Irish Ancestors in Canada

Poster Advertising Passage from Ireland to Canada
Credit: Library and Archives Canada, Acc. No. 1990-560-2
President’s Message
Susan Steele #1025

As I write this I’m looking out on a lovely scene of snow covered tree branches. I can truly appreciate the beauty of the scene. As of mid February our snowstorms have been a pleasant contrast to last year’s intense season. By the time you receive this newsletter, Spring will be approaching. TIARA board and committee members have not been hibernating!

We have been busy planning monthly meetings, future trips, TIARA office workshops and the 2016 Celtic Connections Conference. Details will become available on all of these topics in the upcoming weeks. Updates will appear here in the newsletter, on the TIARA website, the Celtic Connections Conference website, through occasional Constant Contact emails and our FaceBook pages. Here’s a tip for non FaceBook members ... you can still go to the front pages of our FaceBook sites and see photos, short excerpts and some comments. Google “TIARA genealogy FaceBook” and also “Celtic Connections Conference 2016 FaceBook”.

I consider myself sort of an "adjutant member" of the Celtic Connections Conference planning committee. As I listen in to calls I am in awe of the skills and energy of both IGSI and TIARA members of the committee. Mary Wickersham and Ann Eccles have taken the lead with the Irish Genealogical Society International planning group. TIARA members on the planning committee include (Continued on page 15)
Montreal is one of the major cities of the Irish diaspora, yet, it’s often the most overlooked. The centrality of the Irish to the history of Montreal is obvious. The Ville de Montréal’s coat of arms features the flowers of the four “founding peoples” of the city: the French fleur-de-lys, the Scots thistle, the English rose, and the Irish shamrock. Today, the Irish are the fourth largest ethnic group in Montreal (though it should be noted that the largest is the catch-all “Canadian”). Somewhere in the neighbourhood of 40 per cent of Quebecers have Irish heritage due to intermarriage, especially amongst the Catholics. Many French-Canadians today have Irish in their family lines, including former Quebec Premiers Pierre-Marc Johnson, Daniel Johnson, Jr., and Jean Charest. During the Famine years in the mid-19th century, many young refugees from Ireland were orphaned on the journey across the Atlantic; many were adopted by French Canadian families. These young Irish children were allowed to keep their names, though they tended to assimilate into French Canadian culture.

The city of Montreal dates back to the 17th century, founded in 1642 by Paul de Chomedey, le sieur de Maisonneuve. The Irish have been in the city since the French régime. These early Irish in Montreal and Quebec were largely Wild Geese. It wasn’t until the early 19th century, some 50 years after the Conquest of Quebec by the British, that the Irish, as well as Scots and English, began to emigrate to the so-called New World in large numbers. At the conclusion of the Napoleonic Wars in 1815, there was a surplus population in the British Isles, caused by the enclosure of former agricultural lands for pasture in England, Scotland, Wales, and Ireland. The farmers and labourers made landless by the enclosures either migrated into Britain’s burgeoning industrial cities, or else emigrated around the British Empire and to the United States.

Montreal was a major site of disembarkation on the trans-Atlantic route, at least until the repeal of the Navigation Acts in 1849 during the Famine. The bulk of Irish, English and Scots who arrived in Montreal did not stay. Some went further up the St. Lawrence into Ontario, but most went south into the United States, traveling on foot, across the Green and White Mountains of Vermont and New Hampshire.

Montreal and British North America as a whole simply could not absorb the number of immigrants arriving on its shores. In 1841, barely 40,000 people called Montreal home. In some years, the number of emigrants who landed in Montreal was upward of 80% of the city’s resident population. Yet, in the period between the 1840s and 1940s, Montreal went through an incredible period of growth, as the Canadian industrial revolution began there. The population of the city grew to over one million by 1941, 1.5 million in the metropolitan region (today, the city of Montreal is 1.7 million; the metropolitan region is 3.9 million).

Montreal is a unique city in both North America and the Irish diaspora. It is the only city, outside of Mexico, where the lingua franca is not English. It is also the only city where a small linguistic minority (Anglophones number around 400,000 today) jealously protects and safeguards its interests and rights. In terms of the diaspora, Montreal presented the Irish who arrived there with a unique challenge. They were the first immigrant group to the city, as both the French and British had arrived as conquerors, but they also arrived in a city already divided between French and British. The Irish, then, arrived in this already bifurcated city, where they shared a religion with the numerically dominant French Canadians and a language with the economically dominant British. In 19th century Montreal, religion was a more important line of demarcation than language, as is evidenced by the experience of the majority of Irish Catholics in the city, who had a difficult time integrating into the mainstream of Montreal’s middle-class.

This is not to say, however, that there was not an Irish-Catholic middle class in the city. Most historians have focused on either Irish nationalism or the working-classes, primarily...
in the inner-city neighbourhood of Griffintown. Thus, I am going to focus on this middle-class Irish-Catholic group who were far more successful in integrating into Montreal society.

Their success was based on four reasons: the St. Patrick’s Society; the Catholic Church; politics; and, finally, sports. It was through these vehicles that the Irish of Montreal were able to forge a spot for themselves in the socio-cultural/economic fabric of the city as a third cultural community separate from the French Canadians and Anglo-Protestants.

In the early 1830s, Montreal (and, Quebec as a whole,) was caught up in what historian Allan Greer calls a revolutionary fervour as the French Canadian Partie Patriote gained power in the Legislature. The Patriotes, led by Louis-Joseph Papineau, advocated liberal reform in Quebec, taking inspiration from the French and American revolutions. In the 1830s, they were a powerful political force. And they were supported by the Irish-Catholic working classes in Montreal. Papineau’s lieutenant, Edmund Bailey O’Callaghan was the member of the legislature for Montreal West, which included Griffintown. As the 1830s progressed, the Patriotes became increasingly frustrated with the limits of democratic reform, and the party split. One faction of the party staged a failed rebellion in 1837. In the aftermath, most of the leadership of the party, including O’Callaghan, who eventually became the archivist of the State of New York, fled to the United States.

