Migration Trails

Emigrants Leaving Queenstown for New York
President’s Message
Greg Atkinson #1766

As I write this message, spring is around the corner. In Ireland St Bridget’s Day was just celebrated and with it the hope of spring, warmth and more light. Remember this is Ireland where there may be more light but not always more sunshine. The ground now can be tilled and sown. The ancients in the Celtic world called it Imbolc or “in the belly” as in a baby lamb in a ewe’s belly. Green, breezy hillsides with lambs bouncing after their moms are a common sight in late spring early summer in the Irish countryside. In spring, 2015 TIARA will be offering its next genealogical trip to Ireland. It will be a great opportunity to see the bouncing lambs for yourself. Of course, there are also those wonderful repositories in Dublin just filled to the brim with all sorts of genealogical information. More information on the trip will be available soon.

TIARA conference committee members and our IGSI committee member colleagues are busily working on the Celtic Connections Conference: Migration, Motivation, and Myth to be held August 15-16 2014 at Bentley University in Waltham, MA. The program is nearly set and already we have John Grenham (author of Tracing Your Irish Ancestors, 4th edition), Brian Donovan (Eneclann) and Eileen and Sean O’Duill, as well as professional genealogists and experienced lecturers from Ireland. In addition, we have gathered a rather formidable list of US based lecturers. Lectures will reflect the cultural and genealogical nature of the conference with genea-
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William Jaques:
Migration Trail/Paper Trail
Marie Ahearn #0097

For many years, William Jaques was one of those shadowy ancestors about whom I knew little. My great-great grandmother, Bridget Murrin, was his second wife; and, my great-grandmother, Maria, was his youngest child. Maria was a young girl when her father died in New York. Bridget, a widow, and Maria were listed in the 1860 Federal Census living in Salem, MA near Bridget’s sister, Mary Clark and her family.

Where was William born – I began to doubt my grandmother’s story that he was born in Paris France. My hunch proved correct when I found a census record for one of his sons by his first marriage. He listed his birthplace as Ireland. What was my great-great grandfather’s occupation? I knew that two of his sons were stonemasons. How did he meet Bridget? Where did they marry? When did he die? Where is he buried? William’s elusive story was destined to remain a mystery – or so I thought.

During the summer of 2001, I traveled in Ireland and visited Boyle, Roscommon, birthplace of Bridget Murrin Jaques. While I spoke with the woman who worked at the local tourist board about my ancestor from Boyle, I had my first breakthrough with William’s story. The parish registers for Boyle not had burned in a church fire (as I had been told). She gave me the parish number and urged me to call. I met with the sexton to look at the registers. I located Bridget’s baptismal record immediately. As I looked through the pages, noting the names of Murrins and Dyers and their parents and sponsors, an unexpected name appeared: Jaques. Within a short time, I had found the baptismal records of William’s five oldest children – and the name of his first wife. This led to the marriage record for William and Catherine Scally in 1819 and William and Bridget Murrin in 1834 in Boyle...so much for Paris, France.

Two years later, I discovered the names of William, Bridget and his children on the passenger list for the brig LUNAR which left Sligo in April, 1835 and arrived at NYC on June 8, 1835. William’s age was listed as 40; under occupation was written stonemason.

The details of my great-great grandfather’s life were beginning to fill in. On a TIARA research trip to Dublin several years later, the rent rolls for Lord Lorton’s estate listed William Jaques as commencing a lease in the townland of Carrickmore in 1824, shortly before the birth of his third son. In the same rent rolls I discovered a Thomas Jaques who had signed a lease on Schoolhouse Lane in Boyle beginning on July 21, 1796. Could this be William’s father?

During a visit to NEHGS, I was directed to the microfilm containing the death records for NYC. After a lengthy search, I located my great-great grandfather’s information. He died on Aug 13, 1853 while living at 495 12th St – another mystery solved. On that record, it appeared that his burial place was the same as for the name listed above his: Calvary Cemetery. However, a request sent to that cemetery did not find a record for a burial of William Jaques.

Roots Ireland, a subscription website, produced two mentions of the Jaques name in the Church of Ireland records in Boyle: the marriage of Anne Jaques to Thomas Siggins in 1808; and, in 1842, the burial record of Thomas Jaques, 79, presumably the man who signed the lease in 1796. William’s oldest son was named Thomas and his oldest daughter was named Anne. These are tantalizing bits of information that may or may not connect William to other Jaques family members.

The Tithe Applotment Books (TAB) are now digitized and available on the National Archive of Ireland website, as well as on family search. The 1833 TAB for Boyle assesses William Jaques for his rental in Carrickmore. The names Michael Scally and Thomas Siggins are listed in the townland of Warren. A check of the names of the baptismal sponsors for William’s oldest children shows several of those sponsors’ names in the townland of Warren, leading me to speculate...
that William and his first wife lived there before 1824.

When I first began to search for William and his family in the 1840 US federal census, I thought I had located them in ward 7 in New York City. Later, a more careful inspection of the information showed that the ages of the children were wrong. My grandmother had talked about her grandparents living in Schenectady, NY. I did find a William Jaques, 40-49, a woman, 30-39, with two males under five and one female under 15 living in Princeton, Schenectady in 1840. This is very likely William, Bridget, John, Joseph and William’s daughter, Margaret. Tracking William in the 1850 census was easier since individual family names were included. By 1850, William, Bridget and their three surviving children were living in ward 17 of New York City.

As my collection of facts about William grew, I would shuffle through them then put them back in the Jaques folder “for later.” After listening to several speakers explain the value of timelines for ancestors, I took all my information and organized it by date. It was a revelation. Although I still do not know where William was born or where he is buried, I can follow his life events. While the Irish records prove that he probably lived in several locations in Boyle, Roscommon, U.S. census records, vital records and my grandmother's stories follow William’s much broader journey from his arrival in New York City to Schenectady, Utica, Throgs Neck and, finally, to 12th St in ward 17 in New York City.

I continue to search for his origins and every mystery solved leads to additional questions; but William Jaques is no longer just a name without dates on the family tree.

**Gaffer, Presser, Molder, Cutter and Sticker-up Boy:**
**Glassworkers on the Move**
Susan Steele #1025

Gaffer, presser, molder, cutter and sticker-up boy – these were all positions held by members of the Swansey family at the Boston & Sandwich Glass Company (B&S GC). At least three generations of this family worked in glassworks located in Sandwich, New Bedford and Somerville, Massachusetts as well as Coraopolis, Pennsylvania. The story of their work-centered migration begins in Ireland.

It seems likely that glassmaking skills may have been part of the Swansey family’s Irish heritage. Their home in Loughgilly, Armagh was less than 9 miles from Newry, Ireland, a center for glassmaking from late 1700s to early 1800s. There were additional glasshouses a little further away near Dungannon, Tyrone. One significant Newry glasshouse closed in 1827 – coordinating with the probable Swansey immigration to Sandwich. There were other Sandwich glassworker families from Loughgilly - the Boyles and the McParlands. So word of a burgeoning glass industry in Massachusetts may have contributed to a chain migration from Loughgilly.

Immigrant Terence Swansey arrived in Sandwich, Massachusetts during a period of growth for the Boston & Sandwich Glass Company. Founded in 1825, the company employed 250 men and boys by 1830. Terence Swansey’s documented employment began in 1835 when he was recorded in company payroll records. A note next to his name explained “took glass by horse and wagon to boat for shipping.”

