

The Shamrock Leaf

Newsmagazine of the Irish Canadian Cultural Association of New Brunswick

Volume 65
December 2018



Winter at Temple Bar, Dublin

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Note from the Editor

HELP WANTED—new Editor needed!

As another year comes to an end, I look back on my years with the Shamrock Leaf—first as Assistant Editor under the very able Linda Evans as Editor, then on my own for the last few years.

It has been so very interesting to act as editor for the numerous articles received from our contributors and, to perform the research necessary for my own contributions. It has been both fun and rewarding.

Having said that, I also believe that changing viewpoints from time to time is essential to keep things moving forward with fresh focus, up-to-date style and new ideas.

With that in mind, we are now on the lookout for a new Editor of the Shamrock Leaf. I have given my notice and the June 2019 issue will be the last I work on—although not in the position of Editor. As I do love to perform research and write myself, I will continue to submit articles for the Shamrock Leaf under the direction of the new Editor.

The plan is to have someone in place by the middle of March so I can act as assistant and walk them through the process for their first issue. As with all of the posi-

tions held within the Irish Canadian Cultural Association of NB, this is a volunteer position.

While previous editing experience is not a prerequisite for this position, it is imperative to have an extremely good understanding of grammatical rules, sentence and paragraph structure and flow and, of course, spelling!

If you have been thinking of taking on a more active role in the Association and think this would be a good fit, please contact me at the address above and I would be pleased to discuss it with you.

Now—as you will notice in the President's Address on the next page, there will be several other positions that will be vacant come May if no one steps up to offer their services. We hope this appeal will bring some of you forward to ensure our Association continues to run smoothly.

Thank you all for being so patient with me during my tenure as Editor. I know you will be just as supportive to whoever takes over this position.

—M.D.

Merry Christmas to all and a happy and healthy 2019!



P.S. (Don't forget to keep your membership fee paid up to date. It's the only way we can afford to produce this magazine! Thank you.)

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

This issue of the Shamrock Leaf contains excellent articles as well as reports from our Chapters, photos of activities and a summary of the 35th Anniversary event held on July 19th, 2018, in Miramichi City, which recognized the founding Board of Directors of the ICCANB. Enjoy the reading.

I want to take a moment and bring your attention to some other events and activities that take place around our province which contribute to the Irish/Celtic heritage of New Brunswick. For the last few years, in May, JP Collins Celtic Fest took place in Saint John and, while the organizers are taking a break this year, they plan on more to come in the future; a Capital Area Chapter member has organized a Ceili Kids of Canada group and band and has also organized ongoing celtic music sessions at various locations around the City of Fredericton; there are schools of Celtic dance in Fredericton, Saint John, Moncton, Miramichi; fiddle teachers in most centres; there is an Irish theatre group in Saint John and a Comhaltas Ceoltóirí Éireann traditional music group as well; thanks to the efforts of the Celtic Affairs Committee Inc. there is now a government sanctioned Celtic Awareness Week surrounding May 1st; and I am just scratching the surface.

I am sure I have missed a significant number of events, activities and individuals across this great province that members reading my report will be quick to think of because of their absence. And that is precisely my point, we do much more than we know and it all flows together, sometimes just under the surface. Because of everything that does take place and will continue to grow through the coming years, it is important that organizations like the Irish Canadian Cultural Association of NB, our family, moves forward and thrives as well.

With that in mind, I ask everyone to look ahead to the spring of 2019 when we will hold our Annual General Meeting. At that meeting we will need to fill a number of important positions if we are to meet challenges and set goals in the coming years. I ask all members of all Chapters to consider taking a more active executive role in our provincial Association. We will need a new President, possibly two Vice-Presidents, a new secretary and a new Treasurer (includes bursary fund), and we will need an Editor for the Shamrock Leaf, a manager of the website, and someone to look after our members from outside the

province (members from away). None of these, individually, are onerous, but the last 4 are currently being done by one person. Renewal is important and necessary because it brings energy and new ideas. And of course, those who have held the positions will still be there for advice and direction but, for the most part, have confirmed they will not reoff for their positions.

Finally, I want to make reference to a letter to the Editor from Kevin Mann, member of the Bathurst Chapter, and significantly, a member of our founding Board of Directors in 1983. His letter speaks, in part, of how the ancestors of all of us in this province, with the exception of our native peoples, came from somewhere else, often under desperate circumstances, and how we can honour our ancestors best by welcoming other newcomers.

Thank you all for your continued support, and remember to renew your membership in December, for 2019. It is possible to do that electronically, simply follow the directions outlined in the Leaf (*see page 4*).

Have a wonderful Christmas season, and make snow angels somewhere.

Bruce Driscoll
 ICCANB President
 bdriscn618@rogers.com



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

Letters to the Editor

Looking for Meloney connections:

Dear Editor:

I came across the brief Maloney/Meloney genealogy on your website. I have ancestral roots in New Brunswick (St. Andrews), and my great-grandmother, Abigail Meloney Ross, was descended from James Meloney and Esther Stuart. If there are other Maloney/Meloney descendants in your group, I would be happy to communicate with them. Many thanks.

- Robert Ross
via email
rbross1@me.com

Making all people welcome:

Dear Editor:

I was very fortunate to attend several excellent ICCA of N.B. events these past few months. This prompts me to encourage our chapters to include other chapters in their activities when feasible. For example, on September 9th, I drove the 50 minute drive from our home in Bathurst to Middle Island on the Miramichi for that chapter's delicious corn boil and sausage BBQ. How I enjoyed the hospitality, music, and the sumptuous feast served up in such a sacred and idyllic setting! But particularly impressed I was to meet the Syrian families who were invited to share in the event. Initially a bit surprised, I quickly concluded: "Yes, of course", I thought, "We are all immigrants, aren't we?." Upon chatting with the parents and children from Syria, I learned how appreciative they were to be accepted as possible future Canadians and how quickly the children had become part of their school's sports and social life. I explained how my ancestors, Irish speaking and illiterate from the bogs of Co. Offaly Ireland, arrived as immigrants 200 years ago on these very shores to start a new family following the deaths of all their children. And I listened attentively to their stories and how they fled their oppressive conditions. It was all a bit surreal: Here we were standing on a former quarantine station, and I concluded they probably understood, perhaps more deeply than I ever will, what it might have been like to be quar-

antined after fleeing one's country of origin. So, I not only caught up on some family genealogy with long lost Connell and Bohan cousins that afternoon, I came away with a deeper sense of the common humanity that unites us all. Bravo to the Miramichi chapter for your exemplary outreach!

- Kevin Mann
Bathurst chapter member
via email

Opera based on Fionn McCool story:

Dear Editor:

We, Nissim Khalifa: composer, and Eugene Kaminsky: a librettist, would like to introduce to you our recent project:

"Fionn" - an opera based on an Irish mythology.

The story covers the birth and boyhood deeds of Fionn McCool, Ireland's national hero, who, despite being an outcast, saves Tara, the city of his birth. The Opera draws inspiration from traditional Irish music, especially Sean-nós.

As artists, we find universal beauty and qualities in the Irish national ethos, which, together with the novelty of the story as an opera plot, have an unprecedented potential for the Irish culture and the Opera genre mutual enrichment.

To produce this opera, we have launched a mass-funding campaign (link below) and would like to ask your assistance in any possible way to promote our project, such as financial support either by your organization directly or by any charity funds that you can introduce to the cause, and also an assistance with promoting the project in your community. For that we arranged special perks from the Opera production for anyone who is willing to donate.

Link to our FIONN - The Opera campaign on Indiegogo: <https://igg.me/at/fionn/x/19661451>

- Nissim Khalifa and Eugene Kaminsky.
via email



LETTERS TO THE EDITOR should be sent to:

mdriscn618@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.

Westmorland/Albert/Kent Chapter News

Submitted by Don O'Connor

The W.A.K. Chapter once again had the pleasure of participating in the 2018 Moncton Highland Games. As in past years, the Irish Tent was manned by Paul McCLOSKEY, Peter RAFFERTY and Don O'CONNOR, who had many visitors stopping by with questions on their Irish roots whether it be in Ireland or New Brunswick.

Again this year, the W.A.K. Chapter awarded Emily McLAUGHLIN, granddaughter of the late Eleanor BECK and Abigail BYRON, with the Dan & Marie McGEE bursary of \$500.00 and Abigail BYRON, granddaughter of the late Emmett & Valerie BYRON, with the Gerry McCARTHY bursary, also \$500.00. The grandparents of these young ladies were long time members of our Chapter. Both bursary recipients will be furthering their studies in the nursing field: Emily at UNB Fredericton and Abigail at U de M. On behalf of the Chapter we wish them both success in their careers.

On a sadder note the Chapter lost three of its long time members: Eleanor BECK, Muriel RICHARDS and Frank FLANNERY. May they enjoy Eternal Rest.



Don O'Connor (standing) and Peter Rafferty at the W.A.K. booth at the Moncton Highland Games



Emily McLaughlin



Nollaig Shona Duit

Abigail Byron



Gene J. Devereux Barrister, Solicitor, Notary



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Former President ICCANB (WAK)

With a tip of the hat to our Acadian friends, neighbours and cousins, the following, an opinion piece by one of our ICCANB founders, **Kevin Mann**, was first published in *Acadie Nouvelle* and *the Miramichi Leader*. It provides a wonderful example of how intertwined our Irish and Acadian histories are in New Brunswick.

La Saint-Patrick en Acadie

par Kevin Mann

Le 17 mars, jour de la fête de Saint-Patrick, on ne devrait pas être étonné d'entendre, jusque dans les coins les plus reculés de la Péninsule acadienne, un toast au saint patron des Irlandais, ou d'apercevoir un peu de vert dans les vêtements.

Après tout, on trouverait des ascendances irlandaises dans les veines de certaines familles acadiennes. Par exemple, en 1986, William Ferguson de Belfast en Irlande, un loyaliste américain, prenait possession de sa généreuse concession à Tracadie. Dix ans plus tard, Michael McGrath (ou McGraw) venait établir sa famille au voisinage des Ferguson. De plus, les familles Coughlan et Wade, entre autres, peuvent être considérées comme des colons des débuts de la communauté de Tracadie, s'étant liées par mariage avec la communauté acadienne au bout d'une génération ou deux.

En remontant quelques milles vers le nord-est du côté de Six-Roads et plus loin à Pokemouche et Inkerman, on découvre où les descendants des Kenny, Power et Finn continuent de prospérer, en tant désormais que francophones. Des centaines de familles irlandaises vivaient dans cette région des décennies avant que la famine des années 1840 ne vienne gonfler la population de Saint Jean. L'Irlandais Michael Finn était considéré comme un «two-boater»; il pratiquait la pêche et l'agriculture dans la paroisse de Pokemouche en 1802, après avoir déménagé de Terre-Neuve. Le nom des Bulger de Shippagan venait du comté de Wexford en Irlande et était aussi associé aux pêcheries de Terre-Neuve au 18^e siècle.

Mais tout comme l'Acadie accueillit ces immigrants de langue gaélique et anglaise, l'Irlande de son côté fut l'hôte de citoyens francophones, en compagnie de Gallois et de Flamands, lors de la grande invasion normande de 1170. De nos jours, on peut faire remonter des noms tels que Hussey, Hayde et Furlong à cet apport du 12^e siècle à la population irlandaise.

À une époque où les origines géographiques tenaient parfois lieu de patronyme, Saint-Aubyn (ville jumelle de Bathurst), le pays de Léon (en Bretagne) et le Gras devinrent Tobin, Dillon et Grace. Les Power du comté de Waterford en Irlande et du comté de Gloucester au Nouveau-Brunswick tiennent leur nom de «le Poer», dérivé du vieux français «povre», ancienne orthographe de «pauvre». La tradition nous explique

qu'il serait question ici d'un voeu délibéré et non d'indigence. Aujourd'hui, ce nom est un des plus répandus en Irlande. Un autre nom du nord du Nouveau-Brunswick ayant une origine normande irlandaise est Devereux, qui laisse deviner un lien avec la ville d'Évreux en Normandie. Fait à noter, le nom de Busher est un des plus anciens d'origine normande, alors que Burke est le nom le plus commun de source normande en Irlande aujourd'hui.

Bien sûr, les Danois (Vikings), les Scots et les Anglais, ainsi que les Irlandais d'origine, dont les racines pour la plupart remontaient aux Celtes de l'Europe continentale, ont contribué au bagage génétique des Irlandais.

Ce mélange multiculturel donne peut-être un ton de vérité aux cartes de voeux disant que le jour de la Saint-Patrick, tout le monde est Irlandais. Une chose est sûre, cependant: quand les Acadiens de souche irlandaise, aussi bien que les Irlandais de descendance normande, lèvent leurs verres en ce jour de fête et proclament en langue irlandaise: «Erin Go Bragh!» (L'Irlande pour toujours!) ils salueront fièrement une partie de leur héritage.



St. Patrick's Day in Acadia

by Kevin Mann

On March 17, St. Patrick's Day, we should not be surprised to hear, even in the most remote corners of the Acadian Peninsula, a toast to the patron saint of the Irish, or to see a little bit of green in clothes.

After all, there are Irish ancestries in the veins of some Acadian families. For example, in 1786, William Ferguson of Belfast, Ireland, an American loyalist, took possession of his generous concession in Tracadie. Ten years later, Michael McGrath (or McGraw) came to establish his family in the vicinity of the Fergusons. In addition, the Coughlan and Wade families, among others, can be considered early settlers in the Tracadie community, having married within the Acadian community after a generation or two.

Going up a few miles to the northeast on the side of Six-Roads, and further to Pokemouche and Inkerman, we discover where the descendants of the Kenny, Power and Finn continue to flourish, now as French-speaking. Hundreds of Irish families lived in this area decades before the famine of the 1840s swelled the population of Saint John. Michael Finn was considered a "two-boater" – he was fishing and farming in Pokemouche Parish in 1802 after moving from Newfoundland. The name of the Shippagan Bulgurs came from County Wexford in Ireland and was also associated with Newfoundland fisheries in the 18th century.

But just as Acadia welcomed these Gaelic-English immigrants, Ireland, for its part, hosted French-speaking citizens in the company of Welsh and Flemish during the great Norman invasion of 1170. Today,

names such as Hussey, Hayde and Furlong can be traced back to this 12th century contribution to the Irish people.

