

# The Ghosts of Glown are Gone

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## Introduction

Gleninchnaveigh is the name of a townland situated just a few kilometers west of the village of Upperchurch in Co. Tipperary, Ireland. Its name on the map is almost longer than the townland itself and it has been occupied by Ryan families for hundreds of years. The turmoil of the past has led to multiple valuations of the land as the new conquerors sought to determine the extent of their prize. This recurring need to account for Irish land has led to the continued existence of the townland names and furnished a beacon for modern day researchers tracing their ancestors back into history.

*Gleninchnaveigh* means “*valley of the meadow deer*”, according to one Gaelic translation. With many of these ancient names, their linkage to the surrounding geography explains the repetition of certain names all over Ireland. Surprisingly, Gleninchnaveigh occurs only once among the approximately 65,000 Irish townland names.

Only 113 acres in size, this townland is associated with five families that have turned up in my research so far. The descendents of one of these families are the present owners and occupy the townland of Gleninchnaveigh, known locally as Glown. Three of the families left Ireland around the time of the Potato Famine and settled in the towns of Pompey and Fabius in Onondaga Co., NY. All those having been fortunate enough to visit both locales have noted the similarity of the terrain in southern Onondaga Co. to that in Upperchurch, Co. Tipperary. The last family on the list has been difficult to trace and the certainty of their existence has begun to fade. The absence of this family from the many records of that time has earned them the name of the Ghosts of Glown.

## The Ghosts of Glown

The usual goal of genealogy is to find an individual or a family. Recently I decided to pursue the opposite approach. In this project my goal was to make a family disappear. An entire family - mother, father and nine children - ALL GONE, like they never existed at all. In fact, that was the source of the problem. The family had never really existed in the first place. They were a “distorted image” of another family and over the years they had acquired a quasi existence of their own. This family existed in the shadows, in those records where uniqueness was impossible to determine. In the end, they were even said to have been buried in the same cemetery as the real family, who had been the source of their quasi existence. Of

course, in keeping with the shadowy nature of their existence, they had no grave markers.

They began in the shadows, before 1829, before the parish records of Upperchurch had commenced. They were out there, among the poor Irish families, suffering the violence between landlord and renter brought on by a people emboldened with their recently gained religious emancipation. The fire in the Four Courts Building, in Dublin, during the Civil War in 1922 destroyed all the census records of Ireland prior to 1901. This left the tax and valuation records as primary sources to track the populations of Ireland. These head of household records created the perfect place for a family to hide.

Once you become a believer you could see them in many places because you wanted to see them. If you couldn't quite see them it could then be argued that some records were missing, they came in through Canada or any of the other convenient excuses that are offered when persons are not found in the records.

In the church records, separated by years, and partially disguised by the different handwriting of the various individuals entrusted over the years with this now fragile and very important book, was the trail of baptisms. These church records would bring the family out into the light for closer inspection. The children would be their undoing. In retrospect, these records were also the source of their creation.

### **Finally Seeing the Pattern**

While comparing the lists of children from both Ryan families I had constructed two columns and listed the children in each column chronologically, by birth order. The Ryan (1) family had been reconstructed from U.S. records based on the work of Dick Barr, Pat Bird and Karon Hamilton. Thomas Ryan (1) had been misplaced in my list and upon correcting this mistake there was a visual alignment of the names that, while not perfect, drove home the impression that these were the same family. There were too many similarities: the parents' names, the association with Gleninchaveigh, and the birth order of the identically named children.

After identifying the names Jeremiah and Darby as common variations of each other and similarly with Judy and Johanna the birth order for six of the children in both families were the same. While the actual dates vary somewhat, the baptismal dates are probably the most accurate with the census derived birth years for the Ryan (1) family being less accurate. Regardless, the similar birth order sequence of names is the most important finding here.

In the end, after a long search, the only evidence for a second Philip and Margaret Ryan family were the stories of their existence and a set of Upperchurch baptismal records. It was easy to describe the possibility of their existence but it has proven difficult, if not impossible, to positively establish their existence. In this paper I will demonstrate that these baptismal records do not belong to the second Ryan (2)

family. There never was a second family. They were created with the decision that the Upperchurch Ryan baptismal records did not belong to the first Ryan (1) family.

Along the way it was determined that the Ryan (1) family was living in the townland of Knockervoula (Knockcurraghbola) in 1829 and they were still there in ~1850 at the time of the Griffith's Valuation. This townland is located on the southern border of Glown where both Philip and Margaret Ryan (1) were born. Their son, Edmond, married Mary Lee from Knockcurraghbola. So it appears that they were born in Gleninchaveigh and then moved south to the next townland.

## **The Gleninchaveigh Families**

### Edmond McGrath & Mary Ryan

They were the McGraws of Truxton. Their third child, son John W. McGrath, was born in June 1844 in Gleninchaveigh. The family was living with Mary's brother Jeremiah Ryan in Gleninchaveigh at the time of the baptism. Mary and Jeremiah's parents were 1<sup>st</sup> cousins of John Ryan and Eleanor Kennedy below.

### Roger Ryan and Bridget Dwyer

They were the Ryans of Cuyler. Roger was a sibling to either Phillip or Margaret. The evidence for this relationship is a marriage dispensation between grandchildren. Roger and Bridget are buried in Immaculate Conception Cemetery, Pompey, NY in the same plot as a son (Edmond) of Phillip and Margaret. This might be the Rody Ryan who was a witness at the marriage of Edmond McGrath and Mary Ryan. A Rody Ryan was also a sponsor at the baptism of Judy Ryan, daughter of Phillip (1) Ryan and Margaret Ryan. This is further evidence that Phillip (1) and Phillip (2) are one and the same person.

### Phillip Ryan (1) and Margaret Ryan

They were the Ryans of Fabius. Both were Ryans and both were born in Gleninchaveigh. They are buried in Immaculate Conception Cemetery, Pompey, NY. The immigration of this family is described in detail on page 7 - *Phillip and Margaret Ryan (1) Family - Arrivals*

### John Ryan and Eleanor Kennedy (of Glentroe)

Occupants of Gleninchaveigh in 1828 (Tithe Applotment). GG-grandparents of the Con Ryan family – current occupants of the townland of Gleninchaveigh.

### Philip Ryan (2) and Margaret Ryan

Very similar to the first Phillip (1) in that the names are the same - a Ryan married a Ryan. Upperchurch parish records linked them to this townland. Their son Patrick was baptized at Upperchurch on Dec. 19, 1843 while family

residence was Gleninchaveigh. These records will be shown to belong to the Ryan 91) family.

The first two families settled in Central New York around 1850. The first Phillip Ryan (1) family came to Pompey in Central New York in the spring of 1855. The John Ryan family remained in Ireland and his descendents still occupy the townland of Gleninchaveigh. Originally, the second Philip Ryan (2) family was known to exist only through a list of baptism records from the Upperchurch parish records. In June 2000 one of their children (Patrick) was linked to the townland of Gleninchaveigh.

Recently some information has come to light that indicates the second Philip Ryan (2) family also came to the U.S. According to this source, they originally settled in a more westerly location in New York State. This source also stated that they later came to central New York and were buried in the Immaculate Conception Cemetery, Pompey, NY, but their graves did not have any grave markers. They were supposedly buried near the fence that at one time separated the Protestant portion of the cemetery from the Catholic portion.

The birth years on this page are the original 2000 numbers from Dick Barr and Pat Bird

## The Original Phillip Ryan Family

### Phillip Ryan

b. ~1788 in the townland of Gleninchaveigh, Upperchurch par., Co. Tipperary, Ireland  
 d. May 10, 1858 Originally buried in Old St. Mary's Cem., Syr, NY. Re-interred in Immaculate Conception Cem., Pompey, NY in Dec. 1879.

### = Margaret Ryan

b. ~1790 in the townland of Gleninchaveigh, Upperchurch par., Co. Tipperary, Ireland.  
 14 children – 1865 Fabius Census  
 d. 1879  
 bur. Immaculate Conception Cem., Pompey, NY

### = Dennis Ryan

b. 1818, Ireland

### = Johanna (?) (1)

mar. in Ireland

### = Julia Moen (2)

mar. on Oct. 13, 1855 at the Church of the Assumption in Syracuse, New York

### = Edmond Ryan

b. May 1819, Ireland  
 bur. Immaculate Conception Cem., Pompey, NY

### = Mary Lee

of Knockcurraghbola  
 mar. on March 7, 1848 at Upperchurch  
 bur. Immaculate Conception Cem., Pompey, NY

### = Philip Ryan

b. 1820, Ireland

### = Johanna Egan

mar. August 11, 1849 at Assumption Church, Syracuse, NY

### = Thomas Ryan

b. Apr 1821, Ireland

### = Mary Kerwin

mar. in ~1857 in Wisconsin

### = Anna (Emma) Ryan

b. ~1830, Ireland

### = Jeremiah Burke

mar. on Feb. 19, 1855 at St. James, Cazenovia  
 Witnesses: Edmond and Maria Ryan

### = John Ryan

b. ~1833, Ireland  
 d. Oct. 6, 1859  
 Bur. Old St. Mary's Cemetery, Renwick Ave., Syr., NY

### = Mary Cosgrove

mar. on Nov. 4, 1855 at St. James, Cazenovia  
 Witnesses: Anthony Ryan and Maria Kane

### = Mary Ryan

b. ~1834, Ireland  
 d. July 15, 1891

### = James Grady

mar. on Feb. 12, 1858 at St. James, Cazenovia  
 Witnesses: Edmund Shea and Johanna Ryan

### = Lawrence Ryan

b. Mar. 1835, Ireland

### = Anna Ryan

mar. October 29, 1854 at St. James  
 Witnesses: Anthony Ryan and Maria Stapleton.

