

Chapter 5: Annotated Summary of Research Visit to Co. Donegal, Northern Ireland, and Dublin, May 2010

by Deborah L. Rotman and Rhiannon Duke

The summer 2010 field season began with a research trip to Árainn Mhór, Co. Donegal, Northern Ireland (Ulster Province), and Dublin to explore archival and other resources of potential relevance to the project. The notes from that exploration are summarized in this section.

Research activity while on Árainn Mhór

Gallagher, B. and A. Gallagher. 2004. *Arranmore Links, National Library of Ireland, Taisce Árainn, Teoranta, Dublin.*

p. 5: “When they could afford it, many Arranmore people emigrated to America. One member of the family got a loan, usually from a shopkeeper, walked to Derry 60 miles away and went on the Derry boat. The journey lasted two weeks at least, in miserable conditions in the steerage. As the boat passed a few miles off Arranmore lighthouse it was not unusual to go out in a small boat and board midstream.

“Beaver Island, and later Chicago, was the first place that most Arranmore people headed for. To this day their descendants are still to be found on Beaver. The first family member who went out earned passage for the remaining members and for relations.”

The bulk of the text is organized by surname with a plethora of genealogy information. It could be a very useful acquisition for the project. Bill Cashman of Beaver Island Historical Society appears to have been a collaborator.

p. 7—“In 1927 the parish church in Kincasslagh burned to the ground and with it went the local records for Templecrone parish, which includes Arranmore.”

“It was the custom to name the first son after the paternal grandfather and the second son after the maternal grandfather. This often led to a multitude of boys with similar names. For example, there were 13 Phil Boyles, all cousins, and all named after the same grandfather or great grandfather...e.g., Charlie Mickey Charlie Hughdie Gallagher was the Charlie, the son of Mickey, grandson of Charlie, great-grandson of Hughdie Gallagher.”

p. 8—“When a child died very young the next child of the same sex might get the same name.”

Other descriptors:

Og = oge = young or junior

Mór = more = old or senior or big

Beag = little or junior

Rua = ruadh = red haired

Bán = bawn = white or blonde hair

Dubh = dhu = black/dark (haired)

Wee = small or junior

Some versions of commonly used names:

Rose = Rosha = Rosie

Con = Connie = Condy = Conchubhar = Cruthar

Wendy = Mandy

Oona = Una = Winifred

Manus = Maney

Roonie = Rory = Ruaidhri = Rodger = Roderick = Roddy

Owen = Eoin = Eoghan = Eoghainin = John = Owenie = Johnny = Johndy = Johndan = Jack = Seán

Aodh = Hugh = Hughie = Hughdan = Hughd = Hughdie

Maura = Máire = Mia = Mhia = Mary

Sara = Sarah = Soracha = Saraha

Grace = Gracie = Grania = Grainne

Bridget = Biddy = Brid = Breid = Bridin = Brideen
Dan = Den = Danny
Kitty = Kate = Katie = Katherine = Caitriona = Christina
Madge = Maggie = Madgie = Margaret = Peggy = Meabha = Maeve=Maighread=Mairead
Sophia = Sobha
Anthoin = Anthony = Tony
Pat = Paddy = Padraic = Pdraig = Paidin = Paudeen = Padeen

p. 49—“Tommy Thomas Boyle was married to Grace, surname unknown. All his family emigrated to Beaver Island and Tommy himself spent some years there. In fact, the manner of his departure for Beaver is part of Arranmore oral tradition.

“He wore a homespun suit and a knitted gersey, hobnailed boots and sou’wester (oilskin hat). Apparently he forgot to wash his face before leaving home and he just stepped onto the stream at Gortgarra and completed his ablutions. “You go home,” he advised his son Joe who was seeing him off, “and put some seaweed on the sally garden, I’m going to America,” and off he went, quite unconcerned about what must have been a hazardous enough journey in those days.” (no date of this story available).

Tommy’s Family:

- Joe Tommy Boyle, married 14 February 1888
 - Brigid Manus Coll of Cloughcor (daughter of Manus Coll and Mary Gallagher)
- Tom Joe Tommy Boyle
- Mary Joe Tommy Boyle married Mike Bonar of Dungloe
- Hannah Joe Tommy Boyle married a McDowell
- Kate Tommy Boyle married Jack Sabha Boyle

[Etc. = The genealogy is fantastically complicated. See the original text for more details.]

p. 86—Mick Charlie McCauley was drowned in Beaver Island (no date given). His parents were Anna Johnny Rua Early and Charlie Sean McCauley of Aphort. Anna’s parents were Johnny Rua Early and Nora Eamonn Doalty Gallgher.

p. 170—Map that shows Pollawaddy

*Note—The text contains many general references to emigrating to the USA, a fair number of specific references to Chicago, but very few specific mentions of Beaver Island.

p. 219—The local midwife was known as “the handy woman.”

p. 226—poorhouse in Glenties, Co. Donegal

p. 229—new landlord replaced Marquis Conyngham in 1847 names Walter Charley (or known as Charlie Beag to the Islanders) of Belfast

p. 229—Arranmore given status as its own Poor-law district under the Poor-law Act

p. 231—mentions relief provided by the Quakers in 1847—“The Albert” and “The Scourge” government steamers from Liverpool that brought food to Arranmore and the coast of Donegal
-report written by William Bennett in March 1847 (but full citation not provided)

p. 238—“Irish immigrants settled on America’s Beaver Island before the Mormon occupation, only to be driven off in 1852.”

p. 238—“Several were in the 80-man mob that ‘swept the Beavers clean’ in 1856, creating a vacuum that pulled in new residents, many of whom were Irish from Arranmore.”

p. 243—207 families in 1823 living on Arranmore—105 with stock, 102 without stock; total of 135 cows, 55 horses, 356 sheep. (Pollawaddy is not listed as a townland).

O’Callaghan, T. 2006, Oileán Árainn Mhóir/ Arranmore Island, Comharchumann Oileán Árain Mhóir, Browne Printers Ltd., Letterkenny, Co. Donegal.

