CHARTER STREET SCHOOL, DANVERS, MA.
C.LATE 1880S–1890S

Courtesy of Marie Ahearn, member #0079. See her article on page 3.
PRESIDENT’S MESSAGE
By Kathy Roscoe
Member #893 (Massachusetts)

Happy St. Patrick’s Day! Happy Spring!

We are all looking forward to our March meeting to be held jointly with New England Historic Genealogical Society. This year we are thrilled to offer an 8 lecture all day event on Irish genealogy and research with some fabulous speakers lined up. TIARA truly enjoys working with HisGen on this now traditional annual event. I sincerely thank Tom Toohey for his wonderful work in putting together another sold out event for TIARA. Nicely done!

We were very happy to have been at UMASS Boston in February where Susan Steele updated us on the Foresters Project. The Foresters volunteers under the direction of Susan Steele have set a standard for the world in dedication to and handling of the Foresters records and it’s indexing project. We are working hard to finalize a wonderful home for these records, so that they will always be available for research.

Is there a project that you would like to see TIARA take an interest? Do you have a suggestion for a future meeting? Do you know of a great local meeting place for our “on the road” meetings? Please let your board know. We are interested.

Our goal as a board has always been to keep TIARA moving forward and to keep our member interests in mind as we put together meetings and workshops for you to attend. If there is some way you can contribute, no matter how big or small, please let us know. One of the best parts of being a member is working together with people who are as excited as you are about every step you take in your genealogy endeavors.

Thanks again for making it worthwhile.
WHO DO YOU THINK THEY WERE?
By Marie Ahearn, Member #0097

My father’s maternal grandmother was fascinated by photography. Part of the appeal may have been because she was the first of her immediate family to immigrate to Danvers, MA, and most likely sent copies of photos home to Ballyduff, Waterford. We inherited the family pictures when my father’s Aunt Lizzie left her family home for a nursing home in the late 1950s. Luckily for me, Aunt Lizzie had penciled in the name, and often the relationship, of the individuals staring out from the past. Although most of the photos chronicle the family and their close friends, one of my favorites is this class picture, which fittingly, includes Aunt Lizzie in the first row, fifth from the left.

Although I had looked at the picture several times over the years, I had never paid much attention to the back of the photograph. Aunt Lizzie had listed the names of all fifty-one students and the teacher! The names, now faded pencil marks on the yellowing back of a picture dating from the mid-to-late 1880s, were barely decipherable. I decided to try to save as many names as possible.

Armed with a magnifying glass and a flashlight, I began to make a list. Some of the names were familiar as they were life-long friends of Aunt Lizzie and I had heard those names throughout my childhood. Others were total mysteries! Adding to the problem of the badly faded pencil markings was my aunt’s “inventive spelling” of names.

I decided to turn to the Massachusetts Vital Records and the 1880 federal census. Aunt Lizzie was born in 1879, so I searched for names of children born within five years (plus or minus) of her birth. I could not decipher all the names and I did not find all of the children who are listed. What happened to most of these young scholars remains a mystery, but, for this one moment in time, a glimpse into their lives has survived.

My best guesses, along with Aunt Lizzie’s version of the names in parentheses, are listed below. The children are identified from left to right starting with the back row.

3. Richie Welch [age 1 in 1880 Danvers] 9. Richie Welch [age 1 in 1880 Danvers]
5. Cora (Vianna) Viannah b. 1878 Lynn 11. Cora (Vianna) Viannah b. 1878 Lynn

Annie? G. (Reslery? Resterg?) Teacher
Do any of these names sound familiar? Did any of your ancestors attend the Charter Street School in Danvers? If you have any information on the children or the teacher pictured here, please share
If you have any information regarding this picture, or a class photo you would like to submit, you can write to newsletter@tiara.ie or send in your submission to the TIARA office. If you have a photo, but no way to scan the image, we can help with that as well.

It with us. And send in any ideas for using class pictures!

**NOTABLE AND CURIOUS**
By Mary E. Choppa #1791

**Notorious**

I have yet to find an ancestor that fits the notorious category completely. I’m sure there’s one somewhere. I did find a possible candidate listed in the Petty Court Sessions at the National Archives of Ireland. There was the case of the stolen corduroy pants, but I don’t know that he is actually an ancestor.

The ancestor I do know about that sort of fits the bill was my great grandfather, Michael Patrick WARD. He might have been born in Ireland and brought to Wales as a baby (his version of his history that I have not been able to prove or disprove). Through a Random Act of Genealogical Kindness, as Judy Henderson described in a previous newsletter, I did get a baptismal record lookup from Merthyr Tydfil, Wales that seems to be a match. It shows a Michael Ward baptized 28 Jan 1849 to William WARD and ElizabethCONNOLLY at St. Illtyd’s Roman Catholic Church.

To date, I’ve not found a civil registration of the birth in the Welsh records. So maybe Michael was right. He was born in Ireland at the height of the famine in Lismore or Cappoquin, Co. Waterford. The family traveled, possibly by coal boat, to Wales and settled in Merthyr Tydfil just south of the Brecon Beacons.

His story was that he came to the US not long after they arrived in Wales. From what I’ve discovered through the research I’ve learned from TIARA members, is that this is not true. The family appears on the Welsh (British) census in 1851, 1861 and 1871. According to the 1900 US Census, he emigrated to the United States around 1873. Thanks to cousin and fellow TIARA member, Tom Reilley, we have a copy of a letter from Merthyr, 1873, written by ElizabethCONNOLLY WARD to her sons in America. So after approximately 24 years in Wales, he shows up in Pittsburgh, PA, on the 1880 US Census. I haven’t found his naturalization records yet. Attempts have been made and there are a couple of possibilities, but I cannot definitively pin one down for him. By 1900, the family is living in Youngstown, OH. A little local history research shows that his moves coincided with the opening or expansion of steel mills. He eventually held one of the more skilled positions in the mills, that of a puddler. Did he learn these skills in Wales? Merthyr Tydfil was known for its iron works.
In 1874, Michael Patrick WARD married Mary SULLIVAN at Sacred Heart Church, Sharon, PA. The Sullivans also emigrated to the US via Merthyr Tydfil and Lismore, Co. Waterford. A TIARA trip to Salt Lake City in 2008 yielded an 1864 passenger list for Mary, her mother, sister and brother. The father, John, is not mentioned, so I’m assuming he came over earlier. The Sullivans seem to be my 1st ancestors to this country. Is it safe to assume the Sullivans, Wards and Connollys knew each other back in Ireland? They are mentioned in Elizabeth’s letter from Wales. In this letter, she thanks them for sending the passage money, but says that they probably won’t be able to make the trip since their uncle Dick, (Richard Connolly), “gave three weeks idle, pawned every tack he had and went off on tramp.” She does not make it to the US until 1878, according to that 1900 US census.

