

The Shamrock Leaf

Newsmagazine of The Irish Canadian Cultural Association of New Brunswick



Feature Story

Saint John named
international location of
2015 Famine Commemoration
Page 22

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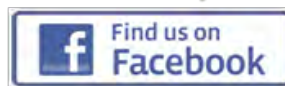
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A note from the Editor



“All things must come to an end”, attributed to Geoffrey Chaucer, the father of English lit-

erature, is a highly appropriate phrase, as I say farewell as Editor of *The Shamrock Leaf*. There comes a time when one just knows that it is time to move on – and this is one of those times.

I have enjoyed being editor immensely – not once, but twice over the years. But the time has come to dedicate myself to ‘telling our story’. It has always been my passion to get NB’s Irish story down in print before it is lost forever. I am presently finishing one

book on my beloved Irish-town and the districts that surround her, and wish to broaden my scope once that is completed.

In all honesty, there are 3 more monuments that need to be placed in SENB as well. They are our Irish Inukshuks – without them, future generations would forget that ‘we were here’.

I leave you in very capable and committed hands. Marilyn Driscoll has been assistant editor for a few years now and I know that she will bring

fresh ideas and stories in future editions. We were a great team and I’ll miss that surely.

Have a very Merry Christmas and pray for peace in 2016.

Linda Evans
Downtown Irishtown

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Letters to the Editor



Dear Editor:

You published my article - "A Partial History of the McGivney Family in New Brunswick" in the June 2014 issue. Your article in June 2015 issue on "New Brunswick's out-migration" was interesting and got me thinking. I have been researching the history of the son of my great uncle. He was born in Green Hill NB, moved to British Columbia, married, had children and settled in Northern Minnesota. His children included a daughter who was a missionary in Ecuador, a son who was a missionary to native peoples in Manitoba and another son who settled in Oregon.

-Harry McKone (by e-mail).

Dear Editor:

I just wanted to thank you for including my article in *The Shamrock Leaf*. I really enjoy the articles and especially the one you wrote on outward migration. Keep up the great work.

- Brian Kenny (by e-mail).



LETTERS TO THE EDITOR should be sent to:

mdriscn618@rogers.com or by regular mail to
Editor, ICCANB, 7 Hatch Street, Oromocto, NB E2V 2L3 Canada

Due to space limitations, not all letters are guaranteed to be printed.
We reserve the right to edit for length or content.



President's Message



Raised on songs and stories, heroes of renown ...(*Pete St. John—Irish singer-songwriter best known for composing “Fields of Athenry”*)

If you're like me (and I'm pretty sure you are), you can't remember a time when you didn't know you were Irish. I recall the death of John F. Kennedy, when the sorrow at our house and among our family was so great, I was certain he was an uncle, or at least a second cousin. It was years later when I discovered our relationship – he was Irish, my grandmother told me, and a good man.

As Christmas and the New Year approach, I reflect on the year that has almost passed, and conclude, it was a great year for the Irish. In January 2015, former Parliamentary Sergeant-at Arms, Kevin Vickers was appointed Canadian Ambassador to Ireland. This honour was bestowed on Ambassador Vickers in recognition of his service to our parliament and our country, in dealing swiftly and bravely with the attacker who threatened both. In July, many of us

were privileged to hear Mr. Vickers speak at the Miramichi Gathering of the Irish, and were impressed by his great compassion and humility. His speech reflected the values that we as Irish Canadians hold dear, and the thunderous applause it received recognized that fact.

The visit of Irish Minister Heather Humphreys in late October, to commemorate the Famine victims in our province, further underlined the qualities we have inherited from our forebears: tenacity, courage and love of country, both our present country and our original homeland. Minister Humphreys spoke not only of the past and our roots, but of our current and future connections. In the weeks that followed, I was reminded of that connection on several occasions.

Anyone who knows Mike Magee, newly elected president of our Westmorland, Albert and

Kent Chapter will have heard of his recent visit to Ireland, and enjoyed the enthusiasm of his connection to the “ould sod.” Like all of us who have had the good fortune to travel with Alma and Fred Hazel or the late Marven McCarthy, or Marilyn and Bruce Driscoll, he waxes poetic about the beauty of the island and the warm welcome of its people, our “way back” relatives.

I also had an interesting chat with one of our new members who recently discovered her Miramichi roots began with a young man who stowed away on a boat from Ireland, at the tender age of 13 years, and went on to found a dynasty which boasts members in every US state, today. Her pride and delight in this ancestor fuelled her desire to join us in the ICCA and connect with the songs and stories we all share.

Since the New Year is also a time to look forward, we begin early



preparations for St. Patrick's Week, bearing in mind the significance of 2016 to those of Irish heritage. As Fred Hazel reminds us in his commentary on Minister Humphreys' visit, we should all be striving to create a fitting celebration of the Easter Uprising which led to the birth of Ireland as a distinct nation.

In the meanwhile, I wish all our members, family and friends the Merriest of Christmases and the Happiest of New Years.

Marijke Blok
 ICCANB President
 marijke.blok@nbed.nb.ca

May you rise from the ashes!

Our hearts go out to the Bathurst community after the devastating downtown fire last week. One of our loyal advertisers – Romain LeClair – lost one of the most popular places to dine on the North Shore – **Au Café Gourmet**. I'm told by a reliable family source here in Irish-town that they made the best potato and leek soup in New Brunswick. We are all thinking of you and hope you are back up and running soon.



The RCAF in Northern Ireland during WWII and the death of FO Joseph O'Leary

Ed. Note: *Sometimes a story comes out of nowhere and gladly sometimes it comes from a reader as well. The following story idea came from Mary Dollena Warren Giguère of Quebec. In response to a story we did on the O'Leary family of Richibucto in June, 2014, she sent a clipping of the death of Richibucto-born Joseph O'Leary in Northern Ireland. Unfortunately, the picture of Joseph in the clipping was not of sufficient quality to reproduce here. However, thanks to Mary, we're pleased to bring you his story.*

During World War II, Ireland declared itself neutral so that, officially, there was no participation in the war effort there, except for those men and women who volunteered to join up as recruits in Northern Ireland and Britain.

However, Ireland's neutrality caused a certain conundrum for air force units deployed in Northern Ireland. Wishing to protect the frequent and necessary convoys that plied the North Atlantic during the conflict, air support was critical. The North Atlantic Patrol, based north of Enniskillen, Northern Ireland, would have had to detour around County Donegal, part of the Republic, in order to reach the North Atlantic.

In consequence, Britain applied to the Irish Republic for permission to fly over County Donegal in order to reach the North Atlantic by a more direct route. Dublin, after much deliberation, "granted permission for Allied aircraft to overfly their neutral territory 'at a good height' to provide access to and from the Northern Ireland airfields to access the North Atlantic."

This small gesture was of huge significance to the Allied war effort considering that it cut a considerable distance off the lengths travelled by aircraft patrolling the North Atlantic. The 'Donegal Corridor', as it became known, increased substantially the flight range as well as

the time in air and this compromise proved critical in the Battle of the Atlantic.

The Royal Canadian Air Force was part of this important allied effort. They flew out of the waters near Castle Archdale, north of Enniskillen, and west of Irvinestown, Northern Ireland. They flew Sunderland's and Catalina's – known as 'flying boats' - off of Lough Erne over Belleek and Ballyshannon towards the North Atlantic and had a flying range of 1000 miles. Their participation in the protection of the numerous convoys which sailed between North America and Britain were as critical to the war effort as

the marine flotillas which also accompanied the convoys. From the air, they could see much more and relay the information to the convoys below.

Although this allied compromise was considered 'top secret', it was no secret to the residents of Ballyshannon and other areas of County Donegal. At least 10 flights passed overhead each day as the flying boats went out to search for U-boats and other ships that might interrupt the vital convoys that plied the Atlantic. It was one of these flying boats that spotted the German battleship, Bismarck in May 1940.

(cont'd...)



Sunderland and Catalina flying boats at Castle Archdale

The RCAF in Northern Ireland during WWII and the death of FO Joseph O'Leary

(cont'd...)

Sent to raid allied shipping in the Atlantic, this reported sighting – after the Bismarck had already destroyed the battle cruiser HMS Hood in the Denmark Strait – allowed the Allied powers to take out the Bismarck as well.

Flying Officer Joseph Martin O'Leary was part of this war effort based in Castle Archdale. The son of George Edward and Ellen (Lanigan) O'Leary, he was born in Richibucto about 1920 and had joined the war effort early in the war. He first served for two years on the 'flying boats' on the Pacific patrol off British Columbia. In 1944 he was transferred to the North Atlantic Patrol and flew many sorties over the North Atlantic. He would not see the end of the war however. He became ill and died of natural causes in Enniskillen Hospital on 22 Jan 1945. He was buried in the Sacred Heart RC Cemetery in Irvinestown, County Fermanagh.




FO JM O'Leary's headstone

The news of his death was devastating to his family, and especially so for his only sibling, Rev. Edward Eugene O'Leary (1918-2003), a well-known priest in Saint John, who had been ordained in the Cathedral there just six months before

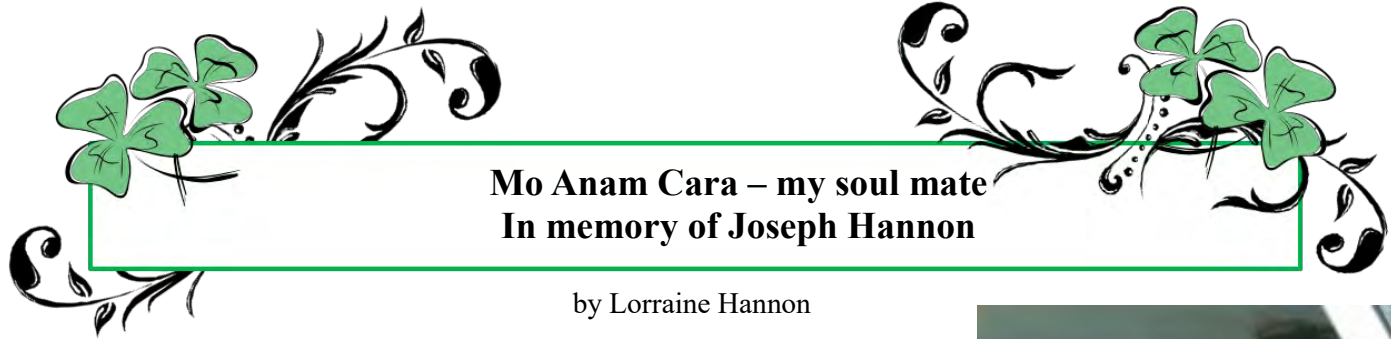
Joseph's death.

Flight Lieutenant Joseph O'Leary and his colleagues 'not-so-secret' war effort is remembered by a plaque placed on the Bridge at Belleek which faces the famous Belleek Pottery Company in County Fermanagh. It states:

"Donegal Corridor" – During the Second World War (1939-1945) Sunderland and Catalina Flying Boats from RAF Castle Archdale were given permission by the neutral Irish Free State government to fly along the River Erne between Belleek and Ballyshannon. This was known as the Donegal Corridor. Young men flew out to the mid-Atlantic to give protection to shipping convoys. A number of planes crashed in the locality. This plaque is in memory of the airmen and seamen from America, Australia, New Zealand, Canada, Britain and Ireland who lost their lives in the Battle of the Atlantic." 



Provincial President of the Irish Canadian Cultural Association of New Brunswick, Marijke Blok, looks on as 2013 & 2014 Innishowen Fiddle Award recipient, Sidney Murgatroyd, holding the award plaque, prepares to pass the fiddle and the award to 2015 recipient, Ben Irving of Fredericton. Ben is 14 years old and started grade 9 at Leo Hayes High School in Fredericton this past September. He started playing fiddle when he was 6 at Royal Road Elementary. He has been working with his current teacher, Katherine Moller for the past 5 years and has been an active member of the Nashwaaksis Middle School's Strings program. Ben joined the Leo Hayes strings group in the fall. He has participated in both the Harvey and Fredericton Music festivals. Besides playing the fiddle, he also enjoys drama and playing hockey.



Mo Anam Cara – my soul mate In memory of Joseph Hannon

by Lorraine Hannon

Joseph Hannon was born in Dublin on the Feast of the Assumption of Mary in 1946. When he was three years old his father died of a heart attack, leaving his mother with 6 children to raise. His mother put him in school when he was four because the poor woman had to work.

Joseph left school at 13 and became an apprentice chef at a convent but he didn't like being indoors all the time standing in the same hot spot. He then became an apprentice glazier with Dublin Glass and hoped to be a master glazier someday. By the age of 17 he was not only working a full time job during the day but going to technical school at night to learn carpentry, electrical, and plumbing. When his employer found out, he thought he'd be fired, but instead his boss paid for this technical training instead.

Married in 1968, and with two children, Joseph travelled all around the country when he was glazing. When he did one small job at a Muckross Dominican Convent in Donnybrook, he found that the nuns had dozens of jobs for him to do, and he could do them because of his wide knowledge of fixing things from his technical training – so they offered him a job in 1976 for more money than he got as a glazier. He kept a workshop at the back of the convent and did various odd jobs, keeping the convent in good shape.

The nuns tested his honesty on many occasions and never found him lacking. They left money and valuables everywhere but he never took anything.

When the nuns became old he secretly and discreetly made cupboards and “presses” to hide their televisions and computers and hooked them up to cable and the internet. One sister with dementia kept seeing holes with snakes and bugs on her walls, and so Joseph brought plaster and asked her to tell him where the holes in the walls were. He covered the “holes” and she calmed down.

Joseph's first wife died from complications with lupus in January 2001, and in 2003, when the convent no longer required his skills and smart sense, he asked, and became redundant.

Then he came to marry me in Canada and we had a wonderful 11 years together, and one daughter, Lindsay. Joseph was kind, thoughtful, considerate, gentle, and filled with good humour. We travelled extensively throughout Canada, Europe and Ireland together. We had a fairy-tale life. He made me feel like a queen. He made all my dreams come true. He was my better half and I miss him like a piece of me is gone. He died while I held his hand in the early hours of 22 Mar 2015.

I waked him in our house, as per his request, and many neighbours and friends came.



We had his funeral on March 25th 2015 at Holy Family Church in Bathurst and he is buried at Holy Rosary cemetery—my Irishman. Many people will wonder how a Dubliner ended up buried at Holy Rosary. Well, now you know. He came from his beloved Ireland for a Canadian girl that he never forgot. I thank God for that!



Photo 1: Our wedding day
Photo 2: at home in Bathurst



New Brunswick Irish exhibits showcased in Cobh, County Cork, Ireland

By M. Driscoll

Two travelling exhibits produced by the Provincial Archives of New Brunswick, having travelled to many venues within North America and Ireland, are now on prominent display at the Cobh Heritage Centre in County Cork, Ireland.

As explained in a Wikipedia entry: *"The port, which has had several Irish-language names, was first called "Cove" ("The Cove of Cork") in 1750. It was renamed "Queenstown" in 1850 to commemorate a visit by Queen Victoria. This remained the town's name until the late 1920s, when it was renamed Cobh by the new authorities of the Irish Free State. Cobh is a Gaelicisation of the English name Cove. While it shares the same pronunciation, it has no meaning in the Irish language."*

The Cobh Heritage Centre is situated in the old Railway building in Cobh. It focuses on a particular period in Ireland's history. It tells the story of Queenstown (now Cobh) and the mass emigration from this town over a 150-year period. It also focuses on the famine of the 1800s and the mass starvation that the people faced during this difficult period in Ireland's history. As stated on their website, within the Centre one can:

- Explore the conditions on board the early emigrant vessels, including the dreaded "coffin ships"
- Experience life on board a convict ship leaving Cove for Australia in 1801
- Discover Queenstown's special connections with the ill-



Dockside, preparing to board ship, with some of the poorer "steerage" classes trudging along in the background

fated Titanic which sank on her maiden voyage – Cobh was her last port of call

- Witness the tragic story of the Lusitania, which sank off Cork Harbour
- Learn about Annie Moore and her 2 brothers who left Cobh for a new life in America – Annie was the 1st immigrant ever to be processed in Ellis Island, and last but not least,
- Find out about your Irish ancestry with the Genealogy Recordfinder Service provided for a fee



Life-sized depiction on board a "coffin ship" on display at the Heritage Centre

In addition to the permanent exhibitions, many visiting exhibits have made their way through the Heritage Centre since its opening.

