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PIONEER IRISH OF  
ONONDAGA

(ABOUT 1776-1847)

BY

THERESA BANNAN, M.D.

G. P. PUTNAM'S SONS  
NEW YORK AND LONDON  
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To

ANASTASIA,

DAUGHTER OF

MICHAEL AND ANASTASIA CORMAC NOLAN,

BORN OCT. 31, 1834

AT AGHNAMEADLE,

PARISH OF TOOMYVARA,

COUNTY TIPPERARY

AND

EDWARD,

SON OF

MICHAEL AND MARY KINNALLY BANNAN,

BORN MAY 7, 1830

AT COLLEGE HILL,

PARISH OF TEMPLEMORE,

COUNTY TIPPERARY



## PREFACE

THE story of the Pioneer Irish of Onondaga was begun at the request of Dr. John Van Duyn for the Onondaga Historical Association, to be one of a series of records of the different nations who settled within the County.

Any addition to the early history is most desirable, for in the scanty records of former days, the share of any one nation is scant indeed. The notes that refer to those of Irish birth or descent have been collected to become part of this record. The usual guide has been the name. The many names shared by the Irish and those of other nationalities are generally excluded, but if, occasionally, one is erroneously claimed, it is outnumbered by the many loyal Irish excluded because they bear names that are not characteristic.

Often good old surnames are found with singular Christian names in the children of an Irishman and his wife of another nation. In corresponding marriages, the history of Irish mothers is nearly always lost.

Many names lack proper classification because of errors in spelling, entailing double work in research. Again in many records the Irish ancestry is ignored. Some names, though associated with

other nations, are borne by native Irishmen who disclaim alien blood.

The original part of these notes was collected through interviews with early settlers or their descendants. Rarely have family records been available. Only a few of the great number who came to Onondaga in its first half-century are here represented. To record the history of these Irish Pioneers has been the motive of this work.

The arrangement of the material is approximately chronologic in that portion of the work that is devoted to Salina. In the case of the other eighteen towns of the County, where the population before 1847 was small, where nearly all the records before 1830 are lost, the extracts from the bibliography are transcribed without system. Further original research in these towns seemed profitless. Syracuse was second to Salina in importance until 1848.

The story of Onondaga's Irish in the American Revolution and other historical data have been used with a hope of arousing further interest in the historic wealth of this County.

The narratives and anecdotes interspersed sum up certain racial experiences during the social development of Onondaga.

The general conditions under which the pioneers lived, phases of which are revealed in the life stories of the individuals considered in this volume, were varied and made possible a re-

presentative development of Irish character and temperament.

The labor of collecting the material for this record has been made more easy by the kindness of the families interviewed. For other encouragement and assistance, acknowledgment is here made; and this acknowledgment is extended as freely to those who warned and sought to deter. For sustained interest, critical attention, and ready support in the production of this work during the past four years, thanks are due Daniel L. Doherty, T. Frank Dolan, and Edward Ryan.



## CONTENTS

	PAGE
INTRODUCTION . . . . .	I
CHAPTER	
I.—SALINA . . . . .	6
II.—SYRACUSE . . . . .	72
III.—ONONDAGA . . . . .	167
IV.—GEDDES . . . . .	205
V.—DEWITT . . . . .	207
VI.—LYSANDER . . . . .	222
VII.—SPAFFORD . . . . .	226
VIII.—SKANEATELES . . . . .	231
IX.—MARCELLUS . . . . .	237
X.—LAFAYETTE . . . . .	247
XI.—CAMILLUS . . . . .	251
XII.—ELBRIDGE . . . . .	253
XIII.—OTISCO . . . . .	255
XIV.—TULLY . . . . .	258
XV.—POMPEY . . . . .	260

CHAPTER	PAGE
XVI.—FABIUS . . . . .	265
XVII.—CLAY . . . . .	267
XVIII.—CICERO . . . . .	271
XIX.—MANLIUS . . . . .	272
XX.—VAN BUREN . . . . .	278
XXI.—SCOTCH-IRISH . . . . .	285
XXII.—YARNS . . . . .	288
INDEX . . . . .	301



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PIONEER IRISH OF ONONDAGA



## INTRODUCTION

ONONDAGA, where moved the Great Spirit in the form of Hiawatha, where kindled the council fires of the Five Nations, could not fail to attract the attention of the paleface. The Jesuit "Relations" show the journeys of the French to the territory of Onondaga County. Later the English came. In the armies of both nations were the Irish, nearly half a million of whom gave their blood to France in half a century. A fragment of the Irish Brigade was at Niagara. Other Irishmen were in military service along the river to Quebec and with the English in the valley of the Mohawk. Some of these penetrated to the land of the Onondagas during the military operations. Among the first Irishmen to visit Onondaga were the Revolutionary soldiers. Their history has been written. Some of them came back here and established their homes.

In the partition of the military lands the Irish soldiers drew many lots but little of all the tract was occupied by the original owners. Speculators bought up claims, and litigation was long and stormy. Lots were relinquished by the discouraged or the reckless for mere trifles.

In the meantime, before the organization of

the County, the Irish were boiling salt in Salina and clearing land in every township. They saw the birth of the County, fostered its infancy, and have enjoyed its full development.

The Irish Pioneers came to Onondaga from various parts of the Union. They came directly from Ireland. They came from Canada and other countries to which they had previously emigrated.

They came for the same reasons which have always influenced mankind to a change of habitation—the desire of new things, the love of adventure, the pain of shattered hopes, the loss of possessions, the need of political and religious freedom, the search of opportunity for labor and wealth. In addition they were drawn to the land which had won independence from their own old enemy.

In Onondaga they found the Indian in the wilderness. There were the hardships of pioneer life where swamps sent forth pestilence and death to alternate with winter's storm and rigor. There was the unrest of a new government, the lawlessness of a new community. Their neighbors like themselves were provincial in the extreme. The mingling of nations was a strange experience, arousing mutual hostility, mistrust, and prejudice. Difference in temperament, in religion, in social customs increased the discord.

Nevertheless they found contentment. They had their share of Nature's bounty, and op-

portunity to woo her favor. The land they cleared became their own, the virgin soil gave abundant harvest. They had freedom, which their race had helped to gain; for of those who came to America the Irish, most of all, were politically free. They repudiated allegiance to the government under which they had lived, by which they had been oppressed. They burned their bridges behind them. They stood or fell by their own acts, for there was no national consul to whom they could appeal with hope founded on past experience. They were ready to be part of the new order of things. Their innate love of liberty, cherished in defeat, flamed full in the Revolution.

To Onondaga the Irish brought their many virtues and their few vices. They brought the Catholic faith and morals, which they had ever kept as their greatest treasure, which they still keep to the despair of their rivals. They celebrated the Christian holidays and gradually leavened Puritanism. By a happy combination of temperament and religion they were armed against the insolence of their neighbors; for whereas the neighbors looked upon them and their religious exercises with hostility and contempt, the Irish in turn prayed for them as for benighted heathen.

The graver crimes were unknown among these pioneers of Onondaga—murder, blackmail, degeneracy, lust. Women and children, the un-

protected and the weak, were safe even in the rudest times.

They brought the sanguine temperament, the loyalty, the courage, the gayety, the humor and warmth of their race. They brought health—splendid health—and strength for their pioneer labors. Their blood was pure, their vigor unimpaired by toil in the kindly climate of their native land. They came as parents with their young, or as youths to build for the future. They gave to the County its greatest wealth—children, God's hostages.

Their vices were nearly virtues. Their lawlessness was picturesque. It had the effect of law upon its objects. Their county quarrels were simply exaggerated patriotism. Their appeal to fists was a primitive virtue. Their share in the contests of the rival gangs of early days was normal in men of superabundant energy, with local pride, fraternal loyalty, and the inborn love of combat. There are few Irish mollicoddles.

The splendid strength of these pioneers was exerted in every field of activity. The forests bowed to their swinging blows, the noisome swamps became fruitful gardens under their hands. Hills were levelled and roads made smooth by their strong arms. They dug the canals which opened the County to commerce. They manned the boats freighted with the salt they themselves had boiled. The living rock sprang from its bed to be fashioned for their



dwellings. The stream left its channel to grind their corn. They entertained the traveller in their taverns at the crossroads. They taught school and administered justice. In village and city and State and Union they represented the wish of the community, voiced the opinion of the majority.

The Pioneer Irish of Onondaga were more content to work than to record. It is a kindred pen which here unites the scattered fragments of their story.

# I

## SALINA

THERE are pages in the history of Onondaga for those who would read of the Indian's life in the forest, of the war-whoop of hostile tribes, of the peace pipe of the paleface. There are tales of romance and adventure, of the retreat of the wild creatures of the woods, of buried treasure, of fire and sword. From Onondaga to Quebec is a trail alive with interest; so, too, from Brewerton to the valley of the Mohawk.

The claim of Sir William Johnson to Onondaga Lake and the Salt Springs gives him a place among the Irish Pioneers. A native of Ireland, a British officer, he shared the councils of the Five Nations at Onondaga. General John Sullivan and General James Clinton directed military operations within the limits of Onondaga, while Colonel Van Schaick's expedition to the County brought Major Robert Cochran and Captain Thomas Machin. In these detachments of the Revolutionary army were other soldiers of Irish blood, some of whom were among the few pioneers of Onondaga.

Salt Point, or Salina, where the salt springs

known to the Jesuits led to the great industry of salt manufacture, must ever be the centre of historic interest in Onondaga. J. V. H. Clark describes the country and incidentally introduces a few Irish Pioneers. He says:<sup>1</sup>

The country about Onondaga Lake up to the year 1800 during the summer season was extremely unhealthy. Fevers began to appear early in July and cases followed each other in such quick succession that oftentimes there were scarce well persons enough to minister to the necessities of the sick, and it seemed as if man and beast were alike afflicted with the same dread scourge. Numbers of the inhabitants perished during the sickly season.

#### PATRICK RILEY

In 1793, there were but thirty persons at Salt Point all told, and nearly every one was sick at one time, except a man named Patrick Riley, a generous-hearted fellow who carried on Mr. Van Vleck's salt works. He drew his own wood for salt-block, boiled salt every day and half the nights, and every alternate night watched with the sick, for a period of two months, without a single night of intermission.<sup>2</sup>

It does not require much imagination to call up the figure of this brave and tender-hearted Irishman. It is not unreasonable to assume that in the small colony of thirty people at Salt Point there were other Irishmen, his friends and fellow-

<sup>1</sup> Clark, vol. ii., p. 141.

<sup>2</sup> *Ibid.* ..

workmen, whom the deadly disease had laid low. Patrick Riley in charge of the salt works was in a position to befriend his countrymen who came into the wilderness to find employment.

JOHN O'BLENNIS

KATE O'BLENNIS (BORN VAN VLECK)

Clark says<sup>1</sup>: "John O'Blennis made salt at Green Point in 1794," and in the preface, he says:

The names of Mrs. O'Blennis, of Salina, and Mrs. Wood, of Onondaga Hollow, should not be omitted, both of whom have resided in the county from its earliest settlement, and whose vigorous minds are stored with an almost unlimited stock of valuable information.

Mrs. O'Blennis, a daughter of Mr. Isaac Van Vleck, had an Indian name, Jo-an-te-no.<sup>2</sup>

There is no record of the courtship of the Irishman and the daughter of the Dutch pioneer but the name of Kate O'Blennis was a household word for half a century or longer in Salina and the surrounding country. She was the mother of an only child, a son, but she was the friend of all mothers in their hour of need. The wife of an Irishman and the adopted daughter of the Indians, she attended the birth of hundreds of both these and other races in the capacity of doctor and nurse. She is still a vivid picture in the minds

<sup>1</sup> Clark, vol. ii., p. 148.

<sup>2</sup> *Ibid.*, p. 143.

of those who in their childhood held their breath while she majestically passed. She was called Aunt Kate.

Kate was very high tempered, shrewd, and bright, says Mr. Jefferson Leach. She was a member of the old Presbyterian church. It was customary to toll the bell when a member died, but Kate O'Blennis was the last to whom that tribute was given.

### CHRISTOPHER COLLES

The construction of the Erie Canal, which led to the foundation of Syracuse and the development of Onondaga County, was for many years the subject of thought and labor of an Irishman. Clark thus gives credit saying<sup>1</sup>:

It was a matter that began seriously to attract and engross the attention of sagacious, enlarged, and liberal minds from 1784 to 1800. Christopher Colles, a native of Ireland who settled in New York before the Revolution, was probably the first man who started suggestions with respect to canals and inland improvements in Western New York. DeWitt Clinton himself declares this fact, saying: "He was an ingenious mathematician and mechanic. His memorials to the Legislature were presented in 1784-85, and met with a favorable report, although some thought his scheme visionary. The Legislature appropriated one hundred and twenty-five dollars to enable him to prosecute his examination of the Mohawk River." He

<sup>1</sup> Clark, vol. ii., p. 51.

again appeared before the Legislature and the public with a proposition to form an association to improve the inland navigation between Oswego and Albany. Although these propositions were sensible and well founded, yet no public action crowned his efforts. He published a pamphlet in 1785, entitled "Proposals for the speedy settlement of the frontier of Western New York, by which the internal trade will be increased, the country will be settled and the frontier secured." As an earnest of what was contemplated, the Legislature of the State of New York passed an act, etc.

The agitation and work produced by Christopher Colles resulted in the construction of the Erie Canal.

#### DEWITT CLINTON

Haltigan gives this family history<sup>1</sup>:

Charles Clinton was born in County Longford, Ireland, 1690. His wife was Elizabeth Denniston, an intelligent and accomplished Irishwoman. These were the founders of the Clinton family in America. They had four sons: Alexander, physician; Charles, physician; James, Major-General; and George, first Governor of State of New York for twenty-one years. James, son of Charles and Elizabeth Clinton, married Mary DeWitt of Holland ancestry. They had four sons: Alexander, Charles, and George, all distinguished lawyers, and DeWitt, Governor of the State of New York and projector of the Erie Canal.

The Erie Canal developed Onondaga.

<sup>1</sup> *The Irish in the American Revolution.*

## WILLIAM CONNOR

According to Clark<sup>1</sup>:

The first school kept at Liverpool was by a man named Connor, in his salt works, and the scholars were taught while he carried on the business of making salt. His school was then considered the best in the county, and was denominated "the high school," and was patronized by the inhabitants of Salina and Onondaga Hollow.

Chase writes<sup>2</sup>:

In the records of the Revolutionary soldiers of the town of Salina is the name William Connor, who when an act of Congress established a pension, appeared in court according to law:

William Connor appeared in court in 1820 and said he was sixty-two years old; that he enlisted in the spring of 1775 in the regiment of Colonel Van Cortlandt and joined the army at Valley Forge. He was in the battle of Monmouth and was discharged in Ulster County about February 1, 1779. Except his clothing his entire property consisted of a pair of spectacles which he valued at fifty cents, and a tobacco box of like value. At that time he was very much disabled by age and infirmities.

The old school-teacher and salt boiler was the Revolutionary soldier. A. H. Crawford wrote and published in the *East Syracuse News* a series of articles on "Old Days in Liverpool." He received

<sup>1</sup> Clark, vol. ii., p. 148.

<sup>2</sup> F. H. Chase.

much of his information from Kesiah Folgar Lee, then an old lady, who in her youth had gone to school in the salt works of the old soldier Connor.

An extract from a letter to the *Syracuse Weekly Journal*, Sept. 11, 1869, from the Hon. Alvin Bronson: "My wife was born at Salt Point in 1797, the daughter of Captain O'Connor, a Revolutionary soldier, who settled at Oswego but was obliged to retreat to Salt Point in the winter to escape famine."

#### THOMAS MCCARTHY

A young Irishman with dark hair and white skin set out from Salt Point to follow the blazed trail to Brewerton. Everything was strange to him for he had just come into the wilderness to make his home and now he was on the way to meet his mother. At a cabin in a clearing he asked for a drink of water and was given milk and the friendly gaze of a woman. Wondering at the fair skin of the stranger, which contrasted so strongly with that of the Indian and the bronzed pioneer, she asked him if the sun ever shone in the land he came from. He probably answered with courtesy and wit as became an Irishman and from that hour Thomas McCarthy has held his place in the history of the County.

His mother was at Brewerton with his stepfather, Edmund McSweeny. They had come first to Brooklyn and then to Brewerton.

Thomas was the son of Thomas and Elizabeth



Stack McCarthy and when a boy about fourteen, according to the custom of the country, he was bound out until he was twenty-one. He went to Dublin and there learned the draper's trade, which he and his descendants exercised for more than a century in this County. Under the conditions of apprenticeship in Dublin, the apprentice entered the family of his employer and worked in the latter's shop, for which privileges the apprentice's father paid the employer a certain number of pounds sterling a year. Whether it was the father or step-father of Thomas who paid the fees, the term of apprenticeship had not expired when his mother came to America. When at last he was free he invested his savings in merchandise and with his brother John came to join his mother. John settled in Canada and Thomas at Salt Point, where he opened a small store and also began the manufacture of salt. The store has been represented as a log cabin but there were no log cabins at Salt Point at any time. It was a small frame house and when the business of the general store had increased, was replaced by a two-story building. His salt industry was at first limited to two salt kettles, and while he attended to the store, he hired men to boil his salt. In time he had fifty kettles and every one knows to what great proportions the little store grew.

Thomas McCarthy came when the County was young and grew into its life and history with the other men of other races who came and left their

mark on the County's character. He was a valuable acquisition to the colony. Young and vigorous, well educated and thoroughly well trained by his long apprenticeship in the business life of a beautiful city, with an inheritance of Celtic humor and Catholic piety, he held within his hands the guiding lines of the pioneer life. Twice a year he journeyed to New York to buy goods, stopping at Utica to visit the Devereaux, reaching Albany by any conveyance possible, and navigating the river by boat or raft or craft of any sort, returning with his stock, which must answer the needs of six months. Sometimes his goods were exchanged for labor or wood for his salt works or for his home. A general store must have seen many strange exchanges where money was scarce, in the wilderness.

But Thomas McCarthy grew rich and influential socially and politically. He led the movement for the first Catholic church in the County and saw it completed, for he knew and felt the need. Priests were few and had widely scattered missions and rarely came here. Catholic men were without the spiritual ministrations of their priests for years at a time so that many joined their neighbors in different churches and gradually lost their ancient faith. The marriage ceremony, often for a marriage with a non-Catholic, was performed by a Justice of Peace and the other sacraments of the Church languished in the barren soil of disuse. Thomas McCarthy met the priests

on his travels to New York, but years passed before his legal marriage received the benediction of the Church and his children its baptism.

His home brought together all those of his faith. When a priest penetrated to this old mission of the Jesuits, word was sent far and wide and those who wished came to their minister, tramping long distances through the forests, often deep in snow. Many remained over night to attend Mass in the morning and to carry back with them the spiritual store for perhaps many years. It was like, in some respects, the stations of their native land when for a time a farmhouse became a chapel and the neighbors attended the religious exercises and then indulged in feasts and games. As the avenues of travel became more open, the population increased and the spiritual needs of the people were more easily supplied. The noble untiring bishops of those days came to Salina to their people. The table or bureau was transformed into an altar in the McCarthy home and when Percy, the wife and mother, was too ill to leave her bed, Mass was celebrated within her view. Children were baptized, marriages blessed, instructions given, all in the short space of time the busy priests could give as they passed on to other fields.

On one of the trips to New York Thomas McCarthy met James Lynch at the home of the Devereaux in Utica, and persuaded him to try his fortune at Salina. So the two men became

firm friends and followed the same line of business, dividing their part of the patronage of the colony and sharing in the recorded history of the County. With other Catholics they founded St. John the Baptist Church, receiving subscriptions in Utica, Albany, and New York. Both reared large families, which have branched out into many States of the Union. Both hold a permanent place in the memory of posterity.

Extract from a newspaper clipping:

Thomas McCarthy died in St. Augustine, Florida, January 30, 1848, in the 62d year of his age. This was briefly announced in our paper of Tuesday. In 1812 he was among the first to march to the northern frontier to defend his adopted country against an invading British army.

He was one of the originators of the Bank of Salina. He was a worthy and highly esteemed citizen, respected for his industry and strict integrity.

He left for Florida Nov. 22d for his health, suffering from some bronchial trouble. He was taken ill at dinner and died in a short time.

Thomas McCarthy had two half-sisters, Joanna McSweeny who married Kane, and her sister. The daughter of Joanna married Francis Connelly.

It is said that while Thomas McCarthy was in Florida, a letter was sent to him from Syracuse offering him the nomination of mayor, the first, of the new city. The letter arrived there after his death.

Percy Soule formed the acquaintance of Thomas McCarthy while she was visiting her sister, Mrs. Stewart, in Syracuse. Mrs. Stewart was the mother of Captain William Stewart of the packet-boat and afterwards of the Syracuse House. Percy Soule came from Wilberham, Massachusetts, and traced her ancestry back to the *Mayflower*.

Percy McCarthy was a gentle wife, a kind hostess, and the idol of her children. Long periods of illness only increased the gentleness of her nature and the love of her family and friends. Her daughter Mary took upon herself the many cares of a large household, directed and counselled by the gentle, invalid mother. The religious life of the family centred at her bed and the formal ceremonies of the Church were within view from her pillow. Bishop DuBois of New York came there to perform the marriage ceremony of her daughter Eliza and Colonel Silas Titus. With him was a young priest who was destined to be a cardinal, Father M'Closkey. He baptized the youngest child, Agnes McCarthy, and the records of these two ceremonies are said to be the first Catholic records in this County; for, when the Bishop asked for the records, there were none, and he started them.

Thomas McCarthy's first wife was Percy Soule of Wilberham, Massachusetts. Their children are: Dennis, who married Millicent Carter; Robert, who married Eliza Pierce, Boston; Eliza,

who married Col. Silas Titus; three who died young; Mary, who married Matthew Murphy, Utica; William, who married Mary E. Kearney, Rochester; Ellen, who married Richard Eliot, Detroit; Sarah, who married Daniel Bryan, Utica; Agnes, who married William Lalor, Utica; John, who married Elizabeth Toole, Syracuse.

Thomas McCarthy's second wife was Mrs. Anna Cronly Toole, the widow of Thomas Toole, Jr., of New York, and her daughter Elizabeth married his son John the next year.

Dennis McCarthy, son of the Salina pioneer merchant, Thomas McCarthy, was born in Salina March 19, 1814, and after his education joined his father in the drygoods business.

Upon the father's death he was joined in business by his brother John. Later Dennis McCarthy bought out his brother's interest and continued in the business, which was developed from a small beginning until its sales amounted to two million dollars annually. He possessed keen discernment in business affairs, was at all times reliable and trustworthy, and carried forward to successful completion whatever he undertook. He became recognized as one of the prominent leaders of the Republican party in New York.

His opportunities for education were not great but he attended Yates Polytechnic Institute at Chittenango and also the Academy at Onondaga. In business acumen, force of character, and political sagacity, he continued the spirit of his father,

the pioneer merchant of Salina. His sphere of activity was greater and he played his part with supreme success. He won by his energy and pluck, by his tenacity and grit. He won not only his own battles but those of his race and creed. He won from his very enemies their dearest possessions and he died in the harness. Here is the scene:

A crowded hall with a debate on a public measure and Dennis McCarthy the advocate on the popular side, but with a chosen hostile audience. He is interrupted by jeers and hisses and howls, but he holds his place and advances his arguments. Soon the crowd calls for his opponent but McCarthy makes himself heard: "I am not the man to be howled down nor hissed down, and my opponent cannot speak until I have finished." The crowd is won by the plea for fair play and the speaker finishes his last public duty.

Dennis McCarthy like his father led the St. Patrick's Day celebration. He too bore many of the petty persecutions of his neighbors. The spirit of intolerance was rife with its brood of constant discord, mutual distrust, and fierce passions. Dennis McCarthy challenged the ringleaders to a public debate on religion. He won and so broke the spirit of intolerance that it has since remained hidden from the light of day.

Dennis McCarthy married Millicent Carter, daughter of David K. Carter, one of the first settlers in Rochester. Their children were Mary

B., who married James Sedgwick; David K.; Thomas; Percy, who married Thomas Emory; Kate; Dennis, Jr., and three infants who died. He died Feb. 14, 1886. Neither his mother nor his wife was of his faith though both became converts to it. In the whirl of political and business life, Dennis McCarthy lost some of his religious fervor in his later years, yet remained loyal to the faith of his fathers until he passed to join them.

John McCarthy was born in Salina in 1822. He was the son of the pioneer Thomas McCarthy and Percy Soule McCarthy. Educated in the district schools, Onondaga Academy, and Georgetown College, he entered upon his business career in his father's store in Salina, remaining there as clerk until after the death of his father, when he became a partner of his brother Dennis in the ownership and control of the business.

John McCarthy married Elizabeth Toole, who was born April 9, 1829, the daughter of Thomas and Anna Cronly Toole.

Elizabeth Toole McCarthy is still young at heart and gay. Her brown eyes have looked upon the sun for over eighty years and are still undimmed. She has borne the burden of twelve sons and daughters and is still unbowed by care. Her blood runs warm in her veins, true blue.

She was born in New York City and grew up in an atmosphere of Irish patriotism. To her home came the exiles to discuss their common fate, to hope and to plan and likewise to execrate the



author of their sorrows. For her mother's father had drawn his sword for Irish liberty in the rebellion of 1798 and had escaped in an American vessel to America with Thomas Addis Emmet, Dr. McNevin, Mr. Caldwell, and others. Caldwell lived many years in New York and told the child Elizabeth how he had been taken prisoner and sentenced to death. He was in an upper room and had seen through a crack in the floor the official signature put to his death-warrant. For some reason the sentence was changed to exile and he lived with his friends and compatriots under the Stars and Stripes.

When Thomas McCarthy made his semi-annual trips to New York, he naturally sought the companionship of his countrymen and shared their interests. There in time he took for his second wife Anna Cronly Toole, the widowed daughter of the Irish patriot, and returned with her and her young daughter Elizabeth to Salina. Within a year Elizabeth became the wife of her step-father's son.

Thomas Toole, Sr., had come from Dublin and with Mr. Caldwell and others had formed the Irish Immigrant Society. He was a cousin of General Richard Montgomery.

Elizabeth was organist in St. John the Baptist Church for many years and John McCarthy sang in the choir. John had studied in Canada and was a good French scholar.

John McCarthy had his part in the business

life of the County and his large share of the public esteem, to which his character, solid worth, and high ideals entitled him. Gentle and retiring in his nature, yet of strong will and perseverance and industry, literary in his tastes, a public speaker of merit and force, he preferred the domestic to the public life and was ever kindly in his greeting as he passed, a venerable figure, through the streets of the city he had helped to found.

The children of John and Elizabeth Toole McCarthy are: Thomas I., who married Elizabeth Cayon, Baltimore; Anna, who married John J. Town, Utica; John C., who married Zollie Bustin, Camden, Miss.; Percy, whose first husband was Theodore Dissel and whose second Peter A. Roche; Ellen E., who married Seymour Bierhardt, Syracuse; Edward A., who married Nellie Collins, Brooklyn; Genevieve, who married Edward Kanaley, Syracuse; Grace L., who married Fred Smith, Syracuse; Mary A., who married Clarence Ellis, Cortland; Sallie, and two who died in infancy.

Robert McCarthy was the son of Thomas and Percy Soule McCarthy of Salina. He married Eliza Jane, daughter of Parker H. and Hanna Withington Pierce of Boston, Mass., whom he met while she was here visiting Millicent Carter, wife of Dennis McCarthy.

Their children are: Robert, Jr.; Eugene, whose first wife was Esther Yates and whose second Mary R. O'Hara; Frederic, who died young; Anna

Eliza, who married Charles Holland Holt of New York; Jennie Marie, who married Frederic De Noyers Peltier of New York. They have one child, Paul.

Robert McCarthy was on the State Board of Charities for seventeen years.

The children of William and Agnes McCarthy Lalor are: Wilhelmina, who married James F. Barrett, New York; Agnes, who married Dr. William Cahill, Syracuse; Katharine, who married Joseph Hogan, Brooklyn; Elizabeth, who married James Johnson, Chicago; William, in Chicago; Mary and Genevieve, teachers in California; Josephine and Percy, trained nurses in New York.

William Lalor was the son of William and Catharine Mahony Lalor of Grennan, County Cork, Ireland. His mother was first cousin of Rev. Francis Mahony, "Father Prout," the author of *Shandon Bells* and other poems. His brothers were Timothy, Dennis, Richard. His sister, Mary Ann, married Daniel Mitchell and wrote and translated many things under the name Mary Lalor Mitchell. The Lalor family lived in Utica; they came from Ireland in 1853. Agnes McCarthy Lalor remembers having seen a paper signed by ten or fifteen people petitioning for a priest for Salina. She remembered only the one name odd (to her) in the list, Hausenfrats. Miss Mary Elizabeth Murphy, granddaughter of Thomas McCarthy, also saw the paper and re-

membered the odd name, Jacob Hausenfrats. She said many of the signers made only their mark and there were about fifteen in all.

Agnes McCarthy was educated at Mt. St. Vincent Convent, where Central Park now is. Mary Cooney was also a student there.

Mr. Jefferson Leach, president of the Bank of Salina in days gone by, said that John McCarthy was a man of sterling worth and unwavering integrity. Mr. Leach also spoke in the highest terms of Miss Elizabeth Toole. He said she was a ray of sunshine, the life of the house, merry, sprightly, talented. She played the piano with masterly skill, sang the good old songs, danced with gayety, and spread happiness around her. He recalled a recent visit he made her on the occasion of her 77th birthday when her friends gathered around as she sang again the songs of old. Her skill at the piano remained, and her birthday party reproduced the festive days of her youth.

#### PATRICK COONEY

Patrick Cooney and his wife Bridget Coney Cooney came to America from County Wexford about 1816. They bore the same name with a slight difference in the spelling but were not related until their marriage. Patrick was nineteen and his wife somewhat older when they married and after a few years they set out to better their fortunes, leaving their oldest boy Patrick, two

years of age, in the care of relatives. They came first to Utica and worked there for the O'Neils, then Patrick came on to Syracuse to work on the Erie Canal contract. Here he met many Irishmen, among them Thomas Doyle, who worked with him. The men were for the most part young, unmarried men who did their work and passed on to other places. Thomas Doyle and Patrick Cooney remained. There were no Germans or workmen of nationalities other than Irish and American. Michael Cooney and his wife Bridget Sennit came later to Salina.

When the work on the Canal was done Patrick Cooney went to Salina and began to boil salt. Fortune smiled on him and he was soon able to buy a salt-block and a house. He bought wooded land and chopped down the trees to burn in the salt works and so cleared the land for a farm, which is still known as the Oak Orchard farm. Men spent the summer in boiling salt and the winter in chopping wood. They were boarded by their employers, whose wives did the cooking, or were boarded elsewhere at the expense of the employers.

As business increased Patrick Cooney depended on hired men to carry on his work. Some boiled salt, others packed it, and some travelled to sell it. He had an accident, breaking his leg, which left him lame. His home was in the house built by Thaddeus Wood and Samuel Matthews at the corner of Turtle and Salina Streets and here came Dr. James Foran to render his services. He was

a learned, high-tempered physician and had a difficult case to treat in this fracture.

It is natural that one should seek one's acquaintances in a strange land and each pioneer of Onondaga gained a foothold not only for himself but for all those of his town or county in the old country who wished to hazard the fortunes of the new. Those were good old days of hospitality and the simple life. Many came to the Cooney home, conveniently situated near the Canal, the great highway. Some looked over the ground and not liking the salt industry passed on to the west or north. Some remained and made their homes in Salina or other parts of the County. Among those were the Oliphants, who located in Geddes. Their experience with a peddler harbored for the night, who feared he would be killed in his sleep by his Catholic hosts, showed the temper of the times.

Many others found their first familiar face at the Cooney home after a long voyage from their native land. This house eventually passed to Daniel O'Brien in part payment for the construction of St. John's School and gave place to the dwelling of his brother William, now Assistant Chief of Police.

Patrick Cooney, like all the other Irish who came to this County in its first half-century, met persecution. He was one of the early known arrivals, all of whom were unwelcome because the others already in the salt industry did not want

competition. They often banded together to waylay an Irishman and subject him to treatment which they hoped would force him to leave. They wore masks and chose the night time for their attacks. The Irish were in the minority but when they became sufficiently numerous they were not slow to retaliate. The Irish are not oppressive. Their sympathies are generally with the weaker, because they have suffered too much themselves not to share in the sorrows of others. At Salt Point they worked with many who had this advantage, that they had come from some other part of America. The pioneers of New England had sterling qualities. They had, too, complementary vices, not the least of which were narrowness of mind, greed, intolerance. They antagonized every one but themselves and sometimes even themselves. When after the Revolution they set out for the frontier of the West, they passed through the Dutch settlements of the Hudson and Mohawk, provoking to wrath even the placid Dutch. They would have dispossessed them had they been able, but the Dutch soon learned to give them free passage and even to assist them to hasten their journey westward. These New England travellers and their descendants by their right of might harassed the immigrant Irish in Onondaga, as their forefathers, the Old Englanders, did in Ireland and tried to do in America. But in Onondaga the contest was more equal. It was man to man. The Irish soon

profited by the tactics of their enemies and banded together, and when the need arose, descended upon some nest of persecutors and gave them their punishment.

Patrick Cooney gave his children every opportunity possible to obtain an education. The boys went to Holy Cross College, at Worcester, to the seminary at Cazenovia, and to the Syracuse High School. His daughter Mary was educated at the Mount St. Vincent Convent, New York, on the site of Central Park. Agnes McCarthy, daughter of Thomas, was a student there at the same time.

The course of study was four years, and in addition to the regular school work, the young ladies became most skilful with the needle. Reproductions of famous paintings were so well done with the needle and thread that they appeared as if painted. Embroidery and lace work formed part of the course.

Kate O'Blennis told Patrick Cooney that he would become a rich man. Her prophecy was fulfilled and Kate O'Blennis's shrewdness again confirmed.

Among the staunch supporters of St. John the Baptist Church were Daniel Keefe (Father of John C.), William Butler, John Shannon, William Dunn, Thomas Doyle, Patrick Cooney, Patrick Ford, James Slattery, Dennis Devoy, Thomas McCarthy, and James Lynch.

Patrick Cooney also sold wood.



Father Duffy bought from the Cooney estate the homestead for a parish school.

Patrick and Bridget Coney Cooney had eight children: Patrick, Jr., Nicholas, John, Jeremiah, Martin, who went to California in 1870, two who died young, and Mary.

Patrick Cooney, Jr., married Ellen Command. Their children are: Patrick D., who married Rose Carberry; Daniel; Jerry, who married Emma Lang; and James.

Mary married John McKeever. Their children are: Nicholas, Charles, John Seymour, Arthur, Margaret, Francis, Ellen, and four who died young.

Patrick Cooney's second wife was Catharine Command. Her sister married Michael, son of John Lynch.

#### THOMAS DOYLE

Thomas Doyle came to this County about the year 1815. He went to Salina but later worked in digging the Canal through Syracuse, after which he returned to the manufacture of salt.

He married Jane McFarland, daughter of William, and their children are: Garrett; Thomas; Mary, who married John McCann, and had one child, Blanche; Catharine, who married Michael Murray, and had one child, Thomas Murray; John, who married Belle Crowell, and had three children, Thomas, Garrett, and Mary; and two children who died young.

James Doyle was a brother of Thomas Doyle. Thomas Doyle was born in Ballyknock, Parish of Ballymitty, County Wexford. His father was Garrett and his mother Catharine Neville Doyle. He was one of seven children and was the magnet that drew many of that county to Salina.

All the old settlers knew Thomas Doyle and speak in the highest terms of his character, industry, and shrewdness. He accumulated a fortune by hard and constant work and saving. He was close-fisted and somewhat eccentric in manner and dress, caring little for his personal appearance. His one indulgence and pet vanity was a certain make of clay pipe with the initials T. D. for the trademark, which also served for his own name.

Thomas Doyle gave many a young man the opportunity to make a start in the world. Daniel O'Brien earned from him not only his first wages but owed to him his escape from an early and tragic death. For when a lad six or seven years old, he and his brother William, four years younger, while pushing an old wheelbarrow along the tow-path of the Canal and not looking ahead, ran full tilt into a barrel of salt and Daniel went into the Canal. William howled and Doyle, some distance away, saw only one boy where a moment before were two and shouted to his son Thomas, nearby in the salt-block. Thomas appeared at once and grasping the situation from his father's gesture jumped into the Canal and saved the boy

who has done much for Syracuse and for his country.

Thomas Doyle boiled salt, packed it, and delivered it by canal-boat. Like all other boats his had a fighting crew and when necessary the crew tied up the boat and went ashore to fight.

Patrick Cooney and Thomas Doyle were types of the Irishmen who lived and flourished in Salina from the earliest days of the County to the decline of the salt industry. There must have been many others there during these early times besides the McCarthy, Cooney, and Doyle families. Some left only a name. The salt works were kept up night and day and helpers were needed. There must have been many other Irish when an Irishman could be elected trustee of the village in its first year and president in the second.

Garrett, the father of Thomas, was a wealthy farmer in the county of Wexford. When a new road was opened through that county he built a tavern at the cross-roads near his farm and conducted it for years. Of his means he lent his friends and thereby came Thomas Doyle to this country. Garrett had lent a friend money to come to America and in time received a letter saying the money would be paid if he would send a messenger for it to Rome, N. Y. The oldest son, John, seemed the proper messenger, but his mother would not part with her first born, so Thomas was selected to come. Whether he met the debtor and received the money is not known,

but he did not return home, having had enough of the sea in one trip. He went to work on the Erie Canal and so came to Syracuse and Salt Point. Soon he sent for a younger brother, James, and these were the only two members of his family who left Ireland.

The Wexford folk were familiar with war and the Boys of Wexford were valiant warriors. Each county has certain characteristics more or less marked and often receives a nickname more or less humorous. The people of Wexford are called the "yellow bellies," and the word "yellow" has in our time acquired a meaning quite distinct from color. The Wexfords received their name from a part of their uniform—a small yellow apron.

The Doyle children dated their ages from the Rebellion (1798). One was four years, another two, and Thomas was three months old at the time of the Rebellion. They recall the fireside tales—the battle won and the victors confidently in repose when the reinforced enemy returns across the bridge that should have been burnt. And so the tragedies of the race are kept alive and the spirit of liberty.

Besides Thomas and James Doyle there were members of many other Wexford families in this County,—Lacy, Clancy, Thomas O'Neil, Ennis, and Murphy.

Later on some of the children of John Doyle and of his sister Catharine came to America.

Catharine's daughter Mary married John McDermott, and they have one child, Catharine.

Thomas Doyle and James Murphy may have been friends in Ireland, and James Doyle and James Murphy may have come to Salt Point together.

The two families were always friends, and Thomas Doyle and his brother James gave neighborly assistance to the Murphy family when they were arranging their possessions in the new home in Salina.

Katharine Mara married Thomas Dineen, was first cousin, sisters' children, of Michael Murray and lived in his family from childhood. She was the daughter of William and Margaret Comerford Mara. Her son is William Dineen, the famous base-ball pitcher.

Extract from the *Syracuse Evening Herald*:

Catharine Murray died Feb. 6, 1906. She was one of the wealthiest women in Syracuse, possessing upwards of \$200,000 in salt lands and salt covers and property in the First and Second wards which she inherited from her father, Thomas Doyle, and her husband, Michael Murray. Since the death of the latter about thirty years ago she has managed her extensive business with the help of her son, Thomas. Her summer home was at Green Point and for many years she travelled for the benefit of her health and maintained a cottage in the woods.

#### JAMES MURPHY

James Murphy had seven sisters and was the

oldest of the family. When he came to America, in 1822, his mother mourned and would not be comforted until her husband came to Green Point to coax him home. But James coaxed too and persuaded his father to return to Ireland and bring over his mother and sisters. This he did and all were reunited. James during this period had been working in salt-boiling and had also bought a small farm at Green Point to be the home of his family in the wilds of Onondaga. On this farm was the famous Jesuit well, but it was known for the succeeding half a century as Mrs. Murphy's well. For the Jesuits and their labors were not the subject of discussion during those days. The salt boilers and pioneer farmers did not have much leisure for historical research. They were busy making history and clearing the land to be fruitful, and fighting malaria and other evils. They knew Mrs. Murphy's well late in the decade beginning with 1820 and for many years after. Now the well, or the ground where it was, is the property of the Onondaga Historical Association. One man says the Jesuit well was salt water, another says it was fresh water, and that he had drunk it often, another says it had been fresh water but its sources had been permeated by salt water from leaking pipes. But Mrs. Murphy's grandchildren know their grandmother would not drink nor give to drink water that was salty, that the water was of course fresh and constantly used.

## THOMAS MURPHY

Thomas Murphy and his wife, Mary Farrell Murphy, came to Green Point, in 1826, from County Wexford.

They came to join their son James who had arrived in 1822, and who continued to urge them to come, telling them of the country and its prospects, of the salt industry and the little plot of land he had bought. His mother was ready to brave the dangers of the voyage to be with her only son and had already sent his father to Green Point to induce him to return. Thomas Murphy could not withstand the entreaties of his wife and so he moved his family from Ireland to Green Point, since James refused to return home. There were seven daughters no less anxious for their mother's peace of mind and they sailed the deep for three months.

The Murphys had many friends in the neighborhood of their new home. There were the families of Cooney, Doyle, Jackman, O'Neill, McFarland, and Anderson from their own county, or nearby, or related in some social way.

The children of Thomas and Mary Farrell Murphy are: James, who married Mrs. Hoag, a widow, and who had two children, James and Margaret, who live in Buffalo; Ann, who married Alexander Anderson, and who bore Richard, Thomas, Joseph, and several others; Margaret, who married Thomas Fitzgerald, and had one son,

Thomas; Mary, who married Thomas Kendrick; Ellen, who married Alonzo West, and after his death in the Patriot's War, John Rowland, and who had one daughter; Antoinette, who married Patrick Bulger of Buffalo, and bore Thomas, James, Andrew, Patrick William, and Mary; Catharine, who married William Dunn, and had these children: Margaret, Thomas, Mary, Ellen, Agnes, William, Catharine, and Anna; Bridget, who married Peter McGraw of Lockport, and bore Peter, John, William, Daniel, Matilda, and Ellen.

#### WILLIAM DUNN

#### CATHARINE MURPHY DUNN

Catharine Murphy married William, son of Edward and Margaret Kelly Dunn. William was born in 1811 at Castle Comer, County Kilkenny, Ireland. He came alone to America by way of Quebec and then to Oswego. He walked from Oswego to Green Point and spent the first night in Salina at the home of Christopher Hand. Later his brothers Patrick and Edward came. He engaged in the salt business and continued in it for years. He reared his children in comfort, giving them the advantages of a good education. Few men acquire the distinction of having five daughters trained to teach in the public schools of their own and other cities.

When William Dunn and Catharine Murphy married they built their home in Free Street and



lived there until the house was burned in the fire that swept Salina in 1856. They then bought a house of Frederick Morrell at the corner of Bear and First North Streets, Catharine Murphy Dunn spending fifty-two years of her mortal life there and in 1908 completing there her allotted time of eighty-five years.

The children of William and Catharine Murphy Dunn are: Margaret, who married Thomas Farmer, son of Patrick and Bridget Farmer, and had two children, William B., and Dr. Thomas P. Farmer; Mary, who married Patrick Grace, son of John and Ann Grace, and had five children, William D., Charles, George, Mary, and Catharine; Thomas, who married Katharine Lawton, daughter of John and Catharine Lawton, and who had one child, Katharine, who became a nun; Ellen, who married Matthew Chryst and had six children, Mary Stella, Henrietta, Edwin, who died in the Philippines, William, Matthew, and Robert D.; Agnes, who married Richard Wilkinson; Catharine, who is Principal of Grant School, and also a teacher in the Shelter; Anna, who married Hugh McSloy of St. Catharines, Ontario.

### JAMES LYNCH

James Lynch was the son of Cornelius and Joanna Dooling Lynch of Tralee, County Kerry, Ireland. Originally from the city of Dublin, Cornelius Lynch married and settled among the

relatives of his wife in Kerry. Their sons, James and John, both came to Onondaga County. James had obtained a clerkship in Cork with relatives engaged in shipping dairy products to England. Some good fortune brought him a similar office in the United States Navy during the War of 1812, and he came to America. During his service he met many men from the city of New York among whom were two brothers named Little serving in the navy. These young men invited Lynch to their home and there he fell in love with their sister Eliza, then sixteen years of age. She was of Knickerbocker stock, her mother a daughter of the Von Müllers. Small and curly-headed, vivacious yet haughty, she surrendered to the tall, handsome, bold Irishman whom her brothers called their friend. James Lynch was a gentleman of distinguished bearing, exquisite taste in dress, and of polished manners, upright in character and of sterling worth. His little bride forsook for him the gay life of New York, and came up into the wilderness to Utica, where the Devereaux family, true to their reputation of hospitality, made them welcome. There in the course of time James Lynch and Thomas McCarthy of Salt Point met. Lynch with his wife and children came to Salina in the year 1824, opened a store, and engaged in the salt industry. McCarthy and Lynch worked together for many years, in business, in politics, and in religion. They were both in the movement which led to

the establishment of the first Catholic church in this County. Both were eminently successful in business, accumulating a fortune. Socially they were in the foremost rank and exercised a hospitality of which this generation knows not the mode. Both held office and took part in every work of good citizens and won for themselves a place in the history of their time.

Eliza Little Lynch brought with her to the settlement at Salina the charm and grace of the metropolis and is still remembered for her dainty loveliness. The first piano of this region was hers, and the salt boilers often gathered round her gate to beg the favor of her musical art. Her home rivalled the McCarthy home in its reception of distinguished guests. It became a chapel at need and the piano served for an altar. So was laid in Onondaga County the foundation of the Lynch family, which grew and spread into all the avenues of work and life.

The children of James and Eliza Little Lynch are: Mary, who married Edward Murray of Pompey; Lucy, who married John White of Binghamton; Michael, who married Helen Barry of Oswego; John O'Sullivan, who married Eleanor Denman, Ohio; George, who went to California; James, Captain 149th N. Y. Vol. Inf.; Thomas, unmarried; Louise, who married Charles Pendergast, a ship owner of Baltimore, and Adelaide, who married James Pendergast of Baltimore, a ship owner and a brother of Charles.

James Lynch, the third, son of James Lynch and grandson of James Lynch, served in the war with Spain.

#### JOHN LYNCH

John Lynch, son of Cornelius and Joanna Dooling Lynch, of County Kerry, Ireland, came to Salina in 1833, where his brother James had been established since 1824. John had married Mary, the daughter of Dennis Scanlon of County Kerry, and they had brought with them from Ireland their eight children. One child was born on board ship and the youngest was born after they had taken up their residence on a farm in Dewitt. There were nine sons and one daughter besides an infant daughter who died. Of these Daniel, born 1828, is living in Syracuse (1908). Some of the children spent their lives on the farm while others entered actively into the life of the city as merchants, bankers, philanthropists. Their generosity to the orphans was constant and timely.

The children of John and Mary Scanlon Lynch are: Cornelius, Joanna, James, John, Jr., Michael, Patrick, Daniel, Edward, Dennis, Andrew Jackson.

Cornelius Lynch married Kate Duggan. Joanna Lynch married Daniel McCarthy, the only one of his family who came to America. They had these children: Timothy, who died in the Civil War, at Atlanta; Jeremiah, who died at Lookout Mountain; Catherine, who married Patrick Cooney; and Mary.

James Lynch married, first, Margaret Farrell, and they had one child, John. He married, later, Mary Donohue, and their children are: Katherine, Edward, Cornelius, Sarah, James, George, Mary, and Margaret. James Lynch married three times.

John Lynch, Jr., was unmarried.

Michael Lynch married Bridget Command (Cummings) and their children are: John, Mary, Daniel, Cornelius, Ellen, Sarah, Edward, Andrew, and Josephine. Michael Lynch's second wife was Penfield Slattery.

Patrick Lynch married, first, Sarah Stratton and their only child, Mary, married P. H. Pendergast. The children of this marriage are Nicholas, Sarah, Edward and Andrew J. L. Pendergast. Patrick Lynch married, second, Cynthia Frisbee Van Loon, a widow, whose daughter Louise Van Loon married Andrew, the youngest brother of Patrick Lynch.

Daniel Lynch married Ann Ready, daughter of William and Ann Kennedy Ready of County Kilkenny. Their children are: Mary, who married J. W. Pendergast; Andrew J., who married Anna Mahony; Catherine Ann Adelaide, who married George J. Zett; and Louise Elizabeth Lynch.

Edward Lynch entered Fordham Seminary and was ordained a priest by Archbishop Hughes in 1855. His mission was in Yonkers. He died when he was thirty-two years old.

Dennis Lynch was born on shipboard while his parents were coming to America. His wife, Kate Quigley, is said to have been the first white child born in Iowa. Their children are: Edward, Andrew, and Mary Louise, a nun.

Andrew Jackson Lynch was born in Dewitt. He married M. Louise Van Loon and their children are: Major Charles P. Lynch, M.D., of Washington, D. C., and John G. Lynch.

#### DANIEL LYNCH

Daniel Lynch lived with his parents on the farm in Dewitt. He helped his brothers in clearing the land and when nineteen years old bought for himself fifty acres in Cicero. He sold that and bought 120 acres near the toll-gate in the town of Salina. About 1888 he went to Syracuse, and entered the salt business with salt-blocks and vats, and though eighty years of age is still engaged in it.

Among the early settlers of whom he frequently heard were Dominick Boyle, Roger Murphy, Thomas Doyle, Patrick Jackman, Thomas Fagan, David Fagan, and John Fitzgerald, the Leslies, the Cooneys, the McCarthys, Christopher Hand, John Hand, Thomas Hand, Owen Mackin, John Mackin, Christopher Buckley, the Leydens, Patrick Molloy, John McCann, and William McCann.

#### WILLIAM MCCANN

For more than eighty years William McCann

lived in Salina in close touch with the life and development of the place and well qualified to note what he saw. His neighbors regarded him as a treasury of information on the events of early days, as a trustworthy witness of the past and one whose testimony was unimpeachable. Michael Maloney and his daughter Lucy took the writer to visit William McCann, November 17, 1907, for the express purpose of obtaining his story of bygone days.

William was the son of William and Ann McGuire McCann of Shee-Bog, which is between Inniskillen and Clunis on McGuire's Bridge in County Fermanagh, Ireland. They were farmers and may also have been weavers of linen. They came to Albany sometime after 1820. Their son William was born there in 1824, and four years later, 1828, came to Salina on a canal-boat. There were two other sons, James and John. William went to the district school of Salina, which stood in Washington Park, and took his part in the fun and work of those early days.

At that time and for twenty years thereafter it was all woodland from the Oswego Canal to Bear Trap Creek. The woods were full of game of all kinds, and the Indians were peaceable neighbors in the settlements they made while hunting, trapping, and fishing. Pigeons were very numerous and in the springtime clouds of wild geese rose from cover.

William McCann boiled salt and chopped wood

—the two main occupations of that region. He then worked on the State scow and held various positions of trust. For years he was foreman for Dennison & Belden, contractors, and he was foreman for Henry Gale, also a contractor. He was superintendent of the construction of the Rome, Watertown & Ogdensburg, Northern Division, as far as Richland; also of the N. Y. C. freight road around the city. He served in the same capacity at the Deruyter Reservoir and was canal collector of tolls, boat inspector, and harbor master.

He married Martha, the daughter of John and Olivia Haight Dana of Manlius. Their children are Olivia, Agnes, James, and Ella.

William McCann knew many of the early Irish settlers and their descendants and recalled their names. There were John and Michael Leyden, Thomas and James Doyle, John and David Leslie and their parents, Thomas McCarthy and his mother, Mrs. McSweeney, Patrick Cooney, Patrick Jackman from County Wexford, Catharine Murphy Dunn, who was about his own age and whom he knew for eighty years, Peter O'Neill, Welch, Christopher Hand, Michael Yore, John Davin of Liverpool, McFarlands, Andersons, David and Peter Fagan, and Patrick, their father, David Fagan, a policeman, Owen and John Mackin, who like the Fagans had a farm on the Buckley Road, named after Christopher Buckley, James Stimson and Daniel Keefe, who boiled



salt together for several years. Stimson, though a Presbyterian, went to the Catholic church with the others. He also knew James Coughlin, and his wife Ellen, whose tombstone is in the old cemetery. Recollection of James Coughlin is scant but he was a very able man of splendid education and did a great deal of good. His wife Ellen came to the old cemetery at times, to visit her husband's grave, and would accept a cup of tea before she turned homeward.

Thomas Fitzgerald married Margaret Murphy in 1832 and later married Hanna Sullivan, who still lives on Free Street with her daughter, Mrs. George Cole.

Michael Cahill and his son John were very well known by William McCann.

Michael Cahill came to Salina about 1833. He had been twenty-one years in the British service as cavalryman. He took part in the battle at Plattsburg in the War of 1812, and was engaged in a hand-to-hand conflict with a soldier of the opposing army, when the signal of retreat was given. On his discharge from service he received one hundred acres of land in Canada, where he lived for a time before coming to the United States. In after years he met again the man with whom he had measured swords in the battle at Plattsburg. Of those days Michael Cahill rarely spoke when interrogated, but at times when the mood was upon him or when some particular friend tactfully led him on, he would take the old sword and

put it through its play in brilliant pass and sweeping curve. Soon the sword was drawn against the government it had served so long. It was lost in the Patriots' War when its bearer perished, for Michael Cahill gave the sword to one of Onondaga's sons who marched to the Canadian border.

Michael Cahill was sexton of the old cemetery, and used his spare time in constructing a mausoleum for himself. It is the only one in the cemetery and received all that was mortal of Michael, his wife, and his son John, who served in the Civil War. The inscription spells the name as it is pronounced, Chaell. An article in *The Syracuse Sunday Herald*, Dec. 6, 1908, includes a picture of the tomb and a copy of the inscription:

Erected to the memory of  
Michael Chaell  
Born in the year 1786 in the  
Parish of Temple Patrick  
County of West Meath, Ireland.  
Died September 20th, 1848.

Also

To the memory of  
Bridget, wife of Michael Chaell  
Born in the year 1791 in the  
Parish of Milestone, County of  
Kildare, Ireland.  
Love God above all things and love  
thy neighbor as thyself.

Michael Cahill's daughter, Caroline, married

Edward Day. His son John bequeathed his army portfolio to Olivia, the daughter of William McCann.

Mrs. Kate Van Vleck O'Blennis was a household word in Salina. She was a midwife and did much work among the Irish as well as among other people.

William McCann was a witness of the historic fight at the court-house at the corner of Ash and Salina Streets. Michael Maloney said all the old men in Salina knew and related the details of the battle, but some of the details were so nearly incredible that only the best authority should be accepted. He considered William McCann, who was present at the court-house, and mixed up in the crowd, such an authority. Moreover all agreed on the main points.

#### RICHARD FARRELL

Richard Farrell and his wife, Mary, and their children came from Mallow, County Cork, about 1825. Their children are: Jeremiah; Richard, who at the age of nine years was waterboy at the Welland Canal construction, and who married Mary Devoy; Bridget Farrell, who married Patrick Molloy; Daniel, and Thomas.

#### SOLDIERS OF THE REVOLUTION

Chase writes<sup>1</sup>:

There are many incidents of the Revolution re-

<sup>1</sup> F. H. Chase.

puted to the old town of Salina. Nine soldiers of the continental line are known to have been actual residents of this town. An interesting anecdote of one whom it is difficult to locate has also been related. It occurred during Lafayette's visit to Syracuse in 1825. Under him there had served during the Revolution a private named Moore who, from the size of his head, had been nicknamed by his soldier comrades, "Cabbagehead" Moore. After the Revolution he moved to Salina, and upon the visit of General Lafayette pushed forward to ask: "Do you know me, General?" "Know you?" was the answer, "how could I ever forget old 'Cabbagehead'?" . . .

