

## Chapter 17 - Our People of County Wexford

**Introduction:** One of the pivotal events in discovering our County Wexford connection was a visit by some of my father's Canada cousins to his home. One of his cousins, Patrick McLane had a picture of the graves of our great grandparents John and Elizabeth McLane taken at a cemetery in Marshfield, Wisconsin. I learned from him that Elizabeth's maiden name was Murphy. Then as I started my research into our family history I visited the LDS church in my neighborhood that operated a local Family History Center. There I was introduced to something called the Ancestral File Index (AFI). This was back in the days before a lot of genealogy information became accessible on-line. The AFI was only available at LDS Family History Centers. It was a set of disk cassettes that worked with their computers. I used Elizabeth Murphy's name and her year of birth to see if there was anything on her and her Murphy family. There was indeed an entry for her with her Ancestral File Number AFN of L118-QN. Her entry was tied to her father's name Miles Murphy and her mother's name Bridget O'Farrell. Then her grand parents were Andrew Murphy and Elizabeth McMahon and they were identified as being born in County Wexford.

The AFI at the time was an initial effort made by the Genealogical Society of Utah to begin the building of an interconnected family tree. Both LDS members and others were invited to submit their researched family trees to the index to help others find their family trees. In those days, to get further information you needed to make hard-mail contact with the person who submitted the family tree information. Their contact information was appended to the family tree submission. In this case it turned out to be a Foster Murphy of Tyler, TX. I discovered that Foster and I are second cousins, once removed. Foster was not an LDS member but was a person who did some research on his Murphy ancestors. He basically shared with me everything he had learned about our shared ancestors. It was his information that led me to the Irish community of Frampton, Quebec and ultimately to County Wexford. I was fortunate to correspond with him. He passed in January 2019 at the age of 96. So thanks to Foster I had confirmed that yes indeed we were Irish, but rather we were Irish-Canadian and not Irish-American.

Using Foster's information as the foundation of my research, I began examining books and microfilms at the Family History Library in Salt Lake City, UT. Long story short, I began to unravel a fascinating story that would lead to about 14 ancestors that were all born in County Wexford and their families inter-married in Frampton, Quebec. The story that I discovered was a saga that started in County Wexford with hardship, rebellion, and exile and would culminate in the founding and establishment of an Irish community in Quebec.

**Travel to Wexford:** During the beginning of my research, I began to have a dream of someday going to Ireland and specifically to visit County Wexford. But I wanted to know so much more before I went. It didn't take long before I was able to extend our Murphy family tree another generation beyond what Foster had discovered. I determined that Andrew Murphy's parents were

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Miles Murphy and Marguerite Nowlan and they had been in Quebec much earlier than I thought and I wondered what exactly caused them to emigrate to Quebec.

Prior to ever going to Ireland, I ended up taking some research trips to Frampton, Quebec. I visited Frampton three times and I will share about that in the following chapter. But another research trip involved going to the Allen County Library in Fort Wayne, Indiana. I had learned that library had acquired microfilms of some records called the “Rebellion Papers.” Those records were those that were taken during the aftermath of the Irish Rebellion of 1798 which sort of had it’s epicenter in County Wexford. In these records I found a list of prisoners who were in the Kilmainham Jail in Dublin in the year 1800. On that list was the name of Miles Murphy!

I made my first trip to Ireland in 2010. I first stayed for three days in Dublin as I wanted to look through records that were available in books and microfilms at the National Library of Ireland. I had a room at an older hotel across the street from the library. The hotel had a pub attached called the Blarney Inn that served Irish food and had live Irish music nightly (how did I get so lucky). I had some great success at the Library. One of my important finds was the 1819 baptism record for my Great Great Grandmother Anastasia O’Connor. She was born in the Catholic parish of Kilmuckridge in what was once known as Killincooly in County Wexford.

After my days in Dublin, I then rode the train south to County Wexford. I stayed at a “bed & breakfast” inn in Wexford Town. I spent a couple of days looking through sources at the Wexford County library and I also went to the County Archives. One of the items I wanted to examine at the library were microfilms of the old Wexford newspapers. But they told me that they had recently transferred those microfilms to the National Library of Ireland. If only I had known that while I was at the National Library. Unfortunately I couldn’t examine them when I returned to Dublin because I returned on a Sunday when the library was closed and my flight left for home the following day. But I did make an important discovery at the County Archives. The archivist thought I might just be wasting my time as she doubted I would find anything of importance. But after giving her the name of some of my ancestors names and places, she returned with an old document advertising the sale of some townland estates. Among the listings was the Townland of Ballinamona which was in the southeast corner of the Parish of Kilmuckridge. Among the assets listed in the townland was:

Dwelling house and land in the occupation of Matthew Connor (O’Connor), on lease, dated 18<sup>th</sup> October, 1817 for the life of Matthew Connor or twenty-one years from 29<sup>th</sup> September, 1817.

This Matthew O’Connor just happened to be my 3<sup>rd</sup> great grandfather who was the father of the above Anastasia O’Connor (b. 1819).

I then had a couple of days to explore the land of my ancestors. I first went to the Townland of Ballinamona and saw where Matthew O’Connor had his farm. It was on a large bluff that overlooked the Irish Sea. Then I visited the Townland of Ballyboy Beg where my Doran ancestors were from. Then I went through the small town of Oulart where my ancestors had gone to the old parish church that once stood there.

Then there was a narrow gravel road next to the current parish church that climbed to the top of Oulart Hill. Oulart Hill was the site of a battle in the 1798 Rebellion where the Irish had

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defeated the British Forces. There was a simple stone marking with the numbers “1798,” so I knew I was in the right place. At the time of my visit, it seemed like it wasn’t all that popular of a place and the interpretation of what occurred there was not substantial. However, I did find an exhibit that made reference to how some of the surrounding forest land had been set aside as a memorial. A narrative posted there said:

Four woods dedicated to those countries commemorate the intellectual impact of the United States and France on 18<sup>th</sup> century Ireland and the refuge given by them and by Canada and Australia to the men and women transported after 1798. The name Oulart comes from the Irish work “abhallghort” meaning orchard.

My ancestors were among those who had been “given refuge” by Canada.

I then wrapped around to the west side of Oulart Hill where I visited the Townland of Tiknock where Miles Murphy had lived. This townland was at the base of Oulart Hill. Then I was off to the Fr. John Murphy Center. Fr. John Murphy was the leader of the 1798 Rebellion in County Wexford. The Fr. John Murphy Center is the restored village of Boolavogue where Fr. Murphy was the parish priest. I finished my day by touring through the 1798 Rebellion Museum and Visitor Center in the ancient city of Enniscorthy.

On the following day, I drove to the town of New Ross. What was of interest to me there was a replica ship called the *Dunbrody*. The *Dunbrody* was an Irish emigrant ship and the actual *Dunbrody* had been built in Quebec. So my purpose was two fold: (1) As one of my ancestors, Andrew Murphy, had been a ship carpenter in Quebec, I wanted to see a replica of his work; and (2) I wanted to see what an Irish emigrant ship replica was like. The added bonus, was that this replica had been built and placed here in honor of President John F. Kennedy. The original *Dunbrody* was the ship that carried his Irish ancestors to America. On board the *Dunbrody* were interpreters dressed in period costume that told the story of Irish emigration to North America.

On the way back to Wexford Town I took the opportunity to tour the Irish National Heritage Park on the outskirts of Wexford Town. It had a number of replica villages with an interpretive trail that told the story of Wexford’s original inhabitants. I finished this day by attending mass at the Church of the Assumption that was built in 1858. It dawned on me as I sat in the back and viewed the full church that somewhere in this building is at least a few people who probably share my DNA!

The next day it was back to Dublin. I went that afternoon on the tour of the Kilmainham Jail where Miles Murphy was held prisoner. The cells where he and the other 1798 Rebellion prisoners were held are still there after over 200 years. This is also the same jail where a number of Irish dissidents had been imprisoned and/or executed for the “Easter Rising of 1916.” On the way back to the Blarney Inn, I took the tour of the Guinness factory and enjoyed one of many pints of that fine brew. They say that a pint of Guinness tastes best when in Ireland. Then I had another pint and an Irish dinner before departing for home the following day. I now had a taste of what being Irish is all about in terms of history and culture.

## History of Wexford

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Frampton Township, Quebec was generally settled by the Irish from County Wexford and subsequent chain migration. Although my research has determined that at least 25% came from County Wexford, the actual percentage is probably much higher. There also seems to be a commonality of many of the Frampton Irish having a connection to the Irish Rebellion of 1798.

County Wexford is a county located in the south-east of the Republic of Ireland, in the province of Leinster. It takes its name from the principal town, Wexford, named “Waesfjord” by the Vikings – meaning “inlet (fjord) of the mud-flats” in the Old Norse language. In pre-Norman times it was part of the Kingdom of Uí Cheinnselaig, with its capital at Ferns.

Evidence of early human habitation of County Wexford is widespread. Ireland was inhabited sometime shortly after the ending of the last Ice Age, approximately 10,000 to 8000 B.C. Conservative estimates place the arrival of the first humans in County Wexford as occurring between 5000 to 3000 B.C., referred to as the Mesolithic period in Ireland, though they may have arrived slightly earlier. Its proximity to Britain and Europe means that County Wexford was probably one of the earliest areas of Ireland to be inhabited by humans. Evidence of this period is scarce, and much remains to be discovered through archaeology and research.

Evidence of the Bronze Age period is far more widespread – an early Bronze Age axehead was found at Bree and a gold disc at Kilmuckridge. The remains of numerous raths are scattered throughout rural County Wexford. An ogham stone was found on the Hook Peninsula in the 19<sup>th</sup> century. Ogham stones have also been found elsewhere in the county. Pre-Christian Ireland worshiped a variety of deities, including the sun. Druidism survived in Ireland much longer than Britain and Gaul, as Ireland was never conquered by the Romans.

