

The Shamrock Leaf

Newsmagazine of the Irish Canadian Cultural Association of New Brunswick

Volume 63
December 2017

Feature Story

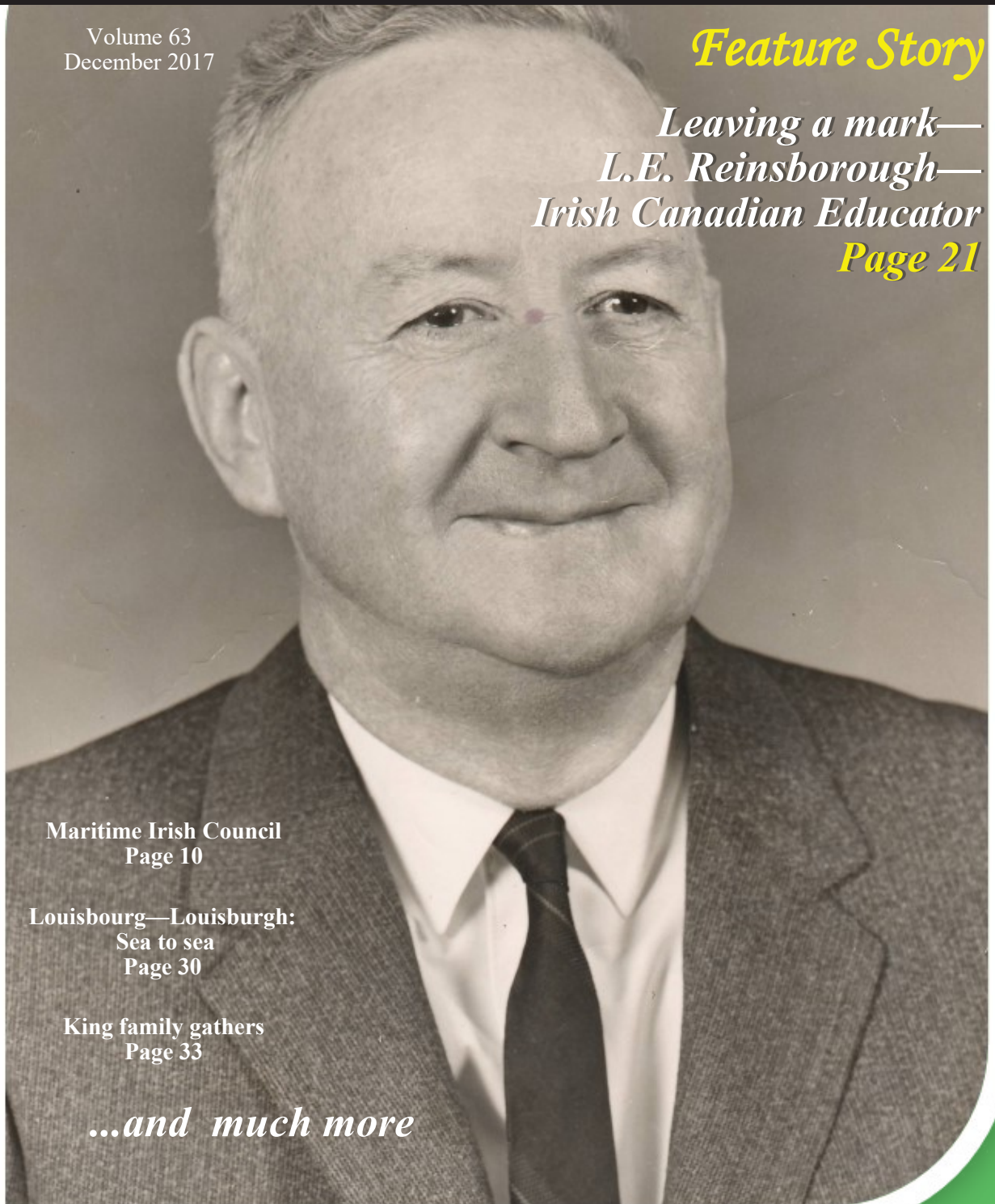
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Note from the Editor

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Here we are with another year coming to a close and a fresh new one poised to begin. We may not know exactly what is coming our way in 2018 but we do know it will be a year filled with possibilities for the Irish in this province—along with their Scottish and Welsh “cousins”. Looking back on how much progress has been made by the Celtic Affairs Committee, (*see page 35 for an update*) brings renewed energy and hope for new opportunities and recognition for our people.

To take advantage of these opportunities requires people—lots of people working together. If you’ve ever thought about becoming more actively involved with the Irish Association—now is the time to take that next step. Let’s make 2018 the year we step forward and show how proud we are of our Irish ancestry through action—not just words.

Every Irish Association Chapter in the province can use new volunteers to take on management and organizing roles but there are other ways to contribute as well. How about contributing an article for this newsmagazine? If you’d like to write for us but don’t know what to write about—contact me! I always have lots of article

ideas in my back pocket but need writers to produce them. Have you, or someone in your family, written up the history of your own ancestors? If yes, please consider filing a copy with the Irish Rooms in the province—we have an Irish Room in Fredericton and one in Moncton as well. We’d love to increase the number of family histories we have available for researchers. Do you have an idea for an Irish-related activity that you would be willing to lead the charge on—entertainment, sports, education? Let us know and we can work with you to make it happen. Do you have some free time on your hands and would like to volunteer in one of our Irish Rooms so we can have them open more frequently and offer more activities?

These are all very valuable to our goal of raising the awareness of our culture. We need you. Let’s all pledge to make 2018 the year we become actively involved in our Association. Right now we are still building the molehills. Together, we can move the mountain.

Wishing you all a joyous Christmas and a healthy and prosperous 2018. —M.D.



Three ways to pay your ICCANB membership/subscription fee:

Times have changed and we are pleased to be able to serve our membership in a number of ways. We now accept payment in 3 different ways, making it easier than ever to ensure you don’t miss a copy of “The Shamrock Leaf”:

- By e—transfer — if you already do online banking, simply email a payment to our email address: info@newirelandnb.ca. Send a separate email to this address with the password to retrieve the payment and include the ICCANB Chapter the payment goes to or “Members from away”. If it is a new membership please include full name, address, email address, and phone number.
- By cheque or money order—see the back cover of this issue to find the mailing address and fees
- By PayPal—go to our website at <http://www.newirelandnb.ca> and click on “Apply to become a member”

Membership runs from January to December, with payment for the upcoming year being due by the end of December. We hope these options make life a little easier for you! Thank you/Go raibh maith agat

President's Message

Welcome everyone to the latest edition, Number 63, of the "Shamrock Leaf." It speaks to the longevity of our Association that this edition leads into 2018 and the 35th Anniversary of the first Board meeting of the ICCANB. That meeting was held in Fredericton on April 30th, 1983. Led by Farrell McCarthy, the first Board of Directors set out to create an awareness and understanding of the role of the first Irish settlers in New Brunswick and the continuing role that their ancestors and later Irish immigrants, up to the present day, still play in making this Province a great place to live.

Following from Farrell, a number of very dedicated members have sat in the President's chair, and I want to extend a sincere **Thank You** to Marijke Blok, from Saint John, for her leadership, and firm hand, over the past two years. As she mentioned in her message in the June issue, the announcement of a Celtic Affairs Office in the spring of 2016, was a signature event, and one that continues to resonate with the work of the Celtic Affairs Committee.

I am very honoured, and humbled, to be the Association's President for the current term, and I look forward to our accomplishments in the coming year. We do need to work hard within the Chapters and at a Provincial level to expand awareness and gather new members because, like it or not, we are getting a bit older. We also need to make sure, as members, that we are diligent and renew our memberships yearly.

As past Shamrock Leaf Editor, Linda Evans, stated in a column in the November 1996 issue, titled "Are Membership dues Really Necessary," "There are several tangible, and not so tangible reasons, to become a

new member or to renew your membership.... Together they combine to say 'We are here, we are strong and we are growing.'.... The benefits of membership are many indeed."

My thanks to our current Editor of the Leaf, Marilyn Driscoll, who works upstairs from me, and to our Provincial Executive, Chapter Executives and you, the members, for all your support.

Please have a wonderful Holiday Season, and may the New Year bring new strength to all.



Bruce Driscoll
ICCANB President
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Editor, ICCANB, 7 Hatch Street, Oromocto, NB E2V 2L3 Canada

Letters to the Editor

Major new digital archive—launching January 2018

Dear Editor:

I am writing from the Linen Hall, Belfast, Northern Ireland.

Since 1968, the Linen Hall Library has been collecting material relating to the conflict in Northern Ireland. Over the years, the Library has become the repository for a vast amount of material relating to the subject and the subsequent Peace Process. The collection now consists of over 350,000 items including books, pamphlets, leaflets, posters, manifestos, press releases, newspapers, objects and many thousands of periodicals. It is a completely unique collection that is unrivalled throughout the world.

Much of this material has been digitized and catalogued for the 'Divided Society' digital archive. The archive includes hundreds of periodical titles, comprising hundreds of issues and thousands of distinct articles. Further content includes hundreds of political posters, a video and audio gallery, educational toolkits and exclusive essays specifically written by academics for the Divided Society project.

From the 22nd of January 2018, the resource will be available for free in the U.K. & Ireland and by subscription to the rest of the world. The resource will be extremely valuable to individuals interested in Irish and British history, post-conflict studies, and peace and reconciliation. It also gives unique exposure to a historically significant period in Northern Ireland. For more information, you can now visit the landing page at www.dividedsociety.org.

Alternatively, if you would like to speak to someone about the resource, I would be delighted to discuss it further.

Kind Regards,
Terence McKernan
Sales & Marketing Officer
Linen Hall Library
17 Donegall Square North
Belfast, Northern Ireland
BT1 5GB
t.mckernan@linenhall.com

Dear Readers:

I am sharing two brief emails I received this past summer, from one of our long-time contributors. It is a poignant reminder of the rewarding relationship we

shared and the many interesting and informative articles he submitted to our Shamrock Leaf over the many years.

He was a man of many interests, many talents, and many convictions. Our world is a much better place from having him among us.

Here are the last words I received from him, followed by notes from his obituary, reprinted on the facing page, with permission of his wife. Thank you, Eldon, for all you so graciously shared with us.

RE: Irish Protestant Folk Memory Project p. 20 June issue:

Dear Marilyn,

I did a little looking into the above. I think it refers largely to the Irish (the old country) history not the Canadian (the new land) history.

Ours is history, in Canada. Lots of Irish, yes Irish Protestants (my studies on the Covenanters is largely Irish-rooted, though not exclusively). Irish Protestants are not the majority in Canada, though certainly numerous enough to be known and recorded.

Warmly, Eldon

Re: June Issue—Shamrock Leaf

Dear Marilyn,

Just got the June issue. Full of great articles, I hope to read most of them! Loved the tribute to Terry Punch.

Blessings, Eldon

**Irish Canadian
Cultural Association
Of New Brunswick**

**Website:
www.newirelandnb.ca**



LETTERS TO THE EDITOR should be sent to:

mdrisen618@rogers.com or by regular mail to
Editor, ICCANB, 7 Hatch Street, Oromocto, NB E2V 2L3 Canada

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

Eldon Hay

1931–2017

With full and grateful hearts the family announced the death of **Eldon Hay** on September 17 in Sackville, New Brunswick. Eldon Roy Hay was born on December 15, 1931 on a farm in Marvelville, a small community near Ottawa. Eldon was the middle child of three children of George Hay and Anna Carscadden. He was predeceased by his parents, his older brother, Keith, and his younger sister, Kathleen and her husband, Tony Lamont.

Eldon is survived by his second wife, Anne Pirie, and their children: James, Alex, and Donald (Clare Bustin) Pirie-Hay. He is also survived by his first wife, Vivien (Beach) Hicks, and their children: Keith (Susan) Hay, Heather Hay (Bill Piggott), Ron Hay (Hilaire St-Pierre), Nancy Hay and by grandchildren: Lindsay (Nuni) Müller, Sandy Hay, and Mari Piggott, and by great-grandchildren: Shasta and Sebastien Müller.

Eldon completed degrees from Carleton University and Queen's University, and then travelled to Scotland to further pursue his love of learning, completing a PhD in Theology from Glasgow University. In 1962, he joined the Department of Religious Studies at Mount Allison University in Sackville, NB, where he served as head of the Department and retired as Professor Emeritus in 1997.

Throughout his academic career Eldon wrote scholarly articles on theology, inter-religious dialogue, process thought, and Covenantan church history. He received a Paul Paré award for outstanding contributions in teaching, research, and scholarship. After retirement Eldon continued his research in Canadian Covenantan history and local church history, for which he received honours and awards.

Eldon's recognized wisdom came from experience as an ordained minister of The United Church of Canada, as a congrega-

tional minister and as a prison chaplain at the Dorchester Penitentiary in Dorchester, NB. Eldon served as minister to congregations in Point de Bute and Jolicure, NB, and at Central United Church, Moncton, NB. Over the years he was a member and chaired several local, regional, and national committees of The United Church.

During his career as an ordained minister, scholar, professor, author, and counsellor Eldon impacted many persons. He faced critics and controversies because of his human rights advocacy, and from time to time penned a letter or three to the editor. Eldon always stood by his theological beliefs with courage and strength of mind, assuming a significant leadership role by founding and leading the Parents, Families, and Friends of Lesbian, Gay, Bisexual and Transgendered People (PFLAG) chapters in Moncton and in Amherst, and serving as the first president of PFLAG Canada.

In 1997, he was awarded the New Brunswick Human Rights Award for his tireless efforts in raising awareness of gay acceptance. Never strident, always thoughtful, Eldon Hay was often among the first people many turned to for insight and action when it came to gay rights issues.

His fierce support of the LGBTQ community continued until the last weeks of his life, as evidenced when, wearing his trademark rainbow hat, Eldon sought out NB Premier Brian Gallant to advocate for transgendered issues at Moncton Pride on August 26.

In 2001, Eldon was named the winner of the Queen's University Alumni Association Award; in 2002, he received Volunteer of the Year award from Affirm United. In October 2003, he was appointed a Member of the Order of Canada. In 2004, the degree of Doctor of Divinity (Honoris Causa) was conferred on Eldon by Queen's Univer-



sity. And on September 15, 2017, he was awarded the Senate of Canada Sesquicentennial Medal.

Eldon's inspiring leadership and distinguished service impacted the church and extended into the community at large. Always attuned to the rights of marginalized groups, Eldon championed a more tolerant and just society – and, as recognized by the Order of Canada: "He desired a better country".

[Editor]: The more I discovered about Eldon, the less surprised I was by the fact he came into this world in a place called "Marvelville". He truly was a marvel—and an inspiration to everyone he met.

