

# The Shamrock Leaf

Newsmagazine of The Irish Canadian Cultural Association of New Brunswick

## Celtic Groups Come Together in Common Cause



### Feature Story

Celtic groups join forces to gain formal recognition

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Editor: **LINDA EVANS**  
VOLUME NO. **53** – December 2012

Celtic  
Affairs  
Committee

An Coiste  
Um Ghnó  
Ceilte

## A note from the Editor



The Shamrock Leaf, in its infancy, was very much a newsletter to let members know what was going on around the province.

Now, with readers from around the world, we still bring people up to

speed on local news and events, and we also try to bring news and stories from far and wide as well. This issue certainly does that and more.

Yet, I always wonder, is it good enough? We want to hear from you. We value your opinion and input – good or bad. We would also like to hear your stories, histories and experiences. As Irish New Brunswickers, our story is rich, unique and diverse. I encourage you all to get it down on paper, before it is lost.

Over the last month, as cemetery sexton, I buried two of the Kervin brothers

in the Irishtown cemetery. Cecil and Austin were community elders – fine men who wore their ‘Irishness’ loud and proud. I have, over the years, interviewed both of them many times – and wrote down many of their stories – from their simple years growing up, to their war years, and even one story about going into the pig business with a very well-known local Judge. Sometimes I was never sure if what they told me was true – or another one of ‘those’ stories. They always had a ‘twinkle’ in their eyes and were not averse to a bit of ‘Blarney’. Yet, I feel that

they probably both had a lot more to say - and now it is lost.

So please get it down on paper – for your families – and for your descendants.

With Christmas creeping on us, and families planning to get together round the tree, remember to tell your stories, and listen carefully, ask questions. Write it down – before it is lost forever.

Nollaig Shona Dhuit!

Linda Evans  
Downtown Irishtown

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## The President's Message



I would like to start this message by thanking the Miramichi Chapter for taking the initiative over the past year to develop a stronger working relationship with Canada's Irish Festival on the Miramichi. Festival President, Veronique Arsenault, and other board members, attended our last provincial meeting, seeking our input for the event. The Chapter will continue to work with the Festival on our behalf.

Our Editors have done it again, carrying the long tradition of the Shamrock Leaf forward as a voice for

the Irish in this province. There seem to be so many important articles in this issue that I'm not sure where to begin, but I think the ongoing work of the Celtic Affairs Committee, under Chair Pat Murphy, deserves to be pointed out. Please read the feature article and know that, together with our Celtic cousins, the Scots, we hope our voice is heard and our role as a founding culture in this province receives the recognition it deserves.

I also think it is very important to mention the number of bursaries/

scholarships/awards that are presented by our chapters every year. Some go to deserving students in the chapter regions; the ICCANB gives a bursary to the Irish Studies program at St. Thomas University (and formerly to the University of NB- Saint John campus as well); while the Saint John Chapter makes an award to the Belfast Children's Vacation Project every year. This is what makes us part of our communities, and our province.

And, please note the recent changes to visas for workers from Ire-



land. Once again Canada, including New Brunswick, is seen as a place to find a new start, with the knowledge that we Irish have been here over 300 years.

- Bruce Driscoll  
ICCANB President  
bdriscn618@rogers.com



# Letters to the Editor



Dear Editor:


You may be interested to know that my mother, Ellen Fitz-Gibbon Ker was born 17 March 1872 in Stoneyford, County Kilkenny and that I hold an Irish passport although I was born in Chilliwack, BC, 27 August 1915.

The Fitz-Gibbon family originated in Florence - now in Italy- as the family Gerardhini. The family emigrated to Ireland via Normandy, England and Wales circa 1100.

My mother's father Maurice Fitz-Gibbon, was the last White Knight, a hereditary title dating from 1333 following the Battle of Halidon Hill, near Berwick-on-Tweed, Northumberland, England.

James Fitz-Gibbon, a veteran of the War of 1812 and an aide to General Brock, was a relative. He was born in Glin, on the banks of the River Shannon, and died on the grounds of Windsor Castle.

My mother's step-mother was born in Port Elgin, NB.

John William (Fitz-Gibbon) Ker Fredericton, NB 

Dear Editor:

I received a copy of the *Shamrock Leaf* and it brought back many memories for me.

My people travelled on *The Matthew* and were stranded on the Ile Rouge [PEI?] and eventually they found their way here to the Edmundston area, after

first working in sawmills in Fraserville (now Rivière-du-Loup), Quebec.

Although we are far from the rest of Irish New Brunswick, I just wanted to let you know that we have a big St. Patrick's Day celebration here every year and there are lots of Irish still here – with names like Rice, Ritchie, Lynch, Connolly, Shaw, Hart and others. I really enjoyed the magazine and wanted to let you know that.

Paul Rice   
Edmundston, NB


Dear Editor:

Imagine my surprise when I went into my doctor's office and there sitting on top of his reading materials was a shiny new copy of the *Shamrock Leaf*!

You see, I left New Brunswick almost twenty years ago because there were more nursing jobs here in Florida than home and it seemed the right career path to take at the time. I miss New Brunswick – especially in winter – I never thought I would miss snow!

The magazine brought me back home for a bit and I enjoyed reading all the news of home as well as the fact that the Irish Festival is still going strong in the Miramichi.

Keep up the good work, and thanks for bringing me back home as I read the magazine. I've only been home once since I left but hope to get back again someday.

Johanna Kelly  
Fort Myers, Florida  
(via e-mail) 

## LETTERS TO THE EDITOR should be sent 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.

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

## Tánaiste and Canadian Immigration Minister announce enhancements for working abroad visas

The Tánaiste and Minister for Foreign Affairs and Trade, Eamon Gilmore, T.D., and the Hon. Jason Kenney, M.P., Canada's Minister for Citizenship today (Thursday, October 5<sup>th</sup> 2012) announced substantial enhancements in the Ireland Canada Working Holiday Programme. The announcement will see the number of visas available for Canadian and Irish participants double to over 10,000 by 2014 and see the length of stay extended from one year to two years.

Speaking at the announcement this afternoon, the Tánaiste welcomed the new programme. *"I visited Toronto over the St Patrick's Day weekend this year to meet those participating on the programme as well as the companies seeking to hire Irish workers. At that time both Minister Kenney and I felt that the programme could be enhanced to better meet the needs of participants and perspective employers. I am delighted that as a result of that meeting in March, we were able to bring forward these changes which will benefit both our countries in the coming years."*

The Tánaiste also said that the Government is *"striving to create the economic climate that will allow emigrants to return. However, this programme is not just about short term emigration. Canada is one of the biggest investors in Ireland and Irish companies now employ 6,000 people in Canada. This new generation working holiday programme will continue to facilitate economic ties between Ireland and Canada."*

Minister Kenney is in Dublin to meet the Tánaiste and to attend the Working Abroad Expo Recruitment Fair in support of a number of Canadian companies participating in the exhibition. On the announcement, Mr. Jason Kenney, Canadian Minister of Citizenship, Immigration and Multiculturalism stated: *"Relations between Ireland and Canada are already close, based on shared cultural and democratic traditions. The expansion of the International Experience Canada initiative will create new economic opportunities and further strengthen the bonds between our countries, ensuring that our longstanding partnership endures well into the future."*



## Kenney visits Ireland to meet workers looking for a chance to come to Canada



Citizenship, Immigration and Multiculturalism Minister Jason Kenney arrived in Ireland for an official visit to promote Canada as a destination for international talent. On the Minister's agenda was a visit to Dublin's Working Abroad Expo recruitment fair. He took the opportunity to promote Canada's strong economy and encourage talent from Ireland to apply for jobs to work in Canada.

*"The Government of Canada is committed to building an immigration system that actively recruits talent rather than passively processing all applications that we receive,"* said Minister Kenney. *"That's why I visited this job fair to personally market all the opportunities that Canada has to offer to talented individuals from around the world."*

The Government of Canada is building a fast and flexible economic immigration system whose primary focus is on meeting Canada's labour market needs. The government is exploring with provinces, territories and employers approaches to developing a pool of skilled workers who could be selected to immigrate to Canada and who are ready to begin employment here.

*"This is the next frontier in Canadian immigration: looking at opportunities to attract the best talent and going out there and getting it,"* said Minister Kenney.

In recent years, Citizenship and Immigration Canada has undertaken much needed reforms to strengthen Canada's immigration system and better support the country's economic needs. The creation of a modernized, efficient economic immigration program for Canada provides an opportunity for an increased role for employers in identifying economic immigrants that could make a contribution to their workplace. Such a role could help achieve a better match between skilled immigrant supply and labour market demand, which is of concern to Canadian employers.

During his trip to Ireland, Minister Kenney also discussed opportunities for young people from Ireland to work in Canada as part of the International Experience Canada program.

*Ed note: This program also supports Canadians who wish to work abroad. For more on the International Experience Canada program see <http://www.international.gc.ca/experience/IYP>.*



## The luck of the Irish— Making family connections in Ireland

By Maureen English

When the N.B. Irish Trail website was set up, I wrote several articles for it. One of the ones I wrote was on Ann Monaghan Bracken who arrived at Middle Island aboard the Looshtauk in April, 1847. Her husband, James, died on the trip. She and her two sons, Michael and Sylvester, survived the trip. Sylvester Bracken was my great grandfather.

When the executive of our Miramichi Chapter hosted a BQ meeting in May, we had invited Bruce and Marilyn Driscoll. When I introduced myself to Marilyn, she was ever so glad she had found me as she had an e-mail sitting in her file from a man in Ireland who said he was a Bracken cousin of mine. She forwarded me the message from Tom McCormack, and I immediately contacted him as I knew he had to be a relative as he stated Father R.J. King visited his home when he was a young lad. FR. King was my uncle.

The timing of this message was perfect, as my three daughters and I were going to Ireland on an arranged tour six days later. Tom McCormack was very excited to hear from me and my upcoming trip.

As with every tour there is some free time, and we were spending our first day at Dunboyne Castle in Dunboyne, County Meath and had free time in the afternoon as we waited for the rest of the members of our group to arrive. Tom had asked “when and where and I’ll be there”. So we arranged for him to come at 4 p.m.

As we had a few hours to spare before he arrived we ventured to the town center. I was interested in finding the Church of Saints Peter and Paul as I had Ann’s Baptism record stating she was baptised in Dunboyne in February 1817. We

located the church, and of course it was newer, and built in 1957. I spoke with a lady in the parking lot and she told me the original church was located where the parking lot is now, and was at one time disguised to look like a red barn.



Tom McCormack and Maureen English sitting on the steps of the Church of the Assumption in Ballinabracky, West Meath

Tom McCormack arrived promptly at 4 p.m. As soon as he saw my middle daughter, Margaret, he said, “Oh, she is the Bracken”. In examining photos we agreed with this. We still had 3 hours before our Tour ‘Meet and Greet’, so we hopped into his car and he took us to Ballinabracky, West Meath, where we visited the cemetery, the church, (again a new one but located on the same spot), the location of the old homestead (where I got a couple of rocks from the remains of what was standing of the old structure), and a tour of the area. To our great surprise, Tom stopped downtown and said “Get a look at this” - and there stood “Bracken’s Lounge and Bar”, and of course the camera’s started clicking. When we returned to “our castle” we had a further chat and Tom will compile the Ireland family tree for me. I had printed out 40 pages of the descendants of the

Miramichi Brackens and he was pleased to get it, and as well we had some good New Brunswick Maple syrup for him.

We had a wonderful trip around Ireland, our travelling companions were super and our driver/guide was exceptional. My youngest daughter, Beth, even danced the River Dance on stage at the Abbey Tavern in Howth. From the moment we landed in Dublin, and through the eleven days, and departed Dublin we realized the “Forty shades of green” are really true. Amazing! From Castle Trim to Donegal Bay, Galway, the Cliffs of Moher, Ring of Kerry, Blarney (and yes, we kissed the Blarney stone), Cork, Wexford, and Waterford and on to Dublin we experienced a wonderful feeling of “belonging”. This was an experience I would like to repeat. Of course the highlight of the trip was our meeting with Tom McCormack.

Now if getting that e-mail just 6 days before my trip is not the luck of the Irish, I don’t know what is!!!



My daughters and I in Ireland at Rathban farm  
Maureen, Beth, Kathleen (Rodriguez), Margaret (Jackman)



# Bathurst Chapter News

By Pat Murphy



Jessica Whelton

Bathurst High School graduate, Jessica Whelton, was the 2012 recipient of a \$400 bursary from the Bathurst Chapter. She is the daughter of Cliff and Brenda Whelton, and granddaughter of chapter member, Harold Dempsey. Jessica is enrolled in the Health Science program at the University of Ottawa and will be studying Human Kinesthetics.

The chapter had a booth set up at the Irish Festival, sponsored by P&B Electric. A total of 10 volunteers helped with the local and provincial booths. Thanks to Kathy Cooney for getting the volunteers and thanks to all who volunteered as well!



Kathy Cooney, Harold Dempsey (grandfather), Pat Murphy, Jessica, Connie Whalen

(...cont'd)




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*“Rain is very difficult to film, particularly in Ireland because it’s quite fine, so fine that the Irish don’t even acknowledge that it exists.”*

- Sir Alan William Parker, English film director, writer, producer and actor.

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## Bathurst Chapter news (cont'd)

The winner of the bursary draw was Ginny Johnson, who was visiting from Ontario.



Ginny Johnson receiving her prize from Bathurst ICCANB President Pat Murphy

We had no Irish float in the Bathurst Hospitality Days this year as it was the same weekend as the Irish Festival. We hope to have one next year.

The chapter had a Corn Boil at the Pokeshaw Hall on September 9<sup>th</sup>. We had a beautiful sunny day and the wind even cooperated, which is unusual in the downshore area. It was a great turnout and thanks to the John and Shirley Riordan family, Ryan Riordan and Marie Grant.

Here's hoping all of our Chapter members have a very Merry Christmas and Happy New Year. Also, season's greetings to all provincial members and their families as well.



Sinead, Shaughnessy, Caitlin, Reilly, and Barry at our Chapter corn boil



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## **Sligo's famine Diaspora & Gathering 2013 Links between Lord Palmerston's Sligo estate and New Brunswick's famine Irish**

**By John McKeon**

In 2013, the Irish Tourist authorities are promoting a Gathering of Ireland's Diaspora across the world. Each Gathering will involve two or more people from the Irish Diaspora getting together to celebrate their origin, heritage and culture. Many of these Gatherings will, it is hoped, take place in Ireland.

Gatherings will be organised by individuals, families, groups, societies and associations, sporting clubs, communities, in fact by anyone who cares to organise one. And they can be organised wherever and whenever those involved wish to have their Gathering. Details of what Gathering events are happening throughout 2013 will be available on a national Gathering website and on a series of linked websites which will be presented by each county across Ireland. Those wishing to participate in a Gathering in Ireland should plan their visit and organise it around the time of the events they wish to experience.

In preparation for the Gathering the Mullaghmore and Cliffoney Historical Society, Co. Sligo, Ireland, with assistance from the Canadian Embassy in Dublin and various bodies in New Brunswick and Quebec, have organised an Exhibition of Sligo's Famine Diaspora which focuses on emigrants sent out to Canada from Palmerston's Sligo Estate during the Great Famine. In particular the Society received enormous help from Dennis Noel and his colleagues in New Brunswick and is very grateful for this assistance.

During the famine Lord Palmerston was a landlord in Co. Sligo, Ireland and also the British Foreign Secretary at the time, a time when the British Empire was the dominant world power. Because of his position he was aware of the horrors

caused by the famine on his estate in Ireland while, at the same time, he held a senior position in Government. This Government could have eased the plight facing the Irish people but choose not to intervene. Because of Palmerston's position as landlord and Foreign Secretary the actions he took with his Irish tenants attracted international attention and interest both during the famine and since.

Faced with mass starvation and widespread death on his Sligo estate Palmerston decided to assist many of his tenants to emigrate to what was then British North America, now modern Canada. Within a period of five to six years the population on his Sligo estate halved and virtually all those who left first went to either Saint John, New Brunswick or to Quebec and Montreal. Nine shiploads of tenants were sent out from the estate in 1847 alone. One of these ships, the Carricks, sank on the rocks at Cap des Rosiers, in Québec's Gaspé Peninsula. Most of those on board drowned in the freezing spring waters. Some survived and a small number of their descendents now live in the Gaspé region of Canada. Other ships sent out by Pamerston, such as the Eliza Liddell, the Lady Sale and the Aeolus, live on in Canadian folklore, and especially in the memories of Sligo families who settled in New Brunswick.

At least half of the improvised emigrants sent out on these ships quickly moved to cities in the US, but many remained on in the provinces of New Brunswick and Nova Scotia, and in the cities, towns and farms along the St. Lawrence. Some of their descendents live in these locations to present times. Moreover large numbers of children orphaned during the voyages out were adopted

by Canadian families and some were allowed to retain their own names. Today hundreds of thousands of descendents from these poor emigrant families live their lives in locations across North America, both in Canada and the USA. Some are aware of their Sligo family links and heritage but many are not. We in the Mullaghmore and Cliffoney Historical Society have traced a few of those descendents but would like to trace more and would welcome them to visit Ireland and Sligo in 2013.



