

The Shamrock Leaf

Newsmagazine of The Irish Canadian Cultural Association of New Brunswick



Feature Story

From Lissadell to Saint John
Another Chapter in the Irish Diaspora
Page 43

261 Cape Breton Rd., Irishtown, NB E1H 1W7
Email: lindamevans@rogers.com

Editor: LINDA EVANS
VOLUME NO. 52 – June 2012

A note from the Editor



has come a long way over the last 29 years.

When the association began, most of us were 'quietly' Irish. We celebrated our culture from the 'inside', and as a result, our story was very nearly lost all together.

Since 1983, we have quite literally discovered our 'real' story. It has

been an exciting and fascinating journey. We now know that we have a rich culture and heritage worth celebrating and we do so, not just in March, but throughout the year. Our monuments stand proudly around the province to tell the world - but they have no voice.

And yet, the most critically important issue of all – recognition – eludes us still. In a province that sees itself along 'linguistic' lines, the Irish are still mixed within what is loosely referred to as 'Anglophone cultures'.

We know that 38% of New Brunswickers have Irish roots and that 22% of us proudly claim to be 'Irish' in the census. Combined with our Celtic cousins – the Scottish and Welsh - over 40% of New Brunswickers enjoy a rich cultural and historical story that has been largely ignored by

the province. Have we been erroneously omitted or overlooked? Probably, but in part, the omission is the result of our own failure to be heard.

With provincial plans to rewrite New Brunswick's 'cultural policy' in the months ahead, the time has come to educate and inform. The benefits of recognition are not only culturally and historically beneficial but economically important as well.

We should be more than a footnote in New Brunswick's story. We have a voice – a strong voice. It is time that we use it.

Linda Evans
Downtown Irishtown

Email:
lindamevans@rogers.com

The President's Message

For the 50th edition of this newsmagazine, I was fortunate enough to interview the 3 editors of our publication who together created what has become an archive of the Irish presence in this province. Part of that interview was directed toward the future of the Shamrock Leaf, its content and its focus, moving forward in this age of instant information. When I read over this latest edition, I was struck by the balance of the articles, about New Brunswick, about Ireland, about the past, the

present and the future. In the interview, our editors had spoken directly to these points, to the importance of being current yet never forgetting the why and how of history which underpin our Irish community in New Brunswick.

I want to welcome the Charlotte County Chapter, and President Jeff McShane, back to active status, after a very brief hiatus. Jeff, we are all prepared to offer any help we can as your Chapter moves forward.

I want to thank Linda Evans and

Marilyn Driscoll for their efforts in creating another informative and interesting edition, and a thank you must go to all our contributors from various parts of New Brunswick, and around the Irish Diaspora. I also want to recognize our advertisers, both individuals and businesses, who see the value in our newsletter.

And, lastly, I want to draw the attention of you, the reader, to a research inquiry under our "Does Anyone Know....???" section. It is entitled "Daughter of



Dr. James Patrick Collins" and it joins Ireland, New Brunswick and Spain in a way that should make all of us realize just how our Irish heritage forges links irrespective of time, place and country.

Enjoy the Leaf.

Sincerely,
Bruce Driscoll



Letters to the Editor




Dear Editor:

Just received the Shamrock Leaf and as always, it's a much welcome visitor. I have very fond memories of the Miramichi. My dad was from Chatham, his sister married Boyd Eaton and they lived in the house my great-grandfather John Dunn bought at 35 Henderson St. in 1856. Their daughter, Mary Eaton, married Ray Doyle, lived there for awhile and then moved into Ray's house.

We frequently visited the house on Sundays in the summer when we were kids. We'd pack all eight of us in the 1934 Pontiac and drive to Chatham on the unpaved road and always enjoyed the ferry ride to Chatham.

I went to St Thomas College and graduated in 1947, so I remember a lot of names in Chatham, Loggieville, Nelson etc. guys were my classmates.

I do appreciate the effort necessary to put out an issue of the Leaf and am pleased to help in a little way, by sending my membership renewal in as promptly as possible.

John Dunn
Halifax, NS 

Dear Editor:

Just received the Shamrock Leaf and was surprised that it was the 50th edition – I remember when it was just a few pages long and on long sheets. What a change has occurred since then! My sister sends me her copy after she has read it cover to cover. It brings me back to New Brunswick which I still remember fondly. Keep up the good work.

John MacDonald 
Boyle, Alberta

Inside This Issue:

Editor's Message.....	2
President's Message.....	2
Letters to the Editor.....	3
Mystery of Vanishing Village	4
Bathurst Chapter News.....	6
Leprechaun Bill of Vermont.....	7
Cobh and Cork Harbour.....	9
WAK (Moncton) Chapter News..	11
New Irish Genealogy Resource..	12
Miramichi Irish Festival.....	14
Penal Laws in Ireland.....	16
STU Irish Language Teacher.....	18
Irish Linen Industry.....	21
Capital Area Chapter News.....	23
Irish Stamp Album.....	24
Ireland's 9 Years' War.....	26
Charlotte Co. Chapter News.....	29
Bits and Pieces.....	30
Saint John Chapter News	32
Dancers Invited to Ireland.....	33
Irish Room Tidbits.....	34
Does Anyone Know?.....	35
Poetry by S. Bunting.....	36
From the Book Shelf.....	38
Miramichi Chapter News.....	40
From Lissadell to Saint John.....	43

LETTERS TO THE EDITOR should be sent to:

lindamevans@rogers.com or by regular mail to
Editor, ICCANB, 261 Cape Breton Rd., Irishtown, NB E1H 1W7 Canada

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

The Shamrock Leaf is a publication of the Irish Canadian Cultural Association of New Brunswick (ICCANB). All materials contained herein are copyrighted to either the ICCANB or the individual contributors/authors and, as such, may not be copied or otherwise used for any other purpose without written permission from the copyright holder.

The Shamrock Leaf is published twice a year—June and December. Designed by ICCANB; Printed by Acadie Presse. Deadlines for submission are April 15th and October 15th respectively. Anyone wishing to submit to an issue should first contact the Editor at the address listed above.

Mystery of the Vanishing County Down Village

Audley's Town

By Claire Savage

Historians are trying to find out what happened to residents of a lost County Down village who set sail from Strangford 160 years ago.

They were from Audley's Town and lived in the shadow of the stately home of Castle Ward. Up until the middle of the 19th century, about 250 people, or 25 families lived in Audley's Town and they were tenants on the Castle Ward estate

The Castle Ward Estate is located near the village of Strangford and overlooks Strangford Lough. It is now a national trust property.

The villagers were put on a boat to America and one theory is that, once evicted, their

homes were torn down because their settlement was ruining the view of the then 'lord and lady' of the manor.

Today, little is left of the village and the site is covered with woodland. Local amateur historian Brian Fitzsimmons said some stone walls remain "but they are overgrown with ivy and it is very difficult to locate them". "Most of the village has gone completely," he added.

National Trust archaeologist Malachy Conway said Audley's Castle is all that remains of a once-prosperous domain. "In effect the village is obliterated," he said.

The demise of the Audley's Town resi-

dents came with the death of the then-lord of the land Viscount Bangor, who lived at Castle Ward. His wife Harriet, or Lady Bangor, became widowed with six children.

Mr. Conway said she was a very auto-



*Lady Bangor
"The Evictor"*

cratic lady and the scourge of the tenants on the estate. "She was, I think, known as Lady Bangor 'The Evictor', so it gives you a little bit of a sense of her - she was a stern lady in many respects," he said. Harriet remarried and went on to have a further four children with Major Savage-Nugent, who lived on the Nugent estate on the other side of Strangford Lough. Mr. Conway said he "treated

the Castle Ward estate as his domain".

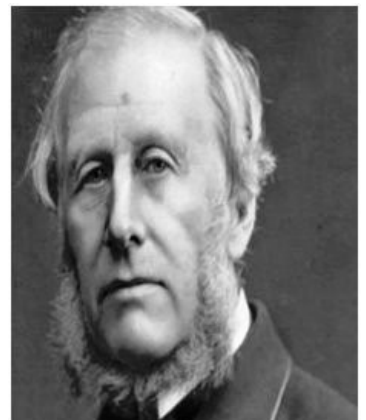
"There is some suggestion from the family themselves that not everything he did here was good," he said.

The first ordinance map in 1834 shows a few hamlets, or clachans. By 1859, they had been replaced by 100 acres of woodland.

Mr. Conway, who has studied the Castle Ward archives, said "tradition has it Major Andrew Savage-Nugent just did not like the inhabitants. "They are referred to as being very poor and not the sort you'd want as good neighbours on your property. "So in many ways, it was seen as an act to try and remove a problem."



Castle Ward Estate



Major Savage-Nugent

Vanishing Village (cont'd)

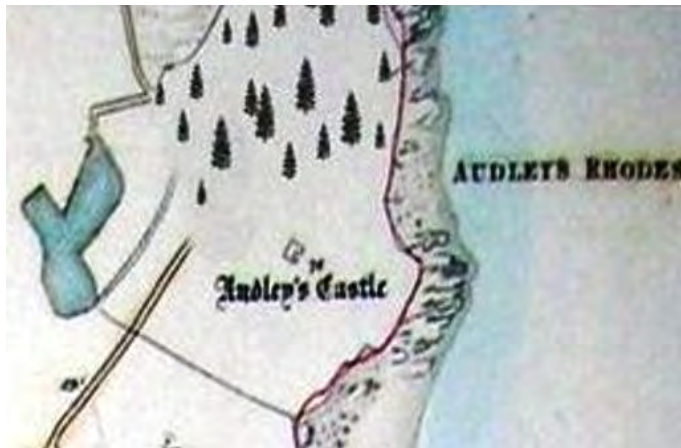
The other story is that after Lady Bangor married Major Savage-Nugent, they decided to plant the woodland to make the two estates appear to blend into one another.

Brian Fitzsimmons said this plan seemed to work. "The perspective of the house up there if you do look from the rear of it, it would appear the estates merge into one another because of the narrow distance of the lough at

like the Hinds, Smyths and O'Connors, but there is no record of them or the boat arriving in the US. It could have sailed elsewhere, but was it ever destined for the US? Was it lost at sea, or more sinisterly,



Stone walls in the forest at Audley's Town



1859 Ordinance Map showing trees where the village was 25 years before

that particular point," he said.

Whatever the case, in 1852 the families were put on a boat called the Rose at Strangford and it sailed to Boston. Was this a kind act by the major to give the poor farm-dwellers a new start elsewhere? Or were their homes blighting the view of the local gentry?

The Rose had passengers

Audley's Town and he in effect might be the last of the Audley male line," he said. "This was a family that had arrived to settle here and of course Anglo-Norman stock prospered.

"What you can say about it is that, particularly when the wards arrived here from the 1580s to 1590s onwards, it was the rise of

was the human cargo thrown overboard when the vessel left the lough?

Mr. Conway said it was a sad tale.

"There is an account from 1899 that a chap called Audley-Savage died unmarried in a little one-storey cottage on the hillside at

one family and the decline in another."

Perhaps you are an ancestor of the Audley's Town residents. If you are a relation please get in touch at claire.savage@bbc.co.uk.

This article appeared on bbc.co.uk on 17 April 2012 and is reprinted here with permission.





Wilson INSURANCE
The RISK DETECTIVES™

◆ Home ◆ Auto ◆ Life ◆
◆ Health ◆ Business ◆



We Protect All That Is Important To You! **458-8505**

404 Queen / 374 Main St.
Fredericton, NB E3B 4Z9

www.wilsoninsurance.ca

"Dublin University contains the cream of Ireland: rich and thick"

- Samuel Beckett, Irish Playwright, (1906—1989)



Bathurst Chapter News

Yearly events keep Chapter busy

By Pat Murphy

On the last Sunday in November our Chapter held our annual Christmas eggnog party. The event was well attended and an enjoyable evening was had by all.

The first meeting of the New Year was held on Feb. 26th. The main item on the agenda at this meeting was the upcoming St.



Patrick's supper.

On March 11th the Irish Flag was raised along with the Canadian flag at the entrance to the Veteran's bridge along with our Billboard wishing everyone a happy St. Patrick's Day. Twenty-four small Irish flags were also set

in the windows of City Hall. The flags and billboard remained up



until the 18th.

On the 17th a sit-down supper was held at the Gowan Brae Golf Club dining room. The 150 who attended the supper were also entertained by the "Friends of Erin", a group made up mostly of Chapter members, led by John Mann, Barry Hickey, Brian Mur-



phy, Jason Nicol, Gil and Sharon Olscamp, and Grace Lawlor. Everyone had a wonderful evening.

Tickets for our High School bursary went on sale at this meeting also.

The next Chapter meeting is scheduled for Sunday, May 6th, at the Colin Taylor room at the Heritage Museum.

The Chapter will be providing volunteers for the ICCANB booth at the Irish Festival in the Miramichi in July, as well as manning a booth of its own.

The weekend after the Festival we will be entering an Irish float in the Hospitality parade in Bathurst.

In September the annual corn boil will be held. This year the host will be the Rec. Centre in Pokeshaw.

The last event of the year will be the Christmas eggnog party which will be held on the last Sunday of November.



"There once was a demographic survey done to determine if money was connected to happiness and Ireland was the only place where this did not turn out to be true."

- Fiona Shaw, Irish actress and theatre director (1958—)

Leprechaun Bill – pride of the Dempsey family and walking parade onlookers

By Marie (Dempsey) Grant



The Dempsey family of Pokeshaw, NB has laid claim to a distinctive contribution to the Miramichi Irish Festival. Let me introduce you to William (Bill) Lasher, the Vermont Leprechaun.

When the eldest family member, Jean Dempsey, moved to Pokeshaw, New Brunswick to Vermont, USA fifty-two years ago, she met and married what was to become the family 'leprechaun mascot'.

Bill has marched with the Dempsey clan in the Miramichi Irish Festival walking parade each year for over twenty years. His distinct green top hat and tails and red beard have caught the eye of many onlookers who rush out with their cameras to be photo-

graphed with the 'Vermont leprechaun'.

Though taller in stature than most leprechauns, Bill has always maintained that he does come from a long line of leprechauns, most of them short. He just happened to be the oddity of the family.

Over the years, Leprechaun Bill has had his picture taken with the ambassador of Ireland from County Monaghan, parade queens, Miramichi mayors, countless supporters of Molly's Tea Room and many parade watchers.

Each year, Bill leaves Vermont with a stash of treats to hand out along the parade route. With the help of Dempsey marchers, our leprechaun tosses gold

(candy) from his cauldron, beads, pins, lucky charms etc. He seeks out seniors and little children in particular, as treat customers.

Once the family walking parade winds up at the arena, the leprechaun and his followers make their way to Molly's Tea Room where he is always welcomed by kitchen staff, servers and customers.

Leprechaun Bill has marched every year with-

out fail regardless of weather conditions. On one occasion years ago, on a rainy Saturday morning, the family arrived at the site of the parade line-up to find that the event was cancelled because of the unfavorable weather. One other family clan had also congregated in the parking lot, sporting banners and attired in family crest t-shirts. It was obvious that they were as disappointed as we were.



The Captain's Cabin®

(Men's Casual, Dress & Formal Wear)

(Ensembles sport, sortie 7 tuxédo)

captainscabin@nb.aibn.com

atlanticpocket.com

The Fashion Deck

(Ladies' Jeans & Casual Wear)

(Jeans et Ensembles sport pour femmes)

BATHURST SPORTS CENTRE LTD.

187 Main Street

Bathurst, NB

E2A 1A5

Tel: 546-5335

Fax: 546-1918

Leprechaun Bill (cont'd)

Undaunted, however, the two families made a quick decision to form their own parade. Waving flags, noisemakers, and singing Irish songs, the small contingents of Irish revelers set out in the rain. A few curious onlookers braved the elements and ran to the curbside where they cheered us on. And before we completed the whole route, a police escort car came along to

guide us safely up the street and back to the arena.