Another Revolutionary soldier of Salina was William Connor. . . .

Vine Coy at the age of seventy-four in 1840 was a pensioner for services in the Revolution.

#### DENNIS DEVOY

Three young men set out in search of adventure from King's County, Ireland, and landed at Quebec, June 23, 1822. After some time two of the young men returned home but the third, Dennis Devoy, came on to Deerfield near Utica. On board ship with them came Thomas Hurst and his wife and children, John, Samuel, and George, bound for Syracuse.

Dennis Devoy was born in Tullamore in 1802, the son of Dennis Devoy. There was a tradition in the family that at some time, a few generations had lived in France, but the reason of the exile, whether political or religious, is not known.

When General Lafayette journeyed on the Erie Canal in 1825, the American people had not forgotten his services in the Revolution and they rushed to greet him and to press his hand and hold up their children to receive his kiss. It was an event to be treasured in the memory. Among the men to clasp his hand at Utica was Dennis Devoy.

In Deerfield, Dennis had engaged in distillery and the raising of live-stock. When in 1826 he closed the distillery, he drove his stock along the highway, selling it as he could, and finally arrived at Salina where he opened a general store on Exchange Street. Like all the merchants in that place he engaged in the manufacture of salt.

There was not much money in circulation and some of that was counterfeit. Banks were unreliable. Produce was the medium of exchange. Farmers and Indians were among the patrons of the merchants. The Indians brought their handiwork—handles for all kinds of tools, and ladles for use in the salt-works. Fish was abundant, game also.

The property which Dennis Devoy bought a few years after locating in Salina, consisting of two lots, store, and dwelling, cost \$4800. Sixty years later it sold for three hundred dollars.

Dennis Devoy married Mary, the daughter of Michael McEvoy, who had come to Utica when she was four years old, from Queen's County. Their children are: William, Terence, Mary,

who married Richard Farrell, Kate, George, Esther, who married John McGuire, Louise, Martin, who married Katharine Ryan, Dennis, John, who married Anna McGuire, and Thomas.

#### PETER O'NEILL

Peter O'Neill and his wife, Hanna Welch, came from the border-line of the counties Armagh and Tyrone and landed at Quebec about 1830. They came on to Oswego, where Peter spent one season packing flour. He had been a weaver of linen in his native land. His brother-in-law, Harry Welch, was at that time in Salina, and so drew Peter and his wife to this County, where they entered the salt business. They located at Liverpool and are said to be the first of their name who came to Onondaga. They soon made a place for themselves because of their great physical strength when might won right. They had ten children, nine boys and one girl, and were loyal to each other. They worked together and fought for the rights of each and all. They had to fight, and they knew the art. Prejudice against their race and the general conditions under which all pioneers in this County lived, made physical combat the court of justice. The O'Neills of Liverpool and the McMahons of Caughdenoy (Cockanoy) cleared the County by a visit or two of its petty tyrants, to whom they administered corporal punishment, for there are many who just miss decency for the want of a timely physical

chastisement. Some of these had fed the minds of their children with such tales that an Irishman became a terror and a monster. The child's curiosity discovered the lie and found that he was only a man, like other men.

Peter O'Neill and his nine sons worked in every detail of the salt industry from boiling to shipping. They were all boatmen, owning their horses and boats, making money easily and spending it freely. On a trip of four or five days, sixteen hundred dollars were often the profits. They shipped generally to Oswego but also east and to New York. From Oswego they returned with twenty-five or thirty cords of wood for use in the salt-blocks in addition to the regular supply accumulated during the winter. At one time there were 700 cords of wood piled ready to feed the fires of the salt-blocks. The salt boilers were makers of salt in summer but hewers of wood in winter. The whole family, father, mother, and children, and a gang of eighteen or twenty men took up their winter quarters in a log house in the woods and the picturesque life of the lumber camp had its local habitation in Onondaga. The mother did all the cooking for the large family, the open fire-place, with crane and kettle and blazing logs, being the centre of her labors. The rude bunks rose one over the other around the walls of the room. All worked hard and slept well.

The O'Neills cut their wood mostly at Caughdenoy, which is called Cockanoy by many of the

old settlers. The McMahons' land adjoined theirs and the two families became friends. William McMahon is described as a perfectly built man over six feet in height, beautifully proportioned, with great broad shoulders and splendid carriage. His strength was in proportion. His brothers, Arthur, Thomas, Frank, and John, were equally well noted for their physique and strength.

Peter O'Neill had no brothers or sisters as far as any one can recall. His son John, who gave the facts of this story in an interview at his home, December, 1908, does not know his father's birthplace, but it was on the border-line between Armagh and Tyrone. Mrs. Emeret Crawford of Liverpool said that when Peter O'Neill came to America in 1830, he left his two oldest children in Ireland with his wife's mother, who, a widow, had married James McGee. Sometime after the O'Neills located in Liverpool James McGee brought there his wife and the O'Neill children to their parents. McGee was a very well educated man and was very kind to his neighbors. They went to him with their troubles and he was their spiritual adviser in the absence of the priest. He conducted the funeral services and other prayers when no other minister was available.

Peter O'Neill had his experience with the effigy of St. Patrick, hung high over the street on a rope between the opposite housetops. On his way to market he did not appear to see the image. A



neighbor called his attention to it. Peter looked up, then said: "Be jabers, it looks like Martin Van Alstine," and passed on. A Dutch St. Patrick seemed to the jokers funnier than their joke.

Hanna Welch O'Neill was a faithful helpmate to her sturdy husband and the strong mother of strong sons. Fearless and daring without, the men of the household obeyed the glance or the nod of the mother in her home. She was one of those splendid women who knew not fatigue. If the men of those days were of almost incredible strength, the women were also of great vitality and power. They were accustomed to physical labor and did with ease what a woman of to-day would grow weary in even contemplating.

The children of Peter and Hanna Welch O'Neill are: Matthew, who married Miss Graham; Mary, who married Capt. Gavigan of Auburn and whose daughter Rose married Patrick Corbett; Francis, who married Mary Sitz; Peter, who married Mary Jane Brady; John, who married Lucinda Freeman; James, who married Lucy Basseter; Cornelius, who married Ann Dalton; Henry, who married Elizabeth Passmore; William, and George.

Henry O'Neill tells how his father happened to locate at Liverpool. Peter O'Neill had come from Oswego to Salina, where he lived for a time. Not liking it, he decided to return to Oswego. He engaged passage with a boatman and started. When the boat reached the dock at Liverpool one

of the men there named Ingersoll asked O'Neill some questions about his destination and business and then volunteered the information that they did not allow Irishmen in Liverpool. "That's just the place I'm looking for," said O'Neill and immediately had his baggage put ashore and with his family took up his residence in that village.

#### CHURCH OF ST. JOHN THE BAPTIST

Clark writes<sup>1</sup>:

In 1829 St. John's Roman Catholic Church in the village of Salina was commenced and enclosed by the exertions of Thomas McCarthy and James Lynch and a few other Roman Catholics and the liberal donations of their Protestant fellow-citizens in the villages of Salina and Syracuse, and by collections made by said McCarthy and Lynch from their friends in Utica, Albany, and New York. Rt. Rev. John DuBois was then bishop of the diocese of New York, and for the two succeeding years the congregation being small was visited by clergymen only once a month. Rev. Francis O'Donohue, Rev. James O'Donnell, Rev. Haes, and Rev. Cummings are the priests (Irish) who have had charge there.

#### THE APPEAL TO FISTS

A city arose in the swamps and wilderness of Onondaga by hard work and equally hard fighting. The officers of the law in the early days were unwilling and unable to restrain the stal-

<sup>1</sup> J. V. H. Clark, vol. ii., p. 145.

wart pioneers and either kept away from the field of battle or stood on the side lines to cheer on the combatants. The methods of fight were with nature's weapons, the fists, and when all other means fail, these must decide the battle. Man to man is the primal and the final test. The art of self-defence is under ordinary circumstances here in Onondaga confined to professionals and boys. The man seeks the law or avails himself of the weapons of the mind, or bows his head in submission; but when something stirs him to the depths, he strikes. Physical combat is the only relief to his heaped-up wrath, and physical punishment is the only kind his enemy will not fail to understand. This feeling sweeps over a whole country and drives it to war. Blood does not boil at the thought of pulling a trigger or lighting a fuse. The need is to strike a blow, and a blow is struck, if only figuratively. This very figure of speech persists because it represents an impulse common to all. It is easy to be judicial and even scornful of another's quarrel, but not in one's own.

The fights of the early settlers of Onondaga, especially at Salt Point and Syracuse, had causes some grave, others trivial. Some were simply for exercise—as a vent for superabundant strength. Every man not physically disqualified took his part in the contests while the need lasted. In time, law prevailed among the better men, and as at present, public quarrels were conducted by rowdies.

It is not to be doubted that when the Salt Pointers went forth to battle their Irish members were well represented and for the time forgot their own private disputes for the glory of Salt Point. They met and vanquished the Syracuse crowd, and found worthy opponents in the men of Liverpool. Geddes had its fighting men and nearly every settlement its representatives, and a row could be furnished on short notice. A man crossed the boundary line of his territory and met, perhaps by accident, a member of a rival faction, jostled him, and precipitated a fight. Each then sent out his rallying-cry, and friends nearby sent the cry in a widening circle, and all who heard rushed to the battle. It might be the Upstreeters and Swampers of Liverpool, the Syracuse and Salt Pointers, the Syracuse and Garry-Owens of Geddes, or the Canallers and Masons of Lodi. Sometimes the fight was general, often between champions. Fair fight was the rule. A ring was formed and judgment passed on the merits. Law was there—the contestants as their own lawyers, the witnesses and the jury giving their votes and, if necessary, executing judgment on the spot, or postponing it for future trial. A bully or a coward learned his limitations then and there.

Liverpool had many experiences in the early days, about the year 1830. It not only had its own fighting factions but these factions often were forced to combine their champions to repel invaders. Time and again noted fighters came

there for the purpose of whipping the town, but it is not in the memory of man that the Liverpool champions were defeated. Among them the mightiest were King Allen, Nate Whiting, and George O'Neill.

The O'Neill family of Liverpool contained ten men, the father, Peter, and his nine sons. Peter came there in 1830, and his children grew to be a powerful element because of their strength. They were good fighters and knew how to defend themselves and their friends, and because of this they and the town had peace.

#### FURY FAMILY

This is an extract from the twenty-first article in a series of *The Old Days* written by Albert H. Crawford of Liverpool, and published in an East Syracuse newspaper, June 9, 1894.

Along about seventy-two years ago when the gray-haired grandfathers of to-day were babes in arms, there lived in a certain place where the sounding sea beats upon the shores of Ireland, a family named Fury. Whether there were silent letters or diphthongs in the name or not is of no consequence any more than the name of the county they lived in, so we will spell it as pronounced, just plain Fury. Patrick and his wife and his eight children were well and prosperous and, as they should be, contented. Quite well to do was Fury, in fact, for he was the owner of a fine home, a flourishing mill in operation, and considerable landed

property. Mrs. Lee never knew just how it happened, whether it was a tidal wave, or a great storm out of the stormy Atlantic that drove the waves far inland, or an inundation from the inland itself, but from some source the floods came and beat upon that house and it fell, and upon his mill and it was swept away. His lands were covered and rendered valueless. His family, himself, and some wearing apparel and bedding were all that was saved. Mrs. Lee says that among their effects were silk dresses and quite a quantity of very fine linen bed furnishings that bore witness to better days. So it was that the Furys gathered all together what was left to them, and with home gone and property gone, they also gave up their native land, and sailed away from dear old Ireland into the new world where with Irish courage and Irish hope they would begin life anew.

The Fury family narrowly escaped shipwreck, too, but finally arrived and made their way into the interior. Either by the way of the great lakes and Oswego river or overland they arrived in time at Phoenix where Patrick and the oldest boy found work in building the canal. They put up a shanty and tried to make themselves as comfortable as possible. The oldest girl's name was pronounced Beady. The other girls were Ellen, Catharine, and little Jane. Patrick was the oldest boy, Richard fifteen months younger, while Johnny was in his sixteenth year. They were as fine a lot of children, Mrs. Lee says, as she ever saw together but baby William was a beauty. He was less than a year old, bright and active and as handsome as a picture.

Soon sickness came into the immigrant family and one after the other was laid low. They had

come to Liverpool meanwhile and Mr. Stigney, the poormaster, put them temporarily in the little old red schoolhouse on the common. Mrs. Lee's mother, Mrs. Forgar, and Mrs. Abbott, Mrs. George Bassett's grandmother, for pay and pity were engaged to care for them. They were all sick but the oldest boy with typhus and ague. The four girls had ague. Beady had it every day. Catharine was salivated and lost every tooth. Dr. Hubbard was there two or three times a day and Mr. Stigney was there at least once every day to see all was supplied that was needed. Fury died and was buried on the day his oldest boy was nineteen years old. The faithful mother gave up the struggle just one week later. Catharine was not expected to live from one day to another. Seven weeks it took for the disease to run its course and she began to mend. As soon as they could be moved the family was brought in a wagon to Mrs. Forgar's own home where she and Mrs. Lee slowly nursed them back to life. Mrs. Lee says her heart ached for the baby boy. Every time he saw anything that had belonged to his mother he would cry pitifully for her. When Mrs. Forgar got the mother's clothes out on the floor to wash, the little fellow struggled out of Mrs. Lee's lap and made his way over to the clothes. He seized them in his little arms, clasped them to his body, and broke into a wailing cry for his mother. They had to be taken out of his sight. Sometimes the only way Mrs. Lee could quiet him and get him to come to her, was to put on a cap and then pass a shawl over her shoulders, crossing in front, then passing around, and tying at the back in the manner common with old country women, which made her look very much like the little orphan's mother.

As the children were gradually brought back to health and strength Mr. Stigney—a model poormaster he must have been, by the way—bought some cloth and made a bee to have some clothing made up for them. Then he found a place for Richard in a store in Baldwinsville, and got John into another store in Salina. Patrick, the oldest, was able to shift for himself. Beady, the oldest girl, went to live with a wealthy farmer in Pompey—a cousin of Mrs. Forgar's, where she lived until she was married. Ellen secured a place at Mosher's on Onondaga Hill but died in less than a year. Mrs. Lee thinks someone from the country took Catharine but she does not remember what was done with poor little Jane. Their effects were sold by the poormaster and applied to liquidate the expenses of sickness and death. They had worked long enough at Phœnix to buy a cow which they brought with them. Mr. Forgar bought the cow for twenty dollars. Mrs. Lee bought a kettle, for three dollars, that they had brought from the old country, and has it yet.

An Irish family out towards Clay Corners came and took the baby. The children were then still at Mrs. Forgar's. They hung around the wagon crying and sobbing as they kissed the dear little fellow for the last time. The baby stretched out his tiny hands and cried and struggled to be taken back. It seemed as though his heart would break and Mrs. Lee thought he would go into spasms. That was indeed the last time they ever saw their baby brother, for within three weeks the family moved West and the baby was never heard of again. Her own baby Harry was a baby then and seventy years have sped away since the breaking up and scattering of the unfortunate immigrant



family. Aside from Mr. Case no one but Mrs. Lee remembers anything of this family. The last Mrs. Lee heard of them was that the oldest boy was going to return to Ireland.

How many times have I thought of the Fury family. I recollect going up to the old schoolhouse with some one. I saw them lying sick, the father dead, the mother walking the floor in great distress, wringing her hands and crying, and I remember her saying "twenty years ago to-day I was a happy bride, nineteen years to-day was a happy mother. To-day I am the most miserable of women." She did not seem to notice any one.<sup>1</sup>

Sometime previous to the war of 1812 there turned up one day at John N. Smith's tavern a real live Irish gentleman. When he sailed away from Dublin bay it was as a cold corpse in a coffin. He was smuggled out of the country by his friends to escape hanging for "wearing o' the green." He did not work except to help a little in the tavern as a matter of accommodation, when the clerk was absent. He was very tall, well proportioned gentleman, a jovial companion and clever fellow generally. He used to sing "They 're hanging men and women there for wearing of the green," and other popular Irish songs. He received regular remittances from the old country but at last died and it was a standing wonder what became of the considerable amount of money which he was supposed to have. His name was Crawford.<sup>2</sup>

Clark says:<sup>3</sup> "Liverpool was named by the

<sup>1</sup> Quotation from another article by A. H. Crawford.

<sup>2</sup> A. H. Crawford.

<sup>3</sup> Clark, vol. ii., p. 148.

commissioners of the land office. Previous to this, it was called Little Ireland."

The new name must have been given as an antidote. The Irish were there in numbers for many years and "Little Ireland" is still in the memories of those not yet grown old.

#### PATRICK MALONEY

Patrick Maloney and his wife, Catharine McGee, came from Cloenlee, County Wexford, Ireland, to Salina sometime after 1840. Patrick Cooney and Patrick Molloy were friends already established in the salt business, and Patrick Maloney immediately began to boil salt. Men were paid by the hundred bushels, sometimes four dollars for a hundred bushels. During the war some men made two hundred dollars or more a month.

Patrick Maloney and John Shannon bought a block of land four hundred feet square from the State for \$400. Many small canals were dug by the salt boilers for shipping salt. In winter they went to the woods, generally towards the north, to chop wood, receiving fifty cents a cord of four-foot wood.

The children of Patrick and Catharine Maloney are: James, Margaret, Michael, and Catharine.

Michael Maloney like most of the children near the salt works began early nailing barrel heads as his contribution to the great industry. This he did in vacation time, for he attended school faithfully. When eighteen years old, he ran his

own boat, carrying lumber, grain, coal, and salt. For some time he was a bookkeeper in New York, earning one hundred dollars a month, but he returned to Salina and entered the grocery business, also the coal, feed, and wood business. He was elected school commissioner of the First Ward for 1883-1889, being president of the school board in 1886-87, the only Irish-American who thus far has held that office.

Six of his children have graduated from the Syracuse High School: Lucy, Catharine, John, William, Thomas, and Louise. His other children are: James P., Michael, and Margaret. Michael Maloney obtained the interview with Wm. McCann which is included in these notes.

#### WILLIAM O'BRIEN

William O'Brien and his wife, Bridget O'Connell, came to Salina from Listcarroll, County Limerick, in 1848. He was a man of great strength and splendid physique. One of his pleasures was swimming with his boys, Daniel and William, one on each shoulder. They became expert in the art and thereby once saved their father from drowning. The children are: Daniel, who married Maria Gallagher; William, who married Margaret Kingsley; Margaret, Sister Annunciation; Ellen, Sister Evangelist; Catharine, and John.

Daniel O'Brien and John Hoolihan as contractors constructed many buildings in Syra-

cuse and did much government work. One of the most interesting constructions was at Portsmouth when work had to be rushed to house the Peace Commission of Russia and Japan in 1905. The work was carried on night and day, the men spurred by the premium offered for the completed building. Precious woods were used in finishing and the apartments for the commissioners were beautifully furnished. After the conference everything went to souvenir hunters.

John McQueen came from Ireland and fought in the War of 1812. He located in Liverpool, where his son Robert was born in 1821.

The petition for a church in Salina, drawn up about 1828, was preserved for a long time but is said to be now lost. It had the signatures of six or seven men and the marks of two or three. In the absence of proof, hearsay is depended upon for the following names as the original signatures: Thomas McCarthy, James Lynch, Patrick Cooney, Thomas Doyle, Patrick Jackman, Peter Caldwell, and Jacob Hausenfrats.

Jeremiah Driscoll and his wife Margaret came from Mallow, County Cork, about 1840. They lived on a farm which they bought in Clay but after a time went to Salina, where they made their home. Their children are: Ellen, who married John Leahy; Mary, who married Thomas Mc-

Carthy; Margaret, who married Terence Riley; Martin, and Agnes.

William McKenzie and his children, Jane, William, Robert, and Alexander, were Irish. They went to Liverpool after 1830.

Father Guerdet was one of the first professors of the University of Lyons, France. He wrote articles against the government and Louis Philippe, and was obliged to leave the country. He went to England and then as a missionary to Canada, then to Salina. (Eugene Petit.)

Patrick Ford owned a farm and salt works. He married Nancy, the daughter of James Slatery, who came to Salina about 1835.

### JOHN HOOLIHAN

John Hoolihan, son of Michael and Honora Clary Hoolihan, came to Salina with his parents when he was nine months old. His father was from Kilkenny, and his mother from Tipperary.

John Hoolihan formed a partnership with Daniel O'Brien, and constructed many buildings and public works.

John Leahy and his wife, Kate Clary, came from Tipperary in 1840. Their children are: Matthew, John, and Dennis. The wives of John Leahy and Michael Hoolihan are sisters.

## 66 . Pioneer Irish of Onondaga

Father Hackett was buried in the old school-yard for many years and then transferred to St. Agnes Cemetery.

Garrett Doyle was one of the first police commissioners.

Michael, Daniel, and James Murray were First Ward settlers and were all well-to-do.

The children of William Butler, who lived at the corner of Spring and Court Streets, are Mary, who married Michael Tobin, William, and Edward.

The children of John Shannon, corner of Free and First North Streets, are: James, Mary, and Libbie.

Patrick Mulherin has three sons: James, John, and Bernard.

Mr. Rodgers came to Salina from County Sligo in 1831.

William McFarland had one son, Robert, and several daughters.

Christopher Hand came to Salina about 1830. His sons are John and Thomas, whose daughter Gertrude married Henry Gale, and their daughter in turn married Edward, the son of John Lighton.

“When Isaac Van Vleck came to Salt Point,

in 1792, he found there a Mr. Hopkins engaged in the manufacture of salt in what were then called 'salt works.'<sup>1</sup>

Richard Maloney was paid one hundred and fifty dollars for clearing lot 43, Cemetery, in 1829.

Russell Buckley was another early boatman and is said to have taken the first load of salt through the Erie Canal from Salina to Utica. His son Christopher perished in the Patriots' War.

Hugh Gallagher and his wife, Mary Gallagher Gallagher, came to Salina about 1839. Their children are: Antony, who married Mary Killgallon; John, who married Elizabeth Hanley; Maria, who married Daniel O'Brien; Anna, who married James Powers; Kate, who married John Funda; and Julia, who married Timothy Driscoll.

There was in Liverpool another O'Neill family. The father was George, a champion. His son, James, was called "Yankee Jim." The term Yankee thus applied generally meant an Irish Catholic who had lost the faith or affiliated with the "Yankees." It was often used as a synonym for Protestant.

James Stimson called himself the Presbyterian, and was fond of quoting Lorenzo Dow to those who

<sup>1</sup>G. S. Strong.

wished to listen. Those who did not so wish, listened nevertheless, fearing the heavy hand of this disciple. However, James often accompanied his friends to their various churches.

### THE COURT-HOUSE FIGHT

Election day in pioneer times was dreadful for the lovers of peace and order. Intemperance, brawls, recklessness, and cheating were common. Might prevailed and a stolen ballot box was often the booty of the stronger. Political excitement, added to the ordinary conditions, proved just enough to make a tumult. Much has already been written of those days, but one of the battles is held in the memories of many in Salina, who call it the fight at the court-house, then situated on the corner of Salina and Ash Streets. The chief actors were Donohue and Mooney, who, however, became separated in the crowd and carried on their fisticuffs independently. The story centres on Donohue and his prowess. So incredible were his strength and endurance that men of to-day hesitate to relate the story, though all agree regarding the main facts. It is a matter of common consent that William McCann, now eighty-three years old (1907), a witness of the fight, gives the most authentic account of how the affair began and ended, and the trivial cause.

It was sometime between the years 1840 and 1845, it may have been 1841, the year of which so much lawlessness is recorded, that a political



meeting took place at the court-house. The building was so crowded that one could scarcely move. Donohue and his friend Mooney stood together behind the last row of seats. They were pushed and jostled continually and often crowded over onto the occupants of the rear seats. One of these, named Ase Daggett, did not enjoy being thus crowded, so he pulled Donohue's cap down over its wearer's eyes. Donohue, a peaceable man, said nothing, but replaced his cap. A few minutes later Daggett repeated his little trick, and Donohue, replacing the cap for the second time, said in a terribly quiet voice, "Don't you do that again." The warning in his voice was unheeded, and when for the third time the cap was disturbed, Donohue reached over, caught Daggett by the breast, and with one arm lifted him out of his chair and started with him for the door and the fight was on. The crowd was so great that Daggett became a wedge to open the way and so they reached the steps. Many tried to rescue Daggett, but Donohue, who was powerful and fearless, knocked down one after the other just as fast as they came up. He was ready for all comers and no one came up for a second experience. One, in falling, often carried down others with him because of the crowd. Men saw their friends go down and looked upon Donohue as the aggressor and attacked him, but he stood his ground, hitting right and left while a hundred were trying to get at him. He knocked down

many but during the whole fight never went down himself farther than one knee. Neither he nor the others knew what they were fighting for, but after it had begun Donohue had to defend himself, and this he did according to the rules without a single move that was not fair fight, even after his opponents assailed him with chunks of frozen mud.

So the fight went on, Donohue finally getting braced against the wall and ready to keep it up as long as necessary. But James Harroun and Alexander McLean, busy bringing in men to the caucus, came upon the scene. "Hold on there, boys. By the devil, stop that boys," said Harroun and going up to Donohue said, "My good man, come with me," and Donohue as meekly as a child bore his six feet and four inches of height after the peace-maker.

The fight of Donohue became a fireside tale and received many exaggerations. Nelson Phillips, who witnessed the fight, was fond of recounting it. He said that Donohue knocked down five or six men with the forward thrust of his fist and as many more behind him with his elbow, as his arm came back to position.

James Donohue was a comparative stranger, and had never been known to fight. He was cool and deliberate in all things and of excellent character. He was an industrious laborer and on this day when he had to fight won the respect and ad-

miration of all. No one looked upon his conduct as anything but gallant and courageous. He is said to have been the largest man in the County, essentially a man of peace but powerful and absolutely fearless.

## II

### SYRACUSE

THE site of the city of Syracuse is thus described by Clark:

The ground upon which the city of Syracuse now stands was originally a part of the Salt Springs Reservation, and at the time the county was organized in 1794 with all that part of the reservation east of Onondaga Creek and Lake was included in the town of Manlius.

The first locality which received a name within the limits of the present city of Syracuse was called Webster's Landing, from Ephraim Webster, who kept a few goods for the Indian trade, on the bank of the creek, a little south of its outlet. Mr. Webster was succeeded by Benjamin Newkirk in 1793, at which time there was quite a number of Indian cabins, ranging along the west bank of the creek, enough to form a respectable Indian village. The dark, gloomy, and almost impenetrable swamp now occupied by the city, was then a favorite resort for wolves, bears, wild-cats, mud-turtles, and swamp rattlesnakes. The western portion of the valley about Syracuse was originally timbered with hemlock, birch, and soft maple; the eastern portion with cedar and pine.<sup>1</sup>

<sup>1</sup> Vol. ii., p. 83.

In 1804 an act was passed directing the sale of two hundred and fifty acres of land, of the Salt Springs Reservation, the avails of which were to be expended in laying out and improving a road running from lot forty-nine, Manlius, to lot thirty-eight, Onondaga, east and west through the reservation. The lot was laid out in rather an irregular form and the reason assigned for so doing, was that as much dry land might be secured as possible. But notwithstanding all the precaution of Mr. Geddes, he found it impossible to locate the ground in such a manner as to avoid entirely the swamp, some considerable portion of which was covered with water most of the year; a doleful place, indeed, for the site of a future city.<sup>1</sup>

The lot was thereafter called the Walton Tract.<sup>2</sup>

In spring [1819], the water did not usually subside sufficiently to allow people to pass with any degree of comfort till late in May or June and those going from Onondaga to Salina were obliged to pass around on the high ground east of Syracuse over by-ways, which were cut in every direction through the reservation for the purpose of collecting wood in winter for the salt works. A person passing over the present [1849] improved roads can have no conception of their impossible condition in spring and autumn, at that period. In fact the only time when they were endurable was in winter, when perfectly frozen and covered with a good body of snow.<sup>3</sup>

In the fall of 1819 Judge Forman removed to Syracuse with his family. At that time there were but two

<sup>1</sup> Vol. ii., p. 83.

<sup>2</sup> Vol. ii., p. 86.

<sup>3</sup> Vol. ii., p. 89.

frame houses in the village, besides the tavern. Log houses and plank and slab cabins were scattered over the dry ground, most of which latter had been tented by laborers on the canal.<sup>1</sup>

In 1822 Syracuse had not more than two hundred and fifty inhabitants, and no place of worship, no schoolhouse. Almost every man engaged on the canal was sick.<sup>2</sup>

In 1822 Judge Forman procured the passage of a law authorizing the erection of fixtures for the purpose of manufacturing coarse salt by solar evaporation.<sup>3</sup>

To no individual so much as to Judge Forman are we indebted for a modification of our salt laws, and for the substitution of water power for hand labor in the elevation of brine, for the reservoirs, and all the apparatus connected with those improvements, and for the introduction of the manufacture of coarse salt by solar heat. These were measures in which the public were deeply interested, which particularly absorbed his attention, and which have greatly improved and increased the manufacture of salt in the town of Salina.<sup>4</sup>

They set up two crotches, suspended their kettle on a chain around a pole between them, and thus carried on the business of making salt.<sup>5</sup>

1797. Mr. Hopkins located on present site of Syracuse.<sup>6</sup>

<sup>1</sup> Vol. ii., p. 90.

<sup>2</sup> Vol. ii., p. 91.

<sup>3</sup> Vol. ii., p. 76.

<sup>4</sup> Vol. ii., p. 77.

<sup>5</sup> Vol. ii., p. 10.

<sup>6</sup> Vol. ii., p. 87.

1799. Mr. Butler located on the present site of Syracuse in the vicinity of the spot where Mr. Bogardus put up his hotel (site of the Empire Block).<sup>1</sup>

### JOHN SAVAGE

The family of John Savage is said to have been the first Irish family to locate in Syracuse. He came about 1821, when two hundred and fifty scattered people made the nucleus of the future city. His wife, Mary Ringwood, and their five children made up the family. They were Margaret, who married Campbell, Anna, Richard, Mary, who married Sylvester R. Town, and one other child, who died in infancy.

Richard Savage ran the packet-boat for some time and then became a builder and lumber merchant. He built the St. Charles Hotel.

John Savage was remembered as a cheerful, hopeful man, a general favorite in the village, fond of children, fond of dancing, in which he was an expert. His descendants take their own share of the world's work, as he did in the early days of the village.

Clark records<sup>2</sup>:

In 1794 the county of Onondaga was erected from the western part of Herkimer and included all the Military Tract which now embraces all the counties of Seneca, Cayuga, Cortland, and Onondaga.

In Clark's *History of Onondaga* are brief refer-

<sup>1</sup> Vol. ii., p. 87.

<sup>2</sup> J. V. H. Clark.

ences to some who bear Irish names. Such are here transcribed:

1792. Cornelius Higgins built blockhouse at Salina. Major Cochran accompanied Col. Van Schaack in his expedition against the Indians (Onondagas) in 1779, and visited Green Point, Onondaga Lake, Brewerton, and the hamlets of Onondaga. James Dean was an interpreter with Ephraim Webster, March 11, 1793, and was a witness of leases July 9, 1788. Vincent Matthews and James Emmott were State Commissioners for several years. Among the jurors, grand and petit, of the first court were Henry Moore and Thomas Morgan. In the Circuit Court, Onondaga County, June 14, 1797, among the grand jurors were John Lamb and Joseph Cody. Judge of Onondaga County Court in 1823 was James Sisson, Jr. In 1828 was Martin M. Ford. Surrogate of Onondaga County in 1802 and 1811 was George Hall; in 1831 was John Fleming. Members of Assembly: 1803, John Lamb; 1809-14, Barnet Mooney; 1816, George Hall; 1817, James Webb; 1829, Samuel R. Matthews; 1843, Thomas McCarthy; 1845, Dennis McCarthy and 1849, Samuel Hart. In 1825 Thomas McCarthy was elected trustee of the village of Salina, and in 1826 President of the village. The Federal Company organized for making salt in 1798 included Daniel Keeler and Thomas Hart. In 1825 an act was passed providing an engineer for the salt works at Salina. Simeon Ford, Esquire, was appointed. Barnet Mooney of Hannibal was one of the committee to circulate the petition for the Erie canal. Jeremiah Keeler built the section of Erie canal through Syracuse. Michael Hogan and Charles Walton bought



a portion of the Abraham Walton tract about 1804. Tract was sold again in 1814.<sup>1</sup>

Carroll E. Smith writes<sup>2</sup>:

1841. Gunpowder explosion. Isaac Stanton killed. The Irish wounded: Hugh Rogers, Thomas R. Hall, Joseph McDermott, Patrick Denfee, Handwright, B. L. Higgins, John McCaslin, Dr. James Foran, Mr. Martin, John Burns, Luke Collins, and William Lilly. 1824. Joel Cody's residence with the famous flower garden. [Frank Hunt says he was Irish.] 1827. At north side of Franklin Street bridge a small tavern was kept by William Hicks. 1825, Charles T. Hicks was an active man in the Methodist Episcopal society.

The towns of Onondaga are Camillus, Cicero, Clay, Dewitt, Elbridge, Fabius, Geddes, Lafayette, Lysander, Manlius, Marcellus, Onondaga, Otisco, Pompey, Salina, Skaneateles, Spafford, Tully, and Van Buren.

Timothy Cheney writes<sup>3</sup>:

1823, George Davis & Co., and John Rogers & Co. 1825, May, First village election. John Rogers, trustee. James Webb, assessor. Henry Young, poundmaster. Thomas Bennett and Bradley Carey. May 8, store license to Joel Owen. He played in German band. 1826. Joel Owen and John Wall, first firemen. M. M. White and Judge James Webb. H. W. McGowan played in the German band. 1828. Calvin Riley, soapmaker. 1829. George T. M. Davis built a house at the corner of Onondaga and South

<sup>1</sup> J. V. H. Clark.

<sup>2</sup> *Pioneer Times*.

<sup>3</sup> T. E. Cheney.

Ave., on the cinder road. John Wall was a builder and in 1829 was contractor for building a jail. 1830. Caleb Davis, butcher shop. Father of Thomas T. Davis. George Davis, merchant.

Cummings was an old hunter and trapper who kept pet bears, wolves, monkeys, wildcats etc., which he exhibited to passing boatmen for a small fee. He was bought out in 1824. This Cummings was a miserable old fellow and everybody was glad to get rid of him.<sup>1</sup>

The other house near the corner of Warren and James in 1824 was the residence of the widow Cushing who obtained a scanty subsistence by retailing milk to those needing this product of her only cow.<sup>2</sup> [Frank Hunt said his mother knew her as Granny Cushing.]

A little Irishman named John Dunn had a blacksmithing and horseshoeing shop on the corner of Genesee and Mill streets in 1824.<sup>3</sup>

The garden of Judge Joshua Forman was well stocked with fruit and was tended by a Protestant Irishman named Montgomery, a very intelligent, faithful man.<sup>4</sup>

Other residents in 1824 were Mr. Martin who had a carriage factory; James Webb; Henry Young, a miller; Matthew L. Davis, a builder; William Hicks, tavern keeper; Lieutenant Russell and John Rodgers, one of the most enterprising men in the village of Syracuse. Amos and Rufus Stanton. Isaac Stan-

<sup>1</sup> T. E. Cheney.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

ton had a stonecutter shop at the corner of Church and Salina. H. & W. Dowd.<sup>1</sup>

This story is related by M. C. Hand of a man who bears the Irish name of James B. Moore<sup>2</sup>:

Our first schoolhouse was built on Church Street. The first sermons were preached there by all sects. In February, 1821, was organized the first Baptist society with a membership of thirteen persons. The seminary at Hamilton offered to provide preaching every Sunday on condition that those interested should furnish a horse and saddle to be the property of the seminary. James B. Moore had just bought a fine horse in exchange for sixty bushels of salt at one dollar a bushel. He was notified one day that this little religious society had voted that his horse had a providential call for this purpose; he at once added his vote and the horse was sent to Hamilton. As Moore was a strong Methodist and never a member of the Baptist society he was looked upon as a most generous Christian. He was a good citizen, devoted to his family. He and his wife lived to see more than eighty years and both died from old age on the same day.

#### PATRICK SHAUNESSY

Patrick Shaunessy and his wife, Mary Bustin, came from Stone Hall, County Limerick, to Syracuse about 1830. They had married very young and Patrick was eager to come to America when the boys of his neighborhood made up a

<sup>1</sup> T. E. Cheney.

<sup>2</sup> *From a Forest to a City.*

party to emigrate. He had paid his pound sterling as guarantee, but his mother insisted that he forfeit the deposit and wait until his family could come with him. The boys who sailed went down with the ship.

One son of Patrick Shaunessy was born and buried at sea. His other children are: Mary, who married George Clark; Sarah, who married John Murphy; Johanna, who married James Baker; Margaret, who married Thomas Knobel; James, who married Mary Hennesy; and Thomas, who married Mary Shaunessy.

#### THOMAS McLAUGHLIN

Just after the coronation of Queen Victoria, Thomas McLaughlin left her dominion and came to Syracuse. He was the son of Andrew and Bridget Gavigan McLaughlin, Parish of Dumfeeny, County Mayo. He landed in Quebec and lived there two years, coming by the Oswego Canal to Syracuse. Here he worked for Joseph Savage in the salt works near West Genesee Street.

His wife Honora was the daughter of John and Nancy Boyle Burke, also of County Mayo, and their children are Bridget, who married Peter McLaughlin of Utica, Ellen, and Mary, who became a nun.

Ellen McLaughlin has lived more than seventy-four years in Syracuse (1910), and remembers many incidents of the early years. She married

Patrick, the son of James and Bridget Barnes Doyle of County Carlow, all of whom came to Syracuse after 1840. Their children are: James, who married Mary Egan; Delia, Sister Vincent; Hanna, who married Charles McNeill; John, who married Elizabeth Mooney; Robert, who married Elizabeth Prunty; Mary H.; Esther, who married William J. Mahar; Agnes, who married Ranson Sheldon; Thomas, who married Bertha Whitney; and Ellen, who married Thomas H. Burns.

Patrick and Edward McLaughlin, brothers of Thomas, came with him to America.

JOHN LESLIE  
ROSS LESLIE

The name Leslie was for more than fifty years prominent in the business life of Syracuse and literally a household word. Father and sons were engaged in the general grocery business with exceptional success. John Leslie and his wife, Margaret Cunningham, came to Syracuse before the year 1830 from Ireland. Soon after, John and his brother Ross were in business in the row of stores on the present site of the Wieting Opera House. They were prominent and successful, winning a reputation for industry and honesty in all their dealings. John Leslie lived forty-six years in Syracuse, a warm-hearted, frank, kindly man. All of his sons entered the grocery branch

of commercial life, each starting independently. Later two of the brothers formed a partnership, while the other two entered their employ. David, in partnership first with Ritchie and later, 1858, with his brother John, spent thirty-five years in the grocer's trade. The partnership with his brother lasted twenty-seven years. Thomas Leslie spent thirty-two years, mostly as book-keeper, in the same business, while the fourth brother, Ross, acted as treasurer for thirty years. David was the chief salesman and John the chief buyer. They worked and lived together in harmony and contentment for many years. They retired from business in 1886, following the death of John in the previous year.

The children of John and Margaret Cunningham Leslie are: David, 1827, John, 1829, Thomas, Ross, 1841, Martha, Mary, Margaret, Anna, and Elizabeth.

Ross Leslie married Margaret, the daughter of Elisha and Helen Forman Whitney. Margaret, the granddaughter of Joshua Forman, founder of Syracuse, was born in Onondaga but spent her youth in Poughkeepsie. Her only child, Grace Leslie, married Albert J. Paltz.

Elizabeth Leslie married, and her son, David R., assumed his mother's name, Leslie, by legislative act.

There are a couple of stories told of the Leslies which show that on occasion they would strike fire. As a rule they applied themselves strictly

to business and took no part in other affairs. Their patronage was enormous both from the Erie Canal travellers and the townsmen.

One day a boatman came into the store, stood around kicking his heels and boasting of his fighting powers. Because of Leslie's religion the boaster mistook his nationality and presently started in to abuse the Irish. For a long time he was allowed to vent his feelings and tell the unresisting air that he could lick any Irishman that ever was born. Then John Leslie, senior, asked him if he would not like to view the back yard. He said he would, the two left the store, and Leslie invited the visitor to remove his coat. "What for?" "You are going to be licked by an Irishman." And he was.

Another time a wanderer named Leslie came into the store. He liked his Syracuse namesakes and began to prove the existence of a relationship. One of the firm asked him if he was Irish. "No," was the answer. "Well, we are, so you cannot be a relative of ours."

C. E. Smith writes<sup>1</sup>:

1819-20. On the Wieting corner, stores were erected in 1819-20. The third store from the corner was occupied by W. H. Mosely, the grocer, the "green store," the first store between Onondaga valley and the village of Salina. The grocery was later kept by John Leslie, father of David, John, Ross, and Thomas Leslie, who also were grocers.

<sup>1</sup> *Pioneer Times*.

JOHN LIGHTON  
JAMES LIGHTON

John and James Lighton came to America and established the family in Onondaga about 1830. John married Mary Burke, and James married Catharine McDermott. The children of John and Mary Burke Lighton are James, John, and Margaret, who were born in Syracuse. The children of James and Catharine McDermott Lighton are John and Kate. James and John Lighton, sons of John, formed the firm of Lighton Brothers, which later joined with McKeever in the well-known grocery firm at Lighton's Locks. James Lighton married Mary, the daughter of James and Margaret Brennan Doran, and their children are: James, who married Marie Theresa Keeler; Mary E.; Margaret Theresa, who married Frank H. Loughlin; Thomas, who married Electa Canfield; Anna Laura, who married Walter Welch; John, who married Katharine Toole; and Martha Tilden.

A short sketch of the life and character of James Lighton is given in Beauchamp's History, volume two, page 148. For three quarters of a century the family in Syracuse has been characterized by benevolence and hospitality.

John Lighton, the son of John and Mary Burke Lighton, married Theresa Fechter, and their children are Louis, Edward, C. Frank, John B., Arthur, George, Lula, and Stella.



Margaret Lighton married James Finnegan and their children are John, Thomas, and George.

John Lighton, son of James and Catharine McDermott Lighton, married Anna Kavanaugh, and their children are James McDermott, William T., Ellen Frances, and Tasiana, who married Parnell Fleming.

#### DENNIS DRISCOLL

Dennis Driscoll and his wife, Johanna Catharine Collins, and five of their ten children left their native land and came to Syracuse in 1832. They were from County Cork not far from Bantry Bay and sought the new home in America to better their fortune. A thousand pounds was a small fortune when they landed at Quebec and started in business by opening a tavern. There were many guests who sought their hospitality but there was no profit, for they were immigrants and poor. Dennis Driscoll saw his money disappear like snow in summer and in a few months closed his tavern and entered the more profitable field in Syracuse with enough money for his needs.

They were farmers in Ireland as were most of the Irish and his father was the last heir of some entailed property. His son must find work and chose to come to America.

Dennis was the son of Dennis and Goodwin Driscoll of the Parish of Scull, Bantry Bay. His wife was Johanna, daughter of Dennis and Mary

Driscoll Collins, of the parish of Caharrough, forty miles from Cork.

In Syracuse they built a house on Franklin Street near Genesee and their investments were profitable enough for their maintenance in comfort. Johanna Driscoll passed the century mark in age by several years and saw the city grow up around her; she saw too all her children pass before her into death.

Their children were: Cornelius, who died in Washington; one Dennis, who died in Ireland, as did also Eliza and Honora; Richard, who went to California; Bridget, who married Mr. Crowley, and went to New Orleans. There were two others, ten in all; Hanna married Charles McFall and Dennis married Catharine Louise Savage.

Dennis, Sr., had learned the mason trade, and became a contractor doing public and private work. He owned salt-blocks also.

Dennis Driscoll, Jr., was born some time after the arrival of his parents on this side of the Atlantic. He grew to manhood and entered actively into business life as a contractor, but preserved a taste for literature and military things. He joined a company of the State militia and was made Captain. This was the prelude to his part in the Civil War. He raised a company among his friends and acquaintances, who trusted and loved him, and went to the front as Captain of Company C., 12th Regiment, N. Y. Vol. Infantry.

During an official visit to his home city he was the guest of honor at a banquet, the toasts delivered at which reflect the spirit of those days of anxiety. The following toast was offered: "Our honored guest—May he soon return to us with the laurels of victory around his brow and the life blood rushing free and healthy through his brave and honest heart."

The children of Dennis and Catharine Savage Driscoll are: Richard L., Ambrose C., Mary C., Milburge, and J. Frances.

Ambrose is a contractor and civil engineer; he was graduated from Syracuse University in 1887. He married Helen, the daughter of George F. and Helen Borden Thurston. J. Frances Driscoll was educated in the public schools and graduated from the Syracuse High School in 1878. Music and painting claimed her time, and to these were added the care of real estate which she shared with her brother.

#### DR. JAMES FORAN

Bruce writes<sup>1</sup>:

James Foran was born in County Kilkenny, Ireland, in 1807, where he received a good education and began life as a merchant. His natural tastes led him to take up the medical profession. He came to America—to Quebec in 1825—locating first in Albany, where he began teaching in a female seminary, giving all of his

<sup>1</sup> D. H. Bruce, vol. i., p. 385.

leisure to the study of medicine. At the end of three years he removed to Canastota, where he continued teaching and studying. In 1833 he settled in Salina, where he devoted two more years to study before assuming the responsibilities of active practice. In 1834 he received a license from the State Medical Society and opened an office. In 1837 he became a member of the Onondaga Medical Society, and was its president in 1859. In 1840 he removed to Syracuse, where he remained until his death. He was terribly injured in the gunpowder explosion and about six years before his death was poisoned while treating a patient by a discharge reaching his blood through an abrasion on his hand, which soon affected his brain and wrecked his mental powers. During a period of insanity he was drowned in Onondaga creek, December 10, 1873. It was written of him that "in the practice of obstetrics he was recognized as second to none in Central New York."

The following is from the records of the Centennial Meeting (1906) of the Onondaga Medical Society from the Reminiscences of Dr. Alfred Mercer:

Dr. Foran was of Irish stock, if not of Irish birth, and had a large Irish practice, particularly in obstetrics. For some reason the doctor frequently called me to assist him in difficult labors, requiring the use of forceps or other manual interference. For the most part I looked on while the doctor did the work. These calls made me reasonably familiar with most forms of difficult labor. One of these calls had a sad ending for both the doctor and the patient, the case

proving fatal without any known source of infection. The doctor had an abrasion on his hand followed by local and general infection; abscesses formed in his hand, seriously crippling the hand for use. He was delirious for several days and his life almost despaired of. However he finally recovered but his mind was never right afterwards. He continued to be employed by his friends, though he was quite incompetent to do business at times. Finally he wandered off alone, and was found drowned in Onondaga creek, south of the city.

Dr. James Foran taught in the Salina Institute on Turtle Street between Salina and Park Streets probably before he began the practice of medicine in 1834. He read papers before the medical societies on vaccination and cholera. He was the first physician to the penitentiary, appointed in 1851, and was one of the founders of the Onondaga County Savings Bank in 1855.

Dr. Foran married Esther Castle, an aunt of Alfred Higgins of the American Express office. He was a devoted member of the Catholic Church and with Dennis McCarthy conducted a public debate on religion, and silenced the slanderers of his faith. He is held in affectionate remembrance by his patients of long ago. He was learned and high tempered, skilful, and a ready speaker. He practised both medicine and surgery, but especially obstetrics. He had the largest practice of obstetrics of any physician in the County before his time or since.

DENNIS HUNT

MICHAEL HUNT

FRANCES GALVIN HUNT

The lordly forests of Canada bowed to the woodman's axe and freighted with treasure the immense sailing vessels bound for England. The empty vessels were then furnished with rude bunks and carried westward crowds of emigrants among whom were many from Ireland. They brought their own provisions for the long voyage and were furnished water and fire for cooking. Many of them had never been beyond the boundaries of their native villages and the task of providing food for a journey of three months' duration fell to their unskilled hands. The discomforts and miseries of their rude ship and the terrors of the deep were evils enough in themselves; but there were added the dangers of improper food and the menace of ship fever. They were stout hearts that set out, brave men and brave women, who came to find a new home for themselves in the wilds of America.

Dennis Hunt was a younger son in a family of ten children. According to the custom of the country the oldest son inherits the farm, so Dennis and his wife Frances and their year-old son took their dower and left their native land. With them came Michael Hunt, brother of Dennis.

The voyage was unusually long. They were thirteen weeks and one day in crossing. Pro-

visions had run short and the passengers were obliged to buy the necessary food from the captain at his price. Water was limited to one half-pint a day for each passenger. The luxury of the first weeks seemed sinful waste in comparison with the privations of the later days of the journey. The tobacco with which each had supplied himself was all consumed in the first month of the voyage. None was to be had for love or money. They found a substitute. When the tea had been steeped and drunk, the tea leaves, carefully harvested, were dried and smoked.

Under such conditions they came into the St. Lawrence. Never was land so welcome. The opposite shores stretched themselves like welcoming arms to the sea-weary travellers. They wanted to feel the land again under their feet. Especially Frances Hunt and her baby were determined to disembark and they went ashore at Ramouski, 250 miles below Quebec. Dennis Hunt, his wife and baby, and his brother Michael were the only passengers that left the ship; the others went on to Quebec. Ramouski was a French settlement in the lumber districts. There was not a single English-speaking person in the whole colony, and here these Irish immigrants made their home until they had forgotten the cradling deep. Three years they lived here and the baby spoke only French, when he spoke at all. The men soon obtained work in the lumber camps and grew skillful with the axe. That skill was later called

into play on the bank of the Erie in Syracuse on a memorable occasion.

The Irishwoman, who could not exchange ideas with those of her sex because of their unknown language, had many hours of loneliness, but she soon found an opportunity to employ those hours. The owners of the timber offered her not only wages but a bounty of logs if she would cook for the men of the lumber camp. She eagerly accepted the offer and it is very probable that she cooked well and that the men, well-fed, showed their appreciation by greater efforts in their work, thus to increase the bounty of logs promised to her. The sale of these logs paid for a home in Syracuse and Frances Hunt proved herself a woman equal to any occasion.

In 1834 the Hunt family came to Syracuse and lived opposite the old red mill. For the first year Dennis worked at various trades and then became a porter in the Syracuse House. In a few years, 1837, he started a boarding house he had bought on the north bank of the Erie between Clinton and Franklin Streets and lived there during the rest of his life (1858). The Erie Canal was then the great highway of travel. The boarding houses served also as hotels for travellers, especially immigrants. If an Irishman in any part of the County was expecting his wife and children, or a sister or friend, he would leave word at the boarding house, and the proprietor would receive them from the canal-boat into his house until he could



send word of their arrival. Sometimes representatives from every county of Ireland would sit at one table. Sometimes a house would receive almost exclusively people from the county or province of the landlord. Sometimes the immigrant or his relative in this country would pay the landlord for his hospitality and sometimes he would not. The pioneers, and the late comers as well, gave to the new arrivals of their abundance. Individuals received into their homes their own relatives or friends or townsmen of the old country until they could look about and find work, and a place of their own. The regular hotels were not anxious to entertain immigrants and often refused them accommodations in their need. The abuses and fleecing of the immigrants in the large cities were unknown along the Erie, where a man and his goods could be reasonably safe in any of the numerous boarding houses. The regular boarders were workers in various fields, mostly unmarried young men. When they married they began housekeeping for themselves. The landlord was a kind of father to them. On the night of the gunpowder explosion Dennis Hunt locked the doors to keep his boarders in, as every one thought at the first explosion that trouble was abroad. All soon learned the dreadful truth.

Michael Hunt was a prominent actor in the scene at Liberty Pole, when his woodman's skill was exercised at the base of the 150-foot flag-staff. Michael Gleason receives the credit for

the deed because he was the leader in the action. Three or four men wielded the axes, Michael Gleason, Michael Hunt, and one or two others. Irishmen surrounded them and some of them had guns and stood guard. Among these were Edward Farley and Dennis Hunt.

Dennis Hunt and his family like many of their countrymen bear a name forced upon them by the Penal Laws of a tyrannous government, which strove thereby to destroy all that was Irish, whether in name or in book or in custom or in song. One of these laws was to the effect that an Irish name must be translated into its English meaning to make certain records legal.

The father of Dennis Hunt was James Feighery in the records of his first marriage, but when he married the second time, he was obliged for some reason or another to translate the name into English, that is a hunt, or chase. So in the same family there are those who bear the Irish name and those who bear the English equivalent. Far removed from such times and such laws, the incident becomes only an interesting story, yet with an echo that rouses the rebellious blood of Erin's children.

The children of James Hunt of Parish Eglis, King's County, Ireland, are: John, Matthew, Dennis, Michael, Thomas, Francis, James, Patrick, Mary, and Kittie.

Dennis Hunt married Frances Galvin, daughter of James Galvin, Parish of Moyston, King's County, in 1829, and came to Canada in 1831.

Their children are James and Frank, and three others who died in infancy. James married, first, Honora, daughter of Edward Hickey of Oswego. Their children are James, Francis, and Margaret, who married John Button. His second wife was Bridget, daughter of Stephen and Dora Quinn McGinnis of Parish Eglis, King's County, Ireland (sister of the wife of Frank Hunt). His third wife was Ann Murphy, and their children are Margaret, Joanna, and Dennis.

James Hunt was a blacksmith for many years.

Frank Hunt married Catharine, daughter of Stephen and Dora Quinn McGinnis, Parish Eglis, King's County, Ireland. Their children are: Stephen and James, twins; Dora, Frances, Elizabeth, Dennis, William, Charles, Mary, Theresa, and Frank.

Frank Hunt entered the Syracuse High School when it was organized in 1856. It was started by promoting the highest classes in the other schools, ward schools, to form the first class in the High School. There were no examinations, but the classes were promoted. There were no other Irish in his class. He spent two years there, then learned the carpenter's trade, which he still follows.

Frank Hunt has had seven children who have attended the High School.

#### COUNTY RIVALRY

In the old, old countries of the world, in those

lands whose history is recorded by centuries instead of years, in old Ireland, whose story was old when Christianity was born, the people cling to the soil through all the tempests of time which sweep over the face of the land. They preserve their racial characteristics, their pride of birth, their traditional glory, their hereditary hate. The division of the country into counties adds to these tendencies, accentuates the individual. A man becomes recognized as the type of a certain village or town or county or province by his appearance or speech or manners. In these old lands, where change comes slowly or not at all, the very family is known by the bearing of the individual and his actions are anticipated by the common knowledge of his family's vices and virtues.

Now, the old countries are growing young and in the complexity of life family tradition fades and even the most sacred national traditions are threatened by scientific investigation. Steam and electricity, the automobile and the newspaper, have annihilated distance and brought the remote hamlet into touch with the whole world.

The early dwellers of Onondaga, however, brought to the land of their adoption the habits of their native land. Those from the same county in Ireland became neighbors here. They looked upon men from other countries as they had looked upon them at home. Each county had its chief families, its own traits, and generally one or more

expressive nicknames. The chief families had character, virtue, or frailty to give reputation to their county. They stood for certain qualities, which brought them confidence or distrust, allegiance or enmity, as they had deserved for generations. One family was famed for piety, another for judicial ability, or deep learning, or military power. There were those whose word was as good as a bond, whose charity was great, whose lives were above reproach. There was the family of sportsmen, lovers of the chase and the game. There were the shrewd, the stingy, the selfish, and the shiftless. There were the dishonest, who would steal the cross off of an ass or the pennies off a dead man's eyes. There were the boasters, who drew the long bow. There were those whose blood had the taint of treachery.

