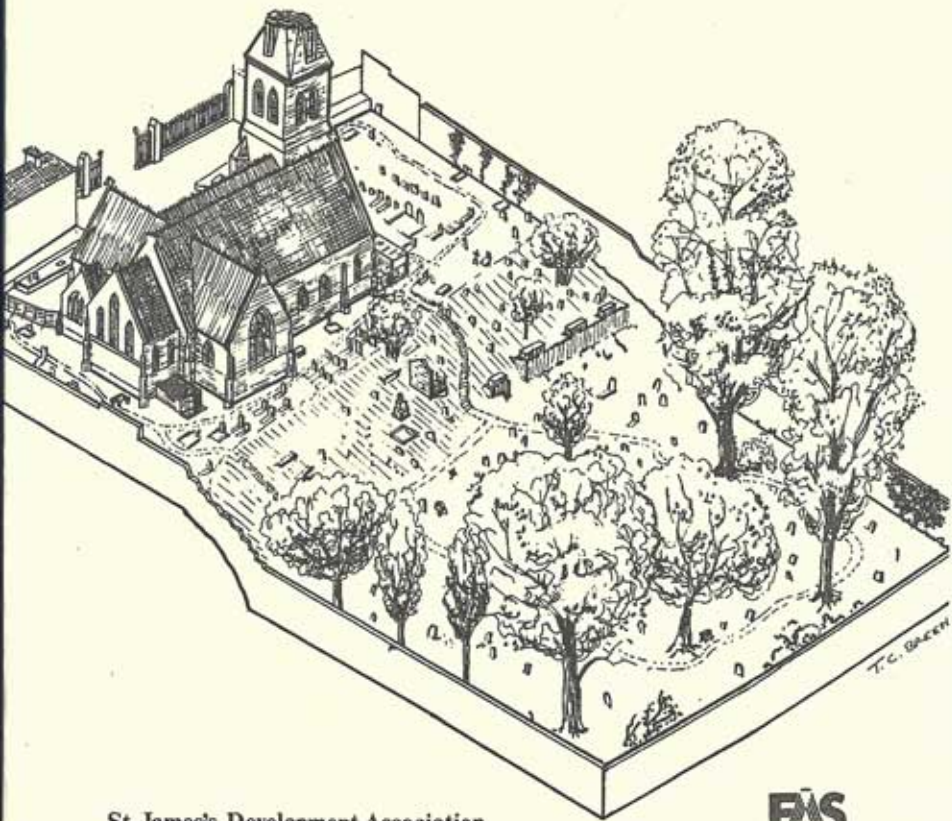


St. James's Graveyard, Dublin ~ History and Associations

St. James's Graveyard Project



St. James's Development Association

FAS

**St. James's Graveyard, Dublin -
History and Associations**

St James's Graveyard Project

DUBLIN 1988

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ST JAMES'S GRAVEYARD PROJECT/SELECT VESTRY OF
THE ST PATRICK'S CATHEDRAL GROUP OF PARISHES

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FOREWORD

This booklet marks the completion of the St James's Graveyard Project, under the auspices of FAS. We are greatly indebted to Sean Murphy, Project Committee Chairman, and Tina Byrne, Project Co-ordinator, for preparing this publication, which contains a report of the work of the Project Team as well as an index of some 500 memorial inscriptions gathered in the course of the project.

A graveyard is primarily a place of burial and has special associations for those whose families are buried in its soil. A graveyard also contains the story of a community, giving us 'life stories in stone' of those people who lived and worked in our city in the past. It is the first time that the inscriptions in St James's Graveyard have been published and it is appropriate that this work should be associated with the Graveyard Project. The booklet, no doubt, will attract interest not only from those in the local community, whose ancestors are buried in the graveyard, but from all who have an interest in the heritage of our city.

JOHN CRAWFORD

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Our special thanks go to the St. James's Development Association, Graveyard Committee, in particular Mr. Sean Murphy, Mr. Michael Bourke and Mrs. Ann Hennessey.

Thanks also to FAS especially especially Mr. Tony Pearson and Mr. Martin Kelly, Jervis Street Training Centre and Ms. Linda Doran in Research and Planning Department, Baggot Street.

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In the course of our research work many individuals and institutions gave valuable advice. We are grateful to the following:

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Thanks also to the Millenium Committee and the Trustee Savings Bank for their sponsorship of the exhibition.

Special thanks to Mr Joe Dunne for his help with the art-work for the exhibition and booklet.

INTRODUCTION

The St. James's Graveyard Project began in September 1987 as a C.Y.T.P. Heritage Project in James's Street, Dublin. It was sponsored by FAS, the Training and Employment Agency, and the St. James's Development Association.