- p. 2—“Many of the first islanders sent to Beaver Island by the landlord John Stoupe Charley, were from [the townland] of Poolawaddy.”
-Irish spelling *Poll a’ mhadaidh*
- p. 16—also mentions the RIC (Royal Irish Constabulary) barracks in Pollawaddy
- p. 24—mentions “Monk Gibbons,” a famous author who wrote about Arranmore
- p. 92—2nd Marquis of Conyngham ran estate in mid 19th century; main agent was John Benbow, his subagent was Francis Forester (who lived in Roshire Lodge, Burtonport)
-estate sold to John Stoupe Charley of Finnaghy, Belfast on 29 June 1849 (which contradicts the 1847 date cited in the other text)
- p. 94—in 1847, all subtenants were evicted (March 1851, 160 subtenants total)
-80 taken by boat to Donegal Town; 80 taken to Burtonport and then traveled by land to Derry; set sail for Canada on the ship “Countess of Arran” in late March 1851
-they arrived in Quebec on 5 June 1851
-a second ‘batch’ of them appear to have sailed from Londonderry on “The Deborah,” which arrived in Quebec on 30 May 1851
-From there they moved to Toronto and Montreal
- p. 96—those who were sent to Donegal Town never sailed as the ship never arrived; they were left to fend for themselves and their fates are unknown
-John Stoupe Charley remained landlord until his death in 1878/ His family left the island in 1893, when the Irish Land Commission bought the island from the Charley family and the land was returned to the tenants. (Interestingly, in between there, in 1884, was when the Quakers assisted 96 people in emigrating from Arranmore directly to Beaver Island)
- p. 100—“In the late 1840s, prior to the arrival of the Irish, a Mormon colony had been set up in Beaver [...] In 1848, a year after Strang had discovered Beaver Island, he brought his followers to the island and set about establishing his Mormon kingdom. The Mormons took control of the island and its surrounding waters by forcing its inhabitants to leave. They were in control for the following eight years until 1856. Strang became unpopular for his practices; polygamy being one of them. He was attacked by two of his own people and later died from his injuries.”
- p. 106—spoke “Gaelic” including the second generation; in 1866 an Irish-speaking priest was appointed; a Catholic Church had been build on Beaver Island in 1860

Conversation with Séamus Bonner, Director of the Arranmore Community Center

Séamus mentioned several possible informants: John O’Hara (Charlie O’Hara’s brother), Andrew Early (Jerry’s dad)—Séamus will send a transcription of an interview with a Beaver Island family, Ann Walsh (has done work with genealogy and is currently working on a book), Philly-the Glen-Boyle, Tony Gallagher, John O’Hara (Charlie O’Hara’s cousin), Billy Shannon. He also pointed out on a map where the Pollawaddy townland is. Séamus said that he does not know of many recorded stories. Michael Daley, the editor of the *Donegal Democrat*, would be a good person to contact in order to get the word out that we are looking for family stories. Other resources to check out include the website Donegalhistory.com as well as the Donegal Historical Society. They produced a Donegal Annual with an article titled, “Beaver Island: The American Arranmore.”

Ask John O’Hara about letters sent back from Beaver Island.

Séamus referred to a book written by an American woman who traveled around Donegal during the Famine, including a visit to Arranmore in the late 1840s. She wrote reports describing the conditions on the ground and later published them in a book, which is now out of print.

Transcription of our conversation

(19:07)

DR: “So Séamus, would those early emigrants during the Famine and in the 1880s that were assisted by the Quakers, would they have retained contacts back home? Or would they have had either no means or not enough family back here?”

SB: “Well they probably would’ve had family I would say. And I know writing was difficult. Some of them might not have been educated up until, because they left very young to work. You know, the seasonal migration. There was regular seasonal migration here from the island to Scotland for harvesting, the different harvests, potatoes. They’d be sort of migrant laborers. That happened up until my father’s time. He was away, like they left school when they were 12 or 13. Went away to work for the summers.”

DR: “Why Scotland?”

SB: “Well Scotland is pretty close to here, first of all. There used to be a boat leaving from Derry. And, I suppose, there’s always been a strong connection between Ireland and Scotland. It’s physically close and I suppose they’re pretty similar in their ways as well, the Scottish and the Irish. But they would’ve been working on farms in the east of Co. Donegal as well. It’s an area called the Lagan Valley. Again, they would go for a part of the summer and then they would come back and cut turf and plant potatoes and whatever else needed to be done at home.

“But there were hiring fairs in the bigger towns where you would go and you’d be hired off for part of the year. It was a hard enough life. Andrew (Early) will be able to fill you in on more of the details. It was a little before my time.

(21:38)

“Even today, there are still people where the dad is working in London. He might come home every few weeks. That’s quite common now because there’s still a lack of employment in the County overall. And I suppose it’s a necessity, really. It’s been done for a long time, I suppose. People don’t think as much of it as they might do elsewhere. It’s the same in a lot of areas on the West Coast. Achill Island as well. There’s a strong connection between Arranmore and Achill because they would’ve been migrating to the same areas in Scotland. And then they would meet there and they’d be marrying.”

DR: “Because they were going by boat?”

SB: “Well, they were going to the same sort of regions, where the work was, and they would meet there. Mickey, who works here in the Community Center, his dad used to organize a lot of the seasonal migration. He’d take squads away for the harvest and the planting. He might be able to fill you in. I’m just trying to think, specific to Beaver Island, which families were...the O’Haras, you know, John. There’s two John O’Haras, they’re cousins, and they live over in Pollawaddy as well.”

DR: “And Philly the Glen would be perfect too because there are lots of Boyles on Beaver Island.”

SB: “Yeah, he’s got relatives on Beaver Island as far as I know.”

DR: “There are lots of Gallaghers on the Island as well. Are there Gallaghers here?”

SB: “Oh yeah, there are, yeah.”

(23:43)

DR: “Who might I speak to?”

SB: “That depends. I’d need to check which Gallagher branches. Have you seen *Arranmore Links*? I’ll get you a copy.”

(26:02)

DR: “It’s hard to imagine, I know that there’s a tradition of when a family member would emigrate to America that they would earn the passage for subsequent family members to come. It’s a little hard to imagine, though, that that would’ve been the system on Beaver Island because it seems like they would’ve been really engaged in subsistence agriculture. But do you know if that was, it might’ve taken a long while, but do you know if that was a trend here as well?”

SB: “I think it was. Even more than the money, though, the sort of network of supports as well. You know, when people arrived over, they might’ve had a job waiting for them or they put a good word in for them or something. If they were fishing on the lake, they might’ve had a place for them on a boat. Something like that. Rather than going over without knowing anybody. I think the sort of cluster of Islanders, it works the

same way still, like in Chicago. If people are going over there, you'll have family and friends that'll help you out if possible."