So the families marked the counties and each county had its representatives in Onondaga. Of course each admitted no adverse criticism of its own people but left them free to find the faults or vanities or any traits of the other counties to which they could hang a nickname. Often an argument was answered, or a boaster silenced, or a case summed up, by a wise shake of the head, and the quaint utterance of the county's nickname. There were the Far-Downs in the North, the Yellow Bellies in Wexford. The Roaring Tips from Nenagh were also the Stone-Throwers of Tipperary. There were the Fish-Jolters in Water-

ford and Cats in Kilkenny. Goat-Milker described the man from Wicklow. County Kerry, where the cows are the size of goats, was the proper way to treat Kerry pride. There was Rebel Cork and Buttermilk Limerick and County Mayo, God help us!

These expressions were not necessarily offensive but might easily become so. They were handy to administer when county feeling ran high. Of course sensible people frowned upon all this rivalry and avoided it—by choosing their friends from their own county, as perhaps they do to-day in Onondaga. But in spite of county loyalty they all managed to live and work and play and pray together.

In time it became bad manners to ask a man from what county he came and the respective merits of neighboring clans ceased to be cause of war.

#### COUNTIES IN IRELAND

Ireland is divided into four provinces: Leinster in the east, Ulster in the north, Munster in the south, and Connaught in the west. These provinces are subdivided into thirty-two counties:

Leinster—Louth, Meath, Westmeath, Longford, Dublin, Kildare, King's, Queen's, Carlow, Wicklow, Wexford, and Kilkenny.

Ulster—Donegal, Derry, Antrim, Down, Ar-

magh, Monaghan, Tyrone, Fermanagh, and Cavan.

Munster—Waterford, Tipperary, Clare, Limerick, Cork, and Kerry.

Connaught—Roscommon, Leitrim, Sligo, Mayo, and Galway.

### THOMAS KENDRICK

Thomas Kendrick and his brother Dennis came to Syracuse in 1835 from Fethard, County Tipperary, Ireland. Thomas Kendrick, Patrick Hall, and Edward Farley were stewards in the old Syracuse House conducted by Philo Rust. This hotel gave many young Irishmen their start in life. The work was pleasant and contact with the travelling public gave them a certain style that appealed to the gentler sex. The stewards as a rule were good-looking and well-dressed in those days, when the art of dressing had no assistance from the ready-made industry. These men were sources of information to their countrymen and to all travellers by coach or packet-boat. Many of the young men left the hotel to enter a business of their own, not a few becoming hosts in their own hotels.

Thomas Kendrick became a cartman and remained in that then lucrative trade until he retired. He married Mary, the daughter of a Salina pioneer, Thomas Murphy, and after her early death took for his second wife Maria

Degnan, the daughter of Patrick, an early settler at Split Rock.

The children of Thomas and Maria Degnan Kendrick are: James P., Thomas J., Dennis, Michael G., Francis B., Mary A., and Elizabeth.

#### EDWARD FARLEY

Edward Farley found his first employment in Onondaga with Peter McGuire of Salina in 1837. He had come from County Cavan, Ireland, while his wife, Eliza Kearney, was from Kingston, Canada. Edward was active in the Liberty Pole razing.

Edward Farley married Eliza, daughter of Patrick and Carmencita Timmons Kearney, and their children are: John, who married Mary Fitzpatrick, daughter of Daniel and Mary Fogarty Fitzpatrick; Mary, who married James Gordon; Patrick; Edward; Charles; Bernard, who married Laura B. Smith; Eugene; Catharine and one Edward died when infants.

#### FRANCIS CONLIN

Francis and Catharine Morgan Conlin came to America on their wedding trip in 1832, living for a time in Kingston and then going to Syracuse. He was a gardener and did much to beautify the city by planting trees and shrubs.



## EDWARD DRAKE

Edward, son of William and Julia Brosnahan Drake, was born in Oswego in 1835, and came to Syracuse in 1838. Five of their ten children were born in Syracuse.

## DENNIS SULLIVAN

## MARY SULLIVAN SULLIVAN

Dennis Sullivan and his wife, Mary Sullivan Sullivan, came to Syracuse from Killarney, County Kerry, in 1836. They came here to improve their fortunes, leaving behind them the life of the farmer. Dennis found his first work packing salt, for which he received the standard price of three cents a barrel, earning about seventy-five cents a day. After three or four years he was appointed sexton of Rose Hill Cemetery, and had charge of the "pest" house on Highland Street, where the victims of small-pox were housed. Dr. Pease was then health officer. For five years he worked as sexton and superintendent and then lost his job because of the enmity of a man who hated his race and did not want an Irishman to be above his grave. The man's name, strangely enough, was Pope.

Dennis Sullivan then bought a farm near Split Rock and lived there two years. Returning to the city he bought a horse and cart and spent twenty years in carting. He drove the same

horse for the whole period of twenty years, surely a record and a proof of his humanity. In this business his great friend and crony was Nicholas Peters, who afterwards entered the clothing and grocery business. In this he went bankrupt, but within a few years fulfilled a promise he had made to himself by paying one hundred cents on every dollar he owed, to the honor of himself and in justification of the pride his friends had in him.

While Dennis Sullivan was sexton he bought a lot from E. W. Leavenworth and built a house, at that time the only one on the block bounded by McBride, Catharine, Hickory, and Willow Streets. Here came many of the immigrants from Kerry to find a temporary home until work was found. Here also came a man from Kilkenny, Edward Dunfee, the father of John. Here Dennis Sullivan kept a tiny farm and sold milk and eggs and vegetables to his neighbors, after he had given up the heavy work of carting.

Over sixty years Dennis and Mary Sullivan lived in wedlock. The fiftieth anniversary of their marriage was celebrated with great ceremony, both in the Church of St. John the Evangelist, which they had helped to found and of which he was a trustee, and in their home, where their five children and their many friends made merry, with feast and song. Among the guests was the pastor, Father Moriarty, a native of their own County Kerry, and a guest of his, Father Sullivan,

also of Kerry, out on a visit to this country. So in the jubilee, when they knelt again within the chancel and listened to the jubilee sermon of their pastor, the land of their birth was not forgotten.

Dennis Sullivan was a member of Father Matthew's Temperance Society for forty-five years. He was also a charter member of St. Vincent de Paul Society, and with it marched in processions wearing sashes of green. When he came here, there were many Irishmen who owned salt-blocks, then worth \$10,000 apiece. Those he knew best were Gleason, Hayes, Spring, Cooney, Shanahan, Farrell, Pendergast, and Doyle. The manufacturer of salt worked in the block, operating night and day, and hired men, each to take his turn with him in the work.

The children of Dennis and Mary Sullivan are: Ellen; Jeremiah, who married Mary, the daughter of Daniel Welch; Cornelius J., who married first Margaret, the daughter of John and Margaret Tracy, and later Sarah, the daughter of Michael and Sarah Grant Fogarty of Holy Cross, Tipperary; Mary, who married Dell Casavand; and Dennis.

Cornelius J. Sullivan was born in Syracuse in 1848, and educated in old number five school, finishing at the age of thirteen. He then worked for Robert Townsend for two years, then for Peter Outwater, Patrick Lynch, A. C. Yates, and Mrs. C. S. Longstreet. For four years he was brake-

man on the N. Y. C., then conductor until the strike in 1878, when he entered the employ of the D. L. & W. Six months later by an accident he lost his right forearm but remained with the railroad company until 1883 when he joined W. K. Niver in the coal business. Later he formed a partnership with Andrew Martin, and in 1891 began the business of cement and contracting, laying many miles of sewer within the city. He now conducts the cement business alone.

The children of Cornelius J. and Margaret Tracy Sullivan are: Margaret, Charles M., William J., Francis, Mary, and Dennis; and the children of Cornelius J. and Sarah M. Sullivan are: Lawrence D., Mary V., Thomas J., Cornelius F., Sarah E., Anna M., Katharine M., and Agnes L.

#### MICHAEL GLEASON

Few men have lived and died in the unchanging love of their countrymen, but among the few was Michael Gleason. To this hour he is remembered with gratitude and love by those who knew him, and he was widely known. Some recall his generous hospitality; others, his kindly offices to those in misfortune; others, his loyalty, his patriotism, and sterling worth. He was a friend in need except to the thief, whom he left to his own deserts. For any other sinner or un-

fortunate he would cheerfully leave his bed and home to answer the appeal for help. For many years he was the leader to whom they looked for counsel. His disposition was uniformly mild and his judgment sound. Of prepossessing appearance, good education, and business experience, with sufficient worldly goods to make him independent, he became a power among his countrymen and freed them from petty abuses and trials. In one instance he was the actor in a scene which stirred the blood of his race and handed down to posterity the thrill of the deed though his name was forgotten. The story was told at the fireside of every Irish family as a tale of prejudice and bigotry towards their race.

Michael Gleason was born in 1799 in Thurles, County Tipperary, Ireland. He was a storekeeper in Thurles for many years. His wife, Mary Neal, died, leaving him one daughter, Catharine, born in 1826. He came to Split Rock, where he lived for a time, and then went to Syracuse about the year 1835-36, and was appointed an inspector of salt. Within a few years of his arrival in this country he returned to Ireland to bring over his daughter. She related many anecdotes of her father. One will show his love of a joke. It was exceptional for a man who had left Ireland to return for pleasure or to act as escort to other members of his family. Mr. Gleason and his daughter were much alike in their sense of humor, and enjoyed many a joke at the

expense of their fellow passengers. The daughter naturally made friends with the young women of her own age on board ship, especially with two sisters bound for Philadelphia. They regarded her father as a villain because he wore a gold watch and chain, and they were convinced that he had enticed the young lady away from her home and would desert her in America, where he probably had a wife and family. They begged her to leave him and go with them to their brother. But Miss Gleason was carried aboard the packet-boat at New York, because she was too ill to walk, and she came to Syracuse, where she still laughs at the joke of being the runaway bride of her father when she was sweet sixteen.

#### A CANADIAN TRAGEDY

A few years after Mr. Gleason came to Syracuse business of some sort took him to Kingston, Canada. With a companion, he arrived there on Orangemen's Day, July 12th, about the year 1845. The city was decorated, flags flying, soldiers marching, and bands playing. His Irish heart was on fire and he went and bought a piece of green ribbon and pinned it on his breast and on that of his companion. They went out into the street and without a moment's warning the soldiers turned their guns on them and fired. His companion staggered a few paces and dropped dead. Gleason was terribly wounded, a great hole hav-

ing been torn in his right flank. He was taken into the office of a young English physician, who put him in bed and cared for him many weeks. He refused to surrender his patient to the law, which issued a warrant for his arrest, on the ground that he was in mortal danger. For weeks he befriended him and when at last he was sufficiently recovered and the law could no longer be delayed, the good doctor found a night dark enough to ship him home.

#### ST. PATRICK IN EFFIGY ON LIBERTY POLE

In these days it has become the fashion for all classes of people to celebrate St. Patrick's Day. Business men decorate their stores with the Stars and Stripes and the Green and Gold; banquets with decorations of green and other representations of Irish sentiment have become a fad. Festivals are planned yearly by those who claim no Irish blood, in honor of the Irish apostle, and nearly every one wears a bit of green upon his breast in sympathy with the sentiment of the day. Fifty years ago the fathers of the present generation hung St. Patrick in effigy.

The Irish aroused the hatred of their neighbors in nothing so much as in their religion, and those who had crossed the seas to find freedom of thought in religion were the first to attempt restriction in the religion of their neighbors.

The Irish have carried with them to all parts of

the world their veneration of St. Patrick and they celebrated in his honor in the marshes and forests of Onondaga. As they became more numerous, their celebration became more elaborate and the hostility of their enemies more bitter. Men to whom had been given the highest office of the community led the march of jubilation and as regularly cut down from some tree the effigy of their saint. An Irishman would open his door in the early morning of St. Patrick's Day to find a stuffed image swinging aloft. Sometimes it was decorated with a necklace of potatoes, to ridicule the national dish they had adopted from the land of the American Indian. Sometimes a codfish would add its ridicule of obedient abstinence on Fridays. Sometimes a bottle would protrude in mockery of the unfortunate who hoped to drive out the dreadful malaria of the swamps by the more deadly rum. This hanging in effigy, not only of St. Patrick but of any other man, was a common event.

For years and years there had stood on the south bank of the Erie Canal at the Salina Street crossing a flagstaff, 150 feet high, called the Liberty Pole. The Red, White, and Blue was thrown to the breeze from this pole during any local celebration or national holiday. Michael Gleason had been in this country only a few years and had already won the respect and confidence of his countrymen when St. Patrick in effigy was hung at the top of Liberty Pole. The Irish were



furious. They stormed around and were beside themselves with rage. One fight followed another between them and others of the crowd. They finally sought Gleason for advice. Followed by the angry crowd he went to the village fathers and asked them to remove the doubly desecrating effigy. They promised to do so but apparently were in no hurry, and the Irishmen grew more furious every minute. Mr. Gleason again sought the officers and they again promised but delayed. Three times they were visited and asked to remove it and avoid the riot which threatened. Returning from the third interview Michael Gleason stopped at a hardware store, bought an axe, and forcing his way through the crowd, calmly chopped down the Liberty Pole.

#### PATRICK HALL

Patrick Hall married Catharine Gleason, the only daughter of Michael Gleason. Patrick seemed to possess the qualities and influence of his father-in-law. His store became the meeting place of all the Irishmen. He won the adjective "handsome" by his dress and physical beauty, which must have been exceptional, since beauty is a common gift to the Irish race. There is much direct testimony of those who were young with him that Patrick Hall deserved the "handsome."

He was born in the town of Tipperary, Ireland,

about 1817, the son of William and Bridget Franklin Hall, and youngest of five children, David, William, Catharine, and Bridget. His father died when he was very young, and his mother brought her five children to this land of brighter promise. Patrick worked for many years as steward in the old Syracuse House. He won the friendship of all, and especially the much desired approval of Michael Gleason, whose daughter he sought in marriage. These two men stood for all that was best for their race in this County. They gave the hand of fellowship to all who strove for the right. They encouraged the young. They kept the latch-string out for those less fortunate than themselves. They were the centre of the little social life possible in those days.

Patrick Hall started a general store and conducted it for many years where the West Shore Railroad crosses Salina Street. Hither came men from the whole countryside to buy and carry home their groceries on their shoulders. To carry a sack of flour five miles at a stretch was an ordinary event. The roads were in bad condition and the delivery of goods by the grocer was undreamed of. Many truly carried away what they never paid for and Patrick Hall trusted them. Men found plenty of work to do in the summer but were often idle during the whole winter, so the debts incurred in the idle months were a constant drain on the productive time. The balance was kept

when all was well, but sickness or any other loss had to be met, and the grocer bore the burden. The same conditions exist to-day among certain classes of skilled and unskilled labor, but the grocers no longer extend unlimited credit.

The visit to the grocery store was the event of the week. Here the men met to buy and visit. Barrels of molasses, of oil, of sugar, chests of tea, and boxes of all kinds served to accommodate the listeners to many a spirited debate. Occasionally the store was the arena of a friendly test of strength or agility to silence some boaster.

And through it all these two men, Michael Gleason and his son-in-law, Patrick Hall, wielded their influence and won for themselves the respect and love of their contemporaries, who in turn talked to their children until the names of these men have become the heritage of their race in the country of the Onondagas.

#### CATHARINE GLEASON HALL

Catharine Gleason Hall recalls the "Garry Owen" cry in the quarrels of those days. She also pays tribute to the memory of Dr. James Foran and Dr. Henry Grant, to Mr. John Molloy, a lawyer, to Patrick Corbett, Mrs. Ford, and Mrs. McGrath, grandmother of Harold. Mrs. McGrath was the widow of a Tipperary storekeeper and supported herself and son by dressmaking. She was very clever and especially witty.

Mrs. Hall related many anecdotes of the 1840 period. Many tales are told of those who, harboring a wandering Catholic peddler or tramp, sat up all night in fear of treachery, so wide-spread was religious prejudice. Mrs. Hall affirms the truth of this story:

A Protestant peddler from Salina found himself in Geddes late in the day. Darkness and a violent snow-storm drove him to seek shelter at the house of a family named Oliphant, who were both Irish and Catholic. The peddler chose the dangers within to those without, but spent the whole night wide awake in deadly fear. This he confessed to his host when later he returned to woo a daughter of the house and carry her off in marriage.

Mrs. Hall also speaks of Dennis Driscoll, George and Michael Ryan, the undertakers, the latter the father of Charles Ryan. They were prominent Irish gentlemen. She knew also the McCarthy family, Lynch, Cooney, Patrick Doyle, Moses Summers, William Summers. She speaks of the McKeveatt soldiers.

The children of Patrick and Catharine Gleason Hall are: Mary A., David F., Bridget C., Michael, Katharine N., William, Anna, Gertrude, and Frank V. Hall. Mary A. married Richard L. Hewitt, and their children are: Bernard H., William P. H., Anna B., Katharine N., Mary Florence, and Gertrude R. David F. married first Emma Tipplon, and later Mary Schug

Feldsmith. Bridget C. married Edward L. Monen of Oswego, and had one child, Jessie.

#### PETTY ABUSES

Besides the occasions for strife common to all the pioneers of Onondaga, the Irish had their own special causes. Every pioneer Irishman has told the same story of opposition in his efforts to earn a living, of insult and intolerance in his religious practices, and humiliation and petty tyranny in his social relations. They had come to this country, bringing with them the pride of race which centuries of tyranny had not broken. They brought a social purity unequalled by any nation. They had health and strength and virtue and wit. They came as sons and daughters of their father's house. Fortune had failed them and they found it easier to toil among strangers in the land of opportunity than under the altered conditions of home. Some had money and established themselves. Those who had only their labor to offer, found the farm and the kitchen. They worked for those as little accustomed to command as they themselves were to serve. Generally both adapted themselves to the conditions, but there were not wanting the exceptions who provoked resentment by petty persecutions. The hindrance placed on church attendance, the taunting slanders, the scanty food on every day but Friday, when it was prohibited, the mockery of their patron saints, and other petty measures could

not fail in their very meanness to arouse the generous Irish heart. But these things passed, and the petty persecutor vanished in the broadening light of better days. When the great tide of immigration set in, public opinion was in control and the Irish immigrant's struggle for justice had been practically won.

#### JAMES HALEY

Circumstances which forced youth to leave its native land gave birth to chance which separated the members of a family. James and Anthony Haley turned to America while their brother Martin established himself in England. James and his wife, Ann Murphy, came to Quebec from Cross Mullina, County Mayo, about 1837, reaching Syracuse the same year. He worked for Joseph Savage in the salt works and then in the quarries at Split Rock. About 1846 he and a friend, Patrick Haley, leased land from the Indians at Onondaga, but in less than a year James died of some intestinal disease, epidemic at that time. His wife with her five little children came to Syracuse to live on North Geddes Street. Friends tried to persuade the mother to part with her children for a time that they might grow up in farmers' families according to the custom of those days. The mother resisted all influence and kept her children together, as many a mother did with heart courageous and faith unshaken.

The children of James and Ann Haley are Martin, who married Elizabeth Welch, Mary, Anthony J., James, and Ann, who married Patrick Toomey.

Anthony J. Haley was born in Syracuse in 1842, attended old No. 4 School, and found his first work in the salt industry. He worked in the mills at Lodi and Rome, making rails. In 1870 he was appointed on the police force and served until his retirement in 1907. The law requires that an officer shall retire at the age of 65 years, if he has completed twenty years' service, regardless of a man's physical condition or ability for further service. Officer Haley found pleasure and information in the pursuit of his duty. He learned from the Italian and the Greek and the Slav the common expressions of their languages.

Anthony Haley married Margaret, the daughter of Mark and Margaret Garrity McGrath of County Fermanagh.

With James Haley aboard ship bound for America were two others who came to Syracuse—Owen Gallagher and John C. Manley.

#### MICHAEL RYAN

Michael Ryan was born in Syracuse in 1839. With his elder brother John he formed the firm, Ryan Brothers, undertakers, widely known throughout the State.

## THOMAS MOLLOY

Thomas Molloy came from West Meath in 1836 and to Syracuse the next year. He married Anne Murphy of County Clare.

Several Irish families, numerous and prosperous in the County and intermarried with many other families, lack their own family chronicles.

## PATRICK J. JOHNSON

Patrick J. Johnson, for many years manager of the Onondaga Salt Company, is the son of Thomas and Anastasia Phalen Johnson, who emigrated from Ireland to America in 1832.

## THOMAS QUIGLEY

On the Tipperary end of the Killaloe bridge John McNamara and his wife, Mary Flannery McNamara, lived in their hotel with their little children. Near by was a school to which came Thomas, the son of Thomas and Catharine O'Brien Quigley of Town Lock, four miles distant from Ballina. One day young Thomas, in temporary charge of some lambs, met the little daughter of the hotel-keeper, Julia, granddaughter and namesake of Julia St. Leger. Julia could not resist the impulse to reach the soft coats of the lambs to pat them and was sharply chided by her nurse. "Don't scold the little girl," said Thomas and thus won the heart of the child who



afterwards became his wife. They married young and came to America on their wedding trip, landing at Quebec in 1840, and then travelling to Newburgh. The next year they came to Syracuse on the packet-boat.

Thomas Quigley soon learned that the successful men were those who had a trade, so he began to work as a boiler-maker and followed the trade for more than thirty-five years in the employ of the New York Central. He had worked on steamboats and on the Auburn railroad riveting the rails. In 1850 he was a volunteer fireman in a company called No. 8, the majority of whose members were employees of the N. Y. Central.

He built the first house on Otisco Street, where he had bought eight lots for eight hundred dollars, afterwards selling one of these for the price he had paid for eight. This property he believed gave him the opportunity to educate his family in books and in trades. Each of his children had this double advantage.

Thomas Quigley located first on the southeast corner of West and Tully Streets. On the opposite side were the salt covers. On the northwest corner lived the family of Bourke. Here was born William Bourke, the first American to become a priest in the County. On the same day John Quigley and Thomas Bourke were born on opposite corners.

Thomas Quigley was the grandson of Mary

Seymour. He was quiet and studious in his habits and gave his services freely to those whose education had been neglected. He wrote their letters and read to them the daily news. His listeners often showed remarkable memories, retaining for many years a newspaper account that had been read to them once.

Patrick Quigley came to America sometime after his brother Thomas. He was a stone mason by trade but enlisted in the regular army at West Point and became a sergeant. He helped to build some of the walls of the garrison. Ulysses Grant was then a cadet there.

The children of Thomas and Julia McNamara Quigley are: Catharine, Mary, Martin, John J., Thomas W., Patrick, Simon, Julia E., and Agnes.

Catharine Quigley married Charles J. Ryan, the son of Edwin and Catharine Sweeny Ryan from Tipperary. Their children are: Edward J., T. Francis, Charles R., Mary Agnes, Julia Elizabeth, Katharine Estella, Leonard A., and Bertha.

#### THOMAS W. QUIGLEY

Thomas W. Quigley went to the public schools of Syracuse and spent his vacations heating rivets in a boiler shop. The work attracted him and in time he learned the trade. He attended Foote's Academy, and was a book-keeper for two years. He joined the police force in 1878 as patrolman, resigned after four years, but the next year was

reappointed as captain, which office he still holds. When the captain was yet a boy, there was a rink and pleasure resort where the Armory stands. Kelly, a railroad watchman, was in charge. He whipped the boys with a cane instead of arresting them, but he was partial to Thomas, whom he liked. One night at the rink a watch was stolen, and the watchman was getting the worst of it in his battle with the thief. Young Thomas came to help his friend and soon after was appointed officer at the rink. He remained there during the season and so began his career as guardian of the public peace. He worked for several years after at his trade of boiler maker, but always felt the attraction to the department of police, in which he has served over thirty years.

Thomas W. Quigley married Mary, daughter of Patrick and Katharine King Murphy, of County Louth. Their children are: Thomas W., Jr., and Katharine Julia.

Martin Quigley married first Mary Rosenberg and they had one son, John T. Later he married Mary Kippley, and their son is Martin C.

Patrick Quigley married first Mary Foy and later Anna Walch.

Agnes Quigley married Carl C. Barnes.

#### PATRICK H. AGAN

Patrick H. Agan was one of the wisest of the city fathers. Born at Watertown in 1817, an orphan at nine years, he came to Liverpool in

1837 to work for his brother-in-law Sampson Jaqueth, a salt manufacturer. He was political editor of the *Standard* for over twenty years, a clear and concise writer. He was postmaster, and was largely instrumental in the creation of the Adirondack State Park and other measures for the public good.

#### PETER BURNS

Peter, only child of David and Mary Dempsey Burns, was born in Dublin in 1814. Five years later, his mother having died, he went with his father to America. His childhood years were spent successively in a French and a Dutch family. He learned their languages and read the pages of human nature and the few books available. He was apprenticed to the saddlery trade, and in 1840, at the age of twenty-six, entered Onondaga Academy, and in two years obtained a teacher's diploma. However, he preferred a commercial career, which led him into extensive fields and extensive charities.

In 1850 he married Elizabeth, daughter of Joshua and Jane Phillips Bates. Their children are Willis B., who married Sannie Davis, and Flora E., who married Lyman C. Smith.

#### WILLIS B. BURNS

Willis B. Burns followed his father in beginning

at the age of seventeen the saddlery trade. He served in the city council, was mayor on the Republican ticket, and was elected to the Legislature, where he acted on various committees.

### MOSES SUMMERS

The achievements of Moses Summers in the development of the newspaper in Onondaga, as well as his record in war, have been already inscribed on the pages of history. He was born in County Wexford, January 1, 1819, to Thomas and Elizabeth Summers and came with them to America when he was six months old. His father was a stone mason and worked at his trade in the construction of the Erie Canal, moving as the work progressed to Utica, Rochester, Lockport, and Buffalo, then to Oswego, where he died of cholera in 1832. Four children survived him: Moses, William, Peter, and Mary.

In 1835 Moses Summers, then sixteen years of age, apprenticed himself to the printer's trade on the *Free Press* of Oswego, and later on the *Paladium*. In 1841 he came to Syracuse to work on the *Onondaga Standard*. As a volunteer fireman he witnessed the scene of the explosion of that year.

In 1845, he bought an interest in the *Standard*, and later his brother William joined him in ownership and general management.

Moses Summers served once as alderman. He

was active in the Jerry Rescue. In 1862 he enlisted in the 149th Regiment as quartermaster, and served in all its battles. He marched to the sea with Sherman, and was one of the first to enter Savannah. By an order of Major-General John W. Geary he seized the printing material of the city, collected it in one office, and to the surprise of all, on the next day issued a paper, *The Loyal Georgian*, and retained control of it for several months. He was in the review at Washington, and received a commission as Brevet-Major. He held many other commissions. Returning to Syracuse, he again took up his work on the *Standard* until he became a member of the Board of Port Wardens in New York in 1880.

Moses Summers married first Harriet Hunt and later Mrs. Davis. He had no children.

William Summers was also a printer and owner of a newspaper before he entered partnership with his brother. He married Annie E. Donovan, and they have three children: William, Thomas H., and May E.

#### HUGH ROGERS

Hugh Rogers lived on the towpath of the Erie near Franklin Street before 1840. His name appears in the list of wounded in the gunpowder explosion. He kept a boarding house and received many of his fellow countrymen, who held him in high esteem. He became a landowner and ac-

cumulated money. His first wife was Bridget, his second Catharine. He had one son, John, and three daughters: Anne, who married John Bolland, Sarah, who married Patrick Pendergast of Salina, and Catharine.

The names of Hugh Rogers and David Hall, are signed to the document of organization of the first parish in Syracuse July 11, 1841.<sup>1</sup> John Murphy and William F. Byrne were among the trustees.<sup>2</sup>

#### RESIDENTS OF THE OLD THIRD WARD

Some residents of the old Third Ward about 1840 and a few years later were: John Bigley, Captain Berrigan, Brennan, James Clary, who kept a hardware store, Patrick Cummings, a builder, Coogan, Matthew Dolphin, John Dolphin, Patrick Dolphin, Philip Deady, Hugh Gallagher, Farrell Gallagher, Patrick Gere, Griffin, the blacksmith, Paul Hart, Charles Manahan, alderman, Thomas Maloney (Quinlan and Maloney), Michael C. Murphy, Michael Meagher, who was engaged in the salt works, Thomas Meagher, and his sons, William and James, James McCullough, and John Morrisey. Patrick McCarthy was the first librarian and his son William succeeded him in that office. There were, too, Daniel O'Herin, and his wife Honora Welch; Michael O'Connell, and his son Patrick and his sister Kate; David

<sup>1</sup> W. P. H. Hewitt.

<sup>2</sup> *Ibid.*

Quinlan and his wife Mary McCabe; Rogers, the shoemaker; Matthew, John, and Margaret Rogers; Lawrence Ryan, and Jeremiah Sullivan.

#### RESIDENTS OF THE OLD SEVENTH WARD

Some residents of the old Seventh Ward about 1847 and a few years later were: John Barry, John Beatson, James Buckley, John Brown, William Brennan, Martin Berry, John Cullen, John Caffray, Timothy Curtin, Anthony Caulfield, Patrick Caulfield, Thomas Costello and his wife Honora, James Cahill and Thomas Cahill; Daniel, William, Hugh, and John Doherty; Martin Dillon, Morgan Dunn, Granny Feaney, a midwife; John and James Feaney, William Farrell, Owen Gallagher, John Gallagher, Mrs. Gere, Jesse Gallavan, Michael Giblin, Patrick Griffin, John Griffin, Maurice Griffin, John Heffron, Anthony Jennings, — Joyce, Patrick Kennedy, Patrick Kelley, and his sons Patrick, Andrew, James, and Anthony; William Leamy, Richard Leamy, Edward Lewis, Thomas Lewis, John Lewis, Michael Lally, — Leahy, Daniel Lynch, John Murray, Patrick Mangan. The children of the last named are John, Bernard, Michael, Martin, and Bridget. Other residents were John C. Manley, Malay, Maurice Mead, James Mead, Michael Meehan, Patrick Murphy, John Moran, James McLean, James McCormick, Thomas McLaughlin, Stephen Nicholson and his wife Bridget Kearney,



Richard Newton, William Nicholson, William Nicholson, the tailor; Matthew O'Brien, Michael O'Brien, Patrick Phalen, Daniel Phalen, John Quinn, Jeremiah Quinn, Dominick Rafferty, Andrew Ready, Patrick Ready, Michael Reddin, — Ryan, Bernard (Brian) Sheridan, Maurice Shea, Patrick Stanton, Roger Tyrrell, Martin Whalen.

#### FRANCIS BOURKE

Francis Bourke was born in Tipperary at Nine Mile House, a hotel, then owned by his father and still conducted by the family. He came to Syracuse about 1842, and two years later came Joanna Welch and her sister from Kilkenny, and therein is a romance, for Francis and Joanna were betrothed in Ireland. They were soon married and to them were born six children, William J., Thomas F., Joseph P., Nora A., Francis J., and Hannie L.

William J. Bourke was the first American born in Onondaga to become a priest. He was born in Syracuse June 1, 1846. He served at the altar in the Church of St. John the Evangelist, studied at Niagara, and was ordained at Troy. After various missions he was appointed pastor of St. John the Baptist Church. Few priests have been more beloved than this young man, who labored and lived and died for his people.

#### EDWARD DUNFEE

Edward Dunfee came from Kilkenny to Syra-

cuse perhaps as early as 1840. He married Julia Hoolihan, and their son, John, was born in 1851, and through almost incredible hardships forced his way to success.

#### PETER LAWRENCE RYAN

Peter Lawrence Ryan is the son of Lawrence, who came to Syracuse in 1842, and who married Bridget Howard. He married Ada C., daughter of Asa C. Fyler, and descendant of a Revolutionary soldier, who came to Split Rock about 1800.

#### GEORGE DOHENY

George Doheny was born in Syracuse in 1844, the youngest child of Edward and Mary Doheny, who came from Ireland in 1840, from County Tipperary. Edward Doheny bought land on Geddes Street between Marcellus and Otisco Streets and extending to Harbor Brook. The gravel and sand proved valuable and became a bountiful source of revenue to its owner.

The children of Edward and Mary Doheny are Mary Doheny Cummings; Bridget Doheny Caples; Timothy; James; and George, who entered the legal profession, in which under the partnership of Hiscock, Doheny and Hiscock, and other firms, he has practised more than forty years. For some years he has been president of the Syracuse Savings Bank.

## THOMAS GRIFFIN

Welcome as a mother's arms to a sick child is his native land to the suffering man. In his illness exile becomes a distressing circumstance. Thomas Griffin and his wife, Ellen Lynch, and their nine children came to Syracuse from Tralee, County Kerry, in 1846. After several years Thomas fell sick, and in his misery vowed a vow that he would return to the land of his fathers. He kept his vow in 1852 but, later, returned to Syracuse with children and grandchildren. Two sons, John and James, remained in Liverpool, England, one son, Thomas, went South. His daughter Mary married John, son of John and Margaret Gallavan McDonald of Tralee, and came with him to Syracuse. The other children who reached maturity are Bridget, Michael, and Ellen.

Thomas Griffin was a grocer in Tralee, but here he engaged in the clothing business at the corner of Clinton and Water Streets. Some of his patronage was from travellers on the packet-boat.

One day two Irish boys bound for the west were put ashore at the packet-dock to die victims of ship fever. Father Heas came to administer the last rites of the Church. There was no shelter for the unfortunates, for no one dared to receive them. Thomas McManus as messenger for the priest found Thomas Griffin ready to construct a shed in the rear of his premises for the reception of the dying youths.

## MATTHEW GEAGAN

A blacksmith shop in a young community is always a centre of activity and the smith is very likely to be a man of sterling worth. Such was Matthew Geagan, who came to Syracuse, to the old Fourth Ward, before it had fully emerged from the wilderness, about 1842. He was the son of Edward and Catharine D'Arcy Geagan of Kildare, and he had one brother John.

Matthew fell in love and energetically wooed and won beautiful Margaret Gray, seventeen years old. They spent most of the years of their long union in the old home in Burnet Avenue. Margaret was the daughter of James and Margaret Gray of the Parish of Drumard, County Longford. Among the visitors to the young bride and matron were the Indians. They entered without ceremony, helped themselves to what they wanted, and did not hesitate to ask for food stuffs they might happen to need. They brought often great baskets of berries to sell and other baskets and bead-work. Squaws wore skirt and shawl. The braves occasionally took a nap under the sidewalk, which was built a foot or more above the level of the swampy soil.

## DOMINICK RAFFERTY

Dominick Rafferty spent his first year in America in Syracuse, going then to Canada for several

years and returning to make his permanent home in the old Seventh Ward. He was born in Balla, County Mayo, and married first Margaret Farrell from his own parish. His second wife was Mary Hughes, a native of Balla, who moved to Lancaster, England, with her parents when a child, coming to Syracuse in 1859.

#### JAMES AUGUSTUS MCCORMICK

James Augustus McCormick was born in Syracuse in 1852, son of Thomas and Mary Matthews McCormick. He struggled to obtain an education, entered the legal profession, and eventually, as deputy-attorney for the general land office at Washington, travelled extensively through the United States.

His grandfather came to Syracuse from County Louth in 1845, his father Thomas going to Philadelphia and later to Syracuse.

#### TIMOTHY FLEMING

Timothy Fleming and his wife, Winifred Rogers, came to Syracuse from Balloughaderean, County Mayo. He had been a drayman in Ireland, travelling from his home to Dublin, but here he was a mason. His children are Patrick, Thomas, Michael, William, John, James, Mary Ann, and Winifred.

Thomas served in the 3d N. Y. Light Cavalry in the Civil War.

## WILLIAM CASSIDY

From Clonbulloge, Queen's County, Ireland, came William and Michael Cassidy about the year 1845. They were the sons of John and Catharine Connors Cassidy. William went to work as meat-cutter for Stephen Bastable and after a few years became foreman in the salt mill conducted by J. W. Barker & Co., for the rest of his life, over forty years.

He married Mary, the daughter of John and Johanna Barry of Cloyne, County Cork. John Barry was captain of a sailing vessel. After his death, his wife brought their six sons and two daughters and a bag of sovereigns to Syracuse. The children were Patrick, William, John, Richard, Daniel, James, Margaret, and the infant Mary. With them came Peter, Edward, and Mary Pendergast, James O'Herin, and others, making a party of twenty-eight under the leadership of Johanna Barry. She saw her children grow up and branch out into various parts of the Union. Like every Irish mother she had the pain and the wounded pride when her children labored as this country requires that all shall labor, as Europe does not.

William Cassidy and his wife Mary in 1850 reared their roof-tree on Plum Street, where it still shelters their children. The elm trees they set at their gate still throw long shadows to their door. For years their home was open to their

countrymen newly arrived with their hair-trunks and feather beds and their vivid tales of the old country. Many of them found work in the salt industry.

The children of William and Mary Barry Cassidy are Stephen J., who married Rebecca Brash; John J., whose first wife was Mary Demong, and whose second was Catharine Ryan; William S., who married Ellen Cawley; James and his twin, Kate, who married John R. Hirsch; Mary Ellen, Harvey B., Rose; Christopher J., who married Lulu Burroughs; Agnes, who married Thomas D. Callahan; Elizabeth, Frances, Mina, and one infant, who died young.

#### PATRICK McLAUGHLIN

Patrick McLaughlin was the first to cultivate the land on which the old Adams School was afterwards built. He came to Syracuse from Marcellus, where he had lived on the Doctor Plant farm after his arrival from Achill, County Mayo, in 1840. Patrick had been a constable in Ireland. He married Mary Masterson and they brought their three sons and three daughters with them to Marcellus, where their youngest child, Anne, was born in 1844. Their oldest son, Thomas, served in the Mexican War, was wounded, and put in a hospital in the City of Mexico. During convalescence he was walking about when a Mexican stabbed him to death.

Another son, Patrick, served in the Civil War with the army in Tennessee. He was returning home on furlough when he met death by drowning.

Their daughter Mary married James McLaughlin, and their son Edward represented the ward in the Common Council for several years.

The other children were John; Catharine, who married Martin Berry; Bridget, who married Michael Murray.

Anne married Joseph, the son of Owen and Mary O'Laughlin Bannon.

#### JOSEPH BANNON

Joseph Bannon came from Castlewellan, County Down, Ireland, in 1849. He became a peddler travelling through Central New York for several years. There was not much money in circulation and some of that was counterfeit, so Joseph became a cigar maker and travelled to sell his wares. He thus widened his acquaintance and established a friendship with others of his name in other counties. The Bannon family is not numerous, being a subdivision of a larger clan. Northern Tipperary is the home of one family, but Joseph was of the North, the son of Owen and Mary O'Laughlin Bannon. He married Anne, the daughter of Patrick and Mary Masterson McLaughlin, and their children are: Bernard A., who married Anne, the daughter of John and



Margaret O'Meara O'Brien of Syracuse; and Joseph F., who married Tatiana, the daughter of James and Joanna Doyle McDonald.

#### THOMAS CONNOLLY

Thomas Connolly was the second postman appointed in Syracuse, and his son and grandson chose the same field of work. Thomas came in 1845 from Cashel, County Tipperary, where he had been a shoemaker. He worked at his trade in this country until his appointment as carrier of letters throughout the city. He collected two cents for each letter delivered.

He was one of only a dozen Irishmen in the County who joined the Republican party at its birth in 1856. Michael Gleason was active in the party.

Thomas Connolly married Catharine Kelley, and their children are John F. Connolly of Washington, D. C., who married Anna Holger; Jerry R., who married Margaret F. Tehan; Hugh, who married Mary Tracy; Anna R., Thomas, and Pierce.

On shipboard with Thomas Connolly was another passenger bound for Syracuse and destined to become the mother of the well-beloved Father William Bourke. William Tracy came to America and Syracuse about the same year.

#### JOHN RYAN

The Gaelic revival of recent years serves to

recall how few of Ireland's children found expression in their mother tongue alone. Most of them knew enough English for the practical purposes of a strange land, while their hearts fed upon the language of their inheritance in the days of their exile.

John Ryan had a master's knowledge of both tongues. As clerk and assistant to his uncle in the grain business in Fermoy, County Cork, he also acquired a training in business put to use in Onondaga. Here in 1846 he went to work in the salt mill of Captain William Porter of Salina. In 1863 he moved to Syracuse and formed a partnership in flour and feed business with William H. Gere. After ten years he returned to the salt industry in the wholesale branch, later combining with it the flour and feed business, in which he remained for many years.

John Ryan was an untiring student. Languages and mathematics were of special interest to him. Current events claimed his attention and, in the dark months when he suffered from a malady of the eyes, his young children read to him in order to satisfy his inquiring mind. Short of stature, he was athletic—a fine swimmer, an expert player of hand-ball, and a member of the volunteer firemen company.

He was the son of Thomas and Catharine Cronin Ryan, who came to Salina in 1847 with their other children: Honora, who married Robert Barry; John; Johanna, who married

James O'Neill; Thomas, and Mary, who became a nun.

John Ryan married Catharine, the daughter of Redmond and Mary Hennessy McGrath of Killworth, County Cork. The name is often spelled McGraw and McCraith. Their children are: Mary, William; Edward, who married Elizabeth, daughter of Michael J. and Mary Ryan Lawless; Catharine, who married John Cassidy; Ellen and Frances.

John McGrath, a brother of Catharine, served in the 149th Regiment N. Y. Vols., and after the war gave his arms to the Fenians.

#### EDWARD RYAN

Edward Ryan was born in Syracuse and received his education in the public schools. At an early age he engaged in the hardware business and later in the clothing business. He has always taken an active interest in city affairs, serving under both Republican and Democratic administrations as Fire Commissioner, Health Commissioner, Police Commissioner, and Deputy Commissioner of Public Safety. Meanwhile he has been identified for many years with the Catholic Mutual Benefit Association which he has served as Branch President, Law Commissioner of the Grand Council of N. Y. State, Vice-President, and then President of the Grand Council, and now Grand Secretary. He is a charter member of the

first branch of the Ancient Order of Hibernians organized in 1886 in this County. He married Elizabeth Lawless, and has one son, Michael Lawless Ryan, now a student in medicine.

#### C. M. B. A.

It would be difficult to estimate the benefits that the C. M. B. A. has brought to its members and their families. Organized at Niagara Falls in 1876 by a few men of modest means—business and professional men, clerks and laborers—it offered life insurance to the poor, who could not enter the expensive field of the old line companies. How the association prospered is well known, but its far-reaching influence can only be imagined. Before that time, when the wage earner in his hazardous employment met an untimely death, the fate of wife and children or other dependents was pitiable indeed. The small insurance of the C. M. B. A. paid off many a mortgage from the little home and gave the widows and orphans a breathing space to adjust themselves to the new order of things. It gave them also the assistance of men of the association to steer them safely in the unknown sea of business life. Chapters could be written of the thousand emergencies it met and not one word to show a triumph of the mercenary over the charitable.

#### LAWRENCE BYRNE

In the parish of Leighlin in County Carlow

lived Thomas Byrne and his wife, Margaret Brennan, and their seven sons, and one daughter: John, Lawrence, Charles, Thomas, Terence, William, Ellen, and Peter Vincent. Lawrence was the first to leave his home to join an uncle in America in 1848. The next year he came to Syracuse, and worked for Patrick Molloy for the succeeding three years. He then bought a farm in Lafayette through which the railroad had an option for right of way. At his house Mass was celebrated for the first time in that section, although there is a tradition that Mass had once been said under the spreading branches of an apple tree. Before that time Lawrence and his brothers frequently walked to Syracuse to attend St. Mary's Church, and walked back to Lafayette after Mass. Many other Irish men and women practiced the exercises of their faith under the same difficulties. The Byrne family was remarkable for its fervor and loyalty to Mother Church. Peter Vincent Byrne entered the priesthood in the Congregation of Missions, and is now the Very Reverend in that order in St. Louis. John Vincent Byrne, son of Lawrence, obtained a master's degree at Niagara University, and entered the priesthood. Law, medicine, and teaching have called other members of the family.

Lawrence Byrne married Jane McGurn and their children are: Margaret, who married Michael Horan; Bridget; Ellen, who married John Byrne; Mary, who became a nun; Eliza-

beth, Sarah, Patrick, Michael, and Rev. John Vincent.

Charles Byrne married Margaret, daughter of Edward and Mary Kennedy Burke. Their children are: Dr. Patrick J., who married Ellen M. Halligan; Mary F., Margaret E.; Ellen, who married Maurice F. Lane; Edward; Peter, who married Minnie Lynch; Anna J., Cecilia I., Francis, and Charles Vincent.

Ellen Byrne married Patrick Foley. Their children are: Margaret, Mary, John, Patrick, Peter, Agnes, and Kate.

William Byrne remained in Ireland.

The Very Reverend Peter Vincent Byrne and the late Monsignor John Joseph Kennedy started together from home to college, forming a close and constant friendship through all the years of their labors.

#### PATRICK GRIFFIN

Patrick Griffin left his home in Ballylangfort, County Kerry, to board a man-of-war, the *Rodney*, in 1846. With 1100 men it sailed the Mediterranean, stopping at many ports, on to Alexandria. One day they passed a vessel bearing Pope Pius the Ninth and gave him the royal salute of twenty-one guns. Returning to the Atlantic, the cruise was along the west coast of Africa to Cape of Good Hope and thence to Portsmouth. Here Patrick was paid off for two years and nine months of service and with the money

came to America. First he revisited his home and saw the dreadful effects of the famine. Many of his friends were dead.

In Syracuse he for the first time in his life was sick. The prevalent fever and ague quenched his desire for further travel. His first work was as porter in the Brintnell Hotel. There were then only two houses on Onondaga Street and one or two on Fayette and nothing but swamp and fields between the two streets.

All the young Irish people knew each other and visited together. They found friends among their own people whose names are ever on their lips—Michael Gleason, Dennis Hunt. They had other friends, James Randall, of French and English parentage, and Henry Foster, who stood for justice to the immigrant in a strange land.

#### NICHOLAS DOWNES

Nicholas Downes declares (March 18, 1909) that the National Guards were organized in Syracuse in 1850 by Irishmen to protect themselves on St. Patrick's Day during their parade. It was a military organization and received its arms from the State and responded to the State's call, when needed to quell disturbance of any kind. So the enemies of the Irish feared to molest the State military men on the seventeenth of March. Men of other nations were members in the minority, and the Citizens' Corps, another military com-

pany, often joined them in parade. The first captains of the National Guards were Edward Pendergast, Nicholas Downes, John Radigan, Dennis Driscoll, and Timothy Sullivan. It became Company C of the Twelfth Regiment, N. Y. Vol. Infantry, with Dennis Driscoll, Captain.

Nicholas Downes was the son of Michael and Ann Downes Downes, and was born January 1, 1820, being now nearly ninety years old and blushing with embarrassment when he is reminded that the members of the National Guards were considered very handsome and gallant young fellows. He was born near historic Tara in County Meath. His great-grandfather and an English official in Ireland having the same name, Downes, the Irishman was frequently called upon to disclaim any English blood in his veins. He lived within the Pale at Trim, whence the Irish had been driven and were forbidden to return. The Pale was the residence of the English, and if an Englishwoman married an Irishman, she was drummed out and driven beyond the Pale. Downes never knew why he was permitted to remain nor could his friends discover the reason. They knew that Downes was Irish, not only from his own assertions but from the traditions of the family. In Ireland a mixture with foreign blood is remembered for generations, especially in the country districts, and there is no memory of English mixture with this Downes family.

Michael Downes, the father of Nicholas, and



his two brothers were in the rebellion of 1798, while their mother, in the secrecy of a cave on the farm, baked bread for her soldier sons. Two were killed and Michael escaped the penalty of rebellion by binding himself to the weaver's trade. He became a farmer later, and influenced by Patrick Reynolds, who had located in Carthage, N. Y., Michael and his family emigrated to America in 1832. They came on the *Stephen Wright* from Dublin to Quebec in six weeks and three days, hitting an iceberg on the way at Newfoundland. Carthage was their destination, but they first went to Montreal, then to Ottawa, and finally located in Watertown. Here Nicholas attended the Institute and became a schoolmaster, teaching in Oswego, Watertown, and Brownville, coming to Syracuse about 1846. At that time the great question of the day was the name of the city, Syracuse or Salina, the latter urging its superiority in drainage as compared with the flooded streets of its rival. Nicholas became clerk and book-keeper in the hardware store of John and Matthew Murphy and about 1860 formed the partnership of McCarthy, Radigan, and Downes, continuing it twenty years. He then travelled through the United States with a patent filter of his own design until he retired. He saw the introduction of stoves for coal into this region and the passing of the sheet-iron variety. He married Mary, the daughter of John Stapleton, and they have one adopted son.

## PATRICK DALY

When Patrick Daly came to Syracuse about 1844 there were only a few shanties along the north side of the Erie Canal in the swamps and muck land of Lodi. One farmhouse stood in the centre of the farmyard which Clinton School now occupies. A grove of hard wood covered the hill near Green and Gertrude Streets. There were two reservoirs built of stone, projecting a little above the ground, that had been constructed by Captain Teall, the head of the water department, and the water was distributed by logs bored through their length and fitted well into each other. They were prepared at the present tube works and are still frequently unearthed.

The water came from springs and was stored in these reservoirs, called fountains, to equalize any shortage in the regular water supply. One of these gave the name to Fountain Street, the other was on Mather Street between Burnet and Hawley.

Most of the men in that section of the north side of the Canal were boatmen, while those on the south were masons and their helpers; rivalry was keen. The boats were first forty ton, later sixty ton, and now about 225 ton, and drew first three feet and later six feet of water. There were the packet-boats and the freight-boats. The packet had the right of way, paying double clearance. It was narrow, pointed sharply at the bow, and had a small rounded stern. It carried pas-

sengers and freight. Its crew were a captain, two steersmen, and a bowsman. The driver was less closely attached to the boat, being at the service of the different crews. Later the whole crew was increased. The packet-boat was drawn by three horses tandem, the driver riding the rear horse. Every fifteen miles the horses were changed in quick time, everything being ready, and the journey continued with the horses on a gallop or trot all the time, day and night. They came up full speed to the locks with the right of way and passed in ahead of other boats. This led to many fights, but the packet-boats had the best fighters in their crews. They were hired for that needed qualification no less than for their labor. Passengers disembarked at various points along the Canal. Many passed on to Buffalo and the West in both the packet- and the freight-boats. After a while several boats were owned by one man or company, as the Western Transportation Company and the American Transportation Company, called the W. T. and the A. T. By calling out these initials the crews made themselves known at night. These companies maintained barns at regular stations along the Canal so that drivers and horses were changed with little delay. Individual owners hired their own drivers and the horses travelled side by side leisurely.

The freight-boats, called simply canal-boats, carried salt, grain, wood, and other merchandise, the smaller boats stopping every few miles to

receive and discharge freight, the larger boats carrying freight only for Buffalo and the West. Salt was the most common cargo from this County. The drivers usually walked but often rode in a saddle. One of the dangerous parts of the Canal was at Lockport where the steep bank above the heel-path and the narrow tow-path made a false step cost a horse's life.

The activity along the Canal reached its height during the Civil War when eight thousand boats had clearance.

Patrick Daly went boating when eighteen years old and spent years in that line of work.

Patrick Daly is the son of Peter and Margaret Connors Daly and was born near Holy Cross, County Tipperary. His parents brought him to Syracuse about 1844 with their other children: Peter, Maria, Margaret, and Bridget. Patrick married Catharine, daughter of Peter and Mary Ann McGuire Nicholson of Albany. Their children are: Mary A., Arthur P., Nellie, who married Charles Sammons.

#### JAMES HUGHES

James Hughes came to America about 1845. His wife was Catharine Gavigan and their children are Charles, James, and Eugene. James Hughes was an extensive stone contractor and for more than half a century the family engaged in that branch of industry.

## FLORINCE O. DONOHUE

Florince O. Donohue was born in Syracuse, the son of Cornelius and Ellen Donohue Donohue. He married Lucy Mosely of Onondaga.

## WILLIAM J. DWYER

William J., son of Michael and Katharine Corcoran Dwyer, has been close to the business life of his native city. Michael served in 101st Reg. of N. Y. Vols. from 1861 to the close of the war.

John L. Heffron represents the third generation of his family born on this side of the Atlantic and the third generation of physicians. His grandfather was surgeon in the War of 1812, his father was a physician, and John Lorenzo Heffron is both Master of Arts and Doctor in Medicine.

His great-grandfather, Dennis, came from Ballycastle, County Antrim, to Keene, New Hampshire, and served in the Revolution. The wife of Dennis was a Scotch woman.

William E. Hopkins is the ninth generation from the arrival of the *Mayflower*. His grandfather Elijah came to Onondaga in 1798, but returned to Connecticut and three years later came with his wife on horseback to Onondaga Hill.

There were three distinct families of this name in the County, and this branch claims Irish blood in its ancestry.

Albert Edwin Larkin is of a family established in America before the Revolution.

Dennis McCarthy, son of Dennis and grandson of the pioneer Thomas McCarthy, has staked his own claim in the history of the County.

Eugene McCarthy, son of Robert and grandson of Thomas, won reputation as an author.

Harold MacGrath, the well-known author, probably owes some of his sense of humor to his Tipperary ancestors. His grandmother, widowed, brought her son Thomas to Onondaga. She is remembered for her wit.

#### CLASS DISTINCTION

Along with county loyalty the Irish have deep-rooted ideas of social division, of class distinction, inherited from generations untold. In the old country marriages are arranged between members of the same class, family blood being of first importance. Perhaps the man and maid saw each other for the first time on their wedding day. Perhaps each loved some one else. It did not matter. They conformed to custom and the will

of their parents. Occasionally lovers, grown desperate, eloped and came to Onondaga. A servant may have run away with his master's daughter, or the daughter of a farmer had stooped to love a clerk, or Romeo and Juliet of Irish houses had defied their families. It was spice to the pioneers and a sweet morsel of gossip at the fireside in the wilderness.

#### AN APPEAL TO THE COURTS

All the histories of the County have this note: "First Court of Oyer and Terminer for County of Onondaga, July 21, 1794. A bill of indictment was found against James Fitzgerald for an assault and battery with intent to rob Andrew McCarthy." It is of course gratifying to know that the intent was only to rob and that a graver motive was absent. Curiosity led to an effort to inspect the indictment with the hope of finding the evidence in the case and any friends of either of the parties, residents of the County at that early date. No evidence was recorded. Most eager was the desire to learn what was the matter with Andrew that he had to appeal to the courts. Of course he may have been physically unfit to settle with his assailant, or he may have been a Scotchman.

PATRICK REIDY; JOHN REIDY; SIMON REIDY

John Reidy, the son of Maurice and Sarah Mc-

Grath Reidy of Kildysart, County Clare, Ireland, followed his brothers and sister to America, landing at Quebec and coming to Onondaga the same year, 1852. His father owned a farm and was also a weaver of wool and linen, operating several looms and making all grades of goods, the finest being called Dowless. He sold part of the farm to send his children to America, John just after the famine years.

Work was not easily obtained in those days and men travelled long distances on foot looking for a job and willing to take any kind. John found work first on a farm at Christian Hollow, and often on Sunday after the early tasks walked to St. Mary's Church in Syracuse to attend Mass, and back again to his work. Though short of stature, he was like a rock in strength and needed no assistance to maintain his rights. A man twice his height might on occasion find himself gripped by the knees and sent flying over John's head.

Working in various capacities for several years, he finally became a boiler maker in the employ of the New York Central and worked there for forty years without a single period of suspension. In 1858 he had saved money enough to buy the property in Geddes Street where he still lives.

