborative evidence to clearly identify if it’s relevant to your search.

Lacking any other evidence, I went back to first principles and found the Hazzard/ Hassard family in Huron in the 1861 Canadian Census.

On the same page as that on which your Irish Hazzard family were enumerated, I found a Strong family (also from Ireland) of the same religion (Fig. 2). The head of household was William Strong (44 years), farmer, born in Ireland. An unmarried brother, George Strong (48 years), was living in the same household. We know that Catherine Hazzard’s maiden name was Strong and, at 42 years, she is of the same generation as these two men. It is probable that this Strong family is Catherine’s birth family.

As you haven’t found anything concrete tracing the Hassard/Strong family directly, I would suggest that you trace this Strong family forward in time. There are two specific types of records you should look for:

1. Search for a gravestone and/or newspaper obituary for brothers William and George Strong.
2. Search for a Canadian (possibly in Ontario) marriage record ~1848 of Irish immigrant William Strong (b. ~1817) to his Canadian wife Sarah [maiden name unknown] (b. ~1828).

I hope you find the Strong family’s place of origin in Ireland, and possibly also a father’s name in one of these records.

Good luck!

^ **Figure 2** Image from the 1861 Canada census showing both Hazzard families (lower third of census page) and Strong families (upper part of page) living close to each other in Howick (Huron, Canada). Image courtesy of Findmypast.

NAMES OF INMATES.	PROFESSION, TRADE, OR OCCUPATION.	PLACE OF BIRTH.	Married during the Year.	RELIGION.	Residence if out of Limits.	Age next Birth Day.	SEX.			Widowers.	Widows.	Colored Persons, Mulatto or Indian.	RESIDENTS.			
							Male.	Female.	Married or Single.				Members of Family.		Not Members.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
George Strong	Labourer	Ireland		N. C.		48	1						1			
William Strong	Farmer	Do		N. C.		44	m						1			
Sarah Strong		Canada		N. C.		33	f							1		
Julia Strong		Do		N. C.		13	f							1		
Mary S. Strong		Do		N. C.		8	f							5		
William Strong		Do		N. C.		6	m							1		
Emis Maguffin		Canada			J. Wallace	19	f									1
John Carter	Farmer	Ireland		English		50	m						1			
Ellen Carter		Do		Do		41	f							1		
Eliza Carter		Canada		Do		22	f							1		
Richard Carter	Labourer	Do		Do		22	m						1			
John Carter	Do	Do		Do		20	m						1			
Henry Carter	Do	Do		Do		18	m						1			
William Carter	Do	Do		Do		16	m						1			
Suzana Carter		Do		Do		14	f							1		
Esther Carter		Do		Do		12	f							1		
Ellen Carter		Do		Do		10	f							1		
Erasmus Carter		Ireland		Do		8	m							1		
Henry Bell		Ireland		Do		46	m									1
Joseph Copeland	Farmer	Canada		W.		46	m						1			
With Copeland		Ireland		W.		42	f							1		
Susan Copeland		Canada		Do	Blue Bell Billage	18	f							1		
Emma Copeland		Do		Do		17	f							1		
Robert Th. Copeland		Do		Do		16	m						1			
Maomi Copeland		Do		Do		14	f							1		
Eliya Copeland		Do		Do		13	f							1		
George D. Copeland		Do		Do		11	m							1		
With A. H. Copeland		Do		Do		9	f							1		
Armento A. Copeland		Do		Do		7	f							1		
Miriam B. Copeland		Do		Do		4	f							1		
John Hassard	Farmer	Ireland		N. C.		44	m						1			
Cathie Hassard		Do		Do		42	f							1		
William Hassard	Labourer	Canada		Do		15	m						1			
Sarah Ann Hassard		Do		Do		13	f							1		
John Hassard		Do		Do		11	m							1		
George Hassard		Do		Do		9	m							1		
Elizabeth Hassard		Do		Do		7	f							1		
James Hassard		Do		Do		5	m							1		
Thomas Hassard		Do		Do		2	m							1		
James Laddins		Ireland		English		27	m									1
Alfred Crawford	Farmer	Ireland		W.		36	m						1			
Mary Crawford		Do		Do		30	f							1		
Cathie Crawford		Canada		Do		10	f							1		
John Crawford		Do		Do		7	m							1		
Rachel Crawford		Do		Do		5	f							1		
Alfred Crawford		Do		Do		3	m							1		
William Crawford		Do		Do		1	m							1		
Thomas L. Boddy	Farmer	England		N. C.		31	m						1	X		
James Boddy		Canada		Do		27	f							1		
Elizabeth Boddy		Do		Do		5	f							X	1	
							25	26					25	24	2	1

Tracing my Grandmother's family via a Belfast Industrial School

Brendan McSherry Asks:

Dear Genie,

My father, B—G--, is now 83 and was adopted from Nazareth Lodge in Belfast (Antrim, Northern Ireland) [<http://www.childrenshomes.org.uk/BelfastNH/>] where he was born 7 October 1935 to W—G-- (information from his birth certificate), and she was from Leitrim or Sligo. The story goes that she emigrated to Scotland, but I don't necessarily believe anything the church [Sisters of Nazareth] says. I have found several potential grandmothers in the 1911 census. I have contacted family history researchers in the North (as has my brother) but they just tell us that nothing can be done. The convent's

records are secret, and it would "upset his mother's family if we did manage to contact them".

My brother and I would like to know where our people came from (and went to). We'd like to know if we have any family history of particular illnesses. Could you suggest anyone who could find out which W—G-- was my father's mother and where she went to? Did she have any other children? Or siblings? Most importantly, has my dad any living relatives?

Thank you for any help you might be able to give me.

Fiona Fitzsimons Replies:

Dear Brendan,

In the information you sent in, you said that your father B—G-- was born in Nazareth Lodge, Belfast, to mother W-- G--.

Your information indicated that you already have a copy of your father's civil birth record. (All civil births, and adoption certificates can be requested through

<https://www.nidirect.gov.uk/contacts/contacts-az/general-register-office-northern-ireland.>)

The first step in tracing your grandmother is to go back and look at the Nazareth Lodge records to see if there's any additional information about her, specifically her date of birth.

You wrote that she gave birth in Nazareth Lodge, but at the time this was an industrial school. In 1900, Nazareth Lodge was opened for boys by the Sisters of Nazareth as a separate community from the girls' home (established 1884). In 1902 it was registered as an industrial school and remained as such until 1951.

As an industrial school in the six counties of Northern Ireland, all records will have been deposited with the Public Record Office of Northern Ireland (P.R.O.N.I.) – see the following:

[ED/9/1/2 Borough of Belfast, Nazareth Lodge Boys 1932-1955](#)

[HA/10 1869-1980 Training Schools Branch 'W' files](#)

[HA/10/35 1923-1953 Nazareth Lodge Industrial School: Medical](#)

[HA/10/35A 1923-1953 Nazareth Lodge Industrial School: Medical](#)

[HA/5/145A Named Individual, Nazareth Lodge Industrial 1928-1931](#)

Did your paternal grandmother give birth in a local hospital before her son (your father) was transferred there? The exact place of birth should be indicated in the birth certificate.

Probably the best way to proceed is to use the Data Protection Act, citing the medical argument [The right to know if there are any hereditary health conditions or cancers you should be alerted to] in order to apply for access to the hospital where your grandmother gave birth, and/or to records still in Nazareth Lodge.

Once you have your grandmother's date of birth, it should be possible to correctly identify her own birth certificate: I have identified 11 potential births in Ireland between 1900 and 1920.

Her birth certificate will have her parents' names, her father's occupation, and her family's home address. That should provide you with sufficient evidence to identify if she married in Ireland, Northern Ireland, Scotland, England or Wales after 1935. And from that you should be able to identify her death certificate.

Each step is cumulative. It's a matter of piecing together the evidence. It is a very do-able

search, which is the good news, but will require perseverance to follow it through to the end.

I would be very happy to advise you every step of the way if you have questions or are concerned about going off track.

Good Luck!

Where are the Parents and Siblings of Two O'Hara Children in the Irish 1911 Census?

Áine Uí Eadhra Asks:

Dear Genie

I cannot find four people in the 1911 Census. They are Denis O'Hara, 43, from Leitrim; his wife, Bridget, 43, either from counties Mayo or Sligo; their daughters, Beesy, 16, maybe born in Cairns (Australia) and Nell (or Monica) also from Cairns. Denis and Bridget's 4-year-old son, James (born in Cairns) is in the Irish 1911 census in the house of his grandmother Bridget McCoy in Doocastle (County Mayo) (Fig. 1). An Anne O'Hara, aged 8, is to be found in this house too.

Denis and Bridget sailed to Ireland from Australia with five children, all under 8 years of age, in 1902 and stayed almost a year. During that time their daughter Anne was born, but there was some problem with the shipping company about bringing the new baby on board. They left Anne with relatives and came back for her eight years later to bring her home. Because I found Anne in the census, I was able to find which family of McCoys were correct when researching Bridget's family. I was told that the 1911 census is not yet completely online. Can you advise, please?

Fiona Fitzsimons Replies:

Dear Áine,

When dealing with census records, be they Irish or from another part of the world, it is always important to remember that they are only a snapshot in time.

The 1911 Irish Census, for example, was only designed to record those people in Ireland on the night of Sunday, 2 April 1911. So, unless Denis and Bridget O'Hara (and any other family members) were actually in Ireland on that specific date, they won't appear on the 1911 Census.

In your question you indicate that Denis and Bridget O'Hara sailed with their five children in 1902, stayed a year, in which time they had a daughter Anne, and returned 8 years later to bring her to Australia.

However, you also indicate that enumerated with Anne on the 1911 Census in the McCoy household is her brother James (b. ~1907 in Cairns).

This would appear to suggest that either Denis and/or Bridget O'Hara likely returned to Ireland from Australia between 1907 and 1911: it is extremely unlikely that their son James would have travelled all the way from Queensland (his recorded place of birth on the 1911 census, without one or both of his parents. Could this be an extra journey for the family you hadn't previously considered?

You indicate that it was 8 years after they left Ireland (~1903) that they returned for Anne (and presumably James) to bring her (and him) to Australia. This could be correct yet they still may not be enumerated on the census. If Denis and/or Bridget arrived to collect their child(ren) after 2 April 1911, this would still be 8 years, but they would not be enumerated on the 1911 census.

