

The Shamrock Leap

Newsmagazine of The Irish Canadian Cultural Association of New Brunswick
109 Roy Ave., Miramichi, NB E1V 3N8 e-mail: fmccarth@nbnet.nb.ca

Editor: Farrell McCarthy

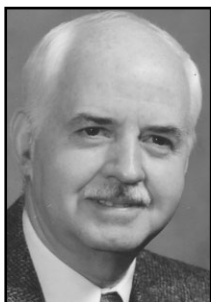
Volume No. 36, December 2002



The Nelson Doyle Dancers, Miramichi, NB, front row, left to right: Jory Boisvert, Kelsey Hines, Keri Butler; second row, Holly Girouard, Maggie Surette, Caitlain Tucker, Harmony Wallace, Krystal Gratton, Stephanie Bouley, Deandra Doyle; third row, left to right: Sara Cooper, Kara Cooper, Sharilyn Doyle, Ashley Dutcher, Amanda Colwell, Kathleen Doyle. Missing is Haley Girouard.

From the Editor

When the Irish Canadian Cultural Association began some 22 years ago, our goal was to have an organization that would set forward a number authentic Irish Canadian Cultural events and groups.



Farrell McCarthy

Th Nelson Doyle Dancers, Miramichi, NB is one group that we have reason to hold in great esteem. As Irish dancers, they perform with great skill, pride, and fun.

What is especially unique about them is their dedicated leader, Ellen (Doyle) MacDonald, who gives freely of her time to train them.

One also must not forget the parents, who must sacrifice so much of their time and finances to assist Ellen. The more one gives, the more one receives. This could easily be the motto of the Nelson Doyle Dancers.

Saint John, N.B. is the home of the only chapter in the Maritimes of Comhaltas Ceoltóirí Eireann. Comhaltas is a world wide organization that promotes the traditional music, song, and dance of Ireland.

They recently performed in the movie *Irish Eyes*. You may join or listen to them every Tuesday evening at O'Leary's Pub, Saint John. Anyone may join the group. And you will also receive the magazine, *Treoir*.

In this issue you will also find a major article on a great friend to so many New Brunswickers, our beloved Frank Patterson. The unveiling of his statue in Ireland will soon be followed by the unveiling of one in New York, plus the funding of a scholarship fund. I hope you will support this project, plus other financial endeavours.

In this issue and future ones, we will present an article on Ireland's past history.

We cannot live with justice and peace in the present and extend it into the future unless we know and understand the history of Ireland, Canada, or an other country.

The N.B. Archives have provided a number of articles that we will have in future editions.

Farrell McCarthy

From the President's Pen



As you read this message, the new year may be fast approaching, or perhaps it is already

2003. I wish you happiness, health, and peace. We are blessed to be Irish Canadians. In a year that has been rough, we, as a people, have been spared what many other countries have struggled through.

As individuals, we have also had our ups and downs. I am not sure if I agree with the saying *whatever doesn't kill you makes you stronger*, but I know the strength of the Irish heart has surely come to us through ancestors whose struggle was great, a struggle which did, indeed, kill many.

The people of Saint John, N.B. have only to look across to Partridge Island to be reminded daily of the determination of those whose last breaths were to reach our shores. It is heart-



Donna Blanchard

breaking to read or see how many of the world's people come to their wars based on their religious views. Prejudice, misunderstanding, and fear lay the groundwork for what follows, and we are drawn into it by merely being a resident of planet earth.

How blessed we are to live in a country where we worship as we choose: to mingle with all cultures and enjoy and participate in their celebrations as we invite and include them in our own; and where different faiths marry and raise their children in the love of God and respect for all faiths. Let us resolve to practice tolerance and to teach our children this important virtue.

Let us count our many blessings. Let us thank our God daily. Perhaps some important resolutions for 2003? Yes, I think so.

*To wish you "top of the morning"
The best that any days sends.
To wish you cheer at noontime
That comes with the thought of friends.
And when the evening shadows
Fall lengthening o'er the way
To wish you the heart's contentment
That comes with a perfect day.*

An Irish Blessing

Letters to the Editor

Editor:

On a recent visit to Fredericton, NB, I picked up a copy of *The Shamrock Leaf*.

On page 27, I came across some early Irish history and a map of places and dates of settlements you are offering for \$10.

John Ferguson was my great-great-grandfather who came to New Brunswick and settled at Londonderry, N.B.

We tried to visit the settlement, but found the Shebody Road closed to the public.

I have a map of the settlement and the location of each family who resided there, however, I would be interested in purchasing your map.

Janice M. Cruikshank

P.O. Box 492

Metcalfe, Ontario

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Dear Editor:

I really enjoy the *Shamrock Leaf's* historical content and family name articles, as well as the articles on Irish history. A very informative magazine.

Thanks.

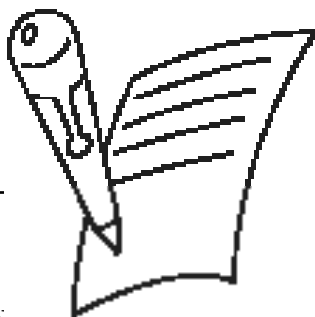
Patrice Wong

(née McGloin)

1473 Cliff Avenue,

Burnaby, BC

V5A 2K3



Dear Editor:

Since moving here to New Brunswick from P.E.I. over a year ago, I have enjoyed reading your excellent publication.

Enclosed is a book I came across about Nova Scotia-born Irish-Canadian Michael John O'Brien. He played a significant role in the building of the railway, among other things.

I do not know if this book has been reprinted. Anyway, I hope it is of interest to you and any other interested in the remarkable contributions made by those Canadians of Irish ancestry.

Yours truly,

John B. Larkin

Fredericton, NB

Dear Editor:

Thank you for reminding me my dues were "due" for the current year. Also for the latest issue of *The Shamrock Leaf*. It's always extremely interesting. I'll read the current issue from cover to cover, and have already made a good start. I notice on page 17, under brain storming, the list of strengths and weaknesses. Among the latter: *Educational system ignores us*. I hope that schools that serve a group of pupils of Irish descent will decide to mark St. Patrick's day, for a start.

My home town is Buckingham, Quebec, 20 miles east of Hull and Ottawa. In Buckingham, St. Patrick's was a school holiday to begin with. I'd say the school populations was at most 25 per cent English-speaking, and mostly of Irish descent. There was in the nearby countryside the remains of what we called Father Brady's church. He was the first parish priest of Buckingham in the middle 1880s. The church was surrounded by an old abandoned cemetery with the headstones indicating most of the time the Irish county of the person buried there.

At school, the English-Irish boys learned the old Irish songs. Among them, these titles: *The Minstrel Boy*, *Come back to Erin*, *Mavourneen*, *Mavourneen*, *My wild Irish Rose*, *The sweet little Shamrock*. These were sung at the concert where an Irish play was performed. About the play, I remember that the male lead sang very remarkably: *My wild Irish Rose*. The ladies had a tea, etc. It was a big day.

To prepare for the day, our teacher, Brother Francis (a Richard born in Richibucto) had us read from a series of Histories of Ireland, details of the English mistreatment of the Irish! and other things of course. I forget to say that the day began with a special Mass where we sang from the St. Basil's Hymnal: *Hibernia's patron saint all hail!*

As you can judge, we did celebrate St. Patrick's day in my home town. We Vallillees are of Irish descent. Our name is in the book *Irish Surnames*, of which our public library has a copy.

Did you know that our first parish priest at the first R.C. church in this area, Assumption church, was Father John Joseph O'Leary, a native of Cork. There are several O'Leary priests in our NB history, aren't there.

All this is in honor of St. Patrick's day! I hope you'll celebrate it properly, and I'm sure you will. We will too, though we are now Irish-French! An Irish song book for NB Irish would be a good idea.

Affectionately,

John E. Vallillee

Grand Falls, NB

(I'm now 82!)

Letters to the Editor

Dear Editor:

Peace and Understanding

I had to respond to your March 2002 issue of *The Shamrock Leaf* Volume No. 35. I, as well as many world citizens could not help but to want to share with the editor the common ground we have: *Peace with Justice* (page 2) and *Harmony and Respect* (page 5).

The articles *The St. Patrick you never knew* and *Dev's reply to Churchill* demonstrates what can happen when men and women keep an open mind. The words from the speech of the former president echoes an infinity for all mankind when he stated:

"...Meanwhile even as a partitioned small nation, we shall go on and strive to play our part in the world, continuing unswervingly to work for the cause of true freedom and for peace and understanding between all nations."

Unlike the editor, I look beyond seeing just a United Ireland. Be that as it may, I will use this example to try to create thinking and understanding in an open debate on a number of issues involving not just Ireland.

Once upon a time there was an Irish Protestant gentleman who was attending a memorial service at a cemetery for fallen comrades. While bowing in prayer, a sudden and loud explosion occurred from an I.R.A. bomb. The gentleman was shaken and had fallen to the ground. He gathered himself up and saw a young nurse lying beside him mortally wounded.

The gentleman knelt to his knees and took this young nurse in his arms. They looked into each other's eyes and he spoke with tears running down his blood muddied face:

"Dear Daughter! Dear Daughter! The young nurse was drowning in her own blood from her wounds and she looked up at this gentleman and whispered:

"Father I love you." She then died.

Peace with Justice or Harmony and Respect or Peace and Understanding. What if I were to

ask the question to you, the reader: Why did you kill this young nurse? Your natural response would be; "Hold on here, there must be some sort of misunderstanding."

Of the three above which one is the upmost importance to you? Can we even begin to understand *Bloody Sunday*?

Human conflicts? What we are impressed with very often especially so by news media, are conflicts such as Catholics-Protestants, Jews-Arabs, Serbian-Croatians, Hindu-Moslems, Francophone-Anglophone and others.

Are these human conflicts? If so, Why? Understanding the root of these so-called conflicts is essential.

If you choose President Eamon de Valera's *Peace and Understanding* you choose the open mind approach.

In each of us we have different perspectives of what is *Justice*?, what is *Harmony*?, what is *Respect*?, Without *understanding* each other in this world, *Justice*, *Harmony*, and *Respect* cannot always exist.

Therefore, we have *human conflicts*. What is it therefore, that we do not understand about the Irish human conflict? Did you kill that young nurse?

The author, Tom McGurk, in his article *Bloody Sunday was our September 11th*, speaks on *understanding* where he stated:

"To understand why Bloody Sunday was so significant as a brief historical picture of Ireland in 1972 is unavoidable. The post-war economic and educational changes in the north -- driven by the various Westminster Labour administrations since 1945 -- eventually resulted in an emerging Catholic middle and working class who could not be contained within the old unionist sectarian power structures.

A new meritocracy was being unleashed within an old oligarchy and something had to give."

Mr. McGurk sums up facts very uniquely. Did he address

the roots as to what caused these facts to occur? Do you understand *How* or *Why* did these facts occur? Did you kill that young nurse?

I was surprised to see this article *Bloody Sunday was our September 11th*. It shows the interest that the I.C.C.A. of N.B. has in the affairs of Ireland. The editor and most people are hoping that the international tribunal "will reach a verdict that does justice to the real victims; the families of the 14 boys and men".

Personally, I am hoping and praying that it does more than just that.

I am hoping that this tribunal will reach a verdict such that everyone can forgive and learn how to avoid such human tragedies.

It is imperative that we learn from our experiences, however, horrible they may be. This is necessary to have *Peace and Understanding* let alone a United Ireland.

John Kelly's story of the immense suffering of his family and stories like this should never be forgotten. But let us all honor the deceased and their families by helping our fellow Irish citizens today.