**Arnold Kearney and Andrew Ward at Mullaghmore**

Next year we will mount our Exhibition on Sligo's Famine Diaspora in the village of Mullaghmore, the heart of what was Lord Palmerston's Sligo's estate. This Exhibition will list the names of many of those families who were forced from the estate during the famine including details on the townlands they came from, how many of each family went, in what ship, and where to. As a mark of respect to those who died on the voyage their names are also listed in Exhibition materials. Descendents of four families who left Palmerston's Sligo estate during the famine were traced and feature in the Exhibition; three of these families have lived in Canada since arrival -



## Sligo's famine Diaspora & Gathering 2013 (cont'd)

two in New Brunswick, while the fourth family was among those who went south to New York City. Following our Gathering in 2013 we hope to greatly extend the list of traced families and also get to hear the story of many more Sligo families whose descendents are now spread across North America.

So any of you who believe some of your ancestors came from Sligo why not consider a trip back there in 2013. If you decide to do so then first look up Ireland's Gathering website <http://www.thegatheringireland.com> and in particular study the happenings planned for Sligo which will continue to be updated



**Ben Bulbin from the churchyard where WB Yeats is buried**

during coming months. We in Mullaghmore hope you come to visit us and call to see our Exhibition which is based on happenings in Sligo during the famine. If any of your ancestors came from there in that time we may be able to provide you with details on your family roots. But whether or not your family has famine connections or are from Sligo or elsewhere, you will still be welcome to visit us and we will look forward to seeing you in 2013.



## In search of the 'real' shamrock

In March, florists shops and supermarkets around the world, load their shelves with 'shamrocks' for sale. Every St Patrick's Day event is adorned with planters of the stuff or an artificial equivalent.

But sadly, these 'shamrocks' are not shamrocks at all.

They are instead various forms of oxalis... usually *oxalis acetosella* or *oxalis triangularis* – otherwise known as wood sorrell or sour grass, and not surprisingly, also commonly known as 'false shamrocks'.

They are a trefoil shaped plant, but their leaves are large and more

triangular in shape than the more rounded heart-shaped shamrocks we see in artwork or adorning greeting cards. Some oxalis appear almost purple in colour, but many are now green with darker centres that edge towards a purple hue near the centre of the plant or on the under leaf. Perhaps they have been biologically altered over time to appear greener than they really are? On overcast

days, and at night, the leaves of both varieties fold up and then reopen during day light hours.

Lovely as they are on their own merit, oxalis are not shamrocks, but they are an interesting substitution in March, when wild plants that also claim to be 'shamrocks' are not available.

So what is a real shamrock?

Is there such a thing?  
(...cont'd)



**Oxalis acetosella—'Wood sorrell'**

**Editor: Linda Evans**

**Assistant Editor: Marilyn Driscoll**

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## In search of the 'real' shamrock (cont'd)

Shamrocks were first mentioned in the seventeenth century. Travelogues written at the time were the first to mention a sprig of shamrock (spelled shamroque) being worn in Irish caps on St. Patrick's Day.

In Irish, they are *seamair óg*, or *seamrog* which simply means 'young clover'.

That's our first real clue.

But this only begs another query.... Which clover?

There are at least three different clovers that grow in Ireland. Which is the official clover sold as 'shamrock'?

The first contender is the *trifolium dubium*, a small clover that sprouts a lovely bright yellow flower in summer. The second vying for the 'shamrock' title is a similar but larger white flowered clover known as *trifolium repens* and the third possibility is the *trifolium pratense*, a larger clover with a red flower. To most of us, the last two are very familiar indeed. We refer to them as 'white clover' and 'red clover'. Who

hasn't savoured the innards of the lovely reddish-purple flower of the red clover while crossing a field on a summer's day? The honey is not only a delight – it is highly medicinal as well.



**Trifolium repens**  
'white clover'

In 1893, in a quest to find out which clover was the REAL 'shamrock', a Dubliner set out to settle the question once and for all. Naturalist Nathaniel Colban had people send him hundreds of 'shamrocks'. The majority of the samples that arrived were the small yellow-flowered *trifolium dubium*, but there were a fair number of the white flowered *trifolium repens* as well. Curiously, most 'shamrocks' that came from the southeast of Ireland were of the yellow flower variety and those that came from the northwest were of the larger white-flowered variety.

The confusion continued. The mystery remained unsolved and as baffling as ever, with no clear winner.

In 1988, another naturalist, Dr Charles Nelson, curator of the National Botanic Gardens repeated Colban's experiment. The winner again was the yellow clover or *trifolium dubium*.

Although botanically, there is no specific clover assigned the 'shamrock' designation, the Irish Department of Agriculture decided that one would have to be declared as the official 'shamrock' because commercial companies were exporting 'living shamrocks' and there had to be some consistency involved. For commercial integrity, they nominated an 'official' shamrock.



**Trifolium pratense**  
'red clover'

And the winner is....

...the *trifolium dubium*... the lovely small yellow-flowered variety of clover.

It is now the official, yet unofficial 'shamrock'.

But, sadly, it is still just clover.



**Trifolium dubium**  
The 'real' shamrock

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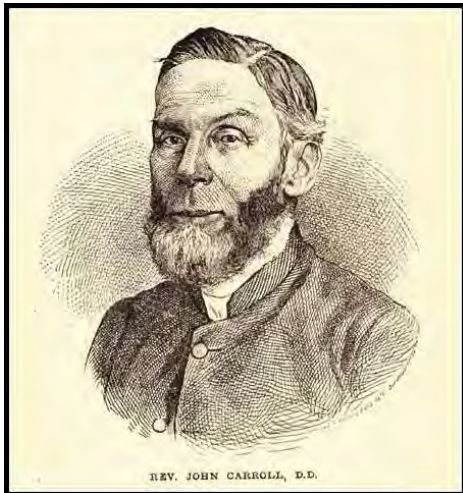


# John Carroll

## A man who walked with a shadow

By Joanne Doucette

*When one has not had a good father, one must create one. - Friedrich Nietzsche*



John Saltkill Carroll (1809-1884) was everything his father was not. Joseph Carroll emigrated from Ballynahinch, County Down, Ireland, to Philadelphia, when he was about ten. He grew to be a big man, a saddler and harness maker. When the Revolution broke out, Joseph stood with the Crown and against the Rebels, which including his dear brother James. In 1783, with the loss of the 13 Colonies, Joseph sailed to New Brunswick. Though his family begged him to stay, this Loyalist felt he had no future there. He never saw his family again. Later the promise of generous land grants drew him to Ontario. The promise evaporated. He was away from his family for months at a time as drinking captured this genial Irishman with his gift for song and story-telling. One tale was a horror story.

Carroll described the wreck of the *Martha*. Joseph Carroll joined the Maryland Loyalist Regiment as an Artilleryman. In September 1783 Carroll, bombardier, “embarked in an unseaworthy old hulk” and, according to him, the ship was “intentionally run upon rocks in the Bay of Fundy”. He alleged that there was a scheme to collect insurance on the vessel. The captain and crew did abandon the passengers. He described how the survivors “constructed a raft out of the broken timbers of the ship”. To use Joseph’s own words, he had been “eight and forty hours on a spar” before being rescued. 113 people died and those picked up and brought to port were destitute. On the *Martha* were soldiers of the Regiment of Maryland Loyalists and the Third Regiment of Delancey’s Brigade, as well as women, children and slaves.<sup>1</sup>

Joseph Carroll settled between Nashwaak and Maugerville<sup>2</sup> and married a New Brunswick girl, 20 years younger. Mary (Molly) Rideout was the daughter of Nicholas Rideout and Sarah Oliver. She bore their only daughter, Jane, who died in infancy. They had nine living sons.<sup>3</sup> All were born in New Brunswick. John Carroll and his twin, Isaac Clarke, were born in a fishing hut on Saltkill’s Island in Passamaquoddy Bay in 1809. When he was three weeks old the Carrolls moved

to Campobello Island. They sailed from Campobello to New York in a small sailing ship loaded with plaster of Paris. From New York they sailed in a sloop up the Hudson to Albany and from there went over land by wagon to the Niagara River. His mother, Molly Rideout, came from a relatively affluent family and suffered on this journey. Joseph drank heavily throughout the wagon trip. Taverns lined the route.

The Carrolls spent the first winter in Ontario at Queenston. Then they moved to Ten Mile Creek (near Thorold) for two years. They moved around for a few years, eventually settling on a 100-acre farm on the Grand River. The New Light Baptists of New Brunswick influenced the Carroll family, especially Molly Rideout Carroll. She came from a Quaker family with pro-American leanings that must have made for interesting conversations given Joseph Carroll’s Loyalism. Molly suffered from depression throughout the marriage. With Joseph often drunk or absent (or both), their little children suffered from neglect. Tragedy struck again and again over the next few years. Mishap took their oldest son. Joseph Jr. suffered from malaria and drank an herbal cure. Instead it poisoned him. He died at the age of 22.

Joseph Carroll and sons James, Thomas and William enlisted in the militia in the War of 1812. They were

1. Joseph Carroll, *My Boy Life*, pp. 10-11; see also the following article, "Loyalist Shipwreck," by Stephen Davidson, issue 2008-33 of the *Loyalist Trails* newsletter, 2008-33.

2. John Sterling, *Return of people settled on the Maryland Loyalists' Block from Maugerville to Nashwaak, 1785*. See also Esther Clark Wright, *The Loyalists of New Brunswick*, in which Joseph is listed as a saddler.

3. Two or more other children died in infancy or at birth.

## John Carroll — (cont'd)

artillerymen, driving and caring for the gun carriages and harnesses. Measles, contracted while serving the King, robbed James Carroll of his sight and most of his hearing. In the spring of 1813 the family moved from the Grand River to Niagara. Here the children were caught in a battle, with cannon and musket balls flying over their heads. The violence shocked Molly out of her depression. She took charge of the family's fate and moved them away to Burlington. In 1814 when fighting came to Burlington, she moved them to York (Toronto). After the war, they stayed here. Joseph Carroll was, despite his drinking, a skilled harness maker and saddler. His gift of the gab and beautiful singing (in both Irish and English) made him popular. Carroll opened the harness shop of the 10<sup>th</sup> Regiment.<sup>4</sup> Molly had a boarding house; all the children worked. Alcoholism swallowed the money that Joe Carroll earned. John Carroll's formal education ended when he was eight, but he was a voracious reader from an early age, largely self-taught. John Carroll became an apprentice at Jesse Ketchum's tannery.

John Carroll's identical twin, Isaac Clarke Carroll, died in 1818 from a fever. Family problems left little time to comfort the grief-stricken boy. In 1818 he enrolled in the first Methodist Sunday school in York, finding some comfort. Here he had access to books. However, when he was 13, he went to work on his brother William's farm in Peel

County. Although he loved animals and the outdoors, he was a slim, short youth, unlike his strapping tall father and brothers. He recalled that time, "It was hard for a slender, growing boy in the bush, at best – frugal fare, and work, work, work."<sup>5</sup> Hunger ground him down. In his book, *My Boy Life*, he remembered those hard years chopping wood and plowing fields on an empty belly: *My boyhood was largely one of hardship and disappointment...*<sup>6</sup> In 1823 John, in rags, walked away from the bush farm and went back to Ketchum's tannery until 1825. In 1824 he found a Father in Heaven who never drank himself silly and never beat a little lad. He found a safe home; Methodism was the church of the humble and poor.<sup>7</sup> In 1827 the Methodist Episcopal Conference received him on probation as a circuit rider. He preached in one church or home on a Sunday, the next Sunday in another village and another church. As a "saddlebags", he often preached in barns or fields. In 1833 the Wesleyan Methodist Conference ordained him. His first charge was at Bytown, now Ottawa. In 1839, due to poor health, he was stationed as Tutor at the Upper Canada Academy, Cobourg. He served in various posts thorough out southern Ontario.<sup>8</sup> John Carroll's childhood was devastated by a father who often "took off", driven by a terrible thirst.<sup>9</sup> John Carroll also spent his life moving from place to place. As an itinerant preacher he satisfied another kind of thirst. In 1874 the North Carolina State University

granted a Doctor of Divinity degree to the boy who left school at age eight.

Thomas Beatty (1825-1893) hosted prayer meetings here in his home. Beatty was born in New Brunswick, like John Carroll, Protestant of Irish descent. Beatty came to Toronto in 1840, and purchased land. In 1859, he donated a corner lot on the Kingston Road for a Methodist church. John Ross Robertson described it: *The floor is bare, the wooden chairs are not suggestive of comfort, while a mammoth furnace in the room, its branching pipes, the low ceiling and the half underground room give it all a somber air.*<sup>10</sup> In 1863 John Carroll was elected co-delegate or vice-president of the annual conference of the Wesleyan Methodist Church, the highest Methodist office open to a Canadian. He retired in 1869 and moved to Leslieville.

In his retirement he founded Methodist congregations throughout the Toronto area. In 1874 John Carroll founded Woodgreen Church.<sup>11</sup> Like all Methodist Churches at the time, Woodgreen and the Leslieville Methodist Church were strongly evangelistic. Revival-style preaching characterized Methodism throughout the 1800s. Like Woodgreen, Church, Hope United Church in Toronto is one of his creations. The week before this church opened, John Carroll fell ill after walking two miles home in a cold winter rain. On December 13, 1884, the day before the new

(cont'd)

4. Joseph Carroll is listed as Master-Collarmaker, Provincial Artillery Drivers in *Officers of the British forces in Canada during the war of 1812-15*, p. 238.

5. John S. Carroll, *My Boy Life*, p. 212.

6. John S. Carroll, *My Boy Life*, p. 198.

7. Pearson, W.H. *Recollections and Records of Toronto of Old*. Toronto, William Briggs, 1914, 248.

8. Champion, Edward Thomas. *The Methodist Churches of Toronto: A History of the Methodist Denomination and Its Churches in York and Toronto, with Biographical Sketches of Many of the Clergy and Laity*. Toronto: G. M. Rose, 1899, pp. 103-104.

9. For a complete listing of John Carroll's postings see George H. Cornish, *Cyclopaedia of Methodism in Canada*. Toronto: Methodist Book and Publishing Company, 1881, p. 75.

10. Robertson, J. Ross. *Landmarks of Toronto*, Vol. IV, 401-402.

11. Saturday, October 14, 1950 *Toronto Daily Star*

## John Carroll—A man who walked with a shadow (cont'd)

church was to be dedicated, he died. People then attributed his death to overwork. The frail 75-year old had carried lumber and actively taken part in building the new church.

At the time, John Carroll was most remembered for his writing. John Webster Grant noted his wit and eloquence: *Few other writers have described nineteenth-century Canadian Methodism from within, and none with such irreverent yet sympathetic wit.*<sup>12</sup> John Carroll was a

battered, hungry boy with a drunken, absent father and a mother who often absent in mind and spirit. He grew up small, frequently hungry, always feeling the loss of his twin. Yet he was tough. He was “no eyeservant, no man pleaser”.<sup>13</sup> Disappointed in his earthly father, he found a Heavenly one. Though stories of revival and faith are common during the “Second Great Awakening”, his personal history brought a depth to his commitment. One has the feeling in read-

ing his works that the shadow of his brother, Isaac Clarke, walked with him to the end.

His books include: *The Stripling Preacher* 1852; *Past and Present*

1860; *Reasons for Wesleyan belief* 1862; *Case and Cotemporaries* 1867; *School of the Prophets* 1876; *Father Corson* 1879; *My Boy Life* 1882; etc.



*Joanne Doucette is an historian and writer living in Toronto. She is a descendant of Matthew Hawley and Abigail Squires of Waterbury, Connecticut who sailed on His Majesty's ship, Argo, carrying Loyalist refugees to Halifax in 1784. She is also descended from Samuel Jackson, born in 1761 in Carrickfergus, Antrim, Ireland and died 1838 in North Sydney, Cape Breton, Nova Scotia. "So I have a touch of the Irish in me too as I'm sure many Doucettes from New Brunswick do."*

12. Grant, John Webster, “John Saltkill Carroll”, *The Dictionary of Canadian Biography On-Line*, 2000.  
 13. Champion, Edward Thomas. *The Methodist Churches of Toronto*. Toronto: G. M. Rose, 1899, pp. 104.

### Celtic Words in the English Language

**Clock:** The word “clock” comes from the Celtic “clocca” which means “bell”. While it has come to mean anything which resembles an actual clock, for horologists (persons who are experts in making and repairing timepieces), it means a device with a striking mechanism such as a bell, set of chimes, or a gong for announcing intervals of time. A device without such a mechanism, i.e. silent, is traditionally known as a timepiece. However, the word “clock” today is more generally accepted as meaning a device that measures and displays time.

*“Wherever they went the Irish brought with them their books, many unseen in Europe for centuries and tied to their waists as signs of triumph, just as Irish heroes had once tied to their waists their enemies' heads. Where they went they brought their love of learning and their skills in bookmaking. In the bays and valleys of their exile, they reestablished literacy and breathed new life into the exhausted literary culture of Europe. And that is how the Irish saved civilization.”*

- Thomas Cahill

American scholar and writer— Cahill is best known for *The Hinges of History* series, a prospective seven-volume series in which the author recounts formative moments in Western civilization.

