Irish Genealogical Society International

The Septs

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The Septs

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Irish Genealogical Society International

2014 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JANUARY 11, 2014
FEBRUARY 8, 2014
MARCH 8, 2014
APRIL 12, 2014
MAY 10, 2014
JUNE 14, 2014
JULY 12, 2014
AUGUST 9, 2014
SEPTEMBER 13, 2014
OCTOBER 11, 2014
NOVEMBER 8, 2014
DECEMBER 13, 2014

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found online at http://www.IrishGenealogical.org or in this journal.

New Address?

If you have moved and forgotten to tell us, you will miss the issues of *The Septs* as well as other information sent by us. *The Septs* is mailed at postal bulk rate and is not forwarded to a new address or returned to IGSI if undeliverable. You can make the change to your address online at the IGSI website or by sending an email to Membership@IrishGenealogical.org at least two weeks before the publication dates – January 1, April 1, July 1, and October 1.

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2014

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2014 | April | 20th Century Irish History

This issue will include information on The Easter Uprising, the Irish Civil War, and other social and economic history of the new Irish Free State. Deadline for articles for the April issue is February 1, 2014.

2014 | July | 20th Century Irish Records

This issue will feature information on the 1901 and 1911 censuses and the pension records. Deadline for articles: May 1, 2014.

2014 | October | Learning the Lay of the Land (Maps)

This issue could include articles on using maps and technology for learning more about Irish places, e.g. Google Earth and Internet maps, place name databases, even using GPS during a trip to Ireland. Deadline for articles: August 1, 2014.

2014 | January | Irish Stew

Just as Irish stew contains a variety of ingredients, this issue will contain a variety of articles, selected by the editors. Deadline for submission of articles: November 1, 2014.

Cover Photo: *Roaming Sheep at Russborough House,* © Canadian Pacific @ Flickr.com

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Thoughts to Start 2014

By Mary Wickersham

Starting a new year brings the opportunity to reflect on the past and plan for the future. Since it's winter, we can't be out walking cemeteries (one of my favorite genealogy things to do), so let's take a few minutes to reflect on the past and plan for the new.

Throughout 2013, many members gave their thoughts and time to keeping IGSI a vibrant organization. We distributed a list of those volunteers at our annual meeting November 23, "Thanks to Those Who Help". I hope those who participate as volunteers enjoy contributing their time and energy. IGSI members are a fun group of people.

A special thank you to Beth Mullinax for her many contributions over the years. Beth is retiring as Librarian and Researcher, but promises she will continue to be involved as a volunteer. A committee is stepping up to try to fill her shoes: Ann Eccles, Audrey Leonard, Kay Swanson and Fern Wilcox.

There are ways you can assist IGSI in 2014:

- Recruit friends and acquaintances to become members. If you live a distance from the library, we can supply you the membership flyer in PDF format for printing and distribution.
- Participate on the Board or other committees
- Provide on-site assistance at the library (in particular, "Irish Saturdays", the second Saturday of each month)
- Write articles for *The Septs* and our other publications: e-newsletter *Ginealas*, blog, Facebook
- Distribute email announcements
- Participate in database projects
- Process membership registrations; send renewal reminders
- Volunteer coordination
- Offer classes through our education program; we are presenting a diverse set of topics almost monthly (these used to be quarterly)
- Perform library inventory (during December)
- Provide research services for those seeking assistance
- Give us your ideas for improvements; ask questions

A big thank you to those who donated funds during 2013! About $1000 had been donated by members throughout the year. The "Give to the Max" campaign in November raised another $1,000. Almost 5% of the online funds went toward credit card processing fees. So, if you're interested in donating when you renew your membership, adding a donation to your check at that time keeps bank costs down.

2014 will be an interesting year. It will bring challenges and opportunities.

- Technology improvements are needed: fixing or enhancing some of the functions of the website is high priority (and most costly). Once that work is underway, we will pursue adding technology for webcasts of our classes.
- Seeking to encourage new members with an Irish interest, but who may be new to genealogy, we plan to experiment with a beginning genealogy series this winter. We again will have a social event near (but, we think wisely, not on) St. Patrick's Day. IGSI has reserved a private room at Kip's Pub in the Marriott Hotel in St. Louis Park (near I-394 and Hopkins Crossroad) for the afternoon of Sunday, March 23. Mark your calendars now; other details will be sent as they become available. If you have door prizes of an Irish theme to donate, please contact me.

Watch for information on the upcoming Celtic Connections Conference which we're co-sponsoring with The Irish Ancestral Research Association (TIARA), August 15 – 16, 2014, in Waltham, Massachusetts. IGSI members are involved in planning. We may be able to sponsor one or more speakers from the Midwest. If there are one or more members in the area willing to plan a short hospitality gathering, please contact me at president@irishgenealogical.org . (See the article on page 27 for current information on the event.)

- Planning for the next (2016) Celtic Connections Conference, to be held in the Midwest.

2014 should be another busy and entertaining year!

Mary Wickersham joined IGSI in 1999 with her sister Sheila Northrop. Currently the president of IGSI, Mary served as Secretary in the mid-2000s during which time she organized IGSIs first Internet connection and use of email. The sisters are co-Presidents of Midwest Ancestor research; they give talks on Irish genealogy and write for The Septs. *A past officer of the Minnesota Genealogical Society, Mary currently serves on its Research Committee.*

Seasonal Intentions

By Ann Eccles

We're into the season of winter – a time when many of us tend to hibernate and perhaps put a pause in our family research. It's not only the time needed to prepare for (and survive) the holidays, it's the coziness of indoor life that somehow saps my energy.

Yet we luckily live in an age of technology where research is a simple walk into the next room to log onto a computer. While reviewing my good intentions of research for this year – side-tracked by other projects, I've decided that my new year's resolutions will include a number of genealogical-oriented activities:

- looking through back issues of *The Septs* for new websites to investigate;
- revisiting websites where I've found information to see if more information on my family has been added;
- ordering copies of records that I may find; and
- getting my records and files in order and updated.

I may even hire a researcher to help me find or confirm some problematical information.

In this issue

As you sit down for a wintry day's read, what will you find in this issue? Many articles related to Irish estates and records for them.

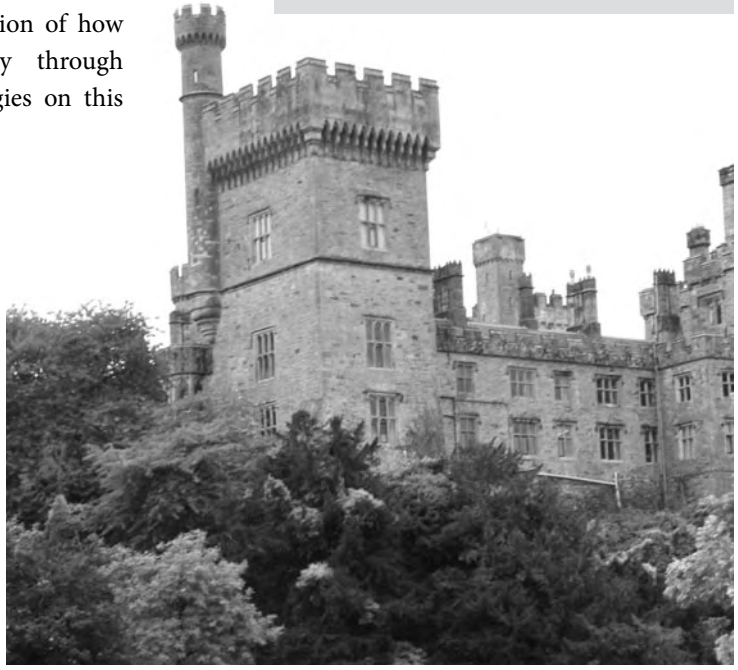
Kyle Betit and Dwight Radford provide an update to their 1994 article in *The Irish At Home and Abroad* on finding Irish estate records. It's a great summary of how-to-find and where-to-look when searching for ancestors in Irish land records. Marie Boran describes a project related to the big houses and landed estates in the provinces of Connacht and Munster in which she has been involved. Kathleen Strickland searched on *Ask about Ireland* for the topic of Big Houses and shares what she found. Tom Rice provides a review of an excellent book on this topic.

Nora Galvin provides the background and results of her search at Dublin's Registry of Deeds. Jay Fonkert identifies the questions that need to be asked when researching ancestors. Tom Rice offers an answer to the question of how to learn genealogy through his article of strategies on this topic. The information in any or all of these articles should give new direction to our genealogy activities in 2014.

And don't forget the Society news and updates. Lots of good information there. So settle back with a warm drink and enjoy this issue of *The Septs*.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. She currently serves on the Board of Directors as Secretary of IGSI, is the editor of The Septs *and an Irish Saturday volunteer.*

Photos courtesy of Ann Eccles.



The Irish Landed Estates Database, an Online Discovery Resource

by Marie Boran

Since 2005 a project team based at the Moore Institute, National University of Ireland (NUI), Galway, has been creating a database of the landed estates and associated big houses in the Irish provinces of Connacht and Munster. This bibliographical project has produced information on over 1900 estates and 4000 "Big Houses" in these provinces. The information can be viewed on a web-based database, <www.landedestates.ie>.

The Connacht Landed Estates Project

Phase I of the project, funded by the Irish Research Council for Humanities and Social Sciences, saw the collection of information on the five counties of Connacht. These are Galway, Leitrim, Mayo, Roscommon and Sligo. Brigid Clesham and Marie Boran, researchers on the project, work in the Archives and Library sector. The volume of queries they received on landed estates in their everyday work led them to the conclusion that a comprehensive signpost to landed estates information was sadly lacking. Based in the Moore Institute for Research in the Humanities and Social Sciences at the National University of Ireland, Galway, they set about rectifying this omission. The Project team set themselves three objectives:

- To create a listing of all of the landed estates existing in Connacht between c.1700 and 1920 with records of associated "Big" houses
- To identify and list information sources relating to these estates, both primary and secondary but especially unpublished material.
- To publish the project's findings so as to make them freely available to as wide an audience as possible

The Project team quickly realised that a web-based database was the most efficient means of recording the findings and keeping them updated.

The data entered includes the following:

- Estate Description – a brief description usually indicating the size of the estate, how it evolved and, where the information was available, how it was divided in the end. An estate was always named for the owners, not the location, as many landowners held property in multiple locations.
- Associated Families – associations usually reflect family relationships, junior branches, connections through marriage and changes in ownership
- Associated Houses – the bulk of the houses included are those which had a valuation of £10 or more at the time of Griffith's Valuation, 1850-57. The database does, however, contain a significant number which do not appear in the valuation because it pre-dates their construction. Some houses which did not have a £10 valuation are included because they were previously of significance as confirmed by other reference sources.

Where possible, each estate entry draws on archival, contemporary, and modern printed sources. These are listed at the end of the entry in that order. The name of the repository where archival sources are located, as well as a short description of the nature of the material, appears under Archival Sources. Amongst these are upwards of fifty repositories outside of Ireland. The availability of online listings, such as the National Register of Archives <www.nationalarchives.gov.uk/nra> and A2A <www.nationalarchives.gov.uk/a2a>, has facilitated this. Resources in all of the major repositories within Ireland, such as the National Library, National Archives, Public Records Office of Northern Ireland and the Irish Architectural Archive have been consulted. The use of online resources such as the National Library's *Sources* database <http://sources.nli.ie> and manuscript collection descriptive lists produced by the various repositories have been especially helpful, as have visits made to other repositories, such as university libraries, public libraries and archives services. It is important to note that the Moore Institute does not hold copies of any of this documentation and that, in most cases, it will be necessary to travel to see the original archives in the repository in which they are held.

The Connacht phase of the database was completed by the end of 2007. It contained information on over 1700 estates and 1500 houses in that province. A trial version was circulated to a group of archivists, librarians and scholars who provided valuable feedback. The database went live in Spring 2008 and was officially launched by Dr. Martin Mansergh, TD, in July of that year.

The Munster Landed Estates Project

Phase II of the project commenced in April 2008 with funding provided by the Program

for Research in Third-Level Institutions (PRTLI). Its aims and objectives were the same as that for the Connacht project. It concluded in Summer 2011 with the publication on the website of the data for the six counties in the province of Munster: Clare, Cork, Kerry, Limerick, Tipperary and Waterford. This database contains over 3500 estates and 5000 houses. The methodology and arrangement of the data are the same as for Connacht

Fieldwork

The researchers also carried out some fieldwork in areas of each of the counties, often in a spirit of adventure not knowing what they would find. Sometimes there are only scant remnants, such as this fragment of a stepped entry at Cloonmore, county Mayo, which is all that remains of the Phillips house which once stood there.

Remains of entrance steps at Cloonmore, County Mayo (Photo: Brigid Clesham)

Frequently a stark shell serves as a reminder of former grandeur. Other sites, such as Castle Hewson, in the townland of Ballyengland, county Limerick, provide evidence of occupation from medieval times onwards. In this case, the Hewson family have occupied the site since the late 17th century.

Castle Hewson, County Limerick, with medieval tower house (Photo: Brigid Clesham)

Photographic evidence for houses is also provided by the National Inventory of Architectural Heritage which kindly allowed us to use images from their online database <www.buildingsofireland.ie>. In addition, many users of our database have offered photographs of houses, some now demolished, allowing us to expand the house entries.

Utilisation by Researchers

The website statistical tracker indicates an average of over 20,000 individual visits per month since the launch of the Munster data. While the bulk of traffic is Irish-based, the site is accessed from other parts of the world – including the UK, North America, Australia and New Zealand. There is also a facility to send an email; though the project funding has ceased, researchers continue to monitor it as possible, though this can result in delayed responses. The types of queries received include family and local history, architectural and what we call contextual, i.e. those who are trying to establish the context of the lives of the estates residents, either the owners or their workers and tenants. This is especially true of queries received from those residing overseas. Many of these quote folklore or oral history relating to the estate which has been passed on to them. While it is not always possible to verify every piece of this information, our database can frequently provide such queries with a chronological framework.

Landed Estate Records as Sources for Research

The references documented under the various types of sources are likely to point the inquirer in the direction of further information. We encourage users to first read the "More Information" section of the website before embarking on a search. It is best to commence background reading with references under the "Modern Printed Sources" heading, which ordinarily refers to articles in periodicals or chapters in books. These can provide an understanding, particularly to an overseas user, of the size of the estate and the main families associated with it.

The "Contemporary Printed Sources" contain references to resources, such as the *Primary Valuation*, colloquially known as Griffith's Valuation, published 1850-57, or Lewis' *Topographical Dictionary of Ireland*, published in 1837. These resources help to create a context for the physical topography of Ireland in the nineteenth century and also assist with establishing the identities of those owning or managing the estates during that period. The good news: there is online access to many of these contemporary printed resources making it easy to use them regardless of the researcher's location. An appendix at the end of this article contains a select bibliography for Irish Landed Estates Research with a note of links to online resources.

Future Plans

We have received inquiries from researchers as to continuing the work to include Ulster and Leinster. This would be very desirable in order to provide the most comprehensive source for scholarship. However, the economic situation has altered considerably since the commencement of the project in 2005. Moreover, work on either one of those provinces would require considerable cooperation with another partner institution in the conduct of the research. We hope to investigate these possibilities in the near future. Suggestions and offers of funding would be most welcome!!

Appendix

***History of Landed Estates in Ireland, 1700-1914* Selected Sources**

1901 and 1911 Census returns. Available online at <www.census.nationalarchives.ie>

Burke, Sir Bernard (ed). *Genealogical and Heraldic History of the Landed Gentry of Ireland*. (London: Burkes, several editions. 1912 is widely regarded as the most reliable). Available in libraries. 1912 edition available at <www.archive.org>

Griffith's Valuation: land valuation carried out all over the country, Connacht and Munster counties, c1849-57. Search by family or place name. Valuation details and maps are available online at <www.askaboutireland.ie> and from the Irish Origins subscription service.

Hussey de Burgh, U. *The Landowners of Ireland: an Alphabetical List of Owners of Estates of over 500 Acres*. (Dublin: Hodges, Foster & Figgis, 1878). Available online at <www.askaboutireland.ie>

Lewis, Samuel. *A topographical dictionary of Ireland*. (Manchester, Lewis, 1837). Arranged by Civil Parish and towns. Available online at <www.libraryireland.com> and at OSI Historic Map Viewer <www.osi.ie>

Montgomery-Massingberd (ed). *Burke's Irish Family Records*. London: Burkes, 1976, reprinted 2007) Available in larger reference libraries.

Parliamentary Gazetteer of Ireland. (Dublin: Fullerton, 1846). Available online at <www.books.google.ie>.

Return of owners of one acre of land and upwards (House of Commons report), originally published 1876. (Reprinted, 1988. Baltimore, Maryland: Genealogical Publishing Company) Printed edition available in libraries or on CD-ROM from Eneclann <www.eneclann.ie>. Online edition is available as part of House of Commons papers EPPI (Enhanced Parliamentary Papers Ireland) <www.dippam.ac.uk> and the subscription service, House of Commons Parliamentary Papers.

Return of Untenanted Lands in Rural Districts, Distinguishing Demesnes on Which There is a Mansion. (House of Commons report), 1906. Online edition is available as part of House of Commons papers EPPI (Enhanced Parliamentary Papers Ireland), <www.dippam.ac.uk>.

Slater's *Commercial Directory of Ireland*. Several editions. The 1846 edition is available online at <www.failteromhat.com> and <www.books.google.com>. Other editions are available in larger reference libraries and on CD from Eneclann.

Walford, Edward. *County Families of the United Kingdom*, various, from 1860. The 1860 edition is online at <www.archive.org>. Printed editions may be found in larger reference libraries.

Maps

First edition Six-inch maps (1838-1842) and 25-inch maps (1890s) can be viewed at the *Ordnance Survey Ireland* historic map site viewer <www.maps.osi.ie>.

Taylor, George and Skinner, Andrew. *Maps of the Roads of Ireland*. (London, 1778 & 1783, reprinted Irish University Press, 1969) available online at <www.askaboutireland.ie>.

Unpublished Materials

Ordnance Survey Name Books

In attempting to standardise the name of each town-land the surveyors created a description which often refers to the names of the landowner, his/her agent, and any "Big House" located there. It also provides a description of the land, the nature of farming and sometimes the type of houses. A project to produce the original Manuscript notebooks in typescript was carried out in the 1920s though it finished before all counties could be included. Many county Library local studies departments have copies of these typescript volumes. A project is underway to put their contents on the *AskaboutIreland* website <www.askaboutireland.ie>. It is possible to search the available volumes in the same screen as Griffith's Valuation on that site. Galway County Library has transcribed the information for county Galway; it is available at <www.galwaylibrary.ie>.

Encumbered/Landed Estates Court Sale Notices, 1850-1885.

As many estates were in financial difficulties after the Famine, a special court was established to facilitate the speedy sale of lands in order to reduce indebtedness. Documents known as sale notices were prepared advertising the estate. These printed sale notices often included descriptions of houses, land, and lists of tenants occupying specific townlands. The National Archives of Ireland O'Brien collection of these sale notices has been digitised and is available on findmypast.ie, currently a subscription service. The notices frequently show maps of the estate. References to sales for estates in the counties of Connacht and Munster are included on the Irish Landed Estates database. Some county library services have copies of these sale notices for estates in the relevant county.

Family and Estate papers

To establish the location of any surviving estate or family papers, first try the Irish Landed Estates database <www.landed estates.ie> which covers counties in the provinces of Connacht and Munster.

If you are seeking information on an estate in another part of Ireland, try the National Library of Ireland's database <http://sources.nli.ie>. The Public Record Office of Northern Ireland <www.proni.gov.uk> also has an extensive collection of Landed Estate Papers, some of which relate to counties in the rest of Ireland, e.g. Earl of Erne's estate. Especially check the *Index to Privately Deposited Records*.

Records relating to some Irish estates are held in the UK – try the National Register of Archives <www.nationalarchives.gov.uk/nra> and Access2Archives <www.nationalarchives.gov.uk/a2a/>.

For a more detailed description of these and other resources, see:

Dooley, Terence. *The Big Houses and Landed Estates of Ireland: a Research Guide*. (Dublin: Four Courts Press, 2007).

Grenham, John. *Tracing your Irish ancestors*. (4th ed. Dublin: Gill & Macmillan, 2012), Chapter 4: Property and Valuation Records, pp.55-64 and entries under Estate Records for individual counties, pp.189-414.

Endnotes

[1] The database can be accessed at <www.landedestates.ie>.

[2] The National Inventory of Architectural Heritage database can be accessed at <www.buildingsofireland.ie>. It contains images on many kinds of buildings, including the architectural remains of landed estates.

Marie Boran is a Special Collections Librarian at the James Hardiman Library, National University of Ireland, Galway, Ireland. Her research interests include the topographical, social and economic history of 19th century Ireland. She has worked as a researcher on the Irish Research Council-funded project on Irish landed estates, www.landedestates.ie. Her essay "Tools of the tourist trade" appeared in Ciara Breathnach (ed.) Framing the West *(Irish Academic Press, 2007).*

Bantry Bay, © Pietro Izzo

Powerscourt Gardens and House, © Patrick G. / PaGn@flickr.com

Finding Irish Estate Papers

by Kyle J. Betit and Dwight A. Radford

Note: This article is an updated version of an article originally published in The Irish At Home and Abroad *journal, co-edited by Kyle J. Betit and Dwight A. Radford.*

Estate records are the private papers of the landlords of Ireland, those who held tracts of land and leased or rented property to the occupiers of that land. The majority of inhabitants in Ireland prior to the twentieth century leased or rented rather than owned their house and land. Often the landowner of the estate was a member of the nobility, landed gentry or Church of Ireland clergy. Land was also held by the Crown, the Church of Ireland, London guilds and various companies.

Various records were created as a result of the relationship between the occupiers of the land and the landowners. Two of the most frequent types are rent rolls and leases. Other records found in estate papers include estate maps, emigration lists, petitions to the landowner, wills, freeholders and poll lists, mortgages, eviction records, and account lists. For the time period prior to the advent of church records, estate papers may be among the only sources available for tracing the poorer classes.

General Strategy for Accessing Estate Papers

Estate papers are found in a number of repositories in Ireland, Great Britain and elsewhere. Researchers can use the following steps to locate estate papers concerning a particular place:

1. Determine the townland or parish where the ancestor lived.

2. Identify the landowner's full name and title, if applicable. Often there was a middleclass of tenants who leased land from a landowner and, in turn, leased or rented the land to sub-tenants. Even if they did not rent or lease directly from the landowner, records of the sub-tenants may be found in the landowner's papers.

3. Determine where the landowner's estate papers are deposited or if they are retained by the family. Papers for one landowner may be deposited in several repositories.

4. Access the estate papers, looking for records covering the appropriate time period and townland/parish of interest.

Sources for Identifying the Landowner

Once a townland or parish of interest has been identified, one can use the following sources to determine the identity of the landowner in that place in a particular time period:

Dates	Source
1708-	**Registry of Deeds** records are available at the Registry of Deeds in Dublin and on microfilm at the Family History Library (FHL) (1708-1929). Deeds can be accessed by townland or town name, using the Lands (or County) Indexes. By examination of the deeds registered for a particular place, a chronology of land ownership and regis¬tered leases can be compiled. Estate records may then be sought for the landowners identified. Examining records from the Registry of Deeds can require a great deal of work; it may be necessary to look at the deeds over a 100 year period to find a landowning family, because many of the deeds are actually leases not mentioning the landowner.
1823-1837	**Tithe Composition Applotment Books** sometimes indicate the landowner. These books are available at the FHL, the National Archives in Dublin, and the Public Record Office of Northern Ireland (PRONI) in Belfast. They are also available on the Internet.
1830s	**Ordnance Survey (John O'Donovan) Place Name Books** are available at the National Library of Ireland (NLI), and some county libraries have copies of the books for their own county. These books often identify the landowner of a particular townland. The books are arranged by county, parish, and townland.
1847-recent	**Griffith's Valuation of Ireland** of 1847-1864 and subsequent revisions include an "Immediate Lessor" column indicating the landlord of each occupier. A landlord may in turn be leasing from another person. Landowners in this source can often be identified by the term "in fee" in the Immediate Lessor column or by titles such as baron, baronet ("bt." or "bart."), esquire, earl, lord, marquis, or "Reverend" (for Church of Ireland minister) used with their names. By following the townland through the Griffith's revision books up to the twentieth century, it is possible to determine if the property was

sold. Many properties were sold through the Encumbered Estates Court (later the Landed Estates Court) from 1849 to the 1880s. If the revision books show a change in ownership in this time period, it is worth looking at the indexes to the Encumbered Estates Court records to see if there are records of a sale (see the "Accessing Incumbered Estates Records" section of this article). Griffith's Valuation of Ireland, 1847-1864, is available at various sites online.

1937-1938 **The National Schools Manuscripts** (1937/38) of the Department of Irish Folklore contain local history collected by school children from older members of their communities. Sometimes there are histories of the local landlords. For example, the manuscripts for Brackloon National School in County Galway include an essay on the Daly landlords.

various **Richard Hayes's *Manuscript Sources for the History of Irish Civilisation*** lists estate papers at the NLI, National Archives, PRONI and other repositories. Looking for the family name or title in the "Persons" volumes of Hayes's series may be the easiest way to translate a title such as Earl of Kenmare into a family name. Estate papers are also listed under particular place names. This can be accessed at *Sources* <sources.nli.ie>

various **Irish county and local histories** may identify the landowners in a particular area, include maps of the landowners' estates, and list locations of surviving estate papers. For example, the Irish County History & Society series published by Geography Publications and James S. Curl's *The Londonderry Plantation, 1690-1914* include maps of the counties showing the estates of the major landowners. Many histories are available at the NLI and the FHL.

of some estate papers. Estate papers may not have been deposited in the county where the estate was located or even in Ireland. Landowners often had land in several Irish counties and may have lived outside of Ireland. The NLI and the National Archives in Dublin have some estate papers from Northern Ireland, and the PRONI in Belfast has some from the Republic. Determining where the landowner resided in Ireland or Great Britain may assist in the process of locating estate papers. The following two books are helpful:

Dublin - Mansion House - Dawson Street, © William Murphy. (Color photo converted to B&W.)

Sources for Locating Estate Papers

Major repositories of estate papers include the NLI, National Archives, PRONI, Trinity College, and county and university libraries in Ireland and Great Britain. The FHL has microfilm copies

- *Landowners in Ireland. Return of Owners of Land of One Acre and Upwards* is arranged by county and lists the landowners in 1876 in alphabetical order, showing their residence and number of acres held.

arranged alphabetically by landowner, listing residence and number of acres held in each county.

Estate Record Inventories

- **Hayes' Manuscript Sources.** Richard J. Hayes' *Manuscript Sources for the History of Irish Civilisation* (11 volumes plus 3 volume supplement) catalogues estate papers at the NLI and other repositories: (1) under the name of county, then "estates," for example: "Galway, County: Estates"; (2) under the name of the estate (as in a town or castle name); and (3) under the name or title of the estate owner. Hayes' *Manuscript Sources* is available on microfilm from the FHL: vols. 1-2, #1440939; vols. 3-4, #1440940; vols. 5-7, #1440941; vols. 8-9, #1440942; vols. 10-11, #1440943 items 1-2; 1975 Supplement vols. 1-2 not on microfilm; vol. 3, #994079.

- **Estate Records of the Irish Famine.** *Estate Records of the Irish Famine: A Second Guide to Famine Archives, 1840-1855*, by Andres Eiriksson and Cormac O Grada, lists collections at the National Archives, the NLI, the PRONI, and county, university and other libraries in Ireland. The book is arranged alphabetically by county and name of proprietor.

- **IGSI Inventories.** Estate record inventories of papers in the NLI and the National Archives were published in a joint project of the Irish Genealogical Society International and the Genealogical Office. Inventories were published for counties Armagh, Carlow, Cavan, Clare, Cork, Donegal. Fermanagh, Galway, Kerry, Kildare, Leitrim, Limerick, Mayo, Monaghan, Roscommon, Sligo, Tyrone, Waterford, Westmeath, Wicklow, as well as for the Lismore Papers and the O'Brien papers of the Inchiquin Peninsula.

- **County Source Lists:**

  1. "County Focuses" published in the quarterly journal *The Irish At Home and Abroad* give information about finding estate papers.

  2. "County Source Lists" in John Grenham's *Tracing Your Irish Ancestors: The Complete Guide* include some estate papers and where they are available. Information about estate papers for a particular locality may also be found at "Irish Ancestors" at *The Irish Times* website: <irishtimes.com/ancestor/>.

  3. The "Census and Census Substitutes" listing for each county in James G. Ryan's *Irish Records: Sources for Family & Local History* include estate papers.

  4. Some published genealogical guides to research in particular counties in Ireland include information about available estate papers. Flyleaf Press has published genealogical guides for a number of Irish counties, for example.

- **NIDS.** *National Inventory of Documentary Sources in the United Kingdom and Ireland (NIDS)* reproduces finding aids and calendars of repositories including Trinity College, University College Dublin, University College Galway, archives at universities and county record offices in England, Wales and Scotland. The CD-ROM index to NIDS has the capability for key word searches.

- **National Register of Archives.** The National Register of Archives (NRA) produced by the Royal Commission on Historical Manuscripts inventories manuscript collection repositories in the United Kingdom and the Republic of Ireland. A subject index to the NRA may be searched on-line: <national-archives.gov.uk/nra/default.asp>.

- **Public Record Office of Northern Ireland:**

  1. The PRONI's *Guide to Landed Estate Records* inventories records of the six Northern Ireland counties held at the PRONI. Estate papers from other counties which are held at PRONI are not in this guide.

  2. Descriptions of many estate record collections at PRONI are available on the PRONI web site: <proni.gov.uk/>. Some of these descriptions list the townlands included in the estate records.

  3. PRONI's "Personal Name Index," a card index, lists persons found in a variety of records held at PRONI including rent rolls and leases from estate papers.

  4. PRONI has produced guides to research in counties Armagh, Fermanagh, and Tyrone, with extensive details about estate papers. Peter Collins' *County Monaghan Sources in the Public Record Office of Northern Ireland* contains extensive information about the estates in County Monaghan.

  5. The PRONI's *Register of Irish Archives* is a series of lists and calendars of archives of Irish interest, largely held in private

- U.H. Hussey de Burgh's *The Landowners of Ireland. An Alphabetical List of Owners of Estates of 500 Acres or £500 Valuation and Upwards* (1878) is

  hands including the papers of Irish landholding families in Great Britain. Some of the material has been photocopied or microfilmed by the PRONI, and the *Register* indicates the appropriate PRONI reference numbers.

- **National Library of Ireland (NLI):**

  1. Hayes' *Manuscript Sources* (see previous entry). *Manuscript Sources* lists materials held at the NLI through 1975.
  2. NLI Catalogue
  3. Card Catalogue in the NLI Manuscript Reading Room.

- **Trinity College.** Estate paper collections at Trinity College were described in "Byways, A Look at Lesser Used Sources," *Irish Roots* (1996, no. 2, pp. 8-9) and in M.D. Evans' chapter "Manuscripts of Genealogical Interest in Trinity College, Dublin," published in *Aspects of Irish Genealogy II.*

- **Family History Library.** *Smith's Inventory of Genealogical Sources: Ireland* is a series of books arranged by county and subject. It can be used to identify estate records available at the FHL and is available on microfiche.

- **NLI Reports on Records in Private Keeping.** The NLI has reports that inventory Irish estate papers in private keeping. Lists of the NLI reports were printed in *Analecta Hibernica* nos. 15, 20, 23, 25 and 32.

Connacht and Munster Landed Estates Database

The University of Ireland Galway has developed a "Connacht and Munster Landed Estates Database." This state of the art database covers the estates in counties Clare, Cork, Galway, Kerry, Leitrim, Limerick, Mayo, Roscommon, Sligo, Tipperary and Waterford. This database can be accessed at: <http://landedestates.nuigalway.ie/LandedEstates/jsp/index.jsp>

The database documents the historic estate houses, the families and the records from c1700 through 1914. While the emphasis on the project may be from a cultural and historic perspective, the results are a boon for family historians working in Connacht and Munster.

The database can be searched by Estate, Family and Houses. The Estates included those with over 500 acres, although when interconnected with large estates smaller ones are also listed. There are over 4500 Houses and 2700 Families currently in the database. Rather than a strict database search in the traditional sense, there are alphabetical links which direct the researcher to the appropriate page. There is also a "Search" feature which does allow for a word search in the entire database. What is most helpful is that the various searches are cross referenced with each other.

For the genealogist, the References are the very core of this database. These include Archival Sources, such as manuscripts at the National Library of Ireland; Contemporary Printed Sources, such as Griffith's Primary Valuation or the Parliamentary Papers; and Modern Printed Sources, such as local periodicals. It is within these References that the survival of estate papers can be identified.

Accessing Encumbered Estates Records

The Encumbered Estates Act of 1849 created a court to sell debt-ridden estates. Over 3,000 estates were processed by the court between 1849 and 1857. The court sold estates through the 1880s. Printed sales brochures for estates sold by the court usually include a map of the estate and a listing by townland or street of the tenants, their yearly rents, and the types of tenure by which they occupied their land; if by lease, giving the number of years or names of lives involved.

The NLI, the National Archives in Dublin, PRONI, and the FHL have sets of published rentals, but none of these appears to have a complete set. The National Archives has a finding aid arranged by townland, parish and county to Encumbered Estates records (called LEC, or Landed Estate Court rentals). There are also finding aids arranged alphabetically by owners' names. Rentals can be accessed in chronological order at the NLI.

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Kyle J. Betit is a co-founder and senior genealogist at ProGenealogists, the professional research services division of Ancestry.com. *He travels to Ireland often for research and is widely published. He has given presentations on Irish genealogy throughout the United States, Canada, and Europe.*

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhome genealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Discover the Irish "Big House"

by Kathleen O'Malley Strickland

In Ireland at the beginning of the 1800s, about 10,000 landlords owned almost all of the island's acreage, home to a population of 5.4 million. The rise and decline of the landlords and their estates affected the political, economic and social environment of everyone in the country, whether landowner, employee or rural tenant.

Background of the Big House

In the 17th century, when the English began to colonize Ireland, most Catholic properties were confiscated and then granted to Protestants, both English and Anglo-Irish. The landlords prospered by the end of this century and began building manor homes—the Irish Big House. This country home symbolized the wealth and status of a family.

The big house was part of the landlord's demesne, the land attached to a manor house for the family's own use. This in a sense was the landlord's personal space. It included farms and gardens to supply food and beautiful surroundings for the family. Forests and woods provided home to wild game for shooting parties. Outside the demesne lay the acres occupied by tenants who grazed animals or raised crops, from which the landlord secured his income. Most rural Irish lived on estates as tenants, and the big house and the estates were the largest employers in rural Ireland.

Ireland in the 19th century experienced a period of turmoil involving financial depressions, the Great Famine, agitation over control and ownership of land, and the passage of a series of land laws. During depressions and famine, employees at the big house would be let go, and landlords might evict tenants in attempts to shore up their income by consolidating small holdings into larger parcels. This led to massive emigration of homeless servants and tenant farmers.

Saving family estates was a losing battle. Most landlords sold their land, and many went bankrupt. Big houses left untended crumbled from neglect or were burned and destroyed by tenants blotting out the symbol of power of a landlord's family. Few big houses remain today, and only about 100 still belong to the original landholding families.

The Big House Experience

From the history of the big houses, we get a better understanding of the turbulent times that caused so many Irish to leave their homeland. On the website *Ask about Ireland*—created and managed as a service of the public libraries of Ireland—Dr. Terence Dooley outlines the history and importance of the Big House in his article, "The Big House Experience," <http://askaboutireland.ie/reading-room/history-heritage/big-houses-of-ireland/Big-houses-of-ireland-fea/index.xml>.

Dr. Dooley is a professor at the University of Ireland, Maynooth. His specialty is the history of landed estates, and he is the director of the Centre for the Study of Historic Irish Houses and Estates.

On the right-hand side of the webpage is the table of contents for the Big House article. Under "Big Houses of Ireland Feature," find the background history of the landed estates and the landlord system, and the historical importance of the "big house." After the background articles, a number of the big houses, which graced estates across Ireland, are listed. Each historical description offers a different collection of materials—maps, family histories, bills of sale, and many fascinating photos. Explore this material to discover events that affected landlords, employees, tenants, and their families.

The listing [in the sidebar on page 16] shows the houses by county location. You can use this listing to discover which landlords owned property in the area where your ancestors lived and to learn the history surrounding the landlord, the property, and the house. The history of the big house affected the lives of all the families on the estate…perhaps even your family.

A Selection of Big Houses

Below is a sample of what you may find in a "big house" article.

The Bessborough Estate, County Cork

- Most of the generations of the landlord Pike family were Quakers.
- Family names associated with the estate are listed.

Edgeworthstown House, County Longford

- Richard Lovell Edgeworth was an "improving" landlord who drained bogs, eliminated the middlemen on his estate, and even voted against the "Act of Union."
- A former servant at Edgeworthstown House provides a first-hand account of the Famine experience on the estate.

County Locations of Featured Big Houses

Clare: Mary Fort House and the Bodyke Evictions

Cork

- Bessborough House and Estate
- Leamlara House
- Cork Archives Pilot Project (estates and landowners in Co. Cork)

Donegal: Ballymacool House

Dublin

- Corkagh House and Estate (and more big houses in south Dublin)
- Kenure House and Demesne
- Luttrellstown Castle
- Parlickstown House
- The Mansion House (and other Dublin mansions)
- The Shaws of Dublin (Bushy Park House)

Dún Laoghaire–Rathdown: The Big Houses of Dún Laoghaire: Frascati, Maretimo, Gleageary Hall, and more

Galway: Lawrence Family Album (Lisreaghan House)

Kerry: Houses of Kerry

Kildare: Moore Abbey

Kilkenny

- Dysart Castle
- Woodstock Estate

Laois: Heywood House

Leitrim: Lough Rynn House

Limerick

- Glin Castle
- Mount Shannon House

Longford: Edgeworthstown House

Louth: Wildgoose Lodge

Mayo: The Lucans of Laleham (Lucan Estate)

Meath: Charlesforte Estate (also nearby estates)

Monaghan: Rossmore Castle

Offaly: Digby Estate

Roscommon: Mote Park House

Sligo: Lissadell House

Tipperary: Cole Bowen Estate

Waterford: Dromana House

Westmeath: Belvedere House

Wexford: Belleville House and Demesne

Wicklow: Powerscourt Demesne

Heywood House, Co. Laois

- The Domville Estate Papers list names of the people employed on the estate.
- Griffith's Valuation for the Heywood Demesne lists all of the residents.
- 1901 Census for the Heywood Demesne lists residents during that year.

Mary Fort House and the Bodyke Evictions, Co. Clare

- This estate's story illustrates the effect of agrarian protests on landlords and tenants.
- One can read the account of Colonel O'Callaghan and his efforts to evict tenants who had asked for extended time to pay their rent.
- Documentation of the struggle includes letters between the parties as well as photos of the incidents and the participants.

The Powerscourt Demesne, Co. Wicklow

- This was considered the epitome of the "Big House" in Ireland.
- The landlord, Lord Powerscourt, instituted famine relief projects. He provided food and work for local people, whom he employed in planting and road-building.

Wildgoose Lodge, Co. Louth

- This was a scene of conflict between the "Ribbon Men" and landowners, starting in 1816.
- Documentation of the attacks and retaliations includes newspaper articles, letters threatening the residents of Wildgoose Lodge, and letters from convicted Ribbon Men held Kilmainham Jail.

More on the History of the Big House

Two more thought-provoking articles by Dr. Dooley are found at the bottom of the webpage:

- "Clonbrock: History of a Big House" tells the story of a profitable estate and how the economy and land laws led to its eventual demise.
- "An Excerpt from 'Sources for the History of Landed Estates in Ireland'" offers a detailed explanation of the changing relationship between landlords and tenants before, during, and after the Great Famine, and then on into the land war.

This website contribution from *Ask about Ireland* brings immediacy to the historical background of the lives of the Irish in 19th and early 20th centuries. It provides insight into the world of the landlords and the tenants during these tumultuous times, when so many Irish left home seeking autonomy and opportunity in other parts of the world.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

An Afternoon of Irish Craic

Sunday, March 23

Kip's Pub — in the Marriott Hotel, St. Louis Park (near I-394 and Hopkins Crossroad)

Save the date and join other IGSI members for a fun afternoon celebrating Irish friends and traditions.

Reservations are due by March 15.
Send an email to Mary at president@irishgenealogical.org
if you plan on attending.

Book Review: The Big Houses and Landed Estates of Ireland

by Tom K. Rice CG[SM]

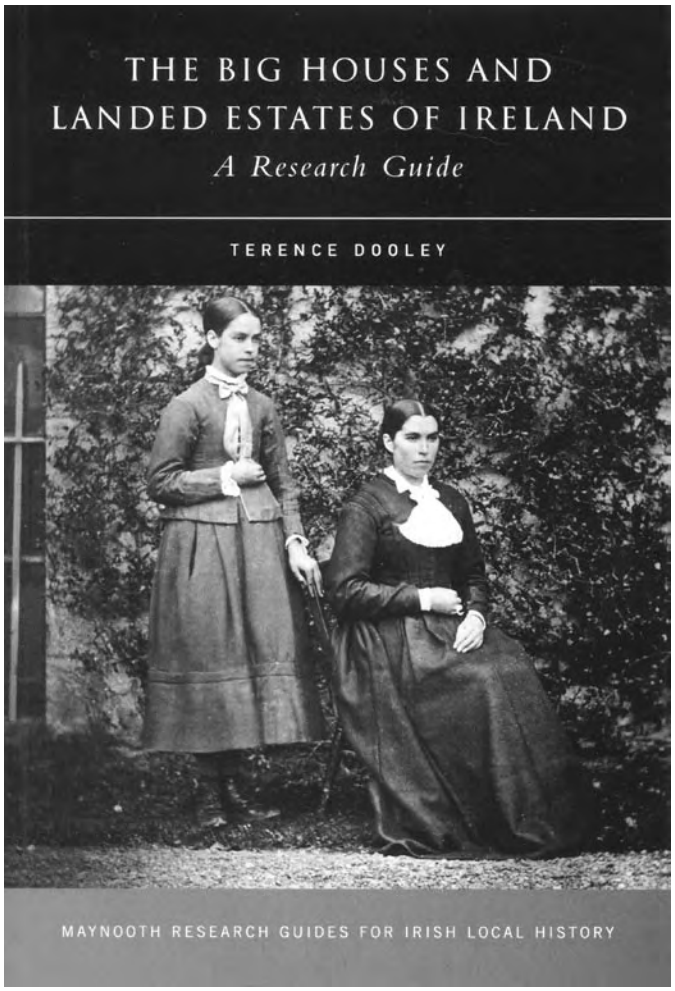
The Big Houses and Landed Estates of Ireland, A Research Guide by Terence Dooley, Dublin: Four Courts Press, 2007.

Big houses and the estates that were managed from them are important fields of study for both historians and genealogists. Well into the 20th century, Ireland was mostly an agricultural society and economy. The vast majority of people lived as tenants on estates ranging from as small as 500 acres up to those of hundreds of thousands of acres. These estates were businesses and, as such, involved extensive record keeping. It is these records that we refer to as estate papers.

From a genealogist's perspective, estate related records are important, as are many other rather obscure record types, not so much in themselves, but rather because of the loss and limitations of the standard genealogical record types for Ireland. In Ireland this means the loss of most of the 19th century censuses and the late start and gaps in other key record types, such as church records and civil registration.

The major value of estate papers lies in the list of tenants on an estate, their lease terms and associated names in cases where lease for lives were used. Of course, not every name in estate records is that of a tenant. There is mention of the estate owner's family members, servants and various hired agents. For Irish genealogists grasping for any record that puts ancestors in a given place and time, these are one more clue to be earnestly pursued.

The book is divided into two major sections: one focuses on the estates themselves, the other on the big houses.



Within each of these sections the author devotes one chapter to the history of the topic and another chapter to directing the reader to where relevant records can be found along with some information about and evaluation of these records.

This is ideal from the genealogical researcher's perspective. A good genealogist is always interested in knowing more about the history of the subject of a source and, of course, what types of records address this topic and where they may be found.

Dooley does an excellent job delivering a condensed history of estate land ownership, acquisition and subsequent distribution. He places it as a central theme of Irish social, economic and political history. This history is the story of how land ownership was transferred in the 16th and 17th centuries from the majority of the population, namely poor Catholic farmers, to a relatively few, mostly Protestant estate owners; and then, as a result of social movements and legislative actions, land ownership was distributed back to this same population during the latter part of the 19th century and first half of the 20th century, along with the parallel building of big houses followed by their demise either through destruction, neglect or economic pressures.

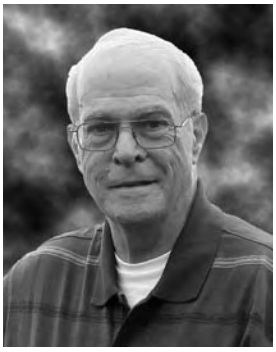
All are topics of interest to a good family historian who wishes to place ancestors in context. Understanding how so much land ended up in the hands of so few and how it was later redistributed back to the many is a central thread of Irish history. This process that worked its way out over the centuries affected all of our Irish ancestors in one way or another.

Dooley's chapters on resources are very thorough and helpful. He divides these chapters by the major record types and within each he provides a generous discussion of the content and usefulness of these sources. In the chapter "Sources for the Study of Irish Landed Estates" he discussed these major source types:

- Works of reference, Directories and Gazetteers
- Estate records
- Tithe Applotment books
- Primary (Griffith's) Valuation
- Parliamentary Papers
- The Records of the Irish Land Commission and Congested Districts Board
- Registry of Deeds
- Encumbered Estates
- Sources in the National Archives of Ireland
- Memoirs, Diaries, Travelers' Guides and Contemporary Works
- Newspapers
- Miscellaneous Sources

While genealogists will focus primarily on estates and the records generated by them and around them, they should not neglect to learn more about the big houses that dominated the countryside. Many Irish ancestors worked for, in, or on these houses. Many young Irish women who became domestic servants upon immigration were first trained in the domestic arts at the local big house.

In summary, this is a condensed history and resource guide for historians and others interested in the key elements of Irish history and life. As such, it is of value to genealogists who wish to dig deeper into that history and who treasure any and all Irish record types.



Tom Rice, CG[SM] is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of The Septs *and a current director of IGSI, a former director of the Minnesota Genealogy Society, and a genealogy help desk volunteer for the Minnesota History Society. He can be contacted at info@heritagehunters.com.*

New Library Hours in 2014

The Minnesota Genealogical Society (MGS) recently announced a change in the open hour of the library for 2014. Effective January 1, the MGS Library will be open:

Wednesdays	10:00 am – 4:00 pm
Thursdays	10:00 am – 4 pm, 6:00 – 9:00 pm
Saturdays	10:00 am – 4:00 pm
Third Sunday of the month	1:00 – 4:00 pm

The library is **closed** Mondays, Tuesdays, Fridays, and Sundays (except 3rd Sunday of the month).

Irish Saturdays

Note: The change in library hours does not affect Irish Saturday service.

The 2nd Saturday of every month is **Irish Saturday** when member volunteers are available to help with your research. If you are just starting to research your Irish ancestors or if you have a brick wall and need some help, talk with our Irish Saturday volunteers. Whether it's a discussion of your research, a second opinion or a new suggestion, or providing a bit of hands-on help — they are there to help.

My Find at the Registry of Deeds, Dublin: Archdeacon Family in Cloongeel, Kilmeen, Cork

by Nora Galvin

Since most of our Irish ancestors did not own land, we might assume that there would be no value in exploring the Registry of Deeds in Dublin. Land tenants did, however, enter into formal leases to gain the right to use land and obtain income from it. Although registration of land transactions was not required by law, many leases were recorded at the Registry of Deeds. In fact, there are more leases than deeds recorded there. This article tells the story of a family that leased and sub-leased numerous parcels of land over a period of 100 years and more. The records hold important information for identifying earlier generations of the family.

Archdeacon family

The American descendants of Cornelius Archdeacon know that he was born at Cloongeel, in Kilmeen civil parish, Co. Cork, to John and Catherine (McAuliffe) Archdeacon. He was baptized 26 March 1846 in Boherbue Roman Catholic Parish. Cornelius arrived in New York 8 Apr 1874 aboard the *Kong Sverre* from Le Havre, probably via Cobh. No information about his ancestors beyond his parents' names was known to his descendants.

Two surveys of the Irish population conducted in the early and mid-19th century help researchers locate people within the country. The Tithe Applotment Books list occupiers of agricultural land over one acre in the years 1823-1837. Griffith's Valuation lists the occupiers and lessors of land and buildings in the years 1848-1864. Both of these surveys show multiple Archdeacon men living in Cloongeel and nearby townlands in Kilmeen and bordering parishes. Their given names were James, John, Matthew, Maurice and Thomas. These

Transcription of the 1859 Memorial

The memorial as written in the volume had no punctuation or paragraphs. The author has separated the text into paragraphs, and added spaces at the ends of sentences, to help with comprehension. No punctuation has been added. Capitalization has not been changed.

The following is a transcription made by Nora Galvin 13 September 2013 at the Registry of Deeds, Chancery Street, Dublin.

Transaction of agreement between Matthew Archdeacon and Patrick Leader

[Year] 1859, Book 7, Memorial 103

[Transcription begins]

No. 103 Archdeacon to Leader

Regd 26th feby 1859 at 15 min after 11 OClock

To the Registrar appointed by act of parliament for Registering of deeds Leases conveyances and wills in Ireland

A Memorial of an Indented deed of Assignment bearing date and executed the twenty Fourth day of February one thousand eight hundred and fifty Nine and made Between Mathew Archdeacon of Farrandoyle in the Barony of Duhallow and county of Cork farmer of the one part and Patrick Leader of Knockacuracouse In the Barony of Duhallow and County of Cork Farmer of the other part whereby after Reciting that Benjamin Swayne then of Ahadda in the County of Cork demised unto Mathew Archdeacon of Cloungeel in the county of Cork Farmer and to James Archdeacon and John Archdeacon his two sons that part of the lands of Cloungeel containing One Hundred and eighty acres statute measure situate in the Barony of Duhallow and County of Cork under a lease dated the nineteenth day of September one thousand seven hundred and ninety one for a term of two hundred years from the twenty fifth day of March one thousand seven hundred and ninety four and Subject to the yearly rent therein contained And after Reciting that the said Mathew Archdeacon did by lease bearing date the second day of September one thousand eight hundred and two demise grant and to Farm let unto his son James Archdeacon the one third part of said lands of Cloungeel therein described as the South West division for a term of one hundred and ninety five years from the twenty fifth day of March one thousand eight hundred and two and Subject to the yearly rent therein contained And Further Reciting that the said Mathew Archdeacon Did by a certain article of Agreement bearing date the Fourteenth day of February one thousand eight hundred and three demise unto his son the said James Archdeacon a Further portion of said lands Cloungeel containing eighteen acres plantation measure for a Term of one hundred and ninety years from the twenty fifth day of

March one thousand eight hundred and Four and Subject to the yearly rent therein contained And after Further Reciting that the said James Archdeacon did on the marriage of his son John then of Cloongeel in the Barony of Duhallow and county of Cork with one Catherine McAuliffe Grant unto him by certain articles of agreement in the year one thousand eight hundred and thirty five certain property therein mentioned together with a certain rent charge or annuity of Fourteen pounds per year for the residue of a term of two hundred years from the twenty fifth day of March one thousand seven hundred and ninety four charged on and payable out of the aforesaid lands of Lower Cloungeel then in the tenancy and occupation of Bryan McSweeney containing about thirty eight acres and twenty five perches and held under a Lease from the said James Archdeacon bearing date the twenty second day of April one thousand Eight hundred and thirty Four and for a Term of one Hundred and fifty six years and at the yearly rent of one pound three shillings and nine pence per acre And Further Reciting that the said John Archdeacon did by deed bearing date the Nineteenth day of March one thousand eight hundred and fifty assign his right title and Interest in said annuity or yearly profit rent of fourteen pounds per annum to said Mathew Archdeacon of Farrandoyle for a sum of one hundred and twenty pounds and after reciting that the said Mathew Archdeacon agreed with the said Patrick Leader to sell to him the said Patrick Leader his right Title and Interest in said annuity or yearly profit rent of Fourteen pounds per Annum issuing and payable out of said Lands of Lower Clougeel for a sum of one hundred and Eight pounds Sterling said deed of which this is a memorial

Witnessed that the said Mathew Archdeacon did in consideration of said Sum of one hundred and eighty pounds sterling to him in hand paid by the said Patrick Leader the receipt whereof was thereby acknowledged and of and from the same and every part thereof did acquit exonerate and discharge the said Patrick Leader his heirs Executors administrators and assigns He the said Mathew Archdeacon did Grant Bargain sell alien assign release and confirm unto the said Patrick Leader and to his heirs and assigns All that and those the said annuity or yearly profit rent of Fourteen pounds per annum so payable to him out of the said Lands of Lower Cloungeel situate in the Barony of Duhallow and county of Cork and all his the said Mathew Archdeacons right Title Interest possibility claim and demand both at Law and in Equity of in and to the same To hold the said annuity or profit rent of Fourteen pounds sterling per annum unto the said Patrick Leader his heirs and assigns for the Residue of a Term of Two Hundred years from the Twenty Fifth day of March one thousand seven hundred and ninety one And said Deed contains a covenant for further Assurance and other covenants as by reference thereto may appear

which said Deed and this Memorial are Witnessed by Thomas Nunan of Kanturk in the County of Cork Merchant and William Farrell of Kanturk in the County of Cork writing clerk Patrick Leader –Seal-signed sealed and executed in presence of Thomas Nunan [and]William Farrell

William Farrell of Kanturk in the county of Cork writing clerk aged upwards of sixteen years maketh oath and saith that he is a Subscribing Witness to the Deed of which the above writing is a Memorial and that he saw said deed duly signed sealed and executed by the parties thereto and also saw the above Memorial duly signed sealed and executed by Patrick Leader one of the parties to said deed and Saith that the name William Farrell Subscribed as a witness to said deed and this Memorial is this deponents proper name and hand writing [signed] William Farrell

Sworn before me this twenty fifth day of February one thousand eight hundred and fifty nine at Kanturk in the County of Cork a Master Extraordinary of her Majestys high Court of Chancery in Ireland for taking affidavits in and for said Court and County and I Know the Deponent [signed] Neptune Blood

A true Copy—Fifteen Folios—Edward Walpole [the scribe or clerk]

[End of transcription]

sources are not helpful in determining the ages or relationships of these Archdeacon men, or how many different men there were with each name.

A clue suggesting that two of these men might be of advanced age is found in Griffith's Valuation. "Representatives of" both Matthew Archdeacon and James Archdeacon were named as both occupiers and lessors in Kilmeen parish, indicating that these men had recently died and their estates had not been settled. Representatives of Matthew Archdeacon were listed as the tenant of seven parcels in Kilmeen and as the lessor of nine parcels. Assuming that there was a single Matthew Archdeacon who had recently died, it appears that he was active in real estate transactions, leasing land and subleasing parts of it. The place to look for records of these transactions is the Registry of Deeds. Representatives of James were listed for a smaller number of parcels.

Registry of Deeds

Indexes

There are two types of indexes at the Registry of Deeds. One, a grantor index, lists the transactions by the surname of the grantor or lessor. The grantor's given name is also provided. Only the surname of the grantee is provided. This index is found in dozens of volumes, arranged alphabetically within ranges of years. The second type of index lists the grantee first, with the names grouped by townland. If a researcher does not know the townland of interest, this index is not useful.

Memorials

Once an interesting entry has been identified in the index, one must note the volume, page and/ or memorial number. ("Memorial" is the term used for the copies of transactions found in the Registry's volumes. Every memorial has a unique number within its volume.) One then moves to another room to find the correct volume, humorously called "tombstones" by the Registry staff due to the size and weight of the books. Reading some of the memorials can be difficult due to poor or ancient handwriting or deterioration of a book. Most of the books examined on a recent visit, however, were in excellent condition and most of the handwriting was beautifully legible. That left the legal terminology and the lack of punctuation and capitalization as the only challenges.

Archdeacon memorials

Entries for "Archdeacon" were found in every grantor index 1708-1889 (the last index checked). A particularly interesting memorial—the major find—was recorded 25 February 1859. In this transaction Matthew Archdeacon of Farrandoyle sold to Patrick Leader the "annuity or yearly profit rent of Fourteen pounds per annum" from a certain piece of land for £180. The astonishing part of this memorial is that it "recited" (referred to) five previous memorials, dating back nearly 70 years and identifying multiple generations of the Archdeacon family. The full text of the memorial, which is called the "1859 memorial" in this study, can be found on pages 21-22. If the reader wants to experience reading and deciphering the transcription before reading the following summary, s/he should proceed to do so now.

The five recited transactions

The five recited transactions traced Matthew Archdeacon's rights to the property from the time he first leased the property in 1791 until he sold the rights to the income in 1859.

Transaction #1 dated 19 September 1791: Benjamin Swayne of "Ahadd," Co. Cork, leased to Matthew Archdeacon, farmer, of Cloongeel, Co. Cork, and to James Archdeacon and John Archdeacon his two sons, 180 acres in Cloongeel for a term of 200 years beginning 25 March 1794 (3 years later) and subject to a yearly rent.

Transaction #2 dated 02 September 1802: Mathew Archdeacon subleased to his son James Archdeacon one-third of the 180 acres in Cloongeel, called the South West division, for a term of 195 years beginning 25 March 1802 (5 months prior), subject to the yearly rent.

Transaction #3 dated 14 February 1803: Mathew Archdeacon subleased to his son James Archdeacon an additional 18 acres of the original 180 acres in Cloongeel for a term 195 years beginning 25 March 1804 (13 months in the future) and subject to the yearly rent.

Transaction #4 dated 1835: Prior to this transaction, on 22 April 1834, James Archdeacon sub-subleased part of the property at Lower Cloongeel to Bryan McSweeney, who was the occupier at the time of Transaction #4. (This helps to identify the specific parcel.) This property had a yearly rental income of £14 payable to James Archdeacon.

On the occasion of the marriage of his son, John Archdeacon, then of Cloongeel, Co. Cork, to Catherine McAuliffe, James Archdeacon granted the rights to the £14 rental income to John in 1835 for the residue of a term of 200 years that had begun 25 May 1794 (Transaction #1 above). This was a wedding gift.

Transaction #5 dated 19 March 1850: John Archdeacon sold his right to the yearly rent of £14 to "the said" Mathew Archdeacon of Farrandoyle for a sum of £120. Matthew was the lessor in the main agreement of the 1859 memorial and the person who leased the land in 1791. The property rights had come full circle.

What the 1859 memorial revealed

1. The piece of property under transaction in 1859 had been leased and subleased multiple times within the family and to an (apparently) unrelated man. This shows a level of sophistication and manipulation of the system that some with Irish ancestry might not expect.

2. It was made clear in the wording of the 1859 memorial that the Matthew Archdeacon involved in all of the transactions was the same man ("the said Matthew"). Since he already had two sons in 1791, we can assume he was at least 20 years old at that time, which means he was at least 88 years old when he entered into the transaction with Patrick Leader in 1859.

3. Matthew Archdeacon's two sons were named James and John. There may have been other sons who were not named in the 1791 lease.

4. James Archdeacon had a son John who married Catherine McAuliffe in or just before 1835.

5. John Archdeacon, who had received from his father James the rights to the income of £14, sold the rights back to his grandfather "the said" Matthew in 1850. John Archdeacon no longer lived in Cloongeel when the 1859 lease was written, so he had moved from the townland between 1850 and 1859.

6. John Archdeacon sold the rights to the £14 income for £120 to Matthew Archdeacon. Matthew Archdeacon sold the rights to the same income for £180 to Patrick Leader nine years later earning a profit of £60. This might indicate fiscal acuity on the part of Matthew or something about the economic conditions at that time.

What does the information reveal about the Archdeacon ancestry?

John Archdeacon and Catherine McAuliffe, married in or just before 1835, were the parents of Cornelius Archdeacon who immigrated to the United States. The marriage date was not known to descendants previously. Also, since John Archdeacon is now known to have moved from Cloongeel, he might now be identified in records of other areas.

John Archdeacon's father was James Archdeacon. John's uncle was John Archdeacon.

The father of James and John Archdeacon, and the grandfather of the second John, was Matthew Archdeacon. Matthew Archdeacon, the great-grandfather of Cornelius Archdeacon, was at least 88 years old in 1859. This Matthew was probably the man who had recently died when Griffith's Valuation was conducted. The James whose "representatives" appear when Griffith's was published might have been Matthew's son.

Cornelius, born in 1846, would have known both his grandfather James and his great-grandfather Matthew.

Age and birth year calculations

If Matthew was at least 20 years old in 1791, he was born at least by 1771.

James and John had been born by 1791. They may have lived long enough to have their deaths recorded in Ireland's Civil Registration.

James' son John was probably age 20-35 when he married in 1835, meaning he was born about 1800-1815. If he was older than that, his father James was born well before 1791 and Matthew was much older than 88.

Conclusions

Even though the vast majority of Irish people could not own property, they may have recorded lease agreements at the Registry of Deeds. Memorials found at this repository may hold a bonanza of genealogical information. In this case study, the Archdeacon descendants learned a marriage year and the ancestors in two previous generations, plus the brother of one ancestor. This information will help them to identify family members in other records, including the Tithe Applotment and Griffith's Valuation. Descendants also learned that their ancestors were savvy businessmen who "gamed" the land-ownership system using the only means legally available—leasing and subleasing property.

Endnotes

[1] Margaret Dickson Falley, *Irish and Scotch-Irish Ancestral Research*, Strasburg, VA, 1962, reprinted Baltimore: Genealogical Publishing Co., 1981, 1:51.

[2] Roman Catholic Diocese of Kerry, Boherbue Parish, Baptismal Record KY-RC-BA-89155, Cornelius Archdegan [sic], 26 Mar 1846; database, *Irish Genealogy* <www.irishgenealogy.ie>, accessed 07 November 2013. Also, "Ohio Deaths, 1908-1953," entry for Cornelius Archdeacon, d 15 Oct 1934,

Cincinnati; database and digital images, *FamilySearch* <www.familysearch.org: accessed 07 November 2013>. The baptismal record names his mother as "Ellen." The death record names her as "Kate McGulf" (the surname being a phonetic spelling of "McAuliffe"). All other children born to John Archdeacon of Cloongeel 1840-1860 had a mother named Catherine McAuliffe.

[3]*Passenger Lists of Vessels Arriving at New York, New York, 1820-1897*, microfilm publication M237 (Washington: National Archives and Records Service, 1962), roll 388, chronological by date of arrival, *Kong Sverre*, 8 April 1874, for Con Archdeacon, line 416.

[4]"Ireland, Griffith's Valuation, 1848-1864" and "Ireland, Tithe Applotment Books, 1823-1837," search terms [surname] "Archdeacon" and [place] "Cork;" databases, *Ancestry.com*, accessed 07 Nov 2013.

[5]Matthew Archdeacon to Patrick Leader, lease agreement, [Year] 1859, Vol. 7, Memorial 103, Registry of Deeds, Dublin.

Nora Galvin is a descendant of nine immigrants from Ireland who settled in Cincinnati, Ohio. A professional genealogist living in Connecticut, she specializes in Connecticut and Irish research, genetic genealogy and lecturing. She is a graduate of two courses at the Institute of Genealogy and Historical Research: Writing and Publishing for Genealogists and Irish Genealogical Research. Nora is active in local and regional genealogy societies and professional organizations.

2014 IGSI Class Calendar

January – March 2014

January 11, 2014 | Time: 10:30 am - 12:00 pm | Sheila Northrop

Missing Friends: Migration Patterns from Ireland to North America

This class explores migration patterns based on historical events, cultural norms and occupations from a mathematical probability viewpoint. Data from known sources can assist in identifying probable locations of emigration to likely locations of immigration based on time frames. This method helps Irish researchers in particular as often very little is known about ancestral movement and written records are scarce.

February 8, 2014 | Time: 10:30 am - 12:00 pm | Audrey Leonard

Getting Over and Through Those Challenging Brick Walls

Are you having trouble with your research, have you reached that inevitable brick wall and don't know where to look next? Join Audrey Leonard, IGSI's volunteer researcher, to learn how to problem solve and move forward with your research.

March 8, 2014 | Time: 10:30 am - 12:00 pm | Kathy Lund

Locating Irish Ancestors in Canada

Focusing on a time and a place of immigration will make the task easier. Kathy will share her expertise in Canadian research and invites you to bring your puzzles to the class.

Fees for the classes are $10 for IGSI members & $15 for non-members.
You may register and pre-pay on the IGSI website — or come on the day of the class and pay then.

Good Genealogy Starts with a Question

by J. H. Fonkert, CG

You've probably seen or heard the advertisement: "You don't have to know what you're looking for." Really? If you don't know what you're looking for, how will you know when you find it?

Let's turn the advertising slogan inside-out: "You don't know what you will find when you start looking." And let's also consider the advice a fortune cookie gave me last week: "You will find what you're looking for where you least expect it."

Ancestry.com's slogan makes sense on one level – that is, you wouldn't be searching if you already knew the answer. In fact, it can be dangerous to know what you are looking for, because you are likely to see what you expect to see, whether it is right or wrong.

Genealogists start with questions. Good questions start with what we already know and reach for another layer of information. For example, I might know, based on evidence I have already gathered that my grandfather, John Hanson, was a farmer in Ringgold County, Iowa. How do I know this? First, I remember spending time in his home as a child, and my mother told me he was a farmer. More importantly, the 1920 U.S. census says he was a Swedish-born farmer. I can also look at land records or plat maps to verify that he owned farm land.

Information gathered from these sources gives me confidence that I really do know that John Hanson was a farmer in Ringgold County. I am now in position to ask a question that requires new information to be answered. Working on one specific question at a time keeps the search for new information focused. In this case, I might ask any of several specific questions:

- When did John Hanson immigrate to the United States?
- Where was John Hanson born?
- Who was John Hanson's father?

It is tempting to try to answer all three questions at the same time, but choosing one question helps determine what sources to pursue. Let's focus on the first question: When did John Hanson immigrate?

It is important for beginning genealogists to learn about the basic record categories – vital records, censuses, citizenship records, etc. – because basic knowledge of these records helps a researcher decide where to look next. In this case, several kinds of records might give some information. Let's look at a few.

The same 1920 U.S. Census that enumerated John Hanson as a farmer in Ringgold County recorded that he had immigrated in 1908 and became a U.S. citizen in 1917. The 1910 census also says he immigrated in 1908, but the 1930 census says he immigrated in 1910. In this case, the information from the earlier censuses is probably more reliable because it was provided closer in time to the event when the informant, presumably John Hanson, was more certain of the date. Still, it would be wise to look for information from other sources to solidify the dates.

"John Hanson" is a rather common name, but knowing an approximate date of immigration increases the odds of finding him in online indexes. No luck in this case. The problem is that the name "John Hanson" could have taken any of several forms at the time of emigration and immigration. John could be Johan or Johannes. Worse yet, John Hanson might have used a patronymic name different than Hanson.

Where else might we look? A declaration of intention for U.S. citizenship after 1906 usually gives information about the applicant's ship, port, and date of immigration. When John E. Hanson took out his first papers in 1912, he said that he had arrived at the port of Quebec on the Kensington, "on or about" 30 September 1908. Now it is possible to find his passenger arrival record. The Kensington actually arrived on the 17th, and the young man on board was "Johan Emanuel Mansson."

Where was Johan born? Again, more than one kind of record might give the answer. In fact, one is the passenger manifest, which states that Johan Emanuel Mansson was born at Hyssna, Sweden. This should be a pretty reliable source, but again, it is wise to look at other sources. His death certificate states he was born at Hyssna, but his 1918 marriage record states he was born at Gothenberg.

Obviously, the best source for his birthplace is a Swedish birth record. Hyssna is a small parish about 20 miles from Gothenberg. The Hyssna baptism records confirm that Johan Emanuel Mansson was born 24 November 1888 at Hyssna.

The church record is also the best source for answering the third question: Who was John Hanson's father? John was the son of Mans Hanson and Christina Andersdotter. Of course, had this been our first question, we probably would have started with John Hanson's death certificate. Death certificate information about birthplaces or parents is notoriously unreliable, but, in this case, it agrees with what was found in the Swedish records. This is exactly what genealogists

hope for – corroborating evidence from two independently created records.

Why was the man born as Johan Emanuel Mansson known as John Hanson in Iowa? Around 1900, Swedish families were adopting fixed surnames. In Swedish records, Grandfather was known as Johan, son of Mans, but when he came to America, he chose to use the same last name as his father: Hanson.

Whether you are researching Swedish or Irish roots, keeping focused on a single, answerable question will keep your research on track. Of course, one question leads to another. You do need to know the question (what you're looking for) before you can recognize the answer. And you don't know what you will find or where you will find it. My fortune cookie for you says, "Know your question and look for the answer in more than one place."

J. H. "Jay" Fonkert specializes in 19th-century Midwest genealogical research, with forays into English, Dutch and Scandinavian genealogy. He is currently a director of the Association of Professional Genealogists, a trustee of the BCG Education Fund, and an instructor at the Salt Lake Institute of Genealogy. His research and teaching articles have appeared in the National Genealogical Society Quarterly, NGS Magazine, Minnesota Genealogist, APG Quarterly, *and* Family Chronicle.

Website: The Education Tab

by Robert Zimmerman

In the last few issues of *The Septs* we have looked at the information accessible from the menu tabs on the IGSI Home page. I would like to continue that discussion by looking at the information under the Education tab. Because one of the missions of the Irish Genealogical Society International is to provide educational opportunities for our members and the public, we think that this is an important menu.

The first menu selection on the Education tab is the Classes Scheduled selection. IGSI offers a rather broad spectrum of excellent classes dealing with Irish genealogy, from basic Irish research to courses dealing with more advanced concepts. The future classes scheduled are listed here along with the most recent classes offered. Members and non-members alike can register for the classes from this tab.

The next menu selection is Educational Documents. This selection is for **members only** and provides access to documents of significant informational value to our members.

Under our final menu selection on this tab, Research Guidelines, are the following selections:

- Intro to Research – which presents some general principles to follow in any genealogical research.
- Starting Your Irish Research – which defines key pieces of information that one should learn to effectively do research on Irish ancestors.
- Records to Search at Home – which lists some information sources that should be investigated here in the United States to gain more knowledge about Irish ancestors.
- The Problem of Names – by Any Other Name – which contains information regarding the interpretation of the various spellings of Irish surnames.
- Digging Deeper in Ireland – which provides some guidelines for further research in Ireland.
- Irish Places and Irish History – which provides some keys to understanding the civil structure and history of Ireland.
- Irish Sources – which discusses the various categories of Irish records, provides some level of detail about these categories and provides links to some of the online records.

If you have any suggestions, comments, or notice any problems with either the information provided or the presentation of the information, please contact us at webeditor@irishgenealogical.org

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Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004 and previously has served as IGSI Treasurer and a member of the Board of Directors. He was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

Dual Membership — New IGSI Membership Category

IGSI has added a new category of membership – effective January 1, 2014 – which allows a second person residing at the ***same*** household address to be recognized as an IGSI member. This new category is called "Dual" membership. The annual cost for Dual membership is $40.00. Both names are recorded.

With the Dual membership the household will receive one print copy of *The Septs.* The second household member will be recognized as a member and no longer need to pay the $10.00 fee for each visit to the Library. Of course, all other benefits of membership are available to both parties. We look forward to welcoming new members under this cost-saving Dual plan.

Celtic Connections Conference

August 15-16, 2014

IGSI and TIARA (The Irish Ancestral Research Association) of Boston are joining efforts to produce a Celtic conference in August 2014. The schedule will include two full days of lectures (12+ per day) covering aspects of Irish genealogy, history, tradition, and culture at Bentley University in Waltham, Massachusetts. Topics on other Celtic nations will also be included. The conference has the theme of "The Leaving of Home: Migration, Motivation & Myth."

There will be speakers from Ireland, nationally-known U.S. genealogists, and favorites from New England and IGSI.

The committee planning for the conference includes members of both organizations. Mary Wickersham, Fern Wilcox, Kay Swanson, and Ann Eccles have participated in the planning conference calls. Members of TIARA are tending to local arrangements, such as hotel accommodations and on-site meals. Registration forms and speaker information should be available in the first quarter of 2014.

So, mark your calendar for August and a trip to Massachusetts for the Celtic Connections Conference. Watch for more information from IGSI on this event — or check <www.celtic-connections.org> for updates and information.

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Learning Irish Genealogy

by Tom K. Rice CG[SM]

Learning how to do genealogy is as important as doing genealogy. Sometimes one needs to take a break from the searching and step back and spend some time learning how to search smarter. Learning more about a particular field of genealogy, about how to research in a different country or how to interpret a new record type can be as enjoyable as finding that long-elusive relative. Learning is fun and knowledge is empowering.

So! How can you become a better Irish genealogist? Read books and articles, watch videos, go to lectures, conferences and genealogy institutes, find articles on the Internet, join an Irish genealogy society, talk to experts, and practice. It is easy. There is an almost endless list of learning opportunities. This [two-part] article will review and comment on several of these.

Read

Books

What should you read? First of all, you need to make sure you are well grounded in basic genealogy. The two books I recommend to people needing a good foundation in genealogy are:

- *The Complete Idiot's Guide to Genealogy*, 3rd ed., Christine Rose and Kay Germain Ingalls. Terrible title, excellent book: this is an easy read that will give you all of the basics.

- *The Researcher's Guide to American Genealogy*, 3rd ed. Val D. Greenwood. This is a basic text for an introductory college level genealogy course.

For the total novice to Irish genealogy I recommend

Finding Your Irish Ancestors: A Beginner's Guide by David Ouimette, which leads the reader by the hand into starting Irish genealogical research.

For those who have the basics of genealogy in hand and want a bit more, I consider these three books essential:

- *A Genealogist's Guide to Discovering Your Irish Ancestors*, Dwight A. Radford and Kyle J. Betit. This methods book takes the reader from the Irish immigrant's new home back through records to Ireland. Strong on methods, it offers many references for further study.

- *Tracing Your Irish Ancestors: The Complete Guide*, 4th ed., John Grenham. It reviews the basic record types, provides an extensive list of records specific to each County and details the availability of Roman Catholic Church records for each Catholic Parish. Every Irish genealogist should own this book.

- *A New Genealogical Atlas of Ireland*, 2nd ed., Brian Mitchell. While not a book to be read, it is an indispensable reference tool for understanding the relationship of Civil Parish, to Roman Catholic Parish, to Presbyterian congregation, to Poor Law Union, to Barony to Dioceses to County. You cannot do Irish genealogy without this.

Familysearch Wiki

The *Familysearch* website has an extensive list of genealogy articles under the heading of "Research Wiki." To find these go to Familysearch.org, click on "Search" and then click on "Wiki." There you will find a search box where you can type in the topic you want to learn more about. You can chose from among over 75,000 articles that cover all aspects of genealogy from the very basics, to discussions of various types of records, to what records are available for a given place from Parish to County to Country. (The page on Ireland has a link to a 538 page PDF research outline prepared by BYU, <http://net.lib.byu.edu/fslab/researchoutlines/Europe/Ireland.pdf>.) This Research Wiki is probably the best, free online source for genealogical information.

Free Irish ebooks online

There is a wealth of free Irish genealogy and background materials available for downloading. You can search for individual books at Google Books <books.google.com/> or at Internet Archives <archive.org>. Alternatively you could go to Free Irish Genealogy eBooks <freeirishgenebooks.blogspot.com/> where the website author, Peter J. Clarke, has searched out over 5000 books and journals on Irish genealogy and indexed and arranged them in many very useful ways. You will never again say you cannot find something to read after perusing this site.

Journals

If you are reading this article, you obviously have found a wealth of Irish genealogy in at least one Irish genealogy journal. As proud as we are of this publication, we realize there are many other fine periodical publications with good information for Irish genealogists. These include both current publications and

some that are no longer printed. One of the best of the journals no longer in print is The Irish at Home and Abroad, edited by Kyle Betit and Dwight Radford. IGSI has back issues of this journal for sale in our book store. Kyle Betit has a somewhat outdated article online that lists many Irish genealogical societies, their contact information and their publication <global-genealogy.com/globalgazette/gazkb/gazkb45.htm>. Because this was published in 1999 many societies which are listed without websites do have them today. A little work in a search engine should solve that problem. The From Ireland website has posted an extensive list of "Irish Journals with Genealogical Content" <www.from-ireland.net/genealogy/Irish-Journals%3A-Introduction>. Use WorldCat <www.worldcat.org/> to find a library near you that owns the journal you seek. If you find a particular article listed online, you can request a copy through inter-library loan.

Online Educational resources

Videos

Because people learn in different ways, watching video lectures about Irish genealogy is an excellent adjunct to reading books and articles. Videos cannot replace a reference book such as *Tracing Your Irish Ancestors* or *A New Genealogical Atlas of Ireland*, but it can help you to understand what is in these books and how to use this information.

The *FamilySearch* website has an excellent collection of videos of recorded lectures. Currently they have eight specifically on Irish genealogy. These range from about twenty minutes to an hour and are presented by Irish research experts. Besides the Irish videos, they have a vast array of video lectures on all aspects of genealogy and on research in many other countries. Depending upon the day, you may be able to find these by going to <https://familysearch.org>, clicking on "Search" then clicking on either "Books" or "Wiki" followed by a click on "Get Help" and then a click on "Learning Center." On other days, the "Get Help" link may appear on other pages. These are not courses with assignments or tests so don't panic. "Research Courses" is simply a badly chosen name for their collection of genealogy videos.

You can cast you net wider in your search of Irish genealogy related videos by searching for "Irish genealogy" at YouTube. I found hundreds of hits. The quality will not be uniformly as good as what you will find at *Familysearch*, but several are well worth watching.

Webinars

A new form of online education that is rapidly growing in popularity is the webinar. These are live online lectures where the participants can post questions and comments either by voice call-in or by text. Many webinars are stored online so you can watch them later, but then of course you cannot post a question or comment. Some are free while others charge a fee. Angela Parker McGhie has posted a list of organizations that present webinars on her blog at *Adventures in Genealogy Education* <http://genealogyeducation.blogspot.com/2012/01/virtual-genealogy-education-lecture.html>. Given the ever growing popularity of this format, I am sure her posting of January 2012 is far from complete today. A more up-to-date resource for finding webinars is *Genea Webinars* at <http://blog.geneawebinars.com/>.

Courses

The Internet also provides opportunities for more structured instruction. Most of these include lessons comprised of either PowerPoint slides or recorded lectures along with downloadable supplementary material, assignments and even evaluation exercises. You can find a comprehensive list of these with links at Angel Packer McGhie's posting, "Virtual Genealogy Education Lecture Links," at her blog, Adventures in Genealogy Education <http://genealogyeducation.blogspot.com/2012/01/virtual-genealogy-education-lecture.html>. Most of these charge a fee. Several offer a certificate. These run from a few lessons taken at your own pace to the 15-week program offered by Boston University Center for Professional Education.

Google searches

Don't let the suggestions of online educational opportunities listed above be your only choices. Use Google or some other search facility to look for informational material on the topic you need to learn more about. That is how I found these resources and how I research for lectures and articles. Some searches I recently found useful were "Irish genealogy" AND webinar; "Irish genealogy" AND (journal OR magazine), encumbered estates Ireland; and "Irish genealogy" AND classes.

You can search for material about record types, research methods, places and history. Today there really is nothing you cannot learn about using the Internet.

In-person Education

Books, videos, articles and the Internet are all well and good, but for many of us the best way to learn is directly from another person. This can be done as part of a group or through one-on-one encounters.

Lectures

One-off lectures on genealogical topics are to be found at almost all genealogy societies. These may be local city or county organizations or state, national or ethnic societies. If the organizations of which you are a member do not offer anything of interest to you, suggest topics you want addressed. One advantage of attending such lectures is that you often get time to talk to the presenter and/or identify audience members who are knowledgeable about the topic and whom you can approach later.

Conferences and institutes

Conferences are generally state or national meetings which offer several tracks of lectures extending from one day to several days. They often include vendors' booths where you can find additional educational and reference materials to add to your library. Because they are multi-track, you are likely to find several lectures on topics that interest you. Conferences often attract a larger and wider audience than one-off lectures. This is one more opportunity for you to network and extend your acquaintance with people who can help you. Three well-known U.S. conferences are the Federation of Genealogical Societies (FGS) conference, the National Genealogical Society (NGS) conference and RootsTech. NGS is offered in May, the FGS conference is usually held in late August, while RootsTech will be held in February 2014.

Institutes are generally five-day or longer offerings that concentrate on a single topic, such as Irish genealogy or a record type, such as military records. These are growing in popularity and attendance so it is important to sign up early. The best-known of these include

- The Institute of Genealogy and Historical Research which is offered yearly in June at Samford University in Birmingham, Alabama, <http://www4.samford.edu/schools/ighr/>. They generally offer ten different courses

- The Salt Lake Institute is offered yearly in January. This institute also offers 10 or so different courses. <http://www.infouga.org/cpage.php?pt=42>

- The National Institute on Genealogical Research is offered yearly in July in Washington DC. It focuses on use of records housed at the National Archives. <http://www.rootsweb.ancestry.com/~natgenin/>

- The Genealogical Research Institute of Pittsburgh is the newest of these. It is offered in July and has 6 or so courses to choose from. <http://www.gripitt.org/>

Talk to experts

The simplest and most straight forward way to get help with your Irish genealogy is to ask for help. Ask in person, by email or a phone call. The officers of a genealogy society are often quite knowledgeable, but other society members whom you may not know personally may be more expert in the area you need help with. Ask an officer if they know the answer to your question or, if not, to help you contact a society member who does.

If you cannot get free help, there are many professional genealogists willing to help you for a fee. Many will answer a few simple questions for free, but will probably ask to be paid if you want in-depth tutoring or a review of your work. A professional review of your work, a plan of attack or focused tutorial on researching in a specific place, or learning to use a special record type may well be worth the cost. It can save you time; you may get all of your questions answered and misunderstandings cleared up in one or two sittings. You can find the names and contact information for experts in your area and/or in your field of inquiry through the Association of Professional Genealogists <http://www.apgen.org/>, the Board for Certification of Genealogists <http://www.bcgcertification.org/index.html>, or through lists of researchers provided by a genealogy society or library.

Join a society

Joining a genealogy society can bring you many benefits. Many people find they enjoy and gain from sharing their interest in genealogy with others who are of a like mind and have the same interest. Depending upon the society, you may benefit from its publications, such as newsletters and journals, access to their library, access to special members sections of their website, attendance at meetings, and attendance at events designed to provide guided help with your research. All of these are avenues to furthering your genealogical education. If you already have a good grounding in genealogy, society membership can provide you with a way to share your expertise and further the education of others. This in itself is educational, because one of the best ways to learn a topic is to teach it.

Practice

While education can be its own reward, putting your knowledge to work is the most rewarding outcome for your efforts. Using your knowledge is the best way to help it stick in your mind. Working on a problem often raises the need to learn more about a particular record, place or research method. Often the knowledge that sticks with you is what you learn when you look for the answer to a specific real life problem or question. In that case the information is not just theoretical but, because it answers a problem you face, it becomes very practical and stays with you.

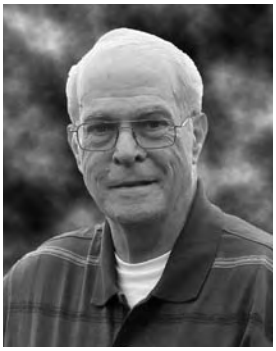
Conversely do not just read or watch videos; be proactive, seek out records of the type under discussion. If you really want to learn about Griffith's Valuation or estate records or civil records of births in Ireland, find examples of these and examine them. Ideally, find example of these records as they pertain to your family. Find them online, in books, or through rented Family History Library films.

Finally

This is a golden age for genealogical education. There are more books on genealogy available now than ever before. There is a constant stream of new books on the basics, on research methods, and on specific record types. The wonder of the Internet has made a vast library of articles, tutorials and instructional videos available in the convenience of your home and for free at that. Today it is easier than ever before to find people who can help you learn or to share your interest – thanks to the growing number of people interested in genealogy, the ease of communicating through the Internet, and a wide range of genealogy societies.

So! Avail yourself of these opportunities to learn more about genealogy and, with that knowledge, be more successful in your pursuit of discovering more about your heritage.

Tom Rice, CG[SM] is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of The Septs *and a current director of IGSI, a former director of the Minnesota Genealogy Society, and a genealogy help desk volunteer for the Minnesota History Society. He can be contacted at info@heritagehunters.com.*



Help with Website Development

We are always looking to improve the website – but one person cannot do it alone. (Yes, the Website Committee at this time is a committee of one.) There is much work to be done on website development. Members with website skills who would like to get involved and are willing to lend a hand with the website development, please contact webeditor@irishgenealogical.org.

We are a total volunteer organization. Is 2014 the year for you to get more involved with IGSI? Make it the year to share your skills for the benefit of the Society, its members, and yourself. Take a chance to make new friends – and make a BIG difference with the website.

100 Years Ago and More

by Sheila Northrop

250 Years Ago

WHEREAS ROBERT BOYD, late Master of the Ship BRILLIANT, stands charged on Oath, before Sir John Fielding, Knt. with willfully losing the said Ship with her Cargo, in her late Voyage from Madeira to Martinico, with Intent to defraud the Underwriters thereon.

Whoever apprehends and causes him to be brought before Sir John Fielding, Knt. in Bow-street, Covent-Garden, shall receive from R. Cracrast, jun. of Philpot Lane, London, the sum of 500 l. [sic] over and above the Reward already offered.

The said Robert Boyd is about 5 Feet 9 Inches high, broad Shoulders, nor corpulent, stoops a little as he walks, has a large Mouth, his Dialect is broad, with a Scotch accent, tho' born an Irishman, rather slow of Speech, and smiles when speaking.

Public Advertiser

London, Middlesex, England
February 17, 1764

200 Years Ago

Died

On Tuesday, the 16th instant, at Tuam, in the county of Galway, Mr. Henry John Burke, of Glinsk Castle and Milford, in the same county, Bart. Sir Henry's ancestor, Sir Ulick Burke, was created a Baronet, the 2d of August, 1628, and Sir Henry was the 9th Baronet. This ancient and illustrious family have been possessed of their present estates ever since the first conquest of Connaught, by Sir William De Birmingham and Sir William De Burgo, in the reign of King John. The latter was the common ancestor to the Earls of Ulster, of Kent, and the Lords of Connaught, whose heir-general was married to Lionel Duke of Clarence, from whom descended the Kings of England of the house of York. This branch of Glinsk was called after the ancient custom of Ireland, Mac David; and the hordes? of Clanricarde and Mayo, denominated Mac William Eighter and Mao [sic] William Oughter. Previous to this branch of the family assuming their Irish title, they were called Lords of Clancannow, the camtreid [sic] or district under their immediate control; great part of Clancannow is in the possession of this family. There were persons of the name summoned to Parliament in the reign of Edward the Third. Sir Ulick Burke, one of the Baronets, was Member of Parliament for the county of Galway in the reign of Charles the First; and an Act of Parliament was passed in the reign of his present Majesty to settle the family estates. The Burkes of Glinsk have always been considered one of the most powerful English settlers in Connaught, and were particularly distinguished in the civil wars of Ireland. Sir Henry is succeeded by his nephew, now Sir John Burke, the tenth baronet.

The Times

London, Middlesex, England
March 27, 1814

150 Years Ago

Recruiting in Ireland: Arrest of an "American Contractor"

From the *Western Star*, Jan.18th

Mr. Patrick H. Feeny, of Lissnagry, near Loughrea, who emigrated to America about 13 years since, returned to this country on Thursday, the 7th instant, for the purpose, as he alleges, of engaging two or three thousand laborers to work on railways and in coal mines, to whom, if eligible – "being young and able-bodied" – he would give an attested passage to America, and permanent work, at high and remunerative wages, on the Boston, Hartford, and Erie, the Webster and Inthridge, and the C. W. W. Railroads, Massachusetts, and in the Franklin coal mines in Pennsylvania, and various other works now in progress in that country. …

In Loughrea, Mr. FEENY is said to have procured over 250 men, and in Galway, although the booking only commenced on Friday, more than 200 are said to have got their names enrolled. Whether these men are engaged as bona fide laborers or otherwise it is impossible to determine. It is said that Mr. FEENY was arrested under the enlistment act, in Loughrea, under suspicion of enlisting for the Federal army: but, as no proof could be had, he was acquitted.

The New York Times

New York, New York
February 7, 1864

Irish Equivocation

The Irish peasant never answers any question directly; in some districts, if you ask him where such a gentleman's house is, he will point and reply. "Does your see that large house, there all among the trees, with a green field before it?"

You answer "Yes."

'Well,' says he, 'plaze your honor that's not it. But do you see the big brick house with the cow-houses by the side of that same, and a pond of water?"

'Yes.'

'Well, plaze your honor, that's not it. But if you plaze, look quite to the right of that same, and you'll see the top of a castle among the trees there, with a road going down to it, between the bushes.'

'Yes.'

'Well, plaze your honor, that's not it, neither – but if your honor will come down this bit of road a couple of miles, I'll show it you sure enough – and if your honor's in a hurry, I can run hot foot – (a figurative expression for "with all possible speed," used by the Irish peasants; by taking short cuts and fairly hopping along, a young peasant would beat any traveller) – and tell the squire your honor's galloping after me. Ah! who shall I tell the squire, plaze your honor, is coming to see him? he's my own landlord – God bless his honor day and night?" – Barrington's Sketches

The Independent

Oskaloosa, Kansas
January 2, 1864

100 Years Ago

News from Ireland: Cavan

William Armstrong, Losset, about two miles from Arva, has been notified by an American lawyer that he has become heir to a large sum of money under the will of his deceased brother, James Armstrong, Detroit, Mich. Deceased emigrated to the state of Michigan some thirty-eight years ago and invested his earnings in the purchase of building plots in the city of Detroit. On these he amassed a fortune which is said to amount to more than a million dollars. This vast sum he bequeathed to his brother in Losset, another brother who resides in America, and Miss Jane Arnold, Akhanock.

The Irish Standard

Minneapolis, Minnesota
January 17, 1914

News from Ireland: Kerry

Labeled like a parcel, a boy named Thomas L. Murphy, aged 4 ½ years, whose father resides in Lawrence, Mass., was landed at Queenstown on Dec. 22, from the White Star liner, Arabic, [sic] from Boston. He was sent to his grandparents at Castle Island.

The Irish Standard

Minneapolis, Minnesota
January 24, 1914

News from Ireland: Tipperary

In the Chancery Court in Dublin, on Jan. 28, before Justice Barton, an action was brought by Michael Ryan, who sought a declaration that a farm at Ballyheen, Skerrin, was held by the defendant, James Ryan, as trustee for the next of kin of the late Thomas Ryan, Thomas Hill, Waterford, who died in 1893 intestate. In an inquiry into the sale of the land to Bartley Burke, an account and order if necessary for the administration of the estate of the late Thomas Ryan was also asked for. No device to action was entered. Council for the plaintiff said Thomas Ryan was evicted twenty years ago, and at his death left eleven children, plaintiff and defendant being sons. After the passage of the Evicted Tenant's Act, defendant got a grant of land on the Carden estate on the personal representation of his father. He subsequently sold the farm to Bartley Burke for the sum of £700 or £800, which sum he kept. Justice Barton made the order sought, and directed the necessary inquiry. Counsel said they might not get much out of the case, but would get back the farm.

The Irish Standard

Minneapolis, Minnesota
February 28, 1914

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Irish Genealogical Society International Membership

☐ Renewal ☐ New

IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

For Gift Membership go to www.IrishGenealogical.org or write to IGSI at address below.

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Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

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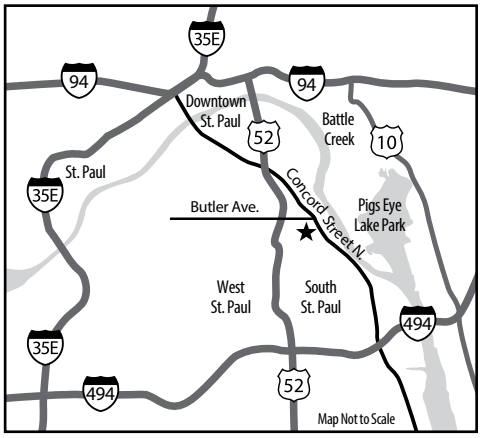
IGSI Classes, Quarterly Meetings and Irish Days



Daytime Hours
Wed, Thurs & Sat: 10 am to 4 pm
Evening Hours
Thurs: 6:00 to 9:00 pm
Closed Sunday, Monday and Fridays
If traveling any distance, call first to check schedule.

Minnesota Genealogical Library
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South St. Paul, MN 55075
651-455-9057

During severe weather please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 35, Number 2

The Septs

AN T-ALOREDN (APRIL) 2014 $10.00

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Irish Genealogical Society International

2014 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

APRIL 12, 2014
MAY 10, 2014
JUNE 14, 2014
JULY 12, 2014
AUGUST 9, 2014
SEPTEMBER 13, 2014
OCTOBER 11, 2014
NOVEMBER 8, 2014
DECEMBER 13, 2014
JANUARY 10, 2015
FEBRUARY 14, 2015
MARCH 14, 2015

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found online at http://www.IrishGenealogical.org or in this journal.

New Address?

If you have moved and forgotten to tell us, you will miss the issues of *The Septs* as well as other information sent by us. *The Septs* is mailed at postal bulk rate and is not forwarded to a new address or returned to IGSI if undeliverable. You can make the change to your address online at the IGSI website or by sending an email to Membership@IrishGenealogical.org at least two weeks before the publication dates – January 1, April 1, July 1, and October 1.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2014

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2014 | July | 20th Century Irish Records

This issue will feature information on the 1901 and 1911 censuses and the pension records. Deadline for articles: May 1, 2014.

2014 | October | Learning the Lay of the Land (Maps)

Using maps and technology for learning more about Irish places (e.g. Google Earth, satellite views, place name databases, maps on the Internet; even using GPS when traveling in Ireland.) Deadline for articles: August 1, 2014.

2014 | January | Irish Stew

Just as Irish stew contains a variety of ingredients, this issue will contain a variety of articles, selected by the editors. Deadline for articles: November 1, 2014.

2015 | April | Scots Irish

When and why they entered Ireland; why they left; information on Scots Irish in the Colonies. How to study the Scots Irish in the U.S. and Ireland. Deadline for articles: February 1, 2015.

Cover Photo: *On Top of the GPO,* Statue of Mercury with caduceus on top of the GPO, O'Connell street, Dublin; with the Irish flag behind. © Ivan Corbett @ Flickr.com

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By Mary Wickersham

Dear Members and Friends,

2014 started off with several important changes to the makeup of our leadership.

- **Beth Mullinax**, former Librarian and Research Chair, transitioned from those roles in late 2013. Beth will continue to be a resource for us all. It's taking four people to replace one Beth. Note: the top honor granted by IGSI to our volunteers is named for Beth. She's a great role model to family history volunteers in general.
- **Bob Zimmerman**, a Director and a past Treasurer, left the Board. Bob plans to continue his participation on the IGSI Leadership Team, providing an expertise with the website.
- **Audrey Leonard** joined the Board in January. Audrey took on the role of Research Chair in 2012, and is a member of our Library Committee, which was formed late last summer. Audrey also presented the February 2014 class, Getting over and through those brick walls.
- **Sarah Martin** is another new member to the IGSI Board. Sarah has been a member of IGSI for several years, is a past Director of the Minnesota Genealogical Society (MGS), and a current member of the MGS Research Committee.
- **Tom Rice** (Managing Editor of *The Septs*, and past Director) re-joined the Board in 2014. He is a frequent lecturer for IGSI and other organizations. Tom is a member of the group started in late 2012 to investigate presenting our classes through webinars. Tom recently presented a webinar for the Minnesota Genealogical Society; we hope to gain from his experience.

2013 Activities — we continued efforts at **building electronic** connections with members and prospective members.

- **Ginealas**, our e-newsletter, is published quarterly, thanks to director Greg Winters!
- The IGSI blog is updated regularly, thanks to director Gigi Hickey!
- Email announcements are sent as reminders of coming activities. (I write these and respond to questions to the best of my ability.)
- Facebook — minor announcements have been added. We would like to add a volunteer who can spend a few hours per month keeping us current. (Anyone interested?)

Financially, IGSI met its budget for 2013, thanks in great part to donations made during the Give to the Max campaign.

In early 2014, the Board is holding **strategic planning sessions**. Members of the Board and other key leaders are addressing options for cutting costs and increasing revenue, creating or improving benefits for members to assure long-term viability.

The Septs Volume 15, Issue 1 was published in January. We all extend our thanks to Editor Ann Eccles, Managing Editor Tom Rice, Layout Designer Megan McLean and our many regular and feature writers for the ongoing excellence of our journal.

IGSI Classes

Irish Migration Patterns, our January 2014 class, taught by Sheila Northrop, was very popular. The reminder email announcement of her class encouraged purchase of her handout to those who couldn't attend the session due to travel or schedule difficulties.

Getting Over and Through Those Challenging Brick Walls, the February class, taught by IGSI Research Chair Audrey Leonard, was well attended. The handout for Audrey's class is available for $5 by sending an email to <enewsletter@irishgenealogical.org>.

Locating Irish Ancestors in Canada, presented by Kathy Lund in March, was standing room only. Kathy's outline is also available by request at the above email address.

Irish Saturdays (held the second Saturday of each month other than December) have seen increased visits from Irish researchers.

In all, 2013 was busy, and 2014 will be even busier. We are working in partnership with The Irish Ancestral Research Association (TIARA) to plan and present the Celtic Connections Conference. The Conference is set for August 15-16 at Bentley University in Waltham, Massachusetts. You will find more information inside this issue. Please watch your mail for the conference details. We hope to see you there!

Mary Wickersham joined IGSI in 1999 with her sister Sheila Northrop. Currently the president of IGSI, Mary served as Secretary in the mid-2000s during which time she organized IGSIs first Internet connection and use of email. The sisters are co-Presidents of Midwest Ancestor research; they give talks on Irish genealogy and write for The Septs. *A past officer of the Minnesota Genealogical Society, Mary currently serves on its Research Committee.*

Inspiration from History

By Ann Eccles

I've seen a saying — though I don't recall by whom — along the lines of "Don't worry about the potholes in the road; enjoy the journey." After this past winter, many of us have encountered numerous potholes in the streets of our cities. And I can truthfully say that my enjoyment of the journey sometimes has been marred by an unexpected jolt in the pavement.

Carrying the analogy into family history research I sometimes find a similar jarring intrusion of reality. A perfect line of ancestry changes when the dates don't agree; or a second person with the same name (cousin, nephew, or father?) suddenly appears with like-named children or spouse. It's time to pause and reconsider, to look further than recorded facts, to broaden the picture. Perhaps I need to set the person or family into a timeline or explore their time and place in history.

Seeking the facts and dates of an ancestor's life are important as we trace our family back in time and place. Yet there are other factors to be considered. Genealogists often suggest that family historians broaden their view and understanding of an ancestor's time or place by reading books which detail national and local history. Doing so allows us to learn about the circumstances of life contemporary to our ancestor's time and place: the economic, political, social, cultural and religious influences of the country as a whole — or the local area from which our ancestor emigrated. And there are many books in the IGSI library on local and national history of Ireland across many centuries.

The majority of Irish who left Ireland did so before 1900. They may have emigrated because of the religious repression in the 18th century, as part of a resettlement plan, or at the time of the Famine in the 19th century. Learning more about a specific period of history allows us a glimpse into our ancestors' lives and hardships.

But those who emigrated in the last century — why did they leave? How did the families of our ancestors who remained in Ireland live during the last century? What effects did the Easter Rising and the Irish civil war in the early part of the 20th century and the Troubles later in the century have upon their lives and livelihood?

In this issue of *The Septs*, we attempt merely to introduce and acquaint our readers with a bit of 20th century Irish history. While the ever-present *Wikipedia* may be a first thought for information-gathering, there's much more to be investigated and to be found on the Internet and in printed sources.

Tom Rice introduces the topic in an article noting a brief selection of 20th century events which shaped recent Irish history. Kathleen Strickland explores and recommends some websites for further investigation and searching of recent Irish history. John Cunningham, a resident of County Fermanagh and former schoolmaster, vividly chronicles his experiences of education in Ireland in the last century. In a second article, he provides perspective and historical commentary in his brief summary of events in Northern Ireland since the 1920s.

Gabrielle Ní Mheachair, who has written articles on Irish cultural topics, traces the history of Irish flags and some of their designs from early times to the 1900s. Jay Fonkert identifies five tips for researchers to employ when preparing to research a particular area or topic. Dwight Radford discusses the Quaker theology of Inward (or Inner) Light, sharing how it influenced society in history and current day. Sheila Northrop shares some interesting items from historical newspapers.

May the new energy found in Spring give renewed insight to research, initiate or redirect journeys using the information and resources provided by the authors in this issue. May your adventure continue!

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. She currently serves on the Board of Directors as Secretary of IGSI, is the editor of The Septs *and an Irish Saturday volunteer.*

Ireland in the 1900s: Tempestuous Times

by Kathleen O'Malley Strickland

Ireland in the 20th century endured violent and unsettled times. The country experienced massive social and political convulsions during the 1900s, first while determining its relationship with Great Britain and then forging its own path of independence.

> *The pull, the attraction of history, is in our human nature. What makes us tick? Why do we do what we do? How much is luck the deciding factor?*
>
> **— David McCullough**
> American author and historian

Competing political groups, military and paramilitary organizations, and Irish cultural entities fought for their goals and beliefs against the British and against each other. Understanding Ireland of the 1900s requires examining the principles and the purposes of the Nationalists, the Unionists, the IRA, the Orange Order, Sinn Fein and Fianna Fail, and many other players.

The Internet offers a wealth of informative websites to learn more about these times. From excellent video presentations to succinct timelines and highly detailed bibliographies, find sources to explain the history, culture, and personalities that shaped the century. When following an interesting story in more detail, use a timeline to keep the order of events in focus, read "nutshell" descriptions of historical moments and biographies, and pay close attention to links leading to other Internet sites and to listings of further reading.

The Overview

An excellent starting point to get a broad picture of Irish history in the 20th century is to watch a YouTube video: *The Story of Ireland, Episode 5, Age of Nations,* <www.youtube.com/watch?v=2GRqAlCGaHw>. Produced by the BBC, it is narrated by journalist Fergal Keene, who has won awards for his human rights reporting and documentaries. Watching history unfold helps establish a chronology of events for understanding the lives of the Irish people during this epoch. The movie deals in large part with political and activist groups in relation to each other: those who were opposed, those allied, and the warring military factions involved in various conflicts. Ireland's internal struggles are set against the background of two world wars and a series of severe economic downturns.

After absorbing the historic overview from this program, refer to a timeline to place events in their order of occurrence. In its "Ireland Profile," <www.bbc.co.uk/news/world-europe-17480250>, the BBC provides a chronology for key events from 1914 to 2013. Use the timeline to locate important dates for events, organizations, and people. This site is particularly helpful in understanding the economic ups and downs of recent years.

The Why

The government of Ireland's website at <www.gov.ie/en/essays/twentieth.html> provides a series of essays on Irish subjects, such as symbols and geography, and it is starting a series on Irish history. The first essay is by Diarmid Ferriter, professor of modern Irish history at University College Dublin, who explains the rise of political awareness and revolutionary fervor in Ireland in the 1900s. Like the film mentioned earlier, this essay builds on the bare bones of timelines to dig into the "why" of Irish struggles in an unsettled time of widespread poverty and political instability. Find a list of further reading covering political, social, cultural and economic topics at the end of the article.

The Ireland-based website *YourIrish*, <www.youirish.com/history/20th-century/>, provides a timeline along with a short history of the 20th century in Ireland. The historical articles are provided by Pádraig Mac Donncha, an Irish-speaker with an interest in Irish history who was born and raised in northwest Ireland. In both the history and the timeline, there are links to further reading. If, for instance, you want more information on Michael Collins mentioned in "The Partition of Ireland," click on his name and proceed to "The History of Michael Collins." The timeline contains links to further articles, such as "The Formation of Northern Ireland." Helpful source listings are found at the end of each article. As rich as the Internet is as a source of information, sometimes only a book explains "the rest of the story," as in *A History of Ulster* by Jonathan Bardon, listed at the end of the Northern Ireland article.

> *We have always found the Irish a bit odd. They refuse to be English.*
>
> **— Winston Churchill**

The Particular Places

At the National Archives of Ireland website, <www.census.nationalarchives.ie/exhibition/>, find 20th century history for Dublin, Belfast, Kerry, Galway, Waterford, and Cork. Be sure to check out the intriguing photo galleries that complement each section. Here are just a few discoveries from this website:

- From 1891-1911, Kerry had the highest rate of emigration to the US and Great Britain.
- Many agricultural laborers emigrated from Waterford because farmland was transformed to pasture.
- The economy of Cork relied on butter and textiles.

The Culture

For excellent coverage of cultural issues during the 1900s in Ireland, turn to the websites of Irish poet and novelist Philip Casey: <www.irishculture.ie/history-20th-century/> and <www.irishculture.ie/history-20th-century-2/>. Each page briefly describes events and people with links to additional material. The author draws from wide-ranging sources such as the Garda Siochana Historical Society—the website for the history of the Irish police force; the history of the Royal Dublin Fusiliers in World War I; and references to the University of Northern Ireland's CAIN (Conflict Archive on the Internet) files—extensive material concerning "The Troubles" in Northern Ireland. You'll find links to the text of original documents and speeches, such as "The Proclamation of the Irish Republic" of 24 April 1916 by Patrick Pearse.

For a quick compare-and-contrast between social conditions in Ireland at the beginning of the 20th century and the situation as the 21st century dawned, *skoool.ie* provides an online education website <www.skoool.ie/skoool/examcentre_jc.asp?id=1918> supported by Intel Ireland. Aimed at junior and senior high school students, its content is quick and easy to absorb, and it provides thought-provoking glimpses into daily life in Ireland before the country became modernized. For instance:

- In the early 1900s, women "often sold eggs, did knitting, packed fish to make extra money." By the end of the century, many women were pursuing higher education and seeking urban employment opportunities.
- Most farm work was done by hand using horses in the early century. As time progressed, farm work featured machinery and tractors, and surplus agricultural laborers began leaving rural areas.

The Details

A well-researched book provides comprehensive understanding of a subject. Find references to countless studies of aspects of Irish history in Kerby Miller's exhaustive compilation, *Irish History and Bibliography,* <history.missouri.edu/facultycourseinfo/IrishHistoryBibliog.pdf>. Miller, an American historian and professor of history at the University of Missouri, researches and writes extensively on Irish history, especially emigration, and received a Pulitzer nomination for his book, *Emigrants and Exiles*. The online bibliography is a downloadable 333-page pdf with an extensive table of contents. A few sections pertinent to the 20th century in Ireland include:

- Irish Nationalism and Unionism, 1891-1915
- Ireland: Revolution, War, and Partition, 1916-1923
- Independent Ireland, 1922-1945
- Independent Ireland, World War II to the 21st Century
- Northern Ireland, 1920-1963
- Northern Ireland, 1963-2000s

Use the Internet as a guide to help untangle and understand the complicated story of Ireland in the 20th century. When a subject strikes close to home or just seems like a good lead to follow, you'll find an abundance of sources—online, in books, in visual media—to answer your questions about modern Irish history.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

A Briefest of Looks at 20th Century Irish History

by Tom Rice, CG[SM]

The 20th century has been a time of dramatic change for many nations. Most have experienced significant change in one or more aspects of life, but few have experienced the degree of change seen in Ireland. No late 19th or early 20th century emigrant would recognize his or her homeland today.

Ireland moved from being a somewhat backwater colony of Britain to being a dynamic member of the developed world, a member of the European Union and of the Euro Zone. Ireland moved from an Estate-dominated nation comprised of large landowners and renters to a country with almost exclusively individually owned land. Ireland's conservative Catholic Church, whose religious influence held sway over the government and the daily lives of most of the population in the 1800s, now has little influence and is derided by many. Ireland moved from an almost exclusively agrarian economy to one with a healthy mix of agriculture, exports of manufactured goods and services, and high tech industries. Its economy advanced from "basket case" status to the superior "Celtic Tiger" economy, the envy of Europe. Then it fell form this height to become one of the first countries needing a bailout by the EU. By mid-20th century, Ireland reversed its bleeding of emigrants to become the destination of immigrants; by the end of the century it was again a net exporter of people.

Struggle for Independence

At the end of the 20th century, Ireland was far different from the country that entered the century. The most significant change was in the area of Ireland's relationship with Britain and its change in status from a colony to that of a free independent state holding its own among the world's developed nations.

Ireland's path to independence started prior to the 20th century. Its struggle for home rule was a major theme in the relationship of Ireland and Britain during the mid to late 19th century. A form of home rule was finally granted in 1912. Although not fully independent until 1914, the threat of a country ruled by a Catholic majority spurred the Protestant leaders of Ulster to move towards securing a position of union with Britain. Some in the South still were not satisfied as the country was still under British rule. World War I slowed both of these movements, but did not stop them entirely.

The forces which wanted a full break with Britain felt they could get that only by armed conflict, thus the motivation for the Easter Uprising of 1916. While militarily unsuccessful the Uprising served to goad the British to a heavy-handed response, which served only to motivate an even stronger desire to break from British rule. Thus began the War for Independence of 1919 to 1921. The concurrent rising of Sinn Fein and the Irish Republican Army (IRA) led to the armed struggle against British rule. Again, the British replied with draconian measures repugnant even to some in England.

The Bridge, Athlone. *February 25, 1922. Very dramatic W.D. Hogan shot of soldiers marching across the bridge in Athlone for the handover of Custume Barracks — just one of the many barracks around the country to move from British to Irish control. Photo courtesy of the National Library of Ireland on the Commons @flickr.com.*

The British came to realize they could never totally suppress what was in fact a

guerrilla-terrorist force. Concurrently, the IRA began to weaken and came to realize they could not continue or win a military victory. Thus, a truce was called in the Summer of 1921 and negotiations began in Fall of that year towards developing a treaty. The outcome was the Anglo-Irish Treaty of December 1921. One provision of the Treaty allowed the North to decide if they wanted to be part of a more independent Ireland or to remain united with Britain. They chose the latter mainly because of their well-founded fear of rule by a Government dominated by the Catholic Church. Because the Treaty left Ireland still under the rule of the British throne, required an oath of allegiance, and gave Britain the right to keep warships in three harbors, many felt that true independence had not been achieved.

This latter faction felt so strongly about the Treaty that a Civil War broke out between the pro-Treaty faction and the anti-Treaty segment of the IRA. The war ran from Spring 1922 to the middle of 1923. This proved to be a very costly war in terms of lives lost, damage done to property and the economy, and the creation of a fissure in Irish society that lasted for decades. The pro-treaty side won; but ultimately, due to changes in Britain and new leadership in Ireland, the Treaty provisions were unraveled and Ireland became a truly free state. The two chief Irish political parties, Fianna Fáil (anti-treaty) and Fine Gael (pro-treaty), still mirror this division in Irish society.

Economy

The Irish economy of the 20th century and early 21st has been a roller-coaster ride. There has always been a significant economic difference between the Ulster North and the rest of Ireland. The North has been more industrial with exports based on the linen trade and shipbuilding. The South until the end of the century was an almost exclusively agrarian economy, mainly because Irish industries that began to compete with those of England were heavily taxed – usually to extinction. The main effect of the War of Independence and the Civil War was to saddle the Irish Free State with a heavy debt which was not cleared up until 1931.

The de Valera era saw an economic war with Britain centered on Ireland's refusal to pay "land annuities." Britain retaliated with tariffs on Irish beef, which had become a major export as the Irish agriculture shifted from cultivation towards pasture type farming. De Valera took a protectionist approach along with the nationalization of many businesses – which resulted in more economic hardship.

The 1960s saw the country take another path. Ireland greatly expanded education with an emphasis on technical education. University education was expanded. Ireland entered the European Economic Community which became the European Union. The economic upswings of the 1960s were dampened by the Troubles in the North and heavy taxes. The 1980s saw Ireland referred to as the "sick man of Europe." Emigration continued to be a factor in the lives of Irish families. The governments of these times did not manage the economy well.

The surge towards economic prosperity began in earnest in the mid-1990s with significant changes in government policies. They reduced taxes, promoted a more skilled workforce, and encouraged foreign investment. The country adopted the euro. Ireland developed a high tech sector, rode the Dot Com boom and significantly increased its pharmaceutical industry. Unemployment dropped to a point where emigration reversed and many emigrants returned; the country also was a destination for immigrants from other nations. The Celtic Tiger was roaring.

As the century ended, the good times led to recklessness on the part of Irish banks' bets on real estate. With the worldwide slowdown of 2007 these bets failed and the banks went to the government for a bailout which they got and then the government had to go to the IMF and EU for assistance which came of course with a heavy dose of austerity. Ireland as a nation still awaits some form of punitive action against the bankers and developers and politicians who conspired at this National downfall.

Catholic Church

The Roman Catholic Church, which was the religion of the majority of Irish at the start of the 20th century, had a strong influence on the populace and public opinion. The Constitution of 1937 gave the Church control over most schools in Ireland. Until recently, it controlled the national primary school system, though it strongly opposed the free public secondary school system introduced in 1968.

The Church ran many of the hospitals in the country. The Church's conservative teachings on family and sexual issues, such as contraception, abortion and divorce, were the law of the land until the latter years of the century when the public and their representatives slowly moved to a somewhat more modestly liberal stance on these issues.

While the South is about 80% Roman Catholic and the North about 40%, the church today has little of the influence and regard it held at the beginning of the 20th century. As claims of physical and sexual abuse of pupils in Church-run schools and institutions have come to light in Ireland as in the U.S., opinion of the Church has turned more negative. Today, only one in five Catholics attends Mass regularly; and, in some places, as few as 2% are weekly church-goers. The rift reached such a low point that the government severed ties with the Vatican at one point.

While the Roman Catholic Church put its stamp on much of the life of the average Irishman during the 20th century; its influence is nearing irrelevance and derision. The role of the media, especially television, did much to diminish church influence. A younger, better educated generation began to simply ignore Church dictates that previously would have been followed implicitly and without question. In parallel, a drop in religious vocations became a landslide of fewer priests and nuns; fewer families followed the tradition of producing a priest or nun every generation.

Land Reform

There was a long-held resentment by many of the agrarian populace against the owners of the large estates, which often held a heavy hand over their tenants. A good deal of Ireland's architectural heritage was lost during the turmoil of the War of Independence and the Civil War as the warring factions turn against landowners and destroyed their "big houses."

The breaking up of the large estates, with the resultant distribution of ownership to individual farmers, continued over a good part of the 20th century through a number of land reform acts that often included some financial assistance or a delayed payment scheme.

In the late 19th century, nearly 75% of Irish people lived in rural areas, but fewer than 5%of Irish farmers owned their own land. Within the first decade of the 20th century, nearly 50% owned property, and this figure increased to 70% by the 1920s. Not only were tenant farmers assisted in securing ownership of their farms, but several programs helped move laborers into country cottages with an attached acre of land, and there was a parallel improvement in city accommodation. Over 40,000 rural cottages were created that ultimately housed about a quarter million laborers and their families. This transformed the Irish countryside. A related scheme assisted returning soldiers and sailors after World War I.

The result of all this was the evolution of Ireland from a country of large landed estates owned by the few to a nation whose land was owned by a vast majority of individual farmers and cottagers, with very few large holdings.

Read On!

This is a very superficial look at the interesting journey taken by a small nation through a century of dramatic changes. There is much more to this story. Given that there is no one definitive source for learning more about any of the many aspects to this transformation the reader is Kathleen Strickland's article as a good place to start. By following the links provided, a diligent student of the topic can become well-informed. Learning about the path followed by the land of our ancestors can help us understand their culture even better.

But why stop with the 20th century? A good way to keep up with the modern history of Ireland is to frequent the websites of the key Irish newspapers. A daily look at the *Irish Times* site portrays how a very modern Ireland deals with it daily life in the 21st century.

Tom Rice, CG[SM] is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of The Septs *and a current director of IGSI, a former director of the Minnesota Genealogy Society, and a genealogy help desk volunteer for the Minnesota History Society. He can be contacted at info@heritagehunters.com.*

Celtic Connections Conference

August 15-16, 2014

Our plans are well underway for the Celtic Connections Conference! We hope that many of you will join us on August 15 - 16 at Bentley University's LaCava Conference Center in Waltham, Massachusetts. The theme of the conference is: *The Leaving of Home: Migration, Motivation and Myth.*

Speakers at the event include Irish genealogist, John Grenham; Brian Donovan, associated with Eneclann and findmypast. Various IGSI members and authors who have contributed to *The Septs* are among those scheduled: Kyle Betit, Dwight Radford and Donna Moughty; Sheila Northrop, Beth Vought, Nora Galvin and Dianne Plunkett Latham. More than two dozen presentations will cover many aspects of Irish and Celtic genealogy, music, and culture.

Get More Information

The conference registration brochure is available on the IGSI website — lots of information and the registration form. You can print the form and register today or register online at the conference website <www.celtic-connections.org> after April 1.

Discounts on hotel rooms are available through two Waltham hotels: Courtyard Marriott and Holiday Inn Express. Full details for booking hotels online or by phone will be on the TIARA and IGSI websites in early April and in the conference brochure.

IGSI is partnering with TIARA (of Boston) to bring this unique experience to fruition. Additional sponsors for the event include Eneclann, findmypast.ie, Tourism Ireland and the Waltham Tourist Board. Our plan is to make this a national conference, moving it around the country every two years. IGSI plans to host the event in 2016 in Minnesota.

Due to space limitations at the college, attendance will be limited to 350 attendees. We hope to see you there!

www.celtic-connections.org

The Master and Education in 20th Century Ireland

by John Cunningham

I am in my 70th year and have spent most of my life as a recipient of education or a deliverer thereof.

I first attended elementary school, what we call primary school, at the age of four years old to help to keep up the numbers in my father's school. My father was headmaster of a little country two-teacher school in County Donegal in the south of Ireland. To keep a sufficiently high attendance parents were encouraged to send their children to school as soon as possible. My father was universally known as Master Cunningham – a title awarded to all male school teachers in Ireland at the time and a title I came to wear myself in time. In addition to teaching, he composed letters for the older generation, drafted wills, and acted as MC for local concerts and entertainments. He was a community resource.

For a short time at the beginning I went to school on the back of my father's bicycle strapped into a little chair and warned to keep my little toes out of the spokes of the wheel. Unfortunately, I could not keep my feet far enough away from the wheel for long enough; after a few times when my father and I ended in the ditch, I was dispatched to walk to school with the other children who passed our house. The mile walk to school often proved an interesting introduction to local wildlife as the hedges were filled with birds' nests and we sometimes passed an encampment of travellers, known as gypsies in those days, in their tented home with a trap upended and the pony grazing nearby. The school curriculum closely followed the three R's with the addition of the Irish language, which was compulsory in southern Irish schools.

My father was a very good teacher but could be severe as was the norm in education at the time. He did not spare the rod to spoil the child, and I received my share of the ash plant, or more than my share as my father expected me to be top of the class. From class four to class seven were under my father's tuition. The younger children were taught by a Mrs. McGinley, a talented musician who was later the mother of Sean McGinley, a notable Irish actor, who starred in films such as *The Field* and *Braveheart*. On looking back, we had a much larger and wider curriculum than most schools of the time, with art and traditional Irish music as well as the usual subjects. We all were taught to play the tin whistle.

Our school was heated with turf or peat in an open fire, and families donated cart loads of turf to the school. As boys we delighted in helping to fill the turf loads into the school turf sheds. Some of the boys in my class spent the early morning before coming to school going round their snares and collecting rabbits for sale; they sometimes managed to earn the enormous sum of £1 a week until the myxomatosis disease wiped out the entire rabbit population. In the summer months most of the children came to school in their bare feet; and although, after a time, we came to school in my father's car, we did our best to fit in by having bare feet in the car. We never remotely approached the road-hardened feet of the other children and were usually glad to put our shoes and stockings on again as soon as possible.

In time, I became quite proficient in the Irish language and was able to obtain an Irish language scholarship to the Gaeltacht; the regions mainly in the west of Ireland still speak the native Irish language today. There were only three scholarships awarded in Ireland at that time and, as a result of my passing the exam, I spent three months in west Donegal where I went to school with children who spoke little other than Irish. I walked a mile or more to school every day and the return journey of six miles to attend Mass on Sundays. Although the school was modern, I had moved into an Ireland of nearly 100 years ago. Fishermen rowed out into the Atlantic in the evenings to catch fish, and I was sent down to collect a large bucket of fish for the sum of two shillings and sixpence. I stayed in a traditional Irish cabin with three rooms. The occupants were two bachelor brothers and their unmarried sister who were kind to me but had little in common with a 13-year-old boy. On Sunday afternoons after the long trek to and from Mass all the adults in the house retired to bed and did not arise until the following morning. All the fires in the houses were of the open hearth variety and cooking was done over the embers of turf fires. Apart from the radio in the house, which was sparingly used to preserve the battery, I might as well have been a schoolboy any time in the previous 50 years – except better fed and clothed. The fertiliser for the crops of potatoes and cabbages for the house was seaweed; and I helped to bring cart loads of seaweed from the beach to their little farm. I enjoyed it in a lonesome sort of way. But it has proved useful to me as a historian in later years because I had lived in that little section of Ireland's past.

By now my father had acquired a car and we had moved from the south of Ireland into the north of Ireland. I was able to take a scholarship exam in the north of Ireland called the 11 plus examination. As its name suggests it was an examination, which if successfully passed, gave children a scholarship to grammar school education. I passed at the time when only about 10 per cent of the children were given such a scholarship. The rest of the children continued

at school to the age of 14 when they could leave and set out on their journey through the world. Many children left school early; the boys took work as farm labourers and the girls became domestic servants. There was little or no ambition to go any farther in education; when enough money had been gathered, these young people frequently emigrated to England or to the United States. Around me as I grew up was a largely rural society where few people had a motor car or a radio, and neighbours gathered in at night to circulate the news of the countryside and amuse themselves with gossip, occasional ghost stories; or someone might sing or play a musical instrument. It was a slow speed society.

Moving to St. Michael's Grammar School in Enniskillen, Co. Fermanagh, I met up with other children who had been successful in the 11 plus. Ours was a boys-only school, and we were taught by the Presentation Bothers, a Catholic religious teaching organisation. In general, they were known as the Christian Brothers – or in later years as the unchristian Brothers because of their liberality in the use of the cane. There were six days in our school week with a half day on Wednesday and another half day on Saturday, both of these of little use to the many boys, like myself, who came to school on buses, which recognised none of these distinctions of half days. So on Wednesday we sat in school and read or studied if we felt like it and Saturday was likewise a waste of a journey to Enniskillen.

I was always interested in reading; and although I disliked Wednesday afternoon, there was a large library bookcase through which I worked my way. Particularly, I remember reading a ten-volume history of World War One. After three years the Christian Brothers handed over the school to Diocesan priests who turned the school into a Seminary, where they fondly hoped to produce large numbers of priests from our classes. These new teachers concentrated on subjects like Latin, which was required for the priesthood and required as an entry subject to university, and Irish, so that we would grow up as Irish speaking citizens. The teaching of religion was, of course, a priority; and no subject appeared on the curriculum that might have led us in the direction of a life in business. The main aim was to produce teachers or, preferably, priests.

I eventually qualified for a Teacher Training College in Belfast and attended there for three years before beginning my teaching career in Legamaghery Primary School, near Fintona in County Tyrone. It was a school very reminiscent to the one I attended as a child – one large room in which I taught the older children while my colleague and Principal, Mrs. McBride, taught the younger children who faced in her direction of the room. I was a bit of a novelty for these children, being young and having a Beatle haircut. The older women teachers had stayed a short time at the school, until they moved on to what they hoped would be more exciting locations than in the hills of Tyrone. An abiding memory of this first school was the lonesome calling of the curlews as they circled their nesting areas in late spring and summer. The children were pleasant, but the winter drawbacks included having to shovel the snow from the school door to get in and the large iron stove which seldom produced much heat until we were about to go home in the evening. At that time I was very involved in playing Gaelic football, and I found out that my colleague, Mrs. McBride, was no mean opponent at a poker table.

I moved to a school near home after two years – again a two-teacher country school where the children played football on the sparsely travelled road outside the school. The only view I had for the next two years was into the adjacent graveyard. I was again a bit of a novelty for the children, particularly as I was keen on teaching them bird-watching and the identification of flowers and trees. I did an unheard of thing by taking the children for nature walks out of the school. The children had never had the opportunity of learning about their surroundings in this way. We took part in the first ever Bird Atlas of the British Isles showing where there were breeding populations of tree creepers, sparrow hawks, kingfishers and more. We cannot expect young people to help save this planet if they know little or nothing of our companion flora and fauna. In imitation of my former schoolteacher, Mrs. McGinley, I began a school Ceili band; and many of these children went on to play music semi-professionally.

After another two years, I was head-hunted to be the principal teacher of Belleek Primary School, a position I filled for the rest of my teaching career until 1996 when I took early retirement. The village of Belleek is home to the famous Belleek Pottery, the oldest and largest pottery in Ireland, which has a brand name of note and significance in many parts of the world. Many of the parents of the children were skilled pottery workers. This was again a two-teacher school and my colleague Mrs. Doherty introduced me to the mysteries of playing Bridge. Technology was beginning to creep into education, and we acquired a school radio to listen to educational programmes from the BBC. In time, we acquired a black and white television for the same purpose.

By now I was married and moved into the cut-stone Teachers House of 1883 which stood on the other side of the road from the school of 1881. I came to Belleek in 1969 at the beginning of the recent troubles in Northern Ireland. As our village was on the border of Northern Ireland, we saw a lot of British army military patrolling the village accompanied by armed policemen; Army helicopters frequently landed beside the school to leave or collect troops.

By now we had moved into a new modern Primary School with all the latest comforts and educational technology. We had a school telephone for the first time, and I installed a colour television in every classroom. Two local country primary schools closed and their pupils came to us. We now had a school population of about 160 and seven teachers, and a school kitchen where most of the children had a school lunch apart from those who went home for theirs.

The local police barrack was attacked frequently by the IRA; bombs were placed at our local hotel and various business places. Our Northern Ireland Customs Post was bombed and destroyed more than 40 times. When homes had to be evacuated due to bombs or bomb scares, I was asked to open our school. We were a refuge for 40 or 50 people on many occasions. It all seems rather surreal now.

My wife and I had a very narrow escape from death when a bomb exploded without warning in an adjacent building. We had just sat down to watch television and brought coffee from the adjacent kitchen, which had glass on two sides. We never heard the bomb go off but watched in amazement as the television rose about three feet, did a pirouette, and resumed its former position on the table. If we had been in the kitchen at that moment both of us would have died from the glass shrapnel and left our two eldest children as orphans. I later met the man who planted the bomb and forcefully expressed myself about himself and his organization.

I had a regret for my failure to get to university to study, but in 1969, with the founding of the Open University, I had the opportunity to get a Bachelor of Arts degree. The Open University was the world's first successful distance teaching university, founded on the belief that communications technology could bring high quality degree-level learning to people who had not had the opportunity to attend traditional campus universities. This distance learning experiment has proved extremely successful and has been copied in many places around the world. I was allowed three years towards the six years of study and completed my course in two years. It was all rather refreshing.

Just as I finished my B.A. the Department of Education of Northern Ireland decided to grant 25 scholarships to teachers to enable them to gain further and higher educational levels. I applied and, as a result, attended Durham University in England for a year studying for a Master of Arts degree in Education. I took Sociology of Education, Educational Law and Administration and Comparative Education Systems. At last I was in university education – and not just any university, as Durham University considered itself to be ranked just below the universities of Cambridge and Oxford.

Durham is a wonderful city with its beautiful Minster Cathedral. I became a resident in Castle College, one of the 16 colleges that make up its university. As a Castle man and a mature student I was accepted into the Senior Common room and joined the Master of the College and other lecturers for dinner each evening. Durham Castle was my home for a year; each evening we met in the Senior Common Room, partook of port or sherry aperitifs and, dressed in gowns, processed after the Master of the College down the Black Staircase, reputedly the oldest staircase in Britain. Master McDowell, as tradition demanded, knocked on the carved door, where we were admitted into the great hall of the castle by one of the students. All the students were dressed in their gowns. It was like a scene from Harry Potter. Latin grace was said and, in the company of visiting professors from the United States or the USSR, we dined in style. Conversation ranged from coin hoards found in Central Asia to England's fortunes at cricket, but seldom if ever touched upon the horrors of Northern Ireland.

Each college in Durham was headed by a "Master." I caused a little amusement by telling them that back at home I was the Master of Belleek. When I brought some of my colleagues to stay with me in Belleek, they were astonished to find out that what I told them was true. I made lifelong friends there and could only stare in wonderment at the educational mountain that was Durham and compare it to the far away foothills of Lettercran National School, my father and his barefoot pupils.

Back home in Belleek educational change was in the air. People were beginning to think that the education system could be changed to provide a better future for everyone. A new Curriculum was needed so that we could address our common history in a common fashion. I was invited to join a Working Party under Professor

Harkness of Queens University to contribute to a new curriculum in history and geography. It was a formidable task to develop a common curriculum for all of the schools of Northern Ireland, Catholic and Protestant, in the heat of a guerrilla war which had inflamed a large section of the population. Traditionally, the Protestant primary schools, if they did any history, followed topics like Henry the Eighth and the Tudors and the Kings and Queens of England. Some wished to have us study "neutral" topics, such as the Egyptians and the Romans; but I and others held out for Irish history. We eventually managed to install topics like Irish prehistory and early Irish Christianity, the Vikings, and Victorian Ireland, including the Great Famine and Emigration. Most Protestant teachers, never mind their pupils, had never heard of the Great Famine of 1845 to 1850, which had caused Ireland a population loss of one million to emigration and one million to death from hunger and disease at that fraught period of Irish history. Gradually people began to appreciate that if we did not know our past we could do little to improve our present and our future.

Following the acceptance of this new curriculum I was seconded from my school for four years to visit schools and take lessons and help teachers come to grips with these new themes in history and geography. I visited dozens of primary schools and taught children from the youngest to the oldest in primary education, taking on from 5 to 9 schools per week in stretches of 14 weeks each.

Our divided society meant that Protestant and Catholic schoolchildren seldom ever met and certainly not in educational surroundings. The Northern Ireland department of education decided to launch an initiative called EMU or Education for Mutual Understanding. I was asked to participate in this project and to twin my Catholic school in Belleek with a Protestant school about 20 miles away in the village of Kesh. It was the dawn of the computer era; as a "bribe" to join this project, we were offered computers and e-mail, and so we became part of a tiny group, first in this new educational field in Ireland. Eventually we organised a group of seven schools, some with e-mail and some without. Our children joined in educational projects. As part of our joint study of the Irish famine, we made an analysis of the inhabitants of Irvinestown Workhouse at the time when the county of Fermanagh lost 40,000 people or about 25% of our population.

Our results caused quite a wave in academic circles. Nobody had ever thought of trying to find out who made up the workhouse population. We found, contrary to popular belief, that in the beginning the Irvinestown Workhouse population was 50 – 50 Catholic and Protestant; it was only later that it became predominantly Catholic. By counting the age range of people in the workhouse, we learned that it was largely populated by children up to the age of 15 and by older people from 35 years upwards, and that it was predominantly female. Men of working age avoided going to the workhouse. They stayed out to work or they emigrated to try and send money home to bring their families out to them. Women stayed in the workhouse to look after their children.

We produced startling results and delivered a lecture on our findings to a Famine Seminar in Trinity College in Dublin, Ireland's oldest university. Today EMU survives and has made its own quiet contribution to the peace of Northern Ireland.

After 30 years of teaching I took early retirement as I had promised myself in my earliest teaching days. I had read away back in the 1960s that the average length of survival of a male teacher after retirement at 65 was just two years. I was not going to hang around waiting for the obligatory mantle clock inscribed with my years of service. I have retired to write my books: more than 30, mainly to do with Irish history and heritage, and to work as an Irish National Tour Guide.

Teaching and teachers and schools have all vastly changed in my lifetime. As a teacher one never knows how much or how little we influence our pupils. One of the little joys of my profession occurred recently as I walked down our local street. A young man spread his arms wide and gave me a hug; he is a former pupil who now lectures in microbiology at Cambridge University. But many others who never followed academia still go bird-watching as they did in primary school or quietly take up the tin whistle, another facet of their early education. Some effects of their time with the Master are still alive and well.

John B. Cunningham is chairman of the Fermanagh Authors' Association and a retired schoolmaster, living in Belleek. He has written extensively on Irish History and Heritage. His first book, which appeared in 1980, has been followed by more than thirty more. Today he works as a genealogist and Irish National Tour Guide.

Northern Ireland from 1920 to the Present

by John B. Cunningham

Northern Ireland is today one of the four countries of the United Kingdom. It was created as a separate legal entity on 3 May 1921, under the Government of Ireland Act 1920. The new autonomous Northern Ireland was formed from six of the nine counties of Ulster: four counties with unionist majorities, which wished to maintain links with Britain, and Fermanagh and Tyrone, two of the five Ulster counties which had nationalist majorities. In large part unionists, at least in the northeast, supported its creation while nationalists were opposed.

On 6 December 1922, when the whole island of Ireland became an independent dominion known as the Irish Free State, Northern Ireland immediately exercised its right to opt out of the new dominion. In the words of one of its chief proponents, "A Protestant parliament for a Protestant people," the implication was that Irish Catholics had no political status in the country. Many of them supported the Nationalist Party that chose a policy of abstentionism between 1921 and 1965, resulting in a large majority of Protestant members in the Northern Ireland Parliament. Local gerrymandering ensured Unionist majorities where they otherwise did not exist.

The genesis of Northern Ireland was the defeat of the Irish chieftains in the Nine Years War, 1594 to 1603, and a mass confiscation of their lands in a period known as "The Plantation of Ulster." These territories were flooded with Scottish and English colonists in the early 17th century. This resulted in Northern Ireland following a different economic, religious and cultural trajectory to the rest of the island. From the late 19th century, the majority of people living on the island of Ireland

June 7, 1921. *The Lord Lieutenant inspecting troops outside City Hall, Belfast on the day of the first meeting of the Ulster Parliament. Courtesy of the National Library of Ireland on the Commons @flickr.com.*

(Catholic) wanted the British government to grant some form of self-rule to Ireland. After centuries of subordination to English Parliaments, the Parliament of Ireland in Dublin gained a large measure of independence by the Constitution of 1782. Eventually a concerted campaign by the British government overcame the reluctance of the Irish Parliament to dissolve. This was achieved in part, according to contemporary documents, through bribery, namely the awarding of peerages and honours to critics to get their votes.

Ireland's MPs went to Westminster. The Irish Nationalist Party sometimes held the balance of power in the House of Commons in the late 19th and early 20th centuries, a position from which it sought to gain Home Rule, which would have given Ireland autonomy in internal affairs without breaking up the United Kingdom. However, a significant minority was vehemently opposed to the restoration of an Irish Parliament and wished to retain the Union in its existing form.

By the early 20th century, Belfast (the largest city in Ulster) had become the largest city in Ireland. Its industrial economy, with strong engineering and shipbuilding sectors, was closely integrated with that of Great Britain. Belfast was a substantially Protestant town (read Presbyterian), with a Catholic minority, less than 30%, concentrated in the west of the city.

During World War I, tensions continued to mount in Ireland. Hardline Irish separatists (known as Irish-Irelanders) rejected Home Rule entirely, because it involved maintaining the connection with Britain. Led at Easter 1916 by Patrick Pearse, Thomas Clarke, James Connolly and others, they attempted a rebellion in Dublin. After summary trials the British

government had the leaders executed for treason. The government blamed the small Sinn Féin party, which had had little to do with it. The execution of the leaders of the rebellion became a propaganda coup for militant republicanism, and Sinn Féin's previously negligible popular support grew. The surviving leaders of the Irish Volunteers infiltrated the party and assumed leadership in 1917. The Irish Volunteers became the Irish Republican Army (IRA) in 1919.

Northern Ireland, which received self-government within the United Kingdom under the Government of Ireland Act, was in some respects left to its own devices. The first years of the new autonomous region were marked by bitter violence, particularly in Belfast. The IRA was determined to oppose the partition of Ireland; the authorities created the Ulster Special Constabulary to aid the Royal Irish Constabulary (RIC) and introduced emergency powers to put down the IRA. Despite the mixed religious affiliation of the old Royal Irish Constabulary and the transfer of many Catholic RIC police officers to the newly formed Royal Ulster Constabulary (1922), northern Catholics did not join the new force in great numbers. Many nationalists then came to view the new police force as sectarian, adding to their sense of alienation from the state.

Violence Pre-WWII

In 1935, the worst violence since partition convulsed Belfast after an Orange Order parade decided to return to the city centre through a Catholic area instead of its usual route. The resulting violence left nine people dead and more than 2,000 Catholics' homes destroyed.

The role of the Orange Order has frequently been a major source of disturbance due to its ultra-Protestant and confrontational attitude. This Protestant fraternal organisation derives its name from the Dutch-born Protestant King William of Orange, who defeated the army of the Catholic King James II at the Battle of the Boyne in 1690. Although based in Northern Ireland, the Institution also has a significant presence in Scotland, the Commonwealth and the United States. Politically, the Orange Order is strongly linked to unionism; many would say it dominates unionism. While the Order sees itself as defending Protestant civil and religious liberties, its critics consider it sectarian and supremacist. Non-Protestants cannot become members unless they agree to adhere to the principles of Orangeism and convert to Protestantism.

Under successive Unionist Prime Ministers from Sir James Craig (later Lord Craigavon) onwards, the unionist establishment practised a policy of discrimination against the nationalist/Catholic minority. This pattern was firmly established in the case of local government. Gerrymandered ward boundaries rigged local government elections to ensure unionist control of local councils with nationalist majorities. Voting arrangements gave commercial companies multiple votes according to size and restricted personal franchise to property owners, primary tenants and their spouses. These practises ended in England in the 1940s, yet continued in Northern Ireland until 1969 and were increasingly resented.

Though disputed for decades, many leaders of unionism now admit that the Northern Ireland government in the period 1922–1972 was discriminatory, although prominent Democratic Unionist Party figures continue to deny it. One unionist leader, Nobel Peace Prize joint-winner and First Minister of Northern Ireland, David Trimble, described Northern Ireland as having been a "cold house for Catholics." Protestant ascendancy was seemingly impregnable by the late 1950s. Disputes about gerrymandering were at the heart of the civil rights movement in the 1960s. In addition, there was widespread discrimination in employment; of 70 school bus drivers in Co., Fermanagh, only three were Catholic – in a county with a large Catholic majority.

Overall, Northern Ireland was relatively peaceful from 1924 until the late 1960s, except for some brief flurries of IRA activity in 1941 during the Second World War and the so-called "Border Campaign" from 1956 to 1962. However, many Catholics were resentful towards the state, and nationalist politics was sullen and defeatist.

The Troubles

The Troubles (a wonderfully understated "Irishism") was a period of ethno-political conflict in Northern Ireland which spilled over at various times into England, the Republic of Ireland, and mainland Europe. The duration of the Troubles is conventionally dated from the late 1960s to the Belfast "Good Friday" Agreement of 1998. Violence nonetheless continues still on a sporadic basis mainly related to dissident Republican groups or Orange Order inspired parades.

In the 1960s, moderate Unionist Prime Minister Terence O'Neill tried to reform the system, but encountered strong opposition from both fundamentalist

Protestant leaders like Ian Paisley and from within his own party. The increasing pressures from Nationalists for reform and opposition by Loyalists to compromise led to the civil rights movement.

Clashes between marchers and the Royal Ulster Constabulary culminated in an attack by a unionist mob on a march, outside Derry on 4 January 1969. Wholesale violence erupted after an Apprentice Boys' march was forced through the nationalist Bogside area of Derry on 12 August 1969 by the RUC, known as the Battle of the Bogside. Even more severe rioting broke out in Belfast and elsewhere in response to events in Derry. The following thirty years of civil strife came to be known as "the Troubles".

The UK Home Secretary James Callaghan deployed the British army two days later on 14 August 1969. At first the soldiers received a warm welcome from Nationalists, who hoped they would protect them from Loyalist attack; however, tensions rose throughout the following years.

After the introduction of internment without trial for suspected IRA men on 9 August 1971, even the most moderate Nationalists reacted by withdrawing their co-operation with the state. The Social Democratic and Labour Party (SDLP), members of the Parliament of Northern Ireland, withdrew from that body on 15 August and a widespread campaign of civil disobedience began. Tensions ratcheted to a higher level after the killing of fourteen unarmed civilians in Derry by the Parachute Regiment on 30 January 1972, an event dubbed "Bloody Sunday."

In 1970, the Provisional IRA broke from the increasingly Marxist Official IRA, and a campaign of violence by loyalist paramilitary groups brought Northern Ireland to the brink of civil war. On 30 March 1972, the British government, unwilling to grant the unionist Northern Ireland government more authoritarian special powers, and convinced of its inability to restore order, pushed through emergency legislation that prorogued the Northern Ireland Parliament and introduced direct rule from London.

On 9 December 1973, through the Sunningdale Agreement a cross-community government for Northern Ireland took office on 1 January 1974. The Provisional IRA increased the tempo of its violence, while many unionists were outraged at the participation of nationalists in the government of Northern Ireland and at the cross-border Council of Ireland. Emboldened, a coalition of anti-Agreement Unionist politicians and paramilitaries encouraged a general strike on 15 May. The strikers brought Northern Ireland to a standstill by shutting down power stations. When Prime Minister Harold Wilson refused to send in troops to take over from the strikers, the power-sharing executive coalition collapsed on 28 May 1974.

The level of violence declined, stabilising at 50 to 100 deaths a year. The Provisional IRA, using weapons and explosives obtained from the United States and Libya, bombed England and various British army bases in Europe, as well as conducted ongoing attacks within Northern Ireland. These attacks were not only on "military" targets but also on Protestant-frequented businesses, unaffiliated civilian commercial properties, and various city centres. Cars packed with high explosives were driven directly to key areas for maximum effect, frequently in total disregard of innocent people caught up in the ensuing carnage. At the same time, Loyalist paramilitaries focused their campaign within Northern Ireland claiming a few Republican paramilitary casualties. They, too, seldom considered innocent victims. They also targeted Catholics working in Protestant areas and attacked Catholic-frequented pubs. Both groups also carried out "punishment" attacks against members of their own communities for a variety of perceived, alleged, or suspected "crimes", regardless of the reality of the situation.

The year 1975 saw a brief Provisional IRA ceasefire. The events of real significance during this period were the hunger strikes (1981) and the Anglo-Irish Agreement (1985). The hunger strike was called off after ten prisoners had starved themselves to death—including Bobby Sands, whose funeral was attended by 100,000 people. The republican movement encountered modest electoral success on both sides of the border, including the election of Bobby Sands to the House of Commons. This convinced some republicans to adopt the armalite [rifle] and ballot box strategy and gradually take a more political approach. At a strategic level the agreement demonstrated that the British recognised the wishes of the Republic to have a direct interest in the affairs of Northern Ireland. Unlike the Sunningdale Agreement the Anglo-Irish Agreement withstood a much more concerted campaign of violence and intimidation, and political hostility from the loyalists.

Increased government focus on the problems of Northern Ireland led, in 1993, to the two prime ministers signing the Downing Street Declaration. At the same time Gerry Adams, leader of Sinn

Féin, and John Hume, leader of the Social Democratic and Labour Party, engaged in talks. A new leader of the Ulster Unionist Party, David Trimble, initially perceived as a hardliner, brought his party into all-party negotiations that in 1998 produced the Belfast Agreement ("Good Friday Agreement"), signed by eight parties on 10 April 1998, although not involving Ian Paisley's Democratic Unionist Party or the UK Unionist Party. A majority of both communities in Northern Ireland approved this Agreement, as did the people of the Republic of Ireland, both by referendum on 22 May 1998.

Under this Agreement, voters elected a new Northern Ireland Assembly to form a parliament. Ulster Unionist party leader David Trimble became First Minister of Northern Ireland. The Deputy Leader of the SDLP, Seamus Mallon, became Deputy First Minister of Northern Ireland. The Ulster Unionists, Social Democratic and Labour Party, Sinn Féin and the Democratic Unionist Party each had ministers in the power-sharing assembly.

Twenty-first Century

The visit of Queen Elizabeth II to Stormont represented the changing British position to Northern Ireland; she met nationalist ministers from the SDLP, unionist ministers, and spoke of the right of people who perceive themselves as Irish to be treated as equal citizens to those who regard themselves as British. Similarly, on visits to Northern Ireland, the President of Ireland, Mary McAleese, met with unionist ministers. In 2012, Queen Elizabeth visited Enniskillen, Co. Fermanagh. After attending a service in the local Protestant Cathedral she walked the few steps to the local Catholic Church in a greatly symbolic gesture.

The Assembly elections of 30 November 2003 saw Sinn Féin and the Democratic Unionist Party (DUP) emerge as the largest parties in each community, an indication of the difficulty in restoring the devolved institutions. The 2005 British general election saw further polarisation.

On 28 July 2005, the IRA made a public statement ordering an end to the armed campaign and instructing its members to dump arms and to pursue purely political programmes. While the British and Irish governments warmly welcomed the statement, political reaction in Northern Ireland demonstrated a tendency toward suspicion, engendered by years of political and social conflict. On 13 October 2006 an agreement was proposed after three days of multiparty talks at St. Andrews in Scotland, which all parties, including the DUP, supported. Under the agreement, Sinn Féin would fully endorse the police in Northern Ireland, and the DUP would share power with Sinn Féin. All the main parties in Northern Ireland subsequently endorsed the agreement. On 8 May 2007, devolution of powers returned to Northern Ireland. DUP leader Ian Paisley and Sinn Féin's Martin McGuinness took office as First Minister and Deputy First Minister, respectively.

Things have slowly normalised. As ordinary citizens we are no longer stopped at multiple police and army patrols on a daily basis. The police have been reformed, and effective legislation has outlawed discrimination on the basis of gender or religion. The increasing influence of Europe has made Unionists aware of the enormous increase of wealth in Southern Ireland and of their envied freedom as an independent country. Their independence allows them to set more favourable taxes, while Northern Ireland is tied to British rules and regulations made without consultation or consideration of Northern Ireland's needs. The much vaunted shipyards and engineering, which were the foundations of Protestant self-belief, are gone. The South of Ireland, despite the bubble of the "Celtic Tiger," is awash with high-tech multinationals. Many today would consider that the changes to Northern Ireland society could have been made through peaceful means. The peaceful protests were essentially hijacked to suit the aims of paramilitaries. With more than 3,000 killed and countless maimed, and families and individuals bereft – what was it all about?

(With grateful acknowledgement to *Wikipedia*, the free encyclopedia <en.wikipedia.org/wiki/Northern_Ireland>.)

John B. Cunningham is chairman of the Fermanagh Authors' Association and a retired schoolmaster, living in Belleek. He has written extensively on Irish History and Heritage. His first book, which appeared in 1980, has been followed by more than thirty more. Today he works as a genealogist and Irish National Tour Guide.

Are You Ready to Research in Irish Records?

by J. H. Fonkert, CG[SM]

Traveling salesman Harold Hill rolled into River City, organized a phantom boys' band, and was nearly run out of town because he didn't know the territory. Smart genealogists, just like smart traveling salesmen, will get more satisfying results if they get to know the places they are working.

In our case, the place is Ireland. I have never been to Ireland, and I'm just a beginner when it comes to research in Ireland. When I face research in a new place, whether it is Kentucky or Ireland, I find it helpful to do five things:

- Learn the geography,
- Get familiar with the history,
- Learn which governments or institutions created the records,
- Find where the records are today, and
- Discover where I can get help.

The first trick, of course, is knowing the destination. Without a specific locale or a known region, it is difficult to locate ancestors in Ireland – or anywhere in Europe – before the institution of national censuses or civil registration records. Before jumping to Irish records, we will have plumbed American vital records, naturalization papers, passenger arrival records, obituaries and other sources for clues to a specific Irish place-name. If ancestors were still in Ireland after 1864, we may be able use civil registration indexes to pinpoint a parish for further research.

Having pinned down a locale, we are ready to implement the five-step plan for preparing for research in Irish records. Birthplace information from the 1871 Census of England focused my search in County Cork. John and Johanna Lee stated that they were born in Middleton and Castle Martyr, Ireland, respectively. The 1871 census did not name the county, but the 1851 census stated they were born in Cork (but didn't name the parish).

Know the Geography

I start by looking at a map. A good starting point is a small-scale map of Ireland, preferably one that shows rivers and topography. Such a map gives a sense of the lay of the land. As easy as maps are to find online, I like to keep a traditional paper atlas near my desk.

At about 70,300 square miles, the Republic of Ireland is about the size of North Dakota. Northern Ireland adds another 5,300 square miles, bringing the total for the isle to about 75,500 square miles – still a bit smaller than South Dakota. Ireland is not a large country; distances are not great.

Much of the central part of Ireland is relatively low, with rivers draining east and west from a central ridge. Bands of low, strongly folded, mountains and valleys stretch across the southern part of Ireland toward the area south of Dublin. The western and northern parts of the isle are rugged and rocky. A broad overview of the topography gives me a feel for both local topography and possible migration patterns. . It is worth noting that Dublin is only 100 miles from Liverpool across the Irish Sea, making labor migration between Ireland and England relatively easy in the 19th century.

Climate maps and maps of natural vegetation also give a feel for the land. Most of the Irish isle gets 20 to 60 inches of rain annually, but some areas near the southwest and west coasts receive more than 60 inches. However, only about 15 percent of the land is suited to cultivation.

These are broad generalizations; I also want to learn more about specific locales where my research subjects lived. A large-scale topographic map will gives a closer view. A good choice is a 1:50,000-scale map from the Ordnance Survey's Discovery Series; an inch on these maps covers only about .8 miles. These maps are detailed enough to show terrain, locations of some churches and graveyards, and townland names (but not boundaries). The IGSI library has copies of the Discovery Series maps; they can also be purchased from the IGSI Bookstore or from the Ordnance Survey <www.osi.ie/Home.aspx>.

The 1846 edition of *Slater's National Commercial Directory of Ireland* describes Castle Martyr as a small market town straddling the civil parishes of Igtermurragh, Ballyoughtera and Mogeely. The only place of worship was the Church of Ireland parish church, but there were several Catholic chapels in neighboring hamlets. Midleton was a market town in the Barony of Imokilly, with a parish church and two Catholic chapels. Several similar directories were published from the late 1700s to the late 1800s. Excerpts from several directories for Cork communities are reproduced at *RootsWeb* <freepages.genealogy.rootsweb.ancestry.com/~mturner/cork/a_directories.htm>.

Genuki <www.genuki.org.uk/big/irl/> county sites have tabs that lead to profiles of towns and parishes. The Cork site does not have an entry for Castle Martyr,

but it does for the nearby, larger town of Middleton. An entry from *Lewis' Topographical Dictionary of Ireland* (1838) tells me that Middleton was a post town of some 6,000 residents. It also includes a list of townlands in Middleton.

If I had a place-name, but didn't know where in Ireland it was, I could use a gazetteer to pinpoint the location. The Geonet Name Server <geonames.nga.mil/ggmagaz/> is a powerful, free online gazetteer of locations outside the United States. It will find places using either English or Gaelic names. From the GNS front page, click on "Text-based" under GNS Search. It tells me that *Baile na Martran* is located at 51 degrees, 54 minutes, 37 seconds north latitude and 8 degrees, 3 minutes, 14 seconds west longitude, and provides direct links to maps at both *Google Maps* <www.maps.google.com> and *MapQuest* <www.mapquest.com>. Another online tool for locating places in Ireland is the *IreAtlas Townland Database* <www.thecore.com/searnruad>.

The Discovery Series Map 81 shows a small city named Midleton in eastern County Cork. About 4 miles east is a place named Castle Martyr (*Baile na Martran*). The map gives me confidence this locale is a good target for research. The Ordnance Survey's Map Viewer <maps.osi.ie/publicviewer/> allows me to zoom into a map 1:2,000 map of Castle Martyr – detailed enough to show individual properties. The Map Viewer also offers overlays of historic maps or modern satellite images.

Learn the History

Our ancestors lived in history, so we also want to know something about the times in which they lived. I will want to learn something about both general Irish history and local history. Because the family I am researching came to England from Ireland about 1848, I will also want to learn about the events of that period, including migrations related to the potato famine.

An experienced Irish researcher suggested I consult *The Course of Irish History*, edited by Theodore William Moody and Frances Xavier Martin (Cork Mercier Press, 2011). For background on Cork, he suggested I read *A Guide to Tracing Your Cork Ancestors*, one of a series of county guides published by Flyleaf Press <www.flyleaf.ie>.

Determine What Government (or Church) Kept the Records

A prerequisite for starting research in a new country or local is to match a town or other place with a parish or local government jurisdiction. Jurisdiction refers to the geographic area over which a governmental unit had authority. This is more complicated in Ireland than in the United States. Historically, Ireland is divided into the four provinces of Connaught, Leinster, Munster, and Ulster; these provinces are of little importance for genealogical research. Most of the isle known as Ireland is now part of the independent Republic of Ireland. Six counties of Ulster, now Northern Ireland, remain part of the United Kingdom.

Counties and parishes. An Irish county comprises several civil parishes — not to be confused with church parishes. It is important to know the civil parish because many repositories, including the Family History Library, catalog their holdings by parish. Civil parishes managed property records and taxation. Civil parish boundaries generally, but not always, closely matched Church of Ireland parish boundaries.

"Irish Ancestors" <www.irishtimes.com/ancestor/> has an online index that allows one to search for a place-name, and learn its county, civil parish, and poor law union. The site also offers zoom-able county maps of parishes, similar to those in Mitchell's New *Genealogical Atlas of Ireland* (2002).

Townlands. The smallest official unit of geography in Ireland is the townland, but townlands are not governments. Ireland has more than 60,000 townlands— an average of about 25 for each of 2,428 parishes. Varying from a few acres to several thousand, a townland is a surveyed piece of land, usually with a Gaelic name. Townland boundaries were first surveyed in 1831. Large-scale maps from the Ordnance Survey of Northern Ireland and the Republic of Ireland Ordnance Survey list townland names, but do not show their boundaries. The out-of-print Ordnance Survey half-inch series is more useful for locating townlands.

The *General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland*, published in 1851, 1871, and 1901, is a gazetteer of townland locations. Genealogical Publishing Company has re-published the 1851 edition; the 1871 and 1901 editions are available on microfilm. The 1851 edition is searchable on *Google Books*. It tells me that a townland named Castle Martyr overlaps Mogeely and Ightermurragh.

Church parishes. Roman Catholic and Church of Ireland parishes have different

boundaries; Catholic parishes are generally larger than Church of Ireland parishes. Mitchell (2002) includes maps of church parishes for each county. For example, the tip of the peninsula forming the east side of Cork Harbor comprises Aghada Roman Catholic parish. The same area has five civil parishes. Both churches group parishes into dioceses. Microfilms of Roman Catholic records at the National Library of Ireland are organized by diocese. Until 1858, the Church of Ireland had jurisdiction over all marriage licenses and wills and probate. The Presbyterian churches, more common in Ulster, did not have geographically delimited parishes.

Baronies. Comprising all or parts of several parishes, baronies are of little importance for genealogical research, except that some deed indexes are organized by barony. Mitchell (2002) includes maps of baronies. The barony in which a townland falls can be found in the *General Alphabetical Index* mentioned above.

Electoral divisions. Under the Poor Law Act of 1838, clusters of townlands were grouped together into electoral divisions for the purpose of electing representatives to the Poor Law Union Board of Guardians. Electoral divisions were used for arranging Griffith's Valuation revision books.

Superintendent Registrar's Districts. Established in the 1800s for administering civil registration of births, marriages and deaths, these districts originally coincided with poor law union boundaries.

Discover the Records

My exploration of ecclesiastical and civil jurisdictions hints strongly at the kinds of records I might find. Grenham's *Tracing Your Irish Ancestors* is an excellent starting point surveying the records available in each county.

Another approach is to do a place-name search in the Family History Library catalog <familysearch.org/catalog-search>. A "place" search for Castlemartyr tells me that the FHL has film of the parish vestry book from 1751 to 1811 and court records from 1822 to 1923. A county-level search for Cork returns a much longer list of possibly useful records, including court records, poor relief records, and land records.

Other places to find links to Irish records include Cyndi's List <www.cyndislist.org> and the *Genuki* website site <www.genuki.org.uk> for a county of interest. Remember, many records have not been digitized or transcribed. Some records can be found only in archives and repositories in Ireland.

Vital records. Mitchell's excellent 4-page "At a Glance" guide gives overviews of the two main kinds of vital records: civil registrations and church baptism, marriage and burial registers. Registration of Protestant marriages began in 1845. Civil registration was expanded to Roman Catholic marriages and birth and burials of all denominations in 1864. Indexes can be searched at *FamilySearch* and *RootsIreland* <www.rootsireland.ie>; *RootsIreland* offers record extracts and some images on a pay-per-view basis.

Parish registers. For most parishes, registers don't survive until after 1700. Registers don't exist for many Roman Catholic parishes before 1850. The National Library of Ireland has microfilm of most Roman Catholic registers up to 1880. The National Archives of Ireland has copies or transcripts of many Church of Ireland registers. The Public Record Office of Northern Ireland has microfilm of registers of most denominations in Ulster.

In my case, I have reason to think the Lee family was Catholic. Using the maps in Mitchell, I could focus my search for baptism and marriage records on the Roman Catholic parishes of Killeagh, Midletown, Cloyne, Ballymacoda, and Lady's Bridge. Having specific parishes to search improves my odds of finding the correct Lee family.

Censuses. Researchers accustomed to the ease of U.S. and English census research may be disappointed when they turn to Ireland. Censuses were taken every ten years starting in 1821, but returns from 1821 to 1851 were destroyed by fire and those from 1861 to 1891 were purposely destroyed. The National Archives of Ireland has digitized and indexed the 1901 and 1911 returns for all 32 counties.

Griffith's Valuation. A government survey, Griffith's Valuations of 1848 to 1864 listed every taxable head of household and occupier (tenant) of land by townland and address. A valuable substitute for lost censuses, Griffith's Valuation lists landlord's name, acreage, and value of property. Of particular value are maps created in association with the survey. *Ask about Ireland* <www.askaboutireland.ie/griffith-valuation> offers free searches, as well as free images of later Ordnance Survey maps. *Origins.net*, a fee-based site, offers the Griffiths Valuation with maps contemporary to the survey.

Other records that help fill the void left by lost censuses include Tithe Applotment

books (1823-1837) and various 18th and 19th century records, including military muster rolls, the religious census of 1768 and the Protestant householder's lists of 1740.

Genuki county sites often have lists or links to libraries and archives. The IGSI website has a county-by-county listing of Irish libraries and archives <http://irish-genealogical.org/research/irish-counties>. (Some links are broken).

RootsIreland <www.rootsireland.ie> is sponsored by the nonprofit Irish Family History Foundation. It is coordinating creation of an online database of Irish genealogical records. Searches are free, but views of records are pay-per-view. Records of all counties except the southern-most counties of Kerry and Cork are scheduled to be online by the end of 2014. The site also includes a directory of county genealogical centers. The Mallow Heritage Centre serves north and eastern parts of Cork, but there is no heritage center for the southern part of Cork. The Mallow page has a table of Church of Ireland and Roman Catholic records available for each parish.

The book series *Exploring Family Origins* (Longford, various dates) includes volumes on family history research in Cork, Mayo, Donegal, Galway and other counties and locales. Another series, A *Guide to Tracing Your [name your county] Ancestors,* published by Flyleaf Press of Dublin, is also available from the IGSI Bookstore.

Find Other Researchers

Travel to Ireland is expensive, but I might be able to save money by connecting with researchers in Ireland. One approach is to contact local genealogical or historical organizations to see if they have lists of local researchers.

If in need of professional help, one can search the directories of the Association of Professional Genealogists <www.apgen.org>, the Board for Certification of Genealogists <www.bcgcertification.org> or the International Commission for the Accreditation of Professional Genealogists <www.icapgen.org>, and the Association of Professional Genealogists in Ireland <www.apgi.ie/>.

- The APG Directory includes 21 Irish genealogists.
- The APGI directory lists 25 members and associates who take clients.
- The BCG directory lists 10 certificants who specialize in Irish research but only one lives in Ireland.
- The ICAP directory lists three accredited genealogists with Irish-area accreditation.

Online forums and mailing lists are another way to connect with Irish researchers who are familiar with certain locales or families.

Ready, Set, Go

Because our ancestors rarely stayed in one place, family history researchers often find a need to get to know a new locale. Before tackling new territory, a researcher needs to know the geography, the local history, the record-keeping jurisdictions, the range of available records, and the researchers who know their way around town.

A little homework before starting increases the odds of success. Having spent a few hours working through this 5-step renaissance, I now feel ready to tackle my Irish research. Are you ready?

Learning Resources

Mitchell, Brian. *A New Genealogical Atlas of Ireland*, 2nd edition. Baltimore: Genealogical Publishing Company, 2002.

Mitchell, Brian. *Genealogy at a Glance: Irish Genealogy Research*. Baltimore: Genealogical Publishing Company, 2010.

Radford, Dwight and Kyle J. Betit. *A Genealogical Guide to Discovering Your Irish Ancestors.* Cincinnati: Betterway Books, 2001.

Grenham, John. *Tracing Your Irish Ancestors*, 4th edition. Baltimore: Genealogical Publishing Company, 2012.

J. H. "Jay" Fonkert specializes in 19th-century Midwest genealogical research, with forays into English, Dutch and Scandinavian genealogy. He is currently a director of the Association of Professional Genealogists, a trustee of the BCG Education Fund, and an instructor at the Salt Lake Institute of Genealogy. His research and teaching articles have appeared in the National Genealogical Society Quarterly, NGS Magazine, Minnesota Genealogist, APG Quarterly, *and* Family Chronicle.

Ireland's National Flags

by Gabrielle Ní Mheachair

Clan Banners and Crests

Very few flags have ever represented Ireland as a nation. To refer to Ireland as a nation before the mid-1800s is a bit of a stretch. It may even be more appropriate to move that date to post 1916. Ancient Ireland was a fractious place with clan fighting clan for cattle, land, boundaries, and women. There was no national identity or grand feeling of being Irish; no country unified under one hereditary king. Kings came and went depending upon how many clans agreed to pay them homage, tribute, and military support. This was a time of clans with individual banners identifying them in battle and at social gatherings. No army marched under one unified banner representing all.

After the Anglo Norman infiltration of Ireland (1166) the clan system continued but tended towards dynastic families like the O'Neills, the O'Donnels, the Burkes, the O'Briens, the Murphy's, the Fitzgeralds, and the Butlers. Both Anglo and Irish curried favor with the English King or Queen. These families carried shields or coats of arms unique to them that were approved and ratified by the reigning English monarch. Bunting, banners and flags tended to repeat the colors or emblems of that family shield.

Shamrocks and Harps

The eighteenth, nineteenth and twentieth centuries nurtured a national sentiment among select groups of society, mostly well-to-do Anglo-Irish or the children of educated, rich, landed Irish gentry: Wolfe Tone, Napper Tandy, Robert Emmet, Daniel O'Connell, Thomas Francis Meagher, John Mitchell, John O'Mahoney, James Stephens, and Padraig Pearse, to name just a few of these historical heroes. They founded secret societies or revolutionary organizations: the Irish Volunteers, United Irishmen, Catholic Association, the Young Irelanders, the Fenian Brotherhood, Irish Republican Brotherhood, and a host of others. These revolutionary groups adopted an array of flags symbolizing Ireland's struggle for independence. Most had blue or green backgrounds with centered golden harps, green shamrocks, or both. Such flags were as short-lived as their specific rebel groups, secret societies, cultural organizations, or insurrections. They did not represent Ireland as a nation. In these times the average Irish peasant and laborer was focused on scrounging for survival with little energy to expend on nationalistic sentiments. It was not till after the execution of the 1916 rebels that the majority of Irish people discarded their apathetic robes and became sincerely nationalistic, embracing the current Irish flag as their newly independent country's national emblem.

The Three Crowns on Blue

English in design, the first 'national' flag associated with Ireland was blue with three gold crowns centered in descending order, representing from the top down Ireland, Wales and England. At this time Scotland was its own kingdom with its own hereditary royal line. In 1603, Queen Elizabeth died childless and heirless. Her cousin, the Scottish King James VI, became James I of England uniting England, Scotland, Wales and Ireland under one King for the first time ever.

From 1177 to 1541, English monarchs laid tentative claims to Ireland setting themselves up as lords of the land; yet none was bold enough to assert complete kingship. This unsubstantial claim upon Ireland had its roots in the increased number of Anglo-Norman lords seizing lands in Ireland. In 1177, Henry II devised a ruse to maintain control over his expatriates. He begged permission from his fellow Englishman and pope, Adrian IV, to declare him Lord of Ireland. In exchange he promised to bring Irish Christianity in line with Roman Christianity. Thus, precedence was set; and from Henry II to Henry VIII English monarchs continually assumed the title of Lord of Ireland, using the blue flag with the three gold crowns to represent the kingdom.

The Gold Harp on Blue

When Henry VIII ascended the throne in 1509 he was staunchly Catholic and accepted this title, Lord of Ireland, as his birthright. However, by 1541 Henry VIII no longer paid allegiance to the Catholic Pope. He declared himself head of his own faith, the Church of England or the Anglican Church. Being independent of Rome and leader of his own church, he then demanded the right to exercise control over the increasingly powerful Catholic Anglo-Irish Norman lords, many of whom had gained almost royal status and power in Ireland, most particularly the Fitzgeralds. Henry feared the Catholic lords would seek independence from his Protestant England. He declared himself King of Ireland. This was the first time an English monarch was so bold as to usurp the non-existent crown of Ireland — a move that marks the end of an independent nation until 1921. During and after the reign of Henry VIII, the golden harp was imprinted on coins and embroidered on blue flags. The harp symbolized Ireland while the blue was associated with Royal Britain.

Civil War era envelope depicting green Irish flag, with text beneath. *Photo courtesy of Special Collections at Wofford College on flickr.com.*

The Gold Harp on Green

After the death of Queen Elizabeth (1603) and the flight of the Great Ulster Earls (1607) Ireland was leaderless and subsequently subdued. Then, in 1642, Eoin Rua Ó Neil, nephew of Aodh Ó Neil, the last Earl of Tyrone, returned from the continent hoping to finish the job his uncles had failed to achieve, returning Ireland to Gaelic order and dominion. Eoin's ship's standard was a green flag with a golden harp in the center. He joined the Confederation of Kilkenny in an effort to rid Ireland of the British for good. Unfortunately, this 1641 rebellion failed because of a lack of support and a split in loyalties between the members of the confederation.

Stringently enforced Penal Laws throughout the following century ensured that the native Irish were leaderless, powerless, uneducated, landless, and poverty stricken. Peasant Ireland neither had the ability nor the wherewithal to organize a rebellion. A group of well-educated Anglo-Irish men and native Irish banded together to form an organization called the Society of United Irishmen. When their peaceful means of protest failed to stir the British, they resorted to violence in the failed rebellion of 1798. The Society of United Irishmen carried a green flag with a golden harp. It is highly probable that Eoin Rua, who had become a national and folk hero, inspired this flag. Quite a few variations of this green flag with golden harp were associated with Ireland's struggle for independence.

The Act of Union in 1801 officially declared Ireland part of the United Kingdom of Great Britain and Ireland. Ireland was more than ever tightly trapped in the vise hold of England. It was, in essence, a royal colony. Robert Emmet's name joined the list of tragic Irish heroes with his failed rebellion of 1803. His flag was green with a centered gold harp. The next Irish hero was Daniel O'Connell, a Kerry lawyer who had been educated in France during the French Revolution. He was opposed to any violence and hoped to achieve his goals through the courts and parliament. He led a campaign for the repeal of the Penal Laws, which persecuted Catholics, and subsequently the repeal of the Act of Union. Catholic emancipation was achieved in 1829, but there seemed to be no peaceful solution to the dissolution of the Act of Union. O'Connell's supporters carried the green flag with gold harp to his many monster meetings. By the mid-1800s throughout Ireland, Australia, the United States and England, the green and gold-harped flag came to symbolize Ireland's nationalistic sentiments.

The Orange White and Green

A group of young nationalists who initially supported O'Connell's cause became disenchanted with his pacifist stance and formed a splinter organization, the Young Irelanders. Vocally and publically promoting violence as a means of securing liberty, they sent a delegation to France congratulating the new government on their successful revolution. They returned from this visit with a tricolor flag, which almost a century later became the national flag of Ireland.

Though French inspired, the exact origin of this tricolor is unknown. Some suggest it was presented to the Irish delegation in France, others suggest it was Meagher's idea. As Meagher was the one to unfurl it for the first time, he got all the credit. His flag hung orange, white, and green from the staff. Later this order was reversed. Meagher initially presented this tricolor to his native Waterford City on March 7, 1884.

Irish Flag. *Photo courtesy of Wendy, wenzday01's photostream @flickr.com.*

A month later he presented the same flag in Dublin saying,

> I present it to my native land and I trust that the old country will not refuse this symbol of a new life from one of her youngest children. I need not explain its meaning. The quick and passionate intellect of the generation now springing into arms will catch it at a glance. The white in the center signifies a lasting truce between the Orange and the Green and I trust that beneath its folds the hands of the Irish Protestant and the Irish Catholic may be clasped in generous and heroic brotherhood.[1]

John Mitchell countered, "This magnificent Irish Tricolor, with its Orange, White and Green, dawns upon us more gloriously than ever sunburst flashed over the field of Benburb, or blazed through the battle haze of Clontarf. My friends. I hope to see that flag one day waving as our national banner…" [2]

The Young Irelanders' abortive rebellion of 1848 was at the height of the famine, clearly poor timing! Meagher and his fellow conspirators were captured, tried, and deported for their minor skirmish. Years of famine, death, decimation, emigration, and the reconstruction of a society followed with little zest for rebellion. Once again survival was a daily challenge for the average Irish man. Towards the end of the 19th century, with memories dulled and the famine almost a generation old, new nationalistic sentiments emerged propelling Ireland towards her freedom. Two flags predominated, the green with the gold harp and the tricolor. The Irish Republican Brotherhood (IRB), also known as the Fenians, mounted a campaign for independence in the 1860s. Their organization reverted to the Green Flag, continuing in the tradition Eoin Rua O' Neill. This organization spanned two continents to garnish support both financial and otherwise from expatriates in the United States.

The Green White and Orange

Padraig Pearse and his Irish Volunteers hoisted the tricolor – green, white and orange – over the General Post Office (GPO) the day of the Easter Rising in 1916. After this failed insurrection, fifteen participants and supporters were executed by the British and became nationalist martyrs. The severity of this inhumane response roused the nation from its indifferent slumber and stimulated the desire for independence. By 1922, self-government was restored to Ireland and, by 1937, the Irish Free State adopted a new constitution officially naming Ireland the ancient name, Éire, and declared, "The National Flag is the tricolor of green, white and orange." Our national flag displays a sentiment the nation still hankers after, a united Ireland north and south. One hundred years later a "generous and heroic brotherhood" has yet to be realized!

Resources

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End Notes

[1] Michael Cavanagh, *Memoirs of General Thomas Francis Meagher* (Worcester, Mass.: Messenger Press, 1892) 162-163.

[2] Cavanagh, 163-164.

Gabrielle Ní Mheachair, a long-standing member of IGSI, is a native of Tempelmore, Co. Tipperary, Ireland. She moved to the U.S. as an adult and currently resides in St. Louis, Missouri, with her husband, Dr. Kieth F. Woeltje, and three children, Maeve, John and Éile.

Gabrielle is an award-winning author of children's fiction in the Irish Language, and has written many historical and genealocical works. She is a regular guest speaker at the St. Louis Genealogical Society.

An Irish Castle in Phoenix?

by Miles Davenport

The McClelland Irish Library, which is a part of Phoenix's Irish Cultural Center, began its second year of operation in October 2013.

The library was founded by Mr. Norman McClelland, the Chairman and former CEO of Shamrock Foods and Dairy as a tribute to his family and their Irish ancestry. It is Mr. McClelland's vision that the library will become a center for Irish cultural education, activities and understanding. A major goal of the library's genealogy department is to encourage and assist patrons in researching and publishing their own family history. Mr. McClelland himself has written and published four histories based on the extended families of his Irish grandparents.

The library is located at 1106 North Central Avenue in downtown Phoenix, Arizona in the Irish Cultural Center, adjacent to Phoenix's Margaret T. Hance Park. The three-story castle houses 7,000 books on Irish literature, poetry, fiction, history and genealogy. The library building's structure is based on the architecture of a traditional 12th century Norman castle from the Emerald Isle.

The library's first floor contains the circulating book collection, a periodical reading room and an ongoing exhibit of *The Book of Kells*. Work space and computer resources are available for patron access to the library's catalog and research databases. The second floor contains the library's genealogy department, a rare book reading room and a hall for displaying rotating Irish related exhibits. The third floor castle keep provides additional exhibit space and a view of the city from its battlements.

The library's extensive circulating collection includes Irish literature, history, fiction and non-fiction titles. The library's catalog can be accessed at <http://azirishlibrary.org> via a link to the Phoenix Public Library catalog system by selecting the *"Irish Cultural Center"* location.

Photo courtesy of Caroline Woodiel and the McClelland Irish Library.

The genealogy department contains a growing collection of reference books on how to conduct genealogical research, source books for civil and parish records for all the counties of Northern Ireland and the Republic of Ireland, as well as census, land, tax, estate and court records. A collection of Irish microfilms are available and as an affiliate, library patrons can order and view films from the Salt Lake City Family History Library's massive collection. Patron work space is provided with computer access to a number of genealogy-related links and several subscription databases including Ancestry Library Edition, Find My Past Ireland and the New England Historic Genealogical Society's American Ancestor database. Free Wi-Fi Internet access is also provided in the building.

Upon arrival patrons are offered a genealogical information packet to help get them started in their research. A staff professional genealogist and trained volunteers are available to assist patrons in their Irish genealogy research. Further details about genealogy services and resources can be found on the genealogy page of our website at www.azirishlibrary.org.

As a part of the Phoenix Irish Cultural Center the library has access to other center facilities including a reproduction of an authentic Irish cottage, which serves as a meeting and training facility, gift shop and office and a Great Hall, which is used for attractions, exhibits, events and community activities. The center's brick paved courtyard features a map of Ireland and its counties. For a donation, patrons can have a personally engraved paving stone or brick placed in the courtyard or at the library entrance.

The center and library are open from 10:00 AM to 3:00 PM Tuesday to Saturday; see the web site for holiday closings and special events. Visitors are always welcome and a Metro light rail station (Roosevelt/Central) and free parking are adjacent to the center.

Miles Davenport is an IGSI member and a retired telecommunications executive with 15+ years of genealogy research experience. He currently volunteers as staff genealogist at the McClelland Irish Library in Phoenix, Arizona's Irish Cultural Center where he teaches genealogy classes. In 2010 he published his paternal colonial family history covering ten generations.

The Inward Light

by Dwight A. Radford

Few of us understand why the Quakers were considered dangerous radicals throughout the British Isles in the 1600s and early 1700s or how their profound ideas affected the society as a whole. Rooted within the Quaker's theology of the "Inward Light," also called the "Inner Light," is a base for some societal processes or positions. In many ways, society now accepts what Quakers were discussing and preaching in the 17th and 18th centuries. Thus, the foundational idea of the Inward Light is important for family historians to understand for its role in historical trends and the records left behind.

As genealogists, we often forget the larger picture: what generated the records we are researching; how ideas became embedded in a society. Why people were discussing, exploring and writing about principles one year that had not been considered even a year before.

Today, we expect religious liberty and other freedoms as a given. We forget these basic rights had consequences if practiced in the 17th or 18th century world. Controversies we see in the records were not created in a vacuum; they were rooted in historical currents of thought. The Quakers and the Inward Light is just one thread weaving in and out of society leaving its mark. To understand this principle is to grasp why our ancestors thought and reacted as they did. It also helps to explain old records, especially when non-Quakers adopted Quaker thinking but not the accompanying terminology.

What is the Inward Light?

The Inward Light is a metaphor to express that all people have access to the inspiration of the Holy Spirit. This empowers individuals and groups, with no need for a clergy. Quakers perceive that the Inward Light differs from conscience, which is a developed awareness of the merits or the faults of our conduct, intention or character, and a sense to do right. In Quaker thought, the Inward Light is a direct, unmediated experience with the Divine. In essence, it is a direct revelation.

Historically, the typical Quaker Meeting was based upon silence. No one spoke unless directed by the Inward Light. At that point, any man or woman can share their promptings in an unedited format. If important, and judged to be true, the message was sent out far and wide. It became a call to action.

By today's standards, the preceding paragraph is rather tame if not boring. However, by the standards of the seventeenth and early eighteenth century British Isles, these ideas were heresy and dangerous. For people to not rely on a well-informed clergy, to expect their own inspiration and to deliver that inspiration in an unedited format was incomprehensible. And that a woman was equal to a man in this area simply made Quakers mind-boggling at best. This was counter-culture by the standards of the day.

The concept of messages received by an individual through the Inward Light was divorced from the Anglican idea of a professional priesthood, who delivered their sermons in an edited form. For strict Calvinists, such as Presbyterians and Congregationalists, the very notion of the Inward Light was outside the Bible, which to them was the literal and final word of God. For strict Calvinists, all questions could be answered through the Bible which constituted the mind and will of God - not one's own inner promptings and revelations.

Messages received through the Inward Light were as varied as the individuals sitting in silence waiting for the promptings. These were often counsel or insight into particular concerns of the local Quakers. Then there were the major ones which became defining markers in history:opposition to war, governmental policies, the state religion, taxation, slavery, and the equality of women to men. Even today, their best known principle is the "Peace Testimony," a corporate commitment of Quakers to pacifism and nonviolence. The Peace Testimony is based upon the view "That of God" in everyone leads Quakers against war and killing and to work positively to remove the causes of conflict and injustice.

The Inward Light has allowed Quaker Thought to "march forward" with the times providing a profound and progressive voice often decades or centuries ahead of the general culture. Ideas originating from the Inward Light may be tame by today's standards but historically, they threw governments and churches into chaos when embedded within the general population as they challenged both church and state.

Inward Light Within Quakerism

Quakers do not have a theology in the sense that Protestants and Catholics do. The doctrine of the Friends is more in terms of a movement of believers.

A valid approach towards understanding Quaker ancestors and their times is to consider positions which Quakers moved towards since the 1600s. This "march forward" of Quaker thought has had a profound affect far beyond the faith itself. However, before that could even progress, there was a process through which an idea was taken from the individual to the local Monthly Meeting to be judged and then disseminated beyond the local level.

I've created an "Inward Light Dictionary" (see page 66) to provide insight into Quaker terms used to define an understanding of the Inward Light. What was given through the Inner Light was not always agreed upon, taken seriously, or even acted upon. If a message was deemed valid, the corporate body within the local Monthly Meeting judged it as such. If the message had importance, a process permitted "Traveling Friends" (both men and women) to take these messages beyond the local level. To no small degree, the theology of the Inward Light and the dissemination of the messages have shaped, and continues to shape, the Quaker vision of what the world and their religious community could become.

Inward Light Outside Quakerism

Messages from the Inward Light which were received beyond the local level were either filtered into the larger culture or were brought to the public arena directly by Quakers. When adopted by others, the ideas often were transformed and reworked. All ideas when they leave their roots morph and combine into something else. At that point, the original roots are often forgotten. However, this does not mean they are any less powerful.

Two cases, both from Upstate New York in 1848, demonstrate the contributions of the Inward Light: the rise of Spiritualism and Women's Suffrage.

With the birth of Spiritualism, dissident Quakers helped propel the new religion forward. Spiritualism as a religion with congregations and denominations is still large in the United Kingdom.

Spiritualism drew from the idea of the Inward Light and the freedom of spiritual exploration it offered for the average person. For background on the Quaker connection with the rise of Spiritualism, *Spiritualism in Antebellum America* (Bloomington, Indiana: Indiana University Press, 1997) by Bret E. Carroll is a standard text. Spiritualism was especially important in providing 19th century Antebellum women with a voice, even if that voice was from the spirits.

Women's Suffrage was not a new idea to the Inward Light of Quakers. The first Women's Suffrage Convention in 1848 saw both dissident and mainstream Quakers attending. Quakers helped to propel the ideas of Suffrage into the national spotlight through their own experiences.

While all Quakers were pro-Suffrage, they were not all pro-Spiritualists. However, part of the roots of both movements can be traced to the freedom granted for personal expression, revelation and validation through the Inward Light. In these examples, it served to empower women in a male dominated culture.

Further Reading

While very little has been written about Quaker theology and the Inward Light, the following works can be helpful in understanding Quaker thought:

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Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

The Inward Light Dictionary

by Dwight A. Radford

The following is a selected listing of Quaker terms to define the process of taking a concept from the thought of an individual, delivering it to the Monthly Meeting, judging its validity and then transmitting that message to a wider audience.

Center(ing) Down: An endeavor to quiet restless thoughts and open the heart in order to hear the Spirit speak directly.

Centered: The state of an individual or group, which is in touch with the Divine Presence.

Christ Within: "That of God" in everybody; also called the Truth, the Spirit of Guidance, the Inward/Inner Light, the Seed, or the Holy Spirit.

Concern: A spiritual principle, specific task, or thought that an individual may be insistent upon which is brought before the business meeting of the group to be tested to see if it is true or just a "notion." If recognized as true, the group (e.g. Monthly Meeting) may become "united in" the principle and it becomes the group's concern also. When the concern is completed, it is "laid down."

Corporate Worship: The action of a group seeking the will of God in their individual and community life. The Meeting for Worship is Corporate Worship.

Discernment: The process of arriving at the right course of action through spiritual perception and clear rational thought.

Epistle: A public letter of greeting and ministry sent from a Friends Meeting to other Quaker groups. It supplies information, spiritual insight and encouragement. Epistles are considered important and are often sent by the Yearly Meeting.

Hold in the Light: To ask for God's presence to illumine a person, situation or problem, whether in concern or thanksgiving. It is to give prayerful consideration in a matter.

Inward Light: Often termed the "Inner Light," this is the core concept of the Society of Friends that God is within each individual, in their hearts and lives. This Inner Light is a reality which guides and directs each person bringing a unity with the Spirit of God. Other terms used are Truth, the Spirit of Guidance, the Christ Within or the Holy Spirit.

Leading: A sense of divine guidance or revelation. This inner conviction may be submitted to the meeting for testing by corporate wisdom. A Leading can turn into a Concern; often called an Opening.

Meeting for Worship: The regular meetings of the Quaker community whose foundation is silence and meditation. When an individual feels moved to speak, pray, share concerns or simply express feelings, this is when the silence is broken. Any man or woman can minister in this fashion.

Message: A spoken message or ministry by an individual inspired by Divine leading in a Meeting for Worship. A message may come to an individual that is personal and not meant for the Meeting. At that point, it is a matter of discernment whether or not to stand and deliver the message to a gathering.

Mind(ing) the Light: Reminding Friends of the "Inward Light" in each person that can reveal God's will and direction. It also reminds a person to be obedient to the divine leadings and to nurture openness to the Light.

Ministry: When a person is inspired by the Spirit to speak in Meeting for Worship is referred to as a ministry. The gift of a ministry equally applies in the service to individuals, the Meeting or the larger community. A person with the gift of ministry is usually referred to as a minister.

Moved: Led or prompted by the Spirit; e.g., "moved to speak" which breaks the silence of the Meeting.

Notion: An approach to religiously important matters that is not based on first-hand spiritual experience. Deciding what is a Notion and what is an important Concern is a matter of judgment.

Proceed as way opens: Taking one step at a time in a prayerful manner so as to become clear on what to do.

Running ahead of one's Guide: Describes the words or actions of one who started within the Truth, then went beyond that guidance. Sometimes stated as "To out run one's Guide." This is opposed to "Lagging behind one's Guide."

Seasoning: Taking the time to seek the Light rather than moving into a matter hastily. The Seasoning process ensures that decisions are truly grounded in God's will.

Settled: All together under the leading of the Spirit.

Silence: Meditation and solemn waiting; the quite time in Meeting.

A Stop: Rather than a leading to do something, a stop is the sense that a Friend should not do something.

Testimony: Multiple uses: it can be an affirmation or declaration to God in the case of a deceased friend; it can be evidence or proof of concern for a specific matter. When used as "Testimonies," it corroborates the Quaker principles of equality, peace, simplicity and truth. The corporate Testimonies provide direction based upon a collective and historic sense of revelation and witness – principles on which most Quakers agree.

That of God in everyone: A Quaker belief that all humans have a divine spirit enabling them to hear, be aware of, and respond to the movement of the spirit of God in the heart.

Thee was favored: The preferred phrase for one Friend to offer another when their ministry has seemed particularly powerful and Spirit-filled.

Travel(ing) Minute: The endorsement a Meeting gives to one of its members who is traveling under weight of a concern to other Meetings or to the wider world. For travel outside the Yearly Meeting, the Yearly Meeting must also endorse the Minute.

Unity: Recognition of a truth emerging from a group's corporate search and yielding to the Holy Spirit in its decision making. It is spiritual oneness in matters of worship and business.

Waiting upon God: Actively seeking and attending to God's will in expectant silent worship.

Way will open: When a certain action is felt to be necessary, but no clear path to accomplishing the task is yet known.

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhome genealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Minnesota Genealogical Society — Family History Writing Competition

Do you need an incentive to start writing family history? Enter the

Sixth Annual MGS Family History Writing Competition

Entries must be received by July 15, 2014, and will be judged on the basis of originality, writing quality, and evidence of family history research.

Winners of the Michael Clark Family History Writing Awards will be announced in Fall 2014. Winning entries will be published in the *Minnesota Genealogist*. All entries receive judges' comments.

Full contest rules will be available at
WWW.MNGS.ORG

or send a self-addressed stamped envelope to
MGS Family History Writing Competition
1185 Concord Street North, Suite 218
South St. Paul MN 55075

100 Years Ago and More

Compiled by Sheila Northrop

250 Years Ago

Ireland [Deaths]

Limerick, April 2. Last Wednesday, died Mr. Jeremiah Carter, Woollen-draper. – Saturday last at Riddlestown, Mrs. Blenerhassett, wife of Gerald Blenerhassett, Esq; universally lamented for her many Virtues. – At Ennis Mr. Thomas Lucas Merchant.

Yesterday evening one Kinnelly a Breeches-maker, was stabbed by one of the Centinals at the Custom-house, who was immediately secured and confined.

Tuesday, the 22d ult., was married at Clonakilty Church, Newman White, of Castle-White, Esq; to Miss Mary Hungerford, eldest Daughter of Richard Hungerford, of Foxhall, Esq:

Dublin Public Register

Dublin, Ireland
April 7, 1764

200 Years Ago

Catholic Petitions

General MATTHEW rose to present two Petitions to the House, one from the Roman Catholics of the County of Tipperary, and another from those of the populous and opulent City of Clonmel, both of which equally insisted on the right of the Petitioners to a complete emancipation from their civil disabilities. … When he had presented Petitions similar to the present, which he had done for the last eight years, he had always professed his readiness if by any accident the patriotic and eloquent Member for Dublin was prevented from bringing before the House the question of emancipation on the General Petitions, … The whole face of affairs throughout the world had so much changed since the last Session, that he no longer thought it proper to adopt that line of conduct, and he thought that it would be improper that the Catholic question should be discussed during the current Session. …

London Star

London, England
April 22, 1814

150 Years Ago

A letter from Limerick – Only Hope of Irish – Emigration, &c.

Editors, State Journal: Where, in so few lines, will you find more significance than in the following letter? …

Limerick, Ireland, April 20 1863.

My Dear Brother: — I sit down with much pleasure to acknowledge the receipt of your loving and welcome letter of the 12th of March last, which reached me after a passage of 29 days from Wisconsin. … Nothing is doing in any line in this poor, unfortunate country, except an occasional day's work, which is no support for a family however small, much less for mine, who are all unable to render any assistance save what their poor father can do, which is scarcely sufficient to support nature. We have hundreds of able-bodied laborers and mechanics walking our streets perfectly idle, and with no hope of early employment, while such as are in a position so to do, are scraping together whatever they can and are removing themselves and families out of the country by thousands, and all, or chiefly, to America.

"It would make your heart bleed to witness the numbers of fine young men and women that are weekly quitting our shores forever leaving behind none but the poor and useless portions of our splendid population, who have it not in their power to do anything but drag on a miserable existence until death puts an end to their many privations and sufferings."…

The allusion, in the letter above, to what remains in Ireland is eminently suggestive. While ominous for the old world, it is full of hope for us. Transatlantic aristocrats sneer, at those who come from them to us, as "leaving their country for their country's good," and as those "whom their o'ercloyed countries vomit forth:" yet let emigration have free course for a single generation longer, and Europe will have become altogether a squeezed orange, a hospital for the helpless, a temple inscribed Ichabod, because its glory has departed. Its youth, vigor, enterprise and hopes will be all our own.

Madison Wisconsin State Journal

Madison, Wisconsin
June 3, 1864

100 Years Ago

Oldest Woman in County Dies

Mrs. Ellen Trant, Native of Ireland, Dies Friday Night.

Exact Age Not Known, But She Was Considerably Past Ninety.

Mrs. Ellen Trant, aged about 94, widow of the late John Trant, died at her home, three and one-half miles southwest of Hartford City, Friday night at 11:30 o'clock, after an illness of eight weeks with tumor of the side. She was the oldest woman in Blackford county and was wealthy…

The life of Mrs. Trant … was one that breathed of Ireland as it used to be. She was born in an old-fashioned Irish parish, the parish of Kell, in county Kerry, along the west coast of Ireland, her maiden name being Ellen Dowd. …

John Trant, who claimed Miss Ellen Dowd as his wife, was also a native of County Kerry. And in that lovely region they were joined in wedlock, in 1846, and two years later, started across the broad Atlantic seeking their life's fortunes.

Crossing the Atlantic sixty-six years ago was a very different thing from the present day of ocean liners. It was a slow sailing vessel that bore Mr. and Mrs. Trant and their three-months old son, Patrick, to the western world. Although the mystical number thirteen hung over them during the voyage they landed at last in safety. The trip consumed thirteen weeks and was attended by the gravest dangers, among which was a storm of thirteen days and nights duration, during which time even the captain of the vessel thought all would be lost. There were but three men who withstood the hardship and did not become ill. Of these three Mr. Trant was one and with the other two helped care for the less fortunate passengers and crew. …

Hartford City Telegram

Hartford, Maryland
April 1, 1914

First Mass Celebrated in New Pro-Cathedral

Over 2000 Crowd New Edifice to Assist in Celebrating First Mass

Formal Dedication Postponed Until Later Date.

Impressive Sermon Delivered by Archbishop Ireland in Which He Speaks of Irreligious Attitude of Present Day and "Plague of Forgetting God and Eternity."

Just six years ago last Sunday the corner-stone of the new Pro-Cathedral was laid by Archbishop Ireland. The new church and school as they are today represent the labors of six years on the part of Father Cullen and his assistants and the members of the Pro-Cathedral parish. …

The Irish Standard

Minneapolis, Minnesota
June 6, 1914

Northwest News

Brainerd, Minn. – Mrs. Mary Tracy, aged 85, died on Monday evening, 18th, at the home of her daughter, Mrs. R. B. McMeekin, 502 South Ninth Street. Mrs. Tracey was born in Waterford, Cappoquinn county, Ireland. She leaves two children and six grandchildren to mourn her loss. …

The Irish Standard

Minneapolis, Minnesota
June 6, 1914

A Barry Statue Unveiled

Thousands Honor the Memory of "The Father of the Navy"

Congress Had Appropriated $50,000 for the Monument and It is Revealed With Ceremonies in Franklin Park, Washington.

Washington, May 16. – Thousands of patriotic Irish-Americans from all sections of the country gathered in Franklin Park here today to witness the dedication and unveiling of a bronze statue of Commodore John Barry, the Nation's tribute to the heroic Irish patriot of the American Revolution, by many called "the father of the American Navy."…

The statue is the work of and Irish-American sculptor, John J. Boyle of New York. It shows the commodore in the naval uniform of the day, when as commander of the Black Prince and director of American naval operations he wreaked havoc on British commerce. …

Kansas City Star

Kansas City, Kansas
June 16, 1914

An Irishman's Feat

The party in the smoking room of the steamer was talking of Irish wit…

Then spoke the agent of an exporting house.

"I was coming up the South American coast on a sailing ship last winter," he said, "when this happened. There was a Norwegian in the crew who was absolutely fearless aloft. He did a number of tricks for us one afternoon, and as a grand finale stood on his head on top of the main mast. We held our breaths until he swung himself back onto the rigging.

'I would like to see any of you do that,' he boasted when he reached the deck.

'I can do it,' said a little Irishman, one of the kind who will never be 'stumped.' 'I can do it,' and forthwith he started up the mast.

"We could see from the way he climbed that he knew nothing of moving about aloft, and the captain yelled at him to come down before he killed himself. He howled back that he was going to stand on his head first. He reached the crosstrees and was actually putting his heals into the air, when the ship rolled and down he came. We held our breaths again.

"Fortunately he struck in the sag of a loose sail, bounded off and hit on the deck on his feet.

'I'd like to see any of you do that!' he cried, even before he had recovered from the shock.

Delta Herald and Times

Delta, Pennsylvania
May 22, 1914

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Upcoming IGSI Classes

April, May and June, 2014

April 12 | 1:00 - 2:30 pm | Tom Rice, CG℠

Irish Places and Jurisdictions

Place is an essential element of genealogical research, especially in Ireland. Learn about Provinces, Counties, Civil and Church Parishes, Baronies, Poor Law Unions and Townlands. What records were created and/or indexed at these different jurisdictional levels. Learn about the tools both in print and on the Internet that help you find these places and understand them.

May 10 | 10:30 am - 12:00 pm | Beth Vought

DNA in Genealogical Research—A Practical Approach

Thinking about DNA testing for genealogical reasons? This class will help you decide which test to select that will meet your needs; we will also focus on interpreting the results. This program is about FamilyTree DNA testing and results.

June 14 | 10:30 am - 12:00 pm | Fern Wilcox

Using Naturalization Papers in Genealogical Research

U.S. naturalization records document the process whereby an individual born in one country is granted citizenship in the United States. Learn how the records generated can help you in your research, what information they contain and how to find them.

Fees for the classes are $10 for IGSI members & $15 for non-members.
You may register and pre-pay on the IGSI website — or come on the day of the class and pay then.

Irish Genealogical Society International Membership

☐ Renewal ☐ New

IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

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Surnames

Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

	Surname	**Ireland County** (locale if known)	**Other County** (locale) – needn't write USA
Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

Place additional surnames on blank sheet of paper.

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South St. Paul, MN 55075

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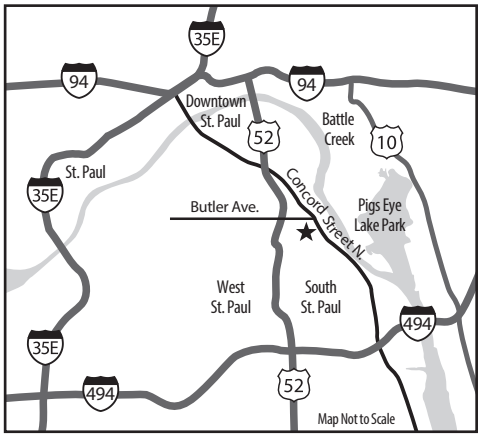
Library and Offices located at the Minnesota Genealogical Library

IGSI Classes, Quarterly Meetings and Irish Days



Daytime Hours
Wed, Thurs & Sat: 10 am to 4 pm
Evening Hours
Thurs: 6:00 to 9:00 pm
Closed Sunday, Monday and Fridays
If traveling any distance, call first to check schedule.

Minnesota Genealogical Library
★1185 Concord St. N., Suite 218
South St. Paul, MN 55075
651-455-9057

During severe weather please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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The Septs

LÚIL (JULY) 2014 $10.00

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Irish Genealogical Society International

2014 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JUNE 14, 2014
JULY 12, 2014
AUGUST 9, 2014
SEPTEMBER 13, 2014
OCTOBER 11, 2014
NOVEMBER 8, 2014
DECEMBER 13, 2014
JANUARY 10, 2015
FEBRUARY 14, 2015
MARCH 14, 2015
APRIL 11, 2015
MAY 9, 2015

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found online at http://www.IrishGenealogical.org or in this journal.

New Address?

If you have moved and forgotten to tell us, you will miss the issues of *The Septs* as well as other information sent by us. *The Septs* is mailed at postal bulk rate and is not forwarded to a new address or returned to IGSI if undeliverable. You can make the change to your address online at the IGSI website or by sending an email to Membership@IrishGenealogical.org at least two weeks before the publication dates – January 1, April 1, July 1, and October 1.

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The Septs – A Quarterly Journal

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Layout/Design	Megan McLean	SeptsLayout@IrishGenealogical.org

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2014

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2014 | October | Learning the Lay of the Land (Maps)

Using maps and technology for learning more about Irish places (e.g. Google Earth, satellite views, place name databases, maps on the Internet; even using GPS when traveling in Ireland.) Deadline for articles: August 1, 2014.

2014 | January | Irish Stew

Just as Irish stew contains a variety of ingredients, this issue will contain a variety of articles, selected by the editors. Deadline for articles: November 1, 2014.

2015 | April | Scots Irish

When and why they entered Ireland; why they left; information on Scots Irish in the Colonies. How to study the Scots Irish in the U.S. and Ireland. Deadline for articles: February 1, 2015.

2015 | July | Diaspora Revisited

Today, many more Irish live outside of the Emerald Island than on it. We seek articles about the reasons for the dispersal, the Irish in their new homelands, or how to trace them back to Ireland. Deadline for articles: May 1, 2015.

Cover Photo: *Family History Library, SLC, UT. Photo courtesy of Utah State Library @ Flickr.com*

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Invitation to Participate: Donate, Plan, or Lend a Hand

By Mary Wickersham

2014 is an exciting and busy year for IGSI. We planned a full slate of education sessions, conducted strategic planning meetings, and held a dinner social in March. We are in the process of re-working our website and promoting our research services. Add to that the regular workload of publication of *The Septs* and our e-newsletter *Ginealas*, maintaining the blog and Facebook page, and sending email notices. Your fellow IGSI members have been busy.

One highlight was our March dinner social. At the social, we surprised Beth Mullinax with a cake and gift. Many of you know Beth, who has done much for IGSI over the years. She has served as an expert Irish researcher, librarian, past President, speaker, and more. As I mentioned in the April issue, IGSI's volunteer award is named "The Beth Mullinax Award" because Beth exemplifies volunteer commitment and leadership. Beth has a great sense of humor and great warmth.

At the March social, we had live keyboard music by IGSI board member Gigi Hickey and her music partner, Freya Hanson. Many thanks, ladies, for the nod to my mother's family with "Macnamara's Band," which they practiced and performed from a copy of the sheet music long-played by my mother, Mary McNamara O'Rourke. Although the copyright is 1917, *Google* search reveals Bing Crosby sang the song on December 6, 1945 – the same month my parents married.

Ginealas, our e-newsletter, is moving from a quarterly schedule to bi-monthly. *Ginealas* is intended to contain timely content related to society activities. It also carries short articles and other newsy updates. Contact Editor Greg Winters with submissions of information or short articles.

Celtic Connections Conference

The first Celtic Connections Conference (CCC), which IGSI is jointly hosting with The Irish Ancestral Research Association (TIARA), is set for August 15 – 16 in Waltham, Massachusetts. CCC registration, as of this writing, is approaching the 300 mark.

While the bulk of the heavy lifting for the 2014 CCC planning is being done by TIARA members, several members of the IGSI board are active on the organizing committee (Ann Eccles, Fern Wilcox, Kay Swanson and yours truly). Three very popular IGSI lecturers (Dianne Plunkett Latham, Sheila O'Rourke Northrop and Beth Vought) will be speaking at the CCC.

Mark your calendar for August 2016, when CCC will be held in the Twin Cities metropolitan area. An IGSI organizing committee met in June to work on site selection and dates. We should be able to announce our 2016 schedule at the CCC 2014 session. One publicity idea is to list top ten reasons to visit the Midwest. Thoughts include: access to the University of St. Thomas Irish Studies collection in St. Paul, Mall of America as a draw for participants and significant others, Minnesota History Center, the Mississippi River, and the annual Irish Fest in St. Paul.

We hope to attract visitors from around North America to our central location. Information on both conferences will be on the conference website <celtic-connections.org>, our website <irishgenealogical.org>, our blog and our Facebook page. We appreciate your help in sharing the news with your friends.

Donations

As is the case for many 501(c)3 organizations, IGSI's annual membership fees do not fully cover our costs. The board has been careful to strive for a balanced budget. But, with known website issues to correct, our 2014 budget is about $3,000 in the red. We will be asking for your help over the next months and thank you in advance if you can afford to assist IGSI. Since the Give to the Max program (used in the past two years) takes almost 5% of donations off the top, we will encourage donations via check or directly through our website.

Many thanks to those of you who add donations as you renew your memberships!

Please contact me at president@irishgenealogical.org if you have "top ten" suggestions or would like to volunteer to help with planning for CCC-2016, or to help on-site during the conference. Or, if you can offer help maintaining Facebook, Twitter or other social media content. We want to extend our reach to those audiences.

Mary Wickersham joined IGSI in 1999 with her sister Sheila Northrop. Currently the president of IGSI, Mary served as Secretary in the mid-2000s during which time she organized IGSIs first Internet connection and use of email. The sisters are co-Presidents of Midwest Ancestor Research; they give talks on Irish genealogy and write for The Septs. *A past officer of the Minnesota Genealogical Society, Mary currently serves on its Research Committee.*

The Pull of Ireland

By Ann Eccles

I'm traveling in Ireland as I draft this letter. Research is not my main purpose, but rather a vacation tour to parts of the south and west of the country. Some of the places we are visiting, I have visited before; others are new experiences. Our group of twenty met as acquaintances (or strangers) on the day of departure. Most, in early conversations, indicated an ancestral connection to Ireland. Some knew the location of their forbears through family lore or research; others had no idea of how to find a townland. But each of us felt the pull of the Irish culture and heritage that brought us to this land of our ancestors.

The photo below conveys in image the juxtaposition of heritage and century that we experienced on the tour. The historic sites of Newgrange, the Book of Kells, and monastic ruins contrasted with our modern conveyance and accommodations. We found that Ireland celebrated old pubs and architecture alongside new roads and businesses. All these were complemented by the natural beauty of the coastline (Cliffs of Moher and Galway Bay), numerous gardens, and the mountains, which varied from lush and green to stony barrenness.

But what family historian can resist the opportunity to do a bit of research when touring in the area of an Irish ancestor. So, late one afternoon after returning from a day of touring, I found myself in the Killarney Public Library in the alcove containing their Local Studies collection.

I had only an hour before closing time — not enough time to do in-depth research but sufficient to browse the materials. I hoped to find tidbits of information on my O'Connor line, which had lived in the area in the 19th century. According to Griffith's Valuation, they had leased land from the MacGillycuddy family. But as I skimmed indexes and chapter headings, I found a new but familiar name — Hilliard.

In their new hometown in America, some of the O'Connor family members worked in a textile mill owned by E. E. Hilliard. The question unwittingly formed: did E. E. Hilliard emigrate from County Kerry, Ireland? And possibly recruit mill workers from his home area? It was an interesting possibility, one worth investigating. [Ed. note: A bit of research after the trip indicated that the mill-owning Hilliard was not from county Kerry.]

But you, dear reader, have all the time in the world to investigate the articles on using 20th century Irish genealogical resources in this issue of *The Septs*.

Kathleen Strickland offers an overview of the 1901 and 1911 Irish censuses, available online from the National Archives of Ireland. Aoife O'Connor describes the 20th century military records available online at *findmypast.ie*. Dwight Radford explains how 20th century Irish Old Age pension records can lead one to locating ancestors in the mid-19th century Irish census records. Jay Fonkert instructs on finding and corroborating information through following the genealogical proof standard. Maureen Reed describes her research into a family story about the family surname. There's some updates and information on society issues as well.

Take a moment and take a look at the various articles and information. You are sure to find something to help with your research. Happy reading — and researching!

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. She currently serves on the Board of Directors as Secretary of IGSI, is the editor of The Septs *and an Irish Saturday volunteer.*

The jaunty carts, which carry tourists across Dunloe's Gap, share the narrow road with a van. Photo courtesy of Ann Eccles.

The Harp in the Crown: Records of Irishmen Who Served During WWI

by Aoife O Connor

For four centuries Irishmen have fought with the British Army across the globe, at times they comprised up to 50% of those serving. While their presence declined somewhat during the late nineteenth century, they continued to serve in significant numbers during the conflicts of the early twentieth century. Over 200,000 Irish men served with the British Army during World War One and a variety of sources on *findmypast* can be used to piece together their story.

Ireland's Memorial Record

Almost 50,000 men and women are listed in *Ireland's Memorial Record*. The original eight volume work was compiled by the Committee of the Irish National War Memorial and illustrated by renowned Irish artist Harry Clarke. A fully-indexed version of this publication is available on *findmypast* with accompanying images.

The men and women recorded were Irish by birth, had Irish heritage, or fought with an Irish regiment. Over 30,986 declared Ireland as their country of birth; 7,405 had no place of birth recorded. The remaining had places of birth spread throughout Britain, continental Europe, the United States of America, Canada and the rest of the World.

These records are searchable by name, county of birth and year of death. The exact details recorded vary from record to record and include: name, rank, regiment and regimental number, and, for those born in Ireland, the county of birth is recorded. In many cases, place of death is also recorded.

National Roll of Honour 1914-1921

A complimentary and expanding record set is the 'National Roll Of Honour 1914-1921' — a painstakingly constructed database which uses all known available references for Irish casualties in the Great War which were published before 1922.

The entries have also been cross-referenced with the 1901 and 1911 Census to provide additional details. Also included are those soldiers who died in the three years after the end of the war. Transcripts of newspaper articles and personal letters provide enriching and poignant additions to research.

You can search these records by name, date and place. As with all records on *findmypast* you can enhance your search by using 'Optional Keywords'. This powerful and flexible search allows you to search by any detail that is recorded in a transcript.

Sample Record:

First Name Joseph

Last Name Cole

Place Of Birth St Finbarr's. Cork

Enlisted Cork

Rank Sergeant

Service Number 3888

Unit 2nd Battalion

Regiment Royal Munster Fusiliers

Day Of Death 15

Month Of Death Jul

Year Of Death 1915

Cause Of Death Killed in action

Cemetery Brown's Road Military Cemetery, Festubert in France.

Grave VIII D 4

Newspapers

Limerick Chronicle, July, 1915. Munster Soldier's Death. A Pathetic Letter. Sergeant Major Leahy, A Company, Munster Fusiliers, in a letter to Mrs Cole, of Abbey Street, Cork, informing her of the death of her son, says — Your son received Holy Communion on Sunday. I buried him with five others whom the same shell killed. I left his rosary beads and hymn-book in his pocket, and erected a little wooded cross over his grave. He was just as if asleep, with his face resting on a little pet dog he had with him. I buried the little dog a bit away, at the foot of the grave, as it was a great favourite, and died with him.

WWI Irish Soldiers Wills, 1914-1920

This record set comprises transcripts of 9000 wills of privates and non-commissioned officers and represents approximately a quarter of the Irishmen who died in the Great War.

The wills were written on pre-printed pages that were included in the soldiers' service book. Most of the wills were not witnessed and are considered informal wills. Most of the men were young and single and left everything to their mothers.

Very few of the original wills give details of the bequests, usually the directions indicate that the named beneficiary is to receive everything.

One intriguing bequest was made by William Ahern who died in Belgium in June 1916 a year after making his will. William left £1 13 shillings and 4p "to the widow of Driver H Jenkins of the Central Argentine railway". William had borrowed the money from Jenkins and felt honour bound to return it to the man's wife.

A small number of soldiers made more than one will. Each of these wills was processed by the War Office (WO) separately and all are included in the record set. The transcripts record both the date of death of the soldier and the date the will was processed by the War Office. Archival information is also included for those wishing to consult the originals at the National Archives of Ireland. On *findmypast* these records can be found in Wills & Probate.

Sample Record:

First Name William

Last Name Ahern

Registration Number 6045

Rank Private

Regiment 1st Battalion Irish Guards

Place Of Death Belgium

Day Of Death 18

Month Of Death Jun

Year Of Death 1916

Will Written Day 01

Will Written Month Jun

Will Written Year 1915

Property Effects Received
13 shillings and 4p to widow of Driver H Jenkins of the Central Argentine Railway. Remaining (Father) Mr William Ahern

War Office Day 01

War Office Month Sep

War Office Year 1916

WO Number E/180661/1

Record Number 157/307034 16/17

NAI Box Number 1A-16-57

British Army Service Records 1914-1920

Some of the most detailed information available about those who served is available in these records. However, of the estimated 6.5 million service records generated during the war approximately two-thirds were destroyed during a bombing raid in 1940. The remaining records are often referred to as the 'burnt documents' with many showing evidence of fire and water damage. Despite these losses several thousand Irishmen can be found in these records.

Findmypast has compiled British Army Service Records 1914-1920 from newly indexed versions of The National Archives War Office series: WO363, service records of non-commissioned officers and other ranks, i.e. non-officers, and WO364, service records of non-commissioned officers and other ranks who were discharged and made pension claims during the course of war. During the course of indexing *findmypast* uncovered the names of an additional 584,000 men in lists and documents among the attestation papers, significantly increasing the value of these records to researchers. Comprising both long and short service records, this series includes men born in the 1850s. The files also include documents dating into the 1920s, most commonly receipts for medals and later pension awards.

These records provide incredibly rich details: from physical descriptions to next of kin, as well as medical and disciplinary reports. A typical entry comprises a transcript which includes biographical details and service details, such as year of attestation and age at attestation, from which findmypast has calculated an approximate year of birth. The number of images varies but can be as many as a hundred.

First Name Hugh

Last Name O'Connor

Attestation Year 1915

Age 19

Year Of Birth 1896

Soldier Number 3/8691

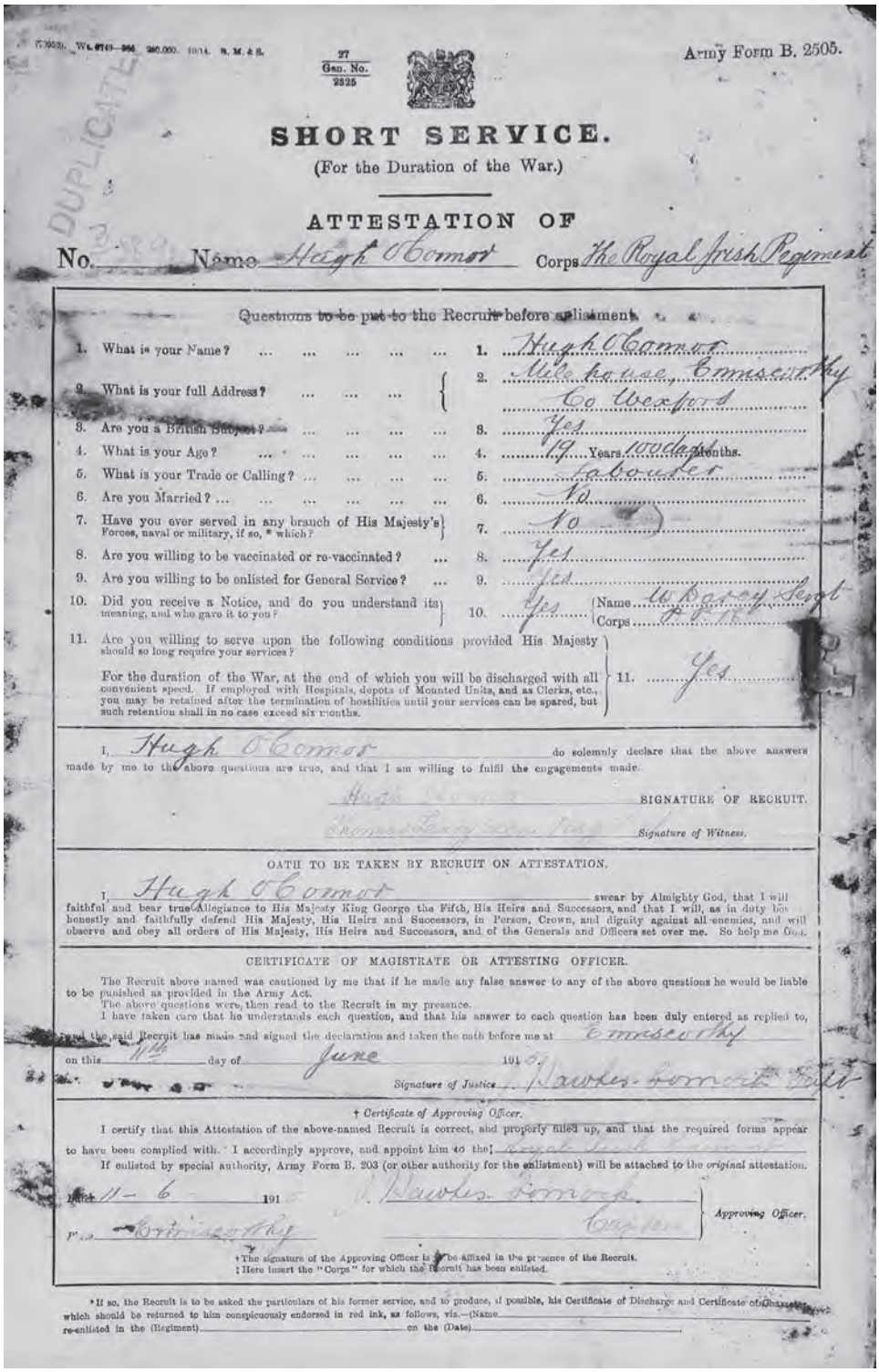
Regiment Royal Irish Regiment

Unit / Battalion 3rd Battalion

Birth Town Monageer

Birth County Wexford

Birth Country Ireland



Army Form B. 2505.

27
Gen. No.
2525

SHORT SERVICE.
(For the Duration of the War.)

ATTESTATION OF

No. Name Hugh O'Connor Corps The Royal Irish Regiment

Questions to be put to the Recruit before enlistment.

1. What is your Name? ... 1. Hugh O'Connor
2. What is your full Address? ... 2. Mill house, Enniscorthy, Co Wexford
3. Are you a British Subject? ... 3. Yes
4. What is your Age? ... 4. 19 Years 10 days Months.
5. What is your Trade or Calling? ... 5. Labourer
6. Are you Married? ... 6. No
7. Have you ever served in any branch of His Majesty's Forces, naval or military, if so, * which? 7. No
8. Are you willing to be vaccinated or re-vaccinated? ... 8. Yes
9. Are you willing to be enlisted for General Service? ... 9. Yes
10. Did you receive a Notice, and do you understand its meaning, and who gave it to you? 10. Yes Name W Darcy Sergt Corps R.I.R.
11. Are you willing to serve upon the following conditions provided His Majesty should so long require your services?
For the duration of the War, at the end of which you will be discharged with all convenient speed. If employed with Hospitals, depots of Mounted Units, and as Clerks, etc., you may be retained after the termination of hostilities until your services can be spared, but such retention shall in no case exceed six months. 11. Yes

I, Hugh O'Connor do solemnly declare that the above answers made by me to the above questions are true, and that I am willing to fulfil the engagements made.

Hugh O'Connor SIGNATURE OF RECRUIT.

Thomas Perry Sergt Maj Signature of Witness.

OATH TO BE TAKEN BY RECRUIT ON ATTESTATION.

I, Hugh O'Connor swear by Almighty God, that I will faithful and bear true Allegiance to His Majesty King George the Fifth, His Heirs and Successors, and that I will, as in duty bound, honestly and faithfully defend His Majesty, His Heirs and Successors, in Person, Crown, and dignity against all enemies, and will observe and obey all orders of His Majesty, His Heirs and Successors, and of the Generals and Officers set over me. So help me God.

CERTIFICATE OF MAGISTRATE OR ATTESTING OFFICER.

The Recruit above named was cautioned by me that if he made any false answer to any of the above questions he would be liable to be punished as provided in the Army Act.
The above questions were, then read to the Recruit in my presence.
I have taken care that he understands each question, and that his answer to each question has been duly entered as replied to, and the said Recruit has made and signed the declaration and taken the oath before me at Enniscorthy on this 11th day of June 191 9.

Signature of Justice J. Bowles Sergt Maj

† Certificate of Approving Officer.

I certify that this Attestation of the above-named Recruit is correct, and properly filled up, and that the required forms appear to have been complied with. I accordingly approve, and appoint him to the Royal Irish Regiment
If enlisted by special authority, Army Form B. 203 (or other authority for the enlistment) will be attached to the *original* attestation.

Date 11-6 191 J. Bowles Sergt Maj Approving Officer.
Place Enniscorthy Capt

† The signature of the Approving Officer is to be affixed in the presence of the Recruit.
‡ Here insert the "Corps" for which the Recruit has been enlisted.

* If so, the Recruit is to be asked the particulars of his former service, and to produce, if possible, his Certificate of Discharge and Certificate of Character, which should be returned to him conspicuously endorsed in red ink, as follows, viz.—(Name re-enlisted in the (Regiment) on the (Date)

WWI Short service form for Hugh O Connor, Wexford. Image courtesy of Aife O Connor.

World War One Regimental & Red Cross records

Irishmen can be found in the records of specific regiments and units and the casualty lists of the services; these records are especially valuable given the loss of the general service records.

Irishmen have been identified in the records of the Royal Artillery, Tank Corps, Royal Naval Division Service Records, Silver War Badge roll and Surrey Recruitment Registers, all of which are available on *findmypast*. Irishmen and women may also be found in the British Red Cross Register of Overseas Volunteers 1914-1918 and the records of military nurses.

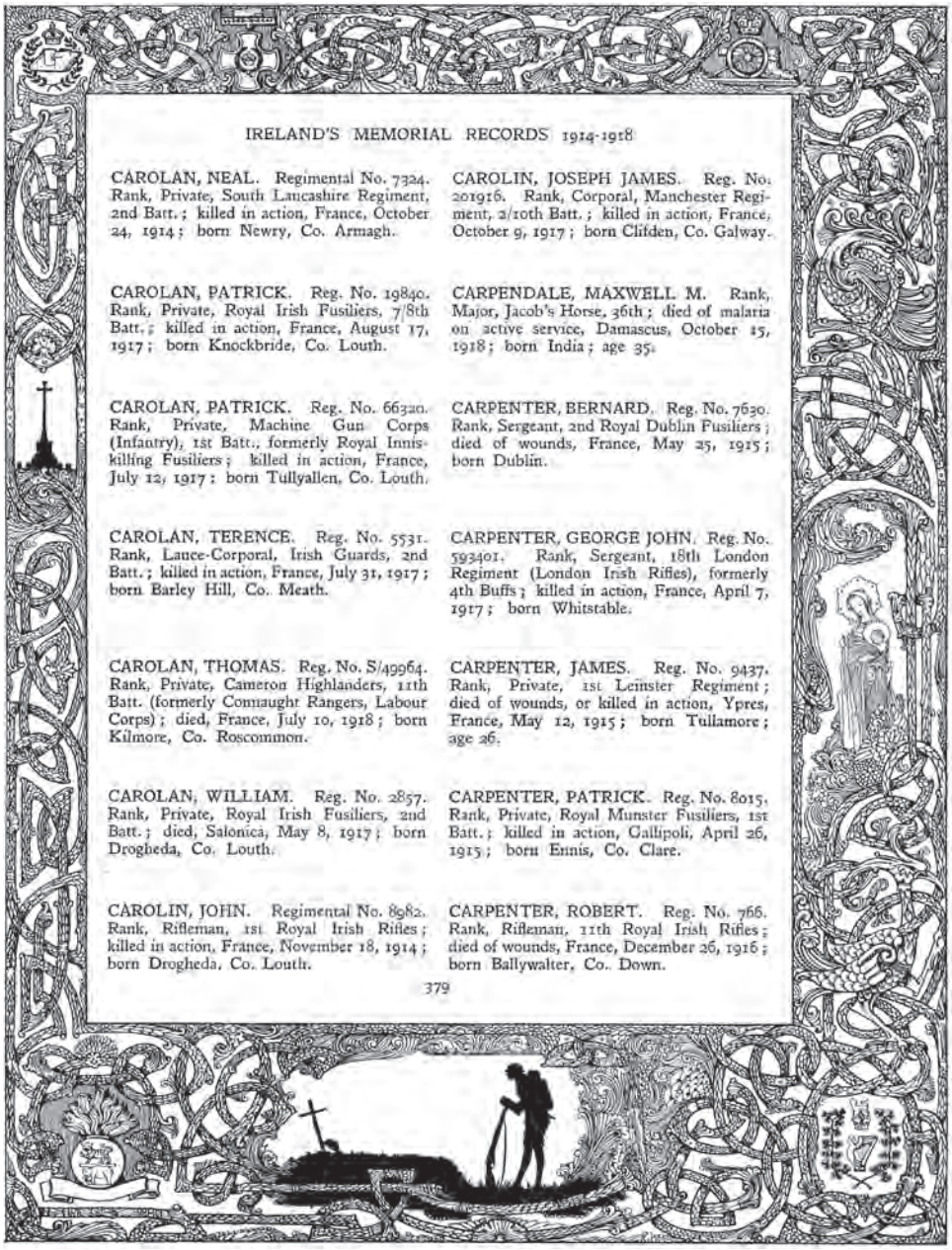
Merchant Navy

Irishmen served in the Merchant Navy in large numbers. While not strictly a military service, the necessity of their services in wartime and their bravery has earned them the title of the 'fourth service'. Over 30,000 men of Irish birth can be found in these records which are listed under Work & Education, Occupations on *findmypast*.

Pre-War 20th century records

Findmypast also holds records for those who joined the military prior to the First World War. These records can be found in the British Army Service Records 1760-1915 collection. These records are from The National Archives Chelsea Pensioners series and Militia records and contain approximately 49,000 Irish born soldiers who served at home in militia units and abroad in conflicts, such as the Boer War.

As with later records, the information that can be gleaned from the images is extensive and usually includes details of next of kin,



IRELAND'S MEMORIAL RECORDS 1914-1918

CAROLAN, NEAL. Regimental No. 7324. Rank, Private, South Lancashire Regiment, 2nd Batt.; killed in action, France, October 24, 1914; born Newry, Co. Armagh.

CAROLAN, PATRICK. Reg. No. 19840. Rank, Private, Royal Irish Fusiliers, 7/8th Batt.; killed in action, France, August 17, 1917; born Knockbride, Co. Louth.

CAROLAN, PATRICK. Reg. No. 66320. Rank, Private, Machine Gun Corps (Infantry), 1st Batt., formerly Royal Inniskilling Fusiliers; killed in action, France, July 12, 1917; born Tullyallen, Co. Louth.

CAROLAN, TERENCE. Reg. No. 5531. Rank, Lance-Corporal, Irish Guards, 2nd Batt.; killed in action, France, July 31, 1917; born Barley Hill, Co. Meath.

CAROLAN, THOMAS. Reg. No. S/49964. Rank, Private, Cameron Highlanders, 11th Batt. (formerly Connaught Rangers, Labour Corps); died, France, July 10, 1918; born Kilmore, Co. Roscommon.

CAROLAN, WILLIAM. Reg. No. 2857. Rank, Private, Royal Irish Fusiliers, 2nd Batt.; died, Salonica, May 8, 1917; born Drogheda, Co. Louth.

CAROLIN, JOHN. Regimental No. 8982. Rank, Rifleman, 1st Royal Irish Rifles; killed in action, France, November 18, 1914; born Drogheda, Co. Louth.

CAROLIN, JOSEPH JAMES. Reg. No. 201916. Rank, Corporal, Manchester Regiment, 2/10th Batt.; killed in action, France, October 9, 1917; born Clifden, Co. Galway.

CARPENDALE, MAXWELL M. Rank, Major, Jacob's Horse, 36th; died of malaria on active service, Damascus, October 15, 1918; born India; age 35.

CARPENTER, BERNARD. Reg. No. 7630. Rank, Sergeant, 2nd Royal Dublin Fusiliers; died of wounds, France, May 25, 1915; born Dublin.

CARPENTER, GEORGE JOHN. Reg. No. 593401. Rank, Sergeant, 18th London Regiment (London Irish Rifles), formerly 4th Buffs; killed in action, France, April 7, 1917; born Whitstable.

CARPENTER, JAMES. Reg. No. 9437. Rank, Private, 1st Leinster Regiment; died of wounds, or killed in action, Ypres, France, May 12, 1915; born Tullamore; age 26.

CARPENTER, PATRICK. Reg. No. 8015. Rank, Private, Royal Munster Fusiliers, 1st Batt.; killed in action, Gallipoli, April 26, 1915; born Ennis, Co. Clare.

CARPENTER, ROBERT. Reg. No. 766. Rank, Rifleman, 11th Royal Irish Rifles; died of wounds, France, December 26, 1916; born Ballywalter, Co. Down.

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A page from Ireland's Memorial Record. *Image courtesy of Aife O Connor.*

a physical description of the soldier, as well as details of their time in the service.

Irishmen in US & Australian World War 1 records

Findmypast has other World War One military records in which those of Irish descent may be found. These include The Australian Imperial Force Embarkation Rolls, in which just over 2,000 soldiers list their next of kin as residing in Ireland. These records include notations on marital status and religion as well as the usual military information, such as regiment which will allow researchers to determine the theatres of war in which their ancestor fought. Full address information for next of kin is often available.

World War I Draft Registration Cards (USA) in which some 44,000 individuals list Ireland as either their place of residence or place of birth. The draft cards give date of birth, place of birth (often including town and county), marital status, residency status (citizen, alien), occupation and a physical description. Also included are details of the number of dependents and their relationship to the draftee. Researchers can search for specific counties by using the Keywords box on the record set search form.

Growing collections

Findmypast continues to grow its collection of World War 1 records. Soon to be added are the records of the Royal Air Force and the Honourable Artillery Company. All of the records mentioned here are available as part the *findmypast* World Subscription.

Aoife O Connor is Site Content Manager for findmypast. *Previously an exhibition curator with the National Library of Ireland, Aoife's book,* Small Lives: Photographs of Irish Childhood 1860-1970, *was published in 2011. Aoife's family hails from Wexford and Dublin and rejoices in the all too common names of O Connor and Murray; she has traced the Lovely line in Castleknock to the late 18th century. Her current research is focused on juvenile crime in 19th century Dublin.*

Irish Census for 1901 and 1911: Online and Free

by Kathleen O'Malley Strickland

Of all the Irish censuses, only the 1901 and 1911 are complete for all counties, including the present-day Republic and Northern Ireland. Anyone can search the 1901 and 1911 censuses at no charge online at the National Archives of Ireland, <www.census.nationalarchives.ie>.

While most of our Irish ancestors left Ireland prior to 1901, these census returns provide insight into those who stayed behind. Searchers can examine birthdates in family group listings to determine possible marriage dates, as well as note people in the household with different surnames—keys to in-laws and matrilineal lines.

Census search results link directly to images of the original forms, which were filled out and signed by heads of household themselves.

Contents of the Census

The census includes Forms A, B1, B2, and N, as well as less-used forms C-K.

- A (1901): Filled out and signed by the head of household. Any resident who was not home on census day—perhaps working or visiting elsewhere—was not enumerated in the household. Every category of this form is searchable.
  - Name
  - Age
  - Sex
  - Relationship to head of household
  - Religion
  - Occupation
  - Marital status
  - County or country of birth
  - Ability to read and write
  - Whether able to speak Irish language
  - Deaf, dumb, blind, idiot, imbecile, lunatic
- A (1911): All of the above, plus three questions for married women:
  - How many years married
  - Number of children born alive
  - Number of children still living
- B1: House and Building Return. Describes the kind of building (residence, business), number of windows and walls as well as the type of roof and number of families living there.
- B2: Applies to farm areas — "Out-Offices" and "Farm-Steadings". Enumerates the number of outbuildings and farm structures.
- N: Enumerator's abstract for each townland/street—number of houses, inhabitants, religious preference, and so forth.
- Various, C through K: Listings for institutions such as hospitals and prisons.

Census Search

The basic search specifies forename, surname, county, District Electoral Division (DED), townland (rural)/street (urban), age, and sex. The advanced search adds religion, occupation, relationship to head of family, literacy status, county or country of origin, Irish language proficiency, specified illnesses, and (in 1911) child survival information.

To understand the ins-and-outs of effective searching in these censuses, take advantage of the Help Menu on the website at <www.census.nationalarchives.ie/help/help.html>. It answers questions about how to deal with variant name spellings, search by location, and the vast possibilities for browsing.

Anatomy of a Search

We are seeking the family of James McGovern, who emigrated from County Sligo in 1906. James was born about 1887, and his parents were James and Eliza McGovern. James should be listed in the 1901 census with his parents. We know that in the United States James lived near a Gilligan family that hailed from his village in Sligo.

From the National Archives of Ireland census homepage, <www.census.nationalarchives.ie/>, we click on "Search the census records for Ireland 1901and 1911". In the search box we choose the 1901 census, enter surname "McGovern" and forename "James". The county is Sligo; we'll leave "age" blank and select sex "male". Statements of age in these censuses may vary unpredictably between censuses, so it is wise to check a range of years.

Search Results:

Surname	Forename	Townland/Street	DED	County	Age	Sex
McGovern	James	Mill Street	Ballymote	Sligo	40	M
McGovern	James	Mill Street	Ballymote	Sligo	19	M
McGovern	James	Glen	Ballynashee	Sligo	40	M
McGovern	James	Grange Beg	Templeboy South	Sligo	14	M
McGovern	James	Grange Beg	Templeboy South	Sligo	52	M
McGovern	James	Bunduff	Cliffony North	Sligo	36	M

Two of these six "James McGovern" results are close in age to our James:

- Townland/Street: Mill Street; DED: Ballymote, age 19
- Townland/Street: Grange Beg; DED: Templeboy South, age 14

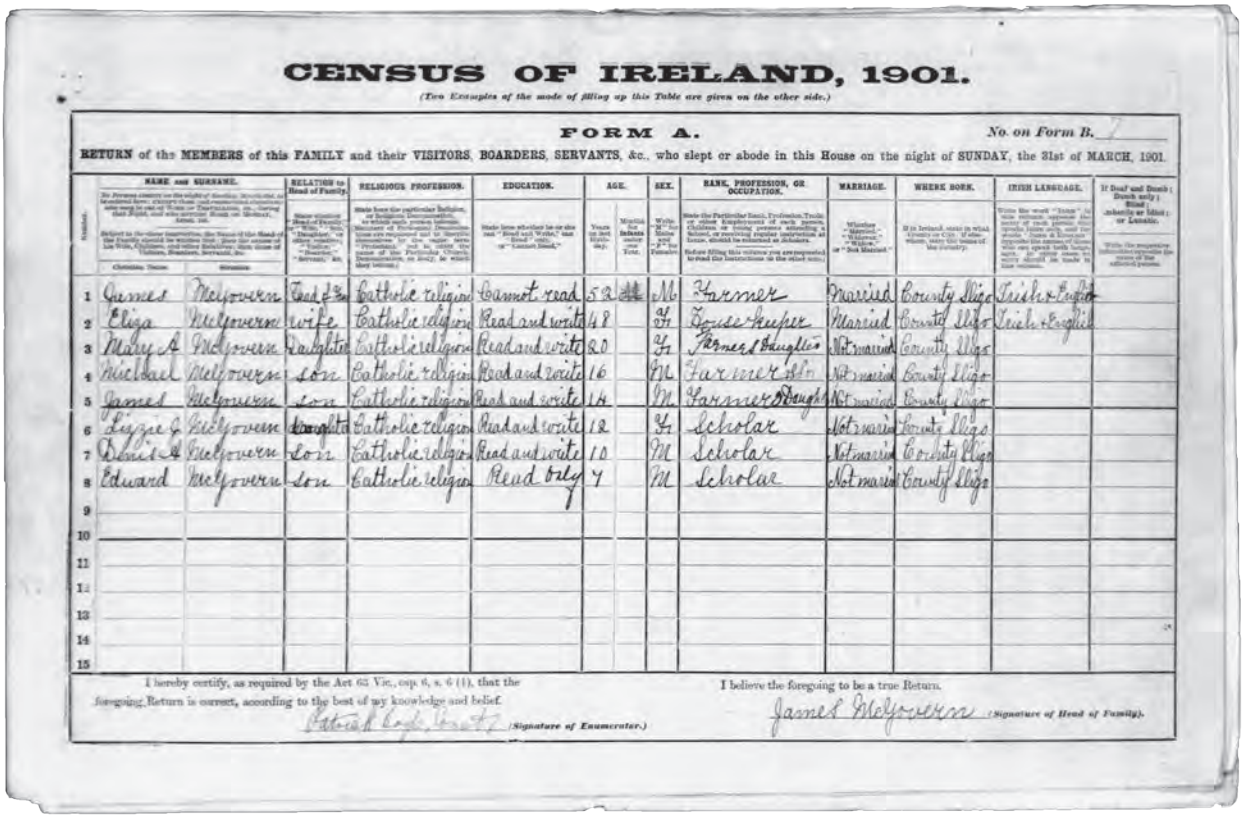
If we click on 19-year-old James McGovern (1) we access the results for his household. He does indeed have a father also named James. Last on the list is Maggie, who is probably James Sr.'s second wife, mother of the younger children enumerated. James Jr. is older than our expected age of 14, but this could still be his family. A click on the "Show all information" box at the top of the page and we learn that James and his father were butchers.

But let's also check on 14-year-old James McGovern (2) living in House 7 in Grange Beg. His parents are James and Eliza, which matches what we know about his parentage. This family seems a likelier match for our James McGovern. By expanding the results, we see that this was a farming family and that the parents speak both Irish and English.

Since we know that James came to America in 1906, checking the 1911 census will show whether James (1) or James (2) is no longer in the household. On the search page, run the same entries, this time with the 1911 census. Just one James McGovern appears in Grange Beg, and none on Mill Street. Clicking on the Grange Beg family, we find that it is the same one where we found 14-year-old James (2) in 1901. Because James is no longer there, it is possible that he emigrated between 1901 and 1911 or has moved elsewhere within Ireland. Running a search for him, age 24, in all of Sligo, turns up no James of that age, +/- five years.

While James (2) is our likely candidate, we check further to see if there are Gilligans living nearby, following what the National Archives calls "bread-crumbs." At the top of the results page for the McGovern family in Grange Beg in 1901, click on "Grange Beg", the name of the townland. The result shows the names of all the families enumerated in Grange Beg in 1901, and among them is a Gilligan family. To check a broader area, we can click on the next category to the left of Grange Beg: Templeboy South. This is the District Electoral Division, an area based on the Poor Law Union, which encompasses a number of townlands.

Going back to our results and clicking on Templeboy South, we find seven townlands or streets. Checking each of these, looking for McGovern and Gilligan families, reveals none of our surnames in these townlands, giving a little more weight to the possibility that the McGovern family in Grange Beg is the "right" family. To broaden the search for Gilligans, we can check the next category to the left: County Sligo.



CENSUS OF IRELAND, 1901.

(Two Examples of the mode of filling up this Table are given on the other side.)

FORM A. No. on Form B. 2

RETURN of the MEMBERS of this FAMILY and their VISITORS, BOARDERS, SERVANTS, &c., who slept or abode in this House on the night of SUNDAY, the 31st of MARCH, 1901.

	Name and Surname.		Relation to Head of Family.	Religious Profession.	Education.	Age.		Sex.	Rank, Profession, or Occupation.	Marriage.	Where Born.	Irish Language.	If Deaf and Dumb; Dumb only; Blind; Imbecile or Idiot; or Lunatic.
	Christian Name.	Surname.				Years.	Months.						
1	James	McGovern	Head of Fam.	Catholic religion	Cannot read	52		M	Farmer	Married	County Sligo	Irish & English	
2	Eliza	McGovern	wife	Catholic religion	Read and write	48		F	House Keeper	Married	County Sligo	Irish & English	
3	Mary A	McGovern	daughter	Catholic religion	Read and write	20		F	Farmer's Daughter	Not married	County Sligo		
4	Michael	McGovern	son	Catholic religion	Read and write	16		M	Farmer's Son	Not married	County Sligo		
5	James	McGovern	son	Catholic religion	Read and write	14		M	Farmer's Son	Not married	County Sligo		
6	Lizzie G	McGovern	daughter	Catholic religion	Read and write	12		F	Scholar	Not married	County Sligo		
7	Denis A	McGovern	son	Catholic religion	Read and write	10		M	Scholar	Not married	County Sligo		
8	Edward	McGovern	son	Catholic religion	Read only	7		M	Scholar	Not married	County Sligo		
9													
10													
11													
12													
13													
14													
15													

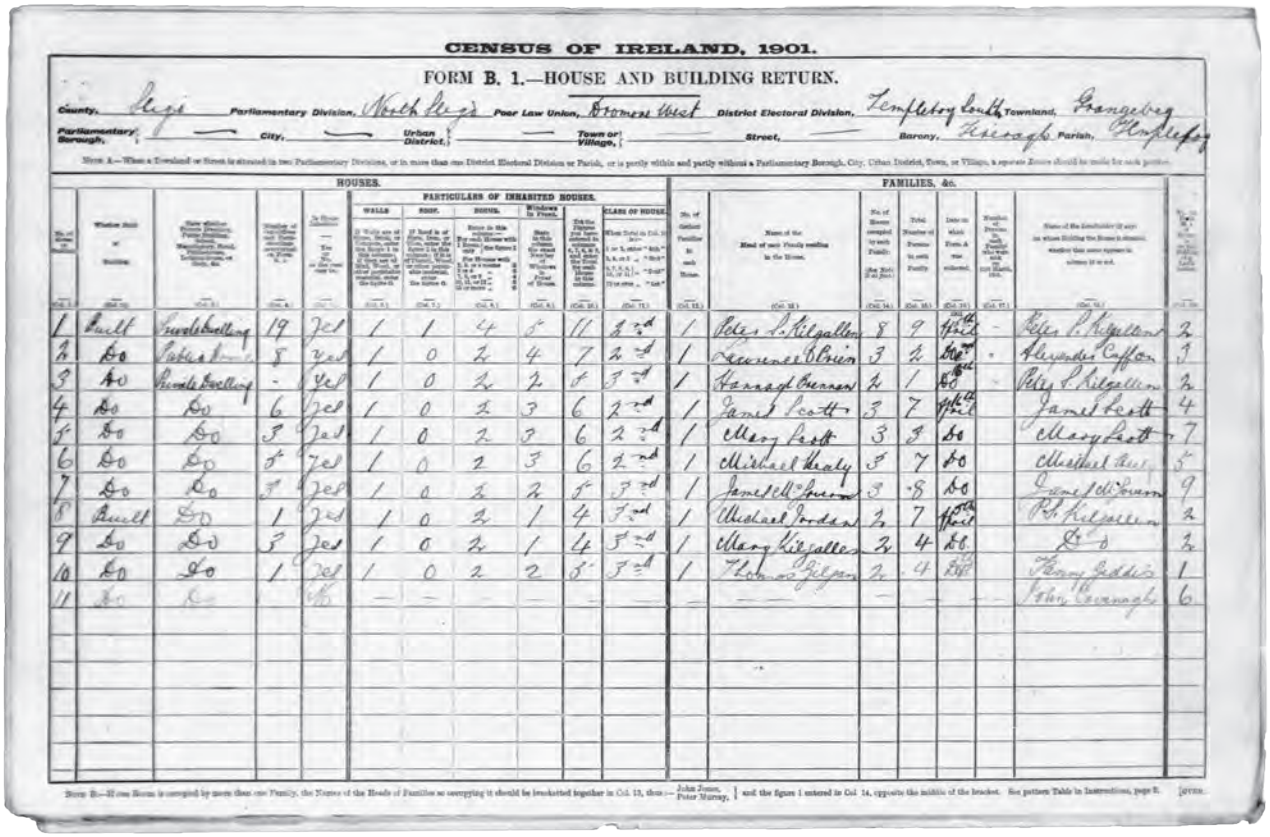
I hereby certify, as required by the Act 63 Vic., cap 6, s. 6 (1), that the foregoing Return is correct, according to the best of my knowledge and belief.

Patrick Coghlan (Signature of Enumerator.)

I believe the foregoing to be a true Return.

James McGovern (Signature of Head of Family).

Images of 1901 census forms A and B1 for James McGovern family. Images courtesy of Kathleen Strickland.



CENSUS OF IRELAND, 1901.

FORM B. 1.—HOUSE AND BUILDING RETURN.

County, Sligo Parliamentary Division, North Sligo Poor Law Union, Bruree West District Electoral Division, Templeboy South Townland, Grangeboy Parliamentary Borough, — City, — Urban District, — Town or Village, — Street, — Barony, Tireragh Parish, Templeboy

Note A.—When a Townland or Street is situated in two Parliamentary Divisions, or in more than one District Electoral Division or Parish, or is partly within and partly without a Parliamentary Borough, City, Urban District, Town, or Village, a separate Return should be made for each portion.

No. of Line.	Window Mark or Number.	Name of Street, Square, Place, Building, Tenement, Road, Habitation, or Locality, or Div. No.	Number of Rooms and Other Places occupied by Family.	Is House Occupied?	Particulars of Inhabited Houses: Walls	Roof	Rooms	Windows in Front	Class of House	No. of Distinct Families in each House.	Name of the Head of each Family residing in the House.	No. of Rooms occupied by each Family.	Total Number of Persons in each Family.	Date on which Form A was enclosed.	Number of Persons, in each Family, who sleep in the Room in which Form A was enclosed.	Name of the Enumerator to whom Building the House is situated, and the date upon which he received it.	Number of Persons in each Family who sleep in the Room in which Form A was enclosed.
1	Quill	Grangeboy	19	Yes	1	1	4	5	11	1	Peter P. Kilgallon	8	9	1st April	-	Peter P. Kilgallon	2
2	Do	Do	8	Yes	1	0	2	4	7	1	Lawrence O'Brien	3	2	31st Mar.	-	Alexander Caffon	3
3	Do	Grangeboy	-	Yes	1	0	2	2	5	1	Hannah Brennan	2	1	Do	-	Peter P. Kilgallon	2
4	Do	Do	6	Yes	1	0	2	3	6	1	James Scott	3	7	1st April		James Scott	4
5	Do	Do	5	Yes	1	0	2	3	6	1	Mary Scott	3	3	Do		Mary Scott	7
6	Do	Do	5	Yes	1	0	2	3	6	1	Michael Healy	5	7	Do		Michael Healy	5
7	Do	Do	5	Yes	1	0	2	2	5	1	James McGovern	3	8	Do		James McGovern	9
8	Quill	Do	1	Yes	1	0	2	1	4	1	Michael Jordan	2	7	1st April		P. P. Kilgallon	2
9	Do	Do	5	Yes	1	0	2	1	4	1	Mary Kilgallon	2	4	Do		Do	2
10	Do	Do	1	Yes	1	0	2	2	5	1	Thomas Gilson	2	4	Do		Thomas Gilson	1
11	Do	Do		No	—	—	—	—	—	—	—	—	—	—	—	John Cavanagh	6

Note B.—If one Room is occupied by more than one Family, the Names of the Heads of Families so occupying it should be bracketted together in Col. 13, thus:— John Jones, Peter Murray, and the figure 1 entered in Col. 14, opposite the middle of the bracket. See pattern Table in Instructions, page 8.

Searching for the Little Things

The censuses tell us more about James and his family. Going back to the 1901 census results, we see the box on the lower left of the page, "View Census Images."

- "Household Return (Form A)". This is an image of the form as it was actually filled out by the householder. Chances are it was filled out by James Sr.'s wife or one of the children, since the census states that he could not read or write.

- "Enumerator's Abstract (Form N)". The enumerator put together a statistical count for the townland. At the top of the page are the geographical and political entities that include Grange Beg: Poor Law Union, Barony, Parish and more.

- "House and Building Return (Form B1)". The census states that house 7 is a private dwelling with three out-buildings. It has two windows in the front of the house. There is one family occupying the house, with eight people living in three rooms.

- "Out-Offices and Farm-Steadings Return (Form B2)". Again looking at house 7, we see that the out-buildings mentioned in B1 are a stable, a cow-house, and a piggery.

Finding Family in the 1901 and 1911 Censuses

Not many of us will have an ancestor who emigrated in the "rocking chair" years between 1901 and 1911. However, most of us have relatives who still lived in Ireland during those years. Following clues about our ancestors' families — parents, siblings, neighbors, occupation — can help locate the family residence in Ireland in the early 20th century.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

Best Ways to Contact IGSI

If you have ever tried to contact IGSI by phone, you are aware that we do not have a telephone. Calling the Minnesota Genealogical Society's phone number at the MGS library will ultimately get a message through to the IGSI leadership.

But there is a quicker way to get our attention. Actually, there are several ways to get through to IGSI from the Internet. One method is through the **Contact Us** tab on the home page of our website <irish-genealogical.org/>.

From there you may send an email to a number of our committees; or, if you are not certain which committee can answer your question, just fill out the contact us information form, click the Submit button, and it will be directed to the individual best able to deal with your question or problem.

Another method to get our attention is through "Contact Info" under the **Our Offerings** menu on the website's home page. There you will find all the email addresses for the IGSI committees. Just click on one of the addresses and send your email message.

Old Age Pension Applications: A Twentieth Century Approach

by Dwight Radford

At some point in your Irish research you will come across the census substitute known as the Old Age Pension Claims. This is a major Irish resource as it has abstracts of the now destroyed 1841 and 1851 Irish censuses. If you find someone you are researching in this collection, this can be a wonderful source. This article will take a more contemporary approach to this record collection with the focus on 20th century individuals applying for the pension.

What Were the Old Age Pension Claims?

The Old Age Pensions Act of 1908 introduced a non-contributory pension for British subjects aged 70 and over who met certain other criteria. It became law in January 1909 across England, Wales, Scotland and Ireland. It was mainly in Ireland, where civil registration of births began in 1864, that claimants had trouble proving their date of birth.

The Old Age Pension Claims, sometimes referenced as "applications," were created before the Public Record Office in Dublin burned, so earlier census records were still extant.

A claimant's application was filed by the barony in which they lived when the 1841 or 1851 census was taken, not where they resided when making the application between 1908 and 1922. Claimants had to be 70 or older; one proof of their age which could be submitted was a copy of the 1841 or 1851 census on which they appeared. For this reason, the majority of documentation utilized to submit an application in Ireland was censuses. This is why the census aspect of the Old Age Pension Claims has been emphasized, and rightly so.

The records generated through this process were not uniform. Some papers were quite detailed in acquiring information from the claimant and extracting the entire family from the then extant censuses. Others simply provided basic information on the claimant and nothing more.

Who Were the Claimants?

There were a total of 209,000 claims filed, with 50,000 rejected. Eligibility guidelines and criteria were set in place in 1908 when the system began throughout the United Kingdom:

- Applicant had to be 70 years of age or over
- Applicant had to be a British Subject
- Applicant must have resided in the United Kingdom for 20 years (However, residence in the Channel Islands and the Isle of Man was considered being absent from the United Kingdom.)
- Applicant's yearly income was not to exceed 31 Pounds 10 shillings

Questions which were investigated included means of support, age, residences, birth place and occupations. Sex and marital status were not used as considerations in these questions. As many applicants were unsure of their age and even exact birthplace, allowances were made using "between" and "about" as guidelines. These questionnaires were taken by the Local Government Board. Inaccuracies among the Irish applicants were common and the government officials had to contend with them in their investigations.

If there was lack of proof, the local office would forward the request to the Public Record Office in Dublin for a search of the then extant 1841 and 1851 census enumerations. When the search was completed, the findings were returned to the local office.

Because the Old Age Pension Claims document people living in the 20th century, it can be used as a resource to complement the 1901 and 1911 censuses, civil registration and the Griffith's revision books. However, saying this, there are some limitations to be aware of when approaching this source. Most of the applications which were generated between 1908 and 1922 came from residents who applied through offices located in the Ulster counties of Antrim, Armagh, Cavan, Donegal, Down, Fermanagh, Londonderry (Derry), Monaghan and Tyrone. There also were numerous claims from counties close to Ulster. While applications came from all counties, it remains mainly a source for northern counties.

Tracing Twentieth Century Migrations

It is important to remember that this is a 20th century source although it includes the use of the 1841 and 1851 censuses.

A researcher can use the claim papers to trace relatives who stayed in Ireland. In 20th century Ireland there was more

internal migration, especially to the urban areas, than we sometimes realize. While the 1901 and 1911 censuses are helpful, we often reach a roadblock after 1911, which is where the Old Age Pension Claims can help. The key to understanding 20th century use of this source is to realize that the applications were filed by the barony in which the applicant resided in 1841 and 1851 when the censuses were taken — not where the individual currently resided.

For example, depending on the years, the Census Search Forms when completed in Dublin were mailed back to the local office. The recipient could be the Local Government Board, the Officer of Inland Revenue or The Officer of Customs and Excise. Then the envelope would be labeled Belfast 9; Strabane 2; or simply Lurgan, Armagh. From that you know the claimant lived in that general area. Even better, some forms actually provide the address of the claimant. The information provided and the forms to be filled out were not uniform.

An index is essential for tracking relatives who stayed in Ireland during 1908 through 1922.

Indexes to the Collections

A very detailed guide to the collection and an index has been produced by Janice Beresford Brooks in *Ireland Old Age Pension Claims: Introduction to the Claims and Guide to the Name Index Parts 1 & 2*. The index itself is on microfiche and can be found at the Family History Library (#6344865). Brooks' guide to the records is most important as she lists abbreviations used and makes notes of the quirks common to this particular record collection. However, it is not the only index and, as with any other genealogical source, you may need to consult more than one index.

Other indexes include the widely available two-volume work by Josephine Masterson, *Ireland: 1841/1851 Census Abstracts* (1999). She has divided her indexing into volumes for Northern Ireland and the Republic of Ireland. However, her index requires some explanation. First and foremost, these lists also include surviving censuses which are found outside the Old Age Pension Claims. So her focus is truly the 1841 and 1851 aspect as a census substitute. The claims are just one more part of this reconstruction for the burned originals. Matheson's book is also on *Ancestry.com*.

Note: Claims filed by females provide some difficulty. Researchers will need to consider both married and maiden names when working in all indexes. At times, liberties must be taken when studying surnames. The best rule of thumb, if you are having difficulty, is either to drop or add an "O" or "Mc" at the front of the surname. Also, remember to think phonetically as the officials generating the records may have been interviewing someone illiterate.

The 1841 and 1851 census records can be searched online at the National Archives website <www.census.nationalarchives.ie/search/>; the Irish Census Search forms for 1841 and 1851 can be searched on *findmypast.ie*. Yet, if you do not find anything, you should double check the online indexes against the published works mentioned above.

Further Reading

Brooks, Janice Beresford, *Ireland Old Age Pension Claims: Introduction to the Claims and Guide to the Name Index Parts 1 & 2* (Dubbo, NSW, Australia: Janice Beresford Brooks, 1996).

Masterson, Josephine, *Ireland: 1841/1851 Census Abstracts (Northern Ireland)* (Baltimore, Maryland: Genealogical Publishing Co., 1999).

Masterson, Josephine, I*reland: 1841/1851 Census Abstracts (Republic of Ireland)* (Baltimore, Maryland: Genealogical Publishing Co., 1999).

Santry, Claire, "Irish Pension Records — Census Search Forms: An Unlikely but Useful Genealogy Resource and Census Substitute" on *Irish Genealogy Toolkit:* <www.irish-genealogy-toolkit.com/irish-pension-records.html>

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Corroborate and Correlate Before You Conclude

by J. H. Fonkert[CG]

Genealogists have questions. Genealogy is an evidence-based inquiry. The path to answers passes through evidence.

All research begins with a question. The question might be about a relationship — who was the father of John? The question might be about identity — was John in Mercer County in 1820 the same man as John in Bourbon County a few years later? The question might be about time or geography — where and when was John born?

No matter the kind of question, a genealogist hopes to find a source that carries a direct answer to the question. Consider these examples:

- Who was Charles Lee's father? A birth registration clearly states that his father was Bartholomew Lee. [1]
- Where was Mary Ann born? A death certificate directly states that she was born in Bristol, England. [2]
- Who was James Fawkner's wife? An affiant in a Civil War pension file testified that James married Julia Ann Angell. [3]

Such "direct evidence" is highly valued because it answers the question all by itself. No additional evidence is necessary. Case closed. Right?

No, the case is not closed. Any single piece of evidence, no matter how directly it answers a question, can be wrong. The directness of the answer is no guarantee of accuracy. This is why careful researchers always try to find at least two independently created sources with information that answer a research question.

Corroborate Your Evidence

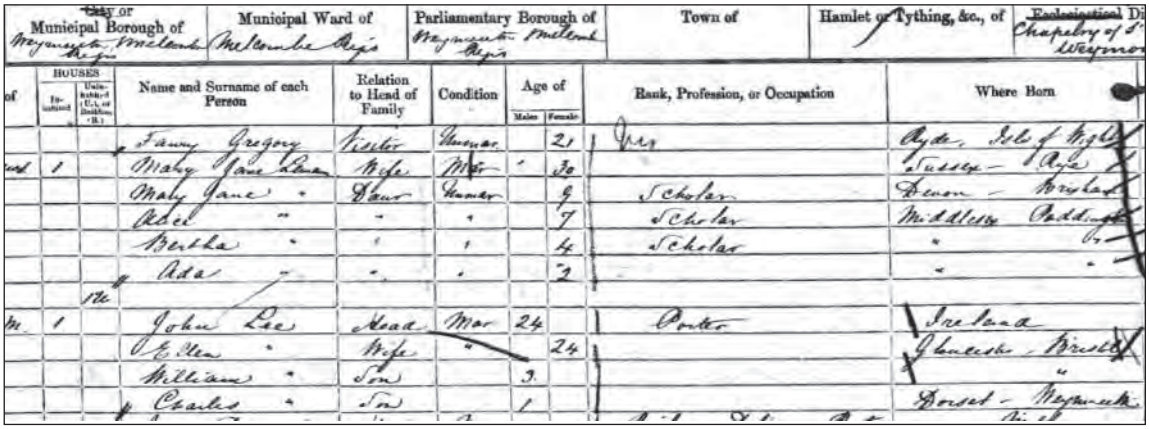
Genealogists never put total trust in a single piece of evidence. Rather, they seek corroborating evidence. To corroborate means to support or confirm with new evidence.

A second source that agrees with the first is of little value if it was not independently created. Independence depends on where the information came from. Two sources that carry information provided by the same witness or informant are not independent. For example, the birth date information on a gravestone and in an obituary likely was provided by the same informant, who might or might not have known the facts.

Information from two or more independently created sources may agree or disagree.

- If they disagree, the difference must be taken into account before a conclusion can be drawn. Each source must be evaluated based on questions of who originally provided the information and how the source itself was created.
- Even if two sources carry information in agreement, they both could be wrong. This is why three independently created sources are better than two.

The father of Charles Lee. The English civil registration of the 1860 birth of Charles Lee in Weymouth, Dorset, states that his parents were Bartholomew Lee and "Eleanor Lee, formerly Price," but the 1861 census enumeration of the Lee family (see below) casts some doubt. There, in Weymouth, was the family of John and Ellen Lee, with sons William, 3, born in Bristol, and Charles, 1, born in Weymouth. John Lee was an Irish-born railroad porter. [4]



John Lee	head	mar	24	Porter	b. Ireland
Ellen "	Wife	"	24		b. Gloucestershire - Bristol
William "	Son		3		b. [ditto]
Charles "	Son		1		b. Dorset - Weymouth

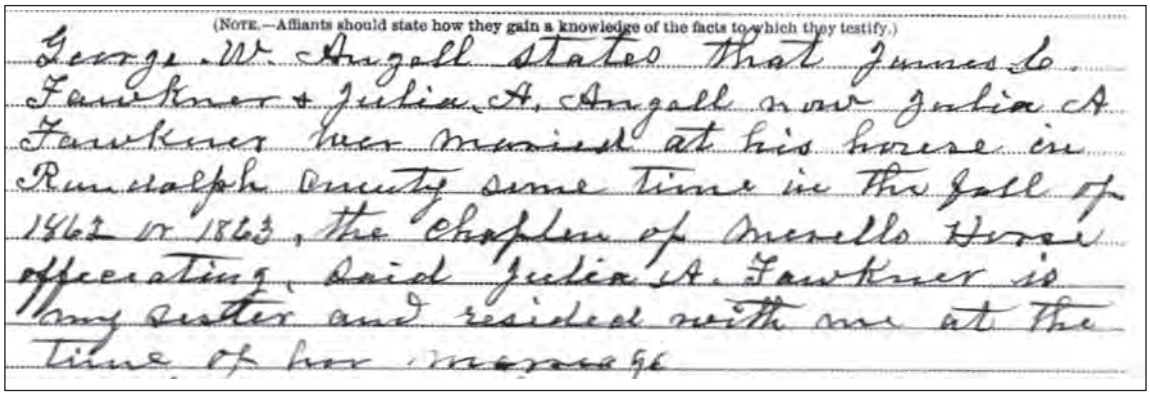
Lee Family — 1861 British census. Image courtesy of J. Fonkert.

Two independently created sources give conflicting direct answers to the question, who was the father of Charles Lee? As might be expected, the birth registration is correct, and the census is wrong, but this conclusion can be drawn only by considering evidence from additional sources. An 1857 civil marriage registration documents the marriage of Bartholomew Lee, 21, and Eleanor Price, 21, in Bristol. Bartholomew's father was John Lee. The clincher comes from the 1851 census. It enumerates Bartholomew Lee, a 14 year-old porter born in Cork, living with his parents John and Hannah Lee in Bristol. Charles' father was named Bartholomew. [6]

Mary Ann Lee's birthplace. Because of its legal importance and its creation close in time to a birth, a birth registration usually gives reliable information about both a child's parents and birth place. A death certificate commonly provides information answering the same questions, but the information is less likely to be accurate because the informant may not know or remember the facts. Mary Ann Lee's death certificate gives direct evidence of parents, her birth date and her birth place, but other sources give different answers about her birth.

The death certificate states that Mary Ann was born in Bristol, England. [7] The informant was her daughter-in-law, who had never been in England. She probably knew that the Tidball family emigrated from Bristol, where the Tidballs had lived for more than 20 years before emigrating, and assumed that Mary Ann was born there. However, the 1871 and 1881 English censuses state that she was born in Melksham, Wiltshire, [8] some 20 miles outside Bristol. An English birth registration would presumably clear up the matter, but one has not been found for Mary Ann.

James Fawkner's wife. The 1880 U.S. Census enumerated the family of James C. Falkner, 51 and born in Kentucky, and his Missouri-born wife, Julia, in Coles County, Illinois. They had seven children — the oldest born in Missouri about 1864.[9] Even after the family was traced back to Boone County, Missouri, no marriage record could be found.


(NOTE.—Affiants should state how they gain a knowledge of the facts to which they testify.)

George W. Angell stated that James C. Fawkner & Julia A. Angell now Julia A. Fawkner were married at his house in Randolph County some time in the fall of 1862 or 1863, the Chaplain of Merello Horse officiating. Said Julia A. Fawkner is my sister and resided with me at the time of her marriage

George Angell affidavit about his sister, Julia — part of James C. Fawkner Civil War Pension file. Image courtesy of J. Fonkert.

An affidavit in the Civil War Pension file of James C. Fawkner gives a direct answer to the question. George W. Angell stated his sister, "Julia A. Angell, now Julia A. Fawkner," married James C. Fawkner in the fall of 1862 or 1863 in Randolph County, Missouri, [10] adjacent to Boone County. In this case, the direct evidence is accurate, but it only tells part of the story. Only when James was tracked through his entire adult life did the rest of the story come to light. James had married Elizabeth Sears in Hendricks County, Indiana, in 1854.[11] The couple had two daughters, Ida and Josephine.[12] About 1917, Ida wrote a short family history, clearly identifying her father as James C. Fawkner of Hendricks County.[13] Yes, James did marry Julia, but only after Elizabeth received a divorce from James. [14]

You might have noticed that the last paragraph required five footnotes. This is because evidence from several sources was required to completely and accurately answer the question of who James C. Fawkner married.

Correlate Indirect Evidence

A research question can sometimes be answered with a single piece of direct evidence, but as illustrated above, any piece of direct evidence can be wrong and multiple pieces of direct evidence can conflict, requiring a researcher to resolve the conflict. This may be as simple as deciding which source offers the most reliable information.

When no direct evidence can be found, a researcher must search for relevant information that, when woven together, logically suggests an answer. Often, an answer to a question emerges only after determining the relationship between several

pieces of seemingly unrelated evidence. A single piece of indirect evidence is never sufficient to answer a question (after all, if a piece of evidence fully answers a question, it is direct evidence).

Correlation is the key to weaving together indirect evidence to answer a research question. Correlation involves setting information from two or more sources side-by-side and looking for connections between the information. Correlation can be simple or complex.

A basic research problem is matching a person across records. Christian Gerloff was a 30 year-old, German-born wagon-maker when he was enumerated in the 1850 Census in Lee County, Iowa.[15] When and where did he enter the United States? A Christian Gerloff landed at Philadelphia 23 May 1843 on the Brig Louise. He was 24 years-old, born in Germany, and a wheelright.[16] He was most certainly the same man.

It can be helpful to lay information from two sources side-by-side in a table. A basic kind of correlation familiar to most genealogists is matching families or individuals across censuses. An example is the 1860 Darraugh household in Putnam County, Indiana.[17] The question is: who were the parents of the Faulkner children enumerated in the Darraugh household? Might they have been children of the Mumford Faulconer who married Elizabeth Darraugh in Kentucky in 1828? Spelling and indexing errors made it a challenge to find the Faulkner children in the 1850 census, but when the "Forkner" family was found in Moultrie County, Illinois,[18] correlation of the information from the two censuses made it clear that Margaret, Thomas, and Clarinda were children of Mumford and Elizabeth Faulconer.

1860 U.S. Census Putnam County, Indiana[a]	1850 U.S. Census Moultrie County, Illinois[b]
James Darraugh, 57 b. Kentucky	Mumphred Forkner, 40 b. Va.
Evaline, 48 b. Kentucky	Elisabeth, 42 b. Ky.
Jeptha, 26 b. Kentucky	John C., 14 b. Ind.
Whitfield, 20 b. Kentucky	Henry, 12 b. Ind.
Nancy, 16 b. Kentucky	James, 10 b. Ind.
Lewis, 14 b. Kentucky	
Peggy, 88 b. Pennsylvania	
Margaret Faulkner, 17 b. Indiana	Margarett, 7 b. Ind.
Thomas J., 15 b. Indiana	Thomas F., 5 b. Ind.
Clarinda A., 12 b. Indiana	Clarinda, 2 b. Ind.

[a] 1860 U. S. Census, Putnam County, Indiana, p. 42, dwelling 291, household 292, James Darraugh; National Archives and Records Administration microfilm M653, roll 291; digital image, ancestry.com, 23 May 2014.

[b] 1850 U.S. Census, Moultrie County, Illinois, p. 381 (stamped), dwelling 237, family 237, Mumphred Forkner; NARA microfilm M432, roll l132; digital image, ancestry.com, 23 May 2014.

Correlating information on Faulkner children in 1850 and 1860 U.S. censuses. Table prepared by J. Fonkert.

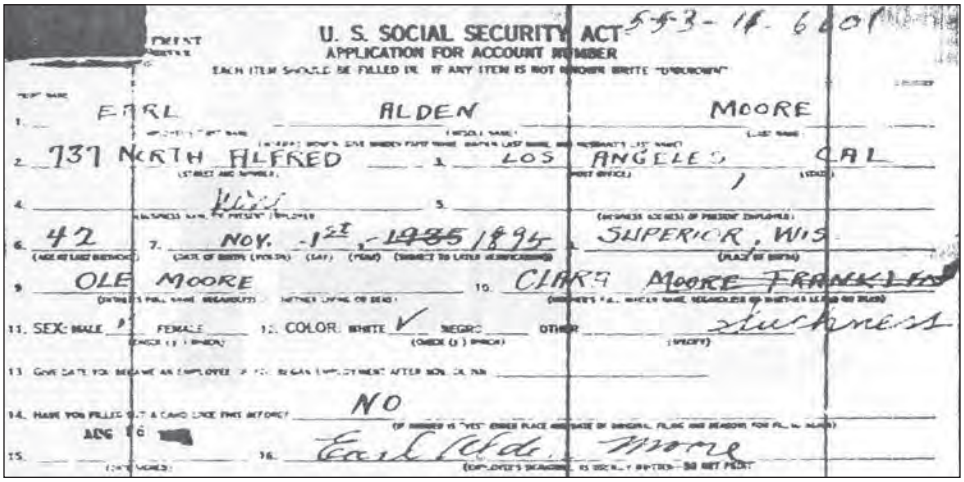
Sally Fawkner's mother. The recorded probate of John C. Fawkner's estate after 1839 in Indiana named four heirs, including "Sarah Stone, formerly Sarah Faulkner.[19] John C. Fawkner gave consent for his daughter, Sally, to marry Stephen Stone in Mercer County, Kentucky, in 1816.[20] An 1816 marriage date suggests Sarah was likely born before 1800. Who was Sally's mother?

Some Internet sources assert than a John Faulconer married first, Margaret Morrison and second, Elizabeth Nuttal.[21] John Faulconer did marry a Margaret Morrison in Virginia in 1774,[22] but they lived together until his death in Virginia about 1826.[23] However, evidence does exist to indicate that a John Faulkner married Elizabeth Nuttal in Kentucky. In his 1797 will, Elijah Nuttal bequethed 100 acres to his daughter, Elizabeth Faulkner, and directed that John Faulkner select 100 acres on Mill Creek, in what was then Shelby County.[24] Might Elizabeth have been Sally's mother?

Yes. Even without a Faulkner-Nuttal marriage record or a birth record of any sort for Sally, it can be proved that Elizabeth Nuttal was Sally's mother. In an 1822 deed, John Faulkner of Mercer County transferred 100 acres in Gallatin County to Stephen Stone and his wife, Sarah. The deed identified Sarah as "the daughter of the said John Faulkner by his first wife Elizabeth — formerly Elizabeth Nuttall and who was the daughter of Elijah Nuttall decd late of Fayette County."[25]

Hjalmar Petersen's parents. Other times, a seemingly simple question may require information from several sources. Who were the parents of Hjalmar Petersen who died 1 November 1964 in Los Angeles, California? His death certificate states that his father was "Peterson," but gives no information about his mother.[26]

What next? Hjalmar's death certificate states that he was born 1 November 1894 in Wisconsin — no more specific locale. However, it also reports his Social Security number. Applications for Social Security numbers usually name the applicant's birthplace and parents. Alas, the application for the social security number reported on Hjalmar's death certificate is for a man named Earl Alden Moore, born 1 November 1895 in Superior, Wisconsin. Moore made application in Los Angeles, California. The Social Security number application says that Moore's parents were Ole Moore and Clara Moore Franklin — the mother's name double-lined through.[27] Could this possibly be the same man despite the conflicting birth year?


U. S. SOCIAL SECURITY ACT
APPLICATION FOR ACCOUNT NUMBER
EARL ALDEN MOORE
737 NORTH ALFRED LOS ANGELES CAL
42 NOV. 1ST, 1895 SUPERIOR, WIS
OLE MOORE CLARA MOORE FRANKLIN
SEX: MALE FEMALE COLOR: WHITE NEGRO OTHER
NO
Earl Alden Moore

Social Security application for Earl Alden Moore. Image courtesy of J. Fonkert.

More evidence is required. A search of Douglas County, Wisconsin, birth registrations produces a birth registration for Hjalmar Peder Oldin Peterson, born 1 November 1894 to Ole Petersen and Carrie Nelson.[28] This certainly seems to be the Hjalmar who died in Los Angeles, but what about Earl Alden Moore? The "Moore" name makes one wonder.

An expanded search leads to a World War I draft registration card for an Earl Moore Franklin in Spokane, Washington. You guessed it: Earl Moore Franklin was born 1 November 1894 in Superior, Wisconsin.[29] Could Hjalmar Petersen during his life been known as Earl Moore Franklin and Earl Alden Moore?

Indeed, he was. Several other pieces of evidence help substantiate this conclusion.

- Carrie Nelson married Ole Petersen 7 July 1892 in Superior, Wisconsin.[30]
- A delayed birth certificate for Hjalmar's sister, Sigrid, was applied for by her mother, "Carrie Petersen, now Clara Franklin."[31]
- Carrie received a divorce from Ole in Carlton County, Minnesota, in 1902. Divorce papers named her son, Olden Petersen.[32]
- "Clara Vivian Morstad Moore" married Perl Franklin 29 June 1910 in Floyd County, Iowa.[33]
- Clara Franklin's 1948 obituary named a daughter, Vivian Stratton.[34]
- Hjalmar's obituary named a surviving sister, Vivian Stralton [sic].[35] The death certificate for Hjalmar's sister (Vivian Carolyn Stratton) named her parents as Ole Peterson and Clara [unknown].[36]

On top of everything else, the 1910 U.S. Census enumerated Clara V. Moore, with children Earl P., and Vivian C., in Minneapolis. Listed in the same household were Carrie Peterson, Sigrid C. Peterson, and Hjalmar P. Peterson.[37] Clara was Carrie, Earl was Hjalmar, and Sigrid was Vivian.

Several documents gave direct evidence about Hjalmar Petersen's parents, but identities were confused. Only by correlating evidence from several sources was it possible to conclude with confidence that Hjalmar's parents were Ole Petersen and Carrie Nelson, aka Clara Moore.

The kind of correlation illustrated by these examples makes evidence more powerful and proof more attainable. Good genealogists corroborate and correlate before they conclude.

Endnotes

[1] Office of the General Register Office (England), certified copy of an entry of birth, Weymouth Registration District, 1860, no. 116, Charles Lee, 14 January 1860; issued 30 January 2008.

[2] Minnesota Department of Health, certificate of death, no. 1958-MN-8,616, Mary Ann Tidball, 14 April 1958; Minnesota Historical Society microfilm.

[3] George W. Angell affidavit, 12 October 1891, James C. Fawkner Civil War pension file, widow's application 410,637; photo copies of National Archives and Records Administration files.

[4] 1861 Census of England, Weymouth, Melcombe Regis, Dorset, p. 42, schedule 192, John Lee family; RG9, piece 1,349; digital image, ancestry.com, 27 April 2014.

[5] Office of the General Register Office (England), certified copy of an entry of marriage, District of Bristol, 1857, no. 35, Bartholomew Lee and Eleanor Price,, 12 May 1857; issued 7 June 2005..

[6] 1851 Census of England, St. Augustine the Less, Bristol, p. 13, schedule 67, John Lee family; HO 107, piece 1,951; digital image, *Ancestry.com*, 27 April 2014.

[7] Minnesota Department of Health, certificate of death, Mary Ann Tidball.

[8] 1871 Census of England, St. Philip and Jacob, Bristol, Gloucestershire, p. 6, schedule 34, Eleanor Lee [indexed "Leo"]; RG 10, piece 2556; and 1881 Census of England, Bedminster, Somerset, pp. 43-44, schedule 249, George Pocock household, pp. 43-4; RG 11, piece 2,456, digital images, *Ancestry.com*, 17 April 2014.

[9] 1880 U.S. Census, Coles County, Illinois, North Okaw Township, enumeration district 57, p. 24, household 208, James Falkner; Family History Library microfilm 1,254,183; digital image, *Ancestry.com*, 27 April 2014.

[10] George W. Angell affidavit, James C. Fawkner Civil War pension file.

[11] Hendricks County Clerk of Court, Danville, Indiana, Marriage Book 4, p. 467, James C. Fawkner and Elizabeth F. Sears.

[12] 1860 U.S. Census, Lee County, Iowa, Montrose Township, p. 120, dwelling 863, household 823, E. Fawkner (indexed "Fowkner); National Archives and Records Administration microfilm M653, roll 330; digital image, Ancestry.com, 27 April 2014. James Fawkner was absent from the household.

[13] Ida Fawkner, "Fawkner Family" ("from old papers now [1941] in possession of Mrs. Fannie Armstrong Rogers"), in Illinois Society, D.A.R. Genealogy Records, 1940-41 (Urbana, Ill.: Alliance Chapter, Daughters of the American Revolution, 1941).

[14] Lee County, Ia., Court, District Court Record, vol. 9, Ch. 289, E. T. Faulkner v. James C. Faulkner, 28 May 1861; FHL film 1,927,405.

[15] 1850 U.S. Census, Lee County, Iowa, p. 288 (stamped), Fort Madison, dwelling 121, family 121, Christian Gerloff (indexed "Gatliff); NARA microfilm M432, roll 186; digital image, *Ancestry.com*, 20 May 2014.

[16] *Pennsylvania. Passenger Lists of Vessels Arriving at Philadelphia, Pennsylvania, 1800-1882*. Washington, D.C.: National Archives and Records Administration NARA microfilm 425, roll 60.

[17] 1860 U. S. Census, Putnam County, Indiana, p. 42, dwelling 291, household 292, James Darraugh; NARA microfilm M653, roll 291; digital image, *Ancestry.com*, 23 May 2014.

[18] 1850 U.S. Census, Moultrie County, Illinois, p. 381 (stamped), dwelling 237, family 237, Mumphred Forkner; NARA microfilm M432, roll l132; digital image, *Ancestry.com*, 23 May 2014.

[19] Hendricks County, Indiana, County Clerk, John C. Fawkner Estate, May Term 1849, Complete Record, Book 3, pp. 210-18.

[20] Mercer County, Kentucky, Marriage Bonds 1808-1816, p. 701; Mercer County Courthouse Anenx, Harrodsburg, Kentucky.

[21] Forexample,<http://freepages.genealogy.rootsweb.ancestry.com/~mysouthernfamily/myff/d0006/g0000038.html>, accessed 28 May 2012.

[22] Orange County Marriage Register, p. 3, John Faulconer and Margaret Morrison, license, 16 January 1775; FHL microfilm 33,031.

[23] *James G. Faulconer, Thomas Faulconer and His Descendants* (Baltimore: Gateway Press, 1984), pp. 65-66; for the birth date, Faulconer cites the DAR Patriot Index.

[24] Fayette County, Kentucky, Wills A:38-40; FHL microfilm 8,996.

[25] Gallatin County, Kentucky, *Deed Book E, 1820-1824*, pp. 115-16; Family History Library microfilm 500,446.

[26] County of Los Angeles (California) Registrar-Recorder/County Clerk, Certificate of Death, local registration district 7053, certificate number 22486, Hjalmar O. Petersen, 1 November 1964, filed 4 December 1964; informational copy issued 25 October 2012.

[27] U.S. Social Security Administration, Application for Account Number, Earl Alden Moore (553-14-6601), application date blacked-out.

[28] Douglas County, Wisconsin, Recorder of Deeds, Book, Births, Book A:320, no. 1,908 (1894), Hjalmar Petersen.

[29] World War I Draft Registration Card, Earl Moore Franklin; digital image, *Ancestry.com. U.S., World War I Draft Registration Cards, 1917-1918*. online database (Provo, Utah: Ancestry.com Operations Inc, 2005).

[30] Douglas County, Wisconsin, Register of Deeds (marriages), 7 July 1892, Petersen-Nelson; Superior, Wisc.

[31] Wisconsin State Board of Health, Certification of Birth Record: Sigrid Caroline Petersen, 2 February 1893, delayed certificate issued 5 November 1932.

[32] A copy of the decree was filed in Douglas County, Wisconsin, in conjunction with a suit of Carrie Peterson against Ole Peterson for child support in 1906. Carrie Peterson vs. Ole Peterson, Superior Court, Douglas County, Superior, Wisconsin, document 4503.

[33] Floyd County, Iowa, Clerk of District Court, Marriage Register and Index, 1897-1911; FHL film 1,481,686.

[34] "Mrs. Clara Franklin Claimed by Death," Evening Star-News, Culver City, California, 1 June 1948, Section A, p. 1; copy from microfilm at Los Angeles Public Library, Julian Dixon Branch, Culver City, California.

[35] "H. O. Petersen Dies at Home," *Lompoc Record*, Lompoc, California, 3 November 1964, p. 3A

[36] California, Department of Health Services, Certificate of Death, local registration district 0190, certificate no. 033781, state file no. 75-103222, Vivian Carolyn Stratton, 21 July 1975, filed 29 July 1975, Los Angeles County, Calif.

[37] 1910 U.S. Census, Hennepin County, Minneapolis Ward 4, Enumeration District 82, sheet 7B, dwelling 68, family 187, Clara V. Moore; NARA microfilm T624, roll 702, digital image, *Ancestry.com*, accessed 26 November 2012.

J. H. "Jay" Fonkert specializes in 19th-century Midwest genealogical research, with forays into English, Dutch and Scandinavian genealogy. He is currently a director of the Association of Professional Genealogists, a trustee of the BCG Education Fund, and an instructor at the Salt Lake Institute of Genealogy. His research and teaching articles have appeared in the National Genealogical Society Quarterly, NGS Magazine, Minnesota Genealogist, APG Quarterly, *and* Family Chronicle.

Family Folklore: Fact or Fiction

by Maureen K. Reed

When we were kids, my dad told a certain story often enough that I remember it almost verbatim. Usually he told it at the dinner table, and many of our cousins on the Reed side heard a nearly identical version of it from their parents.

"Our name wasn't always Reed," the tale began. "When Cromwell came from England and conquered Ireland, he killed the nobles and the important people. He didn't bother killing the peasants, but he made them change their names to English names. Our name used to be McMahon. M-C-M-A-H-O-N. Pronounced 'mick MA hun.' Cromwell made them change it to Reed, an English name."

In retrospect, several things are memorable about this tale. First, by the sound of Dad's voice when he said the word "Cromwell," I surmised that Cromwell was a very bad guy and the English were a very bad bunch. Second, I assumed that this name-change must have occurred fairly recently because my rather mild-mannered father was still angry about it. And finally, I had no doubt about the truth of the tale because everything was so precise, right down to the spelling and pronunciation of the name.

At a recent family gathering Cousin Jerry said, "I've often wondered if that story was true." Having researched our ancestors, I had come to doubt parts of it, too. Surely name changes did occur. Whether ours occurred at the point of a sword is another question, and a rather dramatic one at that. While I had found no mention that Cromwell's crew actually forced surname changes in their conquest of Ireland, it is true that people across decades and across nations changed their surnames to improve their employability, economic position, acceptability with the conqueror, or invisibility from the conqueror.

Because English law prohibited Irish Catholic record-keeping until around 1800, our Reed tribe can be traced accurately only to the year 1820. At that time our great-great-grandparents William and Ellen (Maguire) Reed lived in Tynan, County Armagh. Their children's baptismal records from the 1820-1830s still exist, and those babies were baptized as "Reed," with father William clearly listed as "Reed." So at the dawn of our written record in 1820, the family name was indisputably Reed.

The family folklore indicates that our purported name change occurred in connection with Cromwell whose forces crushed Ireland about 1650. Therefore, if our surname actually changed from McMahon to Reed because of Cromwell, that change should have occurred around 1650. Is there any way to illuminate an event that occurred some 350 years ago and some 170 years before our written record begins?

Science meets story telling

With the advent of inexpensive, accurate genealogic DNA testing and powerful software programs that allow rapid comparison of DNA among individuals, genetics now can penetrate darkened history with scientific light. Moreover, the biological science of genetics has been applied to fields such as linguistics and population migration. Might genetics shine light on a family's oral history? Maybe.

In attempting to use science to explain folklore, several facts are in our favor. First, our story involves surnames, and Irish surnames are generally passed unchanged from father to son. Y-DNA is also passed unchanged father-to-son. Therefore, each of our living male cousins named Reed (and each of their biologic sons and their sons' sons) has the same Y chromosome as did our Granddad Reed, Great-granddad Reed, and 2G-granddad William Reed of Tynan, Armagh. And 2G-granddad William Reed of Tynan had the same Y chromosome as his 2G-granddad whose surname might have been Reed. Or was it McMahon?

To say that the Y chromosome is passed "unchanged" from father to son is not quite correct. Random mutations occur at a low and predictable rate when the gene is passed down. Thus, DNA experts can estimate how many generations separate two different individuals based on the extent of difference in their mutations. If one of our male Reed cousins has his Y chromosome tested now, and if his Y chromosome matches another male's Y chromosome, one can determine the approximate number of generations that separates them by comparing their mutations.

Another fact in our favor: even if some McMahons changed their name to Reed in Cromwell's time, most did not. For centuries, the McMahon surname has been extremely common in the north of Ireland. Very likely there are other living descendants of our distant great-grandfather, regardless of whether his name was McMahon or Reed. With hundreds of thousands of people getting their DNA tested, if our distant ancestor was previously named McMahon, the likelihood

exists that we might find a living male descendant named McMahon who has the same Y chromosome as our living male Reed cousins.

A few months ago Cousin Bill stepped up to solve the Reed-McMahon mystery. He got his Y chromosome DNA tested through FamilyTreeDNA.

Reed surnames and Y-DNA matching

Drawing conclusions about DNA matches is all about probability. Finding a Y-DNA37 genetic match means there is a strong chance that the common great-grandfather of the two matched males lived sometime in the prior 8-11 generations (200-275 years). Taking into consideration Cousin Bill's birth year, this means there is about 50% chance that he and his genetic matches share a common great-grandfather born after 1650, the time of Cromwell.

Based on results available as of May 2014, Cousin Bill's Y-DNA37 matches the Y-DNA37 of 580 other males in the FamilyTreeDNA database. These 580 males have more than 220 different surnames. Five of Cousin Bill's matches have the Reed/Reid/variant surname; and within the Reed/Reid surname project, Cousin Bill's Y-DNA fits the profile of Niall of the Nine Hostages.

What more can we say about those five matches? The most intriguing match has a well-researched family tree which (enviably) extends to patriarch George Reid, born in 1719 in Ulster. Based on George's known migration history, it is extremely doubtful that he himself is our direct ancestor. Therefore our common ancestor probably pre-dated George Reid, and our surname was "Reed/Reid" before 1719. As additional Reed/Reid males get their Y-DNA tested in the coming years, it is possible that one of our matches will have a known family tree which extends even further back in time.

> *"What's in a name?*
> *That which we call a rose*
> *by any other name*
> *would smell as sweet."*
>
> — William Shakespeare

Matching with McMahon

Although genetic testing shows evidence of Reed/Reid connections, the results for McMahon/McMann/variant are quite different. Cousin Bill does not match the Y-DNA of a single McMahon male who thus far has been tested through FamilyTreeDNA. And Cousin Bill matches none of the 160 males in the McMahon surname project. His Y-DNA is "ungroupable" with their Y-DNA, meaning that our Reed Y-DNA does not resemble McMahon Y-DNA. Should we therefore dismiss the old family legend as fiction? Or is there another reason why Cousin Bill has no McMahon matches?

There exists at least one other statistical possibility. McMahon is a very common surname today. Although 160 sounds like a big number, it is possible that the sample size is too small and that the tested group does not yet include a matching McMahon. If many more McMahon/McMann males get their Y-DNA tested in the coming years and there is still no match, we could state more conclusively that the family folk tale is flawed.

While we have not disproven the old story, currently there is not a strand of Y-DNA that suggests our surname was ever McMahon. Our Y-DNA match with George Reid of Ulster, however, does suggest that our surname was Reed as far back as 1719. What happened in the seven decades between Cromwell's military action in 1650 and George Reid's birth in 1719 remains to be discovered.

Truth in the absence of fact

Even stories whose details are incorrect can be true in part, and some parts of this tale very likely are true. The fact that the McMahon-to-Reed story exists at all indicates that at one time the family felt some need to explain why a bunch of Irish Catholics had an English Protestant surname. Reed is an English name; and almost all Reeds in 19th century Ireland were Protestant, possibly descended from a tribe inhabiting the Rede Valley of Northumberland, England. Yet our Reeds were Catholic and staunchly defined themselves as Irish.

The tale also explicitly states that the family was poor. Given the prevailing condition of the Irish Catholics in Ireland, this is almost certainly the case. Furthermore, the words and tone imply that the family detested Cromwell, believed he dealt ruthlessly with the Irish, and held him directly responsible for various negative consequences they suffered. There is no reason to doubt this either, as this view was widely held by many Irish for centuries following Cromwell's conquest.

The most plausible explanation for the dubious nature of this legend is one that we all know. Stories are less durable than DNA. Subject to the whims of generations of storytellers, they mutate as they are re-told, usually amplifying what is virtuous and dramatic and conveniently diminishing what is unsavory and mundane.

Factual or not, family legends define us in some respects even as DNA defines us in other respects. It's no surprise, then, that some of our Reed cousins have expressed dismay that the factual truth of this part of our heritage is slipping away. But even if this story is not true in all respects, it's still a great story. Best of all, whenever I think of it, I can still hear Dad's voice.

Maureen Reed is the Executive Director of the Nobel Peace Prize Forum. She is also a medical doctor and a former chair of the University of Minnesota Board of Regents. Her interest in genealogy dates to her childhood. She continues to pursue the goal of identifying the townlands of origin of her eight Irish great-grandparents; two remain undiscovered.

News from the Library

by Audrey Leonard, Library Committee

We have been busy taking inventory and updating the information on our holdings in the Library catalog.

The next large project will be to replace spine labels on our books to make them more easily readable.

A further project, in conjunction with a new cataloging system to be installed by MGS, is to review/update the subject cataloging of our collection. This will make search results far more accurate and complete. But more importantly, it will make your search for information easier and, hopefully, more fruitful.

MGS recently added some new databases for library users. One of these, findmypast, includes many Irish and British database resources. This is a great supplement to the Origins database we have had for many years. These are available to members for in-library use only.

We are often requested to review new genealogical books. Check out Fern Wilcox's review of *Finding Your Irish Ancestors in New York City*, by J. Buggy in this issue of *The Septs*. We will be adding this title to our collection.

Maps, census information, biographies, church records. Estates, geography, government records, genealogical guides, history, immigration, passenger lists, Canadian Irish, and over 150 journals and periodicals — these are just some of the topics available for your use at the IGSI Library.

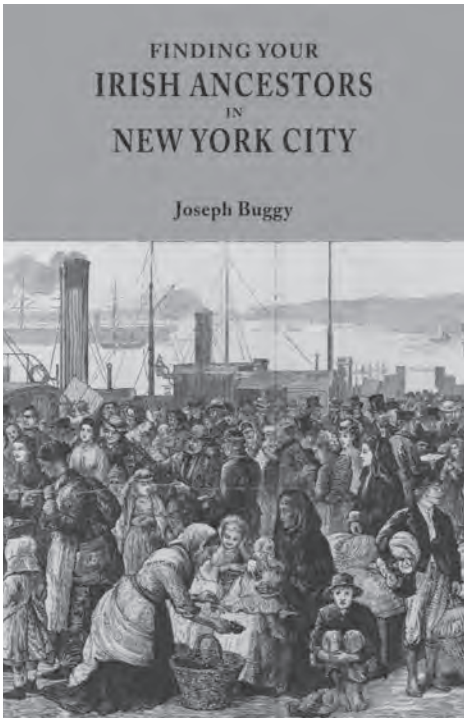
Come visit us and see what information on your ancestors you can find!

Researchers using the IGSI library.

Researching Irish Ancestors in New York City: A Book Review

by Fern Wilcox

The central objective of *Finding Your Irish Ancestors in New York City*, a small but comprehensive book, is to help you find your ancestors' place of origin in Ireland. Joseph Buggy not only explains how to get the best information out of the usual sources — Federal censuses, New York State censuses, vital records — but he also provides a breakdown of each of the five boroughs' records collections and how and where to find them. Research strategies are covered specific to New York City including a detailed description of where immigrants from particular counties in Ireland settled in NYC.



There is a chapter covering under-utilized records: "Almshouse Collection," "Potter's Field," "Public Sector Employment," "Criminal Ancestors," and "Lesser Known New York City Censuses." The section listing newspapers which served Irish immigrants is comprehensive, spanning the time period from 1810 to the present and indicates where the researcher may find copies.

The chapter titled "Sources for the Place of Origin in Ireland" includes but is not limited to "Irish Immigrant Girls Organization" and the "Census of Inmates in Almshouses and Poorhouses." Other chapters list the Roman Catholic Church parishes for all five boroughs, address and contact information for each, and occasionally an historical nugget about the parish.

If your ancestor came through New York City or settled there you will find many new research strategies along with under-utilized records to help you find the place of origin of your family in Ireland.

Buggy, Joseph. *Finding Your Irish Ancestors in New York City.* (Genealogical Publishing Company, Baltimore, Maryland, 2014). 165 p. ISBN 978-0-8063-188-9. $19.95

Fern Wilcox, an IGSI Board member, has been on the hunt for her ancestors — Irish, German, French, and others — for about 14 years. She credits her association with IGSI for tracking her g-grandfather, Charles Cowan, to County Cavan, Parish of Ballintemple, Townland of Legaginny. In 2015, she will visit his townland and home site!

Irish Fair of Minnesota

August 8 – 10, 2014

It's come 'round again! The Irish Fair of Minnesota will take place Friday, August 8 through Sunday, August 10 on Harriet Island in Saint Paul, Minnesota.

The nation's largest free celebration of Irish culture, this annual celebration offers the opportunity to celebrate authentic Irish heritage through a multitude of activities. Get a taste of Irish culture in the tearoom; shop the marketplace for lunch or clothing; stop by the cultural exhibits and talks; or enjoy Celtic music or dance at their stages. And it's all set along the banks of the Mississippi River!

Irish dancer at the Fair. Photo courtesy of Barb McLean.

IGSI is a regular exhibitor, so look for us at the fair. Stop by the Irish Genealogical Society International display area and say hello! Come and celebrate Irish heritage through a multitude of activities and displays, as well as several local and international bands.

Gigi Hickey and Kay Swanson at IGSI booth. Photo courtesy of Charlotte O'Connell.

For more information on the Irish Fair itself, directions to the Fair, and the full schedule of events and activities, visit their website at <www.irishfair.com>.

Volunteer for IGSI's Booth at the Irish Fair

August 8 – 10, 2014

A loyal cadre of Society members help staff the IGSI booth at the Irish Fair each August and answer simple questions about Irish genealogy and heritage. But it's a great opportunity (even a first step) to get active as an IGSI volunteer. Additional member help is always appreciated. Join the group and volunteer with IGSI this August. Volunteer time slots on Saturday and Sunday during the fair are only a couple of hours, allowing you time to enjoy the activities as well.

So, make the call today and take an active part in this annual celebration. Volunteer to help greet people and answer questions for a couple of hours during the days on Saturday or Sunday. Please contact Kay Swanson at Membership@IrishGenealogical.org before August 1 and indicate your volunteer availability.

IGSI Library: Process for Donations

Due to the large collection of Irish materials currently in the library – and the fact of limited growth space for our collection – IGSI must become more cognizant and selective in what is purchased and/or accepted as donations for the library. We are literally running out of space.

To help in this matter, the Library committee created a policy for donated materials coming to the library, which has been approved by the Board of Directors. The policy is published here with this article and can also be found on the IGSI website.

When considering a donation of materials to IGSI, it is best to contact the IGSI librarian <librarian@irishgeneological.org>. You will be asked to send a list of the items to be donated, indicating author and title, year of publication, and format of the item (e.g. book or CD). After review, the librarian will contact the donor with a response. She will indicate what we can accept and work with the donor for transfer of the material(s) to the library.

Please note that IGSI does not place a monetary value on the materials being donated. Any appraisal or assignment of value is the responsibility of the donor.

IGSI is recognized as a 501(c) (3) organization by the IRS.

IGSI Materials Donation Policy

The Irish Genealogical Society International accepts donations of materials to its collection based on the following guidelines:

Donations to IGSI are accepted with prior arrangement. Due to space constraints, IGSI prioritizes its acquisition of material. IGSI will consider accepting new or materials not currently in the collection on Irish genealogy or history in the following formats:

- Bound Books/Records
- PDF Files
- Microforms (film, fiche)
- CDs
- Periodicals
- Newsletters
- Maps/Atlases

Items offers which will not meet our current needs will be declined or disposed of appropriately.

IGSI does not appraise donated items for monetary value. If needed, donors should arrange an independent appraisal prior to donation.

When considering a donation of materials to IGSI, please contact the IGSI Librarian.

IGSI Librarian

Email: librarian@irishgenealogical.org

Irish Genealogical Society, Intl.
1185 North Concord, Suite 218
South St Paul MN 55075

100 Years Ago and More

Compiled by Sheila Northrop

1714

Their Excellencies have sent Orders to Ireland, for proclaiming of the King there, and for securing the Peace.

Their Excellencies the Lord-Justices, and the Lords of his Majesty's most honourable Privy-Council, having commanded, That all Governors of Forts and Garrisons, and Officers of the Army of Ireland, do immediately repair to their Posts: All Persons having Military Offices and Employments in that Kingdom, are required to repair in their Posts, without loss of Time, as they will answer the Contrary.