Some people ask why and I ask why not. The words of the late President John F. Kennedy should be reechoed. Understanding!

I took the facts summed up by the author, Tom McGurk, infra one step further. In late 1999, I did an article *Harmony (Democracy)* and I sent it to the Honorable Anne McLellan (M.P.) then the Minister of Justice. At page 3 of that article I wrote:

"For years majority rule in the Northern Ireland meant simply that the minority was not important when it came to winning a majority government. Your majority was Protestants. But this was not racism nor religious discrimination. It was very fundamental politics of the system.

Continued on page 5

Letters to the Editor

Continued from page 4

Eventually, the minority got ignored so badly that education, health and job opportunities suffered. The governments sometimes even deliberately were forced to comply with reality. Majority rule meant that your government stayed in power. Patronage showed its ugly face because that was the politics of the system. Minorities were trapped or felt that sense of hopelessness. This was the common factor in all three samples and in a 1933 German democracy. Is it truth?"

In 1933, under the majority-minority democracy in Germany, Adolph Hitler became the German chancellor because the government of the day wanted to hold onto majority rule. Once again: Why did you kill that young nurse?

My point is, we are all guilty. We, ourselves failed to adhere to the words "continuing unswervingly to work for the cause of the true freedom and for peace and understanding between all nations." We are complacent and accept majority-minority rule as democracy when such was never true. If anyone is interested in my article on democracy just drop me a line. I did receive the following response from the Minister of Justice in a letter dated Jan. 25, 2000:

"Thank you for your recent correspondence concerning democracy and various forms of government.

Please be assured that my officials and I will take your views into consideration. As Minister of Justice, it is my task to balance the interests of all Canadians as I seek to improve the quality of life for all our citizens. As I am sure you can appreciate, building consensus on change is a worthy but challenging task in our complex society, and I appreciate the time you have taken to bring your concerns to my attention."

I know what a United Ireland means to my fellow members of Irish descendants

and all Irish people. Despite the best efforts of the U.S. Senator, George Michaud and the present trend towards a United Ireland, we will never have a truly United Ireland.

Unless the very roots of the problem are addressed and true democracy is given to all citizens including minorities we will continuously have human conflicts and tragedies such as Bloody Sunday and the 911 events. I will also add that in Canada, our people with people like the Honorable Anne McLellan, the Honorable Joseph Clark, the Honorable Alexa McDonough and others are on the right track. Only yesterday, March 28, 2002, in total silence a great event occurred in the United States.

A law was signed by President Bush whereby contributions to political parties are now limited to \$2,000 per individual. It is hopefully a beginning for the American governments towards compliance with the United States Constitution for all American citizens and not just the few.

Terrance A. McCarthy
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E3Z 2K4

Editor's note: Terrance McCarthy is a Grand Falls lawyer who wrote our constitution. He was the founding president of our Upper Saint John River Valley Chapter.

Dear Editor:

Thank you so much for sending me a copy of the *Shamrock Leaf*. I took it home with me this weekend and had a chance to read several articles. I am very impressed with the quality of the newsmagazine and the content. It is certainly a large undertaking, however your passion for the subject must make it a pleasure.

In regard to your interest in this area, St. Thomas University offers three courses devoted to Irish study through the English Department. They are Irish Literature, Modern Irish Literature and Irish Film.

Most of these have been possible due to the fact that we have Prof. Stewart Donovan in our midst. I had the opportunity to travel to Ireland with Stewart and a group of St. Thomas students, along with a group from St. FX in the Spring of 1998.

We studied Irish History, Literature, and Culture on our month-long tour.

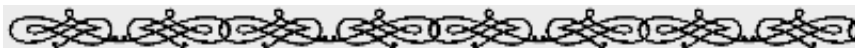
It was an absolute delight and something I will never forget. When we arrived home, we had a few months to write our final report and to do further research. It was truly a great opportunity.

If you had any particular story ideas or anything you would like to submit to Connections, the alumni magazine, I would be delighted to consider it.

Thank you again. Please contact me at your leisure to discuss any matters that might be of interest.

Sincerely,

Katherine Loughrey
Alumni Affairs Officer
St. Thomas University
Tel. 506-452-0602
Fax: 506-460-0335

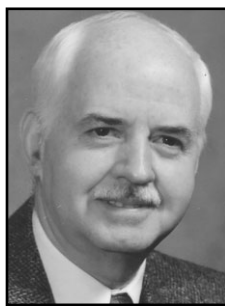


♣ Bits and Pieces ♣

•The Ireland Fund of Canada awards a scholarship for a graduate to study in Ireland. A grant of up to \$10,000 is offered each year to a suitable applicant to study at a recognized academic institution in Ireland in the field of Irish Studies.

The winner of the 2001/2002 scholarship was Sean McCall, a graduate of Concordia University, Montreal who is now pursuing his studies towards a Master of Philosophy at the School of Drama, Trinity College, Dublin.

For more information, contact the Ireland Fund of Canada, 67 Yonge Street, Suite 401, Toronto, Ont. M5E 1A7



Farrell McCarthy

•The University of Minnesota Law Library recently established a website devoted to the 17th and 18th century Penal Laws. The site makes easily available for the first time the text of these statutes that were designed to regulate the status of Roman Catholics in Ireland. The site contains summaries of the statutes, organized by chronology and by subject, as well as the complete texts in electronic form.

Check it out: <http://www.law.umn.edu/irish/law>

•John Moss is a Canadian who spent a year in Ireland during the 1990s and found himself enthralled and sometimes appalled by his observations on Irish language, landscape and society. The result is a recent book from UCD Press called *Invisible Among the Ruins: Field Notes of a Canadian in Ireland*. It's available in paperback. Their website is: www.ucdpress.ie

•Under the 1801 Copyright Act, Trinity College, Dublin is entitled to one free copy of every book published in Ireland and Britain. The University library now has over two million volumes and needs a quarter of a mile of new shelving every year.

•The medieval O'Flaherty, clan of Galway had a novel method of dealing with tax collectors. Inviting the unsuspecting official to dine with them, they made sure to sit him at the head of the table in the place of honour. At the pull of a hidden lever, the floor would open up beneath their victim, plunging him to his death in a deep well below.

•The phrase *by hook or by crook* originated during Cromwell's 1649 campaign in Ireland when he vowed to capture Waterford by advancing by sea round Hook Head or through the village of Crooke.

•Séamus Connolly, director of the Boston College Irish Studies Music, Song, and Dance Program, mounts what is certainly one of the most effective instructional weeks in North America. Gaelic Roots 2003 will be held June 15-21 -- Contact Irish Studies

Program, Boston College, Connolly House, 300 Hammond St., Chestnut Hill, MA 02467-3920 - connolst@bc.edu or check their website.

•The Irish Hunger Memorial, Battery Park, New York was officially opened on July 16. The quarter-acre site is unique in that the developers brought an actual ruined cottage from County Mayo.

It was important that the site was quarter of an acre. In 1847, as the starvation worsened, Sir William Gregory drafted what became known as the infamous Gregory Clause, which ruled that any family owning a quarter acre of land or more could not receive relief until they gave up their land. The dislocation from the land seriously exacerbated the effects of the famine.

•St. Francis Xavier University, Antigonish, N.S., which was recently selected by Maclean's magazine as the number one undergraduate university in Canada, has a Celtic Studies Program. Check their website.

•Rev. George E. Riley, pastor of St. Rose of Lima Church, Saint John, passed away on July 1, 2002. Known locally as *a priest of the people* he was a strong supporter of the Irish Canadian Cultural Association of N.B. He was chosen chairman of the Saint John St. Patrick's Week celebrations in March 1999.

•*Bloody Sunday*, a film that has won a number of rewards, was released to the public in November. On Jan. 30, 1972, British soldiers opened fire on unarmed Irish protesters during a civil rights march in Derry. Britain's Parachute Regiment shot 27 people, killing 14, of whom half were teenagers. The massacre, which went unpunished, snuffed out the civil rights movement and inflamed the IRA.

A public tribunal of three judges is finally reviewing the evidence to correct Britain's unjust inquiry in the 1970s.

Inquire if your local theatre is going to show the film.

Place an ad, support the ...

Shamrock Leaf

Advertising space is available in The Shamrock Leaf at very reasonable prices.

Back page	\$200	Quarter page	\$25
Full page	\$100	Business card size	\$15
Half page	\$50		

The Nelson Doyle Dancers

Faoi Do Chois É

The Nelson Doyle Dancers, under the instruction of Ellen (Doyle) MacDonald, consists of boys and girls age five and up instructed in traditional Irish dance, language, and history.

It is a volunteer organization in existence since 1991. Students pay no fee for their lessons. The group includes beginner, intermediate and advanced dancers. Advanced students practice more often, especially before important events and have established a professional reputation both within and outside their community. Students and parents fundraise to help cover the cost of shoes and outfits. The Nelson Doyle Dancers are becoming well known throughout the Atlantic Provinces, having traveled to other areas performing and promoting the Irish culture. Based in Nelson-Miramichi, the Nelson Doyle Dancers have strong ties to their community. Coming from an area with a huge Irish population, the children are proud to carry on their Irish traditions.

The Nelson Doyle Dancers have in the past three years, brought back the tradition of the annual Saint Patrick's Day play and concert to the community of Nelson which had been lost for several years. The group has performed two Irish plays, *The Lost Brogan* and *The Cross Princess* for this concert and as part of the Children's Cultural Events during Canada's Irish Festival.

This lively group has won the hearts of all who have seen them perform and are eager to continue dancing and sharing their Irish heritage. The advanced dancers, many of whom have been with the group since the very beginning, perform both hard shoe and soft shoe numbers, including the pro-

duction numbers from Riverdance and Lord of the Dance.

The advanced dancers are only 9-16 years of age and are doing the same choreography as Riverdance and Lord of the Dance troupe members in their twenties and thirties.

"The students have always been determined to be the best they can be. They welcome a challenge and are a joy to teach!" says instructor, Ellen (Doyle) MacDonald, who has had over 20 years of dance training and experience. A graduate of Saint Francis Xavier University and now teaching at Nelson Rural School, MacDonald has studied under Michael Smith, Maureen Haley and Dance Caravan USA.

At this point in her life, she chooses to teach Irish dance free of charge, having seen both sides. Ellen and husband, Jeffrey had their first child, Pádraig on July 17, 2001, born during the Irish Festival. However, she still finds the time to teach Irish dance each week.

As part of their wish to continue improving their quality of dance, the Nelson Doyle Dancers are bringing in Maureen Haley, of Boston to teach Irish dance the week preceding the Irish Festival on the Miramichi. The workshops will be open to beginner, intermediate and advanced dancers.

As well, the advanced group has been trying to raise enough money to purchase traditional Irish dresses which are very costly. Given the volunteer nature of the group, the amount to be raised is overwhelming and cannot be achieved without some outside help. The Nelson Doyle Dancers could also attend Irish dance competitions if they had the traditional dresses which is the only thing holding them back

from doing so, as they have already reached a high standard of dancing.

Dignitaries from Ireland commented on the high calibre of dance the group demonstrated at last summer's Irish Festival. The Nelson Doyle Dancers have had several television appearances as well. One program, Master Control, out of Toronto, contacted the group and did a segment for St. Patrick's Day highlighting The Nelson Doyle Dancers.

