TIARA Meets with the Lord Mayor of Dublin, Christy Burke, during 2015 Research Trip
(See Article Page 35)
President’s Message
Greg Atkinson #1766

I reported in the last newsletter that I would not be running for president or co-president for the upcoming term. After reflecting on the past two years as co-president with my pal, Mary Choppa, and realizing how much I had enjoyed them, I reconsidered and accepted the Nominating Committee’s request to serve again.

The best part is that Susan Steele has accepted the nomination to serve along with me as co-president. Yahoo, maithu! As many of you know, Susan has been an invaluable asset to TIARA with her many contributions of time and much more. She spearheaded the Forester’s project and continues to nurture it and she serves on the current board as co-recording secretary.

TIARA has had great success connecting nationally and internationally with institutions, groups and individuals; this will continue as the organization moves ahead. We have a lot to look forward to: future trips to Dublin and Belfast and perhaps elsewhere; the second Celtic Connections Conference in 2016 in Minneapolis, Minnesota; continued representation at local and national conferences; and our monthly meetings with speakers offering a variety of interesting topics.

TIARA will continue to successfully fulfill its mission and purpose due, in no small part, to a truly dedicated membership. We have never rested on our laurels but have reflected and learned from them and moved ahead with an even clearer mission and renewed dedication to Irish genealogy. Maithu membership, maithu! Slán go fóill
A Legacy of Service
Pat Deal # 3076

Might you have had a relative who entered a religious community, specifically the Sisters of Notre Dame de Namur? You may know that your mother’s cousin or your father’s aunt entered the order but knowledge of her family history and life’s work might be less clear to you.

The Sisters of Notre Dame de Namur (SNDdeN) were founded in 1804 in Amiens, France by two French women: Julie Billiart, a shopkeeper’s’ daughter from the small village of Cuvilly who was canonized in 1969, and Francoise Blin de Bourdon, a noblewoman of wealth. Tempered by the French Revolution and its ‘Reign of Terror’ against the church, Julie and Francoise bonded first through their spirituality and then though Julie’s vision of founding a religious order. The church hierarchy in Amiens proved an inhospitable environment. By 1809, the Bishop of Namur, Belgium, who was supportive of the vision of the women, invited them to come to his city. Mother Julie and Francoise, known as Mother St. Joseph, centered their young and growing religious community in Namur, providing it a permanent base. The order eventually established missions on five continents.

Julie’s vision, as stated in the mission statement of the order, reads “We take our stand with poor people, especially women and children in the most abandoned places.” From the start, the education of girls was the primary mission, one the founders envisioned as going where they were called without limits on geographic expansion. In 1840, that call came from the United States in the form of a request from Jean-Baptiste Purcell, the Bishop of Cincinnati, Ohio. The Order sent eight Belgian and Dutch born sisters to teach in this diocese, making Ohio the founding Province in America.

In 1847, Rev. John McElroy, S.J., the pastor of St. Mary’s Church, in the North End of Boston, received permission from Bishop John B. Fitzgerald to invite the Sisters of Notre Dame to establish a school in his parish. He reasoned with the Bishop that “the children’s faith would be endangered in public school.” In November 1849 three Sisters came from Cincinnati in response to this invitation, to found St. Mary’s School. They were followed in 1850 by three more Sisters. Thus began the rapid growth of Catholic schools in the Boston Archdiocese with the parallel increase of young women entering religious communities.

The next school the Sisters opened was St. Patrick’s, Lowell, 1852, followed by the Academy of Notre Dame, Roxbury, 1854. By the turn of the century they had established schools in: Lawrence, East Boston, South Boston, Salem, Worcester, Cambridge, Somerville, Lynn, Woburn, Waltham and Peabody. In 1895, the American SND privately published their curriculum, ‘Course of Study in the Academies and Parochial Schools of the Sisters of Notre Dame’, which outlined, grade by grade, the coursework to be taught. This volume provided guidance and consistency across the schools which continued to be opened.

Although the stated mission was the education of girls there were requests in the parish schools to educate boys also. Boys were taught in some schools, particularly in the lower grades. In 1914 permission was given for the teaching of boys. The Notre Dame nuns continued to advance their mission statement through the founding of institutes of higher education for women: Trinity College, Washington DC in 1897 and Emmanuel College, Boston in 1919.

Young women from Massachusetts, many who had been taught by the Sisters of Notre Dame, entered the order in large numbers during this period. Between 1849 and 1877, 556 women traveled to Cincinnati, OH for their training and vows. In 1877 a Novitiate was opened in Roxbury, MA that was moved to Waltham in 1889. From 1877 until 1925, 2,032 Massachusetts women took first vows in Massachusetts or Ohio. An additional 1,506 women took first vows in Massachusetts from 1925 to 1973 when the growth in both Catholic schools and religious vocations had tapered off. In total, 4,136 Massachu-
Massachusetts women entered the Sisters of Notre Dame de Namur. Many of these women were of Irish descent. Might one of them have been related to you?

Since coming to the United States, records for the Sisters of Notre Dame have been maintained, based on entry Province, for those women who entered the order and took their first vows. Early records would be held at the Archive for the Ohio Province. For those who entered in Massachusetts, records are held at the Boston and Ipswich Provincial Archives located in Ipswich, MA. This office is staffed by Archivist Nancy Barthelemy. I met with Nancy recently at her office and she showed me examples of the records maintained for each Sister. Information includes: religious and birth names, birth date and place, entry address, parents' names – including the mother's maiden name – and birth place, dates of entry and vows and date of death. Individual files for a Sister may include additional information, such as, work assignments, usually to various schools, during their years of service. Nancy maintains a web site for the Provincial Archives: https://sndbostonipswich.wordpress.com, on which one of the selections reads “Find a Sister”. This leads you to the contact information for the archivist, as written below. Nancy has confirmed that she is prepared to respond to queries you may have on individual Sisters.

Nancy Barthelemy, Archivist
Sisters of Notre Dame de Namur
30 Jeffrey's Neck Road
Ipswich, MA 01938
nancy.barthelemy@sndden.org
Tel. 978-380-1521

Nancy pointed out that Sisters used their birth names in civil records so that the information on names, dates, address, parents named, etc. available for each Sister in the Archive can lead to standard genealogy searches of vital records, immigration records, census enumeration, etc. for the individual and her family.

In preparing this article I thought it would be of interest to research a Sister as an example. I made a request and received a reply from an old friend, Fran Hickey Minichello. Fran wrote that her grandfather's aunt had been a Sister of Notre Dame, giving her religious name as Sister Catherine Aloysius Crotty, with a possible birth name of Mary or Margaret. She also wrote that her aunt had entered the order in Cincinnati; taught at Trinity College; and, was in leadership in the order, perhaps serving as Ohio Provincial at one point.