London British Mercury

London, Middlesex, England
August 4, 1714

1764

I had Occasion to go to several Assizes Towns, where I had the good Fortune to be taken Notice of, and invited to many most elegant, hospitable Houses by the Country Gentlemen. At that Assizes I dined with the Sheriffs and Grand Juries, where I found the Judges were generally asked. Till now, I thought the Gentlemen of Ireland were unanimously of the same Sentiments with those of England, and judges here as free and independent as there. But how was I surprised and disappointed when I declare to you, that of several Circuits I have not as yet found one where the Judges would stand the Shock of toasting these great Men. The Name of Pitt always caused a starting, with Paleness and trembling, at which one or both the Judges left the Room abruptly. But neither ever stood the Name of Pratt, but flew out of the Room, as if they dreaded an Earthquake. The last Time I saw this, one of the Judges got up in a Passion, and crying out, "I wonder Gentlemen in the Country, won't behave themselves more decently, than by giving such Toasts, voided the Room."

Pray, Sirs, are your Judges or your Military in Ireland, Scotch or of Scottish Extraction? — Or how else do you account for this Conduct? I hope you are not soon to have a Land Tax, or a Cyder Tax.

Yours, A Stranger at Court

Dublin Public Register or Freemans Journal

Dublin, Ireland
September 29, 1764

1814

The Papists of Ireland are encreased during the last week to the number of seven millions. — They were first three, then five, now seven millions. Truth is, they are 2, 574 000, we allude to the following curious paragraph from The Morning Chronicle:

Perhaps your no Popery gentlemen at the other side of the water, of whom, thank God, the numbers are daily lessening, may be surprised, I hope not vexed to hear a curious little story that is prevalent at this morning in Paris; — That at the ensuing Congress "the world shall witness a determined struggle for civil and religious liberty all over civilized Europe. "Then, indeed, shall we see the consummation of peace; for whilst Great Britain, the advocate of the enslaved African, holds in thralldom 7,000,000 of her own Christian subjects; whilst that altar of bigotry, the Inquisition, remains to disgrace human nature, how, can we say, "the work is finished?"

T*he Dublin Journal*

Dublin, Ireland
September 15, 1814

1864

Irish Emigration and American Enlistments

It is noteworthy that in a parliamentary debate on the question of emigration from Ireland to the United States, which must have occupied four or five hours of the time of the House of Commons, not one of the speakers seems to have spoken from any authentic knowledge of the condition of the emigrant after his arrival here.…

Mr. Seward, in his letter submitted to the Senate the other day, first of all explicitly denies the employment of any foreign recruiting agencies whatever.… "This emigration, like the emigration that preceded it, results from the reciprocal condition of industrial and social life in Europe and America."

As if echoing these words, the British Premier winds up the debate on the exodus from Ireland, by reminding the House that "it is a simple question of the law of level, that is shown in every civilized country in Europe; both in England and in France, where the rural population are attracted to the towns by offers of higher wages." It is not necessary to set special emigration agencies to work among a community where ninepence sterling a

day is not an unusual rate of remuneration; and where one shilling and three-pence a day is considered liberal… as much as $7,500,000 have been received in a single year by families in Ireland, who have relations in this country — a proof in itself that the emigrant hero must be in better social or pecuniary condition than he was at home.…

New York Times

New York, New York
July 10, 1864

Lecture re Marriage

We desire to draw the attention of our readers to the admirable — nay, the eloquent, scholarly, and exhaustive speech which the Honourable Henry Lacon Anderson, chief secretary of Bombay, delivered in April last in the council of the Viceroy of India.…

His opinion, then, leads us to the case of the Queen v. Mills. This was a case in which George Mills had in 1829 contracted a marriage in Ireland with Hester Graham, in a presbyterian chapel, before a presbyterian minister, and afterwards in 1836 married another person in England. He was prosecuted for bigamy, and the question was raised whether the first marriage not having been solemnized in the presence of a clergyman in holy orders (that is, who had received episcopal ordination) was valid.… Lord Chief Justice Tindal then delivered the unanimous opinion of the bench, that the Irish marriage was not valid, not having been solemnized in the presence of a person in holy order.…

Lloyds Weekly Newspaper

London, Middlesex, England
August 21 1864

Puns and Points

by Dr. Whately, late Archbishop of Dublin

…When engaged one evening in a disquisition on the difference between Irish and Scotch Celts, Dr. Whately gave a pleasant flip to the conversation, when it threatened to become dry, by suddenly asking, by the way, "What is the difference between an Irishman and a Scotchman on the top of a mountain in frosty weather?"

"One is cowld with the kilt, and the other is kilt with the cowld."… [sic]

Janesville Weekly Gazette

Janesville, Wisconsin
September 16, 1864

1914

Real Estate Sales

Ellen M. Doyle, of County Kerry, Ireland, to Johannah Doyle, the estate bounded north, 40 feet, on Webster street, west, 55 feet, and south, 40 feet, on land formerly of Spaulding and east, 85 feet, on Webster court.

Newport Daily News

Newport, Rhode Island
July 15, 1914

Canadians and the Nationalist Fund

Movement to Subscribe $20,000 as Reply to "Yankee Dollars" Argument

(Free Press Special)

Toronto, July 27. — What constitutes the first direct Canadian contribution to the Nationalist home rule fund for Ireland is being arranged.… Hitherto the practice has been to send large amounts to Ireland through American channels, although Canada has stood third on the list of contributors to the parent fund.… According to those in charge of the fund in Toronto, the Canadian movement is only part of an empire-wide determination on the part of the sons of Erin to take a practical part in the final struggle for home rule. From practically every patch of red on the map, co-operative messages have been received, and the funds will come from patriotic home rule sympathizers in all the outlying parts of the empire.…

Winnepeg Free Press

Winnipeg, Canada
July 28, 1914

News from Ireland

Monaghan

Died — August 12th, Mrs. Bridget McCabe, late of Philadelphia, at Ballybay, after a brief illness. Deceased who was a native of Gregarnagh, and had been a resident of Philadelphia for the last thirty years, was home on a visit with her sister, Mrs. Edw. Smyth, and was about to return to the United States.

The Irish Standard

Minneapolis, Minnesota
September 19, 1914

News from Ireland

Tipperary

Died — Patrick Bowes, a member of an old Tipperary stock, who suffered a term of imprisonment in '67 for his participation in the Fenian rising. The funeral was attended by the C. J. Kickham Brass and Reed Band, playing the dead march, and also by the local volunteers. A detachment of the latter fired a farewell salute over the grave, this being the first time that a departed '67 man could be accorded the honor in Ireland.

The Irish Standard

Minneapolis, Minnesota
September 26, 1914

News from Ireland

Cork

A distinguished Irish-American, Mr. Humphrey O'Sullivan, of Lowell, Mass., who is known throughout the United States as the Rubber Heel King, has just visited his native Co. So far back as 1868 he was in the employment of F. W. Potter and Son, Skibbereen, and was an active member of the Typographical Association. When he sold out the business under his control in the United States he had no fewer than 69 important houses on his list.

The Irish Standard

Minneapolis, Minnesota
July 11, 1914

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

IGSI Classes for Third Quarter 2014

July 12 | 10:30 am - 12:00 pm | Tom Rice, CG℠

Visiting Genealogical Resources in the Irish Republic

In this session, travel with Mike Flynn as he describes use of major genealogical research resources in Dublin and County Cork. He will share how he used these resources and what he found in searching for his Cork Irish Ancestors.

August — no class

Come and visit us at the Irish Fair on Harriet Island August 9 and 10.

September 13 | 10:30 am - 12:00 pm | Sheila Northrop

The Cluster Search and Your Irish Ancestors

Take your dead-end research to the next level. Learn how to use circumstantial evidence to create a new set of search criteria that hones in on your ancestors and helps you locate their place of origin.

Fees for the classes are $10 for IGSI members & $15 for non-members.
You may register and pre-pay on the IGSI website — or come on the day of the class and pay then.

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Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

Place additional surnames on blank sheet of paper.

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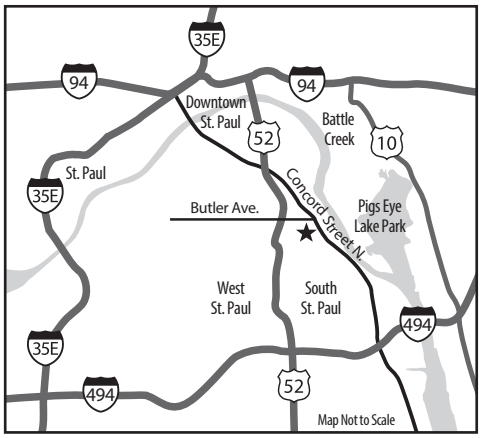

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

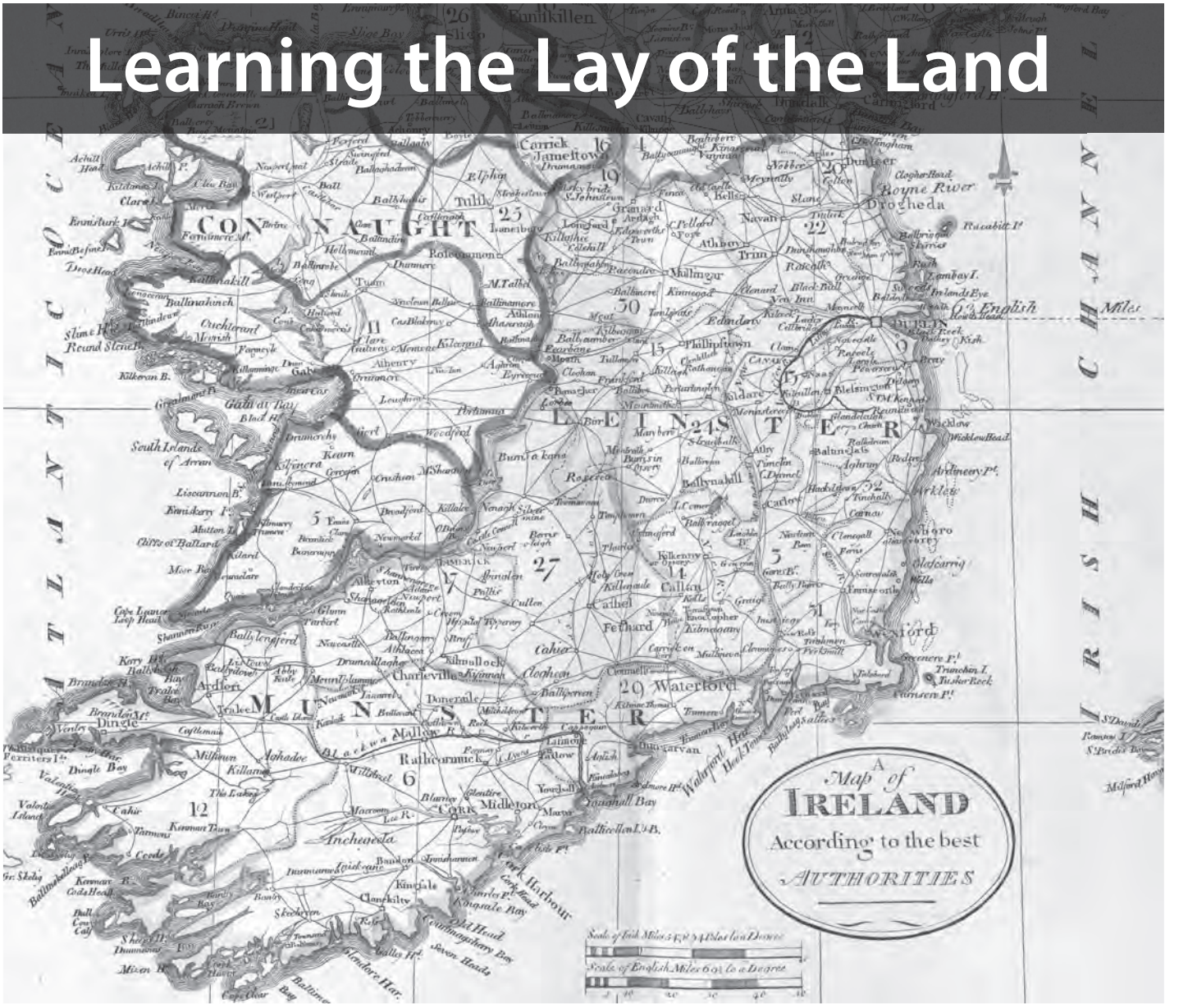
The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 35, Number 4

The Septs

DEIREADH FOMHAIR (OCTOBER) 2014 $10.00

Learning the Lay of the Land



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Irish Genealogical Society International

2014 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

SEPTEMBER 13, 2014
OCTOBER 11, 2014
NOVEMBER 8, 2014
DECEMBER 13, 2014
JANUARY 10, 2015
FEBRUARY 14, 2015
MARCH 14, 2015
APRIL 11, 2015
MAY 9, 2015
JUNE 13, 2015
JULY 11, 2015
AUGUST 8, 2015

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found online at http://www.IrishGenealogical.org or in this journal.

New Address?

If you have moved and forgotten to tell us, you will miss the issues of *The Septs* as well as other information sent by us. *The Septs* is mailed at postal bulk rate and is not forwarded to a new address or returned to IGSI if undeliverable. You can make the change to your address online at the IGSI website or by sending an email to Membership@IrishGenealogical.org at least two weeks before the publication dates – January 1, April 1, July 1, and October 1.

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

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2014

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2014 | January | Irish Stew

Just as Irish stew contains a variety of ingredients, this issue will contain a variety of articles, selected by the editors. Deadline for articles: November 1, 2014.

2015 | April | Scots Irish

When and why they entered Ireland; why they left; information on Scots Irish in the Colonies. How to study the Scots Irish in the U.S. and Ireland. Deadline for articles: February 1, 2015.

2015 | July | Diaspora Revisited

Today, many more Irish live outside of the Emerald Island than on it. We seek articles about the reasons for the dispersal, the Irish in their new homelands, or how to trace them back to Ireland. Deadline for articles: May 1, 2015.

2015 | October | Green Genes (DNA)

The principles of DNA, Irish family case studies, info on modern Irish groups and use of DNA. Deadline for articles: August 1, 2015.

Cover Photo: *A Map of Ireland,* from the Lionel Pincus and Princess Firyal Map Division, New York Public Library

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As My Term Ends

By Mary Wickersham

My second term as your President ends December 31. The time flew by quickly, and there never seems to be time to pursue all the creative ideas from our members. In this issue you will find an article about the Celtic Connections Conference, which we co-hosted with The Irish Ancestral Research Association (TIARA), which is based in Massachusetts.

IGSI participated in the Minnesota Irish Fair again during the first weekend in August. Past President and Librarian, etc., etc., Beth Mullinax was given a special award.

Celtic Connections Conference

I'll like to share my story related to the conference. Past President and current Secretary Ann Eccles and Membership Chair Kay Swanson had dinner with some of the TIARA participants in March of 2013. Until the Celtic Connections Conference 2014, my participation was strictly via conference call. What a fun group. It turns out we Irish can be pretty quirky, and our meetings were filled with quips and laughter. IGSI participants met many of the TIARA participants the evening before the start of the conference.

I forgot until after the conference was over that I'd asked, in an early meeting, whether TIARA's members wear tiaras to their meetings. It got a big laugh at the time - I'm sure I sounded naïve. The day after the conference I was delighted to be given a tiara by TIARA board member Janis Duffy to carry back to Minnesota to share with our committee members.

Janis sat with my husband Forrest Peiper (part McGrane) and me for breakfast before we left for the airport (a really easy trip on a Sunday). We were discussing Ireland trips, and I mentioned Newmarket-on-Fergus, County Clare. Forrest, my sister Sheila O'Rourke Northrop, and I visited there several times. Janis also has McNamara ancestors from Newmarket-on-Fergus. What are the odds of this occurring?

This explains why we gather in efforts to make connections.

Coming Events

Speaking of gathering, IGSI is hosting a Fall Gathering on October 25. In the past we hosted an Annual Meeting, and decided we should have less meeting and more gathering. We've also had what we called a "Spring Social" within a week or two of St. Patrick's Day. That will probably become our Spring Gathering.

The following Saturday, November 1, is the Family History Fair at Minneapolis Central Library. Several board members will participate – staffing a resource table and serving as speakers.

We continue to work at down-sizing our budget; we held a storage area clean-out "Party" in August with the goal of swapping offices with another group in an effort to reduce our physical area and office rent expense.

We continue to improve our library collection. Many thanks to those who sent donations of books and other materials. I encourage you to check out the policy on our website or contact us at info@irish-genealogical.org before you pay to ship them.

A big thank you to those who have made an extra donation to help IGSI this year. Your fellow members appreciate your support.

As Ann and I end our terms as Secretary and President, we know we have work lined up to prepare for the 2016 Conference; we will remain committed to IGSI.

Thanks to you for all your support!

Mary Wickersham joined IGSI in 1999 with her sister Sheila Northrop. Currently the president of IGSI, Mary served as Secretary in the mid-2000s during which time she organized IGSIs first Internet connection and use of email. The sisters are co-Presidents of Midwest Ancestor research; they give talks on Irish genealogy and write for The Septs. *A past officer of the Minnesota Genealogical Society, Mary currently serves on its Research Committee.*

Maps: What's New and Old

By Ann Eccles

How the times change when we aren't looking. A friend recently told me the story of her young grandson's summer visit. He's still too small to reach the table easily so my friend said, "I think we'll need a phone book for your chair." He looked at her and asked, "Grandma, what's a phone book?"

In another turn of events, my brother reported that my niece's roommate was unfamiliar with using maps. He had one on his desk when they visited, and she asked what it was. She evidently uses GPS when she needs directions. And for some reason she never learned how to read a map when young. Not so my niece.

My brother followed in the path of my father. I can recall sitting in the backseat of our car with my brother on Sunday family drives, a roadmap spread across our laps. My father probably knew the route, but he asked us to tell him when to turn, etc. So we learned to read maps – and so did my nieces.

My interest remains so I'm very interested in the articles in this issue. I've already used information from the Down Survey article to check for any Eccles – and found one. Perhaps you will, too.

Mary Wickersham investigates the maps on Ordnance Survey Ireland's website. Their historical maps go back to the first surveys of Ireland but they can be used with more contemporary features. Copies of the maps can be purchased online from OSI. Others are also available from IGSI bookstore. Kathleen Strickland explores the Down Survey Project's website, an online reporting and mapping of changes to land ownerships in 17th century Ireland.

Jay Fonkert discusses the importance and relevance of maps to genealogists – how they help you better understand the time and place of your ancestors. His examples are a reminder that researchers should be open to variant spellings of placenames. If references suggest a different town name (but somewhat similar in sound), be willing to investigate further.

Paul Milner and Jack O'Keefe provide reviews of books on using maps to learn more about Irish landscape and history. Milner discusses two books related to understanding maps and maps of Irish townlands. O'Keefe reviews an atlas of the Famine in Ireland.

Dwight Radford provides an informative article on the Congregational Church in Ireland. Kathleen Foley describes her experience at the University of Cork's Ancestral Connections program.

President Mary Wickersham and IGSI Board member Gigi Hickey share experiences about the successful Celtic Connections Conference. And check out the notices of upcoming events!

So, take a look through this issue and find that helpful article to move your research along.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. She currently serves on the Board of Directors as Secretary of IGSI, is the editor of The Septs *and an Irish Saturday volunteer.*

Looking Back, by David DeHetre, Flickr.com

The Down Survey: Mapping Dispossession

by Kathleen O'Malley Strickland

The Down Survey, a mapping of Ireland conceived by Sir William Petty—a scientist and Oliver Cromwell's Physician-General— created the world's first modern, detailed map of an entire country. Petty contracted with England's Parliament to map Ireland after Cromwell's victory over Irish rebels in 1653. He proposed:

> To admeasure all the forfeited lands within the three provinces, according to the natural, artificial, and civil bounds thereof, and whereby the said land is distinguished into wood, bog, mountain, arable, meadow, and pasture; moreover to add and set out such auxiliary lines and limits as may facilitate and ascertain the intended final subdivision without any re-admeasurement…" (*A History of the Survey of Ireland, Commonly Called the Down Survey,* by Doctor William Petty)

Background of the Maps

Ireland had been in rebellion while the English fought among themselves during their Civil War, 1643-1649. After Parliament's victory over the King, Cromwell turned his military might to Ireland. By 1653, his forces destroyed the resistance there and laid waste to the land.

After subduing the Irish, Cromwell had to pay his soldiers and also the merchant "adventurers" who advanced money to fund the expedition. His solution: pay them with Irish land. Cromwell planned to confiscate land from Catholic rebels and send them across the Shannon "to Hell or Connacht," the poorest province in the land. While Catholics owned 60 percent of the land prior to the conquest, by 1690 their holdings were reduced to 10 percent. Catholic-held land ended up in Protestant hands, whether or not the Catholic owners had been rebels.

About 7,500 English army veterans eventually settled in Ireland. This massive transfer of land led to cultural upheaval and the beginnings of the Protestant Ascendency.

> *"I am told there are people who do not care for maps, and I find it hard to believe."*
>
> — **Robert Louis Stevenson**
> *Treasure Island*

Making the Maps

Petty hired not mapmakers but 1,000 soldiers, civil surveyors and students to carry out the Down Survey on barony and parish levels, taking about two years to do it. His instructions and methods were simple, measuring by chains laid "down" to mark off distance. Maps were based on a previous Civil Survey which had collected landowner records at the townland level. The surveyors used the Civil Survey as a guide.

The maps were meant to make the transfer of land and the understanding of boundaries very clear. The mapmakers included a wealth of details on county, barony, and parish levels—natural features of the land as well as prominent buildings and other structures. Even descriptions of inhabitants and their customs might be found there.

Trinity College, Dublin, and the Down Survey Map Project

A team of scholars led by Dr. Micheal O Siochru, Associate Professor of History at Trinity College, collected copies of more than 2,000 maps which had been scattered across Ireland and Europe. The reunited and digitized copies are free for anyone to access on the Internet at < downsurvey.tcd.ie/>. The project, however, encompasses far more than just the maps. On the website, thanks to Geographic Information Systems (GIS) technology, users can click from 17th century Down Survey maps to 19th century Ordnance maps and on to modern day maps, following a single town or area through hundreds of years of history. An excellent overview of the project, presented by Dr. O Siochru, is available on *YouTube*, < youtube.com/watch?v=xcQCEG81hFY>.

The original Down Survey covered only the areas of Ireland where land was to be confiscated: sections of Ulster, Leinster, and Munster. Maps were accompanied by terriers, text descriptions — sometimes brief, sometimes very detailed — describing the land, landowners, damage done during the war, physical descriptions of the area.

County maps were taken from the first county atlas of Ireland, compiled by Petty from 1660-1665.

Barony maps were prepared at the time of the original survey. Only baronies with forfeited land were completed in detail; others were in outline only. These maps do not name owners but rather feature physical descriptions of land, important places, and customs.

Parish maps were derived from the Down Survey and other sources. Many of these are accompanied by *terriers*.

Using the Down Survey Maps: Time Travel

The website consists of two parts: high-resolution images of the Down Survey maps, and a GIS section relating townland information from several overlapping sources.

From the homepage, note three tabs: "About this Website," "Down Survey Maps" and "Historical GIS."

About this Website

- Historical Context: historical background of the Down Survey, from the Ulster Rebellion to the transfer of land confiscated during the Cromwellian Conquest.
- Map Sources: origin and description of county, barony and parish maps used in the project, along with the merging of these maps with the Ordnance Survey of the 1860s and Google Maps/ Google Earth.
- GIS Sources: listing of source materials now combined and searchable through the website, including county maps, Ordnance Survey and Google Maps, Books of Survey and Distribution (landowner lists), the 1659 Census, and the 1641 Depositions — reports of murders in Ireland during the Rebellion.
- About the Project: background of the people and sources knitting together the project.
- User Guide: how to mine the website for descriptions of specific geographic areas as they appeared in the 17th century, landowners before and after the property redistribution, and more.

Down Survey Maps and Historical GIS

To test drive the website, find a parish map from the 17th century: Click on the Down Survey Maps tab and fill in County, Barony and Parish.

- When I enter Donegal (County) and Glencolumbkille (Parish),
  - Barony (Boylagh and Bannagh) appears automatically.
  - The resulting map is an outline of Co. Donegal only, because land was already in the hands of Protestants at the time of the Survey.
- If I enter Cork (County) and Skull (Parish), Carbury shows up as the Barony.
  - The resulting map details the surrounding woods, bogs, mountains and harbor.
  - The terrier is rich with description: "…the Maine Land great Shipps may and usually doe ride at Anchor and can depart with any Winde…"
  - The terrier also shows a list of landowners and townlands, with acreage and some land description.

To look for information about a particular townland:

- Under the Historical GIS tab, click "Landowner by Name."
  - Zoom the terrain map as far as possible, until you reach the townland of interest—Townparks in Kells, for example.
  - Click on the townland to see the name of the area in 1641 (Athboy) and a list of landowners, with their religion noted, in 1641 and 1670.
- Click on the name of a landowner listed in Townparks, such as Matthias Barnewall, Baron Trimleston, to see his properties in 1641 compared to 1670.
  - Results show he owned 23 townlands in Co. Meath and 1 in Co. Dublin in 1641. Entering him in 1670 shows he then owned 29 townlands in Co. Meath and 3 in Co. Dublin.
  - Zoom in on the resulting map, and the 1641 properties are represented by a pink circle, the 1670 properties by an orange circle.
    - Zoom in on the pink circle in Kells. Townparks townland in 1641 belongs to Barnewell. Then check the location on different maps: At the top-right of the map, choose from modern terrain and satellite maps, then maps for the 1670 Down Survey and the 1890 Ordnance Survey. The pink circle will turn up on each of these maps.

See where roads existed in the 17th century in relation to a townland:

- While focused on an area of interest, click on "17th Century Roads" on the left of the page.
- The old roads show up as red lines across the four types of maps.

To see the change in land ownership from Catholic to Protestant hands, click on Historical GIS and then "Ownership by Religion."

- All-Ireland maps show the change using color.
- Click the boxes on the left to compare by province or county.

The Trinity College Project also maps acts of violence committed during the 1641 Rebellion.

- Click on Historical GIS, then Murders in the 1641 rebellion.
- On the map, click on a red circle in an area of interest. (As you zoom in, more red "dots" representing townlands become visible.) Work from barony down to townland level.
  - Looking at the Townland of Drumnacarry, Parish of Clande–hurka, Barony of Killmacranan, County of Donegal, the deposition lists the names of five men hanged or stabbed and the names of the alleged perpetrators.
  - Names of 1641 and 1670 land-owners in the area are listed and clickable.

Maps can be addictive. As you look pinpoint a townland and switch maps to see changes over time, note that some maps require a bit of hunting to get back to the right place. A terrain map, for instance, may not layer over an Ordnance map exactly. The User Guide is a great help in discovering what is available throughout the Down Survey website and then learning to use each kind of information. The treasures hidden in these maps make it worth the patience it can take to find your way around.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

We thank our sponsors, speakers, volunteers, attendees, vendors and venue for helping make this first-of-its-kind Celtic Connections Conference a huge success!

— The Conference Planning Committee

For those who missed this conference, watch for information about the next conference, which will be held in summer 2016 in Minnesota.

Ordnance Survey Ireland – Online Map Resource

by Mary Wickersham

Starting with its initial mapping efforts in 1824, Ordnance Survey Ireland (OSi) has been the go-to place for maps of Ireland. OSi is a government office of the Republic of Ireland, but its services also cover Northern Ireland. See <www.osi.ie> for further information about its mission, responsibilities and services.

Exploring their homepage, one finds that OSi offers an interactive mapping feature. The interactive mapping tool allows a valuable look back into the past that can be of use by family historians.

For more current exploration of Ireland, GPS and GeoPortal services are listed.

OSi also offers paper maps for sale through its online store. One of my favorites when traveling is Ordnance Survey's The Complete Road Atlas of Ireland, which I purchased about 18 years ago. The book of about 100 pages of maps is getting dog-eared, but is used as a frequent reference for my family history research.

Their online tool MapGenie, allows one to connect directly from a desktop to both OSi and Land and Property Services Northern Ireland (LPS) geodatabases via an All-Ireland Web Service, giving "easy and instant access to premium map data at a variety of scales for the entire island of Ireland through a single source." So, this is a government utility that supports many needs, including real estate, in addition to providing some family history assistance.

Checking out interactive options

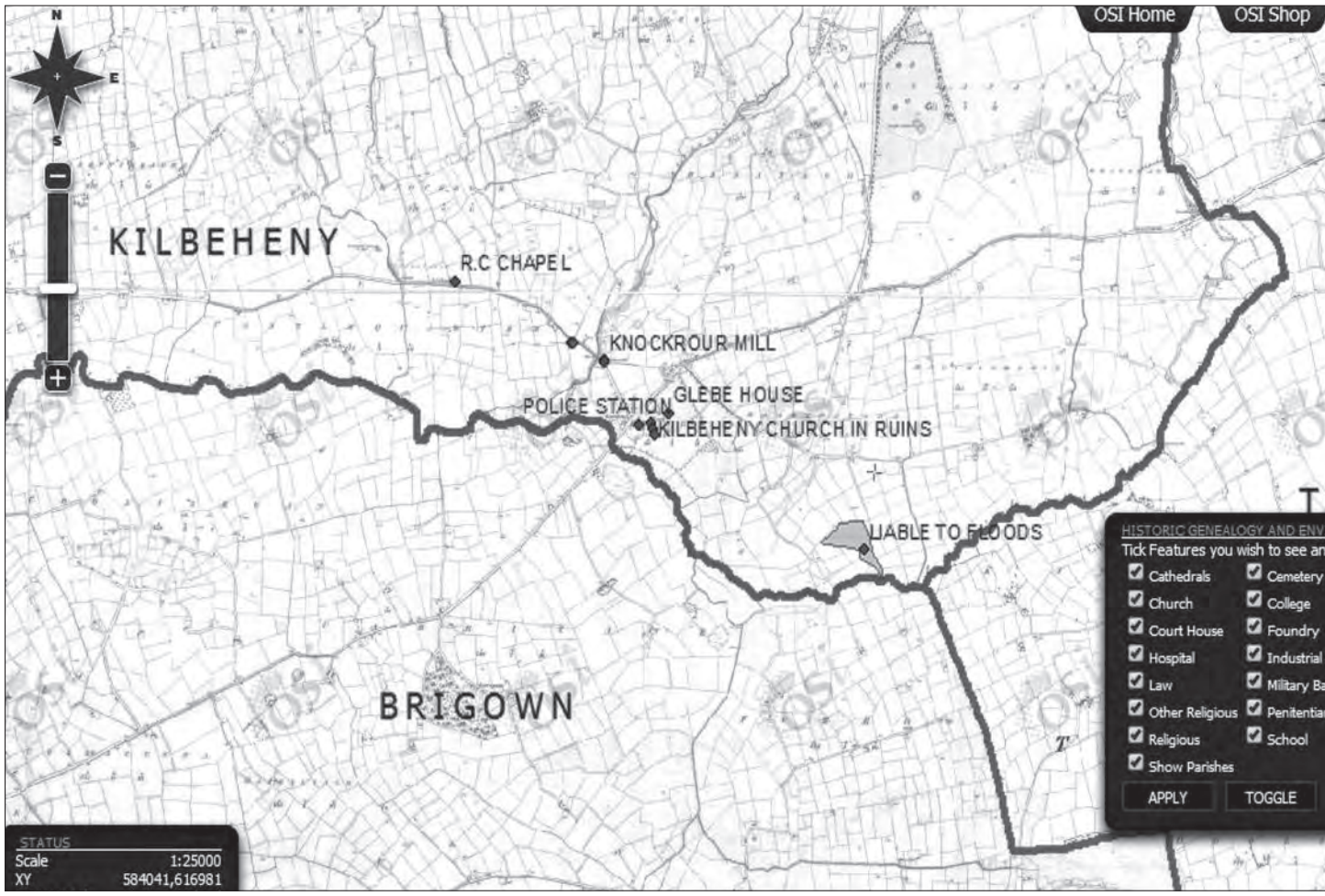
I decided to start my initial interactive session checking out Ballynatona, Kilbeheney, Limerick. I am in quest of my g-g-grandmother, Mary Ann Mahoney, and have some tenuous evidence she was from that area.

Checking the website, I found response time was a little slow, but well worth the wait. According to the instructions, I could have searched for a county or parish, but a search for Ballynatona received no results. Drilling down on the interactive map tested my geographic knowledge, and I soon resorted to my road atlas, which has several pages plastered with post-it notes and flags.

We all learn differently. I tend to dive right in, then go back to take the tutorial. You can visit the interactive tool on the website at <osi.ie/Services/MapGenie.aspx>.

Once you've brought up a map:

- Identify and zoom in on the area of interest
- Select either the 6" or 25" Historic Map options in the lower right box to further focus the search. I had to downsize my browser view in order to see that option, as I tend to use the control key and plus key (Ctrl +) to view images in a larger format. Using (Ctrl -) brought the lower right-side menu into view.
- Click the Historic Layers in the menu box (upper right screen)
- Click many environmental and other features in the pop-up box to the left: Historic Genealogy and Environment. Don't forget to scroll down within the box to see all the features, which include churches, burial grounds, collieries and many other items of interest to family historians.
- Use selection marquee to mark a section of the map, similar to the method used to crop photos.
- The very last selection in Historic Genealogy and Environment is "Show Parishes." I had previously plotted Ballynatona against parish maps, but in this case, my adding that border outline really drove the point home that parish borders are very close. In color, these borders are displayed in bright red.
- Keep in mind that the maps are covered under copyright laws, and use of a map generally requires its purchase. See the appropriate section to request permission to use the image in any publication.



Above is the map of Ballynatona, Kilbeheney, Limerick — used with permission.

Now I have a visual reference of the locations of buildings, churches and cemeteries in the area. If I could just hop over to Ireland right now for a visit and some more research!

Ordnance Survey Ireland encourages online purchase of its many items – print maps and books as well as many digital services and products. Interactive maps are among its products, and the selected map can be sent to the purchaser as a PDF file. The choices for map sizes, color versus black & white, and preview (a sample is displayed) options allow one to know what is being purchased before submitting payment.

As of this printing, purchase price of each map is €24.00, delivered electronically. Get your credit card out and your color printer ready!

Note: IGSI has print copies of most of the maps in the OSi Discovery series. If you are interested in purchasing one or more of them, please see pages 138-139 for the list and prices.

Mary Wickersham joined IGSI in 1999 with her sister Sheila Northrop. Currently the president of IGSI, Mary served as Secretary in the mid-2000s during which time she organized IGSIs first Internet connection and use of email. The sisters are co-Presidents of Midwest Ancestor research; they give talks on Irish genealogy and write for The Septs. *A past officer of the Minnesota Genealogical Society, Mary currently serves on its Research Committee.*

Get to Know the Territory: Geography for Genealogists

by J. H. Fonkert, CG℠

Every event in family history happened at a specific place and time. The importance of place quickly becomes significant to genealogists for whom "where?" is as important as "when?"

Place and Jurisdiction

A concern with place is more than curiosity. It is a matter of knowing where to find the historical records that will answer questions about events and relationships.

Place. The foundation of place is location. The 1871 Census of England reported that John Lee was born at Castle Martin. The first question in your Irish research might be: where is Castle Martin? You could visually scan a map of Ireland, or better yet, a map of county Cork, in hopes of picking out a label for a place called Castle Martyr. Genealogists want to put their families on the map.

Jurisdiction. Jurisdiction matters to genealogists for two reasons. First, knowing the exact location of where an ancestor lived is a key to knowing where the records will be located. Second, the laws that governed vital records, land transactions, civil disputes, and inheritance depend of jurisdiction.

This is why it is important to know on which side of a county or state boundary your ancestor lived. Invisible on the ground, boundaries define the reach of a governmental unit's authority. Time also matters. Boundaries shift over time, and laws evolve over time. Place and time together lead you to the laws behind the records created about your ancestor.

Finding the Place

Genealogists have all kinds of where questions.

- Where did they come from?
- Where was he born?
- Where was she buried?

Researchers find place name clues in numerous documents, including family bibles, immigration records, citizenship records, church records, and death certificates, as well as from unusual places like post-marked envelopes and gravestones. The place names carried by these kinds of documents and artifacts are subject to the same kinds of errors that creep into every genealogical source. Place names may be incorrectly spelled or plain wrong. Sometimes, the place name doesn't even appear on modern maps, or the spelling has changed over time. This is where gazetteers come into play.

We use dictionaries to find the meanings of words. Gazetteers help us find places on a map. Larger libraries, such as university map libraries, commonly hold large numbers of specialized gazetteers for individual states and countries. Gazetteers typically give the latitude and longitude of a place name and sometimes additional information, such as population.

Google Maps. Just as with all books, printed gazetteers are giving way to digital presentation. Perhaps the best known Internet tool for finding locations is Google Maps <www.maps.google.com>.

Genealogists have always loved maps, but Google Maps and Google Earth are so easy to use, that today's genealogists have no excuse for never looking at a map. The 1871 Census of England reported that Bristol, England, resident Johanna Lee had been born in "Castle Martin". A Google Maps search for "Castle Martin" does return a map of "Castlemartin" in County Meath. However, the 1851 census had stated that Johanna and her husband John had been born in Cork. Perhaps, Castlemartin was not the right place.

The 1871 census said that John had been born in Middleton, Ireland. A Google Maps search does not find Middleton, but does find "Midleton" in Cork. Zooming out finds a small town named "Castle Martyr." The proximity of Castle Martyr to Midleton suggests that this is the correct birthplace for Johanna.

GEOnet Name Server. Google Maps will find some very obscure places; for example, townlands like Attiquin, Tead Beg, and Stumphill between Middleton and Castlemartyr. When Google Maps fails, try a free global digital gazetteer offered by U.S. National Geospatial Intelligence Agency: the GEOnet NameS Server <http://earth-info.nga.mil/gns/html/>. From the left side of the page, select "text-based search;" it is a bit slow, but it will get you where you want to go. The GNS returns precise latitude and longitude and offers direct links to Google Maps or Mapquest maps of the locale.

It appears that Google Maps draws place name information from the Geospatial Intelligence Agency's database; Google Maps will find most places that the GNS finds. However, the GNS has a few advantages. First, it allows "starts with," "exact match," "contains," or "ends with" searches. This can be helpful when you are uncertain of the spelling of a foreign

National Geospatial-Intelligence Agency.

place name. Second, the search results report both officially approved and variant names. For example, it reports that both "Castlemartyr" and "Baile na Martra" are approved names. If multiple places in the same county are known by the same name, the GNS will report all of them.

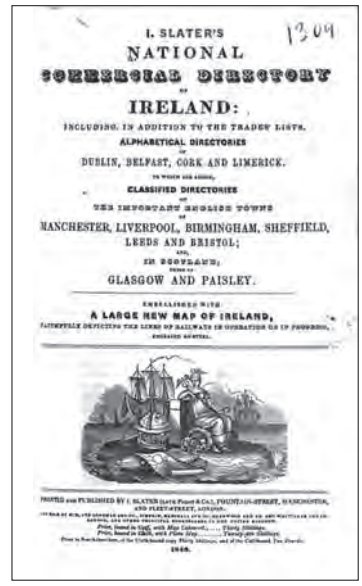
A similar online gazetteer is even more powerful for finding obscure place names in the United States. The U.S. Geological Service offers the Geographic Names Information System <http://geonames.usgs.gov>. The GNIS allows searches limited by state or type of geographic feature – populated place, stream, mountain, cemetery, etc. An unlimited search for "Kilkenny" in Minnesota returns both a populated place (municipality) and a township of that name.

Learning about the place

To understand a family's history, genealogists need more than just a dot on a map. They want to know what the place was like. Directories and maps are two tools for getting to know the territory.

Directories. As trade and commerce became more national in scope, companies in many countries published directories that are forerunners to the city directories genealogists often use for American research. Good examples are those published by Pigot and other companies for England, Wales, Scotland, and Ireland. The earliest Ireland-wide directory that included more than gentry was Pigot's Commercial *Directory of Ireland,* published in 1820. Another useful series of directories is Slater's *Royal National Commercial Directory of Ireland*. These directories are useful not only for finding names of businessmen and tradesmen, but also because they typically gave descriptions of towns and their place in the regional economy.

For example, Slater's 1846 *National Commercial Directory of Ireland* states that Cloyne is a market town and parish in the barony of Imokilly in County Cork, about 18 miles southeast of Cork and a mere four miles from the sea. Slater gave Cloyne little commercial credit: "With the exception of large quantities of boots and shoes made here, the trade of the place is very inconsiderable." The cathedral is described as "an inelegant structure, one hundred and twenty feet long." The entry for Cloyne goes on to list churches, schools and academies, bakers, blacksmiths boot-makers, and other tradesmen. It further states that the nearby community of Castle Martyr is a small market town about five miles northeast of Cloyne. The Earl of Shannon's noble seat is approached by a mile-long "magnificent avenue of lofty elms."


I. SLATER'S
NATIONAL
COMMERCIAL DIRECTORY
OF
IRELAND:
INCLUDING, IN ADDITION TO THE TRADES LISTS,
ALPHABETICAL DIRECTORIES
OF
DUBLIN, BELFAST, CORK AND LIMERICK.
CLASSIFIED DIRECTORIES
OF
TEN IMPORTANT ENGLISH TOWNS
OF
MANCHESTER, LIVERPOOL, BIRMINGHAM, SHEFFIELD,
LEEDS AND BRISTOL;
AND,
IN SCOTLAND;
GLASGOW AND PAISLEY.
A LARGE NEW MAP OF IRELAND,

Slater's National Commercial Directory of Ireland.

To learn more about Irish directories, consult Chapter 11 of John Grenham, *Tracing Your Irish Ancestors*, 4th edition (Baltimore: Genealogical Publishing Co., 2011). For England and Wales, see Chapter 10 of Mark Herber, *Ancestral Trails: The Complete Guide to British Genealogy and Family History*, 2nd edition (Baltimore: Genealogical Publishing Co., 2006).

Wikipedia. Information from Wikipedia articles and other Internet-published sources must be accepted with caution; but Wikipedia can be a quick way to gather some background about a place. A Wikipedia article titled "Cloyne" describes the town's history, geography and climate, and economy. Wikipedia articles tend to emphasize the positive: "The land around Cloyne is extremely rich and fertile, being mainly of limestone base. This makes it very suitable for agriculture, with many acres of wheat and barley harvested each year. The underlying limestone rock also gives rise to a spectacular network of caves under and to the south of the town."

Maps! A map is the best source for getting a feel for a locale. No map can show everything. A large scale map, perhaps 1:50,000 or better – meaning a number smaller than 50,000 to the right of the colon – is best. The scale 1:50,000 means that one inch on the map represents 50,000 inches in the real world – that is, one inch represents a bit less than a mile. This scale is a large enough to show a good deal of detail.

Ordnance Survey of Ireland.

The Ordnance Survey of Ireland publishes a series of 1:50,000 maps that are ideal for genealogists. The map (Discovery Series no. 81) covering part of Cork and Waterford gives a close-up view of the area around Midleton and Castle Martyr. Perhaps the most important question about place is what else is nearby? The map shows these towns' locations along the main E-30 highway east of the city of Cork. The map shows topography, allowing a researcher to see that the Midleton-Castlemartyr area is a flat lowland nestled between small hills. Castlemartyr is only 4-5 miles from the coast and Midleton is near the head of the tidal Ballynacorra River. Most importantly, the map shows that these towns are along the main coastal route east of Cork. In genealogy, everything is relative – including location.

You really can find G-E-O in genealogy. Use gazetteers, directories, and maps to get to know the places your ancestors lived.

Endnotes

[1] 1871 Census of England, Gloucestershire, Bristol St. James, p. 20, schedule 122, John Lee household, RG 10, Piece 2,531. GSU film 835,256.

[2] 1851 Census of England, Gloucestershire, Bristol St. Augustine the Less, p. 13, schedule 67, John Lee household, HO 107, Piece 1,951, GSU film 87,351.

[3] *Slater's National Commercial Directory of Ireland* (I. Slater, 1846).

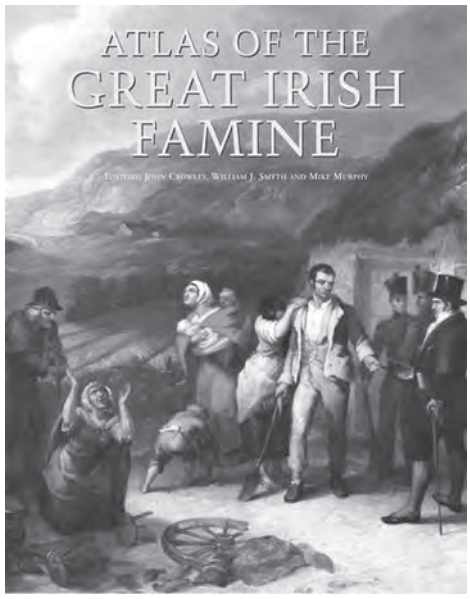
J. H. "Jay" Fonkert specializes in 19th-century Midwest genealogical research, with forays into English, Dutch and Scandinavian genealogy. He is currently a director of the Association of Professional Genealogists, a trustee of the BCG Education Fund, and an instructor at the Salt Lake Institute of Genealogy. His research and teaching articles have appeared in the National Genealogical Society Quarterly, NGS Magazine, Minnesota Genealogist, APG Quarterly, *and* Family Chronicle.

Help with the 2016 Celtic Connections Conference

Minnesota will be the host site of the next Celtic Connections Conference – in August 2016. But the planning work begins in 2015. We need help on various committees. This is a call to share your talents for a great cause. For more information about committee opportunities, contact Mary Wickersham at President@Irishgenealogical.org. This is a great way to meet other IGSI members and get active with the Society. Come join us and have fun while working toward a goal!

The Great Irish Famine: A Book Review

by Jack O'Keefe



Atlas of the Great Irish Famine eds. John Crowley, William J. Smyth, and Mike Murphy. New York: New York University Press, 2012. 711 pages. (Available in IGSI Library collection: IR H691)

More a reference book or an encyclopedia than an atlas, this book contains far more than cartography. It is really a series of essays on the most recent research on the Great Hunger by Kerby Miller, Christine Kinealy, Cormac O'Grada, Cathal Poirtier and many others with more than 150 maps and charts interspersed with breath-taking color pictures of important places and events. Sketches and illustrations from contemporary newspapers, such as *The Illustrated London News, The Cork Examiner, The London Times*, and others furnish readers with the history and tenor of the time. The scope and details of the *Atlas* are staggering. The book begins with Prime Minister Peele's importing of Indian corn (Peele's brimstone) which the Irish did not know how to cook and eat.

The Introduction makes the point echoed by many Famine writers, that silence enshrouds much of the history of that terrible time:

> The voices of the million men, women, and children who died of hunger and disease in cabins, by roadsides, in bogs and ditches, in workhouses and fever hospitals are absent. If each of these people who died because of this Great Famine could write the stories of their experiences and feelings, we could not bear to read these accounts. And it is almost certain that their narratives of the Great Famine would clash with ours. The first great silence relates to the Famine dead.

With informers all around them, the Irish attitude was "If you have to say something, say nothing." Even today the Irish say little about the Famine.

Organization of the Atlas

Each of the four provinces of Ireland – Connacht, Leinster, Munster, and Ulster – receive separate analysis and discussion. The most devastated part of the country is Skibbereen in County Cork. Within each province the essayists follow a chronological history of the disaster in that area.

Potato Blight

The Atlas devotes several chapters to an analysis of the loss of the potato. Because the average Irishman ate fourteen pounds of potatoes per day, Ireland was overly dependent on it. The potato is rich in nutrients, heavy in vitamin C and B. The Irish grew the lumper potato which is very fertile but vulnerable to disease. The blight began with seed potatoes sent to Belgium from America. Captain Mann describes its first appearance in the country: "the face of the whole country was changed; the stalks remained bright green, but the leaves were all scorched black. It was the work of a night." William Trench, a successful potato farmer, describes what happened to his mountain crop at Slieve Bloom: "On August 6, 1846 – I shall not readily forget the day – I rode up as usual to my mountain property, and my feelings may be imagined when before I saw the crop, I smelt the fearful stench, now so well known and recognised as the death-sign of each field of potatoes. I was dismayed indeed, but I rode on… I could scarcely bear the fearful and strange smell, which came up from the luxuriant crop then growing all round… all was gone, and the crop was utterly worthless." The scientific name if the disease is *phytophthora infestans* (plant destroyer) and lasted five years

English Response & Irish Experience

What was the response of England to this catastrophe? According to Peter Gray, "the charge of culpable neglect of the consequences of policies of mass starvation is indisputable" even though British officials in Ireland attested to the problem. Edward Twistleton, head of the Poor Law Commission resigned, stating "(I am) he was an imperfect agent of a policy which must be one of starvation." The English philosophy was Malthusian Providentialism, that the blight was a visitation from God to achieve moral good, to rid the Irish of their belief in Roman Catholicism.

Irish leader Daniel O'Connell, who had achieved Catholic Emancipation, gave his last speech in the House of Commons in 1847. A dying man, he begged the

Commons to aid his country: "Ireland is in your hands, in your power, if you do not save her, she cannot save herself. I solemnly call on you to recollect that I predict with the sincerest conviction that one fourth of our population will perish unless you come to her relief." The Commons listened in silence but gave no help.

Joel Mokyr explains that "the real problem was that Ireland was considered an alien and even hostile country" even though by the Act of Union the two countries were one nation. During the Famine the British Treasury expended 9.5 million pounds in relief, as compared to 14 million pounds in expenses to house its military in Ireland. Princeton economist Paul Krugman makes the point that when an ideology backed by great wealth and great power confronts inconvenient facts, the facts lose. As Mokyr asserts, "When the chips were down in the frightful summer of 1847, the British simply abandoned the Irish and let them perish."

Asenath Nicholson, a widowed American philanthropist, describes the starvation of one family:

> A cabin was seen closed one day a little out of the town, when a man had the curiosity to open it, and in a corner he found a family of the father, mother, and two children lying in close compact. The father was considerably decomposed; the mother, it appeared, had died last and probably fastened the door, which was always the custom when all hope was extinguished, to get into the darkest corner and die where passers-by could not see them. Such family scenes were quite common, and the cabin was generally pulled down upon them for a grave. The man called, begging me to look in. I did not and could not endure, as the famine progressed, such sights, as well as the first, they were too real, and these realities became a dread.

Modern commentator Peter Gray explains the English attitude toward the starving Irish:

> In Britain the Great Irish Famine occurred in an existing ideological context that had already pathologized the backwardness of Ireland and prescribed a reconstructive regime. Ireland differed from other famine-stricken regions in being interpreted through the lens of colonialism. … What made the Irish experience unique in terms of state response was the British perception of the potato failure as an opportunity rather than an obstacle, an opportunity to deny the benefits of common nationality until Ireland had been remodelled according to British norms.

Carlyle wrote "all of us thank God for the merciful destruction of the potato" because it would force Irish culture to change. Political economist Nassau Senior asserted that the famine "would not kill more than one million people, and that would scarcely be enough to do any good." This philosophy runs through much of the British thinking. And it was so wrong-headed. In Black '47 Trevelyan asserted that the famine was over while it lasted until at least 1851. When the Irish asked the British government to give an account of the number of Famine dead, they refused. Cormac O'Grada points out, "Although the potato crop failed, the country was still producing and exporting more than enough grain crops to feed the population. But that was a 'money crop' and not a 'food crop' and could not be interfered with." Up to 75 percent of Irish soil was devoted to wheat, oats, barley and other crops that were grown for export and shipped abroad while the people starved.

Cholera, dysentery, and typhus attacked the Irish poor, so much so that the numbers of Irish dead were hard to count as William Wilde, father of Oscar, states, "No pen has ever recorded the numbers of the forlorn and starving who perished by the wayside or in the ditches, or of the mournful groups, sometimes whole families who lay down and died, one after another, upon the floor of their miserable cabins and so remained uncoffined and unburied till chance unveiled the appalling scene."

Skibbereen

In their *Narrative of a Journey from Oxford to Skibbereen in the Year of the Famine 1847*, Lord Dufferin and the Hon. G.F. Boyle describe the Abbeystrewery Cemetery in Skibbereen where 9000 were buried:

> Our next visit was to the churchyard for the late victims of famine and disease; by these graves no services had been performed, no friends had stood, no priest had spoken words of hope. … The bodies had been daily thrown in, many without a coffin, one over another, the uppermost only hidden from the light of day by a bare three inches of earth, the survivors not even knowing the spot where those most dear to them lay sleeping.

No part of Ireland was so devastated by famine and starvation as much as Skibbereen and nearby Schull, "the two famine slain sisters of the South," where the artist James Mahony, commissioned by

the *Illustrated London News*, drew sketches of the horrors he found there.

Boy and Girl at Cahera.

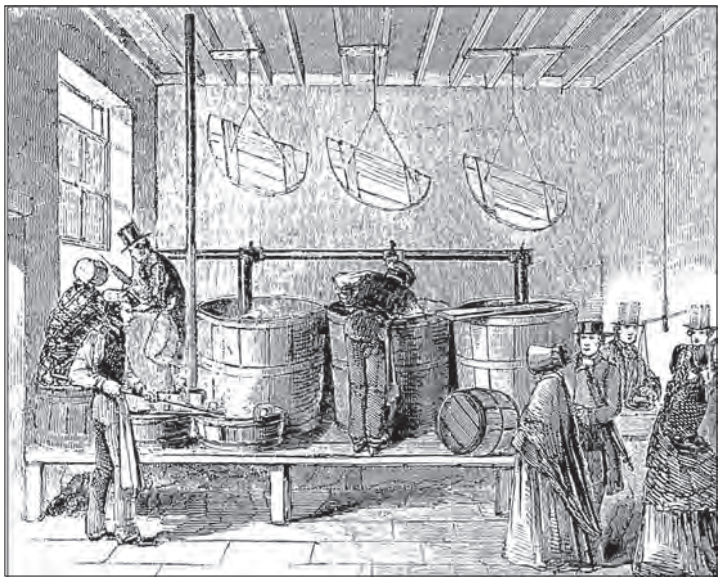
"The first Sketch is taken on the road, at Cahera, of a famished boy and girl turning up the ground to seek for a potato to appease their hunger. 'Not far from the spot where I made this sketch,' says Mr. Mahoney, 'and less than fifty perches from the high road, is another of the many sepulchres above ground, where six dead bodies had lain for twelve days, without the least chance of interment, owing to their being so far from the town. *Illustrated London News,* February 20, 1847

"The Sketch of a Woman and Children represents Bridget O'Donnel. Her story is briefly this: '…we were put out last November; we owed some rent. I was at this time lying in fever… they commenced knocking down the house, and had half of it knocked down when two neighbours, women, Nell Spellesley and Kate How, carried me out… I was carried into a cabin, and lay there for eight days, when I had the creature (the child) born dead. I lay for three weeks after that. The whole of my family got the fever, and one boy thirteen years old died with want and with hunger while we were lying sick.'" *Illustrated London News*, December 22, 1849

The Irish newspaper *The Nation* printed a ballad about the destruction in Skibbereen called "Dear Old Skibbereen," a line of which became a rallying cry in battles against the English: "Revenge for Skibbereen."

During their own catastrophe and with the guidance of the St. Vincent DePaul Society, the people of Cork and Skibbereen donated 6000 pounds and food to relieve the distress of France in their own struggles with starvation.

Bridget O'Donnel and Children.



The Cork Society of Friend's Soup House.

Heroes

The *Atlas* singles out good landlords, such as Lord Monteagle, who remained in the country and demanded help from Parliament. Some Catholic hierarchy like Bishop John MacHale of Tuam and New York Archbishop John Hughes sent millions pounds to the Irish.

The Quakers, or Society of Friends, were the best "friends" the Irish had during the Famine. Three thousand of them in a country of eight million Catholics fed, trained and relieved the starving Irish. They established soup kitchens with the purchase at cost of 294 copper vats from the Quaker firm of Darby in England for the making of "stirabout" – two-thirds cornmeal and one third rice cooked in water.

Besides the soup kitchens, the Quakers helped redeem fishermen's equipment from pawn and set up fish curing stations in Galway, Ring, and Ballycotton. Quaker women instructed girls and their mothers in net mending. They convinced the admiralty to chart the waters around the coasts for fishing. In Galway, the Quakers leased an ocean-going vessel for deep sea fishing. The Quakers purchased eighty tons of seed for distribution to farmers. To train Irish farmers to diversify their crops, the Quakers hired an expert English agriculture specialist for instructing 228 young Irish farmers to grow a diversity of crops at a farm in Colmanstown.

Perhaps the most valuable contribution of the Quakers to the Irish was to convince Parliament to make land reform.

Coffin Ships

At Grosse Ile, Canada, in 1909, the Ancient Order of Hibernians erected a Celtic cross 46 feet high in memorial to the 10,000 famine victims, six Grey Nuns, priests, Dr. Douglas and others who cared for famine-wracked Irish disgorged from the coffin ships so the English could appropriate their land and steal their produce.

Art and Literature

The text of the *Atlas* concludes with a survey of beautiful paintings, poetry, and manuscripts from the Famine as well as modern renderings of topics from the period.

This is the best book that I have ever read on the Great Hunger, and I have read most of the books in the bibliography of the *Atlas*. The *Atlas* has drawn praise from *The Times Literary Supplement, Library Journal Reviews, Booklist, the Irish Times*, and many other sources.

Lessons from the Famine

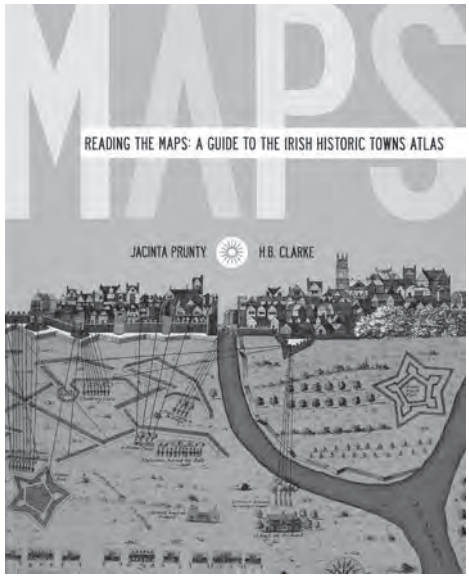
Ireland learned from the starvation and death she had suffered. In 1994 President Mary Robinson spoke at the opening of the Famine Museum in Strokestown: "The past gave Ireland an historically informed compassion on some of the events happening now." Since 1995 Irish people have contributed several million pounds of relief to Rwanda, Malawi, Niger, and elsewhere.

The people of Ireland have been most generous in providing money, technology, and other aid to Third-World nations. The Irish have learned well from their own **An Gorta Mor.**

Jack O'Keefe has a Ph.D. from Loyola University in Chicago. He is the author of two books on the Great Hunger, Famine Ghost *and* Survivors of the Great Irish Hunger *(both on sale at Amazon); he taught at City Colleges of Chicago for 35 years.*

Irish Maps: Some Books of Interest

by Paul Milner



Reading the Maps: A Guide to the Irish Historic Towns Atlas. By Jacinta Prunty and H.B. Clarke. Published by the Royal Irish Academy, Irish Historic Towns Atlas, 19 Dawson Street, Dublin 2, Ireland. U.S. Distributor: International Specialized Book Services, 920 NE 58th Ave., Suite 300, Portland OR 97213, 2011. xxii, 242 pp. Illustrations, index, maps. Softcover.

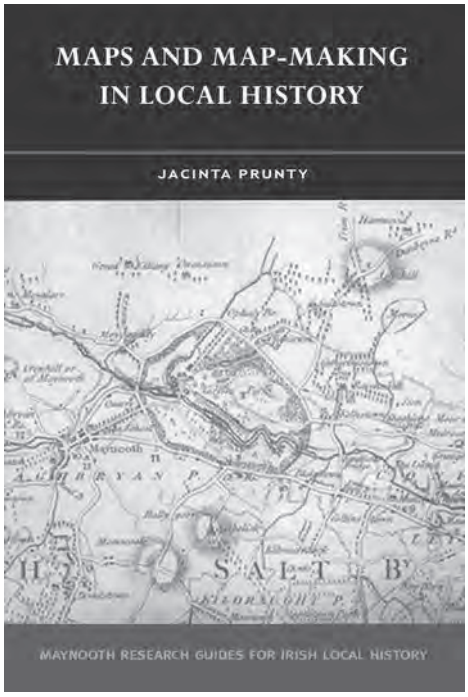
The Irish Historic Towns Atlas series has produced 24 sets of facsimiles for 22 towns (currently two sets for Dublin and Belfast each) providing a critical mass of maps and interpretive materials to make comparisons between town geography and developmental histories possible. One of the issues is that many researchers using the maps don't know enough about maps, their design or their symbols to fully understand or interpret what they are looking at. This book aims to, and succeeds in helping to address this shortcoming.

The book has two audiences in mind. The first audience is teachers and their students in primary, secondary and tertiary levels of education. The second broad target group is self-directed researchers, such as post-graduates and university academics, planning and heritage services, and, although not mentioned, would certainly include family historians seeking to put their ancestors into a specific town in both time and space.

The guidebook is divided into four sections, each with a specific theme. The first two themes – the concept of the map and clues to the past hidden in the map – are more strongly cartographical and geographical. The second two themes – town life and key periods in the history of town life – are more strongly chronological and historical.

The book succeeds in striking a balance between the dimensions of time and space. Each of the four themes is divided into teaching units. The units themselves each have an introduction to the specific topic, followed by two geographical case studies on that topic. There are 176 color maps and illustrations selected from full current series of twenty-four atlases, ensuring wide geographic coverage. Each unit also has five questions for self-testing to increase comprehension of what has been learned. These questions are not necessarily easy, but are designed to make sure the student understands what has been read. Sample questions would be: What was a burgage plot? Why were streets in medieval towns narrow? What were the functions of a bridewell? Why did municipal boundaries remain ill-defined for so long? What are the advantages and disadvantages of using the gazetteer of topographical information in researching the previous use of urban property? These are just a sample of the 330 questions designed to facilitate learning and understanding. The book concludes with a short but good bibliography on resources for understanding Irish maps, map making, town design and history.

This guidebook is a must for anyone who has ancestors living in any of the 22 towns covered by the Irish Historic Towns Atlas series and who seek to understand how the community changed over time. It will also be of assistance to anyone with ancestors in an urban area for which maps have been obtained, even if not yet covered by the series. Interestingly, the book will also be of assistance to anyone who likes to study maps. It should be added to any library with a good map collection as an instructional tool, no matter the geographic coverage of the maps.



Maps and Map-Making in Local History. Maynooth Research Guides for Irish Local History. By Jacinta Prunty. Published by Four Courts Press, 7 Malpas Street, Dublin 8, Eire. US Distributor: ISBS, 920 N.E. 58th Avenue, Suite 300, Portland OR 97213. 2004. 344 pp. Illustrations, index, maps. Softcover.

This book opens with the quote: "Maps are graphic representations that facilitate a spatial understanding of things, concepts, conditions, processes or events in the human world" (p.15). The rest of the book expands upon that theme, successfully introducing the reader to the use of maps in research, writing and presenting local history. The illustrations are all from Ireland, so it is especially valuable for those researching in Ireland, but the concepts and ideas introduced are applicable for anyone working with maps. In fact, two of the appendices are worth the price of the book alone, simply because they do apply to any location: "Questions to be asked of maps" and "Questions to ask of your place in the search for maps".

This is essentially a practical guide, including notes on the map series that are immediately useful for local history, and thus family history in Ireland, plus information on the major repositories, catalogs and finding aids, ways to use the maps in research, and the ways the maps themselves were made. Maps provide the context in which family historians place families within a community. In local history, researchers examine how that community operated in relationship to its neighbors, what resources were shared, how the interactions and development were affected by the landscape – all of which can be seen with maps.

The book is divided into four sections. The first, and largest, provides a historical overview of map-making in Ireland. The watershed here is the six-inch to one mile Ordnance Survey maps. Their production, content and legal standing are described in detail. The maps created before and after this significant series are also thoroughly described. This section is well illustrated and provides researchers with a glimpse of what is available. The author suggests, in the process, that the researcher should obtain any and all maps for the relevant geographic area, regardless of the time period or the maps focus (e.g. railways, canals, roads, military, plantation, geology, antiquities, estates, or bogs).

A very practical chapter on map-reading skills discusses scales, projections, orientations, national grid, grid references, sheet numbering, height, contours, boundaries, measurements, dates, and symbols. Ms. Punty explains where to locate maps, how to get started, and how to use guides to local and major archives or library collections, some of which are online. The book concludes with some case studies on how maps can be used by historians, local and family. This last section of the book also addresses the issues of copyright ownership and provides guidelines for making your own maps, with or without computers. Many references to published and online materials provide further guidance throughout the text for researchers wanting to explore Irish maps and map-making further.

There is no doubt that this will become the standard guide for anyone working with Irish maps. It is highly recommended for personal and society collections.

Paul Milner is the author of Discover English Parish Records *(Unlock the Past 2014);* Genealogy at a Glance: England Research *(GPC, 2011); and is the coordinating instructor for the England and Scottish tracks at IGHR, at Samford University. He blogs about British Isles records and resources at www.milner-genealogy.com*

Ancestral Connections: Names, Places and Spaces

by Kathleen Foley

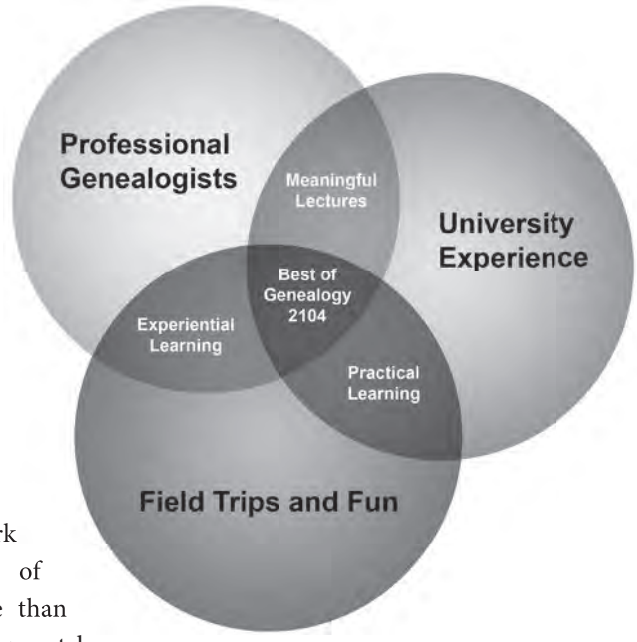
I'll admit I'm a genealogy novice compared to many others. I became interested in genealogy at least 30 years ago when I connected with one of my father's cousins who had compiled his family tree. Since then, I've been what I would call a "putzer": I would occasionally check the *Ancestry.com* hints and get enthralled with what I could find on some branch of one family. The next time—months later—I would be researching a difference branch, find a few bits and pieces, and put them in my Legacy database.

Now that I am retired, I decided that if I was going to make any progress in finding where in Ireland my ancestors came from, who they were and what their stories were, I needed to build my skills and become more focused and organized. A simple Google search uncovered Ancestral Connections: Names, Places and Spaces at the University of Cork (UCC). I could read a book or I could go to Ireland to learn. I chose UCC! If you'd like to take your genealogy research to the next level, I encourage you to consider attending this program.

The week-long program is built around professional genealogists giving meaningful lectures in a university setting, providing practical learning along with fieldtrips and fun to result in the best of Irish genealogy.

University College Cork, © Jennifer Boyer

The conference began with a Sunday evening welcome reception, gathering the approximate 75 participants together to meet Lorna Moloney, the program director. The first speaker started off the program with a light-hearted tone but stressed that genealogy is more than facts and maps – it's about the stories.



Then the hard work began. Over the course of the week, there were more than 30 sessions given by top-notch speakers representing professional genealogists, university faculty and select vendors. Each morning, we would gather at about 9 AM with a speaker addressing one topic for about 90 minutes.

Topics included:

Overview/general:

- Surnames, Clans and DNA
- Matchmakers and marriage customs
- Death and burial rituals
- Researching in Ireland
- Software
- Do's and Don'ts of family trees
- The Great Famine and Irish Genealogy
- Maps, Spaces and Places

Source related:

- Church records
- Property rentals
- English State papers
- On-line sources including tips on using *Ancestry.com* and *findmypast.ie*
- Children
- U.S. records
- Tithe Applotment books
- Probate and estate records
- Griffith's valuation
- Graveyard records
- Irish Archives office
- Newspapers
- WWI soldiers
- Jewish records
- Valuation Office

I am 100% Irish so I have lots of work to do. Each class session provided practical tips and advice that I am anxious to use. For example, combining what I learned in the Famine, maps, Griffith's Valuation and Tithe Applotment sessions, I learned how to use map overlays to identify and locate the specific geographic location of my ancestors' properties, then see the sites on satellite photos from today.

The sessions were held in a modern, high-tech classroom. Participants had access to wi-fi both in the classroom and in the residence hall. Most of the participants stayed on-campus in an apartment style residence hall. My unit had six separate single bedrooms with a common living area and fully equipped kitchen. Each morning, the University food service delivered breakfast; our group generally ate together. We received lunch vouchers to use in the cafeteria. A comradery quickly developed among our apartment classmates and others we sat with during the lectures and on the bus to the various fieldtrips. The benefits of such practical learning within the University setting are great.

It was the practical learning aspect of Ancestral Connections that made it such a rich experience. Subsequent to the lecture on graveyards, the group traveled by bus to cemeteries in Dungarvan and Youghal. Not only did we see beautiful scenery and have a great dinner at the Walter Raleigh hotel but we learned from experts what the various headstones meant and how to use a torch/flashlight and mirror to help read the ancient inscriptions. Each speaker provided specific resources, such as free and fee-based websites, and experts provided insights and tips in securing information from on-site visits to the Valuation Office and Irish Archives.

Some of the days ran into the evening, but it wasn't all hard work. We traveled to beautiful Kinsale for a delicious dinner and learned about the history of James Fort. An all-day optional outing took us to County Waterford where we visited a monastery, grotto and castle. Many stories and much learning took place over a pint of Guinness or a glass of wine. Not only did I learn from the expert speakers but also from my participant colleagues. At the end of the program, one of the volunteers set up a Yahoo group so the learning and sharing can continue.

The Ancestral Connections program at UCC will enable me to take my research to the next level. Not only will I be more focused and organized, I will be able to gather more than facts and dates, telling the story of my ancestors and how they helped shape who I am.

My first project: exploring my great-grandparents. Thanks to local Irish volunteers, I discovered an online image of what I believe to be the headstone of my great-great grandfather. Through conversations with several of the speakers, I learned that such a headstone from 1808 indicated the family likely had financial resources. Through a connection made in Cork, I located the cemetery and headstone and learned that the family, which was involved in the boat-building trade, is still in the area.

I encourage you to consider taking your genealogy skills to the next level. The 2015 Ancestral Connections program will be held at UCC from June 28 – July 5, 2015. For more information, contact Lorna Moloney <l.moloney@ucc.ie> or check out the website <www.ucc.ie/en/ace-genealogy/> or become a fan on Facebook (ACE Genealogical Summer School).

Author standing next to the headstone of her great, great grandfather.

Kathleen Foley, an IGSI member, is a retired college administrator. Her love of everything Irish was nurtured by her mother. She has traveled to Ireland several times, including a summer-long sabbatical at the University of Limerick where she worked in the fundraising office. She lives in Northfield, Minnesota.

Celtic Connections Conference

by Mary Wickersham

The Conference Planning Team.

IGSI and The Irish Ancestral Research Association (TIARA) were partner sponsors of the Celtic Connections Conference, "The Leaving of Home: Migration, Motivation, Myth," held in Waltham, Massachusetts, on August 15 – 16. The conference was hosted at Bentley University. It was sold out! 350 people attended. Seventeen speakers gave presentations over two days. Featured presenters included four from Ireland. Three Minnesota IGSI class presenters participated as speakers: Dianne Plunkett Latham, Sheila O'Rourke Northrop, and Beth Vought.

The feedback has been great, with lots of compliments on how well organized it was. Kudos to TIARA, whose organizers made most of the arrangements. IGSI members on the committee included IGSI's Secretary Ann Eccles, Membership Committee Chair Kay Swanson, Education Chair Fern Wilcox, and me.

Eneclann and findmypast.ie helped sponsor the event. Other sponsors included Derry Gold (yes, the cheese company – yum!), Tourism Ireland, and Waltham Tourism.

An incredible amount of effort went into finding a site, identifying potential speakers and selecting among them, arranging for hotels, choosing a theme and logo,

TIARA table in the exhibits area.

TIARA members relaxing at the Speakers' reception.

Donna Moughty.

producing a new website <www.celtic-connections.org>, designing brochures and a syllabus, selecting breakfast and lunch menus, planning a banquet, creating banners, and soliciting door prizes.

With the hotels about three miles from Bentley University, the Waltham mayor stepped in to provide approval for the "Tick Tock Trolley" to shuttle visitors between the hotel site and the University. Waltham had a watch / clock factory in its early years, thus the Tick Tock.

Waltham mayor Jeannette McCarthy attended the opening session and presented a proclamation to TIARA and IGSI.

At the last session on Saturday, most committee members wore colorful t-shirts advertising the 2016 conference.

IGSI is taking the lead in identifying a venue in Minnesota for 2016. The planning committee – consisting of TIARA and IGSI members – meets weekly via conference call. In addition to the four committee members for the 2014 conference, IGSI Board Members Charlotte O'Connell (Membership) and Sarah Martin have joined the team. Mike Flynn, IGSI Treasurer, will be working on the budget and other financials.

We will continue to get good presenters if we have sponsors! Eneclann and findmypast.ie have already agreed to be sponsors for the Celtic Connections Conference 2016.

We hope to use 2015 and early 2016 to promote participation by IGSI members. The closer we get to the actual conference, the more members are needed for local arrangements and onsite activities.

If you are a member of another Irish or Celtic group, please consider inviting one of us to speak about the 2016 conference.

Mary Wickerhsam chatting with attendee at IGSI table in the exhibits area.

Photos in this article courtesy of Kathy Roscoe (TIARA) and Ann Eccles.

Or send us your organization contact information for our mailing list to receive updates on 2016 plans. Please contact me with information at President@irishgenealogical.org.

Making a Connection

by Gigi Hickey

The 2014 Celtic Connections Conference was the very first time my husband Bill attended a genealogical conference. As it turned out, there was no cause to worry about him being bored. The variety of topics and presenters gave us both more choices than we needed! The speakers were well-versed on their subject matter and wittily entertaining. It was a thoroughly enjoyable conference.

On the first day of the conference we took our lunch to a table in the balcony above the dining room. Across from us sat a man we didn't immediately recognize. When I glanced at his nametag, I was excited to read "John Grenham." A rock star of Irish genealogy! Author of *Tracing Your Irish Ancestors,* the comprehensive guide found on almost every Irish researcher's bookshelf.

John graciously accepted our interruption of his quiet lunch and engaged in small talk with us. When he learned we were with IGSI, he asked about Beth Mullinax. Everyone knows Beth! John recalled Beth meeting his parents while she was visiting Athlone in the early 1980s. The Grenhams mentioned their son was a genealogist, prompting Beth and John to meet and ultimately to work together on the IGSI estate indexes.

We're already looking forward to the 2016 conference and the learning experience and contacts it will bring.

Speaker, Brian Donovan.
Author, John Grenham, signing books.

Attendees gathering for main speaker.

Photos in this article courtesy of Kathy Roscoe (TIARA).

Family History Fair

Saturday, November 1

9 AM – 2 PM

Minneapolis Central Library
300 Nicollet Mall, Minneapolis

This is ***the*** local event to connect with genealogists to learn about state, local and library resources, military and courthouse records, techniques for gathering oral histories and more. Visit resource tables, attend presentations and learn how to start your family genealogy. Books will be available for purchase.

Several IGSI board members will staff one of the resource group tables. Three IGSI board members will present topics: Ann Eccles will talk on Beginning Irish Genealogy; Mary Wickersham will discuss using *Ancestry.com*; and Tom Rice will explain *FamilySearch*.

The event is sponsored by Friends of the Minneapolis Central Library and presented in collaboration with the Minnesota Genealogical Society.

So… Save the Date! Saturday, Nov. 1

This event is *FREE*, but registration is required. Registration begins October 4th. Check the HCLIB website to register online or call 612-543-8000. Everyone is welcome.

Congregational Church

by Dwight Radford

The beginnings of the Congregational Church can be found in the Separatist movement from the Church of England during the reign of Queen Elizabeth after 1558. The Separatists rejected the Anglican *Book of Common Prayer* and suffered imprisonment and even death for their religious convictions. They believed in liberty of conscience and the independence of each congregation. They first appeared in Ireland in 1646-7; they returned in force with Oliver Cromwell.

These Independents, as they were sometimes called, were the founders in New England of the Congregational Church in America, the religion supported by the state of Massachusetts to 1833. They were Calvinist and adhered to the Westminster Confession. These same Congregationalists interacted with the waves of Scots-Irish which came to New England, New York and South Carolina.

Congregationalism in Ireland

Congregationalism arrived in Ireland from both Scotland and England. However, unlike in New England, it never rose to any political prominence. It survived in Ireland as a minor dissenting sect; in 1695, there were only six Independent congregations. They remained a small church until the 19th century during which time they experienced a revival, which began in Scotland under the Haldanes. During this period many of the congregations still in existence were founded. In 1829 the Irish Congregational Union was founded which, in 1899, absorbed the Irish Evangelical Society.

In the 18th century, Robert Haldane (1764-1842) of Scotland provided the means wherein itinerant preachers could preach in Ireland. Under his patronage, the Congregational Churches of Ballycraigy, Donegall Street in Belfast, and Richhill were founded in Ulster. To this day the Donegall Street Congregational Church is known as the Mother Church. However, the Richhill Congregational Church in County Armagh actually dates back to 1721. Other congregations were founded outside of Ulster. The vast majority of Congregational Churches in Ulster were founded in the first half of the 19th century.

By the time of the Irish Potato Famine, many Congregational church congregations had dwindled in size through death and emigration. However, due to an evangelical revival in 1859, the Congregational Church in Ulster saw its attendance explode. Open air services in summer months accommodated the attending crowds. The 1859 revival re-animated the Irish Congregational Church.

Irish Congregationalism subscribes to the Savoy Declaration of Faith and Order (1658), which was drawn up by English Independents meeting at the Savoy Palace in London. The text of the Savoy Declaration, which covers 32 areas of doctrine, can be found at various sites on the Internet. This historical statement of faith and polity modifies the Westminster Confession of Faith (1646) to suit Congregational needs. [The Westminster Confession is a key Calvinist declaration of faith and became the standard of doctrine for the Church of Scotland. It has influenced Presbyterianism worldwide for centuries. The doctrinal definitions of the Westminster Confession was reconstructed in the Savoy Declaration of Faith and Order in parts relating the church government.]

Congregational Church Records

Perhaps because it has been a minority faith in Ireland, the records of the Congregational Church are usually ignored in Irish genealogical guides. The 1901 Irish census showed that the declared membership was 10,000. Congregationalists kept membership lists with informative details about member emigrations or transfers to other congregations. The records also include baptismal and marriage registers.

The list on the following page, which has been adapted from Malcom Coles, *I Will Build My Church: The Story of the Congregational Union of Ireland*, shows the locations of Congregational Churches in Ireland prior to 1864.

The sketchy nature of records are a result of many factors: Many registers survive only from the 1880s; others start early, but have gaps. Some records of Ulster congregations were lost in World War II bombing raids. Others were lost when a congregation saw no need to preserve records.

As an example, the Coleraine Congre–gational Church in County Londonderry has extant baptisms 1837-50, then a gap, then picking back up at 1859. The extant marriages run 1847-8 and 1856, which is within the period of civil registration of Protestant marriages by the government. While there is little new information in the marriages, the burial registers, which have a short run (1844 to 1849), are more helpful since the government of Ireland did not keep death registers until 1864. Other

County	Civil Parish	Town	Formation
Antrim	Ballynure	Straid	1816
	Carnmoney	Ballycraigy	1805
	Carrickfergus	Carrickfergus	1816
	Shankill	Albertbridge, Belfast	1862
	Shankill	Donegall St., Belfast	1801
	Shankill	Rugby Ave., Belfast	1854
Armagh	Armagh	Armagh	1793
	Kilmore	Richhill	1800
	Newry	Newry	1820
Cork	Cork City	Cork City	1760
	Mallow	Mallow	1822
	St. Anne Shandon	Youghal	1800
Donegal	Donegal	Donegal	1833
Down	Bangor	Bangor	---
	Kilkeel	Kilkeel	---
Dublin	Dublin City	Kilmainham, Dublin	1815
	Dublin City	King's Inn Street, Dublin	1820
	Dublin City	Merrion Hall, Dublin	1863
	Dublin City	Plunkett Street, Dublin	1772
	Dublin City	York Street	1802
	Kingstown	Kingstown	1849
Galway	Galway City	Galway City	1854
	Moy	Moy	1796
Kerry	Tralee	Tralee	1817
Kings/Queens	Portarlington	Portarlington	---
Limerick	Limerick City	Limerick City	1816
Londonderry	Coleraine	Coleraine	1836
	Templemore	Londonderry	1821
Sligo	St. John	Sligo	1787
	Easky	Easky	---
Tyrone	Donaghenry	Donaghey	1860
	Donaghmore	Donaghmore	1834
Wexford	Enniscorthy City	Enniscorthy City	---
	Wexford City	Wexford City	---
Queens	Maryborough	Maryborough	1856
Waterford	Waterford City	Waterford City	---
Wicklow	Rathnew	Wicklow	---

helpful records include the membership list 1840-50 and the early church minutes which are extant 1844-50 with a gap to 1854. Even with the gaps, this is a good collection considering the congregation was founded in 1836.

On the other hand, the Richhill Congregational Church in County Armagh was formed in 1800. Yet its earliest baptisms are extant from 1846, marriages from 1850, attendance list 1849-51, and membership list and minutes from 1848. This congregation is missing most of its first 50 years of records. The Straid Congregational Church in County Antrim, formed in 1816, only has baptisms extant from 1837, marriages from 1839-65, and deaths for 1839 only. However, the Straid church has membership lists from 1837 through 1850 with detailed emigration information. Note: These three examples are at the PRONI collection.

The earliest extant records for the Congregational Union of Ireland date from 1829 to 1843 and consist of minutes, with a large gap to 1860, due to the Union being dissolved. While the Union reorganized in 1860, the minute books do not begin again until 1889. Note: These records can be found at the PRONI (CR/7/1), which has an online guide, Introduction: Congregational Union of Ireland (2007).

Related records include the denominational magazine, The Irish Congregational Magazine (1861-76), with copies at the Linen Hall Library in Belfast, and the Ministers' Provident Fund, established in 1867, (CR/7/2/D) at the PRONI.

Irish Evangelical Society

The Congregational Union of Ireland (CR/7/1) records overlap with the Irish Evangelical Society records also at PRONI (CR/7/2); these begin in 1814. The PRONI has an online guide Introduction: Irish Evangelical Society (2007), which describes the collection of the society and its successor the Irish Evangelical Society and Congregational Home Mission. Many English interdenominational societies saw Ireland as a prime location for evangelical missions. The Hibernian Bible Society and the Hibernian Sunday School Society were the largest and most influential. By 1814, it was decided that mission work should be run by the Irish themselves and the Irish Evangelical Society was formed, largely run by Congregationalists in London and Dublin. In 1840, the Irish Evangelical Society came under the control of the Congregational Union of England and Wales, where it remained until 1857-8 when the connection was severed. In 1861, the Irish Evangelical Society and the Irish Congregational Home Mission merged to form the Irish Evangelical Society and Congregational Home Mission.

The earliest minute books of the Irish Evangelical Society cover 1814-31 and then 1861-99. The gap from 1832 to 1860 in part covers the time when the organization was under the control of the Congregational Union of England and Wales (1840-58). The minute books are filled with the names of leading English and Irish Congregationalists. The Irish Evangelical Society was heavily subsidized by English supporters. The biographies of many prominent members of the Society can be found in the Dictionary of National Biography. The first edition of 63 volumes (1885-1900) is online through GoogleBooks and InternetArchive. They are also available through the FHL (#6051261, 376 microfiche).

Key Reference Works

Archibald, James E. *A Century of Congregationalism: The Story of Donegall Street Church, Belfast* (Belfast: William W. Cleland, Ltd., [1901]). This work covers 1801-1901. This congregation is considered the Mother Church of Irish Congregationalism.

Coles, Malcom. *I Will Build My Church: The Story of the Congregational Union of Ireland* (Lisburn, Co. Antrim: Congregational Union of Ireland, 1979).

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhome genealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Volunteer for an IGSI Project in December 2014

Helpers are needed for three IGSI projects in December.

December 15 – 16	IGSI Office Space: Relocate office within the building; move shelving, files, etc.
December 18 – 19	IGSI Collection Inventory: compare inventory list to books on the shelf.
December 29 – 30	Replace Book Labels: Print and attach new labels to spines of books.

If you can help, please send an email to President@Irishgenealogical.org or Librarian@Irishgenealogical.org with the subject line of "December Project" and indicate which project(s) you are available.

Fall Gathering

October 25

1-3 PM | Southdale Library

Guest speaker: Author **Penny A. Petersen**

IGSI's Annual Fall Gathering will be held on Saturday afternoon, October 25, from 1:00 to 3:00 PM in the Ethel M. Berry meeting room at the Southdale Library in Edina (near Southdale Shopping Center).

After a short business meeting, local author, Penny A. Petersen, will discuss her research for her most recent book, *Minneapolis Madams: the Lost History of Prostitution on the Riverfront*. Petersen probes the 19th century ecosystem of brothels and streetwalkers with a keen eye for political hypocrisy, sexual double standards, racial prejudice, and gender-driven economics. A gem of sexual and social history, this book illuminates the boudoirs of the long-forgotten red-light districts with insight, wit, and humanity. This nearly forgotten chapter of Minneapolis history traces how the "houses of ill fame" rose to prominence in the late 19th century before being shut down in the early 20th century.

Penny A. Petersen is a researcher for a historical consulting company in Minneapolis. She is the author of *Hiding in Plain Sight: Minneapolis' First Neighborhood*, a history of the Marcy-Holmes neighborhood. She has worked as a historic site interpreter and site technician for the Minnesota Historical Society at St. Anthony Falls.

Members: ***FREE***

Non-members: $10 for program

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[Horse Thieves in Limerick]

On Monday, the 15th last, at Night, was Stolen from the Lands of Rawlighstown, in the County of Limrick, the Property of Edward Croker, Esq, a blood bay bob Tail'd Gelding, without any white, about 15 Hands high, Trots and Paces, aged Five years coming Six, of a long slender Body; together with an Iron Gray Mare, Dock'd, but whisk'd Tail'd, Trots, of the same Age and Stature with the Gelding, with long lively Ears, somewhat cloudy on the Face, in Fole, both she and the Gelding branded with Є or EC in one Letter on the near hind Quarter: Whoever shall discover them or either of them, so as the owner may get them or either of them, to Mr. James Langley, Merchant in High-Street, in Dublin, or to the said Edward Croker at Rawlighstown, aforesaid, shall have a Guinea reward for each, and for securing the Fellon or Fellons that stole them, so as he or they may be dealt with according to Law, shall have also two Guineas Reward for each.

Dublin Gazette

Dublin, Kings, Ireland
November 20, 1714

250 Years

[Death of Dorothy Moyce]

On Saturday died Dorothy Moyce, an old Irishwoman, who had kept, for many Years, a Twopenny Lodging-House in Newtoner's Lane, St. Gile's; after her Death near 1800 Guineas were found in her Apartments, great Part of which she had acquired by letting out Money, in small Sums, to Market People.

Public Advertiser

London, Middlesex, England
October 1, 1764

[From] The North-Carolina MAGAZINE, for 1764

A few days ago was married at Garistown, in Ireland, Mr. Arthur Rice, aged 70, to Miss Alice Corroghan, aged 11 years and 1 month.

New York Weekly Magazine

New York, New York
October 26, 1764

200 Years

Seditious Meetings in Ireland

AUG. 2. A bill has passed Parliament for preserving the peace of Ireland. The object of the bill was to give power to magistrates to confine rioters, and to suspend the Habeas Corpus in certain districts of Ireland, where persons had been convicted of opposing the collection of tithes and taxes, and swearing to be faithful to Bonaparte. The Irish members, generally, opposed the bill, on the ground, that the spirit of disorder which prevailed was one that actuated only the lower orders of society, unsupported by any persons of rank, talents or education, and animated by a blind desire to prevent the collection of taxes, the rise of rents, and the execution of the revenue system; which they held the constitutional powers could repress.

Several corps of troops have been ordered to Ireland; but among them we find five or six regiments of Irish militia who have been doing duty in England.

A Dublin paper received yesterday says: that such is the disturbed state of Ireland, Judge Fletcher, in travelling the circuit from Kilkenny to Clonmell, was obliged to have an escort of 12 dragoons, notwithstanding which in one town (Callen) the populace pelted him with stones.

Newport Mercury

Newport, Rhode Island
October 8, 1814

Boyle's Blockade

The Blockade of the Coast of England, Ireland, and Scotland, formally declared by Capt. Thomas Boyle, of the privateer Chasseur, begins to look at Lloyd's like a serious joke. Insurance at 13 guineas to cross the Irish Channel, must suppose a pretty troublesome enemy in the way. Colum.

Gettysburg Adams Centinel

Gettysburg, Pennsylvania
November 30, 1814

150 Years Ago

Don't Like Widowers

In endeavoring to take the census for the Government, the marshals occasionally meet with such difficulties as will nigh to deprive them of their own senses. The following colloquy is said to have taken place between a marshal and an Irishwoman:

"How many male members have you in your family?"

"Niver a one."

"When were you married?"

"The day Pat Doyle left Tipperary for Americky. Ah, well I mind it. A sunshinier day niver gilded the sky of owld Ireland."

"What was the condition of your husband before marriage?"

"Divil a man more miserable. He said if I did not give him a promise within two week's he'd blow his brains out with a crowbar."

"Was he at the time of your marriage a widower or a bachelor?"

"A which? A widower did you say? Ah, now go away with your nonsense. Is it the likes of me that would take up with the second husband? Do I look like the wife of a widower? A poor devil all legs and consumption like a sick turkey. A Widower! May I be blessed if I'd not rather live an owld maid and bring up a family on buttermilk and praties."

Huntington Indiana Herald

Huntington, Indiana
October 26, 1864

100 Years Ago

Reserve Bank Opened in Minneapolis

New Institution Described as a Bank for Banks. Private Business Concerns or Private Concerns will not transact Business with Reserve Bank.

…"What will be the reserve in the Minneapolis bank, may be asked. At the outset the reserve fund here will consist of $20,000,000. In three years that fund will have grown to $31,700.000.

"The Regional Reserve Bank is not a government bank. It is owned outright by the National Banks. It is regulated and is under the supervision of the Federal Government, however."

The Irish Standard

Minneapolis, Minnesota
November 21, 1914

In a Military Hospital

Interviews with Irish Soldiers.
How They Got Their Scars...

… One youth who belonged to the Sherwood Foresters, and who talked very intelligently, had been struck six times by Maxim bullets, and produced his soldier's book which he had carried in a pocket over his heart, and which had deflected a bullet intended as he said, 'to put him out.' He treasured also a nickel-coated bullet which the doctors here had discovered in his back, and which had escaped the scrutiny of the Field Hospital authorities. The regiment came under a hail of fire on the crest of a hill on the River Aisne, and in a few minutes lost half its strength, including 18 officers. He himself rolled, after being struck, for close upon a quarter of a mile, and lay for nine hours in a belt of woodland before being picked up. …

London Monitor and New Era

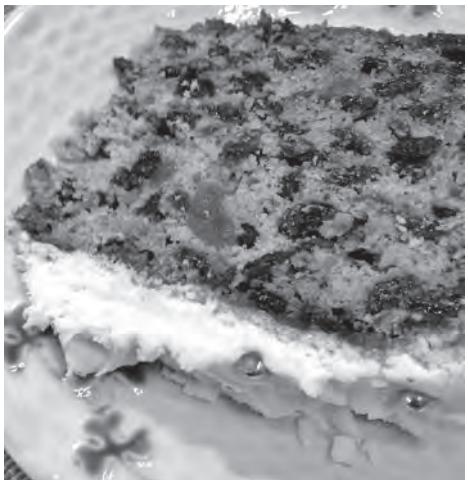
London, Middlesex, England
October 10, 1914

Christmas in Ireland

Mrs. Mary E. McWhorter, National Chairman of Irish History Committee of Ladies Auxiliary A.O.H. Writes of Beautiful Traditions of Irish Christmas Festival

… Early that morning we youngsters were sent off to the glen to procure the holly and ivy necessary to decorate the dresser, hanging dresser, and even festoons were hung from the rafters and the crossbeams. How we did love going after the holly and ivy and what happy little children we were coming home laden with the spoils of the glen, singing, "Holly and Ivy went to the wood. Holly brought Ivy as far as he could." We may have received a few ugly scratches from the briers in our search, but the dear mother made all that right by kissing the wounds and saying, "Wisha, asthore, and did you hurt yourself?" Wouldn't those words, spoken in the tone that only Irish mothers knew how to use, cure any ill, no matter how great?

Early that morning we had the extreme satisfaction of watching the dear mother concoct that toothsome article known



Christmas Cake, by IrishFireside@Flickr.com

as the "Christmas cake" (in Knockisha it was called something that spells it like "baureen"). Our reward for being good would be that we got our little hands, held together is the shape of a cup, filled with raisins, and would you believe it, that fistful of raisins was perhaps the only thing we got in the shape of a "Christmas box," or gift, as it is called here….

The Irish Standard

Minneapolis, Minnesota
December 26, 1914

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Upcoming IGSI Classes

October 11 | 10:30 am - 12:00 pm | Audrey Leonard

Getting Over Brick Walls

This is an expanded edition of Audrey's popular class designed to provide you with tools to help you move forward with your research. (Audrey is IGSI's volunteer researcher.)

November 8 | 10:30 am - 12:00 pm | Tom Rice, CG[SM]

Getting Started With Your Irish Genealogy

Introduction to the key tools for finding your ancestors in Ireland: most important record types, Irish geographic terms, Irish names, key Irish genealogy web sites and books.

December 13

No Class

Happy Holidays!

All classes are held at the IGSI Library.
The fee is $10 for members, $15 for non-members.
You may register and pre-pay on the IGSI website
or come on the day of the class and pay then.

Irish Genealogical Society International Membership

☐ Renewal ☐ New

IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

For Gift Membership go to www.IrishGenealogical.org or write to IGSI at address below.

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Email _____ Phone _____

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Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

	Surname	**Ireland County** (locale if known)	**Other County** (locale) – needn't write USA
Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

Place additional surnames on blank sheet of paper.

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IGSI Bookstore: Maps of Ireland

Discovery Series Maps @ $16.00		Discovery Series Maps @ $16.00		Ordnance Survey Maps Half Inch Series @ $8.00	
DS-01	#1 Donegal (NW)	DS-45	#45 Galway	HMAP02	#2 N. Derry, N. Antrim
DS-02	#2 Donegal (N)	DS-46	#46 Galway	HMAP03	#3 S. Donegal
DS-03	#3 Donegal (NE), Derry	DS-47	#47 Galway, Offaly, Roscommon, Westmeath	HMAP04	#4 Derry, Tyrone
DS-04	#4 Derry (Coleraine)	DS-48	#48 Offaly, Westmeath	HMAP06	#6 N. Mayo
DS-05	#5 Antrim (Ballycastle)	DS-49	#49 Kildare, Meath, Offaly, Westmeath	HMAP07	#7 Sligo, Leitrim
DS-06	#6 Donegal (Letterkenny), Tyrone	DS-50	#50 Dublin, Kildare, Meath, Wicklow	HMAP08	#8 Monaghan, Armagh
DS-07	#7 Londonderry	DS-51	#51 Galway, Clare	HMAP09	#9 Mourne Mountains
DS-08	#8 Derry, Antrim (Ballymoney)	DS-52	#52 Clare, Galway	HMAP11	#11 S. Mayo
DS-09	#9 Antrim (Ballymena, Larne)	DS-53	#53 Clare, Galway, Offaly, Tipperary	HMAP12	#12 Longford, Roscommon
DS-10	#10 Donegal (SW)	DS-54	#54 Laois, Offaly, Tipperary	HMAP13	#13 Meath
DS-11	#11 Donegal (Donegal City)	DS-55	#55 Kildare, Laois, Offaly, Wicklow	HMAP14	# 14 Galway Bay
DS-12	#12 Tyrone (Strabane), Donegal	DS-56	#56 Wicklow, Dublin, Kildare	HMAP15	#15 Galway, Offaly
DS-13	#13 Tyrone (Sperrins)	DS-57	#57 Clare (W)	HMAP17	#17 Shannon Estuary
DS-14	#14 Antrim, Derry, Tyrone (Lough Neagh)	DS-58	#58 Clare, Limerick, Tipperary	HMAP19	#19 Carlow, Wexford
DS-15	#15 Antrim (Belfast)	DS-59	#59 Clare, Offaly, Tipperary	HMAP21	#21 Kerry, Cork
DS-16	#16 Sligo, Leitrim, Fermanagh, Donegal	DS-60	#60 Kilkenny, Laois, Tipperary	HMAP22	#22 E. Cork, Waterford
DS-17	#17 Fermanagh (Lower Lough Erne)	DS-61	#61 Carlow, Kildare, Kilkenny, Laois, Wicklow	HMAP23	#23 S. Wexford
DS-18	#18 Tyrone, Fermanagh (Enniskillen)	DS-62	#62 Carlow (E), Wexford, Wicklow	HMAP25	#25 S. Cork
DS-19	#19 Armagh, Tyrone	DS-63	#63 Clare, Kerry		
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DS-31	#31 Mayo	DS-75	#75 Kilkenny, Tipperary, Waterford		
DS-32	#32 Mayo, Roscommon, Sligo	DS-76	#76 Carlow, Kilkenny, Waterford, Wicklow		
DS-33	#33 Leitrim, Longford, Roscommon, Sligo	DS-77	#77 Wexford		
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DS-40	#40 Galway, Longford, Roscommon, Westmeath	DS-84	#84 Cork (Bere Peninsula), Kerry		
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DS-42	#42 Meath, Westmeath	DS-86	#86 Cork (central, Bandon)		
DS-43	#43 Dublin, Louth, Meath	DS-87	#87 Cork (east, Kinsale)		
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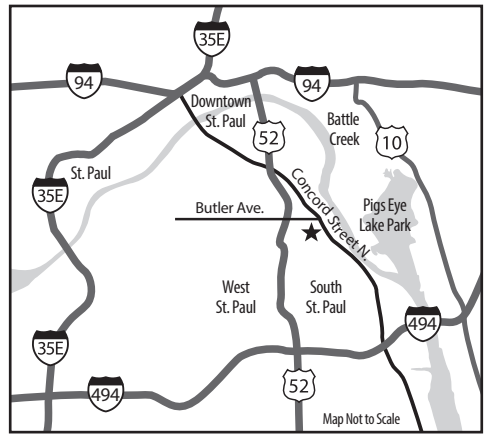

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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Irish Genealogical Society International

2015 Irish Days at the William J. Hoffman Library and Research Center

Second Saturday of the Month

JANUARY 10, 2015
FEBRUARY 14, 2015
MARCH 14, 2015
APRIL 11, 2015
MAY 9, 2015
JUNE 13, 2015
JULY 11, 2015
AUGUST 8, 2015
SEPTEMBER 12, 2015
OCTOBER 10, 2015
NOVEMBER 14, 2015
DECEMBER 12, 2015

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our enewsletter *Ginealas*, or in this journal.

Library Open Hours

Wednesday	10 – 4
Thursday	10 – 4, 6 – 9
Saturday	10 – 4
3rd Sunday of month	1 – 4

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Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2015

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2015 | April | Scots Irish

When and why they entered Ireland; why they left; information on Scots Irish in the Colonies. How to study the Scots Irish in the U.S. and Ireland. Deadline for articles: February 1, 2015.

2015 | July | Diaspora Revisited

Today, many more Irish live outside of the Emerald Island than on it. We seek articles about the reasons for the dispersal, the Irish in their new homelands, or how to trace them back to Ireland. Deadline for articles: May 1, 2015.

2015 | October | Green Genes (DNA)

The principles of DNA, Irish family case studies, info on modern Irish groups and use of DNA. Deadline for articles: August 1, 2015.

2016 | January | Irish Surnames & Given Names

History, derivation and meanings of names; information on nicknames, names specific to locales, and resources. Deadline for articles: November 1, 2015.

Cover Photo: *Irish Stew and Guinness,*
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Happy New Year Everyone!

By Audrey Leonard

A New Year and a new president. I am looking forward to a great year and I know that all our members will help me to achieve it. I also have some great folks who, I'm hoping, will be free with their advice as I take on my new duties.

Last year was busy with activities – Minnesota Irish Fair, Celtic Connections Conference, Hennepin County Library Family Day, Irish Saturdays and classes. This year we hope to add a number of activities to the list. We are already deep in the planning for Celtic Connections Conference 2016 to be held here in Minnesota. The Conference in Massachusetts this summer was a great success and we look forward to having the same success here in Minnesota in 2016.

If you have been on our website recently <irishgenealogical.org>, you know that we moved to a new server and company to manage it. Many of the functions that have not been operational the past couple of years are now available. Our intrepid web editor, Bob Zimmerman, is working to get all of the features functioning as soon as possible. We also are updating and adding content. For example, on the "Requesting Research Help" page, you can view a list of all the passenger lists held in the Library, and a list of all the Church microfilms available for researchers. Check back often to see what more has been added to our website.

Did you know that we have one of the largest collection of Irish material in the U.S.? Thanks to several very generous donors, we plan to add some new books to the collection over the next several months, as well as obtain revised editions of some titles already on the shelves. Watch for coming issues of our enewsletter, *Ginealas*, for information on these new resources.

Irish Saturdays (2nd Saturday of each month) continue to be very popular. The library is staffed by IGSI volunteers and we usually have a steady flow of researchers eager to go through our shelves looking for information or needing some help with finding those elusive ancestors. That is also the day each month when we offer a class on researching your Irish heritage. The classes for January, February and March are already scheduled. (See page 34 for information.) The class fee for members is $10; non-members pay $15; and handouts are available for a fee for those who cannot attend.

If you can't visit the Library on an Irish Saturday, don't let that stop you! A quick email to <librarian@irishgenealogical.org> with the date of your visit, and we can arrange for an IGSI volunteer to provide an orientation to the library and, if needed, to help you with your research.

Volunteers are very welcome and always needed. We have many opportunities for members to learn more about Ireland, Irish research and resources and to become better acquainted with the Minnesota and ethnic collections in the William J. Hoffman Research Center and Library – all with the added benefits of getting to know other members, becoming acquainted with our collection (YOU may find information on an elusive ancestor), and having some fun. Please feel free to contact us about volunteer opportunities.

As we go forward into 2015, we have a number of projects on the planning board and we will keep you up-to-date with their progress. We would love to hear from you with ideas of events, projects, happenings, additions to the website, etc., that you feel would be of interest to everyone.

Please contact me <President@irishgenealogical.org> with any suggestions, ideas, or to volunteer.

Audrey Leonard joined the IGSI Board of Directors in 2014 and was elected as President for 2015. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

New Name – Same Library

In mid-2014, the Minnesota Genealogical Society honored a major donor by renaming the library in his memory. The William J. Hoffman Library and Research Center houses the Minnesota Genealogical Society's research collection, as well as the collections of IGSI and a half dozen other local ethnic genealogy societies.

The location, the hours of service, the friendly and helpful volunteers remain the same. Stop in on an Irish Saturday to use the print collection, microfilm, or online resources available only in the building.

Bringing Some Warmth to Winter

By Ann Eccles

The trademarks of winter – for those of us who live in the cold northern climes – are hearty food, heavy or layered clothing, and a propensity for the warmth of the indoors. Yes, we talk about the outdoor winter sports scene – cross-country skiing, ice-fishing and snowmobiles – and the beauty of a snowy landscape. But nothing compares with the first rush of warm air as we enter the house on a sub-zero day.

The idea of an "Irish stew" theme fits this time of year and allows us to feature some of the writers – old favorites and new – in this issue. It's an opportunity to offer a layered reflection on Irish culture and Irish research. We present two tales of research and a piece of a member's frustration with misinterpreted research. There is an article discussing old Irish castles and tower houses and a reflection on contemporary pubs; a poetic thought or two; and two articles giving some detail for Irish research. Quite a mixture of articles – just like a good stew. Oh! And there is a recipe for Irish stew.

So – where to start?

Gigi Hickey, IGSI Board member and blog writer, provides the recipe for the stew – and some relevant information about its history and cultural status. Past board member Colleen McClain submitted a poetic reflection on ancestors. John Cunningham writes of his love of Irish pubs, particularly one close by his home. Gabrielle Ni Mheachair tells the history of the old castle tower houses. Both are visual traditions of Ireland experienced by travelers in the countryside.

Linda Reverchon details the research she and her cousins have done in search of an ancestor said to have served with George Washington in the American Revolution. How she searched and what she found makes an interesting read. Tom Rice, our Managing Editor, provides a look at another research project, one which illustrates the need to compare information and not accept one source as true. Past president Mary Wickersham provides words of caution about the permanence of family data posted on Internet websites, particularly misinformation.

David Rencher and Dwight Radford offer solid research guidance for seeking out hard-to-find Irish records. David Rencher provides insight into the private collections of the National Library of Ireland. This is a two-part article, with the second part to come in a future issue. Dwight Radford discusses the Diocesan and Prerogative Marriage bonds and their indexes, including Family History Library microfilm numbers for references.

Sheila Northrop provides excerpts from newspapers 100 years ago or longer past – always an interesting mix of information. In addition to the regular Society items, we offer a sincere thank you to the many members who have helped and participated in activities and committees this past year.

As editor, I offer a huge **thanks!** to Jay Fonkert for the many articles he has written for *The Septs* over the last several years. He has offered great advice to readers beginning their search for ancestors and for anyone hoping to improve their genealogy techniques. Jay has decided to step away from being a regular contributor to our journal and turn to a few new projects, genealogical and otherwise. He has provided one last article to appear in a future issue, and perhaps we can encourage him to become an occasional contributor.

The winter season continues from January through March, the month of all things Irish. So, if you don't try the Irish stew recipe this month, pull it out and add a new tradition to your celebration of St. Patrick's Day. Happy reading – and happy eating! [In Irish : Léamh sona agus ag ithe sásta!]

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Irish Stew

by Gigi Hickey

I thought it would be a simple matter to do a little research and find a recipe for Irish stew. As it turns out, even the subject of Irish stew recipes can be controversial!

Should the stew be made with mutton or lamb or kid (goat)? Certainly not beef – that's just an American perversion according to purists. They say the only vegetables to be used in authentic Irish stew are potatoes, onions and parsley, all cooked in a bit of water. No carrots or turnips or pearl barley – and absolutely no Guinness!

The culinary term 'stewing' can be defined as simmering for a long period of time. A mixture of meat and vegetables is cut into pieces and cooked slowly in just enough liquid to cover. A tight-fitting lid on the pan prevents the liquid from evaporating, thereby adding to the flavor and tenderness of the dish. Stewing is especially suitable for tougher meats.

Traditional recipes for Irish stew – known in Gaelic as *ballymaloe* or *stobhach gaelach* – would call for neck mutton chops, probably for economic reasons. Mutton comes from sheep over a year old; it has more fat and consequently a stronger flavor than lamb. Sheep are/were important because of income from the milk and wool they produced. Only old and less economically-viable animals could be spared for the stew pot, and then a long period of slow cooking needed to make the meat tender. The typical Irish farmwife of yore certainly would not sacrifice the dairy cow in order to make a stew with beef!

Irish Sheep, by Giuseppe Milo — j0sh@flickr.com. www.pixael.com.

The first published recipe for Irish stew appeared in 1874 in *Cassell's Dictionary of Cookery with Numerous Illustrations*:

> Take from two or three pounds of chops from the best end of a neck of mutton, and pare away nearly all the fat, for an Irish Stew should not be greasy. If liked a portion of the breast may be cut into squares and used, but a neck of mutton is the best joint for the purpose. Take as many potatoes as amount after peeling to twice the weight of the meat. Slice them, and slice also eight large onions. Put a layer of mixed potatoes and onions at the bottom of a stewpan. Place the meat on this and season it plentifully with pepper and slightly with salt. Pack the ingredients closely, and cover the meat with another layer of potato and onion. Pour in as much water or stock as will moisten the topmost layer, cover the stewpan tightly, and let its contents simmer gently for three hours. Be careful not to remove the lid, as this will let out the flavor.

In the old days, the stew was cooked over an open fire in a three-legged mutton pot. Three-legged cooking pots were used widely across Europe. Centuries ago European settlers introduced the pot in South Africa, and a three-legged cast-iron *potjie* (pronounced 'potchee') is still a traditional outdoor cooking method there.

A potjie pot on the fire, by Scott McLean, s_mac@flickr.com.

Each region of Ireland had its own version of Irish stew. No carrots in northern Ireland. Cooks in southern Ireland added barley, an affordable and nutritious filler. Dublin cooks added Guinness to their stew. In *Dublin Tenement Life: An Oral History*, historian Kevin C. Kearns quotes pub-owner John O'Dwyer recalling the importance of stout in the lives of the poorest tenement dwellers in Dublin: "They had nothing. They lived for pints. Drink was their main diet. It was food… they used to call the pint the 'liquid food'."

It's logical, therefore, that publicans started to supplement their stews with 'liquid food' (stout or Guinness) to help tenderize the meat and impart a distinctive malty flavor. While some Irish cooks may argue that beef and stout do not make a true Irish stew, menus at many Irish pubs now offer both 'Irish Stew' and 'Beef and Guinness Stew'.

Irish stew even has its own ballad! The original source of the ballad is not known, but I found the following words on Claire Santry's website <Irish-genealogy-toolkit.com> and share them with her permission:

For all sorts of stomachs there are dainties,

But the best feed between I and you,

Is some mutton with onions and 'tatties,

Made into a real Irish stew.

Then hurrah for an Irish stew,

That will stick to our belly like glue.

The sons of St. Patrick forever,

And three cheers for a real Irish stew.

All this talk about Irish stew may have you stewing. (Another definition of the verb 'stew' is to fret, worry or fuss.) Without further ado, here's a basic recipe with optional variations:

Irish Stew – 6 servings

2 pounds lamb, boneless neck or shoulder

6 medium potatoes (about 2 pounds)

3 medium onions, chopped

2 teaspoons salt

½ teaspoon pepper

2 cups water

Snipped parsley to garnish

Trim fat from lamb and cut into 1-inch cubes. Cut potatoes into ½-inch slices. Layer half each of the lamb, potatoes, and onions in a Dutch oven, and sprinkle with half the salt and pepper. Repeat. Add water.

Heat to boiling. Reduce heat, cover and simmer about 2 hours. Serve in bowls and sprinkle with parsley.

Variations:

- Substitute beef or veal for the lamb.
- Substitute chicken/beef stock or Guinness for half the water.
- Add layers of root vegetables such as carrots, turnips or parsnips (or ¼ cup pearl barley) with the lamb, potatoes and onions. Carrots, in particular, add nice color and flavor.
- Add a sprig of rosemary or thyme, or ½ tsp Worcestershire sauce.
- In lieu of stove-top cooking, the Dutch oven can be placed in a 250 degree oven for 2 ½-3 hours.
- Serve bowls of stew with Irish soda bread and a glass of stout.

Irish Stew! By Simon James, "Menage a Moi" at Filckr.com.

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Santry, Claire. Irish Genealogy Toolkit < http://www.irish-genealogy-toolkit.com/Irish-stew-recipe.html>

In retirement, Gigi Hickey has found more time for interests such as family history research. She has written about her husband Bill's Irish ancestors and published a book about her paternal grandmother. Gigi serves on the IGSI Board of Directors and as editor of its blog.

Tower Houses

by Gabrielle Ní Mheachair

Castles Go Leor

"My gosh! There are castles strewn everywhere like trash," exclaimed my husband when he first set foot in Ireland. "They're all over the place. Practically, one every mile! I had no idea there were so many castles in Ireland." He opened the door for a lecture on Irish history, which I was proud to deliver.

Rathnaveigh Castle, Co. Tipperary

When you leave the airport complex at Shannon, you are immediately surrounded by Irish countryside. Within five minutes you see a castle on the left, a few more miles another, maybe one or two ruins to the right. On and on you drive until you reach Bunratty Castle butting its base almost onto the road. By this time you feel sure that every couple of miles you are going to see another castle. Heading south towards Cork or Tipperary the pattern continues, heading west to Clare or North for Galway the castle ruins continue to delight at frequent intervals. Yes, indeed, "they are strewn everywhere just like trash." But if truth were told, most of these ruins are not castles and they most certainly are not trash!

Surrender

In 1541 Henry VIII declared himself King of Ireland. This was the first time an English monarch had the audacity to claim actual kingship over Ireland. Previous to this English kings were known as Lords of Ireland. Henry's bold claim set the precedent for successive kings and queens of England to make the same claim. Which indeed happened!

Henry spent large sums of money entertaining, so his coffers were lean. To establish his title as King of Ireland would require huge expense, especially if he decided to lodge an army in Ireland. Henry and his clever advisors devised an ingenious plan to subdue the Irish without a spending a penny or engaging in a single battle. This plan became known as Surrender and Regrant. "The final consummation of the new policy was that Henry was to take the title of King of Ireland, to which general approval was to be secured. His agent in this was first Lord Leonard Grey (1536 - 1540) and then Sir Anthony St. Leger for the rest of the reign...Henry preferred the conciliation method, one based on the wish not to spend money on Ireland, and expressed in his phrase, 'sober ways, politic drifts, and amiable persuasions.'"(Curtis, 167)

Sir Anthony St. Leger (1540 - 1548) had the responsibility of persuading the chieftains to submit to Henry under the condition of Surrender and Regrant. The chieftain submitted his land to the crown and the crown re-granted the land under English feudal law. In effect, the Irish chieftain was forsaking his Gaelic chieftain status and accepting a lesser title under a foreign king. He became tenant of his clan lands, giving Henry and successive kings the right to evict him on a whim. By the mid-1500's many had submitted to Henry's overlordship. Both sides agreeing on terms.

The King, for his part, had a list of demands. Chieftains had to pay an annual tribute or tax. On the occasion of the king's army arriving in Ireland chieftains were obliged to offer military assistance, men, food, lodging, quartering, and safe passage for the royal troops through their lands.

The Irish, in turn, requested their rights and their territories legally defined in the presence of the King's Lord Deputy. They hoped this would prevent pillaging, military forays, or claims upon their territories. With boundaries clearly defined under English law the Irish felt more secure about their borders with other clans. They also had recourse to a stronger power when settling local disputes over property and land.

Roscrea Castle, Co. Tipperary

Regrant

Some powerful chieftains were enticed to submit when offered an English title along with the re-granting of the land. Hence, the plethora of Earls, Viscounts, Barons, Lords, and Esquires among Irish and Anglo-Norman families. It is plausible that due to language and cultural differences the Irish did not fully comprehend the full extent or nature of the contracts presented. Irish chieftains who submitted

early to Henry were probably lesser chieftains who feared for the future of their clan lands. Having suffered constant pillaging and ravaging by neighboring clans and the Anglo-Normans they hoped this new order would provide protection and peace. Some surrendered because they had intermarried with well-appointed English or Anglo-Norman families and were committed to keeping the peace and bowing to their powerful allies or relatives. Other wily chieftains saw this surrender as an opportunity to adopt the English tradition of primogeniture.

Under Gaelic law an Irish chieftain didn't own land. He held it in fee from his ancestors for the clan. He was the lifetime caretaker for his people. There was no guarantee that any of his children would replace him as chieftain. All those who belonged to the *deirbfine*, immediate bloodline of the chieftain, were eligible to contest for the chieftainship when the current one died. This bloodline included father, son, brother, grandson, nephew, grandnephew, and even cousin. The most able and popular man among the deirbfine was chosen as leader. None with physical blemish could contend for kingship. These ancient rules led to terrible rivalry among siblings, relatives, clans, and among kings. The Anglo-Normans and the English favored the tradition of primogeniture, where land and property always passed to the oldest son or nearest male blood relative. Primogeniture guaranteed the continuance of property and power within one family. Many Irish chieftains found this tradition most appealing.

The O Neills and the O Donnells considered themselves the rightful kings of Ireland. They owned huge territories with large personal armies and were in no hurry to submit to a foreign king. The O Donnells delayed submission until August 1541. It was December 1541 when Con Bacach O'Neill submitted to St. Leger and was given the title, Earl of Tyrone. The O Donnells waited until the reign of James I to be granted their title, Earl of Tyrconnell.

The Surrender and Regrant policy led to a period of relative peace in Ireland. At this time the Irish Chieftains put their minds to things other than fighting with their Irish or Anglo-Norman neighbors. Instead they replicated the Anglo Norman tradition of fortifying their borders with castles. It was not long before Ireland was littered with such edifices.

Tower Houses

Locally known as castles, these buildings are in fact tower houses. Typically such castles were square or rectangular though some were circular, the latter being a rare exception. They were neither as elaborate nor as large as the Anglo-Norman edifices. Built entirely of stone their main function was defense and not luxurious living. Yet, for the chieftains they were a source of pride and power. A spate of building lasted from 1500-1600.

Tower houses tended to be similar in over-all design with individual differences in ornamentation. The castles, including watchtowers, were predominantly built of sandstone and then grouted. Limestone was used for the surrounds of windows, doors and fireplaces. These fireplaces were frequently found in upper level rooms. In most cases, the castles had four stories separated by wooden or stone floors. The floor plans also were similar. Some structures had murder holes that overlooked the main door, which in turn led into a ground floor chamber. This main chamber opened to a narrow stone spiral stairs, which coiled upwards to each level. Above were the four to five floors and assortment of rooms, from extremely spacious halls to tiny chambers and passageways. Unfortunately, they functioned as habitation and defense for little more than a century.

Tullowmacjames Castle, Co. Tipperary

Eviction

The contract made with Henry VIII was short-lived. Within a hundred years the Irish chieftains, who had made themselves comfortable in their new homes for about three generations, were stripped of everything they held dear.

There was a new order in England. Charles I was beheaded, bringing to a halt the kingship of England. At this time Oliver Cromwell was sent to Ireland to avenge the 1641 revolt. Later, he was rewarded with the title, Lord Protector of England, Ireland, Scotland and Wales.

To pay for his campaign in Ireland, Cromwell confiscated the lands and property of both Irish and Anglo-Norman alike. The Down Survey identified current landowners and defined territories and land type, while the Act of Settlement (1652) defined the Irishman to be dispossessed and the English man who was to replace him.

Between 1649 and 1650 the Cromwellian invasion managed to dispossess most of the chieftains from their ancient landholdings and castles. Though many of the clansmen remained as tenants to the new overlords, the chieftains were sent west, their lands and castles granted to Adventurers, soldiers, and friends of Cromwell. The days of the Irish chieftain and his castle were over.

Clonakenny Castle, Co. Tipperary

Remaining Ruins

Tower houses have very scant histories. Little is known about most of them. Even oral tradition is scant. H.G. Leask, an authority of Irish castles suggests that, 'For the most part minor castles find no place in historic record. All must have a history, be it no more than the story of their inhabitants, but of few is there much known. Indeed, it is not too much to say that those castles which survive in more or less good condition to-day do so because their histories have been uneventful, or that many which have disappeared or now lie in shapeless ruin have an unhappy record.'(Leask, 76) It is plausible that those in good repair are lacking in intrigue, while those in ruin have many tales to tell.

Cranagh Castle, Castleiney, Co. Tipperary

The surveys dating from the 1600 record these castles as being already in a 'severe state of disrepair.' When the new owners finally moved in to claim their land grants, some took up residence in the tower house and added to it making it a grander castle fit for their newly acquired status. Others used the stone from the castles to build manor homes in the English tradition. Some built their manor homes on to the sides of the tower houses incorporating the old structure into the new. Over time, these stone castles fell into disrepair and were abandoned leading to further ruin. They are probably the most common symbols of Ireland's turbulent past.

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Gabrielle Ní Mheachair, a long-standing member of IGSI, is a native of Tempelmore, Co. Tipperary, Ireland. She moved to the U.S. as an adult and currently resides in St. Louis, Missouri, with her husband, Dr. Kieth F. Woeltje, and three children, Maeve, John and Éile.

Gabrielle is an award-winning author of children's fiction in the Irish Language, and has written many historical and genealocical works. She is a regular guest speaker at the St. Louis Genealogical Society.

Report on Private Collections in the National Library of Ireland, Part I

by David E. Rencher, AG, CG, FUGA, FIGRS

Members of the staff of the National Library of Ireland have worked tirelessly to identify records of historical value for the history of the Irish race. Among the classes of records that they have diligently pursued are collections still held in private keeping. Members of the staff have visited the family members who hold these papers and made a detailed listing of the collection. These detailed listings are contained in a series of volumes titled *Report(s) on Private Collections*.

Since the majority of the wills and administrations were destroyed in the destruction of the Public Record Office in 1922, copies of existing wills have always been of high value. When a will was probated, there was a copy submitted to the court and often a copy held by the family. In addition to deeds, maps of estates and numerous other family papers, these family copies of wills and administrations are among the documents detailed by the staff at the National Library.

At the time these listings were made, the name and address of the family member where the collection was held was listed in the report. However, since many of these were recorded in the 1950s and 1960s, the names and addresses are likely no longer valid. They are listed here so that further research on the family and the collection may be able to determine the current location of the records in the reports.

The wills are indexed in the Prerogative, Diocesan (also known as Consistory), Principal, and District registries and are available online. *Ancestry.com* has the indexes to the wills prior to 1858 and *FamilySearch.org* has the index to wills after 1858.

The following selection is pulled from a number of the reports that had wills and administrations detailed in the reports; it is not a comprehensive listing.

Abbreviations used:
w/d = will dated; w/p = will proved; cert. copy = certified copy; admon = administration; NLI = National Library of Ireland

Report #1 Acton Papers (pp. 1-14)

Mr. Charles Acton, Stradbrook House, Blackrock, Dublin

1718 Dorothy Winstanley, Dublin, widow – will; w/p 1724 (Dublin Diocesan Ct.)

1723 Grace Kempston, Dublin, widow – will; w/p 1723 (Prerogative)

1754 Grace Ball, Dublin, spinster – will; w/p 1754 (Prerogative, cert. copy)

1808 Thomas Acton, Esq., Westaston – will; (Prerogative, cert. copy)

Report #2 Barry Papers (pp. 15-19)

Hon. W. B. Bell, Foaty Island, Cobh, Co. Cork

1779 James O'Hea, gent., late of Kilkeran, Gent. – admon (Cork & Ross Dioc. Ct.)

1799 James Hugh Smith Barry, late of St. Mary-le-Bone, Middsx, Esq., but now of Foaty (codicil 1801)

Report #3 Cusack Papers

Major R. Cusack, Abbeville House, Malahide, Co. Dublin (pp. 20-24, deposited at NLI)

1823 Eliza Smith, Millford, Co. Tipperary, widow – admon w/ will annexed, granted 1827 (Prerogative, cert. copy)

Report #4 Dillon Papers

Hon. Ethel Dillon, Clonbrock, Ahascragh, Co. Galway (pp. 25-80)

1590 Sir Thomas Le Strange, of Ballimor, Westmeath, w/p 15 May 1590 (Prerogative, cert. copy)

1628/9 Robert Dillon, of Clonbrook – will, w/p 20 Feb 1628/0 (Prerogative)

1676 Richard Dillon, of Clonbrock, abstract of will, w/p 8 Sep 1676 (Prerogative)

1678/9 Mary Penifather, of Monvehogy, Waterford, widow – admon Mar. 1678/9 (Waterford & Lismore Diocesan Ct., cert. copy)

1688 Robert Dillon, of Clonbrock – will abstract, proved 1688 (Prerogative)

1746 John Green, Old Abby, Co. Limerick, Esq., w/p 1746 (Prerogative, cert. copy)

1744 Robert Dillon, of Clonborck, contemporary copy

1748 Susanna, Lady Shaen

1750 Joseph Maunsell, of Carah, Co. Galway, Gent. – will (Prerogative)

1758 Thos. Dillon, of Clonbrock, Esq. w/p 1759 (Prerogative, cert. copy)

1772 Bridget Dillon alias Kelly

1778 John Greene of Lettyville, Co. Tipperary, Esq.

1791 Susanna Dillon of Clonbrock, spinster (copy)

1795 Robert Dillon, Lord Clonbrock – w/p 1795 (Prerogative)

1817 Luke, Lord Clonbrock, w/p 1827 (Prerogative, cert. copy)

1797 John Donellan of Ballydonelan, Co. Galway, Esq. – admon w/ will dated 1769 (Prerogative, cert. copy)

Report #5 Doyne Papers

Mr. C.H. Doyne, Wells, Gorey, Co. Wexford (pp. 81-83)

1826 Robert Doyne, of Wells, Esq. – will, draft.

Report #6 Fingall Papers

Earl of Fingall, M.C., Killeen Castle, Dunsany, Co. Meath (pp. 84-135)

1686 Lucas, Earl of Fingall (Plunkett), w/d 10 Nov 1685; w/p 19 Mar 1686 (Prerogative, cert. copy)

Report #7 Kavanagh Papers

Mrs. T. M. Downie, Borris House, Co. Carlow (pp. 136-154)

1750 George Butler, of Ballyraggett, Co. Kilkenny, Esq. – will, cert. copy

1788 Robert Butler, of Ballyraggett, Esq. w/p 1789 (Prerogative)

Report #8 Loftus Papers

Mrs. T. H. Grattan-Bellew, Mount Loftus, Goresbridge, Co. Kilkenny (pp. 155-173)

1716 Rev. Adam Read, Rector of Desertegnie, Diocese of Derry & Co. Donegal w/d 9 Aug 1716; w/p 20 May 1717 (Prerogative)

1758 Nicholas, Viscount Loftus of Ely – will w/codicils; w/d 23 Mar 1758; w/p 26 Jan 1767 (Prerogative)

1763 Elizabeth Ferguson, of Dublin, widow – will w/d 1 Sep 1763, to be buried at Strabane, Co. Tyrone

Report #9 Madden Papers

Major I.W.R. Madden, Hilton Park, Clones, Co. Monaghan (pp. 174-200)

1640 Thomas Madden, of Dublin, Esq. – will w/d 20 Jan 1640; w/p 15 Feb 1640 (Prerogative)

1703 John Madden, of Dublin, M.D. – will w/d 21 Aug 1703; w/p 6 Nov 1703 (Prerogative) Note: Abstract in Bruen Papers in *Analecta Hibernica.*

1729 Richd. Nicolls, of Anachard, parish of Clownish, Co. Fermanagh, w/p 1730

1745 John Stanford, Dublin, - will; w/p 1745 (Prerogative copy)

1761 Samuel Madden, Manor – Waterhouse, Co. Fermanagh, Clerk, D.D., w/p 1776 (Prerogative)

1774 John Ryder, Archbishop of Tuam, w/p 1775 (Prerogative, cert. copy) See also *Dictionary of National Biography*, Vol. XVII p. 536.

1782 Samuel Molyneux Madden, of Lesson Street, St. Peter, Dublin – will w/p 1784 (Prerogative, cert. copy)

1784 Willm. Balfur Madden, City of Bath [Somerset, Eng.], will; w/p 1784 (Prerogative Court of Canterbury, cert. copy)

1787 Edward Madden, Spring Grove, Fermanagh – will, copy

1788 John Madden, Maddenton, Co. Monaghan – will, w/p 1791 (Prerogative, cert. copy)

1788 Charles Stewart, Bailieborow House, Cavan – will w/p 1793 (Prerogative, cert. copy)

1797 Elizabeth Stanford, Belturbett, widow – will w/p 1788 (Prerogative, cert. copy)

1802 Mary Saunderson, Cavan, spinster – admon granted 1809 (Prerogative, copy)

1812 Rev. Dudley Charles Ryder, Dublin, funeral 1815.

1825 Charles Dudley Madden, Spring Grove, Co. Fermanagh – will w/p 1829 (Prerogative, cert. copy)

1838 Edward Madden, of H.M. 1st Dragoons and Spring Grove, near Roslea, Co. Fermanagh – will w/p 1843 (Prerogative, cert. copy)

1842 Maria Saunderson, spinster – will, copy

1844 John Madden, Sandycove, Dublin Co., and Hillton, Co. Monaghan, w/p 1844 (Prerogative, cert. copy)

1846 Sarah Saunderson, Warrenpoint, Co. Down, widow – will w/p 1850 (Prerogative copy)

1856 Rev. Gilbert King, Langfield Glebe, Co. Tyrone – will w/p 1857 (Prerogative, cert. copy)

1720 Frances Hamilton alias Madden, Dublin, widow of Dr. John Madden – will w/d 1720; w/p 1722

1726 Elizabeth Madden, widow of Edward Madden of Whitehall, Co. Dublin, Esq. w/d 1726 (sic); w/p 1780

1745 Rev. John Madden, D.D., Dean of Kilmore w/d 1745; w/p 1753

1758 Thomas Madden, Castle Waterhouse, Co. Fermanagh, Clerk – will w/d 1758; w/p 1758

1769 Edward Madden, Whitehall, Dublin, Esq. – will w/d 1769; w/p 1769

1786 Frances Madden, widow of Samuel Molyneux Madden, Lesson Street, Dublin – will w/d 1786; administration granted 1791

1786 Rev. John Ryder, Dean of Lismore – will w/d 1786; w/p 1791

Report #10 Pakenham Mahon Papers

Mrs. Hales Pakenham Mahan, Strokestown Park, Longford (pp. 201-259)

1668 Theophilus Sandford, Moyglare, Meath (Prerogative, cert. copy)

167[-] Hugh Hanly, lands of Terrygarne and Gortcollon – will w/d 10 Jan 167[-]?

1677 Nicholas Mahan, Ballinemly, Co. Roscommon, Esq. – will w/d 25 Oct 1677; w/p 6 Jan 1680 (Prerogative)

1683 Magdalen Mahon, widow of Nicholas Mahon – will 4 Feb 1683 (dated or proved?)

1707 Henry Dodwell of Athlone [Co. Westmeath], Esq. – will (Prerogative, cert. copy)

1727 Nicholas Mahaon, of Strokestown, Esq. (Prerogative, cert. copy)

1729 John Bullingbrooke, Minister in the Church of Ireland, of Castlerea, Co. Roscommon, copy.

1733 Henry Sandford, Dublin, Esq. (Prerogative, cert. copy)

1734 James Sandford, Dublin, Gent. – will

1741 Henry Sandford, Collector of the Port of Coleraine, Co. Londonderry, Esq. – administration

1741 Theophilus Sandford, Major in Hon. Major Gen. Moyle's Foot Regiment (now quartered in Dublin) Admon w/will annexed (Prerogative, cert. copy.)

1756 James Sandford, Sligo – will (Prerogative, cert. copy) admon with will annexed 1770.

1777 Robert Sandford, Castlerea, Co. Roscommon (Prerogative)

1788 Denis Kelly, of Castle Kelly, Co. Galway, Esq. – will, contemporary copy

1800 Edward Sandford, Esq., Lieut-Gen of H.M. Forces, - admon w/will (1777), cert. copy

1812 Maurice [Mahon 1st] Lord Harland of Strokestown, Co. Roscommon – will w/5 codicils [proved 1847].

Editor's Note: This article will be concluded in a future issue.

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Monaghan's of the Cross and the Declining Irish Pub

by John Cunningham

For a great part of my life I have been a customer at Monaghan's Pub at an Irish crossroad and thus known as Monaghan's of the Cross. It is in County Fermanagh nestling below the hills of Scraghy, Co., Tyrone. It is close to the Northern Ireland border and to where the counties of Fermanagh, Tyrone and Donegal meet. The Monaghan family have been host to many a local caller and many a weary traveller over the last eight generations that the family have been here – about 250 years here in all. It is an institution in the local area and invariably referred to as the Cross, and Denis the owner known affectionately as the Cross Man, although even a hardened regular like myself would hesitate referring to his good wife as the Cross Woman. Small Irish farms are all around. On a warm summer's day with the pub door open, all the sounds of the adjoining farmland and its wildlife waft through the door. Swallows cheep as they fly to and fro to their nests on the eve of the house or in one of the sheds which cluster around the pub, and house sparrows squabble in their dozens on the roadway outside known as the street – the area in front of any Irish farmhouse. Hens scratch along the roadside, the rooster crows and ducks waddle past, heads in the air, with somewhere important to go.

Denis Monaghan — The Cross Man behind the bar.

And the regulars drop in and have a few and the usual greeting is "Any news." It is a clearing station for all the gossip or information of the locality and the surrounding villages and was the local Google long before Google was heard tell of. If you seek information, call into the local pub. Farming topics predominate, but the agenda is extremely flexible; there are exact house rules – no religion or no politics in the conversation. In the Irish pub society either topic can start a row. No customer is allowed to severely annoy any other customer, but the underlying banter can test anyone's convictions in a good humoured fashion. Just having the crack as anyone would say – having fun – and there are masters of the genre in every establishment.

Customers in the Cross amid the traditional Irish pub décor.

So this is one of my favourite venues, but the legendary Irish Pubs are under threat. They are part and parcel of the Irish holiday experience but are closing down in unheard of numbers. More than 1,000 have closed in the past few years; and my local newspaper headlined with the news that five had recently closed in one week. And what has brought about this sharp decline, which not only affects the rural pubs in Ireland but also those in towns and cities? Indeed this is a malady all across these islands with about 15 pubs a week closing in England since last Christmas. There is the decline in rural population as people emigrate or move into nearby towns. A vital section of younger people who are the freest spenders on a night out in the pub have emigrated or are about to emigrate – over 14,000 young Irish people will move to Canada alone this year. Other factors include the ever increasing price of drink, much related to Government taxation, the competition from super-market chains which can sell drink at a price that pub owners cannot match, and the ever decreasing drink driving limits. These factors are bringing about social change: many now drink at home rather than go out to the pub. Many of those passionately against drinking and driving, even in legal amounts, hail this change in Irish society and conveniently ignore the ever-increasing lethal cases of domestic violence. The bar staff apply their own limits and legal measures and do refuse to serve anyone who appears inebriated. In the home, there are seldom proper measures and no one to referee a situation before it gets out of hand. So it is a bleak situation for the Irish pub, as about half of an estimated £5 billion alcohol sales are made by supermarkets. Some current estimates say that one in three Irish pubs will close in the near future. The bar takings in an Irish pub have dropped by about a third over the past five or six years.

Some pubs are doing their best to fight back. Some leave customers home at night and they can collect their vehicles on the next day; installing pay-per-view television or paying musicians to play at weekends adds to the costs of the establishment. The requests for wine, which is typically drunk at home rather than in the pub, has doubled over the past decade; wine sales have continued to rise during the

Rosaleen Monaghan, the "Cross Woman" behind the bar and the Author.

recent recession, while sales of the traditional pub staples – beer, spirits and ciders – have all fallen. Guinness, once totally dominant on the Irish drinks market, has fallen to just one third of the market for Irish pints. Many pubs are just clinging on. Monaghan's of the Cross survives because it is a family run enterprise, as it has been for hundreds of years. Everyone in the house can take a turn serving behind the bar. Until recently, the family dog, Jack, would join the customers; using a bench seat; he would leap onto a bar stool and growl and bark until given a candy. He knew that the real reason people came in was to provide him with a treat. It is easy to become comfortable in a place, where even the family dog joins you for a drink.

John B. Cunningham is chairman of the Fermanagh Authors' Association and a retired schoolmaster, living in Belleek. He has written extensively on Irish History and Heritage. His first book, which appeared in 1980, has been followed by more than thirty more. Today he works as a genealogist and Irish National Tour Guide.

Expanded Access to Parish Registers

The National Library of Ireland (NLI) is offering a gift to the world – a free website with images of their entire collection of Catholic parish register microfilms to become available in Summer 2015. This collection – and soon-to-be website – covers more than 1000 parishes throughout Ireland and consists primarily of baptism and marriage records dating from the mid-1700s to the 1880s. These are the same microfilms that, over the years, many of us have traveled to Ireland to view at the NLI.

This ambitious project will benefit family historians and genealogists who are researching Irish ancestors; they are a major source of information on Irish family history prior to the 1901 census. While the information in the registers may vary from parish to parish, the key information of dates and people involved will be there. But to be clear, the 390,000 images are of the pages of the microfilmed parish registers – in black and white, searchable by parish location only. They are neither transcribed nor indexed by NLI.

Gigi Hickey announced this project in the IGSI Blog in early December and she undoubtedly will keep us informed as more information is made available closer to the roll-out of the website. So, check our website and blog regularly for information on new Irish resources.

News of My Death Is Premature

by Mary Wickersham

Internet family tree and message board postings can be misleading. I'm sure you've heard that wisdom from articles you have read and lectures you attended, but I speak from personal experience.

According to a message board posting on *Ancestry.com*, I died June 10, 1991.

A second cousin, Mike, whom my sister Sheila & I were delighted to meet in about 2000, took much of the information we provided him and posted it to *RootsWeb*. Ancestry now hosts the posting that Mike made in 2001.

The portion of the posting that pertains to my immediate family is shown below. Dates of living persons are obscured for privacy reasons.

> 47. Edward5 ORrourke (Ellen(Nellie) Barry4, Tobias3 Barry I, Owen(Eugene)2, Thomas1) was born April 19, 1918 in Ladd, Illinois. He married Mary McNamara December 27, 1946 in Basilica of St. Mary's, Minneapolis, MN. She was born August 15, 1922 in Minneapolis, MN.
>
> Notes for Edward ORrourke:
> Edward O'Rourke was an accountant. Education: High School.
>
> Notes for Mary McNamara:
> **Teacher. Child- Jerome [***1]**
>
> Children of Edward ORrourke and Mary McNamara are [siblings excluded]
> **+ 76 iii. Mary Ellen ORrourke, born xxx in Minneapolis, Mn; died June 10, 1991.** [***2]

When I first saw the posting – which goes on for pages, and includes other living cousins' birth dates – I sent a blistering email to Mike, but did not receive a response. Mike has since died.

Since the time of the message board submission, both of my parents have died, and so has my eldest sibling, Patrick. Fortunately, Mike (or his software) couldn't handle the apostrophe in the surname O'Rourke, so maybe the double "rr" in "ORrourke" has helped us evade ID theft.

Now that Ancestry hosts the postings, it took some effort for me to find the "ORrourke" postings. I got a hit on one from my sister Margaret:

> + 76 iii. Mary Ellen ORrourke, born September [xxx] in Minneapolis, Mn; died June 10, 1991 is incorrect. She is my sister and I'm glad to say very much alive.

Margaret & I are eleven months apart in birth dates, so there's always been a bit of a rivalry. What a relief to know that my next-youngest sibling cared enough to try to correct the record!

Margaret quickly realized that **my** death date was that of my first husband, James Wickersham. Jim had a good sense of humor; he would think this was funny. I'm not sure I agree, but I'm sure his brother Gary will find this entertaining, so I will send a copy along to him. (Flowers are always welcome, and I'm still here to enjoy them.)

Also of note [1] my mother, Mary McNamara O'Rourke, was the step-grandmother of Jerome, and not a teacher. My eldest brother Patrick's second wife was a teacher. While the information is very misleading, the errors are understandable when you know the true facts.

I contacted the message board administrator a couple years ago, and again in October 2014, to learn she didn't know the next steps to take with Ancestry to remove the misleading, inaccurate and living-persons information. After almost an hour on the phone with Ancestry in October 2014, I was told to escalate the issue to <support@ancestry.com>, and describe how exactly to find the information on the offending post. No, the helper did not offer to submit a record of the problem; it was pushed back to me to pursue. I have done so.

My suggestions:

- Share your research selectively: confirm family members' intentions before you release your research to them.
- Message board and family trees you discover online give you possible leads to family information. These are not facts! Do not add them to you family tree without verification.
- Read message board responses. You may find important leads to other family history, or disputes about family postings that provide information you can research yourself.

- Follow the trail to the original documents. If a family tree is not sourced, seek out the sources.
- Pursue your complaints about personal data with service providers.

As it turns out, despite the dire news on Ancestry's message board, I have a few years left for family history research!

Mary O'Rourke Wickersham is IGSI's most recent past President. Mary is co-president of Midwest Ancestor Research <mwancestor.com>.

Colleen McClain is a former IGSI Board member now living in Portland, Oregon.

Hand of Ancestral Memory

By Colleen McClain

Holding my own hand, so
well on its way toward
withering into decay;

by a slight of hand, touch its
wisdom thousands of
generations deep,

lending a hand of long-
learned practice,
implanting skills,

leading this hand I now hold into a
dexterity beyond the learning of my
single lifetime.

This aging hand, still held by
the helping hands of all on
the paths past,

carries their gestures, the knowing of
long ago, caresses open the hidden
quandaries, led by the hand of epochs
of trial and error.

Each wrinkle and age-spot echo the
hands of the grandmothers and the
great-great grandmothers who long ago
joined the dust of the earth,

leaving their imprinted wisdom
in a back of the hand scroll
etched into fingers and bone;
silently present,

all accounted for,

never to be forgotten,
never gone,

Held in the hand I now hold.

Searching for Tristram Patton

by Linda (Patton) Reverchon

When I flew to Salt Lake City in 2011 to meet up with distant cousins on my father's side, I had no idea how much, or how little, we would eventually learn. At our meeting at the Family History Library, the subject of our discussion was how to pin down the origin of our elusive ancestor Tristram Patton who immigrated to the Colonies from County Tyrone in Ireland somewhere around 1780 and died in Virginia in 1843. We sixth- and seventh-generation descendants shared the information each of us had and parted with some notions of where go to next.

Tristram Patton's origins have been sought for over a century and a half. An Internet query brings up hundreds of items for him, a cousin, and similarly named descendants. Finding his name frequently mentioned does not, of course, mean that quality research has been done, and it was based on this supposition that I tackled the subject. (We cousins had decided that the work would be on my shoulders as the most experienced researcher of the group. Back up would come from those located close to the Family History Library.)

Published Sources

The first step was to collect existing data, locate the sources, and check their validity. I soon realized that some of the publications simply quoted others without naming sources. (Identical wording was the tip-off.) Among these are two books[1] about counties in Virginia[2] where Tristram lived.

The information in the county histories most likely came from one of Tristram's great-granddaughters, Bettie M. Alderson. In 1916 Bettie wrote to her great-uncle Columbus Marion Patton (youngest son of Tristram), explaining that she hoped he would be able to fill her in about the family's history. This was not only for her own interest, she wrote, but also because, "the information is wanted for the History of Monroe County." We do not have his reply. However, what can be construed as his answers to Bettie's many questions appears as facts in the books written in 1916 and 1917.

Two other books published about Virginia gave us similar – and contradictory – information to that in Cole and Morton.[3]

An important clue for our quest is the mention in the histories of both Cole and Morton of the death in Ireland of Tristram's childless older brother William. Cole noted that William's death occurred not long before Tristram died.[4]

Bettie Alderson also mentioned that she thought she remembered hearing from a Patton aunt that Tristram had maiden sisters in Ireland who remained living on the property belonging to Tristram's brother William after the death of the latter.

Family Tradition

In addition to Bettie's letter, we have two other unpublished sources. When I was in my teens my father gave me a typescript family genealogy compilation for both his paternal Patton line and his mother's family. I believe the Patton information came from Washington Lafayette Patton since his is the most recent generation shown. W. L., my great-great-grandfather, was another of Tristram's sons. The other unpublished source is a letter written in 1947 by a grandson of Tristram, John Porter Patton, who was 90 years old at the time.

The value of these three unpublished sources is their proximity in time to Tristram. Bettie Alderson solicited information from one of Tristram's sons, my Patton genealogy probably originated with another of his sons, and John Porter Patton was a grandson of Tristram.

Facts?

So, what did I learn from all these sources?

Birth place: All those which mention his place of origin state that it was County Tyrone.

Birth year: It might have been 1752 (Johnston), 1758 (Morton and Cole), or 1764 (J. P. Patton's letter and Brock).

Parents: Only my Patton genealogy gives a parent's name: his mother, Ann Eliza Simpson.

Siblings and cousins: Morton and Cole give him two brothers: William, older, and Robert, younger. Bettie Alderson's letter suggests that he had sisters. Cole and Morton write also about cousins, named Robert and "Trussy"[5] Patton, both of whom came to Virginia from Ulster.

His immigration to the Colonies: Brock and J. P. Patton say it was in 1780; the other three, Morton and Cole and Johnston, about 1777.

His age at immigration: Cole states that he was about 19 years old. The other sources make no statement on the subject.

His Philadelphia stay: Morton and Cole write, in identical wording, "After the war he taught school in Philadelphia..." Bettie

Alderson's letter says, "[Tristram] taught school in Philadelphia several (or a few) years before coming to Greenbrier. All of his children told **this**."

His arrival in Virginia: Johnston says that he came directly from Ireland to Virginia in 1780, as does J. P. Patton. My genealogy says, "He came to Greenbrier County, West Virginia, in 1780." Morton says, "not later than 1795", and Cole, "in 1795".

His marriage: The sources which touch on the subject say that he wed Jane Nelson in 1808 in Virginia, when he was about 50 (per Cole).

His religious affiliation: My genealogy states that he was an Episcopalian; Morton and Cole write that he was a member of the church variously called New Lebanon or old Lebanon Seceder church. (The Patton cousins advised me that the only place of worship where Tristram lived was the Lebanon church.)

Date of his death: Johnston gives 17 July 1847 in Monroe County, Virginia. Morton and Cole give 1843, with Cole adding the day and month, 7 July.

Revolutionary Soldier?

My family genealogy suggests that Tristram fought in the Revolution under the name William Patton. *Ancestry.com* has digital images of the National Archives microfilms of U.S. Revolutionary War Rolls of 1775-1783, and there is indeed a Private William Patton.[6] He and his company were at Valley Forge, as is noted on the muster rolls for a period covering early April through early June 1778. (The terrible winter passed there by Washington's army was from December 1777 through March 1778, according to an Ancestry site.) I have not yet discovered a pre- or post-war civilian equivalent of Private William Patton.

Cole and Johnston, in similar wording, say that Tristram served in the Revolution and was said to have been a member of Washington's bodyguard.

In a short article in *The Nebraska State Journal* of Wednesday, 10 January 1923 (read on *Ancestry.com*), it's stated that Columbus Patton, of Omaha, who died the previous Monday at the age of 95, had provided "probably the closest human link with George Washington", as Columbus's father "was a member of the bodyguard to the first president and a member of his private staff during the revolutionary war." Columbus "remembered his father showing him the uniform, epaulets and shoe buckles he wore in the service of Washington."[7]

According to Bettie Alderson's letter, Columbus's twin sister Margaret remembered something similar:

> Aunt Margaret & Uncle Columbus told me they remembered seeing his uniform and sword. … Aunt Margaret told me he was a member of Washington's Body Guard. Both she & mother[8] told me that his sisters, in preparing his wardrobe, had twelve prs. of long silk stockings, twelve pure Irish linen shirts & everything else to correspond. They remembered his gold and silver knee buckles.

Analysis

The information I began with was all over the map, so a critical analysis was necessary. Without going into the details of my reasoning (furnished on request), my conclusions were as follows.

- Tristram was probably born about 1758 in County Tyrone.
- His mother's name might have been Ann Eliza Simpson.
- He arrived in North America possibly about 1777.
- Tristram had a brother, William, probably the oldest of the Patton sons, who remained on the family property in Ireland. Tristram also had a younger brother, Robert, who came to the United States after Tristram did and lived nearby, marrying Elenor Gray and dying in an accident in 1808. Tristram had Patton cousins in Virginia and may have had sisters in Ireland who did not marry.
- Tristram might have fought in the Revolutionary War, possibly using the given name William, and possibly among the troops close to General Washington.
- After the War he may have spent some time as a school teacher in Philadelphia.
- He came to Virginia maybe in 1780 but no later than 1795.
- He wed Jane Nelson in 1808 and had 14 children with her.
- He may have originally been Episcopalian although in Virginia he was a member of a "seceder" church.
- He died in 1843.

Now it was time to begin my own research.

Destination: Virginia

According to the *FamilySearch West Virginia Research Outline*, civil records of births and deaths started, roughly, in 1853. My hopes rested with church registers, until I read in a history of the Virginia church which Tristram attended that, "The New Lebanon books prior to 1845 were destroyed by fire in the home of a former pastor".[9] Sigh!

Back at the Internet, using primarily *Ancestry.com* and also the Family History Library catalogue, I chased Tristram through Monroe County, Virginia. I viewed microfilm after microfilm at the local Family History Center and web page after web page. There certainly *was* information about him, but nowhere did it mention where he came from. His home in Second Creek was surrounded by neighbors, but the origins of these people were ignored, as was that of his wife's family.

Tristram in Philadelphia?

As for his being a schoolmaster in Philadelphia, there was a Tristram Patton living in Carlisle, Cumberland County, Pennsylvania, in 1789 and again in Middleton Township, also Cumberland County, in 1793.[10] While neither of these places is near Philadelphia, they could be construed as being on the route between Philadelphia and the future Monroe County,[11] and the dates are not incompatible with what we know about Tristram's life.

To Northern Ireland

Finding myself at the foot of the brick wall which everyone else researching Tristram has evidently encountered and feeling I'd exhausted North American resources, I jumped the Pond and dove into the genealogy of Northern Ireland, completely new territory for me.

Document-wise, it was not only some Virginia church records that were destroyed by fire. The major hurdle for 18th century research in Ireland is, I quickly learned, the dearth of primary sources. Whether by the burning of a pastor's house or the bombing of the Four Courts in Dublin, the losses mean the same thing: No possibility of an "easy" solution to my problem.

There are derivative sources, though: Online records from the Public Records Office of Northern Ireland (PRONI), databases at the site of Bill McAfee, LDS microfilms of Betham's and Burke's works (thanks to my Salt Lake City collaborator, cousin Rebekah), Griffith's Evaluation, Tithe Applotment Books, Philby's List, and more. My knowledge of Irish genealogy was increasing by leaps and bounds, but I felt no closer to learning Tristram's place of origin.

And there was the handicap of not being near the relevant archives. It was time to get outside help.

Call in the experts!

In all, we used the services of PRONI researchers once, of an independent researcher once, and of the Ulster Historical Foundation (UHF) three times.

The requests to PRONI in April 2012 and to a researcher in Belfast at about the same time were exploratory since we hadn't much to go on at that point.

In May 2012, we commissioned a formal initial query from the UHF. What stood out in the report received in August was the comment, "The first name Tristram is rare." In pre-19th century records, the researcher discovered only two examples, one in County Londonderry in the 1660s and the other in County Donegal in the 1700s. "Both these were wealthy landlords for whom local people might have named their sons." An encouragement! Even more so was the Tristram Patton whom the researcher found on a gravestone inscription in Aghanloo Parish, County Londonderry. It included the names of his parents and wife.

In my "travels" on the Internet that fall, I came upon two Trussy Pattons in the 18th century in or very near the County Londonderry parish of Tamlaght Finlagan, which shares a border with Aghanloo Parish. The trail was getting warmer!

In November 2012, Rebekah and I ordered a full family history report from the UHF with instructions to concentrate on County Londonderry and, specifically, Aghanloo parish. In the report received in March 2013, the researcher wrote,

> In spite of a wide ranging search through the records in PRONI and in the Linen Hall Library in Belfast which specializes in historic books, I have not been able to confirm the parentage of Tristram Patton. However I feel that all the evidence points to a close connection with the Pattons of Crindle [Tamlaght Finlagan parish, County Londonderry] and that the gravestone in Old Aghanloo is a convincing link with his immediate family.

And then I realized that we had been neglecting County Tyrone which, we were given to believe, was Tristram's home. In 2011 I had begun creating a database of all the Patton/Pattens I could find in Ulster to discover geographical concentrations of the name.[12] Using the database, it was obvious that the neighboring parishes of Camus and Urney in County Tyrone had strong concentrations of Pattons. In addition, in Urney there was the gravestone inscription for a William Patton with information temptingly similar to that we'd read about the brother of our ancestor. The deceased was from the townland of Seein (also known as Sion, Scion, Sean, or Sheane), and it could be inferred from the inscription that he and his wife were without offspring. He died in 1835, about eight years before Tristram.

In June 2013, we submitted a request for a second UHF full family history report accompanied by "lines of inquiry" to follow in Urney and Camus parishes. In January 2014, the lengthy paper arrived, but again with no breakthrough. There were simply no records dating from before 1800 for the parishes we were interested in, and early wills had gone up in smoke in 1922.

Rebekah reminded me then about Bettie Alderson's comment that Tristram had maiden sisters who died after his brother William. My database offered as a promising candidate a Miss Patton who died in Holm (probably Seein Holm) in Urney parish and whose obituary appeared in April of 1841, six years after the death of the William of Seein.

Taking stock

Our research, we now know, will not give us Tristram Patton's place of origin. But we have learned a great deal about the Pattons in Northern Ireland and feel closer to our elusive ancestor than we did in September 2011. With some confidence we can state that our Tristram's family was from the Limavady area of County Londonderry (Aghanloo and Tamlaght Finlagan parishes) and/or Urney parish in County Tyrone. In favor of Limavady, the author of the second UHF report wrote,

> I am aware that many of your family sources quote a County Tyrone homeland for the Pattons but all evidence here still points to a Limavady/Ballykelly area. However it is certainly possible that the families of Limavady and of Seein in Urney were originally related.

For County Tyrone, we have family tradition, and then there is the probably childless William Patton of Seein who died in 1835 and the spinster Patton of (Seein) Holm whose obituary appeared in 1841. Circumstantial, but tempting.

Doing Irish genealogy is indeed a challenge, especially when one's ancestors left their homeland before the 19th century. Although our brick wall is still in place, we've managed to gouge out some chinks about Tristram's origins. Future researchers may be able to enlarge the openings and maybe even, some day, knock the wall down.

Endnotes

[1] The books are Oren F. Morton, *History of Monroe County, West Virginia* (McClure Company, Inc., 1916); and J. R. Cole, *History of Greenbrier County* (Lewisburg, West Virginia, 1917).

[2] When Tristram arrived in Virginia, the county where he settled was called Greenbrier, only becoming Monroe in 1798. It was during the Civil War, long after his death, that West Virginia split off from Virginia, carrying Monroe County with it.

[3] These are R. A. Brock, *Hardesty's Historical and Geographical Encyclopedia, Illustrated … Special Virginia Edition giving a History of the Virginias, Biographical Sketches of Eminent Virginians,* (1884?); and Ross B. Johnston, compiler, *West Virginians in the American Revolution*, (Genealogical Publishing Company, Inc., Baltimore, 1977).

[4] Cole, page 388. An eBook version of this work is available from the site *Internet Archive*.

[5] Although shown as a first name, "Trussy" is evidently a nickname for Tristram.

[6] There were two people by that name, a private and a lieutenant whose terms of service were concurrent.

[7] The article refers to Columbus's father as John Tristram Patton, the only occurrence of this appellation that Rebekah and I ever encountered. A check in the Revolutionary War muster rolls found no John Patton.

[8] This was Malinda Patton, daughter of William Madison Patton, Tristram's firstborn.

[9] James W. Banks, *200 Years from Good Hope*, (Union, West Virginia, 1983).

[10] Pennsylvania, Septennial Census, 1779-1863, at *Ancestry.com*

[11] "[A]s the [18th] century progressed, many of the immigrants who had landed at Philadelphia moved inland and then turned to the south, moving parallel to the Blue Ridge mountains along valleys such as the Shenandoah, into Virginia and the Carolinas." (Dickson, R.J., *Ulster Emigration to Colonial America* 1718-1775, Ulster Historical Foundation, Belfast, 1966; page 226).

[12] A suggestion from David Rencher at the British Isles Family History Days, April 2011, sponsored by the Minnesota Genealogical Society and the Irish Genealogical Society International (IGSI).

Linda Hill Patton was born in Minneapolis in 1946 to a mother with Swedish and Finnish ancestors and a father whose great-great-grandfather, Tristram Patton, always intrigued her. After many years of looking for and finally finding her Scandinavian roots, she decided it was time to tackle the Ulster branch.

Ann Eccles Honored

Ann Eccles of Eden Prairie received the "Beth Mullinax Award" in November 2014 for her exemplary volunteer service with The Irish Genealogical Society International. Ann has served the society in many roles over more than ten years, as board member, president, secretary, and editor of the quarterly journal, *The Septs*.

Only two other members of IGSI have received this award since its inception eight years ago: Beth Mullinax, the inspiration of this honor, and Diane Lovrencevic.

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Mary Fleming's Parents

by Tom K. Rice, CG[SM]

What follows is an example of what is referred to as a proof statement or argument. It illustrates the need to follow the principles of the genealogical proof standard, which lays out the following components as requirements to arriving at proof of a genealogical relationship:

1. Thorough ("reasonably exhaustive") searches in sources that might help answer a research question.

2. Informative ("complete, accurate") citations to the sources of every information item contributing to the research question's answers.

3. Analysis and comparison ("correlation") of the relevant sources and information to assess their usefulness as evidence of the research question's answer.

4. Resolution of any conflicts between evidence and the proposed answer to a research question.

5. A written statement, list, or narrative supporting the answer.[1]

A few terms explained

Direct vs. indirect evidence. Direct evidence is information that answers a research question directly in and by itself, such as when and where a person was born or who their father was. Indirect evidence needs to be combined with other evidence in order for the answer to be found.

Primary vs. secondary knowledge. The knowledge from a person who provides information may be primary if that knowledge is derived from first-hand experience. Secondary knowledge is what is gained from sources other than direct experience.

Original vs. derivative vs. authored source. An original document is the first unaltered rendering of information onto some recording medium, such as paper or even film. A photocopy would be considered an original, whereas a death certificate created from the information entered into a death register would be a derivative. An authored work is a derivative copy drawn from several sources.

The Question

Who were the parents of Mary Fleming, who died in Minneapolis, Hennepin County, Minnesota, on 19 March 1921?

The Evidence

- Mary Fleming's 1921 Certificate of Death provides the following information:[2]
  - Mary was said to have been born 58 years previously in Syracuse, New York.
  - Her husband was Michael J. Fleming.
  - She had lived at 2310 East 25th Street in Minneapolis.
  - Her father was John M. Redmond, who was born in Ireland.
  - Her mother was Kate O'Dowd, also born in Ireland.
  - Michael J. Fleming was the informant

  Comments: This is an original document. It provides several direct answers to questions, such has who were her parents, her husband, her age, and her birthplace. Of these, only her address and the name of her husband were given by someone who had primary knowledge of these facts. Other pieces of information were secondary knowledge to this informant.

- Mary Fleming's obituary adds the information that she had also been survived by her daughter, Mildred Fleming.[3]

  Comments: This answers the questions directly as to her age and her husband's and daughter's names. The source of this information is unknown so, therefore, the type of knowledge the informant had cannot be known.

- The 1920 U. S. census for Minneapolis shows Mary Fleming, age 56, born in New York, living as the wife of Michael J. Fleming with daughter, Mildred Fleming. Both of Mary's parents are shown as born in Ireland. This census also shows Michael as having been born in Iowa with both parents having been born in Ireland. The family resided at 2310 25th Street.[4]

- The 1910 U. S. census for Minneapolis shows Mary A. Fleming, age 38, born in New York, having been married only once, and that for 20 years. Also in the household were Michael J., 48, who was married once previously, Mildred M., 18, and Corrine R., 16 both daughters of Michael J. Fleming.[5]

- The 1905 Minnesota state census shows this family as Mich. J., age 46, born in Iowa, Mary A. age 33 born in New York, Mad. M. age 13 1/12 and Rose C. age 11 6/12. They were listed as living at 2312 25th St.[6]

- The 1900 U. S. census shows the family as Michael J. Fleming born 1860 in Iowa, Mary A. his wife as born in February of 1864 in New York, Mildred M. daughter born April 1892 in Minnesota and Corinne R., daughter born November 1893 in Minnesota. They were living at 2310 25th St. in Minneapolis.[7]

- The 1895 Minnesota state census records the family as M. J. Fleming age 31, born in Iowa, Mary age 31, born in New York, John, age 16 born in Minnesota, Mildred age 4 born in Minnesota and Corrine age 2 also born in Minnesota.[8]

  In the case of each of these censuses it is unknown as to who the informant was, and thus whether that person had primary or secondary knowledge as to the information given. These are original records, which gave direct information as to the names of the people in the family, the address of their dwelling, the place of birth of each person and of their parents, the ages of each and, in the case of the 1900 U. S. census, the birth month and year of each person, and the relationship of each person to the head of household.

- A deposition record of the Fourth Judicial District Court of Minnesota, County of Hennepin, dated 15 February 1890, made by Michael J. Fleming stating he was 32 years old and that he intended to marry a woman 27 years of age and that he was a widower and she was single.[9]

  This is an original record. The informant, Michael Fleming, had primary knowledge as to his marital status but secondary knowledge as to the marital status of his intended wife and of their respective ages.

- A Minneapolis, Hennepin County, Minnesota marriage record for Michael J. Fleming and Mary Redmond indicating they married on 16 February 1890.[10]

  This record gives direct evidence that a Mary Redmond married a Michael J. Fleming on the date stated. The informant had primary knowledge of this event.

- A 31 May 1909 obituary for Edward Redmond of Cedar Rapids, Linn County, Iowa states he was survived by City Solicitor, John M. Redmond, George Redmond of Cedar Rapids, Edward Redmond of Seattle, Clement Redmond of Los Angeles, Mrs. Katie Lowney of Missoula, Montana, and "Mrs. Morg" Fleming of Minneapolis, Minnesota.[11]

  This is an authored document. Because the person(s) who provided the information is unknown, the quality of the knowledge is likewise uncertain. This source does provide direct evidence as to the names of the children of Edward Redmond and their places of residence at the time of the obituary. Likewise it identifies John M. Redmond, one of the sons of Edward Redmond, deceased, as being the City Solicitor of Cedar Rapids, Iowa. It also states that Edward Redmond was born in Ireland, and lived in and married his wife in Syracuse, New York.

  It should be noticed that in one instance a married daughter of Edward Redmond is referred to by her given name, i.e. "Kate," while in the other instance the name given for the daughter with the married surname of Fleming who is living in Minneapolis is given as "Morg" which may be interpreted as pointing to her husband having the name Morg or Morgan. There is at least one careless spelling error where Iowa is misspelled as Iona.

- 1870 U. S. census for Mount Vernon, Linn County, Iowa (see below) shows the family of Edward Redmond.[12]

Name	Age						Birthplace
Redmond Edward	34	m	"	Harness maker			Ireland
— Bridget	32	f	"	K House			"
— John	11	m	"	At School			N.Y.
— Kate	9	f	"	" "			" "
— Mary	7	"	"				" "
— Nellie	3	"	"				Iowa
— Eddy	5	m	"				N.Y.
— George	1	"	"				Iowa

1870 U. S. Census — *This is an original record, which gives direct answers to the questions as to the names of the members of this household, their ages, where they were born and where they were living at the time. Because the informant is unknown, whether the knowledge of these facts was primary or secondary cannot be determined.*

- Baptismal records from the Cathedral of the Immaculate Conception, Roman Catholic church in Syracuse, New York showing the baptisms of the following children of Edward Redmond and Bridget Dowd: John born 6 April 1859,[13] baptized 12 April 1859; Catherine born 9 September 1860, baptized 6 January 1861; Mary born 2 January 1863, baptized 13 March 1863;[15] and Edward baptized 22 October 1865.[16]

  These are all original records that were most likely created at the time of the events by someone who had primary knowledge

of the people, the place and the dates involved. These records provide direct evidence as to the names of the children of Edward Redmond and Bridget Dowd of Syracuse, New York, and the dates of their births and baptisms.

- A Certificate of Marriage for Edward Redmond and Bridget Dowd who married on 16 Mary 1858 at St. John the Baptist Roman Catholic Church of Syracuse, New York.[17]

  The exact nature of this record is uncertain. It appears to be an extraction of the names of couples and their dates of marriage at St. John the Baptist Roman Catholic Church in Syracuse, New York. It indicates that Edward Redmond and Bridget Dowd married there on 16 May 1858. This is a derivative document with information provided by an unknown source.

- A biographical piece on John M. Redmond of Cedar Rapids, Linn County, Iowa, stating that he was the son of Edward Redmond and Adelia Dowd and that he had been born in Syracuse, New York.18

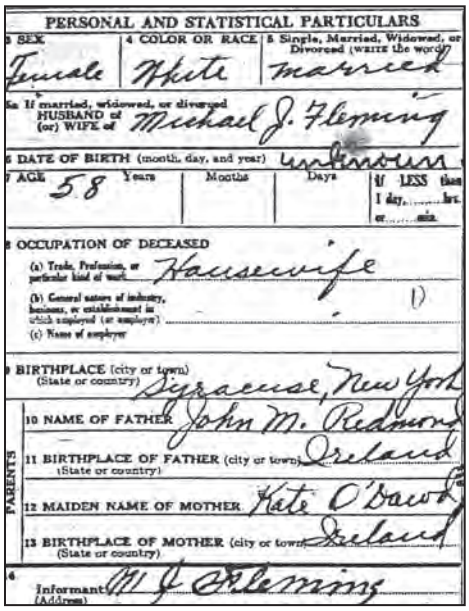
  This is an authored work. It provides direct evidence as to the names of the parents of John M. Redmond, his date and place of birth, his early residences, the date of his mother's death, his services as county attorney and as mayor of Cedar Rapids. The name of his mother as given, Adelia, is a common Irish nickname for Bridget.

Conclusion

Mary A. Fleming was the daughter of Edward Redmond and Bridget Dowd.

Analysis of the Evidence and Proof Argument

- Mary's death record gives her parents' surnames as Redmond and Dowd


PERSONAL AND STATISTICAL PARTICULARS

3 SEX: Female | 4 COLOR OR RACE: White | 5 Single, Married, Widowed, or Divorced (write the word): married

6a If married, widowed, or divorced HUSBAND of (or) WIFE of: Michael J. Fleming

6 DATE OF BIRTH (month, day, and year): unknown

7 AGE: 58 Years | Months | Days | If LESS than 1 day, ... hrs. or ... min.

8 OCCUPATION OF DECEASED
(a) Trade, Profession, or particular kind of work: Housewife
(b) General nature of industry, business, or establishment in which employed (or employer):
(c) Name of employer:

9 BIRTHPLACE (city or town) (State or country): Syracuse, New York

PARENTS
10 NAME OF FATHER: John M. Redmond
11 BIRTHPLACE OF FATHER (city or town) (State or country): Ireland
12 MAIDEN NAME OF MOTHER: Kate O'Dowd
13 BIRTHPLACE OF MOTHER (city or town) (State or country): Ireland

14 Informant (Address): M. J. Fleming

- Mary's marriage record gives her surname as Redmond.

- Mary's death record gives her place of birth as Syracuse, New York, with a calculated birth year of about 1863.

- Edward Redmond's 1909 obituary states that one of his survivors was "Mrs Morg Fleming of Minneapolis." A search of the 1910 U. S. census for Minneapolis failed to find a Morg or Morgan Fleming. Given that the other married daughter, Kate, is listed by her first name we might surmise that "Morg" was a misprint for "Mary."

This same obituary identified one of Edward Redmond's children as John M. Redmond of Cedar Rapids, Iowa, and the other survivors as George, Edward, Clement and Kate and Mrs. Morg Fleming.

This obituary further stated that Edward Redmond married in Syracuse, New York, and later moved to Mount Vernon, a small town in Linn County, Iowa, near Cedar Rapids.

- Based upon the 1870 U. S. census which showed the family of Edward Redmond and his wife Bridget in Mount Vernon, Iowa, we see that there were a John and a Mary as siblings, both born in New York as was their sister, Kate and brother Eddy.

- A biographical piece for John M. Redmond states that he was born in Syracuse, New York, in 1859 to Edward Redmond and Adelia Dowd.

- Adelia is a common variant for Bridget amongst Irish.

- Church records from the Cathedral of the Immaculate Conception in Syracuse, New York, shows the baptisms of John, Mary, Catherine and Edward – all children of Edward Redmond and Bridget Dowd.

Thus:
The key to this problem is equating Mary A. Fleming to Mary Redmond the daughter of Edward and Bridget Dowd Redmond and the sister of John M. Redmond. If they are the same person, then the parents of Mary A. Fleming were Edward Redmond and Bridget aka Adelia Dowd. And the John M. Redmond named as her father on her death records was in fact her brother and the Kate Dowd named as her mother was in fact her sister.

We see that Mary Fleming was born in Syracuse, New York, about 1864. That John M. Redmond of Cedar Rapids, Iowa, was the son of Edward Redmond

and Adelia Dowd and that he was born in Syracuse, New York, in 1859 to the same parents as Mary. We see that the family of Edward and Bridget Redmond as portrayed in the 1870 U.S. census had four children including a Mary and a John born in New York and that the records of the Cathedral of the Immaculate Conception in Syracuse show four children of the same names and relative ages as being the children of Edward Redmond and Bridget Dowd.

Given that John M. Redmond was a man of some prominence, it is possible that at a time of some emotional stress, Mary's husband, Michael J. Fleming, the informant for her Certificate of Death, might have thought of his name rather than that of Mary's father, Edward, and that he may not have heard much regarding Mary's mother, Bridget aka Adelia. The minor variations as to age and thus calculated or stated birth years are well within the common sort of variations seen regularly for these types of records.

The lessons taught/learned

Following the precepts of the genealogical proof standard is essential in order to give assurance as to the relationships and events we present as fact. The pitfall of accepting Mary's death record at face value by itself, even though it was an official record that gave direct evidence as to who her parents were, would have been a serious mistake. While it takes more work to perform a reasonably exhaustive search, the reward is well worth it. Not only was evidence gathered that led to the identification of the correct parents for Mary, much more was learned about her and her family. However, just having these sources was not enough; the information they contained needed to be evaluated, analyzed and correlated with the whole of body of evidence. Writing the results of this exercise was necessary for explaining to others why the death record was incorrect and what the true identities of Mary's parents were.

Endnotes

[1] Thomas W. Jones, *Mastering Genealogical Proof,* (Arlington, Virginia: National Genealogical Society, 2013) 3.

[2] Minnesota Division of Vital Statistics, certificate of death no. 17327, Mary J. Fleming (1921); photocopy Minnesota Historical Society library, St. Paul, Minnesota.

[3] "Fleming – Mary," *Minneapolis Tribune (Morning),* Minneapolis, Minnesota, 20 March 1921, page 13, column 1.

[4] 1920 U.S. census, Hennepin County, Minnesota, population schedule, Minneapolis, Ward 12,enumeration district (ED) 214, sheet 16 B, dwelling 290, family 383, Michael J. Fleming; digital image *Ancestry.com* (http://www.ancestry.com : accessed 10 August 2013); NARA microfilm T625, roll 838.

[5] 1910 U.S. census, Hennepin County, Minnesota, population schedule, Minneapolis, Ward 12, p. 9951 (written), enumeration district (ED) 193, sheet 7 B, dwelling 290, family 383, Michael J. Fleming; digital image *Ancestry.com* (http://www.ancestry.com : accessed 10 August 2013); NARA microfilm T625, roll 838: FHL microfilm 1374718

[6] 1905 Minnesota state census, Hennepin County, population schedule, Minneapolis, Ward 12, Precinct 1, enumeration district 42, sheet 12, line 31, Michael J. Fleming household; digital image *Ancestry.com* (http://www.ancestry.com : accessed 11 October 2013); Minnesota Historical Society, St. Paul; Minnesota State Population Census Schedules, 1865-1905; roll MNSC_128.

[7] 1900 U.S. census, Hennepin county, Minnesota, population schedule, Minneapolis, Ward 12, enumeration district (ED) 122, sheet 2-B, dwelling 30, family 38, Michael J. Fleming; digital image *Ancestry.com* (http://www.ancestry.com : accessed 11 October 2013); NARA microfilm T623, roll 770; FHL microfilm 1240770.

[8] 1895 Minnesota state census, Hennepin County, population schedule, Minneapolis, Ward 12, Precinct 1, p. 17, line 10, M. J. Fleming household; digital image *Ancestry.com* (http://www.ancestry.com : accessed 11 October 2013); Minnesota Historical Society, St. Paul; Minnesota State Population Census Schedules, 1865-1905; roll V290_69.

[9] State of Minnesota, Fourth Judicial District Court, Hennepin County, Marriage Record, Marriage Application Book 20, no. 169, Michael J. Fleming, 15 February 1890; digital image *FamilySearch.org* (https://familysearch.org/pal:/MM9.1.1/VKNP-NKF : accessed 26 September 2013).

[10] Hennepin County, Minnesota, Marriage License and Certificate, volume 46, no. 20-169, Michael J. Fleming and Mary Redmond; Minnesota Historical Society library microfilm SAM 447, reel 12.

[11] "Mr. Edward Redmond Died Suddenly Yesterday," *Cedar Rapids Evening Gazette* (Cedar Rapids, Iowa), 31 May 1909, page and column unknown.

[12] 1870 U.S. census, Linn County, Iowa, population schedule, Mount Vernon, page 155 (stamped), page 5, dwelling 36, family 36, Edward Redmond household; digital image *Ancestry.com* (http://www.ancestry.com : accessed 11 October 2013); NARA microfilm M593, roll 405: FHL microfilm 545904.

[13] Cathedral of the Immaculate Conception, Syracuse, New York, baptisms 1843-1879, John Redmond, 17 April 1859; photocopy provided by the church.

[14] Cathedral of the Immaculate Conception, Syracuse, New York, baptisms 1843-1879, Catherine Redmond, 6 January 1861; photocopy provided by the church.

[15] Cathedral of the Immaculate Conception, Syracuse, New York, baptisms 1843-1879, Mary Redmond, 13 March 1863; photocopy provided by the church.

[16] Cathedral of the Immaculate Conception, Syracuse, New York, baptisms 1843-1879, Edward Redmond, 22 October 1865; photocopy provided by the church.

[17] St. John the Baptist Church, Syracuse, New York, Certificate of Marriage, Edward Redmond and Bridget Dowd, 16 May 1858, dated 11 January 2000.

[18] [Anonymous], *The Biographical Record of Linn County Iowa,* (Chicago: S.J. Clarke Publishing Company, 1901), 462-463.

Tom Rice, Certified Genealogist, is a professional genealogy researcher, lecturer and writer. He is a director of IGSI, Managing Editor of The Septs, *past director of the Minnesota Genealogy Society and genealogy help desk volunteer at the Minnesota History Society library.*

Website Update

By Robert Zimmerman

Our website is an invaluable tool for communicating with our members and for providing them with assistance in researching their Irish ancestors. Since we created our new website three years ago, we have had a number of problems both with the addition of new content and with the functionality of existing content. While we have been actively working on correcting the issues with the website, we realized that we did not possess all of the skills needed to make the more complicated repairs.

In October 2014, we moved our website to a new service provider and have engaged people with the knowledge and skills to assist us in learning both how to fix the broken parts and how to add new and ever more useful tools for our members. We have begun the process of repairing those parts of our website that are broken, and we will continue to look for new and innovative additions to the site. We expect that you will find the enhancements we are planning to be of value in your search.

As always, we welcome comments and suggestions <webeditor@irishgenealogical.org>.

Pre-1845 Church of Ireland Marriage Bonds

by Dwight Radford

People who wished to marry in the Church of Ireland traditionally had banns called, announcing the intended marriage in church over several weeks. Before 1845, people who wished to marry without having banns called in the parish church were required to place a bond with the bishop of the diocese. Generally, the people listed in the bonds were moneyed Protestants, as they had the funds to bypass the banns system. However, depending on the cost of the bond, other classes of Protestants may be included.

The original marriage licenses and bonds do not survive, but indexes to the bonds survive for most of the Diocesan Courts. Note: these are not a complete list of all Protestants who married in the Church of Ireland.

Diocesan Marriage License Bonds Indexes

The arrangement of the Marriage Bonds Indexes is very straightforward. They are divided by diocese and list only the name of the groom and the bride, along with the marriage year.

Even this little information allows researchers to continue their efforts:

- The License Bonds Indexes may be the only place where a wife's maiden name is preserved. Both brides and grooms are indexed. If the bride was a widow, this was often noted along with her maiden name.
- If a marriage is found in the indexes, it may be a clue to the family's social status.
- Though only the name of the diocese is given in these indexes, a geographical area is identified, so one can then proceed to narrow the search to a parish within the diocese.
- While the Diocesan Courts were associated with the Church of Ireland, more than C of I members will be listed. Many families were married in the Church of Ireland as it was the state religion.

Diocese boundaries frequently crossed county boundaries, so if one is unsure of which parish in the county is desired, a researcher may need to check all dioceses within the geographic county. Brian Mitchell's *A New Genealogical Atlas of Ireland* shows which civil/C of I parishes were within each diocese. The following table lists the Diocesan courts within each county. To use these indexes, you need to know which diocese served which counties or parts of counties. These are as follows:

County	Diocesan Courts
Antrim	Connor, Derry, Down, Dromore
Armagh	Armagh, Dromore
Carlow	Leighlin
Cavan	Ardagh, Kilmore, Meath
Clare	Killaloe & Kilfenora, Limerick
Cork	Ardfert & Aghadoe, Cork & Ross, Cloyne
Donegal	Clogher, Derry, Raphoe
Down	Connor, Down, Dromore, Newry & Mourne
Dublin	Dublin
Fermanagh	Clogher, Kilmore
Galway	Clonfert, Elphin, Killaloe & Kilfenora, Kilmacduagh, Tuam
Kerry	Ardfert &Aghadoe
Kildare	Dublin, Kildare, Leighlin
Kilkenny	Leighlin, Ossory
Leitrim	Ardagh, Kilmore
Leix (Queen's)	Dublin, Kildare, Leighlin, Ossory
Limerick	Cashel & Emly, Killaloe & Kilfenora, Limerick
Londonderry (Derry)	Armagh, Connor, Derry
Longford	Ardagh, Meath
Louth	Armagh, Clogher, Drogheda
Mayo	Killala & Achonry, Tuam
Meath	Armagh, Kildare, Kilmore, Meath
Monaghan	Clogher
Offaly (King's)	Clonfert, Kildare, Killaloe & Kilfenora, Meath, Ossory
Roscommon	Ardagh, Clonfert, Elphin, Tuam
Sligo	Ardagh, Elphin, Killala & Achonry
Tipperary	Cashel & Emly, Killaloe & Kilfenora, Waterford & Lismore
Tyrone	Armagh, Clogher, Derry
Waterford	Waterford & Lismore
Westmeath	Ardagh, Meath
Wexford	Dublin, Ferns
Wicklow	Dublin, Ferns, Leighlin

Once a researcher knows the diocese covering a targeted county, the next step is to look at the indexes themselves. It is important to understand that some indexes have missing years, while a few indexes did not survive at all. The indexes are alphabetical, with both grooms and brides by the same surname listed together. Each entry shows the names of the bride, the groom and the date. However, it does provide a geographic area from which to continue your search. If you do not know a county, then because these are alphabetized, they can be searched easily. The following are available on Family History Library microfilms:

Diocese	Years	FHL#
Achonry & Killala	1787-1842	100868
Ardfert & Aghadoe	---	---
Armagh	1727-1845	100859-60
Cashel & Emly	1664-1857	100861
Clogher	1709-1866	100862
Clonfert	1739, 1815-1844	100869
Cloyne	1630-1866	100863
Cork & Ross	1623-1845	100864-66
Derry	---	---
Down, Connor, Dromore	1721-1845	100867
Dublin	1672-1741	100867
	1638-1800	100226
	1630-1825	100227
Elphin	1709-1845	100868
Kildare	1790-1865	100868
Killaloe	1718-1845	100869
Kilmore & Ardagh	1697-1844	100869
Limerick	1827, 1833, 1844	100869
Lismore Peculiar Jurisdiction	1779-1802	100872
Meath	1655, 1702-1845	100869
Newry & Mourne	---	---
Ossory, Ferns & Leighlin	1691-1845	100870-71
Raphoe	1710-55, 1817-30	100872
Tuam	1769-1845	100872
Waterford & Lismore	1649-1845	100872

If one finds an entry of interest, a researcher can use the wife's maiden name to search to further narrow the geographic area. The assumption – although not necessarily a rule of thumb – is that the bride and groom were from the same county. The researcher can also use tax lists to see where both names occur. However, this strategy is not foolproof, as wealthy families often had multiple houses and land holdings. For that reason alone, they may have moved on a regular basis or met a spouse from a family residing away from their traditional home. In other words, do not expect both parties to be from the same county.

If this is the case, the Prerogative Court of Armagh may hold the document record being sought. As the Prerogative Court would have issued bonds to more well-to-do families, it was prestigious to have a bond issued through this court.

Prerogative Court Indexes

The Prerogative Court, based in the city of Armagh, issued marriage license bonds for all parts of Ireland. Since the Prerogative Court covers all of Ireland, the index to the Prerogative Court Marriage License Bonds (1710-1849) is less informative; it lacks diocesan information. The index lists only the groom, the bride and the year. Like the diocesan marriage bonds, these bonds were destroyed in the 1922 Four Courts Fire. However, the indexes survive as do abstracts made prior to 1922.

Several Irish genealogists had worked with the original records prior to their destruction in 1922. Two collections provide some details missing from the indexes, such as the residence of the groom and the bride. "Betham's Genealogical Abstracts from Prerogative Marriage

Licences, 1629-1810," abstracted by Sir William Betham, can be found at the National Archives of Ireland. Important details about this collection can be found in David E. Rencher's three part article "Sir William Betham Collection" published in *The Septs* in 2010 and 2011. The second collection, "Abstracts of Prerogative Marriage Licenses of Ireland, 1629-1858," which was extracted by Denis O'Callaghan Fisher, is at the Genealogical Office. The Fischer Collection has a bride's index (1629-1820) at the end of the Genealogical Office's MS 421. They also are available on Family History Library microfilms:

The abstracts of the Prerogative Marriage Licenses provide the basic information, such as the names of the groom and bride, the date, place of marriage, and where the couple was from. The abstracts are usually arranged by the first letter of the groom's surname.

Collection	FHL#
Prerogative Court Marriage License Bonds Index (1710-1849)	100876
Betham's Genealogical Abstracts from Prerogative Marriage Licenses (1629-1810) *(extracted by Sir William Betham)*	100874-75
Abstracts of Prerogative Marriage Licenses of Ireland (1629-1858) (*extracted by Denis O'Callaghan Fisher*)	100167-68

Key Reference Works

Rencher, David E., "Sir William Betham Collection" in *The Septs* 31, #2 (April 2010): 62-66.

Rencher, David E., "Sir William Betham Collection, Part II" in *The Septs* 31, #3 (July 2010): 119-123.

Rencher, David E., "Sir William Betham Collection, Part III" in *The Septs* 32, #2 (April 2011): 93-95.

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhome genealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

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Do a bit of research in Dublin and in Belfast

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100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

The Post from Inverness which came in Tuesdays Night, gives an Account that he met betwixt 2 or 300 Rebels as he came thro' Badenoch.

There have been great Rejoicings at Stranraen, a Town in the Western Coast of Scotland near Portpatrick, on Account of the Retreat of the Rebels from Perth; and the Deputy Lieutenants have made an Act for preventing all ?? Persons from going thro' that Shire to embark for Ireland, the Isle of Man, or elsewhere.

Dublin Intelligence

Dublin, Ireland
10 March 1715

250 Years Ago

This Day were publish'd …

Where may be had, Price 2 s. 6 d., few'd

1. Sir William Petty's Political Survey or Ireland, with an Account of the Wealth of England, and the most equal Method of raising Taxes.

2. The Case of Ireland's being bound by Acts of Parliament in England, stated. By William Molyneux, Esq; To which is added, The Case of Tenures, as to the forfeited estates in Ireland, argued and determined by all the Judges. Price 2 s.

London Evening Post

London, England
22 February 1755

200 Years Ago

Committed to Kilkenny County gaol, by Sam. F. Roberts, Clerk, J. Bergan, charged with forcibly carrying away Mary Maher, with intent to marry her against her consent….

Dublin Journal

Dublin, Ireland
7 January 1815

Denunciation of Treason

On the 6th of December, we hinted our knowledge of treasonable plotting on the Western Coast of Ireland, and warned the infamous parties concerned in these proceedings to beware; - for the eye of justice was upon them.…

We affirm that the American Cruizers, our Enemies, with whom the Country is at war, and by whom our Commerce has suffered so much, have, for a length of time, carried on a regular intercourse with TWO PORTS on the Coast we have designated….

Are these objects of vile deception aware of the treatment that awaits them were they to desert their country, and succeed in reaching America? Let the following extracts, which we republish, inform them….

I have had an account of the poverty, wretchedness, nakedness, and misery, of many of these people, which is almost too horrible to describe. Of money there is none to be obtained; what is carried out is soon expended, and when their clothes are worn out, they have no means of replacing them. If they should even obtain employment as labourers, they can get no wages in money from their employers. If they obtain land, they get nothing for its produce. Their food, a little Indian corn and water; they drag out a miserable existence, with little chance of ever acquiring the only consolation that remains, that of procuring the means of returning to their native land, in which many hundreds of those deluded people declared to my friend that they should be glad to accept the most abject employments, or even to beg from door to door, rather than support the miseries of their situation in America.…

Dublin Journal

Dublin, Ireland
17 January 1815

150 Years Ago

An Irish family in Colchester, CT. were very much surprised the other day by seeing their husband and father enter the house, as they had a few days before paid $150 for transportation home of his body from the army, and had buried him with many tears. It took some time for the live Irishman to convince his family that he was not a ghost, and then they exhumed the dead body and sent it back to the army, fearing that it might be the body of a rebel soldier.

Seymour Times

Seymour, Indiana
16 February 1865

An Irishman was brought before a magistrate on a charge of vagrancy and was thus questioned: "What trade are you?" "Sure now, your honor, I'm a sailor." "You in the seafaring life? I question if you have ever been to sea in your life." "Sure, now, and does your honor think I come over from Ireland in a waggin?"…

Placerville Mountain Democrat

Placerville, California
28 January 1865

St. Patrick's Day

Friday week was St. Patrick's Day. "St. Patrick's, yer honour." Day of St. Patrick's birth or death – a day arbitrarily fixed to celebrate the good deeds and holy character of Ireland's famous patron saint, who some 1400 years ago preached Christianity to the Irish, charmed all the snakes out of the land, and did many other wonderful works, all of which the hagiology of the Romish Church duly record, and which, to this day, tens of thousands of the Irish people devoutly believe. Well, on this day the Irish members, to a man, appear in the house with the shamrock in their hats, and one who is not an Irishman – to wit, Sir Robert Peel, the Irish Secretary – in complement to Ireland, also mounts a sprig of this famous Irish weed.

Illustrated Times

London, England
25 March 1865

100 Years Ago

Irish Priests for Prisoners in Germany

Invited by German Government to Minister to Their Countrymen in Concentration Camp

Two Irish priests, residents of Rome left for Germany. The priests are the Rev. Canice O'Gorman, assistant general of the Augustinians, and Rev. Thomas Crotty, a Dominican "penitenziere" of St. Mary Major's. This fact which may seem strange if we take into consideration that these priests are both citizens of Great Britain and yet have gone into the enemy's country, will appear even more curious when we hear that they go to Germany by invitation of the German government.

Among the soldiers of the English army now prisoners in Germany are found several thousands of Irish Catholics. Our readers will recall that in a previous article we stated how deeply the lack of military chaplains among the Irish soldiers fighting in France and Belgian was deplored by the Bishops, priests and people of Ireland. Now, however, the German government has adopted a measure which stands out in eloquent contrast to the mode of procedure of the English government. It being next to impossible for Germany to obtain Irish priests from Ireland itself the German government turned to the Irish colony in Rome, inviting two priests to exercise their ministry in behalf of the Irish prisoners of war.

Fully realizing the great desire that prisoners have of profiting by the spiritual aid of a priest, the two above named religious have gladly accepted the invitation of the German government. They will go to the concentration camp. The German government, in order to facilitate their labors, has ordered all the Irish soldiers confined in the various military prisons in Germany to this concentration camp.

The Irish Standard

Minneapolis, Minnesota
22 January 1915

Kings [County]

The death occurred on the 17th ult. of an old lady, Mrs. Catherine Costello, who had reached the great age of 106. She lived close to the Barrow, between Tullamore and Mountmellick for many years.

The Irish Standard

Minneapolis, Minnesota
20 February 1915

Dublin

For having hissed in the Theater Royal when the orchestra played "God Save the King," two Dublin men, Michael Mackey and Edward Murphy, were fined 40s. each, with the alternative of a month's imprisonment, by Mr. Drury in the Southern Police Court.

The Irish Standard

Minneapolis, Minnesota
27 February 1915

Plays "Wearing of the Green" on Bagpipes

The "Wearing of the Green," played on bagpipes by Robert Mobrey, featured the musical program given in honor of St. Patrick by Clan Stewart, Wednesday, March 17. Among the other musical numbers was a song entitled "Although He Died in Ireland He Was a Scotchman Just the Same," sung by James Downle.

The Irish Standard

Minneapolis, Minnesota
27 March 1915

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Upcoming IGSI Classes – 2015

January 10 | 10:30 am - 12:00 pm | Sarah Martin

Writing Your Family Stories

Want help writing your family's stories? Don't know how to begin, what to include, how not to make it fiction? Bring 5 to 10 facts about your favorite ancestor and Sarah Martin will help you turn them into a story. Hesitant writers welcome!

February 14 | 10:30 am - 12:00 pm | Audrey Leonard

Organization and Forms!

We don't know what to research next unless we know what we already have searched and/or found. Follow through on your New Year's resolution to eliminate the piles of paper and organize your research.

March 14 | 10:30 am - 12:00 pm | Sheila Northrop

Occupational Trails

Learn about the occupations of 18th and 19th century Irish and use this information to trace ancestors who immigrated to America, and then to follow them across the country. This class will also discuss available occupational archives and their holdings.

All classes are held at the IGSI Library.
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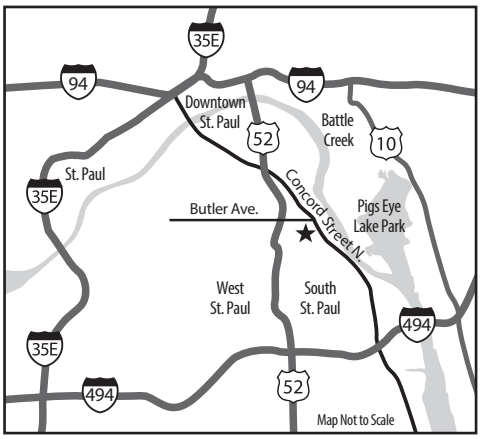

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Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2015

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2015 | July | Diaspora Revisited

Today, many more Irish live outside of the Emerald Island than on it. We seek articles about the reasons for the dispersal, the Irish in their new homelands, or how to trace them back to Ireland. Deadline for articles: May 1, 2015.

2015 | October | Green Genes (DNA)

The principles of DNA, Irish family case studies, info on modern Irish groups and use of DNA. Deadline for articles: August 1, 2015.

2016 | January | Irish Surnames & Given Names

History, derivation and meanings of names; informaiton on nicknames, names specific to locales, and resources. Deadline for articles: November 1, 2015.

2016 | April | Methods in Irish Genealogy

Key instructional materials in print and online, key sources and how to use them, lesser sources and where to find them, and major repositories and what they contain. Deadline for articles: February 1, 2016.

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Spring Is in the Air, or Should Be!

By Audrey Leonard

While the calendar tells us that spring has arrived, many of us are still seeing remnants from the previous season's weather. Compared to our friends in the Northeast U.S., we Minnesotans have had a very mild winter!

If you live in the Twin Cities area, tune in to KFAI radio (90.3) on Monday evenings and listen to David O'Sullivan's show, "Malarkey". To quote their website, "A magazine show with music, guests and news from and about the Irish and Celtic communities in the Twin Cities and beyond. Our guests include musicians, writers, and local and international personalities. We occasionally (some say "often") lapse into pure malarkey (exaggerated, meaningless or foolish talk, usually intended to deceive or poke fun)." Two IGSI Board members had the pleasure of being his guests on the February 2nd show and had a great chat on the Society and what we do. (We secretly hope that he will invite us back on his show!) You might want to listen at other times; KFAI has a large variety of music styles and talk show hosts to satisfy any cultural background.

IGSI is out and about this spring. Perhaps you saw our table at the Gene-A-Rama, in Madison, WI, March 27-28. Look for us at the Minnesota Genealogical Society's Spring Conference, April 24 and 25, at Normandale Community College, Bloomington, MN. And don't forget to visit our booth at the Irish Fair, August 7-9, in St. Paul. Check our web site <www.irishgenealogical.org> regularly for updated information on where our "table" will appear next.

Also check our website regularly to find out what has been added or updated lately. We try to keep it up-to-date with the latest information on all things Irish and welcome any suggestions you might have for content. We are still working to get all of the functionality actually functioning! One option, found under the heading Research, is "search periodicals". You can search by title, periodical name, author surname, Irish region (i.e., Tipperary), Time of Focus, Issue, (Issue) Number, or Volume and Year. When you get your results, you can click on "Title" shown in red and the information on the periodical will be displayed. Right now, we haven't digitized our vast inventory of periodicals, but knowing the periodical title, volume and issue, and the title of the article, you can visit the Library to read it or request a copy of the article to be sent to you (for a small charge).

I hope everyone has a great spring and I'll talk with you again before long.

Audrey Leonard joined the IGSI Board of Directors in 2014 and was elected as President for 2015. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Seventh Annual MGS Family History Writing Competition

Do you need an incentive to start writing family history? Then, this is the time to start.

Entries must be received by June 28, 2015, and will be judged on the basis of originality, writing quality, and evidence of family history research.

Winners of the Michael Clark Family History Writing Awards will be announced in Fall 2015. Winning entries will be published in Minnesota Genealogist. All entries receive judges' comments.

Full contest rules are available at

WWW.MNGS.ORG

or send a self-addressed stamped envelope to

MGS Family History Writing Competition
1185 Concord Street North, Suite 218
South St. Paul MN 55075

Views of Irish History

By Ann Eccles

We know that the history of Ireland pre-dates Christianity. NewGrange and the early Christian monastic communities offer historical context of ancient peoples. Searching for the records of individuals who lived in those times requires dedication and is not always fruitful. In this issue we look back to 17th and 18th century Irish historical events and suggest sources or strategies for family historians to learn more.

Brian Mitchell, genealogist with the City of Derry, provides two articles related to Scots Irish history and genealogy. In one, he provides details on the history of the early Ulster Plantations, particularly in the county of Derry. In a second, he personalizes that history with vignettes of historical figures active in this event. He provides a list of resources (online and print) with his general article. Kathleen Strickland offers insight into other online resources on the topic of Scots Irish. And IGSI President, Audrey Leonard, lists materials on this topic that are part of the IGSI collection at the William J. Hoffman Library and Research Center in South St. Paul. There are numerous places to start seeking Irish ancestors in their homeland or in Colonial America.

Dwight Radford describes using fasti books in a search for Presbyterian ministers who emigrated from Ireland in the late 1700s/early 1800s. Many Irish congregations of the time migrated with the minister. Following the trail of the American minister back to Ireland may lead one to the area of family there. In another article, IGSI member Beth Vought describes her search for Presbyterian ancestors and offers tips for others following a similar trail.

In this issue, we welcome Lois Mackin as a regular columnist. Long active with the Minnesota Genealogical Society, Lois is also a member of IGSI. In her columns she will offer advice to first-time and more advanced family genealogists in honing their research skills. Her first article offers advice on working through research challenges; she lists various types of records to check as well as other options, such as networking.

John Grenham, well-known Irish genealogist, provides a look at the history of Irish surnames and placenames, offering insight into their usage patterns in and since Griffith's Valuation. Gabrielle Ni Mheachair contributes another article on history and culture of Ireland. She shares the stories and history of Irish round towers. Our thanks to all of the writers – for this and every issue!

There's sure to be something of interest to readers among these pages: updates of IGSI activities and committees; new websites to explore; and new ways to energize your research, whether you have Scots Irish ancestors or not.

Take a few moments and take a look at the issue. Enjoy.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Springhill Plantation House, Moneymore. © Mark Allen Follow

Griffith's Valuation of Rateable Property. © John J. Burns Library, Boston College

Round tower, church ruins, graveyard, Rock of Cashel. © David McSpadden

17th Century Plantation of Ulster

by Brian Mitchell

In the 17th century, substantial numbers of English and Scottish families settled in the northern part of Ireland during the so-called Plantation of Ulster. The Province of Ulster consists of the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone in Northern Ireland and of the counties of Cavan, Donegal and Monaghan in the Republic of Ireland.

The defeat of the old Gaelic order in the Nine Years War, 1594-1603, and the escape of the most prominent Gaelic Lords of Ulster in 'the Flight of the Earls' in 1607 from Lough Swilly, County Donegal, were ultimately responsible for the settlement of many English and Scottish families in the northern counties of Ireland.

Movement of Scottish settlers in a private enterprise colonisation of counties Antrim and Down began in earnest from 1605 when Sir Hugh Montgomery and Sir James Hamilton acquired title to large estates in north Down and Sir Randall MacDonnell, 1st Earl of Antrim, to large tracts of land in north Antrim. In 1609, the Earl of Salisbury suggested to James I a more formal, deliberate plantation of English and Scottish colonists in counties Armagh, Cavan, Donegal, Fermanagh, Londonderry (then known as Coleraine) and Tyrone.

These settlers came to Ulster, by and large, in three waves: with the granting of the initial leases in the period 1605 to 1625; after 1652 and Cromwell's crushing of the Irish rebellion; and, finally, in the fifteen years after 1690 and the Glorious Revolution. By the end of the 17th century a self-sustaining settlement of English and Scottish colonists had established itself in Ulster. It is estimated that by 1715, when Scottish migration to Ulster had virtually stopped, the Presbyterian population of Ulster, i.e. of essentially Scottish origin, stood at 200,000.

Londonderry, Coleraine, Carrickfergus, Belfast and Donaghadee were the main ports of entry into the province of Ulster for 17th century British settlers with the Lagan, Bann and the Foyle valleys as the major arteries along which the colonists travelled into the interior.

Scottish families entering through the port of Londonderry settled in the Foyle Valley, which includes much of the fertile lands of counties Donegal, Londonderry and Tyrone. The lands along the Firth of Clyde in Ayrshire; the Clyde Valley; Wigtown, Kirkcudbright and Dumfries in Galloway; and the Border Lands of Berwick, Peebles, Selkirk and Roxburgh were home to many of these Scottish settlers.

English settlers, mostly drawn from the northern counties of Cheshire, Cumberland, Lancashire, Northumberland, Yorkshire and Westmorland, tended to favour settlement along the Lagan Valley in the east of the Province.

Researchers wishing to explore this topic further should read M. Perceval-Maxwell's *The Scottish Migration to Ulster in the Reign of James I* and Philip Robinson's *The Plantation of Ulster* (both books published by the Ulster Historical Foundation, Belfast).

Sources for Studying Plantation Ancestors

Websites

1641 Depositions <www.1641.tcd.ie> This fully searchable digital edition of the 1641 Depositions at Trinity College Dublin Library contains transcripts and images of all 8,000 depositions, examinations and associated materials related to the outbreak of the rebellion by the Catholic Irish in October 1641.

The Down Survey <www.downsurvey.tcd.ie> The Down Survey of 1656-1658 maps out in great detail the dramatic transfer in land ownership from Catholics to Protestants and deepens our understanding of 17th century Ireland.

State Papers Online, 1509-1714 <http://gale.cengage.co.uk/state-papers-online-15091714.aspx> This is the largest digital manuscript archive of 16th and 17th century British State Papers; it links these rare historical manuscripts to their fully text-searchable Calendars. As such, it radically transforms and simplifies the process of research, offering Early Modern scholars access to the behind-the-scenes workings of the Tudor and Stuart governments. It also includes The Irish Manuscript Commission series of Calendars of State Papers Ireland. This resource can be searched, free of charge, at PRONI.

Irish Manuscripts Commission <http://www.irishmanuscripts.ie/servlet/Controller?action=publications_disp&category=17thcentury> Primary sources 'dealing with administration, state

investigations and court records, and early science' in 17th century Ireland. This includes the 'Calendar of Inquisitions' into land ownership of crown lands.

Public Record Office of Northern Ireland <www.proni.gov.uk> One can search, for free, a number of 18th century census substitutes for Northern Ireland, such as indexes to pre-1858 wills, 1740 Protestant Householders Lists, and Religious Census of 1766, by selecting the 'Name Search' option on the website.

Scots in Ulster <www.ancestryireland.com/scotsinulster> One can search, free of charge, by surname, the Flax Growers Lists of 1796, the Protestant Householders Lists of 1740, the Hearth Money Rolls of the 1660s and early-17th century Muster Rolls for Ulster.

Tip: An examination of such census substitutes can prove very illuminating in highlighting the spread of English and Scottish settlers into the province of Ulster as most surnames in such sources can tentatively be identified as being English, Scottish or Irish in origin. Family names, therefore, can be used to some extent as evidence of place of origin of 17th century British planters.

Studies of surname distribution, furthermore, tend to support the view that the evolution of predominantly English or Scottish settlement areas in Ulster were established from the earliest days of the 17th century Plantation of Ulster.

Books

Researching Scots-Irish Ancestors: The Essential Genealogical Guide to Early Modern Ulster, 1600-1800, by William J Roulston (Belfast: Ulster Historical Foundation, 2005), is a comprehensive and unrivalled guide to record sources for this period. It includes a full listing, in alphabetical order by civil parish, of all pre-1800 church records for Ulster and detailed descriptions, in county order, of 250 estate collections.

Genealogy at a glance: Scots-Irish Genealogy Research by Brian Mitchell (Baltimore: Genealogical Publishing Company, 2014).

Men and Arms: The Ulster Settlers, c. 1630, by R. J. Hunter (Belfast: Ulster Historical Foundation, 2012), records the names of 13,147 adult males, listed under the names of their landlord, who were mustered in the nine counties of Ulster in c. 1630. Most were English and Scottish settlers and, in the absence of comprehensive parish and estate records, the muster rolls is the nearest one has to a census of the British population of early 17th century Ulster.

Defenders of The Plantation of Ulster 1641-1691, by Brian Mitchell (Baltimore: Clearfield Press, 2010), names 905 men who defended the walls of Londonderry during the Irish rebellion of 1641 and a further 1,660 'defenders' who were named in contemporary sources as playing an active or supportive role in the Williamite War in Ireland, 1689-1691, which included the 1689 Siege of Derry. The latter information was extracted from William R. Young's *Fighters of Derry Their Deeds and Descendants: Being a Chronicle of Events in Ireland during the Revolutionary Period 1688-1691* (London: Eyre and Spottiswoode, 1932) which is a unique and unrivalled source for tracing 17th century Plantation of Ulster ancestors. Young's book lists the major Planter families of the province of Ulster and identifies their connection to the original planters from England, Wales and, in particular, Scotland.

Tip: Researchers who want to dig deeper in their attempts to understand population migration associated with the Plantation of Ulster should read M. Perceval-Maxwell's *The Scottish Migration to Ulster in the Reign of James I* and Philip Robinson's *The Plantation of Ulster* (both books published by the Ulster Historical Foundation, Belfast).

Brian Mitchell has been involved in local, family and emigration research in the wider Derry area since 1982. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from major civil and church registers of County Derry. He is author of A New Genealogical Atlas of Ireland, A Guide to Irish Parish Registers, Irish Passenger Lists 1847-1871, Genealogy at a glance: Irish Genealogy Research *and other works. The database can be accessed at <www.derry.rootsireland.ie>; he can be contacted by email at <genealogy@derrycity.gov.uk>.*

The Plantation of Ulster: A Tale of Vested Interests, Greed and Conflicting Needs

by Brian Mitchell

After 'the Flight of the Earls' in 1607 the lands of the chiefs who fled Ireland were confiscated. After three years' planning, King James I and his officials decided that the resolution to their problems in Ulster would be to have a Plantation of British settlers. In 1610, the Plantation of Ulster began.

The confiscation of Irish-owned territories in six Plantation counties (Armagh, Cavan, Donegal, Fermanagh, Londonderry and Tyrone) meant the King now had hundreds of thousands of acres to grant out. This land was to be divided between five groups.

Servitors. These men served the King in Ireland as soldiers or government officials. They were allowed to have both Irish and British tenants.

Undertakers. They agreed to undertake the planting of British settlers on the estates they were given. For every 1000 acres received, undertakers were expected to plant 24 men or at least ten families from England or Scotland. There were 59 Scottish undertakers and 51 English. In theory, the Irish were to leave estates granted to undertakers.

London Companies. The King hoped that wealthy merchants from companies in London would support the Plantation. Eventually, it was agreed that the London Companies would receive land in what is now County Londonderry.

Irish (Native Freeholders). A total of 280 Irishmen received grants of land in six Plantation counties. Twenty-six of the more important Gaelic lords were given estates of 1000 acres or more.

The Church of Ireland. Lands that previously belonged to the Irish Church were transferred to the new Protestant church, including lands owned by bishops and by monasteries and abbeys. In addition, glebe land was set aside in each parish for support of the Church of Ireland minister.

The King, in effect, sub-contracted the Plantation of Ulster to key individuals and to institutions, such as the Church and the City of London. The Government wanted settlers to live together in villages on each estate and not be scattered here and there.

Many new towns were founded in Ulster. In 1613, the town of Derry was renamed Londonderry because the London Companies became responsible for it. In the same year, the building of new walls around the town began. The walls were completed in 1618 and described as 'excellently made' the following year.

Plantation of County Londonderry

Pen portraits of 11 major participants will highlight the process of the Plantation of County Londonderry:

Dispossessed Nobleman	Sir Cahir O'Doherty
Native Freeholder	Captain Manus O'Cahan
Reluctant City of London	
Disloyal Company Servant	John Rowley
Loyal Company Servant	Matthias Springham
Land Hungry Church	Bishop George Montgomery
Servitor with a Grudge	Sir Thomas Phillips
Surveyor	Captain Thomas Raven
Builder	Peter Benson
English Planter	William Gage
Scottish Planter	Sir Robert McClelland

As always in any enterprise of such scale it is a tale of vested interests, greed and conflicting needs.

In the 17th century, land ownership was all-important as status, power and wealth derived from it. Holding on to land or acquiring land was key.

With the establishment of County Londonderry in 1613, the major landowners were the Church of Ireland and the Bishop of Derry; Sir Thomas Phillips, who first came to Ireland in 1599 with the English army; the twelve principal livery companies of the City of London – namely Clothworkers, Drapers, Fishmongers, Goldsmiths, Grocers, Haberdashers, Ironmongers, Mercers, Merchant Taylors, Salters, Skinners and Vintners; and the Irish Society, a company set up by the city of London to oversee the Plantation of Londonderry.

Pen Portraits

Dispossessed Nobleman: Sir Cahir O'Doherty. In May 1601 began the seven-year lordship of Cahir O'Doherty. Born in 1587 of illustrious ancestors, Cahir's lineage could be traced to Conall Gulban, son of the 5th century High King of Ireland, Niall of the Nine Hostages.

Loyalty to family and to their territory of Inishowen was all-important; it outweighed all other considerations. The O'Dohertys became the chief family of Inishowen from the early 1400s until their influence was broken after the rebellion of Sir Cahir O'Doherty in 1608. They had to steer a discreet path in dealing with the rivalry between the two most powerful kingdoms in Ulster, the O'Neills of Tyrone and the O'Donnells of Donegal.

The seeking of Irish allies was a key aspect of Sir Henry Docwra's ruthless military campaign in the years 1600-1603 in northwest Ulster to bring to an end the Nine Years War. Docwra actively secured the support of Cahir O'Doherty. With Niall Garbh O'Donnell pledging allegiance to Elizabeth I the decision of Cahir Doherty to become a supporter of Sir Henry Docwra seemed a very practical one. Cahir became a trusted supporter of Docwra and was knighted for his bravery in fighting against the O'Neills in 1602.

If Docwra, who was made Governor of Lough Foyle and Provost of Derry, had remained in Derry it is possible that Sir Cahir's rebellion would not have occurred as Docwra's departure gave rise to a sequence of events which resulted in the enlargement of the Ulster Plantation. In July 1606 Docwra left Derry and was replaced by Sir George Paulett, an arrogant and argumentative man.

After the Flight of the Earls in 1607, Paulett suspected that Sir Cahir was involved in plotting against the Crown. O'Doherty was instructed to visit Paulett in Derry early in April 1608; a quarrel broke out and Paulett assaulted O'Doherty. This provocation resulted in Sir Cahir seizing and burning Derry on 19 April 1608.

Some historians believe that O'Doherty had already begun to plan an uprising as he was concerned about English interference in the affairs of his territory and he gambled, wrongly, on support from Niall Garbh O'Donnell. Sir Cahir's uprising was quickly crushed, and he was killed in a skirmish at Kilmacrenan in Donegal on 5 July 1608.

Native Freeholder: Captain Manus O'Cahan. The O'Cahans (further anglicised as O'Kane) trace their lineage to Eogan, son of the 5th century High King of Ireland, Niall of the Nine Hostages. By the 12th century, the O'Cahans were overlords and all-powerful in the kingdom of Keenaght, to the north of the Sperrin Mountains, which stretched from the Foyle to the Bann rivers. The O'Cahans became the mainstay of power behind the O'Neills. Hugh O'Neill, Earl of Tyrone, acknowledged his reliance on the O'Cahans saying that 'as long as he had O'Cahan and his country sure behind him, he little cared for anything that they could do to him before.'

On Rough Island in Enagh Lough, three miles northeast of Derry, the O'Cahans built a castle. On 21 June 1601, an English army under the command of Sir Henry Docwra captured that O'Cahan castle after a day's battery from English cannon.

On 16 August 1611, John Rowley and Tristram Beresford, agents for the City of London, allotted 13 freeholds to the Irish natives, 5 major freeholds and 8 smaller ones. The largest freehold was of 2000 acres in the parishes of Faughanvale and Glendermot, east of Derry, to Captain Manus O'Cahan, the brother of Donnell Ballagh O'Cahan, the last chief of the O'Cahans. Inaugurated in 1598, Donnell Ballagh joined O'Neill against the English in the Nine Years War, 1594-1603. He spent the last years of his life imprisoned

in the Tower of London. He was sent to the Tower in July 1609 and died in 1617.

The lands of Manus O'Cahan's freehold were either sold to private individuals after the 1620s or confiscated after the 1641 rebellion.

Reluctant City of London. Derry was an important element of the proposed plantation of Ulster. To ensure its success the government decided to involve the City of London and its mercantile wealth (as opposed to wealthy individuals, known as undertakers, in the other Plantation counties) in the important area of the north coast between the River Foyle and River Bann.

In January 1610 the City of London finalised its contract with the crown, agreeing to the plantation of the entire county of Londonderry (created formally in 1613) as well as to a specific town-building programme at Derry and Coleraine. It undertook to expend £20,000 on its activities, principally on building the towns; a figure which doubled to £40,000 by 1613.

In the context of 17th century politics of a demanding monarch, a property-hungry church and the self-interest of powerful individuals, the City of London did a valiant job in Londonderry. The City of London was a reluctant absentee developer, dependent on the officials it sent over. Furthermore, it was subject to frequent investigations by various bodies; some which even resulted in the Londoners temporarily losing control, and thus rental income, in the late 1620s and the 1630s.

On 29 March 1613, a 'development corporation' of the City of London, called the Irish Society, was set up to manage the plantation. In 1615 the Society divided the lands of County Londonderry into 12 proportions of approximately equal value. The 55 Livery Companies of the City of London who contributed funds were arranged into 12 groups, each consisting of one of the principal companies and as many of the smaller companies as were necessary to make the total contribution of the group amount to one-twelfth of the £40,000 raised. The 12 principal companies were the Clothworkers, Drapers, Fishmongers, Goldsmiths, Grocers, Haberdashers, Ironmongers, Mercers, Merchant Taylors, Salters, Skinners and Vintners. Each company was expected to bring in English and Scottish tenants. The focus for each proportion, to be managed by one of the principal companies, was to be a village, consisting of a strong house, with a defensive bawn, and an Anglican church.

The plan was simple: Derry in the west and Coleraine in the east were to be the focal points of the colony, while the 12 proportions were to hold, defend and develop the interior.

Disloyal Company Servant: John Rowley. Born c. 1560, John Rowley was the eldest son of Hugh Rowley of Lawton, Cheshire. An experienced businessman, a freeman of the Drapers' Company, and a merchant-draper of London, Rowley had trading connections with Ireland. The Irish Society, shortly after its formation, appointed him as its chief agent.

In November 1612 the Irish Society issued instructions to Mr. John Rowley, their 'agent, receavour, and treasurer for the affairs of the City of London plantation in Ireland'. The Society was anxious to keep a tighter rein on its agents.

In June 1613, amid concern that John Rowley and Tristram Beresford were pursuing their own fortunes and personal trading deals to the detriment of the Irish Society's interests, the Irish Society appointed George Smithes and Matthias Springham to travel to Ulster to determine the current state of the Plantation. The commissioners soon discovered that Rowley and Beresford had spoiled the woods of Loughinsholin for personal gain. They also found widespread corruption amongst the city officials in Londonderry city, including non-payment of workers and overcharging on building contracts.

Although the commissioners unmasked Rowley's and Beresford's corruption, they were under instruction from London to install them as mayors of Londonderry and Coleraine respectively. John Rowley was appointed first Mayor of the newly-incorporated city of Londonderry in March 1613, and he lost no time in requesting new Arms for the infant city. In 1613, Ulster King of Arms (with authority since 1552 to grant and confirm coats of arms in Ireland) combined the earlier Arms granted to Docwra's settlement (i.e., castle and skeleton seated on a rock) with the Arms of London (i.e., cross of St. George, sword and motto).

George Smithes returned to London in November 1613 with his report. Rowley was dismissed from the City of London's service, and Springham was appointed to take charge of all money and resources in Rowley's hands.

Although dismissed in disgrace from the City of London's service in November 1613, John Rowley was obliged to continue serving as Mayor of Londonderry until May 1615. He died at his home at Castleroe, Coleraine, in July 1617.

Loyal Company Servant: Matthias Springham. In June 1613, the Irish Society appointed George Smithes and Matthias Springham (1561-1620), Master of the Merchant Taylors' Company of London to travel to Ulster to establish the current state of the Plantation. About to begin major building operations in Londonderry itself, a programme of development needed to be decided upon and distribution of the City of London's lands to the Livery Companies had to be resolved.

The Smithes-Springham mission remained more than two months in County Londonderry. Fishing Rights on the two main rivers were let for three years. One of the largest jobs was to survey the county land. Thomas Raven, Sir Edward Doddington and others worked with the commissioners to inspect, value and divide these areas into 12 'Proportions'.

They also turned their attention to Londonderry city where they found 32 houses which, owing to their small size, were used as 15 habitations. They viewed and 'trod out' the ground. Smithes had brought plans of the walls from London and the final design appears to have been adopted from those by Sir Edward Doddington.

New charters were put in place for Londonderry and Coleraine, and communion plates were presented to the churches in Londonderry and Coleraine. Smithes returned to London in November 1613 with his report and Matthias Springham was appointed to take charge of all money and resources that formerly rested in John Rowley's hands. Matthias Springham was determined to build a free school in Londonderry as a gift to the city; this was constructed in 1617 inside the walls near the Augustinian church (at Society Street). It was the forerunner of Foyle and Londonderry College.

Land Hungry Church: Dr. George Montgomery (Bishop of Clogher, Derry and Raphoe 1605-1610). With the Plantation, lands that previously belonged to the Irish Church were to be transferred to the new Protestant church.

In June 1605 the dean of Norwich, Dr. George Montgomery, was appointed first Protestant bishop of the united dioceses of Clogher, Derry and Raphoe. Dr. Montgomery carried out an extensive survey of Derry diocese on his arrival here in 1606/7.

This survey recorded in great detail the structure and resources of the Catholic Church in Derry on the eve of the plantation. There were 45 parishes in Derry diocese before the plantation with the bishop of Derry owning extensive lands. The greatest of the bishop's mensal lands, i.e., those lands directly under his control, were situated in the extensive parish of Templemore. There were lesser mensal lands in the parishes of Aghadowey, Clonleigh and Dunboe.

The bulk of the Bishop's lands were scattered in smaller parcels throughout the diocese. These lands were leased to *erenagh* families. Erenaghs were hereditary tenants of pre-plantation church lands who managed the Church lands, the revenue from which paid for the upkeep of church buildings and the income of the clergy. Indeed, most of the Catholic priests of Derry diocese came from erenagh families. In return for tenancy of the bishop's land, the erenaghs of Derry diocese paid modest rents to the bishop. The bishop of Derry received a third of all the tithes paid in the diocese, with the most valuable sources of tithes being the fisheries of the Bann and Foyle.

The Bishop of Derry before the plantation was a man of considerable resources, and Bishop Montgomery intended to maximise income from these resources. George Montgomery soon became involved in disputes about property. The inquisition, for example, to distinguish between Crown and Church lands in O'Cahan's country took place in Limavady on 30 August 1609. The Bishop of Derry, always greedy for land, unsuccessfully attempted to gain possession of land possessed by erenagh families.

With the Plantation, Catholic Church buildings, lands and tithes were taken from local clergy and transferred to British Protestant ministers; yet local Catholic priests succeeded in maintaining their congregations in the Catholic faith. George Downham, Church of Ireland bishop of Derry and Raphoe, was incensed that there still was a Catholic priest ministering in every parish of the diocese in 1622.

Servitor with a Grudge: Sir Thomas Phillips. At the Plantation, land was granted to servitors, i.e., men who served the King in Ireland as soldiers or government officials. Servitors were

allowed to have both Irish and British tenants on their estates.

Sir Thomas Phillips, described as "a pushing soldier of fortune and a protégé of Sir Robert Cecil," first arrived in Ireland in 1599; and it was Phillips who took O'Neill's fortress of Toome in 1602. Phillips, who was knighted in 1607, was effectively the military commander of the County of Coleraine by 1608. He played a significant role in persuading the Livery Companies of the City of London to undertake the Plantation of Derry and the County of Coleraine (renamed Londonderry on 29 March 1613).

In 1610, Phillips was granted 13,100 acres of land at Limavady, which included an O'Cahan castle. He commenced the building of the "Newtown of Limavady," which was laid out in a cruciform road pattern. By 1622, 18 one-story houses and an inn had been built; they were centred on the crossroads, which contained a flagpole, a cross and stocks. Newtown was incorporated on 31 March 1613 with a charter granted by King James I.

From 1611, he became involved in a bitter 25-year controversy with the City of London's agents and the Irish Society. In August 1611, the Irish Society warned Sir Thomas Phillips, governor of the county of Coleraine, to stop meddling in their affairs and interfering with their jurisdiction. The Society accepted his lead role in military matters but not in civil matters. Phillips blamed the Society for the delay in granting him title to his lands at Limavady and Castledawson, (confirmed by letter patent of 30 December 1612) which he claimed deprived him of land and rent for almost a year and a half.

In other words, Phillips had acquired interests that conflicted with the City's grant. The original 'Project of Plantation' had contemplated the erection of corporate boroughs at Limavady and Dungiven in the County of Coleraine. But this was before the county of Coleraine had been expanded into the county of Londonderry with corporate boroughs of Londonderry and Coleraine.

Sir Thomas spent a vast sum of money in his campaign to show that the Londoners' had not carried out their obligations in Ireland. He died at his home in Hammersmith, London, in August 1636. His eldest son Dudley inherited the Limavady freehold estate.

Surveyor: Thomas Raven. In 1611, a plan to fortify Derry was drawn up in which the town, extending from a frontage along the riverside and incorporating Sir Henry Docwra's upper and lower fortifications, would be walled on three sides with the river fronting the fourth. This plan was not acted on. It is believed that the author was Captain Thomas Raven, who was born c. 1572 and been described as 'the only competent surveyor in plantation Ulster'. In the charter of Coleraine, dated 28 June 1613, Thomas Raven, the City of London's Surveyor in Ireland, was appointed Alderman.

In November 1612, the City of London issued an instruction to their agent, John Rowley, that the surveyor, Thomas Raven, 'who hath a great stipend' have his salary cut to 20 marks per annum. Hence Thomas Raven's relations with the Irish Society were soured.

A disgruntled Raven was to assist Sir Thomas Phillips and Richard Hadsor in their devastating report on the City of London's Plantation in 1622. This survey is remarkable for the set of coloured maps and picture plans associated with it. It is believed that Thomas Raven, formerly the City of London's Surveyor in Ireland, was the cartographer employed by Phillips to map the townlands, buildings and fortifications of County Londonderry. Phillips' intention, by highlighting deficiencies in fortifications and planter numbers, was a damaging attack on the City of London and the undermining of their credibility in the eyes of the Crown.

Although Phillips reported that the city was well fortified, in 1622, he stated that the city needed ordnance, guard houses, more people, and a fortified market house.

The Raven maps were presented to the Commission of Inquiry of 1622 and to King Charles I by Sir Thomas Phillips to support his charge against the City of London that it had mismanaged its Plantation.

In 1631, another Commission was appointed to examine the City's performance in Ireland, and Thomas Raven was asked to give his help. It is recorded that Thomas Raven died in 1640.

Builder: Peter Benson. The construction of a fortified settlement on the island of Derry was an essential aspect of the Plantation. Defence of the quayside was paramount as Londonderry city would be both a point of entry for development of the Londoners' plantation and an ultimate refuge in times of difficulty. Such roles

were possible only if access to the River Foyle was kept secure.

It was decided that no work on the walls should start until sufficient stone and lime were available, and construction began in 1614. In September 1614, Matthias Springham asked Peter Benson, a master builder from London, to tender for the building of the walls. In return, he was granted 1500 acres of land in Donegal along with his fee, which he had great difficulty in collecting. Benson completed the work in 1618 at cost of £10,755. Ultimately, he had to petition the King for payment of arrears of £1,157 2s 10d as late as 1624.

The street pattern was laid out at the same time as the town walls. The earliest maps show a street system which is still largely operating today – a simple geometric pattern with the four main streets crossing a central square, or Diamond, and leading straight to the four gates.

On 1 December 1618, Captain Nicholas Pynnar, an official Inspector of Fortifications in Ireland, began a general survey of the progress made by the Ulster undertakers of lands and of the works and plantations performed by the City of London in the City and County of Londonderry. The survey was carried out by the King's command; Pynnar was engaged four months on this work.

Pynnar, who was one of Docwra's captains, despatched his report to London in May 1619. He reported that the walls of Derry, with a circumference of 5124 feet, had been completed. He found a strong stone wall, 24 feet high by 6 feet thick, defended by nine bulwarks, two half-bulwarks and four battlemented gates. He also recorded 92 houses containing 102 families, which he considered 'far too few a number for the defence of such a circuit'.

English Planter: William Gage. In 1610, the City of London sent about 130 masons, carpenters and other workmen under the direction of William Gage to Derry. William Gage, born at Raunds, Northamptonshire, was the son of Robert Gage, Clerk of Peace for Northamptonshire, and Anne Pemberton.

William Gage was the brother-in-law of John Rowley, chief agent for the city of London; his sister, Mary Gage, had married John Rowley. In the charter of Londonderry, dated 29 March 1613, William Gage was appointed Alderman by the Irish Society.

In 1622, Gage bought the lease of 40 townlands in the parish of Magilligan from the Bishop of Derry.

At the plantation, all of the monastic lands of Magilligan held by the erenagh Brian Ban McGilligan became Church land under the See of Derry. As Magilligan was designated Church land, the landlords were permitted to take on Irish as well as English and Scottish tenants. By way of compensation, Brian Ban McGilligan was given half the townland of Ballycarton.

The arrival of English and Scottish settlers created little conflict in Magilligan in the early 17th century as the parish was "depopulated following the wars of the native chieftains with Elizabeth". The planters settled on 'unoccupied lands'. Indeed, Magilligan was so thinly populated that commercial rabbit warrens occupied the greater portion of the parish.

William Gage became Mayor of the city of Londonderry from October 1631 to January 1632.

By his will dated 29 June 1632 William left Magilligan to his brother, John Gage, Clerk of Peace for Northamptonshire 1611-22. The Civil Survey of 1654-56 records that all lands in Magilligan Parish, except the townland of Ballycarton, were held by John Gage, Esquire, by a lease from See of Derry, dated July 1634 for the term of 60 years.

Scottish Planter: Sir Robert McClelland. The Irish Society assigned land to the Haberdashers' Company on 17 December 1613; their manor of 23,100 acres in the Roe Valley, County Londonderry, to the east of Limavady, was duly conveyed on 15 April 1617. The Company, however, was involved in the plantation only loosely, as by 23 April 1617 twelve freeholders were created on the Haberdashers' Proportion.

A two-page document – the List of Scottish Freeholders in Ulster (RH15/91/332) – in the National Archives of Scotland names these 12 Scottish freeholders: John Eward, Edward Forrester, William Fullerton, John McClelland (of Borgue), John McClelland (of Orchardton), Sir Robert McClelland, William McClelland (of Mullock), William McClelland (of Overlaw), William Magee, Harbert Maxwell, Sir William Maxwell and Alexander Mikell.

These freeholders all resided in and around the town of Kirkcudbright in the Galloway district of southwest Scotland. Kirkcudbright, located in the heart of an area known as the Stewartry, had been one of Scotland's major ports but gradually declined in the 17th century.

Sir Robert McClelland of Bombie, located about two miles southeast of the town of Kirkcudbright, was one of the nine chief Scottish planters of the Ulster Plantation; in 1610, he was granted lands in the baronies of Boylagh and Banagh in County Donegal. He sold his estate in Donegal in 1616 but acquired lands, through marriage in 1614, in the Ards peninsula, County Down, and, by lease in 1616 and 1618 respectively, of the manors of the Haberdashers' and Clothworkers' Companies of London in County Londonderry.

Sir Robert became the first farmer of the Haberdashers' Proportion on 6 August 1616, with a lease of 51 years from 1 May 1617 at £350 10s per annum. He brought many members of his own family and other Scots from Galloway to his lands along the River Roe.

Sir Robert built his residence, in the style of a castle inside a bawn with four circular flanking towers, at Ballycastle in the parish of Aghanloo, two miles north of the town of Limavady. His tower-house in Scotland still stands in Kirkcudbright today.

Within ten years, largely through the efforts of Sir Robert, there were about one hundred armed British settlers on the Haberdashers' Manor. At the time of the census of 1659 the name McClelland, in the form of MacClellan, was most numerous in the barony of Keenaght, County Londonderry. The Haberdashers' manor was situated in the barony of Keenaght.

Brian Mitchell has been involved in local, family and emigration research in the wider Derry area since 1982. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from major civil and church registers of County Derry. He is author of A New Genealogical Atlas of Ireland, A Guide to Irish Parish Registers, Irish Passenger Lists 1847-1871, Genealogy at a glance: Irish Genealogy Research *and other works. The database can be accessed at <www.derry.rootsireland.ie>; he can be contacted by email at <genealogy@derrycity.gov.uk>.*

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Contact Kay Swanson at 651-426-3103 or kayswanson685@gmail.com

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Watch the website and e-newsletter for further information.

Irish Surname Standardisation in Griffith's Valuation

by John Grenham

No matter how familiar a record-source appears to be, it can always surprise. It has become clear in the past couple of years (to me, at least) that the place-name spellings used in Griffith's Valuation are identical to those listed in the standard research source, the *General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland,* which is based on the 1851 census and better known simply as *The 1851 Townlands Index* (Genealogical Publishing Company, reprint 1981). Since this was originally published in 1861, it cannot be the source of the place-names used in Griffith's, which was carried out between 1847 and 1864. The only reasonable conclusion is that both the *Index* and Griffith's share a common standard source for place-name spellings. And the only possible source is the Ordnance Survey. That both Griffith's and the 1851 *Index* record Ordnance Survey map references for each townland is further evidence. Once we identify a place-name in the *Index* (or its numerous online transcript versions) we can be sure that it will appear spelled identically in Griffith's Valuation.

The other great spelling-variant quagmire of Irish research is, of course, surnames. Mulderrig becomes Reddington, Judge becomes Breheny, O'Loughlin becomes Laughlin, Loughlan, Loughlin, Loghlane, Loughlane, Loughlen, Locklin … which are also mutant versions of McLoughlin, MacLaughlan, M'Gloghlin.

Since the team managing the Valuation process obviously planned for the problem of place-name spelling variation, they must have been aware of the equally treacherous problem of surname spelling variation. So is there any evidence that they planned for this problem and took steps to anticipate it? In other words, is there any evidence that the recording of surnames in Griffith's was standardised?

The first place to look for such evidence is in the "Instructions to Valuators" issued by the Valuation Office to the small army of men carrying out the work on the ground.[1] While the instructions are extremely, not to say fanatically, detailed when dealing with property – built or agricultural – the only instruction for personal names is terse, to say the least: "The Christian and Surname of the occupier should be entered in every instance, and should never be written in a contracted form."[2] There is no guidance in the instructions concerning the forms of surnames to be used.

What about the manuscript evidence? The "House Books" and "Field Books" held by the National Archives of Ireland and the Public Record Office of Northern Ireland are the hand-written notebooks used by the Valuators to record the first drafts of the results of their work. They have not survived for all parishes, but where they do survive, they provide an invaluable glimpse of the area for at least three years before the published record and often much earlier.

In my experience of using these records, the place-names tally very well with what ultimately appears in print, but the surnames often vary from what would ultimately be published. This suggests that the Valuators used copies of the Ordnance Survey's standardised place-names listing as they filled in the notebooks, but that they had no equivalent list for the surnames they were recording.

Does this mean there was no standardisation? No. The very fact that the handwritten and printed surnames vary means that some editorial intervention had to take place between manuscript and print. One example, for the civil parish of Killian in east Galway, will illustrate:

The Valuation for the Union of Mountbellew, which includes Killian, was published on August 21, 1855.[3] The townland of Liscuill records nine Lohan households. The surname, an anglicisation of the Irish Ó Leocháin, is heavily concentrated in this part of east Galway, with 89% of total households recorded in Galway and 64% of the total in the two adjoining parishes of Killian and Killeroran.[4]

If we look at Liscuill in the House Book records for Killian,[5] undated but almost certainly from the late 1840s, seven of these households are recorded as "Loaghan" and only two as "Lohan". So, some time between the creation of the manuscript and the publication of the printed volume in 1855, the original Loaghan spelling (probably a closer reflection of contemporary Irish-language pronunciation) was "corrected" to "Lohan", simpler and easier on an Anglophone eye.

Who made these corrections, and on what basis? Without documentary proof, it is impossible to be completely sure, but one fact is clear: the corrections were not made centrally by the Valuation Office. A demonstration of this is the fact that another anglicisation of Ó Leocháin, "Loghan" is also recorded in the published Valuation. However, it is only recorded at a considerable distance from the heartland of the surname in Killian and Killeroran, with a handful of households scattered in east Mayo, northwest Roscommon and west Galway. These areas are close enough to assume that these households are part of the same surname-group, but far enough apart for the name to be unfamiliar to local

administrators. This implies that the precise spelling of a surname in the published Valuation was decided by local administrators, almost certainly (in the case of the east Galway Lohans) by someone in the office of the Clerk of the Board of Guardians of the [Poor Law] Union of Mountbellew.

Before 1852, the published volumes are divided by Barony rather than Poor Law Union, but even in these cases, the volumes are formally addressed to the Clerk(s) of the Board of Guardians for any Unions partly included. The Boards of Guardians were the formal administrative arm of the taxation system for which the Valuation was the basis.

If we ask why the Clerks' Offices should have been concerned with standardising surnames in their catchment area, the answer clearly has to do with tax. The two basic requirements for collecting tax are location and identity: you have to know where your goose lives and precisely which goose is which before you can start plucking.

A number of implications flow from this. First, the names of the minority of literate occupiers must have been recorded as the occupiers themselves wrote them, not out of any respect for education or social status, but because this was the most secure way of identifying a taxpayer.

Evidence for this includes the way the Valuation treats the prefix "Mc", from the Irish Mac, meaning "son of". The majority of individuals bearing "Mc" surnames would have been of Gaelic origin and predominantly Irish-speaking. In the 1850s three ways of writing the prefix in English were common: "Mac", "M' " and "Mc". In the Valuation, "Mc" accounts for more than 95% of those surnames recorded with the prefix, and not a single entry gives a "Mac" surname followed by a capital. There is no MacNamara or Mac Namara or M'Namara, only McNamara or Macnamara; there is no MacCartney or Mac Cartney or M'Cartney, only McCartney or Macartney. The vast majority of the entries are Mc, and many of the small number using Mac appear to be highly anglicised, with titles such as "Capt." or "Rev." or "Esq." This is hardly conclusive, but it is suggestive of a pattern.

The second implication is that for the majority of the population – illiterate and mostly Irish-speaking – recording a surname as its bearer wrote it simply was not possible. So the criterion must have been to record the names in a form that would be easily recognisable by local (English-speaking) administrators. This had the effect of eliminating contingent spellings and standardising to a locally-familiar anglicised version.

To summarise: if the individuals whose surnames were being recorded could write their own names, they did so; but if they were illiterate (or primarily Irish-speaking), their surname spellings were standardised to a single English version. If a Mac Thoirdealbhaigh (son of Turlough) was literate in English, his surname would be recorded as he wrote it: Curlie or Curley or Curly, but his illiterate cousins would all be Curley.[6]

This process was far from rigid. Any surname standardisation must have remained local to each administrative district, with the result that surnames corrected to a standard in one area might be corrected to a different standard (or none) in another district.

Yet the repercussions for genealogical research are not dramatic. Family historians researching 19th century Irish records know how phenomenally slippery surname-spellings can be and should always search on the widest range of variants possible.

For the myriad Irish surnames that are intensely local,[7] this piecemeal standardisation provides an excellent guide to locality of origin. If a researcher has difficulty uncovering an Irish place of origin, finding one of these surnames in an extended tree is an extremely useful piece of evidence. And there are thousands of them: Mungovan, Uriel, Scahill, Finan … the list is endless.

On a more general level, for anyone with an interest in the wider population history of an Irish surname or a sept, one of the side-effects of this partial standardisation is to exaggerate visible local concentrations of anglicised surnames, making it possible to extrapolate back to possible geographical or personal points of origin. If one had any doubt that the surname McMahon had two separate origins, the distribution of households of the name in Griffith's will dispel them.[8]

Other examples of large-scale patterns lie in Griffith's treatment of "O" and "Mc" surnames. Throughout the island, some 16,000 households were recorded with surnames starting O', but more than 100,000 with Mc. By looking closely at where the names are recorded, almost 70% of the Mc households are found in the nine counties of Ulster, while the eight counties along the Atlantic seaboard account for almost 60% of the O names.

This historical evidence confirms that Ulster and the Irish-speaking West were the last strongholds of Gaelic culture and that

the cultural differences between them were deep and ancient.

I hope that this article draws attention to the fact that surname spelling in Griffith's is not merely a nuisance but can, at times, provide genuine genealogical and historical evidence.

Endnotes

[1] *Instructions by Sir R. Griffith, 1853, to valuators and surveyors in tenement valuation of Ireland; and instructions by Land Commission (Ireland) to Assistant Commissioners, with reference to valuation of agricultural holdings* (House of Commons, 1882) <http://www.dippam.ac.uk/eppi/documents/17142/page/455327> [accessed Feb. 6, 2015]

[2] Ibid, p 10

[3] <www.askaboutireland.ie/griffith-valuation> [accessed Feb. 6, 2015]

[4] Irish Ancestors: <www.irishtimes.com/ancestor/surname/index.cfm?fuseaction=Go.&Surname=Lohan> [Accessed Feb. 9, 2015]

[5] National Archives of Ireland, Microfilm MFGS 54/2

[6] <www.irishtimes.com/ancestor/surname/index.cfm?fuseaction=Go.&Surname=Curley> [Accessed Feb. 12, 2015]

[7] Have a look at McNicholas – <www.irishtimes.com/ancestor/surname/index.cfm?fuseaction=Go.&Surname=McNicholas> [Accessed Feb. 12, 2015]

[8] <www.irishtimes.com/ancestor/surname/index.cfm?fuseaction=Go.&Surname=McMahon> [Accessed Feb. 14, 2015]

John Grenham is the author of the standard guide to Irish genealogy, Tracing your Irish Ancestors *(4th ed. 2012). Since 1998, he has developed and run the* Irish Times *"Irish Ancestors" website (irishtimes.com/ancestor). He has written the weekly "Irish Roots" column in* The Irish Times *since February 2009. His website is www.johngrenham.com.*

Website Report

by Robert Zimmerman

Have you ever started to write something only to get carried away with the project, telling yourself that you just have to get everything down that you can think of before you forget? That is sort of the way that our website has grown.

We had an overall design in mind, but time pressures forced us to include what we felt was beneficial for our members; sometimes the end result was not what we had wanted. In some cases, we had neither the time nor the knowledge to include all the functionality that we wanted for our members.

Now we are returning to our design, fixing those parts that need fixing, expanding those parts that need expanding.

Following are some examples of improvements that we have made in recent months:

The online renewal function did not always handle membership renewals properly. Now that has been fixed.

IGSI offers great classes, but the online registration function did not work well. Now you can register for these great classes online, make payment via *PayPal* or defer your payment until the day of the class. You can also order the handouts for the class online if you are unable to attend.

IGSI welcomes financial (tax deductible) contributions. When paying by check, members have always been able to include an additional contribution with their membership renewal. Now it is possible to add a similar contribution to your online membership renewal. Just fill in the additional amount that you wish to contribute in the "Additional Contribution Amount" box and complete your renewal as you normally would. *PayPal* will add the contribution amount to the membership renewal amount.

For the future – We have begun to look at the design of the Surname application to correct the problems and to improve its function.

As always, we appreciate any input from our members regarding either problems, or suggested enhancements.

Tracing the Scots-Irish

by Kathleen O'Malley Strickland

The Scots-Irish who immigrated to America before the Revolution spread far and wide across the new land. They and their descendants pressed forward into the borderlands beyond colonial settlements, and then moved on again and again, leaving communities that grew larger and more populated.

Who are the Scots-Irish and Why Did They Sail to America?

Lowland Scots, mostly Presbyterian weavers and farmers, settled in Counties Antrim and Down in the Irish province of Ulster. The English government encouraged them to leave Scotland for Ireland, providing a Protestant presence in a Catholic land. The "Ulster Scots" settled and farmed successfully. Their woolen and linen trade swelled to such proportions that it challenged the English cloth producers. Consequently, Parliament passed the 1699 Woolens Act, severely limiting the trade in Irish textiles. The standard of living among the weavers and associated occupations plummeted, throwing the economy into disarray. Rack-renting became common, with landlords raising tenants' rents to unaffordable levels. At the same time, Ulster suffered four years of drought and bad harvests, adversely affecting farmers. In addition, the Presbyterian Church in Ireland – the faith of most of the Ulster Scots – began to lose many of its rights as England asserted the dominance of the state religion, the Church of Ireland.

A great number of Ulster-Scots chose to emigrate, starting in 1718 and continuing up to the time of the American Revolution. The first emigrants of 1718-1719 mostly left in groups arranged around family or Presbyterian congregations. In general, they paid their own way and were well-prepared to make the trip. Later emigrants were poorer, and many were reduced to dire economic straits at the time they emigrated. It is estimated the number of emigrants was so great that, by the time of the American Revolution, one in seven people living in the colonies was Scots-Irish.

Fact Finding

Because so many of the Scots-Irish did not stay long enough in any one area to leave an abundance of records, efforts to research them often means studying secondary sources. Local histories and archives may offer clues as to where families came from or where the next generation was headed. Land records help establish where and when settlers bought land and when they sold it as they moved on.

For a general understanding of the Scots-Irish history before and after migration, two sources are especially helpful. The first is "Overall History of the Scots-Irish and their Emigration from Ireland to America," an article by professional genealogist Kyle Betit published in *The Irish at Home and Abroad* in 1995, available on the *Irish Times* website, <irishtimes.com/ancestor/magazine/articles/iha_scotsus1.htm>. The second is *The 1718 Migration*, a collaborative website created by the Ulster Scots Agency in association with the Ulster Historical Foundation, the Centre for Migration Studies, and the Institute of Ulster-Scots Studies at <www.1718migration.org.uk/>. Both sources focus on pre-Revolutionary War emigrants. The "1718" website especially studies the Scots-Irish who settled in New England, in general, and New Hampshire in particular.

"Overall History of the Scots-Irish and Their Emigration from Ireland to America." Kyle Betit emphasizes researching the immigrant's history in the United States. He lists sources ranging from the Ellen Payne Odom Genealogical Library (repository for many clan organizations) to the myriad state archives and special collections dealing with the Scots-Irish immigration. He lists state genealogy guides helpful to searching for the Scots-Irish, and provides a long list of significant printed sources. Early Scots-Irish emigrants were mostly Presbyterian, notes Betit, but pre-1776 records of that church are scarce. Often, immigrants could not find a Presbyterian church nearby so they joined with local Congregationalists, Baptists, Methodists and others. He suggests researching in

- American records, including church, land, probate, and so forth
- Military records for the French and Indian Wars and the Revolutionary War
- Lineage societies, such as the Daughters of the American Revolution
- Histories and biographies
- Family histories and manuscript collections.

Betit includes a list of federal, state, and religious repositories, and refers as well to the Scotch-Irish Foundation based at the Historical Society of Pennsylvania. He includes a list of further reading to learn more about the Scots-Irish.

The 1718 Migration. Four contributors created the website, The 1718 Migration: Dr. James McConnell from the Institute of Ulster-Scots Studies; Dr. Linde Lunney of the Royal Irish Academy; Research

Director of the Ulster Historical Foundation Dr. William Roulston; and American genealogist Colin Brooks.

- McConnell focuses on the 1718-1719 migration of Ulster-Scots to New England. Most of these emigrants had the funds to pay their own way to America. Upon arrival, they were encouraged to settle on the frontiers of the colonies of Maine and Massachusetts. McConnell details the ultimate settlement of many of these (now Scots-Irish) in the town of Londonderry, New Hampshire.

- Lunney describes the situation of those who remained in Ulster, many of whom lost more than half of their family and friends to emigration. She relates the stories of people prominent in facilitating the movement overseas and highlights stories of several immigrants, including the Dinsmore and McKeen families, and their experiences both in Ulster and in America. Lunney encourages researching the Hearth Money Rolls in Ireland. She offers links to websites:

  o Various Scots-Irish family histories (a number of links inactive).

  o Societies, archives and libraries.

- Roulston explains how to reconstruct Ulster families of 1600-1750. He suggests sources both in Ireland and America, including church records, gravestone inscriptions, and landed estate records:

  o Church records in Ireland.

  o Gravestone inscriptions.

  o 17th and 18th century sources, such as muster rolls and the 1740 Census of Protestant Householders.

  o The Landed Estate Records in PRONI (Public Record Office of Northern Ireland).

  o Will Indexes at PRONI.

- Brooks, who compiled the 1718 website, concentrates on researching families in the United States, particularly New England. He emphasizes that the Scots-Irish moved far and fast, leaving records scattered behind them. He stresses the need to connect with cousins and to research secondary sources, such as local histories and family traditions. He suggests

  o Websites for searching history and background in state, local and religious archives.

  o Finding/recruiting extended family to work together in the search for Ulster origins.

  o Resources – reference books and websites (some inactive).

Many Americans trace their origins to the Scots-Irish who spread so abundantly across the country. These experts advise leaving no stone unturned in the records and stories they left behind, and joining forces with fellow searchers among the many descendants seeking the same ancestral lines.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

Online Sources

Electric Scotland <electricscotland.com/history/scotsirish/scotsirishndx.htm> offers a collection of *YouTube* videos about the Ulster-Scots, the Scots-Irish in Appalachia, and more. One informative selection is "The Hamely Tongue," which showcases the traditional dialect of the Ulster-Scots.

The Scots-Irish blog <thescotsirish.blogspot.com/> features articles about the Scots-Irish in history, current Scots-Irish DNA projects, Scots-Irish Who's Who, and book reviews and entries about Americans of Scots-Irish heritage.

Familysearch wiki for Scots-Irish <familysearch.org/learn/wiki/en/Category:Scots-Irish> is a guide to the articles touching on Scots-Irish genealogy that appear all across the *Familysearch.org* website – from Arkansas to West Virginia, emigration and immigration to Ireland history, Scotland history, and more.

Round Towers

by Gabrielle Ni Mheachair

Similar to the tower house of medieval times, round towers seem to be scattered randomly throughout Ireland. These lonely sentinels predate the tower houses by about 600 years. Equally non-descript and void of decoration they are simply referred to as round towers. Though mostly constructed in remote areas some can be found in the middle of villages, towns or cities. The southern and western counties seem to boast higher concentrations, with some counties possessing none at all. The majority of round towers were part of ancient monastic settlements that littered Ireland between the 9th and 12th centuries. Hence, towers still standing are between 900 and 1,100 years old.

Clonmacnoise, Co. Offaly

Monastic settlements were Ireland's first urban centers. After Saint Patrick came to Ireland, he set in motion a flurry of religious fervor. Men and women joined religious orders and organized communities known as monasteries. These communities became centers of religion, trade, education, skilled craftsmanship, and defense. Such religious sites consisted of various sized chapels, a graveyard, communal dormitories, single cell dwellings, a meeting house, high crosses and a round tower – all surrounded by earthen, wooden or stone walls. In some places nature provided natural defenses, such as rivers, cliffs, hills, and lakes. Some round towers were constructed along the five ancient highways of Ireland, which made them more accessible to pilgrims and traders. In fact, many Irish towns owe their origins to monastic settlements.

Earlier towers were shorter, poorly constructed, and made of rough masonry. These specimens failed the test of time, leaving little more than stumps to represent their prime. Some even toppled over. The more sophisticated and architecturally sound towers still stand proudly today. Their consistency of materials, style, height, and width suggests that construction teams were hired to build them. Since towers were not unique to specific religious orders, it is possible they were a fashion statement of the time and that monasteries competed with each other to possess such fine edifices.

Height

The most obvious defining feature of a round tower is its height. An average tower measures between 60 and 140 feet with a circumference of between 40 and 60 feet. Surveying the surrounding countryside, the tower was the tallest man-made structure in Ireland in its prime. It would have been a landmark for the weary traveler who knew food and lodging was close at hand.

Fake tower at Ferrycarrig Heritage Park, Wexford.

Foundations

These remarkably tall structures are built upon equally remarkably shallow foundations. Foundations vary in depth from 1.5 feet to 2 feet, architecturally impossible to secure a structure of this height and weight! To compensate for the shallow foundation the builders tapered the structure as it extended upwards, which distributed the weight. The door was positioned several feet above the ground to increase stability, and the lower portion of the tower was filled with rocks and sand steadying the base and increasing the load bearing capacity.

Clonmacnoise tower

The Cap

Only thirteen of the remaining towers still wear caps today. None are original. They have been reset, repaired or replaced. Being the tallest buildings in the land all were struck by lightning at some point. When traveling in Ireland, it is considered a prize to find a tower still sporting its cap.

The Belfry

The Irish word for a round tower is *cloigthithe*, which means bell house or belfry in English. It is highly probable that round towers were belfries. Many of these towers have four windows on the top floor, each facing towards one of the cardinal directions, North, South, East, West. *(see Clonmacnoise tower above)* It was the chore of some agile monk to hike to the top of

the tower several times a day and summon his brothers to prayer. Monasteries were working farms, so monks toiled in the fields beyond the walls each day. A bell called them to worship and to eat. Right up to recent times church bells in rural communities announced a temporary reprieve from labor. When working the fields as a child we delighted at the sound of our church bell signaling noon for dinner and six-o-clock for supper, and of course the Angelus always prayed at noon and six o clock in the evening.

Windows

Generally, there is at least one window on each floor. These long, narrow openings are similar to the arrow slits of Anglo Norman castles. Each story's window faces a different direction catching the sun's rays all day long. Four to eight windows circled the top floor, though most towers had only four windows each facing the cardinal directions.

Door

Heavy wooden doors hanging on iron hinges sealed the entrances to these buildings. Most doorways are 6-10 feet above ground level accessed either by ladders or wooden stairs. Wooden steps provided little safeguard against unwelcome intruders, but ladders could be pulled inside to prevent access.

Some thought the unusual door height had been designed for safety against raiders *(Pictured at right, door at Killala, Co. Mayo)*. However, recent research and excavation reveals an architectural reason. Compensating for the shallow foundation the builders raised the level of the door and packed the base with mortar, stones and sand. Hence, it served a dual purpose: it stabilized the tower and provided a safe haven for the monks.

Interior

Most interiors are nondescript and void of decoration save an arrow slit window on each floor. Typically, there are five to seven stories with only one room on each level. Ceilings and floors were made of wood or stone depending upon the availability of local materials. Narrow ladders led to each level and could be pulled upwards for defense if needed.

Purpose

A leading round towers expert, George Petrie (1790-1866), was of the opinion these ecclesiastical buildings were multi-functional. They were monuments to honor their Christian God; they were belfries, storage houses, watch-towers, places refuge; and they were high-rise vaults storing valuable church paraphernalia.

Killala tower

Religious denominations have erected monuments to honor their gods from the start of time. The Greeks and Romans built temples, Egyptians and Mayans built pyramids, the Mesopotamian ziggurats, the Muslins minarets, the European Christians great cathedrals, and the Irish built round towers.

Gaelic chieftains, who were patrons of Irish monasteries, often called upon the abbots to perform their elaborate coronation ceremonies. Often the abbot was selected from the many sons of a powerful chieftain. The monks, whose scholarly reputation gave rise to Ireland's nickname, "the Island of Saints and Scholars," educated children of local nobility. This relationship between church and clan provided an illusion of power and prestige for all parties involved. Having a tower on site reinforced the status of both chieftain and abbot.

As already mentioned, the English translation of the Irish word for round tower is bell house. Clearly there must have been some connection. The National Museum of Ireland displays an abundance of saint bells; many enshrined in elaborately decorated cases. Bells were considered sacred objects, particularly if they belonged to a revered local saint. It is not beyond the realm of possibility that such hand bells were carried aloft to ring the time of day, to call the laboring monks to prayer, to signal attack, or simply to summon the monks to supper.

Being the tallest structures in the land, round towers were the perfect tools to observe the surrounding countryside. This may not have been an initial function, but when the Vikings sailed upriver, docked their boats, and rushed upon the startled monks ransacking bodies and booty, life changed forever.

Ecclesiastical sites were centers of religion, education, trading and the arts. As a result, they were depositories for priceless artifacts from generations past and others created on site. These inestimable treasures needed to be kept safe from wandering thieves and the Viking scourge. Consequently, round towers became lookouts and sanctuaries. They afforded a sentry and a bell to alert the monastic inhabitants of imminent threat.

Monks hid their sacred treasures inside the tower until the reckless assailants left. In the early years, the elevated door helped protect them from the hurried Viking attacks. Unfortunately, the Vikings began building bases along the major rivers and lightening raids became prolonged pillaging, at which point the round tower became obsolete as a place of refuge. The Vikings set fire to the door. Several round towers show signs of having been set alight. Fires are also recorded in the annals. The conical shape of the tower simulates a chimney, guiding the fire and smoke upwards and suffocating all within. The arrow slit windows prevented escape. There was no way out. With more frequent and prolonged Viking attacks the towers fell into disuse.

Location

Round towers can be found on remote coastal, river or lake islands, in city centers and rural villages, skirting busy highways, or in graveyards off the beaten track. Estimates put the original total at 120, with about sixty-six surviving, twenty in good repair and the rest in various states of disrepair. Most are part of ancient monasteries whose ruins are still extant. Others are lonely sentinels with no evidence of their former heyday. All are worthy of homage. Armagh, Derry, Tyrone, Leitrim, Longford, Westmeath and Wexford are the only counties that have no original round towers, though a recreation has been built at Ferrycarrig Heritage Park in County Wexford.

Clonmacnoise tower

Tower Distribution

County	Tower
Antrim	Armoy Drumbo Steeple Ram's Island
Carlow	Saint Mullins
Cavan	Drumlane
Claire	Inis Cealtra Drumcliffe Mollaneen Scattery Island
Cork	Kinneigh Cloyne
Donegal	Tory Island
Down	Drumbo Nendrum Maghera
Dublin	Clondalkin Swords Lusk Rathmichael
Fermanagh	Devenish Island I Devenish Island 2
Galway	Kilmacduagh Ardrahan Kilbennan Kilcoona Roscam Killeanry, Aran Islands
Kerry	Aghadoe Rattoo
Kildare	Kildare Cathedral Castledormot Oughter Ard Taghadoe Old Kilcullen
Kilkenny	Tullahern Kilkenny City Aghaville Grangefertagh Kilree
Laoise	Timahoe
Limerick	Ardpatrick Kilmallock Carrigeen
Laoise	Timahoe
Louth	Monasterboice Dromiskin Faughart
Mayo	Aughagowa Balla Killala Meelick Turlough
Meath	Donaghmore Kells
Monaghan	Clones Inishkeen
Offaly	Clonmacnoise Sier Kieran
Roscommon	Oran
Sligo	Drumcliff
Tipperary	Cashel Roscrea Leigh
Waterford	Ardmore
Wicklow	Glendalough

On Sunday afternoons we rode our bikes for miles looking for something new to explore. Monasteries were among our favorite places to visit. We picnicked amid the ruins, read the gravestones looking for our last names among the dead, prayed in the chapel ruins and made a wish if it was our first visit to the site. Then we set off in search of the alleged tunnel that led from the chapel to the base of the round tower. At school we learned that when the Vikings attacked a monastery the monks grabbed their sacred possessions and shuffled them through a tunnel keeping their precious wares safe from the marauding Vikings. We dreamed of finding these tunnels laden with treasure. Skirting the walls, we tapped on stones hoping to hear a hollow sound. We jumped up and down on the earthen floor and stomped imagined trajectories all the way to the tower hoping to fall through a hole or a weak spot. Exhausted and disappointed, we gave up – promising to return with a shovel and spade. Then of course, we had to hop three times on the same foot around the base of the tower and make a wish. Mother warned us that one must never wish for a man, money or something selfish. What else was there to wish for?

~ Gabrielle

In the shadow of these *cloightithe*, monks sacrificed spent a lifetime painstakingly scribing exquisite, illuminated manuscripts. Skilled artisans produced magnificent works of art in metal, stone and wood. These towers were hives of activity in a time when Ireland flourished religiously, architecturally, culturally, educationally, economically and socially. The lonely tower is reminiscent of the days when Ireland was known as "the Island of Saint and Scholars".

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Gabrielle Ní Mheachair, a long-standing member of IGSI, is a native of Tempelmore, Co. Tipperary, Ireland. She moved to the U.S. as an adult and currently resides in St. Louis, Missouri, with her husband, Dr. Kieth F. Woeltje, and three children, Maeve, John and Éile.

Gabrielle is an award-winning author of children's fiction in the Irish Language, and has written many historical and genealocical works. She is a regular guest speaker at the St. Louis Genealogical Society.

Photos in this article were provided by Gabrielle Ni Mheachair.

Kirk Session Minutes: A Key to Finding Your Townland

by Beth Vought

Many types of records exist that may hold the key to finding where our ancestors lived in Ireland and possibly even finding unknown places they lived in the United States. However, finding which records contain that information can be challenging.

Quite by accident I stumbled across the Kirk (Church) Session Minutes of the Presbyterian Church. These records gave me everything I needed to break the Atlantic Ocean barrier that plagues many of us. Here is a brief overview of what Kirk Session Minutes are, what they may contain, and how you can locate and use them in your research.

Kirk Sessions

Within each Presbyterian Church there is a ruling group comprised of elected church elders and the church reverend. One of their main responsibilities was is to hold meetings, called "Sessions", on a regular basis to discuss parish business and concerns about the ethics and morals of church members. Kirk Session Minutes are the notes recorded during those Sessions.

What You May Find

One of the most valuable characteristics of Session minutes for family historians is the detailed information that was recorded: illegal relationships, neighbor disputes, members' behaviors and personalities, and birth/baptisms/deaths. The Scottish genealogy blog <http://findmyscottishancestors.blogspot.com/2012/03/kirk-session-records-more-than-just.html> noted that genealogists research Scottish Kirk Session Minutes to find fathers of illegitimate babies born in the 19th century or earlier.

But the most exciting thing you may learn is where your ancestor came from in Ireland or where your ancestors moved within a country (Ireland or United States).

Members moving to a different Presbyterian church were required to bring a letter from their current church showing they were a member in good standing. The name and location of the church they were coming from was often recorded.

Members leaving a church may have asked for a letter of dismission, which often mentioned the church or geographic location to which they were moving.

You may also find your ancestors joining a church through profession of faith. This could be a strong indication that they were previously members of another religion, for example Catholic, Church of Ireland, Quaker, Baptist, or Methodist. Alternatively they may just not have had a letter to submit.

As with any type of record, the amount of information recorded in the Session minutes depended on who entered it. Some scribes took very detailed minutes and others were minimalists. But it is always worth a look. In my case, it was the best thing I ever did. More on that further on.

Locating Session Minutes

To trace your ancestors from the United States back to Ireland, start with a Presbyterian Church you know they attended in the United States or look for Presbyterian churches in the geographical area in which they lived. Once you have identified a specific church or geographical area, there are several ways to find out if church records exist.

- Start by searching the *FamilySearch* catalog. (This is where I hit gold!) You can use their "Places" option, to search their database for records in a specific geographical area.

- Contact the Presbyterian Historical Society in the United States <history.pcusa.org/> which holds many of the original records.

- Contact the church directly or local historical societies and libraries. For example, the Minnesota Genealogical Society <mngs.org/> has several books on early Presbyterian records:

  - *The Old Session-Book of Templepatrick Presbyterian Church, Co. Antrim*, (circa 1647) William T. Latimer;

  - *The Early Records of the First Presbyterian Church at Goshen, New York from 1767-1885*, Charles Coleman;

  - *Early Presbyterian Church Records From Minnesota, 1835-1871: Brooklyn Park, MN*, Mary Hawker Bakeman;

  - *The Revolutionary Soldiers of Catholic Presbyterian Church: Chester County, South Carolina,* Mary Wylie Strange; and

  - *Funeral Register of the First Presbyterian Church of Belfast 1712-36,* Jean Agnew.

For general information about where church records are archived within each state, refer to *Ancestry's Red Book*, edited by Alice Eichholz, available at many libraries.

To trace your ancestors within Ireland

- An excellent place to search is the Public Record Office of Northern Ireland's *PRONI: Presbyterian Church Index* <proni.gov.uk/>). It states the name, county, and reference number of all the Presbyterian Church records that have been microfilmed by PRONI.

- If you don't know the county and plan to search all Presbyterian churches, check *A New Genealogical Atlas of Ireland* by Brian Mitchell for a list of Presbyterian congregations by county for all nine counties in Ulster province.

Challenges

All records present challenges. Here are the most common ones associated with Kirk Session minutes.

- No Session minutes.
- No letter because they your ancestor joined by profession of faith.
- Letter of recommendation but no "from" place.
- No letter of dismission because your ancestor was not a member in good standing in a previous church.
- Letter of dismission but no forwarding church mentioned.
- Date conflicts (within 10 years acceptable).
- Church name changes (quite common).

My Success Story

I was lucky. I was able to combine information from the Kirk Session Minutes and Irish church records to locate the townland my ancestors have lived on since at least 1744. Here is my story.

Finding the Session Minutes

I knew that my ancestors (four siblings named Dr. Robert Stephenson, John Stephenson, Jane Stephenson, and Ann Stephenson) came to Adrian, Michigan, around 1847-1848. My first step was to see what church records existed for churches in Adrian. I searched the *FamilySearch* catalog by "Places", and entered "Adrian".

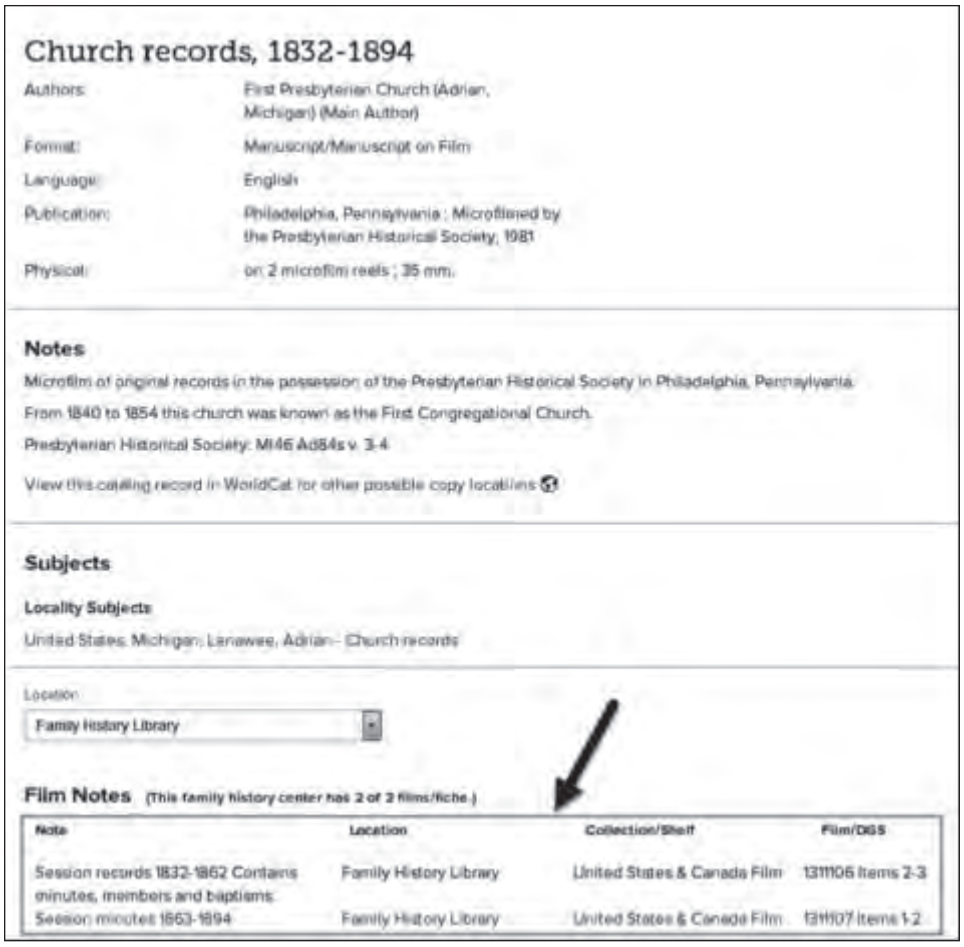
Drilling down to the available church records in Adrian, I found records with Session minutes for the First Presbyterian Church which, according to family obituaries, my ancestors attended. The microfilm covered the time period my ancestors were in Adrian. Here is the microfilm catalog description.

I ordered in the microfilm to a local Family History Center library and found the following information about my ancestors recorded in Session minutes between 1847 and 1862. These are exact quotes from the Session minutes with my notes in brackets.

"July 1st 1847 John Stevenson [my paternal g-g-grandfather] presented letters and was received by vote of session"

"Sabbath October 10th 1847 Miss Ann Stevenson presented letter of good and regular standing from different churches and which were accepted…"

"Saturday March 6, 1850 Miss Jane Stephenson from the Presbyterian Church in Loughmourne, Ireland, Robert Steph-



Church records, 1832-1894

Authors:	First Presbyterian Church (Adrian, Michigan) (Main Author)
Format:	Manuscript/Manuscript on Film
Language:	English
Publication:	Philadelphia, Pennsylvania : Microfilmed by the Presbyterian Historical Society, 1981
Physical:	on: 2 microfilm reels ; 35 mm.

Notes

Microfilm of original records in the possession of the Presbyterian Historical Society in Philadelphia, Pennsylvania.

From 1840 to 1854 this church was known as the First Congregational Church.

Presbyterian Historical Society: MI46 Ad84s v. 3-4

View this catalog record in WorldCat for other possible copy locations

Subjects

Locality Subjects

United States. Michigan. Lenawee. Adrian -- Church records

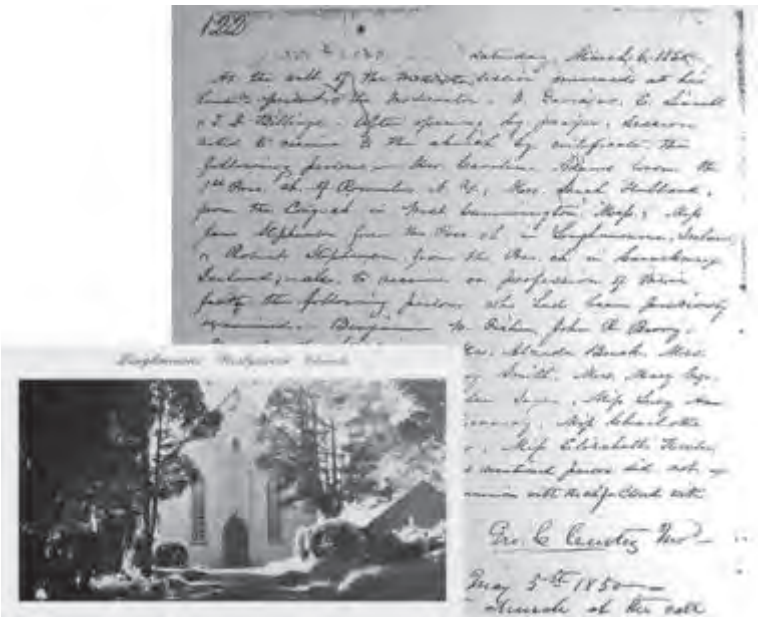
Location

Family History Library

Film Notes (This family history center has 2 of 2 films/fiche.)

Note	Location	Collection/Shelf	Film/DGS
Session records 1832-1862 Contains minutes, members and baptisms	Family History Library	United States & Canada Film	1311106 Items 2-3
Session minutes 1863-1894	Family History Library	United States & Canada Film	1311107 Items 1-2

enson from Presbyterian Church in Carrickmacross, Ireland [church and townland were officially Carrickmaclim]…profession of their faith Mrs. Martha Stephenson [Kerr my paternal g-g-grandmother; maybe not Presbyterian originally]"



Below is a copy of the original March 6, 1850 Session minutes mentioning Loughmourne and a picture of the now demolished church. Only the stables and cemetery remain.

"Friday, June 30, 1854 Mrs. Charlotte Stephenson [Dr. Robert Stephenson's wife] was received as a member of the church upon a certificate from the First M. E. Church of Adrian."

"April 4, 1856 Friday Afternoon James Stephenson and Miss Mary Jane Field were received on profession of their faith to the First Presbyterian Church of Adrian."

"October 6, 1856 Mr. William King letter from George Square United Presbyterian Church at Breenock, Scotland to Adrian."

"March 5, 1859 …Mr. James I. Stephenson presented a letter of dismission and recommendation from the Presbyterian Church of Wellsburg, Va. The letter bearing dates more than one year ago, he was examined by the Session as to his faith … received by the church."

"Sabbath Morning Sept 15, 1861 Baptism administered to Sarah Helen King infant daughter of Wm. F. King and his wife."

"Sabbath May 4, 1862 Application was made on behalf of Mrs. Martha Stephenson [my g-g-grandmother] for a letter of dismission and recommendation to the Presbyterian Church at Elkhart, Ind. which was granted."

Discovering Drumlinney Beg

I now knew two of the churches my g-g-grandfather's siblings attended in County Monaghan, Ireland – Loughmourne and Carrickmaclim. I could use this information to reach my goal of finding the townland on which he grew up.

Next, I contacted the Clogher Historical Society in County Monaghan for help in finding Presbyterian churches in the area of Loughmourne and Carrickmaclim.

Geographically, the closest church was Cahans Presbyterian Church. Microfilms of Cahans church records were available through the Family History Center, so I ordered them. Listed in the records were William Stephenson and Martha Small, the parents of my g-g-grandfather and his siblings. Entered next to their names was Drumlinney Beg, the townland on which they lived.

That was one of the most exciting moments in my life, equaled only by finding cousins still living on Drumlinney Beg and staying with them several times since the discovery.

Go ahead, take a chance, and see if you can find your ancestors in some Kirk Session Minutes. If nothing else I know you'll enjoy the stories you'll read.

To discuss this topic or for a list of additional websites contact Beth D. Vought at java88@baldwin-telecom.net and put **Kirk Session Minutes** in the subject line.

Beth Vought jumped into Irish genealogy the day she discovered she was Irish. She creates and presents many Irish research classes and, along the way, located her ancestor's townland and living cousins. In August 2014 Beth presented a DNA genealogy class at the Celtic Connections conference in Massachusetts. Professionally, Beth is a technical communicator/trainer.

Researching Scots-Irish in the IGSI Library Collection

by Audrey Leonard

Did you know that the term "Scotch-Irish Americans" is used only in the United States? Folks in Ireland and Great Britain refer to themselves as "Ulster Scots". Originally, those of Scottish descent in Ulster were referred to as "who by of the Scotch-Irish race". Or did you know that the term "hillbilly" originated in Scotland? These two interesting facts were found in books in the IGSI library collection that can help you with Scots-Irish research.

A sampling:

***Searching for Scotch Irish Roots in Scottish Records,* David Dobson (Call #: J171)**

This title looks at the Scottish records; it covers such records as Burgh Records, Court Records, family and estate papers, maps, plans, government records, and university records. Further, it includes a listing of Family History Societies in Southwest Scotland, the main libraries and Archives of Southwestern Scotland, a bibliography and index.

> Sample from Page 38: "James Murray in Inchkeill, in the Kingdom of Ireland, heir to his father Alexander Murray of Blackcraig in 3 merks of land of Blackcraig of the old extent in the parish of Borg, and a merk and a third of land of Barcly in the parish of Rerrick."

***Scots-Irish Links 1825-1900,* David Dobson (Call #: P052-P052.8)**

This 8-book series covering the years 1525-1725 and 1825-1900 offers alphabetical listings by last name of items culled from various resources. It contains gems like:

> "Adams, Reverend David, from Ahoghill, County Antrim, married Alexandrina, daughter of the late Alexander Ogilvie of Glasgow, at 22 London Street, Edinburgh, on 7 October 1847 [CC: 16.10.1847]"

***Researching Scots-Irish Ancestors: The Essential Guide to Early Modern Ulster, 1600-1800*, by William J. Roulston (Call #: J161)**

This classic research guide covers church records, including Presbyterian, Methodist, Moravian, Religious Society of Friends, Roman Catholic, and Huguenots; gravestone inscriptions and tombstones, many 17th and 18th century records, landed estate records, registry of deeds, Wills and testamentary papers, election records, military and newspaper records.

Additional titles to consider checking for research material in the library:

- *As God is My Witness: The Presbyterian Kirk, The Covenanters & the Ulster Scots*, Brian J. Orr (Call #: K090)
- *Beckwith: Irish and Scottish Identities in a Canadian Community,* Glenn J. Lockwood (Call #: L028)
- *The Book of Scots-Irish Family Names,* Robert Bell (Call #: S015)
- *Castle's Woods 1769-1799*, James W Hagy (Call #: IS14) – on the Frontier Virginia Settlement
- *The Irish Scots and the "Scotch-Irish"*, John C Linehan (Call #: H323)
- *Faith and Freedom: The Scots-Irish in America,* Billy Kennedy (Call #: I028)
- *The Great Wagon Road: From Philadelphia to the South,* Parke Rouse Jr., (Call #: IE33)
- *Later Scots-Irish Links, 1725-1825,* David Dobson (Call #: SCOT203)
- *Passenger Arrivals at the Port of Charleston, 1820-1829,* Brent H. Holcomb (Call #: P057)
- *The Rev. Samuel Houston, V.D.M.*, George West Diehl (Call #: IS16) – about Scottish Settlers along the Upper James River, Virginia
- *Rockbridge County, Virginia Notebook*, A. Maxim Coppage III (Call #: IS19)
- *Scots-Irish in Early America: Chasing the Frontier*, Larry J. Hoefling (Call #: I042)
- *The Scots-Irish in Pennsylvania and Kentucky,* Billy Kennedy (Call #: IS11)
- *The Scots-Irish in the Carolinas*, Billy Kennedy (Call #: IS06)
- *The Scots-Irish in the Hills of Tennessee,* Billy Kennedy (Call #: IS04)
- *The Scots-Irish in the Shenandoah Valley,* Billy Kennedy (Call #: IS05)
- *Scotch-Irish Migration to South Carolina,* 1772, Jean Stephenson (Call #: IS09)
- *Scottish Roots – A Step-by-Step Guide for Ancestor-Hunters,* Alwyn James (Call #: J048)
- *The Tinkling Spring, Headwater of Freedom: A Study of the Church and her People, 1732-1952*, Howard McKnight Wilson (Call #: IS15)
- *Ulster Scots and Blandford Scouts,* Sumner Gilbert Wood (Call #: IE29)

Not listed individually, but available for research, is a large collection of passenger lists from Ireland to America. The IGSI library collection contains materials on all aspects of Irish history and counties. Check the catalog for your specific topic.

Approaches for Meeting Research Challenges

by Lois Abromitis Mackin, Ph.D.

Researching Scots-Irish ancestors in the U.S. can be challenging. In American research, we are comfortable with using a relatively small range of sources to find information about our ancestors. If we want to know where they lived or what they did for a living, we consult federal or state census records. If we want to know when they were born, when they died, or who their parents were, we go to vital records. What do we do when our ancestors – like those Scots-Irish who settled on the colonial frontiers – lived in places or time periods where those familiar records aren't available?

We expand our repertoire of sources! We increase the intensity and extent of our research into extended family members and associates. We research records for the time and place even if we don't have any reason to believe our ancestors are represented there. We network with other genealogists, librarians, archivists, and historians to learn about the time and place. We carefully analyze and piece together indirect evidence and clues.

Let's take a minute to see how each of those approaches can help.

Expanding the repertoire of sources. Let's say we want to learn when an ancestor died, but the government in the area where we think the death occurred did not record deaths, or perhaps it did but our ancestor does not appear in the surviving records. What are some alternatives?

- Churches, if they existed, may have kept burial records, or recorded the names of those who received communion.
- Burials may be marked with tombstones showing death dates.
- Land records (sometimes many years and several owners after the death we are interested in) may record transfers of title or even state that the transfer is because of the owner's death.
- Tax records may show that a taxpayer disappeared from the rolls and was replaced by a new taxpayer (or several taxpayers) being taxed on the same assets.
- Probate records may record transfer of property after a death.
- Guardianship records may show provisions for care of minors and their property after a death.
- Bible records, family papers, and manuscript collections from the area where our ancestors lived. We may not have a family Bible or family papers, but distant relatives, or even descendants of our ancestor's in-laws, might.
- Newspapers, even ones published far from the area where our ancestors lived, might record information showing that a death occurred.
- Military records can provide evidence of deaths. For example, the U.S. government recorded deaths of pensioners both in pension files and in pension-related accounts.
- Court records – both local and appellate – record disputes, including heirship determinations, after a death occurred.
- Laws and legislative records can include private bills providing relief for heirs of deceased persons, particularly persons with claims related to military service or land.
- Published materials, including county or local histories, histories of churches or religious denominations, and family histories, might provide information or clues.

The *FamilySearch* Research Wiki has a wonderful United States Record Selection Table <http://tinyurl.com/kt5g9z3> that you can use for alternative source ideas. The table is organized by the kind of information you might be seeking – age, birth date, and so on. It lists the kinds of records you might search for each kind of information and ranks the sources as "look first in" and "then search".[1]

Extended family and associates. The information we seek may not appear in the records generated by or about our own ancestor, but we might find it in the records of family members or associates. Adopting a systematic approach to identifying our ancestor's FAN club – family/friends, associates, and neighbors[2] – and researching their records as carefully as we research those of our direct ancestors yields big dividends. Would we expect to find information about the deaths of three eighteenth-century women in Pennsylvania in a Massachusetts deed book? Well, that's where it is, in the records related to the son by the second marriage of the women's mother and grandmother.[3]

Don't forget the neighbors and associates. If an ancestor served in a military unit, we need to research others in the unit. We need to research neighbors identified in tax lists, land records, and census records. Was there a petition in the area for establishing roads or requesting protection from marauders? Who signed it? Who witnessed our ancestor's deeds, probates, baptisms, or marriages? Who belonged to the same church? Who provided bonds for marriages or estate administrations for our ancestor or family members?

Records for the time and place. What if our ancestor doesn't appear in deed or probate indexes? What if deeds or probate records don't exist for the area we are researching? Sometimes we have to discover any kind of record, manuscript, or published material that might document the area you are researching, and read it. The ancestor may not have owned land, but he might be mentioned in someone else's deed as an abutter or witness. He may not have left his own probate, but he might appear in someone else's as an heir, spouse or guardian of an heir, witness to a will, surety, asset valuer, creditor, debtor, or purchaser at an estate sale. We won't discover these unindexed references without reading the available materials!

Networking. When we're working on a thorny problem, we need to enlist the help of others who might have helpful information. If we're trying to learn about a family, it's smart to connect with others researching the same family by investigating publications and online materials, posting on mailing lists and message boards, and locating or establishing social media pages or groups. We should contact librarians, archivists, and historical or genealogical societies in the area we are researching, including state and regional facilities in our network. Even if those we contact don't have information about your ancestors, they can probably give or direct us to information about records or collections we might research. They might also know about others researching our family who visited their library, archives, or society, or they might have materials contributed by researchers.

Indirect evidence, clues, and analysis. As researchers, we love to find that "smoking gun" – the piece of evidence that directly answers our research question. Unfortunately – as *The Septs* readers know – the reality is that we can't always find direct evidence. As we work with problems in areas where records were lost or never kept, or where our ancestor avoided leaving traces, we need to become more skillful in identifying clues, analyzing sources and information, and putting pieces together. Assembling cases based on indirect evidence is often the only way to establish the information we seek. Every genealogist should read quality journals – for example, the *National Genealogical Society Quarterly, The Genealogist, The American Genealogist, New York Genealogical and Biographical Record,* and *New England Historical & Genealogical Register,* even if they don't relate to the geographical area or time period being researched. Journals provide great examples of the kinds of sources other researchers used to solve difficult cases, and how they used them. There are great books and resources to help develop skills in this area. My must-reads are

- Elizabeth Shown Mills, "Fundamentals of Evidence and Analysis" and "Fundamentals of Citation," the first two chapters of *Evidence Explained,* 2nd edition (Baltimore: Genealogical Publishing Company, 2009).

- Elizabeth Shown Mills, "QuickTips" and "QuickLessons" at her website *Evidence Explained* <www.evidenceexplained.com>.

- Board for Certification of Genealogists, *Genealogy Standards,* 50th anniversary edition (New York: Ancestry.com, 2014).

- Thomas W. Jones, *Mastering Genealogical Proof* (Arlington, Virginia: National Genealogical Society, 2013).

- Robert Charles Anderson, *Elements of Genealogical Analysis: How to Maximize Your Research Using the Great Migration Study Project Method* (Boston: New England Historic Genealogical Society, 2014).

These approaches – expanding the repertoire of sources, researching extended family and associates, making use of all records for a time and place, networking, and developing skill in working with indirect evidence, clues, and analysis – separate beginning researchers from advanced researchers who can solve difficult problems. Yes, they take more time than Internet lookups. Yes, they challenge our ingenuity and problem-solving skills. But they are the key to discovering the stories of our more distant and difficult ancestors.

Endnotes

[1] "United States Record Selection Table;" Research Wiki article, *FamilySearch* <https://familysearch.org/learn/wiki/en/United_States_Record_Selection_Table>: accessed 31 January 2015).

[2] For a quick explanation of the FAN principle, see Elizabeth Shown Mills, *QuickSheet: The Historical Biographer's Guide to Cluster Research (the FAN Principle),* (Baltimore: Genealogical Publishing Co., 2009).

[3] Barbara Lambert Merrick, "Which Josiah Washburn Married Sarah Richmond?" *Mayflower Quarterly* 48 (February 1982): 12-17, especially 13.

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Upcoming IGSI Classes – 2015

April 11 | 10:30 am - 12:00 pm | Beth D Vought

DNA

Getting your DNA results is exciting, but interpreting your results can be confusing. Beth will discuss DNA Basics, Common Matches, Chromosome Browser and X-matches. Her presentation is based on Family Tree Finder test results, but interpreting results from other companies is similar.

If you have Family Tree Finder results and would like to follow along in your account, bring your laptop; you can connect through the library's WiFi.

May 9 | 10:30 am - 12:00 pm | Tom Rice

An Irishman by Any Other Name

Irish name variations, name origins, nicknames, variations by language – Irish, Latin, English, patronymics – M', Mc, Mac, O', surname distribution, name reference books and web sites, cognomens and the like, naming patterns in families, surname origins, effective surname searching – he won't come if you do not call him by name!

June 13 | 10:30 am - 12:00 pm | Mary Wickersham

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or come on the day of the class and pay then.

Tracing Presbyterian Ministers as an Emigration Strategy

by Dwight Radford

Often in our genealogy research, we neglect the clergy who ministered to our ancestors. In the case of Presbyterian ministers, there is a special importance attached to their association with their congregants. This article will focus on tracing Irish Presbyterian ministers in an emigration strategy.

Central to a segment of the massive migration out of Ulster in the 1700s were local Presbyterian ministers who gathered parts of their congregation and, as a group, emigrated together. In this scenario, by identifying where the minister pastored in Ireland, we may find a geographical area where an ancestor had lived. This strategy works well if an ancestor was part of a "congregational migration."

The strategy also works well in other areas of research. For example, in a "chain migration" scenario, a pastor's congregation would not have emigrated as a unit but rather over a period of years from their home to where the pastor or others from their congregation had settled. In this situation, by identifying where the minister pastored in Ulster could reveal a geographic area where an ancestral family likely originated.

Such strategies are valid and have been used by researchers for decades. When we trace a minister to discover Irish origins of congregants, some basic principles need to be understood:

- There were, and still remain, many different branches of Presbyterianism in Ireland. The history of Presbyterianism on both sides of the Atlantic is one of division, merger, and division again. This affects records.

- Biographical lists of ministers are known as fasti books. These are important and are typically kept by Presbyterian denominations. There are fasti books for the Irish church and for the American church, allowing them to be compared.

- A minister in the U.S. did not always bring his congregation from Ireland or follow congregants to America. Such an assumption is merely a place to begin the search.

- Ministers listed in United States' fasti books may not have had a congregation in Ireland. American pastors often were trained in America or were Scottish, not Scots-Irish.

- If a congregational migration is suspected, it is probable that an ancestral family lived within a short distance from where the minister pastored – perhaps within a radius of five miles. If congregants traveled on foot, not owning a horse, their geographic mobility to the local Presbyterian Church was limited to walking distance.

Tracing Irish Presbyterian Ministers

Presbyterian ministers usually received some training so records were kept. For many if not most Irish ministers, their training took place in Scotland, especially before the establishment of the Presbyterian College in Belfast in 1853. Minister lists, or fasti books, sometimes indicated a congregational migration along with the name of the minister. When members left in a "chain migration," this typically was not noted.

Early Irish almanacs listed where Presbyterian ministers served. Simm's and McIntyre's *Belfast Almanack,* published in 1837, listed the ministers in the Presbyterian Synod of Ulster with their addresses. William McComb's *1857 Presbyterian Almanack* alphabetically listed the ministers of the General Assembly of the Presbyterian Church indicating their congregation and post town. Copies of these almanacs may be found at the Presbyterian Historical Society of Ireland (PHSI) and the National Library of Ireland (NLI). There are other sources for tracing ministers; most notable among them are the works by James and Samuel McConnell and by John Barkley.

W.D. Bailie and L.S. Kirkpatrick, eds, *Fasti of Seceder Ministers Ordained or Installed in Ireland 1746-1948* (2005).

John M. Barkley, F*asti of the General Assembly of the Presbyterian Church in Ireland*, *1840-1910* (1986-1987).

Adam Loughridge, *Fasti of the Irish Reformed Presbyterian Church* (1970).

William F. Marshall, *Ulster Sails West: The Story of the Great Immigration from Ulster to North America* (reprint 1977).

James McConnell and Samuel G. McConnell, *Fasti of the Irish Presbyterian Church* (1951).

John M. Barkley's work, *Fasti of the General Assembly of the Presbyterian Church in*

Ireland, 1840-1910, documents ministers in the main Presbyterian Church in Ireland. The many divisions and mergers within Irish and American Presbyterianism may obscure knowledge of specific variety or denomination for colonial ancestors.

James and Samuel G. McConnell's *Fasti of the Irish Presbyterian Church* is also important. However, one should note that it excludes dissenting Presbyterian ministers. Their work mentions several Irish ministers going to the colonies.

In the new world, some ministers stayed in one locality, while others moved to different congregations in the colonies, and still others returned to Ireland. When we do not find a listing for an American minister in any of the main compilations, we may assume that he had not been a minister in Ireland.

One Irish minister who migrated to New England was Rev. Thomas Craghead; his fasti entry reads as follows:

> Craghead, Thomas; s. of Rev. Robert Craghead, Donoughmore and Derry; educ. Edin., M.A. (Edin.) 1691; lic. Laggan (Strabane) Pres. 1698; ord. (at Ballintra) Donegal and Castlederg, 6 July 1698; res. Donegal and retained Castlederg, 1710; res. 1715, granted testimonial to New England; ins. Freetown, Mass., 1715; res. 1723; ins. White Clay Creek, Delaware, 22 Sept. 1724; res. 1733; ins. Pequea, 31 Oct. 1733; res. Sept. 1736; ins. Hopewell, Oct. 1738. Died in the pulpit, April 1739.
>
> [Reff.: Mins. Of Derry Sub-Syn. 155; *Genealogical Memoir of the Craghead Family*, 1658-1876.]

To confirm that Rev. Craghead either led or joined others from his congregation in Castlederg, County Tyrone, in Freetown, Massachusetts, would require a study of those congregants and their origins.

William F. Marshall's *Ulster Sails West: The Story of the Great Emigration from Ulster to North America* is a classic history of the Scots-Irish. It contains a list (with some details) of ministers who came from Ulster to America.

A History of Congregations in the Presbyterian Church in Ireland, 1610-1982 includes a brief history of each congregation with the succession of ministers, date when the congregation began, and whether it merged or closed. The PHSI published a supplement and index to this work in 1996. This book of over 600 congregational histories has been up-dated and is available on the PHSI website or through society membership.

For denominations and movements outside the main church, Loughridge's booklet on Reformed Presbyterian ministers can be helpful. Just one example from that work reads:

> **Gibson, William**
> b. Knockbracken, Co. Down, July 1, 1753; s. Robert Gibson, and Susannah McWhir; ed. Glasgow University; grad. M.A. 1775; theological studies at Edinburgh; lic. Reformed Presbytery of I., May 19, 1781; ord. Kellswater and Cullybackey, April 171787; emig. To U.S.A. Oct., 1797; joined James McKinney and elders in constituting Refd. Pres. Of U.S.A. at Philadelphia, 1798; inst. Ryegate, Vermont, July 10, 1899 [sic]; res. 13th April, 1815; inst. Canonburg, Pa., Oct 13, 1817; res. May 27, 1826 (ill health); stated supply Paterson, N.J., Philadelphia, 1834-36; New York, 1836-1838; died Oct. 15, 1838; mar. Rebecca Mitchell, Londonderry; 5s. 4 d.; Mod. 1st Synod in U.S. in 1809.
>
> Cf. Howe, "History of Pres. Church in S. Carolina," p. 698.

Rev. David Stewart's *Fasti of the American Presbyterian Church: treating of ministers of Irish origin who labored in America during the eighteenth century* complements the above sources. This little known resource (located at the PHSI) contains a record of 156 ministers who emigrated from Ulster to America. However, not all ministers in this work served a congregation in Ireland. While born in Ireland, these men became ministers in America. For this reason, one should compare this work with Irish fasti material before informed conclusions can be drawn.

Repositories of Biographical Information

The main repository for information on Irish ministers is the Presbyterian Historical Society of Ireland (PHSI). Its library includes handwritten and published fasti information. A small collection of private papers of ministers is on deposit. The PHSI website <presbyterianhistoryireland.com> includes a page, "Presbyterians in Ireland: a Guide to Documentary Records."

Some of the sources at the PHSI are also available at the Family History Library (FHL) in Salt Lake City and at the Public Record Office of Northern Ireland (PRONI). These collections have fasti books and various directories. Another

In Brief: 18th Century Irish Presbyterian Divisions and Mergers

1696 - 1757: Known as "Covenanters" the ancestors of the modern Reformed Presbyterians separated from the Presbyterian Church and held their own meetings. They were dependent on Scottish ministers until a Reformed Presbytery was created in 1763 and a Synod formed in 1811. Like the original Scots Presbyterians, they kept a desire to maintain the purity of the Christian faith handed down to them.

1725: The first Non-Subscribing Presbytery was formed. This movement refused to impose compulsory subscription to any man-made creeds in respect to a person's faith. In 1830, the Non-Subscribing Remonstrant Synod of Ulster was formed; known today as the Non-Subscribing Presbyterian Church of Ireland, it includes Unitarian congregations. They advocated "liberal and tolerant Christianity."

1733: Four ministers who seceded from the Church of Scotland formed the "Associate Presbytery." The first Seceder ministers arrived in Ulster in the 1740s.

1747: Scottish Seceders split into two groups, the Burgher and the Anti-Burghers. The issue was the rightness of church members taking the Burgess Oath, which endorsed the professed religion of the time. Burghers took the oath, which they saw as endorsing the Protestant Reformed traditions. Anti-Burgers objected to the oath, which they saw as endorsing the Church of Scotland.

1799: The Associate Synod divided into New Lights and Old Lights. The New Lights rejected all intolerant and persecuting principles in religion. The Old Lights desired to maintain the teaching of the Westminster Confession unaltered.

1818: In Ireland, the Burghers and the Anti-Burghers merged into a new Secession Synod. In turn, they united with most congregations into the Synod of Ulster in 1840 to form the Presbyterian Church in Ireland.

source is the Presbyterian Historical Society in Philadelphia, the National Archive for the Presbyterian Church (USA). On their website <history.pcusa.org> is "Presbyterian Family Connections, 1706-present," which outlines the mergers and divisions of American Presbyterianism. Portions of this denominational family tree ties back into Ireland <history.pcusa.org/history-online/presbyterian-history/family-tree-presbyterian-denominations>. This archive is a good place to learn about immigrant clergy.

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100 Years Ago and More

Compiled by Sheila Northrop

350 Years Ago

Out of Ireland we have intelligence that Col. Audley Mervin lately marched towards Slego, and tooke 2000 Cowes from the Rebels, with which he returned to London-Derry without any losse, and devided them proportionably among his Commanders and Officers; he intend to march thence towards Okem. A small supply of money and some other necessaries which they want would doe much good in that Kingdome, and enable the Protestant forces there to hold the Rebel play, and to prevent their comming over into England.

Mercuius Civicus

London, England — 18 June 1645

300 Years Ago

Ireland

On Saturday, the 28th of May, being his Majesty's Birth-Day, there was a magnificent Entertainment at the Tholsel in Dublin, at the Charge of 13 Stewards, being four Lords and nine Commons, his Grace the Lord Archbishop of Dublin, and several of the Nobility, Judges, and Gentry, din'd there. At Noon three Rounds of the Gun were fir'd, and as many Volleys of Small Shot, an Hogshead of Claret ran before the Tholsel, and at night there were Fireworks, Illuminations, &c. The next Day being the Anniversary of the Reformation, was solemnly observ'd. On Wednesday of the same Month, Capt. Sympson, and Capt. Rose, two Captains of the Militia of Dublin, Mr. Pitt the Attorney, Mr. James Crofts Shoe-maker, and Mr. Tooley, were try'd at the King's Bench in that City, and found guilty of a Riot at the Tholsel of the said City, at the Time of the Election for Parliament-Men; and on the 30th they receiv'd Sentence as follows, viz. Capt. Sympson fin'd 40 l. and to be Imprison'd for 4 Months; Capt. Rose and Mr. Pitt, 30 l each; Mr. Crofts 20 l, and all to lie in Prison four Months; Mr. Tooley to be Pillory'd, and give Security for his good Behaviour for a Year and a Day.

The British Weekly Mercury

London, England — 4 June 1715

250 Years Ago

Country News

Corke, May 23. Monday Night some Revenue Officers seized four Horse Load of Tea on the Road leading to Blarney, on which they were attacked by some Smugglers, who dangerously wounded one of them; the rest fled to raise the Army to their Assistance; in the mean Time the Smugglers made clear off with the Tea.

Dublin Public Register or Freeman's Journal

Dublin, Ireland — 1 June 1765

200 Years Ago

The Unexpected Bedfellows

A few days ago a youth left Derry, (Ireland) for Glasgow, taking with him a bundle, containing a suit of clothes and other articles, with 1l. in cash. During the passage he asked an Irishman who pretended to be acquainted with Glasgow, if he knew his cousin to whom his visit was directed. Paddy answered in the affirmative and promised to show him his residence. On landing it was proposed by the man that his small parcel should be put into the boy's bundle, and be carried alternately. The boy unsuspectingly agreed, and also made his companion cashbearer; but when near their journey's end he left the boy, carrying away his bundle and cash. The boy was, of course, extremely disconcerted, and spent several hours in searching for the faithless wretch; but at length despairing of seeing him again, he set off to Glasgow; and after considerable trouble reached his cousin's in a very exhausted state; who, not having a bed for him, procured him accommodation in a lodging house in Gorbals; when in the morning he discovered, that during the night a man had been put into the bed beside him; who, on more close inspection, proved to be his fellow passenger.