Terence and his wife Isabella had eight children. Three sons, John, Patrick and Peter entered the Sandwich glassworks as boys. Peter was working there when he was eleven. There were boys in the company who began working as early as age nine. As the boys’ skills grew, they took on the jobs of presser, molder, cutter and gaffer or glassblower. Patrick invented a wooden mold for making lampshades that was adopted for use in factories across the country. When Boston & Sandwich Glass Company shut down in 1888, the brothers went on to find employment elsewhere. Patrick and John were part of a group of former workers who formed cooperatives and reopened glassworks in
Sandwich. All glassworks in Sandwich ended by 1907.

In 1910, at age 65, Peter was in Somerville, MA working as a glassmaker, most likely at Union Glass Company. He had also spent time working in Pennsylvania. The expansion of glassworks in areas of Ohio and Pennsylvania with easy access to coal fuel sources had been a contributing factor to the closure of the B&SGC. Peter rejoined his brother, Patrick, in retirement and moved back to Sandwich around 1912.

Patrick’s sons William, Charles and John Joseph were the third generation of Swanseys at B&SGC. They also entered as boys ages 10 to 14. In the 1960s, Charles’ daughter wrote a letter describing her father’s work as a 14-year-old sticker-up boy. "He was a sticker-up boy for the servitor. He brought the molten glass to the man who blew it up (the servitor) and then he brought it from the servitor to the gaffer who used the tools to shape the glass and finish it off from the long handled piece of metal on which it was blown.”

When the Sandwich glassworks closed, William followed his Uncle Peter’s migration trail west and became a glassworker in Coraopolis, Pennsylvania. In 1892, Consolidated Lamp and Glass Company had just moved to Coraopolis from a location in Ohio. It employed 350 people.

Patrick’s fourth son, George, most likely also started his career as a boy glassworker. He didn’t have to go as far to continue a career in glassmaking. He went to New Bedford, Massachusetts. Glassworks in New Bedford had been erected by workmen from Sandwich in 1869. The glassworks attracted other workers from B&SGC and continued to function, first as the Mt. Washington Glass Company and then as Pairpoint Glass up to the early 1950s.

The pathways of women in the Swansey family were a bit harder to follow. Two Sandwich Swansey women are noted as working at the glass factory in the period from 1860 to 1880. Another Swansey woman was married to a glassworker. These women were most likely part of the extended Swansey clan but not directly connected to the Terence Swansey line.

The Swansey story reminds us of the effect industry expansion, contraction and relocation can have on a family’s movement. Learning about the history and locations of glassworks helped me understand the Swansey family’s migration trail from Loughgilly, Armagh to Sandwich, Somerville, New Bedford and Coraopolis, Pennsylvania. The Sandwich Glass Museum provided some unique resources that helped me document the family. Worker index cards included dates and occupation descriptions, references to vital records, family member notations, censuses, and union membership. Swansey worker files at the museum contained a family tree, obituaries, letters, other newspaper articles, and a copy of a painting of the glassworks done by Charles Swansey. Together these materials added a remarkable level of detail.

A list of some Sandwich glass resources follows. My Fall 2013 Newsletter article listed resources for the leather industry in Peabody, Massachusetts. There are a number of other industry museums in New England and beyond. Additional industry resources can be found in historical societies, local history sections of libraries and university archives. In addition to Google and Google Scholar, ArchiveGrid is another useful tool to locate records.

**Sources:**

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Migration Trails of the Toohey, Meaney and McBride Families
Thomas Toohey #2705

There are several “Coming to America” stories in my family. These stories were handed down from my grandparents to my parents to me and I have verified these stories with passenger lists and other records. In this article I will trace the migration of my father’s father, Thomas Toohey; my mother’s father, Thomas Meaney and my mother’s grandparents, James and Mary McBride.

Thomas Toohey

My grandfather, Thomas Toohey, was born Thomas Tuffy in Cabrakeel townland, Kilglass Parish, County Sligo in 1868. The Tuffys were poor cottiers who lived mostly on potatoes and oatmeal. Occasionally they were able to supplement their diet with fish that they caught off the rocks along the ocean. They rarely had meat so any kind of meat was a luxury.

When Tom was 14 years old the landlord’s agent saw him snare a rabbit to bring home for supper. Game of any kind was owned by the landlord and could not legally be taken by the tenants. The agent chased Tom but he got away and ran home to his mother. She knew that the agent would find Tom so she urged him to flee.

Tom ran to the dock in Inniscrone and leapt from the pier onto a cattle barge bound for England. When he landed on the boat he hid among the cows. Before long, a steam tug was attached to the barge and pulled it away from the shore and Tom was not discovered until they were well at sea. The captain was not about to reverse his course for a runaway so he tossed Tom a shovel and told him to heave manure overboard. The trip around the northern tip of Ireland and down through the Irish Sea to Liverpool was stormy and rough. The flat-bottomed barge rolled and tossed in the heavy seas and Tom and the cattle were sick all over the deck.

After several days of difficult travel, the boat reached its destination. Tom was barely alive. He had injured his ankle when he leapt into the boat and he smelled of manure and vomit. Somehow he escaped from the boat and made it to the home of one of his mother’s relatives.

Tom stayed in England for 9 years and earned enough money to buy passage to America aboard the “City of Chester” steamship. His mother’s brother Patrick, a coal miner, had gone to North Adams, Massachusetts to work on the biggest construction project in the world, the Hoosac Tunnel. Patrick was followed by Tom’s sister Bridget and his brother John. They were all doing well in the boom city of North Adams.

In April of 1891, Tom landed in New York at Castle Garden. He took a train to Albany and then another one to North Adams. A few years later he met my grandmother, Teresa Murray. They were married and had eight children. One of them was William, my father.

Thomas Meaney

My mother’s father, Thomas Meaney, was born in 1867 in Ballywilliam townland in County Tipperary. Life in Ballywilliam was difficult in the 1860s. A decade later it was miserable. The late 1870s were a time known in Ireland as An Gorta Beag, the little famine. The crops failed for three years and constant hunger was a way of life. Tom’s prospects for a good life at home were poor.

In 1882, when he was 15 years old, Tom emigrated to the U.S. His sister Joan and his uncle Michael had settled in Massachusetts several years earlier. To get to America he first had to get to Cobh in County Cork where ships for America departed. Tom walked 40 miles from Tipperary to Cork, a journey that took several days. Along the way he had little to eat and slept in barns. His family had scraped enough money together for his ship fare with the understanding that when he got work in America he would return their money.

Tom sailed from Cobh, landed in New York and traveled by train to Boston where his
sister ran a boarding house. When he arrived in Boston he found that his uncle’s brother-in-law, Father Halley, a missionary priest, needed an altar boy to travel with him. Father Halley rode his horse and Tom walked from town to town to serve Catholics who didn’t yet have a church. During their travels Father Halley helped Tom improve his limited reading and writing skills.

After a year or so of these travels, Father Halley was posted at St. Mary’s church in Quincy. Tom moved in with his Uncle Michael’s family in Quincy and was apprenticed to a stone carver. After several years of study Tom went out on his own as a journeyman carver and then as a master. He worked on several large projects including the New York State Capital Building in Albany and St. Patrick’s Church in Williamstown, Massachusetts.