The bourgeois Irish of Montreal, both Catholic and Protestant, sought to distance themselves from their working-class compatriots early on. Thus, in 1834, they formed the St. Patrick’s Society to advance their national interests in the city, and to ensure that the rest of Montreal’s élite knew to separate the working-class Irish from the more successful middle classes. The Society fit into the mainstream of bourgeois culture in Montreal from its founding. Prior to the 1850s, which saw a growth of nativism and sectarianism across North America, the members of the various national societies in Montreal had good relations and celebrated each other’s national feast days together. More to the point, the Saint Patrick’s Society of Montreal had both Catholic and Protestant members. The St. Patrick’s Society was also central in the formation of an Anglo-Catholic church in the city.

There was already an institutional presence on the part of the Catholic Church when the Irish began arriving. Nonetheless, the immigrants quickly took over a small chapel on the waterfront of the city, Notre-Dame-de-Bonsecours, known as “the Bosco” by the Irish. In the 1820s, the priests there began to cater to their new Irish parishioners. But as the Irish population of the city began to grow, it became obvious to all that the Irish needed their own church.

Thus, subscriptions were raised and ground was broken in 1843 for the new St. Patrick’s Church (now Basilica) on Beaver Hall Hill, overlooking what was then the downtown core of Montreal. Fundraising for the church’s construction was remarkably ecumenical as the Scots, English, Welsh, French Canadians, as well as Irish Protestants and Catholics contributed. St. Patrick’s opened on 17 March 1847, just as the news of Black ’47 began to arrive on Canadian shores, and just before the influx of the refugees.

St. Patrick’s, as well as other Irish-Catholic churches in the city, were central to creating an institutional place in Montreal for the Irish-Catholics. The minority Irish Protestants, on the other hand, successfully assimilated into the city’s Anglo-Protestant populations. Thus, the Irish-Catholic church, which came to be serviced by Irish priests, provided a starting point for the Irish Catholics’ integration into Montreal society. More than that, the Irish were responsible for the establishment of an Anglo-Catholic church in Montreal.

Both the St. Patrick’s Society and the eponymous church helped to serve the entry of the Irish in Montreal into politics at the municipal, provincial, and federal levels. The Irish were unable to dominate any
neighbourhoods in terms of politics. Unlike the immigrants in Buffalo, Boston and New York City, the Irish of Montreal lived in several neighbourhoods with significant Irish minorities in 19th century Montreal. Unable to directly elect their own in most ridings [ed.-geographical constituencies upon which Canada’s representative democracy is based] the Irish in Montreal became the swing vote, which, in some instances, led to Irishmen being elected to City Hall, the provincial legislature, as well as the federal Parliament. However, nothing emerged in Montreal along the lines of Tammany Hall in New York City.

Perhaps the most famous of these Irishmen elected to office was Thomas D’Arcy McGee. McGee was a revolutionary as a young man. After a spell in Boston (where he advocated that Canada join the United States), he returned to Ireland and became a member of Young Ireland. After their 1848 failed rebellion, he fled Ireland disguised as a priest and returned to the United States. He spent time in Boston, New York, and Buffalo. In 1857, he settled in Montreal where he founded The New Era newspaper. In Montreal, his politics became increasingly Catholic and conservative and he found himself a rising star of the Conservative Party upon his election to Parliament in 1858. He went on to become a government minister, and was one of the Fathers of Canadian Confederation. He advocated a new nationality in Canada, as it would allow an escape from the sectarianism which had led to the expulsion of the Protestants from the St. Patrick’s Society in 1856. This group then formed the Irish-Protestant Benevolent Association an organization that still exists today. McGee’s star fell in the aftermath of Confederation on 1 July 1867, in large part because he picked a fight with the Fenian nationalists in Montreal. He was assassinated on 7 April 1868 in Ottawa by a renegade Fenian from Griffintown, Montreal.

Montreal is often referred to as “the cradle of organized sport” in Canada. It was in Montreal that organized sport developed in the 19th century, beginning with curling in 1807. In the middle-third of the century, organized sports leagues began to develop, beginning with lacrosse (which remains Canada’s official summertime sport). Elite-level amateur sport became a primary form of recreation for both the athletes and the fans. A handful of top flight teams from Montreal and Toronto emerged in the 1860s, following the codification of the rules of the sport by Montreal dentist Dr. George Beers in 1861. Beers was also instrumental in the push of the sport as a distinctly Canadian one. Sport also became a calling card to ‘respectability’ in mid-nineteenth century Montreal. The men who played lacrosse were largely managers and clerks. They were all Anglophone and Protestant. But, as the 1860s progressed, two things happened. The Kahnesatake Indian reserve, just outside of Montreal, formed a team. and so, too, did a group of skilled working-class, Irish-Catholic men in the inner-city Griffintown neighbourhood.

What is rather surprising is the Shamrocks Lacrosse Club’s welcome from the other Anglo-Protestant teams. Like the Mohawks, the Shamrocks were ‘othered’ by the athletes and fans of the other Anglo-Protestant teams, to say nothing of the Anglo-Protestant sports pages of the city. The Shamrocks were not stereotyped for being Irish, nor Catholic. Rather, they were called out for their class. And for their fans. The Shamrocks’ fans are generally referred to as the first modern sports fans in Canada, living and dying with the fortunes of their team. Unlike their idols, the fans were generally unskilled workers from Griffintown. The athletes on the team, however, used lacrosse as a staging ground to their own claims to respectability, which then, in turn, advanced the cause of skilled workers in the second half of the nineteenth century.

As the century came to a close, the Shamrocks Lacrosse Club spun off a new team, the Shamrocks Hockey Club. Hockey had been invented (in terms of the codification of the rules of the sport) in Montreal in 1875. Like lacrosse, hockey, which is Canada’s national winter sport, was initially an Anglo-Protestant, bourgeois sport. And, as with lacrosse, the Irish challenged the ruling ethos in hockey. The Shamrocks hockey team, unlike the lacrosse club, was not working-class. Rather, the players and management tended to come from the lower middle-classes of Montreal. These young men tended
to attend McGill University, the training ground for the ruling class of Montreal and Canada as a whole in the 19th century. They were part of the generation of Irish-Catholics who success-fully penetrated the Anglo-Protestant power base of Montreal.