London St. James Chronicle and Evening Post

London, England — 18 May 1815

150 Years Ago

[untitled]

The cheapest telegram ever sent was by an Irishman. Said he to the telegraph operator, "Do you ever charge anybody for the address in a message?" "No," replied the operator "And do ye charge for signing his name, sir?" "No sir." "Well thin, will you please send this? I jist want me brother to know I'm here" – handing the following: "To John McFlinn – at New York – (signed) – Patrick McFlinn." The message was sent, and no charge made.

Adams Sentinel

Gettysburg, Pennsylvania
4 April 1865

House of Commons

WEDNESDAY, MARCH 29

The House sat at twelve o'clock.

Destruction of Sheep by Dogs in Ireland

SIR F. HELGATE … In 1861 there were 993,000 inhabited houses in Ireland, and, allowing three dogs to every two houses, there was a dog to every three-and-a-half cattle in the country, one to every three-and-a-half sheep, and one to every pig. … In order to deal with this evil, he proposed that the owner of every dog should have to pay a registration fee of 2s. 6d. … The duty of registration he proposed should be discharged by the police.

SIR R. PEEL … But, how did the hon. baronet propose to deal with these dogs? Why, the constabulary were to register them. The idea of the Irish police having to register 2,000,000 dogs! (Laughter.) But they were not only to do that, but by the 8th clause of the bill they were to be particularly careful not to register any puppy of less than six months old. (Loud laughter.) The constable would have to go about the country ascertaining the age of every puppy – (renewed laughter) – and if he happened to register one less than six months old he supposed he would be liable to some penalty. …

The registration of 2,000,000 dogs would be of more trouble than taking the census or collecting agricultural statistics….

Watchman and Wesleyan Advertiser

London, England — 5 April 1865

100 Years Ago

Canada

The many relatives and Canadian friends of Miss Anna Cameron in this city will be sad to learn that she passed away at her home in Greenfield, Ont., March 6th. The following account from the News, of Alexandria, Mont., will be of interest to her friends and relatives in Minneapolis and vicinity:

On Saturday, the 6th of March, there passed away at her late residence, Greenfield, Miss Annie Cameron, at the advanced age of 88 years. She is survived by an adopted child, Mrs. Easton, of Toronto, and six sisters, namely, Mrs. John McDonald, Glen Roy; Mrs. Rory McDonald, Fassifern; Mrs. J. Cuthbert, Eig; Mrs. R. McDougald, Dalkeith; Mrs. Robert McCormick, Eig, and Mrs. O'Brien, of Syracuse.

The requiem mass was chanted by Rev. R. A. McDonald, P. P., St. Catherine's Church, Greenfield, and interment was made in St. Alexander's cemetery, Lochiel, the pallbearers being her nephews, Duncan McCormick, J. D. Cameron, Dougald McDonald, Hugh Weir, Angus McCormick and Duncan McDonald. That the deceased was held in high regard was evidenced by the very large gathering both at the church services and at the funeral.

The Irish Standard

Minneapolis, Minnesota
3 April 1915

Waterford

Died – Thomas Walsh, J. P., Ardeentown, Kilmeaden. Deceased was for about 30 years a member of the Waterford Guardians. at the residence of her daughter, Dungarvan, Mrs. Sarah McNamara, late of Cappoquin, mother of Rev. T. E. McNamara, London. At his residence, Waterford, Richard J. Stafford. At his residence, Cappoquin, Michael Singleton, late of Shaw's factory, Spring Lane. At Jonestown, Mrs. Hearne, mother of John and Patrick Hearne, Ironmongers. Carrick-on-Suir.

The Irish Standard

Minneapolis, Minnesota
8 May 1915

Antrim

At the Ballymena hiring fair comparatively high wages were offered for farm servants. Boys and girls were offered from seven guineas to nine guineas, indoor, for the half year; women up to ten guineas, and plough men up to thirteen guineas.

The Irish Standard

Minneapolis, Minnesota
12 June 1915

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research, She is past officer of the Minnesota Genealogical Society and past education chair for the Irish Genealogical Society International. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

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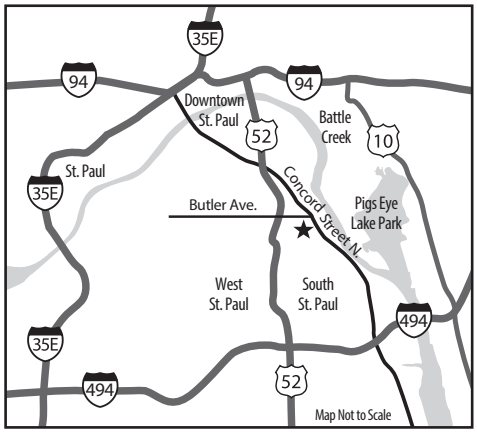

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Volume 36, Number 3

The Septs

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(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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Irish Genealogical Society International, Inc.

2015
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2015 | October | Green Genes (DNA)

The principles of DNA, Irish family case studies, info on modern Irish groups and use of DNA. Deadline for articles: August 1, 2015.

2016 | January | Irish Surnames & Given Names

History, derivation and meanings of names; informaiton on nicknames, names specific to locales, and resources. Deadline for articles: November 1, 2015.

2016 | April | Methods in Irish Genealogy

Key instructional materials in print and online, key sources and how to use them, lesser sources and where to find them, and major repositories and what they contain. Deadline for articles: February 1, 2016.

2016 | July | Internet Updated

Online research opportunities for Irish family historians: new websites, the best places to research, unique sources. Deadline for articles: May 1, 2016.

Cover photo: *Fastnet Rock, by Phillip Hullmann at Flickr.com.* Fastnet Rock Lighthouse – known as "Ireland's Teardrop" – was the last part of the country that emigrants would see as they sailed to the United States in the 19th century.

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A Happy and Safe 4th of July, Everyone!

By Audrey Leonard

Fireworks, flags, parades, picnics, gatherings with family and friends, singing the national anthem (or "God Bless America" if your voice, like mine, can't do justice to the Star Spangled Banner), all the wonderful activities we enjoy on the 4th of July.

But, as we celebrate the birth of the United States and hopefully pause a moment to give thanks for the many opportunities we have, we should also take a few moments to think about the hardships our ancestors endured. The conditions under which many of them lived in their native country. The pain of separation when members of the family left the home country in hopes of finding a better life for themselves and their children. The fears the ones left behind must have experienced as they prayed the immigrants would arrive safely in the new world. And the joy they would have felt if they got word from those immigrants telling them where they were living and how they were doing. Regardless of which "Old Country" your ancestors left from, these thoughts are for all the families who were left behind!

On to the latest news! We have fixed several more functions on our web site.

> The Volunteer form is working and we hope that many of you will take advantage of the opportunity to lend a hand. If you don't live in Minnesota, that isn't a problem.
>
> We have several projects that you can help with from your home. "Volunteering" can be found under "IGSI Offering".
>
> Another change: you will see a notification when you log-in, when your membership is due to expire.

Our web editor, Bob Zimmerman, continues to work on improving the website's functionality.

Have you seen our "table" lately? It was at the MGS Spring Conference in April here in Minnesota. The conference is always very well attended and we hope some of the visitors to our table found helpful information on our organization. Minnesotans should look for our table at the Minnesota Irish Fair, in St. Paul, August 8-9. Watch our website for more information on this event.

Our very generous members have donated boxes of books to our Library. While we are still getting them into the catalog and onto the shelves, I think our library patrons will find a great deal of new research information in these volumes. Our very great ***Thank You*** to Paul Garland, Tom Crowley, Janice North, Karen Meyn, the McClelland Library in Arizona, and Nancy Lee Bier who donated so generously to the Lake Kiowa Genealogy Group in Texas (and the Lake Kiowa Genealogy Group who shared with us), for thinking of and contributing to our resources.

Once summer arrives, it seems like it is over in no time! There are so many things to do and to get done before winter makes its appearance. Have a happy and busy summer, but don't forget to find time to do some research on your ancestors.

Audrey Leonard joined the IGSI Board of Directors in 2014 and was elected as President for 2015. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

American Flag, by Fred Seibert at Flickr.com.

The_tricolor, by Shaun Dunphy at Flickr.com.

Leaving Home

By Ann Eccles

Leaving home; it's something we do when we grow up. We leave our parent's house – sheepskin in hand, or the promise of a job or married life in our future. Many of us add to the migration by truly moving away from home – out of town or out of state.

Attending college out of state can set the stage for a later move further from home. I look at my own family. After college, I moved to the Midwest, as did a couple of classmates. Would we have done it if we didn't have someone we knew in the area? Probably not. But it was a post-college adventure. A few other classmates moved to New York City and shared an apartment for a few years. One of my brothers who served in the Air Force settled in Florida, the state in which he separated from the service. Another landed in California with a job relocation. Our New England roots have spread across this country.

When one considers the numbers of Irish people who have left that island home – voluntarily, under pressure, or involuntarily – the numbers are staggering. People left for a new and better life in a different country; they were transported for crimes committed; they left to evade religious persecution, or for political or economic reasons. And there were probably adventurers among the emigrants.

Kathleen Strickland's article offers a timeline of emigration – charting the pattern of various groups and their reasons for emigration over the last five centuries. John Cunningham shares some reflections about actions of Irish emigrants toward those who remained in the homeland. It may have been a song to honor the family, gifts to overseas cousins, a cemetery memorial, or the stories. IGSI member Judy Dungan allows us to share the story of John Solon and the reasons his family left Ireland in the 1840s. Gabrielle Ní Mheachair tells her story of life as an immigrant, and the pull of Ireland yet.

Dwight Radford presents resources to use when researching Irish heritage mixed with Native American and Black American ancestry. Lois Mackin offers advice for researching an ancestor's home place in Ireland. Sheila Northrop looks back 300 years to glean news items from historical times. We offer a selected list of books related to the theme of this issue – to whet your reading appetite and offer other sources of information.

There's Society news: the trip to Ireland in September, the Irish Fair in August, website news, and information about the 2016 Celtic Connections Conference to be held in Minnesota next August.

Summer may be the time to rest and relax, but it's also the time that some people do road trips for research. Whether you plan to relax on the patio for the summer or prepare for more research, take a moment and take a look through this issue. I'm sure that you will find something of interest or help. Enjoy.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Leaving Ireland 2, by Ian Murphy at Flickr.com.

Irish Does Not Always Equal White in America

by Dwight Radford

A seasoned genealogist knows that early Irish immigrants were fluid in their religious thinking, more so than the general public realizes. The Irish were also adaptable with whom they married or had children. Particularly in the Irish diaspora of the late 1700s, the Irish intermarried with non-Europeans. Over the years, society has become narrow in defining what it means to be Irish or to have Irish heritage. A comparison of genealogical findings with current DNA technology can produce a different view of what it means to be Irish. It also raises important questions as to how an Irish lineage came into one's personal melting pot heritage.

This article will focus on how Native Americans and African Americans became merged with Irish genealogy.

Native American Tribes Encounter the Scots-Irish

The Scots-Irish intermarried or had common-law relationships with American Indians. By the removal period in the 1830s, some tribes had prominent mixed-blood populations. Some of these mixed-blood families would become assimilated into either white or black American culture. Others merged back into the tribe.

Tribal membership to this day is based upon a genealogy traced back to a particular key document, such as a census, or an already enrolled member. It is that original documented member who may have the Scots-Irish parent or grandparent.

There was constant contact between whites and the Southeastern tribes. This included white traders, trappers, missionaries, farmers, government officials, the military and the frontier blazer. Much white-native interaction occurred at the U.S. Government's trading posts, known as factories. These interactions naturally led to intermarriage, common law marriages, or other familial arrangements. This was especially true on the frontier. A white man, who had business with the tribes, could have both a tribal wife as well as a white wife back home. A white man dealing with several tribes could easily have a "wife" and children in each tribe. Marriage and relationships in these situations have to be placed in a historical context.

The major tribes in the Southeast are known as the Five Tribes, or Five Civilized Tribes. These are the Cherokee, Chickasaw, Chocktaw, Creek (Muscogee), and Seminole. In an attempt to preserve their lands, the tribes adopted American models of society, government and religion. Mixed-bloods often became well-educated and adept in dealing with whites. This caused friction within the tribe itself as this element grew in influence. However, in the end, full-bloods and mixed-bloods were still removed in one of the tragedies of American history.

Other tribes, such as the Catawba of South Carolina and the Eastern Cherokee in North Carolina, did not remove. The Five Tribes removed on the Trail of Tears in the 1830s include:

The U.S. Government documented those who were removed and relocated in Indian Territory (now Oklahoma) through censuses, muster rolls and ration lists. A Scots-Irish ancestor may have had children and grandchildren who were removed. However, large numbers of mixed-bloods remained as they had already separated from the tribe and merged into frontier society.

A good foundation for a discussion of records and research strategies of Native American genealogy is Curt B. Witcher and George J. Nixon's chapter "Native American Research" in *The Source: A Guidebook to American Genealogy*. For research into mixed-bloods, consult Rachel Mills Lennon's *Tracing Ancestors Among the Five Civilized Tribes: Southeastern Indians Prior to Removal*. Some essential reference materials on this topic follow:

Blumer, Thomas J. "Practical Pointers in Tracing Your Indian Ancestry in the Southeast," in *Journal of the Afro-American Historical and Genealogical Society* 13 #1-2 (1994): 67-82.

Byers, Paula K., ed. *Native American Genealogical Sourcebook*. (Detroit, Michigan: Gale Research Co., 1995).

Carter, Kent, *The Dawes Commission: And the Allotment of the Five Civilized Tribes, 1893-1914.* (Orem, Utah: Ancestry Publishing, 1999).

Tribe	Removal Treaty	Year	Removed*	Years
Choctaw	Dancing Rabbit Creek	1830	12,500	1831-36
Muscogee (Creek)	Cusseta	1832	19,600	1834-37
Chickasaw	Pontotoc Creek	1832	4,000	1837-47
Cherokee	New Echota	1835	22,000	1836-38
Seminole**	Payne's Landing	1832	2,833	1832-42

*This number also includes those who removed on their own.
**The Seminole have a very complex history with free-blacks, escaped slaves and slavery itself.

Carter, Kent, "Wantabes and Outalucks: Searching for Indian Ancestors in Federal Records." *Chronicles of Oklahoma* 66 (1988): 99-104.

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Lennon, Rachel Mills. *Tracing Ancestors Among the Five Civilized Tribes: Southeastern Indians Prior to Removal.* (Baltimore, Maryland: Genealogical Publishing Co., 2002).

Vann, Robert. "Indian Research: Researching Native American Ancestry," in *Valley Leaves* 37, #1 (September 2002): 5-8; 37 #2 (December 2002): 53-56; 37 #3 (March 2003): 107-109.

Witcher, Curt B. and George J. Nixon. "Native American Research" in Loretto Dennis Szucs and Sandra Hargreaves Luebking, eds. *The Source: A Guidebook to American Genealogy* (3rd ed). (Provo, Utah: Ancestry, 2006): 777-837.

When thinking in terms of mixed-blood research, asking the right questions is important. For example: Was the Scots-Irish ancestor in the right place at the right time to encounter a specific tribe? Just because an ancestor lived on tribal lands does not mean that the tribe was still there. Consider the Georgia Land Lotteries: eight times from 1805 to 1833, the State of Georgia held lotteries to distribute recently vacated Muscogee (Creek) and Cherokee lands. Through this method, Georgia distributed three-fourths of the state to thousands of families and individuals. The typical settler was white, with no connection to the tribe. The geography might be right, but the timing was wrong.

To learn more about the Ulster ancestor, it may be necessary to not only search tribal genealogies, but also to search histories of those branches who did not remove. When searching those who stayed behind, it is important to trace the lineage forward in time from the immigrant. Important genealogical information may have been preserved in one of the branches who "passed for white."

Mixed-Blood Family Surnames

Specific surnames traced back to a given locality can be tied to one tribe and are European in origin. There may be surname cross-overs among the tribes through intermarriage. A published Indian roll or census will reveal these surnames. All tribes have rolls and censuses documenting who is considered a member.

Whether a family was removed or stayed, the surname is often the key to placing them with a specific tribe. The enrollment records for the Five Tribes provide surnames, and they are a good source from which to begin research. Most commonly used for this purpose are the Dawes Commission records (1894-1914) and the Guion Miller Rolls (1906-1909). Although technically the Guion Miller Rolls are applications for enrollment with the Eastern Cherokee tribe, un-enrolled mixed-bloods from various tribes had no other place to enroll. For that reason, families submitted applications, which were usually rejected but remained part of the record. The result is that the Guion Miller Roll has applications for more than the Eastern Cherokee.

If using published family histories, especially those published before the 1970s, as resources, be aware that authors commonly hid or deemphasized native heritage. For this reason, a mixed-blood family may be documented with nary a word mentioned that Native American history was present. The use of enrolled tribal surnames found within a tribe, combined with knowledge of the location of ancestral lands, can help unravel this quirk in race-conscious America. In these cases, the Scots-Irish heritage may be emphasized instead.

Solid research can confirm confusing family legends, such as an ancestor was "Black Dutch" or "Black Irish." These were slang terms used by mixed-blood families who did not remove to cover for their darker skin tones. While most common among Cherokee descendants, these can also be found among the Chickasaw. This was one step closer to "passing for white."

The Scots-Irish and Tribal Intermarriage

The intermixing of Native Americans and the Scots-Irish came through violence as well as through coexistence. In New England, it came by force. Beginning in 1690, the French and Indians began to push their way into New York and New England, raiding and kidnapping families who were later sold in New France (Quebec). Most of the raids were linked to the following wars: King William's War (1688-97), Queen Anne's War (1702-13), Lovewell's War (1721-25), King George's War (1744-48), and the French and Indian War (1754-63). These raids continued until 1763 when France ceded their claim in what is now Quebec.

Many Scots-Irish were among those kidnapped and sold in Quebec. Ninety years of raids ravaged colonial New Hampshire, home to early Scots-Irish settlements. Years later, some captives made their way back to New England. They could barely speak English; rather they spoke French and the tribal language. Some had native or French spouses. Some former captives had adopted French and/or Indian names. They were kidnapped as Presbyterians, only to return as Roman Catholics. Emma Lewis Coleman's *New England Captives Carried to Canada Between 1672 and 1760 During the French and Indian Wars* (Portland, Maine: The Southworth Press, 1925) includes stories of New England captives.

Most intermarriage outside of New England was through coexistence, especially in the Southeastern United States. Theda Perdu's *Mixed Blood Indians: Racial Construction in the Early South* (Athens, Georgia: University of Georgia Press, 1992) is an academic treatment of the interracial aspects of the tribes. Other works specifically listing mixed-bloods include: Don Martini's *Southeastern Indian Notebook: A Biographical and Genealogical Guide to the Five Civilized Tribes, 1685-1865* (Ripley, Mississippi: Ripley Printing Co., 1986) and his *The Southern Indians: A Biographical Guide to the Cherokee, Chickasaw, Choctaw and Creek Indians, 1700-1907* (Ripley, Mississippi: [s.n.], 1993). Also noteworthy is Richard Pangburn's two-volume work, *Indian Blood: Finding Your Native American Ancestor* (Louisville, Kentucky: Butler Book Publishing, 1993-94).

Other works detail the intermixing of whites with specific tribes. Among these are Samuel J. Wells' "Choctaw Mixed-Bloods and the Advent of Removal" (Ph.D. Thesis, University of Southern Mississippi, August 1987) and George Morrison Bell's *Genealogy of Old and New Cherokee Indian Families* (Bartlesville, Oklahoma: by the author, 1972).

An example of a peaceful and odd assimilation would be the Catawba Nation of modern York County, South Carolina. The treaties of Pine Hill (1760) and Augusta (1763) established a fifteen mile square reservation along the Catawba River. By 1760, Catawba lands had already been encroached upon by whites, mainly Scots-Irish migrating down from North Carolina. During this time the Catawba began leasing their reservation to settlers. Through intermarriage and common law arrangements, all modern-day Catawba have Scots-Irish ancestry. They became the only native tribe to become the landlords to white settlers. However, by 1840, the Catawba Nation was settled and the lease system lost its original meaning. The Catawba ceded their lands to the State of South Carolina. This quirk in American history has been thoroughly documented in Louise Pettus' *Leasing Away a Nation: The Legacy of Catawba Indian Land Leases* (Columbia, South Carolina: Palmetto Conservation Foundation, 2005), which inventories the leases to the incoming whites.

By numbers, perhaps the most common Scots-Irish intermarriages were with the Cherokee. They account for large numbers of mixed-bloods who did and did not remove. From the 1770s until the removals of the 1830s, waves of Scots-Irish settled on the frontiers of Alabama, Georgia, North Carolina, South Carolina, and Tennessee; they lived, traded, fought and married the Cherokee. Because the Cherokee were slave holders, this also created the Black Indians; adding that to the lineages. This legacy continues to haunt the Cherokee Nation in Oklahoma to this day, as they stripped some 25,000 descendants of these "Cherokee Freedmen" from tribal rolls in 2007.

Conclusions

The intermixing of the frontier Scots-Irish with the Southeastern tribes was common. Not all of these families were removed; mixed-blood families often remained and merged into the local white or black communities around them. Regardless of whether ancestors removed to Indian Territory or remained behind, a Scots-Irish connection is almost guaranteed.

African Americans and Tri-Racial Isolates

DNA studies now demonstrate what has always been known in the African American community; all descendants of slaves or free-blacks have European ancestors. Among these would be the Irish and the Scots-Irish. Also, it is not uncommon for DNA to reveal Native American ancestry. Again, this is something long understood in the black oral tradition. The "surprise" happens when a white family finds that their DNA reveals African and perhaps Native American ancestry. Historically, that may not have been passed down in the oral tradition or made public because of civil rights restrictions.

Race in the United States is complicated, as it tends to be judged by skin color or lineage – the "one drop rule." As, historically, civil rights were based upon skin color, it was to the advantage of many families to "pass for white." While not a uniquely American quirk, this embedded attitude among the general population allowed for a cultural amnesia to develop concerning the history of mixed-race.

The introduction of the Irish with the Africans sold into New World slavery began in the 1600s. Both could easily be on the same auction block in Maryland or Virginia. Slavery, as an economic enterprise, was not originally developed along

racial or ethnic lines. To the ruling English colonial elite, slavery was color-blind; it was an economic exploitation. However, that evolved as the population began to intermix; it raised all types of sticky questions, which had to be handled in the colonial courts. What exactly was a slave, and for how long? The topic becomes more complex when including the attitudes of the French and the Spanish in their North American colonies, when those became part of the United States.

Bondage where one person was owned by another, potentially for life, was known as chattel slavery. Chattel slavery became legal in the American English colonies in 1654 and continued until 1865. Thus, while Africans were slaves, the institution of slavery and servitude actually began with the American Indians and white Europeans. The Irish arrived in large numbers as indentured servants, redemptioners, the unwanted, the kidnapped (spirited away), prisoners, and exiles. These arrivals formed a distinct underclass in colonial society and continued with their descendants.

By the 1700s, Great Britain became a major player in the African slave trade as bondage shifted from European labor to African slavery. At that time, many former-indentured Irish servants in the Caribbean colonies migrated northward to the mainland colonies. They merged into the poor underclass, who often intermixed with the free-blacks or the slave population. The connection between the South Carolina colony and Barbados is well-documented. For many families, before identifying their ancestor from Ireland, they must first work through their African and perhaps Native American heritage. Where did the Irish line come into the family? If the family is directly descended from white slave owners or from mixed-blood Indian owners (as with the Five Tribes), an early goal is to identify the slave-holding family. From there, research can proceed back in time to identify the origins of the original emigrant from Ireland. However, if tracing back to the colonial indentured servants of the 1600s, be aware that Irish women had children with Africans, Native Americans, or indentured servants from India (called East India Indians). Descendants of the same colonial indentured woman from Ireland could be both free and slave.

A part of African American research overlaps with Native American research: that which relates to the free blacks, tri-racial isolates or Black Indians. If, in research, an ancestor is classified prior to the Civil War as "free color," reference works such as Paul Heinegg's monumental two-volume work, *Free African Americans of North Carolina, Virginia and South Carolina: From the Colonial Period to About 1820* 2 vols. (5th ed. Baltimore, Maryland: Clearfield Co., 2005) and his *Free African Americans of Maryland and Delaware from the Colonial Period to 1810* (Baltimore, Maryland: Clearfield Co., 2000) will prove essential. Heinegg traces many of the free-blacks back to colonial Irish indentured servants.

A how-to book for Black Indians who were owned by the tribes is Angela Y. Walton-Raji's *Black Indians Genealogy: African-American Ancestors Among the Five Civilized Tribes* (2007). While Black Indians may also have an Irish ancestor, they are thought of in different terms than the tri-racial isolates.

Tri-racial isolates are pockets of families, usually with identifiable surnames, who did not fit into either the white or the black community. Nor did they fit into the Native American community. However, they have European, African, and Native heritage. These are historically rooted in the Eastern United States, where they were described by prejudicial terms, such as Redlegs, Guineas and Croatans. These groups commonly reconstructed their tribal connections by emphasizing their native lineages, at which point they applied for state or federal recognition as a tribe. In their cases, tribal members may look black, white or bronze. This is where defining race is not based on skin color, but rather on culture and history. The Lumbee tribe of North Carolina is an example.

Tri-racial isolates (generally defined as intermingled Indian, white, and Negro ancestry) are identified by geography and surnames in the records. This is how groups are able to reconstruct their history and make a case for tribal status. Many of these families are traced in Paul Heinegg's books back to an indentured Irish woman in the 1600s. The largest number of these reorganized tribes can be found in North Carolina, South Carolina, and Alabama.

Virginia Easley DeMarce published two classic articles essential to any study into the tri-racial lines in *National Genealogical Society Quarterly*: "Looking at Legends – Lumbee and Melungeon: Applied Genealogy and the Origins of Tri-Racial Isolates," 81 (March 1993): 24-45 and her iconic "Verry Slitly Mixt": Tri-Racial Isolate Families of the Upper South – A Genealogical Study" 80 (March 1992): 5-35.

General how-to books on the market include most of the knowledge to begin the search into African American lineages:

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African Americans and Surnames

The subject of African American surnames is often misunderstood. The popular notion that slaves took the surnames of their last master may be correct in some instances; yet it can also be totally incorrect. It may be that a surname was not a "slave name" at all, but rather used for several generations within a family. The 1870 Census was the first federal schedule which listed the former slaves by their full names. This is a pivotal, if not the most important, record for examining the complexity of surnames.

In some families surnames came into use just like they did in other families, from the father's or the mother's side. If the father was white or the mother already had a surname from her side, the surname carried forward. This applies to both free and slave families. However, in slave families, surnames existed but were not used publicly. The slave owner had little reason to know, use, or care about slave surnames. That means that for slaves, the surnames do not appear in the records prior to the Emancipation. Aside from European surnames, names were created, such as after a political figure (Washington, Lincoln), a first name (David, John, George), a principle (Freeman, Love, Pride), or an occupation (Carpenter, Mason). If a family was separated, a surname became a psychological connection to a parent or grandparent who might never be seen again. This connection might be the master's name at the time. This practice kept that original connection alive. Not all siblings chose the same last name after the Emancipation, especially if they were separated through slavery.

Also consider whether tracing a free-color or slave that some lines may be rooted in indentured servants who came from Ireland. This could account for many Irish surnames historically found in the black community.

Conclusions

When considering African American lineage, investigate ways that the Irish ancestor may have come into the family. Two of these ways are: through the slave-owning family, who fathered children by slaves, or by an Irish indentured servant woman in the 1600s. These and more shed light on the complexities of American history and race relations.

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Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Website Report

by Robert Zimmerman

We occasionally discover a problem, fix it, only to discover afterwards, the "unintended consequences" of our fix. For example: on your "My Account" page, there was a message that you should renew your membership. That was confusing to some people who thought that it was time to renew even though they had just done so. We modified that so the Renew message only appears on the My Account page 30 days before your membership renewal date. At this time, it is not obvious how to renew your membership from the website, unless your membership is less than 30 days from its expiration. We will be working on a change to make renewal easier.

Oh, we also added the membership type and expiration date to the My Account page so you can know when your membership will expire.

We have increased our ability to send emails to all, or selected members. We send emails to members to remind them of the upcoming expiration of their membership. Or to send a link to the latest issue of the e-newsletter, *Ginealas*. We also send out notifications regarding our classes, for which you can register online, or you can purchase the class notes online if you are unable to attend the class.

As always, we are looking for input from members regarding corrections or enhancements to our website.

Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004. He is a former IGSI Treasurer and has served on the Board of Directors. Bob was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

Diary of an Irish Immigrant

by Gabrielle Ní Mheachair

Almost every year for the past 30 years I have spent my summer months at home in Ireland. When I get back I record my experiences, the family and friends I left behind, how some remain the same, while others have changed. I write about my many adventures and new stories gleaned during tireless days of researching.

"Back to the US and life there! While I am thrilled to be home and glad to be out of the firing line in Ireland and all the moody politics I do miss Ireland and always will. I am caught between two worlds and I don't fit into either now. It is like living in Limbo. There is always loneliness in my innards. I feel a cold hollow just beneath my diaphragm all the time. Perhaps I am too sensitive about my life. I often look at other immigrants and wonder do they have the same empty feeling in their gut? Of course, no one will ever talk about it because it is essential that you embrace the American dream and tell people that America saved you. America is the answer to all our problems and now that we live here our lives are tremendously better for it. That is the perception we are expected to show to the American world. But it is not how I feel. I am not unhappy with my American lot, but I am not at home. I straddle two homes, two worlds. Sometimes, I feel like I fit poorly into both. However, I know I am still most comfortable and most myself in Ireland. Ireland is my home and my first love. I am Ireland." July 2014

My annual pilgrimage is a heartbreaking experience. Brimming with excitement I board that plane and the twelve-hour trip from Missouri to Dublin is excruciating.

"It takes too long," I complain every year. "There must be a faster way."

Hours later, I look out the window over the west coast of Ireland and explode into tears. The emotional blast is mind-boggling, even to me. Sobs well up from deep inside me and I can feel them roll upwards like waves towards the shore. When they reach my throat I struggle to strangle them, but the eruption cannot be contained.

Out they gush in uncontrollable heaves, then sobs, then tears. It's as if my emotions were trapped and restrained deep inside my innards for a whole year and now that I am home again they are set free. Oh, and how they go; furiously, publically and embarrassingly. "Why do you do that to yourself?" My brother demands when I recount my experience. "Every year it's the same. Don't you ever cop yourself on?"

I have no answer. It's a flaw, a need to re-connect, re-energize and regroup, in order to continue for another year. When I skip a year my insides and my mind become unhinged dreaming, longing, waiting, packing and planning my departure. With that return date fixed firmly on the calendar I feel secure and live only to reach the day when I can be on my way back home.

America was a successful adventure and almost over when my "William Darcy" came calling. Bless his gentleman's soul, but he worked hard to secure my love and my hand. The greatest decision of my life had to be made, Ireland or my hero? I convinced myself I could have both and boasted that I was still on my grand adventure allowing for the possibility that one day I would go home and get on with my life. It didn't work that way. Reality is cruel and cold.

Being an immigrant seems to be synonymous with poverty, struggle, trauma, abuse, victimization, or war. Americans react to my status with deep sympathy. They assume I came to America for a better life or to escape some harrowing trauma. Not so! I came for a bit of fun, a new experience, a favor to a friend, with firm plans to return. Relocating outside Ireland was never an option, not even a fantasy on a dismal day. I am not unhappy with my American lot. The land of the free has been good to me: my wonderful husband, supportive in-laws, good friends, a lovely home and a job I love. But, it is not enough.

There is this loneliness in my innards, a cold, sickly hollow just beneath my diaphragm, a delicate spot rendering me fragile and weak. When I hear the haunting words of my national anthem, I cry. The lush lilting of the Irish language

Ivy Hall House, my childhood home. Photo courtesy of Gabrielle Ní Mheachair.

chokes and tears spill uncontrolled. Rebel songs unleash the passions of my youth and carry me back to the magical land that fashioned me. I weep for the loss of it. My peers making headway in language, culture and socially without me, fuels a jealousy, which explains my fixation with Irish History, language, and genealogy. Envy and separation drive me to stay connected, to prove I belong, to confirm I am still one of them. It seems I am vulnerable, but only to things Irish.

Torn between two worlds not belonging anywhere is my status. The Irish call me American and to Americans I am Irish.

"I am not American!" I snap when so insulted in my homeland.

"But you left us!" they reply to my protestations.

It wounds deeply. I was born in Ireland. I grew up, went to school, college, and worked till I was 25 years old. Does that not count for anything?

Apparently, I fit poorly into both lands. Here I have an identity but I don't belong. At home my identity is fluid, but I belong. I wear two personalities. In America I still feel outside looking in, sitting on the edge observing, not always understanding, and never quite knowing the right way to be. Among my people I am self-assured, confident, and at ease. Social stratification, mores and thinking are familiar territory. I think like them, act like them, feel one with them. In Ireland it is easier to be. That is where I am truly me!

In the early years I survived knowing that someday I would retire in Ireland and stitch back into the fabric of the land that produced me. It would be as if I had never left, a patchwork quilt expertly repaired. But that dream was shattered when my children began going off to college and to graduate school. Reality, cruel and cold, visited once again. I realized I was trapped. Grandchildren will appear one at a time or possibly two or even three the same year. They will know Ireland and they will know me!

When I meet a new person and they tell me, "Oh, you're Irish. So am I. My grandmother was from Cork."

"So where in Cork was she from?" I ask, truly interested.

"Oh, I don't know," they respond flippantly.

Sadly I premonition, "That is my grandchild talking about me." Not wanting to be that grandmother whom they know nothing about, I leave them a written legacy: my diary, Irish history, the stories, and the genealogy. It is my gift to them.

The grand adventure continues. I fell in love with an American and we have three wonderful children together with unborn grandchildren yet to be held. Yes, there was a price to pay, a sacrifice, but I am one of the lucky ones. I can straddle both lands. Weep not for me; I am not unhappy, just lonely.

Gabrielle Ní Mheachair, a long-standing member of IGSI, is a native of Tempelmore, Co. Tipperary, Ireland. She moved to the U.S. as an adult and currently resides in St. Louis, Missouri, with her husband, Dr. Kieth F. Woeltje, and three children, Maeve, John and Éile.

Gabrielle is an award-winning author of children's fiction in the Irish Language, and has written many historical and genealocical works. She is a regular guest speaker at the St. Louis Genealogical Society.

When You're Far Away — Tales of Irish Emigrants

by John B. Cunningham

As I reach into my 71st year, I can recall lots of stories of emigration. I saw the pain of those leaving and the pain etched on the faces of those who stayed behind. Somebody had to stay to look after the elderly and to safeguard the homebase in case things didn't work out. "When I make enough money, I'll be back"– but the reality was they never or hardly ever came back.

The first two verses of the song "Goodbye Johnny Dear" tells the start of the emigrant's story. It was written by Johnny Patterson (1840–1889), who was an Irish singer, song writer and circus entertainer; he also wrote the song "The Garden Where the Praties Grow." Such was his fame that he was offered a contract in America in 1876, he became one of most famous and highest paid entertainers at the time. He composed many more songs, including "The Hat My Father Wore," "Bridget Donoghue," "Shake Hands with your Uncle Dan," and "The Stone Outside Dan Murphy's Door," as well as "Goodbye Johnny Dear." You won't miss the scarcely subliminal message of line three in the chorus!

It's twenty years ago today, I grasped my mother's hand,
She kissed and blessed her only son, going to a foreign land;
She held me to her loving breast she knew I had to go,
And I could hear her gentle voice, the words were soft and low.

Chorus: Goodbye, Johnny dear, when you're far away,
Don't forget your dear old mother far across the sea;
Write a letter now and then and send her all you can,
And don't forget where e'er you roam that you're an Irishman.

The last verse tells of the almost inevitable ending.

One day a letter came to me, it came from Ireland,
The postmark showed it came from home, but it was not my mother's hand;
It was Fr. John who wrote to me to say she had passed away,
And then as if from Heaven above
I could hear that sweet voice say.
Goodbye, Johnny dear, when you're far away….

Lower Lough Erne. County Fermanagh, Ireland, c.1890 - 1900. Source: Library of Congress.

My cousins had a very large family and quite a few emigrated; they left for New York, where their mother had relations; some becoming bar owners and one a diamond cutter. At intervals through the year a carefully composed letter to America told of an unexpected fatality among their few cows or an expensive repair to their small tractor, and the giving hands across the Atlantic always responded whatever their own circumstances.

We had relatives in Philadelphia and had neither a cow nor a tractor to beg for, but these good people sent us every Christmas for many years after World War II "An American Parcel." It was welcomed with awe not only for its possible contents but also on account of its strangeness. The candies were great, but our real introduction to America was the 'funnies' - comic book inserts in newspapers of the time. We revelled in these and wrote and thanked our benefactors. Many years later my mother was brought to visit them by her brother, Fr. John Eves, a chaplain in the U.S. Navy. My mother was very fond of them, but deeply unimpressed by the terrace of houses they lived in and the smoke-blackened city. She remarked cryptically back home that perhaps we should have been sending them presents. She wasn't being unkind or ungrateful; she just preferred green fields and Irish fresh air, even if we didn't have any money.

Another early introduction to America occurred when I was about seven or eight; a travelling cinema show came to Ederney Townhall once a week. With a struggle, three pennies were procured and we sat row on row on hard benches watching the Indians line up on the horizon to get their photos taken and then screaming unintelligible Indian epithets launching themselves on the poor little wagon train. We vigorously took part shouting 'look

out he's behind you' and there was no embarrassing, mawkish stuff involving girls and kisses.

The school leaving age was 14 years; children frequently left months before their due dates and, as the only local work was backbreaking farming, you had to have emigration in your head. If you had an emigrant relative, you could be sent to them. Often a convoy of young people came together on the eve of a departure. The gathering, known as an "Emigrant Wake," was a parallel social function to the traditional Irish Wake held over a deceased relative. People gathered in a house and danced, sang, drank and cried the night away, and the doleful convoy made it way to the train or away on their long walk to an emigrant port. In the nearby townland of Ballygee, the large Ballygee Oak was hugged by those leaving – hoping and wishing to return – a touching little ceremony still remembered. Boys and girls promised to remain true to each other and send for their beloved as soon as possible; and many a pair from different religious backgrounds, who would face parental wrath and ostracism from their families if they tried to marry at home, quietly set their own agenda on an emigrant shore far from the squinting windows of home.

Especially in England, many Irish labourers succumbed to the temptation to go to the pub night after night. It became nearly a tradition to take Friday off work to get into the swing of the weekend, and, frequently, it extended into Monday also. My daughter, Sonya, worked in a charity hostel while living there. She saw at first hand the elderly men who had promised much and, having failed to make or save enough money, didn't want to return home without being able to impress the neighbours. My son Brian also worked in England and did occasional stints as a bouncer for pubs or nightclubs. He never had to hit anybody; but when a well-inebriated Irishman looked for admission, he started asking him about home: what county or parish he came from, were you home recently, how is your football team going? The conversation developed and Brian could collect a small group, all talking about Ireland, who wandered off after a bit thinking of home and mother.

As Shaun Cuddy's folk song "Cottage by the Sea" tells it –

> I said goodbye to Mayo and lifted my old case,
> I couldn't bear to see the tears roll down my mother's face,
> My father gave me money, the last few bob he had.
> Rolled up in a note that read, ''Your Ever Loving Dad"
> Well the summer passed so quickly and I never made it home,
> I'm too old now for working, and I'm living all alone.
> But when I've had too much to drink, through the tears I see
> The ten aces and the fishing boat and our cottage by the sea.
> I haven't been to Church since I left Ireland,
> I work on Sundays I'm ashamed to say
> I'm living out of take aways and tin cans.
> And yes I got your letter yesterday.

Of those who were successful, many made their mark and a social statement about how well they had done by donating a new stained glass window to the local church or by erecting a grand and imposing memorial over the grave of their parents. It frequently said something like "To the beloved memory of Brian and Mae Cunningham. Erected by their son John of Philadelphia."

Those who did return home after most of a life abroad could seldom contain themselves from talking about where they had been and (very frequently) comparing life in Ireland very unfavourably to wherever they had been. All those who returned from America were thereafter known as "Yankee" as in 'Yankee' Jimmy Gallagher. Those returning from England or Scotland were in the latter case referred to as "Jock" or Scottie while "Doncaster" Mick Magee had spent his working life in that English city. One night in his caeli (visit) to a neighbour's house in the days before television, "Yankee" Tommy regaled the company with stories of New York and, dragging a portion of the ashes from the open hearth fire, he used the tongs to sketch in a large part of the areas he knew. The family dog eventually decided to take a friendly interest in what was going on and, with one sweep of his tail, wiped out Lower Manhattan, the Bronx, and most of Staten Island. He was still wondering what he did wrong as he was cast out into the darkness.

John B. Cunningham is chairman of the Fermanagh Authors' Association and a retired schoolmaster, living in Belleek. He has written extensively on Irish History and Heritage. His first book, which appeared in 1980, has been followed by more than thirty more. Today he works as a genealogist and Irish National Tour Guide.

Finding Your Ancestor's Irish Place of Origin

by Lois Abromitis Mackin, Ph.D.

It's great fun for researchers to jump "the pond" and investigate ancestors in their native land. Many beginners, though, mistakenly try to begin researching Irish ancestors by looking in Ireland. Unless you are a first- or second-generation immigrant, don't do it! To better your odds of success, start with American sources to narrow your Irish search to at least a county, and preferably a more detailed location.

Here are three strategies for success in finding your ancestor's Irish place of origin:

- Research the records on this side of the pond, extending the research to known family members and associates.
- Research geographic occurrences of your surname(s) in Ireland.
- Use DNA to find matches who know the geographic origins of the ancestors you match.

Researching American Records

Don't cross the pond till you're ready! Some of the best clues to Irish places of origin await you in records on this side of the Atlantic. Exhaustive research ("reasonably exhaustive search" in Genealogical Proof Standard terms) and careful analysis of records is key.

Assemble and analyze the information you have on your immigrant and his or her family. What are their names? What variants of the names have you found (and where did you find them)? Are you looking for a single person or a family? If you're looking for a family, what's the family structure? How many children are there? What are the ages, sexes, birthplaces, and names of the family members? Did either parent have other marriages? How do you know – what sources have you consulted? Do you have evidence of connections between your immigrant and his or her family and others, perhaps parents, siblings, in-laws, people they migrated with? Research these connections in the same level of detail you research your direct ancestors. Construct timelines, tables, and maps to lay out the data in different ways.

Here is a checklist of U.S. records that may provide a birthplace or Irish residence for your ancestors:

- **Home sources.** These might include stories about family origins, either in your own family or connected families, as well as documents or artifacts – address books, letters, or other evidence of connection with people in Ireland.
- **Vital records.** Get copies of marriage and death records of immigrants, not just for your direct ancestors, but also for siblings, cousins, and other associates. Don't forget death records for the children of the immigrant(s) – they may reveal parents' birthplaces.
- **Church records (including membership lists and church histories).** Although these are private rather than public records, they can provide specific places of origin for parents of children being baptized, brides and grooms, or people being buried. Be alert for lists of church members and anniversary histories of churches, which may highlight overseas origin of members of the congregation.
- **Cemetery markers.** It is not uncommon for tombstones of Irish immigrants to record at least their Irish county of origin, and sometimes a specific townland or parish.
- **Census records.** Census records usually record birthplaces as U.S. states or foreign countries, but enumerators didn't always follow directions. Sometimes they included specific information on birthplaces. The 1930 and 1940 census records for Irish immigrants indicate whether they originated in the Irish Free State or Northern Ireland. Don't neglect census records for American-born children of immigrants – from 1880 to 1930 U.S. census enumerations included parents' birthplaces. Whether you find specific Irish origins in census records or not, you need to ensure that you have a complete set of census records – federal, state, and local – to ensure that you have a good record of family migration.
- **Emigration, immigration and naturalization records**
  - **Passenger lists.** Depending on the date, U.S. incoming passenger lists can provide last residence of passengers, along with the names and locations of relatives overseas. Pre-1880 passenger lists contain less information than later lists. Don't neglect the names and addresses of friends or relatives the immigrant was joining. Outbound passenger lists from the U.K. begin in 1890; they generally contain little information on passengers' origins within the U.K. but should nevertheless be consulted.
  - **Naturalization records.** Again depending on the date, naturalization records can provide specific places of origin. U.S. naturalization was almost always a two-step process – be sure you locate both declarations of intention and

petitions for naturalization, which may reside in different locations.

- **Voter registrations and lists.** Depending on the place and time, voter registrations and voter lists can provide information on birthplace.
- **Alien registration records.** At various times in American history, non-citizens have been required to register with the state or federal government, and registration documents asked for places of birth. If your research subjects were aliens, check to see whether they were required to register.
- **Passport records.** Although, for the most part, U.S. citizens did not need passports for overseas travel until the twentieth-century, you may find that naturalized immigrants obtained passports. Passport application records can reveal birthplaces.

• **Obituaries and other newspaper items.** Newspaper obituaries often mention places of origin and facts about immigration. If several newspapers were published where your ancestors lived, check all of them. If newspapers have been digitized, you can use generalized searches. If not, check newspapers around significant milestone dates; articles on marriages or silver and gold wedding anniversaries might include biographical information.

• **County histories.** Sometimes known as "mug books," county histories were published throughout the U.S. in the late 19th century. These books often contain biographies of prominent residents. Be sure to check throughout the book, not just in the biography section – accounts of towns or townships, churches, institutions, and occupations also provide biographical information. Be alert for general information on the origins of Irish settlers in the area.

• **Military records.** Draft registrations for World Wars I and II, enlistment records, twentieth-century military personnel files, and pension records record places of birth.

• **Employment records.** Depending on where your immigrants worked, you may be able to locate employment records. For example, the Minnesota Historical Society houses personnel records for the Great Northern and Northern Pacific railways. These records sometimes contain specific birthplaces for immigrants.

• **Land records, especially homestead records.** If your immigrant ancestor owned land (check census records for indications of land or home ownership), include land records in your search. If your ancestor bought land from the federal government, particularly under the Homestead Act of 1862, get a copy of the land entry file from the National Archives. Those who filed homestead claims had to complete extensive paperwork, and immigrants had to prove citizenship.

• **Probate records.** Whether your research subject wrote a will or not, he or she may have a probate file. Wills and estate records sometimes provide specific information on overseas property or family members, and they are a rich source of information on family members and associates in America.

Trying creating checklists for these and other resources that might contain specific information on Irish origins, follow clues systematically through these records, and use tables and maps to keep track of the information you found and where you found it.

Researching Irish Records for Surname Geography

When your research in American records fails to yield a specific Irish place of origin, you can still narrow your search within Ireland using information on surname distribution. This strategy is likely to be more successful for relatively uncommon surnames. If you have an immigrant couple who married in Ireland, or a cluster of immigrant families, you can leverage the strategy by searching for areas of Ireland where the associated surnames occur.

Useful resources for Irish surname distribution research include:

• Robert E. Matheson, *Special Report on Surnames in Ireland...*, (Dublin: His Majesty's Stationery Office, 1909).

• Edward MacLysaght, *The Surnames of Ireland*, 7th ed. (Dublin: Irish Academic Press, 1987). While not a distribution book per se, this book indicates concentrations of surnames.

• The Householder's Index to Griffith's Primary Valuation (https://familysearch.org/learn/wiki/en/Ireland_Householders_Index).

• Surname Search facility at *The Irish Times, Irish Ancestors* (http://www.irishtimes.com/ancestor/surname/).

• *Mapping the Emerald Isle: a Geo-Genealogy of Irish Surnames* (http://storymaps.esri.com/stories/ireland/).

- University College Cork, "Atlas of Family Names in Ireland," *Documents of Ireland* (http://publish.ucc.ie/doi/atlas).
- Sean J. Murphy, "A Survey of Irish Surnames 1992-97," *Studies in Irish Genealogy and Heraldry*; digital publication, (http://homepage.eircom.net/~seanjmurphy/studies/surnames.pdf)
- *Google* searches for such search terms as "Irish surname distribution."

Using DNA

When combined with thorough paper research, DNA testing can be a powerful strategy for finding places of origin. With increasing numbers of people both in the U.S. and overseas testing their DNA, the pool of potential matches is expanding rapidly, and reference databases are continually being refined to increase the accuracy of place-of-origin predictions.

Both Y-DNA and autosomal DNA testing can identify matches with unknown relatives on this side of the Atlantic, who may know your common ancestors' place of origin, and with cousins in Ireland. Watch for more information on DNA testing in the October issue of *The Septs*.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Upcoming IGSI Class – 2015

July 11 | 10:30 am - 12:00 pm | Mary Wickersham and Ann Eccles

Preparation for an Irish Research Trip

If you are travelling to Ireland with IGSI in September and plan to do some genealogy research while there, the July 11 class at 10:30 A.M. is for you. Learn about the major research facilities in Dublin and Belfast; get tips and hints to maximize your research time. No matter how much time one allocates for research, it's never enough! And, as part of a tour, your research opportunities have limits. IGSI members planning to travel to Ireland at a later date for research also may derive benefit from the class.

All classes are held at the IGSI Library.
The fee is $10 for members, $15 for non-members.
You may register and pre-pay on the IGSI website or come on the day of the class and pay then.

Ireland Research & Trip

September 12 – 23, 2015

There are still a few spaces available on the IGSI tour to Ireland in September. So, if you have postponed your travel decisions, now is the time to contact Celtic Journeys and sign on for a wonderful 10-day tour to Ireland.

We'll see the Irish countryside – from Dublin to Northern Ireland to Galway and back to Dublin. We have a bit of time in Dublin and in Belfast for research or sight-seeing. Other days, we'll visit Giant's Causeway, the Cliffs of Moher, the Ulster American Folk Park, Galway Bay and the Connemara region, and more.

There are currently 20+ people signed on for the trip. A smaller group is much more enjoyable on such a bus trip; there are fewer new names to remember, and it's easier for getting to know the others in the group. If you have been thinking about a trip to see the land of your ancestors, take action today. The daily schedule of the tour and the registration form are available on the IGSI website. If you wish to contact Celtic Journeys by phone, the St. Paul office number is 651-291-8003.

Come join us. We've saved a place for you.

Photo at top: *Library — Gate to the National Library of Ireland, by Monceau at Flickr.com.*

Above left: *The Giant's Causeway, County Antrim, Northern Ireland, by Guiseppe Milo, at Fickr.com.*

Above right: *Titanic Shipyard and Tour, Belfast, Northern Ireland, by John Ryan at Flickr.com.*

At left: *Ulster American Folk Park, by Sean MacEntee at Flickr.com.*

A Dozen Books on Irish Emigration

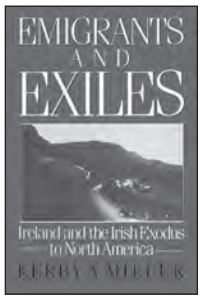
The IGSI library collection contains a couple thousand books. The following is a mere sampling – a baker's dozen books – of what can be found in the collection on the Irish diaspora and various aspects of Irish emigration. This is not a complete list, just something to start you thinking and reading.

The Irish Diaspora: A Primer, by Donald Harman Akenson, 1996. Call #H428

This volume discusses the establishment of the plantation, the various countries the Irish immigrated to, and women and the Irish Diaspora. It includes maps, occupations affected, and a great many other facts.

The Irish Diaspora in America, by Lawrence J. McCaffrey, 1984. Call #I003

This book covers Irish pioneers of the American Ghetto, the rise of Irish nationalism, immigration, conflicts with non-Irish in America, and the Irish in politics. An index includes individual names.



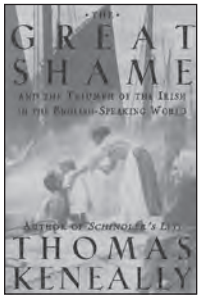
Emigrants and Exiles: Ireland and the Irish Exodus to North America, by Kerby A. Miller, 1985. Call #P051

This social history focuses on the diverse waves of Irish emigration west to America.

Exiles and Islanders: the Irish Settlers of Prince Edward Island, by Brendan O'Grady, 2004. Call #L095

Fourth Fleet Families of Australia, by C. J. Smee, 1992. Call #Q005

Information on the families of the Fourth Fleet, their spouses, sons and daughters, marriages, deaths, includes dates and places.

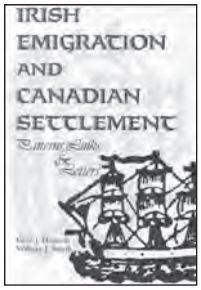


The Great Shame: and the Triumph of the Irish in the English-Speaking World, by Thomas Keneally, 1998. Call #H351

This gripping account of the Irish diaspora by an award-winning author also includes notes, a bibliography and an index.

The Irish Emigrant Experience in Australia, ed. by John O'Brien and Pauric Travers, 1991. Call #Q008

This book includes information on convicts, orphans, settlers, and workhouse children on their lives in Australia, also includes an extensive index.



Irish Emigration and Canadian Settlement: Patterns, Links, and Letters, by Cecil Houston & William J. Smyth, 1990. Call #L026

Irish Emigration Lists, 1833-1839, by Brian Mitchell, [nd] Call #P010

Based on notebooks from the Ordnance Survey, these lists identify the emigrant's place of origin as well as destination for 3000+ people, with other key pieces of information.

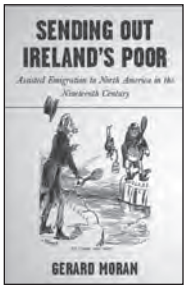
The Irish Exiles in Australia, by T. J. Kiernan, 1954. Call #Q016

The author traces the lives of Irish convicts who came to Australia between 1787 and 1848, connecting the Irish background to the Australian experience. Appendices, bibliography and index.

Passage to the New World: Packet Ships and Irish Famine Emigrants, 1845-1851, by David Hollett, 1995. Call #P065

Peter Robinson Emigrees of 1823 and 1825, Ireland to Canada. 1825. Call #L014A

A list of the emigrants who were part of this well-known emigration.



Sending out Ireland's Poor: Assisted Emigration to North America in the Nineteenth Century, by Gerard Moran, 2004. Call #P066

This book looks at the 300,000 Irish emigrants who had their way to America paid for by the British government, landlords, poor law unions, and philanthropists.

The IGSI collection includes passenger list and other migration information, histories of the plantations and the famine, and other resources of interest to Irish family history researchers.

Celtic Connections Conference 2016

July 2015 Update

This is the first in a series of reports by the IGSI conference committee to keep the membership informed and enthused about the conference.

Planning a conference is a yearlong plus endeavor that needs the commitment of a core committee and many, many volunteers. IGSI and TIARA (The Irish Ancestral Research Association) of the Boston area have again agreed to co-host a conference themed on Celtic genealogy, history, and culture. The conference in 2014 was held in Waltham, Massachusetts, and attracted 300+ people to hear 15 speakers. (Check out the information from the 2-14 event at www.celtic-connections.org.) The 2016 conference will be held in Minnesota. Current IGSI conference committee members are Mary Wickersham, Mike Flynn, Ann Eccles, Gigi Hickey, and Kay Swanson.

So, what has already happened? The committee started working six months ago.

- We've set the date for the conference – August 5-6, 2016.
- We've booked the venue for the conference – the Doubletree by Hilton Minneapolis – Park Place, in St. Louis Park, MN.
- We've selected the theme of the conference – Celtic Roots across America.
- We set a month-long contest (mid-June to mid-July), looking for a logo for the conference.
- We've been working on administrative functions – creating a budget, identifying potential main speakers, expanding a workplan, identifying potential local vendors and activities to include.

There's more work to be done to make this a successful conference. And a need for more helping hands. While a core committee of IGSI and TIARA members are making the overall decisions, there is a place for additional help from IGSI members. Workers will be needed before long to work with publicity, sponsors, and vendors here in Minnesota. If you have talents in organization, planning or writing that you are willing to share, please contact us. If you have an interest in learning about hosting a convention, also contact us. We'd like to get to know you.

Now It's Up to You

Save the date and plan to participate in 2016. Talk to your friends and spread the word.

Get involved as a volunteer with a committee to make this conference as successful as 2014.

Timeline of Irish Emigration

by Kathleen O'Malley Strickland

An estimated seventy million people living in the world today claim Irish roots and heritage. The Irish have left their homeland in successive waves of emigration since the 1600s, mostly driven by forces of deteriorating economy, politics, religion, and natural disaster. In the 17th and 18th centuries, most of the emigrants were Protestants. According to the *Oxford Companion to Irish History*, eight million Irish departed Ireland between 1801 and 1921.

1600s

The first sizeable Irish emigration began in the 17th century, with individuals fleeing persecution and oppression or seeking political asylum. The Ulster Historical Foundation estimates that 90,000 Irish emigrants settled in Europe during this time, many of them military men seeking employment in France, Spain and Austria. In addition, after the Irish Rebellion in 1641, many Irish were transported to the colonies as criminals.

1607: The "Flight of the Earls" marked the beginning of a long history of Irish emigration lasting to the present day. The Earls of Tyrone and Tyrconnell rebelled against the English regime in the 1590s, when the King of England began to move Irish Catholic landowners out of Ulster and replace them with Protestant landlords and settlers loyal to the crown. The earls were defeated at a battle near Armagh in 1598. Their lives were spared but their future was uncertain. Fearing retribution yet to come, in 1607 they departed with their families and followers—about 99 people in all—for Spain. Their emigration created a European diplomatic problem for Spain and France, as neither country would take them. Their journey ended in exile in Rome.

The lands which the earls left behind them , began in 1609 to fill with Scots who had been encouraged by the British to settle in the province of Ulster.

From **1611** onward, the English government transported Irish criminals to serve as indentured servants or to serve time in penal colonies. The FamilySearch.org wiki for Ireland notes that 50,000 Irish criminals were deported to penal colonies between 1611 and 1870.

In **1641**, dispossessed Catholics began an uprising across Ireland, with killing and massacre on both the Protestant and the Catholic sides of a conflict dubbed the Confederate War, or the Irish Rebellion. The unrest resulted in the arrival of Oliver Cromwell's troops to subdue the uprising; the population was decimated by war and then, in 1648, famine.

From **1649** onward, Cromwell's government transported political prisoners and Irish peasants to Barbados and Jamaica in the Caribbean, and to Virginia and Maryland in North America. The *Oxford Companion to Irish History* notes that in the 1650s England sent "several thousand prisoners of war, priests, vagrants, and other dangerous persons to servitude in the West Indies." In the 1660s, "unfree laborers" were transported to both the Caribbean and North American colonies. Approximately 25,000 Irish Catholics ended up in Virginia and the Caribbean during the 17th century.

Irish Quakers and Protestant Dissenters began to leave Ireland in the **1680s**. Kerby A. Miller, in *Emigrants & Exiles*, says, "… between 1682-1776 perhaps 3,000 Irish Friends settled in North America, from the middle colonies south to the West Indies."

In the late 17th century, the Gaelic aristocracy fought against the English crown in the Williamite Wars. The English forces were victorious, marking the beginning of Protestant dominance in Ireland. The resulting Treaty of Limerick, in 1692, led to a loss of property and status among the old Irish elite and to the "Flight of the Wild Geese," Irish military units who left Ireland for service in Catholic countries including France, Spain and Austria. From the end of the 1600s to 1740, one thousand Irish Catholics left to join Irish regiments in France.

1700s

The 18th century saw a great emigration of Irish Protestants, particularly Ulster Scots, who tended to emigrate in organized groups. This was also a time of indentured servitude: "Large numbers of servants, landless people and sons of smallholders" emigrated as indentured servants, Patrick Duffy notes in his academic paper, "Placing Migration in History." There was also a small but constant flow of men who left County Waterford to work in the cod fisheries of Newfoundland.

1717-1776 brought the first mass Irish emigration. During this time, 250,000 Presbyterians left Ulster for North America. Ulster Presbyterians migrated by the thousands to New England, Pennsylvania, and South Carolina:

- Drought, rack-renting and a failing linen industry fueled the Great Migration of **1717-1718**. While some came as indentured servants, most planned for the trip and paid their own way. These emigrants came primarily from County Londonderry.
- The second wave of Scots-Irish emigration, in **1725-1729**, followed a

continuing drought and rack renting in Ulster. Most of these people settled in southeastern Pennsylvania.

- In **1740-1741**, famine drove more Ulstermen from their homeland. This wave pushed past Pennsylvania to the Great Appalachian Valley, on to the Shenandoah Valley of Virginia and then to the Carolinas. In a 2013 article in the *Boston Globe*, Katharine Whittemore writes that during this "Year of Slaughter," the death rate was higher than that of the Great Famine of 1845-1852. *Wikipedia* estimates that this famine killed 38% of the 1740 Irish population of 2.4 million.

- **1754-1755** brought another drought and, in addition, a "pull" from North Carolina enticed Scots-Irish settlers.

- The Ulster-Scot Presbyterians in **1771-1775** were fleeing rack-renting and also evictions by the Marquis of Donegal in County Antrim.

In **1776**, emigrants traveled from counties Waterford and Wexford to Newfoundland to work in the cod fisheries. While this movement started much earlier, it was at first seasonal, with Irish workers returning home. Then the emigrants began to settle in the new world permanently. An estimated 3,000-5,000 left each year for Newfoundland until, by 1784, the population of St. John's, Newfoundland, was almost all Irish-born.

In "Patterns of Irish Emigration to America," Maurice J. Bric writes that after the United States achieved independence, "…Whatever their Irish origins, most late eighteenth-century immigrants headed for the Delaware Valley…nearly 75,000 passengers entered the Delaware Valley from Ireland between 1783 and 1800, almost half of them between 1783 and 1789… During the first six years after independence, the majority came from Ulster."

By **1790**, 447,000 Irish immigrants lived in the United States, and two-thirds hailed from Ulster.

After **1791**, Irish soldiers received incentives to settle in Australia.

Famine, by Ana MC at Flickr.com.

1800s

The 19th century, the time of the Great Famine in Ireland, brought more assisted emigration—funded by landlords, Poor Law Union funds, and other agencies—from rural areas. Money to emigrate also came from relatives already living abroad. It is estimated that half of all people born in Ireland in the 1800s emigrated. Duffy writes that the Irish emigrants to America during the Famine in the 1840s consisted largely of families; between the years of 1852-1921, 36 percent were 20-24 years old, 23 percent were ages 25-35, and 30 percent were younger than 19.

After the Act of Union in 1800, more than one million Irish, mostly Catholic and unskilled, emigrated to North America. Their destination was often the south and west of the United States. Between 1815 and 1846, half of these emigrants went to the United States and half to Canada. Paul Milner writes in "Irish Emigration to North America: Before, During, and After the Famine" that "Irish settlement in Upper Canada [was] heavy following the 1798 Rebellion, some coming as political refugees."

When the Napoleonic wars between England and France ended in **1814**, price levels on the Continent dropped, leading to depression in the economy and unemployment in Ireland. Mass emigration began again.

In **1815-1816**, 20,000 people, mostly from Ulster, left Ireland for North America. Many traveled to Canada and from there to the United States. Some stayed in Canada when the government began granting land to settlers and to soldiers. Duffy notes that American land agents offered indentures to attract young people to available land in the United States. At this juncture, as many Irish women as men emigrated.

Between **1816 and 1844**, Ireland suffered crop failures, famine, and disease. The population had increased rapidly, from 2.3 million in 1754 to more than 8 million in 1841. Most of the people lived on small patches of land, and their lives were devastated when the food crops did not come through.

By **1832**, the majority of emigrants were Catholic rather than Protestant. The cost of passage to North America lowered as trade increased between the United States and Liverpool. But the poorest of the poor at this time migrated to Britain.

Duffy notes that during the **1840s**, emigration came mostly from the northwest of Ireland and "the following counties lost between one third and one quarter of their populations: Roscommon, Mayo, Monaghan, Sligo, Longford, Cavan, Leitrim, Laois, Galway, Clare, Fermanagh, Kilkenny."

During **1845-1851**, the years of the Great Famine, most of the Irish emigrants came from the eastern counties. Ireland's population was reduced by one-fifth during this time as 1,500,000 Irish migrated to the United States, 340,000 to British North America, 300,000 to Great Britain and 70,000 to Australia.

The Great Famine emigration peaked in **1851**, with 250,000 leaving Ireland that year. Altogether, the population of Ireland was reduced through death and emigration from 8.2 million in 1841 to 6.5 million in 1851.

From **1850-1913**, Leinster and Connacht emigrants left most often for the United States, while emigrants from Ulster tended to choose Great Britain, Canada, Australia and New Zealand as their destination. Munster emigrants headed for New Zealand as well as the United States.

1900s

The characteristics of Irish emigration changed during the 20th century. Two world wars slowed emigration and turned it closer to home. The peaks of emigration during the 1950s and 1980s saw a drain of the skilled and educated people seeking better economic conditions.

1917-1918 saw little or no emigration to the United States during World War I.

After the First World War, the Irish economy was stagnant, and more Irish emigrated. From **1921-1931**, emigration averaged 30,000 people per year. From the time of the Wall Street Crash and the Great Depression thereafter, emigration slowed to about 14,000 per year, mostly going to Great Britain.

During the World War II years of **1939-1945**, about 200,000 Irish workers relocated to England, about one-sixth of the Irish working population. After the war, Irish workers moved to England to rebuild its cities.

In the **1950s**, 500,000 people—about 16 percent of the population – emigrated. Ireland had no post-war economic boom, and the workers had to deal with unemployment stemming from a lack of manufacturing and weak markets. Farming was becoming mechanized, but young men leaving rural areas could find few jobs in the cities.

From **1951-1956**, 176,000 relocated to Great Britain, and another 20,000 to the United States and Canada.

During **1981-1986**, 72,000 emigrated, especially 25-29 year-olds. The ratio of those leaving Ireland was four men to every three women. The high unemployment hit educated men the hardest, and many left Ireland for London.

1989 was the peak year of 1980s emigration; 44,000 left. Again, unemployment was a major driver during these years.

2000s

According to the Irish Research Council, one in four rural households saw a member emigrate in **2006**. They were not fleeing unemployment, but rather a lack of a future in their employment.

2008-2014 saw an economic crash and financial crisis in Ireland that contributed to 400,000 out of a population of 4.5 million leaving the country, and they were still leaving in 2014 at the rate of about 250 per day. Most of these were skilled and professional people who left for Great Britain, Canada, New Zealand and Australia, although 20,000 arrived in America in 2012-2013. Unemployment in 2011 raised the rate of emigration to a higher point than in the 1980s.

Today

Ireland today is reaching out to its citizens living abroad. The Irish government has created a policy on the Irish Diaspora in an effort to connect with current Irish emigrants in the hope of enticing them back

home to Ireland. Enda Kenny, Taoiseach and head of the Irish government, encourages emigrants to return, saying, "Emigration has a devastating impact on our economy as we lose the input of talent and energy. We need these people at home. And we will welcome them."

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Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

Leaving Ireland

by John Solon

The subject, and author, of this sketch was born April 11, 1842, in the County of Mayo, Ireland. The old home, where three or four generations of the family were born and where many of them died, was situated close by a beautiful lake named Balin-lough. The house was of stone and surrounded by a grove of very large trees. My father had five brothers and eight sisters, most of the sisters were the older members of the family; except my father, who was second or third eldest. All of the girls married in Ireland except one who became the wife of Timothy Collins of the town of Clyman, Dodge County, Wisconsin. As was the rule in Great Britain, the homestead fell to the oldest son; and of course, it paid the younger heirs certain sums as such arrangements were made.

No doubt, the family was prosperous and happy as things went in those days, until the great famine, through the rotting of the potatoes. This rotting commenced in the fall of 1845 and lasted for three years or more. As the main support of the Irish

America, Co. Mayo. National Libray of Ireland on the Commons, Flickr.com.

people was potatoes, they were reduced to awful misery. Coupled with destitution, a raging fever set in caused by starvation. The country was overrun with beggars. My father often told of my mother distributing meals to fourteen beggars while cooking a kettle for breakfast. That scene fixed his determination to leave the country. That with being called on to attend two to four funerals a day, caused by fever and starvation. The American people, even in that early day, showed their generosity towards the poor starving people of Ireland by sending shiploads of flour and corn meal and other things that saved the lives of thousands of the poor people. But, as is the case with all charitable work, sometimes the most needy were not looked after and favouritism often crept in. It has been said, whether true or false, that the Committees which received these supplies for distribution favoured their friends and often sold them for their own interests.

In the spring following the first failure of potatoes, my father (as I heard it said) sowed ten acres of turnips with the approval of the agent for the landlord. He bought several loads of guano, a fertiliser imported from the Canary Islands that grew immense crops for each application but was not favoured by the landlord as a usual thing, as it had the effect of reducing the fertility after a couple of applications. However, in this case – a general failure of the potato crop and the awful times at hand – the result at some future time was overlooked. The result was he had an immense crop. In fact it was a source of relief for the poor people of the neighbourhood. When he saw the prospect of a good crop he bought some of their stock and fattened them for market on the turnips. I was big enough to notice and I remember it distinctly to see droves of people. Some of them came as far as 4 and 5 miles with horses and asses with baskets strung on both sides and fastened to what was known as a straddle, to carry away two or three hundred pounds each ... A pretty hard proposition to keep the wolf from the door, was it not?

The reader can imagine the stress of the times when my Father had to keep watchmen around that field at night to keep the crop from being stolen and carried away. Having given up fight and set his mind and thought on the country beyond the sea, with great reluctance at leaving the old hearth stone for a new and foreign land, and after a good deal of persuasion to get my mother to consent to go, my father, gave up all his right and title to the old homestead to the younger brothers, Martin the oldest, and set to packing up the household goods after disposing of the other property as best he could. The real estate belonged to the landlord, and after living on and holding and improving the property for three or four generations all a man could do was to walk out and leave all his work behind him. I must say before my Mother gave her final consent to go, another family, the man being a first cousin of my Father, also agreed to go with us. They were doing business in the town and his wife was a great favourite of my mother, and where they were going she was reconciled to go.

So he called an auction and sold out all his goods. It was a fine day as I remember, sometime in the beginning of April 1847. The neighbours gathered at our house to bid our family goodbye; there was a good deal of lamentation at the parting. If I do say it – this family was the life of the neighbourhood, the boys nearly all being musicians. It was the head centre for neighbourhood festivities and was going never to be seen again.

We moved to our friends' house in town to wait a few days for them to get ready. But at the last moment they changed their minds and would not go. My mother took this disappointment greatly to heart; in fact, she never got over it. Well, my uncles carted our stuff to Galway where my father had engaged shipping and in a day or so we were aboard a merchant ship that carried a cargo of flour for the starving Irish people. My mother was so disheartened that she did not do very well during the passage; otherwise, the passage was uneventful. The passage from Galway to New York was made in 5 weeks and 3 days.

Judy Dungan, a long-time IGSI member, had received this story of her cousin's great-grandfather from a family contact in Australia. (John Solon is the author.) Judy's grandmother came over from County Kerry to settle in Trenton, Missouri. Her husband's ancestors arrived in Superior, Wisconsin, from County Kilkenny.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[untitled]

II. The Length of the Siege of Limerick, and the approach of the bad season, make many people believe that this Campaign will not be sufficient for the entire Reduction of Ireland: besides that, Galloway and some other places still hold out, and for that the latter end of the Summer is always more incommodious in Ireland, than in other Countries, by reason of the frequent Rains, and the bogginess of the Soyl: 'tis known moreover, that the Earl of Tyrconnel has a considerable body of Men still unbroken, and that the Count of Lauzan still remains in Ireland with the French under his Command; however, as it would be a great unhappiness, that there should be any sagg-end of the Work left undone till the next Spring, so we are to believe, that his Majesty will leave nothing unattempted to compleat his Conquest before that time: for in regard the French King makes no question, but that his Majesty of Great Britain will be sure to fall upon him, so soon as he has done his business at home, 'tis as certain, that he will do his utmost to land more Forces in Ireland, upon the return of the fair Season; since it would be much more for his advantage to hold William the III play on this side of the Sea, than that he would go to visit him in France: nevertheless, this is to be said, that Men do not grow in France, and therefore it will be a hard matter for the French King to send such considerable Detachments into Ireland, as such a Diversion of King William's Arms require.

General History of Ireland
London, England — September 1, 1690

250 Years Ago

Dublin

… We are informed from the North of Ireland, the Mr. John Williamton of Lambeg near Lisburn, Linen-draper, is appointed Secretary to the Board of Trade in England.

… June 28. At an Adjournment of the Quarter Sessions, the following Persons were tried and found Guilty, Winifred White for stripping the gown off a Child, Patrick Murphy for stealing Yarn, and William McDonnell for stealing Cheese and Bacon; they are to be transported.

… July1. Being the Anniversary of the memorable Battle of the Boyne, it was observed with the usual Demonstrations of Joy.

… [DIED.] A few Days ago, in Cole alley, Meath-street, Mr. Garret Hasson, one of the People called Quakers.

Dublin Public Register of Freeman
Dublin, Ireland — July 5, 1765

200 Years Ago

[untitled]

On Monday evening, the 14th inst. a very violent and unprovoked assault was made at Boston by a party of drunken English labourers, upon six Irishman and two of their wives, about a mile and a half from that town, as they were returning along the bank of the Witham from reaping wheat near Anthony's-Gowt. During the affray, the Irish were overpowered, and, after a mock trial by Jury, two of the men were adjudged to be drown in the river Witham, and the sentence was actually attempted to be put into execution; but upon a cry of murder from the women, some persons came to their assistance, and the Irish made their escape into the town with all possible speed, closely pursued by their assailants. – Upon complaint being made to the Mayor, warrants were granted against the offenders, and three of the ringleaders were apprehended on Wednesday last, and brought before the Magistrates for examination, when the charge being substantiated, they were bound over to the next Sessions for the Borough to take their trial for the outrage. It appearing to be the object of the English labourers, if possible, to drive these Irish labourers out of the country, and to deter others from coming into it, some of the principal gentlemen and farmers in the neighborhood have resolved to apply a surplus fund, raised several years ago, for the purpose of protecting strangers who may come into the country for harvest work, in the prosecution of these offenders, and have kindly appropriated some of the surplus money towards the support of those of the Irishmen who were considerably hurt in the above affray, until they are able to return to their labour.

London Public Ledger and Daily Advertiser
London, England — August 15, 1815

150 Years Ago

Emigration from Europe

The New York correspondent of the Philadelphia Ledger writes on Monday:

Nearly two thousand English, Irish and German emigrants arrived here this morning, on the steamers *Germania* and

City of Cork, and if the letters from the packet agents on the other side can be relied upon, we may expect an average of about four thousand a week from now till fall. – With the restoration of peace in America, the impression is said to be almost universal throughout Germany that there is a better opening for labor than ever before. – Hundreds of families were selling out at various places, to emigrate in a body. They expect employment as farm hands, in the Western States. The English, Irish and Scotch immigrants, who came via Liverpool, seem to entertain like expectations as to the demand for labor, but they differ from the Germans as to the locality it is best to settle down in, while the latter proceed to the country as speedily as possible, after their arrival at Castle Garden, the former, as a general rule, prefer to take their chances for employment in the city.

Bedford Inquirer
Bedford, Pennsylvania — June 23, 1865

Passage from Europe

The American Emigrant Co is now prepared to bring out passengers from Great Britain and Ireland either by steam or sailing ship.

Passengers, especially Females and Children, coming under the protection of this Company will be carefully attended to by its Agents at the port of departure and arrival, and promptly forwarded to their destination.

Passage in all cases at the lowest going rates.

Apply to J. BARNARD, Agent American Emigrant Co.

OFFICE – *Chamber of Commerce, Indianapolis, Ind.*

LABORERS
OF EVERY KIND SUPPLIED

The American Emigrant Company
Is now prepared to supply

MINERS, PUDDLERS, MACHINISTS, BLACKSMITHS, MOULDERS, and MECHANICS, of every kind.

Also, Gardners, [sic] Railroad and Farm Laborers, and Female help, at short notice and on reasonable terms. For particulars, apply to J. BARNARD, Agent American Emigrant Company.

OFFICE – *Chamber of Commerce, Indianapolis, Ind.*

Indianapolis Daily Journal
Indianapolis, Indiana — July 5, 1865

100 Years Ago

Dublin

The death has taken place at Buena Vista of Mrs. Meagher, widow of the late Lieutenant-Colonel Meagher, who was brother of Thomas Francis Meagher, the famous ’48 man. Mr. Reginald Meagher, son of the deceased lady and nephew of “Meagher of the Sword,” is chairman of the Killiney Urban Council, and a member of the Rathdown Board of Guardians, who have tendered to him their condolence on the death of his mother.

Mrs. and Miss Eileen O’Donovan Rossa and party visited the Rotunda Picture House while in Dublin to view the grand cinematograph reproduction of the memorable and historic scenes in connection with the obsequies and great funeral procession through the city of the late O’Donovan Rossa. Mrs. Rossa expressed herself as intensely interested and pleased with the Rotunda record of the occasion which she said was altogether most realistic and beyond what she expected to see. The clearness and faithfulness of the various portraits impressed her [as] a marvelous achievement of the moving picture art.

Irish Standard

Minneapolis, Minnesota
September 4, 1915

Duluth News

Miss Lillian M. Burrows of Buffalo, Minn., and Edward Leo Fogarty of Duluth were married Wednesday at Buffalo. Mr. and Mrs. Fogarty will make their home in Duluth after Oct. 15.

FATHER CASEY BEREAVED.

The aged father of Rev. Edward F. Casey, assistant pastor of Incarnation parish of Minneapolis, passed away at the home of his daughter, Mrs. T. J. Traynor of Seattle, on Thursday of last week. The deceased was born in County Monaghan, Ireland, and was 75 years old at the time of his death. He migrated to America in 1857 and lived for some years in Boston and Philadelphia. October 6, 1863, he was married by Father Williams who later was Archbishop Williams of Boston. Mr. Casey was the father of sixteen children, fourteen of whom are still living. They are: Rev. Solanus Casey, O. M. Cap. of Yonkers, N. Y.; Rev. Maurice E. Casey of Augusta, Mont.; Rev. Edward J. Casey of Minneapolis; J. M. Casey of Superior, Wis.;

A. P. Casey of Portland, Ore.; Attorneys John T. and Thomas J. of Seattle; Patrick H., Owen B. and Leon M., all of Seattle; Mrs. T. J. Traynor and Mrs. Bernard A. Brady of Seattle; Mrs. Patrick McClusky of Dunlop, and Mrs. F. C. Le Daux of Portland.

October 6, 1913, the entire family gathered in Seattle to celebrate the golden wedding of Mr. and Mrs. Casey.

With the passing of the deceased a long, useful and eventful life came to a close. His moral and spiritual qualities are best evidenced in the lives of his children, three of his sons having devoted their lives to the service of God. His rugged manhood, his sincerity of purpose, his love and loyalty to the faith of his fathers, his extreme devotion to the cause of Ireland, characterized him as a typical Irish Catholic gentleman, whose life was an inspiration to those who knew him.

Irish Standard

Minneapolis, Minnesota
September 18, 1915

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Minnesota Irish Fair

August 7-9, 2015

We are proud to participate in this celebration of all things Irish each summer – the Minnesota Irish Fair. It's the largest FREE Irish fair in the country.

Come visit the IGSI booth at the Irish Fair on Harriet Island in St. Paul on Saturday or Sunday, August 8-9. There's sure to be something free on the table. Meet and visit with other IGSI members while enjoying the sun, the music and the food.

Are you willing to help at the IGSI table? It doesn't take much – just a friendly smile and a willingness to talk about the Society. We're looking for a few extra people to take a 2-hour slot on the schedule. If interested, contact Kay Swanson at kayswanson685@gmail.com.

IRISH FAIR OF MINNESOTA

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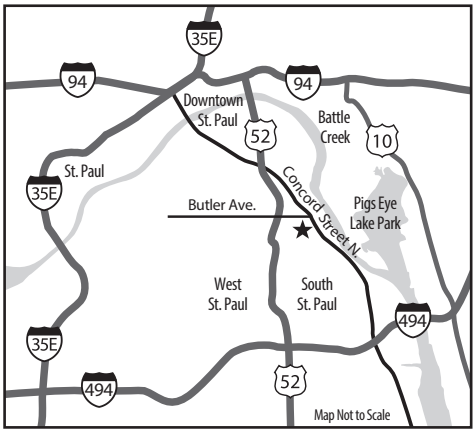
IGSI Classes and Irish Days



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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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The Septs

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Irish Genealogical Society International

2015 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

OCTOBER 10, 2015
NOVEMBER 14, 2015
DECEMBER 12, 2015
JANUARY 9, 2016
FEBRUARY 13, 2016
MARCH 12, 2016
APRIL 10, 2016
MAY 10, 2016
JUNE 12, 2016
JULY 9, 2016
AUGUST 13, 2016
SEPTEMBER 10, 2016

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2015
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2016 | January | Irish Surnames & Given Names

History, derivation and meanings of names; information on nicknames, names specific to locales, and resources. Deadline for articles: November 1, 2015.

2016 | April | Methods in Irish Genealogy

Key instructional materials in print and online, key sources and how to use them, lesser sources and where to find them, and major repositories and what they contain. Deadline for articles: February 1, 2016.

2016 | July | Internet Updated

Online research opportunities for Irish family historians: new websites, the best places to research, unique sources. Deadline for articles: May 1, 2016.

2016 | October | Ireland 1916 -1922

Irish records during revolution, civil war, and independence. What was destroyed, what survived – and newly created records. Deadline for articles: August 1, 2016.

Cover photo: *DNA Staircase, taken at BC Cancer Research Center in Vancouver, Canada.* © _T604 at Flickr.com.

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Irish Lore and Genealogical Activities

By Audrey Leonard

Hello to all our wonderful members and friends!

It's October and, as always, summer went by much too fast. And it was a busy time. Irish Saturdays on the second Saturday of each month, Irish classes, fairs and conferences to either attend or participate in, and the Ireland tour in September kept everyone busy.

Soon it will be one of my favorite Holidays – Halloween. My very Irish Great-Aunt Margaret was a firm believer in banshees (although she would never admit to having heard one!). Traditionally, a banshee announced a death in the family by wailing in such a way that it sent shivers down your spine. It is thought that the tradition of a banshee warning of a death came out of the Celtic custom of a "keener", a woman who would sing a lament at the funeral. It gradually became a fairy woman who had second sight and would sing when a family member died, especially if the death occurred far away and the news had not yet reached the family!

All Hallows Eve was believed to be the one night of the year when the dead could enter the world of the living. So began the custom of dressing in scary costumes as a way to confuse the wandering dead by appearing as a spirit or devil. And those Jack O' Lanterns we like to display for Halloween started as a lantern in the window to keep those wandering souls away.

Having grown up with Irish traditions, I always thought "the little people" were the Leprechauns. My research has shown that while the leprechauns are a part of the little people, the fairies are also considered to be little people, as are banshees. Of course, as children, we never let a little thing like a banshee stop us from all the fun of trick or treating, bobbing for apples, and all of the other activities of Halloween. And, the banshees are not found just in Ireland; the Scots and Welsh, also being of Celtic heritage, have traditions very similar to the Irish.

We only have two classes remaining for the year. In September, I provided a class which explained the Irish Petty Sessions Court records available on *findmypast*. In October, John Schade, director and librarian for the Minnesota Genealogical Society's library, will give an overview of what the library can offer for researchers; and in November, Beth Vought will offer another DNA lecture. (See page 125 for the full list of classes.) If you plan to attend the November class, check our web site <www.irishgenealogical.org> for pre-work to be completed beforehand. She has a few requirements for attendees of this session.

As always, we need volunteers for various projects. The annual inventory of the library collection will be done in mid-December, and we would appreciate help to complete this task. The inventory not only tells us what we have in the library, but it also helps to keep the catalogue up-to-date so researchers are able to utilize our great resources.

Here's hoping everyone has a great and safe holiday season and I'll be back with you next year!

Audrey Leonard joined the IGSI Board of Directors in 2014 and was elected as President for 2015. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Halloween graveyard, by Karol Franks at Flickr.com.

DNA & Traditional Research

By Ann Eccles

Genealogy research is a wonderful blend of old and new – old documents and new technologies. Old information or search techniques and new researchers. Experienced researchers in new settings. But it can all work well together when correctly combined. I was reminded of this as I traveled through Belfast this last month. Even the city is a combination of history and renewal, especially post-Troubles. Yet they still maintain the images of that recent point of history. There is the juxtaposition of boxy-looking recently-constructed buildings alongside 19th century classic architecture. Turreted rooflines, decorative brownstone facades with tall narrow windows are neighbors to graffitied storefronts or walls.

One could call Belfast a city in transition or a city honoring its heritage while upgrading its urban climate. Wide city streets and shopping malls (with many American stores) are just short blocks from narrow alleys and side streets with busy pubs and Irish trad music at night.

My experience in researching at PRONI (Public Record Office of Northern Ireland) was similar: contemporary building, state of the art technology and security, yet offering the original documents from the 17th and 18th centuries for viewing by researchers. I used computers to search and select my topics, to order items I wished to review, even to search some records online at the PRONI website. Then I received the original documents to open, read, and review, seeking the connection to an 18th or 19th century ancestor.

As researchers we constantly search out old information, records of people long dead but who live in and through our experience of family history. The research documents and materials we retrieve include the old – sometimes centuries-old – records, books and historical documents. Yet our searches find these items through new technologies – microfilm, online databases, websites, and even DNA matching.

This issue with the Green Genes theme concentrates on this newest technology, DNA. The articles include information for the novice, those just considering the options offered by DNA research, others provide the opportunity to learn more for an informed decision, and others explore the ways that DNA can influence family history research as well as relate to the full range of Irish history.

Lois Mackin offers an introduction to DNA resources from an American point of view. Ann Marie Coghlan, of County Cork, provides a similar article on learning more about DNA resources, but includes numerous Irish references. Lois also compiled a glossary of terms and descriptors used by genealogists and DNA literature for this issue.

Maurice Gleeson has a background as a psychiatrist, pharmaceutical physician, and a genetic genealogist; he provides a tale of successfully using DNA to make a family connection. It's more than just a quick matching of numbers. Elizabeth O'Donoghue/Ross is a resident of County Kerry and has been involved with DNA studies for a number of years. She delves into deep ancestry and early Irish history with her article. She references the beginnings of Irish history and its mythology, then links the results of DNA and genographic studies into the proofs of such.

In a non-DNA article, Dwight Radford offers tips and information on locating ancestors who may have been of the Moravian, Mormon, or Quaker faiths. As he points out – all three religions left strong paper trails in history.

In addition, we have the popular 100 Years Ago and More, an update on the Celtic Connections Conference in 2016, an update on the website, and a bit more.

This is a most interesting issue with something that will surely inform or entertain you. Enjoy.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Getting Started with DNA

by Lois Abromitis Mackin, Ph.D.

DNA is a hot topic in family history! Most practicing genealogical researchers have at least heard of using DNA in their research and may be wondering about testing, either for themselves or for family members.

Before diving into DNA testing, there are two things everyone should know:

- DNA is not free. Beyond the financial investment in testing, it requires users to invest time and effort to learn how to apply it effectively to their family history research.
- DNA is not a cure-all. Your test kit does not come with a "guy with a scroll." DNA testing will not reveal your complete family history, and it is not a substitute for "traditional," paper-based research.

That said, DNA can be an extremely effective addition to your research toolbox. It can

- Reveal your deep ancestral origins. When and where did your ancestors originate, and how and where did they migrate thousands or tens of thousands of years ago?
- Reveal your personal ethnic makeup, sometimes referred to as admixture. Are you primarily European, New World, east Asian, Middle Eastern, sub-Saharan African? Are your European ancestors primarily from the British Isles, western or central Europe, eastern Europe, southern Europe, Scandinavia? (But beware – admixture results are only as accurate as the reference databases used to compare your results.[1])
- Support or disprove hypotheses or conclusions based on documentary research.

Before you take out your wallet and order a test, you need to be clear on what you want from DNA – deep ancestry, ethnicity estimates, help solving research problems, or a combination. Your answer to this question will point toward some test options and providers and away from others.

At present, three types of DNA testing for genealogical purposes are available to the public:

- Y-DNA testing analyzes DNA from the Y-chromosome. Test subjects must be male. This type of testing provides information on the paternal inheritance of males – from the male taking the test to his father, his father's father, his father's father's father, and so on, following the top, or male (surname), line of the pedigree chart. Results include the tester's Y-haplogroup, showing deep ancestry. The testing company also enters individual testers' data into a database and displays matches between testers. Y-DNA testing can show, for example, how likely it is that two males share a common male ancestor in their direct male line, with some prediction of the timeframe in which the relationship occurred.
- Mitochondrial mt-DNA testing analyzes DNA from the mitochondria of the cell. Test subjects can be either male or female. This type of testing provides information on the maternal inheritance of males and females – from the person taking the test to his or her mother, mother's mother, mother's mother's mother, and so on, following the bottom, or female, line of the pedigree chart. Results include the mt-haplogroup of the tester, showing deep ancestry. Like Y-DNA results, mt-DNA results are placed in a database showing matches between testers. Mt-DNA testing can show how likely it is that two individuals of either sex share a common female ancestor in their direct female line.
- Autosomal (at)-DNA testing analyzes DNA from the X-chromosome and the 22 pairs of numbered chromosomes (autosomes) in the cell nucleus. Test subjects can be either male or female. This type of testing shows whether two testers share segments of DNA on any of the chromosomes. The utility of this type of testing comes from the fact that matches can occur anywhere in the tester's pedigree chart, not just in the Y- or mt-lines. Results include ethnicity percentages or admixture, as well as a list of other testers with matching DNA segments.

At present, three main companies provide DNA testing services for the genealogical community:

- ***Family Tree DNA*** (*FTDNA*), <www.familytreedna.com>. *FTDNA* is the only testing company that provides all three kinds of tests – Y-DNA, mt-DNA, and autosomal DNA. *FTDNA* has an extensive Learning Center, including a Beginner's Guide, and offers a variety of tools for analyzing test results.
- ***23andMe***, <www.23andme.com.23andMe> provides only autosomal DNA testing. *23andMe* has a Help Center with a Getting Started video and recordings of G+ hangouts, along with a variety of analytical tools.
- ***AncestryDNA***, <www.dna.ancestry.com>. *AncestryDNA* also provides only autosomal testing. Educational information and videos are available, although these are not as extensive as those

provided by the other two companies. Like the other two testing companies, *Ancestry* provides lists of matches with predicted relationships, but there are no analytical tools on the site.

Who do you test, and what tests do you order? *It depends* on your reason for doing the DNA testing! If you're curious about deep ancestry, you may wish to take a Y-DNA test (if you're male) or mt-DNA test. If you're female and you want to know about your father's deep ancestry, you might test him, if he's willing, or a brother, or a paternal uncle's son. Similarly, testing yourself or your mother, if she's willing, or a sibling of either sex, or a maternal aunt's child would show your maternal deep ancestry. If you've heard that your unknown grandparent was Irish, you can test your own autosomal DNA (or that of another descendant) to see what admixture results you obtain. If you have indirect evidence that your father's direct male line ancestor may be the son of a known male of the same name, you could test your Y-DNA if you're a male or your father's Y-DNA against that of a documented male line descendant of the possible ancestor to see whether there's a match.

Working with DNA involves questions about ethics, privacy, and appropriate usage of test data. Testing anyone other than yourself requires informed consent. Luckily, a group of practitioners published a set of genetic genealogy standards, available at <http://www.geneticgenealogystandards.com/>. Anyone considering testing or using test results should read the standards before proceeding.

DNA testing can be done at home using test kits supplied by the testing companies. Depending on the testing company used, testers either swab the inside of their cheek (*FTDNA*) or spit in a tube (*23andMe*, *Ancestry*) and mail their sample to the testing company. In four to eight weeks, the testing company makes test results available in the tester's private account on the company website.

The cost of testing varies, depending on the test and the testing company. You can expect to pay about $99 retail, plus shipping, for an autosomal test. As this article is written, Y-DNA tests cost between $169 for 37 markers and $359 for 111 markers, and mt-DNA tests cost $69 for HVR1 + HVR2 and $199 for full sequence. The specific Y- or mt- test you order should depend on your purpose for testing, so do your homework and don't pay for more testing than you need! You can find bargains and coupons for *Ancestry* and *FTDNA* tests – look for sales around holidays and at national genealogy conferences. Also, there may be discounts available through DNA projects.[2] Be sure to read the testing company's Terms of Service before you order.

A note about adoption studies:

DNA testing is of particular interest to adoptees and others seeking to locate biological parents and other family members. A great resource for learning about DNA testing for adoptees is the ISOGG wiki <http://www.isogg.org/wiki/Adoption>.

Here is a Very Abbreviated List of Resources for Learning More.

Print:

DNA is a rapidly changing field – as a result, print resources quickly become outdated. That said, here are two short, recent books:

- Emily Aulicino, *Genetic Genealogy: the Basics and Beyond* (Bloomington, Indiana: AuthorHouse, 2013). Available as softcover and e-book.
- Richard Hill, *Guide to DNA Testing: How to Identify Ancestors, Confirm Relationships, and Measure Ethnic Ancestry Through DNA Testing* (n.p.: self-published, 2014). Available as e-book and Kindle.

Internet:

Due to the rapidly changing nature of the field, Internet resources are a great way to find current information. In addition to the learning/help sections on the testing company websites, check out the following options.

- International Society of Genetic Genealogy (ISOGG) <www.isogg.org>. ISOGG is a free society. Everyone using DNA for genealogical purposes or thinking about doing so should join. ISOGG's wiki, found at <http://www.isogg.org/wiki/Wiki_Welcome_Page>, is a free online genetic genealogy encyclopedia. Use it to learn the vocabulary, terms, concepts, and tools you need to understand DNA testing. Check out particularly the Beginners' Guides pages and the articles on choosing a testing company, individual tests, and individual testing companies. In addition to the ISOGG wiki, be sure to join ISOGG's DNA Newbies mailing list. You can sign up and access other beginner-level resources from the For Newbies tab on the ISOGG main page.
- *Facebook* <www.facebook.com>. Facebook users can Like or Join a variety of DNA-related Facebook pages and groups, including ISOGG's closed group and Genetic Genealogy Ireland's public group. Both are frequented by leading experts in the field.

• *YouTube* <www.youtube.com>. *YouTube* offers an enormous number of genetic genealogy videos, ranging from *23andMe*'s recorded hangouts to Genetic Genealogy Ireland's channel with hours of educational sessions from the 2014 Genetic Genealogy Ireland conference.

• Blogs. Regularly reading genetic genealogy blogs is a great way to become educated and keep current on developments in the field. Top blogs include:

o Blaine Bettinger's *The Genetic Genealogist*, <www.thegeneticgenealogist.com>.

o Roberta Estes's *DNAeXplained – Genetic Genealogy*, <www.dnaexplained.com>.

o CeCe Moore's *Your Genetic Genealogist*, <www.yourgeneticgenealogist.com>.

o Judy G. Russell's *The Legal Genealogist*, <www.legalgenealogist.com>.

In-person learning groups:

In response to the burgeoning popularity of DNA research, many bricks and mortar genealogical societies are forming DNA Interest Groups. In Minnesota, the Minnesota Genealogical Society's DNA Interest Group meets monthly. The group has a website at <www.mngs.org/cpage.php?pt=69>, along with a *Facebook* page and group. For DNA groups in other areas, check the ISOGG wiki's DNA Interest Groups page at <www.isogg.org/wiki/DNA_Interest_Groups>. The wiki page lists groups in Australia, Canada, the U.K., and the U.S.

Classes, courses, and webinars:

If you're interested in *face-to-face* classes, check the offerings of your local societies. Increasingly, local, state, and national *conferences* include DNA lectures or tracks. National-level conferences, such as the Southern California Genealogical Society's Jamboree, offer special DNA days with live-streamed or recorded sessions you can access even if you don't go to the conference. Recordings of 27 sessions from the 2014 International Genetic Genealogy Conference are available at <http://i4gg.org/product-category/videos/> for a very reasonable cost. As mentioned above, Genetic Genealogy Ireland conference sessions are available free on *YouTube*.

If webinars are right for you, a good place to find announcements from many providers is GeneaWebinars.com's DNA category, <http://blog.geneawebinars.com/search/label/%23DNA>.

Face-to-face and online courses of varying lengths and costs are offered by the following groups:

• Family Tree University, online course, <www.familytreeuniversity.com>.

• National Genealogical Society, Continuing Genealogical Studies, online course, <http://www.ngsgenealogy.org/cs/CGS>.

• National Institute for Genealogical Studies, online course, <http://www.genealogicalstudies.com/>.

• Genealogical Research Institute of Pittsburgh, a week-long institute, <www.gripitt.org>.

• Salt Lake Institute of Genealogy, a week-long institute, <http://www.infouga.org/aem.php?eid=16>.

• Institute for Genealogy and Historical Research, a week-long institute, <http://samford.libguides.com/ighr-courses>.

• University of Strathclyde's Summer Institute of Genealogical Studies, a week-long institute, <http://www.strath.ac.uk/genealogy/summerinstitute/>.

• Virtual Institute of Genealogical Research, online course, <http://vigrgenealogy.com/>.

Endnotes

[1] Blogger Judy G. Russell refers to admixture percentages provided by DNA testing companies as, at best, guesstimates. Judy G. Russell, "Making the Best of What's Not So Good," *The Legal Genealogist*, 22 February 2015 <http://www.legalgenealogist.com/blog/2015/02/22/making-the-best-of-whats-not-so-good/> : accessed 29 July 2015.

[2] There are DNA projects connected to surnames, lineages, and geographical areas. Two places to learn what they are and how they can benefit you are the International Society of Genetic Genealogy (ISOGG) wiki's "DNA Projects" page <http://www.isogg.org/wiki/Portal:DNA_Projects> and *FTDNA*'s project page <https://www.familytreedna.com/projects.aspx>.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Reunited with Siblings After 75 Years – a DNA Success Story

by Maurice J Gleeson, MB

Earlier this year, in January in fact, the day before I was about to leave for my vacation in Trinidad, I received an email from a woman called Jenny,[1] asking for my help. She was an adoptee and had been searching for her birth family for 35 years but without any luck. And now, aged 75, she felt she was running out of time.

I was immediately captivated by her story. She described how she had grown up a very happy child, one of nine children, but had always felt as if she didn't quite belong, always a bit of an outsider. Her parents had told her from a young age that she was adopted; but she had never pursued her curiosity to find out who her birth parents were, because she felt it would be disrespectful toward her adoptive parents. However, when her adoptive parents passed away, Jenny began searching for her birth family in earnest. This is a common experience for many adoptees, who delay the search for birth family until much later in life.

But 35 years later and Jenny was still searching. She had received non-identifying information regarding her birth that had given her clues to her true identity, but much of the information (she later discovered) was inaccurate; and this led to many Wild Goose Chases and no further progress toward success.

I replied to her initial email and asked her if she had considered DNA testing; she said she had. In fact, she had tested with FamilyTreeDNA in 2010 and had received pages of matches who were all third, fourth, and fifth cousins; but despite exchanging tons of emails with them she could not figure out how any of these matches were related to her. DNA had not helped.

So I advised Jenny to test with the two other major commercial companies (*23andme* and *AncestryDNA*) and to get back in touch with me when her results came through. She agreed to this plan of action, and I went off to the Caribbean while Jenny went off to donate some more of her precious DNA.

Six weeks later, I received an email from Jenny.

"You won't believe this!" she said. "I just found my first cousin on *23andme*!"

Wow! Finding such a close relative is highly unusual. But it is happening more and more frequently as more people test.

"That's excellent!" I said. "You should carefully formulate a letter, give it some considered thought, and then contact them by email. This is a very delicate situation but hopefully they will respond positively and will be willing to help you figure out how you are related."

"Oh we're already in touch on Facebook" she said, "And we've swapped photos, and the family resemblance is amazing, and he is such a lovely young man (his name is David), but I don't think he's my first cousin!"

"Why not?!" I enquired, shocked by this succession of bombshells.

"Well he's 35 and I'm 75 ... so I think it might be more likely that he is my first cousin, once removed … a generation further down from me" explained Jenny.

"Aha" I said, finally understanding. "That makes a lot more sense. But send me your results anyway and I'll have a look at them and see if there is anything else that I can deduce from them."

And so she did. Jenny kindly sent me her username and password, I accessed her *23andme* account, and I looked over her results. And that's when I discovered that she was wrong.

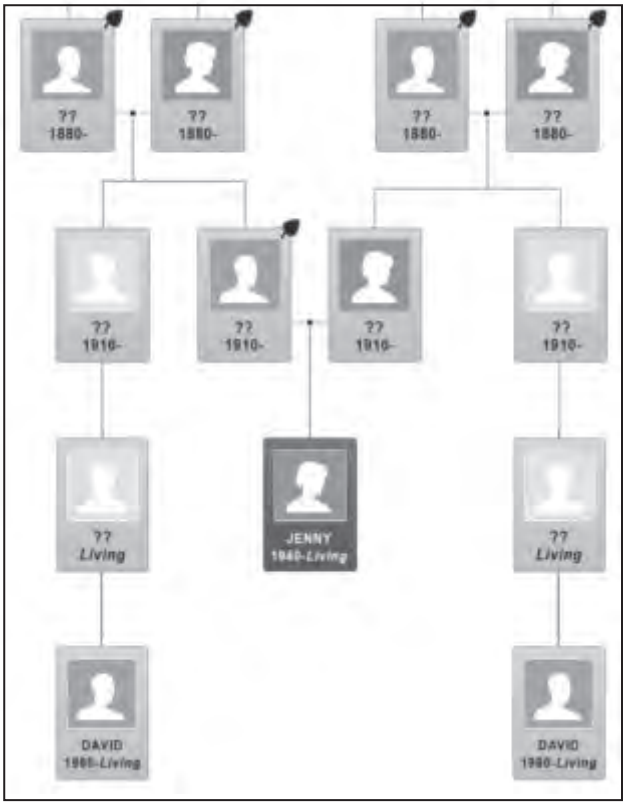

Figure 1: *Jenny's connection to David could either have been via her unknown father or her unknown mother*

Jenny's results did indeed estimate her relationship with David as first cousin; but this is not unusual because the algorithm used for matching does not take into account any generational difference between people – it simply guesses the most likely (and most simple) relationship given the amount of DNA shared and the length of the longest segment. And sometimes by chance, people share more DNA than is usual for their actual relationship, so the matching algorithm reports that they are more closely related than they actually are.

Siblings share 50% of their DNA in common, first cousins share about 12.5%, and first cousins once removed share about 6.25%. The latter is the amount of DNA I was expecting to see Jenny and David share. But when I looked at their results, I found that Jenny and David shared almost 10% of their DNA in common. This is well outside the range of values currently observed for first cousins once removed and is well within the range for first cousins![2]

"But they can't be first cousins!" I thought. "Jenny's right about the generational difference. A 40 year gap in their respective ages is just too big to make it likely that they are on the same generational level."

And that's when it hit me. Jenny was right about the generation gap, but she had moved the connection too far away from her. David was not the son of her first cousin ... he was the son of her half-sibling! David was her half-nephew! Jenny had found her family!

I immediately emailed Jenny with my discovery and she was over the moon! Now at this stage, all we knew was that David was the son of one of Jenny's half siblings. We did not know if it was David's father or his mother. Nor did we know if the connection was on Jenny's maternal or paternal side. So I went back to the DNA results to see if we could deduce anything else from them. And we did!

The first thing I looked for was to see if Jenny and David matched on the X chromosome. This can only be passed down along certain ancestral lines and a significant match on the X can be very useful for ruling out certain ancestors as potential candidates for the common ancestor between two people. Women have two X chromosomes – one from each parent – but men have only one X chromosome, which they can only have received from their mother.

It turned out that David and Jenny shared a large DNA segment (26 cM) on the X chromosome and this could only have been passed down to David (from the Common Ancestor) via his own mother. So for David at least, we had identified which side of his family his connection to Jenny was on. And we could conclude that it was David's mother who was Jenny's half-sibling rather than David's father.

Jenny on the other hand could have received the shared X segment either from her mother or from her father, so we were not able to draw any further conclusions on this point. Jenny and David's mother either shared the same father or the same mother, and the match on the X could not help us distinguish which one was correct scenario.

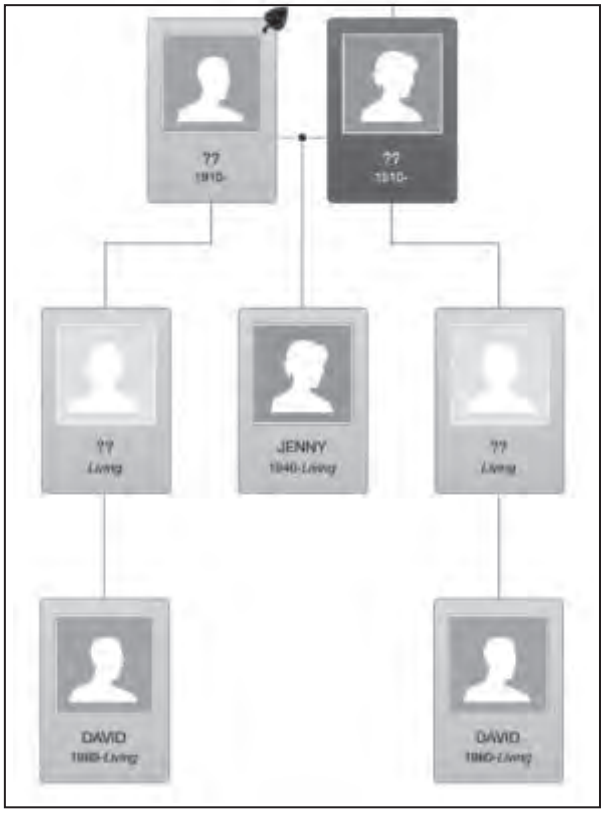

Figure 2: *David is Jenny's half-nephew – but is it on her paternal or maternal side?*

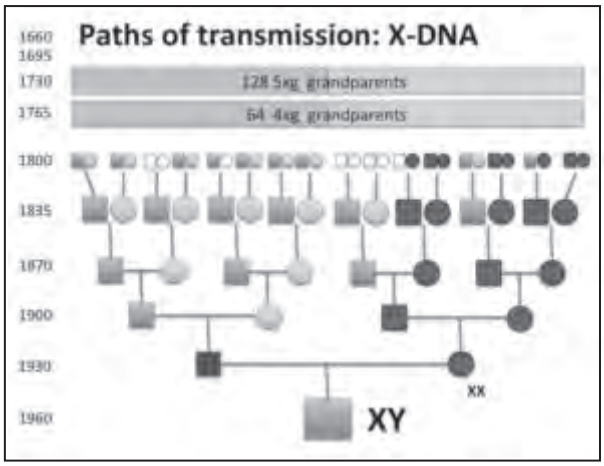

Figure 3: *the unique inheritance pathway of the X chromosome.*

So I next looked at Jenny and David's mitochondrial DNA (mtDNA). This is passed on from a mother to all her offspring (boys and girls) but only the girls pass it on to their own children – boys do not pass on mtDNA.

Jenny's mtDNA indicated that she belonged to Haplogroup H11a2. I knew that Haplogroup H was very common in Europe, but I had never come across the subgroup H11a2 before and had no idea how frequently it occurred. It turns out to be relatively rare, and only occurred in 6/918 of Jenny's matches on *23andme*, giving a frequency of about 0.65%. Assuming that Jenny's matches are fairly representative of the general population, I posited that the frequency of this particular subgroup in the general population was about the same (0.65%). I confirmed this by looking at my own results on *23andme* – and only 6 of my 1000 matches were H11a2, giving a frequency of 0.6%.

So I next looked up David's Haplogroup and hey presto! It was an exact match. H11a2. Was this a coincidence? Could Jenny and David have received the same mtDNA haplogroup from two different people? Possibly. But the chances of that were only about 0.65%. It was much more likely that Jenny and David had received their mtDNA haplogroup from the same Common Ancestor. And there were only two possible candidates for that person – Jenny's father or Jenny's mother. Let's look at each possibility in turn, considering both autosomal DNA and mtDNA.

If the Common Ancestor was Jenny's mother, she would have passed on half of her autosomal DNA to Jenny, and half to David's mother, who in turn would have passed on about half of that to David. She would also have passed on her mtDNA to both Jenny and David's mum, who in turn would have passed it on to David. This is Scenario 1.

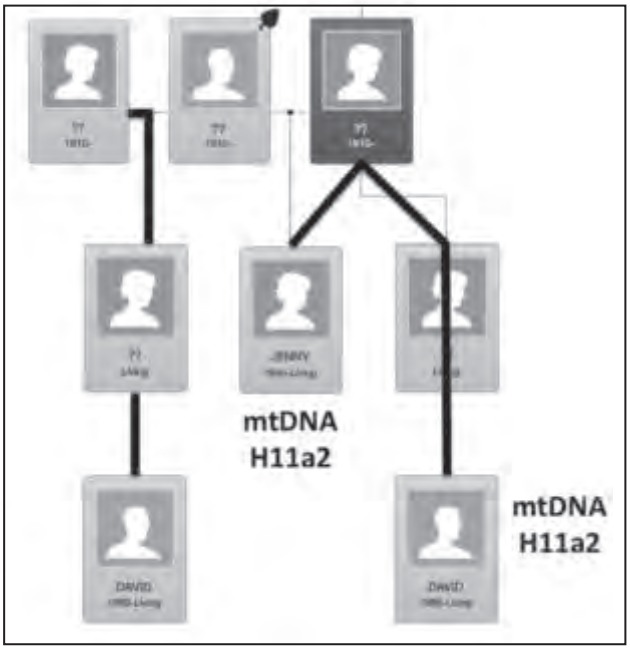

Figure 4: *Scenario 1 – did Jenny's mum pass on mtDNA haplogroup H11a2 to both Jenny and David?*

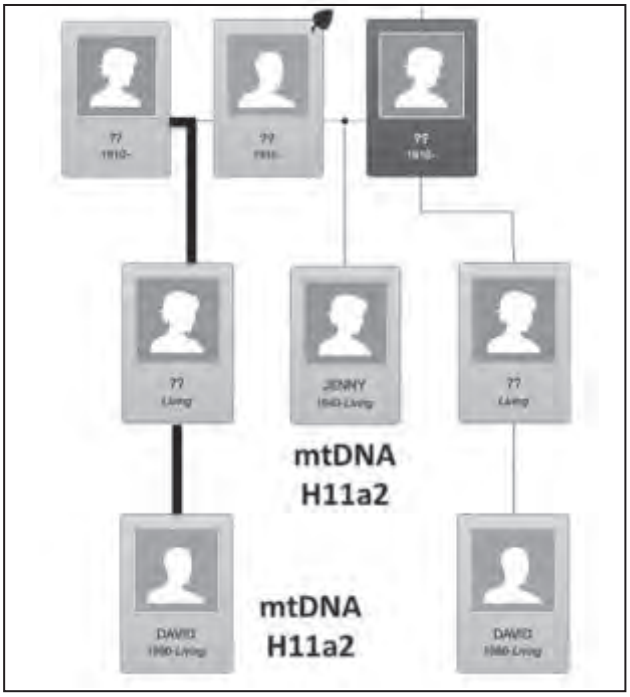

Figure 5: *Scenario 2 – did Jenny's father have two different partners who just happened by chance to be mtDNA haplogroup H11a2?*

In Scenario 2, if the Common Ancestor was Jenny's father, he would have passed on half of his autosomal DNA to Jenny, and half to David's mother, who in turn would have passed on about half of that to David. But he would NOT have passed on his mtDNA to either Jenny or David's mum – men can't do that. For mtDNA, when it comes to men, that is where the buck stops.

Now, we assume that because Jenny was adopted, she only shares one parent with David's mum (i.e. they are half-siblings rather than full siblings). If that one parent was her father, then Jenny's mother was an entirely different woman to David's mum's mother. Is it possible that Jenny could have got her mtDNA from that other woman? Yes it is. Just by chance, Jenny's father could have produced offspring with two different women who both happened to have the same mtDNA Haplogroup, H11a2.

But we know that the frequency of this Haplo–group in the general population is only about 0.65%, so the chances that this particular scenario is the correct one is only about 0.65%. Scenario 2 was much less likely than Scenario 1.

Therefore, on the balance of probabilities, we concluded that Jenny and David's mum shared the same mother rather than the same father. But at this stage there was no way that we could be 100% certain. We could be 93.5% certain, but not 100%.

I fed this analysis back to Jenny and she passed it on to David. The next few days were a whirlwind for both her and her newly found relatives. There was much toing and froing on Facebook as well as excited telephone calls, introductions, and shared experiences. David's mum did the DNA test with *23andme*. They wanted to confirm that the predictions were correct. And then everyone sat back to wait for the test to be processed.

Here's how Jenny described it:

> I am on pins and needles awaiting her results. There have been so many disappointments and dead ends in my 35 years of searching, I'm afraid to be too hopeful that his mom is truly my half sister. The last few days have been such an emotional roller coaster, I think that I have run out of tears of joy!

It was a long wait.

Six … long … weeks …

Finally the results came back. And as we had predicted, David's mum was an even closer match to Jenny than David was. She and Jenny shared exactly 25% of their DNA in common, exactly what you would expect for half-siblings. Everyone was overjoyed. There were more frantic Facebook exchanges and long joyful telephone conversations. Jenny was introduced to three more of her half-siblings – she had gained four brothers and sisters in total.

When she had a free moment, Jenny emailed me:

> The last few days have been overwhelmingly wonderful, I've had long conversations with my newly found half siblings and we've exchanged more photographs ..... they say that the resemblance between our shared mother and me is striking. It's just amazing how this family, who a month ago, had no idea that I existed has embraced me with such love and grace, despite having to absorb the shocking news about how we are related. I am so very, very lucky!

And lucky she was. How wonderful to have found such nice people as family.

But testing David's mum did not solve the niggling doubt that the connection was in fact via Jenny's mother. There was still a 0.65% chance that it could have been via Jenny's father (Scenario 2).

Fortunately we were in luck. Jenny's newly found half-brother was in fact a half-sibling to everyone. He had a different father to the other half-siblings, but all five of them shared the same mother. If Jenny's connection to her half-siblings was via her mother (Scenario 1), then she would also match her half-brother and share about 25% of her DNA with him. If it was via her father (Scenario 2), then she would not.

Her half-brother tested at *23andme*. He was a 21.7% match. He was her half-sibling via their shared mother. The final part of the mystery had been solved.

So after 35 years of searching, DNA connected Jenny with her family in less than 6 months. Incidentally, David had been in the *23andme* database for about a year and a half, just waiting to be found. If Jenny had tested with all three companies initially, she would have found him a lot sooner.

On her 76th birthday, mid-June 2015, Jenny met up with her brother and sisters for the first time. They visited the cemetery and laid a flower on their mother's grave.

Endnotes

[1] I use pseudonyms throughout to protect privacy.

[2] Blaine Bettinger has recently published results of observed ranges, for a variety of different relationships, based on a sample of over 6000 people. You can see these results of the "Shared cM Project" here – <http://www.thegeneticgenealogist.com/2015/05/29/the-shared-cm-project/>

Dr. Maurice Gleeson, MB, is a psychiatrist, a pharmaceutical physician, and a genetic genealogist. He did his first DNA test in 2008 and since then has used DNA to good effect in his own family tree research, finding relatives in Australia whose ancestors had left Ireland in 1886, and tracing one line of his family back to the 1600s in Limerick. He is now Project Administrator for the Spearin, Farrell, and Gleason Surname Projects and runs several special interest projects, including the iCARA project, which aims to help people with Caribbean ancestry and Irish surnames find their ancestral homelands and even distant cousins living today. Maurice organises Genetic Genealogy Ireland and speaks about DNA and genealogy at international and national meetings.

"Green Genes" Sources for DNA Family Research

by Ann Marie Coghlan

As a family historian and genealogist, I am very interested in the opportunities that DNA can give me in researching my family's history. The idea of tracing my DNA ancestry first came in the 1990s from reading about Oxford University's work on tracking and coding mitochondrial DNA and the fact that we carry within us the ancient ancestry of our family. At that time, having a DNA test was extremely expensive. However, I was keen to do the test which would give me such an insight into my maternal heritage, since the paper trail for this line went cold around 1770.

Since then, the interest in DNA for genealogy has boomed. Testing has become simpler and more accessible to the general public, leading to a surge in testing, primarily in the U.S., but catching up quickly in Ireland, Britain and now Australasia.

From first having access to testing Y-DNA for men (the father's fathers Line) and for men and women, mtDNA (the mother's mothers Line), we can now test for Autosomal atDNA, which gives the possibility of matches on all lines to the 6th generation. Also just being made available are results for matches on the X chromosome, which is yet another opportunity to make connections with genetic cousins.

As a consequence, our understanding of genetic inheritance is changing rapidly. This is aided by the addition of many new kits to databases. Books on this subject play a role in giving a general view of genetic genealogy, but, the Internet plays a larger role in this growing field of study.

The first and most important resource for genetic genealogy is a comprehensive and thoroughly researched family tree. Since this is 'Shangri- La' for the majority of us, we have to work with what we have. What my own DNA results are showing me is that most of my matches come through the children of daughters' lines. They are showing up my own gaps and informing my own traditional family research. They also have led me to discover a family group in New Zealand, which traditional research had led me to think that the line had died out.

This is my selection of useful resources for genetic genealogy research. Everyone will have their own favourites depending on the type of testing and their personal goal.

Books for Beginners and General Reference

Genetic Genealogy: The Basics and Beyond by Emily D'Aulicino, published by Authorhouse, 2013. This is one of the most recent manuals and includes information on atDNA.

DNA and Social Networking; A Guide to Genetic Genealogy for 21st Century and Beyond by Debbie Kennett, published by The History Press, 2012.

Trace Your Roots with DNA: Using Genetic Tests to Explore Your Family Tree by Megan Smolenyak Smolenyak and Ann Turner, published by Rodale Books, 2004.

My own introduction to genetic genealogy. *The Seven Daughters of Eve* by Dr. Bryan Sykes, published by W.W. Norton & Co., 2002. It is a fascinating and easy-to-read account of the discovery of mitochondrial DNA, its inheritance, and the marker of our ancestors' migration. It includes a biopic of each of the seven daughters and was written in 2001.

Irish Interest

Blood of The Vikings by Julian Richards, published by Hodder & Staughton, 2001. This book from a successful BBC Series in 2001. It looks at the possibility of identifying Viking inheritance through DNA.

'Blood of The Irish,' the 2010 award-winning RTE documentary previously available on DVD, is not currently available to buy online. However, the two parts of the documentary can be found separately on <www.dailymotion.com>, uploaded in 2013 by Allthings Irish. However, it may be easier on to find on *dailymotion* via a search engine using 'RTE Blood of The Irish' as keywords.

General Websites

All the following links and information are free to access.

The International Society of Genetic Genealogy (ISOGG) <www.isogg.org> is the first stop for beginner and specialist alike. It is free to join the Society and you may wish to donate to their work. It holds information about speakers and events, meetings and web groups. There are beginners' guides, articles and blogs. It also has a very active Facebook group.

The following are primarily for Surname Studies and Y-DNA researchers. However, many Surname projects are adding a 'branch' for atDNA results.

The Guild of One Name Studies <www.one-name.org> has been active for over 35

years. Members gather information about a Surname and its variants. You can join a Surname group or start your own group. Y-DNA and atDNA projects.

Finte na hEireann website is the first point of contact and gives information about Clan DNA projects <www.clansofireland.ie>.

Eupedia <www.eupedia.com> is an interesting website to learn more about your Y and mt Haplogroup and ancestor migration, including maps.

Genetic Genealogists

These Genealogists are international writers, speakers and bloggers.

Blaine Bettinger has a 'go-to' website for all things DNA at <www.theGeneticGenealogist.com>

Debbie Cruwys has English and Irish Heritage. Her blog is found at <www.cruwys.blogspot.ie>

CeCe Moore comments on making matches with living relatives at <www.yourgeneticgenealogist.com>

Maurice Gleeson has British and Irish Heritage <www.gleesondna.blogspot.com>. He is also the lead genealogist in organising DNA conferences in Britain and Ireland.

'Genetic Genealogy Ireland' is the hub for DNA research in Ireland <www.ggi2013.blogspot.ie>; Genetic Genealogy Ireland is also on Facebook and Twitter #ggi2013

Courses and Conferences

International speakers and events can be found on the ISOGG <www.isogg.org> website.

Look for family history events near you in U.S., such as *RootsTech* <www.rootstech.com> and Southern California's Jamboree <www.genealogyjamboree.com>.

In Britain <www.whodoyouthinkyouarelive.com> and in Ireland <www.backtoourpast.com> events host annual Genetic Genealogy Conferences.

Learn online in your own time!

Ancestry <www.blogs.ancestry.com> includes tips for working with DNA. No membership needed to access the blog.

Family Tree DNA <www.familytreedna.com> has monthly webinars. No membership needed to access them.

YouTube <www.youtube.com> has videos from RootsTech 2014 and 2015 uploaded by Familysearch.

Also on *YouTube* are webcasts from all of the speakers at the Genetic Genealogy Ireland Conferences of 2013 and 2014, which were held in Dublin. They include presentations on the basics, on Clan Y-DNA, DNA for the Adopted, and other current themes. Uploaded by Genetic Genealogy Ireland.

Similarly, webcasts from Who Do you Think You Are Live UK 2014 & 2015 events can be found on *YouTube*, uploaded by DNA Lectures – Who Do You Think You Are.

Projects of Irish Interest

By joining a project, you may be able to buy your DNA kit at a discount. Also when you have the results of your Y-DNA test, please consider donating the results from your kit to a project. Not only does it give us the possibility of contacting genetic cousins, but it will also help to deepen the understanding of our Irish heritage.

Based at the *Family Tree DNA* website, the two main projects for Irish heritage DNA are

The Ireland yDNA Project <www.familytreedna.com/groups/irish-heritage> is managed by genetic genealogist Margaret O'Shea Jordan from Cork. This project has been running for over ten years and has over 6000 kits in its database.

The Munster Irish Project <www.familytreedna.com/groups/munster-irish> focuses on the relationship between the Y-DNA markers of Munster Province and medieval texts and pedigrees. A webcast from the Project Manager, Elizabeth O'Donoghue/Ross, may be found on the Genetic Genealogy Ireland section on <www.youtube.com> for 2013.

iCARA <www.icara.ie> is a unique project which seeks to link Caribbean Irish descendants with their Irish heritage through Y-DNA and mtDNA. This is a project of personal interest to me; the Clan leaders of Munster were sent as slaves to the Caribbean by Cromwell following the Siege of Cork during the Williamite Wars. This project can also be located at <www.familytreedna.com/groups/irish-caribbean-y>, managed by Maurice Gleeson.

Examples of Surname Projects primarily for Y-DNA, some accept atDNA

McCarthy DNA <www.familytreedna.com/groups/mccarthy-surname-study> is a very popular project for Cork and Kerry heritage; it is managed by Nigel McCarthy.

O'Mahony <www.familytreedna.com/groups/omahonysurnameproject> managed by Finbar O'Mahony; there is also an atDNA Project

Hartnett<www.familytreedna.com/groups/harnett> Managed by Finbar O'Mahony

O'Shea Y-DNA and atDNA Projects <www.familytreedna.com/groups/oshea> are managed by Margaret O'Shea Jordan; there is also a busy Facebook group, <www.facebook.com/groups/oshea.ancestry>

The Barry DNA Project <www.familytreedna.com/groups/barry>, open to men and women descendants, is currently investigating the genome of one of the Earls of Barrymore. Managed by James Barry.

The Irish DNA Atlas Project is a partnership between The Genealogical Society of Ireland and The Royal College of Surgeons <www.rcsi.ie>. It seeks DNA from those of Irish heritage who have all great grandparents born within a set location. It studies population and health patterns in Ireland. Currently, the results are not available to participants.

Useful Extras

By uploading your atDNA results to <www.gedmatch.com>, you can match with kits from other providers. Many useful tools are available, too. The database includes X matches. Check your deep genetic heritage with several programmes and match your kit with ancient DNA, such as Neanderthal. Also, find out if your parents are related! You can also record any mt and Y-DNA results on your profile. Upgrade for more tools by donation.

MitoSearch.org <www.mitosearch.org> and *Ysearch* <www.ysearch.org> each provide a similar service for mtDNA and Y-DNA.

Fan Charts for recording your tree to reference against your DNA results can be found at Blaine Bettinger's website <www.thegeneticgenealogist.com> at the page themed 'Unlocking the Genealogical Secrets of the X Chromosome'.

See them in action at Maurice Gleeson's <www.dnaandfamilytreeresearch.blogspot.ie>.

Social Media

Love it or hate it, social media provides the ideal venue for making contact and sharing information about genetic family history. You can join groups connected to the big organisations such as *Ancestry* and *FTDNA*, Surname groups, Location groups and even Haplo groups.

Irish DNA heritage holders particularly benefit because of the spread of our diaspora over time and place. We can make instant contact with a genetic cousin whose ancestor may have left Ireland during The Great Hunger or perhaps even earlier as an economic or religious migrant.

Social media disseminates information quickly across time zones, serves as a vehicle for organising that information, and gives great opportunity for peer support and mentoring. Professional Genealogists are often on hand to give support and advice within the larger groups.

Testing DNA for Genealogy

<www.23andme.com> tests for atDNA

<www.ancestry.com> tests for atDNA with X. Results link into the Family Trees section.

<www.familytreedna.com> tests for Y-DNA, mtDNA and atDNA with X . At the time of writing, it accepts data from kits tested at *Ancestry* and The Genographic Project.

Ancestry and *Family Tree DNA* usually have stands at large events, where you can have your DNA tested.

Ann Marie Coghlan is a professional genealogist living in South-East Ireland. Her areas of expertise include city life in Cork and Dublin and the People of the Midlands and North of England, with special interest in family patterns and family migration, and genetic genealogy.

She is a member of The Society of Genealogists and of The British Chapter of APG: Association of Professional Genealogists. She manages Social Media for Cork Genealogical Society and has that group's Facebook pages with its private Hubgroup for Cork DNA. She also manages the 'Cork Ireland' Project on Family Tree DNA.

Ogygia & the Origins of the Irish as told by DNA

by Elizabeth O'Donoghue/Ross

Introduction

The island we now know as Ireland was referred to as Ogygia by the ancient Greeks,[1] a name that described an ancient land. But while the Greeks regarded Ireland, Iceland and the Scandinavian countries in such a manner, these lands were actually the last in Europe to be colonized by modern humans. It is suggested that Ireland's first settlers arrived about 10,000 years ago.

So, Where Did They Come From? How Did They Get Here? And When Did They Arrive?

Ireland's origin myths, recorded in the *Book of Invasions* (*Leabhar Gabala hÉireann*) provided our ancestors with answers to those questions. Roderick O'Flaherty fittingly titled his 1665 treatise on Irish history *Ogygia : or, a chronological account of Irish events : collected from very ancient documents, faithfully compared with each other, and supported by the genealogical and chronological aid of the sacred and prophane writings of the first nations of the globe.*[2] He begins with a rendition of the invasions recorded in the *Book of Invasions*, but he astutely suggests "it is more natural to fuppofe, that thofe parts which are neareft to the eaft, were firft inhabited." And as it happens, it is indeed from there whence our ancestors arrived, though exactly where in the east is not always clear.

While the stories in the *Leabhar Gabala hÉireann* of six invasions from Cessair to the Milesians are no doubt fanciful, there is also probably more than a kernel of truth in these tales. Archaeological evidence began to replace myth in the 19th century and has provided us with a good deal of information about the early peoples who arrived here.

Fortunately, the arrival of the current millennium has brought an explosion of DNA testing which has broadened our knowledge of our forebears to a degree never anticipated, adding much to the understanding of our origins. This paper will document some of these discoveries.

In the Beginning

During the last ice age, the sea level was 100 metres lower than today, and Ireland and England were part of the land mass of Europe. By 8000 B.C., the glaciers covering most of Ireland had melted and, though Doggerland remained above water to keep England united with the continent for a while longer, Ireland had become an island.[3] In spite of losing the land connection that would have allowed travel by foot to Ireland, it was not until after that time that the earliest evidence of habitation has been discovered.

It is possible that the first peoples arrived by crossing the North Channel from the Rhins of Galloway of Scotland to Islandmagee north of Belfast, only about thirty kilometres apart. The Isle of Man, midway between the two islands in the Irish Sea is also postulated as a stepping-stone used by peoples travelling by sea across to Ireland.[4] The tip of Wales to Rosslare harbour was probably another route. And other embarkation points were surely Brittany and Galicia further south, if not the Scandinavian lands to the north. In those early days, as Barry Cunliffe points out, the sea was a highway, not an impediment to travel.[5]

Archaeological evidence points to a definite difference in the source of colonization of the north and the south, which supports Scotland and the Scandinavian countries as points of *débouchement* for the northern Irish peoples, suggests the Irish Sea as the conduit across to Leinster, and south-eastern France and north-eastern Spain as a source of the colonization of Munster. So what does DNA tell us? Does it support such pathways?

Irish DNA

Since the Irish clan system was rigidly patrilineal (except for evidence of some matrilineal Cruithne/Pictish tribes making their way across the Irish Sea from Scotland) the focus here will be Y-DNA. The annals and genealogical tracts unfortunately provide little reference to females unless they happen to be the mother of an important king, chief, clergyman, etc.[6]

Because Y-DNA passes directly from father to son without any recombination, as is the case for the DNA in the rest of the chromosomes in our bodies, Y-DNA is a proof of inheritance back to the time that DNA arrived in Ireland. The challenge is to be able to analyze the data to discover what those origins may be.

There is such research being done in academic circles, but there is no other scientific endeavour where citizen scientists have been contributing as much to the discoveries being made. They are even beginning to be included in the list of authors of peer-reviewed papers devoted to the study of DNA in acknowledgement of their significant role in these discoveries. This field of genetic genealogy includes a wide variety of dedicated amateurs, many of them with professional qualifications from NASA physicists, biochemists and statisticians, to physicians, bioinformatics

specialists and software engineers in addition to the majority of the rest of us, intrigued with the lure of discovery that DNA offers us.

Outside of the academic labs, there are a number of different commercial companies offering DTC (Direct to Consumer) testing of one sort or another – *Ancestry*, Full Genome Corp, YSEQ. *Family Tree DNA* is one of the most popular companies with people interested in researching their genetic heritage. It offers a wide range of testing alternatives and provides project pages for surname projects, geographical projects and haplogroup projects which allows the volunteer project administrators to provide their participants with information about the data discovered and how it relates to them and others. There is a rather high percentage of Irish people, the majority immigrants to the U.S., Canada, England, Australia and New Zealand, interested in finding their roots and testing their DNA to get past the 'brick walls' that many find themselves facing. The longer ago it is that someone's family has emigrated, the less likely they are to know where in Ireland their family originated. These testers are finding cousins and old homes and a sense of self that they heretofore have missed.

Surname vs DNA

Irish surnames developed earlier than most other countries in Europe. They usually were formed by using the name of an illustrious ancestor of the ruling family of the territory, e.g. O'Brien – descendant of Brien, or McCarthy – son of Carthaigh. Most of the people living in a territory were probably related to the chief of that tribe in one way or another, sometimes through a female line. But when surnames were adopted, the peoples in the territory tended to assume the same name as their chief, even if they weren't genetically related. Hence, we would expect that not everyone of the surname will share the same genetic signature. DNA testing has proven this to be true.

Some surnames have more than one eponymous ancestor, with different septs in different parts of the country. The project administrators compare the haplotypes of their participants and can usually identify the families who match each other. They can then place the different records together to show how those men relate to each other. Even with surnames who only have one historical ancestor, it became obvious very early to those studying their DNA that not everyone shared the same haplotype within the 'family'. While this can be disappointing to those unlucky in that regard, who do not appear to match their fellow surname members, they should feel no less part of the tribe. There are many legitimate reasons why there may have been a change of name, but that makes them no less a member of the tribe of the surname they now carry.

To add to the confusion, there are often a disparate variation of spellings for a modern surname compared to its original Irish form. Y-DNA testing can clarify if those various spellings actually represent the same name. For instance, testing has confirmed that the names Lynch and Lindsey both descend from the Irish O'Loingshigh. But sharing the same surname and major haplogroup does not guarantee that all individuals will be in the same downstream branch, even if they are in the same subclade. For instance, of five tested O'Donoghues, they are in three different branches of CTS4466; four McCarthys are in three different branches. The data tells many stories.

Trinity College Studies

Trinity College received a millennium fund grant to study the DNA of the I population. The head of the Molecular Population Genetics Lab at the Smurfit Institute of Genetics,[7] Dr. Dan Bradley, and his graduate student at the time, Dr. Brian McEvoy, undertook to study a sampling of DNA across the island to identify the haplogroups that share this land's bounty. They based this initial study on a chosen number of forty-three surnames and approached bearers of those surnames for anonymized samples. They eventually tested 1100+ individuals for 17 STR markers and tested I to discover their genetic signatures and the haplogroups to which they belonged. While their method of sampling would not be considered random, it does have value in the trends apparent and the span of haplogroups.

The haplogroups are labelled in the Y-DNA haplotree to codify the progression of mankind from 'Adam' to present.[8] The haplotypes of the members of modern man with the least amount of mutations from our first common ancestor are labelled a variety of haplogroup A. The haplotypes with the most number of mutations away from our first common ancestor are currently in haplogroup T; hence, the alphabetical designation of a haplogroup can give you some sense of how recently it evolved.

Figure 1 shows the relative presence of the various haplotypes found in Ireland through Trinity's paper "Y-chromosomes and the extent of patrilineal ancestry in I surname".

Haplogroup	# in Ireland
I	126
R1a	9
R1b	984
Other	5

Figure 1

Figure 2 provides the percentage of haplogroups found in the Ireland Y-DNA Project,[9] which currently includes over 6,000 haplotypes, providing a better survey through greater numbers.

Haplogroup	Number
R1	90
R1a	53
R1b	5000
I	799
G	61
E	119
J	76
T	16
A, B, C, F,	
L, N, O, Q	38

Figure 2

Haplogroup I, formed earlier than R1b, developed in the Scandinavian countries and would have been the most likely source of colonization from the north, perhaps even directly from the Nordic lands, found in the Vikings and later Norman populations.

Hg E, rooted in Africa, is an early haplogroup of modern man. Its presence in Ireland could be due to it having originated through Spanish colonization, having received its own emigrants from across the Straits of Gibraltar in Africa before making its way across to Ireland via the southern routes suggested.

Haplogroup R1a is a more recent evolution of the haplotree, originating, according to Spencer Wells in southern Russia/Ukraine.[10] These peoples migrated eastwards, perhaps with early Celtic tribes that eventually made their way to Ireland.

Haplogroup R1b, the most abundant haplogroup in all of Europe, is believed to have originated in the Caucasus and some of its subclades are generally considered to be Celtic. It is those subclades that predominate in Ireland. The further west you travel in Ireland, the more concentrated R1b becomes.

In that sense, Ireland is rather homogeneous in its genetic make-up. Nevertheless, there is quite a variety of branches of R1b that separate and identify a number of major groups with different genetic signatures and different origins.

Citizen Scientists at Work

Through the research of citizen scientists in tandem with academic studies, a number of genetic signatures in haplogroup R1b have been identified common across Ireland. The four main signatures interestingly correspond with the four corners of the island. They have been labelled as follows:

Irish Type I – SNP M222

This signature was identified in the Trinity studies early on in their series of publications. It had previously been recognized by citizen scientists in 2006 and described as the Northwest Irish Modal[11] haplotype due to the preponderance of it in the northwest of the island, but no formal peer reviewed paper had been written; therefore, Trinity named it the Irish Modal Haplotype. It may indeed be the oldest and the most populous of the major Irish haplotypes, but it is not the only one. Trinity chose to identify it with the Ui Neill tribes of ancient Ulster, though there is disagreement and scepticism amongst the genetic genealogy community. Looking at its broader presence across the Irish Sea in Scotland, not considered in the Trinity study, it is generally believed it to be significantly older than the time of the legendary Niall of the Nine Hostages, who is the purported founder of the Uí Neill dynasty. With its significant incidence in Scotland, it is considered by some to have originated there.[12]

Irish Type II – CTS4466

This haplotype was found to be common in the south of the island and not surprisingly labelled the South Irish haplotype. It is a dominant genetic signature within the tribes of the Eóganacht, but it is not limited to those surnames. It is also the most prevalent haplotype in the surnames associated with the Corca Laidhe and other tribes that predate the ascendancy of the Eóganacht; and it is found to some degree in the northeast of Ireland, Scotland, England and Wales as well as being present in the Scandinavian countries. This could

be indicative of frequent sea trading, and recent research in the R1b-CTS4466 Plus Haplogroup project suggests that the haplotype may have originated in Wales and made its way across to Ireland quite early. [13]

Leinster Modal – L159.2

The Leinster modal is also called the Irish Sea modal, insofar as it is present not only in the east of Ireland but across the Irish Sea along the coast of England, Scotland and the Scandinavian countries as well. It is associated with and frequently found within the surnames of the Laigin tribes, though again, not limited to them. Its origins have not been as clearly established, but in keeping with the trend, it is possible the colonization of that province came from across the Irish Sea.

Irish Type III

This haplotype also has an easily recognized genetic signature identified in 2009 and is the dominant genetic signature of the Dalcassian dynasty founded by the family of Brian Boru. Its breadth is somewhat less than the first two, found mainly in Clare, Limerick and Tipperary, though present in the surrounding counties as well, however it does not feature outside the country in any significant numbers. Historical tracts indicate that these peoples originated from within the tribes of the Deisi Mumhan of Tipperary/Waterford who were sent by an early Eóganacht king to wrest the area we know as county Clare from the Connachta in the 6th century. A powerful warrior tribe, by the 10th century they began to challenge the Eóganacht for the kingship of Munster. It is the opinion of a number of historians that these Deisi fabricated a pedigree back to Cas, a supposed brother of Eoghan Mór, the mythical founder of the Eóganacht, in order to provide themselves with a legitimate royal claim to rule.[14] The disparity between the Irish Type II (Eóganacht) and the Irish Type III (Dalcassian) haplotypes makes clear that the historians, rather than the propagandists, were correct. Where it originated is less apparent.

It should be reinforced that none of these Irish haplotypes are exclusive to the tribes in which they are mainly found. This suggests that their presence in the country, whether originating there or elsewhere, predates the annalistic references to the various tribal groupings as they developed, be they the earliest tribal groupings such as the Fir Bolg/Erainn or the last "Milesian invaders".

Chiefly Lines

The old adage that every Irishman is descended from kings is not as outlandish a statement as is the popular belief. In ancient times, there were about 150 different tribes across the island. In those days, the leaders of the tribes were called kings. And since the annalists made every effort to unite all the peoples of the different territories under the umbrella of the name-father of the tribe and its territory, an Irishman could legitimately consider himself descended from a king. So how does the DNA of the chiefly line of a tribe correspond to the rest of the tribe?

Only a few of the acknowledged Chief of the Name has chosen to allow their DNA to be tested. Both The O'Donoghue of the Glens/Eóganacht Cashel and The O'Brien/Dál gCais have done so; and they have been found to carry their tribe's genetic signature – the Irish Type II and the Irish Type III, respectively. A male O'Connor relative of The O'Connor Don has tested to match the Irish Type I of their tribe, and a relative of The O'Neill of Clanaboy has similarly tested to match the single most populous genetic signature of the O'Neills – DF27. This differs from the purported Irish Type I/Irish Modal of the Uí Neill that Trinity attributed to the dynasty, which brings us to an interesting disconnect found in several tribes in addition to the O'Neills.

The O'Neills are the most prominent of the many families supposedly descended from Niall of the Nine Hostages, the purported name father of the Uí Neill dynasty. They do have a significant amount of Irish Type I haplotypes in their surname project – approximately 15% – which is not a surprise due to the preponderance of that haplotype in the territories of the O'Neills; but, and an important but, the single most prevalent haplotype in the O'Neills is not the Irish Type I. While it has been suggested that there was an NPE (non-paternity event) in the line of O'Neill of Clanaboy,[15] it seems unlikely that a single NPE could account for 24% of the 403 O'Neills in their surname project at Family Tree. The logical conclusion to be made from an unbiased observer is that the chiefly line of the O'Neills descends from a man with a DF27 genetic signature. How and when it arrived here is not clear.

Similarly to the O'Neills, 28% of McCarthys (an Eóganacht Cashel lineage) are L362, a different haplotype to the Irish Type II common amongst the Eóganacht. Nigel McCarthy, the administrator of that surname project, has researched this anomaly extensively and has concluded that the L362 subclade is the genetic signature of The McCarthy Mór lineage. While the name McCarthy is considered to originate from one eponymous ancestor, it is clear there are different origins of its

various septs. And as McCarthy points out, there is bound to be a certain number individuals with the name whose ancestor took that name through clan affiliation rather than due to a genetic relationship with the chief.[16]

In addition, The O'Donoghue Society has researched the annals, family histories as well as the DNA evidence in their project, and they have concluded that The O'Donoghue Mór lineage, long thought to be extinct, is indeed still extant and present in several members of the project, having a DF5 genetic signature rather than the Irish Type II. Another sept of O'Donoghues also in Kerry is The O'Donoghue of the Glens. The chief and many of his sept have the Irish Type II signature of the Eóganacht, and this sept is considered to be remnants of the Hy Donnomoii of Eóganacht Cashel.

Other Irish Haplotypes

There are numerous other haplotypes throughout Ireland in lesser numbers. The Ireland Y-DNA project has 198 separate groupings in their spreadsheet dividing the various haplogroups into further subclades beyond the four major haplotypes mentioned previously.

Various broader tribal groupings are also being studied in their own projects. There is some consistency of genetic signature found within them, such as the Ely Carroll being mainly DF21 as well as the Clan Colla, who are also distinguished by a null value at the STR marker DYS425. Listed below are the website addresses for a number of the projects studying Irish DNA. The first listed is for the Ireland yDNA project, with 6349 current members.

https://www.familytreedna.com/groups/ireland-heritage/about/background

Haplogroup projects:

https://www.familytreedna.com/public/R1b1c7 – R-M222

https://www.familytreedna.com/public/R1b-CTS4466Plus R-CTS4466

https://www.familytreedna.com/groups/r-1b-l159-2/about/background R Z255 and Subclades

https://www.familytreedna.com/groups/r-l226-project R-L226

Geographical DNA Projects:

https://www.familytreedna.com/groups/airghialla-mag-uidhir/

https://www.familytreedna.com/groups/breifne-clans

https://www.familytreedna.com/groups/clancolla-42-5null

https://www.familytreedna.com/groups/corca-laidhe

https://www.familytreedna.com/groups/eo-ganacht-septs/

https://www.familytreedna.com/groups/elycarroll

https://www.familytreedna.com/groups/munster-irish

https://www.familytreedna.com/ groups/ui-fidgente

https://www.familytreedna.com/groups/ulster

Conclusion

The study of Irish DNA to date has been enlightening and has confirmed in some cases that the annals and genealogical tracts are indeed correct. It has also proven that some of those genealogies are mere fabrications. Individuals are benefiting equally in their being able to identify their origins and even sometimes find relatives through their own individual testing. Further study will no doubt tell us more.

Endnotes

[1] Donnelly, Ignatius, *ATLANTIS The Antediluvian World*, Dover Publications, 1976, pg 413

[2] https://archive.org/details/ogygiaorchronolo01oflaiala

[3] Cunliffe, Barry, Europe *Between the Oceans*, Yale University Press, 2011, pg 36

[4] Mallory, J. P., *The Origins of the Irish*, Thames & Hudson, 2013, pgs 64-5

[5] Cunliffe, Barry, *Europe Between the Oceans*, Yale University Press, 2011

[6] Swift, Catherine, presentation of 'The Multilingual Origins of Medieval Irish Surnames' at Who Do you Think You Are – Live, Apr 16-18, 2015

[7] http://www.gen.tcd.ie/molpopgen/index.php

[8] http://isogg.org/tree/

[9] https://www.familytreedna.com/public/IrelandHeritage?iframe=yresults

[10] Wells, R. Spencer, et al. 'The Eurasian Heartland: A continental perspective on Y-chromosome diversity', *j*, 98 (18), pg 10248

[11] A modal refers to the most common marker values of a haplotype which distinguishes it from other genetic signatures common in a number of individuals.

[12] Howard, William E. III and McLaughlin, John D., 'A Dated Phylogenetic Tree of M222 SNP Haplotypes: Exploring the DNA of Irish and Scottish Surnames and Possible Ties to Niall and the Uí Néill Kindred', *Familia, Ulster Genealogical Review* No.27 (2011), pp. 14-50. Ulster Genealogical & Historical Guild, pg 46

[13] https://www.familytreedna.com/public/R1b-CTS4466Plus/

[14] Ó Corráin, Donncha, I*reland before the Normans*, Gill and Macmillan, 1980, pg 76

[15] O'Neill, Edwin B. and McLaughlin, John D., 'Insights Into the O'Neills of Ireland from DNA Testing', *Journal of Genetic Genealogy,* vol 2, no 2, Fall 2006, pg 18

[16] McCarthy Surname Study – https://www.familytreedna.com/public/McCarthySurnameStudy/

Elizabeth O'Donoghue/Ross lives in County Kerry, Ireland, and has been managing Y-DNA projects for over ten years. In addition to administering The O'Donoghue Society Y-DNA Project, she founded the Munster Irish DNA Project in January 2012 and the R1b-CTS4466 Plus haplogroup Project in October 2013. She is a member of ISOGG (International Society of Genetic Genealogists) and is a former Executive Director of Clans of Ireland. She is a contributor to the Journal of the Kerry Archaeological and Historical Society, *the* Kerry Magazine, *and* The O'Donoghue Society Journal.

Fall Class Calendar

October 10, 2015 | 10:30 am - 12:00 pm | John Schade

Resources at the Minnesota Genealogy Library

Before you tackle the country your ancestors came from, discover what you can learn about their lives in Minnesota at the William J Hoffman Library and Research Center. Join us as John provides an overview of the many resources in the Library.

November 14, 2015 | 10:30 am - 12:00 pm | Beth Vought

Family Finder Test DNA Results: Where Does a Beginner Start?

Autosomal DNA testing, probably the most common DNA used in genealogy testing today, has skyrocketed in popularity for genealogy in recent years. In this class we will focus on one or two tools that *Family Tree DNA* gives you to analyze your Family Finder DNA results. This beginner class is for persons who have received DNA test results for the *Family Tree DNA* <www.familytreedna.com>, Family Finder Test by class date. **Preregistration required**.

Prerequisites for this class:

- Attendee, or someone whose results are being worked with, has taken the *Family Tree DNA* Family Finder test prior to Sept. 13, 2015, and received the results.
- Attendee will review the DNA terminology list received at time of registering for the class. Having a basic knowledge of simple DNA terminology will help one understand Genealogical DNA results. Questions related to class content, contact Beth at java88@baldwin-telecom.net .

December 2015 – No Class.

Have a Happy and Safe Holiday Season!

From the Irish Genealogical Society International.

Classes are held at

William J Hoffman Library and Research Center
(Minnesota Genealogical Society) Library
Suite 218, 1185 N. Concord St., So. St. Paul

Fees for the classes are $10 for IGSI members & $15 for non-members.
Pre-register online at www.irishgenealogical.org
or pay on day of class, space available.

"Green Genes" Acronym and Vocabulary List

Compiled by Lois Mackin, PhD

A

admixture – the inferred biogeographical origins of a DNA test subject. Admixture results are usually expressed as percentages and may be on a continental level (e.g., 100% European) or sub-continental level (e.g., 62% eastern Europe, 24% western and central Europe, 10% Scandinavia, 5% Finland and northern Siberia). The expression of admixture results for an individual test subject is dependent on the reference database used in the admixture analysis and varies between DNA testing companies. Sometimes referred to as "ethnic percentages."

allele – one of multiple forms of a single gene. For example, the human eye-color gene has a number of alleles, each of which produces a different eye color.

atDNA – autosomal DNA.

autosomal DNA – DNA inherited in the autosomal chromosomes, also known as autosomes.

autosomal percentages – percentages of autosomal DNA. This term is sometimes used with reference to admixture. Other times it is used to describe the quantity of DNA that statistical analysis indicated may typically be shared by individuals who have a particular kinship relationship (e.g., second cousins). For more information, refer to the "Autosomal DNA statistics" page in the ISOGG wiki.

autosome – autosomes are the 22 pairs of non-sex chromosomes in each human cell.

C

chromosome – DNA-containing, thread-like structure in the nucleus of plant and animal cells. Humans have one pair of sex chromosomes and 22 pairs of non-sex chromosomes, known as autosomes, in each cell.

citizen scientist – a non-professional scientist who conducts or assists with scientific research. Genetic genealogists are citizen scientists, particularly when they conduct or participate in genetic studies or analysis.

cM – centimorgan

centimorgan – unit for measuring genetic linkage. According to the ISOGG wiki, a centimorgan is "a unit of recombinant frequency which is used to measure genetic distance. It is often used to imply distance along a chromosome, and takes into account how often recombination occurs in a region." Used in quantifying the extent of matching in autosomal DNA analysis. Also referred to as map unit.

D

deep ancestral origins or deep origins – estimates of geographic locations and time frames for the development of human genetic types.

DNA – deoxyribonucleic acid. Hereditary material found in the cells of humans and other organisms that stores biological information. DNA is passed from parents to offspring during reproduction.

DNA project – volunteer-run genetic genealogy groups sponsored by *Family Tree DNA* that study specific topics, for example, a haplogroup, a surname, or a geographic area. Participation in projects is free, although some may request donations in order to test prospective participants. Ongoing DNA projects, plus instructions for creating a project, are listed on *FTDNA*'s project home page is <https://www.familytreedna.com/my/projects-home.aspx>.

DNA project administrator – a volunteer who runs a genetic genealogy DNA project. Project administrators work with project participants to provide education and technical assistance in accordance with the aims of a project.

F

fan chart – a graphical representation of a family tree shaped like a half circle. The individual in the first generation appears as a half circle at the center. Succeeding generations are shown in concentric circles around the center. Each parent of the person in the center occupies half of the second circle, each grandparent occupies a quarter of the third circle, and so on, with earlier generations of the family appearing in increasingly subdivided segments of the chart. In genetic genealogy, fan charts can be used to display X-chromosome inheritance patterns and to show the completeness or lack of completeness of knowledge about past generations.

G

gene – a region of DNA that contains the genetic code to make a certain protein or part of a protein.

H

haplogroup – population group sharing a common genetic ancestor who lived thousands of years in the past. Can be matrilineal or patrilineal, depending whether they are based on mitochondrial or Y-DNA. Haplogroups are branches or groups of branches on the genetic family tree. Designated by a combination of letters, numbers, and sometimes other characters – for example, H, R1, R-M207*.

haplotree – tree of haplogroups, either for mitochondrial or Y-DNA, showing the different lineages within a haplogroup.

haplotype – a set of DNA variations that tend to be inherited together. In genetic genealogy, your haplotype is the set of numbers representing your Y- or mitochondrial DNA results. Also known as genetic signature.

I

ISOGG – the International Society of Genetic Genealogy, a no-cost society that promotes and educates about genetic genealogy. Join now at <www.isogg.org>.

M

marker – a specific place on a chromosome with two or more alleles. Y-DNA testing examines the numerical allele values of a specified set of markers to determine an individual's Y-DNA profile and enable it to be compared to the Y-DNA profiles of other test participants.

mitochondria – DNA-containing structures within cells that convert energy from food into a form cells can use. Mitochondria are outside the cell nucleus.

mitochondrial DNA – DNA contained in the mitochondria of cells. It is non-nuclear DNA and is inherited by both males and females from their mother.

mtDNA – mitochondrial DNA.

N

non-identifying information – in adoption research, non-identifying information may include facts about the date, time, and place of an adopted person's birth, along with information about the health, psychological, and genetic history about the child, the biological parents, and other members of the child's biological family. It does not include names of the adoptee's biological parents or other family members.

non-paternity event – a break in the male ancestry of an individual where the person to whom paternity is attributed is not the biological father. In genetic genealogy, NPEs mark a break in the theoretical link between patrilineal surnames and Y-DNA inheritance.

NPE – non-paternity event, also non-paternal event.

nucleotide – structural building block of DNA consisting of a base (adenine, thymine, guanine, or cytosine), plus a molecule of sugar and a molecule of phosphoric acid.

R

recombination – the process by which genetic traits from the autosomal chromosomes of individual parents are combined, mixed, and redistributed to offspring. Over multiple generations, recombination can result in the DNA of some genealogical ancestors being eliminated from the genetic makeup of descendants.

reference database – set of data used to compare and type individual analysis results. In genetic genealogy, reference databases are used to determine the theoretical biogeographical origins (sometimes referred to as admixture) of test participants. Depending on the reference database used, the origins reported may differ.

S

segment – in genetic genealogy, a continuous piece or portion of a chromosome.

sequencing – analyzing DNA samples to determine the order of nucleotides.

shared cM – the amount of DNA shared by two autosomal test participants, measured in centimorgans. This might be the total amount of DNA shared across all chromosomes, or the amount of data shared on a single chromosome.

shared segment – a piece of a chromosome possessed by two or more autosomal test participants.

SNP – single-nucleotide polymorphism. A variation in a DNA sequence occurring when a single nucleotide is different in members of a species or in paired chromosomes in an individual. Pronounced "snip." SNP testing is used in genetic genealogy to confirm haplogroup assignment.

STR – short tandem repeat. Patterns in a DNA sequence that repeat over and over

again right after each other (that is, in tandem). In genetic genealogy, STRs are used to create the genetic profile of an individual.

subclade – subgroup of a subgenus or haplogroup.

T

third-party tools – in genetic genealogy, software developed by individuals or teams not affiliated with testing companies for a particular analytical purpose. Often identified by the developer's name combined with words describing the tool's application, e.g., "Rob Casey's R1BL21 subclade predictor."

X

X chromosome – one of two types of sex chromosome inherited from an individual's parents. Females receive two X chromosomes, one from each parent, while males receive only one X chromosome, from their mother.

Y

Y chromosome – male sex chromosome, inherited only by males from their father.

Y-DNA – DNA contained in the Y chromosome.

Resources Used to Compile this List:

International Society of Genetic Genealogy, Genetics Glossary <http://www.isogg.org/wiki/Genetics_Glossary#M> and wiki <http://www.isogg.org/wiki/Wiki_Welcome_Page>

National Center for Biotechnology Information Bookshelf <http://www.ncbi.nlm.nih.gov/books/>

National Library of Medicine, Genetics Home Reference <http://ghr.nlm.nih.gov/>

National Institutes of Health, National Human Genome Research Institute <https://www.genome.gov/>

Wikipedia <https://en.wikipedia.org/>

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Group Photo – IGSI Tour of Ireland

BACK ROW: Leroy Hagen, Lynn Hagen, Gigi Hickey, Bill Hickey, Lee Schoenfeld, Patricia Schoenfeld, Charlotte Russell, Mary Wickersham, Forrest Peiper, Jane Morgan, Randi Helgesen, Lauie Fuller.

FRONT ROW: Ann Eccles, Becky Peloff, Kay Swanson, Bob Zimmerman, Sue Kratsch, Christy Zimmerman, Sharon Thuecks, Joanne Heinz, & our driver Paddy. Not in photo: Cindy Erickson.

Celtic Connections Conference –
Gearing Up for 2016

by Mary Wickersham

The Celtic Connections Conference is less than a year away, so it's time to reserve the dates of August 5-6, 2016 on the calendar. Come to the conference to re-energize your research goals, to meet other Irish and Scottish family historians from across the country, to meet and hear international speakers as well as local favorites.

The conference theme is *Celtic Roots across America*. IGSI and TIARA (The Irish Ancestral Research Association) are co-hosting the conference. This is the second conference to come from our collaboration. The first, held in Waltham, Massachusetts in 2014, sold out with more than 300 participants. The conference site for 2016 is the Hilton DoubleTree Hotel conveniently located near the border of Minneapolis and St. Louis Park (near Interstate 394 and State Highway 100).

Well-known Irish and Scottish genealogists have agreed to participate in the 2016 conference. The conference website, celtic-connections.org, will be rolled out soon and updated several times over upcoming months. So, please check back for announcements.

We have a beautiful new conference logo designed by Megan McLean, layout editor for *The Septs*. We are creating tee shirts with the logo and conference dates – so look for the committee members wearing them throughout the year.

To keep the costs of the conference down, we are initiating a variety of financial projects. We are seeking sponsorships from local and national Celtic organizations and even individuals who may wish to memorialize an ancestor through sponsoring a conference lecture. As a fundraiser, Gigi Hickey, an IGSI board member and talented quilter, has crafted a beautiful quilt to be raffled. Watch for further information on this in *Ginealas*, our e-newsletter.

There are many volunteer opportunities, both in advance of the conference and at the conference itself: registration, preparation of welcome packets, help with publicity, and more. At this point, we need members who can provide information to genealogy groups in their areas. The information will include Save the Date bookmarks and, in January 2016, conference brochures. Last year's event drew happy participants from 23 states and Canada. To volunteer to help with this – **or offer your services in general** - send an email to volunteers@celtic-connections.org.

Are you detail-oriented and comfortable using Excel spreadsheet software? We need those skills to track conference registrations. This is an excellent way to volunteer from a distance. volunteers@celtic-connections.org. Your big time commitment will be during spring and summer 2016.

Mary O'Rourke Wickersham is IGSI's most recent past President. Mary is co-president of Midwest Ancestor Research < mwancestor.com>.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

By the Lords Justices and Council of Ireland, a Proclamation. Will. Dublin, To Tuam, Kildare.

WHEREAS, a treasonable Paper, inciting and encouraging his Majesty's Subjects to Rebellion, has been affix'd upon the Parliament House-Door and Essex Bridge, which paper is now remaining with the Secretary of State.

We, the Lords-Justices and Council, do hereby publish and declare, That in order to discover the Author and Publisher of the said treasonable and seditious Papers, we will give the necessary Orders for the Payment of One Hundred Pounds, Sterling, to such Person or Person who shall discover, take, and apprehend, all, or any of the Person or Persons, who writ or publish'd the said Paper.

And in case any of the Persons concern'd therein, shall make a full Discovery of his Accomplices, so as one or more of them may be brought to Candign [sic] Punishment, such Discoverer, besides the said Reward, shall have his Majesty's most gracious Pardon for the same.

Given at the Council-Chamber, in Dublin, the 25th day of October, 1715.

Broderick, Cane. Abercorn, Doneraile, St. Geo. Clogher, Santry, Shelburn, Tyrawley, Percival, Stackallen, Newtown, Wm. Whitshed, Joh. Forster, Jeff. Gilbert, Gus. Hume, Benj. Parry

God Save the King.

Evening Post
London, England — November 8, 1715

250 Years

[no title]

To the PRINTER

I OBSERVE that the advocates against the late Stamp act, so far as it relates to America, have reported to Ireland for arguments to support their cause. But how weak is that resource? How injudicious their reasoning on that subject. The condition of Ireland is far different from that of America with respect to taxes. …

We entered Ireland sword in hand; we seized the dominions of the Prince, whose cause we pretended to espouse; and we conquered all the rest of the Irish Kings; we ought to lean very gently against a title of this nature. But have we used the Americans so? We carried them to America; we gave them American land; we fed them in America; we tended them as a hen attends her chickens; we expended our money, and we spilled our blood, in their defence; and now we only ask them a part of the annual charge of maintaining troops among them, for their defence from the Indian Tomahawks? …

Gazeteer and New Daily Advertiser
London, England — November 21, 1765

To the PRINTER of the S.J. CHRONICLE.

Sir.
Druriaticus in your Paper desires to have further Remarks on the Musical Opera, called *The Summer's Tale*, and says, he does not approve of the Singing. I own I differ from him, as I suppose do the Managers of the Stage; for when it was offered about forty Years ago, as a Play, under the Name of *The Self Rival*, it was rejected. There is no new Character but the Irishman; so it must the Songs, if he pleases.

I am, Sir, your's, &c.

YORKSHIRE

P.S. I subscribe by the Name of my County, and as the Play was wrote by Woman of that County, the Style is ?; I speak only to the Story and Plot.

St. James Chronicle or British Evening Post
London, England — December 31, 1765

200 Years Ago

[no title]

Monday last, an adjourned Special Sessions under the Insurrection Act, was held at Rathkeale, in this County, where Michael McMahon, of Nantenans, was unanimously convicted, for having concealed ammunition in his possession, though demanded by Michael B. White, Esq., a Magistrate, John Nash, Michael Cagny, Daniel Daly, Thomas Houlihan, and Michael Daly, who also tried, and acquitted. Previous to the Court breaking up, McMahon was sentenced to be transported for seven years, and accordingly arrived here yesterday, on his journey to Botany Bay. …

Yesterday the Rev. Thomas Westropp sent in two men named Hartney, who are to be tried under the Insurrection Act on Friday, for being out of their dwelling houses. …

Thomas Fox and James Ryan were charged as idle and disorderly persons, with being out of their dwelling houses, &cc. on the night of 20th October.

The Dublin Journal
Dublin, Ireland — November 4, 1815

150 Years Ago

READY TO PAY DAMAGES

A good story is told of a railroad accident on the New London Railroad, which had rather a ludicrous ending. A half-intoxicated Irishman was sitting on the rail when the engine from the train to Norwich struck him under the haunches and tossed him down the embankment. The train was stopped and turned back to pick up the dead body. Paddy was found alive, however, only somewhat bruised, and taken to Norwich. Here the conductor kindly offered to send the man to his home, a few miles away, in a hack, but Paddy insisted on his ability to walk, and refused to be sent home in a "kerridge." The conductor pressed the matter, when the Milesian, who had stood the butting of the cow-catcher so well, bristled up with: 'Go way wid yer kerridge. I'll go home by meself – an' if I've done any damage to your ould engine, bedad I'll pay it on the spot!"

Oxford Benton County Tribune
Oxford, Arkansas — October 10, 1865

CLIPPINGS

An Irishman was once brought up before a magistrate, charged with marrying six wives. The magistrate asked him how he could be so hardened a villain. "Please your worship," said Paddy, "I was just trying to get a good one."

Madison County Courier
Edwardsville, Illinois
November 23, 1865

100 Years Ago

REFUSES SIXTY THOUSAND DOLLARS

Hon. Michael J. Ryan, city solicitor of Philadelphia, established a precedent in municipal history by refusing to accept sixty thousand dollars as fees to which he was legally entitled by a decision of the supreme court of Pennsylvania. The fees are known as "docked fees" and are allowed to the city solicitor. This stalwart libertarian, however, declared that the city solicitor's salary was fixed by ordinance at ten thousand dollars per year. The total of the docket fees during his term amounted to sixty thousand dollars. Mr. Ryan explained that a fixed salary amounting to ten thousand dollars should prohibit a man from accepting the fees. My conscience won't let me take this money, explained Mr. Ryan. I have turned the money into the treasury for the benefit of the community at large.

Irish Standard
Minneapolis, Minnesota
October 2, 1915

[no title]

Mrs. Margaret Brown, age 75, died at the residence of her daughter, Mrs. M. Leno, 1207 Banks avenue, Monday morning. Mrs. Brown lived in Superior for about three years. Previous to that time she was a resident of Hibbing, where she and her husband conducted the Mitchell hotel, and she was known affectionately among traveling men as "Grandma Brown."

A year ago Mrs. Brown's husband died. Four months later one of the sons, William Brown, died. Besides the only daughter, Mrs. Leno, two other sons survive. They are A. J. Brown of Tolley, N. D., and Thomas P. Brown of Hibbing.

The funeral took place from St. Louis French Catholic church. Rev. Fr. Augustine Gagnon officiated.

Irish Standard
Minneapolis, Minnesota
October 2, 1915

ANTRIM

Mr. Edmund McNeill, who died recently at the age of 94, was 6 feet 7 inches in height. He owned land in Ballycastle, Co. Antrim, and claimed descent from the Highland clan of McNeill.

CLARE

The magistrates at the Sixmilebridge Petty Sessions have reappointed Miss Georgia Frost to act as petty sessions clerk. Miss Frost, who is the daughter of the late petty sessions clerk, was unanimously elected clerk of the Sixmilebridge and Newmarket-on-Fergus districts on July 13, but the Lord Lieutenant intimated that she was disqualified from holding the office because of her sex.

DOWN

While cycling along the County Down coast at night a butler name McGahey, who says he is deaf, failed to answer a sentry's challenge and was shot through the lungs.

Irish Standard
Minneapolis, Minnesota
November 6, 1915

ROSCOMMON

Very great regret is felt throughout the County Roscommon at the death of Mr. William Tully, J.P., Roscommon. He was the owner of the "Roscommon Journal," which was one of the first Catholic papers started in the West some time before O'Connell won Emancipation. The paper was founded by his father, Mr. Charles Tully, a member of an old Galway family, who suffered many hard knocks from the intolerance of those days.

LONGFORD

During the week a number of cases of typhoid from the Drumlish Dispensary District, where an outbreak occurred some years before, and when many deaths resulted, were admitted to the Fever Hospital.

CORK

Charles McCarthy, an American citizen, charged under the Realm Act at Mallow with having made statements at the railway station there prejudicial to recruiting and attempting to cause disaffection among the people and the forces, was, in consideration of his having been six days in custody, allowed out on a fine of £1 and costs, and advised to "go by the first boat and keep his mouth shut." It was stated that McCarthy, addressing a soldier of the R. I. Regiment named Laffan, said: "D--- the British flag," adding: "You have children, and you should never let them fight for the British flag."

Irish Standard
Minneapolis, MN — December 25, 1915

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Website Report

by Robert Zimmerman

We are working on improvements for two of the more popular functions of the IGSI website. I anticipate that they these improvements will be available by the time that you are reading this issue of *The Septs* – but if not then, we should have them in place shortly afterward.

The long-lost Surname function is currently in the final stages of development and should be available for your use by the 1st of October (fingers crossed). We have copied all the surnames from the old pre-2011 website and attached them to the appropriate members on the new website. We are currently completing the web pages which will allow members to search for other members (past and present) who are researching the same surnames.

The second major modification will be to the way that you access past issues of *The Septs*. Presently, you can only access these past issues if you know which specific issue that you would like to download. There are currently pages that can assist you in finding the specific issue you would like, but these pages are rather cumbersome, and you still have to go to the date-oriented list of issues, to download the correct issue. We are working on a way that will allow you to search by issue, by date, by article author, or by title of articles, and then download the issue that meets your selection criteria. This second modification will likely be delivered after the Surname application, but we expect that it will be up and running sometime in October.

As always, we are looking for input from members regarding corrections or enhancements to our website, and for volunteers to assist us in providing a quality website for our membership.

Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004. He is a former IGSI Treasurer and has served on the Board of Directors. Bob was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

Moravians, Mormons, Quakers and Why I Should Even Care

by Dwight Radford

It is not uncommon for researchers to be very selective in the information they mentally process. This is often done at the expense of some very important principles For example, in the title of this article, Moravians, Mormons and Quakers are mentioned. For many researchers, if their ancestors did not belong to one of these groups, then there is no point of reading the article.

The reason to care is even if your ancestors never became Moravians, Mormons or Quakers, a sibling or cousin may have. All three of these faiths left detailed paper trails in both Ireland and upon emigrating. This means, the genealogy of your family and their origins in Ireland may only be preserved with the Moravian, Mormon or Quaker branch of the family. All had amazing, if not obsessive, record keeping practices.

Moravians (United Brethren)

The Moravian Church is a pre-Reformation body organized in 1457 in Bohemia. The Moravians and the Waldenses, the latter founded in 1170 in what is now Italy, were the forbearers of the Protestant Reformation. At the birth of the Reformation, the Moravians stood alongside Martin Luther and other Reformation leaders and merged into the rising tide of Protestantism.

The Moravian Church arrived in Ireland in 1746 through missionaries from England. The official name for the church is Unitas Fratrum, meaning Unity of the Brethren. Moravians have always placed emphasis on Christian unity, piety, missions, and music.

The Moravian Church can be traced back to the preachings of Jan Hus (John Huss) (c1372 -1415) in what is today the Czech Republic. Hus wanted to return the church in Bohemia and Moravia to the earlier practices when those areas had been Eastern Orthodox. He believed that the authority of scripture was higher than the authority of the church. He was tried by the Council of Constance, declared a heretic, and burned at the stake on 6 July 1415. This was 102 years prior to Martin Luther igniting the Protestant Reformation.

The Moravians' importance in world Protestantism cannot be underestimated. In England, John Wesley had been a member of a Moravian church at the time of his "Aldersgate Experience" on 24 May 1738. This experience not only changed his life, but set the stage for the rise of the Methodist revival throughout the United Kingdom and Ireland in the 18th century.

This Moravian Church, in Lisburn, Ireland, opened on Christmas Day, 1751; was altered and added to in 1821; and was rebuilt after a fire in 1835. © Bobby McKay at Flickr.com.

In Ireland, most Moravian congregations were in Ulster. Their Christian piety attracted members from among Presbyterians, Anglicans and Roman Catholics. While the number of Moravians in Ireland during the 18th and 19th centuries is uncertain, historians have estimated that in 1834 there were about 5,000. Historically, there have been congregations in the following areas:

County	Civil Parish	Town/Location
Antrim	Ahoghill	Gracehill
	Ballinderry	Ballinderry
	Belfast City	Belfast (2 congregations)
Cavan	Drumgoon	Coothill
Clare	Kilneboy	Corofin
Down	Kilkeel	Kilkeel
	Hillsborough	Kilwarlin (Corcreevy Townland)
Dublin	Dublin City	Bishop Street
		Stafford Street (closed 1777)
Londonderry	Artrea	Gracefield (Ballymaguigan Townland)

Of these congregations, only one was part of a full scale Moravian congregational settlement, Gracehill, in County Antrim. Even if not the oldest Moravian Church, it has acted as the "Mother Church" for all of Ireland. Gracehill is located on the outskirts of Ballymena about two miles.

While the Moravian Church itself dates from 1759, Gracehill was founded in 1765 upon land initially leased from Lord O'Neill. The town was built in the pattern common to villages in Europe at the time. At the center of the town was the Moravian Church, with God's Acre as the burial place. Surrounding the central area were homes for the residents of the congregation, all radiating outward from the central point, the church. A farm, shop and inn for parents accompanying their children to and from boarding schools completed Gracehill. The goal of Gracehill was for it to become entirely self-sufficient so that time could be devoted to evangelical work. One thing that Gracehill is remembered for is its educational standard. The Moravian school became famous throughout Ireland and attracted pupils from the highest segments of Irish society.

Moravians were a record keeping community. Most surviving church registers are at the PRONI, often extending back into the mid-18th century. These collections are valuable in emigration research as a connection between Moravians who emigrated and their Irish congregation.

Irish Moravians settled first in two areas of the United States and then spread out from those. One was the Winston-Salem, North Carolina, area on the Moravian Tract. The other was three towns in southeastern Pennsylvania: Bethlehem and Nazareth in Northampton County, and Lititz in Lancaster County. This ties emigration from Irish congregations into specific American migrations. Other Moravians went first to the Caribbean.

Often the first record documenting an Irish birthplace is with the immigrant church and is known as a Memoir. A Memoir outlines the spiritual journey of the deceased. In Ireland, the Moravian records may include emigration lists as well as transfers out of the congregation; whereas the congregation in the new country may have a record of them transferring in from Ireland. Whether in Ireland or elsewhere, a Ministers Diary often provides a biographical sketch of the member who had died.

In the United States, if a Moravian branch of the family is identified, it cannot be assumed they were Moravian in Ireland. A sibling may have converted to the faith in Pennsylvania, the Mid-West or North Carolina. The same principle applies as with Irish Moravians. The church records in the United States may preserve where the person was born in Ireland, even if that person joined in America.

In Ireland, as mentioned, the place to begin the search for records is at the PRONI. In the United States, there are two archives to check. The Moravian Archives in Bethlehem, Pennsylvania, is affiliated with the Moravian Historical Society. This repository collects records for the Northern Province of the church. This includes most of the United States,

Canada, and the Eastern West Indies. The Southern Province of the church is served by the Moravian Archives in Winston-Salem, North Carolina. This repository collects records for the church in Florida, Georgia, North Carolina and Virginia. It should be noted that many manuscripts are in German. The archives have translated important ones into English.

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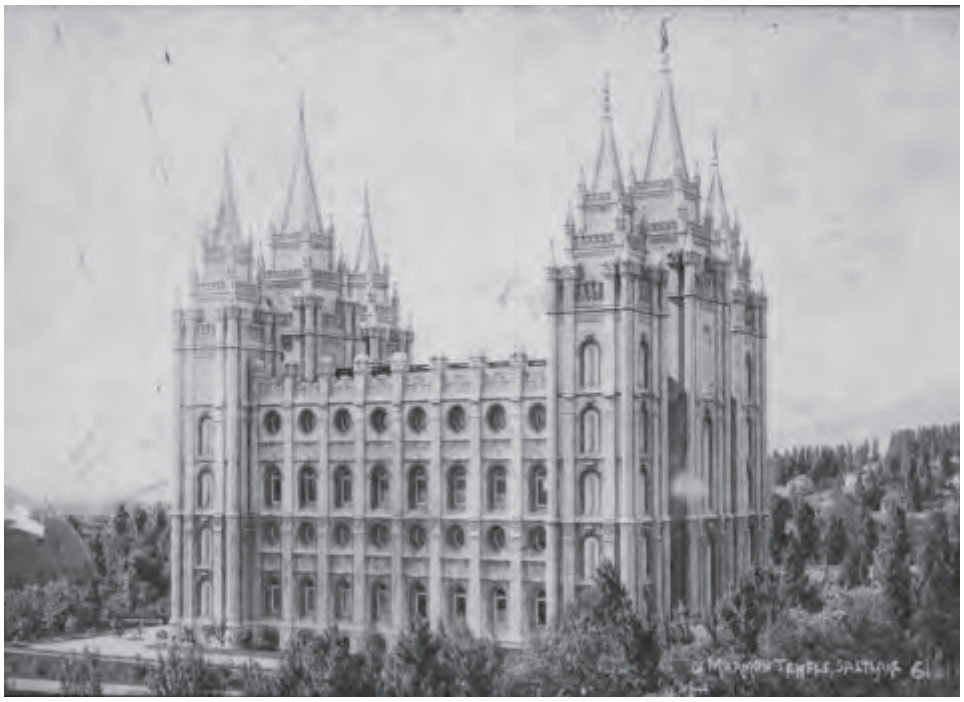

Mormon Temple, Salt Lake City, Utah, 1890s — Souvenir card photograph by C.R. Savage. Photo courtesy of Pamla J. Eisenberg.

Mormons (Latter Day Saints)

The Church of Jesus Christ of Latter-day Saints (LDS Church or Mormons) was founded in Upstate New York in 1830 by Joseph Smith (1805-44). Mormons began seeking converts in Ireland in 1840. The message they presented to potential Irish converts was of a restored Christian religion, neither Catholic nor Protestant. With that message they offered new scriptures, such as the *Book of Mormon* and the *Doctrine and Covenants*, to be used alongside the Protestant Bible (LDS do not use the Apocrypha). The Mormons provide an important example where one or more siblings would convert, while the rest of the family did not.

The vast majority of early Mormon converts were of Protestant background, and they were expected to emigrate, going to the Mormon colonies in the United States. However, there is a twist to the early Irish Mormons. The LDS missionaries had only minimal success in Ireland, yet their great success was among Irish who had already emigrated elsewhere. Scotland and Lancashire, England, especially produced a fertile field for the conversion of Irish immigrants. Wales and other parts of England also yielded Irish converts. It was in these other areas that new members would prepare to migrate to the Mormon settlements. For converts in Ireland, many went to England, where they united with other Mormons before leaving for the United States.

To demonstrate Irish immigrants convert-ing to the LDS Church, the congregation (branch) in Glasgow, Scotland, serves as an example. The Glasgow LDS records show 1,240 converts from 1840-51 and 228 or 18% were from Ireland. Specific to the famine years of 1845-7, one in three converts to this Glasgow Branch were Irish.

After 1847, official church policy encouraged converts to move to the Salt Lake Valley in Utah, where they either stayed or moved to another Mormon colony in the Rocky Mountains. Many converts were assigned to a specific colony for a particular economic purpose, which would benefit the church as a whole. It is impossible to fully understand early Mormons and the drive which sent converts packing for a second time without the idea of "kingdom building." These early Mormons saw that they were building the spiritual and physical Kingdom of God on earth.

A piece of Mormon theology – the keeping and documenting of a member's genealogy – often helps solve difficult Irish origins problems. For purposes such as baptism and marriages on behalf of deceased ancestors, early members wrote down their family histories. This, in effect, left the perfect paper trail.

Researchers may or may not be aware they have uncovered a Mormon branch of their family. They may find documentation in a book or online stating a sibling of their ancestor was baptized in the mid-19th century and had died in Utah or elsewhere in heavily Mormon areas of the American West. The significance of this may remain hidden if the researcher does not have a historical context for what they have found. When a Mormon branch of the family is uncovered, church records, diaries, published articles and community histories can be studied and explored in three places: 1.) the Family History Library, 2.) the Church History Library, 3.) the Daughters of the Utah Pioneer Museum and Library. The first two are operated by the LDS Church and the last is a lineage society open to all with ancestors who arrived before the completion of the Transcontinental Railroad in 1869. All are located in Salt Lake City. All have online catalogs and databases. Whether this branch of the family converted in Ireland or the United Kingdom, part of their history will be in Salt Lake City.

However, be aware that many Irish Mormons emigrated only to find life in the deserts of Utah under Brigham Young (1801-77) intolerable or not what they expected. Some Irish along with other European converts, especially those who arrived during the Mormon Reformation (Fall 1856-Summer 1857), continued their journey to California, where Sacramento was a favored place of settlement.

In 1863, under the direction of Prophet-President Joseph Smith III (1832-1914), son of the founding prophet, a Utah Mission was opened by the Reorganized Church of Jesus Christ of Latter Day Saints (RLDS). Now renamed the Community of Christ, they are headquartered in Independence, Missouri. Their anti-polygamy theology was attractive to many in Utah, who did not approve of Utah LDS Church policy on plural marriage, among other issues. Some of the original Irish converts from the United Kingdom and Ireland can also be documented in the RLDS Church records housed either at the Family History Library or at the Library and Archives, located in Independence, Missouri. The Community of Christ records also preserve Irish birth places. As a result, whether an Irish Mormon branch of the family remained with the Utah LDS Church, joined the rising RLDS Church, or left altogether, some record of them will be in Salt Lake City, Utah, or in Independence, Missouri!

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Quakers (Society of Friends)

The Religious Society of Friends, or Quakers, originated in England as a radical religious movement in 1652 under the leadership of George Fox (1624-91). Fox was born into the Church of England. As a young man he became dissatisfied with the ceremonies of Anglicanism. In his reflections, he heard a voice that said, "There is one, even Jesus Christ, that can speak to thy condition." He concluded that God was working within him and that this type of faith was open to all men and women. It was the very key to salvation. From this simple beginning the core tenets of the Quakers began to unfold – no clergy, no liturgy, no tithes, religious and civil liberty

Friends' Meeting-house at Jordans (Buckinghamshire, England), and the grave of William Penn.

for all. Quakers would neither swear oaths nor take up arms, and they would live a simple lifestyle. For these radical views and their equal treatment of women, they were considered a danger to society and a threat to the authority of the state religion. They suffered much persecution and imprisonment for their convictions.

The roots of their radical stand had to do with the doctrine of the "Inward Light" (Inner Light). which is the key to understanding Quaker culture and belief. The Inward Light is a metaphor to express that all people have access to the inspiration of the Holy Spirit. This Inward Light guides individuals and groups, with no need for a clergy. For "Silent Quakers," whose meetings are based upon silence, no one speaks unless directed by the Inward Light. At that point, any man or woman can share their promptings with the Monthly Meeting (MM) in an unedited format. This is the opposite of traditional Protestantism, where the clergy delivers the message to be heard in an edited format. When a message from the Inward Light was accepted by the MM, it was spread far and wide – in affect influencing the attitudes of the larger culture. This was most prominent in social areas such as war, slavery and women's rights.

The first Quaker meeting in Ireland was held at Lurgan, County Armagh, in 1654. Many of the earliest Quakers were from England, who had settled in Ireland; some were former Cromwellian soldiers. Others were farmers and merchants who immigrated to Ireland after the English Civil War (1641-51). From 1660-90 there were between five and six thousand Quakers in all of Ireland. While the Quaker faith progressed among Protestants in Ireland, there were never many native Gaelic speaking Quakers.

Quakers' record keeping practices enable one to trace a family in Ireland into the 1600s and even back into England. They recorded births, marriages and deaths/burials. The MM registers hold transfers in and out of the MM. These can be correlated with the transfer in records of the MM when a member emigrated. As Quakers do not baptize, there will be birth registers for the entire family.

Another factor which makes a Quaker branch of the family important is their early emigrating pattern to the American colonies. Quaker emigration can be divided into three periods: 1682-1710, 1710-29 and 1729-50. The first period was caused mainly by religious persecution; the second period, by economic depression; and the third period began with the failure of crops in 1729. Because Pennsylvania was founded as a Quaker refuge, that was the first choice of destination. However, large numbers of Quakers also migrated to other English colonies.

It is estimated that some two thousand Quakers emigrated during this period creating a significant drain of people, talent and resources. It was during this last period of emigration (1729-50) that many Quaker MMs either closed or merged into other MM. By 1845, there were about 3,000 Quakers in Ireland. Whereas in 1690, it is estimated there were 5,000 to 9,000 Quakers in Ireland.

There are standard genealogical works on Quaker research. Olive C. Goodbody's *Guide to Irish Quaker Records*, 1654-1860

(2 vols. Dublin, Ireland: Irish Manuscript Commission, 1967) is dated; however, the information on the records remains a solid text. In her work you can find information not only about the records of particular meetings but also about family collections, diaries, will abstracts and other genealogical material. The second text is Margaret Dickson Falley's chapter "Quaker Records" in volume 1 of *Irish and Scotch-Irish Ancestral Research* (1962 reprint. Baltimore, Maryland: Genealogical Publishing Co., 1988): 412-428. Again, a dated work in some areas, but still a solid reference tool. The third reference is Richard S. Harrison's chapter "Irish Quaker Records" in *Irish Church Records* (2nd ed. Dublin, Ireland: Flyleaf Press, 2001): 15-40, edited by James G. Ryan.

You may find Quaker records or microfilm of them in several repositories. The main repositories will be the Dublin Friends Historical Library (DFHL) and PRONI. The DFHL collections do not necessarily contain what is held at PRONI. The Family History Library (FHL) is a secondary library; it has some Quaker-related microfilm and published works. The FHL has a 1990 microfilm of the "PRONI Card Index to Names," which includes the Quaker abstracts as *part* of the index. This acts as an index to the Ulster Quaker collections.

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Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhome genealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Plan to Attend the 2016 Celtic Connections Conference

"Celtic Roots Across America" is the theme for the upcoming Celtic Connections Conference. This event will take place in Minneapolis (near St. Louis Park), MN, on August 5-6, 2016.

Co-sponsored by the Irish Genealogical Society International (IGSI) and The Irish Ancestral Research Association (TIARA), the conference will showcase many aspects of Celtic culture – genealogy, literature, music, history and language, to name a few.

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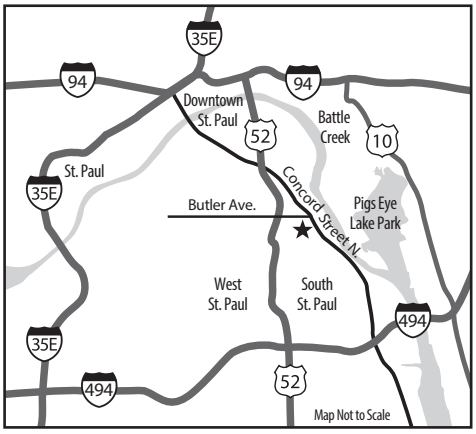

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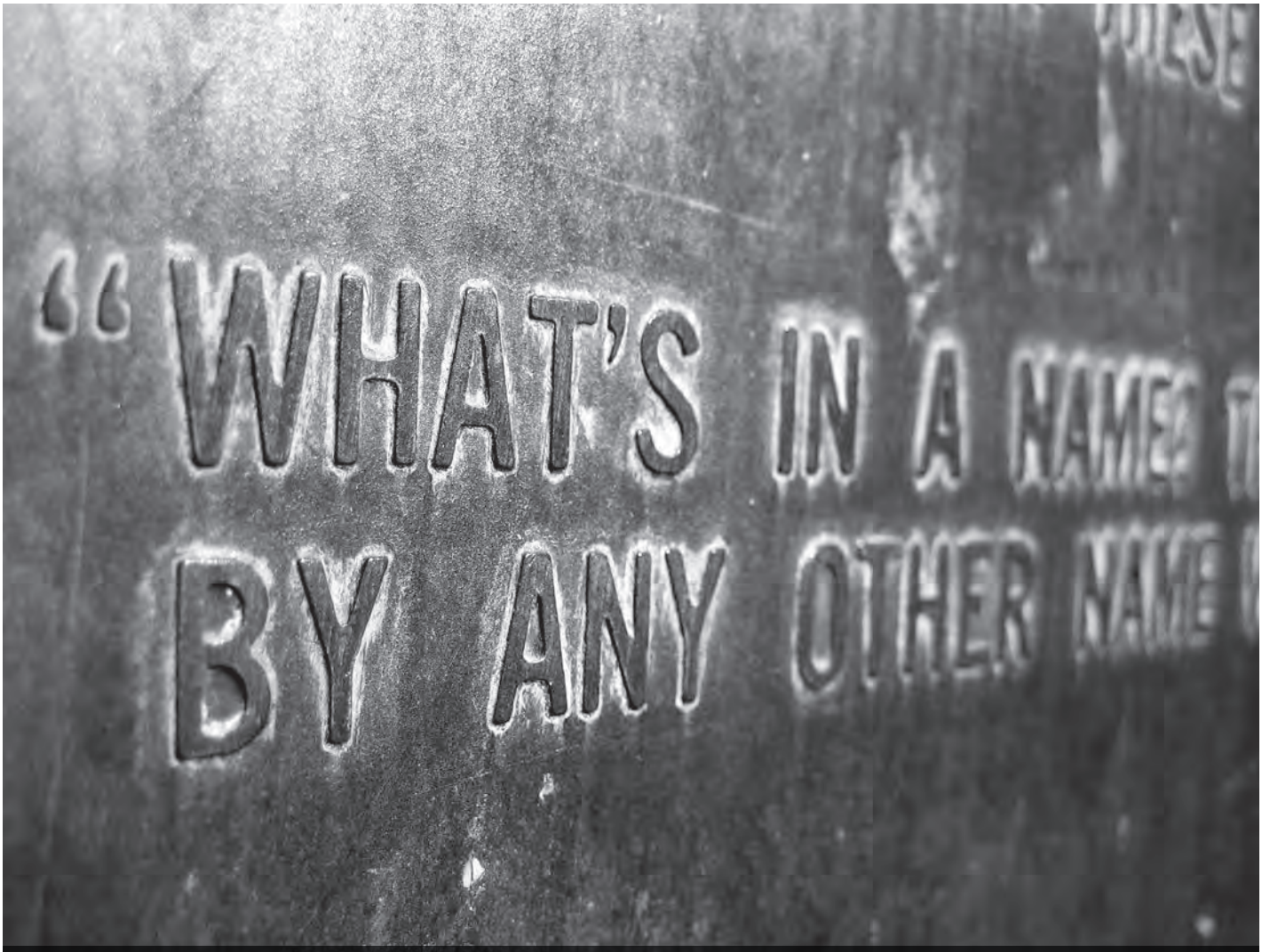
During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 37, Number 1

The Septs

CANÁIR (JANUARY) 2016 $10.00



Surnames and Given Names

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Irish Genealogical Society International

2015 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JANUARY 9, 2016
FEBRUARY 13, 2016
MARCH 12, 2016
APRIL 10, 2016
MAY 10, 2016
JUNE 12, 2016
JULY 9, 2016
AUGUST 13, 2016
SEPTEMBER 10, 2016
OCTOBER 8, 2016
NOVEMBER 12, 2016
DECEMBER 10, 2016

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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August 5-6 2016
www.celtic-connections.org

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2016
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2016 | April | Methods in Irish Genealogy

Key instructional materials in print and online, key sources and how to use them, lesser sources and where to find them, and major repositories and what they contain. Deadline for articles: February 1, 2016.

2016 | July | Internet Updated

Online research opportunities for Irish family historians: new websites, the best places to research, unique sources. Deadline for articles: May 1, 2016.

2016 | October | Ireland 1916 -1922

Irish records during revolution, civil war, and independence. What was destroyed, what survived – and newly created records. Deadline for articles: August 1, 2016.

2017 | January | DNA

DNA continues to be a growing element of genealogical research. We return to this topic to investigate/report/update on resources and Irish DNA groups. Deadline for articles: November 1, 2016.

Cover photo: *What's in a Name? By* Jack Dorsey @ Flickr.com.

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Moving from 2015 into 2016

By Audrey Leonard

I hope the holiday season was great for everyone.

Looking back at 2015, I see that it was another busy year. We had our table at a number of engagements, including the Minnesota Irish Fair and the Hennepin County Family History Fair, and we have added almost 100 volumes to our library collection. Many members have visited the library on Irish Saturdays filling the classroom for research classes or looking for help in researching their Irish ancestors. New volunteers have offered their talents and time, and we sponsored a 12-day tour to Ireland.

The list goes on, but I especially want to thank everyone who donated materials to our Library, who participated in the events by either representing the Irish Genealogical Society International, or visiting our table, or who visited our Library! I also want to thank the folks who helped with the annual inventory of materials in December 2015. This may seem like a mundane task, but not only did we verify what we have on the shelves, we got to work alongside some great folks!

What is up for 2016? We plan to participate in the Minnesota Irish Fair, hopefully we will be invited to participate in the Hennepin County Family History Fair again, and we also hope to get another invitation to participate in the Irish Weekend at the Minnesota Renaissance Fair. We were invited to participate in 2015 but unfortunately, we were already committed to other functions and weren't able to join the fun.

But the BIG EVENT in 2016 will be the Celtic Connections Conference on August 5-6. The various committees continue to complete plans for the weekend. It is such an involved task to organize a conference; I am glad I don't have to remember all the little details that are essential for its success! We will have 5 major speakers, all with impressive backgrounds, plus additional speakers and break-out sessions. So, keep checking our web site <www.irishgenealogical.org> and the conference website <www.celtic-connections.org> for the latest information and get your reservations in early. Also, I wanted to remind everyone that this is a **Celtic** conference. It is not just about the Irish. Topics, presenters and information on Scotland and Wales are included, too. (See article with more information on the conference plans on page 23.)

Improvements continue to our web site. Our web guru, Bob Zimmerman, has a long list of things to work on – he won't run through the list for quite a while. He has gotten the Surname function working so I hope you have taken advantage of the information available. For more information on the Surname function, read Bob's article on page 19.

As a new project in 2016, we'll create a master list of the cemetery records that can be found in numerous books in the library's collection. Once indexed and placed on the website, visitors to our website can search them. The index will include the county, townland, cemetery name and, where known, the religious affiliation also. In the near future, I hope to add surnames to the index, too. In the meantime, for a nominal fee, you can send a request with the county, townland, surname and approximate date of death to research@irishgenealogical.org and we will see if we have any records for you.

If you would like to help us in the Library, please visit our web site and go to "Volunteer". Complete the form and submit. We especially need front desk help on Irish Saturdays (greet visitors, log them in, and if needed, introduce them to a Library aide for help). Any help you can offer will be greatly appreciated!

I found this tidbit on the Failte MN – an affiliate of Irish Network MN website:

We've been around awhile... The Newgrange passage tomb in County Meath was constructed around 3200 BC, making it more than 600 years older than the Giza Pyramids in Egypt, and 1,000 years older than Stonehenge.

I hope 2016 is everything you want it to be!

Audrey Leonard joined the IGSI Board of Directors in 2014 and was elected as President for 2015. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

A Glimpse Inside

By Ann Eccles

It's time to turn another page on the calendar – except how many of us keep wall or desk calendars anymore? It's the start of a new year and, for me, a new wall calendar for the kitchen. So many of us do things through habit. My mother kept a calendar in the kitchen, that central place for all of the family. The calendar was also central – that one place where everyone's activities were listed and consulted. But how many people continue this practice? Most people today consult their phone when checking their schedule, noting a meeting time, or setting an appointment.

But those of us who work with family history combine the past with the current day practices. Some may be reading this in a printed journal or online. We use online resources, online pedigree or tree programs, and keep in contact with contacts and friends through Facebook or email. But we recognize the importance and role of print resources in genealogy, among other businesses.

There is a unique interaction and dependence among the articles in this issue. The focus of the issue is on Irish names: surnames and given names. There are articles on the study of Irish surnames and articles on research techniques when working with Irish surnames.

Two well-known Irish genealogists, John Grenham and Brian Mitchell, delve into the history and study of Irish surnames. Brian Mitchell offers an overview of the history of surnames and their derivations, particularly for Northern Ireland, and a valuable list of resources to consult for additional information regardless of the location of your ancestral name. John Grenham briefly describes tactics for examining the significance of Irish surnames, e.g. mining the historical distribution of surnames or linguistic evaluations. He references information to be found on his website, "Irish Ancestors" at the *Irish Times*, which helps numerous family historians identify surname distribution and history and serves as a start for learning more about surnames.

Kathleen Strickland, in her article, shares her discovery of the variety of information available on the "Irish Ancestors" website and offers help to readers in getting the most from the site.

Sean Murphy gives a brief history of given names in Ireland with some references to finding more information. Dwight Radford further aids our research by explaining how to test online databases when searching for surnames and getting the most from an online search.

Lois Mackin explores the common phenomena of varied spellings of surnames and/or given names in Irish family history. She also demonstrates a method to track and illustrate the changes over time in a name, allowing a researcher to identify if the individual is the same in spite of spelling changes.

Bob Zimmerman, our webmaster, offers a timely article related to surnames. The Surname Search function on the IGSI website has been repaired, updated and reactivated. Bob walks us through its use and capabilities. (Thanks, Bob! I'll have to get in there and update my entries.) And we have lists of books in the IGSI library on Irish surnames as well as Internet resource suggestions. Sheila Northrop again provides a selection of items from old newspapers – always interesting reading and a reminder of what we all can find when using such resources.

While it's been a couple of months since the IGSI tour to Ireland, we have a couple of brief articles highlighting some memorable events from a few of our travelers – as well as photos from three. My thanks to Cindy Erickson, Lynn Hagen, Randi Helgesen, Gigi Hickey, Sue Kratsch, Charlotte Russell, and Mary Wickersham for their contributions.

For those wondering about the Celtic Connections Conference in August 2016, Mary Wickersham, Gigi Hickey, and this editor collaborated on the informative article on page 23. The "Celtic Roots across America" will grow to full strength August 5-6, 2016.

So, it's another full issue. Relax with a cup of coffee, tea or hot cocoa to learn about "what's in a name" and much more. Sit back and enjoy the issue – and make 2016 the year to meet more members.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Irish Surnames as Historical Evidence

by John Grenham

Over the years, Irish surnames have received a good deal of careful attention, from Fr. Patrick Woulfe's *Sloinnte Gaedheal is Gall* (1923) to Edward MacLysaght's *Surnames of Ireland* (1969) and, most recently, Seán de Bhulbh's *Sloinnte na hÉireann: Irish Surnames* (1997) Ulster names have been particularly well served. Robert Bell's *Book of Ulster Surnames* (1997) and Brian Mitchell's *The Surnames of North West Ireland* (2010) both dig deeper than an all-Ireland approach allows.

All of them work to a similar format: summarise received wisdom about surname etymology and meaning; give rough geographic distributions; list well-known bearers of the name. They are essentially dictionaries focused on elucidating the surnames themselves, which makes them mainly of interest to bearers of the surnames and to local historians.

But the study of surnames, in particular surname distributions, can provide much broader historical evidence, especially now that technology allows historic data to be mined and examined in novel ways. One example: it is now easy to map surname variety across Ireland in the mid-19th-century Griffith's Valuation census substitute. Simply take the number of distinct surnames listed as householders in each county and divide by the area of the county. The result is an average number of different surnames per area. (See the graph on the *Irish Times* "Irish Ancestors" page <goo.gl/SLr1VJ>).

Unsurprisingly, Dublin has the densest concentration of names, but the area with by far the next greatest variety is the ancient *tuatha* of Oriel, comprising Armagh, Louth and Monaghan. The western seaboard counties (with the exception of Sligo) have surname densities far below average, even though they were the most highly populated areas. The north-eastern counties, with their mix of Scots-Irish and Gaelic-Irish, have surname variety well above average. The clear conclusion is that surname variety or density is a respectable proxy for cultural diversity.

Map of Ireland, courtesy of Wikimedia Commons.

Mining surname data like this can also help to correct (which is to say, complicate) our understanding of history. Received wisdom in Ireland has long been that the process of reclaiming and resuming the Gaelic patronymic prefixes "Mc" (*mac*, "son of") and "Ó" ("grandson of") paralleled the Gaelic Revival in the second half of the 19th century, probably accelerating as the Revival grew in strength in the early decades of the 20th century.

The figures from birth registrations tell a different story. The proportion of total births recording Mc (or Mac, or M') was 10.14% in 1865. In 1913, it was 10.48%. So there was an increase, but certainly nothing dramatic and accelerating only very slowly (see <goo.gl/MDnddL>). It is tempting to surmise that Gaelicisiation, the great flood of "Mc" resumption, only took off when it became clear in the early 1920s where power would lie in the new Ireland.

Interestingly, the story is different for surnames starting "O". In 1865, 1.67% of total births used "O' ". By 1913, it was 3.2%, almost double (see <goo.gl/g3ANZd>). Perhaps the difference is that "O" surnames are found predominantly in Munster (and Donegal), traditionally nationalist regions, whereas "Mc" surnames are concentrated in Ulster, with a unionist majority.

And there are other uses of surname data, even linguistic. The suffix *-án* was originally a diminutive, perhaps affectionately ironic. So Houlihan, *Ó hUalacháin* deriving from *úalach*, meaning "proud", might be translated something like "grandson of your man there, the proud fellow". Mapping the distribution of surnames ending in the English-language equivalent, "-han", in Griffith's <goo.gl/gf08wz> shows a striking preponderance of these names in south and west Munster, in Kerry, Cork, Tipperary and Limerick.

I suspect that the reason may be that *-án* was a feature of Munster Irish, and much less common in the Connacht and Ulster dialects. But that remains for someone else to resolve. Like all good data, surname mining raises as many questions as it answers.

All Irish surname evidence has to be treated with caution: the Gaelic surnames recorded in Griffith's are only visible through the distorting lens of anglicisation, already in operation for a century and a half by the time Griffith carried out his survey, with wide local variations in its efficacy. But on the kind of scale we can now use, features become visible that had been obscure. The best analogy is with archaeology, where aerial photography and satellite imagery have transformed that discipline, making visible structures and cities that are invisible at ground level.

Plenty of onomastics like this can be found at the Society for Name Studies in Britain and Ireland, <snsbi.org.uk>. And if anyone has suggestions for surname-mining studies, please contact the author.

John Grenham is the author of the standard guide to Irish genealogy, Tracing your Irish Ancestors *(4th ed. 2012). Since 1998, he has developed and run the* Irish Times *"Irish Ancestors" website (irishtimes.com/ancestor). He has written the weekly "Irish Roots" column in* The Irish Times *since February 2009. His website is www.johngrenham.com.*

IGSI Liquidating Bookstore Inventory

Liquidation of the IGSI online bookstore continues as we plan to phase out access to the online Bookstore in February 2016.

Last spring many members took advantage of our 50%-off special sale which required pre-payment by check. Later we reduced bookstore prices on the IGSI website – although the discounts were not quite as deep on some inventory (e.g., maps) – and made the sale available to the public.

There are still good values to be found! And paying is more convenient because you can use PayPal!

Shop for bargain Irish history/genealogy books and maps at: http://www.irishgenealogical.org/bookstore

Ordnance Survey Discovery Series maps of Ireland (1:50,000) have been marked down 25% and can be purchased for only $12. IGSI-copyrighted publications are still full-price, as are Genealogy at a Glance booklets.

During the Celtic Connections Conference '16, all remaining book inventory will be offered for sale at even bigger discounts. That's another reason to attend the conference! But it's also a reason to SHOP NOW and make sure we don't sell out of an item you really want!

Working with Names

by Lois Abromitis Mackin, Ph.D.

Anyone researching Irish ancestors quickly uncovers numerous variants of given names and surnames. Kellys become Kelleys. Kinneys can be Kinnys, Kinneys, Kennys, Kenneys, McKinneys, or McKennys. Murtaughs can be Murtaghs, Murtas, Murthaghs, Murthaughs, or Murthas. Variation isn't restricted to surnames. Bridgets can become Brigits, Brigets, Brideys, or Delias and vice versa.

In this issue I'd like to share a simple technique for working with surnames and given names you may find helpful in your research. It is to record in a table each variant you find of your research subject's name, along with the date the variant was recorded, and the source where you found the variant.

Using this technique you can track whether the variants were random, whether they changed over time (possibly indicating a change in the way the family or person was recording the name), and how they changed. You may also pick up clues about pronunciation, and be able to draw conclusions about whether a particular record under a similar name likely belongs to your research subject.

Here's an example of a table for variants of the name of Christopher Mackin (1821-1867) of Dane County, Wisconsin. This Christopher Mackin was born in Ireland. He immigrated to the United States in 1851, fathered several children born in New York, and settled in Wisconsin about 1854.

Date	Name Recorded	Source
1854 (21 Dec)	Christopher Macken [signature]	Clerk of the Supreme Court, state of Wisconsin, Declarations of Intention to Become a Citizen, 1854-1860 (A-K), Series 1729, Box 2, folder 2, Christopher Macken (1854); Wisconsin State Archives, Madison.
1855 (9 May)	Christopher McCann	Christopher McCann (Iowa County) cash entry file, certificate no. 25173, Mineral Point, Wisconsin, Land Office; Land Entry Papers, 1800-1908; Record Group 49: Records of the Bureau of Land Management; National Archives, Washington, D.C.
1855 (19 May)	Christopher McCann	Christopher McCann (Iowa County) cash entry file, certificate no. 25390, Mineral Point, Wisconsin, Land Office; Land Entry Papers, 1800-1908; Record Group 49: Records of the Bureau of Land Management; National Archives, Washington, D.C.
1855	Chris Maklun	"Wisconsin, State Census, 1855," index and images, *FamilySearch* (https://familysearch.org/pal:/MM9.3.1/TH-267-11865-144499-38?cc=1443825&wc=M6PB-DZS:37189401, 37189402 : accessed 18 April 2015), Dane > Dane county > image 76 of 180; State Historical Society, Madison.
1858 (1 Jun)	Christopher Machen	Christopher Machen (Dane County, Wisconsin),, patent no. 22599; "Land Patent Search," images, *General Land Office Records* (www.glorecords.blm.gov/search/defalt.aspx : accessed 1 November 2015).
1851-1862 [undated]	C. Machen	Dane County, Wisconsin, Militia List Record, 1851-1862: Town of Vermont [undated], for C. Machen; Dane Series 44, box 2, Wisconsin State Archives, Madison.
1859	Christopher Maken	Dane County, Wisconsin, Militia List Record, 1851-1862: Town of Vermont 1859, for Christopher Maken; Dane Series 44, box 2, Wisconsin State Archives, Madison
1860 (15 Aug—enumeration date; 1 Jun—record date)	Christopher Macan	1860 U.S. census, Dane County, Wisconsin, population schedule, Town of Vermont, p.126 (penned), dwelling 760, family 802, Christopher Macan; digital images, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing Family accessed 1 November 2015), citing Family History Library microfilm 805,404 of NARA Microfilm microfilm publication M653, roll 1404.

Date	Name Recorded	Source
1863 (8 Oct)	Christopher Macken	Dane County, Wisconsin, Mortgages 41:314, Christopher Macken to John Macken; Register of Deeds, Madison.
1863 (8 Oct)	C. Macken	Dane County, Wisconsin, Deeds 59:313, John Macken to C. Macken; Register of Deeds, Madison.
1867	Christopher McKin [name on file--Christopher died intestate]	Dane County, probate records, box 28, estate of Christopher Mackin; Wisconsin Historical Society, Madison.
1867 (style of stone suggests erection later than 1867)	Christopher Mackin	St. James Cemetery (Dane County, Wisconsin; SW of Black Earth, off County Road F, in Section 29, Township 7N, Range 6E), Christopher Mackin marker, personally photographed, May 2012.

In this case, compiling the twelve-entry table for Christopher reveals eight variants of the surname Christopher's descendants now spell "Mackin": Macan, McCann, McKin, Maken, Macken, Machen, Mackin, and Maklun.

The variants suggest several different ways the surname may have been pronounced. The two "Mc" variants, along with the "Macan" variant, suggest that the accent may have been on the second syllable, while the other variants suggest that the accent may have been on the first. The "ck" and "ch" variants suggest that the vowel in the first syllable was pronounced as a short *a*, while the "c" and "k" variants suggest that the *a* may have been pronounced as a long vowel.

This example is compiled from just twelve records covering thirteen years.

Here's another example covering a longer period of time, 1850 to 1947. The subject is Seth W. Kelley (circa 1820-1898). Seth was born in New York and lived in Walworth County, Wisconsin, and Buchanan County, Iowa.

Date	Name Recorded	Source
1850	Seth W. Kelly	1850 U.S. census, Walworth County, Wisconsin, population schedule, Town of Geneva, p. 259A (stamped), dwelling 522, family 532, Seth W. Kelly; digital images, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing NARA microfilm publi cation M432, roll 1007.
1855	Seth W. Kelley	"Wisconsin, Compiled Census and Census Substitutes Index, 1820-1890," database, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), entry for Seth W. Kelley, Walworth County, 1855.
1870	Seth W. Kelly	1870 U.S. census, Buchanan County, Iowa, population schedule, Westburg township, p. 12 (penned), dwelling 81, family 85, Seth W. Kelly; digital images, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing Family History Library microfilm 545,878 of NARA microfilm publication M593, roll 379.

Date	Name Recorded	Source
1870	Seth W. Kelley	1870 U.S. census, Buchanan County, Iowa, agricultural schedule, Westburg township, p. 2, Seth W. Kelley; digital images, "Selected U.S. Federal Census Non-Population Schedules, 1850-1880," *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing NARA microfilm publication T1156, roll 6.
1880	Seth W. Kelley	1880 U.S. census, Buchanan County, Iowa, population schedule, enumeration district (ED) 9, Westburg township, p. 4 (penned), household 41, family 41, Seth W. Kelley; digital images, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing Family History Library microfilm 1,254,329 of NARA microfilm publication T9, roll 329.
1880	Seth W. Kelley	1880 U.S. census, Buchanan County, Iowa, agricultural schedule, Westburg township, p. 4, Seth W. Kelley; digital images, "Selected U.S. Federal Census Non-Population Schedules, 1850-1880," *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing NARA microfilm publication T1156, roll 17.
1885	Seth W. Kelly	1885 Iowa state census, Buchanan County, population schedule, Independence, p. 8, dwelling 100, family 100, Seth W. Kelly; digital images, "Iowa, State Census Collection, 1836-1925," *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), citing microfilm of Iowa state censuses obtained from the State Historical Society of Iowa via Heritage Quest.
1886	Seth W. Kelley	George E. Warner and C. M. Foote, *Plat Book of Buchanan County Iowa* (Minneapolis, Warner & Foote), 10; digital image, *Historic Mapworks* (http://www.historicmapworks.com/Map/US/470885/Westburg+Township/Buchanan+County+1886/Iowa/ : accessed 1 November 2015.)
1895	Seth W. Kelley	"Iowa, State Census, 1895," database, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015), entry for Seth W. Kelley, Westling [sic], Buchanan County, citing 1895 Iowa state census, State Historical Society of Iowa, Des Moines.
1947	Seth W. Kelley	Membership application, Frederick Dale Cortner, no. 66787, Sons of the American Revolution; "U.S., Sons of the American Revolution Membership Applications, 1889-1970," database and images, *Ancestry.com* (http://www.ancestry.com : accessed 1 November 2015). Cortner was the great-grandson of Seth W. Kelley.

Although none of the ten records summarized contains an original signature, the use of the given name Seth W. is completely consistent. The majority (seven) of the records use the surname spelling Kelley. This analysis suggests that other records found in Wisconsin or Iowa with the name Seth W. Kelly or Kelley should be given serious consideration as records of this research subject.

Of course, the name variant found in any record is only one parameter to be considered when you are trying to determine whether the record belongs to your research subject or someone else. Taken together with location, occupation, family composition, associates, and other clues, name variants can be useful tools for identifying individuals.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Irish Forenames

by Sean J Murphy

The use of forenames or first names is an ancient practice found in all cultures. In the western world biblical figures and saints have provided the principal store of forenames, for example, Adam, Eve, Benjamin, Sarah, Mary, Peter, James and Catherine. As with placenames, there was a great stock of forenames in ancient Ireland. Gaelic names could be simple, formed from single words such as Aéd, 'fire', or Art, 'bear', or compound, such as Fergus, 'man-vigour', or Conall, 'wolf-strong'.

Fewer older Gaelic female names are recorded, but examples include Áine ('splendour'), Gormlaith ('illustrious' plus 'sovereignty') and Sadb (possibly 'sweet'). Following the introduction of Christianity, Latin names including Pádraig, Anna, Dáibhí, Eóin, Mícheál and Tomás came into use, while there was also borrowing of some Scandinavian names such as Amhlaoibh, Gofraidh and Íomhar. From the eighteenth century onwards, there was a contraction in the range of forenames used by the mass of the Irish people, with saints' names predominating.

Until the later nineteenth century, many Catholic parish registers have forenames entered in Latin, the surnames fortunately being left in English (Gaelic was not used in church registers). The more common names encountered include Brigida/Bridget, Gulielmus/William, Jacobus/James, Johanna/Johanna, Nora/Honora, Joannis/John, Maria/Mary, Patricius/Patrick, Thoma/Thomas.

Reference should be made to a well-known naming pattern which applied in Ireland and indeed other traditional societies, which helps to explain the reduction in the variety of first names. Under this system the first-born son was named after his paternal grandfather, the second son after his maternal grandfather and the third son after his father. For females the system was that the first- born daughter was named after her maternal grandmother, the second after her paternal grandmother and the third after her mother. It was not uncommon to reuse a name when a child died, so this would disrupt the pattern and can explain cases where a younger rather than an older son bore the name of his paternal grandfather.

Study of the online 1901 Census of Ireland <http://www.census.nationalarchives.ie>, covering all 32 counties, confirms the narrower range of names in use and that they were usually those of saints. The most common male names at the beginning of the twentieth century were John, James and Patrick the most frequent female names being Mary, Bridget and Margaret. The contraction of the rich stock of names in Gaelic Ireland is confirmed by the fact that the top ten names in 1901 represent respectively 50% and 61% of the male and female populations.

Each year the Irish Central Statistics Office (CSO) releases a list of the most popular babies' names, which usually receives significant media coverage <http://www.cso.ie>. The most popular boys' names in 2014 were Jack, James, Daniel, Conor and Sean, while the most common girls' names were Emily, Sophie, Emma, Grace and Ava. Thus more traditional names such as Patrick, Mary and Bridget are no longer much in vogue among modern parents.

Traditional names which have held their own include Daniel, James and Sarah, while certain Gaelic names remain popular or have been revived, such as Sean, Conor and Aoife. Today the stock of first names has become much broader, with the range of girls' names significantly outnumbering those of boys, and forenames of celebrities frequently providing inspiration. The influx of migrants to Ireland in recent decades is reflected by the appearance in the CSO list of growing numbers of new forenames. This reminds us that names are not fixed but are fluid and subject to social, economic and religious changes as well as influences from other cultures.

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Irish Surnames

by Brian Mitchell

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In Robert Bell's *The Book of Ulster Surnames* (Blackstaff Press, Belfast, 1988) his opening paragraph on the history of the surname Clarke sums up why Irish surnames can be both a source of fascination and frustration. Bell writes:

> Clarkes in Ulster can be of English, Irish or Scottish origins and without a confirmed family tree it is impossible for individuals to know which. The name is very common throughout these islands – among the twenty most common in Scotland, thirty in England and forty in Ireland. Half of those in Ireland live in Ulster, where it is among the twenty most popular names. It is well distributed throughout the province but particularly common in counties Antrim and Cavan.

As your surname can provide clues and insight into the origins of your family history I recommend, as a first step, an examination of surname reference books. In the Derry Genealogy Centre we consistently make use of the following books:

- *Irish Families* by Edward MacLysaght (Irish Academic Press, Dublin, 1985)
- *More Irish Families* by Edward MacLysaght (Irish Academic Press, Dublin, 1996)
- *The Surnames of Ireland* by Edward MacLysaght (Irish Academic Press, Dublin, 1978)
- *The Book of Ulster Surnames* by Robert Bell (Blackstaff Press, Belfast, 1988)
- *The Surnames of Scotland* by George Black (The New York Public Library, New York, 1986)
- *A Dictionary of Surnames* by Patrick Hanks & Flavia Hodges (Oxford University Press, Oxford, 1990)
- *A Dictionary of British Surnames* by P. H. Reaney (Routledge & Kegan Paul, London, 1976)
- *The Concise Oxford Dictionary of English Place-names* by Eilert Ekwall (Oxford University Press, Oxford, 1990)

By using these books you can build a picture of the potentially differing origins of the surnames of your Irish ancestors. An examination of these books, for example, builds up the following picture of the surname Clarke.

In Ireland, Clarke is derived from Gaelic *O Cleirigh*, the root word being *cleireach*, meaning 'clerk'. This surname, initially anglicised as O'Clery and recorded from the middle of the 10th century, was one of the earliest recorded surnames in Ireland. This sept originated in Kilmacduagh, County Galway. The Anglo-Norman military incursions of the 13th century into Connaught which reduced the power and influence of many septs in that province encouraged descendants of the O'Clerys to disperse.

The most notable branch settled in County Donegal where they were famed as poets and antiquaries. Michael O'Clery was born at Kilbarron, County Donegal in 1575. The son of a chief, he was the inspiration behind the compilation of *The Annals of The Kingdom of Ireland by the Four Masters* (a chronicle of Irish history from 'the earliest period to the year 1616'). From the 17th century, O'Clery was further anglicised as Clarke.

In England, Clarke was derived from an occupational name for a scribe or secretary or for a member of a religious order. Originally Old English *clerc*, meaning 'priest', denoted a member of a religious order. In the Middle Ages it was virtually only members of religious orders who could read or write, so that the term clerk came also to be used of any literate man, scribe or scholar. The Clarks of Maghera House, Largantogher, County Derry, trace their descent from John Clark of Lancashire, England, who came to Ulster in 1690.

In the Lowlands of Scotland, Clarke was derived as an occupational name for a cleric or scholar, and after 1400 the name was widely adopted as a surname throughout the Lowlands. In the 15th century, this surname was recorded in towns throughout the Lowlands such as Dundee, Edinburgh, Irvine and Leith.

In the Highlands of Scotland, Clarke was derived from Gaelic *Mac an Chleirich*, meaning 'son of the clerk'. This surname was initially anglicised as McCleary. As many clans had their clerics and clerks it is not surprising that there were Clarke septs attached to a number of Scottish clans, including Cameron, Clan Chattan, Mackintosh and Macpherson.

The next question to be asked, of course, is how did English and Scottish surnames become established in Ireland. In the 17th century, substantial numbers of English and Scottish families settled in the northern part of Ireland, in particular but not exclusively, during the so-called Plantation of Ulster. The Province of Ulster consists of the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone in Northern Ireland and of the counties

of Cavan, Donegal and Monaghan in the Republic of Ireland.

These settlers came to Ulster, by and large, in three waves: with the granting of the initial leases in the period 1605 to 1625; after 1652 and Cromwell's crushing of the Irish rebellion; and, finally, in the fifteen years after 1690 and the Glorious Revolution.

By the end of the 17th century, a self-sustaining settlement of English and Scottish colonists had established itself in Ulster. Londonderry, Coleraine, Carrickfergus, Belfast and Donaghadee were the main ports of entry into the province of Ulster for 17th century British settlers with the Lagan, the Bann and the Foyle valleys acting as the major arteries along which the colonists travelled into the interior.

Scottish families entering through the port of Londonderry settled in the Foyle Valley, which includes much of the fertile lands of counties Donegal, Londonderry and Tyrone. The lands along the Firth of Clyde in the county of Ayrshire, the Clyde Valley and the Border Lands consisting of the counties of Wigtown, Kirkcudbright and Dumfries were home to many of these Scottish settlers.

English settlers, mostly drawn from the northern counties of Cheshire, Cumberland, Lancashire, Northumberland, Yorkshire and Westmorland tended to favour settlement along the Lagan Valley in the east of the Province.

British settlement in Ireland was not just confined to Ulster. In the period known as the Commonwealth, from 1649 to 1660, England was ruled by a Puritan-dominated Parliament. With the English Civil War over, Oliver Cromwell turned his attention to Ireland, where, in 1641, the native Irish had risen in revolt. Cromwell and his army of 12,000 men ruthlessly crushed the rebellion within one year.

On 26 September 1653, the English Parliament passed an Act for the new planting of Ireland with English colonists. The adventurers who had funded Cromwell's army in Ireland and the officers and soldiers who had fought in it were to receive land (as their payment) in the provinces of Leinster, Ulster and Munster. Eleven million acres of land were confiscated. The Province of Connaught was reserved for the "habitation of the Irish Nation", where they were to transplant their wives and children before the 1st May 1654, under the penalty of death.

Surnames of Gaelic Irish origin frequently confirm membership of a sept, which Edward MacLysaght defined as "a group of persons who, or whose immediate and known ancestors, bore a common surname and inhabited the same locality". It was assumed that members of an Irish sept had a common tribal ancestor. Thus, even today, Gaelic Irish surnames are still very dominant and numerous in the very districts where their names originated. For example, 80% of Donegal McLaughlins are still concentrated in the Inishowen peninsula, i.e. in the ancestral homeland of this sept.

In the 12th century, the McLaughlins, ruling from their royal palace at Ailech in Inishowen, were High Kings of Ireland and patrons of the monastic settlement in Derry. Domhnall Mac Lochlainn, styled 'King of Ireland', died at Doire-Choluim-Chille (by tradition the monastery at Derry was founded in 546 AD by St Columcille, also known as Columba) in 1121.

Indeed the two most common surnames in Inishowen, County Donegal, i.e. Doherty and McLaughlin are also the two most common surnames in the city of Derry. As Derry developed an industrial base in the 19th century in shirt making, shipbuilding and distilling, it attracted much of its workforce from Inishowen, the seat of the Doherty and McLaughlin septs.

Ireland was one of the first countries to adopt a system of hereditary surnames, which developed from a more ancient system of clan or sept names. From the 11th century, each family began to adopt its own distinctive family name generally derived from the first name of an ancestor who lived in or about the 10th century. The surname was formed by prefixing either Mac (son of) or O (grandson or descendant of) to the ancestor's name.

In attempting to use your ancestor's surname history as a clue to locating their place of origin in Ireland care must be taken. For example, it was quite common for the same surname in Gaelic Ireland to arise independently in different parts of the country. For example, the surname Kelly, which derived from both Gaelic *O Ceallaigh* and *Mac Ceallaigh*, came into being independently in at least seven widely separated places in Ireland, with the most powerful sept being the O'Kellys of Ui Maine, who ruled over much of Galway and Roscommon. In Ulster, a Kelly sept that claimed descent from Colla, the 4th century King of Ulster, was based in South Derry.

From the 17th century, Gaelic surnames were translated, and in many cases mistranslated, into English, while others were changed to a similar-sounding English name. Names of Gaelic origin were, furthermore, disguised by the

widespread discarding of the prefixes Mac, Mc and O in the 18th century.

Thus, anglicisation can obscure the true origin of a surname. For example, Smith may be a British surname or an anglicisation of Gaelic McGowan. The McGowan sept of County Cavan, in Gaelic *Mac an Ghabhann*, meaning 'son of the smith', was one of the principal septs of the ancient kingdom of Breffny, which included County Cavan and west Leitrim. In its homeland, i.e. County Cavan, the great majority of McGowans anglicised their name to Smith. Today Smith is among the five most numerous names in County Cavan.

This process of anglicisation, together with illiteracy, gave rise to numerous spelling variations of the same name. Surname variants are very much a part of Irish family history research. For example the Derry Genealogy Centre database contains 88 variants of the surname Doherty such as Daugherty, Docherty, Dockerty, Dogerty, Dogherty, Dorrety, Dougherty, O'Doagharty, O'Dochartaigh, O'Doghartye, O'Dogherty, O'Doherty etc!

The Dohertys take their name from *Dochartach*, twelfth in lineal descent from Conall Gulban, son of the 5th century High King of Ireland, Niall of the Nine Hostages, and were thus, in Gaelic, *O Dochartaigh*, which means descendant of Dochartach.

As a researcher of Irish record sources you are treading on very thin ice if you assume that because your name is spelled a certain way today then that was the way it was always spelled. Uniformity in spelling surnames is a phenomenon of the 20th century. The clergy, in entering relevant details on say a baptism register, often had to write down names based on pronunciation as many people could not write or spell their name. Always keep an open mind as to potential variant spellings of the surname being traced.

Some surname variants are obvious; others are not so obvious. For example, in the baptismal registers of Limavady Roman Catholic Parish, County Derry, the father of one family group was variously recorded as Bernard Kilky, Small, Smalls and Smalley. This confusion is believed to derive from the anglicisation of Gaelic *caol*, meaning 'slender'.

In the registers of Faughanvale Roman Catholic Parish, the mother of another family group was variously recorded as Mary Jane Corlett, Cornet and Gorlin. In this case, three different priests baptised the children and each spelled the mother's surname in a distinct way!

There will always be instances where potential variant spellings of a surname cannot be predicted; this usually happens when mistakes are made by the official recording the information. For example, in the Tithe Book of 1832 and in the 1901 census return the surname Governor of Moneydig, Desertoghill Parish, County Derry, was spelled correctly, but in the Griffith's Valuation of 1859 the surname was recorded as McGovern.

Surnames, i.e. an inherited family name, are the building blocks of genealogy; without them it would be impossible to trace back through the generations. Successful genealogical research rests on the correct interpretation of surnames from historical records. Poor handwriting and the poor condition of many church registers can cause problems of interpretation. For example, the Thurles Parish Indexing project in County Tipperary found that it was often difficult to distinguish Phelan from Whelan, Bourke from Rourke and Kelly from Kiely in their registers. I still remember to this day the problems we had in distinguishing between the surnames Barrett and Barnett; Carter and Carten; Greer, Green and Greeve; Millen and Miller; and Semple and Temple when transcribing entries in some parish registers.

My final piece of advice is to keep an open mind when examining any database. You should verify, where possible, any information that you identify on a database. You should also be aware of the possibility that a failure to find an entry you expected to find may arise from the misinterpretation of the surname by the transcriber.

Further Reference:

"The Importance of Surnames in Family History", pp10-20 in *Finding Your Irish Ancestors: Unique Aspects of Irish Genealogy* by Brian Mitchell (Published by Clearfield Company, Baltimore, 2001).

Brian Mitchell has been involved in local, family and emigration research in the wider Derry area since 1982. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from major civil and church registers of County Derry. He is author of A New Genealogical Atlas of Ireland, A Guide to Irish Parish Registers, Irish Passenger Lists 1847-1871, Genealogy at a glance: Irish Genealogy Research *and other works. The database can be accessed at <www.derry.rootsireland.ie>; he can be contacted by email at <genealogy@derrycity.gov.uk>.*

Exploring Irish Surnames at the *Irish Times*

by Kathleen O'Malley Strickland

The Irish were early adapters of the practice of passing surnames down through the generations. This is evidenced in the prefixes Mac, meaning "son," and Ó, meaning "grandson" or "descendant of." In the *Irish Times,* John Grenham notes, "…the fact that all Gaelic names, without exception, begin with Ó or Mac is undeniable and continuing proof of the continuing significance of family and kin for the Irish." Of the surnames without an Ó or a Mac, many stem from Norse (Cotter, MacIver), Norman (Burke, Fitzgerald), Scottish (Irwin, Kerr) and English (Porter, Ellis) roots.

While England ruled Ireland, many Irish dropped the prefix from their surnames to come across as less "Irish." After Ireland's independence, numerous people decided to return the Ó or the Mac to their names.

For as long as I can remember, my name and that of all the generations before me was O'Malley. Then, when I began to research my immigrant ancestors, I came across many calling themselves "Malley" or "Maley" during the years soon after their arrival in the United States. Tracing a few of these folks back to early nineteenth century Ireland, I discovered — sure enough — no "O."

John Grenham created the "Irish Ancestors" section of the *Irish Times* website <https://www.irishtimes.com/ancestor/magazine/surname/> which abounds in helpful information on the history and meaning of Irish surnames. The introductory page, "The Origins of Irish Surnames" outlines the development of Irish surnames from the first known recorded one in 916 (O'Clery) through 600 years of changes.

Search Surnames on the Website

From the website's homepage, click "Surname search" on the green bar at the top of the page. [Note: the Foxfire browser does not always show the resulting maps.] A surname entered in the box will return some or all of the following listed results, depending on the particular surname searched:

- The number and location of households of the name in Ireland 1848-64;
- A surname map, showing numbers and locations throughout Ireland;
- Variant spellings or associated names;
- Surname dictionary entries;
- Surname histories;
- The number and location of births of the name in 1890; [also mapped births 1864-1913]
- Published or printed family histories;
- A possible coat of arms associated with the name.

Some surnames also have a link to webpages devoted to a single name.

Surname searches vary in the extent of results. The name O'Rourke, for instance, has material available in each of the above categories, while Burrows and Erskine turn up fewer results.

Using "Surname Search"

Starting with the surname O'Rourke on the "Irish Ancestors" webpage <http://www.irishtimes.com/ancestor/surname/>, enter "O'Rourke" in the surname search box. The O'Rourke family is fortunate in its history: a result turns up in every category.

O'Rourke Households in Ireland, 1848-1864, Surname Dictionary, Variant Spellings and Associated Names

- O'Rourke households in the mid-nineteenth century are plotted on an outline map of Ireland, with a sliding-color numeric scale of households by parish.
- Below the map is a breakdown by county of O'Rourke households in the Primary Valuation, showing the great majority of families in County Leitrim.
- Further down the page is the surname dictionary with short, helpful narratives. Below these entries, click on "View full surname history" to link to the "Surname History" page.
- The column on the right of this page lists variant spellings of the name along with the frequency of each variation. In this case, the majority spell the name "Rourke." Clicking on "Rourke" brings up a map locating clusters of that spelling of the name. Clicking the variant "Roarke," however, leads to a very different distribution of households on the map.

Coat of Arms Associated with O'Rourke

- At the left side of the page is an O'Rourke coat of arms.
- Clicking on the image leads to a discussion of the history, traditions, and authority over heraldry in Ireland.

Surname Map

- Click on County Surname Map in the left of the page to see the O'Rourke households listed by county in Griffiths Valuation (1847-64).
- This page also shows the Surname Dictionary and a breakdown of name distribution by county.

Published Family Histories

- Click on "Family History Publications" for a list of eight books on the O'Rourke family.
- Along with title and author, find publication details, comments, sample locations and reference numbers.

Mapped Births 1864-1913

- In the left column, click on "O'Rourke Births: Mapped 1864 to 1913."
- The resulting map shows a breakdown of family births during this time period. Just place your cursor over each dot on the map to show the number of births by parish.

1890 Births Distribution

- This category does not appear on the home surname page but is accessed in the left column on the Family History Publications page and the Surname History page.
- Only locations with at least five births are listed by province and by county.

Surname History

- The Surname History link on the left of the page leads to a detailed account of the O'Rourke surname and notable people who carried the name.

Websites

The last item in the left column is a list of links to O'Rourke and Rourke websites.

- The O'Rourke link leads to a page that no longer exists.
- The Rourke link takes you to a *Rootsweb* page, "O'Rourke Family Genealogy and History."

All (Listed) Surnames are not Created Equal

Not every Irish surname results in a full return of each available category.

For instance, running "Burrows," a surname of English extraction, or "Erskine," of Scottish origin, through the *Irish Times* site produces hits on most of the categories. In published histories, there is one book for the Burrows surname and two books for Erskine. These searches do not show results for a surname history, a coat of arms, or a list of related webpages.

Some surname searches deliver in every category and provide many leads for further research.

A lookup of the Norman-Irish name Fitzgerald returns a great many results. This large family shows branches across most of the country and has at least 69 variant spellings. The "published or printed family history" section features 17 published histories in book format and 15 sources in periodical or chapter format.

Things to Remember

The "Irish Ancestors" website probes the history and distribution of Irish family names, and it provides avenues for further research on thousands of names and variations. There are several things to keep in mind when searching this website:

- Maps do not always show up in the Firefox browser. If you can't see a map on your screen, try a different browser.
- The "1890 births" cannot be reached from the home surname page; the link is found on the Family Histories page and the Surname History page.
- Many of the websites listed for each family no longer exist. Try checking out a site such as the *Internet Surname Database* <www.surnamedb.com/> or *Ancestry*'s last name origin page at <www.ancestry.com/learn/facts/>.

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Names and Database Searches: Not as Easy as You Might Think

by Dwight Radford

Today's technology has been amazing for our genealogy research. We can now find information hidden to us just a few short years ago. However, with the rise of indexing and databases, a new problem has been created – search capabilities meets Irish names.

Often we unconsciously think as we plug in a surname or given name in a database that the answer magically appears or it does not. And that is the end of the search. Well, not exactly. Rather than searching a database and recording negative results in our research log, we need to seriously question the database itself. Is the answer really there, but hiding? As a professional genealogist, I have learned to test every particular database to see how it will present a particular surname or given name.

Testing a Database

When we were all dealing with printed indexes in the back of a book, searching name variations was pretty straight-forward. We could go to all "G" surnames, for example, and look at them all in the index to see what could even remotely be Garriety. We could look at all "B" for Bryan or "O" for O'Bryan variations. Yes, that would take time, but the old-fashioned way actually worked, although time consuming.

In our brave new world of technology, where we are cruising through databases at a rapid pace, we tend to forget our old habits. Is the database really picking up the difference between Bryan, Brian, O'Bryan, Bryant, etc.? I've learned to never assume that a database search will do this for me. So how do I test drive the capability of any database? I have a couple of favorite names, which I use to get a feel for the database search feature.

My two examples are Byrne and McDonald. There is nothing magical about these two names, and you can choose your own. These two work well for me, because I've had major problems with them in the past. Take Byrne for example: does the search engine of FamilySearch, Ancestry, findmypast, RootsIreland or IrishGenealogy pick up the difference between Byrne, Burn, Bierne, Beirne? Does it add an "O" in front of the name and/or an "s" on the end? How is it reading the space between the "O" and the "B"? Does Patrick O'Byrne become Patrick O. Byrne? Variations of this name alone have given me more insight into databases than I ever imagined.

My other favorite example, McDonald, is just as messy. In the church registers, especially Roman Catholic, I have seen McDonald, O'Donald, Donald and the ever present O'Donnell, McDonnell and Donnell used in the same family. If I really wanted to be creative, was the priest or minister in church records confusing Donnelly with Donnell? That question must be asked. It can be most frustrating. In this case, what does the search or the indexing process do with the "Mc"? In a similar fashion, the "O" the "Mc" can be hairy. Did the indexers or the search engine read Thomas Mc [space] Donald? Was the reading Thomas M. Donald? What about MacDonald? Yes, this one is important: will "Mc" and "Mac" be read as the same prefix? If not, we may need to plug them in separately as if they were two different names altogether.

How Do We Determine Variations in Surnames?

Another question is whether the database search will let us use an asterisk to get around some of these problems. If it will not let us do "L*" search, then we will have to think of variations of Leddy. In a case such as this, it would be nice to narrow a search to a parish and then look at all "L" surnames. Chances are I will recognize what I am looking for, even if it is horribly indexed. This would be similar to how we used to do the old published index search.

I look for variations often by using Griffith's Primary Valuation, RootsIreland or the surname distribution search at the "Irish Ancestors" section of the *Irish Times* website <www.irishtimes.com/ancestor/>. Even at that, not all variations of surnames are given. For example, I finally figured out why Sutherland was not listed in the RootsIreland database for the Church of Ireland parish where I knew the family lived. They had to be there. Right? Well, I eventually found the problem: the minister used Suderland, Southern, Southran or some other variation for Sutherland. Once I figured that out, then I went back to RootsIreland, and they were all there. But the search engine would not let me do and S* search to let me see the problem for myself. If I had stopped my search by declaring Sutherland was not in the database, I would have literally missed everything I was looking for!

How Do We Determine Variations in Given Names?

One of my frustrations is the variations in Irish given names. I have found male names are more constant than female names. Thomas can be Tom and Patrick is typically Pat, Patk or Paddy. That is no big deal. However, Owen is Eugene, which can be frustrating if one has never encountered that variation. Female given names seem to be the most problematic. Bridget is Bedelia and Delia. Honora is Hanna, Anna, Nora – to name a few. Margaret is, of course, Peggy.

I suggest looking online for variations in Irish given names. There are many websites. There are also some nice little books such as Rosemary Muscarella Ardolina's *What's in a Name?: A List of Christian Names and Their Irish Nicknames, Variants, Irish & Latin Equivalents* (Floral Park, New York: Delia Publications, 2001). This or a similar book or website can help us determine if we really are looking at the correct family in a database.

Sometimes we don't know why Alice is listed as Ellen, even if we know that we have the correct family. Some questions are meant never to be answered I suppose, but the principle is the same. If we know we have the correct family, based upon factors such as townland of residence, father's name or godparents at a christening, then we should accept the mystery and move on with our research process!

Research Strategy for Databases

If I were to develop a viable pattern for how to approach the quirks and accuracy of database searches, this is how I would design my strategy:

- Find an inventory of what is actually on the database. If we are looking for families in the 1720s and the church registers do not begin until the 1820s, then we should try another strategy.
- Enter the family or individual name spellings from our research. If this works, then the rest doesn't matter for that point.
- If we do not find what we are looking for, then we may want to test the sophistication of the search engine on the database. In my case, I use variations of Byrne and McDonald, but one can choose any name that will give provide insight.
- If we know a parish or county, then we can test if the search will let us use the wild card feature. If we can't use, say, C* and see all surnames beginning with "C," then we may want to resort to using first names only. Will the search option find all children of Patrick [blank] and Bridget [blank] in a given parish for a given time frame? Will it allow a search for Patrick [blank] and [blank] Morrison? Will it let us do a father/husband [blank] Sullivan and mother/wife [blank] Morrison for a given parish and time period? Can we do a general search for that last one without limiting it to county and parish? Work it however you need.
- If we cannot dig out what we want and do not have access to microfilm or digital images of the original, then we should contact the indexer to see if they can help solve the problem. I have done this and some organizations will send the printed copy of like sounding names so I can judge for myself. With so many Roman Catholic registers now digitized online at the National Library of Ireland website, double-checking an index is easier than ever. If we know or suspect a particular parish, we can search page-by-page, like in the old days. When we know what we are looking for, we will often find entries not in the index or at least in a form we can recognize.

The basic rule of thumb is easy to remember: Love the technology, but under no circumstances accept it as Gospel truth. Technology only provides a new tool in our research tool box. It is not necessarily the answer to all our questions.

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

IGSI's New Surname Search Function

by Bob Zimmerman

In most Western countries, the surname is placed at the end of the personal name. On the multitude of forms that we all fill out, the surname is that part of the form which is identified as the last name. Surnames typically are inherited through the paternal line of the family, and thus genealogists find them to be helpful in tracing a person's family lineage through the father. Surname lists are useful in locating other individuals who are searching for information on the specific surnames in which you are interested..

Surnames at IGSI

Since the early days of the Irish genealogical Society International (IGSI), our members have submitted to IGSI the Irish surnames in which they are interested. We formerly published these surnames in *The Septs*, along with the names of the members who were interested in them. That process became cumbersome and expensive, so once we had a website we added the functionality to search for surnames to the website. When we migrated our website to a new platform in 2011, we lost that functionality. Finally, we have implemented a new and improved Surname function on our website.

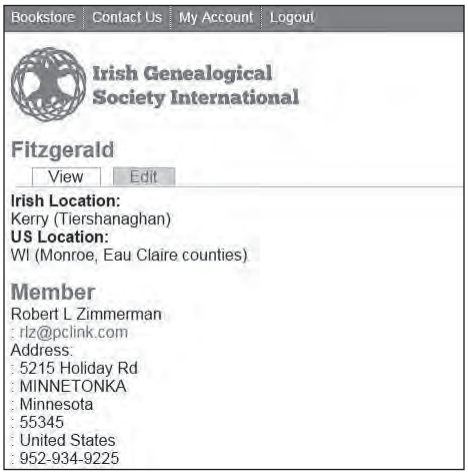
IGSI Website Surname Function

Now, how to use this new and improved function: I will go through the functions that members will be able to use. Non-members will be limited in the functionality which they can see.

Once you have logged into the website, place your cursor on the Research tab, and click on the words "Surname Search". That will bring you to the search page. There are three search parameters that you may enter to locate members (or former members) who are searching for a specific surname: Surname, Irish Location and US Location. The Irish location is that area in Ireland from which a member's ancestors emigrated. The US Location is that location to which the member's ancestors immigrated (it is not necessary to be a US location). The search is not case sensitive. Entering VAN or van will return the same results.

To locate individuals who are looking for specific surnames, enter the search parameters in the appropriate search boxes and click the "apply" button. The result is a list of all surnames that meet the parameters that entered, including the name of the member who submitted the surname to IGSI. To locate the member who submitted the surname, click on the surname of the row in which you are interested (Note: Do not click on the member's name – that will get an 'Access Denied" message). Clicking on the surname brings up the contact information for the member who submitted that particular information. The function also lists all other surnames that that member has submitted. Useful if you happen to find that one is also searching for the same surnames that you are searching for.

To obtain the member's contact information click here, and the results will be:



To enter a surname in the search field, it is not necessary to enter each version of the surname. For example, if you enter the letters "van", the function will return Cannavan, Donovan, O'Sullivan, Sullivan, and any other surname that contains the letters "van" within it. The same hold true for both the Irish Location and the US Location fields. If you enter "Fitzgerald" in the Surname search field and "Kerry" in the Irish Location search field, the function will return every Fitzgerald surname with Kerry in the Irish Location field. If you enter "Fitzgerald" in the Surname search field, Kerry in the Irish Location search field and MN into the US Location search field, the function will return every Fitzgerald surname with Kerry in the Irish Location field and the letters "mn" anywhere within the US Location field. If you leave any of the search parameter fields blank, the function,

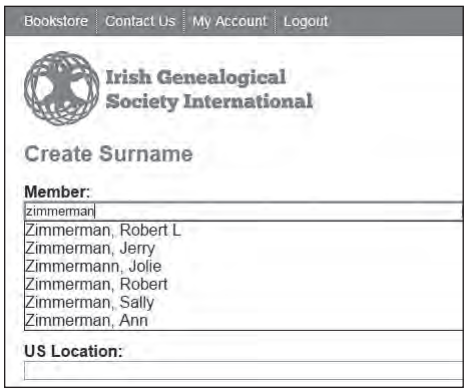
for all intents and purposes, ignores that field in the search. Entering Fitzgerald in the Surname search field and leaving the other two search fields blank results in a listing of all Fitzgerald surnames entered, regardless of what was in the Irish and US Location fields.

Creating new Surnames of interest

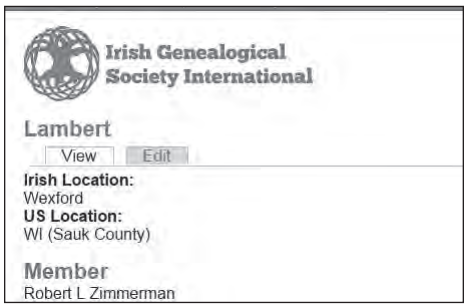
Now, perhaps you would like to enter surnames in which you have an interest into the database so some long lost cousins can locate you. To do this, begin by clicking the My Account tab on the Home page of the website.

You will see your surnames on the right side of your account page. To add a new surname, click "Create a new Surname". On the resulting input page, enter your last name – in my case, Zimmerman – in the member box; then wait a minute; a list of similar names will be displayed.

Then click on your name from the list again – in my case, Zimmerman, Robert L. Then enter the rest of the information: your Surname of interest (Lambert), Irish Location (County Wexford), and US Location (WI, Sauk County). You may



enter the location information as detailed as you wish. If you know the townland, you could include that. If you know neither the emigration nor the immigration locations, leave them blank. When you have the information as you wish it to be displayed, click the Save button at the bottom of the page. I entered my ancestor Lambert who emigrated from County Wexford to Sauk County, Wisconsin. After I clicked save, the following screen appeared:



Modifying existing Surname information

If I want to change my Lambert surname entry, I can click the Edit tab on this screen and make changes to any of the fields, and then click the Save button at the bottom of the page. Note that I have four other surnames of interest. If I want to modify any information on any of these surname records, I just click on the surname. When the surname record appears, I can click the edit tab, make the changes and click the Save button.

Another way to modify existing Surname information is also from the My Account page. Notice that next to each of your surnames listed on My Account page is the word "edit". To modify any of the information attached to one of your surnames, click on the word edit next to the surname to be changed. From there, the process is the same as in the previous example.

Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004 and previously has served as IGSI Treasurer and a member of the Board of Directors. He was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

100 Years Ago and More

Compiled by Sheila Northrop

250 Years Ago

IRELAND

Dublin, Feb. 4

Saturday about Four o'Clock in the afternoon, a Sweep-chimney's boy having swept Mr. Wharton's Chimney on Lazer's-hill, was persuaded to go up a second Time in order to sweep better, being promised a Penny for so doing, but when he went up again, he turned himself in the Chimney, and stuck so fast about the Middle, that he could not go higher or come down again. He remained there till 11 o'Clock at Night, when his Master with much Difficulty got him out alive and well, having broke three different Funnels to come at him. He is not seven Years old.

Public Advertisor
London, England — 13 February 1766

200 Years Ago

[untitled]

…It might naturally be asked how, after so many hundred years connexion with this country, Ireland now remained in the same state which was complained of centuries ago? There must have been misgovernment: for there was no historical instance of two countries so long connected without an assimilation of manners and habits. Why was it different with respect to Ireland? The first inquiry into the state of Ireland was on the accession of James the First, by sir John Davis, who took great pains to show that mutual interests were completely misunderstood. In his quaint language he said, that if you could not govern the Irish, nor conquer them by the sword, they would always have pricks in their ears, and thorns in their sides. In those days, if an Irishman was murdered by and Englishman, the punishment was five marks: if an Englishman was murdered by an Irishman, the punishment was death. The Irish, therefore, naturally considered the law only as the authority of an oppressive master. Sir J. Davis had stated that the English would not give the Irish the benefit of their laws; and he says he knew no nation who loved the dispensation of justice more than the Irish, if they were sure of protection….

Annual Register
London, Middlesex, England
1 January 1816

IRISH POOR IN ST GILE'S

TO THE EDITOR OF THE MORNING CHRONICLE.

Sir, - in appealing to the benevolence and humanity of the British Public in behalf of the suffering Poor, the prompt and most liberal disposition to relieve them has been always experienced. With the most perfect confidence this appeal is therefore now made in favour of the Irish Poor in St. Gile's, whose peculiar distress renders them, perhaps at all times, the greatest objects of commiseration that are to be found in this extensive Metropolis, but more especially at this inclement season, when those employments are wholly suspended by which they contrive to get a precarious subsistence during the Summer months. – For the last fourteen years, an Institution entitled ST. PATRICK'S CHARITY, has been supported by voluntary subscription, to educate their Children, and to instruct them in the practice of their Religious and Civil Duties. – At present there are above 300 Boys and Girls at the Schools, but yet many others are unable to attend for the want of sufficient covering, and many who do come, bear the most evident proofs of their cold and hungry condition. – The Committee of the Charity, while attending to their mental improvement, are also desirous of affording some relief to their corporal necessities, and for this purpose earnestly solicit the Public's attention. – Ladies and Gentlemen sending left off shoes, stockings, linen, or any other article of clothing, (however so much worn), will thereby contribute greatly to their relief, and which will be received by the Matron at the School House, No. 13, Denmark-street, St. Gile's. Donors are requested to send their names that the Committee may return their acknowledgements.

Donations and Annual Subscriptions received by Messrs. Wrights, and Co. Covent Garden, Bankers; A. Loughnan, Esq. Bedford-place, Treasurer, and J. Kelly, 45, Fleet-street, Secretary.

Morning Chronicle
London, England — 17 February 1816

150 Years Ago

EAST SIDE

A Mr. Lewis, house agent, lets No. 64 Cherry-street for $600 a year to an Irishwoman, who sub-lets to her less prosperous neighbors. The first-floor, front, of this palatial mansion is a bar-room, of course, else it would be out of fashion in the Fourth Ward. The room in the rear of this dram shop is the lessee's sleeping apartment, and the story above is let to two families that pay $42 a month each for two rooms each. This edifice, to an unobservant wayfarer seems merely a two-story dwelling, capable of accommodating

a dram-shop and a family, but upon inspecting the premises the visitor finds it to be of three stories, the first floor being two rooms under ground, where they economize light to such an extent as to admit no more than can find its way through three panes of glass and a piece of brown paper in the cellar-door. Over the door is a shingle, advertising "board and lodging." In the front cellar two beds, a cook-stove and a number of chairs constitute the furniture, in the rear cellar, a hole as dark as Hades, are three beds – and nothing more. Lodgings, 25 cents a night. The rent of this house was increased to $800. …

New York Times
New York, New York — 6 February 1866

[untitled excerpts]

… There are said to be no Irishman among the Mormons. "Paddy" will not polygamate.

… An Irish in New Britain, Conn., smoked his pipe so furiously that he burnt his house down. …

Boston Post
Boston, Massachusetts — 17 January 1866

100 Years Ago

LOUTH

The death has taken place at Knockaleva, Dunleer, of Patrick White, a laborer, at the age of 102. Deceased was able to walk about up to the day before his death.

Irish Standard
Minneapolis, Minnesota — 1 January 1916

CLARE

There died at Carrigaholt, in the first week of the new year, a woman named Mary Canty at the truly patriarchal age of 114 years. This venerable lady was in the full possession of all her faculties up to the last. She had never a day's illness in the long span of her existence – until the last day's sickness of her life. Until a year ago she could without the inconvenience to her sight, thread a cambric needle without the aid of glasses – in fact she never needed the use of spectacles. With vividness and lucidity the old centenarian of the West would recall the stirring events of history of one hundred years ago, and other moving incidents of her extremely long and useful life.

Irish Standard
Minneapolis, Minnesota
12 February 1916

[untitled]

Names wid a body an' bones an' a soul to thim; sure an' they're pothry, darlint asthore!

Names wid the smell o' the pratees an' wheat to thim – Names wid the odor o' dillisk an' peat to thim –

Names wid a lump o' the turf hangin' sweet to thim – Where can yez find thim th' whole wurruld o'er?

Refrain:

Brannigan, Flannigan, Mulligan, Gilligan, Duffy, McDuffy, Mularkey, Mahone,

Rafferty, Lafferty, Connelly, Donnelly, Dooley, O'Hooley, Muldowny, Malone.

Names wid a fine old Hibernian sheen to thim – Names wid the dewy shamroges clingin' green to thim –

Names wid the smile of the dark Rosaleen to thim – Sure an' they're beautiful darlint, asthore!

Names wid the taste of the salt o' the earth to thim – Names wid the warmth o' the ancisthral hearth to thim –

Names wid the blood o' the land o' their birth to thim – Where can yez beat thim the whold wurruld o'er?

Sullivan, Mulligan, Finnegan, Harrahan, Bryan, O'Bryan, Tumulty, O'Toole;

Doroughty, Flaherty, Fogarty, Shaugnessy, Grady, O'Gara, O'Hara, Dromgoole.

Irish Standard
Minneapolis, Minnesota — 18 March 1916

Sheila O'Rourke Northrop is a co-president of Midwest Ancestor Research. Sheila specializes in Irish-specific research topics. She traces her own family history to Counties Sligo, Tipperary, Waterford and Clare.

Celtic Roots across America – August 5-6, 2016

by Mary Wickersham & Gigi Hickey

Minneapolis will be the "place to be" August 5-6, 2016, based on the first announcement of presenters for the Celtic Connections Conference '16. Five genealogists with international reputations are the first speakers to be confirmed by conference co-sponsors, Irish Genealogical Society International (IGSI) and The Irish Ancestral Research Association (TIARA).

Conference Headliners

© *Eneclann, Trinity College, Dublin*

Brian Donovan is the Global Head of Irish Collections at www.findmypast.com. He previously lectured at Trinity College, Dublin, and has lectured throughout Ireland and the U.S. on history, genealogy and digitization. Brian's experience in digital technology, as well as his background in history, helped motivate the founding of the well-known Irish genealogy company Eneclann in 1998. He played a key role in establishing *findmypast*'s Irish record collection and continues to oversee all aspects of its development.

Dr. Bruce Durie is considered one of Scotland's top genealogists and is perhaps best known for his BBC radio series, "Digging Up Your Roots" (eighth season in 2014), and "A House With a Past." He has authored 30 books, including the best-selling *Scottish Genealogy*, now in its 3rd edition. Bruce founded the much-acclaimed Postgraduate Program in Genealogical Studies at the University of Strathclyde in Glasgow, and he has just been announced as the Fulbright Senior Scottish Studies Scholar 2015.

John Grenham writes the 'Irish Roots' column in the *The Irish Times* and runs its 'Irish Ancestors' website. He is acclaimed as author of numerous books and articles including the standard guide to Irish genealogy, *Tracing your Irish Ancestors* (4th edition, 2012). John was a founding member of Accredited Genealogists Ireland (formerly The Association of Professional Genealogists in Ireland). In 2014 and 2015 he delivered a ten-week diploma in family history course at City Colleges in Dublin.

Brian Mitchell is widely recognized for his genealogical expertise in North West Ireland. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from civil and church registers in County Derry and now available for access. Brian is the author of a number of classic Irish genealogy reference books such as *A New Genealogical Atlas of Ireland*, *A Guide to Irish Parish Registers*, *Irish Passenger Lists 1847-1871*, and *Genealogy at a glance: Irish Genealogy Research*.

William Roulston is Research Director of the Ulster Historical Foundation. He has researched and written on a number of aspects of 17th- and 18th-century

Ulster and is the author of several books including *Researching Scots-Irish Ancestors (2005)*, *Restoration Strabane*, *1660-1714 (2007)*, *Three Centuries of Life in a Tyrone Parish: a History of Donagheady from 1600 to 1900 (2010)*, *Abercorn: the Hamiltons of Barons Court (2014)*, and *Foyle Valley Covenanters* (2015).

John Grenham and Brian Donovan gave talks at the first conference in Waltham, Massachusetts, in 2014. Both will be presenting different, but equally valuable, topics this year.

Our speakers will be a big draw for those who are able and willing to travel to the Twin Cities for the weekend. More than a dozen speakers will give almost 30 presentations during the two-day event. Most lectures will be scheduled three at a time, so you will need to make choices among them. (We will ask you for non-binding choices during the registration process, for planning purposes.) The additional speakers will be announced early in 2016.

For the latest information, keep an eye on the conference website <www.celtic-connections.org> and the conference Facebook page. IGSI's other sources of updated information: *The Septs*, our e-newsletter *Ginealas*, and IGSI's blog, Facebook and Twitter distributions.

Venue

The Conference will be held at The DoubleTree Hilton Park Place Minneapolis hotel in St. Louis Park, Minnesota, which is just five miles from downtown Minneapolis.

Hotel registration is a separate process. The hotel offers special Conference rates to attendees staying Thursday through Saturday nights, August 4-6. Our confirmed rate of $119/night (plus tax) for single or double occupancy room is an excellent rate for this area. Triple and quad room rates are available; they will be published on the Conference website and in the brochure. P**lease reserve your room at the DoubleTree as a conference participant** to receive Conference rates. The hotel will take reservations for additional nights beyond the dates of the conference for those who register for rooms within our block, but you should contact the hotel to negotiate rates for the additional nights.

Area Amenities

The DoubleTree Park Place is within walking distance of about 25 restaurants. Nearby restaurants include coffee shops, fast food, pubs and upscale restaurants. An Irish pub favorite, The Cooper, was started by Ireland native Kieran Folliard, who moved on to create Two Gingers Irish Whiskey. The DoubleTree is an easy walk from The Shops at West End <http://theshopsatwestend.com>; enjoy good shopping, a movie theatre, and a grocery store/pharmacy (Cub). Links to area resources will be on the Celtic-connections.org website. Please check again for updates before you travel.

Activities for All

Family members and friends who come to the conference will have opportunities to participate in a variety of activities. The DoubleTree provides a shuttle service for destinations within a 5-mile radius.

Local side trip ideas for family and friends, or participants staying a day or two extra, include a visit to Nordic Ware's outlet store. If you've ever had bundt cake, this is where the pans have been manufactured for several generations. Nearby museums include The Bakken Museum and the Pavek Museum of Broadcasting, with its exhibits of radios, phonographs, and early television.

Thursday Twin Cities Area Tour. For out-of-town visitors and Minnesotans who want to explore the Twin Cities, the conference will offer a bus tour on the afternoon of Thursday, August 4. The tour will include highlights of historic sites in the Minneapolis/St. Paul area. It's a great way for you, your family and friends to learn more about the area. Conference registration is not required to participate in the tour.

Banquet. The Conference banquet on Friday night, August 5, also welcomes your family and friends. The banquet will feature great food, entertainment, and a chance to get acquainted with those of other Celtic interests.

Research in Minnesota. The Irish Genealogical Society International library, which is co-located with the Minnesota Genealogical Society library has been recognized as one of the best Irish genealogy collections in the U.S. We'll be providing information on other local repositories as well. Check the conference website for more information as we present it.

Donations

We appreciate the support of Eneclann as major funder for this conference. We are seeking additional sponsors, door prizes, and gift bag items.

- If you would like to sponsor a lecture in honor of a family member, a family surname, or similar related interest: we will be sending information out by February. Sponsor and honoree names

will be posted on a sign outside the lecture room and listed in the syllabus.

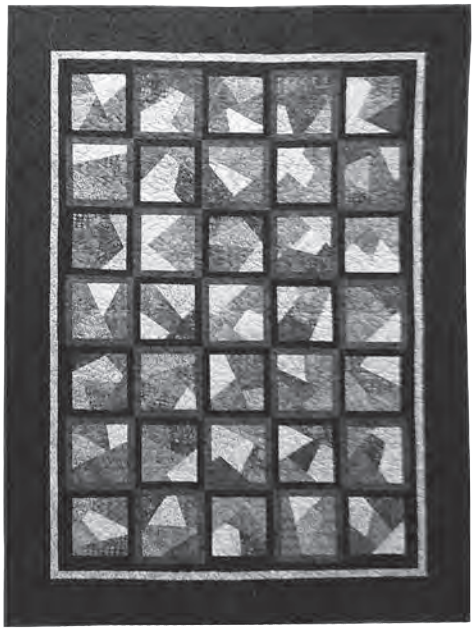
- Look for information by March regarding an IGSI quilt raffle. Gigi Hickey made a beautiful quilt that we will raffle at the conference (you need not be present to win).
- If you know of a business which would be interested in providing a door prize or small items for our "goodie" bags for attendees, please contact the co-chairs.

Volunteers

These are exciting times. Team members of IGSI and TIARA are working diligently to make the 2016 event a big success. Ann Eccles and Mary Wickersham are co-chairing with their counterparts, Mary Choppa and Greg Atkinson from TIARA (The Irish Ancestral Research Association). We are enjoying the ongoing collaboration. While many of our volunteers have not met yet face-to-face, we will see one another in early August.

Volunteers will be the key to a successful conference. We will need many volunteers on-site in Minnesota in the time leading up to and during the conference. We'll be recruiting volunteers for various tasks, such as creating conference packets and handouts prior to the conference, and helping with set-up, registration and hospitality during the conference.

Several IGSI members have stepped forward since our October 2015 issue of *The Septs* to offer assistance; others have offered to distribute conference materials in various locations. **Thank you!** We are also working with some friends from the Minnesota Genealogical Society, tapping their expertise with audio/visual technical advice and support.



There are IGSI members and friends currently involved in organizing the event (in alphabetical order, by last name):

Ann Eccles – Conference co-chair. In addition to her duties as *The Septs* editor, Ann has been IGSI's representative recruiting conference speakers.

Mike Flynn – CCC Treasurer & Audio Visual coordination. Mike is IGSI's recent past Treasurer.

Gigi Hickey – Entertainment coordinator, bus tour guide, quilt maker (watch for information on the raffle!). Many of you know Gigi through IGSI's blog. Gigi is a board member of IGSI.

Lois Mackin – Press releases / press contact

Jere Mackin – Vendor coordination

Dave Miller – Emcee. Dave works for station WFRV-TV at Green Bay, WI, as a meteorologist.

Megan McLean – Graphic design (book marks, tee shirts). Megan is also the Layout editor for *The Septs*.

Charlotte O'Connell – IGSI Facebook & Twitter, coordination on tee shirt design. Char works on the Membership committee and is a board member of IGSI.

Bob Rowe (Minnesota Genealogical Society's Technology Committee) – Audio Visual coordination

Lois Spadgenske – Registration (online)

Kay Swanson – Registration (paper) & sightseeing bus tour. Kay also works on the Membership committee and served on the Board of Directors 2010-2015.

Mary Wickersham – Conference co-chair. Among her many duties, Mary provides coordination with the DoubleTree Hotel, has designed the conference brochure and assists with Audio Visual coordination. She is the current treasurer of IGSI.

Other IGSI members – notably President Audrey Leonard and Board members Tom Rice and Mark Hartnett have volunteered, as have Bob Zimmerman (webmaster), and Greg Winters (editor of Ginealis). On the TIARA side, in addition to Greg Atkinson and Mary Choppa, who have been helping with Budget, Speakers and Sponsors, Pat Landry has worked her magic with the conference website, Kathy Sullivan on the conference Facebook page. Susan Steele and Sheila Fitzpatrick offer support and advice on the phone meetings.

We have plenty of work to go around. If you are available to help prior to the conference or during Friday & Saturday August 5 – 6, 2016, please offer your help. To volunteer, send an email to volunteers@celtic-connections.org. (Note that "volunteers" is plural.)

Whatever your role at the conference – participant, volunteer, donor – we look forward to seeing you in August 2016!

In September, nearly two dozen IGSI members spent 10+ days touring Ireland with a bit of time spent in Dublin and Belfast to sample the research opportunities in these cities. A few of us arrived early, others stayed after the tour to explore areas of ancestral interest or visit more of the country. What follows are brief accounts of experiences and memories of the journey.

Sue Kratsch describes the time she and I spent in Belfast at a conference and research opportunities. Charlotte Russell had some notable success in researching her ancestors while on the trip. One of the ancestors that she was intent on tracing was Henry Baird, a 1798 Irish freedom fighter, who was sentenced to Kilmainham Jail. Gigi and Bill Hickey's explorations in the free time found them signing the Peace Wall in Belfast and visiting local pubs in the evening. And Lynn Hagen fondly remembers the natural wonders of Ireland – from Giant's Causeway to the sheep farm in western Ireland.

Two Irish Trips in One

by Sue Kratsch

A stroke of Irish luck gave Ann Eccles and me two research trips in the two countries which make up the Irish homeland: Northern Ireland and the Republic of Ireland. The Ulster Historical Foundation (UHF) in Belfast sponsored a research conference the week preceding the IGSI trip. We were guided by some of the best-known names in Ulster research, including Dr. William Roulston, author of *Researching Scots-Irish Ancestors*, and Fintan Mullan, Executive Director of the UHF. Dr. Brian Trainor, responsible for rescuing so many documents now in the Public Record Office of Northern Ireland (PRONI) was also on hand.

The UHF offered a daily choice of research in Belfast plus a day in Dublin, or a tour to an Ulster historic site. Highlights were the exhibit at the Belfast shipyard where the Titanic was built, the Ulster American Folk Park, and a private tour and tea at the estate of the Duke of Abercorn. I spent the Dublin research day at the National Archives of Ireland, looking at an early "census substitute" of part of north Tipperary, where my ancestors once lived.

After this immersion in Ulster and an introduction to Dublin, Ann and I met the IGSI group.

Excellent local guides helped us understand the forces which even now shape Ireland, from the 1689 invasion of Derry by an English force to the 1970s Troubles. While signs of the Troubles still exist in Derry and Belfast, the military presence and checkpoints are now gone; the walls have been largely torn down. Our bus crossed the border between the two countries without a pause. Had the driver not mentioned it, we would not have known we were entering another country with different currency, measurement systems, and government.

I returned to Dublin two days ahead of the IGSI group for another day at the National Archives, plus a day at the Representative Church Body Library for a study of Church of Ireland parish records. I knew the parishes involved and could see that that families with my surname of interest remained in the same townland from at least 1776 up to 1920 – except of course for my ancestor, who emigrated about 1800.

Dublin Rain, by Randi Mary Helgesen

Successful Connections

by Charlotte Russell

Henry Baird was born in Dublin in 1763; he married Ann Burnside in 1788 and had four children. He joined the United Irishmen (280,000 sworn members in 1798) sometime in the late 1700s. At the National Library I found that he was incarcerated July 2, 1799, in Kilmainham Prison in Dublin for Treasonable Practices, and that he was released March 20, 1800. He emigrated a few years later.

My sister and I visited the jail and were able to see the prison cell he would have stayed in. And in a bookstore in Galway, I found a book on the rebellion which included references to this ancestor.

In Belfast, I met with a gentleman who is a Professor of Music at the Queens University. He is doing research on the Silver Bands in Belfast and was able to provide me with information on my great-grandfather, William Williams, who was hired by the Sirocco Co. to become their first Professional Band Director. My great-grandparents were living in England at the time and moved to Belfast to accept the position. Professor Michael Alcorn also provided documents that showed Granddad directed the Alfreton Church Band in Derbyshire England from 1890-1899. This church band placed in the top six 47% of the time. This church band was considered one of the best in the area.

All in all, it was a very informative trip and I met some wonderful people on the tour.

Mary Wickersham recalls –

Our colorful tour guide/driver, Paddy, provided many insights. Who knew "by hook or by crook" refers to routes to the Hook and Crook lighthouses near Waterford?

Trinity College Library, by Randi Mary Helgesen

The Crane

by Gigi Hickey

After the tour bus returned to Galway from Connemara, Bill and I walked over to The Crane, one of Galway's best known traditional music pubs.

It was nearly 5 pm when we arrived. Musicians were still "jamming," and we were lucky to find a couple stools in a back corner of the pub. A handsome border collie - obviously a regular at the bar - took up a comfortable bench near the front.

We ordered a couple pints of Guinness and settled in to enjoy the music. We soon did a double-take as we heard a deep voice begin to sing plaintively. It seemed too low for a female voice, but indeed it was a woman. Here's how the chorus went:

> *Oh fare-thee-well, sweet Liza dear, and my own Derry town*
>
> *It breaks my heart to see friends part, for it's then that the teardrops fall;*
>
> *I'm on my way to Amerikay, will I e'er see my home once more?*
>
> *For now I leave my own true love on Paddy's green shamrock shore.*

I looked around while she sang. The crowd of 30-or-so people looked like locals. I wondered if anyone in the bar other than us two Americans had ancestors who'd really sailed away from the shamrock shore.

After the song was over and the hearty applause died down, a man sitting near us came over and pointed to an old poster hanging above our table. The group featured in the photo, which appeared to be from the 1970s based on the clothing and hairstyles, was De Dannan. The man pointed at the young woman in the forefront of the picture and said, "that's her," as he nodded toward the pub singer.

Later, when we got back to the hotel, we googled De Dannan and discovered the soloist we'd heard was Dolores Keane. She was, in fact, a founding member and vocalist with De Dannan and later an Irish folk singer in her own right. According to a September 2014 Irish Times article we found online, she'd struggled with depression, alcoholism and breast cancer but was "storming back."

And we were lucky enough to see her at The Crane, just one of many high points on this trip.

A "Lovely" Visit to the Killary Sheep Farm

by Lynn Hagen

Paddy, our tour guide, arranged a little tour of a sheep farm in the Bumowen area of Connemara on the Killary Harbour fjord. (There was also mussel harvesting and a salmon farm operation in the fjord, too.)

We were able to observe how man, dog (Border collie), and long hair mountain sheep (Blackface Scottish), Ireland's wild variety of sheep, interact. This variety of sheep is used mainly for meat. The wool is quite coarse and is used for insulation. The owner of the farm breeds about 400 or more sheep.

The day was quite rainy, so Tom Nee, the owner of the farm, supplied us with raincoats as we headed for the three-acre pasture where a group of 12-15 ewes were grazing contentedly. To call in the sheep, one of Tom's youngest border collies, Suzie, gave us a demonstration of how she follows Tom's orders. Several blows of the whistle and she ran around the perimeter of the field at full speed. He called out several directional commands – Away! – Walk on! – Come by! – and Suzie guided and herded the sheep in response to the direction called out to her. The sheep came to the pen so that we could see them "up close and personal." They looked at us as if to say, "Come baack soon!"

Ulster American Folk Park, by Cindy Erickson

On the Internet

Surnames

Ancient Irish Surnames http://www.rootsweb.ancestry.com/~fianna/surname/old.html

Behind the Name: Irish Surnames http://surnames.behindthename.com/names/usage/irish

Behind the Name: Ancient Celtic Names http://www.behindthename.com/names/usage/ancient-celtic

Common Irish Surnames http://www.amethyst-night.com/names/irishsurs.html

Common Surnames of Ireland http://genealogy.about.com/cs/surname/a/irish_surnames.htm

Irish Last Names: a Short History http://www.irish-genealogy-toolkit.com/Irish-last-names.html

Irish Surnames http://www.rootsweb.ancestry.com/~fianna/surname/old.html

Irish Surnames of Gaelic Origin http://www.dochara.com/the-irish/surnames/irish-surnames-of-gaelic-origin/

Old Irish – Gaelic Surnames http://www.rootsweb.ancestry.com/~irlkik/ihm/irenames.htm

Origin of Irish Family Names http://www.ireland-information.com/heraldi-chall/irishsurnames.htm

Top 100 Irish Surnames Explained http://www.irishcentral.com/roots/top-100-irish-last-names-explained2-139628643-237431291.html

Wikipedia: List of Irish-Language Given Names https://en.wikipedia.org/wiki/List_of_Irish-language_given_names

Given Names

Behind the Name: Irish Names http://www.behindthename.com/names/usage/irish

Celtic Male Names www.amethyst-night.com/names/irishmale.html

DoChara: Ireland from the Inside http://www.dochara.com/the-irish/first-names/irish-first-names/

Irish Names from Ancient to Modern http://www.namenerds.com/irish/trad.htm

Kiwi Celts: Irish names & Nicknames http://fhr.kiwicelts.com/Research/Gen_Nicknames.html

Celtic Baby Names http://www.babble.com/baby-names/celtic-names/

Irish Baby Names http://babynames.net/all/irish

Irish Baby Names http://www.babyname-sofireland.com/

Irish Saturday Classes – January - March 2016

January 9, 2016 | 10:30 am - 12:00 pm | Indirect Evidence | Tom Rice

Often the answers to our genealogical questions are not presented to us in a straight forward way. Then we have to search further afield and analyze the information we find to ferret out the answer. This presentation will look at several examples of using indirect evidence to find an answer and, in two cases, to disprove a direct incorrect answer.

February 13, 2016 | 10:30 am - 12:00 pm | Not All Irish Were Catholic | Audrey Leonard

Anglican, Methodist, Presbyterian, Quaker, Jewish! There are church records for Irish ancestors of many faiths. Learn where to find these records.

March 12, 2016 | 10:30 am - 12:00 pm | Problems with Irish Ancestors | Audrey Leonard

Have you hit the proverbial brick wall? If you are stuck trying to find information on an Irish ancestor – or identifying the surname of an ancestor – or just looking to learn more about Irish genealogy resources, this may be the session for you. If possible, send your question in advance of the class – by March 1.

Classes are held at

William J Hoffman Library and Research Center (Minnesota Genealogical Society) Library
Suite 218, 1185 N. Concord St., So. St. Paul

Fees for the classes are $15 for IGSI members & $20 for non-members.
Pre-register online at www.irishgenealogical.org or pay on day of class, space available.

IGSI Resources on Surnames and Given Names

The library catalog contains a number of references to Irish surnames – specific family names, general books on learning more about surnames throughout Ireland, even a few family histories. In addition, one can find information on a number of websites to expand on the information in this issue. Check the following list to see what you want to find.

Surnames – Specific Last Names

Burke, Bourke & DeBurgh: People and Places (call #S043)

Dunne: People and Places (call #S067)

Annals of the Clan Egan (call #S033)

19th Century Records of the Forde Families in the Vicinity of Ballyhaunis, County Mayo, Ireland-2 Volumes (call #S098)

Hynes Sept (call #S003)

(O) Kelly: People and Places (call S085)

History of the Name McCarthy (call #S037)

MacCarthy: People and Places (call #S084)

History of the Name Murphy (call #S025)

History of the Name O'Brien (call #S071)

O'Brien: People and Places (call #S035)

A Historical Profile of the O'Connell Connell Family (call #S013)

O'Connor: People and Places (call #S051)

O'Dea: The Story of a Rebel Clan (call #S036)

O'Doherty: People and Places (call #S002)

O'Donoghue: People and Places (call #S006)

O'Driscolls: Past and Present (call #S050)

O'Malley: People and Places (call #S052)

O'Meagher's of Ikerrin, Tipperary, 3rd Century (call #S089)

The Ulster Clans: O'Mullan, O'Kane & O'Mellan (call #S017)

Origin of the O'Neils, With a History of the Septs (call #S072)

The History of the Name O'Neill (call #S073)

O'Shaughnessys: (call #S004)

O'Sullivan, the Earliest Irish Royal Family History and Genealogy (call #S093)

Quinn/O'Quin – A History (call #S088)

Surnames by Locations

The Families of County Clare, Ireland (call #S060)

Family Names of County Cork (call #S026)

The Families of County Cork, Ireland-Vol. 4 (call #S079)

The Surnames of Derry (call #S041)

The Families of County Kerry, Ireland (call #S045)

Surnames of Co. Monaghan, Regional Frequency and Distribution (call #S078)

Families of County Wexford (call #S019)

Some Ulster Surnames (call #S057)

Surnames of North West Ireland (call #S087)

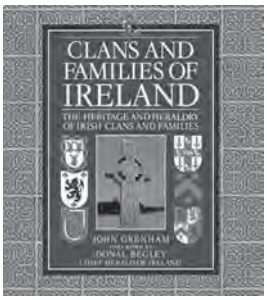
General Materials on Names & Heraldry

Book of Crests: Scottish-American Clans (call #S001)

Book of Irish Names (call #S020)

Book of Ulster Surnames: (call #S015)

Celtic Names for Children (call #S092)



Clans and Families of Ireland (call #S040)

Dictionary of Irish Family Names (call #S068)

First Name Variants (call #S065)

Gaelic Personal Names (call #S030)

Great Families of Ireland (call #S023)

Grenham's Irish Surnames (call #S076)

Heraldry for Family Historians (call #S046)

Heraldry Ulster and North American Connections (call #S082)

Index of the Great Northern Railroad's Personnel Files (call #S097)

Irish and Anglo-Irish Landed Gentry, 2 Volumes (call #S039)

Irish Families (call #S028)

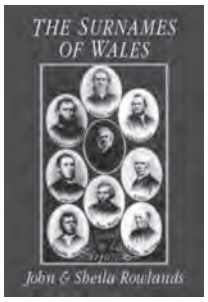
Irish Family Histories (call #S042)

Irish Family Names (call #S022)

Irish First Names (call #S081)

Irish Names and Surnames (call #S034)

Irish Pedigrees: The Origin and Stem of the Irish Nation (call #S016)



The Surnames of Wales for Family Historians and Others (call #S061)

Irish Family Names with Origins, Meanings Clans, Arms, Crests and Mottoes (call #S063)

More Irish Families (call #S027)

Poolbeg Book of Irish Heraldry (call #S075)

Official Varieties and Synonymes of Surnames and Christian Names in Ireland (call #S018 c02)

Our Roots Began in Ireland, An Irish Surname Registry Project (call #S077)

People of Ireland 1600-1699-3 Volumes (call #S094)

Roberts Pocket Reference Irish Family Names: (call #S012)

Rose by Any Other Name – A Guide to Irish Christian Names (call #S091)

Scots-Irish Links, 1825-1900-8 Volumes (call #S096)

Sloinnte na h-Eireann Irish Surnames (call #S005)

Some Anglicised Surnames in Ireland (call #S010)

Sources for Irish Family History (call #S044)

Special Report on Surnames in Ireland (call #S018 c01)

Surnames in Ireland (call #S029)

Tartan for Me! (call #S009)

Voices of the Irish Immigrant (call #S095)

What's In a Name (call #S069)

Your Irish Ancestors (call #S055)

In the Family History Section

The Carroll Family of 1860 Brooklyn (call #F020)

The Caseys of the Strand, County Westmeath (call #F026)

Farragher and Heskins Family Trees (call #F005)

Fennessy of the County Tipperary (call #F016)

Flannery: Irish Origins & World-Wide Progress (call #F006)

Kiskeam Cousins (call #F045)

MacDermot of Moylurg (call #F023)

A Short History of the Clan McGillycuddy (call #F031)

The Life and Times of Terence Bellow McManus (call #F040)

Mahers of Templemore, County Tipperary (call #F001)

The MaKennas of Truagh (call #F021)

Andrew Malcolm of Belfast 1818-1856 (call #F039)

Brigadier-General Thomas Francis Meagher (call #F038)

The Moloney Family of Co. Clare (call #F032)

Morrissey Surname Extract (call #F027)

The Family O'Beirne (call #F028)

Daniel O'Connell Portrait of a Radical (call #F015)

O'Donnells of Tir Chanaill (call #F029)

A History of the O'Mahony Septs of Kinelmeky & Ivagha (call #F004)

The Great O'Neill (call #F017)

The O'Neills of County Cork (call #F007)

Tangneys Listed in Casey Collection (call #F019)

The Tierney Clan (call #F010

Toohy-Toohey-Toey-Tooey-Tougy-Touhey Surnames (call #F037)

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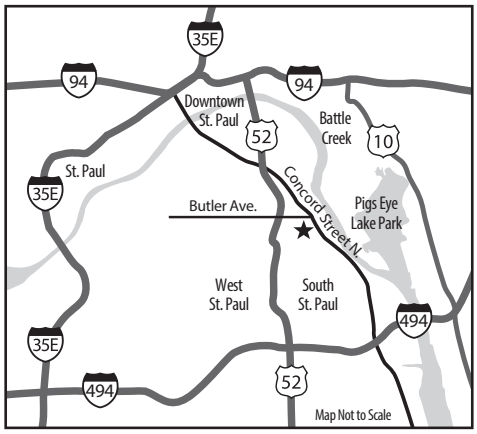
IGSI Classes and Irish Days



Daytime Hours
Wednesday, Thursday & Saturday:
10:00 am to 4:00 pm

Evening Hours
Thursday: 6:00 to 9:00 pm

Closed
Sunday, Monday, Tuesday & Friday

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 37, Number 2

The Septs

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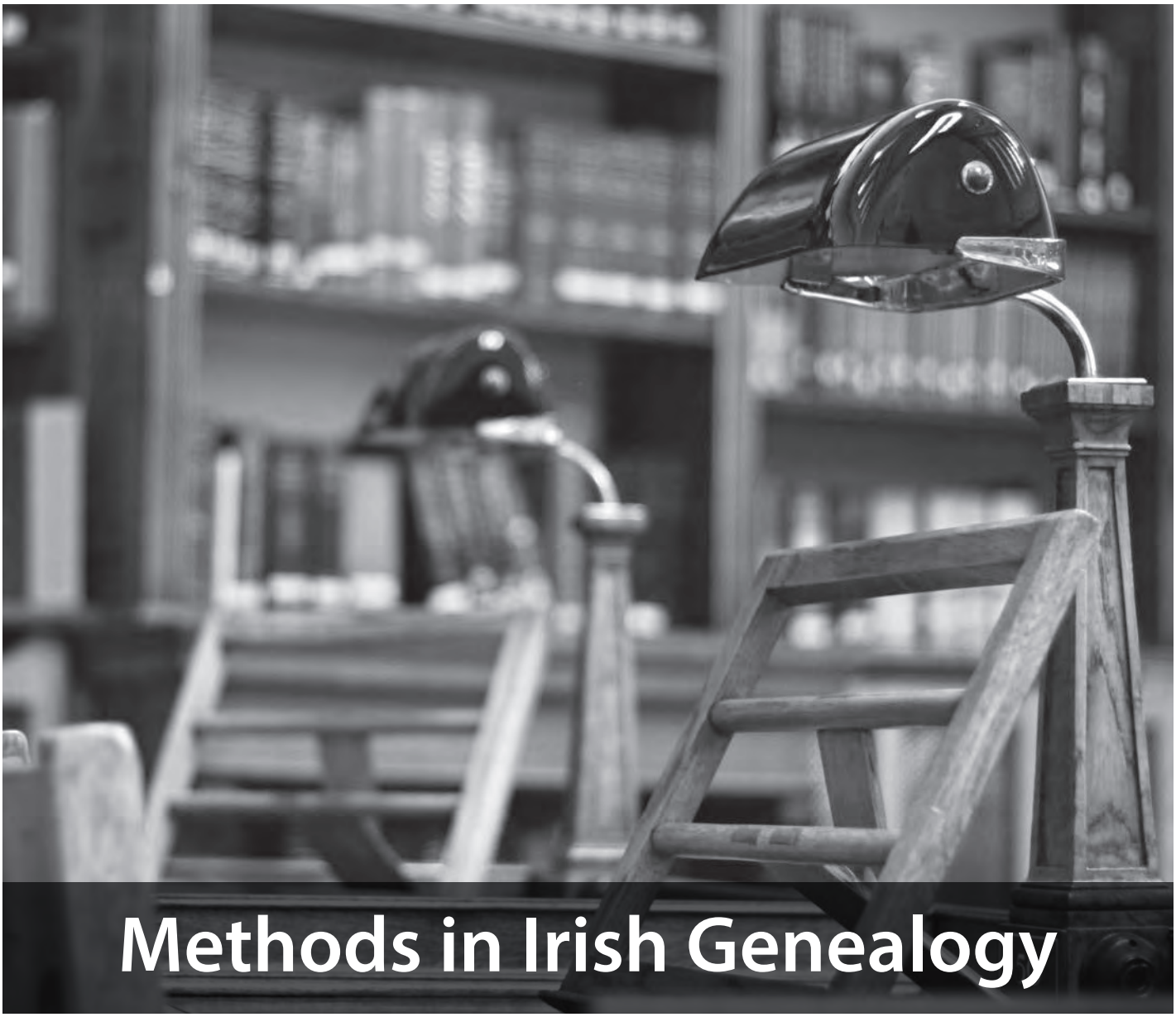

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Irish Genealogical Society International

2015 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

APRIL 10, 2016
MAY 10, 2016
JUNE 12, 2016
JULY 9, 2016
AUGUST 13, 2016
SEPTEMBER 10, 2016
OCTOBER 8, 2016
NOVEMBER 12, 2016
DECEMBER 10, 2016
JANUARY 14, 2017
FEBRUARY 11, 2017
MARCH 11, 2017

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2016
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2016 | July | Internet Updated

Online research opportunities for Irish family historians: new websites, the best places to research, unique sources. Deadline for articles: May 1, 2016.

2016 | October | Ireland 1916 -1922

Irish records during revolution, civil war, and independence. What was destroyed, what survived – and newly created records. Deadline for articles: August 1, 2016.

2017 | January | DNA

DNA continues to be a growing element of genealogical research. We return to this topic to investigate/report/update on resources and Irish DNA groups. Deadline for articles: November 1, 2016.

2017 | April | Case Studies

Learn by example. A key technique for learning how to be an effective genealogist is to see how others have solved their problems. Send us write-ups of your success stories using different Irish genealogy resources and tell us how you solved the problem. Deadline for articles: February 1, 2017.

Cover Photo: *Reading room #2* (National Public Library, Dublin, Ireland). © Laurent Breillat at Flickr.com.

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by Ann Eccles

Moving from 2015 into 2016

By Audrey Leonard

It is spring again and hopefully everyone is enjoying warmer weather. We have been busy all winter with a number of projects.

August 5-6 2016 — www.celtic-connections.org

The conference, ***Celtic Roots Across America***, has occupied volunteers from IGSI and TIARA, who are co-sponsoring the event. They have been busy making sure everything will be ready for arrivals on August 5th. It has been and still is a major enterprise with more small details than I ever would have imagined! But everything is falling into place and anticipation is mounding for two days of genealogy, chatting, laughing, meeting new friends or possibly new relatives. I sincerely hope you plan to join us at the DoubleTree by Hilton in St. Louis Park and immerse yourselves in Celtic facts, lore, music, dancing and presentations by the leading experts on Celtic genealogy. You'll find all the information on the web site, <www.celtic-connections.org>

Also in August, the Irish Fair will be held the following weekend, August 12-14, on Harriet Island in St. Paul. We always have a great turnout. We spend the days answering questions, giving research advice, looking up family names, and chatting and laughing with the folks who visit our table. If you are in the area, come on by and enjoy the comradery, music, games and Minnesota.

We have been invited to participate at the ***Shamrocks & Shenanigans Festival*** the weekend of September 24th and 25th at the Minnesota Renaissance Festival. It takes place in Shakopee, Minnesota every weekend between August 20th and October 2nd. I have been to the Festival in past years and enjoyed it very much. One year, I surprised everyone by having a ride on an elephant. When asked why I did that, I just said I had never ridden on an elephant! (You get a great view of the Festival from the back of an elephant.) If you decide to join the fun, be sure to bring good walking shoes as it is spread over quite a few acres.

Congratulations to our web site coordinator/facilitator/guru, Bob Zimmerman, this year's recipient of the **Beth Mullinax Award**. An award that is richly deserved as Bob has worked tirelessly on our web site to keep it up-to-date and functioning correctly. He has been doing this for years and it was time to show him just how much his contribute to IGSI has been appreciated.

I'm pleased to report that during 2015 IGSI had 268 members visit the MGS Library to do Irish research and/or attend one of our classes. THANK YOU! We are doubly pleased because this statistic shows you are making use of our collection to advance your research or just to increase your knowledge on all things Irish. If you discovered we didn't have the information you were looking for or a reference book you needed, please send me an email (president@irishgenealogical.org) and I'll see what I can do to fill the void.

And, finally, I would like to say thank you to everyone who donated money, time or items to be added to the collections. As a non-profit organization, we are always "short" on money and volunteers. But IGSI members have always come through to help out. Have a great spring and summer and I hope to meet many of you at one of the functions I've mentioned above.

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Springtime and Genealogy

By Ann Eccles

It's springtime again – with the lightness and brightness of the season to bring relief from winter's cold and barrenness. It's the season of renewal, starting fresh, bringing nature to life.

For me, it's also a time to instill new energy into my genealogical endeavors and to restart my research efforts. It seems to be the time of year when I am energized to pull out the pieces of unfinished research, my brick walls and unsubstantiated stories or theories. As the weather warms, I dream of successful trips for onsite researching, and I take the opportunity to renew subscriptions and memberships for researching from home.

But it should also be the time when I hone my research skills.

This may be one of the better issues to offer help to members with that topic, with its variety of information. Tom Rice has updated an article previously published in January 2010 on Methodology in genealogy. It's a topic that we family historians should revisit regularly to maintain our skills and remind us of the proper ways to search and document our finds. Audrey Leonard offers a selected list of books in the IGSI library which can help researchers get started or follow the trail of ancestors in Ireland.

Lois Mackin delves into the issue of identity in researching persons of similar and same names, suggesting ways in which to find the true ancestor and document that research. Irish genealogist Irish genealogist Fiona Fitzsimons provides two wonderful articles on digging deeper into lesser known Irish resources. One article details the various records available from the Valuations Office. The other looks into the sources of adoption and children's records in Ireland. Not easily found, it's good to have inside hints on these topics. Susan Hood, of the Representative Church Body Library in Dublin, shares a description of one of their archive journals' contents.

Gabrielle Ni Mheachair provides a brief history of Celtic crosses. We offer the popular "100 Years and More" vignettes, more information on the Celtic Connections conference in August, and a salute to Bob Zimmerman, who received the Beth Mullinax Award. And there's a few other pieces of information and news.

So find that cozy chair, a cup of tea or coffee, and settle in to refresh your spirit with the latest news and articles from IGSI.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Purple crocus. Photo courtesy of francesca!! at Flickr.com.

Methodology in Irish Genealogy for Speed, Success and Satisfaction

by Tom Rice, CG

The following article, originally printed in The Septs *in 2010, has been updated by the author and is reprinted here with the permission of the author.*

What is this method thing, and why should we bother? Method is a way of doing things – but even deeper, it is a way of thinking. It grows from experience and knowledge gained over a long period of study and self-observant practice.

In most instances, a novice at any endeavor does not have a method. A more experienced and skilled worker is focused on a well-defined goal. This worker moves with purpose and according to a proven plan that encompasses not only what actions he or she takes, but also the order in which he or she takes these actions. By following this path the worker gets to the end result faster, is more likely to succeed in the tasks, and has more satisfaction in his/her work, because he or she is doing it correctly, and that, in itself, is a source of enjoyment. Having and following a method results in speed, success and satisfaction.

In reflecting on what method means to our efforts, consider the skilled craftsman. He knows the characteristics of his materials. He knows his tools and their capabilities. He has a clear idea of the form of the final product. He knows what must be done first, what to do next and so on. He draws from his own experience and that of others. He successfully executes his job with speed and satisfaction. He continues to learn about new materials, tools and ways of doing things.

So, finally, to method in genealogy! Why bother? Well, we all want to be successful in defining the next relationship, in learning more about who and what sort of people our ancestors and relatives were. We want to get to those answers sooner rather than later, and we want to enjoy the trip. We want success, speed and satisfaction. Having good methods for how we plan, how we research, how we record our results and how we share what we have learned is the surest way to achieve those goals.

So where do these methods come from? One source of good methodology is the wisdom of others and the past. For every field there are certain core ways of doing things that always work and should not be abandoned. We can do things differently, but we can not do them better. We violate these maxims at our own peril. If we do not know them, we need to learn them. If we do know them, we should follow them.

The other way to develop a method of action is to work in a field, study how to do things and track the results we get. If we work attentively, with time we discover what works for us and what does not. We develop our own method of solving certain types of problems, of doing certain specific tasks. For some aspects of genealogy, there are alternative ways of getting to the same end, or even various acceptable ends. There are different ways to enter information into a database, there are different ways to write up a life or family history. Having a tested method to reach these ends will make the journey speedier, more likely to succeed, and more satisfactory.

Foundation Methods of Good Genealogy

What are some of those principles of good genealogy that everyone should follow? They include but are not limited to the following:

- Start at home with ourselves and our parents
- Go from the here-and-now back – from the known to the unknown. Do not jump generations.
- Follow the Genealogical Proof Standard
  - Reasonably exhaustive search
  - Complete and accurate citation of sources
  - Analysis and correlation of the collected information
  - Resolution of conflicting evidence
  - Soundly reasoned, coherently written conclusion.
- Start with the core genealogical sources
  - Home resources/ relatives
  - Look at what others have done
  - Census
  - Civil vital records
  - Church records
- Find all of the records around an event or of a type.
  - Check for inconsistencies
  - Get all of the information available – each record asks different questions, gathers different information
  - Examples:
    - Census – get all years of both state and federal censuses
    - Death
    - Death record

- Church record of death
- Obituary
- Memorial cards
- Family bible listing of death
- Coroner's report
- Mortuary record
- Cemetery
- Tombstone and plot record
- Will and probate
- Write-up in local history
- Listing in a society newsletter or necrology

- Study family, neighbors and associates when studying the target person fails to give the information needed
- Study the history and geography of the times and places of our ancestors' lives.
- Do the paper work
  - Use charts and standard forms such as pedigree charts and family group sheets
  - Use a research log or journal
    - To plan
    - To record what has been done
- Use all repositories
  - Home
  - Relatives
  - Internet
  - Libraries
  - Archives
  - Courthouses
  - Cemeteries
  - Churches

These methods provide the big picture. It is just as important for fast, accurate, enjoyable work to develop ways of doing the little things: good habits for note taking, entering data into a database, filing and storing materials, and communicating with others.

Applications to Irish Genealogy

Because most people interested in Irish genealogy are descendants of the Irish Diaspora, often the toughest and most critical job is locating the place in Ireland where our immigrant ancestors came from. Let us consider some of the best practices that might be employed to find where that person came from in Ireland and then to learn more about him and his birth family.

Go from the known to the unknown.

This means learning as much about the immigrant as we can from the records created relating to him in his new homeland. This is where we know we have the correct person. This is where we can find the most information to define the person: name(s), age (i.e. birth year), names of other family members, whether married in Ireland or not, religion, social status, occupation, possible co-immigrants, time of leaving Ireland and - possibly the most important bit of information – where he came from in Ireland.

Look for what others have done.

- Contact relatives to see what may have been done on our lines already.
- Look for family trees posted online. If these are without documentation, take them as a clue but not as proven fact. We should look for quality sources to verify undocumented postings.
- Look for published books about the family using *WorldCat* (http://www.worldcat.org/), *Google Books* (https://books.google.com/) and the Family History Library (https://familysearch.org/catalog/search).
- Look for manuscript collections using NUCMC (http://www.loc. gov/coll/nucmc/oclcsearch.html) and catalogs of local archives.

Note: I found a little 70 page family history relating to my great-great-grandmother's line pointing to her parish of origin in County Down and two generations preceding her using a search for "Haughey family" in *WorldCat*. Searching message boards, I found a descendant of the authors of that little book who lent me 200+ pages of notes used by the authors in writing the book that contained much additional information. While the book was undocumented, these notes showed where much of the information came from and thus added much needed credence to many of the statements in the book.

On another note: this family history taught me to search under name variations besides Haughey, such as Hoy and Hawkins. I have found proven family members under all of these names in addition to Hay.

Make a reasonably exhaustive search.

The most essential bit of information, aside from fully defining the immigrant, is learning where (s)he came from in Ireland. We may have to look far and wide to find that all-essential fact. In this case, "reasonably exhaustive" means looking at every record we can find until we find that location.

Note: I found the surname of my great-great-grandmother only because I looked

at both county and city death records. One had that name, the other did not. If I had stopped at just the one record, I would still be searching for that line.

Use a surname distribution search, especially when we have not found the parish of origin in any other way. This works best if the surname is not very common. Look at MacLysaght's *The Surnames of Ireland* for some idea of the general area of a surname's origin. Use the *Irish Times'* "Irish Ancestors" surname search facility to locate parishes where the name is most common. If a couple was married in Ireland, our chance of finding the homeland improves; searching where the two surnames are most likely to coincide narrows the possibilities. This does not work well for very common names, such as Ryan and Murphy.

Study the family, associates and neighbors. This is, in a way, an extension of the above. If we can not find mention of the immigrant's place of origin in sources that pertain directly to him, then we need to widen the net and look at records relating to his family: siblings, spouse, children and cousins. If that fails, we cast the net again and look at neighbors, especially those who may have moved from one place to another with the ancestor, who may work with him or attend the same church. Are there names of people traveling with him that we also find as neighbors or associates? Then we need to look at their life in records in their new home to see if these might point to our immigrant's place of origin.

Get to know the records, geography and history of Ireland, especially as relating to the time and place of our immigrant ancestor. Check Mitchell's *A New Genealogical Atlas of Ireland* for maps and the IreAtlas website for lists of geographic divisions of Ireland.

- Did he come between 1715 and 1775? Then there is a high probability he was Scots-Irish and Presbyterian.
- Was he born after 1864? Then his birth may well be in the civil registration records.
- Did he or his parents marry in Ireland after 1864? Then their marriage may be listed in the civil registration records. If he had children in Ireland after that date, their birth would have been recorded, and if a Protestant, a marriage after 1846 would have been recorded by the civil authorities.
- Did he emigrate between 1848 and 1864, and from where? Look at Betit and Radford's *A Genealogist's Guide to Discovering Your Irish Ancestors*, p. 268, to see when Griffith's Primary Valuation was conducted in that county and search accordingly at <www.ask aboutireland.ie>.
- Look at the Householders Index to see if the family might have also been listed in the Tithe Applotment records, which were gathered between 1823 and 1837. The Tithe Defaulters list was recorded in 1831. (Copies are at the Family History Library.)
- Can we find his ship record? If he left from England, there may be English records relating to him.
- If we learn his place of origin, we need to look for records relating to this family: for civil records and for church records. We should check Grenham's *Tracing Your Irish Ancestors* to see what church records exist for that place and time. Ryan's *Irish Records, Sources for Family and Local History* and Grenham should mention other records for that time period. These may tell us where to find these records.

