

# Tinteán

THE AUSTRALIAN IRISH HERITAGE NETWORK

No 20, June 2012

PRINT POST APPROVED PP 336663/00047

*Níl aon tinteán mar do thintéan féin*

**There's no hearth like the  
warmth of your own hearth**





# *Have you planned ahead?*

Pre-arranging or pre-paying your funeral can offer significant emotional and financial benefits to you and your family.

Lonergan Funerals, a Catholic Specialist for many years, ensures your wishes are carried out with respect, dignity and understanding.

**A Tradition of Service for over 160 Years**

[www.ravensfunerals.com.au](http://www.ravensfunerals.com.au)

**LONERGAN &  
RAVEN**

CLIFTON HILL  
187 Queens Parade  
Clifton Hill, Victoria 3068  
Phone: 03 9489 8711

EST. 1849  
FUNERAL DIRECTORS

HAWTHORN  
464 Glenferrie Road  
Hawthorn, Victoria 3122  
Phone: 03 9818 8114

# Tinteán

## Contents

### **Tinteán No 20, June 2012**

Tinteán is a publication of the Australian Irish Heritage Network

PO Box 13095, Law Courts,  
Melbourne, 8010  
Tel 03 9670 8865

Email [info@tintean.org.au](mailto:info@tintean.org.au)

Web [tintean.org.au](http://tintean.org.au)

Published four times per annum

ABN 13643653067

ISSN 1835-1093

**Editor:** Liz McKenzie

**Deputy Editor:** Felicity Allen

**Poetry Editor:** Meg McNena

**Business Manager:** Rob Butler

**Advertising:** Rob Butler

**Production:** Andrew Macdermid

**Printing:** Arena Printing

2-14 Kerr St Fitzroy Vic

### **Other workers on this issue:**

Peter Kiernan, Catherine Arthur,  
Frances Devlin-Glass, Bob Glass,  
Kate Clifford, Julia Kühns, Don  
McKenzie, Elizabeth Benfell, Debra  
Vaughan, Rob Butler.

Views expressed in the articles, letters and advertisements are those of the contributors and not necessarily those of the Australian Irish Heritage Network or of the editor.

### **Cover**

Words from the first edition of *Tinteán* describing the choice of name: the Irish word *Tinteán* (pronounced *Tintoyne*), meaning 'the hearth'.

### Regulars

- 2 **What's on**
- 3 **Editorial:** Editorial – Au Revoir, *Elizabeth McKenzie and Peter Kiernan*
- 4 **News:** Distinguished Service Award, Dissident Republican Threat
- 4 **Letters:** Farewell from Miscellany
- 5 **Irish economic news:** *Felicity Allen*
- 5 **Irish language:** St Patrick in Canberra, *Bearnaí Ó Doibhlin*
- 6 **Bolg an tSoláthair/ Odds & Ends:** Small magazines, New book, *Val Noone*
- 8 **Miscellany:** The magic of Harry Clarke, *Joseph Murphy*
- 16 **Poetry:** *Mary Gauckian, Joseph Murphy*
- 27 **Index Part 1:** authors
- 32 **Index Part 2:** people and topics

### Features

- 7 Jim Stynes, *Brian Gillespie*
- 10 The price of advocacy is always high, *Peter Lalor Philp*
- 13 Bluster on the Brampton, 1822–1823, *Anne McMahon*
- 14 Recent Irish migration to Australia, *Trish O'Connor*
- 15 The Pike and Irish rebelliousness in Australia, *Glen Davis*
- 17 What has happened to Ireland's sovereignty?, *Maireid Sullivan*
- 18 In search of Joseph Furphy's Riverina, *Bob Glass and Frances Devlin-Glass*
- 20 Tasmanian exile, *Rob Butler*
- 22 Ireland's Arctic sleuth, *John Hagan*
- 26 Wallace Commemorative Concert update, *John A. Clancy*

### Reviews

- 24 *The Abbotsford Mysteries*, Patricia Sykes, reviewed by Frances Devlin-Glass
- 25 *The Broncle*, Brian Bailie, reviewed by Felicity Allen

## The Australian Irish Heritage Network

### Objectives

The Australian Irish Heritage Network aims to build the social, cultural, sporting, historical and literary consciousness of Irish Australians and to explore and celebrate the development of Irish heritage and culture in Australia.

### Principal Activity

As its first priority, AIHN produces the literary magazine *Tinteán* (meaning hearth in Gaelic and pronounced 'Tintawne' – the fada on the á giving the syllable the dominant stress and the 'augh' sound, as in 'taught').