The aim of the project was to restore St. James's Church of Ireland Graveyard, one of the oldest and the largest of the inner city graveyards. Initially the work was concentrated on three main areas:

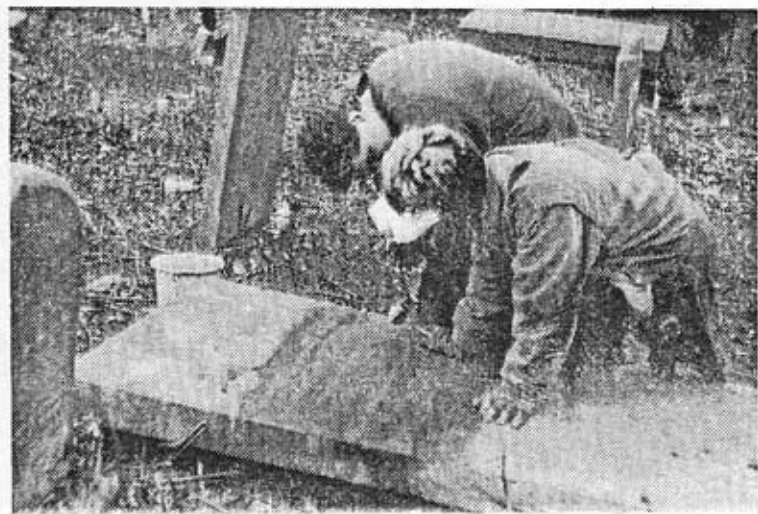
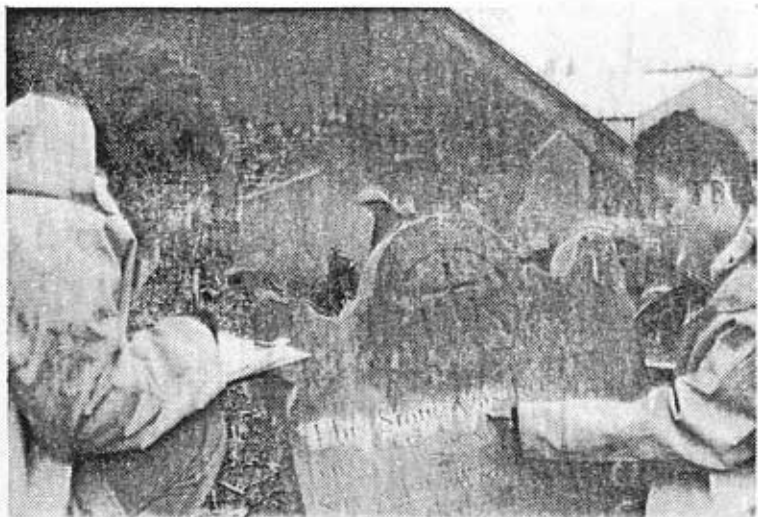
- (1) The Clearing of the site of the dense cover of weeds and brambles.
- (2) Surveying the site in order to create an accurate working map of the graveyard which would show the exact location of all head-stones and tombs.
- (3) Recording the headstone inscriptions; which provide a valuable and largely unrecognised source of local history.

Work began with a co-ordinator, two assistants and eight trainees and the team increased to eighteen as the project progressed. The first task was to clear the site of the dense overgrowth of weeds and brambles which covered the $1\frac{1}{2}$ acres. This was a huge task, involving the use of a 'weed eater' and gardening equipment, kindly lent by Dublin Corporation, Welfare Section. The area was then raked and the vegetation burned. No insecticides were used and as many of the mature trees and shrubs as possible were maintained.



Surveying the site using a theodolite

St James's Graveyard



Reading headstone inscriptions

Introduction

Work then began on surveying the site using a theodolite and a dumpy level. These allowed accurate measurements to be taken at various levels on site so a precise map could be plotted, showing all headstones and grave markings.

When the site was cleared of overgrown vegetation, work could begin on recording the many headstone inscriptions, over 500 in all. The earliest dates from 1627. Although the graveyard was officially closed for burials since 1954, some families retained burial rights. In fact, the last burial occurred in 1976.

Using the headstone inscriptions as a source the team began research into the history of the site and those buried there. This culminated in a very successful exhibition which was held from April 21 - May 15 1988, in the Royal Hospital, Kilmainham.

We were also able to put on display some of the artefacts found in the course of the restoration work. These ranged from two medieval stones (dated 15th-16th centuries) to 19th century grave ornaments and 1950's milk bottles.

A copy of the full list of headstone inscriptions together with the site map showing their location in the graveyard, have been deposited in the main archives and libraries in Dublin. The exhibition material and the St. James's Parish Registers, which date from 1742, are housed in the Representative Church Body Library, Braemor Park, Dublin 14.

HISTORICAL BACKGROUND

The exact foundation date of St. James's Church is not known, and the earliest documented reference to the church is in a list of the lands of the Abbey of St. Thomas dated 1268 (Gilbert ed, 1889, p.3). Both St. James and its sister church of St. Catherine were attached to the Abbey of St. Thomas, which was founded in 1177 to commemorate Thomas a Becket, the murdered Archbishop of Canterbury. The most Rev. Nicholas Donnelly claimed that an original document defining the boundaries of St. James's Parish, as marked out by St. Laurence O'Toole, was preserved in the Dublin municipal archives (Donnelly, 1904, p. 26), but no trace of this document has yet been found. All that can be said at present therefore is that St. James's Church may have been founded sometime in the late twelfth century, most probably after the establishment of St. Thomas's Abbey in 1177.