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# Kiss me, I'm an Irish francophone



By Les Perreux

On St. Patrick's Day, everybody is Irish, or so the saying goes, but in huge swaths of French-speaking Quebec, the expression is at least half true.

In Montreal, hundreds of thousands take to the streets on St Patrick's Day with their garish "Kiss me, I'm Irish" T-shirts for one of the biggest and longest parades in North America. Behind the ostentatious displays of green love and messy drunk festivities will be thousands of people with names like Bélanger and Lemieux who are just as Irish as some of the O'Gradys and O'Briens.

By some scholarly examinations, more than 40 percent of francophone Quebecers have some Irish roots. Irish names still dot the phonebook in towns that have become almost entirely francophone. There is the Myles clan in Trois-Rivières, the O'Neills of Quebec City, the Leonards of Sherbrooke, and they mostly speak French. But names are only the most visible part of the francophone Irishness.

French-speaking Quebecers seem to be reconnecting to their Irish roots all over the province. In Quebec City, the annual St Patrick's Day parade was relaunched in 2010 after an 84-year hiatus and is now run by a team of volunteers who are 80 percent French-speaking. Concordia's fledgling School of Canadian Irish Studies is a hit with francophone students. Bernadette Short recently opened a school of Irish dance in Quebec City after more than 30 years teaching step dancers in Montreal.

Three years ago, Jérôme Bélanger joined a new eight-piece Celtic rock group in Quebec City called Irish Moutarde. The music struck him like "a smack in the face", he says, but it was only last year that his mother educated him after reading a magazine article in which band members lamented their lack of Irish roots.

His great-grandmother Marguerite

Henley was an Irish woman, who, like thousands of her compatriots, married a francophone and was absorbed into the French majority.

"It's a bit shameful really that I didn't know, but I couldn't be prouder," said Mr. Bélanger.

As in Ontario and many parts of eastern North America, the Irish streamed into Quebec in the 19th century as the island was racked by famine, strife, and unrest. At one point, Irish immigrants composed nearly 90 percent of the new arrivals to Quebec City.

For much of the 1800's, Montreal and Quebec City were the two largest urban centres in what would become Canada, and their population were anywhere from one-quarter to one-third Irish.

While Irish Catholics were often shunned in Protestant areas of Canada, they found a ready home in French Quebec City and Montreal. Up until the 1960's, faith was a much bigger hurdle than language to integration in Quebec, so intermarriage was common between Catholic Irish and Catholic French Canadians.

"We would fight with the Irish boys in French during the day, and snuggle up with their Irish sisters in English at night", said Louis-Guy Lemieux, a writer who grew up in the 1940's and 1950's in a Quebec City neighbourhood that he says was "almost half Irish".

Denis O'Neill, a son of one of Quebec City's oldest families, recalls watching his unilingual English-speaking Irish grandfather and unilingual francophone grandmother muddle along in "Franglais".

Three generations later, English is but a vestige in Mr. O'Neill's family, as it is in the rest of Quebec City, where around 2 percent of the population speaks it as a primary tongue.

The affinity went beyond church and marriage. Irish Catholic immi-

grants in Quebec were less likely than their counterparts in Toronto or Hamilton to be excluded from local positions of power, according to Robert J. Grace, a specialist in Irish-Canadian history at Laval University in Quebec City.

French-speaking Irish Quebecers named Johnson, Ryan and Mulroney became central figures in Quebec politics around the time the Quiet Revolution also lifted francophones into positions of greater power.

Irish and French-Canadian Catholics also shared a distrust for the Anglo-Protestant elite who ran business and government in the colony.

"You had two peoples whose ancestors were colonized by the English. They despised the Englishman or at least their ancestors did, and they were raised with that awareness. They were lower and middle class, they valued family, hard work, the same God, and they liked to have a drink. They recognized each other, and they recognized their common foe," said Brian Myles, a francophone journalist at *Le Devoir*.

Mr. Myles, 39, marks St. Patrick's Day by giving his grandmother a call and raising a glass to his Irish grandfather, Bill Myles, who died in 2009. His grandfather was born in 1928 and raised in Griffintown, an old Irish Montreal neighbourhood that was largely swallowed by industrial development. He moved to Trois-Rivières, married a French-Canadian and immersed himself in the francophone world, in which Brian grew up speaking French but recognizably Irish, with the name, fair hair and blue eyes.

"He used to tell us how, after years of being immersed, he began to dream in French. In the last year of his life, he started to dream in English again. In some respects, his life came full circle."

*From The Globe and Mail, March 17, 2012 – reprinted with permission*

# Miramichi Chapter News

## A busy year in Miramichi

By Maureen English

In June we hosted a summer concert in Bartibogue, at St. Peter and Paul's church hall. Light refreshments were served as we were entertained by Joanne Lynch, Gerald Doiron, George Allain, and Glen and Elizabeth Copeland. A very enjoyable afternoon was enhanced by the beautiful views of the

Miramichi River from the church grounds.

In July, during the Irish Festival, the executive of our chapter had a lovely lunch at the restaurant on Middle Island with Irish Ambassador to Canada, Ray Bassett and his charming wife, Patricia Bassett. They were visiting the area for the festival.

In September we organized a genealogical display of family ancestries' in the Nelson area in conjunction with the Nelson fair. We titled our display "Share your ancestors with your descendents" and it was well received.

We awarded four scholarships this year to local high school graduates.

They were awarded to Justin Hyland, North and South Esk High School; Lindsay Marie Sullivan, Blackville High School; John McNally, Miramichi Valley High School; and Kelsey Lyons, James M. Hill High School.



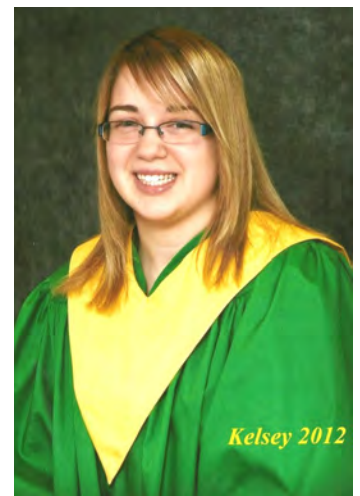
Justin Hyland  
North and South Esk High



Lindsay Marie Sullivan  
Blackville High School



John McNally  
Miramichi Valley High



Kelsey Lyons  
James M. Hill High School



### The Murray family enjoying a pint in Dublin

High above the Dublin skyline, the Murray family is shown in the observatory lounge at the Guinness Storehouse at St. James Gate in Dublin, the city's number one attraction.

#### From left to right:

Patricia, Lee, Paula, Mamie, Lynn and Thérèse.

Patricia Murray, who travelled to Ireland often and loved it dearly, sadly passed away in October.



## Jean Rooney's new work involves the immigrant experience



By Roly McSorley

We are fortunate to have one of today's finest Irish artists living in New Brunswick. Jean Rooney, her husband Robin and their daughters Skye and Derragh live at French Lake where Jean has her studio. Her works are often on display in high profile venues such as the Fredericton Convention Center, the Aiken Center, Ingrid Mueller on Regent St, and will soon have a mural in the Delta.

If you get the chance to go to one of her exhibits, go; you will be happy you did.

Jean Rooney was 'Bread and Buttered' in Dublin, Ireland. She received a Degree in Printmaking from The National College of Art and Design, Ireland and Masters Degree in Multimedia Systems from Trinity College, Dublin University.

A professional practicing visual artist, her work is held in both National and International collections. She is recipient of the Dakota printmaking award, the Arts Council of Ireland award and Arts Council of Northern Ireland sponsorship grant. Rooney taught at the National College of Art and Design, Ireland, the Institute of Art, Design and Technology, Dublin and CAT, the Center for Art and Technology, Fredericton.

Jean works with many mediums, but favors printmaking and painting. She recently exhibited at the Beaverbrook art Gallery in the Group show Hot Pop Soup.

Rooney describes her art as "a uniquely constructed fusion of mediums, approaches and imagery. The subject matter of work produced up to 2010 was referencing the



'Dublin'

theatrical element of everyday life, nostalgia and the creative process itself. Pop Art and dialogues of identity influenced the work. Many landscape paintings are of scenes from home in Ireland. Images depicted vary from Lakes in Co. Cavan, Dublin City at night, seascapes of Co. Donegal and my old school ground in Ballyfermot, Dublin city."

"My new work deals with 'the immigrant experience', looking at integration and settlement. Sub themes are the ideal of home and womanhood. It is a socially conscious body of work, passionately reflecting art and history."

"My new works are entitled "Count Me In". It is a series of large-scale artworks dealing with the immigrant experience. They are mural size, larger than life and distinctly 'not' like a traditional painting. They are dealing with the

journey to find belonging. The subject deals with the complexity of the isolation and attempt to assimilate into another culture."

"The work will travel throughout Canada and engage both Canadians and visitors in this cultural issue. Promoting this work in Art Galleries is important and will be intrinsic to its art world success and my career advancement, however, promoting and exhibiting this work in non-traditional spaces is imperative to its cultural success. Community centers, drug rehabilitation centers, multicultural centres and non-traditional spaces will be involved in these shows. The stories of immigrant experience will be depicted in the work and it will travel outside the gallery walls.

This new program is my primary concern for  
(cont'd)



'Ballykiss'



## Jean Rooney's new work (cont'd)

the next 2 years. It will be completed for tour in 2015.

The significance of the new work to the advancement of my career and artistic practice:

Since immigrating to Canada I have had to re-establish my art practice. This has meant while the work is very prolific and of an exceptionally high standard I do not yet have the network contacts beyond New Brunswick. I live in French Lake, in the most rural province in all of Canada.

The project involves connecting over large distances and documenting narratives of other immigrants. It has a broad cultural reach that will

allow my practice to thrive.

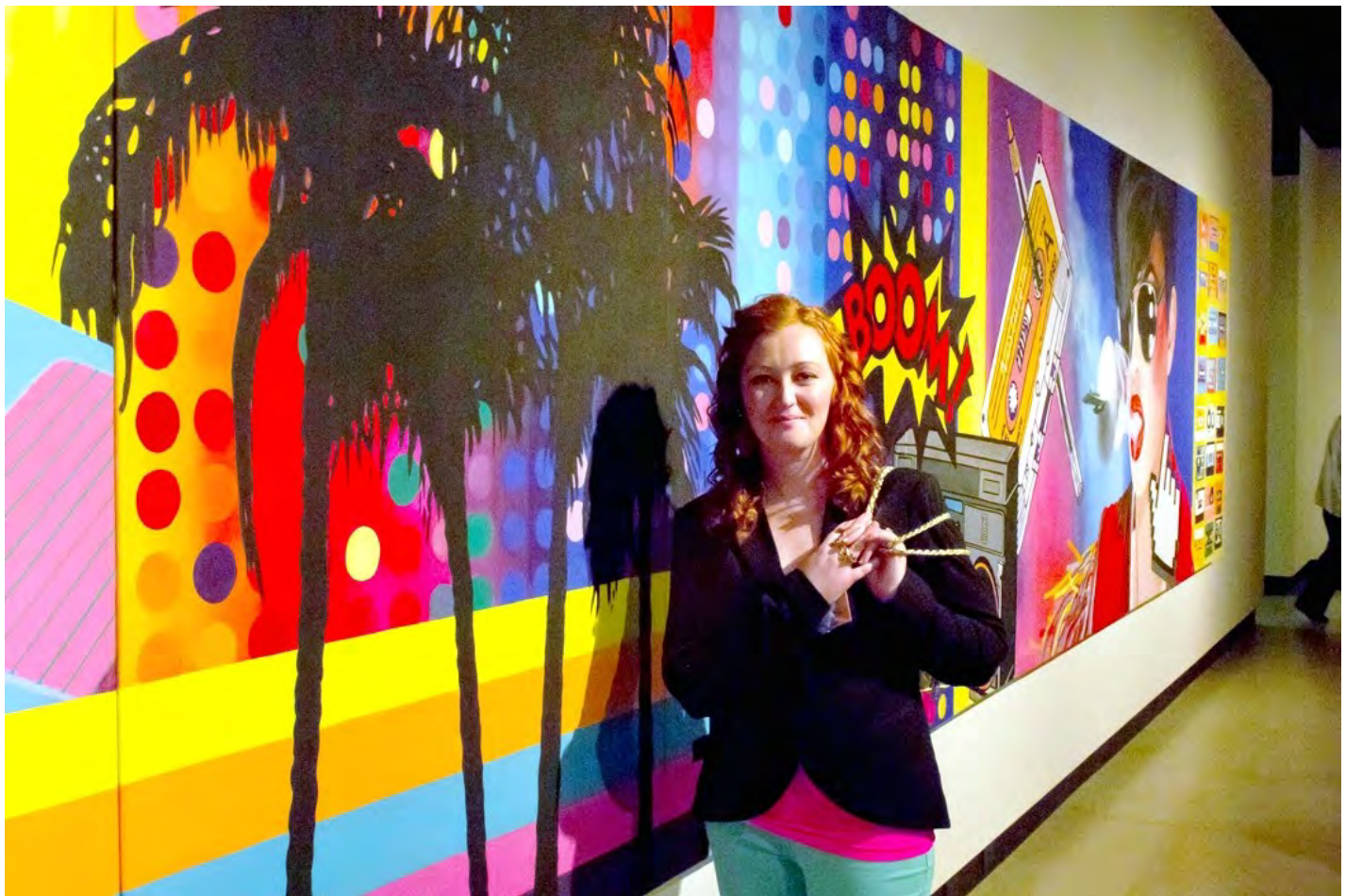
Information on the aesthetic or cultural tradition that relates to my work:

Screen-printing and painting are the chosen mediums. Printmaking holds a history of editioning where each multiple print needs to be identical to all others in order to be accepted into an edition. This medium is therefore a perfect vehicle for the articulation of this program concept of looking at integration. The painted elements will have numerous colour palates and be presented on highly unique shaped canvases and substrates. This work will be hung and presented 'Off the wall'

in a non-traditional format."

These artworks address a cultural tradition of conformity. A cultural framework that preaches tolerance in the abstract but remains intolerant toward cultural specificities deemed outside the mainstream. The term "integration" is commonly used in Canada's immigration discourse to refer to the desirable way by which newcomers should become members of the receiving society.

The work raises questions like, "Is becoming similar to Canadians integration?" and "Is maintaining cultural difference the opposite to integration?"



**Irish/Fredericton artist Jean Rooney alongside her "Hot Pop Soup" Exhibit**



## New Brunswick welcomes their new Irish language teacher: Seán Mac Risteaird



For the 2012-13 academic year, St. Thomas University welcomes Irish language teacher, Seán Mac Risteaird, (Jonathan Richards), to their Irish studies program. Seán is one of seven Irish language scholars living and teaching in Canada this year through the Irish Language Programme of the Ireland Canada Foundation (<http://www.icuf.ie/>). The other participating universities are: St. Michael's College, University of Toronto; Memorial University, St. John's; St. Francis Xavier, Antigonish; Concordia University, Montréal; University of Ottawa; and St. Mary's in Halifax.

Seán is from a town called Navan, Co. Meath in eastern Ireland just north of Dublin. Navan is one of the main urban areas in the Greater Dublin Area with a population of 30,000 or so, which would make it one of the biggest towns in Ireland. The town was once primarily a mining town, but this has changed in recent years with the development of other industries in the area. Like most towns in Ireland, Navan has seen its fair share of victims to the recession but has mostly been sector-specific (construction, for example).

This is not Seán's first trip to Canada. "I spent a summer in Toronto in 2008 and feel that Fredericton is very different in

comparison. The people here are generally very friendly and courteous. There is a laid-back attitude here that I didn't see in Toronto. Another thing that stood out was the language and cultural differences between Fredericton and Toronto. French is much more visible here and can be heard on the street. Also, there is definitely a loyalist element to the city which I didn't see in Toronto."

While there are many similarities between university life in Canada and back in Ireland he finds that student support is stronger here. Even if it's just the simple things like having meal cards to having cleaners in the dorms, these contribute to an easier transition from second-level education to third-level. Also there appears to be more flexibility in the Canadian system that allows for students to wait before making their final decision as to what studies they will major in.

Seán's teaching methodologies are based on modern language learning acquisition, which he first attained in the National University of Ireland, Maynooth. "I undertook a certificate course in language learning that I found immensely beneficial to my teaching career. When beginning with a new language, learners can be very daunted with the new system of grammar and phonetics being introduced

to them. Taking your time with your learners, not over-loading them with grammar or vocabulary and developing your course around the needs of your students is essential. I use a lot of language games, role playing situations and small grammatical exercises in my classroom. I try to make my enthusiasm for the language contagious by showing them the fun side to Irish language and its culture. I have brought my class group out to Arthur's Day celebrations on-campus and also to the James Joyce Pub for the weekly music session. Lorraine Nolan, another Irish studies lecturer, and myself planned a Halloween party for our classes in too! I have a feeling that a few members of the class will continue with Irish as there seems to be a keen interest in it as a marker of their identity as Irish-Canadian."