The focus of the magazine is to build and explore the Australian Irish identity. The magazine welcomes material which explores the big themes of exile, diaspora and settlement. It also encourages the telling of the micro-stories that express narratives of individuals and families.

There will be a continual study of the political and economic evolution of Ireland, and of the contribution which Irish-Aus-

tralian have made to Australia. The intention is to explore and celebrate the playing out of the Irish heritage in Australia – past, present and future.

### Activities

As well as the magazine, AIHN plans to conduct social and educational events; disseminate news and information via the internet; offer recognition for service to literary and historical endeavours; issue cultural and political comment; and research and record our heritage.

### Membership

Anyone identifying with Irish heritage is welcome to join.

### AIHN Committee

President: Frances Devlin-Glass

Vice-President: Peter Kiernan

Secretary: Bob Glass

Treasurer: Rob Butler

Committee Members: Felicity Allen, Liz McKenzie

# What's on

---

## **Scoil Gheimhridh Sydney 2012**

8-11 June 2012

Join us on the June long weekend for the Scoil Gheimhridh Sydney 2012, a weekend of Irish language and craic. Attend language classes, learn Irish dance, tin whistle, Irish songs and poetry during the day, and enjoy evenings with a table quiz, guest speakers and concert followed by late night sessions.

The live-in school is open to adults: complete newcomers to the Irish language; those who want to refresh their Irish, eg. those who learnt it at school; fluent people who want to converse in Irish and help others learn in small classes at five levels to suit everyone's skills.

The Scoil is generously supported by the Emigrant Support Program of the Department of Foreign Affairs in Ireland.

**Áine McGeown, Rúnaí, 0419 842 686,**  
email: [ilss@IrishLanguageSchoolSydney.org.au](mailto:ilss@IrishLanguageSchoolSydney.org.au)

---

## **Wallace Commemorative Concert**

09 September 2012

The William Vincent Wallace Bicentenary Concert will take place on 09 September 2012 at the Capitol Theatre in Bendigo.

See article on page 26 for more information  
**John A Clancy, Artistic Director,**  
[ovens.town@hotmail.com](mailto:ovens.town@hotmail.com) or tel: 54426649

---

## **National Celtic Festival**

8-11 June 2012

Australia's largest and most diverse celebration of Celtic culture.

See advertisement on page 21  
[nationalcelticfestival.com](http://nationalcelticfestival.com)

---

## **Joseph Furphy Centenary Celebration**

13-16 September 2012

A four day celebration of the centenary of the death of Joseph Furphy including a lecture, conference, opening of the Joseph Furphy Memorial Collection at Shepparton Library and tours of the famous Furphy foundry.

Contact Jan Sutton,  
Shepparton Library Phone 03 5832 1600

---

## **Melbourne Irish Studies Seminar Global Irish Studies Talks (GIST)**

Thursday 7 June 2012 at 6:15PM

Professor Margaret Kelleher (University College Dublin)  
'Bilinguals at the Bar: Maamtrasna Revisited'  
Hosted by the John Hume Institute for  
Global Irish Studies at UNSW  
Professor Margaret Kelleher Chair in Anglo-Irish Literature and  
Drama, University College Dublin  
Title: 'Bilinguals at the Bar: Maamtrasna Revisited'

**Room 327 Robert Webster Building UNSW**

---

## **Bloomsday 2013 Fundraiser**

15 August 2012 at 7pm

The internationally acclaimed Brisbane-based Tatty Tenors revisit Melbourne for a musical evening featuring their Irish, Scottish and Joycean repertoire at P J O'Brien's, Southbank.

Details from Frances Devlin-Glass on 98982900  
[www.BloomsdayinMelbourne.org](http://www.BloomsdayinMelbourne.org)

---

## **19th Australasian Irish Studies Conference**

7-10th November 2012

Hosted by the Centre for Irish and Scottish Studies,  
University of Otago, New Zealand.  
Confirmed keynote speakers are:  
Professor Rónán McDonald (University of New South Wales)  
Professor Cormac Ó Gráda (University College Dublin)  
Dr Louise Ryan (Middlesex University)  
Professor Graham Walker (Queen's University Belfast)

[www.otago.ac.nz/irish\\_studies/irishconf2012/](http://www.otago.ac.nz/irish_studies/irishconf2012/)

---

## **Bloomsday in Melbourne**

16 June 2012

Molly Bloom – Joyce's best loved and most familiar character

**Play:** 1 & 8pm, *Yes, Yes, Yes!* (adapted from Penelope chapter),  
Directed by Brenda Addie, Trades Hall, New Ball Room.