The exhibits highlighting the Great Famine and mass emigration take the Irish story only to the point of life on board the ships carrying the many starving Irish from their home shores across the vast ocean to what all hoped would be a better life in North America. For the poorer classes, Canada was their first choice of destination because the fare was considerably less expensive than that for travel to the United States. Many planned on arriving in Canada then making their way to the U.S. as their eventual destination and, indeed, many did so. However, significant numbers remained in Canada and their influence and impact made a profound difference in the development of our country over the century and a half that followed.

History has revealed large numbers of Irish emigrants would never live to achieve the life they sought, either dying at sea or in the quarantine stations set up on islands off the Canadian coast while awaiting for their health to improve so that they might be cleared to set foot on the mainland. Those who did make it to a new home in North America found they still had many struggles to overcome in order to create the life they dreamed of for their children and grandchildren.

(cont'd)

New Brunswick Irish exhibits showcased in Cobh, County Cork, Ireland

(cont'd)

The two exhibits from New Brunswick: *In Wake of Dark Passage*, and *An Honourable Independence*, are perfect complements to the Cobh exhibits as, taken together, they highlight the passage from Ireland to New Brunswick as well as providing insight into the Irish experience in their new home in relation to religion, education, industry, transportation and other aspects of their integration into their adopted society.

Understanding the complementary nature of the Cobh and New Brunswick exhibits, Jack Walsh, the General Manager of the Heritage Centre was excited by the opportunity to install the New Brunswick panels along the hallway leading to the entrance of the Cobh exhibits, thereby providing visitors with the full story from the events leading up to the mass emigration to how the Irish struggled then thrived after settlement in what would become, in 1867, the Dominion of Canada.



The New Brunswick exhibits line both sides of the entrance hall to "The Queenstown Story" exhibit at the Cobh Heritage Centre

Not far from the Cobh Heritage Centre, visitors to the area can find the Cobh Museum. Located in Scots Church, no.1 The High Road, Cobh, this building was used as a place of worship by the Presbyte-

rian congregation up until the 1960s when it closed its doors to the public. The building was handed over to Cork County Council. Cobh Museum was established and opened its doors to the public in 1973.

Cobh Museum focuses on various periods in Ireland's history. This year the main exhibition was on the 100 anniversary of the sinking of the Lusitania by a German Submarine. Additional exhibits included one on Elbert Hubbard, founder of the Roycroft Campus in Aurora, New York, who was a passenger on board the ill-fated Lusitania, and also an exhibit on horse power—the role horses played in World War I.

Previous exhibits within recent years included a wide range of subjects including the story of Queenstown during World War I; stories of emigration from Ireland to countries around the world; the sinking of the Titanic and reactions within Cobh (Queenstown), its last port of call; Irish lace making; domestic and commercial life in Cobh; and many more interesting and varied exhibits.



Part of the "Living and Leaving" exhibit at the Cobh Museum



Part of the Irish lace making exhibit of the Cobh Museum

Next year, the focus will be on the 1916 rising and the history of Irish dancing.

For more information on current exhibits at either the Cobh Heritage Centre or the Cobh Museum, visit their websites at:

Cobh Heritage Centre:
www.cobhheritage.com

Cobh Museum:
www.cobhmuseum.com





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Bathurst Chapter News

By Pat Murphy

Last June, the \$600.00, local Chapter High School bursary was awarded to Jessie St. Pierre, a graduate of Bathurst High school and the grand-son of members Gilles and Sharon Olscamp.

Three volunteers from our Chapter were at the Irish Festival to lend a hand with the Provincial booth in July.

September was time for our annual corn boil which was hosted at the Belledune Recreation Centre. We had a great turn out to consume the tasty corn and enjoy some fine entertainment provided by member Grace Lawlor and her friend on the guitar, as well as Marie Grant on her accordion. Thank you to all the members who came out, the guys who helped me with the corn, the entertainers, and especially to the ladies who took care of the kitchen. Member Helen Knowles sold tickets for the Servants Heart Ministry and shared part of the dividends with our bursary fund. Thanks Helen.

On October 15th the W.B. Yeats exhibit was brought to Bathurst from the Miramichi and was put on display at the Heritage Museum on Thursday afternoon and evening, Friday afternoon and evening, and Saturday afternoon. Thanks to the Museum staff for hosting the display in the afternoons and to members Jerry Thibodeau, Ron Jessulat, Isabelle Fitzpatrick, and Pat Edwards for taking care of the evenings. Also thanks to members Lester Sullivan and Brian Murphy for assisting in setting-up and dismantling the display. On Sunday the display was delivered to Marilyn Driscoll in Blackville and went on to St. John from there.

The following Saturday the President of the Chapter was in the Miramichi to greet the Irish Minister of Culture and Tourism at the invitation of the Miramichi Chapter. Thanks Maureen, it was a very pleasant experience.

On Saturday, November 7th, lo-

cal Provincial Directors, Pat Murphy, Marie Grant, and Greg Riordon traveled to St. John for the Provincial meeting.

On Saturday, November 14th, we had our Fall Chapter meeting which was mainly concerned with preparations for the Christmas egg-nog party which was held on Sunday, November 29th. There is always a good turnout at this event.

Member Mike Moore is again preparing a Christmas wreath with an Irish theme which is donated to the Terry Fox elementary school for their silent auction. Thanks Mike.

On a sad note we have lost many members in the last year including George Culligan, Paul Delicaet, David Doyle, Dr. Robert and Mrs. Theresa Hennessy, Joseph Hannon, Charlie McAleenan, and Maurice Roy, Lorne and Paryse Whalen.



The Bathurst business community is a strong supporter of The Shamrock Leaf and Irish activities in their area. If your business would like to support local Irish in your region, please consider placing an ad in The Shamrock Leaf or donating directly to the ICCANB Chapter closest to you.

God Bless and Happy Holidays to all.



A transported convict's letter to his wife in County Down

Fm: National Library of Ireland (CSO/RP/1826/522/2)

NOTE: *Born in 1770 in Ireland, David Gordon was sent to Australia with a life sentence in 1823 for 'passing forged documents County Down. He arrived there on 09 Sep 1823. A shepherd, he had married Mary Deans in 1796 in a Presbyterian ceremony in Boardmills, County Down. In 1828 he was listed as a hotel keeper and land holder, and still working for James Hassall of Bathurst, NSW. His family must have joined him as his son, James, was born in 1801 in Ballyhinch, County Down, and died in 1874 in Sutton Forest, NSW. His sentence was commuted and he was given a 'ticket to leave' on 2 Jan 1832 and was allowed to stay in Parramatta, NSW.*

The following is a direct transcription of David Gordon's letter to his wife — spelling and grammatical errors included.

June the 22 1825

Dear Wife and Children. I take this appertunity of writing to you to Let you know that iam in good health at present thanks to God for all his mercis hoping these few Lins will find you and Children in the same. I wrote four times to you and Recevid no ancer Which makes me very uneasy to think that we are So fare from Each other But I hope that providence will bring us nearer to go each other. Gather and if not in this world in the world to Com where their will Be non to make us afraid nor keep us Asunder I have nothing to writ of any importance. But this is a fine Country for a mann to make a fourtin in that Comes not a prisnor for a prisnor has to serve his Deu time Before he can get his Liberty A lifer has to serve Eight years Before he Can get A ticket of Liberty and Behave with good conduct Except his wife or Children comes to this Countrey and then he is free in the Countrey A man for fourteen years serves six years and A man for seven years serves four years with good Behavior I am still with the same man and has teen pounds a year and my rashen Which is eight quartes of wheet and seven pound of muten or Beef in the week or four pound of pork my busness is to watch sheep By night and shoot By Day and I Labured a pice of ground and so'ed wheat Last season and had nine pounds nine shillings worth of wheat on it I bought a Cow from my master for my wages and another for the price of my wheet which has two famel Caves all in hopes of you Coming to this place as it would Bee a good place for the Children to make A living in you would geet fifty Ackers of Land Every Child teen without aney Rent for ever there is no want of firin here at no expenses

[Below]this is the secretarys leter to those men who applied for to geet you here so if it plases god to send an order for you and Children Embrace the appertunity Let the Loos Bee what itmay to you Let not thefer of the sea prevent you of Coming foor god is as Abel to save you on sea as on Land and you willBe abel to Live without your frends assistance So no more At present But Remeans your Loving husband until Death

David Gordon

Remember me to All inquiring frends and Aquantince

(cont'd)

A transported convict's letter to his wife in County Down (cont'd)

June the 22nd 1825 CSO/RP/1826/522/2

Dear Wife and Children I take this opportunity of writing
to you to let you know that I am in good health at
present Thanks to God for all his mercies hoping that
few Sins will find you and Children in the same
I wrote four times to you and received no answer
which makes me very uneasy to think that we are
so far from each other But I hope that
providence will bring us nearer to ~~our country~~
gather and if not in this world in the world to
Come where there will be none to make us afraid
nor keep us Asunder I have nothing to write of
any importance but this is a fine Country for a man
to make a fortune in that comes not a prisoner for
a prisoner has to serve his Deu time Before he can get
his Liberty A Lifer has to serve eight years Before
he can get A ticket of Liberty and Behave with
good Conduct Except his wife or Children comes
to this Country and then he is free in the County
A man for fourteen years serves six years and
A man for seven years serves four years
with good Behaviour I am still with the same
man and has ten pounds a year and my rasher
which is eight quarters of whet and seven pound
of mutton or Beef in the week or four pound
of pork my Business is to watch sheep By night
and shoot By Day and I saved a piece of ground
and sowed whet last season and had nine pounds
nine shillings worth of whet in it I bought a cow
from my master for my wages and another
for the price of my whet which has two farrel
Coves all in hopes of you coming to this place
as it would be a good place for the Children to make
A living in you would get fifty Akers of Land
Every Child ten with out any Rent for ever
there is no want of spin here at no expence

(cont'd)

A transported convict's letter to his wife in County Down (cont'd)

Colonial Secretary's Office

25th September 1824

Gentlemen,

Your letter of the 15th Instant having been submitted to the Governor, I have been honored with this Instruction, that the application which it prefers, that the wife and Children of David Gordon by the Earl St Vincent may be sent for,

will be attended to –

I am, Gentlemen, Your obedient Servant,

J Goulburn Messrs Thos & Sam Hassal,

Parramatta

and when you write, write to the Care of James Hassal of Parramatta for David Gordon or if sent By post it must Be paid to the transport office in england or it will not Com to me

Dromara

May 7 1826

Sir,

I have been requested by Mary Gordon the wife of David Gordon who was transported to New South Wales about 1823 to make an application to His Excellency the Lord Lieutenant on her behalf praying that she might be allowed a

free passage with her family to that colony to join her husband by the first vessel that sails with convicts for New South Wales, as they are in great distress here, and been a very good character I have the honor to be Sir Your most obedient humble servant,

H Boyd J.P.

Co. Down

W Gregory Esq

[Sender is Rev Hanyngton Elgee Boyd, Justice of the Peace, Dromaragh, County Down. Recipient is William Gregory, Under Secretary



Interested in the Irish language? Try out these self-guided tools.

Every year, throughout Ireland, Seachtain na Gaeilge is celebrated ("Irish Week", though in reality, it is two weeks long). This starts in the beginning of March and ends on St. Patrick's Day. People around Ireland make an effort to use their few words of Irish during Seachtain na Gaeilge.

On the tuairisc.ie website there are a series of listening activities for learners- you have a video clip with pictures and the listening and a number of activities to complete while listening and following the story, they also include the script, so you can read along and check your pronunciation.

The link is here:

<http://tuairisc.ie/category/foghlaimoiri/>

Another excellent source for free Irish language lessons, as well as French, German, Italian, Spanish, and several other languages, is:

<https://www.duolingo.com>

This site even includes an area where teachers can register their whole class and track their progress as a group and as individuals.

Capital Area Chapter news

By Bruce Driscoll

The Capital Area Chapter had a very busy summer and fall. Following the election of Officers at our Annual meeting on May 31st, Bruce Driscoll succeeded Mary Beth Gorey as President. The officers are:

Past President: Mary Beth Gorey
 President: Bruce Driscoll
 First Vice President: Elizabeth McDermott
 Second Vice President: Lorraine Nolan
 Secretary: Louise McSheffrey
 Treasurer: Mary Beth Gorey
 Membership: Susan McCloskey

We had our spring/summer BBQ at the home of Phil Williams in June, and held our annual Bloomsday event at Dolan's Pub, June 16th. We took part in the Cultural Expressions Festival the last weekend of June, which provides a great opportunity for us to showcase our Irish roots alongside many other ethnic groups.

In July we participated, as part of ICCANB, in the booth at the Irish Festival. The event is now outdoors and was very well-attended. We had a lot of traffic and interest, including a visit from the Canadian Ambassador to Ireland, his Excellency, Kevin Vickers. Our Chapter booth at the Highland Games in Fredericton, the next weekend, was very busy as well. Both events gave us ample opportunity to sell tickets on our Irish Basket, which was won, as it happened, by the Provincial President, saving us a trip to Minnesota. The NB Day weekend, we took a booth to the Johnville Picnic, and again received much interest.

September provided a bit of a break while October was highlighted by the opening of the W.B. Yeats exhibit at the Provincial Archives, and of course the visit by Irish Minister Heather Humphreys to parts of the province.



Part of ICCANB's W.B. Yeats Exhibit at the Provincial Archives

We had our Chapter meeting at month's end, and made the decision to meet monthly just for a chapter get-together and lunch. We also looked ahead to Heritage week in February and St. Patrick's week in March. In November, we celebrated our 10th Tellabration!, organized by Beth McDermott, at the Provincial Archives. Forty people attended.



Tellabration! organizer Beth McDermott surrounded by the evening's storytellers: Bill Gulliver, Marilyn Driscoll, Bill & Shelley Petley, Helene Caplice-Nason and Steve Goudey

Our "Christmas in Killarney" will take place in early December.

In other noteworthy happenings, Marilyn Driscoll is working with a group of Park Street Elementary School children in Fredericton, on a weekly basis, to teach traditional Irish dance. We will continue to work in the schools whenever possible to try and promote our goals and culture to the younger minds.

Our Irish Room continues to operate twice a week, and we continue to gather resources from interested parties. If anyone has a documented history of their Irish ancestors they would like to deposit a copy of at the Irish room for the benefit of other researchers, it would be much appreciated. Also, we are recruiting volunteers who would like to organize activities for the Irish Room such as a lecture series, regular music sessions, genealogy sessions, Irish language classes – the list of possibilities is too long to mention. All it needs is someone to take the lead in planning and executing an activity. You could be just the person we're looking for! If interested, please contact me to discuss your idea. My number's in the book!

Our Chapter volunteers are very dedicated, and I can't speak highly enough of them.

Happy holidays to everyone!



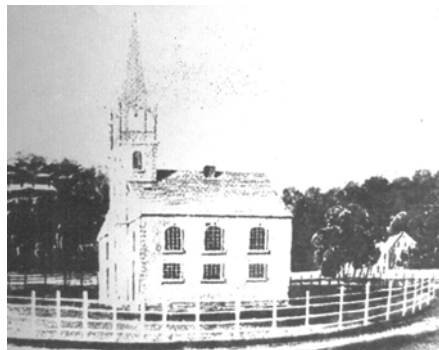
Rev. George Pidgeon

By E.C. (Gene) Campbell

Over the past, we have looked at the contributions made in the field of religion, by many of Irish background in the Fredericton area – New Brunswick’s first Bishop, William Dollard; Monsignor Charles T Boyd, and Rev. Michael McSweeney, to name but a few. However, there are several more, and in this issue of The Shamrock Leaf, we will take a look at yet another Irish-born clergyman of note.

Rev. George Pidgeon, Rector of Fredericton from 1795 to 1814, was born in Kilkenny, Ireland in 1762 and died in Saint John in 1818. His background is impressive. Perhaps a fact that many may find of an even greater interest than his contributions in the world of religion, is the fact that his blood-line is tied into that of legendary actor, Saint John-born Walter Pidgeon (1897-1984).

Rev. Pidgeon was associated with Trinity Church in Saint John, as well as St. Anne’s in Fredericton. Before coming to Canada, he attended, and was a graduate of Trinity College in Dublin. He would then go on to join the 65th Regiment (Rifles) as an Ensign, and would consequently come to America during the Revolutionary War. At the end of the American Revolution, he moved to Halifax, where he would be ordained by Rt. Rev. Charles Inglis, the Bishop of Nova Scotia, and it would be Inglis that would recommend Pidgeon to the Society for the Propagation of the Gospel in Foreign Parts. Inglis, as a matter of interest, would eventually become



St. Anne's Parish 1788-1854

Pigeons’ father-in-law.