On Ptolemy's mid- 2<sup>nd</sup> century 'Map' of Ireland – dating from 150 A.D. – Carnsore point appears as Hieron, the Sacred Cape, the river Barrow as the Birgos (or Birgus), most of the area of County Wexford is shown as inhabited by a tribe called the Brigantes, and a tribe called the Coriondi (or Koriondoi) are shown as occupying north County Wexford. The Roman historian Tacitus in his Life of Agricola, states that the Brigantes tribe was the most populous tribe in Britain in the mid-1<sup>st</sup> century A.D., who then occupied almost all of northern England. Nevertheless, the Irish and English Brigantes tribes may or may not be related – as unconnected Celtic names were often similar. Tacitus also states, referring to 82 A.D., that many of Ireland's "approaches and harbors have become better known from merchants who trade there." This almost certainly means that Roman traders from Britain were trading in some of County Wexford's ports at that time.

The Uí Cheinnselaig are believed to have arrived in southern Leinster (from the west, probably through the Pass of Gowran, from Ossory) in the 5<sup>th</sup> century, first establishing themselves in County Carlow and then some time afterwards gaining a foothold in County Wexford. Prior to their arrival the Uí Bairrche are believed to have been the dominant tribe in the region. By the mid-8<sup>th</sup> century the Uí Cheinnselaig had established their main base at Ferns.

The name Uí Cheinnselaig derives from Énna Cennsalach (in English, Enna Kinsella), King of Leinster in the early 5<sup>th</sup> century, of whom the tribe were descendants. Énna Cennsalach claimed descent from Cathair Mór, said to have been High King of Ireland in the 2<sup>nd</sup> century A.D., and historically this seems fairly plausible. Cathair Mór was said to have descended from Labhraidh Loingseach. A famous early King of Uí Cheinnselaig was Brandub mac Echach, who

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defeated the High King of Ireland at the battle of Dún Bolg in 598, thereby halting Uí Néill expansion into Leinster.

In 900, the area forming the Kingdom of Uí Cheinnselaig was slightly larger than the modern County Wexford. Common Irish surnames with their origin in the county include Kinsella, Cosgrave, Murphy and Larkin.

The county was one of the earliest areas of Ireland to be Christianized, under Palladius (who preceded Saint Patrick) in the early 5<sup>th</sup> century. Prosper of Aquitaine in his Chronicle states that Palladius was sent to the Irish "believing in Christ" as their first bishop in 431. This means there were some Christians in Ireland already – before the arrival of Palladius. Ibar and Kierán are often mentioned as possible predecessors of Palladius.

Early churches and monasteries were located at Begerin (formerly an island in Wexford harbor before its reclamation), Taghmon, Adamstown, Camross, Ardlathran, Ferns, Templeshanno, New Ross, Clonmore, Templeshannon, Donaghmore, St. Kearns, and on the Hook Peninsula. Early missionaries included Ibar, Aidan (Maodhóg or Mogue), Fintan (or Munna, or Munnu), Senan, Abban, Evin, Kierán, and Dubhan.

Aidan (Maodhóg or Mogue) was the first Bishop of the Diocese of Ferns. The Diocese of Ferns was created in 598, the same year that Aidan was consecrated Bishop.

From 819 onwards, the Vikings plundered many Christian sites in the county and Wexford town became a Viking settlement. The first recorded raid by the Vikings in County Wexford occurred in 819, when Begerin and Camhain's Oak Island in Wexford Harbor were plundered by them. In 835 Ferns was plundered and in 839 it was burned by them.

In 852, the Norwegians rallied, and a new warlord arrived to take command over them. This was "Olaf the White Ingjaldsson," (our 28<sup>th</sup> great grandfather in the Ancient Icelandic Pedigree) as he is known in Icelandic history. He was a man of royal descent and in the following year (853) he and his countryman Ivar assumed joint kingship over the foreigners in Ireland and set up their capital at Dublin. From there the Norwegians gradually gained ground and established vassal states and a string of trading posts and stations for their fleets along the coast. Many of the settlements bear Scandinavian names from fjords, Strangford and Carlingford, in the north and Wexford and Waterford in the south, for example.

At least as early as 888, the Vikings had established a settlement of some sort at Wexford, and they fought a battle that year in which they were defeated. In 917 Ferns and Taghmon were plundered by them. In 919 Ferns was again burned by them. In 919 "the foreigners of Loch Garman" are again mentioned, and again in 1088.

There had been a settlement named Loch Garman at Wexford town prior to their arrival and the Vikings' new settlement was initially a separate one. Initially it would have been a Longphort, over time becoming more permanent – and was called Waesfjord. Eventually the two settlements became one. The name Waesfjord became Wexford, and gave its name to the town. There are many Norse placenames in the county – for example, Saltee islands and Selskar.

A later Viking King of Dublin was Sigtrygg "Silkbeard" Olafsson (our 27<sup>th</sup> Great Grandfather in the Ancient Scottish Pedigree) went to Orkney to seek the assistance of the Earl of Orkney, Sigurdur Hlodversson (our 25<sup>th</sup> great grandfather in the Ancient Scottish Pedigree) to lead a Viking army in an effort to conquer Ireland. He also obtain the assistance of Brodar, a Viking

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from the Isle of Man. They would fight against the forces of the Irish King Brian Boru. By Palm Sunday (23 Apr 1014) in the year 1014, a great host of the massed forces of the Norselands assembled on the shore of Clontarf, a few miles north of Dublin. It consisted of 1,000 mail-clad Norsemen under Brodar, Vikings from Normandy, Flanders, England and Cornwall, and, above all, fierce fighting men from the Orkneys, Shetlands, Hebrides, and other islands off the west coast of Scotland.

Irish King Brian Boru wished to lead his army in person, but his advisors were against it. The real commander of the Irish forces was Brian's son, Murchadh, a captain of outstanding ability. So they fought the battle on Good Friday, April 23, 1014. It is estimated that between 7,000 and 10,000 men were killed in the battle. The Viking forces were repelled into the sea. Brian Boru was slain by Brodar. Sigurdur Hlodversson was also slain that day.

Some would say that the Battle of Clontarf was the end of the Viking Era in Ireland. However, Sigtrygg "Silkbeard" Olafsson remained the King of Dublin until his death in 1042. After Clontarf the Vikings who were left in Ireland settled down and became as Irish as the Irish themselves. In the year 1098 the famous Norwegian King Magnus Barelegs Olafsson (our 21<sup>st</sup> great grandfather in the Ancient Icelandic Pedigree), so called because he dressed in the Irish fashion (kilt), came to Ireland with a mighty force. He had conquered the Hebrides and the Isle of Man and had already made many visits to Ireland, and was more than half Irish in feeling and culture. The influence of the Vikings would slowly fade away in Ireland.

Wexford was the site of an invasion by Normans in 1169 at the behest of Diarmait MacMurrough (our 25<sup>th</sup> great grandfather in the Ancient Scottish Pedigree), King of Uí Cheinnsealaig and King of Leinster (Laigin), which led to the subsequent colonization of the country by the Anglo-Normans.

Diarmait MacMurrough had been deprived of the Kingship of Leinster by the High King Ruaidri Ua Conchobair (Roderick O'Connor). The grounds for the dispossession were that MacMurrough had, in 1152, abducted Dervorgilla, the wife of the King of Breifne, Tiernan O'Rourke.

Many Leinster chiefs who hated MacMurrough for his tyranny, went once more against MacMurrough, over came, and banished him. MacMurrough fled to England seeking first the help of King Henry II to restore his Leinster Kingship. Henry II could not help at that time. Instead, MacMurrough sought the help of Richard de Clare (our 22 great grandfather in the Ancient Scottish Pedigree). Richard de Clare the Norman-Welsh Earl of Pembroke popularly known as Strongbow, a bold and daring warrior, was interested in increasing his fortunes in Ireland. MacMurrough tempted him with the offer of his beautiful daughter Aoife in marriage, and the heirship of the Leinster kingdom. Strongbow hesitated at that time and recommended that some of his relatives should help MacMurrough. Strongbow recommended that MacMurrough seek the assistance of Knight Robert FitzStephen and Knight Maurice de Prendergast.

In May 1169, Knight Robert FitzStephen with thirty other knights, sixty horsemen, and three hundred archers landed at Bannow. Knight Maurice de Prendergast with a company of about three hundred joined them. Together they marched against the Viking city of Wexford, which, after repulsing two assaults, capitulated to the army of skilled and disciplined soldiers. MacMurrough bestowed the city upon FitzStephen, and settled near-by lands upon Prendergast

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and de Mont Maurice.

King Roderick O'Connor gathered an army and marched against MacMurrough, and his mercenaries. A negotiation occurred and Roderick O'Connor acknowledged MacMurrough as King of Leinster. Strongbow arrived a few months later with two hundred knights and a thousand men. On hearing of Strongbow's landing, MacMurrough, with the fair Aoife hurried south to join him. And the marriage of Strongbow and Aoife was celebrated amid the still bloody scenes from the battle in which Strongbow and his followers had taken the city of Waterford. Diarmait MacMurrough died near Ferns, County Wexford on May 1, 1171.

Then Strongbow asserted his right to the throne of Leinster, much of whose lands he divided amongst his followers. He was summoned to England by King Henry II. Strongbow very humbly laid his conquests, cities and territories, at his monarch's feet – only begging that he might be made Henry's tributary in Leinster. Henry II went – with five hundred knights and four thousand horse and foot soldiers, in four ships – landing at Waterford, October 1171. With this overwhelming force, he secured additional territories in Ireland. At Easter, Henry II returned to England, carrying with him the undisputed lordship of Leinster, Meath, and the cities of Dublin, Wexford, and Waterford. What started as MacMurrough inviting Strongbow to come to his aid now had resulted in England gaining a strong foothold in Ireland which would result in England's rule over Ireland for the next 750 years.

