

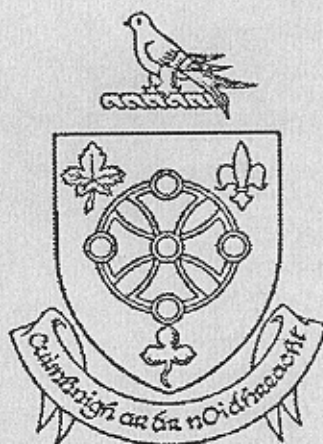
# AN NASC

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Saint Mary's University  
Halifax, Nova Scotia

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Volume 8, Summer 1995

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Editors: Pádraig Ó Siadhail  
Cyril Byrne

Secretary/Layout:  
Christine McGann

With special thanks to Virginia Jackson,  
Public Relations Department, Saint Mary's  
University.

AN NASC was established as a link  
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## NEWS FROM THE CHAIR

As the D'Arcy McGee Chair of Irish Studies looks ahead towards 1996, the tenth anniversary of its establishment, highlights over the past year include its new Major Programme, the decision of the Charitable Irish Society of Halifax to establish a bursary fund to enable our students to study in Ireland, the acquisition of important research material and the Chair's co-operation with Feis Nova Scotia and An Cumann/ The Irish Association of Nova Scotia in staging a major Irish dance festival and associated genealogical workshop at Saint Mary's University in August 1995.

### Academic Offerings 1994-1995

During the course of the academic year, the Chair offered four and a half credits in Irish Studies: An Introduction to Modern Irish (IRS 201.1); Modern Irish Language (IRS 202.2); Early Celtic Britain: from Prehistory to the Twelfth Century (HIS 388.2 [IRS 388.2]); Advanced Modern Irish I (IRS 401.1); Advanced Modern Irish II (IRS 402.2); Irish Folklore (IRS 430.1); The Irish Short Story (EGL 441.1 [IRS 441.1]); Irish Drama (EGL 442.1 [IRS 442.2]); and Modern Gaelic Literature in Translation (IRS 450.2).

Saint Mary's University Senate has ratified a Major concentration in Irish Studies. At present, we are awaiting final approval of this decision from the Maritimes Provinces Higher Education

Council. By adding the Major concentration to the Minor already on offer, students will have the opportunity to acquire an in-depth knowledge of the Irish experience. Saint Mary's University is the **only** Canadian university which offers Irish Studies at both the Major and Minor undergraduate levels.

In the coming academic year, 1995-1996, the Chair will be offering its largest selection of courses to date as it gears up for the Major concentration. Five and one half credits will be offered, ranging from language to literature, to history and geography. Irish Geography (GPY 390.1 [IRS 390.1]) and Irish Studies Seminar (IRS 400.0) will be taught for the first time.

### The Lawrence Lynch Bursary

The Charitable Irish Society of Halifax, established in 1786, recently announced that it was establishing a bursary fund in honour of the late Lawrence Lynch, a longtime member of the Society. Valued at \$3500.00 per year, this bursary will assist Irish Studies students from Saint Mary's University who wish to further their academic career at an Irish educational institution. The Chair gratefully acknowledges the generosity of the Society in establishing this bursary, which will be of immense benefit to our students in the years to come.

### Research and Publications

Over the last year Cyril Byrne has continued work on the computer database of Irish immigrants into the Atlantic Canada region. Pádraig Ó Siadhail, while working on a biography of Piaras Béaslaí, the Irish writer and political activist, published "Féile an Alaithe", an extract from a new novel, in *Oghma 6* (Dublin, 1994). In addition, he edited and translated Donncha Rua Mac Conmara's macaronic poem "Donncha Rua i dTalamh an Éisc" (Donncha Rua in Newfoundland) for *Canadian Poetry. From the Beginnings Through the First World War* (Selected and with an Afterword by Carole Gerson and Gwendolyn Davies. Toronto: McClelland & Stewart, 1994).

### Lectures and Community-Related Activities

Over the last year, the Chair has been involved in a range of public events and activities. In October 1994, we hosted a Scottish Gaelic Language Weekend, organized by Comunn Gàidhlig an Ard-Bhaile, the Halifax Gaelic group while Cyril Byrne gave a talk to the Newfoundland and Labrador Genealogical Society on "Documentary Sources for the Study of Irish Families in Ireland and in Newfoundland" as part of the tenth anniversary celebration of the society. In November, Antóin Mac Unfraidh, Irish ambassador to Canada, spoke at Saint Mary's, where he provided insights into the current peace process in Ireland. More recently in March 1995, the Irish poet, Ciarán Carson, visited Saint Mary's as guest of the Chair in the course of a reading tour of North America.

As usual, March was a busy time for the Chair. Apart from the annual requests from the media for information and interviews, Cyril Byrne gave the keynote address at the Benevolent Irish Society's Saint Patrick's Day Banquet in Charlottetown while Pádraig Ó Siadhail gave the afterdinner address at the Charitable Irish Society of Halifax Banquet. Moreover, Dr. Byrne participated in the Benevolent Irish Society's Spring Lecture Series in March with a timely talk on "The Eighteenth Century basis of the Great Famine, 1845-52."

Other activities by Pádraig Ó Siadhail include participation in a panel discussion on current events in Ireland, organized by An Cumann/ The Irish Association of Nova Scotia in February 1995; and a trip to Edmonton in May 1995 to lecture on "Katherine Angelina Hughes (1876-1925): From Edmonton to Ireland. A Biographical Sketch of Alberta's First Provincial Archivist" at a conference celebrating that city's bicentennial.

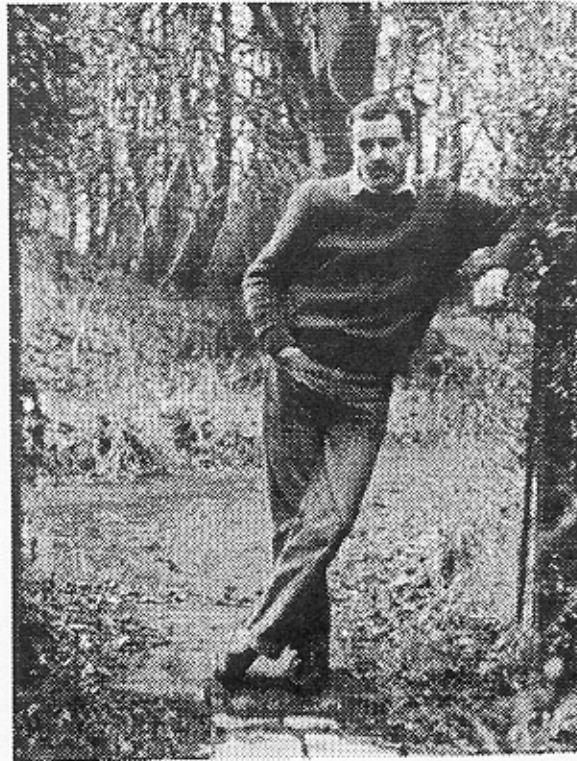
Much energy has been spent over the last year preparing for Feis Nova Scotia, the first Irish dancing festival and competition ever to be held in Nova Scotia. Scheduled for Saint Mary's University in August 1995, the *feis* will feature not just dancers from Eastern Canada and New England but a genealogical seminar jointly sponsored by the Chair and An Cumann/The Irish Association of Nova Scotia. Speakers at the seminar, to be held on August 5, include Terrence Punch, John Mannion, Lois Yorke, Peter MacLellan, and Ken Donovan. This weekend promises to be both an entertaining and educational cultural event.