In his book “Annals of the Diocese of Fredericton (1847), Ernest Hawkins wrote, “Mr. Pidgeon had been formerly an officer in the 65th Regiment, but his first inclination, as well as his more mature reflection, led him to the service and ministry of the Church. He was a man of liberal education, and sound principles.” Just as a note of interest, Hawkins made an ongoing error in this work, referring to the city of Saint John, as St John’s throughout!

After his ordination, Rev. George Pidgeon was first engaged as the Missionary of Belleisle, and would also officiate at Oak Point and other adjacent places. Then on August 19, 1795, upon the death of Rev. Samuel Cooke, DD, first rector of the Fredericton parish, Pidgeon would become the Capital’s second rector.

And yet another note of interest! Cooke’s tombstone, located in Fredericton’s Old Burial Ground, records an interesting bit of local history – “Sacred to the Memory of Rev.d Samuel Cooke, DD, the first

Rector of this Parish, who in crossing the River St. John to his residence after attending to the duties of his office in Fredericton, was unfortunately drowned on the 23rd day of May 1795, in the 72nd year of his age.” His son, Michael Cooke, 32 also drowned at the same time, and his grave-stone is located next to his father, and the third stone in that particular lot, remembers Rev. Cooke’s daughter, Lydia, who died in 1840.

During Pidgeon’s tenure in Fredericton, Hawkins goes on to say, “... the Church appears to have made steady progress; though it was assailed by the wild fanatics who, under the name of ‘New Lights’, taught the extremist antinomianism, and was constantly distracted by the excitement upon the war in Canada.”

Hawkins goes on, in recording Pigeons’ time in Fredericton. ‘On the lamented death of Mr. Cooke, the Bishop was at a loss, for some time, how to fill the important position which had thus been vacant. But the inhabitants of Fredericton, having conceived a great regard for the Rev. George Pidgeon, during the time that he officiated as missionary of Belleisle, were anxious that he should succeed their late beloved pastor; and accordingly, on General Carleton’s presentation, he was formerly installed to the care of the parish...!’

Pidgeon would move to Saint John, to become Rector of Trinity Church. Upon the death of Dr. Mosher Byles on May 12, 1814,

(cont’d)

Rev. George Pidgeon *(cont'd)*



St. Anne's Parish today

at the age of 80, Rev. George was directed by the Bishop to take possession of the 'still more important' mission of St. John, but his ministry there would only last four years, due to failing health, and he would die unexpectedly on May 16, 1818. He had been the second rector of Fredericton, and the third for Saint John.

Rev. George Pidgeon's death drew caring comments from all levels. In referring to his passing, the press of the day said: "his pious and benevolent character, and amiable manners, will long endear his memory to his numerous friends."

Leading up to his death, Pidgeon had suffered frequently from attacks of a painful disorder, and Ernest Hawkins wrote, "...and he died May 1, 1818, to the universal regret of his parishioners. Every mark of respect was paid to his memory,

and a sermon was preached on the occasion of his funeral, by the Rev. Robert Willis, a chaplain in the Navy."

Following Pidgeon's transfer to Saint John, the Fredericton vacancy was filled by Rev. G.J. Mountain, the Bishop of Montreal, who had held the position for less than three years, and, it is written that he "so endeared himself to the people, both by his preaching and living, that his memory is still fondly cherished there."

Interred in the 'Old Burial Ground' in Saint John, Pidgeon's tombstone reads: "Under this stone are placed the earthly remains of the Rev. George Pidgeon, formerly of Trinity College, Dublin, late Rector in this Parish, and Ecclesiastical Commissioner of this Province 23 years. He died May 6th, 1818, aged 57 years." It is interesting to note here, that although all sources give the same month for his death – May – the actual day varies, depending on what source we read – the 1st, 16th and 6th – the latter probably being the accurate one, as it is the date inscribed on the grave-marker.

Rev. Pidgeon married in July of 1797, to Anne Inglis (b. 1776), a daughter of Bishop Charles Inglis, of the Diocese of Nova Scotia, which had at that time, included not only the province of Nova Scotia, but also Newfoundland and New Brunswick. Inglis was the first

colonial Bishop being consecrated in 1787. He died in 1816.

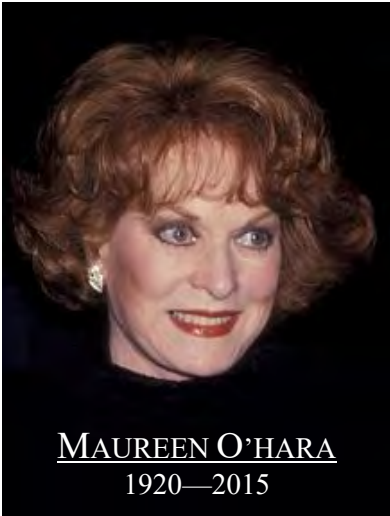
In Fredericton, Rev. Pidgeon built and lived in the house located at 750 Brunswick Street, which today is referred to as the 'Bliss-Beckwith' house. A plaque on the front of the old structure, which was constructed circa 1800 reads: 'Built by the second rector of Fredericton, Rev. George Pidgeon, this resident has also served as the home of men prominent in public service'.



*Bliss-Beckwith House
Brunswick Street, Fredericton*



2015 sees the passing of two well-known Irish celebrities



MAUREEN O'HARA
1920—2015

Known to the world as legendary actress Maureen O'Hara, Maureen FitzSimons was born on August 17, 1920, in the Dublin suburb of Ranaleigh, Ireland. The second oldest of six children, Maureen was raised in a close-knit Irish Catholic family. Her father, Charles, was a businessman, and her mother, Marguerite, was an accomplished stage actress and opera singer. Maureen displayed a penchant for dramatics at an early age when she staged presentations for her family; in school she was active in singing and dancing.

While still in her early teens, Maureen enrolled at Dublin's prestigious Abbey Theatre School, where she studied drama and music. Upon her graduation in 1937, she was offered a lead role with the Abbey Players, but instead she decided to try her hand at film acting. She then moved to London, where she screen tested for an English feature. Although the film was never produced, her impressive audition caught the attention of Oscar-winning movie star and producer Charles Laughton. After convincing Maureen to change her surname to O'Hara, Laughton helped launch Maureen's career and the rest – as they say – is history. On October 24, 2015, O'Hara died in her sleep in her Boise, Idaho home at the

age of 95.

"Her characters were feisty and fearless, just as she was in real life," her family said in a statement. "She was also proudly Irish and spent her entire lifetime sharing her heritage and the wonderful culture of the Emerald Isle with the world."

Brian Patrick Friel, well-known playwright, short story writer and co-founder (with actor Stephen Rea) of the Field Day Theatre Company passed away Friday, October 2, 2015 in Greencastle, County Donegal, Republic of Ireland.

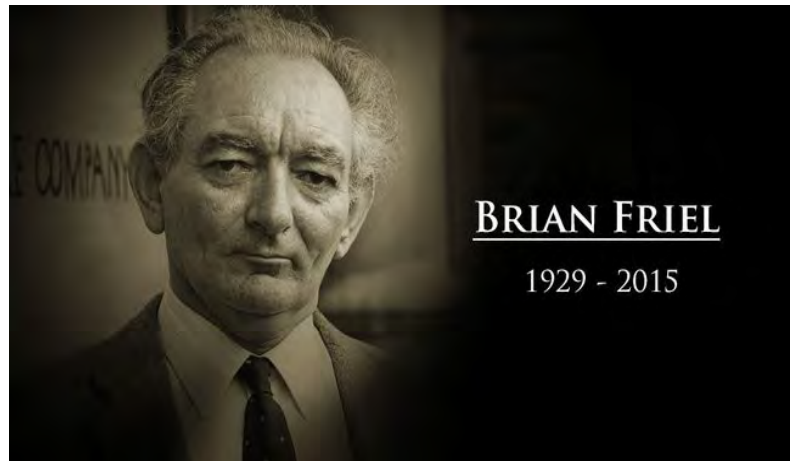
Born January 9, 1929 in Killyclogher, County Tyrone, Northern Ireland, Friel moved, with his family, to Derry at the age of 10. He was educated at St. Columb's College in Derry, which was also the institution chosen by poet Seamus Heaney and Nobel Peace Prize winner, John Hume.

After pursuing a career in teaching for a short while, Friel gave it up and settled in Greencastle in the 1960s in order to realize his dream of a life in literature.

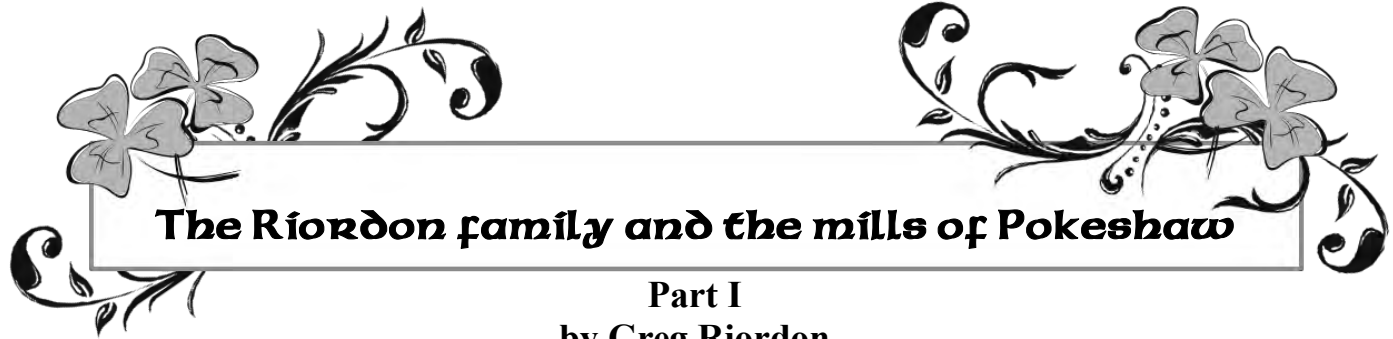
While born in County Tyrone and raised in Derry, Friel spent many summers in Glenties, West Donegal, the birthplace and childhood home of his mother, Mary McLoone. His best known works: *Dancing at Lughnasa*; *Philadelphia, Here I Come*; and *Translations*, all took place in a fictional town called Ballybeg. However, what Friel wrote, in 1981, about his mother's west Donegal village and how it "*occupies a large portion of my affections and permanently shaped my imagination*", seems to confirm the long-held belief that Glenties was actually the model for the village portrayed in his works.

Friel also served as a senator in the Irish parliament and his portrait was displayed in Ireland's National Gallery.

Friel was carried to his rest in a coffin made of wicker, as was his desire, surrounded by hundreds of family, friends, actors and other theatre professionals who gathered in the graveyard overlooking Glenties near the Blue Stack Mountains in Co Donegal to bid farewell to the writer.



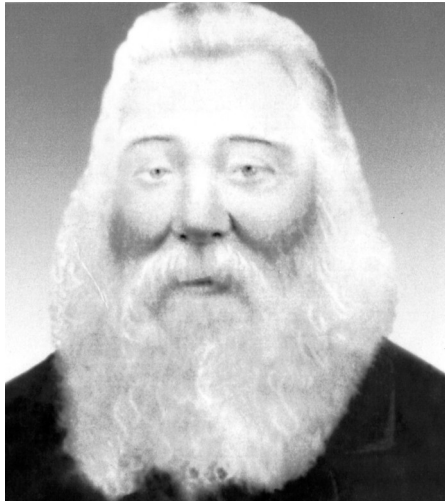
BRIAN FRIEL
1929 - 2015



The Riordon family and the mills of Pokeshaw

Part I

by Greg Riordon



John J. Riordon 1837-1909

Thomas W Riordon was born in Pokeshaw, NB (a portion of which was called Riordon for some time) on March 12th, 1867 to John Joseph and Ellen (Walsh) Riordon Jr. JJ Riordon was born in the same place in 1837, being the son of Irish immigrants, John Riordon Sr. and Johanna Leahy. John Riordon Sr. was one of four boys: Patrick, John, James and Matthew, all of whom crossed the Atlantic from Ireland to North America sometime between 1820 and 1825...

At the outset, life in New Brunswick was not easy. John Riordon Sr. settled next to his brother Patrick in Pokeshaw where they began establishing clearings in the hope of obtaining land grants. The following quote from an 1833 land grant petition submitted on behalf of 36 of Pokeshaw's original settlers, including Patrick Riordon,

John Sr.'s brother, aptly describes the plight of Pokeshaw's initial inhabitants.

Your Excellency's petitioners have been neighbours in the land of their birth were naturally desirous of continuing so in this country having heard of this desolate and lonely tract from which the face of mankind appeared to be averted, they, in a body attempted a settlement upon it, trusting that by reciprocal acts of support and assistance they might in time surmount these obstacles which have too long deterred individual enterprises. Ignorant of the rigours of the climate and nearly destitute of the means of procuring those common necessities of live which they had then scarcely learned to want, their sufferings in a trackless wilderness far distant from any habitation of man may be easily conceived, they cannot trouble your Excellency with a recital of what they endured, suffice to say that several of the old people and some of the children perished during the first winters.

Your petitioners by dint of hard labour and industry have at length in some measure subdued the wilderness, their clearances now sufficient for the support of their families, and they have lately entered into arrangements for the support of a school master, nor have they been negligent of those duties which they owe to their King and Country. Your petitioners during the last nine years have cheerfully

performed Militia duty and Statue labour and paid their proportion of all rates and assessments for county and parish charges, participating (until lately) in the provincial appropriations only to the extent of a few small sums to offset in cutting passages down the cliffs.

In 1839, John Riordon Sr., who had been living next to his brother Patrick and who had been working in co-operation of Patrick, applied for 100 acres next to him. Fortunately, with his petition, he was assisted by William End, a Justice of the Peace in Bathurst, whom, it is reported, had been a champion of Irish and Acadian efforts. Mr. End added the following remark to John Riordon's petition:

I cannot refrain from laying the case of this unfortunate petitioner before his Excellency. He has a sickly wife and seven children all dependent on his labour. About four years ago he was caught in a snowstorm and had both his feet so frozen that all of his toes dropped off. In this condition, he continued to cultivate his clearance for the support of his family. He got a little better and at length was able to go into the woods for firewood. While there employed, a tree fell upon him and broke his left arm. Far removed from proper assistance, he lingered a long time under this injury and his feet again became very troublesome.

(cont'd)

The Riordon family and the mills of Pokeshaw—Part I (cont'd)

He is a hard-working and sober man and determined to die rather than apply for aid to the parish. When his arm began to mend, his feet still continued so painful that he was for several months, unable to stand. Notwithstanding this accumulation of misery, he has persisted in supporting his family and, as I am credibly informed, he has frequently been seen at the earliest dawn of day assisted by his eldest child, a girl of ten, on his knees, his left arm bound up, hoeing his potatoes with the right, unable either to stand or use his left arm.

In time, with perseverance and hard work, progress was made and self-sufficient farms were established. The business of clearing lands, raising crops and livestock, building houses and barns was all consuming during those years. Survival dictated their industry. Unfortunately, their initially weak socio-economic status, their reluctance to promote and infringe on others and the overbearing influence of neighbouring cultures, dictated the gradual demise of their language and many of their cultural niceties, just as was the Irish experience in the remainder of the colony and province.

In 1852, John Riordon Sr. conveyed one acre of his land where the Pokeshaw River crossed his Grant, to a William Boltenhouse [to compliment] three acres from Patrick Riordon's lot he had purchased in 1853... Boltenhouse apparently had the capital to construct a saw and grist mill on the property... which he operated for the better part of a decade. Following [his] death in 1860, Boltenhouse's descendants transferred the mills and property to Thomas and Richard Dempsey... both Dempseys were descendants of



The Riordon Mill

Irish immigrants...In 1888 the mill site returned to the ownership of the Riordon family along with the dam, the mill buildings and machinery. They were purchased in the name of Thomas W Riordon; however, there were resources required for such an acquisition and such were provided for by his father, John J Riordon Jr. as Thomas would have been 21 years of age at the time.

Young Thomas W. Riordon began learning the business and operating the mill soon after the purchase. Unfortunately, within a year or so disaster struck. The mills, the adjacent road bridge and the dam burned to the ground.

Thomas W. Riordon was somewhat discouraged; however, at the urging of his father, his neighbours and the local parish priest, he decided to rebuild. With the help of his father and neighbours who were aware of the advantage of a local mill, construction began. Two 'post and beam' buildings were constructed. Family

oral tradition holds that a civil war veteran, Patrick McKernin, was the principal carpenter. It is said that all of the frame pieces were cut out, squared and mortised in the forest with assembly taking place later on the site.