DR: "Can you tell me more about the connection to Chicago?"

SB: "Yeah, well, again, I think that sort of predates, I could be wrong but, the Beaver Island one. Probably because it was one of the bigger cities and you would've had work."

Séamus mentioned a book by someone named Duffy, from Inishfree, who wrote a book on the early days of emigration and the sequence of where they went and what they did.

(28:04)

SB: "It was the railroads, I think, that were one of the jobs that navvies were doing, not only in the States but in the UK as well. And the tunnels, as I mentioned earlier, when they were building hydroelectric schemes after the war. Sort of specialists in that kind of work. And again, they were sort of close-knit. It was dangerous work and you had to trust the people that you were sort of working along with. I think because there were sort of family units, it was harder to sort of break into that kind of work unless you knew somebody."

DR: "I know in South Bend, many of the Irish laborers had originally come as part of the canal building and then stayed in South Bend rather than continuing on working on the project. There's a long history of construction in Ireland."

SB: "Well, I suppose it was sort of semi-skilled labor. It didn't happen overnight, you know. They probably built the connections and the name over the years."

(29:28)

DR: "Was that preferred to fishing, to do construction?"

SB: "Probably one of the big attractions to it was that it was dangerous work, so it was well-paid in comparison to fishing."

DR: "Well, arguably fishing is dangerous work as well."

SB: "It is, yeah. Plus, you're away from home. A lot of them would stay at camps... Actually I just thought of another name who worked on the hydroelectric: Tony Gallagher. He would be a good person to talk to. It was dangerous, but it sort of suited the migrant aspect of it where you could come back, you know, and do what needed to be done at home. Digging the crops or cut the turf, that sort of a thing."

(33:06)

DR: "So what kind of traditions, Séamus, would have gone with the Islanders? What kind of defines Arranmore? Is there something about this island that is unique?"

SB: "A lot of it would sort of center around the language, Gaelic. Maybe storytelling, music as well, would've been strong. Particular to the island now, I'm just trying to think of what would be totally unique to here. I mean, there are sort of stories, it was not that long ago since Irish was spoken/was heard on Beaver Island. But I wouldn't have the facts and figures. Have you spoken to some of the Islanders up there?"

DR: "Yes, actually, I've been working with some of there as well. Bill McDonough is one of my contacts. Bill Cashman, of course, of the Historical Society there. The Historical Society is actually one of our partners for the excavation this summer... But I figured, while I had the chance, I would come a visit Arranmore and see what I could learn about this place so that while we're there, looking for parallels... What you say about language is one of the reasons I'm very interested in Beaver Island as a research project because language is culture. From what I've been able to tell, from the 1850s up until 1903 or so, it was almost exclusively Irish was the spoken language, every day, business transactions, that sort of thing. And it wasn't until the Beaver Island Lumber Company came in in the very early 20th century, they brought with them Polish and German workers where English became widely spoken."

Séamus was not personally aware of any stories in the local repertoire, but he was almost certain that John (O'Hara) and local historians would know of plenty. He also mentioned that the traditions of storytelling and visiting houses are less common now with other forms of entertainment like television and the internet.

Pete Sweeney was a songwriter who lived in Chicago in the 1950s and 60s. Anna Gallagher made a CD of his songs about Arranmore. Pete also did a radio interview with Raidió na Gaeltachta. His son, Patsy Sweeney, lives on Arranmore and would be another good person to contact.

In reference to the religious practices of Arranmore Islanders, Séamus explained that the Church would have had a lot of influence on Irish society during the period in question (1880-1910). To provide a possible explanation as to why Mass attendance was so low on Beaver Island, Séamus suggested that the immigrants might not have wanted to get back into that same system. When Dr. Rotman mentioned accounts of Beaver Island's similarity to the "Wild West," Séamus suggested that the low Mass attendance "might have been a throw back. They might've been rebelling against authority just because they still would've been under British rule here in those years. And maybe the Church was a sort of authority as well. Plus, islands in general are usually a wee bit, a different mentality than the mainland. They think that those rules don't really apply as much here, as they would on the mainland."

(44:39)

In response to Dr. Rotman's inquiry about healthcare on Arranmore, Séamus explained that there would have been midwives as well as a doctor named Dr. William Smythe. He lived in Dungloe but he had his own boat to get to Arranmore. He had a regular clinic but he would also come in times of crisis.

(47:09)

Dr. Rotman referenced islands like Inis Airc off the coast of Co. Galway that were evacuated by the government due to inaccessibility during bad weather. Séamus explained that during the 1950s there was an official government scheme to relocate some islanders to the mainland. Inishfree and Rutland (where some Beaver Islanders came from) are now completely abandoned, except for one or two residents. During this time, however, there was no initiative to relocate residents of Arranmore to the mainland because it was one of the better islands in terms of access and facilities. In fact, Arranmore was one of the first places in the county to get electricity (ca. 1955).

(52:00)

While discussing emigrants' attachment to the homeland, Séamus mentioned the tradition of the American Wake and how the event truly might have been the last time an emigrant's family would have seen them. However, in the 1970s and 80s, travel between America and Ireland was much easier and emigration was not nearly as final.

(56:28)

Dr. Rotman inquired about the agricultural cycle, specifically if there were certain times of the year when Arranmore islanders would not have been able to fish. Séamus explained that due to weather and smaller boats (max. 25 feet), fishing was indeed seasonal work. Additionally, a lot of the fishing was herring fishing, which come up at night to follow the plankton. Séamus referred to an article called "The Silver Harvest," written by Fr. McDermott, a priest who lived on the island. Salmon fishing was also important seasonal work on the island. Islanders also fished crab, but not lobsters because there was no market for them. Finally, Séamus explained that they were not just fishermen. They also planted and harvested crops as well as performed migrant labor in order to have money to buy tools and shoes.

(1:02:00)

During a discussion about visiting houses and drinking, Séamus explained that most islanders would not have gone to pubs because it was too expensive. They would sometimes go on a market day if they had sold an animal. Dr. Rotman asked about póitín and Séamus clarified and said that there were certain houses that

were known for their póitín expertise. They would be the houses that would run out of turf since distilling requires a lot of fuel. He also referenced the book, *Donegal Póitín: A History*, that mentions Arranmore a few times. There were “crackdowns” on póitín production on the mainland, but there “were over 20 stills on the island at one stage.”