County Wexford was formed in Norman times. It was created in 1210 by King John during his visit to Ireland. Anglo-Norman names began to infiltrate the area. A 1247 list of Knight's fees includes the following names of the new "owners": de Heddon (Hayden), Howel, de London, de Bosco, Chever (Cheevers), Brun (Browne), Ketting (Keating), Purcell, de Wythay (Whitty), Cod (Codd), de Prendelgast (Prendergast), and de Rupe (Roche). In 1324 the names Deverous (Devereux), le Poeur (Power), Synod (Synott or Sinnott), Hey (Hay or Hayes), and FitzHenry, are also listed. Most of these names are still widespread in the County today. Furlong, Sutton, and Lambert were, and are, also prominent Norman names in County Wexford.

Wexford, particularly the baronies of Bargy and Forth, saw one of the most heavy concentrations of medieval English settlements in Ireland. This area was once known as the "Wexford Pale." An old dialect of English, known as Yola, was spoken uniquely in Wexford up until the 19<sup>th</sup> century. The north of the county remained Gaelic Irish in character, predominantly under the control of the MacMurrough Kavanagh clan.

In 1307 the Knights Templar were suppressed. In County Wexford, the Knights were established at one location – on the Hook Peninsula. Their preceptory there, named Kilcloggan, and its lands, which had been granted to them during the reign of Henry II, were confiscated and a few years later, in 1312, they were granted to the Knights Hospitaller – who already had a manor in the county, probably at Ballyhoge. The Knights Hospitaller had been introduced to the county by Strongbow in about 1175. Pope Innocent III confirmed possession of the church of "St. Mary of Slefulture" to the Knights Hospitaller. A County Wexford family, of Norman origin, with strong associations with the Knights Hospitaller during their period of existence in the county and in Ireland was the Keatings.

The Black Death ravaged Ireland from 1348 to 1349. One of the most vivid accounts of the plague was written by Friar John Clyn at Kilkenny, who thought that all mankind might die.

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He reports that particularly in the months of September and October, 1348, people came from all over Ireland to St. Mullins, County Carlow, including many no doubt from County Wexford, out of fear, to seek divine protection from the 'pestilence' as he calls it – as it was then very prevalent. He comments on how it was rare for only one member of a family to die, but that usually the entire family was wiped out.

The native Irish began to regain some of their former territories in the 14<sup>th</sup> century, especially in the north of the county. This was primarily due to Art MacMurrough Kavanagh, who became King of Leinster in 1377. King Richard II led two expeditions against him. Art MacMurrough Kavanagh claimed descent from Diarmait Mac Murrough, through an illegitimate son of Diarmait's named Domhnall. Domhnall was said to have been a student at a monastery dedicated to St. Caomhan, near Gorey – hence the name Cavanagh or Kavanagh came to refer to Domhnall and was used by many of his descendants ever since. The main branch of the MacMurrough Kavanaghs later lived at Borris House, Borris, County Carlow.

From the beginning of his reign in 1515, Henry VIII undertook to destroy the basis of Irish resistance. All the laws against Irish civilization, against marriage, fosterage, and parentage, against the use of native literature, and its language, against every phase and aspect of Irish life, were enacted. Henry was acknowledged as Head of Church and State; and the Catholic religion, with its rituals and teachings, declared null and void, "corrupt forever." Five years later Henry was given the title of "King of Ireland." The great Catholic religious houses in Wexford were dissolved, from 1536 to 1541. All their lands and possessions were confiscated and became the King's property, who subsequently granted them to new owners. Among those places abolished were: Tintern Abbey, Dunbrody Abbey, the Augustinian Priory of Clonmines, the Knights Hospitaller's manor of Kilcloggan, Glascarrig Priory, and Selskar Abbey. The great object of the English Government was to purge the land of Ireland of its rightful sons, to destroy the National tradition, to wipe out Gaelic memories, and to begin a new English life. Henry's well-defined policies were religiously pursued by his successors, Edward and Mary.

At the end of the Elizabethan Wars (about 1600) the conquest of Ireland appeared completed. The beginning of the 17<sup>th</sup> century saw the overthrow of the clan and communal system, the destruction of the great Gaelic houses, and the establishment of centralization by a despotic power. The centralization, carried out rigorously, placed the government, patronage, power, and the ownership of the land in the hands of the English colonists.

Under Elizabeth it was enacted that every Romish priest found in Ireland after a certain date should be deemed guilty of rebellion, that he should be hanged till death, then his head taken off, his bowels taken out and burned, and his head fixed on a pole in some public place.

A Plantation of English settlers took place in 1612, east of the River Slaney in County Wexford. The lands were distributed in pockets over various parts of this large area – roughly 1,000 Irish (or Plantation) acres on average were granted to each individual (though some received more). Unlike the planters in Ulster and Munster, the grantees in Wexford apparently were not obliged to settle British tenants on the land, or to keep them armed for the defense of the plantation. Some of those granted land were: Francis Annesley, Francis Blundell, Richard Cooke, Lawrence Esmond, Edward Fisher, Adam Loftus, Henry Pierse and George Trevelyan.

On October 23, 1641, a major Rebellion broke out in Ireland. In 1649, Oliver Cromwell



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and his English Parliamentary Army first arrived in County Wexford to deal with the rebels located there. Ferns and Enniscorthy were captured by them near the end of September 1649. Wexford town was sacked by Cromwell and his Army on October 11, 1649 and hundreds of civilians were killed in the process. Cromwell was blamed for the massacre by the people of County Wexford and of Ireland in general.

New Ross, under the command of Lucas Taffe, surrendered to Cromwell on October 19, 1649. Taffe and most of the garrison were allowed to march away as part of the terms of surrender. Taffe also wrote to Cromwell requesting "liberty of conscience as such shall stay." However, Cromwell wrote a noteworthy reply, indicative of what was to come in subsequent years:

For that which you mention concerning liberty of conscience, I meddle not with any man's conscience. But if by liberty of conscience you meane a liberty to exercise the masse (meaning Catholic mass), I judge it best to use plaine dealing, and to let you know where the Parliament of England hath power that will not be allowed of.

The capture of Ross meant that all of County Wexford was effectively in Cromwell's hands, with the exception of the Fort of Duncannon – which held out until August 1650, before surrendering.

About 1655 the county was mapped under the Down Survey. The county was also covered by the Civil Survey, which was conducted 1654–56. These surveys were conducted to aid the confiscation and re-distribution of lands. The lands of the Irish and Anglo-Normans were confiscated and given to Cromwell's soldiers as payment for their service in the Parliamentary Army. In other counties Adventurers were allotted lands, but the lands in County Wexford were to go primarily to soldiers. It was only the landowners who were ordered west of the Shannon and who went into exile on the Continent – the ordinary people were allowed to stay on in their homes to serve as tenants for their new landlords. However, many soldiers sold their lands almost immediately. Cromwell's death in 1658 meant that some of the grants of land that he had made were canceled and a small number of the old proprietors were restored to their estates under Charles II. Other beneficiaries were Charles II's supporters, especially those who had helped 'restore' him to the English throne. All this is born out by the Books of Survey and Distribution. More dispossessions were made when James II was defeated and dethroned, near the end of the 17<sup>th</sup> century, primarily the lands of his supporters. It was at Duncannon, in the south-west of the county that James II, after his defeat at the Boyne, embarked for Kinsale and then to exile in France.

During the period 1641-1878, landed properties in County Wexford became progressively smaller and more fragmented. The Catholic landowners who entered County Wexford between 1782 and 1876 could join only the lower levels of land tenure.

In 1671 Bishop Luke Wadding began the Catholic parish registers, continuous since that date, a record of Catholic life unique in Ireland. But the later penal laws and other restrictions on Catholic church activities coupled with the numerous church burnings that would occur during rebellion events meant that few of the really old registers are extant today.

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Though there had been many earlier laws enacted against Catholics in Ireland, the year 1695 marked the real beginning of what were called the Penal Laws. The Irish penal laws were fully enacted in 1704. The purpose of the “penal laws” was “to prevent the further growth of popery.” They included: prohibiting Catholics from owning land or leasing it for more than 31 years; Catholics could not bequeath their land as they choose, unless their eldest son converted to the Anglican Church; Catholic orphans had to be raised Protestant; Catholics could not possess swords, a gun or a horse worth more than £ 5; Catholics could not attend Catholic schools; Catholics could not vote, hold office or serve in the militia; and some Catholic clergy were banished. Needless to say, these laws caused great hardship to the Catholic families. By 1772, some of these laws were being reformed and in 1785, the part that prohibited Catholics from owning lands was repealed. The “penal laws” would not be completely repealed until well into the 19<sup>th</sup> century. But in Wexford as in Ireland in general the great majority of Irish choose to remain Catholic despite the fact that it posed severe political problems.

In the early 1770s, the Whiteboys were briefly active in north-west County Wexford – though they are said to have had little impact on the rest of the county. According to George Taylor they first appeared in County Wexford in 1774 but "they were soon quelled, and two of the ringleaders, named Owen Carroll and John Daggan, were found guilty of some heinous offence, and executed near Newtownbarry on September 28, 1775." Their chief grievance seems to have been the payment of Tithes to the Established Church. The Established Church was Protestant and the Whiteboys were Catholic.