Michael was an interesting personality. He served on the Youngstown School Board and was a staunch Democrat. His brother John was a Republican and served on the City Council. They both also held positions with the local Amalgamated Steel Workers Union at various times. He later became a deputy sheriff for Mahoning County, Ohio. He was a jailer and the little notebook he kept as a diary survives today. In it he records the prisoners’ possessions, as well as the monetary gifts he gave to each of his grandchildren.

As a public man, he was praised and mocked in the local paper. He, along with another deputy, suppressed the violent actions of a couple of
inmates. But then he was called out for arresting the cleaning woman for the jail solely based on the color of her skin.

He never claimed any Welsh ancestry, being fiercely, perhaps annoyingly, Irish. A poem appeared in the newspaper teasing him about his German name of “Mike”.

Transcribed from the Youngstown Vindicator, Tales of the Town, Tuesday, October 7, 1913:

“Michael Ward, the turnkey at the county jail, on whose vigilance depends the safekeeping of the 75 or more guests at Hotel Umstead, has at last come into his own. He has had a poem written about him. Mike says he doesn’t know who wrote it, and he says he is going to make it uncomfortable for the fellow if he finds out, but there is a suspicion that Mike will add an extra slice of bread to his rations instead

“Mike came from Ireland when he was 3 years old, but the brogue of the ould sod still clings to him and the prisoner caught this in his ‘Good Marning.’ The ‘Martin’ referred to is Martin Ditmanson, the assistant jailer. Here is the poem, without any apologies for the prisoner or to the author of the original verses to which the doggerel is adapted:

**Just Mike**

Who is it takes your number
Frisks your clothes for contraband
Such as knives and razors, files and saws
When you join the county gang?

Who takes your name and sentence,
Enters all in that big book,
And says ‘Go up with Martin,’
You’re a likely looking crook?

Who is it says, ‘Good marning?’
Every day for eight long weeks,
And watches doors and windows
To hunt for any leaks;
And always says each evening,
‘Don’t any of you think
Before I get heer in the morning
There’ll be any chance to sneak?

Who is it says, ‘Get Ready,
Your time is up today,
And for you; service steady,
Nothing in the shape of pay’.

Who is it says, ‘Goodbye lad,
Try to change your devilish way,
For the next time, boy, I get you,
I may lock you up to stay’?

Oh, it’s Mike, the sheriff’s deputy,
That covers all this ground.
From morn till night, with eyes so bright
He hears our every sound
And when he passes in his checks,
On his tombstone we will strike
The good old name that’s known by all-
The German name of MIKE.”

Yet this rough and tumble man was fondly remembered by my mother. As a little girl, she was given the special privilege of fetching his homemade beer. He would allow her a sip on occasion. His gruff exterior belied his emotions. On the day his wife, Mary SULLIVAN WARD, died, his diary entry is simply, “My Wife Mary Died, 4 Sept 1927.”
Curious

She is not one of my direct ancestors, but I’m really hoping to find more information on my great grandfather’s sister, Mary KEELEY.

This story contains our version of family intrigue and misdirection. In retrospect, the story, as told by my mother, was most likely incomplete due to her own mother Anne KEELEY WARD, dying at a young age. Her father, left with 5 young children, remarried a few years later to a woman of German Lutheran descent, whose roots were in North Dakota. But I digress. The KEELEY family kept in touch with my mom and her siblings. My mother distinctly remembered her grandmother, Catherine REILLY KEELEY, asking for someone to “pass the buther”. She knew all of her uncles from New Castle, PA, and she remembered Irish cousins with English accents coming over for funerals. But the families grew apart, as families tend to do.

When my Mom and I started working on tracing her ancestors, she rattled off the siblings of her grandfather, John KEELEY. She knew of his sister Ann, who had married a Bernard KENNEDY and remained in Ireland. She also knew of his sister Rose, who had married a William HEANEY in Ireland, but emigrated to the US. At around that time, one of her descendants from Cleveland, Ohio, contacted my mother and together we filled in some of the blanks. John’s sister Catherine also came to the United States, where she met and married James MURPHY. There was also a Minnie (given name Mary), who had married a Patrick MCDOWELL. The story was that my great-grandfather had gone back over to Ireland to bring Minnie here to the US, but she wasn’t really his sister. What did that mean? My mother didn’t know anymore than that.

When I started retracing the KEELEYS about 7 years ago, I found a few problems with the sibling roundup. Within the baptismal registers for Carriff, Co. Armagh there are two sets of children for a Felix KEELEY. Four of the siblings (Rose, Ann, Catherine, and James) have the mother listed as Judith or Julia MCCANN. A second set with the mother’s name as Susan MCCANN, includes my g-grandad John, another Catherine, Mary and Pat. Julia was listed in other records as John’s mother. Was there a Susan McCann? The years of baptism for the Julia/Judith set are 1860, 1863, 1865, & 1872. Susan’s set includes 1849, 1851, 1858, & 1869. That 1869 entry ruined my theory of Susan being the 1st wife, Julia being the 2nd wife. Another mystery.

The entry of interest though is Mary Keeley, baptized in 1851. This did not match the age of Minnie, as recorded by other family research in the US. Looking deeper into the baptismal registries, I came across an entry for an illegitimate birth of Mary Keeley, baptized 12 July 1876. Parents are Mary Keeley and John HANNA, “A PROTESTANT”. Witnesses were John and Mary Keeley.

Here’s where Mary 1851 disappears. Mary 1876 was raised by Felix and Julia as their daughter. John, Catherine, Rose, Ann and James are known to her as her siblings, not her aunts and uncles. It’s documented that way in obituaries and wedding announcements.

Fast-forward a few years. I was contacted by a descendant of Mary 1876 via the TIARA surname database. I wasn’t sure how he would take the news about the illegitimate birth, but I was advised by TIARA members that honesty was the best policy. He was actually very receptive to the news, even obtaining the civil registration for the birth. The father was not named in the civil record. We now share information whenever we can and are working together to solve this particular mystery.

To make matters more difficult, the records for Ann and Rose in Belfast, where they went to work and eventually married, show their name as KELLY. A black taxi tour in Belfast on TIARA’s last trip there was extremely enlightening. The driver shared his own family history, that turned out to be remarkably similar to my own. His insistence that I go knock on the door of a scaffold-covered church resulted in even more news. The woman who answered the door invited me in and found a marriage record for the Heaneys that was exact to-the-date. One of the witnesses was a Mary Keeley.

