

The Irish Are Coming

Sligo to Scranton
1850-1900

by
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Preface

My mother was born in 1916, in Scranton, Pennsylvania. She was christened Margaret M. Calpin, at Holy Cross Church, in the Bellevue section. ‘Margie’ was always proud of her Irish heritage and like all those forced to leave Scranton after the collapse of the coal industry had a love for the city that she carried throughout her life. When I retired, with her in mind, I undertook the project of researching my family history. Those familiar with genealogy know that a common name can be the kiss of death. If you are researching a Smith, Jones, Murphy, Kelley, or even a Dolan your task is formidable. Researching a name like Calpin, that is like walking downhill. As it turned out, Scranton had more Calpins than any other city in the United States, perhaps in the world. Over time, many of the family branches in Scranton lost contact with each other. With the help of the internet I came into contact with others researching the name and together we, in effect, reconnected the Calpin clan and traced the family back to Kilglass Parish in County Sligo.

Upon retirement my wife and I took a different path than most retirees, instead of going to Florida for the winter we headed to Ireland for eight weeks. We rented a home in Enniscrone and started about our work, which was to further my Calpin research and hopefully find the family homestead. Word that a ‘Yank’ was researching local history and families got around quickly, much as it would in a small town at home. One evening there was a knock at our door and a gentleman by the name of Paddy Tuffly introduced himself. Paddy also had a deep interest in the history of the area and has had articles published in area historical journals. Paddy not only introduced us to the history of the area, but also to two other local historians, Gertrude Mac Hale and her son Conor.

It was from conversations within this group that the idea of a book grew. The idea was to describe what day to day life was like for the typical Kilglass tenant farmer; their families, their homes and their work. And then take a similar look at their lives when they arrived in Scranton.

I think ‘Margie’ would be pleased with the results.

Jim Dolan

Introduction

Over the centuries Ireland has given millions of its sons and daughters to the United States. They came as poor immigrants and helped make the U.S. the country it is today. At first they provided the labor to build the canals and railroads. Then they dug deep into the earth to provide the anthracite coal necessary to feed the hungry industrial revolution. They were no strangers to the steel mills which provided the rails that eventually spanned the vast North American continent. The women would work as domestic help, in the mills, but most dedicated themselves to working at home holding their family together in extremely difficult times in a strange land.

The intent of the book is to inform American readers of life in the Kilglass area and Irish readers of life in Scranton. It will take you on a journey through time to see what life was like for these courageous people. The account is geographically and chronologically specific. The time is the 19th century and the locations are; Kilglass Parish, County Sligo and Scranton, Pennsylvania. Occasionally the story may drift in time to catch points of interest, but the majority of the effort will center on the 1800s. There will also be some drift on the geographic side. In Ireland it is impossible not to include people from the parishes of Easkey and Castleconnor, which neighbor Kilglass on the western shore of Killala Bay. In America it would be foolish not to include those Irish who settled in communities surrounding Scranton like Dunmore, Throop, Olyphant and Minooka.

Some of the men and women who emigrated from these parishes would achieve success in their time. But it was mostly their children and following generations that would achieve what was unachievable under the repression they endured in Ireland. There would be doctors, lawyers, judges, scientists, leaders of industry and government. Names that can be found in either the Scranton or Kilglass phone directory. A stroll through Cathedral or St. Joseph's Cemeteries in Scranton, and a walk through any cemetery in Kilglass, Easkey or Castleconnor parish will leave you wondering which country you are in.

Acknowledgements

Much of the content of this book comes from the work of others. Every attempt was made to credit those sources here, in the footnotes and bibliography. There are however several, who's contribution demand special attention. I will address them by geographical area. In the United States they are: Fellow Calpin researchers Kathy Rauzi, Mary Ann Calpin O'Neill, Gerry Connors and Kevin Calpin. Also, Walt Sullivan, Alaine Keisling and Rudy Kunz, whose long term research of the Irish in the Scranton area was a constant point of referral.

On the other side of the Atlantic we have the works of John Mc Ternan, Conor Mac Hale and Rev. Thomas Sweeney who were the source for the majority of the history and description of day to day life in Ireland. Conor's mother Gertrude, a former reporter for *The Western People*, was a major influence. Without a doubt, the most important contributor was Paddy Tuffy. Paddy is a dedicated local archeologist and historian whose knowledge of Kilglass parish seems inexhaustible. He spent many hours sharing his knowledge of the area, skillfully guiding me in the right direction and introducing me to families whose ancestors immigrated to the Scranton area.

Other centers of research which were essential include:

Ancestry.com served as a key research tool in development of supporting data. The quick access to census, emigration, historical records and newspapers resulted in significant time savings.

Boston College website, Search for Missing Friends, was a valuable asset and is used with permission of Boston College and is copyright by The Trustees of Boston College.

Passenger arrival records from 1892-1924 through the Port of New York and Ellis Island were accessed through www.ellisland.org thanks to The Statue of Liberty Foundation.

Reference Department
Albright Memorial Library
Scranton Public Library System

Latter-day Saints
Family History Center
Owego New York

Lackawanna County Historical Society

Genealogical Research Society
of Northeastern Pennsylvania, Inc.

Ireland GenWeb Project, Sligo County

United States GenWeb Project, Lackawanna County, PA

The Green Fields of Kilglass

Recited by: Willie Tom McKinley

Author: Unknown

*O sweet Kilglass, none can surpass,
My heart it beats for thee.
In that dear home where I use to roam,
When I was young and free.*

*There are houses grand on a far off strand,
But nowhere can surpass,
My Irish home, near Enniscrone
And the green fields of Kilglass.*

*Oh well do I remember now,
That bleak December day,
When leaving home near Enniscrone,
To wander far away.*

*My friends came down from Culleens town,
Also my darling lass.
I heaved a sigh and said goodbye,
To the green fields of Kilglass.*

*From Ballina Quay we sailed away.
Myself could not enjoy,
I stood on deck, to bid farewell,
As we sailed down the Moy.
I stood to bid a last farewell,
As by the shores we passed,
But now we are gone far over the foam,
From the green fields of Kilglass.*

*At my right hand,
Tom Freeman's land,
Has vanished from my sight.
In all my woe, I longed to know,
Where he would spend the night.*

*The time he'd spend,
Was with his Post Boy friend,
Or Biddy his charming lass,
Or who he'd meet, that would plant his feet,
Around the green fields of Kilglass.*

*Tom Foy, too came out to view,
As we were passing by.
With his short sleeves,
For I could see,
He wiped a tearful eye.
Sir John Melvin, John and Yankee Tom,
Were shaking out the grass.
We heaved a sigh and said goodbye,
To the green fields of Kilglass.*

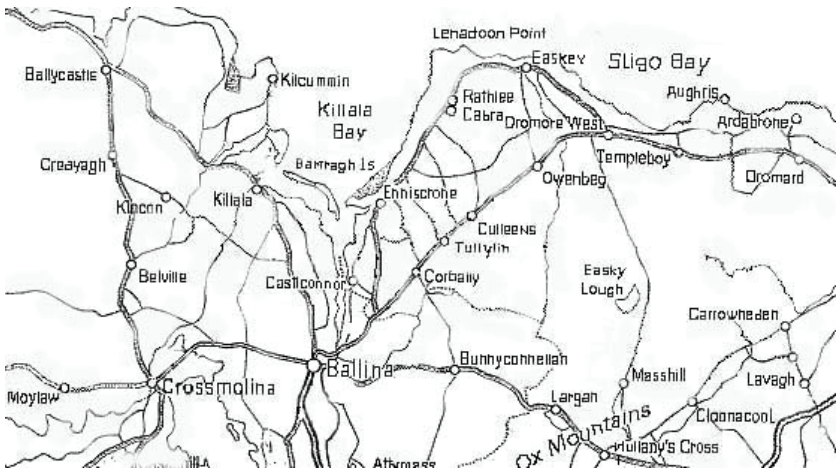
*At Harbour House,
I met Frank Rouse,
It grieves my heartfelt soul,
To think of the many drinks we had,
On that Pullaheeney shore.
For many a time we drank our wine,
Our whiskey and our Bass.
But now we are gone far over the foam,
From the green fields of Kilglass.*

*Round Tory Isle we sailed in style,
And the mainland we could see.
The glistering sand,
On Finned Strand
And the tower of sweet Rathlee.
The glittering sand,
It looked so grand,
For nowhere can surpass.
May the heavens shine bright,
Both day and night,
On the green fields round Kilglass.*

Part I Life in Ireland

Chapter 1: Location is Everything

Sligo is situated on the northwest coast of Ireland, touching Donegal on the north and Mayo in the south. To the west, is Killala Bay which serves as the border between Sligo and Mayo. The bay is just short of six miles long and a bit over six miles wide at its mouth, narrowing to about four miles at Enniscrone. The estuary on the southern end is formed as the bay accepts the waters of the River Moy.



Killala Bay has always touched all aspects of life in the area. It provided employment, food, commerce, recreation and transport. During the famine it received ships full of life saving grain. It also contributed significantly to the history of the area, and to the history of Ireland. Surely, the people of Kilglass traded with the sailors who entered the bay seeking respite from the heavy seas of the North Atlantic, or pursuing its once plentiful schools of herring. Certainly they gathered close to the hearth to find relief from relentless gale force winds during those long winter months. Surely they spent many evenings enjoying the beautiful sunsets for which Killala Bay is still famous. And surely, they wiped away tears as their loved ones sailed towards the mouth of the bay leaving “*The Green Fields of Kilglass*” forever.

Before proceeding further a quick look at territorial divisions in Ireland should be of use to American readers. Ireland is divided into four provinces Ulster, Connaught, Leinster and Munster. The provinces are further divided into baronies, the baronies into counties, the counties into parishes and the parishes into townlands. Provinces are based on ancient tribal territories, as are baronies. Baronies as electoral divisions were replaced by parish electoral divisions within the Poor law Unions.

Tireragh

The Barony of Tireragh is made up of the parishes of Kilglass, Castleconnor, Easkey, Kilmoremoy, Kilmacshalgan, Templeboy, Skreen and Dromard. The focus of this book will be on Castleconnor, Kilglass and Easkey which touch the eastern shore of Killala Bay.

Looking across the bay from Mayo side of the bay you see a rolling plain slowly rising to the road connecting Ballina to Sligo Town. Beyond the road the land begins to drop away, before rising again to meet the Ox Mountains. Looking from Sligo towards Mayo, the land rises more quickly, often forming cliffs of significant stature. In the background is the ever present Mount Nephin, which each evening intercepts the last light of day destined for Tireragh. On a clear day, if you look north you can see the shores of Donegal.

Kilglass Parish

In the 19th century parishes in Ireland took two forms; civil and ecclesiastic. Civil parishes were much the same as a county in the United States; however they have gone out of use in Ireland. A parish in a heavily populated area may have only a few townlands. A parish in a more sparsely populated area may consist of dozens of townlands. An ecclesiastic parish in Ireland, as in the United States, is dependent on population density and to some degree geographic boundaries. The Roman Catholic Parishes of Kilglass, Easkey and Castleconnor are part of the Diocese of Killala, which includes parishes in both Mayo and Sligo.

In his “The History of Kilglass,” Monsignor Edward McHale said this about the name Kilglass “Kilglass is a corruption of Cill Molaise, but this is not altogether certain. In the Commonwealth Rental of Bishops’ lands, dated 14 April, 1656 it is called Kilglass, “alias Kilmolasse”. The “*Ordnance Survey Letters*” show that in 1829 it was known as “Cill glais” (green church). If the word is a corruption, it has been in existence for a very long time. In the Letter of Pope Innocent III of 1198 the name is

written “Cellglass”, and in the 1306 Taxation List the “Church of Killoglass” is listed among those given at valuation.”¹



**Southwestern
Sligo Parishes**

The Townlands of Kilglass

Townlands in Ireland are roughly equivalent to a township in the United States. Their make-up varies, some only containing individual farms, or small villages and others may have a town, or even a city. Enniscrone is the only town of significance in Kilglass. Townland names were originally written in Gaelic, as they were anglicized and time passed, their spelling tended to change. The townland of Cabrakeel is a perfect example. When the English performed the initial Ordnance Survey in the 1820s they cited various spellings: Cabraghkeel, Cabbrakeel, Cabbragh Keall and Cabrraghkeal.² Looking at the records for the Church of the Holy Family you will see even the Irish referred to it several ways: Cabragh Choyal, Cabrakeel, Cabragh Morton (Morton being a reference to the landlord).

¹ The History of Kilglass, Monsignor Edward McHale

² Ordnance Survey Letters

This subtle shifting of townland names is repeated consistently across all Ireland.

Frequently, townlands describe the physical features of the land or the people living in it. Examples in Kilglass are: Ballyogan, ‘town or place of Hogan’; Ballinteane, ‘Town of Fairy Mount’; Carrowhubbuck, Hubbuck’s Quarter (Hubbuck being a person’s name and quarter being a measure of land); Carrowcoller, Quarter of the Quarry, Culleens, ‘Little Woods’; and Kilglass, ‘Green Church’. One must be careful when looking for townlands in Ireland; names are frequently repeated in other localities.

There are twenty-eight townlands in Kilglass Parish. Over the centuries the number, quantity, boundaries and names have changed, but they have remained relatively stable since 1640. Using the current spelling, the townlands are Ballinteane, Ballyglass, Ballyogan, Cabragh, Cabraghkeel, Carranduff, Carrowcoller, Carrowhubbuck North, Carrowhubbuck South, Carrowheden, Cartron, Cloonadervally, Culleens, Drinaghan More, Frankford, Kilglass, Kinard, Lackan, Lackancahill, Lackanatlieve, Leaffony, Magherabrack, Oghill, Parke, Quigabar, Tawnalaghta and Trott.

Enniscrone

Enniscrone is part of the townland of Carrowhubbuck South. Being the commercial center of the parish, it deserves some special attention; Called Inniscroane (Old Castle) in the “*Ordnance Survey Letters*”, it was said to have been founded by the O’Dowds and it was named after the O’Dowd castle just beyond the northern edge of the town.

The nearby strand (beach) has played a key role in the development of Enniscrone. Midway through the 19th century the medical profession decided bathing in seawater, the colder the better, was good for your health. That encouraged the local landlord to build a bathhouse on the rocks and a lodge to accommodate guests. In 1854, Enniscrone was described as “the well-known watering place, on the shore of the Atlantic, where every description of baths has been erected for the accommodation of the many people frequenting that fashionable locality”. The main landlords were the Orme family. During the 1850’s the population of the village dropped slightly, possibly as the result of emigration. It increased steadily from 1861 to a figure of 331 (seventy-nine houses – sixty-seven occupied) in 1891. There was another slight drop in the 1890s but it has increased since 1901.³

³ The Story of Enniscrone, Conor Mac Hale



Enniscrone

Today the village is a charming seaside resort. The strand stretches three miles along Killala Bay and the Moy estuary. As you approach the village from Castleconnor Parish in the south, you are greeted by the bay, bordered on the east by the long and beautiful strand and punctuated by the green links of the Enniscrone Golf Club. At the end of the strand, sitting on a small hill overlooking this striking scene are the homes and shops of the village. It is modest, even small in size with the narrow coastal road serving as its main thoroughfare. There are charming hotels and a number of new holiday homes to house the visitors in the busy summer season. Any golfer visiting the area should be sure to bring clubs. Golf Digest rated the local course as a must play on any visit to the area. The curing warmth of the seaweed baths by the bay is also a must for residents as well tourists. And yes, there are well known watering places of another type where an interesting conversation can be had over a pint or two. Typically, the summer tourists in this area are Irish rather than from America or the continent. They come from Ballina, Northern Ireland, Dublin and other areas to enjoy the pleasant summer weather along the bay.

Chapter 2: History Along Killala Bay

American history is short-lived compared to Ireland, thus many Americans look to their native lands to gain a sense of their identity. Without addressing the general history of Ireland, let's take just a few stops across these millennia and look at things that had a significant influence on the residents along Killala Bay.



Killala Bay at Pullaheeny Harbour

It is hard to know where to start. The annals could take us back to the stories of prehistory, as there is archeological evidence the area was inhabited in times long past. Passage graves dating back to 2500 B.C. have been discovered.⁴ Recently, a souterrain passage and chambers was uncovered in Cabraghkeel. An archeologist thought them to be at least 1200 years old. The long galleries, which are perhaps the most characteristic element in souterrains, served many purposes through the centuries. Originally they were passages into burial chambers. Over time they have been used for refuge from enemies, storage places for food

⁴ The Story of Enniscrone, Conor Mac Hale

(especially dairy products), hiding valuables from confiscation in the days of landlordism and perhaps hiding goods smuggled in and out of Ireland.⁵

Saint Patrick

Saint Patrick not only influenced the people of the 3rd century, but impacted the religious, social and political lives of those in Tíreragh, indeed in all of Ireland, to this day. It is written that Saint Patrick visited Tíreragh during his travels through Ireland. In his book *“The Story of Enniscrone,”* Conor Mac Hale provides us with this account: “The earliest written source referring to the area is in the “Life of St. Patrick”. This was written in the 9th century and is based on the work of the 7th century scholar Tirechan, who was a native of the nearby barony of Tirawley. This work tells us that when St. Patrick tried to cross the Moy estuary at Bartragh, one of the girls in the little group of Christians who accompanied him accidentally drowned. Then they were met by a group of people called the Gregraihe or ‘horse-people’, who threw stones at the missionaries. The Saint is said to have baptized the seven sons of a man named Draighin. Two townlands called Drinaghan near Kilglass may preserve a record of this man’s name. There is also a well dedicated to Patrick in the townland of Lackan. Bartragh Island has been in the news in recent years as a potential site for a links golf course, designed and built by Nick Faldo.

The St. Patrick’s Well in Lackan is mentioned in the 1829 *“Ordnance Survey Letters”*. They tell us that this is “...where R. Catholics resort for the purpose of performing stations in order to cure different diseases. Convenient to this well is a large pile of stones. The people go around this well on their bare knees telling their beads and throwing a stone upon the pile before mentioned. It would appear from the size of the pile that this sanctified spot has been well attended.”

The Vikings

The Vikings had no significant impact on the area, but this story is too good to pass-up. We’ve all seen the movies showing the multi-colored, square sailed Viking ships, their oars splashing as they cut through the water. Well, that is exactly what those living along the bay saw in 891 A.D. According to the annals, a raiding party of Vikings was slaughtered across the bay from Kilglass by warriors from Tirawley. It is probable that the Vikings were attempting to attack and ransack the monastery at Killala when they were driven off. Their leader was Elair; his brother Colla later

⁵ Irish Folk Ways, E. Estyn Evans

founded the city of Limerick. It seems that some of the battle spilled across the bay. In the townland of Bartragh, Castleconnor Parish, there is a hill known as Cnoc nag Corp or the Hill of Corpses. According to local tradition it was formed when the bodies of slaughtered Vikings were piled up and covered with sand. Some years ago, a skeleton was uncovered, but medical opinion felt it was the remains of some unfortunate victim of the famine in the 1840s. Never the less, there may still be some truth in these long held memories.⁶

The Lords of Tireragh

At various times they were called kings, chiefs, lords, overlords, and taoiseachs, however one thing is certain, for centuries the O'Dowds were the most powerful and influential family in Tireragh. They are descended from the Gaelic tribe known as the Ui Fiachrach. At one time the Ui Fiachrach controlled all of Connaught. Around the 7th century they split into two factions; the Ui Fiachrach Aidhne of County Galway and the Ui Fiachrach Muaidhe in the north. The northern group eventually occupied the area that is now known as the counties of Mayo and Sligo. In the 10th century, the king of the fore mentioned Ui Fiachrach Muaidhe was Aedh Ua Dubhda – the first O'Dowd.

The O'Dowds remained kings of Northern Connaught until the 13th century when the Anglo-Normans arrived and took control. The de Burgo (Bourke) were granted Connaught, which was then subdivided and Piers de Bermingham was granted Tireragh. De Bermingham erected a castle at Cottlestown in Castleconnor Parish. It was situated along the bank of the river Moy near the estuary, providing a natural harbour with access to Killala Bay.

With the O'Dowds weakened by the Normans, it was necessary for them to enter into an alliance with the powerful Sligo O'Connors. By 1386, the O'Connor army contained members of the O'Dowds, MacDonagh and O'Hara families and together they regained control of Tireragh. The O'Connor overlord ship was based on military supremacy and not on land ownership. As long as the O'Dowds remained loyal to the O'Connors they retained autonomy over Tireragh.⁷

O'Connor also made use of Scottish mercenaries. They first appeared in the service of northern Irish lords in the 13th century, but quickly moved

⁶ The Story of Enniscrone, Conor Mac Hale

⁷ Castleconnor Parish – An Historical Perspective

southward. Several branches of them, notably the Mac Sweeneys and the Mac Donnells, settled in North Connaught, particularly along the sea coast of Tíreragh. They seem to have provided military service in return for being allowed to settle the land in the area.⁸ Mac Sweeney and Mac Donnell along with the Norman names Burke, Cooke, Jordan, Long are common in Tíreragh to this day.

The following centuries proved less eventful. With the O'Connors as overlords the O'Dowds remained in control of Tíreragh. During this time they lived in a castle in the townland of Castleconnor. In 1594, the last O'Dowd chieftain of Tíreragh was murdered by a soldier of the Crown. Most of the O'Dowd land was eventually confiscated as part of the Cromwellian Settlement.

Over the centuries the O'Dowds were a much accomplished family. They held the position of Taoiseach (leader) of Tíreragh from 1381 until 1601. They were also acknowledged as a maritime power in the 12th and 13th centuries. Several O'Dowds were bishops of Killala. The O'Dowds founded the Abbey at Ardnanee, Co. Sligo. Father John O'Duada, a Franciscan martyr was tortured and hanged in 1578. At the height of their power, the O'Dowd family owned 24 castles and 154 towns. In Kilglass Parish they had castles in Leaffony, Lackan, Pullaheeney and Enniscrone. They were also patrons of one of the greatest bardic scholar families of Ireland, the Mac Fírbis.

Significant remains of the castle at Enniscrone stand to this day. It lies in the townland of Carrowhubbuck South, at the northern edge of the village of Enniscrone. The original castle is thought to have been built for the O'Dowds, in the 13th century, by a man called Alabach Mor (Big Scotchman). The castle was destroyed and rebuilt several times through the 1500s as Burkes, O'Connors, and the O'Donnells struggled to control the area.

In 1990, an O'Dowd 'Oireachtas' or clan gathering was held at Enniscrone where a Clan Association was founded, a Rowan tree planted, and a plaque was unveiled. A company, Clann Uí Dubhda Teo., was set up to promote the O'Dubhda clan and Irish heritage. Their clan rally in 1992 was one of the most successful events of the Irish Homecoming Festival. The 1994 event was even more successful. In 1997 a new Taoiseach was elected according to the old Brehon Laws, a Mr. Tom Dowd of Scotland.

⁸ Power Politics & Land, Early Modern Sligo, by Mary O'Doud,

Cromwellian Settlement

The impact of Oliver Cromwell on Ireland was both profound and lasting. In 1649 Cromwell and his parliamentary forces gained control of England and beheaded King Charles I. Shortly afterward Cromwell was named the Lord Protector of England. The Irish, in an alliance with the ‘Old Irish’ (Anglo Normans), had supported King Charles during the war. This support and supposed massacres of Protestants during the insurrection of 1641 were reasons used by Cromwell to invade Ireland. Some historians suspect that the huge debt incurred by the Parliament during the war with the Crown may have been yet another reason for the invasion.

Cromwell arrived in Ireland on 15 August 1649. His ensuing campaign resulted in massacres at Drogheda and Wexford and the subjugation of Ireland by 1653.⁹ To settle England’s outstanding debts, Cromwell set about confiscating vast tracts of Catholic owned land. The land was distributed to Cromwell’s officers and Adventurers (persons in England who advanced money to the Parliamentarians to fund their campaign against the Crown). The *Books of Survey and Distribution* shows there were 40 such confiscations in Tireragh. The O’Dowdas suffered the most. Other families that lost their land include Baxter, Bourke, Browne, Mac Donnell, Mac Sweeney and Lynch.¹⁰ Mc Ternan goes on to tell us in his “*A Sligo Miscellany*” that “The lands of the McDonaghs, O’Connors-Sligo, the O’Dowds, a branch of the O’Haras, the O’Harts and the O’Garas were confiscated and given to their successors – the Coopers, Foliotts, Gores, Irwins, Joneses, Parkes, Phibbses, Ormsbys and Wynnes, whose descendants have played such an important role in the affairs of the county down to our time.”

Soldiers of lower rank, while not being granted large tracts of land, were given the best farms. Also, believing the Irish to be unproductive, the English recruited Protestant farmers from Ulster and they were placed on the better farms. The Irish referred to all of these as ‘Planters’. Some families are unflattering referred to as Planters to this day.

Some old families like Kilcullen, Healy, Boland, Wright, Sweeney, Gallagher and Kean were uprooted and sent to Muingwar, Braika and the surrounding town lands. There they had to start their life over again, draining bog lands to scratch out a living.¹¹

⁹ Modern Ireland 1600 – 1972, R.F. Foster

¹⁰ Castleconnor Parish – An Historical Perspective.

¹¹ In the Footsteps of St. Brendan, Rev. Thomas Sweeney

Mac Firbis

One cannot address the history of the area without mentioning the Mac Firbis family. Supported by the O'Dowd family, they were scholars and historians of great renown. In his book "*Olde Sligoe*", John Mc Ternan gave this account of the Mac Firbis family:

"Between the 14th and the mid 17th centuries, when the whole fabric of the Gaelic civilization seemed due for extinction, a great family of chroniclers and historians were at work at Lecan, in the Parish of Kilglass, compiling books of history which recorded the genealogies, laws and traditions of the Irish race down to their own time. The renowned family of Mac Firbis has left us among their surviving manuscripts three of great importance, namely, '*The Great Book of Lecan*', '*The Yellow Book of Lecan*', and '*The Book of Genealogies*', invaluable records of the tribes and customs of ancient Erin. The most eminent of this family was Duaid Mac Firbis (1585-1670), described as the last of the hereditary sennachies of Ireland.

"The '*Book of Lecan*', also known as '*The Great Book of Lecan*', takes its name from the place name Lecan (Lackan), on the shores of Killala Bay, where it was compiled in the 15th Century. It is a compilation mainly transcribed from earlier sources, consists of a wealth of genealogical and historical material. It includes the dynastic succession of Irish Kings, a large collection of genealogies of Irish Saints, Kings and Noblemen with a tract on the O'Dubhda, a section on the Brehon Laws and finally a group of legends associated with place names. The manuscript, after much travel, is kept at the Royal Irish Academy in Dublin.

"'*The Yellow Book of Lecan*' is a collection of miscellaneous manuscripts, sixteen in number, and of varying dates. The great variety of its contents and the fact that it includes much material not recorded elsewhere and adds greatly to its importance. The old romances figure prominently in its contents, and there are numerous short or fragmentary tales. It resides at Trinity College, Dublin.

"'*The Book of Genealogies*' is described as historic-genealogical, being a history of several colonies who established themselves by conquest in Ireland, with pedigrees of the principal families who descended from them, carried down in many instances to the time of the compiler, Duaid MacFirbis, in the mid 17th Century. It is divided into nine books which dealt with the various colonists from the arrival of the Partholans, three hundred years or so after the flood, down to the Danes and the Anglo-

Norman families in Ireland. It is preserved at University College, Dublin.”¹²

When the O’Dowds were dispossessed in 1643, the Mac Firbis lost the patronage that had given employment them for generations. Duaid was the last scholar of this great family. He then settled in Galway where he finished “*Genealogie*” in 1650. An old man of seventy-six, Duaid Mc Firhisigh returned to Sligo in 1666. He was then murdered on his way to Dublin in 1671.¹³

The Mac Firbis were not only accomplished historians, but for centuries they conducted a bardic school in Lecan. The school was the equivalent of today’s universities. It is said that sons of kings, both from Ireland and abroad, came to study there.

There was once a castle near the shore at Lecan, a few miles from Enniscrone. It was called Castle Mac Firbis, they built it and lived there until the 17th century. The only evidence now remaining is what appears to be a rough hewn stone chair symbolic of this family of writers, standing sentinel in the middle of a field.¹⁴

1798 Rebellion

During the 1798 Rebellion, significant action took place in the countryside surrounding Ballina and Killala Bay. Many of the townlands mentioned in this account would later send its sons and daughters to the coal mines and mills of Scranton. Hopefully, one of their descendants will read this account and find it of some interest. “The French Invasion of Ireland in 1798”, by Thomas J. Dowds was the main source of information for this section.

On an August afternoon in 1798 three ships, flying the English ensign, sailed into Killala Bay and set anchor near Killala on the Mayo side of the bay. One can imagine that work stopped in the fields surrounding the bay, so that everyone could get a look at what were certainly imposing ships of war. The Irish had been in rebellion since May when the United Irishmen initiated a long awaited uprising. Why were the ships there? Had the English decided to establish a stronghold in the area to preempt any significant activity in Connaught?

¹² Olde Sligoe, John C. Mc Ternan

¹³ Castleconnor Parish – An Historical Perspective

¹⁴ The O’Dubhda Family History, Conor Mac Hale

Any uneasiness, or question, was quickly put to rest. The English ensign was lowered and the flag of France raced up the mast. Brigadier General Jean Joseph Humbert and one thousand French troops had arrived to support the uprising. In addition to experienced troops, Humbert had arms for local Irishmen willing to join him. Humbert's orders were to await the arrival of a second French force headed by General Hardy and his three thousand plus troops. Humbert was to join with Hardy, raise and train an Irish volunteer force and when their strength permitted, move against the English.

Humbert quickly established outposts to his south, to alert him of any approaching British force. A patrol probed Ballina and found a British force of several hundred. On Friday, 24 August along with the majority of his force, he took Ballina. He then looked towards Castlebar, twenty-two miles to the south west and a main British garrison town. He set out for Castlebar on the 26th. To achieve the element of surprise he planned a flanking movement through the Nephin Beg Mountain Range. By the time Humbert's force reached Castlebar, English Generals Hutchinson and Lake had reinforced the British garrison. That meant Humbert faced a much superior British force.

The armies came within sight of each other early on the morning of the 27th and the battle was on. The British had been surprised by Humbert's flanking movement through the mountains and Humbert gained the initial advantage. The tide of battle switched back and forth throughout the day. At the day's end, Humbert's strategy, along with heroic efforts of both the French and Irish, resulted in a British withdrawal and Humbert had a stunning victory. Word went out to the head of the 100,000 man British Force in Ireland, informing him of the British defeat. His name should be familiar to all Americans – Lord Charles Cornwallis.

The next day Humbert learned that the Irish had taken Westport and Newport on the western coast of County Mayo. Irish volunteers now poured in and the French were able to put to use all the arms they brought with them. It had already become evident to the French that the Irish, though brave and willing, had little or no experience with firearms. It was necessary to devote as much time as was available to training them.

By the 3rd of September, the English had regrouped and General Lake was approaching Castlebar from the south, with a force of 18,000 men. Cornwallis was in the process of gathering his main force and Humbert

knew he could not resist such an imposing force. On the 4th, he left a small garrison behind and set-off to take Sligo Town. What he did not know was he had experienced his last significant victory.

The pace of movement of his army towards Sligo Town was both impressive and tiring. They moved to the northeast, probably crossing the Moy between Foxford and Swineford. One can only imagine the reaction of the residents of the townlands as they passed. The army spent the night at Bellaghy, County Mayo and by the 5th of September they had reached Tobercurry in County Sligo.

By this time, much of the gains made by the Irish and French had been reversed with great numbers of Irish lives lost. Westport and Newport had been retaken by the British. Despite repeated attempts at reinforcement by the Irish, General Lake retook Castlebar.

Humbert's Irish were led by Generals McDonnell, Blake and Crown. To strengthen this leadership and the Irish force, Humbert sent a messenger to Killala for Colonel O'Dowda to bring his five hundred men to join the main force. O'Dowda and his men marched the 28 miles from Killala, through his home town of Bonniclon, over the 'Gap' in the Ox Mountains to join Humbert. With O'Dowda's arrival, Humbert once again moved towards Sligo Town.

The army stopped at Collooney for rest and provisions. At this time a British Force from Sligo Town moved out to engage him. The British took a strong defensive position between Ballysodare and Collooney and waited. The British were detected by a French patrol. After a short engagement, with light casualties on both sides, the British broke and moved back to Sligo Town. Humbert receiving intelligence informing him of an uprising in the midlands and decided to forgo Sligo Town and moved his army southeast to join rebel forces in County Longford.

Humbert knew that General Lake was pursuing him and Cornwallis was trying to cut him off. To speed up his advancement he abandoned most of his heavy guns and pressed forward. With the relentless advance tiring his force, Humbert decided to rest at Ballinamuck, in County Longford. He waited for his rear guard to catch-up, but that was not to be. They had engaged and been defeated by Lake's forces. By this time Cornwallis had moved into a blocking position and Humbert's fate was sealed.

The French and Irish forces held a relatively strong defensive position on Shanmullagh Hill and were willing to continue the fight. However, after battling back several attacks, their eventual defeat was evident and Humbert accepted terms of surrender. Humbert's men were disarmed and separated from the Irish. General McDonnell knew what this meant and ordered a final charge by the Irish, but it was too late, they were slaughtered. At least it can be said that the British were consistent throughout the rebellion, the French were treated as prisoners of war and the Irish were killed.

Humbert's march had bypassed Tireragh and taken him to the east side of the Ox Mountains. However, the rebellion itself did not bypass it. There was significant support for the rebellion in Tireragh and evidently the Irish had taken control of the barony. Reports of the activity in the area during the rebellion spoke of atrocities on both sides. Those favoring the Crown spoke of atrocities by the rebels, and of course reports from the Irish spoke of atrocities by the Loyalists. One can reasonably assume that neither report is totally accurate.

On 22 September, Lord Portarlington's loyalist force left Sligo Town and proceeded south along the coast - Tireragh was about to see some significant action. As he advanced, smoke from the burning homes of peasants could be seen from Killala, on the west side of the bay. A group of rebels met Portarlington near Easkey. They were outnumbered by the Loyalists and beaten back. A letter from a Loyalist soldier reported the killing of four or five hundred rebels. A second battle was fought the next day at Scurmure, just south of Enniscrone. Sir Richard Musgrave's book in 1801 includes a description of the battle where he says at least two hundred were killed. He also says that this figure includes many loyalists from the village of Carrowcardin who had been taken prisoner by the rebels and killed by the army in the general slaughter.

Destruction of property was common. After the rebellion loyalists were able to obtain compensation for their losses, while the rebels had no such luck. A list of "*Suffering Loyalists*" shows holdings of Tireragh landlords visited either by the Rebels or the French. It should be pointed out that an army on the move lives 'off the land' and it is a common practice to confiscate provisions from nearby estates. Churches were reported to have been ransacked, including St. Valentine's Church near Enniscrone.

In a less well known diary account of the first week of the rebellion, the Rev. James Little (Protestant Vicar of Lackan near Killala 1767-1827) writes:

“I never heard that any person of respectable situation or connections had encouraged the rebels to rob anything except cattle for the support of the French and recruits, or to destroy the house of any loyalist. Such leaders as they found here of any importance were rather disposed to fight (the army) than to rob, to restrain than to encourage the depredations of the multitude...no loyalist house (as far as I have heard) whose inhabitants were in it, or the servants who guarded it faithful to their trust, was by violence broken into and pillaged, except some under the encouragement of the French...in the instances of them breaking into churches, the hostility was not to the Protestants but to the church, the timber of the seats etc. being very useful to them.”¹⁵

Once again the Irish had challenged British rule and for a few short weeks there was hope. The men of Tireragh fought bravely, but in the end the rebellion failed. The current residents are reminded of their bravery every time they see Rathlee Tower. It is one of a series of towers built by the British to serve as an early warning system against future attacks by sea.

¹⁵ The Story of Enniscrone, Conor Mac Hale

Chapter 3: The Churches of Kilglass

The Penal Laws imposed by the English had a dramatic affect on the practice of the Roman Catholic faith in Ireland. Before addressing the churches of the parish it is best to address this subject and some oral tradition describing how the Irish coped.

Penal Laws

Persecution of Catholics began after the Act of Supremacy was passed in 1536, when the church refused Henry VIII a divorce to marry Anne Boleyn. Henry's daughter, Queen Elizabeth I, expanded the laws. Over time, the laws were frequently expanded, modified and retracted. But in general they had a few key goals; secure the land of Catholics, disarm the papists to prevent future rebellions and convert the Irish to an English way of life by outlawing practice of the Catholic faith. There were many individual laws, which were enforced with varying degrees of enthusiasm. A few of those laws had direct impact on the Catholic Church in the area surrounding Kilglass.

“In 1695, an act of Parliament banished all Papist exercising ecclesiastical jurisdiction (priests) under the penalty of high treason if they returned”. Eight years later, in 1704, the first act to ‘*Prevent the Further Growth of Popery*’ was passed. This required all priests to be registered at the Quarter Sessions to be held after St. John’s Day. The registration of the Clergy Act placed on record the names of the Parish priests ministering within the County on the 11th day of July 1704. It also gave details of the parishes in which they served, their ages and dates of ordination. More interestingly, it listed the names of two sureties who were responsible for their good behavior in the sum of fifty pounds each. These were evidently men of some substance.” For Easkey, Kilglass and Castleconnor we find the following information:

Easkey

Priest – Richard Scott, age 45, ordained 1675

Surities – Bryan Shesksname and Roger McSweeney

Kilglass

Priest – Manus Beolan, age 56, ordained 1671

Surities – George Armstrong and Daniel Gallagher

Castleconnor
Priest – Daniel Culkin, age 55, ordained 1673
Surities – Thomas Scott and Hugh Hanly¹⁶

In his “*In the Footsteps of Saint Brendan*” Father Sweeney recounted these stories of the Penal Times in Castleconnor:

“... Priests lived in the Forests, Dug Outs and at times in Private Homes. They went around among the Faithful in disguise and Offered Mass and Administered the Sacraments of Devine Mercy to the People. Their Altars were Rocks in Bogs and Forests and Deserted Places.

“... In the townland of Munigwar, where I (Father Sweeney) was born, I knew I know the Locations of Four Mass Sites... Cnoc Na Sagairt a low hill near the Sweeney Home... at the entrance to the Old Home of the Barrins Family, on the border of Munigwar and Phidane... beside the home of the late Martin Battle, Munigwar. A fourth site on the Lands of Mr. J. Crean. According to Local Tradition, a Priest was Captured at this site on the lands of Mr. J. Crean. According to local Tradition a Priest was captured at this Site as He Offered Holy Mass and was beheaded on the spot. His headless Body was buried on a Small Knoll in a field owned by Mr. John Earlis. The Field is bounded on one side by Emlimoran and on the River side by Farrenemrish.

“...A Great Priest lived in the Black Bog, Ballymooneen and Ministered to Catholics in Castleconnor West and Kilglass area...” Father Sweeney tells a very detailed story of a priest’s escape from a planter (Cromwellian) wanting to make the priest a meal for his beagles.

Father Sweeney tells another story, of a lighter nature. Catholics were supposed to attend the Services of the new religion (The Church of Ireland). Evidently, this requirement was being ignored, so one of the proponents of the new religion posted an order on all Castleconnor people to attend the Protestant service. On the day prescribed, all the Catholic men gathered at the service location each carrying a blackthorn stick. Immediately, the Protestant Minister launched an attack on the Catholic religion. All of the Catholic men then raised their blackthorn sticks above

¹⁶ A Sligo Miscellany, John C. Mc Ternan

their heads. The minister became awe stricken and shouted three times “Stick to your Paidrin” and fled.

Monsignor Edward McHale wrote the following of Penal Times in Kilglass Parish:

“There are the ruins of a Penal Day church in Leaffoney Townland, which tradition says was in use after the time of Father Lavelle came to the parish, i.e., 1831. Father Flannelly preceded him, and was here in 1823. The site of a Mass-house is also pointed out on Michael Sweeney’s land in Quigabar.”¹⁷

Oral tradition says that a Bishop Bellew gave Confirmation to hundreds of people in a remote field in the townland of Culleens. It is believed that Mass was said there also. The field became known as Chapel Field. Bishop Bellew died in 1812. This story offers antidotal evidence of early enforcement of Penal Laws in Tireragh.

Today there are those that say the Penal Laws were little enforced and had little effect. Were the above stories made-up to perpetuate a myth? Hardly! Were the laws always prosecuted to the fullest extent? Certainly not! The most severe religious repression in Connaught probably occurred during the Cromwellian era, rather than as a result of the Penal laws. But the fact is they did exist. What better proof can there be than the Catholic Emancipation Act of 1829 that repealed many of these laws.

Relief from the Penal Laws was not a single event, but something that came bit by bit over time. The Catholic Relief Act of 1778 allowed Catholics to worship in public. However, through much of Ireland there were few prosecutions for this after 1750. Another Relief Act in 1793 allowed Catholics to bear arms, act as grand jurors, hold minor offices and granted limited voting rights. Final repeal of the laws came in 1829 with passage of the Catholic Emancipation Act.

Daniel O’Connor ‘The Great Emancipator’ was the driving force behind passage of the Emancipation Act. In 1823, O’Connor founded the Catholic Association and campaigned for elimination of discrimination against Catholics. In 1828 he was elected as a Minister of Parliament for County Clare, a seat that the Penal Laws prevented him from holding. With the fear that additional Catholics would be elected and a resultant threat of

¹⁷ The History of Kilglass, by Monsignor Edward McHale

insurrection, the Emancipation Act was passed. From this time on Catholics were able to represent themselves and a clear path through, politics, was available to make further gains.

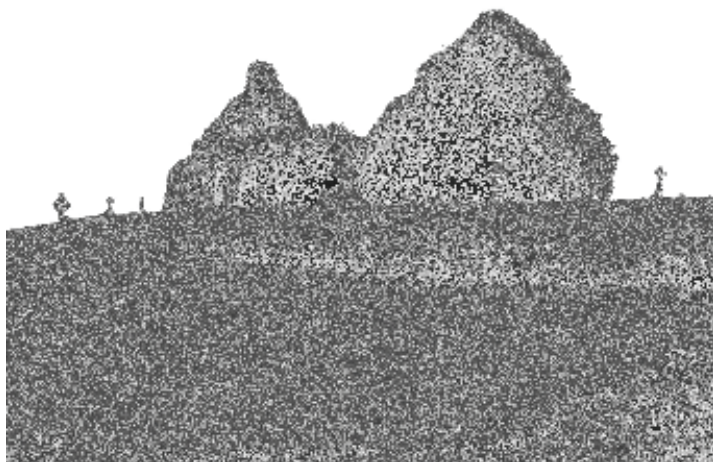
The Church of Ireland (Americans would recognize it as Episcopalian) was recognized by the British as the Established Church of Ireland. In 1861 Connaught, only 4.5% of the people of Ireland belonged to The Church of Ireland and 94.9% belonged to the Roman Catholic Church, with most of the remainder being Presbyterians. People of all religions were required to pay tithes to support the Established Church. Both Catholics and Presbyterians resented this tax as they had to support their own church as well.¹⁸ This represented a significant burden on the poor tenant farmers who already had a difficult time paying their rent. In 1871 Parliament disestablished the Church of Ireland and it was placed on equal terms with the other Churches in the country.

Early Churches of Kilglass

The early history of the Catholic Church in Kilglass is addressed by Monsignor Edward McHale in an article in the “*Parish Silver Jubilee*” booklet, published in 2002. Monsignor McHale talks of the remains of a church in Drinaghan Beg townland that predates the Church of the Holy Family, built in 1825:

“The old Kilglass church had certainly gone out of use before the end of the 17th Century. In it there is the tombstone of Coronet James Woods, who died in 1692. At one time this used to be mistaken for the tomb of Duaid McFirbis, who was stabbed to death at Doonflin in 1670 while on his way to Dublin, although then over 80 years old. In the church there is a gravestone to the memory of Rev. Anthony Bourke, ‘P.P. of Kilglass and Canon of Ardagh’, who died on 20 April, 1803 at the age of 59. Up to 1829, when Kilglass Protestant church was built, the old graveyard was the only burial place for all the residents in the area.”

¹⁸ History In The Making, Ireland, 1868 – 1966, M.E. Collins



Old Kilglass Church

It is believed that the ‘old church’ was used predominately by Catholics but at different times by Protestants also. The ‘old cemetery’ in the churchyard was used to bury people of both faiths. There are a number of marked plots, some recent, but there are many more unmarked gravesites. It was a common practice of the Irish to reuse graves of previous generations. Over time, the location of the sites for some families has been lost.

Conor Mac Hale provides a detailed description of an early Protestant church: “The ruins of an old church near the O’Dowda Castle in Enniscrone often arose the curiosity of those interested in local history. The building itself is built in the style of a 16th century, in cut stone. It is called Valentine’s church locally after the Rev. Thomas Valentine who was rector of the Union of Frankford, which comprised Kilglass and Castleconnor at the time. He became rector in 1712 and died in 1765 in his 90th year. There is a tombstone set into the wall of the old Church, erected to his memory by the then Bishop of Killala (Church of Ireland) William Cecil Perry.

It reads: ‘Here lyeth the body of the Reverend Thomas Valentine formerly vicar of this Union who died the 8th day November 1765 in the 90th year of his age.’

Valentine built the church about 1712. It is very likely that it was constructed on the old site of the Cill Insis, which was the church mentioned as being at Enniscrone in the 17th century. It is unlikely that the building was repaired after being damaged in the rebellion of 1798. It is possible that the plaque now set into the north was originally the tombstone of Rev. Valentine and was set up in its present position after the church had been ransacked.”¹⁹

Church of the Holy Family (19th Century)

In 2002, the Church of the Holy Family observed the Silver Jubilee of their new church. A booklet honoring the event and documenting much of the early history of the Parish was published. The following excerpts from that booklet give us some insight into the history of the parish.

The first Parish Priest in the 19th century was Father Anthony Bourke, who died in 1803. It is unclear who followed Father Bourke, but tradition has it that was Father James Harran. Father Michael Flannely followed Father Harran. It is known that Father Flannely was in Kilglass from 1823 until 1831.

It was Father Flannely who started the parish registers that made much of this work possible. During his tenure the construction of the first Church of the Holy Family was completed in 1825. The church was built in the townland of Drinaghan More, at the cost of six hundred pounds. These were somewhat prosperous years, prior to the famine, but certainly the cost must have been a significant burden to the mostly poor tenant farmers of the parish.

¹⁹ The Story of Enniscrone, Conor Mac Hale



First Church of the Holy Family

In 1831, Father Edward Lavelle replaced Father Flannely and served until his death in 1867. Father Patrick Irwin was appointed Parish Priest in 1867 and served until 1882. Father Irwin was known as an ardent opponent of Proselytism, which was present in the area during that time frame. Later, he was removed from his post for remaining too long in America during a fund raising trip.