John Reidy never missed going to church. He supported it generously with money and labor. He was among the first members who formed St. Lucy's parish, attending the first Mass held in the Cook building and going himself to a convenient



lumber yard to bring in boards for the temporary seats.

He married Honora, the daughter of Michael Konoulty, and has three children: Maurice, Margaret E., and John J.

Patrick Reidy, brother of John, came to America in 1847. He enlisted in Company C., 12th Regt. N. Y. Vols., was wounded at Bull Run, and returned with discharge. Later he moved to Iowa.

Simon Reidy, brother of John and Patrick, came to Onondaga in 1847. He has two daughters: Mary, the wife of T. Frank Dolan, for many years leading soprano in St. Lucy's Church choir, and popular for her sympathetic rendering of the Irish melodies; and Sarah, the wife of Peter J. Walch.

### JAMES BUTLER

James Butler served in Co. D., 122d Regt. N. Y. Vols., from 1862 to the close of the war. He was County Clerk at the time of his death. He married Mary, the daughter of Richard and Ellen Campbell Randall, pioneers of Split Rock, and their son, James Campbell Butler, now fills the office of County Clerk.

### PATRICK FRANCIS CAHILL

Patrick Francis Cahill was born in Syracuse in 1844, son of Edward and Ellen Meagher Cahill.

He served in Co. K., 185th Regt. N. Y. Vols. He was Deputy Sheriff of Onondaga County for more than twenty-five years. His wife is Catharine Sweeny and their family consists of six sons and three daughters.

Malachi Gooley came to Onondaga County from Ireland in 1846.

JOHN KELLEY  
ANNA MOONEY KELLEY

John Kelley was from County Tipperary, near Killaloe and Ballina (Ballinaugh), and went to work on a farm on Onondaga Hill about 1847. He was the son of Frank, who with his second wife, Nancy Reagan Kelley, came with him to America; but the father fell sick on shipboard and died shortly after the arrival in New York. John Kelley was seventeen years old when his father died, leaving his wife and five children to the care of John, the son of his first marriage. From the Hill, John went to work in the Onondaga Indian quarry and spent more than fifty years there, sometimes as foreman, sometimes as owner. In 1847 the quarries were worked by O'Brien, for whom John Kelley worked six years, and then took charge and ran them for ten years for himself. Then he sold out his interest to James Hughes and worked for him as foreman in the quarries. Nearly all the men working there were

Irish, who were frugal and industrious in their habits. Sometimes a hundred Irishmen were there at work.

John Kelley, in addition to the quarry, ran a farm and cultivates it yet. He married Nancy, the daughter of Daniel and Mary Curry Mooney, born in Cushendoll, County Antrim, Ireland. She came here with her parents and one brother, Daniel, in 1851, the other children, John, Sarah, Bridget, and Margaret, having come in 1847.

The children of John and Nancy Mooney Kelley are: Mary, John, Frank, Daniel, Bernard, Margaret, Anna, Charles, William, Catharine, and James. John married Mary, the daughter of John and Julia Murray Butler; Frank's first wife was Rose, the daughter of Patrick Burns, and his second, Mary, daughter of Thaddeus Coyne; Daniel married Alice, daughter of Philip and Sarah Coyne Gannon; Bernard married Nellie, daughter of John and Margaret Burke Bowler; William H. married first Jennie Mahony and later Nellie, daughter of James Dwyer; Catharine married John, son of John and Margaret Burke Bowler, and James married Margaret, daughter of Thomas and Mary Herald McAuliffe.

The Kelley family naturally saw much of the Onondaga Indians, who were peaceable and harmless neighbors. Many of them, both braves and squaws, wore only a blanket for covering. They slept in the open air, often lying on the road-

side, wrapped in their blankets. They came to the Kelley home frequently for articles of food, giving beads, baskets, and other things in exchange. In January and February they went hunting witches, looking for them in holes and hedges and seeking to scare them away. One squaw told Nancy Kelley that another squaw was a witch and had caused the death of a woman. Some braves came to her house to take her away and kill her, but they waited until the bread she had made was baked and then took her quietly away. She showed no fear and made no resistance.

One squaw was dressed for burial in the clothes she had prepared for that occasion—a blue skirt and shawl, slate-colored gloves with green ribbons, and white slippers with high heels. She had taken off a part of the high heels so they would not trip her when she was hunting buffalo in the happy hunting ground. Some small cakes were put into her coffin near her hand for the journey and until she could bring down food in the hunt.

Father Heas visited his scattered flock on horseback, travelling through the deep snow-banks. He was often obliged to spread his coat on the snow to give his horse a footing. Those he served remember him with gratitude. He was pastor in St. John the Baptist Church, attended the Split Rock mission, and was the first pastor of St. Mary's Church, now Cathedral. He was suc-

ceeded by Father James O'Hara, to whom a notable reception was tendered on the first St. Patrick's Day of his mission. A banquet was served in Wieting Hall by the staff of the Syracuse House, tickets for which were sold at fourteen shillings a couple. The musical programme was furnished by Father O'Hara, Doctor Henderson, Dennis McCarthy, Robert McCarthy, John Connelly, and John J. Kennedy, then a child and altar-boy at St. Mary's, afterwards Monsignor and Vicar-General of the Diocese of Syracuse.

#### PIERCE GRACE

Pierce Grace is the twenty-second generation in direct line from Raymond Le Gras, who married a sister of Strongbow, Earl Richard Le Clare. The Grace genealogy is complete. Pierce is the eighth generation of the name Pierce.

He came from Ballytarsna, County Tipperary, Ireland, and was the son of Pierce and Eliza O'Connell Grace, daughter of John O'Connell of Templemore. He sailed from Liverpool on the *Wilson Kennedy*, which carried 687 passengers, and met many dangers in its three months' trip. The boat was once on fire, once partly wrecked, and once suffered from a mutiny among the crew. Provisions and water were scant. It was bound for New York but the captain, influenced by the condition of the boat and the desire to see his family, wanted to dock at Halifax and circulated

among the passengers a paper for signatures to grant such a change. Many had already signed when the mate, who was an Irishman, learned of it. When the signers realized that Halifax was a long way from their destination, and they would be practically as far from the United States as if they were in Ireland, they regretted their agreement. The mate told them that once at Halifax, the captain would declare the boat unseaworthy, and they would not be allowed to sail out. They regained the signed document by sending one of their number to sign, who tore up the paper and threw it into the sea, and the boat continued its course to New York.

Pierce Grace came to Syracuse in 1849 by packet-boat until, east of Utica, the boat was caught in the ice and the passengers had to walk. The few hotels along the way were not anxious to receive immigrants.

Pierce Grace spent his life in the employ of the railroad companies. He married Catharine, the daughter of Stephen and Mary Mahar Loneragan of Ballina, County Tipperary, Ireland, and they celebrated the golden jubilee of their marriage. They were blessed with eight children: Pierce, Thomas, Stephen L., Elizabeth, Mary, Ellen, Catharine, and Margaret.

#### FRANCIS CONNELLY

Francis Connelly was for more than thirty-five

years prominent in the business life of Syracuse. He, with his brother James, kept a bookstore, dealing especially in Catholic books and church supplies. He was one of the prominent men of St. Lucy's Church, which he served in many ways.

His father was Irish, his mother English, and he was born in the city of Liverpool. His second wife was the daughter of Joanna McSweeney, half-sister of the pioneer, Thomas McCarthy of Salina.

His father located in Baldwinsville in 1840 or after. The other children are: William, John, Anna, James, Mary, Ellen, and Elizabeth.

#### WILLIAM LILLY

William Lilly owned Lilly's Grove (Bellevue Heights now). He was from County Sligo, Ireland. His mother, whose name was Leonard, had thirteen sons, five by her marriage to Lilly, and eight by her second marriage to O'Brien.

William Lilly was a soldier in the Civil War, and from him Lilly Post, G. A. R., takes its name. His picture is said to be on the bronze tablet on the Post Office.

A recent publication of the Onondaga Historical Association in an account of the powder explosion of 1841 states: "Nearby lay a boy whom I knew well, William Lilly, who recovered and afterwards did creditable service as color bearer in the 12th Regt. N. Y. S. V."

## RT. REV. PATRICK ANTHONY LUDDEN

Patrick Anthony Ludden was consecrated Bishop of Syracuse May 1, 1887, at the formation of the diocese. He was born near Castlebar, County Mayo, in 1836, son of Anthony and Ellen Fitzgerald Ludden. He studied at St. Jarlath's College, Tuam, Ireland, came to America in 1860, continued his studies at Grand Séminaire, Montreal, and was ordained in 1864. He was appointed assistant at Immaculate Conception Cathedral, Albany, then pastor at Malone, N. Y., then rector at Albany Cathedral and Vicar-General of the diocese 1877-80. He was pastor of St. Peter's Church, Troy, from 1880 until he came to Onondaga to be the first Bishop of Syracuse.

The growth of the Church in this County and the history of the diocese of Syracuse are already a matter of record and a timely addition to the County history.

## JOHN MOLLOY

John Molloy came to America from Westmeath in 1832, when he was two years old, and soon after his father died, leaving him entirely alone, his mother having died at his birth. He grew to manhood, obtaining an education by his own efforts, taught school in Parish, N. Y., and elsewhere, finally entering the legal profession in



Syracuse. He early won distinction for his professional ability and brilliant oratory, but the promise of his youth was closed by his death at the age of thirty-seven.

He married Eliza, daughter of James and Sarah Donnelly Cosgriff, and their children are: Mary, who married Charles Hughes; Sarah, who married John F. Whalen; Elizabeth, William C., and John R.

#### PATRICK CORBETT

Patrick Corbett won a large place in the hearts of his countrymen by that gift to his race which put them in the first rank of the world's orators. None of his speeches remain to be judged in cold type, and if they did, they would lack the fire and magnetism of the speaker. He was a politician and campaign leader, and filled the office of police justice. Starting as a shoemaker, studying as he could, he became powerful enough to hold the attention of the whole community.

He married Rose, the daughter of Captain Gavigan of Auburn. Her mother was Mary, the only daughter of Peter O'Neill of Liverpool.

#### FRANCIS EDWARD CARROLL

Francis E. Carroll was born in Philadelphia, Nov. 16, 1830, son of James Francis and Mary Louise Dana Carroll. His father was from County Wexford, Ireland, his mother of French

descent. Her grandfather Cotineau during the Reign of Terror was called out from his home and taken away by a detachment of soldiers, and probably bowed to the guillotine.

Francis E. Carroll came to Syracuse in 1849. In 1871 and 1872 he was elected mayor of the city on the Democratic ticket.

He married Caroline Goldsmith and their children are: Frank D., in Oklahoma; Dana H., Paris correspondent of the *New York Sun*; Goldsmith, and Charles L.

James A. Carroll is the brother of Francis E. and a resident of Syracuse.

#### RICHARD JOY

When Richard Joy came to Syracuse from County Waterford, with his eight sons and two daughters, the young city was still very close to the woodland and swamp from which it sprung. Most of the old country people then as now left behind them many domestic utensils and supplies which would have brought comfort to their new homes. The women found need of their household arts. They made nearly everything from soap and yeast to stockings and medicines. Quilting bees was the custom within and building or reaping bees without. Beds were made of husks or feathers, spoons of pewter; cooking was with wood fires only. The blacksmith shop alone had the luxury of coal.

Every house had its garden and the winter's food was buried in mounds and unearthed as needed.

Amusements were the dance and parties, frequent and joyful. The chief occupation was of course in the salt industry. Richard Joy married Mary Powers, and their children took part in the business life of the city with uniform success. They are Nicholas, who married first Bridget Cummings and later Jane Vrooman; John; Pierce, who married Catharine Guilick; Mary Ann; Thomas, who married Mary Ann Meagher; Ellen, Michael, Richard; Patrick, who married Bridget Meagher, and Edward, who married Mary Cleary.

#### THOMAS HURST

Thomas Hurst came to Syracuse in 1822. His children are: John; Samuel, who married Mary Beatson; George, who married Miss Scott; Sarah, who married Mr. Dustin; Margaret, who married John Clark; and Ellen.

#### JOHN DOHERTY

The story runs, that John Doherty contracted consumption during service in the Civil War, and returned home to be nursed faithfully by his mother. As the end drew near, the young man grew afraid and begged his mother to go with him on the lonesome journey.

## JOHN BURNS

John Burns rounded out his hundred and one years among his children and grandchildren and great-grandchildren in Syracuse. Born in Maryborough, Queen's County, Ireland, in 1808, he served in the army, and at the age of thirty eloped with Kitty Kennedy, the young daughter of a nobleman whose lodge he occupied. From New York they came to Syracuse and its vicinity and here grew up around them their remarkable family of six sons and five daughters.

John Burns's life is already a matter of record, for his birthdays were of public interest. During his lifetime he cleared of timber and put under cultivation three hundred and fifty acres of land in this County. His children are: Mary, who married James, son of Patrick and Catharine Burns; John, Jr., who married Mary, the daughter of Thomas Dwyer; William, who married Cora, the daughter of John and Sarah Taft McChesney; Edward P., who married, first, Elizabeth, the daughter of John and Mary Beers, and later, Minnie A., the daughter of Dr. D. W. and Elizabeth Dunbar Burdick; Joseph, who married, first, Dora, the daughter of John and Mary O'Brien McLean, and later, Jennie, daughter of John and Mary Lynch Dillon; Anna, who married John W., son of Timothy W. and Honora Crowley Cronin; Margaret Ellen, who married John, son of Michael and Nano Buckley Mack; Frank, who married,

first, Mary, daughter of Nicholas and Bridget Cummings Joy, and second, Anna, daughter of Patrick and Mary Murray McGraw; Catharine, who married James J., son of James and Ann McCarthy Kehoe; Charles; and Emma, who married Charles E., son of James and Martha Clancy Oley.

### IRISH SURNAMES

The preservation in correct form of the name men transfer to their children is a lifelong task under ordinary circumstances. When pioneers of different races meet, their mutual strangeness is manifest in the attempts to spell each other's names. Moreover education is not universal. The Irish pronounce the vowels as in Latin, their language having been less affected by outside influence than the English. In consequence of these things a single Irish name appears in records in a dozen or more forms, often scarcely recognizable. The prefix Mac is used for the whole name or is not used at all or is added to a name without authority. The vowels a, e, i, and u, each with two sounds, Latin and English, lead to endless variety. There are syllables which have no equivalent English sound. The recording clerk wrote a name according to his own special knowledge of sounds, getting results most unusual. Often the owner of a name could not spell it without hopelessly confusing his auditor with a, e, i and ah, a, e.

These Irish names, which appear in every page of American history, are a rich legacy from the saints and scholars, the kings and warriors of the Emerald Isle. Her children have borne them to every part of the earth.

There are other names shared by Irishmen with the Scotch and English and with those who have lost identity with the Irish. The nature of this work precludes research in nomenclature. Unless there has been evidence or a reasonable certainty of Irish blood, names have been excluded when extracts have been made from the records. In the original part of the work, of course, the names are those of Irishmen.

The doubt-producing names are, besides others: Anderson, Bennett, Berry, Brown, Burns, Butler, Coleman, Collins, Cook, Clark, Cummings, Cunningham, Day, Davis, Daggett, Dixon, Drake, Dunn, English, Edwards, Fay, Ford, Fitz, Griffin, Gray, Gere, Gleason, Glynn, Graham, Hall, Harrington, Hayes, Hackett, Hand, Henderson, Hicks, Higgins, Hopkins, Hunt, Johnson, Keeney, Keeler, Lee, Lane, Lacy, Lamb, Leslie, Lewis, Lyon, many names beginning with Mc and Mac, Martin, Matthews, Molyneaux, Morgan, Moore, Mitchell, Owen, Powell, Powers, Price, Rogers, Reed, Russell, Savage, Shaw, Shields, Scott, Smith, Stanton, Taylor, Wall, Ward, Walch, Welch, Weston, Webb, White, Wilson, Young, and Youngs.

EARLY MARRIAGE RECORDS OF IRISH, FROM FIRST  
PRESBYTERIAN CHURCH, SYRACUSE<sup>1</sup>

1826. Mr. Anderson of Salina to Miss McFarland of same place.
1833. Mr. Thomas Owens to Miss Leora Ormsby, both of Camillus. At Mansion House.
1834. Mr. Sterling Morehead to Miss Ann Leslie of this village.
1837. John Galvin to Eliza McDonald of Cazenovia. Daniel Hopkins, witness.
1838. John McBride of Elbridge to Mary Gregg.
1839. John Fleming to Elvira Wheaton.
1839. John Grier to Bridget Hughs of Geddes. Witnesses, Michael Sullivan, L. Stephen Kimball.
1840. William Henry Cable to Mary Rodgers, at Mr. Haggerty's.
1841. Peter Curran to Mrs. Laura Parks of Split Rock.
1842. William Craig to Mary Lane, all of this village.
1843. John White to Sarah Conway of Cicero. At Kellogg's Onondaga House.
1843. Theodore F. A. Andrews to Jane Agnes Hopkins.
1844. Sylvester R. Town of Canandaigua to Mary Savage of Lodi.

MARRIAGE RECORDS OF FIRST BAPTIST CHURCH,  
SYRACUSE, N. Y., REV. MR. GILBER, PASTOR

1815. Mr. Vansallas to Mariah Salmon.
1816. William Cary to Sally West.

<sup>1</sup> Compiled by Minnie L. Kellogg, Syracuse Public Library.

164 Pioneer Irish of Onondaga

1817. Mr. Cummins to Miss Benton.  
1825. Henry Train to Mary Sullivan.  
1826. James Davidson to Elizabeth More.  
1827. John More to Nancy A. Cook.  
1827. Theodore Fleming to Nancy Ainsley.

The marriage fee was indicated by Roman letters I, II, II½, occasionally V, X, and once XX.

INSCRIPTIONS IN CEMETERIES

Onondaga Valley.

James Sisson, died 1827, age 80.  
Hannah, his wife, died 1821, age 63.  
James Sisson, Jr.

Bridget, wife of Franklin Peck, son of Captain Joseph and Hannah Peck. Bridget was daughter of James and Hannah Sisson, was born at Stonington, Conn., Dec. 9, 1785, and died April 5, 1842.

Delphi Cemetery.

John Shields, 1747-1832.  
Jane, his wife, 1751-1839.  
Patrick Shields, July 20, 1867, age 91.

Navarino.

Oliver Cummings, died 1856, age 86.  
Esther, his wife, died 1838, age 70.

Pompey.

Jemina Robinson, wife of Thomas Burk, died 1847, age 74 years.

Jane Dunn, daughter Carey and Jane Dunn, April, 1836.



Thomas Grimes and Mary, his wife.

Catharine Grimes, wife of Oliver Watkins.

Sally McKay, wife of Philo McKay, died 1829.

Henry, died 1829, nine days before his mother.

Myrtle Hill Cemetery, Geddes.

Freeman Hughes, born 1781, in Massachusetts, died 1856.

His wife, Mary Hughes.

Fayetteville.

William Cunningham and his wife Margaret. Their son, born in 1839.

## TWO HATED SINS

There are two sins which the Irish believe to be the most deadly, which taint the blood almost beyond cure, beyond cleansing. The worse of the two is treason. Their native land is to them still a country in rebellion, struggling against tyranny. Treason is the blackest crime in their decalogue. An informer, a spy, tarnishes the good name of his whole family. The tragic history and fate of the Emerald Isle, her ceaseless struggles for freedom, the pathos of her long-sustained misery prompt the thought that all has been fore-ordained and that in time there will come the answer to the Irishman's prayer, "God save Ireland."

Next to treason and its brood, the Irish hate lust. They both follow a family even into the wilderness. In Ireland, the Scarlet Letter is so

unusual as to be almost mythical. Some one may have seen it, but that was a long time ago. This is the testimony of men and women from every part of that country. It is a fact of statistics borne out by the experience of Onondaga. Chastity is in the blood of their race.

It is true that, in the radical changes of social conditions which the immigrants met in America, transgressions did occur. The equal liberty to boys and girls, so natural here, is not readily understood by foreigners. Even the mixture of different races is a novelty and surprises and excites them. It is hardly to be wondered at that young men and women thrown together by the circumstances of their work, freed from the restraining customs of home and native land, intoxicated by the unwonted liberty, sometimes found themselves enmeshed in scandal. Among the Irish in Onondaga there was less of a shameful character to be forgotten than among their neighbors, both because of the virtue of their men and the transcendent purity of their women.

### III

#### ONONDAGA

JOHN LYNCH

CATHARINE GORMLY LYNCH

**S**PLIT ROCK was well known along the St. Lawrence, as well as along the Hudson to New York. John Lynch and his bride, Catharine Gormly, left New York for the wilderness of Onondaga, expecting to make the whole journey by water, but for some reason had to finish with an ox team. This was in 1827, when the Canal was new. Their destination was Split Rock and a farm, and here they lived until the grim reaper took his harvest and the wife and children were left to make their own way in the world.

John Lynch was born in Ballananagh, County Cavan, Ireland, the son of Andrew and Mary Lynch. His wife, Catharine Gormly, was born in 1801, and lived to be one hundred years old.

The Gormly family was originally of County Armagh, but during the efforts of colonization in Ulster was driven south and settled in County Longford near Lough Gowna. John Gormly

Art, grandfather of Catharine, lived to be one hundred and three years old and told his young granddaughter many tales of the English and Irish in the province of Ulster. The Gormly family was very numerous and the various branches were distinguished by compound names. This branch added Art, a contraction of Arthur, to the surname, while the son of John Gormly Art took Arthur for the full Christian name. Arthur Gormly married Catharine Gormly, daughter of Michael, and their daughter, Catharine, married John Lynch. The Gormlys were alike remarkable for longevity and for their great stature. Long Sampson Gormly measured seven feet and six inches in height and received that share of mother earth in a New York cemetery. Another member of the family reared twenty-three sons and one daughter.

Catharine Gormly, a grandfather's pet, was a little rebel in the schoolroom because she did not like the master. She came to America in 1814 on the *Carolina Ann* under the command of Captain Bush, sailing for three months, often driven from the course by storms. In New York she went to live with Letitia Blackwell until her marriage in 1827 and her departure for Split Rock.

Catharine lived in close touch with the life of the Rock and told many thrilling incidents of early days. The last panther in this County met the pioneer's axe at the Rock, and bears prowled oc-

asionally, the last one folding a man and a sapling in his embrace, which latter kept the man's ribs intact until help came. She told of an infected house every one occupant of which contracted a fever until one sensible woman, anticipating disinfection, scrubbed and whitewashed the house from top to bottom and destroyed the contagion.

Catharine found many friends in her hour of loss and sorrow. Three of her children had died, but the other two were destined to enter the business life of the future city, doing their share of the world's work. Both entered the grocery trade and general store, John J. Lynch and Mary Lynch, the wife of Thomas Webb Egan. Their children keep alive their memory.

The children of Thomas Webb and Mary Lynch Egan are: James, Martha, Rose Frances, Thomas Webb, Jr., Alice, Seymour, Gertrude, John, Agnes Geraldine, and two infants.

### JOHN J. LYNCH

There were schools at Split Rock and schoolmasters, and John J. Lynch showed early appreciation of both. He was a diligent pupil and a passionate lover of books during his whole life. He advanced from grade to grade, working his way through school and then teaching where he had studied. At Split Rock and Howlett Hill and in the vicinity of Homer he taught school until he was able to enter the academy at Homer,

graduating at the head of his class in 1861. He was a man of gentle nature and manners, essentially refined both in his domestic and business circles, leading by virtue of his trained mind those with whom he associated. He was of that band of stanch friends who rallied to the support of the young pastor of St. Lucy's Church in the early days of its organization. He gave time and labor and money to the young parish while engaged in developing his own work in a general store.

He married Mary Schemel and they have seven children: Arthur, Katharine, Augusta, Grace, John, George, and Martha.

#### BERNARD CLARK

Bernard Clark of County Cavan and his wife Mary, the daughter of Garrett and Ellen Farrell of County Westmeath, came to Split Rock with their two children in 1836. There were then at the Rock many hundred of Irishmen. Nellie Clark, second child of Bernard, gave many of the facts of Split Rock as well as sketches of many of the people there in the early days. Her brothers and sisters are: Charles, Mary, Sarah, Catharine, Bernard, and James.

#### PATRICK DEGNAN

The activity of the Split Rock quarries was described to Patrick Degnan of Longford, County

Longford, Ireland, while he was at work on the Cornwall Locks in Canada. He had been a stone-cutter in Ireland, had worked on the Longford Cathedral and other buildings, and had left his native land for Cornwall in 1825. Here his wife Elizabeth died and in 1830 he brought his three children to Split Rock. He then married Mary Gavigan. When he moved to Syracuse, his stone yard, the first in the city, was at the southeast corner of Salina and Jefferson Streets.

His daughter Maria married Thomas Kendrick; Bridget married Bernard McGuire, and Michael married Mary McGovern.

#### JAMES SHANAHAN

James Shanahan and his wife, Ellen Tobin, came to Split Rock from Pilltown, County Kilkenny, Ireland, about 1830. Sometime after he went to Michigan and his sons, John, James, and Edward, remained at Split Rock or else returned there from Michigan. They were all stonecutters in Ireland, good judges of stone, born quarrymen so to speak.

One son, Thomas, became a Jesuit and lived to be ninety-six years old in 1907. A daughter, Ellen, married John Quinn of Syracuse and their son is Rev. Francis J. Nora, another daughter, married in Michigan; Mary, in New York. Edward lives in Salt Lake City, and Catharine married John Lewis.

John, James, and Edward Shanahan had extensive contracts for stone, first renting the quarries and later purchasing farms and quarries to carry on their increasing business. James went to Tribe's Hill where he opened quarries and made contracts on a large scale, becoming superintendent of public works under Governor Cleveland.

John and Edward furnished stone from Split Rock for many public works, one of the most difficult of which was over the Montezuma marshes. Several contractors had surrendered the contract, but it was carried out by the Shanahans. Fever and ague seized the hundreds of men at work in the marshes where they stood waist deep in the water. Contractors and men alike suffered from the disease with which science has only recently become acquainted.

John Shanahan rented first the Fyler quarries and lived in their house. Later he bought a small place of fifty acres, west, and a log house from Saybrook Lee, and afterwards the fine Kasson farm and house. These were sold in recent years to the Solvay Process Company.

The fever and ague of the marshes sapped the strength of John Shanahan and he never regained health. After his death, his brother Edward joined James in the quarries at Tribe's Hill. The children of John Shanahan and his wife, Margaret Carey Shanahan, are Ella, Mary E., John, Kate, who married George W. Driscoll, and Edward, who married Helen C. Becker.



## MICHAEL DRISCOLL

Michael Driscoll and his wife Ellen, the daughter of Patrick Cronin, left Bantry Bay, County Cork, Ireland, in 1842 to come to Split Rock, Onondaga County. The uncle of Michael, James Driscoll, and his wife were already here on a small farm and prosperous in selling dairy products to their neighbors. Michael remained only a short time at the Rock, then went to South Onondaga for a time, after which he located at Syracuse for seven years. He did the hardest kind of work in those days, when hard times were the accompanying condition of labor. He bore more than his share of the day's burden and did not know it, so great was his strength. When by accident he learned this, his wages were increased in proportion. He received an extra shilling a day. Prospect Hill was cut down to fill up the swamps and the virgin soil was hard to turn, but Michael's wrists of steel held the plough in the furrow when no others could. Virgin strength conquered virgin soil, for the Irish immigrants were not toil-worn, the labors of their native land were light. There is a strength that is innate and one that is acquired by exercise, whether in work or play. The world-famed athletes of Ireland are not from the laboring class.

In the old country Michael Driscoll had been a farmer specially trained in the surgical care of domestic animals and during his long life was ir-

resistibly attracted to the soil. At the earliest possible day he bought a farm of thirty-two acres in the woods at Fairmount, built a house of lumber, and began to clear the land. By these exertions he was able to support his large family until fortune smiled on him through the war clouds. A horse reared on the land and a good harvest of corn brought him seven hundred dollars, which cancelled the debt on the farm. But the children were now old enough to know discontent and one after the other went forth to win his way in the world. The oldest, James, went to the mines in California, but in a short time invested his earnings in a farm in Kansas. The fever of those days, however, claimed him among its victims. Ellen entered a convent and joined a teaching order of nuns. Michael E., our Congressman, and George W., worked their way through school and college, and entered the legal profession here in Syracuse, where their character, life, and achievements are an open book. The other children are Marietta, Katharine, Eliza, Margaret.

When Michael Driscoll realized that his children were not content to remain on the farm, he sold it and retired to a few acres near Onondaga Hill. But he was again drawn to the life of a farmer and bought again in Fairmount, and he did not take his hand from the work of stirring the soil until the very last day of his seventy-six years. His wife has now completed sixty-seven years of

residence (1909) in the County of Onondaga. She will be ninety years old in May.

Michael E. married Marie McLean. George W. married Kate Shanahan and they have two children: Keith and Katharine Ernestine. Two other children died young.

#### RICHARD KELLEY

Richard Kelley was left to the guardianship of his uncle, when a boy, by the death of his parents. He and his brothers inherited some money but the uncle deemed it wise to bind them out to learn a trade. Richard was apprenticed to a shoemaker, but in less than a year found the work distasteful and ran away. The boy stowed away and came to Newfoundland, in 1811. Here he shipped in a fishing smack and began his adventurous career. Sometime during the year he was in New Brunswick and was caught in the forest fires which swept along the course of the Miramichi River. He saved himself by crawling in a hole in the bank of the river until the danger had passed. The next year he met shipwreck with the crew of his ship. They were thrown on the mainland and a young Indian boy, about his own age, led them through the forest to a port on the St. Lawrence where they shipped for Quebec. Here Richard found work at his rejected trade of shoemaker. The lumbermen needed boots and repairs, the Indians wanted moccasins, and Richard spent

several years at work. In the meantime the young Indian boy had come to Quebec and by chance came to Richard's shop and recognized him. They became friends and Richard spent every Sunday with Indians, hunting and fishing for pleasure. He had labored in mackerel fishing in summer, and in winter had drawn wood with dog teams, but his Indian friends made him their guest of honor. Somewhere in the neighborhood they had a chapel, but Richard learned little of its history.

Richard left Quebec with a contractor at work on the Welland Canal. He was to look after the harnesses of the horses, repairing them when need arose, and to make new shoes and repair the old shoes of the laborers there. Peter McGuire was a foreman there, and the two men became intimate friends. At Smith's Falls near Ottawa, which they called Bye-Town, the men met and married daughters of Patrick Marion of County Monaghan. Peter married Elizabeth, and Richard married Margaret Marion. The young women had come to Smith's Falls to join their sister, who had married John Smith. The two young couples followed the contractors from one labor to another, from the Welland Canal to the Oswego, and then to the Chenango Canal. During these years Split Rock was well known, for the contractors came there to get stone and the residents of the Rock were old-time friends of McGuire and Kelley. After the Chenango Canal contract they

learned from their friends, especially John Sayles, that Split Rock gave promise of prosperity for a grocery and shoe-shop. Richard Kelley opened a shoe-shop, which soon expanded into a general store, about the year 1836.

Richard Kelley and Margaret Marion Kelley have eleven children, all of whom are still living: Katharine, Francis, Edward, John, Elizabeth, Patrick, Sarah, Mary, Jane, Ellen, and Margaret.

There are thirty-three grandchildren and twenty-seven great-grandchildren (1908).

Edmund Kelley, the brother of Richard, had come to Newfoundland about 1831 and to Split Rock in 1834. They were from County Kilkenny, Ireland.

There were many Irish at Split Rock when Richard Kelley came. The Rev. Father Michael Heas went there to administer to the spiritual needs of the people, walking from Salt Point. There was a little stone church there for some time but it met untimely destruction. The land on which it stood had been given or loaned for the purpose, but the property changed hands and the new owner had no love for the faith it fostered. He immediately gave notice that the church was on his land and that he would tear it down. That same day the Irishmen collected and removed every stone from the place, forestalling less kindly hands.

For a long time Mass was said once a month at the Kelley home. The priest would come there

Saturday evening and the people flocked to him. On other Sundays many walked to Salina to attend Mass. The old candlesticks of brass and crystal which were used at Split Rock are preserved as souvenirs of those times.

It was at the Kelley home that the old holy-water font now in the Liverpool church was made by the chisels of James Shanahan, Maurice Ward, and Mr. Quigley.

Margaret Marion, wife of Richard Kelley and sister of Mrs. Peter McGuire, was the daughter of Patrick Marion, County Monaghan, Ireland, a school-teacher and linen weaver. He had extensive bleach fields.

#### EDMUND KELLEY

Edmund Kelley spent his youth on the farm, having been apprenticed to a farmer by his uncle. In 1831 he came to Newfoundland, leaving his wife, Alice McGraw, and his baby Catharine in Ireland. For two years he worked in the cod and seal fisheries, where at that time the most desirable product of the industry was the skin of the unborn seal. Then he spent one winter in a lumber camp at Quebec and in the following year came to Split Rock with his wife and child. Here were many Irish working the quarries as contractors, stone-cutters, quarrymen, and laborers. Edmund would wake up at cock-crow and had no other timepiece than that barnyard fowl.

After one year Edmund Kelley left Split Rock for Gorham's quarry in Elbridge, but the next year returned to farm twenty acres, which he bought from Judge Mason as agent for that portion known as the Fisher lot. It was a military lot, but its owner had not settled upon it, and when Fisher died his heirs went to law. The appointed agent cut and sold the timber and then the land, part of which Edmund Kelley bought and his heirs still hold. He was a most successful farmer, thanks to the training of his youth.

When Edmund was moving from the quarry to the farm he was a little uneasy about the two hundred dollars he had in his pocket. It was quite a sum in those days and he did not want to lose it, so he hid it in the roots of a tree. But when he went to look for it, he could not find it. He could not recognize the tree in spite of weary days of search. Ten years later it was found by some wood-choppers, and though Edmund's loss was well known, some point of law arose and the claim was assigned to an agent who pocketed the money and built his fortune thereon.

Catharine, the daughter of Edmund Kelley, married Michael Malay, the son of James and Ellen Doyle Malay of Thomastown, County Kilkenny. Their children are Ellen, Alice, James, Edward, Richard, John, Thomas, Michael, two Williams, and Francis.

Contractors for whom Edmund worked in

Gorham's quarry, Elbridge, were John Shanahan and Thomas Hurley. He went to Jordan from Elbridge in 1838. Edmund sold his farm in South Hollow and in 1838 bought the farm at Jordan where shanties of Erie laborers had stood.

Edmund Kelley was the son of — and Catharine Delehanty Kelley of Moncoyne, County Tipperary.

#### PETER MCGUIRE

Peter McGuire, the son of Dennis and — Cusack McGuire, was born in Knockbride, County Cavan, Ireland, in 1807. After the death of his mother, Peter and his sister Mary and his brothers John and Francis came to Quebec and then to Ottawa about the year 1826. Peter's only experience on shipboard was sea-sickness, which the ship's cook finally cured by salt herrings, a dish that there and then became his favorite.

At Ottawa, or Bye-Town, Peter obtained work on the Welland Canal and soon became a foreman. Here he met Richard Kelley and many other countrymen; Richard and he went a-wooing at the same house and became kinsmen by marrying sisters. He married Elizabeth Marion, daughter of Patrick Marion, of County Monaghan. Peter McGuire and all the workmen not only on the Welland Canal but all along the St. Law-



rence River were familiar with stone brought from Split Rock, Onondaga County. Workmen from these quarries passed into Canada and returned, as the spirit moved them. Some worked in Canada in summer and at Split Rock in winter. Peter moved with the contractor and came to the Chenango Canal, and then to Split Rock where the contractor often came for stone. Others who changed residence as the contractors moved were Richard Kelley, Patrick Nesdle, Patrick Taylor, and Lawrence Power.

At Split Rock Peter McGuire opened a general store but remained there only one or two years, and then came to Syracuse for a short time, locating finally on Salina Street at the corner of Wolf.

It is interesting to note that this move of Peter's did not meet the approval of Father Heas, who considered Split Rock the more important settlement of the two and more promising in every way than Salina or Syracuse. Many others held the same opinion, so great was the activity there and the number of men. However, things prospered with Peter until the fire of 1856 swept Salina. He rebuilt his house on a larger scale and prospered. He was appointed constable and in 1867 was elected justice of the peace, and held the office eight years. He then resumed business and continued in commercial life until the end. He was a trustee of St. John the Baptist Church for nearly fifty years. His record as justice is

still a source of pride to his friends, who recall many incidents of his court.

While the parish of St. John the Baptist was struggling for existence, its pastor, Father Heas, made his home with Peter McGuire. There were two entrances, one on each street. The saintly priest, who trudged miles to bring comfort to the sick, who gave his coat to clothe the naked, whose life was an open book, could not by these virtues escape the annual insult. Lest by chance he might leave the house by the other door an effigy was hung before each of the two doors on the seventeenth of March. They were left there until removed by the proper agent.

The children of Peter and Elizabeth Marion McGuire are: John, who married Esther Devoy, and who had one child, Ambrose; Mary; and Francis De Sales McGuire, who received Holy Orders in 1874. His missions were in Saratoga, Fonda, and Albany where for seventeen years he was rector of the cathedral. He was a priest thirty years.

Peter McGuire and his son John both sang in the church choir, John at times acting as organist at the tiny instrument which his father bought. The history of this travelling church organ has been published (*Catholic Sun*) with an account of Peter McGuire walking to Jordan one morning, carrying the pedals which had been forgotten. The dedication services were not delayed because of Peter's pedestrian endurance.

## KEENERS (CAOIN)

The funeral services of the Milesians savored of the barbarism of ancient times. When any person of distinction or a chief of their ancient families died, they prepared feasts and kept open houses for all those who assisted at the funeral. The wives of their vassals or other women who were professed mourners of the dead came in crowds, and entering one after the other with every appearance of despair the hall where the corpse was exposed, they uttered loud cries and lamentations, reciting the genealogy, and singing in verse with a plaintive and melancholy voice the virtues and exploits of the deceased and those of his earliest ancestors. This kind of elegy or rhyming funeral oration being ended, they were brought into another hall where all kinds of refreshments were prepared; these women, who relieved each other every hour, continued this ceremony as long as the corpse remained exposed. The day being appointed and everything ready for the interment, the body was carried to the place of burial accompanied by the same women, making the air resound with their cries. †

Where the Irish population in this County was concentrated, as at Split Rock, their ancient customs were more closely observed than in a mixed population. Customs of the old world do not flourish on this side. They are regarded as superstitious or ignorant practices which are better forgotten and replaced by the modern forms. Death and all things connected with it

† The Abbé Mac Geoghegan.

began at the birth of the race, and a custom of many centuries must have had some good reason for its existence. On analysis the most approved modern methods in funeral ceremonies are found to differ little from the old, small margin being left for any variation in this old debt all pay to nature. To-day the service is more specialized. The trained nurse is retained a few days longer than her patient needs to act as hired watcher; the crowd of friends come and recite the past and present history of the family in an undertone, while the choir singers add the lamentations in solos and chorus. The keeners united the three offices in one. Their number was in proportion to the means of the family and they had degrees of excellence in voice and tears and mournful countenance, which made them more or less acceptable. Men as well as women won reputation in this melancholy profession. The wail was weird and peculiar with rhythm and cadences and crescendos learned centuries ago. It was often accompanied by the regular clasping and unclasping of hands. The chant rose and fell in the various keys of the human voice, depending on the number and genius of the keeners. The language was of course Gaelic, but in time became mixed with English, the Gaelic being retained in the exclamations of sorrow and endearment, the English in the recitation of virtues: *Wirra! Wirra! Wirra! Asthore! Asthore! Arrah Wishah! Wishah! Asthore! Asthore! Alanna, alanna machree*, etc.

At Split Rock, the keener entered and without speaking walked quickly to the dead and began her lamentation or *alagone*. She then retired until another keener entered and then they chanted together and continued in this way until several had joined the chorus. They were not professionals but kind neighbors, who wailed their sympathy in the tragic tone of long-past keeners. The echo of the keening is heard to-day and will probably never die.

There are many Irish who never heard the keening or knew of its existence. They do not believe in it nor do they believe in the banshee, which foretells death in a certain family. They may know that there are some observances of which they would not approve but they do not know that these things are the abuses of an ancient custom. Grief destroys self-control and the mourner betrays in lamentation many things of a personal nature. These things to stranger ears are ridiculous and the custom of keening meets disfavor. Moreover in towns and cities fashion changes and custom dwells undisturbed only in remote districts. The Irish who come from these parts know the ancient customs in their full observance, where no change is tolerated and ridicule cannot reach, where offices are performed by skilled subjects and cannot with impunity be attempted by an amateur. Such an Irishman scorns the untrained keener and those who mistake him for the real. He has seen the artist

keepers in their black gowns leading the procession, their voices swelling in the ancient hymn. But it is the fashion to disbelieve what one has not seen, to despise what one does not understand, to ridicule instead of reflect, and to discard one superstition to grasp another. A banshee is a myth, but a dog's howl is ominous; there are no fairies, but fortune-tellers reap a harvest; Friday is an unlucky day, and thirteen people must not eat together.

SPLIT ROCK FOLKS AND THINGS (MOSTLY BETWEEN 1830-40)

Cornelius Hayes, Jr., was Cock of the Walk.

Michael Kennedy was a persistent scholar. He went to school when he could and kept at it until twenty-seven years of age or more. He was also inscrutable and to this day has not explained one of the last incidents of his school-days when he spoke a piece in a programme prepared for the parents and admiring friends of the pupils. Whether he was serious or playing a joke on his audience has never been decided. This long, lean, and lank man solemnly took his place on the platform, with an elaborate bow and gestures, suited the action to the word and made his listeners jump in their seats at his emphasis and left them in doubt while he recited: "My bird is dead," said Nancy Ray, 'I cannot sing, I cannot

play. Go hang her cage on yonder tree. I cannot sing no more to-day.'"

There were at Split Rock many men of great strength, which must have been used up in their work, as there were fewer fights or fighters there than elsewhere in the County. Thomas Sheehan, however, was a scientific left-handed fighter and met his Waterloo by treachery at Marcellus, where the odds were four to one.

A little woman named Mrs. Hogan lived alone in her little house. There were signs of a severe snow-storm and knowing that she would be snow-bound, she went to a neighbor's to borrow some matches. She received them and a present of spare-rib and started for home. A few days later some men, noticing the untracked snow about her house, found the door open and the house untenanted. A search was made all over the Rock and she was found far from her path, sitting under a ledge with her shawl drawn close, frozen to death. This was in 1881.

Mrs. McGovern kept store at the Rock.

James Driscoll and his wife farmed it and kept cows. Mary Donovan was her niece and was a relative of the Dalys.

James Reagan was a school-teacher and made pens for the children out of goose quills. He was a good teacher but terrifying because of his gruffness. He growled and blustered and plied

the rod while he taught the rudiments and the classics.

Thomas Kearnan and his wife Mary were both school-teachers. He was also a peddler when school was not in session.

One schoolhouse was built on Lower Rock from the material of the church that had to be torn down because the land on which it stood changed owners and came into unfriendly hands.

Another school was in the basement of a store at the Upper Rock.

The school at Howlett Hill was for the advanced scholars of the Rock.

The children who went to school at the Rock had to pay two cents a day for the privilege.

There were no seats in the church at Split Rock. Many walked to Salina to church along the cinder road, and through the mud, jumping from one log to another.

There were as many Irish at the Rock in 1830-40 as there are others there now (1908).

About one hundred families of French at the Upper Rock lived in shanties with sharp gables, kept neat and pretty, with dainty white curtains and flowers. The cellars were bowl-shaped dug-outs beneath the house. The women were hot-tempered and frequently had hair-pulling encounters, which the constable only could stop. Their shanties showed signs of dilapidation in 1830.



The old forge was haunted at night. The screech-owls were mistaken for banshees and the Irishmen chased them through the woods to see whose house they visited.

Patrick Maloney kept a little shebeen house where whiskey was sold by the glass without a license. No license was required.

Mrs. Dundas also kept a little store, and sold whiskey. One day a child turned the faucet and a barrel was wasted. All the children were whipped by the angry woman except the culprit, who hid.

Whiskey was three dollars a barrel. Sunday was drinking day, the day beginning Saturday night.

Mrs. May was a very little woman and very pretty in the white cap she always wore. She came to Syracuse to buy flour and carried a sack of it on her head to Split Rock.

The Clancys were bakers at the Rock and made good bread.

Most of the people at Split Rock went bare-footed. On festive occasions they carried their shoes and put them on when the destination was reached. This was the rule when going to a dance. The depth of the mud made the rule necessary.

Dancing in the old stone store was conducted with all the formality and propriety of a dancing class. Gordon Harvey of Salina was the dan-

cing master and fiddler, and he was very dignified. The Split Rock boys paid him well and on occasion outbid the Salina folks for his services, paying twenty-five dollars for his assistance at a Fourth of July dance.

Patrick Taylor was a shoemaker and journeymen of his trade often came to assist him.

Captain John Hastings was a great quarryman. He received the title of Captain because he had charge of exploding the gunpowder used in blasting the rock.

Ned Day carried a barrel of flour on his shoulders from Syracuse to the Rock whenever the needs of his family required that article of food. Everybody carried home their flour, but Ned had no competitor in anything. He took all without opposition. Occasionally on Saturday night Ned celebrated a little and in the expansion of his spirits walked up and down the road, beating a drum or a tin pan, yelling like a fiend and daring any one to come out and fight. No one ever came out.

With Ned on the warpath was his second—a blustering little chap named Hughes. He tagged along swaggering and shouting and perfectly safe under Ned's care. He was called in derision the Cock of the Rock.

There were at Split Rock two branches of the Hayes family, one of which was Scotch and the

other Irish, but no one ever thought of calling either by the present commonly-used term "Scotch-Irish." Most of the people there were French or Irish, living in two distinct settlements. There were a few Scotch and some whose ancestors were immigrants several generations before. There was no religious strife because nearly all had the same faith. In fact, from a Catholic standpoint Split Rock was by far the most important colony in this part of the State.

The gulf, or little valley along the base of the rock, contained the only source of the water for the people. There were two wells of spring water, a sulphur spring, and a small stream, ice cold, along the bottom of the gulf. The springs were named the French well and the Irish well and were visited each by its own people. There was no prohibition to another's use of the water but each nation followed the custom and drew from its own well. The water was carried a mile or a mile and a half either on the head or by a shoulder yoke. Up and down the steep rocky path the women passed with ease and grace and sureness. In the spring and summer they brought their clothes to wash in the gulf near the wells. Fires were built and huge pots swung, in which the clothes were boiled before they were spread out to dry.

The stone store and the stone house have been

landmarks for many, many years. The store, now in ruins, answered every purpose to which a building could be put. It was a store, a dwelling, council chamber, dance hall, and general assembly room. The stone house was rebuilt in 1832 by Oris Fay, son of Augustus and grandson of William, who was the first of the family in Onondaga. Before that it is said to have been a tavern.

The cooking was done in the fireplace and wood was the fuel. The fire was preserved by banking it in ashes, and when it went out, a spark was borrowed from the neighbors. Sometimes a flint was used to strike fire. Candles were for light.

Some of the houses at Split Rock were built of stone, some of logs, and the shanties of the workmen were of straight boards. The old stone store, which has stood many changes, is said to have been built by the contractors, Bradley and Adkins, about 1830 for housing the supplies of the workmen. There was also a small stone office with a belfry and bell, which rang the hours. The stone store is still a landmark and next to it the stone house, with a corner stone and date, 1832, which was built by Fay. There are other stone houses. The log houses were built by the farmers for permanent dwellings, while the shanties were put up by the quarrymen for their own families. They paid no rent for the houses but for the land on which they were built there was

paid five dollars a year to the landowner. The rent was higher if a garden was attached. One building which sheltered four families was called the barracks.

The quarrymen worked from daylight till dark and received one dollar a day. They came from all points of the compass. Many came from the Welland Canal labors, the Oswego Canal, the Chenango Canal, and from quarries along the St. Lawrence. Men came on snow-shoes from Canada to work during the winter, returning in the early spring to their summer work. Contractors familiar with Split Rock sent men there. The sons of farmers joined the quarrymen and thus the colony grew. The stone was drilled by hand, eight or ten men working in a crew, making holes about two feet apart and filling them with gun-powder to be exploded. There were three kinds of stone; water-lime on top, and below layers of gray and blue limestone. These quarries are considered among the finest in the world.

The quarries of Split Rock occupied that ledge running east and west about two miles and varying in width from one half to three quarters of a mile. The rock is in many places at the surface or a few inches beneath, and valuable in being thus accessible. At no part is the task of stripping great.

The Rock was divided for convenience into three divisions: 1. The Lower, or Eastern Rock.

2. The Middle Rock. 3. The Upper, or Western Rock.

The quarries were part of the land of the Onondaga Reservation, which was transferred by the State to different settlers for farms. The value of the quarries was unknown at that time but later they were leased to contractors who worked them. Among the early settlers and land-owners were James Kasson and his sons, James, Louis, and Nathaniel, on the Upper Rock, where was also Eleazer (Leeze) Loomis. On the Middle Rock were Asa Fyler and his sons. He had been a Revolutionary soldier and had come to the Rock from Connecticut shortly after 1800. On the lower Rock was the Fay family, who came to this section from Great Barrington, Mass., in 1796, and as owners, builders, and contractors has ever since been identified with Split Rock. Oris Fay and Archibald Hays formed the firm of contractors.

The Kasson property passed to John Shanahan and his children and then to the Solvay Process Company.

The Fyler property passed to Hughes Brothers and Michael, the son of Patrick Degnan, and then to the Solvay Process Company.

The Fay property is still in the family.

John Shanahan first rented the Fyler quarry and lived in the Fyler house. Then he bought from Saybrook Lee fifty acres and a log house to

the west and in 1842 bought the Kasson stone house and the farm.

Split Rock was named by the Revolutionary soldiers from Split Rock on Lake Champlain with which they were familiar. This is the statement of Edward Fay, who heard it from his father and grandfather. Split Rock on Lake Champlain was for a long time the boundary between the Iroquois and Algonquins.

Mrs. Anthony O'Brien was a keener.

There were many snakes at Split Rock.

There was a railroad from Split Rock to the Erie Canal near Geddes Street, passing along the Split Rock road. Its cars were operated by gravity, coasting down the hill, and were controlled by brakes. They carried stone to the Canal for shipment and were then drawn back to the Rock by horses. Traces of this old railroad were visible fifty years ago, and parts of it are occasionally found when excavating. The rails were of wood topped by an iron strip. Sometimes on Sunday a christening party came down on the cars to the Canal bank and continued the journey to Salina on foot.

There were deep rents in the rocks and small animals tumbled in. The rescuer became the owner, and nearly every child at the Rock found a pet in this way.

The workers in the quarries were paid partly

by store orders, and at the end of the season the stores often failed and the men lost. This occurred frequently enough to be almost a rule.

Dennis Dwyer owned his house. It was part log and part lumber.

Mrs. Watson lived in the stone store.

Archibald Hays also lived in the stone store.

James Hughes took a weekly bath in the icy stream in the gulf. He sank his clothes beneath the water with a stone and left them there for some time until they were clean, when they were taken out and dried and exchanged for his other suit which underwent the same process.

John Campbell would appear to be a Scotchman from his name. He was of Darylone, County Tyrone, Ireland. His daughters, Mary and Ellen, came to the Rock before 1840. One of them, now an old lady, became indignant at the suggestion that Campbell was a Scotch name. She asserted most positively that she and all of her people were and had always been Irish.

William Fay led a cow from Great Barrington, Massachusetts, to Split Rock when he came in 1796. He chose the high ground and not the fertile valley because the valley was an "ague hole."

Oris Fay was born in 1816. As soon as he was old enough he went to work in a lime-kiln, getting no pay until the end of the season. Neces-



sity forced him to draw upon his employer for a pair of boots and that is all he ever got for his season's work.

There were many transfers recorded in the County Clerk's office between members of the Fay family and other owners of the Rock who do not come within the scope of these notes.

Clark says in speaking of the Erie Canal<sup>1</sup>:  
"The first locks were built of Elbridge sandstone. Commissioners, engineers, builders, and masons had no idea that the Onondaga limestone could be cut for facing stone, so little was this valuable material then understood."

Scarcely a dozen lines appear in the histories of the County about Split Rock and these may be the full measure of its importance. Yet it has been the scene of the labors of many men for a century or more. An effort to fix the date when its great importance began has been unsuccessful. Conclusions have been drawn from interviews with early settlers and are here put down for what they are worth.

This great expanse of limestone was known to travellers before and during the Revolution. It was part of the Onondaga Reservation and so not included in the military lands. Just before 1800, parts of it were purchased from the State of New York direct by different families, who cultivated the land for farms and used the stone for their

<sup>1</sup> Clark's *Onondaga*.

houses and barns, and for lime. The quarries were worked in a small way for these local uses until 1825 or thereabouts. At this time there was at Split Rock a colony of Frenchmen, who had probably come from Canada. There were also a few Irish. The construction of the Welland Canal seems to explain the beginning activity of the quarries on a large scale, the stone being quarried and cut far in advance. Other canals and constructions increased the population and activity at Split Rock in 1830 and the succeeding years. The stone was drawn down to the Canal in winter, sliding over the snow, to be loaded and shipped in the spring. The construction of a railroad with low cars operated by gravity made transportation easier. By 1840 the value of the stone for buildings was fully recognized. By this time the Irish had come to Split Rock in large numbers. Some of them were expert, estimating the quality and grain and cleavage at a glance. Some of them had been at work along the St. Lawrence and had journeyed to Split Rock and back on business for their employers and eventually came back to the Rock to labor. A trip from Canada on snow-shoes was of frequent occurrence. They worked hard for little money, and were often cheated at the end of the season by absconding grocers. They lived, as did nearly all the laborers in Onondaga, in shanties made of plain boards. It was the simple life and they were sane and happy and healthy.

They kept the customs of their native land longer than any other immigrants because they were removed from the influence of other people. Their French neighbors were equally conservative and isolated.

Split Rock passed to the Solvay Process Company, and machinery supplanted muscle, and dynamite, gunpowder. The electric drill and cable buckets took the place of hands and primitive railway. Where once a garden smiled and overlooked the beautiful valley is now a barren expanse of denuded rock.

Other Pioneer Irish at Split Rock about 1840 were Patrick Barrett, the Carabine family, John Conner, James Conner, son, Cornelius Crowley and family, John Carlton, William Cummings, Owen Daly, Margaret Daly, William Daly, Daniel Daly, John Daly, Flaherty, Fleming, John Heaney, John Hayes, James Hayes, Thomas Hastings, James Harvey, Patrick Hoban, James Hoban, Hogan, William Kearney and Patrick Kennedy, Anthony Langan, Roger McGovern and family, Ann Murphy, John Murphy, Dennis Murphy, Bridget Murphy, Michael Murphy, Jeremiah Murphy, Cornelius Murphy, James McCarthy (Fitz-Mac), Martin Murphy, Murphy, Charles Manahan and Dennis Mahar, Patrick Nesdle, Thomas Nesdle, Philip Nesdle, Michael O'Brien, John O'Brien, Matthew O'Brien, Lawrence Power, John Powers, Ryan, Sullivan, Patrick Taylor, Peter Tucker, Maurice Ward.

## EDWARD DEVINE

Edward Devine came from County Galway to New York City about 1840 and spent six years there in the grocery business. Failing health sent him to live with an uncle in Canada for two years, after which he located in the town of Onondaga. He took up the then lucrative work of a peddler, travelling through the surrounding territory and in a few years turned farmer.

He married Margaret, the daughter of John Mackey, who located in Lyons about 1840. The cholera claimed his wife and two children within three days and he fled the scene of his sorrows and came to Onondaga.