Whether this set a precedent or not, or whether other families at that time voiced their disappointment in the cancellation decision, we have noted that from then on the festival organizers have listed the walking parade as "rain or shine".

But the years go by and life's little ups and downs have a way of

changing the norm. Leprechaun Bill, now in his 70's, continues to walk the parade route, although he doesn't quite have that feisty step he started out with so many years ago.

Still, summer holidays continue to be planned for mid-July. We anticipate, yet again, that the green suit will be brushed off and the Vermont leprechaun will make his way to

Miramichi with his cauldron of treats. The Dempsey Clan will again gather once more at a local campground. Guitar and accordion music and Irish sing-songs will fill the air. The clangs from the washer toss game, and the aroma from the barbecue will continue to set the background for a great family gathering. Isn't that what festivals are all about?




Au Café Gourmet
Café Restaurant Coffee
Pâtisseries / Pastries
~ Depuis / Since 1995 ~

Romain LeClair
PROPRIÉTAIRE / OWNER

225, av. King Ave
Bathurst, NB E2A 1N9

506 545-6754

Editor: Linda Evans
Assistant Editor: Marilyn Driscoll

Your dues support the cost of producing the Shamrock Leaf.

See Back Cover to become a member.



**P & B
Electric**

Owner: Pat Murphy

- House Wiring
- Home Maintenance
- Renovations
- Free Estimate

Cell: 506-547-5525

Home: 506-546-9986

email:

murpaw@nbnet.nb.ca

Cobh and Cork Harbour – an overview

By Dr. Michael Martin

The great natural harbour of County Cork on the South coast of Ireland has witnessed and been a part of centuries of seafaring tradition.

Phoenicians who sailed from the then distant Mediterranean Sea are supposed to have reached it 1200 yrs BCE. The Vikings came much later in the 9th century from Scandinavia and in between them the arrival of the Celts from Central Europe to Ireland and the much later dawn of Christianity there all shaped, in some way, the utilisation and perspective of this great crossroads of transatlantic travel. The Normans, or the British as they were to become known, appeared to have recognised the value of the place from as early as the 16th century or perhaps even the 12th. With their subsequent interest in maritime exploration and colonisation it was probably inevitable that Cork Harbour would become an important asset in their quest for global presence and naval military dominance.

The harbour had characteristics that marked it a place of enormous strategic value, capable of providing a western defensive position for Britain, with the added value of a capacity to accommodate massive fleets of ships and a single entrance and exit that made it easy to control and defend. These features, which initially served military interests, resulted also in the growth of the harbour's use as a commercial hub involved ultimately in the transportation of materials and people between Western Europe and North America.

John Mitchel, a prominent Irish patriot and key member of the Young Ireland group in the middle of the 19th century, when passing briefly through Cork Harbour on his way to Van Diemen's Land described it as a 'beautiful bay lying in the bosom of its soft green hills'.¹

Today the physical appearance of the harbour has altered little and the town of Cobh (or Queenstown as it

would have been called before Irish Independence) seems not to have changed at all. Architectural treasures such as the former Methodist church, St Colman's Cathedral, the Old Yacht Club and former Harbour Commissioners office seem suspended in time. Their finest attributes maintained and some would say enhanced by the post 1970s interest in their preservation. The association of the town and harbour with a proliferation of major historical events sits easily with the ambience of old world streets and steps.

Long after the excitement of exploratory

voyages seeking new worlds, beyond the assembly of massive military fleets preparing and engaging in war and subsequent to the tragic haemorrhaging of millions of Irish natives fleeing disease and famine through this portal, Cobh and Cork Harbour have found themselves a new identity. The heritage of the town, so painstakingly acquired, now attracts thousands of visitors to marvel at its preserved architecture and seemingly boundless historical associations. (*cont'd...*)

1. Mitchel, J., *Jail journal* (Dublin, 1982), p10.



Swansea-Cork ferry at Cobh harbour

Cobh and Cork Harbour (cont'd)

Most recently, the much heralded Titanic centennial found a natural base in Cobh where the commemorative events that marked 100 years since the tragedy merged easily among the same buildings streets and piers that the actual passengers used and embarked from. Exploring this historical legacy among the buildings themselves, the Titanic Trail Guided Walking Tour winds its way on a daily basis through a short but amazingly interesting historical narrative. It brings to life in an entertaining but accurate fashion the history that abounds under every stone and around every corner. A walk through the beautiful harbour side town would be a treat under any circumstances but to do so with the added advantage of learning the stories of its past in every



St. Colman's Cathedral dominates the seaside town of Cobh

step you take, transform a pleasant experience into an amazing one.

Cobh is not so one dimensional as to have only one historical legacy. In addition to the Titanic the town is also associated with the sinking of the Lusitania. It was to Cobh (Queenstown back then), that the victims and the survivors of the attack on the ship by a German submarine in 1915 were

brought to be helped and to be buried.

It was through Cobh that millions of Irish emigrants embarked to Canada and the USA during the worst ravages of the Great famine in the 1840s. It was from Cobh and the Harbour that thousands of Irish were sent under the judicial system of 'transportation' to the far flung continent of

Australasia to be used as a cheap labour force for an emerging colony there. It was in Cobh that the oldest Yacht Club in the world had its iconic headquarters for almost a century.

This town and harbour is an epicentre of heritage, its stories are evocative, engaging and worldly. Don't miss it when you visit Ireland, your vacation will be enhanced by it, your perspective on history may be changed by it but there is absolutely no doubt that your visit will be enriched by it.



Michael Martin (C) 2012
Dr Martin is the author and creator of the Titanic Trail details of which can be found on www.titanic.ie. He is also author of *Spike Island, Saints felons and famine* (Dublin, 2007)



Panoramic view of Cobh harbour



WAK (Moncton) Chapter News

Moncton's Irish Fest was a busy week

By Paul McCloskey


Members and friends kicked off the 12th annual Irish Fest in March by raising the Irish flag at Moncton City Hall on Friday March 9th. There was entertainment and a cake for the crowd. The flag has flown proudly at City Hall during St. Patrick's Week festivities since 1996.


That same night the Chapter presented the 3rd annual Celtic Revue at the Riverview Arts Centre. The audience enjoyed performances by the Codiak RCMP Pipes and Drums, Saint John step-dancer, Adam McIntyre, and local musicians, Lauren Barnes, Dorothy Brzezicki, Bernie Houlahan, Eddie Poirier and myself.

The annual Children's St Patrick's celebration occurred at St Bernard's parish hall and it included face painting, music, storytelling, decorating and crafts. For the first year, great craft activities were generously provided by the Moncton Museum staff, and they were well received by the children.

We had our first mini-pub crawl this year – between The Old Triangle, St James Gate and the Pumphouse Brewery and, although turnout was small because the weather was uncooperative, the mood was not affected and those who came enjoyed the evening.

On St Patrick's Day itself, St Bernard's parish had their annual St Patrick's Day mass at what many describe as 'Moncton's Irish parish'. Every year the parish generously allows us to take up a special offering. Without their support we would not be able to fund our two scholarships each year. Special thanks to Rev. Alison Carroll for we know how busy you are.

After mass, the parish had a corned beef and cabbage supper in the basement with proceeds going to strengthen the parish building fund. Many of our members attended. 



Roland Leclair Construction Ltée

Estimation Gratuite / Free Estimates

- Maison / New Home
- Rénovation / Renovations
- Portes & Fenêtres / Windows & Doors
- Toitures / Roofing
- Vinyle / Siding
- Garage

**Résidentiel / Residential
Commercial**

**Propriétaire / Owner
Roland Leclair**

Tel: (506) 548-4983
Fax: (506) 548-4135
Cell: (506) 544-0177

**600 rue St. Anne, Suite 156
Bathurst, NB E2A 2N6**

email: rlconstruction@bellaliant.com

New Irish government genealogy database hopes to revitalize its tourism industry

By Linda Evans

It was a simple search. I typed my great-grandfather's name in the search engine, along with his parent's names. After years of dead ends, I didn't expect a result.

But surprisingly, up popped a baptism for Michael Donovan, son of Fleury Donovan and Margaret Reilly on 14 Sep 1824. The family knew that Michael was born 'about 1825' and the parents in the baptism were right so it 'could' be the right one. If it wasn't a match it was the closest I've been to one in a long time. Sadly, the birth date was not there, nor where he was from but there were other clues from the entry as well.

The data came from a large parochial division called "Ringrone, Ballandine and Templefines (Courcy's Country or Ballanspittal), a parish in the diocese of Cork & Ross. I could even bring up the actual page in the register to make sure all was right.

The parish itself covers a wide swath of countryside along the Bandon River between Bandon town and Kinsale to the south. From NB records we know that

the family was from the 'Bandon area' so the find was exciting despite the fact I am sufficiently cynical to still have a few nagging doubts. Still, the find is enough to get me searching for more information.

I not only found the information quickly. I got it for free and, hey, I'm Irish so that was exciting too.

In today's setting where the population of the Irish Diaspora worldwide is 12.5 times larger than the population of Ireland itself (80 million compared 6.4 million), the Irish government has finally recognized that genealogy information equals more tourism and that is good for an economy where tourism is key.

Sure, we travel to Ireland to soak up the scenery and the cultural and historical ambiance. However, many Irish descendants travel to Ireland to search for that 'needle in the haystack'. They want to know 'who they are' and 'where they are from'. The Irish Dáil has just made everyone's search just a little bit easier.

Sponsored by the Department of Tourism,

Culture and Sport, www.irishgenealogy.ie is a government website like no other.

Jimmy Deenihan, the Minister of Arts, Heritage and the Gaeltacht says, "I hope that all users of this website get great benefit from using it and I know that with further records coming online in the near future that it will be a valuable source of information for the wider community and a gateway for visitors from abroad to research their family interest and visit places which they may not otherwise have visited."

The officially sponsored government website will eventually offer the vital statistics records – all births, marriages and burials – for the Roman Catholic, Presbyterian and Church of Ireland records for the republic. One year ago they had transcribed and scanned over 2 million records. Since then, they have already added a million more. All records are free-of-charge and the site is easy to navigate and explore.

So far, the following records are available on-line: County Carlow (Church of Ireland re-

ords only); County Kerry (both Church of Ireland and Roman Catholic records); Dublin City (Church of Ireland, Roman Catholic and Presbyterian records); and County Cork – Cork and Ross Roman Catholic records -except for Cork City. They continue to add records as they are transcribed and scanned and eventually hope to have all of the records on-line. At present, they are working on the County Monaghan records and they will be available on-line soon. This will be of particular interest to about half the population of PEI's Irish as well as those with roots in McQuade settlement in NB.

The church records generally preserve details of the baptisms, marriages and burials which took place within a particular parish, church or congregation and were usually compiled by the clergyman of the day. As a result, there can be a great degree of variation in the level of detail contained within these records, depending on how well the clergy kept their books.

In general, baptism

Irish government genealogy database (cont'd)

records record the date of the baptism; the names of the child, the parents and the names of the child's sponsors or godparents. The family address and the name of the clergyman may also be recorded, but often the birth date is not included.

Marriage records usually include the date of the marriage, the names of the spouses and witnesses. Other information such as the names of the spouse's parents, residences of the spouses, ages, occupations and the name of the clergyman may also be recorded, but not always.

Burial records usually contain very limited information, often no more than the date of burial, the name and address and possibly, the

age of the deceased. Unlike their counterparts in the Roman Catholic Church, the majority of Church of Ireland clergy tended to record burial details. Many Catholic parishes didn't even have a register of burials before 1900, and even those that do exist are patchy.

The website is very user friendly as well and can be searched by using a name, a date or even a location. There is also an option to include more details such as parents or siblings names. Click on 'more search options' if you have more details. You can also search the parish itself which is handy at times when spellings vary.


The records do have their limitations. Some parish registers go back

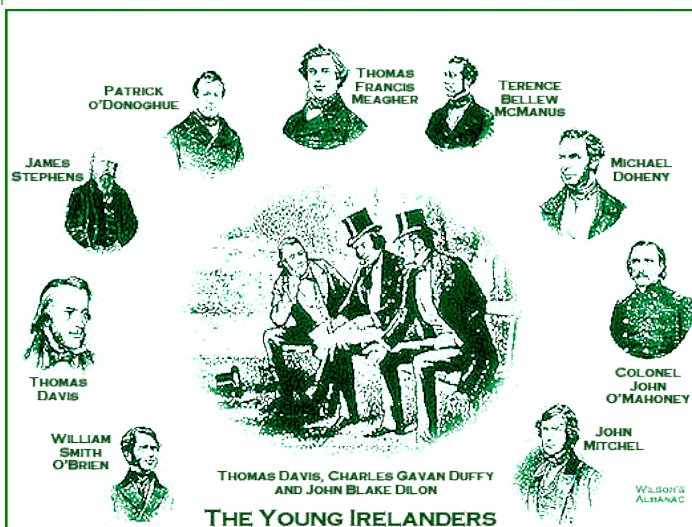
quite far. Dublin City's parish of Clondalkin Church of Ireland records go back as far as 1724. The County Cork Dunmanway Catholic parish records go back as far as 1818 which is not too bad, but the Murragh and Templemartin parishes in County Cork were only recorded from 1834 onwards. For many of New Brunswick's Irish, who were pre-famine arrivals, many of their ancestors came over before church records were set to paper in Ireland.

Even if the records are confined by their starting dates, the availability of such records on-line is an invaluable tool for many looking for their ancestors in Ireland. Many Irish genealogy sites are not free. Em-

ploying a researcher is costly, and often the results are incomplete at best. Professional genealogists in Ireland are also limited by the starting dates of the parish registers they research for you. Showing up at the National Archives in Dublin with the information "John McCarthy and County Cork" is futile.

As material is added, try www.irishgenealogy.ie instead and visit often for updates. This government website will be an invaluable tool in the future as more and more county parish registers are transcribed and added to the website.

The site is already listed in my 'favourites' and I anxiously await the Monaghan entries! 



“Judged by the law of England, I know this crime entails upon me the penalty of death; but the history of Ireland explains that crime and justifies it.”

- Thomas Francis Meagher, (1823—1867), was an Irish nationalist and leader of the Young Irelanders in the Rebellion of 1848. After being convicted of sedition, he was first sentenced to death, but received transportation for life to Van Diemen's Land in Australia. In 1852 he escaped and made his way to the United States, where he settled in New York City. He also formed the Irish Brigade and served as Brigadier General in the Civil War, and was Governor of Montana for a year. In 1867, under the influence of alcohol, he fell off a boat and drowned in the Missouri River.

Canada's 29th annual Irish Festival on the Miramichi – July 19th to 22nd

By Veronique Arsenault, Festival President

Canada's Irish Festival is gearing up for its 29th year, and as usual a whirlwind weekend of unprecedented excitement and Irish cheer. Beginning Thursday July 19th, our free outdoor concert held at Waterford Green will thrill onlookers as local and imported talent such as ECMA nominated Irish Mythen and local favorites such as the Miramichi Fiddlers etc. Relax on the banks of the Mighty Miramichi with your lawn chair and enjoy what the evening has to offer, fun for the whole family, a variety of food vendors and a licensed area for those over 19 yrs of age.

Friday kicks off with a full Irish breakfast at St. Michael's Basilica, while the afternoon will feature live entertainment as always at the Lord Beaverbrook Arena, with the opening ceremonies that evening. That evening's entertainment promises to raise the roof. The festival is thrilled to feature ECMA nominated Ten Strings and a Goat Skin as well as Rubicon from County Cork.

Also, all day Friday and Saturday enjoy a wide variety of

cultural activities. Workshops to suit any interest include genealogy, tin whistle, bodhran and fiddle. There are many additions this year including a family friendly theatre production entitled "*Blather, Blarney and Balderdash*". Not to be forgotten this year, a fan favorite, Molly's Tea room will be back. All of the cultural activities will take place at James M. Hill Memorial High School.