(1:02:45)

Dr. Rotman inquired about women’s labor. She referenced the communal aspect of agricultural labor and asked if women would perform other tasks in groups, like knitting. Séamus explained that the women were doing a lot of the agricultural work since the men were often away doing migrant labor in Scotland. He also mentioned an agricultural cooperative, Templecrone Coop., started by a man named Paddy the Coop in the early 1900s. Séamus explained that there was a tailor on Arranmore and most people did not make their own cloth. He said that knitting seemed to happen automatically because the women were so efficient, but to his knowledge, there was not much weaving on the island.

Séamus referred Dr. Rotman to the Day Center on Arranmore, where there are a lot of older residents who might be great informants.

(1:14:00)

Finally, while discussing self-reliance and the local economy on Arranmore, Séamus shared a local turn of phrase that expresses the communal, generous spirit of the island: “The house whose cow has run dry has the most milk.”

(end)

Ua Cnáimhsí, Pádraig. 2009. Róise Rua: An Island Memoir, Mercier Press, Blackrock, Co. Dublin.

Translated by J.J. Keaveny.

p. 19—Róise was the wife of Séamus Mac Grianna—lived near Pollawaddy

p. 21—The Folk Music Society published some of her songs

p. 27—RE: widows and the loss of their spouses “He [Róise’s grandfather] left behind my grandmother and two children and, as we all know, people like her had no income of any kind in those days. It was totally different from the way things are today: no money was available to them—no dole, no pension, no school money, no security, nothing like that at all. No wonder widows were devastated when their husbands died for there was nothing to keep her from the poorhouse and ending their days there. Because of that, many widows tried to find another husband to ward off hunger and starvation for themselves and their children.”

[Róise was born in 1879, so this story was likely from the 1850s or maybe earlier.]

p. 32—Róise recounts how her mother always carried knitting with her—even walking the great distance to the Glenties to visit her husband in the hospital there; knitting was the way to make extra income and “every penny was sorely needed.”

p. 41—Róise’s oldest sister Kitty did not go to school. She was “hired out to earn a few pennies to help my mother bring us up.” [That is, Róise and her sister Máire.]

p. 42—“My mother had her own spinning wheel and that was a great help to us all. Every year she spun the sheep’s wool, and spinning and knitting for us kept her busy throughout the winter.”

p. 46—Róise was nine years old “when I first left school to be hired.”

p. 49—tasks for children: herding the cattle, drawing loads with the donkey in the spring, milking the cows, bedding them, working at the hay or corn in autumn, gathering potatoes

p. 50—“In my childhood, the only people who had watches were the priest, the schoolmaster, a policeman, and the men who manned the lighthouses.”

p. 52—at age 9, Róise’s first job was as a servant girl for cousins in Ilion—she earned 15 shillings for three months work

p. 56—Dr. Smyth “held his surgery in Arranmore once a week”

p. 58—Much of labor was collaborative, i.e., kelp was cut by men, but women contributed by spreading, turning, drying, burning it, etc.; kelp kilns were on the beach

- p. 66—When Róise was sent away to work, her mother sent the following “blessed objects” with her: “rosary beads, a little prayer book she had bought for me at the mission, two little bottles—one with holy water, the other with water from the Doon Well.”
- p. 67—Her mother also sat by the fire “busily stitching a blessed medal and an Agnus Dei onto the clothes I’d be wearing in the land of strangers”
- p. 93—Families would sell excess butter and eggs to purchase tea, sugar, pork, biscuits and other groceries
- p/ 97—Tea not widely consumed: “Tea was a novelty for us; I still remember we had tea after our supper of mashed potatoes only two times a year—Hallowe’en night and on the eve of St. Brigid’s Day, February 1.”

Drive to Poll a’Mhadaidh

Following Séamus Bonner’s directions, Dr. Rotman found Poll a’Mhadaidh. It is north of the ferry port at Leabgarrow. It appears to have its own quay. There are a fair number of ruins there, much like the southern end of the island at Ilion. The main habitation is clearly clustered along the eastern shore, with a few homes scattered up the hillside. The maps seem to bear this out, which makes sense because this shore faces the mainland.

Dr. Rotman visited the graveyard near the church. Most of the interments seems recent—1950s and 60s, and more recent still. There are a few burials at the northern end, western corner from the 1910s.

MacCárthaigh, Crístóir. 2008, Traditional Boats of Ireland: History, Folklore, and Construction, The Collins Press, Cork.

This is a beautifully illustrated book, but somewhat tangential to the project.

Transactions of the Central Relief Committee of the Society of Friends During the Famine in Ireland, in 1846 and 1847, With an index by Rob Goodbody. Dublin by Éamonn de Búrca for Edmund Burke Publisher, 1996.

- Index item Arranmore—no items
- Glenties (workhouse)—no items
- Dunfanaghy—no items
- Emigration—no items
- Templecrone (parish), Donegal—no items
- Scanned complete index, no other promising items
- Skimmed text (500+ pages), no other bits of relevance

Dr. Johnny Duffy in Galway

Dr. Duffy’s aunt Mary was the last Irish-speaking resident on Beaver Island (1960s). Pat Early says the family also has a connection to Chicago. Dr. Duffy spent summers on the island and currently lives in Galway City.

Notes from meeting with Jerry Early, Early’s Pub

- Culture that felt familiar—“closest he would get to home,” not the physical environment, but the people who were like “clones” from home
- Bill’s (McDonough) father-in-law has lots of the old stories from the island (Beaver)
- Connections to Beaver—growing up remembers people from Beaver coming to stay; one-way ticket, Beaver people come looking for something—spiritual
- Island people more stand-offish
- Fishing lifeways would have been really important; as well as faith
- re-watch documentary—more for American-Irish (?) audience than Irish audience

Summary thoughts on visit to Árainn Mhór

When Dr. Rotman spoke to folks about Beaver Island, many remarked that there are not many people/families still around who had direct connections to Beaver. Her feeling is that when families left—

especially in the 19th century—they may not maintained active connections back to Arranmore or perhaps emigrated from the island entirely (some to America, others within Ireland or elsewhere around the world) or perhaps even died out since the mid-19th century. Séamus mentioned high rates of illiteracy, which would have precluded letter writing. Although there appears to have been some chain migration, this may have ended with the Quaker assisted migration of 1884. Discussions of recent and more contemporary migration seems to have been to Chicago.