One building was finished on the exterior as finely as a home; this one housed a three storey gristmill and a large carding machine. Each storey of the grist mill was packed with machinery used in the different phases of flour production and consisted of over twenty tons of shafts, turbines and rollers. Being inside the mill was like being at the centre of a sprawling tangle of shafts, conveyor belts, chutes and collector bins. Before the wheat was ground into flour, it travelled from the bottom floor to the top three times. Advanced for its time, the grist mill used metal rollers rather than mill stones to grind the wheat and water driven turbines rather than water wheels to supply the water power.

(cont'd)

The Riordon family and the mills of Pokeshaw—Part I (cont'd)



Thomas W. Riordon with eight of his sons

The second building housed the sawmill, which included a long lumber left-handed carriage, cut-off saws, a lathe machine and a shingle mill. The equipment was initially powered by a twin set of water wheel turbines, 22 feet in diameter and 14 feet in width. These were replaced 36 years later by a much smaller and more efficient steel turbine.

The new dam was constructed of cedar cribbage underneath a smooth surface on the top water side. The

water side consisted of 2 layers of 3 inch deal. Two pin stocks carried the water, one from the dam gate to the grist and carding mill building, the second to the sawmill building.

In 1891, Thomas W Riordon married Mary Ann Berry of Pokemouche when he was 24 years old. With his wife, he proceeded to raise a family and to operate the mills which had become a going concern in the area. His father, John J Riordon Sr. passed away in 1909 and Thomas

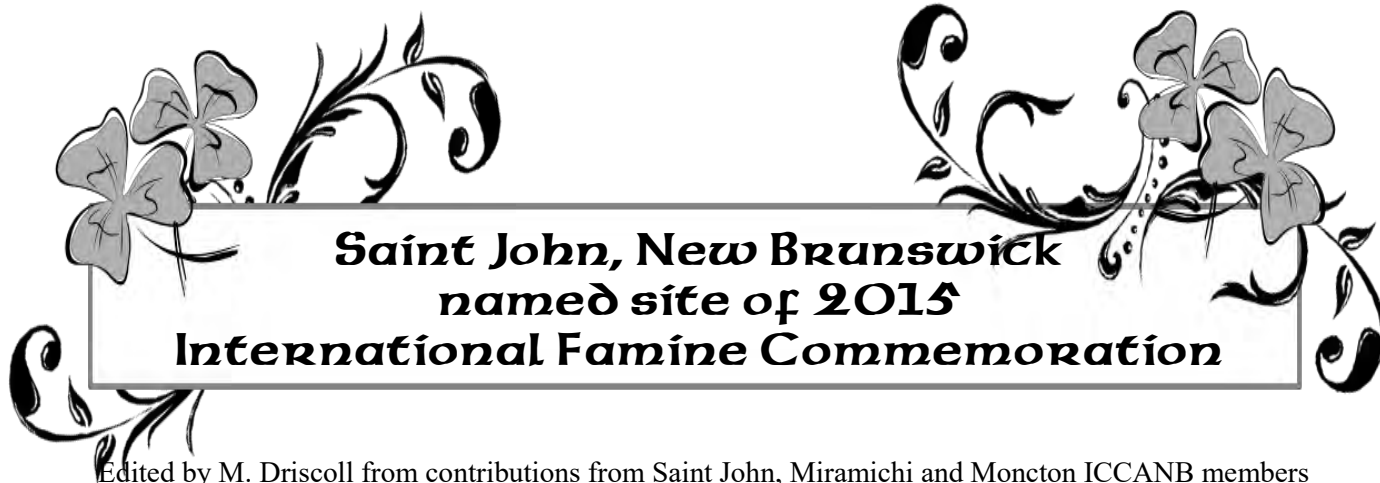
assumed operation of the whole Riordon farm which he expanded as time passed. In those days, horses provided the power utilized in the operation of the farm and logging business. A substantial portion of the land had been cleared and was continually being cleared and coming under cultivation. Much of this land was used to provide hay and grain for the horses. As with any other farm, the Riordon farm also raised cattle, sheep, hogs, poultry and mink.

As part of a program established by the Department of Agriculture in the early 1900's, the Riordon farm was designated as an 'Experimental Farm' where numerous yearly experiments in relation to crop varieties, fertilizers, crop rotation, cattle and horse breeding were sponsored and carried out. Annual field days attracting hundreds of farmers throughout the county provided the opportunity for all to examine and discuss various farming practices and procedures. As for the mills, they attracted customers from across the county from as far away as Tetagouche and Petit-Rocher in the West to Miscou in the East. Customers arrived, and their horses were allowed to rest in a horse barn specifically provided for that purpose and in the event that the mill process could actually be carried out in short order, many customers from a distance were accommodated at the Riordon home overnight.



Robinson Settlement

In 1825, 568 Irish immigrants left Montreal to take up lands between Rice Lake and Peterborough, ON. The Hon. Peter Robinson, MPP headed up the immigration plan which was funded by the government of Upper Canada. Another 1,500 settlers were to follow them. For the most part the new immigrants were chosen from impoverished families from the south of Ireland. Some stayed. But as was the custom of the day, many more left almost immediately for the US, where some of them had family already established.



Saint John, New Brunswick named site of 2015 International Famine Commemoration

Edited by M. Driscoll from contributions from Saint John, Miramichi and Moncton ICCANB members

In April of 2015 the government of Ireland announced the chosen location for the 2015 commemoration of the Great Famine – Saint John, New Brunswick, Canada! Thus began the planning for the impending visit of Heather Humphreys TD, Minister of Arts, Heritage and the Gaeltach of Ireland. Before describing the events surrounding the Minister’s visit, perhaps a bit of history of the annual commemoration is in order.

Anyone with the least familiarity of Irish history is probably aware of the terrible tragedy that decimated the population in the mid-19th century and instigated mass emigration, particularly to North America. From 1845 to about 1850, with “Black ‘47” being the worst year, the repeated destruction of the potato crops due to blight caused mass starvation and disease amongst the most vulnerable people: the approximately two-fifths of the Irish population that was solely reliant on potatoes as their primary food source. An estimated one million people died and a million more left in hope of finding survival and a better life.

Adding to the already strained relationship between the majority of Irish people and the British Crown, the effects of the famine permanently changed Ireland’s demographic, political, and cultural landscape and became a catalyst for a further push for Irish Home Rule

which took almost another seventy-five years before coming to fruition.

One of the most tragic stories from this period took place in March of 1849. Events that resulted in “The Doolough Tragedy” began on Friday 30 March 1849 when two officials of the Westport Poor Law Union arrived in Louisburgh to inspect those people receiving outdoor relief to determine if they should continue to receive it. However, instead of staying in Louisburgh to perform the inspection the officials decided to go to a hunting lodge located 19 kilometers south of Louisburgh for the weekend. If the people wanted to continue to receive relief, they had to make their way to the lodge for 7 a.m. the next morning. Already in a starving and destitute state, they struggled along the road, in very bad weather, throughout the night and into the next day. Several people, including women and children, were confirmed dead or missing over the next few days. Locally it is believed the actual death toll was much higher than officially reported. Since 1987, in commemoration of this tragic event, an annual “Famine Walk” has taken place from Louisburgh to Doolough in southwest County Mayo.

In 1994 the Irish government established a committee to fund events and works in Ireland commemorating the Famine’s 150th

anniversary. This program lasted until 2000.

In 2004 the Committee for the Commemoration of the Irish Famine Victims (CCIFV) was established. They organized an annual commemoration each May in Dublin, in which members dressed as starving peasants to walk from the Garden of Remembrance to the famine memorial sculptures in front of the Custom House. The CCIFV lobbied for several years for official recognition and, the Friday before the 2008 CCIFV walk, the government issued a press release announcing that the state would, in future, organize an annual commemoration event. The first event was an official reception held in May 2008 in Dublin.

Subsequently named the “National Famine Commemoration Day”, the commemoration features a week-long programme of events leading up to the day, usually a Sunday in May. The main event is held in a different place each year, rotating among the four provinces of Ireland. Recognizing the millions of Irish descendants around the globe, the commemoration includes an international event, held in a place of significance for the Irish diaspora.

The first major programme of events took place in May 2008 in Skibbereen, West County Cork, a locality particularly

(cont’d)

Saint John, New Brunswick named site of 2015 International Famine Commemoration (cont'd)

hard hit by the Famine. The international portion took place in Toronto and Grosse Isle.

It is important to note that September of 2015 saw the first time the Commemoration was held in Northern Ireland, a very significant accomplishment given the history of the Famine years.

Here, in Saint John, we honour the memory of those who were lost to the Great Hunger, the heritage of those who left for new lives, and the struggles and successes of those who carried on in their new homes to work, raise families, and help to create a new and better society.

Today, we see their dreams reflected in the present by their descendants, many of whom still live in this city, this province and this country.

Irish Minister of Culture, Arts and Gaeltacht, Heather Humphreys, flew into Saint John on the evening of October 22nd, accompanied by her entourage from Ireland. She was met at the airport by Liz Keough, as second secretary to Irish Ambassador to Canada, Ray Bassett. In Saint John less than a day, she packed her schedule with meetings, visits, and most importantly for us, a ceremony commemorating our ancestors who came over in what is referred to as the first “Irish Diaspora,” brought about by the Irish Potato Famine.

On Friday Minister Humphreys chaired a breakfast meeting with rep-

resentatives of Saint John businesses such as travel agent Bob Kane, UNBSJ President, Robert McKinnon, and our newly elected MP Wayne Long. She stressed the importance of creating business ties between Ireland and New Brunswick, to enable both to thrive both socially and economically, based on our shared history and culture.

Midmorning, Minister Humphreys headed to the Saint John Free Public Library where she was able to admire the Yeats exhibit, on loan from the Irish Embassy, and steal a closer look at Partridge Island, prior to her meeting with the Partridge Island Committee. She was enthusiastic in her support of the Saint John dream of making the Island a travel destination for both Irish and North Americans tracing their roots.

At noon the crowd moved outside for a special ceremony. As Fred Hazel reported in the Telegraph Journal: “The sun was golden, but a biting wind was blowing off Saint John Harbour when we gathered at St. Patrick’s Square, at the foot of Prince William Street. It’s always cold when we hold an Irish ceremony there, but we draw on an inner warmth, looking out at Partridge Island, where so many of our ancestors landed.”...

...“This marked the visit of Ireland’s Minister of Heritage and Arts,

Heather Humphreys, who brought a commemorative plaque to be installed on the square’s Celtic cross. It was also an occasion to honour one of the most dedicated founding fathers of the city’s Irish Canadian Cultural Association, Dr. Danny Britt.”



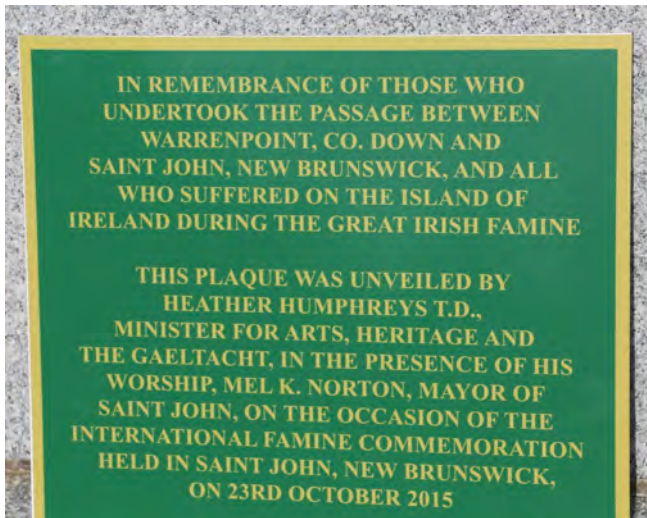
The Minister spoke briefly but feelingly of the Irish buried on Partridge Island and in local cemeteries, who formed the backbone of Saint John society in the mid-1800’s:

“The day after the ceremony in Newry [Northern Ireland] we gathered in Warrenpoint and

(cont’d)

	Ireland	International
2009	Skibbereen, County Cork	Toronto & Grosse Isle, Canada
2010	Murrisk, County Mayo	New York City, USA
2011	Clones, County Monaghan	Liverpool, England
2012	Drogheda, County Louth	Boston, USA
2013	Kilrush, County Clare	Sydney, Australia
2014	Strokestown, County Roscommon	New Orleans, USA
2015	Newry, County Armagh	Saint John, New Brunswick, Canada

Saint John, New Brunswick named site of 2015 International Famine Commemoration (cont'd)



unveiled a monument to commemorate those who left that port during the Famine to find sanctuary here in New Brunswick. So I am delighted to be unveiling a plaque here today which will also act as a lasting testament to the link established between this province and Warrenpoint, Co. Down over five generations ago."

Saint John MLA Ed Doherty and Mayor Mel Norton added their comments to hers, praising the role of the Irish in building Saint John, both literally and figuratively.

From there the Minister and most of the 150 spectators repaired to the Bishop's Palace for a reception held by the ICCA. In this warmer location, the Minister spoke at greater length about the harshness of the voyages of the Irish to Saint John and other diaspora desti-

nations. She praised Saint Johners who welcomed the new immigrants, and reminded us of the ties that continue to bind us to "the Old Country."

Speaking of the Famine, she went on to say:

"The event was of such magnitude that it not only changed Ireland forever, but had a profound effect on many nations across the globe, such were the multitudes who were forced to leave our shores.

As we gather here today, it is very important that we not only reflect on the losses we suffered as a people and as a nation, but also that we honour the triumph over adversity of those who survived emigration and thrived in their new, adopted lands."

In addition, she presented Dr. Danny Britt with a Certificate of Irish Heritage and recognized



Minister Humphreys presenting certificate to Dr. Danny Britt

his contributions as one of the founding members of the ICCANB in Saint John.

Despite the tightness of her schedule, she lingered to enjoy a few treats and listen to wonderful music provided by our local Comhaltas members. She had an opportunity to speak to individual IC-

CANB members, including Fred Hazel, who presented her with a copy of his book *Get Yerself a Shin of Heat*, which tells of the joys of being Irish in Saint John.

Just before 3:00 PM, Minister Humphreys and her entourage were whisked off to Miramichi

(cont'd)



Chairperson of Monaghan County Council, Noel Keelan, Monaghan Councillor David Maxwell, Minister Humphreys, Maureen English, and Paddy Quinn, president of the Irish Festival in Miramichi

Saint John, New Brunswick named site of 2015 International Famine Commemoration (cont'd)

to meet with ICCA members there.

Arriving in Miramichi, Minister Humphreys placed a wreath at the Celtic Cross monument on Middle Island in a ceremony that was attended by various dignitaries, including Noel Keelan, Mayor of County Monaghan in Ireland, Davis Maxwell, councillor of Monaghan, Mayor Gerry Cormier and city councillors of Miramichi, Minister Bill Fraser. M.L.A. (Minister of Arts, Heritage and Culture for New Brunswick), Patrick Finnigan, M.P. elect for the Miramichi-Grand Lake riding, members of the ICCA, including Miramichi ICCA Chapter president, Maureen English, and a good number of the general public.



Laying a wreath at the Celtic Cross on Middle Island

In her public address, Minister Humphreys stated:

"Tens of thousands of Irish people arrived on the eastern shores of Canada during the famine. They were shown incredible compassion by the people of Canada, many of whom risked death and disease to help the Irish after their grueling transatlantic crossing. This was no small part thanks to the compassion shown by the Canadian people. The Irish people will never forget the generous welcome given

by the people of Canada to the desolate masses that arrived on their shores."

ICCANB Chapter President, Maureen English added:

"The year the famine arrived changed the [Irish] culture forever. Those who left for Canada in search of new lives and those who survived the journey contributed to establish our large Irish culture here on the River".

Miramichi's own Farrell McCarthy played a role in the first Commemoration, 2009, held in Skibbereen, County Cork, as an advisor from the Canadian perspective, and is highly regarded by people we know in the area who were involved in the event.

Following a short reception, the Minister and her entourage headed to Moncton where, in the company of members of the Moncton Chapter of the ICCA, including Chapter President Mike Magee, the mayor of Moncton, George LeBlanc, and members of the general public, she visited the Celtic cross erected there to represent Irish families of the region who arrived during several eras of Irish migration. Mike Magee took the opportunity to indicate his own family's inscription on the monument: Irish Famine 1847 family of Mike Jos. P. Magee.