### = Bridget Ryan

b. ~1836, Ireland

### = Lawrence Barry

mar. ~1855 (Record NOT in St. James)

### = Jeremiah Ryan

b. ~1836, Ireland

### = Bridget Gooley

mar. ~1855

### = Patrick Anthony Ryan

b. Mar. 16, 1841, Ireland

### = Catherine Heffernan

mar. Feb. 20, 1873 in Pompey

### = Johanna A. Ryan

b. ~1842, Ireland

### = John Young

mar. on Feb. 8, 1864 at Cazenovia.  
 Witnesses: Rodger Ryan and Maria Ryan

## Phillip and Margaret Ryan (1) Family - Arrivals

Year	Name	DOB	Age	Arrival Uncertainty	Arrival Year Source
1847	Dennis Ryan <sup>(3) (#)</sup>	1818	29		Letter from son
1848					
1849	Philip Ryan <sup>(8) (#)</sup> Ann (Emma) Ryan <sup>(1)</sup>	1820 1828	29 21	Bef 1850	mar. Aug. 11, 1849 in Syracuse 1855 Pompey RT 5 Yrs
1850					
1851					
1852					
1853	Lawrence Ryan <sup>(4)</sup> Thomas Ryan <sup>(3) (#)</sup>	1834 1837	19 16		1855 Fabius RT 2 Yrs. To Wisconsin by March 1857
1854	Mary Ryan <sup>(4)</sup>	1832	22		1855 Pompey RT 1/2 Yrs.
1855	Phillip Ryan <sup>(2)</sup> Margaret Ryan <sup>(2)</sup> Johanna Ryan <sup>(2)</sup> Patrick Ryan <sup>(1)</sup> Edmond Ryan <sup>(2)</sup> Mary Lee <sup>(2)</sup> Jeremiah Ryan <sup>(5)</sup> John Ryan <sup>(6) (#)</sup> Bridget Ryan <sup>(7) (#)</sup>	1795 1799 1843 1845 1825  1836 1833 1836	60 56 12 10 30  19 22 19	       ~ 1855 ~ 1855	1855 Fabius RT 1/6 Yrs. 1855 Fabius RT 1/6 Yrs. 1855 Fabius RT 1/6 Yrs. 1855 Pompey RT 3 Yrs (Months). 1855 Fabius RT 1/6 Yrs. 1855 Fabius RT 1/6 Yrs. 1855 Fabius RT 1/4 Yrs. mar. Nov. 4, 1855 Cazenovia mar. ~1855 - Lawrence Barry

All ages are referenced to a census as described below and then set to the person's age in the year of their arrival in the U.S.

(#) Not found in the 1855 NYS Census for the Onondaga Co. towns of Pompey or Fabius and all of the eight wards of the city of Syracuse..

(1) Emma Ryan, husband Jeremiah Burke and her brother Patrick Ryan were living together – 1855 Pompey census

(2) Living together in Fabius – 1855 census. Mary Lee was the wife of Edmond Ryan. Edmond Ryan was a witness at the wedding of his sister Emma and Jeremiah Burke on Feb. 19, 1855. This would imply he must have arrived prior to March 1855 contrary to the 1855 census.

(3) Dennis went to Wisconsin before Dec. 1857. Thomas was in Wisconsin by March 1857.

(4) Mary living with Lawrence and Ann Ryan – 1855 Fabius census

(5) Jeremiah was single and living on the Theodore Winegar farm – 1855 Fabius census.

(6) John was not found in the Pompey or Fabius 1855 census. John Ryan wasn't one of the signers of the 1866 farm sale. There was a John Ryan buried in the old St. Mary's Cemetery, on Renwick Ave., in Syracuse. He died on October 6, 1859, at age 24. His gravestone bore the inscription he was a "Native of parish Upper Church, Co. Tipperary."

(7) Bridget was not found in the Pompey or Fabius 1855 census. However, she was married to Lawrence Barry during that year even though the record of their marriage has not been found.

(8) Philip was not found in the 1860 census for the entire U.S. Perhaps he had died by then. This would explain why he was not one of the signers of the 1866 sale of the Ryan farm in Fabius.

The ages of the individuals above were referenced to the ages found in the 1855 NYS census for Onondaga Co. towns of Pompey and Fabius. Dennis, Philip, Thomas, John and Bridget Ryan were not found in the 1855 census. Dennis' birth year was left at the original value, 1818; Philip's birth year was referenced to the 1850 census; Thomas' birth year was furnished by Karon Hamilton; John was left at the original value; Bridget's birth year was referenced to the 1860 census.

## Philip Ryan

An additional son of Phillip and Margaret Ryan was found in the records of the Church of the Assumption (Dick Barr) on the north side of Syracuse. Philip Ryan married Johanna Egan on August 11, 1849. His parents' names were given in the marriage record, which was an unusual but very welcome event. Without that information it would not have been possible to link this Philip with Phillip and Margaret Ryan (1). Philip's birth year was calculated from his age found in the 1850 Onondaga Co., town of Fabius census. The final record related to Philip was the baptismal record for his son James, born on July 27, 1858 and baptized on Aug. 22, 1858 in the St. James (Cazenovia) records.

## Patrick Ryan

This is an attempt to explain the 3-year residence time given for 10 year old Patrick Ryan in the 1855 NYS census. This would have put him in Pompey almost 3 years ahead of his parents and with no obvious siblings that could have traveled with him.

- Phillip and Margaret Ryan could have come to the U.S. earlier in the 1850s than previously thought, with their youngest children Patrick (b. 1845) and Johanna (b. 1843). The 1/6 yr (2 month) residence time in the 1855 census might reflect their return to Fabius.
- An alternative, and more probable explanation, is that Patrick's 3-year residence time in Pompey was an error and that it should have been 3 months. This would allow Patrick to have arrived with his parents, Phillip and Margaret Ryan (1), his brother Edmond and his wife Mary Lee Ryan and siblings Johanna and Jeremiah in about March 1855, just three months prior to the 1855 NYS census. Initially they might have all stayed with Phillip and Margaret's daughter Emma and her husband Jeremiah Burke, another former Upperchurch resident. After a month Phillip, Margaret, Edmond, Mary and Johanna moved to Fabius and reported in the census that they had been residents of the town of Fabius for 2 months. Patrick remained with Emma and Jeremiah and reported that he had been in the town of Pompey for 3 years (months?). Patrick's brother Jeremiah went to live on the Theadore Winegar farm in Fabius and reported that he had been a resident of Pompey for 3 months.

## Bridget Ryan and Lawrence Barry

Bridget Ryan (b. 1836) was not found in the 1855 Pompey and Fabius census. She married Lawrence Barry in mid 1855 but the record has not been found at St. James Church, Cazenovia, NY where it was expected to be located. The following information was found on Edward J. Barry, son of Lawrence and Bridget Barry. It helped trace the movement of the family. The source is: *Compendium of History Reminiscence & Biography of Western Nebraska*<sup>1</sup>. It can be found at the following web site: <http://www.rootsweb.com/~neresour/OLLibrary/cofhar/cofh0256.html>

EDWARD J. BARRY.

Edward J. Barry, a successful business man and ranchman of Alliance, Nebraska, has been a resident of Box Butte county for many years past. He is one of the leading old timers of

that locality and has always been foremost in the development of the commercial interests of his community.

Mr. Barry was born in New York state in 1864. His father, Lawrence Barry, was a native of Ireland, who came to this country when a young man, settling on a farm in Dixon county, Nebraska. He married Bridget Ryan, who also was born in Ireland, and came from the same county. When our subject was a small boy his parents moved to Iowa and there lived in different places for several years, then, in 1877, came to Nebraska, and settled in Dixon county, where he grew to manhood. At the age of twenty-three years he left home and started out for himself, coming to Box Butte county, where he took up a pre-emption and tree claim and opened a ranch which he operated for a year. Alliance was just starting at that time, and he put up the third building at that town, erecting a hotel which was called "The Barry House." He owned and ran the hotel for three years, and also spent one year in railroading. The hotel is now carried on by his sister.