The church secretary was also from that part of Armagh and said that many people would have taken the more common name Kelly when arriving in the city.

Was this my missing Mary 1851 in Belfast? Using the online Irish census records, I found a Mary KEELEY, age 55, born in County Armagh, as a housekeeper in the home of 70 year-old George Moore, a commercial traveler. The house is listed as 8 Fitzwilliam Street, Belfast; a location I walked by several times on my personal and TIARA research trips.

I’m hoping to track down this Mary Keely and see if she isn’t my missing ancestor.
TRIBULATIONS, TRIUMPHS AND TREASURES!
Submitted by Susan Steele #1025

Those who attended TIARA’s February 12th meeting at the University of Massachusetts, Boston saw/heard the above titled Foresters Project presentation. “Tribulations, Triumphs and Treasures!” outlined the project history: how and why TIARA rescued the Foresters records; it showed the process of preparing the records for sharing with the genealogical community and gave examples of the “Treasures” – the records themselves.

Many aspects of the Foresters Project story have appeared in past articles in this newsletter. In the last newsletter, an update on the digitization of the records appeared. The digitization of Mortuary Records from 1880 – 1935 is well past the halfway point. Digitization should be completed sometime in April. Digitized images of deaths from 1880-1935 will appear on the website familysearch.org sometime after being processed by the Genealogical Society of Utah. In the meantime, TIARA members can continue to send in requests for research.

Attendees at the February 12th meeting were given a “sneak preview” of another future plan for the Foresters Project. TIARA and the University of Massachusetts-Boston are in the process of working out an agreement to make UMass the permanent repository for the Foresters collection. We are hoping to have details worked out to our mutual satisfaction very soon. TIARA Board members and Foresters Project volunteers believe that the placement of the Foresters collection at UMass is going to be a wonderful solution to our search for a permanent repository. UMass will continue to work with TIARA volunteers to process the collection and has plans to increase access to the collection. A formal announcement and more details will be forthcoming.

Joanne Riley, University Archivist, explained how the Foresters records fit with the existing Archives collection policy. Joanne also told the audience about the University’s “Mass. Memories Road Show”, a statewide digital history project that documents people, places and events in Massachusetts history through family photographs and stories. Dale Freeman, Digital Resources Archivist, Archives and Special Collections, Joseph P. Healey Library gave an overview of materials in the Archives and Special Collections. To explore these resources see the websites: www.massmemories.net/ and http://www.lib.umb.edu/archives

John Anderson, High Secretary-Treasurer of the Catholic Association of Foresters presented TIARA with a generous check to help with the move of the Forester Records to University of Massachusetts Archives at the Joseph P. Healey Library. We are grateful for the support and interest of both the Foresters and UMass Boston. We look forward to sharing more soon.

Go back for seconds!

Below: John Anderson, High Secretary-Treasurer of the Catholic Association of Foresters; Susan Steele, TIARA’s Foresters Project; Joanne Riley, University Archivist, University of Massachusetts, Boston
From the editor:
Since some of us feel uncomfortable writing up an article, let’s see if we can get a printed discussion going. You can submit your answers by snail mail to TIARA Newsletter Discussion at the TIARA office, or by email to newsletter@tiara.ie

Do you use a software program to organize your research? If so, what do you use?

Do you use some other method to organize your research? Notebooks? Note cards? Color-coding?

Who is your favorite ancestor and why?

Do you have a least favorite ancestor?

If you found a dusty lantern hidden away in the stacks of a library and the genealogy genie inside gave you three wishes, what would you wish for (genealogically – speaking)?

What kind of field trip would you like to take to research your relatives? The location can be near or far.

When did you start doing family history?

Who was the first person that helped you?

DATHI’S BOOKSHELF
By Thomas A. Dorsey, J.D., Ph.D.  
Member #2695

Last time we looked at several “classic” Famine studies. This time we will look at contemporary materials and Irish viewpoints. While these few books barely scratch the surface we have tried to select the best materials for a good understanding. The importance of the Irish Famine has been emphasized by Nobel Prize winning economist and famine expert Amaryta Sen who said “... in no other famine in the world [was] the proportion of people killed .. as large as in the Irish famines in the 1840’s.”

Cormac O’Grada’s Black ’47 and Beyond (1999) is his most recent distillation of years of research on the subject and reprises earlier work. He begins with three key points about the Irish Famine. First, he reemphasizes Sen’s point, that proportionally, deaths in Ireland were the greatest in any famine in human history. Second, the Irish Famine was one of the few to occur in an economically developed society and in the absence of war. Third, the policy of the Crown during the Famine was dominated by the concept of “political economy”. This policy was described by James Wilson, first editor of the Economist, who said “...it is no man’s business to provide for another...”. Given this view, and other facts, O’Grada suggests that the Famine was not genocide but “doctrinaire neglect”.

The authors’ stated objective is to provide “fresh prospective” on the Famine and to raise topics not given sufficient coverage elsewhere. The book covers the background of the potato and weather, relief, Famine demography, winners and losers, Dublin, and Famine memory. The book is well written, readable, but occasionally technical and demanding. O’Grada is a leading economic historian and a professor of Economics at University College, Dublin, who occasionally diverges into econometric models that support his views. Conclusions are clearly explained so this does not affect the reader’s understanding. Moreover, O’Garda has great feeling for the plight of the Irish caught in an undeserved calamity.

The chapter on the Famine background integrates facts you would only get by extensive reading. The complexity of potato agriculture, the unusual weather of 1845, the unusual distribution of starvation, the “compassion fatigue” that grew after 1847, and the growth of clearances and evictions are clearly drawn. Reliance on “workfare” in the bitter winter of 1847 led to great mortality and by 1849, in Limerick, 1400 men tried to get into jail by pleading guilty to minor crimes. Not surprisingly, O’Grada’s finds that areas that suffered the most had better growth after the Famine ended [mortality and emigration equaled more land]. The five years of the Famine had an impact completely out of proportion to previous experience.

In examining relief the author focuses on two well known figures, Captain Edward Wynne [of West Claire] and Captain Henry O’Brien [of East Claire] as examples. Total opposites, they illustrate why
the Crown essentially abandoned relief efforts by October, 1847. In fact, public relief had little or no impact on government expenditures during the Famine. O’Garda’s later analysis of “winners and losers” underscores the private costs of the Famine. Landlords, who were often failing, were driven to sell their estates. Traders and merchants, who tried to “game” the markets, had marginal successes or failures [there was no definitive pattern]. Money lenders, primarily city businesses, retrenched as the Famine progressed and survived. O’Garda finds that no “… major group of economic agents … benefited from the Famine while it lasted.” [p. 156] However, those who survived became materially better off due to tighter Irish labor markets, higher wage levels for emigrants, and rising demands for goods.