### Student-Related Activities

At present, two Atlantic Canada Studies students are engaged in M.A. research on topics which have an Irish connection. Both theses are being supervised by Pádraig Ó Siadhail. Peter McGuigan is completing his

thesis on "Cardinal McGuigan: Tormented Prince of the Church" while Peter Murphy is preparing an annotated edition of records from the St. John, New Brunswick, Orphanage for the period of the Great Famine.

Ron Beed, who has completed several Irish Studies courses, will be attending Irish language summer school and the John Millington Synge Summer School in Ireland in July.



*Irish Poet, Ciarán Carson*

### Library Acquisitions

The Chair has sought to develop a strong interdisciplinary library collection that supports both the undergraduate program and research interests of faculty and graduate students in History and Atlantic Canada Studies. To date, the collection consists of approximately 4000 monographs, back issues and current subscriptions to nearly forty journals, a sizeable range of research material in microform, and hardcopy printouts of Church records from the southeast of Ireland.

In 1993, Irish Studies received a two-year \$20,000.00 grant from SSHRC, the federal funding agency, to acquire research material, such as the *Tilhe Applotment Books for Ireland*, and full runs of *Béaloides*, the Irish folklore journal and *Éigse* and *Ériu*, the long established Celtic journals. This material has arrived at the Patrick Power Library. At present, the Chair is preparing a brochure listing its research holdings, with the intention of alerting researchers throughout North America to the Irish Studies Collection at Saint Mary's University.

Recently, Irish Studies submitted a new application to SSHRC for additional funding in order to strengthen its collection. The outcome of this application is pending.

### Fundraising

While there was no annual fund-raising dinner last winter, the Chair has sought to add to its trust fund despite the difficult financial climate. We continue to receive generous donations from members of the Irish community throughout North America, including one from Miss Margaret Fallona, London, Ontario, a long time loyal friend of Ireland and Irish Studies. While our trust fund, the interest from which finances the Chair's activities, stands at approximately \$1,100,000.00, low interest rates and increasing demands on the Chair's resources mean that the Chair must expand its trust fund significantly over the coming years to ensure its stability and longterm well being.

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## An Irish Festival, August 4 and 5, 1995

An exciting festival of Irish genealogy and cultural activities is planned for the first weekend of August, 1995 on the campus of Saint Mary's University.

On Friday, August 4, 1995, an Irish genealogy seminar will be offered by An Cumann (the Irish Association of Nova Scotia), and The D'Arcy McGee Chair of Irish Studies. Speakers will include, among others, well-known genealogist and writer Terry Punch. The resources of the Nova Scotia Public Archives will be discussed, along with Griffiths Evaluations and the Tithe Applotment Books, recently acquired by Saint Mary's University. A panel of experts will conclude the day's agenda, giving ample time for the answering of individual questions.

On Saturday, August 5, 1995, the nearby theatre auditorium at Saint Mary's will house an extensive display of Irish and Celtic books, tapes, videos, musical instruments, fashion, jewelry and foodstuffs for sale. The day will also include demonstrations and workshops in Irish dance, language, tin whistle, and children's story-telling.

The Feis Nova Scotia Society will be hosting Irish dance competitions that same day, in The Tower at Saint Mary's. Over 1000 dancers from Canada and the United States will compete in a unique display of colourful talent and ability.

An Irish Céilí on August 4 and an Irish Mass on Sunday, August 6 will round out what promises to be an exciting and informative cultural event.

The fee for the genealogy seminar is \$25.00. Admission to the dance competition and other festival activities is \$5.00. For further information, or to register early, please contact Ms. Christine McGann, 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, E-Mail: cmcgann@husky1.stmarys.ca.

Robert J. Grace

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IRISH STUDIES COURSES 1995-1996

(IRS 201.1) An Introduction to Modern Irish  
Mon. & Wed. 5:30pm-6:45pm

(First Semester)  
Instructor: P. Ó Siadhail

This course will introduce students to Modern Irish, with emphasis on the spoken and written forms.

(IRS 202.2) Modern Irish Language  
Mon. & Wed. 5:30pm-6:45pm

(Second Semester)  
Instructor: P. Ó Siadhail

This course will develop the student's ability to speak, write and read Modern Irish.

(IRS 325.1) Intermediate Irish I  
Tues. & Thurs. 2:30pm-3:45pm

(First Semester)  
Instructor: P. Ó Siadhail

A continuation of elementary Irish, with emphasis placed on students attaining a firm grasp of spoken Irish in addition, students will continue their study of the history and development of the Irish language.

(IRS 326.2) Intermediate Irish II  
Tues. & Thurs. 2:30pm-3:45pm

(Second Semester)  
Instructor: P. Ó Siadhail

Building upon the skills acquired while studying elementary Irish and Intermediate Irish I, students will concentrate on refining their command of the Irish language. A variety of aural sources and written texts will be used.

(HIS 389.2)/(IRS 389.2) Medieval Celtic Britain  
Mon., Wed. & Fri. 11:30am-12:20am

(Second Semester)  
Instructor: M. Vance

Ireland, Scotland and Wales were challenged by the threat of English domination throughout the medieval era. This course will examine the ability of each Celtic kingdom to resist this trend, as well as measure the degree to which Celtic institutions, language and culture were transformed in the process.



(Full Year)  
Instructor: M. Vance

(HIS 395.0)/IRS 395.0) Ireland, 1600-1985: From the Plantations to the "Troubles"  
Tues. & Thurs. 7:00pm-8:15

This course will concentrate on Ireland's transition from a colony, for English and Scottish settlers, to an independent state in the European community. Emphasis will be placed on the cultural and political legacy of the 17th century plantations, as well as the consequences of Irish nationalism for Britain and its empire. The development of the "Ulster Question" will be examined in the last section of the course.