In 1793 a serious 'incident' took place near Wexford town. A large group of people, who had recently joined a secret organization called the Right Boys, from the north-west and west of County Wexford approached the town in an attempt to free two prisoners. On July 11, 1793, a large body of them approached the town – armed with guns, pikes, scythes, and similar weapons. They had a Lieutenant Buckby as their prisoner, who they had captured earlier. At about two o'clock on the same day, the military – the 56<sup>th</sup> Regiment, commanded by Major Vallotton – were sent out to meet them, "at the sight of which it was imagined they would disperse." They met near John street. A parley was agreed and Vallotton stepped forward on his side and the Right Boys sent forward, as their leader, John Moore of Robinstown. For some reason Vallotton lost his cool and struck Moore with his sword, wounding him severely. Moore wounded him in the groin with a scythe – Vallotton died a few days later. The soldiers opened fire and the group dispersed. Eleven of the protestors were killed on the spot but many more later died from their wounds in the fields around the town (perhaps another 90 or so) – some of these were killed by local militia under the command of James Boyd. Lieutenant Buckby escaped. Moore died that day and was buried at Carnagh. He was only 22 years old. Many of the Right Boys were made prisoners, "five of whom, James Kenney, Patrick Flannery, Patrick Neil, Michael Carty, and John Crawford, were found guilty at the ensuing assizes and executed" on July 26, 1793. Vallotton had a monument erected to his memory at Wexford town. Within the county this whole affair is sometimes referred to as the 'First Rebellion' (1798 being the second).

The Irish language continued to be spoken in much of County Wexford until about the end of the 18<sup>th</sup> century, when it began to decline in areas where it was spoken. By 1850, there were only 800 Irish speakers left in the county and English became dominant.

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When the various specific County Wexford locations for our Frampton Irish emigrants are plotted on a map, it can be seen that they are concentrated in an area of central County Wexford stretching from Enniscorthy on the west to Blackwater on the east. This area seems to center on the civil parish of Kilcormick and the village and Catholic parish of Oulart. This “heartland” of the Frampton Irish is clearly within the bounds of the events of the 1798 Rebellion. This “heartland” was referred to by L.M. Cullen in his essay *The 1798 Rebellion in Wexford* as “the centre of political radicalism in the county.” Thomas Cloney in his “Personal Narrative” about the rebellion stated, “Many persons in the County of Wexford, who were not United Irishmen, acknowledged themselves to be such, for the purpose of obtaining protections.” Further, some specific evidence has been found for some of the Frampton Irish families having been involved and some imprisoned for acts of rebellion.

The events before, during and after the rebellion were frightful and traumatic. Some of these events are best described as atrocities. The history of unrest and development of an insurgency in County Wexford in the late 18<sup>th</sup> century is far too voluminous to completely discuss in this history, but a brief summary is necessary. It started with continued agrarian unrest and the oppression and unfairness that stemmed from the policies of the Protestant Ascendancy. In 1791, United Irishmen organization was founded by Thobald Wolfe Tone who was a Protestant lawyer. He wanted to bring all Irishmen, Catholic and Protestant alike, into a reform movement whose goal was some degree of independence and self rule for Ireland. Although some historians have simply described the unrest as a Catholic versus Protestant conflict, this was far from the truth. The United Irishmen included many Protestant members as well as Catholics.

Both the American and French revolutions gave the common Irish people the hope that they also could become an independent nation. Irish nationalism was strong among the common Irish. Unrest became common and many would join the “United Irishmen.” The preamble of the *Original Declaration of the United Irishmen* was:

In the present great era of reform, when unjust governments are failing in every quarter of Europe; when religious persecution is compelled to abjure her tyranny over conscience; when the rights of man are ascertained in theory, and that theory substantiated by practice; when antiquity can no longer defend absurd and oppressive forms against the common sense and common interests of mankind; when all government is acknowledged to originate from the people, and to be so far only obligatory as it protects their rights and promotes their welfare; we think it our duty, as Irishmen, to come forward and state what we feel to be our heavy grievance, and what we know to be its effectual remedy.

The “United Irishmen” was more of a nationalist movement than a religious movement. But its rapid growth and belief in an “effectual remedy” was seen as nothing but a threat to the established rule by the British and Irish governments. The United Irishmen were very strong in a region running from Kilcormick to Castlebridge and even Wexford town. To deal with the unrest, the Irish Parliament established a militia in 1793. This militia would be a local commanded part-time defense force of the British Army.

A new Protestant Rector, Rev. Thomas Handcock, arrived in Kilcormick in the spring of 1793 and began to be more aggressive in collecting the tithes due him for support of the

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Protestant church. In July of 1793, the 38<sup>th</sup> Wexford regiment of the Militia fired on a fleeing crowd that had marched on Wexford Town to demand the release of some “tithe protestors.” Eighty people were shot and five others were tried and hanged. This did nothing more than encourage greater recruitment of “United Irishmen.”

Some Protestant loyalists began to fear the rising of this insurgency and in response the Orange Order was established on September 21, 1795. The oath that these men took was: “In the awful presence of Almighty God, I do solemnly swear that I will to the utmost of my power support the King and the present government and I do further swear that I will use my utmost exertions to exterminate all the Catholics of the Kingdom of Ireland.” The Orange Order was dedicated to preserving Protestant supremacy and worked towards disarming United Irishmen and Catholics.

The English used the Orange Order to their advantage by organizing Orangemen and other loyal Protestants into companies of “yeomen,” which acted as auxiliaries to the regular army and militia in terrorizing the United Irishmen and their sympathizers. In 1796, the “yeoman” were to function as an auxiliary to the militia. In that same year, the Insurrection Act was passed by the Irish Parliament that permitted the rule of Martial Law in County Wexford and other parts of Ireland.

What did the Government do to protect the defenseless Catholics, and to punish their Orange aggressors? The atrocities, the murders, the extermination campaign against the Catholics, were all “according to plan,” and those who carried them out were sure of Government protection. Thus deprived of the protection of the laws, the people were more rapidly driven into the ranks of the “United Irishmen” ; and by the end of 1796 the organization had a membership of half-a-million.

The North Cork Militia members were predominantly followers of the Orange Order and flaunted this with excessive showing of their colors, banners and beating of their drums. The “North Corks” would be best known for their system of torture known as “pitch capping.” The pitch cap was a cone shaped hat that boiling pitch was poured into and then the cap was placed on the prisoner’s head while his or her arms were restrained. It resulted in burning of the hair, eyes and mouth. Then when the pitch cooled, the cap was removed and with it a great deal of hair and scalp leaving the person scared for life.

The military was enabled to arrest insurgents and submit them for trial by local magistrate or by Court Martial. The insurgents could also be imprisoned indefinitely without a trial. This is where Miles Murphy becomes involved in the history of the rebellion. On September 30, 1797, a deposition was taken before Magistrate Hawtry White. In this deposition an informant, Joseph Murphy of Tinock testified that Moses Donahough, farmer of Oulartwick had attempted to get the informant to take the oath of the United Irishmen. The informant further stated that Miles Murphy (among others), laborer of Tinock had told him he was sworn and showed him the “signs and tokens of United Irishmen.” The Townlands of Oulartwick and Tinock are next to each other and later records in Quebec would indicate that the Donahoughs (Donahues) and Murphys were related. Miles Murphy’s sister Mary Murphy was married to a Michael Donahue.

In the fall of 1797, several other Wexford men were brought before the County Magistrates and accused of being members of the United Irishmen. Fifteen Boolevogue

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(Kilcormick) men were arrested that autumn on such “charges.” They appeared before the April 1798 assizes in the Wexford courthouse and were acquitted by the jury and released. This led to another declaration of Martial Law to be declared in County Wexford on April 27, 1798. Shortly thereafter, the North Cork Militia arrived in the County and were garrisoned at Wexford Town.

The North Corks and their auxiliary yeomen began to terrorize much of County Wexford in their mission to search out potential insurgents and find and seize their weapons. They would take up men walking along the road and strip and flog them publically. Rape was common as well. Houses of suspected United Irishmen were burned. On May 25, 1798, twenty-eight prisoners were shot by the yeomen in Carnew. Prior to the shooting, fourteen men had been flogged and pitchcapped in the town. The Protestant Rector of Carnew, a magistrate, had presided over the executions. Thirty-four yeomen were taken prisoner as suspected United Irishmen and were shot by their fellow yeomen without trial in County Wicklow.

For the most part, the clergy of the Catholic Church was opposed to the activities of the United Irishmen and the local priests often “preached” against it. One such priest was Fr. John Murphy, the curate of the Boolevogue chapel in the Catholic Parish of Monageer (civil parish of Kilcormick). His opposition would continue until May 26, 1798 when he was assisting his parishioners in cutting turf at the Harrow. They heard that the cabin of a “rebel” was to be the target for burning down by the Camolin yeoman cavalry. As the location of this cabin was near the Harrow, Fr. John Murphy and his parishioners went to the cabin to ascertain the safety of the family that lived there. Upon their departure they encountered twenty well-armed men of the cavalry. The cavalry perceived Fr. John and his men as a threat and began shooting at them. Fr. Murphy and his men began throwing small rocks and stones at their attackers. Two of the yeoman got by them and succeeded in burning down the rebel’s cabin and then they returned and found that their yeoman comrades had fled. These two yeoman received the full wrath of Fr. Murphy’s men and were slain. This incident started the Rebellion of 1798 and Fr. John Murphy became their reluctant leader.

The yeomen began to terrorize the countryside setting houses on fire at will. The area around Boolevogue, Kilcormick and Oulart was fully involved in rebellion and it’s associated violence. Were the forebearers of the Frampton Irish involved? The greater question, is how could they not be involved? For some of them, Fr. John Murphy was their parish priest and they were his parishioners. Further, the houses of their friends and relatives were ablaze. For Example, in *Martin Murphy, Jr., California Pioneer* by Sister Gabrielle Sullivan, a quotation is given in footnotes stating: “Both the Bulgers and the Murphys were mixed up in the Rebellion of 1798 which was one of the things that made the country too warm for them.”