With regard to maintaining transnational connections, her feeling is that this is a very recent creation. Indeed the twinning ceremony was held in 2000. She suspects that the connection was re-established at that time. This does not diminish the reality that Beaver Island had a strong Irish presence in the late 19th century nor does it lessen the importance of these more recent connections between the islands. It does, however, require a new perspective on the transatlantic connections—which should be viewed as part of the “imagined Ireland” of the diaspora, which are nonetheless profoundly meaningful.

Elsewhere in Co. Donegal

Dunfanaghy Workhouse, Co. Donegal

Visited this attraction as a possible venue/site to see during the week-long cultural study with students. The museum depicts the story of Hannah Herrity (b. 1835 or 1836), a young girl who survived the Famine. The exhibit was very well done for a small museum, but not compelling enough to include in the cultural study, particularly given its somewhat remote location.

Visit to Northern Ireland

Ulster American Folk Park, Co. Tyrone

This is an extraordinarily well done living history museum. It was a bit surreal to see Pennsylvania so convincingly recreated in Co. Tyrone. If we do visit Árainn Mhór, this would be well worth including while we are in the relative neighborhood.

Meeting with Brian Lambkin, Paddy Fitzgerald, and others at Centre for Migration Studies:

This extraordinary center is associated with the Ulster American Folk Park. I had a chance to chat with a group of scholars in residence, who shared their interests in migration studies with me. They offered a variety of potential resources, including those listed below.

Wilson, C. Tenant Land Lease

- But not direct parallel—too closely linked to mainland
- Paddy will send citation

Keough, Willeen (2008) The Slender Thread: Irish Women on the Southern Avalon, 1750-1860. Columbia University Press, New York.

Traces migration from Co. Down to Amherst Island (1820-1860) in Ontario. May be of interest in terms of Island adaptation in North America.

Breathnach, Ciara (2005) The Congested Districts Board of Ireland, 1891-1923: poverty and development in the west of Ireland. Four Courts Press, Dublin.

Seasonal migration—precursor to permanent. Great discussion of conditions in Ireland, i.e., poultry, selling of eggs for additional household revenue; also fishing; a couple of specific mentions to Arranmore; no Beaver Island items

McLaughlin, Jim, ed. (2007) Donegal: the making of a northern county. Four Courts Press, Dublin.

Interdisciplinary essays on the physical and cultural landscapes.

Ó Gráda, Cormac (2006) Ireland's Great Famine: interdisciplinary perspectives. University College Dublin Press, Dublin.

Interdisciplinary collection of essays; none specific to Beaver Island and Arranmore, but could be of general use.

Moran, Gerard P. (2004) Sending out Ireland's Poor: assisted emigration to North America in the nineteenth century. Four Courts Press, Dublin.

Addresses assisted emigration, some specific mentions of Beaver Island and Arranmore. Nothing particularly new, however, could be a useful resource.

Searchable Database at Centre for Migration Studies

-Three hits for Arranmore:

-*Forest Monarch* shipwreck of Monday, 27 November 1848

-Re-opening of Transatlantic Route: Friday, 21 August 1863

-Landlord and Tenant—Ireland

1 July 1881; citing Arranmore as an especially cruel example of landlord/tenant relations

-No hits for Árainn Mhór

-No hits for Beaver Island

-341 hits for Michigan—too many to discern relevance

-No hits for Charlevoix, Michigan

-No hits for South Bend, Indiana

GIS maps with Brian Lambkin

-Dunglow has library with robust resources

-Schools could be key collaborators

-Utility for Beaver Island

Other notes and thoughts

Brian Lambkin and Paddy Fitzgerald (of the Centre for Migration Studies) will be important resources for additional articles, review of manuscripts for publication, and potentially as mentors for students who may be interested in pursuing an internship at either the Centre or the Park.

Conversation with Colin Breen and Wes Forsythe, University of Ulster

Very productive. As historical archaeologists working in Ireland—and particularly with maritime/island/coastal landscapes—they will also be terrific resources as we seek to interpret the material record of Beaver Island. They also provided names of several researchers working on related questions/issues, which we can ferret out independently as follow up with Colin and Wes for more specific citation information.

Conversation with Colm Donnelly and Eileen Murphy, Queen's University-Belfast

Colm is working directly with Irish migration by collaborating with the University of Massachusetts, Lowell on a project in Boston. Colm was also part of early conversations about excavating at Beaver Island. The faculty at Queen's will be excellent partners for student exchange on the historical archaeology of the Irish diaspora as well as great intellectual collaborators for reviewing articles for publication, etc.

Visit to Dublin

Quaker Library, Stocking Lane, Rathfarnham

-Howard Hodgkin = H. Hodgkin

=64/14 Genealogical File

=two hits for Famine

-Letters are 1964; one is from

Mr. C. Hargreaves

202 Heywood Old Road

Bowlee, Middleton Lanes, England

- Working on his M.A. thesis “An economic and social survey of Inishbofin Island (Co. Galway) and Arranmore Island (Co. Donegal)”
- In the box, there is another letter from Edward H. (Ted) Milligan, librarian, Library of the Society of Friends, Euston Road, London NW1 (Euston 3601), which mentions “a volume (MS vol. S. 254) containing 43 copies of letters by and to James Hack Tuke and Howard Hodgkin, 1880-1895, end stress in Ireland and emigration to Australia and Canada”
- Something relevant to Arranmore may be included
 - =no hits on James Dormer
 - =no hits on Mr. Harvey
 - =search for Captain Rutledge-Fair, also yielded no hits
 - = Rev. Father Nugent = no hits

Harrison, Richard S. 2008, *A Biographical Dictionary of Irish Quakers. 2nd Edition, Four Courts Press, Dublin*

- Dormer and Howard do not appear
- nor do Rutledge-Fair or Nugent

Goodbody, Robin B. 1995. *Quaker relief work in Ireland's Great Hunger, Quaker Tapestry Books, Dublin.*

- p. 11—“Jacob Harvey, a Friend in New York” was involved in Central Relief Committee fund-raising efforts in America
- p. 21—He was “the principal contact in America for the relief committees in Britain and Ireland. He also worked long hours with the Irish immigrants who were pouring into New York and he eventually broke his health through overwork and died in the spring of 1848.”
- Clearly this is not the same Mr. Harvey involved in the assisted emigration from Arranmore, but could well be the son or grandson.