At a time when geographical origins sometimes took the place of a patronymic, Saint-Aubyn (twin city of Bathurst), the country of Léon (in Brittany) and Grasse (France), became Tobin, Dillon and Grace. The Power of Waterford County in Ireland and Gloucester County in New Brunswick take their name from "Le Poer", derived from the old French "povre", an old spelling of "poor". Tradition tells us that this would be a deliberate wish, not one of indigence. Today, this name is one of the most widespread in Ireland. Another name in northern New Brunswick with an Irish Norman origin is Devereaux, which suggests a link with the town of Evreux in Normandy. Of note, the Busher name is one of the oldest of Norman origin, while Burke is the most common source name in Ireland today.

Of course, the Danes (Vikings), Scots and English, as well as the original Irish, whose roots mostly went back to the Celts of continental Europe, contributed to the genetic background of the Irish.

This multicultural mix might give a hint of truth to greeting cards saying that on St. Patrick's Day, everyone is Irish. One thing is certain, however: when Acadians of Irish descent, as well as Irish of Norman descent, raise their glasses on this feast day and proclaim in Irish language: "Erin Go Bragh!" (Ireland forever!), they will proudly salute part of their own inheritance.



The Irish gave the bagpipes to the Scots as a joke, but the Scots haven't seen the joke yet.

- (Oliver Herford)

**Irish Canadian
Cultural Association
Of New Brunswick**

Website:
www.newirelandnb.ca



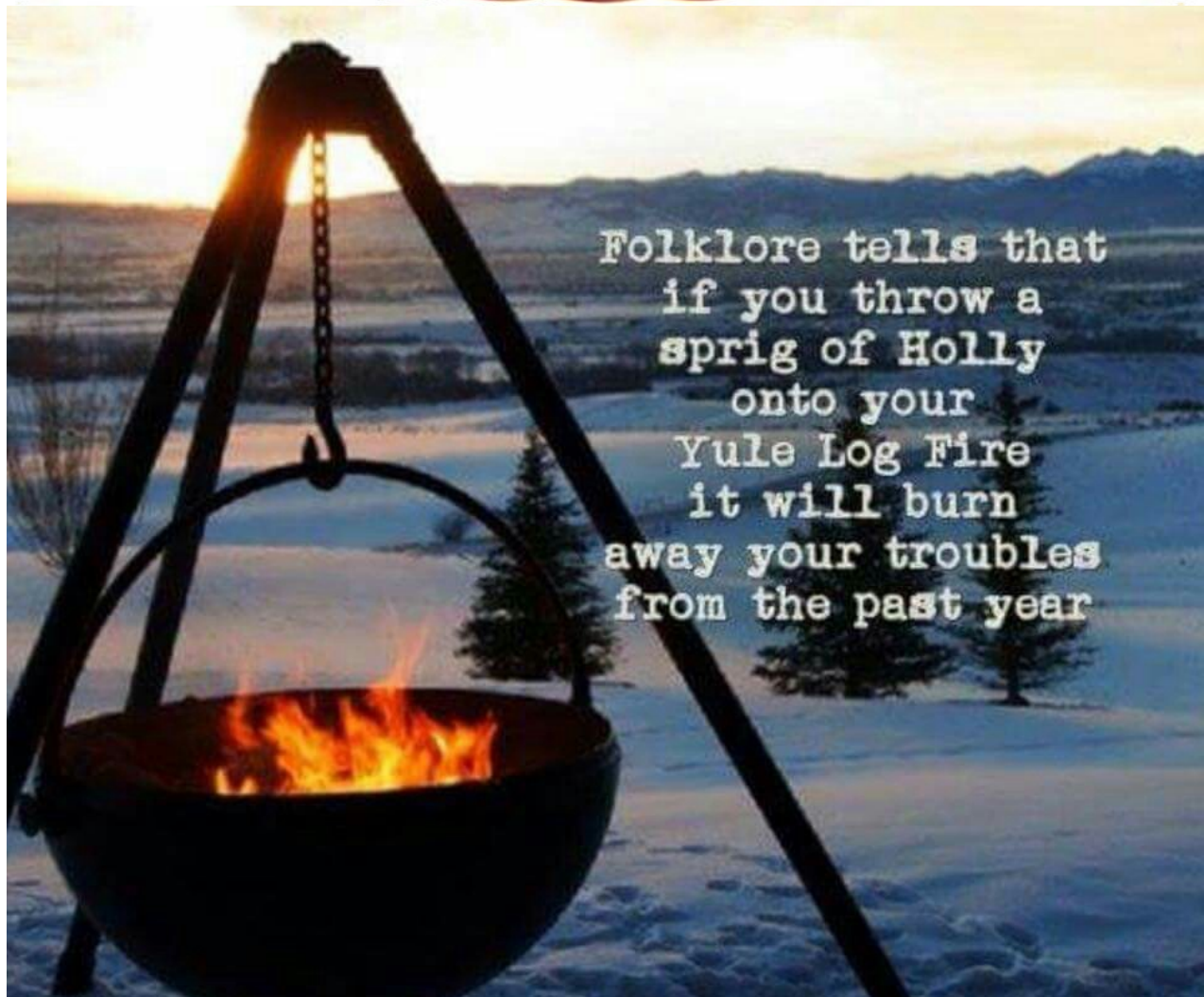
Yule - an ancient Celtic celebration

Yule is an ancient pagan holiday celebrated on the Winter Solstice – the longest night of the year. It is estimated to have been celebrated for 10,000 years.

Every year, the two great Sun Gods, the God of the waxing sun and the God of the waning sun, fight for supremacy of the skies.

On the summer solstice, the Holly King, (God of the Waning Sun) wins and the nights get longer and colder and the earth becomes barren. The Oak King (God of the Waxing Sun) descends into the underworld (the Goddess's womb) to rest as he has no strength left after burning so brightly for so long. The Goddess, after filling the earth with the bounty of harvest, is also tired. With her last ounce of strength, she gives birth to the God of the Waxing Sun (The Oak King), who, having regained his strength through his long rest, knocks the Holly King out of the skies. With this rebirth, the Goddess ensures that her earth will be bursting with life once more. After birthing the Oak King, the Goddess herself passes away, to be reborn on Imbolc (St. Brigid's Day in February). Thus, Yule is about life, death and rebirth.

For our ancestors, Yule was all about celebrating the return of the God of Light, the God of the Waxing Sun, The Oak King. Many people still incorporate parts of this ancient celebration in their holiday traditions even today. We fill our home with evergreens to show that even in death, life is still found.



Important notice from the Government of Ireland

A Government of Ireland measure brought to you by the Department of Justice and Equality
Magdalen Restorative Justice Ex-Gratia Scheme

Expression of Interest

In 2013 the Government established an ex-gratia redress scheme for the benefit of women who were admitted to and worked in one of 12 'Magdalen' institutions. The Government has now decided to apply the scheme to women who worked in the laundries in those 12 institutions but who were resident in one of 14 adjoining institutions.

The table below shows the 12 institutions covered by the 2013 scheme and the 14 relevant adjoining institutions covered by the recent Government decision.

'Magdalen' Institutions in 2013 Scheme	Institutions adjoining the 'Magdalen' Institutions
Good Shepherd Sisters	
Magdalen Institution New Ross	St. Aidan's Industrial School
Magdalen Institution Waterford	St. Dominick's Industrial School Gracepark Training Centre Mayfield Training Centre
Magdalen Institution Cork	St. Finbarr's Industrial School Marymount Training Centre
Magdalen Institution Limerick	St. George's Industrial School St. Joseph's Reformatory School Rosemount Training Centre
Sisters of Our Lady of Charity	
St. Mary's Refuge, High Park, Dublin 9	An Grianán Training Centre St. Joseph's Industrial School Martanna House Hostel
Monastery of Our Lady of Charity Sean McDermott Street, Dublin 1	St. Anne's Hostel
Sisters of Mercy	
House of Mercy Domestic Training School, Summerhill, Wexford	St. Michael's Industrial School, Summerhill
Magdalen Asylum, Forster Street, Galway St. Patrick's Refuge, Crofton Road, Dun Laoghaire, Co. Dublin	No relevant adjoining institution No relevant adjoining institution
Sisters of Charity	
St. Mary's Magdalen, Donnybrook, Dublin 4	No relevant adjoining institution No relevant adjoining institution
St. Vincent's, St. Mary's Road, Cork	No relevant adjoining institution
Domestic Training School, Stanhope Street, Dublin 7	No relevant adjoining institution

If you worked in the laundry of a 'Magdalen' institution while a resident in one of the adjoining institutions and would like to know if you might be entitled to benefits under the scheme, you should apply for and complete an

"Expression of Interest" form. This form is available on the Department's website

www.justice.ie/en/JELR/Pages/MagdalenScheme

You may also email **RJScheme@justice.ie** or phone +353 (1) 4768660 and request a form.

The Magdalen Restorative Justice ex-gratia scheme established in 2013 remains open



Rialtas na hÉireann
Government of Ireland

From the Irish Room

Philip Sellick: a colourful character indeed!

by Linda Evans

This space is generally reserved for a bit of Irish New Brunswick history but today will mainly focus on one individual – and not an Irishman! So why is his story in this space? Because the man lived amongst the Irish, socialized with them and was very much a part of the settler story – and he was just too darned interesting to forget!

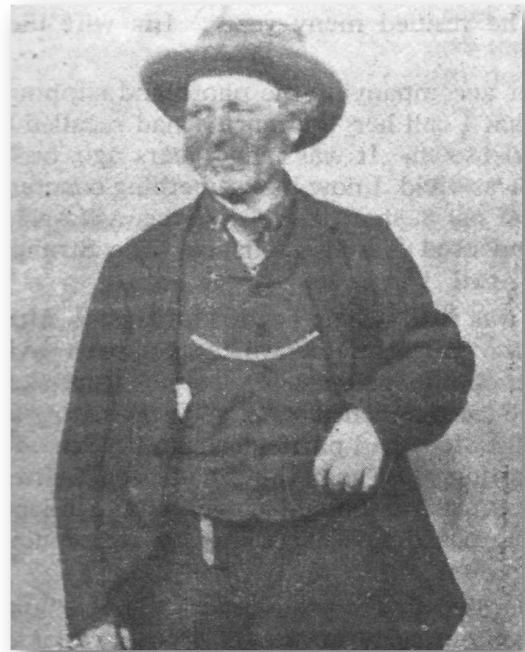
Growing up, my dad would always talk about a strange character who raised bears and moose as ‘pets’. Whenever we drove by where he lived on the Irishtown Road, the stories would be shared again and again – so much so that when I drive by today, I am still reminded of the man. Although he was gone from Irishtown even before my father was born, his story was well-known among the elders, and was often discussed around the table on a Saturday night – or among the men who hung around the barns on a Sunday afternoon.

Philip Sellick was a pioneer and a settler; a farmer and a self-proclaimed rancher; a teacher and a blacksmith; a hunter and a naturalist; a breeding experimentalist and herbalist; a circus performer, and a story-teller and a musician. Philip Sellick, in his own way, was an amazing man!

Born in Rustico, PEI in 1830, he was the eldest son of Samuel and Eliza (VanBuskirk) Sellick. His father had immigrated from North Petherton, Somerset, England and owned a large estate in the Rustico area which he farmed. By all rights, Philip Sellick should have inherited the farm when his father died, but his father, knowing his son’s interests, made it known that his second son would instead.

Philip wasn’t the least bit interested in farming. He loved wildlife and especially large game animals –but there were precious few on the island. He and his brother came upon and killed a bear as young men, and Sellick was entranced by the experience. After finishing school, he taught briefly, but his father sent him on to Charlottetown to learn a trade – blacksmithing – which would serve him well throughout his life – but not in the usual way.

Sellick married Agnes MacKenzie in 1859 in Breadalbane, PEI, and the lure of big game brought him to New Brunswick in 1866. He lived on Orange Lane in Moncton briefly, where he was a blacksmith’s assistant, but the lure of the deep forests beckoned. He had already applied for a land grant to the north of the city in Irishtown and in 1871 we find him living near Francis Morton and Tim McCarthy in the McQuade district of Irish-



Philip Selleck

town, where he had a land grant. But soon after that he is settled on land on the Irishtown Road, in an area of Irishtown that would be one day known as Tankville.

He and his wife built a small cabin on the land and he did some farming, but he was more interested in wandering the forests in search of his passion – big game. He not only hunted large game like deer, moose and bear – he began to experiment with taming them as well. He built what he referred to as a ranch – which was essentially a fenced-in area and a three-sided structure similar to a stable, open on the south side. This wasn’t so much for horses, but for wild game which he intended to tame. They never would have sheltered in a four-sided barn.

And tame them he did. He used his blacksmithing skills to create special traps and cages to capture, but not harm, the animals. He even created shoes – not just for his horses, but also for his moose! He built a special ‘sulky’ that he could hitch to his tame moose. With the sulky, he would proudly lead one particularly tame male moose on a racetrack in the area.

He was happiest in the wild forests of the province and would wander far and wide for long periods at a time. He also learned a great deal from the indigenous peoples and had all kinds of cures for various ailments – for people and animals.

(continued...)

Philip Sellick: a colourful character indeed!

(...continued)

One story tells of the time he was wandering in Northern New Brunswick when he trapped a moose but had no way of getting it home. Putting on his thinking cap, he built a large raft, strapped the live moose to it on its side and then brought it down river. There is no mention of what he did when the river ran out but, somehow, he got it back to his home in Irishtown – no doubt strapped down to his horse and cart.

He loved horses and had some of the best kept in the area. But he also kept numerous moose and even bears. Deer never seem to be part of the story. It was said that he was able to calf the first moose in captivity and other stories insist that he was successful in mating a moose with a cow! Is that even possible!?

He not only roamed the forests but was a very welcome guest in many of the homes in Irishtown and far beyond. He was an excellent storyteller and also an accomplished musician. He kept a small flute in his pocket so it was always at the ready.

He particularly loved to visit children in schools in the region. Sometimes he brought one of his animals, but more often he would talk about the forest he loved so much, the creatures that it housed, and would entertain with his flute.