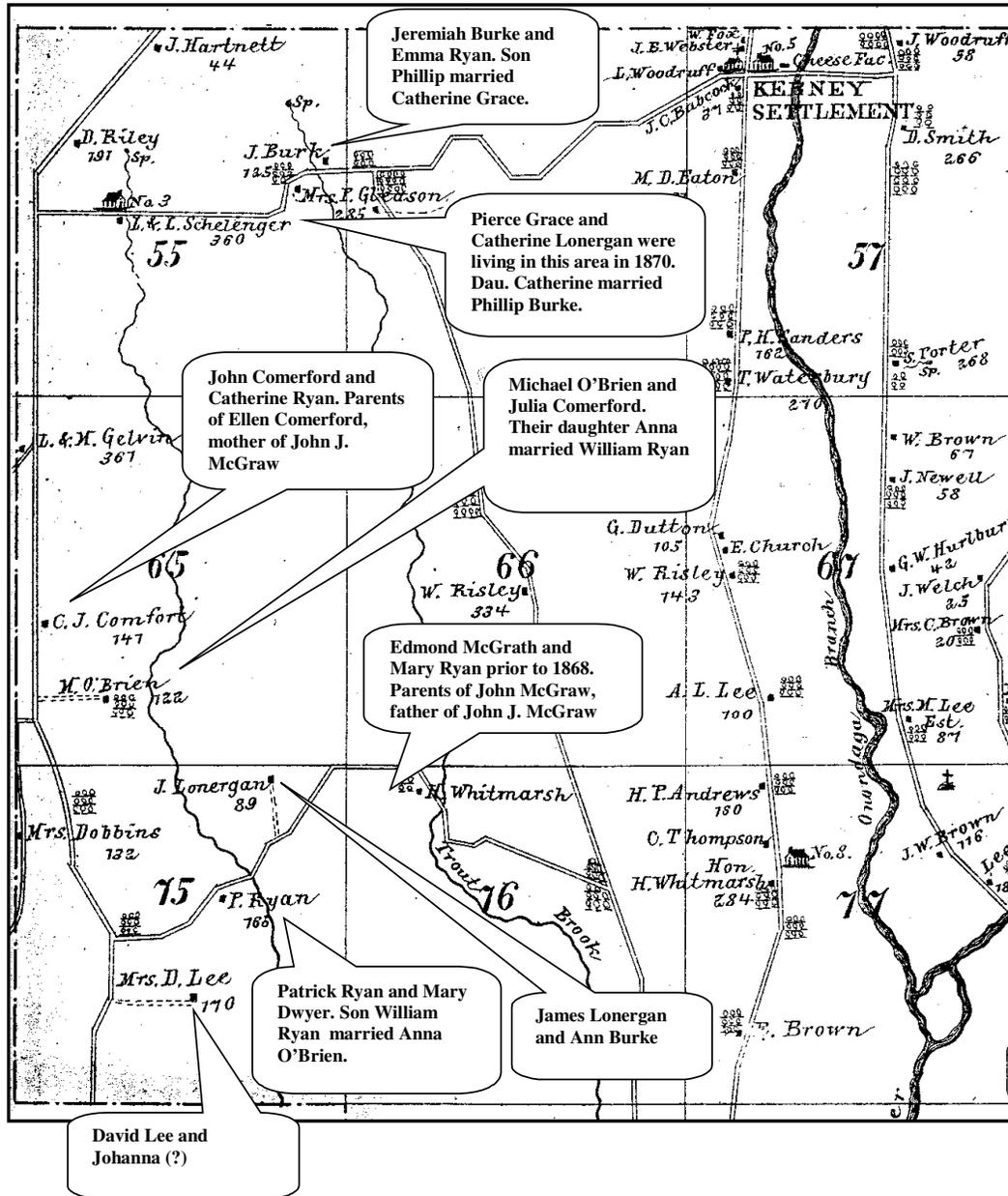
Mr. Barry owns a fine ranch located four miles from Alliance, and he is interested to quite an extent in stock raising on that place. In 1899 he engaged in the saloon business at Alliance, and was proprietor of one of the leading places there. The town "went dry" at the last election and saloons became a thing of the past. Besides these interests Mr. Barry owns considerable stock in the Black Hills mines.

Mr. Barry was married in 1902 to Miss Lizzie Creason, daughter of Carl Creason, a prosperous farmer of Yolo county, California.

In political sentiment Mr. Barry is identified with the Democratic party, and is a staunch (sic) advocate of the principles of that organization. He takes an active part in all local affairs tending toward the improvement of conditions in his locality, and is universally respected and esteemed.

In the process of sorting out the Phillip and Margaret Ryan (1) family from Fabius, Onondaga Co., NY, I traced Lawrence Barry and his wife Bridget Ryan to northeastern Nebraska. They were married in mid 1855 in Pompey, Onondaga Co. They had eight children that I know of so far. Their children were Mary (1856 NY), Phillip (1859 NY), Maggie (1860 NY), Lawrence (1862 NY), John (1863 NY), Edmond (1863 NY), Williford (1868 WI), Joanna (1870 WI). The family was living in Pompey, Onondaga, Co., NY in 1860. In 1866 they were living in Cazenovia, Madison Co., NY - a few miles east of Pompey. They moved to Wisconsin between 1866 and 1868. In 1870 they were living in Sauk Co., WI. After leaving Wisconsin they moved to Iowa for a while and lived in different places for several years. In 1877 they moved to Dixon Co., NE. John's brother Edmond (Edward) moved to Box Butte County, in far west Nebraska, in 1887 and John eventually also settled there after a short time in Missouri.

There were some posts by Terry Baribault on the Barry Family Genealogy Forum from early 2003. She was seeking information on a John Dennis Barry. This person was listed in the 1920 Box Butte Co., Nebraska census as James D. Barry (56) with wife Rosa W. (46) and children Marry (25), Emma (22), Winifred (20), Margaret (16), Lawrence (13), John (11), and Joseph (8). James was born in NY, Rosa and Mary were born in Missouri and the rest of the children were born in Nebraska.



This is a map of the Northwest Corner of the Town of Cuyler in 1876. There are four Upperchurch families represented here. Edmond and Mary Ryan McGrath were in the NW corner of Lot 76; next door were James and Ann Burke Lonergan; a little further down the road were Patrick and Mary Dwyer Ryan; and up on the northern end of Morgan Hill were Jeremiah and Emma Ryan Burke. Jeremiah Burke and Ann Burke Lonergan were siblings.

### The Initial Time Alignment

On the next page a first attempt was made to match up the children from the two Philip Ryan families. The Upperchurch baptismal record information was used exactly as I had received back in 2000. The birth years of the Ryan (1) family have been adjusted according to the information that was developed during the investigation of their arrival times in the U.S. This caused some minor reordering with the biggest change sending Thomas from Apr. 1821 to 1837. This was the change that allowed the alignment shown by the diagonal arrows to be noticed.

# The Initial Time Alignment

## The Second Ryan Family

**Philip Ryan (2) = Margaret Ryan**



There could be one or more children born prior to the commencement of official parish baptismal records in 1829.

## The Original Ryan Family

**Phillip Ryan (1) = Margaret Ryan**  
 b. 1795, Gleninchaveigh      b. 1799, Gleninchaveigh



- Dennis Ryan** b. 1818, Ireland → Wisconsin
- Philip Ryan** b. 1820, Ireland → Trail gone cold
- Edmond Ryan** b. 1825, Ireland
- Anna (Emma) Ryan** b. ~1828, Ireland

### John Ryan

bap. Oct. 26, 1830, at Upperchurch, Co. Tipp.  
 Sponsors: Michael Ryan and Mary Ryan

### Laurence Ryan

bap. March 11, 1832, at Upperchurch, Co. Tipp.  
 Sponsors: Thomas Ryan and Bridget Ryan

### Darby Ryan

bap. June 12, 1834, at Upperchurch, Co. Tipp.  
 Sponsors: Thomas Ryan and Mary Ryan

### Thomas Ryan

bap. October 13, 1836, at Upperchurch, Co. Tipp.  
 Sponsors: Andy Conway and Anny Ryan

### Margaret Ryan

bap. February 28, 1839, at Upperchurch, Co. Tipp.  
 Sponsors: Edmund Ryan and Judy Ryan

### Judy Ryan

bap. November 1, 1840, at Upperchurch, Co. Tipp.  
 Sponsors: Rody Ryan and Catherine Ryan

### Patrick Ryan

**bap. December 19, 1843 (Gleninchaveigh)**  
 Sponsors: Cornelius Kennedy and Mary Ryan

### Bridget Ryan

bap. April 8, 1845, at Upperchurch, Co. Tipp.  
 Sponsor: ? and Bridget O'Dwyer

### Onny Ryan

bap. September 17, 1848, at Upperchurch, Co. Tipp.  
 Sponsors: Daniel Dwyer and Sally Dwyer

### Mary Ryan

b. ~1832, Ireland  
 d. July 15, 1891

### John Ryan

b. ~1833, Ireland → Died 1859 - St. Mary's

### Lawrence Ryan

b. 1834, Ireland

### Bridget Ryan

b. ~1836, Ireland → To Wisconsin, Iowa & Nebraska

### Jeremiah Ryan

b. ~1836, Ireland

### Thomas Ryan

b. 1837, Ireland → Wisconsin

### Johanna A. Ryan

b. ~1843, Ireland

### Patrick Anthony Ryan

b. 1845, Ireland

The baptism record of Patrick Ryan (2) viewed at the National Library of Ireland showed Mar. 19, 1843 instead of the December date I received from the Upperchurch parish priest via Dick Barr

The information on the children from the 2<sup>nd</sup> Philip and Margaret Ryan (2) family (left column) came from the Upperchurch parish records that commenced in 1829. This information was provided to Dick Barr, of Syracuse, NY, by the Upperchurch parish priest, Father Daniel J. Ryan, in a letter dated 24 August 1989. The list provided to Dick contained no townland information.

One would expect Ryan nicknames to be associated with these two families. None have been found in the records researched so far. The actual record for Patrick Ryan was viewed on microfilm at the National Library of Ireland in June 2000. There was a townland (Gleninchaveigh) but no nickname. The NLI record also showed the month of Patrick Ryan's baptism as March, while the letter from the Upperchurch parish priest showed December. In general, the family nicknames are not found in the parish records.

The information on the children from the 1<sup>st</sup> Phillip and Margaret Ryan family came from sources other than the Upperchurch parish records. That is why there is information on four of their children born prior to 1829. Most of the estimated birth years for the arrival time work and the time alignment chart came from the 1855 NYS Census for the Onondaga County towns of Fabius and Pompey. The names of 10 of the Ryan (1) children were found by Dick Barr in a document that was part of a legal transaction involving the sale of the Ryan farm on Lot #15 in the town of Fabius in 1866. There is beginning to exist SOME DOUBT that these two somewhat similar families are two distinct families. They have ties to the same townland (Gleninchaveigh) in Upperchurch parish, Co. Tipperary and both sets of parents have identical given names, and identical surnames. Both sets of parents are supposedly buried in the same Immaculate Conception Cemetery, in Pompey, NY, however only the Ryan (1) parents have a gravemarker.