St. James's Church is dedicated to the apostle St James the Greater, the patron saint of Spain whose remains are traditionally believed to have been buried in Santiago de Compostela in Galicia. In the middle ages Compostela was one of the great pilgrimage centres of Christendom, and Ireland had particularly close links with the city (Hayes, 1948, pp 326 -332). In 1210 Archbishop Henry established a Dublin hostel for pilgrims preparing to travel to Compostela, and St. James's Church itself could well have been a gathering place for pilgrims. Coincidentally, the Dublin St. James's Graveyard Project has been completed in a year in which the Council of Europe has designated the pilgrim route to Santiago ('Camino de Santiago') the first European Cultural Route.

Historical background

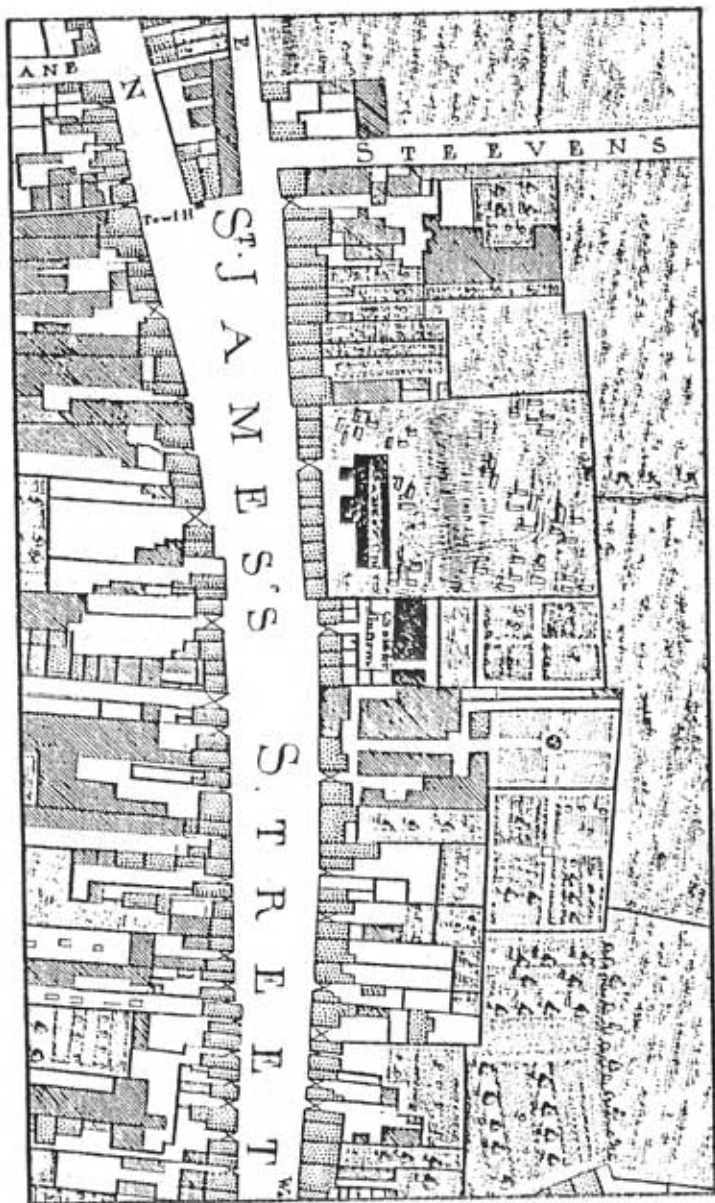
As a result of the Reformation of Henry VIII, St. Thomas's Abbey was dissolved in 1539 in common with other Irish monasteries (Morris ed, 1861, pp 55-56, 134). Following the Reformation, two separate ecclesiastical systems operated in Ireland, one, the Protestant and officially approved Established Church of Ireland, the other, the unofficial and frequently persecuted Roman Catholic Church. The Church of Ireland parishes of St. Catherine, St James and St. John of Kilmainham were united in 1545, remaining thus until they were again divided into the separate parishes of St. Catherine and St. James by an Act of Parliament in 1707 (Morris ed, 1861, p 122; Irish Statutes, 4, chapter 21).

Though united with the parish of St. Catherine, a separate church of St. James was maintained over the centuries, as demonstrated by various references in ancient deeds of the two parishes (Twiss ed, 1919, pp 277-9). Among the project's most significant finds were two fifteenth and sixteenth century stone fragments, both probably part of the fabric of an older church building. Archbishop Bulkeley's visitation of 1630 recorded that 'the Church of St. James is new covered but not glassed, the chancel down' (Ronan ed, 1941, p 62), indicating that the church may then have been undergoing rebuilding.