Later that day the Minister addressed the group in the cordoned off snug area of the Old

Triangle, a fitting place where some of Ireland's historic and cultural reminders are housed.

One such item of interest to the Minister was a framed copy of the Irish Proclamation as declared by



Minister Humphreys speaks at the Moncton Celtic Cross

Patrick Pearce Easter Rising morning of 1916. During her speech she later raised the topic of the Easter Rising of 1916. Her speech was very informative as she announced that celebrations were planned next year marking the 100th anniversary of the Easter Rising. For more information on this historic event check out the article on page 27 in this issue. 



Mike Magee showing the inscription of his family's name on the Celtic Cross in Moncton

From the Provincial Archives... A thank you to a landlord for safe crossing in 1847

The following entry was found in Saint John's New Brunswick Courier on 5 Jun 1847 and is taken from Daniel Johnson's vast collection of New Brunswick Vital Statistics from Newspapers.

"We the committee of passengers of [the] ship "Aeolus" of Greenock, Capt. Michael DRISCOLL, Commander, do send our thanks in the name of all passengers to our ever-to-be-remembered late landlord, Sir Robert Gore BOOTH, Sligo (Ireland); he was always kind to his tenants; it was not tyranny which forced us to emigrate – it was the loss of our crops for two years past and we hope to gain a living in America by strict industry and sobriety. We are thankful to Henry Gore BOOTH, the owner of the "Aeolus" for the ample stores put on board for the voyage and the good quality thereof. Written by Mathias FERGUSON, Head Manager. Sanctioned by the Committee: Edward JOHNSTON, Patrick GILLOON, Patrick HART, John MALLOWAY, Thomas GILLAN, Patrick McLOUGHLIN, Adam JOHNSTON, Bryan FEENY, Patrick BOYLE, Thomas KEELTY, William JOHNSTON, Patrick HEGARTY, Robert GREGG, Hugh CRISTAL, Dennis GILLOON, Charles JONES, Michael McDERMOTT, Andrew GILLOON, James MUNNS, Patrick HEGARTY, Michael SMITH, William FERGUSON, Owen TOHER, John GILLIAN. St. John, May 31st, 1845."

NOTE: Sir Robert Gore Booth, 4th Baronet, was born in 1805 in Bath, Somerset, England. An Anglo-Irish politician and landowner he was accused by some of the systematic eviction of his starving tenant farmers and also of pack-

ing them onto coffin ships for emigration. Others state that he actually mortgaged his English estate and helped his tenants by giving them food, refusing to collect rents during the famine and assisting with their emigration to the New World. His ship, the *Aeolus*, also brought Lord Palmerston's tenants from Sligo in 1847 but their experience was not as favorable. The ship "arrived at St. John, New Brunswick, on November 2. The St. Lawrence was then closed by ice, the Canadian winter had begun, and caleches, or horse-drawn sleighs, had replaced carriages in the snow-filled streets of Quebec. The captain of the *Aeolus* paid £250 in bonds to be allowed to land 240 emigrants at St. John. They were 'almost in a state of nudity', and the surgeon at Partridge Island, the quarantine station, asserted that "ninety-nine per cent must become a public charge immediately: they



*Henry Gore Booth
Owner of the ship Aeolus*

were widows with helpless young families, decrepit old women, and men 'riddled with disease.'"

"The citizens of St. John declared that they could not feed or shelter the unfortunate emigrants; notices were posted in the streets offering to all who would go back to Ireland a free passage and food; and message was sent to Lord Palmerston that the 'Common Council of the City of St. John deeply regret that one of Her Majesty's ministers, the Rt. Hon. Lord Palmerston, either by himself or his authorized agent should have exposed such a numerous and distressed portion of his tenantry to the severity and privations of a New Brunswick winter... unprovided with the common means of support, with broken-down constitutions and almost in a state of nudity.'" (Cecil Woodham-Smith, *The Great Hunger; Ireland 1845-1849*)

WE the Committee of the Passengers of the Ship *Aeolus*, of Greenock, Capt. MICHAEL DRISCOLL, Commander, do send our thanks, in the name of all the Passengers, to our ever to-be-remembered late Landlord, Sir ROBERT GORE BOOTH, Bart., Sligo: he was always kind to his tenants; it was not tyranny which forced us to emigrate – it was the loss of our crops for two years past: and we hope to gain a living in America by strict industry and sobriety. We are thankful to HENRY GORE BOOTH, Esquire, the owner of the *Aeolus*, for the ample stores put on board for the voyage, and the good quality thereof. We are also thankful to Captain DRISCOLL, for his upright conduct in the distribution of diet – giving all the same fair play; – the widows and orphans and the sick were all kindly treated by him, and his advice to all had a good effect, as there was not a single riot or a blow struck during the voyage.
Written by Mathias Ferguson, Head Manager.
Sanctioned by the Committee.

Edward Johnston,	Robert Gregg,
Patrick Gilloon,	Hugh Cristal,
Patrick Hart,	Dennis Gilloon,
John Malloway,	Charles Jones,
Thomas Gillan,	Michael McDermott,
Patrick McLoughlin,	Andrew Gilloon,
Adam Johnston,	James Munns,
Bryan Feeny,	Patrick Feeny,
Patrick Boyle,	Michael Smith,
Thomas Keelty,	Wm. Ferguson,
Wm. Johnston,	Owen Toher,
Patrick Heraghty,	John Gillian.

St. John, May 31. 1845.

*Newspaper report of passengers
of the Aeolus*



Easter Rising of 1916 - 100th anniversary -

By M. Driscoll

Spring of 2016 will see world-wide commemorative events marking the 100-year anniversary of what is arguably one of the most significant events in Irish history.

In 1916, after centuries of conflict and oppression, the quest for Irish independence appeared to be going nowhere. What little headway had been made since the Crown of Ireland Act of 1542 and the Constitution of 1782 appeared to be almost completely reversed with the passing of the Acts of Union of 1800. These Acts united the Kingdom of Great Britain and the Kingdom of Ireland as the United Kingdom of Great Britain and Ireland, abolished the Irish Parliament and gave Ireland, instead of their own parliament, representation at Westminster. From early on, many Irish nationalists opposed the union as they saw it as an exploitation and impoverishment of their country. Over the next century the Irish who were fighting to regain some measure of independence and self-rule tried in vain to effect change through constitutional opposition, social opposition, and even revolution.

At the outbreak of World War I, the British government offered a

“carrot” – the passing of the Government of Ireland Act of 1914 which would provide Home Rule for Ireland. However, this Act was linked with a “dual policy” enactment of the Military Service Bill that would require Irish conscription to begin if there was any hope of Ireland seeing the implementation of the Government of Ireland Act. Many Irishmen had volunteered for Irish regiments and divisions of the British Army at the outbreak of the war but the growing likelihood of enforced conscription created a backlash. The linking of Home Rule to conscription outraged the Irish secessionist parties at Westminster who walked out in protest and returned to Ireland to organize opposition.

In September of 1914, just over a month after the United Kingdom declared war on Germany, the Supreme Council of the Irish Republican Brotherhood met to begin the planning of an uprising. Other Irish revolutionary groups were persuaded to join the effort as well, and the stage was set for what would forever be known as the Easter Rising of 1916.

On Easter Monday, 24 April, 1916, the insurgents occupied the General Post Office (GPO) in Dublin



Shelled remains of the Dublin Bread Company 1916

and made it their headquarters. From the steps of the GPO they read the Proclamation which set out their goals of an Ireland with Home Rule and one in which its citizens could achieve their aspirations regardless of wealth, class or religion. The Proclamation was signed by Thomas J. Clarke; Sean Mac Diarmada; Thomas Macdonagh; P.H. Pearse; Eamonn Ceannt; James Connolly; and Joseph Plunkett.

The insurgents also occupied several other strategic buildings in Dublin and, while most of the action took place in that city, substantial numbers of Volunteers turned out in Louth, Wexford, Galway and Ashbourne. Fighting lasted a week and resulted in the deaths of over 250 civilians, 130 members of the crown forces and over 60 insurgents.

In an effort to prevent further bloodshed, Padraig Pearse declared an unconditional surrender and ordered the insurgents to lay down arms. Many Volunteer units marched in formation to lay down their weapons.

Although public opinion was not initially on the side of the insurgents, this was to quickly change.

The suppression of the Rising was immediate and vigorous. The city centre was shelled. Despite the concentration of activity in Dublin, martial law was proclaimed and extended across the country. Over 3,500 people were arrested – over twice the number who took part in the Rising. By May 1,600 had been interned in Wales, without trial. Fifteen prominent insurgents were executed between 3rd May and 12th May.

(cont'd)

Easter Rising of 1916 -100th anniversary -(cont'd)

(Roger Casement was subsequently hanged in Pentonville Prison in August 1916). Also executed were a gravely ill Joseph Plunkett, and a badly wounded James Connolly. These events, in addition to the murder during the Rising of Francis Sheehy Skeffington, the well-known pacifist and writer, as he sought to moderate the violence and prevent looting, rapidly turned public opinion.

The political ramifications of the Rising and its suppression were soon revealed in subsequent elections as Ireland began electing independent thinkers to represent them, although it was not uncommon for these representatives, as a means of protest, to abstain from attending Westminster. In addition, deported prisoners would provide the basis for a growing separatist party, Sinn Féin who would consolidate their link with the Irish Volunteers when a former prisoner, Eamon de Valera, assumed the presidency of both organizations.

The Irish Parliamentary Party had continued in its efforts to secure Home Rule without success. Meanwhile, a new crisis was in its early stages which would solidify support for the new Sinn Féin.

Public indignation over the plan

to introduce conscription into Ireland was loud and strident, and a nationwide movement of resistance ensued. A one-day general strike was called and an anti-conscription pledge endorsed by Sinn Féin, the Irish Parliamentary Party, Labour and independent politicians. In the general election of 1918 Sinn Féin would secure an overwhelming victory, their declared aim being the establishment of Ireland as a recognised sovereign independent republic. Nationalist opinion had shifted.

The Representation of the People Act 1918 expanded the electorate to include all men over the age of 21 and all women over the age of 30. Later that year, the Parliamentary Qualification of Women Act 1918 gave women over 30 the right to stand for election as an MP. A whole new generation of voters had emerged, influenced by the Easter Rising of 1916 and its aftermath, the conscription crisis, and the war itself. Pursuing a policy of abstention from Westminster by Sinn Féin, the election led to the formation of the Dáil (Irish parliament).

Dáil Éireann continues today as Ireland's democratic parliament. Many of the surviving insurgents went on to serve with distinction as members of the Dáil and Govern-

ment, as well as in other institutions of the new, independent Ireland.

The 1916 Rising was a seminal event led by men and women who held aspirations of a different type of Ireland, one which would guarantee religious and civil liberty and would pursue the happiness and prosperity of the whole nation, and all of its parts. It occurred at a time of great conflict on the international stage, a war that resulted in Irishmen losing their lives on land and at sea. The Rising resulted in the loss of many lives, be they combatants or innocent civilians.

In the spring of 2016, Irish descendants around the world will commemorate these events on the hundredth anniversary, mourn the loss of all those who died, and celebrate the subsequent hard-won victories achieved because of the seeds that were sown in April of 1916. As a means of managing the fact that Easter in 2016 is March 25-28, while in 1916 it was April 21-24, with April 24th having been Easter Monday, activities and commemorations will be planned for both weekends. Check out the Irish government websites for a listing of planned events and perhaps plan something for Irish ex-pats and descendants in your own area.



EXECUTED LEADERS OF THE 1916 RISING



Padraig Pearse Thomas Clarke Joseph Plunkett Edward Daly Michael O'Hanrahan William Pearse John MacBride James Connolly



Thomas MacDonagh Con Colbert Éamonn Ceannt Michael Mallin Sean Heustin Thomas Kent Seán MacDermott Roger Casement

Bits and Pieces

By Linda Evans

While you read the news and surf the net, did you know that you can now play Irish music in the background as you do so? Midwest Irish Radio is an internet station that broadcasts 24 hours a day and has various mixed programming throughout the day – from the traditional to the more modern. Based in County Mayo, the station can be accessed at <http://www.midwestirishradio.com>. Push the “Listen Live” button and enjoy!



Imagine a world of books and theatre without the words of Swift, Sheridan, Oscar Wilde, Shaw, Yeats, James Joyce, Samuel Beckett, Sean O’Casey, Brendan Behan, Flann O’Brien, Roddy Doyle, Frank McCourt, William Trevor, Joseph O’Connor, Patrick McCabe, or Seamus Heaney. And so on...It is a much better world because of them. ♣♣♣

In 1941, members of the No 15 Company of the 1st Canadian Forestry Corps were camped out in Boblainey, near Kilarlity, Invernesshire, Scotland on the estate of Lord Lovat. Mustered in Chatham and many of them woodsmen from NB, they were invited to attend a private mass on Christmas in the Lord’s private chapel in Beaufort Castle. Among those who attended was Patrick Hennessy of Bathurst. ♣♣♣

David Letterman once described the uilleann pipes as "a sofa cushion hooked up to a stick." ♣♣♣

Talk about low rentals! The original Guinness Brewery in Dublin has a 9,000 year lease on its property, at a perpetual rate of 45 Irish pounds per year. ♣♣♣

The Irish Academy of Engineers has recommended that a tunnel be built under the sea linking Ireland and Wales. The IAE has offered a futuristic vision of trains running at speeds of 150 mph between Rosslare and Fishguard, Wales. Currently, there is no financial backer for such a project. ♣♣♣

The Irish government has purchased 14-17 Moore Street in Dublin for €4 million earlier this year. Recognized as the Irish Rising headquarters, Number 16 is accepted as the place where the Irish Rising leaders agreed to surrender in 1916. Restoration work is underway and it should be ready to serve as a commemorative centre in time for the centenary celebrations of the Easter Rising next year. ♣♣♣

In pre-Christian times, couples were united in a ‘marriage’ ceremony known as a ceremony of unity. During the ritual, the couple holds hands, right hand in right hand, and left hand in left with their wrists crossed. Ribbon or cord is then wrapped around the wrists in a figure eight to represent infinity. This is most probably where the saying “tying the knot” originated. ♣♣♣

The first resident Irish Representative in Ottawa was the distinguished Irish diplomat John Hearn. Often credited with drafting the Irish Constitution, under the political guidance of President De Valera, he was High Commissioner from 1939-1949. The library in today’s Irish Embassy in Ottawa is named after him.



(cont’d)

Bits and Pieces

(cont'd)

Edmund Burke once said, “People will not look forward to posterity who never look backward to their ancestors.” ♣♣♣

In the “Bits and Pieces in the last issue of the SL, we spoke of the Empress of Ireland disaster which happened in the St. Lawrence River in 1914. Over 1000 people perished. As of November 25th, the Canadian Museum of Immigration at Pier 21 in Halifax has opened a temporary exhibit on this oft forgotten tragedy. The exhibit tells the fated ship’s story and there are a number of artifacts on display as well. If you are in Halifax drop in for a visit! The exhibit will be in-house for one year. ♣♣♣

It has been suggested that the slogan “No Irish need apply” may not have been so commonplace in New York and Boston in the 19th century. A professor from the University of Illinois went through every issue of *The New York Times from 1851 to 1923, and found precisely two instances of the phrase – so he concluded that it was an urban myth. But was it? If the Irish were as illiterate as was suggested at the time, they would not have been reading The New York Times! It was common knowledge that most of these signs were put up in shop windows and storefronts – so it may indeed have been true.* ♣♣♣

When President Reagan and Prime Minister Brian Mulroney performed their duet of “When Irish Eyes Are Smiling” – it was not the first international rendition. In 1963, on the legendary Ed Sullivan Show, Ed Sullivan, who never sang (with reason), did the same duet with actor Peter O’Toole. ♣♣♣

The banks of the Rideau Canal in Ontario are strewn with the unmarked graves of workers – most of them Irish – who died building the 200 kilometre waterway between Ottawa and Kingston. Over 500 died and a Celtic cross stands at the foot of the canal in Kingston in memory of them. ♣♣♣

Knocknarea Mountain dominates the skyline of western County Mayo. Atop it sits a large mound of limestone – a cairn known as Queen Maeve’s Tomb or Bed. With a diameter of 55m and 10m high – it appears as a cap on top of the mountain. It has never been excavated, but results of archaeology digs in the vicinity suggest that it may indeed be a Neolithic passage tomb similar to Newgrange in County Meath. ♣♣♣

The Dominican Order in Ireland held its last mass in Athy in November of this year. Mass celebrant, Fr. John Harris stated in the *Irish Independent* that it was due to a lack of vocations and that “we can’t blame Henry VIII or Cromwell this time”. The Order, in Ireland since 1267, made the decision to close with heavy hearts but they accepted that they had to face the “realities of the day”. The Order will also soon be leaving Dublin, Drogheda, Waterford and Limerick. ♣♣♣

An ankle injury playing football with friends almost disqualified Northern Ireland’s Rory McIlroy from playing in the European Championship at Jumeirah Golf Estates in the United Arab Emirates, in what has become known as the ‘Race to Dubai’. With not enough wins to qualify, he was given an exemption. He not only played, but slowly took over the field and won the championship. Although from Northern Ireland, McIlroy will be representing the Republic of Ireland as golf is re-introduced as a sport in the 2016 Olympics in Rio de Janeiro. ♣♣♣



Saint John Chapter news

by Marijke Blok

The Saint John Chapter of the ICCA has been fairly quiet since the provincial AGM in May. Minister Heather Humphreys visit to Saint John (see article, page 22) sparked some interest in ICCA doings and we received a few new members at our local AGM in October.