The baptismal sponsors of the Ryan (2) children, at least some of them, have possible associations with the townland of Gleninchaveigh. Thomas Ryan was probably the great grandfather of Con Ryan, the current resident of Gleninchaveigh. Mary Ryan is possibly my gg-grandmother who was at one time living with her brother in Gleninchaveigh. A Rody (Roger) Ryan was a witness at the September 1, 1841 wedding of my gg-grandparents Edmond McGrath and Mary Ryan. Cornelius Kennedy might have been related to the various Kennedys who were residing in Gleninchaveigh in 1829 (Tithe Applotment) and 1850 (Griffith's Valuation). The mother of Thomas Ryan, mentioned above, was Eleanor Kennedy of Glentroe.

The diagonal arrows in the above family tree chart identify individuals from the two lists believed to be the same person. There are a few loose ends in these identifications that still need to be dealt with but the overall similarity is striking. At a minor level it can be noted that Darby is a common nickname for Jeremiah and Judy is sometimes used by women named Johanna.

Most notably, Bridget Ryan is out of sequence by almost 10 years. Mary was missing from the baptismal records even though the census records indicate that she was born after 1829. Margaret and Onny can be dealt with by assuming them to be victims of the Potato Famine. Although Margaret, born in 1839, was 16 in 1855 she could have married in Ireland and remained there while the rest of the family went to America. In this hypothetical scenario it would bring the count of her children, given by Margaret Ryan (1) in the 1865 NYS census, down to 12 from 14 and that would match the number of children found so far.

The Bridget problem was the major issue that needed to be understood. The problem caused by the ten-year difference between Bridget's baptismal date and her marriage in mid-1855 needed to be resolved. To further that effort the census ages for Bridget and Mary were researched and a table was constructed. Information on the other family members was recorded if it was found during the course of this research, but Mary and Bridget were the main focus.

### The Census Records of Phillip and Margaret Ryan (1) and their Children

Name	1850	1855	1860	1870	1880	1900	1910
<b>Phillip Ryan</b> b. 1795, Ireland	x	60	d. 1858				
<b>Margaret Ryan</b> , b. 1799, Ireland	x	56			d. 1879		
<b>Margaret's Children</b>							
<b>Dennis</b> , b. , d.		#					
<b>Philip</b> , b. 1820, Ireland, d.	30	#					
<b>Edmond</b> , b., Ireland, d.	x	30					
<b>Anna (Emma)</b> , b. , Ireland, d.		27	27				
<b>Mary</b> , b. , Ireland, d. (1)	x	23	26	33	45		
<b>John</b> , b. , Ireland, d.	x	#	d. 1859				
<b>Lawrence</b> , b. , Ireland, d.	x	21	24				
<b>Jeremiah</b> , b , Ireland, d.	x	19	25				
<b>Thomas</b> , b. , Ireland, d.	x	#					
<b>Johanna (Judy)</b> , b. , Ireland, d.	x	12					
<b>Patrick</b> , b. , Ireland, d.	x	10					
<b>Bridget</b> <sup>(1)</sup> , b. , Ireland, d. (2)	x	#	24	25			

# Missing from the 1855 NYS census - Onondaga Co. - Syracuse (8 Wards) and the towns of Pompey and Fabius.

x Not in the country at the time of this census

(1) Mary's birth year averages to 1834.5, which is well past the start of record keeping in Upperchurch parish (1829). The baptismal record for Mary Ryan might have been missed by the original transcribers, when they created the database. Perhaps Father Ryan missed her name when he was writing his 1989 letter.

(2) Bridget was not living with any known family members in 1855, although she was supposedly only 10 years old at the time, according to the Upperchurch baptismal records. Bridget married Lawrence Barry in mid-1855, based on her children's baptismal records from St. James Church, Cazenovia, NY. The 1860 census gave her age as 24, which gives a birth year of 1836. The 1870 census gave Bridget's age as 25, which translates into a birth year of 1845. In the end the idea of a 10-12 year old bride is just not credible. The fact that Bridget

wasn't living with any family members in 1855 causes me to not believe the Upperchurch baptismal date (1845) or the 1870 census age. Bridget's correct birth year is estimated to be approximately 1836. Neither Bridget nor Lawrence Barry could be found in 1880 in NY, WI, IA or NE.

### **Census References**

#### Phillip Ryan

1855 NY Onondaga Co., Fabius, 1<sup>st</sup> ED, Res. 26, Fam. 26, FHL Film #0870755

#### Margaret Ryan

1855 NY Onondaga Co., Fabius, 1<sup>st</sup> ED, Res. 26, Fam. 26, FHL Film #0870755

#### Philip Ryan

1850 NY Onondaga Co., Fabius, M432\567\136, Res. 216, Fam. 227

#### Mary Ryan

1855 NY Onondaga Co., Fabius, 2nd ED, Res. 29, Fam. 31, FHL Film #0870755

1860 NY Onondaga Co., Fabius M653\829\808

1870 NY Cortland Co., Truxton M593\922\893B

1880 NY Cortland Co., Truxton T9 \ 822 \ 240A

#### Bridget Ryan

1855 NY Onondaga Co., Not found

1860 NY Onondaga Co., Pompey M653\829\757

1870 WI Sauk Co., Sumpter M593\1739\250A

### **Adjustments and Corrections to the Time Alignment**

Margaret and Onny Ryan (2) do not appear in the 1855 NYS census for the towns of Pompey and Fabius where almost all of the Ryan (1) family counterparts appear. As noted previously Margaret was old enough to have remained behind in Ireland when the rest of the family came to the U.S. She might have already married in Ireland or perhaps she had died as a result of the famine or the waves of disease associated with it. Onny was too young to have been left on her own back in Ireland so the probable cause of her absence from the U.S. records has been attributed to an early death in Ireland.

In trying to align the birth years to improve the fit between the Ryan (1) and Ryan (2) families two mechanisms were used. One was the proper conversion of ages, found in the census records, to a Birth Years (BY). The other mechanism was the "Private Baptism." The census was normally conducted in the summer months: June, July or August but there were sometimes exceptions. The early census records (after 1840) only asked for an individual's age. To correctly determine a person's Birth Year from this age it is necessary to know the month of their birth. If the person's birthday, in the year of the census, had occurred prior to the census their Birth Year was just the Census Year minus their Age. If the person's birthday occurred after the taking of the census, then their Birth Year was the Census Year minus their age, *minus 1*. If the month of their birth was unknown then there was a two-year interval in which the birth might have occurred. Of course, this assumes that

the age given in the census was correct in the first place. The census records were not known for the accuracy of the ages that they contained.

In the Catholic religion it is believed that everyone is born with Original Sin, an unfortunate inheritance from Adam & Eve as a result of a problem with their landlord in the Garden of Eden. Thus began an early tradition of eviction that was carried on with great fervor in Ireland during the mid part of the 19<sup>th</sup> century. The inheritance of Original Sin was about the only thing that the English could not deprive the Irish people of during those years. If a child died before it had been baptized (which was the mechanism for absolving one of Original Sin) that child could not enter heaven and was sent instead to a place called Limbo. The usual practice was to have a formal baptism as soon after the birth of a child as possible. Hence, in most cases the birth date and the date of the baptism are usually separated by only a few days. In the case of a child who was born sickly the priest would come to the house immediately and perform a private baptism. This would take care of the Original Sin problem but private baptisms were not recorded in the parish record books. A formal baptism would be performed later if and when the child's health improved, but now the pressure was off and several months might elapse between the birth and the formal baptism. In many of the church records only the date of the baptism was given and if one was willing to assume the possibility of a private baptism having occurred then it is possible to push back the date of birth several months prior to the baptismal date given in the record.

### **The Bridget Problem**

All the other children could be fit into the pattern with little trouble, except Bridget. Unlike Margaret and Onny, Bridget wound up in the Pompey area and she was one of the signers of the Ryan farm sale document, dated April 28, 1866. This document is the primary record for identifying the surviving children of Phillip and Margaret Ryan (1) in 1866. Margaret and Onny were not signers of that document. Therefore we have to deal with Bridget differently, we can't kill her off over in Ireland because she showed up in the U.S. and left records. The basic problem stems from the fact her baptism record from Upperchurch indicated that her baptism took place on April 8, 1845. Bridget's children's baptismal records (St. James Church) indicated that she was married in mid 1855, at the latest. So here we have a 10 year old bride - very young by anybody's standards. The birth of her first child, Mary, on July 4, 1856, pretty much locks down the mid-855 marriage.

### **Lawrence BARRY and Bridget RYAN**

**Source: Transcribed by Dick Barr from the St. James Catholic Church records, Cazenovia, NY**

320. BARRY, Mary, daughter of Lawrence BARRY and Bridget RYAN, born 4 July 1856, baptized 6 July 1856. Sponsors: John and Anna Ryan. Priest: J.P. Cahill.

484. BARRY, Philip, son of Lawrence BARRY and Bridget RYAN, born 1 November 1857, baptized 3 January 1858. Sponsors: **Edmond Ryan** and **Emma Ryan**. Priest: M.W. Rooney.