Next was Father Michael J. McHale who served from 1882 to 1884, when he immigrated to the United States. Father Michael was active in Land League politics, which may not have endeared him with the Bishop and account for his emigration. Father Irwin returned to Kilglass 1891. Filling out the rest of the century were Fathers Hugh Conway, William Cosgrove and Anthony McHale.

In 1933, Canon William Healy Parish Priest described the old Kilglass Church in the following manner: “The Parish Church is situated in the townland of Drinaghan More about ten miles from Ballina, three from Enniscrone. Built about a hundred years ago by Fr. Lavelle, who was parish priest of Kilglass from 1817 to 1867, it affords accommodation to a fairly large congregation. It consists of a nave with gallery overhead two transepts with galleries, chancel, commodious sacristy, tower and porch. There is no evidence available of its consecration or dedication. I have not heard of any patron saint or titular. The style of building is very plain and indicated that very great efforts must have been made by the builder. It has

stood well the test of time and remains in a reasonable good state of repair.²⁰

An extensive renovation of the old Church was completed in 1934. The work included the exterior plastering of the whole church, the stripping of the roof, providing new rafters, removing ceilings, overhauling the bell-tower, pointing the cut-stone, replacing the pinnacle, replacing all gutters and down-pipes, existing windows were fitted with new bronze sashes etc. In other words, it was a complete renovation of the structure of the building, including a new roof. The hope was that this work would ensure the building would be adequate to the needs of the parish for decades to come.²¹

After three decades, it was clear that the renovations were not as lasting as was hoped. In 1960, while Father Michael Munnelly was the Parish Priest, it was determined further action was required. Different options were considered; a new church, another renovation, or a combination of the part of the old church and a new extension. Unfortunately, Father Munnelly died in January of 1961 and the effort was passed to his successor.²²

Present Day Church of the Holy Family

Canon Patrick Maloney replaced Father Munnelly and served as the Parish Priest of Kilglass until his retirement in 1979. Before taking on the task of a new or refurbished church, he set about building a new Parochial House (Rectory). It was built in Ballyglass, on one acre, at the cost of 6,020 pounds; it was completed in 1962.

With the Parochial House built, Canon Maloney turned his attention back to the church. Architects were employed and many options were considered. Canon Maloney favored a new uncomplicated structure. A new church was being built in Enniscrone (it was completed in 1965) and a second fund-raising effort would be a heavy burden on the parish. However, fond memories of the old church and its ornate and beautiful features were on the minds of many. Memories of the ‘failed’ renovation determined the eventual outcome. A note written by Canon Maloney read: “As a result of several meetings of the church committee between May

²⁰ Church of the Holy Family, Kilglass, Silver Jubilee

²¹ Church of the Holy Family, Kilglass, Silver Jubilee

²² Church of the Holy Family, Kilglass, Silver Jubilee

8th, 1966 and July 9th, 1967 it was generally felt that the more satisfactory proposition would be to build a new church...”



Current Church of the Holy Family

With the decision made work moved forward. The foundation of the current Church of the Holy Family was blessed in 1973 and the Church opened on 21 April, 1974. The cost at completion was 49,049 pounds. That included the necessary furnishing and other expenses.

A small world story might be in order here. Part of the research for this publication involved many hours reviewing the registers of The Church of the Holy Family. Serving the parish at that time was Rev. Brendan Hoban. When I told him a Hoban was the second Bishop of the Scranton Diocese, he replied “...I know I’m the first priest in the family since...” Later I gave him a copy of “*A Century Of History*”, by Rev. John P. Gallagher, which documents the history of the first 100 years of the Scranton Diocese. Father Hoban was pleased with the book and commented “The Bishop served in some very trying times.”

The Church of the Blessed Mother Consumed into Heaven

There are two Catholic churches in Kilglass Parish. The first being the fore mentioned Church of the Holy Family. The second is in the village of Enniscrone - The Church of the Blessed Mother Consumed into Heaven. The first Catholic Church in Enniscrone was built in 1892, when a school building was altered to become a church. Prior to that it is not known where mass was said. The current church was built in 1965. It has a rather distinctive feature; if a person were to approach Enniscrone from the south two landmarks quickly distinguished themselves from all others. First is the beautiful strand below the town. And the second is within the town

itself, the bell tower of the church. The story behind this unusual tower is amusing and well worth documenting.

The church was built in 1965; the administrator during the construction was the ever energetic Rev. Patrick Maloney. During his tenure he oversaw the construction of the church in Enniscrone, the new church in Drinaghan More, a parochial (rectory) and a school. He accomplished all this in spite of a poor state of health. As the church neared completion, the contractor started building the adjoining bell tower. He was uncertain of the height and asked Father Maloney how high he wanted the tower. His reply was “Keep building until I tell you to stop.”

It seems it was a common practice of the Church of Ireland, the Protestant religion established by King Henry VIII, to build their churches on a parcel of high ground overlooking the surrounding area. In Kilglass, the Church of Ireland occupies such a piece of land. It is located on the coast road a few miles north of Enniscrone and can be seen throughout much of the parish.

It is said that for the next few weeks Father Maloney could be seen beyond the Church of Ireland, looking back towards Enniscrone. When he was satisfied that tower of his Church, stood above the Church of Ireland tower, he ordered it completed.

Chapter 4: The Schools of Kilglass

Education played a significant role in the lives of those who immigrated to America. If a person could read and write they had a definite advantage over the illiterate. A check of the 1870 US Census for Irish immigrants in the Bellevue section of Scranton showed only thirty-one in a sample of one hundred of those over fifteen years of age could both read and write.

Most emigrants came from a farming background, where only a minority had a trade, e.g., blacksmith, cobbler, stone mason, etc. This lack of education meant the only jobs available to them were unskilled labor. The literate frequently assumed leadership positions in the Irish communities, or if they started as laborers, they could advance to a supervisory position more quickly. Towards the end of the century this situation began to improve and by the 20th century it was reversed.

Why were so many illiterate? The Penal Laws certainly played a role. Since the conversion of Ireland, Jesuits and Franciscans made up the majority of Catholic school masters. When the Penal Laws prohibited Catholics from teaching, most poor Irish would not trust their children to a Protestant education. A second reason was it cost money to send their children to school. The struggle of the tenant farmer was constant, twice a year the landlord demanded his due and if the rent was not paid the farmer and his family were evicted. Even with this hardship, the means to educate the children did exist and some did find a way to send some of their children to school.

Mac Firbis School

Though not applicable to the time frame we are studying, we can't pass-up the chance to mention Kilglass' most famous school. As mentioned earlier the townland of Lackan was home to one of the great Gaelic bardic scholar families, the Mac Firbis. The Mac Firbis founded a bardic school in the 13th century. Bardic schools were the predecessors of today's University and typically served students from all over Ireland and even the continent. Students came and lived with families in the district. They would spend their time at Lackan studying the old manuscripts, writing or consulting about points of history.

Hedge Schools

Hedge Schools emerged as a result of the Penal Laws. One of the first of the laws specified that "no person of the popish religion shall publicly or in private houses teach school, or instruct youth in learning within this realm..." English schools were available, but were distrusted by the Irish fearing the Anglicization of their children. To counter this, the children were taught in the open and as the name suggests sometimes near, or under, a hedge. This gave the tenant farmer an opportunity for his children to obtain an education. However, this came at a price, the teacher had to feed himself and perhaps a family of his own. Once again the tenant farmer had a choice - he could send all his children to school and struggle to meet his rent and feed his family, or he could pick a bright child, one who would learn quickly and make the most of the opportunity and perhaps be able to pass on what he learned to others. It appears as though the second was the most common choice.

Henry Coulter's book "*The West of Ireland*", published in 1862 gives us some insight into Hedge Schools in Kilglass Parish. Here are some excerpts from his book:

"Prior to the development of the National School and Secondary School system, education was provided by Hedge Schools. It was literally beside a hedge, usually in the summer months. They knew nothing of the modern day facilities of the present school system. They did, however, provide the children with the basic reading, writing, arithmetic and religious instructions."

"There were a number of hedge schools in the parish of Kilglass back in the early 1830s. A Myles Sweeney taught at a hedge school. At the date of inspection in 1833, he had 40 males and 18 females on his books. Each of the children, with the exception of two, paid 1 shilling to 3 shillings per quarter. They attended for 50 days during the year, and the number attending was increasing."

"Michael Doherty, also had a hedge school. The Children paid 1 shilling, 6 pence per quarter each...."

"James Dolphin had 50 males and 19 females on his rolls..."

"A man named Neal also had a hedge school. His first name is not recorded..."

“There were other schools in the area. John Cavanagh was master of one of them. The source of support came from the Baptist Society...the amount being 12 pounds per annum...”²³

Father Sweeney tells us that Thady Foody was a hedge school teacher in Castleconnor Parish during Penal Times. He died in 1869 at the age of eighty.

Valentine’s School

Though a Protestant school Valentine’s School seemed to reach out to the Catholic community and deserves special mention. The Rev. Thomas Valentine was the Protestant Vicar of the united parishes of Kilglass and Castleconnor at the time of his death in 1765. In his will, he left four hundred pounds for the establishment of a Protestant charity school at Frankford at the outskirts of Enniscrone. By the time the school was established at the turn of the century the money had multiplied six-fold.

In 1837 Lewis’s Topographical Dictionary described it as good stone building.

In “*Olde Sligo*” John Mc Ternan tells us:

“According to a report dated 1812, there was a dwelling house for the master, with a slated schoolroom attached. The Master’s salary was 12 pounds per year...There were 34 pupils on the rolls, all but five of whom were Protestants. The pupils were taught reading writing and arithmetic and a few geometry and trigonometry.

In 1820, Henry Campbell was appointed Schoolmaster at a salary of 20 pounds per year. Campbell occupied the post for forty years. The number of pupils grew from 35 in 1826, of whom sixteen were Roman Catholics, to 91 in 1835. Those attending in the mid 19th Century were described as generally of the poor class, mostly children of small farmers, who came from a wide radius...Boys came from Scurmores and Dooneen on one side and Easkey and Pollacheeny on the other, several came from the more distant points of Culleens and Tullyglynn.”

²³ The West of Ireland, by Henry Coulter

National Schools

The National School system in Ireland was established in 1831. It differs significantly from the Public School system in the United States in that individual schools are associated with a religious denomination. The first attempt to make it a nondenominational system failed. The second attempt succeeded by providing funds for the establishment of schools under the Church of Ireland, Presbyterian and Roman Catholic management. The first National School in Kilglass was in the village of Enniscrone in 1849. In his *“The Story of Enniscrone”* Conor Mac Hale tells us:

“In December, 1848, Fr. Edward Lavelle (P.P. of Kilglass 1831 – 1867) wrote to the board of education, requesting aid in paying for a teacher’s salary and school supplies. By November of the following year he had set up a national school in the village. It was a thatched house rented from Matthew Neary (husband of Mary Loftus) and one room was ‘being used at present as a bedroom by a gentleman’. He says that there were two female schools in the village that were not frequented by Catholic children. The attendance at the national school was 50 pupils and he expected that it ‘will be upwards of 100 in a few weeks’. There were about 150 houses within a mile radius of the school but the people were ‘mostly poor’. The teacher was Patrick Cawley, age 30, who had been a national teacher in Co. Kilkenny from October 1847 to August 1849. He returned to Enniscrone ‘from feeling towards his parent’”. He was paid a salary of ten pounds per annum from 1st December, 1849. The scholars contributed between one and five shilling each per quarter and the parish paid four pounds per annum to keep the house in repair.

By 1870, the population had grown to such an extent that the school was moved into a new house. This was a slated building consisting of three large rooms. One was for the Girls National School capable of accommodating seventy pupils, another for the boys’ school, with similar accommodation, and in between was a temporary Catholic chapel. The daily attendance at each school was about fifty or sixty pupils. Enniscrone was described as being ‘arising town and fashionable bathing place’. The teacher in the girls school was Margaret Barrett, aged twenty-four, who had trained between 1866 and 1868. She had as assistant Bridget Beglane, age 23. The teacher in the boy’s schools was John Beglane, aged forty-four, who had trained between 1846 and 1848 at the Central Model School in Dublin. The manager was Fr. Patrick Irwin (P.P. of Kilglass 1867 – 1891).” Other National Schools in Kilglass Parish included; Quigabar established in 1857, Culleens in 1870, Kilglass established in 1871 and Leaffony (date unavailable).

Chapter 5: The Tenant Farmer in Tireragh

Now that we have a feel for the area and its history we can take a look at people along the bay and what they faced in their day-to-day life. The overwhelming majority of the Irish along Killala Bay were farmers, although there were also cobblers, weavers, blacksmiths, fishermen, quarry workers. The effort would be too great to document the day-to-day life of each of these trades. You can be sure many of their struggles and experiences apply to those with other occupations.

The life of a tenant farmer was not an easy one. Oppressive landlords, laws designed to restrict his ability to better himself and indeed laws designed to strip him of his Irishness made survival a constant struggle. Eviction, starvation and emigration were constant threats. In this chapter we will try to look at the various aspects of their day to day life; the conditions under which they held land, how they farmed, their homes, diet and various customs.

Poor Law Unions

In 1838 the British setup a series of Poor Law Unions under the Irish Poor Law. Each Union was governed by a board of governors determined by landlords and large farmers. Each Union had a workhouse whose purpose was to provide aid for those who could no longer care for themselves. The system was funded by taxes paid by the landlords, who in turn controlled the farmers rent. The residents of Kilglass, Easkey and Castleconnor were originally part of the Ballina Poor Law Union (1842), but the severity of the famine prompted creation of a Poor Law Union in Dromore West (1850).

To gain entrance to the workhouse the Irish had to go through a humiliating process to prove to the guardians they were truly in need. The workhouses were run on a razor-thin budget resulting in crowded unsanitary conditions. In desperate times like the 1840s and the 1880s the workhouses were centers of infection and admittance could mean a death sentence. The Irish viewed the workhouse as an avenue of last resort.

Griffith's Valuation

In the following pages references will be made to Griffith's Valuation, an introduction is necessary. The English needed a uniform method for taxing

property in Ireland to fund the Poor Laws. The task of compiling a Primary Valuation of Ireland was assigned to Sir Richard Griffith. Using the Ordnance Survey as a base, the entire country was surveyed identifying who owned and occupied each holding. The valuation was completed in 1857 and it became known as Griffith's Valuation. As time passed the valuation recorded all subsequent changes. With the loss of all census data up to 1901 in the 1922 Civil War, Griffith's Valuation became a key source of information for that era and an important point of research for this book.

Landlords

After Cromwell conquered Ireland in 1653, much of the land in Sligo was granted to investors who financed his war effort and the soldiers who served under him. Some examples in Sligo include; Col. Lewis Wingfield who became titulado of Scurmore.²⁴ Francis Gore and Robert Ormsby, both of whom served with the Scotts, received estates. Some landlords owned vast tracts of land, with thousands of tenants. The majority had estates in the range of two to five thousand acres. As a rule the very large estates were more profitable than the smaller ones.²⁵ Landlord income was significant, but they did have expenses; e.g., farm labor, taxes, servants, entertainment, charities, church, etc. Some invested in improvements to their properties, while others did not. If an estate was not well managed the landlord could lose money, or even lose their estates, which was not uncommon during the famine.

The landlords had significant political power. They were often appointed as magistrates and formed the Boards of Guardians which controlled the taxes required to support the area workhouse (Americans would call it the poorhouse), they also formed grand juries which ruled Irish counties until the Local Government Act of 1898 replaced them with elected county councils.²⁶

The 19th century Irish landlord was a much disparaged person and in many cases rightfully so. Over the years Hollywood has shown us two versions of how they lived. The first shows them living on a vast estate in England, with servants tripping over each other to serve them, hosting lavish dinner parties, having a frolic with a mistress and traveling across the continent gambling. The second portrayal is the landlord living in the prototypical

²⁴ Castleconnor Parish – An Historical Perspective

²⁵ History In The Making, Ireland, 1868 – 1966, M.E. Collins

²⁶ History In The Making, Ireland, 1868 – 1966, M.E. Collins

‘Big House’ in Ireland. The life style might be much the same, but in this case he had some proximity to his tenants and was aware of the conditions they lived under. It was the ‘Absentee Landlord’ that was assigned much of the blame for many of the problems in Ireland.

Mc Ternan tells us that “Sligo landlords were mostly resident and were not especially harsh.”²⁷ Review of the 1829 “*Ordnance Survey Letters*” for Kilglass Parish bears the former statement out. The only townland that had an ‘Absentee Landlord’, by the strictest definition of the term, was Carton. Its landlord, a Mr. Palmer, lived in England”. However, oral tradition suggests the Digby family, who owned land in several townlands, never lived in Ireland. The Howleys, who lived in Ballina, operated as the local agents for him.

Now that we have established that the majority of Kilglass landlords were not ‘living-it-up’ in England, let’s see if they were unduly harsh. Oral tradition in Kilglass and Easkey suggests that some of the Fentons were very cruel and despised by the tenants. On a broader sense the answer to this question may depend upon whose viewpoint is considered. Basically landlords were capitalists. They gained their property by investing in Cromwell’s campaign or inheriting it from those that did. Simply put they were looking to make a profit. On the other hand, the Irish looked at it a little differently. They believed they were paying rent on land they already owned. Their families had lived in Sligo for many generations. They tilled the land, raised cattle and fished the rivers since before recorded history. They didn’t feel they should be paying anyone rent. Most Americans would hold nothing against someone making a fair profit, but were the landlords willing to settle for a fair profit and allow their tenants a decent standard of living? Or were they simply driven by greed? Unfortunately, we will find most chose greed. When the Irish turned to America as a means of survival, they found greed had arrived there well before them.

Even many of those landlords who lived in Ireland were not literally resident on the property. They may have lived in neighboring townlands or counties and some lived as far away as Dublin. Most landlords found it necessary to employ agents to manage their estates. These agents were responsible for collecting rents, maintaining records, settling complaints and when required, evicting delinquent tenants. The use of agents added to the burden on the tenant farmer. As in any business transaction, the final price reflects the number of middle men involved. Some agents held long

²⁷ Olde Sligoe, John C. Mc Ternan

term leases from the landlord and were considered the landlord by the tenants.

The Rent's Due!

'Gale Days' in the 19th century were not what you might think. It was not the stiff, persistent winds off the Atlantic that made the tenant farmers shiver. It was the fact that the rent was due! Most land was let on a yearly basis at the 'will of the landlord'. The thing the tenant farmer feared the most was the loss of what he considered his land. And if the rent was not paid that is what happened.

Gale Days were on the 1st of May and the 1st of November. In May the rent would be set for the year and a deposit would be made against the agreed upon amount. Early in the century this was usually an oral agreement, but as the tenants gained more rights written agreements were more frequent. One thing that most Irish-Americans are not aware of was the presence of 'land grabbers'. If the tenant and agent could not agree upon an amount, another tenant might step in and take the land at the asked rent, or even offer to pay more if he felt he could be more efficient than the current holder. Land grabbers were not looked upon favorably by the other tenants. A displaced tenant would then have to find a property he felt he could work at the asked price, or if none could be found, take a piece of land in a boggy area and try to reclaim it. If they had the means, emigration was a possibility and the last option was the workhouse.

On November 1st the remainder of the rent was due. That was when the landlord exercised his will. Failure to pay your rent was a sure path to eviction. In order to satisfy the will of the landlord, the farmer needed cash and cash was not easy to come by. Of course a great deal was dependent on the fall harvest, but many were subsistence farmers and much of what they produced was needed to feed the family. Excess crops could be sold at market and regular trips to nearby markets provided income throughout the year. The problem was all or most of this was needed to provide for the family. Later in the century many Irish went to Scotland to dig potatoes, known as tatie hoking, or England to pick apples. They were much like the Mexican laborers working fields and orchards across America. The family pig frequently contributed to the family income shortage with its life. Another important source of income was money sent home by relatives who had emigrated. Lastly, there were the money lenders, but unless a very good harvest followed, the interest payment made the burden too heavy to carry and eviction was simply delayed.

Failure to pay the rent was not the only reason for eviction. A landlord may want to consolidate his holdings and convert them from grain to grazing. Also, a tenant's politics may be a bit too aggressive to suit the landlord. During the famine, many tenants could not pay their rent and the landlords had an added burden of increased Poor Law rates. To counter this many tenants were evicted and holdings were consolidated and re-let to tenants with a more substantial financial base. The reasons for eviction could be many and varied. Sometimes they could be valid or they could be simple greed on the part of the landlord. The bottom-line was that the tenant was truly at the will of the landlord.

Holdings

By the 19th century the vast majority of the land in Connaught was owned by English landlords. The land was then let to the tenant farmer by the acre. The better land and larger holdings were generally held by the landlords and the planters. However, a small percentage of Irish were able to maintain control of significant acreage. The Penal Laws prevented Catholics from owning land, so a few renounced their faith and joined the Church of Ireland to hold their land. In other cases, if the Irish could retain a reasonable business and personal relationship, a compassionate landlord might lease, or rent, their seized lands back to the original holders.

The more fortunate farmers held a lease to the lands they occupied. A lease was then, as it is today, a legally binding document that required a defined legal process to terminate and it offered some security of tenure. This added incentive for the tenant to improve his holding. Leases varied in length up to 21 years. The less fortunate held their land at will. We can look to Griffith's Valuation to see how the people of Kilglass Parish fared in this regard. It seems very few holdings of any size were leased to Catholics. However, a number of Irish surnames appear as holding leases on homes. Perhaps this is a benevolent act on the part of the landlords with regards to care for elderly tenants.

Throughout Ireland most properties occupied by the Irish were small, usually between fifteen and fifty acres. In Kilglass, Easkey and Castleconnor Parishes the majority of properties occupied by those with Irish surnames were normally less than 20 acres, with six to fourteen acres being very common.

One reason for such a small holding was the Rundale System. This system was a carry-over from the 18th century and was a system where poorer tenant farmers would take land in a partnership and subdivided it into

smaller sections for each family. Frequently, the alliance would be based on extended families. Further subdivision occurred when a farmer required labor to work his holding. A farm laborer (cottier) worked at a fixed rate, for a fixed number of days, on the employer's farm. His typical holding was one acre and was referred to as a conacre. Subdivision of holding was prohibited under an act of 1881, but like so many other prohibited practices it did not cease.

An effect of the Rundale System was the establishment of bailes or clachans. These were small villages, usually off the main road, where the tenants grouped their homes together. Frequently these bailes were identified by surnames examples in Kilglass Parish include, Cuff's Town, Boland Town and Cookstown. It was customary for each house in the cluster to have a small garden, or gort, adjacent to it. Their major holding might be displaced (out-field) from the house, usually within a few hundred yards, but sometimes it was more distant.

The Land War of the 1880s led to legislation which addressed the problems associated with small holdings. In spite of this, the problem lingers to this day. Small holding impeded the introduction of modern farming machinery. Some farmers started buying neighboring properties to make their operation more efficient. This has prompted some to comment that "It's like the return of the landlords." Out-fields are still seen and it is common to encounter a tractor on the road moving from one field to another.

Politics and the Land

The struggle of tenant farmers to gain some level of respect and rights to the land of their forefathers took place across centuries. Uprisings to gain rights were frequent, but always ended with little or no progress. The first real progress came through politics along with more than a little pressure from the gun. With passage of the Catholic Emancipation Act in 1829 Irish Catholics gained representation in Parliament and over time gained more and more leverage. In 1867 William Gladstone of the Liberal Party became Prime Minister of Great Britain. It was Gladstone's mission to pacify Ireland. In 1868 a general election was held and sixty-five Irish Liberal MPs (Minister of Parliament) were elected; one of the reforms they sought was the 3Fs for tenant farmers. The 3F's included fair rent, fixity of tenure, and freedom of the tenant to sell any improvements he made in his holding.

In 1870 Gladstone's First Land Act was passed. The act did not grant the 3Fs, but included compensation for tenants who were unfairly evicted and a provision for the government to loan two-thirds of the cost for a tenant to buy his farm. The act did little to relieve the problems of the poor tenant farmer. One problem was that those evicted for failure to pay their rent were not considered unfairly evicted by the courts. Only around eight hundred tenants in all of Ireland bought their farms under the purchase clause.

Through the 1850s and 60s the Irish Tenant Rights League and the Irish Republican Brotherhood (Fenians) prepared the way for what was to be called the National Land League. The agricultural depression in the 1870s and the poor treatment of the tenant farmers led to further action. The Land League was founded by Michael Davitt of Mayo in 1879 and Charles Stewart Parnell was the first president. The purpose of the Land League was to organize tenant farmers to gain their 3Fs. It also urged the tenants to pay rent equal to the times.

Michael Davitt's background was with the Fenians and he served time for gun running. After the 1867 Fenian Rebellion failed the Fenians started looking for new ways to move towards independence. Land reform was one of those venues. Parnell, like many great Irish leaders was a Protestant. He was associated with the non-violent Home Rule Party who wanted reinstatement of the Irish Parliament. There were those on both sides of this movement who distrusted the other. And though Parnell was the president of the Land League it was the Fenians who controlled it.

The Land War was meant to be a nonviolent movement and demonstrations were held across the island. One of the tactics used was to ostracize a Captain Charles Boycott in County Mayo. Irish laborers would not tend his fields, servants would not work in his house and postmen would not deliver his mail. This attracted publicity from all over the world and for the first time many saw the poor conditions in which the Irish lived. All of this was aggregated by a succession of bad harvests, due to bad weather, resulting in a mini-famine in 1879. In 1880, the harvest was better but prices remained low and evictions increased. With the increase in evictions there was an increase in violence. The violent aspect of the Land War did not miss Tíreragh. There was an incident in October of 1880 in which three houses, property of Jane Fenton, were maliciously burned

and one man fatally injured.²⁸ With the spread of violence many Land Leaguers, including both Davitt and Parnell, were arrested.

In April of 1881 Gladstone introduced a second land bill. The British saw it as a concession to the Irish demand for the 3Fs. A Land Court was to be implemented where both landlords and tenants could go to get a fair rent fixed. The rent would be fixed for a period of 15 years and if a tenant paid his rent, he could not be evicted. There was also a land purchase clause. The bill was passed into law in September of 1881. Once again there were problems with the bill. Tenants already behind in their rent were not allowed to go to the Land Court. Poor farmers could not afford to take their complaints to court, so once again there was a law that did nothing for the poor tenant farmers. The new law did help more prosperous farmers and some others. This disparity split the Irish Land Leaguers (including Davitt and Parnell) and eventually led to its demise. Parnell returned full time to his Home Rule initiative and Davitt tried to accomplish his goals through parliamentary politics.

In the spring of 1882 Gladstone agreed to amend the Land Law to allow tenants in arrears to go to Land Court and to release those arrested in return for Parnell's support of Gladstone's Liberal Party principles. This helped reduce agrarian violence and freed many from debt, giving them the freedom to immigrate to America.

Like all wars since Wolf Tone and his United Irishmen in 1798, Irish America played a role. During the Land War both Parnell and Davitt visited America seeking support and funds. Both visited Scranton for the purpose of raising money and enlisting new members into the Land League. Davitt visited more frequently, he had family living in Scranton. His father died in Scranton and is buried in Cathedral Cemetery.

Ireland owes a great debt to both Parnell and Davitt. Though many of their goals were the same, they did not always see eye-to-eye on how to achieve those goals. Neither were strangers to the Kilglass area, clashes between them and their supporters were not uncommon. In the run-up to the 1892 Parliamentary elections Davitt was running for a seat on an anti-Parnell ticket. A report of a clash between their supporters appeared in the April 21, 1891 edition of the *Western People*: "During his campaign Parnell traveled to Sligo accompanied by a large contingent of supporters from Ballina, Castleconnor and Enniscrone. They traveled in eight cars and a

²⁸ A Sligo Miscellany, John C. McTernan

brake, the flag of the Gaelic club traveling in the brake. Other supporters came from Easkey and Dromore West. On the road to Sligo they were cheered by people sympathetic to the Parnell movement. They duly arrived in Sligo where the Dromore Pipe Band led their procession to the Town Hall. Hired henchmen of Davitt and Sexton tried to block their progress, but were met with blows, which hastened their retreat. Mr. Parnell then addressed the gathering, and said how the stout, courageous men of Tireragh had ensured no band of rogues would stop him from having his say. The speech being completed Parnell, accompanied by his support, adjourned to a nearby hotel where a large meal was served to his Tireragh supporters.”

Evictions

The greatest fear of the tenant farmers was eviction. Being put out of the homes of their fathers, fathers, father was something they found hard to face. Most evictions occurred because the tenant was unable to pay the rent. This could be due to a variety of reasons – a death in the family, a number of bad harvests, death of animals, or the tenant’s own incompetence or drunkenness. Early in the century the tenant had few rights and was totally at the will of the landlord. After the famine and especially as a result of the 1880s Land War the tenant gained access to the courts and had some hope of keeping his land through the legal process. Either way the process was an ugly one, frequently accompanied by tears, protests, threats and even gunfire. This could be a life or death struggle for some and straight out capitulation was not something the Irish were comfortable with. Of course the actual act of eviction was far too stressful for the landlord to perform, so the job fell to his agent and the local constabulary.

Father Sweeney gives us a vivid description of evictions:

“Every village or townland in Castleconnor had evictions during the famine years. The evictions took place according to law. The agents of the landlord had the eviction papers signed by the magistrates. The agents then enlisted the services of the constabulary and the sheriffs. Then the agents accompanied by the forces of the law, the sheriffs and the crowbar brigades set out on horseback and on foot, to the village of those who had failed to pay the rent.

“Notices of eviction are served on the tenants. The server was required to hand the document to the head of the family, or failing to do so, fasten it to the door of the dwelling. The sheriff quickly puts the holdings of land of

the farmers to be evicted in the possession of the landlord's agent. He is thereby given full power to pull the people from their homes and pull down their little homes. He then calls on the Crowbar Brigade, some armed with crowbars, or house wreckers to begin their work.

“The members of the Crowbar Brigade have been enlisted by the agent and are paid by him when the dastardly acts are carried out. The inhabitants are first dragged out of their homes, men women and children. There were some stories told to me when I was a boy. They were stories of cruelty inflicted on old men being dragged from their homes. They loved their little homes where they had seen the first light of day. Their grandfathers or great grandfathers had erected the homes and reclaimed the bog land or mountain on which they had been built following expulsion of the ancestors from their lands during the Cromwellian Plantation.

“Before the tumbling began, the beds, furniture, spinning wheel, pots, pans and cooking utensils were taken out. Sometimes the thatch and beams of the destroyed homes were given to the evicted.”

“Usually a number of evictions took place on the same day in a village. When the eviction was complete a stern warning was given to the evicted, to get away to the workhouse and the tenants not evicted are warned not to give the victims shelter. The evicted found friends or relatives in other villages that were willing to take them in, moved up into the mountains to scratch out a living or boarded a ship to begin anew in a foreign land.

Old people also spoke to me when I was a young boy about landlords and agents who settled their friends on the lands of the evicted. Very often only the common signs of friendship passed between the old villagers and the new comers. They saw them as planters on the lands of their relatives and friends. I heard stories about descendants of the evicted who never forgot the cruelty experienced as a child on the day their father or grandfather was evicted. Some had great contempt for those who occupied the lands of their fathers and grandfathers. Whenever they passed alongside the old homesteads, they removed the caps from their heads. Some years ago a friend of mine saw a man in a field on his knees. He went to him and found him praying. The stranger blessed himself, kissed the ground, got up and said, my father was born here and we were evicted.”²⁹

²⁹ In the Footsteps of St. Brendan, Rev. Thomas Sweeney

Father Sweeney's description proves a perfect introduction to a report found in the *1 May, 1880, edition of The Sligo Independent*. It describes an incident that occurred in Easkey Parish in the middle of the Land War and at the end of the 1879 famine. It is an actual account of tenants successfully avoiding, at least for awhile, a mass eviction.

“Mr. McAndrew, solicitor, Ballina, applied to his Lordship for a special order for permission to substitute for personal or house service of civil bill on certain tenants in Rathlee and Carramacbrien in the Barony of Tireragh, notice by posting copies in some public place in the locality. He said this application became necessary, owing to the fact that the processing server was prevented, owing to a fear of personal violence, threats, and intimidation from serving over fifty civil bills at the suit of Mr. Jones, who was trying to recover rent from certain tenants.

“His Lordship said that before he made any such order he should have proof of the attempt to serve the process in the ordinary way. Mr. McAndrew referred his Lordship to the civil bill officer, James Farmer.

“Farmer stated that he went with a number of processes to Rathlee to serve them on certain defendants living there. He had a process for Martin Begley of Rathlee along with a number of others. He went there on the 17th of April, and was escorted by the police. Begley's door was locked, and he had fifty-one processes to serve, but in every instance the doors were locked, and he could not affect a service. In Carramacbrien it was the same thing. Even those tenants who had their rent paid locked their doors, afraid of the mob that had gathered there. He first went on the 10th in serving one process on a man named Leonard, against whom a decree had been granted on the previous day, but after this every door was closed against him, and he was mobbed and had to flee. His Lordship – Keep to Begley's case. How did you try to serve the process on him? (Review of Griffith's Valuation and subsequent revisions in that time period revealed no sign of a Martin Begley.)

“Mr. McAndrew – Had you Begley's process with you on the 10th? –I had but I was hunted out of the place. One woman put the process on the top of her grape. (A four pronged fork used for lifting farmyard manure)

“His Lordship – Tell me, sir, what attempt did you make to serve Begley? Well, my Lord, when I went there on the first occasion, I was hunted and on the second occasion, Begley's door was closed against me. It was the same with them all. I had the processes on the 10th.

“His Lordship – And how did you attempt to serve it? After I had succeeded in serving two civil bills, the people began to gather around me coming from where they were working. I had to run. The woman told me if I did not eat the process she would put the grape through me.”

“A number of people came about me and I had to run for my life.

“His Lordship – Of course when a man goes with a lot of police about him into a place he naturally causes a crowd to assemble. But the law does not empower me to allow serving by public posting unless a demonstration takes place, and that such force and violence are used as puts the civil bill officer’s life in danger. It is a different case if a man’s door is only shut.

“Farmer – said that on the 10th he went by himself, quietly, but could not affect service. He next brought the police.

“His Lordship – said that it was not a usual thing in ordinary cases for a defendant’s door to be shut. That would not warrant him to grant such an application as the present one. If Mr. Farmer used proper diligence he would meet those people at the markets or in other places where he could affect personal service. Bringing police into a district only gathered the crowd of men and woman.

“Farmer – That was the only day I brought the police, went quietly, but I was mobbed, and robbed of my ejection processes.

“His Lordship – they closed the door against you I can only give you an order when personal violence is used.

“Farmer – I met some of the defendants in Ballina on the 19th and they gathered round me, and said if I went with any civil bill again they would kill me.

“His Lordship – Why did you not serve them?

“Farmer –The time for serving them was then over, and the defendants never showed at all at any time I went to the district.

“His Lordship refused to make the order applied for. He considered between that time and the next session in June Farmer would affect a

personal service. The same processes would be used, with a change of date.

“The Clerk of the Peace said that the stamp office authorities would object to the stamps being used in this way.

Mr. Davye and Mr. Sedley protested against the interference of the stamp office authorities. They considered if his Lordship made the order to use those processes again it was quite sufficient.”³⁰

Cottiers

For the most part a cottier was an agricultural laborer. They did not hold land and payment for their labor was a small wage and use of a small piece of land for a home and small garden. They were employed by both landlords and tenant farmers. In the case of tenant farmers, it was not unusual for the cottier to be a member of the extended family.

Cottiers were at the bottom of the economic ladder. If tenant farmers were considered poor, certainly a cottier must have had one foot in the workhouse. When times got bad one would expect that they would be the first to go. The less fortunate of these workers were casual (day) laborers who lived in towns and walked out to neighboring farms to look for work. The 1829 “*Ordnance Survey Letters*” give us a count of five hundred and ninety-four farmers and eighty-nine cottiers in Kilglass Parish.

Farming Practices

Like farmers everywhere, the Irish turned and nurtured the earth to sustain themselves. Unlike farmers elsewhere in Ireland, those in Connaught faced the task of working a rocky, less productive soil. It gave understanding to the term ‘To hell or Connaught.’

Through the centuries the fields were alternated between tillage and grazing. In fact they are better suited to grazing. Some sources give us a picture of practices that were in place as they approached the 19th century.

“Arthur Young’s description of his tour through the area in 1776 is full of details on farming. Until the 1750s sheep-farming was very important but when tillage started becoming more widespread the standard of living began to improve. This was illustrated by the fact that rents had more than

³⁰ The Sligo Independent, 1 May 1880

doubled in the same period. Cattle were put out to grass in summer and housed in winter when they were fed hay and potatoes. Seaweed and lime were used as fertilizer. The main crop rotation was potatoes (manured with seaweed the previous winter) followed by barley and then oats. The third crop was often divided equally between oats and flax.”³¹

By the end of the 18th century evidently things began to change. “A survey made for the Dublin Society by Dr. McParlan reported that Sligo was primarily a tillage county and together with Mayo it was the principal granary and potato support of the manufacturing counties of the North in times of scarcity.”³² The “*Ordnance Survey Letters*” covering Kilglass Parish (1829) re-enforce this account. Consistently, they describe the various townlands as producing potatoes, oats, flax and corn (grain).

The tools in use on the 19th Century Irish farm were crude and no doubt added to the burden of the average tenant farmer. Mc Ternan provides us with this description: “The common implements in Sligo, were the common Irish plough, a very bad instrument, leaving half the vegetative surface unturned; the harrow (rake) is equally imperfect, the pins being frequently made of wood; the loy, which may be described to be a spade, but longer and narrower than usual, with room only for the right foot to work on the shovel, some still made of wood, and plated and sharpened at the edge with a little iron; the shovels, however, made of sheet iron are getting so much into use as to supersede the wooden ones; grape-fork; pitch-fork; wheel and side cars, the latter are made without wheels, and are very useful in steep and soft countries, where wheel would run too fast, or sink into the ground; there are no particulars or remarkable instruments here, more than what is in common use through Ireland.”³³ It seems the tools were poor and few, but work was hard and plentiful.

The best way to look at a tenant farmers work may be to do it by the seasons, starting in the winter and early spring. This was a good time of the year for improving the land. Stones would have to be removed from the fields. If a field had large stones, a turf fire would be built around them and they would be heated day and night until they split and could be carried away. Drainage ditches had to be tended to and perhaps some new ditches dug. Fertilizer would have to be gathered. Most stone in the area was soft shale rock and could be burned to produce lime. There was also a limey soil called marble, which could be gathered and used as fertilizer.

³¹ The Story of Enniscrone, Conor Mac Hale

³² Olde Sligoe, John C. Mc Ternan

³³ A Sligo Miscellany, John C. McTernan

Winter was also the time to thrash the corn (grain). For those farmers with substantial holdings this was done in one of the offices. However, most farmers brought it inside the home and thrashed it using a flail. The flail was made with two light branches of a tree. They were about three feet in length and connected at one end with a few inches of flax rope. One branch was held and the head of the corn was beat against the floor with the other.

In late winter ridges had to be prepared for planting potatoes. The ridges were built by taking the sod off an area about two feet wide and turning it upside down. Two more feet of sod was cut-off and placed on top of the first; this created a raised ridge between the stripped areas. The process was repeated across the field. The trench between the ridges provided drainage and allowed access to the plants for weeding. Each ridge would then be fertilized by placing clay (soil) mixed with seaweed and manure.

Before the famine it was likely this was all done with a spade. After the famine there was an effort to mechanize the process with the use of a plough. The problem was you needed two horses to plough. Most farmers could not even afford a single horse. It was only the larger farms who could afford to plough. The smaller farmers in a place like Kilglass or Easkey would not have used a plough until much later. The first tractors would have come in around 1940. They were not in widespread use until after the World War II when oil and gas were more available.

With the onset of spring there was more work to be done. The potatoes and turnips had to be planted. The seed potatoes stored from the last harvest were dug-up, split and then pushed down into the ridges by the women and children. The men would come along behind them and cover them with clay. The oats, wheat and barley had to be planted. The low lying land was good for oats the dauby clay was high in phosphate. The wheat and barley required higher, dryer ground, and some could not grow it. The garden must be turned and seeded; vegetables and herbs were needed for the home. Everyone shared the burden of planting the fields. The garden and tending the animals was the responsibility of the woman of the house, with help from the children. The cows would be calving in March and April which was done by the man, sometimes a local midwife would help in the birthing process. Calves were raised until they were six months old and taken to the market and sold. Those families living near the seashore would have to gather seaweed driven ashore by the winter storms. Turf was cut after the fields were planted. It was usually May before they could

be off to the bog. This could not be delayed too long since turf needed the summer to dry before it could be burned.

During the long summer days, the potatoes required frequent attention. Potatoes tend to grow up through the soil requiring additional soil be added to the ridges to keep them covered. Weeding the potatoes and turnips was a summer long task. The children would cut the greens from the top of the turnips to be fed to the livestock. It was the grass (hay) that provided the bulk of the summer's work. The importance of the family cow cannot be overstated and it must be fed. The grass would be cut using a scythe and rolled into small bundles called laps. Some of the men were exceptionally skilled in the use of the scythe and sold their labor to those with larger farms. The laps had to be rolled over every few days to help them dry. Once dry, laps were gathered into stacks called breast cocks to mature – their height being that of a man's breast. Finally they would be brought in from the field and built into tramp cocks. Tramp cocks were up to sixteen feet high and were usually stored in a walled area (haggard) to keep the cow away. There was usually two walled areas near the home, one for grass and one for the garden.

Finally it was fall – harvest time. A good harvest meant another year of security, but it also meant a lot of hard work. The corn (grain) came first, usually harvested in September. The process for gathering it was very much like that used for hay. In October it was time to dig-up the potatoes. Once again this was a family affair. The men did the digging using special spades. The women and children then sorted them by size; big, small and seed. The very small ones would be for home use. The small healthy potatoes would be stored for future use as seed potatoes. The largest ones would be for sale and home use. For the most part, the potatoes were not brought in from the fields at this time. They were placed in holes two to three feet wide at the bottom, covered with several inches of straw and then covered again with several inches of clay to protect them from the frost. At harvest time the price of potatoes may be low, but they would bring higher prices in the towns and cities later in the year.

Sea Manure

Killala Bay helped ease the burden for the people on her shores by providing a means to nurture their crops. It was common for those living along the bay to sell the leaves from seaweed as a fertilizer. Seaweed driven ashore by storms was gathered, the leaves stripped and sold to neighboring farmers. If there wasn't sufficient seaweed available from storms, it was harvested at low tide. Every townland near the bay has its

wrack road leading down to the shore. What was not sold locally was bagged and carted into Ballina, or Sligo Town, to be sold at the market.

Kelp

More importantly, the rods from the seaweed were used in the making of kelp. The kelp was then shipped to Scotland to be used in the production of iodine. Iodine was discovered in 1811 and was used to treat goiters as early as 1816. Around 1850 its use became more widespread for medical purposes. The export of kelp was a principle industry along the bay for a long period.

It was no easy task to produce the kelp. Up to sixty tons of seaweed were required to produce one ton of kelp. Storms provided only a small portion of what was needed. During the spring and summer the rest had to be harvested. For the weeds growing in shallow water normal sickles were used. Sickles and rakes with handles up to twenty foot long were used by men from currachs to gather the best seaweed, the sand-free weeds in deeper water. They would cut and collect the seaweed for the women and larger children to drag ashore. Because of the vast quantity required, gathering seaweed called for a community effort, it was not a job for a few. And after a completed harvest, or even after a day of hard work, there certainly must have been a bit of crack (fun) for those used to the solitary work of the fields.

Once ashore it was carefully placed on low stone walls to dry. Frequent shaking and turning was required for it to dry correctly. It was then piled up in ricks (stacks) and left to season. Once seasoned, turf was placed in a kiln and fired to produce a blast furnace like heat. The rods were then placed in the kiln to melt them down to a rock like substance at the bottom of the kiln. After cooling a sledge would be used to break it into a manageable size to be bagged and stored for later shipment. The melting process could take days and had to be carefully tended. Into the first half of the 20th century smoke could be seen rolling from the kilns along the bay.

Pullaheeny Harbour, in Kilglass and the Town of Easkey were main points of shipment for the kelp produced along the east side of Killala Bay. Pullaheeny provided moderate protection from the swells of the bay, but it did not have an adequate pier to allow ships to dock for loading purposes. This made the process of loading the kelp, difficult and dangerous. Ships would drop anchor off-shore and the kelp had to be taken out to the ship. Donkeys and carts would carry the kelp into shallow water where it would be loaded into boats. The boats would then take it out to the ship.

Gathering the seaweed and shipping the kelp was a dangerous process and over the years lives were lost in the effort.

No specific mention is made of seaweed rights in Cabraghkeel in Griffith's Valuation. They are first addressed in Griffith Revisions in 1866. The revisions show Michael Fenton as the lessor and Michael Fenton and Myles Sweeney as occupiers. In 1869 Myles Sweeney is removed from the records and Michael Fenton (of Castletown House) takes full control of the townland. It is probable that seaweed was gathered and sold well before that time.

Fenton introduced a system of submitting the kelp to chemical analysis, and paid a high or low price depending on its purity. At first his tenants were skeptical of this process, but in time modified their production techniques to meet his requirements. All the kelp purchased in Cabraghkeel was exported to Glasgow.

Once again weather played a key role; seaweed must dry properly in order to produce kelp. Extended periods of bad weather provided a double whammy to the farmers, crop failure and limited kelp production. When this happened the farmers would have to apply for loans, usually to Fenton, to be repaid the following season. If a loan was granted, the interest provided a further burden for the farmers.³⁴

The holdings of tenants with seaweed rights were valued higher than farms away from the shore. It provided a source of income not available to others, but it also meant more work and higher rent.

How's the Weather?

As far as the weather is concerned, living along Killala Bay can be both a blessing and a curse. The Atlantic moderates extremes and produces a pleasant climate temperature wise. Generally during the winter it is in the area of forty-five degrees Fahrenheit. In the summer sixty-two degrees Fahrenheit would be a fair guess at the average high. Lows would average around ten degrees lower than the highs. Of course, as everyone who has visited Ireland knows, the Atlantic also provides rainfall. Serious and frequent rainfall is not uncommon. Snow is far less common, but not unseen. When it is seen, it usually disappears within a day or two.

³⁴ A Sligo Miscellany, John C. McTernan

The frequent precipitation and moderate temperature adds to the beauty of the area providing green fields, winding streams and silver lakes. However, the rolling nature of the landscape frequently traps the rain, rendering valuable acres unavailable for cultivation.