The children of Edward and Margaret Devine are: James, who married Alice Start; John, who married Theresa Fleming; Mary Ann; Ellen, who married Thomas Collins; Edward, who married Anna Best Veith; and Alvaretta.

James Devine had a double claim on the love and respect of his fellow-men. When a young man he played the national game with the eyes of the nation upon him. He became a lawyer and won the confidence of client and court.

Edward Devine followed his eldest brother into the legal profession.

## PATRICK HALEY

Patrick Haley left Castlebar, County Mayo,

about the year 1837 to seek his fortune in America. He had worked on the Erie and then wandered to Chicago and back to Watertown where fate was waiting. For Ann Preston was across the river in Canada practically alone among acquaintances whose religion was not hers. So her friends made a match between her and Patrick and they came to Syracuse. With James Haley, Patrick rented farm land from the Onondagas in the valley, and here his children were born and reared: James, John, Patrick, Peter, and Margaret, who married Michael Fleming of Syracuse.

James Haley was not a kinsman of Patrick. Andrew was his elder brother, who had lived at Split Rock and then removed to Caramony, Fillmore County, Minnesota, where there is now a colony of the Haley family.

The Indian lands were desirable for farms because they were above the swamps of Syracuse. It was a common occurrence to lease the land of the valley and hill of Onondaga.

Patrick Haley was the son of Patrick and Margaret McAndrews Haley. His mother died and his father married again before Patrick came to America.

Other families who located in Onondaga were Carlin, Patrick Cloney, Moran, Donnelly, Dunn, John Hopkins, James Plunkett, Cornelius O'Donohue, Ryan, Tucker, James McNaulty, Patrick McNeil, Michael and Catharine Donohue and

their son, Maurice, born 1848, James and Ann Murphy Healy, and their son, Martin Healy, born in Onondaga, Elijah Hopkins, Onondaga Hill, 1801, Onondaga County, 1798, Edwin P. Hopkins, born Onondaga Hill, 1812.

Bruce says<sup>1</sup>:

Oliver Cummings came to Navarino about 1790 from Connecticut and was the first settler on the land which became his farm. A barn which he erected was the first frame barn in that part of the county, and was used for more than a hundred years by four generations of the family. He died in 1856 at the age of eighty-six years. His wife Esther died in 1838, aged seventy years, according to the epitaph in Navarino cemetery.

Their son Charles was born at Navarino, and his wife Chloe was a native of Spafford.

Franklin H. Chase compiled these records of the Revolutionary soldiers of Onondaga Town:

When a very young man Ebenezer Moore enlisted in Col. Olney's regiment of the Rhode Island line. He served to the close of the war, taking an active part in the gallant struggle for about three years. But in 1820, then at the age of sixty years, he had only property worth \$2.55 that he could call his own. His wife was then forty-two years old, and he had one child, Ebenezer, aged seven. Ebenezer Moore had reached the age of eighty-one in 1840. He then lived with Almira Wilson in the town of Onondaga

<sup>1</sup> D. H. Bruce.

and drew a pension for his services from the United States government.

Richard Reed, otherwise called "Duke," had a varied service in the Revolution, all in the Connecticut line. His sole property, and he was then sixty-three years old, consisted of an axe worth \$2, and a debt due him of \$5. He had no occupation. He said that "from my wound received at the battle of Monmouth" and rheumatic pains he was unable to support himself. He had no wife nor children.

William Dean, town not given. The service of William Dean was from the first of January, 1777, in Colonel John Durgus' regiment of Connecticut troops. At first the veteran was in Captain Thomas Dyer's company, and, when he was promoted, in the company of Captain Daniel Tilden. Dean was a farmer, giving his age as sixty-two in 1820, and said that in consequence of his age, and a fall from a wagon he was very infirm. With him lived his wife Anna, aged fifty-seven; his son Rial, aged eighteen, and Lucy Denny, aged ten, the orphan of a soldier who died in the service of his country in the War of 1812.

Jesse Teague, town not given. The veteran Jesse Teague served for about two years and four months in the army at the close of the war. He had enlisted to serve for three years in May, 1781, but was discharged in the fall of 1783. Teague enlisted at Weston, Massachusetts, in Colonel Jackson's regiment, in the company commanded by Captain Hill, and in 1782 was transferred to the regiment of Colonel Ebenezer Sprant, Massachusetts troops, and soon after volunteered into the company of rangers on the British

line under Captain Pritchard. In Teague's family, there were seven persons besides himself, Peggy Teague, aged forty-nine; Maria Bayard, daughter, aged nineteen, with her infant daughter Eliza Ann; William, Jemima, Jane Ann, and Elmina.<sup>1</sup>

Other settlers in Onondaga between 1800-1814 bear the names Hunt, Henderson, Fay, Reed, Young, Webb, and Clark.

Dr. Samuel Healy was born in Washington county about 1786. He followed teaching in his young manhood and while thus engaged began studying medicine. He attended lectures at the College of Physicians and Surgeons, New York, and was licensed to practise by the County Medical Society of Saratoga. In 1815 he settled at Onondaga Hill, and secured a large practice. Admitted to Onondaga Medical Society 1816. He died 1854.<sup>2</sup>

<sup>1</sup> F. H. Chase.

<sup>2</sup> D. H. Bruce.



## IV

### GEDDES

Clark says: <sup>1</sup>

Mr. James Geddes continued at his first landing place but a short time, about four years<sup>1</sup> when he located on the farm in Fairmount.

The next person who tried his fortune at this place was Mr. Freeman Hughs from Westfield, Massachusetts, who located there in March, 1799, at 18 years of age. At that time there was not a single house in what is now Geddes except Geddes Salt Works. Here he took up his abode three days and three nights, all alone, and not an individual nearer than Salt Point—a lonely time indeed, considering the state of the country, the dark and dreary swamps, the wolves, bears, and wildcats, by which he was surrounded.

Mr. Hughs has occupied during his residence at Geddes almost every station connected with the salt business. He has bored for salt, pumped the brine, built pumps, made and laid aqueducts, tubed wells, boiled salt, made barrels, packed salt, inspected it for six years, was a receiver of duties for two years, boated salt, and as a Justice of the Peace tried those who had evaded the payment of duties.

The epitaph in the Myrtle Hill cemetery, Geddes, is:

<sup>1</sup> Clark, vol. ii., p. 150.

## 206 Pioneer Irish of Onondaga

Freeman Hughes born 1781 in Massachusetts  
Died 1856

His wife, Mary Hughes.

Record of a marriage in First Presbyterian Church,  
Syracuse, 1839:

John Grier to Bridget Hughs of Geddes

Witnesses: Michael Sullivan  
L. Stephen Kimball :

James Hughs, son of Freeman Hughs, was the first  
white child born in Geddes.<sup>1</sup>

### TIMOTHY ENRIGHT

Timothy Enright came to Geddes in 1836.

### PATRICK PARKINSON

Patrick Parkinson was born in the town of Jay, Essex County, N. Y., in 1834 and was brought to Geddes by his parents when four years old. His father, Richard, and mother, Bridget Masterson, were natives of Queenstown, Ireland. They were farmers in Geddes. Patrick has now spent seventy-two years in this County in various positions of trust both in the village and in the salt reservation. He married first Margaret, daughter of John and Joanna Condon Ahern, and their children are Cora E., Mary E., and Katharine A. He married later Mary Gaherty, daughter of Patrick and Jane Ford Gaherty.

<sup>1</sup> Bruce.

V

DEWITT

MICHAEL LEYDEN

THE following extracts are from the journal or diary of Michael Leyden. They are written for the first year on the blank leaves of a little book, *The Traveller's Guide through the United States*, by D. Hewett, A. M., published at No. 73 Vesey St., New York, March, 1822. The writing is in a fine hand and records various events from the purchase of land to the posting of a letter. It is also an account of expenses for groceries, clothes, and oxen. Michael Leyden had some difficulty with the dollar and cent denomination but persevered. The pounds, shilling, and pence sterling sometimes get mixed with dollars, shillings, and cents federal. An article cost two and sixpence, meaning thirty-one cents, or it cost five dollars and six shillings, meaning five dollars and seventy-five cents.

The first record is this:

On Thursday 6th May, 1824 we arrived in New York, we left Limerick on 1st April, 1824.

208 Pioneer Irish of Onondaga

	Dollars
24 Guineas at 5 Dollars and 3 Cents	ams to 120:72
25 Guineas at 4 Dollars and 84 Cents	ams to 121:00
<hr/>	
49 Guineas	Ams to 241:72
<hr/>	
49 Guineas gave in to the Bank there return in Dollars is	Dollars Cents 242 .91

Joe Agnew is the Owner of the Virginia, we left New York on the 18th. of May 1824 we arrived there on 7th May, 1824.

Paid out of the Above Money for our passage to Manles (Manlius) . . . 11 Dollars.

I wrote a letter to Mr. Geo. Walton a Saturday July 10th 1824.

	Dollars
7th of November 1824	
7th of Do. paid To Mr. McCarty in full	7:6
12th November To Mr. McNeail in part paymt	10:0
3d of Decemr 1824 To Mr. Gillmore for drawing a Deed and morgage	2:0
3d of Do To am—to witness the deed	0:7
3d of Decemr 1824 paid Mr. Cook in part Payment of his land	150:0
1 January 1825 To mending a Bonnet for Nancy	0:56
14th of March 1825 paid for oxen to Mr. Lewis	34:00
7th May paid for my oxen	10:00
7th May paid for my cow	8:00
6th Novemr 1825 Paid in full for my oxen	20:00

Here another entry shows the total amount for the oxen was \$64 not pounds sterling.

	s	d
22nd. January 1825 To 1 pair of shoes	12	0
To making a small vest		4
Doct Hooker came to see me		
Friday Aug 19th 1825.....1 time		
a Sunday 21st bled me when		
he was passing by.....1 time		
Michl To Doct Hooker	\$2	0
John To Do		2
		0
	<hr/>	
		\$4
		0

George went to school on the 13th of Decemr 1824 and was at school until a Tuesday, February 22d 1825.

I paid to the Captain in New York Hospital Money 7 dollars, 25 cents.

The second book is called Michael Leyden's account book, and is made by sewing pieces of plain paper together, home made. In it are entries of money paid Mr. Thos. McCarthy and Mr. Lynch and many other people. Also records of the farm—when a certain field was planted, the amount of grain harvested, the birth of calves and other animals. There are addresses of different people and rules and directions for reaching them. The year is 1827.

Amos Scales was a square (probably esquire). He lives in the town of Preble Quortland County, 2½ miles from Tully Corners South. ' I have to gow true Cristin Hollow. I have to gow to Buttons Tavern and I will be directed, I have to gow true the Indien Castle.

7th March 1827 we have left 4 logs at the Mill to be cut in tue planks and Boards.

Mr. Gerrand was probably a blacksmith and did a great deal of work for Michael Leyden, who paid him by loads of wood, loads of bark, and bushels of potatoes. He mended chains, pointed wedges, mended brand iron, mounted swivel and shewed (shoed) the oxen and the filly, and repaired wagons and sleighs. The bay mare kept him busy for there are frequent entries about rummovers (removal) for the bay mare costing a shilling for each rummover [a removing of a shoe and resetting].

	s	d
January 1 Shewed the oxen	20	0
February 24 Shewing the ox	8	0

Monday December 3d 1827, Geor. and Mary & Ann went to school to Miss Witcox.

2d April 1827 I bought from Adams 60 apple trees at 9d pence a piece.

Potatoes	cost 2s 6d a bushel
Tobacco	cost 1 shilling a pound
Whiskey	cost 2s 6d a gallon
Wood	cost 5 to 8 s a load
Bark	cost 10 to 12 s a load
Corn	cost 50 cents a bushel
1 Plow	cost 9 dollars & 50 cts.
Nails	cost 1 shilling a lb.
¼ lb. Tea	cost 22 cents
1 lb. 10 oz. Soap	18 cents
Pigeons	1 cent apiece

An account of work done by Mrs. Terrall

	s	d
To 1 coat for Nancy	2	6

	s	d
To 2 pair of pantaloons for myself	8	0
To 1 waistcoat for John	4	0
To 1 pair of pantaloons for John	3	0
To 1 pair of Do. for Michl.	3	0
To 1 pair more for John	3	0
9th June 1827 To the postage of two letters from Mr. Geor Walton from Thstown		:50
27th July 1827 To the postage of a letter from Patt Leaden		:21

A Monday, May 14th 1827 our steer was wounded by Coopers dog late in the evening and he was dead a Friday morning the 18th May. He agreed to pay for the steer or to put a steer in his place in the course of 2 days.

\$ cts.

The steer's hide WT. 51 lb. at 5 per lb. 2.55. Samuel Cooper agreed to pay for the steer a Saturday 26th May 1827 \$10.70 cts and the account was settled this morning at his house. \$10.70 & Horse hire \$1.50 & hide \$2.55 and pigeons .25—\$15. The horse hire was for helping with plowing (3 days). Pigeons were 1 cent apiece. He took 25.

A Friday May 18th 1827 I sold my oxen for \$50.

There is a long account between Mr. McCarthy and Michael Leyden. It would appear that Leyden paid those who worked for him by an order on McCarthy, who honored the order either by money or goods. Leyden himself traded with McCarthy for supplies of all kinds and paid by wood drawn by his oxen to the McCarthy home and salt works and to the home of McCarthy's mother, Mrs. McSweeney. These loads were duly credited on the back of Mr. Leyden's due

bill. Leyden records several purchases and sales of oxen and speaks of sheep, pigs, pigeons, cows, foals, and horses and the details of their lives.

In another old book in the Leyden family under date October 20, 1832, is an account with Miss Gatias:

	\$	cts.
To weaving 1 piece of Table linen	1	0
To 4 weeks worke spinning wool	3	0
To weaving $24\frac{3}{4}$ yards of flannel	2	48
Charged for washing t(h)read		10

Miss Gatias got to weave 20 lb of tread and she returned but 7 lb wove.

Michael Leyden, from whose note-book the above extracts were taken, came to this country, from Ennis, County Clare, Ireland, bringing with him his wife, Anna Walton, daughter of Thomas, and their five children, John, Michael, Jr., Mary, George, and Anna.

The note-book above shows that he left Limerick April 1, 1824, and reached New York May 7th, and May 18th left New York, paying eleven dollars for their passage to Manlius. He evidently came on to Salina and made various payments to Mr. McCarthy. In December of the same year he bought a farm near Dewitt and proceeded to buy stock and clear the land. The note-book is a record of expenses as well as of the details of the farm life. The tools used in clearing land, the planting or harvesting of a field, his oxen, his bay mare, the bill at the blacksmith's are all put down in the few pages of the book.



Michael Leyden had been an officer in the English army. His wife, Anna Walton, was a member of a wealthy family, who did not much favor the officer but gave her a dower nevertheless. When the term of enlistment expired they determined to come to America. Anna appears in the note-book as Nancy, for whom bonnets and dresses are made. Anna's oldest brother Thomas had studied for the priesthood but on the death of his father, a lawyer of Ennis, Thomas gave up his studies to take charge of the family affairs. It was part of the oldest brother's privileges, which he exercised, to attempt to regulate his sister's love affairs. However, Thomas himself fell in love and married Mary Purcell of Ennis and years later three of their children came to America. Another brother of Anna Walton, George, took his share of his father's property and went to the West Indies. He sent one little negro to Ireland where he learned the tailor's trade in a seven-year apprenticeship. George Walton is said to have introduced the wheelbarrow to the West Indies. Before that the negroes carried the burdens on their heads. Michael Leyden's note-book has frequent reference to the exchange of letters with George Walton.

The name Leaden, or Leyden, appears as Laden in some old records, sometimes as Layden; *e* has *a* sound.

Three children of Michael Leyden, the pioneer, grew to adult age and married, and their children

served their country well in war and peace. The father divided his property as the children started out to make their own homes and his granddaughter now lives in his old home at Leyden's Corners. She is the daughter of his son John and married Valentine Roder. Her mother was Hanna Padbury, the second wife of John Leyden. His first wife was a daughter of Thomas Molloy.

Michael Leyden, the second, son of the pioneer, married Kate Carahart and reared a large, intelligent, and enterprising family. Their son Maurice became Major in the 15th N. Y. Cavalry, three daughters taught school, two of them in the high school for many years. One daughter afterwards held a professorship in a college in New Jersey. Their other sons entered the commercial life of Syracuse and other cities. Michael Leyden, the second, considered the education of his children the best investment for his money.

Mary Leyden, the daughter of the pioneer, received her share of her father's property in money. She married James Tallman, a prosperous farmer of Collamer, and was blessed with children and grandchildren.

Michael Leyden attracted to this country the children of his brother-in-law, Thomas Walton, and his wife, Mary Purcell. Their oldest child remained in Ireland but the other three came. Within six months Anna Maria was married to Joseph Ealden, a native of Kent, England, and years later took, for her second husband, William

Fitzsimmons, a native of Limerick, Ireland. Her two sons, William and Robert Walton Ealden, served in the 122d Regiment, N. Y. Vol. Inf., in the Civil War. Robert was nineteen years old when he enlisted, begging to be allowed to go with his brother. Both contracted consumption, William by swimming the Potomac to save some army records and becoming chilled. He died in Los Angeles. Most of the Fitzsimmons children located in California.

George William Walton lived in Syracuse for some time and was a book-keeper in Root's shoe store. He went to St. Louis in 1843 and there enlisted in Captain Reese's company for the Mexican War. His letters direct that mail be sent to him through Lieutenant B. Richardson's Company, 3d Regt., U. S. Army, Jefferson Barracks, Mississippi, to be forwarded to George W. Walton. In one battle the top of his cap was blown off and he sent the rest of it to his people in Ireland. He died of fever before the end of the war.

Maria Jane Walton followed the example of her sister Anna and married. Thomas Burns was a native of County Carlow and when fourteen years old stole away from home and stowed away in a ship bound for Canada. There he remained several years, then came to Syracuse, and after his marriage to Maria Walton, opened a store at Thompson's Landing, near Dewitt. At one time he owned land near the Frye block and found it difficult to sell it. A tax receipt Jan. 12, 1855,

for the city and county taxes combined was for \$6.50, signed J. M. Reynolds, collector fourth ward.

The two oldest children of Thomas and Maria Walton Burns died young. Anna Marion, Frank, and Louise are their youngest children. Frank was for years a druggist with C. W. Snow. To him fell the task of transferring the remains of his soldier cousin, Robert Ealden, from one cemetery to another and to see the scant remains of the uniform of blue. Louise in the McCarthy store represents a business association which has lasted three generations between the Leyden-Walton and McCarthy families.

The children of Michael and Anna Walton Leyden are: John, Michael, Mary, George, and Anna. John, born 1802, married, first, a daughter of Thomas Molloy, Sr., and had two children who died, and later, Hanna Padbury and had two children, John, who died young, and Ella, who married Valentine Roder and has five children, Charles Joseph, Frank, Marie, Edward, and Ella Louise. Michael Leyden 2nd, born 1809, married Kate Carahart and had eleven children: Maurice, Captain and Major 15th Cavalry, who married Margaret Garrigus and had one child, Blanche; Hanna who married H. M. Clark, and had one son, Orville Leyden; Isaac H., who married Nellie Hart and had one daughter, Ella; Elizabeth, now a professor in a college in New Jersey, was for many years a teacher in the high school; Hart

C., who was engaged in the dental supply business; Esther A. (Hester), who became a teacher; Barbara, who was a teacher in the high school for many years and married James M. Turner; Edward C., in dental supplies, in Rochester; Katharine; Ella; Lula, who married James Farrar; Ella, twin to Katharine, died young. Mary Leyden, born 1807, married James Tallman of Collamer and their children are: Sarah, who married George Garrett, and who had two children, George and a daughter who died young; James, Jr., who married Elizabeth Donnellson of Onondaga Hill and had three children, Jenny, Rose, and William. George Leyden, born 1812, and Anna, born 1814, died at an early age.

The children of Thomas and Mary Purcell Walton of Ennis are Thomas, Anna Maria, George William, and Maria Jane. Thomas, a dentist, married Bessie Sampson and died from an injury received when he was thrown from a horse; Anna Maria, who came to Dewitt, married, first, Joseph Ealden, a native of Kent, England, had four children—William, married Eliza Price; he served in 122d Regiment N. Y. Vol. Inf., and swam the Potomac to recover army records; Robert Walton, 1st lieutenant 122d N. Y. Vol. Inf., died in 1868, aged 26 years; Maria Jane, married Benedict Blum of Salina, now Washington, and Cornelius J., married Emma Gardiner of Kansas, had two children, May and Robert; second Anna Maria Walton married William Fitzsimmons, native of

Limerick, Ireland, and had five children—George William, who died young; Anna Maria of California; John Walton went to San Francisco; Elisha, married Mr. Weldon of Sacramento, and Thomas F., of the Santa Fé R. R. George William, who went to St. Louis, served in Mexican War, Capt. Reese's Co. Maria Jane married Thomas Burns and their children are George William and Robert, died young; Anna Marion, Frank Walton, the first licensed druggist in this city, and Louise Evelyn.

#### PATRICK BURKE

Patrick and Edward Burke were sons of Matthew and Bridget Carey Burke, Parish of Temple-derry, County Tipperary. Patrick came to America before 1829. He owned two quarries in Onondaga and for more than twenty-five years gave employment to hundreds of his countrymen in the construction of public works. He built and occupied a stone house, which was the centre of hospitality for the immigrant in that part of the County.

Patrick Burke married first Harriet Mayhew and they have one son, John. He married, later, Margaret Delaney and their children are Margaret, Josephine, Bridget, and Anastasia.

#### EDWARD BURKE

Edward Burke and his wife, Mary Kennedy

Burke, and son Matthew came from Thurles, County Tipperary to Jamesville in 1833. They were eleven weeks on the ocean. Patrick Burke, brother of Edward, was already here. He was a contractor, Edward was a farmer.

The children of Edward and Mary Burke are: Matthew, who married Mary Lee; Mary, who married Edward Cahill; Margaret, who married Charles Byrne; James, who married Eliza Sherry; Ellen, who married Thomas Small; Sarah, who became a nun; and Julia, who married John Small.

James McGough settled in Jamesville in 1835. Also his wife Peggy (Margaret).

Between 1840 and 1860 there were in Jamesville, John Martin, Daniel Quinlan, Mary Bowes Quinlan, John Bowes, John Carey, Daniel Carey, Margaret, John, Lawrence, and Nellie Carey, John Miney, John Brady, John Crow, Andrew Crow, Barney McMenome, Thomas Burns, Michael Howard, Dennis Corcoran, James Ryan, Eugene McCarthy, Peter Logan, Michael McGowan, Bryan Trainor, and Martin Quirk. The exact date of arrival is lacking in most cases.

#### DANIEL QUINLAN

Daniel Quinlan was the son of Dennis and Mary Ryan Quinlan of New Birmingham, County Tipperary, Ireland. They came to America about 1848. Daniel first worked in Syracuse, then

moved to South Hollow and then to Jamesville, where he worked as millwright for twenty-one years. In 1874 he started a general store, which his son now has. He married Mary Bowes and they had two children, Dennis and an infant who died.

Dennis Quinlan married Ellen Theresa, daughter of John and Mary Daly Sheedy. Their children are John, Mary, Helen, Daniel, and Thomas.

Joseph H. McVey was born in Jamesville in 1847, being one of six children of James McVey. Gideon Seely, his great-grandfather, came to Onondaga County in 1797.

Among the settlers in Dewitt before 1835 were John Leyden, spelled Laden, Michael Leyden, Enos Burke, Lyman Burke. Other early settlers were Frank Burke, Thomas McDermott.

#### JAMES MAHAR

James Mahar, son of Michael, was born in Dublin in 1805 and came to Boston in 1824. He went South for a time and helped to build Fort Sumter. He married Mary, the daughter of Edward Boyle of Dublin, and in 1836 moved to Chicago<sup>1</sup> where on August 9, 1838, was born their son Michael, the first white male child born in the village after its incorporation. John Winsworth editor of the *Chicago Democrat*, was then president of the village and while taking the census he

<sup>1</sup> Chicago was incorporated as a village March 14, 1837.



informed the parents of this fact. James Mahar came to Syracuse in 1840 and worked at the Lodi locks and was there when the explosion occurred in 1841. In 1842 he moved to Lafayette.

During his residence in Chicago there was in the village only one small Catholic church and one priest. Indians and French and sailors made up the population. There was no railroad and in the one slaughter house the daily number of cattle was from seventeen to twenty. The beef was packed in barrels and sent to Buffalo on schooners. Land twelve miles from the village was sold by the government for \$1.25 an acre. Mahar had bought two lots on the lake shore and traded off one of these to the captain of a schooner for passage to Buffalo in 1840.

Michael Mahar lived near Jamesville in the town of Lafayette and was one of the leading builders and masons in the southern section of the County. He married Mary J., daughter of Cornelius Callahan, and they have seven children. His sisters are Margaret A. and Alice M. Mahar of Syracuse.

Dr. George Eagen, Jamesville, was admitted to the Onondaga Medical Society October 7, 1806.

Daniel Fitzpatrick married Mary, daughter of Michael Fogarty, of Syracuse. Their children: Ellen, who married James Irwin Hanna; Mary, who married John Farley; and Michael. Other children of Michael Fogarty are Pierre and John.

## VI

### LYSANDER

1808—William Wilson and James Clark, Assessors.

1820—The first physician in the village of Baldwinsville was Dr. Dennis Kennedy, who also built and kept the first tavern. In the latter part of his life he gave up medical practice and purchased the mill property near Lysander. His wife was Mary E. Kennedy and he was the father of Dennis M. and Bradford Kennedy, prominent hardware merchants of Syracuse. He was admitted to the Onondaga Medical Society in 1831. His other children were Eunice; Sarah Ann; Lavinia, who married George F. K. Betts; Alida; Warren, who married Mary Merryfield; Hiram; Eunice second, married Abram Howe; and Mehitabel. There were eleven children. Bradford married Ellen Morehouse.

In the *Onondaga's Centennial* are the following notes<sup>1</sup>:

<sup>1</sup> D. H. Bruce.

Richard Sullivan, grandson of General John Sullivan, was born in 1791 and came to the town of Lysander about 1810, being one of the earliest settlers in that part of the county. He engaged in agriculture and other interests.

When the War of 1812 broke out he volunteered his services and was given a commission as Captain. He served with distinction during the war and after that closed returned to his occupation and business at home.

During his whole life he took a lively interest in military affairs and for years during the early times had charge of the military training which took place on the flats just east of where Memphis is now situated.

His wife was Nancy Faulkner of Washington County, of which both were natives. They were parents of eleven children. Their son Napoleon B. Sullivan was born in Lysander in 1829. He graduated at the Geneva Medical College and practised for many years at Plainville and Memphis. He married Theresa, daughter of Alanson and Susan Betts.

Other early settlers in Plainville about 1815 were Abram Daily and Thomas Martin, farmer, and in 1820 Daniel J. Kelly. In Little Utica about 1812 were John Butler, Nicholas and Carmi Harrington. David Carroll was in Plainville in 1810.

William Moor was an early surveyor of roads in the town.

Fred I. Tator came from Dutchess County in 1815. He married Polly, daughter of John Geary, and they had eight children. Their son James M. was born in 1824.

Daniel J. Kelly came to Lysander from Dutchess County in 1820, married Nancy Crane. He was one of the most successful farmers of the town. Of his nine children, T. D., James M., and Joel F. are the subjects of biographical sketches in local history.

William Wilson, the first of three or four generations of that name, settled in Plainville in 1806.

Louis Dow Scisco records<sup>1</sup>:

The first permanent settler in the town of Van Buren was Joseph Wilson, a native of Limerick, Ireland. Patrick Carroll and Ira Welch were in Baldwinsville in 1830.

Dr. John Hart, Lysander, admitted to Onondaga Medical Society, 1841.

Francis McCabe and his wife, Catharine Conlon, came to Baldwinsville from County Monaghan in 1832. They owned and conducted the Exchange Hotel for many years. Their children are Mary Ann, Margaret, Andrew, and Catharine, who married Patrick H. Quinlan and had one son, John Michael.

Dennis Donovan was looked upon as an early resident of Baldwinsville, having located there about 1840.

Andrew Fitzgerald, Artillery, was born in Ireland where his father was a government official. He came to Salina in 1847 and worked in a brickyard. Later he

<sup>1</sup>*History of Van Buren.*

went to Elbridge and then to Baldwinsville. He enlisted in 1862 in 3d N. Y. Light Artillery in Auburn. He was taken prisoner in 1863 and confined in Libby Prison for six weeks, then paroled, and exchanged. Came home on furlough when his wife died. Returning to the front he served with his battery until just before Lee's surrender, when he was seriously wounded by the bursting of a shell. He was sent to New York and then home. <sup>1</sup>

<sup>1</sup> *Baldwinsville Gazette.*

## VII

### SPAFFORD

**N**EARLY all the Spafford notes are extracts from G. K. Collins<sup>1</sup>:

Jeremiah Fitzgerald came to this town, Spafford, Thorn Hill, from Wallkill, N. Y., in the spring of 1806 and settled on 300 acres owned by him on lot 70 Marcellus. He died in 1817 and was buried in the old Borodino cemetery on the farm of Alexander Becker, north of the village of Borodino, now in disuse, and no stone marks his grave. In his will, August 20, 1810, and probated February 12, 1817, he mentions his wife Anna Fitzgerald and the following children—William; Elizabeth, married Warren Kneeland, son of Jonathan; Susanna, David, John, and Jeremiah. He also mentions his two grandchildren, Jane and James H., children of his daughter Elizabeth.

Erastus Hayes came from Otsego County to Homer in 1807 and to Spafford in 1827.<sup>2</sup>

John McDaniels, son of Timothy, died April, 1873, age 82 years. According to family tradition Timothy McDaniels came to this country from Ireland and settled in New York, where he died of Asiatic cholera, leaving two small children, John and Bridget, who after his decease were taken to Goshen, New York, Orange

<sup>1</sup> *Spafford Mortuary Records*, Collins.

<sup>2</sup> *Ibid.*

County, and reared in the family of Judge Wickham. Subsequently the daughter Bridget married George D. Wickham, the only child and heir of her foster father Judge Wickham. George D. became a large landholder and among his other possessions owned the principal part of Lots 44 Tully and Lot 14 Sempronius in this town, and at an early date John McDaniels, under a contract from his brother-in-law Mr. Wickham, settled on the latter of said lots and then on 100 acres on the northwest corner of the former said lots where he remained until the date of his decease. Before coming to this town Mr. McDaniels, born July 15, 1790, married Polly Hawkins and by her had the following children—Eliza A., born 1812; George W., 1814; Caroline B., 1816; Emily B., 1818; John Nelson, 1822; Bridget, 1824; Benjamin, 1826; Julia A., 1829; Richard H., 1831; Edgar B., 1833, and Mary, 1835. Polly Hawkins McDaniels died 1882, age 84.<sup>1</sup>

James McDuffee was an Irishman and by trade a carpenter. His daughter Ruth died 1840.<sup>1</sup> (Borodino.)

Nancy Wallace Nesbit was born in Ireland and was the sister of John Wallace and Matilda Wallace, wife of Alexander Gordon, all of this town. Her husband Robert Nesbit died in Canada. She was the mother of James and William Nesbit, both residents of this town, the latter being a member of Co. G, 149th. Reg. N. Y. Vols.<sup>1</sup>

William O'Farrell died 1863, age 79. He came to this town before 1814 and settled on Lot 24 Tully

<sup>1</sup> *Spafford Mortuary Records*, Collins.

in Spafford Hollow. By his wife Dinah he had Elihu, Francis A., William M., Esther, David, John W., Maria, Catharine, Caroline, and Henry. Mr. O'Farrell was a man of prominence in town affairs and at various times held responsible town offices from Supervisor to Justice.<sup>1</sup>

There was another William O'Farrell also in Spafford Hollow.<sup>1</sup>

James Shaw for many years before his decease resided near the westerly line of Lot 45 in the town of Tully in Shawville and kept a small store at that place. He had a very respectable family of girls who married into well-known Spafford families. Died 1858, age 63 years.<sup>1</sup>

Mary, wife of John Walch, died at Thorn Hill 1837, age 57.

James Fitzgerald came to Spafford in 1806.

John Wallace came to Spafford in 1836.

Jason Gleason came to Spafford in 1801.

Sam McClure came in 1804.

John Hunt came in 1806.<sup>1</sup>

George K. Collins records<sup>1</sup>:

In an application for a pension by Daniel Owen of Spafford dated September 1, 1820, he makes the following claim: that he served in the war of the Revolution as a member of the company of Captain William Hall in the regiment commanded by Colonel Charles Webb of Connecticut troops in the service of the United States; that he served for the period of one

<sup>1</sup> *Spafford Mortuary Records*, Collins.



year and was discharged at Morristown, N. Y., in 1776; that he had a wife Lydia and a daughter and granddaughter who resided with him in Spafford. Mr. Owen purchased on March 17, 1824, eighteen acres of land on the nunnery road on Lot 12 Sempronius which were afterwards conveyed by his widow. After his decease his pension was continued to his widow who was on the pension list of 1841-42 and therein described as of Spafford. Timothy Owen died April, 1878, in his 92d year. In an obituary notice published at the time of his death it stated that he was born at Tyringham, Massachusetts, and moved with his parents to Navarino, N. Y., when he was fifteen years of age. Two years later he worked clearing land at the foot of Skaneateles Lake where the village of that name now stands. He then went to Sempronius where he lived four years and then bought the farm known as the Owen farm, one and one half miles north of Spafford Corners, where he resided until 1857; he then moved to Borodino, where he lived until his death. By his wife Lydia he had one daughter, Polly Ann, who married George W. Breed.

John Ford came before 1821.

Burnett Carroll came before 1823.

Richard Callender was a native of Ireland who came to America when a boy and spent most of his days in Henrietta.<sup>1</sup>

Clark says<sup>2</sup>:

The first settler in that part of the town taken from Tully was Jonathan Berry and is still living a

<sup>1</sup> Bruce.

<sup>2</sup> Clark, vol. ii., p. 349.

resident of the town. He first settled a short distance south of the village of Borodino, in March, 1803. In April the same year, Archibald Farr located himself on the southwest corner of Lot number eleven.

To facilitate the progress of Mr. Farr's immigration, Berry sent his teams and men to clear out a road, that Farr might proceed to his place of destination. This was the first road attempted to be made within the limits of the town, and is the same that now leads from Spafford Corners to Borodino.

Morris Geer was born in Ireland. He married Mrs. Joanna Dunn and had one son, James Geer, of Syracuse. Morris died in 1888, age 90 years.<sup>1</sup>

Charles McCansey was born in Washington County, 1816, the son of James and Lydia Mitchell McCansey, both natives of Connecticut who came to Spafford. The maternal grandfather, William Mitchell, was a soldier in the Revolutionary War. The paternal grandfather, James McCansey, was a Tory and his farm of 600 acres was confiscated.<sup>2</sup>

<sup>1</sup> Collins.

<sup>2</sup> Bruce.

## VIII

### SKANEATELES

#### DAVID WELCH

THE veteran David Welch came to Skaneateles from Fort Ann, Washington County, in 1798 and settled on Lot 73. He was a private in the Revolution and was in the battle of Bennington, where he received a wound in the shoulder. He built the first frame barn in the town in 1800.<sup>1</sup>

#### SAMUEL WELCH

Samuel Welch, brother of David, came here in 1800 from the same place. He was born in 1773, was twenty-seven years old when he came, and arrived here in the month of March with two yoke of oxen and a wooden shod sled. His son Samuel was then three years old. He came by way of Oneida and through Marcellus. He served in the War of 1812. Frame barn was built for him in 1804. Samuel Welch, Jr., later in Auburn.<sup>2</sup>

Captain Welch kept the first tavern in 1795. He was captain of militia.<sup>2</sup>

<sup>1</sup> F. H. Chase.

<sup>2</sup> E. N. Leslie.

E. N. Leslie writing of the period 1800-1810 says:

An Irishman was a curiosity in those days. There were no Irish women.

In another page Leslie says<sup>1</sup>:

The first tailors in this section were an old Englishman (!) named O'Keefe and his son in Skaneateles. His shop was near the big elm-tree, corner of Jordan and Academy streets.

A Miss Hall and Miss Gleason afterwards taught school in this first (log) schoolhouse.<sup>1</sup>

Dr. Israel Parsons relates:

Mrs. Cody, the grandmother of Hiram Reed, came from Massachusetts some time before the year 1800 alone and on horseback. She was a widow, and this was her prospecting tour for a home in this, at that period, great wilderness. After reaching this part of the State she rode around viewing portions of the town and finally made a purchase of six hundred and forty acres, the northeastern corner of which afterwards included what is now Clintonville.

### JOHN WALSH

It was early in the War of Independence that John Walsh of Skaneateles enlisted and his service lasted until peace was declared. In 1775 he enlisted in Col. Paul Dudley Loyalist's regiment, in Captain William Scott's company, and served

<sup>1</sup> E. N. Leslie.

as a private for six months. In the spring of 1776 he enlisted in Colonel Van Schaick's regiment, Captain John Vader's company, for six months and served for that time in making roads from Albany to Lake George. Then, in the fall of 1776 he enlisted until the end of the war in Colonel Van Schaick's regiment, in Captain John Copp's company, and served afterwards in Captain Parson's company until his discharge in 1783. A part of this time the veteran did sergeant's duty. Walsh said in 1821 that he was 81 years old, that he had absolutely no property, was blind and lived on the charity of his friends.<sup>1</sup>

James Ennis and Timothy Coleman were early settlers on Lots 35 and 37.<sup>2</sup>

Among the early settlers before 1803 E. N. Leslie names:

Richard Berry, farmer, on J. L. Mason farm.

John Burnes, farmer.

Eleazer Burns, Marcellus, potash boiler for John Meeker and lived on place of John Burns, Jr.

Joseph Cody built and kept the first tavern in Clintonville as early as 1806. He was a farmer.

Jacobus Ennis owned and lived very early on the Lapham place.

John Fitzgerald, farmer, east side of the lake.

Amasa Gleason, painter.

David Hall came to this town in March, 1806.

<sup>1</sup> F. H. Chase.

<sup>2</sup> Bruce.

Ezra Lane, school teacher before 1807.

Ezra Lee, farmer, had a wood boat on the lake.

Daniel McKay, farmer and mason.

James McKee, farmer on Lot No. 84.

Henry Millhollen, well-digger, lived near Borodino.

Thomas Read, farmer, on West Lake road.

Samuel Shaw, lived at Mottville.

Seth McKay, property owner.

Early settlers before 1815 according to Leslie are<sup>1</sup>:

Elijah Cody, farmer, near Clintonville.

James Daggett, teamster between Albany and Skaneateles, lived in the gulf near Guppy's.

James Dayley, farmer, moved to Ohio and went into the counterfeit business there.

John Dayley, farmer, turned Mormon and left town.

Moses Dayley, farmer, turned Mormon and left for Ohio.

Charles Glynn, well digger, west side of the lake.

Simon McKay, hatter, carpenter, and joiner.

James Ennis was a witness to a legal form here in the year 1800. He married Hannah, daughter of Abraham A. Cuddeback, the earliest settler in this town.<sup>2</sup>

There was very early a log house erected on this (Mill) Point. Granny Beebe lived in it for many years. After her death a man by the name of McMullen lived in it. His wife, Katy McMullen, worked for many people.<sup>3</sup>

<sup>1</sup> E. N. Leslie.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

In 1829 James McCray made to order the Douglas patent threshing machine.<sup>1</sup>

Bernard (Brine) and Nancy O'Connor came to Skaneateles from the north of Ireland in 1832. Their son William O'Connor was born in 1840 and came to Syracuse in 1858.<sup>2</sup>

James D. Feeley was born in Ireland in 1841 and came to Skaneateles in 1846. He married Hannah Dee of Rome.<sup>3</sup>

Andrew and Sarah (Gray) Gamble of Ireland settled in Skaneateles in 1832. Their son John came at the age of eleven years.<sup>4</sup>

John McKinney came to Mandana from Donegal, Parish of Desertegny, about 1840 or a few years earlier or later. His sister Anne came with her husband, James McLaughlin, in 1847.

John McGinnis, a farmer, located in Skaneateles before 1844.

Michael Bradley came from Cork about 1844 to visit his uncle John Bradley in Syracuse and then came to Skaneateles.

### JAMES McLAUGHLIN

James McLaughlin was the first of the family to come to America and Skaneateles. He was

<sup>1</sup> E. N. Leslie.

<sup>3</sup> *Ibid.*

<sup>2</sup> Bruce.

<sup>4</sup> *Ibid.*

born in Linsford Glebe, near Bunrana in the Parish of Desertegny, Donegal. He married Anne McKinney of the same parish. From the shores of Lough Swilly to Londonderry they travelled and sailed to Liverpool to embark for America in the year 1847.

Linsford Glebe was a portion of land rented to tenants for the support of a Protestant minister. Bible readers travelled through the country under favor of the government.

The grandparents of Cardinal Logue lived in this neighborhood. The mother of James Gillespie Blaine, Maria Gillespie, a loyal Catholic and patriotic Irish girl, lived across a small stream from the McLaughlins. She was one of a family of eight daughters and one son.

The brothers and sisters of James McLaughlin, the children of William, followed him to America, all but Mary, who went to England. They are: John, who married first Mary McGrory of his own parish and later Mary Casey; Elizabeth, who married Patrick Doherty of the same parish; Ellen, who married Timothy Donohue, Kanturk, Cork; Hugh, who married Mary McCrady, Queen's County; Catharine, who married Patrick Curtin, Limerick; William, who married Mary McHugh, Fannett, Donegal; and Cornelius, who came to America but returned to Ireland.



## IX

### MARCELLUS

#### MARTIN DOLAN

MARTIN DOLAN was the oldest of ten children of Martin and Ellen Kelley Dolan, Parish of Drum, County Roscommon. There were too many boys for the size of the farm and Martin was the first to emigrate, the first of sixty or more members of his family who came to Onondaga. He left in Ireland more than family ties. He left Mary, the daughter of Jeremiah and Margaret Murray Lannon. For Martin Dolan and Mary Lannon were children together in the same parish of Drum and grew up together. But, in a country where marriages are arranged by the parents, the love of a maid and a man is often thwarted. Among the love songs of Ireland are the farewell serenade of the hopeless lover, the moan of an unwilling bride, and the other little tragedies of love. Then there are the joyous notes when lovers meet by chance, or exchange a glance in the chapel yard on a Sunday or a whisper in the dance on the green; for when opportunity for courtship is wanting, Love's free

faculties are exalted and speak in a glance or a smile and are understood. Love finds a way and youth its mate. One emigrates and the other follows, and beyond the seas each finds a welcome among the friends they knew at home.

Martin found rough sailing in his nine weeks on the ocean. Four different times were the passengers locked in the cabin to await the wrecking of their ship. There were heartrending scenes and heartfelt prayers. There was the despair of parents who had left their children behind them, and of children who had parted from their parents for the first time. Here a wife journeying to meet her husband clasped to her agonized breast their child whose face he had never seen. There a man knelt upon all his earthly possessions, shouting his confession of sin, beating his breast, and imploring mercy. Yonder a fearless and careless soul passed with a smile and a joke to keep the mind from madness. But tears and prayers happily were changed to laughter and thanksgiving when the sun shone again and the sea was calm.

Martin was a farmer and cattle raiser like his father before him. In New York he worked at various things, including the construction of the Astor House. He became expert in some branches which later were of value by increasing his income as a farmer.

Meanwhile Mary too had left the land of her birth and these grown-up children of the Parish of Drum spoke freely together and learned their

own hearts, and the romance of yesterday and of to-day and to-morrow was told in the marriage of Martin and Mary.

They spent several years in New York City and came to Onondaga in 1848, locating first in Marcellus and eventually on a farm near Mont-freedy in beautiful Cedarvale.

One of their children, Mary Ann, married Bernard, son of Bernard and Ann Powell. They have one adopted child, Clara Dolan. Their daughter Sarah, married John H., son of Bernard and Ann Powell. Their children are Frank Dolan, Leo, and Clara Dolan Powell; Margaret E., who married John, the son of John and Alice Connors Fraser, Port Byron. Their children are Theresa, Alice, and Sarah; Theresa; Thomas Francis, who married Mary, daughter of Simon and Bridget Long Reidy. Their children are Mary Agnes and T. Francis, Jr.; Agnes I., who married Edward, son of Patrick and Bridget Roach Mulroy. Their children are Francis, Leo, and Emmet.

#### ROBERT MCHALE

Robert McHale, now more than fourscore years of age, came from Kilcommon, County Mayo, when seventeen years old and has spent most of his life in Marcellus. He married Nora Burke.

The men he knew as old-time residents and believed to be the first Irishmen in the town were John McNally, Thomas Kelly, John Leahy,

Michael Melia, Peter Coyne, John Kirwin, Patrick McLaughlin. Others who came before 1847 were Thomas Hogan, Daniel Purcell, Bernard Powell, Patrick McCarthy, William Dolan and his wife, Mary Flannery, and Mrs. William Hackett (born Gleason).

#### ROBERT McCULLOCH

Robert McCulloch gave employment to Robert McHale for a time. The son of McCulloch married Miss Dunbar; his daughter Amanda married Edward Austin; and his daughter Mary married Harry Fellows.

#### JOHN McNALLY

When John McNally, twenty-one years old, came to Marcellus, his fortune consisted of half-a-crown, which he idly flipped. It fell and a child picked it up and John let him keep it and went to work. He served in the militia at Sacketts Harbor. His wife was the adopted daughter of George Dunlap. Their sons are Robert and James. Dunlap served in the militia as a substitute. He was most industrious and became an owner of much land.

Ella Cody married a man named Russell.

#### WILLIAM DOLAN

William Dolan came from King's County to

New York about 1840 and to Marcellus sometime later. His wife Mary Flannery was from Athlone. Their children are Keryon, William J., James E.; Anne, who married Maurice Donohue; Elizabeth, who married William Hackett; other children.

James E. Dolan is a prominent member of the Ancient Order of Hibernians, having held the office of National President.

### JOSEPH COY

From the first of December, 1775, to the 3d of January, 1777, the soldier Joseph Coy served in Captain Jedediah Waterman's company, Col. John Durkee's regiment. He was 79 years old in 1820. Coy was formerly a shoemaker.<sup>1</sup>

Dr. Israel Parsons was close to the people of Marcellus for many years. He recounts:

Among the pioneers was Robert McCulloch. His father emigrated from Ireland to Pelham, Mass., where his son Robert was born in October, 1759. Robert came to this place in 1805 or 1806, and finally owned and occupied the farm on which he died at the advanced age of ninety-seven. One strange fact belongs to the life of Mr. McCulloch—he never was sick. He used to boast that thus far he never had been laid by a day on account of illness, and that no physician had ever been called to see him, and these proved true to the last; for he fell headlong down the cellar stairs and was instantly killed. A physician was summoned,

<sup>1</sup> F. H. Chase.

yet it was but to look upon his dead body. Mr. McCulloch was temperate in everything, a very pleasant man, scrupulously honest, and desirous to perform manual labor every day of his life except on Sunday.

The same year (1794) one family by the name of Cody located at Clintonville not far from the centre of the town.<sup>1</sup>

Parsons gives the story of Mrs. Cody, who came from Massachusetts on horseback before 1800 and bought land near Clintonville. He does not state that the two families were related or that there were two families or only one by the name of Cody. Among his notes are these references to men of Irish blood:

Nathan Healy came to Marcellus about 1800.

The first settlement made in the southwest part of the town on the Turnpike was by P. E. Howe and Samuel Hayes. Mr. Hayes moved to the West and in 1806 his farm was occupied by another.

Among the names of those pledged to support the church in 1807 are: William Macken, Nathan Healy, Robert McCulloch, George McCulloch, Charles Mullon and Lewis Kennedy.

Dr. Parsons, whose father was at that time the minister in charge of the church, comments:

Here we have an instrument, carefully and judicially drawn up. Great caution was used lest it be encum-

<sup>1</sup> Parsons.

bered with anything that should tend to excite sectarian prejudices. They could not afford in this forest home to be a divided people. Their distance from the home of their nativity inclined them to band together for every good purpose.

Parsons gives this story of George Dunlap:

Three brothers, George, Adam, and John Dunlap, emigrated from Ireland to the United States in 1811. George went to Virginia and hired out as a laborer to a cousin, a planter. The situation in which he was placed in the family of his cousin seemed quite strange to him, for he did not previously know the views that the slave-holding portion of the South entertained in regard to laborers whether white or colored. They looked upon them as an inferior creation of the human family. Consequently cousin George was assigned his place with the slaves at meal-time. Although this was a surprise to him yet he held his peace, for he felt himself to be in a foreign land, far away from home and friends. Not wishing to be dependent, and receiving suitable wages, he thought best to remain where he was, and fill his situation honorably until he should have accumulated sufficient money to enable him safely to look elsewhere for a home. When that condition was attained, he bade good-bye to his cousin and came North. The first year he lived with Judge Dill of Camillus. After that he came into this town and hired out in different places as he could find opportunity. Being a strong robust man, and industrious in his habits, he performed labor with a will and a power that few could equal.

The next we hear of him he has married a Miss

Gillespie and has made his residence in Pumpkin Hollow on forty or fifty acres of land. He goes on adding farm to farm until he becomes the greatest landholder not merely in the Hollow but almost in the town, his farm containing in one plot five hundred and seventy-two acres and this in the Eden of our town. The strange name Pumpkin Hollow was given to this section in an early day on account of the luxuriant growth of pumpkins which year by year it produced wherever planted. As fast as Mr. Dunlap procured new land he beautified and adorned it by nice husbandry so that by the time he became sole possessor of that large plot of land amounting to full half the Hollow, this, together with its overhanging hills of evergreen forests, gave it the appearance more of a garden or park than of an ordinary farm.

Mr. Dunlap was permitted to live to a good old age to enjoy the fruits of his faithful toils and often in his last days he spoke of his gratitude to God for thus crowning his labors with such success. He was a member of the Presbyterian church during the last twenty years of his life. His last days were his best days and he died at the advanced age of seventy-nine.

Our Irish population, now so numerous, appeared among us in 1834 in the person of John McNalley. In 1837 three or four families separated themselves from the company who had been engaged in building our railroad embankment and located themselves in the northeast portion of our town. There were few if any accessions to their number until about 1848 when emigration from Ireland to this country swelled to a tide.<sup>1</sup>

<sup>1</sup> Parsons.



Mr. O'Farrell was singing master before 1844.<sup>1</sup>

Thomas Kyne came to America from Ireland about 1840, and settled in Marcellus. His son John L. Kyne was born there in 1855.

Bruce gives a sketch of George Nelson Kennedy<sup>2</sup>:

George Nelson Kennedy was born in Marcellus in 1822 and descends on his mother's side from the Puritan settlers of New England. His paternal grandfather, George Kennedy, Sr., emigrated from Ireland to America in 1760 and with his maternal grandfather, Ebenezer Dibble, participated in the Revolutionary War and in the battle of Saratoga, where his mother's grandfather was killed. His father, George Kennedy, Jr., came from Saratoga County to Marcellus about 1816 and in 1831 removed with his family to Skaneateles, where he remained three years that his children might have the advantages of the academy there.

He became a State Senator and Justice of the Supreme Court of the Fifth District of New York.

Richard Callender was a native of Ireland who came to America when a boy and spent most of his days in Marietta, where his son, Richard Callender, Jr., was born in 1822. Richard, Jr., married Mary A. Hicks, who was born in Dutchess County in 1826. Their son Francis R. was born in Marcellus in 1863.<sup>3</sup>

John C. Kennedy, Marcellus, was born in Syracuse,

<sup>1</sup> Parsons.

<sup>2</sup> *Onondaga's Centennial*.

<sup>3</sup> *Ibid.*

1846, son of John and Catharine Kennedy. His wife, is Catharine Conry.<sup>1</sup>

Thomas Ward and Patrick Egan came soon after 1840.

Clark says:<sup>2</sup>

James C. Millen and his sons were the first permanent settlers in the northeast section of the town. He and six sons, except one, all died within a short time afterwards.

<sup>1</sup> *Onondaga's Centennial.*

<sup>2</sup> J. V. H. Clark.

## X

### LAFAYETTE

#### THOMAS DIXON

THOMAS DIXON of Lafayette one of the last survivors of Colonel Lamb's regiment of artillery, formed for the defence of the New York frontier in 1781.<sup>1</sup>

Thomas Dixon died in 1850 about one year after Clark's *Onondaga* was published.

The balloting book of the Military Tract shows that Thomas "Dixon" drew Lot #4 in the town of Pompey—northwest corner of the present town. Clark says that in 1848 he was one of the four and only survivors of Colonel Lamb's regiment of artillery. He then lived just over the line in the town of Lafayette. In 1840 he was eighty years old.<sup>2</sup>

Thomas Dixon cut his way through the forests and arrived on his claim in the Military Tract, June 6, 1790, at six o'clock in the evening. His claim consisted of 600 acres and he had bought another soldier's claim for a pitcher of cider nogg.

<sup>1</sup> J. V. H. Clark.

<sup>2</sup> F. H. Chase.

Thomas Dixon was born in County Antrim, Ireland, in 1760 and was an only child. His father was killed in battle and his mother died of grief shortly after. His uncle, his father's brother, fled from his native land and took the three-year-old orphan Thomas with him. They went first to Scotland, thence to France, and then to Rhode Island. Thomas enlisted three times before he was sixteen but his uncle each time secured his release. He was allowed to enlist at last when he had reached the age of sixteen. He was at Valley Forge, Yorktown, and served in Captain Hamilton's battery, Colonel Lamb's regiment of artillery.

Thomas Dixon married Amy Knapp and lived sixty years on his soldier's claim. His son Thomas, Jr., lived there eighty-seven years and his grandson seventy-three years up to the present (1908). There are now four living generations of this Irish pioneer. When he cleared his lot and built his house, there were not many people in this territory and everybody burned green wood. When Thomas climbed the hilltop in the morning and looked around in all directions he counted fifteen columns of smoke. When he wanted flour he walked to Whitesboro to the mill. In time he cut down a pine tree and hollowed it out by fire and ground his own grain. As his children grew up, they took their part in pioneer work. The cleared portions were surrounded by hedges or brushwood fences. When the boys wanted fresh

meat, they beat the bushes at night and gathered up the game: or with long poles whacked the sleeping pigeons from their perches in the trees. Ploughing with the iron-tipped wooden ploughshare, they unearthed copper kettles, arrows, etc., in so great numbers that they soon ceased to be noticed. Threshing was all done with the flail.

Thomas Dixon, Jr., married Emmeline Alvord. Their son George enlisted April 29, 1861, in 12th N. Y. Vol. Infantry. He left his wife and one child at home. He received \$11 a month. During the war he was in the same trenches his grandfather had occupied during the Revolution.

“A log tavern kept by James Higgins was succeeded by a frame dwelling built by settlers of 1804.”<sup>1</sup>

“Among the settlers of 1794 was Reuben Bryan. He was the father of Hon. John A. Bryan who served in the State Legislature and was Assistant Postmaster-General under President Tyler’s administration.”<sup>2</sup>

John Shaw came to Lafayette in an early day and cleared a farm. His son Henry, born in Saratoga County, in 1811, and his grandson George H. were residents of this County.

The Connell family, which later branched out into other towns of the County, particularly Clay and Lysander, seems to have been established first in Lafayette by Peter Connell, in 1810. He had

<sup>1</sup> D. H. Bruce.

<sup>2</sup> J. V. H. Clark.

two brothers, Edward, born in Lafayette in 1818, and Isaac Connell. He removed to Clay before 1826. For many years the family was active in the business life in Baldwinsville. Edward spent his early life in hard work, clearing up the forests near North Syracuse in the town of Clay. He was in mercantile business in Baldwinsville until 1882.

