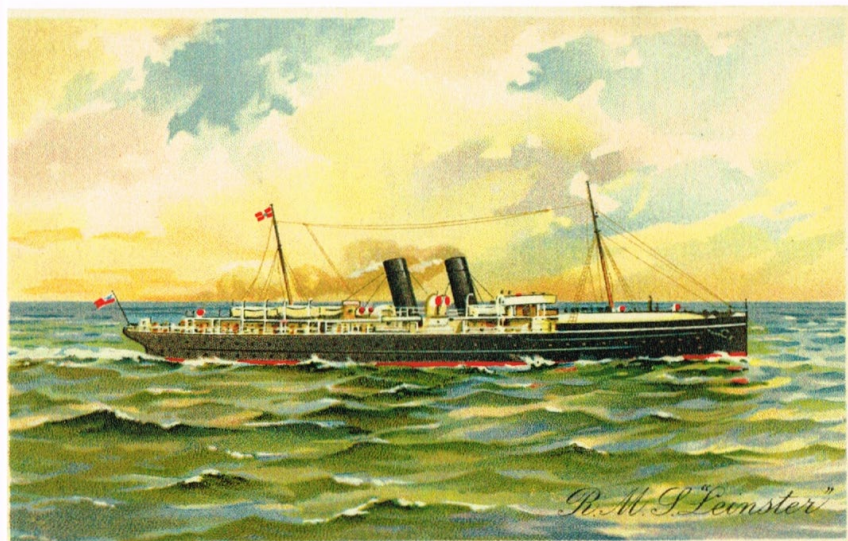


THE CANADA TIMES

Celebrating little known or forgotten stories of our history



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Hospitaller Order of St. John of Jerusalem

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Note from the Chair



Leo Delaney

Upon my recent trip to Dublin I had the pleasure of meeting Muiris O'Ceidigh and Jochen Romstedt, at the Buswell Hotel, on Molesworth Street, a charming boutique style hotel that is close to the seat of Government, Leinster House., just off St. Stephen's Green.

Jochen Romstedt is attached to the National Maritime Museum Ireland and is the Director of the centenary of the Sinking of the R.M.S Leinster an almost forgotten tragedy in which 587 lives were lost on the 10th of October 1918. The ship had just sailed from Dublin on the way to Holyhead when it was torpedoed by a German U Boat. Historians only recorded 176 lives lost and the sinking was written out of the history of the time, due to the British and Irish Governments, political reluctance for publicity at the time. However, as we see times change and now the story is being told 100 years later. We have given the details as researched by the National Maritime Museum. Dr. Muiris O'Ceidigh who is now an Honorary Patron of the Jeanie Johnston Foundation is also associated as a Director of the Irish Museum Association.

We hope that you will find the life and times of Thomas Moore the Bard of Erin interesting. His Poetry and music is a staple to culture throughout the world. *"It's not that the Irish are cynics. It's that they have a wonderful lack of respect for everything and everybody"*

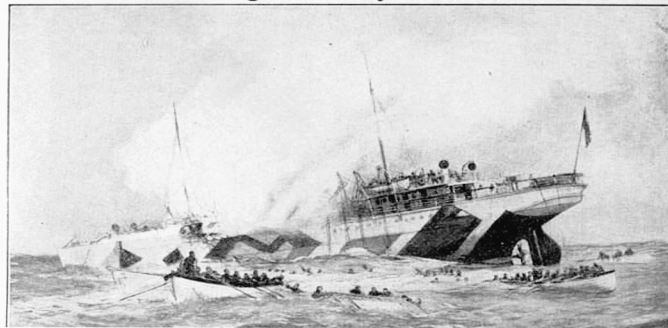
The Forgotten Disaster of the sinking of the RMS. Leinster

By Leo Delaney

Conflict broke out between the Irish Nationalists and the British forces within a year after the sinking of the Mail Boat RMS. Leinster caused the two sides conveniently and deliberately suppress the fact that large numbers of Irishmen and Women served in the First World War. This did not suit the new Irish Government as they wished to emphasise that the Irish had resisted the British rule for centuries. The fact that large numbers of men & women fighting on the side of the British challenged the myth, so this awkward truth was written out of the history and forgotten.