Echoing the sentiments of the Irish language teachers before him, Seán expresses his disappointment that, under the current funding and programming at STU, that there is no opportunity to continue on with Irish for a second year. This means that students abandon the work they've committed to the language after a full year's worth of work. "I think that adding a few other Irish language courses and developing the Irish Studies program to a greater



**Seán Mac Risteaird  
(Jonathan Richards)**

extent could possibly put STU on the academic world map of Irish Studies excellence - just like Notre Dame, - Indiana's Irish Studies department is nationally respected; STU has an excellent opportunity in further developing an established department."

While Seán has been enjoying his time here he knows he has commitments back home, such as finishing up his PhD in NUI Maynooth so doubts he will be staying on at the end of his term. He has been thinking of going into medicine or pursuing a job as a university teacher: "I would love to live in Canada if there was an opportunity to study as a doctor here or if there was a position for me as a researcher in Irish studies." So, who knows - we may just see him back in our neck of the woods in the future!



# 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. This issue, I am writing on a piece of history that someone has been begging me to include for a long, long time.*

## New Brunswick's pauper contract system and public auctions: necessity or disguised slavery?

When Alden Nowlan and Walter Learning presented their play *The Dollar Woman* to TNB theatre goers in 1977, it revealed a chapter of New Brunswick history that was little known. A landmark production, it continues to be the most controversial of the theatre company's offerings over the years.

Set in the Sussex area in the 1880's, *The Dollar Woman* introduced us all to the world of pauper auctions. The community's poor were auctioned or 'rented' off to the lowest bidder on an annual basis by local parishes. In exchange for money, farmers kept the paupers in their homes and used many of them as labourers and housemaids.

Putting paupers up in parish households was a system that grew out of necessity. It freed up parishes of their poor charges that they could not afford to keep. At the same time, for a small fee, local farmers acquired free labour for a year at a time. Given away for money on an annual basis, the parish poor were degraded and must have felt like common slaves.

New Brunswick was no stranger to slavery. Many Loyalists brought their own black slaves with them from the US. When the colony was formed in 1784, slavery was considered acceptable. However, after many court cases involving mistreatment, judges increasingly ruled on the side of the slaves. Eventually slavery 'went out of fash-

ion' by about 1800, although full-emancipation did not occur until the early 1830's.

The new colony of New Brunswick established the Poor Law in 1786 following British law traditions dating back to Elizabethan times - which may have worked in a populated England - but they were sadly inadequate here in a poorly peopled colony. Relief for the poor had to be financed and administered by the 34 established parishes in New Brunswick. However, many of these parishes were not heavily populated and had no tax base or taxing powers.

As the colony was overrun by the large number of Irish impoverished immigrants in the 19<sup>th</sup> century, the existing Poor Laws were grossly ineffective and this created a huge problem - especially in the more rural parishes. With no money to build alms houses, or funds to feed the poor, parishes found the situation dire. To deal with the situation, the government came up with a new improvised method of dealing with the large number of poor immigrants - the pauper contract system.

Initially, the system seemed a good one - on paper. The parish would put paupers in homes around the parish and for an annual stipend and these families would house, feed, and clothe them. In return, the paupers were expected to work as unpaid labourers - and labour was something that was severely lacking in the burgeoning colony.

Initially, parish officials or overseers selected the homes or farms the paupers were placed in and were supposed to make sure that they were well-treated. But this often didn't happen. Neglect and physical and emotional abuse was common. Because the paupers were kept on the farm for a full year, they were not free to leave so they were essentially slaves to the farmer's whims.

To make sure that the parish paid the least possible expense for the upkeep of these poor individuals, and because labourers were much in demand, the paupers were auctioned off to the lowest bidder in some parishes. It was an inhumane practice by today's standards, but not considered so in the day.

A visiting American journalist, who was appalled that human beings were being auctioned off like slaves, described one such event:

*"Paupers for Sale" posters had appeared in Sussex prior to the December 31, 1884 auction and promptly at 2 p.m., auctioneer W. H. White began the auction of four elderly paupers who stood shivering in horse blankets on a railway platform near the station.*

*"What was their value"? White yelled, "What am I bid?" for an emaciated-looking Bernard McCann.*

*McCann had been part of the mid-century Irish immigrant movement to New Brunswick. He had*

*...(cont'd)*

## New Brunswick's pauper contract system and public auctions: (cont'd)

found some work as a labourer on the railway lines but had ended up destitute. The bidding began at \$90 for a one-year sale by his previous owner, as White attempted to force down the price to save the parish taxpayers from a high payment. Since no further bidding took place, his owner was paid the \$90 to house the old pauper for another year. Hannah Boles, an elderly lady, went for \$72. Bidding was strong for John McLaughlin who went for an afternoon low of \$64.50.

No bids were received for the last old pauper, Martin Condon. The crowd recognized him as a well-known town drunk who would steal property at all costs in order to "get a drink". Condon would later have to be contracted out by private sale or he would have remained in the county jail.<sup>i</sup>

All poor souls auctioned off that day were Irish.

Bernard McCann died a pauper in Sussex in January 1896 at the age of 95 and is buried at Ward's Creek. It is not known what happened to Hannah Boles or John McLaughlin, but Martin Condon has left a bit of history behind him. "In his earlier years "Old Martin", as he was known, was much dissipated and at the time of the Blue ribbon movement in 1875, in an intoxicated state, went voluntarily up to the desk

of the chairman at a public temperance meeting and there and then signed the temperance pledge."<sup>ii</sup> The pledge obviously didn't stick. When he died in November 1892, he was living at the John Harley home in Sussex. He was buried in a pauper's grave in the Ward's Creek cemetery.

Under both the contract system and public pauper auctions, the poor suffered from abuse. Paupers disposed of in this way were subject to maltreatment because it was impossible for overseers to keep constant vigil over persons to whom they were discharged. For example, an inquest into the death of a pauper in Kings County concluded that death was due to "willful neglect on the part of those who had him in charge last and neglect on the part of the Overseers of the Poor." Another inquest revealed that a deceased pauper had been kept in an unheated room and had incurred a bruise on his hip and a broken rib sustained as the result of a fall or beating. A further incident involved a discontented pauper in Sussex who left the people he stayed with and drowned while attempting to reach the home of a friend.<sup>iii</sup>

The inhumanity of the system was indeed widespread. In 1903 Alexander Hawks, who had charge of the pauper Paul Doherty, attempted to give the parish a bill for

the extra charges he incurred taking care of Doherty while he was ill. He asked for extra board money as well as lodging, medical costs and even funeral and burial expenses. The government found his claim excessive. Paul Doherty was an Irish immigrant who at one time had a farm in New Ireland but had fallen on hard times. He had been sick with kidney disease while in Hawks' charge. He died at age 66 at Capdemoiselle, Albert County on 10 Dec 1903 and is buried in New Ireland.

The pauper contract and auction system continued in some New Brunswick parishes until the late 1920's. By then, most counties had built poor or alms houses for the mentally ill, the sick and homeless migrants, and the practice was highly criticized. Over the 100 years that human auctions took place, at least 1000 paupers were sold, or rented out.<sup>iv</sup>

The pauper contract and auction system may have developed out of necessity, but was really a form of disguised slavery. On an annual basis, the poor were 'rented out' and really had no rights within the home that took charge of them. It is a chapter of New Brunswick's history that is little known. But it is also a chapter of New Brunswick history that needs to be told.



i. Dan Soucoup, "Slavery & Neglect", *Shunpiking, the Discovery Magazine*, No. 38

ii. *Kings County Record*, Sussex, 12 Aug 1892

iii. James M Whalen, "Social Welfare in New Brunswick, 1784-1900", at <http://archives.gnb.ca/Irish/Databases/Almshouse/text/en-CA/WelfareNB.pdf>

iv. Dan Soucoup

"Frequently we do not leave the past behind. We clasp on to it. We dissect it, and let fears for the future, tempered by the past, unconsciously prevent us from taking up the task eternal."

— Ray Simpson, *Exploring Celtic Spirituality*



# 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 is presented here. Parts II, III, and IV will appear in the next three issues of this newsmagazine.*

I grew up in the townland of Garryglass, Drinagh in the 1940s. The perimeter of my world ran across a circle of low hills, clockwise from Pike to the east, through Coomathalin, Knockmore, Lahanagh, Cashloura and Currabue. On clear days we could see the top of Nowen Hill, over Cashloura to the north or Hungry Hill to the west, while on a dark night the beam from Fastnet Lighthouse, away to the south-west and out to sea, lit up the road that ran by our house. Nowen and Hungry Hill were far away and though their names sounded interesting and they looked inviting in the slanting evening sun, I never had a wish to go to where they were, which was just as well, for I had no means of travel. In hindsight, I now know that this is one of the reasons why my childhood served me so well. I, and others who were young in that era, had the great luxury of time, plenty of it. I had time to look at things in my hill-encircled world, to observe them and to think about them. I seldom felt the need to invent a story of what might be happening beyond the backdrop of Nowen Hill for I had a kind of theatre all around me. I was part of it and felt safe and loved by those who were fellow participants in the drama of my life. I had time to listen to them and they had time to interact with me and teach me many things. Of course, that was not how I understood it then but it is how I see it now. I didn't know then that, though my world was isolated in many ways, it would become the font from which I would draw many

of the things that enriched my later life.

My mother, who was born in 1905 and lived all her life in her own place, was my first teacher and she was my first contact with the spoken word. She had grown up among a generation who themselves weren't very far removed from a time when Irish was in daily use. The neighbours and friends whose houses I frequented as a child and who came and went among us, were all people who had an intimate relationship with their own patch and with the habits and implements of their work. In this intimate relationship with local terrain and familiar occupations, old terms for places and landmarks, for human foibles, attitudes and behaviours, lived on.

Those around me had a lively, colourful vocabulary and not only were the idiom, structure, syntax and pronunciation of their speech heavily based on those of Irish but their conversations were laced with nouns, verbs and adjectives straight from the Irish lexicon. These old people themselves had grown up in an age when primary school attendance had not yet become compulsory, so their speech would have had little if any exposure to the standardising effects of an educational system. Unlike today, they entertained the neighbours at their own fireside where the medium was almost exclusively oral. Typically too, at the time, the generations, from grand parents to the youngest children, lived and mixed together, ensuring that there was a live and natural transmission of oral culture.

It was from these people I imbibed the language by which I navigated around my world. The wisdom and lore with which they surrounded me were both local and ancient. It was unselfconscious and relaxed learning, with everyone around me speaking that same language that had been spoken in our place for generations. One could go on and on with examples of well used phrases owing their origin and structure to Irish. In this first of four installments we will examine the language used by "the old ones" to describe some of the characters who lived and worked among them.

The 'poor oul' seó' was someone down on his uppers through no fault of his own, while the 'fuar-the' was a fellow who was making no great effort to get his act together; there was 'neither croí nor crot to him' and 'you'd have the longest day of the year before he'd start thinking of going to the bog'. All self-respecting country people knew that spuds should be 'sat' around Patrick's Day and that Easter Monday was when one thought about making a start on cutting the turf in the bog. Observation of these deadlines on the calendar was a measure of good husbandry.

The fuar-the would be "carrying the two sides of the road with him", coming home from last Mass around nightfall, having spent the intervening hours in the pub, drinking on an empty stomach. His poor oul seó of a wife would be in an ainniseoir (miserable), eashte on the side of the road with her poor

... (cont'd)



## The way we said it (cont'd)



creatures of children. Somehow, women who found themselves in unfortunate circumstances such as this were always 'on the side of the road', though, of course, this didn't mean that they were homeless. Both phrases, 'in an ainniseoir' and 'the creatures of children' are again directly structured from the Irish, 'tá sí ina hainniseoir' and 'na créatúirí de pháistí'. Referring to the 'fuar-the, one might say: 'What míadh (misfortune) fell down on him, God help anyone that would be playing with him'. 'Playing' in such cases meant 'dealing with', obviously from the Irish 'ag plé leis'. 'His spuds will be without setting and his turf without cutting', again, from the Irish 'beidh a chuid prátaí gan cur agus a chuid móna gan baint'. A fellow like that would 'break your melt'. This last phrase is possibly derived from the Irish, 'Mheilfeadh sé an croí ionat' – he would grind down the heart in you, the verb 'meilt' having here become the noun. The irony of the situation often was that while the rest of us might worry about what would become of the fuar-the, there wouldn't be a 'currabhuais' on the man himself, he'd be untouched by any kind of anxiety.

One might add that though people had many terms for describing misery and uselessness, they were seldom used as condemnation, but rather as conversation, and sympathy was usually at least implied. I suppose there was the understanding

that there was only a thin line between any of us and misfortune. 'We're not talking about the poor man at all, we're only alluding' was how the subtle distinction between gossip and conversation was made.

In the homely pastime of talking about the neighbours, people had a store of metaphorical terms from the Irish that made things easier for them. There is a veritable plethora of ones that convey attributes, foibles and defects of people.

The 'cabaire' was a precocious, prattling child with an irritating habit of speaking out of turn in the presence of his elders.

The 'táthaire' was an impertinent young fellow who usually hung around and did little, the kind of fellow one would have to push out of the way of the work being done.

The 'súmaire, literally the sucker, was a dark horse. He sucked in all the news but said nothing, looking out from under his eyebrows to catch every movement. He probably took all the news home to his grandmother.

The 'dradaire' was slightly better value. He was taciturn, also saying little but could be relied on for occasional scraps of dry wit. One had to be quick to catch these, however, as they came out sotto voce through closed teeth. Indeed 'dradaire' is literally, one having long front teeth.

The 'breall', well, we can write him off. He was foolish and couldn't get his own act together, so one nei-

ther considered his opinion nor gave him anything of any consequence to do. Mo léir cráite, he was only an oul' breall of a fellow that wouldn't know enough to come in out of the rain.

The 'sleamaire'. Well, give me a breall any day in preference to a sleamaire. He was an oily, greasy, smarmy creature, a hypocrite and a flatterer, usually peddling some suspect agenda and he'd have the eye whipped out of your head before you knew where you were.

The 'fastuach' was a very awkward, ungainly fellow indeed, known for getting stuck between the door-jambs, going bogging in soft ground or knocking the ware off the dresser and making 'chaneys' of them. He was the original bull in the china shop.

Then there were certain words reserved for women. The 'leadhb', pronounced 'liab', was inept in the house-keeping department and generally untidy. The diminutive form, 'leaidhbín', took some of the harm out of it and held a hint of pity for the poor 'little leaidhbín' who was a victim of circumstances in the same way as the 'poor oul' seo' was.

The 'straioill' was also a woman whose house-keeping probably left a lot to be desired but it was her personal grooming, or lack of it, when she appeared in public that primarily earned her the title.

...(cont'd)

*"The whole race, which is now called Gallic or Galatic, is madly fond of war, high-spirited and quick to battle, but otherwise straightforward and not of evil character. For at any time or place and on whatever pretext you stir them up, you will have them ready to face danger, even if they have nothing on their side but their own strength and courage."*



## Ballyjamesduff and Percy French



Although songwriter, entertainer and watercolour artist, Percy French was born in County Roscommon, his song “Come back Paddy Reilly” left an impression on Ballyjamesduff, County Cavan, where French lived for awhile. The song was written about French’s reminiscences while living in County Cavan.

Paddy Reilly, who is mentioned in the song, was a native of Ballyjamesduff and at one time a jarvy (coach driver) for French. The story goes that Reilly had decided to emigrate to Scotland and

that he drove his horse and cart to Carrick-on-Shannon and took the train to Dublin – leaving the horse to fend for himself at the station. Legend has it that the horse, ever loyal, ran all across Ireland looking for Paddy, until they were reunited upon his return. Paddy Reilly is thought to be buried in the local graveyard in Ballyjamesduff.

To honour French’s mention of Ballyjamesduff in the song, the village of about 1,600 erected a statue and placed it at the village crossroad. In a style reminiscent of many Dublin

statue curiosities, French is casually sitting on a couch watching the traffic flow past him. The statue also has the words of “Come back Paddy Reilly” carved on it.



## The way we said it (cont'd)

The ‘sliosaire’ - this was one of my late mother’s favourite expressions which she would deliver with great feeling. The ‘sliosaire’ was a rather self-absorbed young woman, very lacking in awareness of the sensitivities of those around her. She was given to preening herself and admiring her finger-nails or hair-style and saw no need whatsoever to acknowledge the presence of others less beautiful than herself. As my mother would say, ‘how a clabht would rise off her’.

My mother would describe a slovenly person as ‘liobarnach’, or a tidy person as ‘triopallach’. She would insist that we leave the house neat and well groomed, that we didn’t have ‘shrimilees’ or loose threads hanging to us, otherwise we might be considered a ‘straoil’ or a ‘leadhb’. Her word ‘shrimilees’ was, no doubt, a derivative of the Irish word ‘sruimile’, meaning an awkward, untidy person.

The words and expressions considered here not only conveyed precise meaning when they were in

general use but they coloured and enlivened the oral interaction between people. Many of them conveyed sentiment and attitude and were an outlet for the wit and intelligence of those who used them. They deserve to be preserved, not just as part of our cultural history but also as a native weapon for shooting a much-needed hole in the dreary homogeneity of the kind of English that has become the norm today.



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

## An Irish stamp album

### Ireland marks the centenary of the sinking of the Titanic



By Michael O. Nowlan

Like many countries' postal authorities, An Post marked the 100<sup>th</sup> anniversary of the sinking of the *RMS Titanic* on April 14, 1912. It is fitting that the ship, which was built in Belfast, and whose last stop was Queenstown, now Cobh, Ireland should get special consideration from the Irish Post Office. The stamps were released on April 12, 2012.