A Google search showed that a Sister with that name had been President of Trinity College in the years around 1915. At the Archive in Ipswich a book on the College listed Sister Catherine Aloysius as President from 1911 to 1920 and gave her birth name as ‘Anna’ Crotty. As Sister had entered in the Ohio Province I sent an email to the archivist there, Sister Kim Dalgarn, SNDdeN, to ask for any family records. The information I received back included a record for Margaret Anna Crotty who entered the Cincinnati Novitiate on July 12, 1874. Margaret was born on November 8, 1854 in Boston, Massachusetts. Her parents, Andrew Crotty and Mary Ryan, were born in Ireland. Margaret's vow and death dates were listed as well as the exact location of her burial. There was also significant information on her life in the order.

Meanwhile federal census records were yielding results. The 1880 Federal Census for Ohio showed a ‘Margaret’ Crotty, age 25 at the Cincinnati convent. Margaret Crotty was also enumerated in the Federal Census of 1900 and 1910 in Cincinnati, listed as ‘Superior’. In the 1920 Federal Census she is found in Washington, DC, again listed as ‘Superior’. At this point it was clear that Fran’s aunt had a very interesting career and held key leadership positions with the Sisters of Notre Dame.

The next step, now that I had an approximate birth year, was to return to Massachusetts records to look for Margaret/Anna Crotty with her family. In the 1865 Massachusetts Census we find Margaret A. Crotty, age 11, listed with 4 siblings and her parents Andrew, age 46 and Mary, age 34. The parents’ last name is given as ‘Crothly’ and An-
Andrew's occupation is tailor. They were living in the North End of Boston. A search of vital records yielded the marriage of Andrew, age 26 and Mary, age 22 in 1854 with Mary's maiden name given as Ryan. I found the birth record for their oldest child, Margaret Ann Crotty, on November 8, 1854 with the young family living on Lewis Street in the North End.

Andrew and Mary had 11 children, though not all lived to adulthood. The Crotty family is found, in various combinations in each Federal Census through 1940 and in Boston City Directories. Andrew died in 1872 at the age of 48, with his parents recorded as James and Margaret. He is buried in the Catholic Mt. Auburn Cemetery. The family was living at this time on Garden Court Street in the North End. His widow, Mary E. Crotty, died in 1907, with her parents recorded as John Ryan and Margaret Long. The family was now living on Harold Street in Roxbury.

An Ohio death record informs us that Sister Catherine Aloysius, SND, 'Margaret Crotty', passed away in August, 1926 and is buried in Reading, Ohio. Among the papers sent by the Ohio archivist is a seven page description of her final days and services with a tribute stating, “We who have known and loved dear Sister Catherine Aloysius in community cannot but pray that she may leave as a legacy ... her genial manner and smiling countenance ... and above all her loyal devotedness to every work of the Institute. Nothing was too small for her interest. “Tell me all about it”, she would say whether her visitor’s problem was the gaining of a Ph.D. or the repairing of a machine.

Might this family information been found without the Sister’s record? Perhaps, but knowing her birth name, date and location, as well as her parents’ names and birthplace provided a key to go directly to the civil records and research the correct family. These records also provided a great deal of information about the path of the life of Sister Catherine Aloysius SND.

There is of course more to be done. Per the 1900 Federal Census, the immigration year for Mary Ryan Crotty is 1852. The counties of origin for her and Andrew are not known from my work to date but may be part of family oral history or be listed in other records. There is documentation on the life and career of Sister Catherine Aloysius which could be another story. She was born and educated in Boston and, as the daughter of Irish immigrants, rose to positions of high leadership and trust within her chosen order, the Sisters of Notre Dame de Namur.

Not all of your relatives’ records from a religious order might yield such a career. All of them will provide keys to perhaps previously unknown family information; and, certainly to the work these women and men did during their lives.

There is an interesting post script to this story. At the May TIARA meeting, the topic was the Catholic exodus in 1859 from the Elliot School in Boston’s North End, caused by the forced reading of non approved prayers. Member, Margaret Sullivan posed a question about the arrival of the Sisters of Notre Dame at St. Mary’s school in the North End, mentioning her great-great aunt who had entered the order. When she mentioned a Trinity College connection, it was clear that she might be talking about Sister Catherine Aloysius. Margaret confirmed that was her aunt’s name and that she is a second cousin to Fran Minichello, who provided me the initial information on Sister Catherine. It is certainly a coincidence that of the over 4,000 Sisters of Notre Dame de Namur from Massachusetts, we were focused on the same person. Margaret had previously sent for her aunt’s records, and knew that Sister Catherine’s mother’s maiden name was Ryan. Margaret has Sister’s prayer book. I am grateful to Fran Hickey Minichello and Margaret Sullivan for keeping the memory of their great-great aunt, and the story of her accomplishments, alive through their families’ oral history.

I would encourage anyone who has a relative who entered a religious order to determine if that order maintained records of their mem-
bers and to request those records as a way to expand your family history and to honor the legacy of service left by these women and men religious.

1. Dalgarn, Sister Kim and Stevenson, Sister Anne, SNDdeN, “Mission in America (1840-2015)” from Goodworks, March, 2015, Volume 10, no. 3. Published by the Sisters of Notre Dame de Namur, Congregational Mission Office, Ipswich, MA.


My First American-born Relative
Margaret R. Sullivan #2444

The first member of my family born in this country became a Sister of Notre Dame. From my family I knew that my great-great-aunt Anna Crotty was born in Boston’s North End to famine immigrants and took the name Sister Catherine Aloysius. My grandmother’s sister Anna was named for her; my brother took Aloysius as a confirmation name; and, my aunt named her car Aloysius. We knew she has been head of Trinity College in Washington, D.C. Because of her, my grandmother’s cousin Margaret had a attended Trinity College in the 1920s, while my own aunt attended Emmanuel College, the SND school in Boston.

Years ago as a novice genealogist, before I even found my way to vital records, I wrote to the Notre Dame sisters and asked if they had any records. Indeed, they had an index card for Sr. Catherine Aloysius. They told me her mother’s maiden name was Ryan. During the nineteen teens she became President of Trinity College in Washington. I found a book on the history of Trinity College in the library of Emmanuel College, also an SND school. At that time I worked in university admissions and had an annual recruitment trip to Washington. At the college fair I picked up the bulletin from Trinity College and told the admissions rep of my distant connection. She told me to visit Sister Columba Mulally, the 88 year-old SND sister who was the author of the Trinity book. The next day I had a wonderful visit with Sister Columba, who had come to Trinity in 1920 and so never met my great-great aunt, but had heard about her from the older students. While it was the practice that nuns would avoid posing for photographs, Sister Columba knew that Sr. Catherine Aloysius had traveled to Belgium to elect a new Superior for the Sisters of Notre Dame, and so had a photo taken for her passport. She also thought that Sister Catherine Aloysius had been short and round, for she could not climb the stairway in the great hall. After supper the students were required to go to their rooms, and Sr. Catherine Aloysius would ascend to the 2nd floor in the dumb waiter. Sr. Columba believed that Sr. Catherine Aloysius must have died in Cincinnati or Reading. I presumed this meant Reading, Pennsylvania, but years later learned there was a Notre Dame school in Reading, Ohio.