Philip with his Winchester

He loved to exhibit his animals and many would come from far and wide to Irishtown to see his menagerie. He once brought a number of moose and bears to a Barnum and Bailey circus in Boston – by train! Some state that he brought his hybrid moose-cow to this event as well. He also exhibited some of his animals in Boston fairly often. On one trip he brought 6 moose across the border and sold five of them, making a great deal of money – but apparently the money was wasted on many of the ‘fellows working for him on the Irishtown Road’.

Despite his wanderings and fascination with wild animals, his wife was able to survive at the homestead in Irishtown, even when Philip was away for months at a time. They had no natural children but unofficially adopted two – Tara Etta Dysart Sellick and Myrtle Sillicker Sellick, both children of Sussex-born Hopey Dysart, who lived with the family. The girls, and their natural mother, who was listed as their ‘housekeeper’ in the US census, moved to the Boston area just before the death of Agnes Sellick in 1907.

In 1897 the City of Moncton wanted Philip Sellicks' land in Irishtown as it was part of the watershed of the Irishtown Reservoir (now the Irishtown Nature Park). Sellick sold his ranch to them, although he remained on it for a time afterwards, before moving on to Canaan Station near the railway tracks so he could easily bring his animals to various exhibitions.

He died while living at the home of Sturgeon Steeves at Lutes Mountain, NB. Too old to wander the forests any longer, he always said he wanted to die in the woods that he loved so well. Knowing his time was near, he walked into the brush, sat against a tree and closed his eyes, and there he was found. He is buried in the Rogers' Cemetery on the Rogers Road in Berry Mills, NB. He was so well revered in the area, a monument was built, and although the dates placed on it are wrong, a short poem written on it to remember him was appropriate: “The wild animals of the forest may rejoice where you lay, but us hunters, we miss you and hope to meet you by and by.”

So well-known was Philip Sellick, that an article was published soon after his death [1920] in the Moncton Times:

“Philip Sellick, veteran hunter, well-known throughout New Brunswick, died Thursday afternoon at the home of Spurgeon Steeves, Lutes Mountain. He was a native of Prince Edward Island and nearly ninety years of age.”

(continued...)

Philip Sellick: a colourful character indeed!

(...continued)

“Sellick claimed to have been the first man in the world to have bred moose in captivity. Some twenty-five or thirty years ago he was a prominent figure at exhibitions and similar events where his menagerie consisted of moose, bears and other wild animals caught in the New Brunswick forests, were shown. He was a daring and resourceful hunter, many times going into the woods, remaining several weeks subsisting on game, always returning to civilization safely despite many thrilling experiences. Once while many miles in the woods, he caught a moose and wanting to bring it out alive, built a raft and floated it downstream.

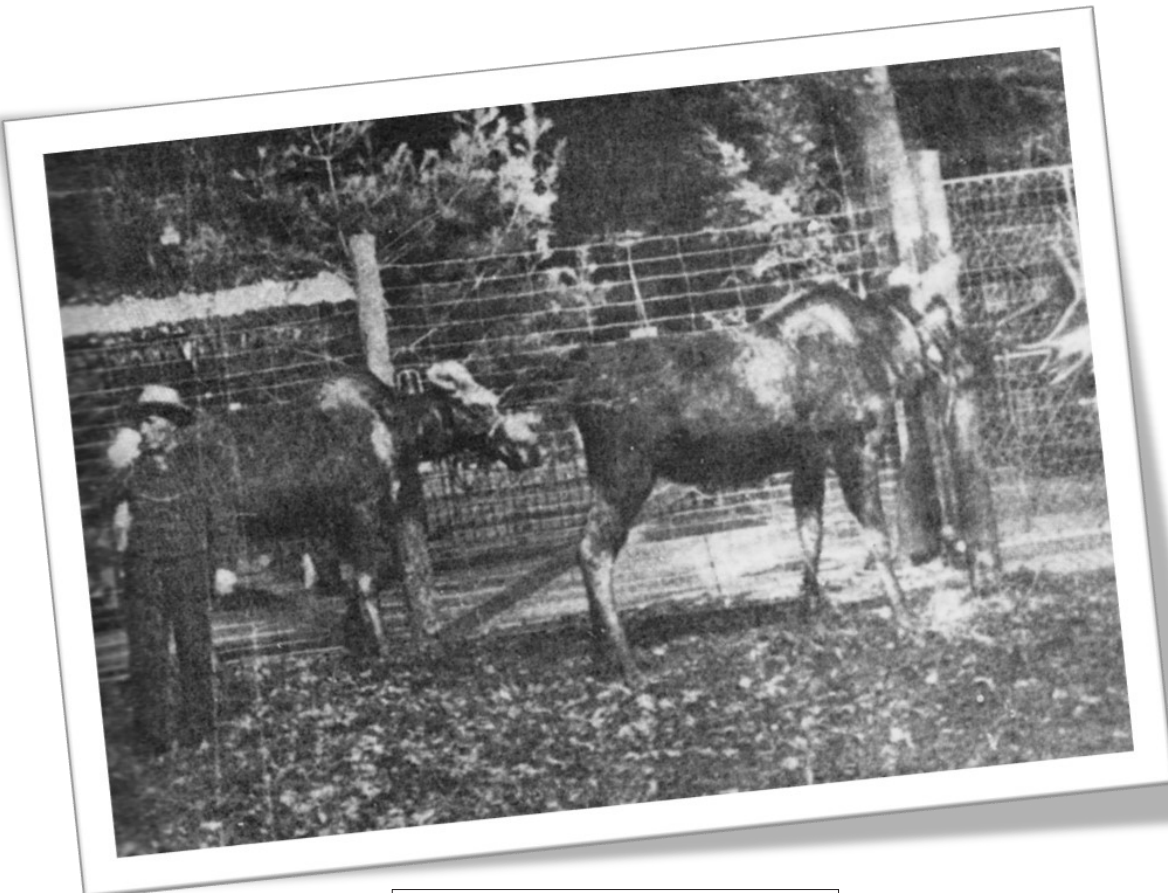
Two years ago he disappeared and friends feared that he had met with an accident in the woods. A widespread search was made for the missing man. Sellick appeared on the scene later, much surprised to find that he had been the cause of anxiety. He had

merely been calling on some old friends in Prince Edward Island.

Sellick settled here years ago. For years he was a resident of Irishtown, near the old reservoir and later he sold his property to the city and moved to Canaan where he resided many years.”

A contemporary once commented that Philip Sellick was ‘different from the rest of us’. When men are alone in the woods for long stretches, they get to know themselves. They have time for reflection; they commune with the wild rather than with ‘civilization’. Of course they are different.

His lands today are part of the Irishtown Nature Park, and no one knew these woods better than Philip Sellick. Someday it would be nice to see one of the trails – perhaps the one near the Tankville School – renamed after him. I think he would approve.



*Philip Sellick wildlife exhibition
Boston 1900*

Bailey's Irish Coffee Cream Fudge

by Heather M. Baker (@librarylady40)



Very smooth and silky fudge. I like to make this recipe and give as gifts because they are both wonderful flavors. All my friends love, love, love this fudge.

Ingredients:

$\frac{3}{4}$ cup margarine or butter
 3 cups sugar
 $\frac{1}{2}$ to $\frac{3}{4}$ cup evaporated milk
 $\frac{1}{3}$ cup Bailey's Irish Cream
 1 Tbsp. instant coffee crystals
 7 oz. jar marshmallow cream
 1 pkg. vanilla morsels or butterscotch chips
 1 tsp. vanilla extract

Directions

1. In a small bowl combine Bailey's and coffee crystals. Microwave on high for 10 seconds. or until melted and dissolved
2. In a medium saucepan, over medium heat, melt butter, evaporated milk, sugar and marshmallow cream. Slowly add the Bailey's coffee mixture; stir well. Boil for 5 mins.
3. Remove from heat and stir in chips and vanilla extract. Stir for approx. 3-4 mins. until smooth. Pour into a foil lined 8x8" pan. Chill to set. Enjoy and don't forget to share!!



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Bathurst Chapter News

Submitted by Pat Murphy

In July members of the Chapter assisted Bruce and Marilyn at the Irish Festival booth in the Miramichi.

This years bursary award of \$600.00 is awarded to Rielly Riordon, son of John and Shirley Riordon of Pokeshaw. Rielly will be attending Queens University in the fall.



Connie Whalen presents the annual bursary award to Rielly Riordon

In July ten members of the Chapter attended the celebration to honor the ICCA New Brunswick founders, including President Emeritus Farrell McCarthy.

The annual corn boil was held at the Pokeshaw Rec. Centre where we have very good turn out. Thank you to my wife Betty, Harold & Darlene Dempsey, Joanne Dempsey, Yvonne & Bob Fisher, Marie & Lorenzo Grant, and Sean Murphy for their help in the kitchen and helping with the corn. Thanks to the efforts of Mary Ann Riordon/Barry, and John & Shirley Riordon's family everyone enjoyed a great afternoon of

entertainment. A number of people braved the cool and windy weather and went on horse drawn cart rides supplied by John Riordon. Thanks also to Riba Riordon for making the booking for the Centre.



John Riordon providing cart rides during our annual corn boil.

(continued...)

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A rectangular advertisement for 'Gîte Toutes Saisons Bed & Breakfast'. It features a scenic view of a wooden deck overlooking the ocean. Text includes: 'Gîte Toutes Saisons Bed & Breakfast', '10 rue des oiseaux, Pointe-Verte NB E8J 2V6', '1-877-783-3122', '(506) 783-3122', 'info@relaxseaside.com', 'www.relaxseaside.com', 'Relax Seaside! Mer-veilleux!', 'Acadie Bathurst', 'Phil & Barbara Thibodeau', and 'LES PAYS MELLER BAIRN DU MONDE'.

www.facebook.com/CshoreWonders

[@relaxseaside](https://www.instagram.com/relaxseaside)

Bathurst Chapter News (...continued)

The latest Chapter meeting was held Nov. 4th at the Colin Taylor Room in the Heritage Museum. The main item on the agenda was the Christmas Eggnog party scheduled for Sunday afternoon, Nov. 25th. Our bursary draw for a Belleek bowl will take place at that time.

At this time of year, we also pause to reflect on those loyal members who passed away during 2018: Helen Boyle, Patricia Buzas, Fred Cooney, and Mary Jane Losier.

Merry Christmas to all from the Bathurst Chapter.



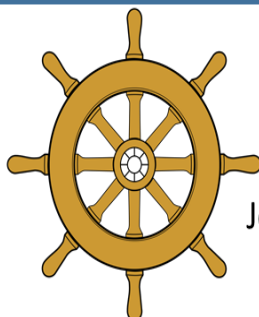
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Ireland's UNESCO Heritage Sites

Science, beauty and a touch of mystery—what's not to like??

A World Heritage site is a landmark or area which is selected by the United Nations Educational, Scientific and Cultural Organization (UNESCO) as having cultural, historical, scientific or other form of significance, and is legally protected by international treaties. Currently Ireland has 3 sites on the UNESCO list, with several more under consideration.



Skellig Michael
Co. Kerry

It was here, between the 6th and 8th centuries, that devout Christian monks sought extreme isolation. They certainly found it.

Fast facts:

1. Skellig Michael was inscribed on the World Heritage list in 1996
2. The island supports 128 species of lichen
3. The first monastery on Skellig Michael was reputedly founded by St Fionán in the 6th century
4. Skellig Michael has two lighthouses. Only one (the unmanned Lower), still functions
5. Sceilig Bheag (Little Skellig) is home to some 27,000 pairs of gannets

Known locally as 'giants' eyes', these octagonal stepping stones aren't the only curious stone creations on this stretch of coast. A modest wander will bring you face to face with the Organ, the Giant's Harp, the Honeycomb and more.

Fast facts:

1. The Giant's Causeway was inscribed on the World Heritage List in 1986
2. Trinity College fellow Sir Richard Bulkeley is credited with 'discovering' the causeway in 1693
3. The causeway consists of approximately 40,000 columns
4. The tallest column measures 36 feet in height
5. The Giant's Causeway visitor center has won awards for its sustainable design



The Giant's Causeway
Co. Antrim



Brú na Bóinne and Newgrange
Co. Meath

Newgrange in Co. Meath is Ireland's most famous passage tomb. Thanks to the ingenuity of its pagan architects, the building itself predates even the pyramids at Giza. And while its grass-topped exterior is a visual treat, what really excites about Newgrange is what's on the inside. Come the winter solstice, on December 21st, the shortest day of the year in Northern Europe, a shaft of sunlight creeps through an opening in the roof box resulting in a resplendently illuminated inner chamber and one of the oldest sun celebrations on the planet.

Fast facts:

1. Brú Na Bóinne was inscribed on the World Heritage List in 1993
2. The name Brú Na Bóinne means 'Palace of the Boyne', the site is located in the Boyne Valley
3. Materials used in the building of Newgrange were sourced from the Wicklow and Mourne Mountains, and Carlingford
4. In 1967 Professor Michael J. Kelly was the first person to experience Winter Solstice at Newgrange for more than 5,000 years
5. Dowth and Knowth are the other two principal passage tombs at Brú na Bóinne

The McClure Family

Chipman's First Settlers

Part 2 of 2

© Ian D. Baird, BComm, MBA, MA
April 2018

The following is the conclusion of the article on the McClure family of Chipman, New Brunswick. The first half of the story can be found in the June 2018 issue of the Shamrock Leaf.

The first farm animals were sheep and oxen, being introduced after sufficient land had been cleared and prepared for pasturage. Further memories were preserved by the grandson of Mary McClure:

*"There was no relief in those days. They caught gaspereaux and put one under each hill of potatoes. A yoke of steers did the ploughing and hauled the firewood, and when they were able to chop logs a few were dragged to the bank of the river, bringing them some money. The wool was taken from the sheep's back, carded and spun, and one of the girls wove the cloth in the loom. I often used to watch grandmother fill the quills with her little wheel or pick up the shuttles when they went through the loom."*¹

Once they were more comfortably settled, Alexander and Mary had three more children: Catherine, born c.1824, Jane, born in 1827, and their only son, Alexander, born c.1829. These three children were among the first generation of settlers born on the Salmon River.