Unlike many of the Titanic anniversary stamps which feature images of the large vessel or portions thereof, the four Irish adhesives focus on personalities associated with that tragic event. They are the ship-builder Thomas Andrews, (a 55-cent value), *RMS Titanic's*, Captain Edward J. Smith, (an 82 cent value), photographer Father Browne at 55 cents, and the 'Unsinkable' Molly Brown (nee Tobin) another 82

cents value.

Dubbed 'The Ship of Dreams', *RMS Titanic* was the largest ship afloat when it was launched at the Harland and Wolff Shipyard in Belfast in 1911. With a weight of 46,000 tons and measuring 882.75 feet, it dwarfed all other passenger liners of the day. It was a wonder of construction, but the 100<sup>th</sup> anniversary of its passing into the deeps has heightened interest. A large number of stamps, coins, and other memorabilia have given collectors much from which to choose.



An Post not only issued four stamps, but also produced a special prestige booklet which contains photos of the great ship, four sets of stamps, and details of the events that led to her tragic sinking.



Another centennial was noted by An Post on April

19, 2012 with the issue of two stamps to observe 100 years since Bram Stoker died. Born Abraham Stoker on 8 November 1847 in Clontarf, Dublin, he is best remembered for his classic Gothic horror novel, *Dracula*, first published in 1897. Both stamps have a 55-cent denomination.



After graduation from Trinity College, Dublin, he took up a civil service post in Dublin Castle. Since he wasn't overly enthralled with government work, he became a drama critic for the *Dublin Evening Mail* and pursued writing stories and articles in his spare time. His writing caught the attention of Henry Irving, one of the major British actors of the day, who lured him to London as manager of the Lyceum Theatre. It was then that he started writing on a regular basis. *Dracula* did not earn him much during his life time,

but the novel's legacy had a far-reaching influence as the inspiration for hundreds of films and a flourishing tourism industry in both Transylvania and the English seaside town of Whitby, the first landfall for Count Dracula in his search for fresh victims of vampirism.



Ultimately, Stoker suffered from a series of strokes and died on April 20, 1912 at the age of 64. An Post describes the two stamps, which are nicely designed by David Rooney, as "graphically arresting and depicting Stoker's most famous and enduring creation."

The first Europa stamps were issue in 1956, by the then six members of the European Coal and Steel Community, which was the forerunner of the European Union. In recent years, May has been the month when members of the Union issue



# An Irish stamp album

(cont'd)

stamps on a common theme. The theme for 2012 is VISIT which allows countries to accent popular places to visit. Two *Visit Ireland* stamps focus on an image of Small Skellig off the coast of County Kerry and the iconic Ha'penny Bridge that spans the River Liffey in Dublin. Small Skellig is home to 27,000 gannets, the second largest colony of such seabirds in the world while the Ha'Penny Bridge is one of Dublin's most recognizable landmarks, built to replace the aging ferries that once transported Dubliners back and forth across the river. It gets its name from the toll which was removed in 1919.



On June 7, 2012, An Post issued two stamps to mark the 50<sup>th</sup> International Eucharistic Congress which was held in that nation June 10-17. The organizers expected over 25,000 pilgrims to take part each day of the weeklong congress whose base was the Royal Dublin Society in Dublin. The massive and momentous event featured more than 150 workshops and discussion groups, 18 keynote ad-

resses by international speakers, Masses, prayers and liturgical celebrations in seven languages, plus Eucharistic Processions, Adorations and Benedictions.

Google websites indicate it was at the 49<sup>th</sup> Congress in Quebec City, Canada in 2008 where Benedict XVI invited Ireland to host this year's Congress.

Archbishop Diarmuid Martin and Cardinal Sean Brady were there and their press release indicated wholesale acceptance to the 2012 Congress. The theme of the Congress was "Communion with Christ and One Another."

The opening liturgy of the Congress took place on Sunday, June 10 in the Arena of the Royal Dublin Society on the feast of Corpus Christie. Canada's Cardinal Marc Ouellet, representing Pope Benedict XVI, presided at the open Mass.

To mark this special occasion of the Catholic Church in Ireland, An Post issued two commemorative stamps designed by Martin Barlow. A 55-cent denomination features the Chalice and Host which illustrates the importance of the Eucharist to the Catholic faith while an 82-cent stamp depicts the Monstrance and the Blessed Sacrament which illustrates how the lay faithful in the Church view the Monstrance and the Blessed Sacrament as the visible presence of God.



The Volvo Ocean Race by 11-member crews on each ship visited Ireland for in 2012, and to support the occasion the Irish Post Office issued two colourful stamps based on paintings by Vincent Killowry.

Ireland also celebrated the 150<sup>th</sup> anniversary of Dublin Fire Brigade with a series of four stamps depicting the breadth of services provided by the Dublin Fire Brigade including general firefighting, chemical firefighting, road traffic rescues, and water rescue. The four 55-cent stamps were issued June 28.

Another significant stamp issue featured four stamps on the theme of Irish myths and legends. A 55-cent stamp depicts the story of The Children of Lir while a second 55-cent denomination is Deirdre of the Sorrows, one of the best loved

tales of pre-Christian Ireland. The third stamp, an 82-cent value, depicts the image of the boy who gained all the knowledge of the world because he stuck his thumb in his mouth having burnt it when he was cooking the Salmon of Knowledge in the River Boyne, and the last stamp, also an 82-cent value, illustrates the story of Setanta, the childhood name of Cu Chulainn.

Other new issues for 2012 included the Olympics in London, science milestones, and a set of eight stamps in phase III in Ireland's definitives featuring Irish animal and marine life.



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

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



## New Brunswick Celtic groups come together for common cause

By Marilyn Driscoll (on behalf of the Celtic Affairs Committee)

There have been Celtic people in New Brunswick since at least the 18<sup>th</sup> century. At one point in our history the population was calculated as being 60% Irish. Add the Scottish and Welsh to that figure and one can begin to understand the influence Celtic immigrants must have had on the founding of our province, as well as on its future growth and development.

“In 1890, in recognition of Gaelic’s long and distinguished history in Canada, Senator Thomas Robert MacInnes, a long-serving parliamentarian representing British Columbia (although originally from Lake Ainslie, Cape Breton), introduced a bill to make Gaelic Canada’s third official language. MacInnes noted that, according to the last available census (1881), the combined Scottish and Irish population of Canada numbered 1,657,266 compared to 1,298,929 French and only 881,301 English. While not claiming all or even a majority of the Scots and Irish as Gaelic speakers, he pointed out that the number who did still speak the ancestral language of the two national groups was sufficiently large to justify such official status. The country’s first two Prime Ministers were noted as Gaelic speakers (including the serving Prime Minister, John A. MacDonald) as were 18 active Senators and 32 sitting Members of Parliament. Part of MacInnes address was delivered in Gaelic.”

*(Robert O’Driscoll & Lorna Reynolds, eds., The Untold Story: The Irish in Canada, Vol. II; Toronto: Celtic Arts, 1988: 719–721)*

The Gaelic bill was defeated 42–7 illustrating an attitude that existed even then, despite the fact that the 1881 census showed the Irish and Scottish population was twice that of the English and over 25% larger than the French. Gaelic was considered unworthy of status and privileges primarily because it was considered an illegitimate language by the British, who were, at that time in our country’s history, the embodiment of what Canada was. Where would our language and culture be today had this “Gaelic bill” been accepted?

Today, descendants of Celtic peoples make up over 40% of the population of New Brunswick – still a significant number. After decades, even centuries, of fighting to keep our culture alive and of struggling for serious recognition for the contributions we have made to this province, in 2010 a decision was made to form a working group to discuss the situation of Celtic heritage in



this province. The resulting working group, the Celtic Affairs Committee (CAC), is composed of volunteer members of the Irish Canadian Cultural Association of New Brunswick and the New Brunswick Scottish Cultural Association, the two largest groups of Celtic people in New Brunswick. These Associations agreed that the time had come to join together as one voice for the purpose of studying the issues further and presenting recommendations to the Government of New Brunswick that could best serve the cultural, social, and economic goals of all parties, including the New Brunswick Government. The resulting brief is now ready for presentation.

The overwhelming issue facing cultural progress for New Brunswick Celts today is the current cultural policies of the province. For decades now, New Brunswick has been justly proud of its designation as Canada’s only officially bilingual province. Unfortunately, past provincial cultural policies and strategies have tended to define the major ethnic groups of the province along these linguistic lines – Anglophone, Francophone, with all Celtic peoples included within the Anglophone grouping.

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## New Brunswick Celtic groups come together for common cause (cont'd)

While the Anglophone/Francophone nature of New Brunswick provided a good starting point for developing culture and heritage strategies, policies and action plans, it also planted the seed for misinterpretation and unintentional disenfranchisement of a statistically and culturally significant portion of New Brunswick's citizenry – a situation that still continues today.

“Anglophone”, (language), has developed over time to actually represent “English”, (the culture), and “Francophone”, (again, language), to represent French and Acadian cultures. In reality, there are many Anglophones in New Brunswick who claim Acadian descent as well as Francophones who claim Celtic descent.

The Celtic Affairs Committee wants government to recognize that perhaps language, being only one component of what defines a culture, is not, on its own, a definitive way of separating ethnic affiliations. Today no one would consider combining the Acadian culture into “*the various components found in Francophone culture*” or the Mi’kmaq and Maliseet into “*the various components found in Anglophone cultures*”.

Celtic descendents in New Brunswick are both Anglophone and Francophone. While the language they speak today is part of their cultural heritage, they feel the Celtic culture is unique and separate from these language designations, particularly as neither language is that of their ancestors.


Given the long, tragic, and traumatic history of Celtic people with the English, this unintentionally careless assignment of their culture as one of the “*various components found in Anglophone cultures*” unfortunately shows an appalling ignorance, however innocent and accidental, of the long and culturally significant history of this unique, vibrant and long-ignored ethnic group. The eventual effect of this homogenization of ethnic groups is perhaps best summed up in a document commissioned by the Province of Nova Scotia [2002]:

“As long as “culture” continues to be confused with “language”, this inequity and erosion will continue as well. We must get past the division of cultural entities into “Anglophone/Francophone” and clearly establish new ways of defining significant cultural groups in this province if we are truly committed to moving forward with our heritage and cultural strategies.”

While introductory research undertaken by the CAC indicates a history of a great lack of knowledge and, consequently, insensitivity to the contributions of the Celtic people of New Brunswick, the Province's own cultural policy makes it clear that they are committed “to the ongoing development of culture in our province”. Accordingly, this past summer, the Hon. Trevor Holder, Minister of Tourism, Heritage and Culture, held a number of public consultations around the province to gather input from the public and from cultural and heritage groups. The results will be used to inform the Department's review of the Cultural Policy for New Brunswick.

The Celtic Affairs Committee developed a presentation and engaged a number of volunteers to present to the Government's Cultural Review Committee in 5 separate areas of the province, illustrating our concerns and our commitment to the process of change. The Minister and his representatives were very interested in what we had to say and will be following up by holding a meeting with the Celtic Affairs Committee to further review the larger report and recommendations. This is very encouraging.

There is an emerging recognition of the benefits of a more concentrated focus on all things Celtic. We strongly believe the timing is right to take advantage of this through the creation of a Celtic Affairs Branch of Government. Now is the time to examine the possibilities and develop a strategy and action plan for the future of the Celtic culture in this province. In doing so, the Province can position itself to leverage the common ethnic roots, common culture, family ties, and emigration that exist between Celtic New Brunswickers and those of Ireland, Scotland, Wales, other provinces and the New England States to provide considerable cultural, social and economic benefits to all.

The Celtic Affairs Committee, along with its constituent organizations, is prepared to work with Government in whatever capacity is necessary to make the recommendations of this report become reality. Together we can provide a much richer experience of our Province's ethnic diversity and ensure continuity for future generations of New Brunswickers. 

*To view the full brief being presented to the New Brunswick government, visit the ICCA website at <http://www.newirelandnb.ca>.*

***"We have been waiting seven hundred years; you can have the seven minutes. "***

**-- Michael Collins, on being told that he was seven minutes late arriving at Dublin castle to accept its handover by British Forces, 16 Jan 1922.**

## Ireland's economic woes forgotten at beach races and cow dung bingo

By Kieran Cooke

Ireland, like several other countries in the euro zone, is struggling under a heap of debt. Yet many refuse to give in to the doom and gloom - a constant round of activities feeds people's optimism and sense of fun.

It's not exactly the Derby or, come to that, much like any other horse meeting. No top hats, no fancy ladies' day outfits. Not a bottle of champagne in sight.

"Come to Gweesalla and see the races on the Strand" - that is, along the seashore - said the notice in the local paper. Excitement and fun were promised. There would be bookies, a bar, plenty of entertainment. First race at 1pm.

Only it was not. Time in the West of Ireland tends to be a highly flexible, sometimes an extremely vague, concept. The first race finally got under way well over an hour late. Which was just as well.

Getting to the remote community at Gweesalla, overlooking Blacksod Bay in County Mayo on Ireland's west coast, took some time. Miles of bog land had to be crossed, occasional stunted trees bent sideways with the wind, mighty puffs of cloud skittering across a threatening sky.

"Strictly 10 Euros each per entry" said a sign at the entrance. The ticket man leaned in the car window. "One, two, three, four - that'll be 20

Euros," he said. In the west of Ireland you are never sure who is kidding who.

Ireland might be on its economic knees - up to its tonsils in debt - but people certainly have not lost the capacity for enjoying themselves.

The bookies at Gweesalla are doing a roaring trade, fistfuls of notes going in and out of big leather bags suspended beneath the betting boards.

The race crowd, perched high on sand dunes above the Strand, watches intently as the horses race along the ocean's edge. Hooves kicking up spray, legs silhouetted against the blue of the sea - truly a magical sight until, that is, the horse I've backed decides not to turn for home but carries on running into the far distance.

A stall sells locally-caught mackerel that melts on the tongue. "It clears the veins - no better food for you," says a passer-by with a blood-shot wink.

Time to move into the bar tent as racing is interrupted by a torrential downpour moving in from the Atlantic.

My son is in conversation with a man who has had a handsome win. Only the lucky tipster, leaning on the tent side, keeps disappearing from view, engulfed by canvas and then magically emerging again, drink still in hand, to happily chat away.

Outside, a rather sad-looking,

half-inflated bouncy castle is threatening to break its moorings in the wind and lollop its way across the Atlantic, perhaps all the way to New York.

Almost every day, all summer long and indeed for a lot of the rest of the year, there seems to be a festival of some form or another in Ireland as people come up with ever more imaginative ideas for having a good time - and raising much needed funds in the process.

As well as the frequent musical gatherings up and down the country and the earnest meetings held in memory of various Irish writers, there are the more eccentric events: swimming and snorkeling in the bogs or the donkey derbies or the races, not for horses, but for hens. My particular favourite is the Cow Dung Festival, also held in County Mayo - at Castleconnor. It is clearly an occasion for anyone with a taste for the bizarre. Talk of bailouts and public sector cutbacks has left many Irish people feeling demoralized.

A Cow Dung Festival Queen is selected - not perhaps an accolade you would readily put on your list of accomplishments. Then there is the highlight of the day - cow dung bingo. A field is divided into squares. When names are gathered and bets placed, Betsy - the festival cow - is ushered in. And yes, it is the squares on which Betsy decides

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## Beach races and cow dung bingo (cont'd)

to drop her cowpats that are the winners. It is all highly scientific - laser-measuring devices are used. The tension can be intense.

Last year it took Betsy - obviously playing to the gallery - an hour-and-a-half of wandering before deciding where to do her business. This year blood pressures were eased, with Betsy lifting her tail after only 15 minutes and a lucky cow dung bingo-

player walking away with the 1000-euro prize.

Unfortunately I won nothing at the races on the Strand. For all I know, my horse is still out there, trotting along the seashore. But no matter, it was a special day, everyone exhilarated by the wind and the fresh ocean air.

"Safe home," says the man on the gate. "You'll be back to win next year." That is more than likely. In fact, I'll put a bet on it.



*Printed with permission; First printed on BBC News*

## Connect Ireland looking for Canadian investors and contacts

By Hilary Reilly

Following a tender process, Connect Ireland was appointed earlier this year by the IDA [Industrial Development Agency], the Irish government agency for attracting foreign direct investment into Ireland, to deliver the "Succeed in Ireland" initiative, part of the Government's 2012 Action Plan for Jobs.

The Succeed in Ireland initiative aims to create 5,000 jobs within five years by targeting international companies and business people who would not otherwise be reached by the State enterprise agencies. The initiative provides direct financial incentives to people around the world to create employment in Ireland by making payments to people responsible for bringing sustainable jobs to Ireland. Small and medium sized enterprises around the world considering expansion, but who would not be large enough to be reached by the State enterprise agencies, will be targeted in particular by the initiative.

Connect Ireland works to harness the power and influence of the Irish Diaspora worldwide in order to reach such small and medium sized enterprises who may be interested in investing and setting up in Ireland.