The Irish in the area of the Rebellion events undoubtedly would have gathered together and some would fight back to protect their families. Word of Fr. John Murphy and his men fighting back had spread throughout the region. In a story reminiscent of America’s Paul Revere, Jerry Donovan rode his horse south to carry out his orders to summon the United Irishmen to meet the men of Boolevogue near Oulart Hill. In his ride towards Wexford town, Donovan yelled, “Get up and fight, or you will be burned or butchered in your beds! The country is in a blaze all round you!”

On the following day, the Irish “rebels” had gathered in a large encampment on Oulart

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Hill. Between four and five thousand people gathered at Oulart Hill. Only one thousand were fighting men and the remainder were women, children and the elderly who had abandoned their homes and sought the safety of the crown on Oulart Hill. The militia and yeomen from Wexford town and the North Cork Militia were soon in pursuit of the encampment. The Rebels were victorious at the Battle of Oulart Hill on May 27.

On May 28, 1798, The Irish “rebels” marched to Enniscorthy. The Irish rebels would go on to take Enniscorthy and Wexford Town. Daniel Gahan in his article *From the Harrow to Wexford Town, Leadership and Strategy in the Opening Phase of the Wexford Rebellion, 26-30 May 1798* summed up what had happened: “The Wexford rebels took control of a significant tract of territory (about a thousand square miles) and for a significant length of time (slightly over three weeks, from May 30 to June 22); moreover, inside this rebel-held territory were three towns of significant size; Wexford town, Enniscorthy and Gorey.” He provided that, “Thus, there is evidence of revolutionary activity in the northern pocket of the county at that time, the same is true of the area to the east of Enniscorthy, centered on the parish of Kilcormick and also of the parishes to its south, as far as Castlebridge.” He further provided that, “Fr. Thomas Dixon of Castlebridge and Esmond Kyan of Mounthoward;. . . John Hay of Newcastle seems to have been endeavoring to coordinate the uprising in the area around Oulart on the day before it broke out. This would suggest that there was a network of dedicated United Irishmen in place all the way from the parishes to the south of Wexford Town, northwards through the area around Oulart and on to the district around Gorey.” He finally remarks, “We have only an imperfect understanding of the crowds of people who made up the rebel army between May 26 and May 30. We know that they were overwhelmingly country people and came initially from the areas to the north and east of Enniscorthy, .... They amounted to perhaps 1,000 people at Oulart, had grown to perhaps 5,000 by the time they attacked Enniscorthy, and may have numbered as many as 16,000.”

On May 30 the rebels defeated a British force on its way to reinforce the garrison at Wexford town at the Battle of Three Rocks. The Government and Loyalist forces at Wexford town panicked and almost the entire garrison fled by a circuitous route, avoiding the rebels, towards Duncannon Fort. The Rebels entered the town in triumph – now almost all of the county was theirs.

An attempt to spread the rebellion into Carlow led to defeat on June 1 at the Bunclody (or Newtownbarry) but on June 4 a British counterattack was repulsed at Battle of Tubberneering and Gorey was taken the same day.

On June 5, the Rebels fought for ten hours at the Battle of New Ross, but failed to take the town. There was huge loss of life and blood literally ran in the streets. Later that day about 120 loyalist prisoners, were killed at Scullabogue, near the Rebel Camp on Carrigbyrne Hill.

On June 9, Wexford Rebels, joined by Rebels from County Wicklow, were defeated at the Battle of Arklow, County Wicklow. On June 20 a number of loyalists were piked to death on Wexford bridge. Also that day, the Rebels were defeated at the Battle of Foulksmills (or Goff's Bridge). At this stage, Government and Loyalist troops were now closing in on the Rebels from all sides.

After about a month of having their own “independence,” the Rebellion would end on

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June 21, 1798 when the Irish “rebels” were defeated at Vinegar Hill. That was the last major action in County Wexford. However, a detachment of Government and Loyalist forces, consisting of Ancient Britons, Fifth Dragoon Guards, Gorey Yeoman Cavalry, Ballaghkeen Yeoman Cavalry, and some supplementary mounted Yeomen, was ambushed and defeated at Ballyellis, County Wexford on June 30. The number killed was probably around 60 – of whom 25 were Ancient Britons. A number of others were wounded. There were no Rebel casualties. This engagement became known as the Battle of Ballyellis.

According to Michael Durey in his article *Marquess Cornwallis*, Marquess Cornwallis had been sent to Ireland on June 20, 1798, with an assignment to “. . . return Ireland to order and normality.” He “. . . promoted a strategy which sought to bring the rebel leaders to justice, but exonerated the deluded rank-and-file. On surrendering their weapons and taking the oath of allegiance, ordinary rebels not involved in murders or robberies were permitted to return quietly to their homes.” He further provided that the government later adopted a policy that if, “The rebels agreed to give full information on their previous activities, both within Ireland and with foreign states, without implicating anyone by name. In return, the government confirmed that only those rebels guilty of murder or conspiracy to murder would thereafter be tried, and that at some future point the prisoners would be banished to a state not at war with Britain.”

On the morning of July 5, 1798 the Rebels fought the Army (under James Duff) for two hours at the Battle of Ballygullen (near Craanford), where a large number of Rebels were killed and wounded. This was the last pitched battle of the rebellion in Wexford as the surviving active rebels sought to spread the rebellion by marching towards Ulster and Munster until their defeat on July 14. Some groups stayed in Wexford carrying on guerrilla warfare with the last faction, led by James Corcoran, surviving until their eventual destruction in February 1804. Others, like Miles Byrne fought on in a different way. After Emmet's failed Rebellion of 1803, in which Byrne was involved, he escaped to France. There he enlisted in the French Army and fought the British in this guise on many subsequent occasions.

The aftermath of the rebellion would only mean hardship for the forebearers of the Frampton Irish. The Rebellion resulted in tremendous casualties to the men of County Wexford. Louis Cullen in his article *Rebellion Mortality in Wexford in 1798*, provided, “A figure of 20,000 has often been suggested as the scale of losses within Wexford on its own, and some assertions in 1798, I have been told, put the figure as high as 30,000.” He further provided, “As far as the rebellion losses are concerned, Gorey, Scarawalsh, Shelmalier and Ballaghkeen should be the real centre of losses, assuming that losses are related to the degree of known activism and to evidence of local or intra-community conflict.” Ballaghkeen is the barony where many of the Frampton Irish came from. This means that many of the fathers of the Frampton Irish progenitors may have died in the Rebellion.

The Marquis Cornwallis would establish a policy of clemency for the insurgents in County Wexford. The following was published in the July 4, 1798 edition of *Finn's Leinster Journal*:

An act of clemency when it could be executed and adopted, was generally expected from the Marquis Cornwallis, and we are now happy to present the public with a proof that the expectation was not

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premature. The following proclamation issued by the Government, very opportunely succeeds the signal success which attended his Majesty's arms in the County Wexford, and other places where insurrection has been manifested and we trust, that the mercy held out to the repentant, will have the most speedy and happy effect in restoring tranquility, since the wretched men by whom it has been interrupted must now feel, from dreadful experience, the folly and madness of longer opposing the power and strength of government.

The attached proclamation stated, “. . . does hereby invite all persons who may be now assembled in any part of the said county against his Majesty's peace, surrender themselves and their arms and to report the leaders who have seduced them; and the acceptance of such surrender and submission in the space of 14 days, from the date hereof allowed . . .” It further provided that they report to one of his Majesty's Officers or a justice of the peace, “. . . and upon their entering their names, acknowledging their guilt, and promising good behavior for the future, and take the oath of allegiance, and at the same time abjuring all other engagements contrary then they will receive a certificate which will entitle them to protection so long as they deem themselves as become good subjects.”

Those surviving heads of families and their able bodied sons who may have been involved in the rebellion and were not eligible for clemency or did not surrender as required were arrested and imprisoned. This deprived the women and children of having these men at home to continue their normal farming activities and the subsistence that is provided by those activities. Pleas and petitions would often go unanswered and because the prisoners were kept in make-shift jails, camps and ships, their whereabouts may not have been known to their families. Sister Gabrielle Sullivan in her work on Martin Murphy, Jr. provided, “Though peace was restored after 1798, the people of Wexford were still helpless and oppressed.”

Even their places of worship were burned down as Oulart Chapel was burned on November 28, 1798 and “In the three years between August 1798 and August 1801 twenty-eight Catholic chapels were burned down.” Daniel Gahan in his article *The “Black Mob” and the “Babes in the Wood”: Wexford in the Wake of Rebellion, 1798-1806* very adequately describes the situation in County Wexford. He states, “Some districts suffered especially heavily because they were in the line of march of both rebel and government forces on several occasions: thus, the land on either side of the Slaney from Enniscorthy to Bunclody was pillaged many times by each side, and parishes in the triangle between Oulart, Enniscorthy and Arklow must have been very badly affected also.” He further states, “Predictably a “white terror” of great intensity took place in the weeks and months immediately following the rebel surrender. Few insurgent leaders escaped the executioner and the amnesties granted by the government were no guarantee of protection to the rank-and-file.” He said however, “Loyalist violence did not go completely unanswered. In the late summer and autumn of 1798 several sizeable rebel guerilla bands were formed and, while they were only capable of resisting government forces and their Loyalist allies from the cover of the county's forest, . . . and became known as the “Babes in the Wood.” Also he said, “The most bizarre of these was a rumour that government forces were planning to march . . . across the entire length of northern Wexford, killing all Catholics in their path. This report began in parishes along the east coast and its effect was dramatic; thousands of country people took to the hills, armed with any kind of weapon or lethal instrument they could find.”



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Three significant events in the history of the 1798 Rebellion would have an everlasting effect on our family history: (1) the September 30, 1797 deposition before Magistrate Hawtry White accusing Miles Murphy of being a United Irishman; (2) the Banishment Act of 1798; (3) The 1800 imprisonment of Miles Murphy at Kilmainham Jail for rebellion and robbery; and (4) the 1806 release of the State Prisoners held at Kilmainham Jail.