In this instance, it may be worthwhile trying to try and track the

CENSUS OF IRELAND								
Two Examples of the mode of filling up this FORM								
RETURN of the MEMBERS of this FAMILY and their VISITORS, BOARDERS, SERVANTS, &c.,								
Number.	NAME AND SURNAME.		RELATION to Head of Family.	RELIGIOUS PROFESSION.	EDUCATION.	AGE (last Birthday) and SEX.		R. [No entry of wife relative duties before filled the other]
	Christian Name.	Surname.				Ages of Males.	Ages of Females.	
	1.	2.	3.	4.	5.	6.	7.	
	No Persons ABSENT on the Night of Sunday, April 2nd, to be entered here; EXCEPT those (not enumerated elsewhere) who may be out at WORK or TRAVELLING, &c., during that Night, and who RETURN HOME ON MONDAY, APRIL 3RD.		State whether "Head of Family," or "Wife," "Son," "Daughter," or other Relative; "Visitor," "Boarder," "Servant," &c.	State here the particular Religion, or Religious Denomination, to which each person belongs. [Members of Protestant Denominations are requested not to describe themselves by the vague term "Protestant," but to enter the name of the Particular Church, Denomination, or Body to which they belong.]	State here whether he or she can "Read and Write," can "Read" only, or "Cannot Read."	Insert Age opposite each name:—the Ages of Males in column 6, and the Ages of Females in column 7. For Infants under one year state the age in months, as "under 1 month," "1 month," "2 months," &c.		State the Trade, person, attend regular be returned [No entry of wife relative duties before filled the other]
1	Bridget	McCoy	Head of Family	Roman Catholic	Read		85	
2	Patrick	McCoy	Son	Do ~ Do	Read & Write	52		Ir
3	Ellen	Murray	Grand Daughter	Do ~ Do	Read & Write		16	
4	Francis	Murray	Grand Son	Do ~ Do	Read & Write	13		Sc
5	Maggie	Murray	Grand Daughter	Do ~ Do	Read & Write		11	Sc
6	Annie	O'Hara	Visitor	Do ~ Do	Read		8	Sc
7	James	O'Hara	Visitor	Do ~ Do	Cannot Read	3		

^ Figure 1 Two children of the O'Hara family (Annie and James) living with their McCoy grandparents in the 1911 Irish census. But where are the parents and other siblings of these two children? Image courtesy of Findmypast.

movements of the O'Hara family in shipping records. This may give you better timelines for their movements and a clearer picture of who was where and when. Another possibility in this regard is newspaper reports in Australia, which sometimes record the names of those arriving on ships from Europe. For this, the website of Trove (<https://trove.nla.gov.au/>) is your best bet.

There are many tips and tricks for finding people in the censuses, but one would want to be reasonably certain the people you are searching for are likely to be enumerated, otherwise a lot of time can be spent searching for something that may not be there in the first place.

Good Luck!



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

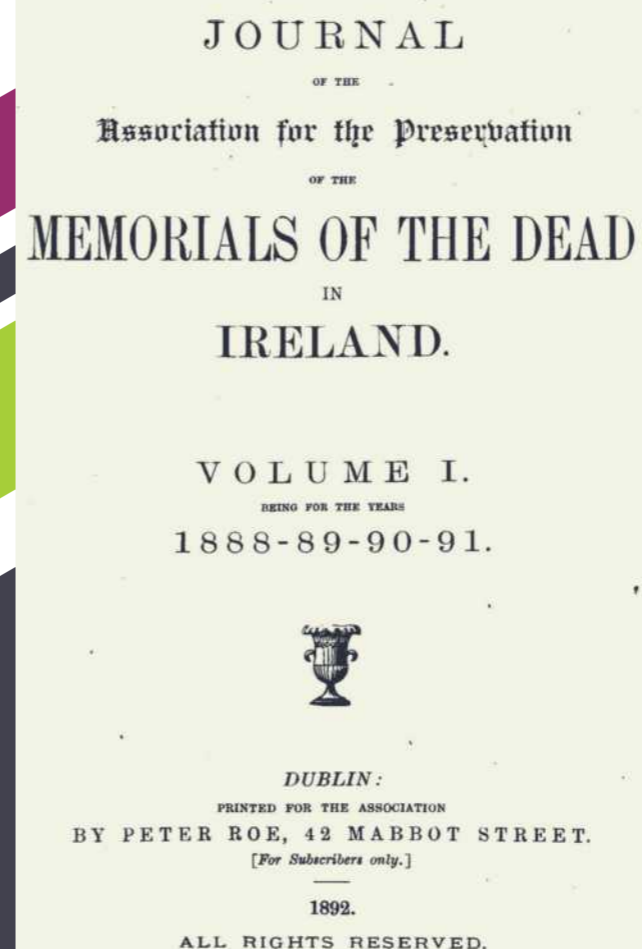
Send us an outline of your research, and tell us where the problem lies. Our team of expert genealogists will reassess the problem.

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

Send your queries to
editor@irishlivesremembered.ie



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



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



Photodetective Series

This Girl's Age Can Help Estimate Which Family Member She Might Be

By Jayne Shrimpton

Avice Marshall Asks:

Hi Jayne,

I am hoping you might be able to help. I found this lovely photo (Fig. 1) by William Lawrence of Dublin amongst my late great-aunt's possessions. The problem is that I don't know who the subject is.

From your experience and the clothes being worn, can you please date the photo and estimate the girl's age. These would help me to narrow down who in the family she might be.

Jayne Shrimpton Replies:

This professional card-mounted photograph appears to be a cabinet print or card (also called a cabinet portrait) measuring around 16.5 x 11.5 cms. First introduced in 1866 as an alternative to the smaller *carte de visite*, the cabinet-sized photograph initially met with little or no interest, perhaps because of its significantly higher price tag. Gaining some ground during the mid-late 1870s, cabinets grew more popular during the 1880s

and proceeded to dominate portrait photography of the 1890s and early 1900s. Depicting our late-Victorian and Edwardian ancestors, these photographs survive in large numbers today, and individual examples can usually be dated more precisely using various techniques.

As we see, this photograph was taken by William Lawrence, a famous Dublin pho-



^ **Figure 1** Photo of an unknown relative of *Irish Lives Remembered* reader Avice Marshall. Photo was found in the belongings of Avice's great-aunt.

THE HOME OF IRISH FAMILY HISTORY

tographer who began operating in Sackville Street (now called O'Connell Street: Dublin City's premier road) in about 1870. The Lawrence Collection in the National Library of Ireland (NLI) is well-known, although many of the plates were not actually his own but those of his predecessor. In fact, Lawrence had lost his right arm in a childhood accident, so may not have personally been able to manipulate cumbersome 19th-century photographic apparatus; however, he was an astute and successful businessman and his studio welcomed many local clients through its doors. Unfortunately, his Sackville Street premises were destroyed in the 1916 Easter Rising. Everything was lost, including 50 years' worth of portrait negatives. So no official record of your ancestor's beautiful portrait survives.

This is where other types of historical evidence become significant. Firstly, we notice the cream-coloured card mount, a highly fashionable colour during the 1890s and early 1900s. The font used for Lawrence's name below the picture is also typical of the century's turn, and, were it available, a reverse view should show a printed design from the same period.

Turning to the visual image, this studio portrait perfectly supports the above-mentioned mount-related clues. Here is a prettily attired adolescent girl portrayed with

her long hair loose in youthful fashion and wearing a light cotton blouse, dark tailored skirt and summer straw boater hat. Blouse and skirt separates became established for everyday and semi-formal wear from around the mid-1890s, continuing as the mainstay of the female wardrobe throughout the Edwardian era. The style of her blouse blends juvenile and adult features and judging from the straight-cut waistline, pleated front, full sleeves and capped epaulette-like shoulder details, dates her appearance to between about 1896 to 1903. This coincides nicely with the straw boater hat – a long-established form of men's seasonal headwear that was appropriated by women and girls for summer weekend wear and sports in the late-1800s and early 1900s.

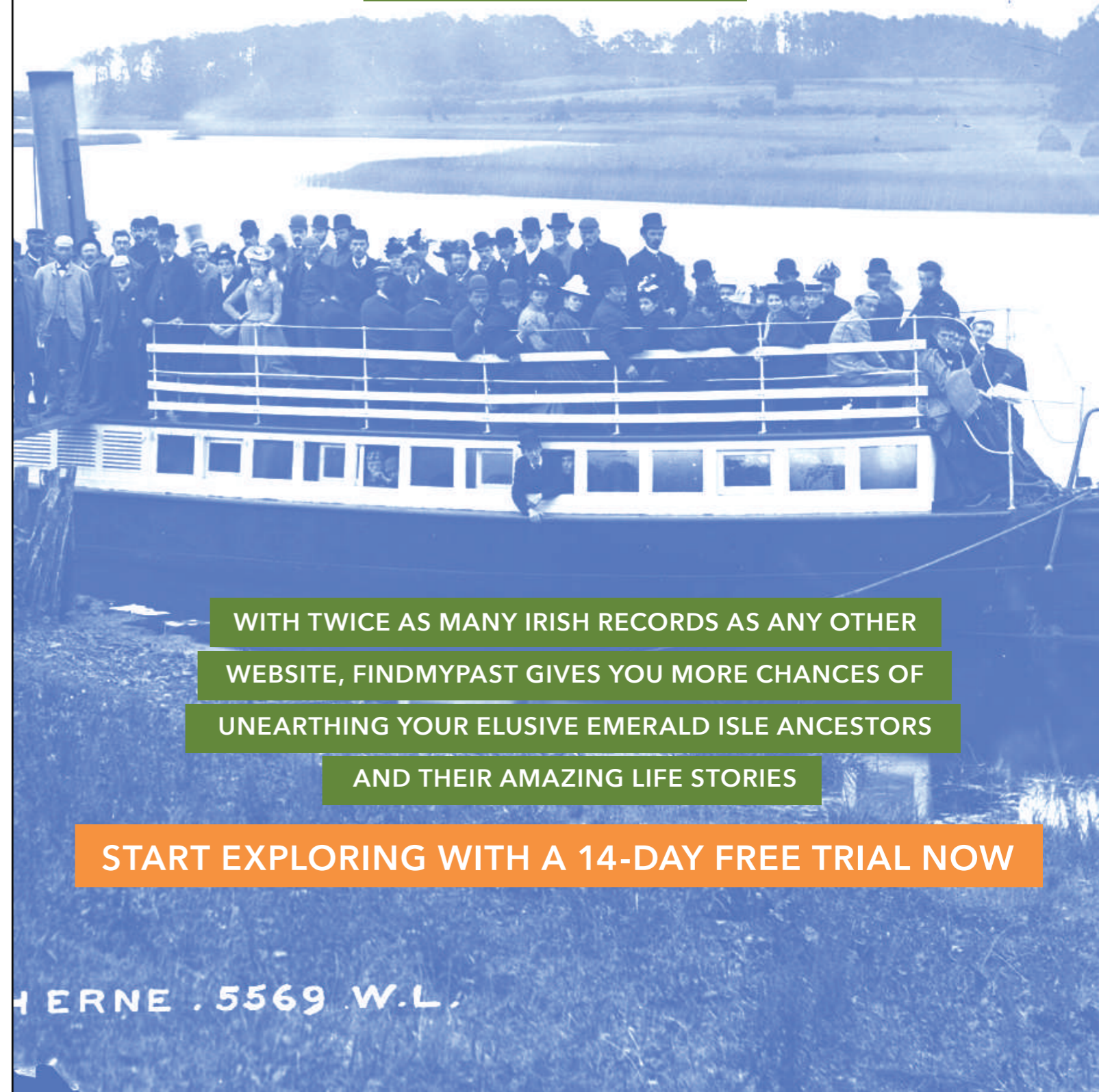
Another significant feature of your photo is the tennis racquet, of late-Victorian/Edwardian shape and either a "prop" provided by the studio, or, quite possibly, the girl's own equipment. Modern lawn tennis, launched in the 1870s, became a popular middle-class sport in the 1890s and racquets occur frequently in studio photographs of this date. Perhaps the girl was learning tennis at school and wanted to indicate this interest in her special photograph. Aged broadly 10–14 years old, she will have been born in the 1880s or beginning of the 1890s. Hopefully, you can now work out which ancestor connected to your great-aunt she is most likely to be.