The CEO of Connect Ireland, Michael McLoughlin and Head of Global Partnership, Annette Mahon, travelled to Canada in early June to promote this new initiative. They worked with the Embassy in Ottawa and with the Ireland-Canada Chambers of Commerce in Montreal and Toronto to host events aimed at promoting the initiative and raising awareness of it among the Irish community in Canada.

If you know of, or learn through your contacts of a connection in a company that is planning to expand internationally, you can register as a connector with Connect Ireland. Further details on this unique initiative and how it works may be found on their website: [www.connectireland.com](http://www.connectireland.com).

*Reprinted with permission from the Embassy of Ireland Ottawa E-Newsletter, Vol. 2, Issue 3*

**Irish Canadian Cultural  
Association  
Of New Brunswick**



**Website:  
[www.newirelandnb.ca](http://www.newirelandnb.ca)**

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## Bits and Pieces

By Linda Evans

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In John McKeon's article, *Sligo's Famine Diaspora & Gathering 2013*, on page 8, the fateful voyage of the Carrick of Whitehaven is mentioned. Readers may remember that this fateful voyage was described in *The Shamrock Leaf*, Vol. 51, Dec 2011, p. 30. John McKeon also mentions "*The Gathering, Ireland 2013*" in his article.... make sure you check out their website: [www.thegatheringireland.com](http://www.thegatheringireland.com) for more information. Tourism Ireland is encouraging all kinds of gatherings, from school and family reunions, genealogy events, and historical, musical, sporting festivals with the overall objective of bringing as many overseas visitors to Ireland in 2013 as possible. Check out their website to see if there is an event that grabs your attention. ♣♣♣

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Through the diligent work of Charitable Irish Society of Halifax and the An Cumann Society, an area of downtown Halifax is now officially designated "Irishtown". Bordered by Lower Water Street and Barrington Street, Irishtown now features historical signs throughout the area highlighting the contribution of Irish immigrants in laying the foundation for Halifax and the province. Eileen Power stated, "The Irish have been the founders of this city but never have gotten the recognition. To know that we have come from a very resilient industrious race, that should be celebrated." ♣♣♣

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One can become an Irish citizen and be eligible for an Irish passport if your parents or grandparents were born in Ireland – but for many Irish descendants, that is not the case. Because so many wanted a real 'connectivity' with Ireland, the Irish government came up with what they thought was an ingenious plan – Irish Heritage Certificates. They are official government documents emblazoned with your name and the name(s) of one or two of your ancestors on it, proving your Irish ancestry. But for \$53 Cdn., few have surprisingly obtained the document. Available at [www.heritagecertificate.com](http://www.heritagecertificate.com), only about a thousand have applied and received the official document. Despite the low numbers, the program will continue for one more year, and the 'proof of ancestry' is being relaxed. ♣♣♣

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There is a National Irish Canadian Cultural Centre which is fittingly located in St Brigid's Church, on St. Patrick's Street, not far from the ByWard market in Ottawa, it is now known as St. Brigid's Centre for the Arts. The facility offers information on Irish settlers to the Ottawa valley as well as an excellent facility of musical and theatrical events. They are now raising money to restore the facility to its former glory. If you're in the area, check it out! ♣♣♣

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If you haven't visited Uniacke House in Mt Uniacke, Nova Scotia, put it on your 'bucket list' for next summer. Located between Halifax and Windsor, the Uniacke Estate Museum Park was the summer country home of Richard John Uniacke, Nova Scotia's first Attorney General. Nostalgic for his native Ireland, he modeled his property after an Irish country estate and working farm that he was familiar with in his youth in County Cork. The period house and out-buildings are decorated as they were in the early 1800's. There are also seven delightful walking trails on the property. It's well worth the visit. ♣♣♣

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Northern Ireland's Rory McIlroy is now ranked number one in the golfing world, well ahead of Tiger Woods and Luke Donald. His home in Moneyreagh, County Down, is for sale. It includes five reception rooms, a tennis court, four golfing greens and a private driving range. If anyone is interested, it is selling for a cool £2 million or \$3.25 million CDN. Rory is too busy to enjoy the property and says that when he goes home for a visit, he'll just stay with mom and dad. ♣♣♣

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The Miramichi Chapter's presentation of the play "*John Connell- Come Back and Get Your Moose!*" was a resounding success throughout the region, with many repeat performances. People are still talking about it. News has reached Newfoundland shores as well and there is some interest in bringing the play to 'the Rock' as well. Hopefully talks to try and make this possible will be successful. Hats off to the writers, producers, actors, and crew. They have worked hard on what has become a very successful theatrical venture. ♣♣♣

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## Bits and Pieces (cont'd)

The Little Museum of Dublin is a non-profit museum devoted to the social, cultural and political history of Dublin in the 20<sup>th</sup> century. Located at 15 St Stephen's Green, it has a contest asking entrants to submit music, design, artwork or writing on the subject "So what's so unique about Dublin?" Valued at €10,000, more information can be found at <http://www.uniquelydublin.ie>. Deadline for entries is 28 January 2013. ♣♣♣

Although peace has come to Northern Ireland, the situation there is more static than united, especially throughout the month of July when tensions are high, but for the most part, held at bay. The Belfast Children's Vacation project in Saint John continues to give children an opportunity of experience a vacation away from the tense neighbourhood situations about them. The vacations are meant to be fun and allow the children to enjoy themselves in a society here where religion and politics are not a major part of daily life. The successful project began in 1988 and celebrated its 25<sup>th</sup> event this past summer. Funded through donations, check out their website on-line, [www.belfastkids.ca](http://www.belfastkids.ca), or contact Geoff Vail in Saint John at 652-2272. Congratulations on your quarter-century of success! ♣♣♣

The city with two names, Derry-Londonderry, Northern Ireland, is a city known for its poets, politicians and proud past but pride is riding high now. Selected as the inaugural UK City of Culture it prepares for a year-long, culture-packed celebration throughout 2013. Opening their doors to the world, their slogan is "Let it be LegenDerry" and they have just released their program of events for the year ahead. Check it out at <http://www.cityofculture2013.com>. ♣♣♣

Last year's Irish Festival on the Miramichi attracted visitors from across North America. Mark next year's dates - July 18-21, 2013 - on your calendars. Not only will it provide great music and a chance to meet up with friends and family. The festival committee is also hoping to increase the cultural and genealogy events as well. ♣♣♣

## Irish eyes were smiling!

These two beautiful little girls showed their Irish side in style at the July 2012 Irish Festival on the Miramichi. From the shamrocks on their cheeks, to their green clothing and jewellery, all the way to the shamrock braided into the back of little Reese's hair, they did themselves proud indeed!!

Reese (4) and Gracie (5), are the daughters of Jason and Kathy MacDonald of Derby, New Brunswick.



# Capital Area Chapter News

Our Chapter has been busy with a number of events and activities since the last Provincial meeting. In June, members led by Jean Burt celebrated Bloomsday on the 16<sup>th</sup>, and enjoyed a full day, with brunch at Cora's, followed by a movie at the Library, supper at Dolan's, a reading at the James Joyce Pub, and even some music. Month-end saw us take part in the Multicultural Festival at Officers Square. Thanks to Caine Harris and other Chapter members for pitching in at our booth.

In July we helped with the Provincial booth at the Irish Festival, and took in various activities. Denis Noel and Marilyn Driscoll also assisted the Provincial Archives with their outreach display. The very next weekend, members were back at work, running our booth at the Highland Games, where we saw a great deal of genealogical interest.



Members Pat Fradsham & Ron Bagnell assist visitors at the Highland games

In August we were fortunate, thanks to the efforts of Ricarda Bradley, to be invited to celebrate an Irish weekend at Kings Landing. There are a number of historical Irish links to Kings Landing, including Killeen Cabin, where our activities took place. Many members participated, and some even dressed up. This might happen next year as well.



Members Donna King, Marilyn & Bruce Driscoll in costume at left, with Robert and Joan Meade in the background, enjoying the music at King's Landing

The end of September, our Chapter had a fall meeting and potluck, giving us a chance to meet the new Irish Language teacher at STU, Seán Mac Risteaird (Jonathan Richards). This continues a warm relationship with the young Irish teachers that have occupied this position. In the past 4 years, because of the Irish Studies Program, headed by Stewart Donovan, and because of Lorraine Nolan's efforts to bring Chapter members and the teachers together, we have been enriched by Shelly Martin (Michelle ni Mhairtin), Maria McGeough (Máire Nic Eochaidh), with of course Sean Callaghan, Chris Higgins (Cristóir Ó hUigín) and now Jonathan. I have included a picture of Shelly, with her daughter, Saoirse (now 16 months old) with this report.

Our 7<sup>th</sup> Annual Tellabration took place on November 7<sup>th</sup>, two weeks early I know, but the new venue, Government House, and the welcome reception accorded us by His Honour, Lieutenant-Governor,



Former Irish language teacher, Shelly Martin with daughter Saoirse

Graydon Nicholas, made it a truly wonderful evening. We had over 50 attendees, and some great storytelling. Accolades to Patricia O'Leary-Coughlan and Beth McDermott for organizing the evening, and a sincere thank you to Tim Richardson, Principal Secretary to His Honour.



Tellabration: Bruce Driscoll, Ron Bagnell, Hon. Graydon Nicholas, Helen McKinnon Bagnell, Beth McDermott, Steve Goudey, Helene Caplice, Peter Pacey

Looking ahead, we have Christmas in Killarney coming up on December 9<sup>th</sup>, at Sam Snead's Oak Grill & Tavern, Kingswood Golf Club.

Bruce d.  
Chapter President



## The Irish Acadian Boy

*i.m. Hilarion Coughlan 1934-2012*

When you wore your shamrock on St. Paddy's Day there were always risks involved in the days before English bigotry got beaten down in *L'Acadie, le garçon Irlandais* could be beaten up for boasting green leaves on a proud lapel. By your own cousins too and boys whose names were Finn, O'Brien, O'Connolly and Lynch and Moore, and more as well on their mother's side. Those Irish Catholic brides embraced like Evangeline, but stories of rebels and famine, exclusion and exile suppressed for the common cause: *la Révolution tranquille de notre province*. Then down to Memramcook and St. Joe's, *Saint Joseph* where you could show that natural balance *et vitesse* running from the backfield your mind on the priesthood but your heart soon to be set alight by a Kent County Irish beauty. Privation, parish work, lonely nights, mornings and endless benedictions until the Italian saint let you marry your Richibucto bride, a *Mi'kmaq* river of fire burning her free for you: nuns and priests scaling the walls of convention, pilgrimages of dispensation, meadows of desire and angst. A 60's promise of Vatican II raising mainsails of hope only to founder on rocks of fear. But you were beyond the moat of dogma, a secular *bon Pasteur*, a layasized Cathar of *Montségur*, tenderly diminished for your priestess bride her arms by your side as you danced those Acadian steps in days and dreams over fields of France, hills in Donegal, the childhood shores of Tracadie.

Canada geese and ducks are resting on the Mactaquac Head Pond, Hilarion, this motionless perennial Armada may be waiting for Hurricane Sandy to spin itself out, but I like to believe they pause, Seek rest, and breathe for you, reflecting as they do a Pascalian stillness and wonder at the passing of a spirit who always knew where the center of the heart must be.

Dr. Stewart Donovan

## REMEMBER



### HILARION COUGHLAN

NOVEMBER 24, 1934

OCTOBER 27, 2012



*"Poetry is a special use of language that opens onto the real. The business of the poet is truth telling, which is why in the Celtic tradition no one could be a teacher unless he or she was a poet."*

- **Huston Cummings Smith, American religious studies scholar**

## Newfoundland - Canada's most Irish province: A profile

By Richard White

### Irish immigration and settlement in Newfoundland

Irish immigration to Newfoundland has a long and well documented history, as far back as 1536 when Irish traders were ploughing the shores of Newfoundland looking to take advantage of the rich fishing grounds of the Grand Banks, just off the coast.

Beginning in 1675, English ships travelling along the Irish coast on their way across the Atlantic would often pick up servants for the voyage. This immigration, though often seasonal and not leaving any permanent settlements, can be considered the first wave of Irish settlement in Newfoundland.

By the late 18<sup>th</sup> and early 19<sup>th</sup> centuries, Irish immigration to Newfoundland began in earnest. In 1836, the government in St. John's conducted its first detailed census, which revealed Newfoundland had an Irish population of 38,000 scattered among 400 settlements, representing half the population of the island. The vast majority of the Irish population lived around St. John's and its hinterland, in communities such as Renew's and Carbonear.

Of particular note here, is the geographic origin of the immigrants. The overwhelming majority of these migrants came from the port of Waterford and up to thirty miles into the hinterland. The only other significant source of Irish immigration to the region was from County Kerry.

Many of these immigrants were economic migrants, fleeing land scarcity and unemployment in the homeland, and attracted by the lucrative fishery which was a staple of Newfoundland's economy (and would continue to be for the next hundred and fifty years or so). The majority were between the ages of 18-35, Catholic, and monoglot Irish

speakers, or some form of Hiberno-English. These factors allowed for the preservation of a distinct Irish identity in Newfoundland, which contributed greatly to the emergence of a distinct Newfoundland identity, drawing on many aspects of Irish culture, combined with English as well.

In some cases migration didn't simply stop in Newfoundland, and the spread of Newfoundland Irishmen to New England in the United States was a prominent trend from the 1860s to the 1930s. There are estimates of up to 100,000 Newfoundland Irishmen emigrating to the region, forming social clubs of Newfoundland ex-pats in cities such as Boston and Gloucester.

### Irish language in Newfoundland – influences on Newfoundland English

One of the most recognisable aspects of some Newfoundlanders, and one of the most prominent in caricatures of the population in the rest of Canada, is the distinct accent and sometimes dialectal differences, known often as "Newfoundland English". The origin of this distinct dialect can be found in the language of the ancestors of many along the Avalon Peninsula: Irish, as well as Irish-English. There is evidence to suggest that, up until the 1820's, the dominant language of this region of Newfoundland was Irish. Court records document the use of Irish translators in cases, and in parishes around the Peninsula, Irish-speaking clergymen needed to tend to the needs of their parishioners.

The history of the Irish in Newfoundland was so strong, that in fact the island developed its own dialect of the language: Newfoundland Irish. Concentrated mostly in the southern part of the Avalon Penin-



Celtic cross in Witless Bay, Nfld.  
by T.G. Long

sula, it was dialect very similar to Munster Irish, unsurprising given that this was the dialect spoken by many Waterford immigrants to Newfoundland. It is telling of the Irish role in Newfoundland that the island is the only place outside of Europe to have its own unique name in Irish – Talamh an Eisc – land of the fish. Despite this early presence however, the Irish language did not last long as a spoken language in Newfoundland, and it is commonly believed to have become extinct by the early 20<sup>th</sup> century.

Despite the lack of a spoken tradition for the language, Newfoundland English has managed to carry over some of its vocabulary as well as some grammatical constructions from Irish and Irish English which are unique to Newfoundland English. One common such example is the use of "after" instead of the verb "to have" in perfect past tense constructions. Thus, we get "I'm already after doing me work" instead of the more standard "I have already done my work". Similarly, "He has already left" in Newfoundland English tends to be expressed as "He is already after leaving". Examples of words unique to Newfoundland English that come from Irish are "scrob",  
(...cont'd)

## Newfoundland - Canada's most Irish province (cont'd)

which means a scratch, and “streeel”, or a messy unkempt person.

### **Newfoundland-Irish Culture**

In addition to language, Newfoundland has borrowed extensively from many aspects of Irish culture, from music and religion, to drink and dance. Music is probably the area where the Irish influence on Newfoundland culture is most strongly felt. Newfoundland folk songs draw heavily upon Irish traditional music. While some of these borrow melodies from Irish or English songs, even in original melodies the Celtic influence (of a decidedly more Irish than Scottish flavour, as in Nova Scotia) is unmistakable. Some Newfoundland musicians singing folk, or traditional music, are The Irish Descendants, the Navigators, Ron Hynes, and Celtic Connection.

Dancing, particularly step-dancing, has also been prevalent in Newfoundland. The light and neat style is the most popular, another Irish influence on Newfoundland culture. iDance, formed by St. John's native Shawn Silver, a professional Irish dancer himself, is a dance company in Newfoundland focusing on promoting Irish dancing in Newfoundland, with weekly classes and events throughout the Avalon Peninsula, as well as around the world from Australia to the United States. This organisation represents Newfoundland's first centre dedicated solely to traditional Irish dance and music.

Roman Catholicism, overwhelmingly brought to the country by the Irish, who supplemented existing French-Catholic communities, is another aspect of the Irish contribution to Newfoundland culture. In particular, Catholicism has come to characterise the Avalon Peninsula, the main area of Irish immigration to Newfoundland. The Basilica of St. John the Baptist, completed in 1855,

was the largest Irish cathedral anywhere outside of Ireland at its time, and the largest church building in North America. To this day, it is still one of the defining features of the skyline of St. John's.

Newfoundland also has an involvement in Irish sports as well. The province hosts its own branch of the Canadian Gaelic Athletics Association. Known as the St. John's Avalon Harps, they are based in the capital and are active in hurling, organising weekly practices and matches against other teams in the region.