Turning to eyewitness accounts two remarkable books are strong statements of Famine reality. First is Alexander Somerville’s Letters from Ireland during the Famine of 1847. It is hard to tell which is more remarkable here, the book or the author. Somerville was born in 1811 to poor Scot laborers, enlisted in the Scot Greys, was unjustly court marshaled, was vindicated by Parliament, became a newspaperman, worked for the Manchester Examiner, and was a champion of the downtrodden. He died in 1885, impoverished in a squalid boarding house in Toronto. His articles are his testament; his life is a novel to be written.

In 1847 he traveled around Ireland writing long dispatches back to the Guardian. His grasp of agricultural economics and the failure of Irish land management was his strong suit. For example he writes “… of conacre… it has been virtually the currency … of the millions of the Irish peasantry. [M]etal currency … of commercial countries has been little known in the … provinces of Munster and Connaught.” [p.83] Irish conacre holders began by working off an essentially “fictitious” debt of 240 days work or 8 pounds which was 8 times the rent the farmer paid. Since Irish laborers were not stupid they “adjusted” their labor to the ‘real” value of the conacre and were then accused of indolence. Worse, since there was no hard currency, they had no means to buy goods. Their only earning was a share of the crops.

Somerville’s entire book is quotable because he methodically paints a picture of Irish cotter life in the Famine. On February 19, 1847 he wrote from Branagher giving statistics about the “potato economy”. The numbers are staggering. An adult cotter consumed 10 pounds of potatoes a day. Based on census figures, that was 45,177,600 pounds [22,589 tons] for adults and 9,887,820 pounds [4,943 tons] for 3,295,940 dependants.

Somerville estimated the value of this crop at 326,848,714. He then turns to a family of four, sleeping on the street, who were denied help by the local constabulary. When the father died overnight the local constable berated the wife for having her husband dead on the street. An English sailor who had tried to help, commented, “Just as if there should be etiquette observed in dying of hunger.” These letters provide background and intimate “snapshots” reported by a man “on the ground“. It would be hard to come closer to being there.

A strangely complementary book is Asenath Nicholson’s Annals of the Famine in Ireland (1851). Nicholson, a diametric opposite of Somerville, was born into a Congregationalist family in 1792 in Vermont. She was noted for frank speech and a strong sense of social justice. Trained as a teacher, she opened a school in New York, married and turned to running temperance boarding houses. In 1844, widowed and alone, she had a call to administer to the Irish poor which she did without help and with her own money. This book recounts her experiences from 1847 to 1850.

Conveying Nicholson’s views briefly is hard because of the propriety of her writing. Despite her outrage she was truly Christian. A ministers’ widow with whom she stayed became impoverished. She says “…I saw step by step all taken for taxes and rent, everything that had life out of doors …sold at auction, … everything of furniture, till beds and tables left the little cottage and the mother was put in jail … while her children are struggling for bread.” Then, speaking of the landlord, she comments “… his “driver”, like others akin to him, does strange things to the tenants quite unknown to the landlord…” She then goes on to discuss evictions and the cotters’ plight.

This remarkable woman visited desolate Partry in Mayo where she stayed in a priest’s cottage. Making parish rounds they were besieged by poor parishioners. She writes “He told them they must let me pass decently as a stranger who had come to see them through pity, and kindly added ‘You know I would relieve you but cannot.’ … Here were cabins torn down in heaps, and here were the poor, wretched, starving women and children, crawling together by the side of ditches, or in some cabin still standing, to get shelter from the rain, scattered too, over a wide extent of country. ‘What shall I do?’ said the despairing priest, ‘let me die rather than witness daily such scenes as I cannot relieve.’ “
This book presents the unique point of view of a Protestant woman and social reformer who had no agenda except charity. You need persistence to read this rewarding book but it is a fine counterpoint to Somerville’s view.

Another book giving you access to additional writers on the period is Cathal Poirteir’s The Great Irish Famine (1995). Seventeen authors, some of whom we have met before, present topics such as the “Landscape Change” [Kevin Whelan], the “Other Great Irish Famine” [David Dickson], “Ideology and the Famine” [Peter Gray], and “The Stigma of Souperism” [Irene Whelan]. For example, Peter Gray’s chapter addresses the vexing topic of who deserves the blame. He focuses on the Crown’s abandonment of public relief in October 1847. These are well written short essays that add understanding.

I would be delinquent in discussing Famine writing without including post-modern Irish historicist literary criticism. Several Irish scholars, applying this new view, have reviewed Famine literature because they are concerned that there is a poor match between the representation of prior events and the reality that it replaces. In effect they are applying the sociology of language (not my field) to test how people explain the Famine [icons]. Such images “...create the impression of a uniform collective history...” As a result we are in danger of using such representations of the Famine [icons] to construct a whole picture.

A good survey of these views can be found in Fearful Realities edited by Christopher Morash and Richard Hayes (Irish Academic Press, 1999). (Christopher Morash’s Writing the Irish Famine [1995] is also available but now costs $100.) In a chapter titled “Literature, Memory, Atrocity,” Morash argues that images like the “green mouthed corpse” became “textually encoded” until they had “... the boldly defined images of religious icons.” Such images “...create the impression of a uniform collective history...” As a result we are in danger of using such representations of the Famine [icons] to construct a whole picture.

Other authors in this book examine land tenure and use, population change, British opinion, Asenath Nicholson and Jon Mitchel’s writings, and theological implications of the Famine.

These writers’ issues with iconic imagery in post-Famine literature could be applied to our last book, Liam O’Flaherty’s Famine. This is a work of fiction, not history, by a famous Irish writer. O’Flaherty, who was born in 1896 to a poor family on Innishmore, in the Aran Islands, attended University College, Dublin (among others), enlisted in the Irish Guards in 1917, served in World War I, was injured and suffered from PTSD. He was the author of over 15 books and numerous short stories among which were Thy Neighbor’s Wife (1923) and The Informer (1925). The latter book won the James Tait Black Memorial Prize (1925) and was made into a movie in 1935 by O’Flaherty’s cousin, John Ford.