One thing farmers across the world know about the weather is that you can't ever count on it. Too little rain, too much rain, too cold, or too hot, it seems it is rarely just right. For the typical tenant farmer along the bay holding only a few acres, bad weather could have serious consequences. In Henry Coulter's book "*The West of Ireland*," published in 1862 the author states: "Bad weather in the middle of the 19th century led to a severe agricultural depression, especially in the west of Ireland. The dry summer of 1859 was followed by a bad winter, which was excessively cold and wet. This led to a scarcity of fodder and in the following spring cattle starved and often died in the fields."

"A succession of bad years followed 1859. In 1860 hay was very expensive and of poor quality. The harvest was bad, with great losses in the cereal and potato crop. The following two years were also very wet, and there were bad harvests, but the shortage of food reached crisis point so that committees were set up to distribute Indian Meal. The stormy weather also prevented fishing, and it was impossible to dry seaweed to make kelp. It was not until 1865 that a proper recovery was made."³⁵

Homes

As you read this the face of Kilglass, Tireragh, Sligo and all of Ireland is quickly changing. When many Irish-Americans think of Ireland, they think of small one story, thatch-roofed cottages. That day is well past, new multi-story modern homes are filling the once green fields. Older cottages are being refurbished and expanded. The standard of living in Ireland is steadily improving. For centuries the Irish people left their homes and immigrated to lands beyond the ocean to prove their worth. Now well free from the yolk of foreign oppression, they no longer have to travel abroad. Ireland has taken its place as an equal among the nations of Europe and its people are prospering.

Our ancestors, however, lived in a different time and under different circumstances. Life was harder and far less rewarding. The "*Ordnance Survey Letters*," dated 1829, tell us that the vast majority of the people of Tireragh were either poor or very poor. The Census of 1841 showed little

³⁵ The West of Ireland, by Henry Coulter

change. It estimated that nearly half the rural population of Ireland, then some 85% of the total, were living in the greatest poverty. They inhabited one room mud cabins. The 1871 Census showed the population of Sligo to be 115,493; a decrease of 8,325 in 10 years. The census classified homes under four headings, first, second, third and fourth, the latter being the lowest, and is described as comprising houses having only one room and one window. This class is further subdivided into those which are stone built or mud cabins. There were 3,798 stone houses and six hundred and sixty-two mud cabins in which resided 4,512 families. Almost one fourth of the families in Sligo resided in fourth class houses.³⁶ For simplicity we will focus on what the typical home was like in the later part of the century. This is when most of our ancestors left Ireland. Existing ruins and oral tradition suggests that the thatched two room home was common at that time.

Tenants built their homes with no help from the landlord. They were made from available materials and in Tireragh that generally meant they were made of stone. It was a common practice to use the remains of old towers and castles when available, but the shale along the shore was their main source of stone. Trees being scarce, a trip to the bog was necessary to find wood. They would probe the bog for remains of tree trunks which would then be dug out and spliced into beams to support the thatch roof. Sea shells were burnt to make whitewash for the houses.

Shelter from prevailing winds was a prime consideration in determining where to build the home. Houses tended to snuggle together to escape the wind. If possible they were located in a hollow or on the lee side of a slope with the gable end toward the wind.

The homes were rectangular in shape, with thirty feet in length being considered a good size. A two room home would consist of a living area with the stall for the cow at one end and the hearth at the other. The second room would be a small bedroom located behind the hearth; it would have room for only a bed and a few small pieces of furniture. The head of the family and his wife would sleep in the bedroom. The rest of the family would sleep on straw mats in the living area, or the loft overlooking it. The living area would serve as both a kitchen and living room. Furniture in the living area would be sparse, perhaps, a table, a few chairs, bench and a cabinet to hold household implements. The door would be located just

³⁶ A Sligo Miscellany, John C. Mc Ternan

before the stall, offering ease of cleaning. Glass was expensive and windows were a luxury. In the traditional cabin they were both small and few. They were placed on the side away from prevailing winds. The floors were called 'flag floors'. They were made of specially quarried stones, generally found near the shore. They were up to two to three feet square and were set in a mixture of clay and sand.



Bunratty Folk Park

You may ask if the farmer had to build his own house from available material, why not make it larger and more comfortable. The value of the home was figured into the amount of rent the tenant paid. It made no sense to build a structure that would increase their rent and risk them losing their land. Also if they were evicted, only the most compassionate landlord would allow them to take any part of the structure with them.

The family cow shared part of the home, which was a common practice of tenant farmers in Europe at that time. If a poor tenant farmer lost his cow, he could lose his farm right along with it. A stall was located at the end of the home. This also had practical applications, the cow helped keep the house warm and in turn the cow yielded more milk. A small ditch channeled liquid waste from the home and solid waste was moved to the yard, to be used later as fertilizer. The Irish were often criticized on the

proximity of the waste pile to the home, but this was a very valuable commodity to the tenant farmer and was closely watched.



Bunratty Folk Park

There is very little source data available on personal hygiene of the residents of the area, but what information is available suggests that their habits were less than what might be acceptable in today's environment. Availability of water could be one reason, for often a long trek to the nearest well would be a significant obstacle. Clothing was washed only a few times a year and the body no more often. The face and hair were washed much more frequently. The morning dew is said to have been a favorite of young ladies, it was believed to help their complexion. They also favored egg whites as a hair conditioner. One might guess that the availability of Killala Bay would make the area residents a bit fresher than the average inland Irishman.

Work About the House

The man was the head of the household and worked hard in the fields and at his other duties. However, his load was no greater than the woman of the house. Her chores in and around the house were many and varied. The utensils available to the 19th century woman were both few and crude and did little to ease her burden. Cast iron utensils for the fireplace included a large round pot for cooking potatoes, a six inch deep pot oven that could be placed near the fire to cook bacon, a rotating mesh stand (called a grid iron) which was heated in the fire and then placed the hearth to bake bread. All these were usually made by area craftsmen. She would have a grinding stone to grind wheat for flour. When the flour mills in Ballina opened they would be more likely to buy the flour at market.

A spinning wheel was usually present. The woman of the house would spin woolen thread into balls. The women and girls knitted stockings, caps, gloves, longed sleeved jackets and underwear for all the family members.

Plates and drinking vessels were made from fired pottery. In a few homes these utensils were still made from wood. A noggin was a wooden drinking vessel constructed much like a barrel with staves and hoops. Baskets and creels for holding household products were made by the men or by local craftsmen.

Turf was used to cook the food and heat the home. Many evenings were spent with the family sitting around a turf fire telling stories and covering the latest village gossip. Gathering the turf was a major job requiring the help of all able family members. In the spring or early summer, it would be cut from the bogs in the area of Owenbeg and Leaffony. The men would use special spades to cut bricks of turf, which were stacked for drying by the women and children. Later in the summer they would be loaded into carts and taken home. At home they were stacked in a manner which repelled the rain. In some areas of western Ireland these rounded stacks of turf can still be seen. Americans could liken it to the practice of burning wood.

Another task which occupied a good deal of time was 'Churning'. Butter was a key element of the Irish diet and its production was an ongoing and complicated process. Butter was frequently sold at market to get some extra cash and its quality was very important. A good deal of skill was needed to properly churn butter and temperature was of great importance.

The cow's milk was poured into a large, stave-built, wooden bowl (keeler) and allowed to set. After a day or two, the cream would rise to the top of the bowl and would be skimmed-off using a saucer. The cream would be placed in a churn, which had been carefully scoured with boiling water. Before the introduction of the thermometer in the late 1800s, a quick dip of a finger was used to judge temperature. Butter with a golden color was preferred and if the cream was too warm the butter would be white. As in other aspects of Irish life, superstition played a role in churning. A bad batch of butter was frequently blamed on the fairies. If someone visited the home while churning was in process they had to churn for a few minutes, for it was thought they would take away the luck and the cream of the churn when they left. Byproducts of churning included butter milk which was drank or used for baking and whey which was fed to the pigs.

Of course you shouldn't put the butter before the cow. The task of feeding and milking the family cow fell to the women and children, with the milking usually being done by the woman. If the woman of the house was away, the eldest son would look after the milking.

The women's work extended beyond the home and she had chores in the field during spring planting and the fall harvest. Gathering seaweed for manure and kelp required help from both the women and children. The garden was usually the responsibility of the woman of the house. She also raised chickens for eggs and an occasional chicken dinner. Those living near the shore or a pond frequently raised ducks or geese. The eggs or indeed the birds themselves could be sold at market when some extra cash was needed for the home. This task usually fell to the women and children.

Fetching water could be a tiring chore, depending on the location of the well. In some townland a trek of several hundred yards was sometimes necessary.

Diet

There are a few surprises here, but not many. As most everyone knows the main staple of the Irish diet in the 19th century was the potato. The potato is a remarkable vegetable, providing many of the nutrients necessary in the human diet. Along with some protein it is quite capable of keeping a person alive and reasonably healthy. It is said that time frame the average Irishman ate eight to twelve pounds of potatoes a day. Much of the potatoes grown by the farmer were consumed by the family. For many years it enabled them to survive and indeed, early in the century, to some degree prosper.

In his “*Story of Enniscrone*” Conor Mac Hale recounts a description of the Irish diet provided by our fore mentioned traveler, Arthur Young. “The poor people lived on potatoes and milk and herring in season. They all had a bit of cabbage and lived on oatmeal for three months of the summer until the new potato crop came in. They have an absolute bellyful of potatoes and the children eat as much as they like.” Items of food mentioned are potatoes, milk, herring, oat-bread, eggs, butter and cabbage.

While this is certainly true, it was not the whole truth. In his “*Irish Folk Ways*” E. Estyn Evans makes it sound much more appetizing. “Each family had at least a garden. In a manured and well prepared garden, potatoes, cabbage, onions, garlic and herbs were grown. If a farmer had sufficient land they grew some oats, rye or wheat. The women folk raised fowl and ensured a continuous flow of eggs for home consumption and chicken dinners, on occasions. The food was simple. People used mostly mashed potatoes. The potatoes when boiled were pounded in a wooden vessel. Butter, milk, sliced onions, garlic, pepper and salt were used to give the mashed potatoes a good flavor and make the meal more nutritious. Buttermilk and water were used at the meals. The women also made oat, wheat and rye bread for consumption on special occasions.” A cow was also a must for every family, its milk and butter was their chief source of protein. Who can imagine eating ten pounds of potatoes a day without butter? After the famine turnips were added to the Irish diet. A nice meal could be made of turnips and bacon.

Before the famine families were totally dependent on the potato as a source of food, eating them 3 times a day. After the famine they may have had more access to milled flour. The mills were established in Ballina after the famine to encourage the farmers to grow grain for the flour industry. And it would give them access to better quality flour, which previously they were grinding it at home. There was a corn mill in Cabraghkeel in Griffith’s Valuation, but that disappeared shortly thereafter. After that they probably went to Ballina, where the bigger mills were working all year round. If they grew grain they probably kept some for home use and took the rest into the market at Ballina.

Another source of protein and income was the pig, with most families keeping a sow, a healthy sow can have as many as three litters a year. The pigs were housed outside the home and were feed potatoes, turnip greens and any waste from the kitchen.

The bay itself provided a means of supplementing the diet. Shell fish such as cockles, mussels and periwinkles could be found at low tide. The shellfish were boiled in milk for the children and sometimes for the livestock. Fish such as herring, salmon, cod, pollock, haddock, mackerel, and sea trout could be caught or netted. There was a herring fishery in Enniscrone until the late 1700s when it failed and closed.³⁷

Hunting and fishing in local streams and rivers had to be done with care for the right to hunt and fish had to be granted by the landlord, who held those rights as he owned the property. Salmon were abundant in the rivers of Tireragh during spawning season and were harvested by the landlord.

There was yet another diet supplement available from the bay. Certain types of seaweed were, and to a small degree, are still consumed today. Dulse (dillisk) and dulaman were used both as food and medicine. They provided a tasty morsel to be chewed between meals, or boiled to be served with potatoes in lean times. Dulaman was sometimes chewed to cure a sore throat. During the famine seaweed certainly extended, or perhaps saved the lives of more than a few.

Health Care

The Poor Law Unions also provided a health care system. The Unions were divided into health care districts based on electoral divisions. Dispensaries were setup in each division with a doctors assigned, although not always full time. The doctor would provide medicine and medical advice. Griffith's Valuation (1857) shows a dispensary in Dooneen, Castleconnor Parish. Though not show in the valuation, oral tradition says a physician visited the Barrane home in Carrowhubback North on a regular basis. Hospitals were available in Ballina and Sligo for severe cases.

Where they could the Irish took care of themselves. Midwives delivered the babies. Bonesetters took care of fractures. Both of these skills were usually passed down to family members. Of course there were traditional folk cures for just about every ailment. Carrageen moss (seaweed) was boiled and strained to treat a bad cough. Most cures were usually based on application or ingestion of herbs. A seventh son or daughter is said to have the ability to make certain cures. There is a seventh daughter in Sligo today who is said to have the ability to cure ringworm. Even pooten is said to reduce the effect of a sprain – it should be rubbed on not drunk.

³⁷ The Story of Enniscrone, Conor Mac Hale

Seasonal Emigration

Many farmers found it necessary to look toward England and Scotland for jobs to meet their rent payment. One avenue open to them was ‘Tatie Hoking’. Harvesting potatoes was a low skill, labor intensive, job. Unfortunately the jobs were available at the same time the farmers would have to harvest their own crops. Usually it was the head of the family that took on this task; this left the rest of the family to tend to the harvest at home. Passage would have to be booked and that was no easy matter for the cash short farmer. More often than not money would have to be borrowed to cover travel expenses.

Life was not easy for the Irish ‘Tatie Hokers’. Living conditions were primitive and the work day long. The day would begin around six in the morning and continue until dark. Diggers dug the potatoes with a three prong fork and the pickers followed behind them gathering the potatoes into baskets. They would unload the baskets into sacks, the sacks were sewn and loaded onto wagons by loaders. Breaks were few, usually only two a day. During the breaks the Irish would have some cold tea and bread with jam. Of course the evening dinner would be boiled potatoes. The evenings would be spent visiting, playing pitch, tossing pennies, or taking a walk into the local village. Of course many, exhausted from the day’s labor, went straight to bed.

For many farmers in western Ireland ‘Tatie Hoking’ continued well into the 20th century. The living conditions were better, the machines made the work a bit easier and the pay improved, but surely this was not a task to look forward to with any amount of eagerness.³⁸

Markets and Fairs

Fairs served two important purposes - business and social discourse. Other than their immediate neighbors, many farmers and their families had little chance to meet with others of their social class. These gatherings provided them the chance to exchange news and life’s experiences with people from surrounding parishes – frequently over a favorite libation. Ballad singers, fiddlers and gamesters were usually present to provide entertainment. It is hard to imagine that these gatherings took place without more than a few fist fights. The fair in Donnybrook was said to have a reputation for this

³⁸ Journal of the Mayo North Heritage Centre, 1967

form of social interchange. On the business side fairs provided them with the opportunity to find a buyer for their products and livestock. If a special tool was needed for the farm, it could be found. The woman of the house might need utensils for her kitchen a growing son might need a winter coat. For these purchases blacksmiths, weavers, cobblers, churn makers and other peddlers were available.

Fairs were usually three days in length Gathering Day, Fair Day and Scattering Day. The mountain men of the early American West followed the same pattern. For climatic reasons the regional gatherings were usually held between May and November. Winter festivals would be more local, involving local townlands rather than different parishes and baronies.³⁹ The Ordnance Survey tells us that a fair was held three times a year in Enniscrone for the purpose of disposal of horse, sheep, etc. Dromore West, because of its central location along the Ballina to Sligo road, had one of the more popular fairs. In 1852, Captain John Fenton, J.P., of Dromore House, was entitled to the tolls and customs of the fairs.⁴⁰ At one time a fair was held in Quigabar.

Market Day provided many of the same opportunities, only on a smaller scale. The primary purpose of the market was to give the farmer a means to sell his produce or livestock. Markets were held on a weekly or monthly basis. They were known to be held in Easkey, Culleens, Shanbally (a Castleconnor town no longer in existence), Roslea and Ballina on a regular basis. Records tell us that In March 1864 there was a large gathering of graziers from the North West at an auction of livestock and farming implements at Cooga Lodge, the seat of Patrick C. Howley, R.M.⁴¹ If cash was needed, and a better price could be had, a long trek to Sligo Town was not out of the question. Depending on what was being transported the trip to the market could be relatively quick or a significant effort. Grain was usually transported by cart but in some cases transport by boat was possible. Livestock transportation was another story, simply said, it involved a good long walk and not always on a pleasant day.⁴²

³⁹ Irish Folk Ways, E. Estyn Evans

⁴⁰ Olde Sligoe, John C. Mc Ternan,

⁴¹ A Sligo Miscellany, John C. Mc Ternan

⁴² The Story of Enniscrone, Conor Mac Hale

Athletics

Sports like football, hurling, handball and rounders were played by the Irish back into Gaelic times. These were largely unregulated and the rules varied from area to area. With the English came they brought along European sports. In 1884 Michael Cusack founded the Gaelic Athletic Association (GAA) in an attempt to revive Gaelic sports in Ireland. As the association grew, under the influence of the Irish Republican Brotherhood, it began to take on nationalistic tendencies. Rules banning anyone who played foreign games like soccer were designed to keep out members of the RIC and British Army. Playing all games on Sunday discouraged Protestants, who considered such activity on Sunday an abomination.⁴³

The GAA quickly spread across the country, being especially popular in rural areas. A club was formed in Kilglass in 1890. In 1914 the senior team won their first county title. That team had a roundabout connection to Scranton. Jim Calpin was the son of Patrick J. Calpin and Mary Ann Golden who had returned from Scranton in 1869, was a member of the team. The team repeated as champions in 1916.

Marriage Customs

Shrove Tuesday is the day before Ash Wednesday, the start of the Lenten season. Countries across the world have different customs associated with Shrove Tuesday. The English make pancakes to use up the dairy products they abstained from during Lent. In some cultures it is common to eat as much as possible to prepare for Lenten fasts. The French came up with the great idea of Mardi Gras, Fat Tuesday, a final day of eating, drinking and merrymaking. In New Orleans a strange custom has evolved where attractive women bare their breasts; perhaps this has something to do with dairy products. Not surprisingly the Irish partook in the European custom of pancakes and merrymaking.

Shrove Tuesday had a second meaning for the Irish. Because the Catholic Church forbade marriage during Lent, they came to believe that if you didn't get married before Lent, you wouldn't get married that year. Single men and women who did not get married by the start of Lent were singled out for a special embarrassment by the youngsters by marking their clothes with chalk. To confirm that the influence of Shrovetide marriages were not

⁴³ History In The Making, Ireland, 1868 – 1966, by M.E. Collins

oral folklore, we can take a look at the marriage register for the Church of the Holy Family in Kilglass. During the 1850s, one hundred and ninety-eight marriages were performed. One hundred and twenty-nine of these were performed in the months of January, February and March.

Arranged marriages during this time frame were the norm. This may seem harsh, but it was not done in a vacuum. In many cases the couple knew each other since childhood and had established feeling towards each other. Father Sweeney tells us: "Typically a young man who contemplated marriage spoke about it to his friends and relatives. They discussed the qualities and family background of the girl they liked best. They did not ask the girls to marry them but sent delegates to the home of the girl. The delegates informed the parents of the desires of the young man to marry their daughter. Meetings of the families were arranged and took place according to schedule. This procedure was known as 'Match Making'. Sometimes there were a few meetings during which the 'Creature' warmed-up all present (evidently Father Sweeney did not take kindly to those who might have a drink or two during these negotiations). Between the meetings, the backgrounds of the families were discussed so that the boy and girl knew the families they were about to join. The Dowry was dependent on the means of the families and local customs." The dowry could consist of many things livestock, household goods, land, money, etc.

In cases where the bride had no brothers, her father's holding may have been part of the dowry. This certainly would make her an attractive prospect. When money was the dowry it may be used to establish them or their parents on a new holding or for them to emigrate.

Until late in the century marriages took place in the bride's home. After the marriage the people would go back to the man's house for breakfast. The expenses of marriage were paid by the bride's father, and could be so excessive as to cause much subsequent financial distress. Even laborers, of the lowest means, considered themselves bound to give a feast. Sometimes the celebrations went on for several days. Strawboys or Wattlers would visit the house the night of the marriage. They were usually friends dressed in white shirts, high straw hats and false faces so that no one would know them. They would stay for awhile and participate in the fun and drink. The origin of the Strawboy custom is lost in time, but it was thought they brought the new couple luck.

When the married couple moved in with their parents, the new bride became the woman of the house, surely causing some strain in the

household. It would also be natural to use the money for a member of the family to emigrate to make room for the newlyweds.

When an arranged marriage wasn't possible for a romantically involved couple, there were run-away marriages, which are sometimes referred to as abductions. Father Sweeney tells us: "The boy and girl arrived at the residence of the priest and asked to be married. Once the priest was sure that they were free to marry each other, he presided at the ceremony with two witnesses, who in many instances were the priest's cook and his sexton. There was no match making involved in these marriages, there was no village feast and very often there was resentment and anger between the families."

Wakes and Funerals

Father Sweeney gives us an excellent account of the tradition regarding the death and burial of loved ones:

"When a person died, especially one of advanced age, all work was stopped on the village farms until the person was buried. Neighbors did their best to relieve the grief of the bereaved. The home and out buildings were given a fresh coat of paint. The body was washed and prepared for burial. It was placed on a white sheet on a bed in the kitchen, with white sheets acting as a canopy on three sides. The Rosary was recited frequently, day and night. By tradition there were usually two wakes, sometimes three if some relatives had to travel a great distance.

"Keening was practiced during this time frame. Professional keeners were hired to cry in the house of the dead person until burial. When they heard someone was dying they would practice so they could put on a good show." Father Sweeney's mother told him a true story of a keener from, Stoukane. 'When the keener heard a neighbor was dying, she decided to practice. She put her young son in bed and cried over him, when she was through, she told the boy to get up, but he was dead. That brought an end to keening in his area of Castleconnor.

"Relatives went to the graveyard and opened the family grave. The casket was carried by friends, or on an open cart. Following a service the coffin was placed in the grave with the bones of ancestors around it. All remained until the last shovelful of dirt was returned to the grave. The next of kin were then each led in a straight line across the grave from foot to head and then from shoulder to shoulder, making a sign of the cross on the grave. This was done to show the bereaved accepted this Cross as Christ accepted

the Cross and they were united in their loss, tears and suffering with those of Christ on the Cross. Once the ceremony was complete all tears ceased for the rest of the day.”

Father Sweeney talked of the playing of games and music at wakes, but condemned them as pagan practices. Of course that did not stop these practices. As we go on to see in our next collection of stories, oral tradition in the area talks of refreshments consisting of biscuits, tea, wine and whiskey. Tobacco, snuff and clay pipes were usually made available. The women would stay by the corpse and the men could be found somewhere nearby. Patrick Cowley, eighty-five, of Rathlee agreed in part with Father Sweeney. He reported that in his grandfather’s time there was no keening and celebration was not the norm, but did say tobacco and pipes would be passed out to the men. He went on to say celebration was more frequent in nearby Attymass Parish in County Mayo.

Chapter 6: Emigration

Having several children was an advantage for a tenant farmer. They provided reliable labor to keep the farm productive. The land could be plowed, planted and maintained more effectively. With the extra hands, a few extra chickens, perhaps another sow or even a second cow could be added to the farms inventory. If a family had six children, properly spaced, the extra labor would be available for a decade, perhaps even two. The downside to this practice was the children had little future in Ireland when they reached adulthood.

This was an agrarian society with a limited amount of land. In previous generations the land had been subdivided to the point where the normal holding along Killlala Bay was from six to fourteen acres. When it came time to pass on the farm, it usually went to the oldest son. If he wasn't already married, he would be looking for a wife. The new couple would become the first family and his parents would move into a secondary, supporting role. The newlywed couple would then begin to have children of their own - this left little or no room for the siblings. Perhaps there was room for one of the brothers to stay on as a farm laborer, or an extended family member may need help for various reasons. But the reality was that most were forced to emigrate.

The daughters faced a similar dilemma. A dowry was the norm to facilitate a marriage and only the most prosperous tenant farmers could afford multiple dowries. The remaining sisters were faced with finding another way in the world and there were few alternatives to emigration. They too, would look to America to make their way in life.

The process was usually serial in nature leaving one or two at a time. They would normally be in their late teens or early twenties. Most knew where they were going. Perhaps a brother, uncle, aunt, or cousin had preceded them and sent word of available work. The luckiest ones also got the cost of the passage and perhaps a few extra shillings from those who had crossed before them. Some went to Scotland or England to find work and secure the passage for the rest of the trip.

It was unusual for an entire family to emigrate together, as the cost would be significant. The cost for one person was roughly equal to the cost of a cow. Evicted families would not be among the emigrants, for if they had

the money their first option would be to retain their land holding. In these cases the father would be the first to go, followed by the rest of the family as economic conditions allowed. Some landlords found it cheaper to pay the passage of their tenants to America rather than support them in the workhouse. A well documented case of this is Sir Robert Gore Booth who held much property in northern Sligo and sent hundreds of his tenants to Canada. His legacy in this regard is mixed, with some seeing it as an act of compassion and others as an attempt to dump the responsibility for the destitute on others.

Emigration from the area was particularly high in the 1870s and 1880s. The agitation of the Land War may have been one reason. The biggest reason was consistently bad weather resulted in failed crops and food shortages. A number of government assisted emigration schemes also acted as a spur for those who could not afford to emigrate. In 1882-83 Parliament passed legislation which subsidized transportation for over 54,000. Passage money also came from landlords, charitable institutions and private philanthropists. In this time period families emigrated as a group more than any other comparable time.

In "*A Sligo Miscellany*" John Mc Ternan cites an article from the 5 May 1883 *Sligo Independent* reporting that the Sligo Poor Law Guardians were paying for a large number of emigrants under The Arrears Act. They were being sent to Derry to board ships for New York. Several families from Kilglass and Easkey headed for Scranton in the June 1883 time frames. Aboard the S.S. *Circassia* were the Nealon and Conway families from Easkey. Also on board were Thomas Jordan and family, also from Easkey. In 1900 they are found in Manhattan. Also in June of 1883 on board the S.S. *Bolivia* and S.S. *Devonia* were the following families headed for Scranton; Calpin, McDonnell, Boland and Best all from Kilglass. A good guess would be that these families also emigrated under The Areas Act.

The destination for emigrants was not always America. Some went to Australia, Wales, Scotland, but outside of America the most frequent destination was England. There was work available in England and many Irishmen sought work there as a means to fund their trip to America. The 1871 England Census shows many families from Easkey and Kilglass in Hartlepool. The jobs they held varied from agricultural laborer, bricklayer, laborer on the docks, iron worker, shipyard worker and timber laborer. Some the surnames are the same; Missett, Leonard, Rooney, Burke, Conway, Hanley and Begley.

Getting Ready

Today international travel requires visas and or passports. In the 19th century all that was required to travel from Ireland to America was a ticket. For those along Killala Bay it was a bit easier than those living inland. Agents representing various shipping lines were available in Ballina and Sligo Town and at various times more locally. They could purchase their ticket in advance and return home until it was time to depart. Others would have to travel to the port of departure, purchase a ticket and perhaps find lodging until their ship departed.

The ticket represented a legal contract between the emigrant to be and the shipping line. Some were as simple as containing only the name of the emigrant, the ship, the port and day of departure. Others were much more complicated listing responsibilities of the shipping line, for example, transport cost, volume and quantity of food and water provided, utensils and bedding provided and any special baggage or embarkation costs. And passenger requirements such as, the date they must present themselves and instructions for presentation of tickets upon embark and debarkation.

Saying Goodbye

This was also a time of optimism. A hopeful future lay in front of those about to cross the Atlantic to America. Many would be greeted by relatives who had already met the challenge of a new life in a far off land. This optimism would manifest itself in the form of music, dancing and games. Surely some pooteen would be consumed and perhaps some tobacco would be available. The gathering would last long into the night, sometimes till the next day.

It was not unheard of for the prospective traveler to decide they didn't really want to go. It was about 1868 in Lackan, when Thomas Calpin did just that. However, his younger brother Patrick seized the opportunity, took his brother's ticket and set off for Scranton. Evidently Patrick held a very deep love of Ireland. He returned ten years later with a family and enough money to ensure them a decent life well into the future.

The Voyage

If they were lucky enough to get a few hours sleep, they would be up early the next day for the trip into Ballina or Sligo Town. By 1850 they were able to take a steamship directly from Ballina to Liverpool where they would be faced with diversions of a short stay in a very strange city. In the same year the Connaught Ranger took thirty passengers directly to New

York. In 1853 The Orwell took passengers directly from Ballina to New York.⁴⁴ In 1858 The Volunteer traveled between Westport, Ballina, Dublin and Liverpool with cargo and passengers. The later 1800s saw the Star Line making regular stops at Ballina to pick up passengers for the journey across the Atlantic. Sailing ships took up to eight weeks to cross the Atlantic. Steam ships came into use in the 1850s and by the 1870s the crossing could be made in two weeks.

The 19th century saw a massive movement of humanity from Ireland to America, especially from 1847 forward, millions would leave the Emerald Isle for America. The trip was not free and the shipping lines tried to maximize their profit by carrying as many emigrants as could in the dark bowels of their ships. Food and water was limited to save space and money. At the ports of departure the emigrants were hustled for fare, food, lodging and materials required for the voyage were over- priced. If not cared for properly valuables and baggage would disappear. The risk of falling prey to these practices was much more pronounced for those who travelled to Liverpool first.

Hollywood likes to portray the Irish as fumbling fools quickly being taken in by schemes to separate them from their savings. Perhaps some were, but that was not the norm. Remember, most had friends and extended family go before them. Many of them were using money earned digging coal deep in the earth to pay for their fare. This money would not be easily given up. There are many examples of letters warning of the pit-falls along the route of their journey. It was not uncommon for an earlier emigrant to combine a trip home with the planned emigration of a family member. Also, the government and various organizations printed warnings of the sharks that preyed on them. Over time the government took various actions to protect passengers.

During the famine many of the ships headed for Canada rather than New York City. One reason for this was the health regulations in New York were much more stringent than those in Canada. If a person failed the medical exam upon arrival the shipping line bore the cost of returning that person to Ireland. Canada would eventually impose a similar regulation at their ports. To protect the shipping lines from this exposure and the emigrant from the pain of being turned away, the procedure of having a medical exam prior to departure was introduced.

⁴⁴ "Dear Old Ballina," by Terry Reilly, Western People Printing, 1993

Arrival in New York

Prior to the opening of Ellis Island in 1892, ships would dock at Castle Gardens, located at the lower end of Manhattan Island, in what is now the financial district. Many previous emigrants settled in New York City and the new arrival would have someone waiting for them. From the 1850s on rail travel between Scranton and New York was available. A trip down to New York City to welcome the new arrivals would be relatively inexpensive. Others had very specific instructions on how to proceed to their final destination. The less fortunate had to face the same schemes to deprive them of anything valuable that they did at the beginning of their trip.

Many chose to sail to Philadelphia rather than New York particularly in the later 1800s and early 1900s.

Part II Life in Scranton

Chapter 1 – A Quick Introduction

Before getting into the detail of what life was like for Irish immigrants in Scranton, we should give our Irish readers and even some of our American readers, an introduction to the area their ancestors were to call home.

It seems that King Charles II owed Admiral Sir William Penn a good deal of money and upon the death of Penn, his son William, asked the King for a grant of land in America as payment. In 1681 the King made good on his debt by signing The Charter of Pennsylvania.

Penn obtained the land for the purpose of establishing a haven for his newly adopted religion, the Society of Friends, better known as the Quakers. The people of Ireland would become very familiar with the Quakers during the Great Famine of the mid 19th century. Their compassion and relief effort saved many Irish lives. The compassion of the Quakers was also apparent during the colonization of Pennsylvania. Even though the land was granted to them by King Charles, they chose to also buy the land from the Indians. It was called Pennsylvania, meaning Penn's Woodland. In 1787 Pennsylvania became the second state to join the union that was to become the United States of America.

Its original European settlers were mostly English Quakers and Anglicans. They settled mostly in the south eastern part of the state and that area quickly lost its frontier quality and its center of commerce was Philadelphia.

Because of the terminology we will be using, it might be helpful to explain the governmental administrative divisions in the United States for our Irish readers. We will not address the responsibilities of the various divisions, other than to say that like Ireland they are designed to give jurisdiction of the laws and regulations which control the daily lives of its citizens to successively lower geographic levels.

For simplicity sake we will outline those divisions and let the reader determine how they compare to those in Ireland. At the top we have the federal government followed by 50 state governments. The states are then

divided into counties. Residents within a county may petition the state government for the purpose of annexing a section to form a new county. The next level of government includes; cities, towns, boroughs, townships, etc. Parishes are strictly a function of the various religious denominations. An exception to this rule is the state of Louisiana, which calls its counties, parishes.

Scranton was originally part of Luzerne County, which had been formed from Northumberland County in 1786; Wayne County would break off from Luzerne in 1798, Susquehanna County in 1810, Wyoming County in 1842 and the final county, Lackawanna, with the growing city of Scranton being the main reason, breaking away in 1878.

Lay of the Land

Pennsylvania covers 377,514 square kilometers of land and waterways, compared to Ireland which covers 68,888 square kilometers. The topography of the state varies from section to section so for the purpose of physical description we will concentrate on the northeastern part of the state, with Scranton near the center.

Scranton sits in the Lackawanna Valley, at the northern edge of the Pocono Mountains, is roughly ten kilometers wide and twenty kilometers long. The area is well forested; lakes and streams are plentiful. The Lackawanna River runs through the valley in a southwesterly direction. Bald Mountain parallels the river on the west, with Moosic Mountain on the east. The valley floor sits at sixty meters above sea level, rising up another five hundred and forty-nine meters to the mountaintops. As Scranton grew its streets reached farther and farther up these hillsides.

The earliest settlers were greeted with majestic trees and a relatively clear forest floor. The Indians regularly clear burned the brush and young trees to facilitate farming and travel. While the Indians had learned to nurture the trees, the settlers cut them down to clear farm land and to build and heat their growing cities. Timber was floated down river to build and heat the cities. The tallest, straightest and strongest trees became masts on great ships. When they grew back, they were cut again. One would think that the countryside would be much like Ireland - devoid of trees, yet that is not the case, today's mountains enjoy the protection of vast expanses of hardwood trees again reaching for the sun. They are not as majestic as the ones that greeted the early settlers, but perhaps someday they will. For a time the earth held back one of its resources, that when discovered coal would change the land forever. The Lackawanna Valley set atop one of the

largest anthracite coal beds in the world. Men from across Europe would follow veins of the 'black gold' deeper and deeper into the earth.

How's The Weather?

Pennsylvania covers a vast area and its weather varies significantly from section to section. The Scranton area offered extremes that its new Irish residents were unfamiliar with. Winter is the least desirable time of year and it certainly caused much hardship. Typical winter highs would be around one degree Celsius, with lows around minus nine degrees Celsius. Each winter could expect a couple of cold snaps where the temperature would get below minus eighteen degrees Celsius; the record low in Scranton is minus twenty-one degrees Celsius. While Sligo offered an occasional snow, that may stay with them a few days, the skies above Scranton have much more to offer. Snow-falls of up to fifteen to thirty centimeters are relatively common. It seems each winter offers at least one fall of around fifty-one centimeters. The ground is frequently snow covered throughout the winter.

In Ireland the land remains green throughout the year, but in Pennsylvania as the temperature drops the whole world seems to turn brown. With the warm winds of March the temperature rises to around eight degrees Celsius, reaching an average high of eighteen degrees Celsius by May. The grass greens, trees bud and their leaves open to gather the warming sun and flowers blossom. The change is dramatic and the new life of spring is welcomed by everyone.

Summers are for the most part are very pleasant with daily highs around twenty-six degrees Celsius. However, each summer seems to offer a week or two of temperatures around thirty-three degrees Celsius, with high humidity. This combination of both high temperature and humidity is very unpleasant, especially to someone that was used to the moderate Sligo temperatures.

Fall is the favorite season of many Scrantonians and would remind the Sligo immigrants of home. High temperatures are around twenty-one degrees Celsius in September, ranging down to lows around ten degrees Celsius in November. Much like the temperature ranges in Sligo.

One would expect the precipitation totals in Sligo to be much greater than the Scranton area, but in fact they are surprisingly close. Sligo averages around one hundred nineteen centimeters per year and Scranton about one hundred and two centimeters. It could be because it rains more frequently

in Ireland, but the weather fronts pass quickly. In Pennsylvania, the storms linger much longer. It not unusual to see an Irishman seek cover till a storm passes, in Scranton that would be rare indeed.

Chapter 2 – The Early History of Scranton

Indian Territory

Prehistoric man moved across the land bridge between Siberia and Alaska approximately 13,000 years ago. They came from Asia and eventually settled across what was to become North and South America. In 1492, when Christopher Columbus stumbled upon the Americas, he thought he had reached India and referred to the inhabitants as ‘Indians’ and the name stuck.

There is evidence that American Indians had populated the Lackawanna Valley as early as 8,000 B.C.⁴⁵ The history of the Indian in the Eastern United States is complicated, colorful and sad. For simplicity sake we will just touch on the main tribe occupying the Lackawanna Valley when the first European settlers arrived. They were known as the Monsey, a sub tribe of the Delaware nation.⁴⁶ They probably settled in the Lackawanna Valley around 1737.

The Delaware lived in grass and bark covered longhouses and depended on farming and hunting for subsistence. The Delaware tribe extended as far north as Canada and as far west as the Great Lakes. They usually lived near water and were skilled craftsmen and were known for their boat making skills.

The Delaware were hostile toward early settlers and supported King George the III during the American Revolution. Raids on settlements were common and at times the settlers had to abandon their farms and seek the protection of the nearest fort. In 1778, in the nearby Wyoming Valley, approximately one thousand Iroquois and British Loyalists, under the command of Major John Butler, attacked the valley leaving behind an estimated one hundred and sixty to three hundred and twenty dead settlers.

This prompted George Washington to take action. In 1779 he ordered General John Sullivan to march north through Pennsylvania and New York States to put an end to these raids. In July of 1779, with a force of two thousand and three hundred men, General Sullivan pushed north. By the end of his campaign he had burned over forty Indian villages and vast

⁴⁵ Scranton – Once Upon A Time, Nicholas E, Petual

⁴⁶ Scranton – Once Upon A Time, Nicholas E, Petual

amounts of their crops. This put an end to any significant Indian raids in the Lackawanna Valley. By 1780 the Monsey had left the area and headed west towards Ohio. Like other tribes in the region, they were pushed even further west by the expanding white population and probably eventually ended up in Oklahoma Indian Territory.

One thing the Indians left behind was part of their language. Many place names still bear the imprint of the Delaware language. Lackawanna means the meeting of two streams; Nay Aug, roaring brook, Minooka, good land; Capouse, the name of the chief of the Monsey tribe and many more. A very early name for Scranton was Capouse Meadows.⁴⁷

The First European Settlers

The first whites settled in Northeastern Pennsylvania around 1755. By the time the Revolutionary War started over two thousand people lived in the area. It was 1771 when Isaac Trip built a cabin in Capouse Meadows. Game was plentiful and the fertile land yielded more than satisfactory harvests. His success drew other settlers to the area. Growth slowed during the Revolutionary War and its associated Indian problems, but quickly resumed afterward. By the 1790s three villages had formed; Razorville, Fellows Corners and Slocum Hollow. These villages became known as Providence, Hyde Park and Scranton, which joined together in 1866 to become the city of Scranton.

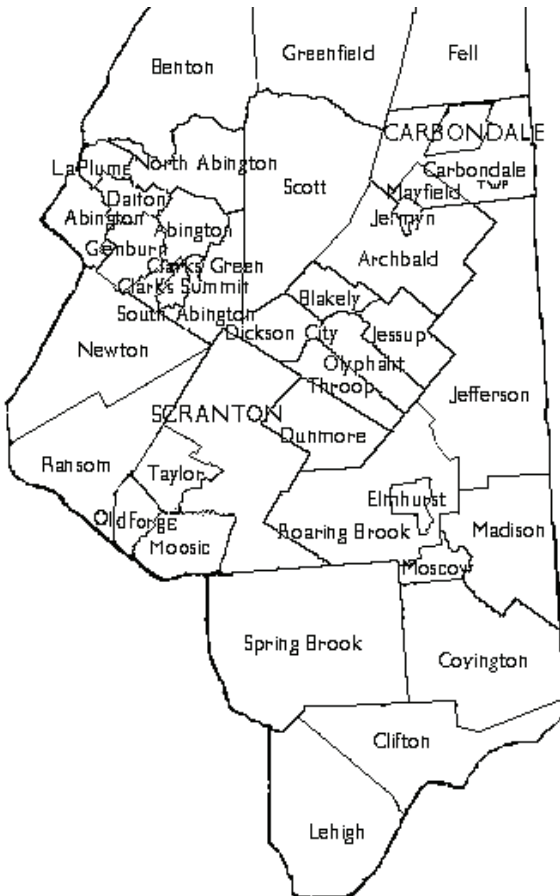
The first settlers were aware of outcroppings of hard black rock that the Indians sometimes added to their fires, but took no action to exploit it. It was 1774 before Obadiah Gore performed some experiments and advertised that coal could be more efficient than charcoal in blacksmith's forges. Attempts to use the new fuel to heat homes failed until 1808 when Judge Jessie Fell, of Wilkes-Barre, invented an adaptable grate on which coal could be burned in order to produce controllable heat. From this point on anthracite coal would change Northeastern Pennsylvania forever.

Anthracite Industry Starts Up

The geophysical processes that created the peat bogs in Ireland were also at work in what was to become Pennsylvania. In Pennsylvania the process was enhanced by the steady growth of the Appalachian Mountains. The Appalachians stretch one thousand and six hundred miles from Alabama up through the south into Pennsylvania, on to Maine and continuing to

⁴⁷ Scranton – Once Upon A Time, Nicholas E, Petual

Newfoundland in Canada. They are one of the oldest mountain chains in the world giving them a well-worn, rounded look. As the mountains formed they generated steady pressure and heat, which squeezed impurities from the trapped ancient vegetation. The result was three anthracite coal fields, in Northeastern Pennsylvania, with coal that was 94% carbon. The southern-most field is primarily located in Schuylkill County and it encompasses one hundred thirty-six square miles. The middle field is smaller, at about one hundred square miles, and is located in Schuylkill and Southern Luzerne County. The largest field is the northern field that stretches up through Luzerne and Lackawanna Counties and covers two hundred square miles. What was to become Scranton sat in the middle of the northern coal field.



Lackawanna County

Coal had been used for many centuries throughout the world, but most of it was the less pure bituminous coal. Anthracite was mined in England, Wales and Ireland, as well as in Europe, but these fields did not match the quantity, or purity, of the Pennsylvania fields. The problem was to make commercial use of this new energy source required it to be transported to population centers. Philadelphia and New York City were the biggest prizes. The mountainous terrain that created the high quality anthracite also made overland delivery of the coal very expensive. It was cheaper to import coal from England than to haul it over the primitive mountain roads to major population centers.

In the early 1800s the best means of delivery was by the waterways. The Lackawanna River touched Slocum Hollow and joined the Susquehanna River near Wilkes-Barre, but the Susquehanna flowed in a southwestward direction away from New York and Philadelphia. The Lehigh River in Schuylkill County led to the Delaware River and Philadelphia, which resulted in the early development of the southern coalfield. However, the depth and flow of all the rivers was inconsistent and could not support regular shipments. It wasn't until 1812 when the U.S. declared war on England that the coalfields in Northeastern Pennsylvania were commercially feasible. With the main source of coal, England, gone, an alternative was necessary. Barge and overland shipments were stepped up to meet the need.

In 1815 the English went home with more than a few bruises. However, America realized that the transportation problem had to be solved to make best use of natural resources. At the time the best solution seemed to be canals. The concept was simple, use the rivers where possible, but when they were too shallow to support barges, a canal was built alongside the river. Dams were built in the river to supply the necessary water. A simple lock system was used to compensate for changes in elevation. A tow-path was built alongside the canal for teams of mules to tow the barges. Later tracks were laid on the paths and stationary steam engines replaced the mules. It was the construction of the canals that first brought the Irish to America in significant numbers.

Both government and private initiatives were undertaken to build the canals. By 1825 the Erie Canal had connected the Great Lakes to the Hudson River. In 1827 the Schuylkill Navigation Canal, alongside the Lehigh River, was complete giving the mines in the lower coalfield of Schuylkill County better access to the Philadelphia market and an

advantage over the upper coal fields that would take some time to overcome.

Early entrepreneurs had examined the Scranton area as a source for coal, but because of the transportation problems, settled on Carbondale in the upper Lackawanna Valley (about sixty miles north of Scranton) as the best site to invest their money. By 1828 they obtained the necessary financing and built thirty-two miles of railways and one hundred eleven miles of canals to connect Carbondale to the Hudson River and New York City. It was named the Delaware and Hudson Gravity Railroad and Canal Company. The New York City market was secure and Carbondale thrived. By 1840 Carbondale had a population of 2,968. The 1840 Census for Carbondale shows that a good number of the residents were born in Ireland. More than a few of those names are familiar to Kilglass, Easley and Castleconnor Parishes.: Barrett, Clark, Taylor, Boland, Mahon, Dowd, Leonard, Finnegan, Gallagher, Walsh, Rape, Judge, Beglane and Loftus. Unfortunately that census lists only the head of the household making it difficult to confirm they did indeed come from those parishes. Many of the Irish would later move down the valley to Scranton.

The Iron and Steel Industry

Pennsylvania's natural resources made it England's leading colony in pre-Revolutionary War America in the production of iron. In America it was not coal that was used as fuel for the production of iron, but charcoal. The vast hardwood forests seemed an inexhaustible source of material for production of charcoal to fuel the iron furnaces. As they moved into the 19th century the inexhaustible, was being exhausted.⁴⁸ Just as in England and Ireland before it, the forests of Pennsylvania were disappearing.

