

The Shamrock Leaf

Newsmagazine of The Irish Canadian Cultural Association of New Brunswick



Feature Story

Exploring our Irish heritage—
the Middle Island Project
Page 15

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

Editor: LINDA EVANS
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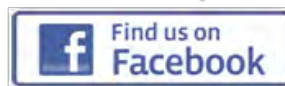
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Irish Canadian Cultural Association Of New Brunswick

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Editor: Linda Evans

Assistant Editor: Marilyn Driscoll

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Editor, ICCANB, 261 Cape Breton Rd., Irishtown, NB E1H 1W7 Canada

A note from the Editor



Welcome to the spring issue!

Rather than go on about what's inside, I'd like to use this space to bring you up-to-date on a very important issue.

In the December issue we revealed that the Irish and Scottish Associations had formed a Celtic Affairs Committee to seek long-

overdue recognition from the province of NB.

Representing 42% of New Brunswickers, we feel strongly that our government's inclusion of the province's Celtic people under the banner of 'other Anglophone cultures' is a result of simple ignorance of our history and culture – and sadly, wrong. Indeed, with names like McLaughlan, Nowlan, McGraw and Caissie, many of us are 'francophone' as well.

Representatives of the Celtic Affairs Committee met with the Minister of Tourism, Heritage and Culture, Trevor Holder, and others in November regarding the province's new Cultural Policy. The meeting was positive and the

first step towards inclusion and recognition.

In the meantime, the new Cultural Policy of New Brunswick is being slowly rewritten.

However, In order to keep our issue of official recognition in the forefront, we are now sending our brief and recommendations on the Celtic peoples' place in New Brunswick's Cultural Identity to all MLA's in New Brunswick so that they too will be informed of our request.

Is it necessary? Are we upsetting the apple cart? 'Yes' to the first question and 'perhaps' to the second. Regardless, it is the right thing to do. Anyone who may think otherwise should read the brief his-

tory of New Brunswick found on the government's own website: http://www2.gnb.ca/content/gnb/en/gateways/about_nb/history.html. We are given two lines in paragraph five – and both sentences are incorrect.

Celtic New Brunswickers have long been quiet – it is part of our cultural identity to 'not upset the apple cart'. In this province we've always been culturally proud but vocally silent. The time has come to be 'loud and proud' before we are forgotten all together.

Linda Evans
Downtown Irishtown

Email:
lindamevans@rogers.com



The President's Message



My term as Provincial President concludes this fall, and with my last opportunity to hold court in these pages I offer the following to everyone: Farrell McCarthy wrote in the Winter of 2008: "We had our first Board meeting on April 30th, 1983, in the art gallery in Fredericton." He was writing in reference to our 25th anniversary as the ICCANB. This year we celebrate our 30th year, not a small feat by any organization and one of which both current members and the founders should be

proud.

This is also the year the government of the Republic of Ireland has chosen to celebrate homecoming, calling this year "The Gathering Ireland 2013." Maybe they heard about our anniversary and decided to take advantage of it. Regardless, when you think of the estimated 80 million people with Irish blood around the world, we do belong to a rather large community; perhaps we could better call it a family.

Think about both of these events as you read

through this latest Shamrock Leaf that our editors have created, and consider the stories and events as part of a much wider cycle of life.

My thanks to our Board of Directors and our Chapters for making my term a fun-filled and eventful one, and I am very humbled to have followed in the footsteps of the many caring and diligent leaders of our Association who have done so much to keep the Irish spirit alive and well in this Province. Also, in closing, I want to thank our



editors for another excellent issue.

- Bruce Driscoll
ICCANB President
bdriscn618@rogers.com



Letters to the Editor



Calling all Kouchibouguac Kellys!

Dear Editor:

I am planning a reunion of Kelly's and relatives that originated from Kouchibouguac, NB, where we had our beginning in 1820.

Lawrence G. Kelly came to Canada from Ireland and settled in the Kouchibouguac area at this time, acquired land grants and started his family. I have done a family tree of Lawrence and his relatives numbering over 800 so far! We will have a 'meet and greet' beginning in the afternoon of 12 July 2012, with a BBQ on 13 July, followed by visits to the Kouchibouguac national park, fishing and boat rides for those who desire, and many more activities. There will be a sharing of family information relating to family trees. All those wishing to attend can contact me at Phone; 506-876-3748 or email at jejmk@bellaliant.net

- Joseph E Kelly (by email)



Nelson Doyle Dancers deserve praise

Dear Editor:

Recently, Moncton held its 13th annual IrishFest to celebrate our Irish heritage and share with the community. This year's Celtic Revue was memorable, with a variety of performers accentuating the Irish tradition of songs, dance, storytelling, and the playing of instruments. For the first year it also included the Nelson-Doyle Irish Dancers.

I was so impressed that I felt compelled to write about their performance. I was spellbound by their excellent choreography, and unique, authentic costumes. The dancers gave the audience a smooth flow of performances, each done with precise execution and uniformity. Always right on cue! Their dancers were of varying ages, but all so passionate in their craft. These dancers projected such a powerful presence! Irish Dance is unique, and this troupe captured the true essence of the Irish art form.

I can only imagine the countless hours of practice, mirrored by the commitment of founder and driving force, Ellen Doyle MacDonald, the parents, peers, community, sponsors and friends, as well as the dancers themselves. This is no small undertaking. Ellen Doyle MacDonald also teaches Irish history and Irish language. One young performer sang in Irish, which I found deeply touching. Irish has almost been lost through assimilation and control over the centuries, and there is now a resurgence. The founder and her support base deserve much credit. On that night in Riverview, I witnessed a wonderful manifestation of Irish tradition. For that I am truly grateful.

Sincerely,
Mike P. Magee



Brosnan Gathering in County Kerry

Dear Editor:

Could you please make your readers aware of the following, in the event some may be in Ireland during our family gathering?

Brosnans from all over the world are set to converge on Castleisland and its surrounding villages from July 25th to 28th 2013 for the Kerry Brosnan Family Reunion, as part of the East Kerry Roots Festival 2013. An invitation is being extended to all Brosnan clan members locally, nationally and internationally to join this ancient clan and celebrate their proud heritage. This four-day gathering gives Brosnans from around the world, and anyone with Brosnan ancestry, the chance to rediscover their roots. The proceedings will culminate in the inauguration of a new Brosnan clan chieftain.

You do not have to be a Brosnan to join in the festivities. The variety of festival events planned for The East Kerry Roots Festival 2013 weekend, are designed to suit anybody with an interest in genealogy, culture or heritage. For some this will be an opportunity to visit the place of their birth, for others, the birth place of their ancestors. For all, it will be an occasion to relive and create fond memories over a joyous weekend.

For further information on the Kerry Brosnan Clan Gathering check:

www.eastkerryroots.com

Geraldine Brick (via email)



What happened to the survivors of the Carrick's?

Dear Editor:

Thank you for John McKeon's article, "Sligo's Famine Diaspora & Gathering 2013" (Dec. 2012 edition.)

I also enjoyed the Feature Story in Shamrock Leaf of June 2012, "From Lissadell to Saint John- Sligo's Famine Story" and comments on the famine ship 'Carrick's' which was wrecked off the coast of Cap Des Rosiers, Gaspé in 1847.

I have been researching the Carrick's for several years and did a presentation on survivors of the ill-fated ship last summer at the Douglstown, Gaspé Irish Week.

It appears that 48 passengers survived the wreck and of this number 12 remained in the Gaspé area. We can account for 8 of these original passengers who remained in Gaspé and also their ancestors, some of whom who still live in Gaspé - but what of the other 4? Any thoughts on this topic would be appreciated!

Regards and thanks for the great magazine!

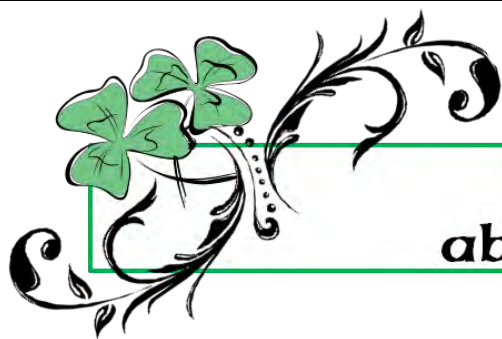
Peggy O'Reilly- Sclater (via email)



LETTERS TO THE EDITOR should be sent to:

lindamevans@rogers.com or by regular mail to
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Due to space limitations, not all letters are guaranteed to be printed.
We reserve the right to edit for length or content.



Secrets of an abandoned village



By Emily Shakespeare

Nestled on the slopes of the Comeragh Mountains in County Waterford, Ireland are the remains of a village called Ballintlea whose inhabitants left over 100 years ago. This village is not unique; there are a number of them scattered over the county; forlorn and neglected for the most part, visited only by cows. But these abandoned villages all have numerous stories of love, loss, hardship and most fundamentally, separation.

In the hard times that devastated Ireland during the nineteenth and early twentieth centuries, emigration was essential in a lot of cases for survival, and Ballintlea was no different. Despite having a stunning view of the Irish Sea, the village is half way up one side of the mountain range that divides

County Waterford into two. As a consequence the land would have been difficult to farm and most were smallholdings, the families barely able to scratch enough food out of the land. Isolation would have been an important factor in the way of life. The mountain itself, owned by the local landlord Sir Edward Kennedy, was rented out to all families and used as common land for grazing.

The Hercules Project, based in Co Waterford has carried out some research, to find out a bit about the people who lived there and where they went, particularly those who emigrated; and found out from local people that Worcester, Massachusetts was the area to where people from this parish would generally emigrate.

The names of the families



living in the village between 1901 and 1911 were Moran, Keane, Fitzgerald, Colman, Lennon, Riordan, Flynn, Grady, Foley, Keating, Lenihan, Reilly, Walsh, Kittiea, Power, Ryan, Gready and O'Driscoll.

Could this have been the story of your grandparents or great grandparents? If you would like to delve into the Sense of Place of your ancestors or find out a little more about these families please join our social network: <http://mysenseofplace.ning.com> and you can share your history. We'd love to hear from you.

2013 is the year of the Gathering, an Irish nationwide initiative to bring home tens of thousands of our diaspora; it will be the biggest homecoming Ire-

land has ever seen. You could be a part of this. Check out

www.thegathering.com.

As part of this, even as this issue of the Shamrock Leaf goes to press, all Powers, by blood, kin or affection will be welcomed to Co Waterford from 31st May-4th June; for a view of how these visitors will have been immersed in the ancestral and spiritual home of the Power clan, see [www](http://www.powerclangathering.com).

powerclangathering.com for their event itinerary.

The Hercules project, based in Dunhill, Co Waterford is partly funded by the European Regional Development Fund (ERDF) through the Ireland Wales Programme (INTERREG 4A).



Bathurst Chapter News

Winter 2012—2013

By Pat Murphy

The Christmas Egg-nog party was held at the Colin Taylor room in the Heritage Museum on the last Sunday of November. Over seventy members attended and were witness to two presentations. First a presen-

tation of appreciation to John O' Connell, past President of the Chapter, for his past and present involvement.

The second presentation was honorary memberships to Joyce Mann and Lucy Jarratt, both long

time members of the Chapter.

The first meeting of the new year was held on Feb. 13, 2013. The main focus of this meeting was preparation for our St. Patrick's week and supper. *(cont'd)*



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Bathurst Chapter news (cont'd)

The following write-up for St. Patrick's celebrations was written by Kathy Cooney:

The Irish Canadian Cultural Association Bathurst Chapter celebrated St. Patrick's Day 2013 at the Gowan Brae Golf and Country Club, Sunday March 17th.

In the week leading up to the celebration dinner, a trilingual sign was put up on the bulletin board on Harbourview Blvd, the Observation Tower was lit up green and the Irish flags flew.

The dinner was attended by about 115 ICCA members and friends.

Among the attendees were Yvon Godin, Acadie-Bathurst Member of Parliament, Brian Gallant, Liberal Leader New Brunswick and Brian Kenny, MLA for Bathurst. Greg Riordon was recognized on his appointment as Queen's Council.

Members bought tickets to a draw for wine glasses in support of the Bursary Fund. This fund provides a cash award to a deserving High School student in pursuit of their post secondary education. An Irish flag was drawn as a door prize. It was won by John Needleman.

The Friends O'Erin



entertained the attendees with traditional Irish songs, Lorraine and Joe Hannon also sang a few Irish ballads. The evening was enjoyed by all.

See you next year !!!
fheiceann tú an bhliain seo chugainn




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A little bit of Ireland in the centre of Paris

The Centre Culturel Irlandais in Paris is the place to go for 'all things Irish in Europe's most cultured city. It has a long and fascinating history.

Located in the city's popular Latin Quarter, in the 5th arrondissement, south of the Sorbonne and the Ile de la Cité, the CCI's situation at No. 5 rue des Irlandais even has a story surrounding it.

Ireland had for centuries been known as the land of 'saints and scholars'. Irish monks crossed into Europe as teachers, missionaries and pilgrims. Europeans sent their boys to Ireland to be educated and refined.

With the Reformation in the 16th century, and then especially with the Penal Laws of the 17th century, Irish Catholics lost all access to further education – whether religious or secular.

Irish families then turned to Europe for education and seminary needs. Seminaries and colleges

were formed to teach Irish throughout Europe – throughout France, Spain and Italy. It was customary for Irish families, who still had the means to do so, to send their boys to the continent to study and further their education.

The Collège des Irlandais was founded in Paris in 1578. It trained clerical students and furthered the education of priests who had been ordained in Ireland but wanted, or needed, more instruction. It also recruited boys – who were not interested in becoming clerics – but needed a more refined education. Many remained in Europe. Some became soldiers and infantry men in the Irish Brigade movement, and fought throughout the continent and abroad.

Because those who graduated were expected to return to Ireland to become priests or educators, Gaelic was a prerequisite for entry into the college. This made sense as they



Entrance Courtyard of Paris's Centre Culturel Irlandais

would be returning to Irish communities where Irish was, for a time, the first language of most of the inhabitants.

Many who arrived in Paris from Ireland may have been considered fairly well-off in Ireland, but were hardly considered 'finished' within highly polished French society. Some families took most of their incomes to send their favourite son to the Paris facility, and so they arrived sometimes penniless and at the mercy of the college as well. French philosopher, Montesquieu, was not enamored with the Irish students in the least. He once commented that they 'arrived in Paris taking nothing with them to meet the bare necessities of life, except a formidable talent for argument'.

Unlike many other institutions which were destroyed or damaged by the masses during the French Revolution, the

Collège des Irlandais was able to continue unabated during the first years of the upheaval. In 1789, a student, Patrick McKenna, faced an angry mob bent on destruction of the institution. Standing his ground he reminded the crowd that 'the college's Irish students were also proponents of the quest for 'freedom' and therefore supported the 'French quest for freedom and liberty as well'. The rebels thankfully left the facility intact as a result. Many other Paris institutions were not so lucky.

Briefly seized in 1793, the college became a school for French boys until 1803. Napoleon's younger brother was educated there. In 1807, the college superior persuaded Napoleon to change the college's street name from 'Rue de Cheval Vert' to 'Rue des Irlandais', as it is known today.

(cont'd)



800 people turn out for an evening of poetry at the Centre Culturel Irlandais

A little bit of Ireland in the centre of Paris (cont'd)

With the establishment of St Patrick's College in Maynooth in 1795, as well as Catholic emancipation in Ireland in 1829, the need for the Collège des Irlandais became less important. It continued to teach Irish – and later, Polish seminarians, until 1997 when it closed its doors.

As it had served as a refuge for the Irish for many centuries, so it did so for many others over its lifetime. During the Franco-Prussian war (1870-1871) it served as a hospital for French soldiers, as it did again during WWI. During WWII, the college was used as a refuge for American displaced persons, and many spent the war years hidden there during the Nazi occupation.

Today it has found new purpose as the Centre Culturel Irlandais. With the vision and support of the Irish Government and the efforts of the Conseil d'Administration de la Fondation Irlandaise, major restora-

tion and refurbishment has been undertaken to provide a new focus based on Irish culture within the 'City of Culture' itself. The centre provides courses, many cultural events and houses a museum, cinema, art gallery and library. The accommodation portion of the college also serves as a residence facility for those who are Irish or have Irish roots and are studying at other colleges and universities within Paris. It is certainly worth a visit if you are Irish, or have Irish roots and are visiting Paris.

Indeed, it also provides accommodation for visitors to Paris at reasonable rates on a short-term basis. Although most rooms are reserved for Irish students in Paris, short-term lets are available to anyone, when available, and even for extended periods - especially during the summer months and during university breaks. Conveniently located in the Latin Quarter, the facility has direct local links to the Metro, airports and to the Gare du Nord as well. Prices are

reasonable. To find out more contact them directly at www.centreculturelirlandais.com.



Interior view of the Centre's Library

Anthony Rogan: Death of an elderly Irish pauper

By James M. Whalen

Obituaries should pay a fitting tribute to a person no matter their status in life. But, so often the life of those especially of lowly status is given short shrift in the media and their death only becomes a statistic to some local municipality. Such was not the case, however, with Anthony Rogan, a pauper, who died in the almshouse in St Andrews, New Brunswick in 1875. In this instance, the local newspaper made an exception and showed great dignity and respect to man who had a long and interesting life but became impoverished apparently through no fault of his own.