Famine is a wrenching book that spares the reader none of the suffering experienced by the Irish cotters during the period. Set in Black Valley, a fictitious location in County Galway, it traces the fortunes of the Kilmartin family. Brian and Maggie Kilmartin have two boys, the younger Michael, ill with consumption and the older Martin, recently married. They live together in the family cottage and work on the farm. Martin is married to Mary Gleeson, daughter of the local weaver. Brian Kilmartin is a “strong farmer” with 20 acres and a prosperous homestead. He has several “tenants” on conacre and numerous cousins in the village.

Black Valley is populated by the usual cast of characters; the village priest, the local doctor, the “driver” or estate agent, the local “wise woman”, etc. Standing out among them is Mary Gleeson Kilmartin who has been called one of the great creations of modern literature. Mary is the key protagonist and the evolving character as the family’s trials increase during the Famine.

The novel’s value to you is it’s detailed picture of the daily life of a strong farmer’s family and its community interaction during the Famine. It is not always a flattering picture and some of the author’s characterizations may be surprising. The book could be dismissed as trite and predictable [and full of iconography] but it was written during the 1930’s when realism had artistic merit. If you want to experience the Famine through the eyes of a skilled novelist, try reading the saga of the Kilmartins.

A Personal Note. In nearly 20 years traveling in Ireland I have often heard of “Famine graves” but have never seen one. Typically, Famine burials were marked by a rock and by tradition, the grass is never cut but is sheared over the site to honor the dead. Last year in Kilteely, County Limerick, I saw my first Famine graves in a churchyard lovingly cared for by a local man. The pictures below show why the Famine is always present in Ireland.

NEXT: Between Oceans
Suggestions/requests to: dathi2010@gmail.com
GENEALOGY ADDICTION
Submitted by Brian Reynolds #2182

I found a file dated Saturday, June 12, 1999 on my computer.

Are You Addicted To Genealogy?

1. When you are in a different city do you look through the phone book to find people that have the same surname as one of your ancestors?

2. Do you get excited when you drive by a cemetery?

3. Do you talk about your deceased ancestors as though they were still alive?

4. Does your librarian or the person that works at the archives know your whole life story?

5. Instead of an emergency kit in your car you have a research kit.

6. Do you spend your vacation tracking down ancestors in county courthouses?

7. Does your spouse call the library to see when you are coming home?

8. Does your boss call the library or archives to see when will be coming back from your lunch break?

9. Do you keep pictures of tombstones or long deceased ancestors in your wallet?

10. Can you remember the date an ancestor died but you can't remember to feed the pets?

11. Do you check the obituaries every day?

If you said yes to one or more of these you are an addicted genealogist.

I know I could have said yes to the first 6 of these.

My family, friends, & workmates couldn’t figure out which archive or library to call. They knew I would eventually show up.

The pictures of tombstones & long deceased ancestors wouldn’t fit in my wallet. They were in my backpack. (I don’t think cell phones took pictures back then.)

--------------------------------------------------------------------
When I searched the web for "Addicted To Genealogy" these topics came up:

I am a Geneaholic
MORE LAWS OF GENEALOGY
You know you're an addicted Genealogist when:
Top Ten Ways to Tell You're a Genealogist
Genealogy Addiction: Recovery Is Not An Option
Genealogy Addicts

Genealogy Tag Lines
Try genealogy. You can't get fired and you can't quit!
Only a Genealogist regards a step backwards as progress
Old genealogists never die, they just haunt cemeteries
Genealogy...it's not a hobby, it's an obsession
I used to have a life, then I started doing genealogy

---------------------------------------------

My Favorite's (These Really Hit Home)

Murphy's Law of Genealogy

Your grandmother's maiden name for which you've searched for years was on an old letter in a box in the attic all the time.
When at last you have solved the mystery of the skeleton in the closet the tight-lipped spinster aunt claimed, "I could have told you that all the time."
You never asked your father about his family because you weren't interested in genealogy while he was alive.

---------------------------------------------

My wife asked about Genealogists Anonymous.

I found:

Genealogists Anonymous - Twelve Steps to Recovery

- Admit that you are powerless over genealogy and that your life has become impossible since you cannot remember the names of your spouse and/or children.
- Honor thy parents TODAY only.
- Honor they grandparents ONLY if they're still trout fishing, reading whodunits, or baking cookies.
- Read no obituaries but thine own.
- Answer no queries about your ancestry. (You may, however, swing into appropriate action if someone calls you an unkind name.)
- Live each day one day at a time.
- Rid your premises of calendars, diaries, newspapers, histories, AND THAT FAMILY BIBLE.
- Promise you will NEVER AGAIN thumb through phone directories in strange towns looking for the maiden names of your mother, mother-in-law, grandmother, and great grandmother, etc.
- When approached by someone asking if you have a cousin in Podunk, RUN, DO NOT WALK, TO THE NEAREST EXIT.
- Promise never to approach within one mile of any computer which has been loaded with P.A.F.
- Take up yoga or the piccolo.
- Resolve to offer help and encouragement through Genealogists Anonymous whenever you recognize in your friends that characteristically glassy microfiche stare.

---------------------------------------------

A few months ago I went to a talk given by Jon Barron "The Glamorous Life of an Industrial Photographer".
He was telling us how his father was trying to push him into a career. Jon was considering becoming a photographer. He cut through a cemetery near his home and saw this gravestone.
That picture screamed out the same way to me, My question was: Why would someone ever spend their time marching through cemeteries and archives? Why Not!
TIARA UPCOMING MEETINGS
Submitted by Tom Toohey, TIARA Vice President, Member #2705

April
Saturday, April 16, 2011 9am-3pm
Room 111, South Academic Bldg.
Cape Cod Community College West Barnstable MA
Reservation required – see form at end of newsletter of sign up online.

May
Friday, May 20, 2011 7:00pm
Boston College, Fulton 511
The speaker will be Kathleen Williams, Irish Studies Librarian at BC. She will speak about the resources at Boston College.

June
Friday, June 10, 2011 7:00pm
Boston College, Fulton 511
The speaker will be Dr. Ruth-Ann Harris also from Boston College. Dr. Harris will bring a harpist with her for this event.

NEXT ISSUE: American Civil War Ancestors

For the next issue of the newsletter, we are doing an American Civil War issue.

Many Irish emigrants fought in the American Civil War – on both sides of the conflict. Was your ancestor one of them? Have you researched them in the Civil War Pension Files? What kind of information did you get?

Tell us about their service. Tell us about their lives after the fighting ended. Did they return home or did they move elsewhere in the United States?

What about those ancestors who lived during that time period that were not directly involved in the fighting? Send us your family letters, sources and photos.