Tom liked the area around Williamstown. The Hoosac reminded him of the Tar River valley where he was born. There were also many business opportunities and good sources of excellent stone nearby. About 1893 Tom and a partner bought the Berkshire Monument Works in North Adams, Massachusetts. He worked at this business for the next eighteen years until his untimely death in 1911 from silicosis, a lung disease caused by ingesting too much stone dust.

**James and Mary McBride**

Perhaps the most complicated and interesting migration trails in my family were taken by my McBride ancestors. James McBride and Mary McDevitt were born in the adjoining townlands of Castlebane and Drumnabey near Castlederg in County Tyrone. They married in 1846 and quickly had two children, William and Susan. It must have been very difficult during these years as it was the time of the great famine. By 1852 they were ready to move elsewhere and they began a journey to America. Several family members had gone to Vermont and had written home about the opportunities there.

Most Irish who emigrated from Tyrone walked to Derry (Londonderry) to embark. For some reason the McBrides walked over a hundred miles from Tyrone to Westport in County Mayo to get to their ship. It may have been that they were part of an assisted emigration scheme and given passage on a particular boat.

After weeks of travel at sea in terrible conditions, they landed at Montreal, Canada. Somehow they had avoided the notorious Grosse Isle Canadian immigrant station; then they set off on another long trek. This time they walked 170 miles to West Rutland, Vermont where James had the promise of a job. Mary and James lived in company housing and bought supplies at the company store. They also were able to get a cow for milk and butter. During their time in Rutland they had several more children and helped found St. Bridget’s church.

In 1863, recruiters for the Union Army arrived at the quarry. The Civil War was going badly and Lincoln ordered a draft but the Irish laborers in the quarry wanted no part of the war and stoned the recruiters. The Vermont governor reacted by sending in the militia. James and family fled by loading all their belongings on the family cow and walking 30 miles to South Dorset, Vermont.

James worked in the Dorset quarries, saved his money and was able to buy a small farm. After a dozen more years he sold it to his brother and bought a better farm of one hundred acres. This farm was located across the road from homes occupied by Mary’s sisters and mother. Other Irish immigrants lived nearby. While in Dorset the McBrides had several more children including my grandmother Anna who was born in 1871.

In the 1890s Thomas Meaney traveled to Dorset to buy stone for his business. To get from North Adams to Dorset he traveled on the Fitchburg and Albany railroad to Petersburg Junction, New York. He then took a ride on the narrow gauge “corkscrew” railway over the hill to Bennington Vermont. The next leg of his trip was on the Bennington and Rutland railroad to Manchester. Finally, he took the Manchester, Dorset and Granville railroad to Dorset to complete the trip.
The M.D. & G. was fraught with accidents and breakdowns. When the engines didn’t work, cars were pulled along the line by horses.

When he got to Dorset Tom visited the quarry owned by Will Tully. While he was there he met Will’s sister-in-law, Anna McBride. They were attracted to each other and after several more visits Anna and Tom were married. Tom and Anna moved to North Adams to be near Tom’s business. They had seven children including my mother Agnes.

We all are blessed to live in America but we wouldn’t be here if it weren’t for the struggles of our ancestors to migrate. These struggles need to be remembered and honored. If it weren’t for famine and a poached rabbit I might have been born in Ireland.

**Paddy and Mary Ellen**
Melissa Moroney-Barzey #3647

My great-grandparents both immigrated to the US from Ireland. They met, married and built a loving home in Brookline, MA.

Patrick Cavanaugh who was called “Paddy” was born in 1881 in Bagenalstown Parish, County Carlow, the second oldest of Margaret Connolly and Patrick Kavanagh’s thirteen children. He immigrated to the US along with his brother John and sister Elizabeth, landing at Ellis Island.

Paddy said that the spelling of his last name, Kavanagh, was changed at Ellis Island. My great grandfather and his brother spelled their name Cavanaugh although others spelled it Cavanagh and in Ireland it remains Kavanagh.

They went to Albany NY where Paddy and John worked at a friend’s tavern. After a year or so, they heard that a close friend whom they grew up with in Carlow had a business in Brookline, MA and had work for them. They came to Brookline to work with him and their sister, Elizabeth, got a job in Boston doing housework.

Mary Ellen Kennedy, my great-grandmother, was born in Curry, County Sligo in 1883 to Thomas Kennedy and Mary O’Rourke. According to the family story, Mary Ellen was not supposed to come to the US. Her older sister had the ticket but she was very sick. Mary Ellen, who was actually a bit young to take the voyage alone, was given the ticket, money, and two loaves of Irish bread and sent on her way.

Paddy loved to tell stories. One of his favorite stories was how he met the woman who would become his wife. As was common at the time, most of the social events were sponsored by the church. It was at one such event that Paddy eyed Mary and knew right away that she was the one who was to be Mrs. Cavanaugh. He would say, “There were many lasses there and a few lads were eyeing her but, out of all the lasses there, I knew she was the one.”

On July 30, 1907, Paddy and Mary Ellen were married in St. Mary’s rectory in Brookline MA. They went on to have eight children, raising them in Brookline. Paddy was a teamster who worked for the town and Mary Ellen did various domestic jobs as most Irish women at that time did.
Tracking the Riley's in Reverse
Mary Choppa #1791

It started with family stories, as is so often the case, passed down to me from my mother. Catherine RILEY, her grand-mother was born in Ireland. She called her husband, John KEELEY “Johnny Bull”; and, she knew as soon as she saw him walking along a street in England [no specifics on what city] that she was going to marry him. She pronounced “tt” as “th” (as in butter for butter). Catherine lived and died in New Castle, PA. My mother had memories of Irish cousins with English accents attending John’s funeral in 1940 and Catherine’s funeral in 1950. My mom’s mother died when my mother was eight and the family stayed in touch, but probably not to the degree they would have if her mother had been alive.

Spoiler alert: I’ve never been able to find Catherine’s baptismal records but I remain hopeful that I will. By following her family’s emigration trail, I believe I have the correct information to find it. But this was not the case early on.

My first step, now some 30 years ago (eeek), was to pull her obituary from the New Castle PA papers. There was at least one error, namely the statement that she was born in Maryland. I didn’t totally discard this, not knowing if there was a place in Ireland by that name, or someplace that might have sounded like that. It listed her parents as Felix and Bridget Weir Riley. Other clues from the obit were: (1) she came to the US shortly after her marriage in 1890; (2) she was the last surviving of 10 children; and, (3) she was born on March 20, 1865.

My mother and I took a trip to New Castle to obtain the official death certificate. It contained the same information as the obituary. I was hopeful that the 1865 date meant that I might find a civil registration of her birth, but I could not find any records to match those parents’ neither at the family history centers nor on a trip to the GRO in Dublin. There was a record of a Catherine born to a James and Bridget MCCAFFREY RILEY for the District of Drum, Union of Cootehill, Counties of Monaghan and Cavan, but that didn’t really match.

A conversation with a great-aunt (Mary KEELEY CHAFFEE, Catherine’s daughter) brought up “Monaghan” as either a placename or as a related family name or both; she wasn’t sure. My mother tracked down a Riley cousin from New Castle, PA and obtained the names and birth order of those nine siblings! So I was looking for a Michael, Patrick, Ann, James, Catherine, Thomas, Edward, John, Hugh, and Mary. Common names, but the combination and birth order could prove helpful. According to Mary Chaffee, some of the children were born in Ireland, some in England. I needed to do some
collateral research.