The policies of Marquess Cornwallis would become law through enactment of the Banishment Act of 1798. It was passed on October 6, 1798. It was “An act to prevent persons from returning to his Majesty’s dominions, who have been, or shall be transported, banished, or exiled, on account of the present rebellion, and to prohibit them from passing into any country at war with his Majesty.” The actual text of the act included a list of names that the act would apply to and followed the list with, “. . . and whereas his Majesty may of his Royal clemency, be most graciously pleased to grant his pardon to such of the said persons as have already confessed their guilt, as aforesaid, and to others who may hereafter in like manner throw themselves upon his Royal clemency, upon such conditions as his Majesty may be pleased to prescribe: . . .” The phrase “and to others” made the act applicable to future surrenders and arrestees involved in the 1798 Rebellion. Among the terms of the Banishment Act was that a released prisoner was allowed two months to leave the country.

Kilmainham Jail was a common destination for many who were arrested for taking part in the 1798 Rebellion. Miles Murphy’s name appears on a 1800 list of State Prisoners held at Kilmainham Jail. The Dublin Police Chief Major Sirr listed the reason for Miles Murphy’s imprisonment as “rebellion and robbery.” A display at the Kilmainham Jail museum reads, “In the summer of 1798 the attempted revolution failed militarily. The leaders were arrested, many of them being brought to Kilmainham.” At Kilmainham jail the prisoners were divided into “social classes.” Depositions were taken concerning conditions at the jail on July 17, 1804. The prisoners were given a straw pallet, sheets, and blankets. The diet was a pint of beer and some bread for breakfast and some beef or some mutton for dinner about once a week. However, the meat declined in quantity and quality in time. Also, the prisoners did not generally receive tea and sugar. They also complained of a lack of candle light in their cells and a fire in the common hall to boil their things, like eggs.

Several of the leaders of the Rebellion were executed quickly. In order to avoid execution, seventy-three prisoners in Newgate, Kilmainham and Bridewell, put their names to a paper engaged to give every information in their power as to the whole internal transactions of the United Irishmen, and their negotiations with foreign states, with the proviso that they were not by naming or describing to implicate any person whatever. In return the executions were to be stopped and the State Prisoners allowed to emigrate to a country to be agreed upon between them and the Government. The State Prisoners, themselves, who signed the agreement were kept in prison, during the remaining four years of the war then raging with France.

It is said in some sources that after Prime Minister Pitt’s death in 1806, a move was made to release all the State Prisoners from Kilmainham Jail. Further, Miles Byrne in his *Memoirs of Miles Byrne* said, “they were only liberated by the Fox administration in 1806.” Michael Durey in his article *The Fate of the Rebels After 1798*, said, “the rest of the state prisoners, however, were banished over the next few month ...” The March 19, 1806 edition of *Finn’s Leinster*

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*Journal* newspaper perhaps provides the best explanation for the release of the 1798 State Prisoners as follows:

### STATE PRISONERS.

On Saturday last, the following State Prisoners were brought up from Kilmainham gaol before Judge Day, by a Writ of Habeas Corpus, viz. Wm. Hamilton, Henry Hughes, Phil. Long, Arthur Hinchy, Dan. Meuly, Charles Keane, Edward Kennedy, and Arthur Develin. Previous to their departure his Lordship addresses the prisoners in a very handsome short speech; he complimented several of them on their respectability and talents, and the influence such men might have in society, which influence he trusted would be used in the future for the benefit of their common country, in whose ranks he hoped to find them yet most forward. His Lordship entreated them to return to the bosoms of their families divested of any rancour against the Government, which their long confinement might have generated, appealing to their own feelings and the agitated state of the country at the time they were apprehended, and the well-known humanity of Lord Hardwicke, who never wished to adopt a single harsh measure against any person; and although he was not prepared to say they were all innocent, yet from the difficulty of being able to discriminate at such a period, it was highly probable many of them was of that description. — His Lordship's admonition seemed to have a sensible effect on these unfortunate men, some of whom appeared greatly emaciated from long imprisonment. — Mr. Long, on behalf of his fellow prisoners, acknowledged the force of his Lordship's advice; and in the handsomest manner returned their thanks for humane attention of his Lordship on all occasions when they had reason to complain of the cruelty of those who had the direction of the prison. His Lordship then wished them all every happiness, when they severally retired.

The remainder of the State Prisoners will, it is said, be immediately liberated. — The state of the country, we are happy to say, is such as not to require the continuance of any harsh measures toward the subject.

Under the phrase, "The remainder of the State Prisoners will, it is said, be immediately liberated," it seems the release perhaps had more with the lifting of martial law in Ireland in 1806 than it did with the death of Prime Minister Pitt. Also, these prisoners were brought before a Judge by "Writ of Habeas Corpus" to be actually charged with some sort of crime for which they suffered a very long confinement without such charging due to suspension of habeas corpus under martial law. Further, the judge "entreated them to return to the bosoms of their families." However, the Banishment Act of 1798 was still applicable which would give them two months to leave Ireland.

The Colclough family were generally popular and considered liberal landlords and well liked by the common Irish people of Wexford. In 1778, they had formed the first Volunteer Company in Ireland, at Enniscorthy. In 1807, a famous duel took place at Ardacrisk between John Colclough and William Alcock. The main cause was an election that was about to be held — each being opposing candidates. Colclough was the people's candidate. Colclough was killed and a huge crowd subsequently attended his funeral at Tintern Abbey. The Colclough family had been granted the former Abbey (part of which they used as a dwelling) and its extensive lands in the mid-16<sup>th</sup> century. They also may have been the owners of the Townland of Tiknock where our Murphy ancestors had lived. A descendant, Dudley Colclough, would find his way to Quebec and would purchase the Frampton Mill property from Andrew Murphy, Jr.

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### Our People from County Wexford

County Wexford is a very significant location in the history of Frampton, Quebec, yet there has been little discussion of this in local Quebec history sources. In *L'Action Sociale*. Fr. Gagnon states that the following families came from County Wexford: Brennan, Reid, Murphy, Fitzgerald, Duff, and Byrnes. Evidence of County Wexford origins has been found in both Quebec and Ireland sources. However, this is difficult at best because most of the County Wexford emigrants to Frampton had left Ireland by the late 1820s. Very few extant Catholic parish registers in County Wexford pre-date this emigration. Further, Celestine Rafferty's provided in her article *From Styled "Boy-Bishop" of Ferns: the Life and Turbulent Times of James Keating, 1783-1846* a description of parish practices as follows:

Baptism was generally administered in private houses. The Holy Eucharist was sometimes administered at stations of confession where Mass had not been celebrated. Some clergymen carried the Eucharist around on their persons. Mass was often said in private houses and often priests said two Masses on a Sunday. In some cases the vestments were poor. Priests lacked soutanes. Confessions were heard in private houses and many priests dined at these stations and even accepted dues . . . . Banns for marriage were seldom published and frequently people were married without going to confession.

These practices implies that there may have been more than a few baptisms and marriages that were not entered into the parish registers. However, some evidence was found in the Rebellion Papers and in some parish registers that illustrates the County Wexford origins of our Frampton Irish ancestral families and generally these origins were in locations that stretch from Enniscorthy on the west to Blackwater on the east, centering on the Catholic parish of Oulart.

Fr. Gagnon was most likely referring to the Miles Murphy, Peter Murphy and Martin Murphy families when he said that the Murphys came from Wexford. Determining the origins of the various Murphy families is most difficult. Murphy is the most abundant surname in County Wexford, but it is also the most abundant surname in the Frampton vicinity with about 17 different families. In the 19<sup>th</sup> century in County Wexford, 45% of the total number of heads of household named Murphy were found in a belt which straddled the county from the barony of Ballaghkeen South in the east to Scarawalsh and Bantry in the west. As many as 20% of the total number of Murphy families were located in the barony of Ballaghkeen South, with the highest aggregates in the parishes of Ballyhuskard, Castle-ellis, Ballyvaldon, Killisk, Edermine and Kilmallock.

There is substantial DNA evidence that a preponderance of our Irish ancestry has origins in County Wexford. AncestryDNA has a feature that predicts "common ancestors" among my autosomal DNA matches. At least 60 such matches are to common ancestors who came from County Wexford. Then there are at least 16 "distant relatives" matches to undetermined common ancestors who came from County Wexford. These matches are to such surnames as: O'Farrell, Sinnott, Donahue, Byrne, Redmond, O'Connor, Murphy, Fortune, Gorman, Carton, Kinsella, and Roche. These surnames are frequently found among the Frampton Irish. But due to the lack of extant Catholic church records, determining the common ancestors among these matches is not possible. But it leaves little doubt that we are related to many families in County Wexford.

## Traces Through World History

Miles Murphy is the oldest known Frampton Irish progenitor. He and his family were very early emigrants to Lower Canada, having arrived in 1806. A baptism for a Miles Murphy was recorded in the Wexford Town Catholic parish register that identified a birth date of September 29, 1747. While it cannot be said definitively that this is indeed the same Miles Murphy that would later show up in Lower Canada in 1806, this record is a very close match. The calculated year of birth for Miles Murphy from his burial record in Ste. Marie de Beauce, Quebec was about 1750 (just three years off). In this record, Miles' parents were identified as Darby Murphy and Elizabeth Sinnott. Miles Murphy would marry Margaret Nowlan probably around 1770. Margaret Nowlan was born about 1754 in County Wexford and her parents were Charles Nowlan and Helene Walsh. Miles resided in the civil Parish of Kilcormick (Catholic parish of Oulart) and took up a small tenant farm in the Townland of Tiknock (Tinnock). Tiknock was located on the eastern edge of Kilcormick Parish at the base of Oulart Hill, not far from the village of Oulart. Miles Murphy and Marguerite Nowlan had the following children (with birth years in parentheses): Mary (b.1781), Andrew (b. 1783), Catherine (b. 1784), Patrick (b. 1790), Charles (b. 1792), Helen (b. 1793), Miles (b. 1794), Dorothy (b. 1796), and Luke (b. unknown).