Here is a piece about Rogan

taken from the *The Standard*, St Andrews, September, 29, 1875.

"At the Alms House, St Andrews, on the 25th instant, Anthony Rogan, in the 93rd year of age, a native of Portaferry, County Down, Ireland. When young he learned the trade of weaver. In 1811, he entered the navy on HM brig ENDEAVOR, 14 guns; went to Portugal and other foreign countries and arrived at Quebec July 31, 1812. After serving fifteen years on board HM ships, he left the navy, immigrated to St Andrews in 1825, and worked in the woods for several years. While screwing hay [pressing hay] for the late Mr. Stevenson, at Oak Bay, in 1834, he un-

fortunately broke his left arm, which was so mutilated, the surgeon of the forces then stationed there, Dr Hartwell of HM 34th Regiment amputated it. Thus being deprived of earning a living, he was received into the Alms House where he resided upwards of forty years. "Old Anthony," as he was familiarly called, was an inoffensive man of kind disposition, and was respected by all who knew him. Up to within a few days of his death he enjoyed good health and only complained of failing eyesight. As a messenger to the Alms House, his erect form might frequently be seen passing along the streets."



Watch out where you dig!

In the United Kingdom, digging a hole can bring on palpitations and nightmares for developers. The Islands and their landscape have been inhabited and reshaped for such a long time that almost any dig – for a building, a road or just repairs – stirs up something. Now more sensitive to history and archaeology, these unexpected finds cannot, by law, be ignored. Experts must be called and brought in and that means unexpected delays and headaches.

Not many people are aware of this, but the home of the 2010 Ryder Cup – Celtic Manor, near Newport, Wales ran into all sorts of complications while developing the golf resort. Roman roads and settlements, artifacts and ancient historic sites dotted the landscape. One green even had to be redesigned and moved to avoid one very sensitive site. The pristine development, the

pride of Welsh tourism and golfers alike, almost didn't happen.

Two years ago, the bones of Richard III were found buried under a car park in Leicester, England. In London, the extension of the Jubilee Underground line – known as the “Big Dig” is encountering all sorts of archaeology finds. Building sites across ‘the City’s square mile’ routinely encounter not just Roman artifacts, but entire Roman buildings!

Last fall, in Enniskillen, County Fermanagh, during routine construction of a by-pass that was necessary to ease traffic congestion ahead of the proposed G-8 summit this June, road builders encountered embedded in the rich clay bed a crannog – an ancient lake dwelling of timber and clay construction, as well as several artifacts – and a body. All construction stopped as the experts moved in – and the ar-

chaeologists were given a number of months to do their digging and research.

The Crannog, now known as the Drumclay Crannog was pristine. The body turned out to be that of a young teenage girl who had certainly died as a result of foul play sometime during the 15th century. This six hundred year old murder mystery and the crannog discovery held up construction until April of this year. Attempts were made to stop all construction, or at best delay it further, but efforts failed. The need for a by-pass and the approaching date of the G-8 Summit trumped archaeology.

Officials stated that if they stopped construction or development on every site where elements of past life are discovered, nothing would ever get completed.



Reconstruction of a typical Irish Crannog and a view of the Drumclay Crannog in County Fermanagh, Northern Ireland

The Gathering Ireland 2013

If you are headed to Ireland this year check out Ireland's tourism 2013 initiative to bring home as many of the Irish diaspora as possible. Have a peek at www.thegatheringireland.com. There are festivals, clan gatherings, concerts and all sorts of events throughout the island – both north and south. You can check out various events on an interactive map, by county or by even dates if you are going to be in Ireland for a short stay. If you want to get in touch with Tourism Ireland directly for any information/advice on Ireland, contact jsargeant@tourismireland.com.

Rt. Rev. William Dollard

New Brunswick's first Catholic bishop

By Eugene Campbell

Originally part of the Diocese of Charlottetown, New Brunswick was created a diocese on 30 September, 1842.

Pope Gregory XVI named the Rt. Rev Bernard McDonald Bishop of New Brunswick but also stated that if McDonald did not want to move to New Brunswick, he could remain as Bishop in Charlottetown and that Rev. Dollard could then become the Bishop of NB. And so it was to be.

Bishop-elect Dollard left Fredericton in May of 1843 and went to Quebec and was consecrated at the Cathedral there on June 11th.

Dollard was born in Ballytarina, County Kilkenny, Ireland on November 29, 1789, the son of Michael Dollard and Anastasia Duffey. All of his early schooling was received in his homeland, including his early theological studies.

In the summer of 1816, he came to Quebec, in response to an appeal by Bishop Plessis, for ecclesiastical students. He entered the Grand Seminary, to complete his religious training. In December of that year, he received Minor Orders, and on March 22, the following year, he received his Sub-

Deaconship. On the 31st of May, 1817, he received his Deaconship, and on October 12, that same year, he was raised to the Priesthood.

He began his missionary life in 1817 at Arichat, Cape Breton, as an assistant to L'Abbé Lejarmat. The following year he was sent to the East Coast of Cape Breton Island, to work among the Scots, but, because of failing health, he returned to Quebec, for medical care.

By 1823, his health was improving, and he assumed charge of the missions on Miramichi. It was a difficult posting, so it would seem, as there were no churches in the area, and Mass had to be celebrated in private homes. As a result, sacraments had to be administered under conditions that have been described as crude and discouraging. However, he remained on the Miramichi for a full ten years.

While there, his first undertaking was to erect a church to replace the 'John Malcolm' Chapel, which had been built in 1796. It was in what is now St Patrick's Parish in Nelson-Miramichi. The cornerstone had been laid in 1825, and the church would be opened the following year.



Dollard first visited Saint John in 1825, as a representative of Archbishop Plessis, and a few months later, would visit there again. He was to be offered higher duties in Saint John, but his loyalty was with those on the Miramichi, and it would seem that his work was certainly cut out for him.

As mentioned ear-

lier, no churches had yet been built, but that was not to be his greatest challenge. That was to be the Great Miramichi Fire of 1925, in which some 200 people lost their lives. The years that followed appear to be even more trying – his people were homeless and destitute, as well as suffering from fever and small-

(cont'd)

Rt. Rev. William Dollard — (cont'd)

pox, but he tended, comforted and healed them. In 1833 he left Miramichi.

In 1835, Dollard was appointed to Fredericton, as a successor to Rev. Michael McSweeney, the first missionary to Fredericton, who died that same year. The territory included the Fredericton Diocese, was even more extensive than that of the Miramichi. He began his stint in the local Diocese, by constructing a Church – St Malachi's – in Woodstock. In 1840 he constructed St Ann's Church on the Maliseet Reserve in Kingsclear.

In 1845, Bishop Dollard began construction of St Dunstan's in Fredericton, but only three years later, in 1848, his stint in the Capital was up, and he was to move to Saint John. Shortly after this move, he died on August 29, 1851, during a visit to Fredericton. He was in his 62nd year.

His body was interred under the Sanctuary of the original St Dunstan's church – the very one that he had laid the cornerstone for in 1845. He was succeeded by the Rt. Rev. L. Connolly on March 15,

1853.

The church in which his body had originally been interred was torn down in the early 1960's, and a new, modern one was built as a replacement, pretty much on the same spot. The cornerstone of the new structure was laid by the Most Reverend A.B. Leverman, of Saint John on August 15, 1965. A very small piece of Dollard's remains were placed in the altar of the new building and is now considered a 'sacred area'.

When the original church was torn down, Dollard's remains were moved to the Hermitage Cemetery on the Woodstock Road in Fredericton – the first Bishop of New Brunswick with Fredericton his Episcopal See.

The grave marker of the Most Reverend William Dollard pretty well sums up his life. It reads, "The Most Reverend William Dollard – May his soul enjoy for ever more the vision of God's face and the beauty of His love."

History remembers Dollard as a 'Holy' priest, a valiant missionary, a pio-



neer of Catholic faith in the missions of Cape Breton and New Brunswick, a saintly Bishop, and a towering figure in the religious history of New Brunswick. Unfortunately, as much as history has recorded Dol-

lard's life and achievements, it does not record where this province's first Bishop lived while here in Fredericton.



What country's flag is this?

The flag has a blue ensign with a union jack in the canton and the country's coat of arms in the fly. The coat of arms features 'Erin' who is dressed in Kelly green and holding a harp and a black cross, which represents Christianity....

Look in the next issue for a fascinating story about this mysterious country and its ties with Ireland.



WAK (Moncton) Chapter News

Irish Fest kept the Chapter busy!

By Paul McCloskey

We've had a busy time in the Westmorland, Albert, Kent chapter this spring. Irishfest has come and gone for another year leaving us looking forward to next years' festivities.

This year we kicked off the celebrations on March 8, 2013 with the raising of the Irish Flag over Moncton City Hall. Mayor George LeBlanc found the time to attend the celebration and helped hoist the flag with the help of Edna Daley. I should point out that Mayor LeBlanc wore a green tie and pewter shamrock in his lapel as he addressed those in attendance. Kyle Laverty favoured us with his rendition of the Irish National Anthem, A Soldier's Song, in Irish as the flag was raised. Following the raising of the flag we all trooped into the lobby at City Hall and had a piece of cake supplied by Joyce Murphy.

The Celtic Revue concert was held on March 8th and was a hit once again. This year the performers were the Codiack RCMP Pipes and Drums, The Nelson Doyle Dancers, Paul McCloskey, Bernie Houlahan, Eddy Poirier and his grandson Bryan Poirier. All the performers put on a great show, but as usual the young stole the night. Ellen MacDonald's dancers were terrific as always although one of the premier dancers injured herself early on. The young lady turned out to be a real trooper and danced the rest of the performance in pain. The other big hit of the night was young Bryan Poirier who amazed everyone with his fiddling skills. The whole event was calmly

shepherded by our emcee, Louise Fyfe, who kept things moving along without a snag.

Marilyn McCleary and Linda Evans once again put together a program for the children with cookie decorating, crafts, stories and a clown. Thank you ladies. Without your dedicated work there would be no children's event.

Our traditional Irish breakfast and kitchen party was once again a big hit. Thanks to the hard work of Don O'Connor for his shouldering the load once again and arranging the whole affair. This year Don was once again aided in the kitchen by Alice Houlahan, Rose Poirier, Linda Gould and Valerie McCloskey. The tickets were sold by Claudia McCloskey who did an admirable job as always. Without the hard work of these people the breakfast would not happen. Following the breakfast we switched into kitchen party mode and those in attendance were treated to live music from Bernie Houlahan, Eddy Poirier, Bryan Poirier, Don McGowan and myself as well as being treated by a recital by Don MacFarlane. A big thank you to the Moncton Press Club for once again hosting the affair.

There was no Irish dinner this year, however we look forward to holding one next year.

Irishfest drew to a close on March 16th with an Irish Mass at St. Bernard's church. The mass was celebrated by Father Carroll and

made even more special by the St. Bernard's choir who sang Irish songs before the service. Churchgoers were welcomed by Irish music played by piper Kevin McLeod who then piped the celebrants to the altar to start the mass.

I would be remiss if I didn't thank our sponsors whose generosity makes Irishfest a possibility. Our sponsors, in no particular order, are: The Government of New Brunswick, The City of Moncton, The Lounsbury Group, Eastern Fence, McInnes Cooper, Downtown Moncton Inc., and The Old Triangle Irish Ale House.

A heartfelt "Thank You" to all of you who took part and made Irishfest 2013 a success.

The Westmorland Albert Kent chapter of the ICCANB has, for many years, offered two bursaries to students intending to further their education past high school. We offer the scholarships in the names of the late Father Peter McKee and the late Gerry McCarthy. We have recently been blessed by the generosity of Dan and Marie McGee this year who have endowed a bursary for a student wishing to study the medical sciences. The Dan and Marie McGee bursary will be offered this year for the first time. I'm sure all our chapter members and students who will receive the bursary join me in thanking Dan and Marie for their gift.





Pub owner fined after Irish 'nuns' are caught drinking illegally



An Irish publican has been prosecuted after police found dozens of "nuns" drinking illegally, several hours past closing time on his premises.

Christy Walsh, who runs a bar in Listowel, County Kerry, has been fined a total of 700 euros (£605) after his pub was raided twice in one night. He had helped to organize a charity event in the town last July, in which hundreds of people dressed up as nuns.

Mr. Walsh said he was "disappointed" but vowed to continue his charity work.

The 'Nunday' event took place in Listowel on 30 June 2012, and set a new record for the "largest gathering of people dressed as nuns".

In total, 1,436 adults made a holy show of themselves at a GAA sports ground in the town.

The volunteers donned nuns' outfits and gathered in a sports field in Listowel, where they were counted by officials acting on behalf of Guinness World Records. They

set a new record.

The adjudicators also made sure that the 'sisters' observed a strict dress code. It had to include a habit, a veil, black shoes and black socks or tights.

Mr Walsh, who was a member of the Nunday organising committee, said the small town's population doubled for the day as up to 3,000 extra people came to Listowel to either participate in or witness the unusual event. It was staged in aid of Pieta House, a suicide and self-harm awareness charity.

However, after pub closing time, in the early hours of the following morning, police entered Mr Christy's bar on two separate occasions, and found 51 'nuns' on the premises.

The officers first came in to the pub at about 01:45 BST, 45 minutes after closing time and found 30 people dressed as nuns. Their second visit was at about 04:10 BST, when they observed 21 'sisters' still at the bar.

Mr Walsh said he



Photo: Brendan Landy/Landyphoto.com

was at the premises for the first police visit and accepted that the police were "doing their job". He said he was not there in person for the second visit, because he was driving people home. He claimed that many people found to be in the pub after hours were waiting on taxis.

Mr Walsh said Listowel had a population of about 3,000 people and on a typical Saturday night there were only about 10 taxis to cater for late night revellers.

The publican said he was disappointed by the decision to proceed with the prosecution. However, he appeared philosophical about it, adding that the

event had raised around 26,000 euros (£22,500) for charity. The idea had come from a County Kerry couple, who had lost their 17-year-old son to suicide.

Mr Walsh said when the nun costumes were suggested, the organizing committee sought reaction from a local convent and from a parish priest before going ahead with it. He claimed that both saw the humour, agreed it was for a good cause, and "gave their blessing" to Nunday.

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Exploring our Irish heritage The Middle Island project

By Charlotte Loggie, Enrichment Lead, Anglophone North School District

In the fall of 2010, when an Elementary School in Miramichi, New Brunswick was looking for a project that would help them integrate technology more widely into student learning, we decided to embark upon a school wide enrichment project. The Schoolwide Enrichment Model brings together 3 possibilities: students, staff and community, all working on a common topic or theme, providing rich and diverse learning experiences.

St. Andrew's Elementary School, in the Chatham area of Miramichi, is a Kindergarten to Grade 5 school with a student population of about 260, and a staff of over 20. The school is located in an historic part of Miramichi, sitting atop "the hill" which has been, for generations, the oldest and first-developed part of Chatham. Located a few minutes' walk away is Middle Island Irish Historical Park. This historic site has special significance to the community with its links to Irish immigration and the story of the Loosh-

tau. When we discussed exploring the connections between the Island and the students and the powerful educational opportunities that were evident, the project began to take shape.

We decided to introduce the children to the concept of learning more about Middle Island on March 16, 2011, the day before St. Patrick's Day, with a special full assembly of the student body. Our special guest for the assembly was Mrs. Caroline Daley, local historian and dedicated volunteer at the Middle Island Irish Historical Park. Mrs. Daley answered many questions posed by the students about the Island, its history, and the stories associated with it. The St. Andrew's choir sang beautiful Irish melodies, and dancers from the Nelson Doyle Irish Dancers group performed. The students were now ready to get involved in all things Irish, and all things pertaining to Middle Island!

Teachers and support staff at the school made a special effort to learn as much as possible

about the history associated with Middle Island, and how to create exciting and challenging learning experiences for the students on this topic. We were helped by several websites: www.irishfamine.ca; www.irishpotatofamine.org; www.teachnet.ie/jstacey2004; www.theshipslist.com; <http://archives.gnb.ca/Irish/IWDP/en/>), by a great DVD "The Great Irish Famine: Remember Skibbereen" and by publications: *Middle Island: Before and After the Tragedy*, by Caroline Daley and Anna Springer; *Middle Island: A place of refuge, remembrance and rest: an adaptation of the Daley/Springer book* by Charlotte Loggie; *Atlas of Irish History* by Sean Duffy; *Death or Canada* by Mark G. McGowan; *By Favourable Winds* by James A. Fraser; *Winds of Change* by Gail MacMillan; *You Wouldn't Want to Sail on an Irish Famine Ship*; *Under the Hawthorn Tree* by M. Conlon-McKenna. Using this material, clusters were designed and students chose the cluster they would like to work in: *cooking*; *art*; *making shadow boxes*; *the Middle Island school*; *shipbuilding*; *creating a website (Technology)*; *beach glass art*; *dramatic ex-*

pression; *Irish games and toys*; *Irish Dance*; *GPS*; *ships and navigation*; *gardening*.

