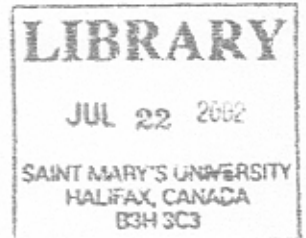


AN NASC

D'Arcy McGee Chair of Irish Studies
Saint Mary's University
Halifax, Nova Scotia



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Michael J. Miller

ANNASC was established as a link between the Chair of Irish Studies and those who are involved or interested in promoting Irish Studies and heritage in Canada and abroad. It also seeks to develop awareness of the shared culture of Ireland, Gaelic Scotland and those of Irish and Gaelic descent in Canada

ANNASC is provided free of charge. However, we welcome financial contributions which will allow us to extend the activities of the Chair of Irish Studies. A tax receipt will be issued for all contributions over \$10.00.

We welcome letters and comments from our readers.

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News from the Chair 2000-2001

Course Offerings

The Chair of Irish Studies offered the following courses including a number of cross-listed courses: IRS201.1 (*An Introduction to Modern Irish*); IRS202.2 (*Modern Irish Language*); IRS304.0 (*An Introduction to Scottish Gaelic*); IRS 325.1 (*Intermediate Irish I*); IRS326.2 (*Intermediate Irish II*); IRS391.2 [GPY390.2] (*Geography of Ireland*); IRS395.0 [HIS395.0] (*Ireland, 1600-1985: From the Plantations to the "Troubles"*); IRS340.2 [ANT341.2] (*The Early Christian Church in Britain and Ireland*); IRS430.1 (*Irish Folklore*); IRS441.1 [EGL441.1] (*The Irish Short Story*); IRS442.1 [EGL442.1] (*Irish Drama*); IRS443.2 [EGL443.2] (*Irish Poetry*); and IRS450.2 (*Modern Gaelic Literature in Translation*).

Scholarships

The Charitable Irish Society of Halifax's *Larry Lynch Memorial* Scholarships were presented to two Irish Studies majors, Ms. Nancy Vienneau, Cole Harbour, Nova Scotia, and Mr. Paul Mansour, Halifax.

Publications and Prizes

Over the last year Pádraig Ó Siadhail has published the following: the short-story, "Meiscí Gháiri" in *Comhar* (Dublin), August 2000, 32-36; and three articles in an occasional series in the *Irish Times* (Dublin) examining aspects of contemporary Canadian society: "Súil Eile na mBundúchasach i gCeanada", *Irish Times* (7 June 2000); "Poipín na díchuimhne agus miotas staire", *Irish Times* (26 July 2000); and "Státaire ildánach iltaobhach

le fíis an idéalai", *The Irish Times* (1 November 2000). He is also the editor of *Gearrdhrámaí an Chéid*, one of a three volume boxed anthology of twentieth century literature in Irish, *Rogha an Chéid* (Indreabhán: Cló Iar-Chonnachta, 2000). *Gearrdhrámaí an Chéid* contains twelve plays, including work by pioneering figures in modern Irish literature such as Douglas Hyde and Pádraic Ó Conaire, but including plays by contemporary writers such as Cathal Ó Searcaigh and Biddy Jenkinson. The other two volumes in the anthology, *Rogha an Chéid*, are *Duanaire an Chéid*, poetry, edited by Gearóid Denvir (National University of Ireland, Galway), and *Gearrscéalta an Chéid*, short stories, edited by Gearóid Denvir and Aisling Ní Dhonnchadha (National University of Ireland, Maynooth).

Pádraig Ó Siadhail's short story, "Dicarus" was awarded a prize in the Oireachtas Literary Competitions, 2000.

Lectures

Both Cyril Byrne and Pádraig Ó Siadhail participated in the Irish Heritage Symposium in Prince Edward Island, 23-24 March 2001. During the Symposium, entitled "The Candle in the Window. Depictions of Home and Away in Irish Literature", and hosted by the University of Prince Edward Island and the Benevolent Irish Society, Cyril Byrne read a paper, "The Importance of Reading Carleton", while Pádraig Ó Siadhail spoke on Contemporary Literature in Irish.

Nova Scotia and Ireland

The Chair has been involved in the on-going connections between Nova Scotia and Ireland over the last year. The focus of recent visits by groups from Ireland has been on the Nova Scotia experience in waste management and the lessons to be learned as Ireland commences a new strategy in handling its waste. In January 2001, Pádraig Ó Siadhail welcomed to his home a film crew from TG4, the Irish language television station, who were recording a programme on recycling in Nova Scotia with the assistance of the Nova Scotia Department of Environment and Labour. The TG4 crew recorded an interview with Pádraig Ó Siadhail. In March 2001, a delegation led by Mr. Noel Dempsey, the Irish Minister of Environment and Local Government, visited the Halifax area to tour recycling and waste management sites. Mr. Dempsey's visit also included a reception, hosted by Mr. David Morse, the Nova Scotia Minister of Environment and Labour, on March 13 at which members of the Irish community, including Cyril Byrne and Pádraig Ó Siadhail, were present.

During the Tall Ships visit to Halifax in the Summer of 2000, Cyril Byrne was a special invited guest aboard the *Asgard II* from Ireland. The invitation was extended by the Ship's Surgeon Barra Ó Meara, of Clonroche, County Wexford while the vessel was Captained by both Tom McCarthy of Co. Cork and Michael Coleman of the Cobh of Cork. The *Asgard II* was presented an award of special recognition in Halifax for having completed the Boston-Halifax leg of the international race in the fastest time. Dr. Byrne was presented with a book pertaining to Irish sailing which he donated to the University's Library.

Nova Scotia and Scotland

On October 24, 2000, Brian Wilson, Secretary of State for Scotland in the British Government and a number of officials from the British High Commission in Ottawa visited Halifax. While here Mr. Wilson held a working lunch with Joe Murphy, the Chair's Scottish Gaelic Instructor, Cyril Byrne and Pádraig Ó Siadhail to discuss ways in which the Secretary of State's office could assist in augmenting course offerings in the general area of Scottish Highland and Gaelic culture. There are ongoing discussions about support and liason between the Chair of Irish Studies and Mr. Wilson's office. As a follow-up to this meeting Dr. Byrne met with Peter Chenery, Director of the British Council for Academic and Cultural Affairs when Mr. Chenery made a visit to Halifax in February of this year to discuss ways in which academic links between Saint Mary's and the Scottish universities could be strengthened.

Joe Murphy has been interviewed regularly by Radio nan Gàidheil (BBC's Gaelic Service for Scotland), and has taken part in panel discussions related to a wide array of topics. He has also been interviewed by Australia's ABC. Moreover, he participated in the Nova Scotia Government's selection process for a coordinator to study the opportunities for Gaelic-based tourism activities.

Cyril Byrne traveled to Scotland in order to conduct research on John Francis Campbell, an important collector of Gaelic material in Scotland in the mid-nineteenth century. J. F. Campbell visited Newfoundland and Nova Scotia in 1864 and Dr. Byrne is researching his account of this visit the manuscript of which is in the National Library of Scotland in Edinburgh.

Other International Connections

As part of the ongoing efforts to enhance trans-Atlantic connections, on April 30 Cyril Byrne and Pádraig Ó Siadhail met with David B. Collins, Director, Northern Europe Division, Department of Foreign Affairs and International Trade. Amongst Mr. Collins' area of responsibility is that of 'manager' of Canadian Embassies in Northern Europe, including Ireland and the United Kingdom. The meeting allowed the Chair of Irish Studies to outline its work and goals and to explore ways in which Mr. Collins' office could assist.

Fundraising Activities

An Irish Studies "Trip to Ireland Sweepstakes" was held during March and April 2001. The Grand Prize, won by Mr. Jeff Flanagan, Bedford, Nova Scotia, was airfare for two from Halifax to Ireland donated by Aer Lingus. Other donated prizes included a piece of Waterford Crystal from Ireland, won by Mr. Dale Ritchie, a piece of Nova Scotian Crystal, won by Mr. Kermit Phillips, a weekend for two at the Holiday Inn Select, Halifax, won by Ms. Barbara Kelly, an original Irish scene by Laurie Mireau, won by Ms. Karen Sibley, as well as an original work by Irish painter Martin Quigley won by Mr. Dale Migel. All proceeds from the lottery will be directed to the continuing efforts of the Chair, both community oriented and academic.

Conference Plans 2002

Plans are well underway for a major conference at Saint Mary's, 21-24 August 2002. Entitled "Women's History: Irish/Canadian Connections", the conference will be hosted by the Chair of Irish Studies in association with the Women's Educa-

tion, Research and Resource Centre (WEERC), University College Dublin. The conference, which is being run by an organizing committee from both sides of the Atlantic, seeks to create a network of Irish and Canadian scholars working in various areas of Irish/Canadian women's history; to explore links between Irish and Canadian women's histories, using comparative and interdisciplinary frameworks; and to provide a venue for new feminist scholarship in Irish/Canadian women's history.