During this program, an overview of the city of Miramichi and its former townships was presented, including mention of its annual Irish Festival in July. The group appeared in a documentary on Irish immigration to New Brunswick and has performed many times on ATV's Breakfast Television. The group had the experience of a lifetime on a trip to Saint John to see Lord of the Dance where they met with the show's dancers afterwards and exchanged pins and even danced for the troupe outside their bus, receiving to their utter delight many encores. The next day, The Nelson Doyle Dancers performed at the Saint John Exhibition and enjoyed several positive remarks. One spectator exclaimed, "I paid sixty dollars to see this last night!" The Nelson Doyle Dancers dance for the love of it. They are proud examples of the Irish spirit. As lively as the group itself its motto, "Faoi do chois é!" which means "Dance it!" or literally "Under your foot!" The Nelson Doyle Dancers will be a feature at this year's Irish Festival on the Miramichi.

If you want to help the Nelson Doyle Dancers to raise money for those very expensive dresses and/or to perform in your area, see the ad on page 26.



Where Irish Souls Now Rest In Peace

by Mike Mullen

Don Smith can hardly contain his excitement these days.

And, if you were to visit Saint John's original Irish cemetery on the city's West Side with the retired school teacher turned tourist guide as I did, you would understand why.

Mr. Smith, as chair of the Cemetery Committee at Our Lady of Assumption Roman Catholic Church, was beaming from ear-to-ear as his pastor, Rev. Gerry White, celebrated an outdoor *cemetery mass* on Aug. 26, 2002 to officially open the refurbished Tower Hill Cemetery.

God's little acre, as I labelled the irregularly shaped burial place of 4,000 famine Irish between Whipple and Summer Streets in reporting on its sorry state in 1999, has undergone an amazing transformation.

And most of the thanks should go to Mr. Smith's 150th anniversary committee at Assumption which prodded the Diocese of Saint John's Catholic Cemeteries Committee into action two years ago.

Years of neglect have been wiped away.

And Irish souls, once more, can rest in peace.

Toppled headstones have been re-erected. Crushed limestone pathways have been planted. And shrubs and bushes that will make future hedge now surround its perimeter.

And, in time for Sunday's public mass, a 10-foot-high obelisk, with bronze plaque, will be in place on a 15-foot diameter bed of paving stones as the centerpiece.

"Am I pleased? I sure am," said Mr. Smith, as he stood beside a large green identification sign with gold lettering erected earlier this month near the cemetery's Whipple Street entrance, enhanced by a new concrete apron, courtesy of City Hall.

"You would never guess most of the folks (buried here) were Irish," he added, tongue-in-cheek.

"You couldn't tell that from the sign, could you? The Celtic Cross and couple of shamrocks on there wouldn't give it away."

The sign, which simply reads: Tower Hill Cemetery 1852-1876, is already getting a lot of attention from visitors to Carleton Martello Tower.

And, not leaving anything to chance, Mr. Smith has made sure the Tower's parks Canada staff, as well as the children and teachers of the adjacent Beaconsfield School, are aware of the historical significance of Tower Hill Cemetery.

In fact, he will have a pre-school opening meeting with the teaching staff next week.

"Wow! What a difference!," was my own reaction when I visited Tower Hill for the first time since August 1999.

"Except for the fact it was freshly mown, Tower Hill was a sad sight to behold," I wrote at that time.

Now, it's a thing of beauty. With its sweeping view of Partridge Island, a proper resting place for the Irish.

And, as long as Mr. Smith has anything to say about it, it will remain as such. Once the last of the bills for the \$45,000 project is paid off, he's going to establish a permanent trust fund to keep it up. Purchased in Nov. 11, 1850, by the Bishop of Saint John from one Thomas McCarthy, Tower Hill was meant to serve the church of Assumption of the Blessed Virgin Mary, built in 1849 as the West Side's first Roman Catholic church.

The first burial took place in October 1852 from St. Malachy's Church, Leinster Street, and it remained the main Catholic burying ground for Assumption and the civic Parish of Carleton until 1876 when 17 acres of land was purchased on Sand Cove Road that became Holy Cross Cemetery. However, burials at Tower Hill continued until the 1920s.

Though there was no perpetual care at Tower Hill, maintenance was vested with Assumption.

Special masses held in the cemetery during the summer months (something Father White would like to see revived) providing care and maintenance to the graves and markers. Families would picnic after the mass.

In a 1994 proposed upgrading study of several burial sites for the Catholic Cemeteries Committee, Fredericton's Daniel K. Glenn Ltd. -- the eventual project architect -- noted a 1942 photo of Tower Hill Cemetery "shows the ground literally covered with markers, with several surrounded by cast-iron railings."

Things only got worse.

By 1962, the cemetery's one tree was gone, as were the cast-iron railings. The fence was in disrepair.

In 1987, Assumption Parish made an attempt to secure funds to restore the cemetery underlying its deep concern for this hallowed ground.

And plans for restoration were made as the Knights of Columbus Council, Local 6770, undertook a cleanup. The restoration, however, never came off.

By 1993, even the fence was gone. And by the time I visited Tower Hill two years ago, I could see clearly why Mr. Smith's committee was prodding the Catholic Cemeteries Committee, under Rev. John Keoughan, to begin restoration work.

Starting along the school side of the burying round, I came upon a number of broken, partially buried stones.

The last names were like a Who's Who of Saint John Irish families. Names like McAvoy, Driscoll, Fleming, Kelly, Morris, Fitzgerald, O'Brien, McCafferty, Coyne, Dalton, Donahue, Grace, Cusick, Farry, McNamee, Ready, O'Neil, Sullivan, Mullaly, Mulherrin, Morrissey, Kerrigan, O'Leary and Rourke, to name a few.

Some 25 or 30 headstones were partially legible, but only one stone -- a multi-layered monument placed in memory of Joseph Mullaly and his wife, Ann, remained totally intact.

Continued from page 8

As I read the inscriptions asking, as that of Dennis Morris (a famous name on the West Side) did, to be allowed to "rest in peace" I could not.

And gladly, neither could the folks at Assumption.

Finally, by October of 1999, Father Keoughan and Mr. Smith sat down with me to announce plans for a five-year refurbishment of Tower Hill Cemetery that could, if the funds came in, be speeded up.

Father Keoughan informed me that Harold Olsen, manager of the Catholic cemeteries, and his crew would take advantage of existing pathways criss-crossing the cemetery by cutting out sod in preparation for permanent limestone walkways.

And today, we have those three pathways -- two beginning at Beaconsfield School, diagonally crossing the cemetery in the direction of Whipple and Summer Streets.

And a third, connecting the two streets.

Perhaps my favourite part of this restored masterpiece is the 24 shade trees, costing some \$175 apiece, their leaves fluttering in the persistent winds that blow in off the Bay of Fundy.

Donations toward the \$45,000 cost have come in from families and individuals who have heard or read about the Tower Hill restoration project, but it was the Saint John Foundation's initial \$2,500 donation that got

things started.

The Catholic Cemeteries Committee has put \$20,000 into the project, while there have been generous donations from the Knights of Columbus and the Irish Canadian Cultural Association, as well as \$4,000 gifts from both Assumption and St. Rose of Lima churches.

The restoration work, begun last November, has progressed quickly.

While some parts may be broken off, 18 of the major headstones have been put back into place through the expertise of John Matthews, of Tingley Monuments.

One of those stones was for a Farrell, a relative of Mrs. J. Paul Barry, who he has been in contact with since the restoration began.

"She was one of the ladies who gave me all kinds of hope when things weren't going so well," Mr. Smith told me.

And, a relative of the late Dennis Morris was visiting this city when he saw my article on God's little acre.

He paid a visit to the cemetery and has maintained a keen interest ever since.

May the souls in Tower Hill Cemetery rest in peace and never be neglected again.

Mike Mullen is a religion editor of the Saint John Times Globe. He can be reached by e-mail at mullen.mike@nbpub.com or by telephone at 645-3339.



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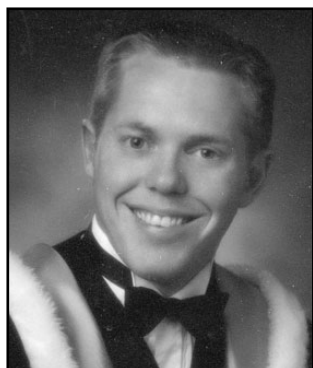
For more information, contact...

Stuart Hook (506)847-0010 or
Bryce Neill (506) 847-9260

(Paid advertisement)



Saint John Man Awarded ICCA Annual Bursary



Troy Dixon

Troy Dixon, of Saint John, NB, was awarded this year's annual bursary from the Irish Canadian Cultural Association. Troy is a member of the Saint John Labatt Trojans RFC and represents the province as a member of the Black Spruce Rugby team. Troy toured Ireland for 12 days in August where he played a couple of tournaments. Troy was also recipient of the Mary

Louise and Francis J. Lynch prize (1997-98) for first year Canadian History students. In 2002, he graduated with a Bachelor of Business Administration degree. He will be returning to university in the fall to complete a major and hopes to supplement his course load with courses required for a history major.

Fredericton Chapter visits Stanley Fair and Fredericton Exhibition

by Eileen Malone

The Fredericton Chapter of the ICCA of N.B. had a display table of Irish cultural books, etc. at the 75th annual Stanley Fair. Many Irish settled in this area in the early 1800s. Velma Kelly, a local historian, had many files and stories of local Irish families. The chapter also had an information booth at



Left to right: Ricarda Bradley, Fredericton Chapter President; Donna Blanchard, Provincial President ICCA of NB; and Eileen Malone, past Provincial President, Fredericton at the Irish Cultural Display Booth at Fredericton Exhibition

the Fredericton Exhibition. Denis Noel, N.B. Archives, had artifacts and genealogical material from the archives. As a fund-raiser for Fredericton Chapter, as well as toward the Provincial Annual Bursary, tickets were sold on two items: a lovely painting of an authentic Irish thatched-roofed cottage, donated by Fredericton Chapter President, Ricarda Bradley and an original Celtic cross sketch, donated by local artist, David Brewer, known for his great talent in creating Celtic designs.



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♣ Books ♣

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To understand the heart and soul of a country, you must know its history, language, literature, folklore, and culture.

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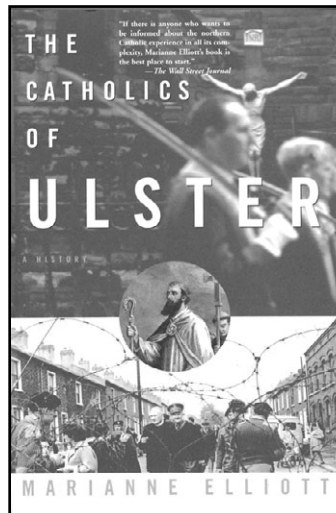
Now is the time to begin a small Irish library in your home. In doing so, you will pass on to your children the richness of the culture of their ancestors.

Why not give an Irish book to a friend or family member for Christmas and St. Patrick's day.

I have copies of all of these books that are reviewed.

Please contact me: Farrell McCarthy, 109 Roy Avenue, Miramichi, NB E1V 3N8. Telephone (506) 622-4007 or e-mail at fmccarth@nbnet.nb.ca or check your local bookstore.

I have enclosed the ISBN number for easier identification.



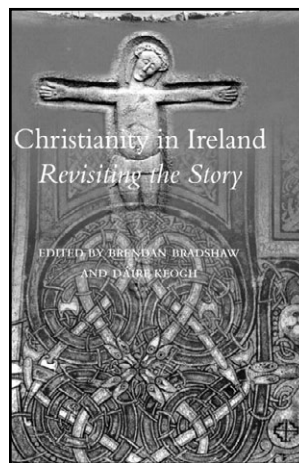
The Catholics of Ulster
by **Marianne Elliott**
640 pages
ISBN 0-465-01904-8

Named a Book of the year by *The Economist*, *The Irish Time*, *The Guardian*

"If there is anyone who wants to be informed about the northern Catholic experience in all its complexity,

Marianne Elliott's book is the best place to start." -- *The Wall Street Journal*.