**Seminar:** 4pm, Prof. John Gatt-Rutter on the Joyces in Trieste,  
Trades Hall, New Ball Room.

**Dinner:** 6pm, Dinner with entertainment at Café La Notte.

[www.bloomsdayinmelbourne.org.au](http://www.bloomsdayinmelbourne.org.au) for more details

---

# Editorial – *Au Revoir*

In the first issue of *Tinteán*, the editorial team were nothing if not ambitious in establishing what they hoped the magazine would achieve.

*Tinteán aims to build and explore the Australian Irish identity. The magazine welcomes material which explores the big themes of exile, diaspora and settlement. It also encourages the telling of the micro-stories that express narratives of individuals and families. The magazine is a continual study of the political and economic evolution of Ireland, and of the contribution which Irish-Australians have made to Australia. The intention is to explore and celebrate the playing out of the Irish heritage in Australia, past, present and future.*

These ambitions were grounded and nurtured in our long association with *Táin* edited and produced by Val Noone and Mary Doyle, from January 2000 to March 2007 when there was a seamless progression to *Tinteán* in August 2007. The name *Tinteán* was chosen partly because of the homonym effect with *Táin* but also because it expressed a similar idea, a gathering around the hearth where stories old and new were recited to an enthralled audience. *Táin*, of course, is the title of the ancient pre-historic heroic saga of Cúchulain, a story oft repeated at Irish firesides throughout the centuries. *Tinteán* may have softer connotations but many of the stories told between its pages have had heroic proportions, not least in the many tales of quiet (and not so quiet) heroism inherent in the struggle between the dominant Anglo-Saxon culture and the importunate Celtic culture striving to survive and prosper in the land of opportunity which is Australia. These histories have not sat comfortably side by side in the past and from time to time there is evidence of ongoing friction and dissent. *Tinteán* has determined to reinforce the fact that the Australian-Irish element in Australian history was and is not a minor player. On the contrary, its influence has been

We should not lose sight of the unique contribution in both the past and in the present day which our Australian-Irish heritage has made to the legal, religious and civil institutions of Australian democracy.

pervasive, positive and on-going.

With the influx of very different cultural groups into Australian society and a renewed and reinvigorated interest and involvement in ancient Aboriginal cultures, the need to know about, remember and celebrate one of the foundational cultures of Australian society is imperative. It could be argued that the forging of a perceived Anglo-Celtic culture with its implications of successful co-operation and mutual acceptance of cultural differences, has sown the seeds of a tolerant multiculturalism which is thriving today in Australian society. But we should not lose sight of the unique contribution in both the past and in the present day which our Australian-Irish heritage has made to the legal, religious and civil institutions of Australian democracy.

We are confident that we at *Tinteán* have produced a serious and informative, glossy, high quality product that will sit on library and academic shelves for time and present a valuable resource for scholars of the future. And all this from a dedicated team of enthusiasts, all volunteers. Our editors, from Val Noone through Terry Monagle, Elizabeth McKenzie, and Felicity Allen, have shown skilful direction and a demand for quality that has been maintained. The Australian Irish Heritage Network is proud of the consistent successes of the editorial and managerial teams, which have injected so much enthusiasm and vigorous spirit into this project and we are very grateful to our many contributors both far and near.

We are ready to explore the alternatives that might be available for this work to continue in a viable form. We plan to thoroughly investigate the possibility of producing an on-line magazine and a vibrant website.

Slán agus beannacht

**Elizabeth McKenzie and Peter Kiernan  
on behalf of the *Tinteán* team.**

## Refund of subscriptions

With the demise of *Tinteán* magazine, the management group feels a strong obligation to attempt to reimburse all those who have paid subscriptions in advance of June this year. In pursuing this action, there are several criteria to be followed:

- A full year subscription of \$55, covering four issues, equates to \$13.75 per issue
- Concessional payments have been offered to pensioners at a rate of \$40 p.a. which equates to just under the cost of three issues, the fourth being provided free of charge
- Highest priority will be given to those who have taken advantage of the two year subscription rate of \$100 and who have paid subscriptions covering issues beyond 2012. It is confidently anticipated that these re-imburements will be made in July as advertising revenue is received.
- Reimbursements for others who have paid for prospective September and December 2012 issues will be made as funds become available.

# News

## Distinguished Service Award

The Embassy invites nominations for the Presidential Distinguished Service Award for the Irish Abroad. This award will provide recognition by the Irish State for people who normally live outside Ireland, mainly Irish citizens, those entitled to Irish citizenship and those of Irish descent, who have made a sustained and distinguished service to Ireland and/or Irish communities abroad. The Award will not be an honours system and will not confer any legal entitlements or benefits to the recipients, including a right to Irish citizenship.