That Christmas my grandmother gave me Sr. Catherine Aloysius’ prayer book, which had been sent back to her family upon her death. My grandmother did not remember the year or the place.

While Ryan is a common name, I was glad to have that clue because Crotty is a name that is often misspelled or misread, and now with digitized records it is often bungled in the index. Indeed, I had searched long and hard without finding a birth record for Anna Crotty in Boston in the 1850s. This was in the days of searching by microfilm and soundex. Years later, when examining the probate of Anna’s father, which was not completed until some years after his death, I learned two things about my family. The document needed to be signed by his widow and surviving children. One signature was for Margaret A. Crotty of Cincinnati, Ohio. Great-great-aunt Anna, AKA Sr. Catherine Aloysius, was in fact named Margaret Ann. A check of Boston births shows Margaret A Crotty born in November 1854, nine and a
half months after her parents’ marriage. The second revelation of the probate document showed Sister’s mother, Mary Ryan Crotty, marked an “x” where her signature should be. Surely this illustrates the promise of America - that a girl whose immigrant mother never learned to read could become a college president.

From the four-generation gravestone in Mattapan’s New Calvary Cemetery, I knew “Anna” Crotty was the oldest of seven children. But, a search of the baptismal records held at chancery revealed that Andrew and Mary Crotty had 11 children christened at St. Stephen’s Church. Four had died young. The names of three of the dead children were given to siblings born later. The Crotty family lived on North Street, which had been known as Ann Street but changed its name because it has such a bad reputation. A newspaper account states that a severe storm moved Andrew Crotty’s dwelling several feet from its foundation. The family moved to 6 Garden Court Street. The house, which still stands, is a block from Paul Revere’s house and across the street from colonial Governor Hutchinson’s house, built in 1687. In the 1880s, John F. Fitzgerald and family moved next door. Our family stories include a gift sent to the Fitzgeralds upon the 1890 birth of Rose Elizabeth, mother of the future president John F. Kennedy.

Anna’s father died in 1872, leaving his widow to cope with raising their seven surviving children. Anna left for Ohio to pursue her vocation.

Around the turn of the century, widow Mary and several of her unmarried children moved to Roxbury, far from the North End that was growing increasingly crowded and less Irish. They shared a two family home on Harold Street, just blocks from Roxbury Academy of Notre Dame. I do know that her sister Catherine Crotty took classes in painting blank china plates at the Academy. Today the floral plates she made for my great-grandparents’ wedding are proudly displayed in my china cabinet.

The Internet Archive (www.archive.org) has been useful in tracking Sister’s career. Many government and private reports on higher education have been digitized. Sister is shown as president, superior, or treasurer of the board at various schools. I also found a reference to two 1890s letters she wrote to the head of Notre Dame University in South Bend, Indiana. For a small fee I was able to get a copy from the Notre Dame University archives, but cannot reproduce or quote them without permission. In the late 19th century, the priest ministering to the SND community in Cincinnati had been recalled to South Bend, and Sister Catherine Aloysius wrote to request that a replacement be sent promptly. She was a gifted writer. Absent a picture – and I have not found her passport application on Ancestry.com – Sister Catherine Aloysius’ own words are her most personal artifact. Her legacy is the education she provided to hundreds or even thousands of women and girls over several generations, and all the good these women were able to do in the world.

**Sr. Benedict de Jesus**  
**Little Sister of the Poor**  
Julie Rizzello # 3222

I remember as a child seeing a holy card in the form of a cross in my mother’s prayer book with the name Sr. Benedict on the back. All I knew at the time was that a sister of my grandmother was a nun in the order Little Sisters of the Poor.

Over the years my knowledge of the Greaney family broadened and, as a result of making contact with my cousin Gerard Greaney online in 2011 and meeting him in 2012 while visiting Ireland with the TIARA research team, it has come alive. I have been able to document much about Anne Greaney.

Anne Greaney, my great aunt, was born the 14th of August 1876 in Fohenagh, Ahascragh, County Galway, the daughter of John Greaney and Mary Greany Greaney. Anne is listed in the Irish Census of 1901 living with her mother, Mary and brothers Patrick and Thomas. Her father had died in 1885.
Anne next appears on a passenger list of the S.S. Ultonia sailing from Queenstown (Cobh) and arriving in Boston on 23rd of April 1902. Her passage was paid by her brother. Her final destination was the home of Mrs. Patrick Carr, Grove Street, Waltham, Massachusetts. Mrs Carr was her sister and my grandmother, Bridget Greaney Carr.

A letter I received in 2013 from Sister Gerard Patricia, Assistant General of the Little Sisters of the Poor at their motherhouse in France details Anne’s life as a nun. Anne entered as a postulant, a person seeking admission to a religious order, in Boston. From there she went on to a training/trial period in the novitiate at Queens Village, N.Y. for two years of formation. At the end of her initial formation Sister Benedict made her first vows on Dec. 11, 1907. She made her final vows on April 26, 1922 at the novitiate of La Tour St. Joseph, Brittany, France. Her brother Thomas made the trip from Ireland to be with her for this special event. I was able to find a passenger list for her return trip to New York. She sailed with several other Sisters from Le Harve, France aboard the La Bourdonnais 13 May 1922.

Sr. Benedict served in Brooklyn at St. Augustine’s Home, and Holy Family Home. In New York City she served at Sacred Heart Home and St. Joseph’s Home and later in Newark, New Jersey. She died on April 12, 1951 in Newark, New Jersey.

Along with the letter from Sister Gerard Patricia was a picture of Sr. Benedict taken in Albany, New York in 1917. That was an especially wonderful gift as I was able to take it with me in 2014 on a return trip to Ireland to spend time with my cousin Gerard and extended family. They had never seen a picture of Anne.

During that visit the family shared with me two letters written by Sr. Benedict in 1947. One, written Oct. 5th to her niece Delia O’Gorman, answers questions Delia had about her health and talks about a visit from her brother and his wife. Sister Benedict wrote:

“I can walk thanks to God or rather limp, no cane, do not go out only in the yard. I do sewing of the machine or by hand. Got a heart attack, it lasted some time but I got better. Also got hives for a good while but they left. I wonder if you know what they are? Hope you will never experience them. Also had high blood pressure. Salt is one thing against me, not to take any, what comes in the food it does no harm. It’s all passed Thank God.”

In the same letter is the following:
“A few days ago my sister’s (Bridget Agnes) daughter Gertrude sent me a card to announce her new comer (baby Marilyn) born 25 Sept. 1947. I will send it to you…”

The letter of Oct. 19, 1947 is a condolence letter to Julia Gavin Greaney on the death of her husband Patrick, brother of Sr. Benedict and also telling the family of the passing of Sr. Benedict’s sister Mary Greaney in New York.