The McClures occupied their land for ten years before the Crown finally transferred title to the senior Alexander. The reason for the long wait is unknown. Settlers on grants of Crown Land were required by the Labour Act to occupy and improve their land for a period of two years before making a petition for the deed, a policy which ensured the settler was committed to establishing a farm. Family lore suggests a belief in government pessimism about McClure remaining in such a remote area. Land speculation was not uncommon, which may lend some credence to this story. Nevertheless, on

October 5, 1832, the Crown finally fulfilled its end of the contract, granting title to 200 acres ("Fifth tract, number Eighteen") to McClure. The original deed, written on rabbit skin, has survived these last 186 years, passing through several generations into the possession of

the writer.

Between 1822 and the 1850s, the Salmon River district attracted considerable immigration and settlement, mostly by Protestant Ulster Irish, but also a large minority of southern Catholic Irish, and Americans from New England. Virtually all of these early settlers were attracted by the abundant supply of virgin timber, and the relative ease by which it could be driven down the river and lake systems to downstream mills. The timber trade had been crucial to the development of many parts of Queens County since the arrival of the Loyalists in the 1780s. From this industry came the money to support further settlement, to build public buildings, the first churches, and private dwellings. There were ready markets for lumber in those days. With the outbreak of the Crimean War in the 1850s, Britain greatly increased its lumber purchases to build warships. The growth of the logging industry gave rise to sawmills, which made lumber for housing less expensive and more accessible. It was with locally milled lumber that the McClures eventually erected a frame dwelling to replace their original log house.



Early New Brunswick log drive

(continued ...)

1. Kenneth A. Baird, "Five Generations on Salmon River," *The Maritime Advocate and Busy East*, (Sackville: Busy East Press), August 1948.
2. Cecil J. Houston and William J. Smyth, *Irish Emigration and Canadian Settlement – Lanterns, Links, and Letters*, (Toronto: University of Toronto Press), 1990, 204.

The McClure Family: Chipman's First Settlers (...continued)

Virtually all of Chipman's early Irish pioneers hailed from the Ulster counties. In their book *Irish Emigration and Canadian Settlement*, historians Houston and Smyth relate the story of another Donegal man, David Moore, who settled in Petersville, Queens County. This David Moore wrote a letter on June 28, 1840, to his brother in Carndonagh* about another brother, John, who was living in the Salmon River area: "John has lived most of the time since he came to the country in a place called Salmon River, a great place for getting timber for shipping home to Europe - there are a great many acquaintances there from Malin who chiefly work at the timber trade."² Malin is in the north eastern part of County Donegal, on a barren and sparsely populated peninsula called Malin Head, the northern-most point of land in Ireland. This letter may be evidence of a pattern of chain migration from specific areas in Donegal, by emigrants who already knew each other prior to their arrival in Chipman. Examples of other early Chipman families from Ulster include: Darrahs, Flemmings, Fowlers, Stewarts, and Porters of Tyrone; Bradleys, Boyds, and Osburns of Donegal; and Fultons, Browns, and Snells of Londonderry.

**(see page 23 for information on Carndonagh)*

At the age of 52, Alexander McClure Sr.'s eventful life came to a tragic end. Oral history says he perished in a sudden and violent snowstorm, in January 1838. He was on his way home from John W. Goldfinch's store, at the place now occupied by Camp Wegesegum, when he became lost in the blizzard. Realizing his desperate situation, Alexander stuck his snowshoes in a snow bank for rescuers to see, before succumbing to exposure. A less likely version of the story has him tying his scarf to the limb of a tree, above the place where he was later found. Either way, his frozen body was indeed found under a tree, next to his snowshoes, near the riverbank. He was later buried on his own property, next to a small inlet that would later bear the name of Baird, one of his sons-in-law. The death of the family patriarch would have been a terrific blow to his surviving family. Fortunately for Alexander's widow, Mary, the children were by then mostly young women, capable of carrying on much of their father's work. Only the eldest daughter, also named Mary, had moved out after her marriage in 1828. This left Eliza, 29, Nancy, 27, Sally, 18, and Catherine, 14, to help their mother run the farm. They were aided by their youngest sister Jane and brother Alexander, aged 11 and 9 respectively. Of course, the girls would have been well-used to hard work, and shouldering the additional burden created by their father's absence was quite simply a matter of necessity and survival. Homesteading required the muscle and sinew of male and female alike, and so the girls and young Alexander would have already been proficient at tending livestock and managing crops.

The records of the County Probate Court provide a snapshot of the size and scale of the McClure farm in 1838.³ It is a remarkable feat to contemplate that in the sixteen years since the McClures' arrival, they had carved so much from the wild forest. The following list of the farm's assets, along with their corresponding appraised values, were found in the probate records at the Provincial Archives:

Two oxen, £12,10 two cows £7,10	20.0.0 ⁴
Two calves 30s, six Sheep 60s, 7 Lambs 42s	6.12.0
Two pigs 50s, ox chain 15s	3.5.0
Household furniture	5.0.0
200 acres of land or homestead place	150.0.0
100 acres on the west side, Salmon River	50.0.0
100 bushels of potatoes at 2s	10.0.0
16 bushels of rye at 5s	4.0.0
Lot of oats, say 8 bushels	<u>1.0.0</u>
Total account	£249.17.0

The next person to depart the farm was Eliza, though for happier reasons. She married a young Irish immigrant living in Newcastle Creek, Sunbury Co., on January 14, 1839. Two more daughters married in quick succession: Nancy to William Pollock of Vance's Landing on March 7, 1841, and Sarah to Hugh Clark of Iron Bound Cove on April 9, 1841. This left Catherine, Jane, and Alexander living at home. Presumably their mother, Mary, was still alive, but after her late husband's death, she disappears from the historical record; even the oral history is silent. Inferences can be drawn from extant court records which suggest she was still alive between 1850 and 1855, which would have made her 60 to 65 years old.

(continued ...)



Alexander McClure, Jr. c. 1850

3. Alexander Sr. died intestate, and consequently an inventory of his farm was ordered by the court when the estate was probated. His widow, Mary, was appointed administratrix on March 22, 1838.

4. The old English system of currency worked as follows: £1 = 20 shillings = 240 pence; 1 shilling = 12 pence.

The McClure Family: Chipman's First Settlers (...continued)

Meanwhile, Jane left the farm to marry a John McLean of Cumberland Bay on September 23, 1847. She was followed by Catherine, who married William Clarke of Harley Road on October 15, 1850.

Alexander Jr., now about 20 or 21, was left alone to run the farm for about three years before love also found him. Somewhere in his routine of endless work, Alexander found the time to meet, court, and betroth the 19 year-old Matilda Wilson of Little River, Sheffield Parish. They married on July 20, 1853, at the home of Ralph Wilson, the bride's father and a local hotel keeper. The newlyweds soon settled into married life on the McClure farm, and we can imagine that the young couple looked forward to a future filled with promise, a measure of prosperity and, perhaps, a family. Sadly, it was not to be.

No written or oral history has survived that might tell us something about the new Mr. and Mrs. McClure, and their short life together. We do know that Alexander's death in 1855 must have come quickly, for as late as May 30th of that year, just five months before his death, he had petitioned the Crown Lands Office in Fredericton to purchase 100 acres located in the rear of the original 200-acre grant. This petition was never concluded, for by autumn events had taken a tragic turn. Perhaps it was pneumonia, or consumption, or a work accident that compelled Alexander to dictate his last will and testament on October 4, 1855. This he signed with his own hand in the presence of John Fraser, a local schoolmaster, and the Reverend Hector McKay, of Chipman Presbyterian Church. On October 30th, at the age of 26, Alexander McClure, Jr. died, and along with him the McClure name on the Salmon River.

And so, for the second time in less than twenty years, a McClure man left a widow. Matilda was just 21, and perhaps the only consolation for her at this moment was that her brief marriage had been a childless one. It was Alexander, Jr.'s dying wish that his wife receive the farm and his entire estate. The will was uncontested, and on November 20, 1855, full title to the McClure farm passed to Matilda. The probate process required a complete inventory and valuation of McClure, Jr.'s estate. This has also survived and provides an interesting comparison to the 1838 inventory which followed the death of Alexander, Sr. It is transcribed *verbatim* below:

*Inventory of the Estate of Alexander McClure
Taken November 20th, 1855,
by Messrs. Snell & Darrah.*

Real Estate

200 acres, east side of Salmon River, with a house and barn and appurtenances thereon. Valued at

£ 200.0.0

Work:

One cow, valued at 80s	£ 4.0.0
One heifer, valued at 50s	2.10.0
Four sheep, valued at 15s	3.0.0
One calf, valued at 15s	15.0
40 bushels, oats, valued at 3/6	7.0.0
One plough, 15s, cart 40s	2.15.0
One and ½ tons Hay	6.0.0

Household furniture:

Sundry articles of furniture valued at 5.0.0

Total estate £ 231.0.0

Two observations can be made when comparing the two inventories, taken 17 years apart. The first is the decrease in the estate's value, but the more important is the change in the composition of the assets. The latter observation is of greater historical importance because it allows the researcher to make some informed inferences. In November 1849, young Alexander sold 100 acres that his father had purchased in 1834.⁵ This sale netted Alexander Jr. £31. We do not know what motivated the son to sell his property at a £14 loss, a sizeable sum in those days and more than a year's wages for general labourer. Perhaps values were depressed at the time. Regardless, it appears Alexander recovered the loss by investing the £31 in his farm, which is probably why he needed the cash in the first place.

(continued ...)



Jane McClure
C. 1890

⁵ This land formed half of the grant to James Lamb, another Ulsterman, who sold 100 acres to Robert Baird in 1831, who in turn sold it to Alexander McClure, Sr. in 1834 for £55.

The McClure Family: Chipman's First Settlers (...continued)

It is the author's theory that the cash was used to replace the original log homestead with the first wood frame house. Supporting evidence for this lies in the value of the McClure real estate, which rose to £200 in 1855 from £150 in 1838. Also, the wording used to describe the property changed; in 1838, it was described as a "homestead place," but in 1855, a "house" is clearly mentioned in the real estate holdings. Because November is too late in the year to build a new house, it can be surmised that Alexander sold the land in the fall of 1849 so that he would have the cash to build a house early in the spring of 1850. Thus, we have a "best guess" date for the erection of the first frame dwelling on the McClure grant.

Young Alexander's body was borne to the burial site of his parents, in the eastern meadow near the banks of a small cove. As was often the case in those days, no permanent marker was fixed over the final resting place of Alexander and Mary McClure, and their son, Alexander. Through marriage, however, the McClure grant remained in the family, when the youngest daughter, Jane (formerly married to John McLean), married a Donegal man, James Young Baird. They married in August 1856, and spent the rest of their lives together on the McClure farmstead after James purchased it from Matilda McClure, Alexander, Jr.'s widow, in 1857. The original wood frame house survived until 1872, when it was lost to fire. A new house was soon erected, and it remains standing to this day, having housed another five generations of McClure descendants before it was sold in 2014.

And so, the McClure name on the Salmon River passed into memory, except for the place on the river where Alexander, Sr., perished in that long-ago snowstorm – a shallow, marshy inlet, dangerous for navigation, called McClure's Bar. In 1976, a permanent memorial to this pioneering man and his family was finally built over their graves. With money raised from dozens of McClure descendants, a stone cairn was erected over the earthly remains of their ancestors. On a hot and sultry August 26, 1976, in the presence of family and friends, the cairn was unveiled by James L. Baird of Saint John, one of the McClure's great grandsons. His brother, Robert D. Baird of Fredericton, served as Master of Ceremonies, while Reverend Dr. Edgar M. Baird gave a special address and eulogy for the McClure family. Drawing on scripture,

Reverend Baird compared the pioneer families to Abraham of the Old Testament: "They came by faith into a strange land [and]...received their portion not merely by grace of the Land Office in Fredericton, and the 'law's delays,' but more especially by the Grace of God." A plaque was affixed to the cairn, and those who make the short walk across the old McClure meadow to the cairn's site by the cove can still read the following inscription:

IN THIS PLOT OF LAND LIE BURIED

ALEXANDER McCLURE

His wife, relatives and associates

First settler 1820 (age 36)

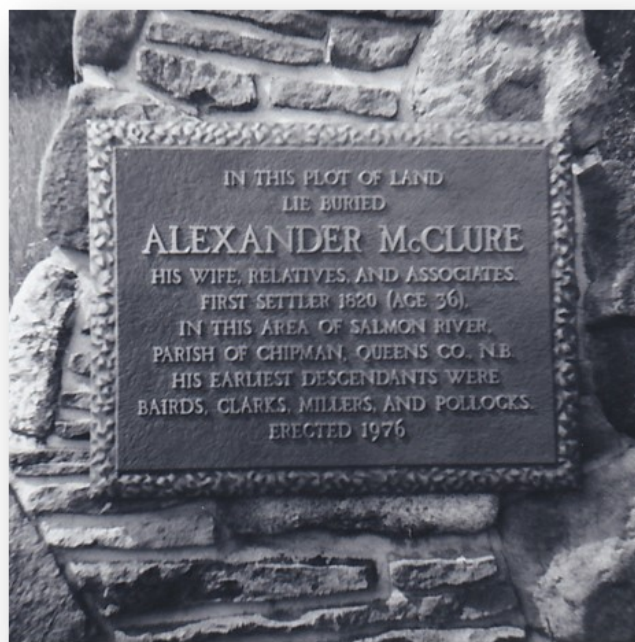
In this area of Salmon River

Parish of Chipman, Queens Co., N.B.

His earliest descendants were

Bairds, Clarks, Millers, and Pollocks.

Erected 1976.



Biographical note: Ian Baird is a great, great, great grandson of Alexander and Mary McClure. Born in Fredericton, he recently returned to the city after living most of the last twenty-five years on the original McClure grant, in the farmhouse built by James Baird and Jane McClure in 1872. He graduated with his Master of Arts in History from UNB, in May 2018.

Carndonagh, Co. Donegal

As mentioned in the McClure article (page 19), most of the early Irish immigrants to arrive in the Chipman area hailed from counties in the province of Ulster. In particular, many of the McClure's neighbours came from the beautiful Inishowen area of County Donegal, Ulster province. Donegal is one of three Ulster counties located in the Republic of Ireland. The remaining six form Northern Ireland.

Carndonagh, or Carn as it's called locally, lies in the shadow of Slieve Snaght. Now the main market and shopping town in the north of the Inishowen peninsula, it is an ancient village, founded as a monastic settlement in the 5th Century by St. Patrick or his followers. Carndonagh (Carn Domhnach) means cairn or mound of the Church. Current population is around 2,500 people.