Sources and Further Reading

Edward Chandler and Peter Walsh, *Through the Brass-Lidded Eye: Photography in Ireland, 1839-1900* (The Guinness Museum, 1989)

Audrey Linkman, *The Victorians: Photographic Portraits* (Tauris Parke, 1993)

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



WITH TWICE AS MANY IRISH RECORDS AS ANY OTHER WEBSITE, FINDMYPAST GIVES YOU MORE CHANCES OF UNEARTHING YOUR ELUSIVE EMERALD ISLE ANCESTORS AND THEIR AMAZING LIFE STORIES

START EXPLORING WITH A 14-DAY FREE TRIAL NOW

HERNE . 5569 W.L.

find my past

New Irish Records on Findmypast: Winter 2019

By Niall Cullen



Home to the largest online collection of Irish records on the planet, Findmypast is the go-to resource for tracing your Irish relatives. Our archives just keep growing with regular new releases. Findmypast is the only family history website that adds brand new records and historical newspapers every week on “Findmypast Friday”.

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

Here’s a round-up of the latest Irish resources and brand new site features to have joined Findmypast in recent months.

Extra! Extra! Read All About Your Family

Findmypast’s archive of [Irish newspapers](#) is growing faster than ever. There are now millions of searchable pages published online, with thousands more added each month.

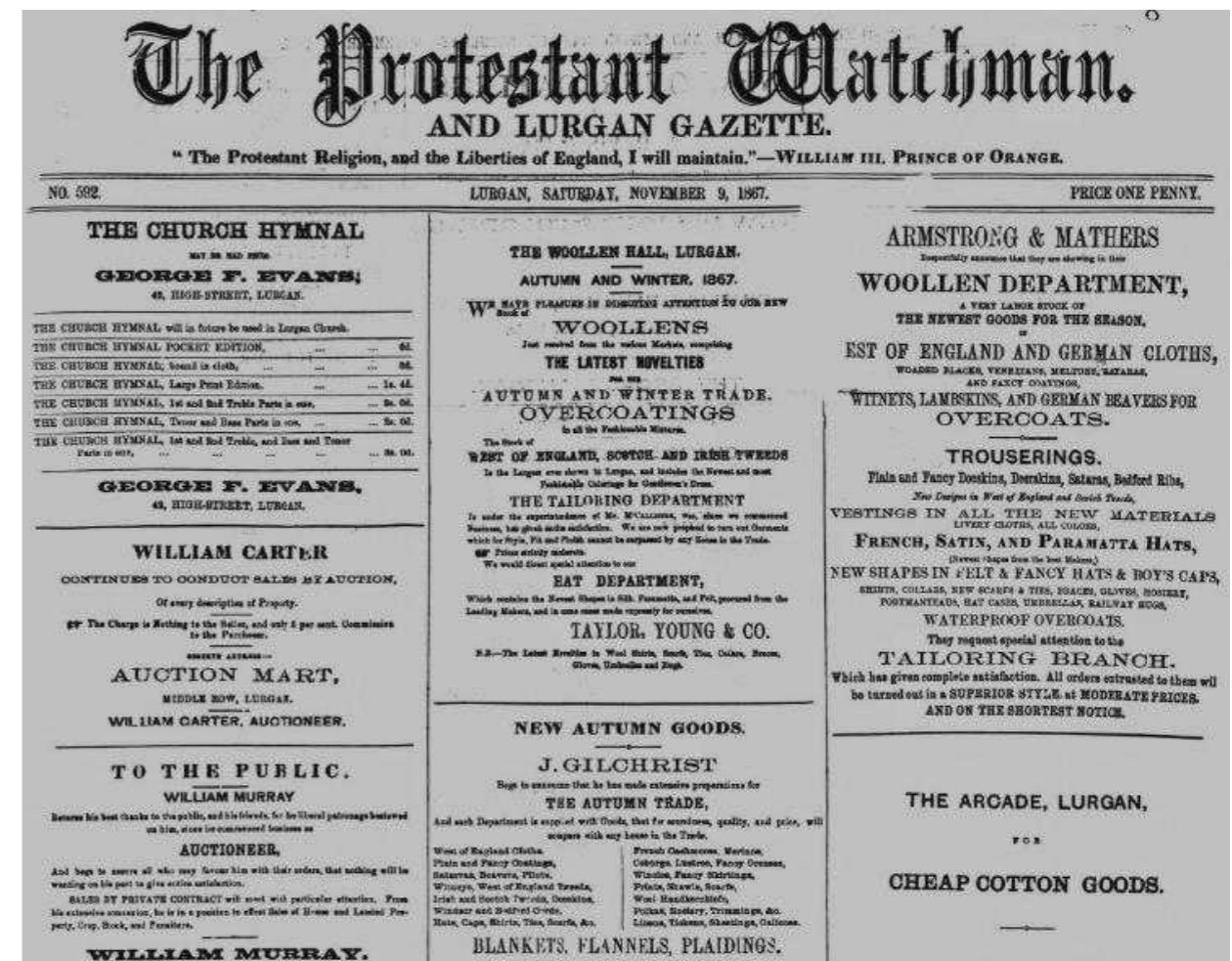
It’s been a bumper few months for Findmypast’s Irish newspaper collection. See the table of Figure 1 for the newspapers that have been updated and year cover-

age added. Have a look at the not widely known *Protestant Watchman and Lurgan Gazette* (Fig. 2).

Remember, in the times before 24-hour TV news and the internet, news travelled far and wide. So, don’t just check your ancestor’s local newspaper for mentions of them. Be sure to look in newspapers from other towns, counties and countries.

Newspaper	Years added
Bray People	1998, 2003
Enniscorthy Guardian	2003
Cork Examiner	1912
Evening Herald (Dublin)	1902
Irish Independent	1938, 1991
Portadown Times	1951–1953
Sunday Independent (Dublin)	1991
Protestant Watchman and Lurgan Gazette	1868–1869, 1873

^ **Figure 1** Table of Irish newspapers added to (or expanded within) the Findmypast newspaper collection since the Autumn 2019 issue of *Irish Lives Remembered*.



< **Figure 2** *Protestant Watchman and Lurgan Gazette*, 9 November 1867. Image © The British Library Board. All rights reserved.

Irish Boundary Commission Records 1924-1925

The Irish Boundary Commission was set up to determine the boundary between the Irish Free State and Northern Ireland. Findmypast has digitised this collection of more than 47,000 records from the National Archives (in London, England), which include the commission's minutes, papers, correspondence and report of the Irish Boundary Commission, and records of oral and written evidence submitted to it (e.g., Fig. 3).

CAMPSIE CRESCENT—(Cont'd.)			
162	Somerville Annie	HO	HO
163	Thompson Thomas	R	O
164	Young John James	R	O
165	Young Robina	HO	HO
166	Anderson Isabella	O	O
167	Armstrong Wm. A.	R	C
168	Armstrong Jeanie	HO	HO
169	Baker Joseph V.	R	O
170	Baker Annie Jane	HO	HO
171	Cadden Daisy	HO	HO
172	Cadden John Francis	R	O
173	Curneen Mary Jane	O	O
174	Daily Bridget	O	O
175	Donnelly Mary	O	O
176	Fergy Jane	O	O
177	Fergy Bella	O	O
178	Galbraith Charles E.	R	O
179	Galbraith Catherine	HO	HO
180	Hamilton William	R	O
181	Hamilton Sarah	HO	HO
182	Hynes Robert	R	O
183	Hynes Margaret	HO	HO
184	Kirk Jane	O	O
185	M'Adam Thomas James	R	O
186	M'Adam Elizabeth Johnston	HO	HO
187	M'Aleer Peter	R	O
188	M'Aleer Johanna	HO	HO

^ **Figure 3** An image from the Irish Boundary Commission records dataset. © Crown Copyright Images reproduced by courtesy of The National Archives, London, England.

The amount of information in each record can vary, but you could find some of the following details for your family tree:

- Names
- Occupations
- Townlands, unions, communities or addresses

Branch out with Brand New Tree-to-Tree Hints

It's exciting times for Irish family researchers everywhere, as Findmypast has announced that they're now able to offer you hints sourced from other members' trees (Fig. 4). This means that, as you build your family tree on Findmypast, you can benefit from research other members have done on common ancestors. Tree-to-tree hints are **free for a limited time** on all Findmypast family trees. So, get growing today!

You can find out more about tree-to-tree hinting on Findmypast [here](#).



^ **Figure 4** The new Findmypast tree-to-tree hints logo. Image courtesy of Findmypast.



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.

Mysterious Granny Roden

By Patrick Roycroft

It was a muggy Sunday 7 July 2019 in the Irish Family History Centre (IFHC, in the CHQ Building, Dublin, Ireland) when a heart-warmingly endearing elderly gentleman by the name of Charles Johnston presented with an intriguing consultation problem and an interesting personal background. To Irish readers, the surname "Johnston" is probably best known as one-third

of Ireland's oldest bakery company, Johnston, Mooney & O'Brien, which started back in 1835. And Charles is related to the Johnston line of that trio. Could I rise to the occasion and have everything pan out fine or would it end in, "Dough!"