“She was found very ill lying of the floor. Apparently she was getting ready to eat. She had a bowl of sugar beside her. She had a radio going. It was on high and some neighbor called at her door to lower it. They got no answer. It was reported she was taken to the hospital and died next day. Her brother’s address was found also one nephew and they notified me. Brother John had the deed of a grave. She was buried on Friday, Oct. 17th, beside brother Martin Joseph and his wife....”

In the close of the letter from Sister Gerard Patricia she had this to say about Sr. Benedict:
“During her years as a Little Sister, Sister Benedict contributed to the care of the needy elderly by accompanying on the begging rounds and showing great gratitude to those who gave to support the resident’s needs. Sister Benedict was known to be pious and charitable. She had the consolation of receiving the last sacraments.”

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**Nugget**

A list of archivists for Catholic orders of religious sisters in the USA along with contact information can be found at [http://www.archivistacwr.org/June%202014%20membership.pdf](http://www.archivistacwr.org/June%202014%20membership.pdf)
A Search for a Priest
Named Murphy
John Murphy #3716

In the 1970s, John Mueller, the German-American husband of one of my father's first cousins, published a family tree of the Murphy family of Egmont, Churchtown, Co. Cork. John had identified a priest of the family era based in Boston; not much of a lead and almost the perfect needle in a haystack - an Irish, Catholic priest named Murphy in Boston. I put him aside for "later".

An email out of the blue from New Zealand regarding another place holder in the original tree, "daughter to Australia", introduced a new branch to the family and provided information that replaced the priest with a doctor, my great grandfather's twin brother, one Dr. Michael Dominic Murphy. The doctor spent time in New Zealand, Melbourne and the Australian gold fields, as well as, San Francisco - seemingly to keep one step ahead of creditors and his wife. The doctor's colourful personal life may have resulted in him being "forgotten" by the family in Ireland. I would assume having a doctor in the family would have been a point of pride for an Irish family in the 1800s yet there was no record or family recollection of a doctor in the Murphy family beyond my father telling me of an old "medical plate" in a farm shed that he and his brothers would kick around as children.

In a later conversation with a son of John Mueller, I was told that when his grandfather Michael Murphy, my great uncle, came to the US in 1902, he stayed first with a cousin of his father's, a priest in Dover, NH - the priest in Boston! A quick Google search found four Murphy priests. Monsignor Daniel Wigmore Murphy (1838-1911) was born in Liscarroll, Co. Cork and served St. Mary's in Dover NH.

His brother Rev. Stephen Wigmore Murphy (1854-1883) also of Dover, NH died young of TB. Rev. James Wigmore Murphy (1848-1877) served in Macon, Georgia and died there at age 29 during a yellow fever outbreak. Rev. John Wigmore Murphy (1840-1892) was Vicar General of Maine and as pastor of St. Dominic's in Portland began construction of the new larger church, now home of the Maine Irish Heritage Center.

The four brothers shared their mother's maiden name as a middle name. Their Wigmore ancestors had come to Ireland from England during Elizabethan times and were Catholic gentry owning land in Liscarroll; another Wigmore family in Middleton, Cork was Protestant. The Murphys were strong farmers - tenant farmers but with a substantial amount of land leased from the Earl of Egmont. The four priests had a number of siblings, two brothers (Michael & William) and three or four sisters; all may have come to New England. I've tried to research the siblings to find living descendants. To date I've come up blank. So, ironically my needle in a haystack turned-up gold four times but also lots more questions and dead-ends.

1. [http://images.dover.lib.nh.us/DoverHistory/father_murphy.htm](http://images.dover.lib.nh.us/DoverHistory/father_murphy.htm)
2. James Augustine Healy, the Bishop of Portland was his brother John's superior. The bishop was from Macon, Georgia.
3. [https://www.diosav.org/sites/all/files/archives/S8642p03.pdf](https://www.diosav.org/sites/all/files/archives/S8642p03.pdf)
4. [http://www.maineirishheritagetrail.org/mihc_007.shtml](http://www.maineirishheritagetrail.org/mihc_007.shtml)
In 1910, Rev Edward J Walsh, an Irish born priest, was murdered in South St Paul, Minnesota. My research goal was to try to identify the townland in Ireland where he was born.

Archbishop John Ireland from Burnchurch, Kilkenny, Ireland, immigrated with his parents to the US in 1848. In 1861, he was ordained and in 1867 he was pastor at St Paul's in St Paul, Minnesota and later the Archbishop of the St Paul Diocese from 1888 until 1918. He founded the Irish Catholic Colonization Association in an effort to resettle Irish Catholics from the urban slums of eastern USA. From 1876 to 1881, with assistance from the railroads and the Minnesota state government more than 4,000 Catholic families from these slums were settled on more than 400,000 acres of farmland in rural MN. This large influx of Catholic families created a need for more priests to minister to their spiritual needs.

Edward Walsh and his older brother, William Walsh responded to the call and went to Minnesota. After his ordination Edward’s early assignments were in Minneapolis. By 1904 he was serving in the Grandview township of Lyon County, MN. Rev Walsh became a pastor at St Augustine Church, St Paul, MN in 1906, and was still there in 1910. Fr. William Walsh also served in various parishes in Minnesota.

Two of the parishioners at St Augustine’s Church were Patrick Gibbons and his wife Nancy (nee Nellie McGowan). Patrick and his parents had emigrated from Ireland. In 1880, Patrick, his parents and siblings were living in Norwalk, Monroe, Wisconsin, where he worked as railroad laborer. By 1895, he lived in South St Paul and was a hog salesman. In 1897, he was on the first Board of Directors of the South St Paul Livestock Exchange. By 1900 Patrick, a naturalized US citizen, was employed as a commission merchant and living in Newport, Washington, MN. He had been in the US for 30 years, listing 1870 as the year of his arrival. In 1910, Patrick, age 48, had his own business as a commission man. He and Nancy had been married for twenty years and seven of the couple’s eight children were still living.

Gibbons had developed a serious drinking problem and was under treatment for depression at the Lawrence Sanatorium, MN. Patrick requested a ride home from his wife to see the family. When they got home, while Nancy was making dinner Patrick shot her twice in the head, killing her in a wild jealous and insane rage. He then went to St Augustine Church and shot Father Edward Walsh twice in the head and killed him.

The murders of Nancy Gibbons and Father Walsh were the senseless acts of a sick man and Patrick spent the rest of his life in the St Peter State Hospital for the criminally insane except for when he escaped and managed to avoid capture for two years. His children were raised by relatives without either parent in their lives. Rev Edward Walsh had his life cut short at age 35 years leaving the shocked parishioners without a pastor.

Proof Summary
That Rev Edward John Walsh was a native of Ireland has not been disputed. His exact origins had not been determined until now. The following will show how finding his birthplace, Mooncoin, Kilkenny, Ireland, was established.