Use all necessary repositories. We should contact the appropriate Irish repositories for the different records we need or engage a local researcher to gather these for us. Let's not forget to search the Family History Library catalog for records of the Irish civil and church parish and county of origin. Other reminders: visit ancestral graveyards; visit the courthouses for the counties where the ancestors may have lived; search the catalogs and visit, if necessary, the county and state genealogical and historical societies where our ancestors lived; look for records online; and visit surname and locale message boards and archives of mail lists.

Consider using a DNA test and DNA pattern matching sites to see if there are matches to possible relatives in Ireland. Correspond with these matches and compare paper research to see who the most like shared ancestor might be.

Bottom line. The fundamental methodology of good genealogy is there because it has been proven as the best way to get answers in a speedy, successful and satisfactory way. If we ignore the principles, we do so at our peril. We must follow them to get the job done correctly and in a way that give us the satisfaction of a job well done.

Recommended Resources

Grenham, John. *Tracing Your Irish Ancestors,* 4th edition. Baltimore, Maryland: Genealogical Publishing Co., Inc. 2012.

MacLysaght, Edward. *The Surnames of Ireland*, 6th edition. Dublin: Irish Academic Press, 1999.

Mitchell, Brian. *A New Genealogical Atlas of Ireland*, 2nd edition. Baltimore, Maryland: Genealogical Publishing Co., Inc., 2002.

Radford, Dwight A., and Kyle J. Betit. *A Genealogist's Guide to Discovering Your Irish Ancestors.* Cincinnati, Ohio: Betterway Books, 2001.

Ryan, James G. *Irish Records, Sources for Family and Local History.* Salt Lake City, Utah: Ancestry Incorporated, 1997.

"Irish Ancestors" in *The Irish Times*. <www.irishtimes.com/ancestor/surname/>

The IreAtlas Townland Database. <www.thecore.com/seanruad/>

Wiki pages relating to Ireland and Irish research at *FamilySearch*: <www.familysearch.org/learn/wiki/en/Ireland_Genealogy>

Video lectures at FamilySearch learning center: <https://familysearch.org/learningcenter/home.html>

Key websites for a search of Irish records:

- Ancestry.com
- FamilySearch.org
- RootsIreland.ie
- Irishgenealogy.ie
- findmypast.ie
- National Library of Ireland digitized Catholic Parish records: <www.nli.ie/en/parish-register.aspx>
- Ask About Ireland's Griffith's Valuation records:<www.askaboutireland.ie/griffith-valuation/index.xml?action=nameSearch>

Blogs about Irish genealogy: (there are too many to list them all – two that are essential)

- *Irish Genealogy News*: <www.irishgenealognews.com/>
- John Grenham – Irish Roots: <www.johngrenham.com/irishroots/>

Tom Rice, Certified Genealogist, is a professional genealogy researcher, lecturer and writer. He is a director of IGSI, Managing Editor of The Septs, *past director of the Minnesota Genealogy Society and genealogy help desk volunteer at the Minnesota History Society library.*

Sponsor a Speaker

We invite you, as a member of the Irish Genealogical Society International, to become involved in the Celtic Connections Conference: participate as a volunteer at the conference, contribute to the Conference Fund (sponsoring or memorializing an ancestor with a contribution), and/or attend the conference.

Contributions from Sponsors and Donors help keep the cost of the conference at a reasonable level.

Financial levels for individual donations:

Diamond Level: $500 (sponsors a lecture given by an international speaker). Member donor will be recognized on signage at lecture and in the conference syllabus. Also receives a complimentary registration to the conference.

Ruby Level: $250 (sponsors a lecture given by a regional or local speaker) Member donor will be recognized on signage at lecture and in the conference syllabus.

Emerald Level: $100 Member donor will be listed in the conference syllabus.

Friend of the Conference: $5 - $99 Member donor will be listed in the conference syllabus.

All donors' names will be listed in the conference syllabus. Diamond and Ruby Level donors will be listed on signage at the sponsored lecture. Donations can be listed under your own name or you can use an "In Memory Of…" entry to memorialize an ancestor or "In Honor Of…" to recognize a living family member. For further information and/or copy of the donation form, check the Sponsorship tab on the conference website <www.celtic-connections.org>.

Donations can be sent to: IGSI, Celtic Connection Conference Sponsorship, 1185 Concord St. North, Suite 218, South St. Paul, Minnesota 55075. Please include the donation form.

As always, we thank you for your generosity of time, talent and money.

Book List – Methodology

If you are interested in reading more about methods of research, resources and repositories, check the following selected list of books that can be found in the IGSI library collection.

A Genealogist's Guide to Discovering Your Irish Ancestors: How to Find and Record Your Unique Heritage, call #J050

Complete Book for Tracing Irish Ancestors, call #J004

Family Search on the Internet, call #J006

Irish Ancestry – A Beginner's Guide, call #J095

Finding Your Irish Ancestors, call #J132

Irish Genealogy: A Record Finder, call #J009

Tracing Your Irish Ancestors, 4th Edition, call #J047 (John Grenham)

Beginning Your Family History, call #J082

Aspects of Irish Genealogy, call #J071

Suggestions for Research in Ireland, call #J105

Researching Irish Archival & Repository Centres, call #J137

Scotch-Irish Sources for Research, call #J068

How to Trace Family History in Northern Ireland, call #J060

Guide to Local History Sources in the Public Records Office of Northern Ireland, call #J078

Householder's Index to Griffith's Valuation, call #J074

Guide to Tithe Records, call #J085

Probate Jurisdictions: Where to Look for Wills, call #J129

Sources for the History of Landed Estates in Ireland, call #J134

New Genealogical Atlas of Ireland, call #A011 (Brian Mitchell)

Ellis Island: Tracing Your Family History through America's Gateway, call #J190

Introduction to Church Registers, call #J148

Records of the Irish Catholic Church, call #J135

Exploring Irish Genealogy No. 1 Irish Methodists, call #J119

Church of Ireland Records, call #J136

Directory of Parish Registers Indexed in Ireland, call #J186

County Specific

[Antrim] **My Roots: Tracing Your Belfast Ancestors**, call #J173 (William Roulston)

[Armagh] **A Guide to County Sources – Armagh**, call #J100

[Cork] **A Guide to Tracing Your Cork Ancestors**, call #J111

[Derry] **County Londonderry Sources for Family History**, call #J080

[Derry] **Tracing Derry-Londonderry Roots**, call #J189

[Donegal] **A Guide to Tracing Your Donegal Ancestors**, call #J093

Donegal County, Exploring Family Origins in Ballyshannon, call #J015

Donegal County, Exploring Family Origins in Mount Charles, call #J016

[Down] **Researching Down Ancestors**, call #J159 (Ian Maxwell)

[Dublin] **A Guide to Tracing Your Dublin Ancestors**, call #J057

[Fermanagh] **Guide to County Sources – Fermanagh**, call #J086

[Galway] **Tracing Your Galway Ancestors**, call #J182

[Kildare] **A Guide to Tracing Your Kildare Ancestors**, call #J187

[Limerick] **A Guide to Tracing Your Limerick Ancestors**, call #J152

[Mayo] **A Guide to Tracing Your Mayo Ancestors**, call #J107

[Monaghan] **County Monaghan Sources in the Public Record Office of Northern Ireland**, call #J078

[Roscommon] **Tracing Your Roscommon Ancestors**, call #J175

[Sligo] **Tracing Your Sligo Ancestors**, call #J183

[Tipperary] **Tracing Roots in North West Tipperary**, call #J110

[Westmeath] **Tracing Your Westmeath Ancestors**, call #J184

Keeping the Records Safe – RCB Library's Role

by Dr. Susan Hood

This article was previously printed in the RCB Library's journal, Irish Archives, *in January 2015 and is reprinted here with permission of the author.*

By popular demand, and to encourage followers of Archive of the Month to consider buying this high–quality colour publication, we open 2015 on the theme of "keeping the records safe" (what we do at the RCB [Representative Church Body] Library) by providing some visual insight to the content of the annual publication of the Irish Society for Archives which devotes its current edition (vol. 21) to the records of the Church of Ireland.

The journal *Irish Archives* reflects the vast array of materials that are kept safe in the RCB Library. It was launched in the Deanery of St Patrick's Cathedral, Dublin, in November 2014 by the Minister for Education and Skills, Jan O'Sullivan TD, who said great credit was due to the Church of Ireland for gathering its records and keeping them safe.

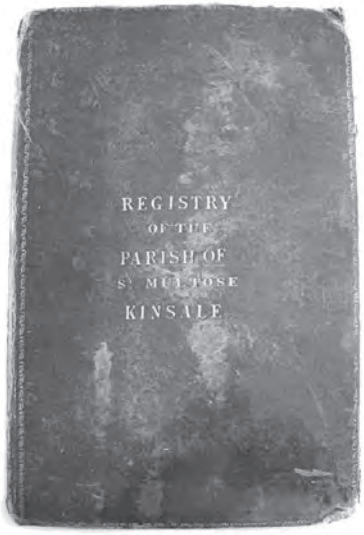
Referring to the journal's cover photograph which features American First Lady, Michelle Obama and her daughters viewing the parish registers of Templeharry, County Offaly, the Minister stressed the importance of record–keeping:

> *'We are all aware that there are parish records. But it is important that they are gathered together and made available to the public. Looking at the cover photo, we wouldn't have had President Obama's visit if it hadn't been for archives because he would have been able to trace his family,' she said. 'The gathering of these records and the provision of them to people is a service to the nation. And as a national we rely on these archives because of the destruction of the Public Records Office in 1922.'*

Commending the journal, the Minister suggested that it would make interesting reading not just for Church of Ireland people, but for anyone interested in the evolution of modern Ireland.

The volume provides a published platform for the current generation of historians and archivists to reassess and reconstruct some of the complex aspects of Church of Ireland identity which the safe custody and availability of these records makes possible.

To give some visual insight to the journals' content (produced in full colour throughout) a taste of the illustrative material it includes is given below. The lead article by Dr. Refaussé charts the evolutionary story of the creation of a Church of Ireland archive and establishment of the Representative Church Body Library (RCBL).



Kinsale parish register, 1684–1999. The register was closed in 1999 but not transferred to the Library until the retirement of the rector in 2014, RCBL P1028/1/1

He pays tribute to those who have looked after an array of parish collections, diocesan papers and miscellaneous manuscripts in local and central custody through the ages before efforts to centralise and co–ordinate record keeping were taken up by an Ecclesiastical Records Committee appointed by the Standing Committee of the General Synod in June 1925.

Canon J.B. Leslie, first honorary secretary of the Ecclesiastical Records Committee, RCBL Collection

The Church's leading historians at the time were co–opted to its membership and included such figures as Revd. J.B. Leslie whose monumental work on the biographies of clergy now form a corpus of work – the diocesan clerical succession lists – which provide enriching information about individual clergy, their families and family connections.

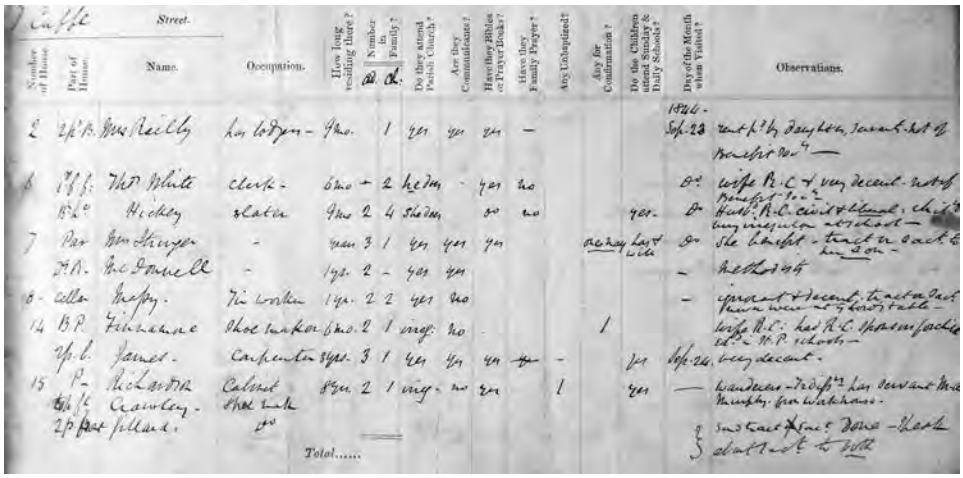
Next, Dr. Miriam Moffitt (St Patrick's College, Maynooth) acknowledges the strength of the RCB library lies in its holistic approach to historical documents. Her analysis of a broad selection of late

19th and early 20th–century collections demonstrates how they can be used to explore not only the experiences of the Church of Ireland community of southern Ireland, but also the motivations, attitudes and feelings which underpinned their actions and responses.

Careful analysis of the *Church of Ireland Gazette* for example revealed this unusual reference to the lack of support within the Church membership for Home Rule during the third Home Rule crisis in 1912.

Later insecurities and feelings of vulnerability during the early days of the Irish Free State are revealed by the Church's decision to commission the writing of a new history in 1929 (eventually published in three volumes in 1933) which is further explored by Moffitt, and includes analysis of such materials as this letter of the Most Revd. John A. F. Gregg, Church of Ireland archbishop of Dublin (1919–39) to Professor Walter Alison Phillips, first Lecky Professor of Modern History at Trinity College Dublin, who was to undertake the task of editing the work.

The exploration of identity issues is followed by the essay by Dr. Martin Maguire (Dundalk Institute of Technology) who examines the wide range of sources available to document social tensions within the Irish Protestant community from a class perspective. These include such gems as a parish visitation book including family information about parishioners of St Peter's parish during the 1840s and the papers of the City and County of Dublin Conservative Working Mens' Club 1883–1987.



Parish visitation book covering the parishioners of Cuffe Street, St Peter's parish, 1844, RCBL P45/15/1; and City and County of Dublin Conservative Working Mens' Club 1883–1987, Committee Minute Book, Entry dealing with the boisterous behaviour of two members, Messrs Mitchell and Tully, in the context of drinking and related activities on the King's Birthday, and how they were disciplined, 22 November 1901, RCBL, 486/3/1.

Front cover of special war issue of Mountjoy School Magazine, 1919, including detail of the photographs of nine past pupils RCBL Ms 151; the First World War memorial for Ranelagh School in St Mary's Church, Athlone, and the Church of Ireland roll of honour for Athlone parish, including past pupils of Ranelagh School (the latter two images courtesy of the Rector and Select Vestry of St Mary's Athlone).

Turning to education, Andrew Whiteside (Archivist and Historian) focuses on the large number of Church of Ireland secondary schools that had past pupils at the front during the First World War and how their memory was preserved by these institutions, resulting in an array of illustrative documentation on paper and in memorial tablets.

Dr. Robbie Roulston (UCD School of History and Archives) reassesses the Church of Ireland's relationship with the Irish state in education using recently catalogued collections of papers including those of the General Synod concerning education and diocesan reports.

A visual dimension is provided by Dr. Michael O'Neill FSA (Architectural Historian) focusing on the architectural drawing collections in the Library and ongoing efforts to digitize and make available the contents of these resources online at <http://www.archdrawing.ireland.anglican.org/>.

Focusing on these visual materials, combined with other text–based sources such as the vestry minute books, he shows how it possible to reconstruct how buildings were constructed to various styles and layouts.

Susan Hemmens (Marsh's Library, Dublin) focuses on Christ Church Cathedral, Dublin's 18th–century music archive of both manuscript and printed materials and draws attention to its uniquely rich informational context.

The volume concludes with Dr. Susan Hood's summary of the RCBL's effort to reach out to the wider world by showcasing selected collections and updated lists online via the 'Archive of the Month' medium, of which this presentation represents the 37th continuous online exhibit.

Copies of Irish Archives *are available for purchase from the Representative Church Body Library.*

For a full list of archived issue, go to <http://ireland.anglican.org/about/130>.

Susan Hood will take up the appointment of Librarian and Archivist for the Church of Ireland at the RCB Library, Dublin, on 1 July 2016, where she is currently assistant. She also co-edits Irish Archives, *which is the only professional archival journal published in Ireland.*

IGSI Website Changes in the Wind

by Robert Zimmerman

There are a number of major changes planned for the IGSI website in the future. These will not change the look of the website but are planned to improve member access.

One planned change is to enhance the experience in retrieving issues of *The Septs* online. When completed, members will be able to search for an issue based upon a particular article, author or theme of the issue.

Another planned change is the enhancement of the search of our database of genealogical indexes. We have a number of source documents in our library, and the indexes for many of these sources is on our website. Currently, you may search these indexes by surname and given name only. In the future you will be able to search by other fields of information.

The final big change will be an upgrade of our base systems. The IGSI website is run on two main collections of software. Drupal, a Content Management System (CMS), provides the basic functions for the operation of our website and makes modifications to basic content quite easy. We also use CiviCRM a Customer Relationship Management system (CRM) to handle the membership issues. We will soon be upgrading both the Drupal and CiviCRM systems to the most current versions. This change, among other things, will make the website more viewable on some of the new electronic devices.

Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004 and previously has served as IGSI Treasurer and a member of the Board of Directors. He was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

Identity as a Research Tool

by Lois Abromitis Mackin, Ph.D.

Genealogy is a research field concerned primarily with accurately reconstructing forgotten or unknown identities and relationships.

Thomas W. Jones, *Mastering Genealogical Proof*[1]

Merriam-Webster defines identity as "the distinguishing character or personality of an individual"[2] and relationship as "the relation connecting or binding participants in a relationship: as a: kinship, b: a specific instance or type of kinship."[3]

When we are researching Thomas Kinney, we start with what we know. Sometimes that is only a name, possibly in combination with a location. Let's say we know only that Thomas Kinney was the father of another Thomas Kinney who moved from Buchanan County, Iowa, to Mitchell County, Iowa, and we want to find out more about him.[4]

If we enter "Thomas Kinney" on the "Search Historical Records" screen at *FamilySearch*, our search returns more than 300,000 records. A similar search on *Ancestry* returns over a million records. How do we distinguish the records of our two Thomas Kinneys among all these records? We do it by accurately reconstructing the identities of our two Thomas Kinneys, and using the reconstructed identities to determine which of the 300,000 *FamilySearch* records and the over a million *Ancestry* records we can match to our Thomas Kinneys. We hope that our understanding of the identity of each man will expand as we tie him to specific historical records and learn more facts from those records.

In his recent book *Elements of Genealogical Analysis*, a book that deserves a place on every serious genealogist's reference shelf, Great Migration Study Project[5] director Robert Charles Anderson introduced a number of concepts that are useful when working with the identity of one or more historical research subjects. The first one is the concept of "genealogically defined." A person, according to Anderson, is genealogically defined "if we have at least one piece of evidence that will lead to the identification of his or her parents, one piece of evidence for each spouse(s), and one piece of evidence for each child." This enables us to place the person in a pedigree chart,[6] whether it is the well-documented genealogy of a New England family or a pedigree chart we are creating through our own research.

Starting out, we know only that Thomas Kinney II moved from Buchanan County, Iowa, to Mitchell County, and that he was the son of Thomas I. At this point, using Anderson's criterion, Thomas II is not genealogically defined. In order to learn more about Thomas I, we need to first find more facts about Thomas II and move him into the status of being genealogically defined.

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[1]Thomas W. Jones, *Mastering Genealogical Proof* (Arlington, Virginia: National Genealogical Society, 2013), 1.

[2]*Merriam-Webster* (http://www.merriam-webster.com/dictionary/identity : accessed 31 January 2016), "identity," definition 2.a.

[3]*Merriam-Webster* (http://www.merriam-webster.com/dictionary/relationship : accessed 31 January 2016), "relationship," definition 2.

[4]Personal knowledge of Jere G. Mackin, great-grandson of Thomas Kinney II. Mackin was born in Mitchell County, Iowa, and remembers his Kinney grandparents attending Kinney family reunions in Buchanan County.

[5]The Great Migration Study Project is a multi-year research and publication project whose purpose is to create scholarly accounts of the immigrants who came to New England during the Great Migration, the period of highest immigration to colonial New England, between 1620 and 1640. The project's publications include *The Great Migration Begins: Immigrants to New England 1620-1633* (3 vols.); *The Great Migration: Immigrants to New England 1634-1635* (7 vols.); *The Pilgrim Migration: Immigrants to Plymouth Colony, 1620-1633; The Winthrop Fleet: Massachusetts Bay Company Immigrants to New England, 1629-1630*, and *The Great Migration Directory*.

[6]Robert Charles Anderson, *Elements of Genealogical Analysis: How to Maximize Your Research Using the Great Migration Study Project Method* (Boston: New England Historic Genealogical Society, 2014), 58.

The identity of Thomas II at this point consists only of his name, several locations where he lived, and the name of his father. Rudimentary as it is, this identity enables us to discriminate the records of our Thomas Kinney II from the records of Thomas Kinneys who lived in other locations at the time our Thomas lived in Buchanan and Mitchell Counties, or who had fathers other than Thomas Kinney I.

Here is where we can make good use of an analytic tool from Anderson's book, linkage analysis. Linkage analysis is Anderson's name for a rigorous and systematic thought process used in determining whether any two individual records refer to the same person.[7] In Anderson's terminology, a record (e.g., a will) is a portion of a source (e.g., Mitchell County, Iowa, will books) that pertains to a single event (e.g., the death of Thomas Kinney II).[8] Researchers create what Anderson calls linkage bundles—collections of two or more records that, through the application of linkage analysis, they determine are records of the same individual. Researchers can then combine two or more linkage bundles, into what Anderson calls a dossier, at the same time creating a rationale explaining your reasons for linking the records or linkage bundles.[9]

Anderson defines six steps in linkage analysis:

1. Select records
2. Examine points of comparison
3. Analyze discrepancies
4. Make linkage decision and draw conclusions
5. Construct rationale
6. Estimate confidence level.[10]

Confidence levels range from possible ("less than fifty percent, but not demonstrably impossible") to probable ("more likely than not; barely fifty percent"), highly probable ("well in excess of fifty percent"), and almost certain ("as close to complete proof as you get, in excess of ninety percent").[11]

Linkage analysis helps us as we perform research in Mitchell County vital records, census records, cemetery records, and newspapers. For each possible record of Thomas Kinney II we find, before definitively incorporating the record in his dossier we move through the six linkage analysis steps.

Let's look at Thomas Kinney II's 1920 census record. In the 1920 enumeration, there was only one man in Mitchell County named Thomas Kinney, so we do not have to distinguish among several Thomas Kinneys. (This completes step 1 of linkage analysis, select a record.)

The census record shows us that Thomas headed a two-person household consisting of himself and M. Sophia Kinney, wife, in the town of Stacyville. Thomas was born in Wisconsin, and his parents were born in Ireland and New York. M. Sophia was born in Iowa. Thomas was a retired farmer.[12] In steps 2 and 3 we examine points of comparison and analyze discrepancies. Since our starting information was meager, the points of comparison are few.

Known information	Points of comparison	Discrepancies
Thomas lived in Mitchell County.	Thomas lived in Stacyville, which is in Mitchell County. He is the only Thomas Kinney enumerated in the county.	None
Thomas lived in Buchanan County, Iowa.	—	—
Thomas was the son of Thomas Kinney I	—	—

[7] *Ibid.*, 35.

[8] *Ibid.*, 132.

[9] *Ibid.*, 35.

[10] *Ibid.*, 38-9.

[11] *Ibid.*, 37.

[12] 1920 U.S. census, Mitchell County, Iowa, population schedule, Stacyville, p. 134 (stamped), enumeration district (ED) 151, sheet 2-A, dwelling 25, family 25, Thomas Kinney; accessed via "1920 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Iowa > Mitchell > Stacyville > District 0151; citing NARA microfilm publication T625.

We can assign this record to Thomas II with a confidence level of "probable," based on the fact that there is only one Thomas Kinney in the county, and that our information indicates that Thomas II was in the county. We can conclude (step 4) that Thomas had a wife M. Sophia, whose age and birthplace are now known, that Thomas was born in Wisconsin about 1850, that the couple lived in Stacyville, and that Thomas' father was born in Ireland and his mother in New York.

The second record found was a cemetery marker in Visitation Cemetery, Stacyville.[13] The marker has the names, birth dates, and death dates of Thomas Kinney and Sophia Kinney.

The analysis of points of comparison and discrepancies with other information about Thomas Kinney enable us to draw the conclusion that this is Thomas Kinney II's cemetery marker. Our rationale is that, since census records show that only one man named Thomas Kinney lived in Mitchell County and that that man lived in Stacyville, it is likely that this is his grave marker. Further corroboration is provided by our general knowledge that Sophia is an uncommon name, making it unlikely that there are two Thomas Kinneys, a previously undocumented one and our Thomas II, married to women named Sophia. As a result, we can conclude that it is highly probable that this marker belongs to the couple enumerated in the 1920 census.

Known information	Points of comparison	Discrepancies
Thomas lived in Stacyville, Mitchell County.	The cemetery marker is in Stacyville.	—
Thomas lived in Buchanan County, Iowa.	—	—
Thomas was the son of Thomas Kinney I. Thomas' father was born in Ireland. Thomas' mother was born in New York.	—	—
Thomas was born in Wisconsin about 1850.	The birth date for Thomas on the marker is 1850. Thomas died in 1923.	—
Thomas was married to M. Sophia [--?--].	The marker is for Thomas and Sophia Kinney.	—

The Mitchell County research enables us to flesh out Thomas II's identity/dossier with additional dates, locations, and relationships. His expanded identity looks like this:

Thomas Kinney II

- Born 21 May 185014 at Geneva, Wisconsin[15]
- Died 8 April 1923 in Stacyville, Mitchell County, Iowa[16]
- Husband of Sophia Clark Kinney[17]
- Father of Mrs. E.A. Arthurs of Masonville, Iowa; and of George Kinney, Joseph Kinney, William Kinney, and Mrs. William Pitzen of Stacyville.[18]
- Brother of Mrs. John Diggins and Mrs. Thomas Ronan of Independence; Mrs. Nell Quinn of Cedar Rapids; Frank Kinney of Winthrop; and John F. Kinney, deceased.[19]
- Son of Thomas and Ann Kinney. Thomas was probably born in Ireland, and Ann in New York.[20]

As a result of the Mitchell County research, Thomas Kinney II is genealogically defined, in Robert Charles Anderson's terminology—we have at least one piece of evidence for the identity of his parents, his spouse, and his children. We can place him in a pedigree chart.

Expanding the identity of Thomas Kinney II in this way has enabled us to add more information to the identity of Thomas Kinney I. Based on the infor-

[13]Visitation Cemetery (Stacyville, Mitchell County, Iowa), Thomas and Sophia Kinney marker; personally read by the author, 2005.

[14]The year of birth is provided by Thomas Kinney's cemetery marker. Visitation Cemetery (Stacyville, Iowa), Thomas and Sophia Kinney marker. The day and month are provided by Thomas' obituary in the Buchanan County *Conservative* newspaper. [Buchanan County] Death/Burial Files (card file, n.d., Buchanan County Genealogical Society, Independence), card for "Thomas Kinney, b. 21 May 1850."

[15]1920 U.S. census, Mitchell Co., Ia., pop. sch., Stacyville, p. 134 (stamped), ED 151, sheet 2-A, dwell. 25, fam. 25, Thomas Kinney.

[16]Mitchell County, Iowa, Deaths, book 1: 32, Thomas Kinney.

[17]Visitation Cemetery (Stacyville, Ia.), Thomas and Sophia Kinney marker.

mation provided by the sources located for Thomas II, Thomas I's identity/dossier now looks like this:

Thomas Kinney I

- Probably born in Ireland
- Lived in Geneva, Wisconsin circa 1850
- Came to Winthrop, Buchanan County circa 1862
- Husband of Ann [--?--] Kinney, who was born in New York
- Father of Thomas Kinney of Winthrop and Stacyville
- Probably also the father of Thomas' siblings Frank Kinney of Winthrop; John F. Kinney, deceased; Mrs. John Diggins and Mrs. Thomas Ronan of Independence; and Mrs. Nell Quinn of Cedar Rapids.[21] Census research identifies Mrs. John Diggins of Independence as Katherine, born about 1848 in Wisconsin;[22] Mrs. Thomas Ronan of Independence as Alice, born about 1866 in Iowa;[23] and Mrs. Nell Quinn of Cedar Rapids as Nellie, born about 1857 in Wisconsin.[24]

Like Thomas II, Thomas I is now genealogically defined.

These dossiers suggest that Thomas Kinney I and II should be found in U.S. census records for Geneva, Wisconsin, in 1850 and 1860, and, indeed, the 1850 census for Geneva, Walworth County, Wisconsin, includes a household headed by Thomas "Kinny," age 26, cabinet maker, with apparent wife Ann, age 21, and apparent children Catharine, age 3; John, age 1; and Thomas, age 1/12. Thomas was born in Ireland, Ann was born in New York, and the three children were born in Wisconsin.[25]

Going through the linkage analysis steps with this record, we find the following points of comparison and discrepancies:

Known information	Points of comparison	Discrepancies
Probably born in Ireland.	Thomas Kinney in this record was born in Ireland about 1824.	—
Lived in Geneva, Wisconsin circa 1850.	Thomas Kinney in this 1850 record lived in Geneva (Walworth County), Wisconsin.	—
Came to Winthrop, Buchanan County circa 1862.	—	—
Thomas was born in Wisconsin about 1850.	The birth date for Thomas on the marker is 1850. Thomas died in 1923.	A discrepancy would exist if this household were still in Geneva in 1870.
Husband of Ann [--?--] Kinney, who was born in New York.	Although the 1850 census does not provide relationships in households, the apparent wife in this household is named Ann and was born in New York.	—

Table continued on page 50.

[Buchanan County] Death/Burial Files, card for "Thomas Kinney, b. 21 May 1850."

[18][Buchanan County] Death/Burial Files, card for "Thomas Kinney, b. 21 May 1850."

[19]*Ibid*.

[20]*Ibid*.

[21]Residence in Wisconsin based on the birth of son Thomas in Geneva 21 May 1850. *Ibid*.

[22]1920 U.S. census, Buchanan Co., Ia., pop. sch., Independence, p. 91 (stamped) verso, ED 77, sheet 5-B, dwell. 129, fam. 135, John and Katherine Diggins; accessed via "1920 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Iowa > Buchanan > Independence Ward 4 > District 0077; citing NARA microfilm publication T625.

[23]1920 U.S. census, Buchanan Co., Ia., pop. sch., Washington, p. 43 (stamped) verso, ED 73, sheet 7-B, dwell. 153, fam. 153, Thomas and Alice Ronan; accessed via "1920 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Iowa > Buchanan > Washington > District 0073; citing NARA microfilm publication T625.

[24]1910 U.S. census, Black Hawk Co., Ia., pop. sch., Waterloo, p. 73 (stamped) verso, ED 19, sheet 13-B, dwell. 271, fam. 304, Nellie Quinn; accessed via "1910 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Iowa > Black Hawk > Waterloo Ward 3 > District 0019; citing NARA microfilm publication T624.

[25]1850 U.S. census, Walworth Co., Wi., pop. sch., Geneva, p. 258 (stamped) recto, dwell. 506, fam. 515, Thomas Kinny household; accessed via "1850 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Wisconsin > Walworth > Geneva; citing NARA microfilm publication M432.

Known information	Points of comparison	Discrepancies
Father of Thomas Kinney of Winthrop and Stacyville	There is an apparent child Thomas in the household. born circa 1850 in Wisconsin.	
Probably also father of Frank, John F., Katherine, Alice, and Nell.	There are apparent children Catharine and John in the household.	There are no apparent children named Frank, Alice, or Nell; from the fact that there is an infant in the house, it appears that the family may not yet be complete.

This analysis enables us to conclude with high probability that this is the household of Thomas Kinney I, with wife Ann and children Katherine, John, and Thomas Kinney II.

In 1860 this household is again found in Geneva. The 1860 household consists of Thomas Kinney, age 37, farmer; Ann Kinney, age 32; Kate Kinney, age 12; John Kinney, age 10, Thomas Kinney Jr., age 9; Helen Kinney, age 5; William Kinney, age 5/12; and Margaret Kinney, age 30. Thomas and Margaret were born in Ireland, Ann in New York, and the children in Wisconsin.[26] Linkage analysis of this record reveals that the points of similarity noted in analyzing the 1850 census record continue to exist. The new apparent daughter named Helen could be the Nellie indicated by previous research as the daughter of Thomas I and sister of Thomas II. Pre-existing information did not include a possible child named William or a possible sister for Thomas I, so this is new information.

Based on the 1850 and 1860 census information, Thomas Kinney I's dossier now looks like this:

Thomas Kinney I

- Born in Ireland circa 1824[27]
- Lived in Geneva, Wisconsin in 1850 and 1860[28]
- Came to Winthrop, Buchanan County circa 1862[29]
- Husband of Ann [--?--] Kinney[30]
- Father of Thomas Kinney of Winthrop and Stacyville; Frank Kinney of Winthrop; John F. Kinney, deceased; Mrs. John (Katherine) Diggins and Mrs. Thomas (Alice) Ronan of Independence; and Mrs. Nell Quinn of Cedar Rapids.[31]
- Possible brother of Margaret Kinney.[32]

No Thomas Kinney household was found in Geneva or Walworth County in 1870; our dossiers for Thomas I and II indicate that the family should have moved to Buchanan County, Iowa, by that time. As expected, Thomas Kinney and his family were enumerated in 1870 in Byron township, Buchanan County, Iowa, where the town of Winthrop is located. In 1870 the household consists of Thomas, age 47, farmer; Ann, age 41, keeping house; Kate, age 22; John, age 21, farm labour; Thomas, age 20; Nellie, age 13; Alice, age 4; George, age 1; Frank, age 2/12; and Peter, age 86, without occupation. Thomas and Peter were born in Ireland; Ann was born in New York; Kate, John, Thomas, and Nellie were born in Wisconsin; and Alice, George, and Frank were born in Iowa.[33]

[26]1860 U.S. census, Walworth Co., Wi., pop. sch., Geneva, p. 114 (penned), dwelling 820, family 170, Thomas Kinney household; accessed via "1860 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Wisconsin > Walworth > Geneva; citing NARA microfilm publication M653.

[27]1850 U.S. census, Walworth Co., Wisconsin, pop. sch., p. 258 (stamped), dwell. 506, fam. 515, Thomas Kinny.

[28]1850 U.S. census, Walworth Co., Wisconsin, pop. sch., p. 258 (stamped), dwell. 506, fam. 515, Thomas Kinny. 1860 U.S. census, Walworth County, Wisconsin, pop. sch., p. 114 (penned), dwell. 820, fam. 170, Thomas Kinney.

[29][Buchanan County] Death/Burial Files, card for "Thomas Kinney, b. 21 May 1850."

[30]*Ibid*., corroborated by the appearance of Ann Kinny/Kinney in Thomas' 1850 and 1860 census households.

[31]Residence in Wisconsin based on the birth of son Thomas in Geneva 21 May 1850. [Buchanan County] Death/Burial files, card for "Thomas Kinney, b. 21 May 1850."

[32]Based on the appearance of Margaret Kinney in Thomas' 1860 household. 1860 U.S. census, Walworth County, Wisconsin, pop. sch., p. 114 (penned), dwell. 820, fam. 170, Thomas Kinney and Margaret Kinney.

Thomas' last census appearance is in the 1885 Iowa state census.[34] He died 28 January 1887; his cemetery marker shows his birth date as 3 March 1823 and his birthplace as County Tipperary.[35] With the addition of this information, Thomas Kinney I's dossier looks like this:

Thomas Kinney I

- Born in County Tipperary, Ireland, 3 March 1823.[36] Possibly the son of Peter Kinney[37] and the brother of Margaret Kinney.[38]
- Lived in Geneva, Wisconsin in 1850 and 1860[39]
- Came to Winthrop, Buchanan County circa 1862 and lived there till his death in 1887[40]
- Husband of Ann [--?--] Kinney[41]
- Father of Thomas Kinney of Winthrop and Stacyville; Frank Kinney of Winthrop; John F. Kinney, deceased; Mrs. John (Katherine) Diggins and Mrs. Thomas (Alice) Ronan of Independence; and Mrs. Nell Quinn of Cedar Rapids.[42]
- Died 28 January 1887, buried in Independence, Iowa.[43]

Through relatively simple research in basic sources, aided by application of linkage analysis, we have greatly expanded our knowledge of Thomas Kinney II's identity. We now have an Irish birthplace, a date of birth, and several possible Irish family members. (Does this mean we are ready to jump the pond and dive into the records of County Tipperary? No! There's more to learn in American records.)

Now that we have a good idea of the identities of Thomas Kinney I and II, we need to develop similar dossiers for Thomas I's possible father Peter and possible sister Margaret, along with any possible spouses, siblings, and children who might appear during the search for Peter and Margaret.

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[33]1870 U.S. census, Buchanan Co., Ia., pop. sch., Byron twp., p. 19 (penned), dwelling 120, family 126, Thomas Kinney household; accessed via "1870 United States Federal Census," images, *Ancestry* (http://www.ancestry.com : 31 January 2016), Iowa > Buchanan > Byron; citing NARA microfilm publication M593.

[34]1885 Iowa state census, Buchanan Co., pop. sch., Byron twp., p. 29 (stamped) verso, dwell. 9, fam. 10, Thos Kinney; accessed via "Iowa, State Census Collection, 1836-1925," images, *Ancestry* (http://www.ancestry.com : accessed 31 January 2016), 1885 > Buchanan > Byron; citing microfilm obtained from the State Historical Society of Iowa via HeritageQuest.

[35]St. John's Cemetery (Independence, Buchanan County, Iowa), Thomas Kinney marker; personally read by the author, 2005.

[36]*Ibid*.

[37]Based on the appearance of 86-year-old Peter Kinney in Thomas' 1870 census household. 1870 U.S. census, Buchanan Co., Ia., pop. sch., Byron twp., p. 19 (penned), dwell. 120, fam. 126, Thomas Kinney and Peter Kinney.

[38]Based on the appearance of Margaret Kinney in Thomas' 1860 household. 1860 U.S. census, Walworth County, Wisconsin, pop. sch., p. 114 (penned), dwell. 820, fam. 170, Thomas Kinney and Margaret Kinney.

[39]1850 U.S. census, Walworth Co., Wisconsin, pop. sch., p. 258 (stamped), dwell. 506, fam. 515, Thomas Kinny. 1860 U.S. census, Walworth County, Wisconsin, pop. sch., p. 114 (penned), dwell. 820, fam. 170, Thomas Kinney.

[40][Buchanan County] Death/Burial Files, card for "Thomas Kinney, b. 21 May 1850." 1870 U.S. census, Buchanan Co., Ia., pop. sch., Byron twp., p. 19 (penned), dwell. 120, fam. 126, Thomas Kinney. 1885 Iowa state census, Buchanan Co., pop. sch., Byron twp., p. 29 (stamped) verso, dwell. 9, fam. 10, Thos Kinney.

[41][Buchanan County] Death/Burial Files, card for "Thomas Kinney, b. 21 May 1850," corroborated by the appearance of Ann Kinny/Kinney in Thomas' census households from 1850 to 1885.

[42]Residence in Wisconsin based on the birth of son Thomas in Geneva 21 May 1850. [Buchanan County] Death/Burial files, card for "Thomas Kinney, b. 21 May 1850."

[43]St. John's Cemetery (Independence, Iowa), Thomas Kinney marker.

Sources for Children Raised in Care in Ireland 1840s to 1990s

by Fiona Fitzsimons

In 1952 the Adoption Act introduced legal adoption into the Republic of Ireland for the first time. Until then, any child(ren) orphaned or separated for their birth-family was, in a strict legal sense, fostered. Between the late 1840s and the 1990s, literally hundreds of thousands of Irish children were fostered in private homes, workhouses, and other public and private institutions. This article discusses what records survive for tracing Irish children raised in care from ca. 1838 to the 1990s.

Early in my career, I decided not to accept any cases that involved tracing children separated from their birth-family and raised in care. The accepted wisdom was that these cases often had no resolution. Records were inaccessible, lost or destroyed. Even when records survived, archivists acted as gate-keepers. All enquiries had to be in writing, supported by documents and a family tree. It could take months, even years, for a written response. By the time a written response arrived, the information might not be accurate.

Better to stay in the calm waters of family history, regularly filing successful cases for satisfied patrons.

In 1998, a single phone call caused me to rethink my view point. A young woman sought my assistance tracing her own mother's origins. The case-background was this: in the early 1930s in a village in North-West Ireland, this young woman's mother, as a child of three, was forcibly taken from her own unmarried mother. Afterwards, she was raised by nuns in an orphanage. At age 16 she was released to make her own way in the world, an orphan with no family support. She never saw her mother again and carried a sense of loss through life.

In 1998 when her family first made contact, they needed a historical detective to trace the circumstances in which their mother was taken into care as a child, to help her find peace.

The starting information was limited to her birth name, the name of her village and the year she was detained. Even so, it was enough. Within weeks we traced all relevant documents. The lady found an answer and found her way again in life.

This one case, successfully concluded, led to other referrals. I took an interest in similar cases and began to educate myself about sources for children in care. I'm still working on it.

*****

At the start of any search, the first person I usually meet with is not the person searching, but their adult children. They are there as advocates for their parent, to 'suss me out' and make sure I'm entering any search with a non-judgemental attitude. Only when they're satisfied that I bring an open mind-set and have the necessary research experience will they make a second appointment to meet with their parent(s).

Every investigation to trace a birth-parent or family begins with a discussion. The person searching wants to explain in his/her own words why they have decided to look now. They need to be listened to, heard and understood.

In turn, I need them to understand that my research will be limited by what records were made at the time a child first entered the system; and by what records survive to the present day, to which we have access. This exchange of information, and the simple courtesy of listening uncritically, are central to the whole search process.

Everyone has their own reasons for searching, but there are a few common threads. First and foremost is the search for personal identity, common to all of us engaged in family history. Children raised outside of their family have often lost their family-network. When they start to search they may not have all the facts to hand – names, dates, places, family stories. Some people may fear that, even if they can trace their family, re-connecting with kin may open up old wounds.

Another common reason to begin a search is simple curiosity. The curiosity that drives these searches is a deep-rooted desire to know that goes far beyond ordinary interest. Curiosity is not static—in the course of a lifetime it will ebb and flow. Key events like a serious illness, or the birth of a child/grandchild often provide the impetus for a search. The searcher wants to know the circumstances in which they or a family member (be they a parent/aunt/uncle, grandparent/grand-uncles and aunts), were taken from their families and detained as children in the care system.

Information needed for a search and how to trace relevant records

The key to tracing relevant records is in compiling all the available evidence at the start. Essential information includes

- the child's name: either their birth name, or the name by which they were known in later life;
- the child's approximate year/date of birth;
- where they were born;
- the name of any foster parents.

Any more information - where a child lived or attended school, even for short periods of six-months or less, can allow us to identify other relevant records.

Unusually, there are some short-cuts in this research. The Records Branch in the Department of Health holds records for A.I.R.R. (Access to Institutional and Related Records). This collection of records from ca. 1930 to 1990s was compiled and indexed by a team of Eneclann archivists before publication of the Murphy Report in 2009. It includes records of children fostered in private homes as well as those raised in institutional care (Orphanages, Reformatories, or Industrial Schools).

Contact A.I.R.R.
- Ph: ++ 353 1 635 4190
- Ph: ++353 1 635 3030

The other potential research short-cut is to contact the Health Service Executive (H.S.E.) Tracing Service. The H.S.E. Tracing Service has greater coverage for records of infant hospitals, mother and baby homes, and adoption societies. Their earliest records are the Rotunda Girls' Aid Society from the late 1890s.

Contact H.S.E. Tracing Service
- Ph: ++ 353 1 8976858

If calling any of these numbers from within the Republic of Ireland, dial 01 as a prefix.

A person can only trace their own record or the record of someone to whom they are 'next-of-kin.' Researchers will be asked to provide identifying information before being granted access to any records.

The records held in A.I.R.R. and by the H.S.E. Tracing Service have some 'cross-over', but each collection also contains unique records. Therefore, it's worth making contact with both groups.

These two collections document the greater number of children raised in care in Ireland, but don't include everyone. Researchers should not despair if they can't easily find the specific record being sought here. In the past, records for children in institutional care were dispersed, and it may take a little 'detective-work' to track down registers and case-files. For example, some original registers for Industrial Schools and Reformatories are held in the Department of Education, in University and County archives, and, in some rare instances, even in private hands.

As a rule of thumb, knowing the year a child first entered the care-system will help to identify what historical records are relevant to one's research.

1840s-1924 Records of the Poor Law Unions (PLU) and from 1899 County Councils

The workhouse system was introduced into Ireland by the 1838 Poor Law Relief (Ireland) Act. Before this, a child that was destitute and separated from his/her birth-family would be admitted to Prison. Ironically, the workhouse was actually a step-up for these poor children.

From the early 1840s until 1924, over half of all children in Ireland separated from their parents or birth family, entered care through the workhouse system.

Any search should begin with "Records of Birth in the Union Workhouse" and continue by looking at the "Indoor Relief Registers" and "Admissions Registers" for the specific PLU. From 1860, County Hospitals shared the same campus as the district workhouses, and all children born in a hospital will be recorded in the Workhouse records where they survive.[1]

Children who were brought into care through the Workhouse system were usually 'fostered' or 'boarded out' to private homes. From ca. 1870, Parliamentary Reports regularly printed the names of children fostered through the workhouse system; this is an especially useful source where original records no longer survive.

Between the 1840s and 1899, all decisions to foster workhouse children were made at Board level and are recorded in the relevant Poor Law Union's *Board of Guardians Minute Books*. There's a surprisingly good survival rate for the Minute Books, usually held in the Local Collections of the relevant County Library.

Legislation passed in the late 1800s2 meant that between 1899 and 1924 responsibility for the care of fostered children passed to the County Council, in the child's county of birth. Decisions to foster or 'board-out' children were recorded in the relevant *County Council Minute Books*. Happily, most County Council records survive and have been accessioned by the relevant County Library or Archive.

When searching for records of a Workhouse/ Poor Law Union in the geographic area of the Irish Republic, start by examining the

local county library to see what relevant holdings they have. Surviving records date from 1838 to 1924, when the Poor Law system was abolished in the Irish Free State, except in Dublin City and County and Cork because of population pressure. The National Archives of Ireland has all surviving records of the Dublin PLUs, now available online on *findmypast*.

The Public Records Office of Northern Ireland (PRONI) has what is probably the most complete collection for the 28 PLU's in its geographic catchment, dating from 1838 to 1948. Later records (1920s to 40s) are under restricted access.

County Boards of Health & Public Assistance Ca. 1924/5 to 1942

In 1924, the government of the Irish Free State established the Department of Local Government and Public Health. It was the first step towards dismantling the hated Poor Law Union system, except in Dublin and Cork where population pressure was too great. In 1925, responsibility for the care of fostered children was transferred from the Poor Law Unions to the County Boards of Health and Public Assistance.

Where a child was already in the care system, earlier records that pre-date the new County Boards, were transcribed or compiled to ensure a complete record.

The County Assistance Boards kept annual registers of all children in care; in the last decade, these records have been transferred to the relevant county library or archives, where they are held under restricted access.

Between 1942 and 1947 the County Boards were gradually phased out, as the new County Health Boards were introduced. During this transitional time, records of children are usually filed by the child's county of birth.

1858/1868 to 1990s: Records of Reformatory and Industrial Schools

Between 1845 and 1851, two million people or ¼ of the Irish population died or emigrated during the Famine. The displacement of the population led to a huge rise in the number of destitute children in Post-Famine Ireland. The workhouse system could not accommodate them all.

In 1858, Reformatory Schools were introduced to accommodate children placed by a court hearing. In 1868, Industrial Schools were introduced for neglected children, or children in danger of contact with criminals. Many of the religious orders involved in education invested significant resources and became involved in the development of the Schools.

From the 1850s and 60s, funding for the Schools was based on a capitation (head-count) system. The government paid a sum for each child placed in an institution. After 1899, the County Council in the child's county of birth paid the capitation grant.3

In the 1920s the system of funding by capitation grants led to demands from the Schools that more children should be committed, so that the Schools were economically viable. It was a classic case of the 'tail wagging the dog' and it ran counter to what was broadly accepted as best-practise in Europe and America.4

The Department of Education holds records of former residents of 59 industrial and reformatory schools, placed in the School by a court hearing. See <http://www.education.ie/en/The-Department/FOI/Applications-by-Former-Residents-of-Industrial-Schools/FAQs.html>

The Department of Health holds records of former residents, including the A.I.R.R. collection, where children were placed in Schools by means other than the Courts: e.g., Health Board referrals, private arrangements, etc.

The majority of Schools in the geographic area corresponding to the Republic of Ireland were run by Catholic orders. There's a good deal of confusion about what records survive, where they are held, and public access. As a rule of thumb, registers of the individual schools usually remain with the specific order.

So for example, if one wanted to trace the records of St. Joseph's Reformatory School (1859-1972) run by the Good Shepherd Sisters, a researcher should contact the archivist of the Good Shepherd Order in Limerick. Or, to search the records of any of the 32 Industrial schools, residential homes and orphanages run by the Sisters of Mercy, one should contact the archivist in the Mercy Congregational Archives in Dublin. The *Directory of Irish Archives* can assist the researcher in tracing the archive in which records of an industrial or reformatory school can be found with full contact details.

There were nine Protestant Industrial Schools on the island of Ireland, of which five were in the area corresponding to the Republic. These were all independently run, private institutions. Consequently, their records are not centralised, although the greater number have been accessioned by the Representative Church Body Library in Dublin. Tracing relevant records will require researching individual archival catalogues. PACT, the adoption tracing service, can help with enquiries.

PRONI has collated all relevant records relating to Reformatory, Industrial and

Training Schools in the geographic area corresponding to Northern Ireland. The collection catalogued as RITS/ 1-16 covers all Protestant and Roman Catholic schools for boys and girls between 1874 and 1979. This manuscript collection is not available online and can only be viewed in PRONI's Reading Room.

Supplementary Records

Where a child or young person was taken into care will suggest supplementary records to provide background detail. Newspapers are a very rich source. As a rule of thumb, researchers will find more detail in a regional newspaper than in one of the nationals.

The other great source are court records. The Court of Petty Sessions are available online at <www.findmypast.ie> up to 1924. District Court records from the 1920s onwards are held in the relevant county archive or library. For a complete listing of county archives or libraries, see the *Directory of Irish Archives.*

Mother & Baby Homes

In 2014, historian Catherine Corless published a ground-breaking study into the child mortality rate at the Tuam (Bon Secours) Mother & Baby Home. Her rigorous research created newspaper headlines around the world and exposed a further scandal on institutional child-care in Ireland's recent past. In 2015, the Irish government responded with a Commission of Investigation into Mother & Baby Homes (1930s to 1998), which also will look at the role of County Homes. The investigation is ongoing: an interim report is due later this summer (2016) and the final report is in 2017.

The investigation team announced that their inquiry is into how the system was open to abuses, but it's almost inevitable that, by the process of turning a spotlight on these institutions, more records will become available. See <www.mbhcoi.ie/MBH.nsf/page/index-en>

Magdalene Laundries

Many girls and young women raised in institutional care – the Workhouses, Orphanages and Schools – graduated to the Magdalene Laundries. Others fostered out by Workhouses and/or local County Councils were transferred to the Laundries when they reached their 16th birthday. I've researched cases where young girls were taken from the home of a widowed father, because someone in authority thought that it wasn't appropriate for a man to raise young girls without a woman in the house. And cases where young women, still legally children, were placed in the laundries because their families, teachers or community couldn't deal with their burgeoning sexuality. In other words, the girls and young women placed in these institutions were not always pregnant or mothers. Some women remained in these institutions for the rest of their lives.

In 2004 the Justice for Magdalenes group was re-founded. They represent the interests of the Magdalene women. The group operates three phone lines available to anyone in Ireland, the U.S. and the U.K. For more information, or to make contact, see <http://www.magdalenelaundries.com/index.htm>

American Adoptions

Between 1948 and 1973, approximately 2000 Irish children were adopted by American couples.

The Department of Foreign Affairs holds a database to identify specific files. All files name the birth mother, who had to sign a consent form, and the adoption society.

Access to the Records

Personal identity should be a human right, yet access to personal records is often still restricted under Irish laws regulating privacy – the Freedom of Information Act, and the Data Protection Act, both of which are most often interpreted to impose a blanket '100 year rule' to restrict access to sensitive records.

As a rule of thumb, only the person directly named in the records or their next of kin can apply for access. Proof of identification is always required.

A Family Health History

Advances in medical science have alerted us all to the health benefits of knowing our genetic heritage. Many chronic diseases and medical conditions are hereditary. A family health history, containing information for three generations, is a powerful screening tool.

The importance of a family health history in deciding appropriate medical treatment is another essential reason why anyone raised in care in Ireland should be given full access to their records.

For further information, go online <www.hhs.gov/familyhistory/>

Having found the records, what more does one need to know?

The language in these records is often harsh, and reflects official attitudes to poverty, disability, and public morality in an Ireland that is long past.

Children placed in care were not always neglected or orphans. It's evident that many families did not willingly give up their children, and they continued to fight for custody long after the child was detained. The authorities did not always

act in the child's best interests, and the individual rights of children were often subjugated to the interests of the institution in which they were held.

Researchers determined to access the original records should be advised to first contact one of the Adoption support groups, like PACT or TUSLA, which can assign a trained support-worker to help interpret what one finds.

Further Reading

Online

The Ryan Report: <http://www.childabusecommission.ie/rpt/> The Commission to Inquire into Child Abuse was established in 2000 under Judge Laffoy, replaced in 2004 by Judge Ryan. The Commissions' findings were published in May 2009 as the Ryan Report. Chapters 2 and 3 trace the historical background to the Industrial and Reformatory school system.

For a complete list of Poor Law Union records which survive for Northern Ireland, see the online guide <https://www.nidirect.gov.uk/sites/default/files/publications/no.13_-_poor_law_records__40kb.pdf>

For a complete list of all institutions whose records are included in A.I.R.R., see <http://www.eneclann.ie/acatalog/Resources.html>

To assist research, I'm in the process of compiling a complete list of all Industrial and Reformatory Schools in Ireland; their townland, city or town address; the years in which they were open; the religious order or group that ran them; and any 'nick-names' they may have been known by locally. See <http://www.eneclann.ie/acatalog/Resources.html>

The largest collection of regional newspapers searchable online is in the British Newspaper collection available online at <www.findmypast.com>. This website also has Court records from 1851 to 1924.

Books

Arnold, Bruce. *The Irish Gulag: How the State Betrayed Its Innocent Children*. Gill & MacMillan, 2009. For a historical overview.

Helferty, Seamus and Raymond Refausse, ed. *Directory of Irish Archives*, 5th edition. Dublin: Four Courts Press, 2011. This is the professional genealogist's bible.

Lindsay, Deirdre and David FitzPatrick. *Records of the Irish Famine: A Guide to Local Archives 1840-1855*. Irish Famine Network, 1993. The most complete guide to what PLU records survive by county.

Relevant Contact Numbers:

A.I.R.R. 00 353 1 635 4190 or 1 635 3030

H.S.E. Tracing Service: 00 353 1 8976858

PACT – adoption services for Irish families 00 353 1 296 2200 <www.pact.ie/>

TUSLA – the Child and Family Agency <www.tusla.ie/> 00 353 1 771 8500

Endnotes

[1]There's a huge variation in the rate of survival of these records. The Workhouse system in Ireland was hated in Ireland and perceived by many as a symbol of our colonial oppression. The late Dr. Chris O'Mahony (University of Limerick) wrote that in 1921-22 in Munster, the I.R.A. were known to have deliberately destroyed workhouse records, especially Admissions Registers, as a political objective. See "The Poor Law Records of Counties Limerick, Clare and Tipperary", S.C. O'Mahony Ph.D., Supplement to *North Munster Antiquarian Journal*, vol. XXI (1979).

[2]In 1872 *Local Government Board (Ireland) Act*, and in 1898 *Local Government (Ireland) Act*.

[3]In 1872 *Local Government Board (Ireland) Act*, and in 1898 *Local Government (Ireland) Act*.

[4]Ryan Report – Commission to Inquire into Child Abuse. Executive Summary, p. 19 <http://www.childabusecommission.ie/rpt/pdfs/CICA-Executive%20Summary.pdf>

Fiona Fitzsimons is a director of Eneclann, a Trinity College Campus Company, and of findmypast Ireland.

She has built an international reputation as the Irish researcher for "Who Do You Think You Are," "Faces of America" and "Finding Our Roots."

In 2013, the Gathering commissioned her to present Tom Cruise with his Irish family history and, at the request of the White House, she gave a private presentation in Dublin to Michelle Obama and her daughters on the President's Irish family history.

Beth Mullinax Award to Bob Zimmerman

Congratulations to Bob Zimmerman, the IGSI webmaster! He is the 2016 recipient of "The Beth Mullinax Award." This award is presented to an IGSI member who has shown dedicated and sustained service in support of IGSI. It is given to a member only once and recognizes the culmination of that individual's work with and for IGSI. Bob was presented the award at the annual IGSI gathering on March 20.

Bob Zimmerman has been a member of IGSI since 2004. He served on the Board of Directors and as Treasurer for five years. When he stepped down from the Board, he assumed responsibility for the tasks related to the website, eventually becoming the leading advocate for the current changes and improvements that are in process.

His work with our website, his personal continuing education with the upgrades for the website, as well as his emphasis on excellent customer service through rapid response to problems and recurring questions may often go unmarked or seemingly taken for granted. Bob, know that we appreciate all of your hard work in an area often unseen but necessary to the success of this Society.

A number of us have gotten to know a bit more about Bob by working on the Board with him, sharing a bus tour of Ireland (and a few meals in a pub), or just relaxing of an evening and enjoying his and Christy's hospitality.

It's the sum total of his quiet presence, of 12 years of commitment to the purpose and growth of IGSI through leadership, talent, and perseverance that merits this award. Congratulations, Bob!

Previous winners of this award include

Beth Mullinax (2009)

Diane Lovrencevic (2011)

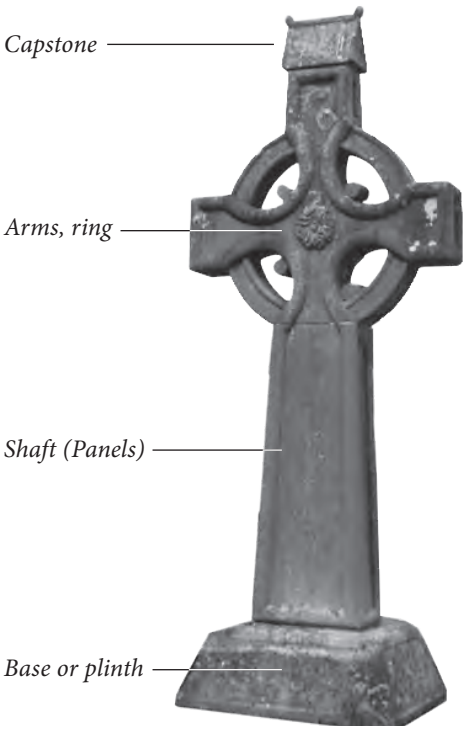
Ann Eccles (2014)

Celtic Cross

by Gabrielle Ní Mheachair

The abundance of Celtic Crosses throughout Ireland, Scotland and England leave no doubt of their importance and widespread popularity at one time. Though we know little of their origin or explicit function, they provide a portal into early Christian times in the British Isles, most particularly Ireland, where the greatest number still survive.

High crosses, also known as Celtic Crosses or freestanding crosses, were usually made of softer rocks, such as limestone and sandstone. They have a standard structural design of three to four parts. A base or plinth anchors the cross in place. The shaft is imbedded into the plinth with the ring attached to the top of the shaft. Sometimes the shaft and ring are one solid piece without joints. Though surviving capstones are rare, having fallen off or weathered away, many Celtic crosses were capped with a stone resembling a bishop's miter. Elaborate symbols, patterns, and characters were carved on the erected stones and then they were painted.



Twentieth century Celtic cross, Templemore

Archeologists are of the opinion original high crosses were made of wood. When tools, skills and art styles improved artisans moved from wood to stone as a medium of expression. Rocks or stone slabs lying on the ground were adorned with impressive artwork. Later these slabs were raised and carved into Celtic or High Crosses.

High crosses are famous for their complexly carved ornamentation. Many are decorated on all four sides of the shaft, around the circle, the arms and at the intersection. Some are embellished along the edges with raised trellises and interweaving patterns. Two types of artwork dominate: knots, spirals, swirls, trellises, and intricate weaving, or animals, people, Biblical images, mystical creatures, and even plants.

Saint Patrick is credited with many of Ireland's Christian traditions, including the Celtic cross. One such folk tale recounts that Patrick was traveling through a remote part of Ireland when he encountered an assembly of pagans worshipping a stone slab decorated with a circle. Using his staff he etched a Christian cross within the circle, thus superimposing his Christian symbol upon their pagan one. It is not beyond the realm of imagination that Patrick created this simple design, and in subsequent years Christian monks developed the pattern and proudly displayed their masterpieces throughout the land. As missionaries they took this tradition with them to other parts of the world, most particularly to England, Scotland and Wales.

No one knows the original significance of the unique cross design. There are two schools of thought, Christian and Druidic. In primary school we learned the Celtic cross was a Christian symbol dating back to Saint Patrick. The cross representing the crucifixion and the circle eternal life promised us by Jesus' death. Possible Druidic symbols include the circle for the sun or moon, the cross cardinal directions, north, south, east and west, or the tree of life. All interpretations are pure conjecture.

High cross at Monaincha, Roscrea

Original eighth-century crosses were recumbent or stone slabs lying on the ground. They were carved in situation. In the ninth century large slabs were erected, carved into the cross shape and skillfully engraved. These ornamented stones usually have panels decorated with knots, geometric shapes, swirls, and latticework. Sometimes the crosses were elaborately decorated in bright bold colors. The arms of the oldest standing crosses do not

extend very far beyond the ring. Some have carvings of animal patterns reminiscent of the illuminated manuscripts. The exact purpose of these crosses is unknown, but they definitely are not headstones or grave markers. Ahenny crosses in County Tipperary are considered the oldest High Crosses in Ireland and are excellent examples of these early Celtic crosses.

Ahenny Cross, County Tipperary, Ireland

Ninth and tenth century crosses are often called transitional or scripture crosses. These are capped and have several panels on all four sides decorated with both biblical and Celtic images. Their function was similar to that of stained glass windows in medieval cathedrals. The Biblical scenes were used as focal points for the instruction of an illiterate populace. (Essentially, power points in stone!) There is one such cross at Clonmacnoise, County Offaly.

Eleventh and twelfth century crosses were influenced by the Viking invasions, and they tend to be richly decorated with mixed themes. They are a mite gorier depicting a crucified Jesus and even battle scenes. Some have carvings along the sides and the edges.

Modern crosses became fashionable in the late 1800s. Almost exclusively decorated with Celtic designs copied from the illuminated manuscripts, they were erected to honor an individual or a battle site, or to remember a particular event in Irish history. Historians frown upon these modern versions and refuse to call them Celtic crosses. However, they pay tribute to the originals. Being copies they show our ancient monuments in a respectful light and honor the artisans who created them. We are in awe of their achievements having limited technology and yet producing phenomenal works of art and architecture. Modern crosses continue an age-old tradition of celebrating an individual, an event, or a place worthy of distinction. I am bold enough to demand one on my grave.

Clonmacnoise, crosses with Celtic designs and biblical images.

Templemore graveyard with an abundance of replicated high crosses

To say high crosses are endangered is an exaggeration, but they are at risk. The weather is especially harsh on their porous surfaces, particularly acid rain. Boggy ground causes some to sink and topple. The increased volume of trucks vibrating along the roads contributes to their instability. Vandals may target them for fun. Oftentimes a cross is tastelessly renovated with daubs of cream cement or even put together from mismatched parts of nearby crosses. Local historians seek out these crosses and work tirelessly to diminish the damage.

Fortunately, these edifices are treasured as a symbol of our pagan and Christian past, our love of nature, art and learning. Carndonagh has built a shelter above its famed cross. Clonmacnoise has placed many of their original crosses in their interpretive center and set replicas on

the monastery grounds. Hence, they will continue to be replicated in stone, on paper, and in precious metal as jewelry. One must honor the past to appreciate the future.

Suggested Resources

Harbison, Peter. *The High Crosses of Ireland: An Iconographical and Photographic Survey.* Bonn: R. Habelt, 1992. 3 Volumes.

Hourihane, Colum, ed. *From Ireland Coming; Irish Art from the Early Christian to the Late Gothic Period and its European Context.* Princeton, New Jersey: Princeton University Press, 2001.

Mc Morran, Russell. *History of Irish Art.* Dublin, Ireland: Folens & Co., Ltd. [n.d.]

Ryan, John. *Irish Monasticism: Origins and Early Development*, Dublin, Ireland: Irish University Press, 1972.

Walker, Stephen. "Celtic Cross History and Symbolism", *Walker Metalsmiths Celtic Jewelry.* 1996. <http://www.celtarts.com/celtic.htm>

The photos in this article were provided by the author.

Gabrielle Ní Mheachair, a long-standing member of IGSI, is a native of Tempelmore, Co. Tipperary, Ireland. She moved to the U.S. as an adult and currently resides in St. Louis, Missouri, with her husband, Dr. Kieth F. Woeltje, and three children, Maeve, John and Éile.

Irish Saturday Classes

The classes this quarter are intended for all genealogy researchers. In each session, additional information will be provided on Irish, English, French-Canadian and Native American resources.

April 9, 2016 | 10:30 am - 12:00 pm
Genealogy for Beginners
Audrey Leonard, John Schade, Lois Mackin

Just starting your genealogy? This is the class for you. We will cover forms, interviewing, records, websites, and best practices.

May 14, 2016 | 10:30 am - 12:00 pm
Genealogy for Intermediates
John Schade, Julia Mosman, Audrey Leonard

Now that you have the basics down, what's next? We'll cover citations, how to find maiden names, ways to determine which of the several records with the same name and birthdate is the right one, and other intermediate practices.

June 11, 2016 | 10:30 am - 12:00 pm
Genealogy for the Advanced
Lois Mackin, John Schade, Audrey Leonard

Time to really dig in and conquer those brick walls with practices developed by the experts.

Classes are held at the
William J Hoffman Library and Research Center & Library
Suite 218, 1185 N. Concord St., So. St. Paul

Cost: $15 for IGSI members, $20 for non-members.
Pre-register online at www.irishgenealogical.org
or register and pay onsite the day of the class.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

Middleton, in the County of Cork, is made a Post-Town; to and from which Place, a Dublin Bagg will go and come 3 Times a Week, on the usual Post-Days, to begin on Tuesday the 27th Instant March: Wherefore all People who have Occasion to write to that Place, are desired to direct their Letters accordingly..

Dublin Intelligence
Dublin, Ireland — April 10, 1716

250 Years Ago

IRELAND

Cork, March 27. We hear this Day from Limerick, that a Vessel has put in there, after a Passage of five Weeks from New York, and brings for News, that all the Men of that Province, from the Age of 10 to 60 had taken Arms, and were determined by Force, to oppose the Governor's Intention of putting the Stamp Act in Execution, which Commotion it is imagined has subsided before now, as the above Vessel met a Ship on her Passage bound for Boston, carrying an Account of the late Proceedings in Parliament.

Public Advertiser
London, England — April 10, 1766

200 Years Ago

DIED

On the 9th instant, at Kilamon?, County Wicklow, the next? of William Eccles, Esq Mrs. William Eccles

In the prime of life, deplored by his family, lamented by his friends, the hope of his parents, and the happiness of all, Andrew Daly, Esq. son of Doctor Daly, of Mantua, near Swords. Amiable in disposition, warm in his heart, generous in his nature, and kind in his manners – a dutiful son, a loving brother, and a sincere friend, his death will long be the source of affliction to his family, and of regret to his friends.

Dublin Journal
Dublin, Ireland — June 15, 1816

COLUMBIA

WASHINGTON-CITY, MAY 18

A number of emigrants have already arrived in this country from Ireland since the spring opened, and many more are daily expected thence, as well as from other parts of Europe. The depreciation of the value of labor, and the distressing tumults in the interior of Ireland have driven many valuable manufacturers, and hundreds of farmers to our shores, which they will enrich and fertilize, whilst they in return receive comfort and protection. Some idea may be gained of the depreciation in the value of labor, and all the products of labor, in Ireland, (the case being nearly the same in England,) from a single fact out of many: the ship *Globe*, which arrived at Baltimore on the 4th inst. from Newry, was freighted with potatoes, which cost in Ireland eight pence per bushel, and are retailing in Baltimore at two dollars.

Newport Mercury
Newport, Rhode Island — May 25, 1816

150 Years Ago

The Fenians

(Dublin, Feb. 28 – Despatch to *Cork Reporter.*)

A policeman of Castletownroche, in the county of Cork, and another from the neighborhood of Fermoy, in the same county, have been arrested on a charge of Fenianism.

The master of the Rathkeale workhouse and a young man returned from Maynooth College, were with four others, lodged in Limerick jail, on the 28th.

(From the *Cork Reporter*, March 1.)

Five Irish-Americans were arrested today in Synge street, and documents of a suspicious character, it is said, were found on them. The names are Thomas O'Brien, Michel M'Ginn, Thomas Doherty Brougham, John Dunne and Jaremiah Farrell.

Eleven arrests are reported to have been made in Castlebar on Tuesday night. They are all belonging to working class.

An aged man named Stephen Rogers, was brought up to the head police office today charged with being found in the possession of two pistols (single barrels), two cane swords, a powder flask, percussion caps, bullets and bullet moulds, for which he had no license. The prisoner was remanded for the present.

Mexican Times
Mexico City, Mexico — April 14, 1866

Foreign Gossip

We clip the following items from the London correspondence of the *Chicago Journal*:

NEW BONNET – IRISH HAIR

… A writer in one of the French journals says that Ireland now furnishes the chief portion of the false plaits worn by Parisian ladies, and that if a decent tax were put upon the importation of Irish hair into the Empire, France might, without damaging her budget, abolish the stamp duty on newspapers.

A QUERY

I wonder if this traffic in Irish hair has any connection with the Fenian movement, or, at least, with the enormously increasing emigration from Ireland to the United States? We know that the Irish girls generally have beautiful hair, and an abundance of it; but at the same time, they are usually proud of it, and count it their crowning glory. Still, to aid the patriotic cause, or to pay their own or their brothers' or sweethearts' passages, they might be induced to sacrifice it. …

Semi Weekly Wisconsin
Milwaukee, Wisconsin — May 2, 1866

THE BORDER WAR

Reported Advance on Montreal – Preparations to Meet the Invaders.

MOVEMENTS AT ST. ALBANS.

List of the Fenian Officers Captured – The Killed and Wounded. …

St. Albans, Vt., June 4.

THE FENIAN SENSATION.

St. Albans, generally a quiet town, has been on the *qui vive* today, on account of the arrival of so many Irishmen from different portions of New England, and in consequence of rumors that a forward movement has been decided upon. The advent of so many Irish strangers within so short a time, is not an every day occurrence in an inland town, and Bostonians who enjoy a sensation every day, cannot blame this people if they make the most of this Fenian sensation. The hotels are crowded. The principal streets are filled with citizens and strangers, and the public square has become a camping ground for United States soldiers. Coteries of suspicious looking Americanized Irishmen, whose destination and purpose is unknown, attract attention. The officers and privates are reticent in speech, and abstemious as regards whiskey. Every train brings more or less of these men, nearly all of whom have the hardened, sunburnt hands of veteran campaigners. …

Boston Post
Boston, Massachusetts — June 5, 1866

100 Years Ago

ARRESTED IN THE IRELAND UPRISING

Names of Those Who Were Taken Into Custody by the Government and Also List of Killed …

List of Identified Killed

CIVILIANS

The Dublin (Ire.) *Freeman* states that the real death toll will probably never be known, as it is an open secret that scores of people were buried in backyards, patches of garden, and other out-of-the-way places. Many having been seriously wounded, went home, or were assisted there, to die. Their relatives buried them secretly, fearing the consequences of it being known that the household had been in any way connected with the outbreak. There is no record of these interments.

The following are the names already identified:

Mrs. Mary Kenny, 18 Upper Buckingham St.

Mary Lennon, 30 Corporation Place.

Joseph Geraghty, 16 Middle Gardiner Street. …

CIVILIANS IMPRISONED FOR TRIAL

P. Birmingham, 199 Huddington Rd. laborer.

R. Walsh, 22 Lower Kevin Street. baker.

Pk. McLoughlin, Sandymt. Castle. Handyman. …

John Ryan, 43 Patrick St., K'town, van-driver …

Octavius Hardy, 17 Belgrave Rd., ins. clerk …

Leo Casey, 60 Shelbourne Rd., dentist's apprentice …

LIST FROM KILMAINHAM

… Ed Duggan, Ballyheadan, Ballinhassig, Cork. …

D. H. Norrie, Memorial Hall, Londonderry. …

T. Lambert, Old Bridge House, Millport. …

FROM ARBOUR HILL

… J. Cusack, 32 Dargle Rd., Drumcondra. …

P. McDermott, Drumcliff, Co. Sligo. …

Fleming, M., Shillelagh, Co. Wicklow…

Buckley, D., Maynooth, Kildare…

Thomas Sinke, Two-mile Ditch, Co. Galway. …

Mr. P. J. Doris, editor of the Mayo News, and Mr. Darrell Figgis have been conveyed

to Dublin from Castlebar jail under a strong military escort. …

Amongst those imprisoned were Mr. P. T. Daly, T. C.; Mr. O'Leary Curtis, Mr. Arthur Griffiths, editor of "Nationality," and Mr. Knightley, reported on "Independent."

Boston Sunday Post
Boston, Massachusetts — June 4, 1916

PIONEERS PASS AWAY

Lott Laughlin and Patrick Mulroney – two of Palo Alto's oldest pioneers.

At their respective homes in this city, which were only one block apart, two of the oldest, best known and most highly respected citizens of the county passed quietly from this life to their final reward on Thursday and Friday of last week. There was scarcely nine hours between the time of the death of these men. They were Patrick Mulroney and Lott Laughlin. …

Patrick Mulroney was born in the county of Kilkinney, Ireland, on July 19th, 1829. In 1848 he came to America with the family and located in New York City. Here he married Miss Bridget McDonald in 1858. In 1861 they came to Palo Alto county and located on a homestead in Nevada township where they resided continuously until 1903 when they came to Emmetsburg. …

Lott Laughlin was born at Castle Warren, Kilkenny County, Ireland, on Jan. 1, 1839. When nine years of age he came to America with his parents. They located at Worchester, Mass., where they resided for four years, then moved westward to Elgin, Ill., remaining four years. In 1856 with three teams of oxen they crossed the Mississippi to Iowa City and thence proceeded to Ft. Dodge. Here the family remained while the father, Martin Laughlin and eldest son, Lott Laughlin came to Palo Alto county bringing with them a surveyor to stake out a claim for them. … This was just sixty years ago this spring. In the spring of 1857 with other Palo Alto pioneers Lott Laughlin joined the northern brigade and remained in service at Estherville during the years of 62 and 63. The Laughlin was one of the original families of the old Irish Colony of seven families. The others were Neary, Mahan, Downey, Jas Nolan, Jack Nolan and P.R. Jackman. The latter is now the only surviving member of the colony.

On Nov. 27, 1874, Mr. Laughlin united in marriage with Miss Rose Campion. …

Emmetsburg Palo Alto Tribune
Emmetsburg, Iowa — April 12, 1916

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Need Help with Your Genealogy Research?

That may be one of the reasons you joined IGSI. And that's one of the perks of IGSI membership – research assistance from experienced IGSI volunteers.

On Irish Saturdays, the second Saturday of each month, researchers can get help and advice on researching Irish ancestors from IGSI volunteers at the William J Hoffman (MGS) Library.

For members not able to visit the library and for members with more in-depth research needs, IGSI research committee responds to requests for assistance or research needs that are submitted on the request form found on the IGSI website <www.irishgenealogical.org>. There is a minimum charge of $15 for all requests submitted, with the fee of $15 per hour for in-depth research help, e.g. identifying an Irish townland or parish of an ancestor.

Complete the online form with as much information as is known, state your research query, and submit.

Not sure where to start or just have a general question, send and email to research@irishgenealogical.org for a short response.

Records of the Valuation Office

by Fiona Fitzsimons

In the 1830s, the government put in place plans for a major reform of the Poor Law System in Ireland. Their first step was to standardise how the local *cess* [assessment] was calculated and collected. Towards this end, the Valuation Office undertook three national surveys of land and property to ensure a fair and equitable valuation of all property.

- All property was valued at the rent for which it could be let by the year.
- A property tax was then levied, to pay for the Poor Relief in the local district.

The three surveys overlapped in time, but each investigation produced a unique set of records.

The third survey, Griffith's Valuation, incorporated evidence from the two earlier surveys. From the Field Books, it included details of soil quality, as this affected what could be grown in any district. And from the House and later the Tenure Books, it took details on the value of built property.

1. *Field and House Books* (1831/2 to 1851)
2. *Tenure Books* (1845-1851)
3. *Griffith's Valuation* (1847-1864)

Field, House and Tenure Books

These records dating from 1832 to 1851 contain two million names of Irish householders, small-holders, farmers and property-owners, from the poorest to the richest. They are a unique source and provide a clear and candid snapshot of Irish land-holding in the generation immediately before the Famine. They are published online at <www.findmypast.com >

Irish Man — Cottage near Dunmore Head, Dingle Peninsula, County Kerry, Ireland. Photo by Jasper Colt at Flickr.com.

House Books were also known as *Quarto Books*. *Tenure Books* were also known as *Perambulation Books* because the surveyors carried out their survey by walking the land.

The Survey that compiled the data for the Field and House Books was undertaken between 1828 and 1857 in the Valuation Office's first survey. These were the earliest Valuation Office records made. They include Field and House Books for the six counties of Northern Ireland. The fact that they provide coverage of Ulster in the 1830s makes them especially valuable. The six counties of Northern Ireland were the last to be published in Griffith's Valuation, so these earlier Valuation Office records provide evidence for 30 years (a generation) earlier.

Most records include the following evidence:

- the date of the survey;
- the name of the householder, their townland address, and a description of their property with the valuation settled on;
- the name of the land-owner.

If their property was valued at over £3, (in 1836 the taxable valuation was raised to £5), you will find a more detailed survey of the house or building. From 1833, the records distinguish between different types of houses:

- Slated roof house of stone or brick with lime mortar
- Thatched roof house of stone or brick with lime mortar
- Thatched roof house of stone walls with mud mortar or mud walls of the best kind
- Basement stories of slated houses used as dwellings [urban]

So, if you find your ancestor in these records, you will probably have a sense of the kind of house they lived in.

The Tenure or *Perambulation Books* were compiled between 1845 and 1851 in the Valuation Office's second survey. There are only records for twelve counties, and none from Northern Ireland.[1]

By 1844 the Valuation Office had been surveying Irish land for eighteen years. Consequently, a number of refinements were introduced in this second survey, building on the teams' practical experience.

- In October 1844, the unit of measurement changed from a townland to a tenement.
- The names of *all* occupants/tenants were to be recorded, including all names of tenants that held land by rundale, i.e. in common. The system of rundale was most often used for waste land – a mountain side or island.
- All buildings had to be valued, not simply those that could be let for over £5 yearly. Houses that fell below the £5 threshold were recorded as exempt.
- In 1846, the surveyors were required to mark the boundary of each tenement in the Barony; to define each tenement by townland; and to record the full name of every occupier/tenant. All urban tenements and names of occupants had to be recorded.

These records provide more detailed evidence than the earlier Field and House Books.

Endnote

[1]The Valuation Office transferred another batch to the National Archives of Ireland, which have yet to be microfilmed. The missing volumes may be included in this batch.

Fiona Fitzsimons is a director of Eneclann, a Trinity College Campus Company, and of findmypast Ireland.

She has built an international reputation as the Irish researcher for "Who Do You Think You Are," "Faces of America" and "Finding Our Roots."

In 2013, the Gathering commissioned her to present Tom Cruise with his Irish family history and, at the request of the White House, she gave a private presentation in Dublin to Michelle Obama and her daughters on the President's Irish family history.

Do you need an incentive to start writing family history? Jumpstart your writing by entering the

Eighth Annual Minnesota Genealogical Society
Family History Writing Competition

Here is your opportunity to:
Improve your writing, based on judges' comments.
See your winning entry published in Minnesota Genealogist.

Entries must be received by July 15, 2016. Winners of the Michael Clark Family History Writing Awards will be announced in Fall 2016.

Full contest rules are available at
WWW.MNGS.ORG
or send a self-addressed stamped envelope to
MGS Family History Writing Competition
1185 Concord Street North, Suite 218, South St. Paul MN 55075

Celtic Connections Conference in August 2016

by Ann Eccles

The Celtic Connections Conference is nearly here! Conference registration has been open for a month for Celtic Roots across America. In less than four months, we will welcome speakers and attendees to Minneapolis for two days of learning, sharing, and meeting. In case you've missed previous information,

- The dates are August 5-6, 2016.
- The place is the DoubleTree by Hilton Hotel in St. Louis Park, Minnesota.
- The cost for the two-day conference is $150. Single day attendance is $80. These prices are good through May 31. Prices then rise to $175 and $80, respectively.

As mentioned in the January issue of *The Septs*, we have five international speakers – all megastars -- who will offer information on resources and research in Ireland, Northern Ireland, and Scotland. These include noted Irish genealogists John Grenham and Brian Mitchell; Global Head of Irish Collections at findmypast, Brian Donovan; Research Director at Ulster Historical Foundation, William Roulston; and one of Scotland's top genealogists, Dr. Bruce Durie. It's a great opportunity to learn from the best of the best.

The registration brochure is out – emailed to members and to others. Print copies available upon request. Full information available on the CCC website www.celtic-connections.org. Register today!

Nine more U.S. genealogists and historians will complement the program with additional topics. These include Minnesota speakers Tom Rice, Paula Stuart-Warren, Lois A. Mackin, Sheila Northrop, and Alice Eichholz. Nora Galvin, Dick Doherty, Michael Brophy, and history professor William Mulligan, Jr. will be here as well. Topics include U.S. resources, DNA, and research techniques for beginners to advanced levels of researchers. Lois Mackin will offer a session on researching Cornish ancestry.

Minnesota resident celebrities, Kieran Folliard and Erin Hart, will participate in the conference as well. Kieran Folliard, Irish-born U.S. entrepreneur, will share his observations on the changing face of the Irish immigrant at Friday evening's banquet. Award-winning mystery writer, Erin Hart, will discuss the background for her novels (set in Ireland) at Saturday's luncheon.

For more information on the speakers, the program, the hotel and more, please check the Celtic Connection Conference website <www.celtic-connection.org>. Also, please note that it is one registration form per attendee.

Conference Sponsors

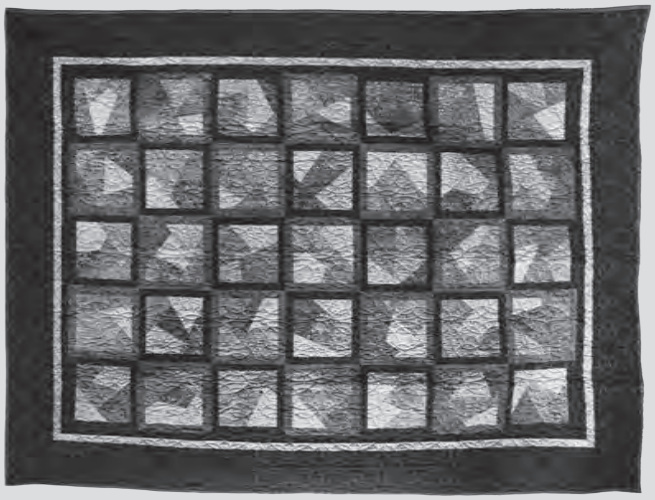
We thank our generous major sponsors. Those companies supporting this conference are Eneclann, Findmypast, Ancestry. Their support makes this conference a reality. Additional sponsors include The Irish Dairy Board, Tourism Ireland, Brian Moore Travel, Celtic Journeys, and Discover St. Louis Park.

Venue & Area

The location of the conference is the DoubleTree by Hilton Hotel, just 5 minutes west of downtown Minneapolis in the West End section of in St. Louis Park near Hwys 394 & 100. There are numerous restaurants and shops within walking distance of the hotel, which offers free parking – and free wifi throughout the hotel.

The hotel is offering conference attendees a discounted rate for rooms for August 4-6. Please check the conference website for the link to the hotel reservation system or call 1-952-542-8600 to make your reservation. Please do so before July 14 to receive the discounted room rate – and be sure to mention you are with the conference.

Bus Tour. There's little need to mention all of the cultural and historical experiences within the Twin Cities area. From the Guthrie Theater to the sports stadiums, from the City of Lakes many parks to the Mall of America (largest shopping mall), there's lots to see in the area. A 3-hour bus tour ($20) on Thursday afternoon, the day before the conference, will give first-time visitors an overview of local area sights. Attendees can add guest name(s) – non-conference attendees – for the bus tour.



Celtic Connections Quilt Raffle

"Shades of Green: Memories of Ireland"
Lapquilt size: 54" X 72"

$2.00 per ticket

Drawing to be held Saturday, August 6, 2016 –
Winner need not be present to win

All proceeds benefit
2016 Celtic Connections Conference
http://celtic-connections.org/

BTW – there's no sales tax on clothing and shoes in Minnesota. Save a few dollars if you shop locally.

Research the IGSI Collection. For those who may want to explore the resources of the IGSI collection at the William J. Hoffman Research Library Center in South St. Paul, the library will be open on Thursday, August 4.

Added Costs

There are some added costs for the conference –

Meal functions. Friday evening Banquet and Saturday author Luncheon. Meet and hear two wonderful speakers at the conference:

Kieran Folliard, who created four Irish pubs in the metro area, developed 2 Gingers whiskey (now part of Jim Beam products), and is developing a new food business (meats, cheeses, breads) in the area. He speaks on his background and experiences at the banquet on Friday evening. Cost of dinner is $58; meal choices are chicken or walleye (fish).

Erin Hart, author of Haunted Ground and other mystery novels with the setting of Irish bogs, will discuss her research for her novels as well as aspects of writing. Enjoy a light lunch – sandwich or salad and dessert ($28) with this popular enjoyable writer.

T-shirts. There has been some interest in obtaining one of the colorful t-shirts promoting the conference. If you wish to order a t-shirt in advance of the conference, please do so on the registration form or website. You can pick up the t-shirt when you arrive at the conference. Cost is $15.

Conference Syllabus. The conference syllabus will be made available online to attendees in advance of the conference. However, we know that many people like to have a print copy of the book for use at the conference or as a souvenir. Attendees registering for the conference by the July 1 deadline have the option to order a print copy of the conference syllabus for an additional cost of $20.

Don't miss this unique experience of meeting Celtic experts in the field of genealogy, history, and cultural heritage. Mark your calendars to join us August 4-6, 2016. And register for the conference. We look forward to seeing you in August!

Ann Eccles is a co-chair of the 2016 Celtic Connections Conference.

Irish Genealogical Society International, Inc.
1185 Concord St. N., Suite 218
South St. Paul, MN 55075

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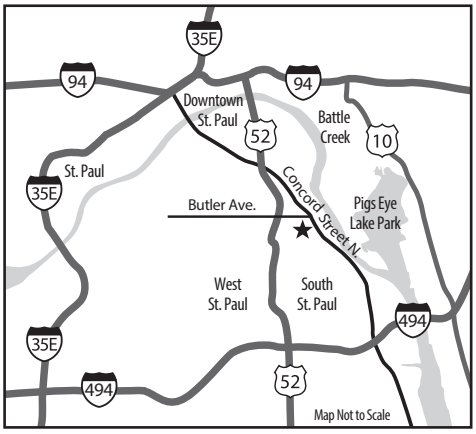
IGSI Classes and Irish Days



Daytime Hours
Wednesday, Thursday & Saturday:
10:00 am to 4:00 pm

Evening Hours
Thursday: 6:00 to 9:00 pm

Closed
Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

★1185 Concord Street. N., Suite 218
South St. Paul, MN 55075
651-455-9057

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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LÚIL (JULY) 2016 $10.00

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Irish Genealogical Society International

2016 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JULY 9, 2016
AUGUST 13, 2016
SEPTEMBER 10, 2016
OCTOBER 8, 2016
NOVEMBER 12, 2016
DECEMBER 10, 2016
JANUARY 14, 2017
FEBRUARY 11, 2017
MARCH 11, 2017
APRIL 8, 2017
MAY 13, 2017
JUNE 10, 2017

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2016
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2016 | October | Ireland 1916 -1922

Irish records during revolution, civil war, and independence. What was destroyed, what survived – and newly created records. Deadline for articles: August 1, 2016.

2017 | January | DNA

DNA continues to be a growing element of genealogical research. We return to this topic to investigate/report/update on resources and Irish DNA groups. Deadline for articles: November 1, 2016.

2017 | April | Case Studies

Learn by example. A key technique for learning how to be an effective genealogist is to see how others have solved their problems. Send us write-ups of your success stories using different Irish genealogy resources and tell us how you solved the problem. Deadline for articles: February 1, 2017.

2017 | July | Technology for Sharing Genealogy (Social Media)

What are the tools, how do they differ, how are they used; examples; the good and bad of posted genealogies, comparison of pedigree posting sites. Deadline for articles: May 1, 2017.

Cover Photo: *IT.* © the pale side of insomnia at Flickr.com.

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Halfway Through Summer and So Much to Do

By Audrey Leonard

I hope everyone had a great Memorial Day weekend and the 4th of July! Where does the summer go – seems like it was just spring and the trees were budding out and here we are half-way through summer already!

Conference excitement is mounting for the *Celtic Roots Across America* conference next month. Have you submitted your application to attend? We will be welcoming a number of the biggest names in Celtic Genealogy – Brian Donovan, John Grenham, Brian Mitchell, William Roulston, Dr. Bruce Durie and a host of other equally great presenters. How can you resist a presentation titled "Cops and Robbers: An Occupation Trail Spotlight", or "Why are Irish Names Uniquely Slippery?" Find out why "You Can't Do Scottish Genealogy from *Ancestry* and *FamilySearch*". Between presentations, mingle with other attendees, relax and enjoy the time spent 100% on our favorite hobby – Genealogy.

If you arrive earlier in the week, visit our Library on Wednesday or Thursday (10AM to 4PM) at 1185 North Concord, Suite 218, South St Paul. We have over 3,000 research items in our collection and volunteers will be on hand to help you with your research. We are making arrangements for attendees to spend some time in our collection. So, watch for more information in the next couple of weeks.

Irish Fair

We would love it if you can extend your stay to the next weekend and join us at our table at the Irish Fair on Harriet Island in St. Paul, August 12-14. We love meeting old and new friends and answering questions about Ireland and research. There are quite a few tables to visit, music to listen to, food to eat, and a lot of fun to be had.

My daughter gave me a small, paperback book for my birthday, *The Book of Irish Curses,* by Patrick C. Power. I must say, the people of Ireland were very imaginative when it came to placing a cursor on someone! But of greater interest to me was the story of a curse placed on a man named Sweeney. That is my maiden name and everything I have read to date said that the Sweeney's arrived in Ireland in the 12th century from Scotland. Well, this curse was placed on Sweeney in the 7th century AD! Now, if only there was an easy way to connect him to my line in the 19th century. I will need Irish luck, indeed, to accomplish that feat.

Classes

We have classes scheduled for the 3rd quarter of this year. If you are in or around the Twin Cities, plan to join us for a great learning experience. I hope you were able to join Mary Wickersham on July 9th for a session on using databases for your research. Mary always has new and great information in her presentations. There will be no class in August because of everything else going on that month! In September, Beth Vought returns for another session on that popular topic – DNA. She does have some prerequisites for attendees so be sure to check our web site before the class. Then, check our website <www.irishgenealogical.org> for the 4th quarter classes.

Library Collection

Amongst all the other activities, we continue to evaluate our collection for new material, updated material, and/or replacement of worn material. We are hopeful that the catalog software will be updated in the near future and that means a review of all our entries in the catalog to be certain they will transfer to the new software correctly. Not only have we made necessary corrections to entries, we have found a number of items that were never entered into the catalog and I personally have discovered items I didn't know we had in the collection. The temptation to drop everything and read some of these books is almost irresistible!

We welcome donations of books to the library, but please contact librarian@irishgenealogical.org before sending your material. We will send you a form to complete which, once signed by both you and our Librarian, legally transfers ownership of the material to IGSI.

I hope I will meet a great many of you at the Conference in August. Please try to attend if you can. In the meantime, have a great and fun filled summer and I will talk with you again in the next issue of *The Septs*.

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

A Pause That Refreshes

By Ann Eccles

The theme of this issue, Internet Updated, got me thinking. It's good to update our environment and lifestyle every so often – not just a new outfit or hair color. In terms of genealogy, it may be our thought process, our go-to resources, or our methods that need a second look. We get into a habit or rut and don't look beyond that for any new inspiration. This issue offers a few insights.

During the summer, I've found myself revisiting my past, both literally and figuratively. I attended a college reunion in early June where I had the pleasure of renewing ties (and updating email addresses) with old classmates from across the country, catching up with the news of these friends' eventful lives, and revisiting the haunts and memories of years gone by. Over the years our alma mater has grown and been updated in its fashion. The 'college' became a 'university' and increased its size with new buildings and programs – but it's still a touchpoint for connecting with a part of my personal history. The College by the Sea may have grown in size and influence, but its beauty, friendliness and relevance remain as solid today as in my memory.

So too, it seems that every few years we have returned to the Internet as a theme for an issue of *The Septs*. Why? Let's just say that the relevance of the Internet continues to increase – even into historical resources and genealogical endeavors – and begs for an updated view. Online genealogical resources have grown by leaps and bounds in less than a decade. In these various issues we explore different and recent online materials or formats, so look back to the other Internet themed issues for additional information. And, by the way, every issue of *The Septs* now has numerous references to Internet databases, websites and resources.

In this issue, we look again at major resources like *FamilySearch*, the National Library of Ireland, *findmypast*, and *Ancestry* for new topics and developments of material on these sites. We also look at the role of online magazines and newsletters related to Irish genealogy. There's so much for social media that could be added.

Three of our authors mention or center their article on the Catholic Parish Registers of the National Library of Ireland. Yet each article offers a slightly different emphasis. It's very helpful to read all three. Lois Mackin reminds us to be smart consumers of Internet resources, to be prepared when we use new databases, to evaluate and consider the reliability of sources we find online. Kathleen Strickland specifically compares the *Ancestry.com* and *findmypast.com* indexes and search results of the National Library of Ireland's Catholic Parish Registers.

Dwight Radford notes the different resources to be used when searching for Protestant and/or Catholic parish records. He reviews some Irish genealogical databases and indexes, comparing and contrasting the benefits of each through example. He also offers advice on creatively searching online when "tried-and-true" methods don't work.

Evva Housley reminds us of the importance to review the basics of research as it applies to Irish genealogy. The Learning Center on *FamilySearch* regularly updates its content (and sometimes format); we need to revisit such places to be informed or reminded of additional resources. Gigi Hickey touches on online newsletters and magazines, featuring a few of the better-known titles. These journals are well worth a look.

Maureen Reed takes us on a walk through Lourdes Cemetery in Iowa, explaining the interlaced history of five Galway families found there. Perhaps one of the names is a connection for you.

Of course, Sheila Northrop provides glimpses of newspaper articles from years gone by in 100 Years Ago and More, society news on classes, research help.

It may be time for a short break, some cool lemonade or iced tea, and a look through this issue of *The Septs* to discover new research trails to follow.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Be a Smart Genealogist on the Internet!

by Lois Abromitis Mackin, Ph.D.

The Internet is a wonderful resource for family historians. Ever-increasing numbers of original records are becoming available online—just think about the Catholic parish register images available on the National Library of Ireland's website[1] and the collections being released on *FindMyPast*, *Ancestry*, and the National Archives of the UK's website in connection with the centenaries of World War I and the Easter Rising.[2] Social media — for example, the Genetic Genealogy Ireland *Facebook* group[3] — and online family trees[4] have made asking for help and sharing research findings easier and more convenient than ever before.

This access and convenience come at a price, though — genealogists need to be smart consumers of Internet information. Good family historians can't afford to be unconscious or indiscriminate. Here are four ways to be sure that you are getting the most — and avoiding the worst — of the Internet resources you find.

1. Know what you're looking at!
2. Take advantage of user help.
3. Evaluate the credibility of social media.
4. Scrutinize online trees.

Know what You're Looking at!

Did you just find an exciting new database on one of the major websites? Be sure you read about the database and the material it contains before you click enter a name and click Search. For example, take the Catholic parish register images that have recently become available on the National Library of Ireland's website. The description of this collection says, "The NLI microfilmed registers from *the majority of* [emphasis added] Catholic parishes in Ireland and Northern Ireland in the 1950s and 1960s. Digital images from these microfilms are now freely available on the website."[5] If you don't read this description and follow up with other information about the collection, you might be misled when you don't find the parish registers you're looking for.

How do you find out what is and is not included in this collection? Explore the database and collection descriptions. In the case of NLI's "Catholic Parish Registers," you'll need to click through to the next page, where you can enter a parish name or search the county/diocese map, and look for the About tab at the top of the page. The About tab gives background information on the filming of the parish registers, along with a description of the digitization of the microfilms, and the terms of use for the images. If you didn't read this page, you might not learn important pieces of information:

- Filming of the registers cut off in 1880
- What date records start in your geographic area of interest
- How you are and are not entitled to use images from the collection.[6]

Collections on the large commercial websites have similar information about the records in their databases and collections. For example, the landing page for the "Easter Rising & Ireland Under Martial Law 1916-1921" collection at *FindMyPast* tells you that the collection contains names of "those who participated in or were affected by the Easter Rising of April 1916," including "civilians and soldiers who were court-martialled in the years following the Rising." The Learn More section of the landing page tells you that search results are linked to document images and transcripts and describes the information you may find. Further, the Learn More section lets you know that the digital collection is sourced to 91 pieces from The National Archives' WO35 series, and gives you valuable historical information about the Rising. On the same page, look also for Useful Links and Resources for related *FindMyPast* collections, such as the Rebellion Handbook published in 1917 by the *Irish Times*.[7]

Take Advantage of User Help.

Collections often have links to helpful information about searching and using the collections. For example, the National Library of Ireland's "Catholic Parish Registers" collection has a Help tab that shows how to use the collection. Help topics include how to search for a parish, how to find parishes connected with a town or village, and what to do if your parish isn't included in the NLI collection. There are links to available indexes for parish records, directions for using the tools available to make images easier to read, and more.[8]

Similar user help is available on the large commercial websites. For example, the Learn More section for *FindMyPast*'s "Easter Rising & Ireland Under Martial Law 1916-1921" collection tells you how to navigate through the images to explore the collection and understand what you find.[9] The Help link at the top of the page takes you to Frequently Asked Questions with instructions for searching and viewing records.[10]

On the large websites, don't forget to look for additional user help, such as blogs or webinars. *FindMyPast* has a blog post

called "How to Search the Easter Rising Collection,"[11] as well as a video called *Tracing Your Irish Ancestors* from Brian Donovan.[12]

Special mention should be given to the help resources on *FamilySearch*. Landing pages for historical records collections such as "Ireland Tithe Applotment Books, 1814-1855"[13] have Learn More links to articles in the *FamilySearch* Research Wiki. The linked wiki articles tell you about the collections and their records, give you tips for getting the most out of them, identify known issues with datasets, tell you how to cite index entries and images, and provide links to additional wiki articles and websites.[14] There may even be links to *FamilySearch* videos.

Evaluate the Credibility of Social Media.

Social media create online communities or networks of users with common interests. Wikis like *Wikipedia* or Dick Eastman's *Encyclopedia of Genealogy*, blogs, and social networking sites like *Facebook* or *Twitter* are all examples of social media.[15] Like other Internet resources, the information flowing through social media needs to be evaluated before you accept it.

Let's say you find a topic of interest on a blog. How do you know whether to trust the information provided? First of all, consider the source. A post on the blog published by a research repository, a society, or one of the major commercial websites should be highly reliable. Blogs and blog posts by private authors, on the other hand, need to be evaluated. As an information consumer, you need to look for information about the author's qualifications, credentials, and affiliations. Does the author provide references or cite sources? Can you detect any apparent bias in what the author writes?

On social media such as *Facebook* and *Twitter*, the same criteria apply. Look for pages or groups sponsored by archives and repositories, such as IGSI's *Facebook* page.[16] Learn who the subject-matter experts are in your areas of interest, and watch for their posts. Evaluate posts and tweets from posters you aren't familiar with. Does the poster provide links or references to sources? What is the tone of their posts? Look for posters who are consistently helpful, constructive, and civil, who answer questions that others have posed, and who provide links to useful resources and breaking genealogy news.

Scrutinize Online Trees.

Oh, those online trees! Whether they're at *Ancestry*, *FamilySearch*, *MyHeritage*, *Geni*, or a fellow researcher's private website, they are probably the most extreme example of the trash-to-treasures range of genealogical information available on the Internet. Experienced genealogists know that someone else's research, whether it's included in a library's vertical file, published in an elegantly bound book, or posted online, needs to be carefully examined and verified.

Here are some questions you can use to evaluate the credibility of an online tree.

- Does the tree owner consistently cite or link sources for relationships and events?
- Does the tree pass "sanity tests" for logic — are people born before they marry, have children, die, and are buried?
- Do dates and locations in the tree make sense?
- Is the tree a clone of other online trees, making it appear that the tree owner has simply copied or imported material?

Smart genealogists don't reject this resource. Even unsourced or otherwise flawed trees can contain valuable material—perhaps a scanned page from an unpublished family Bible or a photo—or provide hints that you can verify with your own research in original records.

Do communicate with tree owners. Don't be afraid to ask respectfully for sources of information that piques your interest. There is no guarantee that a tree owner will respond, but you might find a valuable research partner who can help you identify and document family branches that you're not aware or have lost track of, and who can lead you to information and sources you aren't aware of.

In the final analysis, a smart researcher is a discriminating researcher, on or off the Internet. Learning about the strengths and limitations of the resources you use, honing your skills in using them, and applying critical thinking to what you find will keep you out of trouble and further your chances of success with your research.

Endnotes

[1] "Catholic Parish Registers," *National Library of Ireland* (http://www.nli.ie/en/parish-register.aspx). All Internet resources cited in this article were accessed 22 April 2016.

[2] See, for example, "Easter Rising & Ireland Under Martial Law 1916-1921," *FindMyPast* (http://search.findmypast.com/search-world-Records/easter-rising-and-ireland-under-martial-law-1916-1921-browse?),

"Ireland, Courts Martial Files, 1916-1922," *Ancestry* (http://search.ancestry.com/search/db.aspx?dbid=61055), or "British Army War Diaries 1914-1922," *The National Archives* (http://www.nationalarchives.gov.uk/help-with-your-research/research-guides/british-army-war-diaries-1914-1922/).

[3] Genetic Genealogy Ireland, public group, *Facebook* (https://www.facebook.com/groups/300082013464522/).

[4] For example, "Public Member Trees," database, *Ancestry* (http://search.ancestry.com/search/db.aspx?dbid=1030).

[5] "Catholic Parish Registers," *National Library of Ireland*.

[6] "About — Catholic Parish Registers," *National Library of Ireland* (http://registers.nli.ie/about).

[7] "Easter Rising & Ireland Under Martial Law search page," *FindMyPast* (http://search.findmypast.com/search-world-Records/easter-rising-and-ireland-under-martial-law-1916-1921).

[8] "Help — Catholic Parish Registers," *National Library of Ireland* (http://registers.nli.ie/help).

[9] "Easter Rising & Ireland Under Martial Law search page," *FindMyPast*.

[10] "Frequently Asked Questions," *FindMyPast* (http://www.findmypast.com/frequently-asked-questions).

[11] Violet Macdonald, "How to Search the Easter Rising Collection," *FindMyPast Blog*, 13 April 2016 (https://blog.findmypast.com/how-to-use-the-easter-rising-collection-1726321838.html).

[12] Brian Donovan, "Tracing Your Irish Ancestors," *FindMyPast* live broadcast (https://blog.findmypast.com/findmypast-live-broadcast-tracing-your-irish-ancestors-1406094643.html).

[13] "Ireland Tithe Applotment Books, 1814-1855," *FamilySearch* (https://familysearch.org/search/collection/1804886).

[14] "Ireland Tithe Applotment Books (*FamilySearch* Historical Records)," *FamilySearch Research Wiki* (https://familysearch.org/wiki/en/Ireland_Tithe_Applotment_Books_(FamilySearch_Historical_Records)).

[15] "Social Media," *Wikipedia* (https://en.wikipedia.org/wiki/Social_media).

[16] Irish Genealogical Society International, public page, *Facebook* (https://www.facebook.com/le8afhd/).

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Need Help with Your Genealogy Research?

That may be one of the reasons you joined IGSI. And that's one of the perks of IGSI membership – research assistance from experienced IGSI volunteers.

On Irish Saturdays, the second Saturday of each month, researchers can get help and advice on researching Irish ancestors from IGSI volunteers at the William J Hoffman (MGS) Library.

For members not able to visit the library and for members with more in-depth research needs, IGSI research committee responds to requests for assistance or research needs that are submitted on the request form found on the IGSI website <www.irishgenealogical.org>. There is a minimum charge of $15 for all requests submitted, with the fee of $15 per hour for in-depth research help, e.g. identifying an Irish townland or parish of an ancestor.

Complete the online form with as much information as is known, state your research query, and submit.

Not sure where to start or just have a general question, send and email to research@irishgenealogical.org for a short response.

E-Newsletters and E-Magazines

by Gigi Hickey

Family historians employ many online genealogical resources without thinking too much about the various categories. Two common forms of electronic communication which can be helpful are e-newsletters and e-magazines (also known as e-zines).

But what's the difference? A **newsletter** is a small publication (such as a leaflet or newspaper) containing news of interest to a special group while a **magazine** is a periodical containing a collection of articles, stories, pictures or other features. The "e-" prefix is used when they're published on the Internet. Simply stated, the major differences between an e-newsletter and an e-magazine are the variety of formats included and the overall length of the publication.

IGSI's *Ginealas*

Our favorite e-newsletter is the ***Ginealas***, published by IGSI on a bi-monthly basis. Editor Greg Winters and his contributing writers do a yeoman's job (i.e., perform great and loyal service) in bringing us timely information on subjects of interest. Generally 4-6 pages in length, the *Ginealas* is only available to IGSI members and is probably worth the cost of membership all by itself. Regular features include Kevina Munnich's "Internet Notes" and Audrey Leonard's "News from the Library," both important in keeping us up-to-date.

Irish E-Magazines (Free)

E-magazines, by comparison, have more pages as well as longer stories and articles. At least two excellent Irish genealogy e-zines are free-to-view online, both accessed either as a PDF download or flip-page format:

Irish Lives Remembered – This e-magazine originated as a monthly publication in 2012 and converted to bi-monthly in mid-2014. Most editions focus on researching in a particular Irish location (county or city) as well as a specific U.S. state or city. Each issue contains an assortment of stories (e.g., historical vignettes, Irish heritage of prominent individuals, upcoming genealogical events). Eneclann recently took over its publication, starting with a special "Easter 2016" edition to mark the centenary of the Easter Rising. *Irish Lives Remembered* is free to view for up to 12 months; after a year, back editions are available for purchase. All editions can be accessed at <www.irishlivesremembered.ie/>.

Clann – Published by the Irish Family History Foundation (IFHF), the *Clann* moved from a newsletter to the flip-page, digital format in early 2014. IFHF also maintains the subscription database RootsIreland.ie. Consequently the *Clann* provides guidance on how to get the most out of *RootsIreland* queries and reports on recent updates/stories from IFHF's network of 34 county genealogy centres. In March 2016, IFHF published a special edition of the *Clann* to commemorate the 100th anniversary of the Easter Rising. All past editions can be accessed at <www.rootsireland.ie/clann-newsletters/>.

Irish E-Magazines for Purchase

Also worth considering are two for-pay e-magazines:

Irish Roots Magazine – Published quarterly, this may be the only magazine dedicated to genealogy research in Ireland that's available in both digital and printed versions. Recent issues carried a two-part "Back to Basics" series for beginner and intermediate researchers. Nicola Morris, MAPGI, of Timeline Research, penned an article on "Locating Living Descendants." Claire Santry regularly contributes a summary about new developments in Irish family history research. You can see the contents of each issue and get a good taste of *Irish Roots* through the blog <www.irishrootsmedia.com/>.

Online issues of *Irish Roots Magazine* can be purchased for $2.99 each: <https://gumroad.com/irishrootsmagazine#>.

History Ireland – Ireland's history magazine has been published for over 20 years and is available as a printed or digital version, suitable for scholars and general readers. Each bi-monthly issue covers a variety of topics from early to present times and illustrated with photographs or maps. A one-year, online-only subscription costs 25 Euros: <www.historyireland.com/subscribe/>.

Appealing to us family historians is a (free) feature on their website called "Personal Histories." This *History Ireland* initiative aims to build a database of individual histories of Irish people, in Ireland and around the world. Read some of the stories here: <www.historyireland.com/personal-histories/>.

Other Online Magazines

Alexa, a California company that measures Internet traffic, rated the "most popular" online genealogical magazines based on their web traffic metrics. Note the lines between e-newsletter/e-magazine/blog are a bit blurred in the listing. Nonetheless, here are the top three:

GenealogyInTime Magazine – Self-described as "one of the world's largest free genealogy websites…(with) high quality free content such as powerful search engines, listings of the latest genealogical records, in-depth articles and tools and resources to trace your ancestors for free." Found at: <www.genealogyintime.com/index.html>.

Eastman's Online Newsletter – The almost-daily postings by Dick Eastman lead us to consider this a blog. A popular source for genealogy material, Eastman's website contains both free and subscription material: <https://blog.eogn.com/>.

Family Tree Magazine – This is the online version of the popular print magazine with the same name. This site has some free content (e.g., book reviews, downloads of forms and templates, announcements of classes, podcasts and webinars) <www.familytreemagazine.com/>.

In retirement, Gigi Hickey has found more time for interests such as family history research. She has written about her husband Bill's Irish ancestors and published a book about her paternal grandmother. Gigi serves on the IGSI Board of Directors and as editor of its blog.

Irish Saturday Classes

The classes this quarter are intended for all genealogy researchers. In each session, additional information will be provided on Irish, English, French-Canadian and Native American resources.

July 14, 2016 | 10:30 am - 12:00 pm | Mary Wickersham
Using Databases to Research Your Ancestors

As more information comes online, it is vital to use these databases to maximize your research efforts. Mary will cover the latest information on databases and show you how to use them.

August 13, 2016 | No Class

Join us at the Irish Fair on Harriet Island for music, Irish dancing, chatting and some genealogy information. See you there!

September 10, 2016 | 10:30 am - 12:00 pm | Beth Vought
Family Finder Test DNA Results

Where does a beginner start? Autosomal DNA is one of the most common DNAs used in genetic genealogy testing today. Family Tree DNA offers an autosomal test named Family Finder. In this class, we will focus on how to analyze your results using several tools included with Family Finder test results. Bring your computer if you want to follow in class using your matches. This class is for persons who have received their FTDNA Family Finder test results by the class date.

Classes are held at the

William J Hoffman Library and Research Center & Library
Suite 218, 1185 N. Concord St., So. St. Paul

Cost: $15 for IGSI members, $20 for non-members.
Walk in on day of class, or register online at
www.irishgenealogical.org

Research Strategies and Databases

by Dwight Radford

Often, when conducting Irish genealogy research, we look for the tried and tested to get us through the constant hurdles. It's good when the tried and tested works. However, just as often, we may need to tailor our research in ways which are not described in any "how-to" guide on the market. Each family history is different, and often the strategy created on the spot is the one which will work in a particular situation.

This article will focus on some "off the cuff" strategies that may or may not work, depending on the nature of the family being researched. These strategies are not about right or wrong approaches, but rather "thinking outside the box" to find new ways of maneuvering through the new technologies.

Comparing Various Indexing and Search Engines

Sometimes we may wonder why different commercial companies and private organizations separately index the same record source. Rather they may be sharing a single indexing of the same source.

There are several approaches to indexing issues.

Having two or three different indexes of the same source is to the researcher's advantage – and not a waste of the researcher's time. One indexing may have picked up something that another one did not. For example, if *Rootsireland* indexes the same parish register now online at *Ancestry* and *Findmypast*, then we should search them all. Duplication in the indexing is exactly what is needed. I have found that *Rootsireland* includes information not found on *Ancestry* and *Findmypast*. Then again, the reverse is just as true.

Some may argue that a subscription to *Rootsireland* is no longer needed; quite the contrary, it is needed now more than ever to balance the information found on the other two websites. *Rootsireland* has Protestant records, whereas the other two only have Roman Catholic.

The above example ties directly into the subject of the search capacities for a website or a database. What search terms will a database search allow? Is it enough information? Perhaps too much? For example, *Irishgenealogy* has indexed Catholic and Protestant church records for Dublin City, southwestern County Cork, Cork City, County Kerry and a few other areas. With common names, this website, wonderful as it is, can prove problematic. It provides general ways to narrow a search, such as by record type or by date range, and for religious specific and geographic searches. It also displays the name being searched when found in a record as a godparent and witness, as well as the principal, which can be either helpful or frustrating for the researcher.

Continuing with the *Irishgenealogy* example, the National Library of Ireland Catholic parish registers have been indexed on the *Ancestry* and *Findmypast* databases. However, these do not display godparent and witness names. Again, this may or may not be helpful. When researching church records covered by *Irishgenealogy.ie*, it is advisable to use it in conjunction with the other two, not as a replacement for them, and vice versa.

The search capability of the new *Ancestry* and *Findmypast* Roman Catholic databases, which came out within days of the other, is especially important. In client research, I have found that the results for the same search on *Ancestry* and *Findmypast* are not always the same. While confusion may exist about these indexes, the consensus is they are the same index. This means that any discrepancy is in the search capability. The same could be said for *FamilySearch* when comparing its search capability with *Ancestry* or *Findmypast*. While they often share databases, just as often they do not.

Further, there can be more than one indexing project of the same source on the *FamilySearch* databases. For example, in using the database, "Ireland Births and Baptisms, 1620-1881," after a little study, it is obvious this is comprised mainly of the Irish Civil Registry of Births (1864-1881). This constitutes an amazing database. However, it is quite noticeable when the results are displayed that the same entry can be seen on the database two and three times. One will provide information such as the volume and page; another will not. The source for this database is the national version of the civil registration of births as filed in Dublin. That was the edition microfilmed and in Salt Lake City.

Continuing with this example, *Rootsireland* may or may not have civil registration indexed for a particular county. This version may be slightly different as the local version of the record was used for the database rather than the national copy – the one that was forwarded from the local registrar to the General Registrar in Dublin. It is important to look at both indexing projects.

Whether I use the version on *Rootsireland* or on *FamilySearch*, the ability to search by "Parents" is essential. Whether I put in the mother's maiden name, leave it out, or only include the father's name, the end result should reveal the births for all the registered children of that couple. This is important in the research process.

When judging how to manipulate data, the most important rule is to gain an understanding of the sophistication or simplicity of the search terms. Can wild cards be used? It's beneficial to spend some time exploring that aspect alone.

Perhaps the most important rule of thumb is to not totally trust technology. Researchers experienced with newspaper databases, such as those on *Genealogybank* or *Newspaperarchive* know this all too well. We expect the search to scan the text of the newspapers and retrieve our topic: by geographical locality, specific issue of the newspaper, or time frame. We experienced researchers have found that, in its current state, this technology works just as often as it does not!

For example, I found an entry to a death on *Ancestry*'s database "Index to Marriages and Deaths in the New York Herald, Vol. 1: 1835-1855." The particular issue cited was not to be found on *Newspaperarchive* or *Genealogybank*. A *Google* search revealed the issue was on the "Fulton History: Old New York State Historical Newspapers" website. However, their search did not reveal the name. If the published index was not on *Ancestry*, then that death notice for that Irish immigrant would have been lost. The assumption would have been that it didn't exist because the search did not reveal it. However, a page-by-page reading of the issue online provided the information.

Using Godparents and Witnesses

If a database allows the researcher to only purchase one entry at a time, in place of a subscription, then it may be wise to purchase the subscription. For example, *Rootsireland* offers one day, 1 month, 6 month and 12 month subscription options. After spending many years doing one entry at a time, under their old system, I find that the subscription option has opened new research strategies.

For example, the NLI Catholic parish registers often do not provide the townland of residence for the family. This can be frustrating if this is not known by the researcher. Where the ancestral home was located often is the primary goal of the entire research process!

When this is the case, a new strategy can be undertaken. Godparents at baptisms, or witnesses to marriages, usually did not live very far from the ancestral family and were related or friends. Therefore, to find them in Griffith's Primary Valuation would be to find about where the ancestral family lived.

This strategy begins by making a list of the witnesses and godparents associated with the ancestral family. Then we can look for them in a subscription database, such as *Rootsireland*, getting married and having children of their own. We can only hope that the priest listed female godparents and witnesses by their maiden rather than married names. Since this was not always the case, this strategy works best with the male names.

Such a search works best when limited to the parish where the events for the ancestors were registered. If the name is common, e.g. three Patrick Sullivans are found in the same parish at the same time, we should check to see if any godparents in those three families were in common with the godparents in the ancestral family. Did this Patrick Sullivan marry a woman with the same last name as the ancestors? These are all very important clues, but not obvious unless we are looking for them.

Armed with that information, we can search Griffith's Primary Valuation for the home location of the witnesses. I use the Discovery and Discoverer series road maps from Ireland and Northern Ireland as a type of worksheet. By plotting where the godparent families are found in Griffith's, I can triangulate where the ancestral family may have come from. This works well, even when the ancestors emigrated before Griffith's was taken. The logic being that not every person by the surname of the ancestor or the spouse emigrated. If some relatives remain the area where these other godparent names are found, then the general area has been identified. This works less well if the area was decimated by the Famine and a sizable portion of the population had left before Griffith's was published for that Poor Law Union.

In the old days of research, I could accomplish the same thing but with much more difficulty. It required a page-by-page search of the parish registers looking at every name and required days of intensive study. Now, with the subscription databases, it can be done in less than an hour!

Worldwide Immigrant Research

In trying to flesh out a family and reconstruct the history properly, it is important to determine who went where. Often it is within the branch of the family who went to Australia or New Zealand that the home in Ireland is identified. If we already know where the family was from, seeking out lost relatives may add new knowledge about

the family history. The advent of many worldwide databases allows the researcher to track these branches of the family.

This can work even when we do not know the name of the person we are looking for, but do know names of the parents. We can use a "Parent" search to see if any potential siblings traveled to Argentina, Australia, Chile, New Zealand, South Africa, or just about anywhere else. Using the example of a parent search for "Patrick Sullivan and Bridget Byrne" reveals unexpected surprises. When an indexed record collection lists parents' names, such as for death certificates or obituaries, then the "Parent" search can work very well.

If the researcher has a list of a couple's children obtained from databases such as *Rootsireland*, *Ancestry* or *Findmypast*, the next step is to see what happened to them. I use either a general search or collection specific search on sites such as *FamilySearch*. In fact, *FamilySearch* has some amazing databases generated from a wide variety of places.

Strangely enough, sometimes a worldwide search will lead the researcher back to Irish sources. For example, I was searching for information on a Luke O'Donnell, whose wife and children I found through the *Rootsireland* database. The name Luke O'Donnell appeared periodically in many places around the world, yet none with the wife and children needed to identify him as the correct Luke. It was not that common of a name, so I could study who was where and – eliminated them all. That left one option: he didn't emigrate after all!

In this case, the Luke in question was mentioned in a House Book dated 1848, then he disappeared from the house and the townland. The date on the manuscript House Book relates to the date it was compiled and submitted, not when it was actually taken by the surveyors. This fact became important as I searched the databases again for Luke. According to the prison records of a nearby major town, there was a Luke O'Donnell murdered in 1847. No information other than the date he died. The emphasis was on the man guilty of the murder and his subsequent committal to the "Lunatic Asylum." Luke's name was mentioned in passing. However, Luke's name appeared in the "Ireland Prison Registers, 1790-1924" database on *FamilySearch*.

Knowing that Luke did not emigrate, I allowed for his children to be identified and traced forward in the *Rootsireland* database. It all made sense. However, the key in this case was where Luke was not found, which allowed me to reconsider where he may be found. Right back in the Irish databases.

Individual Creativity of Searches

Each new database and new search capability allows researchers to stretch their thinking in ways not possible a few short years ago. It is easy to wonder if a particular approach is right or wrong. To eliminate that trap, I take the approach that they are all right. Each family situation is different; what works with one family may not work with another. The only way to know is to try. The bottom line is simple: if it works, great; if it does not work, move on. When it does not work, we have the opportunity to create a new research strategy. At some point, one will work. Even when the answer is that Luke O'Donnell was murdered in Ireland and didn't emigrate. That is an answer.

We should use technology wisely to get the most out of each search. Today, Irish research can be as easy as pushing a button and revealing the answer as if by magic. However, it is often much more complex than that!

Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

Celtic Roots Across America

August 5-6, 2016

See you at the

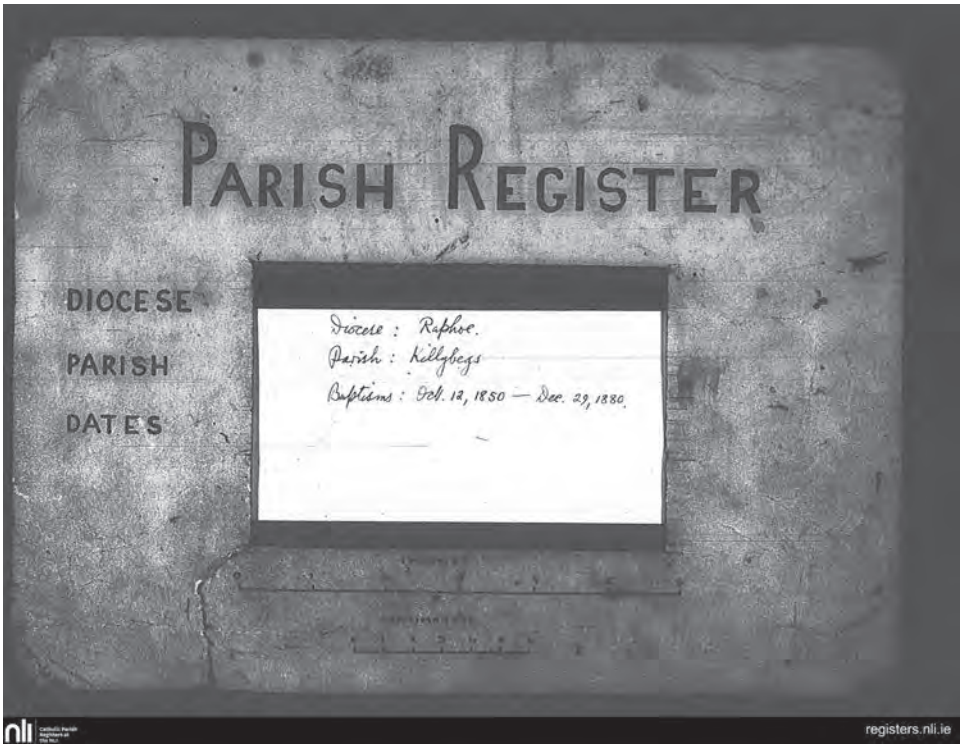
DoubleTree by Hilton Park Place Hotel

Minneapolis, Minnesota

Ireland, Catholic Parish Registers 1655–1915

by Kathleen O'Malley Strickland

On 8 July 2015, the National Library of Ireland (NLI) launched digital images of its microfilmed *Catholic Parish Registers* 1655–1915, accessible online, free to all—and Irish research will never be the same. The NLI collection <http://registers.nil.ie/> includes 367,000 images — each image is one or two pages of a register.



Catholic Parish Register, © National Library of Ireland

While these parish registers cover baptisms, marriages, burials, and some confirmations from 1655 to1915, most of them start in the 1800s. The Roman Catholic Relief Act of 1829 and the gradual repeal of the Penal Laws allowed Catholic parishes to legally keep records of their parishioners. While Ireland had begun country-wide civil registration in 1864, most of those records were destroyed in the 1922 fire at Four Courts. That left few sources save church registers to cover Catholic births, marriages and deaths during the 19th century and earlier. The Catholic Parish Registers include:

- Baptisms: date, place, names of parents and sponsors.
- Marriages: date, place, names (including maiden name of bride), witnesses.
- Burials: date, name, residence, burial place (mostly northern regions).
- Confirmations: name, date, place.
- Occasional notations made by the parish priest with additional family information.

Indexing by *findmypast* and *Ancestry*

This article will compare the index search processes on *Ancestry.com* and *findmypast.com* for this NLI database. *Ancestry* and *findmypast*, according to John Grenham's blog (21 March 2016), combined forces to transcribe and index the NLI images, which the two companies released on 1 March 2016 as "forever free" to researchers.

Both services use the NLI's digitized microfilm images, but their structure for finding people and events differs. Transcriptions can be unreliable, so searches work best using all possible surname variations and wildcards. Some entries are unidentifiable as indexed and can only be found by browsing the digitized pages.

Things to remember when using either of the indexes:

- Much of the text is in Latin.
  - Wildcards help with some forenames (surnames are not Latinized), such as Pat* to find *Patricius*, Latin for Patrick.
  - Other Latin names, such as *Gulielmus* for William, will not show up using wildcards.
  - For help with personal names, check *from-ireland.net*, <http://from-ireland.net/irish-names/latin-names-in-English>.
  - For a list of other common genealogy-related Latin terms, see <https://familysearch.org/wiki/en/Latin_Genealogical¬_Word_List>.
- The *Irish Times* website provides a comprehensive list of surname variations at <http://www.irishtimes.com/ancestor/surname>.

Using the Indexes

It is important to know family structure, because the index will search only for the principal: the person being baptized, for instance, not for the parents or the sponsors. In *findmypast*, with baptisms, if a child of the relevant parents is found, it is possible to try a work-around search. Entering only the first names of each parent, along with a parish, may turn up children whose surname has been transcribed incorrectly.

To compare search strategies with each index provider, I considered the Haffey family:

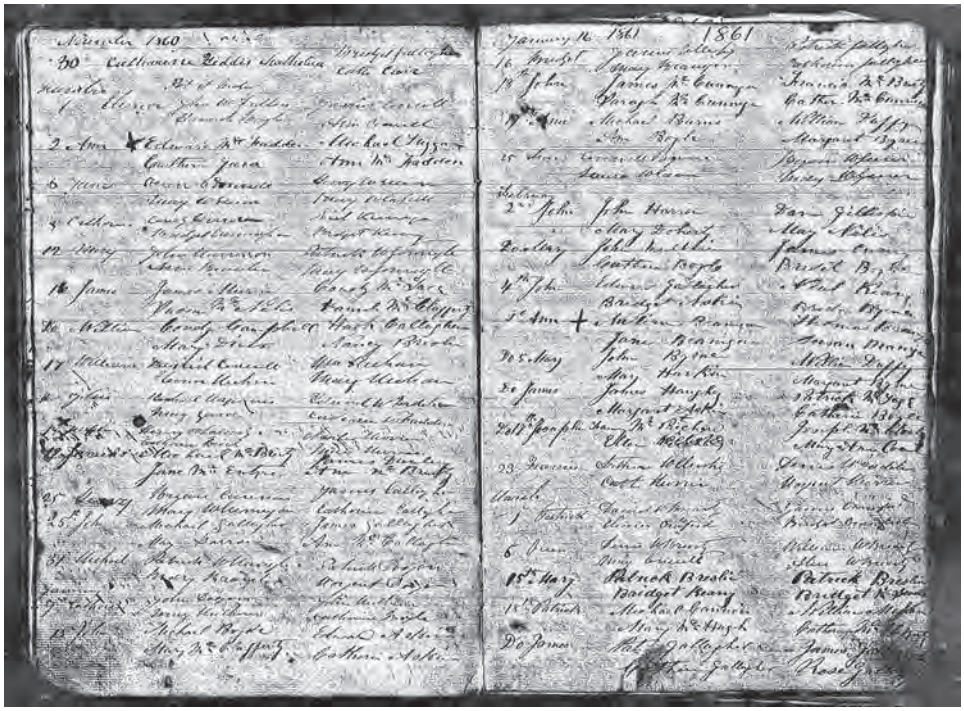
James Haffey, born 10 January 1819 in Killybegs, Co. Donegal, Ireland; died 12 January 1878 in Mississippi.

Margaret Erskine (Erskin, Askin) born 27 March 1820 in Killybegs; died 6 August 1893 in Fairbury, Livingston Co., Illinois.

James and Margaret married about 1840 in Ireland.

Known children:

- *Margaret, born 23 November 1845 in Killybegs; died November 1926 in Fairbury, Illinois.*
- *Edward, born 1849 in Ireland; died 1898 in Cairo, Alexander Co., Illinois.*
- *Catherine, born 1850 in Ireland; died 1872, Notre Dame, St. Joseph Co., Indiana.*
- *Patrick, born 1855 in Ireland; died 9 August 1921 in Fairbury, Illinois.*
- *James B., born 5 February 1860 in Ireland; died 19 January 1928 in Bloomington, McLean Co., Illinois.*



Catholic Parish Record, © Ancestry.com

Ancestry.com

Note for non-*Ancestry* subscribers:

- Go to <search.ancestry.com>.
- When you wish to check an actual image, click on the **camera image** for the entry. You will reach a page to create a free subscription. Clicking on "View Record" or "Event Type" will take you only to a page for creating a paid subscription.

Proceeding from main page, <http://search.ancestry.com/search/db.aspx?dbid=61039>

- From the "Search" tab dropdown menu at the top of the page, choose "Card Catalog."
- In the card catalog search box, enter "Ireland, Catholic Parish Registers, 1655–1915". This search will encompass the NLI registers for births, marriages, burials, and some miscellaneous records.
- I entered the surname "Haffey" and lived-in location of Killybegs, Donegal, Ireland.
    - 155 results returned, not showing any Co. Donegal entries.
    - The surname variations returned included Heaphey, Eiffe, Hawaph, Hafy and a single incidence of Haffy (not in Co. Donegal).
- At this point I checked surname variations of "Haffey" on the I*rish Times* website and discovered the following variations:
    - Haffey variants: Hafey, Haffy, McHaffey.
    - Haffey is listed as a synonym for the Irish "Haughey."
    - Haughey variants: Haghey, Haghy, Hahy, Haughie, Haughy, Hoghy, Houghy and Houghey.

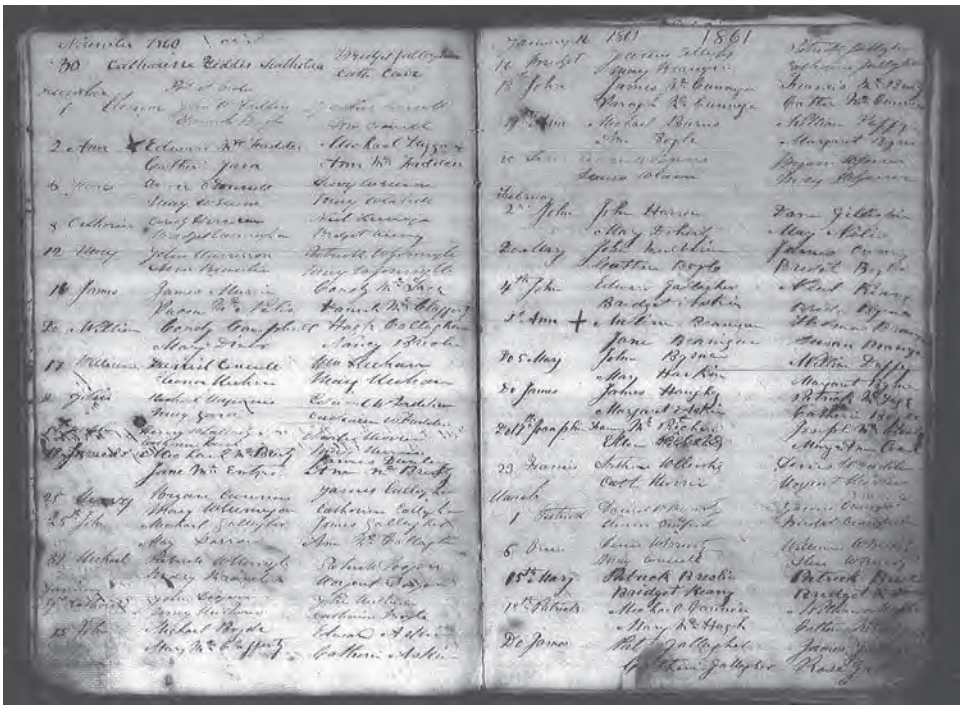
- *Ancestry* did not return "Haughey" as a variation of "Haffey."
- Searching the *Ancestry* index for only the surname "Haughey" returns many variations, including Haughy, Haughhy, Huy and Hawey.
  - Narrowing my search to Killybegs, Co. Donegal, I find several James Haughey entries, and one James, baptized 5 February 1861, son of James Haughey and Margaret Askin.
  - The James B. in my Haffey family is shown in U.S. records to be born 5 February, years given varying from 1860–1862. This is likely the same person.
  - Clicking on the image of the actual page shows sponsors Patrick McTage and Catherine Boyle.

findmypast.com

Start at <http://www.findmypast.com/> Click "Search," and then "A–Z of Record Sets."

Click "Showing records of: Ireland" on the left of the page.

- In the search box, input "Catholic." *Findmypast* breaks the NLI collection into four sections, and you can search each section **separately** for your family of interest.
  - Ireland Roman Catholic Parish Baptisms.
  - Ireland Roman Catholic Marriage Records.
  - Ireland Roman Catholic Parish Burials parish list.
  - Ireland Roman Catholic Parish Congregational Records.
- Click on the Baptisms section to reach the information page.
  - Note to non-subscribers: when checking the results of a search, when you click on the icon for transcription or image, you will be directed to a page to sign up for a free account before accessing records.
  - When filling in names, be sure to check the "variants" box. Unlike *Ancestry*, *findmypast* will not check alternate spellings unless you give that instruction.
  - The result is a Patrick Haffey family living in Killybegs, but it is not family I am seeking. If I expand the search, removing Killybegs and using only County Donegal, Patrick Haffey comes up along with other surnames of Heaffy, Heeve, and Hovey, none of which match my family.
  - As with *Ancestry*, *findmypast* did not return "Haughey" as a variant of "Haffey".
  - Using the Irish Haughey and only the location of Co. Donegal returns many Haugheys along with variant surnames Hary, Haughy, Hawey, Haghey, Houghy, Hugh, Hughey and McHugh. I could search through all of these, but I am fairly certain of the Killybegs parish location and narrow the search down with that.
- In this case James, son of James and Margaret, baptized in 1861, is the first name returned.
- Clicking on "image" brings the same digitized page as in *Ancestry*.



Catholic Parish Record, © FindMyPast.com

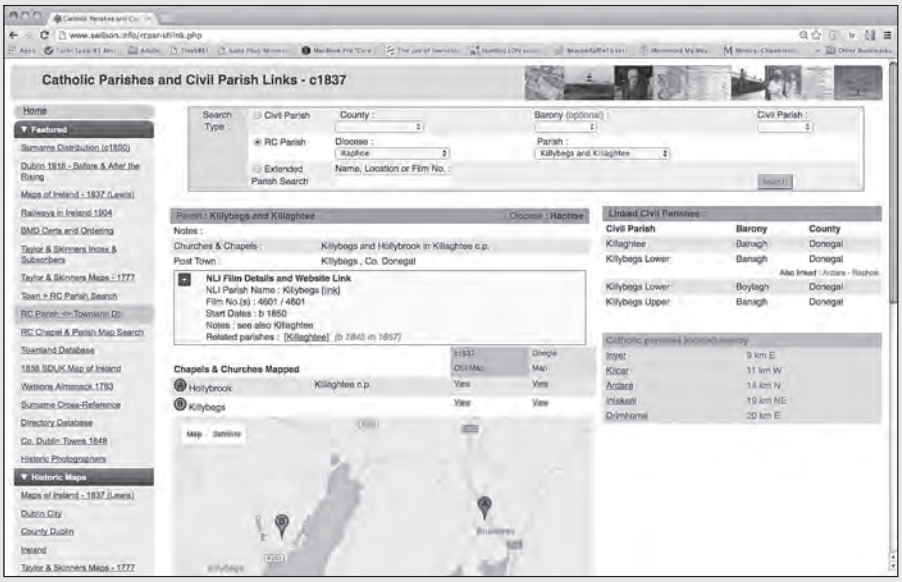
The Takeaway

What have I learned from searching the *Ancestry* and *findmypast* indexes?

- *Ancestry* searches through all of the four categories of records as opposed to the *findmypast* search, where the categories are separate. Check the original pages by browsing through them after finding a result at *Ancestry* or *findmypast*.

View the Actual Pages

You can access and browse the microfilmed pages from the Catholic Parish Registers directly from the National Library of Ireland website <http://registers.nli.ie/>. The registers on the NLI website are not indexed, and searching there requires discovering the parish where a family is likely to be found and then reading through the pages. If you know only a county, use Griffiths Valuation to narrow down the number of parishes to check there.



National Library of Ireland Website, © National Library of Ireland

- If uncertain about the parish, check "Catholic Parishes and Civil Parish Links–c1837" at <http://www.swilson.info/rcparishlink.php>.
- Clicking on the NLI map will show all the parishes in each county and will specify the diocese.
- The resulting parish will reflect microfilm number, contents of the microfilm and corresponding digital images. Pages can be downloaded and/or printed.

In researching my Haffey family, I read through all of the pages of "Killybegs, Raphoe, Baptisms Oct. 12, 1850 – December 29, 1880." Although I could not find the family's other two children born in that time period (Catherine and Patrick), I did find parents James and Margaret as sponsors of Margaret, daughter of Thomas McBrearty (mother's name is illegible). I discovered that the Haffey/Haughey family and the Erskin/Askin family were often linked to the surnames Boyle, McTage/McTeague, McBrearty and Byrne. This increases my FAN (family, associates and neighbors) club for sorting out all the Haffeys and Haugheys who may belong to my family.

- Never check just one index, because they do not return identical results.
- Always check a third-party source for surname variations, because the Big Two do not include everything. Learn whether the surname you are seeking is an anglicization of an Irish name.
- It is vital to check the original images for other family members because often the handwriting is difficult to read and has been mis-transcribed.
- Images from NLI and *Findmypast* seem to be identical. I found them easier to read than the ones at *Ancestry*, but checking each source may help puzzle out a name that is difficult to read.

Being able to access the Catholic Parish Registers online — at no cost — is an incredibly valuable contribution to Irish family research. Many thanks to the National Library of Ireland, *findmypast*, and *Ancestry.com* for their parts in driving forward Irish genealogy research for all of us.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

A Walk in the Graveyard: The Galway Irish of Crane Creek, Iowa

by Maureen Reed

This ever-so-brief synopsis of some (not all) of the Irish settlers of Crane Creek, Iowa, stems from a personal quest to find the townland of origin of our Co. Galway ancestors. The Griffin-Connelly clan, who settled on the wooded banks of Crane Creek in 1854, have stubbornly defied discovery. Despite years of intensive effort, their exact place of origin in Galway remained elusive.

Our Lady of Lourdes Church, in Paris Township, Iowa

As every family historian knows, the linear and narrow approach we initially employ often fails to yield the prized information. Casting the net ever more widely to find our Griffin-Connelly origins, I walked, yet again, the small Lourdes Cemetery nested in the beautiful farmland of Paris Township where the extended Griffin family was buried. But on this special occasion, something old became newly obvious: Of the grave-

Reed Family Gravestones, Lourdes Cemetery, Paris Township, Iowa

stones that noted an Irish birthplace, a surprising number were from Co. Galway. Collins, Donohue, Flaherty/Flarity, Foley, Naughton/Norton. At least seven stones in Lourdes Cemetery were carved with the "Co. Galway" inscription, while every other county of Ireland, if noted at all, was represented by just a single gravestone. And of course, there were other Galway transplants, like our Connelly-Griffins, whose gravestones simply did not indicate a county of birth. Hmmm …

True, emigration and immigration were not random events. True, the counties of western Ireland, hit especially hard by the Great Famine, were over-represented by immigrants to certain locations in the upper Midwest. But what accounts for the preponderance of Co. Galway immigrants in Paris Township? Was this a case of sequential, or "chain" migration? Did these families know each other in Ireland or become acquainted in the eastern cities of America? Did they influence each others' decisions to settle in Iowa, or did they fall together by pure chance at Crane Creek? And could investigation into these families reveal the secrets of Griffin family's origins?

Origins in Galway: the Connemara Connection

Research shows that four families (Flaherty, Naughton/Norton, Foley and Lydon) were from Connemara, that western portion of Co. Galway which is sliced from eastern Co. Galway by Lough Corrib.

- Specifically, we know the Flaherty family was from Spiddal,[1] a coastal village 12 miles west of the city of Galway.
- Because the Flahertys had intermarried with Naughton/Nortons prior to emigration, we can reasonably conclude that the Naughton/Nortons were from the Spiddal area as well.[2]
- The Mary Foley family originated "near the city of Galway"[3] and was related to the Flaherty family in some way. This suggests (but does not prove) that Mary Foley's family[4] may also have been from the Spiddal area.
- The Nicholas Lydon family originated in the far western town of Clifden,[5] some 75 km from Galway City. Given travel conditions in the mid-1800s, it is very unlikely that his family would have interacted with Spiddal families, unless they had mutually met in Galway City or in the U.S. Nicholas Lydon married Mary Foley in Boston.

- The Coleman Foley family intermarried with the Julia Lydon family while still in Ireland and also while in Boston. We do not yet know the origins of these families or whether they were related to the Foley and Lydon families mentioned above.

Origins in Galway: Uncertain Locales

Investigation also reveals several families buried in Lourdes Cemetery whose exact Galway origins are uncertain.

- The Conley/Connellys married into the Feeney family in Co. Galway.
- According to gravestones, the Collins family (and possibly the Mullen family who married into it) was also from Co. Galway.
- Also according to gravestones, the Donohue family was from an unknown locale in Co. Galway.

Because these eight Galway surnames were so exceedingly common, not just in Spiddal but in all of Connemara in the 1834 Tithe Applotment Books, we must be very cautious before drawing conclusions.

Migration Patterns

Upon reaching America, four families (Conley-Feeney, Flaherty, Foley, and Lydon) displayed strikingly similar migration patterns. They all spent one or more years around Baltimore, Maryland, in the 1840s and 1850s. These families could well have compared notes and plans before heading west to Iowa. The Flaherty, Foley and Lydon families all arrived in Crane Creek in the 1850s. The Conley-Feeney and Collins-Mullen families detoured from Maryland through Ohio and settled in Iowa in the 1860s. The Naughton/Norton family apparently came directly from Ireland in the mid-1860s to Howard County where their Flaherty relatives were already well established. The path and timing of the Donohue migration to Iowa is still unknown.

The Griffin Enigma

Although three separate sources[6] indicate that our Griffins were from Co. Galway, only one source states a city or townland of origin. That reference is the death certificate of second-generation Joseph T. Griffin, a long-time attorney in Cresco, Iowa, who died in 1939 and was buried at Lourdes with many of his family members. Joseph's death certificate cites his father Thomas's birthplace as "Tuan" (presumably a misspelling of "Tuam," an important ecclesiastical center in east Galway). Bingo! Unlike the Connemara folks, the Griffins are from Tuam, right?

It's not that simple. We don't know whether "Tuan" refers to Tuam city, or the Catholic parish of Tuam, or the much wider Catholic diocese of Tuam, or the general region around Tuam. We can be fairly certain it does not refer to the civil parish of Tuam, because civil parish designations had little importance to everyday Catholic folks. Disappointingly, the Tuam Catholic church records, among the oldest and most complete of all Irish church records, list few Griffins and none are of interest to us. Although these extant Tuam parish records which appear to originate from six different chapels may be incomplete, it seems more appropriate to conclude that the Griffins were not from the Catholic parish of Tuam. We are left to conclude that "Tuan" either refers to the wider Catholic diocese of Tuam or to the region around Tuam. Or, perhaps more likely, we should conclude that the death certificate information, communicated by a terminally ill person nine decades after the immigration, is simply incorrect.

But if the Griffins were from Tuam, how likely is it that they knew the Spiddal families before they immigrated? Today the 50 km journey from Tuam to Spiddal takes maybe an hour by car. In the days of foot travel and deprivation, Tuam might as well have been a thousand miles from Spiddal, and no one from Connemara would truthfully have described himself as being from Tuam city.

Once in America, our Griffins spent perhaps eight years in New York City before relocating to Crane Creek in 1854.[7] No other Galway family who eventually migrated to Crane Creek is known to have resided in New York on its journey. Moreover, there is currently no information to suggest that the New York Griffins knew or communicated with the Baltimore families prior to their 1854 trek to Iowa.

Conclusions

Two of the original Irish homesteaders in Crane Creek were from the townland of Spiddal in Connemara in western Galway. These are the Flaherty and Naughton/Norton families. They were closely related and knowingly migrated together to Crane Creek.

The (Nicholas) Lydon family, also from Connemara, was specifically from Clifden in the far west of Galway. When and where these Lydons became acquainted with the Spiddal people is unknown. Other Lydon and Foley families who settled in Crane Creek may or may not have had Clifden or Spiddal connections.

The Conley/Connelly-Feeney family was also among the early Crane Creek settlers. Extant records do not resolve the issue of their exact origin or the question of when or where they met the Foley family.[8]

The Collins and Donohue families, in the later second wave of settlers, may or may not be related to the above families. At this time we do not know whether their decisions to migrate to Crane Creek were influenced by prior knowledge of the immigration of these other Galway families.

Among the very earliest of Crane Creek settlers, our Griffin family continues to have unknown origins in Co. Galway. While they may have been from Tuam, this is far from proven fact. At present there is nothing that ties the Griffins to these other Galway families prior to their common settlement near Crane Creek.

Fifty or a hundred years ago, the specific roots of these settlers would have been so well known as to require no investigation whatsoever. Anyone in Crane Creek over the age of twelve could have recited the heritage of all these County Galway families, having overheard it time and again at family gatherings, church socials, and threshings. But several decades later, a fascinating journey from the Lourdes Cemetery through the Crane Creek settlement leaves the original question unanswered.This article will compare the index search processes on *Ancestry.com* and *findmypast.*

Endnotes

[1] *Cresco Plain Dealer* 10-27-1903 "James V. Flaherty … born at Spiddal, Galway, Ireland, in 1837 … "

[2] Personal communication, July 2010, from Sue Ann Walters Labore, a great-granddaughter of Bartley and Bridget (Flaherty) Norton, clarified that both Bartley Norton and Bridget Flaherty were from the town of Spiddal on Galway Bay.

[3] *Cresco Plain Dealer* 12-4-1906 "Mrs. Lydon, whose maiden name was Foley, was born in Ireland near the city of Galway in 1832…"

[4] *New Hampton Courier* 5-10-1894 "Mr. Foley (Ed: John J. Foley) was called to Lourdes Wednesday of last week. His cousin Bernard Flaherty received a paralytic stroke."

[5] 1910 travel diary of Mary J.J. Lydon, granddaughter of Nicholas and Mary (Foley) Lydon.

[6] Obituary of Julia (Griffin) Brannon New Hampton Courier 7-26-1906; biography of Thomas F. Griffin in *History of Howard and Chickasaw County* by Robert Herd Fairbairn 1919; death certificate of Joseph T. Griffin 6-14-1939.

[7] The 1900 US Census lists 1846 as the immigration year of two different Griffin siblings, but this has not been corroborated by other evidence. The eldest sibling Thomas Griffin purchased land in Howard County in 1854.

[8] *New Hampton Tribune* July 1943 "Mary Conley was married to John Foley, who grew up in the same neighborhood…" (Ed: This probably refers to the years 1857-1866 spent together in their rural Crane Creek neighborhood, but it conceivably could refer to an earlier neighborhood in Ireland.)

Maureen Reed is the Executive Director of the Nobel Peace Prize Forum. She is also a medical doctor and a former chair of the University of Minnesota Board of Regents. Her interest in genealogy dates to her childhood. She continues to pursue the goal of identifying the townlands of origin of her eight Irish great-grandparents; two remain undiscovered.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

ADVERTISEMENTS

Whereas the Pewterers of the city of Dublin have receiv'd divers Informations both on Oath and otherwise, That there is a noted Person W. W. dwelling in Belfast, in the County of Antrim hat follows the Brazen Trade; who has caus'd large Parcels of course, hase, mixt and adulterated Pewter in Dishes and Plates to be made for Sale there, contrary to Law and has accordingly imploy'd [sic] one John Young. Senior, a tall lofty Man, sandy hair, wears a Wigg, to go about from House to House in the County of Donnegall Antrim, and Derrey, to sell the aforesaid deceitful Pewter, whereby he and other imploy'd by the said Pewterer, has impos'd on abundance of House Keepers and others in those Parts. This is there fore to give Notice, and to caution the Publick for the future from being imposed on. And that is any Person will secure the aforesaid Young, and inform the Printer hereof, shall have a Guinea Reward: And further, if the said Pewterer will not desist imposing on the Publick, and make this Pewter according to Act of Parliament, he shall have his Name at large publish'd as a Cheat, throughout the Kingdom, and shall be prosecuted by Law for the same; for Fraudes of this Nature are not only extreamly [sic] hurtful to the Publick, but the Revenue of the Crown considerably diminished thereby.

Dublin Intelligence
Dublin, Ireland — 28 August 1716

250 Years Ago

IRELAND

Dublin, Sept. 2., A few days since was married at Dunmanway, in Cork, John Newman, Esq.; Collector of Kinsale, to Miss Cox, daughter of the late Sir Richard Cox, Barr.

Likewise was married the Hon. and Rev. Dr. Shirley, to Miss Harriot Philips, of Bolton-street.

Some time since the Rev. Laurence, alias Sylvester Clare, a Deacon of the Romish church, renounced the errors of Popery in the city of Kilkenny and diocese of Offory.

James Smyth, of Tinnypark, in the county of Wicklow, Esq.; has generously given 20 barrels of oatmeal to be distributed among the poor of the parish of Delgany.

London Evening Post
London, England — 9 September 1766

200 Years Ago

HARVEST – CROPS – FAIRS – WEATHER. &c.

Ireland – A field of barley, belonging to Mr. Rankin, was cut on Monday the 2d instant, the earliest crop of which we have heard in this neighborhood – *Erne Packet*.

Yesterday sen'night two car loads of excellent Potatoe [sic] Oats, grown by Martin Ryan, on the lands of Cappamore, the estate of the Rev. Thomas Grady, were brought to our market, and purchased by Mr. Caswell, miller at 1 d, a stone. We hear, that in some parts of this Country several fields of Oats were cut down last week. Since Thursday different crops of Barley near this city have also been cut, but the rains of Monday and yesterday retard their being saved. From all quarters we find, that, though there is a partial blight among the Wheat, and a vast quantity of it mildewed from the continued wet, yet that other descriptions of Corn will make a good return to the Landholder in quantity, and quality. – *Limerick Chronicle*.

The Fair of Ennis, which was held yesterday, was remarkably well attended; however, little or no business was effected. In consequence of the rise in the price of Pork, Pigs were in good demand, and carried good prices. – *Clare Journal*.

The very great reduction in the price of cattle of every description, never appeared more evident, than at the Fair held in this town on Thursday last. From the sales effected on that day, we may form an opinion of the reduction that has taken place within these two years. – Cows for fattening or for milk have fallen the one third and young cattle the one fourth the price they carried at that period. How the farmers who pay high rents for their grounds, together with the low prices of every article of their produce, can pay their rents and taxes, is impossible for us to ascertain. … - *Mullingar Paper* …

Dublin Journal
Dublin, Ireland — 12 September 1816

THE ESQUIMAUX

A vast assemblage of persons of all ranks were collected at Leith, on Thursday, to see the contest between the Esquimaux youth and a six oared whale boat. The piers, the windows, and roofs of houses, and decks and riggings of the vessels, were crowded with spectators; and the water from the harbour to near the Martello tower, was covered with boats, filled with ladies and gentlemen. The exhibition commenced a little before two o'clock, and lasted till half past three; and the Esquimaux performed his various feats with the greatest dexterity,

and with universal applause. He paddled his canoe from the inner harbor, round the Martello tower, and back, in 16 minutes, against a whale boat with six stout rowers, and evidently showed his ability to outsail his opponents, by the advantages he frequently gave them, and which he redeemed as often as he chose. …

Dublin Journal
Dublin, Ireland — 12 September 1816

150 Years Ago

THE FENIAN BROTHERHOOD.

A MASS MEETING OF CIRCLES.

Speeches of Gen. O'Neill and Hon. Henry Wilson …

GEN. O'NEILL'S ADDRESS.

Gen. O'Neill delivered a stirring address, in which, after thanking the assembly most sincerely for his flattering reception, he proceeded to state that he was in favor of freedom everywhere and for all classes of men. The cause of Fenianism, he said, was the cause of Irish liberty, and while he advocated Irish liberty, he could not conscientiously deny it to any other people. He would extend it everywhere – even to the African. We preach naught but the doctrine of universal liberty. It is a cause that cannot be circumscribed to one spot and place. All who are born of God should have the God given right of freedom. …

Boston Post
Boston, Massachusetts — 27 August, 1866

From J. H. Wickersham – Another Abolition Lie Nailed.

EDITOR WORLD: I claim a small space in your columns, in reply to an article appearing in the Tuesday issue of the Idaho Union termed the "Slaughter House Convention" – in which I am charged with being a member of the "Know Nothing Party" of California – which I pronounce, incorrect in every particular.

That party commenced its existence in the Fall of '55, and elected J. Neely Johnson, Governor; and in September '57 was defeated by the Democratic party, headed by John B. Weller.

If I was a member of any "Wigwam" or "hole-in-the-ground" I never knew of it, as I was entering my sixteenth year, and I have sufficient knowledge of American Institutions to know that no one of that age has a voice in government affairs.

2nd. I would never affiliate (at any age) with any party who prescribed my "own father" on account of birth or religious belief. From my infancy I have been taught Democratic principles. I shall live a Democrat and die one.

For the truth of the above assertions, I refer with pleasure to Mike Cosgrove, Timbuctoo; Peter Kerrigan, Sucker Flat; James Brady, Brady's Ranch; N. E. Whitesides, Parks' Bar; Lyman Achly, Lander's Bar; Walter Burns of Foster's Bar, (now of this City); Gov. John B. Weller, Col. F. L. Hatch, C. B. Fowler, every Irishman in Yuba County, every member of the Know Nothing and Democratic organizations in said county, be they whom they may. And in the municipal election of 1855 in Marysville, I would faithfully with sixty Irishmen and Germans – for C. B. Fowler, an Irishman for Mayor, and George F. Knight, German candidate for City Marshal, and the straight Democratic ticket – have ever since – shall so continue.

Respectfully, J. H. WICKERSHAM. Democratic Candidate for Auditor and Recorder of Boise County. …

The Idaho World
Idaho City, Idaho — 21 July 1866

100 Years Ago

RUNS IN THE FAMILY

Alexander Corkey of Wayne, Neb., is one of eight brothers, all of whom are Presbyterian ministers, says the Indianapolis News. The father is also a minister, and his two daughters are missionaries. The brothers are David of Dundrod, Ireland; Robert of Monighan, Ireland; William of Belfast, Ireland; Vernon of Culnady, Ireland; John of Belfast, Ireland; Alexander of Wayne, Neb.; James of Jefferson City, Iowa, and Joseph of Runs, Scotland.

Hopkinsville Kentuckian
Hopkinsville, Kentucky —
30 September 1916

CONNELLY'S DEFI.

The following is a copy of the last statement issued by James Connolly, the Irish rebel leader, and was smuggled into this country by his daughter, Miss Nora Connolly, who had been identified with her father in the organization of the Irish army, and who escaped to this country immediately after her father's execution. It breathes a defiance to England in every line:

"We went out to break the connection between this country and the British Empire and to establish an Irish republic. We believe that the call we then issued to the people of Ireland was a nobler call in a holier cause than any call issued to them during this war having any connection with the war. We succeeded in proving that Irishmen are ready to die endeavoring to win for Ireland those national rights which the British Government has been asking them to die to win for Belgium. As long as that remains the case the cause of Irish freedom is safe. Believing that the British Government has no right in Ireland, never had any right in Ireland and never can have any right in

Ireland, the presence in any one generation of Irishmen of even a respectable minority, ready to die to affirm that truth, make that Government forever a usurpation and a crime against human progress. I personally thank God that I have lived to see the day when thousands of Irish men and boys, and hundreds of Irish women and girls, were ready to affirm that truth and to attest it with their lives if need be."

"(Signed) James Connolly. Commandant-General Dublin division, Army of the Irish Republic."

Mr. Connolly was captured by the British military authorities after he had been wounded. Being unable to walk he was taken to Dublin Castle on a stretcher and tried for treason. On May 12, three days after the court-martial, Mr. Connolly, still weak from his wound, was propped into a chair and shot. The British authorities refused to allow his relatives to have his body. Instead they threw it into a trench at Arbor Hill barracks and covered it with quicklime.

Kentucky Irish American
Louisville, Kentucky — August, 1916

OUR BUSINESS PIONEERS

Men Who Built Up Industrial New England

GODFREY WORK, WHO MADE A SUCCESS AS A WHOLESALE GROCER.

Born at Eastford, Conn., April 27, 1806. Died at Providence, Nov. 29, 1895.

When the Work family came to this country from Ireland the name was "Wark." When they settled here they changed it to Work, for so it had been far back in the time of Cromwell, in Scotland. The family had gone from Scotland to Ireland, where they were ship owners and engaged as merchants in the East India trade. …

Boston Daily Globe
Boston, Massachusetts —
13 September 1916

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

CCC-2016: Look Who's Coming

In just a few weeks more than 200 people will gather in the Twin Cities for the second Celtic Connections Conference. It's not too late to register as there is still some space available. The price of the conference remains the same, even for walk-ins: $175 for two-days; $100 for a single day. Each day offers the opportunity to hear speakers on various aspects of Irish, Scottish, Celtic genealogy. Presentations include topics appropriate for those new to genealogy as well as for those experienced in researching their ancestors. So come join the group; meet genealogy lecturers from Minnesota to Ireland and Scotland; and learn more about researching your ancestors. You'll make new friends and, who knows, possibly find a distant cousin.

Those who have registered for the conference are from across the U.S. and a couple from Canada even. The map provides an overview of the home states of early conference registrants: Minnesota and Massachusetts, of course, as the co-hosts for the conference are IGSI and TIARA. But people are traveling from 22 states and two provinces of Canada to attend. You'll meet family historians from Arizona, Connecticut, California and Colorado; Iowa, Illinois, Wisconsin and the two Dakotas. There will be visitors from Ohio, Illinois, Kentucky, and Michigan; from Oklahoma and Texas, and Florida; from New York, New Hampshire, Kansas and Oregon.

Eneclann and *findmypast* are major sponsors of the Celtic Connections Conference; both companies will have tables in the exhibit area. Others who support this conference include Ancestry, Celtic Journeys, Brian Moore Travel, Kerrygold, and Tourism Ireland.

Learning Irish Genealogy with *FamilySearch*

by Evva Housley

Many people have used the excellent Irish genealogy databases that FamilySearch.org offers, but less familiar are *FamilySearch* resources for learning **how** to do Irish genealogy.

In the upper-right hand corner of the homepage, in very small, discreet letters, appear the words, "Get Help" (Image 1). Clicking on these words reveals a small menu.

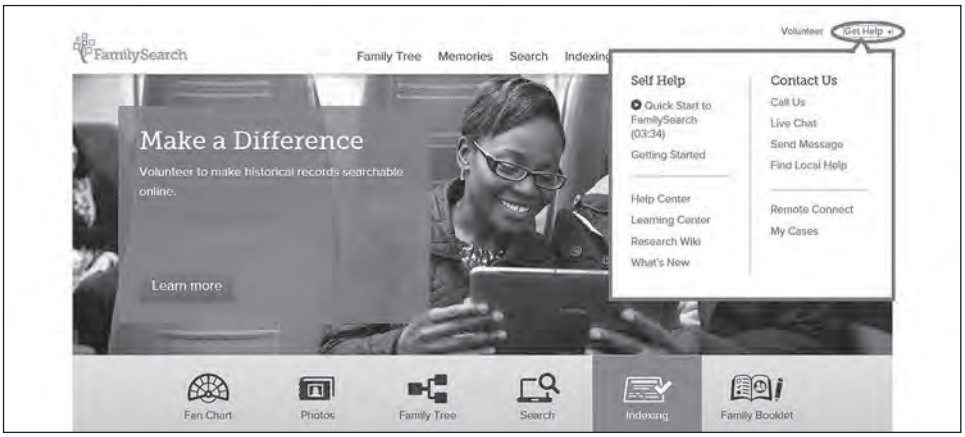


Image 1. FamilySearch homepage.

Online Classes — the Learning Center

Begin by clicking on the "Learning Center". The Learning Center features classes recorded by employees of *FamilySearch* and other professional genealogists. On the left hand side of the page is a list of countries and areas for which classes are available. Ireland shows 13 classes available. However, you will notice Ireland also listed together with other countries in the British Isles beginning with "England…" Don't miss these classes as they also pertain to Irish research. For example, approximately one-third of the British Army was made up of Irish men; however, the military classes are cataloged under all of the countries in the British Isles. Alternatively, you may search the Learning Center for Irish classes by putting in the word, "Ireland" or "Irish". Even this does not bring back all the classes that have Irish content. The best strategy is to use both paths, clicking on country links as well as using the search box.

Once a list of classes comes up, browse through to see which topics might be most useful to you. Titles of classes presented in a series will all begin, "Ireland Beginning Research Series…." Click on the class title of interest and a page will come up providing a link to "View this lesson" as well as details about the class, including the date the class was recorded (Image 2).

Image 2. FamilySearch Learning Center.

The date will give you an idea of how current the information contained is. Some information will be relevant no matter how long ago the class was recorded; other information, such as what is available on the Internet, may be out of date.

Below the picture and above the details, some classes will have a link to class handouts that you can click on and download to your computer. It is best to print the handout before viewing the class, because the handout will help you follow along, save you from trying to write everything down, and may even have pieces of information not mentioned in the presentation itself. Some classes provide other links to helpful resources, such as websites and Wiki articles.

You may notice that there are two or more classes on the same subject. They are taught by different instructors, and you will pick up different tips and points of view, as well as reviewing the subject. You gain the most out of any class by watching it more than once and practicing what you have learned in between viewings. The second time you watch it you will pick up things you didn't notice in the first viewing. With a third viewing you might even begin to remember the content!

Besides the Ireland classes on tracing immigrants, look for United States classes about tracing immigrant ancestors. As you may have already discovered, the best place to look for records that provide clues to the place in Ireland your ancestor came from is in the United States! There are many excellent classes on United States research that can assist you to flesh out the lives of you Irish immigrants in this country while searching for clues as to their mysterious Irish origins.

Don't restrict yourself to classes about a certain country or record type. There are classes that will teach good research methodologies and principles, such as Tom Jones' excellent class titled "Inferential Genealogy." Spend some time browsing through the learning center. Instead of filtering by "Ireland" try filtering by "United States" as many of the methodology classes are presented with U.S. records. If your filter "disappears" when you click on the next page, just re-click the filter. Sometimes you might be on the second page of results and then change the filter. This will take you to the second page of results with the new filter applied, then you can click previous to return to the first page of results with the new filter.

Online Records Guides — the Research Wiki

Another option available on the "Get Help" menu is the Research Wiki. After clicking on "Research Wiki" in the "Get Help" menu, you will be taken to the Wiki introduction page. Begin by typing *Ireland* into the search box to bring up the main page for Ireland genealogy (Image 3). Information on this page is organized by record type (Image 4).

Image 3. Research Wiki search screen.

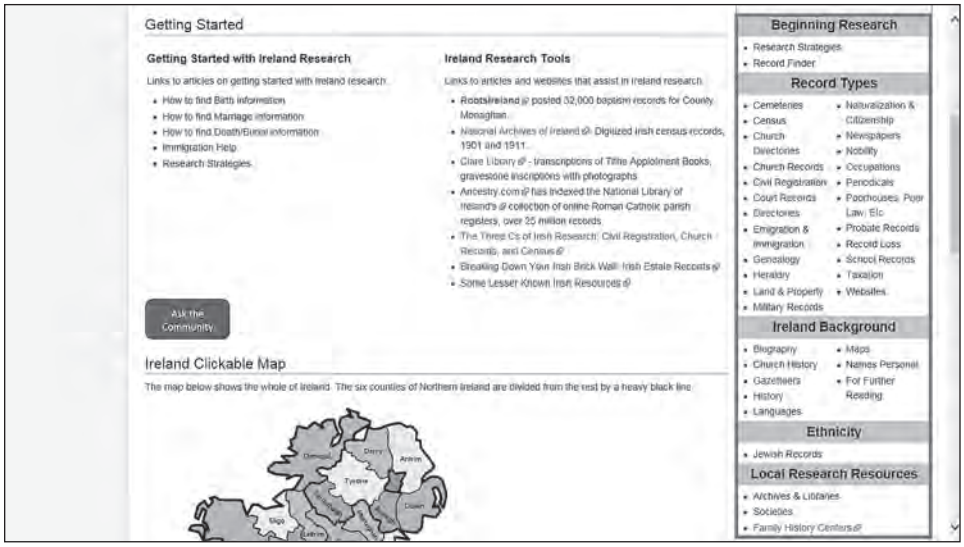


Image 4. Wiki Search Results page.

There is a clickable map of the counties in Ireland (as well as their names in an alphabetical list below the map) to get to county-specific pages on the Wiki. A similar listing of topics is available on each county page. Scrolling down a county page to the topic of "Parishes – civil" and then clicking gives a listing of all the civil parishes within the county. Each of these parish names is a clickable link to a separate page for the parish. Some parishes only have a template that has not yet been filled in. If you know a lot about a parish please feel free to edit the page and fill in the missing information – or add something of your own that would help others.

If you're not sure which record you need to find more information about your ancestor, try clicking on the "Record finder" link under "Beginning Research" on the right hand side of the page (Image 5). This will take you to a table which will

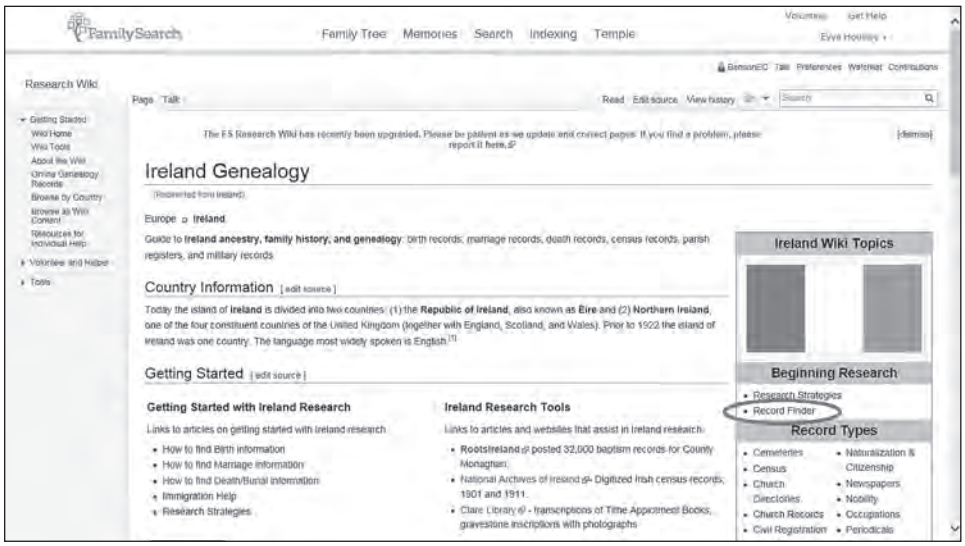


Image 5. Click on "Record Finder".

guide you to which record might provide the information you are searching for (Image 6). Clicking on the record will then take you to another Wiki page that will help you understand what the record contains and how to access it.

What you are looking for:	Try these records first:	Other useful records:
Age	Census, Church Records, Civil Registration	Cemeteries, Military Records
Birth date	Church Records, Civil Registration	Cemeteries, Military Records, Newspapers, Occupations
Birthplace	Church Records, Civil Registration	Census, Newspapers, Military Records, Occupations
Boundaries of parishes, districts, and counties	Gazetteers	History, Maps
Coats of arms	Heraldry	
Death	Cemeteries, Church Records, Civil Registration, Newspapers	Court Records, Probate Records, Land and Property
Historical background	Genealogy, History	Church History
Emigration date	Emigration and Immigration	Church Records,Naturalization and Citizenship
Language helps	Language and Languages	
Living relatives	Civil Registration, Directories	Newspapers, Periodicals, Societies
Maiden name	Church Records, Civil Registration	Newspapers
Marriage	Church Records, Civil Registration	Biography, Genealogy, Newspapers, Nobility
Occupation	Census, Church Records, Civil Registration, Directories, Occupations, Probate Records	Court Records, Poorhouses, Poor Law, Etc
Parents, children, and other family members	Census, Church Records, Civil Registration, Probate Records	Land and Property, Poorhouses, Poor Law, Etc., Schools
Physical description	Court Records, Military Records	Biography, Newspapers, Occupations
Place-finding aids	Gazetteers, Maps	Directories, History, Land and Property, Periodicals, Taxation
Places of residence	Census, Church Records, Directories	Land and Property, Names (Personal)
Place of residence when you know only the county	Civil Registration, Directories, Land and Property, Probate Records, Taxation	Church Records
Previous research (compiled genealogy)	Biography, Genealogy, Societies	Nobility, Periodicals
Record-finding aids	Archives and Libraries, Genealogy	Periodicals, Societies

Image 6. Search results page.

A particularly valuable page in the Wiki is the "Ireland Probate Records" article. You can find it either by typing in *Ireland Probate Records* in the Wiki search box or by going to the main page for Ireland and then clicking on the topic "Probate Records." When you arrive there, you will learn about what was destroyed, but more importantly, what survives in the way of Irish probate, including an annotated listing of "transcripts and abstracts of destroyed probate records" that were created before the fire at Four Courts ravaged much of the probate material in 1922. This listing either links to the Family History Library Catalog microfilm number for the collection, or describes where it may be found. The Family History Library Catalog, in turn, indicates if a particular microfilm has been digitized and/or indexed and then provides a link to the online record.

Some other Wiki articles of note are the "Ireland Genealogy Websites" and "Ireland Civil Registration" pages. The first provides a single-page annotated listing with links to websites providing Irish content arranged by subject. The second walks the user through the process of finding a civil registration record, including clickable tables of where to find the available indexes and registers.

As with the Learning Center classes, do not restrict yourself to just the Ireland Wiki pages. There are many helpful articles, especially those for tracing immigrant ancestors in the United States and other country's Wiki pages.

Conclusion

Hopefully, you are already familiar with *FamilySearch*'s Irish record offerings, found under the "Search" tab on the *FamilySearch* main page. Perhaps now, through the Learning Center and the Research Wiki, you will add some skills and new information to your Irish research toolkit that will make those offerings even more valuable.

Evva Housley is an Accredited Genealogist professional in the areas of Ireland and England. She used to work at the Family History Library in Salt Lake City. She now has her dream job, that of a full-time wife and mother.

Minnesota Irish Fair

Stop by and Say Hello

Visit Us at the IGSI Table at the Irish Fair

August 13-14, Harriet Island, St. Paul

Contribute to a Wiki

One of the strengths (and occasionally weaknesses) of a Wiki is that it is user-contributed. That means that if there is an area of Ireland or Irish records in which you have particular expertise, you can share that expertise on the Wiki using the following steps.

Image 7. "edit source" link.

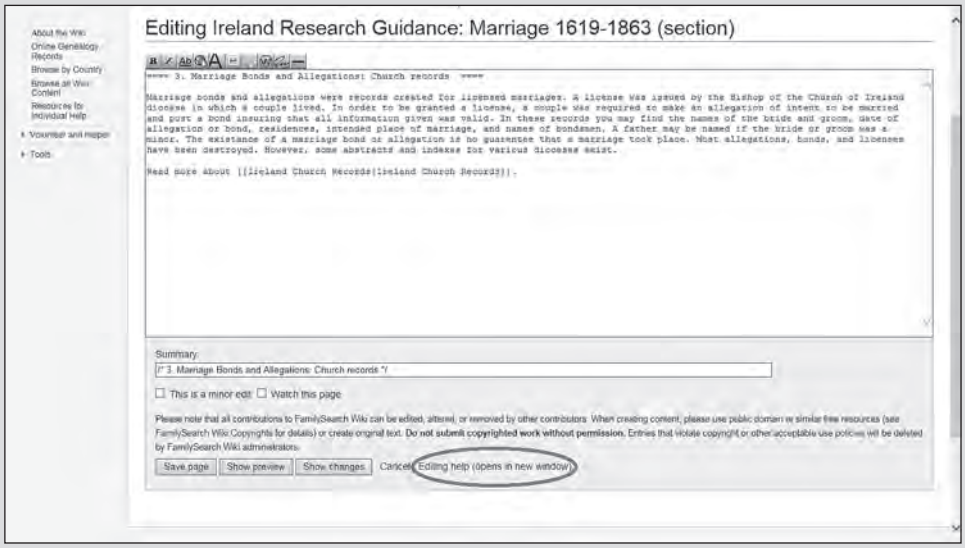


Image 8. "Editing help" link.

1. Sign in to *FamilySearch.org*. If you do not already have a *FamilySearch* account you can register for one.

2. Go to the Wiki page that you are interested in contributing to.

3. Click on "edit source" (Image 7).

This will take you to a Wiki text editor. Often you can follow the pattern of the existing formatting to make your change. If you need help, at the bottom of the editing page is a link "Editing help" (Image 8) It will take you to <https://www.mediawiki.org/wiki/Help:Editing_pages> which will give you guidance.

4. When you finish your edit, make a note in the "Summary" field briefly describing the changes you made, such as "updated a link" or "added more information."

5. Click on "Show Preview" which will let you see how your edit will look without saving it.

6. When it looks the way you want, click on "Save page."

If, for example, you know a lot about a particular townland and want to share that, you can begin a new page. Instructions for starting a new page can be found through the aforementioned link. If you do start a new page, please be sure to follow the naming conventions you see in the other parts of the Wiki.

Irish Genealogical Society International, Inc.
1185 Concord St. N., Suite 218
South St. Paul, MN 55075

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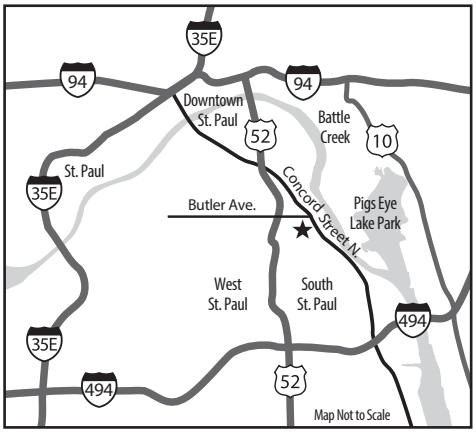
IGSI Classes and Irish Days



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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 37, Number 4

The Septs

DEIREADH FOMHAIR (OCTOBER) 2016 $10.00

Ireland 1916-1922

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Irish Genealogical Society International

2016 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

OCTOBER 8, 2016
NOVEMBER 12, 2016
DECEMBER 10, 2016
JANUARY 14, 2017
FEBRUARY 11, 2017
MARCH 11, 2017
APRIL 8, 2017
MAY 13, 2017
JUNE 10, 2017
JULY 8, 2017
AUGUST 12, 2017
SEPTEMBER 9, 2017

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2016
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2017 | January | DNA

DNA continues to be a growing element of genealogical research. We return to this topic to investigate/report/update on resources and Irish DNA groups. Deadline for articles: November 1, 2016.

2017 | April | Case Studies

Learn by example. A key technique for learning how to be an effective genealogist is to see how others have solved their problems. Send us write-ups of your success stories using different Irish genealogy resources and tell us how you solved the problem. Deadline for articles: February 1, 2017.

2017 | July | Technology for Sharing Genealogy (Social Media)

What are the tools, how do they differ, how are they used; examples; the good and bad of posted genealogies, comparison of pedigree posting sites. Deadline for articles: May 1, 2017.

2017 | October | Writing Family History

What approaches can be used; what tools can help, such as Scrivener and mind-mapping; examples of going from raw data to finished product; how to find materials to fill in the story. Deadline for articles: August 1, 2017.

Cover Photo: *A prisoner under escort at the South Western Front during the Irish Civil War.* National Library of Ireland.

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Fall Is On The Horizon – Already?

By Audrey Leonard

I can't believe we are almost into fall with winter not far away.

I hope you were able to join us for the Celtic Roots Across America conference in August. I will proudly proclaim it was a rousing success!

IGSI Activities

We welcomed a number of the biggest names in Celtic Genealogy – Brian Donovan, John Grenham, Brian Mitchell, Dr. William Roulston, Dr. Bruce Durie and a host of other equally great presenters. Between presentations, it was great and a lot of fun to mingle with the attendees, chatting about our favorite hobby – genealogy. I had the pleasure of meeting several people with whom I had corresponded regarding their Irish research. They brought me up-to-date on their research progress. We had a number of tables with literature on various genealogy-related organizations, a book-signing table for those who purchased the latest books by some of the presenters, a quilt raffle – the prize was a beautifully crafted quilt in shades of green made and contributed by our own, Gigi Hickey. Also many other door prizes.

We also had a table at the Irish Festival in Jessenland, Minnesota for the first time. They had a great turn-out and we enjoyed talking genealogy with the folks. Our next appearance will be at the Family History Day at the Hennepin County Library in downtown Minneapolis on October 29. We have participated in this yearly event a number of times and always enjoy meeting new folks and talking family history.

Get Involved with IGSI

This is an important plea! We are in great need for volunteers to serve in a number of functions for the Irish Genealogical Society International – most importantly, as a member of the Board of Directors. There will be three vacancies at the end of this year, and we are looking for people who want to contribute to the continuing success and growth of our organization. A Director's term is one year and a director may serve on the Board for up to 5 years, if he/she is willing to do so.

Note: it is *not* necessary to live in the Twin Cities area to serve on the Board or in some volunteer positions. We have a conference call number that any director may use in order to "attend" a board meeting. It is utilized on a regular basis by a current out-of-state board member and by several of our current directors who go south for a bit in the winter. Please consider filling one of the open positions. We would welcome your contributions.

If you don't care to be a director, there are several projects that can benefit from your help and advice. Two examples are to assist with the annual library inventory, to be scheduled after the 15th of December. (Please contact me at president@irishgenealogical.org if you can help out) or help Bob Zimmerman, the website editor, with his index project of back issues of *The Septs* (contact him at webeditor@irishgenealogical.org). And Bob has other project ideas you may want to check on.

Gigi Hickey invites members to become *guest bloggers* by submitting items for the IGSI blog. These can be research stories, tips, news on genealogy – help us keep the blog current and informative for readers. Just send an email to Gigi at blog@irishgenealogical.org if interested; she will get information formatted and onto the blog.

Or send an email to Volunteers@irishgenealogical.org and let us know your talents and interests – how you can help. Be sure to include your name and email address so we can get back to you. You'll get to know a lot of friendly people and have a good time when volunteering with IGSI.

Extra Genealogy Books?

We welcome donations of books to the library, but please contact librarian@irishgenealogical.org before sending or bringing in your material. We will send you a form to complete which, once signed by both you and our Librarian, legally transfers ownership of the material to IGSI.

We have a number of events, etc., planned for the future. Stay in touch with us through the IGSI website.

Have a great Holiday Season and a Happy New Year!

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Settling Into Research Mode

By Ann Eccles

The summer days are gone. The weather is cooling down. This is the time I start to think about settling back into a research routine: finding more information on that central Irish ancestor – or planning a search for another elusive family member. I convince myself that I'll find something before the holidays that I can share with family.

Considering all of the great information provided by our conference speakers in August, there are numerous resources for me to investigate, even some new trails for me to follow. I've heard from some attendees who left the conference inspired and energized to pick up the trail of an Irish or Scottish ancestor.

In this issue, we continue the trend of providing additional resources to help researchers step a bit further back in time. While the main articles relate to early 20th century Irish records, there are a few other articles of general interest.

Both Kathleen Strickland and Gabrielle Ni Mheachair offer articles on the events leading up to and the Easter rebellion. Gabrielle traces the history of various rebellions and uprisings from 1592 up to 1916, offering with cultural insights into the times. Kathleen provides a shorter summary of the Easter uprising but adds an annotated list of a dozen websites to consider when searching for information on Irish conflicts of the early 20th century. Each article is a great help for researchers – one gives a background cultural understanding of the time and Irish history, the other summarizes the events surrounding the uprising and lists online sources for more research of the times.

General Post Office (Dublin 2008). Photo courtesy of Zohar Manor-Abel at Flickr.com.

Lois Mackin reviews another great resource for researching and understanding early 20th century Ireland – Chris Paton's new book. It provides an overview of the main issues and resources of the time period 1913-1923.

We welcome the opportunity to reprint Claire Santry's blog where she addressed the topic of which records were lost or survived the 1922 conflagration. It's a short but simple explanation. Dwight Radford offers more information on accessing the historic Church of Ireland records in his article. Fiona Fitzsimons contributes a piece on using the resources of Bureau of Military History archives to trace Irish ancestors who may have fought in this time period.

Tom Rice contributes a short article with information on websites of value to Irish researchers. His annotated list of mostly free sites will help researchers locate places, surnames, and other background material relevant to any genealogist searching Irish records. Sheila Northrop again shares some short items from historic newspapers.

In addition, we've included the text of "The Rebel" – the poem which Kieran Folliard quoted at the start of his talk at the conference banquet. A number of attendees asked about it. We also have a final short article on the conference and some photos taken by Bill Hickey during the conference.

We include information on Society events and classes, the website update, and library materials related to the topic of this issue.

Take a short break and look at the issue. Something of interest may catch your eye and your interest. Happy researching.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

The Easter Rising: Just Another Rebellion!

by Gabrielle Ni Mheachair

Irish rebellions (1592-1916)

1592-1603 The Nine Years War

1641-1652 The Confederate Wars

1689 The Jacobite Rebellion

1798 The United Irishmen Rebellion

1803 Robert Emmet

1848 The Young Irelanders

1867 The Fenian Uprising

1916 The Easter Rising

Note: Eight rebellions in 324 years — averaging one rebellion every 40 years, or one rebellion per generation.

The Viking and Anglo-Norman infiltrations of Ireland were successful because these invaders assimilated effectively into Irish society and became "more Irish than the Irish themselves." Both Dane and Anglo-Norman embraced the Catholic faith, and successive generations intermarried with the native Irish thus establishing a national identity and culture totally separate from that of Protestant England. Subsequently, the Tudor monarchs implemented an unrelenting campaign to Anglicize Ireland. Catholic Ireland retaliated. Over the course of 500 years, the Irish fought a string of isolated insurrections with the explicit goal of removing the oppressive, Protestant English yoke.

The Nine Years War (1592-1603)

Between 1592 and 1603 Ireland fought its first rebellion, the Nine Years War. Mostly fought in Ulster, this war pitted Elizabeth I against the Gaelic Lords, Hugh O Néill and Hugh O Donnell. Elizabeth wanted to bring Gaelic Ireland under English feudal rule, whereby all land was owned by the crown and sublet to favorites upon the whim of the reigning monarch.

The powerful Ulster chieftains demanded the right to govern their ancient territories under Gaelic Brehon law. The O Néills and O Donnells assembled several clans, along with reinforcements from Spain, and took up arms to defend their land, culture, religion and language. A nine years war ensued. Battles were won and lost on both sides. Eventually, Elizabeth's Lord Deputy, Mountjoy, defeated the Gaelic chieftains at Kinsale. The Treaty of Mellifont, 30 March 1603, demanded the Irish submit to the feudal system swearing loyalty to the Crown. The repudiating O Néill and O Donnell gathered their families for a self-imposed exile, hoping to return with support from European armies.

The vacated lands of this "Flight of the Earls" were prime targets for confiscation and resettlement; they were divided among Protestant English and Scot Presbyterian planters. After settling the plantation of Ulster, the English crown promoted all things English in an unremitting campaign to colonize Ireland. Micháel Ó Céirigh, one of the compilers of *The Annals of the Four Masters*, wrote, "…Evil days have come upon us and upon our country…" Elizabeth's successor, James I of England, claimed six more Ulster counties: Tyrone, Tir Connail, Derry, Armagh, Cavan and Fermanagh. Down and Antrim successfully had been planted.

The Nine Years War, which first divided Ireland, illuminates the complexities of cultures and religions in Northern Ireland and the conciliatory sentiments of the 1916 leaders who fought for a united Irish island.

> The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which has divided a minority from the majority in the past. (*The 1916 Proclamation*)

The Confederate Wars (1641-1652)

Also called the Eleven Years War, this struggle is often described as the bloodiest period in Irish history. Catholic landowners were enraged at the Crown's rigorous efforts to confiscate their ancient clan lands. A small group of Catholics led by Rory O Moore and Phelim O Néill initiated a rebellion. Their demands were religious freedom, equal rights for Catholics to hold public office, and an end to the continued confiscation of Catholic estates. Militant local groups took to their own devices and began plundering, burning, and (in some cases) murdering Protestant and Presbyterian planters. The planters retaliated by killing commensurate numbers of Catholics. Though the violence began in Ulster it soon spread throughout Ireland. One estimate says 4,000 were murdered with another 12,000 dying of starvation, cold and disease.

Founded by the Catholic clergy the Confederate Catholic Association of Ireland sued for a peaceful resolution. Twenty-four members of the Supreme

Council decided to negotiate a peace with Charles I. They unsuccessfully petitioned for equal rights, religious tolerance, and self-government. The Old English and the Native Irish on the Supreme Council failed to agree on policy, loyalties and outcomes. Also, King Charles was preoccupied with a hostile Parliament, who ultimately beheaded him.

Oliver Cromwell was appointed Lord Protector of England after Charles's execution. He set sail for Ireland determined to send the rebellious Catholics "to Hell or to Connaught!" Following Cromwell's invasion, almost all Catholic-owned lands were confiscated and distributed among Protestant supporters. This wholesale transfer of land and political power put Ireland firmly in the grip of a Protestant elite known as the Landed Ascendancy. Irish Catholics were further demoted with even fewer civil and religious rights.

Cromwell, Mural Belfast City.

The Confederate Catholic Association was Ireland's first attempt to set up an independent government; it lasted seven years. The signatories of the 1916 Proclamation announced the founding of an independent Ireland with hopes that it would endure for more than seven years. In recognition of the Confederation of 1641 some 1916 rebel leaders wore the Confederate cross in their insignia.

William of Orange, Mural Belfast City.

1689 The Jacobite Rebellion

James II was the first Catholic monarch since Henry VIII's daughter, Mary. Parliament tolerated him, confident that England would revert to a Protestant ruler when he died. Much to their distress James produced a son when he was in his fifties. The idea of another Catholic king was intolerable and James was deposed. His Protestant daughter, Mary, and her husband, William, Prince of Orange, were offered the crown. Fearing for his life, James fled to Ireland where he mustered Catholic support to defend his crown.

The most notorious and decisive battle of this war was the Battle of the Boyne (1689) where William, at the head of his army, routed James and his Jacobite forces. James fled the battle and sailed to France leaving Patrick Sarsfield and his fellow officers to finish the war in Ireland. After many bloody battles and no end in sight, they sued for peace. The Treaty of Limerick, 3 October 1691, granted freedom to all prisoners: Jacobite soldiers were allowed to return home without retaliation; or they could join the armies of either William or Louis XIV of France; and Catholics were to be granted freedom to practice their religion. Though William agreed to the terms, his Parliament refused to honor them. This was the third rebellion where Catholics failed to secure religious toleration, the right to own land, and equal rights as citizens of the kingdom.

The orange in the Irish flag refers to the Orange men of Ulster who celebrate William of Orange's Protestant victory over Catholic James. Padraig Pearse rewrote the Jacobite marching song, *Óró Sé do Bheatha Bhaile*, and used it as the marching song for the Irish Volunteers during the 1916 Rising. Pearse was heard whistling this tune as he marched to his place of execution. This song was again sung during the Irish War of Independence.

1798 The United Irishmen Rebellion

Following the above-mentioned rebellions, Parliament instigated a system of repressive laws specifically designed to subjugate, demoralize and beggar the native Irish, which by now had become synonymous with being Catholic. The Presbyterian population of Ulster also suffered under these Penal Laws; they did not belong to the Anglican Church and their economic success was based off cottage industries, which were stifled by the trade laws. The penal laws stirred dissatisfaction among the middle classes, who straddled the great divide between native Catholic, Presbyterian Ulstermen and Protestant English.

Theobald Wolfe Tone, Thurles, County Tipperary

The 18th century was a century of global revolutions, the most famous being the American Revolution (1775- 1783) and the French Revolution (1789). Inspired by these independent thinkers, Theobald Wolfe Tone founded the Society of United Irishmen in 1791. Though established in Belfast, the United Irishmen's membership eventually extended as far south as Wexford. Initially, they demanded peaceful reform of the legislature and civil, political, and religious liberty for all Irish men. It was not long before Wolfe Tone realized peaceful means were futile; armed rebellion was the only way forward. He appealed to France for aid.

Reminiscent of the 1641 rebellion, horrific outrages took place on both sides. Isolated groups rebelled in rural areas. Duplicitous spies informed the British of every move forcing the organization underground. The leaders were arrested, executed, transported, or they slunk away aboard ships for America. French soldiers were taken as prisoners of war. Wolfe Tone was captured and sentenced to death by hanging. This was the first rebellion where Protestant, Catholic, and Dissenter united for a common cause.

The similarities between the 1798 rebellion and the 1916 rising are uncanny. Padraig Pearse, like Wolfe Tone, declared for an Irish republic. Sporadic and isolated battles were fought throughout Ireland. Leaders were rounded up and executed. Fear of spies caused miscommunication during both rebellions. Each sought and received foreign aid. The 1916 Irish Volunteers carried the 1798 flag: a rectangular green with a golden harp in the center. Wolfe Tone, like Pearse, became an Irish martyr and hero. He lit a fire in the hearts of many. Over the course of another century it would burst into flame three more times.

Robert Emmet, Thurles, County Tipperary

1803 Robert Emmet

Five years after the 1798 rebellion, Robert Emmet staged another revolt in Dublin City. Robert's older brother, Thomas Addis Emmet, was a senior member of the 1798

rebellion, who was imprisoned and later exiled. The younger Emmet, influenced by his brother's insurrection, decided to organize his own uprising. Using money from his inheritance, he stockpiled ammunition with plans to seize Dublin Castle, the seat of British Administration in Ireland. He also petitioned Napoleon for support, but it was not forthcoming. Emmet's insurrection was an abject failure. Everything that could go wrong did.

Yet, Robert Emmet successfully rekindled nationalistic sentiments through his self-sacrifice, the ultimate symbolic gesture of patriotism. He was captured, charged with treason, hung and then beheaded. His famous last words set him up as a romantic hero for generations to come: "When my country takes her place among the nations of the earth, then and not till then, let my epitaph be written."

Pearse aspired to being another Robert Emmet. His many speeches alluded to Emmet's self-sacrifice. Like Emmet, he hailed death as a noble act for his beloved nation.

1848 The Young Irelanders

In 1829, Daniel O Connell secured Catholic emancipation through peaceful protest. However, his subsequent bid to repeal the Act of Union was unsuccessful. A group of educated, wealthy, non-sectarian, young men known as The Young Irelanders rejected O Connell's peaceful means and promoted violent protest. Inspired by the 1798 and 1803 revolutionaries and the French revolution, they decided to take up the mantle of their dead heroes and demand independence "by the sword." John Mitchell called for an armed revolution, French style: "Nothing will cure [Ireland's problems] save the total overthrow of the aristocratic system of government and the establishment of the People's inalienable Sovereignty." William Smith O Brien, Thomas Francis Meagher and John Blake Dillon set to organizing this revolution. However, their plans were leaked by spies, which led to a premature and rushed revolt – little more than a backyard skirmish outside Ballingarry, County Tipperary. The Young Irelanders misjudged their local and foreign support. They also seemed oblivious to the plight of the famine-stricken population. In 1848, Ireland was starving and held little incentive for insurrection.

O Brien, Meagher, MacManus and O Donohue were captured, convicted of treason and sentenced to death. However, their sentences were commuted to transportation. Fifteen Young Irelanders were transported to Van Diemen's land (Tasmania) between 1849 and 1850. Eventually, they escaped to the 'the other Ireland' where freedom reigned: freedom to speak one's thoughts aloud, to write them down, to protest, to take up arms and to plan the next rebellion. Post-famine emigrants bore deep scars of a beleaguered nation and enthusiastically supported any attempt to unburden the shoulders of their relatives back home. They funded, joined and promoted organizations sponsoring an independent Ireland. Many Young Irelanders survived to take up arms again. The Irish Republican Brotherhood in Ireland and their brothers-in-arms in the United States, the Fenians, united to plan the rebellion of 1867.

The flag billowing in the wind over the GPO in 1916 is the same flag that flies over Ireland today, the green, white and gold. Thomas Francis Meagher brought the tricolor from Paris in 1848 and presented it to the Irish people as a symbol of their 'new life,' the Young Ireland dream; Protestant orange peacefully united with the Catholic green.

1867 The Fenian Uprising

James Stephens and John O Mahony escaped to France after the 1848 insurrection. Together they planned another rebellion. In 1856, Stephens returned to Ireland and founded the Irish Republican Brotherhood (IRB) while O Mahony went to America and founded The Fenian Brotherhood (The Fenians). With the promise of support both financially and militarily from O Mahony in the U.S. and from emigrants in England, Stephens planned his insurrection.

The rising on 5 March 1867 consisted of isolated revolts throughout the country. Due to the treachery of spies the leaders were jailed before the revolt. Stephens was arrested, leaving Thomas Kelly to plan the revolt from England. There was considerable dissention among the leaders with regards to strategy. The Catholic clergy, who held powerful sway over their congregations, strongly discouraged support for the IRB or the Fenians. Blizzard weather and inadequate armaments left twelve dead and hundreds others condemned to lengthy prison terms.

Six months later a group of Fenians attempted to rescue Thomas Kelly and other Fenian prisoners, while they were being transported through Manchester City. An English policeman was accidentally shot in the foray. Five Fenians were apprehended, tried, and sentenced to hang for the murder. Three were executed: Allen, Larkin, and O Brien became known as the Manchester Martyrs. The 18-year-old William Allen's last speech flashes back to Robert Emmet's self-sacrifice and foreshadows Pearse's: "I will die proudly and triumphantly in defense of republican principles and the liberty of an oppressed and enslaved people." Three months later the Fenians again attempted to free imprisoned members. Twelve Londoners

were killed during the explosion. This was the beginning of armed resistance on English soil. British politicians took note and decided to do something about "the Irish problem." Limited land and electoral reforms soon followed.

The Fenians were the first militant group to involve the diaspora from England, Ireland, America and Australia. They were the first to bring the battlefield to England. Outrage after the Manchester Martyrs strengthened Ireland's resolve to continue the fight for full independence.

During the American Civil War, many Irish-American regiments carried green flags emblazoned with a golden sunburst. Since many veterans of the American Civil War returned to support the Fenian cause, they brought the sunburst flags with them. It became the Fenian flag. In 1893, *Conradh na Gaeilge*, an Irish language revival organization, chose the sunburst as their symbol.

Easter 1916

W. B. Yeats (September 25, 1916)

…We know their dream; enough

To know they dreamed and are dead;

And what if excesses of love

Bewildered them till they died?

I write it out in a verse —

MacDonagh and MacBride

And Connolly and Pearse

Now and in time to be,

Wherever green is worn,

Are changed, changed utterly;

A terrible beauty is born.

The 1916 Rising, Mural Belfast City.

1916 Easter Rising

The 1798 United Irishmen centenary celebrations regenerated intense national pride among an increasingly discontented population. A growing interest in all things Gaelic led to the foundation of multiple organizations fostering language, arts, literature, commerce, sports and national liberty. These organizations attracted people from all walks of life: soldiers, artists, poets, laborers, college graduates, lawyers, doctors, the unemployed, and even children. People often joined several organizations, depending upon their personal goals and interests.

Mounting frustration among the laboring classes led to widespread strikes. James Connolly and James Larkin founded the Labor Party and the Citizen Army to protect workers. Thomas Clarke revived the Irish Republican Brotherhood with plans to reprise the fight to free Ireland. The Irish Volunteers had as goal to defend the rights of Ireland. *Cumann na mBan* [League of Women] was organized as a women's volunteer army. *Na Fianna Éireann* formed to train Ireland's youth for militant action. Sinn Féin, the political arm of the independence struggle, swelled with members who hailed from several other militant and Gaelic Revival organizations.

The Irish Republican Brotherhood believed Britain's occupation with World War I created the perfect opportunity to make a bid for independence. The Monday after Easter Sunday, a bank holiday, was the perfect day to stage a rebellion. With shops and businesses closed, the city would be empty and workers would be available to take up arms. The IRB, the Citizen Army, the Fíanna, Cumann na mBan and the Irish Volunteer Force planned to capture strategic buildings around Dublin: the General Post Office (GPO), the Four Courts, Jacobs' Factory, Boland's Mill, the South Dublin Union, St. Stephens Green, the College of Surgeons, Dublin Castle and Trinity College. Munitions from Germany were to arrive by ship, but *The Aud* was

Irish Revival Organizations

Date	Organization	Founders /Supporters	Goal
1876	The Society for the Preservation of the Irish Language	George Sigerson, Thomas O Neill Russell and others.	To preserve the Irish language and culture
1884	The Gaelic Athletic Association (GAA)	Michael Cusack, Maurice Davin John Wyse Power, John McKay J.K. Bracken, Joseph O Ryan and Thomas St. George McCarthy	To preserve the ancient sports of Ireland.
1893	The Gaelic League (Conradh na Gaeilge)	Douglas Hyde	To preserve the Irish language and culture Most of the signatories of the 1916 rising were members.
1899	The Irish Literary Revival	W. B. Yeats, Lady Gregory, George Moore, Edward Martyn	To promote Irish literature and arts
1904	The Irish National Theatre		Abbey theater their headquarters.
1905	Sinn Féin	Arthur Griffith	The political arm of the Irish Republican Army An amalgamation of many other nationalistic groups
1905	Irish Development Association		Established to promote Irish industry Many were members of Sinn Féin
1907	The Irish Republican Brotherhood	Tom Clarke	A veteran Fenian, Clarke returned from America to revive and revitalize the IRB
1908	The Labor Party	James Larkin and James Connolly	To promote the rights of the workers
1909	Irish Transport and General Workers Union	James Larkin	To promote the rights of the workers
1909	Na Fianna Éireann	Countess Constance Markievicz, Bulmer Hobson, Con Colbert, Liam Mellows	A youth organization for the establishment of an independent Ireland
1913	The Citizen Army	James Connolly and Jack White	To protect the workers from clashes with the police when they went on strike.
1913	The Irish Socialist Republican Party	James Connolly, James Larkin	To promote the rights of workers through government
1913	The Irish Volunteers	Eoin Mac Neill (president)	To defend Ireland's right to home rule
1914	Cumann na mBan	Agnes O Farrelly (president),Mary Colum, Louise Gavan-Duffy, Agnes MacNeill, Nancy O Rahilly, Marie Touhy, Jennie Wyse-Power, and Maureen MacDonagh O Mahoney	A female Volunteer organization for the advancement of Irish liberty.
1914	Irish Volunteers	John Redmond	Redmond hoped Volunteers' support of the British in WWI would lead to establishing home rule at the war's end. The Volunteers who favored MacNeill's refusal to support the British became known as the Irish Volunteers.
1914	National Volunteers		The Volunteers who supported Redmond's call to support Britain in WWI called themselves the National Volunteers
1917	Sinn Fein and Irish Volunteers	Eamon de Valera	Reorganized as one organization by De Valera, they eventually became the Irish Republican Army

captured en route. Eoin Mac Neill, the Volunteer leader, given two days' notice of the insurrection, failed to act because he felt his men would not be ready. Leaders, who withheld information for fear of spies, created confusion regarding the final plans. The weeklong struggle was crushed by the full strength of the British Army.

Doomed to failure from the beginning, the leaders remained unyielding. In the blood-sacrifice tradition of previous nationalistic martyrs, these men proudly to gave their lives in hope of inspiring the next generation to persist. Pearse's rebellion was "in bloody protest for a glorious thing." His resolve for martyrdom was spelled out at the gravesite of the Fenian, O Donovan Rossa.

> Life springs from death; and from the graves of patriot men and women spring living nations. The Defenders of this Realm have worked well in secret and in the open. They think that they have pacified Ireland. They think that they have purchased half of us and intimidated the other half. They think that they have foreseen everything, think that they have provided against everything; but the fools, the fools, the fools! They have left us our Fenian dead, and while Ireland holds these graves, Ireland unfree shall never be at peace.

Was the 1916 Easter Rising just one more failed rebellion? Indeed it was! It had as its goal an independent Ireland which would encompass all creeds and historical backgrounds.

The rebellion was poorly organized and inadequately supported by the general population. Its leaders were mostly educated Anglo-Irish romantic idealists. The threat of spies caused confusion among the rank and file. Foreign aid failed to materialize. The battles were fierce and bloody. Self-sacrifice was an accepted outcome with the purpose of inciting the next generation to revolution. Each uprising had a slogan, an emblem, a theme, or a flag borrowed from an earlier rebellion in honor of a string of patriotic martyrs. Nevertheless, the Easter Rising was the rebellion that mattered. It was a culmination of seven previous rebellions, where sixteen executed leaders became sixteen martyrs. These sixteen heroes triggered an immediate revolution, the War of Independence.

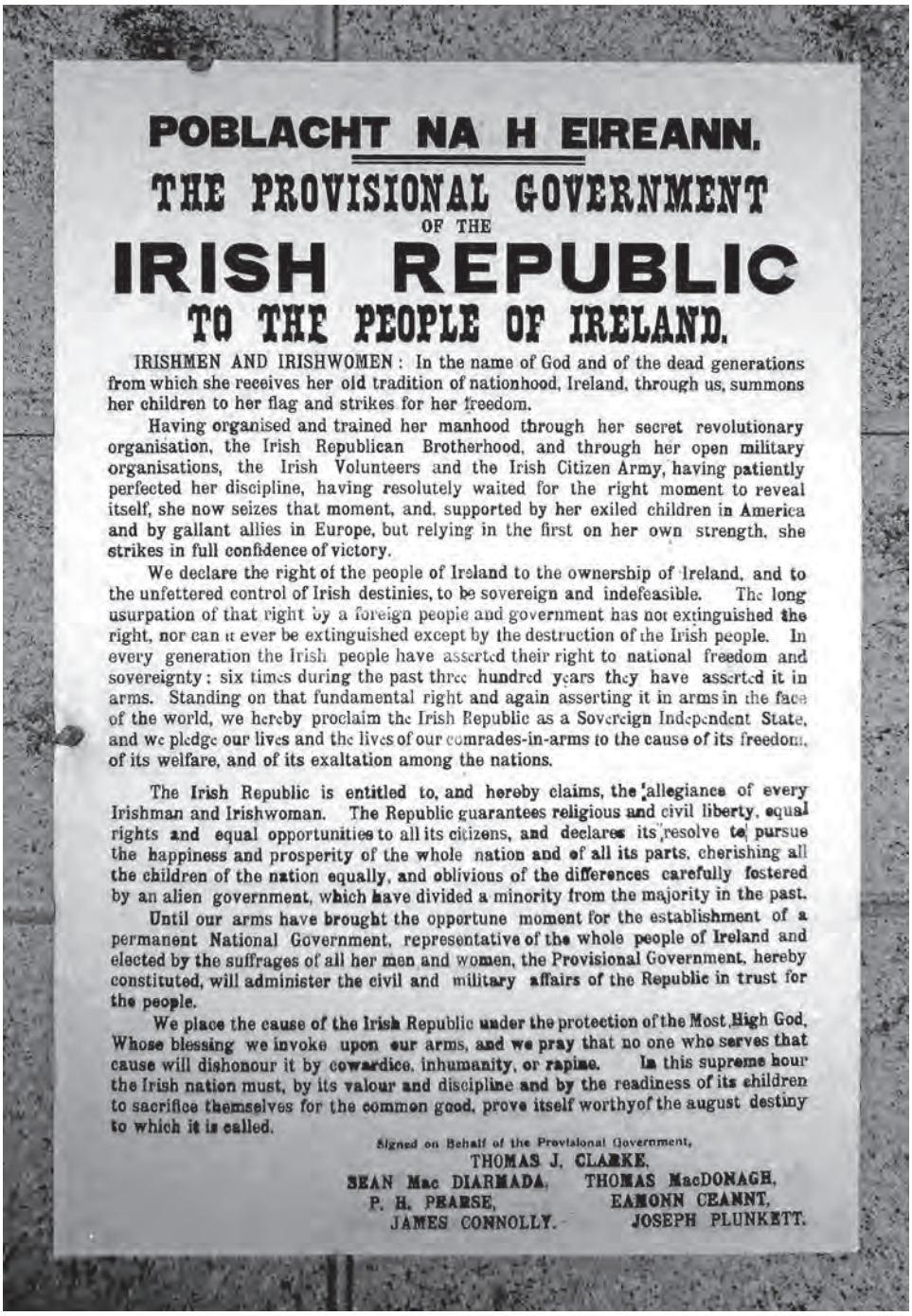
Irish Republic Flag

Mass imprisonment of the 1916 participants – and some non-participants – caused outrage as families were left without fathers, brothers, sisters and sons. Negative world opinion caused embarrassment to England. Prisons became training camps for the upcoming War of Independence. In a general election held on 14 December 1918, there were 105 candidates elected to Parliament for Ireland: 73 were Sinn Féin, 26 Unionists, and six Nationalists. Sinn Féin decided not to return to Westminster but to set up its own Republic in Ireland. On 21 January 1919, thirty of the un-imprisoned Sinn Féiners met to establish the Irish Parliament, Dáil Éireann. The War of Independence (1918-1921) resulted in the creation of the Irish Free State, made up of 26 counties and led by W. T. Cosgrave.

> … Ireland, after centuries of suffering and sacrifice such as have tried no other nation in the world, has successfully, proudly, gloriously, defended and retained her life, her faith, her nationality.
>
> *A.M. Sullivan*

Epilogue

When the centenary of the 1916 Rising arrived, the whole country rallied to organize a memorial of phenomenal dimensions. Young and old were emotionally charged and pulled together to commemorate the martyrs and victims of the 1916 Rising. Using film, drama, art, music, song, language, literature and a host of other mediums, they brought unsung heroes to greatness. The year 2016 saw a cultural revolution of epic proportions. Pearse and his followers "dreamed and are dead," but their dream lives on.



POBLACHT NA H EIREANN.

THE PROVISIONAL GOVERNMENT OF THE IRISH REPUBLIC TO THE PEOPLE OF IRELAND.

IRISHMEN AND IRISHWOMEN: In the name of God and of the dead generations from which she receives her old tradition of nationhood, Ireland, through us, summons her children to her flag and strikes for her freedom.

Having organised and trained her manhood through her secret revolutionary organisation, the Irish Republican Brotherhood, and through her open military organisations, the Irish Volunteers and the Irish Citizen Army, having patiently perfected her discipline, having resolutely waited for the right moment to reveal itself, she now seizes that moment, and, supported by her exiled children in America and by gallant allies in Europe, but relying in the first on her own strength, she strikes in full confidence of victory.

We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty: six times during the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic as a Sovereign Independent State, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom, of its welfare, and of its exaltation among the nations.

The Irish Republic is entitled to, and hereby claims, the allegiance of every Irishman and Irishwoman. The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority from the majority in the past.

Until our arms have brought the opportune moment for the establishment of a permanent National Government, representative of the whole people of Ireland and elected by the suffrages of all her men and women, the Provisional Government, hereby constituted, will administer the civil and military affairs of the Republic in trust for the people.

We place the cause of the Irish Republic under the protection of the Most High God, Whose blessing we invoke upon our arms, and we pray that no one who serves that cause will dishonour it by cowardice, inhumanity, or rapine. In this supreme hour the Irish nation must, by its valour and discipline and by the readiness of its children to sacrifice themselves for the common good, prove itself worthy of the august destiny to which it is called.

Signed on Behalf of the Provisional Government,

THOMAS J. CLARKE,
SEAN Mac DIARMADA, THOMAS MacDONAGH,
P. H. PEARSE, EAMONN CEANNT,
JAMES CONNOLLY. JOSEPH PLUNKETT.

The 1916 Proclamation, Collins Barracks, Dublin

Resources

1916 Exhibit, GPO, Dublin, 2016.

1916 Exhibit, Ambassador Theater, Dublin, 2016.

1916 Exhibit, Collins Barracks, Dublin, 2016.

The Flight of the Earls' Exhibit, Visitor Center, Dungannon, Co. Tyrone.

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Gabrielle Ní Mheachair, a longstanding member of IGSI, is a native of Templemore, County Tipperary, Ireland. She moved to the US as an adult and currently resides with her husband and three children in Saint Louis, Missouri. Gabrielle is an award-winning author of children's fiction in the Irish language and has written numerous historical and genealogical works. Her most recent publications are O Meachair The Story of a Clan *(2014) and* Out the Gap *(2016).*

The Road to Irish Independence

by Kathleen O'Malley Strickland

Between 1916 and 1921, Ireland evolved from its status as an integrated part of the Kingdom of Great Britain and Ireland to an established Irish Free State. The evolution and revolution in Ireland proved complicated, bloody and confusing, and it ended in civil war.

England began its rule of Ireland in the 12th century, and in the late 1550s Elizabeth I encouraged Scottish settlers to "plant" in Ireland, changing the north of the island from a Catholic to a Protestant majority. In 1800, the Acts of Union joined Ireland to Great Britain, creating the Kingdom of Great Britain and Ireland, abolishing the Irish Parliament and sending its representatives to the British Parliament. The Catholic majority endured a lack of rights and freedom under English and Anglo-Irish landlords, and then the Great Famine decimated the country in the 1840s. In the 1870s, a movement for Home Rule began in the country and culminated in the Easter Rising of 1916. The Easter Rising led to an Irish War of Independence, followed by civil war.

Easter Rising

Many Irish leaders advocated Home Rule for Ireland, which would have established a separate Irish parliament to govern domestic matters. Ireland would remain a Dominion of Great Britain. Northern Protestants established a paramilitary organization, the Ulster Volunteers, fearing a government dominated by Catholics. Irish nationalists responded by forming their own paramilitary groups, the Irish Volunteers and the Irish Citizen Army. The British Army, trying to stop the Irish Volunteers from smuggling guns into Dublin, fired into a crowd of civilians, ratcheting up the conflict.

The fighting died down at the outbreak of World War I. A version of Home Rule passed in Parliament in 1914, but it was suspended because of the war. Irish republicans, planning to take advantage of the British immersion in the war, on Good Friday, 21 April 1916, waited for German ships with arms for the rebels to land on the coast of Kerry. The British already knew about the shipment and intercepted the Germans.

The rebels proclaimed an Irish Republic with Patrick Pearse as president. On Easter Monday, 24 April, 400 members of the Volunteers and the Citizen Army marched to the General Post Office (GPO), taking it over as their headquarters. The uprising took the British by surprise.

Over the course of the week, the British bombarded the rebel positions. Pearse surrendered on 29 April. The leaders and many others were tried and executed in secret courts-martial. More citizens, horrified by the executions, turned against the British government and sympathized with the rebels.

Irish Fight for Independence

The struggle for Home Rule gave way to the movement for Irish independence. In 1918, Sinn Féin, as the Republican party, won 73 seats in the general election. Instead of taking their seats in Westminster, they declared an Irish Republic and established an Irish Parliament, the Dáil Éireann, in 1919.

Organized opposition began a guerilla campaign against the British, sending in the Irish Republican Army (IRA), comprised of the Irish Volunteers and the Irish Citizen Army. The IRA attacked the British police in Ireland, the mostly Catholic Royal Irish Constabulary (RIC).

In addition to regular British troops, two paramilitary groups were involved – the Black and Tans – 7,000 former British soldiers – and the Auxiliaries, former British Army officers. They were known for lack of discipline, drunkenness and mistreatment of civilians.

A truce was declared 11 July 1921. The resulting Anglo-Irish Treaty, signed 6 December 1921, partitioned six northern counties from the rest of the island, creating Northern Ireland, with the south becoming the Irish Free State on 6 December 1922. As the Free State, the Dáil Éireann pledged allegiance to the British monarch and left control of three naval bases in the hands of the British. Michael Collins said that the Treaty gave …"not the ultimate freedom that all nations aspire and develop, but the freedom to achieve freedom."

Michael Collins gave the order to bombard the Four Courts with artillery shells in an attempt to remove Anti-treaty IRA. This was to be the start of the Irish Civil War: Wikimedia.org

Irish Civil War

The Treaty divided the Irish; while it granted Ireland more autonomy, it negated the Republic. Éamon de Valera era, president of the Dáil, stepped down in protest, saying that if the Treaty was accepted, "the fight for freedom would still go on, and the Irish people, instead of fighting foreign soldiers, will have to fight the Irish soldiers of an Irish government set up by Irishmen."

The Irish Free State was headed by Michael Collins leading the Irish Nationalists; the anti-treaty Irish Republican party was led by Éamon de Valera. The IRA also split over the Treaty. The part of the army supporting the Treaty became the Free State Army (the Regulars), and the anti-Treaty IRA were called Irregulars.

Civil war began in earnest when, in April 1922, under the leadership of Rory O'Connor, the anti-Treaty forces occupied the Four Courts in Dublin. Michael Collins demanded their surrender. When they refused, he shelled the Four Courts using British artillery. The Irregulars surrendered, but not before burning down the Public Record Office.

The better-armed National forces defeated the Irregulars all across Ireland, so the anti-treaty Irish turned to guerilla warfare, leading to a chain of killings and reprisals exacerbated when Michael Collins was killed in an ambush in County Cork. Anti-Treaty actions devolved into sabotage and burning of the homes of Free State Senators and Anglo-Irish landholders. A ceasefire was declared on 24 May 1923.

Yet the bitterness among the Irish pitted against one another carried on into future Irish politics in the political parties of Fiánna Fail – de Valera's anti-Treaty party – and Fine Gael, descending from the pro-treaty party.

Easter_Rising>, <https://en.wikipedia.org/wiki/Irish_War_of_Independence> and <https://en.wikipedia.org/wiki/Irish_Civil_War>

The Four Courts in Dublin during the Battle of Dublin. The building had been taken over by Anti-Treaty forces on 14 April 1922. Bombarded by National Army forces on 28 and 29 June, a huge explosion of stored munitions on 30 June destroyed the Public Records Office, and with it a huge swathe of Irish cultural memory: Wikimedia Commons

Irish Conflicts: Online Information

Because the Irish conflicts occurred in the 20th century, there is a rich trove of photos and recordings as well as written history and opinions that provide a multifaceted understanding of events. Listed below are a number of the websites that can help you understand this era of Irish history.

1913 – 1921

It is worth checking these Wikipedia articles about this period of Irish history, including <https://en.wikipedia.org/wiki/

http://www.theirishstory.com

The Irish Story features biographies, book reviews and articles on a myriad of events in Irish history. The website is produced by John Dorney, a publisher of Irish history e-books. Other historians also contribute content. Many small, fascinating details of the Irish struggles come to light in articles ranging from "Margaret Keogh – the Woman Who Died for Ireland" to "Opinion: Did the Easter Rising Kill Home Rule?" to the "Today in Irish History" series. Check this website for information on the Rising, the War of Independence, and the Civil War.

http://www.bureauofmilitaryhistory.ie/index.html

This collection of primary material comes from the Bureau of Military History (Military Archives) in conjunction with the Irish National Archives. You'll find witness statements (indexed), press cuttings, images and voice recordings for the period 1913 – 1921. The witness statements – personal accounts by those on the ground during these years – are fascinating reading. The collection of 1916 press cuttings may be downloaded and read; you can also listen to voice recordings and browse a collection of photos.

http://www.irishmedals.org/

This site collects the names of many individuals who took part in the struggle for independence in Ireland. Sources include newspaper archives, periodicals, Commonwealth War Graves Commission, Irish Military Archives, veterans' rolls and more. For instance, under the "1916 Rising" are listed various locations where fighting took place; clicking on "The Four Courts Reilly's Fort" produces a listing of those who took a stand there and their history and background. Among the listings under "War of Independence" are the names of IRA members and British soldiers who lost their lives.

A street barricade erected by the rebels in Dublin during the Rising: Wikipedia

British soldiers in position behind a stack of barrels during the Rising in Dublin: Wikipedia

The Easter Rising

http://www.easter1916.ie/

A very engaging website, this was prepared as a master's project for Griffith College Dublin. The Rising is covered from many angles: overviews as well as a day-by-day account. Photos enliven the information, including an A-Z collection of participants with biographies.

http://letters1916.maynoothuniversity.ie/explore

For a glimpse into the everyday lives of the Irish in 1916 as well as the thoughts of the leaders, see "Letters of 1916: A Year in the Life," a collection of crowd-sourced letters which include images and transcriptions.

http://historyhub.ie/search/easter+rising

If you like to listen to as well as read history, this website of the School of History, University College Dublin, offers a series of podcasts on the Rising and the Revolution – including "Roy Foster on the Irish Revolutionary Generation" and a series of ten lectures on the Irish Revolution presented by Irish historian, Professor Michael Laffan. The site also offers selections from the archival collections at UCD.

https://dublinrising.withgoogle.com/tour/gpo/

Here is another site where you can listen to historical narrative – with a visual slide show of "then and now" photos. The photo presentation is excellent; click on camera icons to compare how the present-day scene in the photo would have looked in 1916. Click on the headphones icon to hear the words of the people who were there. This is a joint project between Google and the State Centenary Programme, Ireland 2016.

Four Courts and the Destruction of the Public Records Office

During the civil war, anti-Treaty forces occupied the building. After a two-day bombardment by the Free State's National Army, an explosion destroyed the Public Records Office, where the rebels had stored their ammunition. Almost a thousand years of records were obliterated, including census returns, wills, and more than 1,000 Church of Ireland parish registers.

http://www.irishtimes.com/1916

Remembering the 1916 Rising from the website of the *Irish Times* showcases videos, such as "1916: Who Were the Rebels?", and holds a collection of current articles written about the revolution, feature articles with interactive maps of Dublin, and "Why 1916 Matters" by Diarmaid Ferriter. Here you will find current analysis of past history.

The War of Independence

http://wwwirishhistorylinks.net/History_Links/War_Of_Independence.html

This website offers a focus on particular aspects of the war through a listing of links in the categories of Major Events, the Irish, the British, the Treaty, and Other Resources. You will find links, for example, to "Bloody Sunday" from *Wikipedia*, "Michael Collins 1880 – 1922" from the BBC, "British Propaganda in Ireland 1920" from the *Irish Democrat*, and "War of Independence and Civil War" from Clare Library.

http://www.warofindependence.info

For a more local account, the "War of Independence: Online Archive Chronicling the War of Independence in Clare and South Galway in the IRA's 1st Western Division Area" features eyewitness accounts, photos, articles as well as British and Republican war fatality lists (County Clare).

http://homepage.eircom.net/~corkcounty/index.html

Another local account, "Cork's War of Independence," emphasizes military actions and the soldiers who fought in them. Included are brigade maps, a "who's who" with member photos and short bios, and an interactive map with incidents that took place in County Cork.

Irish Civil War

http://www.ucc.ie/celt/published/E900003-001/

The Corpus of Electronic Texts (CELT) website offers transcriptions of the words of Collins, De Valera and many more. Read about Deputies of the Dáil Éirann and the "Debate on the Treaty between Great Britain and Ireland, signed in London on the 6th December 1921: Sessions 14 December 1921 to 10 January 1922".

https://www.youtube.com/watch?v=k9ayLHPLROg

This 5-minute YouTube video, "The Irish Civil War 1922 – 1923," is a clip from the RTE (Ireland's national television and radio broadcaster).

http://www.irishcentral.com/roots/Destruction-of-the-Irish-Public-Records-Office-1922.html

The article "Destruction of the Irish Public Records Office 1922" is a combined effort of *findmypast* and the website *IrishCentral*.

Kathleen Strickland holds a degree in history from North Central College in Naperville, Illinois, and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories her mother and grandmothers had passed along to her. She now provides freelance research, writing and editing assistance.

Save the Date

Celtic Connections Conference

Auburndale, Massachusetts

Co-sponsored by IGSI and TIARA

Book Review: Chris Paton's *A Decade of Centenaries: Researching Ireland 1912-1923*

by Lois Abromitis Mackin, Ph.D.

This issue of *The Septs* focuses on Ireland between 1916 and 1922, a period of revolution, civil war, partition, and independence. The theme calls upon family historians and genealogists to learn which records were destroyed, which records survived, and which new types of records were created during this period. Equally important to learning the records, family historians need to learn the political, economic, social, and cultural history – what happened, who initiated events, how events impacted groups of people we're interested in, and how people's lives changed.

Professional genealogist, author, and educator Chris Paton's new book, *A Decade of Centenaries: Researching Ireland 1912-1923*, published by Australian publisher Unlock the Past, is a great tool to learn the history and records of Ireland during these years, looking both before and after the six years between 1916 and 1922 that *The Septs* is focusing on.

In his Introduction, Paton says, "The period from 1912 to 1923 saw the first ever 'world war,' and the start of the decline of the United Kingdom of Great Britain and Ireland as a major imperial power. The current 'Decade of Centenaries' in Ireland from 2012 to 2023 offers us an excellent opportunity to examine exactly how our families played a part in the history of that most decisive period." The ensuing 60 pages provide a concise guide to events and to the records that were created.

A Decade of Centenaries is organized in seven chapters. The first chapter, "The Genealogical Landscape," provides a concise summary of information on vital records, burial records, census records, probate, and newspapers in Ireland. It goes on to list Ireland's archives and key libraries, along with major family and local history societies, and what Paton calls "online records vendors"– the key websites that house digital record collections.

After setting the stage, Paton addresses six major historical topics or themes important for understanding the Decade of Centenaries – Home Rule, women's suffrage, workers' rights, the first World War, the Easter Rising, and the establishment of Irish independence. In discussing each topic, Paton explains the underlying issues involved, summarizes major events and milestones, introduces major historical figures, describes the groups they led, points researchers to key records created, and shows how and where to find documentary and digital resources. While the treatment of each topic is relatively brief, Paton successfully shows both the complexity of each individual theme, how the theme affected Irish lives, and how the individual themes interacted and became interrelated.

Paton starts his review of the Decade of Centenaries with a discussion of Home Rule, calling it "the predominant issue of the early 20th century." Initially, the Home Rule debate focused on the means of governing Ireland within the United Kingdom; the alternatives were direct rule by the English Parliament or some form of rule by a Parliament based in Ireland, with the Westminster government controlling defense, foreign policy, and how to rule the Empire. Paton discusses nineteenth-century movements for repeal of the union with England, revolutionary groups, and uprisings. He shows how land reform became intertwined with the Irish Home Rule movement and describes the succession of Home Rule bills in the late nineteenth and early twentieth centuries, along with the groups that supported and opposed them. He describes the Ulster Covenant of 1912 and begins his treatment of records by showing how to use the digitized Ulster Covenant resources available on the Public Record Office of Northern Ireland (PRONI)'s website for genealogical research, pointing out that signatories outside Ireland often recorded their parish or town of origin, and that it's possible to search by address as well as name to capture family members or associates. The Home Rule chapter concludes with a discussion of the Ulster Volunteer Force and the Irish Volunteers and the documentary and online records for studying them at PRONI, the Women's Museum of Ireland, the Museum of Orange Heritage, The National Archives at Kew, the Galway County Council Archives, Cork City and County Archives, and other repositories.

The next chapter, on women's suffrage, is only a few pages long. It describes the formation of suffrage groups and militant acts beginning in 1912, showing how the question of women's suffrage was intertwined with the Home Rule movement and how it was affected by the beginning of World War I. In the sources portion of the chapter, Paton points to useful timelines and a free downloadable book on the Ulster suffragettes, as well as an online exhibition and information leaflet from PRONI and other resources.

After discussing women's suffrage, Paton describes the related cause of workers' rights, focusing on the Dublin Lockout of 1913-1914, but including information on other labor disputes. As an expert on newspaper research, Paton recommends starting research into the Lockout and those who participated with the *Irish Newspaper Archive* (www.irishnewsarchive.com). In addition to the newspaper archive, he provides links to a nice mix of online exhibitions, websites, and online guides to holdings, along with tips for researching trade union and company resources and records of police and constabulary units. The chapter concludes with an illustration from Paton's own research into his wife's grandfather's participation in a dairy dispute in Carrick-on-Suir.

From workers' rights Paton segues to the First World War. This chapter is an excellent brief guide to World War I military research, listing many excellent websites for learning about the war and the men and women who served in and opposed it. Especially noteworthy are Paton's discussion of the Dublin Military Archives' online guide to Irish regiments up to 1922 and the Irish soldiers' wills online at the National Archives of Ireland.

Having taken Ireland to war, Paton highlights the divisions within Ireland as he moves on to the Easter Rising. Starting with a summary of events, he describes the major participating groups: the Irish Volunteers, the Irish Citizen Army, the Cumann na mBan, the Fianna Eireann, and the Hibernian Rifles on the revolutionary side, and the British Army, the Royal Irish Constabulary, and the Dublin Metropolitan Police on the British side. As resources for researching the Rising, Paton highlights the materials on the Dublin Military Archives 1916 page, as well as the holdings of the National Archives of Ireland, The National Archives at Kew, and the National Library of Ireland. He also points readers toward business archives such as the Guinness Storehouse Archive <www.guinness-storehouse.com/en/archives> and includes specialized resources, including a virtual interactive walk through Dublin, a digitized version of the *Sinn Fein Rebellion Handbook*, places to find diaries and eyewitness accounts, and the Glasnevin Cemetery's 1916 Necrology.

In his last chapter, Paton shows how attitudes changed in favor of Irish independence in the south of Ireland and partition in the north. He describes the events of the War of Independence, the Anglo-Irish Treaty of 1921, and the Irish Civil War. As with the other chapters, Paton concludes by discussing how to research the period from 1919 to 1923, directing readers toward newspapers, Parliamentary debates in Ireland and the U.K., and the records of the Royal Irish Constabulary and other police forces, the British military, the National Army, and the various volunteer forces. In addition to describing archival and digitized resources, Paton provides illustrations of how the various record groups contributed to his own family history research.

Throughout the book Paton's writing style is clear, focused, and easy to follow. *A Decade of Centenaries* is an easy read, but it's packed full of useful information. The layout is attractive and reader-friendly. Headings break chapter text into chunks. Bold type highlights URLs. Illustrations show web pages and photos of repositories, monuments, locations, and people. The index (and, of course, the searchability of the PDF version) make it easy to find information on specific individuals, units, and locations. Paton provides several pages of further reading on general Irish family research, as well as the six topic areas discussed.

I highly recommend Paton's book to anyone who wishes to understand the Decade of Centenaries in Ireland or to sample the records created during the period. If you want to add *A Decade of Centenaries* to your library, you can purchase it from Gen-ebooks <http://www.gen-ebooks.com/> for $9.95 in e-book (PDF) format or $15.00 Australian as a physical book.

In addition to authoring *A Decade of Centenaries*, Paton is the creator of *The GENES Blog* <http://britishgenes.blogspot.com/> and owner of the Scotland's Greatest Story research service. He has been a featured presenter at international genealogical conferences and Unlock the Past genealogy cruises, led Scottish-based courses for Pharos Teaching and Tutoring Ltd. <www.pharostutors.com>, and tutored for the University of Strathclyde's Genealogical Studies Postgraduate Programme <www.strath.ac.uk/genealogy/>. He is the author of numerous genealogy magazine articles and a dozen books on Irish and Scottish methods and topics, with Irish book titles, including *British and Irish Newspapers*, *Discover Irish Land Records*, *Irish Family History Resources Online* (2nd edition), and *Tracing Your Family History on the Internet*.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Tracing Ancestors Who Fought in the Irish Revolution, 1913-23

by Fiona FitzSimons

The archived records generated, collected and associated with the Irish military in the revolutionary period (1913-23) provide important evidence for the family historian. The archive is a treasure trove for those who want to document not simply dates and events, but the experiences and motivations of their ancestors who fought for Independence.

Irish privacy laws apply to these records. The Military Archives require proof that researchers are genuine, including evidence of kinship. This can be particularly onerous for a married woman tracing back two or more generations. In 2011 my personal experience was that I had to present the archivist with a mini-pedigree and present supporting documents – including my father's and mother's civil birth records, both grandparents' marriages, and both grandfathers' civil birth records – to access my grandfathers' records.

One of the largest collections in the Irish Military Archives are the **personnel records** for every soldier and officer in the Irish Armed Forces from the foundation of the Irish State in 1922 to the present, comprising 250,000+ records. Researchers may only access records for their next-of-kin. A 30-year rule applies to more recent records.

The Bureau of Military History collection contains 1700+ witness statements of the Irish Revolution from 1913 to the cessation of the War of Independence on 11 July 1921. The witness statements were compiled in the late 1940s and 50s, a generation after the events they describe. These transcripts cover a widely representative sector of those who fought, mainly Volunteers, but also Cumann na mBan (the womens' revolutionary movement), the Irish Citizen Army (ICA), Sinn Fein & the Irish Revolutionary Brotherhood (IRB).

To the family historian these records are pure gold, as they describe in great detail the thoughts, feelings, and reasons for strategic decisions taken at the time.

The Bureau of Military History also contains a separate collection of ephemera. All items in this collection bear a direct relevance to the conflict and were retained by individuals directly involved in the Irish Revolution. This is a widely varying collection of contemporary documents: letters; journals; receipts for expenses; scrapbooks of newspaper cuttings including political cartoons, drawings, studio and personal photographs. It's worth taking your time to sift carefully through this collection, which can throw up unexpected items.

Between the 1920s and the 1960s, the Irish Free State, later the Irish Republic, issued **Military Service pensions** to individuals in active service between April 1916 and 1923, or to their dependents. Political and financial considerations were used to decide who was eligible for a pension. Soldiers who fought on the anti-Treaty side in the Irish Civil War were not eligible for a military pension until 1932 when the (anti-Treaty) Fianna Fail party formed a government. The Irish Free State's financial solvency, or lack thereof, set sometimes ridiculous criteria for eligibility. Until 1934 for example, pensions were only granted to soldiers *"as generally understood in the masculine sense"*. The real value of the Military Service Pensions to the family historian is that far more people applied for pensions (82,000) than gave witness statements to the Bureau of Military History (1,700).

Moreover, all claims of active service had to be verified, so the accounts of active service are better substantiated and less likely to be exaggerated than the witness statements.

Information you will find includes the person's name; their unit and the district in which they served; the name of their commanding officer; active service by year; and the names of reliable witnesses who could substantiate the application.

In 1922, the administration of the new armed service was complicated by the split in this force on the outbreak of Civil War. The **1922 Army Census** is a record of the National Armed Force, taken at midnight 12 November 1922. If you don't find your ancestor's name in this source, but know they were active, it may be that they took the anti-Treaty side in the Irish Civil War. The information recorded includes the soldier's full name; age; home address; marital status; religion; name and address of next-of-kin; date and place of enlistment; and, occasionally, 'remarks'; as well as the soldier's Regimental number, Rank and Corps.

Another early collection, an extraordinary survival of records of an insurrectionary movement, is the **Collins Papers**. These are the administrative papers made principally between 1919 and 1921, when Michael Collins was at the head of the

IRB. Some of these records also cover the 'inter-regnum' period, between the conclusion of the War of Independence in 1921 and the outbreak of the Irish Civil war in 1922. The Collins papers contain some grisly records, including a1920 daily incident report from the British Army with references to casualties amongst the Crown Forces, but also lists of names of those killed by the IRA during this same time period. There are also some files containing correspondence on individual cases, all of which relate to casualties identified in these lists. Some of these files are actually quite substantial and provide details of the capture and execution of those concerned, often coming directly from those involved in their capture and execution. Many of these files appear to have originated in queries from family members.

The online catalogue, available on <http://www.militaryarchives.ie/en/collections/>, details the records more fully; some of them are now also available on this site.

Probably the most comprehensive archival collection for the 1916 Rising and War of Independence in existence are the **WO35 Army of Ireland, Administrative and Easter Rising Collection**, held in The National Archives (TNA), Kew in the United Kingdom, and published online on <www.findmypast.com>.

This collection contains a vast body of data relating to the Irish rebels 1916-22, including courts martial for thousands of insurgents and civilians, while Ireland was under Martial Law.

One of the key series contained in this sub-collection are the **search and raid reports**, which contain the names, addresses, occupations and other identifying information of those arrested and houses searched; along with witness statements by the authorities.

Daily situation reports provide the most comprehensive account of rebel activity in Ireland and the military and police response it provoked, April to May 1916.

The big story that the WO35 records tell is the process by which the Irish population, initially hostile to the Rebels in 1916, was alienated by the authorities' heavy-handed response, so that by 1921 there was broad support for Independence.

It's worth noting that records of courts martial for the 1916 leaders sentenced to death are held separately in WO71 and will be released online later this year by the National Archives of Ireland.

Another relevant archival collection is the **Irish National Aid and Volunteers Dependants' Fund** (I.N.A.A.V.D.F.). As the awkwardness of the organisation's name suggests, the I.N.A.A.V.D.F. was established by merging two earlier groups. In May 1916 the Irish Volunteers' Dependants Fund (I.V.D.F.) was established as a charitable appeal to evade the censor. Its aim was *"to provide adequately for the dependants of the men executed, killed in fighting, imprisoned or deported for their participation in the Insurrection…"* The fund's bedrock was £3,100 in gold, sent but never spent in advance of the Rising by Clan na Gael supporters in the U.S.

In May/June 1916, the Irish National Aid Association (I.N.A.A.) was established *"to provide for… the relatives of imprisoned men, or the families of the sentenced dead."* It was supported by the Catholic Church, the Dublin Trades Council, and prominent members of Dublin Corporation. The I.N.A.A. issued an appeal for subscriptions through the *Irish Independent*. This paper subsequently published receipts of monies received, which shows they founded branches at parish level across Ireland and were successful in their appeal to the diaspora.

In August 1916, these two organisations merged as the Irish National Aid and Volunteer Dependants' Fund. Unusual for any collection of Irish historical documents, their records survive in their entirety and are held by the National Library of Ireland.

These records are an essential source to anyone tracing rebel ancestors, and include:

- Lists of dependents of persons killed, wounded or taken prisoner, Easter 1916, in receipt of aid.
- Four large ledgers with two index volumes which contain lists of people in the Dublin area in receipt of weekly grants. 1916-18.
- Three cash books with names and addresses of subscribers to the fund. 1916-19.
- Overseas subscriptions collected 1916-19, mainly from U.S. and U.K., but also including donations from Australia, Canada, S. Africa, Bolivia, etc.
- A list of people who lost their employment following the rebellion, in receipt of 'seed money' to establish new businesses.

Between 1916 and 1922 **Irish Prison Registers** are a key source for tracing rebel ancestors.

In 1916, after the Easter Rising, Kilmainham Jail & Arbour Hill Prison were used as holding centres until Internment Camps could be established in England & Wales.

By 1918, when Irish political prisoners returned home, Irish authorities began to use prisons for military detention, to take rebels off the streets. Prisoners in Dublin jails frequently were rounded-up and sent out of the city to prevent the jails from becoming focal points of rebel activity. In 1918/19 Dundalk Jail effectively functioned as a political prison. The Irish Prison registers are available online on <www.findmypast.com>.

Newspapers are also a primary source document and describe events as they happen, often from an eye-witness perspective. In the early 20th century, Ireland had an extensive network of local and regional papers, and detailed accounts of rebel activity can be found here.

After 1924, *an t-Óglach* – the newspaper of the Irish Armed Services – began to publish accounts of the 1916 Rising, in English.

There are other relevant, smaller collections held in national cultural institutions, including the National Museum of Ireland, Kilmainham Jail, and the local authority networks of libraries, museums and archives.

In this Centenary year, new sources and information has come to light. Evidently local and family historians have played a role in preserving the history of this revolutionary generation.

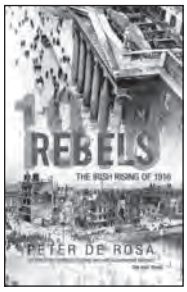
Fiona Fitzsimons is a director of Eneclann, a Trinity College Campus Company, and of findmypast Ireland.

She has built an international reputation as the Irish researcher for "Who Do You Think You Are," "Faces of America" and "Finding Our Roots."

In 2013, the Gathering commissioned her to present Tom Cruise with his Irish family history and, at the request of the White House, she gave a private presentation in Dublin to Michelle Obama and her daughters on the President's Irish family history.

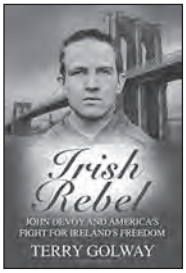
IGSI Library Books on Ireland 1916 - 1922

Browne, Charlie. *The Story of the 7th: A Concise History of the 7th Battalion, Cork No. 1 Brigade, Irish Republican Army from 1915-1921* (H667)



DeRosa, Peter. *Rebels – The Irish Rising of 1916* (H446)

Dwyer, T. Ryle. *Tans, Terror and Troubles: Kerry's Real Fighting Story, 1913-23* (H470)



Golway, Terry. *Irish Rebel: John Devoy and America's Fight for Ireland's Independence* (H441)

Harrington, Niall C. *Kerry Landing August 1922 – An Episode of the Civil War* (H556)

Herlihy, Jim. *The Royal Irish Constabulary – A Complete Alphabetical List of Officers and Men, 1816-1921* (H355)

Litton, Helen. *The Irish Civil War* (H288)

Macardle, Dorothy. *Tragedies of Kerry, 1922-23* (H555)

McCarthy, Kieran. *Cobh's Contribution to the Fight for Irish* Freedom, *1913-1990* (H109)

Musgrave, Sir Richard. *Memoirs of the Different Rebellions in Ireland from the Arrival of the English* (H154)

O'Connell, Ulick. *The Trouble: Michael Collins and Volunteers in the Struggle for Irish Freedom, 1912-1922* (H329)

O'Neill, Tom. *The Battle of Clonmult — the IRA's Worst Defeat (1921)* (H591)

O'Shea, Walter S. *A Short History of Tipperary Military Barracks (Infantry), 1874-1922* (H588)

Wood, Herbert. *Public Records of Ireland Before and After 1922* (G008)

'All Irish Genealogical Records were Destroyed in the 1922 Fire': Myth or Fact?

by Claire Santry

Located on the north bank of the River Liffey, Dublin's Four Courts building opened in 1802 and originally held the four courts of Chancery, King's Bench, Exchequer and Common Pleas.

Sadly, nearly all were lost during the Irish Civil War on 30 June 1922 when, after a two-day bombardment, an explosion and fire ravaged the building.

As well as destroying many irreplaceable genealogical records in the Public Records Office, the interior of the Four Courts was seriously damaged and the central dome collapsed.

The buildings have since been restored and the Four Courts sits on the River Liffey as one of the architectural gems of Dublin.

The Famous Fire

You will hear and read much about this fire at the PRO in the course of your genealogy research.

Too often, it is mentioned alongside a claim that 'ALL' Ireland's records were lost and, as a result, 'tracing your Irish ancestors is an impossibility'. (I wish I had a Euro for every time I've encountered this tale – I'd be exceedingly rich!) It simply isn't true.

Of course it was a catastrophic event. There is no denying that. But while the loss of so many valuable records certainly makes Irish family history challenging, the term 'impossible' is completely misleading. Some important records were nowhere near the flames.

What was lost?

Apart from a few fragments, the Irish Censuses of 1821, 1831, 1841, and 1851 were burned in the Public Records Office.

So, too, were just over half of all the Anglican Church of Ireland registers deposited there following the disestablishment of the state church in 1869.

Four Courts, Dublin Ireland, © bachmont@flickr.com

In addition, the majority of wills and testamentary records that had been proved in Ireland were reduced to ashes (although transcripts of many testamentary records survive).

All pre-1900 documents from the legal courts were lost, as were local government records for the same period.

What Survived

Here's a quick run-through of the main record collections used by Irish genealogy researchers that either survived the fire or were nowhere near the flames.....

- The 1901 and 1911 Irish census returns survive.
- So do all civil registration records.
- So do nearly half of all Church of Ireland parish registers (many clergymen had simply not sent their registers to Dublin).
- Baptism, marriage and burial records for Roman Catholics, Presbyterians and Methodists were not housed at the Public Records Office.
- Griffiths Valuation – the primary source of land and property records for the middle of the 19th century is intact.
- Indexes to wills and probate bonds survive.
- So do a good number of local muster rolls, poll tax lists and other records dating back to the very early 1600s.
- … I could go on!

So Where Does this Leave You?

If you've read through the above, you'll know that a big chunk of early Irish genealogical records was lost in the 1922 fire at the Public Records Office. You'll also know that plenty of family history records survive, and most people – most – can bridge the lost 19th-century censuses to discover at least something about their ancestors in Ireland if they have a reasonable idea of where they lived.

Those hit hardest by the destruction of the PRO are those researchers descended from Church of Ireland families (never more than 25% of the island's population) and those whose ancestors were wealthy enough to make wills (again, a relatively small proportion).

I can't promise that Irish family history outside of these groups is easy peasy. Never mind 'THE 1922 FIRE THAT BURNED ALL THE RECORDS', there are even more record collections that don't survive in their entirety for completely different reasons! But depending on where (in time, as much as in place) your research starts, you have a fair chance of uncovering some part of your Irish heritage.

Editor's Note

Our thanks to Claire Santry for permission to reprint this article. For the full article and related information, check <http://www.irish-genealogy-toolkit.com/irish-records-burned.html>.

Claire Santry is an Ireland-based journalist and author who's been researching her ancestors from Cork, Carlow, Tipperary and Wicklow for 15 years. She launched her free Irish-Genealogy-Toolkit.com website and IrishGenealogyNews.com blog to pass on what she has learned and to help other researchers keep up-to-date with record releases and developments.

GRO Records Online

There was an early September announcement of interest and note for all Irish family historians – the indexes and records of the General Register Office (GRO) are now available online at *Irishgenealogy.ie*. No longer is it necessary to visit Dublin to view this information. The indexes of the civil records are online, yet the images of the records are currently limited as follows:

Births: 1864 to 1915

Marriages: 1882 to 1940

Deaths: 1891 to 1965

Additional images will be added in future updates to the records available on the website.

The Rebel

by Padraig Pearse

I am come of the seed of the people, the people that sorrow,

That have no treasure but hope,

No riches laid up but a memory

Of an Ancient glory.

My mother bore me in bondage, in bondage my mother was born,

I am of the blood of serfs;

The children with whom I have played, the men and women with whom I have eaten,

Have had masters over them, have been under the lash of masters,

And, though gentle, have served churls;

The hands that have touched mine, the dear hands whose touch is familiar to me,

Have worn shameful manacles, have been bitten at the wrist by manacles,

Have grown hard with the manacles and the task-work of strangers,

I am flesh of the flesh of these lowly, I am bone of their bone,

I that have never submitted;

I that have a soul greater than the souls of my people's masters,

I that have vision and prophecy and the gift of fiery speech,

I that have spoken with God on the top of His holy hill.

And because I am of the people, I understand the people,

I am sorrowful with their sorrow, I am hungry with their desire:

My heart has been heavy with the grief of mothers,

My eyes have been wet with the tears of children,

I have yearned with old wistful men,

And laughed or cursed with young men;

Their shame is my shame, and I have reddened for it,

Reddened for that they have served, they who should be free,

Reddened for that they have gone in want, while others have been full,

Reddened for that they have walked in fear of lawyers and of their jailors

With their writs of summons and their handcuffs,

Men mean and cruel!

I could have borne stripes on my body rather than this shame of my people.

And now I speak, being full of vision;

I speak to my people, and I speak in my people's name to the masters of my people.

I say to my people that they are holy, that they are august, despite their chains,

That they are greater than those that hold them, and stronger and purer,

That they have but need of courage, and to call on the name of their God,

God the unforgetting, the dear God that loves the peoples

For whom He died naked, suffering shame.

And I say to my people's masters: Beware,

Beware of the thing that is coming, beware of the risen people,

Who shall take what ye would not give.

Did ye think to conquer the people,

Or that Law is stronger than life and than men's desire to be free?

We will try it out with you, ye that have harried and held,

Ye that have bullied and bribed, tyrants, hypocrites, liars!

[Editor's note: This is the poem with which Kieran Folliard opened his talk at the Celtic Connections Conference banquet. Many have asked for the title and text of it.]

Church of Ireland Records: Determining What Has Survived

by Dwight Radford

No matter what your ancestor's religion, do not overlook the records of the Church of Ireland! For Protestant ancestors of many denominations and for some Catholic ancestors, the Church of Ireland registers are very important.

Before 1782, it was not legal for Presbyterian ministers to perform marriages; and before 1845 they could not perform mixed marriages, i.e., a Presbyterian to an Anglican. For this reason, the Church of Ireland marriage registers are important in Scots-Irish research. Also, Methodist chapels or preaching houses were not licensed by the Government until 1863, so a Methodist marriage may have occurred in a Church of Ireland parish.

It was common for Roman Catholics and non-conformists to be buried in Church of Ireland cemeteries. Members of a non-conformist family that owned real estate may have had a Church of Ireland marriage ceremony to make the union legal and to preserve their property rights.

As important as the records are for this denomination, family historians are faced with the knowledge that half its registers were destroyed in the 1922 Four Courts Fire. This is the archive in Dublin that was destroyed in the Irish Civil War. For the family historian, the task is to determine what has survived and what has not. Only then can research either proceed in the records or be tailored to not include church registers.

Many diverse types of records exist from which to document Anglicans. For the purpose of this article, only the parish registers, which include births/baptisms, marriages and burials will be discussed. Odd collections of abstracts as found in the "Parish Search Forms" or as part of a collection at the Genealogical Office in Dublin will not be discussed.

In this article, the following codes are used: FHL (Family History Library, Salt Lake City); NAI (National Archives of Ireland, Dublin); PRONI (Public Record Office of Northern Ireland, Belfast); RCBL (Representative Church Body Library, Dublin).

Beginning Advice

Any search into the Church of Ireland registers must begin by determining what has survived and what has not. When approaching this foundational issue, it is important to realize that a civil parish does not always equal a Church of Ireland parish. For example, in parts of Ulster, there can be more than one Church of Ireland parish within one historic civil parish. In reverse, in parts of Ireland where the church was less present or not present at all, a Church of Ireland parish can cover several historic civil parishes. In this latter example, a Church of Ireland parish can be united with other church parishes, sharing the same minister. So, as the search begins, one must understand what is actually meant by a "parish" in the targeted area.

Some Church of Ireland parishes were created from older parishes. This means that if parish registers (surviving or destroyed) had a commencement date of 1839, and you need information from 1799, this is probably a newer parish. Even if the registers from 1839 no longer survive, the mother parish may have earlier surviving registers.

Should you find that registers have been destroyed, do not give up hope; there may have been abstracts or extracts made prior to 1922 by a researcher. Even if second copies do not exist, you are now armed with that essential piece of information and can proceed to fill in the gaps utilizing other records.

Remember that some church parishes crossed county lines. So, the parish you need to target may be in a county you have not thought of checking. This is important as the evaluation process continues into record survival.

Lastly, remember that not all Church of Ireland registers have been indexed. If you do not find your ancestor on a database, such as *RootsIreland*, that does not necessarily mean there are no surviving records. There just may not be a current index.

Getting a Sense of Geography

It is at the civil parish level that research begins, even when civil parish boundaries do not equal the boundaries of the local Church of Ireland parish. This establishes a firm foundation from which all other research progresses. To know what civil parishes are in a county and in the bordering counties, there are two very helpful sources. The first is the widely-distributed book by Brian Mitchell, *A New Genealogical Atlas of Ireland*, 2nd edition (Baltimore, Maryland: Genealogical Publishing Co., 2002). The second is an online version of civil parish maps found on John Grenham's *Irish Ancestors* website

<www.johngrenham.com>. Locate the maps under "Browse" and then "Maps."

Both of these resources are essential in understanding the parish system, whether civil or church. Neither source will outline church parishes, if there is more than one in a civil parish. However, with the foundation of what civil parishes border each other and county lines, the rest is easy enough to determine.

What Has Survived and What Was Destroyed

The Church of Ireland was the state religion through 1870. Its registers were state property and available to all. The government collected the church registers at the then Public Record Office in Dublin. As of 1922, only about half had been deposited. As a result of the fire, some 1006 parish registers were destroyed.

Noel Reid, in *A Table of Church of Ireland Parochial Records and Copies* (Naas, Co. Kildare: Irish Family History Society, 1994) presents a simple method of determining record status and when those records began. This invaluable inventory is updated periodically on the RCBL website. However, it is not easy to find: it is listed under "RCB Library," then "Online Parish Records," and then the title of the online book itself, "Table of Church of Ireland Parish Registers." As of this writing, it was last updated May 2016. Each parish entry is color coded as follows:

- **Yellow (code RCB)**: Records held at the RCBL, Dublin.
- **Purple (code PRONI)**: Original records held at the PRONI, in Belfast, with microfilm copies of many at the RCBL.
- **Green (code LOST)**: Original registers destroyed in 1922, but some materials have been located subsequently and deposited either at the RCBL or PRONI.
- **Grey (code LOST)**: Originals were destroyed in 1922 and no additional materials are known to survive.
- **No Color/No Code**: Original registers are still in local custody. However, many for Ulster and County Louth are on microfilm at the PRONI. Otherwise, by law, originals are open for research.
- **Blue (code PROI)**: Records which in whole or part are deposited at the NAI, Dublin.

For the Ulster counties, the PRONI *Guide to Church Records* should be used in conjunction with the RCBL online inventory. The PRONI *Guide* can be found on the PRONI website < https://www.nidirect.gov.uk/proni > under "Your Research." Click on the link "Guides to PRONI Records," then on "PRONI Guide to Church Records" to download the guide. This guide states the year the records begin and whether destroyed in 1922 or still in local custody. The format of this guide, outside of Belfast City, is typically by civil parish, then by the parishes within that civil parish. This is very helpful in determining which Anglican parishes served the civil parish and whether they crossed civil parish boundaries. At this writing, the PRONI guide was last updated January 2010.

Repositories and Indexes of Parish Records

When seeking Church of Ireland registers, remember that they may be on microfilm, deposited at an archive, indexed online, transcribed in a genealogy journal, or in local custody. Various archives share microfilm, which makes obtaining information easier than ever. Among the places to look for parish registers are the following:

Family History Library (FHL) <www.familysearch.org> Located in Salt Lake City, the FHL generally does not have Church of Ireland registers on microfilm. However, over the decades, LDS Church members have transcribed or typed registers. Their worldwide genealogical periodical collection is second after the Allen County Public Library in Fort Wayne, Indiana. This opens up published editions for many parish registers. Article titles can be accessed from the "Periodical Source Index (PERSI)" database hosted by *findmypast* <www.findmypast.com> ($$). Many of the parish register transcripts and typescripts from the FHL collections have been extracted on databases, such as the old International Genealogical Index (IGI).

IrishGenealogy <www.irishgenealogy.ie> This free website, produced by the Irish government, hosts indexed records and many images for Catholic and Church of Ireland parishes in Carlow, Dublin City, and County Kerry.

National Archives of Ireland <www.nationalarchives.ie> The NAI in Dublin houses one of the premier collections documenting Ireland's history. It also houses many microfilms of Church of Ireland registers.

The Public Record Office of Northern Ireland <www.nidirect.gov.uk/proni>

PRONI is the major repository for Ulster records. They hold large collections of Church of Ireland registers.

Representative Church Body Library <library.ireland.anglican.org> By arrangement with the NAI, the RCBL has become the place of deposit for all pre-1870 baptisms and burials and all pre-1845 marriages. The RCBL also has a large collection of shared PRONI microfilms. A few parish registers indexed by library staff are on their website.

RootsIreland <www.rootsireland.ie> ($$) The website of the Irish Family History Foundation hosts the indexes for many Church of Ireland registers. However, not all registers are indexed. The website has an inventory for each county showing what is on the database. The Ulster Historical Foundation in Belfast <www.ancestry-ireland.com> shares its indexing of church registers with the *RootsIreland* website. This website does not host Church of Ireland registers for Dublin City or County Kerry, since those are on *IrishGenealogy*.

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Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

IGSI Fall Gathering – December 10, 2016

Mark your calendars!

Come to a potluck event on December 10, from 1-4 PM, at the CW Lofts (old Cream of Wheat Building), 730 Stinson Blvd., Minneapolis, for the food, discussion, camaraderie, and to view the film, *The Irish Pub*.

This film is a celebration of the greatest institution in Irish society, the pub or more specifically the traditional Irish publicans who run them. The characters in this exceptional documentary all run and own pubs that have been in their families for at least three generations.

All Twin Cities area IGSI members are invited. And if you know someone who is interested in beginning their family search – invite them to come along and join us! Please RSVP to Mark Hartnett at Red.Rocket.XRS@hotlmail.com.

See you there!

IGSI Website in the Wind: *The Septs* Online Archive

by Bob Zimmerman

Recently I was building the table of contents for the past issues of *The Septs* in the online archive. To do so, I had to look at each issue, and I discovered so many interesting articles that I had either missed or forgotten (age related memory loss?). This archive of the past issues is an incredibly valuable benefit of membership, and I decided to see if there were some things that could be done to make it more readily accessible to our members.

I am sure that you know that if you are an electronic member, you will be sent via email, a direct link to the current issue. If you have a general, dual or international membership, obviously you will have the current issue in your hands, but you can still download a pdf version of that issue from the website.

There are many ways that a member can download a pdf copy of an archived issue of *The Septs*. If you wish to find a specific issue and you know the date of publication, the most direct approach would be to select "The SEPTS" from the dropdown list of the **Research tab** on the IGSI Home page. This displays a listing of all issues in chronological order, including the theme of each issue and a direct link to the pdf copy of the issue.

If you wish to find an issue about a specific theme, you would select "Themes of the Septs" from the dropdown list of the Research tab. This displays an alphabetic listing of the Themes of each issue and a direct link to the pdf copy of the issue.

If you are interested in a specific topic or article, you would select "Table of Contents" from the dropdown list of the Research tab. This displays a table of years. Click on a year, and you will see a listing of titles and the authors of each article in each issue during the year selected with a link to a pdf copy of the issue.

If you find that you really enjoyed an article written by say, Tom Rice, and would like to see more articles that he has written, from the table of contents page, you may click on his name, or the name of any author whose articles you would like to see, and you will be presented with a listing of all articles that particular author has published in *The Septs* since our first issue in 1980.

The last method for finding your way around the archive of *The Septs* starts at the Research tab as do all the other methods. Select "Index of the Septs", and you will see a series of filter selection criteria. Enter information into the appropriate box and click the Apply button, and you will be presented with a listing of all issues of *The Septs* that have reference to the criteria that you entered. It is not necessary to enter the entire description into the description box. If you would like to see articles relating to County Kerry, you need only to enter Kerry, and all the description of all articles with Kerry in the description will be displayed along with a link to a pdf copy of the issue in which the article is published.

A major problem with this last method is that the indices contain issues from 1980 through 2005 only. If there is someone who would like to volunteer to expand the number of issues in the index, please contact me at webeditor@irishgenealogical.org. I will be delighted to discuss how we might do that.

Robert Zimmerman, our Web Editor, has been a member of IGSI since 2004 and previously has served as IGSI Treasurer and a member of the Board of Directors. He was infected with the genealogy bug from his Icelandic grandmother, who told him stories about his Icelandic ancestors. He has been actively looking into his Irish and Icelandic roots since he retired in 2005.

Have You Checked the IGSI Blog Recently?

Keep up on the latest news. Blog.irishgenealogical.org

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[untitled]

They write from Cork, that the *Berkley* Galley, Captain Saunders, arrived there from Jamaica, was in her Passage in the Gulph *[sic]* of Florida, set upon by a Pyrate *[sic]*, and after an Engagement for some time, boarded and plundered of Gold and Silver to the value of 1000l, also of several Slaves belonging to the Owners and the Master, and was left weakly Mann'd and that Capt. Saunders, who had one of his Arms shot off by the Pyrates, reports, that the *King Solomon of London* was boarded and plundered at the same time by other Pyrates, and that he parted from her in the Gulph.

Letter from Dublin says, The Ld. Chan. Brodrick is married to Madam Hill, whose Daughter is married to his Lordship's eldest Son. The Mass-Houses here are still kept shut on Sundays; but the Papists meet privately before Sermon-time.

Weekly Journal or British Gazeteer
London, Middlesex, England
9 December 1716

250 Years Ago

SIX POUNDS REWARD

Run away, on the 1st of this inst. December, from Nicholas Hower, in Lancaster, an Irish Servant Lad, named William Castells, about 18 Years of Age, stoops, wears short red Hair, and is lame in his Left Knee; had on, when he went away, an old fine Hat, green Jacket, with Sleeves, and white under Jacket, a new Check Shirt, new Sheepskin Breeches, black Stockings, and Shoes, with square Buckles.

Runaway at the same Time, from Paul Metzger, Stockingweaver, in Lancaster, an Irish Servant Man, named John Clark, about 22 or 23 Years old, somewhat more than 5 feet high, well set, has a Mark on one side of his Forehead of a Fall or Cut, and wears yellowish Hair; had on, when he went away, a Felt Hat, black Silk Cravat, grayish Fustian Jacket, with Sleeves, and blue Cloth under Jacket, new Sheepskin Breeches, Yarn Stockings of a mixt Colour, and halfworn Shoes, with round yellow Buckles. The above Servants are both gone off together; and it is supposed they are gone on board of some Vessel, all Masters of Vessels are hereby forewarned from harbouring or carrying them off, at their Peril. Whoever takes them up, and secures them, so that their Masters may have them again, shall have the above Reward for both, or Three Pounds for each, and reasonable Charges, paid by NICHOLAS HOWER, and PAUL METZGER.

The Pennsylvania Gazette
Philadelphia, Pennsylvania
11 December 1766

200 Years Ago

Irish Eloquence.

SPEECH
Of Counselior Phillips, at an aggregate meeting in Dublin, May 19, 1816.

… I allude to *Edmund Burke*, a radiant and venerable name – a name at least to which the sticklers of establishments can offer no objection:

"Before I had written thus far, (says Mr. Burke, in his letter on the penal laws.) I heard of a scheme of giving to the castle the patronage of the presiding members of the Catholic clergy. At first I could scarcely credit it, for, I believe it is the first time that the presentation of other people's alms has been desired in any country. Never were the members of one religious sect fit to appoint to another. It is a great deal to suppose, that the present castle would nominate bishops for the Roman church of Ireland, with a religious regard for its welfare. Perhaps they cannot, perhaps they dare not do it. But suppose them to be as well inclined as I know I am, to do the Catholic all kinds of justice, I declare I could not if it were in my power, take that patronage on myself. I know I ought not do it – I belong to another community, and it would be intolerable usurpation in me, were I – *[Here the Dublin paper from which is copied is defaced.]* How can a lord lieutenant form the least judgment of their merits, so –.

The American
Fayettesville, North Carolina
10 October 1816

THE ARMY.

Thursday and Friday the 77th Regiment arrived at Limerick from Cashel. The detachments of the 16th Regiment in that county are to march by the shortest routes to Cashel, and are to be replaced by the 77th. Fifty of the 16th are to be quartered in Tipperary, and detachments will be sent to Thurles, Caher, and other places occupied by the 77th.

Wednesday, se'nnight, the post-boy conveying the mail from Waterford, Clonmel, Cashell, Tipperary, and other towns, to Dublin, was attacked between Tipperary and Palllas Green, by three men, who beat him severely, and robbed him of the bags.

London Star
London, Middlesex, England
28 November 1816

150 Years Ago

FENIANISM

Meeting at the Masonic Hall Last Night.

Great Outpouring of the Friends of Irish Independence

The meeting of the friends of Irish Independence, and sympathizers with the Fenians on trial for their lives in Canada, crowded the Masonic Temple to overflowing last night. Not less than three thousand persons were present. Every seat in the hall was filled, and standing room was at a discount. On the stage we noticed the Mayor of the city, a large number of the city legislature, and a goodly representation of the legal fraternity. …

A judge in Canada has denounced the Fenians as the scum of the earth. He would leave it to the citizens of Nashville if the Irishmen who left this city to fight the British, were not true men and good citizens, and not the scum of the earth, as the Canadian dignitary had stigmatized them. The day is not far distant when that "scum" will overrun the whole British Provinces, and before the British Lion is rightly aware of the fact, Ireland will be free. …

Nashville Union and American
Nashville, Tennessee — 7 November 1866

Fenianism

The *London Times* publishes a severe article, which is a significant indication of coming events in Ireland. The Irish are told very distinctly that England knows how to put down rebellions, and India and Jamaica are referred to as illustrations of what will occur on the other side of the channel, if overt acts are resorted to by the Fenians. "Scrape a Russian," said Napoleon, and you "find a Tartar;" and the *Times* pretty clearly states that the British civilization of 1866 will prove as cruel to the Irish as the British ferocity of 1798, if Irish Fenianism breaks out into Irish rebellion.

That is all very well, but the *Times* forgets one rebellion, at least, that England did not know how to put down. That was when her American colonies rebelled and determined to free themselves from her yoke. And although this is the day when so-called "rebellions" are more easily put down by force of arms, yet we cannot despond of the continued and persistent efforts of a people to be free, as in Ireland, being eventually successful.

The Daily Phoenix
Columbia, South Carolina
13 December 1866

100 Years Ago

PROVOCATIVE SPEECH.

Some provocation comes from those who ought to be rather persons to restrain extreme feeling than to provoke it. In Kilkenny on the 14th of this month the hon. member for North Kilkenny said: - "I believe myself that the present and past Cabinet of England is composed of the damnedest political tricksters that ever cursed a nation, and I believe as it is at present that there was never a greater pack of political tricksters on the face of the earth. . . . Take Easter week and see the most abominable week of shootings and brutal murders of the best men that Ireland ever produced." When such speeches are made you have not far to seek for a cause of ill-feeling in Ireland, quite apart from any legitimate disappointment at the failure of the efforts of those who had devoted so many years to the promotion of Home Rule.

The Times
London, Middlesex, England
19 October 1916

REDMOND'S SPEECH STIRS COMMONS

Papers Back Redmond …

On this point Lloyd George's speech was especially noteworthy. He first promised an entire amendment of the treatment of the Irish regiments, and a second point, remarkable from so pronounced an advocate of conscription, was his declaration that England must postpone any thought of conscription in Ireland until Irish opinion was improved by concessions to Irish national sentiment. Third, he made a fervent appeal to al l parties in England and Ireland to co-operate in another attempt to make an agreement which would make immediate home rule possible. …

Boston Sunday Post
Boston, Massachusetts — 22 October 1916

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

An Annotated Irish URLography

by Tom Rice, CG[SM]

A thorough discussion of what is available regarding Irish genealogy via the Internet must consider a much broader range of sites beyond the handful of usual key ones. The big sites are essential and indispensable, but they are not sufficient; they focus on finding people. For a genealogical study to be successful the researcher needs to consider may other aspects of the place, times and records to be searched.

Before we go on, we need to get this "big sites" list out of the way. What is meant here includes such sites as: *findmypast*, *RootsIreland*, *Irishgenealogy.ie*, *Ancestry* along with Griffith's at *AskAboutIreland*, the National Library of Ireland's digitized Catholic Church records, and the 1901 and 1911 Irish censuses at the National Archives of Ireland.

Place

To do any sort of genealogical research, place must take a central position in the process. To understand the sort of records presented by the big sites, it is essential to understand the place associated with that record. What sort of jurisdiction was it? Was it a townland, a Civil Parish, a Church Parish, a County, a Poor Law Union or a Barony? Where was it on the map? What was it called years ago? Where are other places in Ireland with the same name?

Administrative Divisions of Ireland: <http://www.rootsweb.ancestry.com/~fianna/guide/land-div.html> — This site is a good help in understanding what the various levels and types of jurisdictions are.

IreAlas: Townland Database: <http://www.thecore.com/seanruad/> — This site lets you search by any jurisdictional level to find the related jurisdictions it is either included within or are included within it.

Placenames Database of Ireland, Logainm.ie: <http://www.logainm.ie/en/> — This site provides English and Irish alternative place name spellings, pronunciations, map locations, place name meanings, and copies of scanned records where the place name appears.

Placenames in the North of Ireland, GeographyinAction: <http://www.geographyinaction.co.uk/Townlands/PLandunits.html> — While designed for geography students, this site offers information geared to Northern Ireland placenames.

Links to many maps: <http://tiara.ie/maps.php> — The Irish Ancestral Research Association site, look under "Links" to select Maps. This is by far the best set of geographical links for Ireland.

Interactive Ordnance Survey Map of Ireland: <http://maps.osi.ie/publicviewer/#V2,578432,756724,0,10> — Find places, overlay with modern or historic maps.

Names

If you do not know something about Irish names, both given and family, you may likely pass by an ancestor's record because a name variation was used. You do not want to pass by your great-grandmother Bridget Dowd because her name was recorded as Delia O'Dowd. Knowledge of name variations, history and distribution are key tools of the successful researcher.

Christian Names in Ireland: <http://freepages.genealogy.rootsweb.ancestry.com/~mturner/cork/jane_names.htm> — Provides many examples of name alternatives.

Surname Search, Irish Ancestors: <https://www.johngrenham.com/surnames/> — This search tool provides distribution information, variant spellings, surname histories and more. It also provides a search result list of parishes when a second surname is paired with the first searched surname. This is very helpful in finding a probable place where a couple who married in Ireland may have originated.

Researching Irish Names: <http://www.rootsweb.ancestry.com/~fianna/surname/index.html> — Here you will find links to many additional resources for understanding Irish surnames.

Hodgepodge

SWilson.info: <http://www.swilson.info/index.php> — This is a key site for such things as linking RC parishes to Townlands and for learning about various aspects of Irish genealogy, e.g. Irish records, places, name distribution, etc.

Irish Church Records: <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=24#Church> — Excellent information about the records of various denominations in Ireland.

Records for Passengers Who Arrived at the Port of New York During the Irish Famine: <https://aad.archives.gov/aad/free-text-search-results.jsp?s=639&cat=GP44&bc=%2Csl%2Csd&q=lowney&bt

nSearch=Search&as_alq=&as_anq=&as_epq=&as_woq=> — A searchable database of the U.S. National Archives that yields transcripts of the Irish famine immigrants passenger lists.

A Primer in Irish Genealogy: <http://homepage.eircom.net/%7Eseanjmurphy/epubs/primer.pdf> — This is a downloadable 61 page PDF document. Very well done light survey of the principles of Irish genealogy.

Connacht and Munster Landed Estates Database: <http://landedestates.nuigalway.ie:8080/LandedEstates/jsp/index.jsp> — In depth information on estates, owners and estate records

Free Irish Genealogy eBooks: <http://freeirishgenebooks.blogspot.com/> — These pages list about 4,000 free books and journals on the topic of Irish, Irish-American, Irish-Australian and Irish-Canadian genealogy which can be read online. Most of them can also be downloaded to a reading device.

Irish Ancestors: <https://www.johngrenham.com/> — This is a sort of mega site, but it focuses more on background and resource materials rather than on people-finding. This site has sections devoted to surnames, places, information about records, lists of County resources, maps, links, a blog and much more. This is a pay site that allows for a couple of free searches before it asks for payment.

What Irish Records Are Online?: <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=488#general > — This very comprehensive list of links to Irish online records of all types is found through the Irish Ancestors website. It's sort of Cyndi's List for Irish records.

Tom Rice, Certified Genealogist, is a professional genealogy researcher, lecturer and writer. He is a director of IGSI, Managing Editor of The Septs, *past director of the Minnesota Genealogy Society and genealogy help desk volunteer at the Minnesota History Society library.*

Irish Saturday Classes

October 8, 2016 | 10:30 am - 12:00 pm | Following Occupation Trails | Sheila Northup

Use common occupations held by Irish immigrants to trace your ancestors. Learn techniques for identifying occupations and finding resources. See examples of records available and discuss options for your particular family research situation. Great for descendants of senators as well as common laborers.

November 12, 2016 | 10:30 am - 12:00 pm | Organizing Your Work | Audrey Leonard

Having trouble finding that one piece of paper with vital information on it? Learn one method of organizing the many pieces of paper you have accumulated so you can find it the next time you need it!

December 10, 2016 | No Class

Everyone have a happy and blessed Holiday Season!

Classes are held at the

William J Hoffman Library and Research Center & Library, Suite 218, 1185 N. Concord St., So. St. Paul

$15 for IGSI members, $20 for non-members.
Walk in on day of class, or register online at www.irishgenealogical.org

Celtic Connections Conference is a Success

The much-anticipated 2016 Celtic Connections Conference is part of history. More than 250 genealogists and family historians gathered in St. Louis Park, Minnesota, on August 5-6 to further their knowledge of Celtic resources and meet with like-minded researchers.

For 43 people, the conference started with an informative bus tour of Twin Cities' sites on Thursday. Another dozen attendees turned researchers and visited the Hofmann Library in South St. Paul to use the resources of the IGSI collection that same day.

From the opening minutes on Friday morning – the skirl of notes by a local bagpiper and the welcome by IGSI and TIARA presidents – through the closing rush on Saturday afternoon attendees

Checking in.

reported a wonderful and worthwhile experience. Presentations included talks on Irish placenames, land records and surnames, as well as Scottish and Cornish resources. Other talks provided guidance in getting started in Irish research, using various U.S. records to prove direction to an Irish location, and interpreting and following DNA research.

Comments from the conference evaluations included observations, suggestions, and accolades.

Excellent list of speakers!

Great informative conference. One of the best I have attended.

Great conference with many options. Kieran Folliard was fabulous!

I loved Erin Hart – She was perfect for the luncheon.

Our thanks to everyone involved with the conference: to the members of IGSI and TIARA who contributed to the planning of the event; to the speakers who came from near and far to share their talent and knowledge; to the companies, organizations, and individuals who contributed funds to sponsor the event; to the volunteers who gave of their time before and on the days of the conference to make it run smoothly; and to the many people who came and participated.

The next Celtic Connections Conference is already in the early planning stages. It will be held in Auburndale, Massachusetts on August 10-11, 2018. Watch for more information in 2017.

Adding our home locations to a map.

Brian Mitchell.

Minneapolis – St. Paul bus tour.

Irish Genealogical Society International Membership

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IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

For Gift Membership go to www.IrishGenealogical.org or write to IGSI at address below.

Name _____

Address _____ City _____

State/Province _____ Postal / Zip Code _____ Country _____

Email _____ Phone _____

Surnames

Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

	Surname	**Ireland County** (locale if known)	**Other County** (locale) – needn't write USA
Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

Place additional surnames on blank sheet of paper.

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Donation - US tax deductable (Thank You)	$ _____
Total	$ _____

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South St. Paul, MN 55075

http://www.IrishGenealogical.org

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Limit 3 digits displayed on the back side of card.

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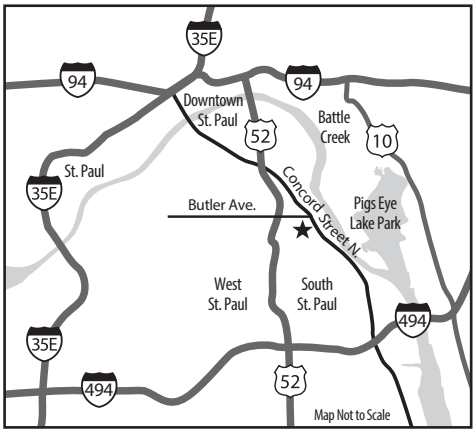
IGSI Classes and Irish Days



Daytime Hours
Wednesday, Thursday & Saturday:
10:00 am to 4:00 pm

Evening Hours
Thursday: 6:00 to 9:00 pm

Closed
Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

★1185 Concord Street. N., Suite 218
South St. Paul, MN 55075
651-455-9057

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 38, Number 1

The Septs

CANÁIR (JANUARY) 2017 $10.00

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Irish Genealogical Society International

2017 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JANUARY 14, 2017
FEBRUARY 11, 2017
MARCH 11, 2017
APRIL 8, 2017
MAY 13, 2017
JUNE 10, 2017
JULY 8, 2017
AUGUST 12, 2017
SEPTEMBER 9, 2017
OCTOBER 14, 2017
NOVEMBER 11, 2017
DECEMBER 9, 2017

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2017
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2017 | April | Case Studies

Learn by example. A key technique for learning how to be an effective genealogist is to see how others have solved their problems. Send us write-ups of your success stories using different Irish genealogy resources and tell us how you solved the problem. Deadline for articles: February 1, 2017.

2017 | July | Technology for Sharing Genealogy (Social Media)

What are the tools, how do they differ, how are they used; examples; the good and bad of posted genealogies, comparison of pedigree posting sites. Deadline for articles: May 1, 2017.

2017 | October | Writing Family History

What approaches can be used; what tools can help, such as Scrivener and mind-mapping; examples of going from raw data to finished product; how to find materials to fill in the story. Deadline for articles: August 1, 2017.

2018 | January | Special Collections of Irish Materials

Identify unique collections of Irish materials in libraries and other repositories that may be helpful to family historians. How to find such collections, how to learn what is in them and how to access them Deadline for articles: November 1, 2017.

Cover Photo: *Molecular DNA*. © PROUniversity of Michigan School of Natural Resources & Environment.

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As the Year Changes

By Audrey Leonard

I hope everyone had a wonderful and safe Holiday Season! Minnesota has already had some sub-zero temperatures and you would think we would be used to them. But the first few are always the hardest to get through. Now we can look forward to Spring.

We ended 2016 with the elimination of the IGSI Bookstore. Throughout the year we made many efforts to sell off our inventory. We will no longer purchase multiple copies of books, maps, etc. to sell to members. As the year ended, the Minnesota Genealogical Society, where we house our collection, went through some personnel changes. MGS also has enlisted the help of a library consultant to evaluate the library and suggest possible changes ranging from the labeling of materials, material retention, updating various procedures, etc. All of the Branches and Affiliates of MGS are involved in this process to bring the library up-to-date.

IGSI Update

The terms of three IGSI Board members have been completed and they have stepped down from the Board of Directors at the end of 2016: Gigi Hickey, Fern Wilcox, and Greg Winters. Mark Hartnett also stepped off the Board in December. While their terms of service may have ended they remain active with the Society. We will add five directors in January 2017: Randi Mary Helgesen, Kim and Tim Scanlan, and Pat Schoenfeld are new to the board; Kay Swanson returns to the board.

We look forward to a new year with new members, new visitors to the library, and welcoming back many friends. Fern Wilcox, our Education coordinator, has planned ten very interesting classes during the coming months. We hope you will take the opportunity to learn new techniques, visit new websites, expand your expertise, and enjoy meeting the instructors and other attendees. If you have a particular topic you would like us to include in a future class schedule, please send Fern an email: education@irishgenealogical.org.

IGSI 2016 Activities

The highlight of the year, of course, was the Celtic Connections Conference, which we co-sponsored with TIARA. The friendly attitude of our members made those attending feel very welcome. The speakers and attendees had glowing reports of their experiences.

We had our "table" at several public activities last year. If you spotted us, we hope you stopped and chatted a bit with our members who were manning the table. We love to hear from anyone who has information on any genealogy fairs, family history fairs, etc., throughout the year. Let us hear from you if you know of any genealogy fairs, etc., in your area that we may be able to take part in the activities.

Our Fall Gathering was December 10th with a potluck and a video, "Irish Pubs". The potluck, the video, some door prizes and chatting with everyone made for a very pleasant afternoon!

I've mentioned several times about contacting IGSI. Please feel free to send us comments, suggestions, inquiries, etc. We want to hear from you in 2017!

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her third term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Updating Our Research Techniques

By Ann Eccles

Genealogy has adopted and adapted the newest technologies to help us to trace our ancestors. It's been a long march in just a few short years from the old-school methods of research – in-person, on-site or letter-writing and waiting. In the last two decades, we've added the use of computer databases, pedigree programs and social media to search, trace, track and connect our families. The advances with DNA are another 21st century option for furthering our knowledge of ancestral connections and finding modern-day cousins.

I've seen recent TV 'real-life' documentaries that help or follow adoptees searching for parents or missing siblings. A common element of all the stories is the role that DNA plays in the success of the searches. So we see the importance of DNA in determining or confirming family linkages.

The importance of DNA in genealogy is further evident in that every genealogy conference must have at least a couple of programs addressing the topic – if not an entire day given to lectures on explaining the elements and use of DNA.

We first devoted an issue of *The Septs* to the DNA theme in October 2015, realizing even then that there was much more information we could offer to our readers. Even within one year, more and more family genealogists are using testing as one of their research tools.

In this issue, we offer three articles on the topic. Alice Eichholz provides a general overview of the topic: the basics of DNA, the three types of DNA for testing, and the main companies that provide genealogy-related DNA testing. It's a good introduction or review of the information. Jay Fonkert and Lois Mackin take the topic a step further, looking at how DNA can predict relationships. Jay explains the use of DNA when exploring and verifying relationships, while Lois uses a case study to explain its use in a specific situation. Both authors offer great tips on using comparison data provided by the testing companies.

Dwight Radford provides a review of search strategies and resources when seeking information about Scots-Irish ancestors. He includes lesser-known resources, suggests avenues of exploration beyond the ordinary, and opens up new connections or possibilities for research.

Tom Rice recommends the learning tools/opportunities to be found on *FamilySearch* for researchers who need a bit more help – either when getting started, as a review, or when looking at a brickwall.

And the tidbits of history to be found in 100 Years Ago and More continue to amaze.

It's the start of a new year. If you haven't had the time for research over the holidays, now is the time to sit down and plan or start your research for 2017. DNA may play a role in the next steps you take. So, sit down with a cup of tea or other warm beverage to look through the information in this issue. Happy reading – and researching!

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Upper Canada Village heritage park, © Jazmin Million @Flickr.com.

DNA Evidence in the Case of Christopher and James Mackin of Dane County, Wisconsin

by Lois Abromitis Mackin, Ph.D.

My husband's most distant known Mackin ancestor is Christopher Mackin (1821-1867) of the Town of Vermont, Dane County, Wisconsin, just west of Madison. Although we know that Christopher was born in Ireland[1]10 August 1821,[2] no Irish place of origin has been documented. Family tradition says that Christopher came from Armagh.[3]

Christopher first appears in American records in Madison, Wisconsin, where he filed a declaration of intention in December 1854 stating that he emigrated from Ireland to New York in June 1851.[4] Census records show that he had two children, James, born about 1851, and Anna, born about 1854, in New York,[5] but no New York locality has been identified for their births.

In 1855 Christopher purchased land[6] and appeared in the Wisconsin census in the Town of Blue Mounds.[7] The following year he had a son John,[8] who later settled in Mitchell County, Iowa. John's birth was followed by the births of brothers Christopher (born in either 1858 or 1860),[9] Stephen (born in 1862),[10] Patrick (born in 1864),[11] and Michael (born about 1866).[12]

Christopher died 14 January 1867, aged 46 years,[13] leaving a widow Mary and seven minor children. Christopher's probate record names a second man named Mackin: James McKin of Madison posted $1,500 surety for Mary McKin of Vermont, administratrix of the estate of Christopher Mackin deceased.[14] Bondsmen, particularly those posting substantial sureties, are typically related to the parties in a probate case, so investigation turned to James Mackin.

Identifying James Mackin

In 1870, three years after Christopher's death, three men named James McCan/McKin/McCann lived in Madison:

- James McCann, age 40, laborer, lived in Madison Ward 1 with apparent wife Julia, also age 40, and apparent children John, Mary, James, Katie, and Fidelia.[15]
- James McCan, age 37, tin smith, lived in Madison Ward 4 with apparent wife Mary, age 35, and apparent children James, Frank, Peter, John, Mary Ann, and Thomas.[16]
- James McKin, age 42, laborer, lived in Madison Ward 4 with apparent wife Kate, age 40, and apparent children Mary, Anne, Coleman, Anna, James, and Christopher.[17]

Of the three James Mackins living in Madison, James with apparent wife Kate appears most likely to be the James who provided bond for Christopher's widow, since he named a son Christopher the year after the death of Christopher Mackin of the Town of Vermont, and is the only one of the three James Mackin who had a child named Christopher. He is also the only one of the three James who had children named James and Anne/Anna, the names of Christopher's oldest children. In Irish naming patterns, the oldest son and daughter are often named after the father's parents.

Documentary records provide no further clues to the nature of the relationship between James Mackin of Ward 4, married to Kate, and Christopher Mackin of the Town of Vermont. James died 21 April 1890 in Madison and was buried in Resurrection Cemetery. His death certificate lists his parents as James and Ann, and his place of birth as Ireland.[18]

DNA Evidence

Can DNA testing provide evidence about the relationship between Christopher and James? Both men left living descendants, including male descendants. As a result, both autosomal and Y-DNA tests could provide relevant information.

To date, nine descendants of Christopher Mackin of the Town of Vermont are known to have taken autosomal DNA tests; two of those males have also submitted Y-DNA. Five of the Christopher Mackin testers are descended from Christopher's son John, who settled in Mitchell County, Iowa, through two different children, Charles George Mackin of Rock Township and Stacyville, and John Lawrence Mackin of Rock Township and Mason City, Cerro Gordo County. The remaining four testers are descended from Christopher's youngest son Michael, who settled in Milwaukee, through his daughter Mary Gertrude Mackin.

All but one of the Christopher descendants tested at *Ancestry*. Four Christopher descendants either tested or uploaded test kits to *Family Tree DNA*, and five have uploaded kits to *GEDmatch.com*, a third-party site that provides segment-level matching and analysis tools. (Segment-level analysis allows us to identify which chromosomes have matching segments, and where on the chromosome the matching segments start

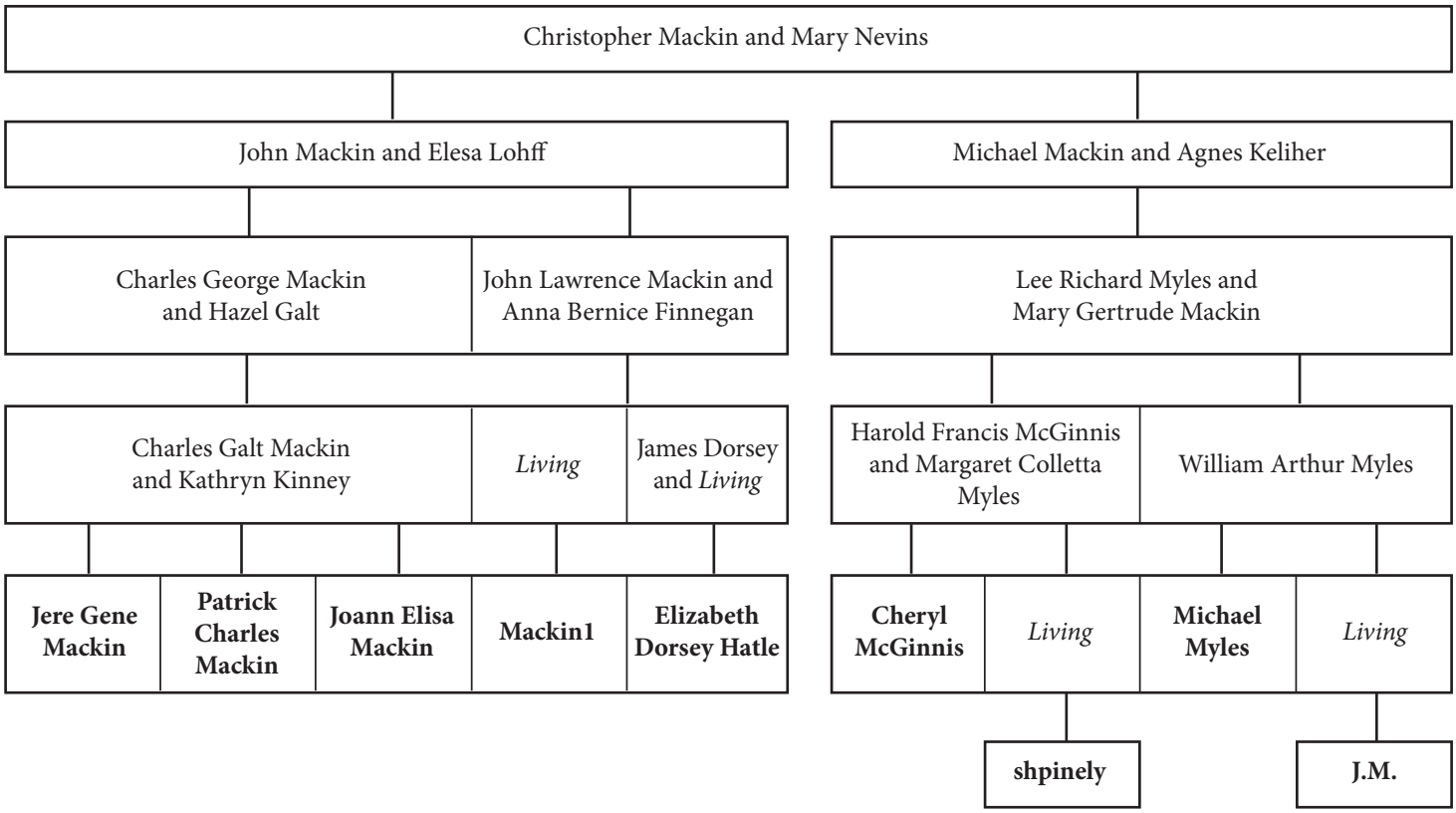
and stop. Establishing that multiple testers match each other on the same segment of autosomal DNA is the gold standard for establishing descent from a common ancestor.[19]) The fact that not all test kits are available for comparison at all three sites introduces complication into the analysis and display of the results, but does not prevent conclusions from being drawn.

Table 1 shows the descents of the nine Christopher testers, along with the DNA testing companies and third-party sites where their kits can be found.

For matching test kits, *Ancestry*, *FTDNA*, and *GEDmatch* show the total amount of autosomal DNA shared by the two kits, in centiMorgans (cM).[20] *Ancestry* and *FTDNA* also predict a relationship or range of relationships between the matching testers—e.g., immediate family, second to third cousins. *Ancestry* assigns a confidence level—e.g., extremely high, good—to its relationship prediction. Instead of predicting a relationship, *GEDmatch* provides an estimated number of generations to the common ancestor.

In interpreting autosomal matching results, it is recommended that genetic genealogists augment the testing sites' predictions by referring to documented averages and ranges of DNA shared in various relationships, and consider the likelihood that genealogical relatives of various degrees will share detectable amounts of DNA. The *ISOGG Wiki* article "Autosomal DNA Statistics"[21] is a useful reference for thresholds of DNA that might be shared in various relationships. A second data source for evaluating testing company relationship predic-

Table 1. Christopher Mackin descendants, with DNA testers shown in bold type.



Ancestry	Ancestry	Ancestry		Ancestry	Ancestry	Ancestry	Ancestry	Ancestry
FTDNA		FTDNA	FTDNA	FTDNA				
GEDmatch A531646	GEDmatch A101361	GEDmatch A735125	GEDmatch T945931	GEDmatch A202316	GEDmatch A641955			

tions is Blaine T. Bettinger's Shared cM Project, a crowd-sourced "data collection and analysis project created to understand the ranges of shared centimorgans associated with various known relationships," based on data for more than 10,000 known relationships.[22] Bettinger and Debbie Parker Wayne, CG, provide tables showing the likelihood that various degrees of genealogical relatives will share detectable amounts of autosomal DNA and the likelihood that testing a close relative will identify matches with third through seventh cousins the original tester does not match.[23]

Using these tools, in the case of the Mackin DNA study, DNA comparisons from *Ancestry*, *FTDNA*, and *GEDmatch* confirm that

- Jere, Patrick, and Joann are siblings.
  - Jere and Patrick share 2,842 cM of autosomal DNA (Ancestry).[24] Jere and Joann share 2,722 cM (Ancestry). Patrick and Joann share 2,685 cM (Ancestry).
- Mackin1 and Elizabeth are first cousins. They share 913.2 cM of autosomal DNA (GEDmatch).[25]
- Jere, Patrick, and Joann are second cousins to Mackin1 and Elizabeth.
  - Jere shares 176 cM of autosomal DNA with Mackin1 (FTDNA) and 248 cM with Elizabeth (Ancestry).[26]
  - Patrick shares 103.4 cM of autosomal DNA with Mackin1 (GEDmatch) and 182 cM with Elizabeth (Ancestry).[27]
  - Joann shares189 cM of autosomal DNA with Mackin1 (FTDNA) and 152 cM with Elizabeth (Ancestry).[28]
- Jere, Patrick, and Joann are third cousins to Cheryl and Michael, and third cousins once removed to shpinely and J.M. (administered by Michael Myles).
  - Jere shares 38 cM of autosomal DNA with Cheryl (Ancestry), 34 cM with Michael (Ancestry), 21.2 cM with shpinely (Ancestry), and 7.3 cM with J.M. (Ancestry).[29]
  - Patrick shares 37 cM of autosomal DNA with Cheryl (Ancestry), 31 cM with Michael (Ancestry), 26.6 cM with shpinely (Ancestry), and 33 cM with J.M. (Ancestry).[30]
  - Joann shows no match on *Ancestry* with any of the Michael Mackin descendants.[31]
  - Mackin1 shares 95.9 cM of autosomal DNA with Cheryl (GEDmatch).[32] No comparisons of Mackin1's results are available for Michael Myles, shpinely, or J.M., since Mackin1 did not test on *Ancestry* and the other Michael Mackin descendants did not upload test results to *FTDNA* or *GEDmatch*.
  - Elizabeth shares 58 cM of autosomal DNA with Cheryl (Ancestry), 104 cM with Michael Myles (Ancestry), 24.1 cM with shpinely (Ancestry), and 94 cM with J.M. (Ancestry).[33]

Of the Christopher Mackin descendants who have tested, Joann and Patrick, descended from Christopher via John, and Cheryl and Michael, descended from Christopher via John's brother Michael, have *Ancestry* DNA matches with two descendants of James Mackin of Madison, Kathleen Wight and Joe Baillie. If Christopher and James were brothers, the older generation of Christopher descendants and the James descendants would be fourth cousins. According to Bettinger and Wayne, the likelihood that fourth cousins will share a detectable amount of shared DNA testing at *Ancestry* is 71%.[34]

While neither James Mackin descendant has uploaded their *Ancestry* test results to *GEDmatch*, which would enable segment comparisons, *Ancestry*'s shared matches indicate significant overlaps in the DNA matching between the Christopher descendants and the James descendants.

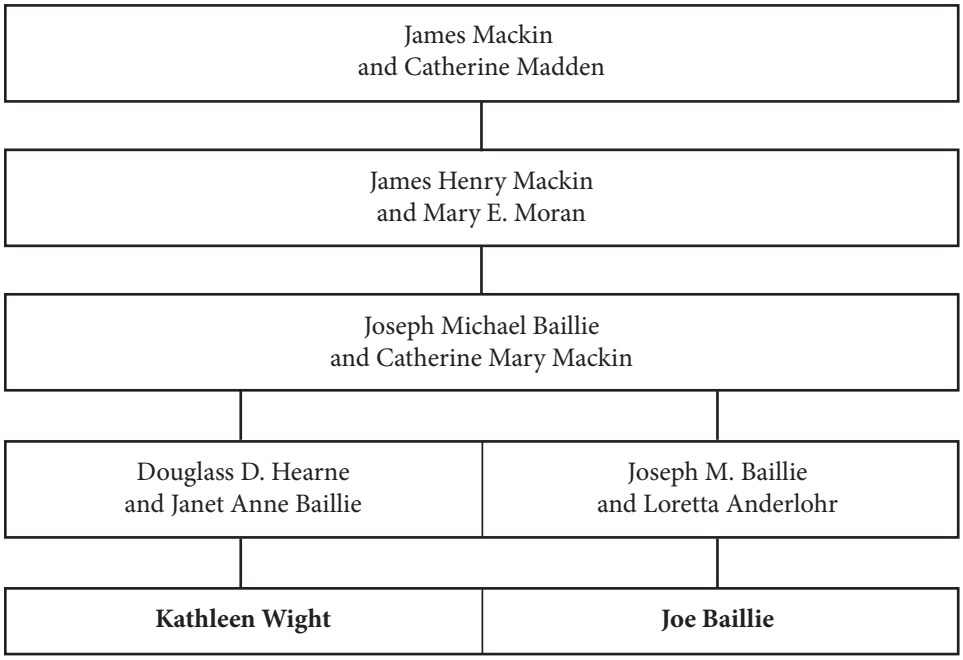
- Patrick shares 22.3 cM of autosomal DNA with Kathleen Wight.[35] This amount of DNA is between the amount of DNA shared by fourth cousins and third cousins once removed in the *ISOGG Wiki*'s autosomal DNA statistics table and within the range for fourth cousins in the Shared cM Project 2.0. Although *AncestryDNA* does not provide segment-level data, this match is shared with Cheryl McGinnis.
- Joann shares 19.2 cM of autosomal DNA with Kathleen Wight.[36] This amount of DNA falls between the values for third cousins once removed, fourth cousins, and third cousins twice removed in the *ISOGG Wiki* autosomal DNA statistics table and within the range for fourth cousins in the Shared cM Project 2.0. This match is shared with Patrick Mackin. If Christopher Mackin and James Mackin were brothers, Joann and Kathleen Wight would be fourth cousins.
- Cheryl shares 21.1 cM of autosomal DNA with Kathleen Wight and 13.9 cM with Kathleen's first cousin Joe Baillie.[37] Like the amount of DNA

shared by Joann and Kathleen, these amounts of DNA fall between the values for third cousins once removed, fourth cousins, and third cousins twice removed in the *ISOGG Wiki* autosomal DNA statistics table and within the range for fourth cousins in the Shared cM Project 2.0. This match is shared with Patrick Mackin. If Christopher Mackin and James Mackin were brothers, Cheryl, Kathleen, and Joe would be fourth cousins.