(Full Year)  
Instructor: P. Ó Siadhail

(IRS 400.0) Irish Studies Seminar  
Wed. 7:00pm-9:15pm

This interdisciplinary course will allow students to consider a selection of topics relating to the Irish experience at home and abroad. A valuing of the expertise of internal and external guest speakers, areas of study will include post-colonial Ireland; Ireland in a contemporary European context; language and culture; Northern Ireland; contemporary literature in Irish and English; the Irish contribution to Canada; and sources for the study of the history of the Irish in Canada. Topics for discussion will be chosen by the instructor. Students will be required to research and write papers on selected topics and to present them to the seminar for discussion.

(First & Second Semesters)  
Instructor: C. Byrne

(Egl 443.1 &.2)/IRS 443.1 &.2) Irish Poetry  
Tues. & Thurs. 5:30pm-6:45pm

Irish poets and poetry from ancient to modern times will be the subject matter of this course. Special emphasis will be placed on poets of the modern period from Yeats to Heaney, and the course will concentrate on the interaction of the patterns of Irish Gaelic sounds and images with those drawn from English language and culture.

(First Semester)  
Instructor: D. Wyllie

(GPY 390.1/IRS 391.1) Irish Geography  
Tues. & Thurs. 11:30am-12:45pm

An examination of the physical, social, cultural, economic, and political geography. Special emphasis will be given to the nature of past and present internal population movements and emigration patterns, regional variations in economic development, and the effects of membership in the European Union.

**Irish Cultural Symposium  
11-13 August 1995, Louisbourg, N.S.**

As part of the commemorative events planned for Louisbourg in 1995, the Irish Cultural Symposium will be one of the largest Irish cultural festivals ever held in Nova Scotia. Recent research at Louisbourg has discovered that 400 Irish were in Cape Breton during the first half of the 18th century, confirming a much larger Irish presence in the early settlement of Canada than previously thought.

The Fortress of Louisbourg and the University College of Cape Breton will sponsor the Symposium on 11-13 August 1995. Some 40 papers will be delivered on aspects of Irish culture in Ireland, the United States and Canada, including the history of the Irish in Cape Breton. To accompany the formal talks during the day, there will be cultural festivities during the evenings. On Friday evening the Irish Benevolent Society of Cape Breton will sponsor an Irish concert featuring Cape Breton Irish talent. On Saturday evening the Old town Irish Reunion Committee will host a concert and dance featuring the popular group 'Breaking Tradition.' On Sunday evening a closing banquet will be held at the Fortress of Louisbourg National Historic Site.

Registration for the Symposium is \$30.00 (includes 2 lunches). Closing banquet on Sunday is an additional \$30.00. For further information contact: Kenneth Donovan, P.O. Box 160, Louisbourg, Nova Scotia, Canada, B0A 1M0. Phone (902) 733-2280, Fax: (902) 733-2362.

**Emigrants to North America  
from Co. Derry, 1834/35**

We are publishing below emigration extracts from the parish of Ballyscullion in Co. Derry (Londonderry) as they relate to North America. In subsequent editions we will publish more of these for other parishes; many of these latter entries are for persons who are listed as emigrating to St. John's which is not St. John's in Newfoundland but Saint John, New Brunswick. These emigration extracts are printed with the permission of the Royal Irish Academy and the Institute of Irish Studies, Queen's University, Belfast. The Institute of Irish Studies has edited the whole of the Ordnance Survey Memoirs of Ireland which was completed for the Northern Counties of Antrim, Down, Tyrone, Armagh, Fermanagh and Derry (Londonderry) of Ireland between 1830 and 1838. The scheme collapsed before the southern counties were surveyed, which is greatly regretted as the surviving material constitutes the most detailed description of almost all aspects of life in Ireland in the early nineteenth century. Because of this we would suggest to readers whose ancestry derives from one of the Northern Counties that they obtain copies of these immensely detailed memoirs to get a clear idea of the cultural reality from which their forbears emigrated. Copies can be ordered from the Institute of Irish Studies, The Queen's University, Belfast, N. Ireland. We wish to thank Dr. Brian Walker of the Institute of Irish Studies and the Royal Irish Academy for permission to publish these extracts and to congratulate Angélique Day and Patrick McWilliams, and all those who worked with them in editing the manuscripts and making available this valuable record of Irish life.

## Emigration in 1834 from Parish of Ballyscullion

NAME	RELIGION	AGE	PLACE OF ORIGIN IN IRELAND	DESTINATION IN NORTH AMERICA
Samuel McCahy	Presbyterian	50	Ballyscullion West	St. John's
Jane McCahy	Presbyterian	48	Ballyscullion West	St. John's
Ann McCahy	Presbyterian	25	Ballyscullion West	St. John's
Margret McCahy	Presbyterian	20	Ballyscullion West	St. John's
John McCahy	Presbyterian	18	Ballyscullion West	St. John's
Elenor McCahy	Presbyterian	16	Ballyscullion West	St. John's
Jane McCahy	Presbyterian	12	Ballyscullion West	St. John's
Charles McCahy	Presbyterian	14	Ballyscullion West	St. John's
Sareah McCahy	Presbyterian	6	Ballyscullion West	St. John's
Samuel Adams	Presbyterian	25	Ballyscullion West	St. John's
Jane Adams	Presbyterian	23	Ballyscullion West	St. John's
Daniel Scullion	Roman Catholic	20	Ballyscullion West	St. John's
Jane Mullan	Established Church	20	Oldtown Deer Park	St. John's
Mary Vance	Presbyterian	21	Ballymacombsmore	Quebec
Catherine Vance	Presbyterian	24	Ballymacombsmore	Quebec
John Godfrey	Presbyterian	24	Ballymacombsmore	Quebec
Ann Godfrey	Presbyterian	22	Ballymacombsmore	Quebec
Rowland Godfrey	Presbyterian	26	Ballymacombsmore	Quebec
Mary Rice	Established Church	60	Tamlaghtduff	Quebec
Mary Rice	Established Church	30	Tamlaghtduff	Quebec
Ann Rice	Established Church	20	Tamlaghtduff	Quebec
Cathrine Rice	Established Church	18	Tamlaghtduff	Quebec
Robert Rice	Established Church	22	Tamlaghtduff	Quebec
Robert Rice	Established Church	5	Tamlaghtduff	Quebec
Mary Rice	Established Church	7	Tamlaghtduff	Quebec
Ann Rice	Established Church	3	Tamlaghtduff	Quebec
Elenor McWilliams	Roman Catholic	30	Tamniaran	New York
John McWilliams	Roman Catholic	3	Tamniaran	New York
Ann Dimond	Roman Catholic	26	Ballymastrain	New York
Mary Lowden	Roman Catholic	20	Bellaghy	New York