• His Minnesota Death Certificate of May 29, 1910, lists his birth place as Ireland. His father’s name was Patrick Walsh, also from Ireland. There was no mother’s first or maiden names, only that she was born in Ireland. The “personal particulars” were provided by Rev Wm Walsh of De Graff, MN. However, there was no stated relationship between them. The cause of death was “homicidal gunshot wound inflicted by one PJ Gibbons.” Rev Edward Walsh was 35 years old and born in “Mar 1875”. He was buried in Calvary Cemetery on June 1, 1910.
• The only biographical information on Rev Edward was in the South St Paul newspaper report of the double homicide. It stated that he came to the US in 1894 with his brother, Rev William a priest in De Graff, MN. He was
born on 25 Mar 1875 in Kilkenny, Ireland. However, no townland was given.

- The Kilkenny newspaper report of his murder stated that he was born in Kilkenny on 25 Mar 1875. He completed a classical course at St Kieran’s College, Kilkenny. He entered the St Paul Seminary in MN and was ordained on 6 June 1900.

- In 1905, Rev Edward Walsh was in Grandview, Minnesota; again no townland for “Ireland” was given. In the 1910, US Federal Census, taken 15 days before his death, his birth place was described as, “Ireland.”

- The grave marker for Rev Edward Walsh in Calvary Cemetery was inscribed as follows: “Rev. Edward Walsh[,] Born in Ireland[,] Mar 25, 1875[,] Died in St Paul[,] Mar 29, 1910.” These vital dates match those on his death certificate, the local St Paul newspaper article and the Kilkenny People newspaper article. There still wasn’t a townland mentioned.

- An extended family search revealed that Rev William Walsh left a similar trail in the Minnesota Census of 1905, as well as the 1900, 1910, 1920, and 1930 US Federal Censuses. These records only state that he was from Ireland, without a specific location noted.

- The grave of Rev William Walsh was checked and the inscription was as follows: “Born Nov 15, 1870[,] Mooncoin, Kilkenny, Ireland[,] and ordained May 30, 1896[,] died May 4, 1954[,] Pastor of De Graff and Murdock 1900-1910 of Murdock 1912-1954.”

- In the 1911 Census of Ireland, for Mooncoin, Kilkenny, Ireland there was a 72 year old shoemaker: Patrick Walsh and his wife, Mary who had been married for 52 years. They had 10 children, only 5 were still living. He was the only Patrick Walsh in Mooncoin old enough to have possibly been the father of both Rev. Edward and Rev. William Walsh.

This case included a series of indirect and negative evidence, which led to the conclusion. In the first newspaper account of the murder, Rev William was identified as the brother of Rev Edward. That was from a derivative source (newspaper), undetermined information and indirect evidence. The death certificate of Rev Edward, a derivative record, with secondary/undetermined information led to the indirect evidence that Rev Edward was buried in Calvary Cemetery. After reviewing many different types of derivative documents: various censuses both federal and state; city directories; the death certificate for Rev Edward Walsh; newspaper accounts of his murder and the legal proceedings against Patrick Gibbons; the exact townland was still unknown. The derivative works all provided undetermined information that he was from Ireland. It was only after a long search with many derivatives that one piece of direct evidence answered the research question. The grave marker was in this case the original record. With the research question answered, the case was proved.

**Sources**

1. Lois A Glewwe, Editor, “Son, I have Just Shot the Priest,” South St Paul Area Chapter of the Dakota County Historical Society, The History of South St Paul, Minnesota, South St Paul Centennial 1887-1987, 174/ chapter IV.


5. “Double Murder is Done by Patrick J Gibbons,” South St Paul Reporter, South St Paul, Minnesota, 31 May 1910, both page and col unavailable.


11. Ireland, 1911 Census, South Kilkenny, Mooncoin, DED: Pollrone #113/12, Patrick Walsh; digital image, National Archive of Ireland (http://www.nationalarchives.ie accessed Mar 2015).
TIARA Library Resources for Researching Religious
Susan Steele #1025

The TIARA Library has two specific resources for documenting men and women in religious life. One has been previously cited in this Newsletter - Golden Jubilee of the Society of Jesus in Boston, Mass. 1847–1897 St. Mary's Parish. This book is a celebration of 50 years work of the Society of Jesus (Jesuits) at St. Mary’s parish in the North End of Boston. It notes each of the priests assigned to the parish during this time period and contains photos of over 35 clergy members. There are also photos of altar boys and choir members with identification of the participants. The priests receive mention only as their actions influenced parish life. There are, however, detailed biographies and photos of lay members of the parish. These biographies include photos. The large majority of the over 90 parishioner photos are of men. A number of these biographies contain information about specific places of birth in Ireland.

The other library resource is – The First Hundred Years of the Manchester Sisters of Mercy 1858 – 1958. This book documents the arrival of the Sisters of Mercy Order in Manchester, New Hampshire. It outlines the work of the order in a number of New Hampshire, Vermont and Maine towns in addition to its missionary work among the Penobscot and the Passamaquoddy Tribes. Individual religious women are mentioned as directors of new ventures: convents, schools, hospitals and homes for children. There are also some lists of women arriving to staff these institutions.

If you are interested in using these resources contact the TIARA librarian at: library@tiara.ie

Catholic Directories
Virginia Wright #2480

Catholic directories are useful for identifying where a priest may have served or which religious orders were located in a particular area. Directories for the US were first published in 1817, then in 1822 and annually beginning in 1833 by several publishers under varying titles

The type of content of the annual publications is similar in each edition. The geographic area covered by each province is described and every diocese in that province is listed. For each diocese, every parish and the clergy serving that parish are listed as well as the religious orders of nuns and brothers serving in the schools and various institutions in that district. Another feature is the alphabetical listing of all priests serving in the USA. Many of the editions contain obituaries of priest and religious, often giving place of birth. Obituaries in the earlier editions can be as detailed as the example below. Some editions also include directories for Canada, England, Scotland, and Ireland.