- Michael shares 17.6 cM of autosomal DNA with Kathleen.[38] This match is shared with Patrick Mackin and Cheryl McGinnis. This amount of shared DNA is slightly higher than the value for fourth cousins in the *ISOGG Wiki*'s autosomal DNA statistics table but within the range for fourth cousins in the Shared cM Project 2.0.

Table 2 shows the line of descent of Joann and Cheryl's two DNA matches from James Mackin of Madison.

Table 2. James Mackin descendants, with DNA testers shown in bold type.[39]



Conclusion

The documentary evidence of a close relationship between Christopher Mackin of the Town of Vermont and James Mackin of Madison can be summarized as follows:

The two men were contemporaries, with a common birthplace of Ireland, living within a few miles of each other in Dane County, Wisconsin, during the 1860s.

Both men named children James and Ann, suggesting that, if they were following Irish naming patterns, their parents might have those names. Christopher Mackin died before deaths were recorded, so there is no evidence of his parents' names; James Mackin's death certificate names his parents James and Ann.

James provided surety for Christopher's widow after Christopher's death, and named his next-born son Christopher.

This documentary evidence is corroborated by autosomal DNA evidence supporting a fourth-cousin relationship between four descendants of Christopher Mackin and two descendants of James Mackin.

It would be desirable to upload autosomal test results for all Christopher and James descendants to *GEDmatch* so that shared segments could be identified, and to augment the autosomal DNA evidence of the relationship between Christopher Mackin and James Mackin with evidence from Y-DNA testing. However, to date, not all testers have uploaded results to *GEDmatch*, and no male-line descendant of James Mackin has come forward to test.

Endnotes

[1] 1860 U.S. census, Dane County, Wisconsin, population schedule, Town of Vermont, p. 126 (penned), dwelling 760, family 802, Christopher Macan; National Archives and Records Administration (NARA) microfilm publication M653, roll 1404.

[2] St. James Cemetery (Town of Vermont, Dane County, Wisconsin; County Road F, south of Black Earth), Christopher Mackin marker; personally read and photographed by author, 2005.

[3] Mackin family traditions; orally reported to the author by Jere Gene Mackin, grandson of Charles George Mackin of Mitchell County, Iowa, and Elizabeth (Dorsey) Hatle, granddaughter of John Lawrence Mackin of Mason City, Cerro Gordo County, Iowa, various dates in 2016.

[4] Wisconsin, Supreme Court, Declarations of Intention to Become a U.S. Citizen, 1840-1893, loose items arranged by year and thereunder alphabetical by name; series 1729, box 3, folder 2, 21 December 1854 declaration of Christopher Mackin; Wisconsin Historical Society Archives, Madison.

[5] 1860 U.S. census, Dane Co., Wis., pop. sch., Town of Vermont, p. 126 (penned), dwell. 760, fam. 802, James and Ann Macan.

[6] Christopher McCann (Iowa County) cash entry file, certificate no. 25173, Mineral Point, Wisconsin, Land Office; Land Entry Papers, 1800-1908; Record Group 49: Records of the Bureau of Land Management; National Archives, Washington, D.C.

[7] 1855 Wisconsin state census, Dane Co., pop. sch., Town of Blue Mounds, n.p., n. dwell., n. fam., Chris Maklun; digital image, ""Wisconsin, State Census, 1855," *FamilySearch* (https://familysearch.org/pal:/MM9.3.1/TH-267-11865-144499-38?cc=1443825&wc=M6PB-DZS:37189401,37189402 : accessed 18 April 2015), Dane > Dane county > image 76 of 180; State Historical Society, Madison.

[8] 1860 U.S. census, Dane Co., Wis., pop. sch., Town of Vermont, p. 126 (penned), dwell. 760, fam. 802, John Macan. Mitchell County, Iowa, extracted certificate from "Deaths," book 1: 41, for John Mackin, died 6 October 1938; Register's Office, Osage.

[9] 1860 U.S. census, Dane Co., Wis., pop. sch., Town of Vermont, p. 126 (penned), dwell. 760, fam. 802, Christopher Macan. The 1860 census records Christopher's age as 2, supporting a birth date of 1858. Subsequent censuses, along with Christopher's death certificate, support a birth date of 1860. It is possible that the 1860 census entry for Christopher should have read 2/12, or that the child born two years after John died, and another child, born in 1860, received the same name. 1880 U.S. census, Dane Co., Wisconsin, pop. sch., Town of Vermont, enumeration district (ED) 92, p. 365D (penned), dwell. 79, fam. 72, Christopher Daneen; NARA microfilm publication T9, roll 1422. Minnesota, Division of Vital Statistics, death certificate 1934-MN-17098 (1934), Christopher Macken; Minnesota Historical Society, St. Paul.

[10] Wisconsin, Department of Health, Bureau of Vital Statistics, death certificate (1938), Stephen Mackin; Dane County Register, Madison.

[11] Wisconsin, Department of Health, Bureau of Vital Statistics, death certificate (1945), Patrick Mackin; Dane County Register, Madison.

[12] Various ages/dates of birth are recorded for Michael. He was listed as 14 in the 1880 census, 33 in the 1900 census, 38 in the 1905 Wisconsin census, 42 in the 1910 census, 52 in the 1920 census, 65 in the 1930 census. His death certificate says that he was born about 1868, while his cemetery marker shows a birth date of 1865. 1880 U.S. census, Dane Co., Wisconsin, pop. sch., Town of Vermont, ED 92, p. 365D (penned), dwelling 79, family 72, Michael Daneen [sic]. 1900 U.S. census, Milwaukee Co., Wisconsin, pop. sch., Milwaukee Ward 15, ED 132, sheet 12B (penned and stamped), dwell. 1308, fam. 263, Michael Mackin; NARA microfilm publication T623, roll 1804. 1905 Wisconsin state census, Milwaukee Co., Wisconsin, pop. sch., 3 Pr. 17 Ward, sheet 11 (penned), fam. 207, Michael Mackin; image, "Wisconsin, State Censuses 1895 and 1905," *Ancestry* (http://www.ancestry.com : accessed 5 November 2016), citing Wisconsin State Census, 1905, microfilm, Wisconsin Historical Society, Madison. 1910 U.S. census, Milwaukee Co., Wisconsin, pop. sch., Milwaukee Ward 17, ED 178, p. 8B (penned and stamped), dwell. 148, fam. 163, Michael Mechian; NARA microfilm publication T624, roll 1722. 1920 U.S. census, Milwaukee Co., Wisconsin, pop. sch., Milwaukee Ward 17, ED 200, p. 1B (penned and stamped), dwell. 18, fam. 21, Michael Mackin; NARA microfilm publication T625, roll 2002. 1930 U.S. census, Milwaukee Co., Wisconsin, pop. sch., Milwaukee Ward 17, ED 213, p. 6A (penned and stamped), dwell. 10, fam. 10, Michael Mackin; NARA microfilm publication T626, roll 2592. Wisconsin, Department of Health, Bureau of Vital Statistics, death certificate (1945), Michael Mackin; Milwaukee County Register, Milwaukee. *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=134368293&ref=acom : accessed 5 November 2016), image gravestone for Michael Mackin Sr., Holy Cross Cemetery & Mausoleum, Milwaukee, Wisconsin, *Find A Grave* memorial #134368293.

[13] St. James Cemetery (Dane Co., Wis.), Christopher Mackin marker.

[14] Dane County, Wisconsin, probate case files, box 28, McKin or Macken Christopher (d 1867), bond of administrator filed 18 February 1867; Wisconsin Historical Society Archives, Madison.

[15] 1870 U.S. census, Dane Co., Wis., pop. sch., Madison Ward 1, p. 35 (penned), dwell. 266, fam. 266, James McCann household; NARA microfilm publication M593, roll 1708.

[16] 1870 U.S. census, Dane Co., Wis., pop. sch., Madison Ward 4, p. 29 (penned), dwell. 206, fam. 211, James McCan household; NARA microfilm publication M593, roll 1708.

[17] 1870 U.S. census, Dane Co., Wis., pop. sch., Madison Ward 4, p. 30 (penned), dwell. 212, fam. 217, James McKin household; NARA microfilm publication M593, roll 1708.

[18] Dane County, Wisconsin, deaths 1: 307, James Mackin; Wisconsin Historical Society, Madison. *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=131087407&ref=acom: accessed 5 November 2016), image gravestone for James Mackin, Resurrection Cemetery, Madison, Wisconsin, *Find A Grave* memorial #131087407. The death certificate states that James was buried in Forest Hill Cemetery, but his gravestone is in Resurrection Cemetery.

[19] For further explanation, see the *International Society of Genetic Genealogy (ISOGG) Wiki* articles "Chromosome Mapping" (http://isogg.org/wiki/Chromosome_mapping) and "Triangulation [autosomal DNA portion]" (http://isogg.org/wiki/Triangulation). Both were accessed 15 November 2016.

[20] For an explanation of this unit, see "CentiMorgan," *ISOGG Wiki* (http://isogg.org/wiki/CentiMorgan : accessed 15 November 2016).

[21] "Autosomal DNA Statistics," *ISOGG Wiki* (http://isogg.org/wiki/Autosomal_DNA_statistics : accessed 15 November 2016).

[22] Blaine Bettinger, "Update to the Shared cM Project," 26 June 2016, *The Genetic Genealogist* (http://thegeneticgenealogist.com/2016/06/26/update-to-the-shared-cm-project/ : accessed 15 November 2016).

[23] Blaine T. Bettinger and Debbie Parker Wayne, *Genetic Genealogy in Practice* (Arlington, Virginia: National Genealogical Society, 2016), 74 and 82.

[24] "AncestryDNA Member Matches," database report, *AncestryDNA* <http://www.ancestry.com/dna> for Jere Gene Mackin, Patrick Mackin (administered by LoisMackin), and Joann Elisa Mackin, predicted immediate family-close family with extremely high confidence; documented relationship siblings. This and all following *AncestryDNA*, *Family Tree DNA*, and *GEDmatch* reports were accessed 5 November 2016.

[25] GEDmatch, "One-to-Many Comparison," database report, *GEDmatch* <https://www.gedmatch.com>, kit nos. T945931 and A202316, 913.2 cM total; longest block 83.2 cM. This is in the range of first cousins in "Autosomal DNA Statistics," *ISOGG Wiki*, which shows a value of 850 cM for first cousins, and the Shared cM Project, Version 2.0, which shows an average of 869 cM and a range of 533-1,379 cM for first cousins.

[26] "Family Finder," database report *Family Tree DNA* (https://familytreedna.com), for Jere Mackin and Mackin1, predicted 2nd cousin-3rd cousin; documented relationship second cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Jere Gene Mackin, and Elizabeth Hatle, predicted 2nd-3rd cousins with extremely high confidence; documented relationship second cousins.

[27] GEDmatch, "One-to-Many Comparison," database report, *GEDmatch*, kit nos. T945931 and A101361, 103.4 cM total; longest block 35.2 cM. This is in the range of second cousins once removed shown in "Autosomal DNA Statistics," *ISOGG Wiki*, which shows a value of 106.25 cM for second cousins once removed, however, it is within the range of values for second cousins in the Shared cM Project, V 2.0, which shows an average of 238 cM and a range of 43-504 cM for second cousins.

"AncestryDNA Member Matches," database report, *AncestryDNA* for Patrick Mackin (administered by LoisMackin) and Elizabeth Hatle, predicted 3rd-4th cousins with extremely high confidence; documented relationship second cousins.

[28] "Family Finder," database report, *Family Tree DNA*, for Joann Mackin and Mackin1, predicted 2nd cousin-3rd cousin; documented relationship second cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Joann Mackin, and Elizabeth Hatle, predicted 3rd-4th cousins with extremely high confidence; documented relationship second cousins. The amount of DNA Joann shares with Mackin1 and Elizabeth is lower than the value for second cousins in the *ISOGG Wiki*'s "Autosomal DNA Statistics" table, but within the range of values from the Shared cM Project V 2.0.

[29] "AncestryDNA Member Matches," database report, *AncestryDNA* for Jere Gene Mackin, and Cheryl McGinnis, predicted 4th-6th cousins with high confidence; documented relationship third cousins. "AncestryDNA Member Matches," database report, *AncestryDNA* for Jere Gene Mackin, and Michael Myles, predicted 4th-6th cousins with high confidence; documented relationship third cousins. The amounts of shared DNA are below the value for third cousins in the *ISOGG*

Wiki autosomal DNA statistics but within the third cousin range in the Shared cM Project.

"AncestryDNA Member Matches," database report, *AncestryDNA*, for Jere Gene Mackin, and shpinely, predicted 4th-6th cousins with good confidence; documented relationship third cousins once removed. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Jere Gene Mackin, and J.M. (administered by Michael Myles), predicted 5th-8th cousins with moderate confidence; documented relationship third cousins once removed. The amount of DNA shared with shpinely is only slightly below the value for third cousins once removed in the *ISOGG Wiki* autosomal DNA statistics; both the amount of DNA shared with shpinely and the amount shared with J.M. fall within the Shared CM Project's range for third cousins once removed.

[30] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Patrick Mackin, and Cheryl McGinnis, predicted 4th cousins with high confidence; documented relationship third cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Patrick Mackin, and Michael Myles, predicted 4th-6th cousins with high confidence; documented relationship third cousins. Like the amounts of DNA shared by Jere and these Michael Mackin descendants, the amounts of shared DNA are below the value for third cousins in the *ISOGG Wiki* autosomal DNA statistics but within the third cousin range in the Shared cM Project.

"AncestryDNA Member Matches," database report, *AncestryDNA*, for Patrick Mackin, and shpinely, predicted 4th-6th cousins with good confidence; documented relationship third cousins once removed. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Patrick Mackin, and J.M. (administered by Michael Myles), predicted 4th-6th cousins with high confidence; documented relationship third cousins once removed. The amount of DNA shared with shpinely is above the value for third cousins once removed in the *ISOGG Wiki* autosomal DNA statistics; both the amount of DNA shared with shpinely is slightly below the value shown for third cousins once removed in the *ISOGG Wiki*'s autosomal statistics table and the amount shared with J.M. is slightly above it. Both values fall within the Shared CM Project's range for third cousins once removed.

[31] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Joann Elisa Mackin. The Shared cM project data shows that third cousins and third cousins once removed may share no DNA at all. While Bettinger and Wayne indicate that there is a 98% chance that third cousins will share detectable amounts of shared DNA on *Ancestry* (Bettinger and Wayne, *Genetic Genealogy in Practice*, 74), Joann apparently did not inherit the DNA segments her siblings Jere and Patrick share with the Michael Mackin descendants.

[32] *GEDmatch*, "One-to-Many Comparison," database report, *GEDmatch*, kit nos. T945931 and A622192, 95.9 cM total; longest block 52.2 cM.

[33] "AncestryDNA Member Matches," database report, *AncestryDNA* for Elizabeth Hatle, and Cheryl McGinnis, predicted 4th cousins with very high confidence; documented relationship third cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Elizabeth Hatle, and Michael Myles, predicted 3rd cousins with extremely high confidence; documented relationship third cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Elizabeth Hatle, and shpinely, predicted 4th-6th cousins with good confidence; documented relationship third cousins once removed. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Elizabeth Hatle, and J.M., predicted 3rd-4th cousins with extremely high confidence; documented relationship third cousins once removed. Elizabeth shares more autosomal DNA than the *ISOGG Wiki*'s shared autosomal statistics indicates, but the values are within the ranges shown in the Shared cM Project. Interestingly, even though the amounts of DNA Elizabeth shares with Cheryl and Michael are relatively high, the amount of DNA she shares with shpinely is below the *ISOGG Wiki* value, while the amount of DNA she shares with J.M. is well above that value. The amounts of DNA Elizabeth shares with both third cousins once removed is within the range shown by the Shared cM Project.

[34] Bettinger and Wayne, *Genetic Genealogy in Practice*, 74.

[35] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Kathleen Wight, and Patrick Mackin, predicted 4th-6th cousins with good confidence; documented relationship fourth cousins.

[36] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Joann Elisa Mackin, and Kathleen Wight, predicted 5th-8th cousins with good confidence; documented relationship fourth cousins.

[37] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Kathleen Wight and Cheryl McGinnis, predicted 4th cousins with good confidence;

documented relationship fourth cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Kathleen Wight and Joseph Baillie, predicted 1st-2nd cousins with extremely high confidence; documented relationship first cousins. "AncestryDNA Member Matches," database report, *AncestryDNA*, for Joseph Baillie and Cheryl McGinnis, predicted distant cousins with moderate confidence; documented relationship fourth cousins.

[38] "AncestryDNA Member Matches," database report, *AncestryDNA*, for Kathleen Wight and Michael Myles, predicted 5th-8th cousins with good confidence; documented relationship fourth cousins.

[39] Genealogical relationships within the James Mackin family are documented in "Public Member Trees," database, *Ancestry* (http://www.ancestry.com : accessed 5 November 2016), "Baillie Family Tree," submitted by Joe Baillie (jobojaillienet); "Mackin James," submitted by the author (LoisMackin); and "Wight Family Tree," submitted by Kathlelen Wight (khwight).

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IGSI Classes

Are you searching for an Irish ancestor? In addition to getting help from volunteer researchers at the library on Irish Saturdays, you can learn more about research strategies, sources and more by attending one or more of the IGSI classes offered throughout the year.

January 14, 2017 | Finding and Using Private Land Transactions | Tom Rice

Often the solution to a genealogical puzzle lies in land records. There are many records created around the transfer of land between individuals. These include deeds, leases, mortgages, dower rights records, and probate records. Private land ownership is also the basis of tax records and plat.

February 11, 2017 | Beginning Irish Research | Audrey Leonard

Are you a "newbie" – just starting your search for those elusive Irish ancestors? Join Audrey for a great introduction into searching for your Irish ancestors' roots. You can do it!

March 11, 2017 | Getting the Most out of *Ancestry.com* | Mary Wickersham

There's more to *Ancestry* than you think, including FREE records! Come out for this great class with Mary.

IGSI classes are held at William J Hofmann (MGS) library in the classroom from 10:30 AM to 12:00 noon. Cost is $15 for members and $20 for non-members. Register/pay online at www.irishgenealogical.org or at the door on the day of the class.

Scots-Irish Research: Getting Them Over the Water

by Dwight Radford

A successful strategy from which to approach Scots-Irish immigrant research depends on what you already know. If you do not know a place in Ulster, especially for ancestors from the 1600s and 1700s, then this is a United States research problem. If you only know a county in Ireland, this still may not be enough to approach Ulster records. When the records in Ireland do not go back far enough, it may bring you back to United States research for answers.

Ulster is the northern province of the island and is similar to saying "New England" or the "Mid-West." So while it does provide a reference point, it's typically not enough to help. Therefore, it remains an American research problem first.

The typical assumption for a Scots-Irish family is they were from Ulster, Presbyterian and a tenant farmer. While this may be true, don't get so locked into this you miss some important information, such as they lived in Dublin as Quakers! This is complex research.

Migration Patterns

Why did your ancestors settle where they did? This may be the most important question you can ask, especially for the colonial and frontier periods of American history. Addressing settlement patterns can assist in identifying where your family came from in Ulster. Main migration patterns were as follows:

A **group migration** was common in the 1700s as families settled in an area together. Chances are that at least part of the community had Ulster connections, perhaps even traveling together. The frontier areas were hostile and people would band together for travel. Group migrations were religiously based among Moravians, Mormons, Presbyterians and Quakers.

A **congregational migration** occurred when all or part of a Presbyterian congregation followed their minister to America. If you find where the minister pastored in Ulster, you can assume that the congregants lived in the same geographic area. There are Fasti books which provide biographical sketches on Irish ministers and a Fasti book for American ministers. You may want to check both as, a minister may have been born in Ulster, but trained in America. The Fasti books are held at the Presbyterian Historical Society in Belfast <www.presbyterianhistoryireland.com>. For further information, see Dwight Radford's article "Tracing Presbyterian Ministers as an Emigration Strategy," in *The Septs*, 36, #2 (April 2015), pp. 67-69. A partial list of emigrating ministers can be found at the Irish Genealogical Society International website <www.irishgenealogical.org/page/irish-presbyterian-ministers-emigrated-america>.

A **chain migration** was common in the 19th century. In this case, your ancestor may have followed a friend or family member to America and then been followed by another relative or friend. A chain migration can stretch out for years, if not decades, from the same area of Ireland to a particular community in North America.

The earlier your immigrant family arrived in America, the more you need to look at with whom they may have arrived because the status of early records in Ireland for the 1600s and 1700s is incomplete. To find the origins of one family in the migration involving your ancestors is to indirectly find your ancestors' origins.

Passenger Lists

While passenger lists for the 1700s and early 1800s generally do not exist, there are some noteworthy exceptions. During the 1700s, the passengers on ships from Ulster customarily signed a "letter of thanks" to the ship's captain for a good trip. These letters with the names of the passengers were published in Ulster newspapers to encourage others to sign up for passage with the captain – in other words, free advertising. However, not every ship did this.

Between 1737 and 1772 the major newspaper in Ulster was the *Belfast Newsletter*, which published notices regarding ships (including the "letters of thanks") from Ulster ports. A detailed index to this paper, *Belfast Newsletter Index*, *1737-1800,* is online at the University of Louisiana Lafayette website <www.ucs.louisiana.edu/bnl/>.

The same type of emigration material may be found in the *Londonderry Journal,* which began publication in 1772. This material and other items dating 1772 to 1784 were abstracted in Donald M. Schlegel's *Irish Genealogical Abstracts From the Londonderry Journal*, *1772-1784* (Baltimore, Maryland: Clearfield Co., 1990).

Branches of the Family Worldwide

If you cannot discover from a United States record the Ulster origin of your ancestor, then trace out his or her siblings.

If you find where one of the siblings was born, you have identified where your ancestor lived at one time. The Scots-Irish, who dispersed around the globe, were among the early settlers in many communities. These average families typically became active in local government and/or prominent church leaders, which generated records.

For example, because of the strong Scots-Irish involvement in the Revolutionary War, generations have grown up with military stories – from the American perspective. However, there was another perspective. Not all were American patriots. You may find a branch of your patriot American family fleeing to what is now Canada. These were the Loyalists. Records for the Loyalist branch of a family may hold the answer to where in Ulster the family originated. Canadians have their own society, the United Empire Loyalists Association (UEL).

Other prime areas of Scots-Irish immigration besides Canada, depending on the time period, would include Australia, Chile, England, New Zealand, The Netherlands (Scottish Regiments), Scotland and South Africa. Also, do not neglect the British Army or the Royal Navy. The availability of indexed records for these areas make tracing various branches of a family easier than ever! Begin with *Ancestry*, *FamilySearch*, *Findmypast* and then move to the websites for national archives and genealogy societies of the specific area.

Published and Online Genealogies

Always check for the source of compiled genealogies that you find online and in published histories. You cannot take the information as fact if the author does not list a source. It may be correct; however, until it is documented the information should be considered fiction. Online pedigree charts can be the worst sources for erroneous, undocumented pedigrees. The Library of Congress, the Family History Library, state libraries, genealogy societies and local public libraries all have their share of published family histories. County histories published in the late nineteenth and early twentieth centuries also hold their share of Scots-Irish genealogies. But again, is there documentation?

One little known repository for Scots-Irish lineages is the Ellen Payne Odom Genealogical Library in Moultrie, Georgia. While, technically, this is a repository for the Scottish Clans, the collections also include Scots-Irish <http://mccls.org/odom_gen.htm>.

While online and published histories may be one of the first places you want to begin your search – as with any genealogy you discover – prove, correct and build upon it.

Land Records

As land opened up on the frontier, tens of thousands of land grants were given by the state or federal government. This opens up new sources for providing a link to Ulster.

The Bureau of Land Management website <www.glorecords.blm.gov> has land records for the Federal Land States. The search capability allows for the grants of the neighbors to be identified, any of whom may have known the ancestor in Ulster. However, the site does not contain the actual case file for a grant.

For State-Land States, the grant process went through the state government. These are usually indexed either on microfilm or an online database. In the case of land grants, your goal is to identify the group of Scots-Irish who may have migrated together. You will recognize them, because they would have received grants geographically close to your ancestor's grant.

Military Records

Military records, especially for the Revolutionary War and the War of 1812, are very important in Scots-Irish research. They may reveal the Ulster birth location of an ancestor. If you do not find that, then study the makeup of the ancestor's regiment. Following the war these men may have settled as a group in another state. It is possible that they or their parents may have known each other in Ulster.

Because the Revolutionary War was such a pivotal event in United States history, there is much potential to find extracted records and written articles about the soldiers and their regiments. Often within these documents there will be birthplaces noted in Ireland. Start your search into military records through the databases online at *Ancestry*, *FamilySearch* and *Fold3*.

Church Records

Many researchers tend to skip church records, a source which can document people found in no other record. However, do not assume your ancestors attended church. This was especially true for ancestors who lived on the frontier, where there were few churches and fewer ministers.

Prior to the 1800s, when religious revivals brought religion to the frontiers,

families may have been unchurched for a couple of generations. The Second Great Awakening erupted on the frontiers of Kentucky in 1801 and ignited again in Upstate New York, birthing Mormons (1830), Adventists (1844) and Spiritualists (1848). This time also saw the creation of a uniquely American Christianity, such as the Cumberland Presbyterian Church and the Christians/Disciples, both of which were heavily Scots-Irish. So a Scots-Irish family might join the Presbyterians, the Baptists, the Methodists – or any of these other faiths.

When approaching American church registers, do a little research into the theology of the group as theology affects what you actually see in the records. What kind of records would a group professing a particular theology have kept? How important was baptism? What was the view on church discipline? Did the church accept transfers in from other denominations? All left records based upon attitudes and theology.

Many old church registers have been published in books or as articles. You can locate such articles by using the *Periodical Source Index* (PERSI), a database created by the Allen County Public Library in Fort Wayne, Indiana, which inventories article titles and subjects from journals worldwide and is hosted by *findmypast.com*.

An unusual alternative strategy to searching church registers concerns the Mormons (LDS) who established missions to Ireland in 1840. How do you know if you have an LDS branch of the family? Usually the discovery is by happenstance on the Internet or through an LDS database. At times, the information may come through one member of a family who may have converted to Mormonism and emigrated, while the other siblings did not. This means the knowledge of Ulster family origins and genealogy could have been preserved by the convert in an LDS record upon arrival in Utah. This may be the only place that information is preserved. Such family documents are typically found at the Family History Library <www.familysearch.org> or at the Church History Library <https://history.lds.org>. A non-church lineage society to check is the Daughters of the Utah Pioneers <www.dupinternational.org> that has collections of lineages for early Utah families. These libraries are in Salt Lake City.

For additional information on this strategy, see Dwight Radford's article "Mormons, Moravians, Quakers and Why Should I Even Care?" in *The Septs,* 36, #1 (October 2015), pp. 133-138. His article "Irish Immigrants Among Three Minority Religions," in *The Septs* 28, #4 (October 2007), pp. 169-176, lists sources for Moravians, Mormons and Shakers.

Ancestors in Bondage

Especially in the pre-1776 Period, a Scots-Irish ancestor may have come over an indentured servant (a.k.a. white slave), a prisoner, an undesirable or in exile. This sub-class of people can be difficult to trace as they came early without a group or family connection. Virginia, Maryland, Barbados, and Jamaica were the rich powerhouse colonies where fortunes were made on the backs of both black and white bondage.

One website is striving to document Europeans arriving in some sort of bondage. "Immigrant Servants Database" currently has documented over 20,000 of the projected 100,000 in the records between 1607 and 1820. As an ongoing project, this database <www.pricegen.com/immigrantservants/search/simple.php> will need to be referenced often.

Native American and Tri-Racial Isolate Research

The Southeastern Indian tribes, the Catawba, Cherokee, Chickasaw, Choctaw, and Muscogee (Creek), among others by the 1830s had become very mixed-blood. It was common for intermarriage to occur between natives and incoming Scots-Irish. This means a record of Ulster origins may be preserved in a record or published family history emphasizing the Native American side of the family. This affects millions of Americans from two perspectives.

First, many mixed-bloods did not remove with a tribe, but rather stayed in the East and either "passed for white" or blended into the free or slave African American community. This resulted in what has been termed Tri-Racial Isolates. Descendants of those who stayed in the Eastern United States are reconstructing their tribes and applying for state or federal acknowledgment. Genealogies have been generated to prove, at least, the native heritage. Other families may have continued the genealogy back to the European ancestors. These reconstructed tribes can be found throughout the Mid-South with the largest concentrations in North Carolina, South Carolina and Alabama.

Second, families who remained part of the tribe and were removed to Indian Territory (Oklahoma) also generated histories and genealogies. While they are not reconstructing their tribe, their citizenship in the tribe is based upon history and genealogy. All the Oklahoma tribes have libraries, and the Oklahoma Historical Society <www.okhistory.org/> is second to none.

Whether removed or not, both branches share the same Scots-Irish ancestors from before the removals. If you are researching a southern bound family member and they are in the tribal nations prior to the removal of the 1830s, take a close look at tribal histories and genealogies for Ulster origins. An excellent source is Rachel Mills Lennon's *Tracing Ancestors Among the Five Civilized Tribes* (Baltimore, Maryland: Genealogical Publishing Co., 2002), which concentrates on the colonial period through the primary tribal rolls of the nineteenth century.

Tri-Racial Isolates is an academic term for mixed African, European and Native families. These families can usually be documented in the 1790-1860 censuses as free color, mulattos or Indians. Many have been traced back to an indentured servant in the 1600s.

Two standard articles on this topic by Virginia Easley DeMarce are published in the *National Genealogical Society Quarterly*: "Verry Slitly Mixt": Tri-Racial Isolate Families of the Upper South – A Genealogical Study," 80 (March 1992): 5-35; and "Looking at Legends – Lumbee and Melungeon: Applied Genealogy and the Origins of Tri-Racial Isolates," 81 (March 1993): 24-45.

The colonial roots for these families have also been explored in Paul Heinegg's monumental two volume work, *Free African Americans of North Carolina, Virginia and South Carolina: From the Colonial Period to About 1820* (2005); and *Free African Americans of Maryland and Delaware from the Colonial Period to 1810* (2000), online at <www.freeafricanamericans.com>.

Even if your ancestors never associated with Native Americans or African Americans, a sibling may have. For additional information see Dwight Radford's article "Irish Does Not Always Equal White in America," in *The Septs* 36, #3 (July 2015), pp. 78-83.

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DNA and Genealogy Basics: What Test to Use and Who to Test

by Alice Eichholz, Ph.D., CG

Maybe you have ancestors whom you have been trying to identify – people on your family tree who you don't know are part of your ancestry. These days, the genealogist's toolkit has the option of using DNA results to test various hypotheses about ancestral relationships or just to find your closest relatives who may have not been known because of distance, cutoff, or family secrets. As with other parts of the genealogist's toolkit, there are basic aspects about DNA that are important to understand in order to decide on what test to use and who to test.

DNA Basics

First a few basics: Every human on earth shares about 99.9% of their DNA with every other human. It is in that .1% of difference where DNA can help you learn about near relatives and ancestors in a few different ways – distant ethnic background, migratory groups, and people within a half dozen generations or so who share DNA because of a most recent common ancestor (MRCA). DNA stands for deoxyribonucleic acid – a double, twisted strand of four nucleic acid pairs, adenine (A), guanine (G), thymine (T), cytosine (C) – that provide the instructions in the cell for how to replicate itself and how to function as the kind of cell it is – skin, bone, organ, etc. DNA in the nucleus of every cell contains 23 pairs of chromosomes for a total of 46 – in every cell of your body – about 37.5 trillion cells. These pairs of chromosomes in the cell's nucleus were combined at conception with half of the 46 coming from the mother and half from the father. The 23rd pair is known as the sex chromosomes – Y and X – with females getting an X from both parents and males getting a Y only from the father and an X from the mother. You won't really need to understand how these acids work with each other to use DNA for genealogical purposes. But you do need to know how the DNA is measured to establish guidelines for how and where you "match" others. Here are a few basics:

cM stands for centiMorgan – a unit of measure of a specific length along that chain of nucleic acids along each chromosome – imagine a measure along a ruler. Minimum sharing for likely matches is about 7cM; but parents and their children share 3400 cM, full siblings about 2550, down to cousins by descent at about 7cM. Smaller than 7cM may be related but more likely are evidence that you both are human instead of also recently related (see http://isogg.org/wiki/Autosomal_DNA_statistics).

SNP (pronounced "snip") is a single (S) nucleotide (N) polymorphism (P) – a genetic variation in the nucleic acids. If you imagine the cM as a ruler measurement, think about SNPs as what is piled up within that length on the ruler. These variations in the nucleic acids vary in both number and density of them depending on where they are in the chromosome. The minimum number threshold of SNPs that suggests a genetic relationship is about 700.

STR ("strings') means single (S) tandem (T) repeat (R) – or the number of times at a specific place (marker) on the Y-chromosome that the pattern of the four nucleic acids (A G C T) is repeated. More is explained in the Y-DNA testing below.

Two Family Trees

A second set of basics is in how DNA works to determine relationships between two people. Each person has two family trees. The first is the genealogical tree – the one with which you are trying to identify your specific sets of grandparents and relatives in each generation. When well-documented using Genealogical Proof Standards (GPS), you can be reasonably assured that they are your ancestors. But there is a second tree that you have – a genetic tree, or what Blaine Bettinger refers to as the "porcupine tree" in his new book on genetic genealogy (*The Family Tree Guide to DNA Testing and Genetic Genealogy*, 2016). For each generation, the DNA from one parent provides segments from 23, or half, of their 46 chromosomes to recombine with segments from the 23 of the other parents 46 chromosome. That means that in every generation some segments drop away to make room for others from the other parent's side of the family. For this reason, even a DNA test cannot find ALL of your genealogical relatives. Back far enough – 5-6 generations, they may be your ancestors or relatives, but DNA cannot help you find them.

The longer the cM and the more SNPs on the chromosomes there are between two people in the 46 newly combined chromosomes that create a new person, the closer the relationship. It is that simple. Those who share a minimum 7 cM and 700 SNPs are likely to be genetically related. You share the most DNA with your parents, the next most with your siblings, then aunts and uncles, grandparents, cousins, etc.

How to Use the Three DNA Tests

Now that you have a few basics, let's look at the different types of DNA tests and what to use and who to test to provide information about those on your family tree. There are three different types of DNA tests—autosomal or atDNA, Y-DNA, and mitochondrial DNA or mtDNA—all done with either a swab from inside a person's cheek or by having someone spit into a small tube. Each type of DNA test can address a different kind of genealogy question. Each provides different information/clues as to your ancestors or relatives and not all tests can be used for both males and females.

Autosomal DNA (atDNA) for All

The newest and most popular is the autosomal test – atDNA – marketed by *Family Tree DNA* as Family Finder; by *Ancestry* as AncestryDNA; by *23andMe* as DNA Relatives, and most recently by *MyHeritage* as MyHeritage DNA. There are about 3 million people who have tested to date (see http://cruwys.blogspot.com/2015/01/what-is-current-size-of-consumer.html) and anyone can take the test – male or female. For atDNA, see the "a" and think "all." It is for all and it includes "all" 22 pairs of chromosomes plus the X chromosome in the 23rd pair and "all" people can take and make use of the test, though females will have the full 23rd chromosome pair in their results; males will only have the one they got from their mother (See Y-DNA discussion below). The principal uses of atDNA are to

- find relatives in the testing pools of that company who share DNA segments with you in order for you to determine which line that DNA comes from in your common ancestry. You will need to then figure out with your matches who is your most recent common ancestor (MRCA). The results are most reliable within 5-6 generations on any branch of your family tree. For example, your matches could provide clues to a great grandparent you haven't been able to identify on your mother's side or a 3rd great grandparent on your father's side,
- confirm shared close relatives, such as a grandparent, a previously unknown sibling or a cousin—useful for those who are adopted or missing close relatives,
- provide ethnic percentage **estimates** related to all of your lines (not just one) across historical times (not just the last 200 years). The ethnicity estimates are one of the popular reasons for taking an atDNA test, but they are the least reliable because they are compared against very limited (although growing) samples from historic reference groups. But they will give you a good idea of what continents your ancestors were from before genealogical time, and
- suggest, in the case of the 23rd or X chromosome, the path that the segments traveled from previous generations. Females get a recombined X from their mother and an unaltered X from their father for the full 23rd chromosome. Males get only one recombined X from their mother for half of the 23rd chromosome (see Y-DNA below). Because of this inheritance pattern, there are only specific genetic ancestors you could have gotten the X from (see http://thegenetic-genealogist.com/2008/12/21/unlocking-the-genealogical-secrets-of-the-x-chromosome/ for more information).

To get the most out of atDNA testing, you want to test yourself, your closest and (preferably) oldest relatives first. Once you get some results and begin seeing how it works, you can take a more advanced approach by targeting those you need to test in order to potentially answer genealogical questions. And because you are likely to still share a good portion of DNA with your second cousins with who you share great-grandparents, testing them can help you distinguish what DNA segments you got from each of the eight lines in your great-grandparents' generation.

Y-DNA for Males Only

The second most popular is the Y-DNA test – and only males have Y-DNA. He gets it as half of the pair of 23rd chromosomes from his father. Of the major testing companies, this test is only offered through *Family Tree DNA*. If you don't know anything about your direct male line, or if you want to prove a relationship to a particular surname group, you would want to test a male who is related to you in that direct male line or surname group. The Y-DNA test is used to

- find males who share a common male ancestor on the direct male line (father's, father's father),
- discover whether a man with a particular surname is related by birth to others with that surname, and
- determine Y haplogroup – the historical, migratory group from the beginning of human life.

Although only males have the Y chromosome, females can determine their direct male line by testing a father, brother, paternal uncle or grandfather or their direct male descendants. For the Y-DNA you can use any of the males in a direct male line. If you want to know what the Y-DNA result is for your maternal grandmother, for example, you want to test her brothers or brothers' sons.

Rather than cMs and SNPs, the Y-DNA test is reported in STRs ("strings"). The Y chromosome is divided up by geneticists into different locations—DYS (or DNA Y Segments) along the Y. For each of these locations, the number of times the A G C Ts are repeated in a particular pattern at that location is counted and recorded for that location (for example, the location at DYS 458 along the Y has the pattern of A G C Ts repeated 16 times). You can test between 12 and 111 markers on the Y (depending on cost and reason for testing). This process makes it possible to determine how closely two different males are related. The fewer differences in the STR markers between two men, the more likely they are closely related.

There is definitely the possibility of surprise in the results. Who you thought was the father might not have been the father at any generation along the genealogical tree. Two men with no difference between their Y markers are going to descend from the same father at some point in their direct male line. It may be one generation back or many generations back. It is for this reason the surname projects have been developed to assist testers in learning more.

There are hundreds of surname projects through *Family Tree DNA* and World Family Trees that are dedicated to straightening out the lines of descent and trying to take them back to times before surnames were used. Unlike atDNA, the Y-DNA can extend a person's direct male line back along that direct male line of the tree for thousands of years, not just the 5 or 6 generations of atDNA. But it is only for that ONE male direct line.

mtDNA – The Direct Maternal

The third test is the mitochondrial or mtDNA test. Unlike atDNA and Y-DNA it is not in the nucleus of the cell. Mitochondria are in abundance in each cell outside of the nucleus for both males and females. It was actually the first test available to the general public, primarily because over time, also unlike atDNA and Y-DNA it mutates extremely slowly – with one change occurring over even hundreds, if not thousands of years. That made mtDNA the focus of archeology and anthropology. But it has use for genealogy as well.

Both males and females inherit their mtDNA only from their mothers. Daughters pass it on, but sons do not. A boy gets his mtDNA from his mother. Therefore, the mtDNA test will provide matches to people who descend from the same mother's, mother's, mother's line all the way back to hypothetical Eve. But because it changes so slowly, someone who has the same mtDNA as you may not have a close relative with you for five or more generations. As with Y-DNA geneticists have identified markers around the mtDNA and given them location numbers. The test, then, tells you at which markers you have two of the four nucleic acids – A, G, T, C. Similarly to Y-DNA, there are levels of testing related to the number of markers tested. But here there are only three levels – HVR1, HVR2, and the Full Sequence mtDNA (FSM). Of the major testing companies, only *Family Tree DNA* has access to all three. The mtDNA test is used to

- find and confirm that you share a common female ancestor on your mother's, mother's, mother's line, and
- determine the maternal line haplogroup.

As with Y-DNA, a haplogroup associated with your mtDNA is a genetically related migratory group that emerged through the process of evolution over thousands of years. There are different haplogroups for Y-DNA and mtDNA. In some ways, the haplogroup is the most interesting result from DNA testing because you can trace that particular line back over time before surnames and gain a sense about where that line predominately lived at different periods of history for thousands of years. For genealogical purposes, though, mtDNA can help determine, for example, whether two women were sisters six generations ago. If you have a missing 5th great grandmother, but you suspect she was a sister of another woman whose ancestry you can document on paper, testing a direct line female descendant in both lines with mtDNA could let you know whether they shared the same maternal line. With mtDNA you don't need to test a lot of people in the family because all the children from one woman have the same mtDNA, as would the children from that mother's sister.

Since a haplogroup result is given for mtDNA tests, it provides some ethnic information, too. Haplogroups – both Y-DNA and mtDNA – are associated with specific groups of people across time. Someone who has a direct line descent from the early Americas, for example, has a completely different haplogroup from

someone who has a direct line descent from Africa or the Middle East.

Summary

Despite the great opportunity of DNA testing for genealogy, and the fact that DNA "doesn't lie," many people expect DNA to provide direct answers. "Fact" is one thing: attaching that fact to the "correct line" is an entirely different process, and one you will learn along the way. The way to get started is to get your family tree in order, decide what you want to focus on with DNA, and reach out to others in your immediate family to encourage them to test. You will learn how it works best by trying and, then, sharing with others.

Regardless of which test you start with, using DNA in genealogy can be a very exciting and frustrating experience! Sometimes the people you would match haven't tested yet, or don't respond to emails when you contact them to share what you know about why you share the DNA. Be patient! Only a small fraction of the human population has tested and is in the various testing databases, although the databases are growing every day with new testers.

Below is a summary of the three tests and their uses. Test as many of the older generation as possible because they are closer to your ancestors of the past. Next test as many of your siblings, first, and second cousins as your budget allows. This will help you determine which of your great-grandparents' lines the DNA might be shared with others. Then, target genealogical problems you want to solve and try to determine which living relatives in your extended family could be tested to help determine the missing genetic members of your family tree.

Most of all have fun with it! It is exciting to realize that your ancestors left these clues to determine who they were.

Alice Eichholz, Ph.D., CGSM, is a faculty member at Walden University. Among other publications, she edited Ancestry's Red Book: American State, County, and Town Sources, *published between 1989 and 2004. Alice has several decades of family history research experience and teaching, most recently on using DNA in solving genealogical problems and understanding the multigenerational patterns in families.*

DNA TESTS	Who Can Take?	Ancestral lines?	Ethnic Evidence?	Testing Companies who Report Results
atDNA	Males & Females	Covers all 23 chromosomes with exception of Y. Evidence for all ancestral lines to about 5-6 generations	Ethnic Admixture	*FTDNA* *23andMe* *AncestryDNA* *MyHeritage DNA*
X-chromosome	Males & Females	Included in some atDNA tests for companies indicated	Included in atDNA results	*FTDNA* *23andMe*
Y-DNA	Males only	Father's father's father's–direct paternal line	Haplogroup	*FTDNA* – complete *23andMe* – projection only
mtDNA	Males & Females	Mother's mother's mother's–direct maternal line	Haplogroup	*FTDNA* – all levels *23andMe* – projection only

Third Cousins and Sunny Skies: Making Sense of DNA Relationship Predictions

by J. H. Fonkert, CG

If you have DNA, you have ancestors. Because your DNA came from those ancestors, it might help you find your ancestors by forecasting in which direction to look.

Testing DNA has never been easier. The harder part of genetic genealogy is interpreting the results. Testing companies help by offering predictions of how two individuals might be related. But, just as with predicting tomorrow's weather, it is all a matter of probability. Sometimes the weather forecast is correct. Sometimes it is not. Sometimes the weather is better than forecast. Sometimes it is worse. So it goes with DNA relationship predictions. Sometimes people are more closely related than predictions based on shared DNA. Sometimes they are less closely related than predicted. Understanding the statistical underpinning of DNA predictions will help you assess the predictions the companies give you.

DNA as a Predictor of Relationships

Genealogists commonly use DNA in one of two ways.

- They scour lists of "matches" to find possible cousins with whom they might collaborate.
- They seek people to test whose DNA might confirm or reject a hypothesized relationship.

In either case, the exercise is based on the fact that two people with a common ancestor may share some DNA. Two males who are straight male-line descendants of the same man should have closely matching Y-DNA. Two females who are straight female-line descendants of a common female ancestor should have closely matching mitochondrial DNA. Two individuals – regardless of sex – who have a common ancestor within a half-dozen or so generations should have significant matching segments of DNA on one or more of the 22 autosomal chromosomes.

If two people have closely matching DNA, they likely have a common ancestor within several generations – fewer generations for autosomal DNA and more for Y-DNA. Or they may not. It is important to understand why two people who are related in genealogical time may have little, if any, shared DNA.

- Autosomal DNA recombines in every generation. A child gets half its autosomal DNA from each parent, but two siblings may not get the same mix on any of the 22 autosomal chromosomes. A grandchild will, on average, get 25 percent of its autosomal DNA from each of four grandparents, but will likely get significantly more than 25 percent from some and significantly less than 25 percent from others. These average percentages drop off with each generation, so that a great-great-grandchild – on average – gets around six percent from each great-grandparent, but that grandchild may get little, if any, autosomal DNA from one great-grandparent and considerably more than six percent from the other.
- Mutations occur. Mutations are random copying errors as DNA passes from one generation to the next. Some parts (markers) of the Y-DNA molecule commonly mutate over several generations. This is why two males with a common straight-line male ancestor might not have as closely matching Y-DNA as would be expected. Mitochondrial DNA mutates very slowly, so this is less a problem – but, as a result, the common ancestor may be thousands of years back in time.

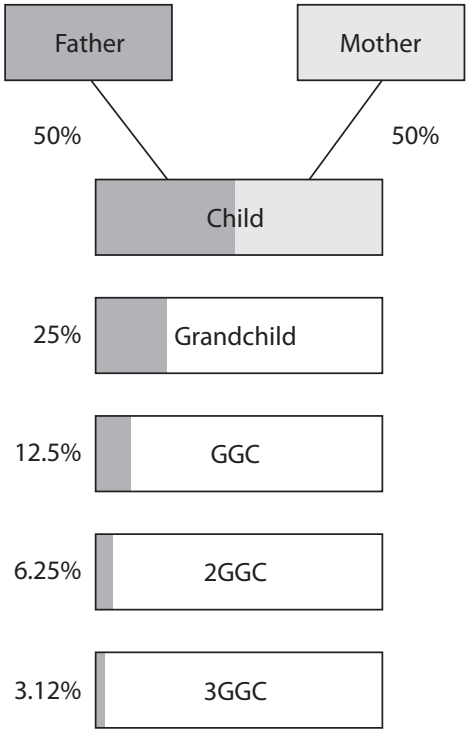

Exhibit 1. Average Percentage of Autosomal DNA Passed to Descendants

Predicting Relationships from Autosomal DNA

Based on comparisons of two individuals' DNA, testing companies offer predictions of how two people might be related. Individuals who share more centimorgans of matching DNA tend to be more closely related. For example, based on samples of their autosomal DNA, *AncestryDNA* predicts that Barbara and Robin are 3rd-4th cousins. *Ancestry* makes the prediction with "extremely high" confidence based on the fact that Barbara and Robin share 12 segments of autosomal DNA totaling 171 centimorgans (cM). In fact, Barbara and Robin are 2nd cousins. They are more closely related than *AncestryDNA* predicted. *Ancestry*'s prediction was conservative in the sense that it cautioned that Barbara and Robin might not be more closely related than 3rd or 4th cousins.[1] Had the same two women tested at a different company, the prediction might have been slightly different.

Family Tree DNA found that Barb and Bruce have 71 cM of matching autosomal DNA spread over 14 segments, and predicts that they are 2nd to 4th cousins. They are, in fact, 2nd cousins, once removed. Again, the actual relationship is slightly closer than predicted. (*FTDNA* also reports that their longest share segment is 40 cM on chromosome 9. *AncestryDNA* does not report this level of detail).

The testing companies state their relationship predictions as a range of possible relationships precisely because the recombination of autosomal DNA each generation makes it difficult to determine an exact relationship solely from DNA data. The predicted ranges tend to be quite accurate, but sometimes the actual relationship determined through traditional documentary research is slightly outside the predicted range. Exhibit 2 shows data for eight individuals who match Bruce, ranked according to total matching centimorgans. The actual relationships determined by comparing family trees line up nicely with *FTDNA*'s predicted relationships. Otto is a bit more distantly related than predicted – probably because he and Bruce descend two ways from a common ancestor.

Exhibit 3 shows data for five individuals who match Barb at *AncestryDNA*. *Ancestry* modifies their predictions with a confidence-rating. From this small sample, *Ancestry*'s predictions appear to be on the conservative side because the actual relationships are mostly on the near end of the predicted relationship ranges. *Ancestry* was very confident that Barb and Robin were at least 3rd or 4th cousins – when, in fact, they are even more closely related.

Match	Total cM Match	Longest Segment	Predicted Relationship	Actual Relationship
David	99	36	2nd - 4th cousin	2nd cousin, once removed
Sharon	94	26	2nd - 4th cousin	2nd cousin, once removed
Barb	71	40	2nd - 4th cousin	2nd cousin, once removed
Otto	66	43	2nd - 4th cousin	5th cousin, once removed
Patsy	47	19	2nd - 4th cousin	4th cousin, once removed
Connie	45	23	4th - remote cousin	4th cousin, once removed
Evelyn	40	11	4th - remote cousin	5th cousin, once removed
Dee	35	11	4th - remote cousin	5th cousin, twice removed

Exhibit 2. Bruce's Autosomal Matches at Family Tree DNA

Match	Total cM Match	Predicted Relationship	Confidence	Actual Relationship
Robin	171	3rd - 4th cousin	Extremely high	2nd cousin
Sharon	13	5th - 8th cousin	Moderate	3rd cousin
Fran	11	5th - 8th cousin	Moderate	4th cousin, once removed
Carolyn	10	5th - 8th cousin	Moderate	5th cousin
Clara	7	5th - 8th cousin	Moderate	Half 4th cousin, once removed

Exhibit 3. Barb's Autosomal Matches at AncestryDNA
Note: *AncestryDNA* does not report segment data.

Test results from *AncestryDNA*, *Family Tree DNA*, *23andMe*, and other companies can be uploaded to *GEDmatch.com* where an individual's test results can be compared to individuals who tested at the other companies. *GEDmatch* predicts relationships by estimating the number of generations back to a common ancestor of two individuals. For example, using data from *FTDNA*, *GEDmatch* estimates that Bruce and Barb have a common ancestor within 3.7 generations. Their common ancestor is, in fact, back three generations from Bruce and back 4 generations from Barb; the estimate is pretty accurate.

Predictions and Estimates. The key words here are *prediction* and *estimate*. Researchers tend to hope for a close relationship. But, just as with weather forecasts, DNA predictions and estimates can be overly optimistic (sunny) or overly pessimistic (cloudy).

In the case of autosomal DNA, the degree of mixing, or recombination, increases with each generation. Without mixing, 6.25 percent of an individual's autosomal DNA would come from each 2nd-great-grandparent. However, the actual percentage for any one of sixteen 2nd-great-grandparents could be higher or lower – even approaching zero. Over five or six generations, autosomal DNA from a distant ancestor can, in effect, be washed out.

To complicate matters, this process plays out differently in every line of descent. This is why some third cousins have a lot of matching DNA, while others don't. Third or fourth cousins – who indeed have a common ancestor – may not have enough matching DNA to show up in each other's match lists. Consider the curve graphed below.

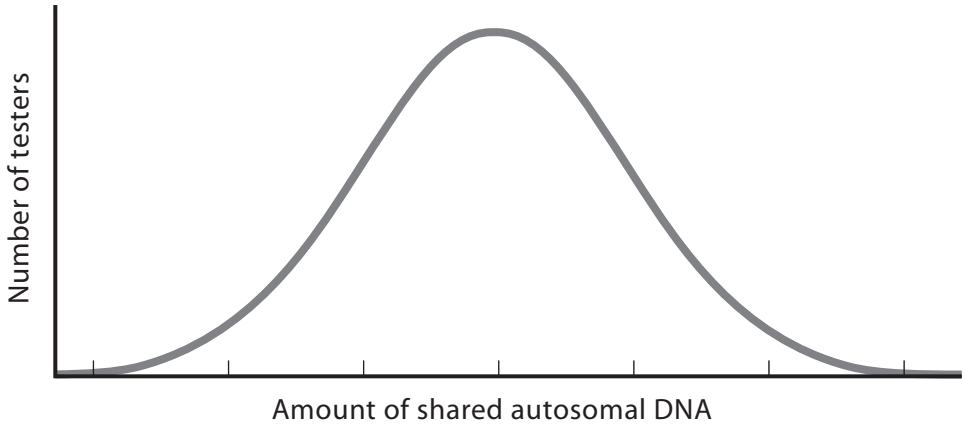

Exhibit 4. Hypothetical Distribution of Shared DNA between Cousins

This is a hypothetical graph of the distribution of testers of, say, third cousins sharing various amounts (centimorgans) of autosomal DNA. The horizontal axis represents centimorgans of shared DNA. The vertical axis represents the number of third cousins who have tested. Most of the testers fall in the middle of the curve. That is, they have shared amounts of DNA near the mean, or average, value under the peak of the curve. However, some tested third cousins are outliers who share significantly less or more autosomal DNA than the average.

Another hypothetical graph illustrates the problem. The amount of expected shared DNA declines with distance of relationship. A 4th cousin is expected to have less shared DNA than a 3rd cousin. However, any pair of tested individuals can fall above or below the line in the graph. That is, a pair of third cousins may share more or less DNA than expected. If they share less than expected, they might look genetically like 4th cousins. If they share more than expected, a testing company might predict a too-close relationship.

While they should be taken only as science-based estimates, the testing companies' predictions are usually in the ballpark. The predictions are a guide suggesting how far back in your tree you and your match might find a common ancestor.

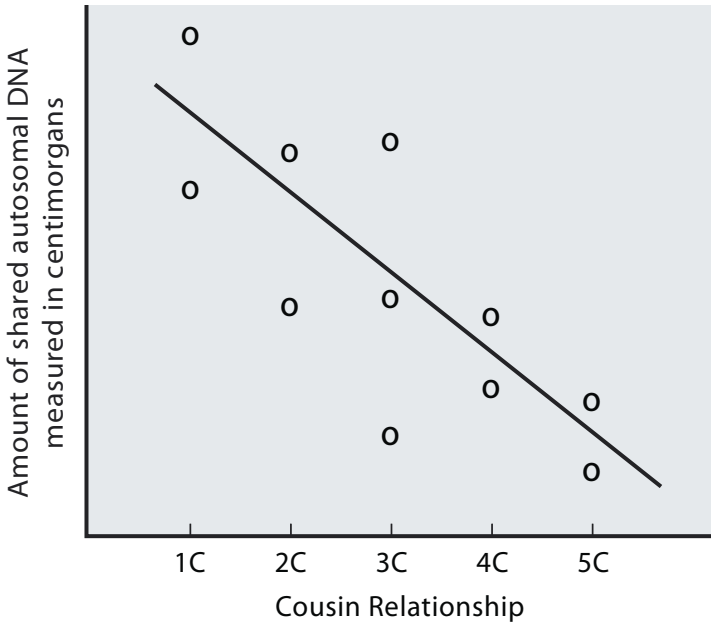

Exhibit 5. Shared DNA and Cousin Relationships

Do not be alarmed if the prediction is off by a generation or two.

Blaine Bettinger's "Shared cM Project" illustrates the kind or variation you can expect.[2] Bettinger has used a colorful chart to illustrate the ranges of shared cM he and other researchers have found between testers at different relationships.

Relationship	Average Shared cM	Low Reported	High Reported
Full sibling	2,600	2,150	3,070
1st cousin	869	533	1,379
2nd cousin	238	43	504
2nd cousin, once removed	129	0	325
3rd cousin	79	0	198
4th cousin	31	0	90

Data extracted from Blaine Bettinger, "Update to the Share cM Project," *The Genetic Genealogist*, 26 June 2016; http://thegeneticgenealogist.com/2016/06/26/update-to-the-shared-cm-project/, accessed 10 November 2016.

Exhibit 6. Ranges of Shared cM by Relationship

On their *AncestryDNA* autosomal tests, second cousins Barb and Robin shared 171 cM – less than average for second cousins. *FTDNA* reported that Barb and Bruce shared 71 cM – also less than average for second cousins, once removed. Bettinger's data shows that the active recombination of autosomal DNA can result in second cousins, once removed having no reported shared autosomal DNA. Thus, the absence of a match does not eliminate the possibility that two people are related – the relationship must be established through traditional research. Even when DNA test results show two people matching, traditional research is essential to prove a relationship.

The Role of Probability in Y-DNA Comparisons

Probability also plays a role in Y-DNA matching, but the reason is different. With Y-DNA, the uncertainty arises from the random nature of mutations. Two males with a common straight-line male ancestor should have closely matching Y-DNA, but if one of their lines has had an unusual number of mutations, they might not match. Y-DNA tests report "repeat" values for identified locations, or markers, on the Y-chromosome. In the absence of mutations, two men with a common straight-line male ancestor – typically two men with the same surname – would have exactly matching Y-DNA.

But, mutations happen. When it compares the DNA of two men, *Family Tree DNA* (*FTDNA*) reports the genetic distance between them. Genetic distance is the number of mutations between two men. The uncertainty for estimating relationships arises because it is difficult to know how recently any mutation occurred. If the mutation occurred more recently than average, two very closely related men may not match as closely as expected. If a marker has been more stable than expected (mutated less), the two men may appear more closely related than they actually are – that is, their common ancestor may be more generations back than expected.

Therefore, estimating likely relationship from Y-DNA is complicated by the fact that some markers mutate slowly and others more rapidly. Thus, estimates of relationship depend not only on genetic distance (from a perfect match), but also on which markers two males don't match. A non-match on a fast-mutating marker is less of a concern than a non-match on a slowly mutating marker.

Bill's and Bruce's surnames appear to be variants of the same name, suggesting they might be descended along straight male lines from a common man within genealogic time. *FTDNA* reports that Bruce and Bill have a genetic distance of 5 on 111 markers. How closely might they be related? It depends on whether either has had more or fewer mutations than expected.

FTDNA accounts for the possible range with a Time Predictor tool (TIP). Their TIP report estimates a 24 percent probability that Bruce and Bill have a common ancestor within four generations, a 75 percent probability of a common ancestor within eight generations, and a near certainty – 95 percent probability – of a common ancestor within 12 generations.

The DNA data does not directly identify the common ancestor; it only gives an idea of about how far back the common ancestor is. Although the odds don't appear good at four generations, the possibility of the common straight-line male ancestor being that close

is real. This could be the case if one of their lines had somewhat more mutations than expected. Bruce and Bill's common straight-line male ancestor is more than likely within 12 generations. The common ancestor could be that far or farther back only if their lines had mutated less often than expected. Traditional documentary research can eliminate the uncertainty.

What Are the Odds?

DNA alone is rarely sufficient to identify an ancestor. The random nature of autosomal recombination and Y mutations bring probability into the equation. This is why both *FTDNA* and *Ancestry* estimate a range for predicted relationships and why *FTDNA* offers its TIP-calculator. Both autosomal and Y-DNA make possible estimates of how closely two people are related.

It really is a bit like interpreting a weather forecast. A 70 percent chance of rain sounds pretty gloomy, but there is a 30 percent chance it won't rain. Sometimes the forecast is dead-on, often it is close, and occasionally it is completely wrong. DNA-predicted relationships behave much the same way. The DNA data suggests how far back a common ancestor might be, but the common ancestor might be a bit closer and a bit farther back. The predictions are estimates; understanding the nature of these estimates will help you get the most out of your DNA test results.

Endnotes

[1] Data for Barbara and Robin were submitted to <www.gedmatch.com>, a third-party site that permits comparison of autosomal data from different testing companies. *GEDmatch* calculated that Barbara and Robin share 182.5 cM and predicted that their common ancestor was 3.1 generations back – consistent with their actual relationship.

[2] Blaine Bettinger, "Update to the Share cM Project," *The Genetic Genealogist*, 26 June 2016; http://thegeneticgenealogist.com/2016/06/26/update-to-the-shared-cm-project/, accessed 10 November 2016.

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What's New in Online Irish Records from 2016

Now – on these cold wintery days – may be the time to catch up on the Irish records and resources added to the Internet in 2016.

Most notably was the digitization by the National Library of Ireland of the Catholic Church records. Yes, we can find the image of the microfilm of the parish records at <http://registers.nli.ie/>, but it's best to consult the indexes created and available on *Ancestry* and *Findmypast*. From either site we can link to an image of the record page. (Note: Both the Radford & the Strickland articles in the July 2016 issue of *The Septs* offer details to search both websites as each one handles the search parameters of the names a bit differently.)

Also made available in 2016 are the indexes to Ireland's Civil Registration Records, which we can find on these same websites, as well as on *FamilySearch*. Again, it is good to check more than one index or website. The *Findmypast* includes links to order photocopies or originals of the record from the General Register Office.

The National Archives of Ireland added a half-dozen new collections available for searching at <www.genealogy.nationalarchives.ie/>. They can also be found on *Findmypast*, which helped with the digitization of the records, as part of their free offerings.

A Good Source for Learning Irish Genealogy

by Tom Rice CG

What do I tell people who ask how they can learn more about Irish Genealogy? I send them to the *FamilySearch* Wiki and videos at the Learning Center there. These two resources are a treasure trove of information – not only about Irish genealogy but about genealogy in general and genealogy in locations worldwide. With 80,000 plus entries in the Wiki and over 300 recorded lectures there are few topics unaddressed. The best part is that these resources are free and open to everyone.

The Wiki

The Wiki at *FamilySearch* is modeled on the better known *Wikipedia*. It is a vast collection of interlinked web pages. To get full value the reader needs to dig deep into a topic by following the links. Most of these point to other Wiki pages, but many also send the reader to additional resources outside of the *FamilySearch* website. Also like *Wikipedia*, the content comes from knowledgeable volunteer authors with the additional quality control that submissions are reviewed by experts. The one negative is that older submissions may not be totally up to date, links may no longer be valid and newer resources may not be mentioned. However, you can fix that. You can become an author and fix the bad links and add the most recent information.

An example of how to use the Wiki is my search for information about my grandmother's home townland. Follow the trail: Click on Ireland → scroll down to the map and click on Galway → click on Civil Parishes on the sidebar → click on Kilcooly. This last page is a bit sparse. But Oh! The wealth of information to be found on the pages along the way. The Ireland Genealogy page is filled with links to pages about basic research methods, pages about the various record types to be found in Ireland, pages about Ireland in general, and many other resources. The County Galway page is rich with links to records specific to Galway and to many resources outside of the Wiki – these are a must for getting full value out of your search for information on Galway research. Read about research methods, learn about the various record types, look at the maps, follow links to online records such as Griffith's valuation, the 1901 and 1910 censuses, and transcribed or digitized records.

The information to be found on the Wiki and its linked to pages is vast. Grazing on this is very enriching for the inquiring genealogist.

The Learning Center

The Learning Center at *FamilySearch* provides the genealogy student with another avenue to growing their knowledge base. This resource is a bit buried. You find it by clicking "Get Help" on the top right of the *FamilySearch* home page. Here you will find video lectures, slide shows and audio podcasts about a vast array of genealogy topics. The path into this is found on the sidebar. Here the offerings are indexed in a number of ways: by location, by skill level, by subject, by format and by language. Click on Ireland under places and see a shortened version of the sidebar index specific to the Irish related offerings, or scroll down to see the 14 Irish genealogy related lectures. These range from 16 minutes to an hour and 28 minutes in length. For each there is a brief description. Once a lecture is opened you may find a link to a downloadable handout. In most cases the handouts are another rich source of information. Perhaps you should read the handout first to get your mind into the topic.

A Few Notes

- Be sure to scroll down on the pages to get full benefit of these postings.
- Try investigating a topic using both the Wiki and the Learning Center offerings to stimulate your brain with information brought to you via both the written and spoken word.
- Become a volunteer author. Share your knowledge. At the very least, give back to this very generous offering by fixing broken links and adding links to new resources.
- Approach these repositories of knowledge with a question in mind. Start with basic questions about the most common genealogy methods and record types. Broaden your horizons with questions about record types specific to a place, such as Griffith's Primary Valuation – ask what is it, what is in it, how to find it, how to use its information. Perhaps a good question is what is the difference between a Civil Parish and a Church Parish – between different religions' church parishes? Ask and then seek and learn.
- Finding out new things about genealogy methods and records can be as rewarding as finding new family members in the records. In any case, you will not find these people if you do not know about the records.

Tom Rice, Certified Genealogist, is a professional genealogy researcher, lecturer and writer. He is a director of IGSI, Managing Editor of The Septs, *past director of the Minnesota Genealogy Society and genealogy help desk volunteer at the Minnesota History Society library.*

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[William Williams – forger]

William Williams, a middle-siz'd Man, between 25 or 30 Years Old, of a pretty fresh Complexion, his Hair dark brown, but wears a Wig, lately clerk to Sir William Fowds, was employ'd by Mr. Richard Magwire of the City of Dublin, Clothier, to draw out some Accounts, and hath run away with 20 odd Pounds from the said Mr. Magwire, and hath forg'd his Hand to Receipts for x33l. 3s. and receiv'd the Contents thereof. Whoever secures the said Williams with what Effects he may have in his Custody, so as he may be brought to Justice, shall have 10l. Reward from the said Mr. Magwire, or Mr. Thos. Puttanand of Dublin, or Sir Rich. Hoare, Goldsmith in London.

The Evening Post
London, England 26 January 1717

250 Years Ago

[New book for sale]

This Day is published, Price as 6d. served, *Historical Memoirs of the Irish rebellion, in the year 1641*. Extracted from Parliamentary Journals, State Acts, and the most eminent Protestant Historians – Together with an Appendix, containing several authentic Papers, relating to this Rebellion, not referred to in these Memoirs.

In a Letter to WALTER HARRIS, Esq;

Printed for J. Williams, at Number 28, next to the Mitre Tavern in Fleet-Street; and T. Lewis, in Russell Street, Covent Garden.

Where may be had, Price is 6d. very proper to be bound with the above Memoirs. The second Edition, of the *Trials of the Roman Catholics of Ireland.* By Henry Brooke, Esq; Author of *Gustavus Vasa*, *The Farmer's Letters*, *Fool of Quality*, *&c. &c.*.

The Public Advertiser
London, England 7 March 1767

200 Years Ago

[plea for funds for the Irish in England]

The extreme distress of the lower Irish in the Metropolis exceeds all description. In the districts of Wapping and Moorfields, some have actually died of starvation, while thousands are reduced to actual want. The Irish Merchants and professional Gentlemen resident in the City, have at a meeting for the purpose, raised a fund of four hundred pounds. We are sure the Corporation of London, the public Companies, with the *other absentee* proprietors of Irish Estates, will gladly co-operate with these benevolent individuals in relieving the natives of a country whose industry adds so largely to their revenue.

The Morning Chronicle
London, England 1 January 1817

On the Poor Laws.

… Mr. Curwen appealed to such members in the House of Commons as were magistrates, and asked whether, agreeably to their experience, the poor were at present happy, contented, and grateful. He knew, that they must answer, No; that they were unhappy, dissatisfied, and ungrateful to those who afforded them relief, and were at the same time without real comfort. They looked on every thing with a jaundiced eye and discontent of mind. He had visited Ireland; and when he first saw the wretched Irish cabins, with the smoke issuing through the door, his feelings of disgust were so strong, that he turned away, desirous not to enter; but when he did go in, he found a surprising revolution, and the least looked for that could be imagined. He saw within the place the exercise of all the affections of the heart, while potatoes were the only food, and butter-milk the only luxury. He thought the Irish peasant happier than an English pauper. The poor Irishman did not appear broken in spirit or degraded. He had travelled a thousand miles in that country, making observations on the condition of the poorer classes wherever he went; and he was convinced, that nothing was so dangerous to the poor as pauperism; and yet there were not less than two millions of British subjects in that degraded state. …

British Critic
London, England 1 March 1817

150 Years Ago

Pat and Deacon.

A few months ago, as Deacon Ingalls, of Swampscot, R. I. was travelling through the western part of the State of New York, he fell in with an Irishman, who had lately arrived in this country, and was in search of a brother who had come before him and settled in some of the diggings in that part of the country.

Pat was a strong man, a true Roman Catholic, and had never seen the interior of a Protestant church.

It was a pleasant Sunday morning that Brother Ingalls met Pat, who inquired the road to the nearest church.

Ingalls was a pious man. He told Pat he was going to church, and invited his new made friend to keep him company thither, his destination being a small Methodist

meeting-house near by. There was a great revival there at that time, and one of the deacons, who was a very small man in stature, invited Brother Ingalls to take a seat in his pew. He accepted the invitation, followed by Pat who looked in vain to find the altar, etc. After he was seated, he turned round to Brother Ingalls, and in a whisper that could be heard all around inquired:

"Sure, and isn't this a heretic church?"

"Hush!" said Ingalls, "if you speak a word they will put you out."

"Divil a word will I speak at all," said Pat.

The meeting was opened by prayer by the pastor. Pat was eyeing him very closely, when an old gentleman, who was standing in the pew directly in front of Pat, shouted "Glory!"

"Hist, ye devil," rejoined he, with his loud whisper, which was heard by the minister; be dacent, and don't make a blockhead of yourself."

The parson grew more fervent in his devotions. Presently the deacon uttered an audible groan.

"Hist, ye blackguard! Have ye no decency at all?" said Pat, at the same time giving him a punch in the ribs, which caused him to lose his equilibrium.

The minister stopped, and extended his hand in a suppliant manner, said –

"Brethren, we cannot be disturbed in this way. Will some one put that man out?"

"Yes, your riverince," shouted Pat, "I will!" and suiting the action to the word, he collared the deacon, and to the utter horror of the pastor, Brother Ingalls, and the whole congregation, he dragged him up the aisle, and with a tremendous kick sent him into the vestibule of the church.

Corydon Democrat
Corydon, Indiana 18 February 1867

The Fenian Raid in Kerry.

Details of the Abortive Conspiracy – The Shooting of the Policeman – Arrest of Moriarty and Others.

…A party of Fenians, however, began their march to Killarney from the neighbourhood of Cahiroiveen on the night of Tuesday. Their number is variously estimated, but it would seem that excitement led to exaggeration, and that, instead of 800, there were never, probably, more than 70 or 100 men. Some of these were strangers, probably Irish Americans, with a sprinkling of the peasantry and two or three Killarney people. The high road between the two places skirts the sea, and on their way one of these armed detachments consisting of about 30 men, came upon a small Coastguard look-out before daylight on Wednesday morning. The solitary Coastguardman who was keeping watch challenged them as they approached, and in reply they called on him to surrender. He asked to whom he was to surrender, and the answer was, "To the Irish Republic."…

The same party went to the house of Mr. Barry, a magistrate at Kells, and impressed a horse, which they obtained by threats from the servants, alleging that it was for the use of their colonel, who was wounded. This man's name is believed to O'Connor; his wound was not, of course, inflicted in any Fenian campaign, but is supposed to have been received in the civil war in America. …

The Magnet, Agricultural, Commercial, and Family Gazette
London, England 25 February 1867

100 Years Ago

SUCCESSFUL MEN OF UTAH

A FINE, big-hearted, public-spirited citizen is P. J. Moran of Salt Lake. Few men have been more closely associated with the upbuilding of the city and the state, and no man has contributed more largely of brains and enterprise to the splendid public improvements which have been made in Zion during the last fifteen years.

With great love for his home city, wonderful strength of character, and tremendous popularity among his fellows, he has built many enduring monuments to his genius, which will stand for generations to come. He is, in every sense of the word, an industrial captain.

Born in Yorkshire, England, January 23, 1864, the son of Laurence Moran, of Mayo county, Ireland, and of Bridget (Durkin) Moran, of County Sligo, Ireland; he was left fatherless at the age of seven, and began the struggle in the battle of life in a work shop at the age of ten. From that time until now his industrial efforts have been indefatigable. At fourteen he emigrated to this country, arriving at Baltimore in April 1878. He mastered his trade and worked in Chicago until 1887, when he removed to Omaha. There he stayed but a few months, and then came to Salt Lake, which has been his home ever since. He married Dolly Shoebridge of Salt Lake in 1891 and there are six children, four boys and two girls. …

Goodwin's weekly: a thinking paper for thinking people
Salt Lake City, Utah 1 April 1916

IRELAND

Record of the Most Important of the Recent Events Culled From Exchanges.

…There has just died at Meath Hill, Terence Carolan, who had reached the age of 100 years. He was able to move about until a fortnight before his death.

A number of posters which were recently displayed at Moyvalley in connection with a recruiting meeting, were torn down, with the result that the meeting had to be abandoned.

General sympathy is felt with B. J. O'Flaherty, Enniscorthy, and Mrs. O'Flaherty, in their bereavement caused by the accidental death of their youngest child, Annie Mary, aged three.

Miss Bride Lawler, youngest daughter of James Lawler, Carlow, made her final vows at the convent of the Sisters of Charity, Mill Hill, London. In religion her name becomes Sister Gabriel.

Dungannon Urban Council has accorded a unanimous vote of thanks to R. Brown, Donaghmore, for his offer to provide 452 rose trees to adorn the public places in that town, and to plant them at his own expense.

Most Rev. Dr. Gilmartin presided at the office and requiem mass in the Convent of Mercy, Loughrea, for the repose of the soul of the late Sister Mary John Moylan. Deceased was a sister of the late Rev. J. Moylan.

The death of Rev. R. B. Dunne will be received with regret in many parts of the country, for during nearly fifty years he taught in the schools of the Christian Brothers in Dublin, Athy, Cashel, Thurles, Galway, Wexford and Mullingar.

The people of Castlebar and district gave a public funeral to the late P. Timlin. The cortege was over one and a half miles long, and the roads were lined with sympathetic onlookers. At the masses, tributes were paid to his memory by the Most Rev. Dr. Higgins and Rev. Father Meehan.

PUT OVER GOOD ONE.

Many years ago, at Elizabeth, N. J., it was announced that all the bells of the city churches, Protestant as well as Catholic, would ring on St. Patrick's day, March 17. The rector of the Episcopalian church confirmed the rumor. At once the Orange lodge and several local A. P. A. divisions met in protest and appointed committees to visit the several sextons in order to induce them to strike against ringing the bells on this Romish holiday. But without result, for it developed that March 17 of that year fell on a Sunday.

Kentucky Irish American
Louisville, Kentucky 25 March 1916

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

A Potpourri of Irish Genealogy Websites

Public Records Office of Northern Ireland (PRONI) . . . . . https://www.nidirect.gov.uk/proni
Ulster Historical Foundation . . . . . https://www.ancestryireland.com/
Ireland Reaching Out . . . . . http://www.irelandxo.com/
John Grenham's *Irish Ancestors* . . . . . https://www.johngrenham.com/
Griffith's Valuation at *Ask about Ireland* . . . . . http://www.askaboutireland.ie/griffith-valuation/
Roots Ireland (Irish Family History Foundation) . . . . . http://www.rootsireland.ie/
IreAtlas Townland Database . . . . . http://www.thecore.com/seanruad/
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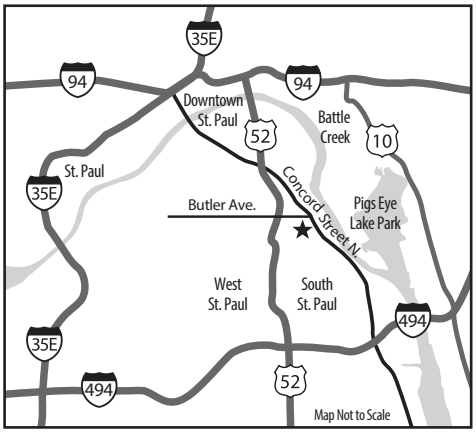

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 38, Number 2

The Septs

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Irish Genealogical Society International

2017 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

APRIL 8, 2017
MAY 13, 2017
JUNE 10, 2017
JULY 8, 2017
AUGUST 12, 2017
SEPTEMBER 9, 2017
OCTOBER 14, 2017
NOVEMBER 11, 2017
DECEMBER 9, 2017
JANUARY 13, 2018
FEBRUARY 10, 2018
MARCH 10, 2018

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2017
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2017 | July | Technology for Sharing Genealogy (Social Media)

What are the tools, how do they differ, how are they used; examples; the good and bad of posted genealogies, comparison of pedigree posting sites. Deadline for articles: May 1, 2017.

2017 | October | Writing Family History

What approaches can be used; what tools can help, such as Scrivener and mind-mapping; examples of going from raw data to finished product; how to find materials to fill in the story. Deadline for articles: August 1, 2017.

2018 | January | Special Collections of Irish Materials

Identify unique collections of Irish materials in libraries and other repositories that may be helpful to family historians. How to find such collections, how to learn what is in them and how to access them Deadline for articles: November 1, 2017.

2018 | April | Church Records

Why they are important; differences in records by time and denomination; how to use church records; how to find them. Deadline for articles: February 1, 2018.

Cover Photo: *Family and Photography.*
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IGSI at Work

By Audrey Leonard

I hope everyone had a lá fhéile Pádraig sona! (Happy St. Patrick's Day).

As I write this, it's March and spring isn't very far away. With the warmer weather, we all will be busy with outdoor activities, not to mention getting the yard in shape and putting out pots of flowers! Perhaps you have a genealogy trip planned to find some of those elusive ancestors. I have a trip planned for May or June and am really looking forward to it.

Over the winter at the William J. Hoffman (Minnesota Genealogical Society) Library, where our collection is housed, all of the genealogical groups kept busy with a thorough housecleaning and evaluation of their collections: removing duplicate items, making sure that everything is listed in the library's catalog, etc. For IGSI's part, we completed our yearly inventory (now over 3300 items), re-organized some items, started evaluating the usefulness of items and planning future activities. We still have records to go through and put into the correct order and generally clean everything up. It reminds me of my mother's spring cleaning which, of course, was supposed to involve everyone in the house! Every room was cleared out; walls, floors, curtains or drapes cleaned; every drawer gone through and fresh liner put down. When I look back now, I realize that the males e of the household somehow managed to escape housecleaning duty. Dad's excuse was always that he was "housecleaning" the garage.

Plans are taking shape for the CCC-18, Celtic Connections Conference 2018, to be held in the Boston area next year in August. As it looks now, it will be a very busy two days with presentations, workshops, vendors, and meeting up with old friends and genealogy enthusiasts. There is always much planning involved for conferences. Various committees are busy contacting speakers, planning for sponsors and promotion of the event, arranging enough space for all of the activities, etc. We at IGSI are looking forward to this popular event. If you are interested in sharing your talents in conference planning, contact me.

Check our website, <www.irishgenealogical.org>, as we work on improvements, new information on research, and various other changes. We have a calendar on the web site and are adding new information on upcoming events for our visitors. Be sure to check out the line-up of classes we have scheduled through this year. We have selected some great topics to help with your research.

Don't forget to look for our table at the Irish Fair on Harriet Island in St. Paul this August. We will have people on hand to answer questions, talk about genealogy and Ireland. Stop by and say hello.

If you have any questions, suggestions or comments, please feel free to email me at President@irishgenealogical.org.

August 8-10
Boston Newton Marriott Hotel
Newton, MA.

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Family Games and Family History

By Ann Eccles

Growing up, our family loved to play cards and games. I remember Canasta parties on a winter's afternoon or my father and grandfather playing cribbage when they visited. We had a Monopoly game that appeared most every Thanksgiving to keep the non-football-lovers occupied. There was Chutes and Ladders for the youngest members of the family. Later came Yahtze and Scrabble. My sister-in-law still has game times when her grandchildren visit. They are of the age that Yahtze and Scrabble are currently their favorites.

My brother and I also loved Clue – and there are times when I feel that genealogy research is a bit like playing Clue. I'm not looking for the killer, the weapon and the location on a board game. Rather, I'm searching for an ancestor, the documents to confirm an event, and to identify a location. Did I win? Ah well, real life is not a game to win or lose.

I do know is that in genealogy there's always something new to learn, especially about our ancestors. Where did they live in Ireland? When or why did they leave? Can we find information about their parents or siblings? What were the important events in their lives? How did history affect them?

We can learn more about genealogy research methods through formal education classes, local talks on research techniques or areas of Ireland, through attending conferences – just to mention a few (sometimes costly) ways. Another – possibly an indirect method of learning – is reading examples of other people's research called case studies. While these won't answer our family questions, they may provide clues about how to solve a family mystery.

Case studies offer a glimpse into the life of someone else's family – and we all like a good story. More importantly, they share the process used in solving a family mystery, i.e., the researcher's reasoning, the sources used, and the level of success or what new direction it offers. This issue offers a variety of case studies.

Lois Mackin looks at the question of a sibling whose name is recorded differently in varied records. Is she single, married, or just what relation is she to the Mackin family? Mary Wickersham details her search for one of her mother's cousins. My contribution is the story of linking a specific Charles O'Connor to my line of immigrant O'Connors. Audrey Leonard offers three research situations that she successfully worked.

In John Vanek's exploration of his Reynolds family history, he found both Catholic and Presbyterian marriage records for different generations of the family. Stepping away from case studies, Dwight Radford provides a lesson in researching Scots-Irish ancestors, noting numerous resources to investigate when following those lines. And there's the always popular 100 Years Ago and More.

Perhaps this issue will suggest a new research line for you to follow or to revisit. So, find that cup of coffee or tea, a comfortable chair, and read a case study or two. Happy reading – and researching!

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

Monopoly Wheelbarrow, © Rich Brooks, therichbrooks@flickr.com.

When is a Mackin Not a Mackin? The Case of the James Mackin Family of Madison, Wisconsin

by Lois Abromitis Mackin, Ph.D.

Why do genealogists read case studies? After all, in most cases, they're not about our own families. An important reason to read them is that they do teach us about research, giving us ideas for using source materials and research tools, and showing how to build the case for our conclusions.

The Wisconsin family of James Mackin (1827-1890)[1] provides such a case. James lived in Madison, Wisconsin's 4th ward, known as the "Bloody Fourth" or the "Fighting Fourth."[2] He was married to Catherine "Kate" Madden[3] (1830-1897).[4] The story of his family, which takes place in late nineteenth- and early-twentieth century Wisconsin and Arizona, highlights the need for researchers to be careful in drawing inferences from evidence, scrupulous in researching all family members as fully as possible, and attentive to patterns of occupation and location.

Evidence from the Federal Census

James and Catherine first appear in census records in 1870. Their census entry shows a household of eight, with six apparent children ranging in age from 17 to 3. Although James' occupation was laborer, the family was relatively prosperous, owning real estate valued at $1,200 and personal estate valued at $100. The census record shows that James and Catherine were born in Ireland, while all six children were born in Wisconsin. The six children, all listed with James' surname (recorded as McKin) were

- Mary, age 17
- Anna, age 15
- Coleman, age 12
- Anna, age 7
- James, age 4
- Christopher, age 3.[5]

In analyzing entries from pre-1880 census records, it's important to remember that the relationship of the members of a household to the head is not specified. Nonetheless, researchers can and should draw inferences about relationships. In the case of James Mackin's household, the two oldest household members are a man and woman with the same surname, about the same age (42 and 40), suggesting that they are likely a married couple. The six younger household members, bearing the same surname as the head of household, are of appropriate age to be the children of the couple. Although there is a five-year gap between Coleman and the second Anna, such gaps are not unusual in families. It is unusual to find a family with two daughters named Anna.

Good research practice demands that we follow this family through future census enumerations. In 1880, we find them still in Madison's 4th ward, on Main Street, although the enumerator now spells their surname McCann. The household, still headed by James, includes the same individuals, now with relationships specified.[6] The following table shows the information from the two censuses, side by side.

1870 Census	1880 Census
James McKin, 42, laborer, Ireland	James McCann, 53, laborer, Ireland
Kate McKin, 40, keeping house, Ireland	Catherine McCann, 52, wife, keeping house, Ireland
Mary McKin, 17, at home, Wisconsin	Mary McCann, 26, daughter, servant, New York
Anna McKin, 15, at home, Wisconsin	Anny McCann, 26, daughter, servant, Wisconsin
Coleman McKin, 12, at home, Wisconsin	Coleman McCann, 21, son, clerk, Wisconsin
Anna McKin, 7, at home, Wisconsin	Ann Marie McCann, 16, daughter, servant, Wisconsin
James McKin, 4, at home, Wisconsin	Jas McCann, 14, son, works in hotel, Wisconsin
Christopher McKin, 3, at home Wisconsin	Christopher McCann, 12, son, at home, Wisconsin

James Mackin family in the U.S. Federal censuses of 1870 and 1880.

The 1880 census information differentiates the names of the two Annas – the elder is Anny, while the younger is Ann Marie.

No 1900 census enumeration was found for Mary Mackin, the older Anna/Anny Mackin, or Coleman Mackin. The younger Anna/Ann Marie and Christopher (listed as Christian) Mackin were enumerated in the household of their brother James on Bassett Street in Madison Ward 4.[7] The absence of enumerations for the Mackin parents James and Catherine suggests that they likely died before the 1900 enumeration.

Evidence from Wisconsin State Census

Fortunately, state censuses can fill the gap between the 1880 and 1900 federal censuses. Wisconsin's censuses enumerated only heads of households in 1875, 1885, and 1895, but the 1905 census was an every-name census.[8]

The 1885 census shows a household in Madison's 4th ward headed by James McCann consisting of four white males (possibly James himself, Coleman, the younger James, and Christopher) and three white females (possibly Catherine/Kate, and two of the three daughters Mary, Anna, and Ann Marie, any of whom would have been of an age to be married or boarding outside the family home). In this household, two inhabitants (possibly James and Catherine) were born in Ireland.[9] The 1895 Wisconsin census of the 4th ward has no entry for James McCann or variants, but there is an entry for Mrs. James McKiain, whose household consisted of two white males (likely James and Christopher) and two white females (likely Catherine herself and one of the daughters), of whom three were born in the United States and one was born in Ireland.[10] In 1905, only the younger James Mackin was found in the Wisconsin state census, living in Madison with wife Mary and daughter Kate. (Relationships are specified in this census.)[11]

The presence of James senior in the 1885 state census and his absence from the 1895 recording, along with the presence of Catherine in 1895 and her absence in 1905 suggests that James likely died between 1885 and 1895, and Catherine likely died between 1895 and 1900.

The Deaths of James and Catherine

The inference that James and Catherine died before 1900 is substantiated by death, cemetery, and probate records. James Mackin, white male laborer, age 63, born in Ireland, husband of Catherine Mackin, died 21 April 1890 of "stomach and heart troubles" in Madison.[12] Although his death record indicates that he was buried in Forest Hill Cemetery,[13] his grave is actually in Resurrection Cemetery.[14] James died intestate. In May 1893, the widow Catherine petitioned for title of James' Madison real estate, citing as James' heirs herself; a daughter, Anna M.; and two sons, James H. and Christopher C.[15] Catherine herself died in 1897 and is buried in the same plot as James in Resurrection Cemetery.[16]

Tracing Children Forward from 1905

Based on the results of census and probate research, it appears that at the time of James Mackin senior's probate in 1893, it is possible that only three of the six Mackin children enumerated in 1870 and 1880 survived: Anna M./Ann Marie, James junior, and Christopher.

Anna Marie Mackin (1863-1927)

Anna M. Mackin lived at 504 W. Main Street, Madison, until 1904, her last appearance in the Madison city directory.[17] She was not found in the 1910 federal census, but appears in the Phoenix, Arizona, city directories from 1912 to 1921, and in 1925.[18] She died 6 August 1927 in Phoenix[19] and was buried in Resurrection Cemetery, Madison.[20] Her obituary reports that she was survived by "one brother, James Mackin and two sisters, Mary Connelley and Mrs. J.P. Terrell."[21] Anna died intestate; her estate, consisting of a lot in Phoenix, went to probate in Maricopa County 24 September 1927. The administratrix was Mary Connelley of Maricopa County, and the heirs were Mary Connelley, identified as a half-sister, of Phoenix, Arizona; Annie Terrell, identified as a sister, of Madison, Wisconsin; and James H. Mackin, identified as a brother, of Madison.[22]

The evidence of Anna's obituary and estate record conflicts with the inference from James Mackin's 1893 probate record that the three oldest children enumerated in the 1870 and 1880 census records were no longer living. Were Mary Connelley and Annie Terrell the Mary Mackin and Anna/Anny Mackin of the census records? If Mary was a half-sister, was she the daughter of James and an unknown wife?

James Henry Mackin (1865-1930)

James, whose full name was James Henry Mackin,[23] remained in Madison. He married Mary Ellen Moran (1871-1925)[24] between 1900 and 1905,[25] and died in 1930.[26] James and Mary had six children: Catherine Mary (1904-1980),[27] John Christopher (1906-1983),[28] Eileen Ann

(1907-1990),[29] James Henry (1908-1981),[30] Anna M. (1911-1920),[31] and Joseph Daniel (1913-1979).[32]

James was superintendent of Madison's sewage disposal plant. As a prominent person, he had an extensive obituary. James' obituary raises a second question about the inference that only three Mackin children were living in 1893--in the list of James Mackin's 1930 survivors are three sons, two daughters, and "two sisters, Mrs. Mary Connelly and Mrs. Joseph Terrell, Phoenix, Ariz."[33]

The evidence of James' obituary supports the idea that Mary Connelly/Connelley and Annie/Mrs. Joseph Terrell were the Mary and Anna/Anny Mackin from the 1870 and 1880 Mackin census records, but it introduces new conflicts – was Mary Connelley single or married? Was she a full or a half-sister to Anna and James? If she was single, was Connelley her maiden name? If Connelley was her maiden name, who was her father?

Christopher Charles Mackin (1868-1917)

In the 1900 census, Christopher lived in Madison, in the Bassett Street household headed by his brother James.[34] In 1902 and 1904, he lived with his sister Anna at 504 West Main Street, Madison.[35] By 1908 he had moved to Phoenix, Arizona territory, where he registered to vote 8 April 1908.[36] In 1910 he headed a household of three at 241 East McKinley Street, Phoenix. In this household were his sister Mary Connelley, age 50, single, born in New York, and a lodger, George W. Lewis.[37] Christopher appeared in the Phoenix city directories for 1912 through 1915.[38]

The youngest child of James Mackin, Christopher was the first to die, in Phoenix, on 23 August 1917.[39] He was buried in Resurrection Cemetery, Madison, with his parents.[40] His obituary named his survivors as "three sisters in Phoenix, namely Mrs. J. T. Terrill, Miss Anna Mackin, and Miss Mary Connelly, and two brothers, James Mackin of Madison and Frank Connelly of Los Angeles."[41]

Christopher's 1910 census record directly identifies Mary Connelley as his sister. This agrees with the identification of Mary's relationship in the obituaries of Anna M. and James H. Mackin and confirms that she is likely the Mary Mackin of the 1870 and 1880 censuses. The census record also reinforces conflicts: Christopher's and Mary's ages are inconsistent with earlier census records, and Mary's single status contradicts the evidence of James Mackin's obituary that Connelley was her married name.

Conflicts, Confirmations, and Anomalies

The evidence presented so far, from census, probate, city directories, and newspaper records is contradictory. James Mackin's probate record suggests that only three of his children – Anna M., James H., and Christopher – were living in 1893. However, census records, obituaries, and probate records for the three heirs show that siblings named Mary Connelley, Annie Terrell, and Frank Connelley were living when Anna, James, and Christopher died. Further research explains the anomalies.

Mary Connelley (1852-1940)

Several pieces of evidence have been located for Mary Mackin/Connelley between 1880, when she last appeared in James Mackin's Madison household, and 1910, when she appeared in the household of Christopher Mackin in Phoenix. The 1880 Madison city directory lists Mary Connelley working in the dining room of Madison's Park Hotel and boarding there. The same directory shows Annie Connelley and James H. Mackin working at the same place in the pantry and as a bellboy.[42] Later Madison directories through 1900, when she was head waitress, show Mary Connelley continuing to work at the Park Hotel. In 1896 Mary Conley was listed with a home address of 504 W. Main, the same address as the now-widowed Catherine Mackin, Annie Mackin, Christopher Mackin, and James Mackin.[43]

Despite the indications of the city directories, neither Mary Mackin nor Mary Connelley appear in the 1900 federal census. In 1903, a woman named Mary Connelly lived at 216 E. Pierce Street, Phoenix, the same residence address as Frank Connelly, bartender at The Hoffman Saloon.[44] In 1910, as noted above, Mary Connelley lived with her brother Christopher at 241 East McKinley Street in Phoenix' 1st ward.[45] The 1912 through 1915 Phoenix directories show that Mary Connelley continued to live with Christopher, who was working as a bartender in Frank Connelley's saloons, and Anna M. Mackin, first at 241 East McKinley Street, then at 221 East McKinley Street.[46]

After Christopher's death, Mary and Anna continued to live together at 221 East McKinley until Anna's death in 1927.[47] Mary continued to live at 221 East McKinley, joined by her widowed sister Anna Terrell, until about 1938.[48] By 1940, she had moved to San Francisco, where she died 18 June 1940. Obituaries included in her funeral home record list her survivors as nieces Frances Mary Connelley, Mrs. Katherine Baillie, and Mrs. Allene Barrett; and nephews John, Joseph, and James

Mackin, and indicate that her remains were taken to Madison for burial.[49] Mary Connelley is buried with James and Catherine Mackin in Resurrection Cemetery.[50]

Was Mary the daughter of James Mackin or of another father? She appears in only two records – the 1870 and 1880 censuses – as Mary Mackin. In all other records (including the Madison city directories for 1880) she appears as Mary Connelley. Her 1910, 1930, and 1940 census entries give her marital status as single. (She has not been found in the 1900 or 1920 censuses.) The probate of Anna Mackin indicates that she was a half-sister. Her California death index entry indicates that her father's surname was Connelley, and her mother's surname was Madden. Thus, it appears that the reference to her in James H. Mackin's obituary as "Mrs. Mary Connelly" was either an error or a courtesy title.

Anna L. (Connelley) Terrell (1858-1938)

Like Mary "Mackin," the older Anna/Annie "Mackin" who lived with James and Catherine Mackin in 1870 and 1880 was born a Connelley. The 1880 Madison city directory shows Annie "Connelly" working as a waitress in the Park Hotel, where her sister Mary and her half-brother James Mackin were also working. Like Mary, she boarded at the hotel.[51] Through the obituaries of Christopher, Anna, and James Mackin and Anna Mackin's probate, she has been identified as Mrs. Joseph P. Terrell. Although no marriage record has been found, she apparently married Joseph P. Terrell about 1890, probably in Wisconsin.[52] The couple lived in Walworth County, Wisconsin, in 1900,[53] relocating to Madison before 1905.[54] By 1912 they had moved to Phoenix,[55] where they lived until Joseph's death in 1927.[56]

After Joseph's death, Anna went to live with her sister Mary on East McKinley Street, Phoenix, where she lived until her death on 18 June 1938.[57] Her death certificate, with information provided by "Mary Connelley (Sister)," identifies her father as Coleman Connelley and her mother as Catherine Madden.[58] She is buried in St Francis Cemetery, Phoenix, with her husband.[59]

Frank Coleman Connelley (1859-1923)

Coleman "Mackin" was enumerated in the Madison household of James Mackin in 1870 and 1880. Through the obituary of his half-sibling Christopher Mackin,[60] who worked in his Phoenix saloons,[61] he can be tentatively identified as Frank Connelley of Phoenix, an identification supported by additional records.

Frank Connelley, bartender at The Hoffman Saloon, lived with Mary Connelley at 416 East Pierce Street in 1903.[62] The next year Frank Connelley, age 45, born in Wisconsin, registered to vote in Maricopa County on 21 May.[63] On 8 July 1908 "Coleman F." Connelley of Maricopa County married Francis Anna Lambur in Phoenix, with Christopher C. Mackin as witness.[64]

Frank Connelley lived with his wife in Phoenix from their marriage to about 1915.[65] Their daughter Frances Mary, listed as a niece in Mary Connelley's obituaries, was born 24 May 1909.[66] By the time Christopher Mackin died in 1916, Frank had moved to Los Angeles.[67] Frank C. Connelley died 23 March 1923 in San Francisco.[68] His death certificate, included in his funeral home record file, indicates that he lived in Mojave, California, for the eight years before his death. While the death certificate names no parents, the obituaries attached to Frank C. Connelley's funeral home record card name him as "beloved husband of Anna F. Connelley, loving father of Frances M. Connelley, brother of James and Anna Mackin, Mrs. A. Terrell and Mary Connelley, a native of Wisconsin." He is buried at Holy Cross Cemetery, Colma, San Mateo County.[69]

Epilog

Who was the father of Mary, Anna L., and Frank Coleman Connelley? Mary's death index entry gives his surname as Connelley, and Anna's death certificate names him as Coleman Connelley. Cemetery and probate evidence, corroborated by the 1860 record of his widow and children, show that he is the Coleman Connelley who died, probably in Madison, in 1859, and is buried with James and Catherine Mackin, Mary Connelley, Anna M. Mackin, and Christopher Charles Mackin in the Mackin family plot, section 3, block 21, of Madison's Resurrection Cemetery. In that plot the cemetery markers of both James Mackin and Coleman Connelley are inscribed "father."[70] In 1867 Coleman Connelley's widow, Catherine "McKin," mother of three unnamed minor children, brought his intestate estate to probate in Dane County, and James "McKin" was appointed administrator.[71] Cath. Connelly, saloonkeeper, and children Mary, Anna, and Coleman (later enumerated as children of James Mackin) appear in the 1860 census in Madison Ward 4.[72]

When is a Mackin not a Mackin? When he or she is a Connelley!

Endnotes

[1] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=131087407&ref=acom), memorial 131087407 for James Mackin, Resurrection Cemetery, Madison,

Wisconsin, with photograph, citing section 3, block 21. This and all other URLs cited were verified 21 February 2017.

[2] David G. Holmes, *Irish in Wisconsin* (Madison: Wisconsin Historical Society, 2004), 32, and Resurrection Cemetery Committee of Historic Madison, Inc., *Bishops to Bootleggers: a Biographical Guide to Resurrection Cemetery, Madison, Wisconsin* (Madison: Historic Madison Inc, 1999), 39.

[3] Catherine's maiden name is provided by the death certificates of her children Annie Terrell, Anna Mackin, and Christopher Mackin, along with the death index entry for her daughter Mary Connelley. Arizona, State Board of Health, death certificates 142 (1927), Anna Mackin; 225 (1938), Annie L. Terrell; 589 (1917) Christopher Mackin; digital images, "Arizona, Death Records, 1887-1960," *Ancestry*. "California, Death Index, 1940-1997," database, *Ancestry*, entry for Mary Connelley (1940).

[4] *Find A Grave* (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=131087420&ref=acom), memorial 131087420 for Catherine Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 3, block 21.

[5] 1870 U.S. census, Dane County, Wisconsin, population schedule, Madison Ward 4, p. 30 (penned), dwelling 212, family 217, James McKin (indexed as Mc hin) household. This and all other census records cited are from *Ancestry* (http://www.ancestry.com).

[6] 1880 U.S. census, Dane Co., Wis., pop. sch., Madison 4th ward, enumeration district (ED) 76, p. 12 (penned), dwell. 108, fam. 108, James McCann household; image, *Ancestry*, citing NARA microfilm publication T9, roll 1421.

[7] 1900 U.S. census, Dane Co., Wis., pop. sch., Madison ward 4, ED 50, p. 8A, dwell. 141, fam. 150, James Mackin household; image, *Ancestry*, citing NARA microfilm publication T623, roll 1783.

[8] Ann S. Lainhart, *State Census Records* (Baltimore: Genealogical Publishing Company, 1992), 114-115. *FamilySearch* (http://www.familysearch.org) has indexes and images for the 1855, 1865, 1875, 1885, 1895, and 1905 Wisconsin censuses. *Ancestry* provides an index to the 1895 and 1905 Wisconsin censuses in its "Wisconsin, State Censuses, 1895 and 1905" database.

[9] 1885 Wisconsin state census, Dane County, pop. sch., Madison Ward 4, not paginated/no dwelling/family numbers, for James McCann; digital image, *FamilySearch* (https://familysearch.org/ark:/61903/3:1:S3HT-DHGS-RRS?cc=1443713&wc=M6PL-P23%3A37097201%2C37150601), Dane > Madison city, ward 4 > image 5.

[10] 1895 Wisconsin state census, Dane Co., pop. sch., Madison Ward 4, not paginated/no dwelling/family numbers, for Mrs. James McKiain; digital image, *FamilySearch* (https://familysearch.org/ark:/61903/3:1:S3HT-6S39-WH2?cc=1443712&wc=M8S1-JJS%3A520674401%2C520689401), Dane > Madison city, ward 4 > image 3.

[11] 1905 Wisconsin state census, Dane Co., pop. sch., Madison 7th ward, p. 804 (stamped), fam. 859, Jas Mackin; digital image, *Ancestry*.

[12] Dane County, Wisconsin, death records, vol. 1, p. 207, for James Mackin (no. 78, 1890); Wisconsin Historical Society, Madison. Copy provided by Wisconsin Historical Society.

[13] Ibid.

[14] *Find A Grave*, memorial 131087407 for James Mackin.

[15] "Wisconsin, Wills and Probate Records, 1800-1987," digital images, *Ancestry*, Dane > Probate Records, Box 133, William Veerusen, Cont – Box 134 > James McKin, images 685-696; citing Wisconsin county, district, and probate court records.

[16] *Find A Grave*, memorial 131087420 for Catherine Mackin.

[17] *Madison, Wisconsin City Directory 1902* (Madison: G.R. Angell & Co., 1902), 260; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Wisconsin > Madison > 1902 > Madison, Wisconsin City Directory, 1902 > image 131. Also *Madison, Wisconsin City Directory 1904* (Madison: G.R. Angell & Co., 1904), 219; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Wisconsin > Madison > 1904 > Madison, Wisconsin, City Directory, 1904 > image 108.

[18] The *Ancestry* collection contains no Phoenix city directories between 1903 and 1912, and no directories for 1922, 1924, 1926, or 1927. *Phoenix City and Salt River Valley Directory 1912* (Los Angeles: Arizona Directory Company, 1911), 157; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1912 > Phoenix, Arizona, City Directory, 1912 > image 81. *Phoenix City and Salt River Valley Directory 1913* (Los Angeles: Arizona Directory Company, 1912), 215; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1913 > Phoenix, Arizona, City Directory, 1913 > image 109. *Phoenix City and Salt River Valley Directory 1914* (Los Angeles: Arizona Directory Company, 1913), 220; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1914 > Phoenix, Arizona, City Directory, 1914 > image 219. *Phoenix City and Salt*

River Valley Directory 1915 (Los Angeles: Arizona Directory Company, 1914), 213; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1915 > Phoenix, Arizona, City Directory, 1915 > image 107. *Phoenix City and Salt River Valley Directory 1916* (Los Angeles: Arizona Directory Company, 1916), 224; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1916 > Phoenix, Arizona, City Directory, 1916 > image 115. *Phoenix City and Salt River Valley Directory 1917* (Los Angeles: Arizona Directory Company, 1917), 159; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1917 > Phoenix, Arizona, City Directory, 1917 > image 82. *Phoenix City and Salt River Valley Directory 1918* (Los Angeles: Arizona Directory Company, 1918), 182; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1918 > Phoenix, Arizona, City Directory, 1918 > image 96. *Phoenix City and Salt River Valley Directory 1919* (Los Angeles: Arizona Directory Company, 1919), 275; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1919 > Phoenix, Arizona, City Directory, 1919 > image 137. *Phoenix City and Salt River Valley Directory 1920* (Los Angeles: Arizona Directory Company, 1920), 359; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1920 > Phoenix, Arizona, City Directory, 1920 > image 309. *Phoenix City and Salt River Valley Directory 1921* (Los Angeles: Arizona Directory Company, 1921), 348; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1921 > Phoenix, Arizona, City Directory, 1921 > image 181. Anna does not appear in the 1923 directory. *Phoenix City and Salt River Valley Directory 1925* (Los Angeles: Arizona Directory Company, 1925), 345; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1925 > Phoenix, Arizona, City Directory, 1925 > image 182.

[19] Arizona, State Board of Health, death certificate 142 (1927), Anna Mackin; digital image, "Arizona, Death Records, 1887-1960," *Ancestry*.

[20] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Mackin&GSiman=1&GScid=343777&GRid=131087350&), memorial 131087350 for Anna M. Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 3, block 21.

[21] "Deaths and Funeral Announcements – Mackin, Anna," *The (Phoenix) Arizona Republican*, 7 August 1927, p. 4, col. 7; digital image, *Newspapers.com*.

[22] Maricopa County, Arizona, probate case files, no. 6418, Anna Mackin (1927), Decree of Distribution of Estate, filed 20 February 1928; digital images, *Ancestry*, "Arizona, Wills and Probate Records, 1803-1995," Maricopa > Case Files, P6400-P6446 > images 1682-1728.

[23] 1910 U.S. census, Dane Co., Wisc., pop. sch., p. 218 (stamped), ED 70, sheet 4A, dwell. 64, fam. 71, James H. Mackin. 1920 U.S. census, Dane Co., Wisc., pop. sch., p. 77 (stamped), ED 54, sheet 2B, dwell. 32, fam. 42, James H. Mackin. 1930 U.S. census, Dane Co., Wisc., pop. sch., p. 165 (stamped), ED 13-6, sheet 22B, dwell. 482, fam. 482, James Mackin.

[24] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Mackin&GSiman=1&GScid=343777&GRid=155906700&), memorial 155906700 for Mary Moran Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 5.

[25] James was single in the 1900 census, and married with a child in the 1905 Wisconsin census. 1900 U.S. census, Dane Co., Wis., pop. sch., Madison ward 4, ED 50, p. 8A, James Mackin. 1905 Wisconsin state census, Dane Co., pop. sch., Madison 7th ward, p. 804 (stamped), fam. 859, Jas Mackin.

[26] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=155906649), memorial 155906649 for James Henry Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 5.

[27] Texas, Department of Health Bureau of Vital Statistics, death certificate 84594 (1980), Catherine Mary Baillie; digital image, "Texas, Death Certificates, 1903-1982," *Ancestry*.

[28] "Wisconsin, Births and Christenings Index, 1801-1928," database, *Ancestry*, entry for John Christopher Mackin (1906), citing Family History Library microfilm 1,302,859. "Florida Death Index, 1877-1998," database, *Ancestry*, entry for John C. Mackin (1993), citing Florida Department of Health, Office of Vital Records, death index.

[29] "Wisconsin, Births and Christenings Index, 1801-1928," entry for Eileen Ann Mackin (1907). "Florida Death Index, 1877-1998," entry for Eileen Ann Barrett (1990).

[30] "California, Death Index, 1940-1997," database, *Ancestry*, entry for James Henry Mackin (1981), citing California Department of Health Services, Center for Health Statistics, death index.

[31] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Mackin&GSiman=1&GScid=343777&GRid=155906713&),

memorial 155906713 for Anna M. Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 5.

[32] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Mackin&GSiman=1&GScid=343777&GRid=155906630&), memorial 155906630 for Joseph Daniel Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 5.

[33] "Mackin, Ald. Mason Dead," *The (Madison, Wisconsin) Capital Times*, 26 July 1930, p. 1, col. 3, continued p. 2, col. 1; digital images, *Newspapers.com*.

[34] 1900 U.S. census, Dane Co., Wis., pop. sch., Madison ward 4, ED 50, p. 8A, dwell. 141, fam. 150, "Christian" Mackin.

[35] Madison, *Wisconsin City Directory 1902*, 260. *Madison, Wisconsin City Directory 1904*, 219.

[36] Maricopa County, Arizona territory, Great Registers, 1908, not paginated, entry 5944 for Christopher C. Mackin; digital image, "Arizona, Voter Registrations, 1866-1955," *Ancestry*, Maricopa > 1904-1912 > image 267, citing Great Registers (of Voters), Arizona History and Archives Division, Phoenix.

[37] 1910 U.S. census, Maricopa Co., Az., pop. sch., Phoenix ward 1, p. 71 (stamped), ED 58, sheet 9A, dwell. 201, fam. 213, Christopher Mackin.

[38] *Phoenix City and Salt River Valley Directory 1912*, 157. *Phoenix City and Salt River Valley Directory 1913*, 215. *Phoenix City and Salt River Valley Directory 1914*, 220. *Phoenix City and Salt River Valley Directory 1915*, 213.

[39] Arizona, State Board of Health, death certificate 589 (1917), Christopher Mackin; digital image, "Arizona, Death Records, 1887-1960," *Ancestry*.

[40] *Find A Grave*, database with images (http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=131087360&ref=acom), memorial 131087360 for Christopher Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 3, block 21.

[41] "Obituaries – C. C. Mackin," *The (Phoenix) Arizona Republican*, 24 August 1917, p. 6, col. 3; digital image, *Newspapers.com*.

[42] *Morrissey & Bunn's Madison City Directory 1880-81* (Madison: Morrissey & Bunn, Publishers, 1880), 71, 116; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1880 > Madison, Wisconsin, City Directory, 1880 > images 21, 44.

[43] *Madison City Directory 1883* (Milwaukee: Sentinel Company, printers, 1883), 92; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1883 > Madison, Wisconsin, City Directory, 1883 > image 37. *Madison City Directory 1885* (n.p.: W. Hogg & Co., n.d.), 62; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1885 > Madison, Wisconsin, City Directory, 1885 > image 31. *Madison City Directory Volume III 1886-7* (n.p.: W. Hogg & Co., n.d.), 60; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1886 > Madison, Wisconsin, City Directory, 1886 > image 28. *Madison City Directory 1888-9* (Madison: M. J. Cantwell, 1888), 70; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1888 > Madison, Wisconsin, City Directory, 1888 > image 31. *Madison, Wis. City Directory 1896-7* (Madison: Angell & Hastreiter, 1896), 105; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1896 > Madison, Wisconsin, City Directory, 1896 > image 51. *Madison, Wis. City Directory 1898-9* (Madison: Angell & Hastreiter, n.d.) 110; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1898 > Madison, Wisconsin, City Directory, 1898 > image 53. *Madison, Wis. City Directory 1900-1* (Madison: Angell & Hastreiter, n.d.) 110; *Ancestry*, U.S. City Directories, 1822-1995, Wisconsin > Madison > 1900 > Madison, Wisconsin, City Directory, 1900 > image 55.

[44] *A.P. Skinner's Phoenix City Directory 1903* (n.p.: A. P. Skinner, 1903), 34, 62; digital images, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1903 > Phoenix, Arizona, City Directory, 1903 > images 31 and 48.

[45] 1910 U.S. census, Maricopa Co., Az., pop. sch., Phoenix ward 1, p. 71 (stamped), ED 58, sheet 9A, dwell. 201, fam. 213, Christopher Mackin.

[46] *Phoenix City and Salt River Valley Directory 1912*, 69, 157. *Phoenix City and Salt River Valley Directory 1913*, 115, 215. *Phoenix City and Salt River Valley Directory 1914*, 103, 220. *Phoenix City and Salt River Valley Directory 1915*, 92, 213.

[47] *Phoenix City and Salt River Valley Directory 1916*, 99, 224. *Phoenix City and Salt River Valley Directory 1917*, 67, 159. *Phoenix City and Salt River Valley Directory 1918*, 74, 182. *Phoenix City and Salt River Valley Directory 1919*, 151, 275. *Phoenix City and Salt River Valley Directory 1920*, 212, 359. *Phoenix City and Salt River Valley Directory 1921*, 198, 348. *Phoenix City and Salt River Valley Directory 1925*, 195, 345. The *Ancestry* collection contains no Phoenix city directory for 1922, 1924, 1926, or 1927. Mary and Anna do not appear in the 1923 directory.

[48] *Phoenix City and Salt River Valley Directory 1928* (Los Angeles: Arizona

Directory Company, 1928), 137, 495; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1928 > Phoenix, Arizona, City Directory, 1928 > images 73, 252. 1930 U.S. census, Maricopa Co., Az., pop. sch., Phoenix City, p. 170 (stamped), ED 7-28, sheet 6A, dwell. 104, fam. 114, Mary Connelley, Annie Terrell. *Phoenix City and Salt River Valley Directory 1931* (Phoenix: Arizona Directory Company, 1931), 225, 495; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1931 > Phoenix, Arizona, City Directory, 1931 > images 116, 252. *Phoenix City and Salt River Valley Directory 1932* (Phoenix: Arizona Directory Company, 1932), 103; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1932 > Phoenix, Arizona, City Directory, 1932 > image 124. The *Ancestry* collection contains no Phoenix city directories for 1933 or 1934. *Phoenix City Directory 1935* (Phoenix: Arizona Directory Company, 1935), 116, 444; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1935 > Phoenix, Arizona, City Directory, 1935 > images 60, 224. *Phoenix City Directory 1936* (Phoenix: Arizona Directory Company, 1936), 120, 455; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1936 > Phoenix, Arizona, City Directory, 1936 > images 61, 230. *Phoenix City Directory 1937* (Phoenix: Arizona Directory Company, 1937), 134, 494; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1937 > Phoenix, Arizona, City Directory, 1937 > images 68, 248. *Phoenix City Directory 1938* (Phoenix: Arizona Directory Company, 1938), 139, 522; digital image, "U.S. City Directories, 1822-1995," *Ancestry*, Arizona > Phoenix > 1938 > Phoenix, Arizona, City Directory, 1938 > images 70, 263.

[49] 1940 U.S. census, San Francisco Co., Ca., pop. sch., San Francisco Assembly District 26, p. 69A, ED 38-422, household 177, Mary Connelly. "California, Death Index, 1940-1997," database, *Ancestry*, entry for Mary Connelley (1940). "California, San Francisco Area Funeral Home Records, 1895-1985," entry for Mary Connelley; images, *Ancestry* (http://www.ancestry.com : accessed 22 January 2017), path Halsted and Company > 1940 > June, images 17-18, citing Researchity, San Francisco, California, *San Francisco Area Funeral Home Records, 1895-1985*, microfilm publication, 1129 rolls.)

[50] *Find A Grave* (https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=131087451&ref=acom), memorial 131087451 for Mary Connelley, Resurrection Cemetery, Madison, Wisconsin, with photograph, indicating burial in Mackin family plot, section 3, block 21.

[51] *Morrissey & Bunn's Madison City Directory 1880-81*, 71, 116.

[52] 1900 U.S. census, Walworth Co., Wi., pop. sch., Whitewater Ward 3, p. 353B (stamped), ED 103, sheet 1B, dwell. 29, fam. 36, Joseph P. and Annie L. Terrell.

[53] Ibid.

[54] 1905 Wisconsin state census, Dane Co., pop. sch., Madison, p. 961 (stamped), fam. 276, J.P. Terill; image, *Ancestry*.

[55] *Phoenix City and Salt River Valley Directory 1912*, 231.

[56] *Phoenix City and Salt River Valley Directory 1913*, 295. *Phoenix City and Salt River Valley Directory 1914*, 311. *Phoenix City and Salt River Valley Directory 1915*, 209. *Phoenix City and Salt River Valley Directory 1916*, 322. *Phoenix City and Salt River Valley Directory 1917*, 234. *Phoenix City and Salt River Valley Directory 1918*, 266. *Phoenix City and Salt River Valley Directory 1919*, 372. *Phoenix City and Salt River Valley Directory 1920*, 478. 1920 U.S. census, Maricopa Co., Az., pop. sch., Phoenix, ED 61, sheet 3B, dwell. 33, fam. 68, Joseph and Anna Terrell. *Phoenix City and Salt River Valley Directory 1921*, 470. *Phoenix City and Salt River Valley Directory 1923*, 497. *Phoenix City and Salt River Valley Directory 1925*, 469. Arizona, State Board of Health, death certificate 285 (1927), Joseph P. Terrell; digital image, "Arizona, Death Records, 1887-1960," *Ancestry*.

[57] See footnote 48 for Phoenix city directory and 1930 census entries.

[58] Arizona, State Board of Health, death certificate 225 (1938), Annie L. Terrell; digital image, "Arizona, Death Records, 1887-1960," *Ancestry*.

[59] *Catholic Cemeteries & Funeral Homes: a Ministry of the Roman Catholic Church Diocese of Phoenix* (http://www.dopccfh.org/ : accessed 19 February 2017), Resources > Locate a Loved One > Search Burial Records, for Terrell.

[60] "Obituaries – C. C. Mackin," *The Arizona Republican (Phoenix)*, 24 August 1917, p. 6, col. 3.

[61] See Christopher's 1912, 1913, 1914, and 1915 Phoenix city directory entries, cited in footnote 39.

[62] *A.P. Skinner's Phoenix City Directory 1903*, 34.

[63] Maricopa County, Arizona territory, Great Register of Maricopa County, 1904, p. 29, entry 845 for Frank Connelley; digital image, "Arizona, Voter Registrations, 1866-1955," *Ancestry*, Maricopa > 1894-1904 > image 545.

[64] Maricopa County, Arizona, marriage license and certificate no. 543 (1908), Connelley-Lambur; digital image, "Arizona, County Marriage Records, 1865-1972," database and images, *Ancestry*, citing county marriage records, Arizona History and Archives Division, Phoenix.

[65] In 1909 Frank Connelley, age 47, born in Wisconsin, again registered to vote. (Maricopa County, Arizona territory, Great Register of Maricopa County, 1909, not paginated, entry 358 for Frank Connelley; *Ancestry* > Arizona, Voter Registrations, 1866-1955 > Maricopa > 1904-1912 > image 332. 1910 U.S. census, Maricopa Co., Az., pop. sch., Phoenix, p. 54 (stamped), ED 57, sheet 11A, dwell. 235, fam. 249, Frank C., Anna F., and Frances Conneley. He appeared in the 1912-1915 Phoenix city directories. (*Phoenix City and Salt River Valley Directory 1912*, 69; *Phoenix City and Salt River Valley Directory 1913*, 115; *Phoenix City and Salt River Valley Directory 1914*, 103; *Phoenix City and Salt River Valley Directory 1915*, 92).

[66] "California, Death Index, 1940-1997," database, *Ancestry*, entry for Frances Mary Connelley (1994). Identification of Frances Mary Connelley as Frank Connelley's daughter is supported by her birthplace in that record, Arizona, and her mother's maiden name, Lambur.

[67] "Obituaries – C. C. Mackin," *The Arizona Republican (Phoenix)*, 24 August 1917, p. 6, col. 3.

[68] "California, Death Index, 1905-1939," database, *Ancestry*, entry for Frank C. Connelly (1923).

[69] "California, San Francisco Area Funeral Home Records, 1895-1985," entry for Frank C. Connelley; *Ancestry*, path Halsted and Company > 1923 > March, images 31-32. *Find A Grave* (https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=107916246&ref=acom), memorial 107916246 for Frank C. Connelley, Holy Cross Catholic Cemetery, Colma, San Mateo County, California, plot L 51, grave 16.

[70] *Find A Grave* (https://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Connelley&GSiman=1&GScid=343777&GRid=131087439&), memorial 131087439 for Coleman Connelley, Resurrection Cemetery, Madison, Wisconsin, with photograph, indicating burial in Mackin family plot, section 3, block 21.

[71] "Wisconsin, Wills and Probate Records, 1800-1987," digital images, *Ancestry*, Dane > Probate Records, Box 72, Cont – Box 73 > Coleman Connelly, images 1187-12215; citing Wisconsin county, district, and probate court records.

[72] 1860 U.S. census, Dane Co., Wi., pop. sch., Madison Ward 4, p. 83 (penned), dwell. 620, fam. 643, Cath., Mary, Anna, and Coleman Connelly.

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Minnesota Genealogical Society

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Finding Gloria Campbell

by Mary Wickersham

Back in the late 1990s, my mother, Mary McNamara O'Rourke, would occasionally say to her daughters "I wonder whatever happened to my cousin Gloria." Mary recalled playing together with Gloria when they were children in Minneapolis. Mary was five years older than Gloria. Gloria's parents, Marguerite Marie Mahoney and John Campbell, had separated prior to Marguerite's death. Marguerite died at a young age. Mom thought it likely that Gloria had moved back to California to be with her father after the father's death.

The cousins were actually second half-cousins. Their shared great-grandfather was Patrick Mahoney, who immigrated to the U.S. in the late 1840s. My mother's great-grandmother was Patrick's first wife, name unknown. Gloria's great-grandmother was Patrick's second wife, Margaret Hennessy.

Given the age difference, it is no surprise that the cousins lost contact with one another during their teenage years, but World War II also intervened. With so much movement of people around the country during the war, and the death of other family members in Gloria's branch of the family, Gloria's location was lost to the McNamara family.

Embarking on the search, I realized that if Gloria were still living, my chances of finding her or her family were scant. My chances of finding her would be higher if she were deceased or had never married. Although I was tempted to narrow the search to California, I later found that making that choice would have been a mistake.

A search of the Social Security Death Index (SSDI) in the late 1990s did not discover a Gloria Campbell of the right age. It was possible – even likely – that Gloria had married. I searched the SSDI using Gloria's birth year, leaving the surname field blank. The large number of results was too large to tackle.

Once the 1940 census became available, Gloria was found still living in Minneapolis. She is listed with her grandfather Thomas Mahoney and a housekeeper. This census confirmed her birth year but provided no further clues. If Gloria had been born in Minnesota, it would have been easy to obtain her date of birth using online records. But that was not a potential source, since she was born in California.

Temporarily stumped, I set aside the problem to come back to at a later time.

To my delight, several years later I noticed that *Ancestry* had added the California Birth Index. I searched for Gloria again, and found

Name:	Gloria Patricia Campbell
Birth Date:	14 Mar 1927
Gender:	Female
Mother's Maiden Name:	Mahoney
Birth County:	Los Angeles

Using the newly-found date of birth, I checked the Social Security Death Index on *Ancestry*. (Under Collections, click birth, death and marriage. "U.S., Social Security Death Index, 1935-2014" should appear in *Ancestry*'s Featured Data Collections list. Enter the birth date and first name only; check Exact.)

As of February 2017 there were 16 entries for Gloria born on exactly 14 March 1927. It would be difficult, time-consuming and expensive to trace each one of them.

I also searched the California Marriage index on *Ancestry* for Gloria P. or Gloria Patricia Campbell, with no success.

More recently, while searching for descendants for another person, I came across the "U.S., Social Security Applications and Claims Index, 1936-2007" on *Ancestry*. I searched for Gloria with her birth date and found

Name:	Gloria Patricia Campbell [Gloria Campbell Herman] [Gloria Herman]
SSN:	501224218
Gender:	Female
Race:	White
Birth Date:	14 Mar 1927
Birth Place:	Los Angeles, California
Death Date:	17 Mar 1991
Father:	John L Campbell
Mother:	Margaret M Mahoney
Type of Claim:	Original SSN.
Notes:	Jul 1945: Name listed as GLORIA PATRICIA CAMPBELL; 26 Sep 1990: Name listed as GLORIA CAMPBELL HERMAN; 03 Jun 1993: Name listed as GLORIA C HERMAN

Gloria's mother's name is given as Margaret, not Marguerite. Marguerite's middle name was Marie, which is consistent with the name given in the record.

I later found Gloria's burial information in "U.S., Find A Grave Index, 1600 – Current" on *Ancestry*. I was also able to track down her husband and one of her children. Contact information was difficult to find. Eventually I found one son's website. I sent him a carefully-worded email and was rewarded with a cautious response several days later. We have since compared notes via email and telephone.

Gloria's son, my newly-discovered third cousin, later explained that Gloria majored in Spanish at the University of Minnesota. She traveled to Peru for graduate studies in Lima, where she met her future husband. The couple married in Mexico, had several children, and lived in various locations near Washington, D.C. Gloria's husband, an economics professor born in Peru, later worked as an agricultural economist for the U.S. government.

Further searches on *FamilySearch* and *Ancestry* uncovered travel records.

Gloria Patricia Campbell in the "Rio de Janeiro, Brazil, Immigration Cards, 1900-1965". This database links to the immigration card on the *FamilySearch* website <www.familysearch.org>

Lessons I learned from this experience include:

1. The old adage, "if at first you don't succeed, try, try again" is very true when it comes to genealogy. When you get frustrated, try another angle, then set it aside and come back to it.
2. New databases and features are being added nonstop, so it pays to cycle back to websites you've visited before to see if there is added information in the index, or new images.
3. Many records are becoming available for South America. I was able to find the birth record for Gloria's husband and city directory information for Lima, Peru.
4. Many records are becoming available for passengers on airlines. I found an Immigration and Naturalization Service record for Gloria arriving in Florida in 1961 on an airline. It provides her birth date and location, address in the U.S., and permanent address in Lima, Peru.

Now that I have the information my mother requested, I am enjoying comparing notes with my new-found third half cousin.

Name:	Gloria Patricia Campbell
Gender:	Female
Marital Status:	Single
Birth Date:	14 Mar 1927
Birth Place:	California
Arrival Date:	1950
Arrival Place:	Rio de Janeiro, Rio de Janeiro, Brazil
Traveling with Children:	No
FHL Film Number:	004921321

Endnotes

[1] Year: 1940; Census Place: *Minneapolis, Hennepin, Minnesota*; Roll: T627_1985; Page: 5A; Enumeration District: 89-231. Accessed on Ancestry.com 14-Feb- 2017.

[2] *Birthdate: 14 Mar 1927; Birth County: Los Angeles, Ancestry.com. California Birth Index, 1905-1995* [database on-line].Provo, UT, USA: Ancestry.com Operations Inc, 2005. Original data: State of California. *California Birth Index, 1905-1995*. Sacramento, CA, USA: State of California Department of Health Services, Center for Health Statistics.

[3] Ancestry.com. *U.S., Social Security Applications and Claims Index, 1936-2007* [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2015. Original data: Social Security Applications and Claims, 1936-2007.

[4] Ancestry.com. *Rio de Janeiro, Brazil, Immigration Cards, 1900-1965* [database on-line]. Lehi, UT, USA: Ancestry.com Operations, Inc., 2016. Original data: "Rio de Janeiro Brazil, Immigration Cards, 1900-1965". FamilySearch, Salt Lake City, Utah, 2013. Index entries derived from digital copies of original and compiled records.

Mary Wickersham is a long-time IGSI member. She served as co-chair of the Celtic Connections Conference 2016, and is a past president and secretary of IGSI. She is currently serving as treasurer. Mary is a member of the Association of Professional Genealogists. She is starting to pursue DNA leads for her own family history.

Scots-Irish Research: The Ulster Records

by Dwight Radford

Success in Ulster research depends upon having a specific goal in mind. Chances are your main goal is to find the original home of an immigrant ancestor. If the place in Ulster is already known, you are ready to address the available records in Ireland. Yet, because of the poor condition of Ulster records in the 1600s and 1700s, you may find that even knowing a parish or townland still poses its own set of challenges as you seek definitive proof.

Background to the Scots-Irish

How the Scots-Irish or Ulster-Scots came to Ulster in the 1600s is an important part of Ireland's history. It happened after the Nine Years War (1594-1603), when the English defeated the ruling Gaelic. The Gaelic then fled to mainland Europe in the "Flight of the Earls" in 1607. As land opened up, settlers from Scotland came in waves beginning in 1605 and stopping by 1715 by which time this Scottish ethnic community stood at 200,000. Most but certainly not all Scots came from the Scottish Lowland areas. The historic counties of most emigration were Ayrshire, Berwick, Dumfriesshire, Kirkcudbright, Peebles, Selkirk and Wigtown.

Many of the Scots-Irish and/or their descendants left for the American colonies as landlords began raising the rents or for other economic factors. One of the first groups, which left in 1718 from the Aghadowey Parish area of County Londonderry, would establish Londonderry, New Hampshire. For additional information, see Brian Mitchell's two concise articles, "17th Century Plantation in Ulster" in *The Septs*, Volume 36, #2 (April 2015), pp. 42-43; and "The Plantation of Ulster: A Tale of Vested Interests, Greed and Conflicting Needs" in *The Septs*, Volume 36, #2 (April 2015), pp. 44-50.

Ulster to Scotland Connection

If the goal is to take your line back to Scotland from Ulster, be aware that this can only be done in very few cases. If a family was well-to-do in Ulster or if there is some reference to Scottish origins in United States records, then you may be able to identify a place in Scotland.

Another angle is using Scottish records. While the Church of Scotland (Presbyterian) registers can be sketchy for the 1600s, these and some other record types do exist. A well-documented series of books are David Dobson's *Scots-Irish Links (1575-1725)* and *Later Scots-Irish Links (1725-1825)*. These books extract Ulster residents living in Scotland or Scottish residents living in Ulster from targeted records in Scotland, England and Northern Ireland.

Most lineages cannot be documented from Ulster to Scotland; the lack of records in early Ulster for the 1600s and 1700s will keep you from making the leap. There are exceptions; but Scots-Irish names can be very common. If you find the name you are researching in a Scottish record, always question if this is the correct person.

The National Records of Scotland hosts the *ScotlandsPeople* <www.scotlandspeople.gov.uk/>. This pay-per-view site hosts the largest collection of online Scottish records. *FamilySearch* <www.familysearch.org> also has many Scottish databases online free.

If You Know a Place in Ulster

If you know a county or parish in Ulster, then you should consult William Roulston's *Researching Scots-Irish Ancestors: The Essential Genealogical Guide to Early Modern Ulster, 1600-1800* (Belfast, Northern Ireland: Ulster Historical Society, 2005). This work seeks to inventory important record types and where they are deposited. Many of the sources he cites can be found on microfilm at the Family History Library (FHL). If you do not know a place in Ulster, this book will be of little use to you.

Although dated, Margaret Dickson Falley's *Irish and Scotch-Irish Ancestral Research* (2 vols. 1962. Reprint. Baltimore, Maryland: Genealogical Publishing Co., 1988), remains an excellent resource when a place in Ulster is known. It is also good for history and context.

If You Do Not Know a Place in Ulster

Sometimes using a distribution of surnames as a guide is useful; other times it is not. These types of searches are best when dealing with a less common surname or alongside a second surname, such as that of a spouse or in-law. When the surname is too common to establish any meaningful location pattern it is not very helpful. Even if your ancestor emigrated in the 1700s, you can still use the Griffith's Primary Valuation (1847-1864) to plot your surname distribution in Ulster. Not everyone emigrated; your ancestor's siblings or cousins may have remained for generations in their home area. A quick general surname survey can be done from John Grenham's website <www.johngrenham.com>. Otherwise, Griffith's Valuation is available to search on *Ancestry*, *Findmypast*, and *Ask about Ireland*.

Online Databases

The largest online collections, as they pertain to Ireland and Northern Ireland, include

Ancestry <www.ancestry.com>: *Ancestry* has scanned and indexed many books, along with such primary sources as the Grand Lodge of Ireland membership records.

FamilySearch <www.familysearch.org>: Their databases are free.

Findmypast <www.findmypast.com>: *Findmypast* continues to emerge as a leader in genealogy researching.

Ulster Historical Foundation <www.ancestryireland.com>: Located in Belfast, this nonprofit has Ulster specific databases, some of which are free and others for a fee.

New record sets are being scanned and indexed at a rapid pace. It is important that you revisit the same websites regularly to see what has been added. You want to search several databases for the same information as indexers see things differently. For additional detail on how to use databases and get around the various quirks, see Dwight Radford's article "Research Strategies and Databases" in *The Septs,* Volume 37, #3 (2016), pp. 79-81.

Church Records

For the 1700s, you may conduct your research without ever using a church register. Early church records in Ulster can be sketchy and begin late. The average Presbyterian register begins in the 1820s or 1830s. Methodism did not emerge out of the Church of Ireland until 1817. Half of the Church of Ireland registers were destroyed in the 1922 Four Courts fire. Plymouth Brethren (Christian Brethren) records are currently very difficult to obtain, but can date from the 1830s. Baptist and Congregational registers typically begin in the early or mid-19th century. Mormons did not open missions until 1840. However, Quaker and Moravian records survive in amazing collections.

Aside from Quakers and Moravians, most births/baptisms, marriages and burials registers begin either side of 1800. Large collections of church registers have been indexed on *RootsIreland* <www.rootsireland.ie> and the Ulster Historical Foundation <www.ancestryireland.com>, with more added periodically. Most Ulster church registers, with the exception of Plymouth Brethren and Mormons, are on microfilm at the Public Record Office of Northern Ireland (PRONI) <www.nidirect.gov.uk/proni>. The "PRONI Guide to Church Records" on their website is an essential research tool for determining what denominations were operating in a parish and when their records begin.

Genealogical Office, Dublin

The collections at the Genealogical Office (GO) at the National Library of Ireland mainly concern the gentry and nobility. Many of these genealogies extend from Ireland into Scotland and England. These compiled pedigrees may be the only remaining "proof" of a lineage. This archive has been microfilmed and is at the FHL. An excellent introduction to the records of the GO is Virginia Wade McAnlis' article "The Genealogical Office: An Introduction to the Records," *The Irish At Home and Abroad* 4 (2) (1997): 56-59.

This vast archive of records is divided into many different collections and subjects. To find your way through the maze, consult Virginia Wade McAnlis in *The Consolidated Index to the Records of the Genealogical Office, Dublin, Ireland*, 4 vols. (Issaquah and Port Angeles, Washington: by author, 1994-1997). It is indexed, with references to the original collection and the corresponding FHL microfilms.

Registry of Deeds

Beginning in 1708, land transactions in Ireland were registered with the Registry of Deeds in Dublin. In the Registry of Deeds, you can find deeds of sale, lease agreements, marriage settlements and wills. This archive and its indexes have been microfilmed and are at the FHL (1708-1929). Most transactions involve lease agreements, which can be invaluable for tracing small farmers.

Often a deed cites earlier transactions involving the buying, selling, leasing or mortgaging of a property. These can help you sort through the layers of owners, lessors and sub-lessors. If an ancestor was a landowner or had a registered lease, the Registry of Deeds may provide a wealth of information. Some wills were registered in the Registry of Deeds.

There are two manuscript indexes to the Registry of Deeds on microfilm and an ongoing online index. Understanding these indexes is the key to this valuable set of records. Once you have a have a deed reference you are ready to look at the microfilm.

Grantors Index. The Grantors (or Surname) Index is an index by surname of the sellers (grantors) of land only. The index is arranged by time periods; it does not identify the county or townland of the property until after 1833.

Lands Index. The Lands (or County) Index is arranged geographically by county and first letter of the place. A place

name may be listed multiple times, one for each transaction involving it. This major index for deed research is arranged by time frame, with each entry consisting of a volume, page and memorial number.

Registry of Deeds Index Project Ireland <http://freepages.genealogy.rootsweb.ancestry.com/~registryofdeeds/>. This online index project by *FamilySearch* is an ever growing (yet not complete) database to index all of the names that appear in the memorial books at the Registry of Deeds. The index can be searched by name, grantor, family name and memorial number.

Freeholder, Freemen and Voter Lists

Freeholders were property holders who had the right to vote; freemen or free citizens of cities and boroughs also had votes. Think in terms of the value of a person's holdings: if there was sufficient value, then the lease holder was given the right to vote.

Voters, poll, freemen and freeholders records are lists of people entitled to vote or those actually voting at elections. They are normally arranged on a county, barony, city or borough basis. The best overall inventory of records availability can be found in Kyle J. Betit's article "Irish Freeholders, Freemen and Voting Registers" in *The Irish At Home and Abroad* 6, #4 (4th Quarter 1999): 146-164. The PRONI database "Freeholders' Records" has the largest indexed and scanned collection online.

Landlord Papers (Estate Records)

If you know the townland or parish where your ancestors lived, the task is to identify the landlord or land owner for that period. For the 1700s, the most useful source for identifying those who own and lease property are the indexes and memorials at the Registry of Deeds. Tax lists such as the Tithe Applotment (1823-37) and Griffith's Primary Valuation (1847-64) are other tools for identifying the landlord or land owner of a townland in the 19th century.

Estate landowners generally were nobility, landed gentry, Church of Ireland (or its clergy), London guilds, various companies or people who had a lease with them. Estate records are the private papers of the landlords, such as lease agreements, rent books, maps, emigration lists, petitions to the landowner, wills, mortgages, evictions, account lists, freeholders and voters lists.

Once you have identified the landlord/landowner, it's time to search for deposited estate papers. The largest collections of these are at the PRONI and NLI. The records for larger estates in the PRONI collections often have their own research guide; check "Privately Deposited Archives" on their website. The FHL has the records for some of the larger estates in Ulster on microfilm. For additional information, see Kyle J. Betit and Dwight Radford's article "Finding Irish Estate Papers" in *The Septs*, Volume 35, #1 (January 2014), pp. 10-14.

Wills and Administrations

The majority of Scots-Irish were tenant farmers, a class of family which did not leave generations of wills in the 18th century. However, do not automatically assume that your ancestors were of this class.

Prior to 1858, wills and administrations were under the jurisdiction of the Church of Ireland. There were two courts: the Consistorial Court, by diocese, and the Prerogative Court of Armagh. The Prerogative Court had jurisdiction over estates of persons who had property worth over £5 in more than one diocese. Most of the wills and administrations were destroyed in 1922. A number of the original indexes survived. Abstracts of a significant number had been made by researchers prior to 1922 and were subsequently donated to various archives.

Surviving will collections can be found at the NAI and the PRONI. These collections have been microfilmed and are at the FHL. *Findmypast* has an index to the NAI collections, "Irish Will Index, 1484-1858." An index to the FHL collection of wills can be found in *Index to Irish Films at the Family History Library* (1998) compiled by Joyce Parsons and Jeanne Jenson (FHL microfilm #1559440, #1696675). Other collections at the GO, Dublin, consist of abstracts or stick pedigrees, showing relationships as found in wills prior to 1922. These are on microfilm at the FHL. For the GO material, see Virginia Wade McAnlis' book, cited earlier.

Perhaps the best overall index to wills filed prior to the 1922 Four Courts Fire is *The Super Index: A Compilation of Available Irish Will Indexes 1270-1860*, which was compiled by Gloria Bangerter, then edited and alphabetized by Joyce Parsons and Jeanne Jensen. This massive 11-volume work is an index to indexes. If a needed will was filed, this is the place to begin the search for a second copy or abstract made prior to 1922. (FHL microfilm Surnames A-C: #1145963; Surnames D-E, G-M, Mc: #1145964; Surnames F: #1145972; Surnames N-Z: #1145965).

Some wills were recorded with the Registry of Deeds. Wills from 1708 to 1832 have been transcribed and indexed in P. Beryl Eustace's two volume work covering 1708-1788 *Registry of Deeds, Dublin, Abstract of Wills* (Dublin:

Stationery Office for the Irish Manuscript Commission, 1954-56). A third volume covering 1785-1832 can be found in Eilish Ellis and P. Beryl Eustace, *Registry of Deeds, Dublin, Abstract of Wills* (Dublin: Stationery Office for the Irish Manuscript Commission, 1984).

Repositories for Scots-Irish Research

Geographically, Ulster is complex. Cavan, Donegal and Monaghan are three counties of the province of Ulster that are now part of the Republic of Ireland. For this reason, repositories in both the Republic and Northern Ireland should all be searched for Ulster records. The FHL has extensive microfilm records from these repositories. Major repositories for Ulster collections include

The Public Record Office of Northern Ireland (PRONI) <www.nidirect.gov.uk/proni>, located in Belfast, Ireland, is the major repository for Ulster records. Their holdings include estate papers, church registers, freeholders list and a growing collection of free online databases.

Family History Library (FHL) <www.familysearch.org> is located in Salt Lake City. After the PRONI, the FHL is the second major repository for Ulster records. They also hold a large Scottish collection. Their numerous online databases are free.

Genealogical Office (GO) <www.nli.ie/en/heraldry-collections.aspx> is part of the NLI in Dublin, Ireland. It holds genealogical collections and manuscript pedigrees for the landed gentry, Protestant population of Ireland's history. Microfilms of their collections are available at the FHL.

National Archives of Ireland (NAI) <www.nationalarchives.ie> in Dublin houses one of the premier collections documenting Ireland's history. Within their collections are materials from Ulster, though mainly for the Ulster counties of Cavan, Donegal and Monaghan. The NAI has online database collections free of charge.

National Library of Ireland (NLI) <www.nli.ie> in Dublin contains records and books deposited there by legal action. The library houses records for Cavan, Donegal and Monaghan. The Manuscript Department houses estate records of the landlords, many of which are for Ulster estates.

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IGSI Classes

Are you searching for an Irish ancestor? In addition to getting help from volunteer researchers at the library on Irish Saturdays, you can learn more about research strategies, sources and more by attending one or more of the IGSI classes offered throughout the year.

April 8, 2017 | Finding Living Descendants | Gigi Hickey

Join Gigi Hickey as she teaches you how to locate living descendants who might just be able to help you over that brick wall and find the place of origin of your elusive Irish ancestor.

May 13, 2017 | Griffith's Valuation of Ireland | Audrey Leonard

Learn how to mine this valuable census substitute as you search for your ancestor in Ireland.

June 10, 2017 | Researching Scots-Irish Ancestors | Sheila Northrop

Looking for information to help you research your Scots-Irish ancestors? Join Sheila Northrop for this popular class.

IGSI classes are held at William J Hoffman (MGS) library in the classroom from 10:30 AM to 12:00 noon. Cost is $15 for members and $20 for non-members. Register/pay online at www.irishgenealogical.org or at the door on the day of the class.

Charles O'Connor of Waterbury, Connecticut

by Ann Eccles

One of my numerous Irish family surnames is O'Connor – not the easiest to research when the county and townland are unknown. Shortly after I started researching this line a dozen years ago, I found information on the Internet from Bill Coffey[1] who was tracing his Coffey and O'Connor ancestors who had settled in Massachusetts. His O'Connor line descended from a brother of my immigrant ancestor, Timothy O'Connor of County Kerry. Bill had done some research, used a researcher's services, and posted the information he had gathered about various collateral O'Connor families on the Internet. And I found it purely by chance – or was it the luck of the Irish?

It was a blessing of a start for someone researching a family named O'Connor. Following the advice of experienced genealogists, I knew that I needed to double-check the data.

Bill's research gave me the county and townland of origin, some dates of births and deaths, and U.S. location. I was pretty sure this included my O'Connor line by the mention of Fr. Michael O'Connor and his two nieces (family information from my mother). It noted the following information:

- Timothy O'Connor, born 1814-1816 in Ireland, died 31 May 1890 in Manchester, Connecticut
- Wife, Johanna Carly, born 1834 in Ireland, died 11 January 1892 in Manchester, Connecticut
- Daughter, Mary, born c 1852 in Ireland, died 9 October 1913 in Connecticut
- Daughter, Ellen, born c 1854 in Ireland, died 19 October 1931 in Connecticut
- Son, Charles, born c 1856 in Ireland
- Son, Thomas, born 1858 in Ireland, died 7 July 1906 in Connecticut.
- Son, Timothy, born c 1860 in Ireland
- Son, Daniel, born 1863 in Ireland
- Son, Michael, born 19 August 1866 in Manchester, Connecticut, died 30 September 1930; he was ordained in Boston.[2]

He also included a page of information on "Charles of Waterbury", whom he indicated as probably the son of a brother of Timothy; "probably born between 1840 and 1855. He married Johanna Reilly in Ireland and together they came to America, living first in Manchester, Connecticut…"[3]

My search started in the years when the County Kerry church records were kept private, so I had to try to verify Bill's findings by some on-site research. Connecticut's records are kept town by town, so I planned a research trip to Manchester to learn more about the O'Connor family. The Manchester Town Hall maintains local vital records as well as burial records for the late 1800s and early 1900s.

Timothy O'Connor died in 1890 in Manchester, Connecticut, and Johanna died two years later in 1892. In her will, Johanna names her daughters Mary and Ellen as her heirs. She also names her sons, to whom she leaves nothing: "The omission of legacy to my other children namely Charles, Thomas, Timothy, Michael and Daniel O'Connor is intentional."[4]

Mary and Ellen inherited the house on Woodland St. In 1892, Johanna's son Timothy and his family lived next door on Woodland; Michael was ending his studies and would be ordained a priest in December 1892 in Boston; and Daniel had relocated to western Pennsylvania. While my great-grandfather Thomas was married and living in the area, Charles was nowhere to be found. He wasn't living in Manchester. Where could he be? I felt that his mother knew where he was since she specifically mentioned him in the will.

Looking back at Bill Coffey's document a year later, I decided to look into the Charles of Waterbury story as a possible son of Timothy rather than a nephew. Per the 1900 U.S. Census, there was a Charles O'Connor, wife Johanna, and four children living in Waterbury, Connecticut. On this research trip, I started at the Connecticut State Library, which has a wide range of resources. I checked Waterbury city directories on microfilm starting in 1900 when he was listed in the census and going forward. City directories often list the date of death – and there it was on the fourth microfilm roll. He died March 22, 1903. I then turned to microfilm of the local newspaper, the *Waterbury Republican*, and scanned through issues in the days after his death looking for an obituary. I learned he was a prominent citizen as there was more than just an obit notice. The article gave a summary of his life, information of death, and this statement near the end of the article: "The funeral will be held tomorrow morning at 9 o'clock from the Immaculate Conception Church, and it is expected that his brother, the Reverend Michael J. O'Connor, pastor of the Catholic church at West Thompson, will officiate…"[5] (Yes! That means he's Timothy's son and brother to my great-grandfather.)

I had used a county commemorative biography published at the end of the 19th century (aka "mugbook") to learn more

about another ancestor. I was pleased to find such a book – one on New Haven county residents – that included Charles. I also received a copy of his death certificate.

Charles' Story

According to the commemorative biography he was born on December 30, 1848, to Timothy O'Connor and Mary Lynch in County Kerry, Ireland.[6] He was brought to America as a young child and attended school in Providence, Rhode Island. He apprenticed as a carpenter and, in 1870, he married Johanna Riley in Providence. A couple of years later he moved to Manchester, Connecticut, where he set up business as a carpenter and purchased land for a home next door to his father.

He sold that land in 1883, the year his name first appears in Waterbury City Directories. The commemorative biography notes that Charles also worked as a carpenter in other cities, such as Boston, Savannah and Denver. Since no dates are provided, it is not known if this was before or after his marriage. In Waterbury he was a well-respected and successful building contractor responsible for erecting many Catholic churches, schools and halls in that city.

Checking the Facts

Looking back to Bill Coffey's information, there are any number of places I could have gone wrong if I accepted his research without verification:

- He was not aware of Timothy's first marriage
- He listed a wrong surname for Timothy's second wife
- He had the wrong birth order for Timothy's children
- He didn't think of Charles of Waterbury as Timothy's son
- He thought Charles had married in Ireland and did not realize Charles' early years were spent in Rhode Island

I was able to further check many facts when the County Kerry church records were made searchable on the Internet by Ireland's Department of Arts, Heritage, Regional, Rural and Gaeltecht Affairs at the website *Irishgenealogy.ie*.

In reality, Mary Lynch was Timothy's first wife and the mother of Charles Connor,[7] who was baptized on 29 December 1846 (not 1848) in Beaufort, County Kerry, Ireland. Mary died in Ireland after the birth of a second child, who died as an infant.[8]

Johanna was the second wife of Timothy; her maiden name was Kelliher (not Carly). On 3 February 1851, Timothy Connor of Kilgobnet, married Johanna Kelliher in Beaufort, County Kerry.[9]

Johanna Kelliher [Kaliher on the record] was the mother of the other children: daughter Mary was baptized on 1 January 1852; son Thomas was baptized on 1 April 1855; son Timothy on 1 April 1857; son Daniel on 9 March 1862.[10] (Michael was born in the U.S.) I have not found a baptism record for Ellen among the County Kerry records, but it merits further checking. In the commemorative biography, Charles' six siblings are listed by name, so I'm sure there will be a record for Ellen.

What is the take-away? It could be 'follow your gut' if there seems to be an inconsistency or something missing. But it's really more 'check your facts and dates in more than one source' to find the truth of the story.

Endnotes

[1] Bill Coffey died Nov. 2012 and I could not find his online information when writing this article (January 2017).

[2] Excerpted from "Thomas O'Connor and Mary Coakley and Descendants" by William J. Coffey, p. 11-12.

[3] Coffey, William J., p.12

[4] Will of Johanna O'Connor, probated July 29, 1892, in Manchester, Hartford County, Connecticut, viewed on LDS microfilm #1318100.

[5] *Waterbury Republican*, March 23, 1903, page 3.

[6] *Commemorative biographical record of New Haven county, Connecticut*, J.H. Beers & Co., 1902. p. 1009.

[7] Baptism record, *Irishgenealogy.ie*, viewed 23 January 2017.

[8] *Commemorative biographical record of New Haven county, Connecticut*, p. 1009. Baptism record, *Irishgenealogy.ie*, viewed 23 January 2017.

[9] Marriage record, *Irishgenealogy.ie*, viewed 23 January 2017.

[10] Baptism records, *Irishgenealogy.ie,* viewed 23 January 2017.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

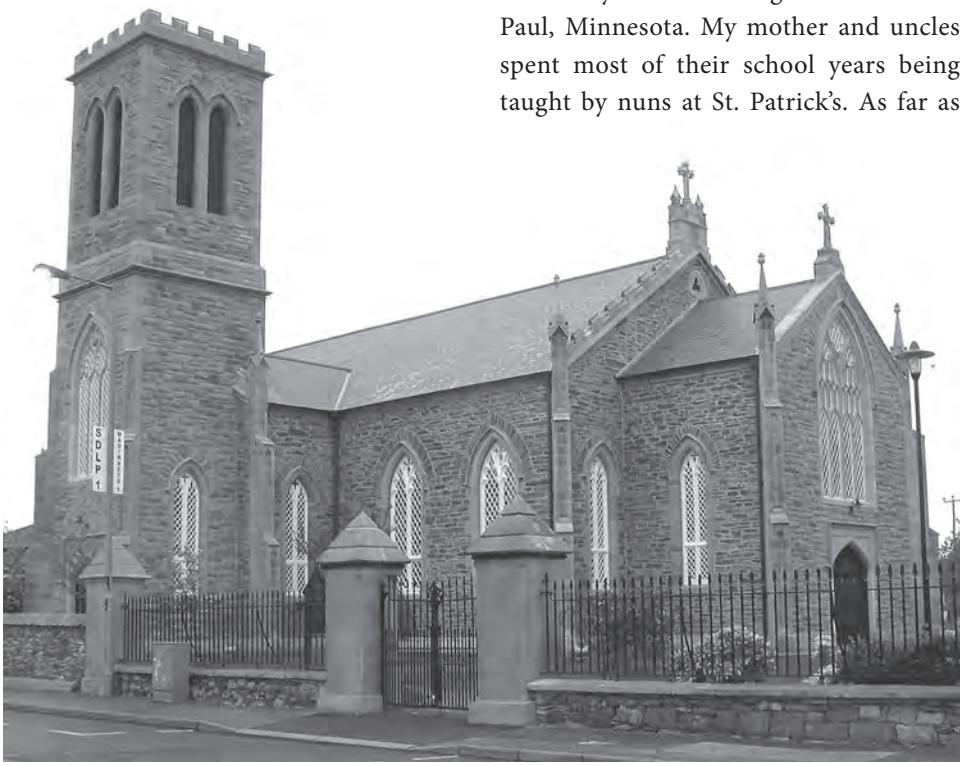
Tantalizing Clues but No Smoking Gun: The Reynolds Family on Both Sides of the Atlantic

by John Vanek

On April 29, 1872, the sacrament of marriage was performed at a church in the "United parishes of Drumachose, Tamlaghtfinlagan and part of Aghanloo" in the Catholic Diocese of Derry, in the village of Newtown Limavady. William Reynolds, from the townland of Doaghs Magilligan, wed Mary Cramsie of Magilligan. Witnesses were John Cramsie of Magilligan and Margaret Cramsie, his wife. William and Mary received a special dispensation from Rev. D. Mooney for not publishing the required marriage banns, probably because the couple resided in the neighboring parish of Tamlaghtard (aka Magilligan), some nine miles from Newtown Limavady.[1]

Other than the dispensation, which is not especially noteworthy, the record is entirely typical. It appears to document the union of two Catholic families from neighboring townlands. Over the next eight years, the couple's first five children were baptized Catholic in their home parish of Tamlaghtard.[2] Such documents were exactly what I expected to find when researching my Irish heritage.

My maternal grandmother Margaret is of 100 percent Irish ancestry. She has always been a devout Catholic. For more than eighty years, until she moved into a senior facility in 2015, she was a regular member of St. Patrick's Catholic Church in the Payne-Phalen neighborhood of St. Paul, Minnesota. My mother and uncles spent most of their school years being taught by nuns at St. Patrick's. As far as Margaret can remember, her family has always been Catholic.



St. Mary's Catholic Church in Newtown Limavady, where William Reynolds and Mary Cramsie married in 1872. Courtesy Limavady Parish.

As I researched Margaret's Irish ancestry, I did not expect to find anything but Catholics. Up most lines, that expectation held. The Jordans came from County Mayo—Catholic. The Pattisons came from County Laois—Catholic. The Dalys and MacGillicuddys appear in Catholic records from Tralee in County Kerry as far back as 1774. The Sweeney and Byrne families, some of whom were evicted from the Fitzwilliam Estate in County Wicklow in 1847—Catholic. Nothing but Catholics. A majority were famine migrants, who left Ireland under difficult circumstances and never returned.

The Reynolds family proved to be quite another story. The 1872 marriage of William Reynolds and Mary Cramsie in a Catholic church belies a fascinating religious conversion—one to which we have several tantalizing clues but no smoking gun. It also involves two separate migrations to America. The following story examines what I know about the Reynolds family and how I know it. As with a lot of Irish research, there are a number of frustrating gaps.

The Easy Part: Records in Minnesota

As we all know, genealogists work backwards. The first clues that the Reynolds family was different from the rest of my Irish ancestors appeared as I researched William and Mary's daughter Jane Reynolds. Jane, or Jennie as she preferred

to be called, was the maternal grandmother of my grandmother Margaret.

At first glance, there was nothing special about Jane and her family. Records from the U.S. decennial censuses and Minnesota decennial state censuses agree that Jane had been born in Ireland in about 1874 and suggest that she had come to America as a girl in about 1881. I could track Jane and her parents in every census they ought to have appeared in—she grew up in Yellow Medicine County, Minnesota, and then moved to Big Stone County in 1899 following her marriage.[3] I also found the ship manifest that documented the family's immigration: among the passengers aboard the ship *Ethiopia*, which voyaged from Glasgow, Scotland, and Moville, Ireland, to New York in April 1881, were 30-year-old William Reynolds, his wife Mary and five children, including seven-year-old Jane.[4]

A closer look revealed a more complicated story. In every U.S. census in which he was himself enumerated, William's birthplace is recorded as Pennsylvania. His parents' birthplaces were each recorded as "Ireland," but William was apparently an American. Other sources agree. Jane's death certificate, for example, says that her father William had been born in "Penna." (It states that Jane's mother Mary "Cramsy" Reynolds had been born in Ireland, as expected.)[5]

I was evidently looking at a case of re-migration. William Reynolds had been born in Pennsylvania around 1850. As an American man of Irish descent, he moved back to Ireland, married an Irish woman, and had several children there before returning to America with his family in 1881. Tales of re-migration are not uncommon in the long history of

Photograph of Jane "Jennie" Reynolds, ca. 1891, possibly taken to commemorate her Catholic confirmation. Photograph in author's possession.

American immigration, but this case stood out from the rest of my Irish ancestors.

Further support for the theory of multiple migrations came from the 1930 federal census, in which Jane Reynold's immigration date was crossed out and her naturalization status recorded with the code "X0," meaning "American citizen born abroad." Her birthplace was recorded as "North Ireland," but scribbled above those words was the abbreviation "am cit," American citizen.[6] Census enumerators in other years missed this peculiar detail about Jane, but not about her Irish-born sister Margaret Elenor Reynolds Regan. In every federal census from 1910 to 1940, Margaret Reynolds Regan was recorded as an "am cit" born in Ireland.[7]

This indeed was the case. Since William Reynolds had been born in the United States, he held U.S. citizenship by birthright. Before 1924, the citizenship status of American women and children derived solely from that of the husband or father. Jane and her four Irish-born siblings therefore inherited their father's American citizenship at birth even though they were born outside the United States. As far as American law and the U.S. Census Bureau were concerned, the family's 1881 "immigration" was not immigration at all, merely a return home.

All of this raised more questions. When and why had William gone back to Ireland? Who were his parents and what was their role in the story?

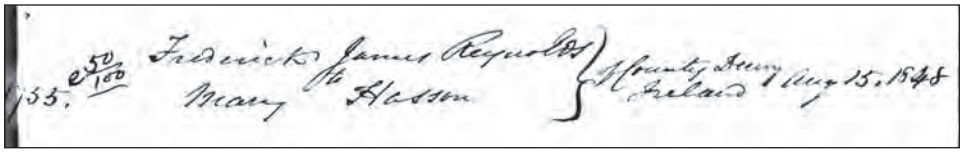
Philadelphia and Derry: More Questions than Answers

With Jane's American records in hand, I pushed my research back another generation. In August 1912, William Reynolds died at his home in Graceville, Big Stone County, Minnesota, of an acute intestinal obstruction. His death certificate, on file at the Minnesota Historical Society, shed more light on the story and set out my next research targets. According to the death certificate, William had been born March 15, 1849, in Philadelphia. His parents were named Frederick James Reynolds and Mary "Heasson."[8]

Frederick and Mary initially proved difficult to identify in American records. There is certainly no hint of them in America after the arrival of William and his family in 1881. For a while they eluded me in Philadelphia too. Then I stumbled across a record about them from a most unexpected place: a Presbyterian church.

A few years ago, *Ancestry* published an indexed collection of church and town records from Pennsylvania and New Jersey, most of which came from the Historical Society of Pennsylvania. Without the

records being digitized and the names within indexed, I never would have found the marriage of Frederick James Reynolds and Mary "Hasson" recorded in the parish register of Eleventh Presbyterian Church in Philadelphia on August 15, 1848. I never would have thought to look in a Presbyterian church for an ostensibly Catholic family. Pastor John L. Grant, who performed the service and entered the marriage into the register, recorded both Frederick and Mary as "of County Derry, Ireland."[9]


Frederick James Reynolds
Mary Hasson
of County Derry Ireland
Aug 15. 1848

The marriage fit well enough. Frederick and Mary had the right names and were at the right place and time to match what William's death certificate implied. William was probably their first child.

Then I fixated on that final notation, "of County Derry." I was thrilled that it connected Frederick and Mary to the right county in Ireland. Then I wondered if the notation implied something else. Did the couple know their stay in Philadelphia was only temporary? Did they know they would soon be heading back home to County Derry? The location does not seem to have been written by mistake. Pastor Grant was very consistent about recording where the individuals he married actually resided. For example, among the eleven other marriages Grant registered on the same page were the following: William Bentley of Philadelphia and Mary Ann Atkinson of Mount Holly, N.J.; Alfred K. Scholl of Philadelphia Co. and Hanna Dilworth of Bucks Co.; Henry F. Hartwell of Lancaster, Ohio, and Elizabeth B. Lee of Philadelphia; and Alphonse Barbot and Caroline McKean, both of New Orleans, Louisiana.[10]

Were Frederick and Mary well-to-do migrants who had joined a cosmopolitan congregation downtown? Probably not. Frederick was a common laborer. I am confident I have identified him on the manifest of a Philadelphia-bound ship. Described as a 22-year-old laborer, "Fred[k] J Reynolds" came to America aboard the *Joseph Porter* just three months before the wedding. The ship arrived in Philadelphia from Londonderry on May 15, 1848. Frederick did not even have a chest of belongings like some of the other lower-class passengers.[11]

Two immigrant candidates exist for Mary Hasson. More likely, I believe, is 22-year-old "Mary Hassen," a single, young "spinster" who traveled aboard the *Joseph Porter* on the same voyage as Frederick Reynolds. Mary likewise arrived in America with little in the way of material possessions.[12] Another possibility is Mary T Hasson, who crossed the Atlantic with her apparent sister Sarah on the ship *Trenton* from Londonderry to Philadelphia in May and June 1845 when she was 16 years old. Mary and Sarah Hasson at least owned a chest and two boxes.[13]

Whichever Mary it was, I may have identified her and Frederick in the 1850 U.S. census, although I am much less certain this is the same family. Frederick "Rannels," a 23-year-old laborer, and Mary, 26, who appears to be his wife, resided in Ward 3 in the city of Kensington.[14] Now incorporated as a neighborhood in Philadelphia, Kensington was the heart of Philadelphia's Irish immigrant community in the mid-19th century. Unfortunately, no children are listed with the couple, though the absence is not unexpected. William's implied birth year ranges from 1849 to 1851 in various American documents. If this couple in Kensington is in fact the same as the couple who married at First Presbyterian Church in 1848, then it implies that William was born in, say, March 1851 rather than the same month in 1849. Indeed, William's headstone shows his birthdate as March 15, 1851.[15]

I have searched collections catalogs and contacted both the State Historical Society of Pennsylvania and the Presbyterian Historical Society in Philadelphia in hopes of uncovering the book(s) of baptisms Pastor Grant undoubtedly kept along with the marriage volumes. William Reynolds' baptism may have been recorded in it. Unfortunately, it appears this book or books has not survived.[16] Some registers survive from the First Presbyterian Church in Kensington, the most likely church for a Presbyterian family in Kensington in 1850. However, there is a gap in surviving baptism records between 1837 and 1860.[17]

These losses leave open the question of whether William was baptized into a Presbyterian church as one would suspect.

In any case, I then face a twenty-year gap in the records. Chronologically, the next record definitively relating to anyone in this family is the mention of Frederick James Reynolds in a June 1870 Landed Estates Courts sale catalogue advertising the sale of rental rights to "part of the lands of Upper Middle Doaghs known by the name of Sandyville… ." The primary sale involved the land of James Doherty, "an Insolvent." Frederick James Reynolds was not a party in the sale, but was mentioned as the former owner of a different piece of

land near Doherty's that was also included in the sale—"that part of the lands demised by said lease . . . containing 27a. 1r. 29p. statute measure, or thereabouts . . . which formerly belonged to Frederick James Reynolds. . . ." One of the Owners and Petitioners with a stake in how Doherty's leased land was partitioned was named George "Hassan," who may have been a relative of Frederick's wife Mary.[18]

Land leased to James Doherty, including a portion that once belonged to Frederick James Reynolds, is shown near the bottom of this map from the Landed Estates Court. The Reynolds family resided not far from the northern coast on Magilligan Point.

William Reynolds apparently attended the auction and purchased the land—or at least the rental rights—which formerly belonged to his father. (If he did not purchase it at the sale in August 1870, then he apparently purchased it later.) In January 1881, as William prepared to return to America with his family, he listed his farm for sale—land, buildings, animals, implements, and all. According to a sale notice in the *Derry Journal*, the property was described as "that FARM in UPPER DOAGHS, on the leading Road to Downhill, within Fifteen Minutes' walk of Magilligan Station, containing 27a. 2r. 30p., more or less . . ." The location and size "more or less" match the description of the land that once belonged to his father Frederick.[19]

But that's it. After the Landed Estates Court sale, the next record that I can relate to this family with absolute certainty is the 1872 marriage of William Reynolds and Mary Cramsie in a nearby Catholic parish. What happened? When and where did Frederick James Reynolds and Mary Hasson Reynolds die? Why was Frederick's land a part of the 1870 sale and why was he listed as the *former* owner? Did William's parents convert to Catholicism when they returned to Ireland or did William himself convert when he came of age? If the latter, did William convert out of personal conviction or in order to marry his sweetheart (or a combination of the two)?

Heirloom Evidence

I have no answers to most of these questions. In fact, because Frederick and Mary wed in a Presbyterian church and their son William in a Catholic church, I repeatedly questioned whether I had made a mistake in linking them. And yet, the records were clear. William's death certificate is unambiguous and I have no reason to doubt it. Frederick James Reynolds and Mary "Heasson" were his parents and he was born in Philadelphia in about 1850. The evidence *from* Philadelphia and the evidence *about* Philadelphia lines up neatly. So too does the evidence from County Londonderry. Frederick James Reynolds was mentioned in 1870 as the former owner of a piece of land in Upper Doaghs, the same townland William claimed as his residence when he married in 1872 and probably the very same land William owned when he sold out in 1881.[20]

A recently uncovered family heirloom all but proves the link between my ancestor William Reynolds who settled in Minnesota and the townland of Doaghs in Magilligan. Indirectly, it further strengthens the family's connection to the particular property in Upper Doaghs that once belonged to Frederick James Reynolds and it hints at the timing of the family's conversion to Catholicism.

While my mother and uncles were cleaning out my grandmother Margaret's house in 2015, they came across an old spelling book which they passed on to me. The book is called "The spelling-book superseded, or, A new and easy method of teaching the spelling, meaning, pronunciation, and etymology of all the difficult words in the English language with exercises on verbal distinctions." Its author was Robert Sullivan,

FARM, STOCK, CROP, FARMING IMPLEMENTS, &c.,
FOR SALE.

WE have received Instructions from Mr. Wm. Reynolds, Upper Doaghs, Magilligan, to SELL BY AUCTION, on the Premises, on THURSDAY, 7th FEBRUARY inst., at TWELVE o'clock, that FARM in UPPER DOAGHS, on the leading Road to Downhill, within Fifteen Minutes' walk of Magilligan Station, containing 27a. 2r. 30p., more or less, held for Ever, Free of Rent. On the Farm there are first class Dwelling and Office Houses, in good repair. The Land is in good order, in the Five course of rotation, and is fit for a respectable Farmer. It is well Fenced and Drained, with a sufficiency of good Spring Water and Sea Wrack convenient. A portion of the Land is Ploughed.

The Stock consists of Two good Milch Cows, Three Two year-old Bullocks, One Year-old Heifer, One good Farming Horse, Four Years old; and Two Pigs.

The Crop consists of Three Stacks Oats, a large quantity of Hay and Straw, and about Twenty Tons of Potatoes, of a superior quality.

The Farming Implements consist of Two Carts and Harness, one Lea Plough, One Moulding Do., Break and Grubber Harrows, a large quantity of Grapes, Spades, Shovels, &c.

Also, the Household Furniture, &c.

PROPOSALS for the above will be received by the Vendor, on the Premises, or the Auctioneer, up till 10th FEBRUARY

Terms—£100 Deposit at time of Sale on the Farm; the remainder on getting Possession, which can be had immediately. Three Months' Credit for Stock and Crop and Two and a-half per Cent Fees to the Auctioneer at time of Sale.

JAMES M'KAY & SON,
Auctioneers, Limavady.

January 24th, 1881. (14 X)

Advertisement for Reynold's farm auction.

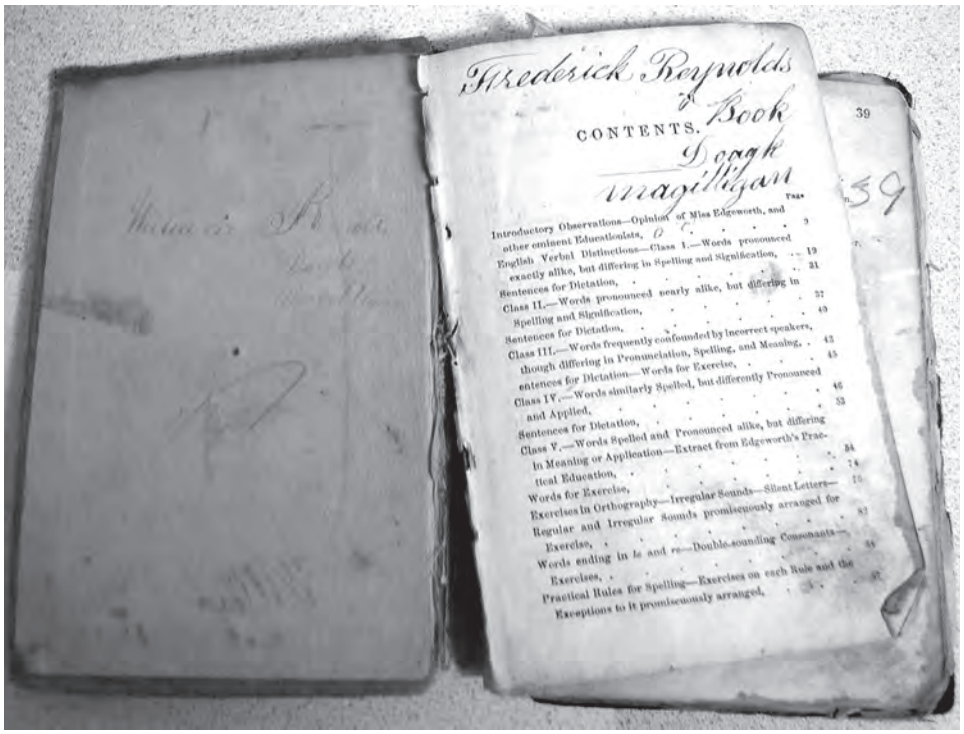
an Irishman, and it was ubiquitous in schools throughout Ireland. It was first published in 1838 and last published in 1930 having gone through more than 240 editions. Though the title, copyright, and preface pages are all missing from my copy, other details within the book – such as the book's pagination according to the table of contents – narrow the publishing date of my copy to the early 1860s.[21]

The copy I inherited has not been well-cared for. The binding is nearly falling apart. Several sections of pages are missing. The paper is crisp and crumbles even when handled with utmost care. Yet, old handwriting is clearly visible on a number of pages. Inscribed in neat handwriting inside front cover are the words, "William Reynolds, Doaghs Magilligan." Above the table of contents (which today is the first page inside the cover), what appears to be a different hand wrote, "Frederick Reynolds book, Doagh Magilligan." Later in the book, above the chapter title Exercises in Orthography are the words "Frederick Reynolds's, Doagh," and below the chapter title the single word, "Doaghs." I believe the Frederick who signed these pages was not William's father Frederick James Reynolds nor his son of the same name, but rather a long-lost brother named Frederick who died of consumption in 1870, age 17, in Upper Doaghs. If this hypothesis is correct, William and his presumed brother Frederick shared the spelling book as schoolchildren during the 1860s. If the Frederick who signed the spelling book was the same as the one who died in 1870, then it is notable that his death was registered in the Catholic church in Newtown Limavady. This suggests the boys were being raised Catholic.[22]

Concluding an Incomplete Story

With one notable exception, my research is near a dead end. The key documents I have not yet been able to investigate are baptism and marriage records from Magilligan Presbyterian Church, which have unfortunately not yet been digitized and posted online at rootsIreland.ie.[23] According to the Public Record Office of Northern Ireland's guide to church records, surviving records from Magilligan Presbyterian include baptisms for the period 1814 to 1854. If Frederick James Reynolds and/or Mary Hasson came from Presbyterian families, they were most likely baptized in this parish and probably appear in the registers. Baptisms at First Presbyterian Church in Limavady, if they instead attended there, begin only in 1832. Catholic records in the area from before 1863 have not survived.[24]

From other sources, I have identified several candidates who might have been Frederick James Reynolds' parents. Perhaps the most likely candidate was also named Frederick Reynolds. On June 11, 1830, the *Belfast Newsletter* published the following notice under the heading Marriages: "On the



Spelling book belonging to Reynold's family.

27th ult. [that is, May 27] in the Cathedral Church of Londonderry, Mr. John Ross, of Newtownlimavady, innkeeper, to Mary, relict of the late Mr. Frederick Reynolds of Doagh, in the parish of Tamlaghtard, Magilligan." The *Londonderry Sentinel* published the same story the following day, with the additional note that the marriage was "by special license."[25] In this case "the Cathedral Church" must refer to St. Columb's, cathedral church of the Church of Ireland Diocese of Derry. No Catholic Cathedral yet existed in Derry city. While Protestant, the widow of this Frederick Reynolds was definitely not Presbyterian. (No self-respecting Presbyterian would be caught dead in anything called a Cathedral!) Correspondingly, an index of wills from County Derry includes a line for the will of Frederick Reynolds, 1830, from Doagh, though it is unclear if the original will still exists.[26]

The following year, the 1831 census of Ireland recorded two Reynolds men living in Doaghs, George and James. These may align with two later probate documents. PRONI collections include the 1850 letter of administration from the probate case of one James Reynolds of Tamlaghtard parish and an index record which references an 1853 administration bond of one George Reynolds of Magilligan parish.[27]

A more distant clue about the religious heritage of the Reynolds family might come from a 1740 list Protestant Householders. The list includes John Reynolds and Thomas Reynolds, both of whom resided at "Doaghs Upper" in the parish of Tamlaghtard, County Londonderry.[28] Cross-referencing the probate index again, we find a Thomas Reynolds of Tamlaghtard whose will was probated in 1752.[29] Was one of them the direct ancestor of Frederick James Reynolds? Perhaps.

Though the evidence is sparse, it suggests that Frederick James Reynolds came from a long line of Protestant ancestors. To be sure, the name Frederick is distinctively Anglo-Germanic in origin. The history of English plantations in Northern Ireland would tend to support a Protestant past for anyone with such an un-Irish name. But that is not enough information from which to draw water-tight conclusions.

It is difficult to draw any grand conclusions from this story. In the end, genealogical records might never be able to answer the most fundamental questions raised by this family. Why did the Reynolds family return to Ireland? In which generation did the religious conversion take place and why? The search is also a lesson in genealogical patience. Some genealogy articles make great reading because there is a new discovery around every corner. This one is more typical – records with gaps right where you need them, documents that must once have existed but are now lost, hints and clues that lead to speculation rather than hard conclusions. Sometimes that's all we've got.

Endnotes

[1] National Library of Ireland. Catholic Parish Registers, Limavady, Microfilm 05761 / 03, pg. 23. Online at http://registers.nli.ie/registers/vtls000633035#page/23/mode/1up. I do not know why William and Mary chose the church in Limavady over their local parish church, St. Aiden in Tamlaghtard.

[2] For baptisms of Mary, Jane, Frederick Reynolds, Margaret Elenor, and William Crampsey, see NLI Catholic Parish Registers, Tamlaghtard, Microfilm 05761 / 04, pp. 30, 33, 37, 42, and 48, respectively.

[3] For Jane, see U.S. decennial census population schedules: 1900, Prior Township, Big Stone County, Minnesota, pg. 79 (upper right), line 20, "Jennie;" 1910, Browns Valley Township, Big Stone County, Minnesota, pg. 3932 (no systematic numbering system is apparent), line 15, "Jennie;" 1920, Beardsley, Browns Valley Township, Big Stone County, Minnesota, pg. 67 (lower right), line 82, "Jennie;" 1930, St. Paul city, 1st ward, block 183 continued, Ramsey County, Minnesota, sheet #10A, line 36, "Jane;" and 1940, St. Paul city, 1st ward, sheet 6A (no other obvious page numbering), line 6, "Daly, Jane." See also Minnesota decennial state census population schedules: 1885, Town of Burton, Yellow Medicine County, Minnesota, pg. 1, line 31, "Jane Reynolds;" 1895, Burton Township, Yellow Medicine County, Minnesota, pg. 8, family 50, "Reynolds Jane;" 1905, Prior Township, Big Stone County, Minnesota, pg. 137 (upper right), line (illegible, 4th from the bottom), "Daly, Jennie." Above cited accessed on *Ancestry*.
The marriage of Edward Daly and Jane Reynolds took place Jul 6, 1899 in Minneota, Lyon County, Minnesota, as attested by a transcribed excerpt from the diary of Mabel Powers, in possession of the author. Mabel was 1st cousin once removed of the groom, attended the wedding, and wrote at length about the wedding activities.

[4] "New York, Passenger Lists, 1820-1957: Ship Ethiopia, 19 Apr 1881, New York, New York", microfilm serial M237, 1820-1897; microfilm roll 435, line 8; list number: 421. Ancestry.com.

[5] Minnesota Death Certificate 1945-MN-026869, on microfilm at the Minnesota Historical Society in St. Paul, Minnesota.

[6] Fifteenth census of the United States, 1930, population schedule, St. Paul city, 1st ward, block 183 continued, Ramsey County, Minnesota, sheet #10A, line 36, "Jane."

[7] "U.S. decennial census population schedules: 1910, Spokane, ward 4 (Daisy Precinct), Spokane County, Washington", sheet 4A (no obvious page numbers), line 21, "Margaret E.;" 1920, Precinct 50, Butte, ward 6-B, Silver Bow County, Montana, sheet 3A (no obvious page numbers), line 27, "Margaret;" 1930, Los Angeles, ward 8, block 379, Los Angeles County, California, sheet 1A (handwritten after transfer), line 5, "Regan, Margaret;" 1940, Los Angeles, ward CN6, block 6, Los Angeles County, California, sheet 1A, line "Regan, Margaret."

[8] Minnesota Death Certificate 1912-MN-000853, on microfilm at the Minnesota Historical Society in St. Paul, Minnesota.

[9] Grant, John L. Rev., *Pastoral records—Marriages solemnized by the Rev. John L. Grant*; Eleventh Presbyterian Church, Vine below 13th Street, Jan. 1, 1845 – Dec. 4, 1851; Swedesboro, New Jersey, Dec. 9, 1852 – Mar. 11, 1858; Easton Pa., Sept. 1, 1858 – Dec. 25, 1872, pg. 107, marriage #1755. This book compiled together on *Ancestry* with Grant's preceding book of marriages: *John L. Grant Pastoral Records, 1829-1844*, marriage records while serving at the Eleventh Presbyterian Church, Vine below 13th Street, Phila. Penna.; thus, Frederick James Reynolds and Mary Hasson's marriage appears on slide 308 on *Ancestry*. Pennsylvania and New Jersey, Church and Town Records, 1708-1985 [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2011. Original data from Historical Society of Pennsylvania; Philadelphia, Pennsylvania; Collection Name: Historic Pennsylvania Church and Town Records; Reel: 956.

[10] Ibid, marriages 1744, 1745, 1750, and 1751.

[11] "Report on the Manifest of the Ship Joseph Porter," Master Reid, from Londonderry bound for Philadelphia, arrival May 15, 1848. Pennsylvania, Passenger and Crew Lists, 1800-1962 [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2006. Pg. Original data: The National Archives at Washington, D.C., *Passenger Lists of Vessels Arriving at Philadelphia, Pennsylvania*; Record Group Title: *Records of the United States Customs Service, 1745-1997*; record group number: 36; series: M425; roll 66; pg.: 249; line: 120.

[12] Ibid, pg. 248, line 42.

[13] "Report on the Manifest of the Ship Trenton," Master Monson, from Londonderry bound for Philadelphia, arrival June 5, 1845. Pennsylvania, Passenger and Crew Lists, 1800-1962 [database on-line]. Provo, UT, USA: Ancestry.com Operations, Inc., 2006. Pg. Original data: The National Archives at Washington, D.C., *Passenger Lists of Vessels Arriving at Philadelphia, Pennsylvania*; Record Group Title: *Records of the United States Customs Service, 1745-1997*; record group number: 36; series: M425; roll 62; pg.: 429; lines: 151-2.

[14] Seventh census of the United States, 1850, schedule I—Free Inhabitants, Kensington, 3rd ward, Philadelphia County, Pennsylvania, pg. 225 (upper right corner handwriting), family 1859.

[15] Graceville Cemetery, Graceville, Big Stone County, Minnesota. A horizontal stone reading "Father" near a large Reynolds family stone closely matches the known birth and death dates of William Reynolds. Stones photographed by my parents in 2013.

[16] Email correspondence, January 2017.

[17] "First Presbyterian Church, Kensington, Registers, 1814-1952", manuscript. Presbyterian Historical Society, Philadelphia, Pennsylvania, VAULTFOLIO BX 9211 .P49125 K42. Membership records exist for 1814-1948, but I have been unable to check them.

[18] Landed Estates Court Rentals, 1850-1885, Londonderry (Derry), Ireland, "In the Matter of the Estate of Michael Murphy and Charles Henry James, Assignees of James Doherty, an Insolvent," August 1870. Accessed at *Findmypast*.

[19] *The Derry Journal*, Second Edition, Vol. CIX, Londonderry, Friday, February 11, 1881, pg. 1, "Farm, Stock, Crop, Farming Implements, &c., FOR SALE." Sale notice by James McKay & Son, Auctioneers from Limavady, dated January 24, 1881. The *British Newspaper Archive* online, <www.britishnewspaperarchive.co.uk/>.

[20] Note: The townland of Doaghs was divided into four parts: Upper, Upper Middle, Lower Middle, and Lower. Sometimes documents refer to the specific parts and sometimes they refer only to the broader townland. There was no Doaghs townland distinct from the four constituent parts.

[21] Many different editions of the "The spelling-book superseded" have been published online on sites like *Archives.org* and *Google Books*. I compared my copy to those. A footnote on page 10 confirms that my copy was at least the 23rd edition, which was published in 1851. The footnote remained in all later editions. Details within the table of contents, such as the inclusion of a collection of Latin and Greek roots beginning on page 156, prove that my copy is at least the 70th edition, which dates to February 1861. The last chapter according to the table of contents in my book an Appendix: containing a Collection of Proverbs and Precepts. An 1865 edition on *Google Books* demon-

strates that by the publication of the 97th edition that year, additional material had been added to the latter half of the book. Thus, my copy dates sometime between 1861 and 1865.

[22] Frederick James Reynolds (b: ca.1826) was already 35 years old in 1861. He does not seem like a good candidate to write in an English spelling book and include a note about his residence in the townland of Doaghs. It is possible he wrote his sons names on their behalf when they were in school, but I believe it more likely the users of the spelling book were instructed to write their own names. William Reynolds and Mary Cramsie's son Frederick James Reynolds, born in 1876 according to both civil and Catholic parish records, was only five when his family left for America. He was too young to use the spelling book—much less to write his name and residence with proper penmanship—while they still lived in Ireland. The best candidate is a third Frederick about whom we know only of his death.

In July 1870, a 17-year-old named Frederick Reynolds was buried at the Catholic church in Newtown Limavady. He had died of consumption. His residence was recorded as "U. Doaghs," Upper Doaghs. My hypothesis is that the deceased Frederick was William's brother. First, he would have been born in 1852 or 1853, which is at least consistent with Frederick James Reynolds and Mary Hasson being his parents. We might surmise Frederick was their second child, after William. Second, it would not be a surprise if Frederick James Reynolds and Mary Hasson named a son after the father. If this hypothesis is correct, Frederick and his presumed brother William shared the spelling book as children in the 1860s. William, the elder sibling, wrote his name inside the front cover. Frederick later inherited it and wrote his name on what was then the first page. Since Frederick wrote his name on the table of contents (rather than the title page as might have been expected from the book's second user), it appears the book was already suffering wear and tear before 1870.

In 1881, William brought the book to America, probably so his own children could learn from it. The book passed down the generations from William to his daughter Jane, Jane to her granddaughter Margaret, and now Margaret to me.

[23] PRONI Reference: MIC1P/215/1.

[24] PRONI: "A Guide to Church Records" downloadable PDF dated July 2011. I searched church records pertaining to Tamlaghtard, Drumachose, and Magilligian.

[25] *Belfast Newsletter*, Antrim, Northern Ireland, 11 Jun 1830, pg. 2. *Londonderry Sentinel*, Londonderry, Northern Ireland, 12 Jun 1830, pg. 3. The *British Newspaper Archive* online, www.britishnewspaperarchive.co.uk/. Unfortunately, marriage records from St. Columb's, the Cathedral Church of the Church of Ireland in Derry city, are missing between 10 Sep 1826 and 28 Mar 1835. "St. Columb's, Derry City," National Library of Ireland, Microfilm 05762 / 01, digitized at http://registers.nli.ie/parishes/0373.

[26] "Ireland Diocesan and Prerogative Wills & Administrations indexes, 1595-1858". *Findmypast*. Diocese of Derry, District Registry—Londonderry, Bay 1A, tray 99, page 310. A note next to Frederick's entry says "copy will deposited."

[27] PRONI, "Letters of Administration", Ref: D/1118/14/R/8 and D/1118/14/R/6. Name search surname "Reynolds." Index: Pre-1858 Wills and Admons, Sub-Index: Derry Diocesan Administration Bonds.

[28] "Protestant Householders' Returns (1740) for County Londonderry" [T808/152258] [Sorted by Surname, Barony, Parish and Townland], BillMacafee.com. Also indexed on PRONI, name search surname "Reynolds," location "Tamlaghtard."

[29] "Ireland Diocesan and Prerogative Wills & Administrations indexes, 1595-1858". *Findmypast*. Diocese of Derry, District Registry—Londonderry, Bay 1A, tray 99, page 311.

John Vanek is a professional genealogist from Eden Prairie, Minnesota. He has a master's degree in history and more than a decade of genealogical research experience with a wide variety of Midwestern ethnic groups. John is also the son of a (formerly anonymous) sperm donor. He now uses DNA to help other donor children and adoptees find their biological families.

In Memoriam

Virginia (Hallinan) Mahoney

1921 – 1917

Longtime IGSI member & volunteer

Those Surprising Moments in Genealogy

By Audrey Leonard

I have always enjoyed researching history, and when I started researching my family genealogy I was hooked!

I've had two fantastic discoveries that I can only describe as happy chances. The following story explains why every genealogist should keep an eye on message boards.

Making Connections

The first discovery came about when I responded to a message board inquiry about a James Martin, born in 1852 in Ontario, Canada. My grandmother had a younger brother who fit that information and about whom I knew very little. I sent an email to the person who posted the message asking for more information on James. I received a rapid response, but, unfortunately, his James was the son of a Patrick Martin. (Drat, wrong father.) I responded and explained that my James was the son of Thomas Martin and Ellen Donnelly. I thanked him and wished him luck with his James.

A new message from the same person I had emailed about James appeared, and it had attachments!

At first I was stunned, then ready to do my happy dance when I opened the email and saw the first line: "You do know that Thomas and Patrick were brothers." I had no idea that others of the family had immigrated to Canada; quite frankly, I hadn't even given it a thought. He gave me all the facts he had on his branch of the family being a descendant of Patrick. He provided the brothers' parents' names, that all so difficult item to find – the townland in Co. Armagh where they were born, a page from the 1821 census listing the family, (best of all) a photograph of where the Martins lived in Mullaghbawn, and much more. Just like that, I had a new cousin!

I sent him everything I had on Thomas and Ellen's side of the family, filling in the story of Thomas and Ellen's children for his genealogy.

Looking Again for New Information

My next "accidental" discovery came on my mother's German side. I knew that the Brauns were from the Hesse region, the Oberdorfs were from the Baden region, and the Cords family were from somewhere in the area of Hamburg. I had found the passenger list for the Braun's arrival in the U.S., but I had given up looking for the immigration or passenger information for the Oberdorf and Cords families.

One evening I decided to try the Oberdorfs and Cordses again. No luck with the Cords line, but *Ancestry* came back with the arrival record for Thomas Oberdorf. Well, it wasn't exactly the arrival record; I had to order a microfilm reel from the Family History Library to see what was included on him. My local Family History Center notified me when the film had come, and I went there the very next evening. Putting the film in the reader proved to be a task as I was excited and anxious to see what I would find on it.

If I was stunned and ready for my happy dance with my findings on the Martins, I can only say that feeling was even better the second time around.

It turned out that the microfilm I had ordered wasn't about immigration or passenger lists. It was a church register for the Lutheran church in Kembach, Baden, Germany, and the entries for the Oberdorf family gave me their hometown, Dietenhan, about 5 miles from Kembach.

I forwarded the reel to the date of my great-grandfather's birth and found his baptismal record. I knew he had several brothers, so I checked the years before and after his baptismal date and found his three brothers and a sister.

Moving back in time, I found his parents' marriage record, then each of their baptisms, and their parents. By the time the Center was closing for the evening, I had the Oberdorf line back to the late 18th century!

Now if I could just locate the others. I should note that the Irish were not the only ethnic group to use naming patterns. I discovered that all of the Oberdorf males have the first name Johann and all the females have the first name Elisabeth. There were quite a few Oberdorf families in that area; I'm still working on the relationships between them.

IGSI Research

My third case study is probably my favorite; I think I'll call it "Discovering Cousins You Didn't Know You Had".

Last May, we had a visitor to the IGSI Library looking for help with his Irish genealogy. As a member of the IGSI Research Committee, I reviewed his known information and discussed how

IGSI could help him. He requested that we proceed with the research.

In the following days and weeks, I was able to surprise him with the knowledge that not only his ancestor and possibly one brother had immigrated, but that they arrived with their parents and siblings. Our requester had no idea that the entire family had immigrated. Sadly, the father, William, passed away from consumption three years after arriving to the U.S.

As I usually do, I looked at numerous census records to get information on the grandchildren of William and his wife, Bridget. I was looking for the Irish naming pattern that would give me William's and Bridget's parents' first names. That led me to the naturalization papers for one of William and Bridget's sons. Most people list they were born in Ireland when they apply for citizenship. This son wrote "Galway, Ireland" on his application.

When I became frustrated trying to locate the family in Galway, I decided to track the children. The family had spread out across the eastern half of the U.S. I found them in Michigan, Illinois and Wisconsin. This story is about a small boy, age 12, who was left an orphan when both parents died in Michigan. I determined to discover what happened to him. I finally found him on a census in Wisconsin where he was living with an aunt and her children.

I sent these findings to my requester and asked if he thought it possible that this boy was John C. and that his aunt had taken him back to her birth place to raise with her family.

My requester did some digging of his own and found a young woman in Wisconsin with the appropriate last name. He succeeded in contacting her to discuss their possible relationship. Here's my requester's comments on finding "new" cousins:

These stories prove the importance of never overlooking possibilities in your genealogy. I hadn't given much thought to the message board on Ancestry. But since my discovery on the Martin family, I routinely check the latest posts, just in case. I may never have the same luck again, but hopefully I can answer some questions to help another researcher. The best feeling in the world is knowing that I helped open a connection to a new branch of Jim's family.

Audrey,

Per our conversation, our family is so very appreciative of your work. Thanks to you my brother and I have discovered cousins currently living in Wisconsin. They are the great grandchildren of William who was an older brother of our Grandfather. We had long suspected that we had extended family somewhere, but it wasn't until you found documents and records that identified a William Coan and his wife having once lived in northern Wisconsin.

I googled the names of some possible descendants of William and made some cold calls. Lo and behold I "struck gold" in contacting an individual who verified her family background and history which connected with ours. We have since met and have been in routine contact. She has several sisters and a brother who have made our family even larger in numbers. It has truly been a great success story!

Thank you again for all of your great work and we look forward to whatever else you may yet discover about our family and our Irish heritage.

Jim

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[to establish a professor of Physik]

Whereas Sir Patrick Dun, Kt. deceased, late one of the Fellows of the College of Physicians in Ireland, and State Physician in the said Kingdom, did, by his last Will and Testament, bequeath his whole Estate, both real and personal, to his Relict Dame Mary Lun, during her Life or Widowhood; and after her Decease or Marriage, and after discharging several Legacies, did donate the same to Patrick Dun, Esq; and Dr. Patrick Mitchell, their Heirs, Executors and Administrators, in Trust for themselves, their Heirs Executors and Administrators, until there should be a Professor of Physik established in the College of Physicians in the City of Dublin, to continue for ever by Succession, according to the Rules and Directions, and under the Regulations by him laid down in writing, under his Hand and Seal …

We the Provost of Trinity College Dublin, the Professor of Physick in the same, the President of the King and Queen's College of Physicians in the Kingdom of Ireland, and the two eldest Censors therein … do hereby give publick Notice, that the Duty of the said King's Professor and Professors of Physick in the said Regulations, and in the said Letters Patents directed, is diligently to apply themselves, during their Continuance in the said Office, to the reading of publick Lectures in Osteology, Bandage and Operations of Surgery, and in the reading of publick Lectures on the Materia Medica, and other Parts of Physick or Dependants thereon; and in making publick Anatomical Lectures and dissections of the several Parts of Humane Bodies, and of the Bodies of other Animals, and shall publickly demonstrate Plants for the Information and Instruction of Students in Physick, Surgery and Pharmacy; which Lectures are to be performed and read twice every Week, during the several Terms in each Year…

London Gazette
London, Middlesex, England
March 16, 1717

[advertisement for an Irish travel book]

This Day is published, Price Three Shillings fewed,

A Letter from a Gentleman in Dublin to his Friend at Dover in Kent, exhibiting a View of the Manners, Customs, Dispositions, &c. of the Inhabitants of IRELAND, including a Description of some of its many remarkable Natural Curiosities, such as Water Falls, Cascades, Salmon Leaps, Glynns, Lakes, &c. amongst which will be introduced a particular Description of that most singular of Curiosities, the Giants Causeway in the North, and of the celebrated Lake of Kilarny in the South of Ireland, Collected in a Tour thro' the Kingdom in the Year 1764, and ornamented with Plans of the principal Originals from Drawings taken on the Spot: With an accurate Plan of the City of Dublin, from the latest Surveys.

Printed for W. Flexney, the Corner of Southampton Buildings, Holbourn.

Public Advertiser
London, Middlesex, England
March 30, 1717

250 Years Ago

BY THE KING'S PATENTS.

DR. WALKER'S PATENT GENUINE JESUITS DROPS;

For which his Majesty was pleased to honour him with his Royal Letters Patent, for England, Ireland, Scotland, and the Plantations in America. --- The great Success and Demand that is daily made for our never-failing Genuine JESUITS DROPS; which are the most certain, cheap, pleasant, safe, effectual, and immediate Cure, ever discovered, for Gleets and Seminal Weaknesses, both Sexes are subject to, though ever so obstinate, of ever so long standing, and by whatever Means occasioned; and also for the Venereal Disease, from its slightest to its most malignant Symptoms. Likewise for the Gravel, Stone in the Bladder, and all scorbutic cases.

To be had at our Warehouse, the King's-Arms, (No. 45) opposite the Sessions House Gate, Old Baily, in Bottles at 5 s. and 2 s. 6 d. each, and at most Shopkeepers in the Country.

For your Healths Sake ask for Dr. WALKER's PATENT JESUITS DROPS, that you may not be deceived with a Counterfeit, as you daily see advertised. ---

The bottles are sealed with Dr. WALKER's Name.

Several Prosecutions are now carrying on against Imposters. ---- Advice given gratis in all Cases, by J. WESSELS and Co.

London Evening Post
London, Middlesex, England
June 9, 1767

IRELAND.

Dublin, June 16. As nature hath pointed out proper food for all animals, there is one that is totally neglected in England and Ireland by the lower class of People, which is, that of Slugs or Snails, who are the cleanest feeders in the world, having their nourishment from the dew of the grass, vegetables, fruits and flowers. These and frogs are most delicious,

and not only are eaten by the first Princes in the world, Nobility and Gentry, but also by the Peasants, being most wholesome and palatable boiled or broiled, and make most elegant dishes when fricasseed; they are an infallible cure for Consumptions, Decays, Leprosy, Scurvy, and all scorbutic Disorders. Frogs and Snails are eaten by the Nobility and Gentry of England and Ireland, who are very fond of them.

London Evening Post
London, Middlesex, England
June 20, 1767

200 Years Ago

On Peter Porcupine's arrival in England, he published what he termed his last will, in which he devised a certain sum to erect a gallows, whereon to hang every Englishman, Scotchman or Irishman, who might emigrate to America – which he was pleased to designate as the "land of fools, knaves and rascals, who ought to be ashamed to look each other in the face." *Ought not his executor, William Cobbett, recently arrived in New-York, to be the first to experience the generous and praiseworthy objects of the devisor. Ind. Bal.*

[Note: Peter Porcupine was William Cobbett's pen name.]

Adams Centinel
Gettysburg, Pennsylvania — May 28, 1817

150 Years Ago

THE IRISH DELEGATION.—A more extended notice of the remarks of Doctors Denhan and hall, of Ireland, at their reception meeting on Wednesday night is due to the interest manifested in their addresses as well as to themselves as strangers from a sister church temporarily amongst us.

In introducing the visitors to the audience, Rev. Mr. Heckman eloquently alluded to the honorable character of the Scotch and Irish Presbyterians, and that they there were really the fathers of that branch of Christ's Church. He spoke of the Philadelphia Presbytery, three-fourths of the members of which were Irish and Scotch. The churches in America could not so truthfully say of the church which the foreign brethren represented that it was of us, as we on this side of the water that we were of them. They had held steadfast to the faith through martyrdom, and many of the pages of their history were stained with blood. He extended to them in the name of the Christian people of Indianapolis, the right hand of fellowship, and invoked upon their labors in their visit to America the blessing of God, and prayed for their safe return to their homes across the broad Atlantic….

Indianapolis Daily Journal
Indianapolis, Indiana — May 31, 1867

100 Years Ago

TRACING NAMES

Finally, there is one large section of the population to which I should devote a special word – namely those of Irish birth or of Irish origin. These, of course, you find everywhere – in all classes.

Owing partially to the difficulties which the Irish Catholic had to face in every country in the days before Ireland made its ascent from the abyss of universal poverty. Irish names have often been changed, and in America, as in Ireland even in the days of my boyhood, men softened the provocative defiance of their names by dropping the "Mac" or the "O," which belonged to so many Irish names.

Sometimes in Ireland the letters were so often transposed as to account for the transformation of the good old Irish name McCarthy into the name of Carson.

In many parts of America the priest and the chapel did not follow immediately on the footsteps of the pioneer quickly enough; and many men of Catholic names and origin lost a part at least of their names and all of their original religion.

Mr. William Jennings Bryan is what we would call a nonconformist; he comes in all probability from Catholic stock, and his name, of course, ought to be O'Brien.

Thus you constantly come across men in America whom you never thought of regarding as having a drop of Irish blood, and you find out that, through a parent or a grandparent on one side or the other, they are of Irish blood.

Mr. Roosevelt, for instance, is partly Irish, though, of course, as the name implies, he belongs largely to that strong Dutch stock who were among the founders and are still among the wealthiest citizens of New York.

Boston Sunday Globe
Boston, Massachusetts — June 24, 1917

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

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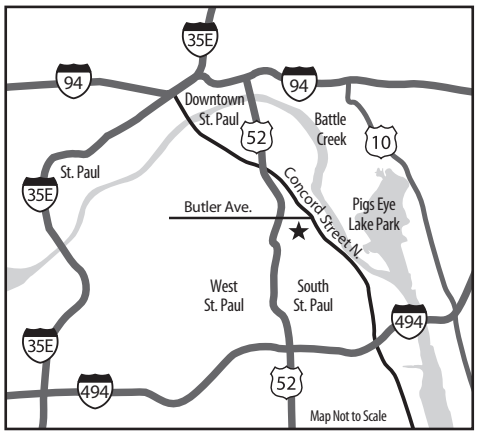

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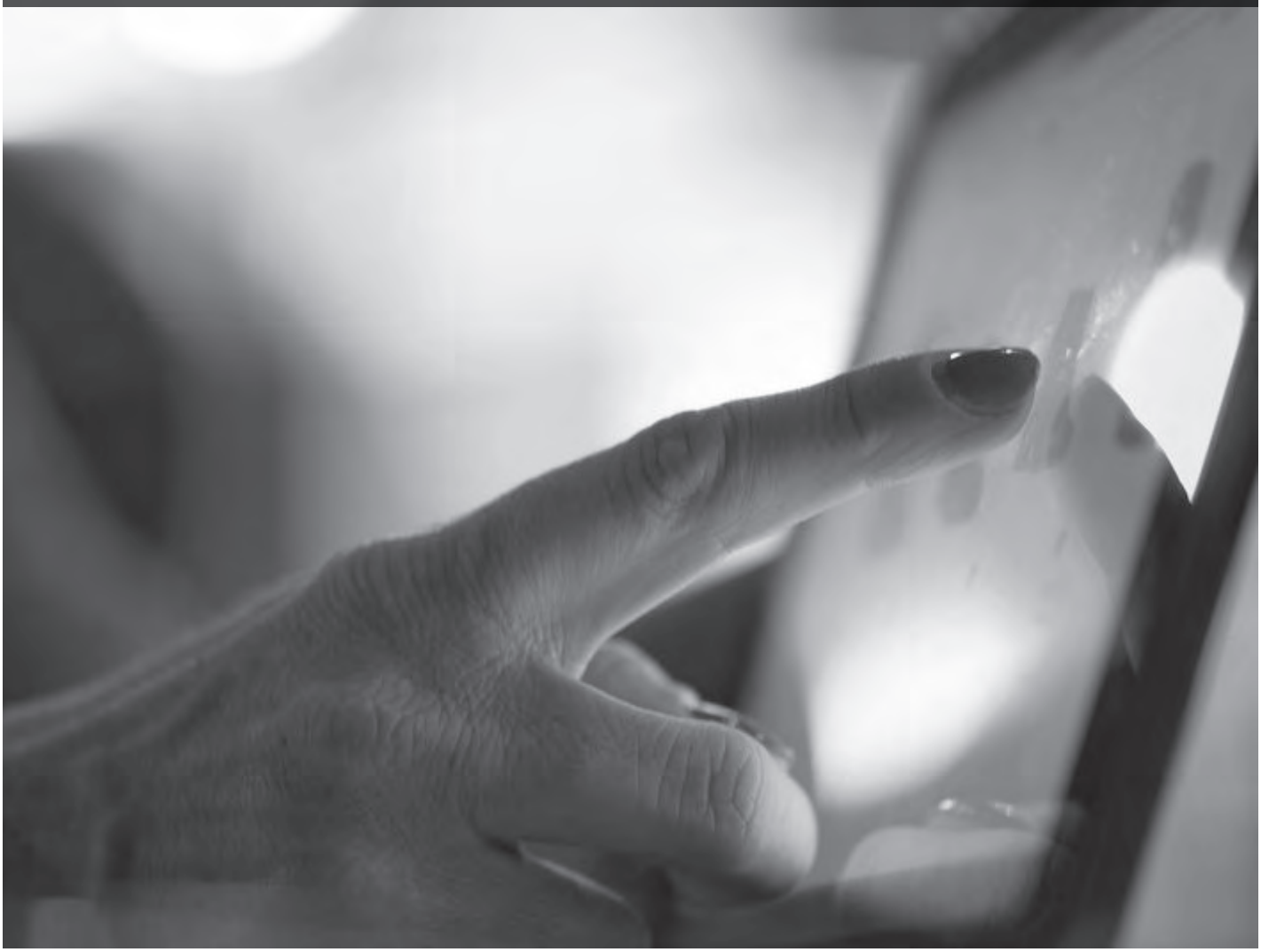
Volume 38, Number 3

The Septs

IÚIL (JULY) 2017 $10.00

Technology for Sharing Genealogy



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Irish Genealogical Society International

2017 Irish Days at the MGS Library South St. Paul, MN

Second Saturday of the Month

JULY 8, 2017
AUGUST 12, 2017
SEPTEMBER 9, 2017
OCTOBER 14, 2017
NOVEMBER 11, 2017
DECEMBER 9, 2017
JANUARY 13, 2018
FEBRUARY 10, 2018
MARCH 10, 2018
APRIL 14, 2018
MAY 12, 2018
JUNE 9, 2018

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-news–letter *Ginealas*, or in this journal.

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2017
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2017 | October | Writing Family History

What approaches can be used; what tools can help, such as Scrivener and mind-mapping; examples of going from raw data to finished product; how to find materials to fill in the story. Deadline for articles: August 1, 2017.

2018 | January | Special Collections of Irish Materials

Identify unique collections of Irish materials in libraries and other repositories that may be helpful to family historians. How to find such collections, how to learn what is in them and how to access them Deadline for articles: November 1, 2017.

2018 | April | Church Records

Why they are important; differences in records by time and denomination; how to use church records; how to find them. Deadline for articles: February 1, 2018.

2018 | July | Printed Matter by Way of the Internet

Exploring online search tools for finding articles, books and manuscripts (Worldcat, Archive Grid, NUCMC, Google books, Internet Archives, etc.); using library catalogs, interlibrary loan, online books, journals and articles. Deadline for articles: May 1, 2018.

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Summer Reflections

By Audrey Leonard

We are into summer and I hope everyone is enjoying it. While we had a very mild winter in Minnesota, we have had more than our share of rain and chilly temperatures this spring. But I'll take the lower temps over the hot ones any day!

IGSI Collection

Our evaluation work on the IGSI library collection has revealed some real treasures, full of information just waiting to be discovered by researchers. I am always amazed at the wealth and the variety of information within our collection. I wish I had more time to just sit and read! Check out the new catalog (at <www.mngs.org> and click on New Library Catalog). You can search by a single word, such as Donegal, and see a list of everything in the library's collection on County Donegal. Do you have a favorite genealogy author? Enter that name and see if we have something new from him/her.

Speaking of the library collection – the Minnesota Genealogical Society, with the help of library consultants, is working to improve the access to the materials in the William J Hoffman Library and Research Center, where our collection is located. We are one of a number of special ethnic collections in this library. The upgrade of the catalog software is one step to improve access to the collection; another step is the work to add the entire library's collection to WorldCat. We hope this will be accomplished by the end of this summer.

Celtic Connections Conference 2018

Plans are shaping up nicely for the CCC-18, Celtic Connections Conference 2018, which will be held in the Boston area in August 2018. It will be a very busy time with presentations, workshops and vendors, and meeting with old friends and genealogy enthusiasts. The planning committees are busy arranging for speakers, scheduling venue space for activities, etc. We hope everyone is looking forward to this event.

IGSI Website

The Technology committee is working on improvements to our web site. We hope the decisions for changes in design or format will make it easier for members to navigate and be more informative. It is a work-in-progress and we'll provide updates as new information becomes known. Or keep checking the site <www.irishgenealogical.org> to see what has been added.

If you have any suggestions for new or expanded content that you feel would be helpful to researchers, please contact me and I'll pass it along to the website committee.

Donations to the Library

Another great donation of Irish material from a member is still being evaluated. The newest additions to the library will be featured in our e-newsletter in the near future.

Please remember that while we welcome donations, we are limited in space to house them. Please contact our librarian at librarian@irishgenealogical.org before sending any items.

Has Anyone Seen Our Table?

Be sure to visit it at the Irish Fair of Minnesota on Harriet Island in St. Paul, August 11-13, 2017. IGSI member volunteers will be on hand to answer questions, talk about our two favorite subjects - genealogy and Ireland, or just chat. This is the largest *free* Irish Fair in the US. There will be music, dancers, food (not free) and many other activities. One of the activities will be a short class on searching for Irish family provided by IGSI. So stop by the lecture or the table and say hello. Or even better, volunteer for an hour or two at the table and discover the thrill of meeting and talking with folks.

If you happen to be in downtown Minneapolis on October 28th, stop at the Minneapolis Central Library (300 Nicollet Mall) for their Family History Day. There are always great presentations and representatives from many of the genealogy groups in the Twin Cities area at this annual event. Our table will be there and we will be on-hand to discuss genealogy with folks. We hope to see you there!

If you have questions, suggestions or comments on any of the topics mentioned in this letter, please feel free to email me at president@irishgenealogical.org

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Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Genealogy Connections Today

By Ann Eccles

I can only imagine the patience and perseverance of 20th century family historians who traveled to archives in other states and Ireland to look at the documents related to their family. Their work was pain-staking and at times slow – writing a letter to a possible family connection and waiting until a reply arrived, sometimes weeks or months later. Then doing the same again and again. I'm not sure that I would have the patience to continue the quest – and that may be why my family history stayed in the shadows.

While I have written the occasional letter to investigate a family connection and embarked on a number of research trips to check indexes or documents in archives, my genealogical research has benefited from online communications and databases. It definitely increased the speed of discoveries.

When I started doing family genealogy early in this century, the Internet had already started serving as a linkage for researchers seeking information and connections. I may not have known the term then of 'social media' but I used its resources to further my research.

An early message on a message board led (admittedly a few years later) to connections with descendants of an ancestor's siblings. Messages to other posters introduced me to others researching a common surname in a specific geographical area.

In my early years as a researcher, I regularly followed certain blogs as a means of improving my genealogy skills and knowledge. I still follow some blogs that are of interest or help to me. I'm not an avid user of all forms of social media for my genealogy. (I just got s smartphone a couple of months ago when I lost my flip-phone. I'm still working through the new capabilities of that.)

Many of you are aware of the opportunities for using social media to make genealogy connections and are using them effectively. But we all can learn more. Let me share with you some of the great information that's in this issue!

Lois Mackin, one of our Minnesota genealogists, provides two articles on social media opportunities. She highly recommends social media options as the best means for getting the most up-to-date information about DNA and genetic education. She also offers a primer on using *Facebook* for those of us who have not yet done so. Mary Wickersham, IGSI Treasurer and longtime genealogist, shares her years of experience and the benefits of using message boards and email lists, even in the current day. IGSI blogger Gigi Hickey shares her enthusiasm for blogs and the information available from some noted Irish genealogy bloggers. Tom Rice, Managing Editor of *The Septs* and professional genealogist, offers advice and cautions when working with online family trees.

In a second article, Gigi Hickey builds on an earlier story about research for her husband's family. She persevered when family members disappeared from long-time residences and died in unexpected places. See where the story has led. We are reprinting an edited version of an article from 20 years ago. Patrick Coleman, long-time member of IGSI, describes his introduction to possible Thornton relatives in Ireland in 1997.

Sheila Northrop shares some of her gleanings from historic newspapers in "100 Years Ago and More". IGSI President and Librarian Audrey Leonard suggests a reading list of resources for those seeking more information on assisted emigration out of Ireland. Perhaps one of your ancestors needed some assistance to bring their family out of the poverty of 19th century Ireland to a new life and hope for a better future.

It's mid-summer. Take a break from the heat, find a cool drink and find new inspiration for research. Enjoy!

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

The Many Faces of Genealogy on Facebook

by Lois Abromitis Mackin, Ph.D.

You are probably familiar with the popular, free social networking site *Facebook*, and you, along with almost two billion *Facebook* users from around the world, might even use it to keep up with friends and family. As a family historian, though, do you know about the many ways you can use *Facebook* to help with genealogical research? Here are some of the major ones:

- You can friend, like, or follow pages set up by individuals, including your genealogy friends and cousins or prominent genealogists, such as Megan Smolenyak Smolenyak or Joshua Taylor.
- You can like or follow pages set up by genealogical societies, research institutions, libraries, major conferences, and even genealogy television shows.
- You can join groups related to genealogical research, places, or heritage, where you can connect with other researchers to ask and answer questions and share resources.

For New Facebook Users

Facebook users – individuals, businesses, and non-profit organizations – set up profiles and pages where they post text messages, photos, and videos, or share links to Internet sites. When you set up your account, you decide how much information to include in the profile of information about yourself that is visible to other *Facebook* users. You also set privacy and security preferences that control who can see your posts, who can contact you, and who can look you up.

Social media, privacy, and Internet security experts advise that you carefully review *Facebook's* Statement of Rights and Responsibilities, including the *Facebook* Data Policy addressing privacy information, before you create your *Facebook* account, and periodically thereafter. The Statement of Rights and Responsibilities is *Facebook*'s name for its user agreement/terms of service.

As a *Facebook* user, you can "like" and "follow" other pages. You can send requests to "friend" other *Facebook* users. You can also set up or join public, private, or secret *Facebook* groups related to particular themes or topics – such as genealogy.

As part of your account, in addition to your personal page, you have a "newsfeed," which appears when you click the Home tab at the top of your *Facebook* window. Your newsfeed is constantly updated as *Facebook* users post. It consists of posts from your friends, pages you like or follow, and groups you have joined. You can like or add comments to the posts on other *Facebook* pages or in your newsfeed. These likes and comments, in turn, appear on the posters' pages and groups, where the original poster, the original poster's friends, or other group members can, in turn, like or reply to your comment.

Facebook has mobile apps available for smartphones and tablets, so that users can keep up when they're away from their computers.

Individuals' Facebook Pages

By friending other genealogists and liking or following their pages, you set yourself up to receive their posts in your *Facebook* newsfeed. In this way, you can keep abreast of what they are working on, learning, and doing. Many bloggers post links to new blog posts on *Facebook*, making your *Facebook* newsfeed a good way to keep up with your favorite blogs. Be sure to like or comment on posts, at least occasionally, so that *Facebook's* newsfeed algorithm can tell that you're still interested in this person's posts.

Pages of Societies, Research Institutions, and More

Many genealogical societies, libraries, archives, and other research institutions genealogists use have a presence on *Facebook*. You can find their *Facebook* pages by putting their names into the search bar at the top of your *Facebook* page. Most institutions with social media presence put the icons for the social media sites they use on their websites. Clicking these social media icons provides a convenient shortcut to connecting with their social media accounts. For some smaller societies, *Facebook* pages may be their only online presence – *Facebook* pages are free and require minimal skills to set up and maintain.

Things you might find on institutional pages include photos or videos about collections or exhibits, announcements of events, links to blog posts, and news about what's going on. As this article goes to press, recent posts on the Irish Genealogical Society International's *Facebook* page include announcement of the May class (complete with registration link), a link to a post from the Federation of Genealogical Societies sharing a *Findmypast* blog called "Tips & Tricks for Searching PERSI like a Pro," and a response to a member question

on church records in County Cork, complete with images of Cork parish maps. The IGSI *Facebook* page also has a sidebar with a map showing the society's physical location, a link to the IGSI website, information on hours when the library is open, and links to other related *Facebook* pages.

Facebook Groups

Anyone can set up a *Facebook* group – from your profile page, just click Groups under More in the menu below your profile picture, then click Create Group. Groups can operate at different levels of privacy – public, closed, or secret. You can find public and closed groups using the *Facebook* search box. To join a public group, just click the Join Group box on the group's page. To join a closed group, do the same thing, then wait for your group membership to be approved by one of the group's admins. (An admin is a volunteer who manages group membership and helps ensure that posts and comments within the group are in accordance with the group's purpose and norms.) Secret groups are invitation-only groups, whose pages are viewable only by members. To join, you must be invited by an admin and accept the invitation. Posts made in groups you belong to (including secret groups) appear in your newsfeed.

Facebook groups have a number of capabilities that *Facebook* pages do not. Chief among these is the ability to store files. For example, *Facebook* groups can store Frequently Asked Questions (FAQ), resources for beginners, or examples of work contributed by group members. A society group could store copies of bylaws, minutes, or other documents. Group capabilities, file storage, and privacy settings make a *Facebook* group a good way for "cousins' groups" researching particular localities, surnames, or families to connect with each other share.

Here are some tips for making the most of your *Facebook* groups:

- Check the group's description before you join. Is it what you think it is?
- Read the "pinned post" or group guidelines before you post. Maybe the answer to your burning question is already contained in the pinned post or FAQ.
- Observe the kinds of things members are posting before you jump in with your first question. If the group seems above or below your level, or you don't like the group's tone, you can leave or unfollow the group. (Leaving drops your group membership; unfollowing continues your membership in the group but keeps group posts off your newsfeed.)

Help Finding Genealogy Resources on Facebook

There are almost 11,000 genealogy-related pages and groups on *Facebook*! These include pages and groups for researching specific localities, topics, and ethnicities. There is even a group whose members help each other with translations of records.

If you can't find what you want by using the *Facebook* search box or watching the posts in your newsfeed, professional genealogist Katherine R. Willson maintains a 308-page PDF listing of genealogical and historical groups and pages on *Facebook*. You can download Katherine's PDF from her website *SocialMediaGenealogy.com*. (Katherine's website also provides links to Gail Dever's *Facebook for Canadian Genealogy* and Alona Tester's *Facebook for Australian History & Genealogy resources*.)

Endnotes

[1] This is a post that has been permanently attached to the top of the group's page feed. It generally reiterates the group's purpose and sets forth norms or practices for participation.

[2] Also known as terms and conditions or terms of use, terms of service are the contract between you, the user, and a service provider (in this case, *Facebook*). In the words of attorney and genealogy blogger Judy G. Russell, terms of service spell out "the limits somebody who owns something you want to see or copy or use puts on whether or not he'll let you see or copy or use it." See Judy G. Russell, "Reprise: a Terms of Use Primer," 29 April 2015, *The Legal Genealogist* (https://www.legalgenealogist.com/2015/04/29/reprise-terms-of-use/ : accessed 1 May 2017).

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Harvesting Genealogical Trees

by Tom Rice, CG

So you found a posted genealogy tree that includes some of your ancestry. Wonderful! Or – what now? How should you regard these? What part should they play in your research? Are they the start of a new phase of your research or are they the end of your search?

What is this all about? This article refers to those genealogy trees posted online on a variety of websites. Some can be found on pay sites such as *Ancestry* or *My Heritage*. Others are posted on free sites such as *FamilySearch*. Others are posted as stand-alone websites that generally focus on a single person or family's lineage. Some are open for anyone to view while others are open only to those who are on a list of selected viewers who access them by way of a password. Most, even those open to the world to view, limit who can add to or change the posted tree.

Why Do People Post a Tree?

As with any activity, there are a variety of motivations for posting a genealogy on the internet. The nature of the motivation often contributes to the quality of the posting or the lack of such quality. Ego or vanity may be the motivation – to show descent from a famous historical person. A person may post their lineage to show they belong to a select noteworthy group, such as passengers on the *Mayflower* or supporters of the American Revolution. A serious researcher may put the result of their genealogical research online to show the world what good work they do. A researcher may post the work to share the results of their hard work with others interested in the same line. Others may be motivated to have others interested in the same families see their posted tree and then share what they know about the families in that tree. The poster may want to share the fruit of the efforts with their extended family.

Most likely, there are no truly bad reasons for posting a genealogy online, but the nature of the motivation may affect the quality of what is posted.

Apple Tree, © Billy Wilson at Flickr.com.

Judging Posted Trees

From the reader's standpoint, posted trees are a two-edged sword. At their best, they are a treasure trove of information that may complement your research. At their worst, they are a gathering of misinformation that will lead you astray and pollute you family tree if you graft it as a branch to your tree. How can you tell the difference?

Judging the quality of a posted tree is the most important step in deciding what to do with the information it provides. The key questions to ask are: does it agree with what you know to be true about your genealogy, does what it presents make sense, and what is the source of the information.

Is there a one-to-one match? For a posted tree to be of any value to you, it must overlap with at least one known person on your existing genealogy. How else can you decide if it is relevant to your work? By overlap is meant that at least one person on the posted tree is exactly the same as one well-researched and confirmed member of your genealogy. Do not assume a relationship other than identity. For instance, do not assume the John Smith of the online tree is the father, brother, etc. of the Bill Smith of your tree just because there are some features of each that make that relationship possible or likely. There may be quite a few Smiths in the place at the time where your John Smith lived who would be candidates for such a relationship. But without solid evidence, either direct or indirect, you are taking a risk in assuming that relationship and grafting that part of the online tree onto your tree. If you do this without solid proof – all of the members of that grafted branch become former

relatives once you learn the relationship is not true. Former ancestors and relatives are to be avoided. Do not carelessly invite them into your genealogy.

Do the facts agree? While a one-to-one match of at least one person is required prior to the grafting of trees, it's better to check all of the overlaps to see if the posted tree agrees with what you already know to be true about your genealogy. If you are a serious genealogy researcher who carefully studies the identity and relationship of each person you add to your family, you already know quite a lot about these people. Your good work is the standard to use when judging any posted genealogy. While there may be different facts in your tree and in the posted one, they should not be contradictory facts. For example, you may have evidence that John Smith was born to Bill Smith and Amy Jones and that he served in the Civil War but have not found him thereafter. The posted tree may state that he married Patience Davis prior to the war, had a son, Frank, and later died in battle. As long as the trees agree as to the facts about relationships and life events they share, the bringing of additional but different facts does not preclude their being joined. Problems arise when the trees have contradictory facts that cannot be reconciled. If your tree and the posted one point to different parents, different birth places, significantly different birth dates or other major differences in relationships and life events, do not graft that branch – or, at the very least, do not pick that particular genealogy fruit.

Do the reported facts make sense? The facts reported on a posted tree should agree with what is known or generally

Chip Bud, © Malcom Manners at Flicker.com.

accepted as fact. If not, then not only should that fact be rejected, but it brings the whole tree into question. Did the poster claim a couple married two years prior to the bride's birth? Unlikely, and careless to have been posted. Did the poster claim a person served in the Civil War when he was 80 or 8 years of age? Did the poster claim residence in London for a poor landless native of China last recorded working on the railroads in California in the 1880s? Was the claim made that an ancestor homesteaded in 1840 when Homestead was not enacted until 1862? Or the claim of a birth to a woman who is in her sixties at the time. Then of course you must question the mother-child relationship so posted. Such errors may point to an individual who just grabbed names and attached them to a tree. A sure sign of this is a tree that lists one or more residences or census enumeration years after the death date. Such errors are signs of ignorance and/or carelessness. They taint the entire tree in the eye of the cautious questioning researcher.

Where did this information come from? If you decide to graft all or part of a posted tree, you still need to check it for quality. The key to genealogy quality is the quality of the sources and the soundness of the reasoning used to support the facts reported. This is where the vast majority of posted trees fall short. Only a small percent provide the sources used in coming to a genealogical conclusion as to relationships and exposition of life events. That means if you are going to graft a tree's information onto your work, you will have to research the tree's conclusions by finding supporting sources.

A tree that provides just one citation to a supporting source, and that source is another tree, is evidence of plagiarism, not of research.

Harvesting a Tree

If a posted tree does cite a source for a presented fact, you should not just accept that citation. Rather you should look at the cited source yourself to make sure the poster interpreted the source correctly and got full and correct meaning from it. There are several questions to should ask when you examine a cited source:

Did the poster cite an original source or some derivative version of that source that may have been altered in the derivation process?

Did the poster read the handwriting correctly? This is especially critical when the handwriting is in a style quite different from current practices.

Did the poster interpret the text, especially legal and/or medical terms, correctly?

Did the poster account for all of the information contained within the cited sources? Perhaps that neglected data would enrich the posting or possibly even change its meaning.

One Bad Apple, © David Lanham at Flicker.com.

With these questions in mind, thoroughly review the cited source in a version as close to the original as possible and ask these examining questions yourself. Do not just accept the poster's level of research quality. Make it match your standard of quality.

But if there are no information sources cited on the tree you found, is it worth going forward? Yes, if the match seems convincing – but not before doing the work that should have been included in the posting. Remember, genealogy without citation to sources is myth.

Before you pick from a posted tree or graft it onto your genealogy, you must view the information as a set of clues, not facts, and use those clues to look for quality sources that either support or negate the posted tree. A posted tree will, at a minimum, provide names, places and dates of events and imputed relationship. These should direct you to look at records created at the time and in the place presented that might confirm the event and/or relationship. You know the drill. Depending upon the record creation history for the event – look first for censuses, civil and church records, cemetery related records, obituaries, land records, military records, immigration and citizenship records and historical accounts – the whole lot of them. A tree without citation is a story. It is not research. To make it the result of research, you have to do that work or accept the likelihood that you are inviting a bunch of non-relatives into your family.

Is there another possible approach? A possible short circuit to doing the work of finding all of the missing supporting evidence behind a posted tree is to contact the poster. Depending upon the rules of the posting website that may or may not be a straight forward thing to do. If you are given an avenue for communication, do it with respect. Do not criticize the posting. Rather, ask for help in learning where the information came from. Because you are only interested in a tree if there is some overlap, offer to share your research on the overlapping sections. If there are some areas of the posted tree you disagree with, you may ask how they came to the conclusion they did and offer your research for their consideration. In any case, you should look at the sources they provide to check for proper interpretation. And – be prepared for either no response from the poster or possibly a negative response to your query. If that is the result, move on and get on with your own research.

Should you download a posted tree if that is possible? Yes, if you think it may turn out to be useful. That way you can study it without having to go online. Also you can then use your genealogy software to add your source citations and indirect argument notes. However, do not immediately download it into your main genealogy database. Keep it as a separate tree until it has been brought to your quality standard.

Bottom Line

Genealogies posted online can be a valuable resource for the serious genealogy researcher who knows how to evaluate them and use them as clues to furthering their own work. On the other hand, the sloppy work sometimes found in such postings can be a trap for a careless genealogist who may contaminate a family tree with unrelated people defined by multiple errors. Harvest the good fruit, prepare it well and enjoy one of the boons of the modern age of Internet genealogy.

Tom Rice, CG is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of the Irish Genealogy Society International's quarterly, The Septs, *and a genealogy help desk volunteer at the Minnesota Historical Society library. His focus is Upper Midwest, British Isles, and technology applied to genealogical pursuits. Contact him via his website at http://www.heritagehunters.com.*

Blurb About Blogs

by Gigi Hickey

When the IGSI board of directors asked me to serve as blog editor in early 2011, I knew very little about blogs or blogging. I didn't realize blogging had its start in 1994 when Swarthmore student Justin Hall created the first-ever blog, *Links.net*. While I probably heard the word "blog" in 2004 when Merriam-Webster declared it "Word of the Year," I certainly didn't foresee what it would mean to me personally.

Flash ahead to 2017. WordPress (WP) is only one of many blogging platforms, but it's where IGSI's blog is hosted. Here are a few 2017 WP statistics attesting to the popularity of blogs:

1. There are approximately 76.5 million WordPress.com blogs.
2. 17 posts are published every second on WordPress sites around the world.
3. 409 million people view more than 19.6 billion pages on WordPress.com monthly.

We've published over 1000 postings on IGSI's genealogy blog since July 2011. Our goals are to inform and entertain our readers, to share significant news about family history research, to pass along opportunities for conferences/classes/cultural outings, to announce upcoming IGSI events, to tell genealogical stories (challenges and successes), and to refer readers to articles, publications, blogs, and websites of potential interest.

We attempt to highlight Irish genealogy, but there also are posts on many family history topics. We invite you to follow us at <http://blog.irishgenealogical.org/>.

Since we don't have a corner on all the news, we encourage you to check out other Irish genealogy blogs. Here are a few of my favorites:

- ***Irish Genealogy News*** <www.irishgenealogynews.com/> – Blogger Claire Santry absolutely deserves her Rock Star Genealogist (Bronze 2016) status. If something important is happening in the world of Irish family history, we all will read about it on her blog. Each Monday she posts upcoming Irish genealogy and history events. "The Irish Genealogy Toolkit," Santry's free and independent guide to finding Irish ancestors, runs parallel to the blog and is equally valuable.
- ***John Grenham – Irish Roots*** <www.johngrenham.com/blog/> – Renowned genealogist and author John Grenham posts weekly, generally on Mondays. His sage commentary is often peppered with wit and irony. Grenham's website also includes his *IrishAncestors* database with surname distribution, placenames, interactive maps, county source lists, an unusual "wizard" to help beginning researchers focus on the best sources, and more.
- ***Townland of Origin – Irish Genealogical Research in North America*** <www.townlandoforigin.com/> – Joe Buggy typically posts on Tuesdays. Employed by AncestryProGenealogists, he is an authority on New York City research and is co-creator of the Irish Directories Database. Buggy's expertise in Irish and U.S. research allows him to feature special U.S. resources that help people discover their ancestor's townland of origin.
- ***Donna's Irish Genealogy Resources*** <http://www.moughty.com/blog/> – Professional genealogist and lecturer Donna Moughty focuses on methodology, technology, the Internet, Mac computers, and Irish research. In 2017 she is repeating and augmenting her 2011 series called "Strategies for Irish Research." Moughty leads research trips in Dublin and Belfast, and you can follow the 2016 trip through her daily blog postings.

We'd love to share your tips and success stories on our IGSI blog! Contact me with an email to blog@IrishGenealogical.org.

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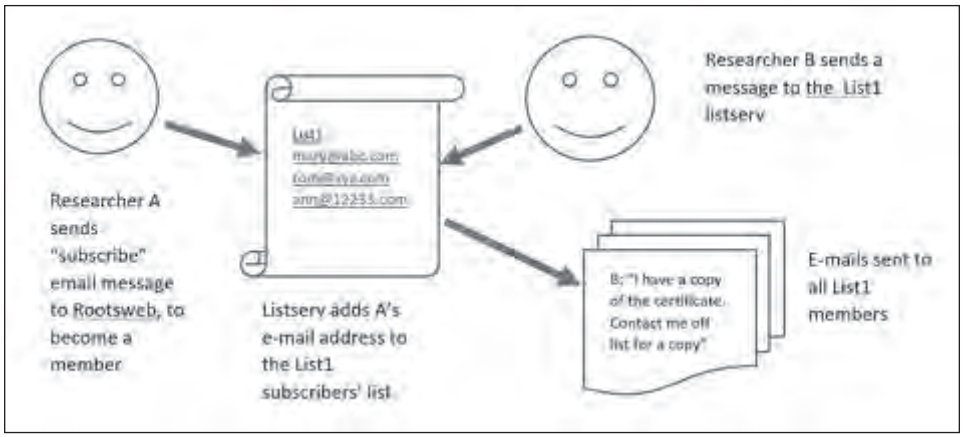
Gigi Hickey has researched her husband Bill's Irish line (including the Quinn family featured in this issue), served as editor of the IGSI blog, and assisted in planning the Celtic Connections Conference 2016. When not doing genealogy research, she enjoys quilting and playing piano duets.

Using Email Lists and Message Boards for Family History Research

by Mary Wickersham

Do you run into "brick walls" when researching our family history? Or do you wonder whether, somewhere, there is a distant family member holding a clue or two to your research? But, how do you find and contact other researchers of similar interest?

In addition to managing the distribution list for a group, a listserv keeps the email addresses of members in one location. This minimizes your exposure to spam if you join, since other members of the group you join do not have access to your email address (see Graphic 1).



Graphic 1 – Diagram of a listserv.

Try using e-mails lists and message boards!

Email Lists

Genealogy e-mail list provider *Rootsweb* started in December 1987 with the primary purpose of sharing family history information. It functions as a "listserv," which is shorthand for "list server." A listserv maintains distribution lists of email addresses for group members to share. Listservs save their users the time it would require to maintain individual distribution lists, and they can forward members' submitted email messages to tens of thousands of users. Members of a listserv must subscribe, usually by sending an email to <subscribe@[name-of-list].com>. Members unsubscribe by sending an email to <unsubscribe@[name-of-list].com>.

As the volume of messages increased, listservs added another feature to lessen the e-mail traffic sent to members of the list. Group of messages were distributed in one email, usually daily. Instead of receiving one email per message, you could receive a "condensed" email containing multiple messages.

Listservs do not automatically repeat the text of a prior related email. For clarity's sake, researchers posting to the list need to copy and paste pertinent phrases from a message they present as their own response to a given topic. (See the example of my response to a Minnesota Crow Wing County list posting in Graphic 4.)

The Yahoo Groups service is another example of a list service.

Message Boards

Genealogy message boards have been available for about 20 years. They take the e-mail sharing of genealogy information to another level by organizing queries and responses into "threads" of content by subject and topic. This service enables new visitors to the board to see posts that were created and responded to prior to their visit. The ability to view past conversations among posters is an improvement over listservs, where if you come into the middle of a conversation you do not have the context of the discussion.

With message boards, you can opt to be notified by email when a comment is added to a thread to which you are a participant.

Message Board Archives. Because of the large volume of messages it stored, *Rootsweb* had archived its oldest messages even before handing the reins over to *Ancestry*. Genealogists are familiar with archives, and this archive is no different: infrequently accessed, older, records are moved to a less-costly storage area. While the information is still available for use, you must go through some extra steps to find it.

Finding E-mail Lists and Message Boards. A key step is to find these resources. For years, *Rootsweb* has been the major mailing list provider for surname interests. Started and managed by volunteers, *Rootsweb* became a large aggregation of surname interest mailing lists. In June 2000, *Rootsweb* became part of the *Ancestry* organization with the understanding that their services would continue to be offered free to those who subscribe to it.

Visit <http://lists.rootsweb.ancestry.com/> to search the *Rootsweb* archives of past postings or to find a surname interest list to subscribe to (see Graphic 2).

Once you have subscribed to a list, you will receive, via email, copies of messages sent to the list.

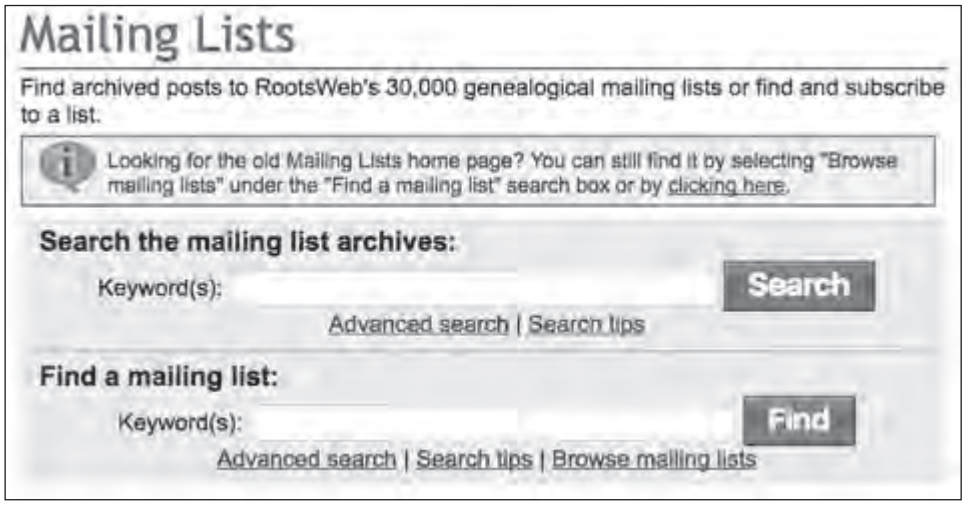
You can search the mailing list archives to find posted messages going back to the start of *Rootsweb*. Or, you can click "Advanced search" under the "Keyword(s)" entry field for additional criteria (see Graphic 3).

This is a handy way to find out where to update your email address, if it has changed since earlier postings. (When I entered my old email address – to my dismay – I found 6 entries I had made between 2005 and 2009, which were attributed to my old email address.)

Graphic 4 is an example of one of my message board posts from the archives. My old email address is shown as an image, which is intentionally difficult to read.

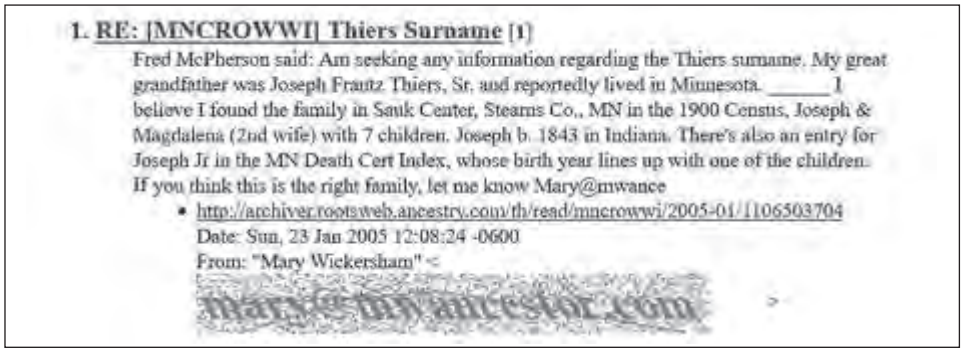
Email list traffic varies by list. Some lists attract many subscribers and can be very busy. After seeing 20 or more messages daily from the MNRAMSEY list (for Minnesota's Ramsey County), I started setting them aside to read later. I set up my email desktop client to sort those messages into a special folder. Of course, I never caught up!

Message boards can be frustrating. A message board poster's email address may have changed; the writer may no longer



Graphic 2 – Rootsweb Mailing List Start page. Start a search of archived messages or search for a mailing list.

Graphic 3 – Search the Rootsweb archives either by Keyword or use Advanced for additional criteria.



Graphic 4 – Sample Listserv Message Response.

be alive; they may no longer able to work on, or no longer interested in, family history.

Your email to the poster may not be received by them, or they may not reply. If the email address is no longer valid, some email providers may send a notice back to you that the email address is bad – others do not. Why not let you know the email address is bad? They are concerned that your message may be spam, and by responding to it they would be generating additional wasteful messages.

Rootsweb does not provide update services for email addresses. In my example, it recommended that I return to the post in order to add a note that my email address has changed.

Rootsweb help information gives some pointers for finding those who posted a message of interest to you. Among them:

- Add a post to the post of the person you would like to hear from, leaving word that you have information and wish to discuss it with them. With luck, the original poster will eventually come across your addition to their post and reach out to connect with you.
- Use your genealogy skills to search for that person elsewhere! They may have posted family on *Ancestry*, *FamilySearch*, *Findmypast*, or a DNA site.

See <https://tinyurl.com/y8bqzmuc> for more ideas.

"Message Boards are used to find and communicate with other people who may be researching the same families. Used effectively, message boards are another tool in your family history research." – FamilySearch.org Wiki, accessed 24 May 2017. This excellent article at <https://familysearch.org/wiki/en/Message_Boards> provides examples of effective message board postings.

Ireland Reaching Out

This is a fairly new message board (2009) run by a non-profit, which is funded by the Republic of Ireland's Department of Foreign Affairs & Trade, The Heritage Council, and Google Inc. *Google* places ads on the site, so if you want to stay on the Ireland XO site you will need to pay attention to which links you choose.

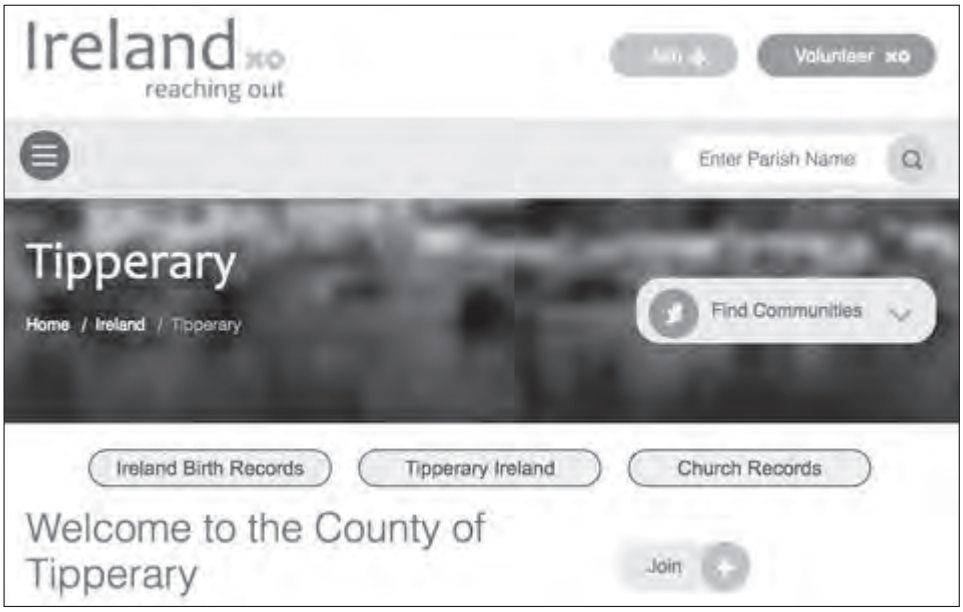
The site facilitates communication among those interested in specific Irish areas. It is organized by parish. As with other message boards, the volume and quality of information depends on the participants in the discussion.

A major draw to using *Ireland Reaching Out* (also known as Ireland XO) is that many participants live in Ireland. They have been asked to volunteer to assist others in making connections in Ireland. According to their site <www.irelandxo.com>: "Queries on our message board are answered by people in the actual locality – ensuring that if they don't know the answer, they probably know somebody, who knows somebody who does!"

As should be expected, registration is required. You will provide your email address, create your login ID and a password.

The site features searches for Parish. If you don't know the Parish name, you will be presented with pages full of parishes in alphabetic order. In the example shown (Graphic 5), a search for Tipperary found a county message board and two related message boards. The ads on the page (shown under the banner photo) are displayed as AdChoices – resist temptation, as clicking one of those choices will send you off site.

Scroll down the page to read the messages which have been posted by others. They are



Graphic 5 – Tipperary County message board on Ireland Reaching Out.

listed in order by date (most recent first), and grouped by subject title. Scanning the subject titles would be a good guide for writing those titles. Participants can pack a lot of useful information into their titles. A good example: "James Fahey & Ellen Dalton married c1834, Timothy & Mary Ryan marriage c1840."

Give E-Mail Lists and Message Boards a Try

Test the waters with one of these methods. If you are not comfortable making your first post, you can "lurk" awhile. Lurking involves reading, then joining a board, receiving notices of updates, and getting a good feel for how the communication flows within the group. Then, post your query. Be patient, then try another board. Do not repeat yourself within the same board.

Don't expect immediate answers! I once posted on an *Ancestry* message board, and received a response over 10 years later from a third cousin through a Tipperary ancestor. By the time I heard from her, I had long forgotten my post. I was grateful and excited to hear from her.

Mary Wickersham is a long-time IGSI member. She served as co-chair of the Celtic Connections Conference 2016, and is a past president and secretary of IGSI. She is currently serving as treasurer. Mary is a member of the Association of Professional Genealogists. She is starting to pursue DNA leads for her own family history.

IGSI Classes

Are you searching for an Irish ancestor? In addition to getting help from volunteer researchers at the library on Irish Saturdays, you can learn more about research strategies, sources and more by attending one or more of the IGSI classes offered throughout the year.

July 8 | 10:30-12:00 | Getting the Most out of FamilySearch.org | Tom Rice

There's more here than you think and more avenues to pursue to help you in your search for your Irish ancestors.

August 12 | No Class

Come and see us at the Irish Fair in St. Paul.

September 9 | 10:30-12:00 | Ship Records | Mary Wickersham

Learn about major ports of emigration and immigration for the Irish and where to search for records.

IGSI classes are held at William J Hoffman (MGS) library in the classroom from 10:30 AM to 12:00 noon. Cost is $15 for members and $20 for non-members. Register/pay online at www.irishgenealogical.org or at the door on the day of the class.

Strangers to Tea in County Louth

by Patrick Coleman

Editor's Note: *This article first appeared in the October 1997 issue of* The Septs. *This excerpt is reprinted with the permission of the author.*

This past summer I had the pleasure of visiting Ireland with my wife, mother and cousin, visiting several counties in the West and County Louth. I had prepared myself and my companions for doing a little research mixed in with our sightseeing.

The key event in my preparation actually took place a couple of years ago, when I found a book at the IGSI library on the history of Knockbridge parish in County Louth. I realized that Knockbridge was next to the parish that my Thornton ancestors came from, Louth parish, and that Knockbridge was formed out of Louth parish in 1858, after my Thorntons left. In the course of reading the book, I came across mention of several different Thorntons, spurring me to believe that there might still be relatives living in the area.

In 1996 I wrote to the author, Patrick O'Neill, explained my research problem, and asked whether he might be able to find some of the oldest records for Thorntons in the oldest area parishes. He wrote back several weeks later and, as I had expected, there were no birth or marriage records old enough to cover the time period for my Thornton immigrants. The youngest immigrant in my branch of the family was born about 1830, while the oldest baptism on record was 1835.

I wrote Patrick again to tell him that I was going to visit County Louth in July this year and that I would like to meet a Thornton if there were any around who would like to talk about the family. He wrote back saying that it would be possible.

When we finally arrived at Knockbridge and the O'Neill House, we were met by Seamus and Padraig Thornton, two smiling Irishmen, brothers, who promptly invited us to 'tea' at Seamus' home. I was to discover later that Patrick had known both men from his days as a head master at the local National School and that they had been very receptive to meeting these crazy Yanks who needed to know about their roots. Thus it was a meeting of mutually curious Irishmen, on the one side curious about his roots and on the other, wondering why someone would be curious about his ancestry.

Afternoon Tea, © LWYang at Flickr.com.

Tea, the common term for a light evening meal, is such an inadequate term for the meal that their wives, Sheila and Ann, provided for us – four strangers, as well as their own combined families, plus Patrick and his wife Peggy. The evening finally ended after midnight, after discussions of family on both sides of the Atlantic, troubles in the North (only a couple of miles from Knockbridge), the Irish economy, driving in Ireland, and numerous other topics. A memorable part of the evening was when Patrick described to us the six different kinds of "wee folk", which started an electrifying sequence of stories about the banshee and people's close encounters with them.

They also provided me with information on their own family and, as with most of us before we started to do our own research, their recollections only went back a few generations, to people born in the middle of the 19th century. There is a gap of one or two generations to be filled to connect our two families.

The Irish are tolerant of and a bit amused by the American genealogist. They don't quite understand our desire for linking to our roots. After all, for them to find their roots, they need only look about them. Seamus and Padraig live on land that has been Thornton land for as far back as records go. The history of their family is one with the history of Ireland, and of County Louth, and Knockbridge parish, and Grange township.

Despite the long evening, we decided we wanted to meet again and agreed to go to a local pub the next night. However, we met the next morning at church and Seamus showed me the Thornton graves in the cemetery as we dodged Irish raindrops.

We met the Thorntons again that evening for more Irish craic ending a little earlier than the night before, but far too early to make up for the 150 years that the two branches of the Thorntons have been separated by the Atlantic Ocean. We had met as strangers on a Saturday afternoon and parted as friends about 30 hours later. We still don't know if we are cousins. As nice as that would be, it is no longer important. Through the mechanism of genealogy we have come to know some really delightful people and hope to be able to host them in a visit to the United States soon.

Social Media Resources for Genetic Genealogy

by Lois Abromitis Mackin, Ph.D.

Have you been bitten by the genetic genealogy bug? Are you contemplating DNA testing or working with test results? If so, you know that genetic genealogy is a fast-moving field. Getting started includes a big learning curve, and there's a lot to keep up with from testing companies and tool developers. Several recent books[1] are great resources, but the nature of print media ensures that at least some of the material in books becomes obsolescent fast.

For a field as quick-changing as genetic genealogy, social media is the best way to ensure that what you're learning reflects the state of the art. Reading blogs, participating in *Facebook* groups, and taking advantage of *YouTube* enables beginning and experienced genetic genealogists to get help from experts in the field and stay up to date.

Blogs

Genetic genealogy bloggers are usually the first to learn about and understand new developments. Here are a baker's half dozen blogs I follow for up to date information and recommendations.

- Blaine T. Bettinger, *The Genetic Genealogist: Adding DNA to the Genealogist's Toolbox* <http://thegeneticgenealogist.com>. Blaine has a Ph.D. in biochemistry with a concentration in genetics. He is also an intellectual property attorney, as well as a leading genetic genealogy educator. Blaine initially tested his DNA in 2003, and started his blog in 2007. Among the many highlights of Blaine's blog are his articles on X-DNA[2] and the Shared CentiMorgan Project.[3]
- CeCe Moore, *Your Genetic Genealogist* <www.yourgeneticgenealogist.com>. CeCe is familiar to many from her television appearances as the genetic genealogist for Henry Louis Gates' PBS series *Finding Your Roots*. As a genetic genealogist and media consultant, CeCe's work reuniting individuals of unknown parents with biological relatives has been featured on ABC's *20/20*, CBS *This Morning*, *Nightline*, *Good Morning America*, and others. The founder of DNA Detectives, she started her blog in 2010 and teaches at genealogical conferences and institutes.
- Roberta Estes, *DNAeXplained – Genetic Genealogy* <https://dna-explained.com/>. Roberta is a professional scientist who has provided genetic genealogy consulting since 2005. She started her blog in 2012. Roberta's blog is particularly noteworthy for its clarity in explaining basic terms and concepts[4] and its focus on Native American DNA.[5]
- Judy G. Russell, *The Legal Genealogist* <www.legalgenealogist.com>. An attorney as well as a Certified Genealogist and Certified Genealogical lecturer, Judy teaches at genealogical institutes and conferences. Every Sunday since starting her blog in 2011, Judy has blogged on DNA. Her blog is noteworthy for detailed information on DNA testing company terms of use[6] and ethnicity reports.[7]
- Debbie Parker Wayne, *Deb's Delvings in Genealogy* <http://debsdelvings.blogspot.com/>. Debbie is a Certified Genealogist and Certified Genealogical Lecturer who focuses on methodology and genetic genealogy. One of the authors of *Genetic Genealogy in Practice*, she is a leading genetic genealogy educator. Her blog, started in 2010, contains many useful articles on data management and tools.[8]
- Leah LaPerle Larkin, *The DNA Geek* <http://thednageek.com/>. Leah has a Ph.D. in biology and is currently the editor of the *Journal of Genetic Genealogy*. Her blog, a relatively recent entry in the blogging arena, contains basic informational articles,[9] as well as genetic genealogy news.[10]

To find more DNA blogs, check *Geneabloggers* <www.geneabloggers.com> or *Cyndi's List> DNA, Genetics & Family Health> Blogs* at <http://www.cyndislist.com/dna/blogs/>. You can also watch the *Facebook* DNA groups to see who is sharing blog posts of interest to you.

Ways to follow bloggers include subscribing via email[11] or using an RSS reader.[12] Most bloggers also share their recent posts to *Facebook* and other social media, and you can follow them there.

Facebook

Katherine R. Willson's "Genealogy on Facebook List" includes 153 entries for pages and groups focusing on DNA and genetics.[13] These include pages and groups focusing on

- Testing companies (e.g., Family Tree DNA's page, https://www.facebook.com/FamilyTreeDNA)
- Third-party tools (e.g., GEDmatch.com User Group, https://www.facebook.com/groups/gedmatchuser/)

- Y- and mitochondrial haplogroup studies (e.g., mtDNA H Haplogroup Project, https://www.facebook.com/groups/24589619408)
- Societies and DNA interest groups (e.g., International Society of Genetic Genealogy (ISOGG), https://www.facebook.com/groups/isogg, or the Minnesota Genealogical Society DNA Interest Group, https://www.facebook.com/groups/399531220206978/)
- Ethnic DNA (e.g., Genetic Genealogy Ireland, https://www.facebook.com/groups/geneticgenealogyireland/; Irish DNA, https://www.facebook.com/groups/329021130499449; Irish DNA Registry, https://www.facebook.com/groups/TheIrishDNARegistry).

You can post your queries on *Facebook* and answer queries from others. You'll likely get the most knowledgeable answers in the more specialized groups, but the International Society of Genetic Genealogy (ISOGG) group is one that every genetic genealogist should belong to. Genealogy Tips & Techniques is another very good genetic genealogy group, with fewer beginners than some of the other groups.

YouTube

YouTube <www.youtube.com>, a *Google* company, is a distribution platform for original video, with tens of thousands of genetic genealogy videos ranging in length from under ten minutes to over an hour.[14] If the topic you are interested in is time-sensitive, you can use *YouTube's* filters to restrict results to this year, this month, this week, today, or last hour. Video creators include testing companies, news organizations, professional genetic genealogists, and "genealogists on the street."

Available topics include

- Genetic genealogy basics (e.g., Young&SavvyGenealogists, "Genetic Genealogy Simplified: Defining Terms," 3 January 2015, 11 minutes, 32 seconds;[15] or Debbie Cruwys Kennett, "DNA Demystified: a Beginner's Guide to Genetic Genealogy," 15 April 2016, 55 minutes, 21 seconds)
- Kinds of DNA (e.g., Debbie Cruwys Kennett, "Understanding Autosomal DNA Testing: the Pleasures and the Pitfalls," 23 April 2016, 55 minutes, 39 seconds[16])
- Tests and testing companies (e.g., Nicka Sewell-Smith, "5 Truths about DNA Tests (23andMe, Ancestry DNA, Family Tree DNA," 21 September 2016, 4 minutes, 29 seconds;[17] Family Tree DNA, "Family Tree DNA Results Explained: Y-DNA Markers, Matches & Genealogy," 1 hour, 55 minutes[18])
- How to use tools for analyzing DNA results and working with matches (e.g., Chuck Bledsoe, "GEDmatch.com-Transferring Raw DNA Data from *Ancestry.com*," 24 April 2017, 7 minutes, 51 seconds[19])
- Case studies (e.g., Chris Pomeroy, "The Pomeroy Y-Chromosome Project," 6 Mar 2014, 1 hour, 36 seconds[20])
- Adoption/unknown parentage (e.g., Maurice Gleeson, "Using DNA to Solve Adoption Cases," 8 May 2014, 56 minutes, 10 seconds[21])
- Specialized topics (e.g., Peter Sjolund, "Viking DNA in Ireland: Do You Have Some and Where Did It Come From," 56 minutes, 54 seconds[22]).

You can search *YouTube* for videos from well-known genetic genealogists, including CeCe Moore, Blaine Bettinger, Diahan Southard, Maurice Gleeson, Angie Bush, and others. There are also posted videos from conferences, including Genetic Genealogy Ireland (an annual conference held in Dublin, with a *YouTube* channel at <https://www.youtube.com/channel/UCHnW2NAfPIA2KUipZ_PlUlw)> and DNA Lectures – Who Do You Think You Are (the British genealogy conference, not the television program, *YouTube* channel at <https://www.youtube.com/channel/UC7HQSiSkiy7ujlkgQER1FYw)>. A word to the wise: the quality of conference videos varies – some have significant background noise due to the live recording methods used.

In Summary

For genetic genealogy education, you can't beat the price, the convenience, or the currency of social media. Whether you read the blogs, follow the *Facebook* posts, or watch the *YouTube* videos, you'll be glad you did!

Endnotes

[1] Blaine T. Bettinger, *The Family Tree Guide to DNA Testing and Genetic Genealogy* (Cincinnati, Ohio: Family Tree Books, 2016), and Blaine T. Bettinger, *Genetic Genealogy in Practice* (Arlington, Virginia: National Genealogical Society, 2016).

[2] Blaine T. Bettinger, "Looking for My X-DNA Charts?," 22 March 2013, *The Genetic Genealogist* (http://thegeneticgenealogist.com/2013/03/22/looking-for-my-x-dna-charts). This and all other blog posts cited were accessed 1 May 2017.

[3] Blaine T. Bettinger, "The Shared cM Project," 29 May 2015, *The Genetic Genealogist* (http://thegeneticgenealogist.com/2015/05/29/the-shared-cm-project/).

[4] For example, Roberta Estes, "What Is a Haplogroup?" 24 January 2013, *DNA eXplained – Genetic Genealogy* (https://dna-explained.com/2013/01/24/what-is-a-haplogroup/), or "Concepts – Percentage of Ancestors' DNA," 21 April 2017 (https://dna-explained.com/2017/04/21/concepts-percentage-of-ancestors-dna/).

[5] For example, Roberta Estes, "New Native American Mitochondrial DNA Haplogroups," 2 March 2017 (https://dna-explained.com/2017/03/02/new-native-american-mitochondrial-dna-haplogroups/).

[6] Judy G. Russell, "First Look: LivingDNA Terms of Use," 30 April 2017, *The Legal Genealogist* (http://www.legalgenealogist.com/2017/04/30/first-look-livingdna-terms-of-use/).

[7] Judy G. Russell, "Still Not Soup," 16 April 2017, *The Legal Genealogist* (http://www.legalgenealogist.com/2017/04/16/still-not-soup/).

[8] Debbie Parker Wayne, "Wanted: Genetic Genealogy Analysis Tools Incorporating Family Tree Charts," 21 March 2017, *Deb's Delvings* (http://debsdelvings.blogspot.com/2017/03/wanted-genetic-genealogy-analysis-tools.html).

[9] For example, Leah LaPerle Larkin, "A Genetic Genealogy Glossary," 21 March 2017, *The DNA Geek* (http://thednageek.com/a-genetic-genealogy-glossary/).

[10] Leah LaPerle Larkin, "Updated Estimates of the Genealogical atDNA Databases," 23 April 2017, *The DNA Geek* (http://thednageek.com/updated-estimates-of-the-genealogical-atdna-databases/).

[11] Look for "subscribe" links or boxes on website home or blog pages.

[12] RSS stands for Really Simple Syndication. If you use an RSS reader or RSS feed aggregator, such as *feedly* (https://feedly.com), click the blog's RSS icon or link. To find an RSS reader you like, google "RSS readers [your operating system]," read reviews,

[13] Katherine R. Willson, "Genealogical & Historical Groups/Pages on *Facebook* (in English)," February 2017, pp. 223-226, *SocialMediaGenealogy* (https://moonswings.files.wordpress.com/2017/02/genealogy-on-facebook-list-feb-2017.pdf).

[14] A search for "DNA genealogy" on 1 May 2017 produced more than 53,000 results, and a search for "genetic genealogy" on the same date produced almost 8,000.

[15] https://www.youtube.com/channel/UCTp3edMcSuMi5xHupPUihjQ.

[16] https://www.youtube.com/watch?v=Z75zk8fC7js.

[17] https://www.youtube.com/watch?v=UhQoYYHcHRE.

[18] https://www.youtube.com/watch?v=ekB9LY_aL04.

[19] https://www.youtube.com/watch?v=GDkmey21HDk.

[20] https://www.youtube.com/watch?v=w3q62J_Wbq4.

[21] https://www.youtube.com/watch?v=HnRA96Q6AF0.

[23] https://www.youtube.com/watch?v=OSiZJWQd1qA.

August 10-11, 2018
Boston Newton Marriott Hotel, Newton, MA.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

The Enigmatic James Quinn

by Gigi Hickey

A decade ago when I started researching the descendants of my husband's Quinn great-grandparents, I didn't know I was doing *reverse genealogy*. That term can be defined as "looking for living individual(s) who share a relationship with a specific ancestor." I was simply motivated by the prospect of finding extended family members who might have photographs or stories or details about family origins in Ireland. My story, entitled "The Search for Descendants of Thomas and Rose Quinn," was published in the Spring 2011 issue of the *Minnesota Genealogist*.

son (James "Jr", born in 1892) was childless. Catherine's daughter Julia Rose and son William (my father-in-law) were the only biological Quinn grandchildren to produce offspring.[1] My conclusion was that Julia and William's children and grandchildren were the only lineal descendants of Thomas and Rose Quinn.

However a splinter of doubt remained about the younger James Quinn, who was my father-in-law's cousin. Despite extensive searching I was never able to confirm his death.

1930 U.S. census documents. In the 1920 and 1930 enumerations James, Louise and son James were living at 2929 14th Ave S in Minneapolis. In those years, James (Jr.) was working as a switchman for the railroad.[3]

3. When he registered for the World War I draft (1917-1918), James reported he was married and his wife was dependent on him for support.[4] I found a 1917 marriage record in Hennepin County for James Quinn and Florel Schaefer.[5]

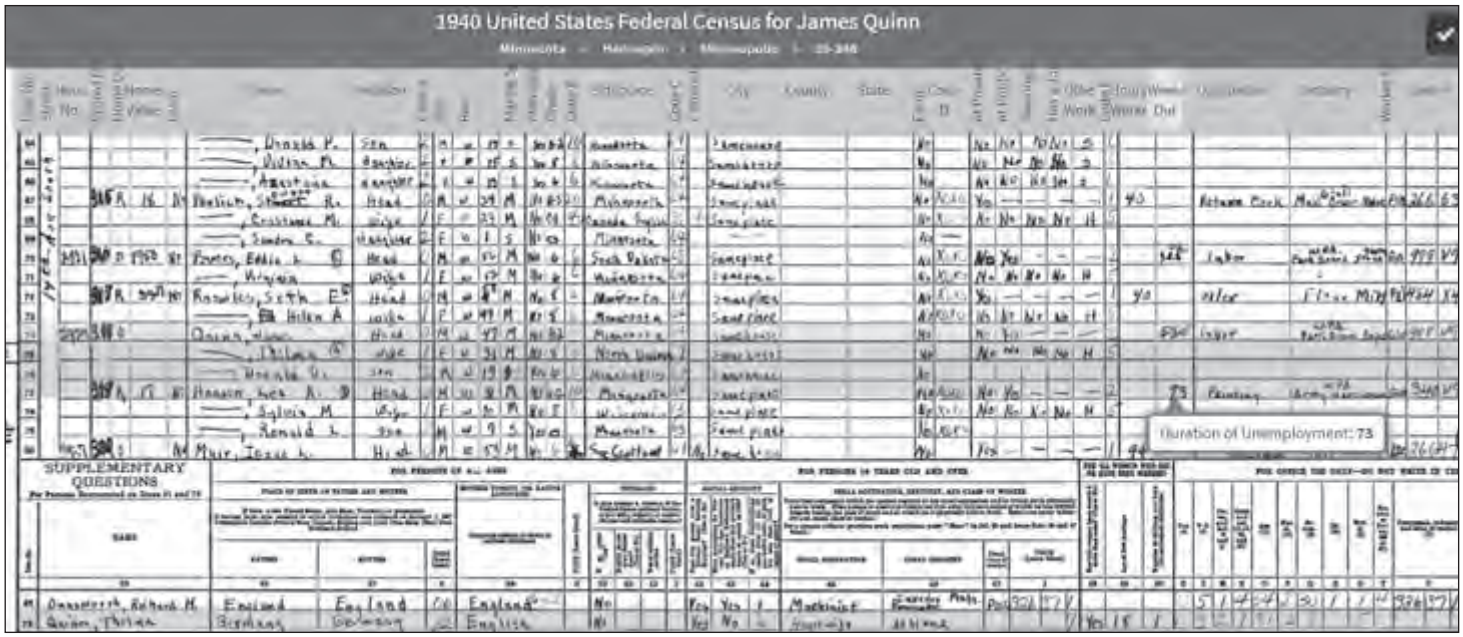


Image 1 – 1940 Census.

I now have an update but first, here's a brief summary of my findings: Irish-born Thomas and Rose Quinn married in Minnesota and had eleven children between 1861 and 1882, ten of whom survived to adulthood. Four of their children never married; three married but had no children. One daughter and her husband adopted a child. Only two of Thomas and Rose's children, James and Catherine, had children of their own. My research indicated James'

What Happened to James Quinn?

Following are the details about James that I'd gathered before I wrote the *Minnesota Genealogist* article:

1. James Quinn was born to James and Louise (Ovitz) Quinn in Minneapolis on 16 June 1892.[2]
2. He was reported residing with his parents on 1900, 1910, 1920 and

4. In the 1920 census, James was listed as single. In 1930, he was reported as divorced.[6] Although I didn't find a divorce record, I concluded the marriage between James and Florel had likely dissolved before 1920, without children.
5. (Father) James Quinn died 22 June 1932.[7] My mother-in-law's diary entry for 23 June 1932 included the

statement, "Bill's uncle died," which at least confirmed I was researching the right James Quinn.[8]

6. (Mother) Louise Quinn died 29 November 1938.[9] Son James was the only heir mentioned in her probate file.[10] He inherited the property at 2929 14th Ave S.

What wasn't available to me in 2010 when I wrote the Quinn article was the 1940 U.S. census, which was released in 2012. You can imagine my surprise when I looked at the 1940 census (Image 1) and found James Quinn (age 47) living at 2929 14th Ave S with his wife, Thelma (age 31, born in North Dakota), and 13-year-old son, Donald O. Quinn (born in Minnesota).[11]

But wait – a bonus! Thelma Quinn was listed on Line 75 of the 1940 census form, which meant she had to answer "Supplementary Questions." One of the responses provided an important clue: Thelma reported she had been married before, at age 18, and had one child!

While I had no luck in finding a marriage record for James and Thelma or a birth record for Donald (Quinn), it seemed clear he was the product of Thelma's first marriage. However I didn't know her maiden name or married surname.

Minneapolis city directories showed James and Thelma Quinn at the 14th Ave S address in 1940 and 1941, and then they were gone.[12] Where did they go?

New Records and Exact Queries

Time passed. I'd periodically pick up the file and look for the Quinns, but the names were too common to make progress. Then a new approach occurred to me: if James was still alive in 1942, he would have been about 50 years old and required to register for the World War II "old man's draft." I structured a query of *Ancestry* military records with James' name and his **exact** birthday, 14 June 1892.

Shazam! There he was, living in Los Angeles, California, with his wife Thelma.[13] The draft registration record (Image 3) indicated James was born in Minnesota but no birthplace was indexed, which was why this piece of data never came to my attention before.

REGISTRATION CARD—(Men born on or after April 28, 1877 and on or before February 16, 1897)

1993 JAMES QUINN

1643 INGRAHAM ST. LOS ANGELES CAL

Same

DR-1819 | 47 | JUNE 14-1892 | Minnesota | Minn.

Thelma Quinn 1643 Ingraham St LA

Not employed

James Quinn

Image 2 – WWII draft registration card.

Narrowing my search to California, I still found no death record for James. However, a "Thelma Quinn" of the right vintage died in Sonoma County, CA, in 1991.[14] The California death index provided Thelma's date of birth (18 August 1908) and surnames of her father and mother (Braum and Nieman, respectively). Despite this new information, my searches continued to come up dry. No old census or marriage records, just an *Ancestry* hint showing Thelma had lived in Petaluma (Sonoma County), California.[15]

The 1942 draft registration record reflected James' residence as 1643 Ingraham St, Los

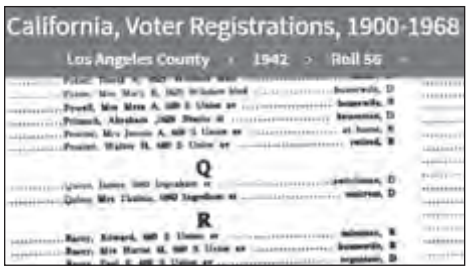


Image 3 – 1942 Los Angeles County voter registration list.

Angeles.[16] I found Los Angeles County voter registration records on *Ancestry*, and the 1942 record echoed the 1643 Ingraham address for James and Thelma.[17] He was a switchman at the time, which had been his occupation in Minnesota.

In the 1944 voter registration record, the Quinns had moved to 2411 W Jefferson Blvd, Los Angeles, and James was a bartender. The voter registration records for 1946, 1948, 1950 and 1952 show James and Thelma at that same address. (Voter registration records for the early periods also show party affiliation, which was interesting but not helpful.)

Sometimes Thelma registered with a middle initial of "O." In 1952, James registered with a middle initial of "M," which I've not found in any other record.

I found no entry for James and Thelma in the 1954 Los Angeles County voter registration records. Where did they go? Might James have died in 1953?

I queried "Social Security Applications and Claims" on *Ancestry* – again with James' **exact** birthdate (14 June 1892) –

and I found a death date of 26 March 1953 for James Michel Quinn.[18]

U.S., Social Security Applications and Claims Index, 1936-2007

VIEW RECORD

Name	James Michel Quinn
SSN	471183030
Birth Date	14 Jun 1892
Death Date	26 Mar 1953
Claim Date	16 Jul 1953
Type of Claim	Death Claim
Notes	02 Dec 1977: Name listed as JAMES MICHEL QUINN
Household Members	Name / Age: James Michel Quinn

Image 4– James Michel Quinn.

My excitement faded when a *Find A Grave* entry indicated this person was buried in Arkansas in a cemetery with other Quinns.[19] For a few minutes I dismissed the Arkansas death record; but what are the chances that two men named James Quinn were born on the same date? I looked further. Although Arkansas death records after 1950 aren't online, a post-1950 index reflected the deceased's birthplace as Minnesota and his mother's maiden name (spelled incorrectly as Ovitta).[20]

I concluded the enigmatic James Quinn died and was buried in Arkansas, but I requested a copy of his death certificate to make certain. When it finally arrived, the death certificate confirmed this James Quinn was the cousin we'd been seeking. His wife Thelma was the informant. Sixty-year-old James died of lung cancer while he and Thelma were living near Green Forest, Arkansas.[21]

A reasonable person might consider that to be the end of the search. All indicators pointed to James (Jr.) being the biological "end of the line" for Thomas and Rose Quinn's descendants.

Saved to Braum, Thelma in tree "HickeyQuinnAncestry" Remove

No Image
Text-only collection

Add alternate information

Report issue

Name:	Donald Glenn Ollie [Donald G Ollie]
SSN:	564300408
Gender:	Male
Race:	White
Birth Date:	16 Nov 1926
Birth Place:	Minneapolis, Minnesota [Minn, Minnesota]
Death Date:	3 Sep 1993
Father:	James Ovinn
Mother:	Thealma Broun
Type of Claim:	Original SSN.
Notes:	Nov 1942: Name listed as DONALD GLENN OLLIE; Jun 1962: Name listed as DONALD G OLLIE

Image 5 – Donald Glenn Ollie.

Donald O.

But what happened to the "Donald O. Quinn" shown in the 1940 census? Curiosity led me to dig further. I suspected Donald may have dropped Quinn as a surname. Might widowed Thelma have moved to Petaluma, CA, to be closer to her son?

I found five Petaluma city directory leads (between 1968 and 1977) for Thelma, who was listed as the widow of James or James M. In 1968 she was living at 437 Cortez, Petaluma, Sonoma County, CA.[22] The "reverse" portion of the 1968 city directory pointed to 437 Cortez being the residence of Donald Ollie!

The "Social Security Applications and Claim Index" showed a Donald Glenn Ollie who was born in Minneapolis on 16 November 1926 and died in Petaluma on 3 September 1993 (Image 5). His father's name on the index was transcribed as James Ovinn [sic] and his mother's name as Thealma [sic] Broun [sic].[23]

However I don't believe Donald Ollie was the biological son of James Quinn. I turned over a lot of rocks looking for more information about Donald Ollie, with no results. No Ollie connections in Minnesota. I even experimented with the new Beta version for online Minnesota Historical Society searches but found no birth record that worked for a "Donald" born in 1926. No obituaries or death notices for Donald or Thelma in local California newspapers. No funeral home records there. No marriage records (although city directories show Donald married to "Susie" Ollie). No indication they had children. One amusing detail: Donald served in the Merchant Marine in the 1940s-1950s; on one of the crew lists, he reported his race as "Irish."

I've submitted a Freedom of Information Act (FOIA) request for Donald's Social Security application and hope that will solve the mystery of his parentage once and for all.

Endnotes

1 *Minnesota Genealogist*, Vol. 42, No. 1, Spring 2011, pages 7-12.

2 Minnesota Births and Christening Index, 1840-1980, James Quinn, accessed on *Ancestry.com*.

3 1900 U.S. Census, Hennepin County, City of Minneapolis, Ward 2; 1910 U.S. Census, Hennepin County, City of Minneapolis, Ward 6; 1920 U.S. Census, Hennepin County, City of Minneapolis, Ward 7; 1930 U.S. Census, Hennepin County, City of Minneapolis, Ward 7; all accessed on *Ancestry.com*.

4 World War I Draft Registration Cards, 1917-1918, James Quinn, accessed on *Ancestry.com*.

5 Minnesota Official Marriage System (MOMS), James Quinn and Florel Schaefer, 05/03/1917, accessed at https://www.moms.mn.gov/.

6 1920 U.S. Census, Hennepin County, City of Minneapolis, Ward 7; 1930 U.S. Census, Hennepin County, City of Minneapolis, Ward 7; all accessed on *Ancestry.com*.

7 Minnesota Certificate of Death, Hennepin County, 1932-MN-19,802, James Quinn, accessed on *Ancestry.com*.

8 Diary of Violet Ellison Hickey, 1931-1935, in the possession of the author.

9 Minnesota Certificate of Death, Hennepin County, 1938-MN-22,489, Louise Quinn, accessed on *Ancestry.com*.

10 Fourth District (Hennepin County) Probate Court Record # 052916, Louise Quinn (1939).

11 1940 U.S Census, Hennepin County, City of Minneapolis, Ward 11, accessed on *Ancestry.com*.

12 Minneapolis, Minnesota, City Directories, 1940-1942, accessed on *Ancestry.com*.

13 U.S. World War II Draft Registration Cards, 1942, accessed on *Ancestry.com*.

14 California Death Index, 1940-1997, Thelma Quinn, 29 Jan 1991, accessed on *Ancestry.com*.

15 U.S. Public Records Index, 1950-1993, Volume 2, Thelma Quinn, accessed on *Ancestry.com*.

16 U.S. World War II Draft Registration Cards, 1942, accessed on *Ancestry.com*.

17 California Voter Registrations, 1900-1968, 1940/1942/1944/1946/1948/1950/1952/1954, accessed on *Ancestry.com*.

18 Social Security Applications and Claims, 1937-2007, James Michel Quinn, accessed on *Ancestry.com*.

19 *Find A Grave*, Eureka Springs, Carroll County, Arkansas, James Michel Quinn, accessed on *Ancestry.com*. (Note: No relationship found between James and the other Quinns buried in Eureka Springs, AR.)

20 Death Certificate Search, Arkansas Department of Health, James Quinn, accessed at https://www.ark.org/doh_dcs/.

21 Arkansas State Board of Health, Certificate of Death #2713, James Quinn, March 26, 1953.

22 U.S. City Directories, 1822-1995, Petaluma, California, 1968.

23 Social Security Applications and Claims Index, 1937-2007, Donald Glenn Ollie, accessed on *Ancestry.com*.

24 California, Passenger and Crew Lists, 1882-1959, Ship *John Howard Payne,* 30 May 1945, accessed on *Ancestry.com*.

Gigi Hickey has researched her husband Bill's Irish line (including the Quinn family featured in this issue), served as editor of the IGSI blog, and assisted in planning the Celtic Connections Conference 2016. When not doing genealogy research, she enjoys quilting and playing piano duets.

Irish Fair of Minnesota

August 11-13, 2017

Come visit IGSI's booth at the Irish Fair on Harriet Island in St. Paul on Saturday or Sunday, August 12-13. There's sure to be something free on the table. Meet and visit with other IGSI members while enjoying the sun, the music and the food.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

They write from Dublin, the 24th past, that on the Wednesday before, James Underwood, and one Conner stood in the Pillory before the Tholsel (sic), and had their Ears cut off, and their Noses slit, for forging a Deed to deprive a Minor of an Estate left him by his Father Counsellor Strahan. And that on the 21st, his Grace the Lord Arch-bishop of Dublin landed there from England, and was the same Day sworn one of the Lords-Justices in the Council Chamber.

Weekly Journal or British Gazetteer
London, England – 14 September 1717

250 Years Ago

[no title]

In digging for a Foundation near St. John's Well, by the Hospital Fields, the Bones of a Man was found of a gigantic Stature, and a Sword lying by his Side. It is imagined he has lain there near 400 Years. It is said the Sword was Silver-mounted.

The right Hon. The Lord Mayor and High Sheriffs continued their vigilant Inspection of the Several Markets, and such of the Provisions as were unfit for Sales, they caused to be distributed to the Poor.

DEATHS. At Cork, Mr. James Wherland, Attorney, and Mr. Hitchcock, Sadler. – In Galway, of a paralytic Disorder, in the 73d Year of his Age, Francis Blake of Coolcun in the County of Mayo Esq. The Wife of Mr. Nicholas Keating, Merchant, in Ann-Street, near the Linen-hall, whose Death is most deservedly lamented by all her Friends and Acquaintance. – In Pruss(?) – Street, the Widow of the late Mr. James Plunkett, Attorney. – At Millgrove, King's Co. Edward Taylor, Esq. – On Ormond Quay, Miss Hopkins, Daughter of the late Mr. Robert Hopkins. – Mr. John Stephenson of Raven hill, Co. Armagh, Esq.

The Dublin Journal
Dublin, Ireland – 12 September 1767

General Post office, August 17, 1767

WHEREAS Thomas Walsh, lately employed as a letter-carrier in the General Post office, Dublin, stands charged on a violent suspicion of having been guilty of fraudulent practices in the said office, on which account he has absconded

The said Thomas Walsh was born in Ireland, is about nineteen or twenty years of age, five feet six inches and a half high, smooth faced, a little freckled, his mouth large, and his person well made; he usually wore a brown bob wig, with his hair turned over it before; had on either a claret coloured ratteen coat, or a pompadour with a waist-coat of the same, much faded, and frequently wore buskins laced before.

This is therefore to give notice, that whoever should apprenend (sic) and convict, or cause to be apprenended and convicted, the said Thomas Walsh, will be entitled to a reward of fifty pounds, to be paid to this office.

By command of the Postmaster General, HENRY POTTS, Sec.

Gazetteer and New Daily Advertiser
London, England – 5 September 1767

200 Years Ago

[Roscrea Plot]

In the years 1813 and 1814, a variety of minor plots became subjects of newspaper statement and were forgotten. The most remarkable one after Keegan's was the famous ROSCREA PLOT, which occurred in the December of 1815. It appears from the records of this business, that on the 29th of that month, the Rev. Mr. Hamilton, who happened to be at once a Curate and Magistrate of Roscrea, wrote off to the Irish Government (with whom he was in close correspondence) alleging that he was fired at in his house on the evening preceding. A shot was fired, and the whole town of Roscrea was thrown into consternation. The garrison beat "to arms," – hundreds of the inhabitants were seen in the streets with flambeaus in their hands, houses were searched, and arrests made; no one went to bed during the whole night; informations were formally sworn next day against the family of the Egans, respectable Catholic merchants, the eldest of whom was nearly half a century a brewer in Roscrea and these Gentlemen, with many others, amounting in the whole to 20, were sent off as felons, to the gaol of Clonmel. In process of time the whole party were brought to trial. It turned out, however, that the shot, for the firing of which they were stigmatized and incarcerated, was fired by a man of the name of Dyer, who, with another, was employed by Mr. Hamilton, in bringing treasons and conspiracies to light. It besides was proved, that the thing fired at was not the person of Mr. Hamilton, but an *effigy* of the Reverend Gentleman, dressed and prepared by himself, and these two plot discoverers, and placed in Mr. Hamilton's parlour, in the posture in which he usually sat, and, to make the representation more complete, having a glass and jug of punch before it. The whole Court was

horrified at this extraordinary development, and the prisoners were of course discharged without being called upon for their defence. Mr. Hamilton himself was examined at the trial, and he accounted for himself thus: - He said, he believed there was a conspiracy to take away his life, in which the Messrs. Egans and the others were concerned. … The Rev. Gentleman has been relieved from his Magisterial vexations, by being deprived of the Commission of the Peace, and we have not heard of any new conspiracies against his life. … The proceedings of which we are speaking occurred early in 1816. …

Morning Chronicle
London, England – 3 September 1817

[a bit of humor]

A recent dialogue between a New-York BEAU and an Irish laborer.

Beau. Here you boy, hold my horse.

Irishman. Arrah then is he hard to hold, Sir?

Beau. No! not very hard.

Irishman. Does he take two to hold him?

Beau. No!

Irishman. Then if he takes but one you may hold him yourself.

Madison Indiana Republican
Madison, Indiana – 27 September 1817

THE DISTRESSED SAILOR

At the late assizes for the county of Kilkenny, (Ireland). Barney Hagan was brought to the bar, and arraigned for the robbery of Mr. Brown. – The prosecutor proved the fact, and identified the prisoner beyond all possibility of doubt. – The jury found him guilty, and Judge McClellan immediately pronounced the awful sentence of death on the criminal.

The prisoner, who had observed the impressive ceremony with seeming composure, then addressed the Judge in the following words: - "Now, my Lord since I am going to die, I will tell you the whole story – I did rob the gentleman that's the truth – I took from him three and twenty ten-pennies & a one pound note but I left him the half-notes, his watch, and a ten-penny piece and I made him a present besides of two pennies. – [Here Mr. Brown corroborated these circumstances.] – I neither kilt him, nor wounded him, nor hurt him – My Lord. I was starving with hunger, and could get neither employment, nor meat, nor money. The night before I robbed the gentleman, I took shelter in a poor man's hut, but he had nothing for me to eat and I had no money to buy me a supper, and next day I was tempted to commit robbery, for I was very hungry, my Lord – I served nineteen years in his majesty's fleet, have been I many engagements, was with Lord Nelson at the battle of Trafalgar, and was discharged at the peace – Indeed, indeed, my Lord, I never injured man, woman, nor child, before nor since, and I was starving when I robbed the gentleman. – And now, my Lord, you will excuse me, for this is the truth, and I have no more to say."

This artless, but pathetic address, forcibly excited the compassionate feelings of a crowded Court, and the jury, the prosecutor, and the gentlemen of the county, unanimously joined in a strong representation to the Judge, to extend mercy to the unfortunate sailor. – Accordingly before the Judge left the town, he acquainted the Sheriff, that he would lay the poor man's case before the Government; that he might expect his sentence of death to be changed to that transportation.

Hagerstown Maryland Herald and Hagerstown Weekly Advertiser
Hagerstown, Maryland – 20 August 1817

150 Years Ago

[Immigration concerns, 1867]

It is time that every true American should speak out with emphatic plainness on this subject. We are warming social vipers into poisonous life that will one day sting our children to the heart, in tolerating the shameless truckling of American politicians to our fellow citizens of foreign birth as a distinctive class." Although the Irishman abjures allegiance to the Queen, instead of becoming an American, he remains an Irishman still, and in a less degree the Germans, creating an imperium in imperio. Look at the titles of their journals; take the news given, and the writer boldly announces "that the Irish as a class have not been true to their American allegiance. Above all look at the Fenian movement … It was Ireland that they sought to liberate. The Canadian raiders, in the eye of the law and in every sense, were highwaymen and robbers. They differed from ordinary bandits only in this, that they added murder and treason to their crimes. … They acted as Irishmen for the sake of Ireland. When these marauders and violators of American treaties returned to the United States what reception did they meet from our leading men? Neither bolts, nor bars, nor fines. General Banks tried to repeal the neutrality laws which branded them as lawless bandits. Mr. Stevens lost his bitterness in prophesying smooth things to them. The majority of the House of Representatives disgraced the Republican party and the nation by tendering them the free use of their hall. These raiders have been flattered, and petted, and encouraged to persist in their defiance of our laws."

The Anglo-American Times
London, England – 28 September 1867

Incidents and Accidents

A barrel of new beer in a cellar at Lockport burst a few days since, hoisting the keeper, an Irish woman to the ceiling, demolishing everything within range. The lady picked herself up and mildly remarked, "Och, bedad – bad luck to the man that put the torpedy in the barrel."

West Eau Claire Argus
Eau Claire, Wisconsin – 31 July 1867

Making Merchandise of Men

The *Memphis Avalanche*, an ultra rebel Democratic paper, recently suggested, in view of the fact that the Democracy could not control the negro vote, that the negroes should be turned off and their "places should be supplied with colonies of Irishmen, and, that small tracts of land be given them."…

One Irishman in Memphis is disposed to assert his independence and controvert the idea of Irish sycophancy. Among the other good things, he writes to the *Memphis Post* the following: "Now, sirs, when we remember that the only reason for desiring to substitute Irish for African 'laborers' is found in the fact that the votes of the latter cannot be controlled by their employers, the inference naturally arising is highly complementary to the manhood, patriotism and intelligence of the Hibernian. It is simply saying that though the high-toned Southern gentleman finds it impossible to buy the soul of the poor, miserable, degraded, long-heeled and thick-headed Cuffy at the same time that purchases the labor of his body, yet the bargain can be easily consummated when the negotiation is conducted with Patrick. In other words, the Irishman is held up as a man who will agree to vote where he works, and carry his ballot in his wheelbarrow. It will take some time to catch even gudgeons when the hook is so bare; and I think it would require many such immigration documents as that of the Avalanche to draw an immigrant from the Emerald Isle to the classic shores of Tennessee.

"The editor suggests that landowners here contribute a few acres for the homestead of the coming Irishman. I would like to inquire how long he would occupy it after ceasing to vote the Conservative ticket? Irish peasants have too vivid conceptions of the oppressions and domineering exactions of their John Bull landlords, to be easily persuaded to resume a serfdom on the Mississippi, from which they had just fled on the banks of the Shannon. If it is necessary for them to choose their masters, they will probably prefer to remain the adherents of the truly aristocratic possessors of the lordly domains of their native Ireland, rather than become abject and dependent squattors in the fence corners of the ruined plantations of insolent, parvendes and would-be-slave-holders."…

Logansport Weekly Journal
Logansport, Indiana – 24 August 1867

100 Years Ago

NEWS FROM IRELAND

CONNAUGT

Andrew Carty, an ex-member of the constabulary, was fined £2 and costs at the Boyle petty sessions on Wednesday for, as alleged, fishing for salmon with a rod and line on the Boyle river without a salmon license. A second somewhat similar case was withdrawn on the defendant apologizing and paying 10s. costs. The defense was that the defendant was fishing for pike on the occasion. Two cases against a wounded soldier from the town name John Tymon, for taking from the river, salmon fry, whilst fishing, were dismissed under the First Offender's Act.

D. Kane, an aged veteran of the American Civil War, has died at Gurteen.

Justice Gordon granted an interlocutory injunction restraining a number of Galway men from trespassing on the lands of Gortnahorna, Clontuskert, Co. Galway, and from driving off the lands the cattle and sheep of John Hubert Bleheau, of Cromagh, Kilconnell. Counsel said the endorsement on the writ was for conspiracy. On May 21 about 50 people replaced plaintiff's cattle and sheep with their own on the land, which he held from the C. D. Board. F. J. McCormack for the plaintiff, Mr. Webb for the defendants.

At Tobercurry a tree upon which a Sinn Fein flag was displayed was cut down by the police, and subsequently a placard was found attached to the trunk bearing the inscription, "This tree has fallen for its flag and country." Some amusement was caused at Mullaghroe by the efforts of the police to capture a Sinn Fein flag which had been attached to a dog's tail. Over 20 Sinn Fein clubs have been formed in South Sligo where an election fund is being raised.

The Irish Standard
Minneapolis, Minnesota – 21 July 1917

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

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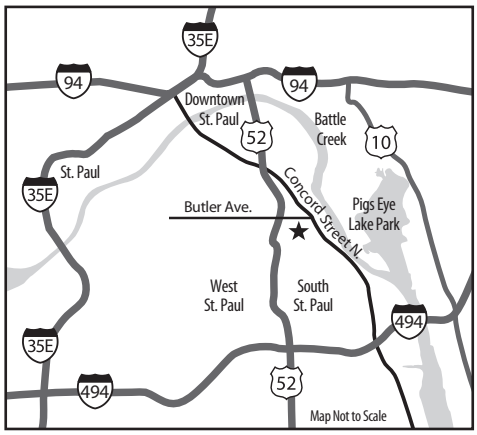

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Volume 38, Number 4

The Septs

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Writing Family History

102 Approaches for Writing Family History

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Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

DECEMBER 9, 2017
JANUARY 13, 2018
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(These dates are subject to change so check before you come.)

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Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2018 | January | Special Collections of Irish Materials

Identify unique collections of Irish materials in libraries and other repositories that may be helpful to family historians. How to find such collections, how to learn what is in them and how to access them Deadline for articles: November 1, 2017.

2018 | April | Church Records

Why they are important; differences in records by time and denomination; how to use church records; how to find them. Deadline for articles: February 1, 2018.

2018 | July | Printed Matter by Way of the Internet

Exploring online search tools for finding articles, books and manuscripts (Worldcat, Archive Grid, NUCMC, Google books, Internet Archives, etc.); using library catalogs, interlibrary loan, online books, journals and articles. Deadline for articles: May 1, 2018.

2018 | October | The Irish in the United States

Who came when? The Irish in arts and entertainment; Irish climbing the economic and social ladders; Immigrants' stories; the path traveled to get here. Deadline for articles: August 1, 2018.

Cover Photo: *The Rileys – Survivors of the sinking of the Lusitania, Cobh, Co. Cork, 8 May 1915.* © National Library of Ireland on The Commons.

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Seasons of Change

By Audrey Leonard

Summer has come and gone. We are now well into autumn. I hope everyone enjoyed great weather and many family get-togethers over the summer months.

Our evaluation work on the IGSI library collection has revealed some real treasures, full of information just waiting to be discovered by researchers. I am always amazed at the wealth and the variety of information within our collection. I wish I had more time to just sit and read! Check out the new catalog (at <www.mngs.org> and click on New Library Catalog). You can search by a single word, such as Donegal, and see a list of everything in the library's collection on County Donegal. Do you have a favorite genealogy author? Enter that name and see if we have something new from him/her.

Genealogy Library Is Moving – Our big news is that we are moving, along with the Minnesota Genealogical Society and all of their interest groups, branches and affiliates, to a new location: 1385 Mendota Hts. Road, Suite 100, Mendota Heights, MN. Plans are for the library to close in the South St. Paul location starting on October 18th and to re-open to researchers on Wednesday, November 29th. We are excited about the new facility but, just like moving house, you are always surprised by the amount of items that need to be packed and then unpacked!

We realize December is a time more for socializing than research. We'd like to invite members to do a bit of both on December 9, the first "Irish Saturday" in our new home. There will be no class, but we'll have a light refreshment and offer brief orientation to the new research space. Come between 10 and 2 for a bit of Irish Hospitality.

IGSI Activities – We have been very busy throughout the summer and early fall. Presentations, classes, the Irish Fair of Minnesota in August, the Family History Fair in Minneapolis and MGS's North Star conference, both in October, and visitors to our library – all have been excellent opportunities to meet folks and talk genealogy.

We also proudly announce a new collaborative partnership with the Celtic Junction Art Center in St. Paul, Minnesota. Our first venture is providing Irish genealogy classes on the 3rd Saturday of each month, September through November of this year. The first class covered beginning Irish research; the next two classes focus on Irish places and jurisdictions and on web sites that are helpful for Irish research. See page 109 for information on the classes.

This trial of offering an alternative date and location should allow more people to become aware of IGSI and our classes. We look forward to meeting new students and having some great discussions on research. If you are in the Twin Cities area, please consider joining us for a class and the opportunity to check out their Eoin McKiernan Library.

IGSI Website – Another project in our workplan is a major update to the IGSI website; there will be a new design, new information format. The Technology committee is working hard to create a visually interesting site with simpler presentations of information and research resources. We anticipate that the new site will be operational by year-end.

2018 Positions Available – This is also the time of year when we look around for members who can help the organization continue to grow and move forward – potential 2018 Board of Director members and committee workers. Do you have a talent and some time to share it with us? (Someone – please say YES! We need you.) Contact the President@IrishGenealogical.org for additional information.

Thanksgiving and Christmas mark the end of another year and we have enjoyed the many opportunities to meet and talk with everyone. We look forward to next year with new experiences, new discoveries and new friends. We at the **Irish Genealogical Society Intl.** hope everyone has a great Holiday Season, filled with visits with family and friends, and good cheer. Happy New Year!

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her second term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Once Upon a Time…

By Ann Eccles

I can remember the fairy tales that years ago my grandmother read to me and that a few years later I read to myself. I can recall lying on piles of clean laundry reading aloud to my mother from "Dick and Jane" while she ironed the newly washed clothes. I can recall the titles of some of the books given to me as birthday or Christmas gifts. I often spent hours of summer days outside on a blanket reading – under a tree, under a beach umbrella, or on the front porch. My choice was generally fiction, from fairy tales to mystery novels to classic authors. I still carry a paperback mystery or two when traveling.

My fascination with mysteries may have been an unconscious influence on my career choice – reference librarian. Searching for the "clues" to answer the questions posed by students, library users, and friends. Over the years my knowledge of where to start the search on a particular question improved. I didn't always need to know the answer – just what source to recommend or use to find the answer.

I find that my reference librarian experience is quite helpful in genealogy, particularly Irish genealogy. Just as a detective searching for clues, I search to find the right resource, reference, statistic or ancestor. Do you often get that feeling as well? Inspector Clouseau, Nancy Drew, Adrian Monk, Sherlock Holmes – each had their own style. As do we who research our Irish ancestral roots.

But once we have a fair picture of our ancestors through facts, artifacts and research, the next step is to put it all together in a package. And that's why you are reading this issue of *The Septs*. This issue offers assurances for writing your family history, as our authors add their encouragement. We have articles by three regular contributors and two new writers. All have great information.

Lois Mackin tackles our fear of writing issues, breaking down those writing problems into manageable steps and encouragements along the way. Kathleen Strickland checked out a number of websites to motivate and encourage you in all stages of writing. Linda Coffin offers basic advice on selecting an ancestor or topic for that family history. Gigi Hickey brings us along on the decision-making process as she prepared to self-publish a family history. Still hesitating? Gayle Geber suggests entering a writing contest to test the waters, get feedback, and perhaps to win a prize.

Sheila Northrop provides glimpses into the newspaper articles over the last 300 years. And we have a few articles to catch you up on the latest happenings with the IGSI library.

So, find a hot apple cider, cup of coffee or tea and settle in for a good read.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. Ann has several Irish ancestral lines to trace as both of her parents descended from Irish families. A former Board member and officer, she remains active in the Society, is the editor of The Septs *and an Irish Saturday volunteer.*

I fell into a brown study. Illustration for "The Adventure of the Cardboard Box," by Sir Arthur Conan Doyle, 1893. Creator: Sidney Paget (1860-1908), Public domain: Special Collections Toronto Public Library

Approaches for Writing Family History

by Lois Abromitis Mackin, Ph.D.