Saturday morning features yet another Irish Breakfast at St. Michael's Basilica, and then our world famous Family Walking Parade. We hope to see all families with Irish heritage attend. Our red hair contest will also be early Saturday morning, right before the parade at James M. Hill Memorial High School with all contestants marching in the parade. Saturday will feature entertainment at the LBA such as the Nelson Doyle Dancers, Saint John Comhaltas, ECMA nominated Cassie and Maggie and the ever popular Bang on the Ear to close out the nights fun.

Continuing with the won-

derful event started last year will be the evening concert at James M. Hill Memorial High School. This year will feature the incomparable Makem & Spain Brothers. Without a doubt an event not to be missed, doors open at 7pm and tickets will be available at the Irish Festival office as well as various businesses around the river.

Sunday afternoon activities will begin with our traditional mass at St Michael's Basilica, a closing ceremony which will include laying a wreath in honor of the history of Middle Island followed by an afternoon of family fun. Don't forget the 4th Annual Irish Festival closing street dance at O'Donaghue's Irish Pub, always a great way to end the weekend!

The Festival welcomes all to attend and enjoy a great weekend of culture, music and fun, all the while celebrating your Irish heritage. For a full schedule and entertainment line up, please visit www.canadasirishfest.com or 'like us' on Facebook. 

"Why should Ireland be treated as a geographical fragment of England...Ireland is not a geographical fragment, but a nation."

- Charles Stewart Parnell, (1846—1891), Irish landlord, nationalist political leader, land reform agitator, and the founder and leader of the Irish Parliamentary Party, speaking in the British House of Commons, April 26, 1875

"We ... are no petty people. We are one of the great stocks of Europe. We are the people of Burke, we are the people of Swift, the people of Emmet, the people of Parnell. We have created most of the modern literature of this country. We have created the best of its political intelligence."

- W.B. Yeats, (1865—1939), Irish poet and playwright, speech in the Irish senate, June 11, 1925

<http://www.canadasirishfest.com>



Canada's Irish Festival



July 19th ~ 22nd, 2012

Office Location
1745 Water Street, Suite 201
506-778-8810
irishfes@nb.sympatico.ca



The Penal laws in Ireland



By Michael J. McAteer

Despite the fact that Irish emigrants have played a major role in the building of many countries around the world, the history of the Emerald Isle and its Catholic population has been treated with harsh, inhuman punishment by the English.

The harsh penal laws – also known as the ‘popery code’ were enforced in 1695 on the Catholic population of the country. Parliament only represented the interests of the Protestant elite. These penal laws were specific in intent. The laws forbid education to all Catholics. In addition, Catholics were forbidden to keep arms and also a horse of greater value than five pounds. These three laws comprise the original penal laws as passed by the ruling Protestants in Ireland.

In 1705, with Queen Ann on the throne of England, the Act to Prevent Further Growth of Property was passed to strengthen the original laws. The most oppressive additions to the original three Penal Laws included: Catholics were forbidden to enter a profession; Catholics were forbid-

den to engage in trade or commerce; Catholics were forbidden to purchase or lease land; Catholics were forbidden to vote; Catholics were forbidden to hold public office; Catholics were forbidden to live in a walled town or within five miles of it; Catholics could not be guardians of a child; Catholics were forbidden to attend Catholic worship; Catholics could not educate their own children; Catholics could not inherit the land of a Protestant; Catholics could not hold land valued at more than thirty shillings a year; Catholics priests had a price of five pounds placed on their heads and twenty pounds for a Bishop, as an encouragement to informers.

Because of these laws, as the Great Famine occurred in the 1840’s, the Irish were impoverished, landless and leaderless.

The Catholic religion was truly oppressed and many of the Catholic churches were either destroyed or confiscated to be used by the Church of Ireland. In spite of this terrible punishment by the government, Irish Catholics

remained faithful to the celebration of the mass.

The Mass Rock and the Station Mass were two developments designed to counter the cruelty of the penal laws. For the Irish Catholic, faith was important.

For the Mass Rock, Catholics would gather in the open countryside at a spot marked by a rock which was used as an altar. Lookouts were posted to alert the gathered crowd of approaching English soldiers. These Mass Rocks still exist and are considered special sacred places.

ten the only opportunity to attend mass for a long time. Local people took care of the mass vessels and simply passed them from house to house as needed.

When I graduated in 1964 with my teaching credential from St. Joseph Catholic Teacher Training College I emigrated to the young but growing Canada. I taught high school in Grand Prairie, Alberta and enjoyed a number of positions as Principal at both the elementary and secondary school levels. I retired in 2005 after serving fourteen years as Superintendent of



The Mass Rock at Ballyholland

The Station Mass was conducted in people’s homes. Word of mouth identified the location and day when the mass was to be celebrated. Catholics would gather for what was of-

Catholic Schools in the Diocese of Nelson in southern British Columbia.

Last year I enjoyed another trip back to ‘the old country’. On one beautiful summer

The Penal laws in Ireland (cont'd)

morning, my brother and I decided to visit the Mass Rock where, as children, we made a pilgrimage every year with other members of the Catholic community on the third Sunday of July. Invariably, the weather was hot and the two mile walk to the Mass Rock was indeed a workout.

The Mass Rock is located in the township of Ballyholland, a few miles from the town of Newry where I was born.

The Bishop and priests of the parish led a pilgrimage with mass being celebrated at the

Mass Rock by the Bishop. The homily included commentary on the hardships endured by our ancestors during the times when the Penal Laws were enforced. In the photo you can see the rock that served as the altar during the penal times. On the Celtic cross behind the altar is written "Leigead an afrinn anseo nuair a bi luac ar ceann gac sagart I nEire". Translated it means "the mass was read here where there was the price on the head of every priest in Ireland."

Despite the inhu-

man treatment by Britain over many centuries, the Irish are a very resilient lot.



Note: If you would like to find this mass rock, it is located northeast of

Newry. From Boat Street on the the Altake Abbey Yard in central Newry up Courtney Hill and continue on this road as it becomes Ballyholland Road. After about a mile make a left onto Temple Hill Road. Continue until you reach Bettys Hill Road where you will take a right hand turn. Make a left turn on the third road along this stretch and you will be on Mass Rock Lane. Follow this until the end and you will be at the Mass Rock.



MARITIME TRAVEL MIRAMICHI

A CUSTOM ESCORTED TOUR OF IRELAND & SCOTLAND

15 Day / 13 Night, Sept. 11 to Sept. 25, 2012

Visit Dublin, Blarney, Killarney, The Dingle, Galway, Monaghan, Omagh, Glasgow, The Highlands, Dundee, St. Andrews, Edinburgh. Enjoy Dinner & A Show in Dublin, Irish Dance Show in Galway, Quiet Man Site, Lady of Knock, Irish Kitchen Party, Cruise Loch Ness, **Belfast Titanic Museum**, Walk The Golden Mile and much more.

Check out the full itinerary at

<http://www.maritimetravel.ca/packagedetails.asp?ID=395>

Tel: (506) 622-1100 or Toll Free 1-800-561-5770

St. Thomas University Irish language instruction

The following essay is a condensed version of an informative and entertaining question and answer interview with Críostóir Ó hUigín, this year's visiting scholar and Irish language teacher at St. Thomas University in Fredericton. Chris was born in Dublin, but his connections are really in rural County Mayo, an old, and very Irish part of the Republic, where Irish Gaelic can still be readily heard. We want to thank Chris for his time and his reflections on this past year in Canada. The complete interview, in question and answer format, can be found on our website, www.newirelandnb.ca, under the section "People".



For the past three years, the Irish Studies program of St. Thomas University in Fredericton has taken part in a program coordinated by the Ireland-Canada University Foundation. As part of a co-funded exchange programme between the Government of Canada and the Department of Arts, Heritage and the Gaeltacht in Ireland, each year six visiting scholars are sent to six participating universities in Canada to teach Irish within the universities' responsible department or programme. This is the third year scholars have been sent, and this coming year will see an expansion, as the University of Ottawa will also receive a scholar, bringing the number annually up to 7

Irish scholars. One senior scholar is also appointed and it varies where they go each year. This year it is St. Mary's, Halifax, and last year the senior scholar was in Toronto.

STU's 2011/12 Irish Language Teacher, Críostóir Ó hUigín (Chris, for the uninitiated), although born in Dublin, has travelled, lived, worked and played in so many areas of the country he says he is really "from Ireland all-over, and that's enough!" In addition to Irish, Chris is fluent in French as well.

Chris speaks a dialect of Irish most heard in the barony of Erris, Co. Mayo. He explains that the two strongest Irish-speaking areas are located near Ceathrú Thaidhg (north of Belmullet) and An Fód Dubh (on the Erris peninsula). "Ireland has around 4.5 million (not including Northern Ireland). About 4% of the country is Irish-speaking, and around 40-45% are bilingual to some degree. Realistically, we accept that around 80,000 people speak and use Irish in the real sense, between native Irish speaking and fluent bilingual Anglophones. If we include Irish immersion schools, that rises to somewhere between 160,000 and 200,000."

On first arriving in Canada last fall, the first things that

struck him were "the heat and the trees!" "It was 30 degrees, there was no wind anywhere and the forests spoil the view!!! I suppose for an Irishman, it looked like America looks to us on TV. So that was very strong and the accent is close to the American ones across the border. Canadians are very quiet; you can be in a public place and all around they are gossiping or speaking to friends and you can't hear even a whisper! That is a skill I have yet to manage", he adds with a mischievous grin.

As for his teaching experience at STU, Chris acknowledges the enthusiasm shown by his students, chalking it up to the fact that the course is an elective, therefore they chose it... they must want to be there. While there is certainly some truth to that, we're sure that some of that enthusiasm is due to his energetic and engaging teaching style. He recognizes the need to be as encouraging as possible as language learners tend to be ashamed to speak out in the beginning, afraid to make a mistake. Chris's method for beginning learners starts with getting them to listen and repeat. Tongue-twisters, games and getting them speaking to each other, and to him, is important.

St. Thomas University

Irish language instruction (cont'd)



He says that Irish is more structured, there is more grammar and the spelling system is very different from Latin based languages. Although the same basic alphabet is used (18 letters instead of 26), the sound of the letters is very different - for example the combinations: *bh, mh, dh* are all sounded as either an English *v* or *w* sound. As for what the future holds for his Irish learners, at St. Thomas there are only two language courses, Irish I and II. So after the second one there is no further instruction available here. He has really enjoyed his time at STU and admits that he would love for the university to be able to let him continue on with Irish III and IV, which would provide an Intermediate class.

Several of his students have told him they would take such additional courses if he was teaching them. In Chris's opinion, Irish Studies is grossly underfunded/underestimated at STU. He feels that the bigger departments and programmes are given more opportunities. *"Smaller programmes are in more need of assistance to grow and make STU more diverse, rather than giving additional funding to say a well-established department that can easily pull in the students and researchers and survive on its own."* Irish Studies is not yet a full department at STU although it is hoped that this can change in the not-too-distant future.

He finds university here in Canada to be quite different

from that in Ireland. The broad range of choices available to students, the end result being that Canadian students often select courses from multiple disciplines then try to figure out later if they have enough in one area to declare a major, is a foreign concept to him. In Ireland students need to declare their major before they finish school. *"Irish kids have to know what BA they want before February of their last year. And even then the year before they have to make sure they select the right high school subjects to study in order to qualify for their BA."* He also finds students here to be far more dependent on their parents than those in Ireland. He feels this makes them less mature or able to fend on their own. He is also amused by the fact that student residences have cafeterias and meal cards for the students. In his experience in Ireland, each floor or apartment in student residences is equipped with a fully kitted-out kitchen and students are expected to be able to cook and clean for themselves. *"Of course there is a cafeteria on campus during business hours, but students go to the store and buy their groceries and make their own meals back home..., When will they learn to cook and budget if it's all paid for by their parents and then they have their meals in front of them every day without question?!"*

Chris also comments on the difference in the credit systems

for university courses. In Ireland, the time spent in the classroom is combined with independent study time and both are weighted into the Irish credit hour system. The independent study will include things like *"studying, writing essays or doing projects, as the courses are structured in such a way that you have to spend that time doing your work or you won't get a passing grade. It's not like Canada, where, if you're in class you follow what goes on and revise [study] your notes, you pass your class. Oh no, that would be high school to us. Graduate School in Canada is more equivalent to Undergraduate in Ireland, in terms of workload and the maturity of the students."*

Chris mentions how much he enjoyed his first winter in Canada. *"I like the cold so it doesn't bother me. We don't get snow often at home but, thanks to weird weather, winter 2010 in Ireland brought -20C degrees and maybe 15-25cm of accumulation of snow around Christmas. That was unprecedented going back 50 years at home. I guess that was good preparation for here. This year, winter 2011 in Ireland, it was +15C on Christmas day, so God knows what's going on. We were anticipating -10 to -20 again and we didn't get it! Normal Christmas temperatures for us would range from -5 to +5C."*

Talking about the experiences he's had this past year,

St. Thomas University Irish Language Instruction (cont'd)

Chris admits that if he were Canadian he probably would have studied at STU on a hockey scholarship, playing for the Tommies. He loves to watch it and wishes he could play it. He watched this year's playoffs but, once the Canadiens were out, says he wasn't interested anymore. His other favourite? – the Boyce Farmers' Market – "*Great for breakfast!!!!*"

During his visit home at Christmas he shared his experiences with his family and showed them many of the pictures he has taken since his arrival. "*They asked typical things as Irish people who haven't been here would: 'Do they really say Oot and Aboot and Eh?', 'Have you tried maple syrup?' 'Is there moose everywhere?' 'Is it really American?', and such. You have to bear in mind Irish people will refer to 'American', when talking about the U.S and about Canada as well. We mean NORTH-American, but we say American. Canadians take offence, misunderstanding that we do actually know Canada is a separate country.*"

During what spare time Chris has had he has been around as well as outside of New Bruns-

wick. He has visited Moncton, Buctouche and its surrounding area, Saint John, Fredericton, Hartland, Woodstock, Boiestown, Doaktown, Blackville, and Miramichi. He has yet to see Fundy, the Acadian Peninsula up Bathurst way, or the Edmundston area. He's also been to Halifax, the Annapolis Valley and attended the Celtic Colours Festival in Cape Breton. He absolutely loves Prince Edward Island. "*It is literally New Ireland. It looks like home, they have a slight lilt (not as good as Newfoundland, but good enough), they quarrel over land and fishing, the weather. They gawk when an out-of-towner walks in a bar and they know how to hold their drink. I love those Islanders with a passion.*"

In Newfoundland he found their accent "*is a mix of Cork/Waterford / Wexford in Ireland and we had some fun explaining we weren't from NL, the locals couldn't tell the difference. It doesn't look like Ireland to me though, even if it sounds like it.*"

In his brief visit to Ottawa and Kingston he found it a very different world to the Maritimes – one that was quite strange to him. His visit to Montréal was also brief and has persuaded him

that he will need to spend more time there to get a better picture of Québec. While he hasn't yet been out west, he plans to get there some day. "*I'm not in a rush though. I love my maritime Canada.*"

And lastly, Stateside. "*I've been through Maine all the way to Portland. It is more like how I would imagine a North American town to look. Also saw New York on St. Patrick's Day; a weekend to be remembered with my good Islander friend, Ferne Stewart. Definitely an unforgettable experience!*"

With his term at St. Thomas coming to a close, he has no plans to go anywhere! "*I will be around for a year or two more at least. There are no prospects back home, so I'm waiting on here 'til things get better. If that takes 10 years then I guess I'll have made a life here and stay more permanently, but I don't want to think about that now. Every Irish emigrant is so mentally traumatised to leave that Island that we don't enjoy thinking 'I am here forever'. We prefer 'I'll go home some day soon now'. I will always be Irish, always, always!!*"



At our March 31st provincial meeting in Fredericton, the ICCANB was approached by Dr. Stewart Donovan, head of Irish Studies at St. Thomas University (STU), seeking funding for an unexpected scholarship. This opportunity came up because the Ireland Canada University Foundation (ICUF) was able to offer STU a second Irish Language Award to study in The National University of Ireland, Galway (NUIG), in their campus at An Cheathrú Rua (Carraroe) this summer. STU was already funding one ongoing scholarship in the amount of \$1,000. The Provincial board agreed to support a scholarship for a second student as a one-time opportunity to help defray their costs. All other costs are covered by the ICUF. More details in the next edition.

