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-newsletter Ginealas, or in this journal.

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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.

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Cover Photo: *Family and Photography.*  
© Becky Mascari (psycho_pixie@flickr.com).
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 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.

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.
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) provides such a case. James lived in Madison, Wisconsin’s 4th ward, known as the “Bloody Fourth” or the “Fighting Fourth.” He was married to Catherine “Kate” Madden (1830-1897). 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.

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. The following table shows the information from the two censuses, side by side.

<table>
<thead>
<tr>
<th>1870 Census</th>
<th>1880 Census</th>
</tr>
</thead>
<tbody>
<tr>
<td>James McKin, 42, laborer, Ireland</td>
<td>James McCann, 53, laborer, Ireland</td>
</tr>
<tr>
<td>Kate McKin, 40, keeping house, Ireland</td>
<td>Catherine McCann, 52, wife, keeping house, Ireland</td>
</tr>
<tr>
<td>Mary McKin, 17, at home, Wisconsin</td>
<td>Mary McCann, 26, daughter, servant, New York</td>
</tr>
<tr>
<td>Anna McKin, 15, at home, Wisconsin</td>
<td>Anny McCann, 26, daughter, servant, Wisconsin</td>
</tr>
<tr>
<td>Coleman McKin, 12, at home, Wisconsin</td>
<td>Coleman McCann, 21, son, clerk, Wisconsin</td>
</tr>
<tr>
<td>Anna McKin, 7, at home, Wisconsin</td>
<td>Ann Marie McCann, 16, daughter, servant, Wisconsin</td>
</tr>
<tr>
<td>James McKin, 4, at home, Wisconsin</td>
<td>Jas McCann, 14, son, works in hotel, Wisconsin</td>
</tr>
<tr>
<td>Christopher McKin, 3, at home, Wisconsin</td>
<td>Christopher McCann, 12, son, at home, Wisconsin</td>
</tr>
</tbody>
</table>

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 Phoenix19 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
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 Connelly single or married? Was she a full or a half-sister to Anna and James? If she was single, was Connelly her maiden name? If Connelly 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 Connelly, 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 Connelly 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 Mackin’s obituary that Connelly 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 Connelly, Annie Terrell, and Frank Connelly were living when Anna, James, and Christopher died. Further research explains the anomalies.

Mary Connelly (1852-1940)

Several pieces of evidence have been located for Mary Mackin/Connelly 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 Connelly working in the dining room of Madison’s Park Hotel and boarding there. The same directory shows Annie Connelly 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 Connelly 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 Connelly 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 Connelly lived with her brother Christopher at 241 East McKinley Street in Phoenix’ 1st ward.45 The 1912 through 1915 Phoenix directories show that Mary Connelly continued to live with Christopher, who was working as a bartender in Frank Connelly’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 Connelly, 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. Mary Connelley is buried with James and Catherine Mackin in Resurrection Cemetery.89

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. 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. The couple lived in Walworth County, Wisconsin, in 1900, relocating to Madison before 1905. By 1912 they had moved to Phoenix, where they lived until Joseph’s death in 1927.

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. Her death certificate, with information provided by “Mary Connelly (Sister),” identifies her father as Coleman Connelley and her mother as Catherine Madden.87 She is buried in St Francis Cemetery, Phoenix, with her husband.88

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, who worked in his Phoenix saloons, 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. The next year Frank Connelley, age 45, born in Wisconsin, registered to vote in Maricopa County on 21 May. On 8 July 1908 “Coleman F. Connelley of Maricopa County married Francis Anna Lambur in Phoenix, with Christopher C. Mackin as witness.89

Frank Connelley lived with his wife in Phoenix from their marriage to about 1915. Their daughter Frances Mary, listed as a niece in Mary Connelley’s obituaries, was born 24 May 1909. By the time Christopher Mackin died in 1916, Frank had moved to Los Angeles. Frank C. Connelley died 23 March 1923 in San Francisco. 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.

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.” 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. 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.

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), 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.