The earliest documentation of the exact site of St. James's church is in Bernard de Gomme's 1673 map of Dublin, which shows the church in its present location, though then still surrounded by fields and at a distance from the city proper. A new church was constructed shortly after the recreation of St. James's Parish in 1707, but this collapsed in 1761 and while it was being restored parishioners worshipped in the chapel of Dr. Steeven's Hospital. The

St James's Graveyard

St James's Church and Graveyard (from Rocque's Map of Dublin 1756)



Historical background

present church was constructed in 1859-60, had its spire removed in 1948 and was closed in 1963, since which time the building has been used for commercial purposes (Crawford, 1988, pp 20-1). The wheel has now come full circle, for St. Catherine's, St. James's and other south-west city Church of Ireland parishes are once more united and based in a church in Donore Avenue.

The Catholic parishes of St. Catherine and St. James remained united until 1724, at which time both parishes were sharing a chapel in Dirty Lane. A new St. James's chapel was constructed in the 1740's at the east corner of Watling Street. The foundation stone of the present church in James's Street was laid in 1844 by Daniel O'Connell (Donnelly, nd, pp 229-30, 233). A feature of the application of the penal laws was that Catholics were not permitted to maintain their own graveyards in Dublin, and were obliged to use those of the Church of Ireland. St. James's was the yard used most by Dublin catholics during penal times, and the colourful annual ceremony of decorating graves during St. James's Fair is described below. To this day a custom is remembered locally of carrying coffins three times around the Fountain outside St. James's Graveyard before burial*.

Dublin's St. James's Fair provided another point of similarity with Santiago de Compostela, which also held an annual fair in honour of the saint. An Irish College was established in Santiago in 1605 and close educational and trading links between Spain and Ireland continued until the eighteenth century at least. There are in fact entries of baptisms and marriages of Spaniards during the 1740's in the registers of St. Andrew's catholic parish in Dublin. The priest who made the entries was probably Fr. Patrick Quinn, who was educated in Santiago and was buried in St. James's Graveyard in 1754 (Reportorium Novum, 2, 1957-8 pp 145-6).

*Information of Stephen Mongon and James Waldron.

St James's Graveyard

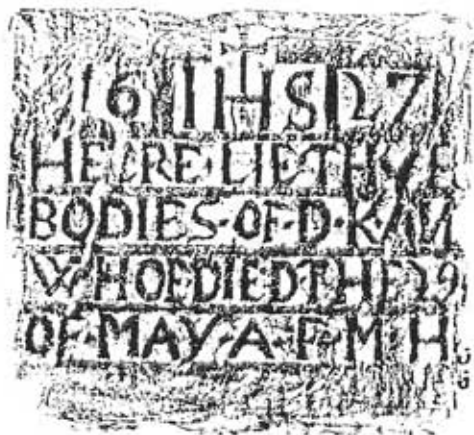
Many catholic religious were buried in St. James's graveyard over the centuries, including possibly Bishop Conor C'Devaney (executed 1612), Fr. Redmond McCarron (1666), Rev. Dr. William Gahan (1804), and Dominican nuns of Channel Row Convent, including one of the foundresses, Mother Mary Bellew, who died in 1726 (Mary Genevieve, 1968, p 236). Church of Ireland clergymen attached to St. James and buried in the graveyard include Rev. John Ellis (1764), Rev. William Tisdall (1755), Rev. Richard Connolly (1848) and Rev. Charles Tomlinson (1878).

The most notable person buried in St. James's is Sir Toby Butler (1650-1721), solicitor-general under James II and advocate of the catholic case against the penal laws, and his is also the most imposing monument in the graveyard (see illustration). Other noteworthy tombs include those of the brewer William Espinasse (1740) and John Bonham (1781). These are also memorials to members of the British Army, Irish Volunteers and IRA, and one to William Limerick Martin, an RIC district inspector killed in Gweedore, Co. Donegal, in 1889. Of special interest to the social historian will be the details of trades and occupations and addresses on tombstones and examples of these are given below.

In all some 705 tombstones were uncovered by the project, of which 537 had legible inscriptions, the earliest dated 1627. Typescript copies of the memorial inscriptions, together with a site map, have been deposited in the main Dublin libraries, and a full surname / date / map reference index is given at the end of this booklet. A mere six inscriptions were published in the Journal of the Association for Preservation of the Memorials of the Dead in Ireland, and these are indicated in the typescript.

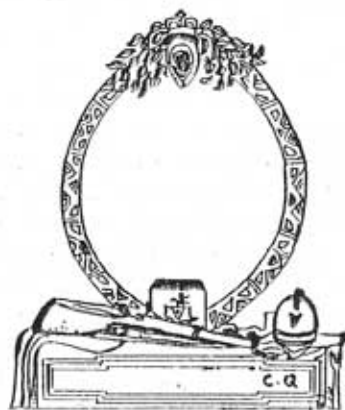
Historical background

The vast majority of the tens of thousands buried in the graveyard over the centuries were not commemorated by monuments. Fortunately, the burial registers of St. James's have survived from 1742, and before that date some burials are recorded in St. Catherine's registers (Wood ed, 1908, p v et seq). The earliest indication of a burial in St. James's is recorded in the will of Walter Segyne or Soggyn, proved 1495, in which he asked to be buried 'in the church of St. James without the city' (Twiss ed, 1919, pp 268, 275). St. James's burial registers show that between 1742 and 1836 approximately 30,000 individuals were buried in the graveyard, and it is to be hoped that these and other Dublin parish registers will eventually be fully indexed. In the meantime, it has been the achievement of the St. James's Project team to produce a comprehensive and accessible record of the memorial inscriptions in the graveyard, in a way which should act as a model for similar projects.