Charles had done a lot of research on several branches of his family but had got completely stuck on his maternal grandmother, Bridget

Roden. Information on Bridget, and the Roden line, had proved elusive. The information that Charles came in with was as follows:

-3. Charles Johnston
-2. Denis Mulhall. Born in Dublin
-1. Edward Roden. No details
-+1. ?
-+2. Bridget Roden. Born ~1881 in ?Philadelphia (Pennsylvania USA). Married 1904 in Dublin City.
-+3. Honor Mary Mulhall. Born 1909 in Dublin
-4. **Charles Johnston [IFHC client]**
-3. Denis Paul Mulhall. Gardner Street, Dublin

Charles was certain that his grandmother Bridget Roden had been born in Philadelphia (USA), but no details had passed down through the family. Maybe this was the reason the Roden side was proving to be a bit sticky.

As with all problems, one has to start from the facts and work back in as logical a manner as possible [genealogy being inherently "messy"]. Charles's mother, Honor Mulhall, had been born in 1909 in Dublin, so the first port of call was to get her birth certificate. This duly confirmed her parents as Denis Mulhall and Bridget Roden. Importantly, Denis's occupation was "motor man" – Charles then remembered that Denis had actually been a tram driver in Dublin around the turn of the 19th century. Next, find a marriage between Denis Mulhall and Bridget Roden. Given the unusual combination of sur-

names, this proved easy: they were married in 1904 in St Andrew's Church in South Dublin City; Denis was listed as a tram driver and Bridget's father was given as Edward Roden having the occupation of groom, i.e., working with horses. The witness on the marriage for Bridget was a Christine Roden, possibly Bridget's sister. Having this, I decided to find Denis and Bridget on the 1911 Irish census to see where everyone was born. This, too, proved simple, but it came with a big surprise for client Charles. Denis Mulhall had been born in County Wicklow, son Denis Paul (Charles' uncle) had been born in Dublin City, as was Honor Mary (Charles' mother). But where had Denis's wife Bridget been born? To our mutual surprise, where we expected to see "America", instead appeared "Dublin", and born around 1879 (Fig. 1). Hmmm.

Number.	TRAVELLING, etc., during that Night, and who RETURN HOME ON MONDAY, APRIL 3RD. Subject to the above instruction, the Name of the Head of the Family should be written first; then the names of his Wife, Children, and other Relatives; then those of Visitors, Boarders, Servants, &c.		Family, or "Wife," "Son," "Daughter," or other Relative; "Visitor," "Boarder," "Servant," &c.	Information, to which each person belongs. [Members of Protestant Denominations are requested not to describe themselves by the vague term "Protestant," but to enter the name of the Particular Church, Denomination, or Body to which they belong.]	State here whether he or she can "Read and Write," can "Read" only, or "Cannot Read."	Females in column 7.		attending a School, or receiving regular instruction at home, should be returned as <i>Scholars</i> . [No entry should be made in the case of wives, daughters, or other female relatives solely engaged in domestic duties at home.]	Whether "Married," "Widower," "Widow," or "Single."	Completed years the present Marriage has lasted. If less than one year, write "under one."	Children born alive to present Marriage. If no children born alive, write "None" in column 11.		If in Ireland, state in what County or City; if elsewhere, state the name of the Country.	name of each person who speaks IRISH only, and the words "IRISH & ENGLISH" opposite the names of those who can speak both languages. In other cases no entry should be made in this column.
	Christian Name.	Surname.				Ages of Males.	Ages of Females.				Total Children born alive.	Children still living.		
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1	Denis	Mulhall	Head of Family	Catholic	Read and write	35	-	Motor Man - D.C.T	Married	seven	Four	Two	Wicklow Co	-
2	Bridget	Mulhall	Wife	Catholic	Read and Write	-	39	-	Married	7	4	2	Co Dublin	
3	Denis Paul	Mulhall	Son	Do	Cannot read	1	-	Scholar	Single				Dublin City	
4	Honor Mary	Mulhall	Daughter	Do	Cannot read	-	2	-	Single				Dublin City	
5														
6	John	Quinn	Boarder	Roman Catholic	Read and Write	48	-	House Carpenter	Single				Tipsary Co	
7	Samuel Leonard	M. G. Leoy	Boarder	St. Marks Church	Read and Write	35	-	House Carpenter	Widower				Wexford Co	
8	Bridget	Dillon	Domestic	Catholic	Read and Write	-	15	General Servant	Single				Dublin City	

< Figure 1 Image of Denis and Bridget Mulhall and family on the 1911 Irish census. This provided the first big surprise for consultation client Charles Johnson because his maternal grandmother, Bridget [née Roden] was thought to have been born in Philadelphia (Pennsylvania, USA). Actually, she had been born in Dublin City. Image courtesy of National Archives of Ireland.

One would think that with an unusual surname like "Roden" and with a good bracket for the year and place of birth, not to mention knowing that her father's name was Edward, that all would continue to be a piece of cake. It wasn't.

Could I find Bridget Roden's birth in the civil records. No! Could I find her presumed sister Christine's birth? No! Could I find Bridget in the 1901 Irish census? No! Perhaps Charles was correct with the Philadelphia story and the census was wrong. I then decided to look for her sister, Christine Roden, in the 1901 Irish census on the National Archives' website and found a possibility in Dublin associated with a "Bright J" Roden, but not living with their parents. Aha! Miss "Bright" could easily be a transcription error for "Bridget". Got them ... and just as on Bridget's marriage certificate! A look at the 1901 census showed Christine was (very likely) a younger sister to Bridget and was a domestic servant, while Bridget herself was a domestic cook; both were born in Dublin City (Fig. 2). The Philadelphia story was crumbling. But again, making further progress proved challenging.

CENSUS OF IRELAND, 1901.

(Two Examples of the mode of filling up this Table are given on the other side.)

FORM A.

No. on Form B. 15517

RETURN of the MEMBERS of this FAMILY and their VISITORS, BOARDERS, SERVANTS, &c., who slept or abode in this House on the night of SUNDAY, the 31st of MARCH, 1901.

Number.	NAME and SURNAME.		RELATION to Head of Family.	RELIGIOUS PROFESSION.	EDUCATION.	AGE.		SEX.	RANK, PROFESSION, OR OCCUPATION.	MARRIAGE.	WHERE BORN.	IRISH LANGUAGE.	If Deaf and Dumb; Blind; Imbecile or Idiot; or Lunatic.
	Christian Name.	Surname.				Years on last Birth-day.	Months for Infants under one Year.						
1	Thomas	Sullivan		Roman Catholic	Read & Write	29		M	Office Clerk	Not Married	C. Tipperary		
2	Henry	Clarke		Church of Ireland	" " "	20		"	" " "	" "	" "		
3	Guy	Houston		Presbyterian	" " "	16		"	" " "	" "	C. Tyrone		
4	James	Temple		Methodist	" " "	21		"	" " "	" "	C. Tipperary		
5	Henry	Morris		Roman Catholic	" " "	17		"	" " "	" "	C. Kerry		
6	Alexander	McNickle		Church of Ireland	" " "	27		"	Drapers Assistant	" "	C. Tyrone		
7	John S	Beattie		Presbyterian	" " "	15		"	Apprentice	" "	C. Down		
8	Edward	Smith		Roman Catholic	" " "	35		"	General Servant Domestic	" "	Dublin		
9	Michael	Lambert		" " "	" " "	22		"	" " "	" "	C. Dublin		
10	Christina	Roden		" " "	" " "	23		F	Domestic Servant	" "	Dublin		
11	Bridget J	Roden		" " "	" " "	29		"	Cook Domestic	" "	"		
12	Elizabeth	Carberry		" " "	" " "	25		"	Domestic Servant	" "	Wings Co		
13	Mary K	McLoughlin		" " "	" " "	24		"	" " "	" "	Dublin		
14	Julia	Donnelly		" " "	" " "	23		"	" " "	" "	C. Wicklow		
15	Catherine	Roberts		" " "	" " "	40		"	" " "	" "	C. Wexford		

I hereby certify, as required by the Act 63 Vic., cap. 6, s. 6 (1), that the foregoing Return is correct, according to the best of my knowledge and belief.

Thos. P. Moran (Signature of Enumerator.)

I believe the foregoing to be a true Return.

Thomas A. White (Signature of Head of Family).

^ Figure 2 Bridget Roden and (presumed) younger sister Christina in the 1901 Irish census. They were living with several dozen other people, almost all of whom are listed as "drapers assistants", in House 15.1, Grafton Street (Dublin), known as the Royal Exchange. Bridget is a cook, Christina is a domestic servant. Image courtesy of National Archives of Ireland.

When I get stuck, I often do a more general search for “associated names”. I had noticed that there were several “Edward Rodens” in Dublin on both the 1901 and 1911 censuses. These were all potential leads to get back to Bridget herself because her father’s name was Edward. Could Edward have had a son called Edward we didn’t know about who himself had a family? So, I went on a bit of a “fishing expedition”, as they say, to see if I could link families. A family that caught my eye in the censuses was an Edward Roden who had married an Agnes (and they themselves had had a son called Edward and a daughter called Bridget). I went looking for this Edward’s certificate of marriage to Agnes to see who his father was. Turned out that he had married an Agnes Clarke in 1889 in St Andrew’s Church [light bulb moment] and his father was ... Edward (Fig. 3). Could Edward, husband of Agnes and with a father called “Edward” (as well as a son called “Edward”), be a brother of Bridget’s? Keep on researching.

Aside: A tip for readers that paid massive dividends in this case: keep a very close eye on locations as well as names. I was keeping track of Dublin City addresses associated with the Roden family: St Andrew’s Church, 32 Gardner Street, 3 Erne Terrace, 3 Bass Place, 18 Sandwith Street. This proved crucial. And note people’s professions. It was locations and professions that cracked this case.

05917039A

[FORM to be used for making out Occasional Copies of Entries of MARRIAGES for transmission to the Registrar-General, and for no other purpose.]