Nominees should be drawn from people with outstanding contributions in any of the following five areas of achievement:

- Irish community support,
- Arts, culture and sport,
- Charitable works,
- Business and education, and
- Peace, reconciliation and development.

Each submission should make clear the category under which the nomination is being made. Nominations for the Award should be forwarded to the Embassy of Ireland by email ([canberraembassy@dfa.ie](mailto:canberraembassy@dfa.ie)) or by post to: Embassy of Ireland, 20 Arkana St., ACT 2600 to be received no later than close of business on 24 May, 2012. The first awards will be presented by the President in October/November 2012.

## Dawn mass on Mount Leinster

Despite the darkness, cold and drizzle, about 5,000 pilgrims, aged from nine months to 94 years, climbed Mount Leinster in Co Carlow to participate in a Dawn Mass. Some people came from overseas to attend and many of those present were children. The climb took participants about two hours to complete. Fire and music filled the air before doves were released in a symbolic gesture. The two celebrants; Fr Byrne and Fr Foley had earlier led a group up Mount Leinster where they had kept an all-night vigil. Many of those present who spoke to reporters said that they were not regular church goers, but attended the dawn ceremony for the spiritual feeling they experienced or to attain inner healing, particularly after the disruption of the financial recession.

Throughout the country, both north

and south of the border, Easter celebrations of Mass were held and thousands gathered at traditional Mass rocks scattered across the countryside.

**Compiled from Irish Independent 10.4.2012**

## Dissident Republican Threat

Six men have been arrested in Derry after a republican rally to commemorate the Easter Rising was held in a cemetery there. Speakers at the rally from the dissident Republican group, the Real IRA, vowed to continue attacks on security forces. A masked speaker said that British interests and infrastructure would be targeted. The rally was organised by the 32 County Sovereignty Movement.

**Compiled from RTE News 26.4.2012**

## Liam Cosgrave Corruption Charges

Mr Cosgrave is charged with corruptly receiving payments in connection with land re-zoning decisions at Carrikmines Co Dublin while serving as a county councillor in the 1990s. These charges were based on statements made in a 2003 interview by Frank Dunlop, garda and lobbyist, who has subsequently been prosecuted. Mr Cosgrave had appealed to the Supreme Court against the High Court's refusal to stop his trial. The Supreme Court upheld the High Court's decision by a majority of three to two.

In October 2005, Mr Cosgrave pleaded guilty to one count of making a misleading declaration contrary to the Electoral Act. He failed to declare a political donation and was sentenced to 75 hours community service. He argued that it was unjust to charge him with corruption five and half years after the prosecution on the lesser charge when the corruption charges were based on the same statements by Mr Dunlop.

The Chief Justice, Ms Justice Susan Denham said that there was very important public interest in permitting allegations of the corruption of public officials to go to trial.

**Compiled from RTE News 26.4.2012**

## Irish Centre in Rural Victoria

The locals of Crossley and Killarney have long held a dream for an Australian-Irish cultural heritage centre in their district.

The master plan for transforming St Brigid's Church into such a facility will soon be unveiled. While the church's original function will be maintained and it will continue to be available for weddings and funerals, there will also be displays about Irish ancestry and achievements using interactive, user-friendly technology.

After the Friends of St Brigid's raised \$100,000 towards the purchase price of the church and took out a community mortgage, they continued with their tireless fund-raising efforts to achieve their ultimate dream. The group's secretary, Teresa O'Brien, explained that her connection to St Brigid's church went back three generations and said that it had been her grand-parents who worked hard and raised funds to build the original structure.

Both the Australian and Irish governments had contributed to the project. The Victorian state government contributed a \$30,000 grant and the Irish government gave \$15,000. The Friends of St Brigid's hope to open the doors of the heritage centre in 2014, which would be the centenary of the church's dedication in 1914. They hope to offer people somewhere to go where they can regain the sense of community that used to be provided by the church.

**Compiled from The Irish Echo 23.4.2012**

## Letter to the Editor: Farewell from Miscellany

And so, sadly, Miscellany signs off for the last time. I would like to thank the whole *Tinteán* team for producing a really great magazine and for all of the help and encouragement given to me over the years. I hope that during its tenure Miscellany gave as much pleasure to its readers as it did to yours truly who met many really wonderful, and above all, enthusiastic people who gave generously of their time and expertise during my research for Miscellany. Sin an meid a chairde – o Sheosamh O Murchu. Slán agaibh go leir and remember, tog go bog e, and if you can't take it easy, just take it as easy as you can.