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, Wisconsin, 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&am p;GRId=131087420&amp;ref=aocom), 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 h in) household. This and all other census records cited are from *Ancestry* (http:// www.ancestry.com).


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.


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.


16 *Find A Grave*, memorial 131087420 for Catherine 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.


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&),
WHEN IS A MACKIN NOT A MACKIN?

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&GSIln=Mackin&GSIman=1 &GScid=3437777&GRid=155906630&), memorial 155906630 for Joseph Daniel Mackin, Resurrection Cemetery, Madison, Wisconsin, with photograph, citing section 5.


34 1900 U.S. census, Dane Co., Wis., pop. sch., Madison ward 4, ED 50, p. 8A, dwell. 141, fam. 150, “Christian” Mackin.


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.


48 Phoenix City and Salt River Valley Directory 1928 (Los Angeles: Arizona
The image contains a page of a document with various entries and references. The text is not clearly legible due to the quality of the image. It appears to be related to genealogical research, possibly including city directories, census records, and burial records. There are references to various publications, including Ancestry.com and U.S. City Directories, as well as other sources like Catholic Cemeteries & Funeral Homes. The page includes mentions of names, locations, and dates, suggesting it is part of a larger genealogical record collection.
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.


“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.

“Obituaries – C. C. Mackin,” The Arizona Republican (Phoenix), 24 August 1917, p. 6, col. 3.

“California, Death Index, 1905-1939,” database, Ancestry, entry for Frank C. Connelly (1923).


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.
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

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

<table>
<thead>
<tr>
<th>Name:</th>
<th>Gloria Patricia Campbell [Gloria Campbell Herman] [Gloria Herman]</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSN:</td>
<td>501224218</td>
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<tr>
<td>Gender:</td>
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</tr>
<tr>
<td>Race:</td>
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<tr>
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</tr>
<tr>
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<tr>
<td>Death Date:</td>
<td>17 Mar 1991</td>
</tr>
<tr>
<td>Father:</td>
<td>John L Campbell</td>
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<tr>
<td>Mother:</td>
<td>Margaret M Mahoney</td>
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<tr>
<td>Type of Claim:</td>
<td>Original SSN.</td>
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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.

Endnotes


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.

<table>
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<tr>
<th>Name:</th>
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<tr>
<td>Gender:</td>
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<td>Traveling with Children:</td>
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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 ScotlandPeople <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-lessees. 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 Jeannie Jensen (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 Jeannie 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:

**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 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:

- 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.

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…”

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.”

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…” (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. 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

In reality, Mary Lynch was Timothy’s first wife and the mother of Charles Connor, 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.

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.

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. (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.
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.

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 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 Reynolds’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.”

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 McKeen, both of New Orleans, Louisiana.

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, “Fredk 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.

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.

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.

Whatever 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. 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.

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. 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.

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 “Hasan,” who may have been a relative of Frederick’s wife Mary.18

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 “Heasson” 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,
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.\footnote{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.\footnote{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.\footnote{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.\footnote{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
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


2 For baptisms of Mary, Jane, Frederick Reynolds, Margaret Eleanor, 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.com.

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.


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.”


10 Ibid, marriages 1744, 1745, 1750, and 1751.


12 Ibid, pg. 248, line 42.


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.


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.


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.”


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.”


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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.

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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. 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.

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 andCORDSES 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 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.
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 publicly 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, Glynnns, 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 Gleet 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 fricassee'd; they are an infallible cure for Consumptions, Decays, Leprosy, Scurvy, and all scurbutic 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.
# Irish Genealogical Society International Membership

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Surnames are searchable on the IGSI Website www.IrishGenealogical.org. Non-Internet users may contact us.

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<th>Other County (locale) – needn’t write USA CAN-QC; OH, MN (RICE CO.), AZ</th>
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<td>Kerry (Ballylongford)</td>
<td>CAN-QC; OH, MN (RICE CO.), AZ</td>
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Place additional surnames on blank sheet of paper.

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