A number of provincial holidays in Newfoundland are unique to the province, and reflect its Irish heritage. The two most prominent examples would be St. Patrick's Day, and Orangeman's Day. Both of these occasions are public holidays. Indeed, Newfoundland is the only place outside of Ireland (both north and south) that St. Patrick's Day is a public holiday.

### **Newfoundland-Irish links**

Reflecting these strong cultural links, there are a number of organisations, both governmental and nongovernmental in nature, which reflect the continuing ties between Newfoundland and Ireland, in areas covering social, economic, cultural and political fields.

There are a number of festivals and events in Newfoundland as well that embrace the Irish side of the island's heritage. One of the most prominent among these is the formerly known “Festival of the Sea”. A sort of personal and cultural exchange, it alternates from Newfoundland, focused in the southern Avalon Peninsula, and Ireland, focused in the southeast, each year in the fall. Started in 2004, for a week and a half, Newfoundlanders or Irishmen and women take a trip to their respective opposite sides of the “pond”, as the Atlantic tends to be

known. The exchanges focus mainly on cultural events, such as singing, dance, music, arts and crafts, storytelling and theatre. The organization is now called Newfoundland and Labrador Irish Connections. It facilitates, develops and promotes cultural and historical experiences that recognize, celebrate and preserve the connections among the global Irish community.

The Ireland Business Partnership is another organisation, more governmental in nature, which promotes bilateral economic links between the province of Newfoundland and Labrador and the Republic of Ireland. Its origins lie in a Memorandum of Understanding signed by both governments in 1996 and formally inaugurated in 2001. Its goal is “to foster and promote trade and partnership opportunities in business, education and culture between this province [Newfoundland] and Ireland.

*Reprinted with permission from Irish Embassy Ottawa Newsletter, Vol. 2, Issue 3*

**NOTICE:** The Little Museum of Dublin in Ireland is running a brilliant new competition that invites people to say what they love about Dublin. There is a €10,000 prize for the winning entry, which can be music, design, writing, visual art and more.

People can enter from all over the world, and the work will be judged by a panel of experts. The winning entries will be exhibited on billboards all over Dublin, and in the Little Museum of Dublin.

More information can be found on <http://www.littlemuseum.ie/uniquely-dublin>

Is this competition of interest to you? If so, The Little Museum of Dublin would be delighted to help you with content and images.

## 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.**



### Thomas Sullivan:

I visited Miramichi in 2000 and was in contact with Jack Connell. Our great great grandmothers were sisters. Johanna Sullivan Nelligan for me and Mary Sullivan O'Leary for Jack. I know that Patrick Nelligan and Johanna Sullivan were married in Ireland and came to NB. Patrick drowned in the Barnaby River in 1824. A third sister was Catherine Sullivan Carey. Thomas Sullivan was the father. I think his wife's name was Mary but I am unsure. There was also a John Sullivan and family. He and Thomas may have been brothers. I am curious about Thomas. Any info you would have would be appreciated.

Ruth Chikalla [ruthyo@aol.com]

### Robert and William Howard:

My great great grandfather was Robert Howard from Elgin. His brother was William Howard. I was wondering if anyone might have any information on this family they would be willing to share. Please contact me at the email below.

Marie McNulty [ mariemcnulty@hotmail.com]

### Alfred Alexander Ellis:

I am researching my grandfather A.A. Ellis. The information I have is that he was the son of Edward Thomas Ellis but I find no evidence of this. Alfred Alexander Ellis was born April 27th, 1873 in Bathurst N.B. Does anyone have any records supporting this claim or any other information on this Ellis family?

John Ellis [ johnel1@shaw.ca]

### John McFadden:

I have been searching for John McFadden, who immigrated from Ireland - believed to have come in 1826. (He was born 1820). My John McFadden also had a son, John McFadden, who I believe was a policeman. I read that my ancestor, John McFadden, while fishing in a nearby lake, was found drowned, along with his brother-in-law, Samuel Fox in May 1870. In a xeroxed copy of a newspaper (This could have been the "Morning News", but it's so faint and hard to read) it mentions Loch Lomond: "On Tuesday morning (May 24 1870), they (John McFadden and Samuel Fox, possibly his brother-in-law) rowed out to the Second Lake and commenced fishing...Not returning in the evening according to promise, they instituted a search. Arriving at James' Brook on the Second Lake they found the boat at anchor, bottom up..." etc. He was only 49 or 50 years old when he died, leaving behind a wife and 5 children. I am not sure of cemeteries nearby in Saint John, but I believe I looked into Fernhill to see if he was buried there, but he was not. (My Bates' relatives were buried there).

I am also curious as to how McFadden Lake, near Saint John, got its name! Thank you so much!

Nanette Shinkle [lesnan@q.com]

### Fitzsimmons/Cox:

I'm looking for information on James Fitzsimmons married to Mary A. L. (Cox) Fitzsimmons who lived in the California Settlement, NB Canada. James and Mary A. L. Fitzsimmons had a large family: Earl Sylvester, Roy, Sarah Ledaska, James, John, and a few other children. Looking for information on where they came from before settling in the California Settlement, NB Canada. They left Canada to live and farm in the Caswell Plantation, (Limestone) Maine between the years 1885-1892. I look forward to hearing from someone with information to share as I have a lot of information on the years following their time spent in Canada.

Penny Lee [PLee@bridgeportedu.net]

## PEI Irish active and seeking official recognition

The Irish Association in New Brunswick was formed in 1983 as a result of a rebirth of interest in 'all things Irish', but the Benevolent Irish Society of PEI has been going strong since 1825.

With the large influx of Irish to PEI in the early nineteenth century it had three main objectives when it was formed - to provide relief to the poor regardless of race or religion, "to perpetuate Irish national sentiment," and "to promote unity and friendship among the Irish and their descendants."

They celebrated their first St Patrick's Day in 1826 and held their first St Patrick's Day parade in 1866.

Today the Society places increasing emphasis on preserving and promoting Irish history, culture and heritage, in particular its Gaelic and Celtic traditions.

Their headquarters is located at the Hon. Edward Whalen Irish Cultural Centre on North River Road in Charlottetown. During the

tourist season, it is a very busy place with Ceilidh sessions every Friday night. For many of our members, these sessions are always a 'go to' destination when they go 'across'.

This fall the BIS (as the group is more commonly known) is having its annual Irish Heritage Lecture series on Friday nights. Although most of these lectures are occurring before our publication date, these lecture series are not always just on PEI topics, but on such topics as "The Irish in Contemporary Canadian Writing" and "Early Gaelic Literature and the Literary Tradition of Ireland". The only lecture that comes after our publication date this year is "The Working Life of An Island Priest: Fr. Angus McDonald and the 19<sup>th</sup> Century Catholic Church", presented by Dr. Edward McDonald on December 7<sup>th</sup> at the cultural centre at 7:30 PM.

Throughout the winter months they have Ceilidh and set dancing sessions

every Wednesday night as well as traditional music sessions at the pourhouse of the Old Triangle on the corner of University Avenue and Fitzroy Street in Charlottetown on Monday nights. They also have short classes on Irish history as well as an introduction to the Irish language. For more information on their events, contact their new website: [www.benevolentirishsocietyofpei.com](http://www.benevolentirishsocietyofpei.com).

The Society is certainly active and our association could learn from their successes.

Like the New Brunswick Irish, the Prince Edward Island's Irish have been diligently pursuing more recognition from government bodies. One third of the population is of Irish descent, but collectively the group is largely ignored. They were not included in the province's heritage review in 2009 and were not asked to help with the planning of Charlottetown's designation as a Cultural Capital in 2011.

They continue to pur-

sue the question and are a strong voice for PEI's Irish community.

Although the issue should be a 'no-brainer', the battle for recognition is an uphill one. And there have been small steps. Parks Canada and Tourism PEI have always referred to the island's cultures as "Mi'Kmaq, Acadian, French and British". With "British" associated in many minds with the word "English", this designation was almost offensive to the Scots and Irish communities which still make up 70-75% of the population of PEI. A glance at this year's tourism material now includes this sentence: "Early European settlers arrived mainly from Scotland, England and Ireland and their influence is obvious in the names found on mailboxes, the lilting accent of the people and the omnipresent Celtic music."

It is a first step – but it is a big one – and at least a beginning. Way to go, BIS!



*"Everything that we inherit, the rain, the skies, the speech, and anybody who works in the English language in Ireland knows that there's the dead ghost of Gaelic in the language we use and listen to and that those things will reflect our Irish identity."*

- John McGahern (1934–2006) Irish author

## 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.



### Can I Give Him My Eyes?

By Richard Moore & Don Mullan

384 pages

ISBN-10: 0750534206

ISBN-13: 978-0750534208

This is the story of Richard Moore, a 10 year old boy in Derry, who while walking home from school in 1972 was blinded by a British soldier's rubber bullet. It was the aftermath of Bloody Sunday and tensions ran high on both sides.

In the book, Richard gives an interesting account of growing up during The Troubles, but most importantly how he was able to forgive that soldier and how, years later Richard met and befriended the man who shot him, and founded the charity Children in Crossfire. It is very interesting to see exactly how the soldier viewed the incident compared to how Richard saw it. As His Holiness the Dalai Lama says in the book's Foreword: (Richard) has found freedom through forgiveness.

### North America's Maritime Funnel: The Ships that brought the Irish

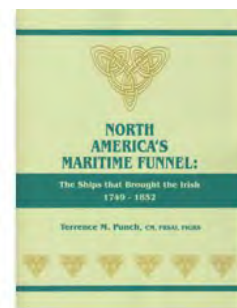
1749—1852

By Terrance M. Punch

171 Pages

ISBN-10: 0806319658

ISBN-13: 978-0806319650



This book documents over one thousand voyages between ports in Ireland and ports in Maritime Canada between the founding of Halifax [1749] and the tapering off of Irish immigration into the region after about 1850. Apart from listing the voyages chronologically and geographically, the book identifies voyages for which complete, partial or reconstituted passenger lists exist and where these may be found. Attention is drawn to the importance of Maritime Canada as an entrance point into North America for emigrants who frequently did not remain in the Maritime Provinces. Notice is also taken of unreported and sometimes illicit emigration.

### Begetting and Begatting: Ancestors of the Whalen Family of Kings County, New Brunswick

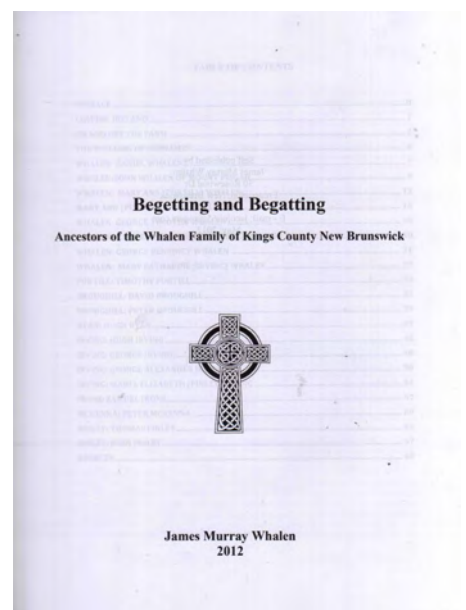
by James M. Whalen

68 pages

James M Whalen of the Fredericton chapter of the ICCANB recently researched and wrote a 68 page book entitled Begetting and Begatting: Ancestors of the Whalen Family of Kings County, New Brunswick in which he gives interesting historical and genealogical information details on the Whalens and the associated pre-famine Irish families of Purtill, Broughill, Ryan, McKenna, Finley, Irving and Irons.

Mr. Whalen's ancestors left Ireland before the hungry 1840s and settled on farms in the counties of Kings, St John and Charlotte but as time went on they all quit farming. So, by the mid-1960's none were left on the farm.

The publication which includes copies of photos and archival documents is available from the author James M Whalen, 30 Rosewood Drive, Fredericton E3C 1L9. E-mail: jacojuli65@rogers.com. The book is priced at \$10 per copy in Canada or \$15 if mailed to the United States.



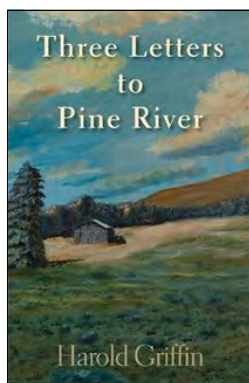
## From the Book Shelf (cont'd)

### Three Letters to Pine River

By Harold Griffin

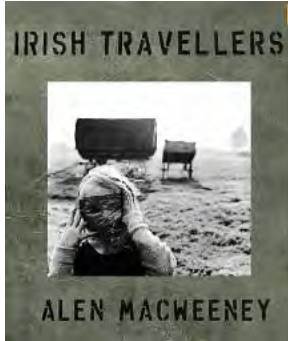
296 pages

ISBN 978-0888874290



On a sumptuous August day in 1952, in an agrarian setting, 14-year-old Francis Carroll inadvertently overhears a rancorous confrontation between two farmers. Several hours later one of the men is murdered. The occurrence traumatizes an Irish community and mesmerizes a nearby city where the ensuing trial is held. As a reluctant witness, Francis struggles through the ordeal of testifying. The ongoing story then blends the tragedy, history and exhilaration of a Canadian Irish Community.

This is an engrossing novel of a tragedy (based on an actual event) which occurred in an Irish farming community near Quebec City. It is told through the eyes of a young man who witnessed the genesis of the tragedy and its affects on his life and that of his family and community.



### Irish Travellers: Tinkers No More

Bairbre Ni Fhloinn (Introduction),  
Alen MacWeeny (Photographer)

115 pages

ISBN-10: 0615415024

ISBN 978-0615415024

From 1965 to 1970, the Travellers of Ireland, a people thought to be "descendents of a mixture of nomadic craftsmen and those who had literally taken to the roads... for a variety of reasons," welcomed Dublin-born photographer MacWeeny (*Spaces for Silence*) to their campsites outside his hometown. His quest to publish the photos, stories and music he took with him is at last realized in this spare but lovely book, a stirring cultural miscellany from a community that remains invisible to many-in both the general public and the historic record ("like so many marginalised people").

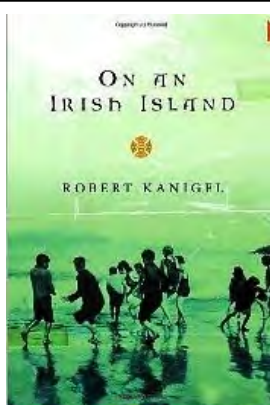
### On an Irish Island

By Robert Kanigel

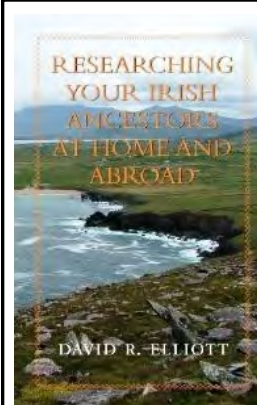
336 Pages

ISBN-10: 0307269590

ISBN-13: 978-0307269591



*On an Irish Island* is a love letter to a vanished way of life, in which Robert Kanigel, the highly praised author of *The Man Who Knew Infinity* and *The One Best Way*, tells the story of the Great Blasket, a wildly beautiful island off the west coast of Ireland, renowned during the early twentieth century for the rich communal life of its residents and the unadulterated Irish they spoke. With the Irish language vanishing all through the rest of Ireland, the Great Blasket became a magnet for scholars and writers drawn there during the Gaelic renaissance—and the scene for a memorable clash of cultures between modern life and an older, sometimes sweeter world slipping away. Kanigel tells the story of the community's last decades through the succession of visitors, beginning with the playwright John Millington Synge. Affection for the place and its culture is something he first admires and then comes to share, and he makes his reader envy those tough, resourceful islanders.



### Researching Your Irish Ancestors at Home and Abroad

By David R. Elliott

224 Pages

ISBN-10: 1459703979

ISBN-13: 978-1459703971

This book will help all those, no matter where they live, who are searching for ancestors in Ireland. David R. Elliott has taken eight research trips to Ireland on behalf of his clients and has worked in most archival repositories in the Republic of Ireland and Northern Ireland. Dr. Elliott gives clues to finding your ancestral county, then the parish and townland within the county. He explains how Irish archival centres work and describes how you can flesh out your ancestors' lives and what you might find in cemeteries.

An experienced genealogist and seasoned traveller, Dr. Elliott gives practical advice on preparing for your trip with tips on travel, driving, accommodation, and meals. Ireland's unique history is outlined, as well as the impact that religion and politics have had on genealogical research. An annotated bibliography and a review of important websites round out this illustrated guide.

## WAK (Moncton) Chapter News

### A very busy year ahead of us!

By Paul McCloskey

After many requests, Phase III of the **Irish Families Memorial** in Riverfront Park is now underway. Dedicated to the memory of Irish families throughout Westmorland, Albert and Kent counties, names can again be added to the monument. Applications are available from Linda Evans, Don O'Connor or myself. Right now, the price is \$130.00 per line but that price will only increase in future. I suggest you get your applications returned as soon as possible to guarantee your cost and inclusion on this round of additions.