A remarkable Irish linen industry

(reprinted from *The Canadian Magazine*, Volume 29, 1907)

With the tide of Canadian tourists to Great Britain increasing each season, a greater number visited Ireland this year on account of the International Exhibition, where the Canadian Pavilion was a centre of attraction, but particularly more so the various interesting exhibits of Irish products and manufactures, affording evident proofs of the progress and development generally of Irish industry and trade.

Numerous efforts have been made in recent years to increase the agricultural and industrial resources of the country by philanthropic and other means, to develop the well-known native skill and talent in the production of so many articles of use and fabrics for personal wear.

The products of the Irish peasants have long been famed for their quality and excellent workmanship, but notwithstanding the knowledge, taste and economy displayed by these industrious cottagers, they were long hindered by being unable to find a profitable and steady market.

The value and popularity of Irish

homespun, tweeds, linens, and laces, are fully recognized the world over; the real homespun is unequalled for wear, and the Irish tweed for all manner of outdoor apparel is not surpassed for durability or hard usage in the most rigorous climate.

These goods have become more popular of late seasons than at any previous period. This has been in a large measure due to the energy and enterprise of the noted firm of Messrs. Hamilton & Co., "The White House," Portrush, Ireland. Portrush is a beautiful resort, situated in the north-west corner of Antrim County, North of Ireland, district every Canadian tourist should visit. A short journey from Belfast—the surrounding vicinity—the Giant's Causeway, and other points being full of interest. But the White House, itself, is a veritable exhibition of Irish peasant industry.

Here has been steadily developed a constant and growing demand for all the home work that can be produced during the year in the hundreds of cottages

through all the most northern parts of Ireland. The business originated with the production of homespun by Mr. H. Hamilton less than twenty years since, and soon became famous as "Hamilton's Irish Homespun".

The firm has made that their unique specialty—knowing that among woven woollen fabrics for clothing, no material could compete for true economy of wear. Many departments have been added in the now spacious premises of "The White House," Portrush. Irish tweeds, friezes, serges, linens, laces, hosiery, pottery, bog oak novelties, etc.; in fact, all the handiwork of the Irish peasant, and every article of an exceptionally high standard, being as distinctive in quality and character as the original genuine homespun.

Fully equipped clothing and tailoring departments supply costumes for ladies, in men's wear, business and travelling suits, overcoats, rugs, sporting outfits, measurements being sent by post—a perfect fit is assured, as hundreds of ap-

preciative testimonials show.

In the interest of lady readers, mention must be made of the many exquisite and rare specimens of Irish lace—in such profusion of design—and the embroideries and pure table linens.



"The White House" has been termed a regular trading centre for the Irish peasant, for here these hundreds of skilled Celtic craftsmen, with such artistic talent, can dispose of their very best work.

They find "The White House" a great distributing point for their work over all parts of the world, besides obtaining a fair market value for their product and labour.

Every patron of "The White House," and these are to be found in almost any part of the globe, can rely upon the

A remarkable Irish linen industry (cont'd)

absolute quality of the fabric or article desired, and the very best value, the real Irish work being procured from the peasants themselves at first hand.

Messrs. Hamilton & Co. will send any reader Of THE CANADIAN MAGAZINE their illustrated budget, containing a complete list of the great variety of articles they can supply—

patterns of homespuns and tweeds, which are specially suitable for Canadian wear--on application to "The White House," Portrush Ireland.



Although the above article first appeared in 1907, The White House in Portrush continues to thrive today, still offering fine-crafted local goods along with their many other products available.

Below we see The White House as it would have appeared in the early half of the 20th century next to its current manifestation.



The Moore family took over The White House in 1925 and continue to trade successfully there. Neville Moore, the Managing Director of Ulster Stores, the parent company of The White House, speaks about current events of the company:

“Portrush and The White House are excited about the prospect of hosting the Irish Open Golf Competition in June this year. The White House is refurbishing its shop front in advance so that we can proudly welcome visitors from all over the world. We have also extended our ranges of locally sourced products representing a flavour of the North Irish Coast.”

As part of BBC’s “Your Place and Mine”, an interesting and informative up-to-date history of The White House can be found on their website at:

http://www.bbc.co.uk/northernireland/yourplaceandmine/antrim/white_house.shtml

The website for Ulster Stores, www.ustores.com, includes information on all of their establishments which, in addition to The White House in Portrush, include Moore’s of Coleraine; de Gruchy’s in St. Helier, Jersey; Clare’s, Llandudno, North Wales; and Allersafe, an online store dedicated to providing solutions for those with allergies.



Capital Area Chapter News

Writing this report for a busy group can often seem to be a daunting process; the simple fear of forgetting an event or failing to thank or recognize someone deserving of mention, tugs at me constantly as I write. So, in advance, thank you to every Chapter member who gave freely of their time to make our winter and spring eventful and enjoyable.

Our Annual Christmas in Killarney Dinner saw a small but celebratory group come together to enjoy dinner, drinks, and a 4 person-play telling the Christmas story in a very Irish way. Thanks to Robert and Joan Meade and their young protégés for a great tale.

In February, we held our traditional Heritage Week evening at the Fredericton Library, and we participated in both the annual Fredericton North Heritage Fair, and the Park Street School Heritage evening. Chapter members were out in support of all 3 activities. Once again, our events of St. Patrick's Week, made it a very busy mid-March, starting with Irish Night at the Play-

house on March 9th, and a wonderful show put on by Kathleen Gorey-McSorley, Carolyn Holyoke and the Stanford School of Irish Dance. The shows of the last 3 years have been well-attended and have given us all a glimpse of Kathleen as she matures both as a musical talent and a young lady. We held our Irish Person of the Year on the evening of the 14th at the James Joyce Pub, and our second St. Patrick's Parade at the Regent Mall on the 17th drew a large crowd and a good number of participants and musical acts. This is a charity fundraiser in partnership with EasterSeals NB. On March 18th we were invited to give a talk to the Keswick Ridge Historical Society on the Irish in NB and our organization here in the Province. Thanks to Denis and Marilyn for all the work.

The end of March our Chapter hosted the Provincial Association's winter meeting, which had been twice delayed by snow storms. There was a good turnout, and the Provincial Archives provided an excellent venue. In April, some members of the Chapter travelled to Minto to take part in an elementary and middle school heritage fair, bringing along a part of the Provincial Archives Exhibit on Irish migration. The invitations being received to attend heritage events in the local area are welcome and give us an opportunity to speak directly with the community about the Irish history and culture that exists right where they live. To help with presentations and to use at meetings and Chapter



Mayor Brad Woodside (Far L) with a few members of our Chapter prepare to raise the Irish flag in front of Fredericton City Hall where it flew over the city for the week of St. Patrick's events.

booths, the Chapter has purchased a multi-media projector, receiving a non-profit organization discount from the Staples store where we made the purchase.

We have a committee working on this year's Bloomsday celebration on June 16th, and we will take part in both the Miramichi Irish Festival and the Highland Games in July.

Our Chapter has benefited recently from the addition of some younger members, and by other members stepping forward to take up executive roles within the group. As a result, I think our Chapter is growing in the right direction. Our current Executive is: Past-President: Roly McSorley, President: Bruce Driscoll, First Vice President: James (Jim) Whalen, Second Vice President: Denis Noel, Secretary: Gertrude Nowlan, Treasurer: Colleen Bidlake, Membership: Pat Fradsham.

Bruce d.
Chapter President.



Bruce Driscoll & Patricia O'Leary-Coughlan hard at work helping booth visitors at the Fredericton North Heritage Fair

An Irish stamp album



By Michael O. Nowlan

I concluded my last "Irish Stamp Album" by citing two major sports events that were featured on new issues from An Post during 2011, namely the centenary of the Irish Amateur Boxing Association and the Solheim Cup, one of the most highly coveted trophies in women's professional golf. That tournament, which includes 12 leading lady professionals from the U.S.A. and the top 12 ladies from Europe, was held September 23-25.

That just about completed the new issues for last year, but a rather special (to me) new stamp was issued on October 5 to mark the 100th anniversary of the birth of Brian O'Nolan, the

famous Irish novelist who was known and loved for his satirist style. He wrote under a number of pseudonyms, the most notable of which was Flann O'Brien.

I consider this a rather special stamp because it is the first time I have heard or seen a Nolan, Nowlan, O'Nolan, O'Naullain, or any of our clan honoured on a postage stamp. I was excited about it because of the novelty but also because a short time before I got the press release from An Post, I was reading a stamp publication where an author suggested collectors put together a collection of stamps that records events surrounding themselves, family, places they lived or visited, and any other features that would apply. Among the latter, I have a Canadian cover (envelope) cancelled on my birthday and a couple of others cancelled on the date, not the year.

That's enough of that. Let's get back to Brian O'Nolan. He died in 1966, but he did not

leave a complete listing of his published works. An Post says "given his propensity for acquiring pseudonyms, and his relationship with satire, an exact bibliography of his writings is hard to establish." His work under the name Flann O'Brien, however, is still popular today. The stamp features a portrait of O'Nolan by his brother Michael O'Naullain.



On November 10, 2011, the Irish Post Office issued three stamps for the Christmas season. Two of the stamps were created by Design Factory in the "Stamps on a Roll" format and featured modern tree decorations of bright colourful baubles and Christmas stars. The third, in booklet format, depicts the blessed Mary, Joseph, and the

baby Jesus on their way to Egypt. Created by Steve Simpson, one of Ireland's distinguished designers, it is based on "The Flight into Egypt" painting by Flemish artist Jan de Beer.

The last issue for 2011 came on November 24 when An Post paid tribute to 50 years of Radio Telefis Eireann (RTE), the public service broadcaster of Ireland and one of the oldest continuously operating public service broadcasters in the world. While radio service began in 1926, regular television broadcasts began in style on 31 December 1961.

For the occasion, An Post issued three stamps featuring TVs and a handheld device, which evoke a sense of Past, Present, and Future. On the screens are iconic images of The Late Late Show host Gay Byrne, children's TV presenter Emma O'Driscoll on the set of Hubble, and renowned newsreader Anne Doyle. (see next page)

An Irish stamp album

(cont'd)



The new year started for An Post on January 19 with the issue of what is now an annual Wedding Stamp. This marks the sixth successive year that Ireland has issued a special wedding stamp designed to enhance the sense of occasion for both the sender and the recipient. This year's stamp is based on a beautiful Harry Weir photograph of a loving couple and the classic wedding car. The wedding stamps have been very popular in Ireland, so An Post continues them.



A January 26 issue featured the annual greeting stamps. The two stamps depict respectively a gift box and a set of birthday candles. Bright and vibrant, they are bound to appeal to

people of all ages who choose to send their best wishes to those they know.

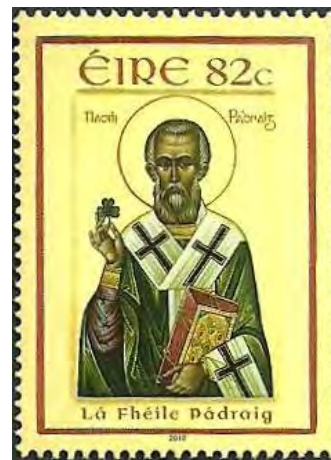
On February 2, An Post issued a stamp to commemorate Ireland's chair of the Organization for Security and Co-operation in Europe (OSCE) for 2012. The OSCE is made up of a total of 56 participating states from Europe, Central Asia, and North America.

The OSCE was very influential during such events as the fall of the Berlin Wall and the Cold War détente in the early 1970s. During this year of Ireland's chairmanship, the priorities will focus on freedom of the media, particularly the Internet-based media and good governance. The stamp features the OSCE logo.

An annual event at An Post in recent years is a special issue for St. Patrick's Day. Issued on February 9, the 2012 stamp is based on an icon painting of St. Pat-

rick for the commemoration of Ireland's national holiday, March 17.

St. Patrick's Day is the one day each year, when Ireland takes cen-



tre stage in hundreds of countries throughout the world, from the United States, Canada and Australia to Japan Singapore and even Russia. The stamp's icon is based on a painting by Russian artist Ekaterina Platoshchekina.

Icon painting, or icon writing, to be more precise, is the ancient practice of creating images of Jesus Christ, sig-

nal events of the faith, or images of the saints for the purpose of veneration and the growth of the Christian faith. Icon paintings, which could be used for religious worship or simply ornamentation, were most commonly two-dimensional on paper or wood. There is evidence, however, of other materials. Carved stone, mosaic, metal, and embroidery icons have also been found.

There will be many more new items from An Post as 2012 wends its way to the new Christmas issues, but they will have to await the next column.

To learn more about Irish stamps visit the very user friendly website at <http://www.anpost.ie> or write An Post, General Post Office, O'Connell Street, Dublin 1, Ireland.





The Nine Years' War: Ireland's sixteenth century war of independence

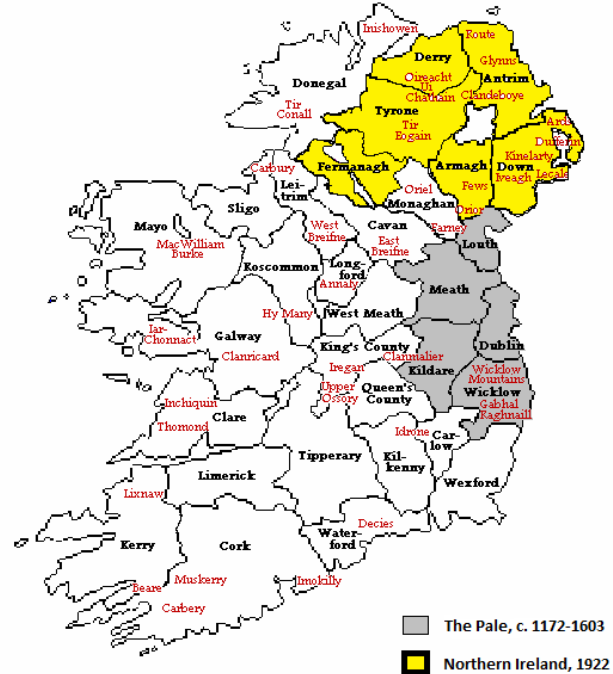


By Ruth A. Canning

While every single event in history has determined those of the future, it may be argued that the Nine Years' War (1594-1603), also known as Tyrone's Rebellion, marked a watershed in the socio-political development of Ireland and the Irish people by largely determining the island's ethnic, religious, and political divisions for centuries to come. In the name of the English King Henry II, the Anglo-Normans had invaded and settled Ireland during the twelfth century. Until 1603, however, English rule had not extended much beyond a somewhat fluctuating area known as the English Pale, comprising the eastern counties of Dublin, Kildare, Meath, Westmeath, and Louth. Nevertheless, throughout the sixteenth century the Tudor monarchs of England had been determined to expand English jurisdiction over the rest of the neighbouring island. Many of their efforts met with staunch resistance from Ireland's quasi-independent regional lords; these Irish lords, however, were

generally too preoccupied with their own private and very localised interests to recognise that English reform would not only alter their own locales, but those of the rest of Ireland. Having failed to unite in a common cause against a common enemy, many of these lords quickly capitulated to the superior might of the English establishment with the result that the reach of English law and government gradually advanced over much of the country.