Historians hugely underestimated the scale of the tragedy, mistakenly reported that only 176 people died. There was no report of the large numbers of military which were on board. The Commonwealth War Graves Commission which published the figures chose to ignore that fact which helped hide the scale of the tragedy in the official history. **587 souls were lost**

Murder on the High Seas by the Kaiser's Minions



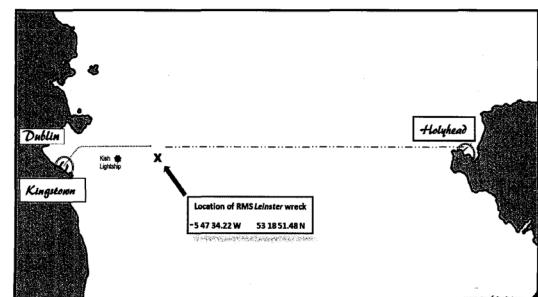
The Leinster disaster has also been forgotten due to the fact that was little information as to the names of the casualties known at the time. It was not until a book published in 2005.

"Torpedoed! The R.M.S. Leinster Disaster": www.periscopepublishing.com/ that this was corrected. Philip Lecane's book has detailed information as to the names of the passengers and crew. It even traces the lives of some of the survivors in the years following the Disaster.

On the morning of 10th October 1918 the City of Dublin Steam Packet ship RMS Leinster was at the Carlisle pier, Dún Laoghaire (Kingstown), getting ready to sail to Holyhead. The ship's crew came from Dún Laoghaire and Holyhead. Sorters from the Dublin Post Office manned the ship's mailroom. Civilian passengers came from many parts of Ireland and Britain. But the majority of passengers that day were serving in the armed forces. Soldiers, sailors, airmen and nurses, they came from Ireland, Britain, Australia, New Zealand, the United States and Canada. The ship was painted in camouflage and three gunners from the Royal Navy manned a gun mounted on the stern of the ship. The RMS Leinster set sail at 8.50am. The weather was fine, but the sea was rough following recent storms.

Less than an hour later a torpedo fired by the German submarine UB 123 struck the Leinster on the port (left) side, killing most of the postal sorters. Captain Birch ordered an immediate full turn back to harbour. The ship was sinking and lifeboats started

to be lowered. A second torpedo struck on the starboard (right) side of the ship, destroying a lifeboat that was being lowered and killing its occupants. The Leinster was doomed and sank rapidly within sight of shore.



MAIL BOAT SUNK. TORPEDOED BY GERMAN U-BOAT IN IRISH SEA.

HEAVY DEATH ROLL: OVER 500 VICTIMS.

SCENES DESCRIBED BY SURVIVORS.

TWENTY POSTAL OFFICIALS LOSE THEIR LIVES.

The City of Dublin mail steamer *Leinster*, on passage from Kingstown to Holyhead, was torpedoed and sunk yesterday by a German submarine in the Irish Channel. The vessel had its full complement of passengers, of whom a large number lost their lives. Two torpedoes were fired, both of which took effect, and the vessel sank in a very few minutes.

The *Leinster* had on board 687 passengers and about 70 of a crew. The loss of life is believed to be over 500. Those lost include the

thought, did not occupy more than half a minute of time. He saw four others, in the water, on plank, portion of the wreckage up, and room was made for about nine persons were he plank, with the sea occasionally. Thus they floated about hours. During the time one of boyish appearance, complained his legs, and asked if it was keep the legs moving to prevent being told it was better to keep little later he told his companion able to hold on any longer. Two became too weak to hold and they disappeared.

Others who were holding dropped off until, when only three men left of plank, and they were in such that they had to be hauled on.

With a choke in his voice, at that all the time he was holding dead bodies were floating around most pathetic sights was that of a child, the child with its little tightly round the mother's neck.

