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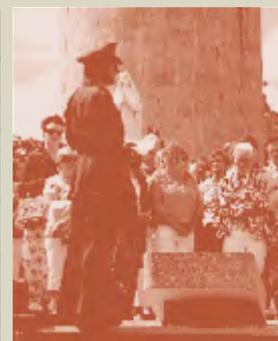
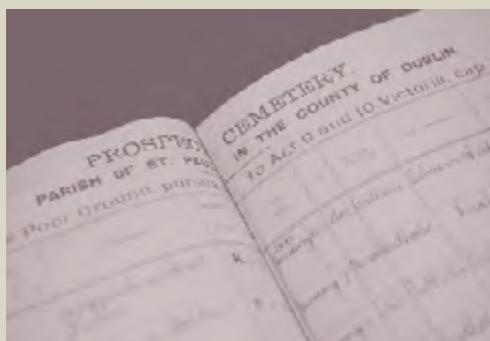
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Issue No 3 2016 ISSN 0791-6329

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A few words from the editor



Welcome to our autumn issue. As the evenings draw in, and the summer sun has long since gone, we can find the silver lining of the season in the form of many exciting genealogy and family history courses and conferences that start to buzz their way into the autumn months. Among those is Sean Murphy's course at the National Library which starts in October, (see page 7). The ever popular Back To Our Past Show which also features an international DNA Conference on Genetic Genealogy will be held in the RDS, Ballsbridge, Dublin, 21 – 23 October (page 12) and the Diaspora of the Wild Atlantic Way Conference (page 19) to name but a few. An added bonus of attending these shows and conferences is that they motivate the wheels to start gently turning on the family history wagon as we set off once again on our research journey after our summer siesta.

When journeying through Irish family history research, it is important to note that rural Ireland is divided into units of townlands of various sizes, each known by a different name. Families bearing the same surname and not always related may have lived in the same townland for generations. When searching the indexes of Civil Registration, it is important to know the Registration/Poor Law Union/ District for a townland. Use the search form at www.thecore.com/seanruad to obtain this information. Parish records, pre-1864, are often a stumbling block. Frequently, at baptisms, the priest did not always include the mother's maiden name or even an address and for some areas, parish records do not exist at all for the early 1800s. Through my research, I recently found parents where five of their children baptised in the same parish were given a different townland in each case as their home address. Perhaps the priest officiating at the baptism made a guess when writing in the address, as just one field can separate a townland, but what a nightmare for any researcher!

Please continue to send in your family history queries to us for inclusion in 'A Question Of Genealogy' where Nicola Morris will give you some wonderful advice and pointers for helping you to keep moving forward with your research. Keep your letters and emails coming to us at editor@irishrootsmagazine.com as many generous readers have reached out to help others with their research often with a satisfactory result. We hope you don't hit too many bumps in the road this autumn but if you do – get in touch and we will do our very best to help you. In the meantime happy travelling!

Maureen



'Saint Martin's, Shop', Main Street, Knock, Co. Mayo which features in a new Irish documentary 'Strange Occurrences in a Small Irish Village' from Underground Films, p21.

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Printed by

Boylan Print Group, Co. Louth, Ireland.

International Distribution-

Pineapple Media Ltd, Hampshire, UK.

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NEWS

Online Launch Of The List Of Church Of Ireland Parish Registers

At a reception in St Audoen's parish church, Dublin, on Wednesday, 3rd August 2016, the Director of the National Archives, John McDonough, launched The List of Church of Ireland Parish Registers: an online colour-coded resource featuring live links to other relevant online resources.

The list accounts for all Church of Ireland parochial registers of baptism, marriage and burial – noting what survives, the dates covered, and where they are located. Where registers were destroyed in the burning of the Public Record Office of Ireland (PROI) during the Irish Civil War in 1922, the list records details about abstracts, transcripts and where they are held.

The original list was the work of Margaret Griffith, Deputy Keeper at PROI, who in the 1950s used extant parochial returns (dating from the 1870s) to compile a hand list of Church of Ireland parish registers known to exist in 1922. In the ensuing decades the list was heavily annotated by PROI staff with notes about abstracts, transcripts and locations of microfilms. Latterly, from 1984 onwards, when the RCB Library was designated as the official place of deposit for Church of Ireland registers in the Republic of Ireland, the updating of the list was carried out by Library staff in conjunction with the National Archives and the Public Records Office of Northern Ireland.

The new online version of the list interpolates all previous work into an accessible, colour-coded resource. Additionally, it now includes live links to other websites holding indexes, transcripts and scanned images of parish registers. Ultimately the list will further link to the RCB Library's detailed in-house hand lists of the collections of parochial records – including the registers but also the wide variety of other records such as vestry minute books, preachers' books, accounts and magazines.

In producing this new resource, the RCB Library has collaborated with the Irish Genealogical Research Society (IGRS) as a project to celebrate the latter's 80th anniversary. Widely known for her online genealogy blog, Irish Genealogy News, Claire Santry, a Fellow of the IGRS, painstakingly reworked the list to create a one-stop search tool that links easily to online information.