Don’t feel comfortable writing your family history? Attend the Writers Workshop on April 16. That will give you plenty of time to meet the deadline for submissions, May 20th.

The White Knights
Submitted by Tom Toohey, TIARA Vice President, Member #2705

My maternal grandfather, Thomas Meaney, was born in Ballywilliam townland near Ballyporeen in South Tipperary. For almost 300 years, the area around this townland was owned by the Fitzgibbon family. The Fitzgibbons were known as the “White Knights.”

The Meaneys and the other Gaelic families of South Tipperary had to endure many hardships. Famine, disease, and war were a part of their reality for centuries. While these scourges were obvious, the role of oppressive landlords who ruled the region is less well known. The article that follows contains stories about some of these landlords and their cohorts.

In 1333, King Edward III of England was engaged in a series of battles along the Scottish border. During the battle of Halidon Hill Edward was wounded. One of his soldiers, Gibbon Fitzgerald, quickly came to Edward’s aid and beat off his assailants. The soldier then ripped off his white shirt and bound up the Kings wounds. Edward was so impressed by Gibbon’s actions that he called him his “White Knight” and knighted him on the spot.

Later Edward rewarded Gibbon with a large estate in Ireland in the “Mitchelstown Corridor,” the valley between the Galtee and the Knockmealdown Mountains. This estate was about 8 miles long and five miles wide and encompassed more than 120,000 acres. Fitzgerald went to Ireland in 1340 with a few of his henchmen to consolidate his holdings. He subdued the local population and built several strongholds about his estate. His main castle was at Kilbehenny just north of Mitchelstown but he also had a stone tower house at Newcastle near Ballyporeen. Gibbon extracted tribute from the local people to build his fortifications and support his estate.

The White Knight also took possession of Mitchelstown just across the border in Cork where his family later built another castle. His descendants followed in his footsteps as lords of the region. Although they were technically Fitzgerals these descendants adopted the name Fitzgibbon after the first White Knight. In all there were 9 White Knights in this line.

Some of the knights evidently were benevolent, but there are few records of them. The most despotic of the knights was the 9th Knight, Edmund Fitzgibbon. Edmund and his men rode about terrorizing everyone with whom they had contact. They often raided settlements in Roche’s country in the Kilworth Mountains where they captured large herds of cattle and drove them back to Ballyporeen.

Edmund had several dangerous men with him to do his dirty work. His most notorious bodyguard was an unstable sadist called Diarmid Aulta, “Wild Diarmid.”
One time while Edmund and Diarmid were fording the Dawg River near Ballyporeen, Diarmid dropped back from the side of the knight. When Edmund looked over his shoulder he was horror-struck by what he saw. Diarmid had beheaded a poor Franciscan friar who was helping his pony drink from the river.

When Edmund rebuked Diarmid for such a barbarous and unprovoked act Diarmid coolly replied, “I never saw such an inviting chance without striking a blow.” From that time forward Edmund ordered “Wild Diarmind” to always ride ahead of him. He didn’t feel safe with such a bloodthirsty attendant at his back.

On another occasion, a visitor to the White Knight’s castle was invited to stay for dinner. When he agreed the knight rang for his steward to tell him to set an additional plate. While the steward was present Fitzgibbon asked what he was serving. When the servant replied he answered “Good, but there is one dish wanting. Bring me the head of that vagabond [squatter] at Cahirdrinny.” The steward obeyed and in short time under cover on a well-supplied board the Knight was presented the bleeding head of his unfortunate neighbor. The visitor prudently made an excuse and left.

Over the years the White Knights were engaged in many armed conflicts with their neighbors. Their Protestant cohorts were their shock troops, but the ranks of their armies were filled with farmers from the estate. The Knights acquired, lost and regained large blocks of land. In 1583 an apposing English army captured Mitchelstown, Oldtown Castle and Kilbehenny. The White Knight’s archenemy Viscount Roche ruled the town until the knight counterattacked with an army of over 400 men. One of the battles took place near the crossroads at Gurteenaboul townland on the Mitchelstown road. The Knight hunted down and killed Roche. He regained control of his lands until 1587 when he lost them again. They were restored to him in 1590, but he lost them again in 1600 when Mitchelstown was overrun by an army from Mallow. At the time was away with most of his army.

Stripped of his land and out of favor with the English court Fitzgibbon looked for an opportunity to get back his inheritance. An opportunity arose in 1601. James, Earl of Desmond, leader of the Munster rebels and an enemy of the crown was hiding out in a cave just north of Mitchelstown. He was a hero to some but Queen Elizabeth wanted his head. The royalists demeaned him calling him “the Earl of Straw” and “the Sugar Earl.” Never the less they feared that he would lead an insurrection. James felt he was safe in the Galtees because Fitzgibbon, his cousin, was also camped out there.

He should have thought twice. Cousin or not, when Fitzgibbon heard that James was nearby he captured him and sent him to England in chains. When James died in the Tower of London the Queen was overjoyed. She gave Fitzgibbon a reward of £1,000 and restored his titles and lands.

Edmund was the last White Knight. He came to an inglorious end. In 1608 he was poisoned in his castle at Kilbehenny. His son also expired mysteriously about the same time. Historians believe they were murdered. Edmund’s estate went to his 14 year old grandson who died young and then to his granddaughter.

After Edmund’s death, Edmund’s vassal Diarmid lived on, but the people never forgot his many cruel deeds. One night after a bout of drinking in Mitchelstown a party of townspeople chased Diarmid into the Glounaharane Woods outside the town. The pursuers used Diarmid’s own hound to sniff out his route of escape. Diarmid almost eluded his pursuers by hiding in a pigpen, but the pigs became upset and made grunting noises that alerted the searchers. They surrounded the pigsty and beat and stabbed him to death in the manure and muck with spades and pitchforks.

For many years a curse was heard in the Ballyporren area – “Wisha Diarmid Aulta to you!” Loosely translated it means, “May you end up like Diarmid Alta!”- May you have a terrible death!

When the last male Fitzgibbon died in 1611 there was a vacuum of power in the area, but that doesn’t mean it was a time of peace. For over twenty years the Mitchelstown corridor was overrun by armies on the march. These armies stripped every farm of anything of value. Hundreds of poor farmers were conscripted into one army or another against their will. Hordes of hungry men roamed the land stealing food and harassing the population. People like the Meaneys had to live like refugees in their own land.

After other deaths the estate went to a niece who was forced into an arranged marriage with a Dublin politician by the name of Sir William Fenton. The Fentons were rarely on the estate, but when they were there they made major improvements to Mitchelstown.