BRAVE MEN

A member of one of a rescuing boat, relating told of one ship's boat, which a dozen persons, and including four of the crew of the *Leinster* men were asked to but, although their boat was water, replied that they were would row about to pick up a

ut 70 of a crew. The
st include the captain
that 20 of the postal

ried away. A piece of rope
to rigging, and by means of
tying himself on to the main
line to his boat station, and
quite went to assist in lower-
passengers. They then let
the boat, and they pulled
le of the ship. In about
ards he saw the submarine,
ately the ship was shattered
the funnels were blown into
about an hour and a half in
a boat came to us.
and so we sent him to
ad a woman who were on a
ge away. He picked us up
been three years running
the ship was fired at several
times. I shall never see the like

ST. MICHAEL'S HOSPITAL.
who were received at St.
Kingstown, are:—Mr.
a little son, Vincent
saylor, — Kelleher, of
Coughlin, Paradise row,
the Muller of Penn. Stafford.

were asked to come aboard,
but, although their boat was
water, replied that they were
would row about to pick up other survivors.

THE MAILS.

Practically the whole of the mail bags on
board the *Leinster* were lost. A few bags and
many pieces of passenger luggage were picked
up and brought ashore.

SEARCH FOR BODIES.

When all the survivors had been picked up,
the work of searching for the dead was begun
and carried on so long as daylight lasted. As
the boats with the victims of Hun brutality
came into the harbour, one after the other,
there were many trying scenes on the pier. It
was a sad and heart-moving spectacle to look
on at the rows of the dead laid out on the
decks, young and old, of both sexes, who only
a few hours previously had been full of life and
happiness, but were now sleeping their last
sleep. They were all covered with tarpaulins,
only their boots showing. Here was a row of
women, there an elderly man, and beyond a
child, all cold and lifeless. Heart-broken rela-
tives, as they stood on the pier, sought to
identify their loved ones by the footgear that
was visible, and turned away with faint hope
when they were unable to identify the missing.

AT THE MORTUARY.

The scene at the mortuary in St. Michael's
Hospital was one that will always linger in the
memory of those whose duty obliged them
to visit the place. When it became known that
many of the bodies had been taken to this
place it was besieged by people searching for
the missing. They were admitted as quickly as
space permitted, and were conducted to the
houses of the dead. Here more than twenty
bodies were laid out on the floor and on tables,
just as they had been brought in. Old and

and young shortly after the disaster went
duty without a murmur of protest or com-
plaint, although one of them had a brother-
in-law killed on the *Leinster*.

SURVIVORS AT HOLYHEAD.

A telegram was received from Holyhead
stating that some of the survivors of the
Leinster had been picked up and taken
Holyhead. One of them was believed to have
been a postal official, but his description do
not tally with that of the man he was su-
posed to be, and no definite news has been
received as to any of the men landed at Holy-
head.

LIST OF SURVIVORS.

The following is a list of some of the survivors
given out officially at 10 p.m. yesterday by the
Press Censor in Dublin:—

— Richards (Valencia).
Mrs. Topping and daughter, Dalkey.
J. H. Cropper, Clontarf House, Maghull.
Mrs. Dorothy N. Davey.
Arnold Davey.
Miss Eselle Gould, 3 Cragh lane, Limerick.
Mrs. McDermid, Belle View, Beverley road
Driffield.
Mrs. S. Fahy, Castleroa, Roscommon.
Miss B. O'Connor, Red Cross Military Hospital
Greek street, Stockport.
Nora Henry, Temple Bay, Sligo.
Fred. W. Vereker, Dairry road.
R. J. Hoey, Barrow-in-Furness.
Arthur Cohen (Gierber Bros. and Co., 127 Argy
street, Glasgow).
A. W. Lewis, 10 Whitecroft Way, Beckenham.
Mrs. Dempsey (landed on stretcher).
Mrs. Plunkett (landed on stretcher).
John Wilfred Hearn (5½ years of age), Mett
allah Lodge, Kildare; mother went to Can

The Aftermath

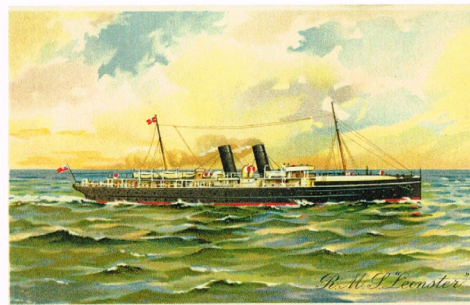
Three British destroyers
raced to the scene. They
were assisted by the *Helga*,
which had shelled the centre
of Dublin during the 1916
Rising and a motor launch.
The injured were brought
to St. Michael's Hospital
and to hospitals in the city
of Dublin. The dead were
laid out on the quayside.
Many bodies were eventually
recovered in several locations
around the Irish Sea.