"I highly recommend this book" -- Farrell McCarthy



Christianity in Ireland
Revisiting the Story

Edited by
Brendan Bradshaw
and **Dáire Keogh**
408 pages
ISBN 1-85607-350-5

"Christianity in Ireland: Revisiting the Story" traces the history of the Church from patrician times to the particular prob-

lems of the present.

In twenty-three essays, it charts the Christian odysseys examining the influences and events which have given Irish Christianity its own distinctive character.

The contributors all acknowledged experts in their fields bring the fruits of their scholarly research to a non-specialist readerships in this ambitious project.

Newly published - Nov. 2002

At the Coalface

Recollections of a city and country priest 1950-2000



J. Anthony Gaughan

At the Coal Face
Recollections of a city and country priest
1950-2000

by **J. Anthony Gaughan**
204 pages
ISBN 1-85607-315-7

Fr. J. Anthony Gaughan has experienced many aspects of life in the Archdiocese of Dublin during the past 50 years.

His recollections provide a fascinating

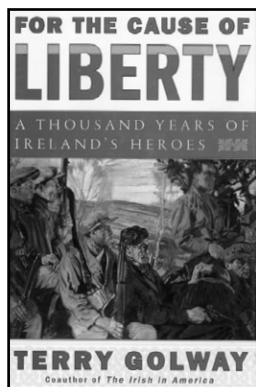
insight into the lives and work of Dublin priests during that period.

Of particular interest are his shrewd, amusing, and kindly, even critical, sketches of colleagues and others which will bring a smile to many a face.

In addition to memories of parishes where he served as curate and parish priest, F. Gaughan also recounts what it was like to be a clerical student in the 1950s when vocations to the priesthood were plentiful.

In concluding his account of 50 years of clerical life, Fr. Gaughan writes: *For my part, I have always found the priesthood very challenging but also rewarding beyond all my expectations.*

♣ Books ♣



**For The Cause Of Liberty
A Thousand Years of
Ireland's heroes
by Terry Golway
395 pages
ISBN 0-684-85556-9**

For the Cause of Liberty is the story of Irish nationalism, from the legendary king, Brian Boru, who united the chieftains of Ireland to drive out the Vikings, to the still-unresolved conflict

in Northern Ireland.

In a fast-paced narrative, Terry Golway tells a thousand years of Irish history, brilliantly describing the achievements of the patriots who kept alive the dream of Irish freedom until they finally succeeded.

When England turned its attention toward its neighboring island during the Middle Ages, Ireland found itself at the beginning of a long struggle for identity.

The English colonized Ireland, and in so doing wrote the opening chapter of a powerful and violent epic of suffering, sacrifice, and triumph.

Over the centuries, heroes emerged to lead the resistance to colonization and assimilation. In relating the dramatic stories of these heroes, Terry Golway tells us how the Irish saved themselves.

Among the stories -- some famous, some little-known -- are those of Wolfe Tone, a leader of the 1798 rebellion who cut his own throat rather than submit to a hangman; Kevin Barry, executed at age 18 rather than turn informer on the eve of independence in 1921; Bobby Sands, an IRA militant who died on a hunger strike in 1981 that called international attention to the conflict in Northern Ireland; and several remarkable women who played pivotal roles in Irish history, among them Anna Parnell, Countess Markievicz, and Bernadette Devlin.

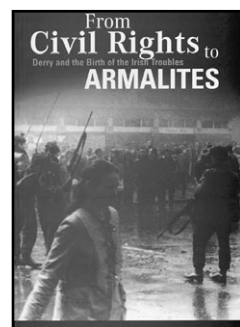
For The Cause of Liberty reveals that the struggle for Irish freedom was not a strictly religious dispute; in fact, many of the greatest heroes of the nationalist movement were Protestants, some of them descended only a few generations from English settlers.

Terry Golway also reminds us that the United States played a role in this drama, especially after the heavy Irish immigration in the mid-1800s.

This is a thrilling chronicle of Irish aspiration over the centuries, a vivid narrative sure to fascinate anyone interested in Irish history.

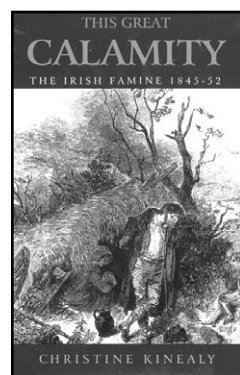
**From Civil Rights
To Armalities
Derry and the birth
of the Irish troubles
By Niall O'Dochartaigh
364 pages
ISBN 1-85918-109-0**

The city of Derry has been a principal focus for the conflict. It was in Derry that the first rioting broke out, Derry which was the focus for the early civil rights campaign and to Derry that the first British troops were sent in August 1969. By analyzing the development and escalation of the conflict in Derry this book provides a detailed examination of a number of broader issues. It seeks to explain how the civil rights campaign was superseded by a conflict; how large sections of the Catholic community became actively hostile to the Northern Ireland state; how the Protestant community was transformed by events and why the British army became a major party to the conflict. Ultimately, it illustrates the way in which complex and durable relationships of confrontation were established, and how these relationships created a political framework within which conflict could be sustained for decades. The book concludes with a powerful analysis of wider issues in the North such as the perception of loyalty, consent, policing and law and order. It is a micro-study with implications for explaining the complex political map of the North, and will be of interest to political scientists, students of peace and conflict studies, and historians of modern Ireland.

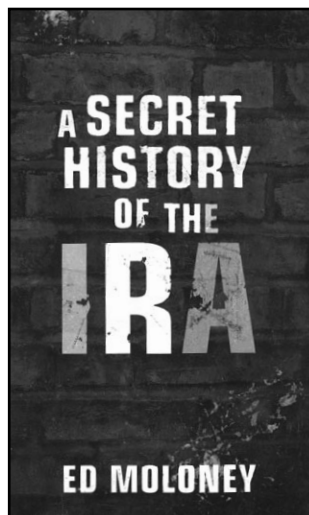


**This Great Calamity
by Christine Kinealy
450 pages
ISBN 1-57098-034-9**

With fascinating insight, Dr. Kinealy unravels fact from opinion, confronts the role of ethnic stereotypes and examines the ruling Anglo-Irish government's response to the disaster while analyzing its motives. She reveals the scope of the Famine's impact, showing how local communities were affected and provides a detailed account of the relief measures organized at both local and national levels. Thoroughly exploring the Famine's complex backdrop of economic, social, political, and cultural factors, and the Famine's vivid legacy in the modern world, *This Great Calamity* sheds brilliant new light on a pivotal event in Irish history. "...you won't get better in the next 50 years..." Books Ireland



♣ Books ♣



A Secret History of The IRA by Ed Moloney

600 pages
ISBN 0-14-301348-3

A riveting and remarkable work, *A Secret History of the IRA* revises our understanding not only of the Irish peace process but also of late twentieth century Irish and British history.

Written by award-winning Irish journalist Ed

Moloney, it tells the dramatic story of the inner workings and deadly rivalries of one of Europe's most secretive terrorist groups.

Published 2002 - In most bookstores - Chapters in Moncton has 40 copies.



Wherever Green Is Worn

The story of the Irish Diaspora

by Tim Pat Coogan
745 pages

ISBN 0-09-995850-3

'Coogan always brings a journalist's eye to his choice of historical subjects... In keeping with his other works, *Wherever Green is Worn* is trenchantly written. The author is opinionated and unafraid of polemics.

It is at once a mad-dening and refreshing read... There is no rival

to *Wherever Green is Worn*... an intellectually ambitious work, the result of great energy, imagination and painstaking detective work.

Tim Pat Coogan manages to find *the story* in almost every country he has visited. This volume will stand as a challenging and controversial work...and influential and important book.--
Dermot Keough, *The Irish Times*



Great Walks in Ireland by David Herman

Photography by Michael Stead
176 pages (includes maps)
ISBN 1-86019-958-5

The mountain areas of Ireland offer an ever changing and easily accessible landscape for the walker-including the rolling woodland of the Wicklow

Mountains near Dublin, the Galtee's and Comeraghs, which rise out of rich agricultural land, in the south-east, the Mourne Mountains in Northern Ireland, and the rugged mountains of Donegal, Mayo, Clare and Kerry down the western coast, where the sea is never far away.

These mountains have a human scale; any peak can be climbed in a single day from a comfortable base. They offer remoteness yet no point is more than five miles from a motorable base. Great Walks Ireland describes a varied selection of 30 walks of differing lengths and degrees of difficulty, from short easy strolls to tough mountain traverses. The routes are grouped in four areas -- the east, covering Wicklow, the Galtees, Comeraghs and Mournes; the north-west covering Donegal and Sligo; the west, covering Galway, Mayo and Clare, and the south-west, covering Kerry. Detailed route descriptions and maps are provided for each walk, together with information on the features of interest along the way. With its evocative text and superb colour photographs, which capture the unique and varied landscape in Ireland, this book should inspire all lovers of the countryside and the outdoors, whether they are active or arm chair walkers.

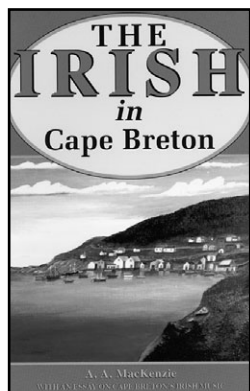
PLEASE NOTE

Let me know if there are Irish books that should be included in future editions of the Shamrock Leaf. Also news items for "Bits and Pieces" Address:

Farrell McCarthy
109 Roy Ave., Miramichi, NB E1V 3N8
(506)622-4007. E-mail:
fmccarth@nbnet.nb.ca



♣ Books ♣

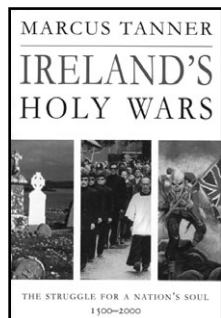


The Irish In Cape Breton
by A.A. MacKenzie
152 pages
ISBN 1-895415-50-0

A.A. MacKenzie offers a rare, rich, and lively history of the Irish in Cape Breton, once again showing that the recipe for authentic Cape Breton is a complex and exciting mix.

Paul M. MacDonald adds a short essay on the Irish contribution to Cape Breton music, and Bob

Fitzgerald of the Aspy Bay region painted the scene at White Point, circa 1935.

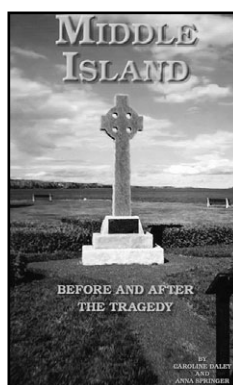


Ireland's Holy Wars
The Struggle for a nation's soul
1500-2000

by Marcus Tanner - 497 pages
ISBN 0-300-09072-2

For much of the twentieth century, Ireland has been synonymous with conflict, the painful struggle for its national soul part of the regular fabric of life. And because the Irish have emigrated to all parts of the world -- while always remaining

Irish -- the troubles have become part of a common heritage, well beyond their own borders. Within the immense literature on the Irish *problem*, the most usual focus is the political rivalry between Unionism and Republicanism. But the roots of the Irish conflict are profoundly and inescapably religious. As Marcus Tanner shows in this vivid, engaging and perceptive book, only by understanding the history -- played out over five centuries -- of the failed attempt by the English to make Ireland into a Protestant state can the pervasive tribal hatreds of today be seen in context. Tanner traces the emergence of a modern Irish national identity in the popular resistance to this imposed Protestantism and the common defence of Catholicism by the Gaelic Irish and the Old English of the Pale, who settled in Ireland after its twelfth-century conquest. In addition to a thorough study of the written sources, the book is enriched by a personal encounter with today's Ireland, from Belfast to Dublin to Cork. Tanner has walked with the Apprentice Boys of Derry and explored the so-called *Bandit Country* of South Armagh. He has visited churches and religious organizations across the 32 counties of Ireland, spoken with priests, pastors and their congregations, and has crossed and re-crossed the lines that for centuries have isolated the faiths of Ireland and their history.