Eventually, through marriage, the White Knight’s estate passed to the King family from Roscommon. Several leaders of the King family (Who were
known as the Earls of Kingston) were equally sadistic and abusive landlords. By the 1850's the Kingstons were bankrupt and large portions of the estate were sold to cover debts. Ballywilliam went to Nathaniel Buckley who was so hated that his tenants tried to assassinate him.

When Thomas Meaney, my grandfather, left in 1881 the family was in desperate economic straights. The crops had failed for three years in a row and the land wars between the landlord and the tenants were escalating. By escaping to America he was able send back money to help his family. He eventually married and passed on his genes to us. In retrospect it is a miracle that Thomas and his family survived at all.

TRIVIA QUIZ

Time for a write-in contest. Answer these trivia questions on Irish history, literature, sports and music. You can copy this page and send it in or if you receive the online version of the newsletter, just print this page out and write down your answers. Every entry with all correct answers will be placed into a raffle for the basket below! All entries must be postmarked by 15 April 2011. Send to the TIARA office.

What was St. Patrick’s given name at birth?
What did St. Patrick use the Shamrock for?
Who was the first High King of Ireland
What was John Barry known as?
On whose tombstone are the words “He is now where fierce indignation can no longer tear his heart”?
The Titanic was built at which Irish shipyard?
How many counties does County Tipperary border?
What followed Paddy Clarke in the title of Roddy Doyle’s Booker Prize winner?
Which Irish poet was awarded the Nobel Prize in 1923?
Who is singer Eithne Ní Bhraonáin better known as?
What type of timber is used to make hurleys for camogie and hurling?
Which Irish folk song deals with Michael who “stole Trevelyan’s corn”?
‘The Edge’ from U2, what is his real name?
Who wrote The Pygmalion that was adapted into My Fair Lady?
According to Percy French’s song, What do the Mourne Mountains famously do?
In which northern county was Nobel Poetry Laureate Seamus Heaney born?
The largest park in Dublin is?
Cathair na Mairt is the Irish name for which Mayo town?
What is the most southerly county in Ireland?
Which famous river runs through Dublin?
The Irish Ancestral Research Association
Invites you to attend

A Writers Workshop for the Irish Researcher

Many genealogists are very skilled at gathering information about their ancestors. Facts alone however are only a skeleton of their forefather’s lives. A beautiful and well-written family history will put flesh on an ancestor’s bones. It will become a family heirloom that will be cherished for generations to come. Our workshop will help participants achieve this goal.

Saturday, April 16, 2011 Room 111, South Academic Bldg.
Cape Cod Community College West Barnstable MA

Schedule
9:00 AM: Registration & Welcome – Continental breakfast with coffee, juice and assorted muffins. Bottled water available all day. (Included in the cost of registration).
9:30 AM: Writing a Page-Turning (But True) Family History By Leslie Huber.
Are you tired of writing family stories that put you to sleep after one page? Learn techniques to make your family history a page-turner without consigning it to the fiction section.
10:30 AM: Question and Answer Period
11:30 AM Lunch Break - Deli lunch with assorted sandwiches and wraps, cape cod chips, homemade cookies, and assorted soft drinks (Included in the cost of registration). During lunch we will hold a story-share session. Participants can read or tell an interesting family story.
12:30 PM Thinking Outside the Text – Effectively Combining Text and Images By Steve Chidester. If a picture is worth 1,000 words then a page of effectively integrated text and images is worth even more. This workshop will show you how to choose font types and sizes, scan pictures for best results, choose picture shapes, sizes and layouts and discuss some dos and don’ts for a professional looking result.
1:30 PM Question & Answer Period
2:15 PM Wrap-up

You must be a member in 2011 to be eligible for this workshop. Membership information is available at:
http://tiara.ie/application.htm

Registration
$50.00 Includes Breakfast and Lunch  Total Enclosed: _____________________

Name_____________________________________
Street ________________________________ City, State, Zip _____________________
Email _________________ Phone # __________________TIARA # _______________

Make check payable to: TIARA and mail to: The Irish Ancestral Research Association, Writers Workshop, 2120 Commonwealth Avenue, Auburndale, MA 02466

If you wish to charge your registration, please complete the following:

Credit Card Type: _________________ Expiration Date ______ Security Code _______

Credit Card # ______________ Name as it appears on the card: _________________

If you prefer to give this information on the phone, check here. ______
Presenters

Leslie Aubrecht Huber is an award-winning freelance writer and speaker with more than 100 articles published in magazines such as Ancestry and Family Tree Magazine. She has a BA from Brigham Young University and a MA from the University of Wisconsin and works as a professional genealogist. In this capacity Leslie has lectured to dozens of genealogy groups throughout the U.S. Leslie’s family history, The Journey Takers, is a model for how to write an interesting family story.

Steve Chidester started working on his family history when he was 11 years old and he has been working on it ever since. With his avid interest in history, genealogy and biography, Steve has found many varied and interesting ways to document and preserve family history. For 20 years Steve has taught these techniques to many family history groups throughout New England.

Directions to Cape Cod Community College
Take route 6 on Cape Cod to exit 6 in West Barnstable MA. Drive Northwest on Iyannough Road for 600 feet. Turn right into the CCCC campus. Use parking lot 4 to access room 111 in the South Academic Building. Walk up the ramp to the building and use the elevator to get to the first floor. Follow the signs to room 111. Handicapped parking is available at the top of the ramp next to the building.
The Irish Ancestral Research Association (TIARA) is pleased to announce that it is offering its members a genealogy research trip to Salt Lake City. All travel arrangements will be handled by Elaine Dwyer at Global Destinations, Inc.

**SALT LAKE CITY** arrive: May 15, 2011  
**SALT LAKE CITY** depart: May 22, 2011

**COST PER WEEK:**  
$835 per person for those sharing a hotel room (double room).  
$1,195 per person for a single room.

The Salt Lake City week includes: 7 nights hotel at The Salt Lake Plaza Hotel (including taxes & gratuities); an evening meal (day to be determined); airport transfers; a ‘meet and greet’ on the night of arrival; a special orientation to the library; a half-day tour of the Salt Lake City area midweek; and genealogical research advice and assistance.

The price does not include air fare. You may make your own arrangements, or Elaine Dwyer at Global Destinations, Inc. will be happy to assist you. She can be reached by phone: 617.479.0515 or email: globaldestinations129@gmail.com. Elaine can also assist with travel insurance or other travel needs.

The Salt Lake Plaza Hotel is located next door to the Family History Library. It is also across the street from historic Temple Square and adjacent to Salt Lake’s three largest shopping malls. Trolleys run by the hotel that can take you to the downtown area or out to the shopping area. Shops and restaurants are within walking distance.