Goodbody, Robin B. 1995. *A Suitable Channel: Quaker Relief in the Great Famine, Pale Publishing, Bray, Ireland.*

- Other possible Harveys from the index: James, Joseph, Joshua, Dr. (M.D.) Joshua, Thomas, and William
- Unclear how they may be connected to the Arranmore emigration of 1884, but were active in the CRC (Central Relief Committee) in the late 1840s, so may have also been involved in relief efforts later in the century

Notes from Visit to Quaker Library

The visit was largely unproductive, but it did provide a sound lead for letters in the Friends Library in London that may be relevant.

Archival Research back in South Bend

Preliminary Census summary for Beaver Island—individuals (nativity)

1850—440 inhabitants; 8 Irish (2%)
1860—493; 173 Irish (35%)
1870—287; 125 Irish (44%)
1880—534; 178 Irish (33%)
1900—722; 108 Irish (15%)
1910—929; 89 Irish (10%)
1920—779; 40 Irish (5%)
1930—499; 17 Irish (3%)

Preliminary Census summary—households (dwellings)

1850—77; 0 Irish (0%)
1860—109; 60 Irish (55%)
1870—48; 45 Irish (94%)

1880—84; 81 Irish (96%)
1900—142; 99 Irish (70%)
1910—185; 82 Irish (44%)
1920—164; 69 Irish (42%)
1930—109; 43 Irish (39%)

Preliminary Census summary—families

1850—89; Irish (0%)
1860—109; 60 Irish (55%)
1870—48; 45 Irish (94%)
1880—84; 81 Irish (96%)
1900—142; 99 Irish (70%)
1910—186; 83 Irish (43%)
1920—173; 69 Irish (40%)
1930—114; 43 Irish (38%)

1850—Irish are scattered throughout the island. No household or family even has two people of Irish nativity.

1860—Six vacant homes on the island. The number of dwellings and number of families is the same. There is very definitely clustering of Irish households together and non-Irish households clustering together. Sixty of the 109 families had at least one parent of Irish nativity (55%) of all families.

1870—Number of dwellings also equals the number of families in this enumeration year. Only **three** households/families on the island did not have at least one parent of Irish nativity and the majority of them were both of Irish nativity.

1880—Dwellings again co-terminus with families. Again, only **three** households did not have at least one parent of Irish nativity and for the majority most were both of Irish nativity.

1900—For the first time, the census enumeration includes schedules for the Indian population—120 individuals. These have not been included in tabulations only because they will skew percentages, given that Native Americans were likely living on the island previously and simply not enumerated.

This is also the first census enumeration that shows Peaine Township separate from St. James. The Irish are very much clustered outside the main habitation around the harbor: 82 of the 372 residents of Peaine Township are Irish (22%), whereas only 26 of the 350 residents of St. James Township are Irish (7%); by households 65 of 74 households/families in Peaine Township are Irish (88%) vs. 34 of 68 households in St. James Township (50%).

The demography is definitely changing with more households having only one rather than both parents of Irish nativity. Households where neither parent is of Irish nativity, but all grandparents are, were counted as Irish households; i.e., both parents born in Michigan, but both of the man's parents were born in Ireland and both of the woman's parents were born in Ireland. These are clearly second-generation Irish immigrant families.

1910—The demography continues to shift with the Irish presence continuing to decrease proportionately and the Irish families concentrated in the Peaine Township:

59 of 362 residents Irish (16%)

50 of 76 families Irish (66%)

Compared to St. James Township:

30 of 567 residents Irish (5%)

33 of 110 families Irish (30%)

1920—The trends observed in 1900 and 1910 continue for Peaine Township in this enumeration year, there are:

29 Irish-born among 243 total residents for a total of (12%)

43 Irish families among 62 total families for a total of (69%)

For St. James Township, there are:

11 Irish-born among its 536 total residents for a total of (2%)

26 Irish families among its 111 families for a total of (23%)

The Irish are getting a little harder to see as we get into the third generation. There are families with very clearly Irish surnames—Gallagher, Bonner, McDonagh—but for whom the nativity of the parents and grandparents is Michigan. These families may well still identify as “Irish” even though they are now three generations removed from Ireland.

1930—Interestingly, the place of nativity for the lion’s share of Irish people in this enumeration is “Northern Ireland,” perhaps reflecting Co. Donegal’s inclusion in the Ulster Province or perhaps ambiguity/confusion of Co. Donegal’s place in the new Republic. There are also a handful of references to the “Irish Free State.” But overwhelmingly the immigrants and their parents originated in the north.

Peaine Township had 15 of 170 residents who were Irish-born (9%) and 28 of 45 families who were Irish (62%). St. James Township had 2 of 329 residents who were Irish-born (1%) and 15 of 69 families who were Irish (22%).

Passenger Lists and Ships’ Manifests

Trying to find our emigrants assisted by the Quakers in April/May 1884

= Does not appear to be “Prussian”—arrived in Boston, May 1884. No Michigan or Beaver Island or Buffalo listed intended destination.

= Does not appear to be “Buenos Ayrean”—arrived in Quebec, May 1884. Same as above.

= Also not the “Canadian”—arrived Boston, April 1884. Same as above.

= Also not the “Phonician”—arrived in Boston, May 1884. Same as above.

= Also not the “Corean”—arrived Quebec, May 1884. Same as above.

= Also not the “Scandinavian”—arrived Boston, May 1884. Same as above.

= Also not the “Canadian”—arrived Boston, June 1884. Same as above.

= Also not the “Prussian”—arrived Boston, June 1884. Same as above.

= Nor the “Manitoban”—arrived Boston, June 1884. Same as above.

These passenger lists were re-checked by “Native Country”—Ireland. Still no sign of the Quaker-assisted emigrants. Collier (1976, *Journal of Beaver Island History*) states they landed in Boston; also another group came directly from Arranmore/Rutland in 1866. “Transatlantic Migration 1858-1870” was checked and the names could not be found.

Gallagher Homestead

Summary of occupation per census

1860—Joseph and Mary Warner

1870-1910—John and Margaret Early

1920-1930—Patrick and Mary Early

1880 Beaver Island Census

Could not find John and Margaret Early enumerated.

Based on 1870-1910 censuses, however, John and Margaret would have both been 40 years old; their son Patrick would have been 7; no way to know if there were others in the household.