### Emigration in 1835 from Parish of Ballyscullion

NAME	RELIGION	AGE	PLACE OF ORIGIN IN IRELAND	DESTINATION IN NORTH AMERICA
James Bradley	Roman Catholic	12	Leitrim	St. John's
Izabela Bradley	Roman Catholic	32	Leitrim	St. John's
James Bradley	Roman Catholic	3	Leitrim	St. John's
William Dobbings	Presbyterian	40	Edenreagh	New York
Ezekil Dobbings	Presbyterian	19	Edenreagh	New York
James Dobbings	Presbyterian	16	Edenreagh	New York
William Dobbings	Presbyterian	12	Edenreagh	New York
Henery Dobbings	Presbyterian	10	Edenreagh	New York
Robert Dobbings	Presbyterian	8	Edenreagh	New York
Isias Dobbings	Presbyterian	3	Edenreagh	New York
Michael Finnigan	Established Church	30	Edenreagh	New York
Eliza Finnigan	Established Church	25	Edenreagh	New York
Francis Dixon	Presbyterian	40	Ballymacombsmore	St. John's
William Dixon	Presbyterian	30	Ballymacombsmore	St. John's
John Dixon	Presbyterian	28	Ballymacombsmore	St. John's
Alexander McCullan	Presbyterian	25	Ballymacombsmore	Quebec
William Vance	Presbyterian	28	Ballymacombsmore	Quebec
William Vance	Presbyterian	21	Ballymacombsmore	Quebec
Jane Cullion	Roman Catholic	20	Tamlaghtduff	Quebec
Margret Dixon	Established Church	30	Ballymacombsbeg	Quebec
John Mulholland	Roman Catholic	24	Ballyneas Strain	New York
Eliza Bradley	Roman Catholic	40	Bellaghy	New York
James Bradley	Roman Catholic	3	Bellaghy	New York
James Bradley	Roman Catholic	13	Bellaghy	New York

Source: *Ordnance Survey Memoirs of Ireland*.  
 Volume 6. Parishes of County Londonderry 1, 1830, 1834, 1836, pgs. 77 & 78. Edited by Angélique  
 Day and Patrick McWilliams.  
 The Institute of Irish Studies in association with The Royal Irish Academy, 1990.

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## The Assassination of Thomas D'Arcy McGee, Father of Confederation, April 1868

Michael E. Vance

While conducting research on Scottish emigration to Canada, I located a copy of the following letter in the National Library of Scotland's Archival Collection (NLS Acc 10623 Folder 2). It should be of interest to readers of this newsletter since the author, Alexander McArthur, provides us with a glimpse of the contemporary public reaction to McGee's assassination in Ottawa in 1868 and an understanding of the importance that many non-Irish Canadians attached to his leadership. McArthur's reference to McGee's ability to unite the many "Creeds and nationalities" of Canada, even in death, has a contemporary resonance in light of recent constitutional failures and resurgent Quebec nationalism.

Some of the incidental material in this letter is also of interest. McArthur was an employee of the Hudson's Bay Company and later set up an independent fur-trading business in Manitoba. In this letter to his sister Bella in Nairn, Scotland, he refers to the sending of remittances, reminding us how important colonial employment was for family members remaining at home, not just in Scotland but Ireland as well. These connections encouraged others to emigrate. Alexander was joined in Manitoba by three

brothers, Peter, who began a major lumbering and shipbuilding business, Duncan, who established the Commercial Bank in Winnipeg, and David, who joined his elder brother in the fur-trading business. Similar patterns of migration are also detectable among middle class Irish families during the nineteenth century, particularly those of Protestant background who would have likely shared McArthur's attitudes toward McGee's drinking. McArthur's letter demonstrates, however, that even "respectable" Protestant Victorians were prepared to suspend judgement for those that could unite the new nation.

*Montreal, 17 April 1868*

*My Dear Bella,*

*I do not think I have any letter of yours to answer at present. I wrote on the 20th of last month enclosing a remittance from Peter which I hope has reached you alright. I meant to have sent my own remittance by this mail but have forgotten until too late for the Bank. I will, however, send it in my*

## 12 An Nasc

next. We have Newspapers recently but no letters from Peter. I am afraid I must disappoint you all about going home this year. Since I last wrote you I have been thinking very much of going into business on my own account here. I have not yet finally decided but I think I will conclude to do so. I would select the Wholesale Fur business and would begin about the first of June. I could not, therefore, think of leaving until the business was fairly established. But by next year it would be necessary for me to go to London so that I would take the opportunity of going North. I will have a partner who can take care of business in my absence for three months or so. Fortunately too the dulllest time of year in that trade is the early summer months, so that I would be with you at the pleasantest time of the year. I am very sorry that you should all be disappointed but of course I must look after such an important matter as a change of this nature ...

We have been very much agitated here for the last ten days about the Assassination at Ottawa of one of our foremost public men the Hon. D'Arcy McGee by a Fenian. I have sent James two papers containing all the news about it. There has been nothing like the excitement here since the Kent Affair or the Fenian Raid or Abraham Lincoln's assassination. McGee was a warm-hearted genial Irishman with the most bewitching eloquence I ever listened to. There was music in his every word. I never heard any one with a sweeter pronunciation. The words flowed in a continuous stream from his lips. He was well known in Great Britain as he was a prominent rebel (although

only 22) in Ireland in 1847-8. He has since been home as a Canadian Cabinet Minister and was held in high esteem by the leading English Statesmen with whom he came in contact. He has changed about a good deal in politics but his has been the result of an ardent poetic temperament rather than anything else. Although a Catholic he was exceedingly popular among the English and Scotch.

What adds to the interest in his life is that up to the late election in Montreal, when that riot took place, he was very intemperate. He had taken the pledge three times and broken it and used to be seen the worse for drink even in Parliament. But he made a vow at the last election that if he was returned he would again take the pledge. At that election Presbyterian ministers were canvassing for him which shows what power he had over men. Well people did not think much of his new pledge at first but by and by they saw he was in earnest. Three Doctors during a long illness he had last winter recommended Wine to him and said they would not answer for the consequences unless he took it. He said he could not help it. He would not run the risk. I suppose he thought it better to die than go back on his old habits. He was just recovering from this illness when he was taken off.

In a country like this where we have so many Creeds and nationalities he was a most invaluable man in creating good feeling between them. There has never been a funeral like his in Canada. In the Catholic Church where the funeral services were conducted there were besides the Priests, Church of England clergymen, Presbyterian, Methodist,

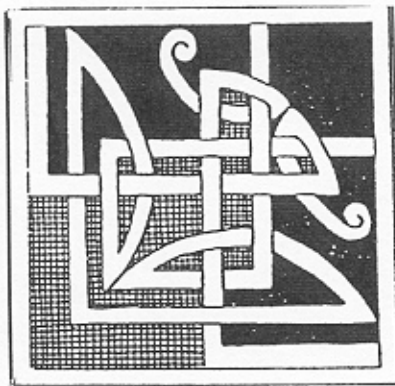
Baptist, Congregational, German and other ministers. All the soldiers and Volunteers lined the streets through which the procession passed. I was in it among the St. Andrews Society. The Government is going to give a pension to his widow and children.