All 260 students were divided into clusters that accommodated their interests. Community people were approached and became involved. We were thrilled to have Robert Squarebriggs help us with the shipbuilding cluster. Retired teachers Brian Loggie and Carol Stymiest worked with budding artists and young cooks in the art and cooking clusters and members of the Nelson Doyle Irish Dance group trained our young dancers. All of the clusters met once a week for 4 weeks in May, 2011.

Excitement throughout the school was tremendous, and the students talked of nothing else at home. When it came time for the showcase, in June, at Middle Island, the pride and care that went into each cluster's production was evident. Outside, at the amphitheatre, the dance group performed. A young singer, Alexis Depres, performed a haunting tune, "Lament of the Looshtauk"

(cont'd)

Exploring our Irish heritage—(cont'd)



written by the iconic Matilda Murdoch, who also accompanied Alexis. Inside the Captain's Galley Restaurant, were many displays: Irish art, beach glass art, shadow boxes depicting the immigration scenes, tasty products from the cooking cluster, model ships, even plants that had been grown by the gardening group. Featured on the SMARTBoard in the restaurant were video showings of the Drama pieces that had been filmed using Green Screen technology. The entire event, cast against the backdrop of the early summer sunset over the Miramichi River, made for an unforgettable night. The following morning, the entire school again gathered at Middle Island and did an encore presentation for those members of the public who were unable to attend the evening before. Media, members of the Irish Festival Committee and local Tourism officials were present at both events, and all was recorded by our school district's photographer, Mr. Peter Gadd. Pictures were posted online:

<http://asd-n.nbed.nb.ca/gallery/middle-island-showcase>

The learning that occurred as a result of this Schoolwide Enrichment Project is immeasurable and ongoing. Parents, grandparents and community members took part in

activities and often expressed how much they were learning along with the children. The enthusiasm for the project spilled over into the next school year, and when the opportunity arose to plan for a second phase of the project, everyone eagerly jumped on board.

Phase 2

The second phase of the project started in September of 2011. The school applied for and received 2 grants: an ARTSmart grant, and an Artist-in-Residence grant. Both of these grants are available from the Province of New Brunswick, through the Department of Wellness, Culture and Sport, to encourage the collaboration of a wide range of artists (visual and performing) with students in the schools. St. Andrew's was fortunate to secure the collaboration of Elizabeth and Glenn Copeland with these 2 grants.

<http://www.kidplayhouseproductions.com/kph-welcome.html>

The Copelands are professional performing artists now based in Miramichi, with much experience working with children in the areas of drama, song and dance. With the music teacher at St. Andrew's Elementary, Emily Comeau, a series of fine arts experiences were drawn up to match another round of clusters for the newly christened "Adoption of Middle Island Project" Phase II. The clusters for this next phase were: *puppets and storytelling; quilting; Irish genealogy; Irish sport; dramatic expression, wax museum; watercolour explorations; journals of the immi-*

grants; Irish dance; Irish food; lighthouses; newspaper journalism.



Several pieces of original music and theatre formed the nucleus of the final showcase of the project: *The Middle Island Reel, The Potato Song and The Lament* by B. Glenn Copeland, and "*The Spirit of the Irish*" written and directed by Elizabeth Copeland. The Copelands worked with each class in the school during scheduled music classes to hone skills in fine arts. Again, community people came into the school and helped guide the clusters: Mr. Brian Bowes worked with both Vintage Photo clusters. Mrs. Rita Russell and Mrs. Frances Connell Enriquez shared their talent with watercolours with a group of young artists, Mrs. Betty Doyle and members of the Miramichi Quilting Guild introduced a group of students to the art and craft of quilting. Chef Brian Matheson from O'Donoghues Irish Pub shared the art of baking Irish Soda Bread with a group of eager young chefs-to-be!

On March 17, 2012, the project had its showcase: "Celebrating Middle Island"

<http://asd-n.nbed.nb.ca/gallery/adoption-middle-island>, which again drew a full house to the school for a presentation of all the clusters,

(cont'd)

Exploring our Irish heritage—(cont'd)

including videos, dance, drama, singing and the fiddling of Matilda Murdoch who, in her early 90's still generously shares her talents with the community. It was an amazing day, coinciding with a large Tourism Symposium group of tourism operators visiting Miramichi, many of whom attended the showcase, along with members of the Miramichi Irish Festival committee, members of the DEC (District Education Council) and our District Superintendent Ms. Nancy Boucher.

The lifelong learning that the students of St. Andrew's Elementary engaged in through this project cannot be measured except to say that this will

always be a significant milestone in their education. Their contact with and exposure to community people who acted as guest speakers and cluster facilitators introduced the students to the importance of Middle Island in local and historic context. Realizing that their work would be viewed by an actual audience of people (some of whom were just learning the significance of Middle Island) made the work even more compelling and real. It is through projects such as these that the highest order thinking skills come into play, and all students engage in, and benefit from best practices for both teaching and learning.



300,000 Irish Emigrate

Despite small indications that the Irish economy is seeing slight improvement, Ireland's youngest and brightest are still leaving her shores.

A survey commissioned by the National Youth Council of Ireland paints a continuing bleak picture.

In the past four years, 300,000 people have left the Republic. Four out of ten were aged 15-24. A more alarming announcement suggests that at least half of those now living in Ireland, between the ages of 18 and 24, have considered emigration.

Indeed, four out of ten adults between the ages of 25 and 34 have also thought about leaving the country as the economy continues to stall. The survey also suggested that one quarter of those between 35 and 54 have even considered leaving Ireland's shores.

The National Youth Council represents over 50 youth organizations in Ireland and is calling on the government to develop a strategy for Irish emigrants. It is felt that the government should install a new ministerial position solely responsible for an emigration policy as well as for the Irish living abroad. It is imperative that contacts be kept with those who have left so that they can be asked to 'come home' when the economy turns around.



Gather one and all for the 30th year of the Miramichi Irish Festival

By Veronique Arsenault

Canada's Irish Festival is gearing up for its 30th year, and as usual a whirlwind weekend of unprecedented excitement and Irish cheer.

Beginning Thursday July 18th, our free outdoor concert held at Waterford Green will thrill onlookers as local and imported talent such as Celtic Rant and local favorites such as the Miramichi Fiddlers etc. kick off festivities. 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, there will be 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. Entertainment includes the Nelson Doyle Dancers, PEI's Cosan, the Miramichi Fiddlers and Nova Scotia's Celtic Rant. The opening ceremonies begin at 6:30 that evening. This year's keynote speaker is Ray Bassett, the Irish Ambassador to Canada.

The opening ceremony will be immediately followed by the evening's entertainment which promises to raise the roof.



The Nelson Doyle dancers provide lively and colourful entertainment on stage at the Festival



Evans & Doherty (Kevin Evans & Brian Doherty) have been a perennial favourite at the Miramichi Irish Festival

Friday's pub includes the ever popular Sons of the River as well as The Sham-Rocks, who perform the old Irish tunes as well as Maritime fare.

Also, all day Friday and Saturday enjoy a wide variety of cultural activities. There will be workshops to suit any interest including genealogy, tin whistle, bodhran and Irish dance. There are many new additions this year including a family friendly theatre production entitled "Forever Irish". The Provincial Archives of NB will also have their ever-popular library of genealogy materials available for those interested in their family histories. All of the cultural activities will take

place at James M. Hill Memorial High School this year. While enjoying the cultural activities and displays, drop into the cafeteria for the ever-popular Molly's Tea room. It is always difficult to decide between their beef and barley stew or the wonderful cream of potato and leek soup...and the cream tea scones and strawberries are to die for!

The Irish breakfast continues on Saturday morning at St Michael's Basilica. Why not work off the calories at our world famous Family Walking Parade which will start in the James M Hill parking lot at 10AM? (cont'd)



30th year of the Míramíchí Irish festival— (cont'd)



We hope to see all Irish families attend. Be loud and be proud! The parade will be preceded with our red hair and leprechaun contest at 9 AM at James M. Hill Memorial High School and all contestants will be marching in the parade. Saturday afternoon's entertainment at the LBA will feature the Nelson Doyle Dancers, Gerry Roberts, the Miramichi Retired Five, the Saint John Comhaltas and the Lamey Brothers. The Saturday night pub will feature PEI's Ten Strings and a Goatskin, who were nominated for the 2012 East Coast Music Awards Roots and Traditional category, followed by the internationally acclaimed group, The Rogues. It will be an eve-

ning to remember.

Continuing with the wonderful event revived last year, there will be the evening concert at James M. Hill Memorial High School. This year will feature the incomparable Evans & Doherty and Friends. The concert takes place from 7-9PM on Saturday night. Without a doubt, this is 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.

There will be two presentations for the whole family on Friday and Saturday at James M Hill Memorial High School. On Friday Copeland's Kid-playhouse Productions will present the indomita-

ble spirit of the Irish in song, dance and drama entitled "The Spirit of the Irish". On Saturday, "Once upon a Leprechaun" will be performed. Tickets for these two events are available at the Festival office or at the Lord Beaverbrook arena.

The annual mass at St. Michael's Basilica will again be held on Sunday at 1 PM.

The festival activities move to Middle Island on Sunday with Family Fun Day. The restaurant will be open all day with breakfast from 10 A.M to 1 P.M. followed by a barbecue. Entertainment for the afternoon will be provided by Friends with Heart from 1-4 P.M. The day will be followed by the festival closing event

and a wreath laying ceremony in memory of those who perished on Middle Island during the famine years.

In the evening, don't forget to pop into O'Donaghue's Irish Pub where the 5th annual Irish Festival closing street dance takes place – always a great way to finish off the weekend of festivities!

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.



Irish housing market not yet recovered

The property bubble in the Republic of Ireland was an unsustainable bubble in the price of real estate from the 1990s to 2008 in a period known as the Celtic Tiger. As occurred in some West European states, the property bubble peaked in 2006, with a combination of increased speculative construction and rapidly rising prices, stabilized in 2007 and then 'burst', coming to end in 2008. By the second quarter of 2010, house prices in the Republic of Ireland had fallen by 35% compared with the second quarter of 2007, and the number of housing

loans approved fell by 73%.

The fall in domestic and commercial property prices contributed to the Irish banking crisis and as of February 2013, prices continue to fall. House prices in Dublin are now down 56% from peak and apartment prices down over 62%.

House prices have so far returned to pre year 2000 levels. Mortgage approvals have dropped to 1971 levels. As of December 2012, more than 28% of Irish mortgages are in arrears or have been restructured and commercial and buy-to-let arrears are at 18%.



Jeremiah O'Leary

A tragic end to an interesting life

A small notice in *The Fredericton Evening Capital* on 29 Jul 1888 relates how one Irishman couldn't make a go of it, despite all efforts to do so. His end was indeed tragic.

On 29 Jul 1888 the following was printed:

"The 'Gleaner' states that a young lady who returned from Boston the other day, brings the intelligence of that Jeremiah O'LEARY, well known in Fredericton city, was drowned at Biddeford, Maine not long ago. O'Leary was for a long time a clerk in Timothy McCarthy's store.ⁱ He was seized with a desire to go west and left for Montana to try his fortune. At Helena, in a few years he became partner in a firm and was at one time reputed to be worth \$45,000. He then went into speculating and

lost his fortune in cattle dealing. He returned to Fredericton a broken down and poor man. He went from Fredericton to Boston and had [been] little heard of since. He was about 33 years of age."

Further research tells us that Jeremiah O'Leary was born in Fredericton, NB, the son of James O'Leary and Mary Sullivan. His father was a shoemaker who had emigrated from Ireland in 1842.

It is not known when O'Leary left Fredericton for Helena, Montana nor when he returned. Helena, the state capital, was the site of Last Chance Gulch, where gold was discovered in 1864. It attracted men and settlers from all over North America, and perhaps Jeremiah was one of them. It was a wild and



Helena Montana: from www.helenahistory.org with permission

lawless place. When O'Leary died in 1888, there were 50 millionaires living in Helena, Montana, more per capita than any other city in the world. He perhaps could have been one of them, but that was not to be.ⁱⁱ

After his business failures in Montana, O'Leary returned home and we find him working as a shoemaker for his father in 1881.ⁱⁱⁱ

Sometime after that date, he may have headed to Boston, but he only made it as far as Biddeford, Maine. A mill town just south of Portland, Biddeford had several mills – both lumber and textile – lining both sides of the Saco River and it was a very busy community in the 1880's.

Because O'Leary died by drowning, he may have worked for one of the many lumber companies lining the riverbank. Log drives were common on the Saco River and booms dotted the upriver landscape. This was very dangerous work – especially for one not raised for such an occupation.

But he may also have stopped there on his way to Boston to work in one of many shoe factories as well, as he had learned these skills from his father.

He died at the age of 33 but in that time had travelled across North America and back. It may have been a tragic life, but it must also have been a very interesting life as well.



Biddeford, Maine: from www.biddefordmaine.org with permission

i. The story of Timothy McCarthy can be found on page 34.

ii. <http://archives.gnb.ca/Search/NewspaperVitalStats>

iii. 1881 Census of Canada, NB, York Co., Fredericton, Carleton Ward

News from “across”

Sean Nós musician returns to PEI

By George O'Connor

Prince Edward Island's Benevolent Irish Society is welcoming Maurice 'Mossie' O Scanlon and Cian O Morain back for a concert and workshop after a two year absence. The concert will be held on Sunday July 28th at the Hon Edward Whalen Irish Cultural Centre on North River Road in Charlottetown. The performance starts at 8PM and tickets are \$10.

O Scanlon is a world class performer with a true and sweet voice that mesmerizes the listener and soothes the soul. Most of his

music is performed a cappella in the traditional Gaelic Sean Nós style. He performs both in Gaelic and English. The Sean Nós style of singing is a highly ornamented form of performing without the need of accompaniment, similar to a cappella, but more accentuated.

O Morain is a guitarist, piper and storyteller. He will relate Irish myths and tales you may know – and some you may not be familiar with!

In the afternoon of the concert date, both will also give workshops. Starting at 1PM, and at a cost of \$20,

participants will enjoy a workshop on the Sean Nós style of singing as well as a workshop on storytelling. It will include a short history of Irish mythology and sagas and how to tell the stories using 'run' techniques and embellishments.

In other news, the BIS Hall has completed its renovations and the building now has a larger stage, lights, a meeting room and library. Weekly ceilidhs occur throughout the summer and fall on Friday nights at 8PM.



The Shamrock and the Maple Leaf

By William Edgar Enman

Written sometime in the 1940's or 1950's, when many Irish societies and church groups traditionally performed 'Irish plays' on St Patrick's Day, Charlottetown's Benevolent Irish Society member William Edgar Enman penned this following song.

The third verse in particular was intended to be sung just before the annual play production. Sent to us by George O'Connor, President of the Benevolent Irish Society of PEI, he notes 'I was struck by the title and its closeness to the title of your associations' newsmagazine, "The Shamrock Leaf".'

When Enman wrote this song, he called it the Canadian "Wearing of the Green". The tune is based on this old Irish street ballad which lamented the repression of supporters of the Irish Rebellion of 1798. The first two verses, with a little adaptation, should perhaps become the anthem of all Irish Canadians...

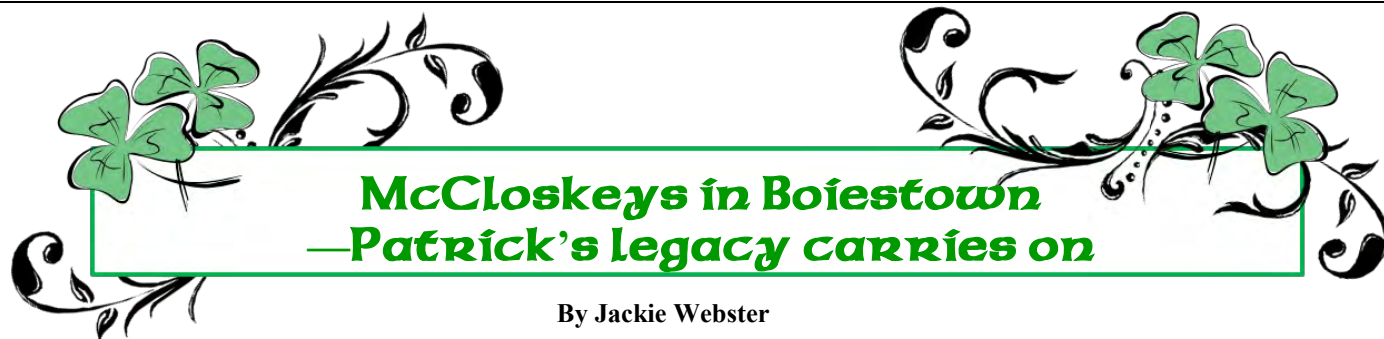
Saint Patrick always brings with him a message of good cheer,
And so we're glad that once again His natal day is here.
You know he was the saint who bore the glorious gospel flame
To dear old Erin, that fair isle from which our fathers came.
And we, his children, ever love His memory to revere,
In this great land of Canada, our home so sweet and dear.
Rejoicing thus we wear the green on Ireland's festal day,
For the Shamrock and the Maple Leaf make quite a fine bouquet.