Moving?

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D'Arcy McGee visits Halifax in 1845

While en route to Ireland from the United States, Thomas D'Arcy McGee wrote about his Atlantic Sea voyage. This is an extract from his letter.

Liverpool, June 1st, 1845

The *Hibernia*, after a fortnight's voyage, variegated with a few occurrences of interest, ...reached Liverpool on this day, (Saturday) at noon. Before leaving for Dublin, I snatch a half hour's leisure to give you a letter on the Atlantic, which will be the best preface to a series from Ireland.

The first occurrence which woke me from my melancholy remembrances of Boston, was the announcement on Monday, (the third day out) that we were entering the harbor of Halifax. I instantly came on deck, and beheld one of the most magnificent of sights: Far apart, two promontories stooped their bold heads to the spray of the deep ocean, and their inland arms curled with a noble openness, as if they would embrace the whole Atlantic with its finny multitudes, its canvassed chattels, and its innumerable names. It is a port into which two navies might have sailed without lowering a spar, to celebrate with marine splendour, a truce between warring hemispheres.

At Halifax, I had the great gratification of meeting that pure, and gifted divine and gentleman, the President of St. Mary's College [Father Richard Baptist O'Brien]. From his fame, and some newspaper notices I had heard honorably of him, but no words of mine can justly convey to you the impression, which, from a long three hours' conversation he left upon my mind. Neither will I be guilty of the ill-taste of portraiture; the services and the powers of Mr. O'Brien, will yet be as fully known by the multitude, as they are now understood and respected by the most discriminating of his country's children.

From a stay of four hours, I am not enabled to give you any adequate sketch of the capital of Nova Scotia. I had but time to visit two of its chief edifices, the 'Provincial House,' and the Church of St. Mary's. The former is an elegant structure, with two fine legislative chambers, each adorned with several pictures of the latter Kings and Queens of England, and some of the earlier governors and Chief Judges of the Province. Amongst them, is one of his late English majesty, William the Fourth, presented by himself, and a very singular original he must have been, if the painter has been true to nature. He has all the bestiality of the Brunswicks, with little of the fine intelligence visible in the portraits of his brothers, and in those of some of his ancestors.

St. Mary's Church is indeed a Church, such a one as the soul must worship in, if it has one spark of reverence for revelation. In comparison with that of South Boston, it need not fear, and this, in my mind, is no slight praise for any Colonial edifice, Montreal excepted.

After leaving Halifax, the weather, which had been exceedingly foggy, brightened up joyously.... The second day from Halifax, found us in the midst of an immense field of drifting ice. For three days the sea was sheated [*sic*] with one never-ending cold white drift...

Source: The Boston Pilot (28 June 1845). We are indebted to Terry Punch, a Halifax-based genealogist and historian, for bringing this letter to our attention.

Our Man in Dublin, 1897-1903

Ron Beed

In the final decades of the nineteenth century the Federal Government of Canada realized that a special scheme for attracting new immigrants would be needed if settlement of the vast underdeveloped and thinly populated prairie lands in the Canadian West was to proceed. Unlike earlier private and largely unsuccessful settlement schemes, the Government policy was not dictated by commercial factors alone but was part of the building of the new nation. Categories of prospective settlers targeted included farmers (or aspiring farmers) and female domestic servants who would not merely provide important support to the newly established farming communities but would be potentially the bearers of a new generation of Canadian citizens. Reflecting both the historical connections and contemporary establishment racial prejudices, the Canadian government actively sought to recruit girls as domestic servants from the United Kingdom of Great Britain and Ireland by appointing immigration commissioners in these areas.

Ron Beed looks at the career of Charles Ramsey Devlin, the Canadian Commissioner in Ireland 1897-1903, and examines the challenges faced by Devlin in his work to recruit female domestic servants.

In spite of chain emigration from Ireland from the mid-nineteenth century onwards, the new Canadian Immigration agent in Dublin, Mr. Charles Ramsey Devlin, spent his first two years in his post struggling to overcome the reluctance of many Irish to emigrate to Canada. This reluctance can be explained in several ways: due to competition from other countries such as the United States and Australian immigrants, young female workers particularly, readily headed for destinations where they would have improved conditions; a general reduction in the scale of emigration from Ireland during these years, partially caused by Irish Nationalist campaigns to dissuade the country's youth from leaving; and a certain resistance towards Canada by Irish Catholics who viewed it as a country dominated by Protestants sympathetic to the Orange Order.

Ironically, Charles Ramsey Devlin was a devout Catholic, who had a strong attachment to his ancestral home. He was also one of three prominent Canadians who at the turn of the century took up residence in Ireland: Edward O'Kelly, originally from a Galway landowning family and resident of Ontario, had lobbied the Minister of the Interior in Ottawa to appoint him as the Immigration agent in Belfast; and Edward Blake, a distinguished Canadian politician, entered Irish political life to become a financier and close adviser to the nationalist politician, John Dillon, as well as a member in Westminster of the Irish Parliamentary Party.

Charles Ramsey Devlin, an independent man of strong character who never hesitated to stand up for his beliefs, likely developed these traits in the home and church environment in which he was nurtured. His father, Charles Devlin, a native of Roscommon, had settled in Aylmer, Québec, in 1842 where he not only prospered as a merchant and championed local Catholic causes but served two terms as Mayor. (In contrast, little is known about Charles Ramsey Devlin's Irish mother, Ellen Roney.) The three sons all attended university and continued to serve their communities: Owen became a Jesuit

priest while both Emmanuel and Charles Ramsey Devlin were elected as members of the Canadian Parliament.

Born in Aylmer, Canada East on 31 October 1858, Charles Ramsey Devlin was educated in the Collège de Montréal and at Laval. Fluent in French and in English, he married into the distinguished Testard de Montigny family in Québec. Devlin's political career began when, at the age of 33 in 1891, he contested and won as a Liberal the Ottawa County [Hull] federal seat that had been Conservative since Confederation. In parliament he was renowned for his quick temper and he was frequently and easily goaded by his opponents in parliamentary debate. While he was an active member of parliament and a friend of the Prime Minister, Wilfred Laurier, he was not a prominent member of the Liberal government and would not hesitate to vote against the party if he believed that it was necessary to do so. Perhaps his greatest strength as a MP was his strong advocacy of issues that were of direct concern to him as a Catholic Irish Canadian: namely the Catholic position in the Manitoba Schools question, the economic development of Québec, the welfare of Irish immigrants to Canada and Irish Home Rule.

Throughout his public life he maintained that he was a Catholic first and a Liberal second and he proved this when he voted against his Liberal party on the question of granting educational rights for Manitoba Catholics in 1896. He never wavered in his support for Catholic issues and he resigned from his seat on 5 March 1897 rather than condemn his party on the Laurier-Greenway compromise on the Manitoba School Question,

but not before he had been appointed by Laurier to Ireland as the Trade Commissioner.

Devlin left Canada in the fall of 1897 for Ireland and, upon arrival in Dublin, immediately rented a centrally-located office on 14 Westmoreland Street ready to implement the Canadian version of the 'plan of campaign' for recruiting domestic servants. This campaign had been designed by Clifford Sifton, the Director of the Ministry of the Interior in Ottawa. Sifton and Devlin, formerly parliamentary colleagues in the Liberal Party, did not get along well with each other and this animosity continued when Devlin was appointed to Ireland and was to be a factor in Devlin's resignation from his position in Dublin in 1903.

Yet, Devlin faced more immediate problems. Previous to his arrival, a series of articles and correspondence unfavorable to Canada as a destination for Irish emigrants had appeared in the Irish press. For instance the *Kilkenny Journal* (June 1, 1897), playing on the infamous comment attributed to Oliver Cromwell, informed its readers that Canada should be considered as "... a little worse than Connaught and a little better than hell." Having tacitly suggested that Devlin, the newly appointed agent, would be more familiar with Hell than with Connacht, the writer then alluded to his appointment as a sinister plot on the part of Canada to lure the Irish to an inhospitable place and climate. Another article in the *Munster News* of the same day suggested that Siberia would be preferable to the Canadian West, especially Manitoba, "...a place without prospect for agriculture or industry where residents were rampant and intolerable Protestants ..."

Such attacks on Canada and on Devlin were

not limited to articles whose information had originated in Canada. Locally in Ireland, an anti-emigration campaign was gaining momentum within Nationalist Ireland, with Canada as a particular target. Once in Ireland, Devlin noted the existence of an obviously well funded and organized campaign whereby "... almost every mayor and clergy ... have received from different sources abominable letters of vilification of Canada."