He not only desired a better country, he made a better country. We'll think of you often, dear friend. —M.D.



Capital Area Chapter

- lots of activities kept our Chapter busy through 2017

by Bruce Driscoll

I had a look back at my report for the Spring Shamrock Leaf, and it seems like I wrote that yesterday. Yet summer has come, and gone, and our Chapter took a bit of a break, but we weren't altogether quiet.

In July, we took part in the Irish Festival on the Miramichi, and we participated in the NB Highland Games, where we are always very busy. Our Raffle Basket is drawn at the close of the Highland Games which is generally July month end. This year, we exceeded \$600 in ticket sales, which bolsters our Bursary account.

We also took part in the 2017 edition of the Gathering in Gagetown, which was very successful this year, with music and lectures, and storytelling. And, for the first time, a cheese and Irish beer tasting. This proved a very popular event, and one that could be considered by individual chapters as something unique to try.

We continue to take part in Heritage Fairs and mul-



Entertainers Michelle Daigle and Don Rigley of Frantically Atlantic being introduced by Rev. Christian Pes-saud at the Gathering in Gagetown

ticultural events, and this year for the first time in a few years we were invited to make a presentation at Kings Landing, Thanksgiving Weekend. We did have some visitors, but more importantly, Kings Landing would like to talk to us about doing something more extensive in the Spring.

One new venture taking place at the Chapter is a lecture series that looks at Irish history through Irish Literature. Marilyn Driscoll found the lecture series, consisting of video presentations, and Rick Hull, English teacher at FHS, is moderating. There were 10 attendees for the fall session, and the winter sessions will start in early January.

In October, at our Chapter meeting, we made a very important decision and acknowledged the contributions of Austin and Eileen Malone and Patricia O'Leary-Coughlan, 3 long serving and distinguished members of our Chapter, by awarding them Life Memberships.

Tellabration was held on November 18th, with Beth McDermott's hard work ensuring that our 12th annual event was a success. Over 40 people came out to hear 6 storytellers, including 11-year old musician Cassidy Carter.

We have been successful again this year in obtaining a grant from the Irish Embassy to support our Irish Room and Lending Library.

Our membership is 51 single, 34 family, for a total of 85, but we have 19 members from 2016 who are outstanding for the current (and nearly finished year). So, in some respects we have grown, but we do need our members to contribute so that we can continue to offer events, manage our Irish room, and help with the publication of this Provincial Newsletter.

And, speaking of supporting Chapter events, our major fund-raiser for the year, the one event that enables us to keep our doors open and our services going, is an Irish show at the Playhouse each year, leading up to St. Patrick's week. This coming event, on Wednesday, March 14th, we will be singing and clapping along with the lively Irish sound of our headliners—Different Folk—and tickets will be going on sale early in the new year. Be sure to mark the date and support our Irish Association activities by picking up your tickets early.

Blessings of the season to you and yours.



Display at King's Landing

Plants used for medicine by the ancient Celts



Nettle Neanntóg

Covered in thousands of tiny, needle-like hairs, the nettle plant causes sharp, stinging sensations when bare skin is rubbed against it. This causes our immune system to release histamines in reaction.

On the plus side—the nettle plant was widely used by the Celts due to its ability to reduce hemorrhaging and so stop the bleeding of wounds. The plant was used mainly for two reasons—to stop the bleeding of wounds received in battle and to help reduce excessive menstruation in women.

Dandelion—Caisearbhán

It is perhaps fitting that this plant is one of the symbols for St. Brigid as her festival is celebrated at the time that these common “weeds” first start rearing their heads in Ireland—much earlier than when they arrive here in North America. The Celts used dandelion infusions to treat fevers such as malaria. They also used dandelion root to treat jaundice as it was found to stimulate the function of the liver. Still common among naturalists today, dandelions were used in Counties Cork and Kerry during WWII to make Dandelion “Coffee”.



Burdock

Considered one of the worst weeds in a modern gardener's life, the ancient Celts didn't label any plants as “weeds” because they recognized there was value in every one of them. Burdock was used for both food and medicine with its roots being cooked as a vegetable or eaten raw. It was also seen as an herb that would stimulate the body to rid itself of toxins.

If you are interested in learning more about the way ancient Celts used the plants around them, a general internet search will produce many sites specializing in the medicinal use of common plants.



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On the subject of a Maritime Irish Council

Submitted by Bruce Driscoll

Although I suspect the idea of an umbrella group that would draw on the various Irish Associations/Clubs/Societies currently operating in the Maritime Provinces is a very old one, I only remember having discussions on the concept in the past 10 years or so.

On a visit to Prince Edward Island in the spring of this year, George O'Connor, the force behind the Benevolent Irish Society (BIS) of PEI, brought up the idea of a Maritime Irish Council, something he had proposed to me a few years ago. We agreed, this time, that we would hold an initial meeting this fall. George took on the responsibility of contacting the appropriate groups in Nova Scotia, and we agreed we would host the first meeting in Moncton.

Donald O'Connor, from the WAK Chapter, was kind enough to arrange for a meeting room at the Thomas Williams House in Moncton, on Saturday, October 28th, at 12 noon.

The following people were in attendance:

George O'Connor, **Benevolent Irish Society of PEI (BIS)**

Theresa Marie Underhill, **Charitable Irish Society of Halifax (CIS)**

Pauline Murphy Sutow, **An Cumann, Irish Association of NS**

Don O'Connor, **Irish Canadian Cultural Association of NB (ICCANB)**

Bruce Driscoll, **Irish Canadian Cultural Association of NB (ICCANB)**

George O'Connor agreed to chair the meeting which began at 12:06, and Pauline Murphy Sutow agreed to take meeting notes.

To begin the meeting, each participant outlined the operation of their own organization. Not surprisingly all 4 groups had similar goals, methods of operation and activities, and yet there were certainly differences. Discussions were wide-ranging, and as a first meeting it was certainly valuable.

Three initial statements of purpose were agreed upon:

- To share ideas and resources in service of our joint and shared missions and goals; to create and leverage a larger presence to effect policy and planning on provincial, local and federal levels.
- To discuss and identify projects and initiatives that we can plan and execute together to broaden the profile of the Irish in the Maritimes.
- Council members are to share the information on this initial meeting with respective organizations and report back on interest level and other feedback.

There were a number of ideas considered that might, if acted upon, make the role and recognition of those in the Maritimes with Irish heritage a little more prominent. A list of initial action items was also established, mostly based on items arising from the various discussions.

In closing it was proposed, if the Council was to become a reality, that there be an Executive: Chair, Vice-Chair and Secretary, for 2-year terms to promote continuity; Chair on a rotating basis by province.

Meeting locations to be allocated on a rotating basis, precise number per year to be determined and dependent upon plans/projects, etc., but, for the present, 2 a year.

In the near term, a Spring meeting 2018 is to be planned; more discussion then on other groups with Irish interests, as potential partners/members.

Each organization is to have two representatives to Council meetings.

The meeting adjourned at 3:00 p.m.

It should be understood clearly that this initial meeting was a first step, and much will depend on continuing interest by the various groups. Since our organizations are run by volunteers, and roles change frequently, commitment will be a major factor in the coming year.

Congratulations should go to George O'Connor for his persistence and dedication to the Irish cause, and to the other meeting attendees for their willingness to take part and give of their time.



Donald O'Connor, (ICCANB); Theresa Marie Underhill, (CIS); Pauline Murphy Sutow, An Cumann; George O'Connor, (BIS)

The 'Great Floods' of Kilkenny

On a Sunday morning in Kilkenny City, Co. Kilkenny, Ireland, 02 October 1763, following two days of incessant rain, the river Nore and its tributaries became raging torrents.

At that time the city was divided into two boroughs - Irishtown and Englishtown - separated from each other by a tributary of the River Nore—the River Breaghagh. On this occasion both rivers flooded causing extensive damage to goods and buildings and ruining livelihoods. Greens Bridge was washed away with, thankfully, no loss of life. However, a crowd of about a hundred people gathered downstream on John's Bridge to watch Greens Bridge collapse and to watch a cabin floating down the river. Unfortunately John's Bridge also collapsed and at least fourteen people were swept away in the swollen river.

For two days communication between people on either side of the river was impossible. Boats were unable to cross and the water rose as high as three metres in some places. The torrential rain and the consequent flooding also caused great damage in parts of County Kilkenny and bridges were washed away all along the course of the River Nore.

There was also considerable suffering in other towns such as Thomastown and Castlecomer and the grand total damage to goods/buildings was £1,634. In addition the cost of rebuilding the two city bridges was : £2,789 (John's) and £2,828 (Greensbridge) - undoubtedly large sums of money at the time.

The Freeman's Journal and Daily Commercial Advertiser – October 15, 1763

The Damages occasioned by the late heavy rains on Sunday the second Instant, are perhaps greater than ever was known in this Kingdom; particularly in the County of Kilkenny, where many Bridges have been carried away, much Corn lost and Cattle perished.- Between 3 and 400 Webs of Linen Cloth were swept away from the Bleach-Yard of John Greene, Esq; The Damages he sustained, are computed at above a thousand Pounds.

The Munster Mail which should have come in on Wednesday last, did not arrive at the Post-office till six o'clock yesterday morning, detained by the late great floods. Letters by said mail give melancholy accounts of the damages done by them, particularly that on Sunday night, at Thomastown, the bridge was entirely carried away, together with the post-office and several other houses, and many of the inhabitants drowned; those who escaped are in a dismal situation, being deprived of their cloaths and other effects.; the Right Hon. the Earl of Carrick, hearing of their distress, humanely went about himself and distributed relief to the unhappy sufferers.

Extract from a private Letter from Feathard,

7 October:

'I forgot mentioning above, an extraordinary event which happed at Callan: A Child who lay in a cradel, was carried away by the waters and left on an Island at some distance from the Town, and found there next morning, fast asleep, having received no hurt.'

Flooding in Kilkenny City was not uncommon in the ensuing 184 years, however, 1947 was the year of the so-called 'big snow'. The snow began in late January and it snowed heavily right through to early March. The cause of the great flood of 1947 was that warm weather in March came much more rapidly than expected, thawing the piles of snow much faster than would have been imagined. The ensuing flood caused extensive damage to anywhere in close proximity to the River Nore. The river rose so high that some residents had to be rescued from the top floor windows of 2 storey houses.

One of the biggest fallouts from the flood was the collapse of the Talbots Inch suspension bridge. The bridge has not been rebuilt since but the supports of the bridge on either side of the river can still be seen today.

Kilkenny incurred much flooding around this time and people relied on the skills of engineer Harry Shine, who used a series of gauges upstream to accurately predict flooding and gave people enough time to evacuate before the flood arrived.

In recent years a new flood relief scheme has prevented the flooding problems that Kilkenny has had for centuries.



John Street, Kilkenny, 1947

Forty shades of green in New Brunswick place names

by Bill Hamilton

Reputedly, Ireland is noted for its forty shades of green, a reference to the many variations of colour so evident in the Irish countryside. If proof is required, it will be necessary to take a trans-Atlantic trip. As your jet circles and makes its final approach to Shannon International Airport, just observe passengers in the window seats as they become aware of the *greenness* of the Emerald Isle.

In the cultural mosaic that is New Brunswick, the Irish occupy a prominent place. This may be seen by a casual glance through the Saint John telephone directory, or better still by attending the famous Irish Festival held each summer on the Miramichi. New Brunswick place names comprise a further illustration of this heritage. Although there are more than 40 in number, a selection will be featured in this column.

The first section of Highway 16 that links Cape Jourimain and Aulac is known as the Emigrant Road. It was so named for settlers who came from Ireland following the end of the Napoleonic Wars. This placed them in the vanguard of the later, and more numerous, Irish migration which resulted from the Potato Famine of the 1840s. A local historian, W. M. Burns, has pointed out that “the Emigrant Road was the cradle of Irish Settlement in New Brunswick.”

St. Patrick's Parish in Charlotte County (for Ireland's patron saint) was assigned in 1786, completing a quartet of “saintly” parishes that honour St. Andrew, St. George, and St. David. There is also a St. Patrick's Lake in the Parish. New Ireland Island may be found offshore in Passamaquoddy Bay. Rounding out obvious associations, there is an Irish Settlement in Queens County, near Sussex, and another northwest of Moncton on Highway 115.

Many Irish immigrants came from County Cork, which accounts for the community by that name in York County. The name is traceable to the Irish Gaelic “corcach”, for marsh. Londonderry and Waterford (Kings) and Wicklow (Carleton), are further examples of other Irish place names transferred to New Brunswick by homesick Irish settlers.

New Bandon Parish (Gloucester) was established in 1831. There are also two communities bearing this name, one in Gloucester and another in Northumberland County. All are named for the town of Bandon in county Cork. The longest river in Ireland, the Shannon, has inspired at least six provincial place names. There is the community of Shannon in Queens County, two Shannon Brooks (Kings and Queens); Shannonville (Restigouche); and Innishannon Brook (Gloucester). Shannon has been translated as “old man river”, a possible reference to an ancient

water god, while Innishannon means “isle of Shannon”. Enniskillen (Queens) was named for a town of the same name, located southwest of Omagh, Ulster. The place name goes back to the Irish “Inis Ceithleann” meaning “Cethlenn's Island”. Ennishone (Victoria) is traceable to Inishowen in County Donegal. It is translated as “the isle of Owen”.

The Dungarvon River (Northumberland Co.) flows into the Renous River, a tributary of the Miramichi, and was named for the Irish Dungarvon in County Waterford. The river is celebrated in Miramichi folklore as the reputed haunt of a famous ghost, known locally as the Dungarvon Whooper. Whooper Spring, adjacent to the river, is the supposed site of a gruesome murder, and the setting for a strange whooping sound after sundown. A train that once operated on the now abandoned railway linking Fredericton and Newcastle, was called the Dungarvon Whooper in honour of the ghost.

New Brunswick was officially named on September 10, 1784, as a compliment to King George III, who was descended from the House of Brunswick. What is not well known is that two other names were put forward as possibilities.

The first was Pittsylvania, in honour of the then British Prime Minister, William Pitt (1759 – 1806). It was thankfully rejected. Even the colonial bureaucracy spotted the inevitability of confusion with Pennsylvania. The second, and more interesting (because of sheer numbers of the later Irish migration), was New Ireland. Suggested by William Knox (1732 – 1810), who was the Under Secretary of State for America in the British cabinet. It was overruled. At the time “Ireland was out of royal favour”, and, with its rejection, another shade of green in provincial place names was lost.

Unfortunately, there is still occasional bewilderment south of the Canadian/United States border as Americans confuse our province with the city of New Brunswick, in New Jersey. It is also named for King George III prior to the American Revolution.