In the meantime, I had done research in the US Census records on the Keeley family. One of the censuses indicated that John and Catherine had married in 1887. A random search of the Ellis Island Records revealed a 1910 US Passenger list for Hugh Riley coming to see his sister Kate KEELEY in New Castle, PA and that he was from “Middlesbrough”. Through the database of UK vital record indexes (http://www.freebmd.org.uk/), I found the marriage record for John and Kate Riley Keeley in Middlesbrough, England. It listed Kate’s residence as Marsh Rd and her father as James.

I started working through the British census records and was able to find the Rileys in 1871, 1881, & 1891. The siblings’ names and birth order matched in each case. The 1871 census listed all of the residents’ places of birth as Ireland (James, Bridget, and children Michael, Patrick, Ann, Catherine, James & Thomas). 1881 proved to be more useful. It listed the places of birth as follows: James, Bridget, Michael, Patrick and Catherine – Ireland; James & Thomas – Darlington, Durham, England; Edward, John, Hugh & Mary – “Yorkshire, England, Middlesbrough.” Ann, who was 13 in 1871, was probably married and out of the household at the age of 23 in 1881. An additional clue was provided in 1891 with Bridget and Michael born in Culleraft, Ireland (although I cannot find that as a placename in Ireland).

On a field trip to London/Middlesbrough in 2001, I was able to pull the civil birth records for James (1865), and Thomas (1867) in Darlington which is just west of Middlesbrough. I also found the civil registrations for Edward (1870), John (1872), Hugh (1878), and Mary (1881) in Linthorpe, Middlesbrough. All of the records listed the mother as Bridget Connaughty, Connaghty, or Connafray. I also have a death record for James (the father) in 1890, which would explain his absence from the 1891 census.

As I was driving from Durham to Middlesbrough on that 2001 trip, I passed through an area known as the Weir valley. Did this somehow make its way into Catherine’s mother’s maiden name?

Remember the civil registration I mentioned earlier for Catherine with the parents’ listed as James and Bridget McCaffrey? I was told by professional genealogists that it’s not too much of a stretch to say this is the record for my Catherine, if I could provide collateral research. So maybe I do have her date of birth 11 April 1864, maybe not. I plan on doing some additional searching through the baptismal registers for the area to see if I can find Catherine or her older siblings. Some more research in England might be in order to track down some living cousins. With nine siblings, the odds are good that someone’s still around. Maybe John Grenham’s talk at the Celtic Connections Conference in August will help me with that. Siblings Hugh and Mary also came to the United States, so there’s work to do there too.


Now if I could just figure out what or where Culleraft really is….anyone?

FreeBMD (http://www.freebmd.org.uk/), a project begun in 1998, provides, through the efforts of volunteers, a free, searchable database of the Civil Registration index of births, marriages and deaths for England and Wales, for the years 1837 to 1983. As of January 2014, over 235 million records transcribed from microfiches of the original register pages are online. These records represent almost 100% of births up to 1940, marriages to 1956 and deaths to 1966. FreeBMD is one of FreeGENUK’s projects. The others are FreeCEN, an undertaking to make available a “free-to-view” online searchable database of the 19th century UK census returns, and FreeREG, a project to provide free Internet searches of baptism, marriage, and burial records that have been transcribed from parish and non-conformist registers of the U.K.
This is the story of the eviction of my great-grandfather, Michael Kelley, and his young family from their home in the townland of Cloon, Claregalway parish, County Galway. It was written by an elderly Irishman who was informed of the legend by others. It was forwarded to me by a cousin who did the research. The original affidavit is signed and dated in 1995 but the writer is unknown to me.

When I visited Cloon (which is near Claregalway) some years later I was able to confirm the story in substantial and consistent detail with two current residents. Supporting information suggests a time frame of 1880. In that case, the ages of Michael’s eight children would have ranged from infant to 18 years. My grandfather, Mark, would have been 9 years old. He never mentioned this family history to anyone nor did any of his siblings to my knowledge.

This is primarily a poignant story of life in rural Ireland back in the day - a life of hardship and uncertainty. But it is also a personal story of survival, courage and self reliance in the face of great adversity.

“Michael Kelly worked on the construction of the railways across the United States. He became friendly with Richard J. Ffrench (usually known as Dick Ffrench) who was the son of the landlord of Cloon and Pollagrevagh, James Ffrench. It was not unusual for landlords’ sons to go to America in those days to earn money. Many of them had very small estates and were living above their means.

“Dick Ffrench promised Michael Kelly that when he inherited the Cloon Estate that he would give Michael a holding of land if ever he returned to Ireland. And so he did. When Michael Kelly returned to Ireland, Dick Ffrench gave him a small holding in Cloon. The boreen or little road leading to Michael Kelly’s house was called “Michael Kelly’s Boreen” and the field beside the boreen was called “Michael Kelly’s Field” in my young days. At the far end of the boreen some of the stone walls of Michael’s house were still standing, then, not now.

“Michael married and had a large family. But unfortunately, the time came when he had a row with his friend, the landlord, and was evicted. There was a misunderstanding over the payment of rent. Michael thought he had paid the rent. He had an arrangement with the landlord to work for him a number of days in lieu of payment of the rent.

“Michael sent his son Pat to work for the landlord but Pat did not always turn up for work. He hated it because some of his workmates treated him badly. He was young and innocent and not able to stand up for himself.

“So when his father Michael got the demand for the rent, he could not understand and went to see the landlord, his old friend Dick Ffrench. They argued and got angry with each other and the confrontation must have been very bitter, but Michael never expected that his friend would evict him. He expected to be given time.

“However, soon after, Michael’s wife was coming along the boreen to go to Galway with a basket of eggs when she saw Dick Ffrench and his henchmen coming down the boreen. She quickly returned to the cottage and told her husband but almost at once the landlord and his gilly arrived and began to throw out the furniture, table, chairs etc., including the basket of eggs, and then set fire to the thatched roof.

“Michael and his family had to walk away. Few tenants anywhere would have the courage to give shelter to those evicted for fear of the landlord. But in this case, Brian Mor Moran and his wife Katie Flesk invited Michael and his large family to stay with them until such time as Michael found work in Galway and a place to stay in Bohermore a week later.”
The **Act of Appropriation of 1652** was the Parliamentary response to Irish national insurgency following the Treaty of Kilkenny in May, 1652. In reality, however, it represented a final judgment on the 1641 “rebellion.” The Act has been summarized in the phrase “…to Hell or to Connaught…” describing the sentence intended for all who had opposed English rule, both Irish and Old English. The phrase reflected the view of Edmund Ludlow, Cromwell’s second in command, who allegedly said the Burren had “…not enough water to drown a man, wood enough to hang one, nor earth enough to bury him…. In fact, the results of the transplantation were mixed, particularly after the Act of Appropriation of 1660 was enacted under Charles II.

Because Irish land was redistributed under the Protectorate of Cromwell and the Monarchy of Charles II, the final outcome was inconsistent. Their plans were similar, but their objectives changed the result. For Cromwell’s Protectorate the objectives were **economic**. His invasion had been financed by investors (The Adventurers) whose loans were to be repaid with Irish land. Moreover, his soldiers’ pay, which was in arrears, and substantial, was to be paid by also giving them land in Ireland. After the Restoration, Charles II’s objectives were **political**, based on rewarding his supporters, which often resulted in the redistribution of Irish land back to Old English families. In both cases, the powerful desire to suppress the Irish and Catholicism was a continuation of Counter-reformation geopolitics.