Leading up to our Christmas dinner, we are selling tickets on two items generously donated by our members, John Quinlan has donated a prize-winning afghan, which he is raffling off to support our projects. Catherine Coughlan has prepared another of her lovely baskets of ceramics,



ICCA-Bathurst Chapter President, Pat Murphy, drove to Saint John to participate in the visit of Heather Humphreys TD, Minister of Arts, Heritage and the Gaeltach of Ireland.

We were also fortunate to have the Yeats exhibit during her visit. Librarian Mark Goodfellow, of the Saint John Free Public Library, commented that the exhibit was widely viewed and garnered positive feedback. We look forward to the Samuel Beckett exhibit, slated for the fall of 2016.

including her trademark Irish pattern. Both of these will be drawn at the dinner on November 27th.

The dinner, turkey and trimmings, will be held this year again at the Assumption Centre. Featuring draws, door prizes and a visit from St. Nick himself, the dinner is always well attended. We are fortunate to have Comhaltas



ICCA-Saint John Chapter President, Marijke Blok, was pleased to accept a plaque presented by Heather Humphreys TD, Minister of Arts, Heritage and the Gaeltach of Ireland in honour of Saint John being named the site of the 2015 International Famine Commemoration

play a mixture of traditional Irish and traditional Christmas music to help us gear up for the Festive Season.

Plans will soon be underway for Irish Week. We are also looking forward to a boat tour of Partridge Island, to take place in May or June. New Saint John president Owen Boyle has arranged for a

30 passenger boat to ferry us around the Island. We would also welcome members of other ICCA branches. Cost will be approximately \$30 per person.



An Irish stamp album

An Post's senses and a farewell to the Shamrock Leaf



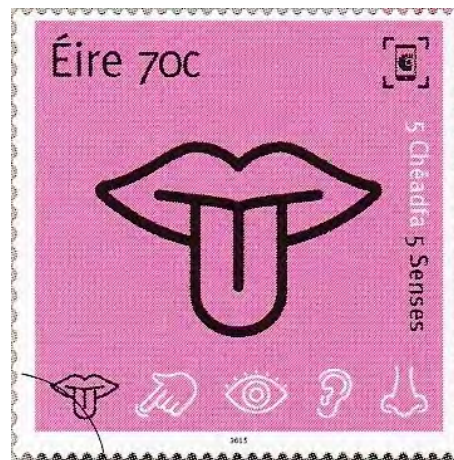
By Michael O. Nowlan

In my Spring column, I cited the promised new issues from An Post that would focus on the Five Senses. Well, the wait is over! The Irish Post Office came through on September 10 with five stamps accenting these significant aspects of human anatomy. I was very curious how the stamps would look and what special features would be exhibited. I was not disappointed. The innovative gurus were at work with this set of stamps.

The five traditional recognized human senses are nicely celebrated in separate denominations. The press release states the designer, Zinc De-



sign Consultants, created strong, bold images to illustrate each sense with stamps that are both striking and original.



The stamps depict enhanced production techniques for each sense: **Sight** - printed on transparent paper, when you pick up the stamp you can see through it; **Hearing** - thermography so that when the stamp is rubbed it creates a sound; **Taste** - strawberry flavoured gum has been applied to the back of the stamp; **Smell** - a mint fragrance has been added to the surface of the stamp; and **Touch** - where thermochromic ink has been used, so that when the hand illustra-

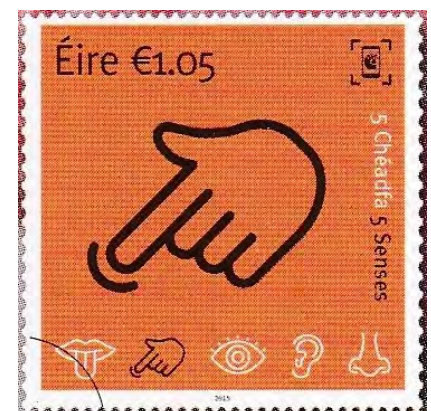
tion is touched, it changes colour.

How's that for the art of creativity and innovation?



As well, all of the stamps contain image recognition technology to allow Smartphone's to link to specially compiled online material related to the five senses. It can be accessed by down loading the free Cee App to your Smartphone or Tablet.

This move matches the augmented reality technology found in the March 20 issue of four stamps issued to mark the success of Animation Ireland. It places An Post front and centre in adapting advanced modern technology in the production of postage stamps.



(cont'd...)

An Irish stamp album

(cont'd)

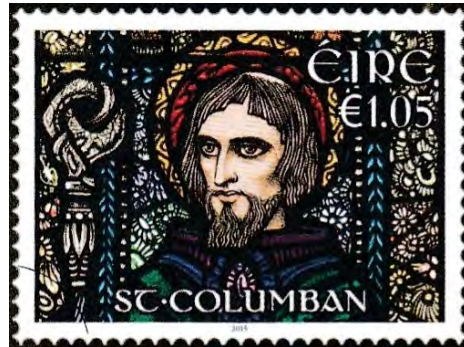
Another new issue since the last column emphasizes Ireland as The Food Island, a set of four stamps issued on July 16. The two 70-cent stamps feature a beef farmer and a cheese maker with their products while the 1 Euro.5 stamps depict a fisherman and a tillage farmer with their produce. These are colourful stamps that truly accent Ireland's reputation around the world for the quality of its food production.

Another set of stamps that is worthy of note was the August 13th release of four to celebrate Ireland's preeminent furniture designer and architect Kathleen Eileen Moray Gray (1878-1976). Eileen Gray challenged conventional ways of approaching design. The stamps show her most celebrated furniture pieces: Toiletry cabinet/screen, Transat chair, Adjustable table and Cabinet with pivoting drawers all of which date to the 1926-1929 period.

A single issue on July 30 commemorates the 100th anniversary of the graveside speech by Pádraig Pearse for O'Donovan Rossa whose efforts some Irish academics believe marked the beginning of the countdown to the 1916 Rising. Rossa was a writer, politico, and pioneer of the Irish Republican Brotherhood (commonly known as the Fenians). He died in the United States at age 83 and was buried in Dublin's Glasnevin Cemetery on August 1, 1915.

As 2015 wound down, on October 22, An Post marked the 1400th anniversary of the death of St. Columban, an Irish missionary who founded several monasteries on the European continent from around AD 590 in the Frankish and Lombard kingdoms. Since many of St. Columban's letters and sermons were preserved, together with his poems and

the rules he composed for his monks, they influenced European life well into the Middle Ages.



Christmas, of course, got special attention at An Post with three new stamps for the festive season, which were issued on November 5. One, which is in the Christmas Promotional Booklet, is a .70 Euro value which depicts a detail of the Madonna and Child by artist Marco Palmezzano and is used with the permission of the National Gallery of Ireland.



The other two values - .70 Euro and a 1.05 Euro - are available on the "Stamps on a Roll" format, and they feature symbols associated with Christmas: snowflakes and Christmas trees.

To learn more about Irish stamps visit the user friendly website

at <http://www.anpost.ie> or write An Post, General Post Office, O'Connell Street, Dublin 1, Ireland.



As I close, there is an in depth article in *The American Philatelist* (July 2015) on all the Irish stamps relating to science and Ireland. "Science and Technology on Irish Stamps" by John B. Sharkey is most informative and nicely illustrated. The American Philatelic Society may be contacted through < aparticle@stamps.org >.

Finally, it is difficult to write a farewell for something I have enjoyed for several years. I do not remember when my first column on Irish stamps appeared in *The Daily Gleaner*, but I know it was sometime in the mid-1990s. Soon after, I started an Irish Stamp Album for *The Shamrock Leaf*. Unfortunately, time takes its toll, and it is time to hang up my keyboard. This, therefore, is my final submission of An Post new stamp issues for *The Shamrock Leaf*. I want to thank all those who encouraged me, especially editor Farrell McCarthy who got me started on this regular contribution which was continued under the direction of Linda Evans. They were easy to work with for which I am thankful.





Logic puzzle—Irish style!



History Project—okay—this one’s a little harder but still very do-able! Have fun!

by Marilyn Driscoll

With the 100th anniversary of the infamous Easter Rebellion of 1916 looming ever closer, several of Mr. O’Donovan’s history students each gave an oral presentation on a different personality connected to the uprising. In no particular order, the students took 6, 8, 10, 12 or 14 minutes to present. They received grades of either A-, B+, B-, C+ or D. Match each student to their historical personality, grade received, and the length of each presentation.

1. The student who spoke for 6 minutes was not a boy.
2. The student who gave the presentation on Padraig Pearse gave a shorter presentation than the student who profiled James Connolly.
3. The student who presented his project on Padraig Pearse was either Declan or the student who spoke for 8 minutes.
4. The student who presented the project on James Larkin was either the one who spoke for 8 minutes or the student who spoke for 6 minutes.
5. Neither the student who got the D, nor Sean, did their presentation on Constance Markiewicz.
6. Kathleen’s presentation took a shorter time than the student who got the C+.
7. The student who presented for 12 minutes, who was not Ryan, got the B-.
8. The student whose presentation took 8 minutes was either the one who got the C+ or the one who spoke about James Connolly.
9. The presenter who spoke for 2 minutes more than Ellen received a B+.
10. The student who gave a presentation on Constance Markiewicz spoke 2 minutes less than Ellen.
11. The presentation about Michael Collins took 10 minutes.
12. Ryan didn’t talk about Michael Collins.

Think you’ve got this one? Well, if you’re really patient, you can check your answers in our June 2016 issue of *The Shamrock Leaf*, or visit our website at <http://www.newirelandnb.ca> to find out now.

Answers to last issue’s logic puzzle: Happy Father’s Day

Father’s Day is rapidly approaching and each year Dad’s family picks a theme and then tries to outdo each other in picking out a gift that Dad will especially appreciate. This year, unbeknownst to him, the family, Eoghan, Niall, Michael, Maura and Noreen, has chosen to honour Dad’s heritage choosing gifts with an Irish theme. In total, Dad got five wonderful gifts, all of them somehow connected to Ireland or an Irish theme. From the clues given last issue were you able to determine the full name of each person who gave Dad a gift, what gift they gave, and the relationship of each person to Dad?

First Name	Last Name	Gift	Person’s Relationship
Eoghan	Donovan	Irish Pubs tie	Grandson
Niall	Cadogan	Silver crest ring	Son
Michael	Murphy	Trip to Ireland	Uncle
Maura	Walsh	Framed family crest	Daughter
Noreen	Byrne	Irish coffee glasses	Sister



John McMillan, Belfast bookseller, flourishes in Saint John, NB

by Eldon Hay

John McMillan, born in Ballymena in 1761, later established a bookselling business in Belfast.

An ardent Reformed Presbyterian (Covenanter), he was involved in a serious dispute with that denomination; was suspended for a time by the Covenanters; and censured. Then in 1816, he was fully restored. His difficulties with his church may have been one of the factors which led to the emigration of John McMillan, his wife, and his several children to Saint John, New Brunswick. Another factor may have been the cessation of the Napoleonic wars. What is known is that John McMillan set up a bookselling business in Saint John in 1822.

My interest in John McMillan and family is two-fold. First, how and in what way did his native Covenanter faith carry over to New Brunswick? Second, how did his native book-binding and -selling Belfast business transfer to America?

In the late 1700s and early 1800s, in Ulster, the situation for Covenanters changed. From being small, marginalized and difficult, Covenanter membership steadily increased. The local meeting, called a society, still held sway. What was new? Covenanter presbyteries were beginning to be established. Yet success was not without its difficulties. The presbyteries replaced regional gatherings termed District or Correspondence meetings. The District meetings were further united into a National or General meeting. Some

Covenanters were loath to accept presbyteries, and an attempt was made to revive the District and General Meetings by a group which designated themselves as the 'Friends of General Correspondence'.

There was an internal struggle between the old school Friends of General Correspondence on one hand, and the new, 'proper' Covenanter presbytery on the other. The presbytery - first formed in 1743 - persisted in trying to weaken the power of the Friends. Some members rejected the authority of the presbytery, however. One of them was John McMillan, Clerk of the Friends of General Correspondence, and a leader of the faction. The faction published a pamphlet, written by John McMillan: An Address to the People of Ireland under the inspection of the Reformed Presbytery, published in Belfast in 1909.

The McMillan faction was ultimately to lose out. A copy of John McMillan's book is housed in the Linenhall Library in Belfast. The flyleaf has a handwritten paragraph: "John McMillan of Ballymena, afterwards Belfast bookseller, with others, declined the authority of Presbytery, 7 March 1810 ... and applied for restoration 1815. He was censured and restored in 1816, but afterwards immigrated to Nova Scotia. His daughter was married to Mr. A. Clarke, Minister."

As noted, McMillan opened a bookselling business in Saint John in 1822. Associated with him were his

three sons, David, James, and Alexander. While Alexander and an ailing David laboured in Saint John, James left to work as a journeyman printer in the USA and later operated a bookstore in Indiana, where his son John was born, in 1833; John, Jr. received his early education there. In the mid 1840s James returned to Saint John to assist his ailing father, his younger brother Alexander, and his invalid brother, David, in the family business, which had then added a bindery and a printing-office. James and Alexander renamed the firm J. and A. McMillan in 1845. David died in 1846: the patriarch John, Sr., died in 1847, 86 years of age. The subsequent unexpected death of 32-year old brother Alexander in 1849 left James in control. James and his son John, Jr. were to be the driving forces in the J. and A. McMillan business.

The firm flourished for over fifty years. By the 1850s, J. and A. McMillan had become one of the most important publishers in the Maritimes, and author George L. Parker claimed that in the period from about 1860 to 1885 "the McMillan list of publications was the largest and the most distinguished of any nineteenth-century Maritimes firm" (The Beginnings of the Book Trade in Canada, Toronto 1985, 119). The McMillans' premises burned in the great fire of 1877, and the business suffered a set-back.

(cont'd)

John McMillan, Belfast bookseller, flourishes in Saint John, NB

(cont'd)

As to Covenanter continuation: As noted, John's daughter, Catherine, had married in Ulster to Covenanter minister Rev. Alexander Clarke. In Saint John, there is no evidence that John McMillan was active in the fledgling Covenanter community there. Then, in 1827, Clarke and Catherine came as Covenanter missionaries to Saint John; Clarke writing that he and his wife "walked down Prince William St., so far as Mr. McMillans', my father-in-law, carrying a babe in my arms, no uncommon thing for an Irish immigrant to do" (Clarke, "Autobiographical Sketch," Webster Papers, Mount Allison archives). The Clarkes stayed briefly in Saint John, before moving to Amherst, and were more successful there in forming Covenanter groups in the Chignecto area, including Shemogue, NB.

There can be little doubt about the piety of the McMillan family; but, with one possible exception, that piety was not practiced in the Reformed Presbyterian or Covenanter community, but in the more mainline Presbyterian denominations.

The one exception? John McMillan, through his son-in-law Alexander Clarke, donated a Bible to the Shemogue Covenanter Church in 1832. The Bible had this inscription: "As a mark of respect and esteem for the congregation who worship at Shemogue, this Bible is forwarded to you by the Reverend Alexander Clarke, First missionary from the Reformed church

in Ireland, to the British Colonies in North America, 22nd. of July, 1832." (Gussie Embree, Letters to J.C. Webster, 1938, Mount Allison archives. Gussie Embree was a granddaughter of Rev. Alexander Clarke).