One region, however, proved to be an intractable problem for English designs. The north of Ireland, which had remained on the political periphery for much of the period, clung tenaciously to the old Gaelic order and the Catholic religion. And, in the 1590s, it was from the almost impenetrable Gaelic province of Ulster that a powerful politico-military alliance was forged under the charismatic leadership of Hugh O'Neill – known to the English as the Earl of Tyrone, and to the Irish as “The O'Neill”. This union of northern chiefs would



English jurisdiction in Ireland

not only resist English encroachment into Ulster, but it would challenge English suzerainty like no other Irish rebellion had before.

Although the Nine Years' War constituted one of many sixteenth-century rebellions against English authority, its impact on the course of Irish history was far more profound than the rest. In addition to irrevocably altering the social and political landscape of Ireland, the origins of modern Irish nationalism and the identity of the Irish people can be found in this

conflict.

As the Ulster rebellion gained momentum Hugh O'Neill and his Catholic lay and clerical supporters called upon all Irishmen from every corner of the land to unite and rise in a single purpose: the expulsion of English Protestant authority and the creation of an independent Irish Catholic nation.

The resultant coalition was to constitute the first real pan-Irish Catholic Confederacy which uncompromisingly aimed “for the extirpation of heresy, the planting of the Catholic

Nine Year's War (*cont'd*)

religion, the delivery of our country [from the] infinite murders, wicked and detestable policies by which this kingdom was hitherto governed, nourished in obscurity and ignorance, maintained in barbarity and incivility and consequently of [the] infinite evils which are too lamentable to be rehearsed."¹

The Nine Years' War represented the ultimate winner-takes-all struggle for Ireland. For the Irish, it was a war of independence and Catholic emancipation; for the English it was a war to finally complete the English conquest which had commenced under the Anglo-Normans more than four hundred years earlier. Unfortunately for the Irish, the English eventually emerged victorious, gaining control of Ireland for more than three centuries to come. Nevertheless, it was a hard won conquest which came at a heavy price. Under Queen Elizabeth I's 45 year reign the English had fought countless other wars in Ireland, but they had also fought in France, interfered in Scotland, defeated the Spanish Armada, and

had spent decades fighting the Spanish in the Netherlands. As a single event, however, Ireland's Nine Years' War cost Elizabethan England more money and men than any of the rest. Besides draining the queen's coffers by an estimated £2,000,000 sterling, England's physical commitment to this war was unprecedented. Between 1594 and early 1599 the English military presence in Ireland had grown from 1,500 men to an estimated 10,000. This figure nearly doubled in April 1599 when the Earl of Essex arrived in Ireland as the queen's Lord Lieutenant at the head of the largest English army to have yet set foot on Irish soil. The dispatch of such an im-

pressive army, and the appointment of one of the queen's favourite courtiers, is indicative of how seriously the English took the Irish effort for independence as well as how difficult the struggle for Ireland really was.

Having long considered the Irish a primitive and barbaric society, in the 1590s the English were confounded by the challenges the Irish had suddenly thrown up. Although her continental conflicts required more sophisticated artillery and tactics, during the 1590s Elizabeth felt compelled to redirect her very best and brightest generals from all other war fronts to Ireland. But, of the hundreds of illustrious gen-

erals and viceroys sent to the troublesome neighbouring island, only one returned home without a body-bag or a tarnished reputation. Similarly, for the thousands upon thousands of Englishmen who were forced to serve as foot soldiers, Ireland had become so damnable a place that it was commonly exclaimed it was better to hang at home for desertion than die like dogs in Ireland. Although famine and disease were the English soldiers' greatest enemies, the Irish mode of combat played a large role in the English army's ever-declining morale. The English were trained to fight according to continental styles of warfare, which involved arraying the companies of rival armies on opposite sides of an open field before engaging in combat, or pitched battles. Unless it was absolutely necessary, however, the Irish avoided pitched battles, preferring the use of guerrilla-style methods. They favoured well-planned ambushes in familiar terrain whereby they could pick off English soldiers marching through Ireland's dense woods and bogs and



An English army on the march. (John Derrick, *The Image of Irelande*, 1581). Taken from <http://www.lib.ed.ac.uk/about/bgallery/Gallery/researchcoll/ireland.html>

Nine Year's War (cont'd)

vanish before the hounded English could confront or pursue their assailants. For centuries this had been common practice amongst the Irish, largely because they possessed fewer and far less sophisticated weapons than the English. However, during the Nine Years' War the Irish had managed to secure more advanced munitions by various means and had become nearly as well armed as the English.

Better armaments combined with guerrilla tactics made the Irish a very fearsome threat indeed, and never before had an Irish rebellion come so close to toppling the English administration of Ireland. In fact, until the Battle of Kinsale (24 Dec. 1601)

turned the tide of war in England's favour, it had seemed as if the overthrow of English dominion and the realisation of Irish independence were within arms reach. But, after countless embarrassing losses to the elusive Irish, victory at Kinsale gave the English the momentum they needed to subdue the entire island. Two years later, on 30 March 1603, Hugh O'Neill, the Irish Confederacy's inspiring leader, finally submitted to the English viceroy, Lord Mountjoy, only to discover that the aged Queen Elizabeth I had died six days previous. Had he known this in advance, O'Neill might have held out a little longer in order to surrender to the new Scottish monarch of England,



Submission of an Irish chief to English Lord Deputy of Ireland. (John Derricke, *The Image of Irelande*, 1581) <http://www.lib.ed.ac.uk/about/bgallery/Gallery/researchcoll/ireland.html>

James I, from whom he probably expected more agreeable terms for both himself and his country. As it transpired, however, the aftermath of this war witnessed the establishment of a new social and political order in Ireland, one which was modelled along English Protestant lines. This was characterised by punitive social, political, and economic legislation against Irish Catholics, as well as the large-scale confiscation of Irish property and wealth which was then redistributed amongst a new English and Scottish Protestant settler elite, particularly within the province of Ulster.

But, whatever this conflict meant for contemporary observers

and soldiers, it would be instrumental in shaping the socio-political identity and aspirations of the Irish nation for centuries to come. Although the connection between "Irishness" and Catholicism was not an entirely new concept in the late sixteenth century, this war witnessed the birth of a cultivated patriotic rhetoric which would, for the first time, establish these two features as the foundation of a national agenda. The Irish Catholic Confederacy may have been defeated, but the nationalist ideology these Confederates had sparked would ensure that England's hold on Ireland would never be without trouble. Indeed, Hugh O'Neill and the Nine



A company of Irish kerne (foot soldiers) attacking a village. (John Derricke, *The Image of Irelande*, 1581) <http://www.lib.ed.ac.uk/about/bgallery/Gallery/researchcoll/ireland.html>

Nine Year's War (cont'd)

Years' War set the tone for Ireland's centuries-old struggle with English authority. All the consequences O'Neill had predicted for an Irish defeat came true, in terms of religious repression, confiscation of lands and wealth, and social and political inequality. But, equally important is that all his demands for liberty,

equality, and religious freedom were the very same as those taken up by following generations of Irish revolutionaries. The Nine Years' War gave rise to Ireland's first real nationalist party whose wartime cause for "faith and fatherland" gave birth to the idea of an independent Irish and Catholic nation, a vision for

which succeeding generations of Irishmen would continue to fight until the Irish Free State was established in 1922.

Dr. Ruth A. Canning is a former Government of Ireland Scholar who recently completed a PhD in history at the National University of Ireland, University College Cork.

Her thesis, entitled "War, Identity, and the Pale: The Old English and the 1590s Crisis in Ireland", examined the attitudes and actions of members of Ireland's Old English Pale community during the Nine Years' War (1594-1603).



Charlotte County Chapter News

We're back!

By Jeff McShane

The Charlotte County Chapter of the ICCA is again alive and well. After being without an active president for a few years we have risen from the shamrocks. As the acting new president of this chapter I am pleased and excited to be able to keep this part of the province's rich Irish history intact.

As a newcomer to the chapter we are just getting our feet back under us and looking toward a green future. Like other chapters we recently celebrated St. Patrick's Day with an evening of music, refreshments and prizes! All who attended expressed their enjoyment.

I would also like to publicly express my sincere thanks to Joan Jones and Ann Breault for their many years of work in keeping this chapter relevant and alive.

Going forward, we are looking at increasing our society's awareness in our area and hope to attract new and old members. We are looking at creating new and exciting events to celebrate our heritage.

As the new president of this chapter I welcome all feedback and participation in what I hope will be a fun and exciting future for our chapter. Please feel free in contacting me at 1-506-466-6830 or email me at jmcsbane@ganong.com.

"...But I will say that living in Ireland has changed the cadence and fullness of speech, since the Irish love words and use as many of them in a sentence as possible."

- Anne McCaffrey, American Author (1926—)

Bits and Pieces

By Linda Evans

Take note all fans of Daniel O'Donnell! The town of Dungloe, County Donegal is creating a museum in his honour. Although born in Kincasslagh, O'Donnell lived in the town for many years. Located on the west coast, with a population of 1000 souls, the community believes it will be a huge tourism draw in the years ahead. ♣♣♣

A €10 coin will be released this year by the Irish Central Bank to commemorate the 90th anniversary of Michael Collin's death. Killed in an ambush by republicans at Béal na mBláth on August 22nd, 1922, John Daly, teachta dála for Cork South West, stated, "Michael Collins stands out as one of the greatest contributors to the setting up of this state as an independent republic and he gave his every waking hour to this country, eventually making the ultimate sacrifice by losing his life in the struggle for independence." ♣♣♣

In March, a heart and its wooden receptacle were stolen from Christ Church Cathedral in Dublin. Belonging to St Laurence O'Toole, Dublin's 12th century archbishop, the relic brought many pilgrims to the cathedral. As bizarre as this incident was, it was not the only icon stolen in Ireland recently. A relic of St Brigit was stolen from a church north of Dublin and in October, and a piece of wood, purported to be from the Cross of Jesus, was stolen from Holycross Abbey in Thurles. ♣♣♣

With an Oscar for 'best short film', Northern Ireland's Terry George's "*The Shore*" takes place in and around the small village of Killough, County Down and the beautiful Mountains of Mourne. A film about reconciliation, it tells the inspiring story of two friends whose friendship was destroyed by the Troubles and the return of one of the old friends to the community after the peace process. There is a bit of the politics in the story, but for the most part it is humorous and moving. With emphasis on renewed friendship and romance, it deserves the accolades it has justly received. ♣♣♣

NB high school students interested in 'all things Irish' don't have to travel far to delve into their Irish past. The St Thomas University Irish Studies program in Fredericton, NB is evolving into a unique opportunity for students who wish to study Irish heritage, culture, history, literature and dramatic arts of Ireland and the Irish Diaspora. For more information, check out the program on the university website. ♣♣♣

Canadian Ambassador to Ireland, Loyola Hearn, attended the St. Patrick Day parade in Monaghan town on St. Patrick's Day. He reviewed the items in the parade from the review stand in the Diamond and was treated to a session and meal afterwards. ♣♣♣

The Irish Department of Foreign Affairs and Trade has created a "certificate of Irish heritage" which is available to all who have at least one Irish ancestor. Sold as a unique way of honoring one's Irish ancestors and heritage, it includes the name of your Irish ancestor and your own name as well. There are three backgrounds available. They sell for about \$50Cdn unframed (including shipping) and are cheaper if you buy more than one. They are available at www.heritagecertificate.ie. ♣♣♣

Northern Ireland is considering making St Patrick's Day an 'official' public holiday. At present it is what is known as a 'bank holiday' which means that government, schools and banks are closed on the nearest Monday, but not businesses. In the republic, it is a national public holiday. In Canada, only Newfoundland celebrates St Patrick's Day as a public holiday, on the nearest Monday to the 'big day'. ♣♣♣

Bits and Pieces (cont'd)

When the Celtic Tiger's roar gave her last sobering whimper in 2008 the housing industry took an immediate hit – so much so that half finished housing estates – known as 'ghost estates' now tarnish the otherwise pristine landscape. Existing homes also found their estimated value diminished. New figures suggest that overall housing prices have fallen as much as 49% since 2007. Many homeowners are left with high mortgages on properties that are only worth half of what they were valued at when they were purchased. Apartment prices are no better. Dublin flats and condominiums have fallen as much as 62%, and outside the Dublin region, they have dropped close to 45%. In part, these dramatic drops are because the value of properties was overinflated before the 2008 collapse, and although there was a slight hope that the crisis was behind them in 2011, when prices rose slightly, the downtrend has returned in 2012. ♣♣♣

For genealogy buffs, the 1940 US Federal Census is now being transcribed and will soon be available online. Reflecting American life on 1 April 1940, the census has the usual questions, but also includes a question on where people were living 5 years before the census as well as the highest education obtained and wages. This information is of special interest to many NB families whose family went 'stateside' over the years. The 1921 Canadian Census will only be available to the public in 2013 as they remain closed for 92 years after they are taken. No census was taken in Ireland in 1921 because of the War of Independence. ♣♣♣

Fourteen years after the Good Friday Peace Agreement, Northern Ireland seems to be moving forward and leaving the Troubles behind. The situation is better and although violence has declined, sadly, it hasn't disappeared entirely. Experimental attempts to bring the sectarian societies together have had guarded success. 92.5% of school enrolments are still sectarian. Peace barriers, mainly erected at sectarian flash-points, still divide Northern Ireland's societies. There were 22 such walls when the peace agreement was signed and today they have increased to 48. ♣♣♣

If you are travelling to Ireland and want a pint of ale or a wee dram of "Uisce Beatha", 'Sean's Bar' in Athlone, County Westmeath is considered to be the oldest pub in Ireland. It is thought to date as far back as 900AD. During renovations in 1971 they found walls of wattle and wicker as well as pub coins minted by landlords for barter that dated back to 900. In Northern Ireland, the oldest pub is thought to be *Grace O'Neill's* of Donaghadee in County Down. It opened in 1611 under the name 'The Kings Arms' and was only renamed 'Grace O'Neill's' after a well-loved landlady, who died in 1918. She is thought to still roam freely about the place. Why not stop for a pint and a bit of craic? ♣♣♣

Irish Canadian Cultural Association Of New Brunswick



Website:
www.newirelandnb.ca

Advertising Rates for the Shamrock Leaf (\$CAN):

Business card size.....	\$25
1/4 page.....	\$45
1/2 page.....	\$60
Front Page Banner.....	\$100
Full page.....	\$100
Full Page Back Cover.....	\$200

Advertising requests should be sent to :

info@newirelandnb.ca



Saint John Chapter News

St Patrick's Week a Success

By Donna Blanchard

The Saint John Chapter of the Irish Canadian Cultural Association held St. Patrick's Week Irish festivities in grand style in March.

The week commenced with the raising of the Irish flag by our President Marijke Blok and Mayor Ivan Court.

The first was the ICCA's annual dinner paying tribute to Gary Keating, principal of Simonds High School and native of the Miramichi. The other annual dinner was the St. Patrick's Society men's only dinner and the Colleens dinner for the ladies.

An ecumenical memorial service marked the remembrance of those who perished crossing on the

Saint John, New Brunswick as well as those who died on the Partridge Island quarantine station. From the Celtic cross on Water Street you can see the large Celtic cross on Partridge Island. This October we will mark the 75th anniversary of the erection of that Celtic cross on Partridge Island. Comhaltas have committed to several concerts and special events throughout Saint John and surrounding areas to commemorate this event.

Children had a variety of functions at Saint John's Market Square which included face painting, potato stenciling, shaped balloons for little ones, Bernie The Magician, sing-a-longs, and cake for all. Children could even have your name translated into its Irish

version.

A mass in honour of our patron St. Patrick was celebrated at St. Pius X Church at noon on March 17th. Celebrant was Fr. Doug McNeil. Following mass an Irish stew with Irish soda bread was served in the church's reception center.