12 Superintendent Registrar's District South Dublin Union

1889 Marriage solemnized at the Roman Catholic Chapel of St Andrew in the Registrar's District of Dublin in the Union of Dublin in the County of Dublin

No. (1.)	When Married. (2.)	Name and Surname. (3.)	Age. (4.)	Condition. (5.)	Rank or Profession. (6.)	Residence at the Time of Marriage. (7.)	Father's Name and Surname. (8.)	Rank or Profession of Father. (9.)
	9 day of	Edward Roden	Full	Bachelor	Labourer	2 Hamilton Row	Edward Roden	Labourer
	21 st September 1889	Agnes Clarke	Full	Spinster	—	9 Marks Street	Lawrence Clarke	Labourer

Married in the Roman Catholic Chapel of St Andrew according to the Rites and Ceremonies of the Roman Catholic Church by me, J. Hagan

This Marriage was solemnized between us, Edward Roden M.G. and Agnes Clarke. in the Presence of us, Michael Gormley and Mary Husida

I, J. Hagan Registrar of Births, Deaths, and Marriages in the District of Dublin in the Union of South Dublin in the County of Dublin do hereby certify that this is a true copy of the Entry No. 212 in the Registrar's Book of Marriages within the said District. Witness my hand this 24 day of June 1889.

I have examined the above, and have compared it with the said original Registrar's Book, and hereby certify that it is a true Copy. Witness my hand this 22nd day of June 1889.

J. Hagan Registrar.
M. Husida Superintendent Registrar.

[Marriages S.]

^ Figure 3 Marriage certificate of an Edward Roden to an Agnes Clarke. Of great interest was that they got married in St Andrew’s Church in Dublin City and that Edward’s father’s name was also Edward. Image courtesy of Irishgenealogy.ie.

I then looked through death certificates for an Edward Roden born around 1850 (plus or minus 10 years) and who died after 1904, because he was still alive at Bridget’s wedding. There were several possible death certificates online so I just took a lucky dip approach. And got him first time! Edward had died in 1907 on Sandwith Street, a widower, occupation coachman [i.e., with horses], and with daughter Bridget Mulhall present at death. Bingo! Which meant that Edward must have been alive in the 1901 census. So, off I searched and found a likely candidate: an Edward who was a coachman from Dublin City, living with a son John (who was a barman), and his wife, whose first name was “Mary”. We now had Bridget’s mother’s potential first name [Mary] and discovered that she was born in Galway (Fig. 4). But there was another significant sur-

prise. On Edward’s death certificate it implied he had been born around 1848. But the census quite clearly said he had been born around 1817! In 1901, he was an unambiguous 84, wife Mary was only 50, and his son John was 30. Was this really the correct family? We had found out that Edward had died a widower in 1907, so his wife Mary must have died between 1901 and 1907. I then found a death certificate for a Mary Roden at the correct address in 1906 and it confirmed everything: correct age, wife of deceased coachman, and with daughter Bridget Mulhall present at death. Why wasn’t son John present at death if he was in the same house? A search for John’s death certificate revealed that he had actually passed away in 1902, leaving Bridget as the geographically closest family member.

CENSUS OF IRELAND, 1901.

(Two Examples of the mode of filling up this Table are given on the other side.)

FORM A.

No. on Form B. 3

RETURN of the MEMBERS of this FAMILY and their VISITORS, BOARDERS, SERVANTS, &c., who slept or abode in this House on the night of SUNDAY, the 31st of MARCH, 1901.

Number.	NAME and SURNAME.		RELATION to Head of Family.	RELIGIOUS PROFESSION.	EDUCATION.	AGE.		SEX.	RANK, PROFESSION, OR OCCUPATION.	MARRIAGE.	WHERE BORN.	IRISH LANGUAGE.	If Deaf and Dumb; Blind; Imbecile or Idiot; or Lunatic.
	Christian Name.	Surname.				Years on last Birthday.	Months for Infants under one Year.						
1	Edward	Roden	Head	Roman Catholic	Cannot Read	84		M.	Coachman	Married	Co. Dublin		
2	Mary	Roden	Wife	Roman Catholic	Cannot Read	50		F.	House Keeper	Married	Co. Galway		
3	John	Roden	Son	Roman Catholic	Read & Write	30		M.	Barman	Single	City Dublin		
4													
5													
6													
7													
8													
9													
10													
11													
12													
18													
14													
15													

I hereby certify, as required by the Act 63 Vic., cap. 6, s. 6 (1), that the foregoing Return is correct, according to the best of my knowledge and belief.

Henry Sloan 157 B. (Signature of Enumerator.)

I believe the foregoing to be a true Return.

Edward Roden (Signature of Head of Family).

^ **Figure 4** Edward and Mary Roden, and son John, on the 1901 Irish census. This told us that IFHC client Charles' maternal grandmother's own mother's first name was Mary, she had been born around 1851 and that she came from County Galway. Image courtesy of National Archives of Ireland.

I then decided to try and search for the birth of John Roden (son of Edward and Mary) and to try Ancestry.com for a change. It took a few minutes but I got him. He was baptised in St Andrew's Church (ding!) to parents Edward Roden and ... the tension was palpable because this was the

big mystery about to be solved (i.e., Bridget's mother's full name) ... it was ... Mary O'Brien (Fig. 5). Wow. After years of work by client Charles and all kinds of stories about Philadelphia, it turned out that the people he was looking for were in Dublin City and County Galway.

Notular Numerus	Anno Domini 1870		Natus		Ex parentibus legitime Matrimonio junctis	Habitatibus in
	Baptizandi Nomen	Cognomen	Die	Mense		
	John	Roden	27	Nov	Edward et Mary O'Brien	3 Baps Place
	John	Walt	29	Nov	William et Eliza Deegan	47 Townmead
	Edmund	Flusky	18	Nov	Edward et Ellen Keilly	13 Frank's Row
	Peter Thomas	Coughlan	29	"	John et Ellen Keilly	3 George's Lane
	Michael	Bulger	17	"	James et Mary Pierce	13 Parnock Lane
	Stephen Thomas	McCann	28	"	John et Lucia Conroy	13 Tom's Lane
	Bridget	Farrell	20	"	John et Anna O'Connell	2 St. Michael's Lane
	Edith Catherine	Curry	21	"	James et Margaret O'Connell	2 Hill Street
	John	Murphy	23	"	John et Margaret O'Connell	37 Mecklenburg
	John	Farrell	25	"	James et Margaret O'Connell	2 Hill Street

< **Figure 5** Page from the St Andrew's Church parish register from 1870 showing birth of John Roden to parents Edward Roden and Mary O'Brien. This was the evidence that gave Mary's full name. Image from Ancestry.com.

Notular Numerus	Anno Domini 1864	Natus	Ex parentibus legitime Matrimonio junctis	Habitatibus in		
Baptizandi Nomen	Cognomen	Die	Mense	Nominis Parentum	Domicilium	
	John	Roden	23	Jan	Edward et Mary O'Brien	3 Collingwood

	John	Roden	23	Jan	Edward et Mary O'Brien	3 Collingwood
--	------	-------	----	-----	---------------------------	---------------

^ **Figure 6** The birth record for Bridget Roden, as Anne Bridget Roden, in St Andrew's Church. The mystery of Bridget's birth place and parents solved! Image courtesy of Findmypast.ie

It didn't end there. Once we knew the parents' names and the church where family events were happening, the online parish records for St Andrew's Church produced a flood of information. I finally found the long-missing birth of Bridget herself: she had actually been christened "Anne Bridget Roden" (8 February 1864) (Fig. 6). I found the birth of sister Christine, now no longer presumed, but proven. I found that Edward and Mary had had at least seven children, and that it was now easy to track them all forward. For ex-

ample, the Edward Roden who had married Agnes Clarke was, indeed, a brother of Bridget's.

We had opened up a whole new area of research into hitherto unknown branches of client Charles' Roden family; found names that had been missing for decades; cleared up some peculiar family myths; and found everyone's place of birth and their ages.

To end on a baking pun - I loaf this job! :)

TRUE TO IRELAND

*Éire's 'conscientious objectors'
in New Zealand in World War II*



PETER BURKE

Book Excerpt

True to Ireland: Éire's 'Conscientious Objectors' in New Zealand in WWII

By Peter Burke

Published by The Cuba Press, Wellington

Introduction to Excerpt

Not all of Ireland's patriots lived in Ireland or fought for their native land on Irish soil.

New Zealand journalist Peter Burke's book *True to Ireland* tells the story about a group of about 500 Irishmen living in New Zealand, who, when WWII broke, refused to serve in the [British] Crown Forces.

These men had come to New Zealand from all parts of Ireland, including a significant number from County Galway, and set up and funded an organisation that would take on the might of the New Zealand government to prevent them from being conscripted into the army. The men were forced to appear before quasi courts in New Zealand, called Armed Forces Appeal Boards, to defend their stance. Their organisation also lobbied the Labour government of the day headed by Prime Minister Peter Fraser.

Peter Burke's father, Matthias (Matt) Burke [Fig. 1], who was from Moycullen (County Galway), was one of the leaders of the organisation set up to oppose their conscrip-



^ **Figure 1** Author Peter Burke's father, Matthias (Matt) Burke, in 1934. Photo from Peter Burke archive.

tion. Matt Burke came to New Zealand in 1930 to seek a better life, but ended up in a battle with Britain.