Besides taking in the beauty of this picturesque village, visitors to Carn cannot leave without taking the time to visit some of the important megalithic sites in the area. Two important sites are:

THE CARNDONAGH CROSS - dates from the seventh century and is the first free-standing cross in Ireland. It is ½ km from the Church of the Sacred Heart and features a crucifixion scene. There are four pillar stones depicting a fish symbol, a harp, St. David, and a bishop holding a book, crozier and bell; the bell is a reminder of the ancient Donagh bell, which was acquired by the Royal Irish Academy and later the National Museum. The Marigold Stone can be seen in the graveyard. Other monastic sites can be visited at Cloncha and Carrowmore, near Culdaff.



MASS ROCK—On the Ballyliffin Road, a short distance from the Donagh Cross, the old Mass rock can be found. A Mass rock is a rock used as an altar in mid-17th century Ireland.

Mass was said in this woodland setting during Penal times, when observing mass was both difficult and dangerous. Times of Mass were not scheduled and word of mouth was used to communicate when they were to happen.

The white cross on top of the altar stone came from the old church in Carndonagh.



35 YEARS OF THE ICCANB

– CELEBRATING THE FOUNDERS –

On the cover of our June 2018 Shamrock Leaf, we highlighted a picture of the people who became the first Board of Directors for the Irish Canadian Cultural Association of New Brunswick. The picture was taken in Fredericton in April of 1983 and represented the culmination of meetings and discussions that took place the previous year.

To celebrate this initial meeting, a 35th Anniversary event was organized for Thursday, July 19th, under the leadership of Maureen English, Owen Boyle and Mike Magee, on the eve of the 2018 Irish Festival on the Miramichi. Our thanks to the Festival Committee for their support.

The celebration took place at the Rodd Miramichi River Resort and was kicked off by a performance from the Nelson Doyle Dancers, under the leadership of Ellen Doyle. This group is well-known and well-loved by the people of the Miramichi.

Co-chairs for the evening were Mike Magee and Owen Boyle, with Mike introducing a series of guest speakers and many friends of the ICCANB, who brought greetings and best wishes on the evening. Member of Parliament, Pat Finnigan, offered his congratulations; Second Secretary of the Irish Embassy in Canada, Laura Finlay, brought a message from the Irish Ambassador, Jim Kelly; Mayor of Miramichi City, Adam Lordon, spoke on behalf of his community; Paddy Quinn, Chair of the Irish Festival brought his best wishes; his Excellency, Kevin Vickers, Canadian Ambassador to Ireland, sent his greetings.

(continued ...)



The large crowd in attendance enjoyed a performance by the Nelson Doyle Dancers under the direction of Ellen Doyle.



Above: MLA Lisa Harris (then Minister Responsible for Celtic Affairs) brought greetings from the Provincial Government and added her personal words of support and congratulations.

Celebrating the Founders

(...continued)

Also in attendance on this evening were 3 representatives from Monaghan Municipal Council and staff: Mayor David Maxwell, Councillor Sean Conlon; and Patricia Monahan, Director of Services Infrastructure and Operations. Councillor Conlon brought greetings and mentioned the fact that since 2016 Canada Day has been celebrated in Monaghan.

Following these comments, Lisa Harris, Minister of Seniors and Long-Term Care and Minister responsible for Celtic Affairs, (and MLA for Miramichi Bay-Neguac) came forward to address the crowd, and to make presentations of framed photographs to those in attendance that had either been at the first Board of Directors' meeting, or who were representing someone from that meeting.

The evening closed with Farrell McCarthy, founding President of the ICCANB, taking the attendees back in time to the founding of the ICCANB, and forward to the present, highlighting successes along the way.

(continued ...)



Above: Pat Finnigan, MP for Miramichi-Grand Lake, spoke to the crowd about the importance of volunteers and remembering where we came from. He congratulated the ICCANB founders and all the volunteers for their tireless efforts to ensure the Irish heritage in New Brunswick is remembered and celebrated.



Left: Farrell McCarthy, President Emeritus and one of ICCANB's Founders, spoke of the history and evolution of the Association and expressed his hopes for continued success.



Celebrating the Founders (...continued)

Thanks must be extended to the organizers, Mike, Maureen and Owen; to all the speakers, to Jake McLaughlin, to the Nelson Doyle Dancers, to the Irish Festival, to the Rodd Resort, to the Department of Tourism, Heritage and Culture, to those who attended the event and most importantly to those who were recognized as founders, the first Board of Directors of the ICCANB.

As always, many people are involved in making such an event a success. If we have missed recognizing and thanking anyone for their contributions, please accept our sincere apologies. 🍀



Above: Michael MacLean received the award on behalf of founder Cathy Bryan, founder from Douglastown



Top right: David Maxwell, Mayor of Monaghan, Ireland; Lisa Harris, MLA for Miramichi Bay—Neguac; and Mike Magee, co-organizer of event and member of the Westmorland/Albert/Kent Chapter of the ICCANB



Bottom Right: Terry Power, representing Tourism, Heritage and Culture; Bruce Driscoll, Provincial President of the ICCANB, Maureen English, co-organizer of event and President of the Miramichi Chapter, ICCANB, and MLA Lisa Harris



Modernizing Ireland's farming system

The rundale system of land holding was prevalent, particularly in the Western part of Ireland, before the famine and lasted longer in County Mayo than in any other county in Ireland. When it functioned successfully, rundale was a finely- balanced ecological system, but it could not function effectively in the face of demands for increased productivity.

In this system, the land was leased to one or two tenants who then divided it up amongst 20-30 others (in many cases the whole town). The land was held in joint tenancy (a partnership of tenants) and was divided into several areas based on varying land quality. Eng-

land had this sort of "infield/outfield" system in place in which the village (clachan as it was referred to in Ireland) was surrounded by the highest quality land (infield), more distantly bordered by the more inferior grazing area. The land was distributed amongst the tenants based on the amount of rent contributed. The different pieces of land within the rundale were shuffled periodically to promote a fair distribution of poor, middle of the road and quality land.

This system supposedly died out in the 19th century, disappearing entirely by the 1920s, but this was not actually the case.

The following newspaper article, from 1943, illustrates some of the difficulties encountered by Ireland's Land Commission when trying to modernize their country's farming system.

Rundale in County Mayo **25 years' struggle ends** by an "Irish Times" reporter

Irish Times
January 12, 1943

After having baffled the Congested Districts Board for five years and the Irish Land Commission for twenty years, the problem of abolishing rundale in the townland of Rathlacken, Co. Mayo, has at last been solved.

Thus ends a long struggle to rearrange one of the most fantastically sub-divided pieces of farming land in the world, in the course of which this remote district has been visited at least once by a Minister of Lands, dozens of times by T.D.s, hundreds of times by Land Commission officials, and has had a 25-inch to the mile map of their farms displayed in Leinster House.

The townland is situated on the west shore of the Moy estuary. It is only a square mile in area, and naturally falls into three parts: a belt of good land along the top of the cliffs, patch of middling land behind that, and then, rising to over 200 feet, a stretch of rough bog. In the course of generations of dividing and subdividing it had come to be occupied by 56 families, who between them owned 1,500 plots of land. The biggest plots were between one and two acres, and the smallest ranged down to fragments not the size of a room in an average-sized house.

The Holdings

As the aim at each division was to try to give the occupants – in accordance with rundale practice – pieces of all the different kinds of soil in the townland, this

meant that the farms consisted of scattered pieces. Thus, one family which owned a total of two acres, held its land in 18 plots, and to get from one of these to another the farmer may have to pass around or across the holdings of dozens of his neighbours. One of the biggest farmers in the townland held 14 acres, but his farm consisted of 35 separate plots. In a huddle in the centre of this community were the homes of the community, many of them dark, decrepit cabins, built with little idea of the sanitary convenience of the occupants or their neighbours. In these lived the 56 families, their hard existence made harder by the inconvenient nature of their holdings and had they not been a very Christian people they would have found as many excuses for quarrelling with one another as would have kept Europe in a ferment till the end of time.

The Congested Districts Board made a start in 1918 with a plan to rearrange the holdings, in accordance with their general policy toward rundale farms, trying to give each family a compact farm. But nothing could convince some of the holders that the bits they were asked to sacrifice were not worth double the bits they were offered in exchange.

The Settlement

In due time the Land Commission succeeded the C.D.B. and tried its hand, but with no success. Other rundale townlands were tackled, plans made, negotiations begun and carried through in two or three years' time. But every fresh attempt on Rathlacken broke

(continued...)

Rundale in County Mayo (...continued)

down on the obstinacy of one or two of the occupants. Inspector succeeded inspector in the district, but they all eventually retired baffled by the problem. Even when the extensive migratory schemes began and some of the families were moved to Meath and Kildare, and their old holdings offered for division among the remainder of the Rathlackan people, it was still impossible to get agreement on a re-arrangement. Even the offer, which goes with these re-arrangement schemes, of a £150 grant and a £50 loan to each family to build a new house, could not induce the more intractable families to agree.

Some time ago the district was handed over to Mr. Tom Bannon, a Land Commission inspector who had

C.D.B. experience. He was able to migrate some more of the holders, this time to property near Ballina. At the same time he entered into a long bout of diplomacy during which time the Department files grew, and deputations haunted the offices of the Divisional Inspector in Ballina, Mr. Michael Gallagher. Then at last agreement was secured, and the complete scheme went through. There are now only 32 families in the townland, all of whom have fairly compact holdings, and the housing scheme is being carried out as rapidly as the scarcity of materials permits.

Almost worn out by the struggle, Mr. Bannon is at present on sick leave.



Example of an old village arranged in the style of a rundale system



Bits & Pieces

Compiled by Marilyn Driscoll

The tune of the "Star Spangled Banner" was composed by the great blind harper **Turlough O'Carolan**, who died about 35 years before the American revolution.

Director John Huston filmed the New Bedford, Massachusetts scenes in his 1956 movie "Moby Dick" in **Youghal, County Cork**.

Tilting, Newfoundland & Labrador: This community, a National Historic Site of Canada, evolved into an Irish settlement early on in its history in the mid-1700s. The architecture in the town is very reflective of its Irish history and many buildings and houses are still the originals or restored versions. The citation of the National Historic Site of Canada reads, "Irish settlers began to shape this landscape from about the 1730s, building houses and fishing rooms around the harbour to support the inshore fishery."

In 1991 Ireland became the first country in Europe to declare its waters a **dolphin and whale sanctuary**. Among the regular visitors are Fin Whales (second only to the Blue Whale in size), Humpback Whales and dolphins. A small but growing whale-watching industry is developing in the country, mainly concentrated on the south-west coast.

St. Patrick's Basilica, Montreal: Completed in 1847, this historic church is an important landmark in the history of Irish Canadians who built it to accommodate the swelling number of Irish immigrants to Quebec in the mid-1800s. St. Patrick's Basilica was named a minor basilica by Pope John-Paul II and is also a National Historic Site of Canada. The church holds a special "Green Mass" on March 17 to observe St. Patrick's Day.

There are seven large stone forts on the **Aran Islands**: Dun Aonghasa, Dun Ducathair, Dun Eoghanachta and Dun Eochla on Inishmore; Dun Chonchuir and Dun Fearbhai on Inishmaan, and Dun Formna on Inisheer. The preface "Dun" means "fort of a chieftain."

St. Patrick's Day parade, Montreal: Get in the St. Paddy's Day spirit at the Montreal St. Patrick's Day parade. This parade is the longest running St. Patrick's parade in all of Canada, having been held each year since 1824. The parade travels down Ste. Catherine and is always a jolly, very green affair. Adults can head into a pub downtown after the parade ends for a pint of green beer.

The scenic **"Wicklow Way"** is the oldest and most popular hiking route in Ireland. Stretching from the Dublin suburb of Rathfarnham in a south-westerly direction toward the village of Clonegal, in County Carlow, the 25-year-old public walking route is traversed by over 20,000 people each year.

Ireland's 15 principal railway stations are named after the **leaders of the 1916 uprising**.

Basilica of St. John The Baptist, St. John's, Newfoundland & Labrador: An important site for both the Irish and Canadians in general, this National Historic Landmark of Canada was completed in 1855 and, at the time, was the largest Irish cathedral built outside Ireland. Notable Irishmen were involved in the construction and planning of the church - like stonemason James Purcell of Cork and Irish-born Bishop Michael Anthony Fleming - and limestone and granite imported from Galway and Dublin were used in the construction.

(continued...)

Bits & Pieces

One old Irish superstition holds that May is an unlucky month to get married in, because of its association with the Virgin Mary. This superstition seems to have lost its power, however, since May is now one of the most popular wedding months for Irish people.

The word **quiz** was allegedly invented in the 1830's by a Dublin theater owner named **Richard Daly**, who made a bet that he could make a nonsense word known throughout the city in just 48 hours. Legend says that Daly gave his employees cards with the word "quiz" written on them, and told them to write it on walls all over the city. Some historians argue that the word was already in use at this time, but most agree that it did not acquire its current definition – "**to question or interrogate**" – until sometime in the 19th century.

Yellow Belly Corner Municipal Heritage Building, St. John's, Newfoundland & Labrador: Irish history runs deep in St. John's, especially in the Water Street National Historic District at Water and George Streets. The corner on which the Yellow Belly heritage building is located was once a meeting place for rival Irish clans to meet and fight. The name Yellow Belly supposedly comes from the name of one of the families from County Wexford who wore yellow sashes and were called "Yellowbellies."

Cork Harbour claims to be the second largest natural harbour in the world after Sydney. This is quite a hotly contested claim, but Cork usually appears somewhere in most top five largest harbour lists.

Ireland Fact: Crying at funerals: "Keening" is the Irish version of loud crying at wakes practiced in several European cultures (Italy in particular). It involves wailing and expressing endearments in Gaelic to the deceased. At some wakes, the Keening goes on for hours, with many participants.

The very first **St. Patrick's Day parade in America** was hosted by the Charitable Irish Society of Boston in 1737.

Burns Building, Calgary: Built in 1913, Calgary's Burns Building was constructed under the watch of Irish-Canadian meat baron Patrick Burns, who travelled from Ontario to Western Canada to find fortune in the late 1870s. He became the first millionaire in Calgary, helped create and fund the Calgary Stampede and later went on to become part of Canada's Senate. The building is an Alberta Provincial Heritage Resource.