The concluding event of St. Patrick's Week was a draw on an Irish Tea Basket, prepared by Katherine Coughlan. The presentation was made by Marijke Blok to the lucky winner Mrs. Marie McNulty.

The Saint John Chapter ICCA is currently busy with plans for a Lobster Luncheon and chapter presidents will notify their members to invite them to the event.



Three dinners marked the week's celebrations. voyage from Ireland to

The Paidrin Beag

By Michael J McAteer

A paidrin beag or 'little rosary' was a small single decade rosary used in Ireland from the days of the Penal laws. It could be easily hidden in the hand and up the sleeve and was easy to use. You simply place the ring on the thumb and commence the usual recitation of the rosary in the normal way. On completing the first decade, move the ring to the first finger and so on, until each decade is completed.



Miramichi's Nelson Doyle Dancers invited to dance in Ireland

By Marven McCarthy

The Nelson Doyle Dancers will travel to Ireland this August to dance at several community and national events. The troupe will open the Ballinamore Music Festival in Ballinamore, Co. Leitrim, and they will participate in the Canadian Irish Concert in Ardgahy, Co. Monaghan. They have also been invited to dance at various other sites throughout Co. Monaghan. They received a special invitation to perform at the Fleadh Cheoil na hEireann 2012 in Cavan, Co. Cavan.

The "Fleadh Cheoil na hEireann" is a ten-day long event embracing all aspects of the Irish Cultural traditions, music, song & dance. It



is estimated that this national/international celebration of Irish culture will be attended by 300,000 people. This "All-Ireland Irish Competition" is held annually

and celebrates its 60th year in August, 2012.

The troupe's volunteer instructor Ellen Doyle stated "We are very pleased to have been invited back to dance in our twin community of Co. Monaghan Ireland and to participate at the festivals in Ardgahy and Ballinamore. To be invited to dance at the All-Ireland Fleadh Cheoil in Cavan is an extreme honor for me and the troupe. This invitation shows that we are respected by a very prestigious group in our field of dance. We are

preparing for our tour and looking forward to representing our Irish Heritage with pride."

The dancers are selling tickets on a trip for two to travel with them this August. These tickets will be on sale during this year's Irish Festival on the Miramichi. Anyone interesting in assisting the dancers in any way please contact Hollie Sturgeon at 506-627-0181 (Home) or 506-624-8935 (Cell) or at dhsturg@msn.com.



A street seisun in Cavan, summer 2011



The Irish Room Genealogy Tidbits

By Linda Evans

New Brunswick's Irish history has, for many reasons, been largely ignored in this province, and yet our rich and colorful past deserves a place within New Brunswick's story. While gathering research on NB Irish families, I often come across small snippets of information that are of interest.

It's a small world surely!

by Linda Evans

The Irish Room was closed for a few months this winter for renovations. Gone are the stained ceilings and the gaudy wallpaper. The room is now clean and refreshed and is in fine fettle – once I get everything back in its place!

This spot usually is about a special New Brunswicker of the past or a particular family of note. But for this issue, I'd like to speak of how small our world is.

Usually we have visitors looking for information on their Canadian families or those interested in tracing their families back to Ireland. Last year we were visited by a couple from England looking for information on a grandfather who had come from Ireland to NB and then went back overseas to England. His story was an interesting one.

Albert Pennycock was a foreman for the railway in Dublin. A Loyalist and Orangeman, he lived in a Catholic neighbourhood and was threatened when he wouldn't 'doctor' records for his republican neighbours at work. Away from work for 'dissident purposes', they wanted them to mark them 'in' to keep the law at bay.

Afraid for his life, he fled Ireland in 1905. His wife's relatives – the Price family – were living in Moncton and had a

Fuller Brush company here. He only stayed in Moncton for two years before going back across the 'big pond', not to Ireland, but to Essex, England.

But I digress. My husband and I had visited family in England in 2008 and stayed for some time in the 'chocolate box' village of Melbourn in Cambridgeshire. A small village with many thatched cottages, it bordered another village over the River Mel – Meldreth.



Chiswick House—Meldreth

Meldreth was another 'picture postcard' village and we had attended services in their 12th century Holy Trinity parish. We also attended a harvest supper and quiz night in their parish hall. A few years earlier I had attempted a bit of bell ringing – which was a futile but exciting attempt – at Holy Trinity as the village rang in the New Year and sipped mulled-wine.

Keeping in mind that Meldreth is a very tiny village - the couple who arrived in the Irish

Room that day, were not only from Meldreth - the husband was the village historian and I had read his book while there. He was also at the harvest supper and quiz night and knew many of the people we had met while in their very pleasant village.



Holy Trinity church—Meldreth

It only goes to show that you never know who you are going to meet at the Irish Room but it is always an experience. What a small world it is! What were the chances that a couple from the tiny village of Meldreth would arrive in Moncton? – I'd say probably a million to one!

If you know of Irish New Brunswickers who deserve a place in New Brunswick's Irish story, please contact us at the Irish Room, 103 Park Street, PO Box 26022, Moncton, NB, E1E 4H9 (506) 872-2791, or by e-mail: irishroom@rogers.com.

The Irish Room is a research and genealogy centre and home of the WAK (Moncton) Chapter of the ICCA of NB.



Does Anyone Know...???

We regularly receive questions from readers of the SL or from visitors to our ICCANB website regarding historical or genealogical research. While we do not have the resources to assist with this type of research, we will provide limited space in each production run to post questions for others to respond to. Unfortunately we cannot post them all but will draw from those received.

To be included, requests **MUST** include a contact email address as the SL **will not** act as intermediary between parties. *Please respond directly to the person requesting the information.*



Livingston/Dysart:

I am searching for information on Martha Livingston (Levingston) born 1811 in Ireland, immigrated to Canada in 1829 and married William Dysart in 1832 at St John. They had children George, Hopeful (my gggreat-grandmother who married William Arnold), Samuel, Harriet, William and Kesiah. Martha is listed as a widow living with son George and family on Gowland Mountain, near Elgin in the 1871 Census; the 1881 Census shows George and wife living in Sussex and they are buried at Sussex Corner, but Martha is not listed anywhere in NB. I have been unable to find a death record for either Martha or William and would really like to find their origins in Ireland. Any help would be much appreciated.

Dona King [donaking@nb.sympatico.ca]

Nugent Mckenna:

I am researching the family of Nugent Mc Kenna - family listed in 1851 New Brunswick Census. Sons Nugent and Felix listed in 1871 Census, Wellington Ward, New Brunswick. This is where I loose track of them. The Mc Kenna family or relations of may have been involved in the NB shipbuilding business. Any assistance would be greatly appreciated.

Gerry Mc Kenna, Dublin, Ireland. [gerry.mckenna@anam.com]

Robert Hamilton:

Hello,

You have some information regarding my great (x3) grandfather Robert Hamilton from County Tyrone, Ireland on your site:

"Robert Hamilton, born in County Tyrone, Ireland, came to NB in 1824 and settled at Tidnish, Westmorland County. children: 1) Gustavus Hamilton m. Eleanor Goodwin and settled at Tidnish ; 2) Mary Hamilton; 3) Eliza Hamilton; 4) Eleanor Hamilton.

PANB:MC80/45 Howard Trueman's The Chignecto Isthmus and its first settlers, page 262."

I was hoping to get some more information on this Robert Hamilton. I have searched a fair bit on the net, but to no avail. Do you have any more information, or do know where I can get it? Thank you for your time.

Dave [dx2@shaw.ca]

Daughter of Dr. James Patrick Collins:

My question is regarding the daughter of Dr. James. P. Collins who was born after he passed away. I have her mother as Mary Quinn. But after or when she is born I loose track of her. I believe her name might have been Katherine, as many years later she is in Spain Married to Manuel Arango in Loro Asturias. He is my great-great grandfather. There is still an old portrait of her in Loro, Asturias, Spain. But what happened between birth and adult hood. Did her mother re-marry and move? Any information would be valuable.

- Mary Jane Ker Selgas [maryjanekerr_56@hotmail.com]

Three Poems

By Sandra Bunting

Capturing the Island deals with the colours of black and red that are prevalent in both the traditional sailing boats for fishing and transport – the Galway Hooker – and the dress in the last century of the women of the Aran Islands. Painters found them picturesque. **Rings Around Saturn** describes a magical night in Galway city and **Admittance Denied** takes place outside a Dublin Cemetery

Capturing the Island

Morning, and painters come,
 Seanín on the shore
 scans the sky for weather,
 still dark except for moonlight
 on the whale's back of the mainland,
 the shadowy sea.
 I wait alone
 as he pulls off in his boat,
 wait for him to join me
 over fields to mountains
 to hear the birdsong,
 stroke new-born calves,
 the heat of sun on rocks.
 Smile, and you are half-there.

Seanín, wrinkles line your face,
 etched by the North Atlantic;
 yet you keep a young man's eyes,
 the special smile you give me
 as I look out at your boat
 of red petticoats and black shawl.
 Máire, they make your face
 like stones smooth from the wind,
 you standing as a beacon,
 I sigh to see the black of your shawl,
 the red of your petticoats.
 Painters come
 and they put us together,
 another day at sea survived,
 your red petticoats in port,
 mine folded on a chair beside the bed.

Dancing 'Round Saturn

Cold fingers of the Atlantic
 cannot quench the flame
 that burns blue and amber
 across chilly seas.
 At Nimmo's Wine Bar,
 three windows cut through
 head, heart and groin,
 arranged in horizontal lines,
 each showing the night sky
 with its stars ready to fall
 to ignite two figures below,
 now two larger, now one.
 Projected like a film
 a river runs so fast
 it fades into grey-gold dots
 as the sun slips drunkenly
 behind a Claddagh skyline.
 And there is life on Mars
 seen in all its splendour,
 life that is happy in
 downpours and wet feet,
 life that finds love
 in a changeable climate.
 Silent are the tongues.
 Resting before flight,
 wings whipp rhythmically,
 hungry for scraps,
 scratching away in the Claddagh Basin
 scribbling into the clouds.
 We light a thousand candles,
 throw back a glass of wine,
 and open our arms to you
 who can't stop smiling.
 One deep breath, then another.
 Music floats over Dominick Street.

(Poetry cont'd next page)

Poems (cont'd)

Denied Admittance

Mount Jerome, Dublin
 No longer a grey city but
 on this bleak November afternoon,
 a ghost of its past whispers;
 leaves are golden crumples
 under lifeless Dublin trees.
 A crow soars to where you sleep
 and your grey-haired son wants
 to be with you on this day;
 but, without flight, you are as distant
 as the demoted planet Pluto.
 He stands at the gates in early darkness,
 again a little boy left out,
 left on the stairs in his pyjamas
 above a party where adults dance.

His cold-reddened hands shake
 padlocked bars of iron;
 inside stones grow haphazardly
 out of the dreary ground.

Locked out with your stories
 going round in his head,
 angry at the dusk closing,
 yet he's thankful he's not
 with your companions,
 locked in with the dead.

*Sandra Bunting lived in Galway, Ireland, for 25 years where she worked at the National University of Ireland and co-edited Crannóg literary magazine. Her poetry collection **Identified in Trees** was published by Marram Press. She was recently the recipient of the Glenna Luschei Prairie Schooner prize for poetry. She is writing a non-fiction book on the Claddagh, and now lives between Montreal and Burnt Church, New Brunswick.*

A Matter of Choice—a logic puzzle

By Marilyn Driscoll

Regardless of growing up together, the four Murphy brothers couldn't be less alike. Now adults, each of them has a favourite pub different from that of his brothers, drinks a different beer, and prefers a different flavour of crisps. Can you determine what the preferences of pub, beer and crisps are for each of the brothers?

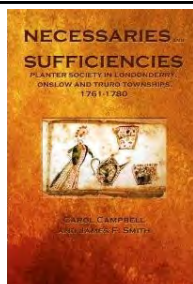
1. The one who favours Dolan's Pub doesn't like sour cream & onion crisps.
2. Between Ciaran and the person who drinks Kilkenny, one goes to O'Donoghue's Pub and the other likes cheese & onion crisps.
3. The person who likes sour cream & onion crisps is not Ciarán or Eoin..
4. The one who goes to O'Leary's Pub is Denis.
5. The one who drinks Bulmer's Cider doesn't like cheese & onion or salt & vinegar crisps.
6. Either the one who drinks Guinness or the one who drinks Kilkenny's is Ciarán.
7. The person who likes salt & vinegar crisps does not drink Guinness.
8. Ciarán does not drink at O'Malley's Pub.
9. The one who drinks Guinness is not Ryan or Eoin.
10. The one who drinks at O'Leary's doesn't like Guinness.
11. The one who drinks Bulmer's Cider doesn't like barbeque crisps.
12. The person who likes barbeque crisps is not Ciarán.
13. The person who drinks at O'Leary's always eats salt & vinegar crisps.

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

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.

Non-Fiction:



Necessaries & Sufficiencies: Planter Society in Londonderry, Onslow and Truro Townships 1761-1780

By Carol Campbell & James F. Smith
260 pages
ISBN-10: 1897009526
ISBN-13: 98-1897009529

2011 marks the 250th anniversary of the coming of New England and Irish Planters to Nova Scotia. "Necessaries and Sufficiencies," is a social political, cultural and material microhistory of 18th-century daily life in the district of Cobequid, now part of Colchester County. Eight vignettes from a cross-section of immigrants detail migration and settlement and the evolution of New England and Irish cultural mores in this wilderness setting. Occupations of both men and women, family and religious life, educational and social institutions, health care, commercial links and more. A separate section chronicles Cobequid's reaction to the American Revolutionary War.

An Irish Heart: How a Small Immigrant Community Shaped Canada

By Sharon Driedger
404 Pages
ISBN-10: 000-2007843
ISBN-13: 98-0002007849



Despite terrible beginnings, a thriving Irish settlement called Griffintown was born and endured in Montreal for over a century. The Irish became known for their skill as navvies, building our canals and bridges, working long hours in factories, raising large, close-knit families. This riveting story captures their strong faith, their dislike of authority, their love of drink, song and a good fight, and their loyalty. Filled with personal recollections drawn from extensive author interviews, *An Irish Heart* recreates a community and a culture that has a place of distinction in our history.

Irish Canadian Conflict and the Struggle for Irish Independence 1912—1925

by Robert McLaughlin
304 pages
ISBN-10: 1442610972
ISBN-13: 98-1442610972

Between 1912 and 1925, Ireland convulsed with political and revolutionary upheaval in pursuit of self-government. Canadians of Irish descent, both Catholic and Protestant, diligently followed these conflicts, and many became actively involved in the dramatic events overseas.

Irish Canadian Conflict and the Struggle for Irish Independence tells the unique story of how Irish Canadians identified with their ancestral homeland during this revolutionary era. Drawing on ethnic weekly newspapers and fraternal society records, Robert McLaughlin finds new interpretations of how Orange Canadian unionists and Irish Canadian nationalists viewed their heritage, their membership in the British Empire, and even Canadian citizenship itself.

McLaughlin also provides strong evidence that neither time nor distance diminished Irish Canadians' attachment to their familial homeland or their identification with their respective ethnic communities in Ireland. *Irish Canadian Conflict and the Struggle for Irish Independence* reconsiders existing contextual frameworks and confronts the challenging questions inherent in understanding this period.



From the Book Shelf (cont'd)

Fiction:

1798

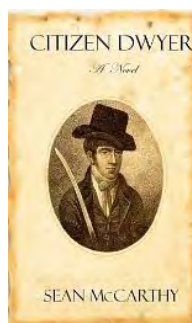
Tomorrow the Barrow We'll Cross

By Joe Murphy

423 pages

ISBN 978-1-907593-26-0

This debut historical novel is based around the momentous events of the 1798 rebellion in Ireland. Two brothers, Dan and Tom Banville, find their comfortable existence ripped apart as Ireland tips inevitably toward civil war. As Loyalists and United Irishmen drift ever further apart, Dan and Tom must fight to preserve the ideal of an Ireland free from bigotry and sectarianism; an Ireland free to live. 1798 captures the essence of those dramatic few weeks when a tiny county in Ireland fought the Empire to a standstill. It is an ode to the epic nature and tragic heroism of that summer in 1798.