Apart from this negative publicity, Devlin also reported to his superiors in Canada that he faced major practical difficulties in promoting Canada. He stated that his local agents, mainly licensed publicans, knew very little about Canada and that they did not attempt to sell Canada to potential emigrants because they were paid a bigger commission to sell tickets for the USA and Australia.

Thus Devlin quickly realized that in order to overcome this full slate of obstacles he would have to devise a counterplan of his own. Fortunately for Devlin — though also somewhat ironically, as the *Irish Times* was then widely perceived to be a pro-British and Protestant organ — he was able to draw on material published in the *Irish Times* and in other Irish papers sympathetic to Canada as a promising nation and as an outpost of the British Empire. The *Irish Times* (March 31, 1898), for instance, praised Canada for its "... wonderful life and activity, ... foresight and business activity." Reflecting both its editorial bias and that of its readership, the paper contended that a strong Canada and a strong Ireland would also help to maintain a strong British Empire!

It is difficult to assess the usefulness of the *Irish Times* support, considering its limited distribution in Nationalist Ireland. However, Devlin utilized an array of tactics to promote his positive message about Canada. These included slide shows and public speeches. By mid-1898 Devlin noted that the negative image of life in Canada was changing and that Canada was recommended by many in Ireland as a suitable place to emigrate. The increase in the number of domestic servants arriving in Canada from Ireland appears to suggest that Devlin's work was bearing fruit. In 1897 only 69 Irish domestics had arrived in Canadian ports but this had risen to 266 in 1898 and to 3475 in 1903. Yet it is worth noting that this increase also coincided with renewed Irish emigration to North America from 1898 that continued until the start of the First World War.

In addition to those selectively favorable press reports on life in Canada that Devlin drew on in his public speeches, he seized on widely published and positive reports on the modern and progressive state of Canadian agriculture. This provided valuable ammunition for Devlin in his campaign as he saw an opportunity to make comparisons between Ireland and Canada. In contrast to agriculture in Canada, the Irish farming sector was relatively unproductive and in dire need of radical improvements and modernization in land management, research and training, crop raising and animal husbandry. The Irish press had already begun to look to the experience in Canadian agriculture with its experimental farms, research centres, high production rates per acre and especially the modern and efficient cold storage system for preserving meat and produce as a

model that could be applied with great benefit to Ireland.

The Belfast papers (April 27, 1898), for instance, in an article entitled "Canadian Government Stall, Belfast Spring Show" praised Canada for its agricultural marketing system, advances in poultry and dairy making, medical advances for treating animals and the farm management instruction and training that was made available to its farmers. Such a positive and glowing report coming from the Irish media was invaluable for Devlin as it portrayed in the best possible light the kind of life that an Irish domestic servant might share if she was to emigrate to Canada. The subtext was important in that it hinted that a healthy and productive husband would also be a part of the glowing picture of life on a farm in the Canadian West.

Devlin was encouraged with the positive image of life in Canada that was now emerging in the press in Ireland and he continued to work diligently at recruiting domestic servants for Canada until 1901 when, for a variety of reasons which include the fact that the economy in North America began to improve, the numbers of domestics leaving Ireland and from the rest of the United Kingdom began to increase substantially. As noted previously, however, the degree to which Devlin's efforts would account for the increase in Irish domestics going to Canada is an open issue, but there was no question in regard to the tension that existed between his direct superior in Ottawa, the Minister of the Interior, Clifford Sifton and Devlin. Sifton was known in business and in government as an efficient and aggressive Minister who demanded results from his staff. Devlin's

independent manner of running the Dublin office as well as his vote against his own Liberal party on the Manitoba Schools Question and his support of Home Rule in Ireland left him and Sifton at odds with each other. The final break came in 1903 following criticism of Devlin's appointment as Trade Commissioner in Ireland by the Opposition Conservatives in Ottawa. Devlin not only replied to this criticism in an article in the *Montreal Herald* but he had also agreed to accept an offer to stand as the Irish Parliamentary Party candidate for Galway in the March election for the seat in the British House of Commons. Sifton could not accept this behaviour from Devlin and in March of 1903 he forced him to resign his post in Dublin and replaced him with Edward O'Kelly, the Immigration Commissioner in Belfast.

As much reflecting the dominance of the Irish Parliamentary Party as his own ability to overcome charges of being a political blow-in, Devlin had an easy victory in the Galway election and remained as an MP in Westminster until 1906. In that year he returned to Canada and reentered Canadian political life as the MP for Nicolet. He continued his support of Irish issues by speaking for Home Rule at public rallies and in challenging British rule in Ireland. He also actively participated in the campaign in Canada to free from prison the Irish Republican Welland Canal dynamiters and in lobbying Sir Wilfred Laurier to hire prominent Catholics for government positions.

Charles Ramsey Devlin, who made his mark on both sides of the Atlantic Ocean, died in his native Québec on 1 March, 1914.

Ron Beed graduated from Saint Mary's University with an Irish Studies Major in May 2002. He is the first recipient of the Brian O'Brien Medal in Irish Studies.

Arrivals in Boston in the 1760s

A source for the names of some early Irish seafarers in North America

Terrence M. Punch, FRSAI

**From "Hallyfax" in schooner *Patience*,
Capt. Wm. Phipps, 19 August 1762:**

James COSQUER
Thomas FITZGERALD
Edmond MAGRATH
Patrick POWER
John RYAN
John CUFF
Thomas GLODY

Micheal NEVIL
Richard POWER
Phillip RYAN
David DUNN
Hugh KEEN
Patrick PHEALAN
Thomas POWER
"The above are Fishermen"

**From N. Found Land in sloop *Peggy*,
Capt. Thomas Austin, Decr. 1763:**

Christr COLLINGS
Jas FORLEY
Wm MADY
Andr SIMONING
Richd WELSH
Thos BUTTLER
Jno DRECE
Henry GOSSWELL
Michll FLING
Jams KENNEDY
Barthu MANSFIELD
Jams NOWLING
Jno POOR
Wm SHE
Jno DELANEY
Thos GLODY
James ROACH
Phillip STAPLTON
Michll ASH
Christh BARRET
Richd FLEMING
Jno GOSSWELL
Michll KEETING

Partick KILLEY
Thos MURPHEY
Selvester POOR
Wm POTTER
Richard SURREY
Partrick DROHAM
Simon HANNAHAN
Jno SHEPARD
Jno TOBING
Nichls BUTTLER
Saml DOWER
Partrick FELLETER
Barni GREEN
Wm. KEETING
Jno De LOYD
Wm MURPHEY
Partrick POWER
Partrick SHALLOW
"Sailors and Fishermen"

Also James STEWART, an Engineer and
his son William

**From Cork & Halifax in schooner
Hannah, Capt. Robt. McCordey,
on 11 Sept. 1764:**

Nathl DANGGER, a wool comber
Frans RIEN, bookkeeper
James COFFE, Jams BRIEN, Thos COOK,
Morgan MULLONS, labourers
Mrs. DORIN, wife to a labourer of this
town & sons
Servants:
Richd BOURKE
John CALLAHAN

Timy COLLENS
Benjn DAVISON
John REDING
John BRANFIELD
John CALLAHAN (2)
Mary CONNELL
James FURLONG
Jams STEWART
John BRYEN
Michl CLARY
John COSTOLO
Patrick HARDEN

**From N. Found Land in schnr
[schooner]
Lawrence, Capt. Wm. Cockran,
on 14 Oct. 1765:**

Joseph BARTLETT
Leond BAILY
Timth COTTERILL
Valt CONNER
Patrick DUTTING
Jno HERRINGTON
John DURK
J...OWEN
Dennis ROIAN
Joseph SNELLUM
Capt. HAYMAN, a mariner,
& Mr. JOHNSON
Thoms BRIGS
Thos BORDEN

Josa CADOLE
Sam DAVIS
Jarius FULLS
Wm HANNON
John NETTLETON
Jno ORE
Charles SHARPLEY
John THURSTON
Heny BOSWORTH
Jno BROCKINGTON
Patrick CONNER
Jno DENNIE
Jno GILROY
Jeremh HALEY
Patrick NUFF
Jereh ROLES
David SMITH
James TREFARY

**From New Fd Land in brigt *Sebella*,
Capt. Peter Doyle, on 28 Oct. 1765:**

Edmond BARRET
Thoms KEEFFS
John SHANNAHAN
Ann BLEAKE & Mary BLEAKE, servants;
Thoms LINCH & David WELCH, seamen.