The captain of the Shamrocks, Harry Trihey, rose to prominence in the city becoming one of the city’s leading lawyers. His office was located on Great Saint James Street, now known as the rue Saint-Jacques, then the main business street of the city. During the First World War, Trihey was one of the leaders of the Irish community in Montreal and was a prominent member of a committee formed to co-ordinate the organizing of the Irish population of the city for the Canadian Expeditionary Force. The committee, thanks to its political connections to the Conservative government in Ottawa, raised the 55th Battalion Irish Canadian Rangers of the CEF. This unit, however, was used for home defence in and around Montreal. Thus, the 199th Overseas Battalion Irish Canadian Rangers was raised. Trihey was commissioned as the colonel of the 199th.

The end story for the 199th and Col. Trihey, however, was not so happy. Despite the promises of the British Prime Minister David Lloyd George that the 199th would fight as a unit, it was broken up to be fed into the front lines as reinforcements. This was not a policy directed at the 199th, but rather, was general British policy for all new units by 1916. Nonetheless, this came on the heels of the 199th being forced to tour Ireland, in the wake of the 1916 Rising, in order to boost recruitment and morale there. It was added humiliation for Trihey and the 199th that the unit was used for propaganda purposes in Ireland, since the 199th was non-sectarian. Trihey was furious; he resigned his commission and returned home to Montreal. On a trip to New York a few months later, he penned an irate and seditious letter to the editor of the New York Post. He had to know that, given his prominence in Montreal, the newspapers there would pick up his letter. They did, and officials in Ottawa moved to prosecute. He was saved, however, by his friend, C.J. Doherty, the Attorney-General in the Canadian government.

By the First World War, Montreal’s Irish-Catholic middle-class was fully integrated into Anglo Montreal, a new socio-economic/political grouping designed to close ranks against the rising tide of francophone nationalism in the late 19th century. As the 20th century progressed, Anglo Montreal further solidified with the addition of the working classes and other non-Anglo immigrant groups to the city.

Following the Second Referendum on Quebec Sovereignty in October 1995 (the first had been in May 1980), Montreal began to recover culturally and economically from its generation-long malaise during the constitutional battles of the 1970s and 80s. And as the city recovered, Anglo Montreal began to fracture. First the Scots and then the Irish re-discovered their separate histories in Montreal.

The non-British Isles groups had been welcomed into the fold only out of necessity. For the Irish, this “re-Irishification” of the city came at the same time that the Irish diaspora worldwide was reinvigorated during Mary Robinson’s presidency in Ireland (1990-7) and the Celtic Tiger economy. In Montreal, this led to a re-birth in all things Irish, largely centred around Griffintown, which by the start of the 21st
century was abandoned and derelict. The entire Irish community, both Catholic and Protestant, got behind the movement to lay claim to the Griffintown neighbourhood, so that the Irish could have their territory on the multicultural urban fabric of the city.

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Canadian Surprises
Patricia McHugh #3509

We are often warned that things are not always as they seem…and that is certainly true in genealogy. For over twenty years I searched for the birth of my 2nd great-grandmother, whom I guessed was Irish or possibly English. Her name was Victoria Mitchell and she lived in the 1800s in upstate New York. My grandmother knew that her own mother, who was Victoria’s daughter, had been born in Au Sable Forks, NY. Since New York did not require civil registration until 1881, the search was really frustrating and not successful. I even searched records in Vermont and Massachusetts because she lived not far from the borders of those two states in the 1860s and 1870s. No birth or baptism record did I find for her.

It came to me that possibly Victoria was born in Canada so I checked the Drouin Collection on ancestry.com. There was a Victoria Mitchell who lived in Canada in the time I was searching, but the rest of her family did not fit with mine in any way. I still came up short. Then it occurred to me… was it possible Victoria was French? If so, how might her name have been spelled to give the Irish or English pronunciation as Mitchell? Michel(l)??? Sure enough, Victoria Mitchell was baptized Victorine Michel in L’Acadie, province of Quebec in 1836. How do I know that these two “Vickies” are the same person? On a tombstone in Au Sable Forks, NY is the name of her father as listed on Victorine’s baptism record. Only on one side of the tombstone it says, MICHEL and on the other side of the tombstone it says MITCHELL and right in the town where my grandmother said her mother was born. Victoria (aka Victorine) was found at last. But wait…

Victoria’s (or Victorine’s) mother was known as Marie Chartier. Women in Quebec often kept their maiden names and may be found in the census by their maiden name and not their marriage name. Again, thanks to the Drouin Collection, I was able to trace Marie Chartier back to her first Chartier ancestor in Canada, a man named Jean Chartier. Only Jean Chartier turned out to be John Carter, the English boy who was captured by
the Indians in Deerfield, Massachusetts in 1704 and brought to Canada. John Carter decided not to be ransomed and returned to his father, but chose to stay in Canada instead with the Jesuit priests. Also, he changed his name from John Carter to Jean Chartier. An unexpected turn of events to be sure.

So, things did not end up as they originally seemed. My Irish or English ancestor, Victoria, was Victorine with French connections and my French ancestor, Jean, was John and English by birth. If you are having difficulty locating Irish/English ancestors in Canada, try looking for that person with a French spelling for his/her name and if you think your ancestor was French, well, maybe he/she was, but you may want to try an English version of the name. Perhaps you can start your own list of Canadian surprises.

My Canadian Ancestor
Kathy Sullivan #3009

My great grandmother, Laura Josephine Shaw, was born in February 1879 in Montreal, Quebec, at least according to the family Bible and the 1900 US Census.¹

For many years my cousin June and I looked for some record of her birth or baptism, as well as those of her siblings, Josephine A,² Mary L,³ Edith⁴ and James Simon Shaw. Her three sisters, as well as her mother, Mary Ann (McCarthy) Shaw⁵, all died in Boston between 1898 and 1903. Death certificates for her sisters Josephine and Edith listed their birthplaces as Montreal, Quebec, Canada. We were not able to locate birth or baptism records for any of them.