We are planning on having guest speakers at the majority of our chapter meetings this year. Their names will be included with the regular notification of the upcoming meeting. At our first meeting this year Linda Evans spoke to the members about the events surrounding the New Brunswick Cultural Heritage public consultation meetings, the Celtic Affairs committee, and the steps being taken to have the Celtic people of New Brunswick given full recognition. Over 42% of New Brunswickers are Celtic, making us the largest cultural group in the province, and yet this fact is virtually ignored repeatedly by government, as well as our contributions to the growth of NB. Linda's presentation was well received and thought provoking. Thank you Linda!!

The Moncton chapter of the ICCANB is looking into forming an Irish / Celtic choir. Anyone who is interested in singing and generally just enjoying themselves should contact Paul McCloskey at [pjm@nb.sympatico.ca](mailto:pjm@nb.sympatico.ca) and I'll put



your name on the list. It would be nice if a choir director somewhere out there were to come forward and volunteer to take charge of the project.

We will be holding our annual Christmas Party at Thomas Williams House again this year on December 9<sup>th</sup> at 1:30PM. There will be song and food – featuring Frank Hughes' world famous clam chowder. We won't be having any home delivery so if you want to enjoy this wonderful chowder you'll have to come to the party.

Big plans are in the works for Irishfest 2013 from March 8-17th. We will again be raising the flag of Ireland at Moncton City Hall, holding our 4<sup>th</sup> annual revue at the River-view Arts Center, enjoying a traditional Irish Breakfast and Ceilidh at the Moncton Press Club, entertain-

ing the wee ones with a day of arts and crafts and of course the Irish Mass will be celebrated at St. Bernard's Church.

This year we are planning a '**GALA AFFAIR**' to celebrate St. Patrick's Day and being Irish – or just wanting to celebrate and pretend to be Irish for the day – that's okay too! We are looking at the local hotels for the most suitable location for the event and will announce more details and location in the very near future. This will be a great event with guest speakers, a great meal, live entertainment and huge smiles. It will be a chance to dress up, show off your classy Irish togs, and maybe take a trip around the dance floor - definitely not something you want to miss. Let's all get together and make this a great event for now and in the future.





# THE BEST OF THE EMERALD ISLE

## 2 Chances to join us! - Sept. 2013

### Prepared for MARITIME TRAVEL



#### 15 DAYS / 13 NIGHTS

Depart Canada – Wed., Sept. 4, 2013

Return Canada – Wed., Sept. 18

OR

Depart Canada – Wed., Sept. 18, 2013

Return Canada – Wed., Oct. 2

**PRICE:** Based on double occupancy, subject to a surcharge in the event of an adverse currency fluctuation. **\$ 2785 + Flight per person sharing, Tax Included \$ 595 Single Supplement**

**Price of air will be available in November.**

A deposit of \$ 250 per person is due upon reservation (first come, first served, non-refundable/non-transferable); final payment is due on or before June 7<sup>th</sup>, 2013. Credit cards may be used. The deposit is non-refundable. Ninety days prior to departure 100% is non-refundable.

Cancellation insurance is strongly recommended and must be purchased at time of deposit. When traveling outside Canada health insurance is required. Maritime Travel Miramichi can provide health or all-inclusive insurance; contact the agency if insurance is required.

**Book now so that you will not be disappointed.**

#### What's Included—Exceptional value!

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#### LOOK AT WHAT'S ALSO INCLUDED:

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#### What's Not Included

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For more information contact Marven McCarthy ( [marven@rogers.com](mailto:marven@rogers.com) ) OR Bruce Driscoll [bdriscn618@rogers.com](mailto:bdriscn618@rogers.com) )

*At the ICCANB meeting last March, our Provincial Board approved a request from Dr. Stewart Donovan to fund a second Irish Language Award for a student to study at the The National University of Ireland, Galway (NUIG), in their campus at An Cheathrú Rua (Carraroe) this past summer. The following report from Haley Ryan, the student who received the award, gives us hope that our support of activities like this goes a long way in confirming our purpose and our goals just as our founding members had in mind when they came together nearly 30 years ago.*



## A St. Thomas student in the land of saints and fairies



by Haley Ryan



Haley Ryan at the top of Inis Oírr

A warm, low voice traveled down the dark hallway. The majestic baritone rose and fell like the tide. Huddled under my blankets, I stared at the ceiling and listened to the beautiful Irish song our 'fear an tí' (man of the house) was singing upstairs. The words were unknown, but the Irish language is at its best when showcased in music or poetry, and I felt comforted by his voice. I told my roommate, Rosa, that it seemed like our own personal lullaby.

I first heard the singing was July 20, 2012, the day I arrived in An Cheathrú Rua, County Galway. I lived in the village for four weeks with a house family, and took Irish classes nearly every day at the International Summer School there, through the National University of

Ireland Galway.

I was there on a scholarship I received through St. Thomas University in Fredericton, the ICUF (Ireland Canada University Foundation), and with funding from the NB Irish Cultural Association. I was pleased to find out later that the federal government of Canada also chipped in some money for the ICUF scholars, and this summer marked the highest number of international students to the Acadamh (pronounced aca-dav) so far.



Sheep are not the only animals wandering the fields in Ireland!

I have very proud Irish heritage on both sides of my family, so I've never had any doubt where my people hail from. I actually discovered, when I was in Ireland, that Ryan and Murphy are among the top

three most common surnames there! My maternal grandfather has traced our genealogy to find that our branch of the family is from a small town in northern County Cork.



Taken at Ballynahinch estate during a day trip

When I came to St. Thomas to complete a Bachelor of Arts, I realized I could deepen my general interest of Ireland into something meaningful. I took as many Irish Studies classes as would fit into my schedule, but I would have still liked to learn more. I cannot say enough good things about the small but mighty Irish department at STU, and they certainly inspired me to follow my dreams of traveling to Ireland through a scholarship to learn Irish Gaelic, or "Gaeilge."

I was familiar with Ireland's national language, having taken two courses with a visiting professor from Ireland, Maria, in my third year. It's like learning gibberish at first, because nothing sounds like what it looks like on paper, and it is

(...cont'd)

## A St. Thomas student in Ireland (cont'd)

hard to remember where to put all of the fadas (accents over vowels, which are similar to ones used in French); the romance and rhythm of the words soon won me over.



Rock walls are found everywhere in Ireland

When I learned that another girl and I had been chosen from St. Thomas as the scholars for the summer school, a rush of victory and disbelief washed through me. I was in a happy daze in the months before my flight, knowing I would soon set foot in Dublin but unable to convince myself it would really occur. I think the moment our city bus drove by the little Liffey River in Dublin was one of those jolting moments of recognition: I was finally in Ireland!

The Irish language appealed to many; about 50 people from Canada, United States, Britain and Europe came to An Cheathrú Rua to soak up the culture and native tongue. I made fast friends with the girls in my house, including Rosa from Minnesota. We shared a small, cozy room and stared out our window every morning at the rolling green scenery and mountain range in the distance, which seemed different every time I looked at it.

Spending the time walking around the peninsula our village was on was one of my favourite things to do in the afternoons and on our free

days. The West of Ireland, especially Connemara area, is so rugged and quite unlike the Maritimes. There is stone everywhere, whether in traditional rock fences or just exposed from decades of turf-cutting, and practically no trees, so you are able to see for miles! The openness but quiet of the land really made an impression on me.



The coral beach down the road from our house—great swimming spot

We had the opportunity to sing some traditional songs in Irish as well while at the Acadamh. Being able to join in with students from all over the world, in a language that is perhaps your second or even third tongue, was both bizarre and amazing. We also had a great time learning traditional dance steps and whirling with our partners in the school hall to grand Celtic tunes!

A respect for older styles of song and dance is one of many unique things about Ireland that kept reminding me I wasn't in Canada. There were often music sessions at the local pubs in the village, where red-faced men with white hair played guitar and fiddle - and people actually stopped talking to listen.

I spoke as much Irish as I could, and was lucky to have an excellent and hilarious teacher who made coming to class a joy. The 9 am- 4:30 pm schedule sometimes made for a long

day, but discussions about divorce, women's rights in Ireland, and short films broke up the hours of grammar and vocabulary.

I am proud to now know some Irish phrases, and to promote the language whenever I can, even though I don't yet have means of using it in my journalism career. But outside of the Gaeltachts - the few small regions in Ireland where people speak Irish to one another regularly - thoughts on what to do with the ancient language isn't all about preservation.

A couple days after the program finished, I travelled with a new friend, Christina, into County Kerry. We took a local cab to the remote fishing village of Port Magee, chatting with the middle-aged man who took us to our hostel.

There were the customary questions about where we were from and what brought us to Ireland; when he found out we had been studying Irish, his tone changed. He spoke of the debate going on nationally and how many people think Irish should no longer be a compulsory subject in high school because "it's almost useless". "Y'see, no one really speaks it



The Long Walk, Galway City from Claddagh

(...cont'd)

## A St. Thomas student in Ireland (cont'd)

anymore”, he said. Christina, who uses Irish regularly in her graduate studies in Galway, replied that we had just spent four weeks in a place where they did. Our driver lapsed into silence for a couple of beats before agreeing that, of course, there was some good in it.

I don't blame him for his opinions, there are many in Ireland (arguably the majority of the population) who agree with him, and I may understand better if I had grown up taking the language for granted. Road signs and tourism materials are

in Irish because it's the law - but that law is less practical and more heritage today.

I wish that our Kerry-man and all of those losing interest in the Irish language could have had the experience I did. To say that my trip was worthwhile would be a vast understatement, because I not only saw a part of the world I had felt connected to my whole life, but lived and breathed the same lifestyle and spoke the same language as individuals I had never met before. I listened to their music and radio,

watched their news and squealed with delight with my house family when Katie Taylor, a “good ol' Irish lass,” won a gold medal at the Olympics.

I had a slice of the “real” Ireland tourists seek when they rent cars and chase rainbows, peering around every corner for sheep and leprechauns. But it was done surrounded by the magic of Gaeilge, and the support of STU and the NB Irish Association, for which I will always be grateful.



## Alexandre Banks is the new keeper of the Inishowen fiddle.

The Inishowen fiddle has changed hands and the new and youngest keeper of the fiddle, Alexandre Banks is only 12 years old. But don't let his age fool you. He is excellent with the bow in his hand and honoured to be able to be this year's keeper. He began fiddling just four years ago, and his passion for Irish music is inspired by his enthusiastic 81 year old

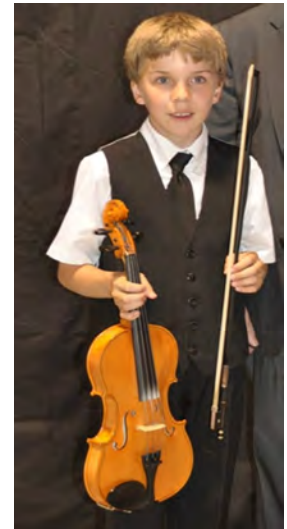
teacher.

From Saint John, NB, Alexandre is also a step dancer and has danced and played fiddle at many events and venues over the years, including the Olympic Torch Ceremony Official Opening, the Empty Stocking Fund, Moncton's IrishFest, the Saint John Irish Week activities, the Capital Theatre, the Imperial Theatre and the

Miramichi Irish Festival.

He never misses an opportunity to perform and will be an excellent ambassador and keeper of the Inishowen fiddle throughout the year.

Besides fiddling and step dancing, Alexandre also finds time for studies, competitive hockey, basketball, running and provincial soccer.



*"Physically the Celts are terrifying in appearance, with deep sounding and very harsh voices. In conversation they use few words and speak in riddles, for the most part hinting at things and leaving a great deal to be understood. They frequently exaggerate with the aim of extolling themselves and diminishing the status of others. They are boasters and threateners and given to bombastic self-dramatization, and yet they are quick of mind and with good natural ability for learning."*

- Diodorus Siculus, first century B.C.

## New Giant's Causeway Visitor Centre opens its doors

Toronto, ON (July 11, 2012) --

Northern Ireland's only UNESCO World Heritage Site, the Giant's Causeway, has just opened its new C\$30 million (£18.5 million), state-of-the-art visitor centre along the famous north Antrim coast.



Unassuming architecture of the new visitor centre allows the beautiful scenery of the Antrim coast to take centre stage.

The new complex is hidden from the coastal landscape by a grass roof and features exhibitions on the legend and science behind the attraction where visitors can hear the stories of the people who have called this coastline home. They can find out about the wildlife that inhabits the area, watch the Giant's Causeway form before their eyes and spot clues to prove the mythical giant, Finn McCool, really did exist.

Some of the highlights of the new visitor centre and the surrounding Causeway include:

- Four new walking trails will give visitors the chance to explore the Giant's Causeway at their own pace - they are all colour-coded, designed for all fitness levels, and incorporate the Causeway's stones, stunning cliff-top vistas and spectacular seascapes.

- The coastal path extends 11 miles (18 km) to the nearby Carrick-a-Rede Rope Bridge Runkerry Head provides a beautiful two-mile (3 km) walk
- Some of Europe's finest cliff scenery with fantastic bird watching
- Internationally-renowned geology, flora and fauna

Trafalgar, which is part of The Travel Corporation family of brands, was instrumental in the creation of the new visitor centre thanks to its generous donation to the 'Giant Cause' fundraising campaign.

"Trafalgar has been excited to follow the progress made by the National Trust at the Giant's Causeway," says Gavin Tollman, Global CEO of Trafalgar. "The new visitor centre that opened this past week fits beautifully into the iconic landscape that surrounds it, and the level of environmental sensitivity with which the building was constructed is to be applauded. The National Trust's work to conserve our natural and cultural heritage is important and as a travel company, we are committed in supporting such efforts."

### Fact or Fiction: About the Giant's Causeway

Made up of over 40,000 basalt columns that stretch out to sea, science tells us that the formation of this otherworldly land-

scape started 60 million years ago when magma from inside the earth came through cracks in the earth's surface - lava flowed then cooled when it came in contact with air and rock, hardening into basalt. It took millions of years of erosion for the columns to begin to show and it wasn't until after the last Ice Age, about 15,000 years ago, that the columns were revealed at the shore as they appear today. Locals, however, have their own story to tell. They say the Giant's Causeway was the stomping ground of giant Finn McCool, who lived in these parts nearly two thousand years ago, and built the Causeway so he could walk across the sea to Scotland and fight his great rival Benandonner.



Visitors 'Jump In' to Ireland using the basalt columns as stepping stones on a visit to the Giant's Causeway, a UNESCO World Heritage Site on Northern Ireland's stunning Antrim Coast.

Photo credit: Tourism Ireland - Chris Hill 2011

### College Daze—a logic puzzle

by Marilyn Driscoll

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. Can you determine who is writing about which author, what clubs each belongs to and what year of study they are each in?

1. The person who belongs to Trinity FM Club is not Anna.
2. The one in 3<sup>rd</sup> year is not Liam.
3. The one who belongs to the Historical Society is in a higher year than Aidan.
4. Either the person who is writing on Joyce or the one who is writing on Beckett belongs to the Philosophical Society.
5. The one who is writing on J.M. Synge doesn't belong to the Trinity FM club.
6. The person who is writing on Oscar Wilde is in a higher year than Anna.
7. Anna is not writing on Joyce and does not belong to the Historical Society.
8. Of Liam and Aidan, one is writing on J.M. Synge and the other is in their 1<sup>st</sup> year.
9. The person who belongs to the Philosophical Society is Aidan.
10. The one who belongs to Trinity's Players club is not Máirín.
11. The person in 4<sup>th</sup> year is writing on Oscar Wilde.

Think you've got this one? Well, if you're really patient, you can check your answers in our June 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: A Matter of Choice

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

Well, from the clues given in the June 2012 issue — did you figure out the preferences of pub, beer and crisps are for each of the brothers? Check your answer here:

Pub	First Name	Crisps	Drink
O'Leary's	Denis	Salt & vinegar	Murphy's
Dolan's	Ciaran	Cheese & onion	Guinness
O'Donaghue's	Eoin	Barbeque	Kilkenny
O'Malleys	Ryan	Sour cream & onion	Bulmer's



Glendalough. Co. Wicklow

### Are you interested in genealogy AND going to Ireland?

A 'travel and genealogy' tour is being planned for Ireland in April 2014. Still in the planning stages, this tour should be of particular interest to those who settled in Miramichi, the North Shore or the Bay of Chaleur regions of New Brunswick. The trip will help those interested in their genealogy to these regions and will focus, where possible, on the areas in Ireland specific to them. The tour planning group is hoping to hear from interested individuals so that pre-planning can be carried out well before the tour itinerary is planned. And it isn't just about genealogy as there will also be a travel segment to this particular trip as well. For more information on this interesting venture, contact Mary Anne Riordon Barry at [riordonbarry@gmail.com](mailto:riordonbarry@gmail.com), or phone 1-506-622-6422, or write to Mary Anne at 26 Gorman Blvd, Miramichi, NB, E1N 5Y7.



**Calling all Mc Kenna's  
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**to the  
12<sup>th</sup> annual Mc Kenna Clann Rally**

**the Four Seasons Hotel  
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**26-28 July 2013**

**for more information contact:  
Marie Curley (McKenna) at [emcurley@yahoo.com](mailto:emcurley@yahoo.com) or  
check out the rally at [www.thegathering.com](http://www.thegathering.com)**



# Membership Form

## The Irish Canadian Cultural Association of NB

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

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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.

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