Son David was actively associated with St. Andrew's Presbyterian Church in the late 1830s. James was to be a stalwart in St. David's Presbyterian Church.

Of James McMillan (1810-1886), the most prominent of Catherine Clarke's brothers, it was stated, "he is connected with nearly every benevolent institution in the city of St. John; and his benefactions, though bestowed in an unobtrusive manner, are never stinted. His Christian connection is with St. David's Presbyterian church, and he has held different offices in different churches of that denomination ... He is a strong advocate of temperance principles; one of the oldest and most active members of the St. John auxiliary of the British and Foreign Bible Society; vice-president of the Evangelical Alliance, and of the young men's Christian association ... and is always ready and willing to promote every Christian work" ("James McMillan," Canadian Biographical Dictionary, 1880. 2: 600).

As noted, the McMillans' publishing premises burned in the great fire of 1877, and the business suffered. By the mid 1880s their publishing profile began to diminish. James McMillan died in 1886. In the 20th century J. and A. McMillan



*John McMillan House
Germain Street, Saint John, NB*

had to content itself with developing its printing business and its trade in general office supplies. At his death in 1905, John McMillan was succeeded as head by his son, Alexander, the last family member to manage the firm. Alexander died in 1929: when his widow passed away in the 1930s, the senior employees of the firm assumed control of the company (E. W. McGahan "McMillan, John," DCB, Toronto, 1994. 13).

John McMillan was a Belfast bookseller and a pious Reformed Presbyterian. In Saint John, his family built a publishing firm, which had a significant history. John's Reformed Presbyterianism was channeled not into the Covenanter cause, but found fertile fields of faith in mainline Presbyterian congregations.



The tenements of Lower East Side Manhattan

by Linda Evans

Although it is generally believed that the tenements that plagued American cities during the 19th century had nothing to do with the New Brunswick Irish, think again. Many of the first generation-born Irish in NB did not stay here. They went off to New England – to Boston or New York – to find factory work or jobs as labourers. They joined the new immigrants in the tenements that sprung up quickly in these cities. What were they like?

Adapted from a write-up by Ruth Limmer and Andrew S Dolkart

The Lower East Side of Manhattan was farmland until the late 18th century when single-family row houses, typically 25 feet wide by 100 feet deep were built for middle and upper class New Yorkers.

By the mid-nineteenth century, these well-to-do families had moved on to more fashionable lands in northern Manhattan, joining other affluent New Yorkers.

Developers began dividing up the homes they abandoned, adapting

them to house the influx of immigrants coming into the City. They became an unsightly reality. In the decade of the 1840's, the population of the City increased by more than 60 percent, from 312,710 to 515,547, and in the 1850's the population was up to 813,669, an additional 58 percent. The single-family homes were subdivided and the tenements were born.

The newcomers were largely Irish, forced to emigrate because of the Great Famine, and German, many of whom left following the Revolution of 1848.

By 1843, the Association for Improving the Conditions of the Poor described these multiple dwellings - these early tenements - as "generally defective in size, arrangement, supplies of water, warmth, and ventilation; also the yards, sinks, and sewage are in bad conditions."

And so they remained.

In 1864, the same year in which Sherman marched through Georgia, Tolstoy began "War and Peace," Pasteur invented what came to be called pasteurization, and a heroine named Octavia Hill



Life inside a tenement

took on the long battle to reform the conditions of the tenements of London, it was discovered that 495,592 people - possibly more than half of the entire population of New York City lived in tenements. On the Lower East Side, the numbers worked out to 240,000 people per square mile. The local council reported:

"It is only because this rate of packing is somewhat diminished by intervening warehouses, factories, private dwellings, and other classes of buildings that the entire tenement-house population is not devastated by the domestic pestilences and infectious epidemics that arise from overcrowd-

ing and uncleanness...Such concentration and packing of a population has probably never been equaled in any city as may be found in particular localities in New York."

A tenement at 97 Orchard St on the Lower East Side - five short stories with basement, and designed to house 20 families - was one of three adjoining tenements erected on the site of the former Orchard Street Church. Lucas Glockner was its builder and owner. An immigrant tailor who lived on St. Mark's Place before moving into his completed Orchard Street building - a structure valued at \$8000 - Glockner went on to erect or

(cont'd)

The tenements of Lower East Side Manhattan

(cont'd)

purchase other tenements. The more families they could pack into them, the better the profits.

Although the architect of #97 and its twin at #99 is unknown, many of the men who designed tenements either had been trained as builders or had studied architecture in Europe prior to emigrating to America. Here they either chose to work for fellow immigrants or were forced to enter the American market at a low end of the design scale.

The unknown architect designed a facade that was a simplified version of the Halianate style. As commonly applied to tenements in the 1860's, the facade was a trickled-down version, in brick, of the brownstone Italianate facades of the row houses and mansions popular with the City's wealthier families.

Within #97, its 20 three-room apartments, typical of their kind, were arranged four to a floor, two in front and two in the rear. They were reached by an unlit, ventilated wooden staircase that ran through the center of the building. The largest room (11' x 12'6") was referred to in the plans as the living room or parlor, but residents called it the "front room." Behind it came the kitchen and one tiny bedroom. The

entire flat, which often contained households of seven or more people, totaled about 325 square feet.

Only one room per apartment - the "front room" - received direct light and ventilation, limited by the tenements that would soon hem it in. The standard bedroom, 8'6" square, would have been completely shut off from both fresh air and natural light, but at #97, the bedroom had casement windows, opening onto the hall, that appear to be part of the original construction.

There was, of course, no toilet, shower, or bath; nor is there any indication that water was available within the apartments, although water from the Croton aqueduct had begun to flow into the City by the early 1840's. The building's privies, located in the rear yard, might or might not have been connected to the sewer pipes running beneath Orchard Street.

Heat, on the other hand, was available. Each kitchen had a fireplace, which could have burned either coal or wood; gas, which was available in the Tenth Ward by the time #97 was built, was not piped in until sometime after construction was completed. Cooking stoves, which tenants had to purchase on

their own, would have burned coal in any case and may have been the source of heat.

Garbage was disposed of in boxes set in front of the house.

A number of years ago, a group of social historians were looking for a place to house a tenement museum and they discovered # 97 Orchard Road. It had been abandoned and sealed from change in 1935 so very little had to be done to it. Today it houses the Tenement Museum. Still very much as it had been in the past, it was the perfect building in which to reveal the history of tenement life on the Lower East Side. It stands as a monument to America's urban poor, to the architects and owners who designed and built their housing, and to the reformers who fought to improve it. Today, save for the basement and first floor, renovated to greater and lesser degrees for museum purposes, 97 Orchard Street is as authentic as a tenement can get, right down to an impossibly cramped but still useable water closet in the hall next to the exhibition space.

You can search their website - www.tenement.org - for more information about the museum and tours available.

Day-to-day living in the tenements

Housekeeping in a tenement was no easy task for the women and children who generally did it. There were no automatic machines to wash and dry clothes and dishes or to get the dirt off the floors and carpets. And for much of the nineteenth century, few tenements even had running water. Perhaps most importantly, tenement dwellers didn't have

the household help which middle and upper class New Yorkers could afford.

One of the most basic household chores was taking out the trash to the garbage boxes on the street. Although there had been some street cleaning since the days of the Dutch, primarily done by "cartmen," the City did not organize a department

of street cleaning until 1881. Effective street-cleaning, however, did not arrive until the appointment of George Waring to direct the department in 1895. Trash also tended to accumulate in the rear yards and airshafts of tenements. Another basic chore was keeping dust and dirt off the floors, rugs, and upholstery.

(cont'd)

Day-to-day living in the tenements

(cont'd)

During most of the nineteenth century, wood and coal burning stoves made the task difficult since they produced soot, which tended to get into just about everything. Gas burning stoves, standard by the 1930s, significantly alleviated this problem.

Women used the same tool to battle dirt and dust that had been used for centuries throughout the world - the broom. Until the twentieth century, brooms were made from twigs or tufts from a corn plant. Since brooms did little to remove dust from rugs and upholstery, these items had to be periodically taken outside and beaten. This was an important part of the annual spring cleaning. Mechanical carpet sweepers were invented in the late

1870s, but electric vacuum cleaners weren't common until the 1930s, and then still mostly among the middle class.

Since most tenements didn't have indoor plumbing until the turn of the century, water had to be brought in for baths, washing clothes and dishes, or cleaning the apartment itself. If hot water was needed it had to be heated on the stove. During the 19th century, laundry was usually washed outside by the water pumps - weather permitting - in order to save the labor of hauling it up or down dark tenement stairways. Of course if the tenement had indoor plumbing, as most did by the 1910, washing was done in the kitchen and the clothes were usually boiled in the water.

Under the best of conditions, the wet laundry was hung to dry on the roof or on clothes lines strung between buildings. But poor weather, water dripping from clothes on higher lines, pollution, falling refuse, and thieves frequently made it necessary to dry laundry in the kitchen. Ironing was done by heating several irons on the stove and then using them alternately as they cooled. Needless to say, it was hot and exhausting work. After the turn of the century, even the working poor began sending some of their clothes out to commercial laundries, frequently owned and run by Chinese immigrants. While many middle class Americans had their own automatic washing machines by the 1930s, tenement dwellers didn't often have the money or the space and continued to use commercial laundries.

The kitchen was generally the



Inside the tenement museum

central work-place of a tenement apartment, especially if it had running water, which most did after the tenement act of 1901. Families hooked up their stoves (which they usually brought with them in the 1870s) to the kitchen chimney, and it was here that food preparation, cooking, and eating took place. Because tenements had no reliable food storage facilities (the refrigerator was common in middle class households in the 1930s, but not in working class tenements), children were sent to purchase food as many as three times a day. During the 1870s, children also helped their mothers by scavenging for wood and coal to use as fuel in their stoves. Since few tenements had central steam heat as late as the 1930s, stoves were usually used for heating as well as cooking.

Women could earn money for their housekeeping labor if they took in boarders. Part of the boarder's rent was often meant to pay for the woman (or women) of the tenement apartment to do the boarder's laundry, cooking, cleaning, etc. However, this was the only time a monetary value was placed on this exhausting work.



Tenement Museum, NYC

From: Donna R. Gabaccia, *From Sicily to Elizabeth Street: Housing and Social Change Among Italian Immigrants, 1880-1930* (Albany, NY, 1984); Susan Strasser, *Never Done: A History of American Housework* (New York, 1982).

Miramichi Chapter News

By Maureen English

As spring turned into summer we held our annual "Spring into Summer" social at the Friendly Neighbors Seniors Clubhouse on Sunday, June 7th and it was well attended.

We changed our format for the afternoon and had many members share with us stories of their ancestor's arrival and survival.



Elaine Jimmo sharing her family history

This was followed by a very brief business meeting as our President Frances Connell resigned the office as she will be travelling a lot in the next year. Maureen English accepted the position. We had a 'cupa' and sweets to end the afternoon.

Next on our agenda was the annual Irish Festival, which saw our new Canadian Ambassador to Ireland, Kevin Vickers, as guest speaker, and he declared the Festival



Kevin Vickers declares the Irish Festival open

OPEN.

Maureen, on behalf of the Miramichi Chapter, ICCA, presented the special ICCA of NB Medallion to Ellen Doyle MacDonald for her continuous commitment to the Nelson Doyle Dancers, and promoting the Irish heritage and culture



Ellen receives award from Maureen English

here on the Miramichi.

Our chapter scholarship winner this year is Laura Dunn of Miramichi

She is attending UNB in Fredericton.

On October 13 & 14th we hosted the W.B. YEATS exhibit at the Miramichi History Museum with a fairly good turn-out to see the display.

Then the Chapter participated in the visit of Heather Humphreys T.D., Minister of Arts, Heritage and the Gaeltacht, Ireland who was here on the occasion of the International Commemoration of the Great Famine in New Brunswick, Canada. She visited Middle Island and laid a wreath at the Celtic cross in memory of all those buried here – especially the victims from the famine ships during the 1800's.



Irish Minister Heather Humphreys, presents Maureen English a copy of the book "Atlas of the Great Irish Famine"





Westmorland-Albert-Kent Chapter news

By Mike Jos. P. Magee

Moncton's Irish Monument and other things



The Irish Families Memorial proudly sits on Moncton's waterfront and has become a well-known cultural centre point of gathering. Its location, on prime civic property waterfront lies alongside and parallel to Main Street and Assumption Boulevard. If you're visiting, its entry is via Assumption, just park across from the law Courts, next to the Press Club. Soon, another visible landmark memorial will be erected in very close proximity, and currently is in its construction phase - Moncton's tribute RCMP Memorial for three fallen members killed in the line of duty in Moncton in June 2014.

Although not visible when driving along the boulevard, our precious memorial lies at the epicentre of the city's downtown not far and in full view of the river area coined as the Bend, by early settlers. When you face the monument you are looking in a southerly direction, facing the Petitcodiac River. This river twice daily serves up its marvel in downtown Moncton-Riverview- Petitcoadiac. When facing the monument, one cannot avoid noticing its deep accentuation of distinct and iconic Irish architecture.

It was the brainchild of Linda Evans, and became a reality when its construction was completed 15 years ago. Hindsight remarks how then Mayor Brian Murphy ensured a rightful location that would serve as a great visual landmark. Today it attracts tourists and daily users of the waterfront trail which is now also home during summer months to several festivals and other civic festivities. It is hard to miss!

The monument's centerpiece is the 13-foot-high Celtic cross, surrounded by four smaller monuments each representing a province of Ireland: Munster, Leinster, Ulster and Connaught. All four have Irish family names inscribed on both sides. In addition to the inner row there is an outer row of dolmen-like markers, curved like the waves on the sea, each with family names on both sides. These names depict Irish families who settled in the region over the last 200 years or so, and represent several eras of Irish migration.

Westmorland, Albert and Kent counties were a migratory arrival point for loved ones and family back in Ireland and is an area blessed with both Irish Catholic and Protestant settlers. A little known fact today is that at one point New Brunswick (Nova Scotia until 1783) had more Irish settlers per capita than anyplace outside of Ireland. The official map of Irish settlements in New Brunswick, produced in 1983-4 by Rev. Leo Hynes and Peter Rafferty, shows hundreds of set-

tlements spread throughout the province.

Recently an Irish delegation, led by Ireland's Minister of Arts Heritage and Gaeltacht, visited the monument as so many delegations have before. As a proud Monctonian of Irish descent, I was able to show Minister Humphreys my family's inscription on the monument..... - Irish Famine 1847 family of Mike Jos. P. Magee.

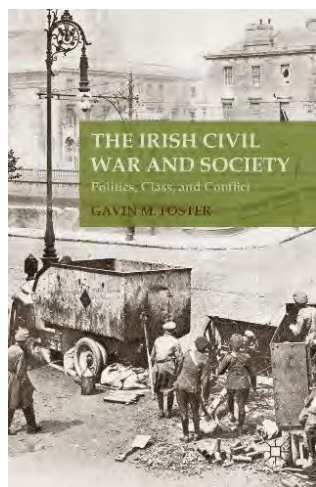


Minister Humphreys speaking at the Celtic Cross in Moncton



From the Book Shelf

To understand the heart and soul of a country you must know its history, language, folklore and culture. Now is the time to begin a small Irish library in your home. In doing so, you will pass on to your children the richness of the culture of their ancestors. Here we provide a selection of books that have been brought to our attention. Hopefully you can find one that speaks to your own interests.



Irish Civil War and Society

By Gavin M. Foster
336 Pages
ISBN: 978-1770411678

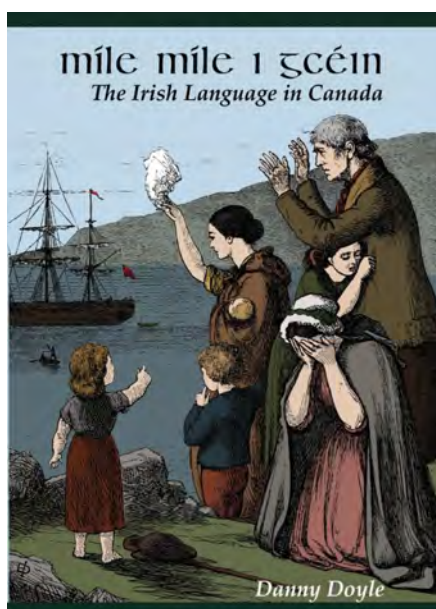
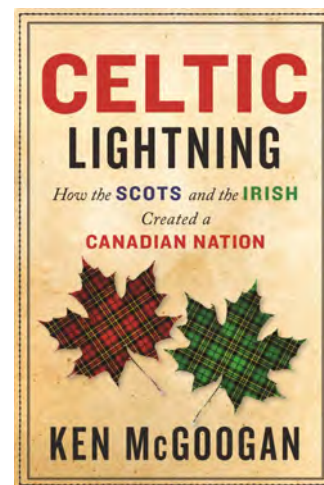
Gavin Foster re-conceptualizes class debates around the Irish Civil War (1922-3), exploring the social dimensions of the bitter conflict from fresh angles that highlight the rival social outlooks, interests, and conflicts that ruptured nationalist solidarity at the end

of the Irish Revolution. Chapters on the understudied aftermath of the civil war illuminate the political and social pressures that forced many IRA veterans to emigrate, an important revolutionary outcome that helped cement the conservative post-revolutionary settlement.