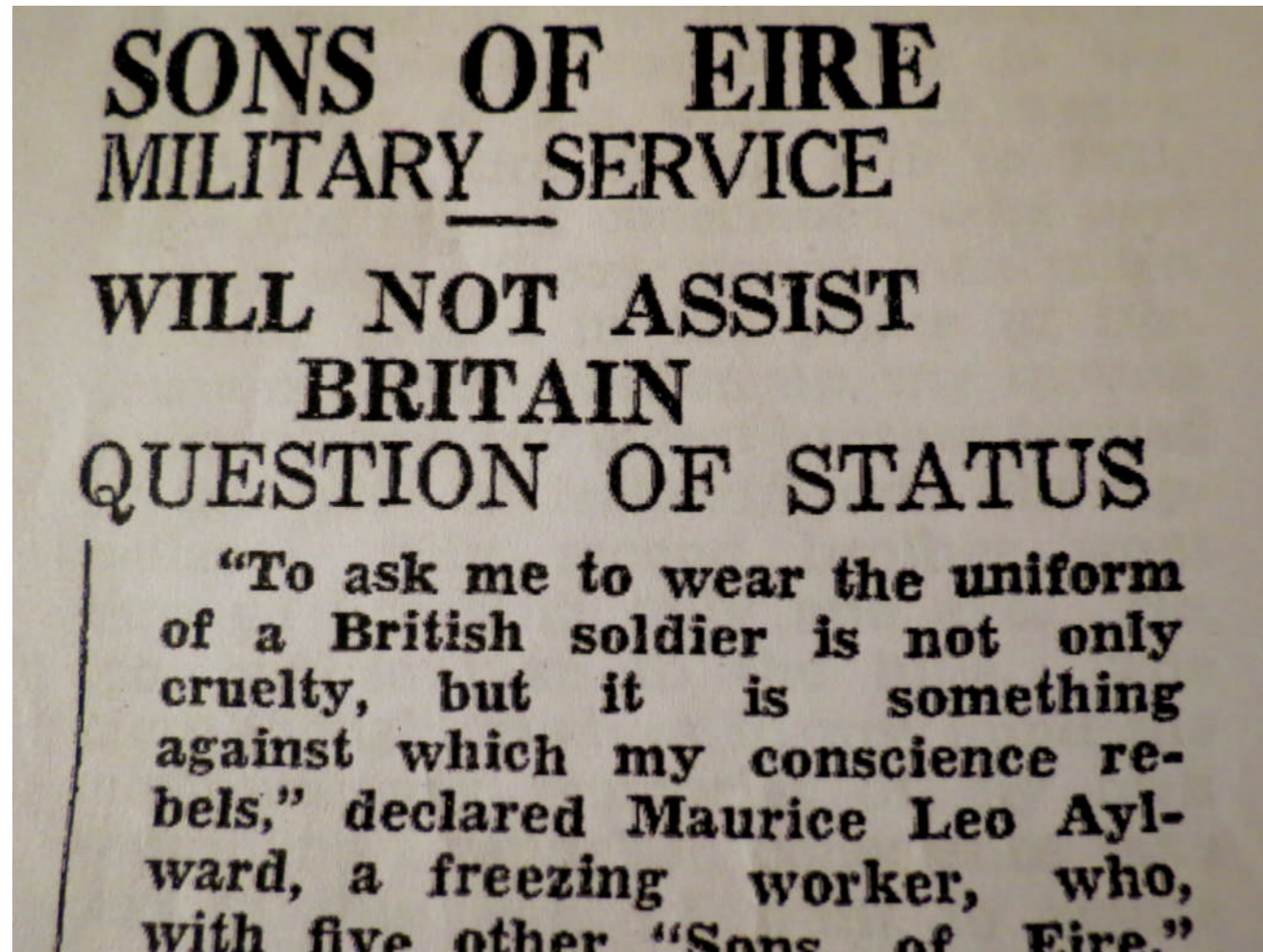
The Irishmen's reasons for refusing to be conscripted were based on the atrocities they personally witnessed the British armed forces commit on their families, friends and the general Irish population during the Easter Rising and the War of Independence.

They saw themselves as citizens of Éire, not Britain [and these Galway men always referred to Ireland as "Éire"], and wanted to be treated as neutrals given that the Irish Free State was neutral in WWII.

The book *True to Ireland* documents these Irishmen's struggles with officials and politicians to avoid conscription. At one stage, 155 men, including Matt Burke, faced de-

portation back to Ireland for refusing to join the armed services. Their story was widely publicised in the newspapers in New Zealand and they became known as the "Sons of Éire" [Fig. 2]. Eventually, the men persuaded the New Zealand government of the day to allow them to stay and work in New Zealand without having to wear the British uniform that was a complete anathema to them.

One of the most compelling excerpts in the book is the testament given to the Armed Forces Appeal Board in Wellington by Peter's father, Matt. The transcript of his evidence was preserved by his mother and sets out the deep feeling of resentment and anger Matt and his fellow Irishmen had towards the British Armed forces and, in particular, the Black and Tans for the atrocities committed against their families and friends.



^ **Figure 2** Sons of Éire military service note on page 10 of the 31 July 1941 edition of the New Zealand *Evening Post* newspaper.

Excerpt [From Chapter 6 – “Appeal Day”]

“I do not base my claim of conscience on anything that has arisen since war broke out in September 1939, but on what I saw, felt and experienced in Éire between 1919 and 1921. It is only those who have been through that experience can realise how the memories of those frightful days have left something in one's mind that can never be blotted out.”

These words were spoken by my father, Matt Burke, as he gave evidence to the No. 4 Armed Forces Appeal Board in Wellington on the morning of Thursday 31 July 1941.

Not long before, he and his fellow Sons of Éire, Maurice Aylward, Jeremiah Allen, Brian Kennedy, John James Moriarty and Paddy

Sullivan, accompanied by Fred Ongley and some supporters, had left Ongley's office in the South British Building at 326 Lambton Quay for their date with the appeal board. The hearing was held on the 5th floor in the AMP [Australian Mutual Provident] building at 86–90 Customhouse Quay [Fig. 3], a walk of about 100 metres. The weather that day was said to be fair to fine, but cold.

I don't know for certain who their supporters were, but it is possible my mother was there, since she later had a copy of the transcript of Dad's interaction with the appeal board. However, the notes may have been taken in shorthand by a legal associate or someone else, because they give a precise account and are neatly typed up.



^ **Figure 3** The Australian Mutual Provident (AMP) Building in Wellington (New Zealand) where the Sons of Éire's appeal was held. Photo: Peter Burke.

The Sons of Éire case would have been one of many appeals heard that day, and it appears from the newspaper report that theirs was one of the first. Waiting for them was the No. 4 Armed Forces Appeal Board, chaired by Wilfred Fosberry Stilwell, a well-known magistrate seconded to the job. He had fought at Gallipoli [Turkey] and in France in WWI, attaining the rank of captain and awarded the Military Cross. He was originally a lawyer in Auckland, where he served a term as mayor of the borough of Mount Albert from 1931 to 1933. He was a keen golfer and played at the prestigious Miramar Golf Club in Wellington with other city elite.

Dad read his affidavit to the appeal board. He started off by saying that he was born in Éire and claimed to be a citizen of that state, and then pointed out that it was a neutral state just like Sweden, Yugoslavia and America, and that he expected to be treated in the same way as citizens of those countries.

He went on to make it clear that even as a person from a neutral country currently residing in New Zealand, he was prepared to do any work other than combatant work, and fully realised that the work must be done and the country's resources be maintained and developed.

In paragraph 4 of his affidavit he set out his other reasons for not wanting to fight for the British, based on his experiences in Moycullen, County Galway, and stated that these were why he would only undertake noncombatant duties and not serve as a soldier, sailor or airman. Extracts from his statement show the deep and raw emotion that he felt about what he'd seen in Ireland during the War of Independence [1919–1921], and, in particular, the brutal reprisals meted out by the Black and Tans.

"I saw them and experienced the brutalities committed in the name of British law and in conscience I could not take part in the war [WWII]."

"My home was actually broken up by the Black and Tan soldiers in the name of British law and order."

"The very thought of association with war work revives in my mind the most unhappy memories of my whole life and I cannot in conscience take any such part."

"I have actually witnessed the funerals of victims of the Black and Tan devilry in Éire."

"I desire to assure you that it is not cowardice that is the cause of this, but the fact that my people and myself went through suppression and outrage at the hands of the Black and Tan soldiers and how could I in conscience take part in this war."

"I feel strongly that Éire is cut in two and partitioned while the war is being waged to keep Poland intact."

"I have no attachment to Germany or any country on the continent of Europe. My devotion lies first to the country of my birth [Éire] and to the country of my adoption [New Zealand]."

"I am prepared to do any kind of work in New Zealand apart from combatant service."

"I say that I am a conscientious objector in the full sense of the word. I wish to be allowed to work in any class of work other than combatant work."

"I do not base my claim of conscience on anything that has arisen since war broke out in September 1939, but on what I saw, felt and experienced in 1919–21 in Éire. It is only those who have been through that can realise how the memories of those frightful days have left something on one's mind that can never be blotted out. To ask me to now wear the uniform of a British soldier would not only be a cruelty but one against which my conscience rebels."

"I therefore ask that I be exempted from military service on the following grounds:

1. I am a citizen of Éire, a neutral state;

2. That I be allowed to do any useful work in New Zealand during the war; or

3. That I be permitted to return to Ireland,

4. On well-founded and really conscientious grounds which have been set forth in paragraph 4."

Having read his affidavit, my father was then questioned by the lawyer for the Crown, Mr C. O. Bell, who asked him which part of Ireland he came from.

"Moycullen, County Galway," he replied.

Before Bell could continue Stilwell interjected and, according to the transcript I have of the trial, smiled sarcastically and asked Dad to keep in mind that the Irish brogue, when spoken quickly, was hard for the Board to understand.

"With all due respect to the Board, I am quite certain if I said anything detrimental, I am sure this would be quickly understood and undoubtedly received with open arms if I expressed the slightest disloyalty to this country [New Zealand]," said Dad.

This drew laughter from those present at the hearing, but probably not from Stilwell. Quick Irish wit made a mockery of the anti-Irish judge.

Bell went on, asking my father when he left Ireland and when he arrived in New Zealand, to which he replied that he left Éire in 1929 and arrived in New Zealand on 5 February 1930.

"But you never intended to return to Éire, Mr Burke?" asked Bell.

"I have never stated my intentions. So, there is nothing on record to prove that," responded Dad.

"Oh! No," said Bell.

"Why put that question then?" asked my father.

It is clear that far from being intimidated by Bell, Matt Burke, lorry driver from County Galway, was getting the better of the old soldier. I imagine, as a member of the so-called 'ruling class', Bell was not used to being openly challenged and mocked in this way. I believe the other Sons of Éire would have been smiling with glee as Bell got flustered and continued to bluster on. He had only one game plan and it wasn't working and there appeared to be no Plan B.

"Now would you fight for Éire?" asked Bell, trying to provoke a reaction.

"Most decidedly! I would die for Éire tomorrow if the necessity arose," Dad said.

"But you would not fight for Britain?"

"No."

Bell then came up with a question that Dad was probably expecting and one that was designed to smear the Sons of Éire.

"But you have been in New Zealand and have enjoyed all the privileges of a British subject during the past eleven years."

"Well, if you call work a privilege," retorted my father. "I have given my best to this country. In fact, 100 per cent service, as can be proved in my record of service to New Zealand. In truth this country owes me more than I owe it."

Turning to Stilwell he continued, "What is more, this is the first time I have been before a magistrate and I can tell you I never expected that I would have to stand before a magistrate in a democratic country, such as New Zealand professes to be, to prove that I am a citizen of Éire."

I imagine both Bell and Stilwell were getting more riled by the minute with Dad's response. But my father did not stop there.

"I did not leave home with the intention of living in New Zealand all my life and what is more I don't intend to become a British subject in any British dominion while British laws are responsible for the partition of my country."