In 2008 I joined TIARA on a trip to the Family History Library in Salt Lake City. Taking a break from my Irish research, I decided to look on microfilm for an image from the 1881 Montreal census. I had seen a transcription on FamilySearch.org for a family with a French father, an Irish mother and 3 daughters.⁶ The surname had been transcribed as Chaveau. The eldest daughter was Josephine, born in 1876, but the other names of Louisa A. and Mary E. did not match my Shaw family. I printed a copy of the image and brought it home with me from Salt Lake City. The last name looked more like Chauvin than Chauveau, but it wasn’t Shaw, and there was no Mary Louise or Laura.

While in Salt Lake City I had a chance to talk with a volunteer who had been involved in the filming of the baptismal records for Quebec. He told me that often instead of writing the child’s full name in the margin, the priest only wrote the first name. These records were indexed by the name in the margin only. If there was no surname in the margin, only the first name was indexed. He suggested looking by first name, year and birthplace. This was also how I had found the Canadian census record.

On February 18, 2011, Rosie O’Donnell appeared on Who Do You Think You Are. She was in Montreal and found her great grandfather’s baptismal record at Notre Dame. This brought to mind the information I had learned about these records at the Family History Library and I decided to try again.

I accessed the Drouin database on Ancestry and searched for Josephine born 1877, Laura born 1879, Mary Louise born 1881 and Edith born 1883, all without surnames, limiting the search to Montreal. I did not see anything remotely similar.

My final search was for James, born Montreal, Quebec, 1886. There was nothing in those indexed without surnames. As I scanned the list I saw a record⁷ for James Chauvin, baptized 1886 in Montreal, at the Basilique Notre-Dame, the same church that Rosie O’Donnell visited. The record read, in French, on the sixth of February, I baptized James, son of Joseph Chauvin, absent, and Mary Ann McCarthy. The godmother was Laura Chauvin, souer de l’enfant (sister of the infant).

Mary A. McCarthy was listed as the mother on both Josephine and Edith’s death certifi-
cates. My great grandmother Laura, at 7 years old, was godmother to her brother.

I then found Josephine Sophronie, baptized in 1876 and M. Eleonara baptized 1879 at St Bernard Church, Lacolle, Quebec, and Marie Louise baptized in 1881 at St Joseph Church and Emmelie Ida, baptized 1883 at Ste Brigide Church, both in Montreal, Quebec. All five were listed as the legitimate children of Joseph Chauvin and Mary (Ann) McCarthy.

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**THE DROUIN COLLECTION**


Records from multiple religious denominations and cultural backgrounds including British, Irish, Italian and Polish descent comprise this collection.

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**The McCaffreys**  
Kathleen Niermeyer

My great great-grandparents, Bartholomew McCaffrey and Eleanor Doonan, along with their 4 children, immigrated to Quebec, Canada in 1835 from County Tyrone. My great-grandfather, Owen McCaffrey, was a boy of eleven years at the time. Bartholomew, a farmer, and his family would settle on St. James Range, now known as St. Joseph’s Range, in St. Sylvestre, a village approximately 45 miles southwest of Quebec City.

As the children grew, they married and started families of their own. Their daughter Mary married Louis Mailly, a miller from Leeds, on October 25, 1842 in St. Sylvestre. Their son Patrick married Mary Conway on May 18, 1847 at Notre Dame Basilica in Quebec City, later settling in what is now known as St. Pierre-de-Broughton, a village located approximately 15 miles from St. Sylvestre.

The remaining two children would also marry in St. Sylvestre. Bartholomew and Eleanor’s daughter Sarah would marry Thomas Gormley, a farmer born in Ireland, on October 30, 1854. Their son Owen, my great-grandfather, married my great-grandmother Margaret Johnston, the daughter of James Johnston and Elizabeth Thompson, on June 12, 1855. Margaret was originally from County Fermanagh. Since her parents were deceased at the time of her marriage, and Margaret was only seventeen years old, she needed the permission of her “tutor” (guardian), in order to marry Owen. An Act of Tutorship was drawn up and went into effect on May 23, 1855, just a few weeks before her marriage. James Thompson was designated “tutor” and Patrick McElroy was named “sub-tutor.” After their marriage, Owen and Margaret moved to a farm in the neighboring village of St.Pierre-de-Broughton where they would raise their large family.

Over the past several years I have been tracing the families of the four children of Bartholomew and Eleanor. Since they were Catholic and living in Quebec, I was fairly successful in tracking them down. The Catholic Church records, which I have been able to access through the Drouin Collection on Ancestry have been of primary importance in tracing my family. What facilitated my research is the fact that women kept their maiden names in Quebec. Also marriage and birth records list the names of both parents. Death records name either the parents or spouse of the deceased. This made it relatively easy to trace Quebec families back through the generations.

One area where I initially encountered a problem was tracing the family of Mary McCaffrey and Louis Mailly. I found the births of their first two children, Ellen and Louis, with no problem. After that, I seemed to hit a brick wall. I could find no records of them either in Canada or the United States. My thought was that they had either died, immigrated to the U.S. and/or their last name had changed over the years. Often those who recorded information didn’t know how to spell and wrote the names as they sounded to them. I found that this is what had indeed happened. The name “Mailly” had undergone several transformations in the records, eventually changing from the French name “Mailly” to the Irish “Magee” or “McGee!” Also, after having several more children in Quebec, Louis and Mary and some of the children did immigrate to the U.S. by 1870, settling in Brighton, Vermont. I have been able to trace the majority of their descendants through the next two generations.

As with Mary McCaffrey’s descendants, the other branches of the McCaffrey family have spread throughout both Canada and the United States. My great-grandfather, Owen
McCaffrey, had 13 children, 12 of whom lived to adulthood. Eight of his children immigrated to the U.S., while four remained in Canada. All but one of the daughters including my grandmother Susan immigrated to the Portland, Maine area seeking work. The McCaffrey sisters married military men. Susan married George Gray in Portland and moved to Portsmouth, NH where they had seven children. Margaret, the first-born, died at birth. My mother, Vivian Susan Gray, was the oldest of the remaining six children One of Susan’s brothers, who immigrated to the U.S. and became a naturalized citizen, ended up returning to Canada where he passed away in Thetford Mines, close to the village of his birth.