Anthracite coal was looked at as a replacement for charcoal for decades. It wasn't until 1838 when preheating the air blast into the furnace proved at least limited success. By 1839 the process was improved to the point where anthracite fueled furnaces were common in Pennsylvania's iron industry.⁴⁹

In 1838 a gentleman from New Jersey, by the name of William Henry, investigated establishment of an anthracite blast furnace at Slocum Hollow. He believed the anthracite coal, iron ore and limestone deposits in the area were more than enough to support a commercial operation. In

⁴⁸ Scranton's Historic Furnaces, Daniel K. Perry

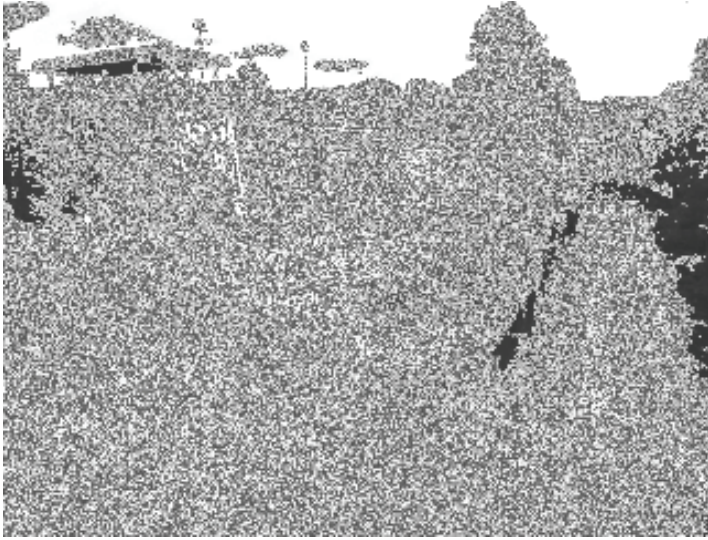
⁴⁹ Scranton's Historic Furnaces, Daniel K. Perry

1840 Henry, his son-in-law Selden Scranton, Selden's brother George and Sanford Grant purchased five hundred and three acres along Roaring Brook. The firm called itself the Scrantons, Grant & Company - the first Scrantons had arrived. At the time the area was known as Slocum Hollow. There were five dwellings a grist and saw mill, along with a school house – it soon would become much more.

Work started immediately on a blast furnace and it was completed the same year. Over the next few years the company would face technical, financial and resource problems. It would be early 1842 before these problems were worked-out and seventy-five tons of pig iron was produced. The company would continue to face challenges in future years, but under the direction of the Scrantons it would continue to refine itself and grow. By 1844 new facilities had been built and the company was also producing nails. By this time America's gravity railroads were being used to connect remote points to the canal system. These 'Rail Roads' used iron rails (called 'T' rails) which were being imported from England. The decision was made to enter the promising new rail market and by October of 1846 they had contracts for 16,000 tons of rail.

With the company growing, it reorganized and became known as Scrantons & Platt, with Joseph Platt (son-in-law of Joseph Scranton) taking the place of Sanford Grant. By 1847 the company had grown to over 800 employees. They came from England, Wales, Germany and Ireland. Initially the company built houses on the hillside near the iron works and the area became known as 'Shanty Hill'. Two more furnaces were added and by 1852 the population in the immediate vicinity was near three thousand.⁵⁰ The city of Scranton was growing. One problem that remained unsolved was the transportation of their product to the marketplace. The use of gravity railroads and ox drawn carts over mountain roads was a severe and costly bottleneck. Once this problem was solved the steel mills of Scranton, at their peak, would employ 4,000 workers.

⁵⁰ Scranton's Historic Furnaces, Daniel K. Perry



Lackawanna Iron & Steel Blast Furnaces

The steel industry was responsible for the birth of Scranton and it provided jobs to its residents for decades. Approaching the turn of the century with the quality of the iron worsening and ore had to be shipped in at significant cost. In 1902 they closed their doors in Scranton and moved to Buffalo New York, where the Great Lakes assured them a constant supply of quality ore.

Railroads Spur Growth

There was a third leg required to support Scranton's growth. The first two were iron and coal, which were already in-place and transportation was the third. In the early days transport was by mule team, over rugged mountain roads, gravity railroads, rivers and canals.

The English had invented the steam locomotive and by 1825 the Stockton and Darlington Railroad was carrying goods and passengers. In 1829 representatives of the Delaware & Hudson Canal Company went to England and purchased the 'Sturbridge Lion'. The seven ton steam locomotive was the first to be used in America. It was tested in Honesdale, thirty miles northeast of Scranton. The Lion proved to be too heavy for existing tracks and trestles; the idea was abandoned.

By the 1840s, technology had improved and the use of steam locomotives was spreading. The Pennsylvania Coal Company started work on The Leggett's Gap Railroad. The original plan was to build a Gravity Road that tied Hawley and the D&H Canal.

In 1849 the Scrantons purchased the charter to the Leggett's Gap Railroad and planned a new route out of the Lackawanna Valley. The idea was to build a railroad connected to the Erie Railroad at Great Bend. This would give them access to the eastern and western markets for their products. By the time the railroad was complete in 1851 they had purchased several steam locomotives and changed the name of the company to the Lackawanna and Western Railroad. By the end of 1853 the company had shipped 97,000 tons of coal to market.

The next priority was a southern rail route across the Pocono Mountains to the Delaware River. The Scrantons started work on the Delaware & Cobb's Gap Railroad in 1851 and by 1853 they had their southern connection. The two railroads merged to become the Delaware Lackawanna & Western Railroad. With the proper infrastructure in place Scranton was now in position to make its move towards greatness. In 1856, the same year the borough of Scranton was incorporated, the Delaware & Hudson extended its tracks into Scranton.

Construction of these railroads was dependent upon cheap labor and Irish and German immigrants met that demand. In his book "*History of Scranton and Its People*", Fredrick L. Hitchcock spoke of the 'Irish War of 1850'. Evidently the Scrantons had two groups from Ireland laying track in Abington Township. As might be expected there were areas of disagreement between the two groups. On 28 May, 1850 they engaged in what easily could be called a battle. Three men were killed and a number of others seriously injured. Col. George Scranton was given credit for restoring order and no further incidents were reported.

In 1982 Dr. Charles Connor gave a lecture before the Lackawanna Historical Society. He identified the combatants in the Irish War as the 'Corkians' (southern Irish) and the 'Far Downers' (northern Irish with a sprinkling of Catholics).

Review of the 1850 Census for Abington Township (a few miles north of Scranton) provides some interesting insight into the make-up of the railroad work force. The census shows twelve dwellings identified as railroad boarding houses. The houses boarded from sixteen to forty-eight

laborers; totaling three hundred seventy-two. The breakdown by place of birth was: Ireland two hundred eighty-two, Germany fifty-eight, America twenty-two and other nine. It appears as if some workers may have boarded with area farmers, but they are not included in these totals. It should be pointed out that Far Downers were sometimes referred to a Connaught Men.

Review of the surnames in these boarding houses suggests he may well be right. There were a number of Catholic surnames common to Sligo and Mayo. The 1870 U.S. Census for Scranton identifies the county in which some Irish were born. Of those shown, the majority certainly belonged to Mayo, followed by Sligo. Tipperary and Cork followed, but with very small numbers. One conclusion that could be reached is that if it was the Connaught Irish against the southern Irish – the southern Irish were a very foolish group.

A Goggle search with ‘Fardowners’ as the keyword provided some interesting results. Similar Irish Wars or rebellions between these groups were reported in Illinois, Vermont, Maryland and West Virginia. The descriptions of these encounters were generally similar and the Irish were described in very unflattering language and a heroic Protestant usually rode in to quell the violence. It seems to this writer that such widespread violence by identical groups, in similar circumstances, in that time frame is suspicious. Could this be an attempt by the owners to ferment anti-labor sentiment and prevent any attempt at an organized labor movement?

The Anthracite Industry Digs In

While correcting the growing pains of their iron business, the Scrantons and railroad companies had been aggressively buying tracts of land in the Lackawanna Valley. They knew there was a lot of money to be made in the coal business and they were smack in the middle of one of the richest hard coal deposits in the world. In today’s vernacular, Northeastern Pennsylvania was the ‘Middle East’ of energy reserves. The need for coal was growing, as it was now being used to heat homes, trains were switching to coal and the industrial revolution was well underway. Ownership of both the land and railroads would prove a potent combination of considerable value. Other companies were not blind to this combination of assets and by 1896 the railroad companies would control 96% of all the anthracite coal fields.⁵¹

⁵¹ The Development of Coal Mining in Scranton 1842 – 1920, a term project by Thomas Eric Mecca, 1976

Scranton's first commercially successful mine was opened in Hyde Park by Joseph Fellows, in the very early 1850s. The 1850s saw four more mines open; the Bellevue, Dodge and Price mines in Hyde Park and the National in Minooka. The 1860s brought the Continental, Oxford, Mt. Pleasant, Central and Hampton mines to Hyde Park. The 1860's saw Providence enter into the colliery derby with Legett's Creek, Cayuga, and Diamond mines opening. The Pine Brook and Williams mines near Center City opened also.⁵² This level of growth continued into the 1870s and to a smaller degree until the 1890s, until the Lackawanna Valley was littered with mines, breakers and culm dumps. At one point in time there were thirty breakers open within the city of Scranton.

No sources suggest any mines being in operation prior to 1850. However, review of the 1850 Census for Providence Township, which includes Hyde Park and Scranton, shows a good number of occupations listed as miners. In these early years coal and iron ore near the surface in the area surrounding Roaring Brook were mined.

When the easily accessible coal was gone the European method of 'pillar and room' was employed. Vertical shafts were dug to the coal vein. Gangways followed the veins, rooms, or chambers, were mined from the side of the gangways. Pillars of coal were left for support, later many of these pillars were mined causing damage on the surface to homes and buildings built over the mines.⁵³

With demand high and efficient transportation available, the coal industry continued to grow throughout the 19th century. With the closing of the Lackawanna Iron & Steel Company in 1902, coal was the single most important industry in the Lackawanna Valley. Even with the loss of hundreds of families over the next ten years the population of Scranton increased by approximately 27,000 and coal was king.

At least one Sligo family benefited from this growth. In 1899 the Peoples Company was organized. Its' proprietors were John A. Mears, Edward Robinson, William P., Christopher G. and James M. Boland. William P. Boland had interests in the Hillman vein Coal Company, the Johns Coal Company, the Marion Coal Company and the Oxford Coal Company.

⁵² Scranton, Once Upon a Time, by Nicholas E. Pertula,

⁵³ Scranton, Once Upon a Time, by Nicholas E. Pertula

Chapter 3 – Life in the City

The early residents of the Lackawanna Valley enjoyed a land that was wild and beautiful, perfect for hunting, fishing and farming. In those days the roads were old Indian trails. It took up to a week to get news from New York or Philadelphia. Things began to change in the 1840s, with the startup of the iron and coal industries and the population grew. When the railroads arrived things really began to happen.



Scranton

After its incorporation of the three boroughs in 1866, Scranton moved quickly to establish its infrastructure. A public transportation system, using horse drawn carts was initiated. The first route was from Central City to Green Ridge; from there it expanded into other sections of the city. In 1886

Scranton was quick to recognize the value of electricity, implementing the 'Edison System' to bring electric lighting to homes and businesses. They quickly followed with an electric street car system and became known as 'Electric City.' Through the remainder of the century improvements continued, a telephone system, sewers, paved streets and sidewalks were installed. These improvements came first to Central City, but were slower getting to the other sections.

Neighborhoods

Central City was not the only section to grow. As new immigrants poured into the city they settled near their place of employment. And like other immigrant groups the Irish gathered in tight ethnic neighborhoods. In Scranton the term section is used more commonly than neighborhood and will be used as such in this book.

Shanty Hill was the first section; it grew beside the Scranton Iron Works. The *23 September, 1916 edition of the Scranton Republican* printed an interview with John Hawks describing living conditions for the early iron workers. John came to Scranton in 1840, when his father was hired to work on the blast furnace. John provides an excellent account of how the first section was settled:

“All comers had squatters rights to build on the South Side near the furnaces. They built shanties in the woods and each shanty had a chimney. When a newcomer arrived the neighbors would get together and build a house by sundown. The men would bring axes, hammers, nails and saws. The stone chimney would be carried up to the gable end and we would top it with a flour barrel. When I was a small boy I helped many a man build his home. Those were the pine knot days, and there were no electric lights in the days of Shanty Hill and Slocum Hollow.”

It would be many decades before that label could be shaken. In 1903 a Catholic Church, The Nativity of Our Lord, was built in that area and the section then became known as Nativity.

Where there was work, there were houses and sections continued to grow. For the next several decades that would be mainly by the coal mines. By 1854 Bellevue, Pine Brook, Providence and the back part of Hyde Park had become Irish sections of the city.⁵⁴ The Welch concentrated in Slocum

⁵⁴ The Development of Coal Mining in Scranton 1842 – 1920, a term project by Thomas Eric Mecca, 1976

Hollow and Hyde Park. The Germans had a presence on Shanty Hill, but they were found in large numbers in South Scranton. Later the Jews found The Flats, below Shanty Hill, and part of Bellevue to their liking. The English settled in East Scranton in an area that became known as Little England. They remained there until the Italian immigrants began arriving in the late 1890s.⁵⁵ These are just a few examples of the many sections of Scranton. Their ethnic makeup would change over the years, but most sections carry the same name and retain, to some degree, its original ethnic identity.



1890 picture from Eastern Hyde Park looking across the valley towards Shanty Hill and South Scranton.

Courtesy of the Lackawanna County Historical Society

Tensions went hand-in-hand with the separation of immigrants in ethnic neighborhoods. The Welch held a centuries-long contempt for the Irish, and the Irish felt no better about the Welch. All groups competed with each other for jobs. There were barroom fights, one day ethnic battles and gangs of youths fought each other. These tensions continued well into the 20th century, but not at an unmanageable scale. These prejudices extended across social classes. The Irish immigrants who became men of great wealth were not accepted in upper Protestant society in Scranton. In turn

⁵⁵ The Development of Coal Mining in Scranton 1842 – 1920, a term project by Thomas Eric Mecca, 1976

the wealthy Protestants of Scranton weren't accepted by those of wealth in society conscious New York and Philadelphia.⁵⁶

Religion

From the very beginning the offer of freedom to practice ones religion attracted immigrants from all over the world. As Scranton grew, churches of all denominations were built to meet the religious needs of its new citizens. The early settlers were overwhelmingly Protestant and their churches were the first to appear on the hills surrounding the Lackawanna River. In 1794 the Rev. William Bishop settled in what was to become Hyde Park. The Baptist minister was the first clergyman to settle in the valley. He served his flock from a log-cabin church.⁵⁷ In 1829 the First Methodist Church of Providence was established and by 1841 the First Methodist Episcopal Church of Scranton was welcoming congregations. The Welch followed in 1845 with the opening of the First Welch Baptist Church in Slocum Hollow. The Presbyterians were practicing their faith in Providence in 1846 and in Scranton in 1848. Hyde Park had a Baptist Church in 1849 and an Episcopal Church in 1851. The Germans had a Presbyterian Church and Methodist Church in East Scranton in 1855. The Welch added to their places of worship with a Congregationalist Church in 1855. And the list goes on and on.

The Irish were not the first to bring the Catholic faith to Northeastern Pennsylvania. As a group that privilege goes to the French. In 1789, with the fall of King Louis XVI and the execution of members of the Royal Court, some members fled to America to seek sanctuary. A small community, which included two churches, was built about fifty miles north of Scranton. It was to accommodate Queen Marie Antoinette and other aristocrats. Unfortunately for the Queen she never reached Pennsylvania as she followed her husband to a quick death on the guillotine. When Napoleon rose to power he announced amnesty to exiled Frenchmen and most of the French in Pennsylvania returned home. It was during these troubled times that the Rouse and Tuffy families left France and came to Kilglass, where they remain in numbers to this day.

It was 1825 before Father Jeremiah Francis O'Flynn, from County Kerry, appeared in the area. After missions in Australia and the Caribbean, Father O'Flynn, his health failing, was looking for a location to recover in semi-retirement. He learned of the small Irish farming community of Silver

⁵⁶ Social Order of the Anthracite Region, Rowland Berthoff

⁵⁷ The Scranton Times, Centennial Edition, 1966

Lake in Susquehanna County, where there were several Irish families with no means of practicing their faith. After visiting the area he purchased one hundred acres and built a log cabin, with an attached room to serve as a chapel.

As other Irish families began appearing in communities across Northeastern Pennsylvania, Father O'Flynn undertook the task of providing them the sacraments. In 1828 the good Father began his mission. Traveling by foot, horse, canal barge and gravity railroad, doing the best he could to satisfy the needs of this vast parish. It was not long before the task became more than a man of suspect health could endure. On 9 February, 1830 Father O'Flynn died of pneumonia.

Father William J. Clancy, from Cork, replaced Father O'Flynn and by 1832 demographics forced him to move his principle residence to Carbondale. By 1834 he too was overwhelmed and he took a position in Albany, New York. It was another two years before Father Henry F. Fitzsimmons, born in County Cavan, came to Carbondale. Father Fitzsimmons proved more durable than his predecessors and when the diocese of Scranton was formed three decades later, in terms of service, he would be its oldest priest. The good Father did not accomplish this feat without some help. In 1836 a second priest was on the scene, Father Nicholas Steinbacher, a Jesuit and a German. At this time most of the Catholics were Irish and German, the Germans had grown frustrated with their religious needs being cared for by Irish priests.

The Catholic community took hold and grew along with the iron industry. In 1841 the first mass was said on Shanty Hill. In spite of his great work it was not Father Fitzsimmons who celebrated the mass. In response to a letter, Father Andrew Sullivan came to the Hill, from Carbon County. As payment for the arduous trip, he had the honor of saying Mass and administering the sacraments to the Catholics of Shanty Hill. Some of Catholic men working in the area at the time included: William Hawks, John Travis, Simon Ward, Anthony Maloney, Thomas Dolphin, Matthew McGowan, Michael Hart, Michael Taylor, Robert Atkinson, James Eagan and Patrick Connors. Many of those names are common along Killala Bay, only Robert Atkinson and James Eagan could be traced back to the bay area. In his "*A History of Scranton and its People*", published in 1914, Fredrick L. Hitchcock noted that the house still stood at 522 Front Street.

Periodic mission masses continued until the number of Catholics had grown to the point that they needed their own church and a resident pastor.

By this time Father Fitzsimmons had transferred to Pottstown and had been replaced by Father Patrick A. Pendergast. Faced with a community too large to serve in individual homes, he set about building a church. He approached Joseph H. Scranton, a Protestant, who donated the necessary land. In 1848, a wooden frame church capable of seating two hundred was completed on Shanty Hill. As a compromise between the Irish and Germans it was consecrated as St. Bonaventure's - its first pastor was Father John B. Loughran.

Unfortunately discrimination and repression against Catholics was not limited to Ireland. In this time frame Protestants born in America, feared that the growing waves of immigration would encroach on the political power they enjoyed since the Revolution, formed a political party known as The Know-Nothings. According to Col. Fredrick Hitchcock:

“The early Catholics were not allowed to worship their creator in peace and according to the dictates of their consciences. An organized band of Know-Nothings, who held their meetings where the telephone exchange now stands on Adams Avenue, then known as Peabody Street, made frequent visits to the struggling church on Shanty Hill during the night time, and windows were broken, railings and doors smashed, firearms were discharged, in the stupid and vain effort to intimidate these hardy pioneers who had suffered so much for the faith in the old land.”⁵⁸ Of course as Col. Hitchcock wrote this in 1914 he was aware that these growing waves of hardy immigrants and their children had indeed become a major political presence in the area.

As the city grew and the Catholic population increased a second church was built at the corner of Franklin Avenue and Spruce Street. Vincent de Paul's was completed in 1853. It was intended to serve all the Catholics in Scranton, Hyde Park, Providence and Dunmore. Saint Bonaventure's would be used to serve the growing German population in nearby South Scranton. St. Simon's was established in Dunmore in 1856.

In 1857 a mission was started in Providence at the home of Patrick Burke. It was two years after that before St. Thaddeus would be built to serve the Catholics of that area. Once again the Germans attended mass with the Irish. They would eventually have their own church in 1865, taking over

⁵⁸ A History of Scranton And It's People, Fredrick L. Hitchcock

St. Thaddeus on Hickory St. Further growth of the Church through the 19th century can best be presented in tabular form.⁵⁹

Name	Date Est.	Location	Primary Congregation	Comments
St. Mary's Church of the Assumption	1848	Shanty Hill	Irish & German	Irish went to St. Vincent de Paul in 1853. Served as a mission until 1865. New church on River St completed, gained full parish status. Renamed.
	1853	Shanty Hill	German	
	1865	Shanty Hill	German	
	1874	Shanty Hill	German	
St. Vincent de Paul	1853	Central City	All Catholics	New church on Wyoming Ave. Renovation completed.
	1867	Central City	All Catholics	
	1884	Central City	All Catholics	
St. Simons	1856	Dunmore	Irish	Renamed.
St. Mary's of Mount Carmel	1874	Dunmore	Irish	
St. Thaddeus	1859	Providence	Irish & German	Mission chapel.
	1873	Providence	Irish & German	New church.
St. Patrick	1874	Hyde Park		
St. Mary's of Mount Carmel	1874	Dunmore	Irish	
St. Joseph's	1875	Minooka	Irish	
Sacred Heart of Jesus and Mary	1885	South Scranton	Polish	
St. John the Baptist	1885	Hyde Park	German	
St. Paul's	1887	Green Ridge		
St. John the Evangelist	1886	South Scranton		
St. Peter and Paul's	1890	West Scranton		
St. Mary's	1892	Dickson City	Polish	
Holy Cross	1894	Bellevue	Irish	
Holy Family	1895	Central City	Slovak	
St. Stanislaus	1896	Providence	Polish	
St. Joseph's	1896	Providence	Lithuanians	

⁵⁹ A Century of History, Rev. John P. Gallagher

St. Paul's	1897	Green Ridge		
St. Anthony of Padus	1900	Providence	Italians	

The church in the area and throughout northeastern Pennsylvania grew at an amazing rate. By 1868 the Holy See saw fit to establish the Diocese of Scranton. The new diocese encompassed 10 counties of North Eastern Pennsylvania and Rev. William O'Hara, born in County Kerry, was named its bishop.

Schools

In 1818, Providence Township established the first school in what was to become Scranton. Another was built in 1840 near the bottom of Shanty Hill, where Roaring Brook enters the Lackawanna River. Early attendance was between thirty and fifty students. A school went-up in Hyde Park when it incorporated in 1852. By 1858 a High School stood at the corner of North Washington Avenue and Vine Street. By the time the city of Scranton incorporated in 1866, there were thirty schools, with 4,180 students in attendance.

In the United States administration of schools is devolved to the local and state level, unlike Ireland where they have a national school system. The curriculum of American public schools was secular, with no religious training. Many of the Scranton Irish and German immigrants, being mostly Catholic, wanted the education of their children to be more than the three R's, they wanted them to have a religious education also.

The Catholic Church was aware of the need for a religious education and when the Diocese of Scranton was established under Bishop O'Hara, in 1878 they took action. The bishop called upon the Sisters of the Immaculate Heart of Mary. In the next ten years they opened four schools in Scranton and one in Olyphant. The Religious Sisters of Mercy, The Sisters of Christian Charity and the Sisters of the Holy Family of Nazareth joined the effort and Catholic education in the Lackawanna Valley was moving toward a solid future.⁶⁰

In "*A History of Scranton and its People*", Col. Fredrick Hitchcock presents a slightly different view of the early Catholic education. Col Hitchcock cites the Rev. J. W. Malone as the source for the information. The very first schools available to Irish Catholics were on a grassy lawn in

⁶⁰ A Century of History, Rev. John P. Gallagher

the shade of a tree, much like the Hedge Schools in Ireland. Irish history, religion, and basic general education were the subjects. They built their first school house in 1850. It was a simple wooden structure erected on what is now the 500 block of River Street.

The Irish immigrants were faced with the same decision regarding education they did in Ireland. They knew the value of an education, but a roof over their head and some food in their stomach was important also. The decision was a difficult one. The path they took would prove to be one that eventually took them in the direction of financial stability.

Review of the 1850 through 1900 Census provides some insight into how the Irish went about this task. Generally speaking their children went to school from the age of seven until their early teens. Boys entered the work force earlier than girls, but not in significant numbers. The story of the breaker boys and mule drivers starting work at an early age and bypassing an education is only partly true. In the 1850 through 1870 censuses, it was common to see that a young breaker boy had attended school that year. This seemed to change in the 1880 census, where most boys that worked in coal mines did not attend school. It seems that the Catholic Church had started a night school for the children working in the mines. The independent spirit of these ‘working children’ proved too much for the educators and the program abandoned. In these early years less than one percent of the children completed grades one through twelve and most of them were girls.

It was 1888 before Scranton produced its first institution of higher learning - St. Thomas College. Now called the University of Scranton, it is run by the Jesuits and is a very highly rated institution.

In the 1880s school was opened on the first Monday of September, and concluded in June. An interesting regulation found under the heading “*Methods of Discipline*” reads: “Private admonitions, appeal to conscience public reproofs monthly reports, supervision and the use of the rod are some of the ways in which good order can be secured... while teachers are required to maintain order in the school and secure obedience to necessary rules, they are reminded that passionate and harsh expressions and hasty measures only tend to evil, and the best disciplinarian is one who can secure order by the gentlest influences.”⁶¹

⁶¹ The Scranton Times, Centennial Edition, 1966

Homes

When John Hawks described the formation of Shanty Hill he referenced 'squatter's rights'. In fact there was very little private ownership of real estate in that time frame. The 1850 Census for Providence, in which Shanty Hill was included, revealed those who did own real estate were merchants, farmers, tradesmen or innkeepers. Very few working class people owned property and only two people born in Ireland were among them. One was John Bradley a roller at the iron mill and the other was Richard Shuld (Shields), a laborer. It was the iron, coal and railroad companies that owned the vast majority of real estate in the area. They bought huge tracts of land for their mineral rights and then built homes on the land to rent to the workers.

The 1860 Census shows ownership of real estate was growing among all ethnic groups and by 1880 the census shows it was common. The 1898 Fire Insurance map shows that in the Bellevue section if an Irish family was paying rent, they usually paid it to another Irishman.

By all descriptions the early immigrant worker homes were probably one story shacks. In a presentation to the Lackawanna Historical Society, Dr. Charles Connor quoted a Terence V. Powderly (Mayor of Scranton from 1878 to 1884) description of an Irish home in Carbondale, where he was born. "...It was a frame building of six rooms, unmatched boards, to which wallpaper was attached on the inside and siding on the outside made up the wall part; no laths – no plaster - and when the wind blew, the house would rock as well as the cradle. This rocking tore the wallpaper apart and when it snowed, the beautiful snow would lay in streaks across the bedclothes..."

Another description of living conditions appears in the *Elyria Weekly Republican* on 10 September, 1885. It describes dirty unpainted houses, on unpaved treeless streets, amid large breakers and culm dumps, with black dust from the mines everywhere. Their diet is stated as mostly potatoes and cabbage, with some occasional beef.

Living in wood frame houses presented an extreme danger that was present in Ireland, but not to the extent it was in Scranton. Fire destroyed many early homes and took lives as well. They were a very common occurrence and because the homes were built with little or no separation. The fire had to be contained or it would quickly spread to other homes. During periods of labor strife there always seemed to be an increase in the number of fires. Also it was not unheard of to have a breaker go up in flames. In 1881 fire

swept through St. Patrick's Orphanage in Hyde Park, killing seventeen children. A review of the 1880 U.S. Census shows that of the thirty-seven children housed at the orphanage, twenty-five were of Irish decent.

The Lackawanna County Historical Society provided a photograph of what is believed to be the first two-story home on Shanty Hill. It was owned by Michael Hopkins and located at 325 Prospect Street. His previous home had burned down around 1860 and he built this new home. The picture was taken on Christmas Day 1895.



Courtesy of the Lackawanna Historical Society

This picture is of special interest because it has direct ties to County Sligo. Data suggests this was an extended family getting together for a Christmas Day celebration. It is possible that the upper and lower porches represent branches of the family. From left to right on the upper porch we see:

Mrs. James McGoldrick (Daughter of Bridget Hopkins.)
Mrs. Joseph Carson (Former Helen Donovan.)
Mrs. Patrick Durkin (Former Mary Ann Hopkins, daughter of Bridget.)
Aloysius Donovan (Son of Dennis Donovan and Ella Durkin.)
Patrick Durkin (Son-in-law of Bridget Hopkins.)
Mrs. Bridget Hopkins (Widow of Michael Hopkins)
Michael Hopkins Jr. (Son of Bridget Hopkins.)
Hugh Durkin (Resides at 331 Prospect, probable father of Patrick Durkan.)

On the lower porch from left to right we have:

Michael J. Nealon (Son of Martin Nealon, resides at 129 Stone Avenue)
James Judge
John Jordan
John Reap
John Cavanaugh
Mrs. William J. Nealon (Former Mary Gillespie, resides 305 Prospect.)
Mrs. Margaret Philbin Cullen
Thomas Shea
Patrick Lenanhan

The 1870 Census tells us that Michael Hopkins and his wife Bridget are from County Sligo. A Michael Hopkins, of the right age, was born to Peter Hopkins and Peggy Feeney, in Carrowhubbuck.

The 1890 Scranton City Directory shows that a Patrick Cavanaugh, grocer, also resided at 325 Prospect. In all probability Patrick is the brother of Mrs. Martin Nealon, who is known to be from Easkey. The 1900 Census shows a Michael J. Nealon living several blocks away and lists his occupation as grocery clerk. Michael is William Nealon's brother.

There is data suggesting ties between the families on the upper and lower porches, but nothing credible enough to list here. The other names are familiar along Killala Bay, but no relationships could be identified.



Bellevue Home

This house located on Third Street in Bellevue, looks to be the same basic design as the Hopkins home, except it is modified to be a two family home. In 1890 it was occupied by families of laborers. Of course the external decor would be much different. First, satellite dishes were not popular in that time frame. Secondly, if it was painted the paint would quickly be covered by dust from the nearby breaker and with soot from passing trains, giving it a grayish appearance. Another difference might be the number of occupants. It was not unusual for a family with several children to live in one half of the home. At different times they might take on a few boarders also.

The furnishings inside the home would be plain. A look at the wills of two Irish families in Scranton gives us some idea of what laborers family may own versus that of a well established miner's family. Bryan Maughan (Mahon) died in 1880 and at the time of his death he and his wife were living in a small three unit apartment building on Third Street in Bellevue. Their son Patrick J. and his family lived in the next unit. Bryan had worked as a laborer in the mines. His son Patrick was a miner in the 1880 Census.

Qty	Description	Value
6	Chairs	2.40
2	Ewin Botan Chairs	1.00
1	Roekin Chair	1.00

1	Table	1.25
6	Plates	.60
8	cups & sasers	.75
3	Pictures	2.25
1	Burear	1.75
1	Lamp	.25
1	Small Lamp	.25
6	Plates	.40
1	Pitcher	.25
3	Bowles	.15
8	Cups & Sasers	.60
1	Sugar Bole	.05
1	Table	1.00
1	Small Pitcher	.12
1	Water Pail	.10
1	Stove & 2 Pots	7.00
1	Cuckin Glass	1.00

When Mary Conway Calpin died in 1899 her husband had been dead seventeen years, but she and her sons had recovered well and at the time of her death she was living comfortably on Fourth Avenue in Bellevue. Her household goods at the time were:

Description	Value
Parlor Suit 5 Pieces	60.00
Rockers	10.00
Sofa	10.00
Onyx Table	4.00
Center Tables	7.00
Pictures	20.00
Heater	11.00
Lamps	9.00
Tea Set	8.00
Cooking Utensils	6.00
Beds	18.00
Bureaos	18.00
Stands	4.00
Carpets	60.00
Curtains & Draperies	30.00
Clock	3.00
Mattress Bedding etc.	4.00

An example of a Shanty Hill home built in 1891 can be found in The Final Chapter (See Boland/McGee/Rafter). The photo is of the Boland/Begley family living at 824 Hemlock Street. Take notice of the severe angle of the hill and the absence neighboring homes. Today a drive up Hemlock St. would reveal a fully developed neighborhood of like homes.

A serious subsidence problem was a constant threat to Scranton homes. As the coal industry grew, so did the world below Scranton. By 1915 198,000,000 cubic yards of material were removed by mining operations. As the amount of easily mined coal decreased, coal pillars were mined, causing surface caving. Damage to homes was and is to this day a problem. No one was immune to this problem, one day Mayor Jim Hanlon awoke to find his Bellevue home tipped at a severe angle.

It is generally accepted that with the departure of the steel industry in 1902, much of the company owned land was sold to private owners. Homes were torn down and rebuilt, or remodeled, particularly on Shanty Hill. Review of home ownership data in comparable 12th Ward districts (lower Shanty Hill) in the 1900 and 1910 Census' reveals only a fifteen percent increase in owned homes versus rented homes. This suggests the transition took place over a number of years.

Diet

Evidently old habits are hard to break. With the exception of a little added meat, it seems that the Irish diet in early Scranton was very similar to his home fare. A visitor to Hyde Park in the 1880s provides the following description of the eating habits of the average Irish family:

“Late in the fall, if the Irishman has not a pig, he generally buys from the country farmer a part of beef which he salts. Fresh meat from the stalls is too dear for him. When his beef runs out he buys mess pork from the stores; but I fear that he is not always able to take his bit of meat to the mine. Rather than cheese, he will take a couple of boiled eggs, for he is very fond of what he calls ‘a fresh egg.’ He carries milk in preference to tea and he loves to own a cow. Cows are often seen pasturing upon the commons for the unfenced land belonging to the companies, the surface of which is not yet sold for building-lots. The Irishman is very fond of keeping geese and ducks. When he has a lot, he raises potatoes and cabbage, for here, or at home, he dearly loves cabbage with his boiled bacon.”⁶²

⁶² Pennsylvania Dutch and Other Essays, by Phebe Earle Gibbons

In fact open lots were common into the 1900s. Backyards were large enough for a small garden and leave space for other uses. If fenced, the yard would be ideal for small animals and poultry. Staples like flour, salt, sugar, tea, or canned goods were available in neighborhood grocery stores. Fresh vegetables were available from their garden, or at farmer markets, held daily on Lackawanna Avenue.

Marriage

Unfortunately no source data describing the practices surrounding the marriage of the Irish in Scranton could be found. One could offer some suggestions as to what traditions were continued in their new homeland. In their determination to become Americans highly visible customs like the marking of the unwed and Strawboys and Wattlers probably dropped away quickly. Marriages during Lent were few and marriages in the months prior were slightly higher than summer marriages. Most wedding would be performed in a church. The bride's family would still be financially responsible for the wedding and celebration.

Arranged marriages certainly must have continued at some level. But living in large neighborhoods would certainly put pressure on that custom. Some arranged marriages were known to have taken place in cases of untimely deaths. A death from a mining accident, the flu, or complications giving birth stole away a father or mother, making survival as a family difficult. Perhaps some even immigrated for the purpose of marriage. A hint of arranged marriage exists in the high incidence of intra-Tireragh marriages in Scranton. Here are those identified to-date:

<i>Bride/ Groom</i>	<i>Born</i>	<i>Townland</i>	<i>Father/Mother</i>
Frances Beglin	1858	Culleens	John/Mary Culkin
Christ. Boland	1855	Tullylin	Chris/Ellen Golden
Mary Conway	1871	Cabrag	Michael/Sarah Hannon
James Begley	1862	Toberawaun	Michael/Mary Furey
Honor Conway	1865	Cabragh	Michael/Sarah Hannon
Patrick Begley	1865	Toberawaun	Michael/Mary Furey
Winifred Carden	1875	Drinahan	Patrick/Margaret Hannon
Thomas Begley	1876	Toberawaun	Michael/Mary Furey

Norah Begley Thomas Conway	1865 1868	Toberawaun Cabragh	Michael/Mary Furey Andrew/Catherine Waters
Catherine Boland Andrew McGee	1867c 1862	Carrowcoller Carranduff	John/Mary Bagley John/Bridget Rafter
Kate Golden Thomas Cavanaugh	1868 1859	Scranton Cullens	Martin/Anne McCann James/Sibby Gordon
Honor Conway Thomas Coleman	1868 1866	Kilmacurkan Carrane	John/Anne Sweeney John/Anne Mulrooney
Mary Calpin Thomas Dolphin	1863 1857	Cabragh Cabragh	James/Anna Donnegan Thomas/Anne Kennedy
Winifred Calpin James O'Boyle	1867 1863	Cabraghkeel Cabragh	James/Anna Donnegan Patrick/Bridget Cawley
Honora O'Boyle Martin McNulty	1866 1853	Cabragh Cabragh	Patrick/Bridget Cowley Patrick/Mary McLaughlin
Margaret McNulty William Dolphin	1867c 1859	Cabragh Cabragh	Patrick/Mary McLaughlin Thomas/Anne Kennedy
Anna Golden Michael Calpin	1878c 1877	Scranton Cabraghkeel	Martin/Anne McCann James/Anna Donnegan
Mary Ann Golden Patrick Calpin	1849 1840	Leaffony Lackan	William/Rose McDonnell John/Mary Mullaney
Frances Atkinson Michael Lundy	1853 1841	Scranton Cabragh	Robert/Mary Dolphin Anthony/Margaret Sweeney
Sabina McDonnell James Mahon	1867 1863c	Cabraghkeel Scranton	Michael/Bridget Calpin William/Mgt. McLaughlin
Bridget Long Patrick J. Mahon	1860 1853c	Cabra Morton Carrowrod	Edward/Catherine Earley John/Bridget Moran
Bridget Murphy Garrett Missett	1860 1859	Cabragh Cabraghkeel	Owen/Mary Kilcawley Patrick/Barb McDonnell
Anna Roach John Moffett	1860 1864	Cabragh Carrane	John/Bridget Mullaney Thomas/Bridget Conmy
Kate Boland Andrew McGee	1867c 1862	Carrowcollar Carranduff	John/Mary Bagley John/Bridget Rafter

Mary Wright	1863	Knockbrandan	Thomas/Ellen Rogan
William Ruane	1857	Emlimoran	Edward/Judy Jordan
Anna Calpin	1872c	Cabraghkeel	James/Anna Donnegan
John Conway	1864c	Kilmacurkan	John/Anne Sweeney
Anna Cavanaugh	1860c	Easkey	Unknown
Thomas Calpin	1848	Lackan	John/Mary Mullaney
Ellen Eagan	1860c	Scranton	James/Ellen Unknown
James Taylor	1859c	Caltragh	James/ Winnie Unknown

A reluctance to mix can be demonstrated by looking at the marriage, or lack of, between the various ethnic groups. In 1886 94% of the Irish married Irish, the Germans being at about the same rate and the Welch 84%. Then the Russians, Poles, Hungarians and Italians arrived they rarely married outside of their nationality either.⁶³

Health Care

In 1882 the Moses Taylor Hospital opened. Its primary source of funding was a \$250,000 donation by the former president of the Delaware & Lackawanna Railroad – Moses Taylor. The mission of the hospital was to provide free healthcare to the employees of the DL&W Railroad (which at the time included the Iron Works and several mines). Prior to that care was available through private medical practices which were available from early in Scranton’s history. The Lackawanna Hospital was the first public hospital, opening in 1869. It was a small operation located in a former church. The Hyde Park and Bellevue sections benefited from the opening of the West Side Hospital in 1896. Review of the 1900 Census shows it treated primarily working class people.

Surely the Irish brought with them some of their old practices such as home remedies and mid wives. However, the need for this type of care would fade quickly. The Irish from along Killala Bay also would provide future physicians who would provide care to the residents of the Nativity and Bellevue sections.

Leo A. Nealon, the grandson of Martin Nealon and Margaret Cavanaugh of Easkey, graduated from St. Thomas College and the University of Pennsylvania Medical School. In 1919 he setup a private practice at 424 Prospect Street, in the Nativity section.

⁶³ Social Order of the Anthracite Region, Lecture by Rowland Berthoff, 1861

Robert J. Flynn the grandson of Patrick M. Calpin (Kilglass) and Bridget Conway (Easkey) would serve the people of Bellevue. He received his medical degree from Jefferson College in Philadelphia and served his residency at Moses Taylor Hospital. Dr. Flynn volunteered to serve in World War I and was sent to France as part of the British Expeditionary Force. After his discharge he setup a private practice on Fourth Avenue in Bellevue.

The Company Store

It is difficult to determine the extent of company stores in the Scranton area, but Thomas Murphy does provide some insight in his *“Jubilee History of Lackawanna County”*, published in 1928. He identifies a Lackawanna Iron and Coal Company store on upper Lackawanna Avenue, and A.B. Stephens had a company store on the corner of West Lackawanna Avenue and Seventh Avenue. In Throop he mentions the Pancoast Colliery ran a company store. In Minooka William Connell and Dale & Brooks had company stores which were the principle place of business in the village.

The company store once again exhibits the coal operator’s exploitation of the miners and their families. Murphy says the miners referred to them as ‘pluck me stores.’ There is no way to identify how each store operated, but a common scenario is that the operators paid the workers in ‘script’ rather than official currency. The only place the script was honored was to pay the rent on the company owned home, or at the company owned store, where the cost of goods were inflated. The stores were more likely near independent operators and in the Patches. As workers gained rights the practicality of company stores was reduced and they disappeared from the scene.

Women’s Work

Rarely did a married Irish woman work outside the home. The demands on her time were many and important. Much of the woman’s activity took place in the kitchen cooking and serving meals, sewing, preparing baths and doing the laundry. A reason for that was one of the family’s most important possessions; the coal stove was in the kitchen. The coal stove was a mixed blessing. Mastering it in the beginning must have been a challenge, but it provided good even heat for cooking, heat for the cold winter and hot water for laundry and baths. Those working in the mines required a daily bath. Some families moved their stove to an out building in the backyard during the summer months. On the downside, it was the woman and children who had the responsibility of gathering coal. When

cash was short, that meant a trip to the culm dump, or railroad tracks to gather loose coal. Just like in Ireland there was a garden and animals that needed care. Those living near the mines and railroad tracks had the never ending dust and cinders to deal with.

Financial matters were the women's responsibility. These were hard times and money had to be carefully budgeted. Much like in Ireland, a large family provided a certain amount of security. It was hard to get by on a miner's income and for a laborer or factory worker it was an even more desperate struggle. The average home required multiple incomes, bearing and raising children was an extremely important responsibility. An 1881 study by the Pennsylvania Department of Internal Affairs found that typically a father's income was less than that generated by the rest of the family. Many families supplemented their income by taking in boarders, adding to the woman's burden. Homes in the mid 1800s were small, with a large family and a boarder or two would require hard work and a good deal of diplomacy to keep the household functional.

Death and disabling injuries were common among those who earned their living in the mines and steel mills. When the company delivered the deceased, or injured to the front porch, a woman's life, indeed a family's life, became a desperate struggle. Young children who might normally go to school were forced into the workplace. More boarders might be a partial solution. Those who had grown children would be forced to move in with them, becoming a financial burden to that household.

Her husband's coworkers and the Irish societies would often take-up a collection. They sometimes set her up in a small saloon where she would dispense peanuts, candy and various drinks.⁶⁴ There were a few families from Sligo, who evidently brought with them a talent for making a certain home brew. There is no need to mention names, this activity being outside of a few laws and regulations.

Public support for the poor was much the same as it was in Ireland. Funds were raised through taxes and administered by a Poor Board. A person seeking support had to appear before the board and plead their case. Desperate need was required for minimum aid; an example would be the case of Bridget Ruane of Scranton. When her husband died in a mining accident, she was left with seven children, the oldest being a boy of fourteen, with one leg. She was allowed four dollars a month.

⁶⁴ Pennsylvania Dutch and Other Essays, by Phebe Earle Gibbons

The board also administered admission into the almshouse. The Hillside Home, sometimes called the Hillside Farm would be Scranton's equivalent of the Dromore West workhouse. It was an impressive brick building built on a 127 acre farm in Newton, nine miles north of Scranton. Review of the 1880 Census shows that outside of staff, there were 106 'inmates'. Sixty-four of the inmates were born in Ireland and nine in Wales. Does that reflect disparity in the workplace, or were the Welch better able to take care of their own? That will be left for someone else to determine. An interesting observation is that many inmates were shown as having an occupation, suggesting they played a role in the operation and maintenance of the facility. The state of Pennsylvania took over operation shortly after the turn of the century.

Missions available for the support of women and/or children included St. Patrick's Orphanage, Home for Friendless Woman and Children, St. Joseph's Foundling Home, Florence Crittenton Mission and the House of the Good Shepherd.

Wakes and Funerals

As in Ireland the task of saying good-bye to the dead was taken very seriously. Wakes were held in the home of the deceased and were usually three days in duration. Then the body would then be moved to the church for the funeral service. It was common to see a member of the extended family, who had entered the priesthood, conducting or assisting with the mass. Following the mass there was a procession to the cemetery for burial.

In the 1880s it was observed that the Irish attend to 'burying' better than any other nationality. A funeral procession of 50 carriages was not unusual. When one poor Irishwoman was buried there was said to be 140 carriages.⁶⁵ For the well known and liked, the Irish societies would march in the procession and a band would play. For those living in Scranton the cemetery might be several miles away.

John E. Regan opened a Funeral and Livery service in the Bellevue section of Scranton in 1887. The business is still in the family, now located in South Scranton under the directorship of his grandson Neil. Neil tells us that his grandfather started at the end of what was known the 'Ice Box Coffin Era'. Before modern embalming ice was kept under the coffin and

⁶⁵ Pennsylvania Dutch and Other Essays, by Phebe Earle Gibbons

changed every night. As in Ireland, keeners were hired to stay with the body. Mary Ann Hadley was reportedly the last keener in the area. His grandfather had fourteen carriages and twenty-eight horses to transport mourners. If the deceased was a child a white hearse was used, a gray hearse for a middle-aged person and a black one for an elderly person. There is some evidence that the practice of a common family grave continued for awhile, but it is inconclusive.

Athletics

Athletics has always been a means of diverting attention away from the daily pressures of life. In America baseball was one of these diversions. It started gaining attention in the mid 1800's and interest in the game really took off after the Civil War. Little information is available early play at the amateur level. Neighborhood teams were probably common. On a summer Sunday afternoon a game between Bellevue and Sandy Banks, or Providence might not be unusual. With the neighborhoods being ethnically oriented a game between the Irish of Sandy Banks and the Welch from Hyde Park would certainly be interesting to watch. Industry has a long tradition of sponsoring amateur teams. Professional baseball has been in and out of Scranton over the years. The first professional team was Wyoming Baseball Club, formed in 1865. Currently it serves as the home for the New York Yankee minor league baseball club.

Boxing was also popular in Scranton. Two Scrantonians with ties to Sligo were active in the sport – one successful and the other tragic. Billy Calpin, the grandson of James Calpin (Cabragh) and Anna Donnegan was a professional light welterweight. When he retired he had a record of ten wins, two losses and two draws. He would later serve as president of the Veteran Boxers Association of Lackawanna County.

Leo Mahan had a shorter less successful career. Leo was a promising amateur boxer when he entered the ring in Pittsburg. He was dropped by a heavy blow to the stomach and could not be revived. It was determined that it was not the blow that killed young Mahon (17), he fractured his skull when he fell to the canvas. Leo was the nephew of Sabina McDonnell Mahon (Cabraghkeel) and the grandson of William and Margaret (McLaughlin) Mahon who were identified in the 1870 Scranton Census as being from Sligo, with other supporting data suggesting they were from Easkey. Oral tradition says that Leo fought that bout against the wishes of his parents, forging their name on a permission slip.