Thoms DOWNS
Thoms KEOHO
Edmond WEEKEN, fishermen &
seamen;
Patrick HERRIN
John RYAN

**From New Fd Land in schnr *Squid*,
Capt. Moses Roach, on 28 Oct. 1765:**

John BRYAN
Jams CABBELL
Stepn FOSDICK
Jno FLANNAGIN
Willm LASSEY
Corns NOPHEN
Robt SAMPLE
Jno BURK
Wm CUMMINS

Mathw GINSFORD
Mathw KELLEY
John LAREY
Corns PERRY
Jams TUCKLEN.... "Marriners"
Jno CALLAHAN
Jno CUNNINGHAM
Jno GALPIN
Mathw KNIGHT
Jno MELLEDGE
Thos ROACH

From "Hallifax" in sloop *Dolphin*, Capt. Elisha Crocker, on 9 Nov. 1765:

John HUNT & Ebenzr WALLIS, traders
John MCGRAH, Jams MORGAN, Jno MURPHEY & Nichs POOR, fishermen

From New F Land in sloop *Nancy*, Capt. Isaac Phillips, on 11 Nov. 1765:

Mr. O'NEAL, merchant & his servant; thirteen fishermen, viz:-

Richard BUTLER	Joseph PORT
Jno CROW	Richd STAFFORD
Edward MOOR	Jams CRARY
Luke SHANTON	Corns MAHAN
Willm WILLIAMS	Thos RING
Silvest CABBELL	Robt WEST
Patrick DALLANY	

**From N Found Land in sloop *Abigail*,
Capt. Ebenr Rider, on 29 Sept. 1766:**

John ANDERSON, a cooper;
Geo CHESTER, Thoms STERLING & Wm
STUDMAN, mariners;
Edmd BUTLER, Edwd CASEY, Patrick
FORNAS, John KILLEY, John LATHORN,
Martin MC:LARTIN, John MARAGRINE,
Derby MORRISON, Rodman REED &
Peter RHINE, fishermen.

**From New Fd Land in brig *Squid*, Capt.
Moses Roach, on 18 Oct. 1766:**

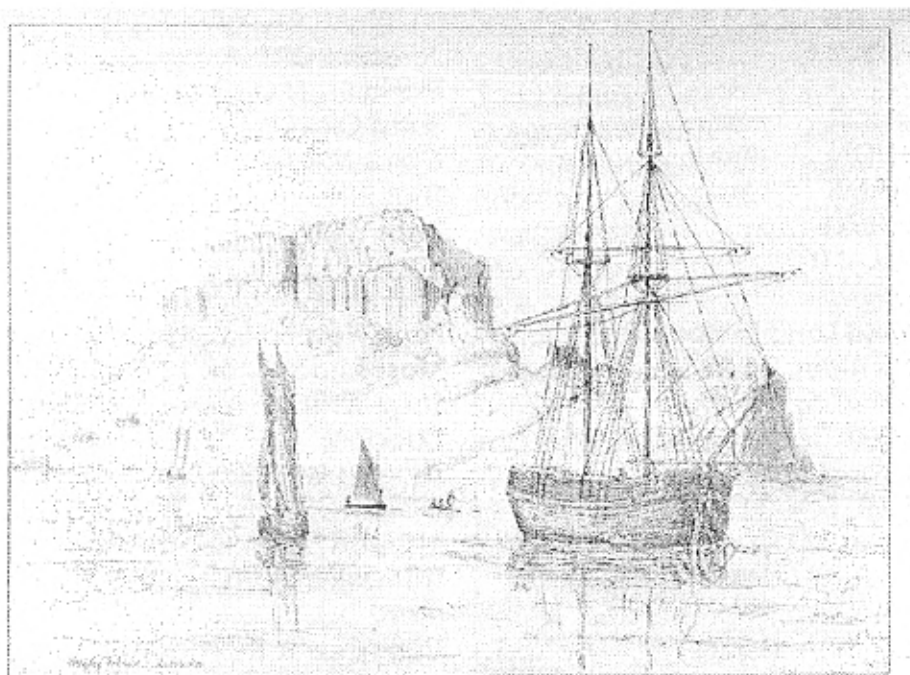
Saml WHITE & Thomas WHALAND,
coopers;
Thomas BARREY, Edwd CAREY, Willm
COMINGS, Edwd GRIFFEN, Luke
MCGRAY, John MAHAN, Richd QUIRK
& Thomas ROACH, sailors and fisher-
men.

*Comings & Thomas Roach were crew-
men the previous year – cf., entry of 28
Oct 1765.

I have retained the original spellings in all cases above. Many only appear strange to the eye because of small divergences in orthography from what we now consider to be their proper form. Thus: Collen/Collins, Droham/Druhan, Durk/Durkin, Forley/Farley, Fling/Flinn, Keeting/Keating, Keoho/Kehoe, Killey/Kiley/Keily, Larey/Leary, Lassey/Lacey, Loyd/Lloyd, Murphey/Murphy, Poor/Power, Staplton/Stapleton. Ryan was given three forms in these records: Rine, Rien and Roian. When Patrick Cunniff spoke his name an elision seems to have occurred to give us Patrick Nuff! It is uncertain whether Simon Hannahan was, in fact, Hanrahan or Hanahan (modern form: Hannon). Goswell could have been meant for the Cork surname Gosnell.

Dutting is the English name Dutton, still found in Newfoundland. If Partrick Felleter was actually Patrick Fillatre, his origins were French and this is an occurrence of this surname in connexion with Newfoundland several decades earlier than any mentioned by Professor Seary in his book, *The Family Names of the Island of Newfoundland*.

~Terrence M. Punch



Drawn by Rev. William Grey for *Sketches of Newfoundland and Labrador*, printed by S.H. Cowell, Ipswich, England, 1857.

Men May Come and Men May Go...

*Joe Murphy reviews Scott MacMillan's MacKinnon's Brook Suite
featuring Ian McKinnon & Symphony Nova Scotia*

Take the hike out past Rudha an t-Seallaidh (Sight Point) in County Inverness, Cape Breton, Nova Scotia. You'll climb over the coastal headlands that separate Broad Cove Banks and Cladach Meinn a Ghuail (Mabou Coal Mines). On a gorgeous summer morning the tang of spruce and blueberries is more than anyone could resist, as you hit the trail to the tune of chickadees and bluejays. About halfway through you'll come to a small stream, about as wide as a dining room table. The trail marker says McKinnon's Brook. Let your mind's eye try to picture the area around this heavily wooded strath as the scene of a vibrant young community almost two hundred years ago.

I took that hike late last summer and the sight of the brook recalled the story Ian McKinnon, formerly the piper with the music group *Rawlin's Cross*, had told me about a year before. He and Halifax-based composer Scott MacMillan had just begun work on what was to become the *McKinnon's Brook Suite*.

Hugh and Mary MacKinnon, Ian's first ancestors here in Nova Scotia, emigrated from the Isle of Barra in 1817. In spite of the thick tree cover, the majestic hills of western Cape Breton reminded them enough of their Hebridean home that they chose that spot to settle. There they began the arduous task of clearing what the bard MacLean called an *Coille Gruamach* (the gloomy forest). Theirs is the story of countless thousands of emigrants to this country, a story which has general, yet still a very personal, appeal. It is the story which Scott MacMillan was commissioned to write so that others could tell it through their instruments.

I asked Ian why he chose a symphonic suite with no lyrics to relate this history. "I wanted to tell this story myself. Not being a singer I felt I could best, perhaps only, tell it through my pipes and my whistles. The symphonic setting was one that I had fallen in love with during a number of collaborative ventures with *Rawlin's Cross* and several symphonies. Of course Scott's success with such major projects as the *Celtic Mass for the Sea* and *Puirt a Baroque* told me he was the man for this job."

The MacKinnon's Brook Suite is about fifty minutes of stirring music spanning the stream of a family's history over four generations. There are five movements in all and each relates a chapter in that story starting with *Voyage*, the departure from Barra, the sea crossing and the arrival in the new homeland. It tiptoes in like a Sandburg fog on the solo lament of Ian's pipes followed by echoes of the old air *Thug mi'n Oidhche 'Raoir san Airidh* (I Spent Last Night at the Shieling) with Ian on whistle. The second movement, *Homesteading*, finds the McKinnons hard at work clearing land and building shelter for themselves. The tapping of hammers and the smack of the broad axe ring through the woods. Scott MacMillan's work here is reminiscent of Aaron Copland's *Appalachian Spring* in its celebration of a community alive.