**Middle Island
Before and After The
Tragedy**
by Caroline Daley and Anna
Springer

341 pages
ISBN 0-9730702-0-X

This is the story of Middle Island, a small island in the Miramichi River, just east of Chatham, which is now part of the City of Miramichi. It is the story of the people of the Island but especially the Irish Famine ships that landed here in 1847, with many sick on board. Some 140 Irish Famine victims are buried on the Island.

The recently published *Middle Island Before and After the Tragedy* is the work of two local women, namely Caroline Daley and Anna Springer. The book will renew interest in an important episode of local history.

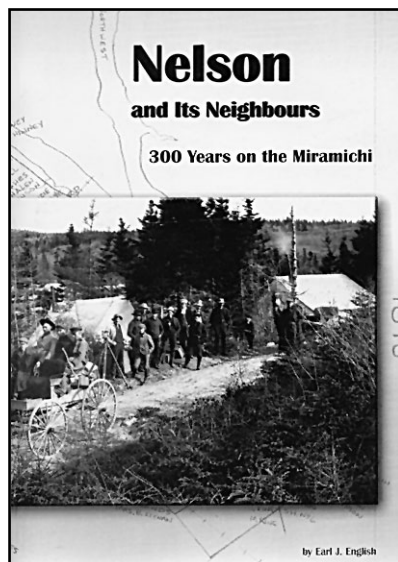
The two authors spent hours in diligent research in archives, in visits to several communities, in interviews with numerous men and women, and the result is an absorbing insight into the history of what was once the town of Chatham.

The book has a subtitle: *Before and After the Tragedy*. The *Before* recounts the beginnings of the town of Chatham and presents personages who had to contend with problems created by the arrival of immigrants on our shores; the providing of medical care; where and how to house these new people; the establishing of a quarantine station; what steps to take to protect the local residents from dreaded diseases. Thus the stage is set for the tragic events created by the arrival of the *Looshtauk* in the summer of 1847. Death and sickness had left all but a handful of passengers and crew with the courageous Captain Thain to bring the ship to port.

In the midst of the bungling and inaction of local authorities, Dr. John Vondy dies sacrificing his life while caring for the sick in sad and wretched conditions. The *After* of the book is a recounting of events associated with Middle Island as a quarantine station; the doctors who attended the quarantine station; the lighthouse keepers; school; teachers and pupils. The reminiscences of people whose lives were linked in one way or another with the island could have been expanded to bring out interesting personal stories. The inclusion of items from local newspapers concerning the arrival of various ships with passengers could aid in establishing just when an ancestor arrived. Helpful as well is the listing of the census of 1851.

The book: *Middle Island Before and After The Tragedy* is available at several outlets: Centennial Foods, Squirrels Nest, St. Michael Museum, and Salt Water Sounds. It would make a fine Christmas present.

- Rev. Bernard Broderick



**Nelson and
its Neighbours**
300 years on
the Miramichi

by Earl English
745 pages

The history of Nelson is fascinating tale of missionaries, Mi'kmaq, lumbermen, merchants, farmers, ship-builders, politicians and ordinary settlers.

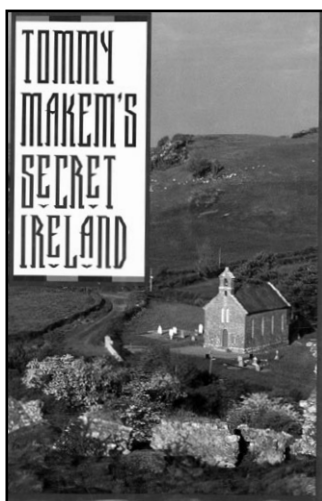
The second edition includes among other things, a listing of the Irish counties showing the origins of the parish of Nelson's Irish families.

You may even be inspired to journey into your own family history for the benefit of future generations!

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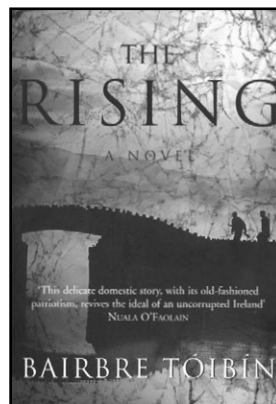
**Tommy Makem's
Secret Ireland**
200 pages
ISBN 0-312-15675-8

There are a few who can tell a tale or sing a tune with the joy and warmth of Tommy Makem.

For forty-some years, Makem has charmed audiences around the world with his tales of his homeland and his people.

Join him as this beloved Irish

folksinger takes you on a personal tour of his favorite sites and sounds of that *many splendored* island that is his home -- Ireland.



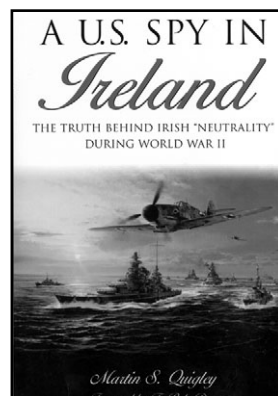
The Rising
A novel by Bairbre Tóibín
284 pages
ISBN 1-55278-279-4

A first novel from Bairbre Tóibín, *The Rising* is both a classic love story and a vivid dramatization of the struggle for Irish independence.

Set between the death of Parnell in 1891 and the 1916 Rising, it follows the fortunes of a young Irish couple: Michael Carty, a rural small-holder who sets out for Enniscorthy after the death of his Fenian father, and Margaret Dempsey, daughter of a prosperous merchant family situated there.

What follows is an account of their unlikely love and life together: a domestic story overshadowed by momentous events of Irish history, which ultimately threaten Michael's life and his family's welfare.

Displaying a decided gift for dialogue, and a quietly assured prose style of extraordinary clarity, Bairbre Tóibín has given us a compelling story of personal innocence and political idealism, history as it happens to the rank and file. *The Rising* is a stunning debut by a major new voice.



A U.S. Spy In Ireland
The Truth Behind Irish
"Neutrality" During
World War II
by Martin Quigley
218 pages
ISBN 1-57098-410-7

In 1943 Martin Quigley was one of three intelligence agents sent to Ireland to evaluate Ireland's neutrality during World War II, or "The Emergency" as it was euphemistically termed by the Irish. The only agent to retain his cover (as a representative of the U.S. film industry), his mission was to confirm or deny the widely held view that Ireland was unhelpful to the Allies and even pro-German, a sentiment that still prevails in the former Allied countries today. Quigley's reports from Ireland, finally declassified in 1997 and reproduced in this volume, should once and for all dispel the myths that surround Irish neutrality. His surprising conclusions will change how historians have traditionally viewed the role of Ireland during World War II. *A U.S. Spy in Ireland* also provides fascinating insights into the Ireland of 1943 - its film business, politicians, church leaders, and social landscape.

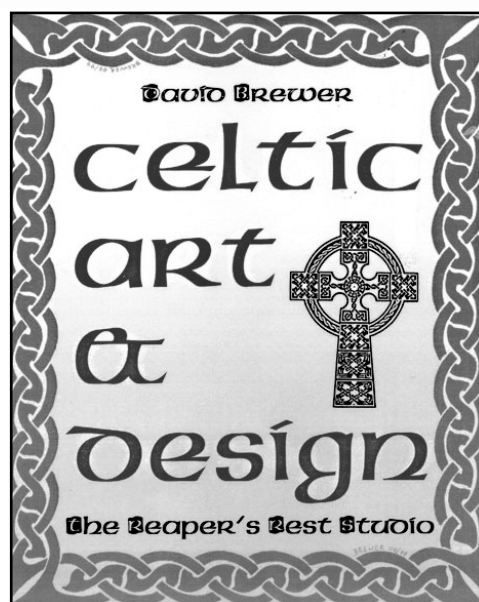
Celtic Art and Design

From the beginning of our time on earth, we humans have known that we are a mysterious meeting place of two worlds -- of earth and spirit -- of the visible and the invisible. We have come down through time with that knowledge inside of us, and in times gone by, living in both worlds as they are found together around us.

For many -- especially those of us of Welsh, Scottish, and/or Irish descent -- that knowledge and way of life has had a particularly Celtic flavour to it. These images are my feeble attempts to express what I believe was the way of seeing that was at the heart and soul of the early Celtic peoples -- pre-Christian and, later Christian -- and of those who followed them and who went before us. This way of seeing held that everything tangible and concrete is more than meets the eye. It is a visible sign of an invisible reality, and an *icon* -- a window through which to see that invisible reality. If I have done anything that I feel may in any way approach artistic originality, these images are it. Yet, they are not original. Again, they are attempts to express a way of seeing that is not new, but very old. In fact, ancient! Yet, a way of seeing that is looking to be born again at this time...in those who come after those who first saw this way. In us! David Brewer was born and grew up in Fredericton, New Brunswick. He graduated from The University of New Brunswick with a Bachelor of Education degree. He received a Master of Divinity degree from The Atlantic School of Theology in Halifax, Nova Scotia. An ordained minister in The United Church of Canada, David has lived and worked in several communities in New Brunswick, Nova Scotia, and Cape Breton. He has been painting and drawing since about 1985, focusing on Celtic imagery since about 1992. After nearly 20 years away, David has recently returned to Fredericton where he now lives with his wife and three children.



Top: Celtic design
by David Brewer
Bottom Left: David Brewer



David Brewer The Reapers' Rest Studio

36 Levine Street, Fredericton, New Brunswick
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email: iconocelt@hotmail.com

Stanford School of Irish Dance - Fredericton

Irish Dance is a traditional form of folk dance that has been around for centuries. In recent years, the popularity of stage shows such as Riverdance and Lord of the Dance have brought Irish dance into the forefront of entertainment. Today, Irish dance schools all over the world, including Canada, are booming, a *celtic fever* has gripped the world.

Irish dancers perform both solo and team, or ceili, dances. Typically, solo dancing is done with the arms held by the side and the upper body straight and still. The movements executed in Irish dance are done mainly with the feet, but the dance also incorporates great leaps and kicks, as well as lots of movement around the stage. Irish dancers start by learning soft shoe dances, such as the beginner reel, jig and slip jig. They learn the correct body position and foot placement as well as timing rhythm and stage presence. They also learn how to dance with others in group and ceili dances, incorporating basic steps and arm movements. Dancers typically progress to hard shoe dancing in their second or third year of classes. As Irish dance is a progressive art form, students are continuously learning more intricate steps as they advance. Lessons for pre-beginners (ages 4, 5, and 6)

are Thursday evenings from 5:15 to 5:55 p.m. Cost is \$80 for the fall term. Lessons for beginners ages 7 and up are Thursday evenings from 5:45 to 6:45 p.m. Cost is \$120 for the fall term. All classes are held at the Cathedral Memorial Hall, 160 Church Street.

Sharon Stanford-Rutter started dancing at the age of 10 with the Bernadette Short School of Irish Dance in Montreal, Quebec. She has competed and performed at the championship level throughout the US and Canada, and even qualified to represent Canada at the World Championships in Ireland!