The members of the McMillen family whose names are recorded are James and Joseph, who were carpenters, Asa, and Peter. Another record says that Joseph served on board the frigate *Warren* with his brother Peter. There is nothing to indicate their ancestry.

## XI

### CAMILLUS

THE electoral franchise in 1807 was limited to landholders and tenants and from a census of electors in that year the residents are known. Among the names are several who may have been Irish, and the following: Peter Delaney, Eber Hart, George Kane, William Kelley, John Martin, James McGlochlan, Daniel McQueen, Peter McQueen, Samuel Powers, William Reed, Daniel Savage, and Michael Shannon.

In the assessment roll of 1825 are these names, with John Larkin, Collector: Simeon Berry, Daniel Fox, Martin M. Ford, William S. Geer, Darius Gleason, Jerry, John, Reuben, and Mander Hand, William N. Higgins, Walter Hunt, John Peak, Thomas Owen, William Reed, and Hannah Shannon.

In 1817 a meeting was held at John Larkin's house.

Richard Tobin was a native of County Cork, Ireland, and came to the United States in 1832 and engaged in the construction of the railroad from

Syracuse to Auburn. He also followed farming. His son Michael was born in Camillus in 1837.<sup>1</sup>

In the biographical notes Beauchamp writes:<sup>2</sup>

Patrick Fennell and his wife Helen McCarthy were natives of Ireland. Patrick came to America in early life. He worked on the construction of the railroad from Syracuse to Auburn. His son Martin was born in Camillus in 1842.

Michael Coakley, Camillus, was born in Canada in 1839, son of Michael and Catharine Darrow Coakley, natives of Ireland. In 1847 the father died in Canada and the next year the mother with her six children came to Syracuse. From the age of ten to twenty-two Michael Coakley worked on the canal and from then until 1872 owned a boat, and thereafter was engaged chiefly in the grocery business.

Edwin D. Larkin was born in Memphis, New York. He was of English and Irish extraction but the family was established in America prior to the Revolutionary War.

<sup>1</sup> D. H. Bruce.

<sup>2</sup> *History of Syracuse and Onondaga County.*



## XII

### ELBRIDGE

**I**N 1801 the first frame schoolhouse in town was erected in Elbridge village and in it John Healy taught the first term of school.<sup>1</sup>

Deacon Isaac Hill was born in Ireland in 1781, came here alone in 1809, and with his family in 1810, and established at Elbridge the second store in town. He came from the same place and, it is believed, at the same time as James Glass.

James Glass came from County Armagh, Ireland, and settled in what is now Elbridge in 1807. He cleared a small plot of ground and built a log cabin, then returned to Ireland, and married Christina Jenkinson, and with his bride, his parents, and his brothers Alexander and William returned to his woodland home. James Glass was the son of James and Margaret Glass. There is a tradition in the family that he witnessed the trial trip of Fulton's steamboat. His children are Margaret, who married Horace Sunderlin; Joseph J., who married Sarah Eliza Toll; James, who married Miss Sheldon; Letitia; Martha, who

<sup>1</sup> D. H. Bruce.

married Hiram Reed, and Oliver, who married Maria Mitchell. Joseph J. was born in 1810 and for many years carried on a large mercantile and grain business at Memphis. He was adjutant in the militia 1829-33. Edgar Patterson Glass, son of Joseph J. and Sarah Toll Glass, was born in 1849. He married Henrietta Jessup and their children are: Joseph Jessup, Edgar Toll, and Emily Julia. He has been Surrogate of Onondaga for many years.

In the assessment roll of 1825 are the following names: William Dunn, William Lane, Thomas Ferrel, John Healy, Hugh McMullen, Thomas Morgan, Joseph Malorey, Alexander Glass, William Glass, James Glass, Jr., Isaac Hill, John McGown, David McKee, Richard McClaughry, Daniel Powel, and Comer Welch.

A. G. Graham of Elbridge was born in Cayuga County in 1817. His father Henry was born in Orange County and his grandfather Graham came from the north of Ireland. He was next to the youngest of twelve children. In 1844 he married at Elbridge Marie, daughter of Col. John Stevens and granddaughter of Col. William Stevens, who was an officer through the whole Revolution and who settled in Elbridge in 1793.

<sup>1</sup> D. H. Bruce.

### XIII

#### OTISCO

**W**ILLIAM TOBIN was in Otisco before 1850. He was the son of John and Mary Hickey Tobin, parish of Castle Island, County Kerry. The other children of the family came to Otisco after William. They are: William, who married Mary McGuire; Mary, who married John Long; John, who married Ann Sullivan; Richard, who married Joanna Kinney; Patrick, who married Ellen Ready; Julia, who married Patrick Kinsella; and Cornelius, who married Martha McGuire.

The children of Richard and Joanna Kinney Tobin are: Mary, who married Michael Lucid; Sarah, who married Dennis Curtin. Their other children are Julia, Ellen, James, John, Bessie, and Kate, the four first of whom went to California.

John Hutchinson, an Irishman, and his family lived in Otisco, on the south side, about 1820. He worked for different farmers, among whom was Edward Hunt. Sumner Lyman Hunt, now ninety-four years old, the son of Edward and Eunice Clapp Hunt, remembers John Hutchinson and the several children of his family. Sumner came to Geddes about 1831 and was in at the death of the last deer in that region near Onondaga

Lake. He was a teacher as well as a mason by trade and constructed many buildings in Syracuse.

John Long came to Otisco in 1847.

Otisco was organized in 1806. Its history is rather scant.

Joseph D. Hopkins was the first supervisor of Otisco, 1806.

Bruce writes<sup>1</sup>:

In 1824 a meeting of citizens was held at the Lake House then kept by David Moore, and proceeded to organize the Amber Religious Society. The church was erected with the understanding that it should belong to no one denomination but should be for the use of any that desired it.

In the war of 1812 Heman Griffin enlisted from this town.<sup>2</sup>

Rev. J. V. Byrne in his history of the Catholic church in Otisco in 1906 writes: "Though there is a tradition that the Jesuit Fathers encamped on the shores of Otisco Lake many years previous, we have no definite knowledge of the existence of Catholicity in this section prior to 1850. These first Catholics not only found themselves in a strange land but also far removed from the source of their most cherished comfort, the Church. In order to attend Mass and to fulfil their other religious duties, for the first three years they were obliged to go to Syracuse. John

<sup>1</sup> *Onandaga's Centennial.*

<sup>2</sup> *Ibid.*

Shea, now of St. Leo's parish, worked for Samuel B. Searles on Dutch Hill, at this time, and about twice a year he secured a team from him and took the Longs, Flanigans, Tobins, and William Donovan with him to Syracuse. It was their custom to go on the eve of Christmas and Easter and remain until after Mass on the following feasts. Many came in the following years.<sup>1</sup>

<sup>1</sup> W. P. H. Hewitt.

## XIV

### TULLY

THE first Catholic resident of Tully was Mrs. Patrick Donivan, who came here about 1848. Soon after that year the record gives the names of very many Irish families.<sup>1</sup>

The first settler in this town was David Owen, who came here in 1795. The first log house in town was built by David Owen.

Owen was followed by Phineas Henderson. Peter Henderson was the first child born in the town, 1796.<sup>2</sup>

Bruce has these notes and biographical sketches<sup>3</sup>:

Among the settlers who also arrived about 1801 was Edward Cummings.

Hugh Reed, Supervisor, 1825.

John Henderson, Postmaster.

Matthew D. Cummings before 1850.

“Thomas I. Butler was born in Preble, 1867, the third child of Roscoe and Catharine Gleason Butler, he a native of Preble, born in 1835, and his wife a native of Ireland. The grandfather of Thomas I. was Thomas, a native of Connecticut, who came to

<sup>1</sup> W. P. H. Hewitt.

<sup>2</sup> J. V. H. Clark.

<sup>3</sup> Dwight H. Bruce.

Preble in a very early day and there lived most of his days though he died in Tully. The father of Thomas I. was prominent in local affairs, having served as assessor fifteen years, besides other offices.

Sullivan A. Carr was born in Tully in 1843, one of twelve children of Almon and Arethusa Morse Carr. His grandparents were Amos and Mary King Carr. His great-grandfather, Amos Carr, the founder of the family in this country, was stolen from Ireland and brought here when four years old. His son Amos was born in Litchfield, Conn., and came to Tully in 1842. Almon Carr was born in Massachusetts in 1800. He was a mason by trade and also owned a farm. Sullivan A. has had various experiences and an interesting life.

## XV

### POMPEY

#### EBENEZER BUTLER

**E**BENEZER BUTLER, SR., who accompanied his son, Ebenezer, in making the first white settlement at Pompey Hill, was born in December, 1733. He was grandson to Jonathan Butler, one of two Irish adventurers who came to Connecticut about the year 1710; he served with the Connecticut troops against the French in the French and Indian war; he was with Washington in the Revolution; and also in a detachment called out to suppress "The Shays Rebellion" in 1787. Although a farmer by occupation, after locating in Pompey he took little part in business life; he was a religious man and took a very active part in organizing the first church established in Pompey, being chosen one of its trustees. The church or religious society was formed June 16, 1794, and was called "The First Presbyterian Society of Pompey." He was also a member of the church subsequently organized in 1800 under the name of the "First Congregational Church of the Town of Pompey." He lived in Pompey till his death, which occurred in 1829, enjoying in an unusual degree that choicest of Heaven's temporal blessings—good health. He



never was ill, and died at the age of ninety-six years, falling dead with a quantity of wood in his arms which he had just been preparing for the fire.<sup>1</sup>

#### EBENEZER BUTLER, JR.

Ebenezer Butler, Junior, the first white settler at Pompey Hill and within the limits of the present township, was born at Harwinton, Connecticut, in 1761. He served as did his father in the Revolutionary War. He was taken prisoner and suffered all the hardships and cruelties imposed by the British upon those unfortunates who were confined on board the "Prison Ships" in New York harbor. After his release and at the close of the war he returned to his native town, married Miss Rebecca Davis, and moved to Clinton, Oneida County, N. Y. When located there he bought a soldier's claim to Lot No. 65 of the town of Pompey. Tradition says he bought Lot 65 of a soldier for a horse, saddle, and bridle. In 1791 or 1792 he moved with his family consisting of his wife and four daughters, his father aged about sixty years, and a maiden sister Mary, who afterwards married Rufus Johnson, to, and made a settlement upon this lot, at what is now Pompey Hill. He built a log house for himself, another for his father and sister. He afterwards in 1797 put up the first frame building in this vicinity and here kept a hotel (tavern) for a number of years. He was largely engaged in buying and selling real estate and for many years also bought cattle in Central New York and drove them to Philadelphia market. Before he came to Pompey in 1791 he was collector of the district of Whitestown. He was Supervisor of

<sup>1</sup> *Reunion and History of Pompey.*

the town of Pompey, Justice of the Peace, a member of the State Legislature, in 1799 and 1800, Judge of the County Court, and one of the first trustees of the Pompey Academy. He was associated with the first company formed for the manufacture of salt at Salina. He left Pompey in 1802 or 1803 and moved to Manlius until 1811 and then moved to Central Ohio where his descendants rank among the first families of the State. He was known as Judge Butler and gave his name to the hill which was called Butler's hill until 1811 when it became Pompey Hill.

Jesse Butler, son of Ebenezer Butler, Sr., was born in Bradford, Conn., in 1764. He came to Pompey in the spring of 1792 and bought of his brother Ebenezer, Jr., one hundred acres of land. The next year he brought his family from Connecticut to make their home at Pompey Hill. His wife was Louisa Soper.<sup>1</sup>

The following notes of Pompey are extracts from the various authors of the Bibliography:

According to the census of 1840 Benjamin Hayes was upon the pension rolls. He was then 82 years of age and the head of a family.

Isaac Moore must have been but a mere lad when he enlisted in Capt. Isaac Hubbell's company, Col. Lamb's artillery regiment, for the War of Independence as he was but 56 years of age when he signed his application in 1820. He placed the value of all his property at \$131 and debts which were owing him.

William Dean was a church trustee in 1809.

<sup>1</sup> *Reunion and History of Pompey.*

Thomas Grimes was a church trustee in 1810. His wife was Mary Grimes.

William O'Farrell was church trustee in 1810.

The first lawyer who settled in this town was Samuel Miles Hopkins, who made but a short stay. He afterwards moved to Geneseo and became quite a distinguished man.

James and Samuel Curry located in Pompey about 1800 on farms.

The Lillys came about 1800. On the top of the hill they built a blacksmith shop and were for a long time the only as they were the first blacksmiths who carried on this business in this locality.

James McClure located in Delphi, 1792.

Daniel McKeys was in a church organization in 1796. Clark has the name Daniel Mark.

Sally, wife of Philo McKay, died nine days after her son Henry in 1829. Epitaph.

McEvers was an early settler in Pompey.

In 1797 Mr. Savage settled at Delphi.

John Pollock and wife, Elizabeth Cameron Pollock, came to Pompey early. He was a linen weaver from Londonderry, Ireland, but devoted himself to farming in Pompey. He was the son of John and Catharine Hunter Pollock. His son was John, born in Ireland, and his grandson Joseph C. was born in Pompey in 1844.

In March, 1835, Francis Murphy, a peddler returning from Cazenovia, sought shelter from the storm at the home of David F. Dodge. This incident led to the conversion to the Catholic faith of David Dodge and his wife Ada Roberts Dodge. Thereafter many Irish came to Pompey, finding protection in their religion in this influential family. It is an oft-told tale.

Patrick Shields was an early settler at Delphi. He married the widow of Major Samuel Sherwood, who located on Lot 84 in 1795 and died in 1811.

An epitaph in Delphi Cemetery reads:

John Shields 1747-1832.

Jane his wife 1751-1839.

Patrick Shields July 20, 1867. Age 91.

Rev. James O'Donnell, an Augustinian, officiated in Pompey in 1836.

Jonathan Russell, 1794.

## XVI

### FABIUS

F. H. CHASE transcribes the military record of Daniel Conner<sup>1</sup>:

In the year 1775 at the time of the alarm at Lexington, Daniel Conner enlisted for six months in a company, commanded by William King and served out that time. Then he again enlisted in the same company, which was in Colonel Wood's regiment in the Massachusetts line. This six months' service however was in Colonel Fellows' regiment in the same line and he served out the full period of his enlistment. After that time had expired he again enlisted, this time for three years in Captain Warren's company, Colonel Bailey's Second Massachusetts regiment, and he served out the full period of that enlistment. Then Conner enlisted for and during the war in Captain Bradford's company, Colonel Sprout's regiment, Massachusetts line, serving out the full period, being discharged at the close of the war at New Windsor, in June or July, 1783. Here was a complete record of Revolutionary service from the night of Paul Revere's historic ride to the close of the struggle. In 1820 Conner said he was 67 years old, and that all the property he owned in the world was only worth \$56.

<sup>1</sup> *Onondaga's Soldiers of the Revolution.*

His occupation was that of a laborer and he said that taking one day with another, he was only able to do about a half a day's work on the average. His wife was 56 years old, and he had three daughters, age 21, 14, and 12. His list of domestic utensils showed only enough cups, saucers, chairs, etc., for the family. There was no provision made for company.

Josiah Moore was one of the two first settlers in the town of Fabius in the year 1794. They erected the first log houses in town and for the first year were entirely alone. Moore built a frame house in 1800. His son Charles was born in 1796.

David Joy was a trustee of the first organized society in Fabius in 1805. Luther St. John and Polly Joy were married in 1804.<sup>1</sup>

Among the residents of Fabius before 1850 were the Dean family, John Tobin, Thomas Dunn, Miles B. Hackett, and Dr. Lorenzo Heffron. Among the merchants were Charles Downs, and Miles Cummings.<sup>2</sup>

Dr. John T. Doran, Apulia, was admitted to the Onondaga Medical Society in 1823.<sup>3</sup>

<sup>1</sup> J. V. H. Clark.

<sup>2</sup> D. H. Bruce.

<sup>3</sup> *Ibid.*

## XVII

### CLAY

#### PATRICK MCGEE

THE story of Patrick McGee strikes a responsive chord in the hearts of nature lovers who visit Three River Point. The modern picnic or fishing party where the rivers meet is only a continuation of the revels of centuries. Patrick McGee strikes a nearer chord in his experience at Harbor Brook. Later authors say Chittenango Creek. Clark gives the story<sup>1</sup>:

The name Harbor Brook, in this town, Salina, was obtained under the following circumstances. At the time Sir John Johnson with his Indian and Tory allies made an incursion into the Mohawk Valley, in 1779, the party forming the expedition had proceeded from Niagara along the Ontario lake shore to Oswego and up the river to Onondaga Lake. For fear of discovery if their boats were left on the lake shore they ran them up this small stream among the thick bushes and brakes. A party was sent from Fort Schuyler to destroy them, but did not succeed in ascertaining where they were concealed; but were surprised during the search, taken prisoners, and

<sup>1</sup> J. V. H. Clark, vol. ii., pp. 152-153.

carried captive to Canada. On the first night of their departure, they encamped for the night at Three River Point, where the prisoners were bound and tied to trees until morning. Captain Patrick McGee was one of the prisoners, and was so much pleased with the beauty of the place at this time, at the junction of the rivers, that at the close of the war, he selected it for his residence, spent the residue of his life there, and was buried on the spot he had previously selected for that purpose. These facts were related by him during his life.

The first white settler in this town (Clay), then Lysander (then Cicero and afterwards Clay), was Patrick McGee, at Three River Point, in 1793.<sup>1</sup>

The first town (Cicero) meeting was held at the house of Patrick McGee, at Three River Point, 1807.<sup>2</sup>

When Mr. McGee first visited this place (Three River Point), which was in 1780 (above says 1779), while a prisoner to the British, on his way to Fort Oswego and Canada, there was an extensive clearing at this point, handsomely laid in grass, without a shrub or tree for something like a mile or more along the banks of each river. This spot was often appropriated to the holding of the great councils of the Iroquois confederacy. Upon this spot, Dekinissora, Sadekanaghte, and Garangula have addressed the braves of the Hurons and Adirondacks and the Abenakis. And here, too, have the French and

<sup>1</sup> J. V. H. Clark, vol. ii., p. 190.

<sup>2</sup> *Ibid.*, vol. ii., p. 177.



the English met in these distinguished chiefs, orators and diplomats equal to themselves in all that pertains to sagacity and skill.<sup>1</sup>

Before permanently locating at Three River Point, Patrick McGee settled at Brewerton in 1791 and that year erected the first frame house in this town, which was occupied as a tavern by him. It was a great place of resort for boatmen and townsmen.<sup>2</sup>

Early settlers: 1804, James McNaughton and John McNaughton, his father, in Dutch settlement. 1827 and later are William Duffaney, John F. Hicks, Peter Connell, Joseph A. Hughes, — Dean, Edwin Carey, Thomas H. Scott, John Coughtry, Clarence Hart, Henry S. McMechen, Dr. Hays McKinley, in the Onondaga Medical Society in 1840, and Edward Connell. In 1836 Lansing Connell was born. 1844, R. Bruce McQueen and Robert R. Flynn, a merchant.<sup>3</sup>

Edward Connell, brother of Peter and Isaac, was born in Lafayette in 1818. His early life was spent in hard work clearing up the forests near North Syracuse in the town of Clay. He was engaged in mercantile business in Baldwinsville and Lysander until 1882.<sup>4</sup>

R. Bruce McQueen was born in Clay, 1844, son of Robert and Nancy McQueen. The father was born in Liverpool, Onondaga County, in 1821. The family

<sup>1</sup> J. V. H. Clark, vol. ii., p. 190.

<sup>2</sup> *Ibid.*, vol. ii., p. 173.

<sup>3</sup> D. H. Bruce.

<sup>4</sup> *Baldwinsville Gazette.*

are of Irish ancestry, the grandfather John McQueen coming from Ireland and fought in the war of 1812.<sup>1</sup>

Gilbert McKinley was born in Clay, 1834, son of Hugh McKinley, a native of Albany County, and Nancy Ladell McKinley of Johnstown.<sup>2</sup>

<sup>1</sup> D. H. Bruce.

<sup>2</sup> *Ibid.*

XVIII  
CICERO

**B**RUCE says:

Chester Loomis came to Cicero in 1823 and purchased the farm of 150 acres upon which a Mr. Lynch had built a substantial dwelling in 1809.

Isaac Cody was the first merchant in Cicero. He erected a store at Cicero Corners in 1818, filled it with goods, and did quite an extensive business.

When Cicero was in its early days called Cody's Corners, Mrs. Isaac Cody was known as the first "New Woman" in Onondaga County. She was a business woman, a store-keeper and a reformer. She was the first woman to enter mercantile business.

Thomas Larkin came to this country when quite young. He was born in Ireland, where his wife Ann Walker was born. He enlisted in 149th N. Y. Vols. and served until the close of the war. It is thought he was killed on his way home.

Settlers before 1840, William McKinley, George Butler, Sr., and Burr Hackett. William and Maria Collins, 1847. Henry C. Hart, a cavalryman at Sacketts Harbor in war of 1812.

## XIX

### MANLIUS

**J**OHAN YOUNG, Revolutionary soldier, settled in Orville in 1790. He had six sons and three daughters. He kept the first tavern and was Justice of Peace many years.<sup>1</sup>

John Cockley was one of the few soldiers of the New York line who settled in Onondaga, the County being principally attractive to New England soldiers. His patriotic service was for eight years from July, 1775, to June, 1783, the entire period of the war. At first he was in Colonel Goose Van Schaick's regiment and afterwards in Colonel Nicholson's regiment. In February, 1777, Cockley enlisted to serve during the war in Col. Van Schaick's New York troop, in Captain McKean's company, and afterwards in other companies in the same regiment until the close of the war. The entire value of his property, Mr. Cockley said, was just \$2.37. This included a pair of spectacles, a tobacco box, and two dollars in cash. Mr. Cockley was then 64 years of age, a farmer, and lived and was dependent upon his son Cornelius Cockley.<sup>2</sup>

The enlistment of Joseph Hennigan was in the New York line in Colonel Wynkoop's regiment for one

<sup>1</sup> F. H. Chase.

<sup>2</sup> *Ibid.*

year. Then he enlisted in the same company in the regiment of Colonel Moses Hazen for three years and was discharged at Fishkill the year before the peace. The entire property of Hennigan was worth \$162.72 and he had debts of \$110.25. The patriot's age in 1820 was 61.<sup>1</sup>

In the census returns of 1840 is found the record of Silas Burke, a pensioner of the War of the Revolution. He also resided in Dewitt.<sup>2</sup>

### ROBERT WILSON

During the War of the Revolution Robert Wilson accompanied his uncle Captain Gregg to Fort Schuyler and was desirous of accompanying him at the time he was shot and scalped but on account of his youth, only thirteen years of age, and the apparent danger was not permitted. He was appointed an ensign at the age of eighteen and soon after received a lieutenant's commission and served through the war—was at the taking of Cornwallis and was ordered to superintend the receiving of the British standards, forty-eight in number. When the officers of the British army were drawn up to present their colors, as many American sergeants were directed to secure them. The British officers refused to deliver them into the hands of non-commissioned officers, and Colonel Hamilton seeing the confusion and delay ordered Lieutenant Wilson to receive them and pass them to the hands of the sergeants, which he did by passing between the two

<sup>1</sup> F. H. Chase.

<sup>2</sup> *Ibid.*

ranks from one end to the other, to the satisfaction of all. (Wilson's own relation.)<sup>1</sup>

Captain James Gregg was of the Irish Londonderry colony of New Hampshire partially transplanted in New York. He was one of the commanders of the garrison at Fort Schuyler and Robert Wilson was with him when it was invested by St. Leger in 1777. Captain Gregg and a companion and his nephew started from the fort one day to hunt. Signs of Indians in the neighborhood caused the uncle to send the lad Robert back to the fort while he and his companion and his dog continued on their way. They were attacked by Indians and Gregg was scalped. His dog travelled a mile or more to some fishermen and led them to follow him to Gregg, whom they carried to the fort, where he recovered.<sup>2</sup>

Lieutenant Wilson was eighteen years of age when he received the British standards at the taking of Cornwallis.<sup>3</sup>

Robert Wilson was postmaster for Manlius from 1803 to 1809. He was also Justice of the Peace.<sup>4</sup>

The second settler in Manlius was Charles Mulholland, an Irishman, who lived in a log house. He came in 1792, the same year in which the first settler arrived. He owned a considerable share of Lot 98. The southeast corner of Lot 86 was occupied by Mr.

<sup>1</sup> J. V. H. Clark, vol. ii., p. 215.

<sup>2</sup> James Haltigan, *The Irish in the American Revolution*.

<sup>3</sup> *Ibid.*

<sup>4</sup> J. V. H. Clark.

Cunningham. William Ward owned the whole Lot 97.<sup>1</sup>

At this place, Eagle Village, occurred one of the most singular weddings on record. It was upon a training day, first Monday in June, 1795. A company training was held at Foster's tavern. The company were paraded in the open yard in front of Foster's house, a hollow square was formed within which the wedding party marched and stood and Cyrus Kinne, Esq., united in the bonds of holy wedlock, Mr. Billy McKee and Miss Jenny Mulholland. Considering the simplicity of the times, the rare occurrence of such an event, the elevated position of the high contracting parties, and the practices then prevalent on such occasions, we cannot but infer that the witnesses and all present must have had a most splendid jollification.<sup>2</sup>

Daniel Mulholland is registered as a member of a lodge in 1802. The annual meetings of the town of Manlius after Onondaga was set off were held at the house of John Delany in Manlius village for three years, 1794-97-98. Daniel Griffin, harness maker, 1797. James and Cummings, business firm, 1805. Robbins and Callighan, business firm, 1804. John O'Neil, early settler, 1805.<sup>3</sup> The Fleming family came to Manlius from Maryland about 1810. John Fleming, Jr., lawyer, 1827.<sup>4</sup>

John Hickey of Pompey came to Fayetteville when

<sup>1</sup> J. V. H. Clark.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*

<sup>4</sup> G. S. Strong.

a mere lad. He was born in 1837 in Ireland, son of James and Elizabeth Hickey.<sup>1</sup>

Hartsville received its name from a Mr. Hart who made a purchase of the water-power at that place in 1811.<sup>2</sup>

Manlius village was incorporated on April 30, 1842, with Robert Fleming elected president of the board of trustees. Hiram Hopkins was elected trustee. Early settlers: Daniel McNeil, a hotel-keeper, Mr. Logan, a tailor, John G. Riley, saw-mill. Dr. Archibald Stevenson came from Ireland to North Manlius.<sup>3</sup>

Cornelius O' Brien, John Coughlin, Patrick Holloran, and Patrick Keohane located in Fayetteville probably before 1847.

Bruce states:<sup>4</sup>

St. Mary's Catholic church was organized in 1833 in a schoolhouse. A small frame church was erected in 1834. The first mass was celebrated at the home of John Farrell. Subsequently mass was celebrated at his home and in the homes of John McCarrick, John O'Brien, Jeremiah Bohan, John Murphy, and Thomas Flattery.

Thomas Behan, Mother Grimes, Polly Grimes, and Joseph Grimes were early settlers.<sup>5</sup>

<sup>1</sup> Bruce.

<sup>2</sup> Clark.

<sup>3</sup> Bruce.

<sup>4</sup> *Ibid.*

<sup>5</sup> H. C. Van Schaack.



There were but two Catholic families in 1840 within the limits of the parish comprising the villages of Fayetteville and Manlius, John Farrell and John Murphy. The next to take up his residence, in 1841, was John Costello, who came here from Canada.<sup>1</sup>

Edward Gaynor and his brothers Patrick, Michael, and John and their descendants have a share in the development of the County, particularly in Fayetteville.

W. W. Clayton says:<sup>2</sup>

The nucleus of the present church of the Immaculate Conception was formed by several families residing at Fayetteville and Manlius Square from 1846-1855. Among these may be mentioned John Farrell, John McCarrick, John O'Brien, and Jeremiah Bohan of the former place, and Edward Gaynor, John Sheedy, Patrick Holland, Timothy Holland, John Shea, Patrick Tobin, William Griffin, John Kennelly, Patrick Maloney, Michael Foley, Thomas Flattery, and others residing at Manlius Square.

<sup>1</sup> W. P. H. Hewitt.

<sup>2</sup> W. W. Clayton, p. 373.

## XX

### VAN BUREN

#### JOHN MCHARRIE

CLARK in his numerous references to John McHarrie does not mention his nationality. Bruce simply states he was of Scotch ancestry. Beauchamp in various articles on this pioneer does not tell his nationality. He stated, however, that McHarrie was most certainly Irish or of Irish descent. Col. John M. Strong also said that both John McHarrie and his wife were Irish, that his father, who came to this County in 1801, and who knew the McHarries well, had so informed him.

Dr. Jonas C. Baldwin and wife lodged in 1797 with a Mr. McHarrie who had then settled on the south bank of the river.<sup>1</sup>

The first settlements were made (in Van Buren) in 1792-1794 by John McHarrie and others.<sup>2</sup>

Knowing McHarrie's Rifts to be an excellent water power the settlers drew up a memorial and sent it on in 1807 to Dr. Baldwin.<sup>3</sup>

<sup>1</sup> Clark, vol. ii., p. 163.

<sup>2</sup> *Ibid.*, vol. ii., p. 328.

<sup>3</sup> *Ibid.*, vol. ii., p. 163.

John McHarrie was the first permanent settler in the northern part of the town (Van Buren), where he located probably in 1792, although the date is given 1794 on the gravestone of his son, John, Jr., who died in 1834. This pioneer was a veteran of the Revolution. He removed his family from Maryland to the Seneca country and thence proceeded down the Seneca River to Lot 7 at what became known as "McHarrie's Rifts" near Baldwinsville. He died there November 26, 1807, at the age of fifty-five years and was buried in a field near his home. John McHarrie, Jr., was the only son of the pioneer and left no descendants but a daughter Lydia, who married Gabriel Tappan.<sup>1</sup>

McHarrie had discovered an ideal spot for his wilderness home. Fish and game abounded and he found considerable occupation in helping boats through the rifts in their up-river trips. A ford crossed the river at that point.<sup>2</sup>

John McHarrie and Gabriel Tappan built an early mill on Lot 7. McHarrie sold land, built houses, etc. The place was called McHarrie's Rifts and Macksville. The first grass was cut in Lysander by John McHarrie in about 1796. It was "wild grass," there being no other grass to be found in this section at that period. The first apple trees were set out in the town of Lysander by John McHarrie in about 1798.<sup>3</sup>

The Souvenir Edition, 1896, of the *Baldwinsville*

<sup>1</sup> Bruce, vol. i., p. 713.

<sup>2</sup> Bruce, vol. i., p. 719.

<sup>3</sup> *Ibid.*

*Gazette and Farmer's Journal* contains an article on early settlers by the Rev. W. M. Beauchamp, S.T.D. In it are these references to John McHarrie:

The land was bought of John McHarrie, the earliest settler on the spot. He came there possibly in 1792, certainly as early as 1794, and the place was known as McHarrie's Rifts from him. Until 1840 it appeared on county maps as Macksville.

John McHarrie bought 500 acres out of this (Lot 7) on the Van Buren side for seventy-five cents per acre. On the south side in 1825 the owners of Lot 7 (among others) was John McHarrie.

The Baldwinsville Soldiers' Monument has also a good list of Revolutionary soldiers and others are in the pension lists of 1822 and 1840. Among these is the name of McHarrie.

We were sorry to learn on inquiry that there is no picture in existence of John McHarrie.<sup>1</sup>

In 1827 John McHarrie sold the first village lot south of the river. It should be said that this was a son of the first John McHarrie, the latter having died November 26, 1807, at the age of 55 years. He came from Maryland.<sup>2</sup>

The name McHarrie is uncommon—almost unknown. It is spelled McHarrie and McHarry, and this member of the family was called by the prefix Mc, that is Mac or Mack. He came from

<sup>1</sup> *Baldwinsville Gazette*.

<sup>2</sup> Beauchamp.

Maryland where the Irish were numerous from the earliest colonial days. The name readily suggests the name McHenry and McSherry as well as O'Hara. The testimony of Rev. W. M. Beauchamp and Col. John M. Strong that this particular member of the family was Irish either by birth or descent must be accepted.

A Revolutionary soldier, a woodsman, riverman, farmer, builder, John McHarrie must have been a valuable member of the little colony in the wilderness. He must have been in touch with all the events of those days when as host he received the travellers, and as guide helped them on their way through the Rifts. His wife no doubt shared the labors and pleasures of the forest home. She was well known and esteemed in the County more than a century ago. The regret is that so little is now known of this pioneer Irish woman.

Bruce has the following among Van Buren notes:<sup>1</sup>

Property owners in 1807: William Lakin, John McHarrie, John Cunningham, and Joseph Wilson.

Owners in 1825—John McGee, Joseph Hopkins, William McClain, William Welch, William Caine, — Laughlin, John Ford, Pardon Hart, Stephen Hart, James Rogers, Robert Rogers, and Robert B. Cunningham heirs.

Daniel Savage, a pioneer of 1811. John Savage, a landowner in 1816. Richard McLaury, near Ionia

<sup>1</sup> D. H. Bruce.

in 1816. Dr. William Laughlin in 1816. Hazel Henderson in 1816. The McGee family in 1815. Inn-keeper McKown in 1795. Timothy J. Handy in 1839.

A religious society organized in 1818 had among its members Elijah Shaw, Daniel Godfrey, John Cox, and John Ford.

John Dunn was the first resident of the town. He lived there several years, when his wife died and he went away.<sup>1</sup>

L. D. Scisco says:<sup>2</sup>

The first permanent settler in the town was Joseph Wilson, a native of Limerick, Ireland, whence he emigrated when his son Robert was seven years old. He lived for a time in Washington County and settled in this town in 1792 on the "survey-fifty" of Lot 38, and died there early in the present century, leaving several children from whom are descended many families now resident in the town. John, James, and Robert Wilson were sons of the pioneer and of his daughters, Martha married David Haynes, Elizabeth married William Lakin, and Isabella married Samuel Marvin. A grandson also named Joseph was prominent in the town at about the date of its organization.

### JOHN CUNNINGHAM

John Cunningham, the soldier, was the only one out of the thirty-four soldiers of the New York line drawing military lots in the present town of Van

<sup>1</sup> Clark.

<sup>2</sup> Louis Dow Scisco.

Buren to settle upon his claim. Even in this case it appears that he sold his title and then repurchased it. He was a bombardier and drew Lot 38. Cunningham was a soldier in Captain Machin's company of an artillery regiment. His company took part in the expedition against the Onondagas in 1779. Cunningham came to Van Buren in 1808 from Newburgh, N. Y. He is said to have been of Irish birth and his wife to have been a Scotch woman named Elizabeth Nicholson. His son John passed his life in Van Buren but no descendants are left. Robert H., another son, was killed by accident in 1825 and his descendants are also gone. Catharine, daughter of the pioneer, married Samuel Howe and from them are descended members of the Howe, Haynes, Crum, Van Wie, Reed, O'Brien, and other families.

John Cunningham, the Revolutionary soldier, died about 1830.<sup>1</sup>

Dr. William Laughlin was a native of Ireland and in his young manhood taught school in Saratoga County. He located at Wellington in the town of Van Buren in 1816, where he continued to teach while studying medicine. He received a license at Fairfield in 1823 and practised all his life at what is now Memphis. He died in 1862 aged seventy years. He was a thorough scholar.<sup>2</sup>

### AN INDIAN LEGEND<sup>3</sup>

Ta-oun-ya-wat-ha, the deity who presides over

<sup>1</sup> Louis Dow Scisco.

<sup>2</sup> D. H. Bruce.

<sup>3</sup> Clark, vol. i., p. 41. The legend has not been literally abstracted, but condensed from several pages of Clark's *Onondaga*.

fisheries and the hunting ground, resolved to explore the country about Cross Lake. While upon the water he observed in all directions skeletons of men, swimming about on the surface. Investigating further he found two monstrous red feathered animals with long and arched necks, one on each side of the Seneca River. He paddled the White Canoe ashore and after a furious struggle killed one of the monsters. He pursued the other to Oneida and back to Salina. After a desperate struggle the monster was finally slain and the sand knolls so frequent in that neighborhood were thrown up by his dying exertions. At length he began to decay and myriads of musketoës were the offspring of the decomposing mass, which completely filled the country. A disagreeable effluvia arose from it, which spread far and wide and was frequently the cause of fatal and violent diseases; the decaying matter also discolored the water in the swamps and ever since they have been considered unfit for drinking.



## XXI

### SCOTCH-IRISH

THERE were no so-called Scotch-Irish among the Onondaga pioneers. In modern days much stress is laid by the Scotch-Irish on the settlement of the Scotch in the north of Ireland, but the previous settlements in Scotland by the Irish are ignored. These hyphenated Irish must be either Scotch or Irish. They cannot be both nor even hyphenated if a classification is ever to be reached. Nationality is transmitted with the surname or the hyphenated adjectives would be unwieldy. The inhabitants of Great Britain and Ireland are neighbors and migrated again and again from one place to another wherever chance or desire or war or politics or religion led them, yet we hear little or nothing of Anglo-Irish, Danish-Irish, etc.; but the closest kin of all, members of the same family in the two neighboring lands, sometimes use a hyphen. If birth in a land does not give nationality, if the birth of generations of ancestors in that same land does not transmit nationality, then in truth must we revert to the Garden of Eden and claim nationality from Adam and Eve.

The Scotch-Irish seem to be of American origin. The Scotch do not claim them, the Irish do not know them. The designation is in most cases a repudiation of parents and grandparents whose Irish loyalty was never questioned. There is no quarrel with the children of one Scotch parent and one Irish parent, the only possible Scotch-Irish. The issue is with one who disclaims the land that gave him birth and harbored and bred his forefathers for generations. In this same class are those who in the land of adoption forget the land of their birth. While America assimilates the pilgrims to her shores and bids them look forward and not backward, and forgetting the strifes and sufferings of the old country bend their energies to develop the new, yet she would not have them false to the spirit of their fathers lest they likewise prove faithless to her and her sacred trust. Pray then that the Irishman who straddles the hyphen as Scotch-Irish will fall between and be lost to sight.

From the *Encyclopedia Britannica* is taken the following:

The order of the arrival of the three divisions of the Celtic race and the extent of the islands they occupied are uncertain. Bede in the beginning of the 8th century gives the most probable account: "At first this island had no other inhabitants but the Britons. When they had made themselves masters of the greatest part of the island beginning at the south, the Picts from Scythia were driven by the winds beyond

the shores of Britain and arrived on the northern coast of Ireland, where, finding the nation of Scots, they begged to be allowed to settle among them but could not succeed in obtaining their request. The Picts accordingly sailing over into Britain began to inhabit the northern part of the island. In process of time Britain received a third nation, the Scots, who migrating from Ireland under their leader Renda secured those settlements among the Picts which they still possess." The Scots came originally to Ireland, one of whose names from the 6th to the 13th century was Scotia; Scotia Major it was called after part of northern Britain in the 11th century had acquired the same name. Irish traditions represent the Scots as Milesians from Spain. They had joined the Picts in their attack on the Roman province in the 4th century and perhaps had already settlements in the west of Scotland.

Dr. Thomas Addis Emmet, grand-nephew of the immortal Robert, in his book *Ireland Under English Rule* also destroys the tradition of the Scotch-Irish settlers:

The Presbyterians [he writes] who settled in the north of Ireland after the early part of the eighteenth century had come chiefly from the central portion of England. They, like Cromwell, hated the Scotch, and would never have accepted the term Scotch-Irish for themselves.

## XXII

### YARNS

**I**N the collection of material for records many tales occur to the narrators which are either interesting, humorous, ridiculous, true, or imagined. It seems proper to at least record some of them.

#### THE STORY OF KITTY

One day there came to the village of Liverpool to a brother's home a young Irish girl of great beauty, named Kitty. Mrs. Emeret Crawford sought her and engaged her services for the care of the children. Kitty was beautiful and sweet-tempered, but was a little queer. She wore upon her head an ugly white ruffled cap, showing only a little of her curly locks above the brow.

No amount of coaxing or ridicule could persuade her to leave it off. No joking attempt to remove it found her off her guard. No one ever saw her without it except once when one of the children who shared her bed saw something and started to tell, but Kitty whisked her away before the secret was revealed and the child could not afterwards be persuaded to tell.

Kitty brought with her to Liverpool a chest full

of beautiful home-spun linen clothes with lace trimming, hand made; also there were fine broad-cloth garments, dresses and cloaks, one especially admired, the Connemara cloak. But Kitty seemed to care little for her finery and her beauty and persisted in wearing the particularly unbecoming white cap, so unsuitable for a young girl.

In time Kitty's mistress won her confidence and she told her story.

Kitty had been engaged to be married and her betrothed had come to Boston to prepare a home for her. Letters had been frequently exchanged and at last all was ready. Kitty agreed to come and be married in America. None of her friends or relatives came with her, but there were many people from her part of the country who were glad to accept her company for the voyage. Arrived in Boston Harbor, some of the citizens came on board, and Kitty heard her lover's name on strange lips and heard his wife and child spoken of in terms of praise. She heard no more consciously for many weeks until she awoke in a hospital among strangers. She had been very ill and was now recovering. Time passed and she could not help noticing that every one who passed by looked at her strangely. After a time she was given a mirror and she found her black hair had turned snowy white. The shock brought on a relapse but she slowly recovered, and to save herself from annoyance, covered her head with a cap and wore false hair over her brow. Poor

Kitty! Nothing was learned of her lover, and her brother came to take her to his home.

One day another suitor came from Salina and won what was left of Kitty's heart and they were married. Several years later a young girl came to their home and when she saw Kitty's husband threw her arms around him and called him father. She was the oldest daughter of his family, whom he had deserted in Ireland, and her mother had sent her, when old enough, to America to find her father. Poor Kitty found her weary way back to her old mistress for comfort and then learned that her lover in Boston had been true to her and that his first cousin of the same name and from the same parish also lived in Boston. The name she had heard on her arrival and the wife and child belonged to the cousin and not to her betrothed. This was the last straw of Kitty's burden. She spent the rest of her life in a little house given her by her brothers.

A niece of Kitty's was interviewed. She remembered her aunt as an old lady who was queer. She wore habitually a long Connemara cloak of broadcloth. Her nieces and nephews stood in awe of her and met frequent criticism for their childish levity. The niece knew there was something unusual in her aunt's married life. but such things were not discussed in the families and children were forbidden to ask questions.

In 1893 an American priest named Gray visited

Louvain University in Belgium. The professors told him that for the first time in over a hundred years there was not at the university one of the Gray family of Longford.

Peter Caldwell, an early pioneer of Salina, was a small man, well read and cranky, and had his part to bear in the battles of the day. Like all the Irish he met prejudice and hostility. In the fights along the Canal he used his fists and his good wife followed with her apron full of stones. He is said to have been one of the original signers for the church of St. John the Baptist.

It is not to be supposed that the Irish youth of the County were sound asleep on the eve of St. Patrick's Day. One incident is related by Anthony J. Haley.

In the St. Charles hotel a number of men had gathered to prepare an effigy for the morrow, the seventeenth of March. Outside, safely hidden, were Bernard and Patrick McTee and their friends watching the proceeding. Just after midnight one of the men within stepped out quietly to reconnoitre. All was still. Suddenly he heard the faintest of sounds and darted back to the hotel, but not quickly enough to escape a well directed kick. He did not celebrate for several days.

Reminiscences of 1824 by Timothy Collingwood

Cheney (1808-1854) appeared first in pamphlet form and later were incorporated in *Early Landmarks of Syracuse* by Gurney S. Strong. On pages 135-136 of that work are described the methods of rival gangs in war. Also in *Onondaga's Centennial*, vol. i., page 282, and in *Pioneer Times*, pages 310-311, are recounted tales to delight the bellicose.

The children of Liverpool played near Bloody Brook, which took its name from Revolutionary days or before. There was nearby a haunted house without which a neighborhood was incomplete in those days. The Jesuit well served the parched throats of the playing youngsters.

Patrick Marion was a teacher on Lord Forbes' estate in County Monaghan. He had been destined for the priesthood and had been sent to France to study, because in Ireland it was forbidden by the laws to instruct the youth in Catholicism. Returning to his home for the holidays, he was caught in a riot on Orangeman's Day and suffered serious injury, which debarred him from Holy Orders. His education made him an exceptionally efficient teacher, high in the esteem of his patron. Lord Forbes, while travelling in Spain, was recognized as an Irishman and addressed in Gaelic. Unable to understand or to speak the language of his native land, he became embarrassed and resolved to supply the deficiency and to en-



courage the study at home. He consulted Patrick Marion, who agreed to teach his pupils their mother tongue. All were pleased with the plan until the Gaelic books furnished were found to be most bitterly anti-Catholic and the teacher refused to use them.

The following yarn was told to a member of the Kelley family by Elisha Alvord or a relative. John Kelley told it in an interview.

On Orangeman's Day during the War of 1812 the men working on the roof of Elisha Alvord's building at the corner of Salina and Exchange streets heard the cannonading at Oswego. They became very much excited and Alvord and the other men raised a pole on the top of the building and held it while John O'Blennis climbed to its top and waved the Stars and Stripes towards Oswego.

It is said that the cannon of that period could not be heard that distance, but Clark states that British cannonading at Oswego was heard here.

Elisha Alvord was familiar with bears and wolves, who gave their names to the streets in Salina. He had a pet bear for five years. It wore a red ribbon around its neck, so the hunters would not mistake it for a wild bear and shoot it. It wandered at will during the day and came home at nightfall.

Maurice Ward, James Shanahan, and Quigley at

Split Rock chiselled the holy water font now in the church at Liverpool. The brass candlesticks that were used in the old church at Split Rock are now the property of Miss Margaret Kelly. Miss Mary McGuire owns the diminutive organ, about the size of a suit-case, which her father bought years ago. It served for many years the congregation of St. John the Baptist Church. It was folded up and carried to the dedication services of half the County and it shared the college years of her priestly brother.

#### A LONESOME BOY

A young man went West but became very homesick. While walking along the street one day he saw some familiar salt barrels. He rushed up to them and kissed the labels, saying, "God bless Syracuse."

#### LOUGH GOWNA

Catharine Gormly Lynch tells this story. She had it from her grandfather, who knew the scene of the incident. Catharine herself never doubted that she could find the very spot where the bell sank and, if necessary, could dive for it. There is left in nearly every native of Ireland in spite of everything, a little touch of faith in that invisible world where fairies live. They will not admit or assert it, but will not deny it and only shake their heads wisely and are silent with a kind thought for

the benefit of the "good people" whom their children know not.

There is in Lough Gowna an island (inch in Gaelic), on which stood a chapel of Saint Columbkil with its bell and belfry. In those terrible days of strife the bell took part and tolled of its own accord when the English soldiers were approaching. The inhabitants thus aroused and warned drove before them all their cattle, swimming them over to the island while they themselves clung to the tails, and they were safe. In time the English captured the tell-tale bell and carried it to England, but lo! and behold! next morning the bell was back in its tower. Three times it was thus stolen and returned by magic, but the third time the bell slowly sank into the water, sinking, sinking and tolling, tolling for three days and sending up a cloud of vapor visible for miles around.

### THE BULLFROG

(From A. H. Crawford's *Story of the Fury Family*.)

While in Phoenix it happened one day that a gigantic bullfrog of the kind whose voice is as the voice of many waters when the evening sun is low, had stowed himself away under the bed in the Fury shanty. While the mother was out for a pail of water the baritone of the Bulrush troupe hopped out and landed in the middle of the floor. The little Furys were paralyzed. Never before had such an object met their gaze. They recovered sufficiently to yell and their increasing yells soon brought their mother

to the door but it was only to add her own screams to those of her children. Luckily, help was near and strong men were soon upon the scene. When her nerves were somewhat quieted it was found that she had never seen a reptile in her life and was firmly convinced that St. Patrick when he banished them from Ireland had given them a refuge in America, and his coat of green was either an evidence of his origin or an imposition.

#### A SMALLPOX INCIDENT

(Near Fabius, N. Y., July, 1862.)

Pierce Grace drove into town to buy groceries for his family, consisting of himself and wife and their four small children. He hitched his horse and entered the store. There was an air of excitement and he soon learned the cause. Three days before a man, William Swift,  $1\frac{1}{2}$  miles from Fabius, had died of smallpox and as yet no one had been found to bury him for love or money. He lay as he died in his house. "Faith, it's a queer country," said Grace. "In the land I come from a man does not ask pay for burying his dead." These words were repeated to the poormaster who had charge of these matters, and inspired hope. He sought Grace and tried to hire him to bury the man, but Grace said he was not to be hired but would do it for charity. The whole town went with him to the gate in a triumphant march. He entered the house and performed the terrible task. John Swift, the brother, lay on a couch

desperately sick but not wishing to be mistaken for the corpse. When Grace returned to the street, the place was deserted. Not a person was to be seen. His groceries had been put into the wagon and the horse's head turned homeward.

James McGurk was a well-known character in Syracuse, soon after 1840. He prepared and sold a liquid much used by boiler-makers and others. It was called Jimmy McGurk's eyewater and became a household remedy for all forms of eye disease.

#### GHOSTS

When Peter O'Neill and his men were cutting wood one winter near Cicero some one while working near the log house in which they lived dug up some boards that looked like a box for the dead. This led to story-telling of ghosts and experiences with fairies and other spirit people. By bedtime imagination was galloping with free rein. Some of the boys in the neighborhood heard the yarns and went home to look for the material of a joke. They dressed a cat in a white shirt-sleeve, buttoned the cuff around the cat's neck, and let the swaddled animal down the chimney. The cat, terrified by the blazing logs and clinging sleeve, dashed around the room, waking the sleepers from their dreams of ghosts to behold the frightened creature. The ghost of the cat was laid with proper ceremony.

## CANALERS

(An old story with a new setting.)

When the canal opened in the spring, the canalers journeyed by rail to join their boats. Before setting out for the season's work the Catholic mothers were anxious to have their boys go to confession. So they did and the train often waited for them. One of the last boys to go was in a hurry. He shouted to the priest, "Forgive me everything but murder. I've got to catch my train."

## CUDDEHY OF DUHARA

A child enjoys a story more completely if the story people happen to be even distantly related to his family. All the various peoples of the earth, as is well known, have traditions which seem to have had a common origin. Thomas W. Quigley, Junior, claims Cuddehy of Duhara as a kinsman.

A certain servant on an estate in County Tipperary had by long practice become an expert with the single stick, a kind of foil used as a sword in fencing. He would halt every passer-by and force him to the exercise, always defeating him and adding to his own pride. Now there was in the countryside another man skilful with the stick whom this champion had never met and whose fame he discredited. Cuddehy of Duhara was his name and he was induced to lay a snare

for the insolent and boastful fencer. So one day there passed along the road a shambling figure meanly dressed and stupid of countenance. He was halted by the command "On guard." The master of the house came out to see the fun and it is probable there were many hidden witnesses in the neighborhood. The gawk took his stick awkwardly and began to defend himself. Soon the stick began to move faster and faster and could not be beaten down. Gradually the gawk broke through the guard of the champion, tipping him now on the ear, now on the nose, now on the head, with more and more speed and force until the champion, bleeding and enraged, shouted, "Who are you?"—"Who do you think I am?"—"You are either the devil or Cuddehy of Duhara."