In the Protectorate the appropriation of Irish land accomplished three other goals: (1) former soldiers would garrison Ireland (and be removed from England); (2) further investment by Adventurers, many of whom were entitled to large land grants, would stimulate the Irish economy; and, (3) the loans would not become a debt on the books of the Protectorate. Ever methodical, the English began by (1) appointing an oversight commission to manage land distribution; and, (2) doing a complete inventory of the land available for appropriation supervised by William Perry (the Down Survey). Perry’s final results showed that of Ireland’s 20 million acres of land, 11 million had been confiscated, and of the 11 million acres, 7.7 million were profitable.

As noted previously, Perry had found that the population of Ireland was reduced by an estimated 800,000 persons (or 58%), between 1649 and 1660. The land held by “enemy combatants” had been deemed forfeit. A bill of attainder passed by Parliament guaranteed that prior owners would have no recourse to recover their lands. After some discussion the Commissioners established four categories of land to be distributed. Ten counties in eastern and central Ireland, stretching from Antrim in the north to Tipperary in the south, were selected to be “planted.”

While this area represented the best land for agricultural production and economic uses, it did not correspond to actual forfeitures. The greatest forfeitures occurred in Galway (91%), Clare (80%), and Mayo (80%), where there was the higher concentration of Catholics, and the least occurred in Londonderry (14%), Donegal (11%), and Tyrone (4%). At the same time, high rates of confiscation were not followed by substantial Protestant occupation. Rather, the rough soil of the West was allocated back to Irish Catholics who were transplanted there from the ten counties selected to be planted.

There were three major groups affected by this process: the soldiers, the Adventurers, and the “native Irish” (which included the Anglo-Irish). English records are thin and focused on the grantees (i.e. the Adventurers) while the Irish, and Anglo-Irish, were recorded either as transplants or as criminals resisting transplantation. This probably explains why few books have been written about this period. Neither the historical record nor subsequent research provides a good picture of what happened to the native Irish from 1655 onward. (The 44,000 transplantation certificates held at the Irish Records Office were destroyed by fire in 1922.)
Anecdotal information (Prendergast, John P., *The Cromwellian Settlement of Ireland* 1870 edition, available on Google Books) tends to focus on the Old English and then only provides glimpses of their plight without giving us a systematic picture.

Transplantation of the native Irish was not a rational process. Persons from Waterford and Dublin were moved to Clare while, at the same time, people from Clare were moved to Sligo and Limerick. At one point American colonists were invited to return to Sligo. The transplanted were not received kindly by their fellow Irish but were often attacked and discriminated against. Whole estates were moved, transplanting both the Anglo-Irish gentry and their Irish employees. The result was less a patterned restructuring and more a scrambled mess. Often when the transplanted arrived to occupy their designated land they found it held by squatters and they had to fight the occupants, or relocate to waste lands in the same area.

The distributional effect of transplantation has been examined by Karl S. Bottigheimer in *English Money and Irish Land* (Oxford, Clarendon Press, 1971). The author begins by reminding us that the English effort to organize Ireland into a “productive” economy dates back to 1175 and the Treaty of Windsor. A series of efforts to “plant” Ireland, notably in the 1500s, failed. Between 1640 and 1688, however, the amount of Irish land held by English and Scottish Protestants rose from 41 to 78 percent, primarily between 1640 and 1655. This amounted to 7,000,000 English acres most of which came from Catholic land owners. The transfer formed the basis of the Protestant Ascendancy which was well established by 1720.

Cromwell’s troops had no other means of reimbursement and were essentially “captives” of the transplantation process. Many of them remained in Ireland. Others abandoned the hope of reimbursement and looked for employment elsewhere. Some sold their claims to their officers or to Adventurers at a healthy discount. In *The Cromwellian Settlement of Ireland* Prendergast recounts the prevalent story than an officer would take one of his men out to a bog and tell him that the bog was his allocation. He would then offer him money and a horse or a keg of beer for his title. According to the author, this is the origin of the common story in Ireland that the price of the family estate was a white horse.

By one estimate, there were 35,000 soldiers in Ireland when the Army disbanded, but Bottigheimer found that, by 1670, only 7,500 had their claims for Irish land confirmed by Charles II. A record of grants to the troops, their location or the names of the recipients has not survived. More information is available about the land acquired by officers who were not above bribing surveyors to omit adjacent parcels from the inventory to inflate their allocations. The preferential position of officers, and the lack of power of the troops, eventually negated the plan to garrison Ireland with demobilized soldiers from Cromwell’s Army.

The Adventurers were not “captives” of the process. On the contrary, the moment the Commissioners announced that land distribution would be made from four allotments in Leinster and western Ireland they challenged the proposal. They recalculated the value of the land (and their loans) increasing their total allocation from 1 million to 1.3 million English acres, equivalent to £356,874 (plus 10 years interest). In fact, the Adventurers love-hate affair with Ireland undermined the entire matter. They wanted their reward but would not defend, or improve, the land. They wanted English government protection from the Irish but would not pay for it. Ultimately, they wanted money, not the land they had invested in, and they sought to cash in their assets.

Unlike the soldiers, we actually know the names of the Adventurers. A roster of the original investors was made in March 1642 but their makeup had changed considerably by 1652-1653 when the first settlement proposals were offered. At the outset there were 1500 investors but this number shrank to 1,043 each of whom received an average of 700 Irish acres (about £300 in value). This represented 1.1 million English acres or 17
percent of the forfeited profitable land. These investors were a collection of small merchants, wealthy individuals, nobility, trade guilds, and municipal corporations motivated by political fervor or the desire for profit. By 1653 they had established a “market” in their investments which were bought and sold on speculation. Their investments ranged from £50 to £6,600, resulting from inheritance, perceived value, and the fluctuation in land values, which continued to decline into the 1870s.

Bottigheimer presents some examples of Adventurers. Wealthy investors included the London merchant, George Clarke, who began with a £350 investment and ended with £5,617. This got him 7,114 acres in Tipperary, 2,518 acres in Eastmeath (i.e. Meath) and a miscellaneous smattering of other parcels. Sir William Brereton, M.P. from Cheshire, took 6,730 acres in Tipperary and Armagh but a portion of this holding represented money advanced by partners. A third example was a London leather seller, Thomas Vincent, who topped the investment list with £11,525 which netted him 19,044 acres in three Leinster counties.

On the other end of the scale Edward Baglethole, who inherited his father’s £5 investment, received 6 acres in Limerick; Anthony Austin of Exeter got 5 acres in Queen’s County for £5; and, Anthony Fletcher invested £6 and got 10 acres in Westmeath. Almost 20 percent of the Adventurers held such small allocations but there is no evidence to explain what they finally did with the land.

A distinctly different investor was found in municipal corporations such as London, Dartmouth, Exeter, Gloucester and Great Yarmouth which invested from £15,728 (Exeter) to £1,350 (Gloucester) under various arrangements. Gloucester was a collaboration of 24 individuals who received 2,124 acres in Queen’s County. Exeter apparently invested for speculation. They obtained 2,583 acres in Tipperary but the balance of their investment (£14,000) is unaccounted for. In the case of Dartmouth, 143 citizens paid £2,398 and they all received lots in the west side of the Barony of Rathconrath in Westmeath. There is no record of a colony of Dartmouth immigrants in that area. It was reported (without specifics) that Adventurers who went to settle their allotments also found the good land occupied by squatters while they were relegated to bog land and unusable lots.