The logo of the City of Dublin Steam Packet Company which can be seen on a wall at Eden Quay, Dublin 1.

The extent of the tragedy
only became apparent after
many weeks, as the news was
suppressed and manipulated
to prevent panic and
negative publicity. Even the
German news reported the
tragedy sparingly because of
the heavy casualties. 567 are
known to have perished and
239 survived the disaster.
UB-123, which sank the
RMS *Leinster*, was lost in a
minefield in the North Sea
while attempting to return to
Germany. All 36 of its crew
were lost. Most were aged
19 or 20. The war ended on
11th November 1918, a
month and a day after the
RMS *Leinster* sinking.

The Events Remembered



The centenary of the sinking of
the RMS *Leinster* is an im-
portant date for the descendants
of people from Dún Laoghaire
(then Kingstown), various parts
of Ireland, Britain, Australia,
New Zealand, Canada and
the United States. It is also an
opportunity to place the tragedy
in its rightful position on the
scale of the disasters that have
struck Ireland, particularly in the
light of the enormity of the losses
and the lack of public knowledge
of the sinking.



THOMAS MOORE, the Bard of Erin, 1779-1852

By Leo Delaney



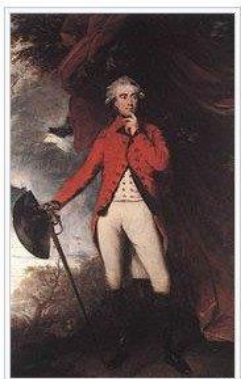
Born in Dublin, Thomas Moore was celebrated across Ireland and throughout Europe for his poetry, and his Irish Melodies. His lyrics of *"The Minstrel Boy"*, *"The Last Rose of Summer"* and *"Believe me of all those endearing young charms"* were classics and became immensely popular.

The publication was so successful that he was

given a contract of 500 pounds per year a, huge amount in those days, for a new series.

He attended several well known schools in Dublin including Samuel Whyte's English Grammar School in Grafton Street where he developed an English accent.

He graduated from Trinity College where he and Robert Emmet were supporters of the United Irishmen Movement. The movement asked for support from the French Government in the rising of 1798, which was not successful.



Lord Moira

In his youth he became interested in music and the theater and when in 1799 he travelled to London where he became known as a poet, balladeer and singer. His works such as *"Believe me, if all those Endearing young charms"*, *"The Harp that once through Tara's Halls"* and many other melodies brought him fame and the attention of the Prince of Wales.

He also became close with **Lord Moira**, an Irish aristocrat who entertained him many times giving him access to his extensive library.

In 1803, his appointment as Registrar to the Admiralty in Bermuda did not occupy much of his time and he found his work uninteresting. After 3 months he moved to the USA and travelled across various states developing a rather critical view of the REPUBLICAN Party in power at that time. From there he moved to Canada and dined in Montreal at the Beaver Club. During his visit to Montreal he wrote the famous *"Canadian Boat Song"*. He returned home in

November 1804.

The following year, his Odes and verses included *"Lines written at the Cohos, or Falls of the Mohawk River"*. His repeated writings and observations, mocking the United States institution of slavery provoked outrage in the USA and was the theme of many rebuttals. Critical reviews of his work led Moore to challenge Francis Jeffery, an editor, to a duel, which was interrupted by police and they were arrested.

Lord Byron comments on reports that Moore's opponent had been given an empty pistol angered Moore and he wrote Byron suggesting that he clarify his remark or Moore was prepared to fight him. Byron had left Britain and did not receive the letter. Later when the two men met the dispute was resolved and they became good friends.

Moore appeared with the Kilkenny Players each year in comedic roles and it was here that he met his wife, Elizabeth "Bessy" Dyke. She was the daughter of an East India Company official. Moore did not tell his family of his marriage, possibly because she was an English Protestant without a dowry. Moore had expensive tastes and often got into debt. He was held responsible for an amount of 6,000 pounds embezzled by an employee whom he had hired in Bermuda. The amount was eventually paid off with the help of his latest patron Lord Lansdowne.

In 1811, Moore wrote "MP" a comic opera in collaboration with Charles Edward Horn. It was a successful musical event but Moore did not enjoy writing for the stage.