**Joseph Murphy, Dublin**

# Irish Economic News

The Irish Finance Minister, Michael Noonan recently said that the Irish economy would grow in 2012, but only at about half the rate forecast in December 2011. He believes that the growth rate will be about 0.75% rather than the 1.3% originally projected. Part of the problem with achieving economic recovery is that it has become harder to export goods from Ireland to the rest of Europe because those countries are also weighed down by debt and consumers are saving rather than spending. One positive aspect of the quarterly report on the economy was the Irish house prices now seem to have stabilised. This has been the first quarter for some time that they have not shown a steady fall in value.

In an effort to reduce Ireland's deficit, the State has been selling publicly owned assets for domestic investment as part of their agreement with the EU-IMF. Originally, Ireland was only to be allowed to retain 1/3 of the price realised to spend on infrastructure and job creation and the rest of the money was to go to the European Central Bank to repay debt. In a recent change to the agreement the proportion retained in Ireland will be higher, but the responsible Ministers would not say how what the proportion was now expected to be. The Taoiseach Enda Kenny said that it might even be as high as half the proceeds, but he strongly emphasised the 'might be'. Another important change to the agreement on the sale of assets was that the Irish government could start investing whatever it was allowed to keep immediately, instead of being forced to wait until the entire process was complete.

The sale of state assets is a popular tactic by right wing governments to reduce debt and to realise their concept of a 'small government'. What never seems to occur to them is how they will meet the next demand to reduce debt once all the assets are gone.

Ireland will hold a referendum on 31 May on a proposed fiscal treaty and Mr Kenny has been campaigning strongly for a 'Yes' vote. Part of the proposed fiscal treaty will be a stimulus plan to promote employment and build necessary infrastructure. The country's largest public sector union, Impact, has recently recommended to its members that they vote 'yes', warning that voting 'no' might even cut off the country's ability to borrow further funds. Without that possibility, there would be '...dramatic consequences for social welfare benefits, pensions, public services including pay and employment and domestic demand in the wider economy,' warned the union's general secretary, Shay Cody.

The country's largest general union, Siptu, will also recommend a 'yes' vote to members, but they have reservations about the possible form that a stimulus plan might take. Their general president Jack O'Connor will appear before the Oireachtas committee to describe the union's proposal to use half the National Pension Reserve Fund and money from private pension funds to create a €10 billion fund for infrastructure investment.

**Felicity Allen, Deputy Editor, Tinteán**

*Compiled from: [www.businessweek.com](http://www.businessweek.com),  
[irishtimes.com/frontpage/2012/1427](http://irishtimes.com/frontpage/2012/1427)*

## St Patrick in Canberra

**In this article Bearnáí Ó Doibhlin describes the ecumenical service in honour of St Patrick which is held every year in Canberra.**

San úrscéal 'The Loved One' le Evelyn Waugh, tá an barraí Sasanach, Dennis Barlow, ar an bhpríomhphearsa. Iarrann pearsa eile, bean shoinéanta Mheiriceánach, air cad a chiallaíonn an focal 'Hogmanay' agus freagraíonn Barlow, "daoine ag tiontú goile ar na coisliú i nGlaschú!"

Dá gcuirfí an cheist cad a chiallaíonn Lá 'le Pádraig in Canberra roinnt blianta ó shin bheifí in ann freagra cosúil le sainmhíniú Barlow a thabhairt. Bhí an Club Gaelach agus na pubanna Éireannacha téama ag cur thar maoil le meisceoirí, na Paddies plaisteacha chun tosaigh ina measc. Ní dóigh liom go raibh tuiscint dá laghad ag a bhformhór acu cad a bhí i gceist le Féile Naomh Pádraig.

B'íomhá fíor-dhiúltach í an drochiompar seo do chomhphobal na hÉireann sa phríomhchathair agus cuir an t-eagras Éireannach abhus, Cairde na hÉireann, tús le ceiliúradh eile deich mbliana ó shin le dul i ngleic leis an

bhfadhb. Chinn Cairde ar imeacht a bheadh níos oiriúnaí dár lá náisiúnta agus a dhéanfadh comóradh cuí ar an ról lárnach a bhí ag Naomh Pádraig i stair na hÉireann.

Reáchtáladh seirbhís éacúiméineach le hionadaithe óna heaglaisí Críostaíochta éagsúla agus creidimh áirithe eile páirteach inti agus, dár ndóigh, bhí ceol agus craic ann chomh maith. D'éirigh go glé geal leis an gcéad seirbhís, a tharraing aird na meán agus a mheall corradh is céad duine. Reáchtáladh seirbhís i mí an Mhárta gach bliain ó shin i leith agus ní áibhéil é a rá go mbíonn sí i gcroí lár na n-imeachtaí a cheiliúránn Lá 'le Pádraig in Canberra.