Chapter 4 - When Scranton Was Irish

The 1850s were a time of dramatic growth for the area to become known as Scranton. The furnaces at the iron works were in operation, the first productive coal mines were feeding those furnaces and work on the railroads was going full steam ahead. All of this industrial activity required ever increasing amounts of labor, both skilled and unskilled.

In the beginning the skilled workers came from England and Wales. They brought with them experience and a strong work ethic. Next were the Irish and Germans. The Irish were mostly farmers who brought with them little experience, but a determination to work hard to improve their lives. Some Germans had experience in the mines, but language barriers made their struggle a difficult one. The Irish would benefit from their every increasing numbers. Using the search capabilities of Ancestry.com to look at the U.S. Census for Scranton, this growth versus other ethnic groups can be compared.

Residents Born In	1850	1860	1870	1880	1900
Ireland	1,029	3,969	6,479	6,761	7,244
Germany	361	737	2,439	5,462	6,025
Wales	298	1,149	4,164	3,234	4,616
England	155	588	1,382	1,541	3,710
Italy	---	4	7	12	1,334
Eastern Europe	12	---	35	143	5,829
Total Population	4,938	18,042	35,093	45,837	102,036

It should be noted that the accuracy of these numbers are affected by multiple factors: Nineteenth century Germany in the chart was in effect the Germany Empire, made-up of a number of nation states which were treated differently in each census. The category of Eastern Europe is basically what was the pre-World War I Austro-Hungarian Empire plus Russia. Consideration should be given to the fact that a number of Irish surnames appear to be born in England. It was a common practice for the Irish to use England as an interim step on their way to America. And finally the search capabilities of Ancestry.com, while impressive, certainly would not provide as accurate a result as a page by page as analysis of the census. These numbers should only be used to exhibit a general trend. It should be noted that the Jewish played a significant role in the development of Scranton, but their lack of a homeland made it too complex a task identify them as an ethnic group.

A second view of immigration patterns can be obtained by looking at a 1911 report on “*The Children of Immigrants in Scranton Public Schools*”. This report is based on the country of birth of the student’s father.

	Number	Percent
Native-born:		
White	7,609	47.1
Negro & Indian	73	.4
Foreign-born:		
English	923	5.7
German	1,283	7.9
Hebrew	463	2.9
Irish	1,658	10.3
Italian	561	2.5
Lithuanian	490	3.1
Polish	400	2.5
Slovak	202	1.6
Welch	1,161	7.2
Others	1,265	7.8

One should remember that as the Catholic school system was established it would have an impact on the number of those countries with a Catholic tradition. It does support the trend of a growing number of emigrants from eastern European countries which would continue to grow in coming years.

Overall the numbers speak for themselves - Scranton was Irish into the 20th century. By 1920 the Italian and Eastern European emigrants began to surpass the Irish, but the number of American born Irish would become a greater and greater part of the total population. The U.S. Census of 2000 found that 30% of the total population of Scranton was of Irish decent. Their growing numbers were also important in the political arena and the Irish would not squander it.

It seems that Gaelic was frequently spoken among the Irish in Scranton. In “*Mo Thuras go hAmerice*” Douglas Hyde, one of the founders of the Gaelic League and future president of Ireland, mentioned that during a 1906 visit to Scranton, a Father Hurst (the Rev. Patrick C. Hurst was an assistant to Bishop Hoban) told him “That there is more Irish being spoken in Scranton than in any other city in the world.” Certainly that was an exaggeration to make a point, but it is clear that a good deal of the Irish immigrants were still capable of speaking in their native tongue.

This book addresses the Irish immigrants from County Sligo, but it has long been recognized that the majority of Irish in the Scranton area were from Mayo. In 1919 Eamonn De Valera spoke at Rocky Glen to raise funds for the newly formed Irish Republic. In his initial remarks he noted “I was told I am in a place where there are more of my blood than there are in eastern Mayo, of which I have the honor of representing in the Irish parliament...”⁶⁶ He may have been right regarding about the number of Irish from Mayo, but he was also playing to the crowd, in fact represented the people of eastern Clare in the Dail.

A rough assessment of the ratio of immigrants from Mayo versus those from Sligo can be made by looking at the 1870 Census for the 12th Ward of Scranton. The enumerator for the 12th Ward was a gentleman by the name of Thomas Carling. When recording the nativity of the Irish in some instances he recorded the county of their birth. For reasons unknown, county was not included on all entries. One entry would give a county and the very next entry would simply say Ireland. Of those he did record, 106 responded Sligo and 354 Mayo. There was a sprinkling of other counties, but none of significant numbers. Appendix I list the immigrants identified as being from Sligo.

Politics

No other arena offered a better opportunity to take advantage of their numerical advantage than politics. The Irish, having been denied a full say in government affairs for centuries, were not going to waste this chance to move into the mainstream of American life. Like other immigrant groups they gathered in tight ethnic neighborhoods. Sections of the city that became known as Irish sections were: Bellevue, Shanty Hill (Nativity), Dodgetown, Pine Brook (Sandy Banks) and some parts of Hyde Park and others. It was in these areas they gained their initial foothold in city government. From there they would move on into positions in county, state and eventually the federal government.

The Irish were in an uneasy political alliance with the Germans. Both supporters of the Democratic Party voted for each other’s candidates on the premise that if they didn’t, neither would be elected. The opposition was the English and Welch of the Republican Party. Some thought that the only reason the Welch were Republicans was because the Irish were Democrats.⁶⁷

⁶⁶ The Scranton Times, 8 Sept., 1919

⁶⁷ Social Order of the Anthracite Region, Rowland Berthoff

Prior to incorporation of the three boroughs the Irish had minimal representation in borough affairs. In Scranton James Mullins and John O'Boyle served as councilmen. Patrick Scanlon, Darby Malven (Melvin) and Edward Collins served as School Directors, with Michael O'Boyle as Treasurer and Peter O'Donnell High Constable. In Hyde Park Patrick Kelly, John Connolly and Patrick McCann served as councilmen. Records for office holders in Providence were not available.

An initial success at the 1860 Democratic Convention was met with rhetoric that revealed the discrimination that the Irish faced in that time frame. An example appears in the *June 16, 1860 Scranton Republican*:

“The Fenians Assuming The Control of the “Dimekratic Party” – Says the Harrisburg Daily Telegraph: ‘Every observer of politics in this State is aware of the fact that the material which enabled the old (*unreadable*) leaders to carry elections consisted of Irish votes – while it is also a fact that the main strength of the copperhead faction is composed of the same element. It is also a fact that there are thousands of intelligent and patriotic Irishmen who spurn dictation of the copperhead leaders and have never voted otherwise, but from motives of principle and patriotism. It seems, that the ignorant portion of the Irish voters who heretofore bent low for collars forged for their necks by the copperhead leaders, are beginning to act with independence, determined to indulge, a little of their old romantic aspiration of making Ireland rule America.”

The same attitude appears in the *Monotour American*:

“A Fenian Victory – In Scranton, a few days ago, the Democracy Party met to nominate a ticket for Mayor and city officers. The leaders of the party, as usual, called upon the faithful, and especially their Irish friends, to come up and put them (their leaders) into office as before. But this time they got a little too much of it. The Fenians came in such numbers that they controlled the convention, threw the old cops overboard and nominated a full ticket composed of Irishmen, The Democracy is raging mad. They did not intend that their Irish friends should have the offices; they only want them as Demekratic voters. In fact, the copperheads are indignant and talk of bolting from their party.”

The above commentary seems to reflect the views of the Know-Nothing Party, an anti-Catholic, anti-immigration (particularly Irish) immigration organization. They had significant political power in Pennsylvania until the

Civil War, when they split over slavery. The Copperheads were the anti-Civil War faction of the Democratic Party. The Republicans had very favorable election return in 1860, so it seems the Irish vote had control of the Scranton Democratic Party, but was not yet strong enough to carry a general election.

After incorporation in 1866 the city of Scranton had twelve wards. The Irish elected representatives in wards three, five, six and twelve. In 1870 they failed to elect a representative from the 3rd Ward. By 1880 the city had expanded to twenty-one wards and the Irish were successful in wards two, three, six, twelve, eighteen, and twenty-one. 1890 brought even more success adding wards seven, eight, nine, fourteen and nineteen. They did, however lose representation in the second Ward.

1872 saw the first Irish emigrant elected to the office of Mayor of the city of Scranton. Mathew W. Loftus, of the Sandy Banks section was elected on the Democratic ticket. Terrance V. Powderly, son of Irish emigrants and a nationally known labor leader served from 1878 to 1884.

Francis Beamish, born in County Cork, Ireland, was a highly placed leader in the Democratic Party during the 1870's. In a politically charged environment, he was charged with misusing funds while a school board director. He was tried, convicted and sentenced, but then pardoned. The public then issued the ultimate pardon, electing him mayor in 1878. Perhaps the power behind Frank was his wife Mary. Mary was the daughter of John Loftus and Celia Hart(e) from Ballyogan, Kilglass Parish.

As the city moved into the 20th century the republicans took a firm hold on the mayor's office. Generally, the Republican Party better represented the goals of industry over labor. It would be 20 years before John F. Durkan, a democrat born in Ireland, moved into the office, serving from 1922 to 1926. Another twenty years passed before the Irish returned to the mayor's office.

James Hanlon was elected in 1946 and served six terms. Mayor Hanlon should be of special interest to the residents of Kilglass, his mother was born amongst them. In 1895, James Hanlon, age 3, visited Ireland with his mother Kate. They were visiting Kate's parents John Roche and Bridget Mullaney in Cabragh. James would go on to become the longest serving mayor in the history of Scranton, holding office from 1946 to 1962.

With occasional interruptions names like Walsh, Hickey, McNulty, Connors and Doherty would occupy the office into the 21st century.

Other Tireragh transplants and their descendants succeeded in the political arena. They held office or were appointed to positions at all levels of government. Some examples include:

John F. Connolly, the son of Owen Connolly of Easkey and Catherine Boland of Tully, Castleconnor Parish, received the Lackawanna County Democratic nomination for Congress in 1878 and was later elected District Attorney in 1883. In 1887 he became judge in the 45th Judicial District.

Patrick J. Calpin was elected to Scranton's Common Council in 1876. Patrick was from Lackan and would return to Ireland in 1879 and secure land in Cabragh.

Patrick M. Calpin, from Cabrakeel, served as the Assessor for the Sixth ward. His youngest son, Thomas F., served on the Select Council from 1910 to 1912. His eldest son Patrick F. was elected to several offices from 1889 through 1909. His first position was on the Common Council; he served as president of that body for two years. He then served as a senator in the Pennsylvania State Legislature. His last elected office was Sheriff of Lackawanna County. In 1909 he ran for the U.S. Congress but was defeated.

Patrick J. Boland was born in Scranton in 1880. He was the son of Christopher T. Boland from Tullylin, Castleconnor Parish and Frances Biglin of Culleens, Kilglass Parish. Patrick was a man of significant accomplishments. At the time of his death he was one of the most powerful politicians in the country. He served as Democratic County Chairman, was a member of the Common Council, on the Scranton School Board and was elected County Commissioner. He was elected to the U.S. House of Representatives in 1930. There he assumed the role of Democratic Whip in his second term. He was in his sixth term when he died in 1942.

Christopher G. Boland was born in Tullylin, Castleconnor Parish to James Boland and Anne Begley. Christopher was elected to the Board of School Control, serving as secretary of that body. He was appointed the Deputy Lackawanna County Recorder of Deeds. In 1880 he was appointed special agent of the census department on manufacturers in the Lackawanna District. He was a first cousin once removed of Patrick J. Boland.

William P. Boland the brother of Christopher was also born in Tullylin. He was very active in politics but did not hold office. He came into national prominence when he sought the impeachment of Judge R. W. Archbald of the federal bench. He was a member of the Bull Moose Party and was one of Governor Pinchot's warmest supporters in the region and a personal friend of President Teddy Roosevelt.

Michael J. Calpin was born in Cabrakeel, Kilglass Parish to James Calpin and Anna Donnegan. He was active in politics and played a key role in the election of John Durkan as mayor. In 1922, Mayor Durkan invited him to serve in his cabinet as Dairy and Watershed Inspector.

William J. Nealon Jr. was elected to serve as a judge on the Lackawanna County Court of Common Pleas in 1960. In 1962 he was appointed by John F. Kennedy to the U.S District Court. A new federal court house was recently completed in Scranton. It bears the name William J. Nealon Federal Building & US Courthouse. Judge Nealon is the great grandson of Martin Nealon and Mary Cavanaugh of Easkey.

Politics of the Homeland

The Scranton Irish were never far removed from the politics of Ireland. The Scranton newspapers provided regular accounts of activity in Ireland. Newly arrived immigrants and letters brought accounts of activity at a local level. As the 1800s progressed and the number and influence of the Irish in Scranton grew, it became a regular stop for Irish politicians and activists touring America trying to raise support and money. That practice endures to this day with members of Irish political figures being regular visitors to the Scranton area.

Michael Davitt, general secretary of the Irish Land league, visited Scranton in September of 1878 and August of 1880. Michael was from Staide, County Mayo, not far from Ballina. Michael had a more personal reason to visit Scranton, since his parents had lived there since April of 1870. In the 1870 Census Martin and Catherine Davitt are shown living in Phelps Alley in the 7th Ward, of the Sandy Banks section where emigrants from Mayo where know to gather. His father died in Scranton in 1871 and is buried there. In 1873 his mother moved to Manayunk, near Philadelphia. His sisters and their families remained in Scranton.⁶⁸ In the 1930 Census four of Michael's nieces are living at 465 Phelps St. A James and Bridget

⁶⁸ Davitt and Irish Revolution 1846 - 82, by T. W. Moody

Davitt lived at 545 Third Avenue in the 6th Ward. Oral tradition says they were related to Michael also.

In August of 1880 Davitt gave a speech to a very large audience at the Academy of Music, in Scranton. He introduced himself as a temperance man, a very popular movement in Scranton at that time. He went on to speak on the evils of landlordism, explaining how the League was helping the tenant farmers to band together against the landlords and not fighting each abuse separately.⁶⁹ An October 1891 visit seemed to strictly a family visit, he made no preannounced speeches.

Another prominent Irish politician who sparked widespread support with the Irish community in Scranton was Charles Stewart Parnell. Parnell, one of the most recognizable leaders in Ireland's march towards independence, was a former president of the Irish Land League and a leader of the Irish Home Rule League (Irish Parliamentary Party). He served in the House of Commons representing County Meath and ably represented Irish issues using parliamentary disruption as a tactic. In 1889 he was accused of complicity in the murder of the Chief Secretary of Ireland; the charge was eventually cleared, but at great expense.

The 3 Dec., 1899 edition of *The Scranton Republican* reports on a meeting called by the Scranton branch of the Irish National League at Father Matthew's Hall, to organize the effort to raise money for the Parnell Defense Fund. In attendance were delegates from twenty Irish-American organizations as well as a number of people not affiliated with an organization, It was decided that demonstrations be held throughout the Lackawanna Valley.

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Newspapers play an important role in the life of all Americans and some of our Sligo immigrants and their descendants played an important role in the news industry in Scranton. Francis Allen Beamish, born in county Cork was the sixth Mayor of Scranton. However his wife, Mary Loftus had roots in Ballyogan, Kilglass Parish, Sligo. Her parents John Loftus and Sicily Hart left Ballyogan, circa 1833, first settling in Hanover Pennsylvania. John probably worked on the North Branch Canal. In 1850 they lived in what was then Providence Township. Mary was born there around 1846.

⁶⁹ The Scranton Republican, August 5 , 1880

Beamish was first editor and then publisher of The Sunday Free Press. The Sunday Press reflected the Democratic view of American politics. After his election as Mayor in 1884, the opposing newspaper, The Republican, sarcastically congratulated him on getting out the “Irish/Democrat vote out over the Welch/Republicans”. The Republican was published by the Scranton family. Francis never fully recovered from a carriage accident, which occurred in 1886, he died in 1895.⁷⁰ His son Richard took over the paper after the accident and controlled it until 1895, at which time he took a job in Philadelphia. The 1920 U.S. Census shows his occupation as Editor for The Philadelphia Press. The 1920 Census shows him and his wife as writers.

During Richard’s tenure, Edward J. Lynett served as editor and manager of the Sunday Press. When Francis died, in 1895, Lynett left the Press and purchased the then floundering Scranton Times. Under Lynett’s management the Scranton Times became the voice of working class Democrats in the Lackawanna Valley, as the circulation expanded his influence grew. He played a key role in support of the miners in the strikes of 1900 and 1902. He served on many boards and was very active in community activities. He married Nellie Ruddy in 1896 and they had three children; William, Elizabeth and Edward. When he died in 1943, his children carried on and added to his legacy. The family is still in the business as owners of the Lynett-Haggerty Times-Shamrock Communications.

Edward was the son of William Lynett and Catherine Dowd from County Sligo. The exact location in Sligo cannot be determined, but they are included because of additional supporting data: The wife of his employer at the Sunday Press was from Kilglass Parish. He studied law under J. F. Connolly, whose father Owen was from Easkey and his mother Catherine Boland was from Tullylin, Castleconnor Parish. Edward’s sister, Mary married Dominick T. Boland.

Jimmy Calpin the grandson of Patrick M. Calpin and Mary Conway of Cabraghkeel, started off as a copy boy for the Scranton Republican. When he retired in 1970, he was sports columnist and sports editor of The Scrantonian – Tribune.

⁷⁰ Scranton’s Mayors, by David L. Wenzel

Ancient Order of Hibernians

For the most part fraternal societies were divided along ethnic and/or religious lines. Certainly the most interesting, visible, and at times controversial, Irish-American Society was the Ancient Order of Hibernians (A.O.H.). There is only sparse information available regarding the early A.O.H. in Lackawanna County.

The *1867-68 Scranton City Directory* noted a Hibernian Benevolent Association. The directory described its mission as: "It is no exaggeration that it has accomplished good work in aid of suffering humanity, by attending and relieving the sick, extending succor to poor and needy, sympathizing with the afflicted and distressed, and performing the last sad offices to the dead." They had a membership of about 150 and were chartered in 1858. In all probability this was the forerunner for Division 1 of the A.O.H. in Scranton. By the 1890's there were over 30 divisions of the A.O.H. in Lackawanna County.

It is known that when the first division opened in Scranton, then Bishop William O'Hara took exception to the secret nature of the organization and refused its members the sacraments (he was appointed to the position of bishop in 1868). After some negotiations and promised changes to its constitution, their rights were restored. When the Molly Maguire's became active in the 1870s, the A.O.H. came under scrutiny because of its rumored association with the Mollies. On 11 February, 1877, a pastoral letter was read from the pulpit at St. Vincent's, with Bishop O'Hara in attendance. The letter, made no reference to the Mollies, but charged the A.O.H. of not following through with its promise to change its constitution and once again A.O.H. members were refused the sacraments. In 1886 the A.O.H. held its Pennsylvania state convention in Scranton. At that time a committee was formed to meet with Bishop O'Hara on the same issue.

The A.O.H. was quick to respond when an old foe posed a threat to their new country. In a dispute between the United States and Great Britain over the boundary of Venezuela, the men of the A.O.H. offered to take up arms. An accounting in the *1 January, 1896 edition of the Scranton Times* outlines resolutions they passed stating that 200 of its 391 members were willing to respond to a call to war should President Monroe decide it necessary. The resolutions were signed by Division 1 President Thomas Hart and Secretary, William Mc Andrew. In those early years a native of Tullylin, Christopher T. Boland was known to have played a key role at the division, county and national levels.

The Temperance Movement

Mining was a labor intensive, stressful job. Working underground twelve hours a day with their life constantly in jeopardy, a man sometimes turned to alcohol. "In 1880 there were 224 licensed bars in the county. By 1900 the number doubled to 591. The majority of the bars were in Scranton."⁷¹ Neighborhood saloons were the norm and Lackawanna Avenue had a number of saloons the Irish were known to prefer.

The temperance movement was very active in the Scranton to help correct the tendency toward drink. In 1880 the Catholic Total Abstinence Union of America held its national convention in Scranton. The society had 617 chapters and over 60,000 members nationwide. Local organizers of the event included Daniel Campbell, P.F. Duffy, John Godwin, M.D. Roche, T.F. Quigley, A.R. Quinn, C.J. O'Boyle, P.M. Lavin, P.F. Connolly and James F. Judge.⁷² The St. Joseph's Society of Minooka was organized in 1874, with John F. Connolly as its first president. John was the son of Owen Connolly and Catherine Boland from Castleconnor. The Father Matthew Temperance Society began in Scranton in 1868.

By the 1880s an annual rally of all the temperance societies in the diocese of Scranton was held in Hazelton, Pennsylvania. In October of 1888 a terrible tragedy struck those looking forward to a day of fun, friendship and rededication to a common cause - it was to be called 'The Mud Run Disaster.' Over five thousand people from the Scranton area boarded trains to attend the event. With limited tracks and sidings to Hazelton, the trains were broken into sections, with departure of each section timed to avoid any problems. The same procedure was used on their return, with the first train leaving around 5:00 PM. On the return trip the planning proved insufficient. Around 9:00 to 10:00 PM, section six rounded a curve and crashed into the rear of section five.

The results were catastrophic. Sixty-four died, including many children, and over a hundred were injured. A review of the names of the dead showed most to be Irish and many common to Tireragh. Only one could be confirmed to be from plains along Killala Bay. His headstone reads:

Owen Kilcullen, age 35
Died Oct 11, 1888
Co. Sligo Castleconnor

⁷¹ Scranton Once Upon A Time, by Nicholas E. Petula

⁷² The Scranton Republican, 4 August, 1880

The Friendly Sons of Saint Patrick

Once again we are compelled to cross the 19th century barrier. In 1906 a group of Irish-Americans decided to open a chapter of The Friendly Son's of Saint Patrick in Scranton. They would gather each St. Patrick's Day for an annual banquet and an oration of Irish interest. It described its mission as commemorating appropriately the Feast of Saint Patrick and to be a vehicle for each generation to remember the distinctive religious, cultural and intellectual gifts characteristic of the earlier generation of Irish-Americans in the Scranton area. The first event is reported to have had 80 attendees. The event grew over the years and speakers were to include, priests, bishops, governors, senators, past presidents and taoiseachs. The 2008 speaker was Bertie Ahern. It should not be a surprise to find that once again the sons of Sligo were involved with the founding and ongoing operation of this organization. Individuals with roots traceable to Sligo include; E. J. Lynett, C.T. Boland, P. F. Calpin, C. G. Boland and William J. Nealon.

Saint Patrick's Day

The Irish did not forget their patron saint when they set-up residence in the Lackawanna Valley. First was church in the morning, followed by a parade of the various Irish societies. The first known St. Patrick's Day parade in the valley was held in Carbondale in 1833.⁷³ The first parade in Scranton was held in 1855 and Mr. John Hawks was the parade marshal. The parade started on Shanty Hill in front of Michael Hopkins home on Prospect Avenue. The parade ended at the corner of Lackawanna and Penn Avenue, when heckling from onlookers resulted in fisticuffs. The parade was then officially banned.⁷⁴

A more detailed account of the events leading up to that 1855 parade appeared in a later edition of the *Scranton Republican*, citing an interview with John Hawk. "John Hawks of 1248 Providence Rd. enjoys the unique distinction of raising the first American flag in the city of Scranton. The occasion was St. Patrick's Day March 17, 1855, when Scranton was little more than a struggling hamlet. Early emigrants entered in this valley and staked out sections of wild timber lands under their squatter's rights. John Hawks' father drove his post on what is now Moosic Street just east of the easterly end of the Pittston Avenue Bridge. In course time an Irish settlement composed largely of men working in the blast furnace grew up in that vicinity. Mr. Hawks' father, now deceased, old John Travis who

⁷³ Lackawanna County, Jubilee History, by John Murphy

⁷⁴ Historical Data on 325 Prospect Ave., Lackawanna Historical Society

lives in the city today and Simon Ward, now deceased were the masons who built the blast furnace in 1840. Next to the John Hawks house, the fathers built a school house. In this the younger spirits gathered evenings and discussed the great questions of the day. Here the Lackawanna Blues a military organization of young Irishmen were organized in 1855. St. Patrick's Day was approaching and it was deemed advisable to get up a parade and celebration. Looking the field over, Mr. Hawks saw there was no flag. Accordingly he went to the old Scranton company store and purchased muslin with which his sisters made a flag 4 x 12 feet. There were 32 stars on a blue field. When St. Patrick's Day came, wishing to test the flag earlier in the day he placed a 20 foot pole in the roof and raised the flag. Down by the company store the muleteers saw the Stars and Stripes floating above the trees. 'What is that flag doing over there' asked one 'Hawks is getting up an Irish insurrection' said another. With that the gang went over to the school house with avowed intention of tearing down the flag. Hawks stood in the doorway of the house and threatened to shoot them if they came near. In the afternoon the parade was held after some unsuccessful attempts to break it up. Some time ago Mr. Hawks was inspired to write the following poem in memory of the occasion:

*In 1855 the day was bright and clear,
When lo! The sons of Shanty Hill, with green scarfs did first appear;
The fife and drum, that robie corps
Before the boys did play,
And they marched so gay as ne'er before
Upon St. Patrick's day.*

*When I hoisted up the Stars and Stripes
The first time they were seen,
For the sturdy boys of Shanty Hill;
Above the fair Erin's green,
It was a sight of full delight,
The people all did say.
To see the flag a floating high
Upon St. Patrick's day.*

*That flag was made on Shanty Hill
By myself and sisters, too.
And with other maids who joined the flag
With seams of gold and blue.
They stitched the stars above the above the green
Crowned with golden ray*

*And like the sun, its wondrous sheen
Gleamed on St. Patrick's day.*

*And afterward above the school
It floated free and far,
Though scorned by many a frowning fool
Who sneer up at it there;
I was first to hoist the flag
On Shanty Hill to stay,*

*And while the flag was floating there,
So proudly to the breeze,
Above the giant tees;
When dastard crowd came rushing down
To tear the flag away.
Then I pulled my gun and dared the town
On that St. Patrick's day.*

*I told them it was the country's flag
That floated overhead,
And he who dared to tear it down
I'd quickly shoot him dead.
I stood alone there by the school
And held the crowd a bay,
And afterwards marching with the flag
On that St. Patrick's day.*

There is no hint that the Hawks family is from Sligo, but John certainly represented the emotions of all, or most, Shanty Hill Irish. They definitely had an in-your-face attitude about the way they were being treated. They were not going to step back and take abuse from anyone. The formation of a young man's military society and being the first to fly the Stars and Stripes, along with an Irish symbol, was certain to provoke a reaction.

If the parade was banned, it was not for long. It is recorded that in 1857 the Hibernian Society of Hyde Park, led by Patrick Callahan, marched to Central Scranton, where it joined forces with a parade from South Scranton, which for that time period was described as a big demonstration. By 1895 the parade was so popular the mines were closed on St. Patrick's Day. Actually the mines were closed because the Irish refused to work in honor of their patron saint.

At least one descendant of a Kilglass immigrant served as Grand Marshall of a St. Patrick's Day Parade. Joseph F. Noone, grandson of Patrick M. Calpin (Cabraghkeel) and Mary Conway (Rathlee) served as the Grand Marshall in 1990. Till this day Scranton is said to have one of the best St. Patrick's Day Parades in the country.

Chapter 5 – The Workplace

There were many complexities to be dealt with in the new world and the workplace was one of them. For centuries the tenant farmers of Sligo worked under the open skies drawing a living from the reluctant soils of western Ireland. The work was not easy, but it was well defined; the technicalities of spring planting, maintenance of the crops, fall harvest, care for the animals and the marketing of products, had all been refined through the generations. The first great wave of Irish immigrants to America found work in construction of the canal system. This was hard labor of the simplest kind, but it was under god's open sky, something the Irish were familiar with. When the labor market opened in Scranton they were faced with a totally different workplace. Now they would be feeding the hungry furnaces of the steel mills and digging deep underground for coal to do so. The factories and mills that provided the necessary support for the expanding labor force would require workers to run their machines.

These were tasks of a different kind, not overly difficult technically, but in an environment they probably did not find to their liking. Being confined to work behind the stone and mortar walls of the factory, being deprived of natural light, deep in the coal mines, must have made them yearn for the open skies and fresh Atlantic breeze back in the villages they left behind.

Since the vast majority of immigrants worked in the steel mills or coal mines, the following paragraphs describe many of the jobs they held in those industries into the 20th century. The intent is not to provide a detailed description of each industry, but to give the reader a general idea of what their ancestors faced as they went off to work each day. Like today, the availability of jobs was determined by the marketplace, so it was not unusual for the average worker to have held positions in multiple industries during his work life. Used in conjunction with the data provided in The Final Chapter, the reader should gain some insight into the daily work life of the Irish in early Scranton; perhaps even their direct ancestors.

Iron and Steel

Working the limestone and kelp kilns along Killala Bay certainly did not compare to the furnaces of the Lackawanna Iron and Steel Co. They were many times larger and far more complex and dangerous than those the Irish saw tending the kilns in Ireland. Their first jobs would be as laborers,

performing the most basic tasks and supporting other workers or the production process in general. Some of the more demanding and better paying positions they sought and obtained included:

Filler - filled the furnace from the top with alternating layers of charcoal, limestone, and iron ore.

Guttermen - controlled the liquid iron as it flowed from the inside of the furnace.

Moulders – made the moulds for casting the iron, received high wages.

Puddler – It was the job of the puddler to convert pig iron into wrought iron. Pig iron was brittle in nature and carbon and other elements had to be removed. A long iron rod was used to remove the carbon and stir in iron silicate. They would then remove the molten bloom for rolling. It was a job that required skill and strength and was one of the higher paid jobs for a working man in the mill. Andrew Golden from Leaffony and John Missett from Cabragh would work in the mill as puddlers.

Rollers & Shearers – After the pig iron was puddled it was squeezed to remove excess slag and then rolled and sheared into nails, bars, or later ‘T’ rails and stacked for shipment. The rollers and shearers were responsible for preparing the iron bars for input to the machines and monitoring the process. Initially power for the rollers was from a waterwheel, but later steam engines would provide a more reliable power source.

Heaters – Responsible for bringing the furnaces up to and maintain the proper temperature for steel production. He also assisted the workmen in repair of the furnace. This task required a great deal of skill and carried a good deal of responsibility. Martin Golden from Carrowhubuck was able to support his family as a heater.

Teamster – Transported material required for production and delivery of finished product. Horse and wagon was the first mode of transportation, later replaced by vehicles and railroads.

Blacksmith - Horseshoes and wagon upkeep.

Just as in the mines, initially the better jobs went to the English and Welch. And after a time the Irish assumed many of these positions. And just like the English and Welch, they showed favoritism toward their own. Here is

an undated article from the *Scranton Times*, circa 1950, discussing the early Irish iron workers. "... William Caffrey...was the first man to break into the calling (head of the heating furnaces). Mr. Caffrey's ability set him higher and before his death he was superintendent in the steel rail mill. The writer remembers an interesting episode in which Mr. Caffrey figured, proving that a person's ancestry does count. I was 18 years old, weighed one hundred and eighteen pounds and was new to the job 'dragging chain' in the rail mill. It was my first turn on the night shift and Mr. Caffrey came up to me. 'What's your name he asked. 'Gollegher,' I replied pronouncing the name as my father did, with the good old Irish fluidly, 'What's your father's name was the next question. "Patrick Gollegher,' I replied. Patrick Gollegher the ash man?' he further queried and when I answered this in the (cannot read) he paid my father a tribute by patting me on the shoulder, saying in his bluff, hearty manner, 'you're all right'."

The Mines

When one thinks of a Scranton coal miner, the image of a coal-dust encrusted miner, slowly making his way home after a long day drilling, blasting and hacking at a coal vein comes to mind. That is a fairly accurate description of a miner, but there were many other jobs that that same person may have worked at that day. The skill levels of these jobs varied significantly as did the pay. Here are some of the more common jobs typically held by the Irish immigrant. Keep in mind that as they gained experience on the job and influence through organized labor they were able to move to better positions, but for most the ultimate goal was good paying positions outside the mines.



Bellevue Breaker (early 1900s)
Picture courtesy of the Lackawanna Historical Society

Slate Pickers – They are better known as breaker boys. After the coal was brought to the surface it was broken into commercially viable sizes in the breaker. The breaker boys spent eleven hour days, six days a week, in the breaker, preparing the coal for market by removing rock and slate from the recently crushed coal. They sat hunched over a chute of fast moving coal reaching in to pick out the sharp edged slate. Gloves were not allowed because they slowed productivity, cuts were the norm until thick calluses protected them. If the pain slowed their work a sharp whack on the back from the slate boss' stick brought them back to full awareness. The extent of their work is evident in the mounds of culm that surrounded the breaker.

Labor laws prevented the young from going into the mines and frequently survival of the family depended on the wages of its younger members. In 1870 young Andrew Caffrey (11), the son of Andrew Caffrey and Hannah Dowd of Leaffony was one of many of the sons of Tireragh who worked in the breakers. As the mine workers aged, or could not return to the mines because of injury some returned to the breaker. At the age of 65 Thomas Wright picked slate to help support his family.

Door Boys (Nippers) – When the youngsters became of age, their first job underground was usually as a door boy. Heavy wooden doors were used to control airflow and pressure between sections of the mine. It was his job to listen for approaching coal cars and open the doors to ensure safe passage. In the breaker they were surrounded by friends, but in the mine their only friends were the rats. They spent their long workdays, sometimes in total darkness, listening for approaching mine cars. An inattentive moment could cost these youngsters an arm, leg, or even their life.

Driver – Prior to the mechanization of the mines mules were used to pull the coal cars. It was the responsibility of the driver to guide the animal through the mine. The driver was also responsible for feeding and care of his mule. Once taken into the mines many of these mules never saw the light of day again. In 1870, Michael Gallagher, age 18, born in Cabragh to Michael Gallagher and Mary Scott helped supplement his family's income by working as a mule driver. In 1880, John Missett, son of John Missett and Bridget Finnegan, also of Cabragh, was crushed by cars while working as a mule driver.

Spraggers – The spraggers controlled the speed of the mine cars as they moved in downhill portions of the mine. They jabbed long pieces of wood into the wheels of the mine cars to prevent them from running out of

control. This was a very dangerous job and only the most athletic youngsters were given this responsibility.

Laborer – This is the last stop before the position of miner. Each miner has at least one laborer, referred to as his butty. The laborer is paid by and works under the direction of the miner. His main responsibility is the initial cleaning of the coal and loading of the coal car. He might also assist the miner in the installation of props and other tasks as required by the miner. Most if not all who worked in the mines spent some time working as a laborer. Some after working many years as a miner would revert back to being a laborer as their age advanced.

Miner – Once assigned a chamber and the number of coal cars to be filled that day by the mine boss, the miner was in effect an independent contractor. He provided all of the materials and tools necessary to do his job and he paid his laborers. He was even responsible for purchasing or cutting lumber to be used as props. It was the miner who determined where to blast and the charge required. He was responsible for the safety of his chamber, including where and how many props were to be set. Once enough coal had been blasted the miner was free to leave for the day. He could go home, or move on to another chamber, leaving his butties to fill the coal cars. A final responsibility of a good miner was to share his knowledge with his butty and prepare him to become a miner himself. Irish miners were usually assigned the least productive chambers. They were assigned chambers that might have standing water, low ceilings, or a narrow vein of coal. English and Welch miners got the better chambers and usually got home well before their Irish co-workers.

Fire Boss – Each morning he would examine the mine for the presence of explosive gas. If gas was detected he would notify all parties of the danger and allow no one to enter the mine until it deemed safe. He would also inspect all stopping, doors and air passages for proper operation.

Driver Boss – Ensure the availability of drivers and ensure the proper care of the animals.

Engineer – Ensure that the machinery, pumps, fans, steam boilers, etc. placed under his care are kept in proper working order.

Slate Boss – Oversee the beaker boys and other slate pickers.

There were many other jobs required for the operation of these industries, executives, various bosses, accountants, clerks, teamsters, carpenters, blacksmiths and general laborers which are not practical to address here.

The Mills

Ever increasing immigration supplied the labor needed for the iron and coal industries. Many immigrants brought both immediate and extended family members with them, which resulted in a labor surplus. This surplus, when coupled with a modern railroad system, made Scranton appealing to other industries. The Delaware and Lackawanna Railroad built an extensive locomotive and car repair shop. Manufacturers of all types found homes in Scranton: machines, axes, beer, buttons, cigars, glass, stoves, bricks among other things were all made or assembled here.

The textile industry saw the availability of a significant female work force and established woolen and silk mills in Scranton. At one time Scranton was the second largest handler of silk in the United States. The silk mills in South Scranton, built in the early 1870s, provided many of the immigrants and first generation Americans with work.⁷⁵ The typical worker was a teenage girl, not yet married, trying to help the family make ends meet. The shifts were eleven or twelve hours and the pay poor. Working conditions were poor also. The miners had Black Lung disease to contend with while the silk workers had White Lung disease as a consequence of the silk fibers in the air.⁷⁶

Labor Relations

The 19th century was a time of great opportunity and many fortunes were made. The problem was most of the money went into very few pockets. In the latter part of the century the term ‘Robber Barons’ was coined to describe these privileged few. The description is precise in that these fortunes were the result of exploitation of a powerless workforce. The miners, and those in other occupations, worked under horrible conditions and frequent depressions in the anthracite market reduced labor rates and increased layoffs. Many lived in or near poverty. At the same time the ‘Barons’ and their families lived in grand mansions. In 1875, Joseph H. Scranton completed the construction of a new estate at the cost of \$155,530.⁷⁷

⁷⁵ Scranton, The Scranton Board of Trade, 1912

⁷⁶ The Sunday Times, 2 Sept., 2007, Cheryl B. Kashuba

⁷⁷ The Scranton Times Souvenir Centennial Edition, 1966

It was the second half of the century before the work force made their first serious attempts to challenge the owners to obtain a decent living wage. The miners first strike in 1859 and two subsequent strikes in the 1860s showed no progress. The 1870's would show more determined and desperate effort by the workers to improve their lot, but once again little would be achieved.

The Workman's Benevolent Association was the first labor organization of significance in the Lackawanna Valley. It was a multiethnic organization founded in 1868, with an Irishman by the name of John Siney was at its head. Its stated goals were to obtain death and health benefits for the mine workers. Initially it had a couple weaknesses: It had a lack of understanding and cooperation between ethnic groups. John Siney was opposed to strikes. And it was portrayed, by the owners, as being involved with the Molly Maguires.⁷⁸

Many would argue that the Molly Maguires, who were active in this time frame, should not be included in a discussion of labor relations. However, it was the low wages and inferior working conditions that drove a group of Irish miners to the use of violence. Their numbers were not great, but they inserted fear into the lives of the mine bosses. At first beatings and dunking were used to intimidate the bosses, but it soon escalated in shooting and murder. The Mollies activity was mostly centered in the southern coal fields in Schuylkill County, but incidents were reported in Jermyn, Dickson City, Minooka and Dunmore. The mine owners brought in the Pinkerton Detective Agency to address the problem. James McParlan, a detective for Pinkerton, moved into the area posing as a miner. He infiltrated and gained the confidence of the Mollies. His efforts resulted in the prosecution and hanging of 10 miners, some of which maintained their innocence to the very end. McParlan used an office on Lackawanna Avenue in Scranton as his headquarters during this time period.⁷⁹

Earlier strikes were relatively free of violence, but that would not be the case in 1871. The price of coal in the market place had been falling and the owners sought to reduce the price they would pay miners per coal car. In January of 1871 the miners (mostly Welshmen) struck in protest. This closed every mine in the Luzerne, Schuylkill and Carbon Counties. There was a second, even more intense, issue which added to the tension. The

⁷⁸ The Ethnic Experience in Pennsylvania, by John E. Bodner

⁷⁹ The Scranton Times, Souvenir Centennial Edition, 1966

Irish and German mine laborers had been enduring discrimination in the workplace for years. They were tired of seeing Welch laborers, fresh from Wales, being given preference to positions as certified miners, while they had worked the area mines for years with no advancement.

The mine owners took advantage of this split and to tried reopen mines with the Irish and German laborers working as miners. Violence was the result. In the first incident William Gore was shot in the leg. That was quickly followed by the savage beating of Martin McDonnell and Martin Gallagher of Bellevue. Patrick White, also of Bellevue, was shot in the head.

The mine laborers from Bellevue represented the single largest group standing against the miners. The book *“History of Scranton, Pennsylvania”* described a meeting held by the Irish laborers. The meeting was presided over by Martin Garrity, president, and Patrick Halpine, secretary. Review of the 1870 U.S. Census shows no Patrick Halpine living in Scranton. There were, however, three Patrick Calpins (all from Kilglass Parish) living in Bellevue at that time.

The extent of the bad feelings between the Irish and Welch can best be summarized by quoting one of the resolutions passed at a meeting of the miners and laborers in Bellevue: “Resolved, That we do form ourselves into a society and never again mix or associate with the Welch inhabitants of Luzerne county, as in their late murderous outrages they have shown to us that they are a class of beings who should never be allowed to associate with law-abiding citizens. Resolved, that we shall forever look upon them as our common enemy.”⁸⁰

Continuing confrontations, homes being burnt, more beatings and shootings required the military be brought in to quell the violence. The return of Carbon County miners to the mines and the owner’s agreement to pay previous per car coal prices ended the strike on June 15, 1871.

In 1877, with the overall economy in a downturn, industry in general sought wage reductions. In 1877 the strike started with a national railroad strike that moved from west to east. This increased pressure on the already financially stressed mine workers. Railroad cars to carry the coal to market were not available, putting many out of work. In Scranton, on July 15th the wages of the Lackawanna Iron and Coal Company were reduced by ten

⁸⁰ The Scranton Weekly Republican, May 18, 1871

percent.⁸¹ On the 24th of July many Lackawanna Iron and Coal employees walked out demanding higher wages.⁸² Railroad officials then refused to ship coal until the strike was ended, closing all the mines in the valley.

In desperate times, desperate people do desperate things and the workers in Scranton were no exception. A mass workers meeting, with three to five thousand in attendance, was held in the Flats on South Washington Avenue. Speakers peaked the emotions of the workers and they angrily moved towards Central City. On the way they entered the railroad shops and iron mills and violently drove out the remaining workers.

Mayor McKune met the crowd at the corner of South Washington and Lackawanna Avenue and tried to convince them that violence was not the answer to their problems. Evidently he was not convincing, he was severely beaten and his jaw broken; Father Dunn of St. Peter's Cathedral stepped in and may have saved the Mayor's life. The Mayor, expecting violence, had bolstered his police force by forming a civilian City Guard. With the Mayor under attack the well armed guard moved forward. Shots rang out and the crowd scattered, leaving four bodies in the street. Dead were; Patrick Lane of Bellevue, Charles Dunleavy of Carr's Patch (Minooka), Patrick Langan of Davis Patch and Steven Phillips of North Scranton.⁸³ It is said others died of wounds later. The Mayor then called in Federal Troops and Scranton became an armed camp.

On the 16th of October, the sixty some thousand workers idled by the strike returned to work – once again with no apparent gain for the workers. But what the workers did gain was the knowledge that organization was the only way forward. The Knights of Labor gained strength, before being replaced by the United Mine Workers who would finally succeed in gaining rights for the mine workers. John Kilcullen, from Magherabrack, Kilglass Parish, was one of the organizers of the Knights of Labor in Scranton.

Those who worked in the mines in those early days worked long hours to support their families. One of the first goals of the labor movement was a reduction in the workday. They thought they achieved that goal in the 1860's when the legislature passed a bill calling for an 8 hour day. What the legislation did not do was provide a provision for enforcing the shorter workday and the mine owners ignored it. Under the leadership of John

⁸¹ The Scranton Times Souvenir Centennial Edition, 1966

⁸² The History of Scranton, Pa., David Craft

⁸³ Once Upon A Time in Scranton, Nicholas E. Petula

Rotchford, president of the United Mine Workers, this oversight was corrected. By that time it was 1898 and almost a hundred years had passed. John was a native of County Clare.

Once again we will look into the 20th century. The 1902 Anthracite Coal Strike was an event that had national implications. The labor movement gained a solid foothold and changed the lives of the working class across the country. Previous strikes had resulted in limited, or no, success. The 1902 strike gave mine workers an avenue to a decent lifestyle. The demands were similar to other strikes, higher wages, fair weighing procedures, an end to job favoritism and an eight hour workday. There were some giant personalities involved in this strike: Teddy Roosevelt, president of the United States; Clarence Darrow, of Monkey Trial fame and John Mitchell, president of the United Mine Workers Association.

John Mitchell, the son of an Illinois soft coal miner who had success in organizing the soft coal fields, turned his attention to the hard coal fields of eastern Pennsylvania. He gained limited concessions in 1900. His real victory came in uniting the mine workers as a single force and for the first time all ethnic groups worked as one against the coal operators. With the solidarity of the workers as his strength Mitchell called a strike in May of 1902, idling 150,000 workers. The strike went on for five and a half months before Teddy Roosevelt declared that the strike had national implications and appointed an Anthracite Coal Strike Commission to arbitrate a settlement. This was the first time the federal government had ever intervened in negotiations between labor and owners.

The attention centered on the Lackawanna County court house. There both sides presented their arguments before the commission Clarence Darrow, John Mitchell and the Msgr. J.J. Curran represented the strikers. Former United States Attorney General Wayne McVeagh represented the operators. In March of 1903 the commission awarded the miners a pay increase, modified weighing procedures and an eight-hour workday. They also criticized employment of children under fourteen, but took no direct action.

Mine workers finally had an avenue to a middle class life style. The strike had helped to limit, but not eliminate ethnic tensions. John Mitchell became a hero to mine workers of eastern Pennsylvania. And John Mitchell became attached to the people of Scranton. When he died, a resident of New York City, he asked to be buried in Scranton, where he lies today; forever a hero to the people of Scranton.

The Final Chapter – The Immigrants

This account of life in the old world versus life in the new world would be very dry if we didn't look at the immigrants who experienced those difficult times. To identify the immigrants, four methods were used: First, a database of over 11,000 entries from the church registers in Kilglass, Easley and Castleconnor parishes was compiled. This data was then compared with U.S. Census data for the Scranton area. In order to qualify for inclusion at least three members of a family with names and ages comparing favorably with the church registers was required. This eliminated many individuals, which in all probability were from that area. The 1880s saw significant increase in immigrants from Tireragh to Scranton. The loss of the 1890 U.S. Census to fire had a significant impact on their identification. Adding to this was the serial nature of emigration along with the commonality of Irish names.

The second method involved the comparison of the database against the Ellis Island immigration database. This allowed tying 20th century emigrants to their aunts or uncles who had preceded them to the Scranton area. Much of the Ellis Island data is outside of the time frame covered in this effort, but it identified the point of origin and the final destination of the emigrant. The 1901 Ireland Census was also used as a reference.