Sadliers’ Catholic Directory, Almanac and Ordo
1881 ed. p. 49; 15 Nov 1880 obit

Many of the older directories have been digitized and are free to access through the HathiTrust Digital Library (http://catalog.hathitrust.org/Record/007035499) or through Google Books. Past editions and the various titles under which the Official Catholic Directory was published that now have free access online are:

1. Sadliers’ Catholic Directory, Almanac and Ordo (published 1833-1896)
   HathiTrust: 1870, 1872, 1873, 1874, 1875, 1876, 1878, 1879, 1881, 1883, 1884, 1896
   GoogleBooks: 1864, 1865, 1867, 1872, 1875, 1876, 1880, 1889, 1890, 1891

2. Hoffmann’s Catholic Directory, Almanac and Clergy List (1897-1905)
   GoogleBooks: 1897, 1901, 1905


4. The Official Catholic Directory (1910-present) HathiTrust: 1920, 1921

The Metropolitan Catholic Calendar and Laity’s Directory also printed a list of the hierarchy and priests of all the US dioceses. The editions available online are: HathiTrust: 1854, 1855, 1856, 1860, 1861
Was John Carney a Lamplighter?
Geraldine Cox #3054

When I first became interested in seriously looking into my family history I already knew a great deal about my mother’s side of the family. Her mother had lived with us. Our house was often filled with cousins, aunts and uncles and the talk frequently turned to stories of the Redmond and Tracey ancestors. But when it came to my father’s side I knew almost nothing. I knew both my grandparents, Frank and Julia Carney Cox, my dad’s two brothers and their families, my grandmother’s sister and her family and several of Dad’s cousins. Though we frequently spent time with my Cox and Carney relatives and at my grandparents’ home, which was only a few blocks away, I don’t remember hearing the same kind of family stories, perhaps because most of them either passed on or moved away while I was still quite young. My father did not even know the names of his own grandparents and even though all, except one, were deceased before his birth and that one exception died by the time he was 6 years old, I thought he must have heard talk of them in the family. Apparently they were remembered and discussed because Dad’s cousin Grace Carney, having more interest in such things, was able to tell me about their grandparents, John Carney and Rose Farley. Grace even had memories of visiting her Grandpa Carney as a very young girl (he died when she was only nine). She recalled a gruff old man of whom she was quite afraid, sitting in his chair, smoking his cigar and drinking his beer.

Grace also remembered hearing family stories of how when he was young John Carney was a runner and a lamplighter in New York City and that he would race from one lamppost to the next. I have not yet been able to verify that he worked as a lamplighter or even that he lived in New York City but the story made me curious to know more about lamplighters especially as so few of my immigrant ancestors were recorded as anything other than laborers.

Lamplighters, I have learned, were hired to light, extinguish and maintain the gas lights which began to provide street lighting in the 1800s. Though gas street lighting had been first introduced in London in 1805 it was not until 1817 that the United States saw its first installation in Baltimore. That same year in New York City reports were made of successful experiments in the use of gas to light the city streets. For many years gas lighting co-existed with the older systems of oil and candle lamps until its use became acceptable to people after the public’s fears about gas explosions were allayed. A demonstration by Samuel Leggett, who founded the first gas company in New York, was instrumental in calming people’s fears. He introduced gas lighting into his house in the city and invited the public into his home to see for themselves the convenience and safety of the new source of lighting. Subsequently the New York Gas Light Company was incorporated in 1823 and granted the rights to lay pipes to provide gas for street lamps. Two years later they began laying pipes on Broadway from Canal Street to the Battery; within a year their work was expanded to the entire southern tip of Manhattan. By 1830 other gas companies had been established and gas lighting had been extended to the entire island.

Lamplighters were assigned routes of about 70 to 80 lamps and were paid about $2.00 a day. The lamplighter carried with him a ladder, wick trimmer and matches as well as supplies for cleaning the lamps. Their workday began early with extinguishing the lamps along their route as morning light dawned. After taking time for breakfast, they then made their way along the route again cleaning all the lamps and making such repairs as were needed. The glass sides and door to the lamp had to be cleaned daily to prevent complaints from the public about dim lights. Sometimes the burner tip itself would have to be cleaned and other parts repaired.

At dusk the lamplighter traced his route again lighting the lamps, leaning his ladder against the post, climbing up to open the door of the glass globe, turning on the gas and lighting a flame with a match. He walked quickly (or
ran?) between the posts to ensure that all were lit before dark descended. Early lamps were simple burners similar to what we today call a pilot light; later ones were introduced that used a mantle - a fabric coated in chemicals which when heated by the flame produce brighter, broader light. A form of lime (the mineral, not the fruit!) was used to coat the mantle and it produced such a bright, white light that London theaters began using these improved gas lamps to light their stages and their stars. Thus we have the expression still in use today for someone who is the center of attention as being “in the limelight.”

Gas lighting lasted well into the early twentieth century, even after the introduction of electric street lights, the first of which appeared in 1880 on Broadway. At first the electric lights were used in combination with gas lamps until electric generation became reliable and widespread. Gas lighting survives to the present in many places, including London, Berlin, New York City, Boston, Ohio, New Orleans and New Jersey. London’s gas lamps in St. James Park, at Buckingham Palace, and Covent Garden survived the arrival of electric lighting and the London Blitz in World War II. Today they are designed with a permanent pilot light activated by a timer. Lamplighters are still employed there to clean and service the lamps. In the United States several historic areas in Boston such as Back Bay and Beacon Hill are still lighted by historic gas lamps. Historic areas in Cincinnati and New Jersey and the French Quarter in New Orleans continue to use gas lamps and Disneyland in California has lighted “Main Street, U. S. A.” with lampposts from the original Baltimore installation. In New York City, the Landmarks Preservation Commission has designated 62 historic lamps as landmarks. The commission researched and verified the history of each lamppost and has made a study of the ornamental designs of posts which flourished in the Victorian era. Another approximately 40 historic lampposts in the city are maintained by private organizations.

Were any of these surviving New York City lampposts serviced by my ancestor John Carney? I’d like to think so, but I’ll probably never know. John arrived in New York in April 1871 and does not appear in the Hartford, Connecticut city directory until 1877. His brother and sister-in law, James and Ann Farley, were living in New York City as of the 1870 census. James appears in the Hartford city directory in 1874. (He was not a lamplighter, but a shoemaker.) A John Carney/Kearney is listed in the New York City directories between 1872 and 1876. He could be my ancestor; the possibility exists that he lived and worked for about five years in New York. Possibly John followed his wife’s brother first to New York and then to Hartford.

So I have uncovered some possibilities but no proof that Grace’s story is true. None of the records found for John Carney indicate that he was a lamplighter, but this tantalizing family story has led me to investigate and learn about a very interesting historic occupation and provided me with a fascinating footnote to my family history research.

**Note:** The sources I relied on for information about lamplighters and gas lamps were the following websites which resulted from Google searches for “lamplighters historic occupation,” “gas lamps”, and “gas lighting.” They contain much additional information including history, technical details, stories and even interviews with lamplighters which were beyond the scope of this article.

**Sources**


   [http://www.gaslightguys.com](http://www.gaslightguys.com)


**Dublin Research Week 2015**

Marie Ahearn #0097

On Saturday April 25th, TIARA researchers gathered at Buswells Hotel in Dublin for the start of our week. During the afternoon, newly arrived researchers were free to unpack, take a nap, visit the nearby National Museum of Ireland or begin exploring the city. At 7:00 PM, we gathered for the welcome dinner. We were joined by Eileen and Sean O’Duill and John Grenham who spoke about the NLI’s project to digitize the microfilmed copies of the parish registers and their impending release online.