Ireland has virtually no **coal deposits**, even though it's just 60 miles from Wales, one of the world's richest coal fields.

Rotunda Hospital in Dublin opened its doors in 1745. It is the longest-running maternity hospital in the world.

Apparently, Saint Patrick isn't just the patron saint of Ireland... but is also a patron saint of Nigeria! He never made it to Africa himself, however, he was given secondary patronage status along with the Blessed Virgin Mary as the St. Patrick's Missionary Society was the first to bring Christianity to the country.

Despite the stereotype of the Irish being the biggest drinkers in the world, that is actually not true. Ireland is actually fourth on the list after Austria, the Czech Republic and Germany. However, they are the biggest tea drinkers in the world, consuming 1,184 cups per person per year.!



Capital Area Chapter News

by Bruce Driscoll

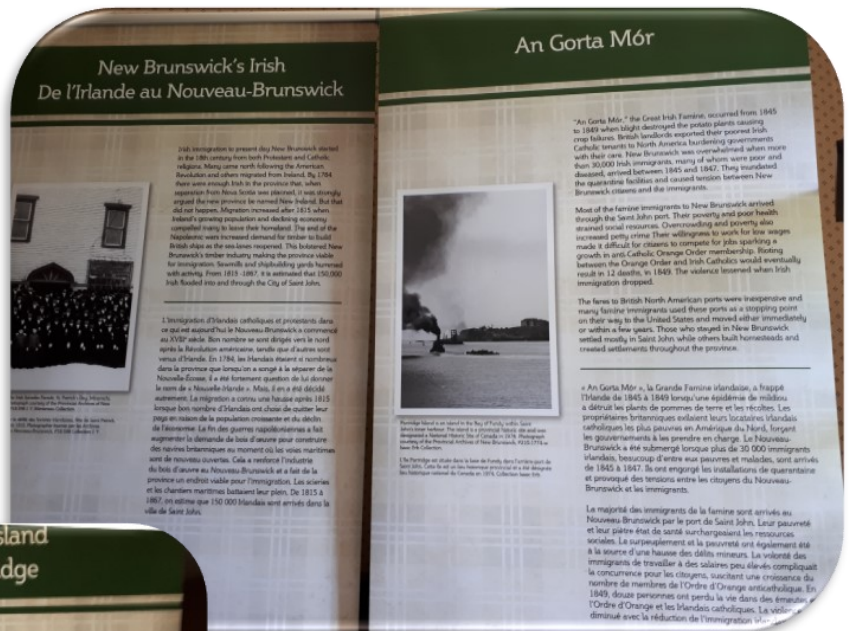
This may have been the fastest summer and fall in recorded memory, or maybe I am just getting old and time seems compressed.

Events for our Chapter continued throughout the past 6 months, beginning with a Bloomsday event, June 16th (of course) at the Fredericton Public Library. This was a moderated talk on James Joyce's "Ulysses," by Rick Hull, and dressing in appropriate attire for 1904 was encouraged.

Then in the month of July, our Chapter helped with the 35th Anniversary Founders Night on July 19th in Miramichi, followed by a booth at the Irish Festival on the weekend. We repeated our efforts a week later with a booth at the New Brunswick Highland Games, July 27 - 29.

In August, we were invited back to Kings Landing for a second year, this time to act as interpreters for a 5-panel exhibit, created in partnership with the IC-CANB, and sponsored by Kings Landing. The panels are very well done, and we have been given a loan of the panels to use through the winter while Kings Landing is in hibernation.

On November 17th, under the guiding hand of Beth McDermott, our Chapter held its 13th "Tellebration." Our appreciation goes out to the storytellers and the 27 attendees, who all made it safely to the event despite the weather of the day before. This world-wide storytelling event began in 1988 and we held our first one in 2006.



Three of the five panels produced for Kings Landing



12-year old Cassidy Carter, our most junior storyteller at the 2018 Tellebration event, sang her story in Scottish Gaelic while...

... Ian Stewart, our most senior storyteller for the evening, entertained and inspired us with lessons he has learned through his life and career.



(continued ...)

Capital Area Chapter News *(continued)*

by Bruce Driscoll



4 of our storytellers: Ian Stewart, Melynda Jarratt, Dean Farrell and Vince Lelond join our Chapter volunteers for the evening: Louise McSheffrey, Beth McDermott, Gertrude Nowlan and Bruce Driscoll

Looking ahead, we will have our annual “Christmas in Killarney” dinner on Thursday, December 13th, at the Ramada in Fredericton. This location is very accessible, serves good food, and was well received by our members.

The winter promises to be busy as well. We will have Heritage Week events and take part in Heritage fairs in the area. And of course, as March turns the corner from winter (hopefully), we will have our St. Patrick’s Week events, culminating on Sunday, the 17th.

We will also be making plans for Irish activities to celebrate Celtic Awareness Week in May—after all,

we can’t let the Scots and Welsh get ahead of us, can we?? Anyone wishing to volunteer to help with any of these activities or to sit on a planning committee—we would be pleased to have you on board!

Our membership as of September 2018, was 51 single and 28 family. This shows a drop from the previous year, but I believe this is related to delinquent memberships, rather than a loss of members. Remember it is now possible to pay electronically, and **please, if you are a member, but haven’t paid for the current year, do so.** (Information on paying electronically can be found right in this Shamrock Leaf—pg. 4) In closing on this subject, I offer this comment from our membership Chair, Susan McCloskey: *“16 memberships were not paid for 2018. A reminder was sent with Dec. 2017 & June 2018 Shamrock Leaf. E-mail was sent Mar. 2 & May 1. They’ll get another reminder when they receive the Dec. Shamrock Leaf, then be removed from the membership list in Jan. 2019. (22 members).”*

To all our members, thank you for the volunteer time, for staffing booths and assuming executive roles. Without this work there is no Chapter, nor provincial Association.

- B. Driscoll, President, Capital Area Chapter



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Miramichi Chapter Report

by Maureen English

On July 19th. the I.C.C.A.N.B. celebrated its 35th. Anniversary of its formation. The Miramichi Chapter was very pleased to host this event. We had a great turn out at the Rodd River Hotel and thank all who attended.

We raised our Irish flag on July 20th. at Queen Elizabeth Park. We had the Mayor of Monaghan. David Maxwell, with us and he raised the flag for us. Also, we had two more members of the Monaghan City council with us: Sean Conlon, councillor and Patricia Monaghan, Acting Director of Service Infrastructure and Operations for the city.

Our Educational Award this year was awarded to Jill Watt, a 2018 James M. Hill graduate who is attending St. Thomas University in the B.A. Program, majoring in Psychology.

On September 9th we held a corn boil and B-Q sausage social on Middle Island and once again we had beautiful weather and a great crowd. Bob McCallum and Jimmy Lawlor entertained us with some Irish tunes. The afternoon was complete with M.L.A. Lisa Harris, Minister of Celtic Affairs and M.L.A. Bill Fraser stopping by and spent some time with us.

At present we are looking forward to our Christmas social in December. We wish all a very Merry Christmas and all the BEST in 2019.



Front row: MLA Lisa Harris, Mayor of Monaghan, David Maxwell, Mayor of Miramichi, Adam Lordon, MLA Bill Fraser, Monaghan Councillor Seán Conlon, and Monaghan town Acting Director, Patricia Monaghan, join Miramichi locals to raise the Irish flag to kick off the 2018 Irish Festival on the Miramichi.



Right: Jill Watt accepts the 2018 Miramichi Chapter Education Award from Maureen English



(continued ...)

Miramichi Chapter Report *(...continued.)*

Right: MLAs Bill Fraser and Lisa Harris spoke at the corn boil, joining entertainers Bob McCallum and Jimmy Lawlor on stage.



Left: MLA Lisa Harris and ICCANB member Doreen O'Shea at September's corn boil



Right: MLA Lisa Harris chats with ICCANB member Reg Flynn at the annual corn boil.



Doucet Hennessey House in Bathurst

2019 Important Year for House Restoration and Renovation

by Melynda Jarratt

Supporters of the Doucet Hennessey House in Bathurst will be pleased to know that big plans are under way for the heritage building in 2019, says Melynda Jarratt, president of the Maison Doucet Hennessey House Association Inc.

The Association was founded in 2010 to maintain, restore and preserve the Doucet Hennessey House, a provincial heritage place with a rich history that connects citizens of First Nations, Acadian, Irish and Scottish ancestry in the Chaleur region.

"If everything works out as planned," Jarratt says, "we could see renovations to the house by late summer or early fall of 2019."

The Association intends to capitalize on the fact that 2019 marks the 250th anniversary of the birth of Charles Doucet, the pioneering Acadian whose family established a small colony of Acadian refugees at Nepisiguit in 1781-82. After Charles received a land grant in 1807 from King George III, he built the original Doucet Homestead in which lived 4 generations of Doucets until it was sold to the Irish/Scottish Hennesseys in 1914.

The Irish/Scottish Hennesseys have their own immigrant story to tell of orphans shipwrecked at Burnt Church, of surviving the Great Miramichi Fire and establishing themselves first at Bonaventure Island in Gaspé, Quebec, and later, on the Miramichi before settling in the Bathurst region.

It goes without saying that these French and English speaking colonists would have been lost without the help of local First Nations, the Mi'kmaq, whose ancient knowledge of the land and its waterways, hunting, fishing and medicine made survival possible in those early days when Nepisiguit was an isolated frontier on the edge of what was then Nova Scotia. That the house was an Acadian home for its first 100 years and then an Irish/Scottish home for the last 100 is a "perfect example of the multicultural nature of Bathurst and of the First Nations, English/French speaking heritage of the City" says Jarratt.

"For these reasons we believe the house is an important part of our cultural heritage and should be saved - especially on the 250th anniversary of Charles Doucet's birthday in 2019," Jarratt explains.

"But we need community and business support to make it happen, and we're counting on the City of



Above: Manus Kane and Lucy Hennessey in a photo taken circa 1922. The Hennessey house is seen behind and the roof of Holy Family Church is in the background at left. Manus Kane was Beatrice Hennessey's bachelor uncle from the small Irish settlement at South Tetagouche near Bathurst. His father, Roger Kane, was born in 1820 and immigrated to Canada from Ireland. He married Nancy Fraser, whose father was Alexander Fraser, born in Scotland in 1799. Nancy's mother was Anamelia Shipman.

Bathurst, the provincial and federal governments as well as businesses and ordinary people, from all backgrounds, with an interest in heritage, architecture and business to get involved."

Studies and Reports

The Association has commissioned several reports and studies in the last ten years, from a dendrochronology study which proved there was wood in the foundation from 1808, to a historical research report by esteemed Acadian historian Fidèle Thériault. An architectural study and structural engineering report followed, along with a heritage review by professional heritage engineer Dr. Tom Morrison of Heritage Standing in Fredericton.

The Association recently completed a Feasibility Study which supports repurposing the building for a new use as an important part of community social and economic infrastructure. Jarratt explains the Association intends to develop the property into a hybrid social enterprise model that includes a mix of tenants representing heritage, arts and culture, social, educational, community and entrepreneurial usages.

(continued ...)

Doucet Hennessey House *(...continued)*

The Building

The Doucet Hennessey House is a 5000 square-foot, two and one-half story, mansard roofed dwelling with ell. It is located on two acres at the top of St. Peter Avenue in Bathurst, the highest point of land in the city. The house is built upon the site of the original 1807 Doucet land grant and is believed to have originally been constructed as a one and a half story house. The second story, ell, joining attics and mansard roof are believed to have been added later, possibly in the 1850s.

The house has 17 rooms, including a kitchen and two large rooms on the front main floor, one of which was a formal parlour with a fireplace. Work in 2015 and 2016 revealed the original wall paper and horse hair plaster walls as well as Second Empire Style window treatments. The remains of a second fireplace were also discovered in the day sitting room.

The front porch is an elaborately decorated construction that matches the gambrel roof. The original shingles still bear the old-style square head nails as noted by Bernard LeBlanc of the Université de Moncton in his 2016 report. A prominent green shamrock – a nod to the Irish Hennesseys – graces the high point above the front porch and is visible to all who pass by on St. Peter Avenue.

The drop ceiling was also removed from both the first and second floors giving full view to the 9' ceilings. Some original hardwood floors have been exposed showing floorboards of nearly 2 feet wide in places.

The original fieldstone and brick foundation with dirt floor reveals at least two, possibly three iterations of

construction. Bricks with the stamp “A&T Bow Glasgow” were discovered in the foundation and determined to be manufactured in Scotland in 1838. At the time it was common for bricks to be used as ballast in immigrant ships that docked at Miramichi. The bricks – and immigrants – were unloaded at Miramichi and the ships filled up with timber while the bricks were sold as preferred building material. In 2017, the A&T Bow brick was donated to the Scottish National Brick Museum in Jedburgh, Scotland.

Fundraising

The Association has raised thousands of dollars over the last ten years through the generous support of the Bathurst community. For five years, it held a Haunted House which brought thousands of people into the building for a fun filled fright on Halloween. Its annual Hoot-enanny brings together dozens of musicians from all over the Chaleur region and is now in its 9th year. Funds raised through these efforts have paid for house upkeep and maintenance, mortgage, taxes, insurance and utilities including water, electricity and heat.

Other funding sources include the National Trust for Canada, the Community Business Development Corporation Chaleur, the Heritage Branch of Tourism Heritage and Culture, the NBLC Community Fund and other private foundations. Monies raised through these grants have helped pay for the aforementioned studies and reports which are a necessary part of the process to access provincial and federal government funding.

"Every day brings us closer to achieving our goal of restoring and renovating the house so that it becomes an important part of Bathurst's cultural landscape in its third century." says Jarratt.

If you would like to get involved in the restoration and renovation of the Doucet Hennessey House or if you have any suggestions or ideas, please contact Melynda Jarratt, President, at info@doucethennessey.com or by phone at 506-440-4567.



Melynda Jarratt donates A&T Bow brick to Mark Cranston of the Scottish National Brick Museum in Edinburgh, Scotland, October 2017.



Check out the Doucet Hennessey House on Facebook or at www.DoucetHennessey.com



Saint John Chapter

by Eileen Costigan

The Saint John Chapter will be having their Christmas party at the Assumption center, Chapel street Saint John on November 30. A turkey dinner with all the trimmings will be included. Entertainment will be our local Comhaltas musicians.