My great-grandfather Owen remained in St. Pierre-de-Broughton, and later nearby Thetford Mines, Canada until approximately the last year of his life. During the last year he came to South Portland where he lived with his daughter, Ellen (“Aunt Nellie”), until his death on September 19, 1913. His body was returned to St. Pierre-de-Broughton where he was buried with his wife Margaret who had passed away in 1896.

Since my intent is to publish a book about my McCaffrey ancestors, I have been trying to find out as much as possible about their lives. There are numerous sources I have accessed. Many of these, in addition to the Drouin Collection, are available through Ancestry.com. These include, among others, census records, naturalization records, and military records. Another good source of information is notarial records which I was able to access at the New England Historic Genealogical Society in Boston. Stories passed down in the various branches of the family have also been enlightening. Many of the towns in Quebec publish books on their town history to celebrate the anniversary of their founding. I have obtained several of these books from the towns where my ancestors lived. This gives me a better understanding of the local history and, in some cases, specific information on my family members.

I have also availed myself of the resources of the Bibliothèque et Archives nationales du Québec (BAnQ). I have visited the archives located on the campus of Laval University in Quebec City. There I was able to see an original document written by my great-grandfather, Owen McCaffrey, wherein he applied for, and was granted, land in 1890 which was available to people who had 12 or more living children. The archives have also provided me with a copy of my great-grandmother’s Act of Tutorship described above.

My book on the McCaffreys is not finished. I need to edit it and I continue to look for more information which may have become available since I first started writing it. I also keep in contact with family members and friends I have met over the last few years, on my yearly trip to the Quebec villages where my family lived. I have met distant cousins and have made friends with people in the villages to whom I am not related. I know the current owners of my great-grandfather’s farm. and was lucky enough to see the original barn owned by my great-grandfather Owen before it was torn down a few years ago. I plan to retire within a couple years and hope that I will be able to finish the book and publish it for any family members who are interested in learning about their roots.

Irish Heritage Month

By proclamation, March is designated as Irish-American Heritage Month in the United States to acknowledge the contributions Irish immigrants and their descendants have made in the formation of this country. It was first celebrated in the US in 1991, when the US Congress, by Public Law 101-418, designated March 1991 as “Irish-American Heritage Month”. Every year since, the President under the authority of the Executive Branch has issued a proclamation celebrating the achievements of Irish Americans in enhancing, protecting and strengthening the nation.
From Roxbury to the Rodeo: An Alberta Homesteader's Tale
Pat Deal, #3076

The land that forms the province of Alberta was for centuries the domain of Aboriginal people. A prime area for trapping, the land was claimed in the 18th century by European companies who established fur-trading posts. By the mid 1800s it was under the control of the Hudson's Bay Co., part of what was called 'Rupert's Land'. Following the passing of the 1867 British North America Act, which made Canada a self-governing confederation, Rupert’s Land and other lands were ceded by the Company to the Dominion of Canada and collectively were named the Northwest Territories. It was not until 1905, following an act of the Parliament of Canada, that two new provinces were created from the lower portions of this land with the Alberta and the Saskatchewan Act.1

Land settlement was a priority for the new provinces and they accelerated their homestead programs which had been in place since the Dominion Lands Act of 1872. There was active outreach to potential settlers in eastern Canada, parts of Europe and even the United States. Population, in the area that would become Alberta, was 73,022 in 1901. By 1911, the population was 374,295. The Province of Alberta has experienced double digit growth every five years since. The 2011 population of 3.6 million people places Alberta fourth among the Canadian provinces.2

"Under the Dominion Lands Act, once Crown land had been surveyed and officially declared available for settlement, individuals could apply to homestead a quarter section (160 acres) of their choice. Then after paying a $10.00 filing fee and 'proving up' their homestead claim (occupying the land for at least three years and performing certain improvements, including building a house and barn, fencing, breaking and cropping a portion of the land), the homesteader could apply for patent (title) to the land."3

The Provincial Archives of Alberta web site has a section on homesteading, including an introduction to Alberta Homesteading, an explanation of the objectives and a description of how the land was surveyed and divided.
http://www.culture.alberta.ca/paa/eventsandexhibits/education/homesteading/default.aspx

In 2005 the Alberta Genealogical Society (AGS) launched a large volunteer project to index the Alberta Homestead Records for 1870-1930. This was a gift to the province from the AGS in celebration of Alberta’s 100th birthday. The searchable indexes were extracted from the microfilm held at the provincial archives and put on line on the Society’s web site:
http://www.abgenealogy.ca/alberta-homestead-indexes. The site has indexes for three categories of records: Alberta Land Patents: 1885-1897, Alberta Homestead Records: 1870-1930 and records Post 1930. The search is by surname with an advanced search by location. Records returned provide full name of the applicant along with the Section number, Township, Range and Meridian of the land applied for. Also included is the Film#, Accession# and individual File#. This information should be noted, particularly the film and file#'s.4

Homestead Records, 1870 – 1930:
Individual records for this period can be viewed online. Use the free website: https://archive.org/details/albertahomestead. By entering the film number in the search box on the right, the film can be browsed for the specific file and the target pages downloaded. As of February 3, 2016, the records for the 1870-1930 period are at Ancestry.com. Entering ‘Alberta’ in the Ancestry Card Catalog tool will bring up the database labeled, “Alberta, Canada, Homestead Records, 1870-1930. Selecting this data base and entering the name will bring you directly to the target file which can be viewed online and the pages of interest downloaded.
Individual files usually include the following documents:
- Initial application for Entry of a Grant for a homestead.
- Application for homestead patent at least three years following the initial application.
- Documents supporting patent application with the Homesteader and witness(s) swearing to land improvements and occupation.
- Letter from the Department of the Interior granting the patent, with instructions for obtaining the ‘Certificate of Title’.

