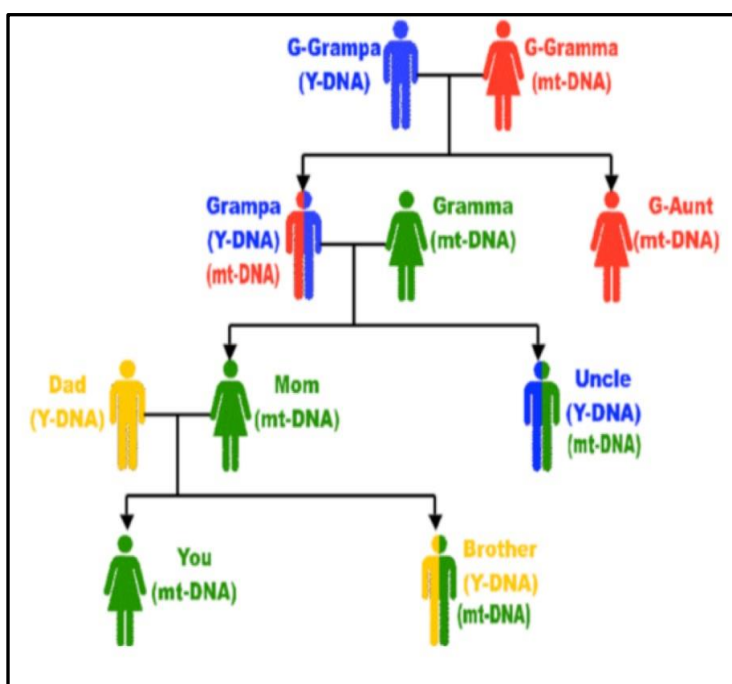


Following my Y-DNA matches in search of William Flack's Family



In this research report is set out the information about Flack families with whom the author has a Y-DNA match and then provides the historical background for the migration of Presbyterian Flack families to America in the 18th and 19th centuries.

Edmund "Ted" Flack, PhD., JP.

The search for William “Billy” Flack’s Family using Y-DNA

Introduction

Having researched my Flack family history for more than 30 years, I remain at a halt in the search for the parents of my great great grandfather William Flack (1810-1892).

I know that he was born in County Cavan in what was then Ulster but is now a northern county of the Republic of Ireland from his personal particulars recorded when he signed on in the British Army in 1831 stating that he was born in “the Parish of Killan”, “in or near the Town of Bailieborough”, County Cavan. I also know that his mother was named Elizabeth (abt. 1790-1863) and that his father was William Flack (unknown - before 1863) “a soldier”. He chose to christen his son, William Henry Flack (1852-1936), in the Presbyterian Church in Limerick in 1852.

Despite extensive searches in the available records, I have been unable to identify where his parents were from and anything about the rest of the family.

That was until widespread DNA testing became available for family research. This research report explores what has been learned from my Y-DNA¹ test and arrives at the following conclusions:

- a. That our “Billy” William Flack (1810-1892) was either a brother of Samuel Flack (abt. 1802-1867) who migrated with his wife, Margaret Jane Flack nee Hall (1807-1872) to Sterling, Cayuga County, New York USA in 1849, OR he was a first cousin of this Samuel Flack and shared an unknown (probably a William Flack) grandfather.
- b. That our “Billy” William Flack (1810-1892) was living in or near the Townland of Killan, about five miles south of Shercock, County Cavan, when he signed up in the 63rd Regiment and that his family was probably from the vicinity of Lisnageer, three miles south-east of Cootehill, County Cavan.
- c. That our “Billy” William Flack (1810-1892) was a member of a Flack family that had Flack relatives who had migrated to New York in the mid 1700s. It is possible that the Flack family that had migrated to America were members of the group of Presbyterian families that became known as the Cahans Exodus.
- d. That our Flack family has a close Y-DNA match with persons of the name “Affleck” who are historically associated with Kirkcudbrightshire, in southwest Scotland.

New York State Flacks

In October 2010, Larry Flack from Florida in the USA contacted me and asked me if I would be prepared to undertake a Y-DNA test. He explained that his ancestor, Samuel Flack had migrated from Ireland “(County Cavan area)” to the USA in 1849 however he had not been able to establish just where in County Cavan and whether there were any other members of

¹ A Y chromosome DNA test (Y-DNA test) is a genealogical DNA test which is used to explore a man's patrilineal or direct father's-line ancestry. ... Y-DNA tests are typically co-ordinated in a surname DNA project. And each receives the other's contact information if the other chose to allow this. [ISGG website](#).

his Flack family still resident there. He said that he was also interested in determining if the Flack family's historic connections with Scotland could be verified.

Larry had come to know about my ancestor, my great great grandfather William "Billy" Flack, born 1 April 1810 from Bailieborough, County Cavan, through his nephew, Dr Bill Flack, Associate Professor at Bucknell University in Pennsylvania, USA with whom I had previously had contact regarding Flack family history.

Dr "Bill" William Flack had written stating:

I am researching the Flack family in and around the area of Monaghan and northern Co. Cavan. My own ancestors, Samuel and Jane (Hall) Flack and their children, Margaret and William, settled in the town of Sterling, Cayuga Co., NY, USA in 1849. William's Civil War records indicate that he was born in the town of Ashfield, Co. Cavan (near the south-eastern border of Monaghan), Drumgoon Parish, c. August 7, 1839. I understand that there are no Flacks left in Cavan, but that there are several Flack families in Monaghan.

Larry Flack, Dr Bill Flack's uncle, said that he would be happy to pay for the Y-DNA 67 test with Family Tree DNA, who he said was a leading genealogical testing firm based in Texas in the US and that the test would be sent to me by post. In an email dated 31 October 2010, Larry Flack stated:

I have researched my Flack ancestors extensively over the past few years. By way of background, records for my g-g-grandfather, Samuel Flack begin in the USA in 1849. All of these records indicate he and his family emigrated from Ireland (County Cavan area). I have been unable to substantiate this with any Irish records.

After making enquiries to ensure that this approach was genuine, I agreed to the request and the test pack subsequently arrived and was returned by post to Family Tree DNA.

In February 2011, Larry Flack advised that initial results of the Y-DNA 67 test showed that I had two Y-DNA 67 matches and two Y-DNA 111 matches with four other persons named Flack who had been tested by Family Tree DNA as follows:

Genetic Distance	Name	Earliest known ancestor	Y-DNA Haplogroup	Terminal SNP	Match date
4	Bobby Flack	Not stated	J-M172	Not stated	18-3-2011
3	Tom Flack	Not stated	J-M172	Not stated	14-3-2011
2	Larry Flack	Not stated	J-M172	Not stated	3-2-2011
2	Robert Flack	Not stated	J-M172	Not stated	3-2-2011

Larry Flack stated:

"The 67 marker tests have been completed for me and my third cousin (Robert Flack who lives in New York State, USA. We have an identical match (67 of 67) for the tests. Although an exact match is rare, I am not surprised since Robert and I have the same g-g-grandfather. I asked Robert to participate as a "control" sample to determine if FTDNA's work is accurate and dependable. I am now confident it is."