On September 30, 1797, a deposition was taken before Magistrate Hawtry White that would accuse Miles Murphy of being a United Irishman. The informant, Moses Donahough, farmer of the Townland of Oulartwick, had stated that Miles Murphy, was a laborer in the Townland of Tiknock. The Townlands of Oulartwick and Tiknock are next to each other and later records in Quebec would indicate that the Donahoughs (Donahues) and Murphys were related. Miles Murphy's sister Mary Murphy was married to a Michael Donahue.

On May 27, 1798, the Irish "rebels" had a large encampment on Oulart Hill where they made a successful stand against the British forces. At this point, Miles Murphy probably became involved. First, he and his family were parishioners of the Catholic parish of Oulart. Fr. John Murphy was the "parish priest" in the neighboring parish and they shared the same surname, which indicated a possible family relationship. (Note: some sources have identified Miles Murphy as possibly being a brother to Fr. John Murphy, however I have found no evidence of this. On the contrary, the book *Fr. John Murphy of Boolavogue, 1753-1798* does not include Miles Murphy on a list of Fr. John's siblings). Lastly, Miles Murphy's home in the Townland of Tiknock was located at the base of Oulart Hill where the first battle occurred. "Guilt by association" is a powerful verdict, although, it is seldom based upon evidence. "How could he not be involved?" may be the question that officials of the Irish "military government" may have asked when they later choose to arrest and imprison Miles Murphy.

Beginning with the defeat of the "rebels," the recriminations began. In the fall of 1798, Miles Murphy gave testimony in the Court Martial (sometime between Sep 1798 and Dec 1798) of prisoner John Walsh concerning the murder of a John Keating. In his testimony, he said "that he saw John Keating on the road near his house and that Michael Walsh, John Walsh (the prisoner) and several other persons were following him, and going on the road to Enniscorthy, that Matthew Walsh had a pistol and that John Walsh was the closest to Keating, two persons excepted." When asked "how much nearer to Enniscorthy is Mr. Colclough's gate than your house?" He answered, "about three quarters of a mile." An Eleanor Murphy also testified. Note

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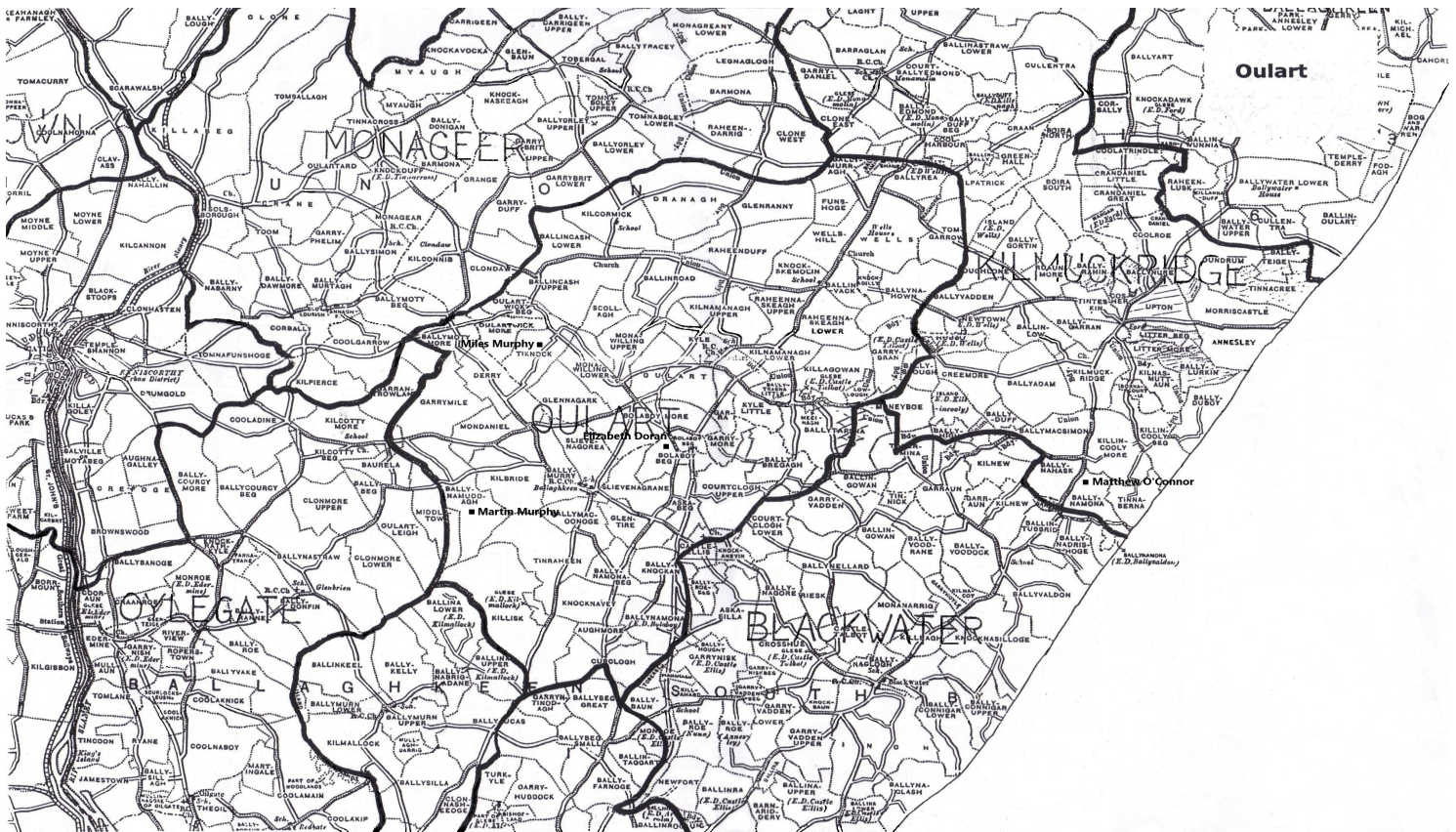
that Miles Murphy had a daughter named Helen (Ellen and Eleanor being equivalent names). The described location, on the road between Oulart Hill and Enniscorthy is consistent with the location of the Townland of Tiknock.

It is not certain when Miles Murphy was arrested, but by 1800 his name appeared on a list of “State Prisoners” held in the Kilmainham Jail. He was “confined” to the jail by Dublin Town Major (police chief) Sirr for rebellion and robbery. Some names on this list of “State prisoners” were categorized as “committed” or “under sentence of,” so it is assumed that “confined” meant that Miles Murphy was not officially charged (habeas corpus) and had not received a trial. Under Martial Law he was “confined” on mere suspicion and/or association alone. Further, because his supposed crime was not “murder or conspiracy to murder” he would be subject to the policies of Marquess Cornwallis and the Banishment Act. At Kilmainham jail the prisoners were divided into “social classes.” It is assumed that Miles Murphy was among the “second class of prisoners.”

The Peter Murphy family would be found in close association with Miles Murphy. (Note: I have not found evidence that proves a familial relationship between the two). For example, the name of Peter Murphy and Miles Murphy’s names are found next to each other on an 1806 land petition record in Lower Canada. It is therefore believed that the Miles Murphy and Peter Murphy families journeyed on the same ship to Lower Canada in 1806. This Peter Murphy was born about 1750 in County Wexford to a James Murphy and Bridget Keough. Further, Peter Murphy’s son, Peter Murphy, Jr. would end up residing on the farm right next to that of Miles Murphy’s son Andrew Murphy in Frampton. A March 25, 1809 Catholic parish record was found of the baptism of his son James in the Civil Parish of Oylegate, County Wexford.

Another closely associated Murphy was Frampton’s famous Californian, Martin Murphy who was born on November 12, 1785 in County Wexford to Brian Murphy and Margaret Howell. (Note: I have not found evidence that proves a familial relationship between the Miles Murphy and Martin Murphy). The marriage record of Martin Murphy’s daughter Johanna Murphy indicated he was from the Civil Parish of Ballyhuskard (Catholic parish of Oulart). A biography written about him used the word “Balnamough” as the place name of his origin. Another source indicated that he was the uncle of John Sinnott whose family lived in the Townland of Kilbride in Ballyhuskard. Not far from Kilbride is the Townland of Balynamuddagh (very close to “Balnamough”) which is probably Martin Murphy’s origin.

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### Wexford Heartland of the Frampton Irish

There was also a John Murphy who arrived in Frampton around 1827, and was reported in family lore to have been the nephew of Fr. John Murphy of Boolevogue (Civil Parish of Kilcormick) who led the Rebellion of 1798 in County Wexford.

Brothers Moses, William and Thomas Donahue and their sister Mary Margaret Donahue were all from County Wexford. They were cousins of Andrew Murphy as evidenced by the 1827 Ste. Marie de Beauce marriage record of Catherine Murphy. Their parents were Michael Donahue and Mary Murphy and she was the sister of Miles Murphy. Their parents were identified as being from County Wexford in William Donahue's 1834 Frampton marriage record. They were most likely related to the Donahue family identified as residents of the Townland of Oulartwick in the Parish of Kilcormick.

Brothers Michael and Murtha Doran and their sister Elizabeth Doran were from an area near Oulart in County Wexford. Michael Doran was married to Ann Synott and their son Michael was born on December 7, 1825 and baptized at the Oulart Catholic Church. In that record they were identified as residents of the Townland of Bolaboy. Murtha Doran settled in Frampton but never married. Elizabeth Doran was married to Michael O'Farrell, probably in County Wexford. Their parents were Phelim Doran and Catherine Murphy. A mention is made in *The Mighty Wave*, of a Miles and Michael Doran of Mountdaniel who were nephews of famous rebellionist

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Thomas Sinnott (father of Frampton's John Sinnott). Mountdaniel is a townland in the Catholic parish of Oulart quite close to Bolaboy. This may have been the same Doran family.