583. BARRY, Margaret, daughter of Lawrence BARRY and Bridget RYAN, born 10 May 1859, baptized 14 August 1859. Sponsors: Daniel Dunn and **Johanna Ryan**. Priest: Bonaventure Carney.

738. BARRY, Lawrence, son of Lawrence BARRY and Bridget RYAN, born 5 December 1860, baptized 24 December 1860, at Pompey. Sponsor: Margaret Ryan. Priest: Bonaventure Carney.

1034. BARRY, John, son of Lawrence BARRY and Bridget RYAN, born 23 May 1863, baptized 21 June 1863, at Pompey. Sponsors: **Rodger and Mary Ryan**. Priest: P.C. Brady.

On the other end of this time line we can play the census birth year game and invoke the private baptism gambit to move Bridget's birth year back as far as possible without bumping into the nine month cushion of her nearest sibling's birth date. At most this will buy another 16 months. Now the bride is 11-1/2 years old and we still have a problem.

The 1860 Pompey census gave Bridget (age 24) a birth year of 1836, assuming she was born in the spring of the year, as her baptismal record would indicate, without the private baptism assumption. The 1870 Sumpter (Wisconsin) census gave Bridget (age 25) an 1845 birth year, the same as the original baptismal record from Upperchurch. Her daughter Mary was 14 at the time of the 1870 census making Bridget 11 at the time of Mary's birth. The easiest way out of this census problem would be to say the census taker made a mistake and Bridget's age in the 1870 census should have been 35, which would be fairly consistent with her age in the earlier 1860 census. If this reasoning is accepted, then we have a birth year for Bridget of 1835-1836 and a 19 or 20 year-old bride. The marriage date, the children's baptisms and the census records are now all consistent

The trouble seems to be with the baptismal record and it will take more than a "private baptismal push" to solve this problem. So let's see if Bridget behaved like a typical 10 year old when she first arrived in the U.S. with her parents - ignoring that marriage thing for the moment. In the early months of 1855 Phillip and Margaret came to the U.S. and probably went first to the town of Pompey in Onondaga Co. They might have arrived just in time (Feb. 19, 1855) to attend the wedding of their daughter Emma to Jeremiah Burke, another former Upperchurch resident. Given that Onny died in Ireland and never came to America, Bridget was the youngest of Phillip and Margaret Ryan's (1) children. The next youngest child was Patrick who was living in Pompey with his older sister Emma and her husband Jeremiah Burke. After Patrick, Johanna was the next oldest and she was living with her parents and her older brother Edmond and his wife Mary Lee in Fabius. Bridget was among the family members missing from the 1855 census. Also among the missing siblings were Dennis, Philip, Thomas, and John. Of these brothers only Dennis and Philip were married at the time of the 1855 census. Dennis' first wife Johanna had recently died leaving him several children to care for by himself. Could Bridget have moved in with Dennis to help with the children? Bridget's older sister, Johanna, who was 2 years older would have been a better match for the job but she was living with her parents.

It is thought that her sibling Philip and his wife Johanna Egan did not have any children in 1855. There weren't any 10 year-old Bridget Ryans found in the 1855 census for Pompey, Fabius or in any of the 8 Wards in the City of Syracuse. This all adds credence to the belief that something is wrong with the date of Bridget's baptism, April 8, 1845, back in Upperchurch.

### **The Final Alignment of the Names**

A search request to the Upperchurch parish priest in the summer of 1989 produced the August 24, 1989 letter from Father Daniel J. Ryan. The letter contained a list of baptism records for the children of Philip Ryan and Margaret Ryan. This list became known as the Ryan (2) family because the names and dates didn't appear to match the Ryan (1) family found in the 1866 Ryan farm sale document. This set of records did not contain any townland information even though a similar request (different individuals) to Upperchurch in 1985 did produce townland information.

On the following pages is a depiction of the pathway to the parish records that I believe was utilized by Father Ryan in preparing his 1989 letter. In the Appendix *The Pathways to the Parish Records* this is referred to as Channel "E." There was an earlier letter from Upperchurch from Father O'Meara on April 16, 1985 that included townland information in response to a different search request. Between 1985 and 1989 the Upperchurch parish priests seem to have switched over from the old record book to a presorted database printout. As shown in the diagram below the townland information was not transcribed in the creation of this database. Hence, the absence of townland information in Father Ryan's letter.

The next challenge for Father Ryan was to sort out the baptismal records that might have belonged to two or more identically named sets of parents. Since the wife's maiden name was included in the record this task became easier. Father Ryan was looking for Philip Ryan and Margaret Ryan. If there were two families with these same names then the information on the children of the Ryan (1) family should have also been in those parish records.

In the case of two sets of parents with identical first and last names how would the priest have been able to sort out the baptismal records? Two attributes of the records that would indicate the presence of more than one family would be identical names and/or birth dates that were too close. Even though nine children were in the list of baptismal records neither of these events occurred. On average the children were born about 2 years apart. The absence of these two problems could be taken as a sign that all the children belonged to one family. In fact, Father Ryan's letter treats the list of records as belonging to just one family.

If there was only one set of baptismal records belonging to a Philip Ryan and Margaret Ryan why were they assigned to the Ryan (2) family and not the Ryan (1) family? It was these records that created the need for the Ryan (2) family because it was originally felt they could not be assigned to the Ryan (1) family. The Ryan (2)

family won the baptismal records by default. They became the family of children that didn't fit the Ryan (1) family pattern. There were never any fitting requirements for the Ryan (2) family. Splitting the children between the two families would leave gaps to be explained by the Ryan (1) family. Again, the Ryan (2) family would have accepted any names that came their way without reservation. The expectation of finding all of the Ryan (1) family in one place led to the rejection of the records in Father Ryan's 1989 letter and began a search seeking the baptismal records of the Ryan (1) family in another parish.

The solution to the Bridget Problem was found in the assumption that Bridget's baptismal year was 1835 and not 1845. This assumption is plausible given the inaccessibility of the original parish records and the error prone series of transcriptions that distance the researchers from the primary source material. The letter from Father Ryan contained three errors that have been discovered so far.

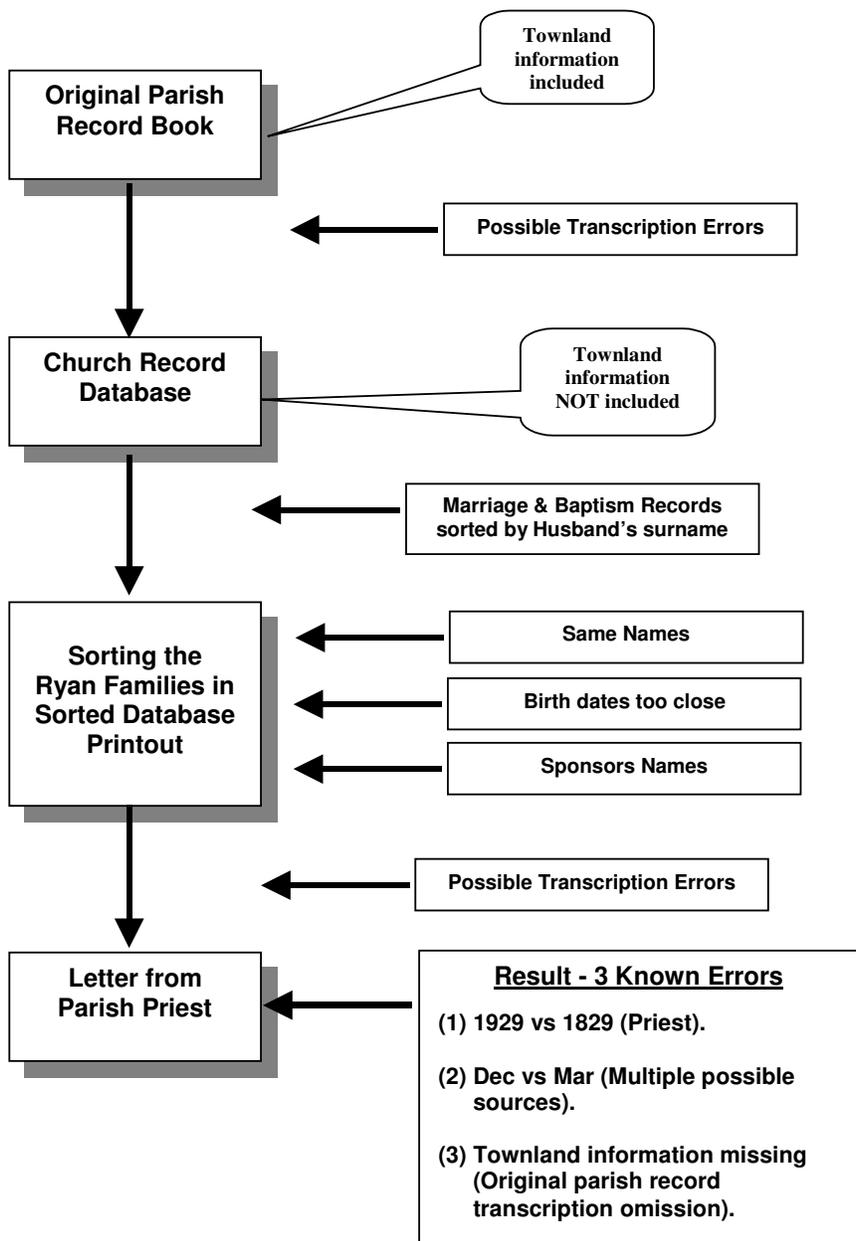
- (i) He gave the year 1929 for the commencement of the Upperchurch records when it was 1829.
- (ii) Patrick Ryan's baptism month was given as December when the original record book showed March.
- (iii) Father Ryan said no address information was available and the original record gave Gleninchaveigh as the place of residence of Patrick's parents. This omission was probably due to the fact that Father Ryan was using the database printout and not the old parish record book.