Chorus:
O the wearing of the green, may it never, never end
May the Shamrock and the Maple Leaf in beauty every blend.

Saint Patrick's Day recalls to mind full many a grand old name,
Like Emmett and O'Connell, who have brightened Ireland's fame;
We think of Sheridan and Burke, McCarthy and Parnell,

And sons of our Prince Edward Isle should Whelan's glories tell.
The songs of men like Thomas Moore still echo music sweet,
Such melodies from age to age shall countless tongues repeat;
In that great chorus we would join, with them our voices blend,
And may the sound of Tara's Harp through all the world extend.

We welcome you with heart and voice and trust our drama may
Delight and gladden ev'ry one on this Saint Patrick's Day.
This drama we present to you with wishes true and kind,
And hope that it may please you well and leave bright thoughts behind;
And when Saint Patrick's Day returns may you again be here
To see another drama with a message of good cheer.
So thanks to all and joy to all who love the Emerald Isle
Until Saint Patrick comes again to greet us with a smile.



McCloskeys in Boiestown —Patrick's legacy carries on

By Jackie Webster

It was a landmark occasion in mid April when the W.R. McCloskey General Store in Boiestown changed hands. The name of the store has not changed, but for the first time in five generations, its progress won't rest in McCloskey hands.

If Patrick, the first McCloskey to set foot on this new land in 1819, still watches over the brood he begat and the emporium he created, he can rest easy. A young couple, Belinda and Bill Wade, who have undertaken the daunting task of preserving the McCloskey ethic, in the face of pressures which Patrick could never have dreamed, look forward to the challenge of preserving an economic way of life that is fast disappearing. They are convinced there are still those who prefer to shop where the service is personal and everybody knows your name. It is a niche McCloskeys has filled successfully, and the Wades have claimed it for their venture.

The Canadian part of the McCloskey saga had its beginnings when young Patrick stepped ashore on the Miramichi fresh from County Tyrone in Ireland. His jour-

ney differs from scores of others in one haunting detail. When 13-year-old Patrick arrived, he had in his charge a baby sister, Sarah. He brought her to Boiestown where she lived all of her 25 years and is buried in the old cemetery in the middle of town. A frail, weather beaten monument gives credence to her existence.

The mystery is how Sarah became entrusted to his care. Conditions in Ireland were dire for Catholics after an aborted revolution in 1798. The Irish, alert to the French and American experience, sought to gain their independence but the uprising was brutally quashed by the British; hangings and floggings followed, the Catholic Church was outlawed, Catholics were deprived of their rights and young men the ability to earn a living. It was time to emigrate.

Did the entire McCloskey family emigrate and were Patrick and little Sarah the only survivors of that voyage? Or did desperation decree baby Sarah's chance of survival better in the care of her brother scarce more than a child himself? Patrick, as far as is known, offered no explanation. The family leg-

end has it he came in search of an older brother. It appears that search was fruitless.

Lumbering was in full swing when Patrick arrived. Reports from the time indicate there were about 3,000 lumbermen in the forests. Birch, white oak, rock elm, and ash grew in abundance. The continental blockade had increased demand for forest products, in particular masts for Britain's sailing ships, because of Britain's battles with the ever-warring Napoleon. Word of this virgin source reached the British Navy. The King's men came and fanned out through the forests and brooked no opposition. The King's broad arrow was laid across the tall white pine.

Disaster struck in the

fall of 1825 with the Great Miramichi Fire. Forests and the men who worked in them, communities where their families lived, all fell victim to the wild fires that raged across central and northern New Brunswick, one of the three largest conflagrations ever recorded in North America. The fire's erratic course sent fingers of flame into cowering corners, destroying lives and property alike, indiscriminately. It will probably never be known how many died in the forests, in their homes, in the Miramichi jail and in the fast waters believed to offer safe refuge. Within hours of the holocaust's outbreak, the face of central and northern

(cont'd)



The W.R. McCloskey General Store in Boiestown has deep roots in the community. It's been around for a long, long time.

McCloskeys in Boiestown — (cont'd)

New Brunswick was altered.

It was surprising how quickly the communities rebuilt. Moorefield, Napan, Black River, Chatham, to name a few, were destroyed, and then rebuilt. The lumber industry recovered, but the fire was responsible for ending the mast-making industry on the Miramichi.

A beneficiary of the tragedy was young Patrick McCloskey. Just emerging from his teens, he observed the speed and enthusiasm with which the communities rebuilt their houses and their lives. Beyond the lumber for their houses and their lives. Beyond the lumber for their houses, the greatest need was for necessities and the small luxuries that added a touch of color to life on the frontier.

Patrick was ready. He saddled up his horse, strapped on a new red chest filled with needles and thread, fabrics, toilet goods, salves and ointments for muscles aching from wielding an axe and candy for the children, a veritable cornucopia of goodies, and made his way from village to village, and farther afield to Dalhousie, Campbellton and Belledune. He was eagerly awaited. The red chest survived Patrick's days as a peddler and rests

in the Central New Brunswick Woodmen's Museum in Boiestown.

Patrick's travels took him to Bathurst where he chanced to meet Sara McKenna, recently arrived from County Tyrone. He wasted no time. The 36-year-old Patrick and 23-year-old Sarah were married in 1843 settled down in Boiestown and raised nine children, eight sons and a daughter. They carried on business as general merchants in a small store attached to their home. With a solid base from which to operate, inventory expanded. McCloskeys claimed to sell everything from needles to caskets. One sideline was a hemlock-bark operation, where hemlock bark was shipped to tanneries in Massachusetts to be used in dyeing leather.

When Patrick died in 1866 at the age of 60, Sarah continued to run the store. When their son, William Richard returned from business college in Saint John, he clerked in the store until his mother's death, when he took over. The business was incorporated in 1914 and rapidly outgrew the original store; additions were added as required. In 1952 fire destroyed all of the buildings, but were rapidly rebuilt.

W.R. who married Catherine Price in 1882



Over the years, McCloskeys has sold everything from soup to nuts, and needles to caskets. Every square foot of space has been needed, including the basement.

Photo: Lane MacIntosh

and fathered 10 children died at 54, but Catherine who lived all of her married life in Boiestown died there in 1952 at 91. While most of their children traveled afar and followed other occupations and professions, the family business was secure. Son Hedleigh, who had gone to work in the store at 15, took over as did his son Darrell when it came Hedleigh's time to retire. When ill health forced longtime CEO Darrell to retire, followed shortly by his wife Hazel, after a heart attack, their son Brian was left to shoulder the responsibility alone.

Darrell and Hazel had made McCloskeys their career and had a son in the wings to take over. But Brian had no such backup;

the landscape had changed, physically and emotionally. Beyond McCloskey's borders, the salmon pools beckoned, the hunting season was just over the hill; the snowmobile trails had expanded. It was time to rethink and reassess.

And so it came to pass, on a mid morn in April 2013, McCloskeys changed hands. But a family member will still be there to greet customers. The sign on the store tips its hat to Patrick, W.R., Hedleigh, Darrell and Brian. And that is as it should be. As a customer said on the day of the closing "What would Boiestown be without the McCloskeys?"



An Irish stamp album



By Michael O. Nowlan

Welcome back to another album page on new issues from An Post, the Irish Post office. My last effort in 2012 concluded with a brief look at the stamps illustrating four themes from Irish myths and legends, and suggested a further new issue for 2012 would feature the Summer Olympics in London, so let's pick up with that issue, move to the final stages of last year, and then examine some of the early releases for 2013.

The An Post London Olympic stamps were issued on July 19, 2012 and were described in *Irish Stamps: the Collector* (No. 3, 2012) as "two stylish stamps designed by Red Dog Design." A 55-cent denomination features a graphic interpretation of the medal ceremony while the 82-cent stamp "uses five verticals, combined with contemporary topography,

to represent Ireland's proximity to London and Team Ireland's short journey across the water."

2012 was also described as "a banner year for science in Ireland" which was marked by two stamps depicting the 350th anniversary of Boyles Law and the designation of Dublin's selection to host the City of Science 2012 festival. These two stamps continue the An Post tradition of a very diverse program to salute Ireland's numerous directions from cultural life to science, from individual achievements to the nation's success in a multitude of activities.

An Post also marked the 50th year of the Barnardos children's charity which has been responsible for transforming the lives of more than 59,000 children who had been blighted by poverty and neglect.



As well, An Post continued its focus on Irish animals and marine life

with Phase III of eight definitives which emphasize "Ireland's rich biodiversity [as it] is reflected in a new series in SOAR (Stamps on a Roll) format, the equivalent of what Canada Post calls "coil" stamps.



The final 2012 issue was three Christmas stamps. Two were in SOAR format and featured *The Adoration of the Shepherds*



by Girolamo Troppa and *The Adoration of the Magi* by Jan Brueghel while the third, in a usual stamp booklet, depicted the traditional Christmas candle.

In January 2013, Ireland celebrated the 40th anniversary of joining the European Union, and, for the seventh time since becoming a member, assumed the Presidency of EU. Next



in line for the presidency will be Lithuania and Greece. A special stamp (January 17) for the occasion accents the Irish EU Presidency logo.

In 2012, Ireland launched a unique program for 2013 under the banner of "The Gathering Ireland" which "extends a very cordial *cead míle fáilte* to families and friends abroad. Issued on January 24, The Gathering Ireland stamp depicts elements of the theme's logo combined to form a map of Ireland.



The annual St. Patrick's Day stamp moved away from what has been a

An Irish stamp album

(cont'd)

tradition of an image of the noted Irish saint to portray two people enjoying the St. Patrick's Day Parade. The St. Patrick's Festival which commenced in 1996 as a one-day event drew approximately 430,000 people, and now it is a four-day celebration drawing millions to celebrate the coun-



try's national day.

An annual practice at An Post is to issue a wedding stamp. The 2013 stamp is based on a photograph by Harry Weir which illustrates a bride and groom lighting the Candle of Unity from two individual candles. It is most expressive and will be very popular on wedding invitations and other correspondence relating to the "big" event. Appropriately, it was



issued on February 14.

An Post commenced its second quarter of 2013 in fine fashion on March 21 with a stamp to recognize the 50th Anniversary of the Irish Cancer Society. The

stamp depicts a bright yellow daffodil - the iconic symbol most people readily associate with the Irish Cancer Society. Since the daffodil is also associated with the Canadian Cancer Society, we in Canada certainly welcome the An Post initiative of making the daf-



fodil the focal point on this commemorative stamp.

Other issues that will generate attention during the first half of this year include a series of four stamps to respect the work of visual artists on the Contemporary Arts scene. *Irish Stamps: The Collector* (No. 2, 2013) says "as a relatively small country, Ireland has always punched well above its weight in creativity. Today, Irish visual artists - through their creative explorations - are garnering attention and acclaim, both nationally and on the international level." To take note of that success, four 60-cent stamps honour Amanda Coogan for her work in performance arts, John Gerrard for his mixed media sculptures, Stephen McKenna, a native of London, but in County Carlow since 1998, for his paintings, watercolours, and drawings, and Dorothy

Cross, who works in a wide cross section of visual arts media from sculpture and photography to video and installation. Their respective works on the April 25 issue are: *The Fall, Smoke Tree, Doors and Sunlight, and Ghost Ship*.

If collecting postal vehicles (see Canada Post issue of May 3, 1990) is your bent, then you will admire the An Post 2013 Europa stamps. Each year members of the European Union create a stamp issue on a common theme "as a way of demonstrating solidarity and a shared sense of purpose among the member states." The 2013 theme is "The Postman's Van/Postal Vehicles." One of two An Post stamps, issued May 2, features two postmen, one on his bicycle and the other pushing a post trolley while the other depicts a postman with his green An Post van.

A rather unusual postage stamp was created to celebrate "Dublin - UNESCO City of World Literature", an honour that was bestowed on Ireland's capital in 2010, the fourth world city to be declared such by UNESCO. The others are: Edinburgh, Scotland (2004), Melbourne, Australia (2004), and Iowa City, USA (2008). The stamp is different in that it features a short prose piece written by Eoin Moore. There is no visual image. The words beautifully de-

scribe Dublin. Moore's short passage is evocative of the spirit of all of us who have traversed the streets of Dublin whether native or visitor because as Moore says "the city embodies and people and the people embody the city."

Images of the visual arts, postal vehicles, and Dublin UNESCO City stamps were not available at copy deadline. Some may appear in the next column.

The last issue for the quarter will generate interest for much of North America in that it will honour the 50th anniversary of John F. Kennedy's visit to Ireland in 1963. To be issued on June 6 it will feature two stamps, but I will hold further information and images until next column in the autumn.

In the meantime, enjoy the New Brunswick summer, the Irish Festival on the Miramichi in July, and all else that comes your way.

By the way, the little quarterly publication, *Irish Stamps: The Collector*, is packed with great information on Irish stamps, and each issue usually has a short essay of interest, not only to stamp collectors, but also the general public. Issue No. 4, 2012, for instance, featured "Christmas Seals in Canada."

To learn more about Irish stamps visit the user friendly website at 

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.*



Michael Hickey:

Searching for descendants of Michael Hickey, born Ireland approximately 1794; married Sarah Jane Wheaton, of Richibucto, NB, born 1812, moved to Upper Rexton area. Any information would be appreciated.
Bobby Jo Hickey [bobby-jo.hickey@nbed.nb.ca]

James Matthews, Cape Enrage:

I am trying to find the burial place of my ggg grandfather - James Matthews b circa 1804 and died 1885. Someone told me he is buried in Cape Enrage but others have said there is no cemetery there. I would be interested in corresponding with someone who is knowledgeable about Cape Enrage.
Phil Matthews [pmatth9878@aol.com]

Patrick and Mary McKernin:

I am researching my family ancestry. My father's mother's maiden name is McKernin. I have gathered some information on the McKernin family through Canadian Census. They settled in Black Rock, New Brunswick. Any information regarding the McKernin family history would be greatly appreciated.
Vivian Walsh [vivnscott@execulink.com]

Mary Amanda Doyle McLaughlin:

I am researching the Doyle family and need to find more information on Mary Amanda Doyle. She was born in New Westminster, B.C. on the 7th April 1887, the daughter of Michael Doyle of Doyleville and Ann Clancy of Petit Rocher/Beresford. She married on the 29th April 1907 to Alexander McLaughlin and had one child that I know of - Mary Eva Gertrude McLaughlin born 23rd May 1909 in Fredericton. I can't find them in the 1911 census of New Brunswick. Any help greatly appreciated.
Carole Doyle Roberts [doylec40@yahoo.com]

Comeford/Comesford/Commeford/Commerford/Comfort:

I am searching for any information on the above family name. My grandmother went by the name Comeford, but I have been unable to find out anything about the family. The only reference to the family name that I have found was a marriage listing in a Bathurst parish register:
Marriage: 25 Nov 1822—**Laurent Commeford**, major s/o (George, farmer 'comte de Lasivaivey in Irelande'/ Elizabeth Langar) & **Claire Pitre**, minor d/o Charles, farmer/ dec. Celeste Comeau), Wit: Jean Baptiste Pitre, Louis Melancon, Charles Pitre & Pierre Comeau".
I would greatly appreciate any information that could be provided. Thank you so much.
Susan Williams [medenissue@gmail.com]

The Irish Room

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. For this issue, I am discussing immigration to 'Downtown Irishtown'.

Irish immigrant communities: Were families related before they came here??

Located today on Highway 16 between Port Elgin and Cape Tormentine, Melrose has many unique characteristics. It was once a vibrant busy community and settled by a large number of families from County Cork – not just from anywhere in County Cork – but from one parish – the parish of Murragh, and to a certain extent, her neighbouring parishes. Extended families, directly related or related through marriage, came to Melrose – then known as the 'Emigrant Road', arriving over a number of years, sometimes a few at a time. The relationships between the families were complex in Ireland and continued to be relatively intricately intertwined here in New Brunswick. You can read about the Melrose community on our website at <http://www.newirelandnb.ca/Early-Settlement/ES-No-7-Melrose.html>

Melrose's unique social history has always intrigued me. The historical geographer in me wanted to move on and see if there were any similarities in Irishtown. Was the same true there? Did extended families settle elsewhere in Irish communities throughout New Brunswick?

We have a pre-conceived notion that unrelated families, or even single men and/or women, crossed the Atlantic and settled where they landed or in areas nearby. But did

they?

Melrose families landed in ports all over New Brunswick, and even in Quebec and Nova Scotia, but found their way to Melrose because of family connections there. They weren't just settling close to their landing point – Melrose was their destination. Did this pattern occur elsewhere?

So it was on to study Irishtown's early residents. I had already researched many of the Irishtown families and had found a number of hints that suggested that many of them were from the same regions in Ireland so I had a good starting point.