At the launch in St Audoen's Church, Dublin, (left to right) Steven Smyrl, Chairman, the Irish Genealogical Research Society, John McDonough, Director of the National Archives of Ireland and Dr Susan Hood, Librarian and Archivist, RCB Library.

IGRS Chairman Steven Smyrl said "Parish registers are a vital tool to genealogists and the loss of so many in 1922 has been an ever-present handicap. This new online resource, highlighting the existence of so many surviving registers, along with abstracts and copies of those that do not, will prove invaluable. Its launch is a terrific way to mark the IGRS' 80th anniversary."

The list can be viewed at:- <http://bit.ly/2aUKwK4> or visit <http://ireland.anglican.org>.

National Famine Commemoration

The Minister for Arts, Heritage and the Gaeltacht and Chair of the National Famine Commemoration Committee, Heather Humphreys TD, announced recently that this year's National Famine Commemoration will take place on Sunday, 11th September at Glasnevin Cemetery in Dublin.

The State commemoration at Glasnevin will be enriched by the participation of the local community and local schools. The ceremony will involve National flag and military honours before culminating in a solemn wreath-laying. Minister Humphreys said: "This will be the 9th consecutive year in which the National Famine Commemoration has taken place and each commemoration has afforded us an excellent opportunity to pay tribute to the memory of those of our forebears who perished, emigrated and suffered during the Famine, which had such a profound impact on the island of Ireland.

"I am particularly pleased that the

ceremony will take place in Glasnevin Cemetery, the resting place of so many of our national heroes, during this most important of centenary years. Glasnevin has been the location for a number of very respectful commemoration ceremonies throughout 2016, and I have no doubt it will serve as a fitting location for this year's famine commemoration.

The Lord Mayor's Certificate In Oral History Course

The Lord Mayor's Certificate in Oral History will be offered at Dublin City Library and Archive, 138-144 Pearse Street, Dublin 2 on Monday evenings from September 2016 until April 2017. The course consists of 70 hours part time and the course will equip participants with skills in the preparation and conduct of oral history projects, including best practice in the collection and archiving of oral history interviews.

The closing date for course applications is 5.00 p.m. on Friday 16 September 2016.

Dublin City Council also offers two Bursaries for candidates taking the Lord Mayor's Certificate in Oral History, and closing date for bursary applications is 5.00 p.m. on Friday 9 September 2016.

Full details of bursary and course application can be downloaded online at <http://www.dublincity.ie/story/certificate-oral-history> or email cityarchives@dublincity with details of your postal address to request print versions.



here's a wonderfully informative observation made in Alexander McCall Smith's novel *The Careful Use of Compliments*, which is one in Smith's series about the Scottish philosopher and philanthropist, Isabel Dalhousie. Dalhousie ponders on how in a small country like Scotland it doesn't take long, when one meets another for the first time, to begin working out places you both know, people who you might both be connected to, friends you might have in common, or even both be related to.

Dalhousie's insight sprang to mind when I was recently at a family wedding in Roscrea, Co. Tipperary. It seems that this trait is just as equally - if not perhaps more so - applicable to Ireland. Small populations allow for easier connections to be made, relationships discovered, through work, sport, church, leisure and of course through blood lines and the "in-laws". It happens in Ireland because it has a small population, comprising only a handful of large urban areas surrounded by innumerable small towns and villages. Put another way, Irish people still know who their neighbours are and know the connections to their more remote relatives.

With so many Irish overseas, these connections are all the more important, even to those who are several generations removed from Ireland. One might think that the Irish in North America would be lost among the multitude, but far from it! And the cause appears to be our old friend, chain migration. People tend to follow the same beaten track taken by those who went before them and often for generations. For instance, you can bet your bottom dollar that a parish where the young folk currently head out to Boston has been doing the same for many decades. Nephews followed uncles and nieces followed aunts, who in turn were followed to the exact same place a generation later.

It's part of Irish folklore now that people from specific Irish parishes tended to migrate to one particular place in North America, and nearly always only that one place. The earliest might have arrived there over 150 years ago, establishing a link between the two places that would endure for successive generations. These towns across the US and Canada almost become little colonies or outposts of the Irish town or village that whole swathes of the population are connected to. Some places even formed their own social clubs, and not just in small towns. For instance, in New York there have been county organisations since the later 1840s.

These clubs served as social outlets, focusing on the links to Ireland that the members shared, as often as not familial

as well as geographical. For many, the members often acted as their extended family in the US and provided a social group or community from which to find a husband or wife. Many of these societies have records which can be invaluable in identifying exactly where one's ancestors came from in Ireland. In smaller towns the local Irish society might not have any indication in its name that most members hailed from a particular locality or county in Ireland, but make enquiries if it still operates and, if not, track down where the records are now held.

What these North American Irish neighbourhoods often have to this day, in common with those they were linked to in Ireland, is their sense of being a tight community, where people know not only each other, but what they work at, who their relatives are, who they married and the names of their children and who they married too; where people had come from and where they had gone to; when they had died, where they were buried and even who came to the funeral!