Bell again asked Dad to confirm that he objected to fighting for the British Empire and got the obvious answer of "Yes!" Bell then asked him to expand on his reasons for doing so. This question gave Dad the opportunity to go into some of the detailed reasons for objecting to fight for Britain and New Zealand. He carefully turned the question

around and said to Bell that he and other appellants would be classed as traitors in Ireland if they fought for Britain. He then had this to say: “Supposing that Éire was instrumental in partitioning New Zealand and by force of arms and foul and brutal laws domineering the New Zealand people down through the ages. From what we have seen and know of New Zealanders we are convinced that they have a better and more honourable principle than to pronounce that they would fight for Éire and betray their own country.”

That was probably not the answer Bell or Stilwell were expecting and, despite the Irish brogue, they no doubt heard it loud and clear which probably made the pair wish the sooner the appeal was over the better. After all, the media were reporting the event, and the transcript of the hearing could potentially be provided to Prime Minister Peter Fraser.

At this point my father, like the other appellants, gave his account of what he had witnessed of the Black and Tan thuggery in his village of Moycullen in 1919–21.

“I myself was in Éire during this time and it may be of interest to this court to hear of one or two incidents which took place in my own part of the country and for which the Black and Tans were responsible. I can even now see the mortal remains of John Geoghegan who had been tortured to death by the Black and Tans after being dragged from his mother’s arms to the front gate of their little garden where 25 bullets were discharged into his body by these same Black and Tan soldiers. I also saw eight Irishmen, three of whom were relations, stripped to the waist and publicly flogged by these same Black and Tan soldiers who were working in conjunction with the British forces.”

He then spoke of one of the most appalling and horrific murders committed by British Forces during the War of Independence – the murder in Galway of a Catholic priest, Fr Michael Griffin.

“I viewed the bog hole where the Rev Father Griffin’s body was disposed of after he had been tortured and shot.”

“There is one memory I hate to recall,” he continued as a silence came over the room, “and that is the thought of the brutal and inhumanely cowardly torturing of Margaret Burke, my cousin. Her hair was shorn with a sharp knife, her body bruised from kicks and rough handling and added to that she was imprisoned for nine months with hard labour because she would not tell of the whereabouts of her brother and his companions who, through fear, could not sleep in their own homes during the Black and Tan regime in Éire.” Turning to Stilwell and politely referring to him as “your honour”, Dad said that two of his friends at the hearing, Paddy Sullivan and John Clancy, both from Moycullen, could verify these statements.

In his evidence, my father chose to single out the few events that he had witnessed, but he would have been aware of other incidents in Galway that followed the arrival of the Black and Tans in 1920. In *Blood for Blood*, William Henry describes in graphic detail the horrors that the men, women and children endured under the uncontrolled reign of the Black and Tans and Auxiliaries. Young women were terrorised, and on 27 September 1920 the people of Moycullen were threatened with violence if they attempted to stop the agent of a former landlord of the village returning to that person’s farm. In another incident a young woman sitting in front of her house holding her nine-month-old baby was shot dead by a group of Black and Tans for no apparent reason. Men were regularly arrested, some shot, allegedly for trying to escape – others tied to the back of a truck and hauled along the road until they were dead. Two others had their heads blown off when gelignite was put in their mouths and the fuse was lit.

The Black and Tans’ driving force was hatred of the Irish, and they unleashed this with the support of the British Government, who at every opportunity covered up the war crimes of

these savages in uniform. It was little wonder that Dad and his colleagues saw the British army uniform as a symbol of oppression and murder of their people.

It would seem that all six had similar experiences of the violence in Ireland which they related to the appeal board, but only one of these, Maurice Aylward, was reported in the newspapers.

Responding to further questioning by Bell about whether he would fight for New Zealand if it was directly attacked, Dad said he would if an aggressive power did this, but went on to point out that, as he saw it, this war was Britain’s war and that he, as an Irishman, would not fight for it. He also stated that this was not a fair question to ask any Irishman.

He went on further to state that in the 1916 Rising no force was used against the hundreds of Englishmen living in Ireland, and reiterated that he and his fellow Irishmen would not in any way hinder New Zealand in her present war effort for Britain.

Dad’s final impassioned speech to the appeal board drew heavily on what he as a young lad in Moycullen and Galway had seen and heard

of the atrocities committed by the Black and Tans. It was a deeply fearless, patriotic and passionate oration that could have been delivered by any Irish rebel in history. I can almost visualise him now – standing tall, tense and determined, and looking Stilwell in the eye, his voice quivering with emotion: “Now, could any sane man ask and expect me to put on a British uniform and go and fight for that same country which has been quietly persecuting, shooting, publicly flogging and hanging, without trial, hundreds of our people down through the ages? And on top of that, divided my country in two parts, while this present war rages. No, your honour, I will not put on a British uniform. Nor will I fight for Britain even to the point of the bayonet, the revolver or the machine gun, and I am prepared to stand by those sentiments until death. And I can assure you that holds good for every Irishman in this appeal.”

Finally, my father turned to Stilwell and said: “If the appeal board is in any doubt as to the correctness of the foregoing statements, I can call on Mr Clancy and Mr Sullivan [Fig. 4], both here present, to substantiate my remarks.”



^ **Figure 4** Photo of Patrick (Paddy) Sullivan, unknown person, and Matthias (Matt) Burke [author Peter Burke’s father] during the 1930s. Photographer was S. P. Andrew; Peter Burke archive.

I imagine you could have heard a pin drop after that. It would have been interesting to see the reaction of Stilwell and Bell and possibly the other members of the Board, namely, Parlane and Brodie. This was fighting talk, and a direct challenge to the New Zealand authorities who seemed to be trying to be 'more British than the British'.

It would appear that my father was one of the last of the six to give evidence to the Board, but there is unfortunately no official record of what happened that morning. There is a reference to the hearing in an article in the *Portland Guardian* in Australia, which states that John James Moriarty related his account in which he said his group had sought an opportunity to put their special case to the New Zealand Government but this was ignored. He also claimed that he asked to leave New Zealand in 1940 but was refused permission to do so.

The coverage of the Sons of Éire appeal in the *Evening Post* on the day of the hearing would suggest that Maurice Leo Aylward was the first to take the stand, as he was the only one of the group included in the report that appeared on page 10 [see Fig. 2]. It was one of the most prominent articles on a page devoted to war news. There was a major piece on the air struggle in Europe and petrol rationing in New Zealand; an article reporting that 400 American technicians had arrived in Northern Ireland as part of the 'lend-lease' agreement and were being paid £12 per week; and an account of Prime Minister Peter Fraser's visit to Edinburgh in his native Scotland where he met twelve New Zealanders and also thanked workers at a local shipyard who were building a ship for New Zealand.

While Dad's evidence was detailed and

compelling, it was the evidence of Maurice Leo Aylward, from Kilkenny, which made the headlines, both in New Zealand and overseas. Like my father, Aylward had the same key message for the appeal board:

“To ask me to wear the uniform of a British soldier is not only cruelty, but it is something against which my conscience rebels. I think the people of Ireland would disown me if I took up arms for Britain.”

Like the other five, Aylward told the appeal board he was not a conscientious objector within the meaning of the regulations, but that he considered himself a conscientious objector in the true sense of the word. He went on to outline his experiences during the War of Independence, stating that these were some of his main reasons for refusing to fight for Britain.

“I saw young men taken to their graves in the prime of their life. I saw my home broken up, my mother suffering and my eldest brother hunted in the hills of Ireland. My second brother went through life with one eye. He too had to take to the hills. The mere thought revives in my mind the most unhappy memories of my own life and I cannot in conscience take part in this war,” he said.

Aylward went on to state the view common to all six Sons of Éire that he had no attachment for Germany or any other country in Europe and that his devotion was first to Éire and after that New Zealand, where he was now residing. Like Matt Burke, he said he was prepared to do any work other than combatant

work and realised that it was necessary for New Zealand's resources to be developed.

Aylward pointed out to Stilwell that the ENA had a meeting with Peter Fraser before they were called up in which they asked to be allowed to leave New Zealand or do noncombatant service.

“We were asked to put it in writing and the Prime Minister was in sympathy with our views,” said Aylward.

“I am only concerned with the result of the interview,” retorted Stilwell.

“He (Fraser) told us to put the case in writing and he would discuss it with his colleagues. In February we wrote to the Prime Minister and asked what could be done to meet the position. He replied that the matter would receive the early and careful consideration of the government, but since then nothing has been heard,” responded Maurice Aylward.

At this point Bell and Stilwell combined, as they did with my father, to go on the offensive with a line of questioning that appeared designed to intimidate and besmirch Aylward and the Irish generally.

“If you were allowed to return to Ireland and if Ireland were attacked, you would fight for Ireland?” asked Bell.

Stilwell could not help himself and caustically interjected: “Like an Irishman, you want to choose your fight, is that it?”

The smooth talking and highly intelligent Aylward was not put off by this put-down and jokingly said: “An Irishman has always been in a fight.”

“So you are prepared to fight for Ireland?” noted Stilwell, to which Aylward replied, “Yes, it would be an honour to fight for Ireland.”

The appeal as such failed and they were given the choice of fighting for New Zealand, going to prison for the duration of the war or being deported back to Ire-

“
**An Irish-
man has
always
been in a
fight...**”

land. But due to some smart lobbying by the men with support from Prime Minister Peter Fraser they were allowed to stay but were manpowered to work on farms and in 'non war industries' and were paid the same money that the average soldier in the army was paid. The men were happy with this outcome.

Postscript by Peter Burke

One of the amazing facts revealed in the book is the discovery of the close relationship that developed between the New Zealand wartime Prime Minister, Peter Fraser, and [Irish Prime Minister, or *Taoiseach*] Éamon de Valera [Fig. 5].

The pair first met in Dublin in 1935 and then in 1941 at the height of WWII when Peter Fraser, who was in England for a meeting with [British Prime Minister] Winston Churchill, made a special trip to Dublin to spend five days with de Valera. They met again in May 1948 when de Valera visited New Zealand and in December that year when Peter Fraser received an Honorary Doctorate in Laws from the National University of Ireland of which Éamon de Valera was Chancellor at the time.

As well as telling the story about the Irishmen's struggle to stay in New Zealand and not join the Kings army, the book shows the strong friendly relationship that has existed between the two nations over more than 80 years. These two small nations have always had much in common – be they economic, social or cultural ties.

The book is available in all leading bookshops in Ireland, including on-line at Kenny's Bookshop in Galway City. In New Zealand the book is available through the Cuba Press and all bookshops.

For further information contact Peter Burke

+64 -21 2242184

or send an e-mail to:

peterj@true-to-ireland.com

or visit the website

www.true-to-ireland.com.