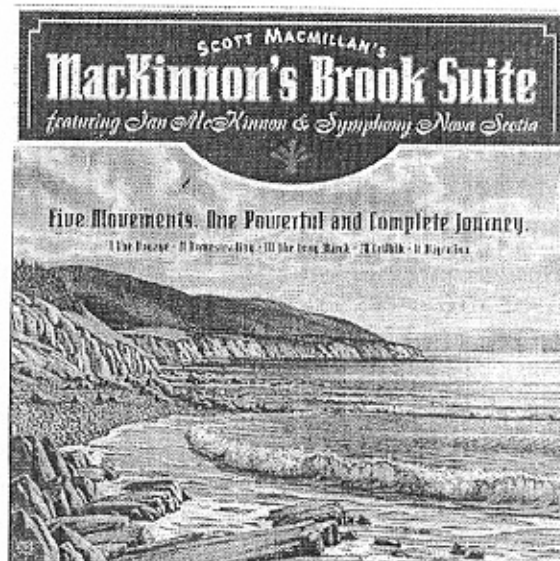
The Long March follows. Like the Maoist event, it draws its theme from a pivotal incident in the history of a people. Once settlers had established themselves, they set about to prove to the authorities by their diligence that they were worthy of being granted the land they occupied. After several years of effort to improve their lot they petitioned the Crown to be granted that land.

So, when Hugh headed out to walk the one hundred plus miles to Sydney, the capital of the colony, hearts were beating high in hopes of longtime tenants finally becoming landowners. His petition was successful and he set out on the return voyage. On reaching Sydney River the party began their traverse of the frozen harbour. The ice gave way and Hugh fell into the icy waters and drowned. Disaster. Here, MacMillan's music wraps us in that shroud of despair that Celtic music can. The enduring theme of hope for happiness over the next horizon is central to the piece, though, and it draws the listener through this time of trial.

That theme of hope in the *MacKinnon's Brook Suite* is inextricably tied to the notion of movement, progress, just as it is in the story of the McKinnons to this day. The fourth section, Migration, sees them again facing the prospect of moving on — this time it is to the cities of Canada and the neighbouring New England states. Poignancy and promise always seem to wind together in the panels of Celtic basket weave. The motif is well worn, but McMillan's deep knowledge of and love for traditional Scottish music keep the piece back from the precipice of hackneyed tunes and devices. The Chieftains would do well to draw from this example.

The final movement must also show progress and promise while recalling the original theme and here the suite does as one might expect. There is a light-hearted recollection of times past and a swirl of airs harking back to the days in Barra, itself only a staging point for the Irish who had settled there a dozen or so centuries before, the McKinnons among them.

The CD containing the suite is rounded out with four other pieces in a like vein leaving us longing for the upcoming CBC special which the creators had the foresight to film as the suite grew. Scott MacMillan's work is a gift to the McKinnons and to those who cherish the stories and the music of the Gael. Like them, it's now making its way into the wider world. Go n-éirí an bóthar leis. *Joe Murphy teaches Scottish Gaelic at Saint Mary's University.*



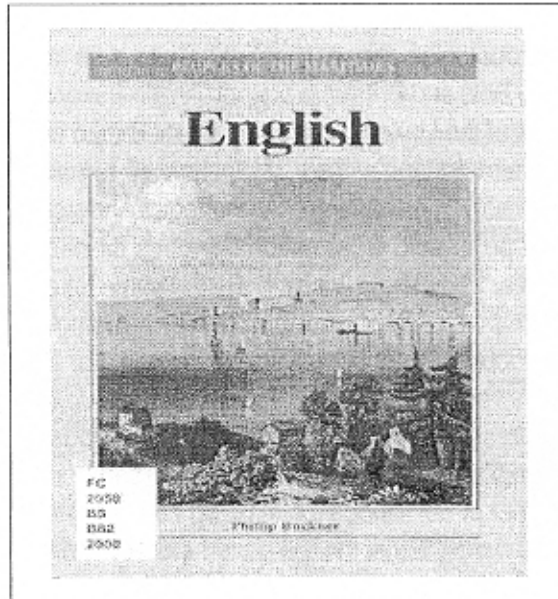
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Little Englanders

English by Phillip Buckner, Tantallon, Nova Scotia:
Far East Publications 2000 (Peoples of the Maritimes series)

A review by Brian Robinson

This book reminds me of those fundamental texts of British social anthropology which came out of the end of Empire.¹ Edited by formidable scholars like Fortes and Evans-Pritchard, Radcliffe Brown and Forde, they had as their aim the hope that they would be "of interest and of use to those who have the task of administering African people."² In providing a Canadian primer for those who have the task of administering multi-cultural peoples, Phillip Buckner has had to write a post-colonial anthropology of one of the sources of Empire. This cannot have been an easy task because he has had to provide a potted history of both the British Isles (hence the only map in the book) and British North America. Understandably then, nearly every topic has been reduced to a condensed version, so that there is something on the monarchy which is also a genealogy of the political system, but which ends with one sentence on the geography of the industrial revolution that ushers in "The Creation of the United Kingdom and the British Empire"—my run on sentence is symptomatic of the problems involved. But this is inevitable in a short book which devoted roughly the same space as *African Political Systems* did to the Bantu of Kavirondo, the Kingdom of Ankole and the like. No doubt as much has been elided in their histories as Buckner has had to contend with in reporting his tribe's peculiar rituals. It is to the author's credit that he has managed to negotiate his way through so many thickets. However, a certain awkwardness is inevitable as



Buckner, with his cultural hat, negotiates his way between England and its others. At home there are the Scots and Welsh and Cornish to think of in the context of "Britishness." There are even some "Irish" who would still like to be included on that basis. Of tyrannies abroad, there are the French whom a Scot had in mind when he composed "Rule Britannia."³ To make "othering" an even more hazardous project, when the English become immigrants in the New World, they refuse to fill out the proper forms: "regardless of where their forbears had left the British Isles or of their particular ethnic [sic] origin in the British Isles, the vast majority of Canadians whose roots lay in the British Isles viewed themselves as British, including a substantial number of Irish Catholic immigrants and their offspring." Compared to this, Biblical begats and the tower of Babel seem over-simplified (though in practice we all know how to slalom the course).

The problem is that Buckner cannot anthropologise these "English" Celts who are really Brits and Brits who are not "Anglo-Saxons." Think of the United Kingdom of Great Britain and Northern Ireland's "rare distinction of refusing nationality in its naming." As Benedict Anderson goes on to ask, what nationality does its name denote, "Great Brito-Irish?"⁴ By the same token, the Empire, which did not think of itself as being as imperious as continental Frantz-Joseph's or the Tsar's, nevertheless had to live with the paradoxes of repression. Or, to put it even more ambiguously, an English Empire could never have been sure whether or not it stood for, in G. M. Young's finely tuned words, "either the self-government of kindred communities, or the just rule of a superior caste."⁵ Celts who presumed to be English might have no such compunction.

Similarly, if there is a problem of origins, there is also one in the final product—the English now as a not particularly visible minority. By the end of the book, Buckner's terms read like a Canadian census category (for the use of) in which the English fair badly because, unfortunately, unlike the celebrants of St. Paddy's and Robbie Burns' Days, "those of distant English origin have a less clear sense of their ethnic roots." If cricket is a measure, not only have other sports won out, but the cricket that is still played in Nova Scotia is a post-colonial amalgam of Caribbean, Pakistani and even Irish extracts. So, in his final sentences, Buckner is forced to dissolve English "ethnic-identity" into "their identity as Canadians." This is as it should be—but one wonders why the term ethnic was used in the first place. Is it to cut the English down to size for the aberration of having

turned nation inventing into empire building?

Buckner must be aware of how his one-way street has been constructed. Indeed, he provides hints when he reduces to parentheses a reference to the notion of the monarchy re-inventing itself in national terms (what else should it do?). "(Some might say)" this of Britain, but apparently Buckner would not go that far. I'm not sure why he is being so coy, because the tenor of Buckner's preference for the multi-cultural construction of ethnicities is clear enough. Certainly, in this ultima of othering, Buckner has gone about as far as he can to post-colonise himself. That is to say, despite their nineteenth century air of "superiority," they were really bolshy little England Kingsley Amises and Philip Larkins all along.

There is an alternative version that is more hyphenated than Buckner's forced "ethnic." First, there is the geography of roots illustrated by what I assume is a "Great Brito-Irish" map (but which Buckner's publisher probably took to be conventional place-names and relative locations). Even when it is hinted at in a brief discussion of English as "the predominant language," the geography of England's "wide range of regional and even local accents [dialects?]" is not discussed. What an interesting "ethnicity" this would have been, i.e., to deconstruct the language for a Canadian citizenry in order to bring out the diversity of England so that England's English would not be "stereotyped" as plummy toffs and/or Cockney "h" droppers (one BBC newsreader ends his casts by saying "that is all from Oz" [us?]). It is not my contention that there are no uses for little Englishness; it's just that it has to be balanced by wider (and still wider) references to

Greater Britains.