Tá an t-ádh dearg ag muintir na hÉireann sa phríomhchathair go bhfuil an t-ionad agus an duine is feiliúnaí ar fáil don tseirbhís. Reáchtáiltear í san Ionad Um Chríostaíocht agus Chultúr, rannóg de chuid Ollscoil Charles Sturt. Ní amháin go bhfuil séipéal mór fairsing

ann le freastal ar an slua a bhíonn i láthair gach bliain, ach tá ardmholadh tuilte ag an Ionad as an obair a dhéantar ann le héacúiméineachas a chur chun cinn agus tuiscint a chothú idir na creidimh éagsúla.

Tá an tOllamh Oir. James Haire AM ina stiúrthóir ar an Ionad. Rugadh agus tógadh Haire i gContae Aontroma agus tá clú agus cáil bainte amach aige as a shaothar éachtach ar son athmhuintearas idir na creidimh éagsúla ina thír dhúchais agus san Indinéis.

Bhí an t-ádh ag Cairde na hÉireann freisin go raibh siad in ann cainteoirí den scoth a mhealladh leis an aitheasc a thabhairt ag na seirbhísí. Ina measc bhí an Seanadóir Ursula Stephens, an t-aon fheisire sa pharlaimint náisiúnta a rugadh in Éirinn, an tEaspag David Cremens agus Jack Waterford, eagarthóir ar an Canberra Times. Ba ea an sagart Íósánach iomráiteach, an tOllamh Frank Brennan, an t-aioichainteoir i mbliana.

**Bearnáí Ó Doibhlin**

# Bolg an tSoláthair/ Odds & Ends

## Importance of small magazines

Congratulations to all at *Tinteán* on 20 good issues. Astute historians have long since pointed out that the effect of small magazines does not depend only on the size of their circulation or the length of their life: it depends on the quality of their work and the stimulus they provide to their contemporaries and successors. I remember Eddie Campion, then editor of *Report*, pointing out to me around 1970 as a fellow-editor of small magazines that *L'Avenir* which Félicité de Lamennais founded in France in 1830 had a major influence in developing a pro-democratic strand within Catholicism although it ran for only a dozen or so issues. To the editors, committee, office-workers, writers, advertisers and readers of *Tinteán*, good luck for the next stage – for there will be a next stage.

## Pipers in Lusk and Victoria

Steve Dowling of Moorabbin has kindly given me a copy of an attractive and interesting 200-page history of the Black Raven Pipe Band from Lusk, just north of Dublin, produced by Dermot and Christopher Russell. Steve, who grew up in Dublin, came to Australia in the 1940s as an Able Seaman, met and married Zelda Somers, and has stayed since. He has been for many years an active member and financial supporter of Irish Australian organisations. Some of his relatives are featured in the book. This publication reminds me that Geraldine Ryan and the late Tom Convey and I had hoped to do a book on the Irish Pipe Bands in Victoria, which proved to be beyond our resources, but we did succeed in publishing an eight-part history of the pipers in *Táin*. I still get requests from family historians for information from that series. The Black Raven band began in 1910, the year after Morgan Jageurs and others were starting the Melbourne Irish Pipe Band.

## New voices on the Great Famine

Over the past couple of months, two fresh and stimulating speakers in Melbourne have tabled arresting new approaches to the Great Irish Famine of 1845-1852. In March, Frances Guerin of Bendigo talked to the Melbourne Irish studies series at Newman College about Irish Famine monuments and showed selections from her fascinating paintings exploring Irish identity on the Bendigo goldfields. Indeed her exhibition on this theme, 'Longitude of Home', will run from 20 June to

15 July at the Visual Arts Centre, La Trobe University, 121 View Street, Bendigo.

In April, at the same venue but under different auspices, this time a public lecture under Melbourne University's art history program, Dublin-based Emily Mark-Fitzgerald summarised her years of research on the monuments to the Irish Famine which have been built in the past fifteen or so years in Ireland, England, North America and Australia. From her packed presentation, it is obvious that her forthcoming book on the topic will be a welcome addition to our knowledge of how the Famine and its memory affect all of the Irish diaspora to this day. In a rough summary, one could say that Emily found the Boston monument the least impressive because it overstated the wealth and success of the average Irish immigrant in USA; and that she found the Sydney monument at Hyde Park Barracks the most imaginative and stimulating of all. Both speakers puzzled over the difficult questions of trauma and silence and group identity, and in ways that drew positive reactions from their audiences.