These results prove Larry Flack, his nephew Dr Bill Flack and our Flack family share a close family relationship with the Samuel Flack who had migrated to New York from County Cavan to the USA in 1849.

A subsequent review of my Flack surname study revealed that a Samuel and Jane Flack, nee Hall and their son, William Flack, born 7th April 1839 in Ashfield, County Cavan, emigrated to Oswago, New York State in the USA in 1841.

- In correspondence with Susan Flack Mehagan, Susan shared her own family history stating:

“My g-g-g-grandfather, Samuel and Jane Flack and their son William Flack, born 7th April 1839 in Ashfield, Cavan emigrated to Oswago, New York State in USA in 1841. Young William was a civil war veteran who died in 1928.”

- A search in the most contemporary records for the period 1810-1832 for persons with the surname Flack who might be the common family of Samuel and Jane and our William Flack found that the Tithe Applotment Books for County Cavan and Meath contained references to four persons by the name Flack who were occupiers of agricultural holdings over one acre who were required to pay tithes to the Church of Ireland as follows:

Surname	Forename	Townland/Street	Parish	County	Year
Flack	Wm	Corlisbrattan	Killashandra	Cavan	1832
Flack	Saml	Enagh	Kildrumsherdan[1]	Cavan	1833
Flack	Hugh	Leitrim	Bailieborough	Meath	
Flack	Saml	Lisnageer	Kildrumsherdan	Cavan	1833

It's not clear whether the two Samuel Flack's in the list are two people or whether they are the same person with two different acreages. It seems possible that there were at least three generations of Samuel Flacks in Cavan as a Samuel Flack of Lurganbane is listed in the "Tenants of the Manor of Bailieborough in 1805" published in Hall's History of Presbyterianism in East Cavan published in 1912.

- In addition, a marriage between a Samuel Flack and a Jane Gamble dated 18 April 1829 was located in the Currin Coi Parish of County Monaghan, just over the border with County Cavan, about 7 miles from Coothill. (No further details available.)

- The following is an extract from the US 1875 Census showing the entry for William Flack's (Jnr) family:

New York, State Census, 1875 for Wm Flack										
Oswego > Oswego > E.D. 01										
				Emma C. Crites	10	F	Daughter	Oswego		1
68	Samuel	230	79	Wm Flack	38	M		Ireland	1	Farmer
				Mary Flack	37	F	Wife	Ireland	1	
				Willis Flack	7	M	Son	Oswego		1
				Kelly Flack	5	F	Daughter	Oswego		1
				Ira Flack	4	M	Son	Oswego		1
69	James	100	78	J. M. Woodward	27	M		Maine	1	Laborer

Since our William Flack stated on his enlistment papers that he was born on 1 April 1810 in the "Parish of Killan, in or near the town of Bailieborough", and that his mother was named Elizabeth on her death Certificate, it is reasonable to conclude that our William is from a Flack family closely related to the several Presbyterian Flack families living in the vicinity of Cootehill, which would include the Townlands of Lisnageer, Ashfield and Killan. (See the map on the following page.)

The RootsIreland database lists two persons by the name Samuel Flack living in County Cavan in 1833 as follows:

Census Substitutes for Co. Cavan						
2 matches for the search criteria: Flack (plus variants) Samuel 1827-1837						
Page: 1 of 1 First Page						
Source	Surname	First Name	Year	Townland	Parish	County
Early 19th Century Tithe Books	Flack	Samuel	1833	Enagh	Killsherdeny	Co. Cavan
Early 19th Century Tithe Books	Flack	Samuel	1833	Lisnageer	Killsherdeny	Co. Cavan

It is not clear whether these two records refer to the same person or two members of an extended family. It is therefore possible that our William Flack (1810-1892) was either a brother of Samuel Flack (1802-1867), in which case Elizabeth (circa 1790-1863) would also have been Samuel's mother, or our William Flack (1810-1892) and Samuel Flack (1802-1867) were cousins, sharing a Samuel Flack grandfather.

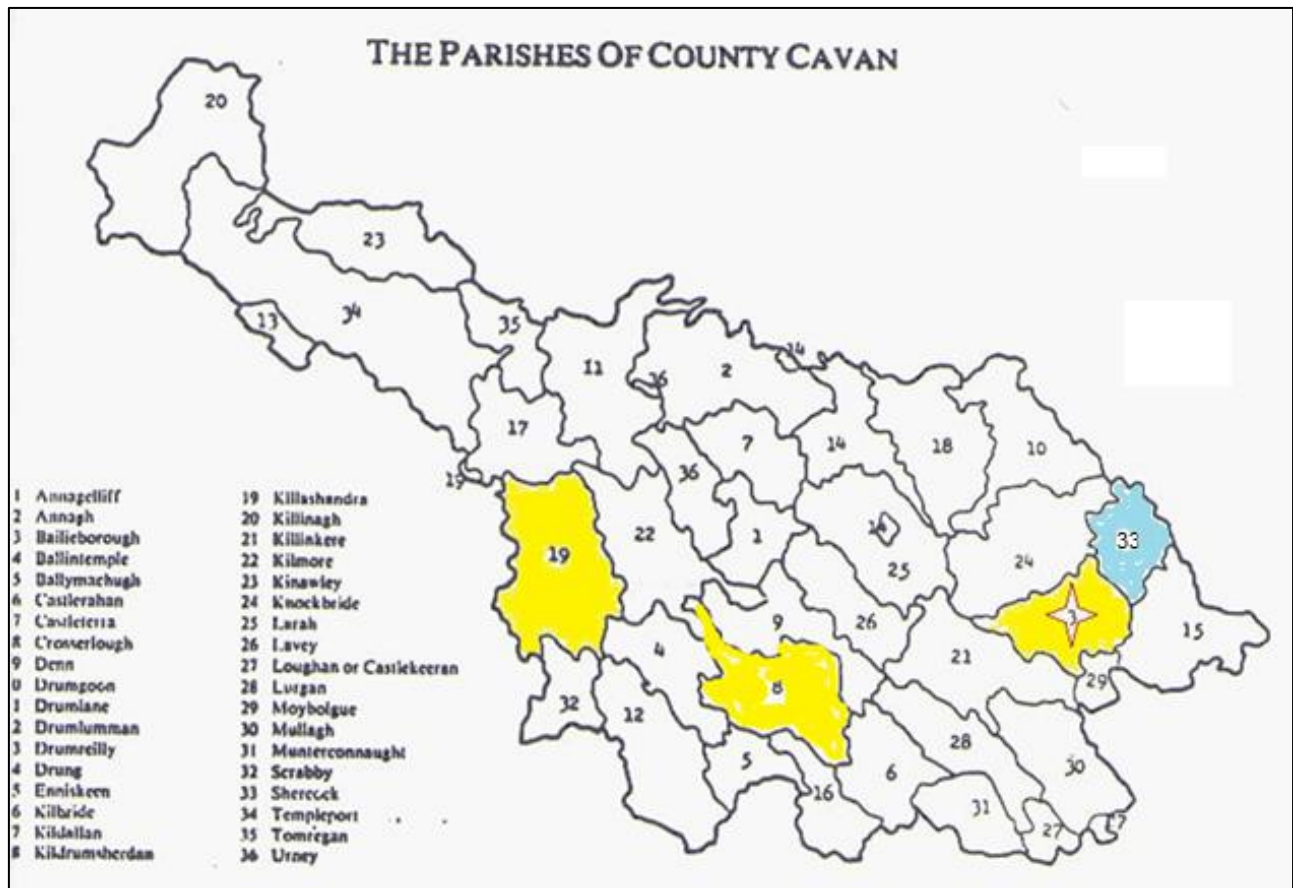
It will be noted that both Samuel and William named their sons William which would follow the Scots-Irish tradition of naming grandchildren after their paternal grandfather.