Sharon received her teacher's accreditation (TCRG) in January 1995. She was the co-founder and co-director of the Ottawa Academy of Irish Dance, and taught regular workshops in the Toronto area before relocating to Fredericton in August 2001. Sharon has taught Irish dancers from the beginner to the North American and World champion level, and has worked with dancers currently on tour with various stage shows. She is a member of An Coimisiun le Rinci Gaelacha in Dublin, the Irish Dance Teachers Association of North America (IDTANA) and the Irish Dance Teachers Association of Canada (IDTAC). For more information, contact Stanford School of Irish Dance, 725 George Street, Fredericton, NB E3B 1K6 Tel. 506-474-1356 Sharon@nbirishdance.ca

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We're just a fun place to visit.*

Dr. Douglas Hyde: The Preservation of the Irish Language

by George Treanor

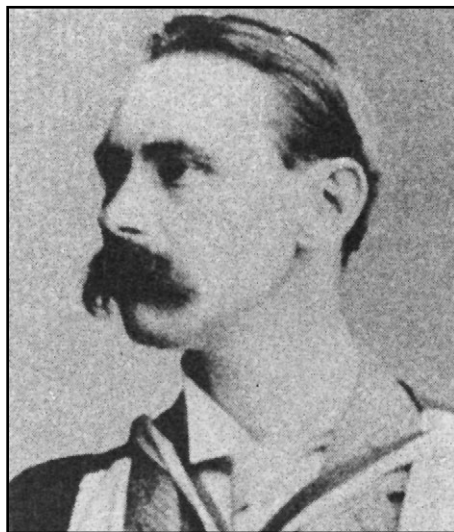
On Jan. 17, 1860, Dr. Douglas Hyde, Gaelic scholar and first President of Ireland, was born at Castlerea, Co. Roscommon. Hyde was the son of a Protestant minister and was edu-

cated at Trinity College, Dublin. He had a great facility for languages, learning Latin, Greek, Hebrew, French, and German, but his great passion in life would be the preservation of the Irish language.

After spending a year teaching at modern languages at UNB, Fredericton, Hyde returned to Ireland.

For much of the rest of his life he would write and collect hundreds of stories, poems, and folktales in Irish, and translate others.

His work in Irish helped to inspire many other literary lights,



Dr. Douglas Hyde

such as WB Yeats and Lady Gregory. In 1892, he delivered a paper to the National Literary Society, which he and Yeats founded earlier that year, titled 'The Necessity for de-Anglicizing the Irish people.'

In 1893, Hyde founded the Gaelic League along with Eoin MacNeill and Fr. Eugene O'Growney; Hyde was its first president, holding the post until 1915.

Under Hyde, the League flourished, spreading across the island and revived not only the language, which was perilously close to disappearing, but also encouraged a rebirth of Irish dance and other aspects of Irish culture. With this rebirth of Gaelic pride came a rebirth in Irish nationalism. Hyde was also professor of Modern Irish at the National University from 1908 to 1932 and was the driving force behind the regulation making Irish a compulsory subject. A common language is perhaps the most important bond any culture can possess, and more than any other person, Dr. Douglas Hyde was responsible for saving the language of the Irish people. Hyde died in Dublin on July 12, 1949.

Ireland's First President UNB Professor and Gaelic Scholar

by Mary Gaffney

In 1988, after being restored by Roscommon County Council, the former Church of Ireland at Portahard, Frenchpark, Co. Roscommon, built in 1740, was officially opened as an Interpretative Centre devoted to telling the life story of Ireland's first president, Dr. Douglas Hyde. Although its original function is preserved, the Centre highlights Dr. Hyde's contribution to modern Ireland by informative charts, maps, and photographs. Also on display is the original letter nominating him as first president of Ireland signed by members of the two main political parties in Dail Eireann, Fianna Fail and Fine Gael.

'Dr. Hyde set out to raise the consciousness of the Irish people by teaching them the value of their own unique language and cultural heritage. He is described as 'first among the builders of the new Ireland,' I was told by the curator of the centre, Mrs. Deirdre O'Gara, who showed me around. Douglas Hyde was born in Castlerea, Co. Roscommon, on Jan. 17, 1860. When he was 13 years old, he was sent to boarding school in Dublin, but a few weeks later, having developed measles, was sent home to recuperate. He never returned to school and this had a profound effect on his life. His education did not suffer, but it was during those years that he got to know the country people around his home and to be known by them. He also became aware of

the Irish language, began to collect the fragments of oral tradition which he rescued from oblivion and became friends with locals such as Seamus Hart, Mrs. Connolly and John Lavin, who taught him Irish and instilled in him a love of Irish culture. From the age of 17, Douglas Hyde began to write prose, poetry and plays in Irish and English, and conscious of the imminent demise of the Irish language, began collecting the material which he later published in his popular bilingual anthologies, *Beside the Fire*, (1890) and *Love Songs of Connaught* (1893). WB Yeats acknowledged those works as major sources for the Irish Literary Renaissance.

Continued from page 18

In 1880, Douglas Hyde entered Trinity College, Dublin, where he won a gold medal for modern literature in 1884. He was awarded a first in the final divinity examination in 1885, and won a special theology prize the following year. He won the Vice-Chancellor's Prize for English verse in 1885, for prose in 1886 and both prizes in 1887. He graduated with an LLD in 1888.

Apart from one year in Canada in 1891 as interim professor of modern languages in the University of New Brunswick, Dr. Hyde devoted the whole of his later life to the Irish language and culture. He was one of the seven founder members of the Gaelic League in 1893 and was president for the following 22 years. In 1912, Dr. Hyde was appointed professor of Modern Irish at the newly established University College, Dublin, a post he held until his retirement in 1932. Six years later, at the age of 78, he was elected first President of Ireland.

Home to the Hyde family was Ratra House, built by the Hon. John French, brother of Lord de Freyne. It was rented by him to Dr. Hyde at the beginning of the century. (On Dr. Hyde's marriage to the English/German artist, Lucy Kurtz, the Gaelic League bought the house and farm from Mr. French and presented it to Dr. Hyde who divided his time between his teaching in UCD and Ratra. The Hydes had two daughters, Nuala and Una. Nuala died in 1916 at a young age, and Una married Judge Sealy.

Some years ago, I spent an evening with Mrs. Sealy. She had broken her leg and was confined to bed so I sat in her bedroom while she spoke of her father.

'My father and mother wrote love poems in German to each other during their engagement, Mrs. Sealy told me.

Her father, she said, loved people and when coming out of Portahard Church would stop to talk to anyone who would converse with him in Irish. But her mother, with head down, would

walk home to Ratra followed by her daughters.

'I am like my mother,' Mrs. Sealy said. 'In fact I once got a Christmas card which said, 'I hate people', she laughed.

During Dr Hyde's first year as president, his wife was ill and could not go to Arus an Uactarain so every weekend he travelled to Ratra to be with her. 'They were parted for the last year of her life, but he felt he was doing it for Ireland. It was very sad,' Mrs. Sealy said.

During that time, Mrs. Sealy acted as hostess in the Arus. 'I did not like it as I did not like mixing with people,' she said. 'So my father asked his sister, Annette, recently widowed, to be his hostess. She was far more suited to the job as she loved people and she even tried to learn Irish.'

Mrs. Sealy was very conscious of the lack of appreciation shown to her father. 'He never received honour due to him,' she said. 'When Nelson's pillar was blown up, it should have been replaced by a statue of my father,' Mrs. Sealy said.

The Hydes' closest neighbours in Frenchpark were the Morrisroe family who lived near the entrance gate to Ratra. During Dr. Hyde's absences, while teaching in Dublin, he gave the key of Ratra to the Morrisroes and it was during those times that the young Peter Morrisroe availed of the chance to read Dr. Hyde's books.

Shortly after meeting Mrs. Sealy, I went to Bray to talk to Peter Morrisroe. He told me that when news of Dr. Hyde's election as President in 1938 at the age of 78, reached Frenchpark, a local newspaper man cycled to Ratra to convey the news. Dr. Hyde invited him in and they celebrated with poiteen.

'Dr. Hyde loved a drop of poiteen,' Mr. Morrisroe told me. 'Once, when walking through a bog, he came across two men drinking poiteen out of eggshells. Dr. Hyde sat down and joined them.'

When Dr. Hyde went to Arus an Uactarain he brought Peter with him as his chauffeur. However, when the president suffered a stroke and no longer required a chauffeur, Peter joined

the Garda Siochana and was provided with a reference by Dr. Hyde. On his retirement from the Gardai the reference was returned.

Dr. Hyde died in Dublin in 1949, and was accorded a semi-state funeral. 'I was on duty in Edgeworthstown when Dr. Hyde's funeral passed by,' Mr. Morrisroe told me. 'It was the smallest funeral I ever saw,' he said.

Dr. Hyde was buried at Portahard in a moss-lined grave. As the coffin was being lowered, Lord Francis de Freyne dropped a branch on it which had been lopped from a tree in the Frenchpark Demesne. It symbolized the non-de-plume, "An Craobhin Aoihbhinn" ('happy branch) which the president used in his literary work. In 1946, Dr. Hyde gave Ratra House back to the Gaelic League to be used for the advancement of the Irish language. However, there was not sufficient interest in the project and the house, with the 10-acre farm, was sold. It changed hands several times and the house was eventually bulldozed. The greatness of Dr. Hyde as a maker of modern Ireland, and his solid contribution to Irish literature have been eclipsed by 1916 and by other Irish writers. But the Interpretative Centre and the annual conferences being held there are enhancing his reputation as a key figure in Irish history. In the Centre, through audiovisual material, it is possible to capture the spirit of his dream and celebrate the achievements of one life dedicated to one vision.

On leaving Portahard, Mrs. O'Gara showed me the landscaped gardens round the church where all the trees and shrubs are sacred in Celtic literature and illustrate the connection between those plants and 'ancient' Calendar-Alphabet system.

The Interpretative Centre and garden is open daily from May to September and at other times by phoning the Curator, Mrs. O'Gara 0907-70016. Teachers interested in bringing school tours are asked to book in advance, where possible, and graded work sheets are available for children of all ages.

Contributed by Mrs. Verta Duggan, Chester, N.S.

Frank Patterson Remembered

A Weekend of Tribute

by Jan Flaherty

When Frank Patterson died on June 10, 2000, he left a void not only in the Irish music world, but in the heart of his many friends and admirers both in his native Ireland and in his adopted home of America.

The citizens of Clonmel, Co. Tipperary, wanted to honor their famous native son, so it was decided to erect a statue as a memorial tribute and as an inspiration for future generations.

The Clonmel Borough Council was responsible for the selection of the site and the plinth base for the statue.

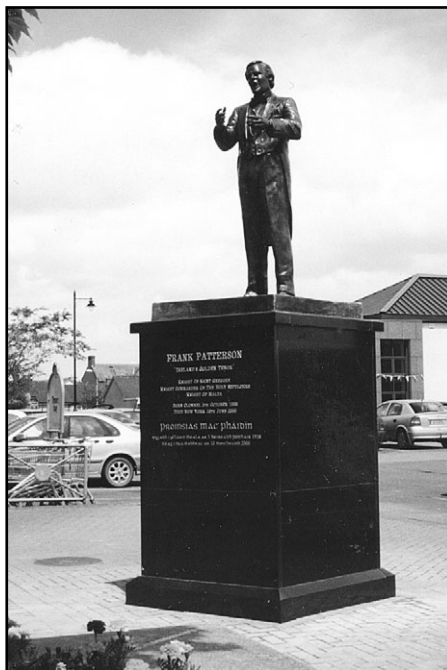
The Frank Patterson Golden Tenor Statue Committee here in America, chaired by John T. Sharkey and comprised of Frank's friends, raised the necessary funds for the bronze sculpture which was created by Jerry McKenna. Friends and fans from all parts of the United States, Ireland, Canada, and Europe contributed to the fund.