*I never felt as sorry for the death of any person who was not connected to me as did for McGee. I did not even know him. This is the general feeling. A monument will be put up in his memory.*

*The river is open this morning and the first Steamer was lying at the harbour when I came down to the office. Tell David to write to me. It is a long time since I have heard from him.*

*Your affectionate brother  
Alexander*

—Dr. Michael E. Vance teaches History at  
Saint Mary's University



## GAELIC GAMES

May—September 1995

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## Some 18th Century Wills from Canada in Irish Sources

Cyril J. Byrne

The Irish Civil War of 1922-1923 began with the burning of The Four Courts building on the banks of the River Liffey in Dublin. In the Four Courts were housed the bulk of the Public Records of Ireland going back several centuries. Original census returns, wills, probates etc., containing valuable genealogical records for ordinary Irish people, were destroyed. Since that time valiant efforts have replaced from other sources some of the material. However, a good deal was irretrievably lost.

In searching for material for my book *Gentlemen Bishops & Faction Fighters* I came across the index books to the Administrative Bonds for the Dioceses of Waterford, Lismore, and Ossory (Kilkenny) which had survived the Four Courts fire. To my amazement I discovered a very large number of references to wills for persons with Newfoundland and, in two cases, Nova Scotian addresses. Sadly the valued details about the estates perished in the 1922 fire. However, a number of wills from Co. Waterford have survived in the papers of a Waterford City solicitor named Jennings and among these are a few of the wills recorded here and noted by an \*. Early this century, selections from Jennings notes were published in the *Waterford and South East of Ireland Journal*. However Jennings' original notes were only partially published and a great deal of other Co. Waterford will material is contained in his papers in the Irish Archives and The Christian Brothers School, Richmond Street, Dublin. Nonetheless the sketchy details given in the index volumes which were retrieved from the ashes of the Four Courts afford us some glimpse into the intimate connection between Ireland and Newfoundland going back in one instance to 1750. The material has been edited putting the surnames in alphabetical order; the addresses as given for the deceased with occasional notes follow next as they appear in the index followed by the year of the application for administration of the estate of the deceased. In the next column is given the abbreviation for the Diocesan grant book (W&L D.A.B. = Waterford & Lismore Diocesan Administrative Bond, and O.A.B. = Ossory Diocesan Administrative Bond). Because there is a number of similar place names in both Waterford and Kilkenny I have placed in the next column an indication of a precise location for the address of the deceased. Bar. = Barony; P.L.U. = Poor Law Union.



Ball, John	Waterford, fisherman, late of Nfld.	1814	W&L	D.A.B.	
Barry, Thomas	Clonmel, late of Nfld., fisherman	1821	W&L	D.A.B.	
Bourke, Patrick	Nfld., fisherman	1816	W&L	D.A.B.	
Bourke, Richard	Dungarvan, fisherman	1756	W&L	D.A.B.	
Brien, Als & Brien William	Newport, late Nfld., fisherman & boatman	1831	W&L	D.A.B.	Newport East, Co Waterford, Bar. of Coshmore & Coshbride, Parish of Kilcockan, PLU Lismore.
Brien, Martin	Shangan, yeoman late of Nfld.	1813	W&L	D.A.B.	Possibly Shandon Co. Waterford, Bar. of Decies without Drum, Parish of Dungarvan, P.L.U. Waterford.
Britt, Patrick*	Waterford, fisherman, late of Nfld.	1773	W&L	D.A.B.	
Browne, Richard	Ballinalina[Ballynalina]—died in Nfld.	1801		O.A.B.	Co. Kilkenny, Bar. of Shillelogher, Parish of St. Canice, P.L.U. of Kilkenny
Browning, Garrett	Affane (late of Nfld.,)	1788	W&L	D.A.B.	Co. Waterford, Bar. of Decies without Drum, Parish of Affane, P.L.U. of Lismore
Butler, Laurence	Waterford, Shoreman late of Nfld.	1817	W&L	D.A.B.	
Butler, Thomas	Waterford (late of St. Mary's, Nfld., fisherman)	1786	W&L	D.A.B.	
Cahill, Darby	Trapassy[sic], Nfld., fisherman	1788	W&L	D.A.B.	
Cahill, Patrick	Nfld., fisherman	1807	W&L	D.A.B.	
Cashin, Matthew	Trinity Harbour, Nfld., Mariner	1789	W&L	D.A.B.	
Cavanagh, James	Nfld., fisherman	1807	W&L	D.A.B.	
Cody,* (als. Archdeacon, James)	Hallyfax[sic], N.S., Carpenter	1776	W&L	D.A.B.	

			1815	W&L	D.A.B.	
Coleman, John	Lismore, late of Nfld., fisherman & planter		1815	W&L	D.A.B.	Co. Wat., Bar of Coshmore & Coshbride Parish of Lismore and Mocollop P.L.U. of Lismore Co. Wat., Bar. of Middle third, parish of Killoteran, P.L.U. of Waterford.
Collins, Andrew	Nfld., fisherman		1799	W&L	D.A.B.	
Connel, Thomas	Fermouse[sic], formerly Co. Kilkenny, Nfld., salter & banker		1791	W&L	D.A.B.	
Conner, Denis	Waterford, late of Nfld., Shoreman		1775	W&L	D.A.B.	
Cooney, Thomas	Ballybricken, Newfoundlandman		1823	W&L	D.A.B.	
Costelloe, John	Waterford, formerly of Nfld., fisherman		1794	W&L	D.A.B.	
Croak, William	Nfld., fisherman		1810	W&L	D.A.B.	
Daily, Laurence	Portlaw, late Nfld., yeoman & fisherman		1817	W&L	D.A.B.	Co. Waterford Bar of Upper third Parish of Clonagam P.L.U. of Carrick-on-Suir
Delaney, William	Carrick-on-Suir, late of Nfld., carpenter		1791	W&L	D.A.B.	
Downes, Thomas	Ballyvarraugh late of Nfld., fisherman		1818	W&L	D.A.B.	Possibly Ballyvarring Co Kilkenny, Bar. of Ida parish of Kilkolumb. P.L.U. Waterford
Duggan James	Waterford, late of Nfld.		1791	W&L	D.A.B.	[see obit. in Nfld., paper]
Duggan, Patrick	Waterford, late of Nfld.		1825	W&L	D.A.B.	
Dunphy, John*	Nfld. formerly of Waterford, splitter of codfish		1775	W&L	D.A.B.	
Fanning, William	Waterford, late Nfld., fisherman		1814	W&L	D.A.B.	
Flinn, Thomas	Waterford, late of Nfld., fisherman and dealer		1774	W&L	D.A.B.	
Fitzpatrick, Michael	Little Placentia, Nfld., labourer		1827	W&L	D.A.B.	
Fitzpatrick, Nathaniel	Lt. Queen's Rangers, St. John's, Nfld.		1792	W&L	D.A.B.	