What is missing in Buckner's tangential approach to Empire is any representation of the Empire itself. The Public Gardens in Halifax, with their fountains commemorating Victoria and the South African war (of which Halifax has another memorial in the grounds of the legislature, the site of the original provincial Imperial war commemoration ceremony), tell us more than any of the illustrations in this book—a fact I discovered to my embarrassment when I showed a group of German university students around the Gardens: their question was “why so many wars and memorials?” They and I hadn't taken into account the significance of an Empire in which memorials to England's dead are to be found scattered across the world's oceans, deserts and polar wastes.⁶ Even the Public Gardens' struggling London Plane tree, with its martial plaque, is of Imperial stock. The conjunction of tree and memorial represent Empire in two different yet equally symptomatic ways. First, since taxonomy is the issue here, it is interesting to note Peter Campbell's comments on “doubts about parentage” concerning the London plane (*platanus x acerifolia*).⁷ The problem is that it is a hybrid of Asian and American plane trees. Hybridisation seems to have taken place in the 1650s in the south of France or Spain. From there, the tree has gone on to dominate many a park and town in Anglo landscapes. But, if the tree is a synthetic fusion of global stocks, the plaque is a memorial to an Imperialism that was by definition all over the place. It reads...

Planted by the children
of
Morris Street School
in Memory of

LIEUT HENRY EDWARD CLONARD KEATING
1st BN LEINSTER REG (ROYAL CANADIANS)
KILLED ON SERVICE AT HELA NIGERIA

In citing this extraordinary confluence of Imperial anthropologies and geographies, I may only be muddying the waters, but surely the point remains—that this book (or, rather, the reason for its existence in a sequence that began with the “Lebanese” who also played a significant role in West African commerce), is a bridge too far? Indeed, in potting so much, Buckner may well have succeeded in one of the consequences of this series, namely, in cutting the English down to size as just one group amongst so many “others” of equal status, worth, intrinsic interest (choose your inclusive terms of reference). But if in “ethnicity” he has won his argument, it is at the price of undervaluing the reach that made it all possible.

Brian Robinson teaches geography at Saint Mary's University.

¹ Phillip Buckner, *English* (Peoples of the Maritimes series) Four East Publications, Tantallon, 2000, 66 pp.

² “Editors' Note” in *African Political Systems* ed. Meyer Fortes and E. E. Evans-Pritchard: Oxford University Press (for the International African Institute), London, 1940, p. vii.

³ Linda Colley, *Britons* Yale University Press, New Haven 1992, p. 11

⁴ Benedict Anderson, *Imagined Communities* Verso, London, 1991, p. 2

⁵ G. M. Young, *Victorian England*, Oxford University Press, London, 1960, p. 183

⁶ On Quebec City's memorial to the South African campaign, British blood begets British sacrifice: “Not by the power of commerce, art or pen, shall our great Empire stand. Nor has it stood but by the noble deeds of noble men, heroic lives, and heroes' outpoured blood.”

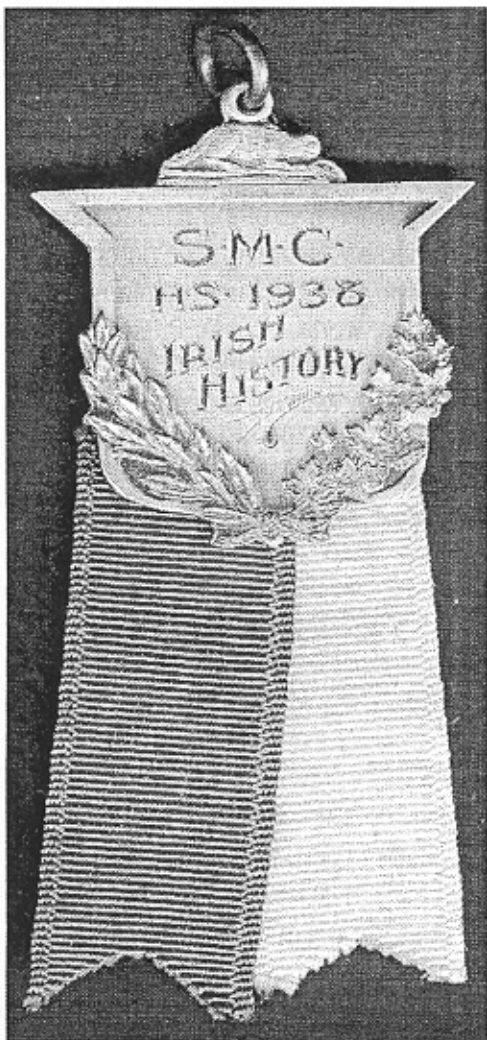
⁷ Peter Campbell, “On the streets” *London Review of Books*, 18th October 2001, p. 26.

The New Brian O'Brien Medal for Irish Studies

At convocation in May 2002 a medallion was presented for the first time in many years to a student graduating with a meritorious record in Irish Studies at Saint Mary's University. The medallion is named The O'Brien Medal and was presented to Ron Beed, Dartmouth, Nova Scotia, by Dr. Brian O'Brien of Halifax who has kindly donated the medallion to Saint Mary's Irish Studies Program. The O'Brien Medal serves both to honour the achievement of a graduating student in Irish Studies and to memorialize the contributions of two O'Briens who have played pivotal roles in the history of the institution. Rev. Richard Baptist O'Brien was the first President of Saint Mary's

when it acquired degree granting status in 1841. He served as president until he returned to Ireland in 1845. The other O'Brien whose name is commemorated is Rt. Rev. Archbishop Cornelius O'Brien who worked valiantly and successfully to have Saint Mary's re-established in 1903 after it had been closed for financial reasons in 1881.

Dr. Brian O'Brien, a renowned Halifax ophthalmologist, is a firm supporter of the Chair of Irish Studies at Saint Mary's and was happy to reinstate by way of the O'Brien Medal a practice which had ceased when the Irish Christian Brothers left Saint Mary's in 1940. A medal had been awarded annually in Irish History at Saint Mary's and for



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last time in 1938; the final recipient being Edmund Boyd whose medal is shown along side the new O'Brien Medal. Edmund presented his medal to the pair of Irish Studies archival collection a few years ago.

The Edmund Boyd medal was made of sterling silver and came to us with its original box from Cooley Brothers Jewellers of Halifax and is inscribed: "M.C. H.S. 1938 Irish History."

The O'Brien Medal was designed by Alex Slater of Celtic Designs, Halifax, who is a graduate of Saint Mary's. On both sides there is a frieze of Celtic design around the periphery. On one side is a design representing the three lions from the O'Brien blazon of which is stylized into an intricate Celtic knot. Around this are the words O'Brien Medal/ Bonn Uí Bhriain The reverse side carries the arms of the D'Arcy McGee Chair of Irish Studies.

We want to thank Dr. O'Brien and his family for this wonderful contribution to the continuity of the Irish tradition at Saint Mary's.

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Celtic Languages and Celtic Peoples

*Proceedings of the Second North
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Edited by:

**Cyril J. Byrne
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Saint Mary's University: *200 years of connection with Ireland*

Cyril J. Byrne

Early History

Saint Mary's University, Halifax, the oldest institution of higher learning of Irish foundation outside Europe, celebrates its 200th anniversary in 2002. For most of its history as a College and University, Saint Mary's was intimately connected with the Irish community throughout the world, nowadays referred to as the Irish Diaspora. Its very founding by Bishop Edmund Burke was threatened by the same impious Penal Code which impeded the education of Catholics in Ireland. The British Governor, Sir John Wentworth, refused to give Rev. Burke permission to establish his college; however, Burke persisted and had a college building erected on the corner of Barrington Street and Spring Garden Road in Halifax in the fall of 1802. The college remained in a precarious state of existence for the first years of its existence. The colonial authorities pressured by the Anglican Bishop John Inglis (a native of Glencolumcille, Co. Donegal) continued to deny legal sanction for the College; however, in 1806 an Irish Regiment arrived in Halifax headed by Colonel John Burke who convinced the Governor to grant Father Burke permission for his college. Colonel Burke was a scion of a Catholic branch of the Burke family from Marble Hill, County Galway. The Marble Hill Burkes had maintained their lands and their attachment to Catholicism through the protection of the Protestant Clanricard Burkes to whose current Earl Colonel John Burke's sister was married.

Fr. Burke was born near Hophall, in the Parish of Dysartenos, Co. Laois (then Queen's Co.) c. 1753. He studied at the Irish College in Paris (Rue des Lombards) and after ordination served for over a decade in Co. Kildare before coming to Canada in 1786. After having taught philosophy and mathematics at the Séminaire de Québec, he served in a few parishes including that at Detroit before coming to Nova Scotia as Vicar-General of the Diocese of Quebec in 1801. From the time of his arrival at Halifax, Father Burke strove to have a seminary or college established. However, the times were out of joint – war, poverty and disease along with the prevalent anti-Catholic bigotry – causing his educational project to be reduced, although he did manage to give the rudiments of a higher education to students in his house. He was aided in his project by the Irish mercantile community, especially the merchant Lawrence Doyle and Mary McDaniel Blake. Lawrence Doyle's son, Lawrence O'Connor Doyle, who was educated by Burke and at the Jesuit College of Stonyhurst was actually born in the Glebe House College part of which was rented to the Doyle family. After his return to Halifax in 1823 the young O'Connor Doyle became the leading Catholic layman in the city. He was the first Catholic to practice law in Nova Scotia and along with his kinsman Lawrence Kavanaugh was the chief spokesman for the Irish community in the Nova Scotia legislature.