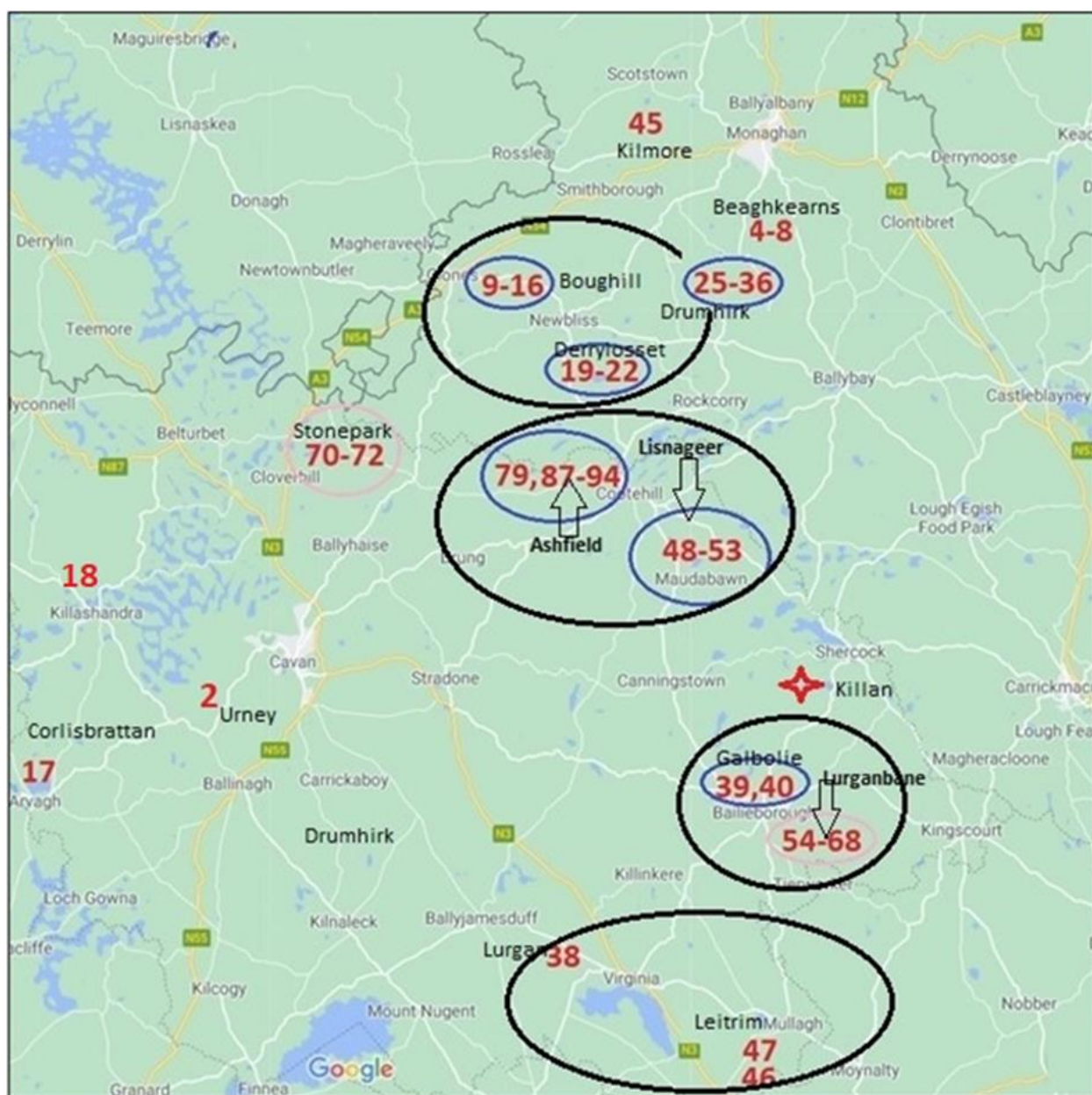
A forename study of Flacks living in Lurganbawn, Corlisbrattan and Lisnageer, suggest that the name "William" was in use by the Flack families living in Corlisbrattan and Lisnageer but there are no records indicating that "William" was a name used during that period in the Flack families that lived in Lurganbawn.

Comments made by contacts with an interest in Flack family history and who currently live in the vicinity of Bailieborough, County Cavan, have tended to support the view that our William Flack (1810-1892) was connected to the Lisnageer Flack families.

In October 2020, contact was made with Adam Pringle who now lives in Tierworker, Kells, Meath, just south of the Cavan border. Adam has family connections with the Flack families who lived around Lurganbane, south of Bailieborough in the late 19th century. He stated:

William is not a name I would have associated with the family, there was a lot of Robert's and John's in my Flack's, which suggests maybe he got the name from his mother's side in my opinion?





Map of South-eastern County Cavan, showing the groups of Flack families living in Cavan in the period 1750-1901. The blue circles indicate mainly Presbyterian Flack families and the red circles indicate mainly Church of Ireland Flack families.

Pennsylvania - North Carolina - Texas Flacks

Genetic Distance	Name	Earliest known ancestor	Y-DNA Haplogroup	Term. SNP	Match date
6	Jack Flack	Not stated	J-M172		20-10-2016
6	James Lynn Stephens	John Stephens	J-M172		1-8-2013
5	Joseph W Flack	James M Flack b.1746 Ireland, d.1835 Kentucky	J-M172	M172	1-8-2013
4	Eugene Allen Hamaker	Adam Hamaker	J-M172	M172	6-3-2013
3	Alexander James Affleck	John Fleckie abt. 1665	J-M319	M319	8-1-2013

One of my Y-DNA matches was with a Jack Flack who was tested as having a Y-DNA 111 J-M172 match within 6 genetic distances.

In October 2020, Teri Flack contacted me on Jack Flack's behalf and explained that Jack is descended from Thomas Flack (circa 1735-circa 1778) in Guilford County, North Carolina. She explained that Thomas appeared in the colony of North Carolina about 1760 as a member of the Buffalo Presbyterian Church in what is now Greensboro, North Carolina. This congregation was established by a group who called themselves the Nottingham Colony, having previously travelled from southern Pennsylvania around 1750-1752. Thomas Flack married Jane McCuiston in about 1760, Jane being the daughter of James McCuiston, one of the founders of the Buffalo Church and a family previously from Pennsylvania.