Fleming, James	Dysert, late of St. John's, Nfld., fisherman	1812	W&L	D.A.B.	Co. Waterford, Bar of Decies within Drum Parish of Ardmore, P.L.U. of Youghal
Fling, Philip	Ballynamona, late of Nfld., fisherman	1782	W&L	D.A.B.	Co. Waterford, Bar of Decies within Drum Parish of Ardmore P.L.U. of Youghal
Freany, Thomas	Nfld.	1805	W&L	D.A.B.	Co. Waterford, Bar of Decies Middlethird, Parish of Killoteran P.L.U. of Waterford
Gorman, Thomas	Placentia, Nfld., blacksmith	1797	W&L	D.A.B.	
Hickey, Daniel	Waterford, late Nfld., cooper	1819	W&L	D.A.B.	
Howard, James	Carrick-on-Suir late of Nfld., fisherman	1814	W&L	D.A.B.	
Joice, Thomas	Clonmore, late Nfld.	1836	W&L	D.A.B.	Co. Waterford, Bar of Decies without Drum, Parish of Dungarvan, P.L.U. of Dungarvan
Kavanagh, Patrick	Ballycanvan, formerly Nfld.	1829	W&L	D.A.B.	Ballycanvan Big & Little Bar of Gaultiere, parish of Kill St. Nicholas, P.L.U. of Waterford
					N.B. James and Patrick Kavanagh of Ballycanvan Co. Waterford, drowned at St. John's Pill, Waterford, both lately returned from Nfld., <i>Waterford Mirror</i> 10/1/1829
					Thomas Meagher lived at Ballycanvan House and conducted a large mercantile operation in Nfld., His son was Thomas Francis Meagher, the well-known Fenian leader.

		Jennings notes that Keating was from Carrick-on-Suir]	
Keating, Michael*	Nfld.	1802	W&L D.A.B.
Kelly, Michael	Waterford, late of Nfld., fisherman	1816	W&L D.A.B.
Kennedy, Timothy	Nfld.	1804	W&L D.A.B.
Kersey, Matthew	Waterford, Nfld., dealer	1785	W&L D.A.B.
Keith, John	St. John's Nfld.	1781	W&L D.A.B.
Kiely, John	Ring, formerly of Nfld., Mariner	1774	W&L D.A.B.
Know, John	St. John's, fisherman	1794	W&L D.A.B.
Lamb, Thomas	Little Placentia, Nfld.	1780	W&L D.A.B.
Lane, John	Craggs, Nfld., dealer	1787	W&L D.A.B.
Lundergan, James	Sheaskin, late Nfld., Inn Holder & Dealer	1786	W&L D.A.B.
Lynch, Patrick	Dungarvan, late of Nfld., fisherman	1822	W&L D.A.B.
Maddigan, Edward	Nfld., fisherman	1805	W&L D.A.B.
Maddock, John	Waterford, watchmaker	1808	W&L D.A.B.
Maher, Wm.	Nfld., Ship's Carpenter	1780	W&L D.A.B.
Mahoney, Charles	Nfld., fisherman	1777	W&L D.A.B.
Mackey, Michael	Trinity, Nfld., Ship's carpenter & fisherman	1785	W&L D.A.B.

Bar. of Decies within Drum, Parish of Closhmore P.L.U. of Youghal  
 Co. Waterford, Bar Decies without Drum, parish of Affane P.L.U. of Lismore  
 Co. Waterford, Bar Decies without Drum, parish of Stradbally P.L.U. of Kilmac Thomas, Co. Waterford  
 Bar. of Uppertthird, Parish of Kilmoderan Carrick-on-Suir.

Of the same family as Luke Maddock, the Nfld., merchand; Luke Maddock and his father were also watchmakers.

McDaniel, William	St. John's Nfld., fish-merchant	1813	W&L	D.A.B.	Bishops court, Co. Waterford Bar. of Gaultiere, Parish of Kilcaragh PLU Waterford.	
McGrath, John	Bishop's Court, late Nfld., fisherman	1775	W&L	D.A.B.		
McHugh, Edward	Waterford, late Nfld.	1779	W&L	D.A.B.	Newport East, Co Waterford, Bar. of Coshmore & Coshbride, Parish of Kilcockan, PLU Lismore.	
Mealy, James	Nfld., fisherman	1815	W&L	D.A.B.		
Moran, William	Nfld., fisherman	1796	W&L	D.A.B.		
Morris, William	Carrick-on-Suir, late Nfld., fisherman	1756	W&L	D.A.B.		
Morrisey, John	Nfld., fisherman	1782	W&L	D.A.B.		
Murphy, James	Waterford, late Nfld., Shoremaster	1822	W&L	D.A.B.		
Brien, Als & Brien William	Newport, late Nfld., fisherman & boatman	1831	W&L	D.A.B.		
O Shea Susan	Carrick-on-Suir, late Nfld., widow	1856	W&L	D.A.B.		
Phelan, Nichaolas	Kilmeaden, Nfld.	1820	W&L	D.A.B.		Co. Waterford, Bar. of Middlethird, Parish of Kilmeaden, P.L.U. of Waterford
Phelan, William	Waterford, late Nfld.	1794	W&L	D.A.B.		
Power, John	Placentia, Nfld.	1752	W&L	D.A.B.		
Power, Edmond	Waterford, late Nfld., fisherman	1797	W&L	D.A.B.		
Power, Morris	Late Nfld., Mariner	1751	W&L	D.A.B.		
Power, Maurice	Waterford, Nfld., fisherman	1750	W&L	D.A.B.		
Power, Maurice	Waterford, late Nfld., fisherman	1810	W&L	D.A.B.		
Power, Patrick	Late Nfld., fisherman	1775	W&L	D.A.B.		
Power, Patrick	St. John's Nfld., fisherman	1851	W&L	D.A.B.		
Power, Rev'd	St. John's, Nfld., Franciscan Friar	1829	O.A.B.	D.A.B.		
Power, William	Late Nfld., Mariner	1751	W&L	D.A.B.		
Purcel, Laurence	Waterford, Nfld., dealer	1794	W&L	D.A.B.		
Quinn, James	Waterford, late Nfld.	1815	W&L	D.A.B.		