The Statue Celebration weekend was held from June 13-16, 2002, with many visitors from the states, and Ireland in attendance, including Frank's family.

America was well represented with fans coming from California, Connecticut, Florida, Georgia, Illinois, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Oklahoma, Pennsylvania, Texas, Vermont, and Washington.

The South Tipperary County Museum provided the start of the celebration with the Official Opening of the Exhibition, simply titled *Frank Patterson -- Ireland's Golden Tenor*.

The exhibition depicted a variety of memorabilia from Frank's professional life that embraced his entire career of live concerts, television, and movies and a very impressive display of the dress



The statue of Frank Patterson, Ireland's Golden Tenor, stands proudly in the square of his hometown, Clonmel, Co. Tipperary. It was unveiled on June 16, 2002.

uniform he wore when he received his Papal Knighthood.

For me, the most moving event of the whole weekend was the ceremony at the cemetery on Saturday afternoon. Frank is buried in St. Patrick's Cemetery, situated on the edge of Clonmel within sight of Slievenamon.

The grave is very beautiful, set next to a small chapel, and is graced by the shadow of a golden holly tree.

The ceremony included talks, prayers, and the reciting of the rosary -- the third decade being prayed in Irish.

Added to this was the haunting music of The Cassidy's which made for a most tranquil service.

The Celebration Concert held on Saturday evening at St. Mary's Church, was hosted by Des Keogh. Guest performers were local singers, Peter McBrien, Maeve Carey, Bernie Lonergan, The

Tipperary Millennium Orchestra, and St. Mary's Church Choir who were most enjoyable.

A particular delight was the Cantoiri Oga Cois Siuire which was recently formed in memory of Frank and comprised of young Irish singers who sang with such dedicated fervor and animation that they were a pleasure not only to hear, but to also watch.

The Cassidy's, who had performed many times on stage with Frank, played and sang with great enthusiasm.

My favorite part of the concert came during the second act when Eily, Geraldine O'Grady, Oonagh Keogh, Eanan Patterson, and Des Keogh came together for a special *Tribute to Frank* with the playing and reciting of the words of *Danny Boy*.

A Mass of Thanksgiving was held on Sunday morning in the St. Peter and St. Paul's Church.

As part of the service, cream and gold church vestments were given in memory of Frank by The Peter Smith and Donny Golden Schools of Irish Dancing.

The unveiling ceremony was held on Sunday, June 16.

Even though the hardy souls present had to clutch their umbrellas and raincoats to protect them from the Tipperary weather, their enthusiasm was not diminished.

When the Mayor of Clonmel, Alderman Sean Nyhan, removed the blue covering that had shrouded the statue, there was much cheering and excitement in seeing this beautiful statue of Frank standing proudly in the center of his home town in one of his profound singing postures.

The weekend of celebration was just incredible. Clonmel and its citizens certainly demonstrated Irish hospitality.

Frank's family and friends made us all feel so welcomed and cared for. It became apparent that Frank was *with us in spirit* during this most memorable Golden

Continued from page 20

Tenor Statue Celebration.

Frank was a loyal, generous, and giving person, who traveled tirelessly across the U.S. giving benefit concerts. It is in this spirit that a twin statue is presently being completed for dedication in the United States, along with a music scholarship which is being established in Frank's memory.

If you would like to be a part of this American tribute to Ireland's golden Tenor, please make check or money order payable to Frank Patterson Statue and Scholarship Fund and send to The Frank Patterson Golden Tenor Statue, P.O. Box 411, Woodlawn Station, New York 10470.



Attending the unveiling ceremony under an Irish mist in Frank Patterson's hometown of Clonmel, Co. Tipperary are left to right: Rev. Nicholas Power, Mayor Sean Nyhan, Eily and Eanan Patterson.

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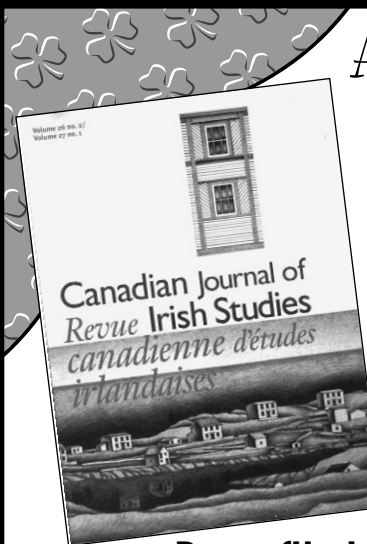
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The Friends of Frank Patterson

by Farrell McCarthy

I want to thank Eily Patterson for sending me the 16-page colourful commemorative magazine, printed especially for the unveiling of the statue to her husband, Frank Patterson.

It is a magazine that I will treasure and show to his many friends in New Brunswick.

I want to also thank Jan Flaherty, New York, for providing the article, *Frank Patterson Remembered -- A Weekend of Tribute* and the pictures of the unveiling ceremony.

Ms. Flaherty states that "as I was a friend and great admirer of Frank Patterson, I was delighted and privileged to serve on the Frank Patterson Golden Tenor Statue Committee for the past two years.

It was great satisfaction to see this beautiful statue unveiled in Clonmel with so many of Frank's fans, friends,

and family present.

We are presently working on raising funds for the American statue and in establishing the scholarship fund in Frank's memory.

I would strongly urge Frank's many friends in Canada to send a contribution to the statue fund in Ireland and/or the statue and scholarship fund in New York. The address is at the end of Ms. Flaherty's article.

In Eily and Éanán thank you, they mentioned the quotation that Frank gave in his acceptance speech when he received an honorary degree in Fine Arts from Manhattan College, New York.

Frank quoted the words of the great American psychologist, Abraham Maslow, who gave voice to Frank's own view of life: *A musician must make music, an artist must paint, and a poet must write if he is to be ultimately at peace with himself. What a man can be, he must be.*"

The website is:
www.frankpatterson.com



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The Bathurst Chapter preparing to enjoy their St. Patrick's Day 2002 celebration. The chapter issues a challenge to the other chapters to make a banner that can be used for events and parades, like the Irish Festival parade.



Left to right: Theresa McEachern, Miramichi, and Fort Cumberland, Sask; Connie Whalen, acting president of Bathurst Chapter and Margaret Donovan, Moncton, who drew the winning ticket for the Beleek Lamp draw. Proceeds for ICCA of N.B. Bursary fund. The lamp was won by Rose Riley, Saint John.

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Background To The Irish Conflict

from Irelandseye.com

Ulster is one of four provinces in Ireland. Geographically it is in the north of the county and takes in nine counties: Antrim, Armagh, Cavan, Derry, Donegal, Down, Fermanagh, Monaghan and Tyrone. Of these nine counties, six are in the political and administrative unit which since 1921 has formed the state of Northern Ireland.

Before the plantation of Ulster in the early seventeenth century, Ulster was the most Gaelic part of Ireland and had successfully resisted English colonial ambitions. The relationships between Ulster chiefs and those in the rest of Ireland were not close, except when they faced each other across battlefields. Links with Scotland were close; western Scotland and eastern Ulster

exchanged immigrants many years before the middle ages.

The dominance of the O'Donnells in Donegal, the MacDonnells in Antrim and the O'Neills in Tyrone gave Ulster some stability and produced military cohesion against Queen Elizabeth I's armies. It took nine years and a blockade to bring the Ulster chiefs to their knees.

There had been earlier plantations throughout Ireland which had succeeded in confiscating land and grafting on a new aristocracy. The Plantation of Ulster in 1609 was comprehensive. The leaders of the Ulster families were forced to flee to Europe and their land confiscated.

By 1703, only 14 per cent of the land in Ireland remained in the hands of the Catholic Irish, in Ulster the figure was 5 per cent. The Plantation of Ulster attempted to attract not only British gentry, but colonists of all classes.

The colonists were Protestant and represented a culture alien to Ulster. This policy of comprehensive colonization was a result of the advice of the Solicitor General to King James I, and was an attempt to replace one entire community with another.

The Catholic Irish remained in conditions which emphasized their suppression. They were relegated to a state below servility, because the Planters were not allowed to employ native Irish as servants in the new Plantation towns which they built. The towns were fortresses against the armed resentment of the Irish. In rural Ireland, they were banished from the land they had owned and worked and were settled on inferior, boggy land usually in mountainous regions. The sum of the Plantation was the introduction of a foreign community which spoke differently, worshipped

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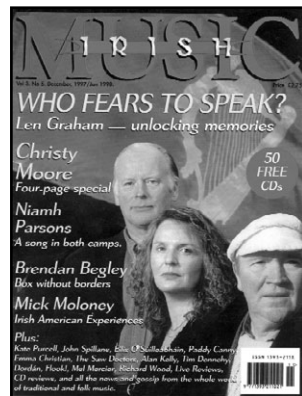
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Continued from page 26

apart, and represented an alien culture and way of life.

The more efficient methods of the new farmers, and the greater availability of capital which allowed the start of cottage industries, served to create further economic differences between Ulster and the rest of Ireland, and between Catholic and Protestant within Ulster.

The deep resentment of the native Irish towards the Planters, and the distrustful siege mentality of the Planters towards the Irish is a crude interpretation of the contemporary Irish problem.

The next two centuries supplied many dates essential to the conflict. The Rising of 1641 against the Planters caused a massacre of Protestants, and the Cromwellian conquest in the 1650s resulted in a massacre of Catholics.

The Battle of the Boyne in 1690 has been sanctified in murals on a hundred gable walls

as the victory of the *Prods* over the *Micks* when William of Orange defeated King James II.

The aftermath of William of Orange's victory at the Boyne was much more important than the campaign.

It was a mark of the sustained hostility between Planter and Gael that the Penal Laws were enacted by the Irish parliament in Dublin.

The laws accentuated the differences between the Irish establishment and its opponents. Having established an exclusively Protestant legislature in 1692, a comprehensive series of coercive acts against Catholics were implemented during the 1690s.

Catholics were excluded from the armed forces, the judiciary and the legal profession as well as from parliament; they were forbidden to carry arms or to own a horse worth more than £5.00; Catholic bishops and clergy were banished in 1697; Catholics could not hold long leases on land or buy land from a Protestant; when

Catholics made their wills, property had to be divided equally among children, unless the eldest conformed to the Anglican faith; they were forbidden to run schools or to send their children abroad to school. The Penal Laws entrenched the divide between Catholics and Protestants and strengthened Irish Catholicism by adding a political component to it.

During the second half of the eighteenth century relations between the religious communities in Ireland were in a situation of considerable flux. Acting as a counterbalance to tendencies dividing Catholics and Protestants, the coerced and the coercors, was the rivalry between Presbyterians and members of the Church of Ireland.

The fact that there were also penal laws against the Presbyterians which excluded them from a share of political power created a Catholic-Presbyterian relationship which was sometimes closer than that



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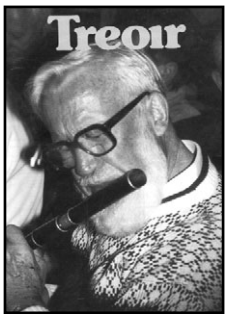
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Continued from page 27

between the Protestant sects.