Teri Flack stated that both she and Jack's sister had autosomal genetic tests connecting them to the McCuiston family. Thomas and Jane Flack later moved to Tennessee around 1810 and their son, Charles Pinckney Flack (1814-1876) and his brother Robert D. Flack (1803-1856) subsequently moved to Texas.

Teri Flack and her family had conducted extensive family history research but had been unable to establish where her Scots-Irish family had originated in Ireland.

Given the genetic distance of the Y-DNA match and the information supplied by Teri Flack indicating that their Flack family were living in America prior to 1760, there is little chance of establishing how the Guilford County Flacks are related to our Flack family, despite the strong evidence of such a link.

Pennsylvania – North Carolina – Kentucky Flacks

Genetic Distance	Name	Earliest known ancestor	Y-DNA Haplogroup	Term. SNP	Match date
6	Jack Flack	Not stated	J-M172		20-10-2016
6	James Lynn Stephens	John Stephens	J-M172		1-8-2013
5	Joseph W Flack	James M Flack b.1746 Ireland, d.1835 Kentucky	J-M172	M172	1-8-2013
4	Eugene Allen Hamaker	Adam Hamaker	J-M172	M172	6-3-2013
3	Alexander James Affleck	John Fleckie abt. 1665	J-M319	M319	8-1-2013

In 2013, Joseph W Flack's Y-DNA sample tested positive with my sample with a strong match at 67 points of comparison. Later that year Marilyn Flack contacted me by email and stated that she had traced her husband "Joe's" family history back to a James Flack, born about 1746 in a place called "Kilserf" in Ireland. Her research has found that several generations of James Flacks family moved first from Pennsylvania then to North Carolina and subsequently to Madison County, Kentucky in 1835.

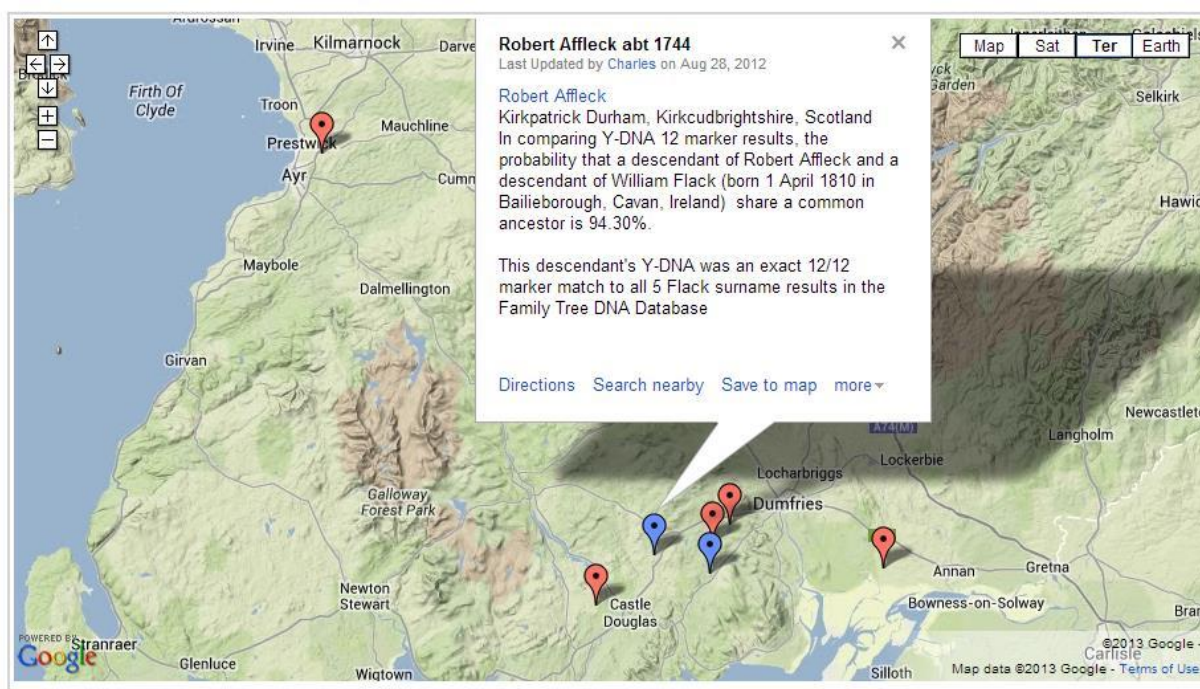
It seems highly likely that Marilyn Flack's ancestor, Joseph W Flack and Thomas Flack (circa 1735-circa 1778) shared a common Flack ancestor who migrated to New York and Pennsylvania in the 1740s and that our Flack family shares a common ancestor with them.

Scottish Flack/Affleck connections

Genetic Distance	Name	Earliest known ancestor	Y-DNA Haplogroup	Term. SNP	Match date
6	Jack Flack	Not stated	J-M172		20-10-2016
6	James Lynn Stephens	John Stephens	J-M172		1-8-2013
5	Joseph W Flack	James M Flack b.1746 Ireland, d.1835 Kentucky	J-M172	M172	1-8-2013
4	Eugene Allen Hamaker	Adam Hamaker	J-M172	M172	6-3-2013
3	Alexander James Affleck	John Fleckie abt. 1665	J-M319	M319	8-1-2013

In March 2013, I received an email from Charles Affleck whose Y-DNA test results showed that he and I had a 12/12 match indicating that we have a 90% chance of a common male ancestor within 12 genealogical generations (12*25 years = 300 years). He has traced his Affleck family history to a John Fleckie, born circa 1665. The Afflecks were from in Kirkcudbridgeshire and Dumfriesshire in Scotland.

In 2013, Charles Affleck provided the following findings from his Affleck DNA Project:



In October 2020, I received a reply email from Jan Durst in response to my reaching out to the Eugene Allen Hamaker who had tested and matched a Y-DNA test with me. She advised that Eugene's ancestor, Adam Hamaker (born 1822 in Perry County, Pennsylvania) was a "sort of an orphan" and had not known who his father was and that there were no known connections with a Flack family.

To date, I have made contact with all but one - James Lynn Stephens, of the persons listed who have tested as Y-DNA matches with my DNA test results.

Lurganbane Flacks

Although not a lead generated by my DNA matches, contact was made recently with Adam Pringle who has an interest in Flack genealogy.

In recent correspondence, Adam Pringle, currently of Tierworker, Kells, Meath, just south of the Cavan border, stated that he is not directly descended from Flack's, but connected at least twice through Rountree's. The closest connection he said he has is with Jane Rountree Flack (1857-1917) his great great grandmother Emily Rountree's sister. He said that he has a William Flack (1882-1937) in Jane's family and that this particular family of Flack's lived in Lurganbawn, which is the other side of Bailieborough to Killanne (which is basically Shercock). He said that he had traced that line back to Jane's father in law, John Flack, who must have been born at least around 1800 as his children were born in the 1820s. They were Presbyterian too, going to Corglass Presbyterian Church. He further suggested that since "Killanne" is basically Shercock, he would advise to check Glasleck Presbyterian Church records for Flack's if possible. Enquiries continue.