[Editor's note: The article on the previous page, "Forty shades of green...", was previously published by the late Bill Hamilton. Efforts to determine original publication and to contact various parties for permission to reprint were unsuccessful. We republished here in good faith, with no intent to circumvent copyright, if such rights exist in this case. Information on the author is included below.]



William B. Hamilton 1929—2012

A native of Brule Point, Nova Scotia, Dr. Bill Hamilton was the son of Allister and Christine (Baillie) Hamilton.

He was a graduate of Pictou Academy and held degrees from Acadia University (BA., B.Ed., M.A) and University of Western Ontario (Ph.D). He was elected a Fellow of the Royal Society of the Arts (F.R.S.A.) and the Royal Nova Scotia Historical Society. Dr. Hamilton's university appointments included: Commonwealth Institute, London, England, University of Western Ontario, Atlantic Institute of Education, Halifax, NS, University of New England, Armidale, Australia and Mount Allison University.

He married the former Marian L. Banks and had one son.

Upon retirement from the Mount Allison in 1995, he was named Professor Emeritus. He then embarked on a part time career as a free lance journalist and columnist for the Sackville Tribune Post and the Saint John Telegraph Journal. Over the years he held office in a number of national organizations including the Canadian Society for Studies in Education, the Social Science

Federation of Canada, Geographic Names Board of Canada and the Champlain Society. A long time Board Member of the latter, he served as its Vice President from 1999-2004. His extensive list of publications include: *Local History in Atlantic Canada*, *The Macmillan Book of Canadian Place Names*, *The Nova Scotia Traveler*, *One County One World*, *Place Names of Atlantic Canada* and *At The Crossroads: A History of Sackville New Brunswick*.

The death of Dr. William B. Hamilton occurred at the Sackville Memorial Hospital on Monday, November 5, 2012.

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The truth about “traditional” Aran knitting

The stories about the meaning behind “traditional” patterns of Aran knitting are probably as numerous as the stitches themselves. The truth is – Aran knitting is a relatively recent invention (20th century), and the stitches were created for their decorative appearance by clever and skillful knitters because they looked nice, not to convey any meaning.

Women had, of course, been knitting wool ganseys” (sweaters), and other warm pieces of clothing for their men folk for a long time before the designs became more decorative and the heavy marketing began.

The beginning of the original myth, and all those that came after, seems to have started in the late 1930s when Henry Keiwe, a German who had never actually visited the Aran Islands, simply made up the meanings. Others later expanded on his list.

Aran knitting was always a source of income for the Islanders but the attribution of meanings to the stitches greatly increased interest in the sweaters. Those

producing them realised that and played up to it in promotional literature.

Of course, the myth continues to grow as savvy marketers have introduced the concept of “clan patterns”, specific to family names, thereby perpetuating the fiction while finding an even greater market for the goods.

Despite the meanings being a total myth and marketing strategy, the styles and patterns are indeed beautiful and now almost universally associated with the Aran Island knitters, regardless of where they are actually made.

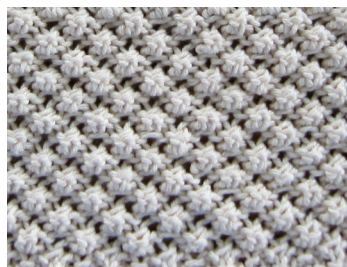
For those who are interested, these are the meanings most often associated with commonly found stitch patterns in Aran knitting:



The most commonly seen Aran stitch is the cable, of which there are many variations. These are said to symbolize fishermen’s ropes.



life. They are sometimes given a religious significance, symbolizing a pilgrim’s path to salvation.

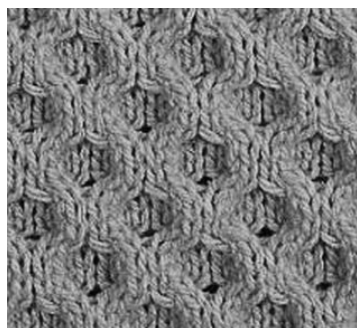


The blackberry stitch represents nature. Some call it the trinity stitch and give it religious significance.

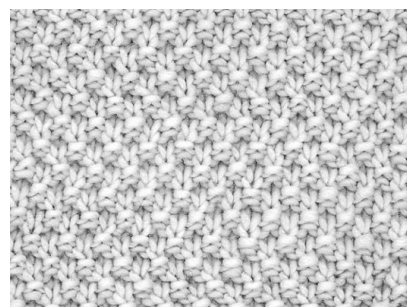


Diamonds represent the shape of the fishing mesh, and wealth and success.

The Moss stitch, said to symbolize abundance and growth. It is often used as a ‘filler’ in diamonds.



The Honeycomb is said to be a lucky stitch, signifying plenty and in the case of fishermen a good catch.



The Ladder of Life and Tree of Life represent the stages of

“traditional” Aran knitting (continued)



Lattice or Basket stitches to represent the fisherman's basket – again an omen of a good catch.

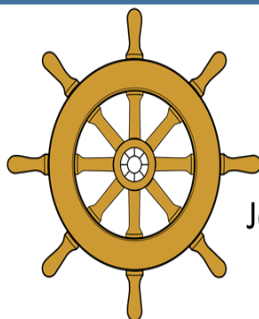


Plaited or braided stitches said to represent the interweaving strands of life.



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Bathurst Chapter Update

Submitted by Pat Murphy

This past winter member, Kevin Mann, was asked to see if he could gather a board of Directors for the Chapter and to our surprise at the June meeting he presented a list of twelve members who agreed to form the new board.

On July 1st, members Marie & Lorenzo Grant entered an Irish float in the local Canada Day parade as most of the Belledune founding fathers were of Irish descent. Despite the rain and change in plans for a live band on board, the float was filled with enthusiastic revelers. Their entry won first place and received a certificate and \$50 from the Village of Belledune. Congratulation guys.

In July the Chapter had two members provide assistance with the Provincial booth on Saturday at the Miramichi Irish Festival.

In August the Chapter bestowed an honorary membership and a long service medal to member Rose Boulay of Belledune who is 100 years young. Rose's daughters June and Marian of Bathurst were on hand for the presentation. Also in August, a good representation of the Bathurst



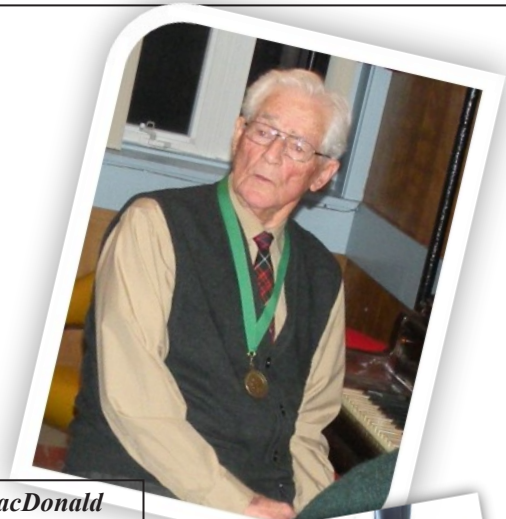
Hon. Lisa Harris opens the Five Cultures Museum



Chapter attended the official opening of the Five Cultures Museum in Grande Anse.

This summer we lost one of our honorary members in Joe MacDonald who will be greatly missed.

In Sept. many of our members attended the Celebration of Irish Culture in the area, first with an Irish mass and then a get together at the Five Cultures Museum in Grande Anse with the entertainment provided by a group from the Miramichi.



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Connie Whalen accepts the donation of a Ray Butler painting from Helen Boyle.

In Mid-Sept the Chapter held its Corn Boil in Belledune. The weather did not cooperate very well, but 42 members got out to enjoy a very nice afternoon IN-DOORS and some really great entertainment.

Long time member, Helen Boyle, donated a painting of the Irish immigration by St. John artist Ray Butler to be displayed at our Irish booth in the Heritage Museum.

Our members are looking forward to the annual egg-nog party in celebration of Christmas 2017.



Hon. George Minchin

by E.C. (Gene) Campbell

When we look at the volume of Irish settlers who came to Canada in the centuries past, the figures are amazing. But, when we look at the number of them, or those who shared their blood-lines, and who went on to make very important contributions to the growth of our country, it is almost beyond belief. Their contributions to virtually every field here in New Brunswick is well worth making a note of. This time around, we will take a look into the early history of the MINCHIN family - Hon. George Minchin, in particular.

George Minchin was born in 1775, in County Tipperary, Ireland. Throughout his 100 year, life-span, he would achieve much. He was a merchant in Fredericton, New Brunswick, who would become a Lieutenant, in 1794, in the Fencible Corps, and later, a Lt. Colonel in the Fredericton Voluntary Militia; and a Judge of Common Plea's. He would also serve as a Member of the Legislative Council in the government of New Brunswick, from 1843 to 1873. His intent to retire from public office was announced by Leonard Tilley, in the legislature in March 1872.

In her book, *'THE HISTORY OF CENTRAL NEW BRUNSWICK'*, local author, the late Lillian M. B. Maxwell, recorded yet another achievement, of Minchin's, that holds a special place in our local history: George Minchin was a member of the Emigrant Society, an organization which was established in Fredericton on December 2, 1819, and lasted until 1822. She wrote, *"The first charitable organization, consisted of men only. Each member paid an annual fee of one pound a year."*

Another 'first' for Minchin – as it was recorded: *"To the general satisfaction of the assembly, the Legislative Council was enlarged to include representatives of the Chief commercial interests, the religious denominations, and the various sectors of this Province. George Minchin, a merchant of Fredericton, became the first Roman Catholic, to hold a seat in the chamber."* Other writings have indicated that George Minchin *"became a fantastically wealthy merchant, and a noted philanthropist."*

The Minchin family history can be traced back to 16th century England, during the reign of Queen Elizabeth I, where they owned land in Gloucester. Three Minchin brothers, John, William and Daniel, moved to Ireland as 'adventurers' and eventually purchased estates there. John's wife, Mary, was a sister to Col. Thomas Walcot, of Croagh, Co. Limerick, who was executed for his part in the Rye House Plot of July 1663, a plot to assassinate King Charles II of England and his brother (and heir to the throne) James, Duke of York.

Minchins of the 18th century included Humphrey Minchin, 1727-1796, who was a son of Paul Minchin, of Kings County (now County Offaly). His mother was

Henrietta, daughter of Joseph Banbury, County Carlow, Ireland. Humphrey was educated at Trinity College, Dublin. He married Clasinda, daughter of George Cupparidge of Dublin, on August 4, 1750. Humphrey and Clasinda had five sons and six daughters.

Another George Minchin of the 18th century - Ensign George Minchin - was a member of the 29th Regiment. He was killed in action at the Battle of Bunker's Hill, in 1787, part of the American Revolution. In that particular battle, 383 Americans, and 268 British, were killed.

William, the brother of our Hon. George Minchin, came to New Brunswick along with George, but he wouldn't stay. He and his wife went to Australia in 1797. William was commissioned ensign and adjutant of the New South Wales Corps on 2 March 1797. He proceeded to take up his appointment in the female convict transport *Lady Shore*, in command of a detachment of troops which included French and Irish prisoners of war, deserters, and prisoners from the Savoy. The prisoners mutinied on 1 August 1797, and Minchin and



Located on Waterloo Row in downtown Fredericton, and originally called Camborne House, this stately residence of the Hon. George Minchin was built in the early 1790's, by Peter Fraser. When the Hon. John James Fraser was appointed Lieutenant Governor of New Brunswick in 1893, he immediately bought "Camborne House" and renamed it "Farraline Place". Today Farraline Place, is operated as a retirement home.

Hon. George Minchin

his wife Ann, with twenty-seven others, were cast adrift on 15 August, making landfall at Port St Pedro (Rio Grande), Brazil, two days later. William is also said to have been involved in the rebellion of 1808 in New South Wales, when the military rose up against Governor William Bligh, arresting him and placing the colony under military rule for the next two years. His exact involvement in this rebellion is unclear. In September 1815, William moved, with his regiment, to Halifax and in 1816 was stationed in New Brunswick where his brother George was living. He retired his commission in 1817, returned to New South Wales, where he was subsequently appointed principal superintendent of police, and treasurer of the Police Fund. He became a director of the Bank of New South Wales, a member of the Bible Society, and was appointed a member of the Male Orphan, Female Orphan and Native Institutions. He died after a short illness on 26 March 1821.

Col. George Minchin, was a major contributor to the construction of Fredericton's, Christ Church Cathedral. Minchin passed away, at his residence, on Sunday, the 19th of December, 1875 at the age of 100. Bishop John Medley conducted his funeral. He was interred in Fredericton's historic Old Burial Ground. His tombstone reads - *'In memory of Colonel, The Honorable George Minchin. New Brunswick Militia. Lieut. Half Pay late NB Regiment. A native of Tipperary, Ireland, who died 19 December AD 1875. Deeply and Sincerely Regretted by His Two Surviving Children'*.

George was not the only person in the Minchin family line to be involved in political pursuits. Most of George

member of His Majesty's Council.

- WILLIAM HENRY, b. c.1801, died April 13, 1825. He was a practicing solicitor, and an officer in the New Brunswick Regiment.

- LT. GEORGE F. H., died March 26, 1885. He was a Judge of the Probate Court. He unsuccessfully contested the York County seat, in the House of Assembly, in 1842, 1850, and again in 1852. He would subsequently be appointed to the position of Judge of Probates.

- REBECCA CAROLINE, d. July 6, 1894. She married Hon. Dr. Robert Gordon (1799-1863). Gordon was a member of both the Legislative Assembly, and the Legislative Council. The inscription on Rebecca's tombstone, reads, *'In memory of Rebecca Caroline Gordon, widow of the late Hon. Robert Gordon, MD, daughter of George and Rebecca Minchin, who passed to her rest July 6, 1894. She has done what she could.'* At the time of Rebecca's death, the Daily Sun reported: *'The will of the late Rebecca Caroline Gordon has been admitted to Probate. The estate is estimated at \$20,000, and with the exception of a few small bequests of personal articles, goes in bulk to Christ Church Cathedral. Fredericton Bishop Kengdon and Wesley Vanwart are the executors, each of whom gets \$50, and the latter a diamond ring. Mrs. Gordon was the only surviving sister of the late Judge Minchin family, and by the terms of Judge Minchin's will, the whole of his estate remaining is bequeathed to the Lord Bishop of Dublin, Ireland. The value of this estate is variously estimated at from \$75,000 to \$90,000.'*

- CHARLOTTE MARIA, d. March 13, 1838, was the youngest of George and Rebecca's children.