The First Charter for Saint Mary's

In 1834 and again in 1838 O'Connor Doyle attempted to revive the College established by Bishop Burke which had ceased to function after the Bishop's death in 1820. However, it was not until 1840 that Burke's idea achieved substantial form in the renamed Saint Mary's College which was presided over by Father Richard Baptist O'Brien (1809-1885). O'Brien was a native of Carrick-on-Suir, Co. Tipperary, but following his father's death the family moved to Limerick. O'Brien was educated at Saint Patrick's, Co. Carlow and Maynooth. Following his ordination he was chosen by Archbishop Murray of Dublin to come to Halifax to take over the running of the reestablished college. He arrived in Halifax in September 1839 and was President of Saint Mary's from then until he returned to Ireland in 1845.

A man of considerable talent and ability, Fr. O'Brien who called himself simply Fr. Baptist – he had been cured of an eye malady at the Holy Well of St. John the Baptist near Newcastle West – very soon made headway with the development of Saint Mary's. In 1841 O'Brien along with Lawrence O'Connor Doyle, Michael Tobin, Edward Kenny and Peter Furlong petitioned and received from the Nova Scotian legislature a degree granting charter for Saint Mary's. The first prospectus of the College was published in the *Boston Pilot* in February 1840 by its editor, O'Brien's friend Thomas D'Arcy McGee. O'Brien's greatest ally in Halifax was without doubt Lawrence O'Connor Doyle. They both were devotees of Daniel O'Connell and together they established a Repeal organization in Halifax and collected money for



The Reverend Richard Baptist O'Brien
President of Saint Mary's College
1840-1845

the O'Connell tribute to agitate for repeal of the Act of Union of 1801. A life-long advocate of the Irish language, O'Brien's use of Irish would have made him extremely well liked by the Irish of Halifax and they must have felt chagrined when he returned to Ireland in 1845. However, O'Brien's legacy was a fully functioning institution of higher learning whose running was taken over by another Irish cleric Rev. Thomas L. Connolly, a Capuchin from Cork, who would eventually become Archbishop of Halifax in 1858.

Saint Mary's Grafton Street site in Halifax

Fr. Connolly could boast about the success of Saint Mary's in 1850 to the politician Joseph Howe to the effect that Nova Scotia had twenty or thirty professional men who owed their education to Saint Mary's College. Fr. Connolly oversaw the granting of permanent degree-granting power to Saint Mary's in 1852 just before he was named Bishop of New Brunswick in succession to William Dollard. In the succession of Presidents of Saint Mary's following Fr. Connolly until it went into abeyance in 1880, eight were natives of Ireland. Rev. Michael Hannon who ultimately succeeded Connolly as Archbishop of Halifax was President of Saint Mary's from 1855 to 1859. He was a native of Kilmallock, Co. Limerick. Rev. Robert Raftis, a native of Ballylusky, Co. Kilkenny, served as President 1862-3. His successor as President was Rev. John Baptist Woods, a native of New Ross, Co. Wexford, who served from 1863-1867 but prior to that had taught classics, French and mathematics at the College from 1853. Rev. Edward Francis Murphy, a native of Charleville, Co. Cork, who had taught Greek and Latin at Saint Mary's served as President in 1876-7 and following his term Fr. Richard Kearns, a native of Thurles, Co. Tipperary, a man renowned as a pulpit orator and "well beloved by his people and respected by all classes" served "with great credit to himself and those under his instruction" as the last president before the college closed temporarily. Fr. Kearns was president from 1877-1881.

Cornelius O'Brien and the New Saint Mary's

When the former President of Saint Dunstan's College in Charlottetown, Rev. Cornelius O'Brien succeeded to the Archbishopric of Halifax in 1883, he immediately set about attempting to reopen Saint Mary's. Archbishop O'Brien was born of an Irish family from New Ross, Co. Wexford; his uncle was the Hon. Lawrence O'Brien, Attorney General of Newfoundland. Archbishop O'Brien made valiant efforts during his episcopate to get, in turn, the Jesuits, the Eudists, the Benedictine and the Irish Christian Brothers to take over the running of the institution. Like Bishop Burke before him, he refused to give up his ideal of a Catholic College in Halifax and ultimately he succeeded. To Archbishop O'Brien must go the kudos for Saint Mary's survival into the modern era. He acquired the fifteen acre site at Windsor Street in 1902 and in 1903, three years before his death, laid the cornerstone of the new Saint Mary's which reopened in that year under the presidency of Rev. Edmund Kennedy. Archbishop O'Brien threw himself into reviving Saint Mary's almost literally, supervising the construction because he was unable to pay a contractor. Between 1903 and 1913 Saint Mary's attracted some extremely talented teachers who held degrees from such renowned Universities as Oxford, Cambridge, Cork and London. Rev. Charles McManus became President in 1905 and held the position until 1912. In that year the financial precariousness of the College again called for some drastic action and negotiations began to have the College's affairs taken over by one of the religious orders. This time the Archdiocese was able to work out an

arrangement with the Irish Christian Brothers and in 1913 a contract was signed between the Archdiocese and the Brothers for them to take over the affairs of Saint Mary's. Classes began on 8 September 1913 under the direction of the Brothers who continued running Saint Mary's until 1940.

The Irish Christian Brothers

The first president of Saint Mary's under the Irish Christian Brothers was Joseph Patrick Culhane a Dubliner who served from 1913-1919 and was again President 1922-25. Under his leadership the enrollment multiplied and in his second term of office Saint Mary's worked out an affiliation with the Nova Scotia Technical College for transferable credits in engineering. Another Dublin man succeeded Br. Culhane as president in 1919 and served until 1922. He was Brother Barnabas William Cornelia. Brother Cornelia was a legendary figure at Saint Mary's. Possessed of a phenomenal memory, he was proficient in Irish, French, Latin and Greek and was renowned for his scientific capacity as well, especially in mathematics and chemistry. He was held in awe by his students. Obviously capable as an administrator too, Brother Cornelia served a second term as president between 1931 and 1937.

Brother Celestine Christopher Stirling who served as president from 1925-1931 was a native of Borrisokane, Co. Tipperary, but was a professor at the College from 1913 to 1933. His was a difficult presidency having to face all the financial difficulties associated with the great depression as well as the very bad relationship that developed between the Brothers and the Archdiocese of

Halifax. Brother Jerome Michael Lannon, a native of Waterford, succeeded Brother Stirling in 1937. An engaging man, Brother Lannon's talents were strongly literary and historical. He taught Latin, English and History and organized debating and oratorical activities at Saint Mary's. The impact of the Irish Christian Brothers on Saint Mary's was to intensify the feeling of Irishness about the place, and the awareness of events in Ireland during their period was considerably heightened. Since the majority of the Brothers were native Irish, there was a distinctly Irish atmosphere about Saint Mary's and each year at convocation a medallion was awarded to the top student in Irish history. An enduring legacy from the days of the Brothers is that of excellence at sports. Despite its relatively small size, Saint Mary's continually won provincial and national championships, which it still does. Saint Mary's during this period began an outreach program in continuing education, being the first University in the region to engage itself outside the halls of academe. This attitude persists and Saint Mary's still operates a downtown campus and offers courses far beyond the limits of Halifax.

The Jesuits

The Jesuits took over Saint Mary's in 1940. The Jesuits continued the Irish spirit at Saint Mary's but with a much more North American flavour. Many of the Jesuits were from obvious Irish backgrounds with names such as Keating, O'Donnell, Power, Lynch and Malone. The most recent president born in Ireland was a native of Belfast. Fr. Patrick Malone, S.J. was President from 1953-56. The Jesuit era at Saint Mary's saw

the University go through a transformation brought about by the dislocation of the Second World War and the ensuing secularization of society which followed it. In the post-war era, Universities like Saint Mary's, formerly all male, admitted their first female candidates for degrees and in the 1960s and the 1970s, a newer non-clerical professoriate began to replace the Jesuit order which was experiencing a decline in its numbers connected with the secularizing process. Ultimately in 1970 the Jesuits passed control of Saint Mary's to a newly constituted secular board of governors. A former President of the Charitable Irish Society and Mayor of Halifax, Edmund Morris, presided over the transfer. The first president under the new arrangement was Dr. Owen Carrigan.