## INDEX

- Achill, 131  
 Agan, Patrick H., 119  
 Ahern, Joanna Condon, 206  
 Ahern, John, 206  
 Ahern, Margaret, 206  
 Allen, King, 57  
 Alvord, Elisha, 293  
 Alvord, Emmeline, 249  
 Ancient Order of Hibernians, 136, 241  
 Ancient Order of Hibernians, President of, 241  
 Anderson, Alexander, 35  
 Anderson, Anne Murphy, 35  
 Anderson family, 35, 44  
 Anderson, Joseph, 35  
 Anderson, Richard, 35  
 Anderson, Thomas, 35  
 Antrim, 98  
 Appeal to the Courts, An, 147  
 Appeal to Fists, The, 54, 292  
 Armagh, 98  
 Art, John Gormly, 167  
 Athlone, 241  
 Austin, Amanda McCulloch, 240  
 Austin, Edward, 240  
 Avengers, The, 50  
  
 Baker, James, 80  
 Baker, Johanna Shaunessy, 80  
 Baldwin, Dr. Jonas C., 278  
 Balla, 129  
 Ballananagh, 167  
 Ballina, 116, 150  
 Balloughaderean, 129  
 Ballycastle, 145  
 Ballyknock, 30  
 Ballylangfort, 138  
 Ballymitty, 30  
 Ballytarsna, 153  
  
 Bannon, Anne O'Brien, 132  
 Bannon, Anne McLaughlin, 132  
 Bannon, Bernard A., 132  
 Bannon, Joseph, 132  
 Bannon, Joseph F., 133  
 Bannon, Mary O'Laughlin, 132  
 Bannon, Owen, 132  
 Bannon, Tatiana McDonald, 133  
 Bantry Bay, 85, 173  
 Barnes, Agnes Quigley, 119  
 Barnes, Bridget, 81  
 Barnes, Carl C., 119  
 Barrett, James F., 23  
 Barrett, Patrick, 199  
 Barrett, Wilhelmina Lalor, 23  
 Barry, Daniel, 130  
 Barry, Helen, 39  
 Barry, Honora Ryan, 134  
 Barry, James, 130  
 Barry, Johanna, 130  
 Barry, John, 124, 130  
 Barry, Margaret, 130  
 Barry, Mary, 130  
 Barry, Patrick, 130  
 Barry, Richard, 130  
 Barry, Robert, 134  
 Barry, William, 130  
 Basseter, Lucy, 53  
 Bates, Elizabeth, 120  
 Bates, Jane Phillips, 120  
 Bates, Joshua, 120  
 Bayard, Eliza Ann, 204  
 Bayard, Maria Teague, 204  
 Beatson, John, 124  
 Beatson, Mary, 159  
 Becker, Helen C., 172  
 Beers, Elizabeth, 160  
 Beers, John, 160  
 Beers, Mary, 160

- Behan, Thomas, 276  
 Bell, The Magic, 294  
 Bennett, Thomas, 77  
 Berrigan, Captain, 123  
 Berry, Catharine McLaughlin, 132  
 Berry, Jonathan, 229  
 Berry, Martin, 124, 132  
 Berry, Richard, 233  
 Berry, Simeon, 251  
 Betts, Alanson, 223  
 Betts, George F. K., 222  
 Betts, Lavinia Kennedy, 222  
 Betts, Susan, 223  
 Betts, Theresa, 223  
 Bierhardt, Ellen McCarthy, 22  
 Bierhardt, Seymour, 22  
 Bigley, John, 123  
 Bishop of Syracuse, 156  
 Blazed trail, 12  
 Bloody Brook, 292  
 Blum, Benedict, 217  
 Blum, Maria Jane Ealden, 217  
 Bogardus, Mr., 75  
 Bohan, Jeremiah, 276, 277  
 Boland, Anne Rogers, 123  
 Boland, John, 123  
 Bourke, Francis, 125  
 Bourke, Francis J., 125  
 Bourke, Hannie L., 125  
 Bourke, Joanna Welch, 125  
 Bourke, Joseph P., 125  
 Bourke, Nora A., 125  
 Bourke, Thomas F., 117, 125  
 Bourke, Rev. William J., 117, 125, 133  
 Bowes, John, 219  
 Bowes, Mary, 219, 220  
 Bowler, Catharine Kelley, 151  
 Bowler, John, 151  
 Bowler, Margaret Burke, 151  
 Bowler, Nellie, 151  
 Boyle, Dominick, 42  
 Boyle, Edward, 220  
 Boyle, Mary, 220  
 Boyle, Nancy, 80  
 Boys of Wexford, 32  
 Bradley, John, 235  
 Bradley, Michael, 235  
 Brady, John, 219  
 Brady, Mary Jane, 53  
 Brash, Rebecca, 131  
 Breed, George W., 229  
 Breed, Polly Ann Owen, 229  
 Brennan, 123  
 Brennan, Margaret, 137  
 Brennan, William, 124  
 Bronson, Hon. Alvin, 12  
 Brosnahan, Julia, 101  
 Brown, John, 124  
 Bryan, Daniel, 18  
 Bryan, John A., 249  
 Bryan, Reuben, 249  
 Bryan, Sarah McCarthy, 18  
 Buckley, Christopher, 42, 44, 67  
 Buckley, James, 124  
 Buckley, Nano, 160  
 Buckley Road, 44  
 Buckley, Russell, 67  
 Bug-a-boo, 50  
 Bulger, Andrew, 36  
 Bulger, Antoinette Murphy, 36  
 Bulger, James, 36  
 Bulger, Mary, 36  
 Bulger, Patrick, 36  
 Bulger, Patrick William, 36  
 Bulger, Thomas, 36  
 Bullfrog, The, 295  
 Buncrana, 236  
 Burdick, Dr. D. W., 160  
 Burdick, Elizabeth Dunbar, 160  
 Burdick, Minnie A., 160  
 Burke, Anastasia, 218  
 Burke, Bridget, 218  
 Burke, Bridget Carey, 218  
 Burke, Edward, 138, 218  
 Burke, Eliza Sherry, 219  
 Burke, Ellen, 219  
 Burke, Enos, 220  
 Burke, Frank, 220  
 Burke, Harriet Mayhew, 218  
 Burke, James, 219  
 Burke, John, 80, 218  
 Burke, Josephine, 218  
 Burke, Julia, 219  
 Burke, Lyman, 220  
 Burke, Margaret, 138, 151, 218, 219  
 Burke, Margaret Delaney, 218  
 Burke, Mary, 84, 219

- Burke, Mary Kennedy, 138, 218  
 Burke, Mary Lee, 218  
 Burke, Matthew, 218, 219  
 Burke, Nancy Boyle, 80  
 Burke, Nora, 239  
 Burke, Patrick, 218  
 Burke, Sarah, 219  
 Burke, Silas, 273  
 Burnes, John, 233  
 Burns, Anna, 160, 161  
 Burns, Anna Marion, 216  
 Burns, Anna McGraw, 161  
 Burns, Catharine, 160, 161  
 Burns, Catharine Kennedy, 160  
 Burns, Charles, 161  
 Burns, Cora McChesney, 160  
 Burns, David, 120  
 Burns, Dora McLean, 160  
 Burns, Edward P., 160  
 Burns, Eleazer, 233  
 Burns, Elizabeth Bates, 120  
 Burns, Elizabeth Beers, 160  
 Burns, Ellen Doyle, 81  
 Burns, Emma, 161  
 Burns, Flora E., 120  
 Burns, Frank, 160  
 Burns, Frank Walton, 216  
 Burns, James, 160  
 Burns, Jennie Dillon, 160  
 Burns, John, 77, 160, 233  
 Burns, Joseph, 160  
 Burns, Kittie Kennedy, 160  
 Burns, Louise Evelyn, 216  
 Burns, Margaret Ellen, 160  
 Burns, Maria Jane Walton, 215  
 Burns, Mary, 160  
 Burns, Mary Burns, 160  
 Burns, Mary Dempsey, 120  
 Burns, Mary Dwyer, 160  
 Burns, Mary Joy, 161  
 Burns, Minnie A. Burdick, 160  
 Burns, Patrick, 151, 160  
 Burns, Peter, 120  
 Burns, Robert, 218  
 Burns, Rose, 151  
 Burns, Rannie Davis, 120  
 Burns, Thomas, 215, 219  
 Burns, Thomas H., 81  
 Burns, William, 160  
 Burns, Willis B., 120  
 Burroughs, Lula, 131  
 Bustin, Mary, 79  
 Bustin, Zollie, 22  
 Butler, Catharine Gleason, 258  
 Butler, Ebenezer, 260, 261, 262  
 Butler, Edward, 66  
 Butler, George, 271  
 Butler, James, 149  
 Butler, James Campbell, 149  
 Butler, Jesse, 262  
 Butler, John, 151, 223  
 Butler, Jonathan, 260  
 Butler, Julia Murray, 151  
 Butler, Louisa Soper, 262  
 Butler, Mary, 66, 151, 261  
 Butler, Mary Randall, 149  
 Butler, Mr., 75  
 Butler, Rebecca Davis, 261  
 Butler, Roscoe, 258  
 Butler, Thomas, 258  
 Butler, Thomas I., 258  
 Butler, William, 28, 66  
 Button, John, 95  
 Button, Margaret Hunt, 95  
 Byrne, Anna J., 138  
 Byrne, Bridget, 137  
 Byrne, Cecilia I., 138  
 Byrne, Charles, 137, 138, 219  
 Byrne, Charles Vincent, 138  
 Byrne, Edward, 138  
 Byrne, Elizabeth, 137  
 Byrne, Ellen, 137, 138  
 Byrne, Ellen Byrne, 137  
 Byrne, Ellen M. Halligan, 138  
 Byrne, Francis, 138  
 Byrne, Jane McGurn, 137  
 Byrne, John, 137  
 Byrne, Rev. John Vincent, 137, 138, 256  
 Byrne, Lawrence, 136, 137  
 Byrne, Margaret, 137  
 Byrne, Margaret Brennan, 137  
 Byrne, Margaret Burke, 138, 219  
 Byrne, Margaret E., 138  
 Byrne, Mary, 137  
 Byrne, Mary F., 138  
 Byrne, Michael, 138

- Byrne, Minnie Lynch, 138  
 Byrne, Patrick, 138  
 Byrne, Dr. Patrick J., 138  
 Byrne, Peter, 138  
 Byrne, Very Rev. Peter Vincent, 137, 138  
 Byrne, Sarah, 138  
 Byrne, Terence, 137  
 Byrne, Thomas, 137  
 Byrne, William, 137  
 Byrne, William F., 123
- Caffray, John, 124  
 Caharrough, parish of, 86  
 Cahill, Agnes Lalor, 23  
 Cahill, Bridget, 46  
 Cahill, Caroline, 46  
 Cahill, Catharine Sweeny, 150  
 Cahill, Edward, 149, 219  
 Cahill, Ellen Meagher, 149  
 Cahill, James, 124  
 Cahill, John, 45, 46, 47  
 Cahill, Mary Burke, 219  
 Cahill, Michael, 45, 46  
 Cahill, Patrick Francis, 149  
 Cahill, Thomas, 124  
 Cahill, Dr. William, 23  
 Caine, William, 281  
 Caldwell, Mr., 21  
 Caldwell, Peter, 64, 291  
 Callahan, Agnes Cassidy, 131  
 Callahan, Cornelius, 221  
 Callahan, Mary J., 221  
 Callahan, Thomas D., 131  
 Callender, Francis R., 245  
 Callender, Mary A. Hicks, 245  
 Callender, Richard, 229, 245  
 Callighan & Robbins, 275  
 Cameron, Elizabeth, 263  
 Camillus, 251  
 Campbell, Ellen, 149, 196  
 Campbell, John, 196  
 Campbell, Margaret Savage, 75  
 Campbell, Mary, 196  
 Canal commerce, 142  
 Canalers, 142, 298  
 Canfield, Electa, 84  
 Caoin, 182  
 Caples, Bridget Doheny, 126  
 Carabine family, 199
- Carahart, Kate, 214, 216  
 Carberry, Rose, 29  
 Carey, Bradley, 77  
 Carey, Bridget, 218  
 Carey, Daniel, 219  
 Carey, Edwin, 269  
 Carey, John, 219  
 Carey, Lawrence, 219  
 Carey, Margaret, 172, 219  
 Carey, Nellie, 219  
 Carlin family, 201  
 Carlow, 98  
 Carlton, John, 199  
 Carr, Almon, 259  
 Carr, Amos, 259  
 Carr, Arethusa Morse, 259  
 Carr, Mary King, 259  
 Carr, Sullivan A., 259  
 Carroll, Burnett, 229  
 Carroll, Caroline Goldsmith, 158  
 Carroll, Charles L., 158  
 Carroll, Dana H., 158  
 Carroll, David, 223  
 Carroll, Francis Edward, 157  
 Carroll, Frank D., 158  
 Carroll, Goldsmith, 158  
 Carroll, James A., 158  
 Carroll, James Francis, 157  
 Carroll, Mary Louise Dana, 157  
 Carroll, Patrick, 224  
 Carter, David K., 19  
 Carter, Millicent, 17, 19  
 Casavand, Dell, 103  
 Casavand, Mary Sullivan, 103  
 Casey, Mary, 236  
 Cashel, 133  
 Cassidy, Agnes, 131  
 Cassidy, Catharine Connors, 130  
 Cassidy, Catharine Ryan, 131, 135  
 Cassidy, Christopher J., 131  
 Cassidy, Elizabeth, 131  
 Cassidy, Ellen Cawley, 131  
 Cassidy, Frances, 131  
 Cassidy, Harvey B., 131  
 Cassidy, James, 131  
 Cassidy, John, 130  
 Cassidy, John J., 131  
 Cassidy, Kate, 131

- Cassidy, Lula Burroughs, 131  
 Cassidy, Mary Barry, 130  
 Cassidy, Mary Demong, 131  
 Cassidy, Mary Ellen, 131  
 Cassidy, Michael, 130  
 Cassidy, Mina, 131  
 Cassidy, Rebecca Brash, 131  
 Cassidy, Rose, 131  
 Cassidy, Stephen J., 131  
 Cassidy, William, 130  
 Cassidy, William S., 131  
 Castlebar, 156, 200  
 Castle Comer, 36  
 Castle, Esther, 89  
 Castle Island, parish of, 255  
 Castlewella, 132  
 Catholic Mutual Benefit Association, 135, 136  
 Caughdenoy, 50, 51  
 Caulfield, Anthony, 124  
 Caulfield, Patrick, 124  
 Cavan, 99  
 Cawley, Ellen, 131  
 Cayon, Elizabeth, 22  
 Cazenovia Seminary, 28  
 Cheney, Timothy C., 291  
 Chryst, Edwin, 37  
 Chryst, Ellen Dunn, 37  
 Chryst, Henrietta, 37  
 Chryst, Mary Stella, 37  
 Chryst, Matthew, 37  
 Chryst, Robert D., 37  
 Chryst, William, 37  
 Church at Split Rock, 177  
 Cicero, 271  
 Clancy, 32, 189  
 Clancy, Martha, 161  
 Clare, 99  
 Clark, Bernard, 170  
 Clark, Catharine, 170  
 Clark, Charles, 170  
 Clark, George, 80  
 Clark, Hanna Leyden, 216  
 Clark, H. M., 216  
 Clark, James, 170, 222  
 Clark, John, 159  
 Clark, Margaret Hurst, 159  
 Clark, Mary, 170  
 Clark, Mary Farrell, 170  
 Clark, Mary Shaunessy, 80  
 Clark, Nellie, 170  
 Clark, Orville Leyden, 216  
 Clark, Sarah, 170  
 Clary, Honora, 65  
 Clary, James, 123  
 Clary, Kate, 65  
 Class Distinction, 146  
 Clay, 267  
 Cleary, Mary, 159  
 Clinton, DeWitt, 9, 10  
 Clinton, Gen. James, 6, 10  
 Cloenlee, 62  
 Clonbulloge, 130  
 Cloney, Patrick, 201  
 Cloyne, 130  
 Clunis, 43  
 Coakley, Catharine Darrow, 252  
 Coakley, Michael, 252  
 Cochran, Major Robert, 6, 76  
 Cockley, Cornelius, 272  
 Cockley, John, 272  
 Cody, Elijah, 234  
 Cody, Ella, 240  
 Cody family, 242  
 Cody, Isaac, 271  
 Cody, Mrs. Isaac, 271  
 Cody, Joel, 77  
 Cody, Joseph, 76, 233  
 Cody, Mrs., 232, 242  
 Cole, Mrs. George, 45  
 Coleman, Timothy, 233  
 Colles, Christopher, 9  
 Collins, Dennis, 85  
 Collins, Ellen Devine, 200  
 Collins, Johanna Catharine, 85  
 Collins, Luke, 77  
 Collins, Maria, 271  
 Collins, Mary Driscoll, 85  
 Collins, Nellie, 22  
 Collins, Thomas, 200  
 Collins, William, 271  
 Comerford, Margaret, 33  
 Command, Bridget, 41  
 Command, Catharine, 29  
 Command, Ellen, 29  
 Condon, Joanna, 206  
 Coney, Bridget, 24  
 Conlin, Catharine Morgan, 100  
 Conlin, Francis, 100  
 Conlon, Catharine, 224  
 Connell, Edward, 250, 269

- Connell, Isaac, 250, 269  
 Connell, Lansing, 269  
 Connell, Peter, 249, 269  
 Connelly, Anna, 155  
 Connelly, Elizabeth, 155  
 Connelly, Ellen, 155  
 Connelly, Francis, 16, 154  
 Connelly, James, 155  
 Connelly, John, 155  
 Connelly, Mary, 155  
 Conner, Daniel, 265, 266  
 Conner, James, 199  
 Conner, John, 199  
 Conners, Catharine, 130  
 Conners, Margaret, 144  
 Connolly, Anna Holger, 133  
 Connolly, Anna R., 133  
 Connolly, Catharine Kelley,  
     133  
 Connolly, Hugh, 133  
 Connolly, Jerry R., 133  
 Connolly, John F., 133  
 Connolly, Margaret F. Tehan,  
     133  
 Connolly, Mary Tracy, 133  
 Connolly, Pierce, 133  
 Connolly, Thomas, 133  
 Connor, William, 11, 48  
 Connors, Alice, 239  
 Conry, Catharine, 246  
 Coogan, 123  
 Cooney, Bridget Coney, 24  
 Cooney, Bridget Sennit, 25  
 Cooney, Catharine Command,  
     29  
 Cooney, Catharine McCarthy,  
     40  
 Cooney, Daniel, 29  
 Cooney, Ellen Command, 29  
 Cooney, Emma Lang, 29  
 Cooney family, 31, 35, 42  
 Cooney, James, 29  
 Cooney, Jeremiah, 29  
 Cooney, Jerry, 29  
 Cooney, John, 29  
 Cooney, Martin, 29  
 Cooney, Mary, 24, 29  
 Cooney, Michael, 25  
 Cooney, Nicholas, 29  
 Cooney, Patrick, 24-28, 29,  
     44, 64  
 Cooney, Patrick D., 29  
 Cooney, Rose Carberry, 29  
 Corbett, Patrick, Esq., 53, 111,  
     157  
 Corbett, Rose Gavigan, 53, 157  
 Corcoran, Dennis, 219  
 Corcoran, Katharine, 145  
 Cork, 99  
 Cosgriff, Eliza, 157  
 Cosgriff, James, 157  
 Cosgriff, Sarah Donnelly, 157  
 Costello, Honora, 124  
 Costello, John, 277  
 Costello, Thomas, 124  
 Coughlin, Ellen, 45  
 Coughlin, James, 45  
 Coughlin, John, 276  
 Coughtry, John, 269  
 Counties of Ireland, 98  
 County Court, first, 147  
 County Rivalry, 95-98  
 Court-House Fight, 47, 68  
 Cox, John, 282  
 Coy, Joseph, 241  
 Coy, Vine, 48  
 Coyne, Mary, 151  
 Coyne, Peter, 240  
 Coyne, Sarah, 151  
 Coyne, Thaddeus, 151  
 Crane, Nancy, 224  
 Crawford, Albert H., 11, 57  
 Crawford, Mrs. Emeret, 52  
 Cronin, Anna Burns, 160  
 Cronin, Catharine, 134  
 Cronin, Ellen, 173  
 Cronin, Honora Crowley, 160  
 Cronin, John W., 160  
 Cronin, Patrick, 173  
 Cronin, Timothy W., 160  
 Cross Mullina, 114  
 Crow, Andrew, 219  
 Crow, John, 219  
 Crowell, Belle, 29  
 Crowley, Bridget Driscoll, 86  
 Crowley, Cornelius, 199  
 Crowley, Honora, 160  
 Crowley, Mr., 86  
 Crum family, 283  
 Cuddeback, Abraham A., 234  
 Cuddeback, Hannah, 234  
 Cuddehy of Duhara, 298

- Cullen, John, 124  
 Cummings, Bridget, 159, 161  
 Cummings, Charles, 202  
 Cummings, Chloe, 202  
 Cummings, Edward, 258  
 Cummings, Esther, 202  
 Cummings, James and, 275  
 Cummings, Mary Doheny, 126  
 Cummings, Matthew D., 258  
 Cummings, Miles, 266  
 Cummings, Mr., 78  
 Cummings, Oliver, 202  
 Cummings, Patrick, 123  
 Cummings, Rev., 54  
 Cummings, William, 199  
 Cunningham, Catharine, 283  
 Cunningham, Elizabeth Nicholson, 283  
 Cunningham, John, 281, 282, 283  
 Cunningham, Margaret, 81  
 Cunningham, Mr., 275  
 Cunningham, Robert B., 281  
 Cunningham, Robert H., 283  
 Curry, James, 263  
 Curry, Mary, 151  
 Curry, Samuel, 263  
 Curtin, Catharine McLaughlin, 236  
 Curtin, Dennis, 255  
 Curtin, Patrick, 236  
 Curtin, Sarah Tobin, 255  
 Curtin, Timothy, 124  
 Cusack, Miss, 180  
 Cushendoll, 151  
 Cushing, "Widow," 78  
  
 Daggett, Ase, 69  
 Daggett, James, 234  
 Daily, Abram, 223  
 Dalton, Ann, 53  
 Daly, Arthur P., 144  
 Daly, Bridget, 144  
 Daly, Catharine Nicholson, 144  
 Daly, Daniel, 199  
 Daly, John, 199  
 Daly, Margaret, 144, 199  
 Daly, Margaret Connors, 144  
 Daly, Maria, 144  
 Daly, Mary, 220  
  
 Daly, Mary A., 144  
 Daly, Nellie, 144  
 Daly, Owen, 199  
 Daly, Patrick, 142  
 Daly, Peter, 144  
 Daly, William, 199  
 Dana, John, 44  
 Dana, Martha, 44  
 Dana, Olivia Haight, 44  
 D'Arcy, Catharine, 128.  
 Darrow, Catharine, 252  
 Darylone, 196  
 Davin, John, 44  
 Davis, Caleb, 78  
 Davis, George, 77  
 Davis, Matthew L., 78  
 Davis, Sannie, 120  
 Day, Caroline Cahill, 46  
 Day, Edward, 47  
 Day, Ned, 190  
 Dayley, James, 234  
 Dayley, John, 234  
 Dayley, Moses, 234  
 Deady, Philip, 123  
 Dean, Anna, 203  
 Dean family, 266, 269  
 Dean, James, 76  
 Dean, Rial, 203  
 Dean, William, 203, 262  
 Debate on religion, public, 19, 89  
 Dee, Hannah, 235  
 Degnan, Bridget, 171  
 Degnan, Elizabeth, 171  
 Degnan, Maria, 99, 171  
 Degnan, Mary Gavigan, 171  
 Degnan, Mary McGovern, 171  
 Degnan, Michael, 171  
 Degnan, Patrick, 100, 170  
 Delaney, John, 275  
 Delaney, Margaret, 218  
 Delaney, Peter, 251  
 Demong, Mary, 131  
 Dempsey, Mary, 120  
 Denfee, Patrick, 77  
 Denman, Eleanor, 39  
 Denny, Lucy, 203  
 Derry, 98  
 Desertegny, 236  
 Devereaux family, 14, 15, 38  
 Devine, Alice Start, 200

- Devine, Alvaretta, 200  
 Devine, Anna Best Veith, 200  
 Devine, Edward, 200  
 Devine, Ellen, 200  
 Devine, James, 200  
 Devine, John, 200  
 Devine, Margaret Mackey, 200  
 Devine, Mary Ann, 200  
 Devine, Theresa Fleming, 200  
 Devoy, Anna McGuire, 50  
 Devoy, Dennis, 28, 48, 50  
 Devoy, Esther, 50, 182  
 Devoy, George, 50  
 Devoy, John, 50  
 Devoy, Kate, 50  
 Devoy, Katharine Ryan, 50  
 Devoy, Louise, 50  
 Devoy, Martin, 50  
 Devoy, Mary, 49  
 Devoy, Mary McEvoy, 49  
 Devoy, Terence, 49  
 Devoy, Thomas, 50  
 Devoy, William, 49  
 Dewitt, 207  
 Diary of 1824, 207-212  
 Dillon, Jennie, 160  
 Dillon, John, 160  
 Dillon, Martin, 124  
 Dillon, Mary Lynch, 160  
 Dineen, Katharine Mara, 33  
 Dineen, Thomas, 33  
 Dineen, William, 33  
 Dissel, Percy McCarthy, 22  
 Dissel, Theodore, 22  
 Dixon, Amy Knapp, 248  
 Dixon, Emmeline Alvord, 249  
 Dixon, George, 249  
 Dixon, Thomas, 247-249  
 Dodge, Ada Roberts, 264  
 Dodge, David F., 264  
 Doheny, Bridget, 126  
 Doheny, Edward, 126  
 Doheny, George, 126  
 Doheny, James, 126  
 Doheny, Mary, 126  
 Doheny, Timothy, 126  
 Doherty, Daniel, 124  
 Doherty, Elizabeth McLaughlin, 236  
 Doherty, Hugh, 124  
 Doherty, John, 124, 159  
 Doherty, Patrick, 236  
 Doherty, William, 124  
 Dolan, Agnes I., 239  
 Dolan, Anne, 241  
 Dolan, Elizabeth, 241  
 Dolan, Ellen Kelley, 237  
 Dolan, James E., 241  
 Dolan, Keryon, 241  
 Dolan, Margaret E., 239  
 Dolan, Martin, 237, 238, 239  
 Dolan, Mary Agnes, 239  
 Dolan, Mary Ann, 239  
 Dolan, Mary Flannery, 241  
 Dolan, Mary Lannon, 239  
 Dolan, Mary Reidy, 149, 239  
 Dolan, Sarah, 239  
 Dolan, Theresa, 239  
 Dolan, Thomas Francis, 239  
 Dolan, T. Frank, 149, 239  
 Dolan, William, 240  
 Dolan, William J., 241  
 Dolphin, John, 123  
 Dolphin, Matthew, 123  
 Dolphin, Patrick, 123  
 Donegal, 98  
 Donivan, Mrs. Patrick, 258  
 Donnelly family, 201  
 Donohue, Anna Dolan, 241  
 Donohue, Catharine, 201  
 Donohue, Cornelius, 145, 201  
 Donohue, Ellen, 145  
 Donohue, Ellen McLaughlin, 236  
 Donohue, Dr. Florince O., 145  
 Donohue, James, 68, 69, 70  
 Donohue, Lucy Mosely, 145  
 Donohue, Mary, 41  
 Donohue, Maurice, 202, 241  
 Donohue, Michael, 201  
 Donohue, Timothy, 236  
 Donohue and Mooney, 68, 69  
 Donovan, Annie E., 122  
 Donovan, Dennis, 224  
 Donovan, Mary, 187  
 Donovan, William, 257  
 Dooling, Joanna, 37, 40  
 Doran, James, 84  
 Doran, Dr. John T., 266  
 Doran, Margaret Brennan, 84  
 Doran, Mary, 84  
 Dowd, H. & W., 79



- Down, 98  
 Downes, Ann Downes, 140  
 Downes, Charles, 266  
 Downes, Mary Stapleton, 140  
 Downes, Michael, 140  
 Downes, Nicholas, 139  
 Doyle, Agnes, 81  
 Doyle, Belle Crowell, 29  
 Doyle, Bertha Whitney, 81  
 Doyle, Bridget Barnes, 81  
 Doyle, Catharine, 29, 32  
 Doyle, Catharine Neville, 30  
 Doyle, Delia, 81  
 Doyle, Elizabeth Mooney, 81  
 Doyle, Elizabeth Prunty, 81  
 Doyle, Ellen, 81, 179  
 Doyle, Ellen McLaughlin, 80  
 Doyle, Esther, 81  
 Doyle family, 31, 35  
 Doyle, Garrett, 29, 30, 31, 36  
 Doyle, Hanna, 81  
 Doyle, James, 29, 32, 44, 81  
 Doyle, Jane McFarland, 29  
 Doyle, Joanna, 133  
 Doyle, John, 29, 81  
 Doyle, Mary, 29  
 Doyle, Mary Egan, 81  
 Doyle, Mary H., 81  
 Doyle, Patrick, 81  
 Doyle, Robert, 81  
 Doyle, Thomas, 25, 28, 29-33,  
     42, 44, 64, 81  
 Drake, Edward, 101  
 Drake, Julia Brosnahan, 101  
 Drake, William, 101  
 Driscoll, Agnes, 65  
 Driscoll, Ambrose C., 87  
 Driscoll, Bridget, 86  
 Driscoll, Catharine Louise  
     Savage, 86  
 Driscoll, Cornelius, 86  
 Driscoll, Dennis, 85, 86, 87, 140  
 Driscoll, Eliza, 86, 174  
 Driscoll, Ellen, 64, 174  
 Driscoll, Ellen Cronin, 173  
 Driscoll, George W., 172, 174  
 Driscoll, Goodwin, 85  
 Driscoll, Hanna, 86  
 Driscoll, Helen Thurston, 87  
 Driscoll, Honora, 86  
 Driscoll, J. Frances, 87  
 Driscoll, James, 173, 174, 187  
 Driscoll, Jeremiah, 64  
 Driscoll, Johanna C. Collins,  
     85, 86  
 Driscoll, Julia Gallagher, 67  
 Driscoll, Kate Shanahan, 172,  
     175  
 Driscoll, Katharine, 174  
 Driscoll, Katharine Ernestine,  
     175  
 Driscoll, Keith, 175  
 Driscoll, Margaret, 64, 65, 174  
 Driscoll, Marie McLean, 175  
 Driscoll, Marietta, 174  
 Driscoll, Mary, 64  
 Driscoll, Mary C., 87  
 Driscoll, Martin, 65  
 Driscoll, Michael, 173  
 Driscoll, Michael E., 174  
 Driscoll, Milburge, 87  
 Driscoll, Richard, 86  
 Driscoll, Richard L., 87  
 Driscoll, Timothy, 67  
 Drum, parish of, 237  
 Drumard Parish, 128  
 Dublin, 98  
 DuBois, Bishop John, 17, 54  
 Duggan, Kate, 40  
 Duffaney, William, 269  
 Duffy, Father, 29  
 Dumfeaney, parish of, 80  
 Dunbar, Elizabeth, 160  
 Dunbar, Miss, 240  
 Dundas, Mrs., 189  
 Dunfee, Edward, 102, 125  
 Dunfee, John, 102, 126  
 Dunlap, Adam, 243  
 Dunlap, George, 243, 244  
 Dunlap, Gillespie, 244  
 Dunlap, John, 243  
 Dunn, Agnes, 37  
 Dunn, Anna, 37  
 Dunn, Catharine, 37  
 Dunn, Catharine Murphy, 36,  
     44  
 Dunn, Edward, 36  
 Dunn, Ellen, 37  
 Dunn family, 201  
 Dunn, Joanna, 230  
 Dunn, John, 78, 282  
 Dunn, Katharine, 37

- Dunn, Katharine Lawton, 37  
 Dunn, Margaret, 37  
 Dunn, Margaret Kelly, 36  
 Dunn, Mary, 37  
 Dunn, Morgan, 124  
 Dunn, Patrick, 36  
 Dunn, Thomas, 37, 266  
 Dunn, William, 28, 36, 254  
 Dustin, Mr., 159  
 Dustin, Sarah Hurst, 159  
 Dwyer, Dennis, 196  
 Dwyer, James, 151  
 Dwyer, Katharine Corcoran, 145  
 Dwyer, Mary, 160  
 Dwyer, Michael, 145  
 Dwyer, Nellie, 151  
 Dwyer, Thomas, 160  
 Dwyer, William J., 145  
  
 Eagen, Dr. George, 221  
 Ealden, Anna M. Walton, 214, 217  
 Ealden, Cornelius J., 217  
 Ealden, Eliza Price, 217  
 Ealden, Emma Gardiner, 217  
 Ealden, Joseph, 214, 217  
 Ealden, Maria Jane, 217  
 Ealden, May, 217  
 Ealden, Robert, 217  
 Ealden, Robert Walton, 215, 216, 217  
 Ealden, William, 215, 217  
 Effigy on Liberty Pole, 107  
 Effigy, The, 107, 291  
 Egan, Agnes Geraldine, 169  
 Egan, Alice, 169  
 Egan, Gertrude, 169  
 Egan, James, 169  
 Egan, John, 169  
 Egan, Martha, 169  
 Egan, Mary, 81  
 Egan, Mary Lynch, 169  
 Egan, Patrick, 246  
 Egan, Rose Frances, 169  
 Egan, Seymour, 169  
 Egan, Thomas Webb, 169  
 Eglis, Parish of, 94  
 Eighty years of friendship, 44  
 Elbridge, 253  
 Eliot, Ellen McCarthy, 18  
  
 Eliot, Richard, 18  
 Ellis, Clarence, 22  
 Ellis, Mary A. McCarthy, 22  
 Emmett, Thomas Addis, 21, 287  
 Emmott, James, 76  
 Emory, Percy McCarthy, 20  
 Emory, Thomas, 20  
 Ennis, 32, 212  
 Ennis, Hannah Cuddeback, 234  
 Ennis, Jacobus, 233  
 Ennis, James, 233, 234  
 Enright, Timothy, 206  
 Enthusiasm, Patriotic, 293  
 Epitaphs, 164  
  
 Fabius, 265  
 Fagan, David, 42, 44  
 Fagan, Patrick, 44  
 Fagan, Peter, 44  
 Fagan, Thomas, 42  
 Fannett, 236  
 Farley, Bernard, 100  
 Farley, Catharine, 100  
 Farley, Charles, 100  
 Farley, Edward, 94, 99, 100  
 Farley, Eliza Kearney, 100  
 Farley, Eugene, 100  
 Farley, John, 100, 221  
 Farley, Laura B. Smith, 100  
 Farley, Mary, 100  
 Farley, Mary Fitzpatrick, 100, 221  
 Farley, Patrick, 100  
 Farmer, Bridget, 37  
 Farmer, Margaret Dunn, 37  
 Farmer, Patrick, 37  
 Farmer, Thomas, 37  
 Farmer, Dr. Thomas P., 37  
 Farmer, William B., 37  
 Farr, Archibald, 230  
 Farrar, James, 217  
 Farrar, Lula Leyden, 217  
 Farrell, Bridget, 47  
 Farrell, Daniel, 47  
 Farrell, Ellen, 170  
 Farrell, Garrett, 170  
 Farrell, Jeremiah, 47  
 Farrell, John, 276, 277  
 Farrell, Margaret, 41, 129

- Farrell, Mary, 34, 47  
 Farrell, Mary Devoy, 47, 49  
 Farrell, Richard, 47, 50  
 Farrell, Thomas, 47  
 Farrell, William, 124  
 Faulkner, Nancy, 223  
 Fay, Augustus, 192  
 Fay, Edward, 195  
 Fay, Oris, 192, 196  
 Fay, William, 192, 196  
 Feaney, Granny, 124  
 Feaney, James, 124  
 Feaney, John, 124  
 Fechter, Theresa, 84  
 Feeley, Hannah Dec, 235  
 Feeley, James D., 235  
 Feighery, James, 94  
 Feldsmith, Mary Schug, 112  
 Fellows, Harry, 240  
 Fellows, Mary McCulloch, 240  
 Fennell, Helen McCarthy, 252  
 Fennell, Martin, 252  
 Fennell, Patrick, 252  
 Fermanagh, 99  
 Fermoy, 134  
 Ferrel, Thomas, 254  
 Fethard, 99  
 Finnegan, George, 85  
 Finnegan, James, 85  
 Finnegan, John, 85  
 Finnegan, Margaret Lighton,  
     85  
 Finnegan, Rev. Thomas, 85  
 Fists, The Appeal to, 54  
 Fitzgerald, Andrew, 224  
 Fitzgerald, Anna, 226  
 Fitzgerald, David, 226  
 Fitzgerald, Elizabeth, 226  
 Fitzgerald, Ellen, 156  
 Fitzgerald, Hanna Sullivan, 45  
 Fitzgerald, James, 147, 228  
 Fitzgerald, Jeremiah, 226  
 Fitzgerald, John, 42, 226, 233  
 Fitzgerald, Margaret Murphy,  
     35, 45  
 Fitzgerald, Susanna, 226  
 Fitzgerald, Thomas, 35, 45  
 Fitzgerald, William, 226  
 Fitz-Mac, 199  
 Fitzpatrick, Daniel, 100, 221  
 Fitzpatrick, Ellen, 221  
 Fitzpatrick, Mary, 100  
 Fitzpatrick, Mary Fogarty,  
     100  
 Fitzpatrick, Michael, 221  
 Fitzsimmons, Anna Maria, 218  
 Fitzsimmons, Anna M. Walton  
     Ealden, 214, 217  
 Fitzsimmons, Elisha, 218  
 Fitzsimmons, George William,  
     218  
 Fitzsimmons, John Walton, 218  
 Fitzsimmons, Thomas F., 218  
 Fitzsimmons, William, 214, 217  
 Flaherty, 199  
 Flanigan family, 257  
 Flannery, Mary, 116, 240, 241  
 Flattery, Thomas, 276, 277  
 Fleming, 199  
 Fleming family, 275  
 Fleming, James, 129  
 Fleming, John, 76, 129, 275  
 Fleming, Margaret Haley, 201  
 Fleming, Mary Ann, 129  
 Fleming, Michael, 129, 201  
 Fleming, Parnell, 85  
 Fleming, Patrick, 129  
 Fleming, Robert, 276  
 Fleming, Tasiana Lighton, 85  
 Fleming, Theresa, 200  
 Fleming, Thomas, 129  
 Fleming, Timothy, 129  
 Fleming, William, 129  
 Fleming, Winifred, 129  
 Fleming, Winifred Rogers, 129  
 Flynn, Robert R., 269  
 Fogarty, John, 221  
 Fogarty, Mary, 100  
 Fogarty, Michael, 103  
 Fogarty, Pierre, 221  
 Fogarty, Sarah, 103  
 Fogarty, Sarah Grant, 103  
 Foley, Agnes, 138  
 Foley, Ellen Byrne, 138  
 Foley, John, 138  
 Foley, Kate, 138  
 Foley, Margaret, 138  
 Foley, Mary, 138  
 Foley, Michael, 277  
 Foley, Patrick, 138  
 Foley, Peter, 138  
 Font, Holy Water, 294

- Foran, Esther Castle, 89  
 Foran, Dr. James, 25, 87-89,  
     111  
 Forbes, Lord, 292  
 Ford, Jane, 206  
 Ford, John, 229, 281, 282  
 Ford, Martin M., 76, 251  
 Ford, Nancy Slattery, 65, 111  
 Ford, Patrick, 28, 65  
 Forman, Judge Joshua, 73, 74,  
     78, 82  
 Fox, Daniel, 251  
 Foy, Mary, 119  
 Franklin, Bridget, 110  
 Fraser, Alice, 239  
 Fraser, Alice Connors, 239  
 Fraser, John, 239  
 Fraser, Margaret E. Dolan,  
     239  
 Fraser, Sarah, 239  
 Fraser, Theresa, 239  
 Freeman, Lucinda, 53  
 Frontier, Western, 27  
 Funda, John, 67  
 Funda, Kate Gallagher, 67  
 Funeral Customs, 183  
 Fury, Beady, 58  
 Fury, Catharine, 58  
 Fury, Ellen, 58  
 Fury, Jane, 58  
 Fury, John, 58  
 Fury, Patrick, 57, 58  
 Fury, Richard, 58  
 Fury, William, 58  
 Fyler, Ada C., 126  
 Fyler, Asa, 194  
 Fyler, Asa C., 126
- Gaherty, Jane Ford, 206  
 Gaherty, Mary, 206  
 Gaherty, Patrick, 206  
 Gale, Gertrude Hand, 66  
 Gale, Henry, 44, 66  
 Gallagher, Anna, 67  
 Gallagher, Antony, 67  
 Gallagher, Elizabeth Hanley,  
     67  
 Gallagher, Farrell, 123  
 Gallagher, Hugh, 67, 123  
 Gallagher, John, 67, 124
- Gallagher, Julia, 67  
 Gallagher, Kate, 67  
 Gallagher, Maria, 63, 67  
 Gallagher, Mary, 67  
 Gallagher, Mary Killgallon, 67  
 Gallagher, Owen, 115, 124  
 Gallavan, Jesse, 124  
 Gallavan, Margaret, 127  
 Galvin, Frances, 90, 94  
 Galvin, James, 94  
 Galway, 99  
 Gamble, Andrew, 235  
 Gamble, John, 235  
 Gamble, Sarah Gray, 235  
 Gannon, Alice, 151  
 Gannon, Philip, 151  
 Gannon, Sarah Coyne, 151  
 Gardiner, Emma, 217  
 Garrett, George, 217  
 Garrett, Sarah Tallman, 217  
 Garrity, Margaret, 115  
 Garry Owen, 111  
 Garry-Owens, The, 56  
 Gavigan, Captain, 53  
 Gavigan, Catharine, 144  
 Gavigan, Mary, 171  
 Gavigan, Mary O'Neill, 53  
 Gavigan, Rose, 53, 157  
 Gaynor, Edward, 277  
 Gaynor, John, 277  
 Gaynor, Michael, 277  
 Gaynor, Patrick, 277  
 Geagan, Catharine D'Arcy,  
     128  
 Geagan, Edward, 128  
 Geagan, John, 128  
 Geagan, Margaret Gray, 128  
 Geagan, Matthew, 128  
 Geary, John, 223  
 Geary, Polly, 223  
 Geddes, 205  
 Geer, James, 230  
 Geer, Joanna Dunn, 230  
 Geer, Morris, 230  
 Geer, William S., 251  
 Gere, Mrs. 124  
 Gere, Patrick, 123  
 Ghosts, 297  
 Giblin, Michael, 124  
 Gillespie family, 236  
 Gillespie, Maria Louise, 236

- Glass, Alexander, 253, 254  
 Glass, Christina Jenkinson, 253  
 Glass, Edgar Patterson, 254  
 Glass, Edgar Toll, 254  
 Glass, Emily Julia, 254  
 Glass, Henrietta Jessup, 254  
 Glass, James, 253, 254  
 Glass, Joseph J., 253, 254  
 Glass, Joseph Jessup, 254  
 Glass, Letitia, 253  
 Glass, Margaret, 253  
 Glass, Maria Mitchell, 254  
 Glass, Martha, 253  
 Glass, Oliver, 253  
 Glass, Sarah Eliza Toll, 253  
 Glass, Sheldon, 253  
 Glass, William, 253, 254  
 Gleason, Amasa, 233  
 Gleason, Catharine, 105, 109,  
     111, 258  
 Gleason, Darius, 251  
 Gleason, Jason, 228  
 Gleason, Mary Neal, 105  
 Gleason, Michael, 93, 94, 104-  
     109  
 Gleason, Miss, 232, 240  
 Glynn, Charles, 234  
 Godfrey, Daniel, 282  
 Goldsmith, Caroline, 158  
 Goodwin, Miss, 85  
 Gooley, Malachi, 150  
 Gordon, Alexander, 227  
 Gordon, James, 100  
 Gordon, Mary Farley, 100  
 Gordon, Matilda Wallace, 227  
 Gormly, Arthur, 168  
 Gormly, Catharine, 167, 294  
 Gormly, Catharine Gormly,  
     168  
 Gormly, John, Art, 167  
 Gormly, Long Sampson, 168  
 Gormly, Michael, 168  
 Grace, Ann, 37  
 Grace, Catharine, 37, 154  
 Grace, Catharine Lonergan,  
     154  
 Grace, Charles, 37  
 Grace, Eliza O'Connell, 153  
 Grace, Elizabeth, 154  
 Grace, Ellen, 154  
 Grace, George, 37  
 Grace, John, 37  
 Grace, Margaret, 154  
 Grace, Mary, 37, 154  
 Grace, Mary Dunn, 37  
 Grace, Patrick, 37  
 Grace, Pierce, 153, 154  
 Grace, Stephen L., 154  
 Grace, Thomas, 154  
 Grace, William D., 37  
 Graham, A. G., 254  
 Graham, Henry, 254  
 Graham, Marie Stevens, 254  
 Graham, Miss, 53  
 Grant, Dr. Henry, 111  
 Gray, of Longford, 290  
 Gray, James, 128  
 Gray, Margaret, 128  
 Gray, Sarah, 235  
 Gregg, Captain James, 274  
 Grennan, 23  
 Grier, John, 206  
 Griffin, the blacksmith, 123  
 Griffin, Bridget, 127  
 Griffin, Daniel, 275  
 Griffin, Ellen, 127  
 Griffin, Ellen Lynch, 127  
 Griffin, Heman, 256  
 Griffin, James, 127  
 Griffin, John, 124, 127  
 Griffin, Mary, 127  
 Griffin, Maurice, 124  
 Griffin, Michael, 127  
 Griffin, Patrick, 124, 138  
 Griffin, Thomas, 127  
 Griffin, William, 277  
 Grimes, Joseph, 276  
 Grimes, Mary, 263  
 Grimes, "Mother," 276  
 Grimes, Polly, 276  
 Grimes, Thomas, 263  
 Guerdet, Father, 65  
 Guilick, Catharine, 159  
 Hackett, Burr, 271  
 Hackett, Elizabeth Dolan, 241  
 Hackett, Father, 66  
 Hackett, Miles B., 266  
 Hackett, William, 241  
 Hackett, Mrs. William, 240  
 Haley, Andrew, 201  
 Haley, Ann, 115

- Haley, Ann Murphy, 114, 202  
 Haley, Ann Preston, 201  
 Haley, Anthony, 114, 115, 291  
 Haley, Elizabeth Welch, 114  
 Haley, James, 114, 115, 201, 202  
 Haley, John, 201  
 Haley, Margaret, 201  
 Haley, Margaret, McAndrews, 201  
 Haley, Margaret McGrath, 115  
 Haley, Martin, 114, 115, 202  
 Haley, Mary, 115  
 Haley, Patrick, 114, 200, 201  
 Haley, Peter, 201  
 Hall, Anna, 112  
 Hall, Bridget, 110  
 Hall, Bridget C., 112  
 Hall, Bridget Franklin, 110  
 Hall, Catharine, 110  
 Hall, Catharine Gleason, 111  
 Hall, David, 110, 123, 233  
 Hall, David F., 112  
 Hall, Emma Tipplon, 112  
 Hall, Frank V., 112  
 Hall, George, 76  
 Hall, Gertrude, 112  
 Hall, Katharine N., 112  
 Hall, Mary A., 112  
 Hall, Mary Schug Feldsmith, 112  
 Hall, Michael, 112  
 Hall, Miss, 232  
 Hall, Patrick, 99, 109  
 Hall, Thomas R., 76  
 Hall, William, 110, 112  
 Halligan, Ellen M., 138  
 Hand, Christopher, 36, 42, 44, 66  
 Hand, Gertrude, 66  
 Hand, Jerry, 251  
 Hand, John, 42, 66, 251  
 Hand, Mander, 251  
 Hand, Reuben, 251  
 Hand, Thomas, 42, 66  
 Handwright, 77  
 Handy, Timothy J., 282  
 Hanley, Elizabeth, 67  
 Hanna, Ellen Fitzpatrick, 221  
 Hanna, James Irwin, 221  
 Harbor Brook, 267  
 Harrington, Carmi, 223  
 Harrington, Nicholas, 223  
 Harroun, James, 70  
 Hart of Hartsville, 276  
 Hart, Clarence, 269  
 Hart, Eber, 251  
 Hart, Henry C., 271  
 Hart, Dr. John, 224  
 Hart, Pardon, 281  
 Hart, Paul, 123  
 Hart, Samuel, 76  
 Hart, Stephen, 281  
 Hart, Thomas, 76  
 Harvey, Gordon, 189  
 Harvey, James, 199  
 Hastings, Captain John, 190  
 Hastings, Thomas, 199  
 Hausenfrats, Jacob, 23, 64  
 Hawkins, Polly, 227  
 Hayes, Benjamin, 262  
 Hayes, Cornelius, Jr., 186  
 Hayes, Erastus, 226  
 Hayes family, 190  
 Hayes, James, 199  
 Hayes, John, 199  
 Hayes, Samuel, 242  
 Haynes, David, 282  
 Haynes family, 283  
 Haynes, Martha Wilson, 282  
 Hays, Archibald, 194, 196  
 Healy, John, 253, 254  
 Healy, Nathan, 242  
 Healy, Dr. Samuel, 204  
 Heaney, John, 199  
 Heas, Rev. Michael, 54, 127, 152, 177, 181, 182  
 Heffron, Dennis, 145  
 Heffron, John, 124  
 Heffron, Dr. John Lorenzo, 145  
 Heffron, Dr. Lorenzo, 266  
 Henderson, Hazel, 282  
 Henderson, John, 258  
 Henderson, Peter, 258  
 Henderson, Phineas, 258  
 Hennessy, Mary, 80, 135  
 Hennigan, Joseph, 272  
 Herald, Mary, 151  
 Herald, Syracuse Evening, 33  
 Herald, Syracuse Sunday, 46  
 Hewitt, Anna B., 112

- Hewitt, Bernard H., 112  
 Hewitt, Gertrude R., 112  
 Hewitt, Katharine N., 112  
 Hewitt, Mary A. Hall, 112  
 Hewitt, Mary Florence, 112  
 Hewitt, Richard L., 112  
 Hewitt, William P. H., 112  
 Hickey, Edward, 95  
 Hickey, Elizabeth, 276  
 Hickey, Honora, 95  
 Hickey, James, 276  
 Hickey, John, 275  
 Hickey, Mary, 255  
 Hicks, Charles T., 77  
 Hicks, John F., 269  
 Hicks, Mary A., 245  
 Hicks, William, 77  
 Higgins, Alfred, 89  
 Higgins, B. L., 77  
 Higgins, Cornelius, 76  
 Higgins, James, 249  
 Higgins, William N., 251  
 Hill, Isaac, 253, 254  
 Hirsch, Kate Cassidy, 131  
 Hirsch, John R., 131  
 Hoag, Mrs., 35  
 Hoban, James, 199  
 Hoban, Patrick, 199  
 Hogan, 199  
 Hogan, Joseph, 23  
 Hogan, Katharine Lalor, 23  
 Hogan, Michael, 76  
 Hogan, Mrs., 187  
 Hogan, Thomas, 240  
 Holger, Anna, 133  
 Holland, Patrick, 277  
 Holland, Timothy, 277  
 Holloran, Patrick, 276  
 Holt, Anna E. McCarthy, 22  
 Holt, Charles Holland, 22  
 Holy Cross, 103, 144  
 Holy Cross College, 28  
 Homesick, 294  
 Hoolihan, Honora Clary, 65  
 Hoolihan, John, 63, 65  
 Hoolihan, Michael, 65  
 Hopkins, Edwin P., 202  
 Hopkins, Elijah, 145, 202  
 Hopkins, Hiram, 276  
 Hopkins, John, 201  
 Hopkins, Joseph, 281  
 Hopkins, Joseph D., 256  
 Hopkins, Mr., 67, 74  
 Hopkins, Samuel Miles, 263  
 Hopkins, William E., 145  
 Horan, Margaret Byrne, 137  
 Horan, Michael, 137  
 Hospitality, 15, 26, 39, 92  
 Hostility, 26, 27  
 Howard, Michael, 219  
 Howe, Abram, 222  
 Howe, Catharine Cunningham, 283  
 Howe, Eunice Kennedy, 222  
 Howe family, 283  
 Howe, Samuel, 283  
 Hughes, 190  
 Hughes, Archbishop, 41  
 Hughes, Catharine Gavigan, 144  
 Hughes, Charles, 144, 157  
 Hughes, Eugene, 144  
 Hughes, Freeman, 205, 206  
 Hughes, James, 144, 196  
 Hughes, Joseph A., 269  
 Hughes, Mary, 129, 206  
 Hughes, Mary Molloy, 157  
 Hughs, Bridget, 206  
 Hughs, James, 206  
 Hunt, Ann Murphy, 95  
 Hunt, Bridget McGinnis, 95  
 Hunt, Catharine McGinnis, 95  
 Hunt, Charles, 95  
 Hunt, Dennis, 90-95  
 Hunt, Dora, 95  
 Hunt, Elizabeth, 95  
 Hunt, Frances, 95  
 Hunt, Frances Galvin, 90, 94  
 Hunt, Francis, 94, 95  
 Hunt, Frank, 95  
 Hunt, Harriet, 122  
 Hunt, Honora Hickey, 95  
 Hunt, James, 94, 95  
 Hunt, Johanna, 95  
 Hunt, John, 94, 228  
 Hunt, Kittie, 94  
 Hunt, Margaret, 95  
 Hunt, Mary, 94, 95  
 Hunt, Matthew, 94  
 Hunt, Michael, 90, 93, 94  
 Hunt, Patrick, 94  
 Hunt, Stephen, 95

- Hunt, Sumner Lyman, 255  
 Hunt, Theresa, 95  
 Hunt, Thomas, 94  
 Hunt, Walter, 251  
 Hunt, William, 95  
 Hunter, Catharine, 263  
 Hurley, Thomas, 180  
 Hurst, Ellen, 159  
 Hurst, George, 48, 159  
 Hurst, John, 48, 159  
 Hurst, Margaret, 159  
 Hurst, Mary Beatson, 159  
 Hurst, Samuel, 48, 159  
 Hurst, Sarah, 159  
 Hurst, Scott, 159  
 Hurst, Thomas, 48, 159  
 Hutchinson, John, 255
- Indian Legend, An, 283, 284  
 Indians, 43, 49, 151, 268  
 Inniskillen, 43  
 Iowa, first white child of, 42  
 Irish Counties, 98  
 Irish Surnames, 161
- Jackman family, 35  
 Jackman, Patrick, 42, 44, 64  
 James & Cummings, 275  
 Jaqueth, Sampson, 120  
 Jenkinson, Christina, 253  
 Jennings, Anthony, 124  
 Jessup, Henrietta, 254  
 Jesuit Well, The, 34, 292  
 Johnson, Anastasia Phalen, 116  
 Johnson, Elizabeth Lalor, 23  
 Johnson, James, 23  
 Johnson, Sir John, 267  
 Johnson, Mary Butler, 261  
 Johnson, Patrick J., 116  
 Johnson, Rufus, 261  
 Johnson, Thomas, 116  
 Johnson, Sir William, 6  
 Joy, Bridget Cummings, 159, 161  
 Joy, Bridget Meagher, 159  
 Joy, Catharine Guilick, 159  
 Joy, David, 266  
 Joy, Edward, 159  
 Joy, Ellen, 159  
 Joy, Jane Vrooman, 159
- Joy, John, 159  
 Joy, Mary, 161  
 Joy, Mary Ann, 159  
 Joy, Mary Ann Meagher, 159  
 Joy, Mary Cleary, 159  
 Joy, Mary Powers, 159  
 Joy, Michael, 159  
 Joy, Nicholas, 159, 161  
 Joy, Patrick, 159  
 Joy, Pierce, 159  
 Joy, Polly, 266  
 Joy, Richard, 158, 159  
 Joy, Thomas, 159  
 Joyce, 124
- Kanaley, Edward, 22  
 Kanaley, Genevieve McCarthy, 22  
 Kane, George, 251  
 Kane, Joanna McSweeney, 16  
 Kanturk, 236  
 Kasson, James, 194  
 Kasson, Louis, 194  
 Kasson, Nathaniel, 194  
 Kavanaugh, Anna, 85  
 Kearnan, Mary, 188  
 Kearnan, Thomas, 188  
 Kearney, Bridget 124  
 Kearney, Carmencita Timmons, 100  
 Kearney, Eliza, 100  
 Kearney, Mary E., 18  
 Kearney, Patrick, 100  
 Kearney, William, 199  
 Keeners, 183  
 Keefe, Daniel, 28, 44  
 Keefe, John C., 28  
 Keeler, Daniel, 76  
 Keeler, Jeremiah, 76  
 Keeler, Marie Theresa, 84  
 Kehoe, Ann McCarthy, 161  
 Kehoe, Catharine Burns, 161  
 Kehoe, James, 161  
 Kehoe, James J., 161  
 Kelley, Alice Gannon, 151  
 Kelley, Alice McGraw, 178  
 Kelley, Andrew, 124  
 Kelley, Anna, 150, 151  
 Kelley, Anthony, 124  
 Kelley, Bernard, 151  
 Kelley, Catharine, 151, 178



- Kelley, Catharine Delehanty, 180  
 Kelley, Charles, 151  
 Kelley, Daniel, 151  
 Kelley, Edmund, 177, 178  
 Kelley, Edward, 177  
 Kelley, Elizabeth, 177  
 Kelley, Ellen, 177, 237  
 Kelley, Francis, 177  
 Kelley, Frank, 151  
 Kelley, James, 124, 151  
 Kelley, Jane, 177  
 Kelley, Jennie Mahony, 151  
 Kelley, John, 151, 177  
 Kelley, Katharine, 177  
 Kelley, Margaret, 151, 177, 294  
 Kelley, Margaret Marion, 176  
 Kelley, Margaret McAuliffe, 151  
 Kelley, Mary, 151, 177  
 Kelley, Mary Butler, 151  
 Kelley, Mary Coyne, 151  
 Kelley, Nancy Mooney, 150  
 Kelley, Nancy Reagan, 150  
 Kelley, Nellie Bowler, 151  
 Kelley, Nellie Dwyer, 151  
 Kelley, Patrick, 124, 177  
 Kelley, Richard, 175, 181  
 Kelley, Rose Burns, 151  
 Kelley, Sarah, 177  
 Kelley, William, 151, 251  
 Kelly, Daniel J., 223, 224  
 Kelly, James M., 224  
 Kelly, Joel F., 224  
 Kelly, Margaret, 36  
 Kelly, Nancy Crane, 224  
 Kelly, T. D., 224  
 Kelly, Thomas, 239  
 Kendrick, Dennis, 99, 100  
 Kendrick, Elizabeth, 100  
 Kendrick, Francis B., 100  
 Kendrick, James P., 100  
 Kendrick, Maria Degnan, 99, 171  
 Kendrick, Mary A., 100  
 Kendrick, Mary Murphy, 36, 99  
 Kendrick, Michael G., 100  
 Kendrick, Thomas, 36, 99, 171  
 Kendrick, Thomas J., 100  
 Kennedy, Alida, 222  
 Kennedy, Bradford, 222  
 Kennedy, Catharine, 160, 246  
 Kennedy, Catharine Conry, 246  
 Kennedy, Dr. Dennis, 222  
 Kennedy, Dennis M., 222  
 Kennedy, Ellen Morehouse, 222  
 Kennedy, Eunice, 222  
 Kennedy, George, 245  
 Kennedy, George Nelson, 245  
 Kennedy, Hiram, 222  
 Kennedy, John, 246  
 Kennedy, John C., 245  
 Kennedy, Rt. Rev. Mgr. John Joseph, 138, 153  
 Kennedy, Kittie, 160  
 Kennedy, Lavinia, 222  
 Kennedy, Lewis, 242  
 Kennedy, Mary, 138, 218  
 Kennedy, Mary E., 222  
 Kennedy, Mary Merryfield, 222  
 Kennedy, Mehitabel, 222  
 Kennedy, Michael, 186  
 Kennedy, Patrick, 124, 199  
 Kennedy, Sarah Ann, 222  
 Kennedy, Warren, 222  
 Kennelly, John, 277  
 Keohane, Patrick, 276  
 Kerry, 99  
 Kilcommon, 239  
 Kildare, 98  
 Kildysart, 148  
 Kilkenny, 98  
 Killaloe, 116, 150  
 Killarney, 101  
 Killgallon, Mary, 67  
 Killworth, 135  
 Kimball, L. Stephen, 206  
 King, Mary, 259  
 Kings County, 98  
 Kingsley, Margaret, 63  
 Kinney, Joanna, 255  
 Kinsella, Julia Tobin, 255  
 Kinsella, Patrick, 255  
 Kippley, Mary, 119  
 Kirwin, John, 240  
 Knapp, Amy, 248