Michael O'Farrell is assumed to be from County Wexford, as he was married (probably in County Wexford) to Elizabeth Doran who was from the Oulart area. Their first three children were born in Ireland prior to coming to Frampton around 1828.

Matthew O'Connor and Sylvester O'Connor were reported in marriage records of their children to be from the Parish of Killincooly, County Wexford. A baptism record for Matthew O'Connor and Catherine O'Brien's daughter Ann (Anastasia) O'Connor was found dated October 24, 1819 in the Catholic Parish of Kilmuckridge, which is consistent with the civil parish of Killincooly and that the Kilmuckridge parish was once called Killincooly. A Martin O'Brien was recorded as the Godfather to Anastasia O'Connor in that baptism record. Further, Matthew O'Connor is found to have made a "life lease" with the Earl of Mountnorris on October 18, 1817 for a dwelling house and 19 acres in lot # 122 in the Townland of Ballynamona in the Parish of Kilmuckridge. The Townland of Ballynamona is next to the Townland of Killincooly where the Catholic parish chapel was once located. Matthew O'Connor and Sylvester O'Connor were of the same generation and they lived next to each other in Concession St. Thomas in Ste. Marguerite and were probably brothers.

When Miles Murphy was released from Kilmainham Jail in 1806, the Banishment Act of 1798 would force him to migrate. This migration would begin the movement of many Wexford families to Canada.

### Migration to Canada

Being that a 1806 land petition record was found with Miles Murphy and Peter Murphy's name on it, it follows that the two of them and their families arrived in Lower Canada in 1806. As Peter Murphy's name was found on a list of prisoners accused of seditious practices during the Rebellion of 1798, he too would be released in 1806 and subject to the Banishment Act which required him to leave Ireland. In a later land petition, Peter Murphy and others stated that they left Ireland owing to the high rents and that they had chartered a brig from the City of Wexford to transport them and their families to Lower Canada. There is at least one source who believes that this charter was financed by a rich Devereux family in France.

After his release from Kilmainham Jail, Miles Murphy was somehow reunited with his family. They would have to gather their belongings and say their goodbyes to relatives and friends. So the family entourage would have been Miles Murphy, Margaret Nowlan Murphy, Mary Murphy, Andrew Murphy, Catherine Murphy, Patrick Murphy, Charles Murphy, Helen Murphy, Miles Murphy, Dorothy Murphy and Luke Murphy.

The year 1806 was indeed a very unusual time for immigration out of Ireland. In fact, William Forbes Adams in his *Ireland and Irish Emigration to the New World from 1815 to the Famine* seems to have picked 1815 as the starting point for his study as emigration prior to that was perhaps so insignificant as to not warrant further study. Adams states that, "(Ireland) suffered comparatively little during the long campaigns of the Napoleonic Wars." This implies that there was not an economic impetus for emigration prior to the end of the Napoleonic Wars in

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1815. He also provides that in 1815, “The impulse towards emigration . . . which had been temporarily checked by the difficulties of transportation during the Napoleonic Wars and almost completely stopped by the American War of 1812, now reasserted itself.” Further, he states, “Then for three years, 1812-1814, emigration practically ceased. When in 1816 the number again reached 6,000, it was considered extraordinary.” So there must have been an extraordinary reason for Miles Murphy and his family to emigrate to Lower Canada in 1806 and banishment was the most probable cause. Durey reported that most of the Rebellion State Prisoners went to the United States. Did Miles Murphy have a choice in destinations? Canada was indeed a common destination for exiles. A display on top of Oulart Hill mentions, “Four woods dedicated to those countries commemorate the intellectual impact of the United States and France on 18<sup>th</sup> century Ireland and the refuge given by them and by Canada and Australia to the men and women transported from Ireland after 1798.” If he choose Lower Canada, it would be a choice that would have a profound influence on the destiny of the many Wexford Irish that would later come to call Frampton, Quebec their home.

There were very few Irish in Lower Canada in 1806, other than a few Irish soldiers stationed at the garrison in Quebec City. Only two ships were reported to have arrived at Quebec City with passengers from an Irish port in 1806. The *Recovery* arrived from Dublin on August 19, 1806 after an 11 week voyage with 34 passengers on board. The *Lady Saunieres* arrived from Cork on August 28, 1806 after a 43 day voyage with wine and some passengers on board.

There is little literature that describes the ocean journey for emigration to the New World at such an early time. It is certain that as the ship tacked up the St. Lawrence, that the deep woods on either side of the river probably looked very foreign compared to Ireland. The family would have stepped off the ship at Quebec City. They would have found very few at that time that spoke their language. Probably their very first task was to try to find some compatriots from their old country or at least make contact with those of the “English speaking” community.

It is believed that a large contingent of Wexford emigrants to Lower Canada was the direct result of “chain migration” that started with the Miles Murphy family emigration in 1806 and continued through to the 1830s. The Murphys probably corresponded with their relatives and friends in Wexford telling them about all the employment and settlement opportunities in Lower Canada.

There is little doubt that the Frampton Irish from County Wexford who were born before 1798 had lived through the events of the rebellion including those that had occurred preceding and after the rebellion. So, there would be an indelible mark upon their souls and for some would be the reason they had to leave their beloved Ireland for the wilds of Lower Canada. Further, the events of the rebellion were to be long remembered by the following generation who would become the primary settlers in Frampton. Much like some Americans pride themselves in being the sons and daughters of the American Revolution, descendants of many of the Frampton Irish can take pride in being the sons and daughters of the 1798 Rebellion.

The County Wexford inhabitants had survived the hardships of the Rebellion of 1798 and would enjoy some degree of prosperity as they grew the produce needed by the British military during the Napoleonic Wars. In the first decade of the 19<sup>th</sup> century, there was a significant improvement in economic conditions in Wexford as a result of demand for farm produce during



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the Napoleonic Wars. So despite some degree of oppression, those who would later emigrate to Frampton stayed in Wexford for several more years to take advantage of this situation. Sister Gabrielle Sullivan in her work on Martin Murphy, Jr. provided that, "Martin Murphy, Sr. was the holder of a fair-sized farm by Irish standards. He was able to provide a decent livelihood for his family and some measure of prosperity as long as the war years kept up the price of his produce." This illustrates that the Frampton Irish families were not necessarily victims of poverty and impoverishment.

But the year of 1815 would be a significant turning point for them. First, the Irish "corn laws" were enacted that kept the price of wheat artificially high leading to high food prices for laborers and tenants in Ireland. Then with the end of the Napoleonic Wars, a rapid reduction in the demand for farm goods (wheat) led to rapid price declines in Ireland. But during the prosperous years, the landlords continued to raise the rental rates on the Irish tenants. Now the tenants were confronted with not having enough income to make the rent and many would be in arrears. Then the Ejectment Act of 1815 was enacted in Ireland that made it easier for Irish landlords to evict their tenants. This perhaps was the law being referred to many years later by Frampton Priest William J. Enright in his manuscript *Framptonology* when he quoted an 1886 speech by Mr. Gladstone making reference to an 1815 law that was most oppressive to the Irish tenant. This was perhaps the last straw for many of the Frampton Irish progenitors. They could not subsist on the lands in County Wexford, they were under the threat of ejectment, they had the memories of the Rebellion of 1798 and knew that resistance would be futile and hardship ridden and there was little hope for their children.

They further had the incentives that they became aware of concerning emigration to Lower Canada. Frampton Township was opened to settlement in 1815 and it's first settler Andrew Murphy was a Wexfordman and their former neighbor. Andrew Murphy probably sent letters describing how he and his parents and siblings had prospered in Lower Canada since 1806. He would have told them about jobs in Quebec City in the timber cutting, lumber loading and ship building industries. He would have made them aware of the cheap fares to Lower Canada in the timber ships that were often returning to the port of Quebec City. These pushing and pulling factors lead to many Wexford emigrants making the journey to Frampton Township. It may have been that the Frampton Irish families saw their potential in British North America much greater than staying in Wexford. They perhaps could see that the potential decline for them was so significant that it was worth taking the risk of overcoming the physical geography obstacles of crossing the Atlantic Ocean and settling in a new and strange land.

The next wave of emigration from County Wexford to Lower Canada would occur shortly after 1815. Patrick Byrne was from Wexford and he, along with Andrew Murphy, would be one of the first to take up land in Frampton Township in 1815. He probably arrived in Lower Canada a few years preceding. In 1817, Patrick Devereux and Matthew Reid would arrive. Edward Brennan would make the journey in 1818. Then Martin Murphy and some of his family came to Lower Canada in about 1820 as he and his wife Mary Foley had their daughter Ellen baptized at the Ste. Marie de Beauce Catholic Church in February 1821. This was the first of their children to have been born in Lower Canada rather than Ireland.

The Wexford emigration to Frampton would not be very substantial up to the 1825 Lower

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Canada census. However, the big Wexford migration would occur between the 1825 census and the 1831 census. The number of persons in Frampton Township would increase by 618 by the 1831 census and many of them were from County Wexford. Our 3<sup>rd</sup> great grandparents Matthew O'Connor and Catherine O'Brien arrived in about 1827. Our 3<sup>rd</sup> great grandparents Michael O'Farrell and Elizabeth Doran arrived in 1828. Elizabeth's brothers Michael and Murtha arrived that year also. Murphy cousin Moses Donaghue arrived in about 1826.

So our Murphy ancestors had been in Lower Canada since 1806 and the rest of our Wexford ancestors had arrived prior to 1830. Then with the arrival of our Great Great Grandfather James P. McLean in 1832, all of our Irish ancestors were in North America long before the "great Famine" in Ireland.

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