He finally moved to live in Soperton Cottage in Wiltshire, England. He was a strong advocate for Catholic Emancipation and felt that its absence was a source of many of the problems of Ireland.

His personal life saw the tragedy of the deaths of his five children and a stroke in later life which disabled him from performances for which he was renowned. He died in February 1852, in the care of his wife and was buried in the vault at St. Nicholas Church, Bromham.

<http://www.contemplator.com/ireland/farewelc.html>

Moore "The Bard of Erin" is to Ireland what "Robert Burns" is to Scotland. There are many plaques and busts of Thomas Moore in Dublin and New York. Composers have set the poems of Moore to music.

How Féile Na Marbh or ‘Feast of the Dead’ became Halloween

By Edythe Preet

That which we know as All Hallows Eve actually began as a harvest festival, *Féile na Marbh*, several millennia ago in Ireland. Though the evening’s popular colors are black and orange, they might as well be Forty Shades of Green, for the customs of the celebration are as Irish as the shamrock.

The ancient Celtic year was divided into the four seasons and reckoned by a lunar calendar. The full moon that rose midway between the Autumnal Equinox and Winter Solstice was called Samhain. It was the scariest and sacred time of all.

Winter was approaching, crops were dying, days were growing shorter, and the specter of death hung heavy in the air. Cattle were slaughtered and salted to feed the people through winter. Crops were gathered in and stored lest the shape-shifting Pooka, a nocturnal hobgoblin that delights in tormenting mortals, destroy the fruits of the field and bring on a season of famine. With storehouses full, the Celts marked the 3-day full moon period with revelry and ritual before facing the unknown.

Consumed with fear that they might be carted away to the land of the dead, the Irish lit huge bonfires to ward off evil forces. At night they listened to seanachies tell how the Gaels had defeated the magical Tuatha Dé Danaan. Undaunted, the Tuatha Dé plagued their conquerors with trickery, depriving them of milk and grain. Finally, a compromise was reached and the land was divided into two parts. The Gaels had won the right to live above ground; the fairy folk agreed to live underground.

But on Samhain the veil between this and the Otherworld was thin. The fairies roamed at will, the mounds marking the entries to their dwelling places glowed with eerie light, and many a mortal disappeared, lured to live forever below ground with the fairy Sidhe.

This was Féile Na Marbh, Feast of the Dead. Children born that night were blessed with ‘double sight,’ able to see and play with the fairies. Spirits appeared to ordinary folk advising them of future events. Long-dead ancestors sought the warmth of a hearth fire and communion with the living. In every window, flickering candles lit the way for lost souls.

In 432AD Saint Patrick brought Christianity to Ireland, but the old ways persisted. Rome attempted to take the easy way out and absorbed the tradition into its own calendar.

For centuries, the Church had honored its martyrs and saints on May 13, so in 844AD Pope Gregory IV transferred the saints’ feast to November 1, renaming it All Hallows Day.

Five hundred years later, Celtic descendants were still celebrating their 3-day Feast of the Dead. In the 14th century, Rome decreed November 2 would be known as All Souls Day and Masses would be said for the departed who had not yet been admitted to heaven. In an effort to finally eradicate the ancient festival, October 31 was titled All Hallows Eve and installed on the Church calendar as a vigil of preparation for the 2-day religious observance.

Christianity had absorbed Samhain, but the Celtic ceremony of honoring the dead – now fixed on October 31st and November 1st and 2nd instead of the final harvest full moon – remained. It was still an occasion for feasting and revelry. It was still the night when souls roved free. And it was still the time to seek answers on things unknown.

Hollowed out turnips (which in Ireland are as big as pumpkins) were carved with fearsome faces, lit with candles, and placed in windows to scare away ghosts. People wore masquerades when out traveling to disguise themselves from creatures of the night. Youngsters went from house to house chanting for food for the poor in the name of Fionn Mac Cumhaill, a tricky descendant of the Tuatha Dé Danaan. In memory of the departed, crisp wafers called ‘Soul Cakes’ were kept by the door in easy reach of hungry guests – both mortal and immortal. And the list goes on...



The Death and Life of Griffintown: 21 Stories

By G. Scott MacLeod

'Every old man that dies is a library that burns.'