Quin, Margaret	Waterford, late Hfx., N.S.	1833	W&L	D.A.B.	Ballynoony E&W, Bar. of
Rafter, Michael	Ballynoon, late of Nfld., Victualler	1819	O.A.B.		Knocktoppyher, Parish of Kilbeacon, Co. Kilkenny, Poor Law Union of Waterford
Riely, Patrick	Nfld., fisherman	1807	O.A.B.		Redmond, Michael
Rowe, Edward	Waterford, late Nfld., Mariner	1809	W&L	D.A.B.	Nfld., Carpenter and fish saver
Ryan, Patrick	Waterford, late Nfld., fisherman	1797	W&L	D.A.B.	1829 W&L D.A.B.
Sennitt, Laurence	Waterford, late Nfld., fisherman	1750	W&L	D.A.B.	
Shea, Adam	Carrick, late Nfld., Taylor	1783	W&L	D.A.B.	
Shea, Daniel	late Nfld., Mariner	1797	W&L	D.A.B.	
Spencer, Maurice	Bonvest[sic], Nfld., Writing Clerk formerly of Nfld.	1787	W&L	D.A.B.	
Sullivan, John	Dungarvan, late Nfld., fisherman	1792	W&L	D.A.B.	
Templeton, John	Carrick-on-Sur, late Nfld., Cooper	1780	W&L	D.A.B.	
Walsh, James	Nfld., Planter	1818	W&L	D.A.B.	
Walsh, Michael	late Nfld., fisherman	1815	W&L	D.A.B.	
Walsh, Patrick	Kilmacow, late Nfld., fisherman	1793	W&L	D.A.B.	Co. Kilkenny, Bar. of Iverk, Parish of Kilmacow, P.L.U. of Waterford
Walsh, Patrick		1813	W&L	D.A.B.	
Whelan, Thomas	Wicklowes Bay [Witless Bay] Nfld., sailor & fisherman	1778	W&L	D.A.B.	
Walsh, William	Harbour Main, Nfld., fisherman & Mariner	1785	W&L	D.A.B.	

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## The Eighteenth Century Basis of the Great Famine, 1845–1852 Part I

Cyril J. Byrne

This year is the one hundred and fiftieth anniversary of the start of what is known as "The Great Famine", the cataclysmic event in Irish History which grimly ushered Ireland into the modern era. The complex of events surrounding "The Great Famine" exists like scorched earth separating pre-famine Ireland from the Ireland which ensued. And although we tend to think of "the Great Famine" as an event happening with the same suddenness with which the blight attacked the potato crop in 1845 and subsequent years, it was a disaster which could have been and was foreseen, the roots of which go back to the system of land tenure established after the last of the Catholic landed class lost out politically and materially at the end of the 17th century. The Ireland which came to an end as a result of the potato blight in the middle of the last century was a vastly different world from the one that followed. Pre-famine Ireland can be seen as virtually contemporaneous with the eighteenth century, perhaps the first century of relative tranquillity Ireland had ever experienced, and which ended with two savagely destructive events: the Rising of 1798 and the Great Famine.

The eighteenth century in Ireland was one in which land was held from the crown by a relatively small number of large land owners who were generally the descendants of recently arrived settlers. In religion they were Protestant, in speech they were English and in just about everything in the way of culture, as alien to the majority of the Irish population as the Europeans who came to America were to the aboriginals. There were exceptions to this generalization: a few Catholic landlords managed to survive even to the end of the century, but as a look at The Convert Rolls of those landowning Catholics who "conformed" to the Established Church in order to save their lands shows, Catholic landowners became as rare by the century's end as "red Indians on the banks of the Patomac!!" People like Lord Kenmare and Lord Caher (both Roman Catholics) were the exceptions to the general rule and they and others like them who managed to survive did so by the connivance of Protestant friends or by the good fortune of having a single Catholic heir through successive generations—the Penal Laws stipulated that any son of a Catholic landowner who conformed could disinherit his father. As well, the lands of

Catholics were distributed to the surviving sons, effectively breaking up Catholic estates. It must be remembered that in the 18th century ownership of land equated with power, and the main aim of the Penal Laws was to prevent Catholics from having power.

Despite the dismal picture this represented for the position of Catholics in Ireland where they continued to constitute the majority of the population, it does not portray an accurate picture of the actual situation. Like the disenfranchised Jews of Europe, the Irish Catholics engaged actively in what the law allowed to them — trade — and as the century wore on, more and more Catholics engaged in trade especially in the large centres of population such as Dublin, Waterford and Cork. Indeed, it is said that the Dublin Catholic merchant and brother of the Catholic Archbishop of Dublin, Edward Byrne, bequeathed to his heirs the largest fortune of any Irishman in the eighteenth century. The O'Callaghan family of South Tipperary, despite being merely tenants, amassed great wealth and held their own landlords in their debt. Similarly, it is said that Thomas Meagher of Tipperary who made his fortune in the Newfoundland provisions trade was able to provide the Marquis of Waterford a mortgage of £14,000 on his estate of Corraghmore. One of the continuing neurosis in the Protestant elite about the liquidity of Catholic capital was that the Catholics might take their money and leave

the country in a state of bankruptcy! This Catholic middle class grew as the century wore on and operated as any elite does. It tended to sustain its wealth by endogamous marriage but also by selective choice of marriage partners from both the wealthy Protestant elite and less wealthy but socially acceptable Catholics.

Throughout the eighteenth century but especially after the passing of the Stuart threat to the Protestant succession in 1745, the Catholic middle classes began petitioning the Ascendancy Parliament in Dublin and, after the Act of Union of 1801, the Parliament at Westminster for relief from the Penal Laws. In 1778 Catholics were allowed to hold leases on land for longer than 31 years and in 1782 were enabled to purchase land. In 1793 the professions were opened to Catholics and they were allowed to vote but not to stand for Parliament. It would not be till 1829 that Catholics would gain the right to stand for Parliament which was somewhat of a pyrrhic victory since the price that was exacted to get the bill through Parliament was the restriction of the vote to the 40 shilling freeholders which disenfranchised thousands of poorer Catholic tenants who formerly had had the right to vote!

The Catholic elite in cities and towns such as Dublin, Waterford, Cork and Limerick represented a relatively small wedge of the Irish pre-famine population. The majority of the population was predominantly rural and



relatively poor. However the poverty of the rural Irish population of the eighteenth and early nineteenth centuries has frequently been overemphasized, especially by contemporary visitors from the outside who tended to see the straitened physical circumstances of the rural Irish population in the visitor's terms and out of the context of the Irish culture in which it had a quite different meaning. Keen observers such as Arthur Young who was an agriculturalist and the Frenchman De Latocnaye who visited Ireland in the late eighteenth century present us with views of Ireland which suggest a society in which living conditions varied considerably from one part of the country to another. A rich and sustaining culture which included material scarcity does not seem to have prevented the Irish from marrying young, having children, enjoying music, dancing and, from what one can gather, enjoying life.