Unlike the Melrose example however, Irishtown was not settled almost exclusively by one large group of related families from one particular region of Ireland. Instead the settlement pattern suggested that there were three major waves of immigration and each was separate and distinct. Each group settled a different section of Irishtown and each group did have some similarities to the Melrose model.

The exercise was further complicated by the fact that church records, town of Moncton records and in some cases, provincial records, in their day, referred to almost everything north of Moncton as "Irishtown" – and that even included what today would be con-

strued as the Moncton suburbs of Humphrey's and Sunny Brae! I ignored these areas which were more closely tied to Moncton than Irishtown.

For the purpose of this study, I tried to look at what would be considered 'Greater Irishtown'. The little communities that were part of Irishtown historically became separate communities when post offices were established throughout the area. They became Tankville, Irishtown, McQuades and O'Neills, but as the post offices disappeared, the entire region was again referred to as Irishtown by the local residents and it is this area that was used for this quick study.

As mentioned earlier, Irishtown was settled in three major 'waves' of immigration.

The establishment of Irishtown was first suggested in 1821 by a group of Irishmen who were, for the most part, Protestant Irish. However, because the petition lacked detail, the grant was denied which was just as well. Many of the people who had signed this petition were not actually interested in settling in the area – they were already settled in Albert County and were more really after the tall timber stands north of Moncton than settling there.

(cont'd)

Irish immigrant communities: Were families related before they got here? (*cont'd*)

Of the original petitioners, only one settled and remained in Irishtown. Thomas Larracey had arrived in 1816 from Thomastown, County Kilkenny and had been living in Albert County but was looking to settle elsewhere. Three years later, Patrick Hennessey and his sister Catherine arrived. They came from Graignamanagh, County Kilkenny. It was a neighbouring village of Larracey's hometown, Thomastown. Larracey married Catherine Hennessey soon after and homesteaded in Irishtown. Did they know each other in Ireland? We will probably never know but the Irish villages were close enough together to suggest that the answer was probably 'yes'.

Throughout the 1820's many other families followed. The Murrys also came from Kilkenny and the three Delahunt families probably came from neighbouring Tipperary. Others – the Hannigan, Walsh, Kennedy, Carroll and three Fitzsimmons families – were all from southeastern Ireland but it is not yet known their precise county of origin. There were several Fitzsimmons men and they may have been related in Ireland but more work needs to be done on these, as well as the three Delahunts. Some came as young single men and three of them married the sisters Crossman, virtually the only English-speaking Catholic girls in the region. If they weren't related before they came, they surely were after they married.

Other than the possible connection between the Larracey and Hen-

nessey families in Kilkenny, and the various Fitzsimmons and Delahunts families, it is not yet known if the other men from this first wave of immigration were related. The only certainty is that the first wave of immigration to Irishtown originated in the southeastern counties of Ireland and it shaped who they were and how they lived. They formed the nucleus of the community and someday we may find out if they were inter-related before emigrating.

In the second wave of immigration in the early 1830's, County Cork stands out as the county of origin. Some of these arrivals obtained land grants in what was later known as O'Neills. Just west of Irishtown proper, the settlers included the large extended family of O'Neills. There were many of them and in a small community, there were no marriages among these various O'Neill families which suggests that they were indeed related in Ireland before coming to New Brunswick. Others from Cork were the Donovans, Hogans, Fogartys, and the Jeremiah Sullivan family. Both the Donovans and Hogans also had relatives in Melrose so had connections to the same parish of Murragh in Cork as well. This group also shows some pre-emigration interconnections between the immigrants and deserves more study.

Soon after, a large number of families who had all arrived in Saint John from County Monaghan in May, 1832 took up homesteads together in what would eventually be called McQuades, just northeast of

the main community of Irishtown. They included the McDonalds, who were related to Richard Anketell who had arrived the year before. He had relatives in the Anglo-Irish Ancketill Grove estate in the Parish of Donagh, which straddled the Monaghan/Tyrone border. The families included the Donahue brothers, Edward, John and Patrick, and the Foleys, McQuades, McDonalds, and Griffins. Many of these families were interrelated in Ireland much like the families in Melrose. It is not known if they came from the Ancketill estate itself and this requires further research. However, like the Melrose group, they were complexly interrelated before leaving Ireland.



Richard Anketell farm built c. 1855

These three groups of settlers came at different times and tended to settle amongst their own. The initial wave settled in the centre of the community and came primarily from southeastern Ireland. Those in neighbouring O'Neills came primarily from County Cork and some of these were related to the Cork settlers in Melrose, where they found that the good land had already been

(*cont'd*)

Irish immigrant communities: Were families related before they got here? (cont'd)

taken. The third group, who settled in nearby McQuades, was also a tight group, for the most part from County Monaghan and, much like the Melrose case, related in Ireland before emigration.

There were others who settled amongst these three groups – some were famine Irish who in-filled the area and others who came earlier and settled on the periphery of the settlement.

Even as late as the 1940's there was still lingering social evidence that the three groups of Irish settlers had characteristics that identified

themselves as three distinct groups. There was some animosity but mostly teasing and cajoling amongst the three groups even after three generations of contact. They got along for the most part. However, their Irish regional backgrounds sometimes came alive, especially at community dances, weddings and other public events – which sometimes ended in a bit of a 'brawl' or 'fracas'. Old habits were hard to break...

The above still begs the question: How many other Irish community settlement patterns were similar

to those in Melrose or even Irish-town? The above is a quick study – more of a 'suggestion for further research' than die-hard historical fact. But the more I dig, the more I am convinced that family connections in Ireland travelled across as well as emigrants and that it was more the norm than we first thought.

If anyone else has discovered pre-emigration connections for those in their communities, I'd love to hear about them.



The way we said it

By Máirín Lankford



With the kind permission of the author, we have taken a few of her articles on the influence of the Irish language on English that have appeared in the Journal of Skibbereen and District Historical Society, the Mizen Journal, and the Drimoleague Parish Journal and edited them into a four-part series for The Shamrock Leaf.

Part I of IV was presented in our December 2012 edition. Part II is presented here.

John Hume, former leader of the Social Democratic and Labour Party in Northern Ireland, speaking at a summer school a few years ago, cited Language, Place and Family as the three ingredients that go to make us up. Indeed, when one considers the three of them, it quickly becomes obvious that they are all, in a very real sense, intertwined. The language we imbibe from our own people, in our own place, sits so easily with us and is so much the instrument of our navigation around our own place, among our own people, that we don't think very much about it. In our own place, where everybody else speaks as we do and uses the same reference system as we use, there is no need for us to think about the words we use or the way we speak. As soon as we

move out of our place, however, both the need and the desire arise for us to speak in conformity with standardized speech. Local colour is a dust that we are eager, for a time at least, to shake from our country boots.

When, in the mid 1950's, at the age of fourteen, I left Drinagh, in the parish of Drimoleague in West Cork, for boarding school, it took me some time to work out why my city-bred classmates laughed at me when I said things like 'down at the bottom of the road', 'what do you want that for?', 'who broke the ruler on me?', 'is it there always?' or 'that story is strange out'. The comfortable charm of my colourful rural idiom melted away in the face of teenage peer pressure and I quickly conformed to the Queen's English, learning to say

'down at the end of the road', 'why do you need that?', 'who broke my ruler?', 'is it still there?' and 'that story is very strange'. This abandonment on my part, though perhaps inevitable, was, in many ways, my loss, but I didn't understand then that to discard the distinctive features of one's own dialect, simply because they don't conform, is a nonsense.

My mother, who was born in 1905 and lived all her life in her own place, was widowed when I was two months old, so, in the absence of a father, it was from her that I first learnt to speak, converse and use language. The neighbours and friends, whose houses I frequented and who came and went among us, were all people who worked their own land and who had a strong (cont'd)



The way we said it (cont'd)



personal connection with their own terrain and occupations. In a pre-television age, their entertainment was that of the fireside, where there was a rich oral exchange. Typically too, at the time, the generations, from grandparents to the youngest children, lived and mixed together, ensuring that there was a live and natural transmission of oral culture.

I can remember an old neighbouring woman, worried about her husband who was ill, coming to look for advice from another old woman, a relative of mine, and describing his plight as follows: 'John is heaving off aeshte, three basins of green dromáile, some abalach he ate, I spouse'. 'Heaving off' was the term always used for vomiting; the order of the sequential vowels in east was reversed and the 's' became 'sh', to give the pronunciation 'aeshte'; 'dromáile' was the Irish word for the green slime found on the surface of the water in a spring well in need of cleaning in summertime, while 'abalach' was a term denoting a big mess. 'Suppose' was always pronounced 'spouse' and tagged on at the end of the sentence. The description is bucolic, robust and very graphic and would have been quite acceptable and well understood among the

people of the time. The old woman in question died in the early 1940's, in her 80's, so she would have learnt her speech, most likely, in the early 1860's.

When my grandmother died in 1941, a neighbour, on hearing the news from an aunt of mine, said, 'that it may thrive with her, the creatur.' That was the expression commonly used to wish someone good luck in an endeavour, the structure 'that it may' following the syntax of the Irish subjunctive, used to express a wish or possibility – 'go néirí leat' etc.

Belief in an afterworld not too far removed from this one is implicit in this man's reaction to the news of death. The people among whom I grew up were courageous and steadfast in the face of a life that could often be harsh, yet, they had a very real sense of the supernatural and didn't lightly push their luck with the spirit world. They never talked of ghosts but of 'The Good People' and it was well accepted that, if one was out after midnight and up to no good, The Good People might appear or make their presence felt in some spine-chilling way. I can recall strong-minded robust men admitting that they were 'putting from them' as they passed the grave-

yard late at night. 'I was putting from me' is, of course, a literal translation from the Irish 'bhí mé ag cur uaim' - I was becoming frightened, and there were many transfers in our speech, similar in structure to this one.

I began by saying that the language we first learn from our family is our instrument of navigation around our own place. In that language, in a carefree childhood, I went 'wesht the leag of the road', 'aeshte the bóithrín', 'south the cumar', and 'north the leaca'. I came 'hudder Páirc a' Scabhait' and, in deference to 'The Good People', trod softly through 'The Lios Field'. I never wondered, then, why a field I passed on my way to school was called 'Páirc a' Dearthár' or how the steep hill I climbed every morning got the name 'Céim Uí Chathaláin'. With time, I moved out to make my way in a wider world and learned the art of fitting my speech to a more sophisticated and seemingly superior model. It is only with age that the language learnt with the ear, in childhood, becomes the language of the heart. Only then does one appreciate the linguistic and social richness of a childhood lived among a people who moved but rarely outside their own place.



Máirín Lankford grew up in rural West Cork and has had a life-long interest in the lore of her own place and people, especially in the Hiberno-English culture that was background to her childhood.

Educated at Drinagh National School; Coláiste Muire, Crosshaven and University College Dublin, she became a teacher and worked for many years as a methodologist at the Education Department, University College Cork.

Her work, both in Irish and in English, has been published in various journals and she is author of *The Cloth-capped Men : The Story of a West Cork Slate Quarry 1841-1961*, Cork, 2005



Author visited city to promote celebration of Irish culture

An Irish author and familiar face to the people of Miramichi had a whirlwind visit in December.

Many locals remember Lynn Reece Loftus from when the city was twinned with County Monaghan, Ireland during the 15th annual Irish Festival in 1998.

Loftus returned to the city on behalf of Tourism Ireland to promote the Gathering 2013. She also visited Quebec and the three other Atlantic provinces.

The Gathering 2013 is a series of events and festivals to celebrate Irish culture, history and genealogy throughout 2013. Ireland is inviting people to "return" to Ireland for a visit and is having various activities throughout the year.

Loftus, a Canadian Irish lady, has long been involved with the twinning of the city of Miramichi with County Monaghan. She is also producer of The Ireland Canada Story. She lives in Greystone, County Wicklow, Ireland.

While in the Miramichi, she signed The Book at City Hall. The Book is the guestbook that dignitaries sign when they visit the city. She was honored with a warm reception at O'Donaghue's Pub and met with various Irish organizations in the city and had an information session on The Gathering 2013 at the Captain's Gallery on Middle Island where she also spoke on the Irish-Canadian connection.

Loftus visited the city with her husband Denis. Those who partici-



Signing the guestbook at Miramichi City Hall
Front L-R: Marven McCarthy, Peggy McLean, Lynne Reese Loftus, Denis Loftus
Back l to r: Peter Murphy, Scott Jamieson, Farrell McCarthy, Denis Noel, Bernie Colepough and Frances Connell.

pated in welcoming Loftus back to the Miramichi include: current and past members of the Middle Island Historical Park, the Canadian Irish Festival on the Miramichi, the Miramichi Chapter of the Irish Canadian Cultural Association of NB, repre-

sentatives of St. Michael's Museum and Genealogy Centre, the Rugby Club of Miramichi Valley High School and the Nelson Doyle Dancers.

For more information on the Gathering 2013, visit:



Congratulations to this year's bursary recipient

We are pleased to announce that this year's recipient of the Irish Canadian Cultural Association Bursary is Michael Mallaley of Fredericton.

Michael is presently completing his third year at St Thomas University and will graduate in 2014 with a major in English and minor in Irish Studies. After graduating, he is going to continue his studies to become a teacher.

The association offers a \$1,000 bursary annually to a student at St. Thomas University. We are proud to be able to sponsor a student, especially those interested in Irish Studies.

Every year we have a raffle to help fund the bursary fund. The first prize this year is a beautiful 4-piece place setting of the Belleek China pattern Serenity which came direct from the Blarney Woolen Mills. The second prize is a hand stitched Celtic Knot patterned cushion.

The drawing takes place each year at the Irish Festival on the Miramichi. This year the draw takes place on July 20th.

Tickets are \$2.00 each or 3 for \$5.00. They are available from each of the Chapters. They can also be purchased at our booth at the Miramichi Irish Festival.



Capital Area Chapter News

I thought that our Chapter report this issue might be better served if we reported in pictures on our events of the past winter and spring. This allows me to say about 7,000 words, but you don't have to read them all.

- Bruce Driscoll, Chapter President



December 09, 2012— “Christmas in Kilarney”: Great food, great company and great entertainment by the Wade brothers, Richard and David.

March 11, 2013—Raising the flag at City Hall for St. Patrick's Week with Councillor Eric Megarity and members of the Capital Area Chapter. Lunch at Dolan's after.



March 12, 2013: Our very first “Tipperary Trivia Throwdown”. Kevin Worrell was the winner of over \$2300 for his charity, Junior Achievement. Other challengers were: Trevor Doyle, playing for Women in Transition House, Mike Ross playing for Habitat for Humanity, and Richard Wade playing for Frederickton Association of Community Living. Bruce Driscoll was MC.

Capital Area Chapter news (cont'd)

March 13, 2013: Elizabeth (Beth) McDermott was installed as the Capital Area's Irish Person of the Year for 2013. This is awarded annually to recognize a deserving person who has gone above and beyond to further the awareness of the Irish in the area.



March 16, 2013: Our first outdoor St. Patrick's parade was led by Councillor Eric Megarity, Irish Person of the Year, Beth McDermott and St. Patrick himself (a.k.a. Chance White) while Arnold Kearney proudly displays our flag.

The streets of downtown Fredericton were lined with spectators as the parade passed by. After the parade entertainment was provided in The Armouries.



April 6, 2013: Northside Heritage Fair—Marilyn Driscoll and Joyce Walton manned the Irish Association's booth and provided information and assistance to many people searching out their Irish roots.



From the Provincial Archives Timothy McCarty—An immigrant's story

Born in County Cork, Timothy McCarty came to New Brunswick in 1837 at the age of 32. He arrived with no more than 25 cents in his pocket and used a good half of that for a cup of tea! Luck gave him a job that very day and he eventually married and became a grocer on George Street in Fredericton.

His first wife was Mary Driscoll, herself born in Ireland. They raised three children:

Their only son was John McCarty who was born in Jun 1844. He married fairly late in life. Not much is known of him, except that he carried on his father's business and he was comfortable enough to say in the 1911 Census that he had his own private income in retirement.

Mary was their second child and remained single. She was born in 1848 and died of congestion while living with her sister Bridget Annie Landry in Dorchester, NB in 1902. She was buried with her parents in the Hermitage cemetery.

The last child was Bridget 'Annie' McCarty who was born on 21 Sep 1851 in Fredericton. She married Pierre Amand Landry on 17 Sep 1872 in Saint John. New Brunswick's first Acadian lawyer, Landry was also a judge, and politician at both the provincial and federal levels of government. He was knighted in 1916, just before he died of prostate cancer on 28 July in Dorchester. He had gone all the way to Baltimore for a cure but found none. Bridget Annie McCarthy died on 21 Sep 1933 in Montreal. Both are buried in Memramcook. They had



Bridget 'Annie' McCarty Landry

11 children but four died of diphtheria when young.

Timothy McCarthy's first wife, Mary Driscoll died on 03 Mar 1884 in Fredericton. Timothy McCarty remarried but was not well, and died of consumption on 01 Aug 1889. His second wife was the widow of Archibald Sterling.