By moving Bridget to her proper place in the sequence of names 100% alignment was achieved between Father Ryan's list and the names on the 1866 farm sale document. It can be seen that these records belong to the Ryan (1) family. With this successful alignment the Ryan (2) family lost the Upperchurch baptismal records to the Ryan (1) family and with that loss went the only substantial evidence for their existence. The Ryan (2) family disappeared. Without the baptismal records, there were only stories of their existence and some solitary Philip Ryans in the Irish records that could not be positively identified as Philip Ryan (2).

The Bridget Problem was the last hurdle in making the Ryan (2) family disappear. The Upperchurch baptismal records belong to Ryan (1) - there is no Ryan (2) family. It was the initial rejection of the idea that the Upperchurch baptismal records belonged to the Ryan (1) family that led to the creation of the second Ryan (2) family.

Their ghostly existence is now over. There are no records to substantiate the actual existence of the second Ryan (2) family. And with the conclusion of this report it is appropriate to say that the Ghosts of Glown are Gone.

**Channel "E"**



This diagram depicts the access channel to the original Irish parish records that is commonly used today, if a search request is sent to a parish priest in Ireland. The database print out is more convenient and efficient but information is omitted and transcription errors are possible.

# The Final Name Alignment

## The Second Ryan Family

## The Original Ryan Family

**Philip Ryan (2) = Margaret Ryan**

**Phillip Ryan (1)**  
b. 1795,  
Gleninchaveigh

**= Margaret Ryan**  
b. 1799,  
Gleninchaveigh



There could be one or more children born prior to the commencement of official parish baptismal records in 1829.

### Comment

- Dennis Ryan**  
b. 1818, Ireland Before records began in 1829
- Philip Ryan**  
b. 1820, Ireland Before records began in 1829
- Edmond Ryan**  
b. 1825, Ireland Before records began in 1829
- Anna (Emma) Ryan**  
b. ~1828, Ireland Before records began in 1829
- Mary Ryan**  
b. ~1832, Ireland  
d. July 15, 1891 Missed by parish priest in 1989 letter?

**John Ryan**  
bap. Oct. 26, 1830, at Upperchurch, Co. Tipp.  
Sponsors: Michael Ryan and *Mary Ryan*



**John Ryan**  
b. ~1833, Ireland

**Laurence Ryan**  
bap. March 11, 1832, at Upperchurch, Co. Tipp.  
Sponsors: *Thomas Ryan* and Bridget Ryan



**Lawrence Ryan**  
b. 1834, Ireland

**Bridget Ryan**  
bap. April 8, 1845, at Upperchurch, Co. Tipp.  
Sponsor: Bridget O'Dwyer



**Bridget Ryan**  
b. ~1836, Ireland (1860 Census)  
b. 1845, Ireland (1870 census)

Baptism year probably should be 1835 instead of 1845

**Darby Ryan**  
bap. June 12, 1834, at Upperchurch, Co. Tipp.  
Sponsors: *Thomas Ryan* and *Mary Ryan*



**Jeremiah Ryan**  
b. ~1836, Ireland

Darby is a nickname for Jeremiah

**Thomas Ryan**  
bap. October 13, 1836, at Upperchurch, Co. Tipp.  
Sponsors: Andy Conway and Anny Ryan

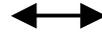


**Thomas Ryan**  
b. 1837, Ireland

**Margaret Ryan**  
bap. February 28, 1839, at Upperchurch, Co. Tipp.  
Sponsors: *Edmund Ryan* and Judy Ryan

Stayed in Ireland or died in Ireland. Not in Pompey or Fabius (1855)

**Judy Ryan**  
bap. November 1, 1840, at Upperchurch, Co. Tipp.  
Sponsors: *Rody Ryan* and Catherine Ryan



**Johanna A. Ryan**  
b. ~1843, Ireland

Judy is a nickname for Johanna

**Patrick Ryan**  
*bap. December 19, 1843 (Gleninchaveigh),*  
at Upperchurch, Co. Tipp.  
Sponsors: *Cornelius Kennedy* and *Mary Ryan*



**Patrick Anthony Ryan**  
b. 1845, Ireland

**Onny Ryan**  
bap. September 17, 1848, at Upperchurch, Co. Tipp.  
Sponsors: Daniel Dwyer and Sally Dwyer

Died in Ireland. Not in Pompey or Fabius (1855)

## APPENDIX

### Philip Ryan Comparison - Comprehensive Record Search

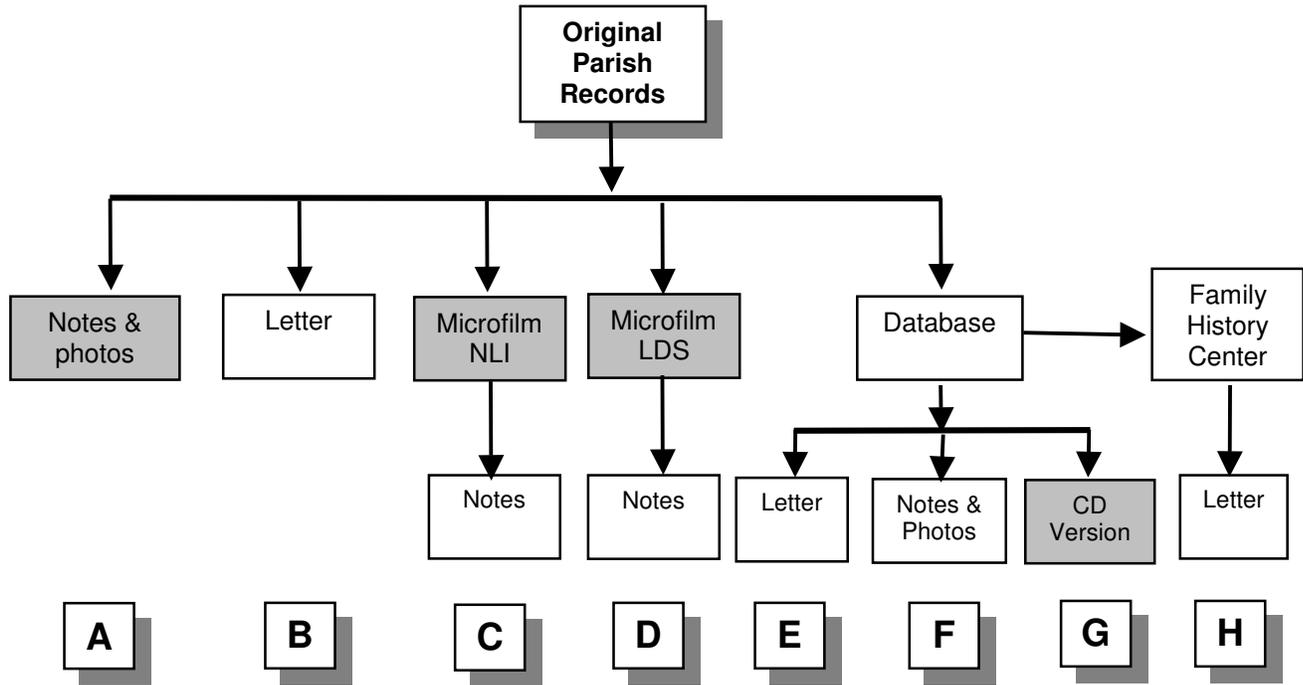
Record	Original Ryans	2 <sup>nd</sup> Ryan Family	Comments
<b>Baptism</b>	Phillip and Margaret Ryan were born prior to the commencement of Upperchurch parish records in 1829.	Philip and Margaret Ryan were born prior to the commencement of Upperchurch parish records in 1829.	Nothing is expected here.
<b>Tithe Applotment (1823 - 1838)</b>	1829 - No Philip Ryan in Gleninchnaveigh. There was a Philip Dennis Ryan in the next townland of Knockervoula.	1829 - Two other nondescript Philip Ryans in nearby townlands of Groushall and Lower Glaninshin.	Multiple Philip Ryans could be expected to show up in this record. There is usually no effective method to distinguish among them.
<b>Marriage</b>	Married prior to the commencement of Upperchurch parish records.	Married prior to the commencement of Upperchurch parish records.	Nothing is expected here.
<b>Poor Rates (Land Owners)</b>	1856 - 307 persons. No Phillips or Philips	1856 - 307 persons. No Phillips or Philips	It might be possible to identify a grouping of Philip and some of his older sons in a pre-1850 version of these records.
<b>Griffith's Valuation (1851)</b>	A Philip Ryan found in the Glown Cluster at Knockcurraghbola	Several Philip Ryans near Upperchurch to go around. There is usually no effective method to distinguish among them.	Philip Ryan Clusters Glown (3) Glenkeen (6) Gortnagowan (4)
<b>Children's Baptisms</b>	<b>Now assigned to Ryan (1)</b> Nine children - Upperchurch parish: John (1830), Laurence (1832), Darby (1834), <b>Bridget (1835)</b> , Thomas (1836), Margaret (1839), Judy (1840), Patrick (1843), Onny (1849).	<b>Originally assigned to Ryan(2)</b> Nine children - Upperchurch parish: John (1830), Laurence (1832), Darby (1834), Thomas (1836), Margaret (1839), Judy (1840), Patrick (1843), <b>Bridget (1845)</b> , Onny (1849).	These are the KEY records. The names in a letter from the Upperchurch parish priest was the beginning of the saga. Since they didn't match Ryan (1) they were assumed to be a different family. It has been determined that these records belong to the original Ryan family.
<b>Ship Manifests</b>	Nothing found so far in the port of NYC.	Nothing found so far in the port of NYC.	These types of records hold the possibility of identifying family clusters.
<b>Census Records</b>	1855 - NYS - All present except: missing Philip (1820), Dennis, Philip, John, Thomas & Bridget. These Ryan (1) members are easily traced in the census records.	Possible Margaret Ryan 1880 Cattaragus, Co., NY Margaret Ryan (78), son Patrick approx the right age. No Phillip or Margaret Ryan in Onondaga Co., 1850, 1855, 1860, 1870, 1880 or 1900.	The rest of these records, from this point and below, hold the promise of providing evidence of the existence of Philip (2) and his family. That is, if it is believed that all or part of his family came to the U.S., which is the story told by Maggie McNamara.