Historical Context for the emigration of Presbyterians from County Cavan

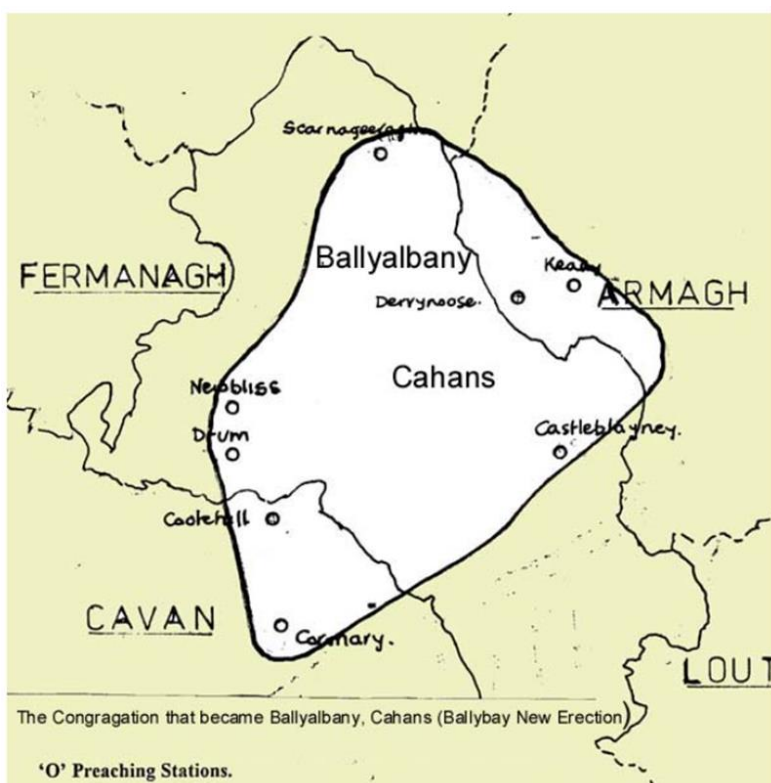
Before drawing any firm conclusions from results of enquiries undertaken following receipt of details of my Y-DNA matches, several geographic and historical matters need to be considered so as to provide some historical context to the migration of Presbyterian families from counties Cavan and Monaghan to America both in the colonial era and after the American War of Independence.

First, when our William Flack (1810-1892) stated on his enlistment papers that he was born in the Parish of Killan, in or near the town of Bailieborough, it is not clear whether he was referring to the historic Parish of Killan, which included Bailieborough, or whether he was referring to the Townland of Killan, in the Parish of Shercock. It will be noted that these were Church of Ireland parishes and, although relevant to the civil authorities at the time, were not relevant to the Presbyterian congregations in the area.

There were two Presbyterian congregations in the Bailieborough area at the time when our William Flack (1810-1892) signed on in the Army. There was the long-established Presbyterian congregation known as First Bailieborough (Corglass) established in 1714 and the home meetings of the congregation that was to become the Glasleck Presbyterian Church established in 1836.

One of the early groups of Presbyterians who migrated to America was known as the Cahans Project

In the 1690s and early 1700s Presbyterians came to the Ballybay area of Co Monaghan in sizeable numbers. They began to worship together at Derryvalley, 2 km west of Ballybay. The first congregation was known by the parish name of Tullycorbet



Map of catchment area

By the late 1740s more congregations were needed and people were unhappy about the situation. The ministry of Scottish Seceders was welcomed with interest and enthusiasm, and a congregation was formed which later became Cahans. It was the first Seceder congregation in Co Monaghan. A small church was built. In 1751 Thomas Clark was ordained in a field thereafter known by the name of its owner, William McKinley of Caddagh.

The congregational area extended from beyond Castleblayney to beyond Newbliss, and from the Cootehill and Corraneary areas in Co Cavan to Emyvale and Derrynoose in Co Armagh (see map).

Clark was a striking figure who ministered at Cahans and to another part of his congregation at Monaghan for 13 years. He married a member of the congregation, Elizabeth Nesbitt, and they had several children. Within 6 months, in 1762, Thomas Clark lost his wife and a son. They are buried at Cahans. Less than 2 years later in 1764, after much heart-searching, planning and probably heart-break, Thomas Clark and 300 people, most of them members of his congregation, set out for Narrow Water, outside Newry, boarded a ship and sailed to New York where they all landed safely to begin a new life as pioneer settlers. This became known as 'the Cahans exodus'.

The majority settled in what later became the Salem area of New York state with Thomas Clark as their minister and leader in community building, while some moved on to the Abbeville area of South Carolina. From 1782 Clark was minister there until his sudden death in 1792.

The Cahans exodus, followed by generations of mainly westward emigration was part of the Ulster Scots movement of peoples, many of whom became people of prominence in American life.



An image of Corglass Church c1880s

The following is an extract from a brochure published by the First Bailieborough Presbyterian Congregation (Corglass):

The Presbyterian community in the Bailieborough area struggled to survive. Rents were high and tithes payable to the Established Church were a major annoyance. Despite these difficulties the community grew in numbers and before the end of the 1700s they had outgrown their modest thatched structure. In 1795 the present church was erected. A date stone over the front door states: "The Reverend Mr Montgomery 1795". During the latter part of the 18th century Ulster was a turbulent place to live and Presbyterians were a rebellious element. The Revd Montgomery was a supporter of the United Irishmen. As a result, the church at Corglass was for many years thereafter referred to as "The Church of the Patriots".

Famine, Emigration and Revival

In the early years of the 19th century many people left the area for a better life in the "New World". Corglass had no less than 100 families of the labouring class almost entirely swept away during the Great Famine [1845-1852]. The 1859 Revival spread south from north Ulster and reached Corglass in October that same year. As a result, there was a great resurgence in spirituality. The longest ministry was that of Revd Patrick White, senior, who was raised in the congregation and spent his entire ministry, 52 years, in Corglass. His six sons became Presbyterian ministers.

Throughout the second half of the 18th century, Cavan and other counties in Southern Ulster had enjoyed a rapid rise in the standards of living due mainly to the successes of the domestic linen and cattle industries. Increasing numbers of native Irish Catholic families were able to make sufficient money to purchase or lease small land holdings, whereas in the past, protestant families had been the dominant landholders.

But two major events impacting both Protestant and Catholic transformed the economy in rural Cavan in the early part of the 19th Century. First, the introduction of linen weaving machines in Belfast and other big cities in the north and their more industrial-scale manufacturing practices undermined the market for the cottage-based linen industry. The rise of popular support for the "Peep o' the Day Boys"², the "Defenders"³ and the revolutionary ideals culminating in the 1798 Rebellion need to be understood in the context of this deterioration in the economic situation in Ireland.