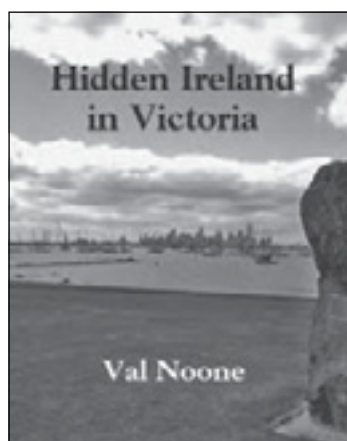
## New book reports on my beachcombing

As this column goes to press, I am enjoying checking over the final proofs of my new book, *Hidden Ireland in Victoria*, which is about the history of the Irish language and Gaelic culture in Victoria. I have written with the general reader in mind, not forgetting the historians and linguists. Where possible I have told the story with images.

And as often seems to happen, new material is coming to light just too late for inclusion. In this case Catherine Herrick and Donna Guinane have shared with me stories about the number of young men from the Bungaree area who went on from playing Gaelic football and hurling in their home territory to play Australian League football at elite levels. We have managed to include some old photographs of Bungaree and Kyneton hurling teams, and a copy of the program – in Irish – for the first Mixed Rules football game between Australia and Ireland at Croke Park in 1967.

Ballarat Heritage Services and a group of friends from the Australian Irish Heritage Network have shown faith in the book to the extent of investing funds in its publication. Here's hoping you the readers share their opinion.

*Val Noone*



## **New book by Val Noone for release in June 2012**

*Hidden Ireland in Victoria* is about the songs, stories, poems, prayers and accents – as well as events and monuments – of those whose original language was Irish. It has 216 pages and over 250 images, with full colour throughout. Drawing on decades of research and community involvement, plus a unique collection of images, Val Noone shows that there is much more evidence of Hidden Ireland than previous writers have reported.

"Original and stimulating" - *Elizabeth Malcolm*

"A provocative counter to standard histories." - *Louis de Paor*

"A must-read." - *Wayne Atkinson*

"Clear, accessible and humane." - *Angela Gehrig*

**Ballarat Heritage Services**

PO Box 2209 Ballarat Mail Centre VIC 3354

03 5331 7006 ~ [info@ballaratheritage.com.au](mailto:info@ballaratheritage.com.au) ~ [www.ballaratheritage.com.au](http://www.ballaratheritage.com.au)



# 'Not how you got knocked down – but how you get up'

## Jim Stynes

Much has been said and written about Jim Stynes in the weeks since he passed away. Many tributes bear testimony to how this big raw footballer from Co Dublin had penetrated all walks of Australian society from the most under-privileged to the halls of government. Everyone feels that they knew him. The many who actually met him will cherish the moment forever. Such was his influence.

He was an extraordinary footballer, but football alone did not define him. As an educator, anti-racism campaigner, businessman, club administrator, author, parent, philanthropist, trailblazer and champion of youth, he brought energy, purpose and values to whatever he did. His greatest achievements will be debated for years to come. Was it as a footballer, servant of the community, club administrator or crusader of a cause? Leadership to Jim meant SEE SOMETHING – DO SOMETHING.

Of all the Irish immigrants to Australia, few will have contributed so much, embracing the new culture while upholding the old. Jim's pride in being Irish was ever present. He epitomised our age-old ability to overcome adversity. To him, obstacles were there to navigate and beat. He demonstrated this on one of the composite rules tours to Ireland. After a dinner Jim addressed the audience. He gave everyone a history lesson on how Ireland had to struggle to keep their national sport alive under oppressive rule and what this meant to the Irish players.

The eldest son of Brian and Teresa Stynes, he attended Ballyroan primary and De La Salle Churchtown schools while he played Gaelic Football for St Enda's, Ballyboden starting with the under 11's. A fine athlete with a six foot seven frame, he played in the Dublin All-Ireland winning Minor Championship team (under 18's) in 1984. Around this time he saw an advertisement from the Melbourne Football Club offering an opportunity to Gaelic Footballers of county standard and over 183cm tall to come out and play Australian Rules Football with an opportunity to continue their education. It was an innovative experiment championed by the great Ron Barassi. It says much of the young Stynes that such a move far from his family and home at the tender age of 18 years did not daunt him.

Jim arrived at the Melbourne Football Club in November 1984. He commenced his football education with the Melbourne U/19 side and was then farmed out to suburban league team Prahran to learn the basics of the code. Finally, he made his AFL debut in Round Three of the 1987 season against Geelong. He went on to play 264 games, retiring at the end of the 1998 campaign. He was different from the start. He redefined what a ruckman could do, moving around the ground playing in a style akin to a Gaelic midfielder.