*The Minchin family plot
in Fredericton's historic Old Burial Ground*

and
Re-

becca's children married into families of influence and importance:

- HARRIET HENRIETTA, b. c.1800, married Charles Peter Wetmore, a son of Hon. Thomas Wetmore, on March 15, 1823. She died March 22, 1828. Thomas Wetmore had been a MLA, and a



CORRECTION: June 2017, Volume 62
Article Page 18: **Hennessey—Irish Background**

Pat Hennessey enlisted in the Canadian Forestry Corps. in December 1940, **NOT** 1946 as inadvertently reported in this article.

Press Release—New Canadian Consulate

October 2017” Press release

Subject: Government of Ireland announcement of plans to open new Consulate in Western Canada

A Chairde, dear friends,

During his visit to Canada in August, An Taoiseach, Leo Varadkar T.D., announced the Government’s initiative to double Ireland’s Global Footprint by 2025. In his remarks, he also expressed his wish to see an expansion of both the diplomatic and state agency footprint in Canada, reflecting the close relations between Ireland and Canada across all areas, and noting the potential for stronger trade and investment links as CETA comes into force and Brexit becomes a reality.

Today, in tandem with the release of Budget details, the Minister for Foreign Affairs and Trade, Simon Coveney T.D., announced that Ireland will open five new resident Diplomatic Missions, including a new Irish Consulate in Vancouver, to serve Western Canada.

This marks the first expansion of Ireland’s residential diplomatic presence in Canada since the opening of the original Mission in Ottawa in 1939.

In making the announcement, Minister Coveney noted that:

*“The opening of a **Consulate in Vancouver in western Canada** reflects the strength of the Ireland-Canada relationship, the growing economic importance of that region and also the fact that there is a large Irish community now living there. This will strengthen our hand when helping Irish business to take full advantage of the opportunities offered by the EU-Canada Comprehensive Economic and Trade Agreement, with the Consulate serving as a gateway for Irish business to western Canada”.*

<https://www.dfa.ie/news-and-media/press-releases/press-release-archive/2017/october/minister-coveney-budget-2018/>

I am delighted by today’s news, which I believe will enhance the Ireland-Canada relationship, as well as our capacity to serve the Irish community and pursue Ireland’s interests in Canada.

I look forward to working with you, and in particular the Irish community in Vancouver and across Western Canada, as we take this initiative forward in the period ahead.

Jim Kelly | Ambassador

Embassy of Ireland | Suite 1105-130 Albert Street, Ottawa, ON K1P 5G4
Canada



*Blessed be your holidays
Cozy be your hearth
Merry be your family
Peaceful be your hearts*

Cover Story

Irish immigrants and their descendants have left their mark in every industry, in every walk of life in New Brunswick. Though their stories are numerous, few ever make it into our history books. Just as it was with our ancestors, the stories are kept alive through our efforts to pass the knowledge from one generation to another. Here is one of those stories.

Leaving a mark - Lawrence E. Reinsborough - An Irish Canadian educator

by Marilyn Driscoll



The year is 1924 – nearly 100 years after his first Irish ancestor arrived on Canadian soil – and Lawrence Edmund Reinsborough has just graduated from New Brunswick's Normal School with first class honours. He is about to embark on a journey that becomes his life-long passion – shaping the minds of generations of school children.

But this story begins long before graduation day, 1924. It has its roots in Ireland, in the late 18th century where Lawrence's great-grandfather, Charles, was born.

While little detail is known about Charles, it is known that he and his wife, the former Catherine Driscoll, emigrated from County Tipperary, Ireland in 1827, along with their three sons, Robert, Alexander and Lawrence. One daughter, Anne, was born in the Parish of Glenelg, Northumberland County, N.B.

Catherine was born in 1793 and died 29 June 1842. She is buried in Saint Michael's Cemetery in Chatham, N.B. in the Old Cemetery. To date the family has

found no information as to when and where Charles died, or where he is buried.

Charles and Catherine's son, Lawrence, married Ann Moar (sometimes written as Moore). It is one of Lawrence and Ann's sons, John, who married Catherine (Katie) Ellen Power and became the parents of Lawrence Edmund Reinsborough and his three sisters, Annie, Janie and Geraldine. Although Lawrence's headstone states he was born in 1904, records at the Provincial Archives state his date of birth as July 17, 1905.

Lawrence grew up on a farm in Wine River and moved to Chatham at 14 years of age. He received his

"I never wanted to be a teacher..."

secondary school education at St. Thomas High School in Chatham before proceeding to the Provincial Normal School. Years later, at his retirement function, he admitted: *"I never intended to be a teacher."* As a young man, his main goal was to become a doctor. However, the high cost of a medical education and the lack of availability of scholarships, had him viewing the teaching profession as a means to earn money to further his education in the field he really wanted. Although he found the pay he earned as a teacher was well below his expectations, to his surprise he discovered teaching to be a tremendous source of enjoyment and fulfillment and made the decision that this would be his life's work.

Upon completing his teacher's training, he began his career at Mount Middleton, a country district near Sussex, King's County, New Brunswick. The following year he moved to Restigouche County to teach at

(continued ...)

Lawrence E. Reinsborough (...continued)

nearby Jacquet River for one year before moving to Western Canada to spend two years teaching in Runnymede, Saskatchewan. As the Great Depression tightened its grip on North America and the world, times were difficult and wages became minimal. Lawrence took a break from teaching to go to work as a “steering column inspector” on the assembly line of the Ford Motor Company in Detroit, Michigan. Always a great lover of sports, one of his fondest memories of his time in Detroit was seeing Babe Ruth play baseball.

Two years later he found his finances had improved sufficiently to return to his New Brunswick home and his passion of teaching. In 1932 he was appointed principal of the Superior School in Buctouche, New Brunswick. This appointment was to last for eight years. He followed this success with five years as principal in Dorchester and another two years in St. Andrews. It was during his time in St. Andrews, in 1945, that he was offered the position of principal of Dalhousie High School. Here he would remain until his retirement in June of 1970 after a 44-year career in his beloved field.

In July of 1934, in Buctouche, New Brunswick, Lawrence married Leona Michaud, who was also a teacher. Lawrence and Leona would raise five sons: Vincent, John, Laurie, Dennis and Kenneth.

It is through two of Lawrence and Leona’s sons, Kenneth and Dennis, that we get a broader glimpse into their father’s history as they recall stories from their childhood.

“Dad would tell us stories like how, as a young boy, when walking to church in St. Margaret’s on Sunday, they would carry their shoes so as to not get them dirty.

They kept up to 10 horses to spell off ones working in the woods when they needed a rest.

When Dad was 5 years old his father decided to put in running water. To their amazement, when drilling, they struck an artesian well, so no pump was ever installed. This well was still running when St. Andrews Scout Camp was built on the old farm property many years later. I imagine it’s still running to this day.”

Although the family farmhouse was vacant for several years, it was later sold to a returning soldier in 1919 who had a few problems to sort out with the house. Although Lawrence mentioned to his family that the house groaned and creaked (probably like any old house) he never actually said there was an issue with ghosts. However, as told in Shirley Hervey’s book, *‘Some Canadian Ghosts’*, it seems that the house was not unoccupied when it was purchased by the soldier. His peace, and his nerves, were shattered by the sound of stamping feet and loud singing voices, as if an endless party was underway. He withstood it as long as he could then finally appealed to the local parish priest for assistance.

After previous failed attempts to clear the house of the suspected spirits, the priest eventually conducted exorcism rites in individual rooms, banishing the spirits one room at a time, until all but one room was left. He told the owner to board up the door to that room and not use it ever again and he should have no more trouble. The owner experienced no more problems with ghosts however, in the early 1930s, the house burned to the ground and no one has built on the property since. The locals refer to the property as ‘that haunted Reinsborough place’.

Kenneth continues his father’s story:

“Dad almost left Dalhousie after Mom contracted TB from a moldy house we lived in. The school board built him a new house so he was able to end his teaching career in Dalhousie. Mom was in the sanitarium for about 15 months. She had a lung removed to shorten her stay and to get back home to her husband and young family of 5 boys.”

Being a teacher, Lawrence made sure he spent his “summers off” productively. Along with furthering his education and spending time in Montmagny, Quebec, for Cadet Corp training, he and his family travelled extensively from coast to coast and places south. Ken remembers his father keeping the boys busy and entertained during these long drives by having them try to mentally answer multiplication and division questions that he would toss out to them. Ken admits that this wasn’t a game he cared for as his brothers Vincent and Dennis were always too quick with the answers!

He had a wide-ranging catalogue of interests: His volunteer activities did not stop at the Canadian Cadet Corps. His love of sports drew him into becoming involved in working with various sports teams from his school as well.

He also enjoyed playing Bridge and had a collection of trophies to prove his skill in this favourite pastime.

Proud of his Irish heritage, he celebrated St. Patrick’s Day each year by wearing a green tie and shamrock and smoking from a clay pipe from Ireland.

Dennis recalls how his father had, for years, stubbornly refused to travel anywhere by plane. However, he was so respected for his teaching and administrative talents that, upon his retirement in 1970, former students

(continued ...)

Lawrence Reinsborough (continued)

presented him with money, a scroll with all their names, luggage, and a paid trip to Ireland for both he and Leona. He considered it a trip of a lifetime and would never have considered hurting the feelings of those who provided such a generous gift. Upon his return, he said flying was "*the only way to go!*"

Looking back on his career, two of his most treasured memories included being one of 25 teachers that sailed, in 1951, as part of the "Lord Beaverbrook Party" that visited the British Isles. This visit included a garden party in the gardens of Buckingham Palace and being dinner guests of Lady Jean Campbell in Glasgow before their departure from Scotland. A second special memory was, in 1967, being awarded the Centennial Medal by Canada's federal government, for his dedication and contributions to his profession.



Lawrence and Leona—enjoying a ride in a jaunting car in Killarney, Ireland

After such a long, distinguished and respected time spent in the New Brunswick school system, perhaps his biggest surprise came when it was announced that, with his retirement, the Dalhousie High School would be re-named the L.E. Reinsborough School, effective July 1st,

Dorchester High School Hockey Team Undeclared High School Junior Champions 1940



Cy Taylor (Coach), Albert Spence, Murray Dobson, Roy Buck, L.E. Reinsborough (Manager), Garfield Spence, Bobby Chapman, Victor Thornton (Captain), Alyre Sonier, Glenn Dobson, John Palmer

1970. With typical humility, Lawrence responded to this by saying: "*It is a tribute not only to me, but to education when educators are paid such an honour.*"

Still in operation, the L.E. Reinsborough school is now an Elementary school. The legacy of this fine Irish-Canadian educator is still proudly displayed, now in colourful crayon-like letters, to inspire yet another generation of young New Brunswickers.



"It is a tribute not only to me, but to education when educators are paid such an honour."



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Prices quoted are per person, based on double occupancy, in Canadian currency, and are subject to change in case of adverse currency fluctuation. A non-refundable deposit of \$250 per person is required at time of reservation (first come, first served). Final payment is due by June 29, 2018. Cancellation insurance is strongly recommended and may be purchased at the time of first deposit. Some itinerary details are subject to change.

Single supplement: Add \$986 CDN.

Edmund Burke

- political thinker -

by Joseph E. Gannon

Edmund Burke was one of the most famous political thinkers of the 18th century. Through his speeches and writings, he raised the level of political debate in England, attempting to make moral principles a part of English politics. A champion of Catholic emancipation, Burke wielded his influence to weaken the heinous Penal Laws.

Born on January 12th, 1729, at Arran Quay, Dublin, Burke was the son of a mixed marriage, his mother Catholic and his father Protestant. He would later marry an Irish Catholic woman. Perhaps it was these two factors which led him to advocate a compassionate policy toward Ireland for most of his life. Burke graduated from Trinity College in 1748 and studied law at Middle Temple in London. He failed, however, to secure a call to the bar and instead began a literary career.

In 1756, Burke published his first book, 'A Vindication of Natural Society' and an essay titled 'A Philosophical Inquiry into the Origin of Our Ideas of the Sublime and the Beautiful'. In 1757, he married June Nugent, the daughter of a Catholic physician, and in 1759 he became editor of the Annual Register.

By 1761, Burke had begun to involve himself with politics. That year, after living in England, he returned to Dublin as secretary to W.G. Hamilton, chief secretary for Ireland. He left that post two years later to become secretary to the new prime minister, Lord Rockingham.

In 1765, Earl Verney brought him into the House of Commons as a member for Wendover. His first speeches in the early months of 1766 impressed the members of Parliament. In the space of a few short weeks, Burke rose from obscurity to being recognized as one of the leading figures in the House of Commons. He now began to make his own mark in politics through his writing and public speaking.

Burke had come to Parliament just as the controversy over the Stamp Act was beginning. He urged repeal of the act and consistently supported a policy of reconciliation with the American colonies. Burke wrote four well-known pamphlets on the America question from 1770 to 1777: 'Thoughts on the Present Discontents' (1770), 'American Taxation' (1774), 'Conciliation with the Colonies' (1775), and 'A Letter to the Sheriffs of Bristol' (1777).

Burke's colleagues in Parliament never took his advice on the American colonies, but many since have recognized the wisdom of the policy he advanced. In commenting on Burke's writings on the American question, John Morley, the Liberal politician and writer, said that 'taken together they compose the most perfect manual in our literature, or in any literature, for one who approaches the study of public affairs, whether for knowledge or practice'. After Yorktown, it was Burke and the Whigs who would eventually force King George III to recognize the futility of continuing the war in America.