Earliest tombstone, 1627 (D K A N)

St James's Graveyard



Martin memorial, 1889
(Celtic Revival style)



Skull and crossbones from
18th-century headstone

PEOPLE BURIED IN THE GRAVEYARD

From the Parish Registers we know that there are well over 30,000 people buried in St. James's Graveyard. Although a Church of Ireland graveyard, there are many Catholics buried in St. James's. In Penal times when they were forbidden to maintain their own cemeteries, the Church of Ireland graveyard of St. James was the one most used by Dublin Catholics.

The largest memorial in the graveyard is to Sir Toby Butler (1650 - 1721). A member of the Dunboyne branch of the Butler family, he was born in Boytonrath, Co. Tipperary. He had a distinguished career in law becoming Recorder of Clonmel. During James II's brief stay in Ireland Sir Toby's career reached its peak. He was knighted in 1689 and was elected to sit in the "Patriot Parliament". For his loyalty to the King he was made a Knight in the order of St. James of Compostela, one of the four military orders of chivalry in Spain.

Also in 1689 he was appointed to one of the highest legal offices under the crown, that of Solicitor General. After 'the war of the two Kings' Sir Toby became the chief advocate for the Irish side in the Treaty of Limerick negotiations.

As a Catholic barrister he later pleaded the Irish cause before The House of Commons. With the passing of the Anti-papery Act of 1704 and subsequent Penal Laws, Sir Toby's religion was to prevent him achieving political office. He died in his Dublin residence in Nicholas Street in 1721.

St James's Graveyard

The headstone inscriptions give valuable information not only on those buried in the graveyard but also on local history. For example the memorial to Rev. John Ellis, Vicar of St. James's for 35 years and St. Catherine's for 12 years, commemorates his youngest son William, Governor of Patna in Bengal, India. He was killed in 'Ye bloody massacre' there in October 1763.

Other interesting memorials include that of the Rev. Richard Connolly, Curate of St. James's, who died of fever while administering to famine victims in 1848.

The tomb of John Bonham of Dublin, died 29th January 1781, contains the motto 'VITAM DUCE BONAM' - Lead a good life. It was probably after him that Bonham Street, off Bridgefoot Street, was called.

A headstone commemorates Edmund Lawless, Staff Surgeon R.N., who took part in the Crimean War and was captured by the Russians. He was later to become Medical Superintendent of St. Patrick's Hospital. He died in March 1879.



Part of 19th-century
cast iron railing



Monument to Sir Toby Butler (1650-1721)

TRANSLATION OF LATIN INSCRIPTION ON SIR TOBY BUTLER'S TOMB

This bust is a likeness of Sir Theobald Butler, an Irish lawyer, an honour to the laws, his name and his country, invested, not exalted, with the equestrian dignity. An advocate, judicious, upright, polished, eloquent, excelling in the native and his legal dialect, not in partial justice, not in search of favours, not in flattering language, but in weight of arguments, innate force of genius and a consummate knowledge of the laws. A man whom eloquence, an unsullied faith, gravity tempered with such humour and affability, whom a sincere and virtuous course of life, and a mind the guardian of virtue, sagacious to unfold the intricacies of the law, have raised to the summit of fame, and might also, were it not for his religion, have raised him no doubt to that of fortune. He died aged 70 the 11th of March MDCCXX [1721 New Style], inferior only to death. James his eldest son erects this monument to his most worthy father.

(Based on translation in *Irish Builder*, 1877, 19, p. 15.)

St James's Graveyard



Clearing the site using a weed-eater, October 1987
(photograph courtesy of Irish Times)



INFORMATION FROM TOMBSTONE INSCRIPTIONS

The headstone inscriptions have included some interesting information, the eighteenth century ones in particular give valuable information on Dublin trades and occupations. There are numerous skimmers, tanners, grocers and merchants. Weavers also figure prominently on many of the stones.

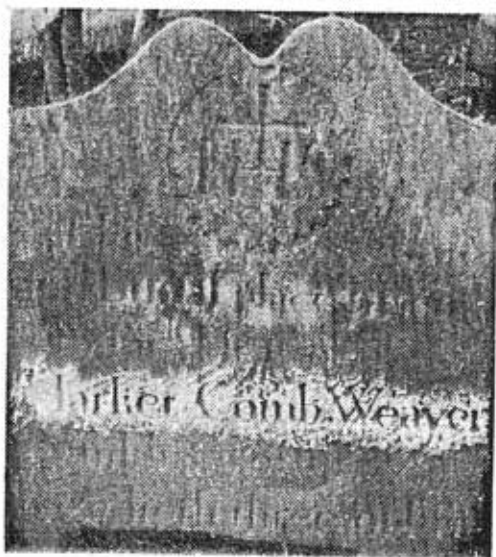
Established in 1446, the weavers guild was one of the most powerful in Dublin. In 1750 the Weavers Hall was erected in the Coombe. Woollen manufacturers lived mainly around the Coombe, Pimlico and what afterwards was named Weavers Square. The business declined drastically due to the importation of cheap Spanish wool into England after 1760.