Citizen Dwyer

By Sean McCarthy

160 pages

ISBN 978-1-84840-122-8

This book describes the life of the 'Wicklow Chieftain' Michael Dwyer - revolutionary idealist, inspirational guerrilla leader, and violent alcoholic. Arrested after the rebellion, Dwyer and his family spent time in Kilmainham Gaol before he and his wife were deported to a penal colony in Australia. There they endeavored to reconstruct their lives in the penal colony, but Dwyer's life was ruled and ruined by alcohol. The story brings to life a pivotal time in Irish history when cruelty was matched by cruelty, an uprising was dependent on French support that never arrived, Robert Emmet was hanged, and a family was brutally separated. This struggle for survival leads to Dwyer's increasing violence and alcoholism, and eventually his death.

For Our Young Readers: Help your children or grandchildren understand their heritage through stories that instruct while they entertain. Great gifts for any occasion.

Irish Chain

By Barbara Haworth-Attard

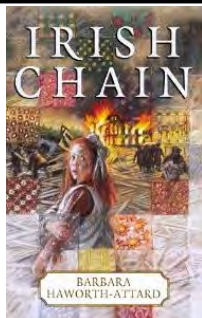
214 Pages

ISBN-10: 0006392156

ISBN-13: 978-0006392156

Rose Dunlea is slow. At least that is what she being constantly told by the Sisters at school in Halifax during the early 1900s. Isolated from her schoolmates and ashamed of her inability to read, Rose tries to escape into her Mam's Irish Chain quilt, a handmade emblem of the family's past laden with love. But when that doesn't help, Rose desperately prays to God so that she doesn't have to go to school anymore. Exactly one day later on December 6, 1917, two ships explode in Halifax's harbor, resulting in the greatest human tragedy Canada has ever seen. Rose's life changes forever—and she's sure it's all her fault.

A stunned and grief-stricken Rose draws on the heroic stories of her great-grandmother stitched into the Irish Chain quilt to find her own courage and inner strength. *Irish Chain* is a beautifully moving story about awakening the gifts within.



The Magic of an Irish Cottage

By Anita Hendy

64 Pages ages 6-12

ISBN-10: 0953871061

ISBN-13: 978-0953871063

For more than a decade Anita Hendy has been writing a series of children's books, of which this is the first title in the series. The "Magic Series" also includes the Magic of an Irish Bog, Castle, Canal and Church. These books are designed to engage and entertain while incorporating imagination and fun to teach Irish heritage, history, spirituality and nature. For those planning on a visit to Ireland, there is also a Heritage Trail that begins at the home of the author and wends its way through the beautiful countryside, passing the very landmarks that inspired the telling of these tales.

To learn more about these books, Ms. Hendy's adult series of books, the Author's House Tour, and the Heritage Trail, visit the website at:

<http://www.anitahendy.com>



Miramichi Chapter News

John Connell – come back and get your moose!

by Lynn Doyle

"The blessed soil of Ireland sent you here in 1837,
 Among the verdant wilds of the Bartibogue river,
 To carve a future, to launch your line,
 To live an adopted nation, to serve your God.
 As pioneers, your spirit and your dauntless courage
 Became the sure examples to a growing "Connell" Clan.
 The forests and the river provided for your needs,
 So too the soil you tilled had rich reward in time.
 The strength, the pride, the faith of an Irish lad and lasses,
 Molded generations to take their turn at plow and scythe.
 This day the axe that hews and the road that leads,
 Differ from the wilderness, but ancestral paths are shared,
 In ways that keep in tune with time and age's change,
 To bring forth other Connell crosses, challenges, children.
 For that "Connell" spirit has spread from Ireland to Bartibogue
 And many miles beyond, in every walk of life."

This poem was written in honor of Michael and Margaret Connell.

*"You carved the flame of faith, family and love
 May it always burn bright in "us" your children.*

And so with this poem and dedication to the pioneer Connell family of Bartibogue, I begin this article for the Shamrock Leaf magazine about an Irish Dinner Theatre sponsored by the Miramichi chapter of the Irish Canadian Cultural Association of N.B. The title of the play, written and directed by Bernie Colepaugh of Renous and presented by the Heritage players of Miramichi, is entitled "**John Connell Come**

Back and Get Your Moose". It was first presented in February and was not only sold out, but a very successful event.

I'll start at the beginning. John Connell was the son of Irish settlers who came from County Kerry, Ireland in 1837 and settled on the Bartibogue River area where John was born in 1850, the seventh child in a family of twelve.

In 1904 he received a contract from the government of New-

foundland to deliver seven moose (four cows and three bulls) to Sydney, NS, (at that time there were no moose in Newfoundland). Newfoundland wanted moose to stock the interior of Newfoundland with live game. John and eight other Irishmen from the Bartibogue area were assigned this project. They included his six nephews and two neighbors. James Connell 33, Martin Connell 29, Dennis Connell 27, Dan Fox 27, Mylie Fox

30, Martin Fox 35, Peter Kenna 34, and John Doyle 36.

In March, when the snow was deepest, two of the men would go where the moose were wintering. This was usually in the large spruce evergreen forests where most of the snow stayed on the trees making it easier for the moose to move around. When they discovered a moose, they would chase it into the hardwood forest, where there were no leaves on the trees, and

Miramichi Chapter News (cont'd)

the snow was deeper. They built a circular fence made of brush and small trees and the captured moose would stay in that enclosed area for quite some time. They would stay there long enough to get the crew together with ropes and a bobsled

Next they lassoed the moose, tied it's legs and loaded it onto the bobsled, sometimes with great difficulty. One big bull broke the ropes, destroyed the gear and escaped, all this the first night of his captivity but he was eventually recaptured and tethered once more.



With snowshoes on their feet, the crew hauled the moose that were tied on the bobsled a few miles to the CNR rail line at Bartibogue Station. Fourteen moose were caught but several died from stress or shock while on the bobsled. One actually died before they got it on the sled.

The remaining moose were loaded into a boxcar at the station in Bartibogue and then arriving in Newcastle transported to Dalton's barn that was near the train station. When seven moose were rounded up, they were taken by

train to North Sydney, Nova Scotia. Unfortunately, three more moose died in Sydney. The remaining four moose - two cows and two bulls - were taken by ship to Port aux Basques, Newfoundland on June 2, 1904. On June 4, they were released from the rail cars at a small place called Howley, near Deer Lake, Newfoundland.

And that is the story of how the moose from Bartibogue, Miramichi, landed in Newfoundland. Today the moose population in Newfoundland is thriving. During the summer of 2004, the people of Howley celebrated the 100th anniversary of the arrival of the Bartibogue Moose. The school children sang: "We thank John Connell of New Brunswick who lassoed moose really quick, and we are really glad they came to give our province some great big game."

Bennie Colepaugh adapted this information and with props and great artistic talent they told the very comical tale of this adventure back at the turn of the century at the dinner theatre in February.

Held at the Chatham Head recreation centre, which was suitably decorated for the special night, guests were greeted at the door and relaxed to beautiful piano music by Eugene Somers. The tables were set to reflect a woods atmosphere with birch bark center pieces and candles atop evergreen branches.

Frances Connell, Chapter president and a descendent of

John Connell painted two pictures - one a huge mural of John Connell and the four moose, and John's camp in the woods. Many artifacts were displayed throughout the hall. It was also noted that John Connell also had a tame moose that he kept called "Tommy" ... and the saddle on which he used to ride him was used in the play.



This special evening was dedicated in memory of Jack Connell (1946-2008), former member, husband, father and educator. He was the great-grandson of John Connell, founder of St. Michael's Museum, who worked tirelessly to promote Irish history and culture on the Miramichi. Without his efforts, this play would not have been possible.

Michael Connell, chapter treasurer and brother of Jack was instrumental along with Frances Connell in getting all the information about John Connell to the executive and Bernie Colepaugh. All members of the executive worked to bring this play to fruition and it was well worth the efforts. The response for tickets

Miramichi Chapter News (cont'd)

was overwhelming and we will continue to pursue other Irish stories to present to the general public in the future!

Guests enjoyed a delicious piping hot turkey supper with a "Dublin Delight" dessert! The play was such a success that it continues to be performed throughout the Miramichi in the upcoming months. This was our Early Spring event for our chapter presented on Feb 18th.


Our Christmas social was a delightful afternoon in late November at Seaman's hospital in Douglstown. Members and guests enjoyed the beautiful music and voices of Joanne Lynch

and Jimmy Lawlor with Eugene Somers. A great crowd was in attendance and we enjoyed chili and clam chowder and dessert.

Members are reminded that the chapter gives out four bursaries each year to students graduating from JMHS, MVHS, NSER and Blackville high school. Preference is given to students whose parents or grandparents are members of the chapter and if no members are eligible then the graduation committee of each respective school selects an Irish student who best deserves this bursary. Money raised from our socials and events go towards this important endeavor.

New members are most wel-

come. Spread the word to relatives and friends about joining our chapter. We meet socially four times a year and guests are always welcome too! (Dues are paid each January) We are now in the stages of planning an outdoor summer event for members and guests. We wish all of you an enjoyable summer and hope to see you at the Irish Festival!

Executive members include: Frances Connell President; Lynn Doyle, Past President; Carol Ann Hilchey, Secretary; Michael Connell, Treasurer; Maureen English, Membership Chairperson; Reg Flynn and Keith Vickers, Directors. 

Looking for back issues of the Shamrock Leaf newsletters

Over the last year, we've been collecting back issues of the Shamrock Leaf for our archives. It has been fascinating to glance over back issues and see the many informative articles, festival information, and Irish Association accomplishments since the organization was formed in 1983. We have done a great deal and it could not be done without your support and initiative over the years.

Now we are calling on you so that we may preserve the Association's past as well.

Although we have most of the issues in our archives, a few are missing. We do have all of the magazine style issues, but a few of the early issues which were copied off on 8x14 sheets are lost to our archives.

Knowing that many of you hoard away the back issues of the Shamrock Leaf and the earlier newsletters, I am hoping that some of you will have the following issues and will be willing to share them with us. We are missing newsletters **5** and **13**. If you can part with them, or even a photocopy of them, could you graciously donate them to our archives?

Please forward them to: ICCA of NB, PO Box 26022, Moncton, NB, E1E 4H9.





From Lissadell to Saint John

By Isobel Cassidy

In the late 1840s many thousands of Irish men, women and children from County Sligo, in the Northwest of Ireland, washed up in New Brunswick. Many of these were from Lissadell, one of the most beautiful places in Sligo. This article attempts to describe the background to the 'assisted emigration' schemes of that time, and the Country from where they came.

Lissadell House, built 1833
Copyright P. Cassidy



Lissadell in Ireland's northwest is a name that resonates through the Irish psyche. Countess Markievicz, one of the leaders of the 1916 Rebellion, was a daughter of Lissadell. Her close friend, Ireland's most celebrated poet, William Butler Yeats, also visited Lissadell, admiring both Constance and her poetic sister, Eva "two girls in silk kimonos, both beautiful, one a gazelle..". More recently, in August 2010, Lissadell played host to one of Canada's finest poets and bards, Leonard Cohen who played to twenty thousand spellbound listeners on its front lawns.

Lios -an- Doill, "the fort of the blind man" is situated in Magherow, County Sligo, a wild and sometimes desolate peninsula stretching far out into the wide Atlantic horizon, bathed in the blind-

ing ocean glare and pounded by the great winter gales. It is an unforgiving land.

Less than two hundred years ago, in 1847 and 1848, many thousands of people left Sligo – hundreds of these from Lissadell – under 'assisted emigration' schemes.¹ Many arrived in Saint John, starving, sick, terrified and penniless, dependent wholly upon the mercy of strangers. The Government Emigration Agent at St. John condemned this as *'the shovelling out of helpless paupers 'exported' by their landlord, Sir Robert Gore Booth, who paid their passage-money in order to disencumber his estate.*²

There is a portrait of Robert Gore Booth in the Billiard Room at Lissadell. His youthful face with its delicate complexion and almost feminine lips seems to bear a half smile of slight disdain and unthinking arrogance. One reads of his

education, in Westminster and Cambridge, his marrying not just one, but two heiresses, taking the grand tour of Europe, building a new mansion house, evicting his tenants, and becoming an MP, with a growing sense of boredom. Nothing new here then. Standard ascendancy landlord.

One should guard against jumping to conclusions. This rather spoilt and effeminate looking young man was, in the depths of the Famine in 1847 at the age of 42, crawling backwards on his hands and knees into huts on the north shores of Sligo Bay, to help people dying of starvation. He involved himself, his family, and his household so deeply in the relief of his starving neighbours, chairing four relief committees, running soup kitchens, and providing seeds, that he fell ill twice of fever.³

(cont'd on next page)

1. Gerard Moran, Sir Robert Gore Booth and his landed estate in County Sligo, 1814 – 1876, Four Courts Press 2006, p 38
2. Extracts from Reports of Govt Emigration Agent of St John New Brunswick : MH Perlay, : *Letter to Sir R. Gore Booth Colonial Land & Emigration Office 9 Park Street Westminster 20th November 1847* :*Sir, With respect to the enclosed extracts of the Government Emigration Agent at Saint John New Brunswick relative to the condition & class of emigrants stated to have been sent out from your estate in the course of the past season. The commissioners of Colonial Lands and Emigration have thought that you would very probably desire to see these statements & I am therefore directed to forward them to you, & to say that should you wish to offer any remarks upon them, the Commissioners will be very happy to receive them. -- I have the honor to be Sir, Your obedient Servant, S. Walcott , Secretary.*
3. R Gore Booth evidence before the select Committee on Colonization from Ireland 2nd June 1848, p 255/ 262

From Lissadell to Saint John (cont'd)



Sir Robert Gore Booth
1805—1876

One struggles to reconcile this figure with the man who is even now reviled for one of the largest mass evictions in North Sligo in 1834.⁴ Robert Gore Booth was a much more complex figure than at first glance.

Robert inherited Lissadell in 1814, at the age of nine. At the age of twenty two, he very sensibly married an heiress Caroline King, who brought Lissadell a huge dowry of £10,000. Within two years, his new bride together with her baby had died in childbirth. Two years later, Robert married again, this time to

yet another Caroline, with whom he had five children. He decided to build a huge new House to add to the family's status and prestige, and took three years building it, finishing the 72 roomed mansion in 1833. Extensive landscaping was carried out in parklands of some 800 acres⁵ with more than fifty two thousand trees being planted. In 1834 Sir Robert evicted 120 families from the neighbouring townland of Ballygilgan in order to include these acres as parkland in the east of his demesne.⁶ The local press were scathing in their denunciation declaring "*Let any man suppose himself in the circumstances of one of those dispossessed tenants – let him imagine himself a beggared and ruined man – a houseless wanderer – a pennyless pauper – and let him then say, if he can in truth, that he would not harbour bad feelings towards his despoiler? For the one that would not, a thousand would.*"⁷

The vast majority of the tenants in Ireland at that time were in a pitiful position. Their situation horrified the French traveller, Gustave de Beaumont in 1837: "*I have seen the Indian in his forests, and the negro in his chains, and thought as I contemplated their pitiable condition that I saw the very extreme of human wretchedness, but I did not then know the condition of unfortunate Ireland*"⁸ Even before the famine, the inspec-



Lissadell House, on the Maugerow Peninsula, Co Sligo. In the background is Donegal Bay, and the Cliffs of Sliabh League, the highest in Western Europe.
© S. Rodgers

tors reported that "*From Sligo to Ballyshannon it is like a rabbit warren.*"⁹ Most of the large estates were overpopulated and divided into unviable and unworkable strips resulting in uneconomic land tracts. Lissadell was no exception.¹⁰

The famine years of 1846 and 1847 brought wholesale destitution and despair to Sligo. They were followed by mass exodus. In 1847, over thirteen thousand emigrants left Sligo: "*A ship left Sligo just before Christmas and instead of their sorrow usual on leaving their native country, there was nothing but joy at their escape, as from a doomed land.*"¹¹

Gore Booth himself insisted that emigration was voluntary: "*I had applications to a very considerable amount above those that I sent out.*"

4. Jonathan Binns, *The Miseries and Beauties of Ireland*, 1837, Vol 1, p 347

5. Robert Gore Booth, Evidence to the Devon Commission on the Occupation of land in Ireland, 17th January, 1845, 1095, p 883

6. Robert Gore Booth, Evidence to the Devon Commission on the Occupation of land in Ireland Part III, 17th, Jan 1845 (1095)

7. Sligo Champion, Saturday April 20th, 1839

8. Ireland, Gustave De Beaumont, Edited and translated by W.C. Taylor, The Belknap Press of Harvard University Press London 2006, p 130, (and as quoted in *The Land of Ireland* by Daniel Coghlan, Barrister at Law, Veritas Co Ltd, 1931 p 102)

9. Lieut Col Jones to Mr Trevelyan March 3rd 1847, British Parliamentary Papers, Correspondence relating to the measures adopted for the relief of distress in Ireland. Board of Works Series, Irish University Press Series, Famine, Ireland 7, p179.