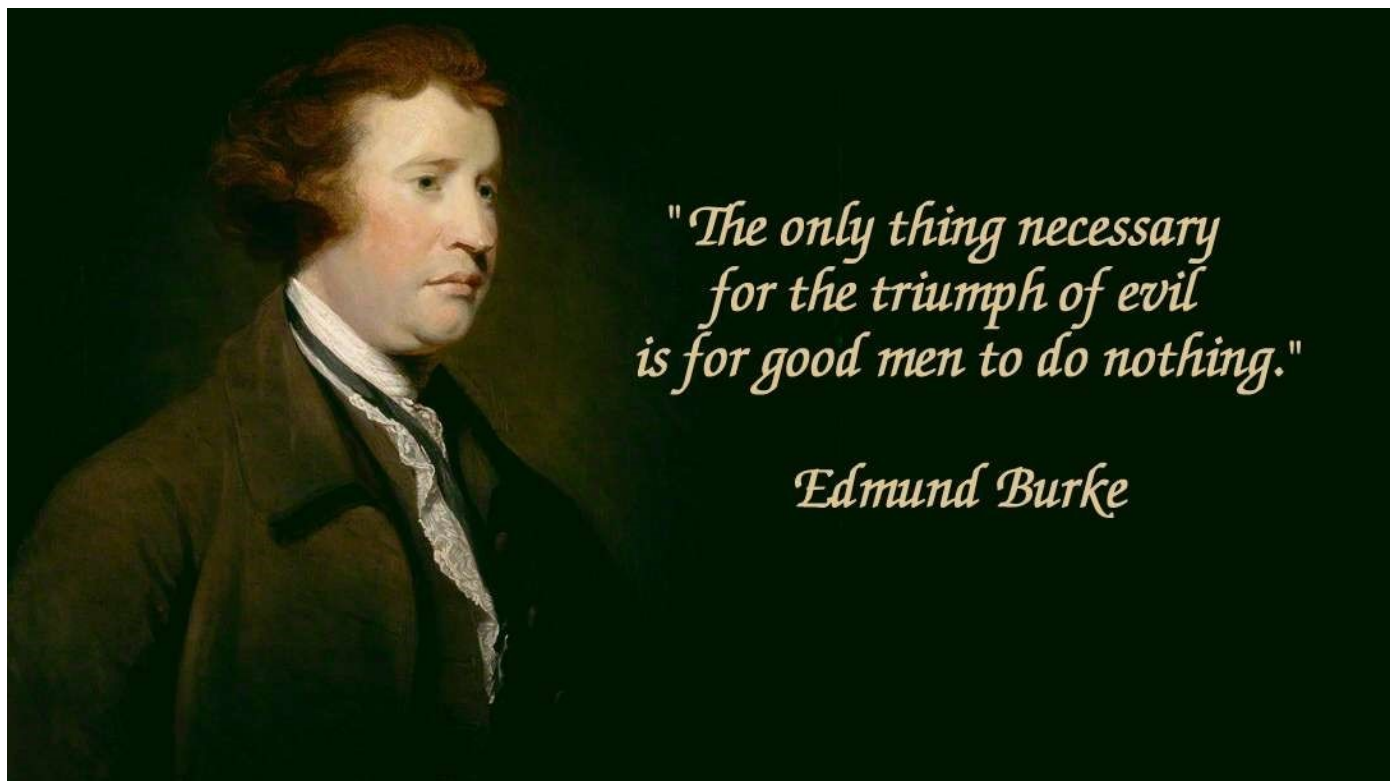
Burke was the leading Parliamentary proponent of civil rights for Catholics in Ireland. Since the late 17th century, Catholics in Ireland had been barred from full citizenship and the vast majority forced into abject poverty by the Penal Laws. During the last part of the 18th century, the threat of French intervention in Ireland and Burke's efforts together forced the passage of several reductions of the severe restrictions of the Penal Laws.

The championing of that cause would cost Burke his MP seat in 1780, but he returned to Parliament as the member from Malton and became Paymaster of Forces when a Whig, Lord Rockingham, became prime minister again. When Lord Rockingham died in July 1786, Burke resigned and never held public office again, but he continued his involvement with British politics and writing for the rest of his life.

Burke was a constant critic of British colonial policies, and, in the 1780s, his investigation into The East India Company led to the impeachment of Warren Hastings, governor general of India. Although Hastings would eventually be acquitted of all charges, the entire affair led to reforms in England's administration in India and helped bring the inequities of England's colonial system before the public. Burke believed this was the most important political contribution of his career.

(continued...)

Edmund Burke *political thinker* (...continued)



Burke is often remembered for his vehement opposition to the French Revolution, which he expounded in 1790 in what is, perhaps, his best known work: 'Reflections on the Revolution in France'. The work was widely published and read all over Europe, and his articulation of what he viewed as the dangers of the Revolution caused a sensation in England. It caused him to break with many of his long-time friends and colleagues in the Whig party and invoked replies from many English writers, the most famous one being Thomas Paine's 'Rights of Man'.

In what might seem a contradiction, given his sup-

When bad men combine, the good must associate; else they will fall one by one, an unpitied sacrifice in a contemptible struggle.

- Edmund Burke

port of the civil rights of Irish Catholics, Burke was opposed to the Volunteer movement in Ireland and to the establishing of Henry Grattan's Irish Parliament. Burke's opposition to these movements may well have been his

fear that Grattan's Parliament would not be a government of all the Irish people but merely one that continued, and perhaps even strengthened, the long tradition of Irish Protestant rule and Irish Catholic subservience. Burke was never an advocate of any form of Irish independence, though he supported the emancipation of Irish Catholics within the British Empire.

Burke's writings on the Irish question are less known than those of his on the American and the French Revolutions, but he left behind several that would have served the British well, had they ever been heeded. In his 'Speech at the Guildhall' (1780), 'To a Peer of Ireland on the Penal Laws' (1782), and 'To Sir Hercules Langrishe' (1792), he sends them a clear message: Your foolish colonial policies have lost America and your foolish policies will lose Ireland. His counsel was ignored but the correctness of his theme has been proved by history.

(continued ...)

Those who don't know history are destined to repeat it.

- Edmund Burke

Edmund Burke

political thinker

(... continued)

Burke died in London on July 9, 1797, one year before Ireland erupted in revolution. That revolt might have been avoided if some of Burke's ideas on Catholic emancipation and other legislative reforms had been more fully implemented by the English government. Then, as ever, the country's rulers seemed to suffer from a complete inability to make the compromises that could avoid repeated disasters on that long-suffering island. As Burke once said, in words that should echo down to those debating Ireland's future today: 'All government, indeed every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter'.

Burke is not a hero of Irish nationalists, nor should he be, for he never was a proponent of Irish republicanism. But he did help put the corruption of England's colonial system before the English people. Most of all, he started the process that would eventually bring the despised malignancy known as the Penal Laws to an end.

For this, he should be well remembered in the land of his birth.



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The Wild Geese – Exploring the Heritage of the Irish Worldwide: <http://thewildgeese.irish/>

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Based in Connecticut, Joe is a talented writer, editor, web producer, researcher and devotee of both the online world and military history. Joe attended the University of Connecticut, and is a U.S. Army veteran who served in the Military Police in Vietnam in 1971-72. He has an extensive background researching both Irish and Civil War history. He is employed as a library tech at a state university.



A spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.

- Edmund Burke

Bits & Pieces

Compiled by Marilyn Driscoll

- The longest place name in Ireland is **Muckanaghederdauhaulia**, in County Galway.
-
- **So long paddy wacker.** Wooden truncheons, which had been carried by Irish police since the 19th century, were only phased out in the 21st century, starting in 2008, and replaced by lightweight retractable batons. The truncheons, with notches, fancy carvings and names cut into them, were often passed down generations of gardai.
-
- The original Guinness Brewery in Dublin has a **9,000 year lease** on it's property, at a perpetual rate of 45 Irish pounds per year.
-
- The island of Montserrat is sometimes called "**The Emerald Isle of the Caribbean**," and has a shamrock carved above the door of the governor's home, areas called Cork and Kinsale, and people with names like O'Garra and Riley. This is because the island was originally settled in 1633 by Irish-Catholics, who came from the nearby island of St. Kitts.
-
- **IRELAND FACTS: HANDMADE GOLF COURSE...**County Mayo's Carne Golf Links, which was built between 1987 and 1993, was constructed mainly by farmers using hand spades and rakes.
-
- Dublin is one of only four cities in the world designated as a **UNESCO City of Literature**. The accolade recognises the capital's international standing as a city of literary excellence. The others are Edinburgh, Iowa and Melbourne.
-
- It's not the custom in Ireland to wear green ties, hats or other green clothes on St. Patrick's Day. It was once popular in Ireland to pin sprigs of shamrocks on your coat on Saint Patrick's day in remembrance of his using shamrock leaves to illustrate the idea of the holy trinity. At the end of the day, one would "drown the shamrock" by putting a few shamrocks into a glass and covering them with whiskey.
- A small number of devotees still go to holy wells in Ireland to "pay rounds," by circling a well three times and making a sign of the cross over it with a pebble. All ceremonies at holy wells were once frowned upon by The Church, which saw them as holdovers from Ireland's pagan era.
- Dublin, founded by Vikings in 988, was originally called "Dubh Linn," which means "Black Pool." The name refers to an ancient treacle lake in the city, which is now part of a penguin enclosure at the Dublin City Zoo.
- In 1800, the population of Ireland was almost twice as large as that of the United States. By 2000, America's population was about 60 times that of Ireland

(continued...)

Bits & Pieces

- Kilkenny-born architect James Hoban designed the original White House in Washington after winning a competition sponsored by President George Washington and Secretary of State Thomas Jefferson in 1792. It's said that Jefferson submitted his own design under a pseudonym but failed to take top prize. When the White House was burned by the British during the war of 1812, Hoban was called in to oversee a three-year-long restoration of the building.
- The first three days of April are called the "Borrowed Days" and are traditionally associated with bad weather. This derives from an old legend where a mythical cow boasted about March being unable to kill her. The result was that March borrowed three days of terrible weather from April to try and finish the cow off.
- Montgomery Street in Dublin was once the largest red light district in all of Europe, with over 1600 prostitutes plying their trade. An old Irish song called "Take Me Up To The Monto" memorializes this era.
- In olden days, a pig was often allowed to live in the house with the family on an Irish farm. He (or she) was commonly referred to as "the gentleman who pays the rent."
- Catherine Kelly, who died in 1785, was allegedly the smallest Irish woman ever. With a total height of just 34 inches and a weight of 8 pounds, she was known as "The Irish Fairy."
- The tallest identical twins ever born were the Knipe Brothers from Magherafelt in County Derry who were 7ft 2in. They were born in 1761.
- Medieval laws in Ireland allowed a man to divorce his wife if she damaged his honor through infidelity, thieving or "making a mess of everything."
- Killyleagh Castle, in County Down, Northern Ireland, is the oldest occupied castle in Ireland. Built in the 13th century, it is still in use as a private home.
- Temple Bar district in Dublin got its name from Sir William Temple, whose home and gardens were located there in the 17th century ("bar" happens to be a common Anglo-Saxon name for a gatehouse).
- Ernest Shackleton, famed for his participation in the 1901-1904 Antarctic expedition across the Ross Ice Shelf, was born in Kilkea, County Kildare.
- Between 2006 and 2012, some 9,284 little boys were recorded with the name Jack, the most popular boy's name in both Northern Ireland and the Republic. The names to girls vary much more over the same period, with Emma, Sophie, Katie and Grace among the top names.



Westmorland/Albert/Kent Chapter

- A year in review -

submitted by Don O'Connor

As 2017 draws to a close, we reflect on all of the activities our local Chapter has been involved in throughout the year:

The W.A.K. Chapter held its 17th year of Irishfest with our Noon Flag Raising at Moncton City Hall on Friday the 10th of March followed by our Irish Breakfast and Ceili at the Moncton Press Club Ltd. on Sunday.

The Irish Breakfast and Ceili was well attended and has become a very important event for our Chapter. Thanks goes out to Valerie McCloskey, Rose Poirier, Alice Houlahan, Marilyn McCleary, Anne Marie Boudreau and Don O'Connor for preparing the food. And of course thanks to our entertainers Paul McCloskey, Bernie Houlahan, Eddie Poirier, Steven Boyce, Yvon Lloyd with members of the Moncton Lions Community Center Choir and also those in attendance for sharing their stories and jokes. Last but not least, thanks to Claudia McCloskey and Larry Byron for an excellent job with the tickets and money at the front door.

Our final event for Irishfest was the St. Patrick's Day Mass held at St. Bernards Catholic Church. This year the weather was on our side which saw a large number in attendance. Saint Bernards has allowed the collection money from this Mass to be given to the W.A.K. Chapter as a contribution to our annual bursaries. The Mass has, over the years, grown to include a half hour of Irish music, by the St. Bernards Choir, prior to the start of the Mass. A very special thank you to Fr. Allison Carroll for conducting the Mass, allowing the Choir to perform, and granting of the collection money to happen. And finally thanks to Kevin MacLeod for playing the Bagpipes prior to, during and after the Mass over the years.

This Summer saw our Chapter start up our Summer BBQ event held at the Moncton Press Club Ltd. Thanks to James Fahey and Don O'Connor for manning the BBQ with Valerie McCloskey, Ena Kehoe and Marilyn McCleary for ensuring that everyone's plates

were full. And, of course, what's an Irish event without good Irish Music? Thanks for that goes out to Paul McCloskey, Bernie Houlahan and the Sons of Gael for an afternoon of Irish Music.

On a sombre note, 2017 saw the passing of three Chapter members: Tom Kehoe, Raymond Murphy, and Eldon Hay.

The W.A.K. Chapter had again the pleasure this year of awarding two Chapter Bursaries of \$500.00 each, and a third bursary donated by members Dan Magee and Marie Gill. Recipients were:

Matthew McLaughlin—the Gerry McCarthy bursary,
Nicholas Cassidy—the Rev. Peter McKee bursary,
Hannah Landry—the Dan Magee/Marie Gill bursary.

At our September AGM meeting our Chapter elected a new slate of officers to include:

Marilyn McCleary - President,
Maureen Connors - 1st Vice President,
Evan Houlahan - 2nd Vice President and
Dorothy Donovan - Secretary.
Our Treasure Don O'Connor stayed on for another term.

Our incoming President thanked the outgoing Executive for a job well done and wished them all the Best.

The Westmorland/Albert/Kent Chapter wishes everyone a very Merry Christmas and a happy, healthy, and prosperous 2018.



Reminder:

Our 2018 membership fees are now due.

Please take a moment to check out the three ways available to make your payment (page 4).

Get a head start! Pay your 2018 dues now. Support your provincial Chapter and the Provincial body.

If you are reading this newsmagazine, it is because members who have paid their dues help support its publication.

BETWEEN THE LEAVING AND RETURNING IS THE TRUE STORY

By Bruce Driscoll

It didn't matter
Whenever we were driven off our lands
Because there was always somewhere
Else to go

Or...we were dying...or already dead

So we made choices
Out of no choices at all
And scattered to places
Not worried we would have
Something they wanted
Or they had something
We wanted

We brought our hearts and minds
Our memories and dreams

But no expectations
Having nothing
It was easy to expect nothing
And every measure gained
Was a gift

And by the time there
Was a home
To come home to
We sent our descendants.

bd
April 2011
Baltimore, County Cork
Ireland



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Former President ICCANB (WAK)

Miramichi Chapter News

by Maureen English

Things have been semi-quiet here on the Miramichi. We had very HOT weather here this summer, but we did manage to get out and about. We raised our beautiful Irish Flag on the Thursday before the Irish Festival in Queen Elizabeth Park. Mayor Lordon and Cassidy English had the honor of doing the flag raising this year.

The Festival was amazing as usual – lots of Irish

big surprise to me personally was being awarded the Marven McCarthy President's Award, for “ working tirelessly for the promotion and preservation of Irish Culture and Heritage on the Miramichi”.