Most family historians love doing research, collecting information, and solving family history problems. Writing up what we find and sharing it in written form, though, is where many of us fall down. Somehow, transforming our riveting research into sentences and paragraphs and crafting the citations that tell our readers where we got our information (and whether they can trust it) pales in comparison with the thrill of the chase.

Why We Should Write

Creating that written record of our research has a lot of benefits:

- It helps us clarify our thinking. There is nothing like explaining something to someone else for identifying information that needs to be included, figuring out the best way to tell the story, and uncovering gaps in our logic.
- It can reveal holes in our research and defects in our conclusions.
- It makes what we found available to others – to family members, to relatives we don't know yet, and to other researchers interested in the times and places our families lived.
- It preserves and shares the stories of our ancestors.

The sum of these benefits helps explain why "a soundly reasoned, coherently written conclusion" is the fifth element of the Genealogical Proof Standard.[1]

Why We Don't Write

Having acknowledged that writing is a very good thing to do, the next question is, why don't we do it? It is well known that the mere idea of putting pen to paper (or fingers to keyboard) is terrifying. Googling "fear of writing" produces more than 130 million results!

This is despite the fact that all of us write every day. Laura Murphy DeGrazia, former editor of the *New York Genealogical and Biographical Record*, recently commented that all of us write every day: we make lists, we journal, we create emails, letters, cards, tweets, social media posts, we complete forms and surveys, we take research notes.[2] Somehow, we don't equate these daily writing activities as Real Writing, and we continue to fear and put off writing about our genealogical findings and conclusions.

Overcoming Fear

How do we get over the fear factor? We do whatever it takes! Perhaps calling writing by another name might work – reframe "I am writing up my research" as "I am telling my friend (or my cousin, or my grandchild) what I found about Uncle Abner." Starting small, with whatever "small" means to us, and building from there might also help. I have always been an advocate of the "baby steps" approach– break a task that seems scary down into smaller and smaller increments, until you identify one or two steps you can do that are so small they don't feel scary.

Here are some "baby step" ideas you might try if you're uncomfortable with writing:

- Identify a writing-like activity from Laura DeGrazia's list above that you are comfortable with. Maybe you are okay with jotting an email or a note, making a list, or creating a social media post.
- Next, identify a family history fact, story, or discovery you could communicate through that writing-like activity. (Don't call it writing if the idea of writing makes you nervous.) For example, create a Facebook post, or a series of posts, about finding the place of origin for one of your ancestors. You could make a list of the facts you know about a relative, or a list of the places you've searched for information. You don't actually have to publish or send any of this practice work to anyone – you can keep it under wraps on your own computer.
- Once you've achieved success with one small, comfortable, writing-like activity, try another one. Then try a different one that feels a little harder. For example, combine your pretend Facebook posts into a pretend blog post or even a brief story. Keep at it.

After you've gone through two or three rounds of comfort-building activities, increasing the discomfort level as you feel able, you may find that you feel less fearful about writing. After all, you have actually been writing. With writing "product" in your out-basket, you can start to change your thinking about your capability as a writer.

Four Simple Writing Steps

Define your audience

Making a list, posting on Facebook, or writing an email starts with a conscious or implied decision about the people who might read your list, Facebook post, or email. In other words, you decide who the audience is. This decision about your audience then drives the way you create

your communication, particularly the kind of language you use and the amount of detail you include.

Here's a simple example. If you're writing a shopping list for yourself to use next time you run errands, you probably make the list brief and telegraphic. It doesn't require much context or explanation, because you already know which products you like and where to find them. On the other hand, if you're writing a list you mean to use at a later time (for example, a packing list for next month's trip or a list of research steps for when you next research your McGraw family), you may need to include more detailed information about the items on the list and where you think you might find them. If you're writing a list for someone else to run your errands or do your research, you would likely include even more information, so that the errand-runner or researcher knows exactly what you want– the brand of product, the color or size of the package, which stores probably have what you want, where in the store your items are located. Different audiences require different kinds and amounts of information.

Each of us has a different reason for doing genealogical research, and our reasons for researching are often related to potential audiences. Some of us work largely for our own benefit. Others are driven by a desire to discover collective history to share with parents, children, or other family members. Still others may want to put forth a work product to be measured against genealogical community standards, or use it to teach other researchers; in these cases, we are working for people we don't know personally. Each different reason for researching differentiates our audience and drives us to tailor our research product, working toward the unique level of knowledge, expectation of formality (or informality), and tolerance for quantity, difficulty, and method of delivering information of our audience.

We don't have to make suiting our communications to our audience complicated. We can simply visualize a "typical" audience member. If we want to reach our family, what are they like? How old are they? What is their vocabulary? How long is their attention span? Are they readers, television watchers, or video gamers? Do they get their information in print or online? Do they prefer multimedia, video, or prose? What kinds of information interest them?

Dare to be different

Genealogical writing is not, and should not be, "one size fits all." If one of the audiences you want to reach is the younger members of your family, who prefer their information online, delivered through multimedia, your formally written, scholarly article studded with *Evidence-Explained*-style footnotes won't reach them. You might connect better with blog posts including illustrations and endnotes, especially if you tweet or link the posts in social media your audience uses. On the other hand, your fellow genealogical society members or surname researchers might love the formal article and really appreciate seeing the detailed research and analysis that went into crafting it.

Writing is communication, and the best communication is the one that gets your message to its audience.

Just do it

In the end, no matter how nervous we are about writing, the best way to write is to sit down and do it. The more we write, the better we become at writing, and the easier it gets to move past our reasons for not writing.

One of the tricks I use to get started is to create some variation on this fill-in-the-blanks sentence: "I am writing this _____ [book, essay, article, blog post] in order to _____ [summarize to, explain to, entertain, teach, convince] _____ [someone, whoever I'm writing for] so that they can _____ [understand, appreciate, or do _____]." I put this sentence on my blank page, along with a title and a page number. Now the page is no longer blank, and I can continue putting words on paper until I have a draft. If I still feel stuck after I put my fill-in-the blanks starter sentence on the page, I can build on my fill in the blanks sentence: "In order to _____ [do what I said I wanted to do], I need to…" and then I list the things I need to do. Now I have a list of sub-topics that I can flesh out, revise, and rearrange as necessary. Once I have a draft, I am infinitely free to go back and fine tune it until it fulfills the purpose that I defined at the outset.

Check your work, check it again, then check some more

Writing is a forgiving activity – we almost always have the ability to go back, review our work, and make changes as needed. When we review our work, we need to pay attention on several levels:

- Mechanics. Are our words spelled correctly? Are our sentences grammat-

ically correct? Nothing detracts from clear communication, creates a worse impression, and destroys our credibility more than typographical errors and bad grammar!

- Facts. Are our facts correct? There's only one digit of difference between 1738 and 1638, but that digit makes a big difference if our article says our immigrant arrived in 1738 when he died in 1638! We need to check, check, and check again to ensure that the dates, places, and events we report are correct. This means going back to our original sources of information, to ensure that we haven't introduced errors in taking notes and writing drafts. If we are citing a source, we need to verify that the information we're sourcing actually appears at the specific location reported in our footnote – that is, it appears on page 17, not page 18, 19, or 77, of our source.
- Sense. Have we included all the information our audience needs in order to understand what we're trying to tell them? Have we defined terms they might not be familiar with and provided contextual information? Have we presented our information logically, in a way that will be clear to our audience?
- Style. Have we chosen to write as though we are chatting conversationally with our audience, or are we writing in a more formal manner? Have we been consistent throughout our writing, or switched back and forth between different styles?

Find a Friend

Every writer benefits from an independent review of their work. A fresh set of eyes picks up mechanical errors and identifies other problems that we just don't see while we are writing or reviewing our own work.

One of the best ways to become a better writer is to regularly get feedback on your writing from someone you feel comfortable with. This could be a family member, a friend, an editor, or a writing group. It takes courage to expose your work, even to friendly eyes, but it pays off.

Another way to become a better writer is to read the work of those who are good at the kinds of writing you want to do. Why are their articles good? What do you like about them? How could you use the approaches or techniques you like in your own work?

Endnotes

[1] For a brief explanation of the Genealogical Proof Standard, see "The Genealogical Proof Standard," *Board for Certification of Genealogists* (http://www.bcgcertification.org/resources/standard.html : accessed 24 July 2017).

[2] Laura Murphy DeGrazia, "What, Write About Genealogy?" 26 July 2017, NGS Monthly (online newsletter), *National Genealogical Society* (http://ngsmonthly.ngsgenealogy.org/what-write-about-genealogy/ : accessed 31 July 2017).

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Save the Date

Celtic Connections Conference

Auburndale, Massachusetts

Co-sponsored by IGSI and TIARA

Publishing a Family History

by Gigi Hickey

"Now what do I do with this?"

That was the question weighing on my mind. After doing extensive research on my paternal grandmother's ancestral line, I'd found proof of a Revolutionary War patriot, Leonard Stahl, and documented every birth/marriage/death for the six Stahl generations in America before me. My application for membership in the National Society Daughters of the American Revolution (NSDAR) had been accepted!

But my husband and I have no children, and my only sibling has no offspring. What should I do with all the records I'd worked so hard to compile? All the pictures I'd identified? And the stories? I'd enjoyed long phone conversations with my first cousin Carol – 20 years older than I – who had first-hand memories of our grandmother. Her stories, too, would be lost unless we found a way to save them for future generations.

Ultimately I decided to turn all my facts into a family history, and I convinced Carol to put her memoirs on paper. Together we self-published a book in 2012 titled *A Personal History of Retta Belle (Stahl) Henrichsen, Her Ancestors and Descendants*.

Retta Stahl and Maurice Henrichsen (my grandparents), married in 1907

Preparing a family history doesn't need to involve publishing a hard-cover book like we did. However my cousin and I knew of no one else in our current extended family who was particularly interested in family history, not yet anyway. We wanted to create a record that would survive us and be available in a library or archive when someone eventually went looking. My cousin also surmised our relatives would hesitate to throw away a substantial hard-cover book, making it more likely to be passed down in the family.

While our final product wasn't greeted with thunderous applause or a Pulitzer Prize, we felt a great sense of satisfaction from the work we did. We still "go to the book" when we want to refresh our memory about a name or date.

Here are a few recommendations based on my experience:

1) **Plan what you're going to write before you start.** What family line will you write about? One grandparent – or all four? Descendants or ancestors or both? Who will be your audience? Create a basic outline. We structured our book into three major parts:

a) *Retta's Story* – a biographical narrative about our grandmother;

b) *The Extended Stahl Family* – obituaries, published articles, and historical details about our direct line of Stahl ancestors in America, in addition to all descendants of our grandmother;

c) *Carol Remembers* – my cousin's memoirs about her growing-up years.

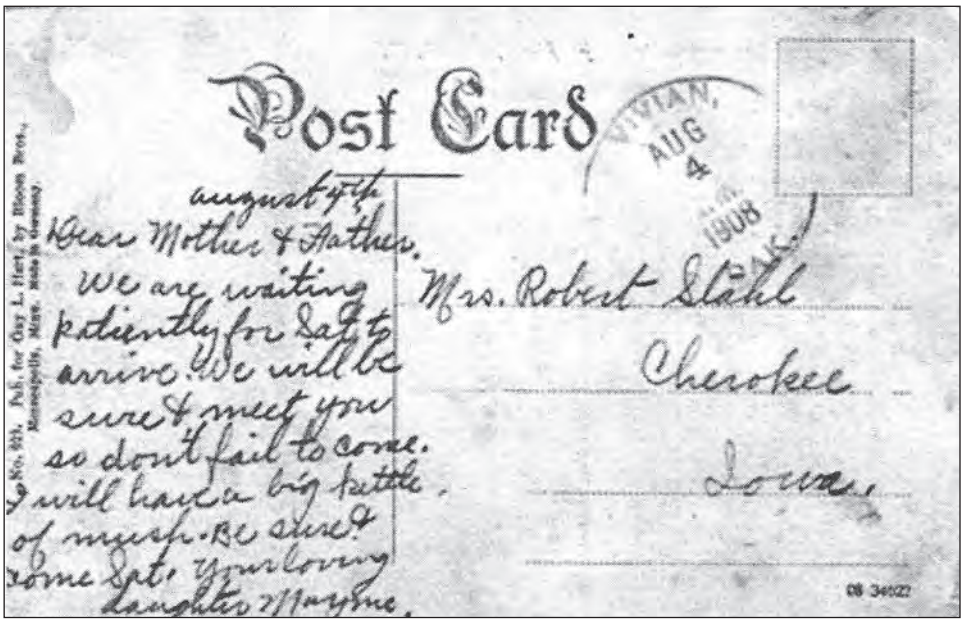
Of course later we added an introduction, a listing of illustrations, a preface, endnotes (every family history must include source documentation!), and an index. It's good to think about those pieces before you begin writing the narrative.

2) **Look at libraries and bookstores for guides to writing family histories.** Many excellent resources exist including *Producing a Quality Family History* by Patricia Law Hatcher, CG, and *You Can Write Your Family History* by Sharon DeBartolo Carmack. Reading the advice given in these books and considering the authors' questions and tips will help you immensely.

3) **Incorporate pictures and other illustrations into your story.**

"A picture is worth a thousand words," for sure. Those photographs you labored to identify can be easily lost or separated from your story. Scan them and insert them into your narrative. Pictures are critical to making your story interesting, as are maps and other illustrations showing time and place.

In a box of photographs I found a number of old picture postcards exchanged by family members. The correspondence survived because of the photos themselves, but the messages are what I appreciate a century later. One of several postcards I included in the book was postmarked in Vivian (SD) on 4 Aug 1908, and pictured the "First train arriving at Ft. Pierre, Oct. 14, '07." Grandma Retta's sister, Mayme, was writing to their parents, Robert & Sarah Stahl (my great-grandparents), who lived in Cherokee, Iowa:



A postcard Mayme wrote to her mother, Mrs. Robert Stahl, at Cherokee, pictured the first train arriving in Fort Pierre in 1907.

Dear Mother and Father,

We are waiting patiently for Sat. to arrive. We will be sure & meet you so don't fail to come. I will have a big kettle of mush. Be sure & come Sat. Your loving daughter, Mayme

The two sisters, Retta and Mayme, were homesteading with their husbands in western South Dakota. My grandparent's

first child, Henry, was born 10 days later, on 14 Aug 1908. Presumably Robert and Sarah Stahl arrived in time for the birth of their grandson – and to partake in Mayme's kettle of cornmeal mush.

Family trees, maps, marriage certificates, naturalization documents, telegrams – these are just a few of the items that can be scanned and included in your family history. Even photos of family heirlooms or collectibles can tie to your story and add interest. Remember to write captions describing each illustration.

4) **Use newspaper articles and books to add historical perspective.** While you may not have specific first-hand details from your ancestors, other written material can help you paint a picture of what their lives were like. A book by Stephen Kinsella, *900 Miles from Nowhere – Voices from the Homestead Frontier*, takes its plaintive title from the letter of a new bride who had moved with her husband to a sod house in western South Dakota. The book helped me interweave facts about my grandparents with contextual information. I also included tidbits of information about family members and their activities gleaned from microfilmed copies of the *Fort Pierre Times* and the *Gann Valley Chief*.

5) **Create tables and timelines.** Some information is best reflected in non-narrative format. For example, I prepared a table showing family members' dates of death and the cemeteries where they are buried. Carol created a timeline of events during the span of Retta's lifetime, showcasing key dates in Grandma's life against other local/national/international events. The timeline dramatically indicated the changes Grandma witnessed during her 84 years of life.

6) **Consider outside help with editing and/or formatting.** Because I prefer to research and write – and not toil over software user's manuals, I paid a friend with editing/formatting expertise for her time. To save money, you could hire a professional editor or genealogist to review just one chapter and give you feedback. Another alternative is to join a writing group. But whatever you decide to do, get help early to avoid unnecessary do-overs.

The author with a copy of her book in the DAR library

You might also consider entering a writing contest. Each year the Yankee Genealogical Society and the Minnesota Genealogical Society (MGS) co-sponsor a competition; even if you don't win, you'll receive valuable feedback on how to make your story better. You need not be a member of either group to enter. Watch for details on the MGS website early in 2018.

7) **Find a publisher.** Look at the family history books in the MGS library and you'll be able to identify a variety of publishers. Contact a few publishing companies to get an idea about services and costs. Anundsen Publishing of Decorah, Iowa, is well-known as a genealogical publisher, and we were very pleased with their work. Our 6" x 9" hard-cover book contained 213 pages, including a fold-out family tree and 12 pages with color illustrations. We provided a camera-ready copy. As I recall the publishing cost was about $40 for each of the 40 books we distributed for Christmas, 2012.

Copies of our book can now be found in the Library of Congress, the DAR Library, the South Dakota Archives, and a number of local libraries in South Dakota and Iowa – not to mention the bookshelves of cousins and their children.

Not sure you're ready to commit to the cost and effort of publishing a book? Start with a smaller project, perhaps a biographical story about one ancestor. Include photos and personal remembrances. Local printing companies can help you produce a professional-looking document for minimal cost.

My most important advice: Don't wait too long to get started!

Gigi Hickey has researched her husband Bill's Irish line (including the Quinn family featured in this issue), served as editor of the IGSI blog, and assisted in planning the Celtic Connections Conference 2016. When not doing genealogy research, she enjoys quilting and playing piano duets.

How Do I Choose Which Stories to Tell?

by Linda Coffin

This article first appeared in the Summer 2016 issue of FORUM*, a digital magazine of the Federation of Genealogical Societies. Reprinted with permission.*

Nearly everyone who has been doing genealogy research for any length of time has documented hundreds, even thousands, of ancestors. So when we get to the point of wanting to publish the stories, one of the following things probably happens:

- We feel completely overwhelmed and give up before we have started doing anything at all.
- We spend hours sifting through all our research materials and then give up because we don't know how to proceed.
- We decide to include absolutely everything we've got. The resulting book is larger than the *Encyclopedia Britannica* and no one spends more than five minutes looking at it.

The problem is clear. Trying to include EVERYTHING is nearly impossible if you really want to create a book and if you really want people to read it!

Since this is a problem we all have, here are a few suggestions for narrowing things down.

Think about your favorite ancestors. Why do you find them interesting? What is it about them that makes them stand out?

I am particularly interested in my ancestor Thomas Owen Roberts. He came from a slaveholding family in Tennessee, but freed his slaves in the 1830s and moved with his family – and his former slaves – to the free state of Illinois. What made him decide to rebel against the prevailing culture and do something so controversial, far ahead of the community around him?

I'm also very interested in my Reid line. They were dirt-poor Scottish farmers who homesteaded in Wisconsin and Minnesota. In the next two generations, they produced several teachers, a couple of librarians, and a university professor. An amazing accomplishment! What made them all so determined to get an education?

Think about any of your ancestors who lived in especially interesting times. Would any of your ancestors have seen history being made?

I am fascinated by my Jones and Tudor lines. Those Quaker families were living ten miles from the town of Gettysburg during the great battle there. What did they see? Did they hear the noise of battle? Did they help with the clean-up afterwards? Did they go into town to hear President Lincoln deliver his Gettysburg Address? I think of them differently, knowing they were right there, on the edge of great history being made.

My Coffin, Williams, and Mitchell ancestors lived in the area of Greensboro, North Carolina. I have learned that both William Coffin's and Richard Williams' homes were used as hospitals after the Battle of Guilford County Courthouse during the Revolutionary War. Unfortunately, Richard Williams died when he caught cholera from the soldiers being cared for in his home. Adam Mitchell's farm was used as a burial ground, to the extent that he was granted replacement land in Tennessee as compensation. All three of these ancestors were non-combatants, but they were affected by the war just as much as if they had been active soldiers.

Think about any of your ancestors whose stories are mostly complete. Have you completed your research on certain individuals or families to the point that you can tell entire life stories?

I have a great-great-uncle named Andrew Weston. In 1876 he murdered the woman who lived on the next farm. In an attempt to understand the reasons behind the murder, I have studied Andrew's family in great detail, followed their path from Connecticut to Minnesota, learned about Andrew's service in the Civil War and his activities in the community after his return. I've researched his wife's family, his victim's family, and his children's families. I've read through the local newspapers of the time, studied the court reports from the trial, and analyzed the wardens' reports for his 12 years in prison and 16 years in a hospital for the criminally insane. Andrew Weston is definitely the subject of a book I want to write one day.

You may not have a murderer in your research files, but you probably have at least a few ancestors whose stories are mostly complete!

Now – perhaps – you are ready to think about producing a book. Chances are that once you've made a list of the ancestors who fall into these three categories, you've got enough material for a family history book, or perhaps even a couple of books. Because these are the ancestors who are the most interesting to you, they are most likely to be the ancestors who will intrigue your family and descendants as

well. Because you are interested in them, you've put extra effort into researching their histories, and you probably have collected more material on them. Their stories would be easier to write than those of other less-interesting ancestors.

I know that many genealogists will be disappointed by this approach. What about all those other ancestors? What about all the siblings and in-laws and step-families and long Ahnentafel lines? How can I call it a family history when I'm leaving out so much of what I know?

These are valid questions, of course. And for many genealogists, these are ultimately the questions that matter. Complete research deserves a complete presentation. Leaving out some of our ancestors seems wrong, even if we know nothing about them but their names and birthdates. After all, they were real people!

And yet, it can be so very overwhelming.

Ultimately, it's the audience that counts. I believe that your goal in writing a family history should determine the type and quantity of stories you include in your book.

- Are you writing a family history to share your many years of research? That's one kind of book, and it probably includes EVERYTHING, with complete source documentation.
- Are you writing a family history to help your relatives understand their heritage? That's another kind of book, and it includes stories illustrating the family's background and making connections between relatives.
- Are you writing a family history to get your grandchildren interested in family stories? That's a third kind of book, and it includes ONLY the stories that are the most interesting and the most complete.

Ultimately, the particular audience you have in mind will determine whether you include everything or carefully select only certain stories. Remember, your grandchildren have expectations that are very different from those of other genealogy researchers, and your approach in choosing which stories to publish will depend on those expectations.

Linda Coffin has been doing genealogy research for more than 30 years. Since 2004, she has helped her clients preserve their memoirs and family histories as books that they can share with family and friends. Linda can be reached at linda@historycrafters.com.

IGSI Classes at the Celtic Junction Arts Center

Are you searching for an Irish ancestor? In addition to getting help from volunteer researchers at the library on Irish Saturdays, you can learn more about research strategies, sources and more by attending one or more of the IGSI classes offered throughout the year.

October 21 | 10:30-12:00 | Unique Aspects of Irish Research | Tom Rice

'Place' is an essential element of genealogical research, especially in Ireland. Learn about Provinces, Counties, Civil and Church Parishes, Baronies, Poor Law Unions and Townlands. What records were created and/or indexed at these different jurisdictional levels. Learn about the tools both in print and on the Internet that help you find these places and understand them.

November 18 | 10:30-12:00 | Researching Irish Ancestors on the Internet | Ann Eccles

Just how much research on an Irish ancestor can you do online? In this overview of Irish genealogical websites, learn about some of the basic as well as more specialized online resources for identifying Irish ancestors. Get some tips and hints for your on-going research.

IGSI classes are held at the Celtic Junction Arts Center, 836 Prior Ave. N., St. Paul. Cost is $15 for IGSI or CJ members and $20 for non-members. Register/pay online at www.irishgenealogical.org or at the door on the day of the class.

Family History Writing Contests: Telling a Story or Competing to Win?

by Gayle Geber

It seems that many of us are hardwired to compete. We engage in contests to prove our raw strength or sheer beauty. Athletic contests are showcases that can yield multimillion-dollar contracts. Children and adolescents compete in spelling bees or Special Olympics for the pride of being a contender. The Publishers Clearing House Sweepstakes is a contest to become the lucky winner – with the emphasis on "luck." Some of us prefer to sit at home and watch others compete on television while we munch on chips and guzzle our lite beer.

Artistic contests are somewhat similar. There are juried craft fairs in cozy neighborhoods and esteemed, international fine arts awards. *Angela's Ashes* by Frank McCourt won a Pulitzer Prize in a highly competitive process, and musical competitions for high school students can lead to prestigious college scholarships. In these examples, the contest is about aesthetics, style, creativity, virtuosity, and originality – not luck, muscle, or guts. Genealogy and family history writing contests fall into this category of competition.

Types of Writing Contests

As would be expected, family history and genealogy writing contests almost always accept only **nonfiction** manuscripts. Genealogy and family history contests are similar in some ways, but genealogy contests tend to focus on technical genealogical research skills and expository writing styles, genealogies, and case studies. Family history contests, on the other hand, focus on compelling stories and creative writing styles. Both types specify manuscript lengths by number of pages or word counts. Most contests announce award categories for traditional manuscripts and some solicit submissions in categories such as blogs or newsletters. A few have special awards for submissions by youth.

Genealogy and family history contests vary in scope to include national, state, regional, and local competitions. Frequently, contests are sponsored by genealogical organizations, historical societies, and professional organizations. Some charge an entry fee, others don't. Some only accept submissions from residents of a certain geographic area or members of certain organizations. A common requirement is that submissions focus on limited topics, such as ancestors who lived in specific geographic areas.

Evaluation Criteria

Each contest sponsor has its own standards for excellence when evaluating the merits of entries. It is essential to closely read each contest's guidance materials and follow its instructions. Evaluation criteria for genealogy submissions tend to emphasize research skills, strong analytic methods and genealogical proof arguments, accuracy in reporting and source documentation, and clarity of the technical writing style. In contrast, family history standards typically focus on creative use of language, a compelling narrative arc, engaging stories, and meaningful integration of the families' lives into historical and cultural contexts.

Benefits of Entering Writing Contests

There is no sparkling tiara for winning a writing contest like Miss America receives in a beauty pageant, but there are more fulfilling benefits to winning a writing contest. They include perks ranging from a lucrative expense-paid trip to a genealogy conference to publication of the winning submission in a journal to small cash prizes.

Less tangible benefits also accrue to contest entrants. Meeting the personal challenge of exhibiting your work in the writing marketplace is both a motivator and a reward. It takes you out of your humdrum life by trying something new. It can be intellectually challenging as well as emotionally satisfying to know you tried. It offers an exciting opportunity to be creative and shine for a wide audience. Also, there's nothing as persuasive as an uncompromising deadline to kickstart your writing.

Winning a writing award is a gift to your descendants. You can take pride in knowing that your ancestors' lives have value beyond your own family. It is a way of preserving family history, making ancestors live again, and honoring their lives in a public forum. In doing this, you're joining a community of writers throughout the country aiming for the same goal.

Winning a contest is one thing; getting your entry published is another. Being a published author – particularly a first-time published author – can be thrilling. (It's certainly something to write home about.) Publication contributes to a genealogical body of knowledge; it builds the evidence base for genealogical inquiry and creative nonfiction writing. For those who want a career in writing or genealogy, publication builds your resume.

These benefits notwithstanding, submitting your work to a contest can be challenging – even intimidating – for many reasons: the awkwardness of having your writing judged, fear of failure, and uncertainty stemming from doing something outside your comfort zone, particularly for the first time. But win or lose, surmounting these emotional barriers can be invigorating. Testing your limits shows where your strengths lie.

Writing contests' benefits also accrue to the sponsoring organization. Contests tell the genealogical community what they value, reinforce their brand, and provide a practical link to their mission.

Why Read the Winners?

Contest sponsors with their own journals sometimes publish winning contest entries in these journals. This encourages others to write by providing a relatively simple entrée to publication. Reading these articles can spark ideas on how to handle your own writing dilemma – such as how to sensitively write about miscreant ancestors or handle family secrets – or how to turn dry descendancy charts into juicy stories or insightful proof arguments. Reading winning entries is also a mild form of competition, because you can compare your writing skill to the entries that demonstrated success.

One excellent example of a writing contest is the Minnesota Genealogical Society's (MGS) Family History Writing Competition, which annually grants the Michael Clark award. Born from MGS's Yankee Genealogical Society, the recent ninth-year competition offered two entry categories: genealogic problem solving and family stories. Winners are presented with a certificate at an MGS conference's awards banquet, and their entries are published in the quarterly Minnesota Genealogist. Entries are due in summer for award in the fall. This competition encourages submissions from amateur and professional writers and researchers.

Tips for Entering Writing Contests

- Select contests that are a good fit with what you want to write. If you try to squeeze your manuscript into a category where it doesn't naturally fit, it will show.
- If possible, read winning articles from previous years in a contest you're considering entering. This gives you a sense of what the sponsor is looking for and their standards for excellence.
- Scrupulously read and assiduously follow all directions. Assume that deadlines are absolute.
- Get an early start on writing your entry. Questions about interpretations of contest requirements may not arise until you delve into your writing. If the contest allows for questions, you want to ask them sooner than later. Sponsors are not likely to answer questions specific to your particular entry, and they may bristle at questions that are clearly addressed in their guidance materials. But if there are issues that aren't clear to you, the contest sponsors may realize that they need to clarify their guidance for the next cycle.
- This should go without saying: be polite and respectful with the sponsor's staff. They probably won't evaluate your manuscript, but they may be able to facilitate your submission.
- If you are a relative beginner, ask a writing buddy to submit a manuscript to the same contest. That way, you have a friend to commiserate with as you're writing.
- Give it your best effort and keep your self-esteem intact. Many subjective – even quirky – factors go into judging submissions. Depending on the competition, your submission might win an award one year, but not if submitted the next.
- Before reading the email you suspect will tell you the outcome of the contest for your submission, relax. Take a few deep breaths. If you've won, it's time to share the good news with everyone you know. If you haven't won, congratulate yourself for having the courage to enter. Read the reviewers' comments in good humor. They are intended to help your writing and improve your chances of success with the next contest you enter. Curmudgeonly reviewers' comments should be ignored.

Nothing Ventured, Nothing Gained

Our ancestors ventured their lives and fortunes and we gain their legacy. Don't we owe them the tribute of sharing stories of their joys and sorrows, accomplishments and trials?

Story is essential to the understanding of life, and family history is all the more vital because these are real people, not fabricated versions of an imagined past. Our ancestors' lives were meaningful simply because they lived and died. Our job as writers is to reveal the truth, not create it.

At first glance, you might think that writing contests are not for you – and heaven knows writing contests won't make a significant contribution to your retirement nest egg – but sometimes stretching one's comfort zone can be a great learning experience. It just might be worth giving it a try.

Gayle Geber, who has not one drop of Irish blood in her heritage, has been researching her Germanic ancestors for over 10 years. She loves writing her family's history and knows the value of writing nonfiction narratives in engaging styles.

IGSI is Moving!

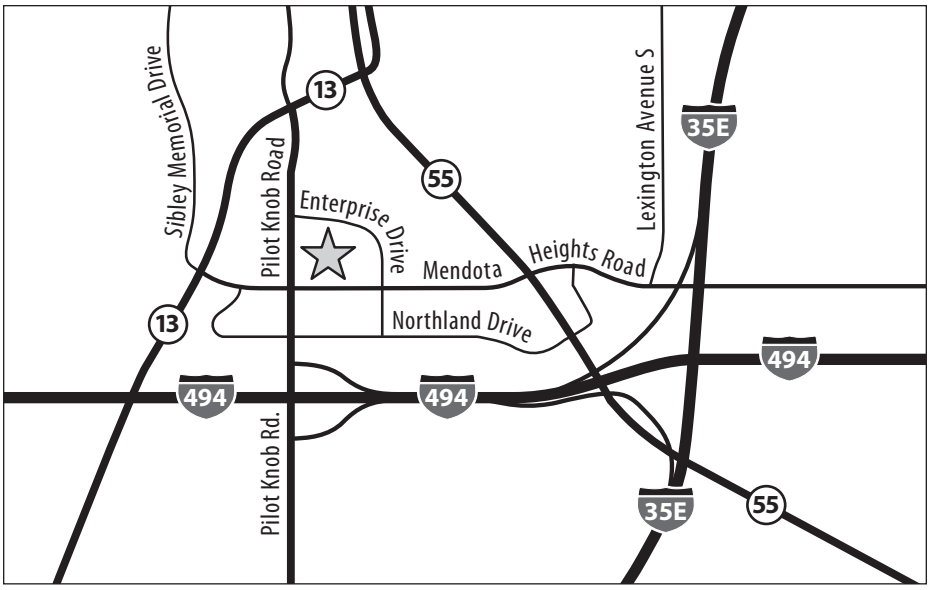
The Minnesota Genealogical Society and its library is changing locations, so the IGSI is moving our offices and collection to the new location as well: 1385 Mendota Heights Road, Suite 100, Mendota Heights, MN 55120. The last day of library service at the South St. Paul address was October 14. The library will reopen in the new location in late November. We apologize to researchers who may be inconvenienced during the time the collection is unavailable.

The new building will be called "The Minnesota Genealogy Center" and is located just north of Highway 494 at the Pilot Knob Rd. (Hwy 31), exit 71. It's easily accessible to those in the south metro areas and for those coming south from St. Paul on Hwy 35E.

We look forward to serving IGSI members from the new location. The new library shelving will allow growth area for all of our collections. Better service opportunities of the new building include easy access, ground floor location, ample free parking, improved wifi speed for computer use, and larger meeting spaces. For out-of-area visitors, there are three hotels within a few blocks.

December 9 is the first Irish Saturday in the Minnesota Genealogy Center in Mendota Heights. Stop by to visit and see what 'new' discoveries you may make.

If possible, please lend a hand with our move; send a short email to libvolunteers@mngs.org or contact us directly for more information.



IGSI Collection in WorldCat

WorldCat.org lets you search the collections of libraries in your community and thousands more around the world. WorldCat grows every day thanks to the efforts of librarians and other information professionals. Recently joining this network of library content is our own library.

The Minnesota Genealogical Society (MGS) library collection, along with the cataloged collections of its branches and affiliates, can now be found by a search in WorldCat!

As an IGSI member, you know that you can learn what materials are included in the IGSI library collection for a particular title, author or subject by using the link on our website to search the library's catalog. As you are aware, the IGSI library collection is housed with other ethnic collections in the William J. Hoffman Library and Research Center in the Minnesota Genealogy Center – also referenced as the MGS library.

Now – both members and non-members who search in WorldCat may find a title of interest listed locally at the MGS Library! Yes, our materials are listed in WorldCat as "MGS Library", but the call number (which starts Frgn IR) identifies it as part of the Irish collection. This does not mean that we will send our materials off to those researchers as ALL materials in the library are reference – for in-library use only. But those who find the books via WorldCat may travel here to use them onsite or may request a copy of information related to their research. The Library Committee is developing policies and procedures for handling such photocopy requests.

This is another benefit for our members who do not live in Minnesota and cannot visit our library. Check WorldCat for the book you want and then contact us to help you further. We'll update this when we have the policies and procedures for handling such requests in place.

WorldCat®

Online Resources for Writing Your Family's Story

by Kathleen O'Malley Strickland

Enthusiasm for writing our family stories is on the upswing in the genealogy community, whether creating a full genealogical book or a collection of individual family portraits. Family historians can discover a wide range of resources – some free, some for purchase – to help set down in writing their lineages and all of the stories they have gathered over the years.

Would-be writers may never get started on their stories for any number of reasons: They don't know where to start, are overwhelmed by the amount of information they have collected and the necessity of organizing it, or don't consider themselves writers. The Internet abounds with worthwhile articles, websites and guideposts to help genealogists write their stories. Following are a selection of helpful articles and websites.

Motivate

"20 Reasons Why You Should Write Your Family History," by Carmen Nigro <www.nypl.org/blog/2015/02/09/reasons-to-write-your-family-history>

"If you have done any family research… you may have pondered writing about your genealogy research. Here are 20 reasons why you should cease pondering and start writing…"

Carmen Nigro presents an overview of what can motivate you to begin writing your family history, with emphasis on telling the stories of everyday people. She stresses the importance of setting down more histories documenting the lives of women as well as less-affluent families. The article includes references to books and articles helpful to writers.

Break It Down

"10 Steps to Writing Your Family History," by Kimberly Powell <www.thoughtco.com/steps-to-writing-your-family-history-1422877>

Kimberly Powell provides an excellent roadmap for planning each logical step in producing genealogical writing, whether an account of a single ancestor's life or the published genealogy of a family. This article provides help in choosing a format, defining the scope, organizing research, choosing a starting point and more.

"Write Your Family History Step-by-Step," by Lisa Alzo <www.lisaalzo.com/articles/FEEFHS05-ALZO1.pdf>

This PowerPoint presentation on writing your family history includes examples of how to start writing with inspiration from photos, documents and family stories. Lisa Alzo emphasizes researching the ways in which historical events influenced the lives of our families. The presentation includes exercises and references.

Make It Readable…

In the effort to be interesting as well as factual, genealogical writing benefits from a sense of time and place as well as events. In genealogy, however the story must always be factual and accurate. Writers must be careful not to doctor their stories to make them more appealing or dramatic, crossing the line into historical fiction.

"The Secret to Writing a Compelling Family History," by Sharon DeBartolo Carmack <www.genealogy.com/articles/research/74_sharon.html>

The author offers tips to make your story readable so that your family will enjoy it as well as learn from it. She touches on how to borrow techniques from fiction writers to make the story interesting, while always writing a factual family history. This article includes a list of writing courses and writing guidebooks.

"Flesh on the Bones: Turning Dry Ancestral Details into a Life Story," by Sharon DeBartolo Carmack <brevitymag.com/craft-essays/flesh-on-the-bones/>

In this article, the author states, "Bringing ancestors to life on the page means researching relevant social history to blend with their life facts." Ms. Carmack explains placing ancestors into historical context and showing how the detailed information you have collected about your ancestors fits into the larger scope of history. She offers examples of blending social history with genealogical facts while keeping the results nonfiction and not wandering into fictionalizing the story, with examples of blending social history with family history. She describes speculative writing and making legitimate inferences while not straying from the genealogical facts.

…but Keep it Real

"Skillbuilding: Good Genealogical Writing," by Elizabeth Shown Mills (originally published in the BCG newsletter, *OnBoard* 4 (May 1998): 16) <www.bcgcertification.org/skillbuilders/skbld985.html>

The author points out the necessity of combining accuracy, clarity and readability. She presents an overview of parameters for genealogical writing, of being both accurate and interesting while following the rules specific to genealogical writing.

Her article's focus "is not on those rules we can glean from any self-help book but on a few particulars peculiar to our field."

Ms. Mills warns against publishing the narrative that can be generated by some genealogical software; the better-written piece is a product of thoughtful merging of our families' facts with the realities of the world they lived in.

Publish a Book

"Writing and Publishing Your Family History," by Penny Stratton <www.americanancestors.org/education/learning-resources/read/writing-publishing>

Penny Stratton, the Publishing Director of the New England Historic Genealogical Society, offers a guide to the ins-and-outs of publishing genealogy works. The article provides a list of how-to guides from NEHGS along with online resources and a list of the basic steps to publication. Also covered are genealogical formats and numbering styles, as well as tips for writing, editing, layout, indexing and more. A good number of examples accompany the text.

Cyndi's List <cyndislist.com> provides the websites of many publishers, both hard-cover and online.

Join a Group, Take a Class

Many local genealogical societies sponsor writing groups, whose members help each other develop their family stories. It is worth checking online to find societies near you to see if a group meets in your area.

As well as joining writing groups, consider taking advantage of writing courses (in a number of formats). General writing classes are presented in continuing education series at local junior colleges and universities. Many have online courses through organizations such as *Ed2Go*, which offers "Writing Essentials" and "Beginning Writer's Workshop," among others. Professional genealogists may offer webinars, blogs or classes online that are dedicated to genealogical writing.

Put It All Together

The Armchair Genealogist Lynn Palermo <www.thearmchairgenealogist.com/p/ultimate-guide-to-writing-family.html>

This page holds links to the many helpful articles and sources on this website for genealogy writers. From "Making the Leap from Family Historian to Family Writer" to "Writing and Publishing Your Story," help is available on many topics vital to family historians.

Online courses on the website are found in the *Family History Writing Studio* <https://www.familyhistorywritingstudio.com/all-courses/>. Among the selections are "Writing Ancestor Profiles" and "Plotting a Family History Story."

General Resources

- *Cyndi's List*: Writing Your Family History <www.cyndislist.com/writing/>
- *Evidence Explained* blog: QuickLessons, QuickTips <evidence-explained.com/quicktips/ee>
- *Merriam-Webster Dictionary and Thesaurus* <merriam-webster.com/>
- *OWL, the Perdue Online Writing Lab* – grammar section <owl.english.purdue.edu/owl/section/1/5/>

A Note About *YouTube*

YouTube is packed with videos ranging from excellent to fake. To find worthwhile videos that can help you in your writing journey, check out these websites, which may help narrow your choices:

Upfront with NGS (National Genealogical Society) <upfront.ngsgenealogy.org/2016/06/so-many-genealogy-related-youtube.html>

FamilyTree <www.familytree.com/blog/youtube-has-genealogy-resources/>

Finally, search *YouTube* for "genealogy writing" and be rewarded with pages of useful videos and podcasts. It is good practice to check them out carefully if you are not familiar with the organization or the speaker generating the video. I found writing-related items on the first page of results from Ancestry, BYU (Brigham Young University) Family History Library, and the New York Genealogical and Biographical Society. And that was just skimming the surface.

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal *and provides freelance research, writing and editing assistance.*

100 Years Ago and More

Compiled by Sheila Northrop

350 Years Ago

[no title]

Westcowes, Nov. 27, Yesterday an Ostend Privateer after 2 days stay in the Road to refit, went out to sea, but in her way met with an *Hamburgh Hoy* bound for *Ireland* laden with Paper and Irons, whom he treated somewhat rudely beating the Master and the Men, and taking from them part of the Cloaths *[sic]*.

The London Gazette
London, England – 29 November 1667

[no title]

Lyme, Nov. 27
Westcowes, Nov. 29. …
Yesterday arrived here the *Jacob*, an *Ostend* Privateer from cruising out of the Bay of *Biscay*, where she seised on a new *French Fregat [sic]* laden with Wine and Brandy whom he sent away for *Ostend*, having sunk and destroyed 15 *Bretons* laden with Corn, Fish and other Commodities, forcing several others to a ransom. The 27th instant he took off *Portland* a small *French* Vessel laden homewards from *Ireland* with Butter, Tallow and Hides, which he has this day carried off with him, intending for *Ostend*.

The London Gazette
London, England – 2 December 1667

300 Years Ago

[no title]

New-York, Oct. 29. We hear, that Captain Sipkins of that Place, was taken by the Pyrates*[sic]*; as also Capt. Rowland from Jamaica. A Sloop and a Snow were seen standing towards Longland, and thought to be a Pyrate. Boston, Nov. 5. The 16th, the House of Representatives, order'd their Thanks to be render'd to the Governor, for his wise Management in an Interview with the Eastern Indians, whom he assur'd with Protection and Kindness from His Majesty King GEORGE: But more particularly, they Thank'd him for the Service he hath done this Province, in maintaining the English in the just Right and Title to their Lands there. …

Weekly Journal or British Gazetteer
London, England – 21 December 1717

Abstract of the Votes of the House of Commons of Ireland.

Thursday Nov. 14.... Order'd that Leave be given to bring in Heads of a Bill, to Disfranchise John Birch, Edward Philips, Robert Connell, and Thomas Blount, Aldermen; John Doyle a Common-Council-Man, and George Smith, a Freeman, all of the City of Kilkeny, and for punishing the said Robert Connell, for withdrawing himself with the Books and Papers belonging to the Corporation of Kilkeny, and for the Letter regarding the said Corporation. Order'd, That Robert Shervington, for notorious Misbehaviour, for insulting Mr. Deseroy, for the Testimony he gave before the Committee; Tho. Blount for notoriously and scandalously reflecting on a Witness on the same Account; Arthur Feisham, for notoriously prevaricating in his own Testimony; and John Doyle for disobeying the Summons of the House, be taken into Custody of a Sergeant at Arms.

The London Gazette
London, England – 30 November 1717

200 Years Ago

[no title]

Kilkenny, Oct. 4 – The governors of the House of Correction have given to the Committee of the Fever House, the temporary use of half of their building; and it is now preparing for the reception of patients. The state of the Hospital during for the last month was as follow:
Remaining in the House, Sept. 1 — 24
Admitted during the month — 71
Died —— same time — 8
Remaining, October 1 — 25
One infant was brought in with its mother, and died there, but is not brought into the account. One other death was that of Bridget Carty, a stranger, brought from a field near Bennet's Bridge, where she had lain three days, being refused admission into any house on account of sickness. In her case, from inattention and exposure, the disease had assumed a very malignant character. She was received on Sunday last, and died the next morning. Another was that of John McDermott, who had been lying in the same neglected state some days near Three Castles. He died last Sunday, having been eight days in the house. The case of Mary Kelly, now in the house, is singularly distressing. She, her husband, and seven children lived in a wretched hovel on the Waterford road. One of their daughters had been a patient in the house, but discharged convalescent. The mother, however, took the disease, and whilst the messengers were on the way to carry her to the hospital, the hovel was burnt down accidentally, by which all their clothes and other things were consumed, and the poor woman had scarcely a rag of linen upon her when brought into the House of Recovery. …

Dublin Journal
Dublin, Ireland – 7 October 1817

150 Years Ago

THE IRISH IN ENGLAND

At the last census in 1861 among the 20,066,224 persons found in England and Wales 601,634 were natives of Ireland, being nearly three in every hundred. At the preceding census in 1851 the number was not quite so large, being only a little over 2-9 per hundred. One thing, however, must not be overlooked, that the children born in England of Irish parents are counted among the English people, and that, partly at least as the result of this, an unusually large proportion of the Irish in England – in 1861 nearly five-sixths – are adults of 20 years and upwards. Reckoning only males, the census of 1861 shows 9,776,250 male persons of all ages in England, and among them were 208,729 natives of Ireland, being 3 per cent, of the whole number; but the Irishmen in England 20 years old or upwards were more then 4-5 per cent., of the whole male population of that age. It was estimated by the Registrar-General that the Irish in England were sustained at their number by an immigration of nearly 18,000 a year. Of the Irish male persons of all ages in England at the last census rather more than 100,000, above a third of the whole number, were in Lancashire. In Liverpool, with a total male population of 215,716, 40,059 males were natives of Ireland. In Manchester and Salford 22,096 of the 217,596 males were persons born in Ireland. Other Lancashire towns show considerable numbers of natives of Ireland. In Bolton they were 2,424 of the 33,759 males, and in Preston 2,810 in 38,068. Many other towns in the north show the tendency of the Irish part of the population to the towns. The census gives 4,933 natives of Ireland in the 100,133 male persons of all ages in Leeds; 2,458 in 49,268 in Bradford; 3,265 in 92,140 in Sheffield; 2,524 in 25,274 in Stockport; 1,270 in 16,826 in Gateshead; 1,426 in 46,528 in Hull; 2,297 in 37,818 in Sunderland; 3,322 in 54,092 in Newcastle. The town of Warrington is not separately given, but in the district the numbers are 1,985 in 22,035 males of all ages. Coming south, we find 1,854 in the 30,610 males in Wolverhampton; 5,812 in 143,096 in Birmingham; 1,906 in 69,043 in Bristol; 2,472 in 43,868 in Merthyr Tydfil; 1,048 in 11,458 in Newport. In London there were at the last census 1,307,781 male persons, and 47,587 of them, 3-6 per cent., were born in Ireland. In Scotland the Irish are chiefly clustered in places where there is a good demand for unskilled labour. In Glasgow, and also in Dundee, the census showed nearly 16 per cent. of the inhabitants natives of Ireland; in Edinburgh 5 per cent.

London Express
London, England – 27 December 1867

[humor]

"And you have been married, Patrick, three times, haven't you?"

"Yes, indade, sir."

"And what do you say of it? Which wife did you like the best?"

"Well, Becky O'Brien, that I married the first time, was a good woman – too good for me; so she got sick and died, and the Lord took her."

"Then I got married to Bridget Flannagan. She was a bad woman; and she got sick and died too, and the devil took her."

"Then, fool that I was, I got married to Margaret Haggarty. She was worse, very bad – so bad that neither the Lord nor the devil would have her; so I have to keep her meself."

The Waukesha Freeman
Waukesha, Wisconsin
26 December 1867

AMERICA.

ARRIVAL OF CAPT. DEASY IN NEW YORK

New York, Oct. 28. – Capt. Timothy Deasy, who was arrested in Manchester, England, and rescued by the Fenians of that place, arrived in this city on Sunday. Capt. Deasy gives a humorous account of his escape from Liverpool. Having packed up his trunks with the aid of Colonel Kelly, and disguised himself so as to defy detection, he proceeded on board the steamship City of Paris, in company with the colonel, the latter dressed as a porter, and carried the traps on his back in the most approved fashion of the fraternity. As soon as they reached the deck of the vessel, and passed the long line of detectives without attracting attention, Capt. Deasy gave Col. Kelly a 1s for his trouble, but the assumed porter refused to accept such a small amount for so much work, whereupon the regular porters were called upon to act as referees, and decided that the ill-used confrere was entitled to 1s 6d at least. At Queenstown the Captain put on a careless exterior, and passed round among the detectives, discoursing freely about the emigrants, and making inquiries generally respecting the objects of the wretched Fenians in keeping up such a hopeless crusade against her Britannic Majesty….

The Waterford News
Waterford, Ireland – 15 November 1867

100 Years Ago

OBITUARY

AHERN – In this city, November 12, 1917. Johanna, wife of the late James Ahern, beloved mother of Mrs. William H. Growney, Mrs. Joseph G. Ahern, Elizabeth Ahern, Mrs. J. A. Renetsky and Mrs. George W. Forbes of San Luis Obispo, and sister of M. J. Ahern of Cambridge, Mass., and Dr. C. A. Ahern of Lynn, Mass., a native of the parish of Ballyheda, County Cork, Ireland. Notice of funeral hereafter. Remains at her late residence, 530 Sanchez St.

DALY – In this city, November 11, 1917, Michael Daly, loving brother of James M. and Mary M. Daly and Mrs. E. S. Lowery, a native of County Kilkenny, Ireland. …

CONLAN – In this city, November 10, 1917., William, husband of the late Margaret Conlan, beloved father of John, James, George and Ida Conlan and the late William George Conlan, and brother of George Conlan, a native of Ireland. …

CONROY – In Oakland, November 11, 1917, Mrs. Hannah Conroy, wife of John Conroy, beloved mother of Mrs. M. D. McGuiness, Mrs. R. B. Stephens, Mrs. Peter A. Thomson and Agnes H., John G., Joseph M., and the late Daniel and Thomas Conroy, and sister of Mrs. Mary Conroy and Annie and John J. Halloran, a native of County Clare, Ireland, aged 81 years, 9 months and 18 days. …

HOGAN – In this city, November 11, 1917, Mary Hogan, devoted mother of Mrs. Julius Mantell, a native of Ireland. …

LAUGHLIN – In this city, November 12, 1917, Joseph J. Laughlin, beloved brother of Mrs. H. North, Mrs. C. Alberts, Mrs. J. B. Bacon and Mrs. H. Green, a native of Ireland. …

McBRIDE – In this city, November 10, 1917, Ellen, beloved wife of the late John McBride, and devoted mother of James McBride, Mrs. K. Davis, Mrs. R. Sawyer, Mrs. George D. Gruenig and the late Mrs. Minnie Kennedy, a native of County Tyrone, Ireland. …

San Francisco Chronicle
San Francisco, California
13 November 1917

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Irish Saturday at the Minnesota Genealogy Center

Please join us December 9, 2017 at the Minnesota Genealogy Center.

- Do some research
- Look around the new space
- Relax and visit with friends over Irish tea and cookies.

Pouring Irish Cream Milk Tea.
© Jocelyn & Cathy at Flickr.com

Time: 11 AM – 2 PM
The library will be open from 10 AM – 4 PM that day.

1385 Mendota Heights Road
Suite 100
Mendota Heights, MN 55120
Map on page 112.

Irish Genealogical Society International Membership

☐ Renewal ☐ New

IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

For Gift Membership go to www.IrishGenealogical.org or write to IGSI at address below.

Name _____

Address _____ City _____

State/Province _____ Postal / Zip Code _____ Country _____

Email _____ Phone _____

Surnames

Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

	Surname	**Ireland County** (locale if known)	**Other County** (locale) – needn't write USA
Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

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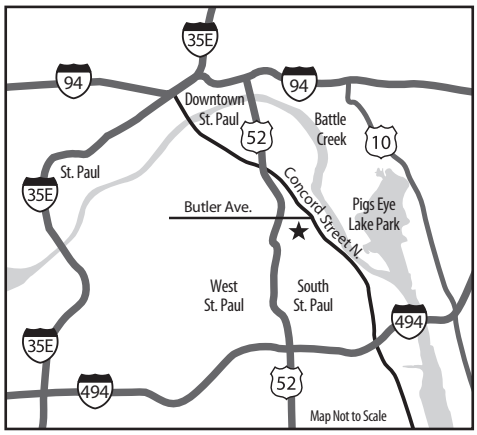

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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The Septs

EANÁIR (JANUARY) 2018 $10.00

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

JANUARY 13, 2019
FEBRUARY 10, 2018
MARCH 10, 2018
APRIL 14, 2018
MAY 12, 2018
JUNE 9, 2018
JULY 14, 2018
AUGUST 11, 2018
SEPTEMBER 8, 2018
OCTOBER 13, 2018
NOVEMBER 10, 2018
DECEMBER 8, 2018

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2018
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2018 | April | Church Records

Why they are important; differences in records by time and denomination; how to use church records; how to find them. Deadline for articles: February 1, 2018.

2018 | July | Printed Matter by Way of the Internet

Exploring online search tools for finding articles, books and manuscripts (Worldcat, Archive Grid, NUCMC, Google books, Internet Archives, etc.); using library catalogs, interlibrary loan, online books, journals and articles. Deadline for articles: May 1, 2018.

2018 | October | The Irish in the United States

Who came when? The Irish in arts and entertainment; Irish climbing the economic and social ladders; Immigrants' stories; the path traveled to get here. Deadline for articles: August 1, 2018.

2019 | January | Citizenship and Immigration

Suggestions for articles: U. S. citizenship process and records, an overview of Ship records, a look at Steven Morse's websites. Where did the Irish go once they arrived? Applying for Irish citizenship. Deadline for articles: November 1, 2018.

Cover Photo: *statues of our decomposing desires* – Heiner Muller
Beinecke Rare Book and Manuscript Library
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Welcome to a New Year

By Audrey Leonard

I hope everyone enjoyed the holiday season, visits with family and old friends and talking about past holidays. A number of Twin Cities area members found time in their busy holiday schedules to stop by and enjoy our Open House on Saturday, December 9. We were thrilled to show off the new location for the library.

So much happened last year with our move to a new location in Mendota Heights, Minnesota, updating our cataloging software, starting the conversion to the Dewey system, etc. The move went very smoothly and we have settled into our new space nicely. As is always the case when you move, we occasionally find ourselves looking for something that we KNOW we brought to the new location. Now we just need to find it!

2018 will be a great year for IGSI. We have a number of projects in the planning stages that we hope all will enjoy. The biggest item on the list is the Celtic Connections Conference in Massachusetts on August 10 and 11, 2018. (See Mary Wickersham's article in this issue – or check out the conference website <www.celtic-connections.org>.) Many of the biggest names in Celtic genealogy have agreed to give presentations; there will be a local tour, a raffle for a quilt, and more activities than I can mention here. We are looking forward to it, seeing old friends from past conferences and making new friends as we enjoy the many activities.

New Year's Eve – lighting the holiday candles one last time. © seikinsou at Flicker.com.

We are continuing our collaboration with the Celtic Junction Arts Center (CJAC). We had agreed to provide genealogy classes at their location on Prior Ave in St. Paul for September – November 2017. This arrangement was popular and worked well as it gave folks a choice of classes and locations. We will continue to offer classes in 2018 both in Mendota Heights and at the Celtic Junction in St. Paul. So check our website frequently to see the list of classes at both locations – or check the Celtic Junction website if interested in that location. Also, to offer a new level of service with Celtic Junction, we will add occasional sessions called "Ask a Genealogist" when a skilled genealogist will be available in their library for anyone who has a question or is facing a brick wall. The schedule for 2018 classes at CJAC is not yet set; check the IGSI or the Celtic Junction websites for dates of classes and other activities.

Speaking of our website, we are in process of revamping it and we are hopeful that it will be up and running within the next couple of months. While it will have a different – and very vibrant – look, the same great information will be there!

We are looking at some other new events or functions that we hope to include in our schedule throughout the year. So visit our website often for the latest news. Until next time, enjoy the rest of winter and look forward to spring.

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her third term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

What's Old Can Be New

By Ann Eccles

In this issue, we look at using special collections and libraries in our search for ancestors. What is more natural to include something on the IGSI collection? However, the timing of this issue as we relocated our library and office at the time articles were due precluded a full article on our own genealogical research collection.

What I can tell you is that the materials in the IGSI have been collected over about 40 years organized and nurtured by Beth Mullinax, IGSI librarian until a few years ago. She solicited donations of materials from IGSI members and made specific purchases to flesh out other areas of the collection. Without her groundwork, the scope of the collection would be less than what we have.

The largest group of books in the collection are histories: of individual Irish counties, of the entire country, of specific time periods and events. Sometimes a member finds a reference to an ancestor by name; other times, the history offers a look at the time and community in which an ancestor lived. Still beneficial. There is a map collection, with copies of Ordnance Survey maps, county and city maps of various time periods, and even the occasional modern road map. Books of cemetery inscriptions merely scratch the surface of that topic. Indexes related to estate records and other collections help direct researchers. There are books offering research guidance; help in understanding surnames and placenames; and background on Irish and settlements in the U.S. There are resources related to the Irish who came to the U.S. via Canada and for those who settled in Australia. And a collection of periodicals on topics related to Irish genealogy.

As our Managing editor, Tom Rice, has said many times: "It's not all on the Internet and it never will be!" There are many genealogy-related resources that are available only in print and are often hidden away in journals, manuscripts or materials found only in libraries and special collections. In this issue read more about using special collections and research repositories.

Lois Mackin shares her research path – some conducted online – to locate the materials she needs to complete her research quest. It's a great example of how to use online sources to identify materials in special collections and prepare for a research trip.

In 2012, David Rencher, Chief Genealogical Officer for *FamilySearch*, authored an article on strategies to use when researching in Irish genealogy collections. His advice holds true today and so we have reprinted that article in this issue (with his permission).

Ann Kenne, an archivist and head of Special Collections at St. Thomas University in St. Paul, Minnesota, describes the history and materials in the Celtic Collection at the university. Monica Cash, Deputy Librarian of the Linen Hall Library in Belfast, County Antrim, provides an overview to the genealogy collection there. Started in 1788, it's the only surviving subscription library in Ireland.

Kathleen Strickland reviews the latest edition of Robert K. O'Neill's book, *Irish Libraries: Archives, Museums & Genealogical Centres*. If you have hit a brick wall and lack imagination for identifying resources in Ireland, if you think there are few places to look for family history in Ireland other than the National Archives and National Library, this book will change your mind.

Sheila Northrop provides glimpses into the historical news related to Ireland over the last three centuries with snippets of newspaper articles.

Gabrielle Ní Mheachair recently sent the editors a set of articles on Irish celebrations of the seasons. In this issue we include the story about Imbolc, which transitions winter to spring and which melds Celtic with Christian traditions.

Mary Wickersham provides an introduction to the speakers who will appear at the Celtic Connections Conference in August 2018. It's the third conference we have co-sponsored. The first two were successful and widely appreciated. 2018 will be no less – and probably much more. Check out the list of speakers. Come and be a part of all the fun and learning!

So – set aside the snow shovel and take a breather. Settle into a comfortable chair with a warm beverage and turn the pages of this journal. Enjoy.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann has rejoined IGSI's Board of Directors and continues to serve as the editor of The Septs *and an Irish Saturday volunteer.*

Using Special Collections

by Lois Abromitis Mackin, Ph.D.

> ***In library science, special collections… are libraries or library units that house materials requiring specialized security and user services… In contrast to general (or circulating) libraries, the uniqueness of special collections means that they are not easily replaced (if at all) and therefore require a higher level of security and handling.***[1]

Depending on the scope of the individual collection, special collections can include rare books, manuscripts, photographs, and other archival materials. Sometimes the collection is associated with a place (e.g., the Minneapolis History Collection in the Special Collections of the Minneapolis Central Library, Minneapolis, Minnesota), an institution (e.g., the College Archives Collection in the Special Collections of the College of Wooster in Wooster, Ohio), a topic or theme (e.g., the Celtic Collection of the University of St. Thomas, St. Paul, Minnesota, or the Huttner Abolition and Anti-Slavery Collection at Minneapolis Central Library), or a person or group of people (e.g, the James Joyce Collection at the University College London Archives, London). Material in special collections does not circulate, hours of operation may be limited, and researchers may need to make appointments or establish their credentials before being admitted.

Because of the unique focus and restricted access of these collections, many family historians overlook them. This can be a huge mistake! While few genealogists will find special collections focused entirely on their own ancestor, many will find material that would enhance their research in special collections focused on the areas where their ancestor lived; groups (churches, denominations, schools, military units) their ancestor was associated with; or historical topics and themes that touched their ancestor.

Finding special collections of interest is part of developing the network of resources for your research. Just as we establish networks of people who might be able to help us, we create networks of online and offline resources. We might encounter an online collection at one of the major genealogy websites that is sourced from a repository, let's say a government archive. This should lead us to investigate the government archive to see what else they offer, and what other collections related to our research interests they link to. Similarly, in investigating published resource guides or articles, we may find references to special collections we need to investigate. Always, we can (and should) conduct *Google* or *WorldCat* searches for materials or special collections related to the topics we are researching.

Once we find a collection, how do we approach it? In the past, depending on how far we lived from the collection, we would likely have written a letter, telephoned, or, if we were close, dropped in. The special collections staff would have sent or given us a printed information packet about the collection and how we could get access. Until we established the required credentials and actually visited, we probably weren't able to access many specifics about the collection's holdings or identify individual items of interest to us.

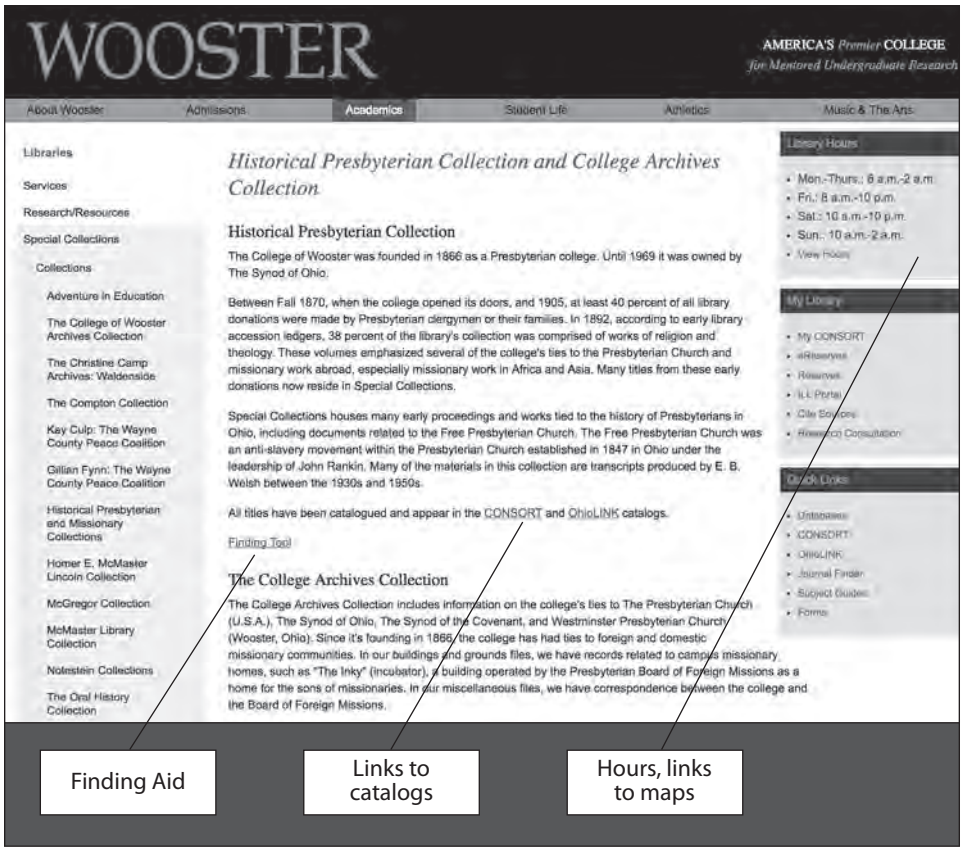
Today, investigating special collections has changed! Most collections have an online presence—either a website of their own or pages within a larger website—that enables us to do what used to be time-consuming advance work from the convenience of our own computer, whenever we want. The way to start is to find the website or page for the collection. Typically, this will include or give links to

- A description of the collection
- Finding aids or tools
- Access links for online catalogs the collection is included in
- Hours the collection is open
- Maps and floorplans
- Requirements for accessing the collection.

As an example, I have been researching a Presbyterian Scots-Irish family that migrated from the Pittsburgh area to Wayne County, Ohio, in the 1840s.[2] Part of the evidence for the move is a church register entry dismissing the mother of the family and two adult daughters from a Pittsburgh-area Presbyterian church to a church in the Wooster, Ohio presbytery.[3] This church record caused me to quickly become interested in information from and about Ohio Presbyterian records! A *Google* search for "wayne co ohio presbyterian" included several interesting hits:

- Four hits for entries in the Wayne County Public Library wiki for Presbyterian churches (but not the one to which the Clarks were dismissed).

- One hit for the Historical Presbyterian Collection and College Archives Collection at the College of Wooster, founded in 1866 as a Presbyterian college.
- One hit from the OhioLINK catalog for records of the United Presbyterian Church, Dalton, Ohio, covering 1842-1860, in the Western Reserve Historical Society, Cleveland, Ohio. Dalton is part of the Wayne County township where the Clark family lived.



The web page for the Historical Presbyterian Collection at the College of Wooster[4] illustrates the special collections website features described above: collection description, hours and links to maps, links to online catalogs, a link to a finding aid for the collection.

Following the link to the finding tool takes you to a seven-page description of the Presbyterian materials in the College of Wooster Special Collections.[5] The finding aid indicates that the College of Wooster turned over a quantity of material to the Presbyterian Historical Society in Philadelphia — another repository that should be added to the Clark family research list. The finding aid also lists processed and unprocessed Presbyterian materials retained at the College of Wooster, including church history materials from the Wooster area that may be relevant for the Clark research.

Following the reference in the College of Wooster Special Collections' Presbyterian Finding Aid, I found the website of the Presbyterian Historical Society in Philadelphia, the national archives of the Presbyterian Church (USA).[6] The home page links to the Collections page, from which researchers can access three categories of materials: online catalogs (the online CALVIN catalog and indexes to biographical vertical files, foreign missionary vertical files, and congregation & other organization vertical files), research tools (guides to archival collections, Hall's Index of American Presbyterian Congregations, church record surveys, and subject guides), and digital collections. Searching the congregation & other organization vertical files index produces no likely entries, but searching Hall's Index for "Sugar Creek" church in Ohio produces a hit for the Sugar Creek Presbyterian Church in Dalton, Ohio.[7] This confirms that the Sugar Creek church to which the Clark ladies were dismissed is, in fact, the Presbyterian church in Dalton.

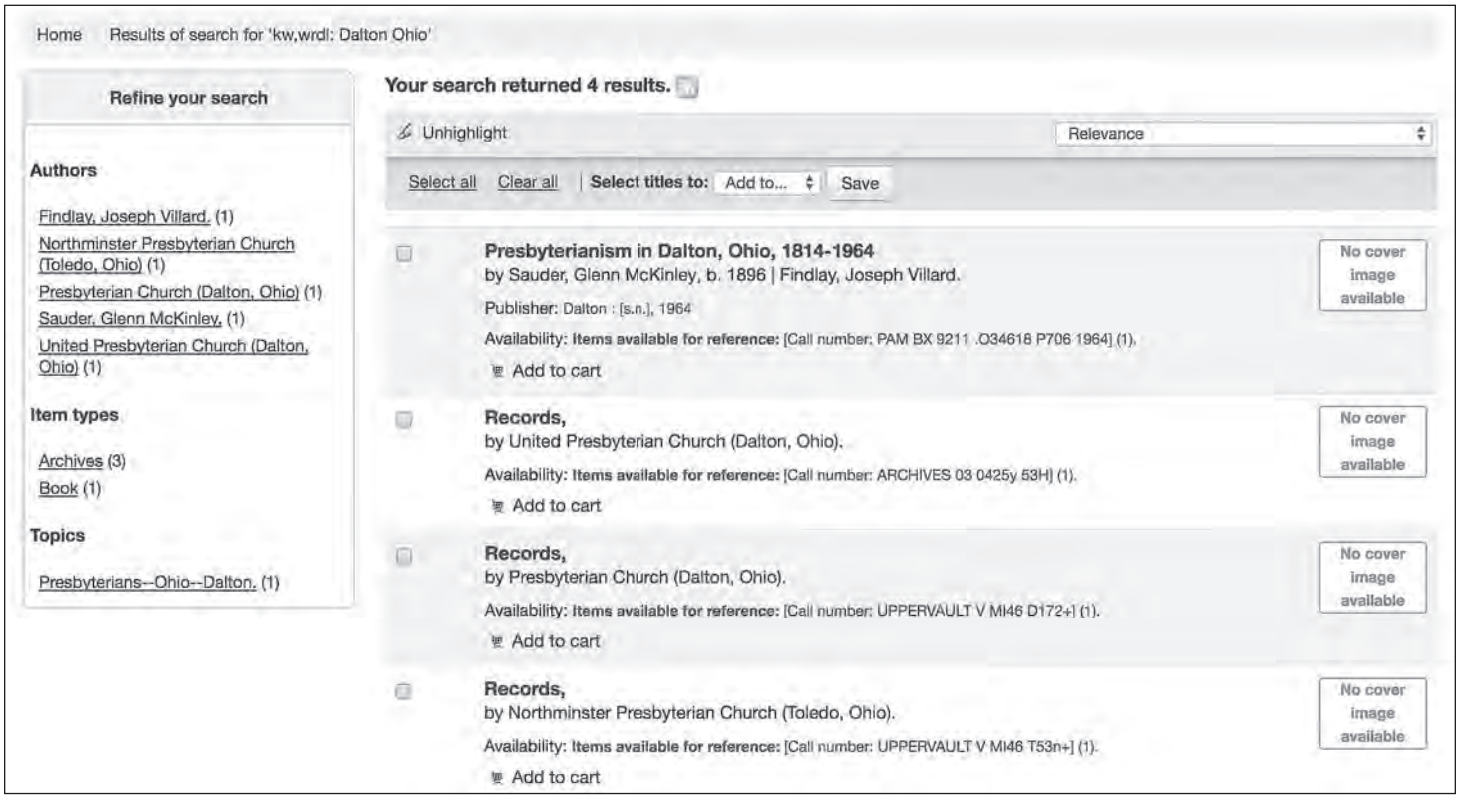
City **State**
Dalton **OH**
Church name
Sugar Creek Presbyterian Church

Date	**Action**	**Body/Denomination/Location**
1838	changed denomination to	Presbyterian Church in the U.S.A. (Old School)
1860	changed name to	First Presbyterian Church

Note that mention of a congregation in the Index does not mean that PHS holds records for the church. You still need to search CALVIN to check for records.

Further search in the CALVIN catalog identifies three items of interest: a book and two sets of records from the Dalton, Ohio church, including session minutes from the 1830s and 1840s and communicants lists for 1816-1892.[8]

Pursuing the OhioLINK hit from the original "wayne co ohio presbyterian" Google search takes us to a finding aid for the records of the United Presbyterian Church, Dalton, Wayne County, Ohio, in the OhioLink Finding Aid Repository. "will be useful to researchers studying the history of Dalton, Ohio, and the Presbyterian Church and religion there in the mid-nineteenth century. Genealogists might find the subscription lists [for the minister's salary] useful"), statement



The website has instructional videos to facilitate searches in both Hall's Index and CALVIN.

The finding aid has six parts: a Descriptive Summary (shown below), scope and content (which tells us that the collection of arrangement (chronological, in one volume), restrictions on access (none), indexing terms (subject categories under which the collection is cataloged), and administrative information (including preferred citation).[9]

The OhioLINK reference can be followed to the entry in the Western Reserve Historical Society's online catalog[10] and to the information on the Western Reserve Historical Society's website about accessing their collections.[11]

So our simple *Google* search has led us to relevant materials in three reposi-

Have you been able to trace your Presbyterian ancestors back to Ireland? Records of the Irish Presbyterians are preserved at the Public Record Office of Northern Ireland (PRONI) and the Presbyterian Historical Society of Ireland, both in Belfast. William J. Roulston provides a good introduction to these records in *Researching Scots-Irish Ancestors: the Essential Genealogical Guide to Early Modern Ulster, 1600-1800* (Belfast: Ulster Historical Foundation, 2005).

tories — the College of Wooster's Special Collections, the Western Reserve Historical Society, and the Presbyterian Historical Society, plus an indication that the Wooster, Ohio, Public Library likely has materials of interest.

Stay tuned for research results from these special collections!

Endnotes

[1] "Special Collections," *Wikipedia* (https://en.wikipedia.org/wiki/Special_collections : accessed 26 October 2017).

[2] Lois Abromitis Mackin, "An 'Easter Egg' in Some Pittsburgh Church Records," *Lois Abromitis Mackin, Ph.D.* (https://www.loismackin.com/an-easter-egg-in-some-pittsburgh-church-records/ : accessed 26 October 2017).

[3] Bethel Church (Bethel Park, Pennsylvania), Church Register 1837, dismissions, Nancy Clarke and her daughters Mary and Elisa (1843); digital images, "Pennsylvania Church and Town Records, 1708-1985," *Ancestry* (http://www.ancestry.com : accessed 26 October 2017) > PA-Allegheny > Duquesne > Presbyterian > First Presbyterian Church > image 155.

[4] "Historical Presbyterian Collection and College Archives Collection," *Wooster* (https://www.wooster.edu/academics/libraries/collections/collections/historical/historical/ : accessed 26 October 2017).

[5] Elaine Smith Snyder, "Presbyterian Finding Tool," revised June 2013; digital finding aid, "Historical Presbyterian Collection and College Archives Collection," *Wooster* (https://www.wooster.edu/_media/files/academics/libraries/collections/presbyterian-collections/presbyterian13.pdf : accessed 26 October 2017).

[6] *Presbyterian Historical Society* (http://www.history.pcusa.org/ : accessed 26 October 2017).

[7] Hall's Index database search, "Church name: Sugar Creek, State: OH," *Presbyterian Historical Society* (http://tb.history.pcusa.org/dbtw-wpd/Textbase5/Halls_WebQuery.htm : accessed 26 October 2017).

[8] CALVIN online catalog search, "keyword: Dalton, keyword: Ohio," *Presbyterian Historical Society* (https://catalog.history.pcusa.org/cgi-bin/koha/opac-search.pl?idx=kw&q=Dalton&op=and&idx=kw&q=Ohio&op=and&idx=kw&do=Search&sort_by=relevance&limit= : accessed 26 October 2017).

[9] "Finding Aid for the United Presbyterian Church, Dalton, Ohio, Records," *OhioLINK Finding Aid Repository* (http://ead.ohiolink.edu/xtf-ead/view?docId=ead/OCLWHi0916.xml;chunk.id=headerlink;brand=default : accessed 26 October 2017).

[10] Library Collections Search, result for "United Presbyterian Church Dalton Ohio," *Western Reserve Historical Society* (http://catalog.wrhs.org/collections/search?keyword=&title=United+Presbyterian+Church%2C+Dalton%2C+Ohio&creator=&identifier=&subject=&year=&year-max=&smode=advanced : accessed 26 October 2017).

[11] "Plan Your Visit > Cleveland History Center," *Western Reserve Historical Society* (https://www.wrhs.org/plan-your-visit/history-center/ : accessed 26 October 2017) and "Research & Collections > Research Library," Western Reserve Historical Society (https://www.wrhs.org/research/library/ : accessed 26 October 2017).

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

The Celtic Collection at the University of St. Thomas

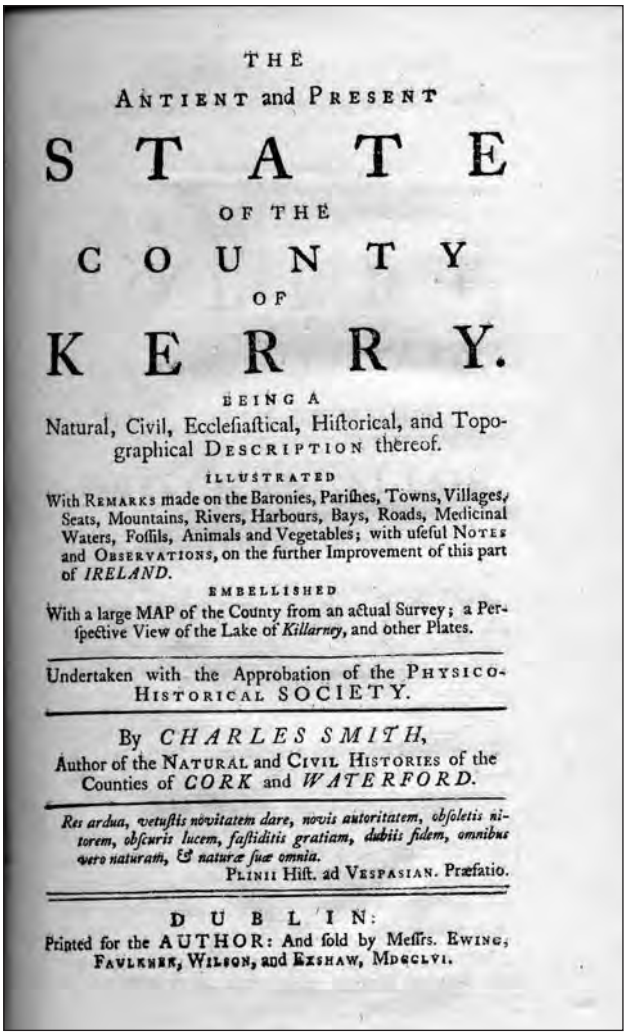
by Ann Kenne

2017 was a milestone year for the Celtic Collection of the University of St. Thomas Libraries as it marked the 100th anniversary of its establishment. Housed in the Department of Special Collections of the O'Shaughnessy-Frey Library, this collection has grown from modest beginnings to a nearly 12,000 item collection of books, pamphlets, maps, and microforms. These materials cover a wide spectrum of topics including Irish local history, antiquities, folklore, art, music, literature and the Irish language.

The Celtic Collection can trace its origin to the 1916 annual meeting of the Ancient Order of Hibernians of Minnesota. At this gathering, the group voted to provide a grant of $600 towards the establishment of an Irish library at the College of St. Thomas. An initial gift of nearly 500 books was presented to the College in 1917 and included materials which related primarily to early twentieth century Irish politics and history.

In 1936, Sisters Mary Agnes and Mary Fidelis O'Connor, of the Visitation Convent of Saint Paul, donated the rare book collection amassed by their father to the College of St. Thomas library. Peter O'Connor had been well-known pioneer businessman from Minneapolis in addition to being a bibliophile. His personal collection of rare and antiquarian books on the history, church history, religion, antiquities, folklore, art, and music of the Celtic nations (with an emphasis on Ireland and Scotland) greatly enhanced the scope of the nascent Celtic Collection.

A unique collection of Irish language and literature materials became a part of the Celtic Collection in 1957. While on a trip



THE
ANTIENT and PRESENT
STATE
OF THE
COUNTY
OF
KERRY.
BEING A
Natural, Civil, Ecclesiastical, Historical, and Topographical DESCRIPTION thereof.
ILLUSTRATED
With REMARKS made on the Baronies, Parishes, Towns, Villages, Seats, Mountains, Rivers, Harbours, Bays, Roads, Medicinal Waters, Fossils, Animals and Vegetables; with useful NOTES and OBSERVATIONS, on the further Improvement of this part of *IRELAND*.
EMBELLISHED
With a large MAP of the County from an actual Survey; a Perspective View of the Lake of *Killarney*, and other Plates.

Undertaken with the Approbation of the PHYSICO-HISTORICAL SOCIETY.

By *CHARLES SMITH*,
Author of the NATURAL and CIVIL HISTORIES of the Counties of *CORK* and *WATERFORD*.

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PLINII Hist. ad VESPASIAN. Præfatio.

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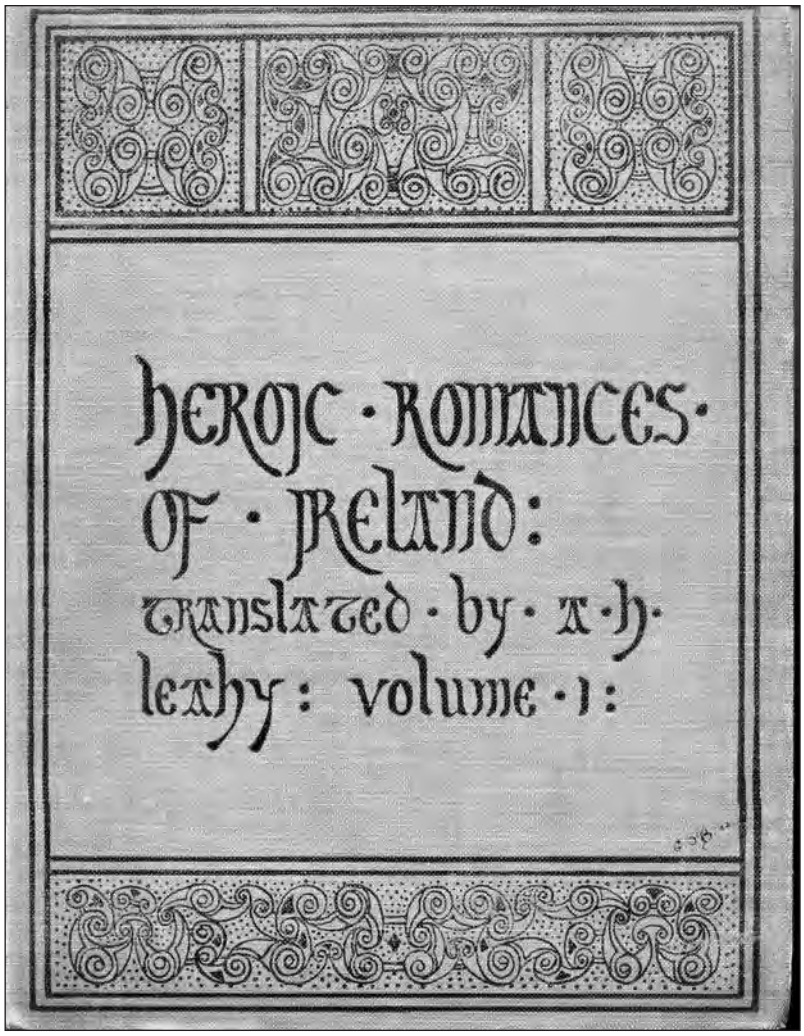
Smith, Charles. The Antient and Present State of the County of Kerry. *Ewing, Faulkner, Wilson, and Exshaw, 1756.*



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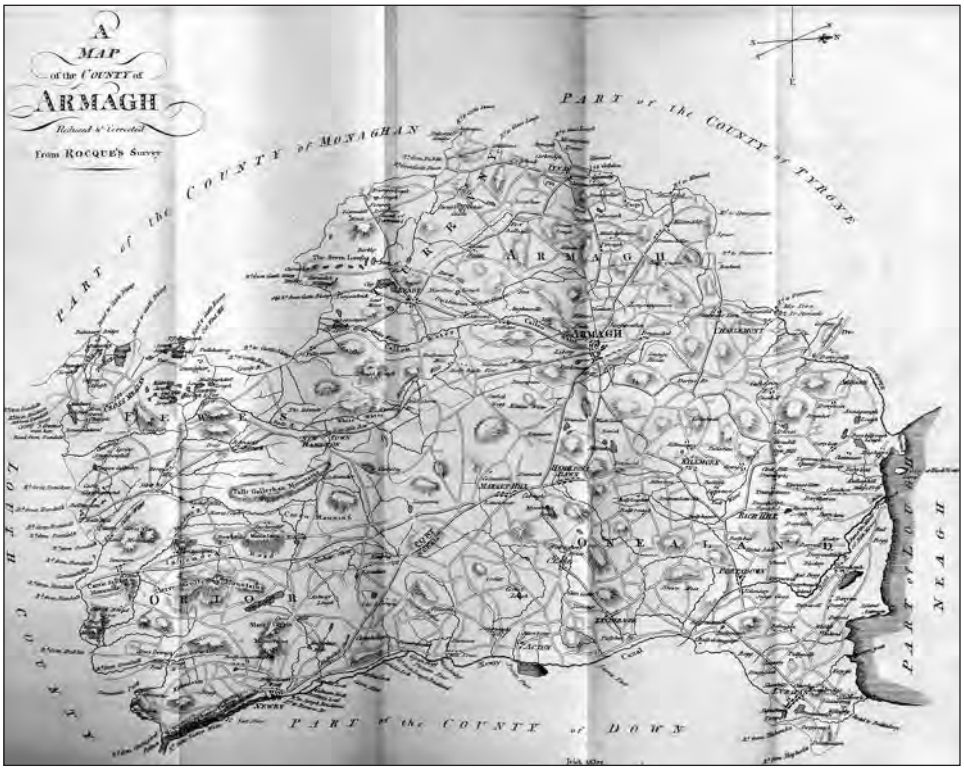
LEAHY: VOLUME · I:

Leahy, Arthur Herbert. Heroic Romances of Ireland. *London, D. Nutt, 1905.*

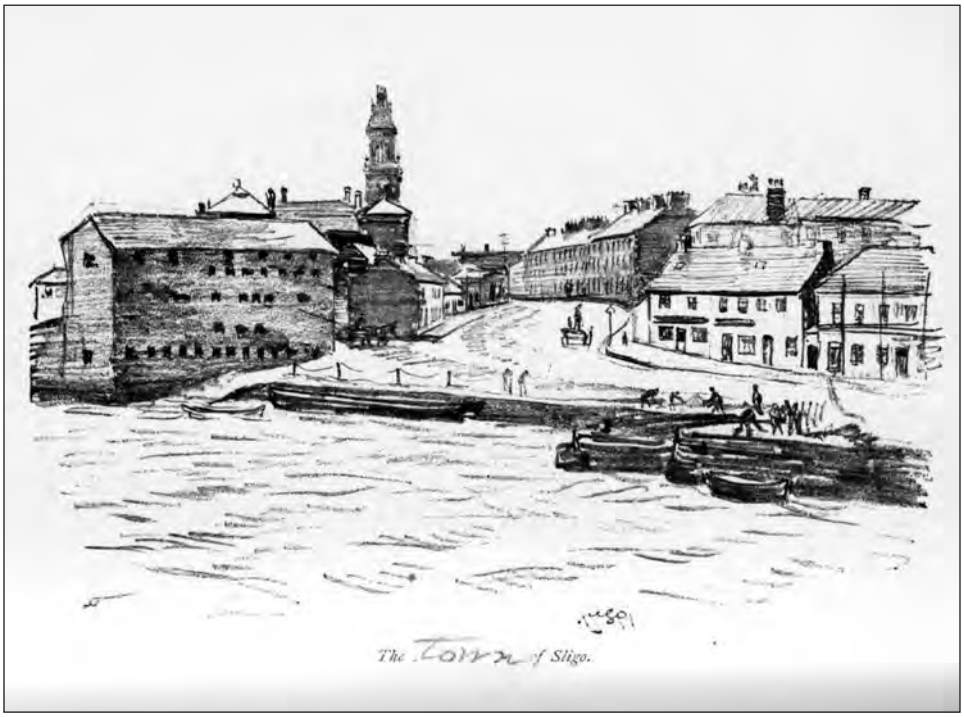


Map of the County of Armagh from Coote, Charles, Statistical Survey of the County of Armagh. *Dublin: Printed by Graisberry and Campbell, 1804.*

to Ireland, Msgr. James P. Shannon (then president of the College of St. Thomas) purchased a significant portion of the scholarly library of the late Dr. Eamonn O'Toole. O'Toole had been a Professor of Irish Studies at Trinity College Dublin and works from his library reflect his research interests: Irish and Scots Gaelic, the Welsh, Manx, Cornish, and Breton languages, and the language of Irish folklore.

In recent years, the library has seen significant growth in its collection of rare and first editions of modern Irish poetry. The Lawrence O'Shaughnessy Collection of Modern Irish Poetry features works published by Irish small, fine and private presses (like the Cuala Press and the Dolmen Press); books, broadsides and chapbooks authored by twentieth and twenty-first century poets (including Nobel laureate Seamus Heaney and Nobel nominee Austin Clarke); and a fine collection of early-twentieth century nationalist poetry.

Genealogists will find many resources to enhance their understanding of their family history and Irish heritage in the collection. The extensive group of parish, town and county histories document the towns, counties and parishes of Ireland from Antrim to Wicklow. It is possible that your ancestor was noteworthy enough to be mentioned by name in a historical account of their town or county of origin. But even if your family members are not mentioned, these works provide a wealth of historical information about the society, geography, economic conditions, military and religious history of the area in which your ancestors lived.



Gwynn, Stephen L., The Fair Hills of Ireland. *Dublin : Maunsel and Co., 1906.*

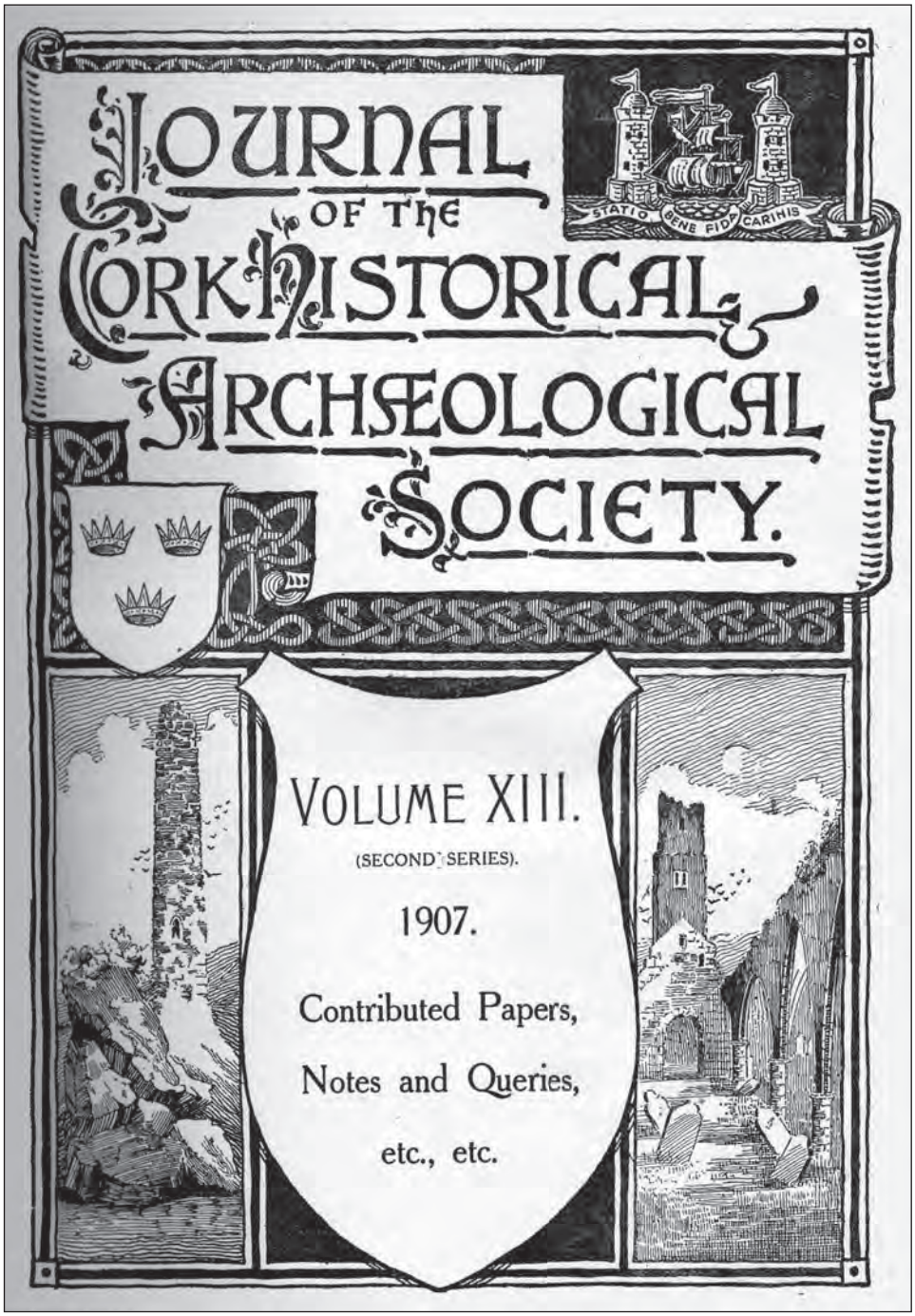
Similarly, the significant collection of nineteenth and early twentieth century archaeological and historical journals in the Celtic Collection are excellent sources of background information for genealogists. Articles, such as those published in the *The Journal of the Cork Historical and Archaeological Society*, were written to document the important historical issues the contributors felt passionate about. Each journal issue includes articles on a wide assortment of topics which may include parish and family histories, transcriptions of wills, lists of gravestone inscriptions, details of a significant archaeological finds, and documentation on the traditions and customs of the area.

To find out if this collection contains materials relating to topics of interest to you, search the University of St. Thomas Libraries' online catalog named CLICsearch <https://clicsearch.stthomas.edu/>. Materials which are part of the Celtic Collection will have the location designation O'Shaughnessy Frey Library Special Collections in the catalog record.

All materials in the Celtic Collection must be consulted in the Department of Special Collections reading room during its hours of operation as these materials cannot be checked out. Please contact the Department of Special Collections for an appointment to take a closer look at the books and other materials of interest to you. The department is normally open from 9 a.m. to Noon and 1 to 4:30 p.m. Monday through Friday.

For more information on the materials held in the Celtic Collection or for research assistance, please contact the Special Collections Department by email (uarchives@stthomas.edu) or telephone (651-962-5467).

Ann Kenne is the Head of Special Collections / University Archivist at the University of St. Thomas (MN).



Cork Historical Archaeological Society. Journal of the Cork Historical and Archaeological Society, *1907.*

Methodology for Researching Irish Genealogical Collections

by David E. Rencher, AG, CG, FUGA, FIGRS

Reprinted with permission of the author from the April 2012 issue of The Septs.

With the destruction of the Public Record Office in Dublin in 1922, antiquarian and genealogical collections in Ireland took on a significant place of prominence in reconstructing the historical record set. Certified copies, abstracts, and transcripts of the records that were deposited in the Record Office prior to its destruction were now some of the only existing evidences of the lives of people who lived in Ireland.

Identifying Appropriate Collections

Since those who compiled the collections throughout Ireland had varying interests in families, religions, localities and subjects, it is necessary to evaluate the collections and determine what the motivation for the genesis of the collection was.

Regarding each collection, ask – was this

- A collection for a single surname?
- A group of families from a particular locality?
- The subject of an authored work about a particular subject?
- What subject?
- Solely for the clergy of a particular religion?
- Primarily for Catholics or Protestants?
- Transcripts of complete record sources?
- Abstracts of only certain entries from record sources?

Methodology

Organization

To determine the organization, scan the collection at a high level overview, moving through the microfilm at a fairly high rate of speed stopping every thirty images and at every break in between the microfilm target boards. In some instances, the indexes are located at the end of the collection – but usually appear in the first few pages following the target board.

How is the collection organized?

- Is it seemingly random, or is it compiled in notebooks with a theme running through it?
- Is there any descriptive information (metadata) about the collection within the notebooks or loose pages?

Indexed Collections

Some of the genealogical collections you will search have been indexed by surname, surname and given name, record type or locality. It is always wise to spot check the accuracy of the index by examining a dozen entries. If you believe that it is possible that the index is flawed, examine all of the pages of the collection.

If the collection is indexed:

- Abstract the entries for the surnames of your family or study subject
- Next, abstract the surnames of known associates
- Expand the list of known associates from any of the entries that are deemed ancestral and abstract the new names

Un-indexed Collections

The majority of the collections of historical records that you will examine will not be indexed. In some instances, other genealogists have made indexes to the collection. Notable examples are

1. McAnlis, Virginia Wade. *The Consolidated Index to the Records of the Genealogical Office, Dublin, Ireland* 4 vols. Issaquah, Washington: Privately Published, n.d. This index has NOT been microfilmed by the Family History Library. This collection is indexed alphabetically with the alphabet spread over the four volumes. (See table on page 14 of article for a list of microfilms indexed in this publication.)

   This index is available for sale from the author:
   Virginia Wade McAnlis
   21617 SE 34th Place
   Issaquah, WA 98027

2. Parsons, Joyce and Jeanne Jensen. *Index to Irish Films at the Family History Library*, 5 vols. Salt Lake City: Privately Published, n.d. This index has been microfilmed by the Family History Library. Each volume has an index A-Z, so all five volumes must be consulted. (See tables on pages 15-16 of article for a list of microfilms indexed in this publication.)

Volume	FHL Microfilm	Item Number
1	1,559,440	11
2	1,696,675	9
3	1,145,946	2
4	1,145,974	8
5	1,162,455	6

Un-indexed collections should be approached in a similar manner to mining the destination data in the emigrant ancestor's settlement. The records should be examined in a ranked order (roughly) from lineage-linked to un-linked.

Organized by record type, the records should be examined in this order:

- Pedigree sketches (lineage linked)
- Census or census substitutes
- Vital records, church record abstracts
- Probate records – wills and administrations
- Land records
- Chancery, Exchequer and other court records
- Directories and lists of people
- Newspaper extracts

Automated Tools

Using Excel spreadsheets, Word tables, or database management systems like Access will allow you to stage and correlate the evidence you have gathered from record sources. Genealogical information may be entered directly into the spreadsheets as the data is gathered, or existing copies and extracts can be used to create working evidential worksheets.

Record Types

Sketch Pedigrees

In many instances, the originator of the collection has already begun the process of compiling the abstracted data into lineage-linked family groups. You should check their analysis and see if you concur with the conclusions. You may have additional data that either augments the conclusion or invalidates it.

Genealogical Office Collection Indexed – FHL Microfilms: Virginia Wade McAnliss

Microfilm	Index Vol.	Microfilm	Index Vol.	Microfilm	Index Vol.
100,103	McAnlis	100,131	McAnlis	100,192	McAnlis
100,104	McAnlis	100,133	McAnlis	100,193	McAnlis
100,105	McAnlis	100,134	McAnlis	100,196	McAnlis
100,106	McAnlis	100,135	McAnlis	100,197	McAnlis
100,107	McAnlis	100,136	McAnlis	100,201	McAnlis
100,108	McAnlis	100,137	McAnlis	100,202	McAnlis
100,109	McAnlis	100,138	McAnlis	100,203	McAnlis
100,110	McAnlis	100,141	McAnlis	100,204	McAnlis
100,111	McAnlis	100,144	McAnlis	100,205	McAnlis
100,112	McAnlis	100,145	McAnlis	100,208	McAnlis
100,113	McAnlis	100,146	McAnlis	100,211	McAnlis
100,116	McAnlis	100,153	McAnlis	100,212	McAnlis
100,117	McAnlis	100,156	McAnlis	100,238	McAnlis
100,118	McAnlis	100,159	McAnlis	100,241	McAnlis
100,119	McAnlis	100,160	McAnlis	100,242	McAnlis
100,120	McAnlis	100,161	McAnlis	100,243	McAnlis
100,121	McAnlis	100,162	McAnlis	100,244	McAnlis
100,129	McAnlis	100,163	McAnlis	100,245	McAnlis
100,130	McAnlis	100,187	McAnlis	100,246	McAnlis

The vast majority of these sketch pedigrees have been compiled from probate and church records. Look for copies of the original abstracts within the body of the collection.

Census and Census Substitutes

Conventional census records for Ireland are rare prior to 1901, but many copies and abstracts exist in the genealogical collections of the noted antiquarians and genealogists of the period. All of the known census abstracts for a given area should be examined for clues to your family. In some instances, the names of family members may have been recorded due to their occupation, such as servants within a given household.

Births, Baptisms, Marriages, Deaths or Burials

These may be abstracted and sorted directly into the tables. This will allow you to correlate births and baptisms to the marriages and burials and sort them into family groups. Witnesses, sponsors and god parents may also be correlated into relational groupings.

To set up the spreadsheet, include all of the available elements and columns to correlate the evidence. Excel is useful due to the feature that allows the addition of comments to each box. This allows you to track your thinking and conclusions as you reconstruct the context of the family groupings.

FHL Microfilms of Irish Genealogical Collections Indexed by: Joyce Parsons and Jeanne Jensen					
Microfilm	**Index Vol.**	**Microfilm**	**Index Vol.**	**Microfilm**	**Index Vol.**
101,011	Parsons — 1	258,816	Parsons — 5	581,926	Parsons — 1
101,012	Parsons — 1	258,817	Parsons — 5	581,927	Parsons — 1
101,013	Parsons — 1	258,818	Parsons — 5	581,928	Parsons — 1
101,014	Parsons — 1	258,819	Parsons — 5	581,929	Parsons — 1
101,015	Parsons — 1	258,820	Parsons — 5	581,930	Parsons — 1
101,016	Parsons — 1	258,821	Parsons — 5	581,931	Parsons — 1
101,017	Parsons — 1	258,822	Parsons — 5	581,932	Parsons — 1
101,018	Parsons — 1	496,361	Parsons — 1	581,933	Parsons — 1
101,019	Parsons — 1	496,362	Parsons — 1	592,932	Parsons — 1
101,020	Parsons — 1	496,363	Parsons — 1	592,933	Parsons — 1
255,803	Parsons — 5	496,364	Parsons — 1	592,934	Parsons — 1
255,804	Parsons — 5	496,365	Parsons — 1	592,935	Parsons — 1
257,841	Parsons — 1	496,366	Parsons — 1	592,936	Parsons — 1
257,842	Parsons — 1	496,367	Parsons — 1	592,937	Parsons — 1
257,843	Parsons — 1	496,368	Parsons — 1	592,938	Parsons — 1
258,561	Parsons — 4	496,369	Parsons — 1	592,939	Parsons — 1
258,562	Parsons — 4	496,370	Parsons — 1	592,940	Parsons — 1
258,563	Parsons — 4	496,371	Parsons — 1	592,941	Parsons — 1
258,564	Parsons — 4	496,372	Parsons — 1	592,942	Parsons — 1
258,565	Parsons — 4	496,373	Parsons — 1	592,943	Parsons — 1
258,566	Parsons — 4	496,374	Parsons — 1	592,944	Parsons — 1
258,567	Parsons — 4	496,375	Parsons — 1	592,952	Parsons — 1
258,568	Parsons — 4	496,376	Parsons — 1	592,953	Parsons — 1
258,793	Parsons — 3	496,377	Parsons — 1	592,954	Parsons — 1
258,794	Parsons — 3	496,378	Parsons — 1	593,622	Parsons — 1
258,795	Parsons — 3	496,379	Parsons — 1	593,623	Parsons — 1
258,796	Parsons — 3	496,380	Parsons — 1	593,624	Parsons — 1
258,797	Parsons — 3	496,381	Parsons — 1	593,625	Parsons — 1
258,798	Parsons — 3	496,382	Parsons — 1	593,626	Parsons — 1
258,799	Parsons — 3	496,383	Parsons — 1	593,627	Parsons — 1
258,800	Parsons — 3	496,384	Parsons — 1	593,628	Parsons — 1
258,801	Parsons — 3	496,385	Parsons — 1	593,629	Parsons — 1
258,802	Parsons — 3	496,386	Parsons — 1	593,630	Parsons — 1
258,803	Parsons — 4	496,387	Parsons — 1	593,631	Parsons — 1
258,805	Parsons — 3	496,388	Parsons — 1	593,632	Parsons — 1
258,806	Parsons — 3	496,389	Parsons — 1	593,633	Parsons — 1
258,807	Parsons — 5	496,390	Parsons — 1	593,634	Parsons — 1
258,808	Parsons — 5	496,391	Parsons — 1	593,635	Parsons — 1
258,809	Parsons — 5	496,392	Parsons — 1	593,636	Parsons — 1
258,810	Parsons — 5	496,393	Parsons — 1-2	593,637	Parsons — 1
258,811	Parsons — 5	496,394	Parsons — 1	593,638	Parsons — 1
258,812	Parsons — 5	496,395	Parsons — 1	593,639	Parsons — 1
258,813	Parsons — 5	579,477	Parsons — 1	593,640	Parsons — 1
258,814	Parsons — 5	579,478	Parsons — 1	593,641	Parsons — 1
258,815	Parsons — 5	581,925	Parsons — 1	593,642	Parsons — 1

Examine the list and ask:

- Are there patterns to establish possible family groups?
- Do any of the dates within these possible family groups conflict to expose possible parents with the same name?
- Are there gaps in the registers that are important – did you remember to note them?

Name Lists

Multiple name lists may be correlated using other identifiers in the lists to help sort persons of the same name and multi-generations. Start by creating a separate area/space for each candidate. As you examine the data, these will begin to merge as you identify same individuals originally believed to be two persons of the same name.

Land Records

Land records require an approach that stages and correlates all of the property owned or leased by an individual. An approach that many genealogists prefer is to create an In/Out table. The 'In' data details all of the pieces of property acquired. The 'Out' data accounts for the disposition of each piece of property through sale or inheritance. The missing deeds or pieces of property unaccounted for in the ensuing analysis open the trail of records to be further explored.

In Ireland, it is possible that deeds may have pre-dated the Registry of Deeds holdings in Dublin or that additional leases need to be located in the estate papers of the large landed estates.

Probate Records

The best of the genealogical sources are the probate records. They often list relationships that may be difficult to establish

FHL Microfilms of Irish Genealogical Collections Indexed by: Joyce Parsons and Jeanne Jensen					
Microfilm	**Index Vol.**	**Microfilm**	**Index Vol.**	**Microfilm**	**Index Vol.**
593,643	Parsons — 1	595,361	Parsons — 1	596,411	Parsons — 2
593,644	Parsons — 1	595,362	Parsons — 1	596,412	Parsons — 2
593,645	Parsons — 1	595,363	Parsons — 1	596,413	Parsons — 2
593,646	Parsons — 1	595,364	Parsons — 1	596,414	Parsons — 2
593,647	Parsons — 1	595,365	Parsons — 1	596,415	Parsons — 2
593,648	Parsons — 1	595,366	Parsons — 1	596,416	Parsons — 2
593,649	Parsons — 1	595,367	Parsons — 1	596,417	Parsons — 2
593,653	Parsons — 1	595,368	Parsons — 1	596,418	Parsons — 2
593,654	Parsons — 1	595,369	Parsons — 1	596,419	Parsons — 2
593,655	Parsons — 1	595,370	Parsons — 1	596,420	Parsons — 2
593,656	Parsons — 1	595,937	Parsons — 1	596,421	Parsons — 2
593,657	Parsons — 1	595,938	Parsons — 1	596,422	Parsons — 2
593,658	Parsons — 1	596,408	Parsons — 2	823,473	Parsons — 1
595,359	Parsons — 1	596,409	Parsons — 2	823,474	Parsons — 1
595,360	Parsons — 1	596,410	Parsons — 2	823,475	Parsons — 1

through other means. Pay particular attention to collections of wills and administrations of the Catholic Clergy since they were unmarried and often named parents, siblings, nephews and nieces.

The Chancery, Exchequer, Kings (Queens) Bench and Common Pleas records offer a wide variety of data elements due to the nature of the records. When sworn testimony is given in the depositions, they can often establish relationships and the names of close associates and/or business partners in a given area.

Conclusion

Genealogical collections offer a wealth of material to the advanced researcher willing to plough through the seemingly un-indexed and unorganized material. The richness of the picture of a given community comes to life when the material is correlated with known facts about a family or group of families and framed with the history of the area, its resources, religious history, and cultural fabric.

David E. Rencher, AG, CG, FUGA, FIGRS, is employed as the Chief Genealogical Officer for FamilySearch. *A professional genealogist since 1977, he is one of the few who have earned both credentials: Accredited Genealogist℠ with ICAPGen℠ in Ireland research and Certified Genealogist® with the Board for Certification of Genealogists®. He is a past-president of the Federation of Genealogical Societies. David is a Fellow of the Utah Genealogical Association and the Irish Genealogical Research Society, London, and is currently an instructor for the British Institute where he also serves as a Trustee of the International Society for British Genealogy and Family History. He currently serves on the Board of the Federation of Genealogical Societies.*

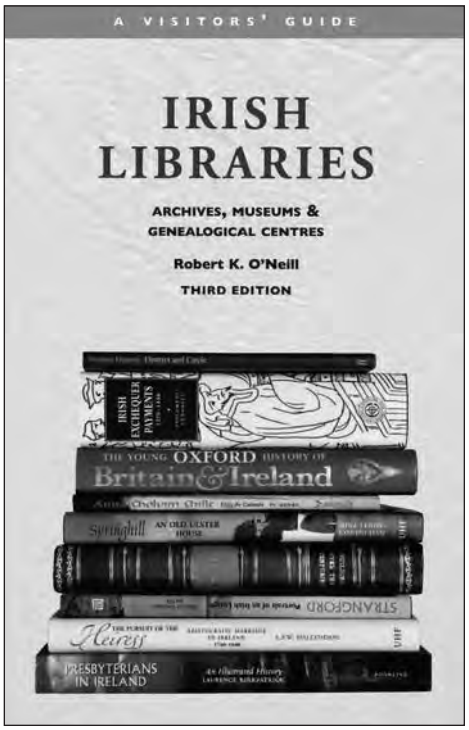
Notice re New IGSI Website

When the new IGSI website goes "live" next month, each member will receive a new user id and password to access the Member section of the website. We will notify you via email with this information. There will also be a reminder and instructions on the main page of the website for the first few weeks.

Irish Libraries: A Book Review

by Kathleen Strickland

A banner hailing "A Visitors' Guide" graces the cover of the third edition of *Irish Libraries: Archives, Museums & Genealogical Centres.* Robert K. O'Neill, the author and retired Burns Librarian at Boston College, writes that rather than compiling a comprehensive guide to libraries and archives, he endeavored to include "those institutions that are likely to be most attractive to and welcoming of visitors, with a focus on local and family history." For researchers who are not traveling to Ireland, there is a wealth of information on finding sources, how to contact staff, whether the institution responds to written requests, and a substantial number of references to relevant websites. The third edition of this book was published in 2013, and the current online information has become richer over time. Visiting hours, contacts and regulations may have changed. Each entry provides telephone numbers, an e-mail contact, and usually a website where researchers may find the latest information.



Irish Libraries: Archives, Museums & Genealogical Centres, 3rd Edition

Robert K. O'Neill
Belfast: Ulster Historical Foundation, 2013

The book's major sections:

- A master list of libraries, archives and other institutions covered.
- A substantial section covering the description of each library, archive and other institution for genealogical research; entries are listed alphabetically by county and then by location within the county.
- A guide to the Irish Family History Foundation (IFHF), its website <www.rootsireland.ie> and its family history centers in a number of counties, along with a general reference for beginning genealogical Irish research.
- A table of Tithe and Valuation Records c1823, providing "the exact references for each parish for the tithe and valuation records that are held in PRONI (Public Record Office of Northern Ireland) and the National Archives, Dublin."
- Glossary of geographic and historical terms such as province, county, parish, townland, Poor Law Union; Act of Union, Partition, Ulster Plantation and so forth.
- A bibliography listing books of general interest to those researching Irish roots.

Listings by County

Each listing within a county presents information on the following topics:

Telephone and Fax Numbers
A very detailed set of instructions in the "Introduction" explains how to call from the United States and Canada to Ireland and Northern Ireland as well as making calls within Ireland and Northern Ireland. Time difference between North America and Ireland is noted, too.

Email Addresses and Websites
As of this writing, most of the websites seem to be still operational (since the book's printing in 2013). If a website is not quite on target, it is fairly easy to click around to find the new URL. Some now-defunct websites will take a bit of searching in order to find the place you are seeking (or to learn of its fate). Email addresses may have changed, but current addresses are usually noted on the website.

Hours
Check current website listings for hours. These may change, and days that a library or archive is open may shift.

Access and Services
Does the library allow visitors? Is it necessary to make an appointment, to bring a recommendation, to obtain a reader's card? Here is where this information may be found along with disability access, Internet access, fees (subject to change) and more.

Contact
"Contacts" usually provides a name or a title, such as Archivist. Many of these will have changed.

Description
Here you find a bit of background about each institution, its history, how it is funded and other important points.

Holdings
Descriptions of holdings make up the heart of the book, helping researchers decide whether or not there is information available they might wish to pursue. Descriptions of holdings in the repositories emphasize the strengths of the collection, focusing on genealogy and local history.

Location
This section gives advice on how to reach a location by public transport, where to park if traveling by car, and distance from various points. A typical location description (this one for the National Archives in Dublin) reads, "A few blocks west of St Stephen's Green and south of Dublin Castle, near St Patrick's Cathedral…"

Sampling the Repositories
Below is a selection of what I have discovered browsing through the many, diverse listings, along with some notations of what you may find – in person or online – at each repository. All differ in what is available, how collections are accessed, what is cataloged online, what has been digitized, and in a variety of other ways.

As you might expect, County Dublin is home to a multitude of repositories helpful to family researchers. Picking your way through the listings can be a little complicated given the wealth of detailed information and the number of institutions. There are 50 repositories mentioned here, from The Military Archives to Fingal Genealogy.

National Archives of Ireland
The National Archives is a government agency, housing the official records of the Irish government. Besides government and court records, you will find a large collection of microfilm of genealogical value: Church of Ireland parish registers, National School registers and roll books, will books and so forth. Some of the holdings have been digitized and are online, including the Tithe Applotment Books and the Testamentary Calendars indexing wills.

Dublin is also home to smaller and more specialized libraries; two of these are the Historical Library, Religious Society of Friends in Ireland and the Irish Jewish Museum.

Religious Society of Friends in Ireland
While open to the public, hours are 11 a.m. to 1 p.m. on Thursdays only. The Society has posted most of their genealogically important records to *Findmypast*, which records can be searched online for a fee.

The Irish Jewish Museum
Here the history of the Jewish community in Ireland is preserved with exhibits, artifacts and programs. Some genealogical material is available to search, and the museum also welcomes donations of genealogies pertinent to the collection.

Linen Hall Library
County Antrim is home to the famous Linen Hall Library, oldest library in Belfast. It houses an Irish and Local Studies Collection, as well as a Genealogical Collection and a newspaper archive. Listings appear in the catalog and in indexes; the library's postcard collection is digitized and viewable online.

Carlow Library Service–Including the Local Studies Collection and the Carlow County Archive
The Local Studies Collection needs no advance reservation except for use of microfilm machines. It contains an extensive collection of newspapers – hard copy and microfilm – along with periodical and map collections. Holdings include local Catholic Church records and local directories. The Carlow County Archives, in the same building, requires an appointment before visiting. It has local governmental records along with Council and Poor Law Guardian Minute Books. Its listing shows an early-twentieth century collection of photos as being digitized and available online at the library website, but as of this writing it is no longer available there. You can view the collection on *YouTube* or *Flickr*, but I found no descriptions of the photos.

Kildare County Library–Local Studies, Genealogy and Archives
This is the place to start research in Co. Kildare. Listed on the Local Studies Department page at the library website are its primary sources, microform collection, and an ever-growing online presence, including genealogy-helpful databases. Primary sources include Griffiths, trade directories, and papers concerning the famine and relief agencies in Kildare. Newspapers, periodicals, censuses and more are in microform. The online collection features *Slater's Directories* 1846 and 1881 and *Thom's Directories* 1849 and 1854; a link to a collection of historical articles and more about Co. Kildare can be found at <http://www.kildare.ie/ehistory/>.

Mayo County Library, Local Studies Department
A wealth of local history awaits those searching for family at the Mayo County Library. The online catalog is detailed

and easy to use. Their "Local Studies" collection is considered one of the best in Ireland. Look here for maps, newspapers, Clans of Mayo and more. The exceptional map collection available online is worth studying; maps include maritime, Ordnance Survey, monuments, archeological. There are layered place maps for areas and features. This is another institution that cautions researchers to call ahead before visiting. There is quite a bit available online (often by referral to other websites), but not much information is available about how to make contact with a librarian or researcher at the library.

Omagh, County Tyrone, The Mellon Centre for Migration Studies (MCMS)
Part of the Ulster American Folk Park; in addition to hours, the Access and Services section notes that "Staff respond to enquiries and offer advice on family history research involving migration records." Researchers may access the MCMS Irish Emigration Database, with primary sources covering emigration to the United States and Canada from Ireland. Sources include passenger lists, death and marriage notices of former immigrants, family papers and much more. The Emigration Database is online at <http://www.dippam.ac.uk/ied/ >.

Finally, a note on the genealogy centers of *RootsIreland*. This is a network of 34 county centers with a wide assortment of records and databases. Their services are fee-based. Cavan Genealogy of Cavan Town, County Cavan, is part of this network (Irish Family History Foundation, or IFHF); and from its website, it encourages both online requests for research and also personal consultation visits to the center, as does County Sligo Heritage and Research Centre. Other centers associated with the IFHF appear to conduct the majority of their communication and research online.

Irish Libraries delivers detailed information on a wide range of institutions of interest to those researching Irish genealogy. I would not leave home for an Irish research trip without checking the wealth of local and specialty genealogy resources jam-packed in these pages. My advice – whether using this book researching from home or abroad – is to always check the website of each resource. My other advice is: Use this book!

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal *and provides freelance research, writing and editing assistance.*

IGSI Classes: January — March 2018

These classes will be held at the Minnesota Genealogy Center in Mendota Heights. Cost is $15 for IGSI or CJAC members and $20 for non-members. Register/pay online at www.irishgenealogical.org or at the door on the day of the class.

January 13 | 10:00 AM - 4:00 | No class
Minnesota Genealogy Center Grand Opening

February 10 | 10:30 - 12:00 | Finding an Immigrant's Place of Origin | Tom Rice
What are the best strategies and sources to uncover this most important key to extending a lineage back to the birthplace in the mother country?

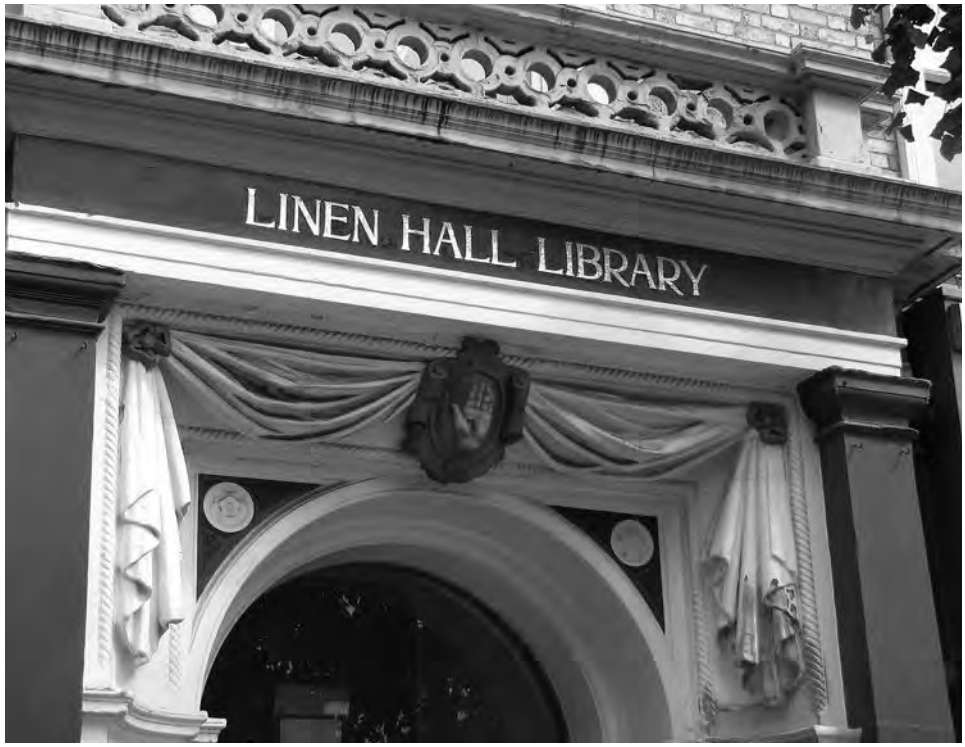
March 10 | 10:30 - 12:00
Griffith's Valuation of Ireland, There's More Than Names to be Found! | Fern Wilcox
Learn how Griffith's Valuation can lead you to discover more about your ancestors: their economic conditions, family relationships, and other avenues of research to follow. Learn how to plot their exact location on Google Earth.

The genealogy classes at Celtic Junction Arts Center (CJAC) will continue in 2018 on the third Saturday of the month. A class schedule was not available at time of publication. Check the IGSI or CJAC websites for information on topics, dates, and time.

The Genealogy Collection in the Linen Hall Library, Belfast

by Monica Cash, Deputy Librarian

The Linen Hall Library is located in the heart of Belfast and is the oldest library in the city. Founded in 1788 it is now the only surviving subscription library on the island of Ireland. It is renowned for its unparalleled Irish and Local Studies collections and is custodian of some of the most comprehensive and unique material in this field. Although the Library cannot claim to be a genealogical library per se, it does house an extensive Genealogy Collection which is one of the most important collections of secondary sources available to researchers in Ireland.



Linen Hall Library. © Liz Smith at Flickr.com.

Items in the collection range from "how to" guides for those starting out on their genealogical adventure to a multitude of individual family histories, many which have been donated by those who have used the resource to help them build their family tree. There are military lists, passenger lists and lists of clergy; information on surnames, place-names and tombstone inscriptions. For those who hail from the upper echelons of society, there is also a section dedicated to peerage, heraldry and coats of arms. Obviously, it would be impossible to mention all the useful research tools held in this collection, so what follows is a mere snap shot of the more popular and unique items you can find when visiting the Linen Hall Library.

A large proportion of the more significant books and manuscripts in the Genealogy Collection came to the Library as donations from former governors, such as R.S Lepper, Lavens M. Ewart and Lieutenant-Colonel Ronald Greeves. All were avid collectors in the field of Irish, local studies and genealogy; and when they passed on, their personal collections were bequeathed to the Library. Undoubtedly, the collection of most significance to genealogists is that of Reginald Blackwood, a former President of the Library, whose manuscripts were bequeathed to the Library in 1961. This indexed resource comprises 90 notebooks containing approximately 1,200 individual pedigrees. They are mainly about families in County Down however some County Antrim families are included. Blackwood would have known many of the families personally and it is obvious that he kept a close eye on those he wrote about, because there are numerous press cuttings adhered to the notebooks dealing with births, deaths and marriages and in some cases more scandalous snippets, such as news of bankruptcies and divorce.

The *Belfast Newsletter* is the oldest English language daily newspaper still in publication. It was first printed in 1737; however the earliest surviving issue, which is held by the Linen Hall Library, is dated 1738. Also unique to the Library is the *Belfast Newsletter's* Births, Deaths and Marriages index covering the period 1737 to 1863 which was painstakingly compiled by Library staff over 30 years ago. Deaths and marriages from 1737 to 1800 have been transcribed into three volumes. The information recorded is quite detailed as you can see from this entry. The unfortunate demise of Captain Henry Hetherington from County Fermanagh, who tragically died on 4th January 1788, was

> "due to a fall from his horse near Lowtherstown. Capt. of the Lowerstown volunteers, in his 33 yr. His brother Christopher was killed in a similar manner, at the same age and within a few perches of the same spot."

From 1800 to the end of 1863, a card index continues the story and includes births. Unlike the earlier detailed transcriptions this only provides names, dates and often place of residence. The researcher must then consult the original entry in the newspaper itself, which is available on microfilm in the Irish and Reference Department. Entries can give useful information, sometimes colourful and unexpected which often open up further avenues of research. The birth, deaths and marriages index ended in 1864 because this is when civil registration began; however, this unique card catalogue remains one of the most heavily consulted resources in the Library.

Linen Hall Library card catalog. Photo courtesy of the author.

As those who have conducted research into their Irish roots will know, census information in Ireland is very limited. During the First World War, the censuses for 1861, 1871, 1881 and 1891 were obliterated under government order. Although earlier ones were preserved, these too were destroyed in the Four Courts Fire in Dublin during the Civil War in 1922. Thankfully, the 1901 and 1911 censuses were still in local custody at the time and survived and can be accessed on the National Archives of Ireland website.

Where there is no surviving census information, Griffith's Valuation helps to plug the gaps. This was a survey of all the land in Ireland for taxation purposes. The whole project, which took about 20 years to complete, was directed by Sir Richard Griffith, hence Griffith's Valuation. The aim was to find the net annual valuation of every piece of property in Ireland. Teams of valuers went round the country, accompanied by spadesmen, to assess the value of the soil. The valuers kept notebooks, field books, house books, and tenure books which give the names of the occupants and detailed descriptions of the house and land, as well as details about the rent that was paid, and the nature of the lease. The whole valuation was printed and is held in the Library. For Counties Antrim, Armagh, Down, Fermanagh and Londonderry, we have the original printed work.

To trace your ancestors it is extremely important to know which parish and townland they came from. By ascertaining this your search will be greatly simplified. If you do not have this information it may be worthwhile consulting the Householders Index, which lists the surnames of every householder / landowner mentioned in Griffiths. This tells the number of times a name appears in each barony or parish and can save you a lot of unnecessary checking, especially if you are looking for a less common name.

More generally books of names; forenames, surnames and place-names can help locate areas and localities in which certain names predominate. For example my maiden name is McErlane. When I consulted *The Book of Ulster Surnames* by Robert Bell, it points out that there are a number of variations of the name including MacErlain and MacErlean, something to be mindful of when carrying out research. It goes on to explain that the original Irish sept hailed from County Sligo however migrated north and settled in County Londonderry. This makes sense as my grandfather was born in Bellaghy, County Derry; however it is a revelation that "in the form MacErlane, the name is found in Scotland, though it is accepted there as of Irish origin. It was first recorded in 1161… it later became common in Aryshire and Dunbartonshire, whence stemmed many of the Plantation settlers".

If your ancestor was a member of an Irish regiment or an Irish soldier in a British regiment killed during the First World War, then he should be listed in one of the seven volumes of the beautifully illustrated *Memorials of the Dead*. This project was carried out by the Irish National War memorial Committee between the years 1919 and 1922 and contains 49,400 names of individuals who died in service. One interesting entry from the many

thousands is John Kipling, the son of Rudyard Kipling, an officer in the Irish Guards who was killed on his first day on the battlefield and his body never found. It reads:

> Kipling, John. Rank, Lieutenant, Irish Guards; killed in action, Sept. 27, 1915

The bulk of entries do tend to be more detailed, such as that of John Laverty:

> Laverty, John. Reg. No.21495. Rank, Lance-Corporal, Royal Irish Fusilers, 7/8th Batt.; killed in action, France, November 20, 1917 born Ballymoney, Co. Antrim; decoration, M.M.

Postcard: *High Street (showing Town Hall) Ballymoney – Co. Antrim.* Courtesy of the author.

The majority of people living outside of Northern Ireland will never have heard of the town of Ballymoney or the numerous towns and villages peppered across Ireland as a whole. Place names unearthed in family research can be brought to life by a simple image showing the locale where your ancestor was born or grew up. Five years ago the Linen Hall Library digitized its Postcard Collection of over 6,000 images, which can be viewed free of charge at <www.postcardsireland.com>. These wonderful images capture Ireland in by-gone days and give a sense of what life was really like in the remote villages and towns over one hundred years ago.

Sometimes that elusive piece of the family tree can be found in the most unexpected of places. In finishing, I would like to mention two small tomes held in the Genealogy Collection which can be easily overlooked when delving into the archives. Firstly, there is the almost unique *Flax Growers List of 1796*. The Library holds one of two copies known to exist. It contains approximately 30,000 names of people who were growing flax at the time and were paid a premium by the Government to encourage the industry. This is arranged by county, and then parish; however, the names are in no particular order so some diligent scanning is required.

I will end with my personal favourite: a fascinating little publication called the *Irish Motor Directory*, published in 1912. This lists everyone in Ireland who owned a motor car or a motor bicycle, and helpfully puts C for car, or B for bike, beside each name. Although this sounds like an immense undertaking, there were only 567 cars and 416 motorbikes in the whole of Belfast at the time. County Down had only 204 cars and 128 motorcycles, so we are talking about a select band. Needless to say, no McErlanes are listed.

I hope I have given you a flavour of what is available in the Linen Hall Library's Genealogy Collection. Unfortunately at present the Library does not have the resources to provide remote research facilities; however, visitors are always welcome. There is a dedicated genealogy workshop held the second Tuesday of every month (advance booking essential). Further information on the Library, its famed collections and popular events calendar is available at <www.linenhall.com>.

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Monica Cash has worked in the Linen Hall Library for almost 20 years. In 2010 she became the first female to be appointed to the role of Deputy Librarian since the Library opened in 1788. She lives in her native Belfast with husband Joe and young daughter Ellen.

Celtic Connections Conference 2018 – Don't Miss Pathways to Our Past!

by Mary Wickersham

The Celtic Connections Conference (CCC) 2018 will be the third genealogy conference co-sponsored by IGSI in partnership with TIARA (The Irish Ancestral Research Association). Conference dates are August 10 – 11 (Friday & Saturday) in Auburndale, Massachusetts.

This year's conference expands the number of lecture tracks from three to four at a time. Outstanding international and national speakers will present lectures in the areas of Irish, Scots Irish, Scottish and Welsh genealogy, culture, DNA and new and exciting ways to interpret and discover your ancestral roots.

While a few of our speakers have participated in a previous conference with us, their topics are new. And we welcome eight new presenters. The Celtic Connections Conference list of presenters for 2018 is as follows. Full information on their topics is located on the conference website <www.celtic-connections.org>.

August 10-11, 2018 | Boston Marriott Newton, Auburndale, MA

Fiona Fitzsimons is a founder of Eneclann and is active in the genealogy community on both sides of the Atlantic. She is a regular contributor to Irish genealogy journals and workshops as well as to television genealogy shows.

- Irish Church Records
- Education and Occupational Records

John Grenham, comes back for a third appearance at the conference. He is the author of *Tracing Your Irish Ancestors* and *Clans and Families of Ireland*, and his website, johngrenham.com.

- Things You Didn't Know You Didn't Know About Irish Genealogy
- Valuation Office (Ordnance Survey, Pre-publication Records, Griffith's and Revisions)

He has written for *The Septs* in past years as have some of our other speakers: Kyle Betit, Nora Galvin, Donna Moughty, and David Rencher.

Kyle Betit, of Ancestry Progenealogists, was a presenter at the first conference in 2014.

- Using Canadian Records for Your Irish Research
- Irish and Irish Immigrant Societies and Their Records
- Using Ancestry DNA

David Rencher is Chief Genealogical Officer for FamilySearch; he has been a professional genealogist for 40 years and has been a contributor to past issues of *The Septs*.

- Introduction to Irish Internet Sites
- Chasing the Poor and the Landless
- Mining the Destination Data

Nora Galvin has held many leadership positions, and is editor of the journal, *Connecticut Ancestry*.

Mapping Your Ancestral Home in Ireland Using Google Earth

Donna Moughty is author of the *Quick Reference Guides for Irish Research* and a genealogy blogger (Moughty.com).

Seeking Your Scots-Irish Ancestry

Strategies for Finding the Origins of Your Irish Ancestors

Irish Civil Registration and Church Records – It's a New World!

Marie Daly, formerly of the New England Historic Genealogical Society, is the author of the recently-published *Genealogist's Handbook for Irish Research*.

Transatlantic Genealogy: Linking American Ancestors to Ireland

Bruce Durie, *Shennachie* (Genealogist and Historian) to the Chief of Durie, is the author of *Scottish Genealogy*. This is his second appearance at CCC.

Scots Migrations to Colonial America

Scottish Records You Cannot Get on Ancestry.com

Maurice Gleeson is a major name in Celtic genetic genealogy. He has organized DNA Lectures for "Genetic Genealogy Ireland" in Dublin and "Who Do You Think You Are" in the UK since 2012.

Adding DNA to Your Genealogical Toolkit

Using Autosomal DNA to Find Cousins and Break Through Brick Walls

Using Y-DNA to Research Your Surname

Chris Paton runs the Scotland's Greatest Story research service and The GENES Blog, and is author of several *Unlock the Past* genealogy guide books.

Down and Out in Scotland: Researching Ancestral Crisis

Irish Records Online

Using PRONI for Northern Ireland Research

Audrey Collins, Family History Specialist at The National Archives U.K., is co-author of *Birth, Marriage and Death Records*.

There and Back Again

Tracing Irish Ancestors in the National Archives – in England

Birth, Marriage and Death Records in the National Archives – in England

Darris Williams is the only person currently accredited by ICAPGen™ for Wales. He was a co-founder of the FamilySearch wiki.

First Steps in Search for Welsh Ancestors

Next Steps in Search for Welsh Ancestors

Mapping Your Celtic Ancestry: by Surname, by DNA, by Place

John Schnelle has conducted extensive research into Irish land valuations, early agricultural science, and mid-19th century farming. He created <www.townlandvaluationtranslator.com> website.

Townland Valuation Translator

Christine Woodcock is a genealogy educator with an expertise in Scottish records; she authored *Tracing Your Scottish Ancestors*, a special edition magazine for Internet Genealogy.

In Search of Your Scottish Ancestors

Step AWAY From the Computer

Military Men, Covenanters, Jacobites: Historic Events That Led to Mass Emigration

Further details about the presenters and their topics are posted on <www.celtic-connections.org>. Check the website for registration information, as it is scheduled to be available in January 2018.

The conference will be held at the Boston Marriott Newton hotel, 2345 Commonwealth Avenue, Auburndale, MA 02466. You should make hotel reservations at the conference rate through the link on the Lodging page of the CCC website.

Conference pricing includes continental breakfast and luncheon both days and access to the electronic conference syllabus. But there will be extras: Planning for optional Thursday bus tour, a Friday night banquet, and a Saturday night Pub Trivia event are in the works. The extras are open to family and traveling companions. Pricing for these extras and other information are on the website (or will be there soon).

As with our prior two conferences, we encourage members to sponsor a lecture to honor ancestors. Details for that are on the Sponsorship website page.

Please join other IGSI and TIARA members at the conference, where great learning and fun will be had by all!

Celtic Feast Days and Traditions

by Gabrielle Ní Mheachair

Ireland is considered the last most authentic Celtic country in the world. It was colonized by European Celts through successive centuries beginning around 500-400 BC. These Celts brought an array of pagan rituals with them and over the centuries adapted them to the climate, calendar, and lifestyle of their adopted home, Éire.

The Celts were polytheistic, worshipping many gods: the sun, moon, stars, water, light, etc. They divided their year into four quarters matching the distinctive seasons experienced in Ireland: winter, spring, summer and autumn. Each season began with a celebration of the past and what was yet to come.

Samhain - winter
Imbolc - spring
Bealtaine - summer
Lughnasa - autumn

These Celtic feast days celebrated death, fertility, life and productivity.

Imbolc

February 1 Saint Brigid's Day

Imbolc is the second major Celtic feast day after Samhain or Halloween. It is celebrated on February 1, also known as St. Brigid's Day. The pre-Celtic goddess, Brigit, was highly revered. Brigit[1] was the daughter of Dagda, god of the Tuatha De Danann, or the original Irish race before the pagan Celts arrived. Dagda is a paternal figure and patron of the natural elements, fertility, life and death. Brigit, his daughter, inherited his talents and became patron of poetry, craftwork, healing, fertility, light and fire.

Many sources suggest Imbolc means '*in bolg*' which translated could mean in the belly, or pregnant. The Irish for "in the belly" is *ins an bolg* or *sa bholg*, which closely resembles the word Imbolc.

Saint Brigid stained glass window. Photo courtesy of the author.

Imbolc lies halfway between the winter solstice and the spring equinox, signaling time to plant and time to breed. It marks the end of winter and the beginning of spring. Brighter and longer days stretch the working hours allowing farmers to plant their crops and tend to their newborn animals. Spring heralds the birth of lambs, calves, foals, rabbits, hares, wild flowers and blossoming fruit trees. Nature is in her glory displaying her sumptuous fertility budding towards fruitfulness.

Lá Fhéile Naomh Bhríde / Saint Brigid's Day

Celtic Ireland celebrated the feast of Imbolc by honoring the goddess Brigit. Christian teachings superimposed their traditions on this feast, calling it Saint Brigid's Day, Lá fhéile Naomh Bhríde. Saint Brigid was a contemporary of Saint Patrick. She founded Ireland's first order of nuns and a thriving monastery at Kildare. Throughout the centuries traditions associated with the goddess Brigit and with Saint Brigid became intertwined like a tightly woven basket. Today's celebrations are a mishmash of ancient and Christian traditions.

Imbolc Traditions

Fire. The goddess Brigit was guardian of the hearth and keeper of the sacred flame. A perpetual flame blazed on the grounds of Saint Brigid's convent in Kildare. After she died the nuns continued the tradition for many centuries. Lighting fires and candles on Saint Brigid's day are symbols of longer daylight hours, warmth, purification, a protection against evil, and a welcoming beacon.

Purification. Women did their spring-cleaning on Saint Brigid's day. Windows and doors were thrown open. A crisp spring breeze was drawn into the house purifying the air. Closets, bedrooms, fireplaces, floors, and windows were scrubbed. On a fine day blankets and quilts billowed on the clothesline. Mattresses and feather beds were beaten and turned. A winter's worth of animal dung was shoveled from barns, chicken coops, pig stys, milking parlors, and other outhouses. Sparkling spring water was drawn from the well and used for cleaning, cooking, washing, and drinking. The evening meal consisted of pancakes, honey, eggs and milk – a tradition now moved to Shrove (or Pancake) Tuesday.

Briget and her cross. Photo courtesy of the author.

Brídeogs. Young girls made rag dolls, called *Brídeogs*, and decorated them with ribbons, shells, beads, and stones. Groups of girls raced from house to house begging for coin singing a variant form of the following rhyme, 'Here's Brigit dressed in white give her a penny in honor of her night.' By proudly displayed their skill at doll-making and needlework, the girls garnished generous helpings of tea and cake.

Something for poor Brigit!
Her clothes are torn.
Her shoes are worn.
Something for poor Brigit!

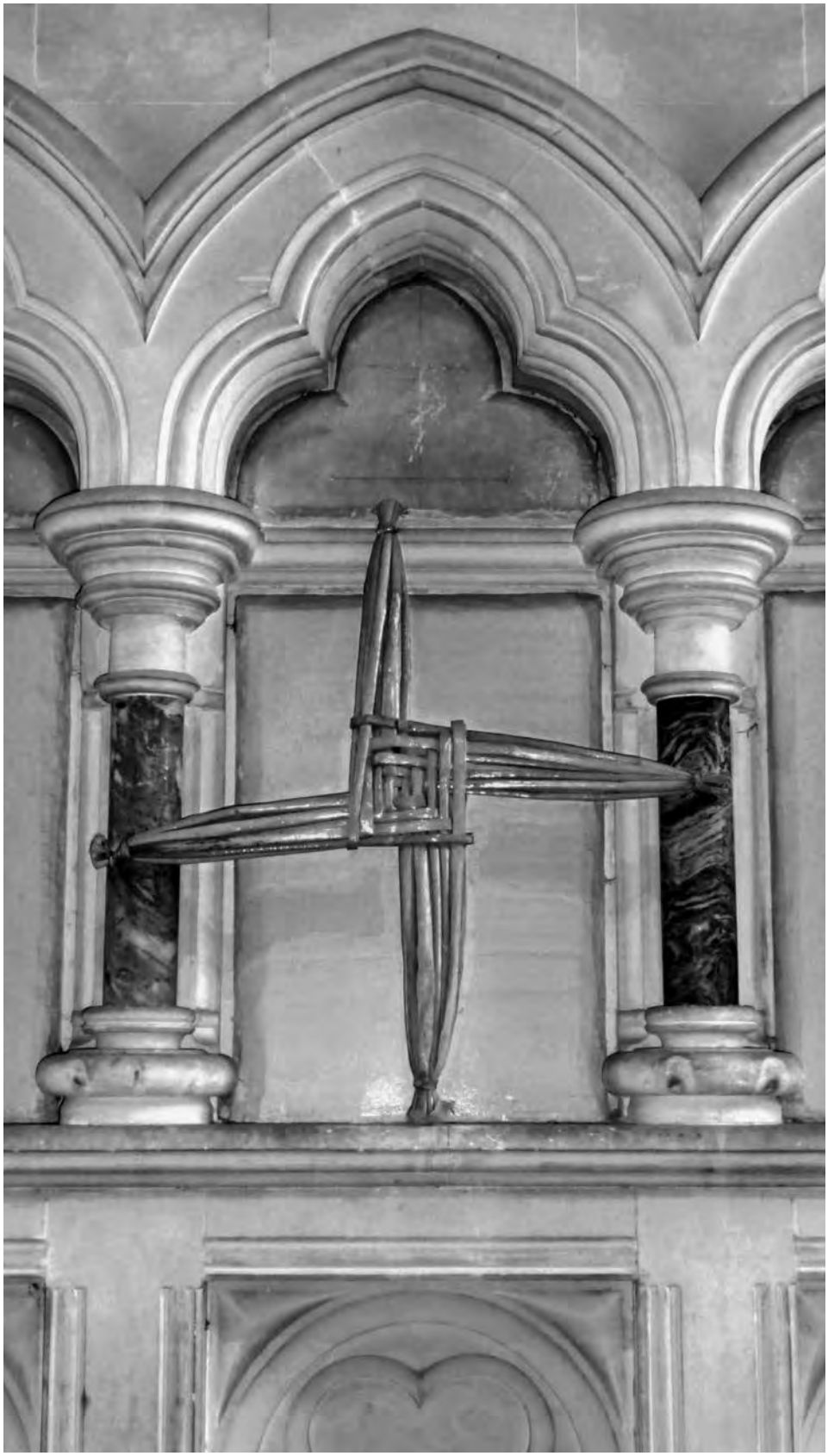
Here is Brigid dressed in white.
Give her a penny for her night.
She is deaf.
She is dumb.
She cannot talk without a tongue.

Here is Brigit dressed in white.
Give her a penny for her night.
If you haven't a penny a halfpenny will do.
If you haven't a halfpenny God help you!

Tobar Bhríd / Holy Wells. Most Irish districts have a local holy well dedicated to a native saint. Where the local well is dedicated to Saint Brigid, people make their annual pilgrimage on this day. Waters from a holy well on the saint's feast day have a cure. People cup their hands and slurp the fresh water to ward off injuries of the throat or the intestines. They also collect bottles of the holy water to bless their houses, families, animals and visitors throughout the year. Some families circumnavigate their farm shaking well water on every field.

Prayer Trees / Rag Trees. On the eve of Imbolc people tied rags to bushes, left them over night, and gathered them the following morning soaked in the first spring dew. These rags were saved for cures throughout the year. Today, strips of ribbon are tied to branches as prayer intentions or wishes. Rag trees can be found in individuals' yards, on common ground or beside holy wells. On Imbolc night housewives tied a white ribbon or strip of high quality cloth outside the door for Saint Brigit to bless on her night rounds. In some places people leave an item of clothing outside the door for Saint Brigid to bless.

Saint Brigid Cross. Few places in Ireland are far from marshy bog land where rushes grow plentifully. Weeks before Saint Brigid's Day rushes are gathered and left to dry. On Saint Brigid's eve these rushes are woven into cross shapes. They are then sprinkled with holy water or the water from Brigid's well. The largest and best-made cross is hung above the dwelling house door. The rest of the crosses are nailed to the rafters inside every shed, barn, sty, coop, and animal house on the farm. Last year's crosses are taken down and burned or buried. Saint Brigid's cross is said to protect from the three-fold death: death by stabbing, death by fire, and death by drowning. It also protects from hunger, disease, evil, fairies, lightening and fire. Different parts of Ireland make different types of rush crosses. Cross patterns are unique to specific localities.



Saint Briget's cross. Photo courtesy of the author.

Endnote

[1] There are variant forms of the name Brigit: Bríd, Bríde, Brídín, Brighidín, Briget, Brigid, Brighid, Bridget, Bridie, Breda, Breege, and Biddy.

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Gabrielle Ní Mheachair, a longstanding member of IGSI, is a native of Templemore, County Tipperary, Ireland, who currently resides in Saint Louis, MO. Gabrielle is an award-winning author of children's fiction in the Irish language and has written historical and genealogical works. Her most recent publications are O Meachair, The Story of a Clan *(2014) and* Out the Gap *(2016).*

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[Woods of Lisinehilty]

The Woods of Lisinehilty, consisting mostly of well grown Oak, some Ash, and other Timber will be disposed of before the next season of Falling; proposals will be taken at Coll. St. George's House in Mary's fleet Dublin. And attendance given at Donmore, in the County of Gallway [sic], which is near the Wood, to those that desire to view them.

Dublin Intelligence
Dublin, Ireland – 14 March 1718

250 Years Ago

TEN POUNDS REWARD

Run away, the 16th ult. from the subscriber, living in Baltimore Town, an indented Irish Servant, named Thomas Owings, a stout well fet[sic] Fellow, about 25 Years of Age, has a large Mouth, and speaks good English, wear short brown Hair; had on, and took with him, a blue Cloth Coat, half worn, an old Snuff coloured Coat, a white Flannel Jacket, lappelled, without Sleeves, a Pair of blue coarse Cloth Breeches, lined with Ozenbrigs, quite new, a Pair of course Yarn Stockings, ribbed, Country made Shoes, and old Felt Hat, and Ozenbrigs Shirt; he is a Plasterer by Trade, and his Cloaths are stained with Lime. He stole and took away with him, a large black Gelding, a Man's Hunting Saddle, with Buckskin Seat, and an old Bridle; the Horse is lame in his Shoulder, has constantly been used in a Waggon, paces heavy, and is should all round; it is supposed he has stole some other Cloaths, may have a Pase, and change his Name; he has been in the Country about four Months. Whoever takes up and brings home said Servant, shall have Five Pounds Reward, and for the Servant and Horse, the above Reward, paid by John Deaver.

The Pennsylvania Gazette
Philadelphia, Pennsylvania
7 January 1768

200 Years Ago

[Irish Emigrant Association]

SIR – The Irish Emigrant Association has allotted to me the agreeable task of announcing to the Hibernian Provident Society, that it has proceeded to the adoption of a constitution, and that the election of officers this evening will complete its organization. A memorial to congress has likewise been agreed to, praying for a grant of land in the Illinois Territory, suited to the settlement of Irish emigrants.

An enlightened public has already distinguished our association by unequivocal expression of approbation, and it is hoped that its views and prospect accord so fully with the principles of the benevolent institution, of which you are president, as to entitle it to your co-operation and support, and to that end I am authorized to solicit a correspondence.

I am, sir, very respectfully, your obedient servant, William Sampson, Secretary of the Irish Emigrant Association

The Evening Post
New York City, New York
11 February 1818

150 Years Ago

[Ireland under England]

Ireland, hundreds of years ago, was an independent nation. It became afterwards a part of Great Britain – a part only in theory, a subjection nation in fact. Ever since, the policy of England has been to form Ireland after its own model, without respect to the habits and desires of the Irish themselves. English laws and English institutions have been forced upon the Irish people at the point of the bayonet. The result has been the desolation of the most fertile and beautiful of the islands of the temperate zone; the emigration of its people at such a rate as to threaten the total depopulation of the country; the depreciation of the property of all residents, English as well as Irish, a fearful increase of crime and violence, and discontent periodically growing into rebellion.

The Home Journal
Winchester, Tennessee – 2 January 1868

[Irish Influence on America]

What America owes to Irish skill and labor in the development of her internal resources, I have not the time to recount. The great internal highways of commerce and the development of the great West attest alike their useful devotion to the land of their adoption, and their energy and skill. The readiness with which the Irish people adapt themselves to the spirit of our institutions, and the manners and customs of our people, is most remarkable. Their influence is shaping the development of every truly republican interest, and has made itself felt during the entire period of our existence as a nation. No class of people who come among us, evince a greater willingness

to throw off their previous predilections, and bend their whole energies towards the perfection and permanent establishment of our nationality. They are faithful to the law which governs them, unselfish in the acquirement of political power, and liberal in the exercise of their pollical [sic] privileges.

The Evening Argus
Rock Island, Illinois – 25 March 1868

100 Years Ago

[British influence in Ireland]

Daily the situation in Ireland gets more critical. Amongst the Sinn Feiners, the bulk of the Irish population now, distrust of England continues to grow, and it is not an unreasonable feeling. Dublin Castle is at its old tricks again, and the castle is steadfastly backed by Lloyd George's government. The latest political move of his administration is to apply redistribution to Ireland, this over the head of Mr. Duke, who has strongly protested against interference with the Irish constituencies. But Mr. Duke has been shelved by Sir George Cage and Sir George's superiors the idea, of course, is to gerry-mander the Irish seats. This plan is for only one general election, and the finding of the Irish convention are to be relegated until after the holding of that election. This is the governmental method of disposing of Irish self-government.

Richmond Times – Dispatch
Richmond, Virginia – 8 January 1918

NEWS from IRELAND

Connacht.
While fishing in Galway Bay, off Spiddal, not far from the scene of the mine disaster in which nine men lost their lives some months ago, a trawler belonging to Mr. M. Ashe picked up in her nets mine which, on being raised to the surface, exploded, blowing the trawler to atoms. The dead body of Martin M'Donagh (60), of Buttermilk land, Galway, married, was subsequently picked up. William Walsh, 40 (married) and Bartley Gill, 40, are missing. Richard Walsh, 16, son of Wm. Walsh, was picked up while clinging to a raft in a state of exhaustion, but died soon after. Stephen Milen, 38, of Church lane, unmarried, the only survivor, had a thrilling experience. He was blown into the air, and managed to cling to a spar until he was picked up by one of Mr. McDonagh's trawlers.

QUAINT CUSTOMS CONNECTED WITH FESTIVAL OF ST. BRIDGET, FEB. 1.

Next to St. Patrick in the Hearts of the Irish People – Bridgid is the Correct Name, but it Has Been Modified in Several Countries – Patroness of Ireland, "the Mary of the Gael." …

Old customs are rapidly vanishing in Ireland. Yet still the colleen, on the first of February, rises very early in the morning, and churns before the sun climbs in glory over the eastern hill; and if she has finished her work by that time, and hears the lark sing, then folk say that she will have success in all her doings for the year. For the lark is the bird of St. Bridget, ever since it was wont to awaken her in good time for Matins. To all who on the morning of her festival, hear its strains, it is a good omen for the year, also a sign of fine weather.

Most of the oldtime customs associated with "Biddy's Day" – for so the Irish, with that apparently over-familiar, yet deeply reverent and reticent trait of theirs, term the festival – are fast dying; but in remote places little girls still carry round a "bredogue," – a large doll resembling the "Morena" of Hungarian children, and supposed to represent St. Bridget or Bride.

In far-lying countrysides the folk usually place before their doors a mat made out of peeled rushes. In order that the saint may come and kneel there to pray for the family. This they also do if there is illness in the dwelling. Irish girls born in February were formerly almost invariably named after the saint. But today the name is no longer in such great favor, and some young women on whom the name has been bestowed have changed it into Bidelia. In the North of Ireland, as in Scotland, Bride is a popular form of the name; and the homely contraction of "Jetty" takes the place of "Biddy" or "Bridgie" of the other parts of the island.

On the eve of St. Brigid a silken riband is still occasionally placed on the windowsill in honor of the saint; and is left out all night, during which time it is popularly supposed to grow longer. It is afterwards kept as a panacea for headaches, the cure being worked thus: the riband is drawn thrice round the patient's head, the following words being repeated at each round, "In the name of the Father and of the Son and of the Holy Ghost, Amen!" and then the silk is knotted round the patient's head.

These are a few of the customs in honor of St. Bride, or Bridget, that still linger in the Green Isle, where many kindly folk still put out a plateful of victuals on All Hallow Eve, for the wandering spirits of the dead and all the strange host of beings so real to the Irish peasant. If the

griddlecake and bowlful of milk, and the bit of bread and cheese, have vanished by the morning into the maw of some hungry beggar or even cat or dog, the donors are the better of it, and no one in the worse. – Ave Maria.

The Irish Standard
Minneapolis, Minnesota
9 February 1918

NEWS from IRELAND

The wives and daughters of small tenants adjoining Mr. Wilson's Waterford farm, Ballinrobe, carried out successful cattle drives from that farm, although threatened by the police with revolvers.

SLIGO.
Five young men from the Killaville District, County Sligo, named N. Finn, T. W. Scanlon, J. P. Cryan, P. Gallagher and F. Scully have been remanded by Capt. Fitzpatrick, R. M., on the charge of unlawful assembly on the occasion of a recent concert in the locality.

MUNSTER.
Patrick Green and James Connell, who were arrested in connection with a raid for arms near Kilrush, were removed from Limerick Prison to County Limerick Infirmary as a result of their hunger strike.

The Irish Standard
Minneapolis, Minnesota
16 March 1918

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Minnesota Genealogy Center Grand Opening

Saturday, January 13, 2018 | 10 AM – 4 PM

1385 Mendota Heights Road, Mendota Heights, MN

Minnesota Genealogical Society President Linda Westrom invites everyone to join in this official celebration of our 'new' Library. The 'new' part refers to new location, new shelving, and the change to the Dewey Decimal System.

Visit with the Interest Groups, Branches and Affiliates

Have cookies and treats

Take a mini-class on genealogy

Tour the William J Hoffman Library and Research Center

Register for door prizes

See you on January 13th!

Note: While January 13 is an Irish Saturday, there will be no class that day. However, the library is open for researchers. Come and make good on that New Year's resolution.

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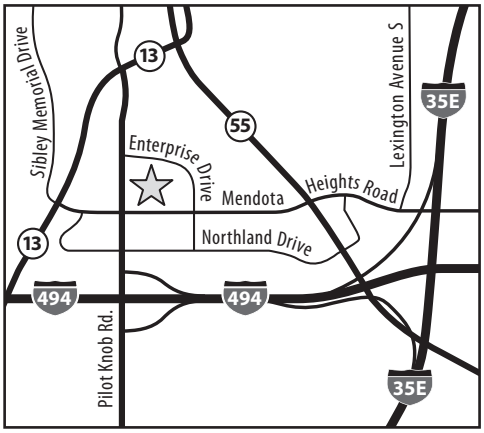
IGSI Classes and Irish Days



Daytime Hours
Wednesday, Thursday & Saturday:
10:00 am to 4:00 pm

Evening Hours
Thursday: 6:00 to 9:00 pm

Closed
Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

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Mendota Heights, MN 55120
651-330-9312

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 39, Number 2

The Septs

AIBREÁN (APRIL) 2018 $10.00

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

APRIL 14, 2018
MAY 12, 2018
JUNE 9, 2018
JULY 14, 2018
AUGUST 11, 2018
SEPTEMBER 8, 2018
OCTOBER 13, 2018
NOVEMBER 10, 2018
DECEMBER 8, 2018
JANUARY 12, 2019
FEBRUARY 9, 2019
MARCH 9, 2019

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs – A Quarterly Journal

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Layout/Design	Megan McLean	

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2018
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2018 | July | Printed Matter by Way of the Internet

Exploring online search tools for finding articles, books and manuscripts (Worldcat, Archive Grid, NUCMC, Google books, Internet Archives, etc.); using library catalogs, interlibrary loan, online books, journals and articles. Deadline for articles: May 1, 2018.

2018 | October | The Irish in the United States

Who came when? The Irish in arts and entertainment; Irish climbing the economic and social ladders; immigrants' stories; the path traveled to get here. Deadline for articles: August 1, 2018.

2019 | January | Citizenship and Immigration

Suggestions for articles: U. S. citizenship process and records, an overview of ship records, a look at Steven Morse's websites. Where did the Irish go once they arrived? Applying for Irish citizenship. Deadline for articles: November 1, 2018.

2019 | April | Land and Tax Records

Suggestions for articles: Griffith's Valuation and Tithe Applotment records; using U. S. tax and land records; maps; Registry of Deeds. Deadline for articles: February 1, 2019.

Cover Photo: *The Chapel Royal in Dublin Castle*
© William Murphy (infomatique) @ flickr.com

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Spring Fever

By Audrey Leonard

I imagine that, like me, you are ready for spring! One of my favorite times of the year with everything coming alive again after the cold winter.

We have included a list of some of the upcoming classes at both IGSI and the Celtic Junction.

We hope you will find them informative and full of great information.

Some upcoming events to keep you busy are the Irish Fair in St. Paul on August 10-12 and best of all, it is Free! Join with others of Celtic descent and enjoy the music, contests, programs, etc.

There is the 2018 Celtic Connections Conference in Boston, August 10-11, 2018, with some the most knowledgeable Celtic genealogists giving presentations on a myriad of genealogy subjects.

Plan a visit to our library in Mendota Heights and do some research. The second Saturday of each month is "Irish Saturday" and we have volunteers available to answer questions, recommend web sites, reading material, or just give you some pointers on where to look next for additional information.

You can also help our Education group by sending an email to president@irishgenealogical.org with your suggestions or requests for a particular topic to be covered in a class this fall. We would love to hear from you.

Many folks in the upper Midwest have Norwegian heritage along with Irish heritage. We are planning to participate in a 3-part presentation this fall with the Canadian Interest Group and Norwegian-American Genealogy Association to discuss emigration out of Ireland and Norway with the Canadian Interest group discussing immigration into Canada. Many of these emigrants stayed in Canada, but a great many continued on into the United States. It will be interesting to cover this topic and we hope you will able to attend. Watch our web site for details as we get a date and location set for this presentation.

On a more serious note, in December 2017, the Board of Directors approved an increase in membership dues effective July 1, 2018. The new dues rate for Individuals who receive *The Septs* electronically will be $35.00/year; members in the General category, who receive a paper copy of the journal will pay $40.00/year; and Dual and Non-US Resident members who receive paper copies of the journal will pay $50.00. The Board also approved a discount of $5.00 for those members who elect to "go green" – changing from a paper copy of the journal to receiving *The Septs* electronically.

Good News! Our redesigned, totally improved, website is operational. We've added new information and photos, You probably received the email with your new login information. The finishing touches are completed, data bases are updated, and we think it is GREAT. We hope you will enjoy the new look and new information, too. If you haven't been on www.irishgenealogical.org lately, check it out.

And, while you are on the web site, don't forget to enter your surnames under the "Surname Interests" button. The technology committee decided that the surname contact information on the old website was out-of-date (some was no longer reliable) and that it would not be moved it to the new site. Instead, we ask all members to please enter their surname information and help build an exceptional and up-to-date surname interest list.

We hope you enjoy this issue of *The Septs* and have a great Spring!

Doggy in the daffs. © Caroline Johnston at Flickr.com

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her third term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Genealogical Blessings

By Ann Eccles

Church records often are among the very first records that we find as we begin our search for family ancestors. Perhaps it was a copy of our parents' marriage record or a baptismal certificate for a sibling, parent or grandparent. It may not seem much at first, but it places the family in a particular city and neighborhood or parish at a particular period of time. Or it can raise a set of questions to be answered.

The copy of my parents' marriage record tells of the event occurring in Mississippi in 1943. What? They were both born in New England! A newspaper account folded in the same envelope tells the story. My father was in the Army and based for training in Mississippi when he and my mother married. Family story goes that she traveled there by train. The newspaper story relates how a local couple hosted a dinner for my parents and another Army couple who got married that same day. Mystery solved and it corroborated the family story.

But research always continues, particularly with those "brick walls" that we have. In the last few months, I heard that some church records had been added online at one of the subscription websites I often search. Since my ancestors had lived in the area for a time, I decided to look at the records. Upon checking, I did find new information: I learned the name of a brother to one of my ancestors, one who has been a 'brick wall' for me. So it's revealed a new individual to research, discovering connections between the two men and, hopefully, new information to move back another generation.

It's fairly certain that every family historian has searched and relied on church records in ancestral research at some time or other. And with Irish ancestors, we sometimes need to remember that not all were Catholic. The theme for this issue is "Church Records" and we have some excellent articles addressing research of different religious faiths.

Saint Fin Barre's Cathedral - Cork, Ireland.
© William Murphy at Flickr.com

We welcome Dr. William Roulston, research director of the Ulster Historical Foundation in Belfast, as an author for *The Septs*. In his article, he explains the differences among the Presbyterian denominations in Ireland and the range of records related to them. Brian Mitchell, well-known genealogist from County Derry, explains the differences among the types of parishes found in Ireland. Steve Dolan, a historian in East Galway, provides a short article on cemetery transcriptions from Portumna Priory.

Lois Mackin offers a guide to using *Findmypast*'s U.S. Catholic Church records, specifically those of Philadelphia, to learn more about an ancestor in that city. Dwight Radford explores the influences of Muslim faith from slaves into American Southern culture, offering resources for further investigation. We also share a list of articles on religions and church records that have appeared in *The Septs* over the last 10 years – offering more information for your research. And don't forget to check Sheila Northrop's 100 Years Ago and More for interesting bits from newspapers in history.

We have the latest information on the Celtic Connections Conference in Boston, August 10-11, and classes being offered at the Minnesota Genealogy Center and the Celtic Junction Arts Center.

So take some time to reflect on the Irish blessings that come beyond St. Patrick's Day. We all may find a new inspiration or direction for family research among the articles in this issue. Enjoy.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann has rejoined IGSI's Board of Directors and continues to serve as the editor of The Septs *and an Irish Saturday volunteer.*

Working with Church Records: a Mackin Case Study in Philadelphia

by Lois Abromitis Mackin, Ph.D.

Church records are a wonderful source of information for family historians, particularly when they can be used in conjunction with other records. Since they are often available before civil jurisdictions began recording births, marriages, and deaths, they can provide valuable information about families associated with a church or synagogue.

If you're not familiar with church records, useful references for church records in the United States are

- Elizabeth Crabtree Wells, "Church Records," *The Source*; electronic version, *Ancestry.com Wiki* <https://www.ancestry.com/wiki/index.php/Overview_of_Church_Records : accessed 15 January 2018>. This overview links to more detailed articles on types of church records, finding church records, lists of selected denominations and useful church references.
- "United States Church Records," *FamilySearch Research Wiki* <https://www.familysearch.org/wiki/en/United_States_Church_Records : accessed 15 January 2018>. This overview provides general descriptive information on church records, the information found in them, and how to locate them. It also links to articles on church records and repositories in the various states.
- Val D. Greenwood, "Church Records and Family History," *The Researcher's Guide to American Genealogy*, 4th edition (Baltimore: Genealogical Publishing Company, 2017), 585-623.

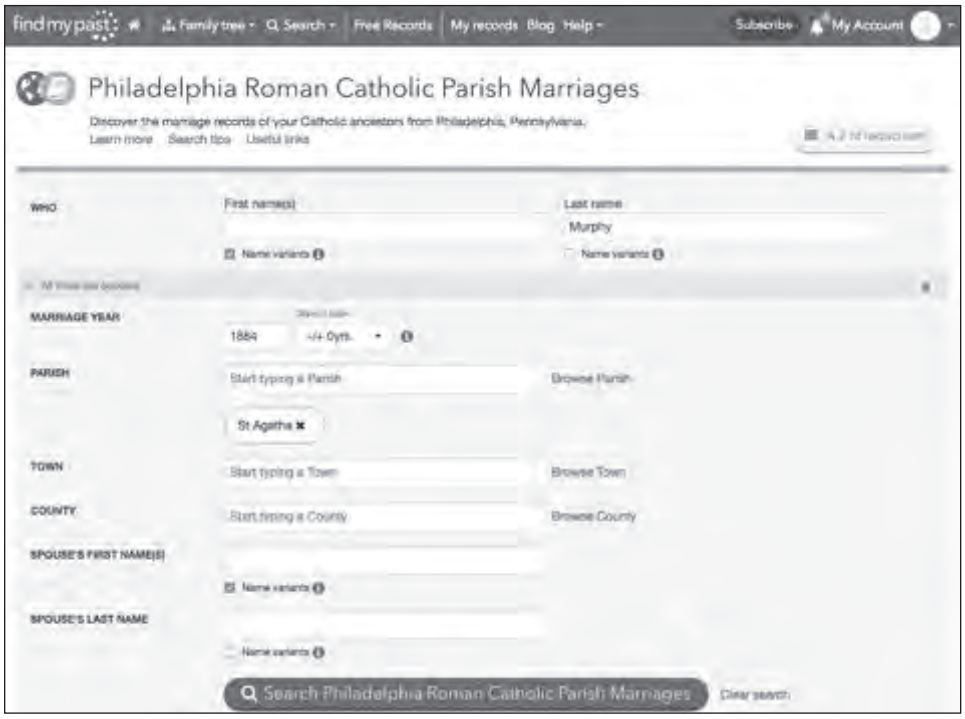


Exhibit 1, Murphy marriage search.

Exhibit 2, Murphy marriage search result.

The recently revised chapter in Greenwood's standard genealogical textbook provides an overview of church records, including a very good descriptive summary of Catholic records written by Lisa Alzo, and information on locating church records, including a state-by-state list of repositories.

FindMyPast recently published an important collection of American Catholic records.[1] The remainder of this article will draw from *FindMyPast*'s United States Roman Catholic Records collection for Philadelphia to illustrate how you can use these records, along with other sources, to learn about an Irish Catholic family living in late nineteenth-century Philadelphia.

Our Research Subjects

Our research subjects are Ellen Mary Mackin and her husband Richard Joseph Murphy. Ellen was born in Ireland in October 1862[2] and died in Philadelphia 8 March 1914.[3] Richard was also born in Ireland, on 30 October 1859, and died in Philadelphia 16 June 1920.[4] Richard immigrated to the U.S. in 1881[5] and became a naturalized citizen at Philadelphia in 1886.[6] Ellen immigrated to the U.S. in 1882.[7] The couple married in Philadelphia at St. Agatha's Roman Catholic Church on 16 January 1884.[8] St. Agatha's was founded in 1865 at 38th and Spring Garden streets, Philadelphia. The parish is now consolidated with St. James, founded in 1850; the combined parish is housed in the former St. James Church at 38th and Chestnut streets.[9]

Archdiocese of Philadelphia Records

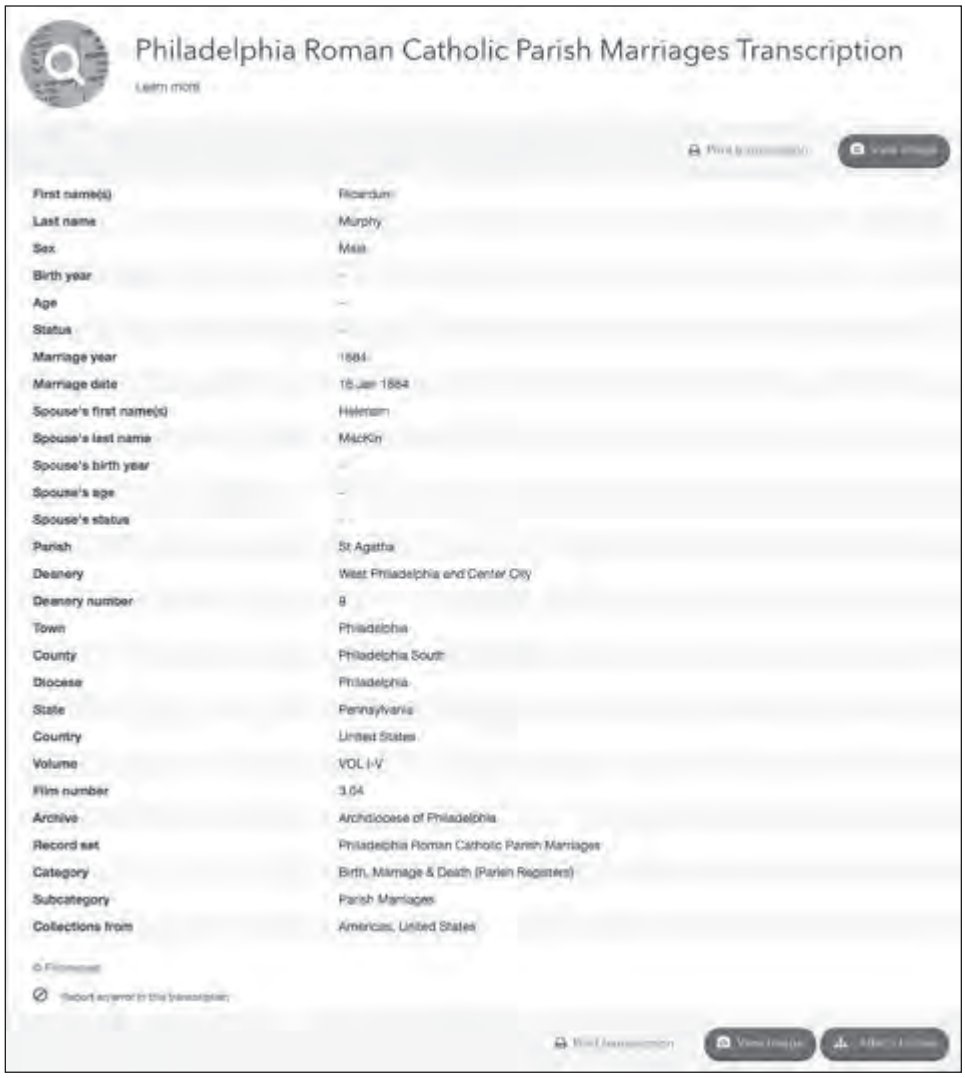
Consulting *FindMyPast*'s parish list for the Archdiocese of Philadelphia sacramental registers, we discover that the digitized records for St. Agatha's include marriages from 1800 to 1917, and baptisms from 1865 to 1917.[10] This means that we should be able to locate the Murphy-Mackin marriage record, and also find the baptisms of the couple's children (assuming all were baptized at St. Agatha's).

For locating the records, we have two options: search and browse.

Finding the Marriage Entry

Using Search

Using the search interface for "Philadelphia Roman Catholic Parish Marriages," we enter last name "Murphy", marriage year "1884" -/+ 0yrs, parish St. Agatha (see exhibit 1, page 38).



Philadelphia Roman Catholic Parish Marriages Transcription

Learn more

First name(s)	Ricardum
Last name	Murphy
Sex	Male
Birth year	–
Age	–
Status	–
Marriage year	1884
Marriage date	16 Jan 1884
Spouse's first name(s)	Helenam
Spouse's last name	MacKin
Spouse's birth year	–
Spouse's age	–
Spouse's status	–
Parish	St Agatha
Deanery	West Philadelphia and Center City
Deanery number	9
Town	Philadelphia
County	Philadelphia South
Diocese	Philadelphia
State	Pennsylvania
Country	United States
Volume	VOL I-V
Film number	3.04
Archive	Archdiocese of Philadelphia
Record set	Philadelphia Roman Catholic Parish Marriages
Category	Birth, Marriage & Death (Parish Registers)
Subcategory	Parish Marriages
Collections from	Americas, United States

Exhibit 3, Murphy marriage transcription.

This search brings up just one result, the marriage we are looking for (see exhibit 2, page 38).

From the search results screen, we can use the icons at the right side to click through to either the transcription of the record, or the image of the original. This is what the record transcription looks like (see exhibit 3).

Clicking View image reveals the original marriage register pages and a transcription of the marriage register entry gives us:

"1884
Jan. 16 In Matrimoniam conjunxi Ricardum Murphy et Helenam Mackin. Test: Joanne Ludlow et Maria Leonard
Jno. FitzMaurice"[11]

As we might expect, the register entry is in Latin. *FindMyPast* provides a Latin word list for use with parish records.[12] More Latin word lists are available at *FamilySearch* and the website of The National Archives of the United Kingdom.[13] Using these word

lists, we are able to translate the marriage entry as follows:

"1884
Jan. 16 I joined in marriage Richard Murphy and Helen Mackin. Witnesses: John Ludlow and Maria Leonard.
Jno. FitzMaurice."

Using Browse

We could also have found this entry by browsing the registers. To do this, we would start on the "Philadelphia Roman Catholic Parish Registers Browse" screen. Somewhat unintuitively, before we can browse registers, we must first search for them! Entering "St. Agatha" as the parish (see exhibit 4), we can locate two baptismal registers and a marriage register for St. Agatha's parish. We can click through to the register images using the camera icon for the register we want (see exhibit 5).

Locating Witness Entries

Alert readers will have noticed information in the original marriage record for Richard and Ellen that was not indexed or included in the transcription – the names of the witnesses to the marriage. Marriage witnesses were often relatives of the bride or groom, so identifying them can add important information to our knowledge of a family. Since this information is not included in *FindMyPast*'s transcriptions or index search, the only way to identify marriages where Richard or Ellen served as witnesses is to browse the parish registers.

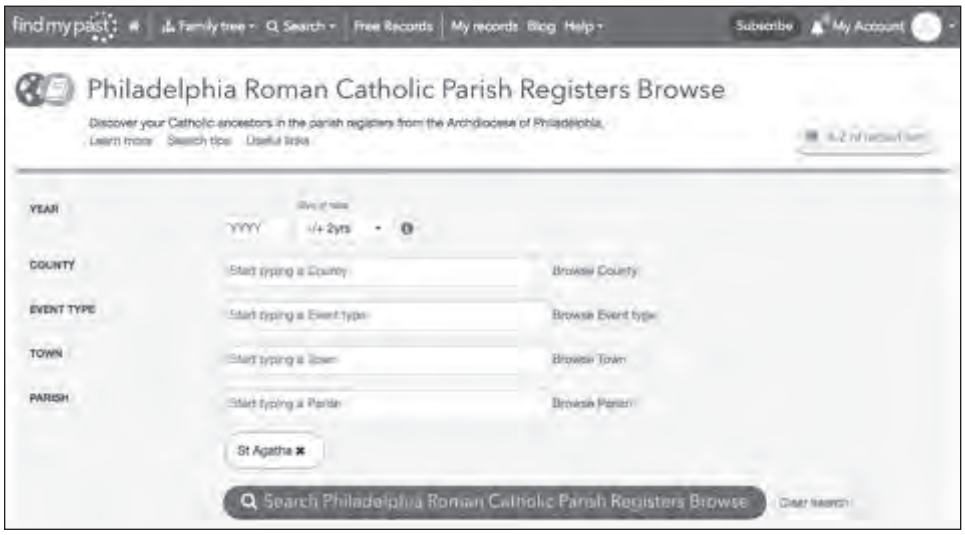


Exhibit 4, Parish register browse search.

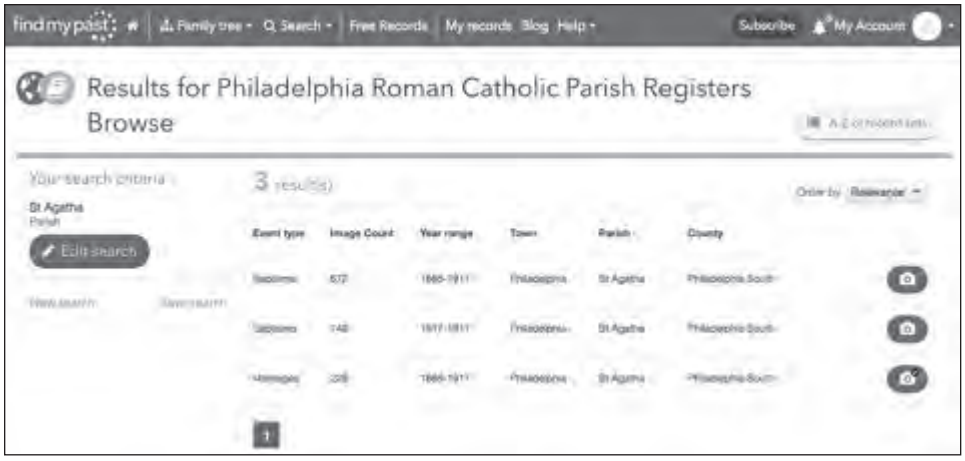


Exhibit 5, Parish register search results.

Finding Children's Baptisms

Using Search

As with marriages, we can either search or browse for entries. Since we know the names of the parents and the parish, we can start by searching St. Agatha's parish. *FindMyPast* allows us to search by parents' names, a very handy search feature (see exhibit 6, page 9).

Searching for Murphy baptisms in St. Agatha's parish produces a total of 88 results. This is a large number to work with! Notice that the names of the children and fathers are indexed using their Latin form (see exhibit 7, page 41).

At this point, we can either page through each of the 88 results or narrow the search by adding "Richard?" as the father's first name to the search criteria. Narrowing the search in this way gives just one result, for "Albretum Murphy" born and baptized in 1888. Paging through the 88 results from the "Murphy" search, reveals three additional entries with a more correct Latinate form of the father's name:

> "Joannem Murphy," son of "Ricardo," born and baptized in 1884
>
> "Juliam Murphy," daughter of "Ricardo," born and baptized in 1886
>
> "Ricardum Murphy," son of "Ricardo," born and baptized in 1887.

Searching for children of "Ricardo Murphy" in St. Agatha parish produces the same three entries, for a total of four children of Richard Murphy baptized at St. Agatha's. These search results illustrate

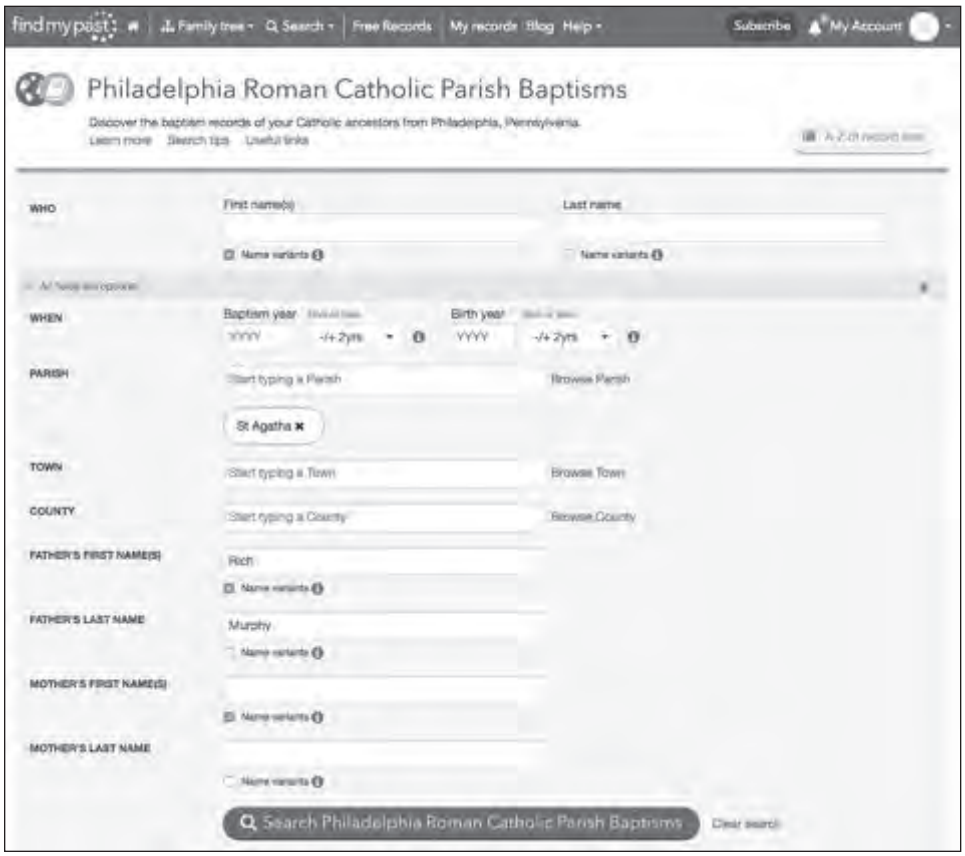


Exhibit 6, Murphy baptism search.

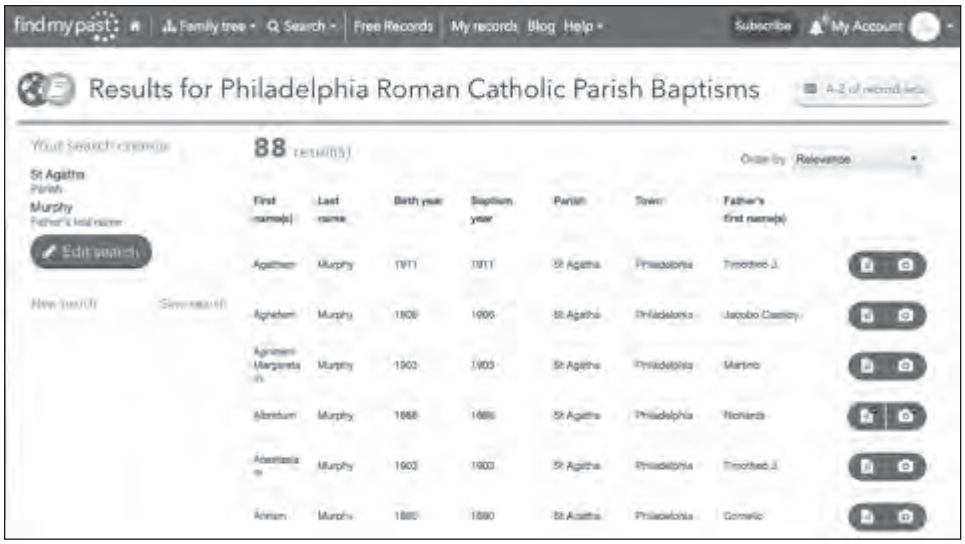


Exhibit 7, Murphy baptism search results.

the need to look for alternative versions of parents' and children's names – priests and others making entries in the registers did not necessarily Latinize English names consistently.

To verify whether the children in the index entries are the children of "our" Richard Murphy, we need to view the images. Here are transcriptions from the baptismal registers:

"1884
Nov 16. Bapt Joannem, nat. 12 huius de Ricardo Murphy et Helena MacKen. Spons: Joanne Ludlow et Maria Lennon.
Jno. FitzMaurice"[14]

"1886
Julii 11. Bap Juliam, nat. 30 ult. de Ricardo Murphy et Helena Mackin. Spons: Patritio Carr et Francisca Early
Jno. FitzMaurice"[15]

"1887
Octobris 31. Bap Ricardum nat. die 5o huj. ex Ricardo Murphy et Helena MacKin Spons. Thomas Blunt et Ma. A. Ahern
D. O'Connor"[16]

"1888
Dec 2[d] Bap Albretum nat. Dec 1d ex Richardo Murphy et Helena MacKen spons. Patritius Brerly & Maria Gallagher
Robt. F. Clancey"[17]

These entries highlight the need to be familiar with Latin forms of personal names and names of months when we use church registers written in Latin. We also see the use of "huius" or "hujus" ("this") and "ult." ("last") in place of written-out month names in birth dates.

Using Browse

We could also browse to find baptismal entries by locating the baptismal registers for parishes of interest and paging through them.

Locating Sponsorship Entries

As in the marriage records, names of baptismal sponsors, often relatives of the child being baptized are not indexed or

included in transcriptions. To identify children sponsored by Richard Murphy and Ellen Mackin, it is necessary to read the relevant parish registers, entry by entry. Finding instances where research subjects stood as baptismal sponsors does two things: it places the people we are researching in a specific place at a specific time, and it suggests that they have some relationship to the child being baptized and his or her parents. This can be extremely useful in learning when our research subject moved into or out of an area, when our research subject married or died, and the identities of people our research subject was related to or associated with.

Checking Our Work—Other Records of the Family

From the St. Agatha marriage and baptismal registers, it appears that Richard Murphy and Ellen Mackin, married in 1884, had the following four children:

John Murphy, born 12 November 1884

Julia Murphy, born 30 June 1886

Richard Murphy, born 5 October 1887

Albert Murphy, born 1 December 1888.

Census Records

The 1900 census record for Richard and Ellen's family, however, shows the following five children:

John, age 15, born May 1885

Julia, age 13, born July 1886

Alfred, age 11, born Dec 1888

Marie, age 7, born Sept 1892

Katherine, age 4, born Feb 1896.

It also shows that Ellen was the mother of nine children, of whom five were living at the time of the 1900 census.[18]

Back to the Baptisms

The 1900 census record suggests that our "Philadelphia Roman Catholic Parish Baptisms" search found one of the children who died before 1900 – Richard, baptized in 1887 – but missed locating baptisms for two of the children living in 1900 and three of the children who died. Returning to "Philadelphia Roman Catholic Parish Baptisms" but eliminating the restriction to St. Agatha parish records, we find two more baptisms, both in Our Mother of Sorrows parish:

Mary H. Murphy, daughter of Richard Murphy and Helen Makin, born 1 November 1892 and baptized 13 November, sponsors John Boylan and Julia Boylan.[19]

Catherine Murphy, daughter of Richard Murphy and Helen MacKin, born 24 February 1896 and baptized 8 March, sponsors Patrick Farley and Elizabeth Farley.[20]

Our Mother of Sorrows, closed in 2013, is located at 48th Street and Lancaster Avenue.[21] A 1949 map of Philadelphia Catholic parishes shows that it directly adjoins St. Agatha parish on the northwest.[22]

Vital Records

In most Pennsylvania counties, marriage records start in 1885.[23] Philadelphia, however, recorded marriages beginning 1 July 1860; indexes, registers, and original returns are available at the Philadelphia City Archives.[24] Digitized microfilm of the registers is available on *FamilySearch*; images must be accessed from Family History Centers or affiliate libraries.[25] The Philadelphia marriage register for 1884 contains no record of the Murphy-Mackin marriage.

Similarly, while Pennsylvania's statewide birth registration did not begin until 1906, most counties began registering births and deaths in 1893, with the exception of a brief recording period between 1852 and 1854.[26] Philadelphia, however, began registration of births 1 July 1860 and continued through 30 June 1915.[27] *FamilySearch* has a searchable index of Philadelphia birth records through 1906, with images of the birth registers. The register images are viewable only at Family History Centers and affiliate libraries.[28] Searching the Philadelphia city birth index revealed only one registration for a child of Richard Murphy and Ellen Mackin: Catharine, born 24 February 1896.[29]

Philadelphia began recording deaths in 1803 in the form of cemetery returns. Recording at the city level continued through June 1915.[30] Both *Ancestry* and *FamilySearch* have indexes of these records; the *FamilySearch* index is linked to digital images.[31] Both databases were searched for children of Richard Murphy and Ellen Mackin. A death record was located for Mr. Albert Murphy, age 21 years, 2 months, and 20 days (thus born about 1889, who died 20 February 1910. His parents were Richard J. Murphy and Ellen Mackin.[32] In an attempt to identify the four children born to Ellen Mackin who died before the 1900 census, searches of both death indexes were limited to Murphy deaths occurring between 1880 and 1900, specifying the father's name as Richard. This search identified only one possible record, for Richard Murphy, born about 1888, with parents Richard and "Emmie," who died 25 Jun 1888.[33]

City Directories

Philadelphia is particularly rich in city directories. Using as a starting point the

Murphy address in the 1900 census[34] and the 1996 birth registration of Catherine Murphy,[35] 633 Moss St., we can trace the Murphy family backward in the Philadelphia city directories on Moss St. until 1891.[36] In 1890 the family no longer appears at the Moss St. address. Which of the twelve Richard Murphys listed in the 1890 directory is the one we are looking for? When we compare the 1891 Richard Murphy directory entries with the 1890 ones, we can eliminate eight of the possible Richard Murphys because they remained at the same address, with the same occupation, in 1891, when we know where "our" Richard Murphy was. Of the remaining four Richard Murphys in the 1890 directory, only one, Richard Murphy, laborer, at 3609 Aspen, lived on the west side of the Schuylkill River, within St. Agatha parish boundaries. On the assumption that he lived on the west side of the Schuylkill from the time he married in that parish, it is possible at least tentatively to identify him with the only Richard Murphy who lived on the west side of the river, back to 1884.[37]

In Conclusion

The table below summarizes what we've learned about the family of Richard Murphy and Ellen Mackin of Philadelphia, who married in St. Agatha parish in 1884. While Philadelphia kept civil birth, marriage, and death records during the nineteenth century, the information in the 1900 census is extensive, and the city directories are rich in information, the Archdiocese of Philadelphia Roman Catholic records give us more information about the Murphy births than the civil birth records, and this information is likely more reliable than the 1900 census information. In addition, the church records place the family geographically within the St. Agatha and Our Mother of Sorrows parish boundaries and give the names of family members and neighbors who sponsored the baptisms.

Endnotes

[1] "The Catholic Heritage Archive," *FindMyPast* (https://www.findmypast.com/catholicrecords : accessed 15 January 2018). This blog post not only provides an

Parish Record Entries	Philadelphia Civil Births	Philadelphia Civil Deaths	1900 Census Family
John Murphy, b. 12 Nov 1884, bap. 16 Nov 1884, St. Agatha	No entry found		John Murphy, b. May 1885
Julia Murphy, b. 30 Jun 1886, bap. 11 Jul 1886, St. Agatha	No entry found		Julia Murphy, b. Jul 1886
Richard Murphy, b. 5 Oct 1887, bap. 31 Oct 1887, St. Agatha	No entry found[3]	Possible entry: Richard Murphy, d. 25 Jun 1888, aged 7 months, parents Richard and Emmie [sic]	-- [four children not living]
Albert Murphy, b. 1 Dec 1888, bap. 2 Dec 1888, St. Agatha	No entry found		Alfred Murphy, b. Dec 1888
Mary H. Murphy, b. 1 Nov 1892, bap. 13 Nov 1892, Our Mother of Sorrows	No entry found		Marie Murphy, b. Sept 1892
Catherine Murphy, b. 24 Feb 1896, bap. 8 Mar 1896, Our Mother of Sorrows	Catharine Murphy, b. 24 Feb 1896, parents Richd. Murphy and Ellen		Katherine Murphy, b. Feb 1896

introduction to the collection, but links to *FindMyPast*'s collections of English, United States, Irish, and Scottish Roman Catholic records, along with further articles on understanding the records, searching the registers on *FindMyPast*, and common Latin terminology.

[2] 1900 U.S. census, Philadelphia County, Pennsylvania, population schedule, Philadelphia Ward 23, p. 77A (stamped), enumeration district (ED) 880, sheet 7A, dwelling 120, family 135, Richard Murphy household; digital images, *Ancestry* (http://www.ancestry.com : accessed 15 January 2018), citing NARA microfilm publication T623, roll 1476. The census birth date is provided because Ellen's Pennsylvania death certificate does not include a birth date.

[3] Pennsylvania Department of Health, death certificate 32940 (1914), Ellen Murphy; digital image, "Pennsylvania, Death Certificates, 1906-1964," *Ancestry* (http://www.ancestry.com : accessed 15 January 2018).

[4] Pennsylvania Department of Health, death certificate 15815 (1920), Richard Murphy; digital image, *Ancestry*.

[5] 1900 U.S. census, Philadelphia Co., Pa., pop. sch., ED 880, p. 7A, Richard Murphy.

[6] Philadelphia County, Pennsylvania, Court of Common Pleas, naturalizations, Richard Murphy, 1886, petition for naturalization; "Public Member Trees," database, *Ancestry* (http://www.ancestry.com : accessed 15 January 2018), "Makatche/Cook," entry for Richard Joseph Murphy (b. 30 October 1859); submitted 25 May 2008 by jennifermakatche, with linked image.

[7] 1900 U.S. census, Philadelphia Co., Pa., pop. sch., ED 880, p. 7A, Ellen Murphy.

[8] Marriage certificate, Richard Murphy and Ellen Mackin (1884); "Public Member Trees," database, *Ancestry* (http://www.ancestry.com : accessed 15 January 2018), "Makatche/Cook," entry for Richard Joseph Murphy (b. 30 October 1859); submitted 5 January 2014 by jennifermakatche, with linked image. The certificate is remarkable because it was created, probably by the church, before Pennsylvania began requiring registration of marriages (though after the city of Philadelphia began marriage registration), and it contains the Irish places of origin of the couple – Bellewstown Hill for the groom and Donnybook, Co. Dublin, for the bride.

[9] "St. Agatha – St. James Church," *Wikipedia* (https://en.wikipedia.org/wiki/St._Agatha_%E2%80%93_St._James_Church : accessed 15 January 2018). See also "St. Agatha-St. James," *Philadelphia Church Project* (http://www.phillychurchproject.com/st-agatha-st-james/ : accessed 15 January 2018).

[10] "Archdiocese of Philadelphia sacramental registers parish list," *FindMyPast* (https://www.findmypast.com/articles/world-records/full-list-of-united-states-records/birth-marriage-and-death/archdiocese-of-philadelphia-sacramental-registers-parish-list : accessed 15 January 2018).

[11] St. Agatha (Philadelphia, Pennsylvania), "Register of Marriages," vol. II (27 October 1878-26 November 1924), p. 33; digital image, "Philadelphia Roman Catholic Parish Marriages," *FindMyPast* (http://www.findmypast.com : accessed 15 January 2018).

[12] Alexandra Edmondson, "Common Latin Words for Genealogical Research," 8 September 2016, *FindMyPast* blog (https://blog.findmypast.com/common-l-2000149851.html : accessed 15 January 2018).

[13] "Latin Genealogical Word List," Research Wiki, *FamilySearch* (https://www.familysearch.org/wiki/en/Latin_Genealogical_Word_List : accessed 15 January 2018). "Beginners' Latin," *The National Archives* (http://www.nationalarchives.gov.uk/latin/beginners/ : accessed 15 January 2018) and "Advanced Latin," *The National Archives* (http://www.nationalarchives.gov.uk/latin/advanced/ : accessed 15 January 2018).

[14] St. Agatha (Philadelphia, Pennsylvania), "Register of Baptisms," vol. I-III, p. 126; digital image, "Philadelphia Roman Catholic Baptisms," *FindMyPast* (http://www.findmypast.com : accessed 21 January 2018), Ioannem Murphy, baptism, 16 November 1884; citing Archdiocese of Philadelphia microfilm 3.01.

[15] *Ibid*., p. 164, "Juliam Murphy," baptism, 11 July 1886.

[16] *Ibid*., p. 197, "Ricardum Murphy," baptism, 31 October 1887.

[17] *Ibid*., p. 221, "Albretum Murphy," baptism, 2 December 1888.

[18] 1900 U.S. census, Philadelphia Co., Pa., pop. sch., ED 880, p. 7A, Richard Murphy household.

[19] Our Mother of Sorrows (Philadelphia, Pennsylvania), "Register of Baptisms," vol. III-V, p. 57; digital image, "Philadelphia Roman Catholic Baptisms," *FindMyPast* (http://www.findmypast.com : accessed 21 January 2018), "Mary H. Murphy," baptism, 13 November 1892; citing Archdiocese of Philadelphia microfilm 127.02.

[20] *Ibid*., p. 153, "Catherine Murphy," baptism, 8 March 1896.

[21] "Our Mother of Sorrows," *Philadelphia Church Project* (http://www.phillychurchproject.com/our-mother-of-sorrows/ : accessed 15 January 2018).

[22] "Parish Boundary Maps," *Catholic Historical Research Center* (http://www.chrcphila.org/genealogy/parish-boundary-maps/ : accessed 15 January 2018).

[23] "Pennsylvania Vital Records," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Pennsylvania_Vital_Records#Marriage_Records : accessed 16 January 2018).

[24] "Genealogical Resources at the Philadelphia City Archives," *City of Philadelphia Department of Records* (http://www.phila.gov/phils/Docs/Inventor/genealgy.htm : accessed 16 January 2018).

[25] See Family History Library catalog, *FamilySearch* (https://www.familysearch.org/search/catalog/250079?availability=Family%20History%20Library : accessed 24 January 2018), entry for Philadelphia (Pennsylvania), Board of Health, marriage register, 1840-1885. The register for 1884 is part of FHL microfilm 978,500. I would like to thank my colleague, professional Genealogist Julie Bono from Philadelphia, for reminding me to check for these records on digitized microfilm.

[26] "Pennsylvania Vital Records," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Pennsylvania_Vital_Records#Birth_And_Death_Records : accessed 16 January 2018).

[27] "Genealogical Resources at the Philadelphia City Archives," *City of Philadelphia Department of Records* (http://www.phila.gov/phils/Docs/Inventor/genealgy.htm : accessed 16 January 2018).

[28] See, Pennsylvania, Philadelphia City Births, 1860-1906," database and images, *FamilySearch* (https://www.familysearch.org/search/collection/1951739 : accessed 16 January 2018).

[29] "Pennsylvania, Philadelphia City Births, 1860-1906," database with images, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:VBRT-CCQ : 8 December 2014), Catharine Murphy, 24 Feb 1896; citing bk 1896 p 126, Department of Records; FHL microfilm 1,289,335.

[30] "Genealogical Resources at the Philadelphia City Archives," *City of Philadelphia Department of Records* (http://www.phila.gov/phils/Docs/Inventor/genealgy.htm : accessed 16 January 2018).

[31] See "Philadelphia, Pennsylvania, Death Certificates Index, 1803-1915," database, *Ancestry* (https://search.ancestry.com/search/db.aspx?dbid=2535 : accessed 16 January 2018), and "Pennsylvania, Philadelphia City Death Certificates, 1803-1915" database with images, *FamilySearch* (https://beta.familysearch.org/search/collection/1320976 : accessed 16 January 2018).

[32] "Pennsylvania, Philadelphia City Death Certificates, 1803-1915," database with images, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:JK7Q-M9T : accessed 16 January 2018), Mr. Albert Murphy, 20 Feb 1910; citing 5203, Philadelphia City Archives and Historical Society of Pennsylvania, Philadelphia; FHL microfilm 1,405,125.

[33] "Philadelphia, Pennsylvania, Death Certificates Index, 1803-1915," database, *Ancestry* (http://ancestry.com : accessed 16 January 2018), entry for Richard Murphy (died 25 Jun 1888).

[34] 1900 U.S. census, Philadelphia Co., Pa., pop. sch., ED 880, p. 7A, Richard Murphy household.

[35] "Pennsylvania, Philadelphia City Births, 1860-1906,", Catharine Murphy.

[36] *Gopsill's Philadelphia City Directory for 1900* (Philadelphia: James Gopsill's Sons, 1900), 1673; "U.S. City Directories, 1822-1995," database and images, *Ancestry* (http://www.ancestry.com : accessed 23 January 2018), Pennsylvania > Philadelphia > 1900 > Philadelphia, Pennsylvania, City Directory 2900 > image 869. *Gopsill's Philadelphia City Directory for 1899* (Philadelphia: James Gopsill's Sons, 1899), 1675; "U.S. City Directories," Pennsylvania > Philadelphia > 1899 > Philadelphia, Pennsylvania, City Directory 1899 > image 865. *Gopsill's Philadelphia City Directory for 1897* (Philadelphia: James Gopsill's Sons, 1897), 1469; "U.S. City Directories," Pennsylvania > Philadelphia > 1897 > Philadelphia, Pennsylvania, City Directory 1897 > image 768. *Gopsill's Philadelphia City Directory for 1896* (Philadelphia: James Gopsill's Sons, 1896), 1427; "U.S. City Directories," Pennsylvania > Philadelphia > 1896 > Philadelphia, Pennsylvania, City Directory 1896 > image 722. *Gopsill's Philadelphia City Directory for 1895* (Philadelphia: James Gopsill's Sons, 1895), 1382; "U.S. City Directories," Pennsylvania > Philadelphia > 1895 > Philadelphia, Pennsylvania, City Directory 1895 > image 1363. *Gopsill's Philadelphia City Directory for 1894* (Philadelphia: James Gopsill's Sons, 1894), 1466; "U.S. City Directories," Pennsylvania > Philadelphia > 1894 > Philadelphia, Pennsylvania, City Directory 1894 > image 771. *Gopsill's Philadelphia City Directory for 1893* (Philadelphia: James Gopsill's Sons, 1893), 1432; "U.S. City Directories," Pennsylvania > Philadelphia > 1893 > Philadelphia, Pennsylvania, City Directory 1893 > image 740. *Gopsill's Philadelphia City Directory for 1892* (Philadelphia: James Gopsill's Sons, 1892), 1418; "U.S. City Directories," Pennsylvania > Philadelphia > 1892 > Philadelphia, Pennsylvania, City Directory 1893 > image 745. *Gopsill's Philadelphia City Directory for 1892* (Philadelphia: James Gopsill's Sons, 1892), 1418; "U.S. City Directories," Pennsylvania > Philadelphia > 1892 > Philadelphia, Pennsylvania, City Directory 1892 > image 745. *Gopsill's Philadelphia City Directory for 1891* (Philadelphia: James Gopsill's Sons, 1891), 1376; "U.S. City Directories," Pennsylvania > Philadelphia > 1891 > Philadelphia, Pennsylvania, City Directory 1891 > image 1394.

[35] *Gopsill's Philadelphia City Directory for 1890* (Philadelphia: James Gopsill's Sons, 1890), 1369; "U.S. City Directories," Pennsylvania > Philadelphia > 1890 > Philadelphia, Pennsylvania, City Directory 1890 > image 699. *Gopsill's Philadelphia City Directory for 1889* (Philadelphia: James Gopsill's Sons, 1889), 1326; "U.S. City Directories," Pennsylvania > Philadelphia > 1889 > Philadelphia, Pennsylvania, City Directory 1889 > image 1248. *Gopsill's Philadelphia City Directory for 1888* (Philadelphia: James Gopsill's Sons, 1888), 1291; "U.S. City Directories," Pennsylvania > Philadelphia > 1888 > Philadelphia, Pennsylvania, City Directory 1888 > image 653. *Gopsill's Philadelphia City Directory for 1887* (Philadelphia: James Gopsill's Sons, 1887), 1254; "U.S. City Directories," Pennsylvania > Philadelphia > 1887 > Philadelphia, Pennsylvania, City Directory 1887 > image 1274. *Gopsill's Philadelphia City Directory for 1886* (Philadelphia: James Gopsill's Sons, 1886), 1272; "U.S. City Directories," Pennsylvania > Philadelphia > 1886 > Philadelphia, Pennsylvania, City Directory 1886 > image 664. *Gopsill's Philadelphia City Directory for 1885* (Philadelphia: James Gopsill's Sons, 1885), 1306; "U.S. City Directories," Pennsylvania > Philadelphia > 1885 > Philadelphia, Pennsylvania, City Directory 1885 > image 683. *Gopsill's Philadelphia City Directory for 1884* (Philadelphia: James Gopsill's Sons, 1884), 1182; "U.S. City Directories," Pennsylvania > Philadelphia > 1884 > Philadelphia, Pennsylvania, City Directory 1884 > image 622.

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The Key to the Door: Understanding Irish Parishes

by Brian Mitchell

Civil registration of births, deaths and Roman Catholic marriages in Ireland began on 1st January 1864, while non-Catholic marriages were subject to registration from 1st April 1845. Prior to the commencement of civil registration of births, marriages and deaths in Ireland, family history researchers usually rely on baptismal, marriage and burial registers kept by churches.

Dates of commencement and quality of information in church registers vary from parish to parish and from denomination to denomination. Access to church registers, in the absence of indexes and databases, is generally gained through knowledge of an ancestor's parish address and religious denomination.

For the first half of the 19th century and earlier, church registers are indispensable sources of information for the genealogist. In the registers of Ireland's network of Church of Ireland parishes, Roman Catholic parishes, and Presbyterian congregations lie clues to the Irish origins of millions of Americans.

The relevance of church registers to Americans tracing their ancestry is easily demonstrated by the following example. The baptismal records for 2nd Garvagh Presbyterian Church begin in 1830. The first page of the register contains 21 children and the note, "10 of these went to America, 5 dead, 6 in congregation." In other words, nearly one-half of the children baptised emigrated to America. One wonders how many descendants of these ten children born in the small County Londonderry town of Garvagh in 1830 are now living in the States?

Ancestral research in Ireland requires familiarity with historical records and an understanding of how these records are organised. To achieve this, knowledge of geography is crucial because historical records were gathered by various administrative divisions; and the most important of these to the genealogist is the Parish.

The 2nd edition of *A New Genealogical Atlas of Ireland*, first printed in 2002, is still very relevant to researchers today as, within the pages of one volume, a picture is given of the organisation of the three major religious denominations in Ireland by the middle years of the 19th century – Church of Ireland, Roman Catholic, and Presbyterian.

Ireland being Ireland, the same townland or local place name is located in not one parish but three different parishes – Civil, Church of Ireland and Roman Catholic.

Civil Parish

Beginning in the 17th century the so-called civil parish, based on the early Christian and medieval monastic and church settlements, was used extensively in various official surveys, including such standard Irish genealogical sources of the 19th century as the Tithe Applotment Books and Griffith's Valuation.

By the mid-19th century the pattern of civil parishes was well established. By 1841 the population of Ireland had risen

Civil Parishes in County Londonderry (Derry), © Brian Mitchell.

to 8,175,124, and this was reflected in changing parish boundaries. New parishes were created by either subdividing larger ones or by withdrawing townlands from adjoining parishes. For example, in 1765, Montiaghs Parish in County Armagh was separated from Seagoe Parish, while in County Londonderry, Carrick Parish was created in 1846 by withdrawing eleven townlands from the adjoining parishes – three from Balteagh, three from Bovevagh, and five from Tamlaght Finlagan. Civil parishes, numbering 2,508 in all, frequently break county boundaries, indicating they were drawn up at an earlier period.

The Irish County, to which all Irish men and women, both at home and abroad, feel a strong bond, reflects the imposition of the English system of local government in Ireland. Begun in the 12th century, the thirty-two county framework was completed with the creation of Wicklow in 1606. County boundaries usually reflected the lordships of major Gaelic families.

Church of Ireland Parish

The parish structure of the Established Church in Ireland was largely defined in the 17th century. Although the Church of Ireland population consisted of only about 12% of the total Irish population, it wasn't until the Irish Church Act of 1869 that it became disestablished. The Church of Ireland was able to establish an all-Ireland parish structure because of its privileged position prior to 1871 as the Established Church. The Church of Ireland parish largely coincides with the boundaries of the civil parish and retains the civil parish name. Thus maps of Irish civil parishes effectively identify Church of Ireland parishes.

The Church of Ireland and its parish structure evolved like any other organisation. Churches became separated from the old burial places as new churches were constructed. For example, the Old Clondermot Parish Church in County Londonderry was built by the London Company of Goldsmiths in the townland of Clondermot in 1622. By the middle of the 18th century this church was falling into disrepair, so a new church was erected on its present site in Altnagelvin townland in 1753. By 1867 the Church of Ireland population of the parish had risen to 1,500. A new church called All Saints was, therefore, opened in Clooney townland to accommodate the large number of parishioners living in the Waterside district of the city of Londonderry.

Roman Catholic Parish

The Roman Catholic Church in Ireland, owing to the Reformation of the 16th century, had to adapt itself to a new structure centered on towns and villages. Owing to its numerical strength – in 1834, 81% of the population of Ireland was Roman Catholic – the Roman Catholic Church was able to set up a parish network that included within it every townland (the smallest and most ancient of Irish land divisions) in Ireland. This parish network, however, frequently did not correspond with either the names or boundaries of the civil parishes.

The Penal Laws and the active persecution of Catholics resulted in the late erection of chapels in many parishes and the late commencement of many Catholic registers. In Clondermot Parish, County Londonderry, the first Roman Catholic chapel wasn't constructed until 1791 in the townland of Currynierin. Prior to this, mass was celebrated in the open air "in Ardmore and Fincarn Glen in situations admirably adapted for concealment during the operation of the Penal Law."

Although the boundaries and names of Roman Catholic parishes seem at odds with the network of civil parishes, they are still historically based on them. Roman Catholic parishes were frequently a grouping of two, three, or more civil parishes. For example, the Roman Catholic Parish of Bunninadden in County Sligo consists of the civil parishes of Kilshalvey, Kiltura, and Cloonoghill. The civil parishes of Aghadowey, Dunboe, Killowen, and Macosquin in County Londonderry are contained within the Roman Catholic Parish of Coleraine in the Diocese of Derry.

Sometimes a civil parish was simply subdivided into a number of Roman Catholic parishes. The civil parish of Kilcommon in the west of County Mayo, for example, was subdivided into the Roman Catholic parishes of Ballycroy, Belmullet, Kilcommon-Erris, and Kiltane.

A researcher should also be aware that Roman Catholic parishes can cross county boundaries: the Roman Catholic parishes of Ardboe, Ballinderry, Cookstown, Lissan, and Moneymore straddle the county boundaries of Londonderry and Tyrone. Thus an ancestor who was born near a county boundary may have his/her details registered in a Roman Catholic parish that largely serves the population of an adjoining county.

Presbyterian Congregation

In the 17th century, substantial numbers of English and Scottish families settled in the northern part of Ireland during the so-called Plantation of Ulster. The Province of Ulster consists of the counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone in Northern Ireland and the counties of Cavan, Donegal and Monaghan in the Republic of Ireland.

Between 1717 and the War of American Independence, 250,000 Scots-Irish (also known as Ulster-Scots, i.e. Protestant settlers, mostly Presbyterian, from the nine counties of the Province of Ulster) emigrated – through the ports of Belfast, Londonderry, Newry, Larne and Portrush – and headed for the British colonies in North America. These Scots-Irish tended to enter America through Philadelphia, and then headed for the frontier lands of Pennsylvania, Virginia and the Carolinas. At one time the families of these American pioneers would have worshipped in the network of Presbyterian congregations that were established throughout Ulster from the middle years of the 17th century.

The Presbyterian Church doesn't have a parish structure; instead, congregations generally formed where there was sufficient demand from local Presbyterian families. In those areas with a high Presbyterian population, there were many Presbyterian meetinghouses. For example, the civil parish of Ballymore in County Armagh had six Presbyterian congregations by the middle of the 19th century. By contrast, in County Wicklow with fifty-seven civil parishes, there was only one Presbyterian congregation – at Bray.

One feature of the Presbyterian Church is the concentration of congregations within relatively small areas. Doctrinal differences and disagreement over a choice of a minister often divided the original congregation and led to the creation of a new congregation. One example for County Londonderry demonstrates this process. In 1777, a secession congregation was formed at Crossgar by a party that had separated from the congregation of Macosquin. In 1812, some members of Crossgar objected to how the *Regium Donum*, or King's gift (a payment made to Presbyterian ministers) was to be allocated, so they withdrew and formed a new congregation at Ballylintagh. Ballylintagh, in turn, split to form a secession church at Dromore.

Roman Catholic Parish Maps

Confusion in researching Roman Catholic parishes in Ireland is caused by the fact that, in many instances, the same Catholic parish can be known by more than one name. Many Roman Catholic parishes have a present-day name and an historical name. The former is largely based on names of towns and villages and the latter on names of civil parishes.

In *A New Genealogical Atlas of Ireland* I mapped Roman Catholic parishes by their present-day names as recorded in the *Irish Catholic Directory*. This directory is published annually and records Roman Catholic parishes (with historical names given in brackets) in alphabetical order within dioceses.

As maps of Civil Parishes and Roman Catholic Parishes for each county in this atlas are drawn to the same scale it means that researchers can visualize Roman Catholic parishes and their relationships not only to other Roman Catholic parishes but also to civil parishes.

These maps show the location of Roman Catholic parishes by the middle years of the 19th century. The atlas doesn't attempt to record the growth in Roman Catholic parishes from the second half of the 19th century. Of greater relevance to family historians is the structure of the church prior to the introduction of civil

Roman Catholic Parishes in County Londonderry (Derry), © Brian Mitchell.

registration of births, deaths and Roman Catholic marriages in 1864.

Owing to the evolutionary nature of the Roman Catholic parish network, a researcher should always be aware of the possibility that an adjoining, older parish may at one time have covered the area now served by another, more recent parish. In compiling the maps in the atlas I sometimes had to decide whether to display a parish established in the late-1850s and 60s, since it could disguise a former parish with earlier registers.

Today eight parishes form the Parish of Templemore, which serves the Roman Catholic population of Derry City on the west bank of the River Foyle. Until 1873 there was only one Roman Catholic parish, namely St. Columba's, Long Tower. This means that prior to civil registration in 1864 all Roman Catholic births and marriages in the civil parish of Templemore should be registered in the baptism and marriage registers of Long Tower.

Presbyterian Congregation Maps

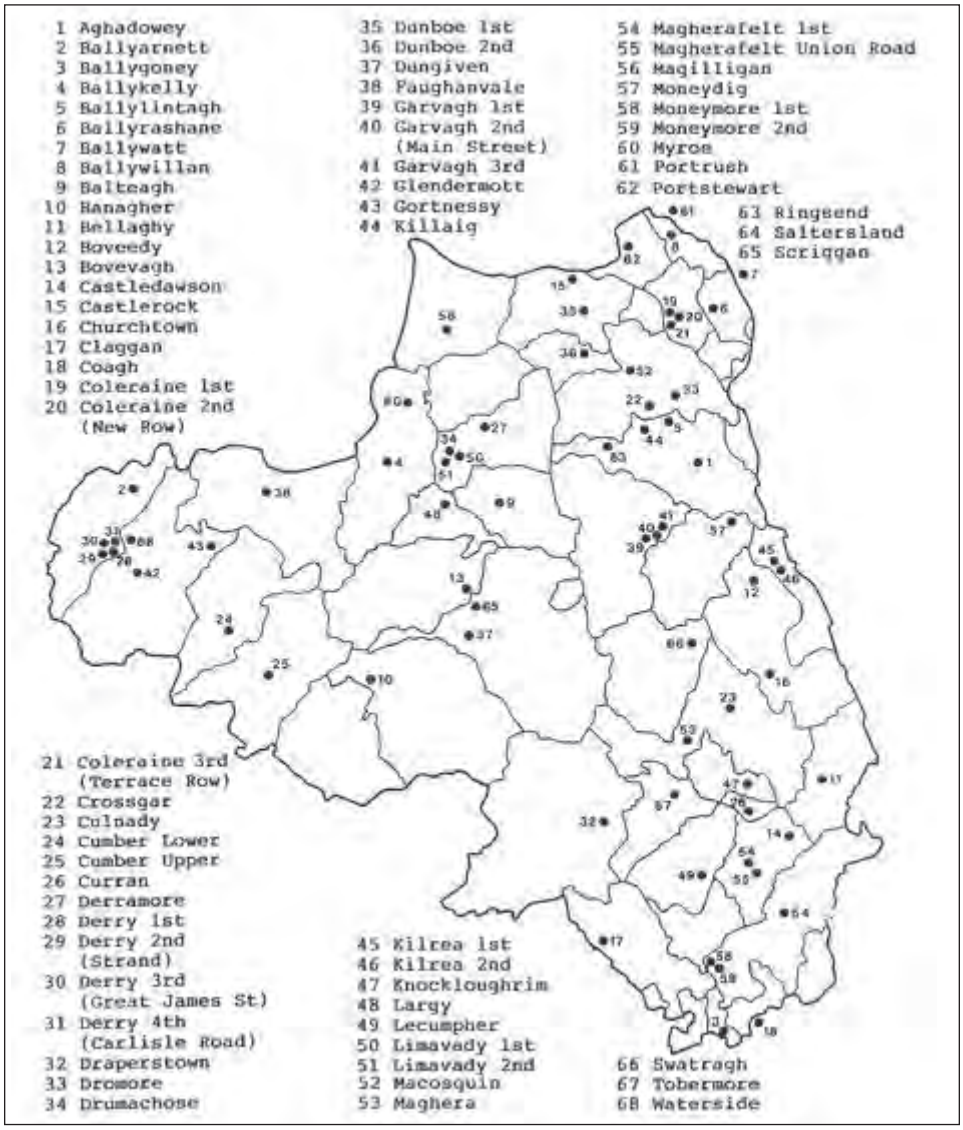
I attempted in my atlas to compile and map Presbyterian congregations that were in existence or had existed by the middle years of the 19th century. The major source for compiling a list of Presbyterian Congregations and their civil parish locations was the Public Record Office of Northern Ireland's publication, *An Irish Genealogical Source: Guide to Church Registers*.

I also attempted to show the actual location of Presbyterian Congregations within each civil parish. For example, in the civil parish of Clondermot, County Londonderry, the congregations of 1st and 2nd Glendermott were located in the townland of Altnagelvin; Gortnessy congregation was located in the townland of Gortnessy; and Waterside Presbyterian Church was located in the Waterside district of Derry City.

A map of Presbyterian congregations accompanies the *Directory of the Presbyterian Church in Ireland* which is published annually.

Because Presbyterian congregations in Ireland are very much associated with the nine counties of the province of Ulster, maps locating Presbyterian churches in my atlas are confined to those nine counties. The civil parish locations of Presbyterian churches outside the province of Ulster and the meeting places of other Protestant dissenting denominations, such as Methodists, Baptists, Congregationalists, and Quakers can be identified in *A Guide to Irish Parish Registers* (Brian Mitchell, Genealogical Publishing Company, 1988).

Not all the Presbyterian churches recorded in my atlas are in existence today. For example, from 1838 to 1848, there were two Presbyterian congregations in Dungiven, County Londonderry: 1st and 2nd Dungiven. In 1849 the two congregations united and worshipped in the church of 2nd Dungiven. In 1905, owing to falling family



Presbyterian Congregations in County Londonderry (Derry), © Brian Mitchell.

numbers, Scriggan Presbyterian Congregation was dissolved and the majority of the remaining families joined the neighbouring congregation of Dungiven.

The Significance of Church of Ireland Registers

It is very possible for the baptism, marriage and burial records of Protestant dissenters, such as Presbyterians, to be within the registers of the Church of Ireland. For centuries the Established Church claimed the right to administer baptism, marriage and burials ceremonies to all Protestants, regardless of denomination, as the exclusive prerogative of the Church of Ireland clergy.

In the 1660s, for example, the meetings of Presbyterians, Baptists, Congregationalists, and Quakers, as well as Catholics, were broken up and the people fined for non-attendance of the Established Church. Until the 1689 Act of Toleration, non-conformist preachers could be fined and imprisoned for conducting services.

In the 18th century especially, due to prevailing laws, the records of baptisms, marriages and burials of Protestant dissenters are likely to be found in the parish registers of the Church of Ireland. Until 1782, marriages between dissenters celebrated by their ministers were illegal. Until 1844, a marriage between a dissenter and a member of the Church of Ireland was considered illegal if performed by a dissenting minister. Prior to the Burial Act of 1868, which permitted dissenting ministers to conduct burial services, the Church of Ireland clergy held jurisdiction over funeral services for Protestants.

Clearly, if you have Presbyterian ancestry, it is essential that you do not overlook the Church of Ireland registers.

Brian Mitchell has been involved in local, family and emigration research in the wider Derry area since 1982. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from major civil and church registers of County Derry. He is author of A New Genealogical Atlas of Ireland, A Guide to Irish Parish Registers, Irish Passenger Lists 1847-1871, Genealogy at a glance: Irish Genealogy Research *and other works. The database can be accessed at <www.derry.rootsireland.ie>; he can be contacted by email at <genealogy@derrycity.gov.uk>.*

IGSI to Increase Dues July 1

On July 1, 2018, the cost of annual membership for the Irish Genealogical Society International will increase by $10/year. This increase will help us to add more valuable benefits to IGSI, to continue our world class journal, to increase the information on our website, to provide programs throughout the year and to pay the increased cost of mailing and printing. Our last membership price increase was in April 2011.

Members receive the benefits of discounts for IGSI events, email contact for IGSI information, research assistance at a low cost, free entry into the Minnesota Genealogical Library and Research Center, access to the members-only section of the IGSI website, and more.

The new membership prices

All membership prices are increasing by $10; however, choosing electronic delivery of *The Septs* will lower membership price by $5. New prices are shown below.

General Membership – $40 This membership provides all member benefits and includes a print copy of *The Septs* mailed quarterly.

Electronic Membership – $35 This paperless membership provides all member benefits – except a print copy of *The Septs*.

Dual Membership – $50 This membership provides all member benefits to two individuals residing at the same address and includes one print copy of *The Septs* mailed quarterly.

Dual Electronic Membership – $45 This membership provides the same member benefits to two individuals as above – except a print copy of *The Septs*.

International Membership – $50 This membership provides the same member benefits and includes a print copy of *The Septs* mailed quarterly.

Pre-Increase Option: Renew Early at the Current Rate All members – no matter of renewal date – can renew at the 'old' price by renewing before June 30, 2018. The year's renewal time will be added to your current membership expiration date. To do so, please send a check payable to IGSI with your instructions. If your membership is close to its anniversary date, you can renew online.

Presbyterians in Ireland: a Guide to Denominations and Congregational Records

by Dr. William J. Roulston

Millions of people around the world have an ancestral line that goes back to an Irish Presbyterian forebear. However, for those researching their Irish Presbyterian roots there is the challenge of getting to grips with the seemingly bewildering array of manifestations of Presbyterianism on the island. This article considers the different strands of Presbyterianism in Ireland, distinguishing between each of the historic Presbyterian denominations, and explores the range of records generated by these churches.

The Presbyterian Church in Ireland

Presbyterianism emerged in Scotland in the late sixteenth century. Through the movement of large numbers of families from Scotland to Ireland in the course of the seventeenth century, most notably in the northern province of Ulster, Presbyterianism gained an initial foothold and then developed into an organised denomination. It was in Carrickfergus in 1642 that the inaugural Irish presbytery meeting was held, from which, in a formal sense, today's Presbyterian Church in Ireland descends. Later in the same century a Synod (today known as the General Assembly) was established, which acted as the supreme ruling body for Presbyterians in Ulster. The rapid growth of Presbyterianism and its numerical strength in the north of the island provoked considerable alarm among the authorities and for a time Presbyterians were subject to various legal restrictions. This in turn provoked a strong sense of estrangement from the establishment, which was a contributory factor in the large-scale emigration of Presbyterians from Ulster to America in the eighteenth century.

Presbyterianism is characterised by worship services where reading the Bible and preaching the Word have greatest importance and where there is a lack of emphasis on ritual and liturgy. The basic unit in the Presbyterian Church in Ireland is the congregation. With regard to church government, it is democratic rather than hierarchical: every minister is considered equal, and to assist him each congregation will appoint a number of 'elders', collectively known as the session. Historically, places of worship have been known as 'meeting houses' reflecting the belief that the 'church' refers to the people, rather than to the building in which they gather. Today, the Presbyterian Church in Ireland is the second largest Protestant denomination on the island with some 560 congregations. These are overwhelmingly in Northern Ireland, but significant numbers of congregations can be found in other parts of the island, especially in counties Donegal and Monaghan as well as the city of Dublin.

An indispensable guide to the Presbyterian Church in Ireland is the *History of Congregations* published by the Presbyterian Historical Society of Ireland in 1982. It provides brief sketches of each of the congregations, mainly focusing on the succession of ministers. It is particularly useful in determining when a particular congregation came into being. A *Supplement of Additions, Emendations and Corrections with an Index* was published in 1996. The text of both publications can now be read online on the website of the Presbyterian Historical Society of Ireland (see below). A great many congregations have their own published histories. Many of these will include appendices providing very useful information on past members of the congregation and surrounding district. Presbyterianism in Dublin is expertly covered in *Dictionary of Dublin Dissent – Dublin's Protestant Dissenting Meeting Houses 1660-1920* by Steven C. Smyrl (Dublin, 2009).

Non-Subscribers, Covenanters and Seceders

Three other historic Presbyterianism denominations, two of which still exist today, are discussed in more detail below. In addition, there are two twentieth-century Presbyterian denominations – the Evangelical Presbyterian Church and the Free Presbyterian Church.

The Non-Subscribing Presbyterian Church

The origins of this denomination can be traced to a dispute within the Presbyterian Church over the issue of subscription to the Westminster Confession of Faith. Those who denied the necessity of subscribing to this work were known as 'New Light' Presbyterians or 'Non-Subscribers'. In 1725, in an attempt to deal with the situation, ministers and congregations of the 'New Light' persuasion were placed in the Presbytery of Antrim (this did not mean that all the congregations were in County Antrim). About 100 years later the issue of subscription

again became a source of contention within Presbyterianism, and in 1829 a small section of the Presbyterian Church withdrew and the following year formed what was known as the Remonstrant Synod. In 1910 the General Synod of the Non-Subscribing Presbyterian Church was formed by the Presbytery of Antrim and the Remonstrant Synod. In 1935 this body was joined by the Synod of Munster. Today there are around 34 congregations, mainly in counties Antrim and Down. For a brief background to this denomination, see *A Short History of the Non-Subscribing Presbyterian Church of Ireland* by John Campbell (1914).

The Reformed Presbyterian (Covenanter) Church

The Covenanter or Reformed Presbyterian Church was composed of those who adhered most strongly to the Covenants of 1638 and 1643 and who rejected the Revolution Settlement of 1691 in Scotland. Of the early history of the Covenanters in Ireland very little is known, save that the denomination was small and scattered. From the middle of the eighteenth century, Covenanters became much more organised with the creation of an Irish Reformed Presbytery in 1763. In 1811, a Synod of the Reformed Presbyterian Church was established. Today, there are around 40 congregations, all but one in the province of Ulster. For background information on this denomination see *The Covenanters in Ireland: A History of the Reformed Presbyterian Church of Ireland* by Adam Loughridge (1984). *The Covenanters in Ireland: A History of the Congregations* (2010) includes brief biographical sketches of Reformed Presbyterian ministers.

The Secession Presbyterian Church

The Secession Church was a branch of Presbyterianism that emerged following a split in the Church of Scotland in 1712 over the issue of official patronage. Before long it had gained a foothold in Ulster and began to spread rapidly, especially in those areas where the Presbyterian Church had hitherto not been as strong. In the nineteenth century nearly all of the Secession churches were received into the Presbyterian Church in Ireland. Essential reading for an understanding of the Secession Church in Ulster is David Stewart's *The Seceders in Ireland: With Annals of Their Congregations* (1950). Brief biographical sketches of Secession clergy appear in *Fasti of Seceder Ministers Ordained or Installed in Ireland 1746-1948*, published by the Presbyterian Historical Society in 2005.

Presbyterian Records

There is little difference in the range of documentation generated by the three historic Presbyterian denominations, though there may be occasional differences in emphasis. Therefore, the different categories of congregational records can be considered together.

Registers of Baptisms, Marriages and Burials

Presbyterians practise infant baptism, and the basic information provided in a baptismal register is the name of the child, the name of the father and the date of baptism. The name of the mother, the family's place of residence, the occupation of the father and the date of birth of the child may also be provided. Although there are a number of very early Presbyterian registers of baptism dating from the late seventeenth century, in the majority of cases baptismal records do not pre-date the nineteenth century. This may be for the very simple reason that the congregation was not established until the 1800s. On other occasions record-keeping was simply lax, while sadly some records were destroyed accidentally or through neglect.

One of the main grievances of Presbyterians concerned the right of their ministers to conduct marriages. In 1782, marriages performed by a Presbyterian minister were legally recognised as being 'as good in law' as those performed by a minister of the Church of Ireland. However, it was not until the passing of another act of parliament in 1844 that Presbyterians ministers were permitted to marry a Presbyterian and a member of the Church of Ireland. Prior to the standardisation of marriage registers from 1 April 1845, when all non-Catholic marriages were to be officially registered, these will give in their simplest form the date of the marriage and the names of the bride and groom. More detailed registers include the residence and the names of the fathers (some registers also name the mother of each party).

Few Presbyterian congregations have very old burial/death registers. Part of the reason for this is the fact that not every Presbyterian meeting house has an adjoining graveyard. Furthermore, the practise of burying within the grounds of Presbyterian churches does not seem to have happened until the late eighteenth century. If looking for the burial places of Presbyterian ancestors prior to the nineteenth century, the most obvious place to check will be the old parish graveyard. Those burial registers that

do exist were mainly started in the late nineteenth or even the early twentieth century. They can be fairly uninformative, with the name of the deceased, the date of burial and occasionally the occupation and age at death given.

Other Congregational Records

A variety of other items may be found among the records kept by individual Presbyterian congregations as well as by the higher levels of denominational church government. Some of these are discussed below.

Minutes of Session Meetings

The session was the ruling body in each congregation and was composed of the minister, designated the moderator at meetings of session, and elders in a particular congregation. One of the elders served as 'clerk of session' and was responsible for recording the minutes of the meetings. Session records cover a range of matters, many of which relate to the internal discipline of members of the congregation for a variety of transgressions. Occasionally they may contain baptisms and marriages that are not recorded elsewhere.

Family Records and Congregational Censuses

A real boon to any researcher seeking information on the families that belonged to a particular congregation will be a congregational census. These can take different forms. At their simplest, they may be a list of members of the congregation. More detailed census returns will provide the townland and will include the names of all members of the family.

Lists of Communicants

These are similar to congregational census, but they only list the names of communicant members of a particular congregation. Sometimes there may be a separate list of the names of new communicants. Occasionally lists of communicants are annotated with additional information, such as when a communicant married, emigrated or died.

Transfer Certificates

Members of one congregation who wished to transfer their congregation to another would be issued with a certificate testifying to their good standing in the church. Frequently a transfer certificate would be issued to those who were emigrating. For a number of congregations there are lists of people who left the congregation to emigrate abroad.

Financial Records

The financial records of a congregation should not be overlooked when searching for a Presbyterian ancestor. Occasionally they will survive for a period for which registers of baptisms and marriages are absent. These records range from stipend lists (the stipend being the minister's salary) to account books. Pew rent books can be particularly interesting documents. Formerly, the greater part of the minister's stipend was derived from pew rents, that is, from the letting of pews or seats within the meeting house for a fixed annual sum.

Locating Records

The two most important locations for congregational records are the Public Record Office of Northern Ireland (PRONI) and the library of the Presbyterian Historical Society of Ireland (PHSI), both of which are located in Belfast. Some records can be found in other institutions, such as the National Library of Ireland in Dublin, while a few Presbyterian registers remain exclusively in local custody.

Over the years the Public Record Office of Northern Ireland has done a tremendous job in acquiring originals or copies of records kept by individual Presbyterian congregations. Most of the Presbyterian records in its custody are on microfilm, though there are also original documents and some photocopies. The coverage is so extensive that there are relatively few congregations in northern counties whose records have not been deposited in some form in PRONI. See the PRONI *Guide to Church Records*, which can be downloaded from the archive's website <www.nidirect.gov.uk/proni>, for more details on what is available.

The Presbyterian Historical Society of Ireland was founded in 1906 to promote public awareness of the history of the various strands of Presbyterianism in Ireland. It has copies of most of the microfilms of Presbyterian registers held by PRONI. A small number of Presbyterian records are only available at the Presbyterian Historical Society. The PRONI *Guide to Church Records* provides details of most the congregational records available in the library of the PHSI. In addition, the library possesses some 12,000 books and pamphlets, including the best collection of congregational histories and a great deal of biographical detail about Presbyterian ministers. At the time of writing, the Society is making preparations for a move to new premises in Assembly Buildings in Belfast: researchers should refer to the PHSI website <www.presbyterianhistoryireland.com> for more details of this as well as opening hours and access arrangements.

With the advent of the Internet, the indexing and digitisation of church records has gathered pace. Many of the centres

affiliated to the Irish Family History Foundation have indexed Presbyterian registers for their respective counties <www.rootsireland.ie>, though coverage is far from complete. Local endeavour has also resulted in many registers being made available online for free.

Conclusion

Researching Irish Presbyterian ancestors can be as fulfilling or frustrating as investigating forebears from any one of the many other denominations on this island. Among the chief frustrations is the fact that relatively few congregations have registers of baptisms and marriages prior to the 1800s. On the other hand, the large number of administrative and other records that were generated by individual congregations means that it can be possible to put real flesh on the bones of Presbyterian ancestors and so gain a better understanding of their social and religious worlds.

Dr. William Roulston is Research Director of the Ulster Historical Foundation and serves on the Council of the Presbyterian Historical Society of Ireland. He is the author of a number of books and a revised, expanded and updated version of his volume, Researching-Scots-Irish Ancestors*, will be published soon.*

Irish Church Records – Additional Resources

IGSI has published a number of articles on Irish church records over the years to help members in their research. You can download back issues of The Septs to read these articles. Here's a list of selected articles from past issues.

General

Church Records: Considering a Key Genealogical Resource
By Tom K. Rice, CG | October 2007

Finding Irish Church Records Online
By Kathleen O'Malley Strickland | October 2007

Irish Church Registers: An Essential Resource
By Brian Mitchell | October 2007

Pedigrees and Piety: the Impact of Religious Tradition and Irish Immigrants to America
By Colleen McClain | October 2007

Church of Ireland

Church of Ireland Records: Determining What Has Survived
By Dwight Radford | October 2016

Keeping the Records Safe – RCB Library's Role
By Susan Hood | April 2016

Pre-1845 Church of Ireland Marriage Bonds
By Dwight A Radford | January 2015

Tracing Church of Ireland Clergy: First Steps
By Dwight A Radford | July 2013

Methodist

The Irish Methodists: History and Resources
By Susan Hahney Kratsch | October 2007

The Methodist Church in Ireland
By Dwight A Radford | January 2012

Presbyterian

Kirk Session Minutes: A Key to Finding Your Townland
By Beth Vought | April 2015

Tracing Presbyterian Ministers as an Emigration Strategy
By Dwight A Radford | April 2015

Roman Catholic

Catholic Church Records: the Ties That Bind
By Kathy Lund | October 2007

Ireland, Catholic Parish Registers 1655–1915
By Kathleen O'Malley Strickland | July 2016

Other

Congregational Church
By Dwight A Radford | October 2014

Irish Immigrants among Three American Minority Religions
By Dwight A Radford | October 2007

Moravians, Mormons, Quakers and Why I Should Even Care
By Dwight A Radford | October 2015

American Islam, Hoodoo, Voodoo: Redefining Race and Religion

by Dwight A. Radford

I have many Protestant Scots-Irish lines from the Appalachian Mountains of the mid-South. Add to that mix the widespread use of Irish Catholics as indentured servants in 1600s Virginia, and it would be easy to limit my thinking in terms of white by race and Christian by religion. However, DNA tests redefined my family's image of itself with new possibilities.

My 87-year-old mother in Tennessee received her DNA test, and it came back with a less than 1% Congo/Cameroon. Her 89-year old sister just got her test back, and it also stated this. Family history is complex enough; now I had to grasp what it all meant and how to approach the new information. Questions developed as I wove through my Scots-Irish and Irish families to identify my African line. Some answers presented themselves. For example, what does "church records" mean in this intersecting of cultures, especially when slave and free-color societies are involved? What knowledge am I lacking?

Historically, African American religion, while containing a strong Catholic and Protestant (especially Baptist and Methodist) thread, also included Islam, Hoodoo and Voodoo. All these have been mixed and merged over the centuries.

So how did the intermixture of cultures and people happen? Answers range from African slaves and European indentured servants having children together to the master-slave relationship. This is complicated further by the lack of an early viable definition of what constituted a slave.

Starting My Research

I found an excellent research tool into intermixed families, the "Free African Americans of Virginia, North Carolina, South Carolina, Maryland and Delaware" at <www.freeafricanamericans.com>. This major genealogical work by Paul Heinegg traces many of the free-color families to an Irish indentured woman and an African man in the 1600s. Two additional and essential articles by Virginia Easley DeMarce have been published in the *National Genealogical Society Quarterly*: "Verry Slitly Mixt": Tri-Racial Isolate Families of the Upper South – A Genealogical Study," 80 (March 1992): 5-35; and "Looking at Legends – Lumbee and Melungeon: Applied Genealogy and the Origins of Tri-Racial Isolates," 81 (March 1993): 24-45. These provide insight into this mixture of cultures.

Islam Among the African Slaves

A large number of slaves brought into the American colonies were Muslim. It is impossible to tell how many were Muslim, but Islam has been a part of American history since the 1500s. It is a hidden history. In old Spanish documents for their colonies in the New World, one commonly found traditional Muslim-sounding names such as Hassan, Osman, Amar, Ali and Ramadan in the records. In the United States, some slaves were well-educated prior to being kidnapped. Some wrote memoirs which became bestsellers in the 1700s and 1800s among whites. One example: the enslaved educated African Muslim, Abd-al-Rahman Ibrahima, was a noble and military leader from Futa Jalon, a mountainous region in what is now Guinea. He was born about 1762, benefited from a Muslim education in Timbuktu and Jenne (in West Africa), and spoke several languages, including Arabic. In 1788, during a local military campaign, he was captured by a rival group and sold to Europeans as a slave, eventually arriving in America.

While a somewhat obscure history, it is through journals, articles, memoirs, and newspaper accounts of educated slaves and freed slaves that knowledge of the Muslim presence in the United States has survived. Academic scholars have argued that much of slave religion was ignored by history because it was underground.

Both the Qur'an and the Bible speak of Biblical figures, such as, Jesus, Moses, Mary, Abraham, Jonah and Adam. Many Muslims had memorized the Qur'an in Arabic, as is still the tradition today. Ingrid Mattson's textbook, *The Story of the Qur'an: Its History and Place in Muslim Life* (2013), discusses the oral aspect of the Qur'an. That slaves merged common elements of the Qur'an and the Bible was documented by Georgia Presbyterian minister Rev. Charles Colcock Jones, in his guidebook for missionaries to plantations. His *The Religious Instruction of Negros in the United States* (1842) <http://docsouth.unc.edu/church/jones/jones.html> provides amazing details. He reported that some slaves who became Christians claimed that Christianity and Islam were two expressions of the same religious idea: "God, they say, is Allah, and Jesus Christ is Mohammed – the religion is the same, but different countries have different names"

(p. 125). The manual is an otherworldly and bizarre read by modern standards.

From the 1840s into the 1870s along the coast of Georgia and South Carolina, Islam was passed down as an oral tradition, with slaves being familiar with Qur'anic stories. One such place was Sapelo Island, McIntosh County, Georgia. Under the Works Projects Administration (WPA) in the 1930s, the U.S. Government funded field workers during the Great Depression to interview elderly African Americans in an oral history project. The goal was to preserve ethnic traditions that were being lost. The written accounts of these interviews documented Islam, or at least a version of it, in Georgia. Unlike written biographies of more educated freed slaves, the WPA transcripts revealed the religious life of common folk, especially women.

In other parts of the South, Islam was practiced alongside traditional African religion, rather than Christianity. The WPA oral interviews from Sapelo Island also detailed this. According to the interviews, Christianity did not become a majority religion on the island until the Reconstruction Period (1865-1877) and the subsequent Jim Crow Laws. Stories of celebrating harvest festivals, falling into trances, dancing all night, drumming and shaking rattles made of dried gourds pointed to the survival of traditional African religion. The WPA transcripts documented Islamic practices with elements of Hoodoo (folk magic). In this example from Sapelo Island, Rosa Grant shares a story about her slave grandmother, Ryna:

> Every morning at sun-up, she knell on the floor in a room and bow over and touch her head to the floor three time. Then she say a prayer. I don't remember what just what she say, but one word she say used to make us children laugh. I remember it was 'ashamnegad.' When she finished praying, she say, 'Ameen, amen, amen.'

Rosa Grant remembered that her grandmother called Friday "her prayer day", a practice of Muslim. However, Rosa also reported her grandmother's Hoodoo magical practices:

> She talk plenty about conjure. She say that where a person been made to swell up from an evil spell, they got to have somebody to pray and drag for them. If you have a pain or a misery in the leg or arm, you kill a black chicken and split it open and slap it where the pain is, and that will cure the pain.

Islamic roots of a slave family are rarely clear; people mixed and merged their religious practices. To this day, there is a strong belief in the evil-eye, curses, exorcism, cures for illness, magic, incantations using Qur'anic verses and protecting oneself from the Jinn (devils). From an academic perspective, Amira El-Zein's *Islam, Arabs and the Intelligent World of the Jinn* is a must-read.

Muslims and the Genealogical Record

For genealogical purposes, early Islamic presence in America is largely undocumented, other than in cases of educated slaves. None of the standard American genealogical research guides even mention it. However, it is included in materials found at the university level, where the same sources a genealogist would use in research are utilized. It's in lesser-known sources that Muslims may be documented. In trying to document the life of a Muslim slave, there are a few suggested records:

- **WPA oral interviews:** Taken in the 1930s for any number of projects, the U.S. Government paid field workers to document slave life and folk life. The ethnic interviews, a part of the series "Records of the Federal Writers' Project", are at the National Archives. Some states have published their WPA writings about ethnic life. The ethnic collection is on *Ancestry.com* as "U.S., Interviews with Former Slaves, 1936-1938."
- **Memoirs and historical works:** Most of the published memoirs and biographies which would list enslaved Muslims should be part of the 297 African American books on microfiche gathered by Dr. Henry Louis Gates, Jr., and others. The collection, *Black Biographical Dictionaries, 1790-1950*, and the published index are widely available.
- **Plantation records:** Once the plantation ancestor or owner is identified, then consider its records as a source. These will be white records generated through white eyes. The journals, diaries and daily logs may discuss the religious life of the plantation slaves.
- **Christian mission records:** As Christianity became more popular among the slaves and of their choosing, the Baptist and Methodist denominations became predominant. Having identified the name of the plantation, researchers can consult the appropriate denominational archive for missionary journals that may detail plantation life.

Traditional African Religion (Voodoo and Hoodoo)

Voodoo and Hoodoo are other overlooked aspects of genealogical research. Especially with Hoodoo, there was cross-over between the African and European communities in

their view of the unseen world and their interaction with it. Voodoo and Hoodoo are related but should not be thought of as the same. Voodoo is a religion which crossed from Africa to the Caribbean, especially to Cuba and Haiti, and then to southern Louisiana. The Voodoo capital in America remains New Orleans. Hoodoo is traditional "folk magic" and not a religion.

What is called Voodoo is actually the Vodoun religion. Its roots can be found in the African countries of Benin (formerly Dahomey), Burkino Faso (formerly Upper Volta) and Togo. Voodoo recognizes the West African Vodoun god and lesser gods. While modified by Catholicism, it has preserved some rituals and practices from West Africa.

Louisiana Voodoo

In the U.S., Voodoo is sometimes referred to as Louisiana or New Orleans Voodoo, though similar practices are found in the Santeria religion of Cuba. The subject of Voodoo as it pertains to Irish immigrants depends on how the Irish community interacted and had children with slaves.

Louisiana Voodoo came to the French colony between 1719 and 1731 when the majority of slaves came from Dahomey (currently Benin). African slaves in the early 1700s far outnumbered free whites. It survived because slave families remained intact. In French Louisiana, laws had been enacted stating that if families were sold, all children under 14 years of age went with the parents. Thus, French Louisiana was different from English-speaking areas of the U.S. where families were broken up and sold, with the intent to destroy African ties.

While related to Haitian Voodoo, Louisiana Voodoo has an emphasis on the Voodoo Queens (*Grisgris*), Hoodoo practices, and the snake deity (*Li Grand Zombi*). Voodoo queens oversaw ceremonies and dances, acted as an oracle for the community and performed sacrifices to the spirits as well as exorcisms. If the Voodoo queen was a devout Catholic, she might act as a Christian counselor as well.

Hoodoo Practices

Hoodoo means to conjure. American Hoodoo was a mixture of African, Native American and European folk magic practices. The African portion of Hoodoo seems to have originated in the African countries of Angola, Congo, Nigeria and Togo in West Africa. For my own research, the Congo area caught my attention.

As cultures mixed in America, African Hoodoo took from the Europeans the *grimoire*, textbooks of magic used to develop talismans and amulets, and the *hexmeister* from the Pennsylvania-Dutch Country in Lancaster County, Pennsylvania. These hexes were published in 1820 in the form of a catalog for hexmeisters to use and later published as *The Long Lost Friend*, by John George Hohman, a Pennsylvania Dutch healer, and was revised periodically. It became the encyclopedia of American Hoodoo and would become a standard among folk magicians in the mid-South Scots-Irish communities in the mountains. Scanned images of various editions can be found at <www.archive.org>.

Even though Hoodoo mixed Christianity and Biblical figures into its practices, there is no theology, clergy or gods. A Hoodoo doctor was a person, usually within a Christian congregation, who had knowledge of the craft. Hoodoo doctors often traveled around from town to town offering their services. Some used rootwork (using herbs for healing as well as magic) as part of their practice, blurring the line between folk medicine and folk magic.

Documenting Voodoo and Hoodoo

There are some records from which to document Louisiana Voodoo and Hoodoo practices among both the black and white communities. One such example comes from the Slave Narratives compiled by the WPA in the 1930s as follows:

> ***Interviewee: Henry of Mobile County, Alabama – 4 June 1937***
>
> "Lady, you ax me iffen us knowed anyt'ng 'bout hoodoo? Yes, ma'am dere sho' was folkses what could put spells on you. I sho' was skeered o' dem kin' too. Atter I was nearly growed, dere was a gal name Penny what been down sick a long time an' dere was a cunjer doctor wukkin' on her tryin' cure her, but her wan't 'greeable, so he let her die. Den a boy, name Ed, he had a mis'ry in he foot, an' it went up he leg an' he cripple. Dere was a hoodoo doctor in de forks o' Bigbee River come tend on him, an' he tol' ever'body git outten de house 'cep'n' him an' Ed an' de Devil. He cured Ed smack well.
>
> "My mammy said I was borned wid a 'zernin' eye to see sperits, an' I seed sump'n lak a cow wid no haid. So mammy made me stir de fresh lard when dey was rendin' hit, 'cuz dat cures you of seein' de sperits. Atter I stirred de lard, I didn't see 'em no mo'.
>
> "One time I was splittin' rails wid a nigger what could do anythin', but he was a bad man an' I was 'feered of him. I tol' him, iffen I had a pain or anyt'ing hurt me, I sho' would kill him wid my ax. I wudda split dat nigger wide open, jes' lak I split dem rails, iffen he try dat hoodoo on me.

A short list of sources to consult in this untouched area of African American family research is as follows:

- **Slave Narratives:** The Library of Congress' Slave Narratives: *A Folk History of Slavery in the United States from Interviews with Former Slaves* can be used to see what the former slaves understood about the practice of Voodoo and Hoodoo. Many of these narratives are from a Christian perspective, but they discuss the practices and the relatives involved. The person interviewed was elderly in the 1930s and often confused Hoodoo with Voodoo. Most of what is described would be Hoodoo, regardless of which word was used.
- **Newspapers and historical books:** There is an entire body of literature on Louisiana Voodoo ranging from historical accounts to social histories. Because of its prominence in New Orleans, the city's newspapers are a prime source, as are academic books.

Conclusions

In my own personal ancestry, I do not expect to find any Voodoo practitioners because I have no Louisiana ancestors. However, I would not be surprised to find a Scots-Irish Hoodoo rootworker in the Appalachian Mountains.

In reviewing my potential Congo/Cameroon lines, I can make some preliminary observations:

- In what is today the Republic of Congo and the Democratic Republic of Congo, Islam is a minority religion. If my ancestors originated from this area, I would expect them to have practiced traditional African religion.
- In the modern country of Cameroon, Islamic statistics are higher than in the Congo Basin, with 18% of the population being Islamic. That is a possibility for me to consider.
- Still, during the slave trade era, I would expect traditional African religion to predominate throughout this area of West Africa. That may bring me back to American Hoodoo.

Regardless of my eventual findings, my first step is to weave through my Scots-Irish immigrants and Catholic Irish indentured servants before I can identify my Congo/Cameroon line. It is a fascinating quest as my Hoodoo ancestor may actually be among the Scots-Irish lines and not the Congo/Cameroon line.

Further Reading

Islam

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Dwight Radford is a professional genealogist residing in Utah. He is a regular contributor to The Septs *magazine and writes an Irish related blog: www.thejourneyhomegenealogy.com He has taught Irish and Irish immigration related classes in both the United States and Canada.*

IGSI's New Website

by Mary Wickersham

An IGSI Technology Team has been working diligently over the past year to make major changes to our website. It's probably already live, by the time you read this.

Reasons for the New Website

1. Some of the software used on the "old" website was out-of-date, risking security and other problems down the road. Costs of upgrading would be in the thousands of dollars.

2. Our chosen vendor, EasyNetSites (ENS), specializes in websites for genealogical and historical societies. ENS has over 100 genealogical and historical societies as customers and understands our needs. Most future software upgrades will be covered by our annual service fee, so we will minimize surprises to the budget.

3. ENS pricing is 25 – 30% of the cost of our former vendor.

Major Changes

Among the first things you will notice is the appearance of the new site:

1. The new menu lists selections down the left side. Click on Members to log in. If you have trouble logging in, use the password reset feature or contact webeditor@irishgenealogical.org for help.

2. The Home page has several photos which will load at different times. (If you want to see them all, press the refresh button on your browser. The reset button looks like the recycle symbol). The new site contains much of the same information as the old site.

What the Changes Mean to Members

While the new website will do many of the things the old site did, there are some changes:

1. New login id and password: Temporary login information was loaded into the system when we moved the member information to the new website. We sent an email with your new login information at the time of the changeover.

2. Surname Interests: The Surname database on our old site was a 30-year compilation of names, some from pre-computer days. We decided to clean up the information and use only what is provided by current IGSI members. To be included, you will need to enter your surname interests on the new site. Since this is an evolving research tool, check back often for possible new connections. The new system makes it easy for you to send an email privately to others who share your interest. Note: you can add your surname interests from your member profile, once you've logged in.

3. Membership renewals:
   a. You will see a number of days to your membership expiration date once your membership is within one - two months of expiration.
   b. You won't be able to renew unless your membership is within the renewal period.
   c. You can renew online or by mail. If preferred you can print a renewal form to mail with your payment by check.

4. Registering for classes: Visit the Store to register for a class or purchase a class handout. As with membership renewals, you have the option of printing a form to send with a check, or paying via PayPal.

A Big Thank You to All Involved!

Many thanks to our members who contributed to the Technology Fund over the past two years. Those funds were used to cover the cost of paying old and new vendors during our transition to the new website.

A big *Thank You* to the Technology Team (listed alphabetically): Ann Eccles, Randi Mary Helgesen, Audrey Leonard, Tom Rice, Kim Scanlan, Pat Schoenfeld, Kay Swanson, Mary Wickersham, Greg Winters and Bob Zimmerman.

Bob Rowe, a Minnesota resident and webmaster for several societies using ENS genealogy websites, helped us understand the features and work involved in converting to the ENS site. Thanks, Bob!

Thank you to our members, for your patience during this change.

Feedback or Suggestions

Please send your website feedback and suggestions to webeditor@irishgenealogical.org

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

We are Informed, that the Rebels who went beyond Sea, finding themselves little regarded, and their Pensions differently paid, are in a starving Condition; and come to Calis to be as near Old England as possible, where they are daily Informed with the bad Condition of the Partners of their fate on this side the Water, where the Tory and Jacobite Stokes are become so Low that formerly supported them, that new recourse is had to other shamaking Shifts, to decoy Servant-Maids, Prentice-Boys, and other silly People to contribute to relieve the Sufferers by putting Money into Lotteries, for the use of the starving Rebels, to Confirm this, not long since there was one of these made Ox, __d, for Brigadier Mackintosh's Brother, and there he was Complemented with a Sum from that dratemity [*sic*], since that there was one in London, for Evander Macrever for his Watch, which fell to the share of a Maid on Ludgate, of which she seem'd very fond, and had thought to keep, but was told that the Watch had been put to the use formerly, but was still generously return'd, and so as one of the Faction could not be so base as keep it, and so with unwillingness parted with it, and very lately there was a Lottery made, the use of Mr. William Shastoe of Barington, one of the Pardon'd Rebels, among the rest that put in their Money the famous Sir W____ B____, his Countryman, put in seven Guineas out of good will to the Man and the Cause, the Gentleman has been a Gainer by a present of 1000 l.

Weekly Journal or British Gazetteer
London, England – 17 May 1718

[proclamation]

This Act is to continue from the 24th of March, 1717, to the 25th of March, 1719.

And whereas by an Act of the first Year of His Majesty's Reign, entitled, *An Act for the more effectual and exemplary Punishment of Such Persons as Shall Seduce Soldiers to desert, or being Papists, shall [enlist] themselves in His Majesty's Service in Great Britain or Ireland, or in the Islands of Guernsey or Jersey*, it is enacted, That any Person or Persons whatsoever, who should directly or indirectly perswade [*sic*] or procure, or endeavor to perswade or procure any Soldier or Soldiers in the Service of His Majesty, or of His Heirs or Successors, to desert, such Person or Persons so offending, and being thereof lawfully convicted, should forfeit the Sum of Forty Pounds: Now be it enacted, That for such Offences as shall be committed against the said recited Act within that Part of Great Britain called England, the Penalties thereby enacted, shall be sued for and recoverable in any of His Majesty's Courts of Record at Westminster; and for such Offences against the said act as shall be committed in that Part of Great Britain called Scotland, the same shall be sued for and recoverable in His Majesty's Court of Exchequer in Scotland; and for such Offences against the said Act as shall be committed in Ireland, the same shall and may be sued for and recoverable in any of the four Courts at Dublin; any thing in the said recited Act to the contrary thereof in any wise notwithstanding.

London Gazette
London, England – 20 May 1718

250 Years Ago

[incidental items]

March 4. It is the opinion of the Hibernian connoisseurs in general that the next General Election in Ireland will case upward of 300,000l. to be circulated among the electors and poor of the kingdom next summer.

It is talked that two regiments of foot, on the Irish establishment, are soon to be embarked for North America.

CHARLESTOWN, March 21
By Captain Barton, just arrived from St Augustine, we are informed of the arrival of a schooner from New York with some Irish settlers; and that two Creek Indians, who went to the Havannah above a twelve-month ago, were lately returning to their nation, supposed to have been to Old Spain. Captain Barton has, since he last went from hence, been 140 miles up St. Juan's river in his schooner, to some new settlements forming there. By all accounts the settlement and population of East Florida goes on with amazing rapidity.

NEW YORK, April 21
We hear from Shrewsbury, in New Jersey, that the week before last one Mr. -----, of that place, being plied with strong liquor by three females, until he was much intoxicated, they then proceeded very deliberately to deprive him of his manhood by castration, which they effectually performed. The crime he was charged with was for depriving his wife of favours that he bountifully lavished upon his neighbours. The operators were his wife, his wife's mother, and one other woman. He is in a fair way of recovering, and the women are all in custody.

Williamsburg Virginia Gazette
Williamsburg, Virginia – 12 May 1768

200 Years Ago

Mr. Patrick Lynch

Mr. Patrick Lynch, the Secretary to the Gaelic or Hiberno Seltic [*sic*] Society of Ireland, whose death was announced lately, was a native of the County of Clare, and after a chequered life of various Incidents in different parts of Ireland, he finally settled in Dublin, and was employed on the Records of Ireland at the time of his death. Of genuine and unmixed Irish descent, the character of Lynch was impressed with many of those traits which are supposed to mark his countrymen. He had a heart warm and kind, capable of strong attachments and strong dislikes, and a temper so open and undisguised, that he was incapable of concealing either one or the other. He had a high and Independent spirit, which never forsook him in various vicissitudes of fortune. He was ever ready to confer favours on others, even beyond his means, but would never stoop to receive pecuniary obligation himself. His mind was as honest as it was proud, and his great anxiety through life, and at the time of his death, was to discharge his engagements. …

BARBAROUS MURDER. – For some time past the Excise Officers in this district paid different visits to the Commons of Moyree, where illicit distillation seemed to take its stand and bid defiances to law and civilization. On a late occasion some fellows accosted, in the following manner, a Revenue Officer and a Bailiff, in that quarter: - "We know who it is that give you information against our still, and by G—d you shall never see Bridget Cullinan alive again." This declaration was not regarded with any seriousness, because Bridget Cullinan was totally unknown to the officer. However, it appears that a woman of that name resided in the neighbourhood, whom these illicit adventurers suspected for having given information against them—and, horrid to relate, this marked victim of foul suspicion was most barbarously murdered on the night of Wednesday last, and thrown into a well or pool, where her body was discovered on Thursday morning! We have just learned, that an inquest was held on the body by Thos. Ievers, Esq. Coroner, when, after a full investigation of the dreadful circumstances, the Jury found "That on the night of the 18th instant, John Burns, Martin Burns, Thomas Roughan, Pat. Sullivan, James Sullivan, Michael O'Conner, and J. Whelan, together with other persons unknown, broke into the house of John Hynes, of Moyree; and thereout dragged Bridget Cullinan, late of Moyree, whom they beat and abused in so savage a manner as to occasion her immediate death, and after her decease they conveyed her body to a pool of water, about 500 years from Hyne's house, in which they threw it." – Ennis Chronicle.

Dublin Journal
Dublin, Ireland – 20 May 1818

150 Years Ago

The Irish Church Establishment

…The inhabitants of Ireland are Roman Catholic and Protestant, being, probably, three and a half millions of the former to one and a half millions of the latter. But the Protestants are sub-divided into Episcopalians, Presbyterians, Methodists, Baptists, Unitarians, Quakers, and a few other sects who number, however, but few believers. Of the different sects of Protestantism the Episcopalians are far from being the most numerous. Yet they are the only ones who directly derive benefit from the tithe-rent charge of the country. Other sects are endowed to a greater or less extent from Government: the Presbyterians receive a *regium donum*, or "Kingly Gift," for their ministers; so, we believe, do some of the Methodists; and even the Roman Catholics enjoy the Government bounty to a degree, such as the endowment of Maynooth College. But all the people of Ireland, who own, hold, or occupy, as proprietors or lessees, a foot of soil in that island, pay into the revenue of the Established Church. In this way it is asserted that £sterling, a sum nearly equal to $60,000,000 in gold, is collected from an impoverished people, who are so poor that in many instances they do not possess the common necessaries of life. …

Salt Lake City Deseret Evening News
Salt Lake City, Utah – 30 April 1868

Irish Church Disestablishment. Part 1

To the Editors of the *Daily News*:

SIR, The position of the Irish church establishment, whether it be founded on justice or injustice, is at present decidedly an unenviable one. Its members form only eleven per cent. of the total population of Ireland, yet enjoy the entire church property of the country. The Roman Catholics form seventy-seven per cent. of the population, but enjoy none of the church property. The condition of Ireland is eminently unsatisfactory; rebellion, or separation from England, being contemplated, it is said, by a portion of its inhabitants. The great majority of the people, through their representatives, lay as well as clerical, have expressed a firm conviction that the removal of the Irish church establishment is a necessary preliminary to any remedial measures which parliament may contemplate. Thus the church establishment is the grievance which "stops the way" of Irish regeneration….

London Daily News
London, England – 10 April 1868

[Charles Dawson trial]

A labouring man named Charles Dawson was committed for trial yesterday morning, by the City Court, on a charge of bigamy. In June, 1863, he married Bridget Hogan, and three years afterward contracted another union with Helen May Fitzgerald; and in the latter case the ceremony was performed by a Mr. Annett, a deacon of the Church of England, who was subsequently convicted of forgery. Mr. Byrne, who defended the prisoner, argued that this was not a legal marriage; but the Court held that that question should be decided by another tribunal. …

New South Wales. Sydney, 5th June.
It is believed that the Roman Catholic Chapel at Mayor's Creek, which was burnt down the other day, was set fire to by a man named Tidd, a Catholic.

Melbourne Herald
Melbourne, Australia – 6 June 1868

100 Years Ago

Boston Gaelic School

The Boston Gaelic School at 165 Washington St yesterday appealed to 1000 persons of Irish origin for cooperation against conscription of the youth of Ireland. Resolutions were unanimously passed and copies ordered sent to President Wilson and several members of the United States Congress.

Mrs. Page, who spoke for the woman suffragists, said the women of America were in sympathy with the cause of Ireland. Who thanked "the Irish Republic for being the first organized government in the world to proclaim the right of woman to participate in the Government of the Nation." …

Friends of Irish Freedom

The Roger Casement Branch, Friends of Irish Freedom, have made arrangements for the anniversary celebration of the Irish Rising of 1916, which will be held in Hibernian Hall, 184 Dudley St, Tuesday evening, April 23. …

Boston Evening Globe
Boston, Massachusetts – 15 April 1918

News from Ireland

Connaught
George Quinn, who has died, aged 47, in Colorado, where he carried on a big dairy and farming business, was a brother of Mr. J. J. Quinn, solr., Tuam.

Munster
The last surviving child, aged 2 years, of John and Bright Carey, Kilmurry, Kenmare, got suddenly ill, and the father went for assistance. When he returned with some neighbors the child was dead, and the mother was lying on the floor with her throat cut. She is in a critical condition.

The Limerick Guardians have asked the L. G. Board to discharge E. Grace, who is in the hospital, under the surveillance of warders and police, as a result of a hunger-strike, as his services are required in the parish.

Ulster
J. J. McCaul, merchant and auctioneer, Carrickmacross, a popular figure in the neighborhood, who has died, was for over 50 years active in the Belfast linen trade, and was in his latter years director and secretary of the Ulida Clothing Co.

The Irish Standard
Minneapolis, Minnesota – 13 April 1918

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Save the Date – May 12, 2018

Please join us for an Irish Tea Social at the Minnesota Genealogy Center on Saturday, May 12, from noon to 2 pm.

1385 Mendota Heights Road, Suite 100
Mendota Heights, MN 55120

Map on page 68. Check IGSI's website for more information.

More Portumna Priory Inscriptions

by Steve Dolan

In the October 2008 issue of *The Septs* (vol. 29, no.4), my friend Adrian Martyn provided inscriptions from Portumna Priory together with a brief history. Following some recent clearance work by the Office of Public Works, several additional headstones were uncovered.

While all headstones were once upright, these are almost all now recumbent and only barely legible. The additional eleven inscriptions listed below bring to 25 the number of external inscribed headstones, with most of these new finds being in the south-west of the site.

As with those previously published (external to the church), the headstones date within two to three decades either side of 1800. The Kenney and Cooke headstones are among the first one meets on entering the graveyard on the southern gable of the ruins.

[Note: in this article, text in italics indicates exact renderings of the inscriptions. Normal text gives the relevant data in a more economical form.]

Here lies the remains of Sidney Armstrong alias Williams who dept this life March 18th 1809 aged 36 years.

Here lies the remains of Mary Burke who died 24 October 1779 aged 70 years. Erected by Patrick Cleary.

O Lord have mercy on the soul of Joseph Cooke who died Sept 25th 1834 aged 76 years. Erected by his wife Mary Cooke alias Murry. May he rest in peace.

Margaret Doolan, wife of William Doolan died 17 April 1788. Also two infant children, Thomas & Anna Maria, Jan 1789. *Beneath this tomb lies the body of Isabella Ellis, died 3 August 1779.* Also, Robert and Anne McCaughey, her parents. Robert died June 1802 aged 85 and Anne died May 1806 aged 88. Monument erected by Captain Robert Ellis of the 56th Light Dragoons, son of said Isabella Ellis and grandson of Robert and Anne McCaughey.

Erected by Michael Kelly in memory of his wife Margarit Tennyane who died in 1827. Also his two sons Patk and Michl who died in 1810.

Erected by Jno Kenney in memory of his daughter Catherine Kenney who dept this life April 13th 1808 aged 20 years.

Erected by Patrick John Lyons in memory of his father Patrick Lyons who died April 11th 1803 aged 55 years. And his mother *Hannah Brien who dept this life August 2nd 1811 aged 57.*

In memory of Mary Magrath who dept this life 29th Feb 1804, aged 55 years.

Erected by Richard Ruth in memory of his wife Bridget Ruth alias Geoghegan departed this life April 14th 1799 aged 69 years. And also his mother.

Here lieth the body of Richard Tydd who departed this life November 7th 1788 aged 54 years. This monument was erected by wife Jane Tydd otherwise Dooly. This is an impressively inscribed slab with Masonic iconography.

Steve Dolan is a historian based in East Galway. He holds an MBA (NUIG) and an MA in History from UL. He is manager of the Irish Workhouse Centre – Portumna, and editor of the SEGAHS Journal *(http://www.clonfert.org/download.htm).*

Aerial view of the Portuma Priory.

Let's Meet Up in Boston!

Registration for this year's Celtic Connections Conference opened early in March. We hope to see and meet with many IGSI members at the conference in suburban Boston on August 10-11, 2018!

What's so special about this conference? It's the emphasis on Irish and other Celtic genealogy. Many speakers are recognized experts in the fields of Irish and Scottish genealogy, Irish DNA, and American-Irish research. This is also an opportunity to mingle with other researchers whose ancestors come from Ireland, Scotland and Wales. And, for some of us who live west of New England, it's the opportunity to visit historical sites we've not yet visited.

It will be three days filled with activities. If you come in early, you can participate in a tour of a Lawrence, Mass., textile mill on Thursday, August 9. Many Irish men and women worked in such mills in cities along the East coast. As part of the Friday night banquet, enjoy Celtic tunes performed by local musicians. And if your brain isn't fried by Saturday night, join a group of friends for a night of "pub trivia". There's more information on these activities on the conference website under "Activities & Attractions".

If you plan to do some family research in Boston before or after the conference, check the "Activities & Attractions" for a list of repositories to visit with links to website and map for each. Or check out some of the tourist and historical attractions in the area.

Sponsor a Speaker

As we have in the past, we encourage you to honor an ancestor at the conference by sponsoring one of the lectures. See the "Sponsorship" section of the website for details. A banner with the name of the ancestor being honored will be displayed at the speaker lectern for that lecture.

IGSI Member Discount

This year we offer a $25 discount on the registration fee for IGSI and TIARA members. And if you sign up by June 4 you also get the 'early bird' price -- $225 for the two conference days, lunches included. The full conference schedule and other options for purchase (t-shirt, tour, etc.) are available to view on the website.

Check out the conference website
www.celtic-connections.org for full information and online registration.
If you would like a paper form, contact IGSI and we will send you one.

Spring 2018 Classes

Irish Genealogical Society Intl. offers 2018 Classes at the Minnesota Genealogy Center, 1385 Mendota Hts. Rd., Suite 100, Mendota Hts., Minnesota and at Celtic Junction Arts Center, 836 Prior Ave., St. Paul, Minnesota.

MINNESOTA GENEALOGY CENTER CLASSES

April 14 | 10:30-Noon | Brick Walls | Audrey Leonard

Is your research stuck because you can't find a record or have a question on how to continue? Bring your questions to this class and let us see if we can get things moving again.

May 12 | 10:30-Noon | Irish Research Online | Ann Eccles

Is it time to review what online genealogy resources you regularly use and expand that list? We'll discuss some basic online sources, adding some hints to finding records you may have missed – and discuss websites specific to Irish research.

June 9 | 10:30-Noon | "All of the Census Records Were Destroyed!" | Audrey Leonard

Discover what resources are available to help you "fill in the gaps". We'll look at the remaining census records, Tithe Applotment records (1823-1837) and Griffith's Valuation Records (1823-1838).

CELTIC JUNCTION CLASSES & DISCUSSIONS

April 21 | Noon-1:00 P.M. | Family History Stories

A panel of Irish genealogists will share their discoveries. Some are exciting, some sad, some funny – they are the tapestry of genealogy. FREE event.

May 19 | 10:30-Noon | Finding an Immigrant's Place of Origin | Tom Rice

Discover what resources are available to help you "fill in the gaps". We'll look at the remaining census records, Tithe Applotment records (1823-1837) and Griffith's Valuation Records (1823-1838).

June 16 | 10:30-Noon | Irish Research Online | Ann Eccles

Is it time to review what online genealogy resources you regularly use and expand that list? We'll discuss some basic online sources, adding some hints to finding records you may have missed – and discuss websites specific to Irish research.

Pre-register for all classes – at both locations – on the IGSI website
www.irishgenealogical.org.

Irish Genealogical Society International Membership

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IGSI Member Who Suggested Membership _____

Indicate Membership Category

☐ General ($30) ☐ Dual ($40) ☐ International ($40) ☐ Electronic ($25)

For Gift Membership go to www.IrishGenealogical.org or write to IGSI at address below.

Name _____

Address _____ City _____

State/Province _____ Postal / Zip Code _____ Country _____

Email _____ Phone _____

Surnames

Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please.
Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

	Surname	**Ireland County** (locale if known)	**Other County** (locale) – needn't write USA
Example:	*Stack*	*Kerry (Ballylongford)*	*CAN-QC; OH, MN (RICE CO.), AZ*

Place additional surnames on blank sheet of paper.

Payment (Choose one membership)

1 Year General Membership ($30 US)	$ _____
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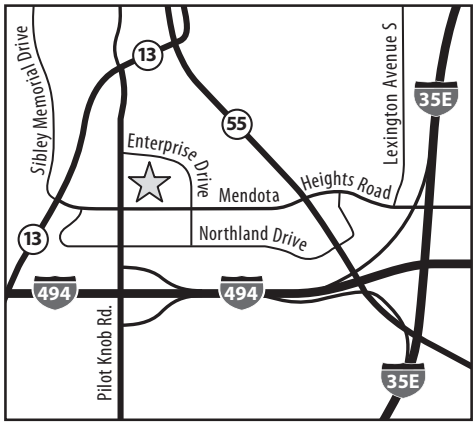
IGSI Classes and Irish Days



Daytime Hours

Wednesday: 10:00 am to 4:00 pm
Thursday: 10:00 am to 8:00 pm
Saturday: 10:00 am to 4:00 pm

Closed

Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

★ 1385 Mendota Heights Road, Suite 100,
Mendota Heights, MN 55120
651-330-9312

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

JULY 14, 2018
AUGUST 11, 2018
SEPTEMBER 8, 2018
OCTOBER 13, 2018
NOVEMBER 10, 2018
DECEMBER 8, 2018
JANUARY 12, 2019
FEBRUARY 9, 2019
MARCH 9, 2019
APRIL 13, 2019
MAY 11, 2019
JUNE 8, 2019

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs – A Quarterly Journal

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2018
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2018 | October | The Irish in North America

Who came when? The Irish in arts and entertainment; Irish climbing the economic and social ladders; immigrants' stories; the path traveled to get here. Deadline for articles: August 1, 2018.

2019 | January | Citizenship and Immigration

Suggestions for articles: U. S. citizenship process and records, an overview of ship records, a look at Steven Morse's websites. Where did the Irish go once they arrived? Applying for Irish citizenship. Deadline for articles: November 1, 2018.

2019 | April | Land and Tax Records

Suggestions for articles: Griffith's Valuation and Tithe Applotment records; using U. S. tax and land records; maps; Registry of Deeds. Deadline for articles: February 1, 2019.

2019 | July | Principles of Good Genealogy

Suggestions for articles: Getting started the right way; purpose and essence of source citation. Proving identity and relationships; having a style for recording dates, places, and names. What kind of records are there? Where are the records? What is in the records? Deadline for articles: May 1, 2019.

Cover Photo: *Lugh from mural in Dublin*
© Gabrielle Ní Mheachair

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A Busy Summer Ahead

By Audrey Leonard

It's the middle of summer and I hope everyone has been able to spend some time just relaxing and enjoying the weather!

The 2018 Celtic Connections Conference will held next month, August 10-11 in Auburndale, outside of Boston. The list of presenters is very impressive and will leave most of the attendees scratching their heads as they try to figure out which session they should attend next! I hope many of you are able to attend the conference. I know that if you do, you will return home with a great deal of information on DNA, life in Ireland, and many ideas on where to look next for your ancestors

That very same weekend in August we celebrate the Irish here in St. Paul! Since 2001, the Irish Fair has celebrated in St. Paul on Harriet Island. The Irish Genealogical Society Intl., will again have a table on-site staffed by members ready and willing to talk about Irish genealogy. Check the Irish Fair schedule of activities before you come and plan a stop at the Speakers Tent for presentations on a variety of Irish subjects. We'll look for you there with others of Celtic descent enjoying the music, contests, programs, and food. Best of all – it's free!

Just a reminder that our new library space is an easily accessible and very cool place to do some research on these hot summer days. Plan a visit to our library in Mendota Heights to do a bit of research. The second Saturday of each month is "Irish Saturday" and we have volunteers available to answer questions, recommend websites, reading material, or just give you some pointers on where to look next for additional information.

Each month on Irish Saturday we offer a class to help members move along on their research. Is there a topic you would like a class on? Help our Education group by sending an email to president@irish-genealogical.org with your suggestions or requests for a particular topic to be covered in a class this fall or winter. We would love to hear from you.

Speaking of future classes – we are planning for a presentation on immigration into Canada. Many Irish immigrated to Canada, another of the British colonies. As "English" citizens, they could easily enter the country, and there was the added benefit of a much lower passage cost. Since many folks in the upper Midwest have other European heritage along with Irish heritage additional groups have been invited to participate in the presentation. Watch our website for details as we get a date and location set for this presentation.

I hope you have had a chance to look through our new website – and that while there, you entered your Irish surnames under the "Surname Interests" button. The next step is to connect with others researching the same surname to perhaps identify family members in common.

We hope you enjoy this issue of *The Septs* and have a great summer; fall will be here all too soon.

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her third term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Irish Fair of Minnesota

August 10-12, 2018

Come visit IGSI's booth at the Irish Fair on Harriet Island in St. Paul on Saturday or Sunday, August 10-12. There's sure to be something free on the table. Meet and visit with other IGSI members while enjoying the sun, the music and the food.

IRISH FAIR OF MINNESOTA

Research Sources – Hard Copy or Digitized

By Ann Eccles

Over the last 10-15 years we have taken the increasing amount of genealogical resources to be found on the Internet for granted. Just a click of the mouse and a query or a Google search and we have a long list of potential facts or sources to investigate. And because of the variety and extent of the items listed in response to a search, we think it's all there for us to take in as our time permits.

Not so – in my experience. While the online information databases continue to grow weekly at FamilySearch, Ancestry, Findmypast, and others – I still find that there are missing information pieces for my ancestors. And, it's true: there are still some sources that are best checked in print. The good news is that the Internet can help us find or access many of these resources.

It's well-known that we can find newspaper articles online about our ancestors: birth and obituary notices, reports of other happy or tragic events in their lives, and general news of the area and time they lived. And we can read the information there. I've also found online books and reports which mention an ancestor – a county history, which listed one ancestor's parents and siblings, and a report on the construction of a religious shrine. But how do we find these books and manuscripts that are not in a nearby library or repository? And the how to access them?

This issue offers the opportunity to spread your research wings and seek what you thought was impossible! Some of the resources described in these articles provide links to the materials to read online. Others offer information on locating the items in various libraries or repositories around the country or world.

What's in the articles this issue? Lois Mackin recommends checking the library catalogs of society websites to discover the breadth of their holdings. She also offers a look at WorldCat, the online network that lists the holdings of thousands of libraries (public, university, and specialized) worldwide; and describes using GoogleBooks and other digitized book websites as resources. Kathleen Strickland investigates JSTOR (Journal Storage), a website that offers historical and scholarly articles on the times, events and places in our ancestors' lives.

Two new authors contribute to our journal. Paula Stuart-Warren, long-time member and genealogy speaker, discusses NUCMC (National Union Catalog of Manuscript Collections). She describes using this and other archival resources to find manuscripts and documents – or the archives holding the items – related to our research. David Katz, a Minnesota librarian, offers a look into the process of Interlibrary Loan – asking your local library to help bring a book or article not available locally to you at your library.

We include an article that Tom Rice, managing editor of *The Septs*, wrote in 2008 on the theme of this issue – slightly revised and updated to reflect changes in urls and sources no longer available. It's an overview of what can be found online to lead us to digital or print copies of historical matter.

Sheila Northrop again provides entertaining and educational snippets on Irish history and people from historical newspapers. Gabrielle Ni Mheachair offers a short piece on the history of another Celtic season, Lughnasa. Plus, a few items of information on Society events and activities.

So take a break from the summer heat. Find a cool beverage and area to relax. Read through the journal to discover new resources and research materials; then check them out online. You may find something to order by interlibrary loan, a digital book or journal to download, or realize that there's a research trip to plan to visit a repository or two.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann has rejoined IGSI's Board of Directors and continues to serve as the editor of The Septs *and an Irish Saturday volunteer.*

Finding Books on the Internet

by Lois Abromitis Mackin, Ph.D.

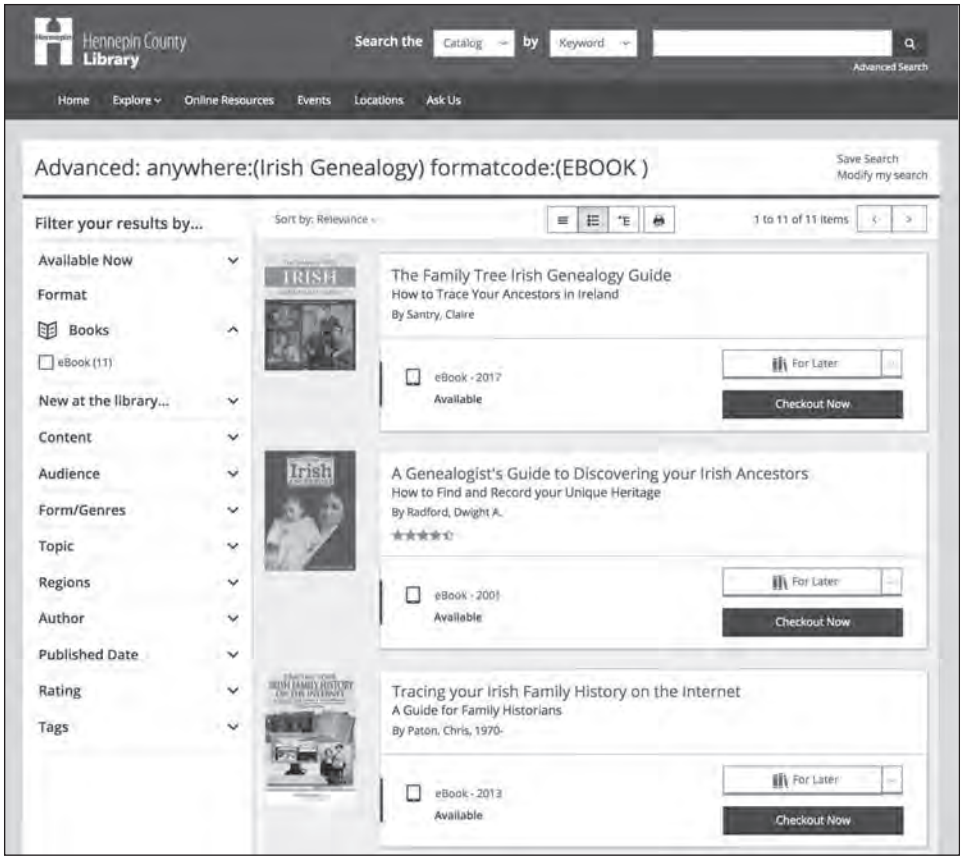
Books! Books! Books! Books are a necessity for genealogical research. Most genealogists and family historians are pretty good at finding books in public or genealogical society libraries and many of us have highly-developed book-purchasing skills.

Given our appetite for books, though, most of us can save travel time and money, while making our research more efficient, by polishing our skills in finding and using books online.

There are at least four major pathways for finding books online:

- Using the catalogs of libraries and historical societies
- Using WorldCat
- Using Google search
- Using digitized book websites.

Let's take a few minutes to look at each of these methods.



Local library ebook search

Library and historical society catalogs. Most of today's libraries and historical societies have websites, and the vast majority of these websites include online catalogs. These catalogs allow users to find books in the library or historical society's collection by entering author, title, subject, keyword, and other information (e.g., format—such as e-book, publication date). Often catalogs have two search options, typically called basic and advanced. Advanced search usually offers more opportunities to specify the exact results desired. You may be able to filter, sort, save, or print search results for future use.

How does my local library catalog lead me to online books? Many libraries now include e-books that can be borrowed without leaving your home. For example, a recent keyword search for "Irish genealogy," specifying the format EBOOK, at my local public library resulted in a list of 10 items, including Irish genealogy guides by Claire Santry, Dwight Radford, and Chris Paton. From the search results, I can use my library card to check out available e-books and download them to my device.

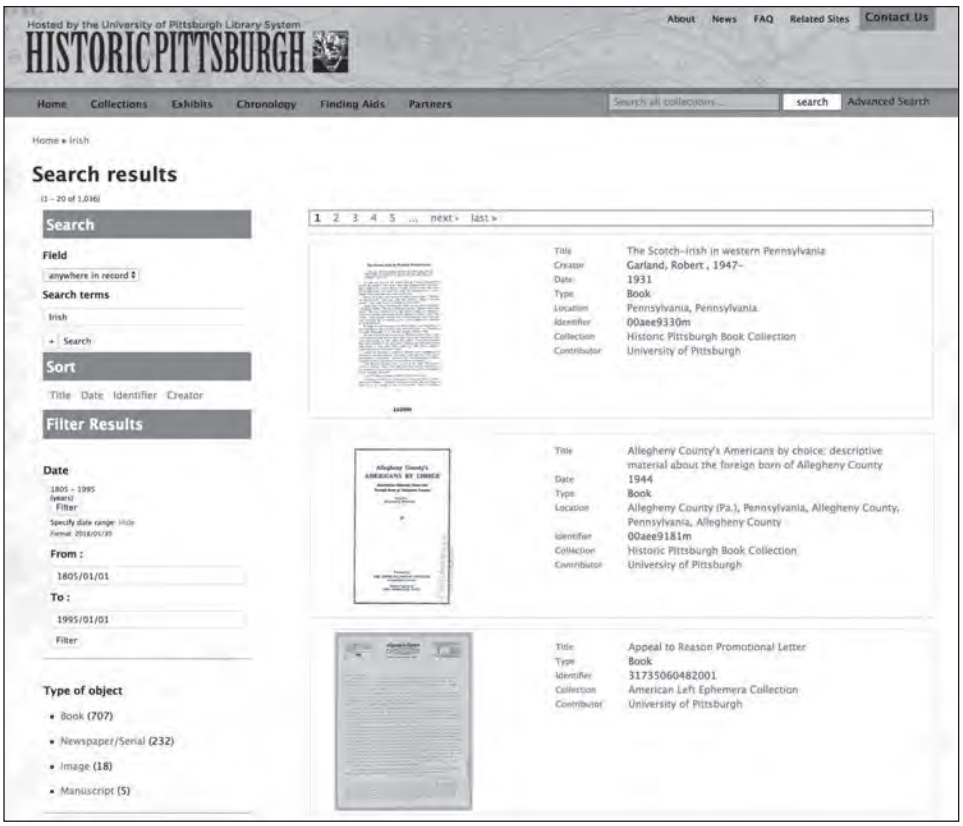
Sometimes collections associated with larger libraries include digitized books. For example, the *Historic Pittsburgh* website <http://historicpittsburgh.org/home>, hosted by the University of Pittsburgh Library System in partnership with dozens of institutions, focuses on the greater Pittsburgh region. A keyword search for "Irish" brings up 1,111 hits, including books, newspapers and other serials, finding aids, manuscripts, and images. Filtering for "books" narrows the results to 727, including a digitized version of Robert Garland's *The Scotch-Irish in Western Pennsylvania*.

WorldCat. Accessible at www.worldcat.org, WorldCat bills itself as "the world's largest library catalog." It is an enormous network of library content and services. Its catalog allows users to search the holdings of thousands of participating libraries, including worldwide collections significant to family history researchers (the Family History Library, the Allen County Public Library, and others).

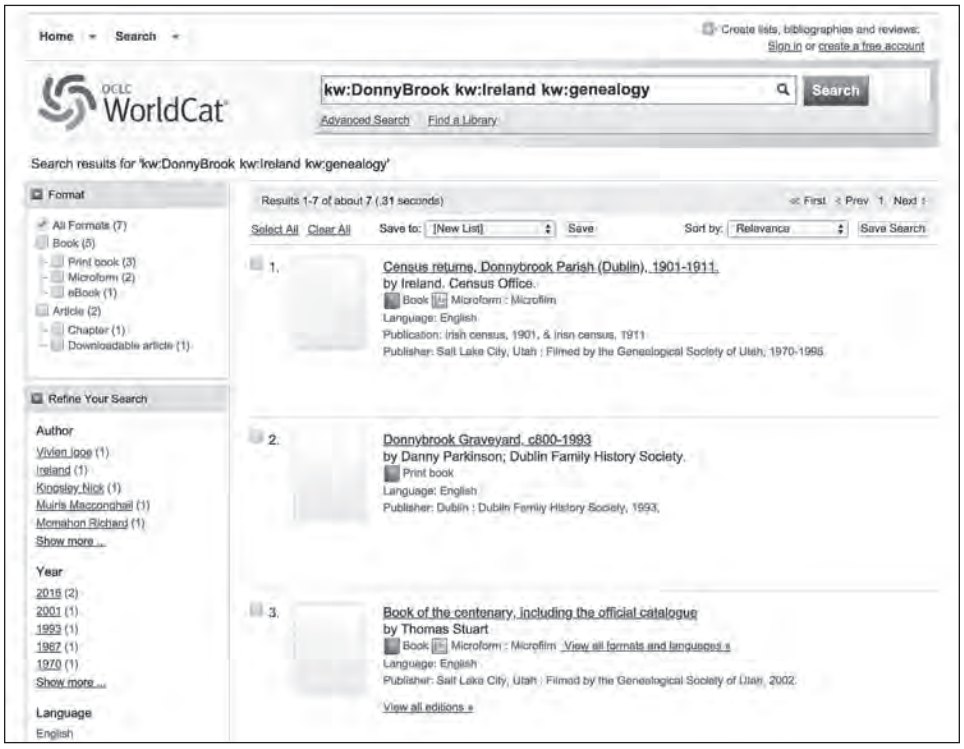
Using WorldCat search, you can find books, music CDs, videos, downloadable audiobooks, article citations, documents, photos, and digital editions. WorldCat even shows you the location of the closest library with a copy of the item you are looking for, and gives you a link to that library's catalog. If you create a free WorldCat account, you can create lists, bibliographies, and reviews of library materials.

WorldCat is a great way to locate books you know about using title and author. Using subjects and keywords, it's also a great way to develop a bibliography or discover resources new to you. A recent WorldCat search for keywords "Donnybrook," "Ireland," and "genealogy" located seven items, including a book of the 1892 centenary of the Masonic Female Orphan School of Ireland in Ballsbridge, Co. Dublin, with microform copies available at the Family History Library, the National Library of Scotland, Trinity College Library Dublin, and the University of Oxford.

Perhaps more usefully, the search identified census returns for Donnybrook Parish in 1900 and 1911 (available on microform from the Family History Library) and two books on Donnybrook and County Dublin graveyards, one of which is held in the IGSI collection in Mendota Heights, Minnesota. The WorldCat record for the IGSI library book tells me the book is available in limited view from *HathiTrust*, which means that if I click the *HathiTrust Digital Library* link from the WorldCat page, I can do limited searching in the book without leaving home.



University library digitized books



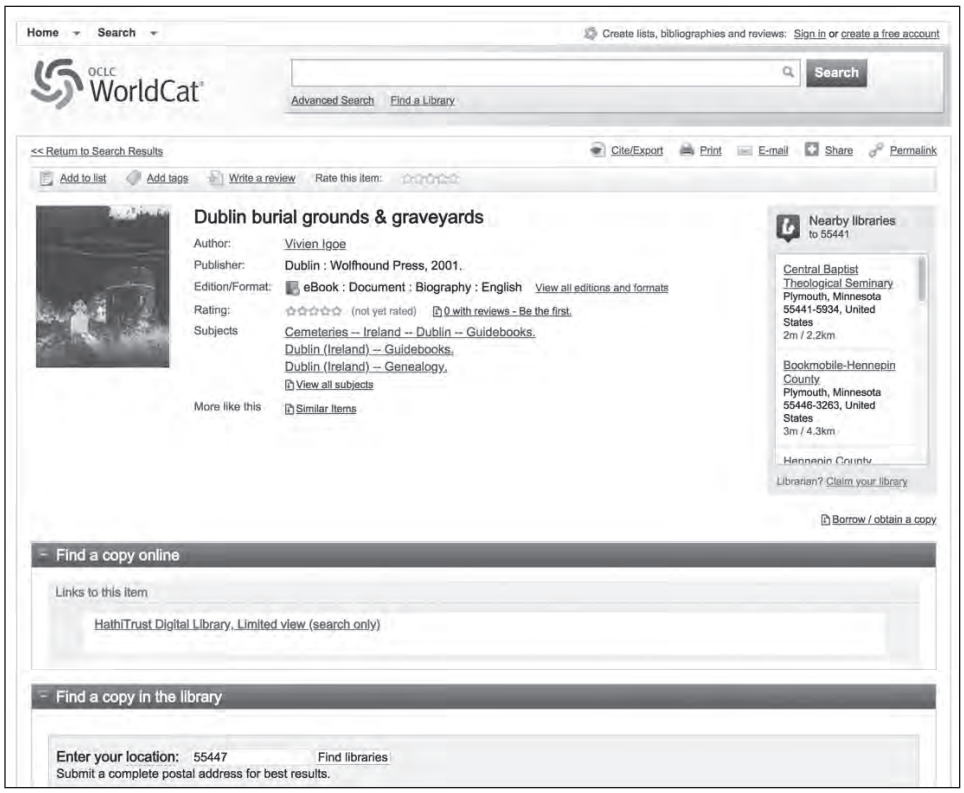
WorldCat search results

Google search. I repeated a slightly different version of the Donnybrook genealogy search on Google, using keywords "Donnybrook," "Ireland," and "graveyard." The search located a *Wikipedia* article, a *Find A Grave* cemetery entry, historical blogs and articles about Donnybrook, a link to the Ballsbridge, Donnybrook and Sandymount Historical Society, and more. Also located was an entry in the National Library of Ireland catalog for the Donnybrook graveyard book previously located in my WorldCat search.

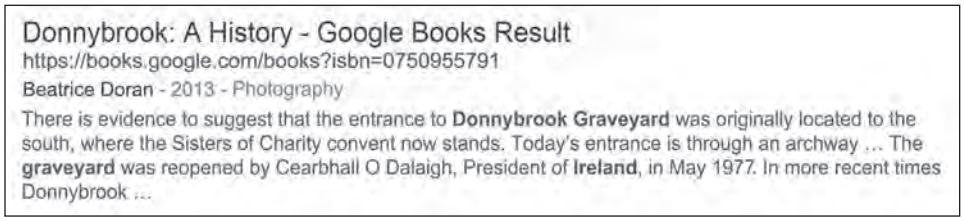
The Google search also found a hit for Donnybrook graveyard entries inside a digitized book, *Donnybrook: a History*, by Beatrice Doran (foreword written by the chairman of the Ballsbridge, Donnybrook & Sandymount Historical Society), with a preview in *Google Books*, and an opportunity to buy the e-book. The preview was extensive enough for me to see that there are other Donnybrook-related books I could search for by author and title.

Another digitized book located by my "Donnybrook" "Ireland" "graveyard" search was *Census of Ireland, 1871, Part II Vital Statistics, vol. II Report and Tables Relating to Deaths* (Dublin: Alexander Thom for Her Majesty's Stationery Office, 1875). In this full-text digitized book, I can read information about deaths and burials, including statistics on burials that took place in the city and suburbs of Dublin between 1861 and 1871.

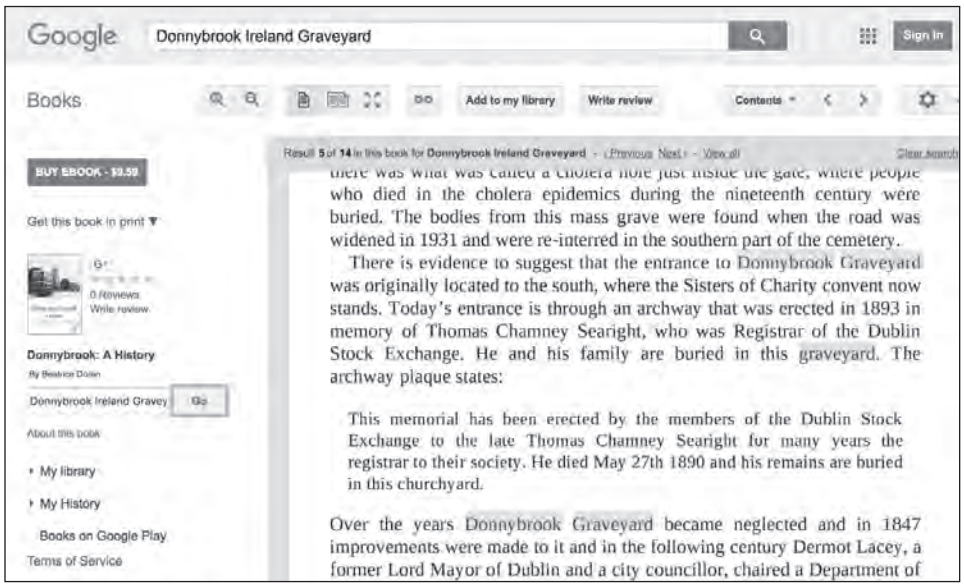
Digitized book websites. The Google search I conducted from the search bar of my browser included the digital books on the *Google Play* site (which incorporates the previous *Google Books* site). There are lots of other digitized book sites. Besides *Google Play*, *Internet Archive* and *HathiTrust Digital Library* are particularly



WorldCat digitized book entry



Google digitized book



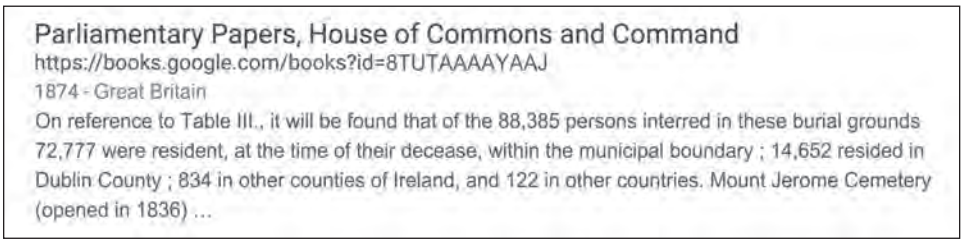
Google digitized book

noteworthy. These will often come up in WorldCat or Google searches, but it's also worth visiting the individual digitized book websites and searching within them.