Second, the end of the Napoleonic War in 1815 brought on a major economic recession that was experienced throughout Britain and which further eroded employment in Cavan as

² The Peep o' Day Boys was an agrarian Protestant association in 18th century Ireland. Originally noted as being an agrarian society around 1779–80, from 1785 it became the Protestant component of the sectarian conflict that emerged in County Armagh, their rivals being the Catholic Defenders. After the Battle of the Diamond in 1795, where an offshoot of the Peep o' Day Boys known as the Orange Boys defeated a force of Defenders, the Orange Order was instituted, and whilst repudiating the activities of the Peep o' Day Boys, they quickly superseded them. The Orange Order would blame the Peep o' Day Boys for "the Armagh outrages" that followed the battle.

³ The Defenders were a Roman Catholic agrarian secret society in 18th-century Ireland, founded in County Armagh. Initially, they were formed as local defensive organisations opposed to the Protestant Peep o' Day Boys; however, by 1790 had become a secret oath-bound fraternal society made up of lodges. By 1796, the Defenders had allied with the United Irishmen, and participated in the 1798 rebellion. By the 19th century, the organisation had developed into the Ribbonmen, which was a 19th-century popular movement of poor Catholics in Ireland. It was active against landlords and their agents, and was ideologically and sometimes violently opposed to the Orange Order.

the prices for both linen and beef plunged. By 1820, there was widespread poverty and lawlessness in many areas in Ireland, made the more volatile by evictions and confiscations by landlords, Tithe Collectors and the re-emergence of sectarian tensions. The British government responded to the disorder and violence with the deployment of troops.

The historic tensions between the established Anglican Church of Ireland, the notoriously fractious Presbyterians and the Catholic majority in Cavan were complicated by the influence of the politics of the French Revolution. The English establishment viewed the popularity of republican philosophies amongst the Irish intelligentsia as subversive and treasonous and gravely threatening. Many Presbyterians on the other hand had some sympathy for these egalitarian ideals particularly because they also rejected the “old order” hierarchy of the Church of Ireland and shared the revolutionaries’ antipathy towards the Church of Rome. Yet the Presbyterians were fearful of any re-empowerment of the Catholic majority, harbouring long folk memories of the atrocities committed by both sides in the events leading to and following the Williamite War in Ireland 1688-91.

Historian Ivan F Nelson, in his book “The Irish Militia, 1793-1802, states:

More details are known about another incident in Co. Cavan near Ballyna, or Ballinaugh. On 13 May 1794 at a fair day in Kilnaleck, 32 Defenders were reported to have been killed in a fight with ‘Scotchmen’. On 14 May, there was another riot and the Defenders retired to a hill near Ballyna. The Grenadier and Light Companies of the City of Dublin Regiment under the command of Captains Medlicott and O’Meara, with Lieutenants Sankey and Thwaits, arrived from Killeshandra. In the ensuing affray the town was set on fire, 40 houses were destroyed, and 30 Defenders killed. More of the Regiment arrived, the leader of the Defender band was captured, and a further 40 were detained in goal”. (p155).

The civil unrest and disturbances continued in County Cavan. In July 1820 British Army units were moved to Enniskillen with detachments in Cavan, Leitrim and Donegal where the Regiment performed operations against the “white boys”⁴ and in dispersing mobs who were involved in violent demonstrations.

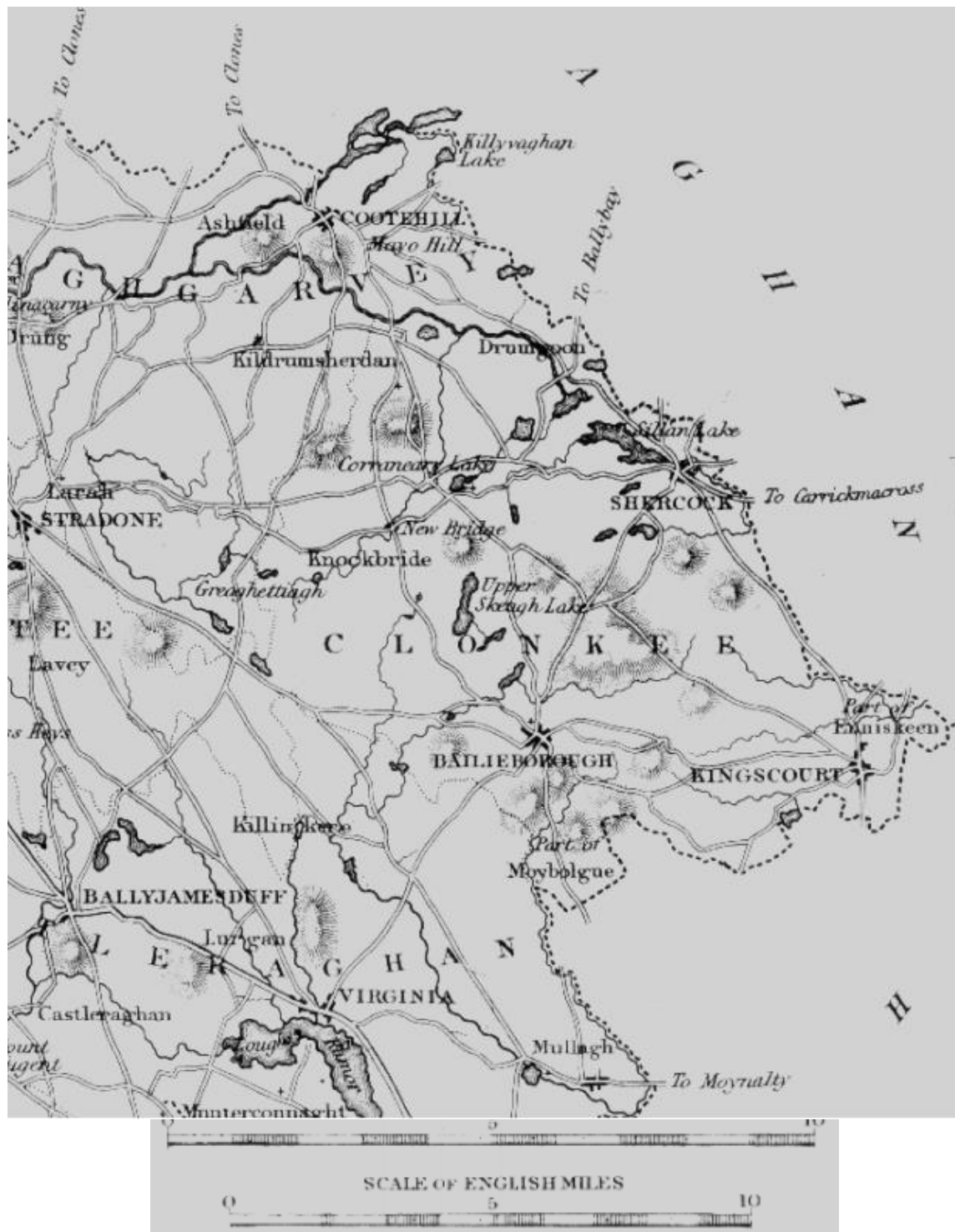
Outcome of my DNA based research

My Y-DNA matches detailed in this report clearly demonstrate that our Flack family is closely related (Genetic Distance 2 in a Y-DNA test of a 111 points of comparison test) to the Samuel (abt. 1802-1867) and Margaret Jane Flack nee Hall (1807-1872) who migrated to Sterling, Cayuga County, New York USA in 1849.