Some of our members gather around Cassidy English (3rd from left) and Mayor Lordon, (4th from left) as they prepare to raise our flag.

people (and those who wish they were) around the city that weekend. There were high school and family reunions held during the festivities as well, and the weather man was very good to us. The parade was well attended with groups proudly displaying their family crests as family members marched behind. The presence of Craig Oliver at the Opening Ceremonies was a very pleasant surprise to all of us. He was on the Miramichi as the guest of our Ambassador to Ireland, Kevin Vickers.



A well-deserved honour. Congratulations, Maureen!

We held a corn boil (with hot dogs and sausages as well) Family Day on Middle Island on September 10th and was blessed with lovely weather (thanks to St. Patrick and St. Theresa) . Gary Cook entertained us with guitar and song. Many took a stroll about the Island and enjoyed the landscape of the trees beginning to turn colors and the various monuments on the island. Our cooks, Mike and Reggie, did a great job.



Craig Oliver speaks at the Festival. Ambassador Kevin Vickers is in the background with his granddaughter.



looking forward to our Christmas social.

We're
now



Family of historic Irish settlers celebrate

Francis King was born in 1794 in County Wexford, Ireland. He left Ireland aboard the Duchess of Richmond out of Dublin Bay, sailing on May 13, 1818 and landing in Saint John, New Brunswick. There were 19 passengers on board and the trip cost 5 pounds per adult.

In 1834, Francis and his wife, Ann McGready, received a land grant in Douglasfield, New Brunswick. They built a home for themselves and their 6 children: Philip, Joseph, Francis, Mary, Matthew, and James and farmed the land.



The KING homestead in Douglasfield

Their second son, Joseph, married Mary Margaret Fernandez at St. Patrick's Church in Nelson, N.B. Mary Margaret was the daughter of Emmanuel Fernandez and Sarah Burchill. They raised a family of 8: Josephine, Sarah, Francis, John, Mary, Augusta, Joseph, and James. They lived on land in Chatham Head, presently owned by Mary King and her late husband Thomas King (2005).

Their seventh child, Joseph, married Mary Ann Bracken in 1901. Mary Ann was the daughter of Sylvester Bracken and Johanna Maher. Sylvester was a survivor of the ill-fated ship, the Looshtauk, which had arrived in the Miramichi River in 1847 seeking help at the quarantine station on Middle Island. His father, James, had died at sea, but he, his mother Ann, and brother, Michael survived. Sylvester died in 1929; the last surviving member of the ship.

Joseph and Mary Ann raised a family of 10 children: Fernandez, Alice, Josephine, Marie, Augusta, Joseph, William, Percival, Eileen, and Reginald.

The second family home still stands on the property in Douglasfield, and is home to Peter and Mary E. King, children of William (Bill). It was built sometime prior to 1867 and it received the Century Award in 1967.

The family of Joseph and Mary Ann gathered on a beautiful sunny day, July 9th, at the farm in Douglasfield, to renew friendships with cousins and to meet the

newer ones. It was a celebration of FIVE generations on the farm in Douglasfield.

Irish music was provided by Terry Whalen, and a family blessing was given by Fr. Leon Creamer. A minute of silence was led by Deputy Mayor Brian King to honor all deceased members of the family.

OH! WHAT A DAY.



TOP: the family gathers for a barbecue

MIDDLE: Mark, Naomi & Cassidy English at the family gathering

BOTTOM: Brian King and Maureen English viewing photos of Maureen's trip to the Bracken homestead in Ballinabrackey, West Meath, Ireland



Nelson Doyle Dancers perform with Daniel O'Donnell



The Nelson Doyle dancers performed onstage with Irish singer, Daniel O'Donnell, on September 24th. at the Moncton Coliseum. The dancers were invited to perform the Brush Dance, an intricate dance using brooms with very fast leg lifts and the 'ol' style sean-nos' dance steps. Daniel danced along with the girls for this number.

L-R: Grace Stewart, Mirren Trevors, Laura Doyle, Daniel O'Donnell, Ellen MacDonald, Madelyn Doiron, and Jessica Stewart.

Mirren spent two weeks this summer in Dublin, Ireland attending the Riverdance Summer Camp.



Middle Island—Memories of the Irish Famine

O Island home! In tranquil isolation

A cemetery of sorrows, hope's enclave
Where Irish exiles sought their liberation
But circumstances led them to their grave.

The penal laws from foreign, oppressing forces
Brought famine, pain, disease, and without voice
The Celtic people now had no resources
And emigration seemed their only choice.

The Lily, Looshtauk, White and Bolivar
Presumed seaworthy, from the ports raised sails
To challenge compassed sea lanes flung so far
And brave the North Atlantic's frigid gales.

The basic needs of life in short supply,
and weakened by the fury of the waves
Already had prepared themselves to die
and be committed to their ocean graves.

After weeks of sailing, finally sight of land
But much too late to save surviving sick
This Middle Island with its sunny strand
Embraced the dead; safe haven for the quick.
Today we stand in solemn souvenir
To cast in granite stone forevermore

Your courage and your suffering we hold dear
In death surrendered on this fatal shore.

So lying here beneath this verdant sod
Many eighteen-forty-seven exiles rest
Awaiting vindication by their God
With Ireland's freedom still their prayerful quest.

We honour you, who sleep while we redeem
The sufferings you endured, and not in vain
For some survivors carried out your dream
So many have achieved acknowledged fame.

They planted deep your virtues, not by chance
By faith and culture where e'er they would be
In Gaelic hearts, in Celtic song and dance
Your sacrifice remembered sea to sea.

Rev. Robert A. Grattan
Miramichi, NB
1993

*This poem was written and read by Fr. Grattan at the
blessing of the Middle Island cenotaph in the 1990s*

Celtic Affairs Update

Since the last issue of the Shamrock Leaf, the four working groups of the New Brunswick Celtic Affairs Committee (NBCAC) have been very busy.

Web Development Working Group:

- Applied for and received provincial incorporation as a not-for-profit organization officially registered as the New Brunswick Celtic Affairs Committee, Inc.
- Completed a process to choose an IT company to lead the process to develop a website for the NBCAC
- Began gathering information for the web pages – particularly for the development of a New Brunswick Celtic Service Directory (database development)

Current focus: Reaching out to groups and individuals for inclusion in the New Brunswick Celtic Service Directory

Education Working Group:

- Met with representatives of both the Anglophone and Francophone school districts to discuss ways in which Celtic New Brunswick lesson plans could be developed as additional resources for teachers and how to tailor them for the different delivery styles of the two systems.
- Began the process of developing templates for drafting lesson plans geared to learning outcomes as defined by the New Brunswick education system.

Celtic Culture Working Group:

- Defined purpose of the Working Group: to promote and celebrate New Brunswick's Celtic Culture through education, promotion and opportunities for involvement
- Drafted initial strategy for fulfilling purpose: identify target groups and their different needs; develop plans to meet their immediate needs and ways to enhance and broaden their Celtic cultural experiences.
- Defined areas around which plans are to be developed: visual arts; performance arts; literary arts; Celtic sports; cultural practices; family histories
- Created a list of achievable activities for celebrating a possible Celtic Awareness Week in the spring of 2018

Business Development & Tourism Working Group:

- Defined the role (scope) of the Working Group
- Established an initial inventory of existing Celtic Assets in the province, to be provided to the Web Development Working Group for the creation of the Celtic Service Directory. Assets list was divided into: our relationships; our products; and our heritage/genealogy



Quotes from Irish playwright Sean O'Casey:

- Money does not make you happy—but it does quiet the nerves.
- It's my rule never to lose me temper—until it would be detrimental to keep it.
- The world's a stage and most of us are desperately unrehearsed.
- No man is so old as to believe he cannot live one more year.



Building a better future through language

The issue of language in Northern Ireland may currently be somewhat of a political football, but could it perhaps also offer the promise of a better economic and social future ?

With Nationalist politicians, led by Sinn Féin, on the side of wanting to pass an Irish Language Act, and Unionists, represented by the Democratic Unionist Party, wanting to retain the "British" character of Northern Ireland, the Legislative Assembly appears to be at a political impasse.

Meanwhile, despite the political posturing, the Irish language is finally showing signs of a much-anticipated resurgence. The results from each of the last few censuses continue to show increases in the percentage of the total population that can speak Irish to varying degrees. This is most apparent in the educational sector.

The first Irish immersion school in Northern Ireland was established by the Nationalist community of West Belfast in 1971, amidst the period of the "Troubles". Two years previously, that community had created the first modern urban *Gaeltacht* (Irish-speaking area) as civil violence raged across the province. Over 20 years later, in 1998, at the time of the signing of the Good Friday Agreement which officially ended the conflict, there were 39 Irish immersion schools in Northern Ireland. Now there are 92, with a total enrolment of over 6,300 students.

Job fairs around the province increasingly see students seeking out the stalls that focus on job opportunities that involve the Irish language — media work, translation work, teaching and openings in the EU, to name a few. They recognize the value of the language in an environment where so many jobs are opening up for people who have Irish.

Although conditions for Irish language in Northern Ireland are improving, with more funding and greater support being made available, the good intentions are not always reflected by reality. Access to programs and funding is not consistent as it depends on which political party, Nationalist or Unionist, is in office at the time, in any given district, and by which party is in control of which government Ministry.

Irish language and community regeneration

Foras na Gaeilge, a cross-border language promotion body established as part of the peace process, provides limited funding for Irish language projects and initiatives. Through these funding opportunities, and their own fund-raising, other organizations have been established to bring about urban regeneration along the

once very run-down and deprived Falls Road area in West Belfast.

The revitalization of the area began in 1991 with the opening of a large cultural centre, The *Cultúrlann* McAdam Ó Fiaich. While using Irish signage and promoting the spoken Irish, the centre houses a café, bookshop, gallery, and space for performances. Perhaps most importantly, it contains several spaces which are reserved as units for incubation of start-up businesses. The concept is that, once those start-ups are well-established, they move to more deprived areas further down the Falls Road so as to being the process of economic development and employment there.

The success of the projects in the Falls Road has inspired other "Irish-as-community regeneration" initiatives elsewhere in Northern Ireland.

About 65 kilometres west of Belfast lies the small Irish-speaking community of Carn Tóchair. Just as the Falls Road area of Belfast provided an excellent example of urban regeneration involving the Irish language, Carn Tóchair provides the proof of what can be achieved in a more rural area.

Carn Tóchair was established in the mid-'90s by a group of Irish speakers who have since been building it up as a hub of Irish-language activity. The community now has a post office, in which you can do your business in Irish or English, as well as an Irish-language cultural centre, a kindergarten and a primary school.

Liam Ó Flannagáin, co-founder of Carn Tóchair, admits that the immediate goal of the community must be economic self-sufficiency in order to ensure needed resources into the future. As part of this, the community operates a small wind farm, a project developed to create more income for the community. It has also learned to be creative when seeking funding. While more funding programs may be available, it is not easy to convince fund administrators to fund Irish-language only projects. Some are more interested in dual language funding and still others may be personally opposed to funding anything to do with the Irish language. Carn Tóchair has learned to package its Irish-language goals into projects and activities that fall into other funding

(continued...)

Building a better future (...continued)

categories such as youth engagement, eco-business and adult education. Ó Flannagáin sees it as a win-win situation for both Irish language and community development.

Irish language as a tool in peace and reconciliation

With the increased uptake of Irish language classes in Northern Ireland, perhaps one of the most surprising trends is the number of Unionists in East Belfast starting to learn the language. In 2011 there was just one class per week at East Belfast Mission, a community centre in the largely Unionist eastern part of the city. In 2017, there is now a total of 170 students in 13 classes per week.

"I'm from a Presbyterian background which, of course, has historical links with Scotland," says Ivor McKeown, a Unionist student of Irish at East Belfast Mission. "I quite like the idea of bringing the Irish and Scottish culture together with my Presbyterian background."

In a demonstration of attitude which seems to completely contradict the current disagreement at the political level, Unionists like McKeown seem to view the Irish language as an integral part of being "British" as it fits with the other Celtic languages, Scottish Gaelic and Welsh, which together add to the linguistic profile of Britain, not detract from it.

Since these classes take place in a traditionally Unionist part of Belfast, they originally began with all Unionist students. The mix has now changed to 65% Unionist students, 35% Nationalist, showing an increased willingness among the young to bury their differences and create a new future.

Many of the Nationalists in the classes hail from Short Strand, a small Nationalist enclave ensconced in largely Unionist East Belfast. Their area is still segregated from the rest of East Belfast by high, so-called "peace" walls, which serve as both obstacles to inter-religious violence and as barriers to post-conflict resolution. In its small way, the growing diversity at East Belfast Mission's Irish classes is helping to break down those barriers.

Linda Irvine, an Irish language development officer at the East Belfast Mission, sees the classes, and the Irish language, as a perfect medium for reconciliation. "For us, it has been a journey, a journey into the language but it's also turned out to be a journey of healing because it brings people together,"

...And what could be better than that?



*May you be blessed with
the spirit of the season,
which is peace,
The gladness of the season,
Which is hope,
And the heart of the season,
Which is love.*

- Author unknown



Lest we forget

By Shauna Dean

This article was originally published on the ICCANB website at <http://www.newirelandnb.ca>, under the 'People' section. It is reproduced here as we reflect on last month's Remembrance Day events in this, the year of Canada's 150th anniversary.

Spirituality is a subject that affects us all, in one way or another, throughout our entire lives, but there is no time that tests our beliefs more than in the time of war. Of all man's inventions, this is the creation that forces even the purest of heart and mind to contemplate and question their faith. When faced with the horror that unfolds before them, they can do nothing but wonder what sort of God would allow such nightmares to exist on this beautiful planet.

They are not alone in their struggles. Within the ranks, marching side by side, are men and women who have not only given their lives to God, but to helping our service men and women retain the faith they need to make it through just one more day on the battlefield.

Little talked about, they are given perhaps the most important task of all – the care of the hearts, minds and souls of soldiers who dedicate their lives to protecting our safety and freedom.

"I'll give you just three nights in the front line trench before your hair will turn grey."⁽¹⁾ So Rev. B.J. Murdoch was told by another priest during his early days in the military of the first World War, and which he recounts in his book *"The Red Vineyard"*, which is then followed by the even less encouraging, *"You'll not be very long in the army till you'll wish yourself out of it again."*⁽²⁾

Truer words were probably never spoken, but no matter how discouraging they may have seemed they could not stop the Reverend Murdoch from facing the horrors ahead. He was, if not prepared, then most certainly determined to continue his work despite being faced with such a dour out-

look. His strong heart and mind, perhaps bred through his Irish heritage, would not turn away from such a worthy cause.