The early success of the Society of United Irishmen in attracting both Presbyterians and Catholics into a revolutionary republican movement during the 1790s appeared to indicate a new Irish cohesion which disregarded religious denominationalism and was determined to establish an independent republic of Ireland.

The abortive 1798 rebellion, best known for the Catholic risings in Wexford, also included risings in Antrim and Down.

Thirty Presbyterian clergymen were accused of participation, three of them were hanged, seven imprisoned, four exiled or transported and at least five fled the country. Such a simplistic interpretation of the late eighteenth century ignores the existence of strong community divisions. Secret organizations such as the Defenders and Peep o' Day Boys were formed in rural areas to prevent tenancies from passing

into the hands of the other religion.

There were persistent and occasional bloody skirmishes waged against each other. A skirmish in County Armagh led to the formation of the Orange Order,

which attempted to unite all brands of Protestantism by stressing the common interests of all Protestants.

Early tolerance of Catholics in Belfast was related to their numbers in the city. In 1707,

George McCartney, the Sovereign of Belfast, reported "thank God we are not under any great fears here, for ...we have not among us seven papists".

The industrial expansion of Belfast at the beginning of the nineteenth century attracted large numbers of Catholics to the city. Between 1800 and 1830 the proportion of Catholics in Belfast rose from 10 to 30 per cent and the first signs of serious urban conflict occurred.

The same period saw considerable changes within the Presbyterian church as the liberals were challenged theologically and politically by the hard-liner Henry Cooke who was closely involved with the Orange Order.

Cooke and his supporters were victorious. The liberals under Henry Montgomery broke away and formed the Non-subscribing Presbyterian Church.

The community divisions began to assume a form similar to one that is well known today.



CATHOLIC LAND OWNERSHIP, 1703

LSE professor says days of partition over

by Deaglán de Bréadún,
The Irish Times Foreign Affairs
Correspondent, in Indiana

The use of partition as a means of dealing with conflict was coming to an end as it was becoming an unacceptable policy option, a former British Labour Party adviser on the North told an international conference in the US.

Prof Brendan O'Leary from the London School of Economics was speaking at a gathering of experts on the partition of

Ireland, India and Palestine, convened by the Keough Institute for Irish Studies at the University of Notre Dame, Indiana.

"Partition is no longer an internationally approved instrument," he said. "It has become a taboo for external powers to redraw lines on the map as they see fit."

In an era of equality between states and peoples, to propose partition was to propose paternalism. He pointed out, for example that Northern Ireland had been persistently unstable.

Since the 1960s the Northern conflict had meant that the UK

suffered the highest level of internal political violence of any established European democracy.

Even the unionist leader, Lord Carson, had not originally sought the partition of Ireland.

"Partition was, for him, an option of last resort. He did not really regard it as a victory; indeed he regarded it as a failure" Prof. O'Leary said.

"Craig, his Ulster lieutenant, by contrast thought a six-county Northern Ireland would be a new impregnable Pale from which to resist Irish nationalism."

Dr. Margaret O'Callaghan, from the School of Politics in

Continued from page 28

Queen's University Belfast, said partition was ostensibly a means of resolving community conflict but the evidence did not support this.

"Certainly in the Irish case it would be difficult to argue that it has addressed the frightening sectarianism that exists at all levels of the society."

Moreover, partition seemed to set in train "successive community-enforced sub-partitions" despite the argument that good fences made good neighbours.

"You end up with a location like north Belfast, where the internal partitions are literally street by street," she said. Dr. Joe Cleary, lecturer in English at Maynooth, said unionist had seen the creation of the Northern state as a defensive move in which they managed, despite the twin dangers of a British sell-out and Irish nationalism, to safeguard their British citizenship.

"Every advance made by Northern nationalists since then is viewed, not in terms of the democratization of Northern Irish society, but as a further erosion in a long war of nationalist attrition."

He criticized the new, civic version of unionism that claimed that Northern Ireland's continuing membership of the UK "guarantees advanced liberties to all its citizens irrespective of nationality or religion, something that a united Ireland in their view cannot and could never do".

Civic unionism could only work by ignoring or whitewashing the past.

"They have real difficulty in explaining why such an essentially high-minded political movement has always been viewed with such antipathy by Northern nationalists," Dr. Cleary said.

Prof Liam O'Dowd from the School of Sociology in Queen's University Belfast, pointed out that the Irish Border had now

lasted over 80 years, making it one of the oldest in contemporary Europe but also one of the most contested.

"Thirty years of the Northern Ireland conflict have culminated in the signing of the Belfast Agreement in 1998, marking the latest attempt to reconfigure the Irish Border on a more democratic and consensual basis" he said.

An extensively reformed system of governance had reduced the inequality.

The unionist community was fracturing as it became clear that the union no longer operated on its terms alone.

Unionists portrayed the 30-year conflict as a succession of defeats and concessions to the violent campaign of the IRA. Nationalists and republicans, on the other hand, presented it as "a history of progressive achievement and as a stepping-stone to an agreed or a united Ireland."

Our Bursary Needs Your Help

by Bill Brennan
Saint John Past President

For the past several years, our association has granted a bursary to a university student, alternating between St. Thomas U and UNBSJ. We permit the university registrar or bursar to select the recipient regardless of race or religion, the only criterion being that the student should be taking a course in Irish related studies, history, literature, etc.

The sole fund raising sources for this endeavor has been the annual raffle of a Belleek item, generously donated to us each year by Anne-Marie Mullin-Wedge of the House of Tara in Saint John.

Initially, the scholar-



Left to right, Donna Blanchard, provincial president of ICCA of N.B., presents Anne Marie Mullin, of the House of Tara, Saint John, NB, a plaque to show our appreciation for the Belleek lamp that she donates to the association each year. Proceeds from the sale of tickets on the lamp supports the bursary scholarship.

ship amounted to \$250 each year, with excess from the ticket sales being invested so that eventually the fund will be self sustaining.

This year the award

was increased to \$350, and in 2003, it will amount to \$400. The amount may not be great, but with the high cost of higher education, it is much appreciated,

as the recipients' letters to us will attest. We would hope to increase the amount of the bursary in the future, but we need your help.

In 2002, ticket sales amounted to \$695, while our paid up membership is about 570 individuals and families, and more than half the tickets were purchased by NON-members.

Once again, the House of Tara has made a donation for our 2003 raffle, and director, Peter Rafferty is having tickets printed in books of ten at \$1 per ticket and delivered to the chapters hopefully prior to Christmas.

Wouldn't it be nice if each member took a book of tickets?? I urge those who can, to support this worthwhile legacy.

A letter home from a Killarney son making his way in a new land

Boston

July 3rd 1867

My Dear Father, Mother & Brothers,

I hope you will excuse me for not writing home before now. I had so much tossing about from poast to pillar. I was for five weeks in Jersey city at worke and I could stop their for a long time. I wrote to Boston to my uncles and aunt and they were most impatient until I came to Boston. I went to worke to Uncle Michael and I could not stand him or his wife. I came up to Timothy Callaghan and he gave me work cheerfully and gave me more wages that I was wort. I suppose you know him he is Mick Callaghans son he takes large contracts and employs a lot of men to work. I have nothing at all to say to him everything is done different in this country from home. Girls can do a great deal better than men. I left Mary after me in Brooklyn that is in New York she got a very good place and I am very glad she remeant their. Johanna got a place outside Boston called Briton it is a country place. There are a great many of the friends their it was one Mrs. Walsh that got Johanna the place out their her own name is Mara from the Rock Road.

You gave me too much entirely in sending three of us into a country with doubth manes or money and every person was surprised how bare we were. Every person was very kind to us but Michael Mara that is my uncle but I deny him to be my uncle. My Uncle Gerry was very kind to me and Aunt Hanna is very she don a great deal for Johanna she dressed her out in great stile she

is on the look out for a good place for Johanna. Mary is very well she writes very often once a week to one another. I am very thankful to Gerry Counihan he is very well and not forgetting Ned Counihan.

Let me know is their much doing any person having any sort of way at home it would be better for them to stop at home the old country is much better than this country. I hope ye will hold yere grip, if I could get any thing to do at wheelwrithing I would do a great deal better. I am at floor laying with John Lusid he is very well.

I would not advise any person to come to America I could make up as much as would take me home again if you like. Timothy Callaghan is going home 20th July. Tell Denis Keefe and his friends his health is not good.

Dear Mother you need fret nor be troubled about us it is now used to us. I cried and fretted a great deal when I landed at the Castle Gardens when I knew now one their and I had now place to go to. Dan and Michael Moynihan of Gortroe behaved very well to us that is Michael the black smith. I am very sorry that I came to Boston but it cant be healpt. If Johanna was in a good place I would go to some other place. Every person had great blame to you for sending Mary but she is lucky enough. I had a great deal to do on board the ship they were so sick and knowing no one they were sick all the time nearly I was very sick for the first week and from that out I got strong thank God.

I suppose you have Eugene to work Tim and Con are well hope Andrew will mind the work. My best respects to all the friends and well wishers. I would write long ago but for Mary writing so often she did not send that letter down to me she told me their was so much grief in it. You can direct to Mary and she wills end it down to me. I remain your affectionate son

Jeremiah Moynihan

P.S. We might be able to end you a little money in a few months but we were so bare for clothes.



Jeremiah Moynihan,
in a studio photograph
he sent home to his
family in 1886.



Marianna O'Gallagher

O'Gallagher Receives Order of Canada

As Marianna was introduced to the Governor-General, the citation read as follows:

She champions the history and culture of the Irish in Quebec. She brought the historical significance of Grosse Ile to the attention of Canada and the world.

Due to her efforts, this quarantine station for Irish immigrants escaping the potato famine in the 1830s and the final resting place for thousands of people is now a national historic site.

A popular lecturer, she has written several authoritative books and founded a publishing house devoted to making known the impact of Irish immigration on Quebec.

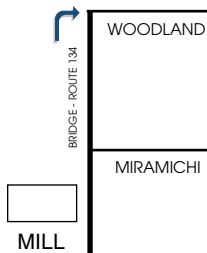
In addition, she is a founding member of Irish Heritage Quebec, a family history and genealogical society. Her many friends in New Brunswick sincerely congratulate her on a well deserved award.



Ann Brennan, Johnville, N.B., was one of the guest lecturers that gave a presentation at the Canadian Association of Irish Studies Conference that was held in May, 2002, at Erindale College, Mississauga, Ont.

She wove her presentation, entitled, *The Ties that Bind* around the ghost of Keenan Bridge. The CAIS 2003 conference will be held at UNB, Fredericton.

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newsmagazine is published twice a year (May and November) and is funded solely from membership so keep up the support!



Printing is done by

Cadogan Publishing Ltd.

P.O. Box 500
Miramichi, NB E1V 3M6

Centre for Canadian Irish Studies

Concordia University, Montreal, QC

The Centre for Canadian Irish Studies was created in 2000 through the joint financial support of Concordia University and the Canadian Irish Studies Foundation. Its mandate is to promote a fuller understanding of Ireland and the Irish experience in Canada. The Centre coordinates:

- A Minor and a Certificate in Canadian Irish Studies, offered by ten departments within the Faculty of Arts and Science;
- Academic courses in twelve departments on more than twenty-five subjects;
- An annual lecture series by scholars and distinguished figures in Irish cultural life;
- Publication of the Canadian Journal of Irish Studies;
- Scholarships for outstanding students in Canadian Irish Studies;
- Special outreach projects of interest both to academics and the Irish community in Canada;
- Cooperation with other Centres in Ireland, the United States and elsewhere in the international promotion of Irish Studies.

For further information, contact:

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