1900 Beaver Island Census

123/123 Early, John Head; b. 1839; 61 y.o.; m. 32 years; born in Ireland; both parents born in Ireland; emigrated 1866, naturalized citizen; farmer, owns farm (farm schedule 56); cannot read/write; can speak English

Early, Margaret Wife; b. 1836; 63 y.o.; m. 32 years; 2 children; 1 living; born in Ireland; both parents born in Ireland; emigrated 1866; **not** a naturalized citizen; cannot read/write; can speak English

Early, Patrick Son; b. 1873; 17 y.o.; born in Michigan; farm laborer; can read/write/speak English

Transfer of ownership

David Curtis from Government 7/22/1856
to P. and J. McShinley (?) 1/6/1857
to Joseph Warner 10/11/1858
from Mary Warner to John Early 5/1/1882
to Margaret Early (100) 10/15/1888
(100) 4/1/1892
from Margaret Early to John Early (1) 4/5/1910
(Lot 4. At death of 2nd Party. Patrick Early, son of Margaret Early becomes owner. Early cannot sell without consent of Patrick Early.)
from John Early (widower) to Patrick Early (600) 4/29/1912
est. Patrick Early to widow Mary 1/4/1967
from Mary Early to Peter and Dolores Gallagher 4/28/1967
from Gallagher to LTC 6/9/1994

Preliminary Summary of Occupation

David Curtis—1856-1857
P. and J. McShinley—1857-1858
Joseph and Mary Warner—1858-1882 (24)
John and Margaret Early—1882-1912 (30)
Patrick and Mary Early—1912-1967 (55)
Peter and Dolores Gallagher—1967-1994 (27)
Little Traverse Conservancy—1994-present

*Two earliest transactions likely speculation

*Patrick in house with John and Margaret in 1910

More Beaver Island Census Summary

1866 emigrants (from 1900 census)

73/75 Owen Gallagher
87/87 John McCauley
88/90 Owen McCauley
122/124 Peter Greene
123/125 John Early
Margaret Early
8/8 Mary E. Gallagher

*many from 1865-1867; may be misremembering date of emigration as it is self-reported

1866 emigrants (from 1910 census)

none enumerated

1866 emigrants (from 1920 census)

157/166 Owen Gallagher
Hannah Gallagher (wife)

Irish-born residents who could not speak English (from 1900 census)

124/ 126 Catherine Gallagher, MIL of Conn McCauley; age 98; emigrated in 1870, been in US 30 years

81/83 Edward Boyle, FIL of John O'Donnell; age 84; emigrated 1859, in US 40 years

Bridget Boyle, Edwards wife; also 84; also emigrated 1859 and in US 40 years—**both** naturalized citizens

82/84 Bernard O'Donnell; age 72; emigrated 1860, in US 40 years; naturalized citizen; farmer

Frank O'Donnell, Bernard's brother; age 76; emigrated 1852, in US 47 years; naturalized citizen; tailor

83/85 Nancy O'Donnell, wife of Michael; age 52; emigrated 1884, in US 16 years

70/70 Mary Mooney, mother of John Mooney; age 63; emigrated 1863, in US 36 years

74/76 Alice McCauley, wife of James McCauley; age 60; emigrated 1863, in US 36 years
75/77 Catherine Boyle, wife of Daniel Boyle; age 70; emigrated 1851, in US 48 years
40/40 James McCann, head; born in Canada; age 41; emigrated 1876, in US 23 years; naturalized citizen

1884 emigrants (from 1900 census)

83/85 Nancy O'Donnell
84/86 Elizabeth O'Donnell
128/128 Daniel Gallagher
Mary Gallagher
Hugh Gallagher
Annie Gallagher
35/35 Mary Gallagher
40/40 Annie Gallagher

*many from 1883-1885, may be misremembering year of emigration as it is self-reported

1884 emigrants (from 1910 census)

135/135 Daniel Gallagher
Mary Gallagher (wife)
Daniel Gallagher (son)
Hugh Gallagher (son)
Mary Gallagher (daughter)
43/43 Rose McCann
70/70 Frank Miller
153/162 Jos(eph?) McDonagh

Irish-born residents who could not speak English (from 1910 census)

none specifically enumerated as speaking Irish
many left blank
only one foreign language recorded—Danish

1884 emigrants (from 1920 census)

117/120 Isabella O'Donnell
148/ 157 Bridget McCauley

Persons for whom Irish is their "mother tongue" (from 1920 census)

117/120 Isabella O'Donnell, wife of Daniel B. O'Donnell; 56 years; emigrated 1884; naturalized citizen
118/127 Hugh and Anna Boyle; ages 63 and 60; both emigrated 1856; naturalized citizens since 1871
120/129 Hannah Mooney, head; age 67; emigrated 1878; naturalized citizen since 1882
124/133 Barney McCafferty; age 64; emigrated 1863; naturalized citizen since 1884
125/134 Emma O'Donnell, wife of John B. O'Donnell; age 58; emigrated 1867; naturalized citizen since 1875
126/135 Hannah Johnson, head; age 63; emigrated 1873; naturalized citizen since unknown date
128/137 Peter McCauley, father-in-law of Fred Nukumonk (?); age 84; emigrated 1857; naturalized citizen since 1861
131/140 Hugh Boyle; age 88; emigrated 1851; naturalized citizen since 1865
135/144 Bridget Green, head; age 67; emigrated 1851; naturalized citizen since unknown date
148/157 Bridget McCauley, wife of Frank; age 59; emigrated 1884; naturalized citizen since unknown date
149/158 Thomas McDonagh; age 62; emigrated 1880; naturalized citizen since 1884
150/159 Mary Early, wife of Patrick; age 42; emigrated 1885; naturalized citizen since 1889
151/160 John and Mary Malloy; ages 62 and 63; emigrated 1860 and 1870; both aliens
also Thomas Malloy (brother); age 69; emigrated 1860; alien
also Mary O'Donnell (MIL); age 84; emigrated 1867; alien