Quaint churches, glorious cathedrals, unwavering parishioners were not to be part of his life for quite some time as he joined the ranks of war. Indeed, the main tool of his trade was provided by the military in a small wooden box, which he recalls with a sense of fondness.

"After a few days a box about one foot and a half long, one foot high and nine inches wide, arrived. It was made of wood covered with a kind of grey cloth, with strips of black leather about the edges and small pieces of brass at every corner. There were leather grips on it so that it could be carried as a satchel. It was my little portable altar, containing everything necessary for saying Mass. One half opened and stood upright from the part containing the table of the altar, which when opened out was three feet long. Fitted into the oak table was the little marble altar-stone, without which one may not say Mass. In the top of the upright part was a square hole in which the crucifix fitted to stand above the altar; on either side were holders to attach the candlesticks. From the wall that formed a compartment in the upright portion, where the vestments were kept, the altar cards unfolded; these were kept in place by small brass clips attached to the upright. Chalice, ciborium, missal and stand, cruets, wine, altar-breads, bell, linens, etc., were in compartments beneath the altar table. The whole was wonderfully compact and could be carried with one hand."⁽³⁾

His whole life, his career,



Rt. Rev. Benedict J. Murdoch (1916)
b. Mar. 21, 1886, Chatham, NB
d. 1973

packed away in one small box that was able to be carried like a satchel. Looking about myself, taking in my own possessions, gathered with care and love and memories, I can't imagine having my entire life put together in one small box, and yet Reverend Murdoch and those like him achieved perhaps their greatest feat with such limited resources.

They did not think of all they had left behind, but looked ahead to all that they would gain.

For Reverend Murdoch, it wasn't about the battlefield or skirmishes.

(continued...)

Lest we forget (continued)

It was about lives, the lives of men he would have seen every day, and the stories they'd have to tell. Repentance would be the norm from men afraid of what would happen from day to day, hour to hour, and yet he never questioned their motives, or their purpose. He remained an honoured confidante with the strength of character to listen to all these men had to confess, and offer them some form of salvation.

One afternoon Reverend Murdoch was approached by a soldier who, in his quiet manner, desperately needed to talk. For hours this soldier poured out his entire life history, stating over and over "Father, I've led an awful life!"⁽⁴⁾ He seemed to feel it was important for Reverend Murdoch to know why he'd turned his back on God, and why he wasn't deserving of any forgiveness for his sins. After hours of this conversation, when the soldier had apparently exhausted all he'd needed to say, he didn't meet any form of recrimination or doubt, just an acknowledgement of the words spoken, and an offer to help. "Yes," I said, "and now if you will come with me into the confessional and ask God's pardon from the bottom of your heart for all those sins, I will give you holy absolution."⁽⁵⁾

It was late evening by the time Reverend Murdoch finished speaking with the soldier, offering advice and hope, despite the soldier's initial thought that he deserved none of it. One small step, to make such a great difference in the life of one man, and in doing the same for one more, and then one more, making a greater difference to all who had contact with him in such a dangerous time.

Perhaps Reverend Murdoch thought his war-time counsel would have ended with WWI, but he was most certainly mistaken. Many years later, as Canadian soldiers once again gathered to be sent overseas, he was approached by a former student, the young Reverend R.

Myles Hickey (Picture below).

Reverend Hickey was making his own decisions of whether to go to war or stay home, wrestling with the same questions Reverend Murdoch had had some years before. His mentor offered encouragement,



as repeated in Hickey's book, "The Scarlet Dawn", and truth combined. "Yes, go Father Raymond; you will make a good chaplain; and if you are killed, well you'll save your soul."⁽⁶⁾

Reverend Murdoch's last words would have shaken the strongest of men, and they did cause Reverend Hickey to realize, perhaps for the first time, that death was a great possibility. It might have made others turn aside from the service, but Reverend Hickey faced those fears and joined the men going to the war. Later, during some of the worst battles, Reverend Murdoch's words came back to him, and in them Reverend Hickey found the strength to carry on. He might die on those fields so far from home, but in so doing he would save his soul, and perhaps the souls of the men fighting alongside him.

Later, when Reverend Hickey had occasion to speak with a Senior Chaplain who describes for him in vivid detail the horrific retreat at Dunkirk, Hickey wished to be back in his home at Jacquet River. His

faith almost failed him, leaving him wondering, "My turn will come, and will I have the courage to go through it?"⁽⁷⁾

He finds, as the days continue to pass, that he does have the courage. He found the strength in his faith, and the faith of those around him to carry on, day by day, to continue administering to the needs of his men, and even to help them through their own little romances amidst the events that unfolded.

One evening Reverend Hickey is approached by a shy, young soldier who reminds him of an offer to write letters for the men who cannot read. Reverend Hickey might be a little surprised when the young man blurts out, "Could you – could you – could you write a love letter."⁽⁸⁾, but no matter how unusual the request for a chaplain, Reverend Hickey merely assured the man that he was a master at love letters.

A sweet moment during a terrible time; and a moment that came back to Reverend Hickey some four years later. When preparing the day's dead he comes across a familiar face; the same soldier, who had been so anxious to write his love letter, now being lowered into a narrow grave. As Reverend Hickey whispers his prayer for the young man he recalls the struggle over that letter, the repeated "Dear Mary, Dear Mary,"⁽⁹⁾ as the soldier tried to work out what to say to his love back at home. And later as the Reverend writes to her about the death of her husband, the same voice repeating "I love you, I love you as much as..."⁽¹⁰⁾, to which the young man had eventually ended, "...as much as I love the Lord!"⁽¹¹⁾

(continued...)

Lest we forget (continued)

We hear so often of the struggles of soldiers, of the heroism on the battlefield. We're asked to remember the war, in the hopes of learning from our mistakes. We're taught about the great Generals of our time who led our men and women to victory. And here, almost silently, are a group of military service men who have put aside their comfortable lives and quiet service to God so that they may be beside our soldiers, marching across war-torn countryside, to offer some sense of

hope and faith in a time that could easily destroy both.

It may be rare to hear their names, or think of their positions, but they remain the silent guardians of all hearts in war. May we remember them, and pray for them, like all those who fought so fearlessly for our great country.

Lest we forget....

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- (1) The Red Vineyard – Reverend B. J. Murdoch – Page 12
 - (2) Ibid.
 - (3) The Red Vineyard – Reverend B. J. Murdoch – Page 19
 - (4) The Red Vineyard – Reverend B. J. Murdoch – Page 116
 - (5) Ibid.
 - (6) The Scarlet Dawn – Reverend R. Myles Hickey, UNIPRESS, Fredericton, N.B. – Page 12
 - (7) The Scarlet Dawn – Reverend R. Myles Hickey, UNIPRESS, Fredericton, N.B. – Page 97
 - (8) The Scarlet Dawn – Reverend R. Myles Hickey, UNIPRESS, Fredericton, N.B. – Page 40
 - (9) Ibid.
 - (10) The Scarlet Dawn – Reverend R. Myles Hickey, UNIPRESS, Fredericton, N.B. – Page 41
 - (11) Ibid
-

Right Rev. Benedict J. Murdoch (1886 – 1973)

Born in Chatham, NB on March 21, 1886, son of Robert Murdoch and Mary Allen, Benedict J. Murdoch received his elementary and high school education in Chatham, and his university courses at St. Dunstan's College, Charlottetown, PEI, from which he graduated in 1908. In September of that year, he entered the Grand Seminary in Quebec and was ordained to the priesthood by Bishop Barry on June 29, 1911.

Except for a few months spent in the Redemptorist Novitiate in Ilchester near Baltimore, Maryland, USA, in 1914, Father Murdoch's early years in priesthood were given to the pastoral ministry in New Brunswick: in Balmoral, Charlo, Dundee and Newcastle. During World War I, in 1915, he enlisted as chaplain to the 132nd North Shore Battalion; and from then until the end of the war he served as chaplain with the Canadian Expeditionary Force in France, Germany and Belgium. From these harrowing years came the warp and weft of the material he presents in his best-known book, "The Red Vineyard." Here, he relives for his readers the experiences of those war years which, when it was all over, demanded an exacting toil from his human resources, as he recounts in a later autobiography, "Part Way Through."

In his book about his WWI experiences, "The Red Vineyard", Father Murdoch provided this dedication:

*"To the memory of all those men
With whom I walked up and down
The ways of The Red Vineyard;
But especially to the memory of those
Who stopped in the journey, and now
Rest softly in their little green bivouacs
In the shadow of the small white crosses,
This book is affectionately dedicated by their
Friend and Comrade"*

Returning home from the war, he served as pastor at Jacquet River (1919 – 1921) and at Douglastown (1921 – 1930). By then, the ill effects of his years in military service were definitely manifesting themselves, so that he was forced to

(continued...)

Lest we forget (continued)

give up his pastoral duties and accept a prolonged period of rest. In 1932, he retired from active full-time participation in the ministry and spent several years at Bartibogue, where he produced most of his novels and meditative writings by which he has been recognized as one of the leading prose stylists of Canada. His tenth and last book, "Facing Into The Wind", arrived from the press on the very day of his death – the final visible achievement of this priest – soldier who has been described by one of his comrades-in-arms as "one of the very best".

In 1971, on the sixtieth anniversary of his ordination, Father Murdoch received from Pope Paul VI the special honour and title of "Honorary Prelate to His Holiness", a fitting recognition of his richly beautiful giving to the People of God during so many years. The last three years of his life were spent at Mount St. Joseph. He died at Hotel-Dieu Hospital on Wednesday evening, January 31, 1973.

Msgr. R. M. Hickey (Maj.) MC

Born in Jacquet River, NB, Raymond Myles Hickey attended the local school; St. Thomas University, Chatham; and Holy Heart Seminary, Halifax, NS.

After ordination in 1933, he did ministry in Bathurst, Campbellton, and Chatham, NB. For three years prior to the war, he was on the faculty of St. Thomas University.

His six years as Army Chaplain were a great experience. He won the Military Cross on D-Day at St. Aubin, France, and was invested by the late King George VI at Buckingham Palace on July 5, 1945. In 1956, he was made a Domestic Prelate with the title of Monsignor. In 1976, his Alma Mater conferred on him the degree of Doctor of Laws, Honoris Causa.

He is author of three books, "Scarlet Dawn," "My Hobbies Three", and "D-Day Memories." He also collaborated with the Reader's Digest in the three-volume "Canadians at War."

In his book "Scarlet Dawn" Monsignor Hickey penned the following dedication:

"To all in the Army, Navy and Air Force who went out to meet the "Scarlet Dawn", but especially to those for whom that Dawn was the Evening of their life, this book is dedicated."

In 1979, Msgr. Hickey was chosen to attend the Ceremonies for the 35th Anniversary of D-Day in Normandy, France. On June 6, 1979, in the Beny-sur-mer Military Cemetery, where 2,400 Canadian Soldiers lie buried, Msgr. Hickey, speaking to the large crowd in French and English, ended his speech as follows:

"My dear friends, my dear confreres, my dear compatriots:

The prayer that I am going to say with you here this morning is the same prayer that I said here so often – oh, so often – 35 years ago. You, too, from experience, know this prayer.

*"They shall not grow old, as we that are left grow old.
Age shall not weary them, nor the years condemn.
At the going down of the sun, and in the morning,
We will remember them; we will remember them."*

I thank you for the honour of saying this prayer here this morning. Without a doubt, it is for the last time."⁽¹⁾

In September, 1987, Father Hickey returned to France to take part in the unveiling of a monument to the men of the North Shore Regiment who died at Carpiquet on July 4, 1944. It was during this visit that Msgr. Hickey retired to his room for the night and quietly passed away in his sleep. As he so often prayed for others – he will be remembered.

(1)The Scarlet Dawn – Reverend R Myles Hickey, UNIPRESS, Fredericton, N.B. – Page xxxi



Louisbourg—Louisburgh

Sea to Sea

by Marilyn Driscoll

As Canadians spent 2017 celebrating Canada's 150th anniversary, one community mined its historic connections to plan an especially exciting, inaugural event. The weekend of September 8th to 10th, 2017 found the communities of Louisbourg, Nova Scotia, and Louisburgh, County Mayo, Ireland, entering into a twinning agreement.

Louisbourg, NS:

Originally founded c. 1744, the community of Louisbourg, Nova Scotia is now the home of the Fortress of Louisbourg Historic Park, a reconstruction of the 18th century French fort and town. It is the largest historical reconstruction in North America, and is located south of Sydney, Nova Scotia on route 22.



Fortress Louisbourg



Historic recreation



The King's Bastion



Louisburgh, Ireland:

Louisburgh, Co. Mayo, Ireland

According to the town's website, Louisburgh, County Mayo, Ireland, enjoys the unusual privilege

of being a "planned town" retaining many of the original eighteenth century features in style and scale. It is also unique among Irish towns by taking its name from a town in the New World - the reverse of the normal pattern.

(continued ...)

Louisbourg—Louisburgh (... continued)

It is named after the fortress town of Louisbourg in Nova Scotia where, during the Seven Years War, and the subsequent siege of Fortress by the British military in 1758, among the English attackers was an Irishman, Henry Browne, of Westport. This Henry Browne was an uncle of John Dennis Browne, 3rd Lord Altamont, who on the 21st May, 1787, married Louisa Catherine Howe, daughter of the Admiral of the British Fleet during the American Revolutionary War, and who also had family involvement in the siege of Louisbourg in Nova Scotia, Canada. Their son in turn married Catherine de Burgh, daughter of the Earl of Clanricarde.

When the new town of the Earl of Altamont was established c. 1795/1796, in the western part of His Lordship's estate, the name Louisburgh naturally presented itself from the family connections with Louisbourg and the combined names of the two ladies, Louisa Catherine and Catherine de Burgh. The town almost immediately received an influx of refugees fleeing from sectarian battles in County Armagh in 1795-1796.



Louisburgh, Co. Mayo with Croagh Patrick in the distance

Sea to Sea Festival: Not only were there Irish amongst the attackers in Louisbourg, but there were also Irish living with and beside the French in Louisbourg and on Cape Breton Island. It is reported there were three Irish priests serving in Louisbourg and the parish records have listings for Irish baptisms, marriages and deaths. Many of the settlers who followed the French departure from Louisbourg have Irish names: Buckley, Kennedy, Burke, Kelly, and Kehoe. The Irish have been coming to Cape Breton since long before the Great Hunger in the middle of the nineteenth century.