⁴ The Whiteboys (Irish: na Buachaillí Bána) were a secret Irish agrarian organisation in 18th-century Ireland which used violent tactics to defend tenant farmer land rights for subsistence farming. Their name derives from the white smocks the members wore in their nightly raids. They sought to address rack-rents, tithe collection, excessive priests' dues, evictions and other oppressive acts. As a result, they targeted landlords and tithe collectors. Over time, Whiteboyism became a general term for rural violence connected to secret societies. Because of this generalisation, the historical record for the Whiteboys as a specific organisation is unclear. There were three major outbreaks of Whiteboyism: 1761–64; 1770–76; and 1784–86, but sporadic outbreaks of violence continued into the 19th century.

Just how that were related is not clear but, given the genetic distance, the close match of the dates and places of birth and the Presbyterian allegiances of both families, it seems clear that they belonged to the same extended family. It seems possible that Billy Flack's father William, and mother Elizabeth did not join with the other members of the Flack family who migrated because William's father was on a military pension and would not have been eligible had he migrated.

In the following pages I have provided maps and extracts from sources that provide a traditional description of the region.





Cootehill Presbyterian Church

COOTEHILL. a market and post-town, in the parish of DRUMGOON, barony of TULLAGHGARVEY, county of CAVAN, and province of ULSTER, 12 miles (N. E.) from Cavan, and 57 (N. W. by W.) from Dublin ; containing 2239 inhabitants.

This town is situated on the road from Kingscourt to Clones, and consists of four wide streets, containing 438 houses, nearly all of which are slated. It is on the borders of a lake, which is navigable for the greater part of the distance of seven miles between this place and Ballybay, in Monaghan; and is a considerable market for linen. The webs are principally broad sheetings of superior quality, and the number of pieces sold annually to be bleached is about 40,000. The trade, which had considerably declined, has for the last two or three years been improving.

The general market is on Friday, and the corn market on Saturday, in the market-house. Fairs are held on the second Friday in each month for cattle, flax, and yarn. Here is a chief constabulary police station. Petty sessions are held every Wednesday, and quarter sessions at Easter and in October in a very neat sessions-house. The bridewell contains three cells, with separate dayrooms and yards for males and females, and apartments for the keeper.

The seats in the neighbourhood are very beautiful, especially Bellamont Forest, the residence of C. Coote, Esq., which derived its name from the title of Earl of Bellamont enjoyed, until the year 1800, by the ancient family of Coote. The house is of brick, two stories high, with a noble Doric portico of stone, and the rooms of the lower story are strikingly grand ; it contains some fine paintings, among which is the death of Dido, by Guercino, also full-length portraits of the late Earl and Countess of Bellamont by Sir Joshua Reynolds, the former in the full costume of a Knight of the Bath, a fine painting in excellent preservation. The demesne comprises above 1000 plantation acres, of which nearly one-half is occupied with woods ; it includes several lakes and a spa, and commands beautiful views from Dismond Hill and its several eminences. The other principal seats are Ashfield Lodge, the residence of H. J. Clements, Esq. ; Annilea, of M. Murphy, Esq. ; Bellgreen, of T. Bruncker, Esq. ; and Rakenny, of T. L. Clements, Esq.

The town contains the parish church, a R. C. chapel, and two places of worship for Presbyterians, one for the Society of Friends, one for Moravians, and one for Wesleyan Methodists. There are three schools, including an infants' school, also a Sunday school in the old church and at each of the Presbyterian chapels, a dispensary, and a Ladies' Society for selling blankets and clothing at half-price.

In an ancient fort at Rakenny a considerable quantity of gold, with a large golden fibula, was found in an iron pot.-See DRUMGOON.

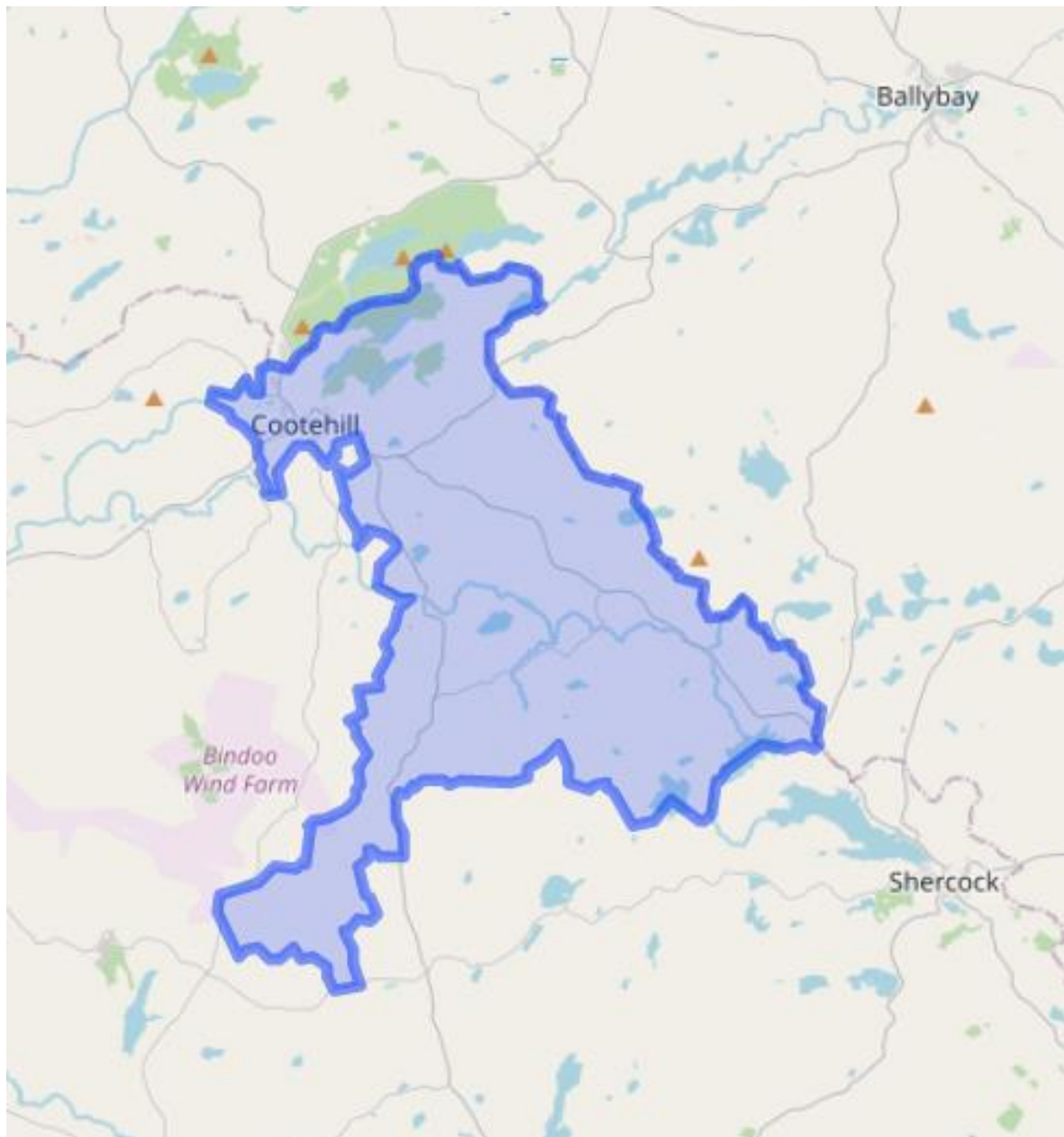
DRUMGOON, a parish, partly in the barony of TULLAGHGARVEY, but chiefly in that of CLONKEE, county of CAVAN, and province of ULSTER, on the road from Kingscourt to Clones; containing, with the post-town of Cootehill, 12,029 inhabitants. It comprises, according to the Ordnance survey, 15,475 statute acres, including 604 under water, of which 8122 are in Clonkee.