Brewers, distillers, coopers and malters are also mentioned frequently on headstone inscriptions. The Liberties being well supplied with water was an ideal location for the brewing industry. By 1760 there were eight breweries operating in James's Street, from Guinness's at No 1 to Dodds at No 134. The project also discovered the tomb of Mr. William Espinasse, brewer, who died in 1740. The Espinasse brewery was later taken over by Arthur Guinness when he began brewing in James's Street in 1759.

The project also discovered many unusual occupations from inscriptions such as 'paviour', 'glue boiler' and 'stone blue (ie. dye) manufacturer. Some specialised professions also appear such as 'parchment maker' and 'surveyor and measurer'.

Old Dublin street names also occur on headstone inscriptions, places such as 'Tripoli', 'Cole Alley', 'Mill Street' and 'Pill Lane'.

Inscriptions



Occupations from headstone inscriptions

THE SACK-EM-UPS

The "sack-em-up men" or resurrectionists originated around the middle of the eighteenth century. These were a group of people who robbed newly buried graves and sold the bodies to medical students to be used for the teaching of anatomy and surgery.

With the establishment of the College of Surgeons in 1784, the number of medical students increased and anatomy became the cornerstone of medical education. By law only the bodies of criminals executed for murder could be used for dissection. As the demand for bodies far exceeded the supply allowed by law, the trade of the sack-em-ups grew.

The average price for a body was 4 guineas depending on its condition, but in times of shortage this could increase anything up to 16 guineas. As the problem grew many cemeteries employed sentries in look out points to guard corpses newly buried. The graveyard which supplied the largest number of subjects to the Dublin Medical Schools was the paupers burial ground "Bully's Acre" beside the Royal Hospital Kilmainham. As no charge was made for the grave it was what was termed a "free burial ground" and burials were numerous.

However grave robbers were in evidence in St. James's graveyard also as a report dated December 1742 from "Faulkner's Dublin Journal" shows:

"Whereas the family vault of George Murphy was robbed on the 8th of December by one Thomas Owen, the sexton of St. James's Church, Dublin, who most wickedly and feloniously

Sack-em-ups

removed the corpse of the late Mrs Murphy, which it is supposed he sold..."

A ten guinea reward was offered for information leading to the capture of Thomas Owen. As this account shows sextons and cemetery caretakers were often in league with the grave robbers. In the 1820s the traffic in stolen bodies had increased to such proportions that it could no longer be ignored.

Relatives guarded bodies until they became sufficiently decomposed to be of no use to the grave robbers. Now resurrection parties carried arms and often battles took place among the tombstones. A more sinister development took place in Edinburgh where two Irishmen, Burke and Hare, in one year murdered 16 people and sold the bodies. The conviction of Burke and Hare, together with the discovery that corpses were being exported from Dublin to English medical schools, created a public outcry.

In 1832 Parliament passed the Anatomy Act which allowed for the bodies of those who died unclaimed in institutions, to be given to anatomy schools. It also became legal for individuals to donate their bodies to the schools. The passing of the act extinguished the trade of the "sack-em-ups".

St James's Graveyard



Sack-em-ups at work (watercolour, after Thomas Rowlandson,
courtesy of Wellcome Institute Library, London)

ST JAMES AND COMPOSTELA

St. James the Greater was the apostle, son of Zebedee and older brother of St. John the evangelist. He was beheaded in Palestine in 42 A.D. In 813 his relics were taken from Jerusalem to Compostela by King Alfonso II of Leon. A monastery and church were founded on the site of the tomb and became the nucleus of the city and shrine of Santiago de Compostela.

St. James is the patron saint of pilgrims, druggists and wax-chandlers. As patron saint of Spain he became known as 'Santiago Matamoros' (slayer of Moors). In the middle ages Compostela was one of the great pilgrim centres of Western Europe. It is estimated that in peak years total pilgrim numbers may have reached two million.

In good weather it took only four days to reach Spain from Ireland and down through the ages the Irish annals contain references to those who travelled to Compostela as pilgrims. In 1210 Archbishop Henry of Dublin established a hostel for pilgrims on the Steyne (modern Hawkins Street). In the twelfth century the church of St. James had been erected in Kilmainham and it is likely that pilgrims gathered there on route to his shrine in Compostela.

In 1605 the Irish College in Compostela was established and many notable Irishmen were to be educated there. Among them was the poet Tadhg O Neachtain's son Peter, who was baptised in 1709

St James's Graveyard



Council of Europe waymarker for First European Cultural Route (scallop shell symbol of St James)

Compostela

in St. Catherine's Parish, then united with St. James's. Tadhg O Neachtain wrote a long poem in Irish describing his son's journey to Compostela in 1728 (Ó Cléirigh, 1939, pp 103-115).