Bottigheimer is succinct in saying “[t]ime works against land.” What he found was that the Settlement was never finalized because falling land values forced a constant recalculation of the loan security. In modern terms, the Protectorate was caught in a “death spiral.” They had spent the 1642 pledges on immediate needs and then taxed to support Cromwell’s invasion. As the value of Irish land fell, investors sold at a loss, which triggered a further decline in value. The government adjusted its rates offering more land to redeem the loans which accelerated the devaluation. The soldiers bore the brunt of this loss because they were bound to accept their arrears in Irish land which was declining in value.

Finally, the vagueness of the Act of 1653 imposed a severe penalty on the “native Irish” who had been categorized into various levels of punishment. The vague descriptions of proscribed persons made it difficult to define how much land was forfeit. For example, the Act proscribed “Jesuits and priests,” which were easily defined, but included “rebels” and persons who had not shown “constant good affection,” which were not. Worse, while the courts had found that the amount of the forfeiture varied by the offense, the surveyors had no list of judgments on which to determine how much land was involved. It appears that they resolved this problem by classifying all Catholic owned property as forfeit. This apparently accounted for the total forfeitures in Galway, Clare and Mayo.

As Bottigheimer says “all was chaos”. Neither the soldiers nor the Adventurers garnered the full value of their pay or investments. The concept of an orderly “planting” was lost in declining land value, disputed allocations, the lack of an organized military presence, and the absence of a native work force. If it were not for the acts of Charles II reallocat-
ing the land, the confusion might never have been resolved.

One other book that addresses this period is Peter Berresford Ellis’ *Hell or Connaught*, (Blackstaff Press, 1975) which discusses transplantation but in a poorly defined way. The chapters are organized around the various governors of Ireland (Fleetwood, Cromwell, Ludlow, etc.) but their contents are based primarily on accessible sources. As a result, there is material on the Catholic clergy and the Papacy, the politics of the Protectorate, and the economic forces affecting land in Ireland and the New World economy. There are occasional insights but the book is so focused on the record in England and Rome that the reader gets little immediate sense of what went on in Connaught.

However, Ellis does describe an important event in Europe that affected the Irish situation. The human suffering resulting from the transplantation had reached a point in 1654 that even Parliament was having second thoughts. This sympathy ended in January 1655 when, in the Piedmont in Italy, the Duke of Savoy ordered the Waldensians (Vaudios), a Christian sect that had settled in the Cottian Alps in 1170, to attend Catholic mass. The Waldensians refused and retreated to upper alpine valleys. The Duke ordered a general massacre on April 24, 1655. The Catholic troops apparently took the order as a license to rape, pillage, maim and torture the entire community of 1700 men, women and children.

Cromwell was so outraged that he offered to send British forces to support the Waldensians and he declared a general fast in England as moral support. Money was raised for their relief and underground railroads were used to move survivors to the Netherlands. The incident was an atrocity. Comparisons to the 1641 rising in Ireland were compelling, if not completely accurate. As before, European Protestants took the opportunity to create flamboyant propaganda similar to that used in the 1640s. As a result, having come “full circle” from 1641 to 1655, the political environment in England swung back to a willingness to completely suppress Irish Catholics and their culture. In the next column we will look at the fate of the native Irish.

**NEXT: “Native Irish” (1655-1660)**

Comments/suggestions to: dathi2010@gmail.com


**TIARA SUNDAY SHARING**
**WRITER’S WORKSHOP**

Marie Ahern #0097

Come Write With Us!

You’ve heard the stories, looked at the photos, done the research. Perhaps you have even visited your ancestor’s home. Now it’s time to write about it! Keep the family story alive – write for your children or grandchildren, your local history group, the TIARA newsletter. What better way to find your story than by attending a workshop with other TIARA members.

We will offer tips for organizing your ideas; and, share handouts and websites that will be useful. Whether you are thinking of a narrative, a genealogical summary, or a memoir, we hope this session will motivate the author in you.

Light refreshments and an abundance of encouragement will be served. The TIARA library will be open during the workshop.

**Where:** TIARA Office
2120 Commonwealth Ave
Auburndale, MA 02466

**When:** Sunday May 18, 2014
1P.M. - 4 P.M.

To participate in the workshop, email: recsec1@tiara.ie
Located 30 miles downstream from Quebec City this captivating island is sometimes called Canada’s Ellis Island. What began as a quarantine station for immigrants over 180 years ago now serves as a national park that, in part, commemorates the largest mass grave of Famine victims outside of Ireland. The restored historic buildings, guided tours and monuments provide a poignant reminder of the harsh struggles endured by tens of thousands of Irish immigrants.

Grosse Isle, or Grosse Île in French, was established as a quarantine station in 1832. At that time a cholera pandemic was sweeping through Europe and Canada feared the spread of the disease to its shores. The island was chosen for its strategic location in the St. Lawrence River where ships could be forced to stop before approaching Quebec City or Montreal. Unfortunately, doctors of the time did not understand exactly how cholera was spread and many seemingly healthy but infected passengers passed inspection. As a result, the quarantine station’s first year was not successful and cholera soon made its way into Canada. By 1833, with cholera declining and with better-trained doctors, the island began functioning more successfully. However, the quarantine station’s most harrowing challenge was still to come: Ireland’s Great Famine of 1845-1849.

Immigrating through Canada was the cheapest way out for those desperate to leave Ireland in the mid 1800s. During the climax of the famine in 1847 an estimated 100,000 malnourished and exhausted immigrants sailed for Quebec. Disease spread quickly onboard, especially typhus, and the journey on these “coffin ships” could claim one in five passengers. But arrival at Grosse Isle was not the end of the immigrants’ ordeal. With unprecedented numbers arriving, the overworked staff and inadequate facilities were soon inundated. Ships lined up for miles waiting to be inspected. After the sick passengers were removed, the healthy were forced to stay onboard and endure a further 15-day quarantine where many more sickened and died. Marianna O’Gallagher in her book Grosse Île: Gateway to Canada 1832-1937 described it this way:

“With the overcrowding of the hospitals, the army was called upon to supply tents and to put them up. When civilians deserted, soldiers took up their duties. One of the most heartrending of the tasks demanded of them was no doubt that of handling the dead. There being no deep water pier, all unloading of ships was done in the stream. Frequently a ship was in such a condition that no one on board could remove himself, much less lift out the dead or clean the ship. The boatmen, the soldiers and the priests therefore proceeded with the removal of bodies from the ships. One description tells of bodies, uncoffined being winched out of a hold, the golden hair of a young girl moving in the slight breeze.”

By the end of 1847 over 5,000 had died at sea and another 5,000 were buried on Grosse Isle. Trenches were dug in the thin dirt of the island but additional soil had to be brought over from the mainland to cover all the graves. These mass grave trenches are still plainly visible to this day.

After the Famine era, the quarantine station settled down into an efficient operation. The
facilities were enlarged and modernized. Infected passengers were separated from the healthy on opposite ends of the island and well-staffed hospitals were available for the sick. Following the Great Depression, the numbers of immigrants sailing to Canada were drastically reduced. Modern medicine created less need for a quarantine facility and those treated were mainly young patients with childhood diseases. Grosse Isle closed in 1937.