Another approach was to use the Boston College *Missing Friends* database. From 1831 to 1920, The Boston Pilot published requests from Irish immigrants looking for friends and relatives who, for various reasons, became separated from loved ones. The ads give the last known location of the lost friend and the current location of the seeker. Boston College has made these advertisements available on the internet. These ads were searched using place names and surnames as keywords.

The final method involved the efforts of fellow genealogists, with ties to Sligo and Scranton. This method could be the most accurate of the three, or could be problematical, depending on the dedication of the researcher. It is the opinion of this writer that the vast majority of genealogists are committed to developing as accurate a family history as possible and their inputs were included without challenge, or reservations.

There is definitely room for error in all three of these methods. Are all of the conclusions drawn here correct – certainly not. Solid evidence like a

birth certificate or an obituary, were not always pursued. Irish naming patterns make it difficult to differentiate between branches of the same family. Even if in error the data should be useful to any genealogist interested in families from that section of Sligo that immigrated to Scranton.

The following glossary is included for the purpose of interpreting the census data:

H	Head of Household
W	Wife
S	Son
D	Daughter
M	Mother
F	Father
Bro	Brother
Sis	Sister
GS	Grand Son
GD	Grand Daughter
N	Niece or Nephew
U	Uncle
A	Aunt
C	Cousin
*IL	In Law, F-Father, M-Mother, B-Brother or S-Sister
Brd	Boards With
Srv	Servant
mo	Months
*/12	Months Old
PA	Pennsylvania
NJ	New Jersey
NY	New York
Ire	Ireland
?	Entry hard to read

Note: Census information does contain inaccuracies, but for the most part is a fairly reliable source. Ages are usually within a few years with the exception of married women who tended to understate their age by as much as five years. Also children's ages were sometimes inflated to allow them access to the workplace. Immigration dates are usually within two or 3 years. The spelling of names was a constant problem and surely limited the identification of immigrants. Finally, on occasion if a family was not at home the census-taker would rely on a neighbor to provide the

information. This result could be very misleading, but review of the previous and following census usually cleared-up any confusion. It should be noted that houses were not numbered in Scranton until postal service started in 1883.

In order to assist the reader in understanding which individuals shared the Sligo to Scranton experience, and to help in understanding the justification for inclusion in this report, their names have been type in bold and italic print.

The 1840s

The 1840 U.S. Census provides only the name for the head of the family. Because of this it is the 1850 Census was the first census that could be used to identify our immigrants. This limited the ability to identify early immigrants.

Loftus/Harte

In 1850 an advertisement was placed in the *Boston Pilot* asking the whereabouts of a Patrick Jordan, of Easkey Parish, County Sligo. If anyone knew his whereabouts they were to contact **John Loftus**, Hyde Park, Lackawanna, PA. Patrick's brother, Henry Jordan, placed the advertisement. A search for the Jordans proved unsuccessful. However the records for Kilglass Parish, Church of the Holy Family show that **John Loftus** and **Sicily Harte**, of Ballyogan, had the following children baptized in the parish: **Sarah** (1829) and **James** (1832).

It looks as though in 1840 the family was located in Hanover, PA. John is shown as being involved in the mining industry.

The 1850 Census for Providence, Luzerne County shows the following family:

John Loftus	48	Laborer	Ire
Cecilia	48		Ire
Sarah	18	Clerk	Ire
James	17		Ire
Anthony	13		PA
John	11		PA
Mary	8		PA
Charles	6		PA
James Ca?n??ham	23	Laborer	Ire
Pat McGlone?	17	Laborer	Ire

Michael McDonald	21	Laborer	Ire
Jno	16	Laborer	Ire
Hugh	23	Laborer	Ire

Note: Supporting data suggests this was in the Shanty Hill Section, which means John was probably employed by the Lackawanna Iron & Coal Co.

Mary, the daughter of **John** and **Celia**, married Francis A. Beamish, a Democratic Party boss in Lackawanna County. He was the Mayor of Scranton from 1878 to 1880. Their son Robert was a man of significant accomplishment also. He practiced law, was a newspaper editor and served as the Secretary of the Commonwealth of Pennsylvania.

A jump ahead to the 1880 Census for Scranton's 12th Ward verifies the Beamish/Loftus connection:

Francis A. Beamish		45	Editor	Ire
Mary	W	44	Keeps House	PA
Richard	S	12	Attends School	PA
James	S	11	Attends School	PA
Ellen R.	D	10		PA
Mary	D	7		PA
Francis A.	S	5		PA
George W.	S	2		PA
John	S	1		PA
John Loftus	FIL	70	At Home	Ire
Cecilla	MIL	70	At Home	Ire
George Beamish	N	8		SC

Atkinson/Dolphin

Atkinson, Dolphin and Lundy researchers provided information on their Scranton ancestors. When compared to Kilglass records, it provides evidence of ties to that parish. There are inconsistencies, but the totality of the evidence justifies their inclusion.

The records for Kilglass Parish, Church of the Holy Family shows that **Robert Atkinson** and **Bridget Dolphin** married on 11 Feb. 1840, in Cabragh. The register also shows that two of their children were baptized in Lackan; Thomas (1841) and Bridget (1844).

A second entry for **Robert Atkinson** shows a marriage to **Bridget Kennedy**, but no children are registered. It is possible that Robert's first wife died and he remarried.

In the 1850 Census for Providence we find:

Robert Akison	30	Laborer	Ire
Bridget	22		Ire
Mary A	1		PA

Occupations of those living nearby suggest Robert was a laborer in the mines.

In the 1860 Census they were shown living in Scranton with the following additional children: Fanny (8), Eliza (7), Nellie (3) and Bridget (1).

1870 shows them living in the 12th Ward of Scranton. Robert listed his occupation as a Brick Mason. Fanny was no longer living with them, but a Thomas (9) and William (13) were new to the family. Living nearby was John and Catherine (Conway) Finnegan, from Cabragh.

The 1880 Census shows them on Stone Street, in the 12th Ward:

Robert Atkinson	H	70	Ire	Grocer
Bridget	W	35	Ire	House Keeping
Bell	D	19	PA	At School
Maggie	D	11	PA	At School
William	S	22	PA	Teamster
Thomas	S	19	PA	Clerk Dry Goods
Robert	S	9	PA	

Between the 1860 and 1870 Censuses Frances (Fanny) Atkinson married Michael Lundy. Michael was the son of Anthony Lundy and Margaret Sweeney. (See Lundy)

Connolly/Boland

The following information was provided by a Connolly researcher: "The Connollys in my line are **Owen and Catherine Boland Connolly**. **Owen** was born in Easkey, Sligo and **Catherine** was born in Castleconnor. Both were born in 1820 and married in November of 1844. They immigrated to the United States in approximately 1849 with their daughter Maria." **Owen**

and Catherine had the following children: *Maria* (1847), Philip (1850) and John Francis (1853).

The Church of the Holy Family register, records the following marriage: *Owen Connolly* married *Mary Boland* on 1 March 1829. The witnesses were James Timlin and Mary Moffett. A note in the register says “From Easley”. In that time period it was common for Castleconnor residents to receive the sacraments in Kilglass.

Owen, Catherine and Maria came to this country and he found work at the Lackawanna Iron and Coal Company. In 1854 he worked in Lehigh Summit on the Delaware, Lackawanna and Western Railroad. In 1857 he returned to Scranton and shortly thereafter moved to the Village of Minooka in nearby Lackawanna Township. There he operated a grocery business until his death in 1912. Though successful in his own right, he took great pride in the success of his children, particularly his son John.

The 1850 Census shows the following people residing together in Providence, probably in the Shanty Hill section:

William Bolan	30
Thomas Bolan	20
<i>Owen Connolly</i>	30
<i>Catherine Connolly</i>	25
Edward O’Boyl	30
Arthur ???????	20

(Birthplace and occupation data not listed.)

The 1860 Census for Lackawanna Township (which includes the Village of Minooka) shows:

<i>Owen Connolly</i>	45	Ire	Grocery Keeper
<i>Catherine</i>	45	Ire	
<i>Maria</i>	14	Ire	
Philip	9	PA	
John			

Their headstone in Cathedral Cemetery, in Scranton, PA reads:

Owen Connolly, age 72

Native of Easkey

Co. Sligo

Died May 25, 1912

Catherine, age 75

Wife of Owen

Native of Castleconner

Died Jan. 18, 1892

John F. Connolly, the son of Owen and Catherine, received his early schooling in Scranton and Minooka. He received a degree from the Columbus College Law School in 1871. He then entered the bar and worked in New York until returning to Scranton and opening an office in 1874. In 1878 he received the Democratic nomination to Congress, but later withdrew from the race. In 1883 he was elected District Attorney of Lackawanna County. In 1887 he was elected Additional Law Judge of Lackawanna County and served in that position until his premature death in 1892.

Eagan

In 1849 **Patrick Eagan**, of Hyde Park, Lackawanna Iron Works, advertised in the *Boston Pilot*, looking for his brother **James Eagan**, who landed in St. New Brunswick, in 1847. “**James** was last known to be in Vermont working for a A.P. Balch. James was a native of Nockshilangan, parish of Easga, co. Sligo.”

Surely the entry is referring to Easkey Parish, but there is no townland in Easkey by the name of Nockshilangan. However, there is a village by that name in the townland of Caltragh.

No trace of Patrick can be found in 1850, but in the 1850 Census for Providence we find his missing brother James.

James Agan	22	Miner	Ire
Ellen	20		
Ann	4/12		

In the 1860 census we find James and Ellen living in Hyde Park:

James Agan	31	Brickmaker	Ire
Ellen	30		Ire
Ann	10		PA
William Agan	8		PA
Ellen	?1		PA
James	5/12		PA

James and Ellen were identified as family # 1483. Family # 1485 was another Agan family. (See Egan/Cunnane)

In the 1870 Census James and Ellen are still in Hyde Park. This time their name is spelled correctly and they have a couple additions to their family:

James Eagan	46	Laborer	Ire
Ellen	47	Keeping House	Ire
William James	18	Mule Driver Mines	PA
James	11	At School	PA
John	5		PA
Ellen	13	At School	PA

In 1888 Ellen (the daughter) would marry James Taylor who was also from Easkey Parish. (See Taylor/Egan)

Once again living nearby is Dennis Eagan and his wife Margaret, Dennis' occupation is listed as Tax Collector. (Egan/Cunnane)

The 1850s

Egan/Cunnane

An Internet Egan researcher reported the following: "...*Denis Eagan* married *Margaret Cunnane* in Kilglass Co. Sligo about 1841. Dennis was born in Easkey about 1821 and they had a daughter *Catherine*..."

The records for Kilglass Parish, Church of the Holy Family verifies an 1841 marriage and the birth if Catherine in 1844.

In the 1870 Census we find the family living in Hyde Park:

<i>Dennis Egan</i>	37	Laborer	Ire
<i>Margaret</i>	37		Ire
<i>Catherine</i>	17		Ire

The 1880 Census for Scranton shows a *Dennis Egan*, age 56 and *Margaret Egan*, age 59, living on Wyoming Avenue in the 14th Ward. *Margaret* died in 1881.

His obituary appeared in the *4 March, 1892 edition of The Scranton Republican*: “One of the most popular residents of this side (Hyde Park) died at the residence of his son-in-law, officer Martin Gurrell, at 213 9th Street, yesterday morning after a lingering illness from bronchial trouble, he was **born in County Sligo**, Ireland in 1822 and was married 25 years later. Mr. Eagan came to this country with his wife and two children and located in Hyde Park. When Hyde Park was a borough, Mr. Eagan was tax collector. He was also quite prominent in political circles. Through thrift Mr. Eagan amassed considerable property. He is survived by one daughter, Mrs. Gurrell...”

Note: Martin Gurrell is from Ballysodare, Co. Sligo and was a Scranton policeman.

A headstone in Cathedral Cemetery, in Scranton, reads:

Dennis Egan,

Born in the Parish of Easkey Co. Sligo, Ireland

Died Mar 3, 1892

Margaret Egan

Wife of Dennis

Born in the Parish of Kilglass Co. Sligo, Ireland

Died Jan 4, 1881

May Their Souls Rest in Peace

Leonard/Rafter

The records for Kilglass Parish, Church of the Holy Family show that ***Ned Leonard and Anne Rafter***, of Enniscrone, had the following children baptized in the parish; ***Anthony*** (1831), ***Patrick*** (1834), ***Ned*** (1836), ***Mary*** (1839), ***Thomas*** (1843) and ***Bartly*** (1841).

On 26 Aug. 1851 the S.S. Linden arrived in New York City with the following Leonards aboard: Jno Leonard (18), Ann (14), Edward (10), Barthl (8), Thomas (5), Bridget (2), Ann (2), all from Sligo.

In the 1860 Census for Scranton we find Ned's children. Based on their occupations they probably lived on Shanty Hill:

Patrick Leonard	22	Ire	Iron Worker
Anthony	24	Ire	Carpenter
Edward	20	Ire	Carpenter
Bartly	18	Ire	Tin Smith Appr.
Thomas	16	Ire	Tin Smith Apprentice
Mary	19	Ire	House Keeper
John Rafter	16	Ire	Tin Smith Appr.

Thomas and Bartly would go on to own a successful retail hardware store at 514 Lackawanna Avenue, Edward owned a tobacco firm.

Lundy/Helly

The records for Kilglass Parish, Church of the Holy Family show that Daniel Lundy and Bridget Helly were married in Cabragh (1846).

We find Daniel and Bridget in the 1860 Providence Census:

Daniel Lundy	35	Laborer	Ire
Bridget	33		Ire
Mary	12		Ire
Catherine	8		PA
Ann	4		PA
Patrick	2		PA
Bridget	6		PA

In the 1870 Census the family is in the 12th Ward of Scranton:

Daniel Lundy	47	Rail Carrier	Ire
Bridget	48	House Keeper	Ire
Catherine	17		PA
Bridget	15		PA
Patk	12	Buggy Runner	PA
Anna	9	At School	PA

Maughan/Calpin

The Church of the Holy family register shows that on 26 February, 1843 **Bryan** and **Bess Calpin** were married in Cabragh. In 1844 their residence was Ballyogan and they had a son, **Patrick**, who was baptized on 24 January, 1844. It was a common practice at that time to be married at the home of the woman.

On 15 Oct., 1851 the S.S. Lockwood arrived in New York City and aboard her were: B. Mahon (40), Betty (40), Bidy (8), James (2), Margaret (11), Mary (9) and Patrick (5).

In 1854 **Betty Mahon** advertised in the *Boston Pilot*, trying to locate her husband, **Bryan Mahon**. The advertisement stated that Bryan's last known location was Kentucky, Helena, Main Co. Anyone knowing of his location should contact James Long, Luzerne Co., PA.

Evidently they were reunited, for in the 1860 U.S. Census Bryan and Bess can be found living in the 6th Ward of Scranton:

Bryan Macken	48	Ire	Laborer
Betsy	45	Ire	
Patrick	16	Ire	Laborer
Mary	?	Ire	
Michael	14	Ire	

In 1870 census only Bryan, Betsy and Michael were still living together. In 1880 Census they were on Third Street in Scranton's 6th Ward:

Bryan Mahon	56	H	Ire	Laborer
Elizabeth	55	W	Ire	Keeping House
Patrick Mahon	30	H	Ire	Miner
Bridget	24	W	PA	Keeping House
Mary	3	D	PA	
Eliza.	2	D	PA	
Patrick Mahon	25	Brd	Ire	Laborer
Francis Hart	21	Brd	Ire	Laborer

By 1880 Mary had married Patrick Murphy, son of Owen and Mary Kilcawley Murphy of Cabraghkeel.
(See Murphy/Kilcawley/Missett/McDonnell/Burke/Carroll)

A grandson of Bryan and Bess, Vincent Mahon, was ordained into the priesthood in 1920. A summary of his service shows true dedication to the life of service he chose:

From 1935 to 1943 he served as pastor of St. Bridget's, in Throop. He was then named pastor of St. Joseph's, Matamoras. While at St. Joseph's he oversaw the establishment of a library. His next 26 years were spent as pastor of St. Patrick's in Milford, where he served from 1946. He was named pastor emeritus in 1972. While at St. Patrick's he built a new church, rectory, convent and catechetical center. He observed the 50th anniversary of his ordination in July of 1970 and his Diamond Jubilee in 1980.

In 1880, within a month of each other, Bryan and Bess both died. Bryan's will provides further evidence of an already suspected connection. The witnesses to Bryan's will were Andrew Mahon and John Casey. In all probability Andrew was the brother, or first cousin of Bryan.

Andrew and his family are buried in St. Mary's of Mount Carmel Cemetery in Dunmore. Their plot is within a few steps of burial sites of two other Tireragh families. An inscription on a large monument in the cemetery of, reads:

“Andrew J. Mahon
Native of the Parish *Askey*
Co. Sligo Ireland
Died May 15 1894
Aged 56 Years”

The following is a summary of a write-up appearing in the book “*Portrait and Biographical Record of Lackawanna County Pennsylvania*” and his obituary. Andrew was a man of considerable wealth. He was born in County Sligo in 1838 and came to the U.S. at the age of 13. His father was a freeholder and a wealthy man and owned much valuable real estate in this country. Andrew was a successful man in his own right, and he owned and operated a general store and livery, in the 6th Ward, for many years and owned several residences. His wife was Rose Coggins from County Mayo.

1880 Census, Scranton, 6th Ward

Andrew Mahon	40		Store Keeper	Ire
Rosemary	33	W	Keeping House	Ire
Mary A	18	D	At School	PA
John	10	S	At School	PA
Kate	8	D	At School	PA
Agnes	6	D		PA
Andrew	10/12	S		PA
Sarah Habgood	16	Srv	Servant	Eng*

*Notice an Irishman with an English servant.

Finnegan/Conway

The records for Kilglass Parish, Church of the Holy Family show that ***John Finnegan*** and ***Catherine Conway***, of Cabragh, had the following child baptized in the parish: ***Michael*** (1854).

In the 1860 Census for Scranton we find John, Catherine and 3 children on Vail St. in the 12th Ward:

<i>John Ferrigan</i>	35	Iron Worker	Ire
<i>Catherine</i>	30		Ire
<i>Michael</i>	4		Ire
Thomas	3		PA
John	3/12		PA

In the 1870 U.S. Census for Scranton we find John and Catherine on Vail St. in the 12th Ward:

<i>John Finnegan</i>	33	Ire	Ashman
<i>Catherine</i>	29	Ire	Keeping House
<i>Michael</i>	16	Ire	Coal Miner
Margaret	17	PA	At School
John	10	PA	At School
Patrick	8	PA	At School
Henry	6	PA	At Home
Mary Anne	4	PA	At Home
Daniel	2	PA	At Home
John Tierney	40	Ire	Ashman
John Finnegan	23	Ire	Puddler

In the 1900 Census Catherine can be found at 207 Irving Ave, in the 12th Ward of Scranton:

Kate Finnigan	H	70	Ire	1869	
Henry	S	33	PA		Lab. Steel Mill
Mary Garvey	D	34	PA		
John Garvey	SIL	36	PA		Lab. Steel Mill
Michl Garvey	GS	13	PA		Elevator Boy

The 1860s

Golden/McDonnell

The records for Kilglass Parish, Church of the Holy Family show that **William Golden** and **Rose McDonnell**, of Leaffony, had the following children baptized in the parish; **Andrew** (1843), **Mary Ann** (1844), **William** (1847), **Mary Ann** (1849), **Nelly** (1850), **John** (1855) and **Patrick** (1858).

Arriving in New York City on 20 August, 1868 aboard the S.S. Denmark were: Rose Golden (40), Andrew (20), Ellen (16), John (11) and Pat (9).

Looking to the 1870 Census for Scranton, we see the family living in the 12th Ward:

Rose Golden	58	Sligo Ire	Keeping House
Andrew	26	Sligo Ire	Puddler
William	24	Sligo Ire	Teamster
Ellen	20	Sligo Ire	At Home
John	14	Sligo Ire	At Home
Patrick	12	Sligo Ire	At School

Mary Anne Golden married Patrick J. Calpin, of Cabraghkeel, in Scranton, about 1869. They would return to Ireland and buy a farm in Cabragh Rathlee, where their grandson Michael J. Calpin still resides.

Young Patrick Golden entered the priesthood and showed great intellect and promise. Upon his ordination in 1890 he was made secretary to Bishop O'Hara. After several years at that post he was appointed curate to Bishop Garvey, then Bishop of Williamsport, PA. After a few years the Rev. Golden was stricken with paralysis. He suffered greatly from his impairment, until he died in 1920.

His funeral was a testament to his life, with over thirty priests in attendance. Bishop Hoban preached the sermon saying "...people bedridden in the hospital forgot their suffering when they saw this saintly man of God, a hopeless cripple and suffering tortures that would make a strong man shriek. During his life at the hospital, Father Golden's life was a constant sermon and had more affect on people who saw him about the hospital than the most splendid sermon ever given by man. Father Golden was a martyr in every sense..."

Caffrey/Dowd

The records for Kilglass Parish, Church of the Holy Family show **Andrew Caffrey** and **Hannah Dowd** had the following children baptized in the parish; Honor (1850), **Francis** (1852), **Anne** (1856) and **Andrew** (1858). Their place of residence is listed as both Leaffony and Cabragh Bridge.

The following Caffrey family arrived in New York City, on 28 May, 1860 aboard the S.S. Albert Gallatin Andrew Caffrey (37), Hannah (28), John (7), Francis (6), Ann (3) Andrew (5) all from Ireland.

In the 1870 Census for Scranton we find the Caffrey family living in Scranton's 3rd Ward:

Andrew Caffrey	50	Ire	Laborer
Hannah	39	Ire	Keeping House
Anne	13	PA	Attend School
Honora	8	PA	Attend School
Andrew	11	PA	Slate Picker
Maria	7	PA	Attend School
Belinda	4	PA	
Sabina	1	PA	

It appears as though the place of birth for Anne (13) and Andrew (11) should be listed as Ireland.

Gallagher/Scott

The records for Kilglass Parish, Church of the Holy Family show **James Gallagher** and **Mary Scott**, of Cabragh, had the following children baptized in the parish; Bridget (1844), **Charles** (1848), **Michael** (1851), **James** (1854) and **Mary** (1859).

In the 1870 Census for Scranton we find the Gallagher family living in the 3rd Ward:

James Gallagher	50	Ire	Laborer
Mary	45	Ire	Keeping House
Charles	20	Ire	Laborer in Mine
Michael	18	Ire	Mule Driver
James	13	Ire	Attend School
Mary	9	Ire	Attend School
Margaret	6	PA	Attend School

Based on the age of the children it appears as though they immigrated between 1859 and 1864.

Gilmartin/Judge

An internet researcher reported that ***Dominick Gilmartin*** and ***Anne Judge***, from Easkey, were married at St. Mary's Roman Catholic Church in Hartlepool, County Durham, England and immigrated to Scranton in 1863.

In the 1870 Census for Scranton we find the Gilmartin family living in Scranton's 12th Ward:

<i>Daniel Gilmartin</i>	34	Ire	Puddler
<i>Ann</i>	33	Ire	Keeping House
Mary	11	Eng	
John	6	PA	
Luke	4	PA	
Alice	1	PA	

In the 1880 Census they are on Mineral St. in Scranton's 7th Ward:

<i>Dominick Gilmartin</i>	58	H	Ire	Miner
<i>Ann</i>	40	W	Ire	
John	16	S	PA	Laborer Mines
Luke	14	S	PA	Laborer Mines
Alice	11	D	PA	
Thomas	7	S	PA	At School
Bridget	4	D	PA	

A final look at the family in the 1900 Census shows them still in the 7th Ward:

Dominick Gilmartin	58	H	Ire	1863	Day Laborer
Mary Hallinan	39	D	Eng	1863	
John	17	GS	PA		Teamster
Edward	16	GS	PA		Errand Boy
Alice	12	GD	NY		At School
Anna	10	GD	NY		At School

Langan/McNulty

The records for Kilglass Parish, Church of the Holy Family show **Thomas Langan** and **Bridget McNulty** of Cabragh had the following children baptized in the parish: **Michael** (1868), **Thomas** (1869) and **Patrick** (1871).

In the 1880 Census the following family is found living on Fourth Street. in Scranton's 6th Ward:

Thomas Langan	H	60	Ire	Laborer
Bridget	W	32	Ire	Keeping House
Michael	S	12	Ire	At School
Thomas	S	10	PA	At School
Patrick	S	8	PA	At School
Mary	D	6	PA	
Martin	S	4	PA	
Owen	S	1	PA	

In the 1900 Census Thomas and Bridget are found living with their son Patrick and his family in Minooka. The census says Thomas and Bridget immigrated in 1863.

Calpin/Conway

Patrick M. Calpin, the son of Patt Calpin and Mary Murphy of Cabraghkeel, was christened on 17 March, 1842 in the Church of the Holy Family. Patrick immigrated to the U.S in 1864, he was probably not married at the time. Patrick can be found living in the Bellevue section of Scranton, 6th Ward, in the 1870 Census:

Patrick Calper	27	Ire	Laborer
Mary	25	Ire	Keeping House
Mary	2	PA	
Catherine	10mo	PA	
John Calper	24	Ire	Laborer

The birthplace of Patrick's wife **Mary** is uncertain, but based on oral tradition she is probably from either Kilglass or Easkey Parishes.

The 1880 Census for Scranton gives us a more complete look at the family living on 3rd St. in the 6th Ward:

Patrick Calpin	H	39	Ire	Miner
Mary	W	35	Ire	Housewife
Kate	D	10	PA	
Patrick	S	9	PA	
James	S	8	PA	
Thomas	S	1	PA	
Thomas Long	Brd	22	Ire	Laborer

Patrick died in 1882 as the result of a mining accident and Mary died in 1899.

The following are excerpts from "*The Genealogical Family History of the Wyoming and Lackawanna Valleys*", by Horace E. Hayden:

"He was born in County Sligo, Ireland and like the majority of native-born sons of that isle possessed the characteristics of industry and perseverance which were exemplified fully in his career. Around the year 1865 to 69 he immigrated to the United States, locating in Scranton, Pennsylvania, and making his home in what is now the sixth ward. He gained a comfortable livelihood by following the occupation of mining. He was a man of worth and stood high in the community in which he resided for many years, this fact being evidenced by his election to the office of assessor of the sixth ward in 1880. His death occurred in a mining accident in October, 1881."

His son Patrick gained substantial success in both the business and political arenas. Excerpts from his obituary appearing in the *4 December, 1948 edition of the Scranton Times*, reads as follows:

"...Mr. Calpin was educated in the public schools and attended Wood's Business College. He worked about the mines until 1890 when he became

an apprentice carpenter. Four years later he engaged in the contracting and building business. He continued in that field until 1914 when he entered the insurance business...

...Mr. Calpin was elected to Common Council from the Sixth Ward in 1898 and was re-elected without opposition in 1900 and 1902. He was president of the body in 1900-01 during the period of Scranton's transition from a third to a second class city.

The change in classification was marked by the abolition of the office of mayor and the creation of the office of recorder. The incumbent resigned after a 30-day period and Democratic members of common council elected Mr. Calpin to the post. Litigation developed and the election was declared invalid by the court...

...In 1902 Mr. Calpin was elected state senator and served in the regular sessions of 1903 and 1905, as well as the special session of 1906 during which the personal registration law and the direct primary legislation was enacted. Up to that time candidates were chosen at conventions.

In 1906 Mr. Calpin was elected sheriff in a Democratic sweep of county offices. Other Democrats named that year included Attorney Joseph O'Brien, County Treasurer P.F. Connor and Prothonotary Willard Bunnell, Mr. Calpin served three years as sheriff.

Mr. Calpin was the unsuccessful Democratic candidate for Congress in 1910. The campaign was featured by a memorable debate on the tariff question between Mr. Calpin and the late John R. Farr, his successful Republican opponent, in the Scranton Athletic Club hall, Alder Street.

Throughout his life Mr. Calpin was a staunch Democrat. He served several terms as county chairman and was a delegate to the state convention in the years before the direct primary.

Mr. Calpin was one the organizers of the old Keystone Bank, West Scranton, of which he was a director. He later became a director of the Pennsylvania Trust Company into which the Keystone Bank was merged.

In May, 1934, Mr. Calpin was appointed receiver of the Liberty National bank, Dickson City. Previously, he was an alternate member of a board of review for war veterans' claims for Eastern Pennsylvania and Delaware.

He was named to the Department of Public Health post by Mayor James T. Hanlon on 30 March, 1946.

Mr. Calpin was one of the founders of the Irish-American Association of Lackawanna County, now the Friendly Sons of St. Patrick. In 1928 he served as president. He was a member of the executive committee at his death.

A charter member of St. Brendan Council, Young Men's Institute, West Scranton, he was also active in the Ancient Order of Hibernians and was a member of the Scranton Lodge 123, B. P. O. E. He was a communicant of St. Peter's Cathedral and a member of the Holy Name Society..."

Beglane/Boland/Culkin

There are several corruptions of the Beglane surname and some of them encountered during this exercise include; Begley, Bagley, Bilin and Biglen. The most common usage is Begley.

The records of Kilglass Parish: Church of the Holy Family show ***John Beglane*** and ***Mary Culkin*** of Glan, had the following children baptized in the parish; ***Martin*** (1853), ***Mary*** (1855), ***Thomas*** (1856), ***Frances*** (1858) and ***Mary*** (1860).

Looking to the 1870 U.S. Census for Scranton we see the family living in the 12th Ward:

<i>John Biglen</i>	45	Ire	Shearer Roll Mill
<i>Mary</i>	35	Ire	Keeping Home
<i>Martin</i>	16	Ire	Clerk
<i>Thomas</i>	14	Ire	Clerk
<i>Fanny</i>	12	Ire	School
<i>Mary</i>	10	Ire	School
Anna	5	PA	Home
Catherine	1	PA	Home

Using their age and place of birth as guides it appears as though they immigrated between 1861 and 1865. John Beglane's sister, Anne, also immigrated to the Scranton area in this times frame.

The Church of the Holy Families register shows ***Anne Begley***, of Glan, married ***James Boland*** in 1854. St. Brendan's register in Castleconnor shows that ***Anne Begley*** and ***James Boland*** had the following children

baptized in the parish; **Christopher** (1855), **John** (1858), **William** (1862) and **James** (1864).

In the 1870 Census for Scranton we see this family was living in the 12th Ward:

Anne Boland	38	Ire	Keeping House
Christopher	15	Ire	Laborer
John	11	Ire	
William	9	Ire	
James	5	Ire	

A Boland researcher and a descendant of James and Anne tells us that **James** died a few days after arriving in America, from a cold caught during the voyage.

In the 1880 Census, still in the 12th Ward, the families are shown as follows:

Martin Biglin	H	26	Ire	Dry Goods Clerk
Belinda	W	25	Ohio	Keeping House
Thomas	S	2	PA	
Ellen	D	9/12	PA	
Patrick	C	26	Ire	Steel Mill
Mary	C	22	Ire	Domestic Servant

(Martin is the son of John Beglane and Mary Culkin.)

In the 1880 Census the families of Annie Boland and John Beglane and Mary Culkin appear as follows:

Annie Boland	H	51	Ire	At Home
John	S	18	Ire	Steel Mill
William	S	16	Ire	Carpenter
James	S	18	Ire	School
Maggie Loftus	Srv	18	PA	School

Living next door was John Biglin and Mary Culkin:

John Biglin	H	45	Ire	Laborer
Mary	W	40	Ire	Keeping House
Thomas	S	23	Ire	Grocer
Mary	D	18	Ire	At home
Anne	D	13	Ire	School
Catherine	D	10	Ire	School

In the 1880 Census we find **Fannie** Beglane had married Christopher Boland. Chris is the son of Christopher Boland and Ellen Golden, Tullylin.

Chris Boland	H	21	Ire	Carpenter
Fannie	W	21	Ire	Keeping House
Thomas	S	3	PA	
Mary	D	1	PA	
Patrick	S	7/12	PA	

A better representation of this family can be found in the 1900 Census.

The 1900 Census for Scranton, 20th Ward, 1127 Pittston Avenue shows:

Chris. Boland	H	46	Ire 1871	Contractor
Fanny	W	41	Ire 1871	House Keeper
Thomas P.	S	23	PA	House Carpenter
Mary	D	20	PA	House Carpenter
Patrick J.	S	21	PA	School Teacher
Christopher	S	18	PA	House Carpenter
Martin	S	15	PA	At School
George	S	12	PA	At School
Anna	D	10	PA	At School
Charles	S	8	PA	At School
John Biglin	Brd	68	Ire 1863	Day Laborer

Married 25 years, had 12 children, 9 still living.

Frances died in 1903, excerpts from her obituary, appearing in the *23 May edition of The Scranton Times* stated:

"...wife of the well known contractor died at her home on the corner of Pittston Avenue and Locust St. ... father John Biglin and brother Martin of

South Scranton...bother Thomas N. Biglin of New York...sisters Mrs. Henry Hart, Kate Biglin, and Mrs. Thomas F. Malia..."

Boland and Begley proved to be a good gene mixture. They and their children enjoyed much success in their new environment. Patrick J., the son of Christopher and Frances, became one of the most powerful politicians in the United States. When he died in 1942 the flags in Washington D.C. were put at half-mast. Here are excerpts from *The Scranton Times editions of 18 and 21 May, 1942.*

"Patrick J. Boland, Lackawanna County's representative in the Congress of the United States since his election in 1930 and one of the nation's outstanding legislators during the six terms he served in the House of Representatives, died suddenly..."

"...President Franklin D. Roosevelt was informed of Mr. Boland's passing by Speaker of the House Sam Raybourn...the president remarked he was very fond of Pat...the president dispatched a personal telegram to Mrs. Boland expressing his condolences...Flags on the Capital and Senate and House Office Buildings were at half-mast..."

"...Congressman Boland was born in South Scranton on January 6,1880, the son of the late Christopher T. Boland and Fanny Biglin. He received his early education at St. John's Parochial School and later attended St. Thomas College. Now the University of Scranton..."

"...After learning the carpenter's trade Mr. Boland began his business career as an associate of his father, who was one of the cities most successful contractors. He remained with his father until 1905, in which year he formed a partnership with his brother, the late Thomas Boland, the firm being known as the Boland Brothers, which engaged in general contracting..."

"...he served as Democratic County Chairman...a member of the Common Council for two terms...served on the Scranton School Board...was elected County Commissioner in 1915...a member of numerous fraternal societies...enjoyed a considerable reputation as a bowler..."

"...Congressman Boland was married twice. He first married on Nov. 23, 1906, and his bride was Miss Saddle Jennings of Providence, daughter of the late John and Mary O'Malley Jennings. She died on Aug. 30, 1921..."

His second wife was his secretary Veronica Barrett, who survives him. They were married on Oct. 23, 1931...”

“...Mr. Boland first campaigned for Congress in 1930 and he captured both the Democratic and Republican nominations. This served to center attention of Washington politicians on him from the outset...Was appointed Democratic Whip in his second term...When President Franklin D. Roosevelt came to Scranton during a tour of the anthracite region in 1936, he very pointedly inquired ‘Where is Pat Boland I need you.’”

“...He was reelected in 1938 and 1940...During his years of service as the majority whip Mr. Boland found himself confronted with many difficult tasks...was compelled to exert strenuous efforts to implement the administration's program of all out participation in World War II...In 1940 Mr. Boland was a contender for his party's leadership in the house, but yielded in favor of John McCormick of Massachusetts, before nominations were formerly made...”

“...Postmaster General Frank C. Walker of this city, designated by President Franklin D. Roosevelt to be his designated representative, and United States Senators Joseph F. Guffy of Pennsylvania, Scott Lucas of Illinois and Harry F. Truman of Missouri, held positions of honor in the Washington delegation...”

William P. Boland the son of James Boland and Anne Begley enjoyed a good deal of success also. Here are excerpts from the *28 February and 7 March, 1931 editions of the Scranton Times*:

“...William P. Boland, an outstanding figure in the life of Scranton over many years, died last night at Hollywood, Calif. 3,000 miles distant from home...”

“...Sixty-nine years ago Mr. Boland was born in Ireland. When he was an infant of two years when his parents came to America. The long held dreams of the father and mother for a prosperous happy life together, in America, lasted only a few days after they arrived in Scranton. On the trip the father, James Boland, contracted a cold and it brought death two days after their arrival here. With his mother Ann Biglin Boland and his three brothers, Christopher G., John T. and James M. Boland, and one sister Mary, the youngster began his life in America. At the age of nine he became one of the breadwinners of the family, taking a job in the old iron and steel mills. Also he handled the distribution of newspapers and as one

of his first undertakings was the establishment of the pony express which carried the papers between Scranton and Wilkes-Barre. His uncle was in the mercantile business and at the age of twenty-three he took up duties in his store. Later he took over the business. Then he branched into the insurance business, joining his brother C. G. in the establishment of an insurance agency. He continued in this business until his death..."

"...The local telephone company was organized by Mr. Boland... He organized the People's Coal company, thirty-two years ago. With him in this organization were John A. Mears, Edward Robinson, C. G. and James M. Boland. The company leased the Oxford Coal company property. Two years later Mr. Boland disposed of his interests to Mr. James L. Crawford and then purchased the Hillman Vein Coal Company in Luzerne. Mr. Boland is credited with being the first person to definitely affect the reclamation of fuel from the refuse banks in the anthracite region. The John's Coal Company, the Marion Coal Company (named for his eldest daughter) and the Oxford Coal Company in Shenandoah were organized by Mr. Boland..."

...Mr. Boland came into national prominence when he sought the impeachment of Judge R. W. Archbald of the federal bench. In politics he came into prominence as a member of the Bull Moose party. He was one of Governor Pinchot's warmest supporters in the region, a friend of the late President Roosevelt, and of senators George W. Norris and William E. Borah..."

"...Congressman Patrick J. Boland, a cousin was able to reach here from Washington for the funeral..."

William's brother Christopher also enjoyed considerable success. His brother Christopher's biography appears in "*A History of Scranton and its People*", published in 1914, by Col. Fredrick Hitchcock. Here are excerpts:

"Among the most active and progressive business men of Scranton is C. G. Boland, who is a most prominent representative of the underwriting fraternity, and has long enjoyed the full confidence and consideration of a wide circle of clients. He entered into the insurance business in 1881, having succeeded to the old Lackawanna Insurance Agency, at that time conducted by the late I. L. Post Esq..."

Mr. Boland was born in December, 1855, son of James and Anna (Biglin) Boland. In his boyhood he worked on the construction of the Delaware and Hudson Railroad between Scranton and Wilkes-Barre. His education was obtained in the public schools and Gardner's Business College. His first business experience was as a clerk and bookkeeper in the mercantile trade. In 1878 he entered into partnership with his uncle, the late W. R. Boland. During the last mentioned year he was elected to the Board of School Control and served as secretary of that body. He also served as deputy recorder of deeds.... In 1880 he was appointed special agent of the census department on manufacturers in the Lackawanna district... Mr. Boland has been president of the Lackawanna Bank since 1904... ..In 1910 his business was incorporated under the name of C. G. Boland Company. He was a member of several fraternal organizations, among which may be mentioned the Scranton Lodge, Benevolent Protective Order of the Elks; Improved Order of Heptasopha; Macabess; C. M. B. A. and C. T. A. societies.”

Long/Early/Mahon

Edward Long was born in Cabraghkeel in 1833 to Thomas Long and Biddy Calpin. On 9, September 1856 Edward married **Catherine Earley** of Leaffony. The Church of the Holy Family register shows they had the following children baptized while living in Cabraghkeel; **Bridget** (1860), James (1862) and **Mary** (1864).

Edward Long was one of a large group holding a total of one hundred and seven acres. It appears as though 1864 is the year Michael Fenton replaced Col. Edward Wingfield as landlord. Edward was replaced by James McDonnell Jr.

In May of 1864 the Jeremiah Thompson arrived in New York City with the following family onboard Ed Long (30), Catherine (30), Mary (Inf) and Thomas (6).

In the 1870 Census, we find the family in the 6th Ward of Scranton:

Edward Long	36	Ire	Laborer
Catherine	35	Ire	Keeping House
Thomas	12	Ire	Laborer
Bridget	10	Ire	At Home
Mary	6	Ire	
Michael	3	PA	

On 22 Feb., 1883 Edward Long purchased a home on Railroad Avenue, from Mary Calpin for the sum of \$500. In all probability Mary Calpin is Mary Conway Calpin, the wife of Patrick M. Calpin who died in 1882. The deed goes on to say Edward was living apart from Catherine at that time. In 1870 a Thomas Long was living with the Calpins.

The 1900 Census provides the following information:
333 Railroad Avenue.

Edward Long	65	Ire	1863	Landlord
Catherine	60	Ire	1863	

They had 7 children, with 4 still living.

Note: Lived next door to James Calpin and Bridget Connolly.

On 17, October 1904, a Michael Early, age 60, arrived in New York City aboard the ship Arabic. Michael was a U.S. citizen and listed his home as 10 Roland Avenue, Scranton PA. His last residence was shown as Kilglass. On the same ship as Michael was a Patrick Calpin. He listed his home as 429 Railroad Avenue, Scranton, PA and his last residence as Kilglass. Patrick was the son of Michael Calpin and Anna McHale of Cabragh. (See Calpin/McHale)

Around 1884 **Bridget Long**, the daughter of Edward Long and Catherine Earley, married **Patrick Mahon** in Scranton. Patrick was born in Ireland to John Mahon and Mary Moran in Carrownrod, Easkey Parish. This is supported by Patrick's obituary which in part reads "...Mr. Mahon leaves the following children: Mrs. John J. Walton, John, Thomas, Edward, James and Frances Mahon, all of Scranton; a sister, Bessie B. Mahon, of Scranton and a brother John, of County Sligo Ireland." It is probable that this is the same Patrick that appears as a boarder with Bryan Mahon and his family in the 1880 Census. The 1910 US Census show the most complete representation of his family:

1910 U.S. Census, 6th Ward, 328 Railroad Avenue:

Patrick Mahon	H	56	Ire Unk	Coal Miner
Bridget	w	52	Ire ???	Housework
John	S	24	PA	Railroad
Thomas	S	22	PA	Iron Worker
Patrick	S	19	PA	
Mary	D	15	PA	
Edward	S	12	PA	
James	S	9	PA	
Francis	S	5	PA	

They were married 35 years and had 7 children, all still living.

The 1920 Census shows Patrick came to the US in 1879 and Bridget in 1869.

On April 27, 1907 **Mary Mahon**, age 18, landed in New York City aboard the S.S. Teutonic. Mary listed her last residence as Easkey. She was on her way to her **Aunt Bessie Mahon** at 231 Jefferson Avenue, Scranton, PA. In the 1910 U.S. Census for Scranton's 17th Ward, a Bessie Mahon is shown as a servant for Charles Powell's family, at 231 Jefferson Avenue. She also appears in the 1890 Scranton City Directory as a servant, working for John O'Boyle, at 530 Vine Street.

On 29 April, 1909 the S.S. Frisland arrived in Philadelphia, from Queenstown. **Pat Mahon** was aboard, bound for Scranton, PA. Pat gave his age as 21 and was coming from the home of his father, John, Carrenrod (Carrownrod), Easky. In the 1910 Census he was shown living with the family of his Aunt Catherine and her husband Thomas Melvin, at 603 3rd Avenue.

In 1918 **Patrick Joseph Mahon**, age 28, registered for the WWI draft. He indicated he was born in Carrenrod (Carrownrod), Easkey Parish County Sligo. He gave his current address as 514 Meridian, Scranton PA, his occupation as a laborer in the DL&W, Bellevue Mine. He was married with 3 children.

On 24 April, 1915 **Bessie Mahon**, age 19, landed in New York City aboard the ship Lapland. Her last residence was Carrenrod (Carrownrod), Easkey,

with her father John. She was on her way to visit her sister Mary Mahon at 630 Monroe Avenue, Scranton PA.

The 1901 Census for the Easkey District shows the following family living in Carrownrod, Easkey District:

John Maughan	H	50	Farmer
Catherine	W	37	Farmers Wife
Pat	S	13	Scholar
Mary	D	12	Scholar
John	S	11	Scholar
Andrew	S	9	Scholar
Mary	D	6	
Bryan	S	4	
Anne	D	2	

Calpin/(Mc)Hale

The Church of the Holy Family records shows that **Michael Calpin**, of Cabraghkeel, married **Anna Hale** in 1844. They had two children; John (1846) and **Patrick** (1849). It appears as though the family emigrated about 1868. They could not be found in the 1870 Census, but the 1880 U.S. Census for Scranton, shows them living on Third Street in the 6th Ward:

Patrick Calpin	30	Ire	Miner
Kate	30	Ire	Wife
James	9	PA	School
Margaret	2	PA	
Ellen	5/12	PA	
John Mahon	21	PA	Laborer
Bridget	14	PA	
James	16	PA	
Michael Calpin	60	Ire	Laborer
Anne	58	Ire	

Finnegan/Calpin

Mary Calpin, the daughter of Patt Calpin and Mary Murphy of Cabraghkeel, was christened on 9 July, 1837 in the Church of the Holy Family. Mary married **Patrick Finnegan**, in Ireland, on 9 February, 1864. They had a son **Thomas**, baptized in Dec. 1865. The Finnegan's immigrated to Scranton in 1867, aboard the S.S. Hecla, out of Liverpool.

In 1870 Census they are located in Scranton's 12th Ward:

Pat Fennigan	40	Ire	Laborer
Mary	30	Ire	Keeping House
Thomas	5	Ire	
Mary	2	PA	
Michael McDonough	50	Ire	Laborer

In the 1880 Census for Scranton's 6th Ward, Fourth St., we find:

Patrick Finnegan	45	H	Ire	Laborer
Mary	37	W	Ire	Keeping House
Mary	12	D	PA	t School
Patrick	8	S	PA	At School
John	5	S	PA	
Thomas	11mo	S	PA	
John Calpin	28	Brd	Ire	Miner
James McDonnell	21	Brd	Ire	Laborer
John	17	Brd	Ire	Laborer

The three boarders are surely from Kilglass Parish, but due to lack of data they could not be connected to a family.

1900 Census for Scranton's 15th Ward, 511 Eynon Street shows:

Patk. Finnegan	H	61	Ire 1866	Widower
Patrick	S	28	PA	Brakeman
John	S	23	PA	Clerk Grocer
Mary Coggins	D	29	PA	
Thomas	SIL	32	PA	Coal Miner
Rhea	GD	4	PA	
Nellie	GD	3	PA	
Harold	GS	1	PA	
Patrick McDonald	Brd	20	PA	Steel Mill

Calpin/Connolly/Cavanaugh

The registers at the Church of the Holy Family shows John Calpin and Mary Mullaney of Lackan had the following children baptized in the parish; Thomas (1836), Mary (1838), **Patrick**(1840), **James**(1846), **Thomas**(1848), Michael (1851), Bridget (1854) and Ketty (1857).