- 152/161 Hugh Gallagher; age 46; emigrated 1885; naturalized citizen since 1889
also his parents, Dan and Mary Gallagher; ages 85 and 83; also emigrated in 1885; naturalized
citizens since 1889
- 153/162 Jos(eph) McDonagh; age 51; emigrated 1884; naturalized citizen since 1889
- 154/163 Dan and Mary Gallagher; ages 56 and 53; emigrated 1883 and 1910; both naturalized citizens; Dan
since 1891; Mary since unknown date
- 155/164 Phillip and Bridget Gallagher (parents of Daniel P. Gallagher); ages 82 and 77; emigrated both in
1855 and both naturalized citizens since 1865
- 156/165 John Mooney; age 52; emigrated 1871; naturalized citizen since 1898
- 157/166 Owen and Hannah Gallagher; ages both 72; both emigrated 1866; both naturalized citizens since
1870
- 161/170 Catherine Gallagher, wife of John B.; age 65; emigrated 1882; alien
- 32/32 Nora (?) Gallagher, wife of Peter D.; age 43; emigrated 1881; naturalized citizen since 1896
- 36/36 Franics and Bridget Donlery (?); ages 73 and 65; emigrated unknown dates; both aliens
- 46/47 James McCann; age 81; emigrated 1853; naturalized citizen since 1861
- 50/51 Jos(eph?) Donlery (?); age 75; emigrated 1870; naturalized citizen 1876
- 50/52 Anna Donlery, wife of John; age 63; emigrated unknown year; naturalized citizen, but no date given
- 54/57 Bridget McDonagh, wife of Lawrence; age 64; emigrated unknown year; naturalized citizen, but no
date given
- 56/61 Mary Gallagher, wife of William J. Jr.; age 29; emigrated unknown year; naturalized citizen, but no
date given
- 58/63 Mary McCauley, wife of Owen C.; age 48; emigrated in unknown year; naturalized citizen, but no date
given
- 66/72 Rev. Dennis Harper and his niece Nellie Landeck; ages 68 and ??; emigrated 1869 and 1889; both
naturalized citizens; Dennis since 1877; Nellie unknown date
- **Check 1930 for 1866/1884 emigrants as well as Irish-speakers

Beaver Island Community Library

Recordings of Beaver Island Cemeteries, Charlevoix County, Michigan. Compiled by Irene Vander Meulen
Reidsma. (1984) local binding.

*excellent genealogical information

- p. 8— Boner, John; b. Donegal 15 September 1817; d. 3 May 1887 (W Catherine)
Bonner, John; b. Rutland 15 August 1821; d. 26 September 1894
- p. 9— Boyle, Daniel; b. Co. Donegal 15 April 1832; d. 18 December 19??
Boyle, Hannah nee Gallagher, wife of Hugh Boyle; b. 19 June 1830; d. 7 April 1896
Boyle, Patrick P.; b. Auronmore (n.d.); d. 28 June 1903
- p. 11—Early, Margaret, wife of John; b. Runafesta, Co. Donegal 15 August 1834; d. 5 April 1910
Early, Mary; b. 13 March 1877; d. 20 July 1977
Early, Patrick; b. 17 March 1874; d. 11 January 1950
no John Early
no Joseph or Mary Warner
no Peter or Dolores Gallagher
- p. 12—Gallagher, Bernard; b. Ireland 25 January 1840; d. 15 January 1889
Gallagher, Catherine; b. Co. Donegal (n.d.); d. 17 February 1905 (103 years)
- p. 13—Gallagher, Grace A., wife of Cornelius; b. Burtonport, Co. Donegal 5 May 1826; d. 12 June 1910
Gallagher, Hannah, mother, wife of Hugh Boyle; b. Co. Denagale 19 June 1830; d. 7 April 1896
- p. 14—Gallagher, Neil C.; b. Ireland 12 November 1869; d. 18 April 1891
Gallagher, Phillip C.; b. 4 August 1852; d. 19 December 1910 (AOH marker)
- p. 16—Kane, Michael; b. Ireland 29 September 1836; d. 15 January 1901
- p. 19—McCauley, Connell; b. Donegal Col. 15 November 1826; d. 9 January 1902

- p. 20—McCauley, Frank, son of Patrick and Mary; b. Arranmore, Co. Donegal (n.d.); d. 7 July 1886; age 15 years
McDonald, Raymond; b. 8 February 1874; d. 17 May 1908 (AOH)
- p. 21—O'Donnell, Hannah, wife of Michael F.; b. Rutland, Co. Donegal (n.d.); d. 24 May 1868; age 24 years
- p. 22—O'Donnell, Margaret, wife of Bernard, a native of Ireland (n.d.); d. 28 November 1883; age 44 years
- p. 23—Roddy, Mary E., wife of Bernard Gallagher; b. Rutland 5 May 1843; d. 28 July 1903
- p. 27—Boyle, Owen (married), son of Jack Boyle; b. Ireland (n.d.); d. 31 March 1907; age 61 years
- * Copied entire collection from Beaver Island Community Library

Final Thoughts on Beaver Island—June 2010 Visit

- *1852 Mormon Land History—Doney site occupied by “G. Preston”
- * Check out Strang’s *Ancient and Modern Michilimackinac* in reference section of BI District Library
- * The 1852 Greig map shows “G. Preston” as owning the south half of the southwest quarter of Section 35. “D. Adams” is shown as owning the north half.
Our parcel includes the east half of the southwest quarter...or the southeast quarter of the southwest quarter—once owned by “G. Preston.”
- ? Are there records from Alva Cable’s or the North West Trading Company?
- ? Do the Sanborn maps cover St. James?

A Historical Sketch of Holy Cross Parish—Beaver Island, 1860-1985. No other publication date. No page numbers.

- Winter’s ice—crossing by dog and horse sled; took 4-17 hours depending on weather conditions.
- 1832—first recorded Mass said by Fr. Frederic Beraga (missionary career 1831-1868)
- 1832—Fr. Beraga observed eight Indian houses or huts on Beaver Island
 - all of Michigan was Diocese of Cincinnati; 1833 Diocese of Detroit founded; 1857 Diocese of Upper Peninsula and adjacent islands but did not include Beaver; 1882 Diocese of Grand Rapids; 1971 Diocese of Gaylord
- Bishop Beraga first resident pastor;
 - 1860—Fr. Patrick Murray—1866
 - 1866—Fr. Peter Gallagher
 - 1898—Fr. Bruno Torke
 - 1899—Fr. Alexander Zugelder
 - 1907—Fr. Norbert Wilhelm
 - 1913—Fr. Edward Jewell
 - 1921—Rev. Leo McManmon
 - 1928—Fr. Edward Neubecker
 - 1931—Fr. Frank L. McLaughlin

This preliminary archival research has helped to clarify landownership, elucidate the social histories of the two islands, and raised additional questions to be pursued. Archival research will continue throughout the project to clarify existing data and ferret out answers to new questions as they arise.