Tickets are being sold for a handmade Irish lap quilt with second prize being a Galway shawl. For further information on either of these events, please contact Lorraine Brown at:

506 658 1900 or by email at lorraine45brown@gmail.com

While the J.P. Collins festival is on hold for 2019, there are other plans being talked about for this upcoming year—perhaps a kitchen party— details to be arranged. Plans for Saint Patrick's week are not yet concrete but the Irish lunch at the Delta was well attended and this will probably be repeated. Stay tuned and keep in contact with our IC-CANB Chapter for details as they become available.



IMPORTANT REMINDER

The ICCANB membership/subscription year runs from January to December each year.

Your 2019 fees (\$20/single; \$25/family living in same household) are now due.

Please take a moment to show your support for your Irish Association Chapter (see page 4 for payment methods) and to ensure you don't miss an issue of The Shamrock Leaf.

Your membership fees are vital to the continued operation of the Irish Canadian Cultural Association.



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From Irish headlines

Your Brexit plans will not solve Irish border issue, May tells critics

Theresa May has warned her Conservative Party opponents their alternate Brexit plans would not make their problems disappear as she faced a continuing grueling battle to win over sceptical MPs.

After bolstering her Cabinet by bringing back former home secretary Amber Rudd, Mrs. May warned that the so-called Norway and Canada models favoured by her most hardline critics would not solve the issue of the Irish border backstop.

It came after a tumultuous week that saw the departure of ministers including Brexit secretary Dominic Raab and work and pensions secretary Esther McVey, and the launch of a high-profile insurrection on the back benches to remove her from office.

Ms. Rudd pleaded with Tory rebels to back the Prime Minister and her Brexit deal on her return to Government as the new Work and Pensions Secretary, saying: "This is not a time for changing our leader."

But the Prime Minister's critics believe they have the numbers required to trigger a confidence vote within days.

And Brexit-supporting ministers led by Andrea Leadsom are reportedly set to work together on measures to make the deal more acceptable to them.

But in an interview with the Daily Mail, Mrs. May bluntly told them their alternatives would not work.

She said: "People say 'If you could only just do something slightly different, have a Norway model or a Canada model, this backstop issue would go away'. It would not. That issue is still going to be there."

"Some politicians get so embroiled in the intricacies of their argument they forget it is not about this theory or that theory, or does it make me look good."

Mrs. May appointed Stephen Barclay as her new Brexit Secretary, the third this year, but the role has been further downgraded as the Prime Minister will in future take sole control of negotiations on EU withdrawal.

Leave-supporting Mr Barclay's job will be limited to the domestic delivery of EU withdrawal, preparations for Brexit either with or without a deal and shepherding legislation through Parliament.

He said: "We now need to keep up the momentum to finalise the withdrawal agreement and outline political declaration and deliver a Brexit that works for the whole UK."

The reshuffle came just hours after Michael Gove offered the Prime Minister a lifeline by staying on in his Cabinet role.

Mr. Barclay's appointment came after Mr Gove reportedly turned down the post, saying he would only take it if he could renegotiate the EU withdrawal agreement.

Downing Street declined to say whether the Brexit Secretary post had been offered to anyone else before the North-East Cambridgeshire MP, saying only: "He was the Prime Minister's choice for the job."

Earlier, Tánaiste Simon Coveney warned British politicians to sign up to the current Brexit agreement or risk crashing out of the EU without a deal.

Mr. Coveney said people were "too quick" to write off Mrs. May, saying she has shown "resilience, courage" and a "reality check" to Brexiteers in Westminster.

Speaking ahead of Fine Gael's Ard Fheis, he warned it "will be difficult" to find an alternative deal that will prevent a hard border.

"If we are forced into that situation we will have to look at ways in which that can be avoided but that will not be easy," he said.

"It is a far more sensible approach to support what is being negotiated over the last two years as a way that we know provides the guarantees that we have looked for and insisted on that there will be no physical border or infrastructure or checks or controls and that is an issue that goes beyond commerce and trade."

David Davis, who was Brexit secretary before Mr. Raab, had earlier used a series of tweets to again urge Mrs. May to seek a looser deal with the EU.

He said the United States would be ready to start negotiating a free trade deal with Britain "immediately" after Brexit if Theresa May's plan is ditched, while making a trip across the Atlantic.

The former Brexit secretary revealed he had spent several days in Washington talking to "US Government Trade and Treasury officials" while Westminster had been reeling from high-profile resignations and questions over the Prime Minister's future.

"They have already started on the procedures to allow negotiations to start immediately once we leave the EU in March," he said.

"This will not be possible if we accept the Government's proposed deal with Europe, which will block every avenue of negotiation with America."

"We have to have a Canada+++ deal to allow us to have a free trade deal with America."

- Press Association



Celtic jewellery symbols

Information provided by The Irish Store:

<https://www.theirishstore.com/blog/know-claddagh-celtic-knot-ultimate-guide-irish-jewelry/>

Jewellery was a powerful force in Celtic society. Worn by people of high status, jewellery had supernatural properties that kept its wearers safe and blessed. Everything about a piece of jewellery had meaning, most importantly the metal it was crafted from and its engravings and design. Gold was ruled by the sun and silver belonged to the moon. Today's Irish jewellery owes its beauty to this rich tradition, the Celtic craftsmanship that created designs that will endure forever.

Claddagh

The Claddagh is the most popular piece of traditional Irish jewelry. Its origins lie in the Galway fishing village of Claddagh in 17th century Ireland. The Claddagh became popular for the beauty and meaning of the design: the hands represent friendship, the heart love, and the crown loyalty. This symbolism has made the Claddagh a popular gift among family, friends and romantic partners. In Ireland and the United States, the Claddagh is gifted from mother to daughter, and grandmother to granddaughter. In medieval and Renaissance Europe, the Claddagh's clasped hands became associated with marriage vows and the Claddagh remains a popular choice for engagement and wedding rings today. In the 20th century, the Claddagh design moved beyond the ring to feature on many other jewelry pieces and items, like this beautiful locket.



Trinity Knot

The Trinity Knot is known by many names, most famously the Celtic Knot and Eternity Knot. The Trinity Knot's official name is the "triquetra", meaning "triangle" in Latin. The Trinity Knot is a religious symbol with both pagan and Christians heritage. In Celtic mythology, knots symbolize the sacred geometry of the universe and the interconnectedness of all life in the universe. In Christian iconography, the Trinity Knot represents the Father, Son, and Holy Spirit. The Trinity Knot can be seen in Ireland's most valuable relic, the Book of Kells, now located in the suitably named Trinity College, Dublin.



Tree of Life

The Tree of Life features in the theologies of many different cultures, representing the interconnection of life on heaven and earth. The tree's roots reach into the lower world. The branches grow upwards towards heaven. The trunk remains on earth, uniting both. In Celtic culture, trees were invested with important meanings. When an area was cleared for tribal settlement, one tree known as the crann bethadh, the tree of life, was left in the center. Symbolizing the balance of natural life, the tree was valued for the food, warmth and shelter it provided to humans and animals. More mysteriously, the ancient Irish Celts saw trees as the ancestors of humans and believed that pagan gods communicated with them through the tree of life.



Celtic Cross

The symbolism of the 5th century Celtic Cross extends beyond the traditional Christian cross. Its unique combination of cross and circle reveals the lingering influence of Ireland's pagan past. Like many Irish religious icons, the Celtic Cross is said to have been introduced by St. Patrick. Legend says that Patrick combined the cross of Christianity with the pagan sun cross in his conversion of the heathen Irish. Placing the cross on top of the circle symbolized Christ's supremacy over the pagan sun.



(continued ...)

Celtic jewellery symbols (...continued)

Celtic Brooch

The Celtic brooch dates from the beginning of Ireland's early medieval period. The strict rules governing the wearing of Celtic brooches reveals much about the use of jewelry to communicate status. Brooches were so important within Celtic culture that there were numerous laws defining how they should be worn and defining judgments on accidents they were believed to cause. An early Irish tract called The Senchas Mhor stated that the sons of high kings should wear "brooches of gold having crystal inserted in them", while the sons of minor kings must only wear silver brooches. Choose your Celtic brooch carefully – it reveals a lot about you



Celtic Bracelet



What we call bracelets and bangles were first known as torques and cuffs in the Celtic world. Unlike most modern bracelets, torques were charged with supernatural meanings. Crafted from precious metals like gold and silver, torques were worn by those of high status – warriors, priests and noblewomen. Torques bestowed their wearers with magical blessings, repelling evil spirits and the curses of enemies. Torques were also positively powerful, keeping confidence high and protecting from injury during battle.

Celtic Ring

The symbolic associations of the ring for thousands of years and begin with the circle, a central design in sacred geometry. The circle has many meanings and associations, including wholeness, perfection, order and infinity. The ring can represent the sun or the planets. In Celtic culture, the meaning of the ring depends on the metal it is crafted from, the precious stones included, and its design.



Ogham



Ogham [pron. 'oh-um'] was the first form of writing used in Ireland, originating in the south west of Cork and Kerry. The word Ogham comes from 'Ogma', the name of the Celtic god of speech. Like most things from the Celtic world, Ogham carried a spiritual meaning, interweaving earthly and heavenly symbols. Many Ogham letters were inspired by trees, so central to the old Irish life and imagination. Ogham's horizontal and vertical lines formed an alphabet consisting of between one and five groups across a vertical root. Each group of lines represents a letter, read from bottom to top.

Shamrock

The shamrock is the main symbol of Ireland across the world. Legend says it was used by St. Patrick to explain the Trinity of God the Father, Son and Spirit, in the conversion of the Irish to Christianity in the 5th century. Toasting St. Patrick became known as 'drowning the shamrock' in Ireland and the US. After mass on St. Patrick's Day, people would break their Catholic Lenten fast by raising a glass of whiskey or 'St. Patrick's Pot'. Whiskey glasses in Ireland now often carry shamrock engravings to assist with 'drowning the shamrock' today.



St. Brigid's Cross

Like many pieces of Celtic jewelry, St. Brigid's Cross has a dual pagan and Christian heritage. It is a small cross, usually crafted from rushes. At the center, it features a woven square with four arms extending outwards. Like the Celtic Cross, its influence extends back beyond Christianity to the pagan sun cross. Brigid is a patron saint of Ireland, with a feast day celebrated on February 1st. Reed crosses are traditionally crafted on the feast day and hung in the Irish home to protect from evil forces, especially fire.

Now that we know the meaning behind some of the most common Celtic symbols, perhaps this knowledge will help guide some of our holiday purchases! Nollaig shona duit!!

The 'Fighting Irish' of Mexico

Compiled by Marilyn Driscoll

This is the story of the Batallón de San Patricio. For Mexicans, the men of the San Patricio Battalion will forever be enshrined in Mexico's hall of honor.

The Mexican-American War of 1846-1848

The Mexican-American war started as a result of the declaration of independence by the State of Texas in 1836 and the subsequent annexation of Texas into The United States in 1846.

On May 11, 1846, U.S. President James K. Polk asked and received approval by Congress to declare war on Mexico. On May 13, 1846 the United States officially declared war. Although the perceived pretext for war was the Mexican insistence that Texas was not free to join the American Union, historians have generally accepted that the war was about the expansion of the American empire through Manifest Destiny**. Lasting for two years, from 1846 until 1848, the war resulted in 25,000 Mexican soldiers dead or wounded, and loss of about 40% of its territory. The Americans suffered 17,423 dead or wounded and had over 9,000 soldiers go AWOL, according to American records. As America prepared for war, thousands of European immigrants hit the American shores. Among these were the Irish who were fleeing the Great Hunger of 1845. With the offer of free acres of land and three months of advanced pay, many enlisted in the American army.

*[** Manifest Destiny held that the United States was destined—by God, its advocates believed—to expand its dominion and spread democracy and capitalism across the entire North American continent. Manifest Destiny, a phrase coined in 1845, expressed the philosophy that drove 19th-century U.S. territorial expansion.]*

The Reasons for Deserting and Joining the Opposing Army

Historians on both sides of the border have acknowledged that the Americans were intent on instigating war with Mexico through unprovoked crimes; such as rapes and plunder and especially the desecration of Catholic Churches in Texas, the disputed territory.

During the 1840s, the US army began recruiting the Irish immigrants who were arriving at American ports in their tens of thousands. The arrival of the Irish coincided with the rise of the nativist movement, whose anti-Catholicism extended through all ranks of the army. Having experienced similar treatment in their own homeland, many of the Irish could not accept the

American provocation for war or the anti-Catholic prejudice and harsh treatment by Anglo-American superiors. The use of extreme disciplinary measures such as flogging added to the reasons for the desertions from General Taylor's ranks. "Potato heads", as the Irish were commonly called, were particularly singled out for harsh treatment. Under these conditions the immigrants had no difficulty abandoning their army and joining the Mexican lines in defense of Mexico.

It also helped that Mexico was, at the same time, especially active in recruiting the deserters. Mexico has historically recruited foreigners to fight in its ranks since its War of Independence. By the time the U.S.-Mexican War started, 16 foreigners had reached the rank of general in the Mexican army with many others serving in other capacities.

To the Irish, the call for defending the motherland against invaders resonated among them as they remembered the Penal Times in their own history. They embraced the Mexican position that simple farmers were being attacked for their land and decided to join the Mexican ranks.

El Batallón de San Patricio

In October of 1846, after an additional 50 or so American soldiers had deserted the American ranks, bringing the total number of deserters to about 100, and adding to the numbers already in service to Mexico, two infantry companies were formed. The two companies would form the Batallón de San Patricio.

Although the Battalion was made up predominantly of Irish immigrants, other European nationalities also comprised the element.

(continued ...)



*Residents all around Mexico, especially Mexico City still honour the Irish battalion:
'Los Batallón de San Patricio'*

The 'Fighting Irish' of Mexico (...continued)

The Green Silk Banner

Although not in common use in smaller units, Santa Anna allowed the San Patricios to fly a war banner during the war. The green banner, made by peasants according to Mexican publications, had on one side a golden harp surmounted by the Mexican Coat of Arms with a scroll on which was painted "Libertad por la Republica Mexicana" (Liberty for the Mexican Republic). Under the harp was the motto of "Erin go Bragh!" (Ireland Forever). On the other side was a figure, made to represent St. Patrick, in his left hand a key and in his right a crook or staff resting upon a serpent. Underneath was added "San Patricio". No known existence of the flag exists today, although a couple of reproductions have been made.