African Proverb

Working in oral history over the last decade has emphasized that there is value in recording personal narrative histories. Therefore capturing French Canadian and Irish life histories from historians and elders from another generation, who possess an important archive of personal photos, insights and stories from the once working class neighbourhood of Griffintown has been an invaluable learning opportunity. Griffintown is an historic Montreal neighbourhood that birthed the Industrial Revolution in Canada and was once home to a large immigrant community.

What the public found exceptional about the Griffintown oral histories is that the life the former residents described, no longer exists, and that when they pass on so will their stories as the African Proverb states. Oral histories offer the public something deeper and worth celebrating. It is this sentiment that propelled the creation of the In Griffintown documentary www.ingriffintown.com on the Mercier family and the Griffintown Tour www.griffintowntour.com featuring historian Dr. Matthew Barlow, who recently has his doctoral work published by UBC Press in a book titled Griffintown Identity and Memory in an Irish Diaspora Neighbourhood <https://www.ubcpress.ca/griffintown>.

This Griffintown project is a culmination of seven years work during and after my master thesis. The research involved documenting the sites through drawings, photos, personal notes and reflections, from which was created a documentary film “Dans l’Griff-In Griffintown” (2013), twenty-one short films and a self-guided urban history walk guide and tour on the web. This work and collaboration with historian Dr. Matthew Barlow and designers Jessica and Elizabeth Charbonneau, helps to contextualize Griffintown as a thriving neighbourhood after the disintegration and subsequent redevelopment began.

The goal was to make this research, art and film work on Griffintown accessible to the public, in order to highlight Griffintown’s social history, personal narratives and highlight the memories that centered

around the Mercier’s homes and community living to reveal the importance of public spaces, buildings and communities.

There is little that remains of the former Griffintown. The current rapid gentrification of the remaining industrial and residential sections of the southwest and downtown boroughs lacks integrated public spaces and institutions of the old neighbourhood. This means that not only the buildings but also the defining cultural and ethnic nature of the old Griffintown will be completely eradicated.



Mercier Family in front of O'Connell building

Remarkably in the interviews, the Mercier family spoke joyfully of their family life, homes, schools, churches, holidays, courtship, friends, jobs, sports teams, but never angrily of the wrecking ball that knocked sections of their community down.

Realizing this project was about preserving and sharing the industrial history, architecture and cultural landscape of Griffintown. The research project provides an opportunity for the public to enter the community and become more familiar with the Griffintown of today, with the buildings, streets, people and their stories, and, through all that, with the Griffintown of yesterday. It was a privilege capturing part of Griffintown’s library before it burned.

Dr. Matthew Barlow and G. Scott MacLeod presented their research and The Griffintown Tour at the 2018 OHA Annual Meeting, October 10 – 14 at Concordia University <http://www.oralhistory.org/2016/09/07/oha-comes-to-montreal-in-2018/>

The Fogotten Jew & the Famine

By Leo Delaney

Baron Lionel Nathan de Rothschild, in 1847, moved by the terrible reports of Famine in Ireland and in the Highlands of Scotland, convened a meeting at his London home and raised the stunning amount of \$600,000 – about \$20,000,000 in today's money - the largest aid to Ireland. A number of London Jewish Financiers were there, including Rothschild's brother, Mayer and David Solomon, an advocate of Jewish rights in England and the First Jewish Lord Mayor of London. An association was formed for the "Relief of the Disaster in Ireland and the Highlands in Scotland".



*Lionel Nathan de Rothschild,
a portrait by Moritz Daniel Oppenheimer*

The contribution of the Jews was largely ignored until 2010 when Mary McAleese, then President of Ireland, visited New York and formally thanked the Jewish community for their help during Ireland's time of crisis.

'Famine' (1997) was commissioned by Norma Smurfit and presented to the City of Dublin in 1997. The sculpture is a commemorative work dedicated to those Irish people forced to emigrate during the 19th century Irish Famine. The bronze sculptures were designed and crafted by Dublin sculptor Rowan Gillespie and are located on Custom House Quay in Dublin's Docklands.



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The Jeanie Johnston Educational Foundation

welcomes one new board member

Dr. Muiris O'Ceidigh, HONORARY PATRON



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A Doctor of Governance with extensive experience in the
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