**Homestead Records Post 1930:**
These records are indexed from the microfilm but are not yet available on-line. At the AGS site previously noted, a search will return the key grant information. Using the name, film # and file #, individual files can be obtained for a fee by emailing a request to: research@abgenealogy.ca or by regular mail to: Research Services Committee, Alberta Genealogical Society at 162, 14315 – 118 Avenue, Edmonton, Alberta, Canada T5L 4S6.

**Canada, Soldier Homestead Grant Registers, 1918-1931:**
"With the end of the First World War and the troops that would be returning from Europe in mind, Canada’s 1917 Soldier Settlement Act, and its 1919 revision, made land grants and loans available to soldiers. A person who had been in active service during the First World War and who was eligible for a free homestead entry under the Soldier Settlement Act was known as a Soldier Settler".5 This description is from Ancestry.com which added the registers in 2014. This is a single line register indexed by name and provides information on the dates of the application and the specific land plot being homesteaded. Registers include records for land in the provinces of Alberta, British Columbia, Manitoba and Saskatchewan which were open for homesteading in that time period. If the entry is for land in the province of Alberta, the more complete file can be found using the link at the AGS website mentioned previously.

The Homestead Records are of particular interest to me as my uncle, Edward Francis Hines, became a homesteader in the Province of Alberta in 1925. Born in 1899, Edward was the oldest of the 10 children of my maternal grandparents, Thomas William Hines of Benedicta, ME and Ellen Katherine Green of Oldtown Kilcastle, Co. Roscommon. The family lived in St. Patrick’s parish in Roxbury, MA. In 1917, at age 18, Edward was motivated to enlist in the Canadian Expeditionary Force as World War I was underway. He was assigned to the 42nd Battalion Infantry, Co. B, the Royal Highlanders of Canada. Along with many Canadian units, they participated in what is referred to as ‘Canada’s 100 Days Offensive’ which began with the battle of Amiens, France on August 8, 1918 and ended with the entry to Mons, Belgium on November 11, 1918, the day the Armistice was signed. Co. B, in distinctive battledress kilts, was among the first units to enter the city of Mons that day and be greeted as liberators. This historic moment was the occasion of great relief and celebration for the citizens of Mons who had endured four long years of German occupation. The intense war experience left an indelible impression on young Edward Hines, and impacted his future life direction.

As a result of his service, Edward was eligible for a Soldiers Grant in the Homestead program. In 1922 his name appears in the Grant Registers for land in Alberta though this early application was abandoned. He made formal application in 1925 for a ‘quarter’ of 160 acres of land in Drayton Valley, Alberta, an area located about 85 miles south west of Edmonton. Using the AGS site, as well as the Alberta Homestead database records recently added to Ancestry, documents in the file can be viewed and downloaded.

The 1925 application lists his mother, Mrs. T.W. Hines of Boston, MA as the contact. In the 1930 document, swearing to land improvements, Edward lists himself as a British subject, by naturalization, with a wife and one girl, noting that he has been married under a year. Improvements on the land are itemized as an 18 x 30 foot shingled log house, a 28 x 40 foot log barn, as well as
a lumber shed and a root house. Also listed are 23 acres under cultivation and stock of 7 cattle and 3 horses. He writes that the property is all fenced with wire and rail.

This was the start of a new life for Edward Hines and his wife Daisy. In addition to their oldest daughter, they had six more children, four boys and two girls. A feature in the land laws allowed individuals to apply for adjacent quarters for a small fee. The family added three more quarters of 160 acres each in the name of Daisy and the two oldest sons, George and Eddie. This land was farmed and evolved into two ranches where beef cattle were raised.

One feature of the Drayton Valley area, that could not have been anticipated, was that it was oil rich land. In 1930 an Act of the Canadian Parliament transferred all mineral rights to the province. When oil began to be drilled and pumped in the early 1950’s the provincial treasury gained, and landowners were compensated for the use of their lands. This was an economic benefit for all, but the life style changed with the rapid growth of the town. In 1953 the Drayton Valley population grew from a small rural population of 75 to 2,000 people as oil operations got underway. The 2011 population for Drayton Valley is listed as 7,118. Across the area today compact oil pumps and underground pipes co-exist with grazing cattle and fields of crops.

Members of the Hines family are still living on the original Drayton Valley land. Currently, two grandsons of Edward Hines manage the two separate farming and ranching enterprises. During a 1974 visit to my uncle Ed and his family I was able to meet my first cousins and learn about their operations and land management. One afternoon I was taken on a very gentle horseback ride by my cousin George’s son, Clayton Hines. A few years later Clayton joined the professional rodeo circuit and his Boston area relatives watched with pride and interest as in 1981 and 1985 he won the Canadian National Saddle Bronc Championship.

Following a distinguished rodeo career, Clayton and his wife dedicated their time to work with young people developing rodeo skills. In 2010, Clayton Hines received the honor of being inducted into the Canadian Pro Rodeo Hall of Fame. His grandfather, Edward Hines, an adventurous young man from Roxbury, MA, was able to create a life and legacy for his family through the land he acquired as a soldier settler in the Alberta Homestead program.

1 Government of Canada, Department of Justice. Selected Acts:
   Enactment no. 1: British North America Act, 1867, 30-31 Vict., c. 3 (UK)
   Enactment no. 3: Order of Her Majesty in Council admitting Rupert’s Land and the North-Western Territory into the union, dated the 23rd day of June, 1870
   Enactment no. 12: The Alberta Act, 1905, 4-5 Edw. VII, c.3 (Can)
   Enactment no. 13: The Saskatchewan Act, 1905, 4-5 Edw. VII c. 42 (Can)

2 Population, Urban and Rural, by Province and Territory (Alberta)
   http://www.statcan.gc.ca/tables-tableaux/sum-som/l01/cst01/demo62j-eng.htm

3 Provincial Archive of Alberta, “Alberta Homestead Records”
   https://archive.org/details/albertahomestead&tab=about

4 Wolowyk, Norma, Chair, Alberta Genealogical Society (AGS) Research Services Committee,
   From email correspondence on Alberta Homestead website

5 Soldier Settlement Act, Revised Statutes of Canada (R.S.C.) 1919, c 71. s.1.

6 Alberta Natural Resources Act S.C. 1930, c. 3. An Act respecting the transfer of the Natural Resources of Alberta.
Across the room at the 2014 Celtic Connections Conference Mike Flynn, from Minnesota, asked a question of the speaker. I strained to see who it was who had spoken and tried to find him in the room. I thought little of it since my husband David realizes that Flynn is everywhere.