John Riley

John Riley of K Company, 5th Infantry, deserted his American post and joined the Mexican ranks on April 12, 1846 prior to the US declaring war on Mexico, thus it was peace time when he abandoned the US Army. He is generally credited with organizing the Irish Battalion. John Riley's record can be difficult to follow as his name was variably spelled in English as John Reily, Riely, Reilly, O'Reily and O'Reilly. His name is given as Juan Reyle, Reley, Reely and Reiley in Mexican army documents written in Spanish. Regardless of other variant spellings, the name was Seán Ó Raghailigh in the original Irish Gaelic. His enlistment record for the U.S. Army lists him as Reilly.

Although, some historians have argued that Riley did not actually form the San Patricio Battalion, the plaque in Mexico City commemorating their contribution to the war gives credit to Riley for the formation of the battalion. By most general accounts, The San Patricios fought bravely throughout the war. The Battles of Buena Vista and Churubusco is where the battalion left its most notable war marks.

The Battle of Buena Vista

One of the most "vicious" battles of the war was the Battle of Buena Vista, February 22 and 23 of 1847, near Saltillo. In this battle 4,759 Americans engaged about 15,000 Mexicans. Rather than a battle, it was a series of fights with few positions changing hands. Consequently, it was at first difficult to tell who had won. General Francisco Mejia's Buena Vista Battle Report lauded the San Patricios' "as worthy of the most consummate praise because the men fought with daring bravery."

The Battle of Churubusco

On August 19 and 20 of 1847, Mexico suffered two devastating defeats, the second of which saw the destruction of the San Patricios as a unit in this war. One report states that, of the original 120 San Patricios, 35

were killed in action and 85 were captured by American forces.

After the battle, the captured San Patricios were tried for desertion during war time and all were found guilty as traitors and sentenced to death by hanging. Although there are conflicting reports of what actually happened, one source states that, under General Scott's General Orders 281 and 283, issued in the second week of September 1847, Scott upheld the capital punishment for 50 of the soldiers, pardoned five and reduced the sentences for the remaining. John Riley was included in the last group because he had deserted during peace time and therefore could not receive the death penalty. Although more than 9,000 U.S. soldiers deserted the army during the Mexican-American War, only the San Patricios were punished by hanging, possibly because, unlike almost all other deserters, they had also fought against the United States.

The mass executions left a deep impression on the Mexican population. Rioting broke out in Toluca after the news reported that the executions had taken place. Mexicans intent on seeking revenge threatened to kill American prisoners but were prevented from doing so by the Mexican authorities. From the Mexican point of view, the San Patricios should have been treated as prisoners of war, not criminals.

The San Patricios who were spared the death penalty, were instead branded with a two-inch letter "D" for desertion with hot-iron on the cheek or hip and received 50 lashes. All those spared the death penalty were imprisoned until the American army left Mexico. Although General Scott intended to return the San Patricio men to the United States at the conclusion of the war, under the terms of the Treaty of Guadalupe Hidalgo, the San Patricio prisoners were left in Mexico. Mexico had insisted on this clause in the treaty during the negotiations.

After the officer in charge of the Citadel read the orders for discharge, the prisoners, including John Riley, had their heads shaved, the buttons of their uniforms stripped off and were marched out of the fortress while the bugler played "Rogue's March".

(continued ...)



The hanging of Los Patricios

The 'Fighting Irish' of Mexico (...continued)

The Aftermath

The records of the court martials, provided by the American government, state that thirty-seven of the San Patricios pleaded not guilty and twenty-seven had pleaded drunkenness. Therefore, some historians imply that the San Patricios did not abandon the American lines for religious or discrimination reasons because none relied on religion or maltreatment as a defense. Others point out the futility of offering abuse or religion as a defense under the Articles of War during that time. Because of the trouble the American army had in keeping its soldiers in their ranks, they had instituted a general order whereby drunken AWOL soldiers were allowed back into their units with minor punishment. The San Patricios probably chose to mount a defense against the hangmen's noose the best way possible under the conditions of the time. Knowing the futility of maltreatment as a defense, they chose drunkenness.

Part of the reason for the lack of more concrete information regarding the San Patricios and the distortion of their reasons for deserting the American army may lie in that the whole affair was an embarrassment to the United States. Continued Catholic persecution in the United States after the war may have also contributed to the distorted record. Because of sentiments against Catholicism and the harsh treatment by American forces of the San Patricios, the American Army seemed reluctant to discuss the affair publicly. In 1915, the American War Department was finally forced to acknowledge the existence of the San Patricios and their treatment of them at the end of the war. Ordered by Congress in 1917 to turn over the records to the National Archives the army complied. The documents detailed one of the most embarrassing episodes for the American Army. For the San Patricios, their story could finally be told truthfully for all to know what was true in their hearts.

After leaving prison, the remaining San Patricios rejoined the Mexican Army and continued to function as a unit for almost a year after the Americans left Mexico. Riley was made commander of the two infantry companies with the brevet** rank of Lieutenant Colonel, although he was actually a Captain. By late 1850, 20 of the original San Patricios left Mexico and returned to Ireland under the agreement Mexico had made with them when they enlisted to help them return should they choose to do so. Riley was not among them.

*[**brevet: a former type of military commission conferred especially for outstanding service by which an officer was promoted to a higher rank without the corresponding pay.]*

Juan Reley

Contrary to the speculation that John Riley mustered out of the Mexican army in 1850 at Veracruz and left on a ship bound for Ireland, he actually died on the last days of August 1850 and was buried in Veracruz under the name "Juan Reley", the name under which he had enrolled into the Mexican Army.

Remembering the Irish Soldiers in Mexico

Mexicans celebrate the Irish soldiers on two days, September 12 in honor of the anniversary of the first executions and on March 17, St. Patrick's Day. Numerous street names across the country honor their contribution to the Mexican cause. In front of the Convent of Santa María in Churubusco, the street is named "Mártires Irlandeses", or Irish Martyrs.

(continued ...)



The 'Fighting Irish' of Mexico *(...continued)*

In early September, 1997, Ireland and Mexico jointly released two postage stamps in commemoration of the 150th Anniversary of the San Patricio Battalion. Also, in 1997, President Zedillo held a ceremony in honor of the 150th anniversary of their executions along with Ireland's ambassador, **Séan Ó Huiginn**. On Thursday, October 28, 2002 the LVII Mexican Congress held a ceremony where the inscription "Defensores de la Patria 1846-1848 y Batallón de San Patricio" or "Defenders of the Fatherland 1846-1848 and the San Patricio Battalion" was inscribed in gold letters on the Wall of Honor in the Chambers of the Congress. Three hundred and ninety-four Mexican congressmen, along with Irish Ambassador to Mexico, Art Agnew, attended the ceremony recognizing the sacrifices made by the Irish soldiers. In 2004, at an official ceremony attended by numerous international dignitaries, the Mexican government gave a commemorative statue to the Irish government in perpetual thanks for the bravery, honor and sacrifice of the Saint Patrick's Battalion. The statue was erected in Clifden, Connemara, Ireland, where leader John Riley was born. In honor of John Riley, on 12 September the town of Clifden flies the Mexican flag.



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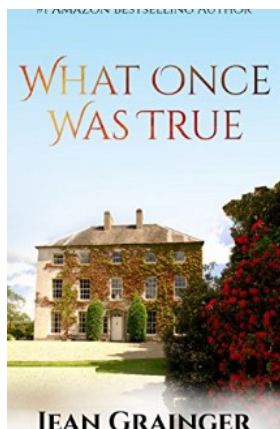
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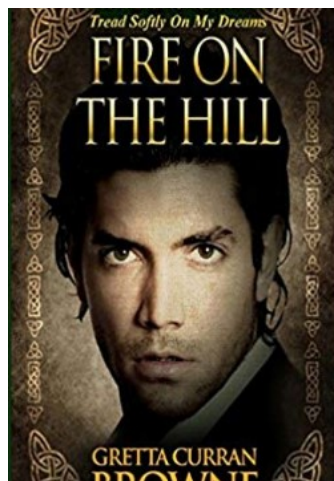
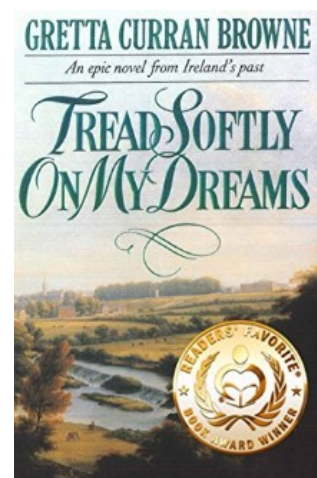
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Tread Softly on my Dreams by Gretta Curran Browne

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Fire on the Hill by Gretta Curran Browne

Book 2 of the Liberty Trilogy

ISBN-10: 0995558264

ISBN-13: 978-0995558267

274 pages

Michael Dwyer was born, cradled and then grew from boy to man under the shade of the Wicklow Hills. He knows every inch of them - the secret streams to quench a man's thirst, the wild game to keep away hunger, the wood in excess to burn, and the sheltering caves. And then, in the historic year of 1798 he comes to know love. When Michael Dwyer first dances with Mary Doyle on the night of the Spring Fair, many of the locals see their love story unfold before their eyes, a story so unique they will later tell it to their grandchildren.

Destined to be a farmer like his father before him, Michael loves the land, and is content to work in the fields and live off the yield, but in that same year of 1798 the militia, hated pawns of the rulers in Dublin Castle, force him to leave the land and take to his

beloved mountains, where he becomes what every Wicklow youth dreams of being - a man who owns no master, a man who refuses to bend a servile knee. And always, standing somewhere amidst the green glens and beautiful landscape of Wicklow, is Mary, watching and waiting, caring nothing for patriotism and heroism, only for her love of the rebel captain, but love on the run cannot last forever.

Having walked the green glens of Michael Dwyer's native County Wicklow, Gretta Curran Browne - in this rigorously researched historical novel - reveals the complexities and humanity of an extraordinary Irish rebel leader.

FIRE ON THE HILL is a magnificent historical novel and a passionate and poignant love story.

From the Book Shelf

From Barley to Blarney by Sean Muldoon, Jack McGarry, Tim Herlihy

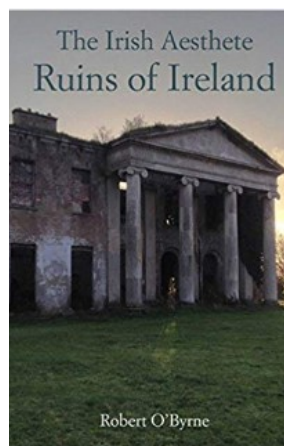
ISBN-10: 1449489931

ISBN-13: 978-1449489939

272 pages

Available April 2019, this comprehensive field guide to Ireland's robust and growing whiskey scene is the ultimate itinerary for whiskey beginners and connoisseurs, alike.

An Irish whiskey guru, two bartender behemoths, and an adept writer combine forces to create this comprehensive guide to Irish whiskey. The book begins with an in-depth introduction to whiskey and its history in Ireland, including what makes each style of Irish whiskey unique. What follows is a detailed tour, including photographs, around the four Irish provinces, and of the 26 different distilleries and the unique Irish whiskeys each produces, as well as a discussion of the booming present and promising future for Irish whiskey producers. Each province also highlights the best of Ireland's 50 iconic bars and pubs, linking past to present and providing the ultimate whiskey tourist itinerary. The fun really begins when the masterminds behind 2015's "World's Best Bar," Dead Rabbit Grocery and Grog, share 15 original mixed-drink recipes tailor-made for Irish spirits.



The Irish Aesthete: Ruins of Ireland by Robert O'Byrne

ISBN-10: 1782496866

ISBN-13: 978-1782496861

176 pages

Available February 2019. Fantastical, often whimsical, and definitely quirky, these atmospheric ruins are beautifully photographed and paired with fascinating text by Robert O'Byrne. Born out of Robert's hugely popular blog, The Irish Aesthete, there are castles, sturdy Georgian manors, and even a thunderbox (an 1860s two-story outhouse), the majority of them never previously photographed. Robert focuses on a mixture of exteriors and interiors, of ruins and intact buildings, of architectural details and entire scenarios. There is a close look at the beautiful stuccowork ceiling in Dublin Castle, the origins of which are a mystery, and the splendid Milltown Park in County Offaly which is hidden from sight on all nearby roads, unknown even to many local residents and only discovered at the end of a long, verdant drive. Arranged by Ireland's four provinces, the ruins featured offer a unique insight into Ireland and an exploration of its many styles of historic architecture.

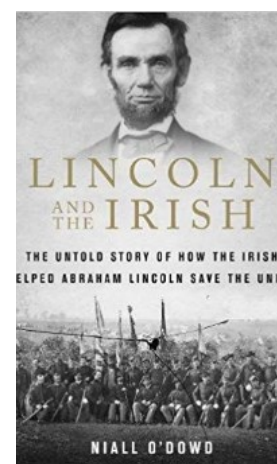
Lincoln and the Irish: The untold story of how the Irish helped Abraham Lincoln save the Union by Niall O'Dowd

ISBN-10: 1510736344

ISBN-13: 978-1510736344

224 pages

When Pickett charged at Gettysburg, it was the all-Irish Pennsylvania 69th who held fast while the surrounding regiments broke and ran. *Lincoln and the Irish* untangles one of the most fascinating subtexts of the Civil War: Abraham Lincoln's relationship with the men and women coming to America to escape the Irish famine. Renowned Irish-American journalist Niall O'Dowd gives unprecedented insight into a relationship that began with mutual disdain. Lincoln saw the Irish as instinctive supporters of the Democratic opposition, while the Irish saw the English landlord class in Lincoln's Republicans. But that dynamic would evolve, and the Lincoln whose first political actions included intimidating Irish voters at the polls would eventually hire Irish nannies and donate to the Irish famine fund. When he was voted into the White House, Lincoln surrounded himself with Irish staff, much to the chagrin of a senior aide who complained about the Hibernian cabal. And the Irish would repay Lincoln's faith—their numbers and courage would help swing the Civil War in his favor, and among them would be some of his best generals and staunchest advocates.



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