In August 2013 my husband and I visited Grosse Isle. One of the most moving moments for us was our visit to the new glass wall memorial that lists the known names of those who are buried on the island. We even found the names of a Mary and Patrick Holland who died between 1847 and 1851. Family research has not found any Holland family members that immigrated through Canada but seeing these names that are very common in our family tree was sobering. Over 1,500 names are unknown and they are represented by an equal number of boats etched below the names. Our tour guide told us one reason their names are unknown is that typhus rotted the tongues of the immigrants, so they could not speak. The ships did not carry passenger lists and the victims usually could not write. If no one left alive could speak for them, they died nameless.

Guided tours are available as well as a narrated trolley ride that covers the major parts of the island. To find out more about Grosse Isle visit Parks Canada’s website at www.pc.gc.ca. You will find “Grosse Île and the Irish Memorial National Historic Site” listed under their National Historic Sites tab. It also describes the various ferries that serve the island from Quebec City and other nearby locations. The web site also lists the names of all those inscribed on the memorial and has instructions for those interested in researching immigrants that passed through Grosse Isle.

**Library Update**

Joan Callahan #3491

Thank You to the following TIARA members who have made donations to the TIARA library:

Sheila FitzPatrick:
*Ireland Beautiful*, Wallace Nutting, Bantam Books, New York, 1925
This is an early 20th century travel book with descriptions of the land and people from all of the counties in Ireland. Over 200 photographs of the people, cities, places, monuments, castles are included.

A *Taste of Ireland in Food and in Pictures*, Theodora Fitzgibbon, Pan Books Ltd. London, 1971
You will find at least 50 recipes including Dublin Coddle, Colcannon, Ocean Swell Jelly (seaweed) and Boxy, as well as photographs taken between 1856-1910 of cities, harbors, and market days in small towns.

Greg Atkinson:
*Hidden History of the Boston Irish and Little Known Stories from Ireland’s "Next Parish Over"*, Peter F. Stevens, Charleston, S.C., History Press, 2008


Danielle Doran:
The book is a history of the town of Callan and the surrounding area. It includes cultural memoirs and stories about particular families from the area.
You Never Know!
Carlyn Cox #750

I thought finding my second cousin Virginia Hurley Ryan in TIARA years ago was my big story. Her great grandfather, John Hurney, married my great aunt Winifred Rush in Boston in 1870. However these stories have a life of their own and tend to go on.

We rarely know what “fact” is going to catch our interest!

For Veteran’s Day 2010 I put together a display for my grandchildren including military records from both World Wars covering their grandfather, great grandfather and great uncle’s service. The only Civil War veteran was married to a second great aunt so I also included him.

My interest in John Hurney was piqued when I noticed that his death date May 3, 1927 was the exact date of my husband’s (their grandfather) birth.

Because John had three enlistments in the Navy during the Civil War, he should have an interesting story .... And that he did.

Walter Hickey, newly retired from the National Archives in Waltham, MA spoke at the Littleton Library on access to fold3 and its military records. I offered John Hurney/Hurley’s name as a possible search during the presentation. Walter was not able to access any information at the time but he remembered the name. fold3 is a subscription service but is available for search at N.A.R.A. in Waltham, MA. Walter contacted me on another matter and brought up my search and offered to help. The next communication was a request for a mailing address. I assumed (correctly) that he had a “find.” Pages and pages of material followed.

I believe the name variation Hurney/Hurley was the fact that precipitated the depth of the inquiries into John’s pension. A reduction in his pension payments was followed by an appeal. Otherwise I see no reason why they would require his sister’s deposition as well as multiple depositions on his part. However, without these issues I wouldn’t have the following:

DEPOSITION A, 30th September, 1913, 248 C Street, South Boston, Suffolk, Mass before me C.D.F. Sorley, a special examiner of the Bureau of Pensions.

“My full and correct name is John Hurney. I have no middle name or initial. My father was Patrick Hurney and my mother’s name was Mary Reiny. I was born in Galway at a place call “Clabagh”. I was born on May 27, 1842 but I was not sure of my age until I wrote to Ireland and got it. I cannot read or write and my mother and father could not read or write so that to tell the truth I did not know my birthday nor my age when I enlisted in the Navy. I came to this country from Ireland October 1862 and came to South Boston and lived where the Gillette razor factory is now. My mother and father and sister Ellen Hurney came to Boston from Ireland together and we lived together. I was living there when I first enlisted. I enlisted first at Boston on the U.S R.S. Ohio but I could not give you the date as I have no learning. As nearly as I recall it was in November 1863. I was a very ignorant man at that time and I had done no work but my uncle, Michael Hurney, owned a fishing boat, a two masted schooner called the “Day Spring,” and at times when he was not feeling well I used to go out on his boat and fish.”
And then on the first of October 1913 Mrs. Ellen Hurney, John’s sister was deposed, providing more information and a solution (or two) to a maiden name.

DEPOSITION B, 1st day of October, 357 4th St, South Boston, Suffolk, Mass before me C.D.F. Sorley, a special examiner of the Bureau of Pensions.

“Age about 65 but I don’t know my exact age or my birthday, occupation housekeeper, am the widow of Michael Hurney. I am sister of this claimant John Hurney. His full and correct name is John Hurney. His mother was Mary Griffin but she went under the name of Reiny instead of Griffin. She took the name of Reiny from her mother instead of her father. I don’t know of the reason for her taking the name of Reiny instead of Griffin. My father was Patrick Hurney and we lived in the county of Galway, in “Claddy”. I came to America with my mother and father and this claimant and we all lived with Michael Hurney my uncle. I was about 12 years of age at the time. I don’t know how many years John is older than I but there is a child between him and me and there were three years between each of the children so I understood. … I have heard the foregoing read, have understood all of your questions and my answers have been correctly written herein by you and I would add that I never knew my brother went under the same of John Hurley until he came from his first service and then he said that they wrote his name down when he enlisted as Hurley instead of Hurney. He always went under the name of Hurney for that is our correct name. My husband was not related to him though his name was Hurney.”

The material I have numbers about forty pages … I am quoting the most relevant to my family search.

DEPOSITION C, 4th day of October, at Boston, Suffolk, Mass before me C.D.F. Sorley, a special examiner of the Bureau of Pensions.

“Q. Your sister testified that your mother’s name was Mary Griffin while you testified in your former deposition before me that her name was Reiny. Please explain.
A. Well all the way I can explain it is this. She used to be called Reiny and Griffin so I understood and the way I understood she came to be called by both names was that Reiny was Irish for Griffin.
Q. Do you mean to say that Reiny is Gaelic for Griffin?
A. No but I do not know how both names came. I generally heard my mother’s maiden name mentioned as Griffin but I know that she was called Reiny too.
Q. Was she married more than once?
A. No.
Q. Was her mother or father married more than one time?
A. Not that I know of. My father had been married so I heard before he married my mother but I cannot give you the name of his first wife.
Q. Haven’t you a brother living in Ireland?
A. Yes, sir. His name is Patrick Hurney, the same name as my father and he is about three years older than I. I wrote to my brother and he got the birth record that I filed in the Pension Bureau, I wrote him at “Claddaugh”, Galway, Ireland.
Q. You certainly have not made it clear how your mother came to go under the names of Griffin and Reiny and it is important that you give a better explanation if you desire the copy of the baptismal record filed to be considered as the record of your baptism?
A. Well sir I cannot explain it any better but I do know that my mother went under the same name as my father and he is about three years older than I. I wrote to my brother and he got the birth record that I filed in the Pension Bureau, I wrote him at “Claddaugh”, Galway, Ireland.
Q. Do you know what your grandmother’s name, on your mother’s side was?
A. No sir I do not.
Q. I now read you your sister, Ellen Hurney’s deposition and you will see that she testified that your mother got the name Reiny from her mother instead of her father? What do you say to this?
A. Well I do not know about that. She may have heard that from the rest of the people but I don’t know about that.
Q. Do you swear to the best of your knowledge, information and belief that that copy of the baptismal filed in your claim and marked B.J. 9 refers to you?
A. Yes sir I do.
Q. You were not baptized the same day you were born?
A. No but it must have been within a few days after my birth though I have no way of telling but the baptismal record I am willing to have taken as showing the date of my birth.
Q. When you were married you gave your age as 25 on Nov. 24, 1870 which would make your year of birth as 1845 instead of 1842 as given on that baptismal record?
A. O well you know how it is. I wanted to make myself as young as I could when I got married. That is the size of it. I was married at St Peter and Paul in South Boston."