Recognizing this historic connection between the two communities, and wishing to create awareness of and foster the cultural connection to Ireland, a new Signature Festival – Louisbourg, NS – Louisburgh, Ireland: Sea to Sea, took place from September 8 – 10. It focussed on the shared history and culture and the sharing of information, resources, stories and the celebration of two communities sharing the same name. The two day festival showcased local and Irish music at the playhouse, Siege Site Tours at the Fortress of Louisbourg National Historic Site by historians, interactive sharing of cultural information by representatives of both communities, information sessions by archaeologists and historians talking about the two communities and a commemorative display at the entrance to Louisbourg, NS similar to Louisburgh, Ireland that will bond them culturally and historically.

On the Saturday morning, there was a lovely official ceremony to unveil a stone commemorating the twinning of Louisbourg with Louisburgh. Ireland's ambassador to Canada, Jim Kelly, performed the unveiling and spoke eloquently about the growing links between the two countries. Similar sentiments were expressed by the local Federal MP, the Provincial MLA and representatives of the local council. These dignitaries lent an air of gravitas to the proceedings that was well merited.



Rosarie Tiernan, and John Lyons came from Co. Mayo for the Twinning Ceremony. Ambassador Kelly stands proudly next to the stone erected to commemorate the occasion.



News from Ireland

Negative feedback received on Bank of Ireland's decision to remove Irish language option from ATMs

August 2017 Dublin: Bank of Ireland defended its decision to remove the Irish language option from a number of its ATMs, despite the move being widely criticised by both customers and politicians.

The bank has been replacing older ATMs, which offer the withdrawal function, with new LATMs, which provide additional services, including deposit, since 2010.

"These LATMs give enhanced 24/7 access to banking services for business and personal customers," the bank said. It also said that demand for transactions through the Irish language has fallen "steadily".

"When we analyse our ATMs which provide an Irish option, we find that fewer than 1% of ATM transactions on those devices are completed in Irish," a spokesperson told independent.ie. As a result, and as the newer LATM machines are replacing the older ATMs, "it is not viable to continue to provide an Irish language option", the bank has insisted.

Among those people lodging complaints were: Labour Party spokesperson on Gaeilge and the Gaeltacaht, Senator Aodhán Ó Ríordáin and Sinn Féin spokesperson on the Irish language, Peadar Kirby. Kirby said "This [the Irish language option] cost, little if anything, met the needs of thousands of customers and allowed the bank to show that it values a key element of our identity."

Bank of Ireland said it would continue to provide an Irish language option on all cash machines located within retail units - and on some ATMs located within their branch network.



Ending the stigma for children of priests

Nicole Winfield The Associated Press Published on Tue Aug 22 2017

VATICAN CITY — Bishops in Ireland have created detailed guidelines to address an issue the Roman Catholic Church has tried to keep under wraps for centuries: the plight of children born to Catholic priests and the women who bear them.

The policy, approved in May and made public recently, states that the wellbeing of the child is paramount. It says the mother must be respected and involved in decision-making, and that the priest "should face up to his responsibilities — personal, legal, moral and financial."

The guidelines are believed to represent the first comprehensive public policy by a national bishops' conference on the issue, which has long been shrouded in secrecy given the perceived scandal of priests having sex. While eastern rite Catholic priests can be married before ordination, Roman Catholic priests take a vow of celibacy.

The policy is, in many ways, the fruit of a campaign by an Irish psychotherapist, Vincent Doyle, who discovered late in life that his father was a priest.

With the strong backing of the archbishop of Dublin, Doyle launched Coping International, an online self-help resource for the children of priests and their mothers. The aim, he said, was to help eliminate the stigma he and others like him have faced, and educate them and the church about the emotional and psychological problems that can be associated with the secrecy often imposed on them.

Those problems, which can include depression, anxiety and other mental health issues, were the subject of an exhaustive series last week in The Boston Globe.

There are no figures about the number of children fathered by Catholic priests. But there are some 450,000 Catholic priests in the world and the Catholic Church forbids artificial contraception and abortion.

Even without publicity, the Coping International website has been accessed by 13,500 different people in 175 countries since its December 2014 launch, Doyle said.

Doyle insists the exact number of priests' children isn't the major issue.

(continued ...)

News from Ireland (... continued)

"The issue is the mental health of children who are suffering," he said in a telephone interview this week.

"Even if I'm the only one, the church should do something," he said. "Obviously I'm not. But what is the church doing?"

Pope Francis addressed the issue in the 2010 book "On Heaven and Earth," written with a Jewish rabbi friend, in which he said if one of his priests told him that he had fathered a child, he would persuade him that his obligations to the child trump his right to be a priest.

"As a result, he should leave the ministry and care for the child, even if he decides not to marry the woman," then -Cardinal Jorge Mario Bergoglio said. "Because the child deserves to have a mother as well as a father with a face."

More recently, in the pope's landmark 2016 document on Catholic family life, "The Joy of Love," Francis said children should never be punished for the sins of adults. While he didn't refer directly to children of priests, he wrote: "If a child comes into this world in unwanted circumstances, the parents and other members of the family must do everything possible to accept that child as a gift from God and assume the responsibility of accepting him or her with openness and affection."

The issue is likely to come up at two big church events next year: the World Meeting of Families, which Francis is expected to attend in Dublin in August 2018, and the meeting of the world's bishops at the Vatican in October 2018 on how to better minister to young Catholics.

In addition, the Vatican must report to the U.N. Committee on the Rights of the Child on steps it has taken to assess the number of priests' children in the world and ensure that their rights are being respected. In a 2014 report, the Geneva-based committee called for an end to the confidentiality requirements that the Catholic Church often imposes on mothers as a condition for receiving financial assistance.

Doyle said the Irish bishops' guidelines represent a first major step in addressing the issue, and said he hopes the policy can become a template for other bishops' conferences. Doyle has won the respect of church authorities because his campaign hasn't attacked the church but aims to help some of its most vulnerable people.

The Coping International website has a cover letter and form for children and their mothers to fill out and present to religious authorities when one of their priests is a father.

The cover letter was written by Dublin Archbishop Diarmuid Martin, who has fully endorsed Doyle's campaign. In the letter, Martin acknowledged the long-term psychological effects that can result from the "silencing and stigmatizing" that children of priests often suffer.

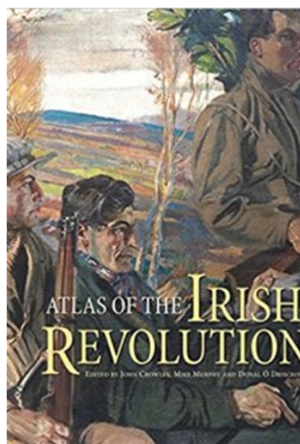
"I want you to know that there is a place for you in the church; there exists pastoral support to assist your concerns," Martin wrote.



In this June 4, 2014 photo Irish psychotherapist Vincent Doyle kisses Pope Francis' hand during a general audience in St. Peter's Square, at the Vatican. With the support of the archbishop of Dublin, Doyle in 2014 launched an online resource for children of Roman Catholic Priests and was instrumental in the development of guidelines by the Irish bishops, a conference to address the issue. (Pool Photo via AP)



From the Book Shelf



Atlas of the Irish Revolution

by John Crowley (Editor), Donal Ó Drisceoil (Editor), Mike Murphy (Editor), John Borghonovo (Editor)

ISBN-10: 1479834289

ISBN-13: 978-1479834280

Hardcover 750 Pages

The Atlas of the Irish Revolution is a definitive resource that brings to life this pivotal moment in Irish history and nation-building. Published to coincide with the centenary of the Easter Rising, this comprehensive and visually compelling volume brings together all of the current research on the revolutionary period, with contributions from leading scholars from around the world and from many disciplines. A chronological and thematically organized treatment of the period serves as the core of the Atlas, enhanced by over 400 color illustrations, maps and photographs. This academic tour de force illuminates the effects of the Revolution on Irish culture and politics, both past and present, and animates the period

for anyone with a connection to or interest in Irish history.

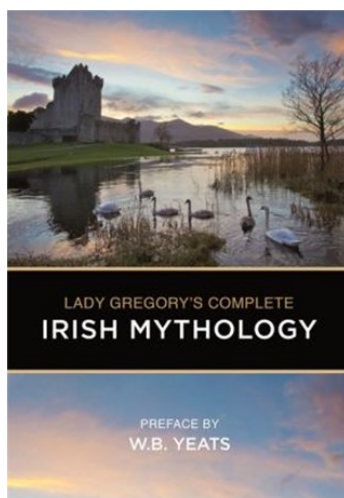
The Ascent: Sean Kelly, Stephen Roche and the Rise of Irish Cycling's Golden Generation by Barry Ryan

ISBN-10: 0717175502

ISBN-13: 978-0717175505

400 pages

For most of the 20th century, professional cycling was dominated by riders from the continental strongholds of France, Italy, Belgium and Spain, but in the 1980s two young men from Ireland rose from obscure beginnings to dominate the sport: Sean Kelly and Stephen Roche. Kelly was quiet, consistent and famously resilient - the dominant classics rider of his era. Roche, by contrast, was a charismatic and mercurial presence, whose unruly talent would carry him to the Triple Crown in 1987 - victories at the Giro d'Italia, Tour de France and World Championships - a feat unmatched in the three decades since. Today, they remain giants of the sport, feted by fans across the world who recall the iconic climbs, sprints and pursuits that secured their legacies. But behind the bikes there lies a bigger drama: an untold story of influences shared, friendships made and broken, and conflict with cycling's old guard. This is that story. Based on new and exclusive interviews with Kelly and Roche themselves, as well their teammates, rivals and confidantes, including Paul Kimmage, Martin Earley, David Walsh and Pat McQuaid, *The Ascent* is the dramatic and inspiring story of how a generation of Irish cyclists took on the world and won.



Lady Gregory's Complete Irish Mythology by Lady Augusta Gregory

ISBN:0753723220

ISBN13:9780753723227

This is a lively, eminently readable, comprehensive tome of Celtic mythology. This is actually two great books in one tome -- *Gods and Fighting Men* and *Cuchulain of Muirthemne*. *Gods and Fighting Men* comprise the tales of the early invasions of Ireland, the legends of the Tuatha de Danaan, and the Coming of the Gael (the Mythological Cycle); and also the stories of Finn MacCumhail and his warband/policing force (the Fenian Cycle). These are the great early myths of Ireland -- become acquainted with The Dagda, Brigit, Ogma, Lugh and the other Gods and Heroes of the early mythology. Even in the time of the Fenians, the Gods and Goddesses still walked the earth and travelled among mortal men.

From the Book Shelf

The Green Road: A Novel by Anne Enright

ISBN-10: 0393352803

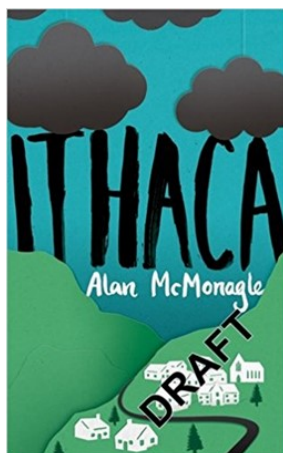
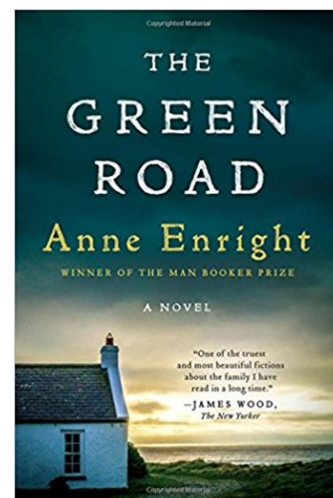
ISBN-13: 978-0393352801

336 pages

From internationally acclaimed author Anne Enright comes a shattering novel set in a small town on Ireland's Atlantic coast. *The Green Road* is a tale of family and fracture, compassion and selfishness—a book about the gaps in the human heart and how we strive to fill them.

Spanning thirty years, *The Green Road* tells the story of Rosaleen, matriarch of the Madigans, a family on the cusp of either coming together or falling irreparably apart. As they grow up, Rosaleen's four children leave the west of Ireland for lives they could have never imagined in Dublin, New York, and Mali, West Africa. In her early old age their difficult, wonderful mother announces that she's decided to sell the house and divide the proceeds. Her adult children come back for a last Christmas, with the feeling that their childhoods are being erased, their personal history bought and sold.

A profoundly moving work about a family's desperate attempt to recover the relationships they've lost and forge the ones they never had, *The Green Road* is Enright's most mature, accomplished, and unforgettable novel to date.



Ithaca by Alan McMonagle

ISBN-10: 1509829849

ISBN-13: 978-1509829842

320 pages

Ithaca, the ferociously funny and unbelievably poignant debut novel from Alan McMonagle, combines a fiercely emotional story with crackling prose.

Summer 2009, and eleven-year-old Jason Lowry is preoccupied with thoughts of the Da he has never known. In the meantime, his vodka-swilling, swings-from-the-hip Ma is busy entertaining her latest boyfriend and indulging her fondness for joyriding.

Jason escapes to the Swamp: a mysteriously rising pool of fetid water on the outskirts of the town. There, he meets the girl, a being as lost as himself, and with even less regard for reality. Together, they conjure exotic adventures - from ancient Egypt to the search for Ithaca, home of Odysseus. But what begin as innocent flights of fancy soon become forays into hazardous territory; the girl is a dangerous (and very committed) partner in crime.

An Irish Country Cookbook by Patrick Taylor

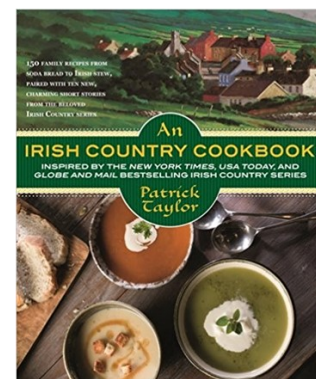
ISBN-10: 0765382784

ISBN-13: 978-0765382788

368 pages

13th book in the Irish Country series. Told from the perspective of beloved housekeeper Kinky Kincaid, one of the cherished starring characters in Taylor's An Irish Country series, An Irish Country Cookbook explores Ireland's rich culture through its delicious dishes and stories of its charming people. These authentic tried-and-true family recipes have been passed down from generation to generation, and are the original comfort food for millions. Organized into sections such as: starters, soups, breads, mains, sides, sauces, desserts, cakes, candy and treats, and Ulster Christmas recipes, this cookbook brings the magic of Irish cooking and time-honored Irish traditions to life.

The ten short stories starring Dr. Fingal Flahertie O'Reilly, Dr. Barry Laverty, and the colorful village of Ballybucklebo will delight fans of the series and new readers alike. From starters to sauces, Irish soda bread to Christmas dinner, these memorable dishes will bring a taste of the world of the Irish Country books to every kitchen.



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