On Sunday morning, the day tour began with sunshine but chilly temperatures. We drove along the coast south of Dublin, stopping briefly at Dun Laoghaire Harbor then proceeded to the Martello Tower at Sandycove for a tour of the James Joyce Museum and a climb to the top of the tower. The next stop was the Powerscourt Gardens for a wonderful lunch. Everyone was free to spend the next couple of hours in the shops, exploring the gardens or enjoying tea and the view of Sugar-loaf Mountain. [http://powerscourt.com/gardens](http://powerscourt.com/gardens)

We returned to Dublin through the scenic Wicklow Mountains National Park complete with a brief snow shower at Sally Gap. Throughout the trip, our driver shared entertaining stories and made frequent photo stops at scenic spots. The group returned to Buswells relaxed and ready to begin the week.

Monday morning we met with Ciara Kerrigan at the National Library for a brief orientation and then the research began. As part of the Genealogy Advisory Service, Eileen O’Duill scheduled herself for Monday at the library. Eileen and the NLI genealogy room staff were available to assist TIARA members as they settled in for their first day of research. In the late afternoon, the group went to the National Archives for an in-depth talk on available records presented by Gregory O’Connor.

Many of the researchers spent Monday at the library; on Tuesday, the group began to explore other repositories. Pre-trip research plans meant group members arrived in Dublin ready to search for information at various facilities. Helpful staff members at each repository assisted TIARA members; and, most of the researchers made progress with their family history during the week. Break-throughs were made scrolling through the microfilmed parish registers, reading estate papers in the Manuscript Room, looking at probate records at the National Archives, finding civil records at the General Register Office and poring over the cancellation books and ordnance maps at the Valuation Office.
One of the highlights of the week occurred on Tuesday afternoon. Eileen had arranged a tea for TIARA members and guests with Christy Burke, the Lord Mayor of Dublin, at the Mansion House on Dawson St. Researchers had the opportunity to talk with the invited Irish genealogists over a cup of tea. Once the Lord Mayor arrived, he greeted us and then posed for a photograph with each TIARA member. He also had his staff photographer take a group picture. As the Lord Mayor left for another engagement, he urged us to “look around” the Mansion House which is celebrating 300 years as the official mayoral residence. Everyone spent a few minutes wandering through the elegant rooms, admiring the architecture and the beautiful furnishings.

http://www.dublincity.ie/main-menu-your-council-lord-mayor/mansion-house

During the week, TIARA members also sampled some of the fine Dublin restaurants, did some sightseeing and, of course, managed to get in some shopping. There were even a couple of family reunions with Irish cousins. Our week ended with a farewell dinner at Fire Restaurant; once again, arrangements by Eileen O’Duill provided the group with a wonderful experience and an excellent meal. Eileen and Sean had an additional surprise for everyone. They had taken the official group photo from the tea on Tuesday and made copies for each of us - a great souvenir of a wonderful experience.

On Saturday morning, the group that had shared family histories, exciting finds and frustrating disappointments parted ways: some to return to the US; others to travel to Belfast for the second week of the TIARA Research tour; and, a few to vacation – and/or to visit ancestral sites - in Cork, Donegal, Sligo, Kilkenny and Galway.

Researching family history is often a solitary hobby, but the TIARA trip allows members to share their stories with an interested group of like – minded people. An entire week to talk about the ancestors ...another perk of TIARA research trips! Look for information on the 2016 Irish research trips in the near future.

Dublin Trip Tour leaders Sheila Byrne, Marie Ahearn and Patricia Landry with the Lord Mayor of Dublin, Christy Burke

Belfast Research Trip 2015
Sheila M. Byrnes #2639

On Saturday May 2nd, TIARA researchers departed Buswells Hotel in Dublin for a two-and-a-half-hour coach ride to Belfast, Northern Ireland. Along the way we saw beautiful rolling countryside, breathtaking mountains, quaint farms, and fields of cattle, sheep, and horses. In Belfast we checked into our rooms at the Radisson Park Inn on Clarence Street, our home for the next seven days, and then walked to an ATM to get British pounds. Our first night we gathered for a welcome dinner at the Park Inn.

Sunday was our all-day tour to Derry, Londonderry, the second largest city in Northern Ireland. In 2013, Derry was named the first United Kingdom City of Culture. As we traveled we saw beautiful views of the Northern Ireland’s rural areas, mountains, and fields of newborn lambs.

Once in Derry we stopped for coffee and pastries at The Coffee Shop. Next was our walking tour of the old walled city, which lies on the west bank of the River Foyle. Derry is the only remaining completely walled city in Ireland. Our guide gave us a brief history of “The Troubles” and showed us several building murals depicting local history and images of heroes and heroines of the conflict. After our walking tour we had a delicious lunch at the Maldron Hotel Derry. Next was a tour of Guildhall, a large hall built in 1890 where so-
cial and political events are held. We had an hour of free time to shop, walk, or listen to the jazz festival taking place in the square in front of Guildhall.

Monday May 3rd was a Bank Holiday, which meant government buildings and research repositories were closed. We choose this time to tour the new Titanic Museum. As we made our way to the museum we watched hundreds of runners participating in a 15K race through the city streets of Belfast.

The museum, finished in 2012, is now known as Titanic Belfast. The exhibition consists of nine interpretative and interactive galleries. The first gallery recreates scenes from Belfast at the time of the Titanic construction in 1909-1911. In the second gallery a mini-car ride took visitors through visual and audio scenes of building the ship. Other galleries showed how the Titanic was launched, how she was fitted out, her journey from Belfast to Southampton, and then to Queenstown (Cobh), the sinking disaster of April 14/15, 1912, the aftermath and legacy of the disaster, and myths and legends of the Titanic. Several of our group had photos taken on the simulated grand staircase of the Titanic.

Monday afternoon Valerie Adams joined us at the Park Inn for tea and one-on-one consultations. After 37 years working as an archivist in the Public Record Office of Northern Ireland (PRONI), Valerie was appointed Librarian and Assistant Secretary of the Presbyterian Historical Society of Ireland in 2010. For over four hours Valerie offered her knowledge and personal experience with PRONI records to guide each of us with our Northern Ireland genealogical research plan.

Tuesday morning, it was time for us to begin our research. We met with Desmond McCabe, head of the Records Room at PRONI, for a brief orientation of the many records available at PRONI. In Dublin records are held in several locations. PRONI has a vast collection of government and private documents, some of which date from the 1600s, pertaining primarily to Northern Ireland. Some of the records available at PRONI are: church registers, Valuation Records, Ordnance Survey Maps, Street Directories, Freeholder Lists, London-Derry Corporation Records, Index of Wills, Emigrant Letters, and Landed Estate Archives spanning a 300-year period. The microfilm records of Roman Catholic, Presbyterian, Methodist, Baptist, the Religious Society of Friends (Quakers), Moravian, Congregational, and Non-Subscribing Presbyterians are mostly from the six counties of NI but there are some records from nearby counties in the Republic.