A brief obituary was written in the New Brunswick Reporter and Fredericton Advertiser on the day of his funeral: "A once successful merchant in Fredericton City, Timothy McCARTY died at his home here Thursday afternoon. Mr. McCarty, a native of Cork, Ireland was in his 77th year. He was married twice, his second wife surviving him. He had three children, John McCARTY and two daughters, the elder unmarried, the younger the wife of Hon. P.A. LANDRY. Fu-

neral today at 10 o'clock."

Even more telling of his story and character was the obituary found in Fredericton's The Capital on August 3, 1889. Entitled simply "The Death of Timothy McCarty", it reads:

"On Thursday afternoon at his residence, Queen Street, Mr. Timothy McCarty departed this life. Mr. McCarty has been a resident of this city for about fifty years, and no one was better known in town and throughout the surrounding country for many miles. He was an exceedingly remarkable man. Even as far back as twenty years. Mr. McCarty was mentioned by Mr. Maguire in his well know book, the "Irish in America," then just issued, as a representative Irishman. In his Historyⁱ, Mr. Maguire narrates the following dialogue with Mr. McCarty whom he met here in 1866.

"I suppose, Mr. McCarty, you had to fight your way, like the rest of our countrymen?"

"Faith, and that I had, sir, and no mistake. All I owned in the world, when I got as far as Fredericton, was twenty-five cents, and sure enough that same was not left long in my pocket, as I'll tell you--and it makes me laugh now when I'm telling it, though it was far from a laughing matter then. I took the twenty-five cents out of my pocket, and I put them in my hand, and I looked at them and looked at them, and I thought to myself they were mighty little for a man to begin the world with; but faith, sir, there was no help for it, and I had my health and strength, and all I wanted

(cont'd)

Timothy McCarty — an immigrant's story (cont'd)

was work to do, for I was equal for it. Well, sir, small as the twenty-five cents looked in my hand, they looked smaller soon. I felt myself very dry entirely, and I wanted a drop of tea bad; so I went into a house, and said to a woman I met there, "Ma'am, I'll feel much obliged for a cup of tea, if you'd be pleased to give it to me." "Certainly, young man," says she, for she was civil-spoken enough, and I was quite a young fellow in them days; "certainly," says she, "you must have a cup of tea, young man; but you must pay me twelve cents for it." "Beggars can't be choosers," say I to myself, "so here goes for the tea." That cup of tea made a large hole in my twenty-five cents, and the bed and the breakfast next morning put the finish to my capital. But, sir, as the Lord would have it, I got a lucky job from a good gentleman that same day; and when he saw that I was steady, and didn't want to spare myself, he gave me more to do. From that day to this I've never been idle, and always steady, and keeping away from the drink, unless a little in reason, once in a way; and now, glory be to God for it! I have enough for myself and my family, and I'm doing a good business, and have something put by. But, sir, wasn't it a small beginning? Faith, I can't help laughing when I think of the twenty-five cents, and the big hole that cup of tea made in it."

Mr. McCarty's career was a really wonderful one, and the publication of the details of his history would read like a romance. Landing here a poor man, by industry, an intelligence and common sense far above the average of his fellows, an obliging, courteous disposition and the soul of honor and integrity, he amassed a large fortune.

In the year 1853 the writer, then a young printer, came to the

building in which The Capital is now printed. On the opposite side of the street, there was a modest shop, with an unpretentious sign "T. McCarty," over the door. For over thirty years, Mr. McCarty carried on business in this store, except for a year or so after the destruction of his building by fire, even then conducting his business on Regent Street. During over twenty years of this time, the writer has worked in the opposite building, the window of the room in which he is now writing, overlooking it, and thus had the fullest opportunity of knowing him personally and also forming an estimate of his character. Our tribute to his memory is, therefore, not based on hearsay. He was always accommodating, cheerful, hard-working, and neighbourly; a pleasant greeting was ever on his lips for young and old, rich or poor.

He lived and died a consistent and devoted Roman Catholic, his whole life attesting this. An incident illustrating the good old times, as well as his thrift, is well worth telling. We heard it from Mr. McCarty's own lips.

After the fire alluded to Mr. McCarty moved to the Bryson Building, corner Regent and King Streets, now owned and occupied by Mr. William Scully. An adjoining building, owned by Mr. Wm. Grieves, was burned down at the same time. One day after Mr. McCarty had fairly got settled down in the corner building, Mr. Grieves called on him.

"I hear you are going to rebuild, Mr. Mac" said Mr. Grieves.

"Yes as soon as I get some money," was the reply.

"Of course, it will be a brick building," continued Mr. Grieves, referring to the former one, which was wooden.

"What, a *brick* building! Me

put up a brick building" ejaculated Mr. McCarty; "Why, if I can get up as good a one as the old one, I'll be doing well. Sure, I haven't the money to put up a brick building"

"Well, Mr. McCarty," replied Mr. Grieves, "you must put up a brick building, as the one I'm going to build will be brick, and I want the buildings from Waverly down to Brannen's or Coy's to be uniform in size and style. If you need any help, just come to me and I'll give you all you want, and will not charge you a cent for interest."

"Well" said Mr. McCarty, "I thought what my neighbour said was very fair, and so I started a brick building; but I didn't bother Mr. Grieves or anyone else for help, for I cleared enough money during the year or so that the building was being put up to pay for it. We had no railway with the Acton and Harvey settlement in these days to draw off our trade to St. John."

Here is another illustration of what opportunities this country affords for deserving men. For many years in his early life Mr. McCarty occupied a subordinate position in Government House. Subsequently a Cabinet Minister, now a Member of the Dominion Parliamentⁱⁱ, married one of his daughters, who thus became an honored guest at Government House, and now moves there and in the best society in Canada.

The deceased was twice married and leaves a widow, the widow of the late Archibald Sterling, M.P.P. for Sunbury, a son and two daughters, one of whom is the wife of P.A. Landry, Esq., M.P.

The funeral took place this morning at 10 o'clock, and was numerously attended by all classes and creeds in the community. The remains were taken to St. Dunstan's church where a requiem mass was

(cont'd)

Timothy McCarty — an immigrant's story (cont'd)

celebrated by the Rev. Father Chatilion. The interment was in the Cemetery at the Hermitage.

The procession reached Scully's corner to The Capital Office corner. St. Dunstan's was crowded with people of every denomination, among those present being Sir John Allen.ⁱⁱⁱ

The service was according to the full ritual for the dead, the altar cloth and massive candles thereon being draped in black, and the altar and coffin being ablaze with lighted candles. A number of acolytes assisted the celebrant, who sang the service in a clear, resonant, tuneful tenor

voice, this aided by the excellent music of the choir, the beautiful representations of our Saviour, the blessed Virgin, and numerous saints, the incense ascending to the heavens, and other accessories, had an exceedingly impressive effect on the whole of the vast congregation.

Mr. J.D. Hanlon was the undertaker, and performed his important duties with much decorum.

As the cortege left the church, the solemn strains of the Dead March in "Saul" pealed from the organ, under the sympathetic touch of Miss O'Connor. The casket was a very handsome one of rosewood, the

top being covered with several exquisite floral crosses. Mr. John McCarty, the deceased's son, Hon. P.A. Landry, and Mrs. McCarty's male relatives, were the principal mourners.

Timothy McCarty did well with his grocery business. When he died he left an estate worth \$75,000. His family was able to live quite comfortably as a result. A religious man, \$2000 of it went to St Dunstan's charities.^{iv}

For a man who could barely afford a cup of tea when he came to Fredericton, he did quite well!



i. John Francis Maguire, MP, *The Irish in America*, New York, D & J Sadler & Company 1968 .

ii. Pierre Amand Landry was born on 1 May 1846 in Memramcook, the son of Amand Landry and Pélagie Caissie.

iii. Sir John Archibald Allen was a lawyer, judge and politician.

iv. Saint John Globe, 8 Aug 1889.

The Global Irish Community

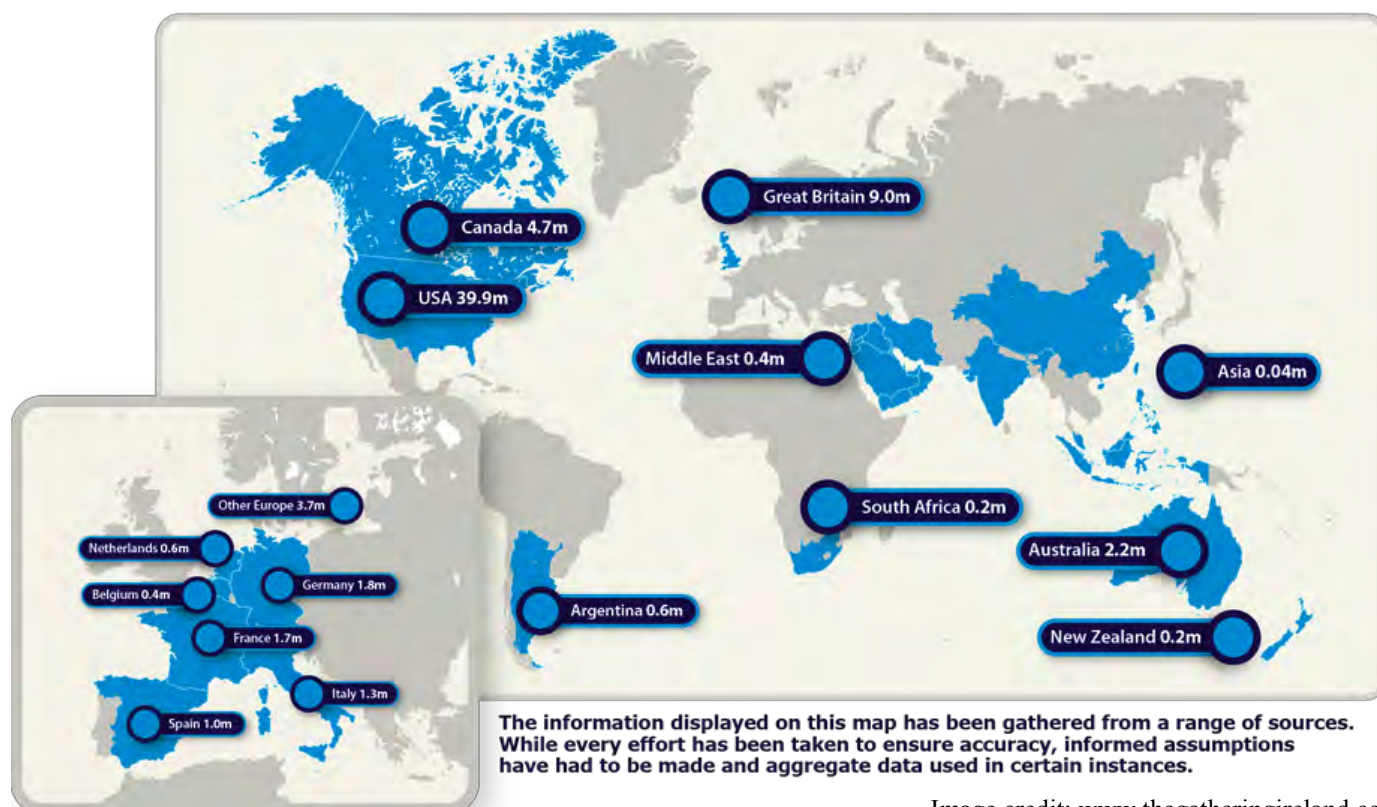


Image credit: www.thegatheringireland.com



By Frances Connell

This coming summer there will be a celebration of the beginnings of Saints Peter and Paul Parish in Bartibogue. The event will take place from July 12-14 at the parish grounds on the location of the old parish church. It was built in 1820, and dismantled in 1853 when the present church was built. The larger church was built to accommodate the large influx of Irish immigrants arriving at that time. It is known to be at least the third edifice built on that historic location.

The church, built on Moody Point, is named after an early settler, John Moody, who arrived in 1775. For centuries before his arrival, the Mi'kmaq people occupied the region. The first recorded resident was a Mi'kmaq named Bart la Bogue. The Bartibogue River, which runs into the main Miramichi River here, is named after him.

The region we all refer to as the 'Miramichi' is applied generally to the area along the Gulf of St Lawrence drained by the Miramichi River and its many branches and tributaries. As well the river system, the term also refers to the Valley, the Bay, and the people who live there.

The Mi'kmaq people were joined in Bartibogue by fleeing Acadians after the 1755 deportation as well as Scots who began arriving in the area in the 1760's. Some were disbanded British soldiers of the American revolutionary war who had been given land grants along the river as a reward for their service.

The Irish would then follow. Suffering great oppression in their

homeland, poverty and substandard living conditions, the Irish began boarding returning timber ships bound for New Brunswick ports. Ships carrying lumber to Britain from Miramichi in the heyday of the shipbuilding industry used the poor suffering Irish as ballast on their return voyage across the Atlantic in the most deplorable conditions imaginable.

Hundreds of these pre-famine Irish poured into Miramichi and settled in the Bartibogue region. Since all of the good farming land along the main river was now occupied by the Scottish settlers, the Irish were relegated to the poor lands in the wilderness, known as the 'backwoods', the 'back lots', the Gum Road, Upper Bartibogue and Little Bartibogue. Here they attempted to carve out a living for themselves in the most inhospitable environment and under the most severe and difficult conditions imaginable. There were many heroic stories.

Born in the parish of Bannogue, County Limerick, Mary Neville's story is not uncommon. In the summer of 1825, her father John Neville drowned while logging on the Bartibogue River. Only three months later, tragedy struck again when this ten year old girl lost her mother and three sisters in the Miramichi Fire. She later married Thomas Sheehan and raised a family on the Upper Bartibogue. At her death in 1889, she was buried beside her father in the old Bartibogue churchyard.

The earliest known Irish settler in Bartibogue was Martin Lyons from Waterford, Ireland who was a sailor on a British merchant marine vessel. The story is that he jumped ship in Halifax, arrived in Miramichi in 1762, travelling a good part of the journey by himself in a dug-out canoe. Six of his grandchildren died in the Miramichi Fire of 1825. They were the children of John Lyons and Suzanne Savoie.

There are many Irish names which appear in the Bartibogue parish Register: Ahern, Burke, Barry, Boyle, Burchill, Brennan, Coady, Cahill, Connell, Coughlan, Carroll, Corcoran, Creamer, Clarkin, Casey, Crowley, Driscoll, Donovan, Doyle, Donaher, Duffin, Doherty, Delaney, Daley, Egan, Fahey, Fox, Flanagan, Fallen, Farrell, Flaherty, Foran, Glidden, Grattan, Hickey, Hall, Lloyd, Lyons, Kenna, Kelly, Kane, Keoughan, Murphy, Morman, Meaghan, Maher, Morris, Mahoney, McMahon, McAlpine, McLaughlan, Nugent, Nowlan, O'Leary, O'Hearn, O'Brien, Power, Toohey, Tubbert O'Keefe, Sheehan, Savage, Sullivan, Scully, Ryan, Quigley, Walsh, Whalen and Wade.

The first Irish burial in the register is that of Martin Pitt. "On the 7th day of July, 1802 there has been buried in the Bartibogue churchyard, Martin Pitt bachelor Irishman deceased July 5th, after having received the sacraments and aged 28".

The oldest Irish headstone in the cemetery reads as follows: "Here lies

(cont'd)

Our Irish beginnings — (cont'd)

the body of James Walsh who departed this life on December 27th, 1812, age 33, leaving a wife and 12 children to lament his loss”.

One of the most exotic names in the cemetery is that of ‘Tabret’ or ‘Tubbert’: In memory of Magdalen Tubbert who departed this life 1807, age 41, leaving a consort and seven children to bemoan their loss.” Another monument of the same name states: “In memory of Matthew Tubbert, died February 1869, age 87; his wife Brigid Tubbert died April, 1862, age 93; natives of Wexford, Ireland.”

The priest Fr. Joyer distinguished between the two groups now comprising his parish when he remarked, “the said burial was made in the presence of William Casson, Irishman, and John Malcolm, Scotsman, who have both subscribed with us.”

During the late 1770’s and early 1800’s, the Maritimes were under the ecclesiastical direction of the Bishops of Quebec. Itinerant French missionaries came and went from their mission stations along the coast. With the sizeable number of Scottish Catholics and the growing influx of Irish Catholic settlers, Quebec Bishop Plessis saw the need of a resident English speaking priest for the Miramichi area.

His prayers were answered with the arrival of Fr. Charles Ffrench in July 1813. One of five children born into an Anglican family in Galway in 1775, his father was mayor and Protestant Warden of Galway and his mother was Ann Ireland, the daughter of a Church of Ireland notable, whose roots were in the province of Connacht.

Young Charles, and his brother Edmond, converted to the

Catholic faith and began their seminary studies in Lisbon, Portugal. Both were ordained there in December, 1799. After some years teaching in Dublin, Fr. Charles Ffrench set sail on 15 May, 1812 for the British North America. On 2 Jul 1813 he received his instructions from Quebec’s Bishop Plessis. His main efforts were focused on the Miramichi district and its six stations, namely: Tabusintac, Saint Bernard’s at Neguac, Saint Anne’s at Burnt Church, Saint Peters at Bartibogue, Malcolm’s Chapel (now St Patrick’s) in Nelson, and Saint Lawrence in Bay of Winds (now Bay du Vin). He was based in Bartibogue.