We urge you to send your initial deposit as soon as possible to reserve your spot. The trip is limited to 21 researchers. Any registrations received after the April 8th deadline will be subject to hotel approval, and all reservations will be treated on a first come, first served basis.

Deposit: $200 due to guarantee reservation  
Final payment: due no later than April 8th, 2011

*Global Destinations, Inc has asked that payment for the trip be made by check. If you are booking airfare through them, credit cards may be used for that part of your purchase.*

**No refunds can be provided. Please investigate travel insurance.**

TIARA is working with Global Destinations Inc. a booking agent for hotels and vendors, to arrange this event. Neither Global Destinations Inc. nor TIARA is liable for injury, damage, loss, accident, delays, etc.

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**2011 SALT LAKE CITY Registration Form**

Please mail this form (complete front and back) with your deposit check made payable to *Global Destinations, Inc* to: Elaine Dwyer, c/o Global Destinations, Inc, P.O Box 129, Quincy, MA  02170.

Name: ____________________________________________  
Address: ____________________________________________  
City/State/Zip: _______________________________________  
Tel: ____________________ Email: ____________________________
HOTEL INFORMATION:
I want to reserve the following room type (check one):

___ Single room to be used by one person

___ Double room to be used by two people

I will be sharing with __________________________________________________________

SPECIAL TRAVEL NEEDS:
To help ensure that everyone is satisfied with their trip, please let us know if you have special requests. For example, do you have any special needs regarding your meals or do you have mobility concerns?

Signature: ____________________________________________ Date: _____________________
TIARA Belfast Genealogy Research Trip 2011

October 7 - 15, 2011 (Flight dates)

The 2011 Genealogy Research Trip is open to all members of TIARA wishing to travel to Belfast, Ireland. We will review your research prior to leaving for Belfast to help you determine your research strategies. You will be assisted in N. Ireland by a knowledgeable researcher who will be there to offer advice, share your joy in finding a record and your disappointment if it isn’t the right one! Your hotel is located in the City Centre of Belfast.

Included in your 2011 package:

- 7 nights accommodation at Jurys Hotel, Belfast (October 8, 9, 10, 11, 12, 13, & 14)
- Full Irish breakfast daily (including the date of arrival)
- A transfer from Dublin to Belfast
- A welcome dinner
- A full day sightseeing trip to the Antrim Coastline
- Research assistance
- Taxis between the hotel and PRONI
- A group departure transfer from Belfast to the Dublin Airport

$1823 per person Double Occupancy
$2343 per person Single Occupancy

A discount of $77 will apply to anyone who books both the Dublin and Belfast trips.

To secure your place, please visit www.TIARA.ie to sign up online or you can return your completed reservation form and deposit to:

BMIT Groups
3303 Monte Villa Parkway, Suite 200
BOTHELL WA 98021

All applications must be received by May 14, 2011. All requests received after May 14 will be accepted on a space available basis. For application, please visit www.tiara.ie.

BMIT can also book your flights, additional nights, car rentals, travel Insurance etc. Please call 1-800-290-6686 then Option 1 Ext 2612 or email christy.wyatt@bmit.com

For full terms and conditions please visit www.bmit.com and click on Terms and Conditions

BMIT/TIARA is a booking agent for Hotels and vendors in conjunction with this tour. BMIT/TIARA shall not be liable for injury, damage, loss, accident, delays etc

BMIT shares the coverage available under the USTOA $1 Million Travels Assistance Program with affiliates of Europe Express who are an active Member of the USTOA.
TIARA Dublin Genealogy Research Trip 2011

September 30 – October 8, 2011 (Flight dates)

The 2011 Genealogy Research Trip is open to all members of TIARA wishing to travel to Dublin, Ireland. We will review your research prior to leaving for Dublin to help you determine your research strategies. You will be assisted in Ireland by a knowledgeable researcher who will be there to offer advice, share your joy in finding a record and your disappointment if it isn’t the right one! Your hotel is located just a 1 minute walk from the National Library of Ireland and the National Museum of Ireland and a 2 minute walk will bring you to Grafton St. shopping area and St. Stephens Green.

Included in your 2011 package:

- 7 nights accommodation at Buswells Hotel, Dublin (October 1, 2, 3, 4, 5, 6, & 7)
- Full Irish breakfast daily (including the date of arrival)
- A transfer from Dublin airport to your hotel on arrival
- A welcome dinner
- A full day sightseeing trip to Newgrange, Monasterboice and Trim Castle
- Research assistance

$1594 per person Double Occupancy
$2139 per person Single Occupancy

To secure your place, please visit www.TIARA.ie to sign up online or you can return your completed reservation form and deposit to:

BMIT Groups
3303 Monte Villa Parkway, Suite 200
BOTHELL WA 98021

All applications must be received by May 14, 2011. All requests received after May 14 will be accepted on a space available basis. For application, please visit www.tiara.ie.

BMIT can also book your flights, additional nights, car rentals, optional travel etc. Please call 1-800-290-6686 then Option 1 Ext 2612 or email christy.wyatt@bmit.com

For full terms and conditions please visit www.bmit.com and click on Terms and Conditions.

BMIT/TIARA is a booking agent for Hotels and vendors in conjunction with this tour. BMIT/TIARA shall not be liable for injury, damage, loss, accident, delays etc.

BMIT shares the coverage available under the USTOA $1 Million Travels Assistance Program with affiliates of Europe Express who are an active Member of the USTOA.

TIARA Dublin Genealogy Research Trip 2011

October 1, Day 1 Arrive Dublin

Upon arrival in Dublin pass though Immigration, collect your bags and continue through customs. Upon exiting into the arrivals hall you will find your car service waiting for you on the right hand side and they will bring you directly to the hotel. Please note that the check in time is not guaranteed until 2pm, so your room may not be ready until that time. Breakfast is available to you at the hotel during normal breakfast hours upon arrival in Dublin. Tonight we will gather for a welcome dinner. (B, D)

October 2, Day 2 Newgrange, Monasterboice, Trim Castle

Enjoy a full day tour to the ancient area of Newgrange. See Megalithic Tombs, Irish Crosses and a castle (B)

October 3 – 7, Days 3 – 7 Repositories

These days are free for you to spend at the repositories where you can research your ancestral roots. (B)

October 8, Day 8 Depart Ireland

This morning after breakfast you are on your own to return to the airport. Please allow 3 hours at the airport to clear security, customs and immigration and to allow time in the duty free stores. (B)
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