The Celtic Connections conference held in Waltham, MA August 2014 was an opportunity to make connections with others. Shortly after the conference, I posted an abbreviated Flynn pedigree chart on ancestry.com. Mike Flynn responded that he and his wife Mary had been at the Irish Celtic Connections Convention. While on that trip, they went to Turners Falls and Greenfield to search for information on Arthur W. Flynn, Arthur James Flynn, and Edward Flynn. Mike Flynn realized he and my husband were related. We were now connected.

Mike stated “Way back - your Patrick Flynn, Hanna McCarthy and my Arthur Flynn were siblings who came to America in the mid 1860s. You may or may not know the back history.” Such a statement intrigued us and we set up a telephone conference call. We did not know the back history or that our Patrick Flynn had siblings since Patrick died young in an accident. Patrick’s wife, Mary, remarried, and the families lost touch. I was curious as to what the accident was and had searched obituaries, newspapers, and the state death report but they all stated it was an accident.

Mike knew what the accident was by going to town hall and seeing the actual town record that included a penciled note that Patrick was gored by a bull in Middlefield, Mass. on 16 Dec 1879, mystery solved.

Our Flynns were born in Castlelyons, County Cork, Ireland. We have shared information and expanded the information we both have. Mike has help from his sister Peggy and our Massachusetts Flynn information is being investigated by Ellen Flynn of Connecticut and us. Mike expanded the story about the Flynn immigration from Ireland to Massachusetts and that his Arthur W. Flynn’s branch of the family had left Massachusetts and went “west.”

Attending the TIARA’s spring 2015 trip to Dublin allowed me time to search in the National Archives, the Valuation office, and the National Library of Ireland and find another sibling in the Flynn family. It seems that 3 siblings came to the United States and 3 siblings remained in Ireland. While visiting the Valuation office I was able to see maps of the Flynn property in Castlelyons, County Cork.

Mike and his wife recently were in Boston and we were able to meet, get to know each other, and compare notes. I look forward to researching the Flynns together and attending the next Irish Celtic Connection Conference in Minnesota during summer 2016.

President’s Message (continued)

Mary Choppa, Greg Atkinson, Pat Landry, Pat Deal, Sheila FitzPatrick and Kathy Sullivan. These folks have spent hours and hours planning every detail of the conference. They have engaged a fabulous lineup of speakers, have arranged accommodations, meals and a tour of Minneapolis / St. Paul. I’ve already made my flight and hotel reservations. I urge you to do the same. For hotel reservations go to celtic-connections.org and click on the "Lodging" menu item. The conference "Registration" menu item should also be active by the time you receive this newsletter.

So as the days get longer and a bit warmer, I look forward to seeing you at TIARA events this spring and at the Celtic Connections Conference in Minneapolis this August. For those unable to make the trip to Minnesota, we are already making plans for Celtic Connections Conference 2018 to be located back in New England!
Achieving Genealogical Self Awareness

John Mara

In 1892, my great grandmother and great grandfather disembarked onto the Charlestown MA pier, having arrived from Counties Cork and Waterford, respectively. They found housing across the street from the pier, and later met and married. They lived out their entire lives in close proximity to their point of arrival. I can throw a ball from the pier to where they lived. They quite literally established a “beachhead” for our family in Massachusetts.

Fast forwarding, I recently stood on the same pier where they arrived, then crossed the street to where they lived, worked and worshipped. Walking in their very footsteps 123 years later helped me to understand and appreciate where they came from, how their lives unfolded, and why. In broad strokes, their saga mirrors that of many Boston Irish families in the late 19th/early 20th centuries: challenging work and living conditions in Charlestown, marriages to fellow Irish immigrants living nearby, births with too many and too early deaths from tuberculosis, orphaned children, with the eventual success of ensuing generations built on their positive spirit.

My purpose here is not to recount the details about these ancestors, although they are profound and interesting! Instead, I want to point out how the process of discovering one’s family genealogy forever shifts the mindset of the discoverer. The discovery process builds self-awareness – a far fuller sense of the amalgam of historical and personal ingredients that constitute where, how, and why one comes to be.

Historical ingredients

Historical ingredients are macro and uncontrollable by those confronting them. Across eight generations, the economic, political, and social backdrop of the time consistently predicted how, why and where each generation lived.

Across the many generations I studied, here are three examples of historical ingredients that shaped my turn of the 20th century ancestors in particular:

- **Economic:** The economic struggles of the late 19th century Ireland and Ireland’s economic and land ownership construct with England created the backdrop for emigration to the Boston waterfront.
- **Political:** The early 20th century ascendency of the Irish in Boston politics (mayor “Honey Fitz” Fitzgerald, ward bosses, Irish patronage) generated lifelong Boston Water Department employment for one ancestor.
- **Social:** Cramped Charlestown tenement conditions and the preponderance of tuberculosis in the early 1900s left my grandfather orphaned at age 12.

I found that each of eight family generations I studied was shaped by their own unique set of historical ingredients. The family saga surely proves out the old adage, “we are a product of our times.” Moreover, my self-awareness is enhanced because I understand how the myriad historical challenges that my ancestors faced dictated the paths they took, and ultimately helped determine how, why, and where I came to be.

Personal Ingredients

Unlike broad-sweeping historical ingredients, personal ingredients are specific to and controllable by the individual. The ways in which each ancestor utilized their personal characteristics very much explains how their lives unfolded.

Here are three examples of personal ingredients of one ancestor, my grandfather, born at the turn of the 20th century:

- **Resiliency:** Both of my grandfather’s parents and two of his four siblings succumbed to TB. He became a ward of the state at age 12, and was sent to a Western Massachusetts farm to work as a laborer. The way he eventually overcame this difficult childhood is a tribute to his resiliency.
• **Work Ethic**: My grandfather became ‘foreman’ of other state wards by age 17. He is the only listed foreman of 40+ state wards in the 1920 town census, evidence of his work ethic.