“The Catholic population which consisted of Acadians, Irish, Mi’kmaq and Scots, was ... dispersed along the waterways and bays, beside such roads as existed, and in isolated hamlets in the outback. At Bartibogue, the designated seat of the mission, the presbytery was virtually in ruins, scarcely adequate for shelter in summer, and completely uninhabitable in winter. Despite the priest’s pleas and exhortations to make repairs, the congregation had so far responded only with promises. The other stations were in even more desperate straits. Even so, Fr. Ffrench set out with a will and, within three years, and despite the harsh climate under which he suffered, and the numerous obstacles thrown up by parishioners, he transformed the mission.”¹

He was replaced, after three years, by Father Thomas Cooke, a son of an Irish father and a French-Canadian mother. He served the area from 1818-1823.

A notable pastor in Bartibogue was Father William Dollard who arrived in Miramichi on Sep-

tember 25, 1823. He was born at Ballytarina, County Kilkenny on November 29, 1789. After hearing a request from Bishop Plessis in Quebec to the Bishop of Kilkenny seeking Irish and English speaking candidates to the priesthood to come to the New World, he came and studied at the seminary in Quebec. He travelled the length and breadth of the Miramichi ministering to the people in the small scattered communities along the river. In 1842, the province of New Brunswick became a diocese, and William Dollard as its first bishop. He died on August 29, 1951 in Fredericton and his buried there.

The highly esteemed priest Fr. William Morrissey came to Bartibogue in 1877. He was born in Halifax on July 16, 1841, the only child of Timothy Morrissey of Queens County, Ireland and Eliza Brennan of County Carlow, Ireland. Among all the great priests of Miramichi, he was the one most loved and respected by all.

At his death, March 30, 1908, the Chatham newspaper, *The World* noted: “Father Morrissey was a saintly man. He lived with only one thought or purpose – to do good and promote the happiness of his fellows. He was everybody’s servant. His time, talents and goods were at the disposal of anyone who wanted them. White man or native, male or female, Christian or heathen, Catholic or Protestant – all were welcome to his services at all times. There is none like him.”

This summer, on the 200th anniversary of the arrival of Fr Charles Ffrench, the first resident English speaking priest, not only of Bartibogue but of the whole

(cont'd)

1. Lawrence A Desmond and Donna M Norell, “The Case for Fr Charles Dominic Ffrench (1775-1851”, *The Catholic Historical Review*, 92.1 (2006) 139-142.

Our Irish beginnings — (cont'd)

Miramichi region, we pause, remember and reflect upon the great men of holiness and learning who came before us, the great women and men who came and battled the elements, cleared the forests, tilled the land and struggled for food and shelter and held on and followed, with great commitment, the faith of our ancestors so that we could enjoy the good and comfortable lives we live today.

The celebration is being

called "Our Beginnings: Celebrating 225 years of religious and cultural heritage". On Friday, July 13th there will be an opening mass at 7PM. Saturday includes a full day of events, including a breakfast, children's events, a genealogical and historical memorabilia display, live entertainment, a supper, and a play written and directed by Esther Mahoney entitled "We are Here to Stay" – which will also be per-

formed on Sunday evening. On Sunday at dawn (6AM) there will be a Mi'kmaq Sunrise Ceremony at Moody's Point and mass at 10:30 AM. For more information on the celebration and the various events, contact Esther Mahoney at 773-3538 (email bmahoney@xplornet.com) or Barb McDougall at 773-5633.



Down on Moody's Point

The whisper of the wind is still heard in the tall pines,
The sparkling blue river keeps flowing on out to the Atlantic;

The old graveyard holds the stories of long ago.

Sheldrake Island looms on the distant horizon

like a mirage suspended out over the Bay.

In the evening the blue herons, sandpipers, ducks and geese
fly inland to the mudflats, their wings skimming the surface
and calling out to one another as they go.

Here, facing east, is the best place to see the sun rise.

Here is peace and stillness, the memories of another time.

Here, the two rivers, the Little Bartibogue and the Big Bartibogue
join to form a bay over a mile in length

before their waters empty into the main Miramichi River.

On this land, our land, we hear the voices of our past,
our ancestors, our people.

We see and we hear, and we are grateful.

- Frances Connell, Miramichi



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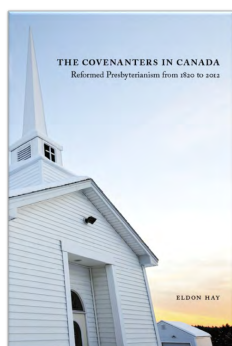
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From the Book Shelf

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.



The Covenanters in Canada: Reformed Presbyterianism from 1820 to 2012

By Eldon Hay

424 pages

ISBN-10: 0773541004

ISBN-13: 978-0773541009

A comprehensive study of a minority religious movement, The Covenanters in Canada is an insightful perspective

on the evolving relationship between small religious movements and the majority culture.

A group of religious and political dissenters who opposed the interference by the Stuart kings in the affairs of the Presbyterian Church of Scotland, the Covenanter movement was small, but had deep roots worthy of attention and respect.

Tracing the theological and historical significance of the movement in Scotland, Ireland, and the United States, Hay outlines the trials, tribulations, and triumphs of Covenanter missionaries in the Maritimes, Upper and Lower Canada, and the West.

The Claddagh: Stories from the Water's Edge

128 Pages

ISBN-10: 1845887700

ISBN-13: 978-1845887704

Published by The History

Press, Dublin, *The Clad-*

dagh is a unique study of

the historical and contemporary aspects of life in

the Claddagh from the perspective of the people who

live there. The book is a combination of interviews and oral history, combined with professional photography, to produce a stunning visual record of one of

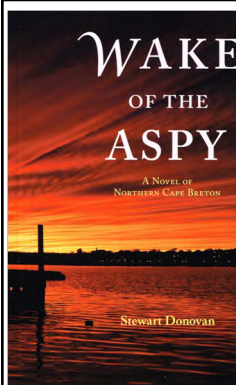
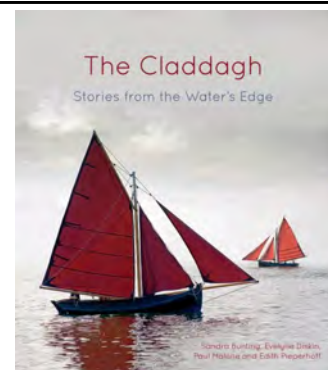
Ireland's most historic areas. It was co-authored by Sandra Bunting (now living in Montreal), Evelyne

Diskin, Edith Pieperhoff and Paul Malone. Copies

are available at Charlie Byrne's Bookshop, Galway,

or from www.thehistorypress.ie

Published March 2013



Wake of the Aspy

by Stewart Donovan

192 pages

ISBN-13: 978-1-926908-16-8

Teeming with life and remembrance, Wake of the Aspy is a novel of family, passion, and the beauty of memory's heart. The coastal steamer, Aspy, connected northern Cape Breton to the world. It was a lifeline, an escape route, and a threat to the old ways. Rooted in a woman's hard won

independence, Stewart Donovan's terrific, often hilarious storytelling—the sounds and rhythm and acid wit of daily life—faces with vitality the local life and its encounters with government and a tourism future. Despite expropriations, war, cutbacks and social injustice aimed at driving them out, these are survivors you still might be lucky enough to meet “Down North”.

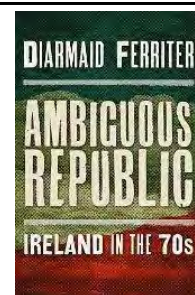
Ambiguous Republic: Ireland in the 1970s

By Diarmaid Ferriter

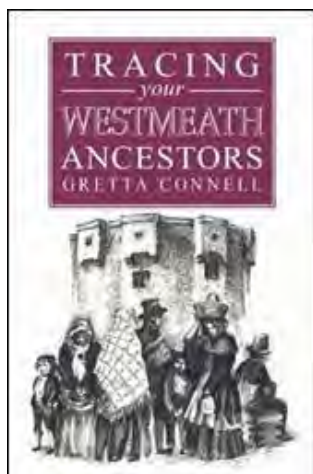
ISBN-10: 9781781250242

ISBN-13: 978-1781250242

An impeccably researched and absorbing account of one of the most important periods of transition since independence. The archival breadth of the book, and its scrupulous methodology, are lessons in how to tackle often opaque sources to produce a narrative that is both compelling and trustworthy. Ambiguous Republic considers the widespread social, cultural, economic and political upheavals of the decade, a decade when Ireland joined the EEC; when for the first time a majority of the population lived in urban areas; when economic challenges abounded; which saw too an increasingly visible feminist moment, and institutions including the Church began to be subjected to criticism.



From the Book Shelf (cont'd)



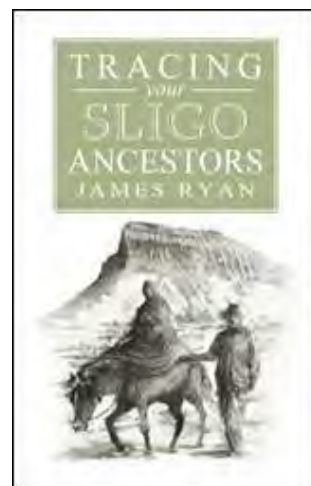
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Tracing you Sligo Ancestors—James G. Ryan

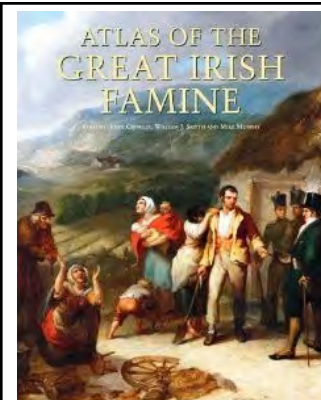
296 pages

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The two newest additions in the series of County Guides by Flyleaf Press are now available. They show how to access the records available for family history research in Sligo and Westmeath, and how they can be best used. Each provides background information on how the records for the county were compiled; what information is contained; and on which categories of people. It also provides background on the social history of the counties and how this history has affected the keeping and survival of records.



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Atlas of the Great Irish Famine

John Crowley (Ed.), William J. Smyth (Ed.), Mike Murphy (Ed.)

710 Pages

ISBN-10: 0814771483

ISBN-13: 978-0814771488

With contributions from a wide range of scholars who are experts in their fields - from the arts, folk-

lore, geography, history, archaeology, Irish and English languages and literatures, this atlas comprises over fifty individual chapters and case studies will provide readers with a broad range of perspectives and relevant insights into this tragic event.

By exploring a number of themes from a reconstruction of pre-Famine Ireland onwards to an exploration of present-day modes of remembering; by the use of over 150 highly original computer generated parish maps of population decline, social transformation and other key themes between the census years 1841 and 1851: and through the use of poetry, contemporary paintings and accounts, illustrations and modern photography, what this atlas seeks to achieve is a greater understanding of the event and its impact and legacy.

Secrets of the Irish Landscape

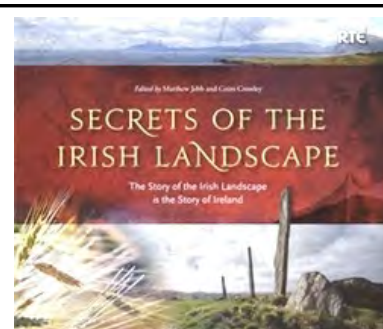
Matthew Jebb with Colm Crowley

244 Pages

ISBN: 978-1782050100

Following on the heels of the RTE documentary by the same name, this book examines many little understood aspects of the Irish Landscape from the last Ice Age until now. Historians, archaeologists, biologists and earth scientists each bring their unique take on how the Irish landscape and the life it supports have been crafted by natural and human events. Some of the great enigmas of the past are now being unravelled, and this book gives a fascinating and fresh glimpse of how Ireland's unique and stunning ecosystem has evolved.

The latest scientific theories, techniques and methods are used to bring readers up-to-date on each of these remarkable stories. Unravelling this history, as revealed through the chapters of this book, uses a wide array of evidence and clues, some ingenious; to build an amazing history that is part of Ireland's pasts.



Saint John turns out in green for a whole week of St. Patrick's day celebrations

By Terry Mullin

Saint John residents and the Irish Canadian Cultural Association, Saint John Chapter, have had a long rich history of celebrating the feast of St. Patrick, patron saint of Ireland. In fact our residents celebrate not just on March 17th but for the entire week.

And so it was again in 2013 as folks gathered for the opening of the week's activities. We began on Friday, March 8th with the raising of the tri-colour in front of City Hall by Ms. Marijke, President ICCA, Saint John Branch, Eileen Gauthier and Councillor Bill Farren on behalf of the city. Other local residents and ICCA members were in attendance to join Helena and Stuart Hook in singing the Irish National Anthem - in Gaelic of course.

On Saturday, March 9th, many ICCA members and their guests sat down to a scrumptious buffet for their annual dinner. Soda bread, roast lamb, salmon, corned beef and cabbage along with a variety of styles of potatoes (as per Irish custom) were among the many choices for dinner. This was followed by a dessert buffet that would tempt even the strongest of those who had given up sweets for lent. The meal was surpassed only by the fine music and entertainment provided by Comhaltas throughout the festivities.

Alexandre Banks, an up and coming young member of the group played a number of pieces

on a very special fiddle which tugged at the strings of many a heart in the room. This fiddle was donated by the town of Innishowen in Ireland and is awarded annually to a promising young fiddler (aged 13 – 21) of traditional music in the province of NB - up to age 21. Alexandre's exemplary talent and enthusiasm resulted in his being named the keeper of the fiddle this year. Alexandre also entertained us with a dance for which he has been well known from a very young age. Another soloist, Cynthia Cudmore brought a tear to the eye with her artistic flair and meaningful renditions on the harp.

Our guest speaker, Mr. Pat Darrah, Executive Director of the *Saint John Construction Association*, delivered a very heartfelt and meaningful history of our Irish roots, our contributions to the city, province and community. He implored us to continue to promote and foster our Irish ancestry. He made a plea for the restoration and development of Partridge Island as a rightful historic site and graveyard for many of our ancestors.

Katherine Coughlin was the most appropriate selection to be our honorary chairperson of the week's events as she has contributed so much time and effort to the branch. Paddy and Agnes Addison were honoured for

lifetime commitment to the promotion of Irish culture.

On Sunday March 10th, many turned out for the Eumenical services at the Celtic cross in St. Patrick's Square. (See next page)

During the week, members of the Irish Canadian Cultural Association delivered cakes to senior's nursing and special care homes. An Irish song or lullaby was sung by many as they donned their green and waved a shillelagh or two for St. Patrick. "Danny Boy" was a popular tune amongst many during the week.

The Annual St Patrick's Society Dinner was held on Saturday, March 16th. Mr. Robin Adair took the helm as the new president of the society. It was a well attended evening with many a song and good cheer all around. The St. Patrick's Society, formed in 1819, is a men-only group.

The culmination of a week of activities included mass at the Cathedral of the Immaculate Conception, Waterloo St on March 17th. Celebrated by Fr. Doug McNeil, it was followed by an invitation to all attending mass to join him for lunch. Some of the best Irish stew and soda bread in all of Saint John was served that very afternoon in the bishop's palace. Rumour has it that Father Doug made the stew.

Family Day then began in the Market Square atrium which went from 2:00 pm – 4:00pm. Hundreds of people gathered to hear great Irish music by Comhaltas. The children

particularly enjoyed the Balloon artist, Masa Kikuchi and story teller, Antoinette Sutton. Of course the face painting was every bit as enjoyed as Bernie the Clown. Squeals of laughter and delight or amazement could be heard as he performed his magical acts.

Soda bread, a little taste of Ireland, made by a number of ICCA members, was served up with various homemade jams, by Terry Mullin and Gerri Martin, to all those in attendance throughout the afternoon.

At 3:00 pm, everyone lined up to receive a great slice of an Irish cake served up by Mary May and Mary Quinn.



Mary May, Gerri Martin,
Terry Mullin

Our thanks go out to Helena Hook, Eileen Gauthier and Eileen Smith for all the work they put in to the family day activities.

Special thanks to the many behind the scenes – the volunteers who made our St. Patrick's week celebrations a resounding success.



Annual Ecumenical Service honours Partridge Island famine victims

By Terry Mullin



The sun shone brightly upon the Celtic cross at St. Patrick's Square, Prince William St. in Saint John on March 9 as citizens gathered for the annual Ecumenical Service.

Flags of the 4 provinces of Ireland blew in the light breeze alongside the Maple Leaf, Province of New Brunswick and City of Saint John flags. Prominently displayed also was the Tri-Colour and the Harp, Ireland's logo.

The sunny warm day encouraged citizens to come out to remember and to pay tribute to the many thousands of Irish immigrants who perished en route to the new land or on Partridge Island during the great potato famine and to the many Irish citizens who built this city and province.