James Married Bridget Connolly of Scranton. In the 1880 Census we find James and Bridget living on Third Street, in the 6th Ward of Scranton:

James Calpin	28	H	Ire	Miner
Bridget	24	W	PA	Keeping House
Margaret	2	D	PA	

He and his wife are buried next to the graves of Patrick Calpin and his wife Mary Conway, Patrick Murphy and his wife Mary Mahon and Andrew Mahon and his wife Rose Coggins.

According to his naturalization papers **Patrick** (1840) immigrated to Scranton in 1867. In December of 1869 he married Mary Golden, the daughter of William Golden and Rose McDonnell of Leaffony. While in Scranton they had 3 children John (1870), Thomas (1874) and Patrick (1877). He represented the Sixth Ward on the Scranton Common Council in 1876. Patrick and Mary returned to Ireland in 1879 or 1880 and settled in Cabragh. In Ireland they had 5 more children; Thomas (1879), William (1882), Mary (1884), James (1887) and Michael (1890). Their grandson Michael still lives on the farm in Cabragh.

Thomas Calpin (1879), another son of John Calpin and Mary Mullaney, also immigrated to Scranton. In 1882 he married Anna Cavanaugh who was born in Easkey. Anna was the sister of **Margaret Cavanaugh**, who married Martin Nealon from Easkey, they also settled in Scranton. (See Nealon/Cavanaugh)

Golden/McCann

The records for Kilglass Parish, Church of the Holy Family show that **Martin Golden** married Anne **McCann**, of Carrowhubback in 1865. They had a daughter, Mary, baptized in 1865.

In the 1880 Census we find the Golden's living, on Stone St., in the 12th Ward of Scranton:

Martin Golden	H	36	Ire	Heater
Ann	W	36	Ire	Keeping House
Katie	D	12	PA	At School
Annie	D	2	PA	
Patrick	S	1	PA	
Charles	S	10	PA	
Marty	S	6	PA	

The 1870 Census shows *Martin* (29), *Ann* (29), Catherine (2) and Charles (1). Martin and Ann are shown being born in County Sligo.

The 1900 Census shows that Martin and Mary emigrated in 1883; they were still living on Stone Avenue at the time. In 1903 Annie Golden would marry Michael J. Calpin, son of James Calpin and Anna Donnegan, from Cabraghkeel.

In 1890 Katie would marry Thomas Cavanaugh, son of James Cavanaugh and Sibby Gordon from Glan. In 1900 they lived at 631 Hemlock. Thomas immigrated around 1881. (See Cavanaugh/Golden)

Missett/Finnegan

The records for Kilglass Parish, Church of the Holy Family show *John Missett* and *Bridget Finnegan*, of Cabragh, had the following children baptized in the parish; *Patrick* (1859) and *John* (1862).

The 1870 Census has the following family living in the 12th Ward of Scranton:

<i>John Missett</i>	25	Puddler	Ire	
<i>Patrick</i>	11	At School		PA
<i>John</i>	8	At School		PA
Ann	5	At Home		PA

Looking to the 1880 Census for Scranton we see them, more accurately portrayed, living on River Street in the 12th Ward:

<i>John Missett</i>	H	35	Ire	Works in Steel Mill
<i>Margaret</i>	W	33	Ire	Keeping House
Mary	D	7	PA	
Maggie	D	4	PA	
Belinda	D	1	PA	
<i>Garrett</i>	S	12	PA	Cannot Read
John	S	11	PA	Picks Slate
Thomas	S	10	PA	At School

Garrett died in Scranton, in 1884, while living at 713 River Street, Ward 12.

Grimes/Alexander

The records for Kilglass Parish, Church of the Holy Family show **Roger Grimes** and **Bridget Alexander** of Kinard had their son **Richard** baptized in the parish in 1858.

On 23 May 1861 the S.S. John Bright arrived in New York City. Among those aboard were: Royer Greines (30), Bridget (28), Richard (2), Patrick (inf) and Kate (20).

In the 1870 Census we find the following family living in the 12th Ward of Scranton:

Roger Grimes	40	Laborer	Ire
Bridget	40	Keeping House	Ire
Richard	11	Slate Picker	Ire
Patrick	9		Ire
Belinda	5		PA
Mary	3		PA

The 1870s

Calpin

Thomas Calpin, another son of Patt Calpin and Mary Murphy, was born in Cabraghkeel in 1845. Thomas married a Mary Missett. The birthplace of Mary is unknown, as is where they were married.

They can be found at 542 Third Street, in the 6th Ward of Scranton in the 1900 Census:

Thomas Calpin	H	50	Ire 1870	Day Laborer
Mary	W	47	Ire 1870	
Bridget	D	24	PA	Woolen Mill

The 1910 U.S. Census has them at 548 1/2 Bellevue Place, in Scranton's 6th Ward:

Thomas Calpin	H	62	Ire None	Laborer, Mines
Joseph Gerrity	SIL	33	PA	Laborer, Mines
Bridget Gerrity	D	34	NJ	None
Viola Gerrity	GD	16	NJ	Silk Mill Worker
Anna McGeever	GD	8	PA	None
Mary Calpin	D	39	NJ	????

Thomas died in 1916 and his obituary identifies him as the brother of Patrick M. Calpin.

Kilcullen/Handley

The records for Kilglass Parish, Church of the Holy Family show ***Patrick Kilcullen*** and ***Mary Handly***, of Magherabrack, had the following children baptized in the parish; ***John*** (1860), ***Patrick*** (1861, ***Bridget*** (1863, Michael (1865) and Catherine (1868).

On the 7th of March, 1870 the S.S. Colorado arrived in New York City from Liverpool with the following Kilcullen family aboard; Patrick (34), Mary (27), John, Pat (5) and Bel (3).

In June of that year they can be found in Pittston, Pennsylvania, a few miles south of Scranton. Evidently Mary was pregnant during the voyage; the family had added three month old Mary Jane:

<i>Patrick Kilcullen</i>	34	Ire	Foreman
<i>Mary</i>	30	Ire	
<i>John</i>	11	Ire	Works Coal
<i>Patrick</i>	9	Ire	Works Coal
<i>Belinda</i>	6	Ire	
Mary Jane	3/12	PA	

In the 1880 Census the family can be found in Olyphant, just north of Scranton:

<i>Patrick Kilcullen</i>	H	50	Ire	Miner
<i>Mary</i>	W	45	Ire	
<i>Patrick</i>	S	21	Ire	Miner
<i>John</i>	S	19	Ire	Laborer
Mary	D	15	Ire	At School
Katie	D	12	PA	At School
Bridget	D	10	PA	
Thomas	S	6	PA	
James	S	3	PA	
Michael	S	1	PA	
John	N	19	PA	

In the 1900 Census they are still in Olyphant, living on Lyons Street:

Pat Kilcullen	H	69	Ire	1860	Laborer in Mines
Mary	W	65	Ire	1861	
James	S	21	PA		Runs Wheel in Mine
Michael	S	19	PA		Runs Wheel in Mine

Kilcullen

n 23 April, 1910, **John Kilcullen**, age, 21, arrived in New York City aboard the S.S. Campania. His last residence was with his father, Patrick Kilcullen, Cloonkeeleuem (Cloonkeelaun), Corballa (Corbally) Co. Sligo. His destination was 419 Washington Avenue, Scranton PA. He was on his way to visit his Uncle, John Kilcullen.

The 1900 Census for the 17th Ward of Scranton shows the following family living at 419 S. Washington Avenue:

<i>John Kilcullen</i>	47	H	Ire	1870	Grocer
Mary A.	44	W	PA		
Patrick E.	23	S	PA		Lawyer
Mary L.	21	D	PA		Book Keeper Grocery
John J.	19	S	PA		Driver Store Wagon
William M.	16	S	PA		At School
Eugene	8	S	PA		At School
James	8	S	PA		At School
Flo	5	D	PA		
Louise McNamara	25	SIL	PA		
Honnor	23	SIL	PA		

The son Patrick Emmett enjoyed a successful career, practicing law. The following are excerpts from a write-up on him and his father in the *Jubilee History of Lackawanna County*:

“...Mr. Kilcullen was born in Scranton on March 16, 1880 and is the son of John and Mary McNamara Kilcullen...”

Patrick Emmett Kilcullen spent his boyhood in Scranton...he entered Georgetown University, from which he received his degree in 1899. He took postgraduate work at that university and went into government work in Washington D.C. After coming to Scranton was appointed special

investigator for the U.S. Government. He was admitted to the bar in 1900 and later to the State, Superior and Federal Courts...”

...John Kilcullen (the father), deceased, was a native of Ireland. He was born in County Sligo, and came to this country when he was 16 years of age, locating at Olyphant, Pa... in 1875 he removed to Scranton, where he was a puddler in the local iron works. After two years he became interested in the general mercantile business and was thus engaged till his death in 1913...His wife a native of Olyphant, Pa., died in 1909...Mr. Kilcullen was one of the early organizers of the Knights of Labor in Scranton...”

Kilcullen

The following data was provided by a Kilcullen researcher.

“Many of my ancestors appear on the Castleconnor Parish records. My great grandfather, ***William H. Kilcullen***, was born in Castleconnor in about 1858 and immigrated to Scranton, Pa. in the 1870s.”

In the 1910 Census for the 20th Ward of Scranton, we find the following family living at 524 Genet St.:

<i>William H. Kilcullen</i>	H 48	Ire 1880	Lab.Elec Shop
Bridget	W 44	PA	House Wife
Mary	S 20	PA	Printer
Frank	S 18	PA	Printer
John	S 15	PA	
Catherine M	D 13	PA	
William W	S 12	PA	
Martin E	S 10	PA	
Joseph	S 8	PA	
Helen	D 5	PA	
Honor	D 1	PA	

In the 1890 – 92 City Directory a William H Kilcullen is shown living at 419 S. Washington Avenue, with John Kilcullen. This provides a tie between William and the previously mentioned John. A connection, as yet unknown, to Patrick Kilcullen is possible.

Also there is a headstone at Cathedral Cemetery in Scranton that reads:

Owen Kilcullen, age 35

Died Oct 11, 1888

Co. Sligo Castleconner

(See Mud Run Railroad Disaster)

Lundy

The Church of the Holy Family register shows Anthony Lundy and Margaret Sweeney, from Cabragh, had the following children baptized in the parish; Daniel (1839), ***Michael*** (1841) and John (1844). Lundy is not a name common to the three parishes, but is quite common in Kilmacteige Parish to the south. Perhaps the family lived in Cabragh prior to emigration, or lived in Kilmacteige and returned to Kilglass to have their children at Margaret's home in Cabragh. (See Atkinson/Dolphin)

A researcher of the Atkinson/Lundy families reported the marriage of Michael Lundy and Fanny Atkinson and that Michael was also an undertaker and councilman for the 12th Ward.

In the 1870 Census Michael and Fanny were living in Scranton's 12th Ward, Michael was a puddler at the Iron Works and they had a daughter Margaret, 2 months old. The 1880 Census shows the family living on Prospect Avenue in the 12th Ward:

<i>Michael Lundy</i>	35	H	Ire	Huckster
Fanny	27	W	PA	Keeping House
Margaret Anne	10	D	PA	At School
Michael	1	S	PA	
Anthony	8	S	PA	
Daniel	6	S	PA	
Frankie	4	S	PA	
Belinda Mahon	16	Srv	PA	Servant

Sweeney/Missett

The records for Kilglass Parish, Church of the Holy Family show ***Michael Sweeney*** and ***Mary Missett***, of Cabragh, had the following children baptized in the parish; Anne (1855), ***Margaret*** (1857), ***John*** (1859), ***Patrick*** (1862), ***Myles*** (1864) and Mary (1868).

On 23 June, 1870 the S.S. Cuba arrived in New York City with the following family aboard Mary Sweeney (25), Margt. (11), John (10), Pat (8), Miles (6), all from Ireland.

Looking to the 1870 Census for Scranton we see the following family living in the 12th Ward:

Michael Sweeney	30	Sligo Ire	Laborer
Mary	33	Sligo Ire	Housewife
Bridget	21	Sligo Ire	House Keeper
Margaret	13	Sligo Ire	At Home
John	11	Sligo Ire	At Home
Patrick	8	Sligo Ire	At Home
Miles	6	Sligo Ire	At Home

In the 1880 Census for Scranton we see them living on Moosic Street in the 12th Ward:

Michael Sweeney	H	60	Ire	Laborer
Mary	W	58	Ire	Keeping House
Patrick	S	18	Ire	Laborer
Miles	S	16	Ire	Laborer
Mary Ann Messett	Srv	17	Eng	Servant

Connaughton (Connerton)/McLaughlin

The records for Kilglass Parish, Church of the Holy Family show **Michael Connaughton** and Ellen McLaughlin, of Cabragh, had the following children baptized in the parish; **Michael** (1861), **Sarah** (1863), **Catherine** (1866), **Mary** (1869) and Martin (1870).

On 5 July, 1870, the following family arrived in New York City aboard the S.S. City of Brooklyn Michael Connonghton (40), Ellen (35), Michael (8), Sarah (6), Catherine (4), Mary (1) and Martin (1).

Looking to the 1880 Census for Scranton we see the following family living on Prospect Avenue, in the 12th Ward:

Michael Connaughton	H	41	Ire	Laborer
Mary	W	55	Ire	At Home
Michael	S	20	Ire	Engineer
Sarah	D	17	Ire	Dressmaker
Katie	D	15	PA	Dressmaker
Mary	D	11	PA	At School

The Scranton Times, Weds. 16 June, 1909

The Funeral of Michael Connerton was held this morning from the home of his son, MJ Connerton of Fig St. A requiem high mass was celebrated in St. John's Church, Cathedral Cemetery.

Survived by his son and three daughters, Mrs. Hugh Melaniphy of Chicago, Mrs. John Walsh of Palm St. and Sister Mary Josephine (Sarah) of the Pittston IHM Convent. Pallbearers: Thomas Cawley, James Cawley, Patrick Calpin, Michael Reilly, William Clark and Thomas Langan.

The 1900 Census shows Michael Connerton, a steel mill foreman, born in Ireland in 1862, immigrated to the U.S. in 1871, living at 432 Fig St. with his wife Delia and son Michael.

(No Michael Connaughton held land in Cabragh in this time period.)

Kennedy

A headstone in Cathedral Cemetery, Scranton, points to a Kilglass immigrant:

William Kennedy, Age 39

Died Dec. 31, 1872

Kilglass Co. Sligo

(William's age suggests that he is the son of Michael Kennedy and Bidy Atkinson of Lackan.)

Mulrooney/Connor

The Mulrooney story is one that legends are made of. In fact a legend did grow from their experience. The legend centers on **Bridget (Belinda) Mulrooney**, born in Carns, Castleconnor parish in 1872. her parents were

John, born in County Mayo, about 1800, and Maria Connor, born in Carns, about 1815.

Shortly after Belinda's birth, her parents immigrated to Northeastern Pennsylvania. Belinda remained in Ireland, living with her grandparents in Carns. Once again we are going to break our rule of emigration from Tireragh to Scranton. The Mulrooneys settled in Archbald, 7 miles north of Scranton. We give ourselves this dispensation, because in interviews ***Belinda frequently claimed to be from Scranton.*** In Archbald John went to work in the mines and the Mulrooney family started to grow.

In 1885 they sent for Belinda to join them in Archbald. Now thirteen, Belinda had grown attached to her life in Ireland and did not find life in a mining town to her liking. At age seventeen she talked her parents into sending her to Philadelphia to visit her mother's sister, Bridget Connor Gowran. She found work caring for a child with a Cummings family. Working for a middle class family Belinda saw a type of life she was not accustomed to, but wanted to emulate. By 1892 it was time to move on, Belinda had saved a good share of her wages and Chicago was her next stop. The World's Fair was due to start in 1893 and she bought a lot in a strategic location and opened a small restaurant, which enjoyed moderate success.

In 1894 the International Exposition in San Francisco caught her attention and she headed west. She improved on her Chicago experience and added to her profit, but a fire destroyed her uninsured property. This was her first serious setback, but that did not dampen her spirits. There was word of opportunities in the gold fields in Alaska and Belinda headed north.

This is where the legend began. She displayed uncommon financial ability and courage, parlaying one success on top of another. First it was the mercantile business, then restaurants, hotels, prospecting gold, and banks until she was the richest woman in Alaska.

Though Belinda had turned her back on the way of life she saw in Archbald, she had not turned her back on her family. As her riches grew she took every chance to help her family financially. She built home for her mother and brought her brothers and sisters west to share in her success. In 1900 she returned to Ireland to see her beloved grandmother, the visit a reason for great celebration in Carns. Belinda's uncles John, Bryan and Patty came to Archbald around 1881 and later would join her in the west.

Belinda died on 3 September, 1967 at the age of 92. Her wealth gone her contemporaries long dead her passing drew little attention. As time passed and historians examined the Klondike and Alaskan experience, Belinda re-emerged and books and television specials retold her story. This is but a brief summary of her story, taken from “‘*staking her claim*’, *The Life of Belinda Mulrooney, Klondike & Alaska Entrepreneur*”, by Melanie J. Mayer and Robert N. DeArmond. This book is incredibly well researched and written and highly recommended for anyone interested in following Belinda’s exploits.

Looking back to Archbald, we see the Mulrooney family in the 1880 Census:

John Mulrooney	H	33	Laborer	Ire
Maria	W	28	Keeping House	Ire
Patrick	S	1	At Home	PA

The 1900 Census for Archbald shows:

John Mulroone	H	50	Ire 1873	Miner
Maria	W	49	Ire 1877	
Patrick J.	S	21	PA	Laborer
Nellie	D	16	PA	
Margaret A.	D	13	PA	
Agnes	D	12	PA	
James	S	7	Pa	

The 1910 Census for Archbald Ward 2 shows:

John Mulrooney	H	64	Ire 1874	Laborer Coal Breaker
Mary	W	59	Ire 1875	
Patrick J.	S	33	PA	Fireman Construction

McNulty/McLaughlin/O’Boyle

The records for Kilglass Parish, Church of the Holy Family show Patrick McNulty and **Mary** McLaughlin, of Cabragh, had the following children baptized in the parish; Mary (1848), Anthony (1850), **Martin** (1853) Ellenore (1854), Patrick (1858), Catherine (1861), Owen (1864) and Michael (1866).

On 5 May, 1874 the S.S. City of Brussels arrived in New York City. Aboard were Martin McNulty (21), Ellen McNulty (19), Patrick McNulty (15), Owen McNulty (6) and Michael McNulty (6). Clearly these are the children of Martin McNulty and Mary McLaughlin.

The 1880 Census shows the McNulty family in Kingston, Ulster County, New York.

In 1888 *Martin McNulty*, of Scranton, submitted an application for a marriage license to Nora O'Boyle. He stated his age as 35, born in Ireland and his parents to be *Patrick* and *Mary*. Nora was 25, born in Ireland to Patrick and Bridget. In all probability Nora is the daughter of *Patrick O'Boyle* and *Bridget Cawley* of Cabragh.

In the 1900 Census for the 6th Ward of Scranton Martin and Nora can be found living at 433 Railroad Avenue:

<i>Martin McNulty</i>	H	40	Ire 1874	Day Laborer
<i>Norah</i>	W	32	Ire 1885	
Patrick	S	7	PA	
Mary	D	4	PA	
Martin	S	1	PA	
<i>Mary</i>	Mo	65	Ire 1874	
Patrick O'Boyle	Brd	35	Ire 1890	Day Laborer

(See O'Boyle)

Hannon

In the Castleconnor Parish register we find that Thomas Hannon and Mary Rochford of Cloonkeelaun had the following children baptized in the parish; Mary (1859), *Patrick* (1860), *John* (1863), Thomas (1864), Owen (1868), *Thomas* (1870), James (1872) and Margaret (1873).

On 9 July, 1904, the S.S. Cedric arrived in New York City, from Queenstown. Returning home from Castleconnor was *John Hannon*, age 42, Miner, 1430 North Lincoln Ave, Scranton, PA. He listed his last residence as Castleconnor and stated he originally arrived in the US 22 years ago.

In the 1900 Census for Scranton's 2nd Ward, living at 1430 Lincoln Avenue was the following family:

Patrick Hannon	H	41	Ire 1879	Laborer Mines
Cecly	W	37	PA	
James	S	14	PA	Slate Picker
Charles	S	12	PA	At School
Nellie	D	8	PA	At School
Hannora	D	6	PA	

Also in the 1900 Census, for Scranton's 13th Ward was:

John Hannon	H	45	Ire 1883	Coal Miner
Mary A	W	39	PA	
Mable	D	13	PA	
Margaret	D	10	PA	
Thomas	S	6	PA	
Thomas Ruddy	Brd	26	Ire 1901	Fireman Stationary
Thomas Mullen	Brd	35	Ire	Laborer Factory

In the 1890 and 1891 Scranton City Directory we find Patrick Hannon, **Patrick** Hannon, **Thomas** Hannon and **John** Hannon living at 817 Moosic.

The 1880s

Nealon/Cavanaugh

In the Easkey Parish register we find that **Martin Nealon** and **Margaret Cavanaugh** had several children baptized in the parish; **Margaret** (1866), **William** (1867), **Belinda** (1869), **Catherine** (1871), **Mary** (1872), **Martin** (1874), **Anne** (1876), **Sarah** (1877) and **Michael** (1878). At different times we find Martin and Margaret in Roslee, Killeenduff and Easkey.

This family arrived in New York City on 5 April, 1880, on board the S.S. City of Montreal; Martin Nealon (41), Mrs. (35), Maggie, (11), William (10), Belinda (9), Cath. (8), Mary (7), Martin (6), Annie (5), Sarah (4) and Michael (1).

In the 1880 Census for Scranton we find the Nealon family living on Stone Street, in the 12th Ward:

Martin Nealon	H	38	Ire	Laborer
Maggie	W	35	Ire	Keeping House
Maggie	D	12	Ire	At School
Katie	D	10	Ire	At School
Belinda	D	9	Ire	
Mary	D	8	Ire	
Annie	D	2	Ire	
William	S	11	Ire	
Martin	S	7	Ire	
Michael	S	4	Ire	
Thomas	S	6 mo	On Sea	
Sarah	D	6	Ire	

Margaret Cavanaugh Nealon had three brothers and one sister who were known to immigrate to Scranton. James, born about 1847, married Winifred Carden. The 1880 Census shows James and Winnie living on River ST. Patrick and Michael, brothers, were living with him. In the 1900 Census Patrick can be found living at 524 River Street, his occupation was grocer. Living with him was his sister Kate.

The United States Federal Building and U.S. Courthouse in Scranton bears the name of William J. Nealon. William was elected to the Lackawanna County Court of Common Pleas in 1960. In 1962 he was appointed to U.S. District Court, Middle District of Pennsylvania by John F. Kennedy. He served as chief judge from 1976 to 1989 and assumed senior status in 1989, a position he still holds. Judge Nealon is the great grandson of William Nealon and Margaret Cavanaugh.

Cavanaugh/Golden

The records for Kilglass Parish, Church of the Holy Family show **James Cavanaugh** and **Sibby Gordon** had the following children baptized in the parish; Mary (1852), Bridget (1855), John (1857), **Thomas** (1859), James (1862), Michael (1865), Ellenor (1869) and Celia (1869). The townlands listed include; Cavanaugh's Town, Glan and Culleens. Cavanaugh's Town and Glan is a village within Culleens.

Looking to the 1900 Census for Scranton we see the following family living at 631 Hemlock St., in the 12th Ward:

Thomas Cavanaugh	H	36	Ire	1881	Steel Worker
Kate	W	32	PA		
James	S	8	PA		At School
Annie	D	6	PA		At School
Mary	D	2	PA		
Thomas	S	6/12	PA		

The census also discloses that Thomas and Kate were married 10 years. Their application for a marriage license identifies **Thomas'** parents as **James and Celia** Cavanaugh and Kate's as Martin and Ann Golden. (See Golden/McCann/Cavanaugh)

Cavanaugh

John Cavanaugh, born in 1861, son of **Thomas Cavanaugh** and **Mary O'Hara** of Ballyogan, married Catherine Philbin in Scranton, in 1888. John listed his parents as **Thomas and Mary Cavanaugh**. Church of the Holy Family records show a **John Cavanaugh** was baptized in 1861. His parents were Thomas Cavanaugh and Mary O'Hara. Katie was born in Scotland. In 1900 they lived at 537 Orchard St. in Scranton's 12th Ward. John worked in the Steel Rail Mill, he immigrated in 1881.

Nealon

On May 26, 1904, **Daniel Nealon**, age 28, arrived in New York City aboard the S.S. Oceanic. He listed his last residence as Easkey and his destination as his brother, **Patrick**, 218 Prospect Street, Scranton, PA.

In the 1910 Census for Scranton the following family is found living at 218 Prospect Street, in the 12th Ward:

Patrick Neaton	H	42	Ire	1884	Wagon Driver
Ellen	W	38	Ire	1664	
John	S	10	PA		
Francis	S	7	PA		
Saul	S	2	PA		
Joseph W Neaton	Bro	30	Ire	1903	Wagon Driver
Anna Hope (Rape)	SIL	28	Ire	1902	Forelady Factory

The 1920 Census for Scranton's 12th Ward shows the following family living at 627 River Sreet:

Joseph W Nealon	H	39	Ire 1902	Boilermaker Helper
Anna	W	37	Ire 1902	
Joseph	S	8	PA	
Margaret	D	6	PA	
Mary	D	4	PA	

It appears as though Joseph married Anna Rape.

Conway/Sweeney/Finnegan/Calpin/Coleman

The register of the Church of the Holy Family show in 1834 **Anne Sweeney**, the daughter of Morgan Sweeney and Anne Caffrey, of Cabraghkeel, was baptized in the parish. The register also shows that Anne married **John Conway** in 1852. They had the following children: **Bridget** (1854), **Ellen** (1857), **James** (1858), **Michael** (1860), Anne (1864), **John** (1865), Hannah (1866), Mary (1867), **Honor** (1868), **Hugh** (1870), **Patrick** (1872) and **Francis** (1879). It appears as though the family lived in Kilmacurkan in the Easkey District.

In the 1900 Census for Scranton the following family is found living at 452 Railroad Avenue, in the 6th Ward:

Anne Conway	H	65	Ire 1883	House Keeper
Michael	S	40	Ire 1883	Miner
Norah	D	29	Ire 1883	House Keeper
Patrick	S	26	Ire 1883	Steel Mill
Frank	S	19	Ire 1883	Day Laborer
Annie Smith	GD	13	PA	Silk Spinner
Agnes	GD	11	PA	At School
Martha	GD	7	PA	At School
Thomas Coleman	SIL	35	Ire 1888	Day Laborer
Kate	GD	3	PA	
Mary	GD	1	PA	

When the S.S. Circassia arrived in New York City, from Menville, on 12 June, 1883, the following families were aboard:

Jno Conway (55), Anna (45), Michael (28), Jno (22), Percy (20), Anne (18), Hannah (15), Honor (14), Hugh (12), Pat (10), Francis (4).

William Nealon (30), Bridget (26), Pat (7), Jas (6), Ann (5), Ellen (3), Mary Ann (1), Jno (inf.). Bridget is the daughter of John Conway and Anne Sweeney. (See Nealon/Conway)

Jno Finnegan (20), Ellen (20), ??? (30). Ellen is the daughter of John Conway and Anne Sweeney.

Thomas Jordan (28), Margaret (28), Nappy (9), Pat (8), Mary Ann (5), Bridget (4), Tho (1). This is Thomas Jordan and Margaret White from Easkey. They could not be placed in Scranton, but they may be located in Manhattan in 1900.

The family of John Conway and Anna Sweeney can best be traced by identifying marriages and then use excerpts from the obituaries of the mother Anna and her son John:

Three of the children of John and Anne married into families from Kilglass and Easkey:

Bridget married William Nealon from Easkey Parish. They had 4 children in Easkey prior to emigrating. They had 7 more children in Scranton. (See Nealon/Conway)

Ellen married John Finnegan of Kilmacurkan (Easkey) in the Chapel at Kilmacshalgan, on 21 February, 1882. An interesting side-note is that they both listed their profession as fiddle players. They emigrated in 1883. They had several children before the steel mills closed and they had to move to Lackawanna, NY.

In April of 1894 **Honor (Nora)** married **Thomas Coleman**. In all probability Thomas was born in Carraun, Castleconnor, to John Coleman and Anna Mulrooney.

In November of 1894 **John** married Anna Calpin. Anna was born in Cabraghkeel to James Calpin and Anna Donnegan, her family also came to Scranton in 1883. They were aboard the S.S. Bolivia which arrived in New York on the second of June. (See Calpin/Donnegan)

Scranton Times, Thur., Aug. 29, 1901

Mrs. Ann Conway, of 452 Railroad Avenue, died at her home... She is survived by the following sons and daughters: **James, John, Michael**,

Hubert, Patrick, Frank, Mrs. John Finnigan, Mrs. William Nealon, Mrs. Jas. (**Mary**) Gilgallon, Mrs. Patrick (**Hannah**) Hogan and Mrs. Thomas Coleman, all of whom reside in the city.

The Scranton Times, Wed., March 12, 1924

John Conway, of 438 Railroad avenue, died at 4:40 o'clock yesterday afternoon,...He is survived by his widow and three daughters, Miss Margaret Conway, Mrs. Amion Hontz and Mrs. John Flynn, all of Scranton. He is also survived by the following brothers and sisters; Frank Conway, Michael Conway, of this city; Mrs. John Finnegan, of Buffalo, N.Y., Mrs. Patrick Hogan, Mrs. James Gilgallon, and Mrs. Thomas Coleman of Scranton...

Nealon/Conway

Church registers in Easkey Parish show **William Nealon** and **Bridget Conway** had the following children baptized in the parish; **Patrick** (1876), James (1877), **Anne** (1878), **Ellenora** (1880), **Mary** (1881) and **John** (1883). Their residence is listed as Easkey.

They arrived in New York City aboard the S.S. Circassia on 12 June, 1883, from Moville under the surname Nealon.

(See Conway/Sweeney/Finnegan/Calpin/Coleman)

The 1900 Census for Scranton, PA., shows the following family living at 520 Luzerne Street in the 6th Ward:

William Nealon	H	46	Ire 1884	Day Laborer
Bridget	W	43	Ire 1884	
Patrick	S	24	Ire 1884	Carpenter
Annie	D	20	Ire 1884	Forelady Mill
Nellie	D	19	Ire 1884	House Work
Mary J	D	18	Ire 1884	Silk Mill Twister
John	S	16	Ire 1884	At School
Lannie	D	14	PA	Silk Mill Twister
Maggie	D	13	PA	Silk Mill
Tessie	D	12	PA	
William	S	10	PA	
Thomas	S	8	PA	
Leo	S	6	PA	
Irene	D	1	PA	
Bridget	M	64	Ire 1885	

In the 1910 Census the family can be found at 340 Railroad Avenue also in the 6th Ward:

William Nealon	H	50	Ire 1886	Laborer, City
Bridget	W	49	Ire 1886	None
Linny	D	22	PA	Silk Mill Worker
Tessie	D	20	PA	Silk Mill Worker
William	S	19	PA	Coal Miner
Thomas	S	17	PA	Coal Miner
Leo	S	16	PA	Slate Picker
Hubert Conway	BIL	38	Ire 1886	Boss, Coal Mine
Eugene Conway	U	12	PA	None
Francis Conway	U	10	PA	None

Wright/Rogan

The Castleconnor church registers show **Thomas** Wright and **Ellen** Rogan of Knockbranden had the following children baptized in the parish; **Michael** (1858), **Mary Ann** (1863) and Bridget 1868).

In the 1900 Census for Scranton we find the following family living at 1306 Academy St. in the 5th Ward:

Thomas Wright	H	65	Ire 1882	Slate Picker
Ellen	W	64	Ire 1882	
Michael	S	42	Ire 1880	Mine Watchman
Mary	DIL	34	PA	
William	GS	7	PA	

Thomas and Ellen were married for 48 years and had 5 children 3 still living. Michael and Mary were married for 9 years and had 3 children, one still living.

In 1887 **Mary** Wright applied for a license to marry William Ruane. Mary listed her parents as **Thomas** and **Ellen**. William listed his parents as Ed and Julia. (See Ruane/Wright)

Michael and Mary's Application for a Marriage License identified his parents as **Thomas** and **Ellen** and her parents as William and Hannah McCarthy.

The Application for a Marriage License submitted by **John Wright** and Annie Ratchford identified his parents as **Thomas** and **Ellen** and her parents as Patrick and Mary.

In the 1900 Census the following family can be found living at 1412 Luzerne in Scranton's 5th Ward:

John Wright	H	38	Ire 1882
Annie R	W	38	Ire 1863
Patrick	S	6	PA
Thomas	S	4	PA
Ella	D	2	PA

Ruane/Wright

Church registers in Castleconnor Parish show that Edward Ruane and Judy Jordan from Emlymoran had the following children baptized in the parish: **William** (1857) and **James** (1859).

Application for a Marriage License 11 74 1887 submitted by **William Ruane** and Mary Wright identified his parents as Edward and Julia and her parents as Thomas and Ellen.

In the 1900 Census for Scranton, William and Mary can be found living at 428 14th St. in the 15th Ward:

William Ruane	H	30	Ire 1882	Laborer Mines
Mary	W	28	Ire 1870	
Catherine	D	2	PA	
Edward	S	?/12	PA	

The Application for a Marriage License submitted by **James Ruane** and Ann Dougherty identified his parents as Ed and Julia and her parents as Thomas and Ellen.

In the 1900 Census James and Ann can be found at 614 Moosic Street, in Scranton's 12th Ward:

James Ruane	H	38	Ire 1885	Laborer Mine
Anne	W	40	Ire 1883	
Mary	D	8	PA	
Annie	D	7	PA	
Bridget	D	4	PA	
Jenny	D	2	PA	

Taylor/Eagan

A contribution from an internet researcher connected to Egan family states: "I have some pretty solid evidence that my great grandfather, James Taylor and his brother Alexander immigrated to Scranton from a place called Clooneen, a few miles outside of Easkey. James ran a bar/hotel at 101 N. Ninth Street before prohibition; he later lived on Ridge Row. His brother Alexander lived on Genet Street in South Side. They immigrated, circa, 1880."

James married Ellen Egan who was born in Hyde Park. Her father was James Egan and I have reason to believe that he also came from the area around Easkey. I do know that he lived next door to Dennis Egan who was certainly from that area." (See Eagan)

D(K)evaney/Bourke

The records for Kilglass Parish, Church of the Holy Family show **Luke Devaney** and **Sabina Bourke**, of Lackenslave had the following children baptized in the parish; Mary (1844), Ellen (1846), Luke (1849), Bridget (1851) and Alice (1851).

Luke and Sabina can be found living on Hemlock St., in Scranton in the 1880 U.S. Census. Luke was shown as being 90 years old and Sabina 70. A son Thomas lived with them and was a Heater in the steel mill. This family is included only because of the uniqueness of the given names **Luke** and **Sabina**.

Conway/Begley/Furey/Carden/Hannon

This mixing of two Sligo families is particularly hard to follow. First we should identify the families, by looking at their respective church registers:

Kilglass Parish, Church of the Holy Family show Michael Conway and Sarah Hannon, of Cabragh, had the following children baptized; **Mary** (1863), **Honora** (1865), Bridget (1871), Margaret (1873), Ellenor (1876). A son **Michael** was born about 1881, but the microfilm of the register ends in January of 1881 (He appears in the 1901 Census.).

The records of Skreen & Dromard Parish show that **Michael Begley** and **Mary Furey** of Toberawnaun had the following children baptized in the parish; **James** (1862), Patrick (1865), Honor (1868), **Bernard** (1872), Mary Anne (1875) and **Thomas** (1876).

The 1901 Ireland Census shows that Michael and Sarah Hannon Conway remained in Cabragh along with John (27), Ellen (24) and Michael (20).

The 1900 Census for Throop show that Michael and Mary Furey Begley had immigrated to the Scranton area:

Michael Begley	H	60	Ire 1888	Day Laborer
Mary	W	60	Ire 1889	
James	S	35	Ire 1884	Day Laborer
Bernard	S	36	Ire 1888	Day Laborer
Thomas	S	20	Ire 1888	Day Laborer

Mary Conway married **James Begley** on 18 Oct., 1901, in Scranton. They settled in Throop, PA, which is adjacent to the northeast side of Scranton. James Begley is the son of Michael Begley and Mary Furey of Toberawnaun, Co. Sligo. Over the years James held various jobs in the mines; breaker fireman, pump runner and watchman.

Nora (Honora) Conway married **Patrick Begley** on 10 July, 1895 in Scranton. Patrick was living in Dickson City at the time and Nora in Scranton.

Thomas Begley married Winifred Carden, of Drinaghan, Kilglass. Winifred is the daughter of Patrick Carden and Margaret Hannon of Drinaghan, Kilglass (See Carden). The obituary for his sister, Nora Begley Conway, states that he was a prominent labor leader in New York City and he died in June of 1960.

On 28 April, 1904 the S.S. Oceanic docked in New York City. Aboard were 25 year old **Bridget Conway**, 24 year old **Margaret Conway** and 29 year old **Michael Conway**. All listed their last residence as Kilglass.

Bridget and Margaret were naturalized American citizens and Michael was Irish. The intended destination of all three was Boulevard Avenue, Throop, Scranton, Pennsylvania, the home of their sister Mrs. James Begley. Apparently Bridget and Margaret returned to Ireland for a visit and to bring their brother John, to America.

Also aboard the Oceanic was 19 year-old Sarah Carden of Kilglass. She was the daughter of Patrick Carden and Margaret Hannon of Drinaghan. Her destination was the home of her cousin, Mrs. James Begley, in Throop.

McLaughlin/Calpin

The records for Kilglass Parish, Church of the Holy Family show Owen McLaughlin and Maria Calpin of Cabragh had the following children baptized in the parish; ***Ellen*** (1865), Andrew (1867), Patrick (1869), ***Thomas*** (1871), Bridget (1873), Eugene (1874), ***John*** (1877), ***Martin*** (1882), Owen (1883) and Mary (1887).

Owen and Maria lived their entire lives in Cabragh. However, five of their children are known to have come to the Scranton area Ellen, Andrew, John, Martin and Mary. ***Ellen*** married William Garvey in Scranton in 1887.

On 27 April, 1900, ***John McLaughlin***, age 23, arrived in New York City aboard the ship Germanic. John listed his last residence as Kilglass and his destination as 413 Irving Avenue, Scranton, PA., the residence of his sister Mrs. Garvey.

On 29 April, 1907 ***Mary McLaughlin***, age 20, arrived in New York City aboard the ship Majestic. Mary listed her last residence as Kilglass and her destination as 413 Irving Avenue, Scranton, PA.

On 29 April, 1912, ***Martin McLaughlin***, age 25, arrived in New York City aboard the ship Caronia. Martin listed his last residence as Ballina and his mother's as Kilglass. His destination was 413 Irving Avenue, Scranton PA.

In the 1900 Census for Scranton, PA., the following family can be found living in the 19th Ward, at 413 Irving Avenue:

William Garvey	H	39	Eng	1862	Mill Hand
Ellen	W	35	Ire	1881	
Agnes	D	10	PA		
Owen	S	9	PA		
John	S	3	PA		
William	S	6	PA		
Thomas McLaughn	Brd	22	Ire	1900	Day Laborer

Note: William's brother, John married Mary Finnegan. Mary was the daughter of John Finnegan and Catherine Conway of Cabragh.

Missett/McDonnell

The records for Kilglass Parish, Church of the Holy Family show **Patrick Missett** and Barbara McDonnell, of Cabraghkeel, had the following children baptized in the parish; John (1856), Ann (1858), **Garrett** (1859), Bridget (1861), Bridget (1862), Patrick (1865), Ellen (1867), Mary (1869), **Barbara** (1870), Margaret (1872) and **Michael** (1878).

In 1886 a **Garrett Messett**, son of Patrick and Barbara, and Bridget Murphy, daughter of Owen and Mary applied for a license to marry. Both were born in Ireland and lived in Scranton In the 1891 Scranton City Directory Murphy (Widow of Owen) can be found living with **Garry Messett** at 542 Fourth Avenue.

(See Murphy/Kilcawley/Missett/McDonnell/Burke/Carroll)

In the 1900 Census for Scranton, we can find part of this family living at 835 Moosic Street in the 12th Ward:

Patrick Missett	H	60	Ire	1881	
Michael	S	22	Ire	1881	Book Keeper
William Brazelle	SIL	22	PA		Lab. Steel Mill
Barbara	D	25	Ire	1881	
Margaret	GD	5	PA		At School
William	GS	3	PA		At School

Patrick is listed as a widower. Barbara married William Brazill in 1888. In the 1910 Census Patrick lived with the Brazelles at 835 Moosic.

Roach/Moffett/Monogan

The records for Kilglass Parish, Church of the Holy Family show John Roach and Bridget Mullaney, from Cabragh, had the following children

baptized in the parish; *Catherine* (1857), James (1858), *Anne* (1860), Bridget (1862), Michael (1864), Patrick (1866), Martin (1869), Mary (1871), John (1873) and Winifred (1875).

The obituary for James Hanlon, appearing in the 24 December, 1962 edition of the Scranton Times identifies his parents as Thomas and *Catherine Roche Hanlon*. In his book “*Scranton’s Mayors*”, former mayor David J, Wenzel, says they were from County Sligo.

The manifest for the S.S. Southwark, which arrived in Philadelphia, 3 August, 1895, shows a **Kate Hanlon** (36) and her son James (3). *Kate* listed her last residence as Kilglass and her final destination as 460 Railroad Avenue, Scranton, PA. Traveling with her was a Kate Roache, 21, who listed her last residence as Kilglass and her final destination as Shanty Hill Scranton, PA, to visit her brother. In all probability *Kate* Hanlon was the daughter of John Roache and Bridget Mullaney of Cabragh. Also aboard was a *Bridget Monogan*, 16, who listed her last residence as Kilglass. She was traveling to Scranton, PA, to the home of her aunt, Mrs. Judge, at 456 Railroad Ave (Next door to the Hanlon family.)

On 8 August, 1906, the S.S. Oceanic arrived in New York City, aboard was a *Catherine Hanlon* (48). She listed her occupation as store keeper and her last residence Ballina. Her final destination was 462 Railroad Avenue, Scranton, PA.

Hanlon is not a common name in Kilglass, Easkey, or Castleconnor parishes, in fact none show up in Griffith’s Valuation which identifies tenants during the 1850s. It is possible that Hanlon is a corruption of Handley, Hannon, Hanley or Hallinan, which are common names in that area.

The 1910 Census for Scranton we find Thomas and Catherine Hanlon living at 462 Railroad Avenue, in the Sixth Ward.

Thomas Hanlon	H	57	Ire 1883	Prop. Grocery Store
Katherin	W	57	Ire 1883	
Joseph	S	21	PA	Clerk Grocery Store
Mary	D	19	PA	
James	S	18	PA	Clerk Drug Store
Agnes	D	16	PA	
Helen	D	12	PA	

The son of an immigrant grocer, he worked in his father's store from an early age. He then worked at the Brown Pharmacy and became a certified assistant pharmacist. After serving in the Army during World War 1, he entered the tire business for several years. Next came election and appointment to political positions before becoming mayor in 1946.

Friendly Jim Hanlon, as he was known, became the longest serving mayor in the history of Scranton, serving from 1946 through 1962. As might be expected for a mayor of eighteen years, his accomplishments were many. In a time period when Scranton was trying to redefine itself he concentrated on urban renewal, by obtaining state and federal funds for public housing and flood control. He gained a solid reputation as a mediator of labor disputes. Recreation was also a priority leading the effort to add parks and a Municipal Golf Course. During his tenure Scranton was named "The All American City."

We do not go into detail about his many accomplishments, because he is best remembered for his friendly and humanitarian nature. He always had a helping hand for the handicapped and disadvantaged, his kindness was unsurpassed. One story captures his concern for others. "There was a man from Ireland who wanted a school patrolman's job, but was plainly too old.... Mr. Hanlon kept a bottle of Irish just for this friend. It warmed his heart to provide 'a drop of the creator' to a man who appreciated it, but did not have money to buy it himself.' The man spent many a half hour with the mayor and the visitor always said 'he felt better for it.' The mayor was a lifelong abstainer from alcohol."⁸⁴

Anne Roach, daughter of John and Bridget, would marry another immigrant from Tíreragh. In 1890 she married John Moffett, the son of Thomas Moffitt and Bridget Conmy from Carrane, Castleconnor Parish.

We can find another Roach from Cabragh in Scranton. John Roach, the son of Martin Roach and Anne Melvin lived next to Patrick Mullaney in the 19th Ward. John living at 732 River St. and Patrick Mullaney at 736 River St.

(See Carr/McLaughlin/Mullaney/Clarke/McDonnell/Crump)

⁸⁴ The Scranton Times, 24 Dec. 1962

The records for Kilglass Parish, Church of the Holy Family show James Mullaney and Bridget Roche of Cabragh had the following children baptized in the parish: Mary (1854), Bridget (1856), Patrick (1858) and Michael (1861).

In 1889 Michael Mullaney applied for a license to marry Katie McNamara. He identified his parents as James and Bridget.

The 1910 Census for Scranton we find James living with his son Michael at 421 Palm St. in the 20th Ward:

Michael Mullaney	H	42	Ire 1885	Laborer Railroad
Katherine	W	39	PA	
James	S	18	PA	
John	S	16	PA	
Patrick	S	15	PA	
Edwin	S	14	PA	
Harold	S	12	PA	
Vincent	S	8	PA	
Alice	D	6	PA	
Joseph	S	3	PA	
James	F	65	Ire 1886	

(Michael and Katherine had been married for 20 years. They had 11 children, with 8 still living. James was shown to be a widower.)

Carr/McLaughlin/Mullaney/Clarke/McDonnell/Crump

The records for Kilglass Parish, Church of the Holy Family show Patrick Carr and Mary McLaughlin, of Cabragh, had the following children baptized in the parish; Bartw (1841), Anne (1851), Bridget (1853), Kitty (1855), Patrick (1857), Anna (1857), Mary (1859), ***Margaret*** (1861), Ellen (1865), John (1868) and Bernard 1869.

In 1870 ***Michael Clarke*** was born, in Cabragh, to John Clarke and Anna Carr.