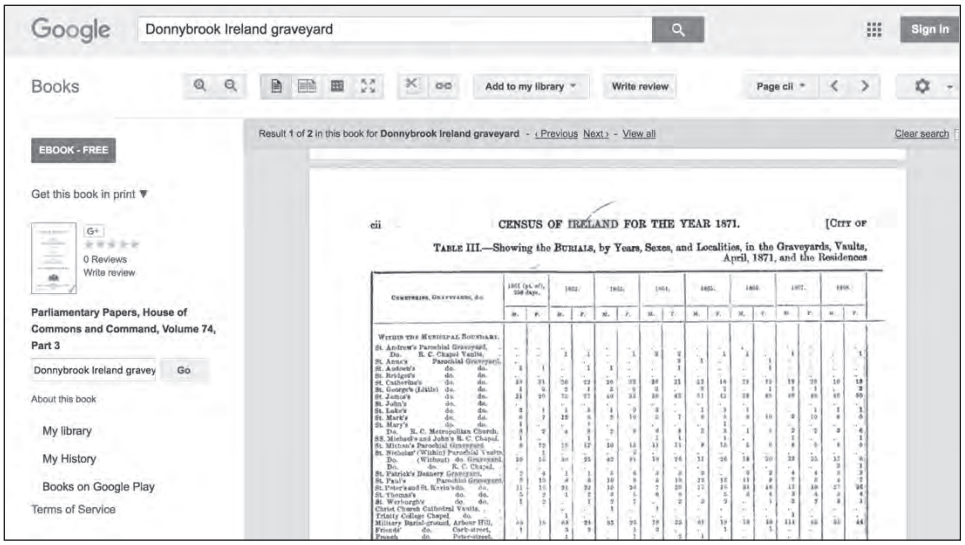
Internet Archive <https://archive.org/> bills itself as "a non-profit library of millions of free books, movies, software, music, websites, and more." (It's also the home of the WaybackMachine, a searchable archive of over 327 billion web pages.) A search of text contents for "Donnybrook" "graveyard" resulted in 21,695 hits for parish and county histories, published genealogical notes and queries, and more. Restricting these to the topic "genealogy" cut the number of hits to 455 digitized items from libraries in the U.S., Canada, Ireland, Great Britain, and Europe, including society journals and copies of the Donnybrook parish magazine from the 1890s and early 1900s.

HathiTrust (pronounced hottie-trust) is a partnership of academic and research institutions. *HathiTrust Digital Library* <https://www.hathitrust.org/> contains millions of titles digitized from libraries around the world. As with other digitized book sites, you can search and browse collections and read books online.

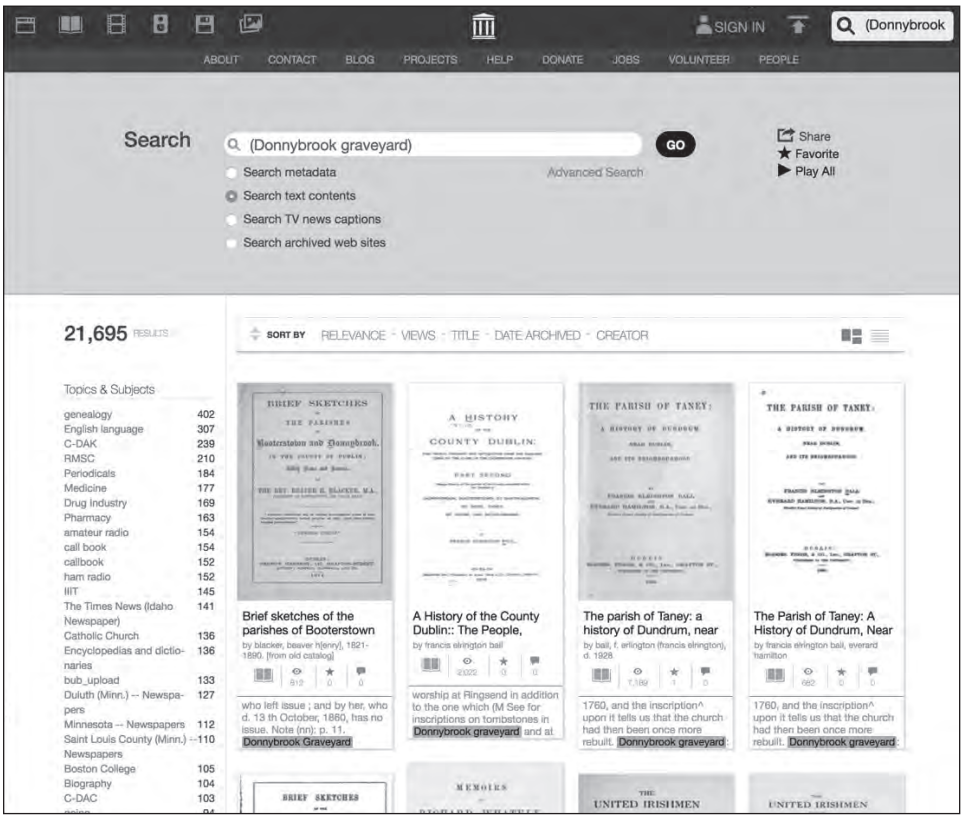
Repeating the "Donnybrook" "graveyard" search in *HathiTrust* full-text search resulted in 15,083 hits, with 7,801 hits for resources available in full view. (Alternatively, I could have searched catalog entries.) As at *Internet Archive*, the search hits included county and parish histories, society journals, family genealogies, and more. Each entry allows you to view either the catalog entry for the item (which, in turn, has a link allowing you to find the item in a library or access full- and limited-view digitized versions) or the digitized item itself.



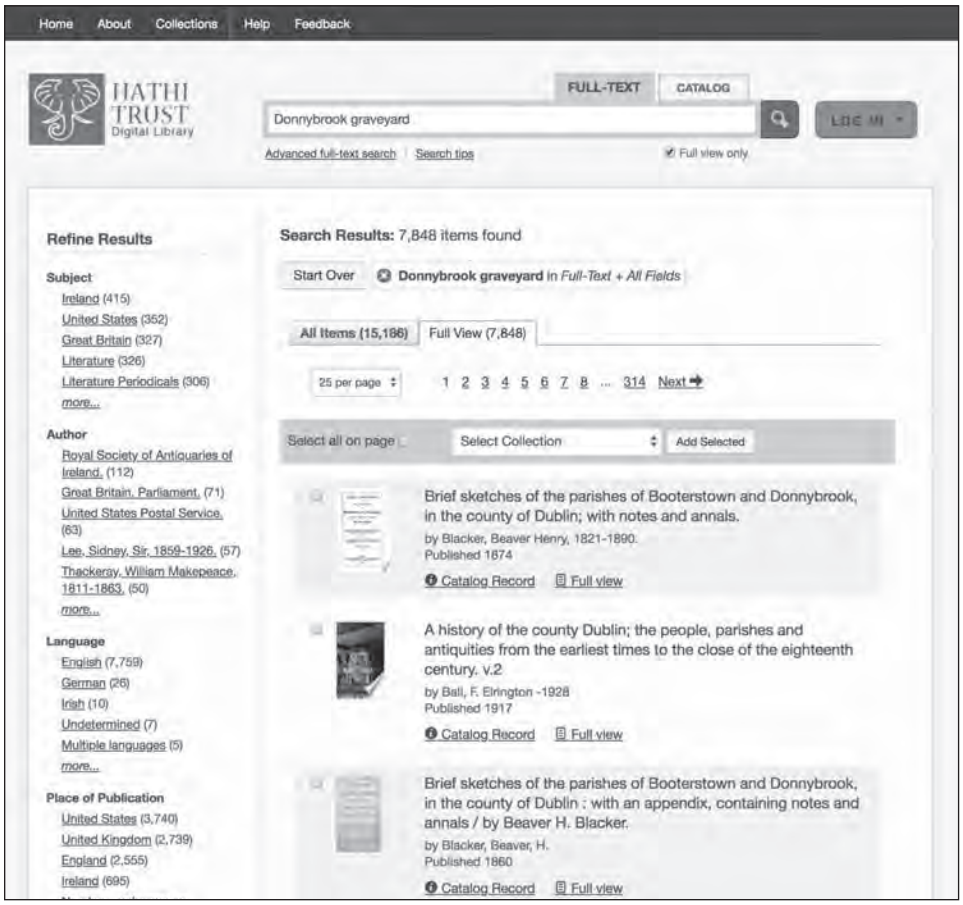
Google Parliamentary Papers hit



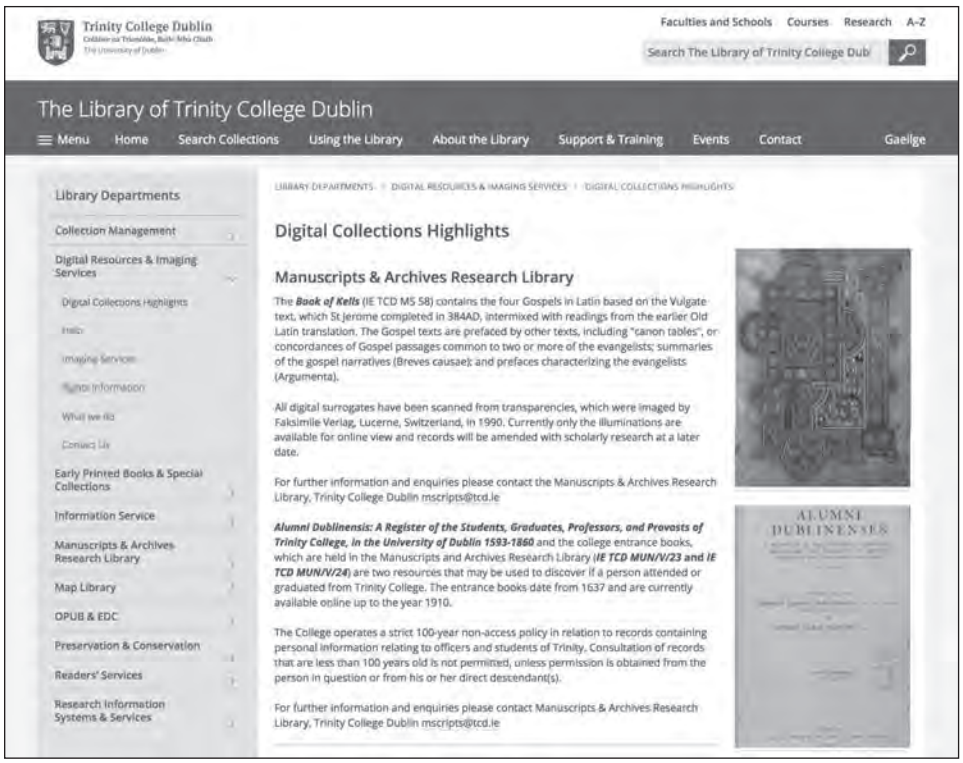
Google Parliamentary Papers detail



Internet Archive search results



Hathi Trust search results



Trinity College Dublin digital collections

Google Play, *Internet Archive*, and *HathiTrust* are the "big three" of digitized book sites, but there are many others. For example, the *FamilySearch* website includes many digitized books, findable from the Books search on the Search tab and from the Family History Library catalog. The Wisconsin Historical Society has a large collection of digitized Wisconsin county histories, findable by Googling "Wisconsin county histories." Or Google "Ireland digitized books" to access digitized materials from the National Library of Ireland, Trinity College Dublin, and other providers.

If you haven't used these resources, try several different sites. You'll soon find your own favorite way to access digitized books! (Excuse me, I have to go view the Book of Kells at Trinity College Dublin's digital collections now.)

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

An Insider's Look at Interlibrary Loan (ILL)

by David Katz

You're having one of those banner research days; a juicy clue in one source leads you to a key piece of information in another, which in turn opens another door, and so on. In just a few hours, you've made more progress on your project than in the past few months combined. Finally, you stumble upon the name of a book that seemingly holds all the answers!

Unfortunately, it's not available anywhere in your library system – maybe not even anywhere in the state. Interlibrary loan (ILL) is listed as an option, but is it reliable? Fast? Free? How does interlibrary loan even work, anyway? It's too many unknowns for one day; you decide to pack up and call it a day.

"A Look Under the Hood"

Much as an automobile is a mystery to someone who has no idea what's going on under the hood, submitting an ILL request might look like baffling, fruitless busywork to a researcher who doesn't understand the mechanics of request fulfilment.

Interlibrary loan is a way for libraries of all types and sizes to lend rare items to another library for a short time and a specific purpose. In the United States and Canada, this common practice is prescribed by the American Library Association's aptly named "Interlibrary Loan Code for the United States." Notes ALA: "ILL is based on the belief that no library, regardless of its size or budget, has everything and is completely self-sufficient."

In other words, it's a *quid pro quo*. Processing, packaging, and mailing materials for the benefit of another library's patron is relatively labor intensive and costly. Budget-conscious libraries offer this service, though, because it is reciprocal. Interlibrary loan opens their own patron base up to a world of possibilities beyond their own limited stacks.

In practice, ILL protocols, timetables, and restrictions vary between states and from library system to library system. Nevertheless, there are commonalities which researchers should be aware of.

In today's interlibrary loan ecosystem, requesting institutions must:

- Ensure the confidentiality of the requester. Unless there are special extenuating circumstances, the supplying institution is not entitled to know details about the researcher or their project.
- Provide a thorough bibliographic citation for the resource in question. This helps staff at the loaning library avoid confusion and unnecessary search time.
- Submit the request electronically if at all possible. OCLC, the not-for-profit cooperative responsible for the global WorldCat catalog, maintains the tech infrastructure that handles the majority of ILL transactions (WorldShare, ILLiad, and Tipasa).
- Make due diligence efforts to act within copyright law. Interlibrary loan is premised on professional integrity and good faith. Supplying libraries should never be asked to commit a copyright infraction.
- Assume responsibility for the item in question. From the time it leaves its home library until the day it is returned, all liability rests with the requesting institution. If damage or loss occurs, the requesting library must either locate and purchase a replacement, or provide full compensation.
- When returning, prep the ILL item appropriately. The requesting institution must pack and address the return parcel just as the owning library instructs.

This is a two-way street. Supplying institutions must:

- Establish an interlibrary lending policy and make it publicly available. Naturally, as owner, the lending institution is entitled to set the library-to-library loan period and determine if compensation is required for handling and shipping. However, they must be up front with this information.
- Supplying libraries "are encouraged to lend as liberally as possible, regardless of resource format" (ALA Interlibrary Loan Code). Naturally, declined and deferred requests are inevitable. However, libraries should communicate the reason: the item is in poor shape, non-circulating, already on loan, etc.
- Process requests in as timely a manner as possible. Send correspondence via the same method as the request, to avoid missed or miscommunication.
- Indicate the due date, any usage restrictions, and any special return packaging or shipping requirements.
- Respond promptly to requests for renewals, either affirmatively or negatively.

So What?

Why is this librarian "shop talk" good for you, a genealogist, to know? There are two reasons.

First, when your research leads you to a book or other resource that simply cannot be found at your home library (or accessed online), don't be afraid of interlibrary loan! Your request will *not* sit in a slush pile until a librarian finally gets around to in the New Year – long after your request has lost its urgency, or even relevancy. You will *not* be "left hanging," wondering if your request has been greenlit or declined. Furthermore, you won't be responsible for properly packaging and returning the resource to its home institution, nor will you be responsible for any of the library-to-library correspondence.

What a deal for you! Your obligations are basically the same as when you use materials owned by your own library: treat them with care and return no later than the due date.

Hopefully, the above breakdown of processing steps and institutional requirements makes you appreciate that interlibrary loan is a relatively time intensive and costly service. It is predicated on a culture of professional courtesy and a collective understanding that the service will not be overused or otherwise abused.

On that subject, the head librarian at a major academic institution – which shall remain nameless! – shared an illustrative anecdote during last year's American Library Association conference.

At a deans meeting, the president of her university asked, honestly and earnestly, why the university library purchased so many new works of scholarship each semester. Couldn't professors and students simply use ILL to farm out all their resource needs to peer institutions, and not pay a dime?

You're now in a position to understand the repercussions of such a policy "about face." If a library inconsiderately overtaxes their ILL partners, it will quickly erode the *quid pro quo* mentality that allows it to work. Naturally, few libraries will want to open up their holdings to outside audiences if the costs associated with incoming requests grossly outweigh their number of *outgoing* requests.

Where Do You Fit In?

You may not be responsible for the spending policies of a major university, but you can follow some basic best practices nevertheless to ensure ILL's continued availability and vitality.

1. Before you submit a request, verify that a digitized copy is not available to you online. Free digital repositories like *Hathi Trust*, and subscription services like *HeritageQuest* (ordinarily accessible with a valid library card) contain a staggering amount of information. If you need a physical resource which was published or produced before the 1920s, odds are reasonably good that you can access an online facsimile – and save at least some of the time and expense of interlibrary loan in the bargain!

2. Somewhat counterintuitively, do not hunt down a specific book at another library and ask your library for *that copy*. Why's that? Public, academic, and special collection libraries often pool resources in state or regional consortia. Patrons in California and Nevada benefit from a union catalog called LINK+. Researchers in Minnesota have a comparable service in MnLINK, Illinois has RAILS (Reaching Across Illinois Library System), and so on. You're not really doing your librarian a favor by tracking down an elusive copy in Dublin, Ireland, when the library's consortium arrangement offers access to the same from Dublin, Ohio! If you require a specific edition, say so. Otherwise, try not to be overly specific in your title request.

3. If a shipping or processing fee is quoted, please don't scoff! There is rarely if ever a profit margin included in these charges; the fee simply defrays *some* of the cost associated with honoring your special request.

4. *Technically*, even a small, volunteer-run special collection with zero budget, no online catalog, and minimal tech infrastructure can participate in interlibrary loan. ALA offers an analog form that allows requests to be sent through the mail. However, ILL is significantly easier on institutions that have knowledgeable staff and are integrated into OCLC. (OCLC allows libraries to manage every stage of ILL.) If your local church library, village historical society, etc. is reticent to work with you on an ILL request, or you feel it would be a burden to them, consider achieving the same end through your local public library's established ILL channels.

5. Take extra care that the ILL item is not damaged or lost. Your library will likely charge you a replacement fee, just as with their own materials. More to the point, per ALA's Interlibrary Loan Code, it is officially *your library* that is obliged to offer restitution to the owning institution; and mishandling of rare items can grievously hurt your home library's ILL standing with peer institutions.

David Katz is business and project manager for Minnesota-based Library Strategies, part of The Friends of the Saint Paul Public Library. In that capacity, he has orchestrated large OPAC and WorldCat projects for the Minnesota Genealogical Society (MGS) and IGSI. He can be reached at david@thefriends.org .

NUCMC & More: Finding Elusive Records

by Paula Stuart-Warren, CG®, FMGS, FUGA

Many detail-filled records related to our family history are not easily found. Someone in your family's past may have kept old letters or a scrapbook, closed a business, joined several organizations, jotted in a diary, or hopefully worked on family genealogy. A savvy descendant may have recognized the value of such things and did not toss them in the trash. Many such items have been donated to repositories world-wide. Consider these scenarios:

- You live in Minnesota and have heard about a bible related to your Conley family. Where is it today? Hint, it's nowhere near Minnesota.
- Your Cleveland area Irish family may have had membership in the Ancient Order of Hibernians. Where are those records today?
- Might some papers from a local physician or lawyer exist somewhere?

When some members of a family moved to a new country, state, or province, what family papers did they take with them? Perhaps some of the family corresponded with others who never moved? How can you find if these exist today and where they are located? Of course, you want to track down all members of your extended family to inquire about bibles, old letters, old photographs, and family business records. If you are faced with the "I have no clue" response, there is still hope to find these elusive manuscripts.

The U.S. Library of Congress

In 1959, the Library of Congress (LOC) began accepting descriptions of individual manuscript collections from libraries, historical societies, and archives from all over the country. This project was called NUCMC, the National Union Catalog of Manuscript Collections. It would enable librarians, archivists, and other researchers to find material just about anywhere, including college and university special collections, medical libraries, and local history collections. Pronounced "nuckmuck", this was a boon to family historians.

In 1962, the first of many annual volumes showing contributed descriptions was published. The last volume is the 1993 edition. Many repositories have these printed volumes. From 1986 on, the descriptions were also entered electronically and today you can access these on the NUCMC website <www.loc.gov/coll/nucmc/>. There's more about that access and you can read more about it on the links at the end of this article.

Below is an example from a printed NUCMC volume:

More than NUCMC

NUCMC and today's "cousins" help researchers find manuscript material no matter where it is located. These could be records of individuals, churches, schools, organizations, and businesses, and include justice of the peace papers, report cards, records of birth, death, marriage, maps, photographs, traveling minister notebooks, plantation records, bibles, and personal letters. It might be the records of the community midwife, the local funeral home, or the last secretary of that hereditary organization that grandma joined. The majority of these are in their original format, but some are photocopies or microfilmed copies.

ArchiveGrid

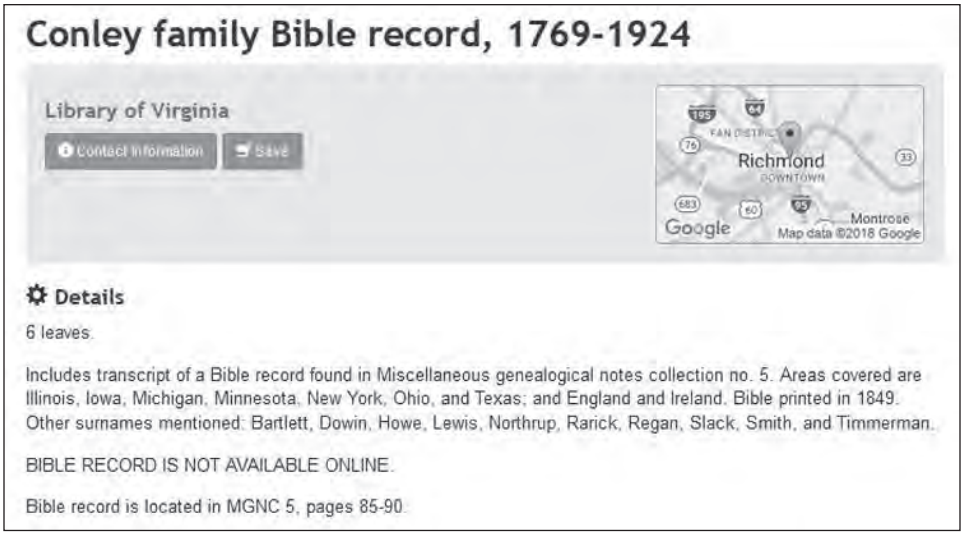
With over one million collection descriptions from repositories all over the world, *ArchiveGrid* <beta.worldcat.org/archivegrid/> is my favorite way to search for specific records and locations.

McGavock, Randal William, 1826–1863.
Papers, 1848–98.
ca. 220 items.
In Tennessee State Library and Archives.
Lawyer and mayor of Nashville. Diaries, genealogical material, and family documents. Diaries (1848–62) relate to McGavock's life at Harvard Law School, his tour of Europe, Asia, and Africa, his marriage to Seraphine Deery, his term as mayor of Nashville, and his Confederate service to October, 1862. Genealogical items deal with the McGavock family in Ireland, Virginia, and Tennessee, together with some items on the family of Seraphine Deery. Family documents consist of deeds and indentures (1854–98) and the will of Francis H. McGavock (1864)
Unpublished register in the library. The diaries were published in 1959 under the title Pen and sword, edited by Herschel Gower and Jack Allen.
Acquired from Margaret Warden, Herschel Gower, and Mrs. Gerald Henderson.
MS 62–964

The MS 62-964 means this description is from the 1962 published edition and is collection #964 in the volume.

It includes much from NUCMC plus additional collection descriptions not found in NUCMC as many repositories continue to add to *ArchiveGrid*. It is free via our own computers! Some of the descriptions link to a detailed finding aid at the repository where the collection is housed.

Below is the entry about the Conley bible with connections to many places including Minnesota, Texas, and Ireland. The photocopy and a transcription are at the Library of Virginia in Richmond, Virginia.



Conley family Bible record, 1769-1924

Library of Virginia

Contact Information | Save

Details

6 leaves.

Includes transcript of a Bible record found in Miscellaneous genealogical notes collection no. 5. Areas covered are Illinois, Iowa, Michigan, Minnesota, New York, Ohio, and Texas; and England and Ireland. Bible printed in 1849. Other surnames mentioned: Bartlett, Dowin, Howe, Lewis, Northrup, Rarick, Regan, Slack, Smith, and Timmerman.

BIBLE RECORD IS NOT AVAILABLE ONLINE.

Bible record is located in MGNC 5, pages 85-90.

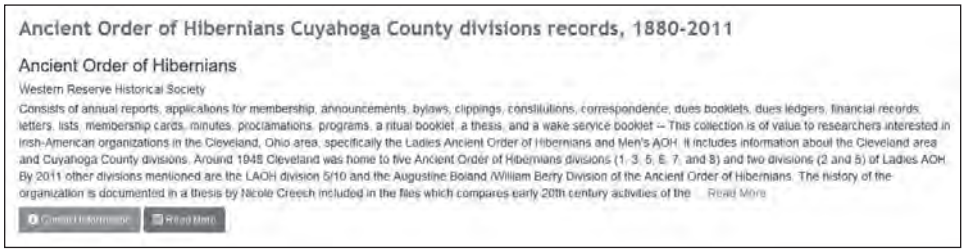
Conley Bible

ArchivesUSA

This is part of ProQuest's Archive Finder for manuscripts, which is available only at some larger university libraries, and state historical societies and archives. Depending on which part of its website you consult, it has all of NUCMC or only to 2009 or 2010. It is a valuable tool if you can find a repository that has access.

Which is the best for your search?

It's not a complicated answer. Use them all. How do you know which has a collection description that you need? Even though there is overlap on some descriptions, I start with *ArchiveGrid* and vary my searches. I find it the easiest to use. I can enter a family name and add a location or enter the name of an organization and a location. The latter search resulted in this entry re the Cleveland area AOH:



Ancient Order of Hibernians Cuyahoga County divisions records, 1880-2011

Ancient Order of Hibernians

Western Reserve Historical Society

Consists of annual reports, applications for membership, announcements, bylaws, clippings, constitutions, correspondence, dues booklets, dues ledgers, financial records, letters, lists, membership cards, minutes, proclamations, programs, a ritual booklet, a thesis, and a wake service booklet -- This collection is of value to researchers interested in Irish-American organizations in the Cleveland, Ohio area, specifically the Ladies Ancient Order of Hibernians and Men's AOH. It includes information about the Cleveland area and Cuyahoga County divisions. Around 1948 Cleveland was home to five Ancient Order of Hibernians divisions (1, 3, 5, 6, 7, and 8) and two divisions (2 and 5) of Ladies AOH. By 2011 other divisions mentioned are the LAOH division 5/10 and the Augustine Boland /William Berry Division of the Ancient Order of Hibernians. The history of the organization is documented in a thesis by Nicole Creech included in the files which compares early 20th century activities of the ... Read More

Hibernians Cleveland

WorldCat

I call this a library catalog of library catalogs. The basic WorldCat <www.worldcat.org/ > is free and may be accessed from your home computer. This offers access to catalog listings of thousands of libraries and other repositories worldwide. Searches on WorldCat can be limited in several ways by the user, including the category of "Archival material" which includes manuscript collections.

Limitations

More than 1400 repositories have submitted manuscript descriptions to the Library of Congress since 1959, but today many do so instead on their own websites and/or on *ArchiveGrid*. Today's direct contributors to NUCMC are generally smaller institutions. Other repositories have greatly expanded the material on their own websites and need to be consulted directly. Most of these collections are not indexed and some have many folder and boxes of original records. That's exciting!

To access the fantastic collections you discover, a personal visit to view the material is best; or hiring an area researcher is an option. Not all manuscripts that repositories hold are described online. A wealth of other collections await a personal visit, too.

As a last reminder, NUCMC and *ArchiveGrid* are accessible for free via your own computer. Read the details on these websites to see specifically what each includes.

Learn More

NUCMC: http://www.loc.gov/coll/nucmc/

ArchiveGrid: https://beta.worldcat.org/archivegrid/

ArchivesUSA: http://archives.chadwyck.com/marketing/about.jsp

WorldCat: worldcat.org

Index to Personal Names in the National Union Catalog of Manuscript Collections, 1959-1984. 2 volumes. Alexandria, VA: Chadwyck-Healey, 1988.

Index to Subjects and Corporate Names in the National Union Catalog of Manuscript Collections, 1959-1984. 3 volumes. Alexandria, VA: Chadwyck-Healey, 1994.

Paula Stuart-Warren is a Minnesota-based professional researcher who spends many hours in libraries, archives, and historical societies drooling over such manuscripts. She joined IGSI in the early 1980s as she researched her two great and six great-great-grandparents who were born in Ireland. Visit her website and blog http://genealogybypaula.com.

Historic Ireland — Glasnevin Cemetery.
© William Murphy @ flicker.com

Summer 2018 Classes

Classes presented by Irish Genealogical Society Intl. at Celtic Junction, 836 Prior Ave. N., St. Paul

July 21 | 10:30-Noon
Organizing Your Work | Audrey Leonard

How do you determine what information you need unless you can find things? Learn the best ways to keep your data up-to-date.

August | NO CLASS

See you at the Irish Fair on Harriet Island, August 10-12, 2018

September 15 | 10:30-Noon
The Joy of Irish Surnames and Given Names | Tom Rice

Where did they come from? What are the common variations? What are the nicknames and equivalents in English, Latin and Irish? You need to know these things so you can trace your most elusive ancestors, who often hide behind these name variations.

Classes presented by Irish Genealogical Society Intl. at the W.H. Hoffman Library and Research Center, 1385 Mendota Hts. Rd., Suite 100, Mendota Hts., Minnesota

July 14 | 10:30-Noon
Organizing Your Work | Audrey Leonard

How do you determine what information you need unless you can find things? Learn the best ways to keep your data up-to-date.

August | NO CLASS

See you at the Irish Fair on Harriet Island, August 10-12, 2018

September 8 | 10:30-Noon
The Joy of Irish Surnames and Given Names | Tom Rice

Where did they come from? What are the common variations? What are the nicknames and equivalents in English, Latin and Irish? You need to know these things so you can trace your most elusive ancestors, who often hide behind these name variations.

Pre-register for all classes – at both locations – on the IGSI website www.irishgenealogical.org.

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Finding the Family's Big Picture: Mining JSTOR

by Kathleen O'Malley Strickland

Quote: JSTOR: "A digital library for scholars, researchers, and students." (JSTOR website)

One of my favorite history professors once suggested that our class view the study of history as a concentric circle: our autobiographical selves are in the center, with family in the next ring, friends and neighbors in the next, then expanding out: neighborhood, church and school, town, county, state, country – world, all the environmental influences and historical events that create the rich story of our families' lives and times.

One useful way to find sources for historical and social background is through the website JSTOR. JSTOR, or "Journal Storage," is a non-profit institution that works with publishers to digitize and make available hundreds of thousands of pages of books, journals and more. This content is available to researchers through many college libraries, through subscription, and through free access to some collections.

The sources here are unlikely to include your ancestor by name, but rather round out their lives with articles and books concerning such topics as religion, culture and historical events. The many historical journals on the site include publications from more than 30 state and regional societies, such as the *New England Quarterly*, 1928-2014; *Minnesota History*; and the *Dublin Historical Record*.

Types of Access on JSTOR

- **Open Content.** JSTOR notes that, "All journal content in JSTOR published prior to 1923 in the United States and prior to 1870 elsewhere is freely available to anyone, anywhere in the world." Find a listing at <www.jstor.org/open>
- **Read Online for Free.** This includes 80 percent "of journal content on JSTOR, ranging from 1870 to three years from the present." After registering, members may read as many as six articles per month.
- **JPASS.** These individual subscriptions include 85 percent "of full journal runs on JSTOR. Full-text access, limited PDF downloads." Current cost is $19.50/month or $199/year.
- **Free access.** JSTOR is available at many libraries.

Searching on JSTOR

Creating a free JSTOR account allows me to keep track of my research. At the website <www.jstor.org>, I click on "Register" at the top right of the page.

- I create a user-name and password, then fill in the rest of the information (items with an asterisk are required).
- At the end of the registration form are boxes to sign up for JSTOR email communications. The *JSTOR Daily* option offers interesting articles accessed for free from a weekly email digest.
- Back on the homepage, if I hover over my name I can access and manage my account – having access to lists I've created; free articles downloaded; and, if I purchased JPASS, my stored articles.

Returning to the homepage I note the search box. To use this, I need to employ Boolean operators. (For help, visit the support page at <https://support.jstor.org>, and type "Boolean" into the search box there.) I find it easier to start by clicking on "Advanced Search."

Learning About the Lace-making Industry in County Donegal

I want to know more about the Irish textile industry in the 1800s. In advanced search, I first check "Select an Access Type" on the left side of the page and click "Content I can access." This brings up the Open Content free articles as well as articles I can download that count toward my six free monthly articles as a registered user.

The Advanced Search provides fill-in-the-blank Boolean operators: I enter <Irish> in the first box, AND <Donegal> in the second box, and then add a third box for AND <lace>. I can narrow my search further by checking items in the left column:

- Narrow by item type, publication date, and so forth.
- Narrow by discipline, such as Geography, History and Irish Studies.

My original search returns 395 results. Items which are Open Content and always free show the word "FREE" in

a green box underneath the title of the publication. The first option to the right is "DOWNLOAD."

The fifth article, "Irish Embroidery," is free, and so I download it. From here I learn that Mrs. Ernest Hart established the Donegal Industrial Fund to provide equipment and a market for poverty-stricken areas that could produce handwork such as lace. Since my Donegal family was involved in this industry, I am interested to know how it started there and how it was commercialized. To the right of the article listing is a box, "Cite this item." When I click that, citations in MLA, APA and Chicago styles appear. I can copy these onto the Clipboard, but I prefer to highlight the citation and copy it into my own notes.

Going back to my original search, I add another box, but change the dropbox AND to NOT by clicking the down arrow and typing <art> into that box. I hope in this way to get more history of Irish lacemaking and fewer hits about art history. Results returned number 116. The only article free to me on Open Access is "Irish Peasantry" from the *Dublin Penny Journal*. This reference is about the clothing of the rich in Donegal and not what I am seeking.

The third article in the list, "The Congested Districts Board (Continued)" from the *Irish Monthly* looks far more promising from the snippet I review. If I choose to read it, it becomes one of my six free monthly articles as a registered JSTOR member.

- This article tells me much more about textile industries in Donegal including carpets, lace-making schools, and wool-weaving.
- I can save this article (Add to my lists) and also cite it (Cite this item).
- My membership keeps track of how many and what articles I have downloaded.

Finally, to see what is available with a paid subscription or a visit to a subscribing library, I change "Access" to "All Content."

- Using the same search produces 171 results. I click on a chapter selection from page 2, "Post-famine Adjustment and Industrialization (1861-1921)" from the book *Ireland's Economic History: Crisis and Development in the North and South* by Gerald McCann, and get a banner, "Your institution does not have access to this book on JSTOR."
- However, I have access to a snippet from each chapter, a book description, and the option to save the citation. If I find a lot of material like this, I may purchase a JPASS to see almost everything; alternatively, I can visit a library (such as North Central College near my home) to access all of the JSTOR content that the library maintains. To find a library with JSTOR, log in, then click "Log in through your library." Even if you cannot actually log in, there will be a list of participating libraries.

I have only skimmed the surface of what you can do with a JSTOR account. Below is a list of more online help that you can access to get the most out of JSTOR:

- Boolean operators on JSTOR, helpful hints: <https://support.jstor.org/hc/en-us/articles/115004701828-Advanced-Searching-A-Practical-Overview>
- "The Genealogy Factor," D. Joshua Taylor's series on *JSTOR Daily*, the organization's online news magazine. JSTOR Daily has free links to cited articles: <https://daily.jstor.org/author/josh_taylor/>
- "History Lives at JSTOR," by Sarah Kim. Free webinar and syllabus: <http://familytreewebinars.com/sarahkim>
- JSTOR Guides, help for questions such as learning how to search; using history resources; items of interest to genealogists; organizing your research: <https://guides.jstor.org>
- "Quick Tips" at JSTOR for Genealogists: <https://guides.jstor.org>

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal *and provides freelance research, writing and editing assistance.*

Celtic Feast of Lughnasa

by Gabrielle Ni Mheachair

Of the four major Celtic feast days – Imbolc, Bealtaine, Lughnasa, and Samhain – three have been heavily Christianized: those honoring Saint Bridget, the Virgin Mary, and all saints. While the Christianized feast days have stood the test of time, Lughnasa, with its purely Celtic traditions, has faded considerably in the last century.

Lughnasa is the Celtic seasonal festival celebrated on August 1st to mark the beginning of autumn and harvest time. According to Irish mythology, Lugh, the sun god and patron of Lughnasa, celebrated this day to honor his foster mother who died from overwork laboring in the fields. Lugh was a great warrior and the father of Cú Chulainn, Ireland's epic hero. He symbolizes light, energy, youthfulness, agility and strength.

Harvest

The Irish climate allows for one growing season with planting in spring and harvest in autumn. Therefore autumn is the fruition of spring and summer labor. Lughnasa is a harvest feast giving thanks to the gods for bountiful crops. The lean months are over and food is no longer scarce.

Fires

Bonfires are lit on the highest mountains to honor the harvest god. People dance around the fire, while others lounge and drink. Couples leap through the flames to become engaged, to solemnize existing marriages, or to initiate a trial marriage, which begins at Lughnasa and ends on May Day. Today, people make pilgrimages to holy mountain peaks like Croagh Patrick in County Mayo or the Devil's Bit Mountain in County Tipperary.

Hurling statue in Kilkenny

Celebration of Farming

At the harvest, a corn sheaf is left uncut in every field. The farmer gives back to nature making an offering to the gods. The corn sheaf is saved to make the Bridóg for Imbolc. The fields are blessed with holy water for next year's crops. The cattle are herded through a river to protect them from evil, disease and theft during the winter. The first cake baked with the newly ground grain is shared around the kitchen table going from oldest to youngest. Families enjoy the fruits of their labor hoping they'll have plenty to eat all year round.

Fairs, Festivals and Field days

Aonach Tailtiu, or the Tailteann Games, was the largest harvest fair held in ancient Ireland. Since Lugh, the sun god, was famous for his agility these fairs held skill competitions for young and old alike. The entire community gathered for animal and produce sales, family reunions, games,

Hurling statue in Kilkenny

skill testing, horse racing, dog racing, song and dance, etc. This tradition continues today with almost every village, large and small, holding an annual field day.

Holy Wells

Women wore garlands in their hair and visited local holy wells. They prayed and wished for personal intentions.

Fairies

The fairies' national hurling competition is held on Lughnasa. Sometimes whole fields of grain are lodged (beaten flat to the ground) because of these games and the battles. Anyone may join the fairy games if they have skill enough, otherwise one should take a pass on them. Horses are known to go missing on Lughnasa because fairies ride them to the games and then leave them behind in the nearest barn. Many a man was accused of horse theft because of the fairies.

These are the mythologic and historic elements of the ancient festival of Lughnasa. In present day, some elements are celebrated in Ireland and around the world at harvest time.

Gabrielle Ní Mheachair, a longstanding member of IGSI, is a native of Templemore, County Tipperary, Ireland, who currently resides in Saint Louis, MO. Gabrielle is an award-winning author of children's fiction in the Irish language and has written historical and genealogical works. Her most recent publications are O Meachair, The Story of a Clan *(2014) and* Out the Gap *(2016).*

irishgenealogical.org

by Mary Wickersham

IGSI's new website went live in early April. Since then, about 25% of our members have logged in to look around and have entered more than 300 surnames in the Surname Interests database.

The website averaged about 130 visits each day during May, with 320 pages visited. This average of almost 3 pages per visit indicates that visitors are staying long enough to check out something of interest. The most popular area is the IGSI Blog.

In June, we added **new pages**:

- **Renew** explains how the renew process works, and
- **Site Search** allows you to search for a term on the publicly-viewable pages.

Reminders:

- If you have not logged in yet, please visit us! Your beginning login ID is your first initial and your last name. Beginning passwords were set a first initial + ZIP code + last initial, so Mary Smith in ZIP code 96401 would have msmith for login ID, and m96401s for her password.
- You can use the Surname Interests/ Surname Research section of the site to contact other members with similar interests, while keeping your email address private until you are ready to share it.
- You must be logged in to renew your membership online, to add your names to the Surname Research section, to access back issues of *The Septs* and our eNewsletter *Ginealas*, and to receive member pricing in the Store (i.e., registration for classes).
- The Logoff link is toward the bottom of the links listed on the left side.

Tip: If you miss the old website login of member number and password, you can change your login ID to be the same as your old member number.

We will continue to make improvements as we hear from visitors to the site. Please keep your questions and comments coming!

Finding Books, Articles and Manuscripts Online: Online Library and Book Catalogs

by Tom Rice, CG

This article first appeared in the April 2008 issue of The Septs. *It has been slightly revised and updated to reflect changes in urls and sources no longer available.*

This article is a guide to finding books, articles and manuscripts in libraries, archives and book stores using a few of the many Internet tools available for this task. Some might ask why bother. Isn't it all on the Internet? No! It is not all on the Internet and it never will be! However, the Internet does enable us to find what is not online but is available to us via other means – either for borrowing from a library, through rental of a film, or by purchase.

Books, articles and manuscripts remain a key resource for the serious genealogist. Only the novice stops at the Internet as the source for their genealogy endeavors. While we are urged to always look at original records, compiled abstracts and extracts can be a great aid in reviewing a large body of records. Likewise family and local histories give us the overall picture that individual records cannot. Each of these serve as pointers to those original records. Manuscripts are, of course, often the original record itself.

In this article we will be talking about a babel of Internet related tools: Google, WorldCat, OCLC, NUCMC, Amazon, PDFs, ILL, and the FHL catalog. Read on to find out how to speak the language of the Internet for finding the printed word whether it be on paper, film or in digital format.

Google Searches / Google Books

There are many ways to find a book using Google. The two most obvious ways are to do a search using the title, author, keyword, subject or ISBN number, or to go to the dedicated Google Books facility and search for books that Google has cataloged in cooperation with its library partners. Most people are familiar with the more conventional Google search page. When looking for a specific book the most successful approach would be to put the title or at least the more descriptive part of the title in quotes. Using quotes tells Google you want to search for that phrase exactly as written and not for a website that may have the individual words of the title spread throughout the site. Again using quotes, a search for an author's name may be a successful way of finding a book. If you know the ISBN number for a book, searching for the title along with ISBN should work. Likewise, one can search for a book via Google by using keywords or subject terms that may have been used by those who posted it on the Internet.

Note, however, that regular Google searches do not necessarily look into the catalogs of libraries. With an ordinary Google search you will find such things as online articles that may mention the book, bookstore listings, mail lists where a book is mentioned. In short, anywhere on the open Internet. The content of library catalogs are not exposed to ordinary Google searches. You have to go to the catalog site and search specifically within that catalog to find a book. This is not true, however, for Google Books or WorldCat searches, which will drill down into a library catalog.

Google Books is another matter altogether. Google Books <books.google.com> searches for whatever you put in as a search query within the content of the 25+ million books that Google has scanned in partnership with its library partners, through agreements with book and magazine publishers. Thus it will look to find your search terms not only in titles and authors but will search throughout the entire text of a book. When a match is found, Google Books will provide you with the bibliographic information, a link to their partner libraries that have the book and to places where you can buy the book. If the book is in the public domain, they provide you with the ability to either read all of it online or to download it as a PDF. If it is not in the public domain they provide you with the ability to see a few selected pages. With some books still under copyright they will only provide an image of the cover or a few select sentences depending upon what permission they have from the author or publisher.

Google Books will also provide you with a list of related books, key terms used to catalog the book so you can use these to search for other books on the same topic(s), and even maps of specific places

mentioned in the book. This search website is well worth a visit to see all of the features and what you can do with it, including building an online list of books you find or even of book lists you upload to include in your online library listing. Do read the help pages and take a look at the Advanced Search page to see how you can refine a search.

WorldCat

WorldCat is the best online book searching tool, bar none. WorldCat <worldcat.org> searches the online catalogs of over 70,000 libraries in 170 countries, displaying over two billion distinct bibliographic records. You can search for a book on WorldCat using a keyword, title, author, subject, or ISBN number. You can limit a search by language, type of work, or range of publication dates. Because WorldCat searches entire library catalogs you can search for archival material, articles, books, computer files, maps, musical scores, journals, sound recordings or visual materials.

When the WorldCat result page opens, you are presented with a list of works that match your search term(s). This list will present you with some bibliographic information in addition to record type. Clicking on a one of these listings brings up a page with full bibliographic information in addition to tabs to pages labeled "Libraries," "Details," "Subjects," "Editions," and "Reviews." If you put your location into the "Libraries" page, WorldCat will list the libraries that hold this work according to the distance they are from you. If there are multiple listings of the same work, check the libraries for several to find one held in a library near you. If you intend to cite this work, click on "Cite this item" to see a fully formatted citation in five different standard formats. You can also export a citation into a bibliography database such as EndNote. WorldCat allows you to create links to a specific listing page, and to save listings into your own personal online library at their site. WorldCat also provides a link to resources where you can buy many of the books you find.

Just as with the Google searches, make sure to read the help information list either under "Learn more" or Home > Help and try the "Advanced Search" tool.

After a successful search with the listing of libraries holding the work you were looking for, you can click on the library of interest and see how the work is listed in their catalog. Usually you will be brought to the listing for the work in their online catalog. In most cases, from there you can get more information about the library by following links on the catalog listing page. Do this to learn about their location, hours and policies.

Online Library Catalogs

Library catalogs can be a very useful research tool. Library catalogs of today are a far cry from the card catalogs of yesterday. They not only list the holdings of a library but given you ways to find related works and to collect lists of books of interest to you. When viewing the full catalog entry for a work, click on the various links, such as authors' names and subject headings; you will be brought to other works by that author or works cataloged under the same subject headings. This is a great way to find other books you may not have been aware of that address your topic of interest. Some catalogs allow you to select one or more works from the catalog and email the listings to yourself or someone else. This is an excellent method for building a list of works to be considered as you research a topic.

Library catalogs, just like the Google and WorldCat tools, usually provide the user with a Help or Tips page and some sort of Advanced Search tool. Many times the search tool will allow you to employ Boolean search terms, such as "and," "or," and "not" so you can refine your search. They also generally allow you to search in a specific field of the catalog listing, such as the title, author, subject, keyword, or other field. If you are having trouble finding something in a library online catalog look at these specific field choices to see if they might be of help.

Interlibrary Loan

Finding that the book you seek is only available in some distant library can be frustrating, but it need not be. Interlibrary loan is the service that most libraries provide to patrons who need a work their library does not have. Your library will find out what library has the work and will order it so you can use it close to home. Depending on the libraries involved you may be able to check the book out or you may have to use it at your library. Costs vary depending upon the library system. Genealogists should be aware that many libraries lend films also. If you request a film, make sure your library branch has a film reader or will let you take it to somewhere where you can view it.

We Minnesotans are especially blessed because our state has set up a facility, MNLink, through which we can order interlibrary loans on the Internet from home and for free. This tool also allows us

to order articles free of charge. Depending upon the order fulfilling library, the article may be mailed to you or sent as a PDF file. This is all free for Minnesota residents. I do not know if a like service is available elsewhere, but it is well worth checking into. Ask your librarian. Remember, a good reference librarian is the most useful help aid in the library.

What about works that are reference only at all libraries and are not allowed for loan? Here the approach is to ask if the holder of the work will copy a couple of pages that are of interest to you. Also note if the work is past its copyright period, and then look to see if it may be available online either in a digitized format or as a PDF file which you can download. More about this later.

Don't Forget the Family History Library

The Family History Library (FHL) is a great source of genealogy related printed materials. Their collection of both paper and filmed materials includes many family and local histories and published compilations of records. The best way into these is via their online catalog <www.familysearch.org >. Click on the "Library" tab, then click on "Family History Library Catalog" to bring up a page that presents various ways to search their catalog. Several are especially useful for finding books. The "Title Search" will allow you to search for books that have your search words anywhere in the title. There are also a "Keyword Search," an "Author Search," and a "Subject Search" that will bring you to a listing of paper and filmed books. The library does not circulate any of the paper books, but many of the filmed works are have been digitized and are available online.

The FHL has a separate Books search tool that looks at its own holdings and those of several partner institutions. Some of these can be downloaded as PDF files to be read offline while others may require you to be at a FHL partner library to see the book online.

There is a large and growing body of books, articles and manuscripts that have been scanned and posted online. Most are in the Adobe PDF format. For those that are not, they are generally in a format that most people can open or at least can download a free program to read them. What follows is but a small sampling of what is available.

Digital Book Index at <http://www.digitalbookindex.org/about.htm.> This seems to be the granddaddy of all digital books sites. Here they have aggregated the digital offerings of libraries worldwide. They provide links to over 141,000 full-texts digital books from more than 1800 publisher, universities and other sites. Over 140,000 of these are free to download or view online.

The Avalon Project at Yale Law School <avalon.law.yale.edu/> presents documents in law, history and diplomacy.

Making of America at <http://quod.lib.umich.edu/m/moagrp/> and at <http://moa.cit.cornell.edu/moa/> hosts digital versions of 10,000 books, 50,000 journal articles plus much more.

Finding to Buy

As wonderful as finding an online version of the book you want is, that is often not possible. And, while interlibrary loan can bring almost any book to your local library, sometimes you want to own the book and have it always at hand on your own bookshelf. So, where do you look for a book to buy? I have already mentioned that both WorldCat and Google Book Search provide links to booksellers – often linking you directly into the item in question in their catalog. Amazon <www.amazon.com> sells not only new books but has an extensive offering of used books. AbeBooks <www.abebooks.com> is an aggregator offering the holdings from a long list of international used booksellers under one virtual roof. They claim to represent over 13,500 independent booksellers with over 110 million book offerings.

Besides these obvious destinations for purchasing books do not forget such websites as ebay <www.ebay.com> or craigslist <http://www.craigslist.org/about/sites.html>.

Finding Manuscripts – NUCMC

Besides books and articles the serious genealogy researcher should always be on the lookout for manuscripts and manuscript collections relating to the people, families, places or times being researched. Individual online catalogs of archives and libraries are one good tool for locating these. NUCMC (National Union Catalog of Manuscript Collections) is by far the best tool for this as regards collections of manuscripts in the United States. NUCMC <www.loc.gov/coll/nucmc/> is a collection of catalogs of manuscript collections in the U. S. run by the Library of Congress.

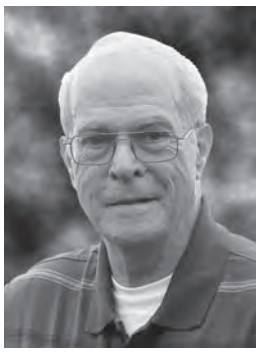
Once you find a manuscript collection that looks of interest you may still not be certain if it has items that pertain directly to your needs. A collection may consist of many linear or cubic feet of papers and records. The description of a collection found at NUCMC may be very general. For a more detailed description of a collection, go to the listing in the catalog of the holding institution. If that still fails to provide you with the information you need, call or write the archive or library. Often they

can give you more information, especially if they have finding aids or the collection is small enough they can scan it to see if there is material of interest to you. Ask if the collection has been filmed and if the films are available for purchase or interlibrary loan. The holder may be willing to copy a few pages for you. Manuscripts do not circulate as a rule. If the collection is quite large, the library may not be able to search it for you. Then your choice is to visit the repository in person or engage a researcher who lives locally and who may have firsthand knowledge of the material you are interested in.

Conclusion

Books, articles and manuscripts represent a major resource for specific genealogical information pertaining to your ancestors – for background information about the times and places they lived and for genealogical educational material that help you become a better genealogist. It is out there in archives, libraries, book stores and online waiting for us you tap into it. The best way to do that on a grand scale is via the Internet. There are many tools available for this search. While a few have been mentioned in this article there are many more. Start by trying one or two mentioned here, get familiar with them and then branch out. You may want to create a folder in your favorites/bookmarks called "text-online" and put these websites in it. Then you can build your collection of finding aids over time and be able to easily revisit them as the need arises.

Remember, it is not all on the Internet and never will be. Do not miss out on what is not online. Do not stop with the Internet, but rather use it to find those resources that are not there.



Tom Rice, CG is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of the Irish Genealogy Society International's quarterly, The Septs, *and a genealogy help desk volunteer at the Minnesota Historical Society library. His focus is Upper Midwest, British Isles, and technology applied to genealogical pursuits. Contact him via his website at http://www.heritagehunters.com.*

Be a Conference Sponsor

Conference sponsors come in all sizes and shapes. We are all familiar with the major companies who provide support and visibility to the conference with their name as a supporter. Others offer to help finance a smaller portion of the conference – a luncheon or speaker presentation. And others merely offer what they can – a few dollars – to help defray the cost of the conference.

Whether you plan to attend the 2018 Celtic Connections Conference in Boston in August or not, you can offer support to the work of the conference by sponsoring a lecture or by advertising in the syllabus.

You, your family or business can sponsor a lecture at the 2018 Celtic Connections Conference for $250 - $500. A banner with your name or honoree (e.g. In Memory of Mary Smith) will be displayed at a lecture at the conference and mention of your generosity made in the syllabus.

If you prefer to provide an ad for the syllabus promoting your business, that also is possible. Prices for advertisements in the syllabus start at $25 for business card size ad, increasing to $50 for a quarter-page, $75 for a half-page and $150 for a full-page ad.

Forms and general information on sponsorships and advertising can be found on the conference website <celtic-connections.org> under the "sponsorship" heading.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[in praise of the king]

… The Protestants of Ireland can never forget those brave and worthy Patriots, who so gloriously defended their Religion and the Liberties of their Country at the late happy Revolution. And as your Grace eminently distinguish'd yourself upon that great and memorable Occasion, and has ever since steadily adher'd to the same Priniciples, your Grace will always be esteemed and honoured by those, who wish well to the Protestant Interest of Europe

May it please your Grace.

The Bill prepared by the Commons for the Purposes I have already mentioned are, &c.

Post Boy
London, England – 21 August 1718

[Edward Hare and Charles O'Hara]

Dublin, July 12. Edward Hare, the Grenadier, who accused Mr. Owen O Neil and Felix O Neil of being Accomplices with him in breaking open the House of Charles O Hara, in September last, with an Intent to rob or murder said O Hara, was (on the said O Neils being honourably acquitted of the said pretended Burglary and Robbery, and on the said Hare's being detected, as well by his own Confession in open Court as otherwise, to have sworn falsly against the said O Neils, and that he was suborned thereto by the said Charles O Hara, who, with his other Confederates, had likewise manifestly contradicted each other on the Tryal of the said O Neils) the last Trinity-Term indicted at the Court of King's-Bench for Perjury, and the said Hare being thereupon brought to the Bar in order to plead to the said Indictment, he own'd himself guilty, and submitted to the Mercy of the Court, having again openly declared that he was seduced thereto by the said Charles O Hara, who for the purpose made him drunk, and promised him a Reward of sixty Pounds a year, to induce him to swear against the said O Neils as aforesaid, in order to produce his Examinations (tho' never read to him before they were sworn by him) to favour an Appeal thus depending before the House of Lords in England, so reversing a Decree obtained against the said O Hara in the Chancery of Ireland by Mr. Tully O Neil, Brother of the said Owen and Felix; and the said Hare so submitting to the said Indictment, did, pursuant to the Sentence of the said Court for corrupt Perjury, stand in the Pillory beime the Tholsel of this City last Saturday, where he was plentifully treated with Eggs; and this being the second Day of making his Publick Entry on the same Theatre, the Mobb were pleased to entertain him with the same Spirit of Generosity they shewed the Day before: And the said Charles O Hara now lies in Newgate on two several Indictments bound against him and his wicked Confederates the last Term for conspiring to take away the Lives and Reputations of the said O Neils.

London Gazette
London, England – 19 July 1718

250 Years Ago

To the PRINTER

Our disputes with America are now so alarming, and it is so much the duty and interest of every member of the community to wish a reconciliation on reasonable and equal terms (which are the only terms that can be durable) and though I am sensible of my inability to make a thorough discussion of the subject, yet if you, Sir, think these loose thoughts deserving of the public view, they may perhaps serve to throw new light on some points of the dispute, and furnish hints to those whose immediate business it is to heal up the breach.

… Some have alledged the case of Ireland, to show that there may be two legitimate powers in one State, though I do not think it has been done by any American: but Ireland is on a quite different footing: it is not the same slate, it is a separate dependent state, brought into subjection by some of our ambitious kings. The natives long struggled for liberty, but at last submitted upon articles, and these articles cannot be infringed without the most manifest injustice. The inhabitants of America are British subjects in every sense of the word, the vast sea that separates them from Britain, no way alters their relation to it, nor takes away their subjection to its legislature, more than if it were a rivulet, only makes it convenient that the taxation be different.

Gazeteer and New Daily Advertiser
London, England – 3 September 1768

200 Years Ago

[re eliminating Irish language]

… Rev. Mr. Cox stated the pleasure which he felt on contrasting the objects of the present company, with those of the crowds who had that morning forced themselves upon his attention, and who were going to contested elections. He lamented to learn, that there were persons who desired not only to impede the efforts of this Society with respect to the circulation of the Scriptures in the Irish languages, but

to extinguish the language itself. It was a serious thing to extinguish a language. What could be more interesting than to be able in some future age to retrace in that language, the modes of thinking, and the various forms of superstition which once prevailed in that country; and to observe at the same time a new character impressed upon the language itself by the importing of new phrases into it through the influence of Christianity. Then, those who have hitherto only expressed themselves in terms of devout admiration in regard to objects of superstition, would in their own tongue sing his praises, and consecrate their language to the cause of the Redeemer. …

Philanthropic Gazette
London, England – 8 July 1818

[Irish civility]

An anecdote occurred on the Philadelphia wharf a few years ago. A number of Irish emigrants had just landed on the wharf; a black man, from the West India Island, Montzerat or Marigalante, where Iberno Celtic is spoken by all classes, and acquired by the negroes happened to be on the wharf when the passengers came ashore; seeing one of the emigrants with a wife and four or five children, he stept forward to help to bring the woman and children on shore; the Irishman in his native tongue addressed his wife, expressing his surprise at the civility of the negro, who understanding what had been said, replied in Irish, that he need not be surprised – for that he was a *piece of an Irishman himself.* …

Gettysburg Adams Centinel
Gettysburg, Pennsylvania
5 August 1818

MR. BIRKBECK ON EMIGRATION TO AMERICA

… The first is written at Pittsburg: "A shoemaker of my acquaintance, that is to say, whom I employed, left Ireland, as poor as an Irish emigrant, four years ago, staid [sic] one year in Philadelphia, then removed hither, and was employed by a master practitioner of the same calling, at twelve dollars per week. He saved his money, married, paid his master, who retired on his fortune, three hundred dollars for his business, and is now in a fair way of retiring too; as he has a shop well stocked, and a thriving trade, wholesale and retail, with vast profits."…

London Statesman
London, England – 17 September 1818

150 Years Ago

O'CONNELL AND THE SLAVE OWNER

The great Irish orator has an invincible hatred of slavery and gave it some hard knocks in his time. His wit never shone out brighter than in the following anecdote: A Boston man going to his house in Merrion Square, he came out to his door, receiving him with both hands as was his wont. With genial hospitality, says he, 'Sir, you are welcome. I am glad to see anybody from Massachusetts. It is a free State. Walk in: you are a welcome guest.' And he drew him into his parlor. The gentleman said, 'Ah! You speak of slavery, Mr O'Connell, I should like to discuss with you the justice of that institution.' 'Discuss anything,' said O'Connell, 'under this roof – anything. But before you discuss the justice of one man's owning another, just let me lock up my spoons.'

Victoria Daily British Colonist
Victoria, British Columbia, Canada
21 July 1868

100 Years Ago

NEWS FROM IRELAND

Derry
George Dickson, 78, of Leganhurry, has died from skull fracture as the result of being knocked down by a lady cyclist.

Mr. James Devlin, draper and spirit merchant, Moneymore, died suddenly only a fortnight after the death of his little boy.

Kings
Mr. P. Kelly, Killeigh, Tullamore, was fined £5 by Major Thackeray for selling two ounces of tea to a Mrs. Quinn for 2d. per ounce.

Mayo
Mrs. Mollie O'Sheehan, of the P. and C. Concert Company, has been arrested at Crossmolina. She is the wife of Mr. J. O'Sheehan, who is at present in Galway jail awaiting trial on a charge of singing the "Soldier's Song" and "Felons of Our Land" at Corrigeenore, Boyle. It is understood that Mr. O'Sheehan will be tried by court martial at Renmore Barracks.

The Irish Standard
Minneapolis, MN – 28 September 1918

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Back to Boston: Conference Countdown

The 2018 Celtic Connections Conference is nearly here! It will be great to see IGSI members from around the country as well as meet with the other 200+ attendees (most recent count as of this writing).

This conference would not be possible without the coordinated planning of IGSI and TIARA conference committee – or without the sponsorship of such organizations as the Irish Family History Centre, Ancestry ProGenealogists, American Ancestors (also known as NEHGS), and the Boston-located Redfin Company. Stop by their tables at the conference and say 'thanks'.

Stop by the IGSI table in the exhibit area and say "hello'. We'll have some back issues of *The Septs* for sale, a small giveaway, and possibly some other items of interest. By the way, we'd also like a bit of help in staffing the table during the conference. If you will be at the conference and can give an hour or so during the two days, let Ann know by the end of July at septseditor@irishgenealogical.org. (Yes, we volunteers often wear more than one hat – and this volunteer would like to attend some of the conference sessions, too.)

The location looks to be a wonderful venue. The activities planned by TIARA to supplement the conference – the bus tour on Thursday and the Pub Quiz on Saturday night should give some extra time to get to know other Irish family genealogists. And who among us does not want to take home the quilt being raffled? I hope there are a few tickets left to purchase on Friday.

I've heard that there will be books for sale at the conference. TIARA, of course, will have some of the items from their bookstore available at the conference site. The New England Historic Genealogical Society (Boston) and the Ulster Historical Foundation (Belfast, NI) will have tables and will be selling books they have published. So bring your checkbook.

Since I finally convinced my brother to do his Y-DNA, I'm looking forward to learning more on that topic from our knowledgeable speakers. And I plan to delve deeper into my Irish roots after the conference using information from the presentations of the Irish and Scottish specialists. Sometimes, having that printed syllabus as a souvenir and physical reminder of a program helps me months or years later.

So, if you have been sitting on the fence about attending the conference – particularly if you're within easy driving distance of Boston – come to a conference with genealogical speakers from Ireland who know the Irish resources. You won't regret it – and you may come back in 2020, when IGSI will host the conference in the Midwest.

The Irish Ancestral Research Association

Irish Genealogical Society International

Irish Genealogical Society International Membership

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SURNAMES

Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please. Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

Surname *Example: Stack*	**Ireland County** (locale if known) *Kerry (Ballylongford)*	**Other County** (locale) – needn't write USA *CAN-QC; OH, MN (RICE CO.), AZ*

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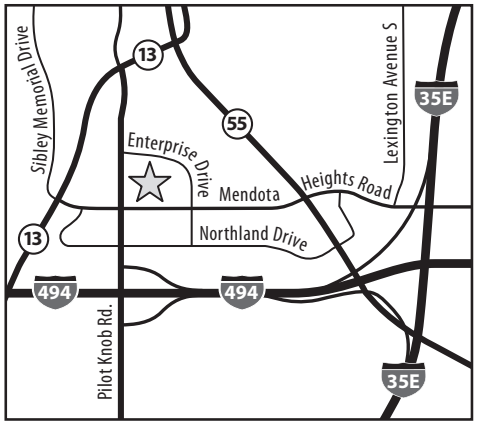
IGSI Classes and Irish Days



Daytime Hours

Wednesday: 10:00 am to 4:00 pm
Thursday: 10:00 am to 8:00 pm
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Closed

Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

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651-330-9312

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 39, Number 4

The Septs

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

OCTOBER 13, 2018
NOVEMBER 10, 2018
DECEMBER 8, 2018
JANUARY 12, 2019
FEBRUARY 9, 2019
MARCH 9, 2019
APRIL 13, 2019
MAY 11, 2019
JUNE 8, 2019
JULY 13, 2019
AUGUST 10, 2019
SEPTEMBER 14, 2019

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs – A Quarterly Journal

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Managing Editor	Tom Rice	SeptsMnged@IrishGenealogical.org
Layout/Design	Megan McLean	

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2018
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2019 | January | Citizenship and Immigration

Suggestions for articles: U. S. citizenship process and records, an overview of ship records, a look at Steven Morse's websites. Where did the Irish go once they arrived? Applying for Irish citizenship. Deadline for articles: November 1, 2018.

2019 | April | Land and Tax Records

Suggestions for articles: Griffith's Valuation and Tithe Applotment records; using U. S. tax and land records; maps; Registry of Deeds. Deadline for articles: February 1, 2019.

2019 | July | Principles of Good Genealogy

Suggestions for articles: Getting started the right way; purpose and essence of source citation. Proving identity and relationships; having a style for recording dates, places, and names. What kind of records are there? Where are the records? What is in the records? Deadline for articles: May 1, 2019.

2019 | October | Key Elements of Irish Genealogy

Suggestions for articles: Irish names, Irish places, key Irish records, key dates that affect Irish genealogy; finding an immigrant's place of origin. Deadline for articles: August 1, 2019.

Cover Photo: *Step dancers at Dublin Irish Festival, Dublin OH.* © Stephen Wolfe @ flickr.com.

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Seasonal Changes

By Audrey Leonard

It is that time of year again when the leaves are changing colors, the evenings are cooler, and you may have already resorted to adding a blanket to your bed!

While I hate to think that summer has flown by, I do look forward to the change of seasons, Halloween, Thanksgiving, Christmas and the new year. Christmas especially, from visits with relatives to mistletoe. Do you have a special tradition in your family to celebrate the holidays? If so, I hope you have a grand time and enjoy every minute of it with your family and friends.

By the way, did you know that celebrating Halloween started in Ireland? I always suspected there was a good reason I enjoyed Halloween.

Many changes have occurred during my time on the Board of Directors. Most of these are good changes – particularly last year's move to our new facility with improved lighting, space, updated computers, additional rooms for meeting and classes, etc. A new change – and challenge – is the process of changing the call numbers on our library book to the more familiar Dewey Decimal system. It will be a process occurring over the next year or so. If we get a few dedicated volunteers for this project, the work may be completed more speedily.

The new year will bring new friends, new hobbies, and new memories. But please don't put your genealogy research on the back burner. There are many classes, seminars, etc., for everyone to attend and enjoy. Before this year ends, we may get a chance to talk with you if you stop by our table at the North Star Conference (October 4-6 in Plymouth) or at the Family History Day at the Downtown (Mpls) Central Library (October 27). Check the IGSI website (www.irishgenealogical.org) for more information about these events and for details of our coming luncheon at Kip's on December 8. Or, stop by the library for a visit and to see what new items have been added to the collection. We are always ready to help in any way we can with new books added to the collection, updates to our list of websites, etc.

This is my last letter to our faithful readers as my term as president ends. And after five years' service on the Board of Directors I will step back but continue to work with IGSI. I want to thank each and every one of our members for your interest in genealogy, in our organization, and in our library. I hope to meet more of you as I continue my work with the Research committee and as Librarian.

I wish everyone a blessed Christmas season and a Happy New Year.

Halloween Lantern, © SomewhereintheWorldTonight@flickr.com

Audrey Leonard joined the IGSI Board of Directors in 2014 and is serving her third term as President. She also chairs the Research and Library committees and helps with Technology issues. She lives in the St. Paul area.

Connecting Irish and American

By Ann Eccles

At the mention of "Irish American", who or what comes to mind? Names like John Kennedy and Maureen O'Hara are first thoughts for many of us. Or perhaps it's Connie Mack (Cornelius McGillicuddy) of early baseball or Tom Brady of SuperBowl fame. Yet there are many other people we might consider. More than a dozen former U.S. Presidents have Scots-Irish heritage. Highly visible in the American cultural scene over the last century are film stars, singers, artists, and writers who trace their lineage to Ireland. (Bing Crosby, Spencer Tracy, F. Scott Fitzgerald, even Georgia O'Keeffe.) And while recognizing such individuals is great, we need to acknowledge more than the saints. Irish American 'sinners' include Billy the Kid and Lee Harvey Oswald; they too had Irish ancestors.

There's no one quality that pulls this diverse list together – except for Irish heritage. In the 1800s, the Irish in America were reviled as drunkards and generally were not welcome. (We hear similar comments today about current immigrants.) Yet the Irish who came to improve their lives took the jobs no one else wanted: as canal builders, police, doing factory work. They worked on farms across the land. As Irish nuns and priests brought education, the status of the immigrants gradually improved. Now, everybody wants to be Irish – particularly on St. Patrick's Day!

In 2013, more than 33 million Americans, slightly more than 10% of the U.S. population that year, reported Irish ancestry in a Community Social Survey conducted by the U.S. Census Bureau. Another three million people claimed Scots Irish heritage. The population of Ireland – about 6.7 million people – was only a fraction of the Americans of Irish descent. So we have a strong influence on both cultures – Irish and American – even as we have merged our histories with those of other cultures in the great American melting pot.

The stories of the immigrants' lives in America and those of their descendants are as diverse as the Irish surnames. In this issue, we explore resources and stories related to the culture, history and lives of Irish in North America.

Kathleen Strickland shares her findings on the Internet for information, resources, and websites related to Irish-Americans. Lois Mackin explains why books and articles on the history of areas where Irish immigrants settled are helpful in our genealogical research – and how to find these materials. Jane Kennedy describes a project of assisted emigration from County Mayo and the current memorial to the emigrants located there. Using a geographic chronology, Maureen Reed recounts the migrations of three of her ancestral Irish families. Colleen McClain shares some history of her Enright ancestors who settled in Indiana. Dave Miller discovered a family tragedy set in the "wild, wild West" among his family stories. Historian Francis Carroll provides a biographical study of Frank Walsh, an Irish-American who was active in national and international politics.

Sheila Northrop compiles snippets of Irish and American history, culling pieces of newspaper articles from the last 300 years. There may be names of people involved in major or minor news of the day; a piece setting the theme of an era; or a bit of Irish humor. Sheila has regularly produced interesting and informative articles – a mixture of Irish news both serious and light – in the column on "100 Years Ago and More". She will be stepping back from providing these articles in 2019. We editors thank Sheila for the years she has efficiently gathered information from newspapers and formatted it for our readers. If someone is interested in taking over the column, please contact Septseditor@Irishgenealogical.org as soon as possible. We would hate to lose this popular feature.

The cool weather is settling in. It's time to come inside, set aside the time for a warm beverage and check out the information and stories in this issue. There's something to help your research. Happy reading.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann has rejoined IGSI's Board of Directors and continues to serve as the editor of The Septs *and an Irish Saturday volunteer.*

Books and Articles about the Irish in Your State

by Lois Abromitis Mackin, Ph.D.

Books about the Irish in America can be important resources for family historians. Did you know that it's often possible to find books and articles about the Irish in a particular state or locality? These can be particularly helpful because of their local focus. After all, as family historians, we're researching a specific Irish individual or family who settled in a particular locality, not a general composite.

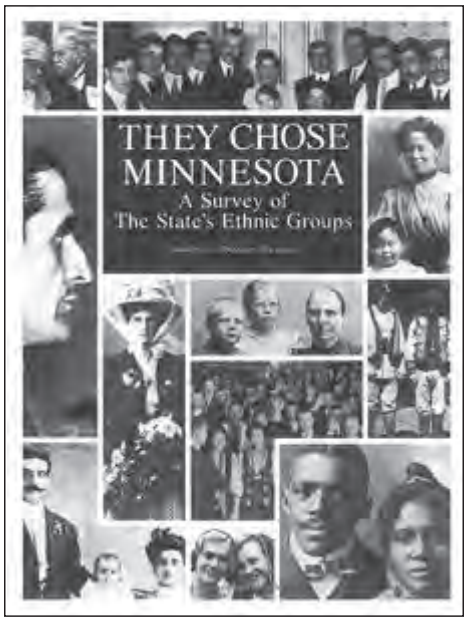
Why are these books valuable? Here are three ways they can help your research:

- They provide facts, figures, and maps about your ancestor's ethnic community in the specific areas where your ancestor settled. These tell you whether your ancestor was part of a majority or minority and help you understand what life might have been like for Irish people where he lived.
- They provide a historical account of settlement – when the Irish came to the area, where they settled, how settlement patterns changed over time, and, sometimes, even what parts of Ireland they came from. If you don't know very much about your ancestor, this can provide important clues. Knowing where your ancestor fits into the overall picture of Irish immigration can also suggest something about his or her character – was he among the first settlers (or the first Irish) in his area, or did she come after the area was well settled and there was an established Irish community?
- They contain resource lists highlighting other books, articles, and historical collections that you need to include in your research plans.

What kind of information do they provide? Let's take a more detailed look at two resources for learning about Irish immigrants in Wisconsin and Minnesota, both published by their state historical societies:

> David G. Holmes, *Irish in Wisconsin* (Madison: Wisconsin Historical Society Press, 2004), 92 pages.
>
> Ann Regan, "The Irish," in June Drenning Holmquist, ed., *They Chose Minnesota: a Survey of the State's Ethnic Groups* (St. Paul: Minnesota Historical Society Press, 1981), 130-152.[1]

Holmes' book is divided into twelve chapters. The first group of chapters talks about emigration and immigration – what pushed the Irish to leave Ireland, what routes and modes of travel they used, and what attracted them to Wisconsin. The second group of chapters talks about occupations – how mining, railroads, Fox and Wisconsin River improvements, agriculture, and other features of Wisconsin's economy provided work for the Irish. The final group of chapters addresses the role played by the Irish in Wisconsin politics, how military service during the Civil War molded Wisconsin's Irish communities, and what Irish Protestant and Catholic religious and cultural affiliations looked like. A final chapter provides generous excerpts from a Wisconsin Historical Society collection of family letters covering the period between 1877 and 1908. Throughout the book Holmes uses manuscript materials to illustrate his themes and topics. (Unfortunately, except for the Gogin family letters in the last chapter, these are not source-cited; fortunately, it is easy to identify them by looking up their surnames in the Wisconsin Historical Society's online catalog.) The book includes a short list of books for further reading and an index.



Regan's article, which focuses on Irish Catholic immigration,[2] begins with a discussion of Irish immigrant statistics

for Minnesota and how they compare to other areas of the country. It moves on to a chronological summary of Irish settlement in Minnesota by county. This discussion is followed by a description of Irish settlement patterns, including the Irish origins of Irish Minnesotans. Maps show Irish concentrations in rural and urban areas, and Regan describes Irish colonization initiatives including the initiatives of Archbishop John Ireland and Dillon O'Brien. Like Holmes' book, the article extensively describes occupations, political involvement, and religious and cultural organizations. It includes numerous examples and quotations from original sources; one of its most valuable features is the five pages of reference notes focusing on popular and scholarly books, articles, newspapers, and collections at the Minnesota Historical Society. Regan's article is indexed as part of the book's overall index.

Both the Holmes book and Regan article illustrate the strengths and weaknesses of this resource genre. Major strengths include their focus and the pointers they provide to other resources, including more general resources about Irish history and immigration as well as resources specific to the localities they address. Their weakness is that they are written at a summary level – your specific research subject may or may not follow the patterns they describe or exhibit similarities to their examples.

How would these books contribute to research on a specific family? Let's use the family of Peter Kinney (1786-1877) from County Tipperary[3] as an example. Unlike the majority of the Wisconsin Irish immigrants discussed in Holmes' book,[4] Peter and his young family left for America at the end of the 1820s.[5] They settled first in upstate New York,[6] then moved to Wisconsin before 1850. In Wisconsin, Peter, along with his sons John and James, farmed and his son Thomas worked as a cabinet-maker.[7] Although the Kinney move took place before the opening of the Wisconsin State Emigrant Agency, it may have been sparked by articles in eastern newspapers like those described in Holmes' book, which began appearing in the 1840s.[8]

The Kinneys remained in Walworth County for more than ten years. By 1860, Thomas had joined his father, brothers, and brothers-in-law in farming,[9] thus adopting the occupation of the majority of his countrymen in his adopted state.[10] In the 1860s, Peter and Thomas moved on from Wisconsin, settling in Buchanan County, Iowa.[11]

The Kinney family left no letters, diaries, or manuscripts. Holmes' book, however, points to manuscript materials from several contemporary Irish families with similar occupations who lived near the Kinneys. For example, Holmes cites the manuscript reminiscences of John Solon (1842-1921), an Irishman who emigrated from County Mayo in 1847 and settled in Dodge County, Wisconsin.[12] I've added these manuscripts to the research plan for my next visit to the Wisconsin Historical Society.

How do you find locality-based books and articles for the area where your ancestors lived? Here are eight suggestions:

- Google "Irish in [your state]." Holmes' book comes up sixth in an "Irish in Wisconsin" search.
- Search WorldCat (www.worldcat.org) for "Irish [your state]." Holmes' book is number four in this search.
- Check your state historical society's website, press, and research guides. *They Chose Minnesota*, along with other resources, is referenced in the Minnesota Historical Society's published guide to family history resources.[13] A link to purchase it also appears on the Ethnic Groups page of MHS' Online Genealogy Guide.[14]
- Check the library catalogs of the Irish Genealogical Society International[15] and Irish-focused groups in your area of interest, along with state and local genealogical society collections.
- Look for ethnic resources in general research guides for your state. For example, guides in the National Genealogical Society's *Research in the States* series[16] are likely to include sections on ethnic records, which include published resources. The *FamilySearch Research Wiki*[17] is always a good place to consult about research in any area – many of the wiki's U.S. state articles include sections on ethnic, political, and religious groups.
- Check PERSI – the Periodical Source Index, compiled by the Allen County Public Library. PERSI contains almost three million entries from thousands of historical, genealogical, and ethnic periodicals and is now hosted at *Findmypast*.[18] Although *Findmypast* is a subscription website, PERSI is free to search. Articles indexed in PERSI can be ordered from the Allen County Public Library or through interlibrary loan.

Through *Findmypast*'s partnerships with societies, a growing number of PERSI entries link directly to digitized articles. (These links are behind *Findmypast*'s pay wall.)

- Check JSTOR – a digital library providing access to academic journal articles, books, and primary sources.[19] JSTOR offers free access to public domain articles and free ebooks and allows individuals to read up to six scholarly journals per month for free. You can subscribe to JSTOR on a monthly or annual basis, or find a library near you that subscribes.
- Follow the breadcrumbs in any resource you consult – make a practice of combing footnotes, reference lists, and bibliographies for new sources you can use in your research.

Endnotes

[1] Minnesota Historical Society Press also offers a standalone book: Ann Regan, *Irish in Minnesota* (St. Paul: Minnesota Historical Society Press, 2002).

[2] *They Chose Minnesota* treats Scots-Irish immigration to in its chapter on "The British," pp. 111-129.

[3] Father George Kinney, "'It's a Long Way to Tipperary' … a Search for Kinney Irish Roots," unpublished typescript describing research conducted in 2001. Copy provided to author by Fr. Kinney.

[4] Holmes, *Irish in Wisconsin*, 14.

[5] Immigration date is based on birthplaces of children. John (born about 1817) and Thomas (born about 1823) were born in Ireland. James (born about 1834), Helen (born about 1837), William (born about 1839), and Charlotte (born about 1842) were born in New York. For the birthplaces of John, James, Helen, William, and Charlotte, see 1850 U.S. census, Walworth County, Wisconsin, population schedule, Town of Geneva, p. 265B-266A (stamped), dwelling 630, family 641, John, James, Hellen, William and Charlotte Kinny. For the birthplace of Thomas, see 1850 U.S. census, Walworth Co., Wi., pop. sch., Town of Geneva, p. 258A (stamped), dwell. 506, fam. 515, Thomas Kinny. All censuses were viewed as digital images on *Ancestry* on 13 August 2018.

[6] 1840 U.S. census, Oswego County, New York, Scriba, p. 86 (stamped), line 9, for Peter Kinney.

[7] 1850 U.S. census, Walworth Co., Wi., pop. sch., Town of Geneva, p. 265B, dwell. 630, fam. 641 for Peter Kinney and *Ibid*., p. 258A, dwell. 506, fam. 515 for Thomas Kinney.

[8] Holmes, *Irish in Wisconsin*, 27-28.

[9] 1860 U.S. census, Walworth Co., Wi., pop. sch. Town of Geneva, p. 252B (penned), dwell. 817, fam. 167, Peter Kinney, Walter Snell, Charlotte [Kinney] Snell. Also *Ibid*., dwell. 820, fam. 170, Thomas Kinney, and *Ibid*., p. 255A (penned), dwell. 840, fam. 192, John Kinney.

[10] Holmes, *Irish in Wisconsin*, 35-6.

[11] 1870 U.S. census, Buchanan Co., Ia., pop. sch., Byron twp., p. 377A (stamped), dwell. 120, fam. 123, Thomas Kinney, Peter Kinney.

[12] Holmes, *Irish in Wisconsin*, 16-17, 27, 29. Biographical details are from "John Solon," *Wikipedia* (https://en.wikipedia.org/wiki/John_Solon : accessed 13 August 2018), and the Wisconsin Historical Society catalog record for Solon's 1911 reminiscences (https://search.library.wisc.edu/catalog/9911126054802121 : accessed 13 August 2018).

[13] Minnesota Historical Society Reference Staff, *A Guide to Family History Resources at the Minnesota Historical Society* (St. Paul: Minnesota Historical Society Press, 2004), 38.

[14] "Family History," *Minnesota Historical Society* (http://www.mnhs.org/genealogy/family/genieguide/genieguide.php : accessed 13 August 2018), Home/Family History/Family History Research/.

[15] "IGSI Library & Research Collection, *Irish Genealogical Society International* (https://irishgenealogical.org/cpage.php?pt=32 : accessed 14 August 2018).

[16] "NGS Research in the States Series," *National Genealogical Society* (https://www.ngsgenealogy.org/cs/research_in_the_states : accessed 13 August 2018).

[17] The *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Main_Page : accessed 13 August 2018). You can start with a search for your geographic area of interest on the wiki main page or drill down to that area using the clickable maps.

[18] See "PERSI – The Periodical Source Index", *findmypast* (https://www.findmypast.com/persi : accessed 13 August 2018).

[19] See *JSTOR*, (https://www.jstor.org/).

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Who Are the Irish Americans?

by Kathleen O'Malley Strickland

More than 30 million Americans claim Irish ancestry. Are there any commonalities among this multitude? Have they stretched too far generationally to maintain "Irishness"? Is the "Irish" in Irish-American a matter of DNA? Or perhaps it is something more, a cultural inheritance nurtured by the descendants of Irish immigrants. These are the questions I set out to explore online.

The Internet is a little sketchy with information about today's Irish-Americans, with regard to how they feel about their heritage and how they express it. Much of what is available online appears to have been pulled from current politics and then martialed to one viewpoint or another as a means of persuasion. However, some Internet destinations do express a sense of the Irish-American mystique – as it appeared through years past and as expressed today.

The following articles and websites consider Irish-Americans of different outlooks toward their heritage and varying inclinations to identify as Irish-American.

Countries and Their Cultures

<http://www.everyculture.com/multi/Ha-La/Irish-Americans.html>
"Irish Americans" by Brendan A. Rapple

Rapple offers a broad overview of Irish-Americans: from the history of waves of Irish immigrants to America to the idea of an Irish-American identity today. The author writes, "The Irish have been present in the United States for hundreds of years and, accordingly, have had more opportunity than many other ethnic groups to assimilate into the wider society. Each successive generation has become more integrated with the dominant culture… Today it is no longer easy to define precisely what is meant by an Irish American ethnic identity."

The section on acculturation and assimilation points out the advantages held by Irish immigrants (English-speaking, cultural similarity) – and the disadvantages (poverty, bigotry in America) of establishing themselves in a new culture, among strangers. There follows information about Irish-American family dynamics, politics, music, costumes, cuisine and more. This helpful site provides valuable insights into the Irish in America.

Library of Congress

<www.loc.gov>
Search the site for "Irish-American"

The Library of Congress brings us stories of immigrant families; numerous interviews with Irish-Americans on how their heritage is significant; and a collection of photos, such as Irish-American policemen and Irish-American communities.

Irish-American policeman in Central Park, New York City. [LOC]

Irish-American song is represented in history, pictures and audio recordings. I found interesting blog articles like "The Wearing of the Green: Irish-American History in Song;" recordings ("The Irish Trot", "The Irish Washerwoman") of Irish-American music; "Kevin Doyle: Irish Step Dance" reflects Irish dance in America.

"The Irish American" by George M. Cohan, sheet music first published in 1905. It appears in a set about Irish-Americans in the Free to Use and Reuse archive. [LOC]

Irish America Magazine

<http://irishamerica.com/>

Irish America describes its publication as, "…a powerful vehicle for expression on a range of political, economic, social and cultural themes that are of paramount importance to the Irish in the United States. It has helped re-establish the Irish ethnic identity in the U.S. (34.7 million according to the last U.S. census)… each bi-monthly issue of Irish America is a celebration of the growing resurgence of Irish heritage among Irish Americans here today."

While many of the available articles pertain specifically to news of and in Ireland, they also provide a wealth of reading material about Irish-Americans. Under the "In This Issue" tab are items about "Irish Eye on Hollywood" (Irish-themed films, television, Irish-American film professionals) and "Wild Irish Women," including pieces on Mother Jones, Rita Hayworth and dancer Kathleen Behan. Clicking the "Archives" tab brings up past issues that can be sorted by topic or year, and includes features such as "The Irish in Chicago." Material can be downloaded or read online, and it is easy to get lost in the issues (which range from 1985 to the present).

The Smithsonian

"Irish American History and Heritage" <https://www.si.edu/spotlight/irish-american>

From its collection, the Smithsonian offers a mixed bag of images related to the Irish-American theme. Images include sheet music, artifacts, videos, portraits and more. A few examples:

- A Hibernia Company Fire Hat from Philadelphia. This Irish-American fire-fighting brigade was active from 1752 – 1870.
- "Influential Irish," a video re-enactment of the Irish Brigade during the Civil War and its influence on pride in being Irish-American.
- Video recording of Irish-American fiddler and Grammy winner Liz Carroll, "Liz Carroll at the Smithsonian Folklife Festival."
- Portraits and short bios of Irish-Americans – Curt Cobain, James Buchanan, Grace Moynihan and many more.

The *Irish Echo*

<https://www.irishecho.com/>

This weekly newspaper records what Irish-Americans are doing today. Under the tab "This Irish America," the daily newsletter provides a variety of news bites – Irish-Americans receiving awards and promotions; Irish festivals and special programs, and more.

Clicking on the tab "New and Views" turns up pieces on the Irish-American Baseball Hall of Fame; the "Editorial" tab features finding Famine monuments in Manhattan ("Stepping into Ireland's Past in Manhattan"), Catholic nuns through the years ("Nuns Still Seen – But Not Heard"), and a piece about worldwide Irish descendants titled "Ireland's ever-more connected Diaspora" stating, "From the Great Famine to the election of JFK, the Irish community in America overcame poverty and prejudice through the formation of a social network that intersected every aspect of American society."

Some websites, while not dedicated to Irish-American themes, provide thoughtful articles on the subject. Here are two:

- **History.com**
  - <https://www.history.com/news/when-america-despised-the-irish-the-19th-centurys-refugee-crisis>
  - "When America Despised the Irish: The 19th Century's Refugee Crisis," by Christopher Klein, describes the struggle of Irish-Americans for equality and acceptance.
- **Big Think**
  - <https://bigthink.com/-hendricks/10-famous-irish-american-women-you-ought-to-know>
  - "10 Famous Irish American Women You Ought to Know" by Scotty Hendricks features an engaging collection of women from Typhoid Mary (Mary Mallon) to Maine Senator Susan Collins to Ella Fitzgerald.

Also worth reading are interviews with Irish-Americans:

- **HuffPost Blog**
  - <https://www.huffingtonpost.com/katharine-rose/irish-pride-catholic-guil_b_6834544.html>
  - "Irish Pride, Catholic Guilt and Not 'Particularly Huggy'" by Katherine Rose, a 2015 interview with an Irish American man reflecting on his heritage and the Irish-American culture of his upbringing and his neighborhood.
- **The *Irish Times***
  - <https://www.irishtimes.com/life-and-style/abroad/generation-emigration/how-irish-america-sees-ireland-1.2834033>
  - In "How Irish-America Sees Ireland" by Rosita Boland, the Irish journalist traveled to Boston and interviewed eight Irish-Americans living there to learn "why their Irish heritage was so important to them and what their views were on a country they had never been to; how their lives had been shaped by a religion, culture and education that had been handed down."

A collection of websites about Irish-American culture on the Internet would be incomplete without some mention of Irish cooking!

- ***The Smithsonian***
  - <https://www.smithsonianmag.com/arts-culture/is-corned-beef-really-irish-2839144/>
  - "Is Corned Beef Really Irish?" A history of corned beef in Ireland and its transformation once it reached American shores.
- ***Food & Wine***
  - <https://www.foodandwine.com/blogs/7-actual-irish-dishes-make-st-patricks-day>
  - Besides the Irish-American corned beef and cabbage, I found truly Irish recipes …including shepherd's pie like my mother used to make.
- **Food in Every Country**
  - <http://www.foodbycountry.com/Germany-to-Japan/Ireland.html>
  - Here, a history of Irish food, both everyday and celebration, includes a recipe for the "national food," Irish stew.

After scouring the Internet for websites dedicated to Irish-Americans, I've come to the conclusion that the scattering I found reflects on the way Irish traditions and culture affect current Irish-American descendants: the amount of influence depends on where a person lives, how far back it is to the first immigrating generation, the level of curiosity about the lives and culture of Irish ancestors, and much more.

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal and provides freelance research, writing and editing assistance.

Celtic Connection Conference 2018

by Gigi Hickey

What do you get when you combine 315 individuals interested in their Irish/Scots-Irish/Scottish/Welsh ancestry with 13 exceptional genealogists?

Pick the most correct answer:

a. The 2018 Celtic Connections "Pathways to our Past" Conference, August 10-11, in Boston

b. Conference participants from 29 U.S. states (including Hawaii) plus Canada

c. A high degree of satisfaction for the presenters, entertainment, and overall – per conference survey responses

d. Lots of learning, camaraderie, and fun

e. All of the above

The clear answer is "e. All of the above."

Six internationally-renowned presenters flew across the Atlantic to share their wealth of knowledge plus seven highly-experienced U.S. genealogists made it a challenge for attendees to choose among the varied presentations. In post-conference surveys, participants frequently used "Excellent" or "Wonderful" to describe their conference experience. The DNA sessions were particularly popular.

A pre-conference trip to the historic Lowell mill on Thursday as well as music and story-telling during the banquet and lunches highlighted cultural aspects of family history.

This was the third biennial gathering sponsored jointly by The Irish Ancestral Research Association (TIARA) and the Irish Genealogical Society International (IGSI). The 2020 Celtic Connections Conference is scheduled for July 31-August 1, 2020, with the exact Midwest location yet to be determined. Watch the conference website for details: http://celtic-connections.org/.

Gigi Hickey has researched her husband Bill's Irish line, currently serves as editor of the IGSI blog, and has served on the Planning Committee for the 2016-2020 Celtic Connections conferences. When not doing genealogy research, she enjoys quilting and playing piano duets.

Incessant Motion

by Maureen Reed

For a moment, let us wax nostalgic about past generations who enjoyed a more settled lifestyle than ours. Stable communities. Long-standing friendships. Life-long occupations. The proximity of relatives. In our 21st century world, we yearn to return to these simpler times. The question is: When did such simplicity and stability exist?

In a word, never. Contrary to romanticized notions of history, the Irish in North America were highly mobile. And what drove their constant relocation was not a contagious case of wanderlust. Rather, their incessant motion was fueled by the very factors that propelled their immigration in the first place: the twin engines of economics and family.

A deeper understanding of these two forces can help us find missing ancestors and allow us to paint a vibrant picture of their lives. One tool that makes these ancestral journeys come alive is a simple "geographic chronology." Starting with a standard chronology and populating it with color-coded geographic data abstracted from deeds, census records, church documents, obituaries, and every other available source, this organizational format allows a researcher to track ancestors in place and in time, identifying discrepancies and observing trends that might otherwise escape the eye.

The Prime Driver: Economics

As cities and regions underwent cycles of boom and bust, they soaked up labor like a sponge and jettisoned it just as quickly. Newly arrived immigrants were highly responsive to these wild swings of the pendulum.

We are quite aware of major historical tides that washed migrants to and fro across the North American landscape: the rise of the textile industry in New England; the development of industrialism in Pennsylvania; the Civil War; the Panic of 1893; the federal acquisition, by means fair and foul, of vast acres of Indian land and the sale of this land to would-be farmers. America's broad history is brushed in vivid color on our own family histories. Fig. 1 shows the Reed brothers on the move, tossed over several decades and several states, drawn by eastern manufacturing and westward expansion.

But everywhere we look we can find lesser-known events that explain additional aspects of our ancestors' migrations: The construction of Illinois railroads in the 1850s. The discovery of silver in Montana in the 1870s. The development of rice farming in Louisiana in the 1880s. Fig. 2 depicts the Griffins caught up in these regional realities, chasing the economic promise of land, crops, and silver.

Even small scale economic trends or civic developments made their impact. The building of a new railroad or factory drew and displaced our city-dwelling ancestors to nearby neighborhoods where inexpensive rooms could be rented. And as cities grew, re-numbering or re-naming of streets created an added illusion of displacement. Both the Brooklyn Geo-Chronology (Fig. 1) of 1860-80 and the St. Louis Geo-Chronology (Fig. 3) of the 1870s demonstrate the constantly shifting living arrangements of urban craftsmen and laborers.

A Second Force: Family

Second only to economics as a propellant of migration, the presence of family drew immigrants like magnets to places where economic conditions seemed favorable. The phenomenon of chain migration is well-known, and the exercise of simultaneously tracking the locations of multiple family members yields rich rewards. Fig. 4 shows two typical examples of chain migration: the initial sequential immigration of five Clarken brothers to Pittsburgh c.1850 and their subsequent sequential migration to Iowa in the mid-1850s.

Other social factors emerge within families as well. A young woman's marriage is a near certain predictor of her relocation. The untimely death of a wage earner might spin the family into upheaval or herald the arrival of another family member to pick up the slack. The Clarken Geo-Chronology (Fig. 4 on page 111) of the 1870s details how the early death of William's two adult sons was associated with turbulence and financial instability from which the family never recovered. Alternatively, the Reed Geo-Chronology (Fig. 1) of the 1870s demonstrates an unusual relocation of bootmaker Michael from Dubuque to Brooklyn following his brother William's death. We can only infer that Michael stepped in as the economic rudder until his nephew was old enough to assume responsibility for the boot business. Then, in a highly unusual move, Michael and his urban family marched west to the South Dakota prairie to start their lives all over again.

Finally, demographic data shape or even dictate some family dynamics. The Kennedy Geo-Chronology (Fig. 3) shows a typically mobile young laboring family in St. Louis in the 1870s, followed by decades of stable farm ownership in rural Minnesota. Then, the elderly Patrick and Mary disappear, leaving the farm in the hands of their bachelor son. But they aren't dead. When

Reed Geo-Chronology

	William Reed	Michael Reed
1825	William is born in Tynan, Co Armagh.	
~1835		Michael is born in Ireland, presumably Tynan, Co Armagh.
1847		Michael arrives with mother and siblings in NYC.
1848	William marries Catherine McNeely in NYC.	
1850		Michael lives in Quincy, MA, with brother Hugh; both are bootmakers.
1855	William lives with his wife and kids in the 11th ward in Brooklyn, NY.	
1856		Michael buys farm land in Chickasaw Co, IA, near his father and brother. He later sells it to his sister.
1858-60		Michael works as a bootmaker and marries Anne O'Brien in Dubuque, IA.
1861	William has shoe shop at 231 Hudson Ave in Brooklyn, NY.	
1862	William enlists as a private in the US Army.	
1863	William has shoe shop at 181 Navy Ave.	
1865	William is disabled and discharged from army. He is a bootmaker at 181 Navy St.	
1866	William moves his shoe shop to 7 Stagg St.	
1869		Michael buys a city lot in Dubuque, IA.
1870	William dies in Brooklyn.	
1871		Michael has a shoe shop at 17 Stagg St. in Brooklyn.
1876		Michael moves his shoe shop to Hewes/Marcy Sts.
1878	William's widow Catherine lives at 122 Lorimer.	
1881		Michael moves the shoe shop to 315 No. 2nd St. and resides with his family on Hewes/Marcy.
1882		
1883	Son William Jr is shoe cutter living at 122 Lorimer in Brooklyn.	Michael buys a city lot in Kimball, Brule Co, SD, for a retail shoe store.
1885		Michael stakes a claim on US Govt land in Brule Co, SD.
1893		Michael & Ann reside in Woodbury Co, IA.
1895		Michael lives in Kimball, SD.
1900		Michael & Ann live in Sioux City, Woodbury Co, IA.
1912		Michael and Ann die in Sioux City, IA.

Figure 1

Griffin Geo-Chronology

	Patrick Griffin
1829	Patrick is born near Tuam, Co Galway.
1850	Patrick witnesses his brother Thomas' wedding in NYC.
1854	Patrick and brother Thomas live on 23 Pell St. in NYC. Patrick witnesses Thomas' Final Papers.
1856	Patrick applies for teacher exam in Howard Co, IA.
1857	Patrick stakes a claim on US Govt farm land in Howard Co, IA.
1870	Patrick and wife Catherine farm in Howard Co, IA.
1880	Patrick, now Howard Co treasurer, lives in the city of Cresco, Howard Co, IA.
1883	Pursuing a more healthful climate, Patrick & son Michael stake claims in Calcasieu Parish, LA, for rice farming.
1884	Patrick dies from TB in San Antonio, TX.
1889	Son John works in mining and lives in Butte, MT.
1897	Daughter Katie marries mining lawyer Peter Breen in Butte, MT.
1902	Daughter Mary marries miner Mike Maddox in Butte, MT.
1905	Son John stakes a claim on US Govt ranch land in Lincoln Co, ID.

Figure 2

Griffin Geo-Chronology

	Patrick Kennedy
1843	Patrick is born in Ballyregan, Co Wexford, Ireland.
1865	Patrick immigrates to U.S.
1867	Patrick conducts business in Houston Co, MN, for his brother.
1873	Patrick, a laborer at the Gas Works, resides at 1237 So. 3rd St. and weds Mary Sheehan in St. Louis, MO.
1874	Patrick, resides on St. Anton between 5th- 6th Sts. in St. Louis, MO.
1875	Patrick, a fireman at the Gas Works, resides on St. Anthony near 7th St. in St. Louis, MO.
1876	Patrick buys a farm in Houston Co, MN.
1879	Patrick loses the title to the Houston Co. farm.
1880	Patrick regains title to the farm.
1885	Patrick and Mary live with their four sons on the farm.
1910	Patrick and Mary live on the farm with bachelor son James who works the land.
1916	Patrick and Mary reside on Lincoln Ave, St. Paul, MN, next door to son Daniel and his family.
1918	Patrick and Mary die on Lincoln Ave, St. Paul, MN.

Figure 3

they reappear, they are residing in the city of St. Paul, MN. Importantly, because they had no daughters, when they retired from farming they chose to move in next door to a married son – and daughter-in-law. Some things just don't change so much.

A Recipe for Analysis

What can we glean from all this? How can knowledge of economic and family factors guide our research?

- First, we should recognize that repeated relocation is the norm, not the exception. We should expect it and chart it, using a tool such as geo-chronology to explain it.
- Second, when an ancestor suddenly appears or disappears from a known location, a little online research into local or regional history can often reveal a megatrend or microevent which clarifies the context of the move.
- Third, attention to an ancestor's occupation and family circumstances may provide clues to his/her previous location or subsequent destination.
- Finally, an ancestor's age and demographic details may influence or even dictate living arrangements.

The incessant search for livelihood and the importance of family explains much about our ancestors and their decisions to move and move again. Through these two lenses we can observe these wonderful people, not just taking their place in American history, but writing that very history on our behalf.

Maureen Reed is an educator at Gustavus College and the University of Minnesota. She is a medical doctor, the former Executive Director of the Nobel Peace Prize Forum, and a former chair of the University of Minnesota Board of Regents. Her interest in genealogy dates to her childhood. She continues to pursue the goal of identifying the townlands of origin of her eight Irish great-grandparents; two remain undiscovered.

Clarken Brothers Geo-Chronology

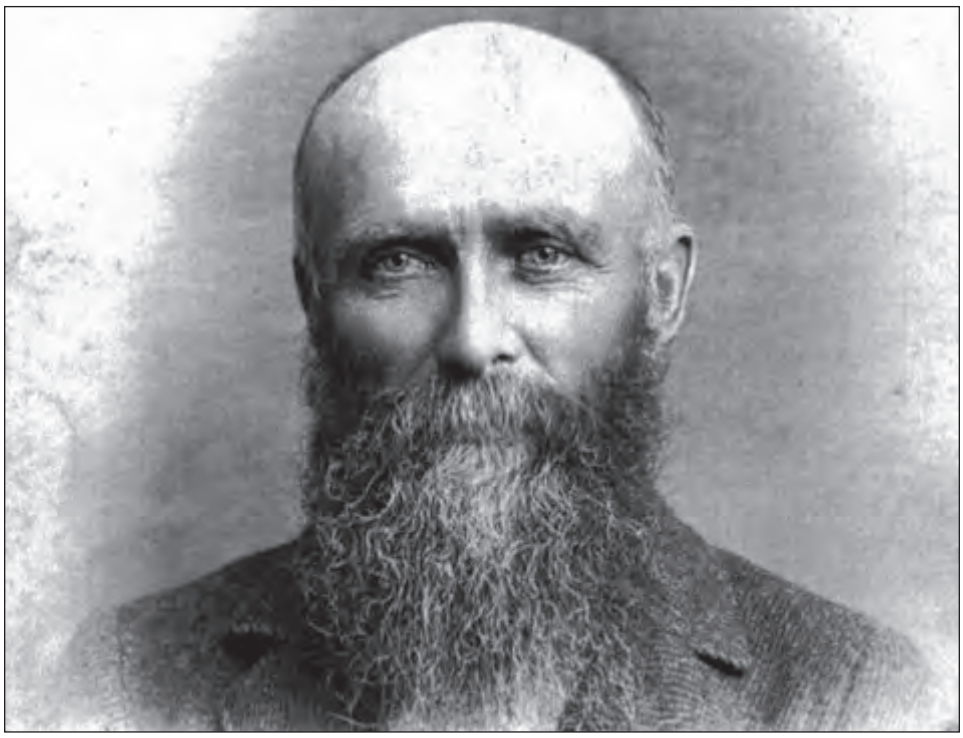
	John Clarken	William Clarken	Francis Clarken	Thomas Clarken	Henry Clarken
1820	John is born in Co Monaghan.				
1821-27		William is born in Ireland.			
1827			Francis is born in Co Monaghan.		
~1832				Thomas is born in Ireland.	
1837					Henry is born in Irish Free State.
1846-52	John immigrates to PA.				
~1852			Francis immigrates to PA.		Henry immigrates to PA.
1854	John buys US Govt land in Chickasaw Co, IA.	William files 1st Papers in Pittsburgh, PA.	Francis files 1st Papers in Pittsburgh, PA.	Thomas files 1st Papers in Pittsburgh, PA.	
1855		William arrives in Chickasaw Co, IA.		Thomas arrives in Chickasaw Co, IA.	
~1856			Francis arrives in Chickasaw Co, IA.		
1860			Francis is naturalized in Chickasaw Co, IA.		Henry is naturalized in Chickasaw Co, IA.
1861			Francis buys land in Fayette Co, IA.		Henry buys land in Fayette Co, IA.
1873			Francis owns a book-store in Lawler, IA.		Henry owns a farm in Wright Co, IA.
1877		William's 25 year old son John dies. The family buys a new farm in Howard Co, IA			
1879		William's 26 year old son Francis dies.			
1881		William loses the Howard Co farm to the sheriff.			
1885		William rents a farm in Winneshiek Co, IA.			
1889		William dies, presumably in Winneshiek Co, IA			
1900	John dies on his farm in Chickasaw Co, IA.			Thomas dies on his farm in Chickasaw Co, IA.	Henry owns a farm in Webster Co, IA.
1901			Francis opens a bookstore in Webster Co, IA.		
1903			Francis dies in Webster Co, IA.		
1916					Henry dies on his farm in Webster Co, IA.

Figure 4

Finding the Wild Wild West in My Family Tree

by Dave Miller

Many Irish immigrated to America with the hopes and dreams of seeking a better life for themselves and their families. That was not always the case. Our immigrant families often dealt with personal tragedies along the way. I found that to be the case with my own family after their arrival in the U.S.



James Kidd, 1880s.

When I was young I was fascinated to hear the stories about the western U.S. during the 19th and early 20th centuries, or the wild, wild west as it was once called. I also enjoyed hearing family stories which recalled the lives of the previous generation who were no longer around. Little did I know that later in life when I began my genealogy search, I would discover an ancestor who was involved in another type of wild west tragedy. This particular story involved my great, great uncle William R. Kidd. And to clarify things right from the beginning, I'm not referring to Billy the Kid.

My great aunt Ada Anthes had told me about this William Kidd who was shot and killed by robbers when he was a railroad conductor in Idaho. She was 16 in 1911 when this tragedy occurred. My aunt remembered traveling with her family to Idaho for the funeral of her uncle William R. Kidd. I always thought this intriguing but never knew anything beyond this until I was an adult and started working on my genealogy. While researching my Kidd ancestry, I decided to look further into this incident which affected one of my family members. Who was William R. Kidd and was he really killed by train robbers?

Mattie Kidd, William Kidd, Ada Anthes and Howard Anthes about 1902.

Family notes pointed out that William was the only son of five children to my great, great grandparents, James Kidd and Martha Jane Mathews. Both James and Martha Jane were born in Ireland and immigrated to America in the 1850s. They departed Ireland at separate times, met in Oneida County, New York, and later married at Calvary Episcopal Church in Utica, New York. They lived for a short time in New

York State before migrating into western Wisconsin and settling at Colfax in Dunn County. William, according to family notes, was born in Colfax.

I wanted to verify this family story for accuracy. So, using the family notes that had been provided to me, interviews with my aunt, as well as searching through several records I could narrow down facts about William, where he lived, and his profession. The 1870 and 1880 U.S. censuses show the family living in Colfax, Wisconsin. The 1870 Census lists William as 1 year old. The 1880 Census indicates him as 11, which would verify he was born around 1869. Although James and the family are enumerated in Colfax in 1900, William is no longer listed with them.

Familysearch.org records show William married to his wife, Harriet, and living in Idaho Falls, Idaho, in the 1900 Census. The census also indicated they were the parents of three children. The first child had died by 1900. The second child, Mildred, was born in Pocatello, Idaho, in 1899.[1] A third child, James, was born in Idaho Falls, Idaho, in 1903.[2] Harriet's sister-in-law Rebecca is enumerated with the family. William is listed as being born in January 1870.[3] The 1900 Census also shows that William and Harriet were married in Utah in 1895. What is most important, the 1900 Census lists William as a railroad conductor!

A review of the 1910 Census shows that William and his family are living in Pocatello, Idaho, and his profession is a railroad conductor. I was now able to search records in a certain area that I knew this ancestor lived. Up to this point the family story is very accurate. Yes, William was a railroad conductor out in the western U.S. Yes, he lived in Idaho with his family. The question still not answered: what happened to him? There is no indication of anything tragic happening to William. However, having identified where he lived now allowed me to check other sources in Idaho.

Map of the Oregon Short Line from Monida to Pocatello.

The next source was the newspapers of the local area and vital records of Idaho. If something tragic happened to this ancestor, then it should appear in a newspaper account or in the death records for that area.

I tracked down the Idaho County Birth and Death records for Bannock County where Pocatello is located. And there it was! Among all the pneumonia and tuberculosis listings was the death record for William R. Kidd on June 18, 1911. It states that he was born in Colfax, Wisconsin, to parents James Kidd and Martha Jane Mathews. And then I looked at the listing for the cause of death: "Gun shot!"[4] So it appears the family story regarding William might just be correct. Now I really wanted to know more about this incident!

I started looking through obituaries from the Idaho Falls and Pocatello newspapers dated June 1911. Even though I knew something tragic had happened to William, I was still shocked with what I discovered! On the Front Page of the *Idaho Register* for 20 June 1911 I spotted the headline, "MANHUNT ON IN HILLS EAST OF CITY!" Below that "SEARCH CONTINUES WITH EVERY PROSPECT OF CAPTURE" and "LAST SEEN LATE YESTERDAY." Then the one that clinched it for me, "SLAYER OF KIDD AND WOUNDER OF THREE OTHERS STILL AT LARGE!"

This chilling story tells of two individuals who were involved in a series of events which began with a saloon robbery in the town of Monida along the Montana-Idaho border. This led to a series of shootings, including the one on the train which led to the death of William Kidd.

> Idaho Falls and the surrounding country, particularly in the neighborhood east of Iona and the Gray's Lake sections, is waiting news of the capture of the desperado who is charged with the killing of William Kidd, the Oregon Short Line of Fremont County, the shooting of Edgar McGill, a young rancher, of Hamer, and Reube Scott, a constable of the Menan Neighborhood.[5]

The shootout inside the train resulted in William's fatal injury to the chest after he attempted to overcome one of the robbers. A deputy sheriff was shot by the other robber. The robbers jumped off the train and split up, with one heading west and the other heading to the Teton range

east of Idaho Falls. The first robber later shot a rancher and stole his horse in the process along with some sandwiches. After it was determined that William had died, the authorities boarded a train from Pocatello to join other officers and "armed men" in the area around the shooting near Spencer. They joined with other men, police officials and trained dogs to begin tracking down these two men.

The newspaper account explains that one of the men reportedly had breakfast at a ranch before heading on to "Jackson Hole country." The article ends with mention of a $1000 reward offered by the Oregon Short Line Railroad and by a short paragraph on the funeral of William Kidd. What started as a quiet Saturday morning on the Oregon Short Line on 18 June 1911 ended in a series of incidents that shocked the area for many years afterwards.

Hundreds of miles away in William's hometown of Colfax, Wisconsin, the local newspaper printed the details of the tragedy and death of their former resident. On 23 June 1911, the *Colfax Messenger* published the story titled "Colfax Boy Shot and Killed" about the shooting death of William. Surprisingly, the article in the very next column of that same issue described a church celebration honoring William's father, James Kidd. The celebration had occurred the day before the shooting.[6] A longer and more detailed article on William was printed by the *Messenger* on 30 June 1911. A regional newspaper, the *Dunn County News*, also printed details of the incident.

Aunt Ada was correct in her recollection of the events regarding William Kidd and the shooting onboard the train during the morning of 18 June 1911 which led to his tragic death. Using U.S. Census records, newspaper accounts of the events and vital records from that time frame, I was able to verify the story of William Kidd, the conductor on the Oregon Short Line railroad who was shot and killed by saloon robbers.

Many of us have been told family stories by older relatives throughout our lives. Sometimes these stories are true. Sometimes, due to time and individual recollections of events, these stories aren't always accurate. It is up to us as family historians to prove or disprove these stories for our own knowledge as well as for the benefit of future generations. But most importantly, we want to make sure these stories are correct, that we remember our ancestors who were part of these events; and that we accurately pass the story on to a new generation. And every so often, we may discover a family story that is as wild as the wild west itself!

Endnotes

[1] "Idaho, Birth Index, 1861-1911", database, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:Q2MB-YYYG : 1 February 2016), William Robert Kidd in entry for Mildred Louise Kidd, 1899, accessed 20 March 2017.

[2] "Idaho, Birth Index, 1861-1911", database, *FamilySearch* (https://familysearch.org/ark:/61903/1:1:Q2MB-16WS : 1 February 2016), William Robert Kidd in entry for William Robert Kidd, 1903, accessed 20 march 2017.

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[5] "Man Hunt on in hills east of city," microfilm, (*The Idaho Register*, Tuesday, 20 Jun 1911, No. 102, Column 1; citing death of William Kidd, 18 Jun 1911, Idaho Falls, Idaho, United States); obtained in letter from Frieda O. March, Idaho State Historical Society, accessed 17 January 1982.

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Frank P. Walsh

by Francis M. Carroll

During the early part of the twentieth century, Frank P. Walsh emerged as one of America's leading figures in the two worlds of progressive labor reform and the Irish independence movement. Francis Patrick Walsh was born on 20 July 1864 in St. Louis, Missouri, to James Walsh and Sara Delany, the third of six children. His father, who had origins in County Mayo, was a grain merchant who died bankrupt in 1871, and his mother a teacher. His father's death led young Frank to leave St. Patrick's Academy, a Christian Brothers school, and begin work at age ten in order to help support the family. Walsh worked as a Western Union messenger boy, a newspaper boy, a factory laborer, and a cashier for the St. Louis and Cairo Railroad, giving him early hands-on experience in harsh working conditions. He attended night school and eventually a commercial college where he learned shorthand, which enabled him to secure work as an official court reporter in St. Louis and then Kansas City. By 1887 Walsh began serving as a law clerk and reading law in the offices of the distinguished Kansas City lawyer, Gardner Lathrop, and by 1889 he was called to the Missouri Bar.

Early Career

Opening a law practice in Kansas City started Walsh on a career that would lead him to national prominence. He quickly became noted as a trial lawyer, specializing in both criminal and civil cases. In 1898 he successfully defended Jesse James, Jr., who was accused of train robbery. (Walsh also persuaded James to pursue the law and become a political reformer!)

Walsh served for some years as the chief counsel for the *Kansas City Star* and its publisher, William Rockhill Nelson. He was also counsel for the defense in the famous 1910 murder case, State of Missouri vs. Bennett Clarke Hyde. Although Walsh lost the case at trial, the Missouri Supreme Court unanimously reversed the decision, holding that the evidence was based on inference. After three trials, the state eventually dismissed the charges and freed the defendant. Walsh was also active in legal reforms, working to expedite court dockets and broaden the eligibility of jurors.

During these years Walsh was called to a number of public offices: Chief Assistant Corporation Counsel for Kansas City (1892 – 1894), member of the city Tenement Commission (1906 – 1908), attorney for the Kansas City Board of Public Welfare (1908 – 1914), and president of the Kansas City Board of Civil Services (1911 – 1913).

Walsh became caught up in the reform ethos of the early twentieth century Progressive Era. In 1904, he worked with the People's Lobby, a group of Kansas City churchmen, professionals, businessmen, and labor leaders that met on a weekly basis to discuss and promote issues of corruption and injustice. They were able to influence the passage of civil service reform legislation in Missouri. His work in the People's Lobby led him to a connection with Woodrow Wilson, an important relationship with lasting consequences. Walsh became increasingly involved in Democratic Party affairs, assembling the Bureau of Social Service for the Democratic National Committee and serving as its chairman.

Political Appointments

Wilson was elected governor of New Jersey in 1910 and President of the United States in 1912. Walsh advised Wilson on many labor and industrial matters and contributed to the formulation of the Adamson Act, which established an eight-hour workday for railroad employees.

Congress had created the Commission on Industrial Relations late in the administration of William Howard Taft to deal with labor agitation and the economic problems generated by the Panic of 1907. However, Taft's appointments were not confirmed by the Senate, with the result that in June 1913, shortly after coming into office, Wilson appointed Walsh as the Commission's first chairman, along with a number of others representing business, labor, and the general public. The Commission was intended to deal with a number of issues surrounding the incredible growth of industry and wealth in the post-Civil War era. Walsh, as chairman, focused much of the work of the Commission on exposing the terrible working conditions that industrialism had generated (which he had experienced as a boy) and the manipulation of the economic and political system of the United States by the new class of wealthy industrialists and financiers.

Between 1913 and 1915 the Commission held public hearings in cities across the country and heard the testimony of 740 witnesses. A remarkable cross-section of industrialists, bankers, union leaders, and workers testified. Among the notables were J.P. Morgan, Jr., Andrew Carnegie, John D. Rockefeller, Sr. and Jr., Samuel Gompers, Big Bill Haywood, Louis D. Brandeis, Clarence Darrow, as well as many plain laborers. Walsh brought his courtroom skills to the job, vigorously cross-examining many of the witnesses.

Several of the prominent labor clashes of the previous years were examined in the hearings. One of the most dramatic was the so-called Ludlow Massacre at a Colorado mine in 1914 in which eight strikers, two mothers, and eleven children were killed by gun fire and the strikers' camp was burned. John D. Rockefeller, Jr., a major owner of the mine, denied any knowledge of or responsibility for this tragedy. Under Walsh's cross-examination, however, it became evident that Rockefeller had indeed known about the terrible conditions of the workers and the strike and that he had authorized its brutal suppression. Walsh's final report on the Commission's findings went beyond anything upon which Congress was prepared to act, but it exposed for the public the economic and political power that corporations exerted in America. The proceedings of the Commission were a constant source of newspaper headlines, enhancing the "Progressive" reform image of the Wilson administration.

Although many conservatives regarded Walsh as simply a labor agitator, he emerged as a national reform figure. So in 1918, after the United States entered the First World War, Wilson chose him to be co-chairman, along with the more conservative former President Taft, of the National War Labor Board. An unlikely pair, Walsh and Taft worked together successfully; the Board resolved over 100 labor disputes and prevented major strikes in vital war industries during the conflict.

Supporting Ireland's Causes

Ireland became caught up in the First World War in several distinctive ways:

- the Home Rule Bill was passed but postponed;
- the 1916 Dublin Rebellion took place but was crushed by the British;
- the Irish Convention failed to win sufficient agreement;
- the general election of December 1918 returned an overwhelming majority of Sinn Fein Members of Parliament who met in Dublin as Dáil Éireann and declared Ireland to be an independent republic.

Irish-Americans had rallied around the United States war effort, determined to see that President Wilson's words about "self-determination" and the "rights of small nations" would be applied to Ireland. A large Irish Race Convention was held in Philadelphia in February 1919 to renew support for Ireland after the war. The Convention's executive created the American Commission on Irish Independence, which was to go to the Paris Peace Conference to ensure that some form of Irish self-government would be brought about. The choice for chairman of this Commission was Frank P. Walsh, who now had a national reputation as a crusading reformer who had known and worked for President Wilson. His co-commissioners were Judge Edward F. Dunne, the former governor of Illinois, and John A. Ryan, the former solicitor of the city of Philadelphia and head of the United Irish League of America. When they arrived in Paris the Commission met with Wilson himself. Hopes of meeting with British leaders to arrange for an Irish delegation to come to Paris were continually postponed; the suggestion was made that the Commission visit Ireland to see conditions there. In Ireland, the Commission travelled widely around the country, was warmly greeted by the people, and gave a public address to the revolutionary Dáil. These activities offended the British government and ended any possibility of action by the Peace Conference on the Irish matter. Walsh and Dunne had one last stormy meeting with Wilson and then returned to the United States where they later played a dramatic part in the Irish-American presentation to the Senate Foreign Relations Committee hearings on the Versailles Treaty. Walsh read damning passages by Wilson taken from their diary account of their last meeting with him. The Peace Treaty and the League of Nations failed in the Senate for a number of reasons, but the disillusionment and sense of betrayal by the Irish-American community at the failure of the Peace Conference to deal with Ireland as it had done with Poland or Czechoslovakia was a major factor.

While the Treaty fight was unfolding in the United States in the summer and autumn of 1919, Eamon de Valera, the President of Dáil Éireann, came to America to win support for the recognition of Ireland and to raise money for his government. De Valera found that the leadership of the major Irish-American nationalist organization, the Friends of Irish Freedom, did not always agree with him on how to promote Irish interests in the United States. These differences led to a dramatic split in the Irish-American community, and de Valera founded a new organization that he could control. At the same time he was attempting to raise money for his government by the sale of Bond-Certificates in the name of the Irish Republic. While Irish associates of de Valera managed the sale of the Bond-Certificates, he needed some prominent Americans to be the public face of this national sales campaign. De Valera turned to Frank P. Walsh and the American Commission on Irish Independence. Walsh, who had

urged de Valera to raise money in the United States, willingly served. Walsh sent out an appeal and fund-raising organizations were created in each state or built on existing groups. The result was that over five million dollars were raised between 1919 and 1921 selling Bond-Certificates. But this was not the end of the story.

After the Anglo-Irish Treaty in 1921 and the outbreak of the Civil War in 1922, claims for the unexpended Bond-Certificate money in the New York banks became the subject of a lawsuit for possession – *Irish Free State, et al, v. Guaranty Safe Deposit Company, et al.* Walsh became one of the lawyers defending the de Valera-republican interests in the case. When the case was broadened to allow Bond-Certificate holders to enter the action, Walsh represented the republican Bond-Certificate holders. When the New York court handed down its decision in 1927, it more or less accepted Walsh's argument. Instead of awarding the money to either the Irish Free State or the republican claimants, the court ordered that the money be returned to the Bond-Certificate purchasers. Walsh continued to prompt the State Department to put pressure on the Free State government until all the Bond-Certificate money was paid back in the 1930s. Walsh remained an admirer of de Valera, but this marked the end of his prominent role in Irish nationalist affairs.

Post WWI

In 1919 Walsh settled in New York City, was admitted to the New York Bar, and returned to private practice. He became active in a number of high profile cases, particularly cases involving labor issues and union figures. Walsh was one of a number of lawyers who helped to defend Tom Mooney against charges of involvement in the bombing of a Preparedness Day Parade in San Francisco in 1916; he challenged the legality of Attorney General A. Mitchell Palmer's deportation of radicals in 1920; he defended the Marxist leader William Z. Foster in 1923; and he protested the execution of Nicola Sacco and Bartolomeo Vanzetti in 1927. Walsh was never himself a radical, but he supported and worked with radicals. He was willing to visit the Soviet Union in 1922 and he supported Robert M. LaFollette of the Progressive Party for President in 1924 when the Democrats nominated Wall Street lawyer John W. Davis.

In 1928, Walsh came back to the Democratic Party, working for Alfred E. Smith in 1928 and Franklin Roosevelt for New York Governor. Roosevelt appointed him to the Commission on the Revision of the Public Service Commission's Law in 1929 and to the Power Authority of New York in 1931. In many ways Walsh's political and economic views were close to those of Roosevelt and what would later be called the "New Deal" policies, particularly the legalization of the rights of labor unions to organize, such as the Wagner Act. Walsh supported Roosevelt in 1932 and again in 1936, and advised him periodically on projects, such as the Tennessee Valley Authority.

On 2 May 1939, Frank Walsh died of a heart attack on the streets of New York walking from his office to the courthouse. Tributes poured in following his death: New York Mayor, Fiorello La Guardia, "mourned the loss of a great public leader;" Eamon de Valera, then Taoiseach of the Irish government, wrote that Walsh was "personally dear to me and one of Ireland's truest friends." The Irish Minister to the United States, Robert Brennan, travelled to Kansas City for the funeral.

Walsh had married Katharine O'Flaherty of Vicksburg, Mississippi, in 1891, and they had nine children; two daughters entered religious orders and two sons followed their father in the law.

Sources

There is no proper biography of Frank P. Walsh. However the New York Public Library holds an extensive collection of his papers from which a good understanding of his career can be drawn. Walsh's work for the Industrial Relations Commission and the National War Labor Board can be followed in Graham Adams, Jr., *Age of Industrial Violence, 1910-1915: The Activities and Findings of the United States Commission on Industrial Relations* (1966), James Weinstein, *The Corporate Ideal in the Liberal State, 1900-1918* (1968), and Valerie Jean Conner, *The National War Labor Board: Stability, Social Justice, and the Voluntary State in World War I* (1983). Walsh's Irish work is discussed in Julie Manning, *Frank P. Walsh and the Irish Question: An American Proposal* (1989), F.M. Carroll (ed.), T*he American Commission on Irish Independence, 1919: The Diary, Correspondence and Report* (1985), and Francis M. Carroll, *Money for Ireland: Finance, Diplomacy, Politics, and the First Dáil Éireann Loans, 1919-1936* (2002). The quotations are from the *New York Times*, 3 and 4 May 1939.

Francis Carroll taught history at the University of Manitoba and was Visiting Professor in the Irish Studies Programs at the University of St. Thomas (Minnesota) in 2000 and Boston College (Massachusetts) in 2010. He is a graduate of Carleton College and Trinity College Dublin.

County Mayo Remembers its History, Embraces its Descendants

by Jane Kennedy

In three short years, I had gone from knowing only a nugget of information about my Irish grandfather to discovering his birthplace, visiting it twice and obtaining Irish citizenship and my Irish passport. It was an incredible genealogical journey for me as the puzzle pieces fell nicely into place. But after making all the right connections, with support from family and friends in the Erris region of Co. Mayo, I began a more intense search to learn about the Irish emigration in the early 1880s.

Influence of James Tuke

I was saddened by the hardship the Irish people endured and amazed by their willingness to journey across the Atlantic to an unknown future. But what astonished me most was how one man, an Englishman, spent years working to save the lives of so many Irish people, many of whom otherwise might have perished due to the austere conditions of the time.

The man was James Hack Tuke, a Quaker from York, England. Upon hearing rumors of "terrible events"[1] happening in North West Ireland, he offered his personal and financial support to allow people to "emigrate with dignity." In all likelihood, Tuke saved many individuals – and perhaps entire families – from perishing. He is a true humanitarian.

Tuke first journeyed to Ireland in 1846 to investigate reports of devastation. What he saw were "living skeletons."[2] Along with others, he wrote a report detailing his eyewitness account. He returned to troubled Ireland the following year and wrote his own report focusing on causes of the famine and suggested remedies.

His visit to the impoverished region prompted Tuke to set up soup kitchens and a fishing station. He opened hospitals when health facilities in England refused to allow admittance to Irish people with "the fever." Tuke and his family sheltered and nursed the sick. While he contracted the fever at age 27 but recovered, the effects of the illness remained with him throughout his life.

In spring 1880, Tuke learned of new devastation occurring in Donegal and West Ireland as a result of adverse weather, poor harvests and residents' indebtedness to local shopkeepers and landlords. Identifying the region's distress as a systemic problem, Tuke studied what was happening and how it grew to a crisis stage. His pamphlet, "Irish Distress and its Remedies," was considered a definitive analysis of the Irish problem.

Tuke recognized that a prime remedy to resolving the crisis was to form a committee comprised of private organizations. Out of the committee grew the Tuke Fund, which was intended to provide assistance for those holding small parcels of land in Western Ireland (smallholders) to emigrate as a family. He insisted the emigration would not work if people simply were put on a ship with their futures left to chance. Tuke's committee also considered the plight of those who remained in North West Ireland and his plan included improved opportunities for them as well.

In the summer of 1880, Tuke visited the U.S. and Canada, specifically Minnesota, Wisconsin and Nebraska, Winnipeg and Manitoba, in order to make preparations for the emigrants. He received commitments of help from various leaders that the new Irish settlers would find a place to live and work. In Minnesota, Tuke met with Archbishop John Ireland, who offered help and encouragement.

(Copy of Letter from Bishop Ireland.)

St. Paul, Minnesota, August 15th, 1883.

Dear Sir,

Your last batch of emigrants arrived in due time in St. Paul, and are now earning their own living. All your emigrants sent to Minnesota are, without a single exception, doing well. Beyond a little trouble given after their arrival they are no burden to us. Next Spring we will be ready for fresh installments if you continue in the good work. I will furnish you lists of places in Minnesota to which families may be sent.

Rev. James Tuohey, of Lincoln, Ill., could gladly next Spring assume, take charge of 10 or 15 families. There are large and active in his district, and he can easily find work for the emigrants. Indeed it is anxious to have you send him some.

A few just criticisms made by the Government Emigration Agents have brought some evil-doers upon "Assisted Emigration" in the eyes of the American people.

I have on several occasions had the opportunity to give to the Press my opinions of your work, and I have always—and happily with good effect—asserted that the "Tuke Emigrants" were in all cases selected with care, and are by their industry and physical strength of great value to our country. In making these statements I spoke the simple truth. Permit me to congratulate you on the good you have done to so many poor families.

Very respectfully,

John Ireland

(Archbishop of St. Paul.)

Letter from Bishop Ireland (Minnesota) to James Tuke, 1883.

Upon returning to Ireland, Tuke spent ten days meeting parish priests in the areas most in need to identify appropriate families for emigration. There were several stipulations in selecting families: those chosen had to include whole families; one family member must speak English; all family members had to pass a medical exam; and they had to have a recent letter from someone who had previously left Ireland and was willing and eager to receive them in their new homeland.

The Tuke Fund emigrants were spared being transported across the Atlantic in "coffin ships." Rather, the Tuke Committee requested that the Allan Line, of Glasgow, Scotland, provide steamships

for travel to the U.S. and Canada. Many emigrants lived close to where they were to pick up the steamship, in Elly Bay on the Belmullet Peninsula. Those departing took small boats from the Bay to the awaiting ships. In many instances, Tuke himself transported the departing families to their embarkation site. Today, a plaque at Elly Bay marks the location where many Erris families left their homeland to start a new life.

The steamships reached U.S. and Canadian shores in 12-14 days; and upon arriving at their destinations, the emigrants were met by people who had arranged work for the newcomers. With train tickets in hand, some left for work in the mines of Pennsylvania; other families settled in Ohio where men worked in shipyard docks and iron ore foundries. Connecticut and Rhode Island provided work for emigrants in the cotton mills. Wisconsin, particularly the western part of the state, welcomed new farmers. In Minnesota, where approximately 1,200 Irish emigrants settled, people found work in the flour mills.

Within just a few short days of arriving at their destinations, the immigrants were working in their new jobs and beginning their lives. In very little time, many wrote to family and friends in Ireland, often sending along money and encouraging them to make the journey to North America as well.

One letter written by an emigrant who settled in Cleveland, OH, reads, "I hope you won't be lonesome after me for I feel as if I was at home, for I see more of my friends here than at home."[3]

And over a century later, that sentiment rings true in St. Patrick's Cemetery in Erin Prairie, WI, where my great-grandparents, who journeyed to Boston on the *SS Austrian* and settled in Western Wisconsin, are buried. As in life, their friends and neighbors who also departed Ireland with the promise of a brighter future surround them in the cemetery.

SS Austrian *brick display.*

The Tuke assisted emigration project ended in 1884 due to opposition from politicians, notably the Irish Parliamentary Party, the clergy, and local shop owners. In most cases, those who remained in Ireland benefitted significantly from the disposal of the land left vacant by the emigrants. They also received financial help from the emigrants who regularly sent home money.

County Mayo Remembers

Today, information about the assisted emigration that took place in North West County Mayo is plentiful and the Irish are eager to welcome back descendants and share the history of emigration. Two places in particular are must-visit locations on the Belmullet Peninsula – Turas Siar, an Irish language and culture center, and Ionad Deirbhile Visitor Centre.

Kathryn and Pap Murphy run Turas Siar, an interesting destination that contains items related to the Erris area and its people.

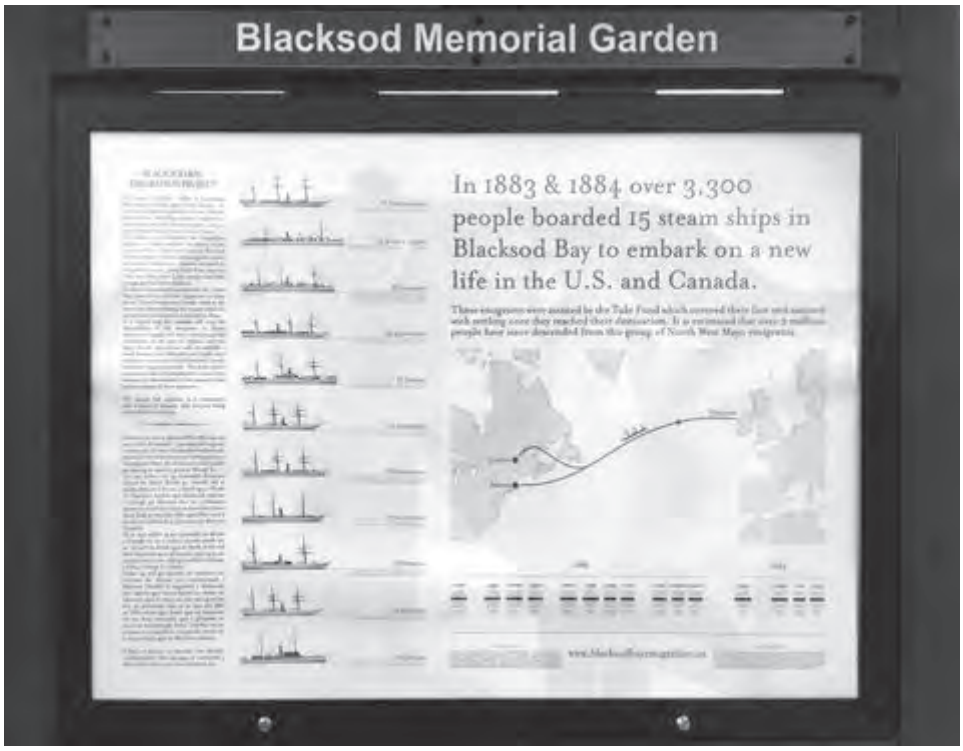
Once Kathryn learned I was coming to visit my grandfather's birthplace, she requested family photos from me and conducted her own research on my family. She organized a Kennedy family reunion at Turas Siar, where some 26 people showed up for an evening of warm welcomes, music, food and a display of Kennedy photos from my and their collection. There was even a photo of President Kennedy thrown in for good measure! I sat spellbound as Pap Murphy spoke on the origins of the Kennedy name.

Just a few miles from Turas Siar is Ionad Deirbhile, a center dedicated to welcoming descendants and assisting them in finding their family history. Rosemarie Geraghty, a researcher, oversees the visitor center and spends ample time with descendants helping them make connections. She appreciates how far visitors come to learn about their families and rewards descendants with her time and knowledge.

"(The people emigrating) left from the very heart of their home place," noted Geraghty. "Even whilst on the ship leaving, many would still see sight of their home. It was a time of sadness but also oppor-

tunity. They journeyed together and drew strength from each other, not random people on random ships."

At Ionad Deirbhile, guests can access large displays with images of the 11 ships that embarked on 15 voyages. The ships transported over 3,300 Irish emigrants from North West County Mayo to the U.S and Canada in 1883 and 1884. Each board lists the travel dates and locations, and the names of all passengers. The manifests of the 15 sailings that departed from Blacksod Bay were sourced and transcribed by researchers at Ionad Deirbhile Heritage Centre. This effort produced the specially commissioned website <http://www.blacksodbayemigration.ie> dedicated to the memory of the families of North West Mayo who emigrated in search of a better life.



Blacksod Memorial Garden display.

Geraghty likes to capture photos of visiting descendants posed with the ship that transported their families. She posts the photos on a blog, making it easy for descendants to see who has visited and allowing viewers to leave comments.

Blacksod Memorial Garden display.

In addition to this feature, the website is interactive; it allows visitors to select a ship and click on individuals who emigrated on that ship. In the case of my family, my grandfather, his parents and three siblings sailed on the *SS Austrian*. When I select my grandfather's name, it lists his age at embarkation, his town and sailing party, information about the ship, a map of his home in Ireland and his U.S. destination. Because I have kept in contact with Geraghty and sent her several family photos, the page includes my grandfather's photo from his St. Paul home, circa 1940.

Geraghty describes the various manifests as akin to "a mini census of families at a specific time in history." They are especially significant because there are no existing complete censuses of Irish records prior to 1901.

Just a few minutes from Ionad Deirbhile is Elly Bay, the spot where many emigres left

their homeland forever. To the south of the bay, on the tip of the Belmullet Peninsula, lies a memorial garden constructed by Ionad Deirbhile in 2013 to mark the 130th anniversary of the first sailing. The side of the boat is divided into fifteen sections, each representing a ship that left Blacksod Bay. The width of each section relates to the number of passengers who left on each ship and their names are displayed.

I still keep in touch with Geraghty as she continues to help descendants make connections with one another. In an email to me shortly after I made my first trip to my family's birthplace, Geraghty ended her correspondence with words that still trigger my emotions: "The Kennedy Family left Ireland on the 25th May 1883 but I feel sure they knew one day someone would make the journey back, and that was you."

Endnotes

[1] "A Good Christian," by Rita Nolan, *Kilmore Parish Magazine*, 2001/2002

[2] Irish History: The Tuke Fund Story, Broadcasting Authority of Ireland

[3] *Within the Mullet*, by Rita Nolan.

Jane Kennedy, M.A., an IGSI member, took an interest in genealogy in 2014 and has never looked back. She obtained Irish citizenship in 2016 (dual citizen) following two visits to her grandfather's homeland in the Belmullet Peninsula, Co. Mayo, where she maintains contact with family and friends.

IGSI Event at Kip's Pub in St. Louis Park

DATE: Saturday, December 8, 2018

TIME: Noon – 4:00 pm

PLACE: Kip's Pub is located in the Marriott Hotel in St. Louis Park, 9970 Wayzata Blvd., Minneapolis, MN 55426. It's near the intersection of I-394 and Highway 169. Phone number: 952.367.5070.

EVENT: Join fellow IGSI members for lunch and then a drawing for the quilt that we've been selling raffle tickets for since this spring. You may buy raffle tickets at this event.The quilt is queen-sized and has beautiful Irish symbols sewn throughout the quilt. It was designed and sewn by Judy Rice, wife of IGSI board member Tom Rice.

Please RSVP to Kay Swanson by Thursday, November 29.
kayswanson685@gmail.com or 651.426.3103

Welcome to Indiana: Irish Immigration to the American Midwest

by Colleen McClain

This is one small story among the great panoply of experiences of Irish emigrants who entered the United States as what we might today call "economic refugees." I call them ancestors, people of perseverance, endurance, and courage. This is the story of the Enrights, landless weavers from northwest county Kerry.

When the *Gorta Mór*, the great famine of the 1840s, made their precarious hold on life completely beyond endurance, the Enrights fled for their lives and came to the state of Indiana. Why Indiana? For one reason, the only reason that really mattered to people who'd been living on the edge of subsistence for all of their lives: jobs.

Indiana had long needed a way to export their farm products. By the 1830s canals seemed to be the answer. They soon discovered what a very costly enterprise it could be. Canal backers went deeply into debt and looked for cheap labor. Irish immigrants seemed made to order. They'd been digging canals in America since the early 1800s, working in crews who competed with each other for a chance to have a job. They'd divided into factions called the "Corkonians" from the south of Ireland who fought off the equally needy Irish from Connaught - the "Fardowners." Faction fights could be vicious and violent – all just so they could do the work of digging four-foot-deep trenches through the muck and the mud, dodging mosquitoes and snakes, living in barely habitable shanty towns, and living on bad food and free whiskey.[1]

The Corkonians and the Fardowners followed the work wherever it went, moving often, with no chance to settle down or put in roots. It put a terrible strain on even the strongest, most upright of them all. But it was a job and the Irish were desperate for work, any kind of work.

There were always exceptions but, by and large, the Irish canal workers were tolerated at best and outright despised by many in Indiana. Often, the Irish laborers didn't speak English, or if they did, their heavy Irish brogue set them apart. Most could neither read nor write. They seemed capable of only the lowest kind of menial labor. They were different. Not 'our' people.

Worst of all, almost all of them were Catholics. Some said a Catholic's primary allegiance was to a pope in Italy, not to the United States. Some wondered how a Catholic could ever be a loyal, freedom-loving American. In 1844 strange sightings were reported in Cincinnati, across the Ohio River from Indiana: men walking the streets in odd-looking long brown robes. No one had ever seen Franciscan priests before. Surely they were anti-American subversives sent by the Pope and not to be trusted! One of these newly arrived Franciscan priests complained, "The Protestants here are even worse … people threw wooden sticks at us, and cursed us."[2]

To make matters worse, in 1849 cholera accompanied the Irish refugees of the Great Famine who came up the Ohio River in droves from the port of New Orleans into Indiana.[3] The cholera epidemic spread rapidly, but not as fast as the fear. Cholera was a terrifying way to die. The word spread quickly: Irish were bringing death with them, death to the people of Indiana. A fear-filled land was fertile ground for the Know Nothing political party. They distrusted all immigrants, but particularly Catholic immigrants and everyone knew the newly arrived Irish were all Catholics. Building up to the 1854 elections, the Know-Nothing party claimed to have 90,000 members in Indiana, almost 10% of the population.[4]

It was this atmosphere of distain and distrust that awaited my Enright ancestors. Shabbily dressed, barefoot, thin as a rail every one, they took their place among the others who'd migrated from County Kerry. They became Corkonians working on the Whitewater Canal, so near the Ohio River that had brought them up from the port of New Orleans.

It must have felt like a hostile, hurtful place to Matthew and Ann Enright, already in their fifties, already having survived so much. But their family was all together and they all had jobs – backbreaking, degrading, mind-numbing work, but work nonetheless. Even their youngest, twelve-year-old Robert, trudged along the canal bank bringing water to the work crews.

If they hadn't found work, they would surely have perished. But it was a German priest who saved them from despair, who gave them hope, a sense of dignity and worth, even in a place where they seemed to have so little value.

His name was Henry Peters. Born in Hanover, Germany, in 1829, he'd come to Indiana as a boy with his family. Escaping from political unrest in the homeland, German Catholics found Indiana in the 1830s, dug in, and began building Catholic churches. Henry Peters had been one of the first priests educated in Indiana. He was ordained a priest the same year Matthew and Ann Enright arrived. The family lived a good ten miles from his church in Connersville on the Whitewater Canal, but he came to them. Up and down the canal or anywhere a Catholic family was trying to eke out a home for themselves, Father Peters would find them. He was the priest who performed the weddings of Mathew and Ann's adult children and then baptized their babies, all dutifully entered by him into the records of St. Gabriel's Church. This tiny Catholic church was built the year before the Enrights arrived on the edge of the town, where it wouldn't offend the local Protestants.

Father Peters visited all of the Catholics who lived in the area, building churches when it was possible. In 1857, the wood frame church in the nearby town of Liberty burned. Arson was suspected. In 1858, Father Peters made sure the new church was built of brick with a small caretaker's cottage next door to protect the little church from vandals. Giving up was never an option.[5]

By the late 1850s, railroads were being built all over Indiana, and the Whitewater Canal was becoming a vestige of the past. The Enrights moved west to the next county. Two of their sons found jobs with the new railroads. But Matthew and Ann longed to own a farm. Weavers by trade, they'd never had the chance to learn how to farm, much less have any hope of having their own land. By Christmas of 1859, eight years after coming to Indiana, Matthew and Ann, with the help of their children, were able to buy 40 acres for $400. It was swampy, heavily forested and bore no resemblance to a farm at all. So they bought an ax and a saw, stood on the trunk of the first felled tree to cut down the next tree. It was grueling labor. And the possibility of successfully farming it was a daunting challenge to weavers from County Kerry.

Their non-Irish Protestant neighbors, who had farmed all of their lives and knew the land well, must have watched the newcomers warily. But the Enrights were hard workers and of course had a bit of Irish charm surely. At any rate, something apparently softened whatever reservations their neighbors must have had about them, for they became lifelong friends. The Enrights became one of them, all Indiana farmers who loved the land and their country.

In 1872, the Enright family donated hand-hewn, solid beams of lumber from their land to build the St. Rose of Lima Catholic Church in nearby Knightstown, Indiana. Father Henry Peters made the 32 mile trek from Connorsville to bless the new church. Sadly, he died two years later, only 45 years old, but his example of quiet kindness and hardy perseverance never died. The Enrights became part of the freedom-loving loyal Americans of the Indiana landscape, but they never forgot the kindness of the German priest who had been among the first to truly extend to them a welcome to Indiana.

Endnotes

[1] McClain, Colleen. "Irish Canal Builders in North America," *The Septs*, April 2006

[2] Endres, David J. "Sticks, Stones, and Broken Bones: The History of Anti-Catholic Violence in the U.S.," *Homiletic & Pastoral Review*, August 11, 2014

[3] Schroeder, Mary Carol, O.S.F. "The Catholic Church in Southern Indiana, 1846-1866," Graduate Thesis Collection, Paper 388, Masters Thesis, Butler University, Indianapolis Indiana, January 1, 1942

[4] Cierzniak, Libby. "Deja Vu Tuesday: The Know Nothing Party of Indiana." August 23, 2016 (http://historicindianapolis.com/deja-vu-tuesday-the-know-nothing-party-of-indiana/ : accessed July 2018)

[5] Alerding, Herman Joseph. *A History of the Catholic Church in the Diocese of Vincennes*, Indianapolis: Carlon & Hollenbeck, 1883

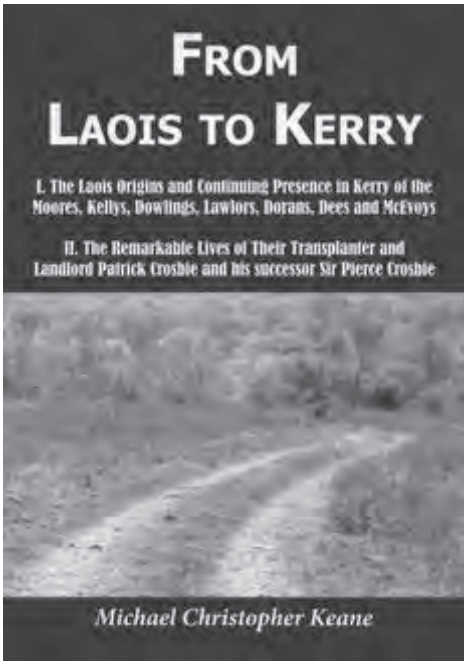
Colleen McClain is a former Board member of IGSI. She lives in Portland, Oregon.

The Laois Septs: Transplantation and Continuing Presence in County Kerry

by Dr. Michael Christopher Keane

Many Irish clans will always be associated with a particular county or territory. However some clans suffered enormous displacement due to the many major conflicts and plantations throughout Irish history. Thus very large numbers were obliged to relocate en masse to completely new and distant territories both within Ireland and overseas, many leaving their native territory under extremely difficult circumstances. A good example of such relocation involves the historic clans of Laois, always known as the Seven Septs, Moores, Kellys, Dowlings, Lawlors, Dorans, Deevys or Dees and McEvoys. Many members of these leading clans of Laois were obliged to accept relocation to Kerry following their expulsion from Laois precipitated by the plantation of Laois in the second half of the 16th century and the violent conflict that ensued as part of the plantation process. Associated transplantation to Kerry at that time of other Laois/Midlands clan members has also been suggested, including Brassils, Dillons, Dunnes, Mulvihills, Nolans, O'Carrolls and O'Connor Falys.

There is much evidence that descendants of the original Laois transplantees continue to reside in Kerry a full four centuries later. This is demonstrable by the continuing prominence of the original Laois Sept surnames in the county, particularly in North Kerry to where most of the original transplantees were settled. As knowledge of the historic Laois origins of sizeable numbers of the North Kerry population in particular was liable to disappear in the modern era, the author, with a Tarbert McEvoy presence in his family tree, has attempted to assemble the available evidence of continuing Laois



From Laois to Kerry, *by Dr. Michael Christopher Keane.*

Sept surname presence in Kerry through the centuries. This endeavour has resulted in a recently published book, *From Laois to Kerry*.[1] The following article provides a summary of its contents, highlighting the background to the Laois plantation and transplantation, along with the continuing presence of the descendants of the Laois Septs in Kerry over the subsequent four centuries to the present time.

The Plantation of Laois

The plantation of Laois (and Offaly) was the first major step in the overall Irish plantation era. Prior to the plantation of Laois and its renaming as Queens county, most of Ireland had been largely under the control of the Gaelic clans. One significant landmark at an early stage was the declaration of Henry VIII as King of Ireland in 1541, as passed by the Irish Parliament at the time. However, this was largely an empty claim as up to the mid-1500s Ireland generally was under the control of upwards of 100 different clans with their own territory and rank, except for the Pale and also the great Anglo-Norman territories such as Ormond and Desmond which themselves had become quite "Gaelic" in many ways. Henry VIII was succeeded initially by the sickly teenage Edward VI and then Queen Mary I. Despite having a common religion she had no particular sympathy for the Irish Catholic clans and the Tudor monarchs sought mainly through military action to establish a "land of peace" on both islands. It was in this context that the plantation of Laois and Offaly to establish Queens County and Kings County steadily advanced under Queen Mary's rule. The specific statute states that "in 1557, in the reign of Philip and Mary, a statute was passed whereby the Kings and Queens Majesties, and the heirs and successors of the Queen, were declared entitled to the counties Leix, Slewmargy, Irry, Glenmaliry and Offaly, and provision was made for making these counties shire ground ... be it enacted that the King and Queen shall have, hold and possess forever, as is the right of the Crown of England and Ireland, the said counties".[2]

Despite various setbacks the plantation policy was aggressively continued under the long reign of Queen Elizabeth I. The Seven Septs of Laois vigorously defended their territories, with their military forces firstly led by Rory O'Moore until his death in battle in June 1578 and then by Owny Mac Rory O'Moore until he also died in battle in 1600. While much of the conflict could best be described in modern terms

as guerrilla warfare, there were a few notable landmarks, including in particular the infamous massacre at Mullaghmast in which a substantial number of the leaders of the Septs, including many of the O'Moore leadership, were killed, having been invited to a meeting to settle affairs in Laois.[3]

Transplantation to Kerry

An early reference to transplantation to Kerry was contained in a letter of January 26th 1607 from the Lord Deputy, Sir Arthur Chichester, to Lord Salisbury (Robert Cecil, Secretary of State), in which he expressed the desire to "remove the O'Moores and Septs out of Leix, who have always been ringleaders in rebellion, and the noblest disturbers of the peace in the Kingdom, aiming at the recovery of their lands taken from them. As he understands by them, they will make choice of Munster about Kerry. If they refuse to depart by fair means, he wishes to have the King's allowance to attempt it by force."[4]

The key individual in organising the transplantation to Kerry and the subsequent landlord to the Laois Septs in Kerry was Patrick Crosbie. Crosbie seems to have worked at all times in collaboration with his younger brother John who became the second Protestant bishop of Ardfert and Aghadoe (1601-1621). The true origins of the two Crosbie brothers was shrouded in mystery for centuries. While some reports, as well as representations by the Crosbies themselves, claimed that Patrick and John Crosbie were descended from the Crosbies of Great Crosbie, Lancashire, and therefore were of mid-ranking English gentry, it is now universally accepted that they were of the family MacCrossan, hereditary bards to the O'Moores of Laois. Thus, acting as imposters, they changed their names, anglicised themselves, and became major landlords through the centuries in both Kerry and Laois. There is still a certain element of mystery about their activities and true allegiance during that very confused period in Irish history, as discussed in some detail in *From Laois to Kerry*.

The land of Kerry, like most of Munster, had become available for plantation following the horrors of the Elizabethan-Desmond war (1579-1583) in which an estimated one-third of the population of Munster died, either directly through conflict or indirectly from starvation and disease arising in part from deliberate man-made famine. As well as obtaining property in Laois around Ballyfin where Crosbie castle was constructed, Patrick Crosbie wound up with extensive lands in North Kerry involving the parishes of Finuge, Rattoo, Kilmoyley, Causeway, Ballyheigue and Abbeydorney in North West Kerry, as well as Tarbert, Duagh and Galey in North East Kerry.[5]

The precise transplantation agreement, dated 17 March 1607, is preserved in the London Public Record office. It specifies the rights and obligations of both Patrick Crosbie and the Laois Septs and is signed by each of the seven Sept leaders. The transplantation of the Laois Septs to Kerry was then scheduled to commence on midsummers day 1607. A scorched earth policy was pursued in Laois to ensure that none of the Laois Septs remained. "In the Royal Irish Academy a manuscript is preserved, written, it is said, by one of the O'Moores exiled in Kerry from the land of Laois, of date June 1610, which states that the banishment and extirpation of all the survivors of his sept, men women and children, was then finished. During a whole week the Governor and Sherriff of Laois had been employed in destroying the people remaining there, in seizing their cattle and all they possessed, while a savage order had been issued to hang any of them found in their ancient principality."[6] Despite this, sizeable numbers of the Septs managed to survive in or around Laois, as evidenced by the very considerable presence of sept surnames in Laois over the centuries to the present time.

Continuing Presence of Laois Septs Surnames in Kerry

In tracing the Laois Sept surnames in Kerry through the centuries, their presence was first recorded in the 1610 will of Patrick Crosbie. The following extracts clearly demonstrate their presence in Tarbert, Co. Kerry, to where the leading Sept families were transplanted:

> - I do freely forgive of my own bounty unto Garret Kelly all such moneys, rents and arrears as are due upon him for the lordship of Tarbert.
>
> - I do likewise will that all the corn which Garret McGarret (believed to be an O'Deevy or Dee), William McEvoy and the rest sowed at Tarbert be presently restored unto them, to every man his own portion.

The Laois Septs were very active in Kerry in the Catholic Confederacy uprising of the 1640s, as quoted for example in Crosbie family papers: "the O'Dorans, O'Dowlings, O'Lawlors and O'Kellys swooped down and set fire to Lord Kerry's new castle and

St. Brendan's old Cathedral."[7] There is also a mention of O'Dowling as one of the more prominent family names in North Kerry in the Down survey and associated 'Pender' census of the early 1660s.

As there were no censuses or similar assembled records for the 1700s, one must rely on the work of family historians or genealogists. Taking one example, local Kerry historian Martin Moore has recorded that Trinity College, which had been granted the lands of the O'Connors of Carrigafoyle in North Kerry to which some of the Laois Septs had been transplanted, leased land in Moyvane, Co Kerry, to Roger Moore who was a grandson of the O'Moore chieftain who signed the original transplantation agreement in Laois in 1607.[8] It may be noted in passing that John Moore, the father of the famous 19th century Irish poet Thomas Moore, was also a native of Moyvane.

When it comes to the period from 1800 to the present time there are much better records, such as the Tithe Applotment records from around 1830 and the Griffith valuation from around 1850, the censuses of 1901 and 1911 which are now online, as well as the most recent electoral register. The Griffith valuation, for example, showed that there were around 100 surnames of Laois origin listed in the transplantation parishes in the extreme north-east region of Kerry in the early 1850s, with all seven surnames represented.

A superb account of Kerry family surnames by townland in the early 1900s was provided by King in his fine book, *County Kerry Past and Present*.[9] He records 415 families, or about 2,500 persons, in total with surnames of Laois origin in the county, with the great majority still living in the same North Kerry parishes to which their ancestors were transplanted some hundreds of years earlier, or in the immediately surrounding areas. Based on the major decline in the population of Kerry following the Great Famine, it may be concluded that there were close to 5,000 persons of Laois Sept surnames in Kerry around the time of the famine.

Based on extrapolation from the Kerry electoral register of 2007, it was estimated that total persons bearing Laois Sept surnames in Kerry remains in the 2,000 to 2,500 range at the present time, with a large proportion still living in or close to the original transplantee parishes. All seven surnames are represented, with Kellys, Dowlings and Lawlors most numerous, followed by Moores and Dees, with Dorans and McEvoys present in smaller numbers. A more precise parish by parish location of each of the current Sept surnames is outlined in the book *From Laois to Kerry*. When one considers that over 400 years of intermarriage has occurred in the meantime, it is easy to conclude that a substantial proportion of Kerry people, especially in North Kerry, carry an element of Laois Sept DNA in their genetic makeup.

In a wider context the presence in North Kerry in the 21st century of many descendants of the early 17th century transplantation of the Seven Septs of Laois is a good illustration of the survival and local rootedness of native peoples. These largely forgotten historic links between the counties Laois and Kerry are perhaps ripe for a revival and perhaps far distant cousins in the two counties and from overseas will become reacquainted and participate together in the different Laois Sept clan gatherings that continue to flourish to the present day.

Endnotes

[1] Keane, M. C. *From Laois to Kerry*. Limerick: Fitzsimons, 2016.

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[5] Ibid.

[6] O'Hanlon, J., O'Leary, E., Lalor, M. *History of the Queen's County*, Vols. I and II. Dublin: Sealy, Bryers and Walker, 1914.

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[8] Moore, M. "The Moores of North Kerry and West Limerick". *Ballyguiltenane Rural Journal*, 1998-2000.

[9] King, J. *County Kerry Past and Present, a Handbook to the Local and Family History of the County*. Dublin: Hodges and Figgis, 1931.

Dr. Michael Christopher Keane, a native of Tarbert, Co Kerry, retired from University College Cork in 2010 where he taught economics for 30 years. In retirement he has pursued local history and genealogy interests. His book, From Laois to Kerry, *won the Nilsson heritage prize at Listowel Writers Week, one of Ireland's most prestigious literary festivals, in 2017. The book is available through kennys.ie or from the author, mjagkeane@gmail.com.*

IGSI Website News

by Mary Wickersham

Thank you to the many members who provide feedback as they visit the IGSI website! We are listening, and making updates.

Recent Updates:

- Changed the order of the left-hand menu, including moving the Celtic Conference link lower on the list, now that we are past the August 2018 conference.
- Changed the login link from "Members" to "Member Login" to make it easier to spot.
- Added *Irish History and Its Relationship to Genealogical Research* to the Research Resources section. Our thanks to John Davenport for his contribution.
- Added "Site Search," which allows you to search for a term or phrase using Google's powerful search capabilities within the IGSI website. This is helpful for looking for finding information on the website.
  - Try a term such as a county name to see which articles refer to it. If the article is in the Blog, be prepared to use your keyboard – Ctrl F for Windows or Command F for mac – to find the term within the page.
  - NOTE: "Site Search" does not search the Surname Interests, *The Septs*, *Ginealas* e-newsletter, or other members-only resources on the website.

The **Member Login** link opens three links below it:

- Profile shows you:
  - Member info: View your name and membership preference
  - Contact info: Your name and contact information
  - Alt Contact info: if you are a snowbird, this is where you can indicate the dates of residence at another address
  - Surnames: add and maintain your surname interests
  - Member Settings: your login name and password. This tab also includes some settings for email and membership list display. IGSI is not using the email and membership list settings, as we made the decision earlier this year to limit the amount of information viewed in the Membership List.
- **Membership List** lists current members – this is only visible to other members. The new system's options allow us to show full addresses, but we decided not to do so for privacy reasons. We may eventually show the city, state and country of residence.
- **Be a Volunteer!** lists volunteer opportunities. The most recent addition to this list is for help with planning the Celtic Connections Conference 2020.

Please continue to send questions and suggestions to webeditor@irishgenealogical.org.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

Mr. Pennyfeather is made Accomptant of Ireland; in the room of Mr. Budgell.

The Lord Archibald Hamilton, late Governor of Jamaica, was lately married to the Widow and Relict of the late Sir Francis Hamilton of the Kingdom of Ireland, who hath an Estate of Two thousand Pounds per ann.

Post Boy
London, England – 20 December 1718

250 Years Ago

[no title]

IRELAND has too long been considered as only a colony to Great Britain, and by throwing it into that scale, the weight of the members has been found too great for the head. The common interest of all the parts of the empire, requires that the balance should be preserved; and no measure can tend so immediately to that end, as incorporating Ireland with Great Britain. …

The extreme poverty of the lower class of people in Ireland, is generally urged as an argument of the inability of that country to raise a more considerable revenue than it does; but perhaps, the want of judicious taxes is the principal cause of that very poverty in the lower people. All tenantry must be poor, who are without means to bring back to themselves the money they pay their landlords; taxes laid upon the landlords, and the revenue spent among the tenants, is a great means of this necessary circulation: and a land tax, is, of all others, the most certain and simple means for taking the money out of the landlords pockets, and out of theirs only; and if it be so employed, as that agriculture and manufactures shall thereby be promoted, the tenants will be paid through the most advantageous channels that can be used for so excellent a purpose. …

To raise a revenue, therefore, by post duties in the colonies, seems contrary to the best principles of colonization, and is not less prejudicial to the interests of Great Britain, than to those of the colonies for the wastes in American can never be cultivated by manufacturers, nor can Great Britain retain her inhabitants, or maintain a force sufficient to protect her extensive dominions without them. …

Gazetteer and New Daily Advertiser
London, England – 10 November 1768

200 Years Ago

A great riot is said to have taken place among the workmen on the great northern canal, near White-hall, New-York. Many broken legs and fractured skulls were the result. The Green-mountain boys and the Irish laborers, could not agree. – N. H. Sentinel

Milledgeville Reflector
Milledgeville, Georgia
13 October 1818

HENRY FITSIMMONS,

LATELY from Ireland, respectfully informs the public, that he is willing to undertake any job in his line of business; that is, making Mill Dams, Stone Building, Cutting Letters on Tomb Stones, &c. &c. For further information apply to Mr. Sanford, Greensboro', Mr. Varner, Eatonton, or Mr. Farlor, on Murder creek, in Putnam county, where I reside. Oct. 5.

Milledgeville Reflector
Milledgeville, Georgia
3 November 1818

[no title]

… According to the foregoing principles there was more ice mad at the poles and on the high projections of the most elevated mountains during this year than any preceeding year since 1792-3. Accordingly we see that in the most elevated parts of Europe the degree of intense freezing was astonishing.

"Tyrel Aug 6, 1818 In this country we remark in several places as extraordinary increase of the glaciers. A mass of ice which advanced from the andeur(?) valley has increased from the 16th May to the 30th July; that is 75 days 76 fathoms!!! In many parts of Switzerland the same remark is made. Where only one generation back the fertile Alpine pastures were seen is now eternal ice, and the line of snow seems, in the course of time, to descend lower and lower from the summits of the mountains towards the plains and vallies."

Added to this positive demonstration of my theory, the heat was never known to be greater in France and Ireland, and the United States, and probably, in the whole of the northern hemisphere than it has been this summer. It appears from the public papers that the harvest was nearly one month, and in some places two months earlier than formerly. "Dublin cornmarket Aug 14, This day there was but a small supply and little or no demand for old grain: New wheat and Oats met ready sale from 48 to 51s – the later 17s to 20s per barrel." The harvest was also very early in England

and France. And in the later kingdom we see that "a public procession has taken place at Paris on account of the long continuance of the drought, and solemn prayers for rain have been offered." …

Annapolis Maryland Republican and Political Agricultural Museum
Annapolis, Maryland
12 November 1818

THAMES

Honora Maclean, a very respectable young Irishwoman, was brought before Mr. Benson charged with attempting to drown herself in the Thames.

A waterman named Kent, dwelling at No. 9, Spread Eagle-street, Limehouse, saw the prisoner in the plying place called Limehouse Hole at a late hour at night. She jumped over the jetty into a boat, and after divesting herself of her bonnet and shawl, plunged into the water. She was taken out of the water immediately by a man named Tucker, who saved her life.

The prisoner, who was in much grief, said her husband was employed in Rotherhithe, and that she came over to the Middlesex side of the river with some money of her husband's and cash entrusted to her by another person, to make some purchases, and met with a woman who induced her to drink. She bought two joints of meat for herself and another, and some boots and shoes for her children, and lost them all.

Police-constable No. 458 K said the prisoner was intoxicated when he took her into custody, and he understood she had been living very comfortably with her husband, an industrious man, in Rotherhithe.

The prisoner said her baby was very ill, and that she had lost all her money and the money of her neighbor, and all the things she had purchased,

Mr. Benson – Who gave you the money?

Prisoner – My husband, and a widow with two children gave me some.

Mr. Benson – And you have lost it all?

The prisoner – Sorrow I have, sir.

Mr. Benson said this was a very sad case. Here was a woman with a family, living comfortably with her husband, and she begins drinking with an idle and abandoned gossip – becomes intoxicated – all her money and her goods were gone, and she completes her day of dissipation by making an attempt on her life – to destroy her own soul and body. He hoped this would be a warning to her for the rest of her life. He should remand her for a week, unless some one could give bail for her.

The prisoner – It is the first time I ever become intoxicated, your honour.

Mr. Benson – And I hope it will be the last. See the disgrace and loss it has brought on you and your husband.

The prisoner, who said her child was very delicate, was then removed in custody of the gaoler, and her baby was ordered to be restored to her.

Annapolis Maryland Republican and Political Agricultural Museum
Annapolis, Maryland
12 November 1818

150 Years Ago

[no title]

We recommend the following extract from the Ottawa *Times*, the organ of the Canadian Government, to the attentive consideration of those who may be disposed to attach any importance to the articles in the Fredericton *Reporter* and St. John *Journal*, written for the purpose of raising amongst those interested in the Central Line the hope that the selection of the Robinson Line may yet be set aside. …

The *Journal* says: -

"It is to Europe and not to the United States that we must look for immigrants, to the British Isles in particular, and perhaps most of all to Ireland. If the young men of that country, sons of farmers who cultivate little patches of high-priced lands, and who are refused leases, and treated as serfs by many a petty despot who happens to be a landlord, were made to understand that they could have freeholds for the selection in a Province in which they would find many of their countrymen, and persons of different lands ready to welcome them: if they knew that here they would find a healthy and bracing climate, and educational and religious advantages which are every year likely becoming better, and that in a few years they might reach a very independent position; hundreds of such persons might be induced to come and settle here for one who does so now."

The young men of Ireland, flying from despotism at home, do not choose to emigrate to a country in which they know that the *Habeas Corpus* has been suspended for the special treatment of poor and unfriended Irishmen, where the system of Government spies is in full operation, and Irishmen are imprisoned for months without knowing what the offence with which they are charged, or what the crime of which they are suspected; in which so many of the people are so ready to believe the most ridiculous and most monstrous stories about Irishmen, and to act on such

belief: in which Irishmen are exposed to so much suspicion, jealousy and hatred; in which it is a reproach to a candidate for place or office that he has received the votes of Irishmen; in which Irishmen are so carefully and systematically excluded from every place of honour and emolument; in which any Irishman who to work his way to position and influence becomes the butt for calumny, falsehood, envy, hatred and ill-will such as few men dare brave, and fewer still can hope to encounter successfully. The course followed for some years past by those whom the *Journal* supports, has not been such as to attract Irish emigrants to this country, and they have not come.

St. John Morning Freeman
St. John's, New Brunswick, Canada
5 November 1868

100 Years Ago

[Spanish Influenza]

Sneezing
When this begins you are on the danger line of the Spanish Influenza, which is now so prevalent, and you should douche your nose and gargle your throat thoroughly with the very best antiseptic you can obtain. …

Coughing
In Spanish Influenza follow so closely in the wake of sneezing that you must reach the cause with a remedy that will soothe and allay the irritation of the bronchial tubes and passages. …

After Spanish Influenza
Weakness, lack of appetite, and a general debility naturally follow the lowering of health tone produced by the look-poisoning and depleting effects of this dread disease. …

Lowell Sun
Lowell, Massachusetts
9 October 1918

JAMES H CAMPION DIES;
WAS MAKER OF PIANOS

Manager of the Story & Clark Company Succumbs to Pneumonia …

MISS MARY E. FAY

Widely Known Scranton Newspaper Write Dies of Pneumonia

SCRANTON, PA., Oct. 21 – Miss Mary E. Fay, one of the best known newspaper women of the State and one of the two women elected as members of the Scranton School Board last November, died this evening after a week's illness of pneumonia. She was about 35 years of age. …

Samuel J. Bucks, Jr.

Volunteering as an attendant upon Influenza patients in an emergency hospital, in the old Union Republican Club, in the Thirty-ninth ward, Samuel J. Bucks, Jr., contracted the disease three days ago and died yesterday at the residence of his father, 2237 South Twelfth street. Mr. Bucks was drawn in the first draft, but was assigned to a clerkship with Local Board No. 40. He was 26 years old, and has a brother with the army in France.

James Henry Campion, manager of the Story & Clark Piano Company, succumbed yesterday to pneumonia superinduced by influenza, at his home in Rydal.

The Philadelphia Inquirer
Philadelphia, Pennsylvania
22 October 1918

Save the Date

Celtic Connections Conference 2020

July 31 - August 1, 2020

Co-sponsored by
IGSI & TIARA

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

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Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please. Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

Surname *Example: Stack*	**Ireland County** (locale if known) *Kerry (Ballylongford)*	**Other County** (locale) – needn't write USA *CAN-QC; OH, MN (RICE CO.), AZ*

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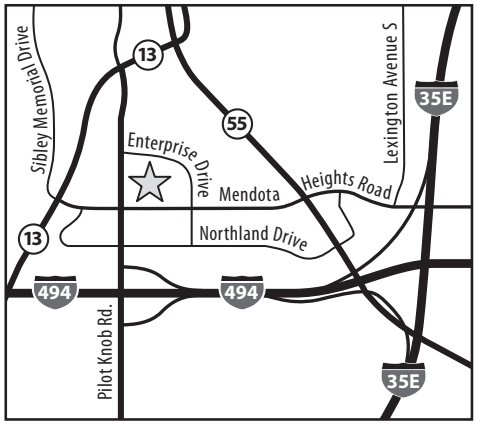

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 40, Number 1

The Septs

EANÁIR (JANUARY) 2019 $10.00

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

JANUARY 12, 2019
FEBRUARY 9, 2019
MARCH 9, 2019
APRIL 13, 2019
MAY 11, 2019
JUNE 8, 2019
JULY 13, 2019
AUGUST 10, 2019
SEPTEMBER 14, 2019
OCTOBER 12, 2019
NOVEMBER 9, 2019
DECEMBER 14, 2019

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs – A Quarterly Journal

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Layout/Design	Megan McLean	

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2019
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Website Editors – Mary Wickersham and Tom Rice	Webeditor@IrishGenealogical.org

Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2019 | April | Land and Tax Records

Suggestions for articles: Griffith's Valuation and Tithe Applotment records; using U. S. tax and land records; maps; Registry of Deeds. Deadline for articles: February 1, 2019.

2019 | July | Principles of Good Genealogy

Suggestions for articles: Getting started the right way; purpose and essence of source citation. Proving identity and relationships; having a style for recording dates, places, and names. What kind of records are there? Where are the records? What is in the records? Deadline for articles: May 1, 2019.

2019 | October | Key Elements of Irish Genealogy

Suggestions for articles: Irish names, Irish places, key Irish records, key dates that affect Irish genealogy; finding an immigrant's place of origin. Deadline for articles: August 1, 2019.

2020 | January | Key Websites in Depth

Suggestions for articles: *RootsIreland*, Irishgenealogy.ie, John Grenham, Findmypast.ie, *Ancestry*, *FamilySearch*, *AskAboutIreland*. Deadline for articles: November 1, 2019.

Cover Photo: *Main processing center at Ellis Island immigration station.* 1946, Carol M. Highsmith Archive, Library of Congress.

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Transitioning to 2019

By Ann Eccles

At the December 2018 meeting of the Board of Directors, I was elected to serve as President of the Society for the coming year. We have three people who have agreed to serve as directors for 2019 and another couple of possible directors who will join us early in the new year. More information will be included in the next issue of *Ginealas*.

As always with small organizations, there is much to be done with a few people shouldering most of the responsibility. In 2019, we'll continue the work begun in 2018: planning for the 2020 Celtic Connections Conference, determining our relationship with Celtic Junction in St. Paul, and initiating a re-cataloging project of the IGSI library materials to Dewey Decimal system.

IGSI is a genealogy society whose mission is to help members (and others) to discover their Irish heritage. As such, our education and research roles are critical to our existence: classes, conferences, research assistance, library resources are our tools to achieve these goals. But we must keep the tools fresh and sharp – and train members to use the tools to help others in the future.

I would also like to see a renewal of social events and general meetings of the organization to encourage friendships, working groups, and sharing. This may benefit the Twin Cities metro members the most, but if we are successful locally, we may figure a way to spread the benefit to all members.

I look forward to this year of challenge. If you have ideas and are willing to help with a project or program, please contact me at President@IrishGenealogical.org.

Thanks to These Board Members!

At the end of December, four directors stepped off the IGSI Board. Three of them – **Audrey Leonard**, **Tom Rice**, and **Mary Wickersham** – have served on the IGSI Board of Directors for five years, the limit set in the IGSI Constitution. The fourth, **Randi Mary Helgesen**, has served on the Board for two years.

Audrey has served as president, librarian, and main researcher. She has also coordinated education offerings and initiated program of genealogy classes at Celtic Junction. She will continue to work with the library, research needs, and education as needed. Mary has served as treasurer, worked on conference planning for three Celtic Connections conferences, and coordinated the development of the new website. She assumed the role of web editor in 2018 and will continue with that and the planning for the 2020 genealogy conference. Tom Rice has served many years as Managing Editor of *The Septs*, offered basic and advanced classes in Irish genealogy, and assisted with the development and maintenance of the website. He will continue in these roles in the future. Randi Mary has worked with the conference planning and the website committees during her tenure on the Board. Recently, she and Tom Rice initiated discussions with Celtic Junction about expanding our relationship with them.

A heartfelt "Thank You!" to all of them.

The 2019 IGSI Board of Directors

This is my second time serving on the Board of Directors and as an officer. In 2011-2012, I served as IGSI President and in 2013-2014 as Secretary. I stepped down from the Board the following year, rejoining it in 2018.

Continuing on the Board in 2019 are Kay Swanson, Membership co-chair, and Pat Schoenfeld, Secretary. Gigi Hickey, IGSI's blogger and a co-leader of the Conference planning team, returns to the Board. And we welcome two new members, Ron Zweber and Nancy Fennessey. Nancy is new to Minnesota, having moved here from Massachusetts where she was an active member of TIARA. Ron has been a member of IGSI for 30+ years and has been active with the Germanic Genealogy society. We thank and welcome them all to our board.

We hope to add a couple of other members to our group. The IGSI Board of Directors is composed of between 5 and 11 directors, so there is some room to grow. If you are interesting in learning more about being an IGSI Director, contact President@Irishgenealogical.org.

Quilt Winner

Did you miss the December 8 luncheon at Kip's but wondered who won the quilt? Kay Swanson reported that 27 members had a delicious luncheon that day. Judy Rice's beautiful quilt now resides at the home of **LuAnn Hanson** of Hugo, Minnesota. LuAnn is also a quilter and appreciates the work and style of the prize.

What's Your New Year's Resolution?

By Ann Eccles

It's the start of a new year – and we are all making our New Year resolutions. How long we keep them is debatable. Will I get to the senior center more frequently for yoga classes? Will I really give up sweets totally and eat more healthily? Perhaps I can be more realistic and plan to do something genealogically beneficial – dig into the DNA results that I've ignored; update the online family tree(s); or learn more about my immigrant ancestor(s). If this latter is **your choice** of project, then this issue of *The Septs* is just for you!

Lois Mackin offers information on finding and using passenger lists to gather additional information on an emigrant/immigrant ancestor. Mary Wickersham, who teaches classes on using passenger records, updates and shares an earlier article about some of her favorite websites.

Kathleen Strickland explores using Steve Morse's One-Step Webpages when searching Castle Garden and Ellis Island records. She even discusses his other on-step webpages. Shirleen Hoffman delves into the history and use of U.S. naturalization records. Tom Rice, in a reminder to use history and geography to put ancestors into context, suggests various resources to learn more about the history of Ireland and its people. The IGSI library has many of these titles available to researchers and we provide a sampling of available titles.

On a less formal note, Christine Woodcock relates tales and stories of Scottish and Celtic superstitions. And don't forget to check the Society information in the journal. We have a new year and new genealogical adventures to anticipate. Find a warm spot indoors and a hot drink; sit back and enjoy this issue of *The Septs*.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann currently serves as IGSI President and continues to serve as the editor of The Septs.

Hand Changing Date From 2018 To 2019 On Wooden Cube Calendar. 4512 Image Hosting @ Flickr.com.

Finding Irish Immigrants in Passenger Lists

by Lois Abromitis Mackin, Ph.D.

Passenger lists are a great resource for finding your immigrant or emigrant ancestors. As you might infer from their name, they list people arriving at or departing from a port. Lists of incoming passengers are referred to as inbound or immigration passenger lists, while lists of outgoing passengers are referred to as outbound or emigration passenger lists.

Not surprisingly, different countries collected different information about incoming and outgoing migrants, and records varied from time period to time period in the same country. In general, more recent records provide more information about migrants and are more abundant and more accessible. This article will focus mainly on United States passenger lists but will also provide information about Canadian and British lists.

Getting Started

Learning about passenger lists

If you have not worked with passenger lists before, take time to learn about the kind of records kept in the place and time period you are researching, and explore your options for finding them. As with most record types, the *FamilySearch* research wiki is an excellent place to start. Look for articles by country and U.S. state under the topic "emigration and immigration" (see "To learn more" below, item 12, for specific articles). To learn more about American records, read the immigration articles in *The Source* and *Red Book* ("To learn more", items 11 and 2). John Philip Colletta's *They Came in Ships* ("To learn more," item 1) is also highly recommended as an introduction and reference work.

A valuable resource for learning about the historical context of Irish emigration to North America is Paul Milner's two-part video and handout, available at *FamilySearch* ("To learn more," item 9).

What you need to know about your immigrant

Before you start researching records, you'll want to know at a minimum your migrant's name (along with its possible variants), approximate age at migration, approximate date of migration, and earliest known location in the country of immigration. If you have places of embarkation and arrival, or information about possible travel companions, even better. The more information you have before you search passenger lists, the more likely you are to be able to distinguish "your" James or Bridie Murphy from others with the same name.

Where do you find the information you need about your immigrant? It may be part of your family's oral or written history,[1] or it may appear in an American county history or other authored work.[2] It may appear, or be able to be inferred, from your ancestor's records in the United States (or other new homeland).

Be sure to assemble at a minimum all possible naturalization and census records. Depending on the time period and location, a naturalization record might point to a specific arrival date, port, and ship. (See Shirleen Hoffman's article elsewhere in this issue for more information on naturalization records.) Census records are particularly helpful in learning about immigration. From 1850 forward, they include birthplaces for everyone enumerated, taking a lot of guesswork out of identifying immigrants and documenting the migration trails of families.[3] In 1900, 1910, 1920, and 1930 census records provide specific information on immigration and naturalization dates (which may or may not be correct).

Once your research on your target ancestors has provided you with a description of what you are looking for—names, ages, locations, associates—you are ready to identify possible ports of arrival and create a search strategy.

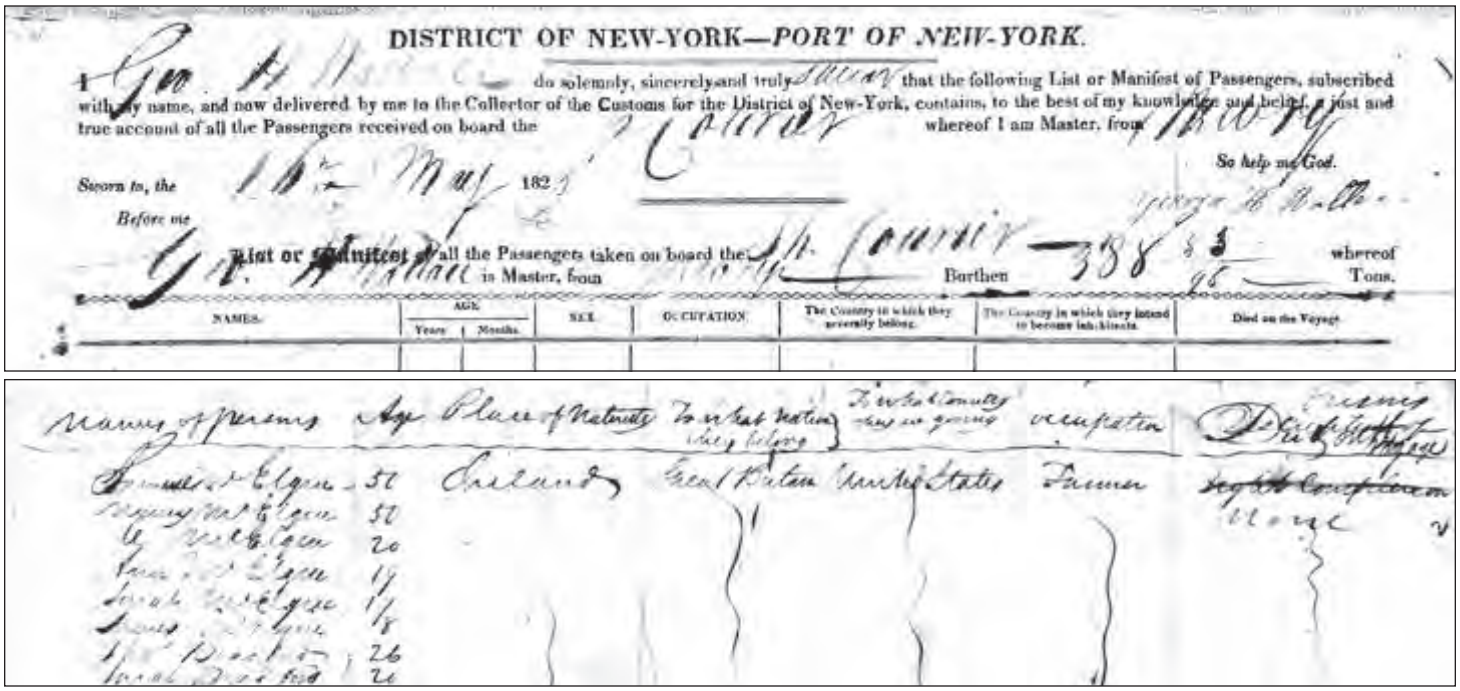
U.S. Incoming Passenger Lists

The colonial period

Prior to American independence, records of immigrants are spotty. Many surviving records have been published. Look for passenger lists at the level of individual colonies, but realize that many lists included heads of household only, and that passengers arriving from the British Isles were often not listed because they originated in countries governed by Britain (and were thus not immigrants). Use the *FamilySearch* wiki, *The Source*, and *Red Book* as starting points to learn about arrival lists available for your geographic area of interest, and refer to the chapter on passenger arrival information prior to 1820 in *They Came in Ships*.

Customs passenger lists (1820-circa 1891)

Starting in 1820, the Steerage Act of 1819 required shipmasters to file customs passenger lists, or customs manifests, with collectors of customs in U.S. ports of arrival. These lists provide the name of the ship and its master, the ports of embarkation and arrival, and the name, age, sex, and occupation of passengers. The lists, sometimes compiled on printed forms and sometimes in manuscript format, may


DISTRICT OF NEW-YORK—PORT OF NEW-YORK.

do solemnly, sincerely and truly swear that the following List or Manifest of Passengers, subscribed with my name, and now delivered by me to the Collector of the Customs for the District of New-York, contains, to the best of my knowledge and belief, a just and true account of all the Passengers received on board the Courier whereof I am Master, from Newry

So help me God.

Sworn to, the 18th May 1825

Before me

List or Manifest of all the Passengers taken on board the Ship Courier 358 tons whereof is Master, from Newry Burthen Tons.

NAMES.	AGE. Years	AGE. Months.	SEX.	OCCUPATION.	The Country to which they severally belong.	The Country in which they intend to become inhabitants.	Died on the Voyage

Names of persons	Age	Place of Nativity	To what nation they belong	In what country they are going	occupation	Deaths
James McElgan	50	Ireland	Great Britain	United States	Farmer	None
Nancy McElgan	50					
[illegible] McElgan	20					
[illegible] McElgan	17					
[illegible] McElgan	14					
[illegible] McElgan	8					
[illegible]	26					
[illegible]	22					

Page from passenger manifest of the ship Courier *which arrived at New York in May 1825 from Newry, Ireland.*

also include information about passengers' baggage and deaths at sea.

The figure above shows the header and part of the second page of the passenger manifest of the ship *Courier*, master Geo. H. Wallace, arriving from Newry, Ireland, at New York in May 1825.[4]

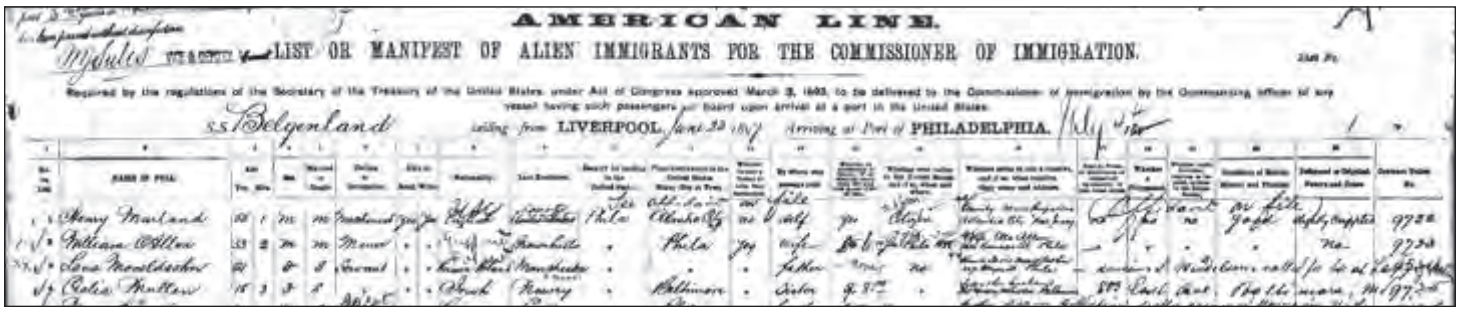
The vast majority of the customs passenger lists have been gathered at the U.S. National Archives in Washington, DC. They have been microfilmed, and those from the major ports (New York, Boston, Philadelphia, Baltimore, New Orleans) have been digitized and indexed and are available on *Ancestry* and *FamilySearch*. Don't forget, though, that many ships arrived at smaller ports whose records have not been digitized. The National Archives' "Immigration Records" page ("To learn more, item 8) is an excellent resource for identifying and locating the records of these smaller ports.

Researchers looking for nineteenth-century immigration records should be aware that many of the customs lists simply did not survive. We have only to read the description written by Nathaniel Hawthorne, who worked in the Boston and Salem Custom Houses in the 1840s,[5] to understand why:

> In the second story of the Custom-House there is a large room… At one end of the room, in a recess, were a number of barrels, piled one upon another, containing bundles of official documents. Large quantities of similar rubbish lay lumbering the floor... But, then, what reams of other manuscripts… had gone equally to oblivion….[6]

Immigration passenger lists (1891-1957)

From 1875, when Congress asserted its prerogative to legislate immigration affairs, to 1890, arriving immigrants were jointly processed by federal and state officials. In 1890 and 1891 these joint arrangements were terminated and replaced by a system of federal control.[7] In 1893 the federal government introduced standard forms, vastly increasing the quantity of information collected on arriving passengers. In addition to the name of the shipmaster and vessel, the ports of embarkation and arrival, the arrival date, and the name, age, nationality/birthplace, and occupation of passengers, the new forms added columns for sex; marital status; last residence; final destination; whether in the United States before and, if so, when and where; whether going to join a relative and, if so, the relative's name, address, and relationship to the passenger. Later on, the forms were further expanded to include race (1903), personal description and birthplace (1906), and name and address of the nearest relative in the home country (1907).


AMERICAN LINE.

LIST OR MANIFEST OF ALIEN IMMIGRANTS FOR THE COMMISSIONER OF IMMIGRATION.

Required by the regulations of the Secretary of the Treasury of the United States, under Act of Congress approved March 3, 1893, to be delivered to the Commissioner of Immigration by the Commanding Officer of any vessel having such passengers on board upon arrival at a port in the United States.

S.S. Belgenland sailing from LIVERPOOL June 30 1897 Arriving at Port of PHILADELPHIA. July 7 1897

Manifest showing information on passengers who sailed on the SS Belgenland *arriving in Philadelphia on 7 July 1897.*

The figure above shows the column headings and passenger data for the first four passengers on the SS *Belgenland* sailing from Liverpool to Philadelphia in 1897.[8]

Indexes of Irish passengers

For U.S. incoming passenger lists, there are several indexes by nationality. One of these is an index of Irish immigrants arriving at the port of New York between 1846 and 1851 (see Glazier and Tepper, "To learn more," item 6). A version of this index is available to search as part of the U.S. National Archives' Access to Archival Databases (AAD). Versions are also available on *Ancestry* ("New York, Irish Immigrant Arrival Records, 1846-1851") *FamilySearch* ("United States Famine Irish Passenger Index, 1846-1851") and *FindMyPast* ("Irish Famine Immigrants, 1846-1851").

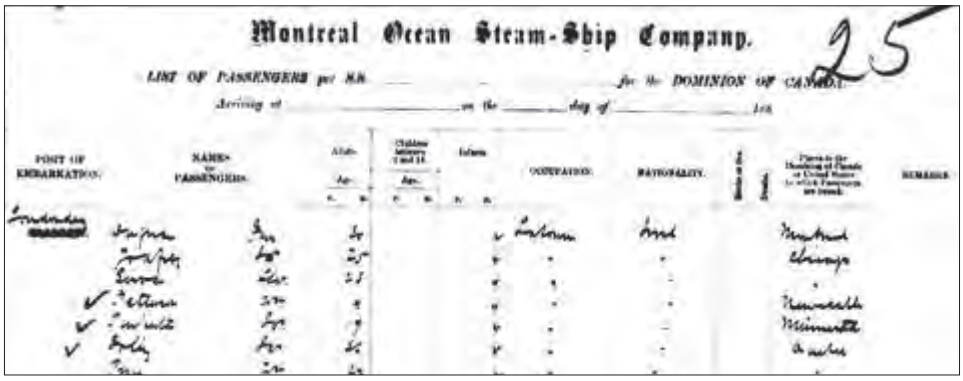
Canadian Incoming Passenger Lists

Not all Irish emigrants left for the U.S. Many went to Canada and either stayed there or proceeded onward to the U.S. and other countries.

Very few incoming passenger lists survive for Canada before 1865. From 1865 onwards, Library and Archives Canada holds original and microfilmed immigration records to 1935. Library and Archives Canada's website has an Immigration Records portal page ("To learn more," item 7) that links to information about the records, what they contain, and where they can be found. Post-1865 Canadian passenger records have been digitized and indexed, and can be found on *Ancestry*.

As with U.S. immigration records, the *FamilySearch* wiki's article is a good place to learn about these records and start your research ("To learn more, item 12).

These records are housed in the U.S. National Archives. Although they record immigrants crossing in places other than St. Albans, Vermont, they are often referred to as the St. Albans lists. From 1895 to 1914, arrivals of passengers for the U.S. at all Canadian seaports and at train arrival stations on the U.S. Canadian border were recorded. From 1915 to 1954, records were kept only at train arrival stations on the Canadian border with New York and Vermont.


Montreal Ocean Steam-Ship Company.

LIST OF PASSENGERS per S.S. ____ for the DOMINION OF CANADA.

Arriving at ____ on the ____ day of ____ 18__

POST OF EMBARKATION.	NAMES OF PASSENGERS.	Adults. Age.	Children between 1 and 14. Age.	Infants.	OCCUPATION.	NATIONALITY.		Place to the Number of Family or United States to which Passengers are bound.	REMARKS.
Londonderry	[illegible]	[illegible]			Laborer	Irish		Montreal	
"	[illegible]	[illegible]			"	"		Chicago	
"	[illegible]	[illegible]			"	"		"	
✓ "	Ottawa	[illegible]			"	"		Minneapolis	
✓ "	[illegible]	[illegible]			"	"		Minneapolis	
✓ "	[illegible]	[illegible]			"	"		[illegible]	
	[illegible]	[illegible]							

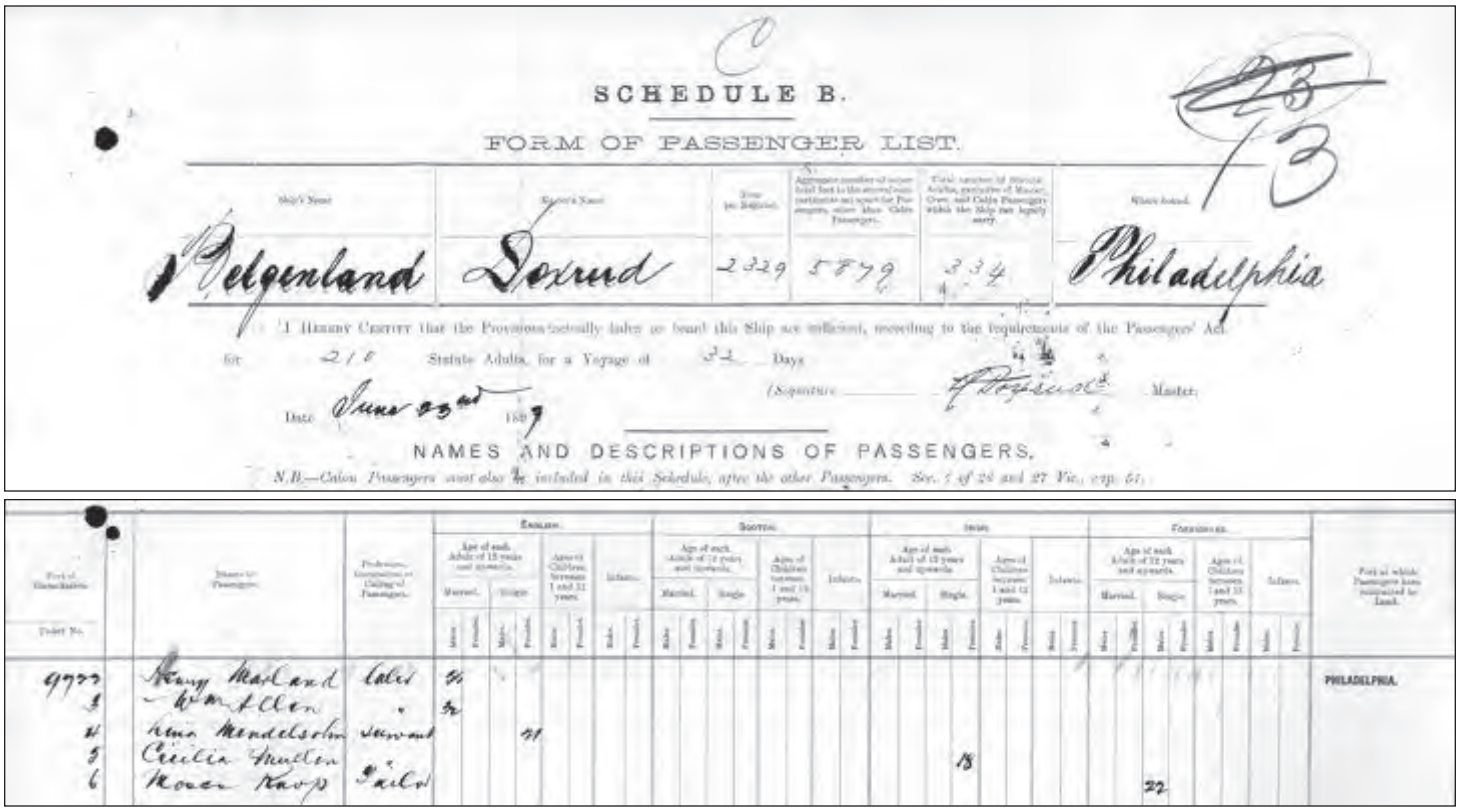
Passenger List from the Manitoban*, which arrived in Quebec, Canada, 3 June 1880.*

The figure above shows a portion of the passenger list for the *Manitoban* out of Londonderry, arriving in Quebec 3 June 1880.[9] Note that passenger destinations include locations in the U.S. as well as Canada.

Border Crossing Lists

Canada to the U.S.

Records of border crossings from Canada to the U.S. began being kept in 1895. These border crossing lists have been indexed and digitized; indexes with links to the record cards are available at *Ancestry*, while *FamilySearch* offers an online index in its digitized historical records collections, as well as microfilm of indexes. For details, refer to the *FamilySearch* wiki article on United States immigration and emigration ("To learn more, item 12), as well as the U.S. National Archives immigration page ("To learn more, item 8). Marian Smith has written a useful article published in the U.S.



SCHEDULE B.

FORM OF PASSENGER LIST.

Ship's Name	Master's Name	Tons (no. Register)	Aggregate number of souls	Total number of Steerage Adults, exclusive of Master, Crew, and Cabin Passengers which the Ship can legally carry	Where bound
Belgenland	Doxrud	2329	5879	334	Philadelphia

I Hereby Certify that the Provisions actually taken on board this Ship are sufficient, according to the requirements of the Passengers' Act, for 210 Statute Adults, for a Voyage of 32 Days.

Date June 23rd 1897 (Signature) Master.

NAMES AND DESCRIPTIONS OF PASSENGERS.

N.B.—Cabin Passengers must also be included in this Schedule, after the other Passengers. Sec. 7 of 26 and 27 Vic., cap. 51.

Port of Embarkation / Ticket No.	Names of Passengers	Professions, Occupations or Calling of Passengers	English: Age of each Adult of 15 years and upwards — Married	English: Age of each Adult of 15 years and upwards — Single	English: Age of Children between 1 and 15 years	English: Infants	Scottish: Age of each Adult of 15 years and upwards — Married	Scottish: Age of each Adult of 15 years and upwards — Single	Scottish: Age of Children between 1 and 15 years	Scottish: Infants	Irish: Age of each Adult of 15 years and upwards — Married	Irish: Age of each Adult of 15 years and upwards — Single	Irish: Age of Children between 1 and 15 years	Irish: Infants	Foreigners: Age of each Adult of 15 years and upwards — Married	Foreigners: Age of each Adult of 15 years and upwards — Single	Foreigners: Age of Children between 1 and 15 years	Foreigners: Infants	Port at which Passengers have undertaken to land.
9777	Mary Mad and	Cabin	31																PHILADELPHIA.
1	Wm Allen	"	32																
4	Rose Mendelsohn	Servant			11														
5	Cecilia Mullen											18							
6	Moses Knopp	Sailor														22			

Passenger list for SS Belgenland *includes the name of Celia Mullen, who left Liverpool for Philadelphia in 1897.*

National Archives *Prologue* magazine ("To learn more, item 10).

U.S. to Canada

Before 1908, no records of immigration from the U.S. to Canada were kept. In 1908, the Canadian government began recording border entry lists. These lists, housed in Library Archives Canada, have been digitized; an unindexed version can be viewed on LAC's website, and a searchable, indexed version ("Border Crossings: from U.S. to Canada, 1908-1935") can be viewed at *Ancestry*.

Outbound Passenger Lists

Most Irish emigrants left from Irish or British ports.

Pre-1890 lists

Although records of outbound passengers were not systematically kept by the British government until 1890, collections of records do exist. The *FamilySearch* wiki's "Ireland Emigration and Immigration" article ("To learn more, item 12) is a good starting point to find online databases, books, and other resources.

UK outgoing passenger lists (1890-1960)

Beginning in 1890 the government of the United Kingdom began to record the identity of passengers leaving UK and Irish ports bound for places outside Europe and the Mediterranean Sea. According to The National Archives, lists were not kept for every ship, and some have been lost.[10] On these lists you can expect to find ship's name, destination, passenger's name, age, profession, last address in the UK. You can search these records at *FindMyPast* and *Ancestry*.

The illustration above shows the outbound 1897 passenger list for Irish passenger Celia Mullen on the SS *Belgenland* departing from Liverpool for Philadelphia.[11] (Celia's inbound entry at Philadelphia was shown on page 140.)

To Learn More

All URLs were checked 29 October 2018.

1. Colletta, John P., Ph.D. *They Came in Ships: a Guide to Finding Your Immigrant Ancestor's Arrival Record*, 3rd ed. Orem, Utah: Ancestry, 2008.

2. Eichholz, Alice, Ph.D., CG. *Red Book: America State, County, and Town Sources,* 3rd ed. Provo, Utah: Ancestry, 2004. A digital version is available at *Rootsweb* (https://wiki.rootsweb.com/wiki/index.php/Red_Book:_American_State,_County,_and_Town_Sources).

3. "Emigration and Emigrants." *The National Archives*. (http://www.nationalarchives.gov.uk/help-with-your-research/research-guides/emigration/).

4. Filby, P. William, comp. *Passenger and Immigration Lists Bibliography, 1538-1900*, 2nd ed. Detroit: Gale Research Co., 1988.

5. Filby, P. William, ed. *Passenger and Immigration Lists Index: a Guide to Published Arrival Records of 300,000 Passengers Who Came to the United States and Canada in the Seventeenth, Eighteenth, and Nineteenth Centuries*. Detroit: Gale Research Co., 1981. A digital version is available at *Ancestry* as "U.S. and Canada, Passenger and Immigration Lists Index, 1500s-1900s" (https://search.ancestry.com/search/db.aspx?dbid=7486).

6. Glazier, Michael A., and Michael Tepper, eds. *The Famine Immigrants: Lists of Irish Immigrants Arriving at the Port of New York 1846-1851*. 7 vols. Baltimore: Genealogical Publishing Co., 1983-87.

7. "Immigration Records," *Library and Archives Canada*. (http://www.bac-lac.gc.ca/eng/discover/immigration/immigration-records/Pages/introduction.aspx).

8. "Immigration Records," *National Archives*. (https://www.archives.gov/research/immigration/passenger-arrival.html).

9. Milner, Paul. "Irish Emigration to North America: Before, During, and After the Famine." Videos with course handout. *FamilySearch*. (https://www.familysearch.org/ask/learningViewer/109).

10. Smith, Marian. "By Way of Canada: U.S. Records of Immigration Across the U.S.-Canadian Border, 1895-1954 (St. Albans Lists)." *Prologue*, 32:3 (Fall 2000). Digitized article, *National Archives*. (https://www.archives.gov publications/prologue/2000/fall/us-canada-immigration-records-1.html).

11. Szucs, Loretto Dennis, and Sandra Hargreaves Luebking, eds. *The Source: a Guidebook to American Genealogy*, 3rd ed. Provo, Utah: Ancestry, 2006. A digital version is available at *Rootsweb* (https://wiki.rootsweb.com/wiki/index.php/The_Source:_A_Guidebook_to_American_Genealogy).

12. "United States Emigration and Immigration," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/United_States_Emigration_and_Immigration). Also look for additional state- and country-level emigration and immigration articles, e.g., "Massachusetts Emigration and Immigration" (https://www.familysearch.org/wiki/en/Massachusetts_Emigration_and_Immigration), "Canada Emigration and Immigration" (https://www.familysearch.org/wiki/en/Canada_Emigration_and_Immigration), "England Emigration and Immigration" (https://www.familysearch.org/wiki/en/England_Emigration_and_Immigration),and"Ireland Emigration and Immigration" (https://www.familysearch.org/wiki/en/Ireland_Emigration_and_Immigration).

Endnotes

[1] For example, Kinney family historian Paul George Kinney (1908-1989), great- and great-great-grandson of the immigrants Peter (1786-1877) and Thomas (1823-1887) Kinney, wrote, "The potato famine in Ireland occurred about 1845 and many Irish emigrated to America at that time. The Kinneys probably arrived in the United States 10 or 15 years before that." Paul George Kinney, "The Kinney Family," p. 1. Typescript, copy privately held by author.

[2] For example, an article on the grandson of the Irish immigrant Thomas Emery (c1746-1824) tells us that Thomas "immigrated to eastern Pennsylvania about 1771." J.H. Beers and Co., *Commemorative Biographical Record of Washington County, Pennsylvania, Containing Biographical Sketches of Prominent and Representative Citizens, and of many of the early Settled Families* (Chicago: J. H. Beers & Co., 1893), 596-7; digitized book, *Internet Archive* (https://archive.org/details/commemorativebio00jhbe_0/page/n5).

[3] For example, the 1850 census records of Peter Kinney and his children substantiate Paul George Kinney's statement of the family's immigration date. The oldest children John (born about 1817) and Thomas (born about 1823) were born in Ireland. James (born about 1834), Helen (born about 1837), William (born about 1839), and Charlotte (born about 1842) were born in New York. For the birthplaces of John, James, Helen, William, and Charlotte, see 1850 U.S. census, Walworth County, Wisconsin, population schedule, Town of Geneva, p. 265B-266A (stamped), dwelling 630, family 641, John, James, Hellen, William and Charlotte Kinny. For the birthplace of Thomas, see 1850 U.S. census, Walworth Co., Wi., pop. sch., Town of Geneva, p. 258A (stamped), dwell. 506, fam. 515, Thomas Kinny. All censuses were viewed as digital images on *Ancestry* on 13 August 2018.

[4] "New York, Passenger and Crew Lists (including Castle Garden and Ellis Island), 1820-1957," database and images, *Ancestry* (http://www.ancestry.com), arrivals 16 May 1825, *Courier*; citing NARA microfilm publication M237, roll 007.

[5] "Nathaniel Hawthorne," *Wikipedia* (https://en.wikipedia.org/wiki/Nathaniel_Hawthorne), citing Edwin Haviland Miller, *Salem is My Dwelling Place: a Life of Nathaniel Hawthorne* (Iowa City: University of Iowa Press, 1991).

[6] Nathaniel Hawthorne, *The Scarlet Letter*, (Boston: James R. Osgood and Company, 1878), 30; ebook, *Project Gutenberg* (https://www.gutenberg.org/files/25344/25344-h/25344-h.htm).

[7] For a more detailed account of this transition, see Colletta, *They Came in Ships*, 38-39.

[8] "Pennsylvania, Passenger and Crew Lists, 1800-1962," database and images, *Ancestry* (http://www.ancestry.com), SS *Belgenland*, arriving 4 July 1897, citing NARA microfilm publication T840, roll 027.

[9] "Canadian Passenger Lists, 1865-1935," database and images, *Ancestry* (http://www.ancestry.com), *Manitoban*, arriving 3 June 1880 at Quebec, citing Library and Archives Canada microfilm series RG 76-C, roll C-4530.

[10] "Emigration and Emigrants" (research guide), *The National Archives* (http://www.nationalarchives.gov.uk/help-with-your-research/research-guides/emigration/).

[11] "Passenger Lists Leaving UK 1890-1960," database and images, *FindMyPast* (http://www.findmypast.com), SS *Belgenland*, departing Liverpool 23 June 1897, citing The National Archives, BT27.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Destination Canada

Mini-conference, February 9

Not all European emigrants chose to come to the United States. Many settled in Canada. Others made Canada a jumping-off point as they headed to another New World destination.

On Saturday, Feb. 9, Audrey Leonard, Joy Sundrum, and Vicki Albu – of the Irish, Norwegian, and Romanian genealogy societies respectively – will discuss the why and how of their ethnic group's migration to Canada. John Vanek, of the MGS Canadian Interest Group, will discuss resources of immigration records in Canada. This FREE program will be of interest to anyone whose ancestors spent time in Canada between the 17th and 20th centuries.

This free half-day mini-conference was planned cooperatively by the MGS Canadian Interest Group, the Irish Genealogical Society International, the Norwegian-American Genealogical Association, and the Romanian Genealogy Society. Location: Minnesota Genealogy Center, 1385 Mendota Heights Road., Mendota Heights, MN. More details and registration information can be found at <http://mncig.org/conference/Conference.html>.

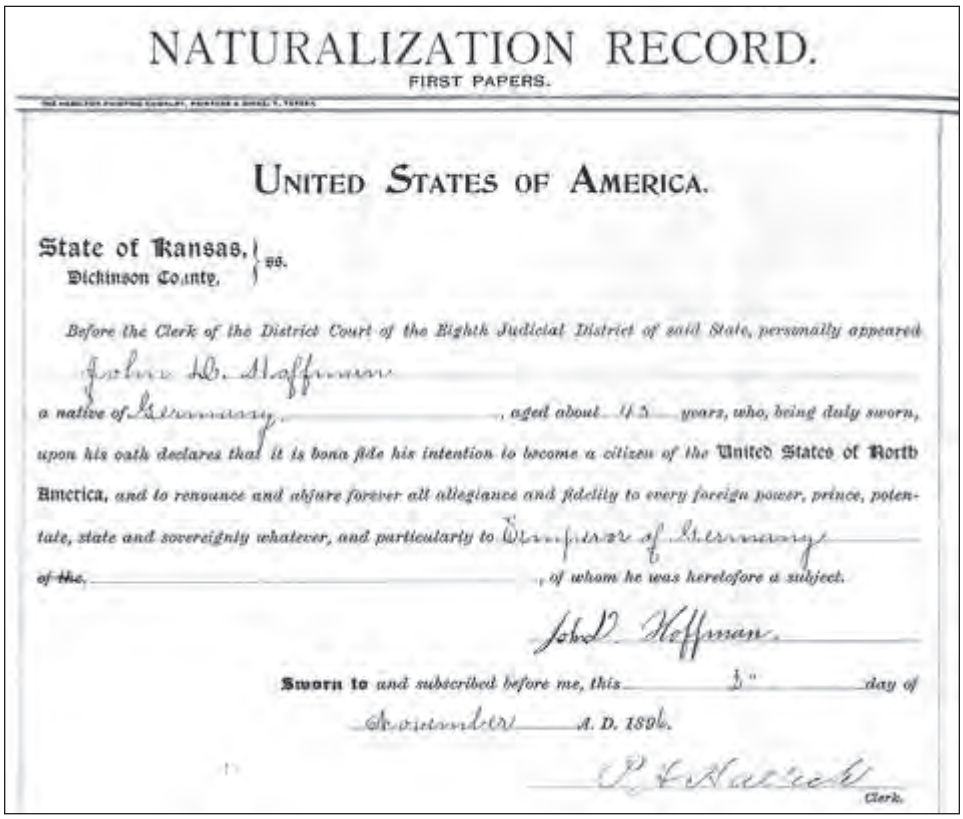
Naturalization Records - A Treasure Trove of Genealogical Information

by Shirleen Hoffman

Naturalization is a process for an alien to obtain the rights and privileges of citizenship. It is a voluntary act. Finding your ancestor's naturalization records can be a difficult undertaking. The laws governing naturalization changed many times since the first federal Naturalization Act in 1790. Understanding the evolution of the process is critical.

Brief History of Laws Affecting Naturalization

Year	Law
1790	First federal naturalization act. Free white males over 21 years could apply for citizenship before any court of record after two years residence in the United States and one year in any state. No declaration of intention required. Naturalization could take place in any court of record.
1795	Law required a two-step process. First must file intention to become a citizen. Residency requirement for final papers increased to five years with one year in the state. Wives and children automatically became citizens (derivative citizenship). Single women over 21 years could apply for citizenship.
1798	Residency requirement increased to 14 years.
1802	Residency requirement dropped back to 5 years.
1803	Louisiana Purchase - residents granted citizenship
1804	Widows and children of an alien who had declared intent but died prior to final papers could become citizens by taking the naturalization oath.
1845	Texans became citizens by Act of Congress
1855	Immigrant women became derivative citizens when marrying a U. S. citizen.
1862	Military veterans could petition for naturalization after honorable discharge and without a declaration of intention.
1862	Homestead Act - Any adult who had never taken up arms against the U.S. government could apply. Women and immigrants who had applied for citizenship were also eligible.
1867	Alaska purchase - residents granted citizenship
1882	Asians could not naturalize. Repealed 1943.
1906	Congress authorizes Bureau of Immigration and Naturalization and required the use of standard forms. Encourages the use of federal courts but not required.
1907	Female U.S. citizen who married an alien, lost her citizenship. Repealed 1922.
1922	Women aged 21 years could become citizens regardless of marital status. Wives no longer became citizens upon husband's naturalization. Residency requirement reduced to three years.
1924	Native Americans granted full citizenship
1990	Law passed effective 1992 allowing only administrative naturalization. Act removed jurisdiction from state and federal courts.
2003	Naturalization records created by the Bureau of Immigration and Naturalization since 1906 later came under the Bureau of Immigration and Bureau of Naturalization (1913), then the Immigration and Naturalization Service (INS, 1933), and now U.S. Citizenship and Immigration Services (USCIS, 2003).



NATURALIZATION RECORD.

FIRST PAPERS.

UNITED STATES OF AMERICA.

State of Kansas, } ss.
Dickinson County,

Before the Clerk of the District Court of the Eighth Judicial District of said State, personally appeared John W. Hoffman *a native of* Germany, *aged about* 45 *years, who, being duly sworn, upon his oath declares that it is bona fide his intention to become a citizen of the* United States of North America, *and to renounce and abjure forever all allegiance and fidelity to every foreign power, prince, potentate, state and sovereignty whatever, and particularly to* Emperor of Germany *of the* _____, *of whom he was heretofore a subject.*

John W. Hoffman.

Sworn to *and subscribed before me, this* 5th *day of* November *A. D. 1896.*

P. H. Hatch
Clerk.

Example of 1896 Dickenson County, Kansas, first papers.[1]

FINAL CERTIFICATE OF NATURALIZATION

UNITED STATES OF AMERICA.

STATE OF MINNESOTA,
COUNTY OF WINONA.

Example of 1859 Winona County, Minnesota, Certificate of Naturalization.[2]

From 1795 to 1992 Naturalization Was a Two-step Process

It is important to understand the two-step process. The alien must first file a Declaration of Intention, also commonly called "First Papers". Then, after the proscribed period of time, he could file a Petition for Citizenship, also referred to as "Final" or "Second Papers". These filings could be performed in any court, local, state or federal but not necessarily in the same court. This represents the first major hurdle in finding your ancestor's records. When and where did they file? It is important for researchers to develop a timeline as an aid in finding the documents. As an example, my great grandfather worked building the Atchison, Topeka and Santa Fe Railroad. I used census records to track him as he traveled across the country. He filed his first papers in Dickinson County, Kansas, and final papers in Fresno County, California.

Naturalization Forms 1795 to 1905

There were no standardized naturalization forms from 1795 to 1905. Each court devised its own format. These early records provide limited genealogical information. The records often included only the applicant's name, country of birth, date of application and signature. Second papers usually included the names of witnesses who swore they knew the applicant, attested to his residency and that he was of good character.

1906 Naturalization Law

The act of June 29, 1906, created the Bureau of Immigration and Naturalization. Its purpose was "to provide for a uniform rule for the naturalization of aliens throughout the United States."[3] It required that all

courts use standardized forms controlled and issued by the Bureau. It encouraged applicants to use the Federal court system, but did not prohibit local, county or state courts from processing petitions and final papers.

These federal forms required significantly more information and are loaded with genealogical information. The 1907 Declaration of Intention (below) asked for age, occupation, physical description, date and place of birth, ship, port and date of arrival.[4]

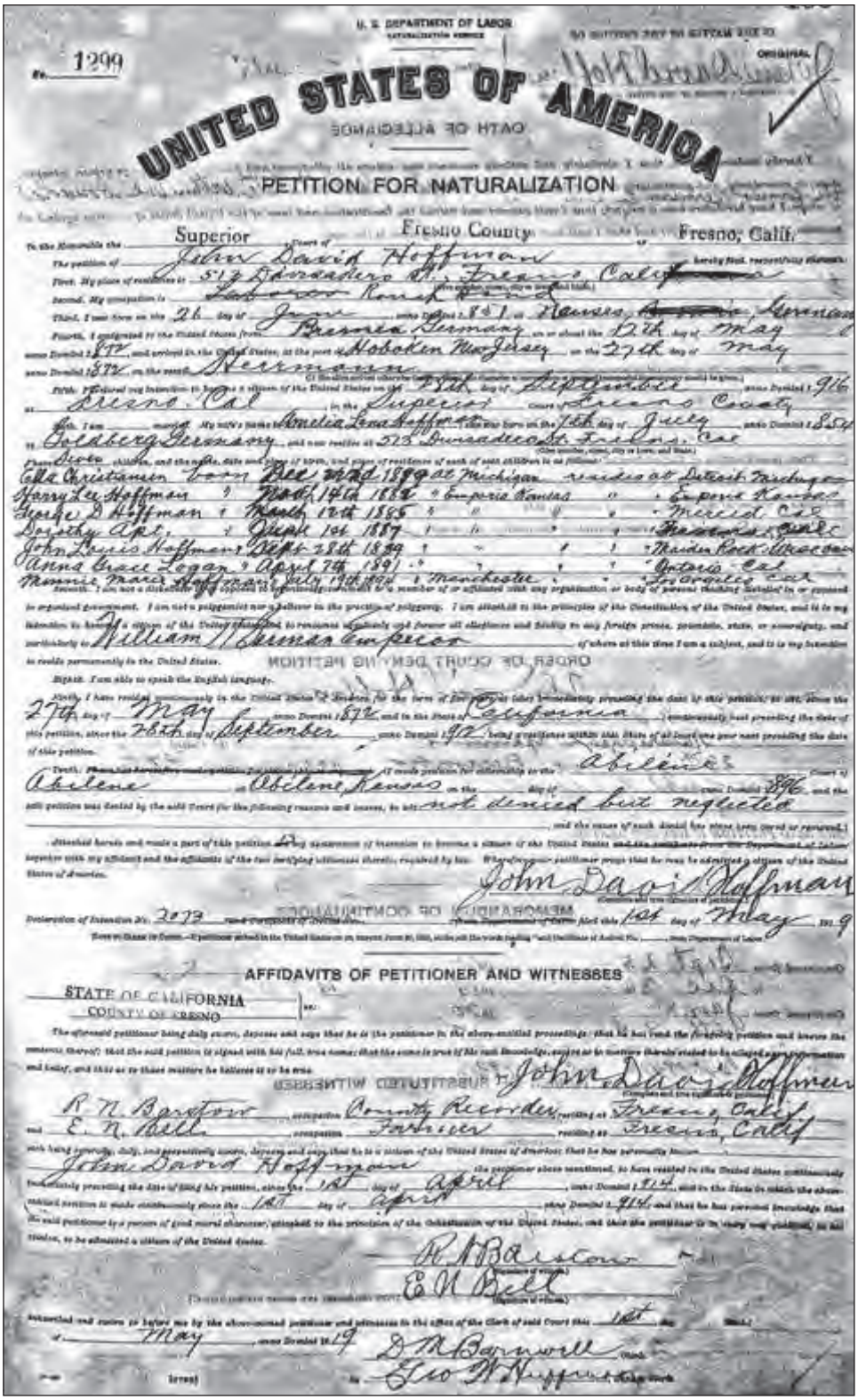
UNITED STATES OF AMERICA

DECLARATION OF INTENTION

1907 Declaration of Intention.

The 1919 Petition for Citizenship (on right) asked for current address, occupation, date and place of birth, ship, port and date of departure, port and date of arrival, spouse's and children's names, current residences, dates and places of birth.[5] This is a treasure trove!

1992 – Law passed in 1990, effective 1992, allowed only administrative naturalization. The Act removed jurisdiction from state and federal courts.


U. S. DEPARTMENT OF LABOR

UNITED STATES OF AMERICA

PETITION FOR NATURALIZATION

AFFIDAVITS OF PETITIONER AND WITNESSES

1919 Citizenship Petition.

The Search for the Records – Use Timelines and Census Records

Use the census records to develop a timeline and to investigate your ancestor's citizenship status. Over the years the U.S. census asked various immigration and citizenship questions. A timeline will help you find the jurisdictions and court records to search.

Use the following chart of census questions to find immigration and naturalization information.

	1790	1870	1880	1900	1910	1920	1930	1940
Foreigners not naturalized	X							
Naturalization status				X	X	X	X	X
Year of immigration				X	X	X	X	
Years in the US				X				
Year of naturalization						X		
Male citizen over 21		X						
Male over 21 denied vote		X						
Can speak English				X	X	X	X	
Father's birthplace			X	X	X	X	X	
Mother's birthplace			X	X	X	X	X	
Father of foreign birth		X						
Mother of foreign birth		X						

Immigration Information by Census Year.

How and Where to Find the Records

Research the localities in your immigrant's timeline. Then call, visit or write state, county and local repositories where naturalization court records are kept.

If you are lucky enough to have an immigrant who lived in Minnesota, start by visiting the Minnesota Discovery Center website <http://mndiscoverycenter.com/research-center/genealogy>. They have indexed the Naturalization, Passenger Arrival and the 1918 Alien Registration records for Minnesota. Once you have the indexed information, visit the Minnesota Historical Society microfilm room and make a copy of the record.

You can search for records at U.S. Citizenship and Immigration Services (USCIS). They have

- Visa Files 1924-1944
- Registry Files 1924-1944
- Alien Registration Forms (AR-2) 1940-1944
- Certificate Files 1906-1956
- Alien Files (A-files) 1944-present

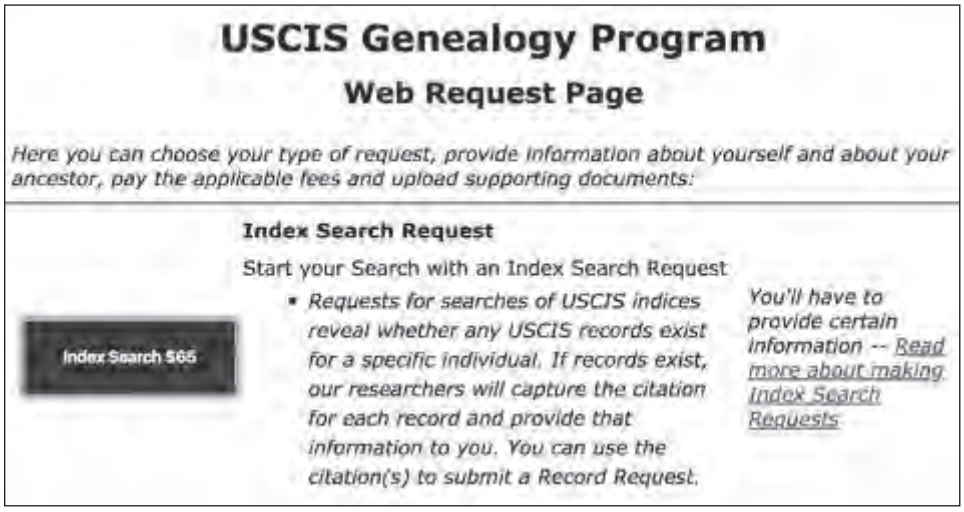
You can obtain records of persons who are deceased or born more than 100 years ago.

Start by visiting their website <http://www.uscis.gov/genealogy>. They will conduct an immigrant name search for a $65 fee. You can submit a request online with a credit card or mail Form 1041 with a check or money order. They respond within about two months advising if they have any records for the name you submitted, with instructions on how to order the records.

You can search the National Archives. Their holdings include

- Immigration Lists, 1892-1954
- Border Arrival Manifests, 1895-1954
- Immigration Correspondence, 1893-1944
- Naturalization Correspondence, 1906-1944

Visit their website at <http://www.archives.gov/research/naturalization/> for a complete list and explanation of their holdings.



USCIS Request Page.

Popular free and fee-based websites have immigration and naturalization information and documents. Don't forget to visit *FamilySearch* and *Ancestry*.

Naturalization records can be difficult to find but are worth the effort!

Additional Resources

FamilySearch wiki. <https://www.familysearch.org/wiki/en/Main_Page>

Newman, John J. *American Naturalization Records 1790-1990: What They Are and How to Use Them* 2nd Edition. Bountiful, Utah: Heritage Quest, 1998.

Schaefer, Christina K. *Guide to Naturalization Records of the United States*. Baltimore: Genealogical Pub. Co., 1997, State by state guide to naturalization records.

Szucs, Loretto Dennis. *They Became Americans: Finding Naturalization Records and Ethnic Origins*. Salt Lake City: Ancestry, 1998.

Endnotes

[1] Dickinson County, Kansas, Naturalization Record, First Papers, Vol. C:22, John D. Hoffman; Clerk of the District Court, Abilene.

[2] Winona County, Minnesota, Naturalization Record, Final Certificate, James Lane, Microfilm, SAM 132, roll 3, vol A, record 1, Minnesota Historical Society, St. Paul.

[3] Act of June 29, 1906, 34 Stat. 596, Preamble.

[4] Winona County, Minnesota, Naturalization Records, Declaration of Intention, Joseph Trkovsky, Microfilm, SAM 132, roll 2, Vol 1, record 1, Minnesota Historical Society, St. Paul.

[5] "California, State Court Naturalization Records, 1850-1986," digital images, Ancestry.com (http://www.ancestry.com : accessed 3 November 2014), Fresno County naturalization record, Petition for Naturalization no. 1299, John David Hoffman; citing "California Naturalizations", Petition and Record, vol. 10-12, 1917-1920, California State Archives, Sacramento.

Shirleen Hoffman is a professional genealogical researcher, speaker and consultant specializing in Minnesota and the 19th Century. A Minnesota Genealogical Society and Germanic Genealogical Society member and speaker. Published author in the Minnesota Genealogist *and the* Germanic Genealogy Journal. *Member of the Association of Professional Genealogists and APG Northland Chapter Liaison.*

Emigration, Immigration and New Citizenship: Websites

by Mary Wickersham

This is an update of an article originally published July 2008 in The Septs.

My favorite places for this information continue to be *Ancestry, Immigrant Ships Transcribers Guild, Ellis Island, Castle Garden, and the National Archives and Records Administration*. I'm adding two personal favorites: SteveMorse.org, and *FamilySearch*.

There are some overlaps among these databases. I encourage you to check them all, as the search methods vary. You may find something through SteveMorse.org, for example, that you would miss on *EllisIsland.org*.

Ancestry

<www.ancestry.com>

The quantity and quality of online resources for ancestors' information continues to grow. It's definitely worth another visit, if you haven't searched there recently. If you do not have a personal subscription, use the Ancestry Library Edition at your local library or at the IGSI/Minnesota Genealogical Society library.

Having previously searched with no success, I was surprised to discover my great-grandfather's ship record in *New York Passenger Lists, 1820-1957* [database on-line]. Not only was I able to view the ship's manifest, but I notice now that the record is linked to an image of the ship itself, a very nice touch.

The databases within the category of Immigration and Emigration Records on *Ancestry* are too numerous to list here. They include naturalizations for several states and counties, U.S. passport applications and Canadian border crossings. (Note: *Ancestry's* "Minnesota Naturalization Records Index, 1854-1957" can mislead you because the date of naturalization shown in the results is years off – more likely the date shown is the date the record was added to the database.)

Passport applications are indexed, are searchable by residence, and are linked to the application, which can provide detailed place of birth as well as a photograph. Check for multiple applications for a given person.

Other *Ancestry* databases are state and territorial census indexes and related images for many states and territories. Some of the state and territorial census records indicate how many years the individual has been in the state and in the area, which can help you construct a timeline for your ancestor.

Immigrant Ships Transcribers Guild (ISTG)

<www.immigrantships.net/>

This website includes volunteer-contributed transcriptions of ships' manifests. Use their Find feature to see a display of possible connections, then click to see the transcription. There is no Soundex feature, so be prepared to spend some time searching. In addition to the section on Passenger Lists, which includes nine volumes of transcriptions, there is the Compass, a help or guide to further resources for immigrant-related information.

Liberty Ellis Foundation.org

<https://www.libertyellisfoundation.org/passenger>

Formerly called Ellis Island.org, this tool has been greatly expanded. It now includes Port of New York Passenger Records, 1820 - 1957. This database "contains the passenger lists of almost 65 million immigrants, passengers, and crew members who came through Ellis Island and the Port of New York from 1820 to 1957."

There are two ways to search the database: through this website or via Steve Morse's site. To search from this website, you will need to register in order to **view** manifests. Just register (it's free), by setting up a login with your email address and a password. A relatively new feature allows you to "save to my profile" records for future access. You can also request a text correction if you find inaccurate information.

If you find too many results on your initial search, you can narrow your results by using the Wizard, or the One Page Form. Both allow you to filter results – the Wizard has three display pages for your selections, while the One Page Form puts all the choices in one place.

Castle Garden.org
<www.castlegarden.org/>

Castle Garden provides free access to a database of U.S. immigrants arriving at the Port of New York from 1820-1892. When searching for an O' surname, make sure to try with and without the apostrophe, and without O'.

The National Archives
<aad.archives.gov/aad/>

Click on Passenger Lists (under Genealogy/Personal History). Look for "Records for Passengers Who Arrived at the Port of New York During the Irish Famine, created, 1977 - 1989, documenting the period 1/12/1846 - 12/31/1851 - Collection CIR." There are also databases for German, Russian and Italian immigration.

One-Step Webpages
by Stephen P. Morse <stevemorse.org/>

The major force behind *JewishGen*, Steve designed tools for searching multiple immigration databases with more search criteria than are provided by the original developers. He does this through using servers to take your detailed request and do the repeated changes and resending request for you. His website then returns the results with links to the site where the original entry is held. As his website says, "some of these tools fetch data from other websites but do so in more versatile ways than the search tools provided on those websites."

SteveMorse.org has many tools for searching other sites' databases, including *Ancestry* and *FamilySearch*. Individual search forms are provided for each of the specialized databases. A $ preceding the entry in his list warns you if the search results will bring you to a paid service, such as *Ancestry*.

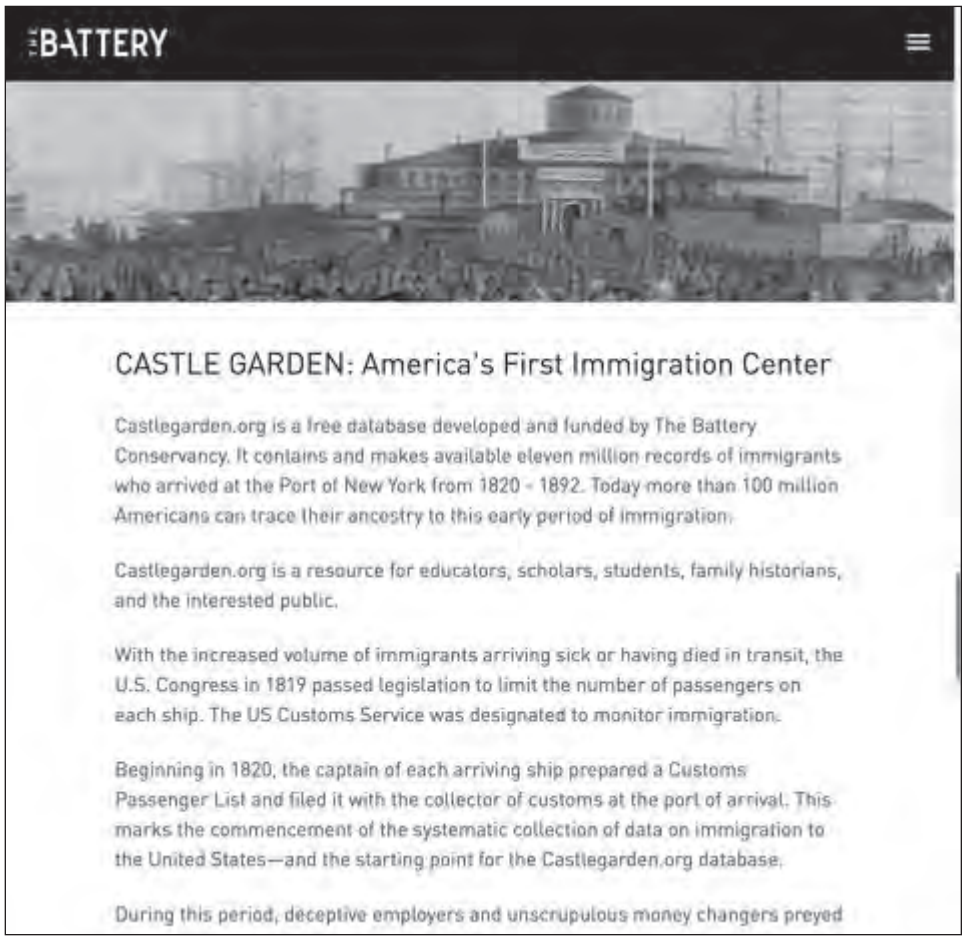
Be sure to check out the lists of searches available on SteveMorse.org, as there are many others than passenger lists.

You may wonder why he uses his own name for the website. Stephen Morse is famous as the father of the 8086 processor, which he designed in the late 1970s. This computer chip helped bring personal computers into our home.

FamilySearch
<familysearch.org/>

Taking the United States as representative, I checked the catalog for Naturalization indexes. *FamilySearch* lists 20 Naturalization indexes in its catalog; 17 of them appear when "Online" is selected. Once you select the catalog entry, a Note in red will highlight whether the database is online.

Mary Wickersham retired after working in banking and software development. She now spends much of her time in volunteer work. She has served IGSI in several board positions. A member of the Association of Professional Genealogists, Mary gives genealogy talks on using Internet tools. Mary has been IGSI Web Editor since Spring 2018.



CastleGarden.org *homepage.*

Finding the Immigrant with One-Step Webpages

by Kathleen O'Malley Strickland

One-Step Webpages <stevemorse.org>, created by Stephen P. Morse, make searching for your immigrant ancestors easier and less time-consuming than searching separate websites across the Internet. Probably the most famous of Morse's sites is his original One-Step for searching the Ellis Island records. He then created One-Step searches to include Castle Garden records, New York passenger records, pictures of ships and more. The immigration section, along with finding sites for U.S. census records, includes overviews to guide users. Note the gray box on the upper left of the home page, which lists each One-Step tool. Hover over a category and you will see all of its sub-headings.

Find excellent how-to information from Steve Morse himself at the homepage of stevemorse.org by clicking the link at the top of the page, "About this website and how to use it" <https://stevemorse.org/onestep/onestep3.htm>. He explains his reasons for creating One-Step, with tips and examples for searching the website.

For Ellis Island, New York and Castle Garden searches, *FamilySearch* and *Ancestry* sites are in the mix of databases. Sites requiring payment are marked by a "$". Examining "Other Ports," including Baltimore, New Orleans and San Francisco, includes mostly for-pay sites but may show a link to a microfilm collection. There are also subsections for searching "Germans to America," "Italians to America" and "Russians to America" from the National Archives and Records Administration (NARA).

Be sure to take advantage of all the help available on the webpage before beginning your search—use the "Overview" when available; it offers helpful hints about choosing from among forms and searches to find answers to your questions. Many categories and sub-categories have a "Frequently Asked Questions" tab that is well-worth studying to speed along your research.

When doing any search, if you are getting zero results when you are sure there should be a listing, be careful of leaving (or initiating) "exact" settings. The settings may not be easy to recognize; for instance, they can pop up on a search that goes to *Ancestry*. Then you must go back to the One-Step or the *Ancestry* search to make sure your settings are "loose" rather than exact.

Ellis Island & Castle Garden Search Forms and Ship Arrivals

For Ellis Island, begin a search by choosing a Gold or White form. Each type of search covers varying years and different databases. The Gold form allows searching by town or village, which can really help when name spelling is fluid. For "Ellis Island," there are

- Ship lists: Search for ships by name, arrival date, port and more.
- Ship manifests: in combination with the ship lists, locate manifests on databases from Ellis Island, *FamilySearch*, and *Ancestry*.
- Passenger ID: find corresponding listings in the Ellis Island database.

"New York Passengers" consists of three *Ancestry* databases and four *FamilySearch* databases for passengers, manifests and ship lists.

For "Castle Garden," there is a passenger search and database browser. For both Ellis Island and Castle Garden information concerning "Ships," search for pictures, fleet information and pertinent NARA microfilm roll numbers for arrivals.

Other Ports of Immigration

- "Various Ports," the initial page for searching ports such as Philadelphia and New Orleans, is free.
- Ports that use One-Step to search *Ancestry* databases include Baltimore, Boston, Galveston, New Orleans, Philadelphia, San Francisco; also Hamburg, Germany, outbound sailings and Canadian border crossings and passenger lists.
- One-Step searching is available for some NARA records of European databases: "Germans to America," "Italians to America" and "Russians to America."
- If you are on a library computer accessing One-Step and are directed to an *Ancestry* database, One-Step offers help on accessing the library edition.

In addition to the extensive immigration-related records, Morse's website also includes One-Step finding aids for Census, Genetic Genealogy and more.

Census

First, read the Overview!

In addition to census images and browsers, you can locate Enumeration Districts (ED) and track an address from 1880 to 1950 in a single step. Locate maps and manipulate the information concerning EDs, particularly for the 1940 and 1950 census records.

Canadian and British censuses are found here as well as the New York censuses.

Other One-Step Tools

Vital Records

- Vital records for New York and New Jersey are emphasized, as well as some Chicago records.
- Broader searches cover phonebook lookups, relationship calculators and more.

Calendar, Sunrise/Sunset and Maps

Find very specific calendars here, from perpetual to Julian to an Easter calculator. There are geocoders, land and aerial maps (in one step), along with zip code and postal code finders.

- Julian Calendar Conversion and Julian Calendar Explained
- Maps, obtaining road maps and aerial maps in one step
- Sunrise, Sunset for finding sunrise and sunset in one step

Genetic Genealogy

"Genetic Genealogy" alone – and this is one of the shorter lists of One-Step tools – includes several explanatory articles by Morse ("From DNA to Genetic Genealogy," "Genealogy Beyond the Y Chromosome: Autosomes Exposed") along with One-Step sites to work with DNA test results. Much of this is based on Family Tree DNA results, but you can also use it if you are studying a particular haplogroup.

- "Migration details" explains the evolution of a haplogroup.
- "Migration map" shows the geographical movement of a haplogroup.

Some of the information on the website has not been updated in a while…for instance, the section on the census was written before the 1940 census was released. However, Morse is adding new items, such as the New Jersey Voter Records (2007-2017).

All in all, Morse's One-Step tools help you navigate through information sources big and small. Take the time to get to know them, and you will have a valuable resource for tracking down your immigrant ancestors – and more.

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal and provides freelance research, writing and editing assistance.

Beth Mullinax Award

IGSI infrequently offers an award known as the Beth Mullinax Award – given to a member only once in recognition of spectacular or enduring activity by that member. It was first awarded to Beth Mullinax, who served as librarian and primary researcher of the Society for more than 20 years. The award was then named in her honor. It was awarded at the December 8 luncheon for the fifth time in its 10+ years of existence to Mary Wickersham in recognition of her work as co-chair of the 2016 Celtic Connections Conference and her role in the development of the new IGSI website in 2018. Congratulations, Mary!

Then and There – The Irish in Context

by Tom Rice, PhD, CG

To fully understand our ancestors, we need to learn how they lived their lives. Those lives were lived within a particular context: the Then and There; the When and Where.

Then (time) and There (place) are brought to us through the study of history and geography. For example, life in Virginia was quite different for someone who lived during Colonial times versus those who lived during the Civil War - hence the difference that the Then or time can make. Likewise, life was quite different for those living in Virginia during the Civil War from those who lived in Ohio during at the same time - the difference that the There or place can make.

Both influenced many aspects of our ancestors' lives. We should approach the study of family history and geography from both the broad stroke (overview) and the detailed (perspective). The attentive family historian notes not only whether an ancestor lived in a coastal, mountainous, or open plains region, but she looks deeper to see if their dwelling was near a major road, a railroad line, a swamp, or within a mid-size town. The thorough family historian pursues learning about the times of an ancestor's life by noting not only the broad strokes of national goings-on but also the key events and the details of the social norms in the state, county, town, and even church or company of an ancestor.

But the study of Then and There is not enough. There is also the Who With. The lives of our immigrant ancestors were not solitary. Most were part of communities, often communities of people of the same ethnic origin. The sense of ethnic identity of these communities and individuals has given rise to a vast literature of histories of the various ethnic groups in America. This is certainly true for the Irish in America.

For many Irish immigrants and their children and descendants for many generations, Irishness was an important part of personal identity. They were Irish and later Irish Americans. While this ethnic identity was their source of strength, it also could be a liability depending upon how the rest of society regarded them. To fully understand our ancestors and their lives, we should study the literature of the Irish in America.

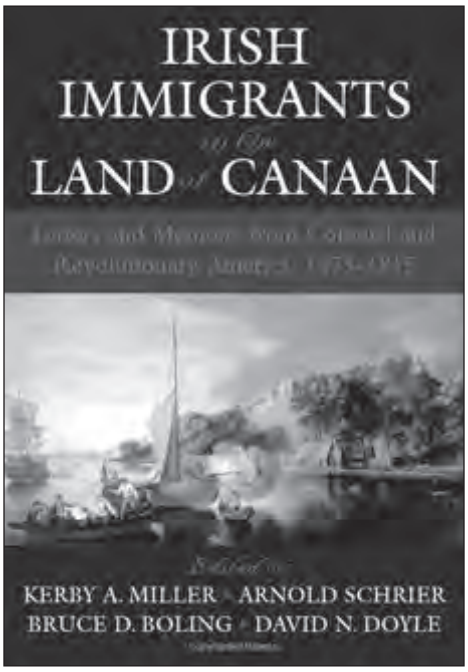
So where can we find out about the Irish in America? A rich and broad literature and knowledge base can be found in books, articles, websites and web videos, along with lectures and even university courses. There are special library collections and university departments dedicated to the study of the Irish in America.

The rest of this article is a form of an annotated bibliography or guide to beginning the study of the Irish in America. It is not a history; rather it is a sort of history kit. We need to dig in, look at the parts, and assemble our own understanding of this very interesting story of our Irish descendant ancestors.

Books

A good place to start is to take a broad look at the whole of the Irish diaspora. An excellent introduction to this is Donald Akenson's *The Irish Diaspora: A Primer*. By comparing those who emigrated to Australia, South Africa, the Caribbean with those who moved to North America, Akenson defines the immigrants better than many other authors, and he debunks some of the myths that have come to be commonly held beliefs.

Kerby Miller, *et. al*, interpret the early Irish immigrant experience and put it into context through an analysis of the letters of those who came to North America from 1675 through 1815 in *Irish Immigrants in the Land of Canaan*. While the emphasis is on the Irish in America, Miller's *Emigrants and Exiles* is well worth reading for a good look at the Ireland these immigrants left and how it shaped them.



A distinct subset of immigrants from Ireland to North America were the Scotch Irish. James Leyburn, in his *The Scotch-Irish: A Social History* traces the Scots in Scotland during the early 17th century to those planted in Ireland starting in 1610 through to their emigration to Pennsylvania, Virginia and the Piedmont South. He does a good job of describing both the history and culture of these Irish immigrants.

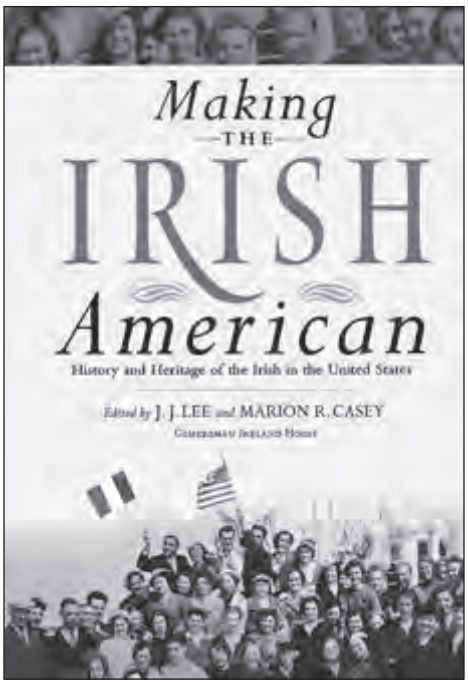
How Much Do You Know About Irish-American History?

There has been a significant Irish presence in North America from early Colonial times onward. Different Irish populations came at different times. Depending upon when they came, they came from a different Ireland and they came to a different America. As you study the history of this ethnic group you will come across many issues and questions. Read, study and listen to understand these. After attaining a good understanding of how the Irish community contributed to and was affected by North American history and society, you should be able to comment knowledgeably on any of the following:

- What religion were the Scotch Irish?
- When did most of the Scotch Irish come and where did they settle?
- Why did the flow of immigrants from Ireland slow between 1776 and 1815?
- How many Irish came at various times?
- Why did many Irish go to Canada prior to moving to the United States?
- What were some of the routes traveled by Irish immigrants who finally ended up in the United States?
- Are there more Roman Catholic or Protestant descendants of Irish immigrants in the United States - why?
- What were some significant Irish involvements in the Civil War?
- How did the Irish contribute to American arts, literature, entertainment, politics, social welfare movements, and various industries? Name an individual contributor in each field.
- How did the North American Irish support efforts for Irish independence?
- How many people in the United States claim Irish ancestry?
- Name some Irish ethnic organizations.
- Name an Irish ethnic newspaper.
- How did the Irish place on the social / economic ladder change over time? What were the drivers of this?
- Is this statement correct, "All Irish came here after the famine, were poor, Roman Catholics and settled in large cities"? Give evidence to support or refute your answer.
- Lastly, how did your Irish ancestor(s) participate in the story of the Irish in America? This is the most important question.

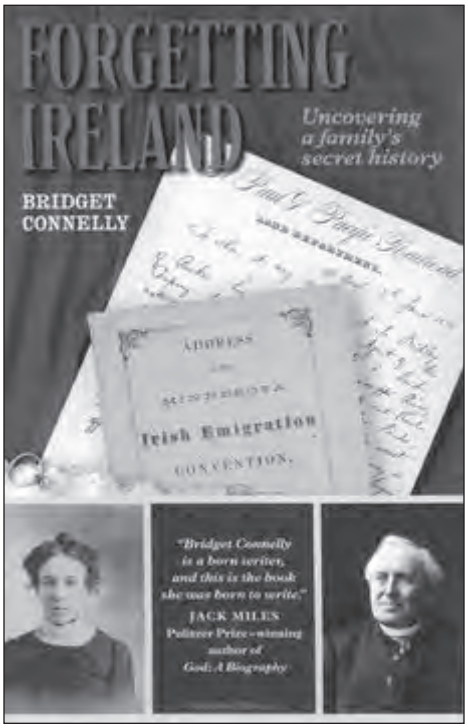
If one of these questions interests you, but you do not feel you can give an A+ answer, pick up a recommended book, search for a video lecture or article, or attend a course on the topic. It will help you get more in touch with your Irish American ancestors and their lives. It is an effort well worth making. It will enrich your appreciation of those who brought you here.

There is a vast collection of books covering the experience of Irish in America in broad general terms. They consider how the Irish integrated into and rose within American society. That economic and social rise is the topic of Andrew Greeley's *The Irish Americans: The Rise to Money and Power.* Maureen Dezell takes a somewhat like approach in *Irish America: Coming Into Clover*. A broad and in-depth look at the history and culture of our Irish American ancestors is *Making the Irish American*, J. J. Lee and Marion Casey, editors. This series of essays by scholars is not light reading but well worth the effort. It goes from the Scotch Irish to a section on Conflicts of Identity, to Popular Expression, to Identity, and ends with Reflections. Two books with a somewhat lighter tone are Lawrence McCaffrey's *Textures of Irish America* and the coffee table book, *The Irish in America*, edited by Michael Coffey.



David Emmons' *Beyond the American Pale: The Irish in the West, 1845-1910* takes an in-depth look at the often-neglected topic of the Irish who lived outside large

Eastern and Midwestern cities. Two locally focused books are Ann Regan's *Irish in Minnesota* and Bridget Connelly's *Forgetting Ireland*, about a group of Irish bought by Archbishop John Ireland to the plains of Western Minnesota.



A very interesting work on the issue of how the Irish integrated into American society is Noel Ignatiev's *How the Irish Became White*.

So, which book(s) to read, and will it/they be any good? Will it be what you want to read? The best way to answer that question is to ask those who have read the book. To do that, go to either *LibraryThing* <www.librarything.com> or *Goodreads* <www.goodreads.com> and enter the book title in the search bar, then click on the book and look at what those who have read it say about it. Both sites have links to *WorldCat* where, if you enter your zip code, you will see the libraries which own the book arranged in distance from your home. If the book is not in your local library, you may be able to borrow it using inter-library loan.

Because this topic of Irish in America is so vast, researchers can go far beyond the few examples cited here by searching on various aspects of the topic in *WorldCat* or even by doing a broad Internet search on *Google* or the like search engine.

Internet

The Internet is replete with websites addressing one or more aspects of the topic "Irish in America." Do put your search terms in quotes. A typical Internet search provides results from paddy-whackery kitsch to very erudite essays. It is better to focus an Internet search by including additional search terms such as "libguides," "filetype:pdf," "filetype:doc," or "inurl:edu." "Libguides" will display postings from libraries that direct the reader to their holdings related to Irish in America. The filetype operator in *Google* limits a search to sites with down-loadable readings in the pdf or doc formats. The "inurl:edu" brings one to sites posted by educational institutions. These are often course outlines or special postings related to courses about the Irish in America. Combining "Irish in America" with "inurl:edu" and "filetype:pdf" produces a long parade of articles, course outlines, etc. in pdf format from educational institutions on this topic.

Videos

For those who would rather learn by listening to a report or seeing a movie or dramatization on this topic, there are many videos on the Internet. These include recorded lectures, full length TV documentaries, book reviews and a host of self-produced educational videos by independent scholars. In *Google* after using "Irish in America" as the search term, click on "Video" (found just under the search bar at the top of the page). Do scroll down several pages. This rich collection of offerings makes a great supplement to the suggested readings.

Academic Resources

To see what academic institutions have to offer on the topic, put "university Irish studies" (without quotes) into the search bar. This will yield a long list of Irish studies programs at universities worldwide. So why do this? If for no other reason, than to see what various programs consider the essential part of understanding Irish history and culture. You may want to take a course either in person at a nearby school or via an online course of study. Alternative searches include substituting American for university in your search terms thereby identifying a number of associations that support the study of Irish culture and history in America. You may want to join or attend one of their conferences.

Tom Rice, CG is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of the Irish Genealogy Society International's quarterly, The Septs, *and a genealogy help desk volunteer at the Minnesota Historical Society library. His focus is Upper Midwest, British Isles, and technology applied to genealogical pursuits. Contact him via his website at http://www.heritagehunters.com.*

Celtic Superstitions

by Christine Woodcock

The belief in and fear of faeries has led to the Scots being one of the most superstitious group of people, perhaps on the planet. I always understood my Dad's logic "If I see you do that again, I'll knock you into next week". My mum's logic was far less rational and rife with superstitious beliefs. No real explanation was offered, just the fear of death if I didn't comply. Here are just a sampling, along with the accompanying "logic".

No shoes on the table. Placing shoes on a table will bring bad luck. This belief stems from the days when, after a miner died, his boots would be placed on the table as a sign of respect. This sign of respect morphed into a fear that placing shoes of a living person on a table would result in the person's death or would invite death to visit the home.

Throwing salt over your shoulder. Spilled salt is considered to bring bad luck. It is thought that this belief stems from Judas spilling salt at the Last Supper - a subliminal sign of his upcoming betrayal. The bad luck is said to be remedied by throwing a pinch of salt over your right shoulder into the eye of the devil.

The first person to cross the threshold on New Year's Day should be dark-haired and dark-complected. This is a key component of any Hogmanay celebration. A dark-haired man woud bring good luck. In fact, it is more likely that a fair-haired, fair-skinned man was a throw back to the days of the Viking invasions and one certainly didn't want a Viking coming through the door to start off a new year. The dark-haired "first footer" should be carrying whisky, coal, and shortbread to bring good cheer, warmth, and fellowship to the greeters.

A gift of a wallet, purse or piggy bank was always to be accompanied by a coin to ensure that the receiver of the gift would not suffer money woes. An empty wallet invited debt or loss of income.

Don't cross knives. When a gift of knives or scissors is given, a coin should be secured to them so as to ensure not to "cut" the friendship.

If you drop a glove, someone else must pick it up. I can't count the number of times I would be summoned to pick up a wayward glove in order to stave off any ill will. This one harkens back to the days of battle; many men wore a woman's glove in their helmets (a mother's or a wife's glove). There was a belief that if a woman found a glove, her future partner would have the other glove; this would be a sign of destiny that they were to be betrothed.

Don't mix red and white flowers. This one nearly scarred me for life. It was believed that a bouquet of red and white flowers was a signal that death was imminent, the red signaling blood. I remember being quite young, perhaps 13 or 14, and being in Scotland. I had been to the market and bought my mum a bouquet of carnations – red and white. When I took them home, there was a gasp. Mum was thankful at the thought but stated that red and white flowers were a sign of death. My aunt, not wanting to crush my wee soul, said "It's ok, there are some pink ones in there as well." That night, my mum was hit by a car in front of my Granny's house. Mum was taken to hospital. Gran and I were sitting in her living room. "It's they flooers". I was certain I had caused my mum to be hit by a car.

Some farmers believed that the birth of a **black-faced sheep** would bring bad luck for all the flock. This is where the expression 'black sheep of the family' originates. If a sheep had twins, and both were born with black faces, this was taken as a signal of a poor lambing season ahead.

May Morning Dew. Every morning on the first day of May, women across Scotland set aside their fancy moisturisers to seek out the true elixir of youth – the first May dew. The night before May 1 is the Druid celebration of Beltane when the pagans burned bonfires to honour the spring sun and ensure another year of plentiful harvests. The Druids believed that the May dew was a form of 'holy water' and a source of beauty, vitality and good fortune. With the rising sun, the women would head up the highest hill and wash their faces in the May morning dew.

Handselling. A piece of silver (usually a coin) placed in the palm of a newborn was said to ensure a life of wealth and prosperity. If the baby grabbed it tightly, it was a sign that they would be frugal in life. If the baby dropped the coin, it was thought to be a sign he or she would be a spendthrift.

Guising. Many traditions surrounding Halloween derive from the Celtic festival of Samhain. It was believed that the night before All Saints Day was a time when the veil between this world and the other world was at its thinnest, allowing demon spirits to cross into our world more easily. 'Guising' was the practice of wearing disguises to slip past the demon spirits without notice. Food was offered to the demon spirits to appease them.

The Howdies. Scotland also has many superstitions surrounding childbirth. Up until the 1950s, Scottish midwives, or 'Howdies', would be dispatched to the home of a woman in labour. The Howdie would ensure the safe arrival of the baby by undertaking rituals to ease the birth. These rituals included unlocking all doors and windows and making sure no one in the home sat with their arms or legs crossed to help the baby come into the world with ease.

Rowan Trees. The Celts believed the Rowan tree to be sacred. It was thought to offer protection and to keep evil spirits at bay. A sprig of the Rowan tree was to be hung above the door on "Old Year's Night" to keep evil away for the coming year. Howdies would cook a tea from the berries for expectant mothers to drink to protect the unborn baby.

Peacock Feathers. The "eyes" on the peacock's feathers were thought to be the eyes of the devil and were to be feared.

Calling Up a Storm. The lives of fishermen were rife with ritual and superstitious beliefs. It was believed that if you whistled into the wind, you would be calling up a storm. Many fishermen carried a coin in their shoe to ensure good luck and a safe return. Many fishing boats had a horseshoe nailed to the mast to ensure safe passage. Some fishermen wore a single gold earring. While thought to be a good luck charm, in reality it ensured enough money for a burial should the fisherman die in a strange port.

Salmon. The 'reid' (red) fish was particularly feared as Salmon were a sacred animal to the Celts.

Marriage Customs

Many a marriage ceremony was built around superstitions and customs. The **love spoon**, a Welsh tradition, was a hand-carved spoon given by a man to his betrothed. In carving the spoon, the man was showing his prospective father-in-law that he had the skills necessary to support a family. The **luckenbooth** brooch is a Scottish love token, often made of silver and sometimes engraved or encrusted with glass and crystals. The brooch was exchanged by a couple when they became engaged, symbolising their promise to marry. The brooch has two hearts intertwined with a crown on top and got its name from the luckenbooths near St. Giles Church in Edinburgh where silversmiths and jewellers sold their wares.

The **wedding sark** was the gift of a shirt that the bride gave her groom. In return, the groom paid for the bride's wedding dress.

Many brides-to-be have **hen parties**, but did you know that the tradition behind this actually involved hens? All of the women in the village would gather together the day before the wedding and pluck enough hens to feed those gathered for the wedding the next day. Each woman would then take a plucked and gutted hen home to cook for the wedding meal.

There are many traditions built into the wedding day itself. A **sixpence** hidden in the bride's shoe was meant to bring good luck and is a tradition still practiced today. In the Scottish borders, a sprig of **white heather** in the bride's bouquet also symbolised the same. My grandmother used to give the brides in the village white heather from her garden for their wedding bouquet. In Ireland, a sprig of **shamrock** was added to the bride's bouquet for luck.

As the bride and her father left for the church, the father of the bride would throw a handful of coins into the street for the children of the village to collect. This was known as a **scramble**. In Ireland, the coins would be tossed in place of confetti as a wish of wealth and good fortune for the newly married couple.

Another Celtic wedding custom is for a young child to hand the bride a **horseshoe** as she enters the church. In some Celtic places, the horseshoe is incorporated into the bridal bouquet or even sewn into the bride's gown. This is to bring her good luck in her marriage. The horseshoe is to be kept in the upright position to keep the good luck in.

The wedding day ended with the **Lang Reel**. In this dance the wedding party and the villagers danced through the streets of the village with dancers leaving the reel and retiring for the night as they passed their homes. The reel continued until the only couple left were the bride and groom, who had the last dance of the night.

Christine Woodcock is a genealogy educator with an expertise in the Scottish records. To allow family history researchers the chance to learn about their ancestors in their ancestral homeland, Christine began her business, Genealogy Tours of Scotland. In addition, she shares her knowledge through talks, webinars and articles.

Immigration – Books in the IGSI Collection

Compiled by Audrey Leonard

Blethen, H. Tyler. *From Ulster to Carolina: The Migration of the Scotch-Irish to Southwestern North Carolina.* IR IS10

Clyde, Rev. John C. *Genealogies, Necrology and Reminiscences of the "Irish Settlement"*. IR IE02

Coleman, Terry. *Passage to America*. IR I017

Collar, Helen. *Irish Migration to Beaver Island, Michigan*. IR IW05

Connelly, Bridget. *Forgetting Ireland*. IR IM28

Finn, Fr. John. *New Orleans Irish Famine Exiles*. IR IS03

Glasgow, Maude. *The Scotch-Irish in Northern Ireland and the American Colonies*. IR I005

Hoy, Suellen. *From Dublin to New Orleans: Nora and Alice's Journey to America*, *1889*. IR IS01

King, Joseph A. *Ireland to North America: Emigrants from West Cork*. IR I018

Kennedy, Billy. *Faith and Freedom – The Scots-Irish in America*. IR I028

McCaffrey, Lawrence J. *Irish Diaspora in America*. IR I003

Maher, Janet. *From the Old Sod to the Naugatuck Valley: Early Irish Catholics in New Haven County, Connecticut*. IR IE49

Miller, Kerby. *Journey of Hope: The Story of Irish Immigration to America*. IR I029

Miller, Kerby. *Irish Immigrants in the Land of Canaan: Letter and Memoirs from Colonial and Revolutionary America, 1675-1815*. IR I035

Mitchell, Brian. *Derry - Londonderry: Gateway to a New World, The story of emigration from the Foyle by sail and steam*. IR I046

Montgomery, Michael. *From Ulster to America: The Scotch-Irish Heritage of American English*. IR I040

Moran, Gerard. *In Search of the Promised Land: The Connemarra Colonization Scheme to Minnesota, 1880*. IR IM23

O'Brien, Michael J. *The Irish in America: Immigration, Land, Probate, Administrations, Birth, Marriage and Burial Records of the Irish in America in the Eighteenth Century*. IR I006

O'Donovan, Jeremiah. *Irish Immigration in the United States: Immigrant Interviews*. IR I044

Rich, Kevin J. *Irish Immigrants of the Emigrant Industrial Savings Bank, Vol. 1-3*. IR IE19

This is a small sample of materials available. There are more than 200 volumes in the Immigration section and more than 700 books in the History section of the IGSI collection. There is usually a volunteer on-hand to help researchers find additional information.

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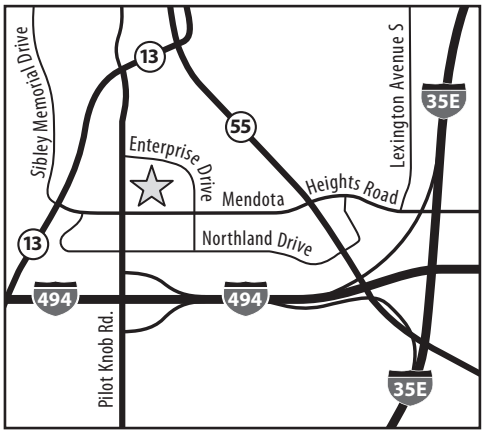

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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The Septs

AIBREÁN (APRIL) 2019 $10.00

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

APRIL 13, 2019
MAY 11, 2019
JUNE 8, 2019
JULY 13, 2019
AUGUST 10, 2019
SEPTEMBER 14, 2019
OCTOBER 12, 2019
NOVEMBER 9, 2019
DECEMBER 14, 2019
JANUARY 11, 2020
FEBRUARY 8, 2020
MARCH 14, 2020

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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Layout/Design	Megan McLean	

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

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2019
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2019 | July | Principles of Good Genealogy

Suggestions for articles: Getting started the right way; purpose and essence of source citation. Proving identity and relationships; having a style for recording dates, places, and names. What kind of records are there? Where are the records? What is in the records? Deadline for articles: May 1, 2019.

2019 | October | Key Elements of Irish Genealogy

Suggestions for articles: Irish names, Irish places, key Irish records, key dates that affect Irish genealogy; finding an immigrant's place of origin. Deadline for articles: August 1, 2019.

2020 | January | Key Websites in Depth

Suggestions for articles: *RootsIreland*, Irishgenealogy.ie, John Grenham, Findmypast.ie, *Ancestry*, *FamilySearch*, *AskAboutIreland*. Deadline for articles: November 1, 2019.

Cover Photo: *Rural Cork*. Keith Ewing, Flickr, https://www.flickr.com/photos/kewing/14192229988/.

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PRESIDENT'S LETTER

Celebrating 40 Years

By Ann Eccles

My thanks to Kathleen Foley, who responded to the plea for someone to organize the classes for the coming year. She quickly tackled the task, with some advice and information, and has produced a great schedule of class topics to increase members' research skills. Check the website for more information.

This year the Minnesota Genealogical Society celebrates its 50th anniversary. We congratulate them and celebrate with them! Did you know that IGSI started out as part of that society?

In 1979, "interest groups" were promoted within MGS to bring nationality efforts together, and an Irish Interest Group formed. It became a branch of MGS, with its own officers and dues, within five years. The group's size grew quickly as members actively promoted the organization and its goals. In the 1990s, IGSI counted more than 2000 members. There were regular meetings with speakers, research trips to Ireland, and activities with the local Irish community.

Times changed as the Internet and digitized records gave family historians easier access to resources and information. While the growth trend reversed, the organization continued to include members from across the U.S. and overseas. In 2011, the Irish Genealogical Society International incorporated as a non-profit organization and officially separated from MGS. We are an Affiliate (or Partner) to MGS as we keep our library collection and offices at their location.

IGSI has evolved from interest group to branch to independent society. This year we celebrate 40 years of Irish genealogy research. We may be smaller — with membership of about 550 — but we can be as active. Let's not settle into a middle-age slump. Will you help with a project? Check *irishgenealogical.org* for volunteer opportunities. Or contact us with your ideas.

EDITOR'S LETTER

Accounting for Land and Taxes

By Ann Eccles

The Spring equinox has brought hope to Minnesotans that the high snowbanks lining roads and sidewalks will eventually disappear from the landscape. The other topic at this time of year is taxes — income taxes (and that mid-April due date). But we also have property taxes, the annual or semi-annual payments on our land and property. Such taxes have existed throughout history; and tax records often provide information pertinent to our ancestors.

This issue provides in-depth information on resources to help flesh out the information you have or seek on your immigrant ancestors. Have you given much thought to or investigated U.S. land records in your research? Did your ancestor own land? Do you know the history of such purchases? Lois Mackin offers three articles on U.S. land records — an overview of the topic, a case study example of research for state land records, and a case study example of research for federal land records.

Evva Housley delves into the land tax records of Ireland known as Griffith's Valuation. Most know it as a census substitute but it was really a survey for tax purposes in the mid-1800s. Evva explains the parts of the valuation and use by family historians. In a complementary article, Kathleen Strickland explains the search techniques for Griffith's Valuation on *Ask about Ireland*'s free website. References to other websites with indexes to Griffith's are discussed by both authors. Dwight Radford looks at the history of tax lists in the U.S. and describes how — in early Kentucky — tax lists often substituted for other records used by family historians.

Take a breath of the Springtime air and find a cozy place to enjoy *The Septs*.

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann currently serves as IGSI President and continues to serve as the editor of The Septs.

100 Years Ago and More

Compiled by Sheila Northrop

400 Years Ago

[no title]

Carrickfergus and *Belfast* in Ireland are both taken, and *Munke* is secured by the *Scotts* in *Ulster*, *London-derry* is strongly besieged, if it be not already taken, and *Lisneygarvy* the same, so that I thinke brother *Mabbet* is a Prophet indeed, and if he prove so, (as Midsommer-moon will shew it) he shall have my Commendations to the *full*, three phillips on the nose, and a paire of gingerbread gloves for his Prophecy, which shall be translated out of his *Moderate*, and serve for a *new Addition* to *Mother Shipton*, with an *Imprimatur* G M at her sayle, in great Capitall conjuring *Characters*.

Man in the Moon
London, England – 16 April 1619

300 Years Ago

Cork March 29.

Yesterday arrived here the Calwell Galley Capt. Daniel Morrison Commander, who left Cadiz the 2d Instant O.S. and says the 27th of February sailed from thence 21 Transports, and 2 Spanish Men of War of 60 Guns each, and the Gray-Hound formerly taken from Us of 22 Guns, they had on Board 5000 Foot, and 600 Horse, 50000 small Arms, and a Great Quantity of Powder, they were to join more forces at the Groyne, and so proceed to Invade Great Britain and Ireland.

Dublin Courant
Dublin, Ireland – 6 April 1719

[no title]

Edinburgh, April 21. This Day we had Advice from Inverness and other Places in the North, of the 17th Instant, advising that on the 5th, 6th and 7th Instant, the late Earl of Marshall, Seaforth, Tullibardin, Glendrowell, and others, landed at Polow, Gareloch, and Kentaill, from the Isles of Sky, &cc. The best Accounts we have of their Numbers is, that they are about 800 Men, but they did not propose to march South till they heard of an Invasion in England and Ireland. …

Letters from Scotland which came last Wednesday are silent as to any Motions of the Rebels, which seems to confirm that their orders are to keep close till they hear from the late Duke of Ormond. 'Tis however allow'd that they may have landed about 800 Men, but these Partizans who strangely magnify their Numbers, do not yet pretend to tell us of any the Clans that have join'd them.

Weekly Journal or British Gazette
London, England – 2 May 1719

250 Years Ago

COUNTRY NEWS

Cork, April 10. Yesterday evening the tide, accompanied by a high S. E. wind, arose to a height not remembered before by any person living in this city. Most of the streets, quays, lands and marshes, were entirely overflowed, insomuch that the boats could swim in many of them. In several of the houses in the Main-street, the water was knee deep: and on the quays and marshes still deeper. All the ground cellars were filled; and considerable damage done in the merchants cellars on the quays. …

At Limerick *assizes*, John Robinson and William Vinton were convicted of the murder of Peter Hogan, and received sentence to be executed on the 6th of May: George Edmonston for burglary and felony ?? Michael Brinn for street robbery, to be hanged on the 17th of May; John Butler and Patrick Haly for Felony, Richard Hennesy for assaulting James Connor with the intent to rob him; and William Riordan for felony, to be transported.

On the night of the 6th inst. About eleven o'clock, a dreadful fire broke out in a new-built house belonging to Darby Meighan, farmer, within a mile of Leighlin-bridge, which entirely consumed the same, with every article therein, and a large quantity of corn. A boy about 11 years of age, son of the said Meighan, who was in bed with his father, perished in the flames, and the man himself narrowly escaped, but is so much burned, that his recovery is doubtful. It was occasioned by a servant boy lighting some straw to warm himself, previous to his going to bed, and falling asleep, a few sparks of the fire communicated with some sheaves of wheat, and caused this melancholy accident. The servant boy immediately absconded and has not since been hear of.

Dublin Mercury
London, England – 15 April 1769

200 Years Ago

ECCLESIASTICAL COURT, (IRELAND). … RED RIVER SETTLEMENT.

Sir James Montgomery, in calling the attention of the House to the proceedings which had taken place between Hudson's Bay Company the North West Company, entered in to a detail of the former Company from the time of their being chartered down to the present period.

Continued on page 16

Researching U.S. Land Records: An Overview

by Lois Abromitis Mackin, Ph.D.

Did your Irish ancestors own land after they arrived in the U.S.? You can learn a lot from their land records!

State-land State or Federal-land State?

If you're new to land research, the first thing you'll need to know is whether the state where your ancestor owned land is a state-land state or a federal-land state.

State-land states are states where the land was initially owned and conveyed to private owners by the state government (or its colonial predecessor). Twenty U.S. states — the original thirteen, plus states erected from their former territories (Kentucky, Maine, Tennessee, Vermont, West Virginia), Texas, and Hawaii — are state-land states. Most land in state-land states is described using a system of "metes and bounds," that is, directions and distances — e.g., "beginning at a stone…."

Federal-land states are states where the U.S. government was the original owner of the land and conveyed ownership to private owners. After the Revolutionary War, some lands claimed by the thirteen colonies, including the lands of the North-West Territory (now the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, and northeastern Minnesota) were ceded to the new federal government and held as public land. As other lands were purchased or acquired by treaty, they were added to the public land. Most land in federal-land states is described in terms of townships, ranges, and sections established by a uniform rectangular survey — e.g., fifth principal meridian, township 089N[orth], range 008W[est], N[orth] W[west]1/4, section 26.

Original Grantee or Subsequent Owner?

Once you know whether the state where your ancestor owned land was a state-land state or a federal-land state, you'll want to know whether your ancestor was the person who originally acquired ownership of the land from the state or federal government, or whether he bought the land from another private owner.

Broadly speaking, the process of acquiring land from a colonial, state, or federal government was similar: the person wishing to acquire the land obtained a document called a "grant" or "patent" from the government that owned the land. The process for obtaining the grant or patent, along with the records the process created, differs, depending on whether the land was originally federal land or state land, and, if it was state land, on which state (or colony) made the land grant.

After the federal or state government transferred ownership of land to a private individual, that individual was free to sell or give away the land, subject to the laws of the state where the land was located.

Finding the Records

Original grants, state-land states. Records of original land grants in state-land states will most likely be found in the archives of the state-land state or its parent. Two excellent resources can help you learn about land grants in your area of interest and locate land-grant records.

- The first is the *FamilySearch Research Wiki*'s series of articles on land and property. Starting from the United States-level article, follow the links to articles for each of the state-land states.[1] The United States and state-level wiki articles link to other online resources, including digitized records,
- The second is the *Ancestry.com Family History Wiki*, where you can read the summary-level article on land records from *The Source* (note that the original print article is divided into a series of online articles), then jump over to *Red Book*'s article on land records for the state you are researching.[2]

A third resource you can refer to is the section on state-land states in E. Wade Hone's book *Land & Property Research in the United States*.[3]

Original grants, federal-land states. For federal-land states, land-grant records are held by the National Archives of the United States. The National Archives website has an excellent introduction to these records.[4] You can also follow the federal land and federal-land state links from the *FamilySearch Research Wiki*,[5] read the federal land portions of *The Source* and *Red Book* in the Ancestry.com wiki,[6] and consult the federal land section in Hone's *Land & Property Research*.[7]

Before you dive into researching original federal land records and ordering copies, you'll want to visit the Bureau of Land Management's *General Land Office Records* website <https://glorecords.blm.gov>,[8] which provides a useful gateway to federal land records. Be sure to explore the site's Reference Center.

Person-to-person transfers. In virtually all cases, once land enters private ownership, records of subsequent transfers will

be found in the county where the land was located, most likely at the county courthouse. This is true for both state-land and federal-land states. There is one caveat: you need to know the identity of the county where the land was located *at the time the land transfer was recorded*. Be aware that, if you are doing research in a county that was formed from another county or a succession of counties, you may need to look for records of transactions in the records of predecessor counties.

County land records are accessible in county courthouses and other designated county repositories. Depending on the county, there may be digital or paper-based indexes accessible to researchers in person or online. Some counties have digitized some or all of their land records, and records may be available online. The best way to determine how to access land records in your county of interest is to consult the county record office website or contact them. The individual state chapters in the *Red Book* portion of the Ancestry.com research wiki conclude with county resources chapters containing tables of courthouse addresses, date formed, and dates from which various kinds of records, including land records, were kept.[9]

The Family History Library holds microfilm of land records from many U.S. counties, and these microfilms are being digitized and made available on the *FamilySearch* website <https://www.familysearch.org>. Although land-record collections for some states can be accessed through the Records menu as image-only historical records,[10] you will need to access the majority of land records through their *FamilySearch* catalog entry. To see whether land records are available for your county of interest, go to Search > Catalog and search by Place (e.g., United States, [your state], [your county]). In the list of search results, scroll down to "Land and property" and click to see what's available. Look for indexes of Grantors (those selling property) and Grantees (those purchasing property), as well as deed books. Camera icons in the format column indicate that you can browse images online using your free *FamilySearch* account. If the icon shows a camera with a key, you may need to access the digitized microfilm from a *FamilySearch Center* or affiliate library. Note that the *FamilySearch Research Wiki* has county-level articles providing information on that county's records and repositories.[11]

Christine Rose's *Courthouse Research for Family Historians* includes several chapters on land and property research.[12] Wade Hone's book also includes a section called individual lands you may find useful.[13]

Key Websites for Land Research

Ancestry <https://www.ancestry.com>. Land record collections include "U.S. General Land Office Records, 1776-2015)," "U.S. Indexed County Land Ownership Maps, 1860-1918," "Historic Land Ownership and Reference Atlases, 1507-2000," as well as state-land collections (e.g., "Pennsylvania, Land Warrants and Applications, 1733-1952").

FamilySearch <https://www.familysearch.org>. Land record collections include digitized microfilm of county land records, as well as other land records related to state-land states. Use the research wiki article "United States Land and Property" as a gateway to record collections.

U.S. Department of the Interior, Bureau of Land Management, General Land Office Records <https://glorecords.blm.gov>. Search and view images of land patents, survey plats, tract books, and other records.

National Archives <https://www.archives.gov>. Use the "Land Records" article for information on what records are available and how to order them. You can also view sample files.

To Learn More

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Hawkins, Kenneth, compiler. *Research in the Land Entry Files of the General Land Office*. Reference Information Paper 114. Washington, D.C.: National Archives and Records Administration, rev. 2009. Digital copy available at <https://www.archives.gov/files/publications/ref-info-papers/rip114.pdf : 2019>.

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Wiki > The Source > "Land Records. <https://wiki.rootsweb.com/wiki/index.php/Overview_of_Land_Records : 2019>.

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Rose, Christine. *Courthouse Research for Family Historians: Your Guide to Genealogical Treasures*. San Jose, California: CR Publications, 2004.

Endnotes

[1] "United States Land and Property," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/United_States_Land_and_Property : accessed 21 January 2019).

[2] Sandra Hargreaves Luebking, "Land Records," in Loretto Dennis Szucs and Sandra Hargreaves Luebking, eds. *The Source*, 3rd ed. (Provo, Utah: Ancestry, 2006); *Ancestry.com Family History Wiki > The Source > "Land Records"* (https://wiki.rootsweb.com/wiki/index.php/Overview_of_Land_Records : accessed 21 January 2019). Alice Eichholz, ed., *Red Book: American State, County, and Town Sources*, 3rd ed. (Provo, Utah: Ancestry, 2004); *Ancestry.com Family History Wiki > Red Book*. (https://wiki.rootsweb.com/wiki/index.php/Red_Book:_American_State,_County,_and_Town_Sources : accessed 21 January 2019).

[3] E. Wade Hone, *Land & Property Research in the United States* (Salt Lake City: Ancestry, 1997), 57-97.

[4] See "Land Records," *National Archives* (https://www.archives.gov/research/land : accessed 21 January 2019), and linked articles and publications, including Reference Information Paper (RIP) 114, *Research in the Land Entry Files of the General Land Office*.

[5] For example, "Grants from the Federal Government (Public Domain)" (https://www.familysearch.org/wiki/en/Grants_from_the_Federal_Government_(Public_Domain) : accessed 18 February 2019).

[6] For example, "Public-Domain States" (https://wiki.rootsweb.com/wiki/index.php/Public-Domain_States : accessed 18 February 2019), and "Wisconsin Land Records" (https://wiki.rootsweb.com/wiki/index.php/Wisconsin_Land_Records : accessed 18 February 2019).

[7] Hone, *Land & Property Research, 101-177.*

[8] U.S. Department of the Interior, Bureau of Land Management, *General Land Office Records* (https://glorecords.blm.gov).

[9] See, for example, "Wisconsin County Resources" (https://wiki.rootsweb.com/wiki/index.php/Wisconsin_County_Resources : accessed 18 February 2019).

[10] For example, "New York Land Records, 1630-1975" (https://www.familysearch.org/search/collection/2078654 : accessed 21 January 2019) can be accessed both through Search > Historical Records and through the *FamilySearch* Catalog entries for the New York counties.

[11] See, for example, "Washington County, Pennsylvania Genealogy" (https://www.familysearch.org/wiki/en/Washington_County,_Pennsylvania_Genealogy : accessed 18 February 2019), with sections on land and property records and repositories.

[12] Christine Rose, *Courthouse Research for Family Historians: Your Guide to Genealogical Treasures* (San Jose, California: CR Publications, 2004), 27-45, 47-63.

[13] Hone, *Land & Property Research*, 181-196.

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Spring 2019 Classes

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https://irishgenealogical.org/eventListings.php?nm=34

Researching U.S. Land Records: A State-land Example

by Lois Abromitis Mackin, Ph.D.

Researching land in state-land states involves four steps:

1. Learn about the land-grant process in the state, the records created by the process, and how to access the records. Use the *FamilySearch Research Wiki* as a gateway.
2. If your research subject acquired land at a time when original land grants were being made, use available indexes and finding aids to determine whether he received a land grant. If so, obtain copies of the land-grant documentation.
3. Research county-level land records, starting with grantee and grantor indexes to investigate possible land purchases from private owners and to determine how your research subject disposed of his land.
4. Check your work and integrate your findings with other records of your subject and his associates. Be sure that you can account for the acquisition and disposition of all the land your research subject owned.

To illustrate this process, we'll use the case of Thomas Emery (circa 1746-1824), who emigrated from Ireland to Washington County, Pennsylvania, settling near Canonsburg in the early to middle 1770s. Thomas had six children: Joshua, Walter, Phinney, Jeremiah, Mrs. Nancy Clark, and Mrs. Martha Jamison.[1] At our point of beginning, we don't know whether Thomas received an original patent for land, whether he purchased land from a previous private owner, or whether he owned land at all. Had he lived long enough to be recorded in the 1850, 1860, or 1870 U.S. census, those records would give us clues about his real estate ownership.

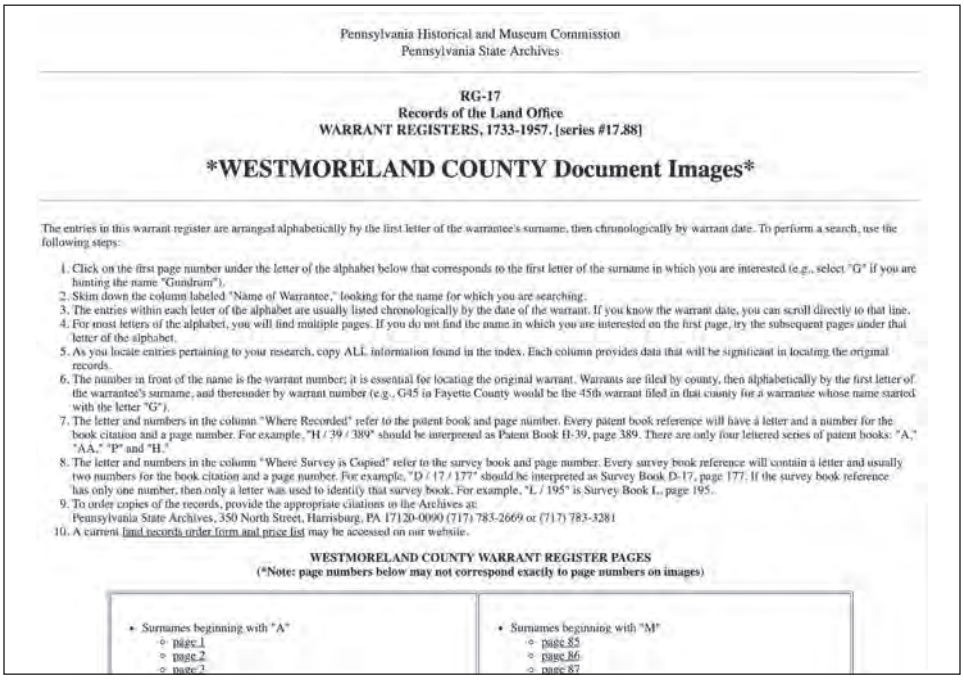
Step 1: Learn About Pennsylvania Land Research

Starting from the *FamilySearch Research Wiki*'s article on United States land and property,[2] we can learn about land research in Pennsylvania by clicking the link for the wiki article on the state-land state of Pennsylvania. The wiki article begins by citing a key reference, Donna Bingham Munger's *Pennsylvania Land Records*,[3] and divides Pennsylvania settlement into five periods: before William Penn (up to 1682), Penn's proprietorship (1682-1732), the proprietorship of the Penn heirs (1732-1776), and the Commonwealth (1776-1990). The article describes a five-step process for obtaining first title to Pennsylvania land: application, warrant, survey, return of survey, and patent.[4]

Step 2: Identify Possible Land Grants

If Thomas Emery obtained land by means of a Pennsylvania patent, based on his arrival date, he would have done so either under the proprietorship of the Penn heirs or under the Commonwealth. For this period, the *FamilySearch* wiki article sends us to the records of the Pennsylvania Land Office, many of which have been digitized and are available at the Pennsylvania Historical and Museum Commission (PHMC) website.[5] The PHMC website provides a more extensive description of the five steps, along with links to digitized warrant registers, survey images, patent indexes, maps, and finding aids.

We can go to the website's warrant register images and search for Thomas Emery's name on the pages for surnames beginning with "E." Since Washington County was not erected until 1781, and its predecessor was Westmoreland County,[6] we can start with the warrant registers for Westmoreland County (figure 1), then to the pages for surnames beginning with "E."



Pennsylvania Historical and Museum Commission
Pennsylvania State Archives

RG-17
Records of the Land Office
WARRANT REGISTERS, 1733-1957. [series #17.88]

WESTMORELAND COUNTY Document Images

The entries in this warrant register are arranged alphabetically by the first letter of the warrantee's surname, then chronologically by warrant date. To perform a search, use the following steps:

1. Click on the first page number under the letter of the alphabet below that corresponds to the first letter of the surname in which you are interested (e.g., select "G" if you are hunting the name "Gundrum").
2. Skim down the column labeled "Name of Warrantee," looking for the name for which you are searching.
3. The entries within each letter of the alphabet are usually listed chronologically by the date of the warrant. If you know the warrant date, you can scroll directly to that line.
4. For most letters of the alphabet, you will find multiple pages. If you do not find the name in which you are interested on the first page, try the subsequent pages under that letter of the alphabet.
5. As you locate entries pertaining to your research, copy ALL information found in the index. Each column provides data that will be significant in locating the original records.
6. The number in front of the name is the warrant number; it is essential for locating the original warrant. Warrants are filed by county, then alphabetically by the first letter of the warrantee's surname, and thereunder by warrant number (e.g., G45 in Fayette County would be the 45th warrant filed in that county for a warrantee whose name started with the letter "G").
7. The letter and numbers in the column "Where Recorded" refer to the patent book and page number. Every patent book reference will have a letter and a number for the book citation and a page number. For example, "H / 39 / 389" should be interpreted as Patent Book H-39, page 389. There are only four lettered series of patent books: "A," "AA," "P" and "H."
8. The letter and numbers in the column "Where Survey is Copied" refer to the survey book and page number. Every survey book reference will contain a letter and usually two numbers for the book citation and a page number. For example, "D / 17 / 177" should be interpreted as Survey Book D-17, page 177. If the survey book reference has only one number, then only a letter was used to identify that survey book. For example, "L / 195" is Survey Book L, page 195.
9. To order copies of the records, provide the appropriate citations to the Archives at:
   Pennsylvania State Archives, 350 North Street, Harrisburg, PA 17120-0090 (717) 783-2669 or (717) 783-3281
10. A current land records order form and price list may be accessed on our website.

WESTMORELAND COUNTY WARRANT REGISTER PAGES
(*Note: page numbers below may not correspond exactly to page numbers on images)

- Surnames beginning with "A"
  - page 1
  - page 2
  - page 3

- Surnames beginning with "M"
  - page 85
  - page 86
  - page 87

Figure 1. Westmoreland County warrant registers.

There we find no entries for Emery. In case Thomas received a grant after Washington County was erected, we should also check the warrant registers for Washington county, but we find no Emery entries there either. At this point, it appears that either Thomas purchased land from a private owner, or that he did not own land.

Step 3: Research County-level Land Records

The next step is to investigate whether Thomas Emery appears in county-level land records. Doing a Place search for Washington County, Pennsylvania, in the *FamilySearch* Catalog, we find that digitized Washington County deed books 1781-1886 and deed indexes 1781-1924 are available online and accessible from our home computers (figure 2).

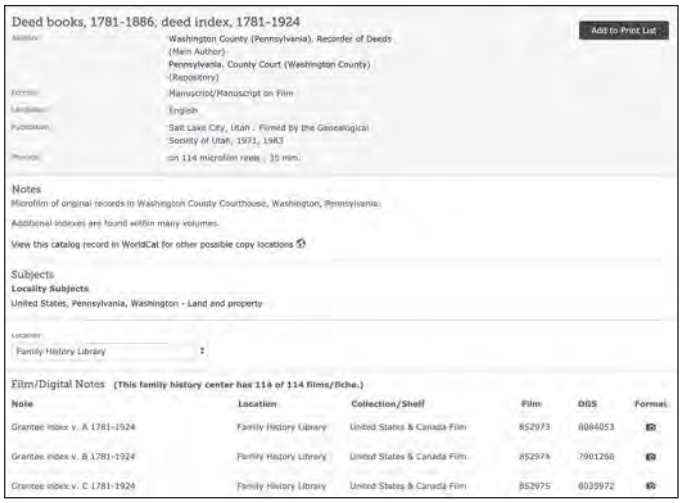


Figure 2. Washington Co. deed books indexes.

Thumbnail image 6 shows us that Washington County has used something called a Russell Index for their deeds (figure 4).

Fortunately, the *FamilySearch* wiki has an entry for "United States Index Systems" that explains what a Russell index is.[7] (For information on this and other indexing systems, you may wish to refer to Christine Rose's books, *Courthouse Research for Family Historians* and *Courthouse Indexes Illustrated*.[8]) A Russell index uses "key letters" contained with a surname to subdivide the entries for a surname initial and arranges entries within each index by given name initials. So Washington County grantee index entries for Thomas Emery will appear in the "E" grantee index volume under "T" for Thomas and key letters "MR" for Emery. The index key at

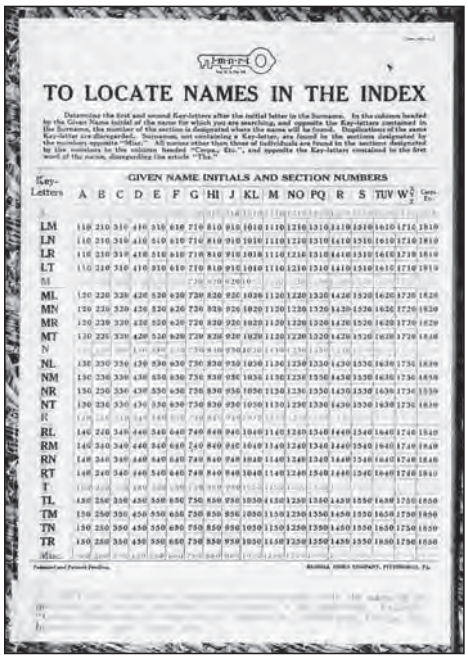


Figure 4. Russell index.

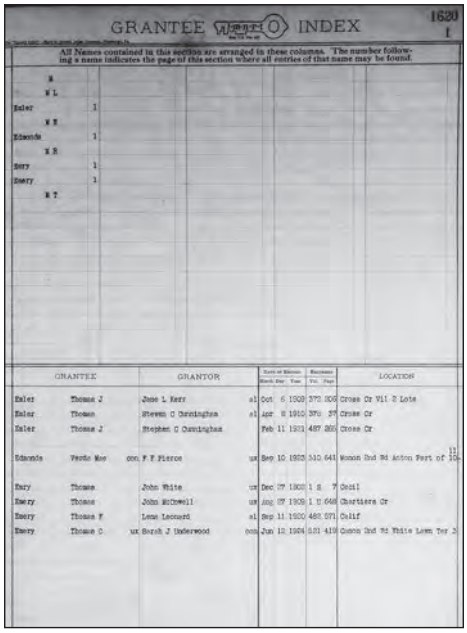
Work with grantee (purchaser) indexes

We start by clicking the camera icon for the Washington County Grantee index v. E-F 1781-1924. This is where Thomas' name would appear if he were a grantee (purchaser) of land in the county. The camera icon link takes us to thumbnail images of the pages in the grantee index volume for surnames beginning with "E" (figure 3).

Just as if we were in the courthouse, we can click individual thumbnails to see full-size images of the pages in the index volume. We click the thumbnail for the cover image to make sure we're in the correct volume, then click through the first several images to see how the register is organized.

Figure 3. Grantee index thumbnails.

the front of the volume tells us that Thomas' entries, if any, will appear in section 1620. Now we page through the thumbnails until we find section 1620 (figure 5).


GRANTEE INDEX 1620 I

All Names contained in this section are arranged in these columns. The number following a name indicates the page of this section where all entries of that name may be found.

M
M L
Emler 1
M E
Edmonds 1
M R
Emry 1
Emery 1
M T

GRANTEE		GRANTOR		Date of Deed Book	Page	Acreage Pol.	Perch	LOCATION
Emler	Thomas J	Jane L Kerr	al	Oct 6 1909	370	309		Cross Cr Vil 2 Lots
Emler	Thomas	Steven C Cunningham	al	Apr 8 1910	376	37		Cross Cr
Emler	Thomas J	Stephen C Cunningham		Feb 11 1913	487	205		Cross Cr
Edmonds	Verda Mae	con F F Pierce	ux	Sep 10 1923	510	641		Monon Ind 94 Acres Part of 10
Emry	Thomas	John White	ux	Dec 27 1803	1 S.	7		Cecil
Emery	Thomas	John McDowell	ux	Jan 27 1809	1 U	648		Chartiers Cr
Emery	Thomas F	Lena Leonard	al	Sep 11 1920	488	571		Calif
Emery	Thomas O.	ux Sarah J Underwood	con	Jun 12 1924	531	419		Conon Ind 94 White Lem Tw 2

Figure 5. Thomas Emery grantee entries.

On page 1 of section 1620, we find that for key letters "MR" the grantee index has entries for two surnames: "Emry" and "Emery." There are four entries for Thomas Emry or Emery, one for a deed dated 1802, one for a deed dated 1809, and two for deeds dated in the twentieth century. The 1802 entry refers us to deed book 1S, page 7, and the 1809 entry refers us to deed book 1U, page 648.[9]

Find deeds of purchase

To find the deed books referred to in the grantee index, we return to the *FamilySearch* catalog page for the Washington County land and property records, where we find entries for Deeds v[olume] 18, 1S 1803-1804 and Deeds v[olume] 20, 1U 1807-1810. These entries have camera icons linking to the digital microfilm images.

Clicking the link for volume 1S takes us to thumbnails of that deed book's pages. Clicking through, on pages 7 and 8 we find a warrantee deed dated 24 November 1802 in which John White and his wife Anne of Cecil Township, Washington County, sold a tract of land on Millers Run in Cecil Township, to Thomas Emery of Strabane Township for $550. The land is described as follows:

> Beginning at an Hickory South fifty four Degrees East one hundred and sixty two perches to a Post, thence North eighty seven degrees ½ East thirty one perches to a Dog-wood, thence North six degrees West one hundred and twelve perches to a white-oak, thence North sixth four degrees West one hundred and twenty six perches to an Hickory, thence South thirty degrees West Eighty six perches and three quarters to the place of beginning (the same being part of a tract of Land granted by the Common Wealth of Pennsylvania by Patent dated the second of June A.D. One thousand seven hundred and eighty eight, inrolled in the Rolls Office for the State of Pennsylvania in Patent Book No. 14th Page 224 unto James Martin, containing four hundred and thirty six acres and twenty two perches Strict-Measure. Bounded by Lands of Robert Boatman William Saltsman, Robert Davidson, and John Torbit. And John Martin and Mary his wife did by deed of Conveyance bearing date March 24th one thousand seven hundred and ninety one grant unto Andrew Dunlap the above mentioned part. And the above mentioned Andrew Dunlap, and Jane his Wife, and William Dunlap did by Deed of Conveyance bearing date the third day of May one thousand seven hundred and ninety four, grant unto the said John White the above mentioned part.

The deed was signed by John White and Anne White (Anne signing with a mark) and witnessed by Craig Ritchie and James Reed. Ritchie and White acknowledged and witnessed payment of the $550. John and Anne White acknowledged the deed as theirs, and Anne White released her dower right in the presence of Craig Ritchie 24 November 1802. The deed was recorded 27 December 1802.[10]

Let's look at the individual parts of the transaction.