Representatives from various levels of government spoke to the significance of Partridge Island as well as the contribution of the Irish to the building of our city. Each in turn laid a wreath to commemorate the sorrowful sacrifices made and the hardships incurred by our forefathers.

These included Mr. Rodney Weston, MP, Government of Canada; Mr. Carl Killen, MLA, province of New Brunswick; and Mr. Bill Farren, Councillor, City of Saint John. Also laying wreaths were Mr. Ron Adair, President, St. Patrick's Society; Ms. Marijke Blok, President, Irish Cana-

dian Cultural Association, Saint John Chapter; Stuart Hook, Comhaltas, Saint John Branch; and Mary May on behalf of the Provincial body of the ICCA. Father Doug

McNeil led the participants in prayer and reflection while Allison Cran accompanied the laying of the wreaths with the tin whistle and a number of renditions of Irish music.

Ten year old Alexandra Sullivan, daughter of Colleen and Gary Sullivan laid a wreath on behalf of the many young children who perished on Partridge Island. She reverently paused and said a small prayer for all the young children who either never made it, or were not allowed to cross the harbour from the island to the mainland, known as the city of Saint John. She was followed by her brother, Connor, and other young children placing shamrocks at the foot of the cross.



10-yr old Alexandra Sullivan laid a wreath and paid her respects

The Celtic cross in St. Patrick's Square is a smaller replica of the one

erected on Partridge Island.

During the famine, some 30,000 immigrants were processed by the island's visiting and resident physicians, with 3500+ dying at Partridge Island and the adjacent city of Saint John. During the 1890s there were over 78,000 immigrants per season being processed by the resident physician, but there were few deaths.

A memorial to the Irish immigrants of the mid-1840s was set up on the island in the 1890s but by World War One it had deteriorated. In 1926 the Saint John City Cornet Band approached Saint John contractor George McArthur who agreed to lead a campaign to build a suitable monument. The Celtic cross memorial to the Irish dead of 1847 was dedicated in 1927. This was restored and rededicated in 1985.

In the early and mid-1980s the Saint John Jewish Community, the Loyal Orange Lodge, the Partridge Island Research Project, and the Partridge Island & Harbour Heritage Inc., erected memorials to the Jewish immigrants buried in one of the six island graveyards, as well as a monument to all of the Irish dead from 1830 to the 1920s.

People from near and far wish to visit the site to find their ancestors, to do research or to enjoy the ambience of this Canadian National Historic Park. It is the fervent hope that the various levels of government along with the ICCA, St. Patrick's Society and other interested groups or individuals will work together to make Partridge Island accessible and take its rightful historical place in Canada. Will the island be recognized and honoured for its contribution to Canadian history through development and perhaps controlled public access?



The joy of sets:

Irish set dancing—rediscovered

By Elizabeth MacDonald

“The first sets that I ever danced I was fifteen. I danced on the stone road in the village of Ardgroom. There were certain houses where they would dance every night of the week.” - Katie McCarthy, recalling her youth in 1920’s Co. Cork.¹

For many like Katie McCarthy, traditional music and square set dances defined the social life of rural Ireland. Whether for weddings or wakes, on feast days or Saturday nights, at crossroads or in white-washed cottages, generations of Irish danced “the sets.”

Introduced to Ireland in the early 19th century, set dancing thrived despite the pressures of emigration, urbanization, politics, even religion, until the 1950s. And there it fell dormant, until the 1980s when the efforts of an initial few to preserve the old sets took root and blossomed into the international phenomenon. Today, the sets are danced all over the world, from Japan to Nova Scotia, by Irish and non-Irish alike, a testament to culture’s ability to survive, adapt and thrive.

French roots with an Irish flavour

Set dancing evolved from the French quadrilles, a dance style that found its way to England, Ireland, and Scotland at the end of the Napoleonic Wars. Danced in square formations of four couples, the highly social quadrilles combined footwork and intricate patterns to create what was, in essence, the dance rage of the 1800’s. (In fact, modern American square dance traces its roots to the quadrille, as do the traditional square sets of Atlantic Canada.)

First introduced to the Irish upper classes, “the sets” gradually moved from the homes of the gentry to the cottages of the countryside. Here they flourished. Communities developed their own sets and distinc-

tive local dance styles emerged, often featuring a gentle percussive footwork known as “battering.”

As the late Dan Furey, renowned traditional step and set dancer from Co. Clare, recalled, “We danced the sets at home every week. Any time visitors came, or Yanks came, or anyone was going away – we called them American wakes – we danced the sets.”²

Other times, dancers and musicians would gather at the crossroads or set up a wooden platform in a nearby field or village square. If no musicians were available, people improvised by singing or lilting the dance tunes, a style referred to as *puss* or *gob music*.³



Set dancing at the crossroads, Knockmonlea, Youghal, Co Cork, 1910
-Credit: Horgan Brothers

Politics, Money & Religion

Times were changing, and set dancing - like traditional music and the Irish language – fell into decline. While immigration and the pressures of modernization certainly played a part, set dancing’s most formidable opponents were institutional.

The Gaelic League, founded in 1898 to “re-create a separate cultural Irish nation,” took it upon itself to rid Ireland of all English influences in language, music, dress and sports. In its enthusiasm to rediscover, even redefine, Irish culture, the League banned all the old-style dances – quadrille, round, and country styles

– because of their allegedly foreign origins.⁴

Catholic and Protestant clergy alike considered dancing immoral and its so-called foreign influences a threat to traditional Irish standards of honour and modesty. Stories abound of parish priests trolling country lanes on Saturday nights, breaking up gatherings of dancers and musicians, or reading miscreant parishioners “out from the altar” the next morning at Mass.

Perhaps the greatest blow to set dancing, however, came with the passage of the Public Dance Halls Act of 1935, which confined the holding of dances to halls licensed for the purpose. Now, police could freely raid and shut down house dances.

Soon, new dancehalls around Ireland resonated to the sounds of modern tunes, with the foxtrot and jive replacing *The Lancers*. Everywhere, that is, except in the small but fiercely traditional communities like west Clare, west Cork and Sliabh Luachra.

Revival and survival: A new generation discovers set dancing

Traditional music and dance might well have faded altogether, had it not been for the efforts of organizations like *Comhaltas Ceoltóirí Éireann* (CCE). Formed in 1951, CCE made it its mission to reintroduce traditional culture to the broader Irish community, celebrating what others were dismissing as quaint, even archaic.

By the 1970s, years of classes, workshops, concerts and *ceilithe* work of the CCE and similar organizations, finally bore fruit. An Irish music renaissance was under way, and a new generation of Irish and non-Irish alike were embracing the old sounds and steps. (cont’d)

The joy of sets: (cont'd)

For those not inclined to pick up an instrument but yet not content to sit still, set dancing – with its ease and informality – offered access to this burgeoning trad music scene.⁵ As interest in the old sets re-kindled, demand for set dance instruction grew.

So, a new generation of dancing masters emerged, dedicated to collecting and sharing the old dances. Classes sprung up seemingly everywhere and the appetite for weekend workshops and set dance ceilis grew. Thanks to instructional booklets and



Dancing at the Old Triangle, Halifax,
Credit: Melinda Gossard

videos, new fans - whether in Dublin or New York - could dance the local sets of rural Ireland.

Today, Irish set dancers from around the world continue to converge on Ireland every summer. Leading instructors like Pat Murphy and Padraig McEneaney travel the world, while far-flung dancers stay linked, thanks to the popular Set Dancing News magazine and website (setdancingnews.net), and social media.

And for the past 20 years, the *Scaip na Cleiti* dancers (setdancingns.com) in Halifax and the *Laban Rua* dancers in Charlotte-town have shared the joy of sets with enthusiasts from across the Maritimes and beyond.

What accounts for the widespread appeal of these old dances? For Pat Murphy, author of set dance texts *Toss the Feathers*, *The Flowing Tide* and *Apples in Winter*, it's the combination of great music and good company. "Set dancing appeals to so many people because the music to

which we dance is wonderfully infectious and rhythmic, full of feeling and fun," he says. "The dances are generally quite easy to learn and there's always a place for everyone, no matter what their level of skill."

"Ultimately, it's the camaraderie and fun of set dancing that brings people back and helps form lasting friendships," adds Pat. Just as it has for generations, "dancing the sets lets you put your worries aside for awhile. 🍀"

A professional dancer and teacher, Elizabeth MacDonald introduced Irish set dancing to Nova Scotia in 1992. She teaches regular set and sean-nos (old style) step classes in Halifax. Elizabeth also conducts workshops, calls Ceilis and collects traditional Maritime social dances.

This article is adapted and updated by the author from an earlier version which appeared in Celtic Life, May/June 2003

1. Lynch, Larry, *Set Dances of Ireland, Tradition and Evolution*, 1989, Seadna Books, San Francisco in collaboration with Dal gCais Publications, Miltown Malbay, Co. Clare, Ireland., page 147
2. Lynch, *Ibid*, page 99
3. Hammond, William, *Call the Set, No. 2*, 1990, Cork Folk Publications, Ballinglough, Cork., page 8
4. Murphy, Pat, *Toss the Feathers*, 1995, Mercier Press, Dublin, page 32
5. Brennan, Helen, *The Story of Irish Dance*, 1999, Brandon (Mount Eagle Publications Ltd.), Dingle, Co. Kerry, page 159

Discover Irish set dancing with Pat Murphy

Join in the fun! Let Irish dance master Pat Murphy of Dublin, Ireland show you how at our weekend-long workshop in Halifax, **September 6 – 8, 2013**. No prior experience required – just a desire to have fun! Find out more by contacting Elizabeth MacDonald at setdancingns@yahoo.ca.

Sean-nos sensation Brian Cunningham headlines Re-Jigged 2013

Every October, downtown Dartmouth, NS, comes alive with the sights, sounds and steps of **Re-Jigged: A Celebration of New Celtic Music & Dance** – Atlantic Canada's first and only "new trad" festival.

The fourth annual event, scheduled for **Saturday, October 26**, features workshops in music, dance and language; a gala concert; and ever-popular *Late-Night Ceili*.

Re-Jigged is delighted to welcome back Connemara's Brian Cunningham. One of the most exciting *sean-nos* step dancers on the world scene right now, Brian's currently touring the US with his own show, *Atlantic Steps*. He returns to Re-Jigged to teach and perform – and you won't want to miss him!

To learn more about Re-Jigged, check out the website (rejiggedfestival.com), follow on Facebook and Twitter, or contact Elizabeth MacDonald at setdancingns@yahoo.ca.

The Gathering—Ireland 2013 — a logic puzzle

by Marilyn Driscoll

Four strangers meet in a bar at Heathrow airport and discover they are all headed to Ireland, enticed by the wonderful year-long events of Ireland's Gathering 2013. They find they are each travelling by a different airline and each has one particular attraction on their agenda that they want to see. Using the clues below can you determine which person is flying by which airline, what time they arrive at their airport, and which attraction they are particularly interested in seeing?

1. The person who arrived at 0700 didn't have the Giant's Causeway or Blarney Castle on their agenda.
2. The person whose last name is Ryan was flying KLM.
3. The person who was going to the Giant's Causeway didn't fly British Airways and is not the Donovan.
4. The last name of the person who is going to the Walls of Derry is Ford.
5. The person who is going to the Giant's Causeway arrives earlier than the person who is flying Ryanair.
6. The person who is going to Newgrange is not named Donovan or Murray.
7. Either the person who arrived at 0610 or the person who arrived at 0720 is named Ford.
8. The person who is going to Newgrange arrives later than the one who will see the Walls of Derry.
9. Of the person who is flying KLM and the person who is flying Aer Lingus, one is going to Newgrange and the other arrived at 0640.

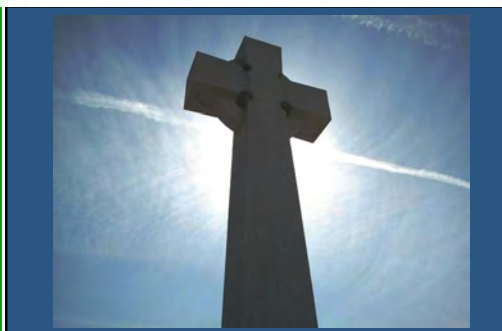
Think you've got this one? Well, if you're really patient, you can check your answers in our December 2013 issue of The Shamrock Leaf, or visit our website at <http://www.newirelandnb.ca> to find out now.

Answers to last issue's logic puzzle: College Daze

Four students from the same small town in County Kerry have run into each other at Trinity College in Dublin. While getting together over a coffee to reminisce about their home town they discover they are all taking Irish literature and are all currently writing essays, each on a different famous Irish author.

From the clues given in the December 2012 issue — did you figure out who is writing about which author, what clubs each belongs to and what year of study they are each in? Check your answer here:

Year of Study	First Name	Essay Subject	Club
1st year	Aidan	Joyce	Philosophical
2nd year	Liam	Synge	Historical
3rd year	Anna	Beckett	Players
4th year	Máirín	Wilde	Trinity FM



Irish Blessing

May love and laughter light your days
and warm your heart and home,
May good and faithful friends be yours
wherever you may roam,
May peace and plenty bless your world with joy that long endures,
May all life's passing seasons bring the best to you and yours.

Bits and Pieces

By Linda Evans

In today's technical world it seems difficult to believe that some areas in Ireland are still 'powerless'. Only three years ago residents of Downhill, a coastal community on Northern Ireland's northern coast, were finally able to get electricity to their homes! John McCarter, a pensioner who couldn't afford the hook up three years ago, finally went on the grid for the first time recently. He thought it 'marvelous'. He never minded not having electricity during the summer, but had found the winters long without it.

♣♣♣

Genealogists researching their Irish ancestors may be interested in a new free on-line genealogy magazine entitled *Irish Lives Remembered* at www.irishlivesremembered.com. The free monthly digital resource is dedicated to tracing Irish ancestors globally. The magazine is easily read by simply 'flipping pages' and there are interactive links as well. ♣♣♣

Hemochromatosis is a condition which causes your body to absorb too much iron and this excess iron can poison your liver, heart and pancreas. The disease is difficult to diagnose and is inherited and is particularly common in the Celtic people family. The disease manifests itself in mid-life and is a condition that we should all be aware of. The excess iron levels can be reduced simply by letting blood regularly. Check it out and know the symptoms. ♣♣♣

Governor Guy Carleton (Lord Dorchester), Governor of Quebec, Nova Scotia and New Brunswick, was the man who recommended the Quebec Act of 1774, thereby ensuring French religious and language rights. He was born in Strabane, County Tyrone, Ireland. ♣♣♣

The first Lieutenant-Governor (and then Governor) of New Brunswick, Thomas Carleton, who supervised the resettlement of Loyalists in the province was the youngest brother of Guy Carleton. Mount Carleton in Mount Carleton Provincial Park is named after him. ♣♣♣

Plans for a Peace Building and Resolution Centre to be built on the site of the demolished Maze prison in Lisburn, Northern Ireland have been approved. It was a controversial decision as some felt it could become a republican shrine but fears were abated when it was shown that it would not only be a symbol of peace but also a place where others could learn that peace is possible after any conflict. Renowned architect Daniel Libeskind, who was involved in the memorial for New York's Ground Zero, is the chief architect in the proposed centre. The former prison, including its notorious hospital block, is being retained on the 350-acre site but will not be part of the new centre. ♣♣♣

The infamous rebel Louis Riel, accused of treason in Manitoba, was a descendant of Jack Reilly, a native of County Limerick whose name was changed to "Jean Baptiste Riel" when he married in Quebec. After the North-West rebellion, Louis Riel was represented and defended by Charles Fitzpatrick, a Quebec Irishman who went on to be the Chief Justice of Canada and Lieutenant-Governor of Quebec. ♣♣♣

Former Premier Frank McKenna and his wife Julie McKenna have presented a \$1 million endowment to St Thomas University in Fredericton for the Frank McKenna Centre for Communications and Public Policy which was established last November. The endowment will fund a distinguished speaker series, public policy lectures, student scholarships, symposiums, public policy forums and student research. ♣♣♣

The NB Scottish Association, upon seeing our website www.newirelandnb.ca, has been diligently working on a New Brunswick Scottish portal. Check out their website for more details – www.nbscots.com. With so many ties between the Irish and Scots, especially in Northern Ireland, this will benefit many of us who have Scots-Irish roots as well. Congratulations to our Celtic cousins and their efforts to bring Scottish NB history alive. ♣♣♣

A new free Irish on-line magazine **ISLE magazine** is available at www.islemagazine.com. The magazine features stories on life in Ireland today and should appeal to anyone interested in Irish food, destinations, fashion and crafts, chefs and much more. Belfast is featured as their destination in their last issue. ♣♣♣

And finally, hats off to Concordia University! The first university in Canada to offer a Bachelor of Arts in Irish Studies, Concordia is bringing Canadian Irish history to fruition. The university is located just a short distance to Montreal and Canada's largest historical Irish community—Griffintown, and so it is entirely appropriate that the first Irish Studies degree is granted here as well.

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

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
pjm@nb.sympatico.ca
Tel: 386-2791

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
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Please check the boxes which pertain to your membership:

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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

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