Wednesday many several of us returned to PRONI while other participants had the opportunity to continue their family research at other archives and libraries in Belfast. Some visited the General Register Office where birth, marriage, and death records are kept for Northern Ireland. Others repositories visited include the Linen Hall Library, Presbyterian Historical Society, and/or the Ulster Historical Foundation.

Wednesday evening Valerie Adams returned to our hotel to see the results of our research and to answer questions. Thursday afternoon she stopped by PRONI, visited with each of us, and suggesting additional records we might look at to further our research.

Since PRONI was opened until 8:45 p.m. Thursday night several of us decided to take a Black Cab Tour of Belfast Thursday morning. The tour was a real education. Our guide gave us an unbiased history on both Catholic and Protestant communities. The driver took us around the areas of North and West Belfast. We listened to stories relating to the history of Belfast and “The Troubles” and saw many murals and memorials dedicated to those that lost their lives. There still exists a 4 km wall running through the city separating Catholic and Protestant neighborhoods. Each night four gates in the wall are locked. We had an opportunity to sign our names or leave our own messages on the Peacewall that separates the Loyalist Shankill and Republic Falls. Once the tour ended we debated whether our guide was Catholic or Protestant since he was so unbiased.

Friday we used our last day in Belfast to complete our research, organize our findings, to shop for gifts, and to pack for our trip home. Friday night we walked to the Crown Bar Liquor Saloon for our farewell dinner. The his-
toric pub dates back to 1849 and is owned and run by the National Trust. In 2007 the National Trust completed a full restoration of the pub. The bright-colored tiles, period-gas lamps, stained glass, and ornate woodwork welcomed us on a rainy night as we reminisced about our family histories and exciting finds in Northern Ireland.

Saturday morning we departed the Park Inn in small groups for Dublin Airport or an extended stay in Dublin. We had a great week in Belfast. I loved the city and look forward to a return TIARA trip. The group leaders encouraged advance research planning before “crossing the pond.” Applicants provided their research goals, which were analyzed by the group leaders, who then suggested a research strategy plan. During the week we shared our findings, challenges, and occasionally disappointments. Sometimes we talked genealogy 24/7. Another TIARA trip is in the planning stages for 2016. Look for information in the coming months on our website and in the newsletter so you can be a part of an exciting TIARA trip.

**Irish Arts and Crafts Exhibit at Boston College**

This fall the McMullen Museum at Boston College will present an exhibition of the Irish Arts and Crafts movement. Co-curators Vera Kreilkamp of the Irish Studies Program and Diana Larsen of the McMullen Museum explored public and private collections in Dublin, Belfast and Cork, as well as Loughrea, County Galway. Artifacts from Cork’s Honan Chapel (1916), Ireland’s major Arts and Crafts edifice, will figure prominently in the exhibit.

This is the first American exploration of a Revivalist visual arts movement that arose in a period of accelerating Irish cultural and political nationalism. The Boston College exhibit will run from September to December and then travel to Cork City.

**Library Update**

Thank You to the following TIARA members for their donations to the TIARA library:


**Geri Cox:** *Elements of Genealogical Analysis: How to maximize your research*, Robert C. Anderson. 2014.

**Dyer Memorial Library Abington, MA:**


**Sheila Fitzpatrick:**

*Encyclopaedia of Ireland*, 1968.

**Susan Steele:**

*See You at the Hall: Boston’s golden era of Irish music and dance*, by Susan Gedutis. 2004.

**Bill Phalen**


**Also new to the collection are these related items from Tom Riley’s Lecture at Brandeis University:**

*The Orphan Trains* by Tom Riley 1994.


*Orphan Train Riders: entrance records from the American Female Guardian Society’s Home for the Friendless in New York Volume Two*, by Tom Riley 2006.

*Max’s Railroading Show: the orphan train*. This is a CD from the Medina, New York, Railroad Museum. 2004.
Next issue

Have you researched your female ancestors working lives? What sources did you use to document their story? While researching women, have you found any interesting or unusual occupations? Share your story. Write an article with a lives of working women theme for the next issue of your TIARA newsletter. Articles on other topics of family research are also welcome.

Have a research tip, new resource or database to share with TIARA members? Submit your nugget of information to the newsletter.

Please send submissions to the newsletter to newsletter@tiara.ie or postal mail to the above address.

Submissions for the Fall Issue are requested by July 30, 2015.

Cleaning, Connecting and Collecting Coins

Susan Steele #1025

We did all three of these activities at the recent “Trash, Treasure and Talk” event at the TIARA office. The event was inspired by a need to reduce the amount of “stuff” that had accumulated at the TIARA office over the years. Books, electronic devices and storage containers spilled out of our rented space.

For the last few weeks, volunteers including Marie Ahearn, Don Ahearn, Pat Deal, Charlie Jack and Joan Callahan helped organize the “save” and “sell” piles. Additional “day of the event” volunteers included Sheila FitzPatrick, Virginia and Dick Wright, and Mary Choppa.

NLI’s Catholic Parish Registers

The National Library of Ireland (NLI) has announced the launch date for a new online genealogical resource. On July 8, 2015 almost 400,000 images of the Catholic parish register microfilms held by the NLI will be made available on a dedicated website. Details on accessing the site will be available in the coming weeks at http://www.nli.ie

The parish register records date from the 1740s to the 1880s and cover over 1000 parishes throughout Ireland. Considered the single most important source of information on Irish family history prior to the 1901 Census, they consist primarily of baptismal and marriage records.

The website will be free to access but there will not be transcripts or indexes for the images. Users will be able to browse the images by parish.

Purchasers and Perusers at TIARA’s Trash, Talk, and Treasure Day

Despite a modest turnout (we didn’t realize we had chosen a popular commencement date) we accomplished our goals. Books and other materials were sold. A respectable amount was added to the TIARA coffers and connections were made during the Research Roundtables. Two of the research participants, Annie and Bill McMullen, were the very excited winners of the Red Sox tickets door prize. A big “thank you” to Gary Sutherland who donated the Red Sox tickets. We do have some leftover inventory. If you are interested in any of the remaining items, contact recsec1@tiara.ie.
Upcoming Conferences, Workshops and Events

**New York State Family History Conference**  
The Holiday Inn and Conference Center Syracuse/Liverpool, Liverpool, NY  
17-19 September 2015  
[http://www.nysfhc.org](http://www.nysfhc.org)

**Exploring the World War One Home Front: How to Discover Your Family and Community History**, Saturday, November 14, 1:30 – 3:30 p.m.,  
Scottish Rite Masonic Museum & Library (National Heritage Museum), 33 Marrett Rd., Lexington, MA,  
Workshop facilitator: Jayne Gordon, Independent Consultant and Former Director of Education and Public Programs, Massachusetts Historical Society.  
Space is limited; registration is required by November 5.  
Contact: [programs@monh.org](mailto:programs@monh.org)