- On 24 November 1802 John White and his wife Anne sold land located on a stream called Millers Run in Cecil Township to Thomas Emery, for the price of $550, which Emery paid, as witnessed by Craig Ritchie.
- The land was an irregularly shaped, five-sided parcel bounded by two hickory trees, a post, a dogwood tree, and a white oak. It is described in terms of compass directions and distances (the metes and bounds of the land). Each portion of the description, from one boundary marker to the next (e.g., "Beginning at an Hickory South fifty four Degrees East one hundred and sixty two perches to a post") is referred to as a "call." Each call consists of a beginning marker (in this case, the hickory tree), a compass direction (54 degrees east of south), a distance (162 perches, a perch being a linear measure), and an end marker (the post).
- White recites his title to the land as follows:
  - The land was part of a tract originally granted to James Martin, with the grant documented in Pennsylvania Land Office Patent Book 14, page 224.

If we wish, we can view the patent index page for the transaction on the Pennsylvania Historical and Museum Commission website. The patent index tells us that the warrant for the tract was issued 27 May 1788 in Washington County.[11] We can then trace backward to the warrant registers for Washington County, where we find that James Martin's warrant to survey for 436.22 acres was issued on 27 May 1788, and the survey was returned two days later, on 29 May 1788. Patent for the land was issued to Martin and recorded in patent volume P, no. 14, page 224 — if we wanted to we could use this citation to order a copy of Martin's patent from the Pennsylvania State Archives. The warrant index also tells us that Martin's survey is copied in survey book A.69, page 286.[12]

Many (but not all) Pennsylvania land warrants and applictions have been digitized and are available in *Ancestry*'s "Pennsylvania, Land Warrants and Applications, 1733-1952" collection. Viewing Martin's original warrant, it becomes clear that the warrant, although dated 27 May 1788 and returned 29 May 1788 was a warrant to accept an earlier survey, not a warrant to conduct a new survey as noted in the warrant register. The warrant states that the survey of the Millers Run land was made 25 August 1785 and returned 3 December 1787. It is dated 27 May 1788.[13]

Returning to the PHMC website, we can use the survey book reference from the warrant register to locate a digitized image of the copied survey book. The copied survey shows the original metes and bounds of Martin's grant and tells us that the grant was part of lands disputed between Pennsylvania and Virginia, and that there was an adjudication by a Virginia commission.[14]

Since Washington County is one of the Pennsylvania counties for which the Pennsylvania Land Office prepared warrantee township maps, maps of Pennsylvania townships showing the original land grants, we can view the land on the warrantee township map for Cecil township.[15]

- James Martin (note the change in name from the original patentee John) and his wife Mary sold the land to Andrew Dunlap on 24 March 1791. Since it was usual in a chain of title to cite the book and page where a transaction is recorded, the fact that no citation is provided here suggests that the Martin-to-Dunlap sale was not recorded in the county deed books.

- Andrew Dunlap, his wife Jane, and William Dunlap (who had somehow acquired an interest in the land) sold the land to John White on 3 May 1794. Since no citation is provided for this transaction, it may not have been recorded.

- Craig Ritchie, a justice of the peace, and James Reed witnessed the deed.
- John White acknowledged receipt of Thomas Emery's payment for the land. His receipt was witnessed by Ritchie.
- John and Anne White appeared before justice of the peace Craig Ritchie and acknowledged the deed to be theirs. Under English common law, Anne White had a dower right to one third of her husband John's property; if Anne were living, John was unable to sell land unless she renounced this right. In this case, she renounced her dower rights before justice of the peace Craig Ritchie after examination "separate and apart from her husband" to protect her interests.
- The deed was recorded by the Washington County Recorder 28 December 1802.

Turning to the second deed in the grantee index, the 1809 Thomas Emery land purchase, we learn that on 7 April 1809 Thomas Emery of Washington County purchased 155 acres on Chartiers Creek in Washington County for $1,240 from John McDowell, Esq., and his wife Nancy. After the land description, McDowell cites his title to the land: two patents, one dated 12 December 1785 in Patent Book 4, page 218, and the second dated 10 November 1785 in Patent Book 4, page 97. The deed is witnessed by James Hanna and Walter Emery and signed by John McDowell and Nancy McDowell (her mark). John McDowell acknowledged payment, with James Hanna, and Walter Emery witnessing the acknowledgment. Nancy McDowell renounced her dower rights in the presence of Thomas McNary, justice of the peace, on 17 April 1809, and the deed was recorded 27 August 1809.[16]

As with the 1802 deed, we can trace John McDowell's patents for the land through the patent indexes, warrant registers, warrants, and surveys.

Are the purchase deeds for the correct person?

How do we know that these land purchases belong to the Thomas Emery we are researching, who lived in Canonsburg? At this point we can't be sure, but we can cite the following points of similarity with our research subject:

- The 1802 grantee is referred to as Thomas Emery of Strabane Township. In the 1800 federal census, only one man with a similar name (Thomas Emmery) appears in Washington County, but he is enumerated in Hopewell Township, west of Cecil and Strabane Townships.[17] Canonsburg, where Thomas Emery lived, is located on Chartiers Creek, near the line between Cecil and Chartiers townships. North and South Strabane townships lie across Chartiers Creek from Cecil township, on the east bank of the creek.[18]
- The 1809 deed for the land on Chartiers Creek is witnessed by Walter Emery. Our research subject is known to have had a son named Walter Emery.[19] In 1810, the only Thomas Emery in Washington County lived in Strabane Township,[20] and the only Walter Emery lived in Chartiers Township.[21] Both townships border Chartiers Creek.

Work with grantor (seller) indexes

Land research for a subject is not complete until we can identify how the research subject disposed of his land. To locate land sales we use the county grantor (seller) index. Returning to the *FamilySearch* catalog Place search for Washington County Land and Property, we find that the grantor indexes 1781-1924 are also available online.

Going to the grantor index for surnames beginning with "E," we again search for given names beginning with "T" for key letters "MR," which are found in section 1620. We again find four entries for men named Thomas Emry/Emery, two for deeds dated 1809 and 1825 and two dated in the twentieth century.[22] The 1825 deed is indexed as "Emery Thomas By Ex[ecuto]r," which fits with the 1824 date of death on our research subject's tombstone.[23]

Find deeds of sale

The index tells us that the 1809 deed is recorded in Deed Book 1U, p. 475.[24] Using the Washington County Land and property catalog entry to navigate to the deed book images, we find a deed stating that on 11 March 1809, Thomas Emery of Washington County, Pennsylvania, and Molly his wife sold land on Millers Run in Cecil Township to Joseph Spence of Washington County for $600. The land description and chain of title are identical to that of the land purchased by Thomas Emery in 1802 and cite the 1802 deed. The deed is signed by Thomas Emry and Molly Emery, who signed by mark, and witnessed by J. Murdoch and Walter Emery. Payment was knowledged by Thomas Emery and witnessed by Craig Ritchie. Ritchie, a justice of the peace, also examined Molly Emery and recorded her renunciation of dower on the same date. The deed was recorded 21 March 1809.[25]

The second, executor's, deed is recorded in Deed Book 2I, p. 266.[26] Navigating to the images for that deed book, we find a deed titled Executors of Thomas Emery Dec[d]. Dated 1 April 1825, the deed begins, "In pursuance of the last Will and Testament of the late Thomas Emery late of Washington County." It goes on to cite as authority for the sale letters of administration [sic] granted to Joshua Emery and Jeremiah Emery executors and records the sale for $1572 to William Boyles of Washington County of land on Chartiers Creek. The land description and chain of title correspond to those of the land purchased by Thomas Emery from John McDowell in 1809 and cite the 1809 deed. The deed was signed 30 June 1825 by Joshua Emery and Jeremiah Emery and witnessed by Craig Ritchie and John Ritchie. Joshua Emery and Jeremiah Emery, with Craig Ritchie as witness, acknowledged payment. The deed was recorded 26 December 1825.[27]

Step 4: Check Your Work, Integrate With Other Records of Your Subject

Are the deeds of sale for the correct person?

The deeds of sale, along with the will cited in the executor's deed, make it almost certain that all four deeds belong to the Thomas Emery of Canonsburg we are researching.

- The 1802 deed of purchase and the 1809 deed of sale are for the same land on Millers Run in Cecil Township.
- The 1809 deed of purchase and the 1825 executors deed are for the same land on Chartiers Creek.
- Other Emerys named in the deeds correspond to individuals who appear in other records of Thomas Emery of Canonsburg.
  - The 1809 deed of sale is executed by Thomas Emery and wife Molly. Molly is a nickname for Mary. Mary Emery, "consort of Thomas Emery," who died in 1819, is also buried in Chartiers Hill Cemetery, Canonsburg. Gravestone photographs show

that Thomas' and Mary's gravestones are side by side.[28]

- Joshua and Jeremiah Emery, the executors named in the 1825 deed of sale, are the executors named in the will of Thomas Emery.[29] Thomas Emery of Canonsburg is known to have had sons named Joshua and Jeremiah.[30]
- Walter Emery witnessed the 1809 deed of purchase for the land on Chartiers Creek and the 1809 deed of sale for the land on Millers Run. Our research subject is known to have had a son named Walter Emery and refers to his son Walter in his will.[31]

- Only one Thomas Emery appears in the 1800 and 1810 censuses of Washington County.[32]
- The Presbyterian minister John McMillan appears in the deeds for purchase and sale of the Chartiers Creek lands as a neighboring landowner. He and Samuel McMillan witnessed the will of Thomas Emery, and Thomas Emery appears in John McMillan's record books. Although the will refers to Thomas simply as "of Washington County," references within the will ("pork now at Mr. McMillan's," witnessing of the will by John and Samuel McMillan) suggest close proximity between Thomas Emery and Rev. McMillan's dwelling in Chartiers township.[33]

Summary

The case of Thomas Emery of Washington County, Pennsylvania, illustrates the four steps involved in researching land in state-land states:

1. Starting from the *FamilySearch Research Wiki* article on United States land and property, we learned about the land-grant process in Pennsylvania, the records created by the process, and where we could access the records.
2. Checking the Pennsylvania Land Office patent indexes on the Pennsylvania Historical and Museum Commission website, we provisionally determined that Thomas Emery did not obtain a Pennsylvania land grant. This hypothesis was later supported by the evidence of Thomas' Washington County land records, which cited original grants of the land to others.
3. Using digitized microfilm available on the *FamilySearch* website, we researched Washington County land records, starting with grantee and grantor indexes and moving on to deed books.
4. We checked our land-record work and integrated our findings with other records of Thomas Emery and his associates, including gravestones, a county history, and probate records. At the end of the process, we were able to determine that the land records found belong to our research subject and account for the acquisition and disposition of all the land Thomas Emery owned.

Endnotes

1 *Commemorative Biographical Record of Washington County, Pennsylvania, Containing Biographical Sketches of Prominent and Representative Citizens, and of many of the Early Settled Families* (Chicago: J. H. Beers & Co., 1893), 596-597; digitized book, *Internet Archive* (https://archive.org/details/commemorativebio00jhbe_0 : accessed 21 January 2019). Ancestry, *Find A Grave*, database with images (http://www.findagrave.com : accessed 21 January 2019), memorial 44735708, Thomas Emery (c1746-1824), Chartiers Hill Cemetery, Canonsburg, Washington County, Pennsylvania; gravestone photos by Kimberly and Joyce.

2 "United States Land and Property," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/United_States_Land_and_Property : accessed 21 January 2019).

3 Donna Bingham Munger, *Pennsylvania Land Records: A History and Guide for Research* (Wilmington, Delaware: Scholarly Resources, 1991).

4 "Pennsylvania Land and Property," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Pennsylvania_Land_and_Property : accessed 21 January 2019).

5 "Land Records Overview," *Pennsylvania Historical & Museum Commission* (https://www.phmc.pa.gov/Archives/Research-Online/Pages/Land-Records-Overview.aspx : accessed 21 January 2019).

6 See, for example, "Pennsylvania County Resources" for Washington County, *Red Book* (https://wiki.rootsweb.com/wiki/index.php/Pennsylvania_County_Resources : accessed 21 January 2019).

7 "United States Index Systems," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/United_States_Index_Systems : accessed 21 January 2019).

8 Christine Rose, *Courthouse Research for Family Historians: Your Guide to Genealogical Treasures* (San Jose, California: CR Publications, 2004) and *Courthouse Indexes Illustrated* (San Jose, California: CR Publications, 2006).

[9] Washington County, Pennsylvania, Grantee Index, E: 1620-1; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSN2-X76Z?i=122&cat=225855: accessed 21 January 2019).

[10] Washington Co., Penna., Deed Book 1S:7-8, John White and wife to Thomas Emery, 27 December 1802; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSNL-496T-S?i=9&cat=225855) and (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSNL-4965-1?i=10&cat=225855 : accessed 21 January 2019).

[11] Pennsylvania, Land Office, Patent Index, P series, 1781-1794, Surnames beginning with "M," page 214; digital images, *Pennsylvania Historical and Museum Commission* (http://www.phmc.state.pa.us/bah/dam/rg/di/r17PatentIndexes/P1781-1794PatentIndex214.pdf : accessed 21 January 2019), citing Record Group 17, Records of the Land Office, series #17.154.

[12] Pennsylvania, Land Office, Warrant Registers, 1733-1957, Washington County, Surnames beginning with "M," page 72; digital image, *Pennsylvania Historical and Museum Commission* (http://www.phmc.state.pa.us/bah/dam/rg/di/r17-88WarrantRegisters/WashingtonPages/Washington72.pdf : accessed 21 January 2019), citing Record Group 17, Records of the Land Office, series #17.88.

[13] "Pennsylvania, Land Warrants and Applications, 1733-1952," database and images, *Ancestry* (http://www.ancestry.com : accessed 22 January 2019), warrant for James Martin dated 27 May 1788, Washington County., citing warrant applications, 1733-1952, and land warrants, Pennsylvania State Archives, Harrisburg.

[14] Pennsylvania, Land Office, Copied Surveys, 1681-1912; Copied Survey Book A-69, page A-69-286 and reverse; digital images, *Pennsylvania Historical and Museum Commission* (http://www.phmc.state.pa.us/bah/dam/rg/di/r17-114CopiedSurveyBooks/Book%20%20A1-A89/Book%20A-69/Book%20A-69%20pg%20576.pdf) and (http://www.phmc.state.pa.us/bah/dam/rg/di/r17-114CopiedSurveyBooks/Book%20%20A1-A89/Book%20A-69/Book%20A-69%20pg%20577.pdf : accessed 21 January 2019), citing Record Group 17, Records of the Land Office, series #17.114. For an account of the lands disputed between Pennsylvania and Virginia, see Donna Bingham Munger, P*ennsylvania Land Records*, 127-8. 133-5.

[15] A digital image of the warrantee township map for Cecil Township, Washington County, is available at *Pennsylvania Historical and Museum Commission* (http://www.phmc.state.pa.us/bah/dam/rg/di/r17-522WarranteeTwpMaps/r017Map3177WashingtonCecilWeb.pdf : accessed 21 January 2019).

[16] Washington Co., Penna., Deed Book 1U:648-9, John McDowell and wife to Thomas Emery, 27 August 1809; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CS4T-6YBK?i=357&cat=225855: accessed 21 January 2019).

[17] 1800 U.S. census, Washington Co., Penna., Hopewell Township, p. 55 (penned at upper left), line 38, Thomas Emmery; database and images, *Ancestry* (http://www.ancestry.com : accessed 22 January 2019), citing NARA microfilm M32, roll 44.

[18] See "Outline Map of Washington Co., Penna." in Boyd Crumrine, ed., *History of Washington County, Pennsylvania, with Biographical Sketches of Many of Its Pioneers and Prominent Men* (Philadelphia: L. H. Everts & Co., 1882), between 12 and 13; digitized book, *Internet Archive* (https://archive.org/details/historyofwashing00crum/page/n11 : accessed 18 February 2019).

[19] *Commemorative Biographical Record of Washington County, Pennsylvania*, 596-597.

[20] 1810 U.S. census, Washington Co., Penna., Strabane Township, p. 13 (stamped at upper right), line 32, Thomas Emery; database and images, *Ancestry* (http://www.ancestry.com : accessed 22 January 2019), citing NARA microfilm M252, roll 57.

[21] 1810 U.S. census, Washington Co., Penna., Chartiers Township, p. 33 (stamped at middle right), line 15, Walter Emory; database and images, *Ancestry* (http://www.ancestry.com : accessed 22 January 2019), citing NARA microfilm M252, roll 57.

[22] Washington Co., Penna., Grantor Index, E: 1620-1; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSQQ-K3Q8-7?i=499&cat=225855 : accessed 22 January 2019).

[23] *Ibid*. Also *Find A Grave*, memorial 44735708, Thomas Emery (c1746-1824), gravestone photos by Kimberly and Joyce.

[24] *Ibid*.

[25] Washington Co., Penna., Deed Book 1U:475, Thomas Emery and wife to Joseph Spence, 11 March 1809; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CS4T-6BMV?i=261&cat=225855: accessed 22 January 2019).

[26] Washington Co., Penna., Grantor Index, E: 1620-1; digital images, *FamilySearch* (https://www.familysearch.

org/ark:/61903/3:1:3Q9M-CSQQ-K3Q8-7?i=499&cat=225855 : accessed 22 January 2019).

[27] Washington Co., Penna., Deed Book 2I:266-7, Executors of Thomas Emery Decd to William Boyles, 26 December 1825; digital images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3Q9M-CSFM-9D3V?i=146&cat=225855 : accessed 22 January 2019).

[28] *Find A Grave*, memorials 44735708, Thomas Emery (c1746-1824), and 44735771, Mary Emery c1756-1819), gravestone photos by Kimberly and Joyce.

[29] Washington Co., Penna., Will Book 4:84-5, Thomas Emery; "Pennsylvania, Wills and Probate Records, 1683-1993," database and images, *Ancestry* (https://www.ancestry.com : accessed 22 January 2019), citing Washington County will books, 1781-1872, Register of Wills, Washington, Pennsylvania.

[30] *Commemorative Biographical Record of Washington County*, 596-597.

[31] *Commemorative Biographical Record of Washington County*, 596-597. Washington Co., Penna., Will Book 4:84-5.

[32] 1800 U.S. census, Washington Co., Penna., Hopewell, p. 55 (penned at upper left), Thomas Emmery. 1810 U.S. census, Washington Co., Penna., Strabane, p. 13 (stamped at upper right), Thomas Emery.

[33] For John and Samuel McMillan, and the Thomas Emery family in McMillan's accounts, see Dwight Raymond Guthrie, *John McMillan, the Apostle of Presbyterianism in the West, 1752-1833* (Pittsburgh: University of Pittsburgh Press, 1952), 37-38, 47, 262, 267, 268, 270; digitized book, *University of Pittsburgh ULS Digital Collections* (https://digital.library.pitt.edu/islandora/object/pitt%3A31735057894598 : accessed 8 August 2018).

Continued from page 5

Lord Selkirk having become a principal partner in the Hudson's Bay Company, perceived the advantage of colonizing the interior parts of the country, knowing that its situation afforded many advantages; and also being aware that there existed in Ireland and Scotland a discontented population who would willingly emigrate to British America. …

Morning Chronicle
London, England – 25 June 1819

150 Years Ago

IMMIGRATION.

(The substance of a Paper read before the Protestant Political Association at its last meeting.)

EVER since the discovery of America or the New World, the maritime nations of Europe directed a large share of attention to emigration. New countries with inexhaustible resources were opened up to enterprising people who felt dissatisfied with the narrow limits to which a crowded population restricted them. ….

The immigration of "Irish Female Orphans" was originated, and recklessly carried out in 1848, and continued for two or three years with this special object – to supply papist wives to protestant husbands, until the scandal and immorality of the scenes that were witnessed in the towns became so great, that a stop had to be put to the influx of those so-called "orphans." The conjugal disputes that the police courts at the present day are called on to settle are painful evidences of the fruit of that system. …

We have now to consider whether this kind of Immigration is the best for the colony. During the years 1866 and 1867, the number of assistant immigrants was 2148; of these, 313 were from England, 121 from Scotland, 1696 from Ireland, and 18 from other countries. …

Bad as it is here, the result of Irish Catholic immigration to America is far worse. Between the years 1814 and 1864 the number of immigrants that arrived in the United States was 5,691,709, and of these 4,706,075 were from the United Kingdom of Great Britain and Ireland. …

Sydney Protestant Standard
Sydney, Australia – 29 May 1869

Miscellaneous Items.

There is an Irish superstition that the breath of a child who never beheld the face of its father charms away disease. Irish children, occasionally, whose fathers died before their birth are in demand. They are frequently called in from the street, or from school, to "breathe on the face of the baby."

THE OLDEST MASON in the world is supposed to be a resident of Giles county, Va., Mr. David Eaton. The Parisburg Gazette says he was born in Ireland, but

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Researching U.S. Land Records: A Federal-land Example

by Lois Abromitis Mackin, Ph.D.

Like researching land in state-land states, researching land in federal-land states involves four steps:

1. Understand the federal land-grant process. Learn about the records created by the process, and how to access them. The *FamilySearch Research Wiki* article, "United States Land and Property"[1] has links to other wiki articles, including "Grants from the Federal Government (Public Domain)"[2] and "Government Land Grants."[3]
2. Check to see whether your research subject received his land from the federal government. A convenient way to do this is to visit the Bureau of Land Management (BLM)'s General Land Office (GLO) website <https://glorecords.blm.gov>. If he did, explore the record images and information available on the website, order a copy of his federal land entry file, and find his tract book entry.
3. Research county-level records, starting with grantee and grantor indexes to determine whether he purchased additional land and how he disposed of his land.
4. Check your work, and integrate your findings with other records of your subject and his associates. As with state-land state research, be sure that you can account for the acquisition and disposition of all the land your research subject owned.

To illustrate researching land in federal-land state, we'll use the case of Christopher Mackin (1821-1867). Christopher was born in Ireland and immigrated to Wisconsin, with a brief stop in New York. His 1860 census entry, in the Town of Vermont, Dane County, Wisconsin, reveals his migration trail, and also lets us know that he owned land valued at $1,400.[5]

Step 1: Understand the Federal Land-grant Process

After the American Revolution, the new federal government acquired ownership of millions of acres of public land. Initially the land lay within the borders of the North-West Territory (now the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, and northeastern Minnesota). Purchases and treaty acquisitions quickly added to this land, which the government began to disburse to raise revenue, provide rewards for military service, and accommodate and encourage western migration.[6] The Northwest Ordinance of 1785 established procedures for scientific survey and subdivision of the public lands on a rectangular grid system, and the Land Act of 1796 established the position of a Surveyor General.[7]

Initially, federal land was sold at public auctions held in Washington and large eastern cities. In 1800, Congress established four land districts in Ohio, with a land office in each one that conducted land sales. Prior to the establishment of the General Land Office in 1812, the U.S. Secretary of the Treasury supervised the sale of land, the Secretary of War managed military bounty land warrants, and the Secretary of State countersigned all land patents. After 1812, these responsibilities were centralized under the General Land Office, and in 1836 the Office of the Surveyor General was also brought under the purview of the GLO.[8]

Survey and sale of the federal lands was a rolling process, with new survey districts created, land surveyed, and new land offices established while survey and sales were still active in older districts. The earliest surveys of Wisconsin were conducted in the early 1800s under the direction of the Surveyor General for the states of Ohio, Indiana, and the Territory of Michigan. In 1830 a new survey district was created to oversee survey of the Wisconsin Territory, with an office in present-day Dubuque, Iowa.[9]

Federal land surveys proceeded by first laying out east-west township lines relative to the prime meridian(s) for the survey district and north-south range lines. These provided the exterior lines for the six-mile-square townships. After surveying of the exterior township lines was completed, a new survey crew ran section lines (interior lines) subdividing each township into thirty-six sections. Survey crews produced field notes in small notebooks and maps for each township. Records for Wisconsin, transferred to the Wisconsin Board of Commissioners of Public Lands in Madison, have been digitized and made available on the Board's website.[10]

Once the survey of an area was complete, land was opened for sale. Those wishing to acquire (in federal-land-speak, "make an entry for") land traveled to the federal land office managing the land in the area where they wished to purchase. Each federal land office had two principal officers, a Register and a Receiver. The Register recorded entries in ledgers for each kind of entry (purchases, military bounty land entries, Homestead entries, etc.) and noted entries made for specific land parcels in tract books and township plats. The Receiver handled money, accepting payment for land purchases, fees, and commissions.[11]

The federal land office responsible for selling land in the western portion of Dane County, where Christopher lived, was the Mineral Point land office, which opened in October 1834.[12]

Land was conveyed from the federal government to other owners through several entry mechanisms. It's important to learn which mechanism was used for a particular land grant, because of peculiarities in the records for each type. (The General Land Office website's database identifies the authority for each patent in the miscellaneous information for the patent — see the illustration below.) Mechanisms included:

- Public auctions. By law, land that had been surveyed and was to be offered for entry had to be offered at public auction. Any land not sold at auction was subject to private entry.
- Private cash purchases. After passage of the Land Act of April 24, 1820, land that had previously been offered at auction ("offered land") became eligible to be sold for cash, fully paid at entry.
- Warrant and scrip entries. Warrants and scrip were government-issued paper that entitled the bearer to enter a prescribed quantity of land. Between 1788 and 1855 the U.S. offered warrants for bounty land to those with military service in the Revolutionary War, the War of 1812, the Mexican War (1847), Indian Wars, and other conflicts. Most bounty land warrants were "assigned" (i.e., sold) to purchasers other than the veterans who used them to enter land. The government also issued several kinds of scrip either in lieu of land grants or to dispossessed claimants; these were also assignable.
- Homestead entries. The Homestead Act of 1862 permitted homesteaders, required to be U.S. citizens, to obtain up to 160 acres of land in return for living on and improving the homestead claim for a period of five years. Homestead entry files are particularly rich in information on homesteaders and their families.
- Mineral, timber culture, and desert land sale entries. Although earlier laws provided for management of mineral leases, in the late nineteenth century special laws were enacted for mineral claims, timber claims, and arid lands.
- Grants to states and railroads.The federal government granted public lands to states, sometimes upon admission to the union and sometimes after admission, for specific purposes such as internal improvements. Land was also granted to various railroad companies as a means of financing westward expansion.[13]

Squatters — people who simply settled on public land without applying or paying for it — were a perennial issue in the settlement of public lands. The federal government tried various means, including military force, to manage or evict squatters but ultimately had to acknowledge preemption rights. Hone cites a total of 24 different acts aimed at the preemption problem before 1820. In 1830, the first broad-scale preemption act was passed, followed by the Preemption Acts of 1838 and 1841. Ultimately, settlers residing on public lands without authority became able to regularize their preemption claims, which were entered into tract books. Records of preemption claims can be particularly rich in family history, since the preemptors had to show their eligibility for special status as well as their history on the land.[14]

Step 2: Determine Whether Your Ancestor Received Federal Land

We are fortunate to have access to the *U.S. Department of the Interior, Bureau of Land Management, General Land Office Records* website <https://glorecords.blm.gov>, where we can search and view images of land patents, survey plats, tract books (at present, available for Alabama and Iowa), and other federal land records.

To determine whether your ancestor received federal land, start with the patent search. If you're new to the site, use the Reference Center to read the search tips and learn about the wildcards available.[15]

Finding Christopher Mackin required creativity in searching. Although I knew that Christopher lived in Dane County, Wisconsin, I started the search with the whole state. This turned out to be a good strategy, because it located a land purchase in Iowa County, in addition to the purchase of the known land in Dane County. Rather than using wildcard searches for Christopher's surname, I searched for variant names I had found in other kinds of records. Records of Christopher's federal land grants appear under two surname variants, "McCann" and "Machen," which would not be located by a single wildcard search.

Land purchases located for Christopher were two purchases patented in Iowa County in 1857 and one purchase patented in Dane County in 1858.

Clicking the link for the first search result brings up the detail screen (figure 1):

The detail screen shows the land office where the purchase took place (Mineral Point), the "authority" for the purchase — in this case, the 1820 law permitting cash sales, the document number, and the

survey information. Checking the land descriptions for the two parcels of land in this purchase brings up an area map showing the exact location of the land.

Note that there are three tabs: Patent Details (shown), Patent Image, and Related Documents. Clicking the Patent Image tab allows you to view a copy of Christopher's patent. The Related Documents tab shows the patentees of adjacent land (who form part of Christopher's FAN club).

While the GLO website lists tract books as a searchable document type, tract book images are only available for Alabama and Iowa. For tract books in other states, it's necessary to use the Family History Library's collection of digitized microfilm of Bureau of Land Management tract books (except for the states of Alaska and Missouri). Although you can browse the digitized microfilm by state and roll from the record collection landing page,[16] it is wise to consult the *FamilySearch* catalog film/digital notes to determine which roll contains the records for your research subject's township and range.[17] The wiki article "United States, Bureau of Land Management Tract Books Coverage Table"[18] shows the same information. Another resource for finding tract books and plat maps is Appendix A of Hone's land and property book.[19]

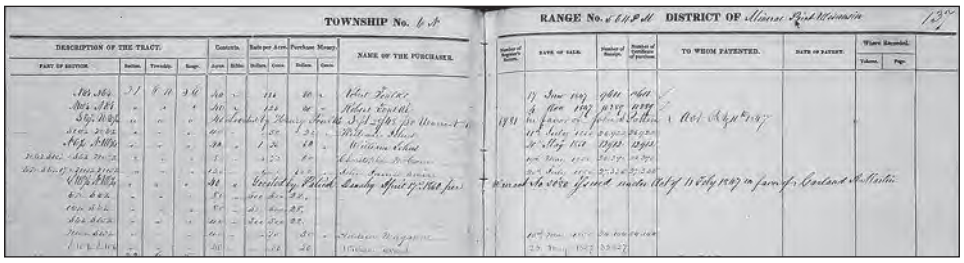

Figure 2. Tract book T6N R5E S21.

The figure 2 shows where Christopher's purchase in section 21 was recorded in the Mineral Point Land Office tract book.[20]

While this is a trove of information, it's not all the information available about Christopher's purchase. The next step in research is obtaining the file of documents related to the purchase — called the land entry file before 1908 and the serial patent file after that date — from the National Archives in Washington, DC. You can order these directly from the National Archives by following the links and directions on the "Land Records" page of the National Archives website,[21] or contract with a private researcher to retrieve the records for you.[22]

The land entry file for Christopher's patent contains copies of just three documents:

- A receipt from the Mineral Point Receiver's Office dated 9 May 1855 for $90 in payment for 120 acres at $0.75 per acre.
- A sworn statement by Christopher, dated 9 May 1855, co-signed by the Register, stating that he is acquiring the land for his own use for actual settlement and cultivation, that he has not acquired more than 320 acres, and that the land is not occupied.

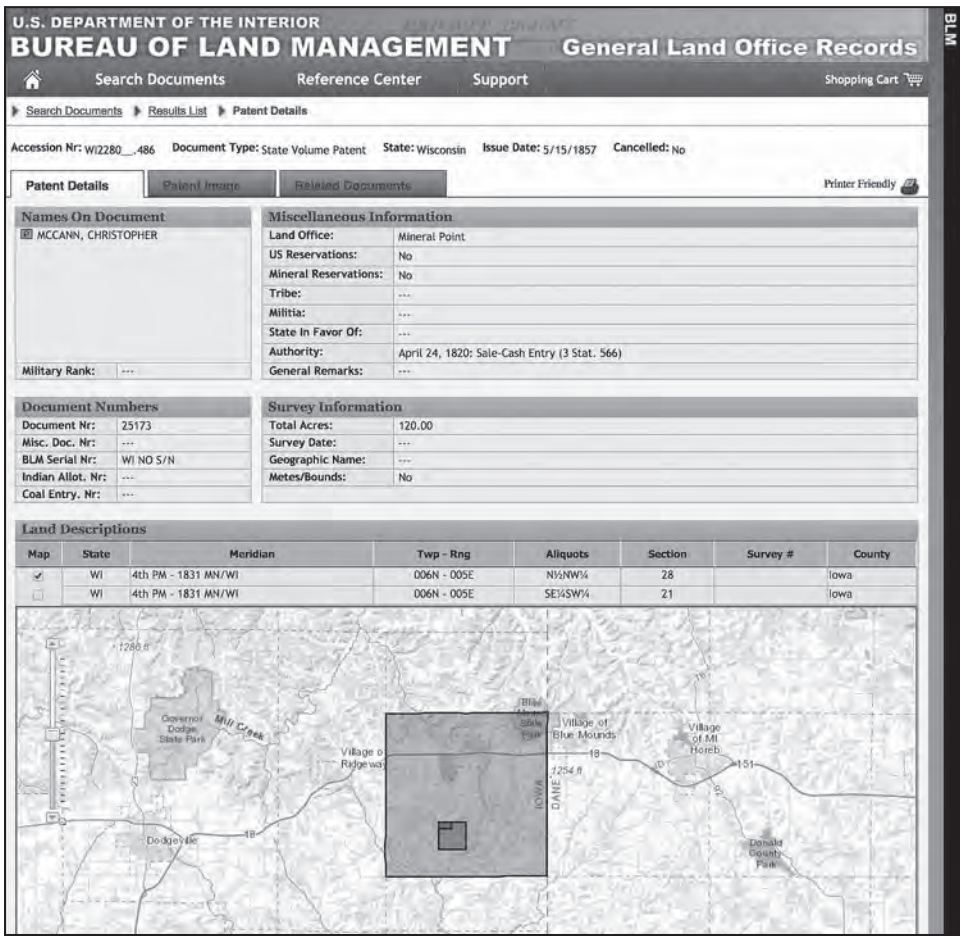

Figure 1. Mackin, Christopher 120 acre purchase.

- A statement from the Mineral Point Receiver's Office, dated 9 May 1855, acknowledging Christopher's purchase and entitling him to receive a patent.[23]

The number of documents in a land entry file varies, depending on the authority for the transaction. Typically, land entry files for cash sales like Christopher's contain few documents, while files for military warrant sales and homestead entries contain more. However, it is impossible to know what information will be contained in the land entry file, even for a cash entry, unless you obtain the file.

In the case of Christopher's Iowa County land purchase, the patent for the land, available as a digital image on the GLO website, is dated 15 May 1857, two years after the purchase took place.[24]

In addition to the maps available on the GLO website, Arphax Publishing <https://arphax.com> offers original landowner map books for most of the federal-land states, plus Texas, organized by county. For example, *Family Maps of Iowa County, Wisconsin*[25] lists and maps all of the federal patents for Iowa County, indexed by patentee surname. For each township, there is a patentee index and three maps, one showing the patents in the township, with patentee names and patent dates; one showing the roads within the county, along with cemeteries and city centers, and one showing water-courses, bodies of water, railroads, city/town centers, and cemeteries. Arphax also offers a subscription website called *HistoryGeo.com* <www.historygeo.com> featuring two components, the First Landowners Project (landowner maps by township for all 29 federal-land states, plus Texas) and the Antique Maps collection (images and indexes to landowners on historic maps).

Step 3: Research County-level Records

As in state-land states, county-level records in federal-land states are typically indexed by the names of the grantor (seller) and grantee (buyer). Sometimes counties also maintain tract-book indexes, with all land transactions for a township, range, and section indexed together in chronological order.

The Iowa County, Wisconsin, Register of Deeds is the custodian for the grantor and grantee indexes in that county. Late twentieth-century deeds are indexed using an automated system, but nineteenth-century deeds must be located using physical, hand-written nineteenth-century index volumes. There are no tract books.[26]

Fortunately for today's historical researchers, the deed indexes were microfilmed and are available in the form of digitized microfilm on the *FamilySearch* website. Searching the digitized grantor indexes from the date of purchase of the land in 1855 through 1870, three years after Christopher's death and the conclusion of his probate, failed to identify a sale. Sometimes sales were not registered until the buyer sold the land.

In contrast, research in Dane County deeds, conducted at both the Wisconsin State Archives and the Dane County Register of Deeds, produced a number of deeds: a private land purchase of land adjoining Christopher's federal land grant in 1863, and also quit claim deeds executed by Christopher's heirs in order to acknowledge their step-father's ownership of Christopher's land after the death of their mother in 1889.

These deeds are shorter than the Thomas Emery deeds described in the preceding article (largely because the land descriptions are expressed in terms of township, range, and section rather than metes and bounds) and are written on pre-printed forms.

Step 4: Check Your Work, Integrate With Other Records of Your Subject

From other records, we know that Christopher Mackin was in Wisconsin on 12 December 1854, when he purchased 120 acres in the Town of Vermont, Dane County,[30] and on 21 December 1854, when he filed a declaration of intention to become a U.S. citizen in Madison.[31] Although he (or someone with a similar name) purchased 200 acres of land in northeastern Iowa County in May 1855,[32] Christopher of Dane County apparently did not reside on it.

On 1 June of the same year as the Iowa County land purchase, Christopher Mackin was enumerated in the Wisconsin state census in Dane County in the Town of Blue Mounds,[33] and in 1856 he was assessed for tax as a resident owner of 120 acres in section 21, Town of Vermont,[34] this being the land he purchased in December 1854, for which he received a patent dated 1 June 1858.[35]

Summary

The case of Christopher Mackin of Dane County, Wisconsin, illustrates the four steps involved in researching land in federal-land states.

1. Starting from the *FamilySearch Research Wiki* article on United States land and property, we learned about the federal land-grant process, the records created by the process, and where we can access the records.

2. Checking the General Land Office patent indexes on the Bureau of Land Management website, we determined that Christopher Mackin obtained three federal land grants in Iowa and Dane Counties. We obtained land entry files from the National Archives, and found tract book entries for the purchases on *FamilySearch*.
3. Using digitized microfilm available on the *FamilySearch* website, microfilm at the Wisconsin State Archives, and digitized records at the Dane County Register of Deeds office, we researched county grantor and grantee indexes and deed books to track Christopher's purchase of additional land in Dane County and the eventual disposal of the Dane County land to his widow's second husband.
4. We checked our land-record work and integrated our findings with other records of Christopher Mackin and his associates, including gravestones, naturalization records, tax records, census records, and probate records. At the end of the process, we were able to account for the acquisition and disposition of Christopher Mackin's Dane County land.

Endnotes

[1] "United States Land and Property," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/United_States_Land_and_Property : accessed 23 January 2019).

[2] "Grants from the Federal Government (Public Domain)," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Grants_from_the_Federal_Government_(Public_Domain) : accessed 23 January 2019).

[3] "Government Land Grants," *FamilySearch Research Wiki* (https://www.familysearch.org/wiki/en/Government_Land_Grants : accessed 23 January 2019).

[4] Ancestry, *Find A Grave*, database with images (http://www.findagrave.com : accessed 18 February 2019), memorial 71507914, Christopher Mackin (1821-1867), Saint James Catholic Cemetery, Vermont, Dane County, Wisconsin; gravestone photo by Jerry H.

[5] 1860 U.S. census, Dane County, Wisconsin, population schedule, Town of Vermont, p. 126 (penned), dwelling 760, family 802, Christopher Macan; database andimages,*Ancestry*(https://www.ancestry.com : accessed 23 January 2019), citing NARA microfilm publication M653, roll 1404.

[6] E. Wade Hone, *Land & Property Research in the United States* (Salt Lake City: Ancestry, 1997), 101.

[7] "Records of the Bureau of Land Management [BLM] (Record Group 49), 49.2 General Records of the General Land Office and the Bureau of Land Management 1796-1981," *Guide to Federal Records in the National Archives of the United States* (web version), *National Archives* (https://www.archives.gov/research/guide-fed-records/groups/049.html#49.2 : accessed 23 January 2019). For a detailed account of the public land, see Paul W. Gates, *History of Public Land Law Development* (Washington, D.C.: U.S. Government Printing Office, 1968). A digital copy of Gates' book is available at *HathiTrust* (https://hdl.handle.net/2027/uc1.32106000891595: 2019).

[8] Gregory Kinney and Lydia Lucas, *A Guide to the Records of Minnesota's Public Lands* (St. Paul, Minnesota: Minnesota Historical Society Division of Archives and Manuscripts, 1985), 58-9. An electronic version is available at (http://www.mngeo.state.mn.us/pdf/MN_public_lands_records.pdf).

[9] "Land Survey Information," *Board of Commissioners of Public Lands* (http://digicoll.library.wisc.edu/SurveyNotes/SurveyInfo.html : accessed 23 January 2019).

[10] *Ibid*. Two Wisconsin publications available online provide useful descriptions of the public land survey system in Wisconsin. See "Tutorial on the Public Land Survey System Descriptions, *Wisconsin Department of Natural Resources* (https://dnr.wi.gov/topic/forestmanagement/documents/plsstutorial.pdf : accessed 18 February 2019), and I.D. Lippelt, "Understanding Wisconsin Township, Range, and Section Land Descriptions [revised edition], *Wisconsin Geological & Natural History Survey* (http://wgnhs.uwex.edu/pubs/es0442002/ : accessed 18 February 2019).

[11] Kinney and Lucas, *Guide to Minnesota's Public Lands*, 59.

[12] E. Wade Hone, *Land & Property Research in the United State* (Salt Lake City: Ancestry, 1997), 484. Appendix B of Hone's book contains boundary maps for the land offices in the federal-land states, organized by time period.

[13] Kinney and Lucas, *Guide to Minnesota's Public Lands, 59-63.* See also Clare Bettag, "Land Entry Papers: Federal Land Records at the National Archives," not paginated, 2011, *National Archives* (https://www.archives.gov/files/dc-metro/know-your-records/genealogy-fair/2011/handouts/bettag-land-entry-papers-federal-land-records.pdf : accessed 20 February 2019). For cash sales, see Gates, *History*, 145-218. For warrants and scrip, see Hone, *Land & Property*, 115-127, 136-7, 152-3; Gates, *History*, 249-283; and Bettag, "Land Entry Papers." For homesteads, see Hone, *Land*

& Property, 140-146; Gates, *History*, 287-434; and Bettag, "Land Entry Papers." For an introduction to mineral, timber culture, and desert land, see Hone, *Land & Property* 147-152. For grants to states and railroads, see Hone, Land & Property, 153, and Gates, *History*, 285-286.

[14] Kinney and Lucas, *Guide to Minnesota's Public Lands*, 62-63. Hone, *Land & Property*, 137-140. Bettag, "Land Entry Papers." Gates, *History*, 219-248.

[15] "Search Patents," *General Land Office Records* (https://glorecords.blm.gov/reference/default.aspx#id=03_Search_Tips|01_Search_Patents : accessed 23 January 2019).

[16] "United States Bureau of Land Management Tract Books, 1800-c. 1955," collection landing page, *FamilySearch* (https://www.familysearch.org/search/collection/2074276 : accessed 23 January 2019).

[17] For the film/digital notes, see the *FamilySearch* catalog entry for United States Bureau of Land Management Tract books (https://www.familysearch.org/search/catalog/607931?availability=Family%20History%20Library : accessed 23 January 2019).

[18] "United States, Bureau of Land Management Tract Books Coverage Table," *FamilySearch* (https://www.familysearch.org/wiki/en/United_States,_Bureau_of_Land_Management_Tract_Books_Coverage_Table_(FamilySearch_Historical_Records) : accessed 13 February 2019).

[19] Hone, *Land & Property*, 213-267.

[20] Bureau of Land Management, *Records Improvement* [U.S. Tract Books], microfilm, 1,265 rolls (Washington, D.C.: Department of the Interior, 1957), Wisconsin roll 11, Mineral Point Land Office, vol. 33, p. 137, entry for Christopher McCann, NE ¼ SE ¼ and SE ¼ NW ¼, Section 21, Township 6N, Range 5E, certificate of purchase no. 25390; digitized microfilm 007,116,659, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3QSQ-G9W3-QJP8?i=148&cc=2074276&cat=607931 : accessed 13 February 2019). Note that Christopher's purchase of land in both sections 21 and 28 on 9 May is recorded in the tract book entry for section 28 on p. 138 (https://www.familysearch.org/ark:/61903/3:1:3QS7-89W3-QV9X?i=149&cc=2074276&cat=607931 : accessed 13 February 2019), even though part of the land purchased on that date was in section 21.

[21] "Land Records," *National Archives* (https://www.archives.gov/research/land : accessed 13 February 2019), Home > Research Our Records > Land Records. You can also find instructions at the *General Land Office Records* website (https://glorecords.blm.gov/reference/default.aspx#id=04_Document_Requests|02_Land_Entry_Case_File : accessed 13 February 2019).

[22] You can locate professional researchers through the directories on the websites of the Association of Professional Genealogists (www.apgen.org) or the Board for Certification of Genealogists (bcgcertification.org). The National Archives also maintains a list of independent researchers on its website (https://www.archives.gov/research/hire-help).

[23] Christopher McCann (Iowa County) cash entry file, certificate no. 25173, Mineral Point, Wisconsin, Land Office; Land Entry Papers, 1800-1908; Record Group 49: Records of the Bureau of Land Management; National Archives, Washington, D.C.

[24] Christopher McCann (Iowa County, Wisconsin), cash entry patent no. 25173; "Land Patent Search," images *General Land Office Records* (www.glorecords.blm.gov/search/default.aspx : accessed 13 February 2019).

[25] Gregory A. Boyd, *Family Maps of Iowa County*, Wisconsin (Norman, Oklahoma: Arphax Publishing Co., 2006).

[26] "Register of Deeds," *Iowa County Government* (https://www.iowacounty.org/departments/RegisterofDeeds : accessed 18 February 2019). This was confirmed by a telephone call to the Register's office by the author on 13 February 2019.

[27] Iowa County, Wisconsin, Grantor index, vols.1-4 (1837-1887); digitized microfilm 7,857,961, *FamilySearch* (https://www.familysearch.org/search/film/007857961?cat=323096 : accessed 13 February 2019), surname initial "M," for years 1855-1870, personally searched by author.

[28] Dane County, Wisconsin, Deed Book 59: 313, John Macken to C. Macken, 13 October 1863; Register of Deeds, Madison.

[29] Dane Co., Wisc., Deed Book 140: 315-7, John Macken heir at law of Christopher Macken to William Dinneen; James Macken heir at law of Christopher Mackin to William Dineen; and Christopher Mackin, Anne Mackin, Stephen Mackin, Patrick Mackin, and Michael Mackin heirs at law of Christopher Mackin to William Dineen, 19 February 1889; Register of Deeds, Madison. For Mary Mackin's death on 13 January 1889, see St. James Cemetery (Dane County, Wisconsin; County Highway F SW of Black Earth), Mary Dinneen marker.

[30] Bureau of Land Management, *Records Improvement* [U.S. Tract Books], microfilm, 1,265 rolls (Washington, D.C.: Department of the Interior, 1957), Wisconsin roll __,

Mineral Point Land Office, vol. 34, p. 137, entry for Christopher McCann, NE ¼ SE ¼ and E 1/2 NE ¼, Section 21, Township 7N, Range 6E, certificate of purchase no. 22599; digitized microfilm 007,116,659, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:3QSQ-G9W3-QJHR?i=233&cc=2074276&cat=607931 : accessed 13 February 2019).

[31] Clerk of the Supreme Court, state of Wisconsin, Declarations of Intention to Become a Citizen, 1854-1860 (A-K), Series 1729, Box 2, folder 2, Christopher Macken (1854); Wisconsin State Archives, Madison.

[32] Christopher McCann cash entry files no. 25173 and 25390, Mineral Point, Wisc., Land Office, RG 49, NA – Washington.

[33] 1855 census, Dane County, Wisconsin, Town of Blue Mounds, unpaginated, entry for Chris Maklun; "Wisconsin State Census, 1855," database and images, *FamilySearch* (https://www.familysearch.org/ark:/61903/3:1:S3HY-67F7-ZNK?i=75&wc=familysearch.orgTH-267-11865-144499-38.jpg%3Fctx%3DCrxCtxPublicAccess&cc=1443825 : accessed 13 February 2019), citing Wisconsin Department of State, State Historical Society, Madison.

[34] Dane County, Wisconsin, Tax Rolls, 1856, Town of Vermont, Range 6E, Section 21, entries 13 and 14 for Christopher Maken; Dane series 90, microfilm reel 10, Wisconsin State Archives, Madison.

[35] Christopher Machen (Iowa County, Wisconsin), cash entry patent no. 22599; "Land Patent Search," images *General Land Office Records* (www.glorecords.blm.gov/search/default.aspx : accessed 13 February 2019).

Continued from page 16

does not know his exact age. He has, however, three diplomas – a Blue Lodge, Chapter and Knight Templar. They all bear date in 1802, the year that Mr. Eaton emigrated. The Knight Templar diploma states that he became a Knight Templar on the 7th of February, 1790, a little over seventy-nine years ago. He can not remember how long he had been a Mason before he became a Knight Templar, but he thinks eight or ten years. Say eight years, and he had been a mason eighty-seven years, and as he must have been twenty-one years old at his initiation, he is now 108 years of age.

Sturgeon Bay Door County Advocate
Sturgeon Bay, Wisconsin – 6 May 1869

110 Years Ago

[no title]

Speaker Cannon last week presented Miss Mary McCann with a medal for saving the lives of nine children in the General Slocum disaster in New York harbor five years ago. The brave Irish girl was in a hospital, convalescing from scarlet fever, and seeing the children in danger of drowning she rushed to the beach, waded out to them and brought them safely ashore. "Uncle Joe" not only made a neat little speech, complimentary to the heroine, but pressing his lips on her maiden cheek he uttered with emotion the words, "May your tribe increase." The medal was awarded by the life saving service.

The Irish Standard
Minneapolis, Minnesota – 27 March 1909

NEWS FROM IRELAND

Antrim.
Frank M. Williams, who was attached for the past nine years to the editorial staff of the "Belfast Evening Telegraph" and "Ireland's Saturday Night," died on Feb. 22, after a short illness, at his residence, 6 Linden Gardens, Cliftanville.

Armagh.
A fine of 30s and 20s costs was imposed at Portadown Petty Sessions on J. Hackett, hotel proprietor, Clougher, for smoking in a non-smoking compartment in one of the carriages of the great Northern Railway Company. It was stated annoyance was caused to a passenger on the occasion by three men, who refused to desist from smoking, and one of them threatened to throw him out of the window. Mr. Hackett subsequently wrote a letter of apology.

The Irish Standard
Minneapolis, Minnesota – 27 March 1909

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

Searching Griffith's Valuation at AskaboutIreland.ie

by Kathleen Strickland

Sir Richard Griffith, a geologist, completed the first geological map of Ireland about 1815. This preceded creation of Ordnance maps, for the most part scaled 6 inches to the mile. The maps were produced from 1829 to 1842. From 1848 to 1864, Griffith conducted a survey of all Ireland, identifying about a million property owners and renters, to help determine taxation rates across the island. This was the basis of the Primary Valuation of Tenements, or Griffith's Valuation, published from 1853 to 1865. For a thorough explanation of the history and purpose of the Valuation, check out John Grenham's website, *Irish Ancestors* <www.johngrenham.com>. Click on "Browse" and then on "Records" in the left-hand column. The drop-down menu offers an option of "Property & Valuations", which then offers specific topics, including Griffith's Valuation. The direct connection is <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=66>.

Using Griffith's at AskaboutIreland.ie

While digitized versions of Griffith's Valuation are available on various websites across the Internet, AskaboutIreland.ie offers free access. Searching Griffith's Valuation on *Ask about Ireland* can be challenging but ultimately very rewarding. Finding a family name in one parish or townland, and then finding a cluster of family names in another, sets me off to studying maps of Ireland to see where the clusters are located. Then I feel compelled to check the next townlands north, south, east and west, uncovering new possibilities at every turn.

To make the most of Griffith's, I investigated *Ask about Ireland*'s hints, videos and PDF downloads. The website offers detailed help all along the way, from basic name and place searches to providing connections to both historic and modern interactive maps. Discovering clusters of ancestral surnames in close geographic proximity opens avenues for further investigation. For additional help, I found an explanation of terms used in Griffith's on *Findmypast* at <https://www.findmypast.com/articles/griffiths-valuation---explanation-of-terms> .

> The Primary Valuation was the first full-scale valuation of property in Ireland. It was overseen by Richard Griffith and published between 1847 and 1864. It is one of the most important surviving 19th century genealogical sources.
> – AskaboutIreland.ie

After navigating to the home page of *Ask about Ireland*, I clicked on the "Griffith's Valuation" button at the bottom of the page, bringing up "Griffith's Names." The headings across the resulting page, just under the blue banner, offer more information for using Griffith's to the fullest. While it's tempting to just start typing in a surname, it's better to take the time to learn more. Before starting to search, I clicked on the "Read More" tab to bring up an introductory video for help in understanding and using Griffith's on *Ask about Ireland*. On this same page, on the right-side column, clicking on "Using Valuation and Maps" produces downloadable PDFs: "How to do a Place Name Search" and "How to do a Family Name Search." Both printouts are very helpful when exploring the website.

For example, I want to locate James Haffey in Dunkineely (Killaghtee Civil Parish) or Killybegs (Killybegs Upper Parish), both in the Barony of Banagh. Related Erskine and O'Malley families intermarried with and lived close to the Haffeys in Ireland and in the United States, so I will watch for them in these places, too.

Griffith's Names

Entering Haffey and James into the boxes, then clicking the "similar names" box and Donegal in the County box, shows no Haffeys or Haffys. Checking the alternate spelling Haughy, I find two men named James Haughy in the civil parish of Killaghtee. (I learned to click the "Griffith's Names" at the top of the page each time I searched a different name. Just changing a name field disabled the choices for Barony, Union and Parish). Note: even though I checked "similar names," Haffy did not show Haffey, Haughey or Haughy results. I found Haughy in Killaghtee, but not Haughey. I needed to check all the variations that might lead to these families.

Trying the Haughey spelling, I get several named James, but they are not in Killaghtee or Killybegs Upper. For both James Haughy entries in Killaghtee, the results page shows name, county and parish. Click the Details button to see a printed summary of the entry for each James.

- James #1, in position 32 on the page, is the tenant of Robert Rogers.
- James #2, in position 33, is the tenant of John Bustard.

Note that the map reference number is 1 for both instances of James. Both listings show the townland Drumnasorn.

The next column at the top lists *Original Page*. On this page, James Haughy is listed only once, his landlords being Robert Rogers *and* John Bustard. On the very first column, his map reference is "1."

- His "Description of Tenement" shows "House, Office, Land." Tenement is taxable property; House refers to dwellings and public buildings; Office can be factories, farm outbuildings, etc.
- The next column "Area," shows the property as A, R and P: acres, roods and perches. The land held by Rogers and Bustard is about 67 acres, showing James and four other tenants.

The brackets around the names of James, Ellen, Cornelius and Patrick Haughy, along with John McClusky, indicate that these people farmed the land in common.

The column Rateable Annual Valuation is divided into Land and Buildings, with their estimated taxable value for a year. James Haughy's land rate is 3 pounds, 15 shillings; buildings, 10 shillings. The last column, Total Annual Valuation of Rateable Property is, for James, 4 pounds and 5 shillings. (For help evaluating the significance of taxable rates, see the article by Fiona Fitzsimons on the *Findmypast* blog <https://blog.findmypast.com/an-expert-guide-to-the-griffiths-valuation-1406105865.html>).

The *Map Views* icon brings up several maps. Some are historic, one is modern. James' residence should show up in the red rectangle on the first map. I used the buttons at the lower right to zoom in and out. Because I could not find Drumnasorn on this map, I used the slider at the top of the page to switch from historic to modern maps. Zooming out, I located "Drumnasorna" within the red rectangle, I used the mouse to position the town in the middle of the page and set the slider to "Historic", taking me back to the original map. There was Drumnasorn, right in the middle of the map, showing 67 acres. The number 1 in Drumnasorn is the map reference showing where James lived. If there is more than one map available, they all can be viewed by changing "Map Version." The maps can be printed.

> The primary valuation of Ireland or Griffith's Valuation – carried out between 1848 and 1864 to determine liability to pay the Poor rate (for the support of the poor and destitute within each Poor Law Union) – provides detailed information on where people lived in mid-nineteenth century Ireland and the property they possessed. – National Library of Ireland

There are so very many ways to manipulate the numerous maps here and link them to specific places mentioned in Griffith's. Clicking on "About GV Maps" at the top of the homepage links to "Using the Valuation and Maps," with detailed description of and instructions for using the maps. I find referencing these instructions while using the maps is essential to understanding results from Griffith's.

For more information about the maps on *Ask about Ireland*, see John Grenham's November 30, 2015 blog article, "Irish Roots: Floundering with Valuation Maps" at *Irish Times* <www.irishtimes.com/culture/heritage/irish-roots-floundering-with-valuation-maps-1.2440692> .

On the modern map:

- Clicking on "Show Towns" displays a town icon at Killybegs, possibly the closest town to Drumnasorn. This icon leads to a town map of Killybegs.
- Clicking on "Show Namebook" (a listing of places from the Ordnance survey) results in book icons — descriptions, local geography or official correspondence concerning the places that have an entry in the Name Books. For instance, I chose the book for "Nethertown," then clicked the box to bring up a data sheet which gave me more information about that place.

Griffith's Places

The next step is to click on "Griffith's Places" under the blue banner and enter a place with as many details as possible: place name, county, parish etc. The resulting list reveals the units within the place name. Entering "Drumnasorn" and "Donegal," one entry is returned. Clicking on "Occupants" brings up 10 names — Haughys and McCluskys — in the county of Donegal, parish of Killaghtee.

Because Dunkineely was also home to some Haughys, O'Malleys and Erskines, I checked "Griffith's Places" for the townland of Dunkineely in Co. Donegal. Two of the results are "Dunkineely" and "Dunkineely Main Street." Of the 22 people in "Dunkineely," none are the names I'm seeking. The "Main Street" option lists James Meally, but no Erskine or Haughy. This is promising, though, because "Meally" is a variant of "O'Malley."

Choosing "Killybegs" as placename returns entries for the parishes of Killybegs Upper and Killybegs Lower. In the parish of Killybegs Upper, I find Killybegs and Killybegs Main Street. For each of these, clicking on the "occupants" button does not lead to the listing of people I am seeking. At this point, I started looking at each Haughy entry for towns in Killybegs Upper Parish. This was time-consuming but rewarded me with a collection of Haughy, Meally and Erskine names.

In all, *Ask about Ireland*'s online Griffith's Valuation offered many insights into my families in Ireland and where they lived. It brought home the importance of using all known variations of a surname in a search and pushed the possibilities of searching in bordering towns and parishes for other possible ancestors. Descriptions of holdings and their value lead down avenues of discovering the economic situation of ancestors when compared with their neighbors. Personally, I'll be using the maps to locate more Haughys and to learn the history of the places they lived, enriching the history of these families.

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal and provides freelance research, writing and editing assistance.

Looking for More Information About Land or Tax Records – in the U.S. or in Ireland?

Perhaps an article from an earlier issue of *The Septs* can provide additional information.

January 2006

- *Irish Townland and Tenement Valuation Manuscripts: Valuable Addition to the Family History Library*, by David S. Ouimette
- *Paths to and from Griffith's Primary Valuation: Reconsider the Value of Ireland's Premier Census Substitute*, by Nancy Grell

April 2010

- *Linking Property in Griffith's with the Tithes*, by Dwight A. Radford
- *More About the Tithe and Griffith's*, by Dwight A. Radford

July 2012

- *Census Substitutes Are Not Just For Ireland*, by Tom K. Rice

October 2013

- *Remember the Courthouse? A Place of Genealogical Records*, by Jay Fonkert

October 2014

- *Ordnance Survey Ireland – Online Map Resource*, by Mary Wickersham
- *Get to Know the Territory: Geography for Genealogists*, by Jay Fonkert

April 2016

- *Records of the Valuation Office*, by Fiona Fitzsimons

The Importance of U.S. Tax Lists: The Kentucky Example

by Dwight Radford

Tax lists often are one of the last sources that many family researchers consult. In reality, they should be among the first after primary sources, such as censuses and church records. Why? Because annual tax records can be used in place of missing censuses. The reason people overlook this rich source may be because each state has different tax laws, and every few years the tax laws within a state changed. Yet knowing what is contained in a typical tax record and what information is genealogically important can make this source most informative.

In this article, the Kentucky taxes will be referenced, providing insight into how much the genealogist can squeeze out of them.

Tax Lists as a Substitute Census

It is common to hear the experts discuss tax lists in Ireland as a "census substitute." While not exactly correct, it does convey the meaning of a "census alternative". But Ireland is not the only place where this strategy works; tax lists can be used to fill in for sketchy records anywhere, including the U.S. Two references on this topic include John and E. Diane Stemmon's *Pennsylvania in 1780: A Statewide Index of Circa 1780 Pennsylvania Taxlists* (Laughlintown, Pennsylvania: Southwest Pennsylvania Genealogical Services, 1978) and Charles A. Sherril's *The Reconstructed 1810 Census of Tennessee: 33,000 Long-Lost Records from Tax Lists, Court Minutes, Church records, Wills Deeds and Other sources* (Mount Juliet, Tennessee: C. A. Sherrill, 2001).

In Stemmon's book, the 1780 Pennsylvania compilation includes tax lists for Bedford, Berks, Bucks, Chester, Cumberland, Lancaster, Northampton, Northumberland, Philadelphia, Westmoreland and York counties. It is useful for tracking people who first appear in the 1790 census, but whose origins prior to that are unknown. When studying a source such as this index, one should ask whether the authors used the personal property tax lists as well as real estate tax lists or if the particular tax list included both in the same register. Since not everyone owned land, a tax list which included personal property would be most helpful in tracing families. A researcher should read or consult the introduction to such works to see exactly what is being indexed.

In Sherril's compilation, the tax lists are only part of the resources used for this index of frontier Tennessee. Although it became a state in 1796, the 1830 federal census was first census for Tennessee that survived in its entirety. This means that tax lists prior to 1830 are very important. Since not all pre-1830 tax lists survived, the author uses other resources in this book.

What Information is Important?

Not all information from a tax list is important, while some information should never be neglected. How do researchers determine the difference? First, when viewing a tax list, note what is being taxed. For genealogical purposes, a carriage or a clock may not be important. They are interesting and may fill in tidbits about a family's daily life, but they are not essential. Such taxable items don't tie the research back to other records — deeds, church records or probates — let alone to other family members. Neither do cattle, as they can be eaten. However, horses and slaves are a different matter.

The number of horses and slaves are essential pieces of information in household and tax records; a deed should be tied to a sale, especially for slaves. Their number should remain a taxable constant in a household until disposed of through a sale or by death of that horse or slave. This means that if John Brown has three (3) taxable slaves or horses in 1801, and he has one less in the 1802 tax list, but a James Brown gains one, that could mean something. In frontier research, such a transfer may indicate a father and son relationship when no probate or deed is left behind stating such. It's not the best proof, but on the frontier or in a county where records are sketchy, it may be the only proof! Horses and slaves were considered personal property. Sometimes personal property is combined with the real estate taxes and sometimes they are separated out. It is essential to carefully note how the tax registers are set up.

Aside from horses and slaves, watch for land being transacted between family members. This makes the real estate taxes very important. They provide the first clue that an ancestor owned land, and in many cases, the tax lists are the only proof. Depending on the state law, not all deeds were registered. Land often went through many family members, only to be officially registered when the need occurred, possibly decades later. However, there was always a taxable party for the land named year by year.

In Kentucky records, the land taxes provide insight into where the family lived and with whom they were associated. Information in the real estate tax lists can provide a gold mine of material. Geographically, it is the "watercourse" information that is most essential. (A watercourse could be a river, branch, lick, or stream — all having to do with water running through the area.) Kentucky did not have townships, so the watercourse serves as the theoretical "township". This means that if the common name of Smith, or better yet John Smith, is

being researched, there is no need to panic. The watercourse will help to sort through them. If the ancestral John Smith had land on Buzzard Creek, then the John Smith living on Possum Lick is not ancestral.

The same principle holds true with other Smith families. If there are other Smiths on Buzzard Creek along with the ancestral John, one should assume they are relatives. A map showing the watercourses will help determine the length of Buzzard Creek through the county. If it runs from one end of the county to the next, then perhaps question the assumption that other Smiths were related to the ancestral John. However, if it runs only a short distance, the assumption is much safer, if not a certainty. This strategy of using the watercourse can also be used to sort through the five John Smiths in the county. When sorting through county deeds the watercourse, or at least the neighbors, will be listed. When the watercourse has an alternative name, this should be reflected in the records.

Divisions Used in the Tax Lists

In states such as Kentucky, tax lists may be divided by company or district; in the early days, these were basically militia districts. Questions asked included the number of free white males in a particular age group, e.g., below 21 years of age. In this case, a geographic part of the county may be labeled in the tax lists as Captain Jones Company, or simply as District 1. While the company and district numbers changed over the years, the population should remain somewhat constant with that part of the county. This again helps to separate out families with common surnames to a particular part of the county.

When a new district or company was created, the composition of the residents also changed. In states such as Kentucky, new counties were created as the population grew and moved westward. This means an entire district may disappear from one tax list only to be found as part of a newly-formed county. The family in question never moved; the boundaries changed around them. It is possible to document a family which never physically moved as part of three or more counties in the tax lists.

The Finer Details

It is important to have a basic understanding of the tax laws of a state and to be aware of the finer details which need to be studied very closely. Was there a head tax or was it just persons over 21 years of age who owned real or personal property who were considered taxable? And what if there is a John Smith, Jr. and a John Smith, Sr.? Does Jr. become Sr. when the latter dies or is exempt from the taxes? This is important, yet it does not necessarily mean a father and son relationship. It could simply mean older and younger. In Kentucky, if both Sr. and Jr. are found on the same or neighboring watercourse or in the same district, they may actually be father and son. While probates and land deeds can help resolve this, not everyone left a will or owned land.

Depending on the state law and the time period, when a man died, his widow may have appeared in the tax list for a year or two. Maybe listed as a widow, maybe not. The point is that when the male taxable disappears from the books and a female appears in that man's place, a death has occurred. If a probate does not survive or was not registered, then that man's disappearance may be the only proof for his year of death, place of death, and the widow's name.

Aside from determining a death date, states such as Kentucky provide an excellent method of determining birth dates: the "head tax." In Kentucky, when a young man turned 21 years old, he was placed on the tax rolls. To determine the approximate birth year, subtract 21 from the first year the young man appears on the tax roll. Another clue that a person is young, perhaps single and turning 21, is that they are not taxed for anything other than their head. A person appearing for the first time with land, horses and slaves is more likely well-established rather than becoming 21 years of age.

Sometimes, clues exist in the history of the state tax laws. For example, Kentucky was originally Kentucky County, Virginia, so their tax laws resemble those of the state of Virginia. Tennessee, on the other hand, was originally part of North Carolina, and their tax laws resemble those of their parent state. Since Virginia and North Carolina had different taxation laws as to who and what were taxable, the tax rolls look very different. This difference was passed on to Kentucky and Tennessee.

Other factors: When a person disappeared from the tax rolls, it might indicate a move out of the county and an excellent method of tracing the migration of a family. Large segments of the population, especially in the South, did not belong to churches which baptized infants. The Baptists and the Disciples/Christians have no birth or baptism records. So then, if a family is documented in the tax lists between 1825 and 1835 in a particular county, any children born between those years were born in that county. The tax list is the proof of birth place. It may be the only record providing this information, if the conclusion was arrived at by the preponderance of evidence only.

Another finer detail is race. Some parts of the country were riddled with mixed-blood families. Depending on state laws, the race of a person may be noted, even if with a statistic mark to indicate "free color". Free

color typically meant a family of European-African ancestry or European-Native ancestry or European-African-Native ancestry. The latter is known as Tri-Racial Isolates by academics; and in places such as the Carolinas, East Tennessee, East Kentucky, Virginia and West Virginia they were quite numerous. The census takers may or may not list a family in this category, and the tax lists may or may not. In the case of the tax lists, it depends on the laws at the time the tax was taken and for what purpose. The use of race in the records was one way the white population restricted the civil rights of others.

If the tax laws required registration of race, then that would be noted. Further, note that a person of free color sometimes owned slaves, and this would be reflected in both the census and the tax lists. While that may be true, it was more likely that family members purchased other family members and called them slaves for the records. This is where reading between the lines is very helpful.

Another finer detail is where a person's name appears on a tax page. Most tax lists are not alphabetical by surname, but rather by the first letter of the surname. All the C's will be together. If researching Campbell, and the ancestral Alexander Campbell is taxed, one may find several other Campbells listed right before or after Alexander on the page. In which case one can assume that there is some degree of connection among the individuals listed. The reason for such an assumption is that people were busy on the farm, so when they paid their taxes, many family members may have gone to the court-house together on the same day. Note: this strategy does not always work, but when the tax books list the day the taxes were paid by the name of the person paying the taxes, that helps solidify the theory. On the frontier, this may be the only proof of a family relationship, especially if you are researching a family who cannot be found in land, church or probate records.

Tallying the Findings

All the strategies cited above are important. They often make sense only when plotted on a spreadsheet or tallied in chart form. It is wise to start with a ten-year period and note everyone with your surname of interest. At the end, who is who, and where they were living, becomes apparent. A simple chart to record Kentucky tax payers would have headings something like the following. Then list everyone by the surname, with their information.

1800

District	Name	Watercourse	Acres	#Horses	#Slaves	Page

This process works very well with common names, such as Smith, Jones and Brown, by allowing the researcher to sort through everyone by district and watercourse. This is a simple form and will need to be modified as tax laws changed and different questions were asked, such as number of white males between such and such an age.

What becomes apparent after about ten years is that one district has a particular group of familiar names, as do names on a watercourse or a neighboring watercourse. Remember, watercourses are the substitute for a township and must be thought of as the neighborhood. From the chart, you can determine who may have moved in and out of the county, who stayed, died, or applied for some exception based upon age, health or other.

Conclusions

Tax lists are important for numerous reasons. They can identify birth dates, birth places, death dates, widow's names, migrations in and out of a county, land ownership (or not), slave ownership (or not), and, perhaps most important, generational connections. In areas with poor record survival or where a family is missing from the censuses, the tax lists are one of the most important sources we can use in family research.

References and Further Reading

Four books on the topic of tax lists or with specialized articles on U.S. tax records are the following:

Carroll, Cornelius. *The Beginner's Guide to Using Tax Lists*. Baltimore, Maryland: Clearfield Company by Genealogical Publishing Co., 1997.

Greenwood, Val D. "Tax Records," in *The Researcher's Guide to American Genealogy*, 4th edition. Baltimore, Maryland: Genealogical Publishing Co., 2017. (pp. 512-518)

Hansen, Holly T., James L. Tanner and Arlene H. Eakle. *U.S. Land and Tax Records*. Morgan, Utah: Family History Expos, 2016.

Luebking, Sandra Hargreaves, "Taxes" in Loretto Dennis Szuck and Sandra Hargreaves Luebking, *The Source: A Guidebook to American Genealogy*, 3rd edition. Provo, Utah: Ancestry, 2006. (pp. 458-460).

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Griffith's Valuation: A Census Substitute and So Much More

by Evva Housley

There is a joke that goes something like this. A man had lost his wallet and it is dark outside. He is searching for his wallet under a street light. A stranger walks by and asks the man what he is doing. The man replies he is looking for his lost wallet. "Where did you lose it?" questions the stranger. "Over there," the man points into the darkness. "Why are you looking here?" asks the stranger, puzzled. "Because there's a light over here, and there's no light over there!" Using the Griffith's Valuation is a bit like this. Had the 19th century Irish censuses survived in their entirety, Griffith's Valuation would be used only rarely. But due to the destruction of almost all 19th century census material, the Griffith's Valuation has become a light in an otherwise dark 19th century Irish record chasm.

What is Griffith's Valuation?

The full name of what has become affectionately known to the Irish genealogist as "Griffith's Valuation" or just "Griffith's" was *General Valuation of Rateable Property in Ireland*.[1] It was taken between 1848 and1864. Despite its name, it was the result of decades of background work conducted by Richard Griffith and his team. The purpose of the Valuation was to create a more uniform taxation basis throughout Ireland, where quality of land and houses was accounted for and acreage measurements were standardized. Many of these "background" records also list names for earlier time periods. (Please see the end of this article for a discussion of these records and where to find them.)

Griffith's Valuation was a taxation record which became a census substitute due to the destruction of 19th century Irish censuses. As a taxation record, only the occupier was listed. According to James Reilly, the occupier was "[t]he individual or corporation who owns, leases or rents a tenement, commonly called a holding, and is financially responsible for the taxes levied on the tenement."[2] This means wife and children were not listed. If a multi-generational family was living together only the one responsible for paying the taxes was listed. One bright spot is that widows were often occupiers and were listed as such. When land was held in common (rundale) all of the occupiers were listed as they all bore financial responsibility together for the tenement.[3]

By the time the *General Valuation of Rateable Property in Ireland* was taken, lawmakers had agreed and established that every tenement, no matter how small or how little the annual rent value, would be included. This means that Griffith's, unlike the Tithe Applotment of the previous generation, included not only land occupiers but even the humblest cottiers who rented only a mere shack. Researchers can be grateful because, given the pervasive poverty in 19th century Ireland, the majority of the population otherwise might have been excluded.[4]

How Was It Organized?

Although Internet indexes make this information largely irrelevant, it is still good to know that the original printed valuation books were arranged by county, barony, Poor Law Union, civil parish, and the smallest unit, the townland. The townlands were subdivided into the acreages of each individual tenement and each tenement labelled with a number and letter on Ordnance Survey maps that Griffith's team carried with them.

What information will I find?

There are eight columns in the printed valuation (Figure 1, below). The first column contains map references by number and letter such as Griffith's valuators used to mark each tenement on Ordnance Survey maps. These maps are extant today and can be found on *Ask about Ireland*. If you find your family in the valuation, they allow you to find the exact house and acreage within a townland that your family occupied. (See Figure 2, page 31.)

VALUATION OF TENEMENTS. 317

PARISH OF MAGHERAFELT.

Figure 1. Page from the printed General Valuation of Rateable Property in Ireland *for the townland of Ballyknocker, parish of Magherafelt, Londonderry.*

The second column is the name of the occupier, the person responsible for paying the taxes. The occupier could loosely be considered the head of household.

The third column is the immediate lessor. Unlike the United States, most people in Ireland did not own their own property but

Figure 2. Corresponding Ordnance Survey map showing the placement for the numbered holdings in Ballyknocker. Image courtesy of www.askaboutireland.ie.

rented or leased property from a relatively small group of landowners. There was also a good deal of subletting. You can get an idea whether your ancestor owned, leased from a large landlord, or sublet by using the immediate lessor column. Find your ancestor's name in the occupier column. If it says "in fee" in the immediate lessor column that means the occupier also owned the land. If it lists the name of someone with a title, e.g. the "Marquis of Londonderry", or a company, e.g. "The Worshipful Company of Salters", you can assume that your ancestor rented from a large landlord. This information is worth noting, as landlords often kept estate records extant today that may include information about your ancestor.

The fourth column describes the tenement: whether the person held a house, garden (a small area for growing food), offices (out buildings such as milking houses or piggeries), and/or land. The fifth column gives the size of the land in acres, roods, and perches. The sixth and seventh columns give the annual rateable valuation of the buildings and land. The rateable valuation was equivalent to the annual rent that could fairly be charged on the buildings or land. You can get an idea of your ancestor's economic situation by comparing the value of their buildings with that of their neighbors. The eighth and final column simply totals columns six and seven. Remember that 12 pence made a shilling and 20 shillings made a pound.

How Can I Use Griffith's to Trace My Ancestors?

Ancestor living in Ireland at the time of the Valuation

If your ancestor had not already left because of the Potato Famine and was living in Ireland at the time the Valuation was taken in his county, the Griffith's will tell you exactly where he lived. One helpful thing to note is the date the Valuation was printed for each county.

The wonderful maps used in conjunction with the Valuation can pinpoint the exact acreage within the townland that your ancestor lived on. If you plan to visit Ireland, have a copy of this map in your possession. They are available on *Ask about Ireland* for the Republic of Ireland and Northern Ireland. The maps highlight

County	Dates Printed
Antrim	1861-1862
Armagh	1864
Carlow	1852
Cavan	1856-1857
Clare	1855
Cork	1850-1852
Donegal	1857-1858
Down	1863-1864
Dublin	1848-1852
Fermanagh	1862
Galway	1855-1856
Kerry	1851-1852
Kildare	1851
Kilkenny	1848-1850
Leitrim	1856
Leix (Queens)	1850-1851
Limerick	1850-1852
Londonderry (Derry)	1858-1859
Longford	1854
Louth	1854
Mayo	1856-1857
Meath	1854
Monaghan	1858-1861
Offaly (Kings)	1854
Roscommon	1855-1858
Sligo	1858
Tipperary	1848-1852
Tyrone	1858-1862
Waterford	1848-1851
Westmeath	1854
Wexford	1853
Wicklow	1852-1854

Information taken from: Register of Griffith's valuation lists and tithe applotment records, *Family History Library Staff, 1987, available digitally at <https://www.familysearch.org/library/books/records/item/113666-register-of-griffith-s-valuation-lists-and-tithe-applotment-records-giving-film-and-book-call-numbers-for-the-original-records-which-are-housed-in-the-library-of-the-family-history-department?viewer=1&offset=0#page=110&viewer=picture&o=info&n=0&q=>.*

the fact that consecutive numbers assigned in the first column of the valuation list do not necessarily mean that the holdings are adjacent or even close to one another. However, in towns and cities consecutive numbers indicate adjoining buildings.[5]

You can get a feel for what life might have been like for your ancestor based on his or her holding. If the holding was just for a house and garden with less than five acres, they were considered a "'cottier or laborer'; small farmers usually held between five and thirty acres; and the large farmer occupied more than thirty acres."[6] Size alone does not count, because a quick calculation of the shillings per acre using the acreage and the information in the rateable annual valuation column reveals the differences in land quality. The rateable annual valuation for the buildings also gives a good idea of the quality and size of a home, although it must be factored in that offices (out buildings like milk houses and piggeries, definitely not outhouses) added to the value.

Another informative nuance from the valuator's instruction manual was that "'when a cottagers' houses and gardens are included within the limits of a farm, the farmer's house…should have the *italic* letter a prefixed to the number of the lot in which it is situated; the cottagers' [houses should have] b, c, &.'"[7]

If your ancestor is listed in the occupier column in a townland with land but no house, Griffith's valuators put the name of the townland of residence in parenthesis by the first occurrence of his name in the occupier's column. If it does not say another townland in parenthesis then the assumption is that he lived with someone else in that townland, thus giving a possible clue to family relationships.[8]

A treasure trove of information are the agnomens. Agnomens were additional names noted in parenthesis in the Griffith's Valuation when there were two different occupiers of the same name in the same townland. There were many types of agnomens used:

a. Physical description, e.g. *black* or *red* for hair color.

b. Occupational, e.g. *butcher*.

c. Relationship, e.g. Patrick Murphy (*James*), Patrick Murphy (*John*). This is very helpful to the family historian as it was the Gaelic practice of separating identities by giving the father's names of the two individuals concerned.

d. Junior/Senior. James Reilly notes that, considering all the choices of agnomens possible, the use of Senior and Junior was reserved for fathers and sons of the same name in the same townland.[9] From my experience, I agree with him.

e. Topography, e.g. *hill* or *hollow*.[10]

f. Widow's maiden name. When two widows of the same name lived in the same townland, their maiden surname was listed in parenthesis.[11]

Using Griffith's in conjunction with the Tithe Applotment to trace ancestry

Once an ancestor has been located in Griffith's Valuation in a particular parish and townland, it is recommended to search the Tithe Applotment to find anyone with the same surname living in the same parish and townland. The Tithe Applotment was an earlier taxation record created approximately a generation before Griffith's and often can reveal a potential father for an ancestor found in Griffith's. A father-son relationship is especially likely if one knows the name of the father from a marriage record, or if the eldest son of the occupier in Griffith's bears the same name as the occupier by the same surname in the same townland in the Tithe Applotment. (It was a prevalent custom in Ireland for the eldest son to be named after the father's father.) The Tithe Applotment has been indexed and is available at the National Archives <http://titheapplotmentbooks.nationalarchives.ie/search/tab/home.jsp>.

Ancestor not living in Ireland at the time of the Griffith's

Griffith's Valuation can assist in finding an ancestor who was not living in Ireland at the time the valuation was taken.

Grenham's Surname Variant Finder

John Grenham uses the Griffith's Valuation as one of the sources on his excellent website, *Irish Ancestors* <https://www.johngrenham.com/surnames/>. You can input your surname and the website provides an overview of the location of your surname in the Griffith's Valuation. A most helpful service that Grenham's website provides is to suggest surname variants (other common spellings of the surname, some of which you might guess, others which you might not) based on the Griffith's Valuation and other sources. A word of warning: you only get one or two "freebie" searches before the site signals a charge for further information.

Another great search feature of Grenham's website is that he allows one to input a second surname in a box called, "Parishes where [first surname] and a second surname are found together". This is a powerful tool for identifying potential ancestral places in Ireland, but you must know a few things in order to avail yourself of it. The next section provides an in-depth background of what Grenham's website is doing, and how you can do it yourself if you desire.

Surname Distribution Strategy

The surname distribution strategy relies on the fact that although Griffith's coverage is not complete, it is extensive. Even if your ancestors left Ireland before the Griffith's was taken, chances are a relative with that surname stayed behind. You can locate a surname of interest in Ireland based on the numerous indexes to the Griffith's Valuation (see section Where can I find Griffith's Valuation?). The strategy works best under the following conditions:

1) your ancestor had an uncommon surname,
2) you know the surnames of two or more people that you believe knew each other in Ireland, and
3) you know the county your ancestor was from.

For example, the assumption is that an immigrant's parents likely lived near each other in order to have met and married. If you know their surnames (and you must know the woman's maiden name), look for parishes where both surnames were present in the Griffith's Valuation. This can help narrow your search from an entire county to a specific parish within the county of your ancestors' origin. Then you can search other records in that parish, such as parish registers, to confirm that parish really is where they lived.

Choose parishes that have a high concentration of **both** surnames. For example, I tested this strategy in Donegal. I knew from U.S. records that the ancestor was born in County Donegal and I knew the names of his parents, including his mother's maiden name. I had found the civil registration birth record of the ancestor, but I wanted to see if the surname distribution strategy would point to the correct parish. The surnames I cross-referenced were not terribly common, but not uncommon either: Quinn and Cassidy. With a total of 173 Quinn/Quin households and 121 Cassidy households in the county (see figures 4, below and 5, on page 34), there were only two parishes that had high concentrations of both surnames, Inver and Drumhome. Drumhome was the parish of birth of the ancestor as verified by the civil registration records.

You can try this strategy even if you don't know the county, but without the county it often yields too many results to be helpful. The exception to this is if you have an uncommon surname or an entire group of people that you know emigrated together, and therefore you have a variety of less common surnames to map and find the place of convergence. This may

Figure 3. Listing of first surname to tally frequency of by parish in County Donegal. Image courtesy of www.askaboutireland.ie.

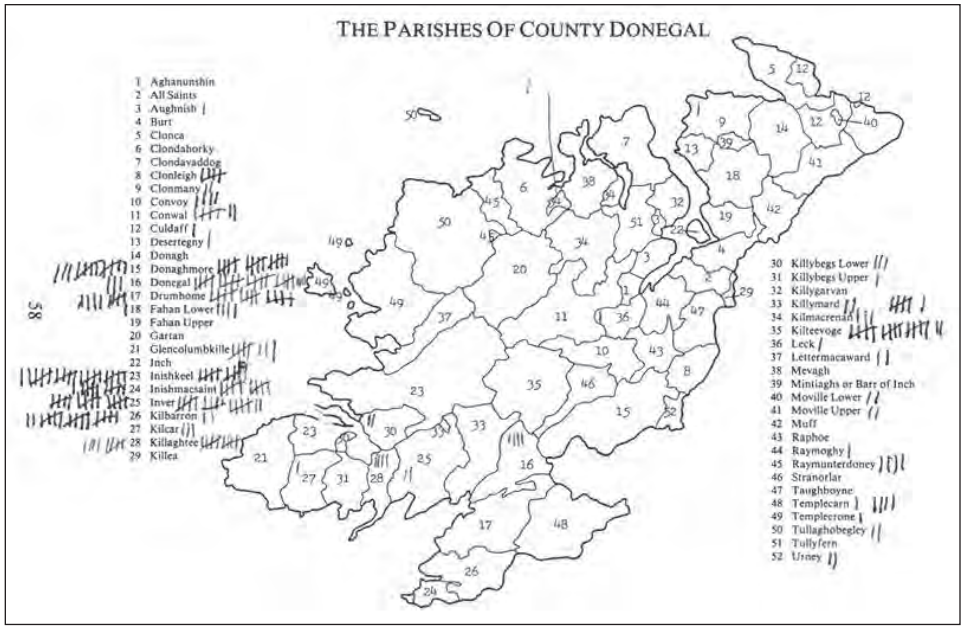

Figure 4. Second step of tallying frequency of two surnames in County Donegal, Quinn/Quin in green and Cassidy in red. Base map used with permission from Brian Mitchell, A New Genealogical Atlas of Ireland.

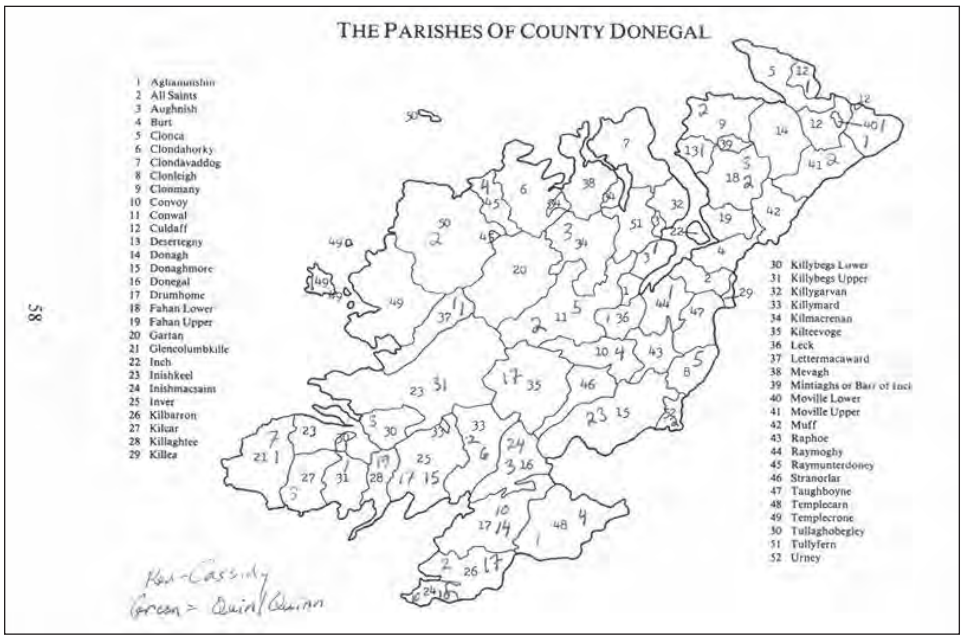

Figure 5. Final map showing the distribution of both surnames of interest in County Donegal. Base map used with permission from Brian Mitchell, A New Genealogical Atlas of Ireland.

help you trace emigration as early as the Scots-Irish in the 18th century.

Tracing possible estate papers

A lesser-used aspect of Griffith's is the "Immediate Lessor" column. If you know the townland of your ancestor, you can use the place name index on *Ask about Ireland* to find that townland in Griffith's Valuation. The Immediate Lessor column for a townland identifies not only who your people rented from but also the major landowners in the area. Large landlords often kept estate records that predated church and civil records. There are many useful articles in Irish research books and journals to assist you in delving into estate records. If, however, in the immediate lessor column it states a person's name without a title, chances are your ancestor was subletting. To confirm this, search for the name of the immediate lessor in the occupier column for that townland; generally, that person is leasing from a large landlord. This is unfortunate because, usually, these middlemen do not have surviving records of their interactions with tenants, such as leases or estate maps.

Where Can I Find Griffith's Valuation?

Many websites have indexed Griffith's Valuation. The most in-depth that is available for free is *Ask about Ireland* <http://www.askaboutireland.ie/griffith-valuation/>. (See Kathleen Strickland's article, page 24, detailing how to make the most of this resource.) It is valuable because it indexes both the occupier and the immediate lessor and the townland. It also provides images of the actual printed valuation and the marked maps! Another very thorough collection of the Griffith's Valuation can be found for a fee at *Findmypast* <www.findmypast.com>. *Ancestry*, and *Irish Ancestors* are other indexes. As mentioned before, John Grenham's site is free for the first few tries. However, he adds value because he does all the tallying work for you.

What Other Records were Created by Richard Griffith and His Team?

Richard Griffith and his valuation team compiled much information over two decades leading up to the *General Valuation of Rateable Property in Ireland.* (For a concise explanation and overview of all these records, please refer to John Grenham's website page "Valuation Office Records" under the "Griffith's and Tithe Books" section, <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=68>.)

Below is a listing of the records generated that often (but not always) contain occupiers' names. None of them are as comprehensive as the *General Valuation of Rateable Property in Ireland*, but all, except the Valuation revision lists, predate it. Therefore, your ancestors who left because of the Famine might have been listed in these earlier books. (You need to have a good idea of their place of origin due to the commonness of names and the lack of identifying details in these records.) In John Grenham's words, "You should remember that Griffith's, far from being the record of a settled population, is in fact a snapshot of the aftermath of a catastrophe, the Great Famine of 1845 to c.1850. In many areas enormous changes took place between the original [the manuscript records mentioned in this section] and the published valuations [*General Valuation of Rateable Property in Ireland*]."[12]

Field books — These books give details about the quality of the land. They sometimes include names of the occupiers. These are some of the first books created by the Valuation team and date back into the 1830s.

House books—These books began in 1831 and list the value or expected annual rents

of houses. They often include the names of occupiers. Most occupiers were not listed because their houses were "exempt", meaning the annual rent was under £3; this limit was raised to £5 in 1838.[13] These exemptions were later done away with so that every house, no matter how humble, was included in the *General Valuation of Rateable Property in Ireland*.

Quarto books – Another name for house books when taken in towns.

Tenure books – These books give details of the type of lease that an occupier held from their immediate lessor.

The above manuscripts (also called the Valuation Office books) for both the Republic and Northern Ireland are available and indexed on the *National Archives* and *FamilySearch* websites. <http://census.nationalarchives.ie/search/vob/home.jsp> and <https://www.familysearch.org/search/catalog/1149346?availability=Family%20History%20Library>

Valuation revision books/Cancel books – These books were created after the *General Valuation of Rateable Property in Ireland* to capture changes made over the years in occupier, immediate lessor, holding size, etc. Originally done with different colors of ink, revisions were lined through with the new information written in and the date of the changes noted. Although the books for the Republic of Ireland were filmed in black and white by the Genealogical Society of Utah, for the most part you can still tell when what changes took place.

These films are available at the Family History Library, but very few of them are available to view online at FamilySearch centers. You can find these records by searching the catalog at www.familysearch.org by place for the county, then look under the heading "Land and Property." You must know the Poor Law Union (the same as the civil registration district) and district electoral division in order to get to the right film; this information can be found in the 1901 census or in the 1871 or 1901 townland index.

Should you be lucky enough to be able to travel to Dublin, the Valuation Office has digitized the records for Carlow, Cavan, Clare, Cork City & County, Donegal, Dublin City & County, Galway, Kerry, Kildare, Limerick City & County, Mayo, Meath, Monaghan, Offaly, Roscommon, Sligo and Tipperary and the images are available to browse in their office.[14] Cancel books for Northern Ireland are available on the website of the Public Record Office of Northern Ireland (PRONI) and are in color, <https://www.nidirect.gov.uk/information-and-services/search-archives-online/valuation-revision-books.>

In Conclusion

Although never intended to be a census, Griffith's provides incredible coverage of the post-Famine population of Ireland. While it is not a record of every person in each household, each household is represented. Surnames get a fair representation of where they were located. If you had ancestors living in Ireland after the Famine, you should be able to find someone in the family and the exact piece of land where they lived. Hopefully this source will give you another "street light" to look under in your Irish research.

Endnotes

1 James R. Reilly, *Richard Griffith and His Valuations of Ireland with An Inventory of the Books of the General Valuation of Rateable Property in Ireland* (Clearfield Co. and Genealogical Publishing Company: Baltimore, Maryland) 2000, p. 49. I must credit much of the information in this article to Jim and his thorough scholarship. His book just listed is the definitive work on Griffith's Valuation and all the other records attached to it.

2 Reilly, 67.

3 Reilly, 53.

4 Grenham, John, "Griffith's and Tithe Books" on *Irish Ancestors*, <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=68>.

5 Reilly, 51.

6 Reilly, 51.

7 Reilly, 51.

8 Reilly, 52.

9 Reilly, 55

10 Reilly, 58.

11 Reilly, 58.

12 Grenham, John, "Griffith's and Tithe Books" on *Irish Ancestors*, <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=68>

13 Grenham, John, "Griffith's and Tithe Books" on *Irish Ancestors*, <https://www.johngrenham.com/browse/retrieve_text.php?text_contentid=68>. Grenham says that these books "are particularly useful for urban or semi-urban areas in northern counties before 1838."

14 Valuation Office, <http://www.valoff.ie/en/archive-research/genealogy/>.

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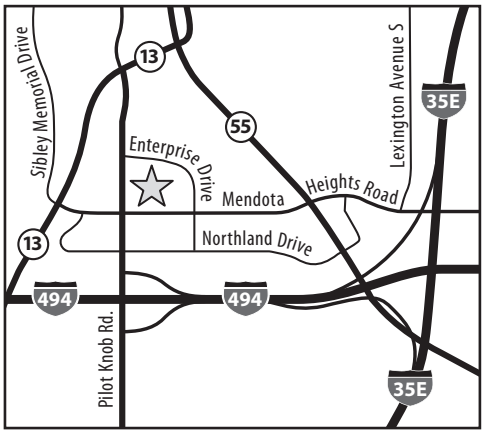

Daytime Hours
Wednesday, Thursday & Saturday:
10:00 am to 4:00 pm

Evening Hours
Thursday: 6:00 to 9:00 pm

Closed
Sunday, Monday, Tuesday & Friday

William J. Hoffman Library and Research Center

★ 1385 Mendota Heights Road, Suite 100,
Mendota Heights, MN 55120
651-330-9312

During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

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The Septs

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

JULY 13, 2019
AUGUST 10, 2019
SEPTEMBER 14, 2019
OCTOBER 12, 2019
NOVEMBER 9, 2019
DECEMBER 14, 2019
JANUARY 11, 2020
FEBRUARY 8, 2020
MARCH 14, 2020
APRIL 11, 2020
MAY 9, 2020
JUNE 13, 2020

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2019
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 – 1500 words.

Themes of Upcoming Issues

2019 | October | Key Elements of Irish Genealogy

Suggestions for articles: Irish names, Irish places, key Irish records, key dates that affect Irish genealogy; finding an immigrant's place of origin. Deadline for articles: August 1, 2019.

2020 | January | Key Websites in Depth

Suggestions for articles: *RootsIreland*, Irishgenealogy.ie, John Grenham, Findmypast.ie, *Ancestry*, *FamilySearch*, *AskAboutIreland*. Deadline for articles: November 1, 2019.

2020 | April | Presenting Your Family History

Suggestions for articles: Writing, publishing, posting trees online, creating a website, electronic vs print publishing.

Deadline for articles: February 1, 2020.

2020 | July | DNA – Deep Dive

Suggestions for articles: How DNA determines the origins of early Irish peoples, who were these early Irish peoples, new knowledge vs myths.

Deadline for articles: May 1, 2020.

Cover Photo: *Woman at Keyboard.*
Photo courtesy of Eugene Chystiakov @ Pexels.com.

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What's Your Role in IGSI?

By Ann Eccles

If you are reading this, you are (most likely) a member of IGSI. And of the 500+ members, there are fewer than 10% who are active members of a committee. Another 10% are among those who attend classes and other activities. But what about the other 80%? How do you see your role with IGSI? Later this year we'll be doing a survey and seeking your input. In the meantime, consider how you might contribute to IGSI.

We are always looking for members to grow themselves, to share their talents. It doesn't take much to get involved, to provide ideas and insights, to be part of the activity. You don't have to do or be everything. If you are willing to support one activity or project, your help is welcome. Step forward and meet some great IGSI members!

William J Hoffman Library and Research Center

Jay Fonkert, MGS President, acknowledged in his recent newsletter column that the genealogy library in Mendota Heights is a "partnership project". IGSI is one of a number of ethnic genealogy societies with research collections in the library space. As a partner, the Irish are responsible for providing volunteers to welcome and assist researchers on the second Saturday of each month. And we could use a few more helpers so some volunteers get a month off.

If you would like more information on volunteering at the library, there will be a training for new volunteers on Sunday, July 14, from 1-3 PM at the Minnesota Genealogy Center, 1385 Mendota Heights Rd., Suite 100. To register for the training, send an email to libvolunteers@mngs.org. (Yes, that's the Minnesota Genealogical Society; they track library volunteer schedules and training – a partner effort.)

IGSI Activities

We continue to have Irish Saturday on the second Saturday of the month. It's a time to plan some research time when Irish research volunteers are available to help. It's also a day to learn more about Irish research tools and techniques.

Kathleen Foley, our new Education chair, has planned a full set of classes through the end of the year. Some will be held in Mendota Heights on Irish Saturday. Look for others at Celtic Junction in St. Paul or elsewhere. Our instructors include certified genealogists, experienced Irish researchers, and professional librarians. Have you noticed that all of the 2019 Irish research classes are listed on the IGSI website? Check out the Activities page and plan your fall activities related to learning opportunities. Then register online for them.

Celtic Connections Conference

The biennial conference is a major project of IGSI. We started the planning late last year and will continue with its planning and promotion until next year's conference event at the end of July 2020. Gigi Hickey and Mary Wickersham are the capable co-chairs leading the groups working on tasks.

We'll be announcing the conference speakers fairly soon. Mary and Gigi are working on publicity and promotion needed to make this a success. So save the dates of July 31 – August 1, 2020, and plan to join 300+ Irish and Scottish family history researchers at the Westin Hotel in Wheeling, Illinois. It will be a great time for learning and connecting.

IGSI Out and About

Look for the IGSI table at the Minnesota Irish Fair at Harriet Island in St. Paul on August 10 and 11 to learn more about the Society or the 2020 conference. Members staff a table there each year, talking with current and prospective members. If you would like to help staff the IGSI table one of those days, please send an email to Volunteers@IrishGenealogical.org and mention which day you are available. We'll get back to you with details.

If you attend the Milwaukee Irish Fest (August 16-18), look for IGSI at the Genealogy booth. We'll be there to promote the 2020 Celtic Connections Conference. Stop by at either event and say hello! And look for an IGSI table at the MGS NorthStar conference October 4-5.

We are planning to celebrate our 40th anniversary in early October with a special event. Mark October 3 on your calendars for an evening gathering with cake and a special speaker, David Rencher. Stay tuned for more information as the details are set.

It's July – the middle of the summer, the middle of the year. Days get busier as the year progresses. Plan your IGSI activities for now and through the end of the year. And consider helping with an IGSI project or event.

Summer Plans

By Ann Eccles

How is your summer progressing? As I write this, I have a few home projects yet to be scheduled or to be completed. Why? Springtime – my project-planning and organization time – still felt like mid-winter. The calendar said one thing, but it certainly didn't look or feel right. Sound like a good excuse? It was June 1 before I selected plants for the patio.

So whether it is my skewed organizational talents or other distractions to my efforts, it appears that I need to take some time to plan next steps. In a comparable line, as fervent family history researchers, we sometimes need to pause, review and revise our research plans and processes. In this issue of *The Septs* we review the basics, looking at how the principles of good genealogy will benefit us in many ways. This is an excellent step in refocusing our research efforts.

What's the quality of your research? I don't mean "what have you found about your ancestors?" I'm referring to your research process and the organization of your results. Are you planning a trip to Ireland to see the ancestral townland? It may be time to find those last few records or organize your finished research. Are you just starting your Irish family research? Definitely check out the articles in this issue. Are you at the point of digging deeper or trying to climb a brick wall? You'll find tips for doing research, as well as organizing and reporting results. And if you are an experienced researcher, consider this a review, something to help improve your research and finished project.

Thanks to our experienced, talented and capable authors who contributed to this issue! Tom Rice offers a simple piece of advice to family historians – Be consistent – and he lists numerous ways for us to do this in all aspects of genealogy research. To be consistent in our research methods and in our filing systems. Jay Fonkert's 2008 article reprint "All Genealogists Were Once Beginners" includes updated links and resources with helpful hints for all genealogists. Kathleen Strickland describes her discoveries while exploring the FamilySearch Research wiki. It's a bottomless well of genealogical information with links to more. Lois Mackin details the benefits and skills of good source citations in our research.

Maureen Reed describes how one error in a genealogy can lead to mistaken conclusions for later researchers. Brian Mitchell of Derry Genealogy shares his three-step guide to Irish research. It's the basics, simply stated. Francis Gallagher, of County Down, reviews *Dueling Dragons*, a new book on Irish history in the mid-1800s, by Marjorie Harshaw Robie. And there's more – 100 Years Ago and More, Society news, summer classes and activities.

Take a break and find a comfortable chair with a cool drink. It's time to dip into the pleasures of another issue of *The Septs*. Happy reading.

Irish fair of Minnesota, © Visit Saint Paul

Ann Eccles is a retired librarian who has re-focused her research skills to family history and Irish genealogy. She has several Irish ancestral lines to trace as both of her parents descended from Irish families. Ann currently serves as IGSI President and continues to serve as the editor of The Septs.

All Genealogists Were Once Beginners

by J. H. Fonkert, CG

This article is a reprint of an article by the same title which appeared in the October 2008 issue of The Septs. *Url links and a few other references have been updated by the author.*

I'm fond of a short daily feature on public radio called "The Composer's Datebook" <https://www.yourclassical.org/programs/composers-datebook/episodes>. The program shares both the triumphs and set-backs of famous and not-so-famous composers and ends each day with the tagline: "Reminding you that all music was once new."[1] Similarly, we should remember that all genealogists – even the acclaimed and famous – were once beginners.

Some of us have been "doing family history" for so long that we barely remember how we started. Most of us didn't bother to take genealogy courses or learn about source citations before we started climbing our family trees. We just started. Only later did we realize all there was to learn about sources and methods.

Let's be clear. We pursue family history and genealogy for the personal satisfaction of knowing about our roots. No professional genealogist can tell you which theme to develop or how to write your family history. Instead make your own music.

There is some science to go with the art. Poets, painters and composers create art from their hearts, but the most successful also have great technique – technique that requires study and practice. Just as artists improve their artistry through learned skills, so too can family historians produce better genealogies by learning about sources, analysis techniques and the mechanics of writing.

If you're reading *The Septs*, you're probably not a raw beginner. Whatever label you apply to yourself, you probably have come to the realization that there is more to genealogical research than *Google* and *Ancestry.com*. Perhaps, you're to the point that others ask you for advice. What advice would you give? Here are eight simple tips that I offer for advancing your genealogy and learning the skills to produce reports that will stand the test of time.

1) Dare to start. Be a Mountain Dew genealogist: do it. You can't finish anything you don't start. Some things to start, if you haven't already: go to the library, go to a courthouse, start writing (more on some of these later).

You say you've been doing genealogy for several years, but you didn't always file things or cite sources properly. Do you need to start over? No, but from this point forward try to do it the right way. Get your system going, and then go back, as time permits, and try to gradually bring the old stuff up to snuff.

2) Learn about genealogical sources. The best way to learn the ins and outs of genealogical sources – be they census records, vital records or Civil War pension files – is to use them. The more records you consult, the more familiar you become with them, and the more alert you become to their idiosyncrasies. Notice how a particular kind of record changes over time as these changes may reflect legal changes. Speaking of legalities, expect records to vary across states. Don't be afraid of a difficult source. Learn from it; use it with your eyes open.

One of the best places to learn about sources is a book called, simply, *The Source* (Loretto Dennis Szucs and Sandra Hargreaves Luebking, eds., third edition, Ancestry, 2006). This book has chapters on important genealogical sources, including vital records, marriage records, church records, censuses, land records, military records, newspapers, and more.

Other books are devoted to individual records types. A few examples include

- Christine Rose, *Courthouse Research for Family Historians*
- Patricia Law Hatcher, *Locating your Roots: Discover your Ancestors Using Land Records*
- Kathleen W. Hinckley, *Your Guide to the Federal Census*
- Michael Tepper, *American Passenger Arrival Records*
- James Neagles, *American Military Records: a Guide to Federal and State Sources: Colonial America to the Present*.

Archives and libraries often post web articles about the records they hold. Readers of *The Septs* should take a look at the websites of the U.S., British and Irish national archives.

- The National Archives of the United Kingdom has online research guides covering a variety of sources including censuses, parish registers, wills, and vital records. <www.nationalarchives.gov.uk/help-with-your-research/#find-a-research-guide>
- The National Archives of Ireland offers primers on a variety of sources held in the archives, including 1901 and 1911 census returns, estate records, Tithe Applotment books and

Valuation books. <http://genealogy.nationalarchives.ie/ >

- At the U. S. National Archives and Records Administration (NARA) website, you can find guides to census records, land records, Civil War pension files, naturalization and other records held by NARA. A good starting point is the NARA genealogy and family history page < www.archives.gov/research/genealogy >.

The National Genealogical Society offers four online courses covering basic genealogical principles, source citations, interpreting and analyzing genealogical information, and genealogical report writing. More advanced stand-alone courses cover such topics as deeds, military records, autosomal DNA, and African-American genealogy. Learn about these distance learning options at the NGS Learning Center page <https://www.ngsgenealogy.org/genealogy-courses/>.The Toronto-based National Institute for Genealogical Studies <http://www.genealogicalstudies.com/> offers a variety of online genealogy courses. Both the NGS and NIGS courses require tuition.

3) Join a local, state or ethnic genealogical society. Do it (genealogy) with others who share your interests. Genealogical society membership is a great way to connect with others who share your hobby, and in the case of ethnic societies, your particular heritage interests. If you are reading this article, you probably already belong to the Irish Genealogical Society International, affectionately known to us as IGSI. Don't just join; be involved. Serve on a committee, help with a conference or share your talents as an officer or board member. The people you meet will inspire you.

4) Take classes and attend conferences or institutes. Most of us start as hobbyists, but we pretty quickly find out we are doing some pretty complex historical research. For now, only a handful of colleges and universities offer academic genealogy courses or degrees. That might change in time, but you don't need to wait. Genealogical societies, including IGSI, offer numerous classes, workshops or conferences. A community college or K-12 school district might offer community education courses. Poke around your area to find what is available. These local offerings are often taught by Board-certified genealogists or other highly experienced professionals. If you're looking for something more advanced, consider these annual institutes:

- Institute for Genealogical and Historical Research, sponsored by the Georgia Genealogical Society at the University of Georgia, Athens, Georgia <https://ighr.gagensociety.org/>
- Genealogical Institute on Federal Records, NARA, Washington, D.C., July < www.gen-fed.org/>
- Salt Lake Institute of Genealogy, Genealogical Society of Utah, January <slig.ugagenealogy.org/index.php>.

These offer classes for intermediate to advanced researchers and frequently sell out.

5) Visit libraries and ask questions. While more sources populate the Internet every day, much more is tucked away in libraries and archives. Archivists and reference librarians know a lot about where to find records and how to use them. Ask them. State historical society libraries hold much hidden treasure. Even local public libraries can help you locate, and often borrow, materials you'd never find on your own. If you can't get to a distant library, start with its website (in fact, don't go to the library at all without exploring its website). In addition to the archives mentioned above, you may want to visit the websites of these outstanding genealogical libraries:

- Family History Library, Salt Lake City, Utah <https://www.familysearch.org/locations/saltlakecity-library> Take advantage of the subject matter and geographic research guides available in the FamilySearch Research Wiki <www.familysearch.org/wiki/en/Main_Page>
- Allen County Public Library, Fort Wayne, Indiana <http://www.genealogycenter.org/>
- Newberry Library, Chicago, Illinois <https://www.newberry.org/genealogy-and-local-history>.

6) Read articles and family histories – not your own, someone else's. Articles and books that have nothing to do with your family will help you learn how other researchers solve problems. Challenge yourself to read peer-reviewed articles in journals like *The National Genealogical Society Quarterly* (NGSQ), *The New England Historical and Genealogical Register* or *The American Genealogist.* These articles are sometimes dense and not easy to follow, but the work of reading them will strengthen your own analytical skills. I like the NGSQ because the articles focus on methods for solving research problems.

Read your state or provincial genealogical journals because they will often give you

ideas about the kinds of source materials available in your area. These articles are often excellent, but may not always meet the same high standards of national journals. Give these articles your own critique. Read carefully to see if they meet your own standards.

7) Write. Writing forces you to test your thinking. Writing puts your arguments out in the open and forces you to consider the logic of your arguments. Don't just write, ask a friend or other genealogists to read your work and give you comments and advice.

You don't have to wait until you've finished your research to write your family history. In fact, if you do wait, you might never do it. Write short pieces as you go along. These "in progress" writings preserve your thinking and ideas about evidence, so that when you return to the same research problem a couple of years down the road, you won't be starting from scratch. In these writings, include an account of how you found certain information or how you drew a conclusion. If you don't, you might not remember how you knew that Uncle Fred was only a half sibling of Aunt Martha.

8) Share. Go tell it on the mountain! A hoarded genealogy is one that will be lost to future generations. Share your findings with relatives in writing. Send your finished report to a local or state genealogical society. Publish your work on the internet. Submit an article to *The Septs* or another journal or newsletter. Whatever you do, make sure your work gets passed on in some tangible form. And do your readers a favor: document your sources so they can trust your findings.

You don't have to be a professional genealogist to do good genealogy, but if you go about your genealogy in a professional way, you will get better results. While other genealogists might give you an entirely different list of tips, these eight are among my best recommendations for being a better genealogist. In fact, I need to do a little better in some of these areas, myself… There is always more to learn. Have fun.

Endnotes

[1] The phrase is a registered trademark of Minnesota Public Radio.

J.H. "Jay" Fonkert specializes in19th-century Midwest genealogical research, with forays into English, Dutch and Scandinavian genealogy. His research and teaching articles have appeared in the National Genealogical Society Quarterly, NGS Magazine, Minnesota Genealogist, APG Quarterly, *and* Family Chronicle.

Why Be Consistent?

by Tom Rice, PhD, CG

Consistency pays off in all things genealogical. Genealogical information is not recorded just to be there. It is meant to be found and that means to be searched for. If you list an ancestor's name in different ways the searcher may miss finding all the information about them if they do not use all of the name variations that you use. Computers are rather dumb which means that the persons using them have to be smart. It is smart to be consistent.

Why

Who cares how you do your genealogy? If you are consistent in how you write up your genealogy, you will produce a result that is easier and more pleasant to read. Readers will adjust to your style, focus on what you are saying, and not be distracted by how you are saying it.

Just what is it you are supposed to be consistent about? Consistent usage and style in citing or listing names, dates and places just looks better. More professional. It gives the reader confidence that you have taken care with your work leading them to put more trust in your findings.

Being consistent is just easier. Once you decide how you will record and report a date, a name or a place, you will not have to face that decision each and every time you come across the issue. That will save you a lot of time, because genealogy is all about recording names, dates and places for yourself or others.

Where

Where should you be consistent? Everywhere! Be consistent in how you take notes, in how you record dates, names and places. Be consistent in how you file your notes, whether as a paper note or a digital note. Be consistent in how you post your genealogical findings online and how you record them in your database. Be consistent in how you report your findings.

What is the best way to be consistent? First, decide that there is value in operating this way. Then decide how you will operate developing a style or way of recording, reporting and organizing your research.

What

Dates

Every thing we care about as genealogists occurred at a specific time. Dates recorded and shared should be complete and unambiguous. Using numbers and slashes or commas to record a date can lead to confusion, especially if you vary from the U. S. standard of month/day/year to the European practice of day/month/year. For example, when was 10/05/10? Was it the 10th of May in 1910 or the 5th of October in 2010? For certainty, record the month by spelling it out or at least using an abbreviation and write years using all four numerals. There is no confusion with a date given as 10 Apr. 1904.

What about dates that are uncertain? Record what you know or record the uncertainty using verbiage such as "about" or "around." It would be best to let the reader know what sort of time span you mean by "about". Do you mean plus or minus 5 years or 20 years? Sometimes you may know that an event occurred before or after a particular date. Let your reader know that by writing "before 1910" or "after 2010". If you know only the month or just the year record that as "May 1910" or just "1910". Do not record guesses as certainties.

Places

Place is central to genealogical research. Nothing is more frustrating than to learn of an event that creates a relationship then not be able to find out where that event occurred because of an inaccurate or incomplete place definition. A place is best defined by listing the hierarchy of jurisdiction it falls under. In the U. S. a place may be a city, town or township within a county within a particular state. This sort of place hierarchy exists in almost every country. In Ireland, for example, a birth may have occurred within a Townland, within a Civil Parish within a County. Such full place definition is important because there may be several places with the same or similar names even at different levels of the jurisdictional hierarchy. Washington may be a city, a township, a county, a state or even a special class jurisdiction. It is important to fully define a place because records created around genealogical events are often best found in relation to the place where the event occurred. In the U. S., more recent vital records are created at the county level. Thus the importance of stating not only the town but the enveloping county when writing about the place of an event.

Next is the issue of how to report on a location. What is the best way to let a reader know that an event occurred in a place called St. Paul? If all of the hierarchical elements are used and spelled out completely, it would read Saint Paul, Ramsey County, Minnesota. That is certainly unambiguous, but it is also rather lengthy. Abbreviations can help shortening it to St. Paul, Ramsey Co., MN. There is some dispute as to whether the postal zip code two letter state abbreviation is the best choice. Some would suggest using

the longer but less confusing four letter abbreviation for states such as Minn. for Minnesota. Whatever path you choose, be consistent in how you record places.

It can become quite tiresome for the reader to see the same place spelled out in full, even in the abbreviated format time after time if many events in a genealogy write-up occurred in the same place. An accepted practice is to spell it out in full or in an unambiguous abbreviated format the first time followed by just the first hierarchical element in subsequent mentions of that place. Thus "Chicago, Cook Co., Ill." becomes just "Chicago" in subsequent mentions.

What if you know for certain only part of the location but not all of the details? For instance, if there is only mention of the county or just the state. In those cases, record and report only on what is known for certain. If most of the family lived in Chicago for generations but the only reference to one or more events found through your research says that it occurred in Cook County, do not assume it was in Chicago. Report that the event happened in Cook County. Leave the error or correctness of assumptions to the readers.

Time can take a toll on proper place names and all levels of jurisdictions that a place might find itself part of. A town may come under the control of more than one county or even more than one state over the years. Many governmental boundaries have moved over the years. How should you handle this sort of situation? Note what the proper place description was at the time of the event but include a note that it was either formerly or later would be called something different. For example, Rumble, Jason Co., Some State (formerly Last Co., later New Co., by 1854).

Language presents another challenge. Do you use the place's local name or the English name for the place, with a onetime mention of the local name? It is useful to mention the local name so the reader can more easily find it in maps and gazetteers of that country.

As with dates and names, places can be recorded in various ways. Save time and avoid confusion by choosing a set commonly accepted way of handling them and stick with it in all of your note taking, data entry, Internet postings and write-ups.

Names

What a person was called (given and/or surname) may vary considerably over time, place, language and circumstance. All variations should be acknowledged in a genealogical write-up. However, it is best to choose one name variation to be used throughout your report to make it easier for the reader to follow along. However, in cases where a source includes the name of the person, use the name exactly as it appears on that record in the citation. When referring to a woman by her surname, a good practice is to include her maiden surname followed by any married names as they might have occurred. Another challenge is when an ancestor moved from their country of origin to the United States or some other country where the language was different and they adopted the naming custom and name format of their new homeland.

Some examples of these issues might help. Given name switching occurs when a person uses a different first name at different times in their life. A person baptized as "John Charles" might choose to be called "Charles" sometimes and later revert to "John". A person might choose to use a common nickname version of their name. For instance, a Scot named Alexander might choose to be addressed by the common Scottish nickname of Sandy, or an Irish woman named Bridget might choose to be addressed as Delia. So what do you call them in your write-up? One choice is to use the name by which they were known as an adult, but acknowledge their original given name, e.g. "Nellie, baptized as Eleanor Mary".

Some surnames are very susceptible to spelling variations. Surname spellings that differ from what is currently used by most of a family does not mean they are wrong; they are just different. In one research project, the members of one extended family living in the same location over several generations can be found under quite a number of surname variations: Irwin, Irvin, Irvine, Irving, Erwin, Ervin, Erving and on and on.

What do you do about the immigrant who adopts an Anglicized version of either or both their given and surname? An example is a person called Leon Marchand in French Quebec but later recorded as Leo Merchant in the U. S. Again, pick one variation but acknowledge the alternative(s). This same individual was originally "Leon Georges Marchand" and later was recorded as either Leo or George Marchand, or Merchant, along with variations of abbreviated given names such as L. or Geo. One solution might be to use "Leon Marchand" as that was found on most records, but mention he was variously referred to as …

Surname switches often are seen in records of Scandinavian immigrants. A man may drop the possessive version of his surname going from Nelsson to Nelson. An Irishman may go from MacShane to Johnson. A Scandinavian woman may go from being Nelsdatter to being Nelson.

Because a woman may have several surnames attributed to her over her lifetime, one approach is to use all of these in succession as they were acquired. Thus, Emily Jane Irwin when she married Morgan Woolman was Emily Irwin Woolman and after Morgan's death and her marriage to John Rice was Emily Irwin Woolman Rice. Some genealogists put parenthesis around a married woman's maiden name, e.g. Emily (Irwin) Woolman Rice.

How do you record a name found in a record? Exactly as it appears. Do not interpret a name as to what might have been meant. A name recorded as Wm should not be put as William in your notes or citations to that record. Wil might stand for William, or Willis or even Wilbur. If it was written as Wil, that is what you should transcribe and cite.

How

Taking Notes

What about consistency in note taking? Record what you see – exactly as it appears. You can add interpretation but that should be noted clearly as such so as not to confuse it with the actual content of the record itself.

Carry your new efficient ways of doing genealogy over to related tasks: how you take, label and file notes. Label your notes with the name of the person it pertains to and cite the record or life event it refers to. If space is available, include the date and place in the label as an additional help; but space might preclude that. A couple of examples might read

Benjamin Cradit – tombstone

John Rice – will

John Rice – 1884 land purchase

Emily Mary Kilkenny – baptism

Emily Mary Kilkenny – birth civil registration

Speaking of being consistent: use only full sheets of paper, even if most of it will be left blank. Paper is cheap; your time is valuable. Small irregular paper scraps are easily misplaced and lost.

Organizing Files

Overriding all of the issues discussed above – how to record and report on genealogically related dates, places and names – is the issue of how to organize and file your hard-found information. It can be a challenge to develop an organized filing system that is easy for both putting your information into and finding later.

To say there is no best genealogy organizing system is a cop-out. The *best* system is one that is personalized for you and the way you think and do your genealogical research. While there are several approaches that have proven useful for many people over time, the system you use should evolve from your way of thinking and working.

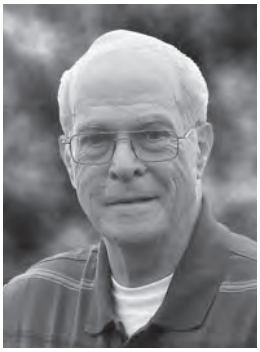
As for physical systems, the choices include three-ring binders, hanging files in a drawer or box, manila folders, or well-organized piles. That is just the physical system. Some sort of internal order needs to be put on that. How should you organize the information?

One approach is to label a hanging file or section of a three-ring binder with the names of the couple concerned, such as John Rice & Isabella Haughey. You might start the collection with the couples' marriage record and follow this with records related to their children until the children get their own couple file after their marriage.

Once your research takes you beyond just core birth, marriage and death type records of individuals, you will need files for other information, such as event-related topics, maps, correspondences, place histories and genealogical resources. These items deserve their own files and even their own section in your filing system.

Today, research is gathered and stored not by paper alone but digitally and in the cloud. This opens the issues of how to store information in a digital format whether it be text or images. How should they be organized? As a fundamental organizing principle your digital and physical files should be coordinated – one should mirror the other. Your digital files should have the same labels and hierarchical organization as your paper records.

So, I'll repeat my opening thought – Be Consistent! Be consistent about how you record and report your genealogical research findings. Be consistent as to how you record and report names, dates, places, and how you take notes and organize your files, and how you organize and present your results.



Tom Rice, PhD, CG is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of the Irish Genealogy Society International's quarterly, The Septs, *and a genealogy help desk volunteer at the Minnesota Historical Society library. His focus is Upper Midwest, British Isles, and technology applied to genealogical pursuits. Contact him via his website at http://www.heritagehunters.com.*

Tracing Your Irish Ancestors: A Three-step Guide

by Brian Mitchell

There are 2,508 parishes in Ireland. You can identify the civil parishes of Ireland and their associated townlands on the *Irish Ancestors* website <www.johngrenham.com/places/civil_index.php> by selecting your county of interest on the map. To gain insight into the economic and social landscape of 19th century Ireland you can consult *A Topographical Dictionary of Ireland*, published in 1837, by Samuel Lewis. Arranged in alphabetical order by parishes, towns and villages this book can be viewed online at *Library Ireland* <www.libraryireland.com/topog/placeindex.php>. An excellent starting point for surname research is the 'Surname Search' option at *Irish Ancestors* <www.johngrenham.com/surnames> where you can explore the location, frequency and history of Irish surnames.

Research Steps

Step 1 – Search 1901 and 1911 Census Returns

Although census enumerations were carried out every decade from 1821, the earliest surviving complete return for Ireland is that of 1901. The census enumerations of 1901 and 1911, arranged by townland in rural areas and by street in urban areas, can be searched, for free, from Ireland's National Archives <www.census.nationalarchives.ie>. These returns will list the names, ages and place of birth of all members in a household.

Step 2 – Search for births, marriages and deaths

Civil registration of births, deaths and Roman Catholic marriages in Ireland began on 1st January 1864 while non-Catholic marriages were subject to registration from 1st April 1845. For information prior to the commencement of civil registration of births, marriages and deaths in Ireland, family history researchers usually rely on baptismal, marriage and burial registers kept by churches. With civil registration of births and deaths commencing in 1864, and with the patchy survival of church records prior to 1820, gravestone inscriptions can be a vital source for family historians.

Irish Civil Records of births, marriages and deaths can now be searched and viewed for free at *IrishGenealogy* <www.irishgenealogy.ie>. On searching index, which returns name, event type, year and name of Superintendent Registrar's District, a pdf of the full register page in which that birth, marriage or death certificate appears can be downloaded by selecting 'image'. At present, images are available for Births 1864-1918, Marriages 1864-1943 and Deaths 1878-1968. Further images of Marriages dating back to 1845 and Deaths dating back to 1864 will follow later.

The subscription database *RootsIreland* <www.rootsireland.ie> is a good starting point for searching church registers of baptisms, marriages and burials as this website is the largest online source of Irish church register transcripts. You can either search across all counties or search a particular county. For example, Derry Genealogy <www.derry.rootsireland.ie> has transcribed and computerised the early baptismal and marriage registers of 97 churches (38 Roman Catholic, 24 Church of Ireland and 35 Presbyterian; the earliest being the registers of St Columb's Cathedral in Derry city which date from 1642) and gravestone inscriptions from 117 graveyards.

As the search facility on this website is very flexible you should be able to determine if any entries of interest to your family history are held on this database. For example, if you are searching for the baptism/birth of a child you can narrow the search down by year, range of years, names of parents and by parish of baptism/district of birth. Marriage searches can be filtered by year, range of years, name of spouse, names of parents and parish/district of marriage.

However, a failure to find relevant birth/marriage entries in this database doesn't mean that the events you are looking for didn't happen in Ireland. It simply means that they are not recorded in the database; for example, they may be recorded in a record source which doesn't survive for the time period of interest or in a source that has not been computerised or, perhaps, in the database of another county.

For example you can search, for free, the church registers for Dublin city, south Cork and Counties Carlow and Kerry at *IrishGenealogy* <www.irishgenealogy.ie>. That is, the County Carlow Church of Ireland records, the RC records for south Cork, and both Church of Ireland and RC records for Dublin city and County Kerry.

Step 3 – Search Census Substitutes

Quite often the only realistic strategy in tracing ancestors beyond church registers (which are the building blocks of family history) is to examine surviving land records and census substitutes, often compiled by civil parish, for any references to a surname or given name of interest. The problem with these sources is that they name heads of household only; hence

they provide insufficient information to confirm the nature of linkages between named people in these sources. Census substitutes, however, are very useful in confirming the presence of a family name in a particular townland and/or parish, and in providing some insight into the frequency and distribution of surnames.

You can examine the mid-19th century Griffith's Valuation on *Ask About Ireland* <www.askaboutireland.ie/griffith-valuation> and the early-19th century Tithe Books at the National Archives <www.titheapplotmentbooks.nationalarchives.ie>. While such sources confirm the presence of a name and/or surname of interest but they do not confirm if there is a connection between people with the same surname.

Brian Mitchell has been involved in local, family and emigration research in the wider Derry area since 1982. He supervised the construction of a database containing one million records (dating from 1642 to 1922) extracted from major civil and church registers of County Derry. He is author of A New Genealogical Atlas of Ireland, A Guide to Irish Parish Registers, Irish Passenger Lists 1847-1871, Genealogy at a glance: Irish Genealogy Research *and other works. The database can be accessed at <www.derry.rootsireland.ie>; he can be contacted by email at <genealogy@derrycity.gov.uk>.*

Summer 2019 Classes

Irish Genealogical Society Intl. offers 2018 Classes at the Minnesota Genealogy Center, 1385 Mendota Hts. Rd., Suite 100, Mendota Hts., Minnesota and at Celtic Junction Arts Center, 836 Prior Ave., St. Paul, Minnesota.

MINNESOTA GENEALOGY CENTER CLASSES – 10:30-Noon

July 13 | Using Library Resources for Genealogy Research | Kelly Frost

Exciting discoveries await you when you research in the William J. Hoffman Library and Research Center. The session will cover what to expect when you arrive at the library, how to use the catalog, interesting and unique collection items; we will have a brief tour of the library. Much of what's learned in the session can be used at other institutions as well!

September 14 | Magic: Using Griffiths Valuation and Google Earth to Locate Irish Origins and Locations | Fern Wilcox

Griffith's Valuation of Ireland: There's more than names to be found for mid-19th century Ireland and it is all online and free. Using Google maps we can view our ancestors' actual neighborhoods. Learn how to use Griffith's information to find relations in the 1901 and 1911 Ireland censuses.

October 12 | Brick Walls | Audrey Leonard

Facing a brick wall in your research? Let Audrey help you climb over them. Bring your questions/problems/at a loss where to look next questions. Learn from her and the other questions.

CELTIC JUNCTION CLASSES – 11:30am-1:00pm

July 20 | Tips for Using Ancestry.com to Find Your Irish Ancestors Mary Wickersham

Give your family history research a boost. Learn how to use Ancestry.com (subscription site - available free for use at Hennepin, Ramsey, Dakota and other County libraries). Discover tried and true search methods to help locate some of those stubborn ancestors, such those hard-to-find ladies who married and changed their names.

September 21 | Irish Genealogy 101 – Let's Start at the Beginning: Getting Started with your Irish Genealogy | Tom Rice, CG

Introduction to the key tools for finding your ancestors in Ireland: most important record types, Irish geographic terms, Irish names, key Irish genealogy websites and books.

October 19 | Irish Census Alternatives: The Information Was Not All Destroyed! | Audrey Leonard

Irish census records, what has been destroyed and what is available to fil in the gaps.

Cost: $15 IGSI members; $20 non-members.
Register online at www.irishgenealogical.org.
Remember to Login as a member before registering to get the member price!

Source Citation

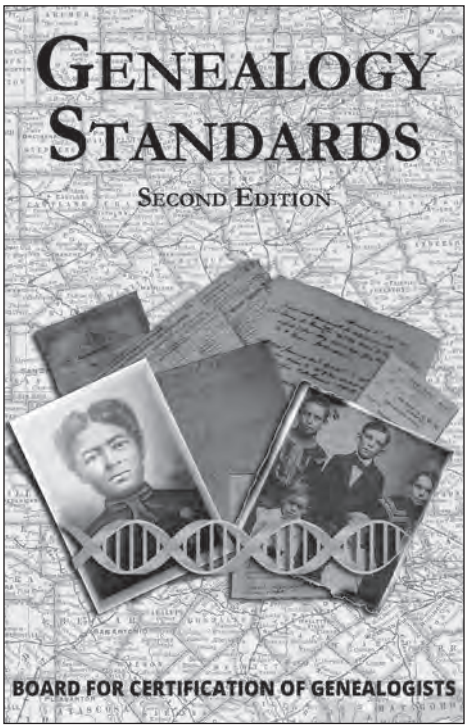
by Lois Abromitis Mackin, Ph.D.

Complete and accurate source citation is one of the five pillars of genealogical proof;[1] unfortunately, it's also a practice many researchers choose to avoid!

Why We Cite Sources

The newly published second edition of *Genealogy Standards* explains why it's important to document the sources of the genealogical information we record and share:

> Citations, narrative text, and connetions between the two enable genealogists and others to (a) assess the credibility of each source or image a genealogist used, (b) locate that source or image, and (c) understand the research scope.[2]



Genealogy Standards, *2nd edition*

Enabling credibility to be assessed. In the era of "fake news," we all know how important it is (and how difficult) to assess the credibility of information we consume. Criteria we use in assessing genealogical information include

- Does the information have a source?
- If it has a source, is the source an original document, a derivative of some kind (say, an index or a published transcription), or an authored work (a family history book or someone's family tree)?
- Can we identify the person who provided the information? Was that person likely to have first-hand knowledge of what they reported? Did they record information close to the time events happened, or later?
- How complete was the search that resulted in the information? Are there additional sources that might shed light on the research question?

While any source can record incorrect information, sources that are in or close to their original form are less likely to contain errors or omissions than sources that have been processed by copiers, transcribers, or indexers. Thus, it's important to clearly convey whether information we are providing came from reading a digital image prepared from microfilm of an original census record, consulting a partial transcription of an image of a census record prepared by an unknown indexer, or viewing a citation of a census record in someone else's article or online tree.

Locating sources again. The second reason for citing sources completely and accurately is about making our research repeatable – both for ourselves, and for others interested in the same person or family. Let's say you discovered a courthouse copy of your ancestor's will, and wrote that son "Daniel" inherited a share of land; your cousin, who is descended from son "David," may want to look at the will you cited to verify that it was "Daniel," not "David," who inherited the land.

Understanding research scope. The third reason for complete and accurate source citation is to show, through the sources you cite, the scope of the research you conducted – how complete it was, and what kind of sources you used. Was your research limited to derivative or authored sources, such as published works about the area where your subjects lived? Was it limited to resources available online? Did it include examining original records (as opposed to simply consulting indexes)? Were records obtained by you personally, or did you rely on other researchers to supply copies?

When We Cite Sources

In our genealogical writing – which includes research plans, notes, articles, blogs, books, charts, trees, and any kind of written and oral presentation – we cite sources for

- Statements that come from another researcher's observation, deduction, or opinion
- Facts that are not common knowledge
- Images we did not create ourselves
- Conclusions we establish, including parent-child links.[3]

The first and third instances are a matter of courtesy, and of not appropriating someone else's work (which may or may not be a violation of copyright law[4]). If we discover a document no one else has seen, or write an article supporting a conclusion no one else has come to, and our cousin

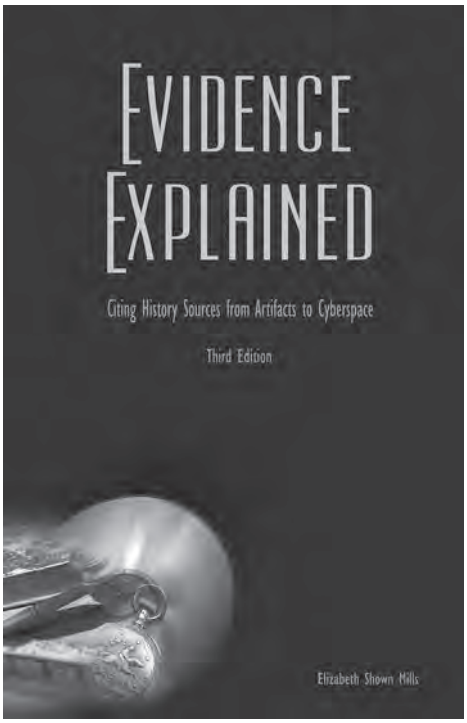
writes about the document we found or reports our conclusion in her own work, we certainly expect that she will credit us with discovering the document or establishing the conclusion! Similarly, if someone's photograph, drawing, or illustration is good enough for us to use in our work, the creator deserves credit (and, if we wish to reproduce it in a public forum, we need their permission to do so).

The second and fourth instances go toward building the credibility of our work. If we report that agricultural lime produced from burning limestone was widely used in County X in the late eighteenth century to increase crop yields (a fact that's not part of most people's common knowledge), but we don't tell our readers how we know, how do they know whether our statement is correct? Building credibility is especially important when we are sharing genealogical conclusions. If we report that Thomas Kinney is the child of Thomas Kinney and Anne Conner, but don't cite any sources, our readers have three options: accept the statement on faith, reject it because there's no supporting evidence, or categorize it as a possibility. If we report that Thomas is the child of Thomas and Anne because his death certificate tells us so, our readers can accept the conclusion, at least provisionally, on the basis of the death certificate evidence we cite.

How We Cite Sources

According to *Genealogy Standards*, complete citations describe four facets of each source:

- Who
- What
- When
- Where.



Evidence Explained

Reference notes (which we commonly refer to as footnotes or endnotes) include a fifth facet,

- Wherein.[5]

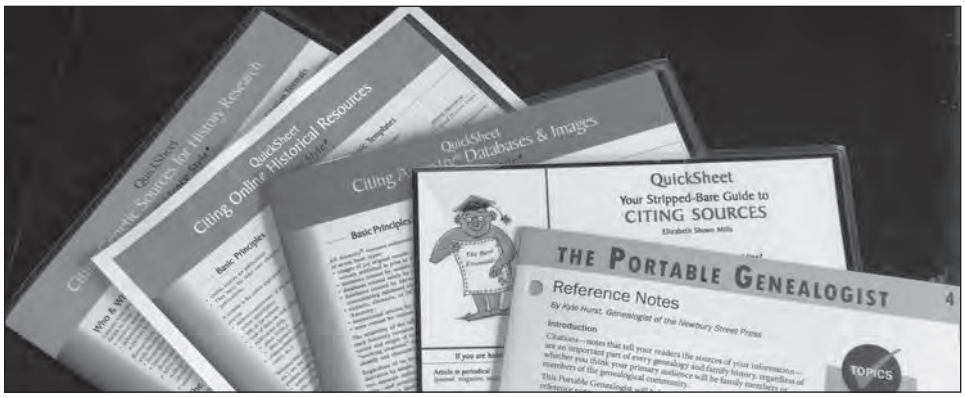
The **Who** of a source is the author or creator – e.g., Elizabeth Shown Mills, or Rock County, Wisconsin. The **What** is the title or name – e.g., the book *Evidence Explained*, or Deeds. **When** is the date the source was created, published, or accessed – e.g., 3rd ed., revised, 2017, or 1839-1843. **Where** is the place of publication of an authored work, the stable URL of an online resource, or the physical location of an unpublished item – e.g., Baltimore, or Rock County Courthouse, Janesville. **Wherein** is the location within the source – e.g., p. 17, or A: 346.[6]

How do we translate this general guidance into complete, accurate source citations embedded in our work? We use citation guides! *Genealogy Standards* says, "Genealogists use humanities-style citations (notes plus bibliography), a style designed for heavy users of manuscript materials," and prescribes two guides: Elizabeth Shown Mills' *Evidence Explained* and the *Chicago Manual of Style*[7] (abbreviated as CMOS). (See **To Learn More** below for details about these works.)

The Chicago Manual of Style, *17th edition*

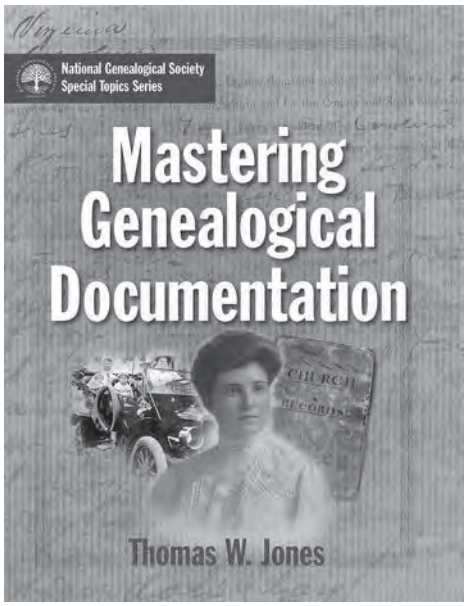
Many genealogists, particularly those just starting to use citations, look at these multi-page citation guides, throw up their hands in confusion, and decide that citing their sources is too hard. At this point, all of us would be better served by going back to the reasons for using citations – assessing credibility, locating sources, and understanding research scope, then doing our best to follow the simple five-part functional Who-What-Where-When-Wherein standard for the source we are trying to document. While we can always refine our citation skills, any citation is better than no citation. Here are five citation examples, from worst to best:

- Worst – no citation at all. We have no idea whether to believe what the author is saying. At best, we might be able to use the author's unsourced statements as clues to find our own evidence about this research subject.
- Better – brief citation: "Census record." This one tells What but not When, Where, or Wherein. We couldn't find the particular record the author used with this information, and we aren't sure whether the author was looking at an image of the original record, an online index entry, or a published census transcription. Thus, we aren't sure how much credibility to give the information.
- Even better – another brief citation: "Christopher Mackin probate file, 1867." This one tells Who the decedent was and When the file was created, but not Who was the county that created the probate file or Where the file was accessed. We won't be able to find the record from the citation. It sounds as though the author might have used an original file, but we can't be sure, and we can't fully assess the credibility of the author's work.
- Better still – expanded citation: "1860 census, Thomas Kinney, Buchanan County, Iowa." We know Who/What, When, Where, and partially Wherein. Although we don't have a reference to a particular census page and household, we might be able to find this record unless there is more than one Thomas Kinney enumerated in Buchanan County in 1860. We don't know whether the author was looking at an image, an index entry, or something else, and we still can't completely access credibility.



Quick Sheets

- Best – *Evidence*-style citation: "Dane County, Wisconsin, probate files, vol. 1/old, p. 76, box 28, estate of Christopher McKin (1867); Wisconsin Historical Society Archives, Madison." We know Who (both the county creating the probate file and the decedent), What (the probate file), When (the date the estate was filed), Where (the place the probate file is housed), and Wherein (the number of the box containing the file). We can tell that the author used the original file at the Wisconsin Historical Society in Madison. This enhances the credibility of her statements.



Mastering Genealogical Documentation

If you like the Who-What-When-Where-Wherein approach to citation, you might like to start by purchasing Elizabeth Shown Mills' two-page laminated *QuickSheet: Your Stripped-Bare Guide to Citing Sources*. As you become more comfortable with citation, you might like Thomas W. Jones' textbook-style exposition of this method of documentation, with exercises and an answer key, in *Mastering Genealogical Documentation*. The QuickSheets from Elizabeth Shown Mills, along with American Ancestors' Portable Genealogist for reference notes, are easy-to-consult, four-page, laminated guides for commonly used sources. *Evidence Explained*, with its extensive array of citation models for different types of source materials, is primarily a reference work. Its first two chapters, "Fundamentals of Evidence Analysis" and "Fundamentals of Source Citation," are required reading for any genealogist serious about producing quality work. The remaining chapters provide excellent insight into the sources they address and should be read when a genealogist begins to work with the sources they describe.

Source Citation Example

We'll conclude with a practical example. Let's say we're writing a biographical sketch

of George Little, a Scottish immigrant to Wisconsin. Here are our first paragraphs:

> **George[2] Little** (*John*[1]) was born about 1825 in Hawick, Roxburghshire, Scotland. He died 13 Aug. 1871, probably in Janesville, Rock County, Wisconsin.
>
> He married **Sarah Spence** in Rock County, Wisconsin, 25 Jan. 1861. She was the daughter of Bartholomew Walter and Elizabeth (Dixon) Spence, baptized in Thornton Le Street, Yorkshire, on 11 Aug. 1839.
>
> In 1841 George Little was enumerated in Cavers, Roxburghshire as an agricultural laborer in the household of Henry Scott. In 1851, still in Cavers, he appears as a lime burner living in the household of his father John Little. Two years later, in company with his father John, his stepmother Isabella, and his brothers Thomas, John, James, Walter, and Andrew, George emigrated from the port of Liverpool to New York. In 1860 he lived in the Town of Janesville, Rock County, Wisconsin, as a single man in his father's household.

What do we need to provide citations for here (review hint: *Genealogy Standards* says to document observations, deductions, or opinions of others; facts that are not common knowledge; images created by someone other than the author; conclusions established by the author)? None of the material in the example paragraphs comes from a researcher other than the author, and there are no images, so what needs to be documented in this instance are (1) facts that are not common knowledge and (2) the author's conclusions. Specifically, these six items need documentation:

- George Little's date and place of birth
- George Little's date and probable place of death
- The identity and parentage of George's wife, along with their marriage date and place.
- Where George was living and his occupation in 1841 and 1851
- George's emigration from Liverpool to New York
- Where George was living in 1860.

Having established which information items need to be documented, the next questions is, where do we place our citation markers in the paragraphs? As so often in genealogy, the answer is, it depends!

In this case, for the first paragraph, we don't have a single source that gives both the date and the place of George's birth, the first two items we need to document. We have several options: we could place a citation marker after the birth date in the middle of the first sentence, with another one after the birth place at the end of the sentence, or we could place a single citation marker at the end of the sentence and document all the facts in one reference note.

If we chose the first approach, we would document one source in each citation, with the source that tells *when* George was born in our first reference note and the source that tells *where* George was born in a second note. If we chose the second approach, we would document both sources in a single note. Unless it's completely obvious why we're citing two sources in the note, we should also indicate which fact is being documented by each source, using language such as, "For the birth date, see… For the birth place, see…"

To conclude the citations needed for the first paragraph, George's death date is documented by one source, and the probable place is the conclusion of the author. One note could document both of these information items.

The first paragraph, with citation markers, and its reference notes would look like this:

> **George[2] Little** (*John*[1]) was born about 1825[1] in Hawick, Roxburghshire, Scotland.[2] He died 13 Aug. 1871, probably in Janesville, Rock County, Wisconsin.[3]
>
> [1] *Find A Grave*, database and images (https://www.findagrave.com/memorial/120460339 : accessed 16 April 2019), memorial 120460339 for George Little (1825-1871), Oak Hill Cemetery, Janesville, Rock County, Wisconsin.
>
> [2] 1851 census of Scotland, Roxburghshire, Cavers, p. 5 (stamped), George Little; digital image, Scotland's People (http://www.scotlandspeople.org : accessed 16 April 2019), citing 1851 census 785/ 5/ 5, p. 5.
>
> [3] *Find A Grave*, memorial 120460339 for George Little (1825-1871), Oak Hill Cemetery, Janesville, Wisconsin.

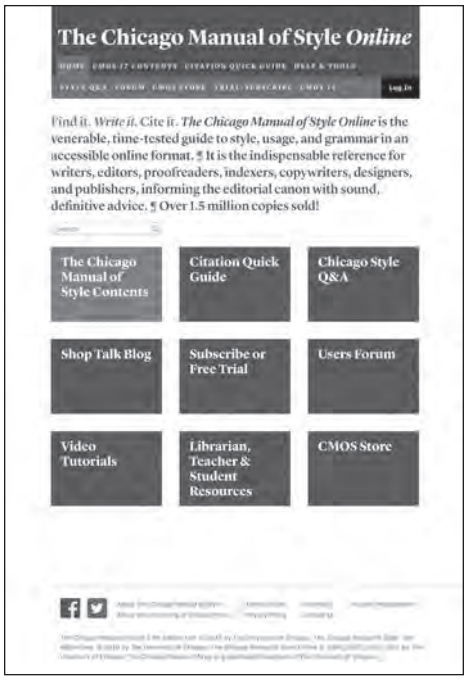
For the information in the second paragraph, we have three sources. One provides the maiden name of George's wife, along with the marriage date and place. The second provides the wife's baptism date and place, along with the names of her parents. The third provides the maiden name of the wife's mother. We could place one citation marker at the end of the first sentence, documenting the first source in that note, then place a second citation marker at the end of the paragraph, documenting the source for the baptism and the mother's maiden name in the second note. This approach keeps both notes relatively short, while maintaining clarity about what's being documented where.

Our paragraphs, with source citation markers, and our reference notes would look like this:

> He married **Sarah Spence** in Rock County, Wisconsin, 25 Jan. 1861.[4] She was the daughter of Bartholomew Walter and Elizabeth (Dixon) Spence, baptized in Thornton Le Street, Yorkshire, on 11 Aug. 1839.[5]
>
> [4] "Pre-1907 Vital Records," database, *Wisconsin Historical Society* (https://www.wisconsinhistory.org/Records/Marriage/MR2326130 : accessed 16 April 2019), entry for George Little (1861), Rock County, citing vol. 1, p. 55, with possible spouse match Sarah Spence.
>
> [4] "England, Select Births and Christenings, 1538-1975," database, *Ancestry* (http://www.ancestry.com : accessed 16 April 2019), citing Family History Library film number 919,082. For Elizabeth Spence's maiden name, see "Search the GRO Online Index," Birth, Surname at Birth: Spence; First Forename: Sarah; Gender: Female: Birth registered Year: 1839, *General Register Office* (https://www.gro.gov.uk/gro/content/certificates/indexes_search.asp : accessed 16 April 2019), search result for Spence, Sarah, mother's maiden surname Dixon, GRO reference 1839 S Quarter in Thirsk Union, vol. 24, p. 458.

For the third paragraph, we have four sources: three census records and one passenger list. We could logically place a citation marker at the end of each sentence and document one source in each note:

> In 1841 George Little was enumerated in Cavers, Roxburghshire as an agricultural laborer in the household of Henry Scott.[6] In 1851, still in Cavers, he appears as a lime burner living in the household of his father John Little.[7] Two years later, in company with his father John, his stepmother Isabella, and his brothers Thomas, John, James, Walter, and Andrew, George emigrated from the port of Liverpool to New York.[8] In 1860 he lived in the Town of Janesville, Rock County, Wisconsin, as a single man in his father's household.[9] [Reference notes ommitted.]



The Chicago Manual of Style *online*

Having completed insertion of the citation markers and reference notes, we can make observations about the thoroughness and scope of the author's research. One thing stands out: she has used exclusively online sources! With the exception of the original image of the Scottish census record, all the sources are derivatives, indexes of records rather than records themselves. Although the author has used census, church, vital, and immigration records, she would likely uncover additional information, as well as enhance the credibility of her work, by accessing and citing the originals of her sources. (Perhaps, though, this is a preliminary write-up, based on an initial survey of online resources, and she has actually ordered copies of the original records for which she cited index entries.)

To Learn More

Board for Certification of Genealogists. *Genealogy Standards*, 2nd ed. Washington, DC: Board for Certification of Genealogists, 2019. Kindle edition available.

The *Chicago Manual of Style*, 17th ed. Chicago: University of Chicago Press, 2017. There is a companion website, *The Chicago Manual of Style Online*, <https://www.chicagomanualofstyle.org>, where you can subscribe to an online version of CMOS, and a Facebook page you can follow, <https://www.facebook.com/ChicagoManual/>.

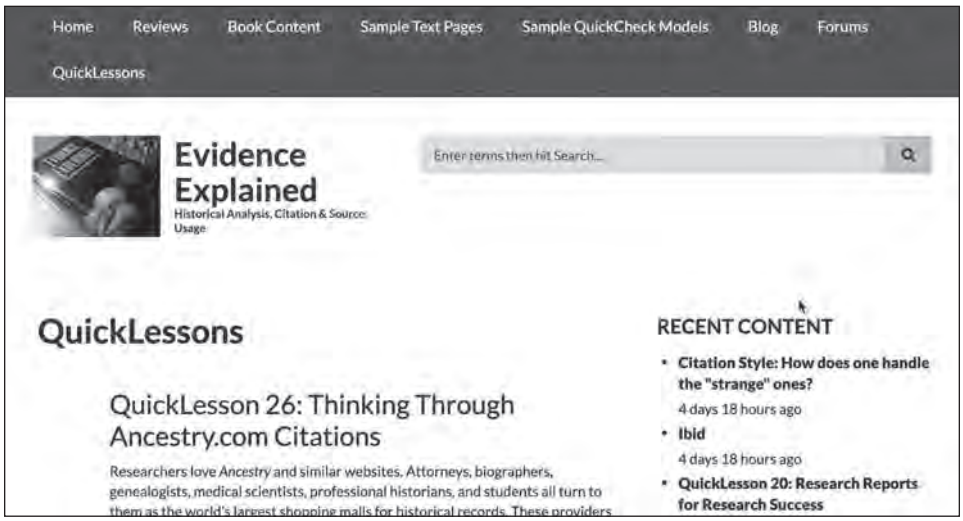
Hurst, Kyle. *The Portable Genealogist: Reference Notes*. Boston: AmericanAncestors, 2015.

Jones, Thomas W. *Mastering Genealogical Documentation*. Arlington, Virginia: National Genealogical Society, 2017. Also available in Kindle edition.

Mills, Elizabeth Shown. *Evidence Explained: Citing History Sources from Artifacts to Cyberspace*, 3rd ed., revised. Baltimore: Genealogical Publishing Company, 2017. Also available in Kindle edition. Mills has an *Evidence Explained* website, <https://www.evidenceexplained.com/>, with Quick-Lessons and forums where you can ask questions and participate in discussions, and a Facebook page, <https://www.facebook.com/evidence explained/>.

QuickSheets for source citation, all from Genealogical Publishing Company, Baltimore.

> *Citing* Ancestry *Databases & Images Evidence Style*, 2nd ed. (2017).
>
> *Citing Genetic Sources for History Research Evidence Style* (2015). Available in Kindle edition.



Evidence Explained *website*

Citing Online Historical Resources Evidence Style, 2nd ed. (2017). Available in Kindle edition.

Your Stripped-Bare Guide to Citing Sources (2014). Available in Kindle edition.

Endnotes

[1] *Genealogy Standards* is a publication of the Board for Certification of Genealogists. The standards apply to all genealogists who strive to produce quality work (not just to those wishing to achieve certification) and incorporate best practices for the field.

The five components of the Genealogical Proof Standard (GPS) – reasonably exhaustive research, complete and accurate source citations, thorough analysis and correlation, resolution of conflicting evidence, and soundly written conclusion based on the strongest evidence – are described in "Ethics and Standards," *Board for Certification of Genealogists* (https://bcgcertification.org/ethics-standards/ : accessed 25 April 2019). Standards for documentation are described in detail in Chapter 2, "Standards for Documenting," Board for Certification of Genealogists (BCG), *Genealogy Standards*, 2nd ed. (Washington, DC: Board for Certification of Genealogists, 2019), 5-9.

[2] BCG, *Genealogy Standards*, 6.

[3] BCG, *Genealogy Standards*, 6.

[4] Elizabeth Shown Mills has written an excellent QuickLesson on this topic. See "QuickLesson 15: Plagiarism – Five 'Copywrongs' of Historical Writing," *Evidence Explained* (https://www.evidence-explained.com/index.php/content/quicklesson-15-plagiarism%E2%80%94five-copywrongs-historical-writing : accessed 27 April 2019). To learn more about copyright, look for the references in Mills' QuickLesson notes 2 and 3. You may also benefit from reading the numerous posts on copyright by Judy G. Russell, *The Legal Genealogist* (https://www.legalgenealogist.com/category/copyright/ : accessed 27 April 2019).

[5] BCG, *Genealogy Standards*, 7-8.

[6] Ibid.

[7] BCG, *Genealogy Standards*, 8.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She has three degrees in history and has studied at major genealogical institutes. She writes for Minnesota Genealogist *and is the 2013 winner of the Minnesota Genealogical Society's Founders Award for visionary leadership.*

Library Volunteers Needed

IGSI's genealogy research collection is housed at the William J. Hoffman Research and Library Center in Mendota Heights. The Irish are responsible for providing volunteers to welcome and assist researchers on the second Saturday of each month. We need member volunteers to help researchers who are just starting their search.

If you would like more information on volunteering at the library, there will be a training for new volunteers on Sunday, July 14, from 1-3 PM at the Minnesota Genealogy Center, 1385 Mendota Heights Rd., Suite 100. To register for the training, send an email to libvolunteers@mngs.org. (Yes, that's the Minnesota Genealogical Society; they track library volunteer schedules and training – a partner effort.)

FamilySearch Research Wiki: Linking to Genealogy Principles and Methodology

by Kathleen Strickland

FamilySearch describes the FamilySearch Wiki as "A free, online genealogy and family history guide that lists websites, provides research strategies, and suggests records and resources to help you find ancestors from all over the world…."

In many ways, the FamilySearch Research Wiki answers a researcher's question, "How do I do this?" It is not a place to search for people—the "Who"—but it shines when leading researchers to the "What, Where, When and How." The wiki's content combines topics and localities, and then outlines the way to find and use the results.

This article focuses on three aspects: How to navigate the Wiki; Principles and Methodology; and the Learning Center. When surfing the wiki I discovered that these categories are fluid; that subjects and categories interlink and overlap and reach back to each other. While that means a lot of routes may reach a particular result, it also presents a challenge when trying to find a particular subject or page.

Learning to navigate the Wiki, with its 89,000 articles, is absolutely worth the work. Throughout the pages I found classes, seminars, helpful videos, and focused tools for researching places and topics I'm interested in or need to know more about.

How to Use the Wiki

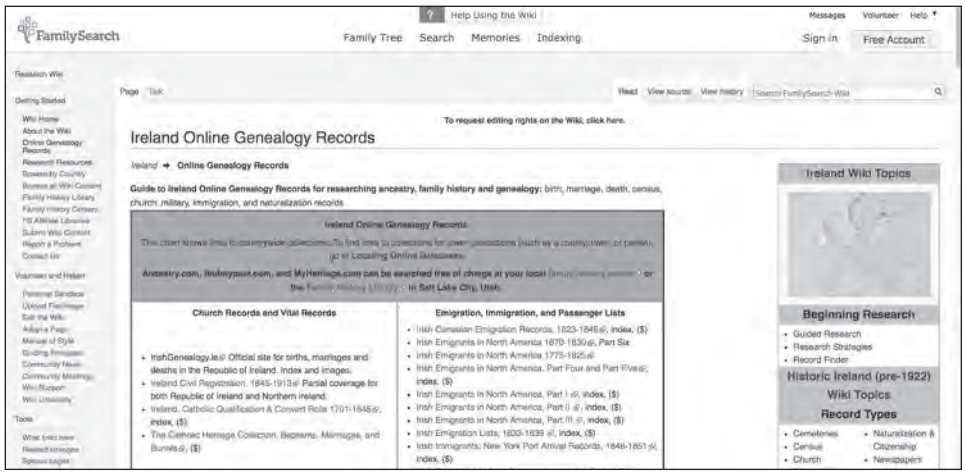
On the *FamilySearch* homepage, I clicked on "Search" and then chose "Research Wiki" from the drop-down list. I clicked on the "New to the Wiki" icon toward the bottom of the page. In the resulting list of Wiki help articles, I found two that apply to the family history researcher:

- "Getting Started" introduces the navigation boxes (in the left column) and gives brief descriptions of how to get started with the Wiki. Much of the page concerns contributors to the Wiki rather than researchers.
- "Browsing the Wiki" features more detailed navigation help and searching tips. Links here include how to search, search strategies, and advanced search using Boolean operators and wildcards.

Researchers can better understand how to make the most of the wiki by choosing "Research Resources" from the navigation box and going to the "Videos and Online Classes about How to Use the Wiki," and then choosing "Family Research Wiki: What it Can Do for You" <https://www.familysearch.org/ask/learningViewer/734>, a 47-minute webinar.

One way to dive into the wiki is to work through the headings in the navigation box at the left of the homepage, from "Wiki Home" to "Browse all Wiki

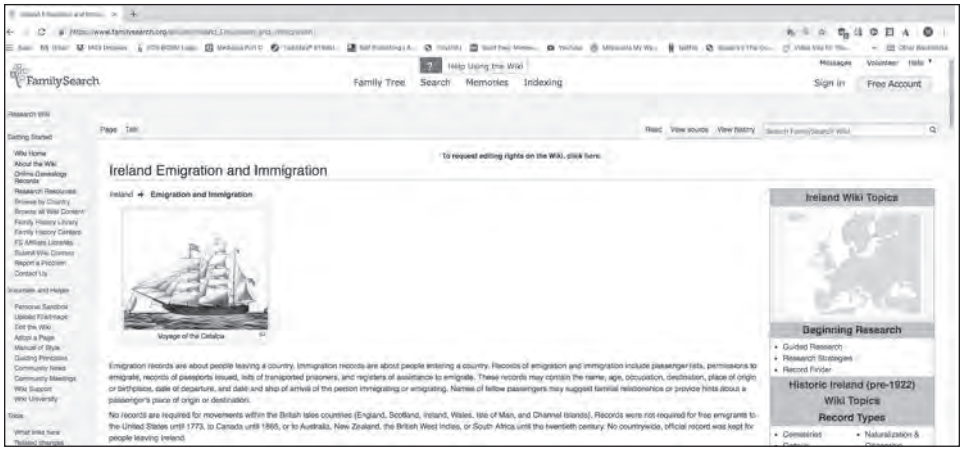
"FamilySearch Research Wiki: What it Can Do for You" video



FamilySearch Research Wiki – List to find online Irish genealogy records

Content." I found myself following my nose and not really zeroing in on what I wanted with this approach. The search box on the upper right works best when looking for a specific article title or a very broad category. Entering "best practices" or "genealogy best practices" yields many returns, but it may be difficult to find the desired result in the list. Items in the wiki may be reached from many different but related pages; however, finding the information being sought can be tricky. Once I found my topic, I used the navigation box at the bottom of the page to link to related pages. I often found a page I wanted to explore but was unable to find my way back to it. What I learned: copy the URL or bookmark any page I wanted to visit again. Sometimes it is helpful to run a Google search (that gave a result located in the Wiki) when having no luck with the Wiki search function. Google search seems to work best when "familysearch" is included in the query.

FamilySearch Research Wiki includes an amazing number of helpful articles that focus on research in particular *countries*. For example, from the navigation box I chose Online Genealogy Records and then, from the resulting page under the heading "British Isles," I chose Ireland Online Genealogy Records <https://www.familysearch.org/wiki/en/Ireland_Genealogy>, which features County Information, Getting Started (Ireland Research and Research Tools,) and Beginning Research. Further down the page is a clickable county map; *FamilySearch* resources with a list of research tutorials; and websites and references. The right-hand column, Ireland Wiki topics, is divided into Historic Ireland (Pre-1922), with Wiki topics and record types; Northern Ireland (post-1922) with Wiki topics and record types; Ireland background and Ireland Research Sources.



Ireland Emigration and Immigration page on FamilySearch Research Wiki

The website also features a vast amount of family research *topics*. Instead of a locality, I chose the topic "immigration Ireland," <https://www.familysearch.org/wiki/en/Ireland_Emigration_and_Immigration>. The resulting page covers so many aspects of immigration and emigration, it's hard to know where to start. I found everything from Online Resources to Reasons Irish Emigrated to British Records of Irish Emigration. At the bottom of the page is another box with related information. These boxes appear at the bottom of almost every page and can lead to additional resources.

Principles and Methodology

The articles and videos about principles of genealogical research demonstrate, step-by-step, how to develop or improve good habits in the research process. I started with Principles of Family Research <https://www.familysearch.org/Wiki/en/Principles_of_Family_History_Research> . This page lays out the process of genealogical research in five steps:

Step 1: Identify what you want to know

Step 2: Decide what you want to learn

Step 3: Select records to search

Step 4: Obtain and search the records

Step 5: Evaluate and use the information

Each step links to pages with a number of sub-heads. For example, after clicking on Step 1, "Identifying What You Know," the links lead deeper into the subject, from preparing research logs to organizing your records. Step 5, "Evaluate and Use the Information," provides a host of links, from "Evaluate the Evidence" to "Share the Information".

Using the *search box* may yield some helpful articles to enrich the family history researcher's tool box. Searching for "document," I found "Document AS YOU GO" explaining how and why to document while gathering information; see <https://www.familysearch.org/Wiki/en/Document_AS_YOU_GO!>. I certainly wish I'd read this article when beginning my family history quest.

Simply enter "Genealogy" into the search box, and the resulting page has a section of "Best Practices," an excellent source for learning research methodology. Each concept leads to more webpages and then further links from those. "Do the Easiest First" links to the documentation hierarchy; "Share" discusses DNA testing, social media, family surname associations and more, all useful in gathering more information by interacting with other researchers.

Sometimes the wiki leads to outside sources, such as RootsTech. When I put RootsTech 2016 in the search box, the wiki links to the RootsTech webpage and a collection of videos and syllabi from that conference. Entering RootsTech 2017 does the same thing for that year. A sample of these choices

RootsTech 2016

- "Proven Methodology for Using Google for Genealogy" Lisa Louise Cooke <https://www.rootstech.org/videos/lisa-louise-cooke>
- "More than just Names: Advanced US Census Research," Judy G. Russell https://drive.google.com/file/d/0B_E-lKZRoBo9RGM4Tk-ZLV2JKTm8/view

RootsTech 2017

- "Don't Just be a Searcher, be a Researcher" Crista Cowan https://www.rootstech.org/category/rootstech-2017
- "Mothers, Daughters, Wives" by Judy G.Russell, <https://www.rootstech.org/videos/judy-russell>

One way to use the search box to find helpful how-to articles is to enter "how to" and then the subject, such as "Illinois" or "Minnesota immigration." The resulting pages tend to be very relevant to the query.

The Learning Center

The Learning Center <https://www.familysearch.org/Wiki/en/Classes_in_the_Learning_Center> offers about 1,850 classes (in various languages). I found the easiest way to search for something on the list was to use the search feature on my computer software (Word is: Ctrl + F). The list is not in a particular order, and using the website search box can take one far afield. When I found a class I wanted to investigate, I double-clicked on it. Note that the URL for each class is the same except for the class number at the very end.

I started with "Principles of Beginning Genealogy" by Dr. Tom Jones <https://www.familysearch.org/ask/learningViewer/229>. On this page there is a short video and a PDF link to a very good course handout. Although not a beginner in family history research, I found the handout particularly on-point when explaining principles of family history research. Dr. Jones has a more detailed webinar course on Inferential Genealogy, "The process of piecing together documents to make conclusions about relationships and identities that no record tells you all by itself." (From the class description.)

More ideas of classes to view

- Searching "immigrant" results in class #874, "Elusive Immigrant: Methods of Proving Identity," by Warren Bittner (webinar); and class #504, "Proven Ways to Find Your Immigrant Ancestors" by James L. Tanner (webinar).
- Searching on the term "Irish" brings up class #518, "More Irish than the Irish Themselves: The Hiberno-Norman Families," Craig L. Foster; and classes #1551-1556, "How Understanding Jurisdictions Can Help Your Irish Research," five parts, by Dan Poffenberger.
- Looking up "Wiki" finds "Wiki Help, Parts1-6": Part 1 has a downloadable PDF with internet links used in the lessons.

The more I used the *FamilySearch* Wiki, the more discoveries I made. I took a lot of time trying out different combinations of words in the search box, checking hints, and just following a clue to see where it would lead. Often, when I had no luck with the wiki search box, I used Google and found just what I wanted. So much of the information here can help us to research accurately and thoroughly and help to build genealogical skills and sharpen intuitive leaps. It's not easy, but it is oh-so-worth it.

Kathleen Strickland holds a degree in history from North Central College (Naperville, Illinois) and has been her family genealogist for many years. While studying history, she developed a flair for research that motivated her to follow up on the many family stories passed along to her. She volunteers as copyeditor for the Illinois State Genealogical Society Journal and provides freelance research, writing and editing assistance.

Unscrambling the Egg

by Maureen K. Reed

Years ago a wise cousin remarked that "Correcting a genealogic mistake is only slightly easier than unscrambling an egg." Her comment was prompted by an error I had passed on to her from an old family source. Because the "facts" originated in my family and the written source was decades-old, I had assumed its accuracy. Ellen, a certified genealogist, knew better. Lucky for me, she had the time and tenacity to question the source and help me conclude that it was inaccurate.

Errors are a vexing mainstay of genealogy. Is there any way to reduce the chance of error? And when we discover an error, how hard should we work to correct it? The muddied tale of Margaret (Stokes) Clarken's mistaken name and origins may shed some light.

Scrambled Eggs

The Old Reed Family Bible was the wedding bible of Isabelle (Vogan) Reed in 1845. Handed down through generations, its front page contained the ever-expanding tree of the Vogan-Reed family. One can easily imagine various people at various times squeezing various family events onto the page. Half a century later when the Clarken family married into the Reed family, a family historian inserted the Clarken branch into that same page.

Half a century after that, teenager Kathleen Reed used her deceased grandmother's bible as the source for a 1934 high school literature assignment. In penning her "Family History," she stated that all her information came from the Old Reed Family Bible.

Unfortunately, there was either an errant entry in the Old Reed Family Bible or the young author misinterpreted a correct entry. In either event, her literature project mis-identified the Clarken matriarch as Mary Hughes of Co. Armagh, rather than Margaret (Stokes) Clarken of Co. Monaghan. Because an ancestor Mary Hughes of Armagh did indeed exist on another branch of the family tree, it is entirely possible that the Clarken branch had been written onto the page in such a way as to confuse the interpretation. To nearly doom the case, the bible disappeared and has not been seen since 1937.

The 1934 mislabeling of Margaret (Stokes) Clarken was then compounded. In the 1950s Kathleen mailed her "Family History" to a first cousin. The cousin dutifully copied the document verbatim into her own journal and returned the original to Kathleen, who kept it in a safe deposit box until the day she died. In turn, the cousin's journal was used by other relatives to create a 1960 version of the family tree. Therefore, all these documents (the "Family History," the cousin's journal, the family tree, etc.) understandably – but incorrectly – refer to the Clarken matriarch as "Mary Hughes" rather than Margaret Stokes Clarken of Co. Monaghan.

Many other people, myself included, then used this errant document in our own family trees. What could be better than a single document, a one-stop-shop with all the info? We passed the trees around and some folks even posted them online, migrating the mistake into cyberspace. Only when cousin Ellen and other descendants, unaware that our document existed, painstakingly uncovered the actual Clarken church and civil records did the error came to light.

What are those records and are they solid enough to unscramble a longstanding family story?

The Unscrambled Story

Margaret (Stokes) Clarken of Aghabog, Co. Monaghan, is known to have had five sons. Their records are clear. Both the 1889 marriage certificate of middle son Francis Clarken and the 1916 death certificate of youngest son Henry Clarken clearly identify their mother as "Margaret Stokes."

The 1851 Irish Catholic Church marriage record of middle son William Clerken states his place of residence as Aghabog Parish, Co. Monaghan. The Iowa obituaries of eldest son John Clarken and middle son Francis Clarken also identify their birthplaces as Co. Monaghan. The 1930 U.S. federal census shows sons Thomas and Henry as born in "Irish Free State," thus effectively excluding Co. Armagh as the family's place of origin.

We are fortunate to have uncovered multiple pieces of documentary evidence which conclusively establish Margaret (Stokes) Clarken's name and origins. Interestingly and importantly, we now even have DNA evidence firmly linking her descendants with other Stokes descendants originating in Aghabog parish, County Monaghan.

What are the errors we are prone to make?

Sources of Bias and Error

First, human bias favors sources we know and love. Aunt Kathleen is a wonderful person, but we must regard her information with as much skepticism as we would an unknown online source.

Second, data collected at or near the time of the event is far more likely to be accurate than information recorded years later. Time introduces the bias of memory. A discrepancy between sources should favor the earlier source. And transcriptions, regardless of age, introduce further error.

Third, everyone's research is subject to error. When viewing someone else's material, we often don't know the rigor the author put into it. Is the writer someone in a hurry to complete a literature project or to post online before being beaten to the punch, or is it someone who has devoted years studying the subject? Is the author someone who believes that "any Mary Murphy will do" or a researcher who finds independent confirmatory evidence before disseminating the data? Until we know something about the researcher, a high degree of suspicion is warranted. And even when we know the researcher, it pays to be alert for data that doesn't make sense.

Fourth, writers have different interest and ability to correct errors after the fact. Some die. Others lose interest. Still others decide that an expensive online membership is no longer worth the investment. One relative commented that she knew her online family tree had errors regarding Margaret (Stokes) Clarken. However, she had discontinued her online membership, so the errors seem fated to float uncorrected in cyberspace.

Finally, what should we do about errant information?

Prevention and Correction

- **Prevent it.**
  Verify with two independent sources the accuracy of your own data, especially data you're uploading to cyberspace or forwarding to someone who may upload it. If you have not double-verified your data, prominently flag it as "questionable" or "hypothetical" and cite the single reference that you do know.

- **Correct it.**
  Promptly correct any errors you discover on websites that you own or manage.

  If errant data exists in the public domain on someone else's website and you are uploading correct data on the same subject, reference the source of your own correct data so viewers will draw the right conclusion about the contradictory findings.

  If you know the owner of errant data and if correcting this data will make your research easier, you may wish to diplomatically contact that person so he/she has a chance to correct the error.

- **Ignore it.**
  The time it takes to correct errors is monumental, and you have no responsibility for the errors of others.

  Engaging in online or public criticism of errant information is counterproductive, inflaming the situation and reducing the likelihood that the other owner will be open-minded about the new data you are presenting.

In our situation, the egg remains scrambled. Maybe poor Margaret will eventually be fully rehabilitated and assume her rightful name and birthplace, but she's not holding her breath.

Maureen Reed is an educator at Gustavus College and the University of Minnesota. She is a medical doctor, the former Executive Director of the Nobel Peace Prize Forum, and a former chair of the University of Minnesota Board of Regents. Her interest in genealogy dates to her childhood. She continues to pursue the goal of identifying the townlands of origin of her eight Irish great-grandparents; two remain undiscovered.

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The Most Interesting Study of Ireland Ever Written

Book review by Francis Gallagher

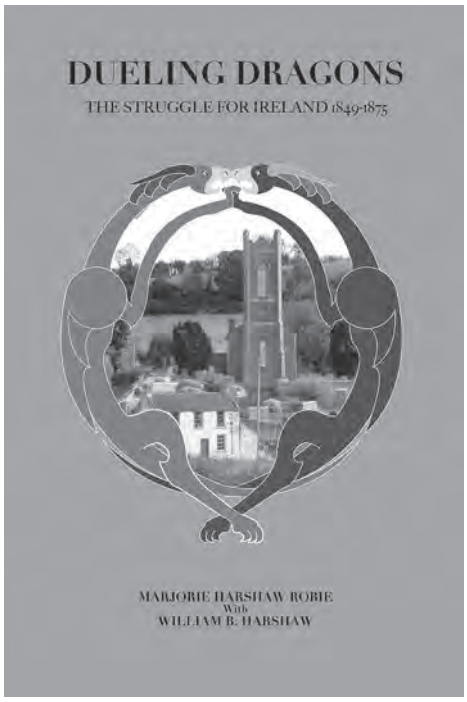
Marjorie Harshaw Robie's new book, *Dueling Dragons: the struggle for Ireland 1849-1875* is the most detailed and interesting study of Ireland and Newry ever written and unlikely ever to be equaled. The sequel to the author's first book, *Dwelling Place of Dragons*, this praise is deserved because Marjorie takes us deep down into the engine room of Ireland's history where we can observe the cogs and wheels of its moving parts. She shows us that to understand this small island, it is crucial we study the roles played by its landed, capitalist and laboring classes.

What makes Marjorie's latest book so unique is that she uses the journals of one of its central characters, James Harshaw, to bring us up close and personal, to the final out workings of a colonial feudal society that was operating in rural 19th century Ireland between 1849-75. It was a regime that had been organised throughout the country by an English ruling class from the time of the early 1600s.

James Harshaw

James Harshaw was a liberal Presbyterian freeholder from the locality of Donaghmore and Loughorne just outside Newry town, County Down, Ireland. As a freeholder, he could vote and was entitled to act as a kind of middleman between landlord and land tenant in his parish. James would lease land from the local gentry and agree to sub-lease it to tenant farmers who would give him rent, which he could pay to the landowner, making a small profit. James would also work his own farms that he had also leased but did not own.

He studiously kept a journal that was passed down through the Harshaw generations until it was recently discovered in the basement of a bank in Pennsylvania – USA. How the diaries found Marjorie is a story of remarkable chance and good fortune. James Harshaw was the first cousin of Marjorie's great grandfather, so turning the journal's pages was a very personal adventure. She discovered an invaluable daily record of life for this hardworking Presbyterian family. The diarist made observations about his family, farm and parish, but there are few profound political or philosophical insights to be found. This is what makes the journals so important because their beauty resides in the authenticity of the writer who gives the reader a snapshot of life in a country just emerging from famine and a stillborn revolution.



Dueling Dragons: the struggle for Ireland 1849-1875, *by Marjorie Harshaw Robie with William D. Harshaw*

It's no folksy account of an idyllic rural Ireland but instead reveals the very considerable hardship endured by James and his family, some of whom were driven to the US for a better life. We can view the political tensions within Presbyterianism, between the more liberal and establishment outlooks and how James emerges a hero by doing what was right rather than expedient. The economic basis to the sectarianism that diminished Ulster at the time shows that the land system designed by the English rulers divided and conquered both Catholic and Presbyterian working people.

Much hope shines through such as the nascent shoots of cooperation between these two religious traditions for political reform while this unity irritated George Henderson, the right-wing editor of the Newry *Telegraph*.

George Henderson

George Henderson was a powerful writer who unintentionally revealed fears felt by the Irish gentry at that time, but many of these really interesting observations about religion and politics got lost in the divisive way he often wrote. I also felt sympathy for George because he was a prisoner of his circumstances, fighting a losing battle against the downfall of a privileged class who seemed central to his sense of self.

He challenged an emerging establishment in the Catholic hierarchy that would come to dominate much of Ireland in ways different from the English ruling classes that went before. This power of the crozier is only finally beginning to wane in 2019 Ireland from a fear-engendering controlling force to a more positive and compassionate outlook. So while George's fear of the Catholic Hierarchy was to be well founded, he could not or would not recognise that the Irish gentry were a domineering elite too,

and this is why he came across as selective in his criticism. But he was a man of his class and times, having to earn a living as a newspaper editor.

In one of his broadsides, he attacks Young Irelander, John Mitchel, as a '*ranting patriot, licentious and loud-tongued freeman*'. But George Henderson was on the wrong side of history that was moving toward land reform and democracy while he, like the little Dutch boy with his finger in the dyke, was trying to hold back the tide of change that was to flow across Ireland.

George Henderson lends depth to Marjorie Harshaw Robie's book because though many of his ideas are reactionary, they are a counterpoise to the enlightened thinking of James Harshaw and Young Irelander, John Martin. George Henderson therefore fulfills a vital role in the publication, and he expresses some compelling ideas, such as "*The only solution for the Irish religious problems would be for Catholics to free themselves from the dictates of Rome*." In fact, the peak of Ireland's civilisation was during the early monastic period when the church had more autonomy from the Pope and Rome.

He also wrote in his paper about the divisive nature of party politics, a message very relevant today, and he gives us an informative insight into the party political shenanigans of the local gentry, 'big wigs' who were called Whigs and Tories and who fought elections against each other, having their selection conventions in what is now Newry court house. At times it is hard to distinguish between both parties and although Catholic emancipation had been introduced in 1829, there were still property qualifications on who could vote, affecting both Presbyterian and Catholic lower classes. The result was that elections and voting in Newry and district at the time was really a gentrified club.

George Henderson was born into the establishment and became one of its loudest proponents while John Martin, also from the well-heeled classes, was a small time landlord whose concern for his tenants meant he was reduced to more modest means. He could have lived a comfortable life but decided to go down the radical road of the Young Ireland movement.

John Martin

James Harshaw was the uncle of John Martin, one of the main characters in Marjorie's book. It was the death of Martin's mother from an infection contracted while helping local famine victims that honed his consciousness toward revolution against the British colonial rulers. Although Martin did not take part in any insurrection, he was a significant figure in the Young Ireland movement, a role that got him into trouble with the English authorities, leading to his eventual exile in Van Damien's Land near Australia.

Martin started out as a radical Young Irelander and became friends, from his school days on Newry's Hill Street, with that other Newry revolutionary, John Mitchel. Martin's loyalty to his friend can be seen when he rallied to Mitchel's defense after reading a piece by George Henderson: "*But it is astonishing – aye – disgusting – to see anyone in Newry trying to treat Mr Mitchel's character with disrespect and that while he is still in exile*."

Martin's progressive political views are a revelation to me in Marjorie's book because I had once thought of him as walking in the shadow of John Mitchel in terms of writing ability and political opinions. Martin had come across to me as a workmanlike Young Irelander, someone who was glad to help out at the *Nation* newspaper run by his Young Ireland friends in Dublin.

I perceived him as a home ruler not interested in political independence for the people of Ireland and that his flirtation with the Young Ireland movement had been a youthful indiscretion. This view of him was reinforced by Martin's reference to restoring the constitution of 1782 or repealing the Act of Union that would have retained a link with the Westminster parliament, an arrangement that the founding father of Irish republicanism, Theobald Wolfe Tone, had given his life to destroy. But these views I had of John Martin could not have been further from the truth.

Marjorie Harshaw Robie shows us that not only was Martin's writing ability on a par with Mitchel's on occasions, but that he was a political radical up to the very end. Martin said "*Ever since I first took part in politics, my own object has been my country's independence at any risk, at any cost*."

He became a 'velvet revolutionary', which was not always the case, thinking that independence for Ireland, due to the divisions among its people, could be best achieved by peaceful means. These very sensible views should make John Martin a great icon for the radical peaceful tradition in Ireland, showing that one can be revolutionary without supporting the use of physical force.

John Martin's progressive vision for a New Ireland comes out clearly in the book: '*not an acquisitive country but a sharing, caring one*' and referring to Britain's capitalist – imperialist system, Martin said '*such competition I loath, I hate it for itself.*'

John Martin's ideas for Ireland's future were inclusive and so were his methods, but

when his path crossed with the Fenians, I warmed to Martin. This is because some of the ways the Fenian movement operated did not do their legacy any favors, especially when they attempted to use John Martin then to undermine him, but Martin kept his dignity intact.

It is also refreshing to see that although John Martin and John Mitchel were friends, they were still able to argue and disagree with each other, which is another lesson we should learn in modern politics.

John Mitchel's anti-clericalism is clear in Marjorie's book, such as the time he got into a war of words with the Catholic Archbishop of New York about the failed Young Ireland rising of 1848: "*If that insurrection failed and ended without so much as a blow being struck, the failure is due, not to the cowardice or faithlessness on the part of those you call the Young Irelander's but to the treachery and meanness of the Roman Catholic Priests*."

Conclusion

Americano coffee and a chocolate are a lovely supplement with a wonderful book, and I can say with the greatest respect that this was a delightful combination when I read Marjorie's work. Her writing further informed me about the radicalism of John Martin and John Mitchel. James Fintan Lalor (from Tenakill, County Laois, Ireland) wrote to John Mitchel that social change and political independence in Ireland were interdependent. Mitchel agreed with James Fintan Lalor; and after reading Marjorie's book, I think John Martin saw the truth in Lalor's writings that were used in court against John Martin.

James Connolly, a leader of the Irish rising of 1916, quotes Lissagaray's reference to the French middle class leaders of Paris rising of 1848 to sum up the Young Irelanders, "*having all their life sung the glories of the Revolution, when it rose up before them they ran away appalled, like the Arab fisherman at the apparition of the genie*."

Connolly argues that some of the Young Ireland leaders dreaded to trust the future of the nation to the lower classes and this is why their attempt at revolution failed. By reading *Dueling Dragons* I thought about how James Connolly viewed Ireland's history from a class perspective and this is why I grabbed my copy of his famous book, *Labor in Irish History*, before writing this review.

In Marjorie's scholastic and seminal work we see the perspective of James Harshaw, the liberal Presbyterian farmer, George Henderson, the right wing polemic, and John Martin, the political radical, but it would have been interesting to have another character, such as a land laborer. What was the narrative of the lowest class during those turbulent times? How did things look from their perspective? But I acknowledge that this would have been an almost impossible task due to the dearth of written records from the most oppressed of Ireland's people.

Dueling Dragons should be noted as the greatest book ever written about Irish history and it should become very famous as future historians come to read it. Marjorie said at her book launch in John Martin's hometown of Newry that her job was made easier because the characters in the book told the story itself. There is no doubt that its great success is also due to Marjorie Harshaw Robie, whose dedication has produced this treasure for future generations and by doing so she has made a most valuable contribution to the heritage and culture of Ireland and its diaspora. For this Marjorie – we say thank you.

Francis Gallagher is a writer and local historian from Castlewellan, County Down. He founded New Ireland Vision, a think tank group to develop ideas for a new future government and constitution for Ireland. He works as a career guidance counsellor and is the author of A Blood Red Autumn: the story of Thomas Russell and the Irish Rising of 1803. *He has studied the ideas of Young Irelanders John Martin and John Mitchel and how they relate to a confederal constitution for Ireland in the future.*

This year's Irish Fair in St Paul will be held Friday thru Sunday, August 9-11. Please mark your calendars!

Again, we will be soliciting for volunteers to cover two-hour shifts on Saturday and Sunday from 10:00AM to 6:00PM. For additional shift information and sign-up, please contact us at volunteers@irishgenealogical.org.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

Some Letters from the Frontiers advise that the King of Spain makes Efforts to come to a Battle, and relieve St. Sebastian; so that we may possibly hear of an Action on that side. They write from Pampeluna, that the Commerce betwixt France and Spain remains entirely open. They have no fresher Letters from Sicily, than those of the 6th, which came by the way of Turin: The Armies were then as it were mingled in their different Posts, and extremely incommoded by their forced Situation. There is much talk of an Expedition for attacking all the Spanish Colonies along the Coast of Mexico, beginning with Vera Cruz, and thence quite up to the River of Mississippi. Eight thousand Land Forces are appointed for this purpose, with as many Volunteers of Louisiana as will go; and 'tis thought this Project will prove equally easy and advantageous in its Execution.

Weekly Journal
London, England – 1 August 1719

[no title]

On Thursday James Cuningham, Esq; who has 3000 l. per Ann. in Ireland was married to Mrs. Midleton, Niece to the Lord Onslow, whose Fortune is 8000 l. and Yesterday they set out for the Bath, with the most splendid Equipage that has been seen here; having, besides other Servants, fifteen Footmen in Liveries.

Weekly Journal
London, England – 22 August 1719

[no title]

Dublin, September 15. Colonel Stratford's Horse, won the King's Plate at the Curragh of Kildare, and Lord Antrim's Mare, the Mayor's Plate.

On Tuesday last the general Council sat long, and many of the Irish Bills were that Day dispatch'd.

Wednesday there was a Committee of Council on the same Affair, and Sir Constantine Phipps was heard in behalf of some Papists in Ireland, touching the Bill for preventing the growth of Popery: And on Thursday the residue of the Irish Bills were entirely dispatch'd in a general Council.

Weekly Journal or British Gazetteer
London, England – 26 September 1719

250 Years Ago

DUBLIN-CASTLE.

By the LORD LIEUTENANT and COUNCIL of IRELAND, A PROCLAMATION.

TOWNSHEND.

WHEREAS WE have received information upon oath, that in the dead time of the night of the nineteenth day of April last, eight bullocks and twenty-four heifers, advancing to the age of three years, the property of William Fuller, of the city of Corke, gentleman, of the value of three guineas each, were picked and driven, out of a greater number of cattle, off their lodging place on the lands of Imalaghmore, in the barony of Iveragh and county of Kerry, to a considerable distance, and forced into a bog at Imalaghmore, aforesaid, by tories, robbers, and rapparees out in arms, and on their keeping, of the Popish religion, and that they, then and there feloniously houghed and maimed the said bullocks and heifers, whereby the said eight bullocks and twenty-three of the said heifers were killed, and the twenty-fourth heifer is in danger of dying. …

Dublin Mercury
London, England – 28 September 1769

200 Years Ago

RATIONAL PLEASURES

Some travelers in a mail coach, among whom were a lady and an Irishman, enjoying a nap, towards the opening of the morning, a sudden noise awakened honest paddy, who on enquiring what was the matter, was answered some ruffians were robbing the mail; that they may do replied Pat, but by my soul (throwing his arms around the lady) they shall never plunder the female.

Annapolis Maryland Republican and Political Agricultural Museum
Annapolis, Maryland – 4 September 1819

150 Years Ago

[no title]

[American abolitionist] WENDELL PHILLIPS of course, has something to say about the Cuban struggle and our duty in the premises. He repudiates the idea of sitting neutral, and holds that it is the duty of our government to 'not only promptly recognize belligerency of the Cuban insurgents, but announce to the world, as a

principle of international law, 'that any race rising against another similar wrongs should be recognized as soon as they had fought long enough to be seen and heard five hundred miles off. '" And Mr. Phillips goes on as follows:

If Great Britain interferes we have, at little cost, 'a perpetual Alabama anchored off her coast just as near to Liverpool as Dublin is to the port.' " – Twenty millions of Dollars will make Ireland our Gibraltar; every one of her innumerable harbors will be bases for our navy; 20,000, men and $20,000,000 make Ireland our iron-clad, and every Irishman in the world over, our soldier. What interest is this to us? While this danger lasts the House of Commons has no lack of motive to do justice to Ireland "By indirection find direction out" – acknowledge the Cuban movement. It frees 600,000 Cuban slaves. Let England hasten to give Ireland something that deserves the name of a Government which Ireland has not had for three hundred years. Let England know that the very first moment that she fires a cannon to obstruct freedom or bar us from holding up struggling nations, we shall encamp in Dublin. If the thought does no other good it will surely hasten justice to Ireland; and meanwhile preserve the peace and help mightily toward the enfranchisement of the world"

Richmond Palladium
Richmond, Indiana – 6 July 1869

THE STATE OF IRELAND

The condition of Ireland meanwhile is such as to excite the gravest thought. It is evident that no ecclesiastical reforms will suffice to change the spirit of the people. Agrarian outrages continue, and acts of violence and robbery are reported from week to week. The visit of Prince Arthur to Derry led to a riot. Everywhere he was cordially welcomed, and from Belfast he crossed to the Isle of Man, and thence he has now returned in safety to his acoustumed quarters at Woolwich; but at Derry a band of the apprentice boys struck up the party tune of "No surrender," when counter cries were raised, and a disturbance ensued. Showers of stones were flung, revolvers were discharged, and in the riot two persons were killed. The same day, at Athlone, Captain Tarleton lauded proprietor, was shot dead in his own grounds. Near Tipperary, but a little time before, a Mr. Bradshaw, a Justice of the Peace, and also a landowner, had been found dead on the lawn of his own house, his head riddled with balls, and his throat cut. The murderers in both cases have, as yet, avoided detection; but crimes of this kind minister to a widespread alarm.

Auckland Daily Southern Cross
Auckland, New Zealand – 20 July 1869

100 Years Ago

LORD DECIES HOPES IRISH WILL UNITE

Calls Scheme for Republic a Farce, but Believes People Can Come to Agreement

TELLS OF HIS CENSORSHIP

Moderate Sinn Feiners Would Be Content with Liberal Self-Government, He Says…

Mistakes Made on Both Sides

"Since the rebellion of 1916 much has taken place in Ireland. Mistakes, deplorable ones, have been made on all sides. The British Government through their administrators, totally ignorant of Ireland, have repeatedly falied in their endeavors, or rather apathy in the way they dealt with the situation, while those in opposition to the Government and who are intent in obtaining for themselves independence or self-government allowed themselves to forget the war and took no further part in it except to hamper the English Government.

"The war is now at an end, and when the House of Parliament rose in August, the Prime Minister pledged himself to deal with the Irish question at the earliest possible moment. I think all must agree that for the last six months the Prime Minister has been left in France and working night and day to settle the peace conditions, and it was quite impossible for him to deal with the Irish question, urgent though it was. However, in the next few months there was some hope that a satisfactory settlement of the Irish question might be evolved. Since I left Ireland, ten days ago, I regret to see that matters have not improved, and that such action has been taken that will go far to prevent any settlement. I only know by reading what has been published of the state of affairs, but outrages of a dastardly and cowardly nature have been taking place in Ireland for some months. Men of the Royal Irish Constabulary, one of the finest and most loyal police forces in the world, have been shot in the back and killed in broad daylight and no one gone to their assistance and helped to find their assassins.

"I wonder what the people of America would say if their police were assassinated in broad daylight in New York or any of the big cities. Chief Inspector Hoy, a personal friend of mine, I see, was shot dead in Dublin las week. His only offense that I am aware of was that his duty was to accompany the Chief Secretary for Ireland. …

The New York Times
New York, New York
19 September 1919

ULSTER

Mrs. Alice Carbery, Rathdonnell, was at Churchill (Letterkenny) fined £100, mitigated to £5, for concealing in her house articles used in illicit distillation, and bearing traces of recent use. A similar charge against Wm. Malcom, Rathdonnell, was dismissed. These were the first cases of the kind in Raphoe diocese for 30 years. At Belfast, John Lambe and Jas. Gallagher were fined £100 and John McWilliams £10-, mitigated to £6, on poteen charges. It was alleged that the spirit was found in petrol tins in Lambe's house.

The Irish Standard
Minneapolis, Minnesota – 5 July 1919

NEWS *from* IRELAND

CONNAUGHT

At Ballintubber petty sessions, the Congested Districts Board got a decree for possession of a house occupied by Thomas Jones of Heathfield. Defendant said his father and grandfather were herding the land for 65 years and he was there 13 years himself. Major Johnson, R.M., V.C., said that gave defendant no title; he was a caretaker only.

LEINSTER

At a special court in Castlepollard on 9th inst., before Mr. Moore, R.M., John Sweeney, aged 15 years, (who had been arrested the previous Saturday night and kept in custody in the police barracks until Wednesday), was charged with an offense on the occasion of a prohibited meeting addressed by Mrs. Sheedy Skeffington on the 5th inst. Constable Moore stated that he found a military cartridge in his possession. The defendant was remanded and admitted to bail.

ULSTER

A force of police searched the house of Charles P. Fitzgerald, Ballinagh, for explosives and seditious literature, carrying off some band parts of the "Soldier's Song." Mr. Fitzpatrick, who is vice-president West Cavan Sinn Fein Executive, spent four months on a charge of drilling Volunteers during the East Cavan election.

The King has congratulated Mrs. Bridget Lynch, Ponul street, Arva, on having eight sons in the army.

The Irish Standard
Minneapolis, Minnesota
30 August 1919

CORK

The departure of the American steamer Ashbourne from Queenstown on August 26 was the occasion of a remarkable demonstration by admirers of the captain of the vessel, who…created a surprise about a month since by flying the Sinn Fein colors from that vessel. As it was known that the Ashbourne was to sail that evening preparations were made to give her a great Sinn Fein send-off. Accordingly when the Steamer hove in sight with the Irish Republican flag at the foremast head she was received with loud cheers by the crowd gathered along foreshore.

KERRY

Sergeant Flora Sandes, Serbian army, promoted to the rank of second lieutenant in the reserve "for personal bravery on the battlefield," is a County Kerry lady – the daughter of a clergyman. In the early stages of the war she was a military nurse during a terrible spotted typhus epidemic at Valjevo, and was herself stricken, but recovered. After the second Austrian invasion Miss Sandes put on the uniform of a dead Serbian soldier, shouldered his rifle and marched with her regiment to Monastir, where she was in a grand charge from the trenches, and was seriously wounded by a bomb, but she was convalescent soon enough to be in the last great drive, which broke the Bulgarian army and recovered Serbia for its own people.

The Irish Standard
Minneapolis, Minnesota
27 September 1919

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

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Irish and Scots-Irish surnames only. PLEASE PRINT. One surname spelling and one Irish County per line please. Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

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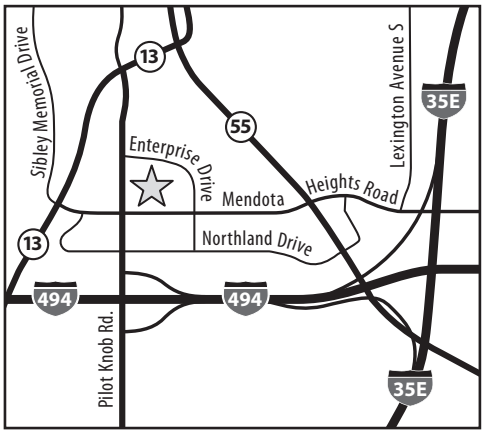

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During severe weather, or if traveling a long distance, please call before coming to the library to check if open.

The library is a self-supporting research library staffed by volunteers. If you are a member of the IGSI and are coming from out of town, contact Librarian@IrishGenealogical.org so we can have an Irish researcher available to meet you.

Volume 40, Number 4

The Septs

DEIREADH FOMHAIR (OCTOBER) 2019 $10.00

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IRISH GENEALOGICAL SOCIETY INTERNATIONAL

Irish Days at the Minnesota Genealogy Center in Mendota Heights

Second Saturday of the Month

OCTOBER 12, 2019
NOVEMBER 9, 2019
DECEMBER 14, 2019
JANUARY 11, 2020
FEBRUARY 8, 2020
MARCH 14, 2020
APRIL 11, 2020
MAY 9, 2020
JUNE 13, 2020
JULY 11, 2020
AUGUST 8, 2020
SEPTEMBER 12, 2020

(These dates are subject to change so check before you come.)

Irish research volunteers are available from 10:00 am to 4:00 pm to assist with using the library and Irish resources. If you have questions, email Librarian@IrishGenealogical.org.

Classes are offered throughout the year. Information can be found on our website <irishgenealogical.org>, in our e-newsletter *Ginealas*, or in this journal.

Minnesota Genealogy Center Library Hours

Wednesday	10 - 4
Thursday	10 - 8
Saturday	10 - 4

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The Septs – A Quarterly Journal

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Layout/Design	Megan McLean	

The Septs, the quarterly journal of the Irish Genealogical Society International, Inc. is one of the primary benefits of IGSI membership and is published in January, April, July and October. U.S. and International members receive a print copy of the journal through the mail. Those with Electronic memberships receive the journal electronically.

Contributions and article ideas are welcome. Material intended for publication should be submitted before the first of February, May, August and November. Contributors should email articles or materials to the Managing Editor at SeptsMnged@IrishGenealogical.org or to the Editor at SeptsEditor@IrishGenealogical.org. Decisions to publish and/or edit materials are at the discretion of the journal staff.

Irish Genealogical Society International, Inc.

2019
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Write for *The Septs*

Each issue of *The Septs* has at its core a specific theme with related research articles. Issues may also include articles on topics unrelated to the theme, e.g. family stories submitted by IGSI members.

Research articles on the theme of the issue should be 1500 - 3000 words. If writing on a theme, please contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org in advance of deadline dates to ensure that your article is considered for the proper issue.

Members who wish to share family research stories, articles on genealogy sources and resources, or writings on general Irish culture and history should contact the Managing Editor of *The Septs* at SeptsMnged@IrishGenealogical.org. The recommended length for articles unrelated to the theme is 750 — 1500 words.

Themes of Upcoming Issues

2020 | January | Key Websites in Depth

Suggestions for articles: *RootsIreland*, Irishgenealogy.ie, John Grenham, Findmypast.ie, *Ancestry*, *FamilySearch*, *AskAboutIreland*.
Deadline for articles: November 1, 2019.

2020 | April | Presenting Your Family History

Suggestions for articles: Writing, publishing, posting trees online, creating a website, electronic vs print publishing.

Deadline for articles: February 1, 2020.

2020 | July | DNA – Deep Dive

Suggestions for articles: How DNA determines the origins of early Irish peoples, who were these early Irish peoples, new knowledge vs myths.

Deadline for articles: May 1, 2020.

2020 | October | Military

Irish constabulary, Irish in British armed forces — WWI and WWII; Irish in other countries' armies; Irish regiments in the U. S. Civil War; discussion of various types of military records.

Deadline for articles: August 1, 2020.

Cover Photo: Art Ball Blur. © Pixabay @ Pexels.com.

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IGSI and Community

By Ann Eccles

IGSI marks 40 years as a genealogy society this year — 2019. Yet we've been so busy with activities throughout the year that we haven't taken time to celebrate our milestone. Join us for a birthday party on Sunday, November 17, 1-4 PM, at the Minnesota Genealogy Center in Mendota Heights. We'll have a birthday cake; we can share some stories and history of IGSI; and we'll enjoy a guest speaker.

IGSI has been part of the Minnesota genealogy community since its inception in 1979. With few Irish-centered genealogy options at that time, the organization expanded its community across the country. Over the years it has offered a research library that increased in size over the decades, a journal that improved in quality, basic research assistance to members, and a spirit of fellowship. Membership has decreased in the last decade. That could be due to increased age of members or the increase of online resources for individual research. But the society, if smaller in size, is still vital.

IGSI teams continue to travel and to work on various projects. The Celtic Connections Conference planning committee sets out information and plans for the conference in Chicago next year. Speakers have been invited; the website has been updated. See page 94 for the latest information.

Another working group has created a member survey as part of our planning for 2020. You've probably received an email about this. I hope that you have completed the survey; it's your chance to give input to the future of this organization. If you haven't done so, please check it out and help us. We'll have a report on results and plans ready to share by the start of the new year.

Happy 40th Birthday IGSI! "Cake" — photo courtesy of Lee Turner @ Flickr.com.

Out and About

It seems those ads on TV about learning about your heritage through DNA tests are working. People have tested and some now look for more information. In early August, shortly before the Minnesota Irish Fair, the Fair contacted IGSI with an offer to upgrade to a tent of our own on the grounds. There had evidently been some talk about tracing ancestors. So, if you attended the fair, you could hardly miss us. We were located just inside the front gate on Harriet Island! That made for many visitors, contacts and inquiries all day Saturday and Sunday. Many thanks to the IGSI members who gave of their weekend time to help at the event.

The following weekend, about ten IGSI members traveled to Milwaukee, Wisconsin, to promote IGSI and the Celtic Connections Conference at the Milwaukee Irish Fest. They helped members of the Irish Genealogical Society of Wisconsin in the genealogy tent and had a great time. Our thanks to Kris Mooney of IGSW for arranging our participation.

When in Spokane in July, I had the opportunity to meet with some members of the Eastern Washington Genealogy Society for a chat about researching Irish ancestors. It was a good conversation and exchange. My thanks to Jeanne Coe, Charles Hansen, and all who attended.

In October, we continue to be present in the local community. Look for IGSI displays at the NorthStar conference in Plymouth (October 4-5) and at the Minneapolis Central Library for Hennepin County Library Family History Day (October 26). We'll have an exhibit table at each location. Stop by, say hello — or contact us for information to help out for an hour or two. It's a great way to meet other IGSI members.

While the year is winding down, there's a new year on the horizon. Stay with us as we grow in the next decade. Take this opportunity to step up and meet new friends through working on an IGSI project in 2020. Grow your IGSI community involvement.

Unlocking Another Door

By Ann Eccles

If your family history research is like mine — it moves along smoothly only to be stopped every so often by a brick wall or locked door. And that's where the work begins, finding the key to unlock that door to find more information about an ancestor.

Many of the attendees at the Minnesota Irish Fair and Milwaukee Irish Fest in August showed interest in learning (more) about their Irish heritage and ancestors. And I heard over the summer that various IGSI members were preparing for a travel adventure to Ireland to visit their ancestor's home or to see something of the country for the first time. This issue centers on key elements of Irish genealogy — a starting point for newbies, a refresher for those of us who have some research experience. Readers will find information for delving back into the family history, for seeking that elusive fact that is key to our research, or for starting to research or to plan that trip to Ireland.

Lois Mackin presents a case study of her research for an Irish ancestor, detailing the sources and issues of tracing William Dinneen — as well as offering a guide for searches. Dwight Radford extends a caution to researchers about the limitations of databases. He advises family historians to be open to other indicators: researching deeper, using other records to learn more about an area or group, and using logic and facts together.

Tom Rice's article on Irish names, first published in *The Septs* in October 2006, is as relevant now as it was then. (He updated the resource list at the end of the article.) It's amazing how much of the information is still applicable as we look for hints and tips to learn more about a surname or a given name. This introduction to Irish name issues provides a base for further investigation.

Are you planning a trip to Ireland? Donna Moughty provides a comprehensive overview of repositories for family historians who plan to continue research in the Emerald Isle. She also suggests some 'downtime' opportunities for expanding awareness of Ireland's history and culture. Mary Wickersham reviews the fifth edition of John Grenham's classic Irish genealogy research tool, *Tracing Your Irish Ancestors*.

In addition, we have our popular "100 Years Ago and More" — snippets from newspapers both at home and abroad with items of interest. And there are updates about Society activities: four more class sessions before the end of the year; a 40th Birthday celebration in November; and a preview of information related to the Celtic Connections Conference in July 2020.

It's time to break open this issue of *The Septs*. Perhaps you'll find the key to revive your research or your plans for that trip to Ireland. And don't forget about IGSI's activities in 2019 and 2020. Enjoy this issue. May some of the information help you unlock a door in your research.

IGSI at the Minnesota Irish Fair, 2019.

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Finding Your Irish Immigrant's Place of Origin: the Case of William Dinneen

by Lois Abromitis Mackin, Ph.D.

Are you excited about starting your Irish research? Wondering which Irish repository to check first? Here's my answer: start with records in the country where your Irish immigrant settled!

As always, your first step should be to gather any papers or information your family has. Second, compile a history of the immigrant and any known family members using census records. Record census clues to other records (such as births, marriages, deaths, migrations, military service, naturalization, additional family members). Third, search for the immigrant in published sources, including genealogical books and articles or county histories. Fourth, collect civil and church records of the immigrant's marriage and death, along with records of his children's births. Next, look for pictures or recordings of his tombstone. Look for obituaries or other newspaper articles. If he became a naturalized citizen, find his naturalization records. Search for passenger lists. In some cases and for some ports, you may also be able to find departure or emigration lists. Add your immigrant's land, probate, and military records to your file. Research the immigrant's family members and associates. While availability and comprehensiveness of each of these types of record varies with time and place, working through this set of records generally leads to finding places of origin.

The Case of William Dinneen

Let's look at a case study. William Dinneen[1] (1845-1917)[2] was an Irish immigrant who became the second husband of the widowed Mary (Nevins) Mackin (1840-1889)[3] of the Town of Vermont, Dane County, Wisconsin.

Jim Murphy, Pat Mackin, Kate Murphy, Chas Mackin, Grandfather De Nean, Steve Mackin, Bill Murphy. Front: Jack Murphy, Kathryn Murphy.

Family sources. Mackin family sources include a letter mentioning William's daughter and a few photographs of William. The letter, from my husband's grandmother, says, "… here is all I know about Mackins. Charlie's father John had five brothers (Chris, Steve, Pat, Jim & Mike) and 2 sisters Kate Murphy and Ann who never married. Kate was a half-sister. Her name was {De Neene} I'm not sure of the spelling…"[4] Two photos, taken at the same time and probably dating from the 19-teens, include people mentioned in the letter — "Grandfather De Nean," Kate Murphy, Pat Mackin, and Steve Mackin, along with Grandma Hazel's husband Charlie Mackin.[5]

Census records. William "Daneen," age 33, farmer, born in Ireland appears in the 1880 census in the Town of Vermont, Dane County, Wisconsin. His household includes Mary, age 42, wife, also born in Ireland; seven Mackin youngsters ranging in age from 14 to 26; and Katie Deneen, age 7, daughter, born in Wisconsin.[6] William appears as a single farm laborer in the 1870 census and as a head of household in the 1900 and 1910 U.S. censuses and the Wisconsin censuses of 1895 and 1905. These census records show that he arrived in the U.S. in 1867, was a naturalized citizen, and had a brother Patrick, born in Ireland, who was about four years older.[7]

Published sources. William Dinneen does not appear in the published Dane County histories,[8] or in the *Town of Vermont History,* although several other Deneens, originating from County Cork and living in the Town of Vermont appear in the latter.[9]

finding immigrant origins

Gather family sources	Look for papers (military, passports, citizenship documents), photos. Assemble family stories.
Find the immigrant and known family in the census	Compile a history. Record clues to other records births, marriages, deaths, migrations, military service, naturalization, other people in the household.
Search published sources	Are there any genealogies? Look for county and local history books, articles, and websites.
Collect birth, marriage, and death records	Find civil government and church records of the immigrant's marriage and death. Also look for children's birth, marriage, and death records.
Look for tombstones	Look for pictures or recordings of the immigrant's tombstone.
Find newspaper articles	Look for obituaries, but don't neglect the social column. Are relatives mentioned?
Navigate naturalization records	Look for all naturalization records. They may not be in the same place!
Peruse passenger lists	Look for departure or emigration records, in addition to arrival or immigration lists.
Locate land, probate, and military records	Did your ancestor claim land under the Homestead Act of 1862? Get those records! Also obtain probate and military records.
Research family members and associates	Check records for family members and people your immigrant associated with (neighbors, sponsors, witnesses).

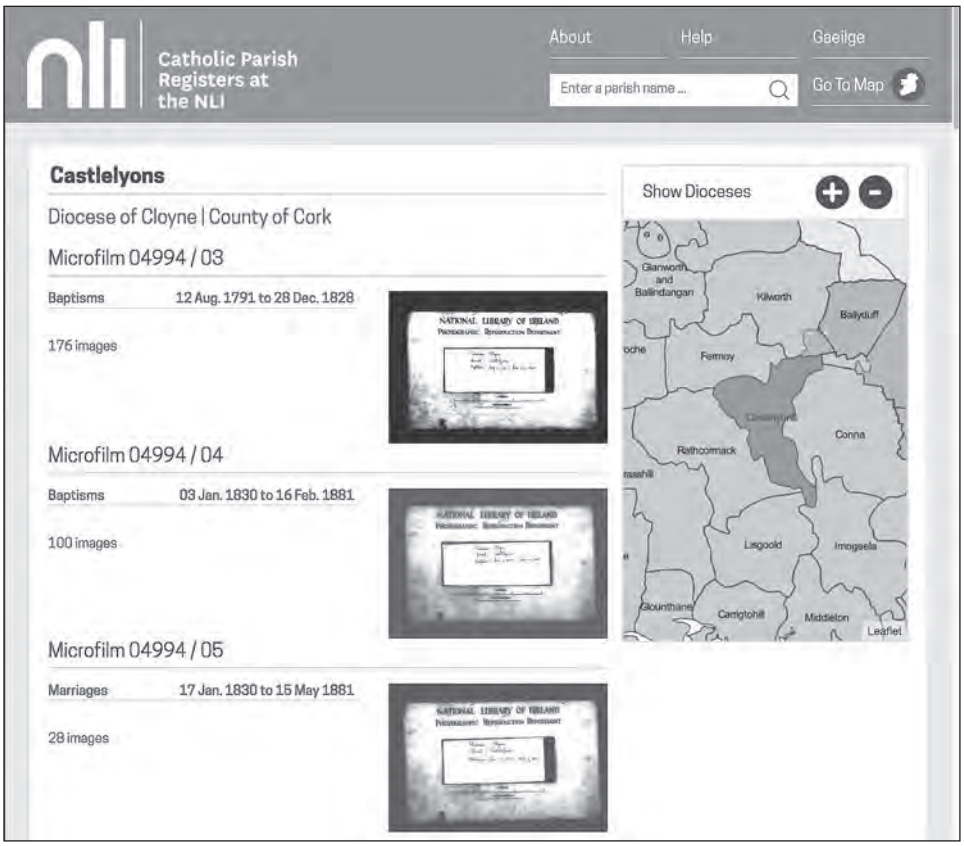
Created by sachin modgekar from Noun Project

Civil and church records. No record, civil or church, of William's marriage to Mary (Nevins) Mackin has been located. William's Wisconsin death certificate states that he was born in Fermoy, County Cork, and that his parents were named Michael Dinneen and Catherine Difford. This information was provided by Catherine Murphy, Mount Horeb, probably William's daughter Kate.[10] No birth or baptismal record has been located for Kate (Dinneen) Murphy.

Cemetery records. William's cemetery marker simply provides his dates of birth and death, with no indication of origin. Next to William's marker is the grave of Patrick Dinneen (1842-1906), whose dates of birth and death suggest that he is the brother Patrick found in William's 1900 and 1905 (but not 1910) census records. Patrick's marker indicates that he was a Civil War veteran who served in Company A, 105th Pennsylvania Volunteer Infantry.[11] The information about Patrick's military service provides a clue to additional Dinneen records.

Obituaries and newspaper articles. Two obituary notices have been located for William. The first simply notes the fact of his death at the home of his daughter Mrs. Jim Murphy.[12] The second, however, is more detailed: "deceased was born in Caystlyne county court Ireland June 11, 1847, came to America about 50 years ago, was married to Mrs. Mackin who preceded him in death 28 years ago, one daughter… Mrs. Jas. Murphy, he also leaves 5 step sons, 2 brothers, and 2 sisters one of the latter lives in Ireland." The obituary also names his pallbearers "his six nephews: N.J. Percell, Frank Percell, Mike Berry, Geo. Buggee, Elliott Le goff [sic] and Jack Higgins."[13]

Naturalization records. No naturalization record has been located for William Dinneen. Pre-1906 Dane County naturalization records, browsable at *FamilySearch*, do not provide places of birth or arrival dates.[14] It is possible that William was naturalized in a state- or federal-level court.



Screenshot: National Library of Ireland parish/record page for Castlelyons, County Cork.

Passenger lists. While William's 1900 and 1910 census records agree that he arrived in 1867, no U.S. or Canadian passenger list has been found.

Emigration/departure lists. There is no evidence that William departed from anywhere other than Ireland or the British Isles; lists of departing passengers from British ports were not kept until 1890.[15]

Land records. In 1879 William "Denenn" of Dane County purchased the east ½ of the southeast ¼ of the Northwest ¼ of Section 21 in the Town of Vermont from Humphrey and Hannah Lynch. In 1889, after the death of Mary (Nevins) Mackin Dinneen, William recorded quit claim deeds from the children of Mary's first husband.[16] William's intestate probate later conveyed this land to his daughter Catherine Murphy.[17] None of William's deeds provide information about his Irish origins.

Probate records. William's probate records[18] also contain no clue to his Irish place of origin.

Military records. Unlike his brother Patrick, William did not serve in an American war. He was too old for the World War I draft registration and died before the World War II registrations.

Family members and associates. In William's census records, William's death certificate and obituaries, the following Dineen family members are identified:

- Father Michael Dinneen

- Mother Catherine Difford
- Brother Patrick Dinneen, born in Ireland in 1842
- Two unnamed brothers living in 1917
- Two unnamed sisters living in 1917, one in Ireland
- Six nephews: N.J. and Frank Percell, Mike Berry, George Buggee, Elliott Le Goff, and Jack Higgins.

Through census records, vital records, city directories, and *Ancestry*'s Social Security applications and claims index, the following identifications were made:

- "N. J. and Frank Percell" are Michael Joseph and Frederick Leonard Purcell of Madison, children of Patrick Purcell and Margaret Dinneen.[19] This suggests that Margaret (Dinneen) Purcell (1850-1912)[20] was likely a sister of William.
- "George Buggee" was identified as George Franklin Buggee of Madison,[21] son of Catherine "Kate" (Dinneen) Bugbee Cass (1852-1915).[22] George's World War I draft card identified his nearest relative as Daniel Deneen (uncle) of Liberty St., LaCrosse, Wisconsin,[23] thus identifying two more of William's siblings.
- "Elliott Le Goff" was identified as Elliott Le Goff of Chicago, son of Elizabeth (Dineen) LeGoff (1862-1943),[24] whose Illinois death index entry identifies her as the daughter of Michael Dinneen and Catherine Gifford of County Cork and thus a sister of William.[25]

No plausible candidates for "Mike Berry" or "Jack Higgins" were identified. Since both Margaret Purcell and Kate Cass died before William, they are unlikely to be the unnamed sisters referred to in William's obituary; Elizabeth Le Goff of Chicago, however, was living in 1917, so she is likely one of the unnamed sisters. This suggests that Jack Higgins and Mike Berry were sons of other sisters, possibly including the sister living in Ireland in 1917.

Based on his identification as George Franklin Buggee's uncle,[26] Daniel Deneen of La Crosse was also investigated. Daniel L. Deneen (1857-1931)[27] was a policeman who received a lot of coverage in the La Crosse newspapers. This newspaper coverage confirmed Daniel's relationship to known relatives Patrick Dinneen,[28] Margaret (Dinneen) Purcell,[29] William Deneen,[30] and George Bugbee and his mother Kate (Dinneen) Bugbee Cass.[31] It also identified a fourth Dinneen brother, John Dinneen (about 1857-after 1920) of Madison.[32]

Daniel's obituary revealed that, like William, he was born in Fermoy, County Cork. "With two of his brothers he came to this country in 1880, living in Boston, Mass., for a short time. He then came west and was engaged in railroad construction work at Rochester, Minn. In 1883 he moved to Madison, where he lived until he came to La Crosse in 1885. He was employed by several of the old steamboat companies and later by the Chicago, Milwaukee & St. Paul Railway company as a special policeman… Mr. Deneen joined the city police force Nov. 1, 1889."[33]

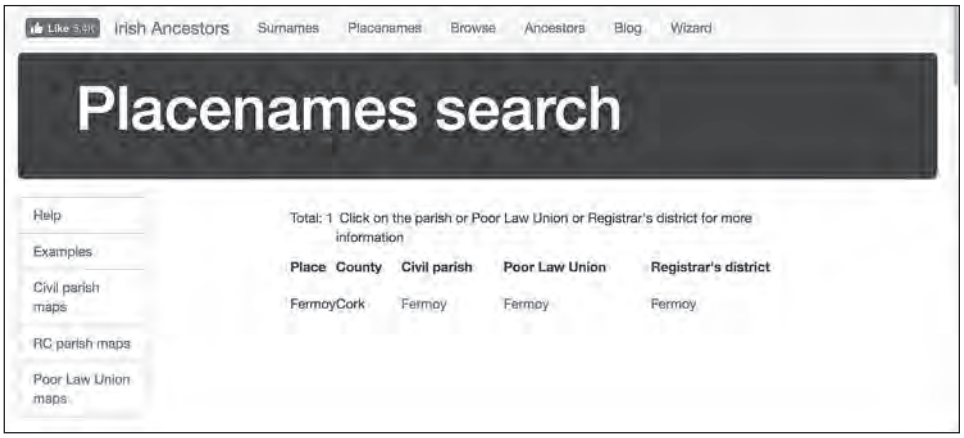
The result of this extended-family research is that we are looking for an Irish family composed as follows:

- Father: Michael Dinneen
- Mother: Catherine Difford or Gifford
- Children
  - Patrick, born about 1842
  - William, born about 1847
  - Margaret, born about 1850
  - Catherine, born about 1850
  - Daniel, born about 1856
  - John, born about 1857
  - Elizabeth, born about 1864.

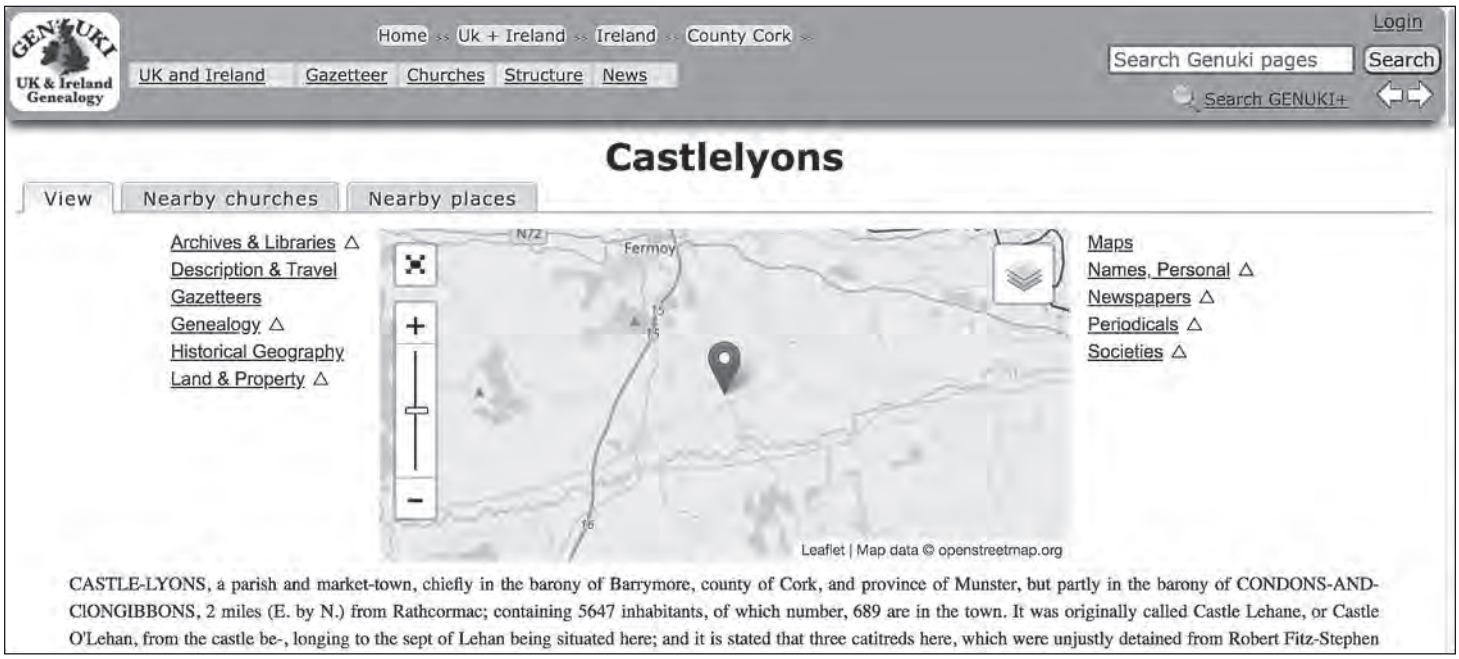
Identifying the Places Named

William's death certificate and Daniel's obituary say that they were born in Fermoy, County Cork. William's obituary adds that he was born in "Caystlyne county court." Fermoy is easily identifiable as a city, civil parish, poor law union, and Registrar's district in County Cork.[34]

Identifying "Caystlyne" was less straightforward. While "county court" can easily be interpreted as a mishearing of County Cork,



Screenshot: Placename search results page for "Fermoy" on Irish Ancestors *website.*



Screenshot: Genuki *website — search results for Castlyons, County Cork*

"Caystlyne" was more elusive. After finding no match in the *Irish Ancestors* placenames search, I turned to *GENUKI*'s list of County Cork Parishes.[35] There I found an entry for a parish called Castlelyons, within six miles of the town of Fermoy.[36]

Finding the Family in Ireland

According to the National Library of Ireland, Castlelyons parish has available baptism and marriage records — baptisms 1791-1828 and 1830-1881 and marriages 1830-1881.[37] These date ranges cover the period when William and his siblings were born and also the period when their parents likely married. The Castlelyons records are available on the National Library of Ireland site, and, with indexes, on *Ancestry* and *findmypast*.

In the Castlelyons records were eleven baptisms for children of Michael Dineen and Catharine Jeffers (see table at right).

Of these children, it appears that at least four of the boys — Patrick, William, John, and Daniel — as well as at least three of the girls — Margaret, Catherine, and Eliza — emigrated to the U.S. It should be noted that there are discrepancies of several years between the Irish baptism dates and the birth dates recorded in American records.

Baptism Date	Child/Parents	Witnesses
9 Jul 1842	Patk Dineen Michl Dineen, Catha Jeffers	Will Jeffers Ellen Keeffe
9 Jul 1844	Michl Michl Dineen, Cathe Jeffers	John Walsh Ansty Barry
12 Jun 1845	Will Michl Dineen, Cathe Jeffers	Will Newton Ansty Barry
21 Nov 1847	Mary Anne Michl Dineen, Cathe Jeffers	James Newton Ellen Barry
25 May 1850	Margaret Dineen Ml Dineen, Cath Jeffers	Pat Barry Honoria Sullivan
22 Sep 1852	Cath Ml Dineen, Cath Jeffers	Batt de Nivan (?) Jane Jeffers
20 Nov 1854	Jn Michl Dineen, Cath Jeffers	Pat Joyce Margt Healy
12 Jul 1856	Daniel Dineen Michl Dineen, Cath Jeffers	Thos Logue Ellen Daly
Aug 1859	Fanny Ml Dineen, Cath Jeffers	Wm Jeffers Mary Barry
28 Oct 1861	Eliza Ml Dineen, Cath Jeffers	Richd Newton Grace Cotter
26 Sep 1864	Ellen Ml Dineen, Catharine Jeffers	Timothy Ning Eliza Brown

Caption

Also in the records was the marriage of Michael Dineen and Catherine Jeffers on 16 October 1841, witnessed by Will and Jane Jeffers.[38]

In Conclusion

Critical success factors in finding the Irish family origins of William Dinneen of Dane County, Wisconsin, were (1) conducting a complete search of William's records in order to form a picture of his life story, (2) following the clues in his records to place him within an extended family, and (3) tracing the records of other family members to corroborate information about Irish origins and relationships.

Endnotes

[1] William's surname is subject to a large amount of variation. I have chosen to use the version that appears on William's cemetery marker; when discussing specific records, I show the variant used in the record. Other members of William's family used different versions of the surname; for them I have also used the variant found on their cemetery markers, unless I am discussing a record using a different variant.

[2] St. James Catholic Cemetery (Dane County, Wisconsin; 7.6 miles southwest of Black Earth in section 29, Township 7N. Range 6E), William Dinneen marker. On *Find A Grave*, it is memorial 71540660.

[3] St. James Catholic Cemetery (Dane Co., Wi.), Mary Dinneen marker (*Find A Grave* memorial 71540752).

[4] Hazel (Galt) Mackin (1893-1989), Stacyville, Iowa, to author, letter, 1 March 1981; Mackin genealogy files, privately held by author.

[5] Mackin/Dinneen group photos, ca. 1910-1920; privately held by author. Photos were provided by the author's sister-in-law Joann Mackin, who obtained them from her father Charles Galt Mackin (1917-1998) and/or her grandmother Hazel (Galt) Mackin. They are labeled in the handwriting of Charles Galt Mackin. The Charlie Mackin in the photos is Charles George Mackin (1891-1969), husband of Hazel (Galt) Mackin, father of Charles Galt Mackin, and grandfather of Jere and Joann Mackin.

[6] This and all other census records cited are from *Ancestry*. 1880 U.S. census, Dane County, Wisconsin, population schedule, Vermont, p. 8 (penned), enumeration district (ED) 92, dwelling 69, family 72, William Daneen, citing NARA microfilm publication T9, roll 1422.

[7] 1870 U.S. census, Dane Co., Wi., pop. sch., Vermont, p. 30 (penned), dw. 202, fam. 202, Thomas Deneen household; citing NARA microfilm publication M593, roll 1709. 1910 U.S. census, Dane Co., Wi., pop. sch., Vermont twp., p. 189 (stamped), ED 94, sheet 2A, dw. 36, fam. 36, Wm Dinneen; citing NARA microfilm publication T624, roll 1709. 1895 Wisconsin state census, Dane Co., pop. sch., Town of Vermont, not paginated, dwellings not numbered, Wm Dinneen; citing Wisconsin State Census, 1895 microfilm, Wisconsin Historical Society, Madison. 1905 Wisconsin state census, Dane Co., pop. sch., Town of Vermont, p. 1433, fam. 143, William Denneen; citing Wisconsin State Census, 1905 microfilm, Wisconsin Historical Society, Madison.

[8] For example, *History of Dane County, Wisconsin* (Chicago: Western Historical Company, 1880) or *Biographical Review of Dane County, Wisconsin: Containing Biographical Sketches of Pioneers and Leading Citizens* (Chicago: Biographical Review Publishing Co., 1893); both available in the Wisconsin Historical Society's Wisconsin County Histories online collection (https://www.wisconsinhistory.org/Records/Article/CS15254 : accessed 22 July 2019).

[9] *Town of Vermont History* (Blanchardville, Wi.: Ski Printers, 1977), *Town of Vermont* (http://www.vermonttownship.com/Documents/History/TowsnofVermontHistory.pdf : accessed 22 July 2019).

[10] Dane County, Wisconsin, death certificate no. 30 (1917), William Dinneen; Dane County Register of Deeds, Madison.

[11] St. James Catholic Cemetery (Dane Co., Wi.), Patrick Dinneen marker (*Find A Grave* memorial 151244990).

[12] "Our Correspondents, Vermont," *Dane County News*, 20 April 1917, p. 2, col. 3.

[13] "Obituary," *Mount Horeb Times*, 20 April 1917, p. 4, col. 3.

[14] See "Wisconsin, County Naturalization Records, 1807-1992," *FamilySearch* (https://www.familysearch.org/search/collection/2046887 : accessed 22 July 2019) > Dane County and "Wisconsin, Dane County Naturalization Records, 1887-1945," *FamilySearch* (https://www.familysearch.org/search/collection/1384564 : accessed 22 July 2019).

[15] "Passengers" research guide, *The National Archives* (http://www.nationalarchives.gov.uk/help-with-your-research/research-guides/passengers/ : accessed 22 July 2019).

[16] Dane County, Wisconsin, Deeds, 113: 117, Humphrey and Hannah Lynch to William Denenn, warrantee deed, 24 June 1879; 140: 315, John Mackin to William Dinneen, quit-claim deed, 19 February 1889; 140: 316, James Mackin to William Dineen, quit-claim deed, 19 February 1889; 140: 317, Christopher Mackin, Anne Mackin, Stephen Mackin, Patrick Mackin and Michael Mackin, quit-claim deed, 19 February 1889; Register of Deeds, Madison.

[17] Dane County, Wisconsin, probate case files, no. 489, William Dinneen (1917). Scanned copy provided to author by the probate court.

[18] *Ibid.*

[19] See 1900 U.S. census, Dane Co, Wi., pop. sch., Madison ward 2, p. 20 (stamped), ED 47, sheet 20A, dw. 370, fam. 422, Patrick Purcell household; citing NARA microfilm publication T623, roll 1783. Also "U.S., Social Security Applications and Claims Index, 1936-2007," *Ancestry* (http://www.ancestry.com : accessed 22 July 2019), entry for Frederick Leonard Purcell, SSN 397-12-9320.

[20] *Find A Grave* (https://www.findagrave.com/memorial/128602153 : accessed 22 July 2019), entry for Margaret Dinneen Purcell (1850-1912), Resurrection Cemetery, Madison, Dane County, Wisconsin, memorial 128602153.

[21] See 1880 U.S. census, Dane Co., Wi., pop. sch., Madison, p. 40 (penned), ED 76, dw. 361, fam. 362, Alvy, Katey, and George Bugbee; citing NARA microfilm publication T9, roll 1421.

[22] *Find A Grave* (https://www.findagrave.com/memorial/136857381 : accessed 22 July 2019), entry for Kate Bugbee Cass (1852-1915), Resurrection Cemetery, Madison, Dane County, Wisconsin, memorial 136857381.

[23] "U.S., World War I Draft Registration Cards, 1917-1918," database and images, *Ancestry* (http://www.ancestry.com : accessed 22 July 2019), card for George Franklin Bugbee, serial no. 3413, Local Draft Board, Madison, Dane County, Wisconsin; citing NARA microfilm publication M1509, roll 105.

[24] See 1900 U.S. census, Cook Co., Ill., pop. sch., Chicago Ward 32, p. 236 B (stamped), ED 1017, sheet 10B, dw. 112, fam. 231, Elliott Le Goff; citing NARA microfilm publication T623, roll 286.

[25] "Illinois, Deaths and Stillbirths Index, 1916-1947," database, *Ancestry* (http://www.ancestry.com : accessed 22 July 2019), entry for Elizabeth Le Goff, date of death 5 July 1943, Chicago, Cook, Illinois.

[26] "U.S., World War I Draft Registration Cards, 1917-1918," database and images, *Ancestry*, card for George Franklin Bugbee, serial no. 3413, Local Draft Board, Madison, Dane County, Wisconsin.

[27] *Find A Grave* (https://www.findagrave.com/memorial/124344299: accessed 23 July 2019), entry for Daniel L. Deneen (1857-1931), Catholic Cemetery of La Crosse, La Crosse, La Crosse County, Wisconsin, memorial 124344299.

[28] "Patrick Dineen Dies after Extended Illness," *The La Crosse Tribune*, 28 September 1906, p. 4, col. 5.; digital image, *NewspaperArchive* (https://newspaperarchive.com/la-crosse-tribune-sep-28-1906-p-4/ : accessed 23 July 2019).

[29] "Brother-in-Law Dies at Madison—Daniel Deneen Is Notified of Death of Sister's Husband [Patrick Purcell] Last Evening," *The LaCrosse Tribune*, 26 October 1909, p. 4, col. 2; digital image, *NewspaperArchive* (https://newspaperarchive.com/la-crosse-tribune-oct-26-1909-p-4/ : accessed 22 July 2019).

[30] "Edward Deneen Will Be Buried Saturday Morning," *LaCrosse Tribune*, 10 September 1915, p. 12, col. 2; digital image, *NewspaperArchive* (https://newspaperarchive.com/la-crosse-tribune-sep-10-1915-p-12/ : accessed 22 July 2019).

[31] *Ibid.*

[32] "Eileen Deneen Is Bride Today," *La Crosse Tribune*, 15 September 1914, p. 4, col. 4; digital image, *NewspaperArchive* (https://newspaperarchive.com/la-crosse-tribune-sep-15-1914-p-24/ : accessed 22 July 2019). Also "Veteran Officer Dies: Daniel L. Deneen, Retired Officer of Police, Dead," *The La Crosse Tribune*, 17 February 1931, p. 1, col. 6 and p. 6, col. 1; digital images, *NewspaperArchive* (https://newspaperarchive.com/la-crosse-tribune-and-leader-press-feb-17-1931-p-1/ and https://newspaperarchive.com/la-crosse-tribune-and-leader-press-feb-17-1931-p-6/).

[33] "Veteran Officer Dies," *La Crosse Tribune.*

[34] "Placenames search," Fermoy, *Irish Ancestors* (https://www.johngrenham.com/places/simple_results.php?place=Fermoy&submit=Submit : accessed 22 July 2019).

[35] "County Cork Parishes," *GENUKI* (https://www.genuki.org.uk/big/irl/COR/parishes : accessed 22 July 2019).

[36] "Castlelyons," *GENUKI* (https://www.genuki.org.uk/big/irl/COR/Castlelyons : accessed 22 July 2019).

[37] "Castlelyons," *Catholic Parish Registers at the NLI* (https://registers.nli.ie/parishes/0028 : accessed 23 July 2019).

[38] "Ireland, Catholic Parish Registers, 1655-1915," database and images, *Ancestry* (http://www.ancestry.com : accessed 23 July 2019), Cloyne > Castlelyons > 1830-1881 > image 113.

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What the Records Are Not Telling You

by Dwight Radford

In the research process, it is important to keep asking questions. People tend to give up quickly when something is not found in a database or in a record. What they tend to forget is that each record source must be approached with a degree of education and even skepticism.

Researchers often simply use the "general search" feature on websites such as *FamilySearch*, *Ancestry* or *Findmypast*. Unless I am desperate, I do not conduct research in this manner. It's simply overwhelming to get hundreds, if not thousands of hits that have nothing to do with my research subject. I like to break these databases and websites into individual databases so I know what I'm looking at and can ask the right set of questions. A typical website has a card catalog which can be manipulated to show only the databases on it, e.g., for the marriages, that I need. If I only want New Hampshire marriages, then I don't want Nevada marriages.

Where is Someone Born?

Typically, the U.S. Census schedules provide only a state or country of birth. When I find the census enumerator added more details, then that is a good research day. Yet, those are the exception and not the rule.

Sometimes researchers have a hard time determining where someone was born because the record (e.g. census) only states Ohio. It is what the record is not saying which acts as the invisible birth record. For example, on the frontier of Ohio, many people belonged to churches which practiced believer's baptism. There simply is no infant baptism and certainly no record of birth in these types of church records. This would include the Baptist and Christians/Disciples, Adventists, and many others. In some states, such as Tennessee, the majority of the population belonged to denominations which practiced believer baptism.

Here is how I think of such records in terms of an invisible birth record. If the church minutes state the family was received into the congregation on 5 January 1843 and they removed from the congregation on 10 August 1852, then logically, any children born between those dates were born in that geographic area where the congregation was physically located. These membership lists may even tell in what community the communicant resided. In this example, the family attended that congregation for at least nine years. The church minutes probably do not have a reason to state that's where the children were born, but that is certainly the default indication. That knowledge alone is the invisible birth record, so we do not hesitate to put that on our family group sheet as the birth place: the community and the county. If evidence points in a different direction, then we can adjust the invisible birth record.

The same principle holds true for censuses. If a family was in a particular town and county in 1840 and they continued to be there in 1850 then, logically, all children born between 1840 and 1850 were born there. That again is the invisible birth record for the ancestor. The same principle can be made with tax records, land records, or any other source. If that is the only proof of a birth place, then by all means we should put that on our family group sheets and pedigree charts. It's the closest that will ever be found for most of the population in the American South and on the American Frontier.

It is that second layer of questioning as to what this all means that is the most important point in these examples. What are the records not telling us? If the records do not ever state a birth place, if we can determine through logic such as this, then that is the birth record. It is sound genealogical strategy, and by stating such will provide a much needed clue for researchers after we continue to fill in gaps based upon a locality. There is a big difference between putting on a family group sheet that someone was born in Tennessee, versus Franklin County, Tennessee.

The Population Coverage Listed in a Source

One blank spot in our research is that when we look at a source, we often never question the population coverage in that particular record. Two good examples of this are Griffith's Primary Valuation and the Tithe Applotment Books.

Yes, Griffith's Valuation is looked upon as a "census alternative" or "census substitute," but it is not as straightforward as people using the databases often think. Griffith's covers only those who are the head of the household or responsible for the property. In the case of a house, if more than one family lived in that house, only one person was accountable for the tax and subsequently valued for that tax payment. In so many cases, it is possible to document that a family was living in a particular townland when the church registers provide the townland of residence for the family. However, it can be frustrating to never find them in Griffith's Valuation or the subsequent revision books. One reason is no one in that family was actually paying the tax as they were not considered the head of the household. How many people

do we really miss, and how many wrong assumptions do we make when we don't find them? Yet they were there all along!

The Tithe Applotment Books are not like Griffith's; another blind spot is when we treat these sources as if they were the same. While Griffith's has its quirks, it remains a solid and reliable source. Not so with the Tithe Applotment. This source was generated to document who was physically paying cash for their holdings in rural Ireland. The funds went for the support of the Church of Ireland which was the state religion until 1871. The Church of Ireland was responsible for the upkeep of the parish, including taking care of the poor, parish security, road maintenance and any number of other duties. That does not mean that all who paid are actually listed in the record. For example, it is common to see "and co." for company or "and oths" for others, after someone's name. That means that particular person collected the tithe on behalf of the neighbors in the townland. It also means only the person physically paying is listed in the books. Therefore, assumptions about who was in the townland or not has to be carefully considered.

In the case of both Griffith's and the Tithe, it is important to understand that the entire population was not listed. These sources can be used in amazing ways with a proper understanding that there are reasons an ancestor may not be listed, yet actually be there. We know that the U.S. Censuses prior to 1850 named the head of household only and everyone else as statistics. (We ask who those statistics were and try to reconstruct a pre-1850 family based upon those statistics.) Yet, we forget to ask that second layer of questions with sources such as Griffith's and the Tithe.

What is in a Database

In our hurry for cheap and quick answers in databases it is easy to miss an important layer of questioning. What is actually on the database being searched? In our haste for an easy answer to a difficult problem, we plug a name in the search engine, and either they are there or they are not. Case closed and we move on. However, it is what the database is not openly telling us that we need to take a closer look at. For example, is there an inventory of what is actually on the database? If so, we need to study it. Even if every Presbyterian record in Ireland and Northern Ireland were indexed, if the average congregational register only begins either side of 1830, then the database will not be useful in documenting someone born in 1730.

The same can be said for Catholic records, with the average beginning in the 1820s or 1830s. An inventory of what is on the database and when the records indexed begin is most helpful. If the inventory shows the Catholic records cover the time period in question, and we still do not find our ancestor, then we need to switch strategies and figure out what other factors the records are not telling us. If we check the original registers online and see several sets of handwriting each year, then the record is telling us that there were several priests contributing to the register. They either added information from their travels around the parish to the main registers from scraps of paper or from memory. They did not take the parish register with them on their routes to minister to the parishioners. Yes, entries were skipped under this circuit riding type of ministry which became popular.

Another dark corner in our thinking: in our haste for quick answers, we forget that many databases are works in progress. This means that while we may not find what we are looking for this week, we may find it next week or month or year. There could be another version of the same record on another website that is further along in their indexing. This is true with all the top websites. This principle has become dear to me as I search the new diocesan Catholic registers in the United States are coming online at *Findmypast*. Sometimes only part of what I need is currently on the database, and sometimes none of it is. This does not mean it does not exist; it simply means it is important to find out what is actually indexed versus scheduled to be indexed. If digital images are available to now un-indexed records, then it may be possible to find what is needed without an index. Again, this is another layer of questioning. Are the images online for unindexed records?

In the case of Church of Ireland records, it is easy to forget that half of them were burned in the Four Courts Fire in Dublin. If an index to Church of Ireland records does not reveal the ancestral family, this could be why. The records were burned. The deeper layer of research would mean that an inventory of what has and has not survived needs to be undertaken. Such a guide is on the website of the Representative Church Body Library. At that point, what the database being searched actually contains or does not contain makes perfect sense.

A Closer Look at the Community

Another blind spot when looking at records is what kind of a community is being documented in the records. For example, in researching a family in Jerusalem, in what is now Yates County (then Ontario), New York, in the very early 1800s, the man being researched had dealings with people who belonged to the Society of Universal

Friends. I had to wonder if my subject was a member. After research into the Society of Universal Friends membership records I concluded that he was not. What my research showed was that my subject was neighbors with people in this commune, which meant he had business dealings, and most likely friendships, with them. However, if I had not done my homework on the Universal Friends the context of the census information would have totally by-passed me. If my subject had been a Universal Friend, then an entirely new set of records would have been opened up to me. Yet, the census was not going to tell me my subject's neighbors were living in a commune!

In another example: I was searching for a Native American connection to a family in Moore and Chatham counties, North Carolina, and the censuses every ten years stated they were white. Since the mid-South is riddled with mixed-race families, I knew racial designations in the censuses mean little. I knew these could change every ten years depending on the census enumerator, and I knew to read between the lines in the censuses. Yet, the family was always listed as white. In this case, I expanded my search to include the neighborhood and asked myself if there were any "free color" living close by my subject. There were, and one even had the same surname as the person I was researching. Upon closer examination, I realized that this geographic area was not far from Robeson County, North Carolina, where the Lumbee Indians are headquartered today. That caught my attention as the Lumbee is a mixed-race tribe where members can be black, brown, white and anything in-between by observation. It could be a census taker's statistical nightmare to put his statistics in the free white or the free color column. Also, several of my client's family surnames were enrolled in the Lumbee Tribe although none of his family were.

Last word about race: I've learned to be very liberal in my thinking about what that even means. Most of the time it simply means the census taker looked at a free person and made a judgment as to what that person was — without even asking that person. There are scientists and scholars who believe that race is an artificial construct based upon the dominant culture. What is considered black in one state may be white in another state, and Indian in another. What this means is that, with an open mind, it may be necessary to look at genealogies and websites produced by white, black and Indian descendants in order to reach back into the Irish immigrant. In the end, who knows who married whom or had children by whom and for what reason. My advice is to not simply accept what a census or tax record may state about race but to look at what it is not saying.

As another example, I overheard a conversation at the Family History Library, in Salt Lake City, where a patron remarked that she had found her ancestor in Lily Dale, New York. My ears opened as I knew this was a town founded by Spiritualists and freethinkers in 1879. Even today, it serves as headquarters for the National Spiritualist Association of Churches. I knew what type of people lived in Lily Dale in its heyday — lots of mediums and social reformers. Although the patron did not state her ancestor was a Spiritualist or medium, I had to wonder if she realized the significance of what she was saying. Maybe she did; but if I had discovered an ancestor in Lily Dale, I would jump on other sources, such as Spiritualist records and newspapers. Yet, other than the census preserving an overabundance of mediums as occupations, there would be little way of knowing what this place was all about from a glance at a database.

Another example: I was researching a young woman from the East who settled in Greeley, Colorado. Upon finding her in the censuses, I realized Greeley was one of those experimental reform colonies founded upon utopian principles and named the Union Colony in 1869. I don't know why else a young single woman would be way out there on her own other than she was part of this utopian movement. The census did not say any of this, of course, but it was what it was not saying that led me to find the old Union Colony records. Without a knowledge of what type of people founded Greeley, I would have just scratched my head and ignored the wider implications of what I had found.

Different Branches of the Family

In researching a family in the 1855 and 1860 censuses of Boston, Massachusetts, I found an odd entry for a child living with them. This child had a different last name and seemed out of place, since he was born in Oregon Territory (1855) and Salem, Oregon (1860). (It literally said Salem, Oregon in 1860!) My interest was piqued, but I wondered if I should take the time to see what I was not being told in the records. Glad I did.

This child was the grandson of the Irish immigrant. The child's mother married in Boston, and the family moved back and forth between Oregon Territory and the Sandwich Islands (Hawaii) because of the father's business. The mother died in Honolulu in 1849, and the father sent the child back to his maternal grandparents in Boston to be educated. The rest of the family was broken up and lived in Hawaii, Oregon and California.

This was a daughter of the immigrant I did not even know existed. I found a history on the boy's father, who became quite prominent out West as an Oregon Pioneer. However, it was what this family history, complete with interviews, had to say about the deceased mother that caught my attention. It stated that she was born in St. Johns, Newfoundland, Canada. My surprise, as I had no idea my subject, the Irish immigrant, was ever in Canada.

In this case, the censuses never stated this Oregon-born child was a grandson of the immigrant. That came by taking a closer look into his life and asking the deeper questions as to what the records were not telling me.

In other cases, I have to set aside preconceived notions as to race and religion. One sibling in a family converts to the Mormons, Shakers, Moravian, Adventists, Quakers or a Catholic-Protestant mix and match. It may be the records of that one sibling which preserves the family information being sought. Therefore, researching the family unit as a whole is important to learn the context as to why people did what they did.

Take the Catholic-Protestant mix and match, and it goes both ways, how does the researcher know a mixed-marriage has occurred? Often there is some notation in the church marriage records of a conversion or a dispensation to marry in the case of Catholics. If I see "disp" in a Catholic marriage record, it may indicate a mixed-marriage. It may not say mixed-marriage as there are other reasons to get a dispensation from the bishop. However, it is a clue not to be ignored as the dispensation records, at the diocese level, may provide extra information, such as parent's names and birth places. In this case, the marriage record does not say there is another set of records outside of the parish registers, it simply indicates by default that is the case.

The Index of a Book as a Research Tool

If a book is indexed well, as many of them are, the index itself can help determine more than what the records themselves are stating. Some books, especially land deeds, have several indexes. One for personal names, one for slave transactions and one geographical. When looking at deeds, trying to make family connections using the microfilm or digitized version of the originals can leave the impression there are no connections to be made because the manuscripts typically only have a grantor (seller) and a grantee (buyer) index.

When individuals and genealogy societies transcribe and thoroughly index records like deeds, it opens up all kinds of possibilities. For example, the published index may index every person mentioned in the deed, including land boundaries (south by Tom Jones line) or witnesses at the end of the document. That's when it's easy to start peeling back the layers of what the deed itself had no reason to tell you, but as a researcher you need to know. People often settled among family. If among friends, those friends may have arrived with them from elsewhere. If those strategies don't work then remember family would buy and sell slaves with each other, so you might determine relationships or important associations by the name of the slave. Family and friends often witnessed the transaction, making them important pieces of this puzzle also.

Concerning geography, if the book has a geographical index, it is often possible to trace a "neighborhood" on a particular creek or mountain. Again, family and friends often settled amongst each other. For this reason, all people with transactions of Possum Creek may be of importance. They may have travelled together from Pennsylvania to Missouri. This may be the clue needed to track them back to Pennsylvania, where the process is repeated until the family or group of people are tracked back to Ireland.

Conclusions

Research is more complicated than most people realize. It often is not straightforward. Those incredible databases and websites we love so much are only tools. They do not tell the whole story — which is why it is important to ask a second and third layer of questions. Why is this listed and not that? Who are these people? How complete is this database? As long as we ask the questions, our odds for successful research increase.

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Researching in Ireland

by Donna Moughty

So, are you ready to continue your research by visiting Ireland? A trip to Ireland is a wonderful experience whether you're researching or just taking in the beautiful country. For those considering a research trip, it's important to do your homework. To be successful researching in Ireland it's all about location, location, location.

My first trip to Ireland was with my daughter who for a school project had decided to find out about the Moughty family. I can't say we accomplished a great deal of research, but it was a wonderful experience. It made me want to return (more prepared) to continue. I returned from that trip with mostly photographs of my daughter standing next to signs of where we thought we had ancestors!

Are You Ready?

Analyze your database to determine what information is missing. You need to know the location where your ancestor lived, preferably something more than the county. If possible, sort your database by location, then begin with those close to the area where you will be traveling to create a research plan for the missing information. Can you fill in the missing information using local resources or the Internet before you leave? You don't want to spend your valuable time in Ireland filling in information you could have accessed from home. Prioritize your research by location and family. Focus! Although you want to get as much information as possible, it may be more effective to focus on a single family or location. There's always your next trip.

Obtain maps of the area. If you will be driving, look at other possibilities for research on your route including museums, cultural exhibits or places of historical interest. Mark the locations of the repositories, cemeteries and churches as well as county libraries and archives.

Manuscript Reading Room at the National Library of Ireland. Photo courtesy of the author.

Understanding the history of Ireland and the place where your ancestors lived will help you make sense of the records (or lack thereof) and will make your trip more enjoyable whether you are researching or touring. Join the Facebook groups for the county or parish where your ancestors lived. Since other people who had ancestry from the area will also be on the site, you may connect with a cousin. There are also local people on Facebook so this is a great place to ask a question. If you're going to be out in the counties, check out *Irelandxo* for their meet and greet program. They may be able to provide you with a local guide.

Get Set

Research the repositories (libraries, archives, churches, cemeteries) you plan to visit. Check their hours and any closing information. You don't want to arrive at your location only to find that the repository is undergoing renovations, or that there is a local holiday and the facility is closed. Currently, for example, the main reading room of the National Library of Ireland is closed on Mondays. Frequently, churches or cemeteries only have part time workers and limited hours. Some churches also have restrictions that may prohibit you from viewing their records. Always write to the minister or priest prior to your visit.

Most of the main repositories in Ireland require a Reader's Ticket (which is free). This is a simple matter of filling out an application and providing identification: a passport and sometimes a second form of photo ID with your address. Check policies on electronics. Will you be able to use your laptop? This is not a problem in the major repositories. You can carry in your laptop, but must leave bags, coats, etc., in a locker. You may not have power close, so make sure your laptop is fully charged. It's also a good idea to have a security lock for your computer. Most of the major repositories have Internet access and in most cases allow the use of a digital camera. (Policies differ so always check for permission. Some documents cannot be photographed.) Most facilities still use copy cards, although some have access to digital printers. If you can't find the answers to your questions on their website, send an email.

Once the housekeeping issues are taken care of, use online catalogs to determine what records will answer the questions in your research plan. Find out if the documents are onsite, or whether they need to be ordered prior to your arrival. The National Library, the National Archives and the Public Record Office of

Northern Ireland are "closed stack" repositories. With the exception of some general material and microfilms, you will order the material you wish to review using your Reader's Ticket and it will be pulled by the staff. This also requires some planning so material is waiting for you and not the other way around.

Plan for downtime. Working from 9 a.m. until 5 p.m. every day without time to analyze and adjust your research plan will leave you overwhelmed. Plan to spend some time each evening reviewing the information you've collected and adjusting your research plan as necessary.

Are you planning to drive in Ireland? If you plan to spend time in Dublin at the beginning or end of your trip, ditch the car! Take the bus (Air Coach) into Dublin, enjoy your time and bus back to the airport to pick up your car. Same on the return…drop off the car and take the bus into Dublin. Two reasons… believe me, you don't want to drive in Dublin (or Belfast); and parking is difficult and expensive! Here's a great blog <https://shershegoes.com/renting-a-car-in-ireland/> on considerations if you decide to rent a car.

Go

Travel light! Overseas flights, and especially those within Europe have strict weight limits. Light weight clothing which can be layered works best (you can never guess whether a repository will be warm or cold). And always carry an umbrella…it's Ireland! If you're researching, the most important items are your records and the best system is the one that works for you. I travel with very little paper, but if you're a paper person, work to get the material in as concise a form as possible. I would recommend folders as opposed to rigid binders since you are not likely to have a great deal of space to work. Keep your files in your carry-on, along with a change of clothes and any medications. If the airline loses your luggage, you can live without your clothes, but not your files! Since my files are electronic, they're on my laptop, tablet, my phone, as well as backups in the Cloud.

Make certain you have the correct power adapters for your electronics. Most electronic devices have switching power supplies so you'll only need a plug converter, but verify with your manufacturer. If you plan to use your phone, check with your carrier about international service or about unlocking your phone. (If your phone is on a lease and can't be unlocked think about taking an old phone that can be unlocked). You can have a local carrier change out your SIM card to use the phone locally. For about $30 I got a SIM card from Vodaphone and enough time to use the phone for three weeks without running out of minutes. That makes grabbing a taxi using the My Taxi app (similar to Uber or Lyft) easy anywhere around Dublin. For Belfast, use fonaCab or Value Cabs. Download the apps from either the Apple or Google Play store before you go. Make certain you understand how your phone works, and turn off "roaming" or just put it in "Airplane Mode" so you don't get hit with a huge bill on your return. You will usually be able to use the wireless service at your hotel or research facility. You can also call home using a service such as SKYPE® or FaceTime®. Check with your hotel to see if they charge for Internet access.

Finally, notify your bank and credit card companies that you will be traveling in Ireland (or elsewhere). Make sure you understand how these financial institutions charge for international currencies. The easiest way to get money in Ireland is by using the ATMs. Check with your bank to make sure your ATM card will work and to understand their fees. If you use your credit card for withdrawals you will be charged interest from the date of the withdrawal.

Researching in Dublin

The National Library of Ireland <nli.ie> is worth a trip even if you don't plan to research. Located on Kildare Street, just a few blocks from Trinity College and Grafton Street, the Library opened in 1890. It was built in the classical style and designed by an architect from Cork, Thomas Deane. It is also just across the courtyard from the National Museum. The National Library used to be the major repository for microfilms of the Roman Catholic Church records, but those records are now online. If you're only going to be there for a short time, stop into the Genealogy Advisory Service on the mezzanine level, which has the major reference books and computers to access some in-house databases, including the Irish Newspaper database, *FindMyPast* and *IrishAncestors*. No reader's ticket is required to use the Genealogy Advisory Service. If you are planning on serious research at the Library or wish to order material from their manuscript collection, you will need to obtain a Reader's Ticket. The office is off the main entrance and you will need your passport for identification. You can take your computer and/or notes into the Library, but no jackets or bags are allowed. Lockers (free) are available to store your possessions.

The National Archives of Ireland <nationalarchives.ie> is about a 15 minute walk from the National Library in a modern office style building at the end of Bishop Street. A Reader's Ticket is required here and you will need two forms of identification; passport and something with your address such as a driver's license. The Archives (also with a Genealogy Advisory Service) contains Irish State records. Over the past few years they have put a number

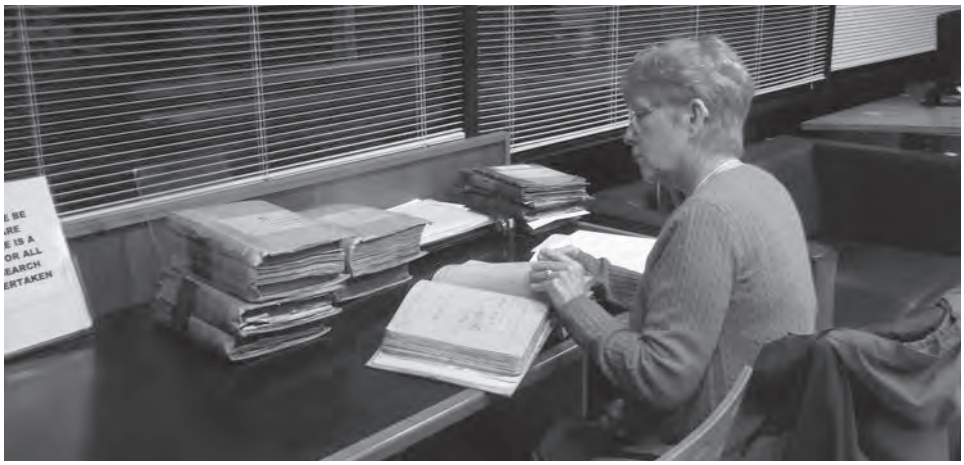
of their major collections online such as the 1901 and 1911 census as well as the fragments that survived for the 1821-1851 census. You will also find online the Tithe Applotments, will calendars and the surviving pre-Griffith's Townland Valuations. They also have microfilms of some of the surviving Church of Ireland records that were at the Public Record Office (PRO) at the time of the fire. The Archives houses some estate papers, state documents, including the Rebellion Papers in manuscript form, which again will have to be requested and then brought to your desk. You can also request copies of Wills probated after about 1900 which must be ordered from Four Courts. These take a day to be brought over, so plan accordingly. (Almost all of the wills prior to 1900 were destroyed in the fire.)

The Valuation Office, located in the Irish Life Centre on Lower Abbey Street across the Liffey, houses the Revision or Cancelled Books that follow on from Griffith's Valuation. Griffith's was a tax list and therefore had to be kept up to date. The Revision books are manuscript books that record the name of the person responsible for the taxes. These records, which go up through the 1970s, are for the Republic of Ireland and are not online. This is an important stop.

The General Register Office (GRO) is located on Werburgh Street not far from Dublin Castle. This is where you can obtain copies of birth, death and marriage certificates from 1864 (1845 for Protestant marriages). A photocopy (non-certified) of records that are not yet online can be purchased at the GRO for €4. Since the statutory restrictions only relate to online records, you can obtain records up to the present at the GRO. You should do your index searches if possible prior to arriving as they charge to use the index books onsite (€2 for a specific search covering up to 5 years or €20 for all day). *FamilySearch* has indexes for the Republic of Ireland up to 1957 and *IrishGenealogy.ie* has indexes for the legally available online records. With the specific information from the index (type of record, name, registration district, year, quarter, volume and page, or if from the newer index the Group Registration ID) you can request a photocopy.

If you had ancestors who were Protestant and fairly well off, or if you had family that were merchants, the Registry of Deeds <prai.ie/registry-of-deeds-services/> can be a great place to research. With records dating back to 1708, this facility can be a goldmine for those with Protestant, upper class ancestry. This facility allows no cameras or photocopying of material, all notes must be transcribed. You can order a copy of a Memorial for €20. An index to some of their records has been created by a volunteer group, so check the Registry of Deeds Index Project <irishdeedsindex.net/index.php>. *FamilySearch* has indexes to the deeds, as well as the Deed books, which are now online (browse only).

In addition to the main repositories there are many other places in Dublin to research. *The Directory of Irish Archives* (5th edition) lists repositories all over Ireland, but there are a large number of places in and around Dublin. Some include the Dublin City Library and Archive <www.dublincity.ie/dublin-city-library-archive>, the Central Catholic Library <catholiclibrary.ie/>, archives for many of the religious orders, such as the Carmelites, the Dominican Sisters and the Presentation Sisters, the Quaker Library <quakers-in-ireland.ie/historical-library/>, the Masonic Grand Lodge <freemason.ie/museum-library-archive/>, the Garda Museum, and the Military Archives <militaryarchives.ie/home>. Within a short distance by bus or train can be found the Representative Church Body Library (Church of Ireland) <ireland.anglican.org/about/rcb-library>, St. Patrick's College in Maynooth, and the National Maritime Museum <mariner.ie/ > in Dún Laoghaire.



Researching at the Valuation Office. Photo courtesy of the author.

If you're in Dublin for research, don't forget to take some time off. One of my favorite tours is a historical walking tour of Dublin. There's also Trinity College and the Book of Kells. Walking down the Liffy across from the Custom House you'll find the Famine Memorial and the Tall Ship Dublin Famine Museum on the *Jeanie Johnston* and don't miss the EPIC Irish Emigration Museum <epicchq.com> which opened in 2016 at the Customs House Quay. This location also houses the Irish Family History Centre <irishfamily-

historycentre.com/> where you can speak with local genealogists.

Researching in Belfast

The main research facility in Belfast is the Public Record Office of Northern Ireland, known as PRONI <nidirect.gov.uk/proni>. Created in 1923 after the partition of Ireland, and shortly after the disaster at the Public Records Office in Dublin, PRONI's first Deputy Keeper of the Records, Dr. David Chart, looked to collect not only public records, but also private records. The hope was that some of the private records could be used to replace what had been lost. They went out to solicitors to obtain copies of wills and to the aristocracy to invite donations of their estate papers. They contacted churches of all religions, so they have an extensive collection of church records. Sometimes the terms Northern Ireland and Ulster are used interchangeably, but the partition moved three counties of traditional Ulster, Donegal, Cavan and Monaghan, to the Republic of Ireland. PRONI's collection includes records from these three counties. In addition, many of their estate papers cover estates located in the Republic.

Since 2011 PRONI has been located in the Titanic Quarter. Like repositories in Dublin, PRONI requires a reader's ticket (Visitor's Pass). Computers in the reading room contain the catalog (which is more detailed than the online eCatalog). There are also internet computers (although you can bring your own and connect to the internet). After the General Register Office of Northern Ireland (GRONI) moved out of downtown, terminals were moved into PRONI to allow access to birth, death and marriage records. The interface is identical to the online system and requires an account and credits. It is not limited to the online data restriction standard of 100 years for births, 75 years for marriages and 50 years for deaths. In the PRONI research room, you can search into the 2000s, a great way to find your living cousins.

Material in the Reading Room, including microfilms of all church records are freely accessible. Manuscript material must be ordered and is sent to the manuscript reading room (down the hall). They have a large format scanner which can be used to take images of large and fragile documents and saved to a USB drive.

The Reading Room at the Public Record Office of Northern Ireland. Photo courtesy of author.

Also in Belfast, and a short walk across the Lagan foot bridge from PRONI, is the Ulster Historical Foundation (UHF). Created in 1956, the UHF is a membership society. It is also the Irish Heritage Centre for Antrim and Down and, as such, indexed the church records for both of those counties. Members can access records on their website, and non-members can access some of the records for a fee. Their research library is free to members and costs a minimal £3 for non-members. They have over 2,500 titles with a strong focus on both published and unpublished family histories. Also available are on-site consultations.

Another place of interest in Belfast is the Linen Hall Library <linenhall.com>. In downtown Belfast, a short walk from the UHF and across from the Belfast City Hall, the Library, founded in 1788, is the oldest library in Belfast. It contains one of the largest Irish and Local Studies collections, as well as a Genealogy and Heraldry Collection.

The Belfast Central Library <librariesni.org.uk/Libraries/Pages/Belfast-Central-Library.aspx>, as well as libraries around Northern Ireland, have various collections for genealogists. The Belfast Central Library has a large newspaper collection as well as maps to assist with research for Belfast ancestors.

The Presbyterian Historical Society <history.pcusa.org/> can be helpful especially if you are researching ministers. Most of the sacramental church records are on microfilm at PRONI, but occasionally there are records that only exist at the Presbyterian Historical Society. It is an excellent resource if you are searching for Presbyterian ministers.

As in Dublin, there are many small and/or specialized archives throughout Ireland and you should check *The Directory of Irish Archives* (5th edition). When

planning your trip, make sure you contact these places in advance to verify they have the information and to make sure they can accommodate you. You will frequently need an appointment.

It's so important to understand the history of the area you're visiting. Most of us remember the news reports of "The Troubles" from the late 1960s until the Good Friday Accord in 1998. I encourage you to learn about the history before you visit. I've enjoyed the narrated hop-on, hop-off buses which take you through the areas of Shankill and Falls Road which separated the Protestant and Catholic communities. The Titanic Museum <titanicbelfast.com/>is just blocks away from the Public Record Office. A visit to St. George's Market on Friday through Sunday is a must. A Friday market has existed on this site since 1604! Belfast is also a point of departure for tours to the Giant's Causeway, Bushmills, and there are even multiple tours to filming sites for Game of Thrones.

Researching in Ireland Outside of Dublin and Belfast

Although there is much to be found in the major repositories, you should also plan to travel to the area where your ancestors lived. There you will find additional local resources to extend your research. You may not find specific documents naming your ancestor, but you're likely to find local history records that will tell you what life was like for your ancestor during the time they lived.

"Google" the name of the parish (both civil and Roman Catholic, if appropriate) and the word genealogy. Also do this for the county. You are likely to find a plethora of information. Start with the county library or archive, then look for genealogical or historical societies. You may find information on these sites that is not likely to be in any of the large databases. Local organizations post information specific to the area. Contact the church where your ancestors worshipped prior to your visit. They might be able to provide additional information or arrange for you to visit. Many churches in the countryside are locked with only part time staff so they need to know if you plan to visit.

A visit to the County Library should be on your list of places to visit (check for the location of their Local Studies Department). Most counties also have a Genealogy or Heritage Centre. Their original charter was to create indexes to the Roman Catholic church records but they have expanded to other denominations and local records. Some of the centres have closed, but most of the records are now centralized at *RootsIreland*. (Click the county on the map of Ireland and scroll down to find the address of the Centre.)

Some of the counties also have an Archive. Here you might find documents that haven't found their way into the major archives or repositories. For example, the Longford Archive has the original Poor Law Union books, as well as estate papers for some of the major landowners and private papers of some of the smaller landowners in the area. Before you leave for Ireland, make sure you check out the holdings of these local resources.

While you're busy researching your family, don't miss the opportunity to do some sightseeing in the area. This will give you a feeling for the life of your ancestor. Depending on where you are you might enjoy the Ulster American Folk Park <nmni.com/our-museums/ulster-american-folk-park/Home.aspx> in Omagh, Tyrone. Similar to Plimouth Plantation or Williamsburg, you can walk through the park and view the homes, farms, churches and towns of 18th and 19th century Ireland.

If you're in the south in County Cork, don't miss the Heritage Centre <cobhheritage.com> at Cobh (the former Queenstown). This might have been the place where your ancestors left for America and the museum embodies that experience. This was the last port of call for the *Titanic* and the place where survivors and victims of the *Lusitania* were brought.

Near Castlebar in County Mayo is the National Museum of Country Life <museum.ie/Country-Life>. Part of the National Museum of Ireland, this modern museum, built on an estate at Turlough Park, shows how people lived in Ireland during the 100 years after the Great Famine.

There is not enough space for me to mention all of the wonderful places to visit in Ireland. Get a good tour book and plan to make multiple trips!

Donna Moughty has been conducting family research for over 25 years. She teaches and lectures on the Internet, Irish research, methodology and computer topics locally and at national and regional conferences and institutes. In addition, she provides consultations, research assistance and training. Donna takes groups to Ireland each year to research and is the author of the Quick Reference Guides for Irish Research. *Her website and blog can be found at www.irishfamilyroots.com.*

Irish Names – Now what was his name? What did they call him?

by Tom Rice, CG

This article by Tom Rice originally appeared in the October 2006 issue of The Septs. *It appears here as a reprint with resources updated by the author.*

"Now what was his name?" That is a key question for any genealogist. Knowing what name our ancestors used or was used by others in referring to them is essential if we are to be successful in finding them in the records that convey their lives and relationships to us. If we are too rigid or limiting in terms of the name(s) we assign to them, we may inadvertently pass right over them as we peruse various sources that do indeed contain a reference to them. It took me a while before I realized that Patrick Haughey, Luke Hawkins and Charles Hoy represented three generations of the same family, or that Bridget Dowd, Delilah O'Down and Adelilah Dowd were one and the same person. This Bridget could also just as easily have been listed under Bedelia or Fidelia. This issue of name variations is not a particularly Irish problem, but we will discuss it in that context, because the solution to understanding name variations is often an ethnic one.

There is a certain randomness to names. The name used may vary depending upon the time in a person's life we come across them. Names may vary depending upon in what circumstances a record is being created or in which place we encounter the person. A name may vary from generation to generation depending upon social and/or historical circumstances. These variations may be relevant to the given name or to the surname or both.

Surnames

The Irish were one of the first groups to begin using hereditary surnames with a few appearing as early as the 10th century. As in many countries, many of the first surnames were based upon a patronymic system. In Ireland this took form with the use of Mac, or its variants Mc or M' to denote "son of" or the use of O' to denote grandson of — all attached to the father's or grandfather's given name. The arrival of the Normans added Fitz from the French *fils* meaning son to the list. The renowned authority on Irish surnames, Edward MacLysaght, in his book *The Surnames of Ireland* lays to rest the myths that Mc represents an Irish version of a surname while Mac points to a Scottish origin. In his opinion there never was such a distinction. A good example of how history can affect a name is the resurgence of O' and Mac surnames as the heavy hand of English rule was lifted. On occasion the resumption of the use of the patronymic indicator has resulted in the oddity of a switch between the O' and the Mac. Thus the O'Gormans may have dropped the prefix to become Gorman, but later reverted to the use of a prefix but using Mac instead to then become MacGorman.

Other prefixes also came into common usage such as Gil or Kil derive from the Irish *Giolla* which denoted one as the son or a devotee of, i.e. Gilmartin — follower of St. Martin. Other Irish surnames may have as a root some characteristic or even occupation of a forebearer. Given the linguistic disparity between Irish and English these origins are often as not lost to non-Irish speakers of today. However, it should be noted that with somewhat of a resurgence in the teaching of Irish it is becoming more common for an individual to be aware of both the Irish and English variants of both their given and surname.

The march of history has been a major contributor to the diversity of Irish surnames. Events such as the invasion of the Vikings, the Norman influx, the settlement of French Huguenots and the Palatines, the engagement of the Gallowglass, the Scottish implantation and the centuries of rule by the English all had their effects on Irish names. All enriched the vocabulary of names, but the English rule suppressed the widespread use of Gaelic versions of names. Thus we may find that a surname started with a Norse, French or Anglo form only to later be influenced by the surrounding Irish culture, then later to be urged into an English equivalent and only now reverting to the earlier Irish form.

Here are a few examples of surnames of various origins and their English equivalents if different from the source:

Gaelic
Ó Cinnéide – Kennedy
Ó Laocha – Leahy
Mac Fhirbhisigh – Forbes
Mac Eochaidh – Keogh/Kehoe

Norman
le Breton – Brett
fils de Gerald – FitzGerald
de Poire – Perry
de Laval – Wall

Welsh
Gruffydd – Griffin
Sais – Joyce
Daffydd – Taffe
Breathnach – Walsh

Viking
Ottarsson – MacCottor
Magnusson – MacManus
Strigsson – MacKitterick
Olsson – MacCauley

Anglo – Saxon
Laighles – Lawless
Pingin – Penney
Scurlóg – Sherlock
Fwyte – White

Gallowglass
MacSúibhne – MacSweeney
MacCaillein – Campbell
MacSiothaigh – MacSheeny
MacRuari – MacRory

The ten most common Irish surnames in 1890, going from most common to least, were
Murphy, (O) Kelly, (O)Connor, (O) Sullivan, Walsh(e), (O)Brien, Ryan, (O) Bryne, Smith/Smyth and (O)Neill.

So what is a genealogist to do with this sort of information? One lesson from all of this is that knowing the origin and possible evolution of a surname can help in understanding a family's history and possibly even locating a family. While some surnames are widely dispersed over most of Ireland, others have a relatively focused geographic distribution. The further back one goes in time the more likely this is to be true. Thus one of the keys to getting full value from a surname, especially a rare one, is to study its distribution. One good resource for doing this is John Grenham's *Irish Ancestors* website <https://johngrenham.com> that uses surname frequency taken from Griffith's Valuation to report on incidence of a surname by location. A good discussion of the issue of name dispersal up to modern times can be found in Edward Kneafsey's article, "Ireland: Settlement Patterns of Its Surnames" <http://www.mcconville.org/main/genealogy/surnames.html> .

The Irish have not been reluctant to develop new surnames. One estimate is that there are about 4,000 Irish surnames. What can frustrate the genealogist, especially one working from afar, is that families with common ancestry may over time adopt a new surname in order to distinguish one branch of the clan from another. Those living in the area where this practice arose may be well aware of this fact, but the distant researcher may never stumble across this crucial bit of information. A new surname may just start appearing in the records with no explanation as to its origin. One may ask "Where did these people come from?" when in fact they were always there, just under a different surname.

A warning about surnames that is universally applicable regardless of ethnic origin is to be sure to note how name variations may affect the assignment of a Soundex code to that name. While it is obvious that a change of the first letter of a surname will affect the code, it is not always so obvious how other spelling variations may affect the coding. Thus one should not just click on "Soundex" when searching name variations and think one is covering all of the bases of variations for a given name. The safe thing to do is to work out the Soundex code for all of the likely variations and then be sure to use those various codes.

Given Names

Irish given names, just as with Irish surnames, are the product of the history of the many influences that have shaped Ireland and its people. However, the diversity of commonly used given names is much more restrictive. One estimate is that as late as 1923 there were only 80 to 100 given names of any origin used in Ireland. In the 19th century the most common given names for males in Ireland were John, James, Patrick, Thomas, William and Michael. The most common female Irish given names during the same time were Mary, Anne, Margaret, Catherine, Bridget and Ellen.

Aside from the influences on names mentioned above, given names were also impacted by the advent of Christianity and the Church's use of Latin and the introduction of saints' names. Some of these Latin variations are quite obvious as to the Gaelic or English given name they refer to. For instance, it is easy to see that *Maria* refers to Mary or that *Johannes* indicates John. Other Latin names are not nearly as easy to relate to their English equivalent as is the case with *Guglielmus* which points to William. Other Latin names may be ambiguous as is the case of *Jacobus* which could indicate either Jacob or James, two very different English

names. The same can be said for Gaelic to English equivalents. It is not too much of a stretch to see where the Gaelic Padraig or Phadgraig refers to Patrick but only study of the issue will reveal that Diarmaid is the Gaelic equivalent of the English Jeremiah or Jerome.

Other issues that confuse the genealogical researcher include the following:

- Names that can apply to both sexes or that are usually given to one sex but can be applied to the other. (Florence; Sidney/Sydney; Constance; Giles)
- Diminutives that differ significantly from the original name. (Martha — Polly, Patsy; Christopher — Castor, Kit, Kitty; Honora — Oney, Noey)
- Names which are different but are used interchangeably. (David — Daniel; Edward — Edmund; Owen — Eugene; Randal — Ralph)
- Irish equivalents for English names and vice versa — especially when the correlation is not obvious. (Diarmaid/Dermot — Jeremiah; Cormac — Charles; Oonagh — Una/Winifred)

Another issue to consider is whether a name was most commonly used by Catholics or Protestants. This can be an aid in directing you to the proper set of church records. The issue of ethnic origin of the name may give the researcher clues as to what group or class an ancestor may have associated with. This again points to what types of records should be pursued.

Another point worth mentioning, but with a word of caution, is the sometimes followed custom of naming patterns whereby:

- The first son was named after his paternal grandfather
- The second son was named after his maternal grandfather and
- The third son was named after his father.
- The first daughter was named after her maternal grandmother
- The second daughter was named after her paternal grandmother and
- The third daughter was named after her mother.

The warning is to realize that this, like all customs, was not always followed by every family or even for every child in a family. Another practice that is far from rare was to name a child after an older deceased sibling, thus giving rise to two children in a family with the same name.

Of course, there are also the choices a person makes in what they want to be called. Many a person has taken a liking to another name at different times in their lives. I know this issue well. I descend from a long line of name switchers: Kenneth was Thomas, Bert was Bernard Albert, John was Charles or JC or CJ, Cornelius was Clem, Bridget was Delia, Nellie was Ellen, Fanny was Catherine, and this does not begin to address the surname issues in my lineage.

The reader is referred to the resources cited at the end of this article for more extensive examples of variations and details as to name origins, and to Mary Wickersham's article on websites related to Irish names in the October 2006 issue of *The Septs*. I want to stress the need to become aware of the possibility that your ancestor's name may have evolved, even in his or her life, so you can be on the outlook for him or her hiding under one of the variants.

Not By Names Alone Shall You Know Them

This issue of name variations points to the need to learn as much about all aspects of an ancestor as possible, so even under a different name we can recognize him or her; or conversely, reject any likely suspects because of a mismatch on some critical defining element. Remember, a person is much more than just their name. They may have a spouse of a given name and age, they were born at a particular time and place, they may have a particular military service to their credit, and they may have siblings and offspring, parents, neighbors, associates and a religion. Thus while a name is nice to know and have as a constant it is the person we are striving to identify. Unless you pay attention to all defining aspects of your ancestor you may easily pass over Owen Hawkins when you are looking for Eugene Haughey.

Just so my descendants are not left without a challenge, I am Thomas Kenneth Rice who used to be Thomas Reynolds Rice, the son of Kenneth Thomas Rice who was christened Thomas Kenneth Rice, etc.

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Internet Resources

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Behind the Name — surnames: http://surnames.behindthename.com/

Documents of Ireland, "Atlas of Family Names in Ireland," http://publish.ucc.ie/doi/atlas

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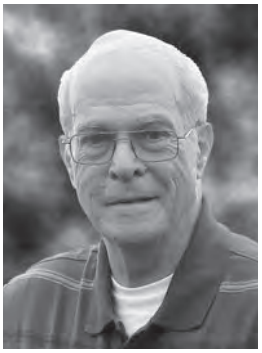
Tom Rice, PhD, CG is a professional genealogy researcher, lecturer, teacher and writer. He is the managing editor of the Irish Genealogy Society International's quarterly, The Septs, *and a genealogy help desk volunteer at the Minnesota Historical Society library. His focus is Upper Midwest, British Isles, and technology applied to genealogical pursuits. Contact him via his website at http://www.heritagehunters.com.*



Celtic Connections Conference 2020: Update

An acclaimed group of Irish, Scottish, Welsh and U.S. genealogists has been confirmed for the July 31-August 1, 2020 conference. A great conference venue (Westin Chicago North Shore Hotel) combined with two full days of Irish genealogy, history, and culture ensure a stimulating experience for family historians.

This will the fourth biennial genealogy conference co-sponsored by the Irish Genealogical Society International (IGSI) and The Irish Ancestral Research Association. (TIARA). Successful conferences in Boston (2014 and 2018) and Minneapolis (2016) have steadily grown the event. Plan to be part of the next conference.

Beautiful Conference Venue

The conference venue is the Westin Chicago North Shore, a luxury 4-star hotel in Wheeling, IL, with easy access to O'Hare Airport and seven major interstate highways.

A special conference rate of $129 per night is available for Wednesday, July 29, through Sunday, August 2. Reservations must be made through the Celtic Connections Conference website — or specify "Celtic Connections Conference" if you reserve by phone.

Pre-conference Activities

We plan to offer pre-conference activities for Thursday, July 30. Consider scheduling an additional day to take advantage of these conference "extras":

- Two Basic-level DNA Classes, or
- A round-trip bus trip to the Newberry Library for those who might like to research or tour other popular Chicago sites;
- An Evening Reception

The Celtic Connections Conference 2020 is less than ten months away! Registration for the conference will open early in 2020. More information can be found at http://www.celtic-connections.org.

Conference Presenters

An impressive group of international and U.S. presenters bring expertise on a wide range of genealogy-related topics:

Tina Beaird, a director for the Illinois State Genealogical Society and the Illinois State Historical Records Advisory Board, lectures nationally on Scottish records, and archival preservation.

Angie Bush works as a Master Genealogist with AncestryProGenealogists® in Salt Lake City, where she specializes in combining genetic and genealogical evidence to answer questions of kinship and identity.

Grace Dumelle greatly enjoys guiding people to discoveries about their families at the Newberry Library and through her business, Heartland Historical Research Service She is the author of *Finding Your Chicago Ancestors*.

Beryl Evans is the Research Services Manager at the National Library of Wales where she has gained expertise in Welsh family history over the past 35 years. She is the author of *Tracing Your Welsh Ancestors* and has contributed many articles and presentations to a global audience.

Fiona Fitzsimons is a founder of Eneclann and the Irish Family History Centre at EPIC. She teaches a two-year course in Irish Family & Social History in Trinity College Dublin. She writes for *History Ireland* magazine and *Irish Lives Remembered* as well as other Irish/British newspapers and radio.

John Grenham is author of the standard guide to Irish genealogy, *Tracing your Irish Ancestors* (5th edition, 2019). He wrote the "Irish Roots" column in *The Irish Times* 2009-2016 and ran its *Irish Ancestors* website, now the successor website, www.johngrenham.com.

give TO THE MAX
NOV. 14, 2019

Did you know that 25% of the annual income of the Irish Genealogical Society International (IGSI) comes from member donations? These annual donations help ensure the mission of the organization moves forward as well as defray membership costs for individuals.

As many of you may be aware, Minnesota has an annual fundraising campaign for non-profit organizations coordinated by GiveMN, called Give to the Max Day (GTMD). This year GTMD is **Thursday, November 14, 2019**.

Please consider participating in GTMD 2019 and donating to IGSI to ensure the educational programs and activities of IGSI can continue. Watch for emails leading up to GTMD for more information on this exciting opportunity!

Pamela Guye Holland is a professional genealogist specializing in Irish and genetic genealogy. She serves on the TIARA board and works for research services at NEHGS.

Lois Abromitis Mackin, Ph.D., is a professional genealogist focusing on American and English research. She was a founding member of the Minnesota Genealogical Society DNA interest group and has completed two weeklong DNA institutes.

Melanie McComb is a staff genealogist for American Ancestors (New England Historic Genealogical Society). She is also a blogger known as "The Shamrock Genealogist".

Paul Milner, FUGA, MDiv., a native of northern England, is a professional genealogist and international lecturer. He is the author of six how-to books for English and Scottish researchers.

Donna Moughty is a professional genealogist who has been conducting family research for over 25 years. She lectures on a variety of subjects including Internet, Irish research, methodology, and computer topics.

Chris Paton works as a professional genealogist in Scotland. He is an author, tutor and lecturer specializing in Irish and Scottish research.

David E. Rencher, AG®, CG®, FUGA, FIGRS, is the Director, Family History Library and Chief Genealogical Officer for *FamilySearch*. A professional genealogist since 1977, he is one of the rare few who have earned both credentials: Accredited Genealogist® with ICAPGen in Ireland research and Certified Genealogist® with the Board for Certification of Genealogists.

Karen Stanbary, CG®, holds the Certified Genealogist credential. She lectures nationally on the use of DNA test results in genealogical problem-solving, always within the framework of the Genealogical Proof Standard.

IGSI Classes

We have a great lineup of classes for October and November! Check out the list below. You can register online at the IGSI Store. Be sure to log in as a member to save $5/class ($15 IGSI members; $20 non-members). Walk-ins are welcome, too! (Cash or checks, please.) All classes will be held at the Minnesota Genealogy Center in Mendota Heights.

October 12 – 10:30-Noon | Brick Walls | Audrey Leonard

Facing a brick wall in your research? Let Audrey help you climb over them. Bring questions/problems/at a loss where to look next questions. Learn from her and the other attendees.

October 19 – 11:30am-1:00pm | Irish Census Alternatives: The Information Was Not All Destroyed! Audrey Leonard

Irish census records; what has been destroyed and what is available to fill the gaps.

November 9 – 10:30-Noon | Finding an Irish Immigrant's Place of Origin | Tom Rice, CG

What are the best strategies and sources to uncover this important key to extending a lineage back to the birthplace in the mother country? So exactly where did YOUR people come from in Ireland? Let's find out together!

November 16 – 11:30am-1:00pm | Finding Overseas Ancestors | Lois Abromatis Mackin, PhD

Most of our ancestors came here from overseas, and often we don't know their place of origin. This talk shows how to find your ancestor's village or place of origin in American records, including emigration and immigration passenger lists and naturalization records.

Cost: $15 IGSI members; $20 non-members.
Register online at www.irishgenealogical.org. Remember to Login as a member before registering to get the member price!

Book Review: *Tracing Your Irish Ancestors*

by Mary Wickersham

Bookshelf space is a precious commodity for family historians. This book deserves your high priority shelf space, as you may be using it frequently.

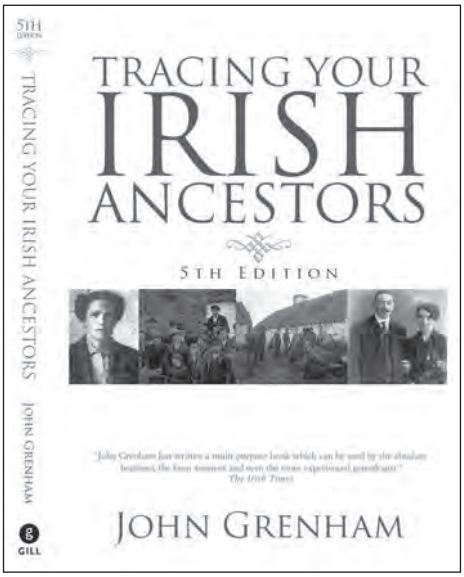
Since John Grenham's first edition of *Tracing Your Irish Ancestors* in the mid-1990s, the book has expanded in size and content through several editions: from about 300 pages to over 600. None of it is filler or fluff. The 5th edition of this must-have book contains a wealth of information. It is a resource you will refer to each time you encounter a new family line in Ireland.

Tracing is part background narrative and part reference book. Do not skip the Introduction; it provides a brief and clear explanation of why Irish family history is hard to research. The introduction also highlights what researchers can expect to find going back through the 20th, the 19th and into the 18th centuries.

Additional chapters cover important records those who research Irish will use: General Register Office, Census records, Church records, Property and Valuation records, the Internet, Wills, the Genealogical Office., and Occupational. Each of those chapters gives a thorough description of the type of information found among those records and the reasons you need to check them.

The chapter on "Emigration and the Irish Abroad" provides helpful guidance on the information you can expect to find on Irish emigrants who landed in the U.K., Australia, New Zealand, Canada, and the U.S. As most who research Irish emigrants know, the important clues to "where were they from in Ireland?" come from the land where your ancestors settled. Grenham includes many online resources and an extensive bibliography of written works.

Well-organized reference content makes up the bulk of this book. These are the sections to use when an ancestor is tied to a new Irish location Since the level of information from one county to another can be spotty, checking these sections can save time.



John Grenham, Tracing Your Irish Ancestors. *Baltimore, Maryland: Genealogical Publishing Company, 2019. Price: $38.50 hardcover; $25.84 paperback.*

"Source-Lists" contains inventories of what records you can expect to find for each county, and where you find them. Each Source-List contains multiple lists of sources, where to find them, and the dates they cover: census and substitutes, online sources, publications (books, articles, journals and directories), gravestone inscriptions, and estate records.

Because my ancestors were Irish Catholics, the chapter of the book I use the most is "Roman Catholic Parish Registers" (Chapter 14). Earlier editions focused on the dates of records and where to find the records on microfilm, and carried film numbers. Keeping up with the Internet era, microfilm numbers are no longer included. The chapter introduction explains how to find the records online and gives background on how online providers obtained and transcribed the church records for their databases.

Chapter 14 contains a section per county, with a map for each, and a listing of where copies of parish register and database transcriptions can be found. Repositories include the National Library of Ireland, Public Record Office of Northern Ireland, and the LDS Family History Library. Listed years of available Baptisms, Marriages and Burials and locations of the records are invaluable.

Do not plan to read the entire book. It's best to read the Introduction then skim ahead to other topics. Choose an ancestor and surf through the remainder of the book for research inspiration.

If you have an earlier edition, it's time for an upgrade!

Mary Wickersham has been researching her Irish roots for over 20 years. She is a professional genealogist, past President and board member of IGSI, past board member of the Minnesota Genealogical Society. She is currently busy co-chairing the 2020 Celtic Connections Conference.

100 Years Ago and More

Compiled by Sheila Northrop

300 Years Ago

[no title]

The Lady Theodasia Blithe, Wife of Mr. Blithe of Ireland, and Daughter of the Earl of Clarendon is brought to Bed of a Daughter.

Weekly Journal or British Gazetteer
London, England – 3 October 1719

[Gaol escape]

BROKE Out of Ennis Gaol in the County of Clare one John Bray aged about 32 years, near 6 foot high Swarthy Complection'd long Slim hair, wore a black Coat, wanted 2 of his Fingers of the left Hand Whoever secures him so that he may be put in any Gaol in Ireland, shall have a Guinea reward paid him by Asenhurst Isacke keeper of Newgate in Dublin.

Dublin Intelligence
Dublin, Ireland – 28 November 1719

250 Years Ago

LONDON, Nov. 17.

It is confidently said, that, in consequence of the part the inhabitants of Boston have taken in raising and fomenting the troubles between Great Britain and the colonies, the seat of government will be removed to Salem, the second town in the Massachusetts Bay, as no two towns on the continent of America are more contrasted, in regard to respect and duty to the King's government, than Boston and the above place.

The Dublin Mercury
Dublin, Ireland – 23 November 1769

[no title]

MARRIAGES. Mr. Roger Ford, to Miss Maria Hughes of College green. — Ulick Jennings of Fountain-hill, Co. Mayo, Esq; to Miss Catharine McNemara of Coug in said County. — Robert Waller of Rockwood, Co. Galway, Esq; to Miss Rothery.

DEATHS. At Englishtown, Co. Wicklow, Mrs. Margery Coogan. — On the 21st inst. much lamented, the Rev. Archdeacon John Doyle. — 10 Francis-Street, in the 76th Year of his Age, the Rev. Dr. Richard Fitzsimon, Archbishop of Dublin, a Gentleman of a pious and exemplary Life.

IRELAND.

Limerick, Nov. 10. We hear from Cahilcon, Co. Clare, that two Men died mad near that Place, occasioned by their being bit by a road Cat.

Mr. Dexter acknowledges the Receipt of two Guineas from a Lady, who desired her Name to be concealed, to buy Coals for the poor Prisoners in the Four Courts Marshaltea, for which they return their most grateful Thanks.

The MINIONET LACE, made by the Foundling Children in the Workhouse, is to be sold by Mrs. Smith, at the Silk Warehouse in Parliament-Street, for the Benefit of the Workhouse. — N.B. There is a new Assortment lately sent in, and the Price is marked on each Piece.

The Dublin Journal
Dublin, Ireland – 25 November 1769

200 Years Ago

[no title]

The first division of General Devereaux's legion had arrived at Margaritta: the second was in Barbadoes, where they had touched for water, and were liberally treated by Lord Cambernere and Admiral Campbell: when all arrive, there will be an Irish and English force of 5000 men, with about 7000 native troops.

Gen. Devereux, the commandant of the Irish Legion destined for South America, says the Enquirer, was a few years since, in Richmond, Norfolk, Baltimore, &c. He was an United Irishman, and fled to this country for relief from oppression. Perhaps he is about 30 or 32 years of age — of a bold and ardent turn of mind.

Canton Ohio Repository
Canton, Ohio – 22 October 1819

SAVANNAH

We have been favored with the perusal of a letter of a late date from Ireland, so a gentleman of this city, affording the most pleasing accounts of a plentiful harvest. — Amidst the confusion and massacre in other parts of Great Britain, that unfortunate and oppressed people are tranquil, any commotion in that devoted island would only be the signal for their oppressors to unite again — to use the torture, and cap of pitch — or hook them up to the lamp posts. It is the true policy of that people to remain quiet, letting their oppressors settle their disputes in their own way.

Savannah Daily Republican
Savannah, Georgia – 24 November 1819

150 Years Ago

Paddy and His Pipe.

It is proposed as a measure of hostility to England that every Irishman in Ireland shall at once stop smoking. This is a happy thought. Here is at last something that every true son of the old sod, however

humble, can do for his country and one blow that he can level at the oppressor. He has only to break his pipe. An Irishman has never been backward in breaking heads and lances and all sorts of such trumpery in other people's causes, and shall he now hesitate to break his pipe for Ireland? Perish the thought. No doubt the sum of the taxes paid on the sale of tobacco in the Green Isle is very great, and if Irishmen will resolutely resolve to keep that sum out of the British exchequer it will be a piece of moral heroism even greater than that of the fathers of the American republic when they resolved to deprive themselves of taxed tea. For the cases are not the same, since our fathers lived in plenty, and in the absence of tea could comfort themselves with plenty of good rum, while Pat's pipe is his main luxury. Because it is his sheet anchor of dissipation that the Irishman is now asked to forego we expect to see this rebellion end in a good deal of smoke all around. But we advise that they try another rebellion on Father Mathew's programme.

New York Herald
New York, New York
12 November 1869

100 Years Ago

70 YEAR OLD IRISH PATRIOT, ONCE LIFER, ENTERING UNIVERSITY

PHILADELPHIA, Pa. Dec. 21. Luke Dillon, of this city, 70 years old, will enter the University of Pennsylvania next year as a freshman. Mr. Dillon recently earned a scholarship offered by the *Irish Press*, a weekly paper published in this city in the interests of the Irish republic. Dillon is the Irish patriot who served 14 years in a Canadian prison for dynamiting the Welland Canal in 1900. He was sentenced to life imprisonment, but was paroled and returned to his home here in 1914.

Lethbridge Herald
Lethbridge, Canada – 22 December 1919

MORTALITY OF LOWELL

For the week ending Oct 18, 1919.

Population, 107,978; total deaths, 34; deaths under five, 11; deaths under one, 6; infectious diseases, 7; acute lung diseases, pneumonia, 2; diptheria, 1; tuberculosis, 6, influenza, 1.

Death rate: 16.37 against 15.41 and 13.00 for precious two weeks.

Infectious diseases reported: diptheria 4; scarlet fever, 6; typhoid fever, 2; infantile paralysis, 2; tuberculosis, 2.

BOARD OF HEALTH

Lowell Sun
Lowell, Massachusetts – 20 October 1919

DEATHS

HAGGERTY — William Haggerty, a well known resident of this city and an attendant of the Immaculate Conception church, died yesterday at his home, 508 East Merrimack street, after a brief illness, aged 61 years. He leaves his wife, Bridget; two daughters, Helen and Mary Haggerty; and two sons, Frank J. and William T. Haggerty, all of this city, and his mother, Bridget Haggerty of Lawrence. He was a prominent member of the Holy Name society at the Immaculate Conception church.

CONSIDINE — John Considine, a well known resident of this city and for the past 39 years a valued employee of the Lowell Gas Light Co., died this morning at his home, 669 Broadway. He is survived by a wife, Mrs. Bridget (Kenneally) Considine; one daughter, Mrs. Clarence A. Bowen; four sisters, Mrs. Bridget Hear of North Billerica, Mrs. John O'Connor of Lowell, Mrs. Michael Malone and Mrs. James Gallagher of Ireland, and two grandchildren, John and Helen Kearns. Deceased was a member of the Holy Name society of St. Patrick's church.

Lowell Sun
Lowell, Massachusetts
24 November 1919

DEATHS

CULLINAN — Michael Cullinan, a well-known resident of the Sacred Heart parish, died yesterday afternoon at the home of his sister, Mrs. Patrick Cullinan, 16 Carter avenue. He leaves two brothers, Thomas of this city, and Patrick Cullinan of Ireland; four sisters, Mrs. Patrick Cullinan, Mrs. Bridget Hakey, Mrs. Patrick Horan of New York, and Mrs. Barry in Ireland. He was a member of Division 11, A.O.H., Lowell Aerie of Eagles, Celtic Associates and the Congress Athletic club.

Lowell Sun
Lowell, Massachusetts
20 December 1919

Sheila O'Rourke Northrop is a professional genealogist and President of FamilyTracer.net. She is a long-time member of many genealogical organizations. She specializes in Irish research and genealogical Data Analysis. Sheila's family hails from Counties Sligo, Tipperary, Waterford and Clare.

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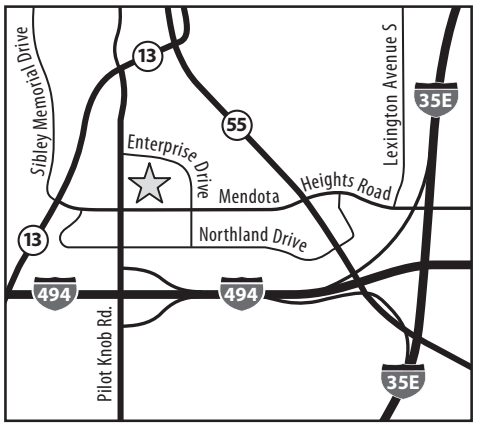

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