A really useful source that demonstrates chain migration are the notices posted in the *Boston Pilot*, by folk who were seeking news about relatives they had lost touch with. These notices usually indicated where the person originated from, and where they first moved to in the US. A database comprising all the notices published from 1831 to 1920 can be searched at Ancestry.com, by both name and, more importantly, by place of origin.

And what of that family wedding in Roscrea I mentioned? Well, I discovered that the Church of Ireland Rector who co-celebrated the marriage is a friend of the Presbyterian minister of the congregation I attend in Dublin; that the other cleric involved in the ceremony was my partner's friend since school days; that my partner's nephew's girlfriend is a distant relative of another of his school friends; that the wife of one of the guests is a long-time friend of one of my dining-out buddies; and that one of the band members which played at the reception is the brother of another friend whose wedding we will have attended by the time you are reading this. I wonder what I'll have discovered from that event!

Steven Smyrl is immediate past President of Accredited Genealogists Ireland.
www.accreditedgenealogists.ie and chairman of the Irish Genealogical Research Society
www.irishancestors.ie

1916



Michael O'Hanrahan and Roger Casement



John MacBride and Michael Mallin

Sean Murphy concludes his series of articles dealing with the family histories and careers of leaders of the 1916 Rising

John MacBride was born on 7 May 1868 in Westport, County Mayo, the youngest of five children of Patrick MacBride from County Antrim and Honoria Gill. Honoria came from a strongly nationalist family and supported her children after her husband's death by running a shop in Westport. John MacBride was educated by the Christian Brothers in Westport and also at St Malachy's College, Belfast.

For a time MacBride worked in Dublin and joined the IRB as a young man. Having emigrated to South Africa he and other Irish republicans formed an Irish Brigade to fight with the Boers against the British in 1900. After the defeat of the Boers, MacBride travelled to Paris, where he met Maud Gonne and married her in 1903. The couple had a son Seán in 1904 and Maud also had a daughter, Iseult, from an earlier relationship. The marriage was not a success and MacBride and Gonne separated in 1906.

MacBride returned to Dublin and although politically marginalised, during the 1916 Rising he served with MacDonagh's garrison in Jacob's Biscuit Factory. No doubt a marked man because of his South African record, MacBride was court martialled on 4 May 1916 and executed at Kilmainham Jail on 5 May, facing death bravely. Maude Gonne, best known as W B Yeats's muse, continued to support the republican cause and died in 1953, while Seán MacBride became a politician and internationally respected lawyer and human rights advocate, dying in 1988.

Michael Mallin was born on 1 December 1874 on Ward's Hill in Dublin's Liberties, his parents being John Mallin and Sarah Dowling. Despite his mother's disapproval, Michael Mallin enlisted as a drummer boy in the Royal Scots Fusiliers at the age of 14.

There is evidence that Mallin became radicalised during his military service, at one point writing that 'the British Army is a hell on earth'. After 13 years' service Mallin left the army and returned to Dublin where he secured work as a silk-weaver in the Liberties. He married Agnes Hickey in Chapelizod in 1903 and the couple had five children.

Becoming involved in trade union activity, Mallin was an associate of James Connolly and joined the Irish Citizen Army in 1913, of which he was appointed chief of staff in 1914. Mallin was in command of the ICA garrison at Stephen's Green and the Royal College of Surgeons during the Easter Rising, his second in command being Countess Markievicz.

After the surrender Mallin was tried by court martial on 4 May 1916 and executed in Kilmainham Jail on 8 May. While he eventually faced the firing squad bravely, there is evidence that Mallin was the least prepared of the 1916 leaders to face death, denying during his trial that he had played a prominent role in the rebellion. In human terms, it should be remembered that Mallin's wife Agnes was pregnant at the time of his death.

Michael O'Hanrahan was born on 16 January 1877 in New Ross, County Wexford, one of nine children of Richard O'Hanrahan, a corkcutter and member of the IRB, and Mary Williams. The family having moved to the town of Carlow, Michael was educated at the local Christian Brothers' School and Carlow College Academy.

Having worked for a time in his father's cork business, O'Hanrahan moved to Dublin where he was active in the Gaelic League and worked as a proofreader at the League's publishers. O'Hanrahan was also an author, producing in 1904 a novel, *A Swordsman of the Brigade*. He joined Sinn Féin and the IRB and was one of the founding members of the Irish Volunteers in 1913. O'Hanrahan served with MacDonagh's garrison in Jacob's Biscuit Factory during the 1916 Rising.

O'Hanrahan was court martialled on 3 May 1916, and while his brother Henry had his death sentence commuted, Michael was executed at Kilmainham Jail on 4 May. At his trial O'Hanrahan stated that he was a 'soldier of the Republican Army', while General Maxwell confirmed his death sentence on the grounds that he had been 'one of the most active members' of the Volunteers. Michael O'Hanrahan was unmarried. Something of the toll on families involved in the national cause is seen in his sister Eily's application for a military service pension in 1937, in which she declared, 'I am depending on the pension to keep a roof over our heads'.