<p><b>Land Records (Birth Years from 1855 US Census)</b></p>	<p>Ten children - Dennis (1818), Edmond (1825), Emma Ryan Burke (1828), Mary Ryan Grady (1832), Lawrence (1833), <b>Bridget Ryan Barry (1836)</b>, Jeremiah (1836), Thomas (1837), Johanna Ryan Young (1843), Patrick (1845). Fabius 1866</p>	<p>No specific search has been conducted for the property transactions of Philip (2).</p>	<p>The absence of Ryan (2) in all the records, from ship records through cemetery records could be countered by the simple fact that none of the family ever came to America.</p>
<p><b>U.S. Church Records</b></p>	<p>Philip Ryan (b. 1820) son of Philip Ryan and Margaret Ryan, married Johanna Egan on Aug. 11, 1849. Plus various marriage records and children's baptismal records for the original Ryan (1) family.</p>	<p>No unaccounted for Ryans in the church records, that fit the 2<sup>nd</sup> Philip Ryan family. (St. James, Cazenovia and Immaculate Conception, Pompey.)</p>	<p>An extensive list of the baptisms and marriages from St. James Church (Cazenovia) has been transcribed by Dick Barr. The absence of the Ryan (2) family from those records is strong evidence that they were not living in Pompey, Fabius, Truxton, Cuyler or Cazenovia.</p>
<p><b>Cemetery Records</b></p>	<p>Phillip, d. 1858, bur. Old St. Mary's and re-interred in Immaculate Conception, Pompey in 1879. Margaret, d. 1879, bur. in Immaculate Conception, Pompey John, d. 1859, bur. Old St. Mary's Plus many more for Ryan (1)</p>	<p>According to Maggie MacNamara: Philip, d. ?, bur. in Immaculate Conception, Pompey - no marker Margaret, d. ?, bur. in Immaculate Conception, Pompey - no marker No other info on Ryan (2) burials in central NY.</p>	<p>The only evidence of Ryan (2) family burials discovered so far are found in the remembrance of a long forgotten conversation with an elderly aunt.</p>

The Poor Rates - "A Rate for the Relief of the Poor of Thurles Union" Upperchurch Electoral Div. July 10, 1856. Immediate Lessor "of Hereditaments not exceeding 4£." To be listed in the Poor Rates one needed to own Land.

For good measure a search was conducted for the Ryan families in all the different types of records available, over the appropriate time intervals, in Ireland and in the U.S. The Tithe Applotment record from 1829 turned up a Philip Dennis Ryan (1) residing in Knockervoula (Knockcurraghbola) that is located adjacent to the southern border of Glown. Phillip Ryan's (1) had an eldest son was named Dennis and his son Edmond married a girl named Mary Lee from Knockcurraghbola. In ~1850 the Griffith's Valuation found a Philip Ryan still residing in that townland. Both Phillip and Margaret Ryan (1) were born in Gleninchaveigh and over the next 50 years only moved a couple of kilometers away.

## The Pathways to the Parish Records



The shaded boxes represent channels of access to the original parish record books that are not currently available for all of the dioceses in Ireland. The CD Version is just an unverified rumor at this point.

The parish records became a most important primary source for genealogy research in Ireland in 1922. In that year, during the Irish Civil War, the Four Courts Building was destroyed by fire and with it went all the Irish census records prior to 1901. For the Roman Catholic parish of Upperchurch, which includes the civil parishes of Upperchurch, Moyaliff and Templebeg, the records began in 1829. Ireland was emerging from under the weight of the Penal Laws of the eighteenth century that culminated with the final emancipation of the Catholics in 1829. Some parishes had begun keeping records before that date and others commenced well after the point of emancipation.

The original parish records were kept in bound books. The parish priests entered baptismal and marriage records by hand. During the time of the Penal Laws the priests were hunted and their numbers declined. With the coming of emancipation, Catholics could once again practice their faith in the open and the need for priests increased sharply. From the quality of the handwriting and the spelling found in the early post emancipation parish records it is apparent that some of those priests were not well educated.

Although these books were never intended to be handled by hundreds of researchers each year, the parish record books have, in some cases, survived two

centuries. Most of these record books have been microfilmed and are available at the National Library of Ireland in Dublin and in Salt Lake City, Utah, at the Genealogy Center of the Mormon Church of Latter Day Saints. The microfilming projects extended the availability of these records and saved wear and tear on the original record books that remained in the possession of the local parish priests.

Prior to 1985 there were four channels by which to access the parish records. They are labeled A-D in the chart above. The primary channel (A) was to visit the parish priest and ask to see the original record books. Transcription was the usual method for gathering information since Xerox, when available, was a process too rough for the fragile parish record books. Photography was also a possibility if one could adjust the lighting and select the proper camera settings. The second channel (B) was to write a letter to the parish priest, enclose a small donation, and ask him to search the record book for you. Finally there were the microfilm channels (C & D). These had the advantage of convenience and the copies made available by the Mormons meant that copies could be available locally, all over the U.S. You could take as long as you wanted to study the film and it was possible to magnify the image for better viewing. At some locations it was possible to obtain Xerox copies of the pages or one could just transcribe short sections of the pages of interest. For many of the parishes in Ireland all four channels of access are still available today.

In the 1970s and the early 1980s efforts began in Ireland to index the parish records. In 1984 many of these local groups organized themselves as the Irish Family History Society. Their organizational were the setting of standards and facilitating the interactions between the various interested parties. Later, this group became the Irish Family History Foundation (IFHF). Sometime between 1985 and 1989 the IFHF was able to gain access to most of the church records of Ireland. Part of the project involved hiring the unemployed youth of Ireland, not skilled genealogical researchers, to transcribe the parish record books into a database. Probably by 1989, and by 1997 for certain, the database was operational and combined with other local records just about every county in Ireland had at least one operating Family History Center. For a fee they would perform searches of church records, cemetery records, Tithe Applotment records, Griffith's Valuation records and the Birth, Death & Marriage records that were officially mandated after 1864.

The database could be searched, but only by Family History Center personnel, which continues to be a source of some frustration. A search of baptism and marriage records, sorted by the husband's surname, were made available as printouts for the local parish priests. They rely on these printouts to shorten the search time and to prevent damage to the original record books.

The creation of this database opened up three more access channels to the parish records, in addition to the original four and the Family History Centers. The new access channels are: E - send a letter to the parish priest as before; F - visit the parish priest to view the database printout yourself and G - obtain a copy of the

database on a CD. At the moment this last channel is just a rumor that I heard when visiting Ireland in the summer of 2006 and I am still trying to verify its accuracy.

The ease of searching the database printout has allowed the parish priests to keep the original parish record books safely stored away. However, there are some problems associated with this methodology. The male surname ordering makes it more difficult to perform female searches. In the original, chronologically ordered record books, if one had an approximate time interval female searches were not any more difficult than the male searches. A more serious problem has been the loss of townland information. In many cases the original records contained the name of the townland that was the place of residence of the persons being married or the parents of the child being baptized. This townland information was not transcribed from the original records during the construction of the database. When the parish priest tells you there is no address information that is a good indication that he is referring to the database and not the original parish record book. This represents a major loss of a key piece of information and makes it necessary to consult the original record books.

Most parish priests are reluctant to allow access to the original parish record books - and with good reason. This is due in part to the fragile condition of the books and a protective reaction to acts of vandalism that have occurred in the past. Dedicated, experienced researchers might still be able to obtain access. The casual researchers however have little chance to gaze upon the actual page that contains the name of their ancestors. However, in many cases the microfilm channels (C & D) are still available.

The Archdiocese of Cashel & Emly includes most of Co. Tipperary and in particular the Roman Catholic Diocese of Upperchurch. In an effort to support the Family History Centers in his dioceses, the Archbishop of Cashel & Emly has shut down channels C & D. Effectively all four channels (A, B, C & D) have been made unavailable to the average researcher. All readily available channels (E, F & H) now lead back to the database, that doesn't contain the vital townland information. Townland information is especially important when researching Ryans.

Researchers don't have access to the actual parish record database and personnel at the Family History Centers that do have database access are not able to consult the original records. Excellence and accuracy in research demands access to the primary sources - the original parish record books. This is a less than optimum situation. In dealing with the Family History Centers you are asking someone else to do your research for you, all along knowing that they won't put in half the effort you would yourself. The database was constructed by unemployed Irish youth who possessed little or no research experience. Anyone with experience reading original hand written records can only shutter when they try to imagine the quality of the transcriptions produced by these inexperienced persons.