Slate and lead ore abound here but have been only partially worked; and the linen manufacture was formerly carried on to a great extent, but of late it has much declined: there is a large flour-mill and bakery. Bellamont Forest, the seat of C. Coote, Esq., stands in a forest on the banks of a beautiful lake adjoining the demesne of Lord Cremorne.

The living is a rectory and vicarage, in the diocese of Kilmore, and in the patronage of the Rev. J. Hamilton; the tithes amount to £513. 9. 9. The glebe-house was built by aid of a gift of £375 from the late Board of First Fruits, in 1820, and was rebuilt by a loan of £1384.12 and a gift of £92.6 from that Board in 1831: the glebe comprises 343 acres. The church, situated in Cootehill, is a large handsome structure with a tower and spire, rebuilt by aid of a loan of £3200, in 1817, from the late Board. There is also a chapel of ease, a neat plain edifice, erected in 1834, about three miles distant from the church. The R.C. parish is co-extensive with that of the Established Church, and contains three chapels, one at Cootehill, another about a mile from it and a third at Muddabawn. There are two Presbyterian meeting-houses, one in connection with the Synod of Ulster, of the third class, and the other with the Seceding Synod, of the second class; also places of worship for the Society of Friends, Moravians, and Wesleyan Methodists.

There are thirteen public schools, in which are about 1080, and fourteen private schools, in which are about 640, children; also an infants' school, and Sunday schools held in each meeting-house.

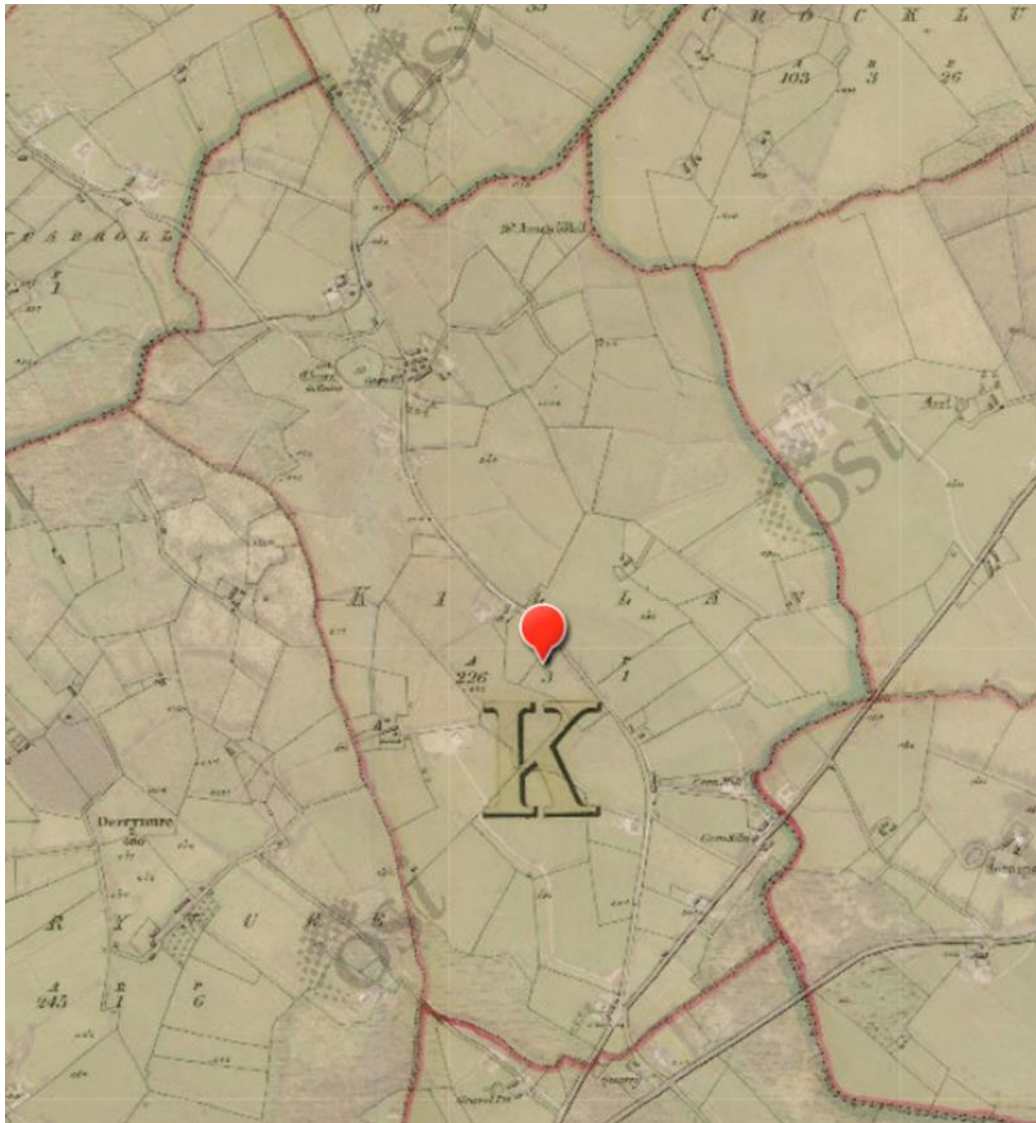
A Society for the sale of blankets and clothing at half price is supported by ladies. The Bible Society has a repository here. Remains of an old encampment exist at Drumgoon; there are also several Danish raths, or forts. Large horns of the elk are often found, a pair of which ornament the porch of the glebe-house. The remains of the old parish church are on the townland of Drumgoon.-See COOTEHILL.



A modern Map showing the boundaries of the Parish of Cootehill



A 19th Century Map showing the location of Killan.



A 19th Century Map showing the location of the Townland of Killan