• **Positive Outlook**: He dictated his own success. He worked multiple jobs, and took on lead roles within religious, union, and political organizations. He thus carved out a good life after a deplorable childhood.

My grandfather utilized his personal characteristics well to shape his story. He ingrained these personal characteristics in my father, and then in me. Likewise, the personal attributes of other ancestors helped to define them as well. Moreover, my self-awareness is enhanced because I understand how the personal attributes of my ancestors helped to control the paths they took, and ultimately helped to shape who I became.

**Genealogical Self Awareness**

Understanding the controllable personal ingredients that my ancestors utilized, and the uncontrollable historical ingredients that they confronted, helped me to discover how, why, and where each generation came to be. In turn, the discovery process built my self-awareness – a greater sense of the myriad inputs that results in who, how, why, and where I am.

By analogy, I have drawn a personal genealogical map and can now correctly place a “You Are Here” yellow sticker upon it. To appreciate how profoundly this changes one’s mindset, try to consider a time in our long ago human history where man had no idea of where they were geographically. Then consider how profoundly their self-awareness would shift if they suddenly understood where they were, and in relation to others. Similarly, we hardly acknowledge when in our early childhood we have no perspective of time or history. Consider how our self-awareness shifted when we eventually understood our spot on the timeline of history. Having geographical or historical timeline awareness is so much taken for granted that it seems nonsensical to imagine the times when these perspectives did not exist. In

Easter Rising Centennial Events

The Center for Irish Programs at Boston College as part of a centennial commemoration of the Easter Rising is presenting several lectures and conferences. Some of the free events include:

**Wednesday March 16, 2016 7pm**
Gasson Hall, Room 100
Lowell Humanities Series Lecture
Colm Tóibín, author
“The Knowledge & the Power: Writing & Violence”

**March 18 -20**
Opening lecture 6 pm Friday
Devlin Hall, Room 101
International Conference: “Easter 1916: ‘A Terrible Beauty is Born’”
Speakers include Colm Tóibín, Professor Alvin Jackson, Edinborough University, Professor Emily Bloom, Georgia State University, Dr. Roisin Higgins, Teeside University, and Professor Keith Jeffrey, Queen’s University Belfast.

**Saturday April 9, 2016 9:30 am – 4:00 pm**
Connolly House
Conference “James Joyce & the Easter Rising”
Speakers include Professor Clair Wills of Princeton University, Professor Joe Valente of the University of Buffalo, Professor Mike Cronin of BC Ireland and Professor Roghard Kearney of Boston College.

**Thursday, April 21, 2016 5pm**
Connolly House
Dr. Ronan Fanning, UCD
“Eamon DeValera: A Will to Power”

Events are open to the public but registration is required. Complete schedule of events and registration links are at:
http://www.bc.edu/centers/irish/studies/calendar.html
Workshop: Presenting Your Family History

When: Saturday, May 21, 2016
10:00 AM – 2:30 PM
Where: TIARA office
2120 Commonwealth Ave, Auburndale, MA

You’ve been researching your ancestors and the information is piling up. We’ve heard all the excuses – we’ve even used them ourselves:

Excuse #1: I haven’t finished my research. Response: YOU NEVER WILL!

Excuse #2: I have so much information; I don’t know where to begin. Response: Choose one ancestor, one family, one ancestor’s occupation, or a family heirloom and create your story.

Excuse #3: A) I don’t like to write.
B) I’m not confident in my ability to write a good story. Response: ALL TIARA members are creative and talented. At this workshop, you will meet other members who have shared family history through photos, scrapbooking, crafts.

Excuse #4: None of my relatives has any interest in our ancestors. Response: Everyone loves a good story. Who doesn’t like to look at photographs? What relative wouldn’t be interested in a family scrapbook or a clever craft item with a family connection? We will provide you with ideas that should help you to win over your most “ancestor-resistant” relatives!

It’s time to share the stories with siblings, cousins, children and/or grandchildren.

Please join us on Saturday, May 21st. Feel free to share your creative projects with the group. To reserve your place at this session of imaginative ideas and good conversation: email: president2@tiara.ie.

Nugget
Websites for Researching Labrador and Newfoundland Ancestors
Marie Ahearn #0097

Two websites that have a variety of digitized records for the province of Labrador and Newfoundland are NL Gen Web and Newfoundland Grand Banks Site.

http://nl.canadagenweb.org/
“NL GenWeb offers free genealogical & historical information for Newfoundland and Labrador. The site is arranged in regions & subdivided into districts. For easy viewing, all records are located on the district page. The province-wide page has items pertaining to multiple regions. Click on your region above or go to our regional map on the right to find your area of research.

http://ngb.chebucto.org/
The mission statement of the Newfoundland Grand Banks Site states:
“The purpose of this site is to provide original genealogical and historical data in the form of census information, Provincial wide directory publications, church, parish, and cemetery records, and many other original source documents. It has been created for those desiring to do research in the Province of Newfoundland and Labrador.”

Next Issue

Oral family history is sometimes at variance with fact. Is there a family story about one of your ancestors? Has your research verified the family lore or were you a mythbuster? Share the story of your research and write an article for the TIARA Newsletter. No oral history to write about? Articles on other topics of your family research are also welcome.

Please send newsletter submissions to newsletter@tiara.ie or mail to the above address. Articles for the Summer Issue are requested by April 30, 2016.
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**MA Sales tax 6.25%**

For shipping and handling within U.S.: add $5 for 1st book, plus $2 each additional book.

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Upcoming Conferences, Workshops and Events

**Massachusetts General Council 2016 Seminar**
April 16 & 17, 2016
Courtyard by Marriott Hotel Marlborough, Mass.
http://www.massgen council.org/index.php/2016seminar

**Celtic Connections Conference: Celtic roots Across America**
August 5 -6, 2016
DoubleTree by Hilton Hotel Minneapolis, MN - Park Place
http://www.celtic-connections.org

**New York State Family History Conference**
September 15 – 17, 2016
The Holiday Inn and Conference Center Syracuse/Liverpool
http://www.nysfhc.org/index.html