The 1900 Census for Scranton shows the following family living at 204 Prospect Avenue, in the 12th Ward:

William Fern	H	37	PA	Steel Mill
Maggie	W	35	PA	
Michael	S	12	PA	Slate Picker
Margaret	D	7	PA	At School
Mary	D	6	PA	
Irene	D	3	PA	
Joseph	S	1	PA	
Michael Clarke	Brd	30	Ire 1893	Steel Mill

An Application for Marriage License was applied for in 1888 by William Fern and Margaret Clarke. The application identifies Margaret's parents as Patrick and Mary Carr (evidently Margaret has an earlier marriage). The 1910 Census shows **Margaret** was born in Ireland and immigrated in 1885. They lived at 128 Stone Avenue and had added two more children; Vincent, Martin and Anna.

In 1893 **Mary McDonnell** arrived in New York aboard the S.S. British Prince. Mary was single and 19 years old. She listed her last residence as Cabragh and her destination as 736 River St., Scranton, the home of her cousin Patrick Mullaney. There is little other information on Mary, but it is possible she is the daughter of Patrick McDonnell and Sarah Crump of Cabraghkeel. Patrick would be the son of James Mullaney and Ellen McDonnell of Lackan.

On 25 July, 1900, **Sarah McDonnell**, 54 and married, arrived in New York City aboard the ship Majestic. Sarah listed her last residence as Quigabar and her destination as Scranton, PA. She was traveling to her daughter Mary Ellen at the Hotel Jermyn. In 1900 the census shows a Mary M. Donnell, age 24, working as a laundress in the Hotel Jermyn.

Mary Anne Carr arrived in New York City, aboard the S.S. Majestic, on 10 May 1907. Mary Anne (22), she claimed her last residence as Kilglass, and her destination was 204 Prospect Avenue, Scranton, PA, where her **Aunt Mrs. Fern** lived.

The records for Kilglass Parish, Church of the Holy Family show Patrick McDonnell and Sarah Crump, of Cabraghkeel, had the following children

baptized in the parish; **Mary** (1873), Bridget (1876), John (1878), Bridget (1879) and Ellen (1882).

In all probability Patrick McDonnell (husband of Sarah Crump) and Ellen McDonnell (wife of James Mullaney) were brother and sister.

The records for Kilglass Parish, Church of the Holy Family show James Mullaney and Ellen McDonnell, of Lackan, had the following children baptized in the parish; **Patrick** (1856), **James** (1857), Winifred (1858), **Mary** (1862), Catherine (1863) and Ellen (1865).

The 1900 Census for Scranton finds a Patrick Mullaney living in what was now the 19th Ward at 736 River St.:

Patrick Mullaney	H	40	Ire 1878	Mill Hand
Nora	W	38	Ire 1879	
Delia	D	16	PA	Silk Mill
William	S	14	PA	Day Laborer
Mary	D	12	PA	
Patrick	S	9	PA	
James	S	7	PA	
Thomas	S	5	PA	
Ellen	D	3	PA	
Margaret	D	2	PA	
Nora	D	9/12	PA	

In the 1880 Census, **Patrick** (22) and **Mary** Maloney (20) were boarders on River St., with the family of Michael and Margaret Furn. In all probability Patrick and Mary are the children of James Mullaney and Ellen McDonnell. The tie to the Ferns is unclear, but this strengthens the tie to Kilglass.

In 1888 **James** Mullaney applied for a license to marry Margaret Brown. James listed his parents as James and Ellen. He would be the third member of the family to relocate to Scranton. The 1900 Census shows Margaret and her two children living with her mother at 212 or 312 Stone St. very near the Ferns and other Tিরeragh families. The 1910 Census shows Maggie as a widow, evidently James died before 1900.

Yet another Mullaney can be found in the 12th Ward of Scranton in the 1900 Census. To get a better view of the family we will look at the 1910 Census what is now part of the 19th Ward, 929 Maple St.:

Anthony Mullaney	H	46	Ire	1882	Lab. Car Factory
Kate L	W	45	Ire	1881	
James F	S	21	PA		Blacksmith
Thomas J.	S	19	PA		Lab. Car Factory
Mary	D	17	PA		Lab. Woolen Mill
Katherine L	D	14	PA		
Margaret J	D	12	PA		
Anna	D	10	PA		
Alice	D	6	PA		
John	S	3	PA		

The 38, 1885, 38, Application for Marriage License by Anthony and Kate shows his parents were Patrick and Bridget. Kate's Parents were shown as Thomas and Ellen Connoughton.

The Kilglass Parish register for the Church of the Holy Family shows that Patrick Mullaney and Bridget Rafter had the following children baptized in the parish; Mary (1865), James (1856), John (1858), Thomas (1860) Patrick (1862), **Anthony** (1863), Ellen (1869), Anne (1870) and Patrick (1873).

Ferguson/Handley

The records for Easkey Parish, St. James' Church, show **Thomas Ferguson** and **Catherine Handley** had the following children baptized in the parish; **Sarah** (1865), **George** (1868) and **Mary** (1870). Their place of residence is listed as Rathlee. Church records begin in mid 1864 and in all probability Margaret Duffy is a daughter of Thomas Ferguson, born prior to that date.

On 20 May, 1881 the Baltic arrived in New York City, from Liverpool, with the following people aboard **Kate** Ferguson (45), Margaret (19), Sarah (7), Thomas (6), George (5), Mary (2).

In the 1900 Census for the 6th Ward of Scranton, PA, the following family is found living at 532 4th Street:

Patrick Duffy	H	42	Ire 1878	Coal Miner
Margart	W	36	Ire 1881	
James	S	13	PA	Slate Picker
Madeline	D	5	PA	
Thomas Ferguson	N	15	PA	Slate Picker
John	N	14	PA	Slate Picker

Margaret and Patrick had been married 14 years, they had 11 children, 2 still living.

On the same page of the Census, living at 531 4th Street is the following family:

Thomas Ferguson	H	64	Ire 1879	Day Laborer
George	S	29	Ire 1881	Blacksmith
Mary	S	27	Ire 1881	House Keeper

In 1896 James McGovern, of Scranton, submitted an application for a marriage license to **Sarah Ferguson**. Sarah was 25, born in Ireland to Thomas and Kate. In all probability Sarah is the daughter of Thomas Ferguson and Catherine Handley of Rathlee.

In the 1900 Census for the 6th Ward of Scranton, the following family is found living at 517 3rd Street:

James McGovern	H	32	Ire 1889	Tapper Steel Mill
Sa rah	W	30	Ire 1889	
Catherine	D	3	PA	
Myrtle	D	1	PA	

Murphy/Kilcawley/Missett/McDonnell/Burke/Carroll

The records for Kilglass Parish, Church of the Holy Family show **Owen Murphy** and **Mary Kilcawley** of Cabraghkeel had the following children baptized in the parish; Margaret (1846), Mary (1853), Nellie (1859), Anne (1855), Honora (1858), **Bridget** (1860) and **Margaret** (1862). In all probability Owen was probably the brother of Mary Murphy Calpin, the wife of Patt Calpin.

On 20 May, 1881 the S.S. Baltic arrived in New York City, from Liverpool. Aboard were the following people Mary Murphy (46), Garrett Missett (21) and Miles Burke (20).

In 1886 a Garrett Messett, son of Patrick and Barbara, and **Bridget** Murphy, daughter of **Owen and Mary** applied for a license to marry. Both were born in Ireland and lived in Scranton. In the 1891 Scranton City Directory a **Mary Murphy** (Widow of Owen) can be found living with Garry Messett at 542 Fourth Avenue. (See Missett/McDonnell)

In all probability Garrett Missett was the son of Patrick Missett and Barbara McDonnell of Cabraghkeel. And Bridget Murphy was the daughter of Owen Murphy and Mary Kilcawley also of Cabraghkeel.

In 1888 **Margaret** Murphy the daughter of Owen and Mary and John J. Campbell applied for a license to marry. In 1910 Margaret and her children can be found living at 542 Fourth Avenue. They would eventually move to the Buffalo NY area.

Patrick Murphy is yet another son of Owen and Mary. His name could not be found in the church registers, but his obituary confirms he is a sibling of the above mentioned Murphy children. Patrick married Mary Mahon, the daughter of Bryan and Elizabeth Calpin. (See Maughan/Calpin)

On 27 April, 1899, Ellen McDonnell, age 17, arrived in New York City aboard the ship Majestic. She was on her way to visit her sister, at 542 Fourth Street in Scranton, PA. She listed her last residence as Kilglass.

On 27 April, 1900, Patrick Carroll, age 22, arrived in New York City aboard the ship Germanic. He was on the way to see his Aunt at 542 Fourth Street, Scranton, PA. His last residence is listed as Kilglass.

This conclusion is clouded by the following entry in the 1900 Census for Scranton, 542 Fourth Street in the 6th Ward:

Garrett Missett	H	38	Ire 1882	Laborer
Bridget	W	35	Ire 1882	
Barbara	D	12	PA	At School
Anna	D	8	PA	At School
Patrick	S	6	PA	
Marie	D	3	PA	
Francis	S	6/12	PA	
Mary Burke	MIL	61	Ire 1882	None

Mary Burke could be Bridget McDonnell the wife of Myles Burke of Cabraghkeel. This confusion could be caused by a death and remarriage, or a yet to be determined relationship.

The 1891 Scranton City Directory shows a Mary Murphy (Widow of Owen) living with Garrett Missett at 542 Fourth St.

One final note on this entry, 542 Fourth Street is across the street from the home of Patrick Calpin and Mary Conway.

McDonnell

The records for Kilglass Parish, Church of the Holy Family show that Michael McDonnell and Jane Loftus, of Carrowcoller, had the following children baptized in the Parish; Joseph (1842), Mary (1846), ***Patrick*** (1850), Bridget (1852), Michael (1855), ***Owen*** (1857), ***Thomas*** (1860) and ***James*** (1864).

In 1902 ***Patrick McDonnell's*** obituary stated that he lived at 525 Orchard St, Scranton PA. Among his survivors the following brothers and sisters are listed; ***James*** and ***Owen*** of Scranton, Thomas of New York City, Mrs. Clay Brogan (Oneida Co. New York), Mrs. Richard Hardy (New York).

The 1900 Census for the 12th Ward of Scranton, provides the following information:

Patk McDonnell	H	46	Ire 1886	Works Blast Furnace
Mary	W	38	Ire 1880	
Genevine	D	6	PA	At School
Celia	D	4	PA	
James	S	1	PA	
Owen McDonnell	Bro	34	Ire 1886	Works Blast Furnace
Mary Gilroy	Brd	70	Ire 1883	

Patrick and Mary had been married 7 years and had 4 children, 3 still living. Mary Gilroy was a widow.

The 1910 Census finds the 3 McDonnell children living in Bronx, NY, with their Aunt Sabina Taugher. There are hints that Mary was a Taylor; Taugher may be a corruption or misspelling. In 1910 Mary Gilroy is in the Hillside home in Newton Township.

Cunnane(Quinan)

The records for Kilglass Parish, Church of the Holy Family show John Cunnane and Mary Giligan, of Carrowhubback, had the following children baptized in the parish; Thady (1854), **Michael** (1857), Catherine (1860), **Mary** (1864) and **John** (1867).

Looking to the 1900 Census for Scranton we see the following family living at 523 Moosic Avenue, in the 12th Ward:

James O'Hara	H	33	Ire 1872	Laborer Steel Mill
Mary (Quinan)	W	35	Ire 1882	
Mary	D	9	PA	
Nellie	D	8	PA	
Kate	D	5	PA	
Anna	D	3	PA	
William	S	6/12	PA	
John Quinnan	BIL	30	Ire 1882	Laborer Steel Mill

Note: Quinnan and Queenan are corruptions of Cunnane.

In 1890 James O'Hara and **Mary Queenan** submitted an application for a marriage license in Lackawanna County. They listed their parents as William/Helen O'Hara and **John/Mary Queenan**.

Also living in the 12th Ward, at 637 Hemlock, was Michael, the brother of Mary and John:

Michael Quinnan	H	39	Ire 1882	Steel Worker
Bridget	W	34	PA	
Thomas	S	8	PA	At School
John	S	7	PA	At School
Mary	D	5	PA	
Emmit	S	2	PA	
Francis	S	1	PA	
Patrick	S	1/12	PA	

In 1890 **Michael** Quinnan and Mrs. Bridget Byron submitted an application for a marriage license in Lackawanna County. They listed their parents as **John/Mary Queenan** and Thomas/Ann Byron. This was a second marriage for Bridget, her first husband died on 13 October 1887.

Calpin/Donnegan

The register for the Church of the Holy Family show James Calpin and Anna Donnegan, of Cabraghkeel, had the following children baptized in the parish; **Winnie** (1867), **Anna** (1869), **Pat** (1871), **Bridget** (1879), John (1873), James (1875) and **Michael** (1877).

On 2 June, 1883 the S.S. Bolivia docked in New York City. The following were listed among the passengers:

		Probable Relationship
James Calpin	50	Brother of Biddy Calpin
Mrs. Calpin	40	Anna Donnegan, wife of James Calpin
Thomas	19	Son of James and Anna
Mary C.	16	Daughter of James and Anna
Winifred	14	Daughter of James and Anna
Pat	12	Son of James and Anna
Anne	10	Daughter of James and Anna
John	8	Son of James and Anna
James ??	6	Son of James and Anna
Bridget Calpin	2	Daughter of James and Anna
Michael Calpin	4	Son of James and Anna

Note: Martha is probably Mary Murphy Calpin.

The following children of James and Anna would marry in Scranton and their spouse would be from the Kilglass area:

In 1888 *Mary* married Thomas Dolphin, the son of Thomas Dolphin and Anne Kennedy of Cabragh.

In 1893 *Winifred* married James O'Boyle, the son of Patrick O'Boyle and Bridget Cawley of Cabragh.

In 1896 *Anna* would marry John Conway, the son of John Conway of Kilmacurkan and Anne Sweeney of Cabragh.

In 1903 *Michael* married Anna Golden, the daughter of Martin Golden and Anna McCann of Lackanslave. (Refer to Golden/McCann/Cavanaugh) The obituary for Michael appears on page 3 of The Scranton Times, Saturday, November 21, 1925 an excerpt reads as follows:

“Mr. Calpin was born in Ireland, but when a mere lad came to America with his parents, James and Ann Calpin. The family settled in the Bellevue section and remained there for many years. Like the average boy of those days, Mr. Calpin spent his boyhood and young manhood in the breaker and in the mines. He quit the underground workings to engage in business and established himself as a hotelman in Bellevue. Later he became the owner of a successful hotel in the 200 block of Lackawanna Avenue.

Among the working classes from which he sprung "Mike" Calpin was extremely popular. On several occasions he fought the battle for organized labor, first as an arbitrator in the street car men's dispute of some years ago and in more recent years as the representative for the Scranton local of the International Typographical Union in the negotiations with the publishers of the city. A plain spoken fellow and a man of few but empathic words, Mr. Calpin stood his ground on both occasions and fought hard for those who had invited him to look after their interests.”

The 1900 Census provided the following data for 514 Third Street in Scranton's 6th Ward:

Anna Calpin	H	58	Ire 1882	House Keeper
James	S	24	Ire 1882	Day Laborer
Patrick	S	26	Ire 1882	Coal Miner
Michael	S	22	Ire 1882	Fireman
Bridget	D	19	Ire 1882	Tobacco Factory

McDonnell/Calpin/Begley

On 24 January, 1856 Michael McDonnell Jr. married Bidly Calpin, Bidly was the daughter of Patt Calpin and Mary Murphy. Michael and Bidly, from Cabraghkeel, had the following children baptized in the Church of the Holy Family; James (1856), Mary (1858), Patrick (1859), Ellen (1861), **Bridget** (1862), **Anna** (1865), **Sibby** (1867), Michael (1869), Anna (1871) and Catherine (1874).

Biddy (Bridget) died two weeks after the birth of Catherine, in 1874. Two years later Michael married Hannah Begley; they would have four children; John (1877), Charles (1878), **Hannah** (1880) and William (1881). Hannah Begley was the daughter of Michael Begley and Bridget Mahon and the sister of Mary Bagley Boland.

On 2 June, 1883 the S.S. Bolivia docked in New York City. The following were listed among the passengers:

	Probable Relationship
Mchl McDonnell	48
Mrs. McDonnell	35 Wife of Michael (Hannah Begley)
Bridget	18 Daughter of Michael & Bidly
Sebrina	16 Daughter of Michael & Bidly
Michl	14 Son of Michael & Bidly
Anne	11 Daughter of Michael & Bidly
John	5 Son of Michael and Hannah
Charles	4 Son of Michael and Hannah
Hannah	3 Daughter of Michael and Hannah
Wm	2 Son of Michael and Hannah
Martha Calpin	>65 Mother of Bidly Calpin

It appears as though that for the most part this family found work in, or married men working in, the steel mills. When the mills closed in 1901 they moved from the Scranton area, finding work in other steel towns. **Mary Calpin** (Martha) died in 1886.

In 1887 **Sabina** McDonnell, age 19, daughter of Michael and Bridget, applied for a license to marry James Mahon in Scranton. James Mahon is the son of William Mahon and Mary McLaughlin. It is probable that William Mahon is the brother of John and Patrick Mahon of Carrownrod (See Long/Earley/Mahon)

In the 1920 U. S. Census they are found in Farrell, PA, living at 623 Fruit Street.

James Mahon	55	PA	Laborer Tin Mill
Sabina	48	Ire None	
William	31	PA	
James	17	PA	

In 1891 **Annie** McDonnell, age 19, daughter of Michael and Bridget, applied for a license to marry Peter Neher in Scranton.

In the 1900 Census for Scranton we find Annie and Peter living at 619 Hemlock Street in the 12th Ward.

Peter Neher	H	30	PA	?????????
Annie	W	28	Ire 1882	
Mary	D	8	PA	At School
Ida	D	7	PA	At School
Lillie	D	6	PA	At School
Anna	D	3	PA	
Harold	S	1	PA	
Kate McDonnell	SIL	17	Ire 1883	Silk Inspector

Note: Kate McDonnell would probably be the daughter of Bidly Calpin.

Bridget, the daughter of Bidy Calpin, married Patrick Hayes. In the 1900 Census they can be found in Scranton's 12th Ward at 733 Orchard St.

Patrick Hayes	H	40	PA	Laborer Railroad
Bridget	W	38	Ire 1880	
Michael	S	12	PA	At School
Mary	D	11	PA	Winder Silk Mill
Kate	D	8	PA	At School
Walter	S	6	PA	At School
Irene	D	4	PA	
Helen	D	1	PA	

Note: **Anna** married Bernard Adams in 1904, in Syracuse N.Y.

Boland/Begley

The records for Kilglass Parish, Church of the Holy Family show John Boland and **Mary Beglane**, of Carrowcollar, had the following children; Patrick (1866), John (1868), **Michael** (1870), **Mary** (1874) and **Robert** (1874). The Later Saints IGI file shows a **Catherine** (1868), but she cannot be found in the church register.

On 6 June, 1883, the S.S. Devonia arrived in New York City, from Glasgow and Merville. Research shows that in that time period ships running that route also stopped at Ballina. The ships manifest shows the following family was aboard: John Boreland (50), Mrs. (40), Pat (18), Cath (16), John (14), Mehl (12), Mdora (8) and Robt (5).

Looking to the 1900 Census for Scranton we see the following family living at 824 Hemlock Street in the 12th Ward:

Mary Boland	H	56	Ire 1883	
Michael	S	26	Ire 1883	Laborer Steel Mill
Maria	D	24	Ire 1883	
Robert	S	22	Ire 1883	Laborer Steel Mill

Mary was a widow.

Boland/McGee/Rafter

Also arriving on the S.S. Devonia, from Moville on 6 June, 1883, was the McGee family:

John McGee (50), Mrs. McGee (45), Pat (20), Andrew (18), John (14), Mary (12).

The records for Kilglass Parish, Church of the Holy Family show John McGee and Bridget Rafter, of Carranduff, had the following children baptized in the parish; Patrick (1859), Anne (1861), **Andrew** (1862), John (1867) and Mary (1870).

Living with the above Mary Boland, at 824 Hemlock, in Scranton's 12th Ward was her daughter Catherine, who married Andrew McGee.

Andrew McGee	H	37	Ire 1883	Laborer Steel Mill
Kate	W	34	Ire 1883	
Mary	D	13	PA	Winder Silk Mill
John	S	11	PA	At School
Nellie	D	9	PA	At School
Frank	S	8	PA	At School
Teressa	D	6	PA	At School
Kate	D	1	PA	
John	F	65	Ire 1883	(Widower)

The 1892 Scranton City Directory shows a Mary Bolan, widow of John and Andrew McGee living at 826 Hemlock.



Photo taken in 1914 in the backyard of 824 Hemlock St, Scranton, the house built in 1891. Four generations are pictured, including:
 Mary Bagley Boland (wife of John Boland) and Catherine Boland McGee (wife of Andrew T. McGee).
 Standing, back row, l to r: Theresa (Tess) McGee Murphy, Loretta Powell (a friend), Agnes Cooney McGee, Maria Boland, Catherine McGee, Mary (Mame) McGee Martin, "Lyle" Boland. Loretta Powell, 20 in the photo, lived on River St and worked in the silk mill with some of the McGees.
 Front row: Francis McGee & Helen (Nellie) McGee Moran, Bridget Boland (holding Agnes McGee Judge), Anna McGee & Kathryn McGee Janis.

There is one more Begley to account for in Scranton. The records for Kilglass Parish, Church of the Holy Family show that Mary Begley, the daughter of Nicholas Begley and Mary Gallagher, of Culleens, was christened in 1857. Mary emigrated around 1884 and married Thomas Jordan in Scranton, in 1887. They can be found living in South Scranton, the 19th Ward, at 518 Locust Street in the 1900 Census. Living in the same house was Mary Boland and her three children, all born in Ireland.

On 11 August, 1901 Annie Boland, 21, arrived in New York City aboard the Umbria. She stated her last residence as Kilglass and she was visiting her cousin Maria Boland at 824 Hemlock Street, Scranton, Pennsylvania. Based on age Annie is probably the daughter of Patrick Boland and

Bridget Begley. She was visiting the daughter of Patrick's brother John, who resides at 824 Hemlock.

The 1910 Census shows the mother, Mary Boland, and her daughter still living with the McGee family at 824 Hemlock. (See Andrew McGee for details.)

Best/Kilcullen

Yet another family bound for Scranton arrived on the S.S. *Devonia*, from *Moville*. on the 6th of June, 1883: William Best(28), Mrs.(26), Bgt (2) and Jno (1).

The records for Kilglass Parish, Church of the Holy Family show a daughter, ***Bridget Best*** being baptized on 20 September, 1880. Her parents were ***William Best*** and ***Honnor Kilcullen***, they resided in Carrowcollar.

Looking to the 1900 Census for Scranton we see the following family living at 2208 Prospect Ave, in the 20th Ward:

<i>William Best</i>	H	40	Ire 1883	Day Laborer
<i>Honorah</i>	W	40	Ire 1883	
<i>Bridget</i>	D	18	Ire 1883	Silk Spinner
John	S	17	Ire 1883	Day Laborer
William	S	15	PA	Slate Picker

Gallagher/McCann

The records for Kilglass Parish, Church of the Holy Family show ***Patrick Gallagher*** and ***Mary McCann***, of Culleens, were married in 1877 and had a son Patrick in 1879.

On 30 April. 1883 the S.S. *City of Paris* arrived in New York City, aboard were Pat Gallagher (28), Mary (27), Patrick (3) and Mary (10 mo.). All were born in Ireland except Mary who was born in England.

In the 1900 Census for Scranton we find Patrick and Mary living at 633 Hemlock Street in the 12th Ward:

Patrick Gallagher	H	46	Ire 1882	Steel Worker
Mary	W	46	Ire 1882	
Patrick	S	21	Ire 1882	Clerk in Store
Mary	D	18	Ire 1882	Tobacco Stripper
Kate	D	11	Ire 1882	At School
Joseph	S	8	PA	At School
Francis	S	6	PA	At School

The census also states that they were married 23 years, had 9 children with 5 still living.

Tuffy/Bourke

The records for Easkey Parish, St. James Church show that **John Tuffy** and **Ellen Bourke**, of Rathlee had the following children baptized in the parish; **Bridget** (1878) and **Mary** 1880.

In the 1900 Census for Scranton we find the following family living at 325 Pittston Avenue in the 12th Ward:

John Tuffy	H	42	Ire 1882	Steel Worker
Ellen	W	36	Ire 1882	At Home
Bee	D	20	Ire 1882	Instructor
Mary	D	19	Ire 1882	Forelady in Silk Mill
Margaret	D	17	PA	At School
Kate	D	15	PA	Silk Operator
Barbara	D	12	PA	At School
Lauretta	D	6	PA	
John	S	3	PA	

In the 1920 Census the family can be found at 748 River St., living within a few houses of John and Bridget Roche, Nora Mullaney (widow of Patrick) and Thomas Nealon, all former Killala Bay families.

Taylor/Duffy

The records for Kilglass Parish, Church of the Holy Family show **Patrick Taylor** and **Bridget Duffy**, of Cabraghkeel, had the following children baptized at the parish; Mary (1855), John (1858), Patrick (1859), Margaret (1861), **Christy** (1865) and **Bridget** (1870).

The Taylor family arrived onboard the S.S. Bolivia in New York City on June 2, 1883: Patr (54), Mrs. (54), Patr (25), Bridget (), Margaret (20) and Christopher (15).

Looking to the 1900 Census for Scranton we see the following family living at 523 Hemlock, in the 12th Ward:

Patrick Taylor	H	62	Ire 1883	Laborer
Bridget	W	64	Ire 1883	
Christ?	S	27	Ire 1883	Chopping Rails
Bridget	D	25	Ire 1883	Seamstress

Further information shows that Patrick and Bridget had a total of 9 children (5 of which were still living).

Living around the corner at 540 Front Street was their son **Patrick Taylor**, age 35, born in Ireland, a steel worker, who also immigrated in 1883. Patrick was married to a Bridget Sweeney.

In 1887 their daughter **Margaret** would marry Thomas Kilcullen. In 1900 Census they are shown living at 114 Prospect in the 12th Ward. In 1912, Bridget, the daughter of Thomas and Margaret would marry Patrick Calpin, the grandson of James Calpin and Anne Donnegan, from Cabraghkeel. The Calpins were also on board the S.S. Bolivia when it arrived in 1883.

Dolphin/McNulty/Calpin

The records for Kilglass Parish, Church of the Holy Family show Thomas Dolphin and Anne Kennedy, of Cabragh had the following children baptized in the parish; **Patrick** (1854), **William** (1859), **Thomas** (1857), Mary (1862) and Martin (1864).

In 1885 **William Dolphin** submitted an application for a marriage license to Maggie McNulty. William stated his age as 24 and his parents name as **Thomas** and **Anne**. Maqqie listed her parents as Patrick and Mary; it is likely that they were Patrick McNulty and Mary McLaughlin, also of Cabragh.

In the 1900 Census for the 15th Ward of Scranton William and Maggie can be found living at 810 Eynon Street:

William Dolphin	H	34	Ire 1884	Miner
Margaret	W	31	Ire 1883	
Anne	D	14	PA	At School
Thomas	S	11	PA	At School
Mammie	D	9	PA	
Florence	D	7	PA	
Catherine	D	4	PA	
Josephine	D	1	PA	
Patrick McNulty	Brd	26	Ire 1880	Motorman

In 1888 **Thomas Dolphin** submitted an application for a marriage license to Mary Calpin. Thomas stated his age as 27 and his parents names as Thomas and Anne. Mary listed her parents as James and Anne. Mary was the daughter of James Calpin and Anna Donnegan, from Cabraghkeel.

In the 1900 Census for the 6th Ward of Scranton, Thomas and Mary can be found living at 308 Fellows Street:

Thomas Dolphin	H	36	Ire 1884	Laborer Steel Mill
Mary	W	32	Ire 1883	
Mary	D	10	PA	At School
James	S	7	PA	
Thomas	S	4	PA	
William	S	2	PA	
Joseph	S	1/12	PA	

In 1891, another brother, **Patrick Dolphin** submitted an application for a marriage license to Sarah Reap. Patrick stated his age as 26 and his parents name as Thomas and Anne. Sarah listed her parents as Patrick and Winifred.

In the 1900 Census for the 19th Ward of Scranton, Patrick and Sarah can be found living at 1215 Pittston Avenue in South Scranton:

Patrick Dolphin	H	36	Ire 1884	Conductor Street Car
Sara	W	32	PA	
William	D	10	PA	At School
Elizabeth Reap	Sis	18	PA	Dress maker

O'Boyle

The records for Kilglass Parish, Church of the Holy Family show Patrick O'Boyle and Bridget Cawley had the following children baptized in the parish; John (1856), Mary (1858), Owen (1859) ***Patrick*** (1861), ***James*** (1863), ***Honora*** (1866), Stephen (1864), Matthew (1870) and Anthony (1870). Their place of residence is listed as Cabragh.

In 1893 ***James O'Boyle***, of Scranton, submitted an application for a marriage license to Winnie Calpin. He stated his age as 29, born in Ireland and his parents to be Patrick and Bridget. Winnie was 24, born in Ireland to James and Anne. In all probability the parents were James O'Boyle and Bridget Cawley of Cabragh and James Calpin and Anna Donnegan of Cabraghkeel (See Calpin/Donnegan).

In the 1900 Census for the 6th Ward of Scranton James and Winnie can be found living at 508 4th Street.

<i>James O'Boyle</i>	H	35	Ire 1888	Day Laborer
Winnie	W	28	Ire 1888	
Annie	D	6	PA	At School
James	S	4	PA	
Delia	D	3	PA	
Joseph	S	2	PA	

In 1888 Martin McNulty, of Scranton, submitted an application for a marriage license to ***Nora*** O'Boyle. He stated his age as 35, born in Ireland and his parents to be Patrick and Mary. Nora was 25, born in Ireland to Patrick and Bridget. In all probability ***Nora*** is the daughter of ***Patrick O'Boyle*** and ***Bridget Cawley*** of Cabragh. A ***Patrick*** O'Boyle was living with Martin and Norah in 1900.

(See McNulty/McLaughlin/O'Boyle)

Walsh

The Castleconnor Parish register shows that ***Michael Walsh*** and ***Bridget Kelly*** of Muingwore had the following children baptized in the parish: Thomas (1869), Edward (1870), ***James*** (1872), Michael (1873) and ***Anne*** (1878). The 1900 Census shows the family living on Dunmore St. in Olyphant.

Michael Walsh	H	50	Ire 1883	Coal Miner
B Kelley Walsh	W	48	Ire 1884	
James	S	24	Ire 1884	Laborer
Mary	D	21	Ire 1884	At School
Patrick	S	20	Ire 1884	
Ann	D	19	Ire 1884	

It shows Michael and Bridget were married 30 years, they had 8 children, with 6 still living.

Moffett/Conmy

The Castleconnor Parish register shows that Thomas Moffett and **Bridget Conmy** of Carrane had the following children baptized in the parish: Mary (1857), **Richard** (1859), Richard (1868), **Elizabeth** (1871) and Edward (1875).

The 1892 Scranton City Directory shows the Moffitts living at 523 Third Avenue:

Bridget Moffitt Widow of Thomas
Richard Moffitt Boards Laborer
 Thomas Moffitt Boards Laborer

In the 1900 Census, for Scranton, we find the following people living at 538 3rd Street in the 6th Ward:

Lizzie Moffett	H	26	Ire 1885	
Richard	B	31	Ire 1885	Charging? Steel Mill
Thomas	B	29	Ire 1885	Day Laborer
Celia Rape	N	17	Ire 1886	Looper Woolen Mill

Eagan/Coleman

The records for Kilglass Parish, Church of the Holy Family show James Egan and **Winifred Coleman** had the following children baptized in the parish; Maria (1875), **Winifred** (1876), Patrick (1878) and **Thomas** (1881). Their place of residence is listed as Culleens.

Arriving in Philadelphia on 5 July, 1885 aboard the S.S. British Prince from Liverpool, was Winifred Egan (25), Mary (8), Winnie (7), Pat (5), Thomas (3) and John (18).

In the 1900 Census for the Borough of Throop PA, the following family is found living on Boulevard Rd.:

Winifred Eagan	H	55	Ire	1885	
Winifred	D	22	Ire	1885	
Thomas	S	18	Ire	1885	Foot?? Coal Mine

Winifred is recorded as being a widow.

Egan

A Lackawanna County Application for Marriage License shows **Winifred Egan**, the daughter of Michael and Bridget, married John Brown. His parents were shown as Michael and Mary. John and Winifred's daughter Winifred would marry William G. Calpin, the grandson of James Calpin and Anna Donnegan, from Cabragh.

The Church of the Holy Family register shows that **Winifred** (1860), **John** (1862), Margaret (1864), Bryan (1866) and Anne (1869), children of Michael Egan and Bridget Coleman of Culleens, were baptized in the parish.

Adding to the Egan information is an entry in the Ellis Island database: **John Egan**, age 41 and his wife Ellen, age 35 Ellen arrived in New York City aboard the S.S. Oceanic on August 31, 1910. They were American citizens and listed their destination as Home, 1311 North Wyoming Avenue, Scranton PA. Their last residence was shown as Culleens. In the 1901 Ireland Census there is only one Egan family in Culleens; Bridget Egan (60), a widow, and her son Bryan (28).

Handley

On 23 Oct., 1895, the S.S. Indiana arrived in Philadelphia, from Liverpool. Aboard were **Thomas Handley** (27) and **Margaret Handley** (22) from Easkey. They listed their destination as Mrs. J. Calpin on 3rd St., Scranton, PA. Anna Donnegan was the wife of James Calpin, her parents were Thomas Donnegan and Anne Handley; she lived on Third Avenue in that time frame.

Carden

The records for Kilglass Parish, Church of the Holy Family show Patrick Carden and Margaret Hannon, of Drinaghan, had the following children baptized in the parish; **Michael** (1868), John (1870), Margaret (1872), **Winifred** (1875), **James** (1878) and Sarah (1882).

In the 1900 Census for Scranton we find the following family living at 25 Prospect Avenue, in the 12th Ward:

Michael Carden	H	30	Ire 1889	Steel Worker
Mary	W	26	Ire 1888	
Joseph	S	6	PA	At School
Matthew	D	4	PA	
Margaret	D	1	PA	
James Carden	B	21	Ire 1900	Day Laborer

Michael's wife was Mary Rafter.

On 18 April, 1900, the S.S. Anchoria, from Glasgow, arrived in New York City. Aboard was a **James Carden** (20), Glasgow was listed as his last residence and Scranton his destination. He listed Miss **W. Carden**, Hotel Jermyn, as a relative.

Miss W. Carden would be his sister, **Winifred**, who married Thomas Begley.

(See Begley/Conway/Furey/Carden/Hannon)

McGowan

On August 27, 1898, **Dudley McGowan**, age 21 landed in New York City, aboard the S.S. Lucania. Dudley listed his last residence as Easkey and his occupation as bartender. His destination was 218 Lackawanna Avenue, Scranton, PA. It is possible he is the son of James McGowan and Catherine Handley.

The 1900s

Carroll

On 27 April, 1900, **Patrick Carroll**, age 22, arrived in New York City aboard the S.S. Majestic. Patrick listed his last residence as Kilglass and his destination as 524 4th St., Scranton, PA, to visit his Aunt (unreadable) Duffy. (See Ferguson/Handley)

Barrins

On 10 May, 1907 the S.S. Majestic docked in New York City. Aboard was 19 year old **Maggie Barrins** of Castleconnor. She stated her destination as South Ninth Street, Scranton Pennsylvania, where she would visit her sister **Maria Barrins**.

In the 1910 Census a Margaret Barnes, 23, is a servant working for a Brown family at 638 Madison Avenue.

Scott

A Scott researcher provided the following: "In 1900, my great grandfather Patrick Burns wrote a family history. In it he said that his father's sister Betty married Thomas Scott. One of their children, ***Thomas Scott Jr.***, migrated to Scranton PA.

The Scotts lived in Easkey parish, but I do not know the townland. Nor did my great grandfather say whether Thomas Jr. was married when he migrated, probably in the 1840s."

Helly

On 23 May 1901 the S.S. Teutonic arrived in New York City. Aboard was Sarah Helly, 22, a servant, she declared her home as Kilglass. Her destination was Mrs. B. Maloney, 442 Phelps St., Scranton PA. Review of the 1901 Ireland Census shows a Sarah Helly living with her parents and siblings in Cabragh, Kilglass Parish. According to Church of the Holy Family records her parents were John Helly and Margaret Sweeney.

McNamara

On 28 September, 1913, ***Patrick McNamara***, age 27, landed in New York City aboard the S.S. Caledonia. Patrick listed his last residence as Fortland, Easkey, with his father Daniel. He was on his way to visit his cousin Bryan Gilhohy at 339 Philips Street, Scranton, PA. The 1901 Ireland Census shows a Patrick McNamara (17) living with his father Daniel in Fortland, Easky Parish.

Feeney

On May 31, 1900, ***Catherine*** Feeney arrived in New York City aboard the S.S. Majestic. She listed her last residence as Kilglass and she was visiting her sister, Maggie, on Vine Street, Scranton, PA. The 1900 City Directory shows ***Margaret*** Feeney, a domestic, at 1105 Vine St.

Ford(e)/Kennedy/Murray/Carroll

A researcher provided: "My Forde family, who came from Carrowhubback and Enniscrone in Kilglass Parish, settled in Scranton, as did my Kennedys from Culleens. I might add all those family names are connected to each other and many left Ireland to go to a cousin in Scranton."

A second person researching the same families wrote: "I am seeking members of my family that went to the Scranton / Wilkes-Barre area of Pennsylvania since 1850. I am looking for Annie Murray of Wilkes-Barre, she was a first cousin of my grandfather Michael Murray of Culleens, Co. Sligo. Annie Murray would have been living in Wilkes-Barre in 1929... My Murray family is connected to the Forde family as well and they were in Scranton during the 1920s and before. Thady Forde and his sister Mary Forde went to Scranton after leaving Sligo sometime in the 1920s. The Carrolls are cousins of the Fordes and Murrays."

On April 27, 1911, Thomas Murray, age 19, arrived in New York City aboard the S.S. Teutonic. His destination was his uncle's, Thady Forde, at 315 Lucerne St., Scranton PA. He listed his last residence as with his father James in Culleens, Ballina, Co. Mayo. The 1920 U.S. Census showed a Thadeous Ford and his wife Annie living at 315 Luzerne St. in Scranton. Thadeous was a laborer at a brewery. The 1901 Irish Census shows Thomas Murray living with his father James in Culleens, Co. Sligo.

On April 27, 1899, **Bee Kennedy**, age 17, arrived in New York City aboard the S.S. Majestic. Her destination was 431 (unreadable) Avenue, Scranton PA. She listed her last residence as Easkey and she was visiting her sister, **Nora Kennedy**. The 1900 U.S. Census shows a Nora Kennedy, servant, living at 431 Adams Avenue.

On August 27, 1920, Mary Ellen Forde, age 18, arrived in New York City aboard the S.S. Baltic. She listed her last residence with father Patrick in Easkey, Co. Sligo. She was to visit her Aunt Anna Forde at 815 Clay Avenue, Scranton PA. The *1920 City Directory* lists Anna Ford as a Domestic at 815 Clay Avenue.

Foy

On May 1, 1911, **Nellie Foy**, age 22, arrived in New York City aboard the S.S. Baltic. She listed her last residence as Enniscrone and she was visiting her cousin, Anthony Foy, on Monroe Avenue, in Dunmore, PA.

In the 1930 Census for the 6th ward in Dunmore we find the following living at 624 Monroe Avenue:

Anthony Foy	H	42	Ire 1907	Lab. Sweeney Bros
Margaret	W	39	Ire 1908	
Anthony J	S	19	PA	Pump runner, mine
Margaret	D	18	PA	
Agnes	D	16	PA	Silk Mill
Thomas	S	14	PA	
Paul	S	7	PA	
Anna M	D	4	PA	

Coggins

On 27 May, 1909, **John Coggins**, age 27, arrived in New York City aboard the S.S. Majestic. John listed his last residence with his father Thomas in Rathlee (Finned). His destination was 833 Taylor Avenue, Scranton PA, to visit his sister **Delia**. Review of the parish records and the 1901 Census shows Delia to be the daughter of Thomas Coggins and Mary Kilcawley.

Duffy/Finnerty

Also arriving aboard the S.S. Majestic was **Patrick Duffy**, age 11, who appeared to be traveling with John Coggins. Patrick's last address was shown as being with his uncle, Martin Finnerty, of Carrowpadden Rathlee. His destination was 9 Plum Place, Scranton PA the address of his uncle **Michael Finnerty**. Martin appears to be the son of Martin and Mary (Mary's last names is hard to read in the register). Patrick's parents appear to be Michael and Catherine Finnerty.

The 1901 Irish Census shows the following family living in Rathlee: James Duffy (32), farmer; Kate, wife (29); Anthony (8); Patrick (6); Mike (3) and Mary (1½). In all probability Patrick is their son.

In the 1910 Census for the 13th Ward in Scranton we find the following living at 9 Plum Street:

M.J. Finnerty	H	43	Ire 1891	Coal Miner
Bridget	W	38	Ire 1892	Keeping House
James Finnerty	N	13	Ire 1909	

Beyond Scranton

This is about the lives of those who left Sligo for Scranton, but do not think for a second that all or even most immigrated to the Scranton area. In fact they went in many different directions. In America the New York City area was by far the favorite followed by Philadelphia and probably Scranton in third place with New England close behind. The steel mills in Youngtown Ohio drew some and the copper mines in Butte Montana others. There was England and Scotland, where large numbers did and still go for work. Hartlepool; County Durham, England, had several families from Easkey and Kilglass living there in the 1850 to 1880 time frame. Some of the surnames in the 1871 Hartlepool census that identify themselves as being born in Easkey include Conboy, Conway, Hanley, Missett, Murray and Scott. Surnames from Kilglass include, Sheridan, Rooney and Timlin.

We can turn to the *Missing Friends* database to give us an idea of some of the different directions they went. From 1831 to 1920, The Boston Pilot published requests from Irish immigrants looking for friends and relatives who, for various reasons, became separated from loved ones. The ads give the last known location of the lost friend and the current location of the seeker. Former Tireragh residents like Sweeney, Bourke, McNulty and Reily are shown in Missouri. A few show up in Kentucky, Virginia, Louisiana, Texas and Tennessee. All emigrated during famine times and little more than a decade later they could have been facing their northern brothers or cousins in the American Civil War.

Some stayed in Canada. Around 1860 Bridget and Catherine Murray, from Easkey, headed for San Francisco. In 1848 James Carroll from Rathglass was working for the Baltimore and Ohio Railroad in Virginia. In 1863 Patrick Cain was in Melbourne Australia. Six years later his wife and son, living in Lowell, Massachusetts, were looking for any information on him, dead or alive. In 1879 Michael McNulty from Kilglass was looking for his father, who was last heard from when he settled in Perani, near Melbourne, Australia, 40 years earlier. These are just a few examples of families that lost touch with relatives.

The duration of the stay for many who went to Scranton was short. Financial slowdowns were frequent prompting pay cuts, layoffs and strikes. These were people who had already cut many ties and they were not afraid to pack-up and move on towards new opportunities. The industries in New York and Philadelphia drew many. The soft coal fields in the South, the blast furnaces in Youngstown and Pittsburg, cheap land in

the West, gold strikes in Black Hills of South Dakota, California and Alaska all were attractive alternatives. Belinda Mulrooney, from Carns, picked Alaska and made several fortunes and gained great fame. An account in the *Scranton Republican* tells us that Edward Connell of Railroad Avenue (217), died at home as a result of an injury or illness incurred while in the Black Hills trying his luck prospecting for gold.

Appendix I

The 1870 U.S. Census for the Twelfth Ward of Scranton identified the people listed below as being born in County Sligo. The actual date they immigrated is not recorded. The enumerator seemed inconsistent in this identification. Perhaps he only recorded it when the information was offered by the person being surveyed at the time.

Name, Age	Name, Age
John McAlister, 35	*William Golden, 24
Barbra McAlister, 30	*Ellen Golden, 20
Bridget McAlister, 12	*John Golden, 14
Mary McAlister, 8	*Patrick Golden, 12
John McAlister, 5	Thomas Rape, 50
Bartly Corcoran, 55	Mary Rape, 50
Ann Morrow, 25	Peter Dolan, 24
Pat McDonough, 30	Patrick Kelly, 30
John Duffy, 50	Briget Sweeney, 25 (M)
James Ryan, 50	Mary B Duffy 26 (M)
Margaret, 45	Thomas Philbin, 30
Lizzie, 17	Mary Philbin, 20
James Welch, 36	Mary Conway, 30 (M)
Mary Welch, 35	Patrick Welsh, 38
John Hanna, 60	Catherine Welsh, 36
Nellie Hanna, 60	Martin Melvin, 57
Anthony McDonough, 31	Mary Melvin, 46
Mary McDonough, 27	James Ryan, 38
Darby Padden, 31	Thomas Hale, 50
James McDonough, 18	Maria Hale, 27
Patrick Gillholen, 28	Patrick Hale, 13
Catherine Gillholen, 22	Anthony Hale, 10
*Michael Sweeny, 30	Thomas Welch, 40
*Bridget Sweeny, 33	Oliver O'Hara, 65
*Margaret Sweeny, 21	Mary Burk, 60
*John Sweeny, 13	John Scott, 50
*Patrick Sweeny, 8	Mary Scott, 40
*Miles Sweeny, 6	James Calley, 28
John McKinsey, 50	Mary Calley, 28
James Queenan, 36	Martin Calley, 25
*Martin Golden 29	Martin Golden, 29
*Ann Golden, 29	Ann Golden, 29
Catherine Queenan, 33	*Michael Lundy, 27
*Rose Golden, 58	John Durkin, 35
*Andrew Golden, 26	Maria Durkin, 26

Bridget, McGarvey, 24 (M)
James Hannon, 26
William Mochan, 28
Maggie Mochan, 28
Peter Hopkins, 28
Margaret Hopkins, 28
Patrick Queenan, 38
Richard Jordan, 26
Michael Hopkins, 39
Bridget Hopkins, 27
Peter Hopkins, 60
Margaret Hopkins, 50
William Hopkins, 17
Thomas Connelly, 30
Catherine Connelly, 26
Denis Boland, 49
Peter Dolan, 70
Daniel Conway, 37

Bridget Conway, 36
Martin McCann, 40
Bridget, McCann, 40
Mary Barrett, 23 (M)
Mary Halpin, 26 (M)
*John Boland, 30
*Catherine Boland, 30
*Mary Boland, 3
Patrick Murry, 34
Margaret, Murry, 33
Mary Murry, 10
Anna Scott, 12
Michael Devanna, 36
Peter McCormick, 41
Patrick Rafter, 32
*Pat Finnegan, 40
*Mary Finnegan, 30
*Thomas Finnegan, 5

The * indicates the person also appears in the Kilglass, Easkey or Castleconnor immigrants list.

The (M) indicates the woman was married and the husband is not shown as being born in Sligo.

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