After a few more questions that I found irrelevant I have to disclose the following information which I find absolutely fascinating:

John stated that his mother and father died in Ireland without explaining why or when they returned. I feel that he knew someone needed to know all the relevant family history. Thank you John.

Why a deposition included the following Q & A I do not know. But I found it fascinating!

"Q. Did you have any marks or scars on you during your service?
A. Not during or at the time of my first enlistment. During the first service I had the name J. Hurley on my right forearm. I had the name written Hurley because I enlisted under that name. But during my second service aboard the Port Royal at New Orleans I had the American coat of arms tattooed over that name as you can see. You can see part of one of the letters on the forearm yet. On the left forearm as you can see I had a crucifix tattooed on the same day as the American coat of arms. Those are all the marks I have on me."

N.B. Walter Hickey is available for "Genealogical Enquiries." He specializes in Lowell, Massachusetts.

www.walter.hickey47@gmail.com

President’s Message (continued)

logical lectures in the majority. The full program will be announced shortly. Look for the Conference website early spring for full details, registration and even accommodations.

In the last letter, I wrote about the importance of volunteerism for an organization like TIARA. This time around, I would like to expound a bit about the importance of collaborative efforts. Over the years, TIARA has established collaborative relationships with a number of organizations, to name a few: the Federation of Genealogical Societies (FGS), the Massachusetts Genealogical Council (MGC), the Irish Cultural Center of New England (ICCNE) and the New England Historic Genealogical Society (NEHGS).

The entire Foresters project of which we are so rightfully proud was one of collaboration really from day one. The Catholic Association of Foresters worked with us and we with them to provide a safe but temporary home for these invaluable records. Later it was the UMass-Boston’s Joseph P. Healey Library with which we collaborated to house, share, and safeguard these unique records for future generations of genealogists. It was a success all around thanks to long-term, committed collaborations.

The upcoming Celtic Connections Conference is a collaboration between TIARA and the IGSI in Minneapolis. It would have been enormously difficult to do on our own. Would it have happened? Maybe. Will it have been as good? I doubt it. Its success will be due to the sharing of experience, ideas, and expertise. This shared effort is likely the beginning of a series of bi-annual Celtic Connections Conferences to be held alternately in each group’s city. It will raise the stature of both organizations in the world of Irish genealogy and it will provide genealogists and Celticphiles an ongoing forum for learning, sharing, connecting and exploring in the years to come. A successful collaboration brings success to the endeavor. Thanks IGSI. Thanks to all those people and organizations with whom we have collaborated in the past.
River Shannon Project

An Irish playwright from Limerick, Helena Enright, is trying to gather people’s memories and stories about the River Shannon, particularly in relation to Limerick. She is the artistic director of the River Shannon Project and her aim is to create a documentary play to be performed on a boat on the river as part of the Limerick City of Culture 2014. She is interested in hearing about the Irish Immigrants’ experiences and connection to the river.

Ms. Enright will be in Boston in March and would like to interview and talk with as many people as possible. Anyone with a connection to that area who is interested in talking to Helena may contact her by email at <henright@gmail.com>

Query

Charles FERGUSON d. 10 April 1842 in Ballyshannon. Army captain and Magistrate for 39 years for Counties Leitrim and Donegal. Seek marr to Catherine McGowan.
Allis Ferguson Edelman, 700 John Ringling Blvd E-21, Sarasota, FL 34236-1564

Upcoming TIARA Meetings

Saturday, March 8, 2014, 9:30 am at NEHGS. 99-101 Newbury St., Boston, MA.
Irish History and Genealogy Seminar Christopher Klein, “John L. Sullivan, The First Irish-American Hero” The author of the new biography Strong Boy: The Life and Times of John L. Sullivan, America’s First Sports Hero, will share the tale of the hard-hitting and hard-drinking boxing champion against the backdrop of Irish America emerging during the Gilded Age. This illustrated lecture will included a plethora of historic photographs from this colorful era in American history.
Marie Daly, “Irish Genealogy Research on FamilySearch.org”
Registration is required for this event. The fee is $20.00 per attendee. Mail in registratio-

Space is limited so register early

Saturday, April 12, 2014 1:30 pm
Hingham Library, Whitton Room, Joint meeting with South Shore Genealogy Society, Anthony Sanmarco, “Howard Johnson”

Friday, May 9, 2014, 7:30 pm, Brandeis University, Mendel Center for the Humanities, Rm. G3.
Michael Dwyer, “Hands across the Sea: Links in the Family Chain of Irish Emigration”
Using the examples of his father’s Irish-born grandparents and their extended kinship network, Michael F. Dwyer will illustrate how each one of these ancestors migrating to New England in the 1880s joined other family members who first came in the aftermath of the Famine three decades before them. In turn, these new-arrivals continued to assist and sponsor other family members from Ireland to join them. All told, links in this chain of migration unfold a family saga that connects several generations over the course a century.

June 13, 2014, 7:30pm, Brandeis University, Mendel Center for the Humanities, Rm. G3.
Speaker TBA.

Funny Business
Kathleen M. Hourihan #3375

Many years ago, while in Ireland to do research, I was strolling down a street in Sligo when a plaque on a solicitors’ entrance caught my attention. Later, in my hotel room I had the chance to review the 1994 Western Ireland Yellow Pages (I don’t know if they even exist anymore!) and found my eyes had not deceived me. Here’s the phone listing for the solicitors office I saw on Albert Street.
CELTIC CONNECTIONS CONFERENCE

AUGUST 15-16, 2014

FEATURING:

JOHN GRENHAM
EILEEN & SEAN O’DUILL
BRIAN DONOVAN
KYLE BETIT

AND MANY OTHERS

WATCH FOR FURTHER DETAILS

WWW.CELTIC-CONNECTIONS.ORG

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<table>
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Subtotal

Massachusetts residents add 6.25% sales tax

For shipping and handling within U.S.: add $5 for 1st book, plus $2 each additional book.
*For Kane Ancestral Map, add $7 for Shipping and Handling

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Still looking for marriage or other information? Send in a query.
Have a research tip, new resource or database to share with TIARA members? Send in your nugget.

Please send submissions to the newsletter to newsletter@tiara.ie or mail to the above address. Submissions for the Spring Issue are requested by April 30.