In the twelfth century the Military Order of Santiago de Compostela was established to protect pilgrims on route to the shrine. Sir Toby Butler, the most famous person buried in St. James's, was made a knight in the order of Santiago in 1689, for his loyalty to the Catholic King James II.

This year 1988, the Council of Europe has designated the pilgrim route to Compostela as the First European Cultural Route. Events are being organised to generate interest in restoring and up-keeping the heritage associated with 'Camino de Santiago'. The Council has informed us that the restoration of St. James's Graveyard fits in with its programme for the promotion of this First European Cultural Route.

A way-marker with the scallop shell emblem of St. James will be placed outside the graveyard together with information about the history of the church and restoration project. Similar way-markers will be placed at sites throughout Europe, linking areas associated with St. James and the pilgrimage to Compostela.

ST JAMES'S FAIR

The earliest known account of St James's Fair is to be found in Richard Stanihurst's 'Description of Ireland', which was published in Holinshed's Chronicles in 1577.

Stanihurst recalled that prior to his time the fair commenced on St James's Day, 25 July, and ran for six days. The fair was so successful that it attracted merchants not only from England but from France and Flanders as well. According to Stanihurst these sold their wares so 'dogcheap' that Dublin merchants were annoyed by the competition and had the mart suppressed. Thereafter the fair was held on a more limited scale, with 'a few cottages, booths and alepoles' erected at St. James's Gate.

The practice by those frequenting the fair of digging up the street to facilitate the erection of temporary buildings was condemned by Dublin Corporation in January 1640 as being unsightly and dangerous to traffic. Accordingly it was ordered that the city constables and other officers should put a stop to the practice.

Almost a hundred years later, in June 1738, the fair received another unfavourable notice in corporation records. Noting that St James's Fair had been held every 25 July from time immemorial by authority of the city, the corporation observed that 'of late many ill consequences have happened by great numbers of idle and disorderly people resorting

St James's Fair

thither, which has been attended with tumults and riots and sometimes with murder'. It was therefore ordered that the fair should be discontinued and that the lord mayor should issue a proclamation to give the public notice thereof.

Despite its official discontinuation, there is evidence that St James's Fair continued to be held in the years following and that it was not inevitably associated with disorder. The fair was mentioned by G N Wright in his 1825 Historical guide to the city of Dublin, and he stated that it was held in James's Street opposite the graveyard. Wright also noted that St James's Graveyard had long been used by inhabitants of the Liberties and that during the fair the graves were decorated with 'garlands and ornaments made of white paper, disposed into fanciful forms'.

This interesting fair-time ceremony of commemorating those buried in St James's Graveyard is also referred to in the Recollections of the dramatist John O'Keefe. Writing of his childhood in Dublin in the 1750's, O'Keefe stated that it was the custom on St James's Day for relations and friends of those buried in the graveyard 'to dress up the graves with flowers, cut paper, scripture phrases, garlands, chaplets and a number of other pretty and pious devices' (O'Keefe, Recollections, 1826, Vol 1, pp 21-2).

Walter Thomas Meyler left the following impression of the fair in the early 1820's: 'St James's Fair, with its ranges of stands covered with baskets of cherries, gooseberries, its gingerbread, toys, tin whistles, drums, tops, horses and whips ... formed my gala day of the year and securely did I hoard my halfpennies for the occasion' (Meyler, 1868, Vol 1, p 32).

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INDEX TO TOMBSTONE INSCRIPTIONS

The index records the name, date and memorial number from each inscription. The abbreviation J.A.P.M.D.I. refers to inscriptions published in the Journal of the Association for the Preservation of the Memorials of the Dead in Ireland. There are six of these, only two of which survive in the graveyard. An asterix indicates those published in the J.A.P.M.D.I. which are no longer in the graveyard.

In the course of restoration work stone fragments and metal plates have been collected and any inscription on them recorded. These appear at the end of the index.

No date on the headstone is indicated as N.D.

Bound typescript copies of the inscriptions, under the title 'Memorial inscriptions from St James's Graveyard, Dublin', have been deposited in the following Dublin repositories:

Representative Church Body Library
National Archives (Public Record
Office of Ireland)
National Library of Ireland
Genealogical Office
Guinness Museum
Dublin Corporation Library,
ILAC Centre

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St. James's Graveyard, Dublin~ History and Associations

Located beside Guinness's Brewery in James's Street and containing about 1.5 acres, St James's Church of Ireland Graveyard is the largest of the old cemeteries in Dublin's inner city. Though the earliest documentary evidence for its existence is dated 1268, St James's Church was probably founded in the late 12th century.

Persons of all denominations are buried in St James's Graveyard, and the last burial took place as recently as 1976. During penal times St James's was the graveyard most used by Dublin Catholics. Rev James Whitelaw stated that it was believed that the pope offered up prayers on St James's Day for the souls of those interred in the graveyard. An interesting ceremony of decorating graves in the graveyard was conducted each year in July in conjunction with St James's Fair. Notable persons buried in St James's Graveyard include Sir Toby Butler (1650-1721), solicitor-general under James II, and Mother Mary Bellew (died 1726), foundress of Channel Row Convent.