Maintaining the Irish Connection in the Modern Era

Dr. Kenneth Lynch Ozmon, President of the University from 1977 to 2000, was deeply attached to the Irish tradition of the University. During his presidency he determined to make the Irish history of Saint Mary's more evident. Buildings erected in the modern era were named to reflect the Irish connection: the new library was named after an Irish-born benefactor, Patrick Power; a new residence was named the Rice building for the founder of the Irish Christian Brothers; the Student Union complex was named for two revered members of the Order, O'Donnell-Hennessey; the Burke building was named for Bishop Edmund Burke, the University's founder; and the Administrative Building was named for Archbishop McNally of Halifax who erected the building when the site of Saint Mary's was moved to its present

location in southend Halifax in 1950. As well, plaques bearing the names and heraldic emblems of former Irish Presidents of the University were mounted in the foyer of the McNally Building.

The Chair of Irish Studies

To maintain the Irish tradition and to keep pace with the rapidly increasing awareness of Ireland's place on the world stage, a group within the University headed by Cyril Byrne of the University's English department began to plan for the incorporation of more Irish related courses in the University curriculum. These initiatives were supported by the Charitable Irish Society of Halifax and culminated in the funding of a Chair in Irish Studies and the establishment of a Major program. In 1986 the D'Arcy McGee Chair of Irish Studies began operation with Dr. Diarmaid Ó Muirthe from University College Dublin as its first incumbent. Other holders of the Chair have been Dr. Seosamh Watson, at present Dean of the Faculty of Celtic at UCD, and Dr. John Shaw, now a Senior Lecturer in Scottish ethnology at the School of Scottish Studies, University of Edinburgh. The present holder of the Chair is Dr. Pádraig Ó Siadhail.

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Email: michael.miller@stmarys.ca

In association with the Women's Education Research and Resource Centre (WERRC),
University College Dublin (UCD), Ireland

Keynote Speaker: Mary Cullen, *Trinity College Dublin*

Special Speakers include:

Mary E. Daly, *University College Dublin*

Margaret Conrad
Acadia University

Maria Luddy
University of Warwick

Éilís Ní Dhuibhne
National Library of Ireland

Ailbhe Smyth
University College Dublin

Linda Kealey
University of New Brunswick

Margaret Ward
Democratic Dialogue, Belfast

Conference Themes include:

Documenting Women's Lives: Gender, Class, Race & Ethnicity,
Women & Labour, Female Immigration & Emigration,
Women & Spirituality, Women, Literature & the Arts,
Gender impacts of Colonization & Conflict, Women's Political
Movements: Nationalism Feminism & Peace

*The Conference Fee includes: a wine and cheese reception on
August 21 ~ two complimentary drinks & a cash bar, lunches
and coffee breaks on Thursday, Friday and Saturday.*

All Fees are payable in Canadian Dollars Only

(Costs quoted include all applicable taxes)

Additional Information:

*Conference Check-in / Registration will take place on the evening of
Wednesday, August 21, 4 pm-6:45 pm followed by our Keynote Speaker
and a Wine & Cheese Reception. Participants may also register the
following morning.*

Please note that a limited number of free billets may be available for out-of-town graduate students. Please enquire directly with the D'Arcy McGee Chair of Irish Studies at Saint Mary's University by emailing irs@husky1.stmarys.ca for further details.

Welcome Meal & Banquet *(Optional Extras)*

Thursday, August 22 ~ Welcoming Dinner \$25 Saturday, August 24 ~ Conference Banquet \$55

Accommodation

Conference participants may stay in our newly renovated on-campus accommodation, here at Saint Mary's University.

Nightly Rates include breakfast, linen, towels, parking and tax: Single Room \$38.09, Twin Room \$61.01 for two people, Travel Suite \$69.61 private washroom, Travel Suite \$57.94 shared washroom.

The enclosed Residence Registration form outlines further details.

If you prefer to stay off campus, we have arranged a special conference rate for delegates with the Holiday Inn Select on Robie Street (not far from Saint Mary's). They have a toll-free telephone number and can be reached at 1-888-810-7288, (Worldwide 1-800-465-4329). Their website is: www.holiday-inn/halifax-centre

If you are a person with a disability and require special assistance, please contact us well in advance via email.

Mail-in Participant Registration Form

Prof. _ Dr. _ Mrs. _ Ms. _ Name: _____

Address _____

Phone (International dialing and area codes) _____

Email Address: _____

Please check the appropriate choice:

Academic/Adult Conference Registration Fee (CDN\$150) _____

Student/Seniors Conference Registration Fee (CDN\$100) _____

Welcoming Dinner (Thursday) [Vegetarian option?] (CDN\$25.00) _____

Conference Banquet (Saturday) [Vegetarian option?] (CDN\$55.00) _____

Total(Ensure Canadian Funds Only) _____

METHOD:

MasterCard /Visa/Cheque Enclosed (Please circle one)

Credit Card # _____ Exp. date _____

Signature _____

Please Mail Directly To:

The D'Arcy McGee Chair of Irish Studies
Saint Mary's University, 923 Robie Street
Halifax, Nova Scotia, CANADA B3H 3C3

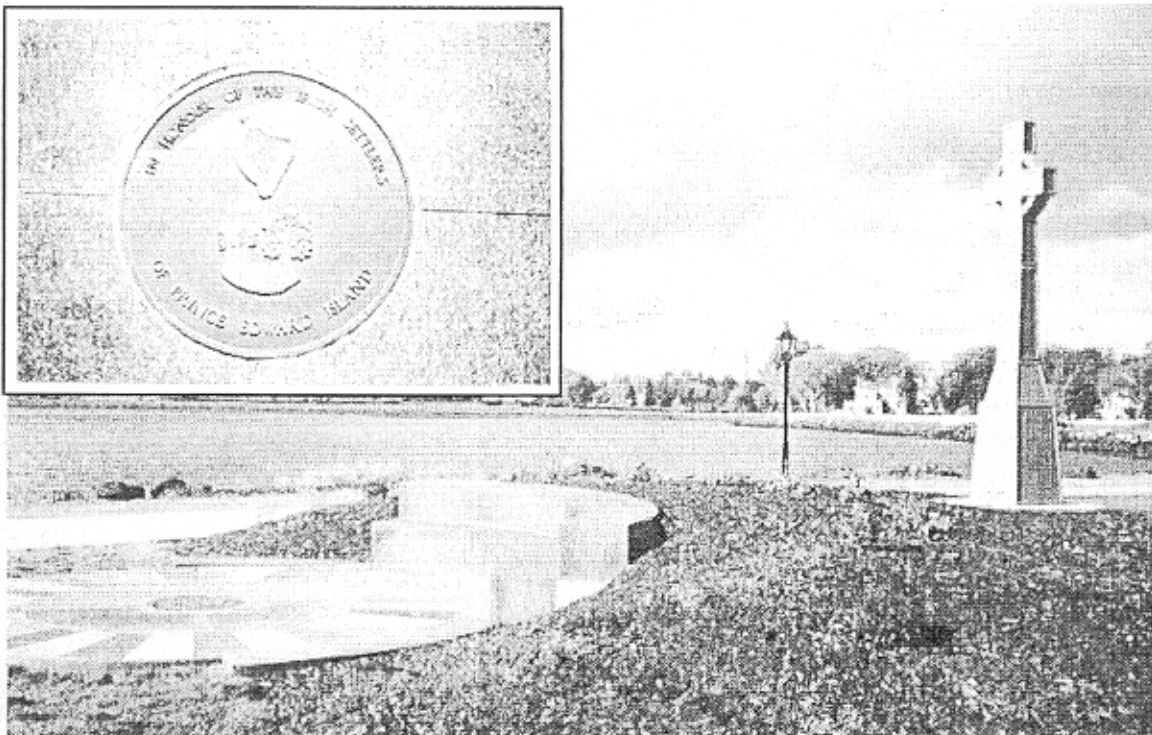
Telephone: (902) 420-5519 Fax: (902)420-5110

Email: michael.miller@stmarys.ca

People of Charlottetown Unveil Settlers' Monument

Below are some images of the Settlers' Monument situated on the scenic waterfront in Charlottetown, Prince Edward Island.

It was erected by public subscription and unveiled in Charlottetown on June 30, 2001 as a monument to the Irish who settled on Prince Edward Island.



ANNASC, the Newsletter of the D'Arcy McGee Chair of Irish Studies, Saint Mary's University, Halifax, is provided free of charge.

We welcome financial contributions which will allow us to extend the activities of the Chair of Irish Studies.

Name: _____

Address: _____

_____ Phone: _____

I enclose \$ _____ as a contribution to the work of the Chair of Irish Studies.
(A tax receipt will be issued for all contributions over \$10.00.)