The majority of Irish Catholics belonged socially, economically and culturally to the rural classes generally described as small farmers, cottiers and laborers. The small farmers rented their lands from a landlord or middleman for a period of years—by the end of the eighteenth century for as much as 90 years or as few as 31 for a fixed rent per acre. He was thus free for that period from the fluctuations in the cost of land which tended to go upwards especially with the pressure on land consequent to the rapidly increasing population from the 1770s. Farmers, small

and large, owned some cattle, draught-animals and farming implements such as ploughs and carts. In some areas of the country a number of farmers would pool their resources, sometimes renting a cow or two from a wealthier farmer. Farmers, small and large, generally improved their living standards throughout this period. These farmers, in turn, would sublet parcels of their lands to a class of people usually designated as Cottiers. The cottiers were the labour force in the Irish countryside. Their rented parcels of land could be as small as a patch sufficient to sustain the cottier and his family. Generally these sublettings were called Conacre rents and were usually for a year at a time. Thus the Cottier was unprotected from the fluctuating price of land which for the period of approximately fifty years before the Great Famine was constantly moving upwards. The Cottier paid for the rent in labour and in kind, as was the case for many small farmers as well. However the conditions of life for the Cottier contrasted strongly with those of the small farmer. Whereas a farmer and his family might experience occasional want, poverty was the usual lot of the cottier. His land was held at the whim of the person from whom he rented, and his rents could be raised without much difficulty. On the other hand, the value of his labour was generally low and even when rents went up the price of his labour stayed the same. A sub-class of the Cottiers were the landless labourers who

could provide only sufficient income to rent a small plot of ground on which to grow potatoes for his family. Not having enough land on which to graze a cow, he was forced to buy milk from the farmers or from a Cottier lucky enough to have either sufficient land for grazing an animal or two, or given the right of grazing by his landlord. Many young men from this class made their living by their labour alone especially as migrant harvesters called in Irish *spailpíní*. They wandered the countryside hiring themselves out where they could get work. Indeed, many of them migrated to England and Scotland as seasonal workers. Doubtless, these migrant workers provided a lot of the crews of young Irishmen who signed on in Waterford, Ross and Cork in the eighteenth century to seek out the El Dorado of the Newfoundland fishery. There a season of work could provide a young Irishman with at least twice as much for his labour as he could gain at home.

As the eighteenth century wore on into the nineteenth the Irish population increased enormously. Between the 1770s and the 1840s it is estimated to have doubled from approximately 4,000,000 to the 8,175,124 enumerated in the census of 1841. Most of the expansion was among the cottiers and rural labourers. The cause of this explosion in population is uncertain. One likely reason was the Irish custom of early marriage coupled with the improved living conditions of the period which allowed a larger number of

children to survive. Another cause of the population growth, most likely, was the spread of the cultivation of the potato in late eighteenth century Ireland where it thrived and served as an easily grown staple. It is not difficult to see the imminent disaster lurking in a rapidly increasing but marginally existing population's becoming more and more dependent on a single and, as it proved, tenuously growing tuber.

Rural Ireland of the late eighteenth century was an extremely varied reality: wealthy estates containing substantial, even palatial "Big Houses" existed cheek by jowl with the "birds' nests" of the poor, lived in one year and abandoned the next. Schools such as Kilkenny College where the Anglo-Irish elite sent their children existed alongside recently erected establishments such as St. Patrick's College, Carlow, for the education of the growing Catholic mercantile and professional elite. These in their turn contrasted with the sodwalled school such as that at Cross Roads, Kilkenny, some twenty feet by ten where the schoolmaster Dennis O'Sullivan taught the rudiments of learning; or the open field where on good days the French traveller De Latocnaye saw the master impart his knowledge. It was an Ireland where pedagogues, "spoiled priests" from Irish Continental Colleges such as those at Salamanca, Paris and Prague abounded and taught Latin, Greek and the Penny Catechism in Irish. Figures from the 1841

Census suggest the success of their efforts: 52 % of males and 31% of females who were aged 5 to 15 years between 1781 and 1790 could read and write. Lavish and sumptuous repasts made the tables groan in the houses of the wealthy, and even in poverty stricken Callan, Dennis O'Sullivan's son Humphrey could recount banquets of mutton and beef with wine, while the rural poor could sit into a mess of potatoes roasted on the hearth, washed down with a good supply of buttermilk, a diet well approved of by the English agriculturalist Arthur Young. The hospitality well noted as an ancient Irish tradition and attested to by eighteenth century visitors to the "Big Houses" had its equivalent among the peasantry as suggested by William Carleton in his story "The Station" where the farmer Phaddy makes sure each one attending the station, rich and poor alike, has his "skinfull" of drink and mutton, beef and bread galore. And if the music of the harp and viol were played in the houses of the well-to-do, the fiddle and the pipes played at the cross roads where in the evenings to the amazement of visitors from abroad, the dancing feet of the Irish seemed to shimmer above the ground without ever seeming to touch the earth. Poor they may have been but can anything suggest their sheer joy of life better than Coquebert de Montbret's account of a fair in Co. Galway in 1791 where "the day after the fair nothing to be heard in the streets but song and laughter; nothing to be seen but

games." The hard drinking and diabolically rumoured tales of the rake-hell Ascendancy bucks of the Hell Fire Club could be matched by the faction fights of the peasantry and the heavy drinking of the proud descendants of the old Irish aristocracy still living in careless hauteur in the recesses of Munster. And if the conventional picture of the Irish peasant dwelling is of the one room mud-walled cabin with the leaking thatch on its roof, it is a corrective to read the contemporary account of Arthur Young saying that mud walls themselves are not uncomfortable "when they are built not of stones, ill put together, but of mud... much warmer, independently of smook, than the clay or lath and mortar cottages of England" and that in the south east of Ireland he had seen cabins "large ones with two or three rooms, in good order and repair, all with windows and chimneys and little styes, for their pigs or cattle."

This article will be continued in the next issue of *An Nasc*.

*Dr. Byrne is the coordinator of Irish Studies and full time professor in the English Department.*

## Celtic Languages and Celtic Peoples

*Proceedings of the Second North American Congress of Celtic Studies*

Saint Mary's University, Halifax, August 1989

Edited By:  
Cyril J. Byrne  
Margaret Harry  
Pádraig Ó Siadhail

(Published by the D'Arcy McGee Chair of Irish Studies, Saint Mary's University ISBN 0-9696252-0-0)

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