> **Figure 5** Peter Fraser (24th Prime Minister of New Zealand, right) greeting both Éamon de Valera (Ireland's Prime Minister, left) and Frank Aiken (Ireland's Deputy Prime Minister, centre) at the New Zealand Parliament in May 1948. Image credit: Alexander Turnbull Library, Wellington, F-16079 1/4.



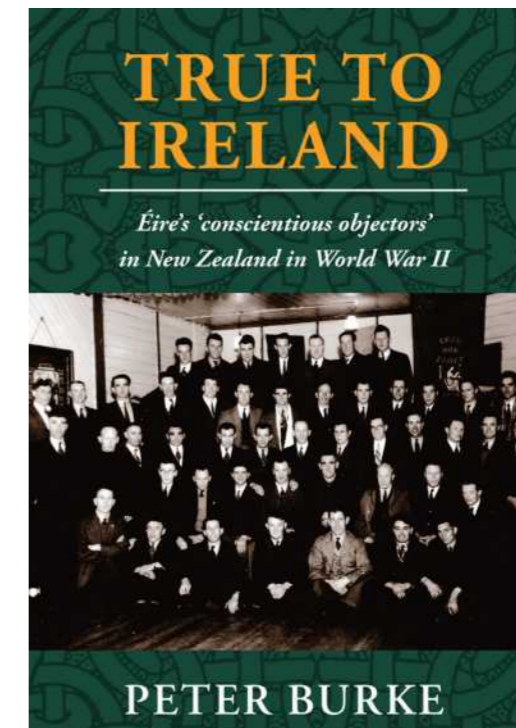
> **Figure 6** The Irish turnout at St Francis Hall in Wellington (New Zealand) to welcome Ireland's Prime Minister, Éamon de Valera, in May 1948. Matt Burke, the author's father, was present. Photo by Dan Kelly.

Book Launch PhotoEssay

2019 Book Launch at Moycullen (County Galway) and Trinity College Dublin (County Dublin) of Peter Burke's book *True to Ireland*

Text by Patrick Roycroft;

Photos supplied by Peter Burke & Clare Warren



Introduction

Producing a scholarly book. It's rarely easy. After what can be years of research and analysis, a year or more organizing the data and writing the final manuscript, discussions and compromises with the publisher, and the printer finally producing the finished book, an author can justifiably bask in the glow of the long-awaited launch. Every author enjoys this moment, and it can be made all the more special if scholars and dignitaries attend and endorse your work. Peter Burke, the author of *True to Ireland*, had many. And Peter also had the President of Ireland, Michael D. Higgins, write the Forward.

To give readers an insight into the final launch phase – and encourage some readers to embark on the immensely satisfying process of writing a book – below are some moments captured from Peter's own book launches, one of which took place in Galway and one in Trinity

College Dublin [this latter as part of a joint book launch on 11 September 2019 with Rory Sweetman's *Defending Trinity College Dublin, Easter 1916* – see excerpt from Rory's book in the Autumn 2019 issue of *Irish Lives Remembered*]. The book launch is a time to be with colleagues, friends and relatives to reflect and to celebrate.

Note to all genealogists and family historians. Peter has the following note on his dedications page: "To my mother Mary Burke (née Warren), for carefully keeping so much family history and memorabilia that made the writing of this book possible." A valuable lesson for us all: **keep the family memorabilia!**

I warmly thank Dr. Rory Sweetman, his own publisher Four Courts Press, and archival researcher Geraldene O'Reilly (who did research for both Rory and Peter's books) for inviting me to attend the Dublin launch of Peter Burke's book.



^ **Figure 1** Photo of author Peter Burke with select dignitaries taken just before the launch in Moycullen (County Galway) in September 2019. Left to right: Brad Burgess (New Zealand Ambassador to Ireland), author Peter Burke, Irish Minister Ciarán Cannon (Fine Gael party), Peter Ryan (Irish Ambassador to New Zealand). Photo supplied by Peter Burke.



> **Figure 2** The four key people involved in the production of the book. From left to right: Irish family historian Fr Eamon Aylward; editor Lynette Wharfe; author Peter Burke; researcher Geraldene O'Reilly. At the Moycullen (County Galway) launch. Photo supplied by Peter Burke.



^ **Figure 3** The strong New Zealand contingent who came to the launch in Moycullen. *Back Row* (left to right): Rose Carr, Clare Warren (Peter's cousin), Ron Sanson, Geraldene O'Reilly, Tom Hayes, Peter Ryan (New Zealand Ambassador to Ireland), Dr Rory Sweetman; *Front row* (left to right): Cathy Strong, Lynette Wharf, Peter Burke (centre), Elizabeth Carr, Brad Burgess (Irish Ambassador to New Zealand), Jane Quinn. At the Moycullen launch. Photo supplied by Peter Burke.



< **Figure 4** Peter Burke with his cousins Anne Kelly (left) and Marian O'Connor (right). At the Moycullen launch. Photo supplied by Peter Burke.



^ **Figure 5** The author Peter Burke very happy to raise a glass of champagne and celebrate the launch of his book, *True to Ireland*. At the Moycullen launch. Photo supplied by Peter Burke.



^ **Figure 6** The author Peter Burke and Dr Jeff Kildea (Adjunct Professor of Irish Studies, University of New South Wales, Australia) at Peter Burke and Rory Sweetman's joint book launch in Trinity College Dublin, 11 September 2019. Photo: Clare Warren.



> **Figure 7** Patrick Roycroft (Editor of *Irish Lives Remembered*) and archival researcher Geraldene O'Reilly at Peter Burke and Rory Sweetman's joint book launch in Trinity College Dublin, 11 September 2019. Photo: Clare Warren.

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-

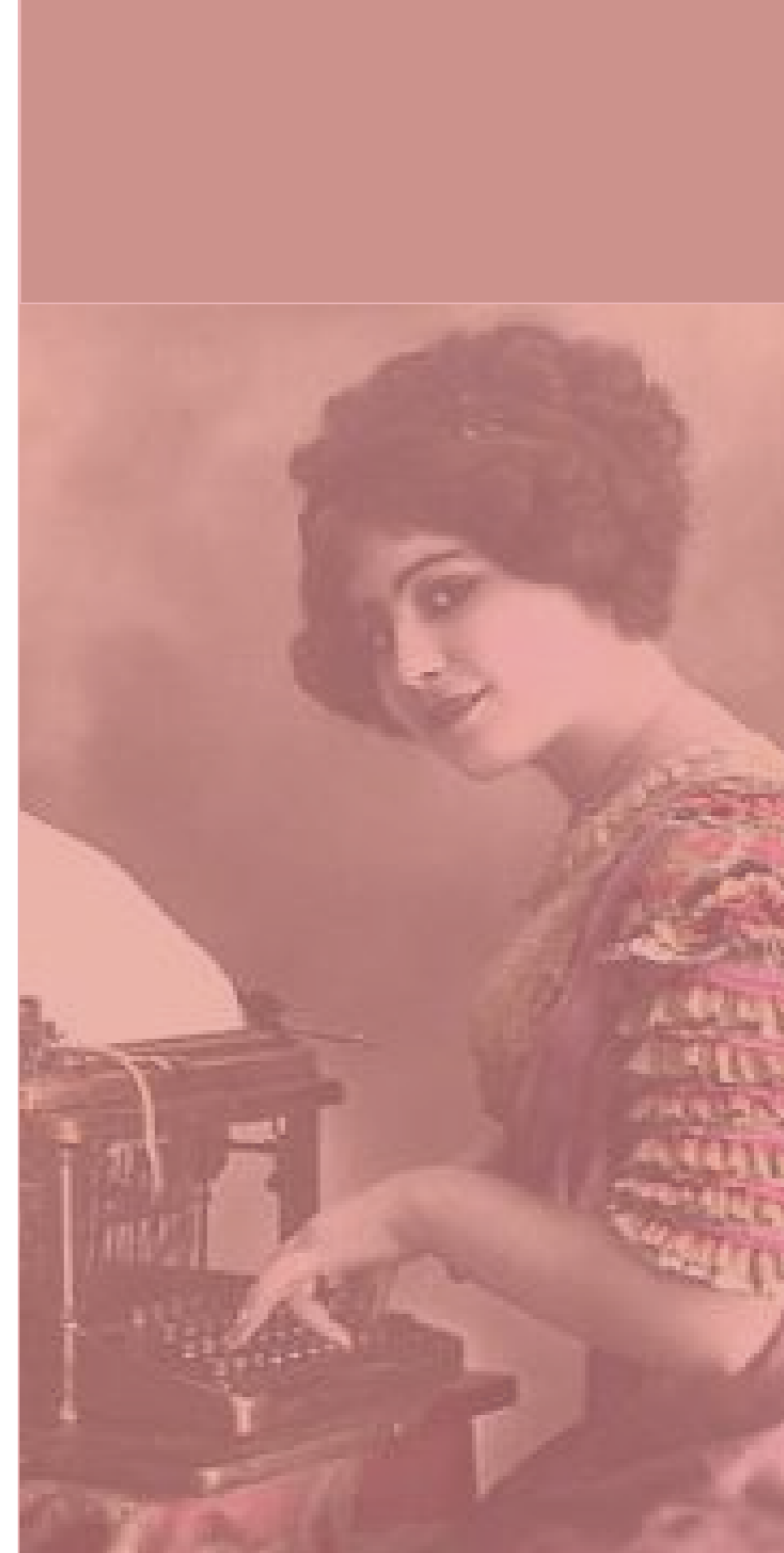
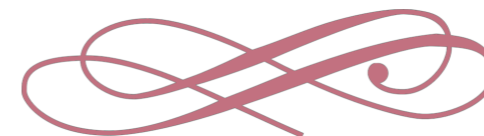
ventions for sources e.g. book titles are in italics, conference titles are in quotes, etc [see authoritative style guides, such as the *Chicago Manual of Style*, for more detail].

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!**





Explore your family history at the National Library of Ireland

Our free Genealogy Advisory Service is an ideal starting point for those beginning to trace their family tree, as well as more experienced researchers. No appointment necessary.

Opening hours:

Mon - Wed: 9.30am - 5pm

Thurs - Fri: 9.30am - 4.45pm

Sat: 9.30am - 12.45pm (June - September)

Can't visit in person?

Email: genealogy@nli.ie or phone +353 1 6030 256

Consult our collections at catalogue.nli.ie

Visit our Catholic parish registers website at registers.nli.ie



*Leabharlann
Náisiúnta
na hÉireann*

National Library
of Ireland

Find out more at www.nli.ie

Follow us on