Celtic Lightening: How the Scots and the Irish Created a Canadian Nation

By Ken McGoogan
400 Pages
ISBN: 978-1550814370

McGoogan highlights five of the values they imported as foundational: independence, audacity, democracy, pluralism and perseverance. He shows that these values are thriving in contemporary Canada, and traces their evolution through the lives of thirty prominent individuals—heroes, rebels, poets, inventors, pirate queens—who played formative roles in the histories of Scotland and Ireland. Two charged traditions came together and gave rise to a Canadian nation. That is when Celtic lightning struck.



Míle Míle i gCéin The Irish Language in Canada

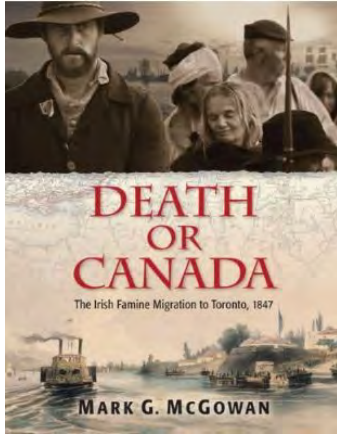
By Danny Doyle
319 Pages
ISBN: 9780888876317

Míle Míle i gCéin comprises a historical overview of the Irish language in Canada, including the pre- and post-famine periods, the decline of the language by 1900, and its limited modern revival. Historical notes on the state of the language in Ireland accompany the Canadian timeline to show the causes of the language's spread and decline. While much more widely spoken in Canadian society than has been previously acknowledged, following the Famine, the use of the language was deliberately hidden by its speakers from their children, with most of its history being obscured from the folk record within two generations. Included in original Irish, as well as through translation, are the scarce remaining accounts written in Irish Gaelic in and about Canada, including songs, poetry, and stories.

A history of the spread, decline, and demise of the Irish language in Canada serves as a reminder of the tragedy of language loss, while also allowing for a

richer understanding of Irish-Canadian culture, as well as of global Gaelic culture.

From the Book Shelf (cont'd)



Death or Canada The Irish Famine Migration of 1847 to Toronto, Canada

By Mark McGowan
180 Pages
ISBN: 978-2896461295

This important book about the Irish famine of 1847 and its impact on the city of Toronto tells a story that is still relatively unknown to most of Toronto's citizens.

Historian Mark McGowan

delves beneath the surface of statistics and brings to light the stories of men and women who had to face a desperate choice: almost certain death from starvation in Ireland, or a perilous sea voyage to a faraway place called Canada.

"While this volume focuses on just one year, in one city, its intent is to encourage further social study of the Irish experience in Canada, while putting faces and voices to the bare statistics that have come to distinguish 'Black '47' from the other phases of Irish migration."

Now and in the Hour of Our Death: a novel of the Irish troubles

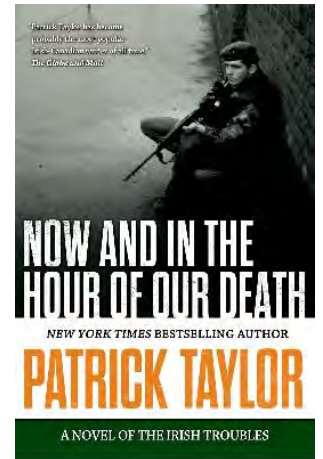
By Patrick Taylor
384 Pages
ISBN: 978-0765335197

Nine years ago, the bloody conflict in Northern Ireland tore apart two young lovers, changing their lives forever. Now, in 1983, they find themselves worlds apart.

Davy is serving a twenty-five-year sentence in a British

prison. Fiona has forged a new life for herself in Vancouver, British Columbia, far away from the war-torn streets of Belfast. She remains haunted by painful memories of her troubled homeland—and the love she left behind.

Patrick Taylor's *Now and in the Hour of Our Death* is a moving and compelling portrait of ordinary men and women caught up in a conflict not of their making, and of the way the past holds onto us even as we try to move on into an uncertain future.

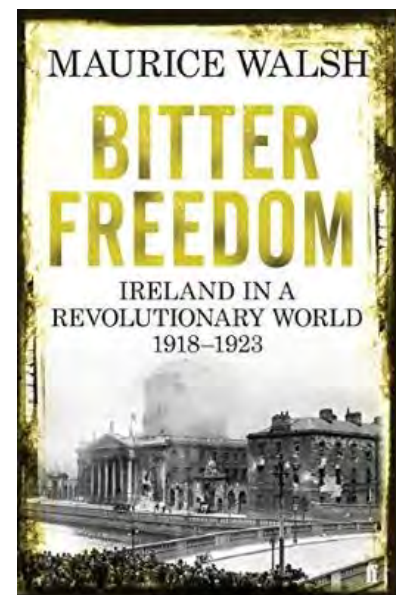


Bitter Freedom— Ireland in a Revolutionary World

By Maurice Walsh
224 Pages
ISBN: 978-1848892460

For too long, the story of Irish independence and its aftermath has been told within an Anglo-Irish context. Now, in a vividly written and compelling narrative, Maurice Walsh shows that Ireland was part of a civilisation in turmoil. A national revolution which captured worldwide attention from India to Argentina was itself profoundly shaped by international events, political, economic and cultural. In the era of Bolshevism and jazz, developments in Europe and America had a profound effect on Ireland, influencing the attitudes and expectations of combatants and civilians.

The hopes, dreams and bitter disappointments of the revolutionary years affected everyone in Ireland whether they fought or not. Walsh also brings to life the experiences of Irish people removed from the fighting - the plays they went to, the exciting films they watched in the new cinemas and the books they read. But the price of freedom was partition, a devastating civil war and the daunting challenge of establishing a new nation in an uncertain world.



'Beyond the pale'

The definition of 'beyond the pale' today simply means 'outside the bounds of propriety or good taste'.

So what is a 'pale'? It was an old word for a wooden stake of the kind used to build a fence and comes from the Latin 'palum', meaning stake, which also provides the derivation for the words 'impale' and 'pallisade' – a term used to describe stakes built around forts in North America in the first years of colonization.

In the 14th century, the English in Ireland, although laying claim to vast tracts of the country, only had complete control over an area of land around Dublin. They marked the boundaries with stakes or fences and the land enclosed was known as the English Pale. To be 'beyond the pale' was to roam free in the vast acres of Ireland that were not under English rule or to be, in the insular view of the English of the day, outside all rules and institutions of civilization. The Irish, it is probably safe to assume, felt differently and most were well content to be considered 'beyond the pale'.

Nor was the Dublin Pale the only pale. There was also the Pale of Calais in France which was established by the British in 1360. It defined the small area about Calais which remained a stronghold of the British monarchs for almost 200 years. There was even a pale in Russia which delineated an area where Russian Jews

were allowed to live and trade. It defined an area where Jewish traders could conduct business and where they could not.

With time, the 'pale' in Ireland came down of course and the term simply described an area of Ireland which was considered enclosed or safe. To be 'beyond the pale' was considered to be outside the area accepted as 'home'.



An example of a 'pale'

Presentation of 2015 Irish Canadian Cultural Association Bursary



The \$1,000 ICCANB Bursary was recently presented to **Amy Knox**, a student at St. Thomas University (STU) in Fredericton.

Amy is majoring in English with a minor in Irish Studies— currently taking Irish Language and Culture with **Óisín Montanari**, Visiting Irish Language Scholar (Irish Canada University Foundation) at STU. Amy's roots are in Saint John where her grandmother, Donna Blanchard, is a very active and long-time supporter of Irish history and culture in New Brunswick.

Pictured above:

Lorraine Nolan, Lecturer, Irish Studies, STU; Óisín; Amy; and Bruce Driscoll, Past-President, ICCANB



Quick Irish Christmas breakfasts

by Linda Evans

With Christmas just around the corner, we all need some 'no fuss' ideas to survive what has become a season of chaos.

In my house, we dispensed with gift giving years ago, except for the grandchildren. Christmas Day has become essentially a day for family, good food, and memories.

But grandchildren are still anxious to open gifts and no one opens anything here until breakfast has been served. So breakfast generally has to be quick and at the ready or there will be a call to revolution. The two Irish recipe choices below fill that void. They are quick, easy and should keep their tummies full until the big family meal later in the day.



The first can be made by just throwing all of the ingredients in a slow cooker and cooking it on low overnight so that it will be at the ready in the morning.

Fruited Irish Oatmeal

2 cups steel-cut Irish oatmeal
(do not use regular or quick oats)
5 cups water
1 cup apple juice
¼ cup dried cranberries
¼ cup raisins

Easy-peasy! Just serve with a bit of milk and brown sugar, and if you'd like, top with a few pecans for protein. If there are leftovers, they can be warmed up in a bowl in the microwave.

However, if you have children or grandchildren who will NOT eat oatmeal, how about some pancakes? I grew up on good old-fashioned buckwheat pancakes - the ones that my father said 'put hair on our chest' which scared the dickens out of me! We rarely had bacon or sausages on the side, but sometimes these heavy, but delicious offerings would be covered in canned beans! I kid you not!

Today lighter buttermilk pancakes are the norm. This recipe, called Irish buttermilk pancakes, doesn't seem very Irish, except for the addition of buttermilk, but they are good – you'll never want to use that pancake mix again!

Irish Buttermilk Pancakes

2 cups flour
2 Tbsp sugar
2 tsp baking powder
1 tsp baking soda
½ tsp salt
2 cups buttermilk
4 Tbsp oil
2 beaten eggs

Mix all together. If it's a bit thick, you can add more buttermilk. This recipe should feed at least 6 but can also be halved. – And guess what! – These too can be made ahead of time, frozen, thawed, and reheated in the microwave on Christmas morning.

Saint Nicholas and Saint Valentine are Irish

Ok.... maybe not really Irish but in the true Irish tradition of claiming association to just about anything that is good, we Irish are claiming the Saints as our own. After all, Ireland is known as the land of Saints!

We do have some grounds for this assertion – bear with me.

St. Nicholas is among the most important saints in all of Christendom. In a land where saints can sometimes appear to be as numerous as grains of sand on the beach, dedications to St Nicholas are found attached to holy wells and medieval parish churches across the entire island of Ireland. Churches and chapels dedicated to the saint are also found in the port towns of Drogheda and Waterford. Additional dedications are found at Dunsany Co Meath, Clonmel, Co Tipperary and Newtown Jerpoint Co Kilkenny. Holy wells dedicated to the saint are found in the counties of Kerry, Limerick, Meath and Waterford.

However, according to local Irish legend, the dedication at Newtown Jerpoint, County Kilkenny may be the most important as Saint Nicholas is said to be buried there. The grave is purported to be in the ruined Church of St Nicholas, Jerpoint. The church is all that remains of the medieval village, Newtown Jerpoint, that fell to ruin by the 17th century. The village was surrounded the Cistercian Jerpoint Abbey, founded in 1183. Located on 1,880 acres, the abbey had its own gardens, watermills, cemetery, granary, and kitchens. It served as a launching point for Irish-Norman Crusaders from Kilkenny. The abbey was dissolved in

1540.

Located to the west of the abbey, the church has an unusual grave slab with an image of a cleric, thought to be a bishop, and two other heads. The cleric is said to be St Nicholas and the heads, the two crusaders who, so the story goes, brought Nicholas' remains back to Ireland. Though the church dates from 1170, the grave slab appears to be from the 1300s.



The tale tells of a band of Irish-Norman knights from Jerpoint, traveling to the Holy Land to take part in the Crusades. On retreat, as they headed home to Ireland, they seized St Nicholas' remains, bringing them back to Kilkenny, where the bones were buried.

Evidence lends some possible credence to this tale as the Normans in Kilkenny were keen collectors of religious relics—possibly even more so than the Italians. And it is known that Norman knights from Kilkenny participated in the Holy Land Crusades.

Another version of the story tells of a French family, the de Frainets, who removed Nicholas' remains from Myra to Bari, Italy, in 1169 when Bari was under the Normans. The de Frainets were crusaders to the Holy Land and also owned land in Thomastown, Ireland. After the Normans were forced out of Bari, the de Frainets moved to Nice, France, taking the

relics with them. When Normans lost power in France, the Nicholas de Frainets packed up once again, moving to Ireland. This story has the relics being buried in Jerpoint in 1200.

And what of St. Valentine? Whitefriar Street Church in Dublin is the unlikely resting place for the relics of this saint. That's right! While desperate men the world over rush to their nearest corner store to buy half-battered bunches of red roses in the hope that it will get them out of the dog house, the knowledge that there is an Irish connection to Saint Valentine still escapes the masses.

Pope Gregory XVI presented the remains of Saint Valentine to an Irish Carmelite named John Spratt in the year 1835. He had been visiting Rome and preaching at the famous Jesuit Church there to much acclaim. In 1836 the remains were received by Archbishop Murray of Dublin and have remained in Whitefriar Street Church ever since. An Altar and Shrine were installed in the 1950's depicting the Saint as a martyr. An inscription on the Altar reads:

This shrine contains the sacred body of Saint Valentinus the Martyr, together with a small vessel tinged with his blood.

The annual mass on February 14th includes a ceremony to bless wedding rings of those betrothed, in the hope that such a blessing will help secure a successful union.

There may have even been two Saints named Valentine. Valentine of Rome died about the year 269 during the persecution of Claudius the Goth.

(cont'd)

Saint Nicholas and Saint Valentine are Irish (cont'd)



The other Valentine was allegedly Bishop of Terni. It is possible that the two memories are in fact of the same person.

There are several legends regarding his martyrdom. The first suggests that he was beheaded for illegally marrying young Christians in opposition to Roman rules. Another suggests that Valentine was imprisoned for helping a young blind girl named

Julia, again contrary to Roman law. Knowing he was about to die he wrote a final note to the young girl and signed it 'From Your Valentine'. The note contained a crocus flower and upon opening it for the first time the young girl's sight was restored. In the year 496 Pope Gelasius I named February 14th as Saint Valentine's Day and ever since that day has been associated with flowers, note-giving and all things romantic.

So there you have it – Saint Nicholas and Saint Valentine were Irish. Ok, it is not an open and shut case but the Irish do possess their relics and that is good enough for us!



Farewell but not goodbye!

by M. Driscoll

As we prepare to say a sad farewell to Linda, our wonderful editor, the words of Winnie the Pooh come to my mind:

“How lucky I am to have something that makes saying goodbye so hard.”

...And how hard it is to say goodbye to Linda! While this is her last issue as Editor, her influence on this news-magazine, and on our Irish community in general, will stay on forever.

What some of our readers may not be aware of, in addition to having been Editor of the Shamrock Leaf, for more than one term, Linda has also operated Moncton's Irish Room, located in Thomas Williams House on Park Street, for many years now, was the driving force behind the Irish Association's Celtic crosses and memorials located in southeastern New Brunswick, performed countless hours of research

on the Irish in New Brunswick, which she has generously shared through public lectures and school talks, serves on the Celtic Affairs Committee formed of members of the Irish and Scottish Associations, and has written numerous articles and publications on Irish history and genealogy. My understanding is that she is currently working on a book about the Irish in Westmorland, Albert, Kent counties. The woman never stops!

But don't worry—I have it on good authority (from the horse's mouth), that, in between spending more time with her family and continuing her research and writing, she will continue to fit time in to provide the occasional article for the Shamrock Leaf.

Linda—you've been a wonderful editor and I have so enjoyed my time working with you. Yours are very big shoes to fill but I will do my best to continue the great work



of those who have gone before me—Farrell McCarthy, Patricia O'Leary-Coughlan and you, my mentor. I pray that I won't disappoint you. So it is with a heavy heart that we say farewell for now and we look forward to reading more of your work in the future. Thank you and God Bless!

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