This study is an indictment of the policy that prevents access to the primary parish records in Ireland and an example of the confusion and wasted research time that this policy has caused in the Archdiocese of Cashel & Emly.

## Philip Ryans in the Upperchurch Area of Co. Tipperary

### Upperchurch Tithe Applotment 1829

Philip Ryan                      Groushall  
 Philip Ryan                      Lower Glaninshin  
*Philip Dennis Ryan Knockervoula* (Knockcurraghbola)

The third Philip is interesting. Our Phillip Ryan named his first son Dennis. The townland of Knockervoula (Knockcurraghbola) is just south of Gleninchaveigh. Philip's son Edmond married Mary Lee from Knockcurraghbola.

### Philip Ryan Clusters in the Griffith's Valuation Data

The Griffith's Valuation for Co. Tipperary was published in 1851 but the information was collected over the previous 2-3 years. In the area near Upperchurch village there were three clusters of persons named Philip Ryan. These are described in terms of their distance from the center of the cluster and the location of the cluster center from the village of Upperchurch. The Gortnagowan Bridge cluster is located 6.9 km northwest of Upperchurch. The Glenkeen cluster is located 6.8 km a little northeast of Upperchurch. The cluster of most interest is the Gleninchaveigh cluster that is located 2.3 km due west of Upperchurch. The clusters are separated by approximately 6-8 km with the spread around the individual cluster centers between 1.4 and 1.9 km. In other words, the clusters are well formed and clearly separated.

The Gleninchaveigh cluster is comprised of three Philip Ryans, one in each of three townlands surrounding Gleninchaveigh. These are Glenbeg (northeast), Knockcurraghbola Commons (south) and Knocknamena Commons (north). There is still a Philip Ryan associated with the townland of Knockcurraghbola.

#### Index to Griffith's Valuation of Ireland

1848-1864

Co. Tipperary

Last Name	First Name	Parish	Location	Avg. Cen. Dist. (km)	RC Parish
Ryan	Philip	<b>Glenkeen</b>	Cappanilly	1.93	2,3,4
Ryan	Philip	<b>Glenkeen</b>	Carrigeen	2.61	2,3,4
Ryan	Philip	<b>Glenkeen</b>	Coolaun	0.90	2,3,4
Ryan	Philip	<b>Glenkeen</b>	Cullahill	2.10	2,3,4
Ryan	Philip	<b>Glenkeen</b>	Garrangrena Lower	1.63	2,3,4
Ryan	Philip	<b>Glenkeen</b>	Springfield	1.94	2,3,4
				<b>AVERAGE</b>	<b>1.85</b>
Ryan	Philip	<b>Templederry</b>	Commaun Beg	2.34	3
Ryan	Philip	<b>Templederry</b>	Dawsonsbog	1.73	3
Ryan	Philip	<b>Templederry</b>	Gortnagowna	0.14	3
Ryan	Philip	<b>Templederry</b>	Greenan	1.71	3
				<b>AVERAGE</b>	<b>1.48</b>

Ryan	Philip	Upperchurch	Glenbeg	1.17	5
Ryan	Philip	Upperchurch	Knockcurraghbola Commons	1.89	5
Ryan	Philip	Upperchurch	Knocknamena Commons	1.20	5
<b>AVERAGE</b>				<b>1.42</b>	

### Extra Upperchurch RC Phillip Ryan

Last Name	First Name	Parish	Location	Avg. Cen. Dist. (km)	RC Parish
Ryan	Philip	Templebeg	Rossoulty		5

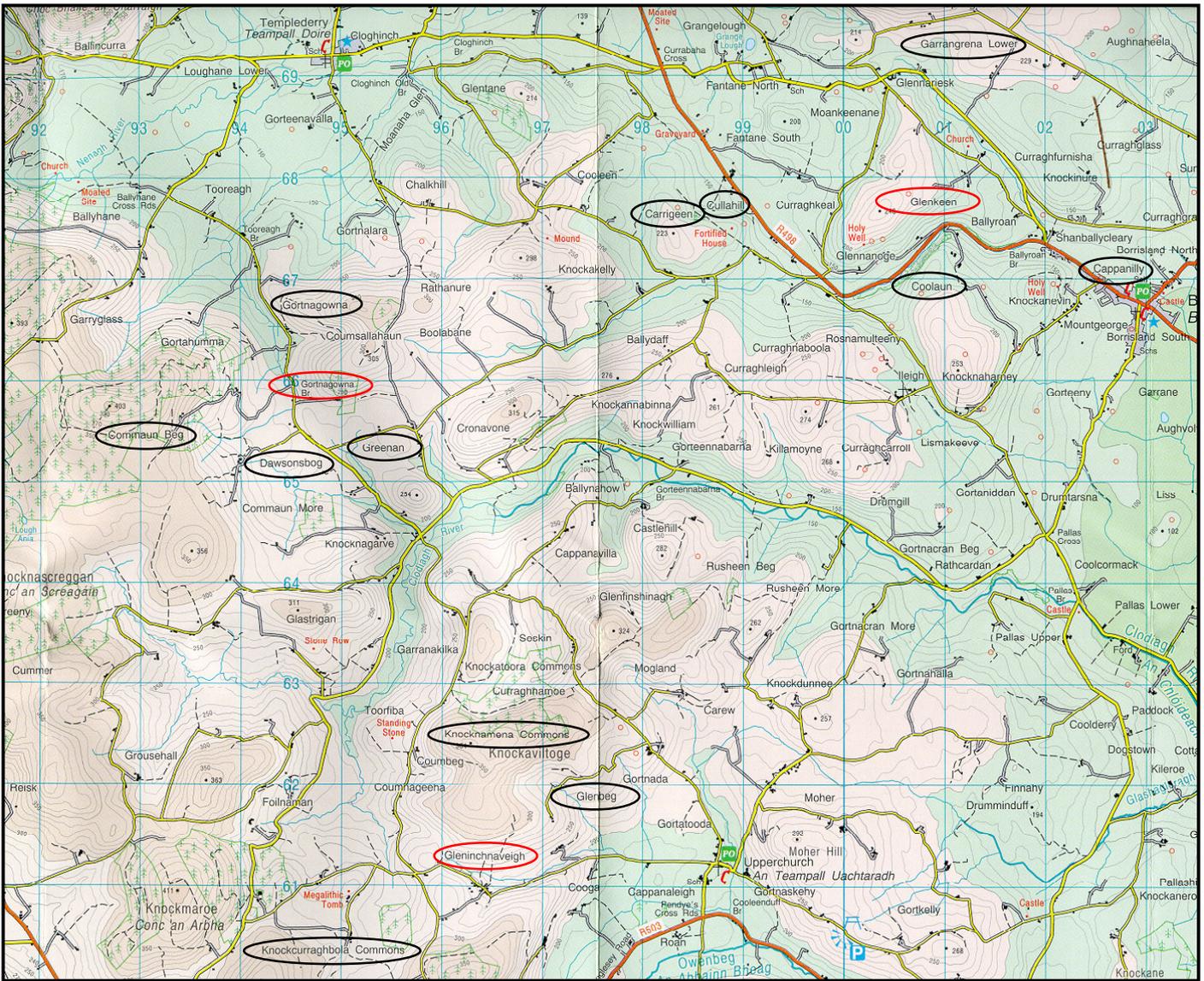
### RC Parishes and the year of the earliest records

1. Clonoulty - 1804
2. Drom & Inch - 1827
3. Killanave & Templeberry - 1839
4. Borrisoleigh - 1814
5. Upperchurch – 1829

### Base Townland – Map Coordinates<sup>2</sup>

Gleninchnaveigh	R 965 613
Gortnagowan Bridge	R 948 669
Glenkeen	S 009 678

Townland Distances (km)	Gleninch	Gortnagowan	Glenkeen
Gleninchnaveigh	0.00	5.85	7.85
Gortnagowan Bridge	5.85	0.00	6.17
Glenkeen	7.85	6.17	0.00
Upperchurch Village	2.30	6.80	6.74



Map of the area to the north and northwest of the village of Upperchurch, Co. Tipperary. There were three clusters of individuals with the name Philip Ryan found in the Griffith's Valuation for the Upperchurch area (1851). They were centered on the Townlands of Glenkeen and Gleninchaveigh and Gortnagowan Bridge (not a townland).

The Phillip Ryan (1) we are looking for could be the one associated with Knockervoula in the 1829 Tithe Applotment record and the Knockcurraghbola Commons townland in the 1851 Griffith's Valuation.

1829 Tithe Applotment  
1851 Griffith's Valuation

Philip Dennis Ryan  
Philip Ryan

Knockervoula  
Knockcurraghbola Commons

Phillip's first son was Dennis and his third son Edmond married Mary Lee from Knockcurraghbola. There might also be a Lee - Phelan tie in here that needs to be investigated (Patrick Lee + Honora Phelan - she & children settled Onondaga Co.).

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<sup>1</sup> COMPENDIUM OF HISTORY, REMINISCENCE & BIOGRAPHY OF WESTERN NEBRASKA, Containing a History of the State of Nebraska, Embracing an Account of Early Explorations, Early Settlement, Indian Occupancy ...a Concise History of the Growth & Development of the State... Containing Biographical Sketches of Hundreds of Prominent Old Settlers & Representative Citizens of Western Nebraska. 1135p., Alden Pub. Co.; 1909.

<sup>2</sup> Ordnance Survey of Ireland, Discovery Series # 59, Ordnance Survey, Phoenix Park, Dublin 8, Ireland.