The St James's Graveyard Project commenced in September 1987 and was sponsored jointly by FAS (formerly AnCO) and the St James's Development Association, under the auspices of the Church of Ireland. The team of trainees first cleared the site of the dense overgrowth of weeds and brambles, then surveyed the site and prepared an accurate map. The team also researched the history of the graveyard and copied the 500-plus legible tombstone inscriptions. This booklet records the various aspects of the team's work and the principal results of its researches, and also contains an index of the memorial inscriptions.

ST JAMES'S GRAVEYARD PROJECT
c/o Representative Church Body Library
Braemor Park, Rathgar
Dublin 14, Ireland

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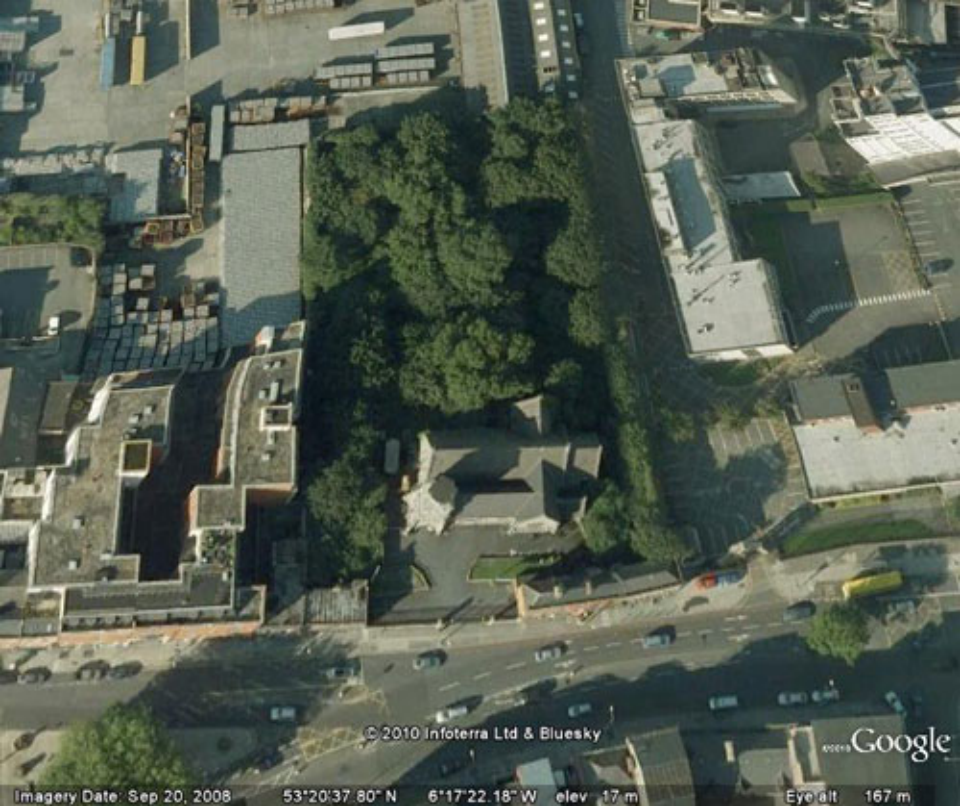


Afterword

Two decades after the St James's Graveyard Project completed its work, the cemetery alas had become quite overgrown once more, as witnessed by the Google Earth photograph which follows. In August 2010 it was announced that Dublin City Council, formerly Dublin Corporation, had commissioned a feasibility study for St James's Graveyard, and was asking for the opinions of interested parties (<http://stjamesgraveyard.blogspot.com/>). Lighting World, the firm which formerly occupied St James's Church (Church of Ireland), has now unfortunately gone out of business and it is believed that efforts are being made to find a new use for this building as well.

Local community and other interests are involved in the consultation process concerning the future of St James's Church and Graveyard. The undersigned would urge that any further restoration of St James's Graveyard should proceed without the kind of destruction and removal of monuments and general damage to the environment which has marked the conversion of many inner-city cemeteries to parks, for example, St Catherine's and St Mary's. As for St James's Church itself, it is suggested that it might be converted for use as a heritage centre featuring exhibitions relating to the history of the St James's area and the Liberties. Having consulted with some members of the original St James's Graveyard Project Committee, of which I was chairman, I now republish online the 1988 project booklet, as a contribution to ongoing attempts to preserve and find a new use for one of Dublin's most historic cemeteries. Finally, copies of the graveyard memorial inscriptions are deposited in a number of Dublin libraries, and an index to St James's burial registers from 1742 is among the records which can be searched at Irish Genealogy, <http://www.irishgenealogy.ie/>.

Sean Murphy
Centre for Irish Genealogical and Historical Studies
Webpage <http://homepage.eircom.net/~seanjmurphy/>
Windgates, County Wicklow
12 October 2010



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53°20'37.80" N

6°17'22.18" W

elev. 17 m

Eye alt 167 m