10. Sir Robt Gore Booth and his landed estate in County Sligo, 1814- 1876, Gerard Moran, Four Courts Press, 2006.

11. Letter from Jonathan Pim to Jacob Harvey, 3rd February, 1847, Transactions of the Central Relief Committee of the Society of Friends during the Famine in Ireland in 1846 and 1847 p 255, quoted in "In their own words", the Famine in North Connaught 1845 – 49, Liam Swords, Colomba Press 1999, p 128

From Lissadell to Saint John (cont'd)

Q.: *"The Question refers to the voluntary character of the emigration."*

A.: Robt Gore Booth: *"There was not an individual went out on any other terms."*¹²

For those clinging on to their homes, the situation was desperate. In February 1847, Sir Robert prevailed upon the Board of Works inspector, Captain O' Brien, to view the families living on the north shore of Sligo Bay: *"With Sir R Booth I went into five of these huts... In the first, into which I crawled with difficulty, lay a coffin holding the owners wife, who had died three days before, of want..... A skeleton of a living child was in a cradle in a corner near the fire. A woman, a neighbour, was sitting by it and rocking the cradle, and said it would be dead before morning, and added (truly!) "It would be better if we were all dead".... The door of the second hut we came to was shut. We called and knocked. A voice answered from within. The door gradually opened and out of this hole, appeared the head of a man... His face and lips were colourless. His entire clothing consisted of a dirty coarse shirt, in shreds. When he saw us, he called out "Send for the priest to me; I will be gone before morning; I am dying of the starvation.".... I doubt that he is now alive...The fifth hut was on the verge of the sands... The mother*

*was lying on the ground, huddled near the fire, attenuated and moaning. Two lads of the ages of 16 and 18 in a bed, where they had been for two days... they presented in their thin limbs, swelled and yellow faces, and sunken eyes, the unquestionable effects of famine.."*¹³

Sir Robert supported the people living in the Sands, although it was not part of Lissadell. He described it: *"Lady Gore and I were obliged, five times in a fortnight, to take two strong horses, each carrying about eighteen stone of bread and oatmeal to distribute amongst them. I have given the last loaf and had to walk five miles (English) home between eight and nine o'clock. Lady Gore had to go one day alone, in consequence of my illness. From the constant hail and intense cold she had on her arrival to be lifted off her horse between eight and nine o'clock, having been out from eleven a.m. Her presence was absolutely necessary, in my absence, to ensure a just distribution ."*¹⁴

In 1846 and 1847, Sir Robert imported large quantities of meal and corn, and brought in seeds of oats, barley and wheat, which he sold on to his tenants at a loss. He set up a mill at Lissadell, he increased labourers on Lissadell, and set up soup boilers at Lissadell, distributing soup, bread and meal.¹⁵ Outside

Lissadell he served as chairman of four Relief Committees.¹⁶ According to the Inspector: *"It is no exaggeration to affirm that in the baronies I have alluded to, the people are dying from starvation by dozens daily; but for Sir Robert Booth they would be dying by scores – by fifties."*¹⁷

Between 1834 and 1848, over fifteen hundred people left Sligo under Robert Gore Booth's assisted emigration schemes.¹⁸ During and after the famine, emigration became more tenant driven, and Sir Robert strongly supported this, claiming however that he never forced any man to emigrate: he said that the applications to emigrate considerably exceeded the places he had available, and that he had been obliged to borrow upon his English estates to support the emigration, as his Irish estates could not have borne the cost.¹⁹

While the first trip to Saint John in 1847 was successful, the later ships sent with Lissadell tenants led to severe criticism of Sir Robert by the New Brunswick Authorities.

There is evidence that Gore Booth was involved personally in

(cont'd on next page)

12. Rob Gore Booth evidence to Select Committee of Colonisation from Ireland, House of Lords, 1847/48, 2nd June 1848 p 261
13. Capt. O Brien to Lieut Col Jones, 2nd March, 1847, British Parliamentary Papers, Correspondence relating to the measures adopted for the relief of distress in Ireland .Board of Works Series, Irish University Press Series, Famine, Ireland 7, p180-182
14. Evidence of Robt Gore Booth to the Select Committee on Colonization from Ireland, 2nd June 1848, p 268
15. Gerard Moran, Sir Robt Gore Booth and his landed estate in County Sligo, 1814- 1876, Four Courts Press 2006,p 26 - 28
16. Evidence of Sir Robt Gore Booth to Select Committee on Irish Colonization, 2nd June 1848, p 255
17. Capt. O Brien to Lieut Col Jones, 2nd March, 1847, British Parliamentary Papers, Correspondence relating to the measures adopted for the relief of distress in Ireland .Board of Works Series, Irish University Press Series, Famine, Ireland 7, p180-182
18. Gerard Moran, Sir Robt Gore Booth and his landed estate in County Sligo , 1814 – 1876, Four Courts Press 2006, p 38
19. Evidence of Sir Robt Gore Booth to Select Committee on Irish Colonization, 2nd June 1848, p 275

From Lissadell to Saint John (cont'd)

the preparations, and passengers received medical examinations from his local Doctor, and provisions for the journey. However, the passengers on the later ships caught the fever and were in a pitiable state on arrival. The earlier ships had assistance for the emigrants on arrival but there appeared to be no assistance provided after disembarkation for the later emigrants. The "Lady Sale" disembarked disproportionate numbers of women, children and elderly men, in "abject misery and destitution", according to the New Brunswick authorities. Elderly, ill and helpless paupers were arriving in New Brunswick, in late October, with no preparation for the severe winter, and would demonstrably become a permanent charge on the public.²⁰ The Canadian authorities were furious, and made stringent criticism of Sir Robert, for this "shovelling of helpless paupers", effectively dumping his problems on them.

The Canadian papers also condemned Sir Robert, the New Brunswick Reporter describing that: "Sir Gore Booth of Sligo has sent out to St John during the present season no

less than 1,500 pauper emigrants in three vessels. This may clear the Hon. Baronet's estates at home, but it is a dreadful infliction not only upon the benevolence of the inhabitants of this province, but also upon the wretches thus exposed to all the sufferings of disease and poverty, without a home or a friend save when the hand of charity, already overtaxed, is stretched forth to relieve them."²¹ Gore Booth's emigrants were even in danger of being forcibly repatriated by the Canadian authorities.²²

Sir Robert vigorously defended himself from these charges, and contemporaneous evidence lends him some support. In April, 1848, in his own words: "*The desire to emigrate last year was so great that I had to refuse very many..... I made application to her majesty's Government in Ireland to give me a grant of waste land in Canada and I would send out an agent with my emigrants who would locate there and keep them at my expense until they could shift for themselves. Thus I should have had them all living together and on ultimately good farms and without any expense to the Colony or the Government, only at the loss of 100 acres of waste land*

for each family located. I never got an answer to my application, I then could only adopt the usual system, and let all those who chose to go, shift for themselves, as they best could. They did so. The industrious are getting on well, the idle and lazy no better than they would anywhere else"²³ Suggestions for organised colonisation were abandoned in the face of fears that the colonies would be swamped.²⁴

The Parish Priest at Drumcliff testified of Gore Booth's scheme: "*the emigration of your tenants was perfectly voluntary ... they were all well clothed and well fed, and were supplied with good bedding at your expense..*" so securing "*for you and your family a very large and enviable amount of sincere affection.*"²⁵

Passengers on the *Aeolus* at St John, thanked ... "*our ever to be remembered late landlord, Sir Robt 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.*"²⁶ Perhaps the most accurate conclusion is as summarised by the Colonial Land and Emigration Commissioners in Nov 1847, who accepted that, in many cases, adequate provision had been made but that the impression was that tenants had been 'exported' by Sir

20. Per Gerard Moran, *Sir Robert Gore Booth and his landed estate in County Sligo 1814 – 1876*, Four Courts Press, 2006, chpt 3

21. *New Brunswick reporter*, 3rd Sept 1847, New Brunswick Public Library Services, Irish Portal, *Aeolus docs*

23. Letter from Brian Clancy & his sister to their Mother & Brother, St. John New Brunswick November 17th 1847. [check pc, New Brunswick, Irish portal/immigrants letters. Tuesday, 4th April, 1848, Colonial Office to William Somerville, encl letter from R G Booth, of March 16th, 1848, 131 from archives New Brunswick Public Library, CO 188/107, and as described by Robert Gore Booth to the Committee on colonisation from Ireland 2nd June 1848, p 272.

24. Peter Gray, *Famine, Land and Politics*, Irish Academic Press, 1999, p 300.

25. *A New History of Ireland V Ed.*, W E. Vaughan ; *Ireland Under the Union, 1801 – 1870*, Oxford University Press 2010 , p 596 and Rev O Gara's letter was read into the record of the Select Committee on Colonisation from Ireland, 2nd June 1848, p 275.

26. *A New History of Ireland V Ed.*, W E. Vaughan ; *Ireland Under the Union, 1801 – 1870*, Oxford University Press 2010 , p 597, quoting Papers relative to emigration to the British Provinces in North America p 36 [932] , HC 1847/8, xlvi, 342, ; J Elizabeth Cushing and ors, *A chronicle of Irish emigration to Saint John New Brunswick, 1847 9St John*, 1979), p 18.

From Lissadell to Saint John (cont'd)

Robert to disencumber his estate.²⁷

The overcrowded and filthy tenements of New York became the new homes of many of the people from Lissadell and surrounds. Used to room to breathe under the wide Atlantic sky, its blinding light and cold clear air, now 'cabined, cribbed and confined' with just a patch of blue for sky, among strangers in a strange land, their loneliness and homesickness must have been truly grievous. Those who were lucky enough to remain in New Brunswick had at least the countryside and the ocean for some solace.

To illustrate the contemporaneous opinion on Robert Gore Booth I also quote below comments from the Sligo newspapers in 1850: *The priests of Sligo cannot forget – for it is not so long ago – the princely way in which Sir Robert Gore Booth shared his fortune with the people in that dreadful season of famine and affliction...they cannot forget the*

*ships which one after another came laden with provisions....*²⁸ *He is a resident landed proprietor; he spends a large portion of his income at home; the tradesman, the artizan and the shopkeeper are benefited by him, and he is a politician of moderate views. He has never taken any part in the affairs of those hateful political associations which have no object in view but to array man against man. Then he has done much good during the years of famine and misery which have rolled over us. He did not desert his post, but stood by the people. This one act entitles him to respect, and as gratitude is ever uppermost in the Irish heart, his kindness to the poor, in their hour of difficulty will not be forgotten, if the hour should come to make it known.*²⁹

Gore Booth himself described his motivation in a private letter:

"..my property being without debt, I can carry on for a little, although it is

a hard case to have to burthen ones property with debt for others – but we must keep human creatures alive at any cost... Now I do not wish in any way to be brought before the public. I do what I consider only to be my duty, and I have at all times endeavoured to do the same, therefore I do not wish nor care to be vindicated in any way as an Irish Landlord."³⁰

After the Famine, the population of Lissadell and surrounding districts was decimated. Population decreases of 70% to 80% across neighbouring townlands were common, with the reason normally given as "excess mortality". Statistics and percentages and words like excess mortality are dry as dust. Men, women and their children died of starvation and fever, in misery and terror, in their homes or in the ditches, or they emigrated from fear and want, and their voices are gone from Lissadell.



Isobel Cassidy is the manager of Lissadell House and Gardens, Co Sligo, Ireland. visit www.lissadell.com

She spent a year in Toronto, taking her Postgraduate Degree at the Centre of Criminology, University of Toronto, and returns to Canada as often as she can.

**The author acknowledges with thanks the works of Dr Gerard Moran on Sir Robert Gore Booth, including Gerard Moran, Sir Robert Gore Booth and his landed estate in County Sligo 1814 – 1876, Four Courts Press, 2006, and Dr Moran's historical report for 'Walsh and Cassidy –v- Sligo Co Co', High Court Ireland, 2010. The author also acknowledges the magnificent research and work of Father Liam Swords in "In their own words "The Famine in North Connacht" by Liam Swords, Colomba Press, 1999.*



27. Nov 1847, Colonial Land and Emigration Commissioners, letter to Sir Robt Gore Booth, quoted in Gerard Moran, Sir Robt Gore Booth and his landed estates in County Sligo, 1814, 1876, Four Courts Press, 2006, p 47.
28. Sligo Journal Feb 15th 1850
29. The Champion, February 9th, 1850
30. Robert Gore Booth letter 1847

Membership Form

The Irish Canadian Cultural Association of NB

Provincial President
Bruce Driscoll
 360 Route 102
 Burton, NB E2V 3C6
 bdriscn618@rogers.com
 Tel: 357-8283

Capital Area Chapter
Bruce Driscoll
 360 Route 102
 Burton, NB E2V 3C6
 bdriscn618@rogers.com
 Tel: 357-8283

Charlotte County Chapter
Jeff McShane
 43 Duke Street
 St. Stephen, NB E3L 2H1
 jmcshane@ganong.com
 Tel: 466-6830

Saint John Chapter
Marijke Blok
 1351 Manawagonish Road
 Saint John, NB E2M 3X8
 marijke.blok@nbed.nb.ca
 Tel: 672-0294

Westmorland Albert Kent Chapter
Paul McCloskey
 PO Box 26022
 Moncton, NB E1E 4H9
 pjmc@nb.sympatico.ca
 Tel: 872-2761

Miramichi Chapter
Frances Connell
 106-55 Old Ferry Road
 Miramichi, NB E1N 0C2
 fran44@rogers.com
 Tel: 352-0466

Bathurst Chapter
Pat Murphy
 495 Varrily Street
 Bathurst, NB E2A 2P2
 murpaw@nbnet.nb.ca
 Tel: 546-9986

***Please make your cheque payable to ICCANB and send to the Membership Chair nearest you (above) or to:**

Patricia O'Leary-Coughlan
 189 Carlisle Rd.,
 Douglas, NB E3G 7M7
 halpat@rogers.com
 Tel.: 450-2059

NAME: _____

ADDRESS: _____

POSTAL CODE: _____

TELEPHONE: _____ **Email:** _____

Please check the boxes which pertain to your membership:

Individual (\$20) Family \$25 New Membership

Please let us know what types of items you are interested in, or any thoughts or comments, so we can better serve you.

Enclosed you will find my: Cheque Money Order

Date: _____ **Signature:** _____