- Kneeland, Elizabeth Fitzgerald, 226  
 Kneeland, James H., 226  
 Kneeland, Jane, 226  
 Kneeland, Jonathan, 226  
 Kneeland, Warren, 226  
 Knobel, Margaret Shaunessy, 80  
 Knobel, Thomas, 80  
 Knockbride, parish of, 180  
 Konoulty, Honora, 149  
 Konoulty, Michael, 149  
 Kyne, John L., 245  
 Kyne, Thomas, 245
- Lacy, 32  
 Ladell, Nancy, 270  
 Lafayette, 247  
 Lafayette, General, 48, 49  
 Lakin, Elizabeth Wilson, 282  
 Lakin, William, 281, 282  
 Lally, Michael, 124  
 Lalor, Agnes, 23  
 Lalor, Agnes McCarthy, 18  
 Lalor, Catharine Mahony, 23  
 Lalor, Elizabeth, 23  
 Lalor, Genevieve, 23  
 Lalor, Josephine, 23  
 Lalor, Katharine, 23  
 Lalor, Mary, 23  
 Lalor, Percy, 23  
 Lalor, Wilhelmina, 23  
 Lalor, William, 18, 23  
 Lamb, Colonel John, 76  
 Lane, Ellen Byrne, 138  
 Lane, Ezra, 234  
 Lane, Maurice F., 138  
 Lane, William, 254  
 Lang, Emma, 29  
 Langan, Anthony, 199  
 Lannon, Jeremiah, 237  
 Lannon, Margaret Murray, 237  
 Lannon, Mary, 237-239  
 Larkin, Dr. Albert Edwin, 146  
 Larkin, Ann Walker, 271  
 Larkin, Edwin D., 252  
 Larkin, John, 251  
 Larkin, Thomas, 271  
 Laughlin, 281
- Laughlin, Dr. William, 282, 283  
 Lawless, Elizabeth, 135  
 Lawless, Mary Ryan, 135  
 Lawless, Michael J., 135  
 Lawton, Katharine, 37  
 Leach, Jefferson, 9, 24  
 Leahy, 124  
 Leahy, Dennis, 65  
 Leahy, Ellen Driscoll, 64  
 Leahy, John, 64, 65, 239  
 Leahy, Kate Clary, 65  
 Leahy, Matthew, 65  
 Leamy, Richard, 124  
 Leamy, William, 124  
 Lee, Ezra, 234  
 Lee, Kesiah Folgar, 12, 58  
 Lee, Mary, 218  
 Lee, Saybrook, 194  
 Leighlin, 136  
 Leitrim, 99  
 Leslie, Anna, 82  
 Leslie, David, 44, 82  
 Leslie, David R., 82  
 Leslie, Elizabeth, 82  
 Leslie family, 42, 44  
 Leslie, Grace, 82  
 Leslie, John, 44, 81, 82, 83  
 Leslie, Margaret, 82  
 Leslie, Margaret Cunningham, 81, 82  
 Leslie, Margaret Whitney, 82  
 Leslie, Martha, 82  
 Leslie, Mary, 82  
 Leslie, Ross, 81, 82  
 Leslie, Thomas, 82  
 Lewis, Catharine Shanahan, 171  
 Lewis, Edward, 124  
 Lewis, John, 124, 171  
 Lewis, Thomas, 124  
 Leyden, Anna, 212, 216, 217  
 Leyden, Anna Walton, 212, 216  
 Leyden, Barbara, 217  
 Leyden, Blanche, 216  
 Leyden, Edward C., 217  
 Leyden, Elizabeth, 216  
 Leyden, Ella, 216, 217  
 Leyden, Esther A., 217  
 Leyden family, 42

- Leyden, George, 212, 216, 217  
 Leyden, Hanna, 216  
 Leyden, Hanna Padbury, 214, 216  
 Leyden, Hart C., 216  
 Leyden, Isaac H., 216  
 Leyden, John, 44, 212, 214, 216  
 Leyden, Kate Carahart, 214  
 Leyden, Katharine, 217  
 Leyden, Lula, 217  
 Leyden, Margaret Garrigus, 216  
 Leyden, Mary, 212, 214, 216, 217  
 Leyden, Major Maurice, 214, 216  
 Leyden, Michael, 44, 207-217  
 Leyden, Molloy, 214  
 Leyden, Nellie Hart, 216  
 Liberty Pole, The, 107  
 Lighton, Anna Kavanaugh, 85  
 Lighton, Anna Laura, 84  
 Lighton, Arthur, 84  
 Lighton, Catharine McDermott, 84  
 Lighton, C. Frank, 84  
 Lighton, Edward, 66, 84  
 Lighton, Electa Canfield, 84  
 Lighton, Ellen Frances, 85  
 Lighton, George, 84  
 Lighton, James, 84  
 Lighton, James McDermott, 85  
 Lighton, John, 66, 84  
 Lighton, John B., 84  
 Lighton, Kate, 84  
 Lighton, Katharine Toole, 84  
 Lighton, Louis, 84  
 Lighton, Lula, 84  
 Lighton, Margaret, 84, 85  
 Lighton, Margaret Theresa, 84  
 Lighton, Marie T. Keeler, 84  
 Lighton, Martha Tilden, 84  
 Lighton, Mary Burke, 84  
 Lighton, Mary Doran, 84  
 Lighton, Mary E., 84  
 Lighton, Stella, 84  
 Lighton, Tasiana, 85  
 Lighton, Theresa Fechter, 84  
 Lighton, Thomas, 84  
 Lighton, William T., 85  
 Lilly, William, 77, 155  
 Lillys, The, 263  
 Limerick, 99  
 Linsford Glebe, 236  
 Listcarroll, 63  
 Little, Eliza, 38  
 Liverpool, 56, 61  
 Liverpool, Champions, 56  
 Logan, Mr., 276  
 Logan, Peter, 219  
 Londonderry, 263  
 Lonergan, Catharine, 154  
 Lonergan, Mary Mahar, 154  
 Lonergan, Stephen, 154  
 Lonesome Boy, A, 294  
 Long, Bridget, 239  
 Long family, 257  
 Long, John, 255, 256  
 Long, Mary Tobin, 255  
 Longford, 98, 170  
 Loomis, Eleazer, 194  
 Lough Gowna, 294  
 Loughlin, Frank H., 84  
 Loughlin, Margaret T. Lighton, 84  
 Louth, 98  
 Lucid, Mary Tobin, 255  
 Lucid, Michael, 255  
 Ludden, Anthony, 156  
 Ludden, Ellen Fitzgerald, 156  
 Ludden, Rt. Rev. Patrick Anthony, 156  
 Lumber Camp, 51  
 Lynch, Adelaide, 39  
 Lynch, Andrew, 41, 42, 168  
 Lynch, Andrew Jackson, 40, 42  
 Lynch, Andrew J., 41  
 Lynch, Anna Mahoney, 41  
 Lynch, Ann Ready, 41  
 Lynch, Arthur, 170  
 Lynch, Augusta, 170  
 Lynch, Bridget Command, 41  
 Lynch, Catharine Ann Adelaide, 41  
 Lynch, Catharine Gormly, 167, 294  
 Lynch, Major Charles P., M.D., 42  
 Lynch, Cornelius, 37, 40, 41  
 Lynch, Cynthia Van Loon, 41  
 Lynch, Daniel, 40, 41, 42, 124

- Lynch, Dennis, 40, 42  
 Lynch, Edward, 40, 41, 42  
 Lynch, Rev. Edward, 41  
 Lynch, Eleanor Denman, 39  
 Lynch, Eliza Little, 38, 39  
 Lynch, Ellen, 41, 127  
 Lynch, Dr. George, 170  
 Lynch, George, 39, 40  
 Lynch, Grace, 170  
 Lynch, Helen Barry, 39  
 Lynch, James, 15, 28, 37-40,  
     54, 64  
 Lynch, Joanna, 40  
 Lynch, Joanna Dooling, 37, 40  
 Lynch, John, 29, 38, 40, 41,  
     167, 170  
 Lynch, John G., 42  
 Lynch, John J., 169  
 Lynch, John O'Sullivan, 39  
 Lynch, Josephine, 41  
 Lynch, Kate Duggan, 40  
 Lynch, Kate Quigley, 42  
 Lynch, Katharine, 41, 170  
 Lynch, Louise, 39  
 Lynch, Louise Elizabeth, 41  
 Lynch, Lucy, 39  
 Lynch, Margaret, 41  
 Lynch, Margaret Farrell, 41  
 Lynch, Martha, 170  
 Lynch, Mary, 39, 40, 41, 160,  
     168  
 Lynch, Mary Donohue, 41  
 Lynch, Mary Louise, 42  
 Lynch, Mary Scanlon, 40  
 Lynch, Mary Schemel, 170  
 Lynch, Michael, 29, 39, 40, 41  
 Lynch, Minnie, 138  
 Lynch, M. Louise Van Loon,  
     41  
 Lynch, Mr., 271  
 Lynch, Patrick, 40, 41  
 Lynch, Penfield Slattery, 41  
 Lynch, Sarah, 41  
 Lynch, Sarah Stratton, 41  
 Lynch, Thomas, 39  
 Lysander, 222
- McAndrews, Margaret, 201  
 McAuliffe, Margaret, 151  
 McAuliffe, Mary Herald, 151  
 McAuliffe, Thomas, 151
- McCabe, Andrew, 224  
 McCabe, Catharine, 224  
 McCabe, Catharine Conlon,  
     224  
 McCabe, Francis, 224  
 McCabe, Margaret, 224  
 McCabe, Mary, 123  
 McCabe, Mary Ann, 224  
 McCann, Agnes, 44  
 McCann, Ann McGuire, 43  
 McCann, Blanche, 29  
 McCann, Ella, 44  
 McCann, James, 43, 44  
 McCann, John, 29, 42, 43  
 McCann, Martha Dana, 44  
 McCann, Mary Doyle, 29  
 McCann, Olivia, 44, 47  
 McCann, William, 42, 43, 44,  
     47  
 McCansy, Charles, 230  
 McCansy, Lydia Mitchell,  
     230  
 McCansy, James, 230  
 McCarrick, John, 276, 277  
 McCarthy, Agnes, 17, 18, 24  
     28  
 McCarthy, Andrew, 147  
 McCarthy, Ann, 161  
 McCarthy, Anna, 22  
 McCarthy, Anna Cronly  
     Toole, 18  
 McCarthy, Anna Eliza, 22  
 McCarthy, Catharine, 40  
 McCarthy, Daniel, 40  
 McCarthy, David K., 20  
 McCarthy, Dennis, 17, 18, 20,  
     76, 89, 146  
 McCarthy, Edward A., 22  
 McCarthy, Eliza, 17  
 McCarthy, Elizabeth Cayon,  
     22  
 McCarthy, Elizabeth Stack, 13  
 McCarthy, Elizabeth Toole,  
     18, 20  
 McCarthy, Eliza Jane Pierce,  
     17  
 McCarthy, Ellen, 18  
 McCarthy, Ellen E., 22  
 McCarthy, Esther Yates, 22  
 McCarthy, Eugene, 22, 146,  
     219

- McCarthy family, 31, 42  
 McCarthy, Frederic, 22  
 McCarthy, Genevieve, 22  
 McCarthy, Grace L., 22  
 McCarthy, Helen, 252  
 McCarthy, James, "Fitz-Mac," 199  
 McCarthy, Jennie Marie, 23  
 McCarthy, Jeremiah, 40  
 McCarthy, Joanna Lynch, 40  
 McCarthy, John, 13, 18, 20  
 McCarthy, John C., 22  
 McCarthy, Kate, 20  
 McCarthy, Mary, 17, 18, 40  
 McCarthy, Mary A., 22  
 McCarthy, Mary B., 19  
 McCarthy, Mary Driscoll, 64  
 McCarthy, Mary E. Kearney, 18  
 McCarthy, Mary R. O'Hara, 22  
 McCarthy, Millicent Carter, 17, 19  
 McCarthy, Nellie Collins, 22  
 McCarthy, Patrick, 123, 240  
 McCarthy, Percy, 20, 22  
 McCarthy, Percy Soule, 15, 17  
 McCarthy, Robert, 17, 22  
 McCarthy, Sallie, 22  
 McCarthy, Sarah, 18  
 McCarthy, Thomas, 12-20, 28, 38, 44, 54, 64, 76  
 McCarthy, Thomas I., 22  
 McCarthy, Timothy, 40  
 McCarthy, William, 18, 123  
 McCarthy, Zollie Bustin, 22  
 McCaslin, John, 77  
 McChesney, Cora, 160  
 McChesney, John, 160  
 McChesney, Sarah Taft, 160  
 McClain, William, 281  
 McClaughry, Richard, 254  
 McClosky, Cardinal, 17  
 McClure, James, 263  
 McClure, Sam, 228  
 McCormick, James, 124  
 McCormick, James Augustus, 129  
 McCormick, Mary Matthews, 129  
 McCormick, Thomas, 129  
 McCrady, Mary, 236  
 McCray, James, 235  
 McCulloch, Amanda, 240  
 McCulloch, Dunbar, 240  
 McCulloch, George, 242  
 McCulloch, Mary, 240  
 McCulloch, Robert, 240, 241, 242  
 McCullough, James, 123  
 McDaniels, Benjamin, 227  
 McDaniels, Bridget, 226, 227  
 McDaniels, Caroline B., 227  
 McDaniels, Edgar B., 227  
 McDaniels, Eliza A., 227  
 McDaniels, Emily B., 227  
 McDaniels, George W., 227  
 McDaniels, John, 226  
 McDaniels, John Nelson, 227  
 McDaniels, Julia A., 227  
 McDaniels, Mary, 227  
 McDaniels, Polly Hawkins, 227  
 McDaniels, Richard H., 227  
 McDaniels, Timothy, 226  
 McDermott, Catharine, 33, 84  
 McDermott John, 33  
 McDermott, Joseph, 77  
 McDermott, Mary, 33  
 McDermott, Thomas, 220  
 McDonald, James, 133  
 McDonald, Joanna Doyle, 133  
 McDonald, John, 127  
 McDonald, Margaret Gallavan, 127  
 McDonald, Mary Griffin, 127  
 McDonald, Tatiana, 133  
 McDuffee, James, 227  
 McDuffee, Ruth, 227  
 McEvers, 263  
 McEvoy, Mary, 49  
 McEvoy, Michael, 49  
 McFall, Charles, 86  
 McFall, Hanna Driscoll, 86  
 McFarland family, 35, 44  
 McFarland, Jane, 29  
 McFarland, Robert, 66  
 McFarland, William, 29, 66  
 McGee, Catharine, 62  
 McGee family, 282  
 McGee, James, 52  
 McGee, John, 281

- McGee, Patrick, 267-269  
 McGinnis, Bridget, 95  
 McGinnis, Catharine, 95  
 McGinnis, Dora Quinn, 95  
 McGinnis, John, 235  
 McGinnis, Stephen, 95  
 McGlocklan, James, 251  
 McGough, James, 219  
 McGough, Margaret, 219  
 McGovern, Mary, 171  
 McGovern, Mrs., 187  
 McGovern, Roger, 199  
 McGowan, H. W., 77  
 McGowan, Michael, 219  
 McGown, John, 254  
 McGrath, Catharine, 135  
 McGrath, Harold, 111, 146  
 McGrath, John, 135  
 McGrath, Margaret, 115  
 McGrath, Margaret Garrity, 115  
 McGrath, Mark, 115  
 McGrath, Mary Hennessy, 135  
 McGrath, Mrs., 111  
 McGrath, Redmond, 135  
 McGrath, Thomas, 146  
 McGraw, Alice, 178  
 McGraw, Anna, 161  
 McGraw, Bridget Murphy, 36  
 McGraw, Daniel, 36  
 McGraw, Ellen, 36  
 McGraw, John, 36  
 McGraw, Mary Murray, 161  
 McGraw, Matilda, 36  
 McGraw, Patrick, 161  
 McGraw, Peter, 36  
 McGraw, William, 36  
 McGrory, Mary, 236  
 McGuire, Ambrose, 182  
 McGuire, Ann, 43  
 McGuire, Anna, 50  
 McGuire, Bernard, 171  
 McGuire, Bridget Degnan, 171  
 McGuire, Cusack, 180  
 McGuire, Dennis, 180  
 McGuire, Elizabeth Marion, 180  
 McGuire, Esther Devoy, 50, 182  
 McGuire, Francis, 180  
 McGuire, Rev. Francis De Sales, 182  
 McGuire, John, 50, 180, 182  
 McGuire, Martha, 255  
 McGuire, Mary, 180, 182, 255, 294  
 McGuire, Peter, 100, 176, 180  
 McGuire's Bridge, 43  
 McGurk, James, 297  
 McGurn, Jane, 137  
 McHale, Nora Burke, 239  
 McHale, Robert, 239, 240  
 McHarrie, Lydia, 279  
 McHarrie, John, 278-281  
 Machen, William, 242  
 McHugh, Mary, 236  
 Mack, John, 160  
 Mack, Margaret Ellen Burns, 160  
 Mack, Michael, 160  
 Mack, Nano Buckley, 160  
 McKay, Daniel, 234  
 McKay, Henry, 263  
 McKay, Philo, 263  
 McKay, Sally, 263  
 McKay, Seth, 234  
 McKay, Simon, 234  
 McKee, Billy, 275  
 McKee, David, 254  
 McKee, James, 234  
 McKeever, Arthur, 29  
 McKeever, Charles, 29  
 McKeever, Ellen, 29  
 McKeever, Francis, 29  
 McKeever, John, 29  
 McKeever, John Seymour, 29  
 McKeever, Margaret, 29  
 McKeever, Mary Cooney, 29  
 McKeever, Nicholas, 29  
 McKenzie, Alexander, 65  
 McKenzie, Jane, 65  
 McKenzie, Robert, 65  
 McKenzie, William, 65  
 McKeveit Soldiers, 112  
 Mackey, John, 200  
 Mackey, Margaret, 200  
 McKeys, Daniel, 263  
 Mackin, John, 42, 44  
 Mackin, Owen, 42, 44  
 Mackin, Captain Thomas, 6  
 McKinley, Gilbert, 270

- McKinley, Dr. Hays, 269  
 McKinley, Hugh, 270  
 McKinley, Nancy Ladell, 270  
 McKinley, William, 271  
 McKinney, Anne, 235, 236  
 McKinney, John, 235  
 McKown, 282  
 McLaughlin, Andrew, 80  
 McLaughlin, Anne, 131, 132  
 McLaughlin, Anne McKinney, 236  
 McLaughlin, Bridget, 80, 132  
 McLaughlin, Bridget Gavigan, 80  
 McLaughlin, Bridget McLaughlin, 80  
 McLaughlin, Catharine, 132, 236  
 McLaughlin, Cornelius, 236  
 McLaughlin, Edward, 81, 132  
 McLaughlin, Elizabeth, 236  
 McLaughlin, Ellen, 80, 236  
 McLaughlin, Honora Burke, 80  
 McLaughlin, Hugh, 236  
 McLaughlin, James, 235, 236  
 McLaughlin, John, 132, 236  
 McLaughlin, Mary, 80, 132, 236  
 McLaughlin, Mary Casey, 236  
 McLaughlin, Mary McCrady, 236  
 McLaughlin, Mary McGrory, 236  
 McLaughlin, Mary McHugh, 236  
 McLaughlin, Mary McLaughlin, 132  
 McLaughlin, Mary Masterson, 131  
 McLaughlin, Patrick, 81, 131, 132, 240  
 McLaughlin, Peter, 80  
 McLaughlin, Thomas, 80, 124, 131  
 McLaughlin, William, 236  
 McLaury, Richard, 281  
 McLean, Alexander, 70  
 McLean, Dora, 160  
 McLean, James, 124  
 McLean, John, 160  
 McLean, Marie, 175  
 McLean, Mary O'Brien, 160  
 McMahan, Arthur, 52  
 McMahan family, 50, 52  
 McMahan, Frank, 52  
 McMahan, John, 52  
 McMahan, Thomas, 52  
 McMahan, William, 52  
 McManus, Thomas, 127  
 McMechen, Henry S., 269  
 McMenome, Barney, 219  
 McMillen, Asa, 250  
 McMillen, James, 250  
 McMillen, Joseph, 250  
 McMillen, Peter, 250  
 McMullen, 234  
 McMullen, Hugh, 254  
 McMullen, Katy, 234  
 McNally, Dunlap, 240  
 McNally, James, 240  
 McNally, John, 239, 240, 244  
 McNally, Robert, 240  
 McNamara, John, 116  
 McNamara, Julia, 116  
 McNamara, Mary Flannery, 116  
 McNaughton, James, 269  
 MaNaughton, John, 269  
 McNaulty, James, 201  
 McNeill, Charles, 81  
 McNeill, Daniel, 276  
 McNeill, Hanna Doyle, 81  
 McNeill, Patrick, 201  
 McNevin, Dr., 21  
 McQueen, Daniel, 251  
 McQueen, John, 64, 270  
 McQueen, Nancy, 269  
 McQueen, Peter, 251  
 McQueen, Robert, 64, 269  
 McQueen, R. Bruce, 269  
 McSloy, Anna Dunn, 37  
 McSloy, Hugh, 37  
 McSweeny, Edmund, 12  
 McSweeny, Elizabeth, 12, 44  
 McSweeny, Joanna, 16  
 McTee, Bernard, 291  
 McTee, Patrick, 291  
 McVey, James, 220  
 McVey, Joseph H., 220  
 Mahar, Alice M., 221  
 Mahar, Dennis, 199

- Mahar, Esther Doyle, 81  
 Mahar, James, 220,  
 Mahar, Margaret, A., 221  
 Mahar, Mary, 154  
 Mahar, Mary Boyle, 220  
 Mahar, Mary J. Callahan, 221  
 Mahar, Michael, 220, 221  
 Mahar, William J., 81  
 Mahoney, Anna, 41  
 Mahony, Catharine, 23  
 Mahony, Rev. Francis, 23  
 Mahony, Jennie, 151  
 Malay, 124  
 Malay, Alice, 179  
 Malay, Catharine Kelley, 179  
 Malay, Edward, 179  
 Malay, Ellen, 179  
 Malay, Ellen Doyle, 179  
 Malay, Francis, 179  
 Malay, James, 179  
 Malay, John, 179  
 Malay, Michael, 179  
 Malay, Richard, 179  
 Malay, Thomas, 179  
 Malay, William, 179  
 Mallow, 47, 64  
 Maloney, Catharine, 62, 63  
 Maloney, Catharine, McGee,  
     62  
 Maloney, James, 62  
 Maloney, James P., 63  
 Maloney, John, 63  
 Maloney, Louise, 63  
 Maloney, Lucy, 43, 63  
 Maloney, Margaret, 62, 63  
 Maloney, Michael, 43, 47, 62,  
     63  
 Maloney, Patrick, 62, 189,  
     277  
 Maloney, Richard, 67  
 Maloney, Thomas, 63, 123  
 Maloney, William, 63  
 Malorey, Joseph, 254  
 Manahan, Charles, 123, 199  
 Mangan, Bernard, 124  
 Mangan, Bridget, 124  
 Mangan, John, 124  
 Mangan, Martin, 124  
 Mangan, Michael, 124  
 Mangan, Patrick, 124  
 Manley, John C., 115, 124  
 Manlius, 272  
 Mara, Katharine, 33  
 Mara, Margaret Comerford, 33  
 Mara, William, 33  
 Marcellus, 237  
 Marion, Elizabeth, 176, 180  
 Marion, Margaret, 176  
 Marion, Patrick, 176, 180, 292  
 Marriage Records, 163  
 Martin, John, 219, 251  
 Martin, Mr. 77  
 Martin, Thomas, 223  
 Marvin, Isabella Wilson, 282  
 Marvin, Samuel, 282  
 Masterson, Bridget, 206  
 Masterson, Mary, 131  
 Matthews, Mary, 129  
 Matthews, Samuel, 25  
 Matthews, Samuel R., 76  
 Matthews, Vincent, 76  
 Mausoleum, The, 46  
 May, Mrs., 189  
 Mayhew, Harriet, 218  
 Mayo, 99  
 Mead, James, 124  
 Mead, Maurice, 124  
 Meagher, Bridget, 159  
 Meagher, Ellen, 149  
 Meagher, James, 123  
 Meagher, Mary Ann, 159  
 Meagher, Michael, 123  
 Meagher, Thomas, 123  
 Meagher, William, 123  
 Meath, 98  
 Meehan, Michael, 124  
 Melia, Michael, 240  
 Mercer, Dr. Alfred, 88  
 Merryfield, Mary, 222  
 Milestone parish of, 46  
 Millen, James C., 246  
 Millhollen, Henry, 234  
 Miney, John, 219  
 Mitchell, Lydia, 230  
 Mitchell, Maria, 254  
 Mitchell, Mary Lalor, 23  
 Mitchell, William, 230  
 Molloy, Anne Murphy, 116  
 Molloy, Bridget Farrell, 47  
 Molloy, Elizabeth, 157  
 Molloy, Eliza Cosgriff, 157  
 Molloy, John, Esq., 111, 156



- Molloy, John R., 157  
 Molloy, Mary, 157  
 Molloy, Patrick, 42, 47  
 Molloy, Sarah, 157  
 Molloy, Thomas, 116, 214, 216  
 Molloy, William C., 157  
 Monaghan, 99  
 Moncoyne, 180  
 Monen, Bridget C. Hall, 113  
 Monen, Edward L., 113  
 Monen, Jessie, 113  
 Montgomery, 78  
 Montgomery, General Richard, 21  
 Mooney, Barnet, 76  
 Mooney, Bridget, 151  
 Mooney, Daniel, 151  
 Mooney, Donohue and, 68, 69  
 Mooney, Elizabeth, 81  
 Mooney, John, 151  
 Mooney, Margaret, 151  
 Mooney, Mary Curry, 151  
 Mooney, Nancy, 150  
 Mooney, Sarah, 151  
 Moor, William, 223  
 Moore, "Cabbagehead," 48  
 Moore, Charles, 266  
 Moore, David, 256  
 Moore, Ebenezer, 202  
 Moore, Henry, 76  
 Moore, Isaac, 262  
 Moore, James B., 79  
 Moore, Josiah, 266  
 Moran family, 201  
 Moran, John, 124  
 Morehouse, Ellen, 222  
 Morgan, Catharine, 100  
 Morgan, Thomas, 76, 254  
 Morrell, Frederick, 37  
 Morrissy, John, 123  
 Morse, Arethusa, 259  
 Mosely, Lucy, 145  
 Moyston parish of, 94  
 Mulherin, Bernard, 66  
 Mulherin, James, 66  
 Mulherin, John, 66  
 Mulherin, Patrick, 66  
 Mulholland, Charles, 274  
 Mulholland, Daniel, 275  
 Mulholland, Jennie, 275  
 Mullon, Charles, 242  
 Mulroy, Agnes I. Dolan, 239  
 Mulroy, Bridget Roach, 239  
 Mulroy, Edward, 239  
 Mulroy, Emmet, 239  
 Mulroy, Francis, 239  
 Mulroy, Leo, 239  
 Mulroy, Patrick, 239  
 Murphy, Ann, 114, 199  
 Murphy, Anne, 35, 116  
 Murphy, Antoinette, 36  
 Murphy, Bridget, 36, 199  
 Murphy, Catharine, 36  
 Murphy, Cornelius, 199  
 Murphy, Dennis, 199  
 Murphy, Ellen, 36  
 Murphy, Francis, 264  
 Murphy, Mrs. Hoag, 35  
 Murphy, James, 33, 34, 35  
 Murphy, Jeremiah, 199  
 Murphy, John, 80, 123, 141, 199, 276, 277  
 Murphy, Katharine King, 119  
 Murphy, Margaret, 35  
 Murphy, Martin, 199  
 Murphy, Mary, 36  
 Murphy, Mary Elizabeth, 23  
 Murphy, Mary Farrell, 34  
 Murphy, Mary McCarthy, 18  
 Murphy, Matthew, 18, 141  
 Murphy, Michael, 199  
 Murphy, Michael C., 123  
 Murphy, Patrick, 119, 124  
 Murphy, Roger, 42  
 Murphy, Sarah Shaunessy, 80  
 Murphy, Thomas, 34  
 Murray, Bridget McLaughlin, 132  
 Murray, Catharine Doyle, 29, 33  
 Murray, Daniel, 66  
 Murray, Edward, 39  
 Murray, James, 66  
 Murray, John, 124  
 Murray, Julia, 151  
 Murray, Mary, 161  
 Murray, Mary Lynch, 39  
 Murray, Margaret, 237  
 Murray, Michael, 29, 33, 66, 132  
 Murray, Thomas, 29, 33

- National Guards, The, 139  
 Neal, Mary, 105  
 Nesbit, James, 227  
 Nesbit, Nancy Wallace, 227  
 Nesbit, Robert, 227  
 Nesbit, William, 227  
 Nesdle, Patrick, 181, 199  
 Nesdle, Philip, 199  
 Nesdle, Thomas, 199  
 Neville, Catharine, 30  
 New Birmingham, 219  
 New Englanders, 27  
 Newton, Richard, 125  
 Nicholson, Bridget Kearney, 124  
 Nicholson, Catharine, 144  
 Nicholson, Elizabeth, 283  
 Nicholson, Mary A. McGuire, 144  
 Nicholson, Peter, 144  
 Nicholson, Stephen, 124  
 Nicholson, William, 125
- Oak Orchard, 25  
 O'Blennis, John, 8, 293  
 O'Blennis, Kate VanVleck, 8, 47  
 O'Brien, Anne, 132  
 O'Brien, Mrs. Anthony, 195  
 O'Brien, Bridget O'Connell, 63  
 O'Brien, Catharine, 63  
 O'Brien, Cornelius, 276  
 O'Brien, Daniel, 26, 30, 63, 67  
 O'Brien, Ellen, 63  
 O'Brien family, 283  
 O'Brien, John, 63, 132, 199, 276, 277  
 O'Brien, Margaret, 63  
 O'Brien, Margaret Kingsley, 63  
 O'Brien, Margaret O'Meara, 132  
 O'Brien, Mary, 160  
 O'Brien, Maria Gallagher, 63, 67  
 O'Brien, Matthew, 125, 199  
 O'Brien, Michael, 125, 199  
 O'Brien, William, 26, 30, 63  
 O'Connell, Bridget, 63  
 O'Connell, Eliza, 153  
 O'Connell, John, 153
- O'Connell, Kate, 123  
 O'Connell, Michael, 123  
 O'Connell, Patrick, 123  
 O'Connor, Bernard, 235  
 O'Connor, Nancy, 235  
 O'Connor, William, 235  
 O'Donnell, Rev. James, 54, 264  
 O'Donohue, Cornelius, 145, 201  
 O'Donohue, Rev. Francis, 54  
 O'Farrell, Caroline, 228  
 O'Farrell, Catharine, 228  
 O'Farrell, David, 228  
 O'Farrell, Dinah, 227  
 O'Farrell, Elihu, 228  
 O'Farrell, Esther, 228  
 O'Farrell, Francis A., 228  
 O'Farrell, Henry, 228  
 O'Farrell, John W., 228  
 O'Farrell, Maria, 228  
 O'Farrell, Mr., 245  
 O'Farrell, William, 227, 228, 263  
 O'Farrell, William M., 228  
 O'Hara, Rev. James, 153  
 O'Hara, Mary R., 22  
 O'Herin, Daniel, 123  
 O'Herin, Honora Welch, 123  
 O'Herin, James, 130  
 O'Keefe, 232  
 Oley, Charles E., 161  
 Oley, Emma Burns, 161  
 Oley, James, 161  
 Oley, Martha Clancy, 161  
 Oliphant family, 26, 112  
 O'Meara, Margaret, 133  
 O'Neill, Ann Dalton, 53  
 O'Neill, Cornelius, 53  
 O'Neill, Elizabeth Passmore, 53  
 O'Neill family, 35, 50, 57, 67  
 O'Neill, Francis, 53  
 O'Neill, George, 53, 57, 67  
 O'Neill, Graham, 53  
 O'Neill, Hanna Welch, 50, 53  
 O'Neill, Henry, 53  
 O'Neill, James, 53, 67, 135  
 O'Neill, Johanna Ryan, 134  
 O'Neill, John, 52, 53, 275  
 O'Neill, Lucinda Freeman, 53

- O'Neill, Lucy Basseter, 53  
 O'Neill, Mary, 53  
 O'Neill, Mary Jane Brady, 53  
 O'Neill, Mary Sitz, 53  
 O'Neill, Matthew, 53  
 O'Neill, Peter, 44, 50-54  
 O'Neill, Thomas, 32  
 O'Neill, William, 53  
 Onondaga, 167  
 Onondaga, Towns of, 77  
 Organ, A Travelling Church,  
     182, 294  
 Oswego, Cannonading at, 293  
 Otisco, 255  
 Owen, Daniel, 228  
 Owen, David, 258  
 Owen, Joel, 77  
 Owen, Lydia, 229  
 Owen, Polly Ann, 229  
 Owen, Thomas, 251  
 Owen, Timothy, 229  
  
 Padbury, Hanna, 214  
 Pale, The, 140  
 Paltz, Albert J., 82  
 Paltz, Grace Leslie, 82  
 Parkinson, Bridget Masterson,  
     206  
 Parkinson, Cora E., 206  
 Parkinson, Katharine A., 206  
 Parkinson, Margaret Ahern,  
     206  
 Parkinson, Mary E., 206  
 Parkinson, Mary Gaherty, 206  
 Parkinson, Patrick, 206  
 Parkinson, Richard, 206  
 Passmore, Elizabeth, 53  
 Peak, John, 251  
 Peltier, Frederic DeNoyers, 23  
 Peltier, Jennie Marie Mc-  
     Carthy, 23  
 Peltier, Paul, 23  
 Pendergast, Adelaide Lynch,  
     39  
 Pendergast, Andrew J. L., 41  
 Pendergast, Charles, 39  
 Pendergast, Edward, 41, 130,  
     140  
 Pendergast, James, 39  
 Pendergast, J. W., 41  
 Pendergast, Louise Lynch, 39  
  
 Pendergast, Mary, 130  
 Pendergast, Mary Lynch, 41  
 Pendergast, Nicholas, 41  
 Pendergast, Patrick, 123  
 Pendergast, Peter, 130  
 Pendergast, P. H., 41  
 Pendergast, Sarah, 41  
 Pendergast, Sarah Rogers, 123  
 Peters, Nicholas, 102  
 Petty Abuses, 113  
 Phalen, Anastasia, 116  
 Phalen, Daniel, 125  
 Phalen, Patrick, 125  
 Phillips, Jane, 120  
 Phillips, Nelson, 70  
 Pierce, Eliza Jane, 17, 22  
 Pierce, Hanna Withington, 22  
 Pierce, Parker H., 22  
 Pilltown, 171  
 Plunkett, James, 201  
 Pollock, Catharine Hunter, 263  
 Pollock, Elizabeth Cameron,  
     263  
 Pollock, John, 263  
 Pollock, Joseph C., 263  
 Pompey, 260  
 Powell, Ann, 239  
 Powell, Bernard, 239, 240  
 Powell, Clara Dolan, 239  
 Powell, Daniel, 254  
 Powell, Frank Dolan, 239  
 Powell, John H., 239  
 Powell, Leo, 239  
 Powell, Mary Ann Dolan, 239  
 Powell, Sarah Dolan, 239  
 Power, Lawrence, 181, 199  
 Powers, Anna Gallagher, 67  
 Powers, James, 67  
 Powers, John, 199  
 Powers, Mary, 159  
 Powers, Samuel, 251  
 Preston, Ann, 201  
 Price, Eliza, 217  
 Prout, Father, 23  
 Prunty, Elizabeth, 81  
 Purcell, Daniel, 240  
 Purcell, Mary, 212, 214, 217  
  
 Queens County, 98  
 Queenstown, 206  
 Quigley, Agnes, 118, 119

- Quigley, Anna Walsh, 119  
 Quigley, Catharine, 118  
 Quigley, Catharine O'Brien, 116  
 Quigley, John J., 117, 118  
 Quigley, John T., 119  
 Quigley, Julia E., 118  
 Quigley, Julia McNamara, 118  
 Quigley, Kate, 42  
 Quigley, Katharine Julia, 119  
 Quigley, Martin, 118, 119  
 Quigley, Mary, 118  
 Quigley, Mary Foy, 119  
 Quigley, Mary Kippley, 119  
 Quigley, Mary Murphy, 119  
 Quigley, Mary Rosenberg, 119  
 Quigley, Patrick, 118, 119  
 Quigley, Simon, 118  
 Quigley, Thomas, 116  
 Quigley, Thomas W., 118, 119, 298  
 Quinlan, Catharine McCabe, 224  
 Quinlan, Daniel, 219, 220  
 Quinlan, David, 124  
 Quinlan, Dennis, 219, 220  
 Quinlan, Ellen Theresa Sheedy, 220  
 Quinlan, Helen, 220  
 Quinlan, John, 220  
 Quinlan, John Michael, 224  
 Quinlan, Mary, 220  
 Quinlan, Mary Bowes, 219, 220  
 Quinlan, Mary McCabe, 124  
 Quinlan, Mary Ryan, 219  
 Quinlan, Patrick H., 224  
 Quinlan, Thomas, 220  
 Quinn, Ellen Shanahan, 171  
 Quinn, Rev. Francis J., 171  
 Quinn, Jeremiah, 125  
 Quinn, John, 125, 171  
 Quirk, Martin, 219  
  
 Radigan, John, 140  
 Rafferty, Dominick, 125, 128  
 Rafferty, Margaret Farrell, 128  
 Rafferty, Mary Hughes, 128  
 Randall, Ellen Campbell, 149  
 Randall, James, 139  
 Randall, Mary, 149  
 Randall, Richard, 149  
  
 Read, Thomas, 234  
 Ready, Andrew, 125  
 Ready, Ann, 41  
 Ready, Ann Kennedy, 41  
 Ready, Ellen, 255  
 Ready, Patrick, 125  
 Ready, William, 41  
 Reagan, James, 187  
 Reagan, Nancy, 150  
 Reddin, Michael, 125  
 Reed family, 283  
 Reed, Hiram, 232, 253  
 Reed, Hugh, 258  
 Reed, Martha Glass, 253  
 Reed, Richard, 203  
 Reed, William, 251  
 Reidy, Bridget Long, 239  
 Reidy, John, 147  
 Reidy, John J., 149  
 Reidy, Margaret E., 149  
 Reidy, Mary, 149, 239  
 Reidy, Maurice, 147, 149  
 Reidy, Patrick, 147, 149  
 Reidy, Sarah, 149  
 Reidy, Sarah McGrath, 147  
 Reidy, Simon, 147, 149, 239  
 Religious Services, 15  
 Repentant in Haste, 298  
 Riley, Calvin, 77  
 Riley, John G., 276  
 Riley, Margaret Driscoll, 65  
 Riley, Patrick, 7  
 Riley, Terence, 65  
 Ringwood, Mary, 75  
 Rivalry, County, 95  
 Roach, Bridget, 239  
 Roberts, Ada, 264  
 Robbins & Callaghan, 275  
 Roche, Percy McCarthy Dissell, 22  
 Roche, Peter A., 22  
 Roder, Charles Joseph, 216  
 Roder, Edward, 216  
 Roder, Ella Leyden, 216  
 Roder, Ella Louise, 216  
 Roder, Frank, 216  
 Roder, Marie, 216  
 Roder, Valentine, 214, 216  
 Rodgers, John, 78  
 Rodgers, Mr., 66  
 Rogers, Anne, 123

- Rogers, Bridget, 123  
 Rogers, Catharine, 123  
 Rogers, Hugh, 77, 122  
 Rogers, James, 281  
 Rogers, John, 77, 123, 124  
 Rogers, Margaret, 124  
 Rogers, Matthew, 124  
 Rogers, Robert, 281  
 Rogers, Sarah, 123  
 Rogers, the Shoemaker, 124  
 Rogers, Winifred, 129  
 Rosenberg, Mary, 119  
 Roscommon, 99  
 Rowland, John, 36  
 Rowland, Ellen Murphy, 36  
 Russell, Ella Cody, 240  
 Russell, Jonathan, 264  
 Russell, Lieutenant, 78  
 Ryan, 125, 199, 201  
 Ryan, Ada C. Fyler, 126  
 Ryan, Bertha, 118  
 Ryan, Bridget Howard, 126  
 Ryan, Catharine, 131, 135  
 Ryan, Catharine Cronin, 134  
 Ryan, Catharine McGrath,  
     135  
 Ryan, Catharine Quigley, 118  
 Ryan, Catharine Sweeny, 118  
 Ryan, Charles, 112  
 Ryan, Charles J., 118  
 Ryan, Charles R., 118  
 Ryan, Edward, 135  
 Ryan, Edward J., 118  
 Ryan, Edwin, 118  
 Ryan, Ellen, 135  
 Ryan, Elizabeth Lawless, 135  
 Ryan family, 201  
 Ryan, Frances, 135  
 Ryan, George, 112  
 Ryan, Honora, 134  
 Ryan, James, 219  
 Ryan, Johanna, 134  
 Ryan, John, 115, 133, 134  
 Ryan, Julia Elizabeth, 118  
 Ryan, Katharine, 50  
 Ryan, Katharine Estella, 118  
 Ryan, Lawrence, 124, 126  
 Ryan, Leonard, A., 118  
 Ryan, Mary, 135  
 Ryan, Mary Agnes, 118  
 Ryan, Michael, 112, 115  
 Ryan, Michael Lawless, 136  
 Ryan, Peter Lawrence, 126  
 Ryan, Thomas, 134, 135  
 Ryan, T. Frank, 118  
 Ryan, William, 135  
 St. Columbkil, Chapel of, 295  
 St. John the Baptist Church,  
     23, 28, 54  
 St. John, Luther, 266  
 St. John, Polly Joy, 266  
 St. Leger, Julia, 116  
 St. Patrick's Day, 107  
 St. Vincent de Paul Society,  
     103  
 Salina, 6  
 Salt Boiling, 62, 74  
 Salt Point, 6, 55  
 Salt Pointers, 56  
 Sammons, Charles, 144  
 Sammons, Nellie Daly, 144  
 Sampson, Bessie, 217  
 Savage, Anna, 75  
 Savage, Catharine Louise, 86  
 Savage, Daniel, 251, 281  
 Savage, John, 75  
 Savage, Margaret, 75  
 Savage, Mary, 75  
 Savage, Mary Ringwood, 75  
 Savage, Mr., 263  
 Savage, Richard, 75  
 Sayles, John, 177  
 Scanlon, Dennis, 40  
 Scanlon, Mary, 40  
 Schemel, Mary, 170  
 Scotch-Irish, 285  
 Scott, Miss, 159  
 Scott, Thomas, H., 269  
 Scull parish of, 85  
 Sedgwick, James, 20  
 Sedgwick, Mary B. McCarthy,  
     19  
 Sennit, Bridget, 25  
 Seymour, Mary, 117  
 Shanahan, Catharine, 171  
 Shanahan, Edward, 171, 172  
 Shanahan, Ella, 172  
 Shanahan, Ellen, 171  
 Shanahan, Ellen Tobin, 171  
 Shanahan, Helen C. Becker,  
     172

- Shanahan, James, 171  
 Shanahan, John, 171, 172  
 Shanahan, Kate, 172  
 Shanahan, Margaret Carey,  
     172  
 Shanahan, Mary, 171  
 Shanahan, Mary E., 172  
 Shanahan, Nora, 171  
 Shanahan, Thomas, 171  
 Shandon Bells, 23  
 Shannon, Hannah, 251  
 Shannon, James, 66  
 Shannon, John, 28, 62, 66  
 Shannon, Libbie, 66  
 Shannon, Mary, 66  
 Shannon, Michael, 251  
 Shaunessy, James, 80  
 Shaunessy, Johanna, 80  
 Shaunessy, Margaret, 80  
 Shaunessy, Mary, 80  
 Shaunessy, Mary Bustin, 79  
 Shaunessy, Mary Hennesy, 80  
 Shaunessy, Mary Shaunessy,  
     80  
 Shaunessy, Patrick, 79  
 Shaunessy, Sarah, 80  
 Shaunessy, Thomas, 80  
 Shaw, Elijah, 282  
 Shaw, George H., 249  
 Shaw, Henry, 249  
 Shaw, James, 228  
 Shaw, John, 249  
 Shaw, Samuel, 234  
 Shea, John, 256, 277  
 Shea, Maurice, 125  
 Shee-bog, 43  
 Sheedy, Ellen Theresa, 220  
 Sheedy, Mary Daly, 220  
 Sheedy, John, 220, 277  
 Sheehan, Thomas, 187  
 Sheldon, Agnes Doyle, 81  
 Sheldon, Miss, 253  
 Sheldon, Ransom, 81  
 Sheridan, Bernard, 125  
 Sherry, Eliza, 219  
 Shields, Jane, 264  
 Shields, John, 264  
 Shields, Patrick, 264  
 Sins, Two Hated, 165  
 Sisson, James, 76  
 Sitz, Mary, 53  
 Skaneateles, 231  
 Slattery, James, 28, 65  
 Slattery, Nancy, 65  
 Slattery, Penfield, 41  
 Sligo, 99  
 Slogan, The, 56  
 Small, Ellen Burke, 219  
 Small, John, 219  
 Small, Julia Burke, 219  
 Small, Thomas, 219  
 Small-pox Incident, 296  
 Smith, Flora E. Burns, 120  
 Smith, Fred, 22  
 Smith, Grace L. McCarthy, 22  
 Smith, Laura B., 100  
 Smith, Lyman C., 120  
 Soper, Louise, 262  
 Soule, Percy, 17  
 Spafford, 226  
 Split Rock, 167-199  
 Stanton, Amos, 78  
 Stanton, Isaac, 77, 78  
 Stanton, Patrick, 125  
 Stanton, Rufus, 78  
 Stapleton, John, 140  
 Stapleton, Mary, 140  
 Start, Alice, 200  
 Stevens, Marie, 254  
 Stevenson, Dr. Archibald, 276  
 Stewart, Captain William, 17  
 Stimson, James, 44, 67  
 Stone Hall, parish of, 79  
 Story of Kitty, The, 288-290  
 Stratton, Sarah, 41  
 Strong, Colonel John M., 278  
 Sturdy Pioneers, 51  
 Sullivan, 199  
 Sullivan, Agnes L., 104  
 Sullivan, Ann, 255  
 Sullivan, Anna M., 104  
 Sullivan, Charles M., 104  
 Sullivan, Cornelius F., 104  
 Sullivan, Cornelius J., 103, 104  
 Sullivan, Dennis, 101, 103, 104  
 Sullivan, Ellen, 103  
 Sullivan, Francis, 104  
 Sullivan, Hanna, 45  
 Sullivan, Jeremiah, 103, 124  
 Sullivan, Gen. John, 6, 223  
 Sullivan, Lawrence D., 104  
 Sullivan, Katharine M., 104

- Sullivan, Margaret, 104  
 Sullivan, Margaret Tracy, 103,  
 104  
 Sullivan, Mary, 103, 104  
 Sullivan, Mary Sullivan, 101  
 Sullivan, Mary V., 104  
 Sullivan, Mary Welch, 103  
 Sullivan, Michael, 206  
 Sullivan, Nancy Faulkner, 223  
 Sullivan, Dr. Napoleon B., 223  
 Sullivan, Richard, 223  
 Sullivan, Sarah E., 104  
 Sullivan, Sarah Fogarty, 103,  
 104  
 Sullivan, Theresa Betts, 223  
 Sullivan, Thomas J., 104  
 Sullivan, Timothy, 140  
 Sullivan, William J., 104  
 Summers, Annie E. Donovan,  
 122  
 Summers, Mrs. Davis, 122  
 Summers, Elizabeth, 121  
 Summers, Harriet Hunt, 122  
 Summers, Mary, 121  
 Summers, May E., 122  
 Summers, Moses, 112, 121, 122  
 Summers, Peter, 121  
 Summers, Thomas, 121  
 Summers, Thomas H., 122  
 Summers, William, 112, 121,  
 122  
 Sunderlin, Horace, 253  
 Sunderlin, Margaret Glass, 253  
 Swampers, The, 56  
 Sweeny, Catharine, 150  
 Syracuse, 72  
 Syracuse House, 17  
  
 Taft, Sarah, 160  
 Tallman, Elizabeth Donnell-  
 son, 217  
 Tallman, James, 214, 217  
 Tallman, Jenny, 217  
 Tallman, Mary Leyden, 214,  
 217  
 Tallman, Rose, 217  
 Tallman, Sarah, 217  
 Tallman, William, 217  
 Tappan, Gabriel, 279  
 Tappan, Lydia McHarrie, 279  
 Tara, 140  
  
 Tator, Fred I., 223  
 Tator, James M., 223  
 Tator, Polly Geary, 223  
 Taylor, Patrick, 181, 190, 199  
 Teague, Elmina, 204  
 Teague, Jane Ann, 204  
 Teague, Jemima, 204  
 Teague, Jesse, 203  
 Teague, Maria, 204  
 Teague, Peggy, 204  
 Teague, William, 204  
 Tehan, Margaret F., 133  
 Templeberry, 218  
 Templemore, 153  
 Temple Patrick, parish of, 46  
 Three River Point, 267  
 Thurles, 105, 219  
 Thurston, George F., 87  
 Thurston, Helen, 87  
 Thurston, Helen Borden, 87  
 Tipperary, 99  
 Tipperary Town, 109  
 Tipplon, Emma, 112  
 Titus, Eliza McCarthy, 17  
 Titus, Colonel Silas, 17, 18  
 Tobin, Ann Sullivan, 255  
 Tobin, Bessie, 255  
 Tobin, Cornelius, 255  
 Tobin, Ellen, 171, 255  
 Tobin, Ellen Ready, 255  
 Tobin family, 257  
 Tobin, James, 255  
 Tobin, Joanna Kinney, 255  
 Tobin, John, 255, 266  
 Tobin, Julia, 255  
 Tobin, Kate, 255  
 Tobin, Martha McGuire, 255  
 Tobin, Mary, 255  
 Tobin, Mary Butler, 66  
 Tobin, Mary Hickey, 255  
 Tobin, Mary McGuire, 255  
 Tobin, Michael, 66, 252  
 Tobin, Patrick, 255, 277  
 Tobin, Richard, 251, 255  
 Tobin, Sarah, 255  
 Tobin, William, 255  
 Toll, Sarah Eliza, 253  
 Toole, Anna Cronly, 18  
 Toole, Elizabeth, 18  
 Toole, Katharine, 84  
 Toole, Thomas, 18

- Toomey, Ann Haley, 115  
 Toomey, Patrick, 115  
 Town, Anna McCarthy, 22  
 Town, John J., 22  
 Town, Mary Savage, 75  
 Town, Sylvester R., 75  
 Tracy, John, 103  
 Tracy, Margaret, 103  
 Tracy, Mary, 133  
 Tracy, William, 133  
 Tragedy, A Canadian, 106  
 Tragedy, An Averted, 30  
 Tralee, 37, 127  
 Trainor, Bryan, 219  
 Trim, 140  
 Tucker family, 201  
 Tucker, Peter, 199  
 Tullamore, 48  
 Tully, 258  
 Turner, Barbara Leyden, 217  
 Turner, James M., 217  
 Tyrone, 99  
 Tyrrell, Roger, 125  
  
 U. S. Navy, 38  
 Upstreeters, The, 56  
  
 Van Buren, 278  
 Van Loon, Cynthia Frisbee, 41  
 Van Loon, M. Louise, 41, 42  
 Van Schaick, Colonel, 6  
 Van Vleck, Isaac, 7, 8, 66  
 Van Wie family, 283  
 Veith, Anna Best, 200  
 Vrooman, Jane, 159  
  
 Walch, Anna, 119  
 Walch, John, 228  
 Walch, Mary, 228  
 Walch, Peter J., 149  
 Walch, Sarah Reidy, 149  
 Walker, Ann, 271  
 Wall, John, 77  
 Wallace, John, 227, 228  
 Wallace, Matilda, 227  
 Wallace, Nancy, 227  
 Walsh, John, 232, 233  
 Walton, Anna, 212  
 Walton, Anna Maria, 214, 217  
 Walton, Bessie Sampson, 217  
 Walton, Charles, 76  
  
 Walton, George, 212  
 Walton, George William, 215,  
     217  
 Walton, Maria Jane, 215, 217  
 Walton, Mary Purcell, 213,  
     214, 217  
 Walton, Thomas, 212, 213, 214,  
     217  
 Walton Tract, The, 73  
 Ward, Maurice, 199  
 Ward, Thomas, 246  
 Ward, William, 275  
 Waterford, 99  
 Watson, Mrs., 196  
 Webb, James, 76, 77  
 Webster, Ephraim, 76  
 Welch, 44  
 Welch, Anna Laura Lighton, 84  
 Welch, Captain, 231  
 Welch, Comer, 254  
 Welch, Daniel, 103  
 Welch, David, 231  
 Welch, Elizabeth, 115  
 Welch, Hanna, 50  
 Welch, Harry, 50  
 Welch, Honora, 123  
 Welch, Ira, 224  
 Welch, Joanna, 125  
 Welch, Mary, 103  
 Welch, Samuel, 231  
 Welch, Walter, 84  
 Welch, William, 281  
 Weldon, Elisha Fitzsimmons,  
     218  
 Weldon, Mr., 218  
 Well, Jesuit, 34  
 West, Alonzo, 36  
 West, Ellen Murphy, 36  
 Westmeath, 98  
 Wexford, 98  
 Wexford Boys, 32  
 Whalen, John F., 157  
 Whalen, Martin, 125  
 Whalen, Sarah Molloy, 157  
 White, John, 39  
 White, Lucy Lynch, 39  
 Whiting, Nate, 57  
 Whitney, Bertha, 81  
 Whitney, Elisha, 82  
 Whitney, Helen Forman, 82  
 Whitney, Margaret, 82



- |  |   |
|--|---|
| Wickham, Bridget McDaniel, 227<br>Wickham, George D., 227<br>Wicklow, 98<br>Wilkinson, Agnes Dunn, 37<br>Wilkinson, Richard, 37<br>Wilson, Almira, 202<br>Wilson, Elizabeth, 282<br>Wilson, Isabella, 282<br>Wilson, James, 282<br>Wilson, John, 282<br>Wilson, Joseph, 224, 281, 282<br>Wilson, Martha, 282 | Wilson, Robert, 273, 274, 282<br>Wilson, William, 222, 224<br>Wood, Thaddeus, 25<br><br>Yarns, 288<br>Yates, Esther, 22<br>Yore, Michael, 44<br>Young, Henry, 77<br>Young, John, 272<br><br>Zett, Catharine A. A. Lynch,<br>41<br>Zett, George J., 41 |
|--|---|









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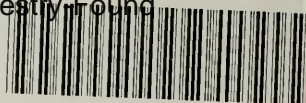
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