To win the Brownlow Medal, the code's highest honour just four short years after playing his first senior game is remarkable. To play a record 244 consecutive games in such a high contact sport, many whilst carrying injuries, tells much about what inner strength Jim could find when really needed. That strength was

**He redefined what a ruckman could do, moving around the ground playing in a style akin to a Gaelic midfielder.**

later to be shown in his battle for life itself. There is an Irish saying when you need to overcome a challenge that looks insurmountable, you need to "go to the well". Jim's well was a very deep one.

Jim's values dictated that there was more to life than sport. The life of a professional footballer is a very selfish one. What happens in the club can be all-consuming. In this environment Stynes was a contradiction, selfless in a selfish world. During his years as a professional, he qualified as a teacher. Then in 1994, along with close friend, film producer Paul Currie, he founded REACH, a foundation spawned from a desire to inspire young people to believe in themselves and get the most out of their lives. He recognised that, too often, their potential was hidden behind fear, anger and hurt. Today the Reach Foundation helps around 58,000 young people each year across Australia. The values of the founders shone through the Reach organisation – growth, integrity, passion, honesty, respect and connection. Add to that loyalty, love, perseverance and humility and

you have the recipe that was Jim Stynes. He wanted to give teenagers a taste of what winning could look like for them. A key to this was modelling those positive behaviours necessary for success.

In 2008 Melbourne, his beloved club, was in dire straits. They were down and the referee was counting. Over \$5 million in debt and facing a relocation to the Gold Coast, Stynes put his hand up for the presidency and was elected. In three years under his leadership the debt was wiped out, the asset base rebuilt and that possible relocation became a distant nightmare. Change is difficult for an old institution. Leading it is hard. His ability to galvanise a group working towards a common goal once again shone through. Through much of this time he was fighting his final battle, postponing the inevitable till his work was done. I was fortunate to hear Cameron Schwab, the CEO of Melbourne Football Club, speak just three days after Jim's funeral service. Melbourne is the oldest football club of any code in the world. He said he was in no doubt how Jim would be remembered in club circles. Simply, as the most significant person in their history. A heady spot when you think of club legends such as Norm Smith, Ron Barassi or Allan LaFontaine.

There was one significant event early in his career where, as a young player in the 1987 Preliminary Final, he ran across the mark late in the game. The resulting 15 metre penalty allowed Hawthorn's Gary Buckenara to advance and goal, costing Melbourne the game. This story has been retold many times, such was the significance of missing a Grand Final. Jim later recalled a sequel. When holidaying in France, sitting in a train, a passenger kept staring at him. Finally, the passenger leaned across and said 'aren't you the bloke who ran across the mark?' There is a famous image of a distraught Stynes immediately after this game sitting alone on the dressing room floor, head bowed, ironically under a poster of club sponsor LG, their slogan reading simply 'Life's Good'. A lesser-willed person might have walked away, returning to Ireland and a sport much more familiar. Imagine what Australia would have missed? 'It's not how you got knocked down, it's how you get up that is important.'

**Brian Gillespie**

*Irish-born history and football lover.*

# Miscellany – the magic of Harry Clarke



**Geneva Window** *courtesy Irish Academic Press*

**The Ascension, St Stephen's Cathedral  
Brisbane** *courtesy The History Press Ireland*



Generally acknowledged as Ireland's leading Symbolist artist, Harry Clarke's stained glass shows influences of Gustav Klimt, Aubrey Beardsley, Art Nouveau and The Celtic Twilight. Born in 1889, one of four children, Harry attended Belvedere College, until he was fourteen, the year his mother died. All his life Harry remained haunted by her death. He said, 'She died alone, Oh! So alone. I shall die young and alone too', as indeed he did.

Amongst his Belvedere contemporaries were three writers, James Joyce and Conall O'Riordain and the poet Austin Clarke. James Joyce describes schooldays in *A Portrait of the Artist as a Young Man* and lingers on the blood-curdling sermon on the tortures of hell that await sinners. Such an education could not fail to influence the sensitive Harry's artistic output.

Apprenticed to William Nagel and attending The Metropolitan School of Art in Dublin, Harry worked on his own commissions from his father's studios. From 1912 to 1923, he had an influential patron in Laurence Waldron, Governor of the National Gallery of Ireland. Waldron gave Harry his first commission in book illustration, in 1913, to illustrate Pope's *The Rape of the Lock*. In 1916 Harrap Publishers commissioned him to illustrate Hans Christian Anderson's *Fairy Tales*. Those illustrations and the 11 windows in the Honan Chapel at University Cork, completed in 1918, established his reputation.

When his father died in 1921 Harry took over the business. In 1924 the studio had thirty-five employees. By his death the catalogue of his stained glass windows ranged across Ireland, England, Australia and America. Three of his most famous windows are: *The Geneva Window*, *The Honan Chapel* and *The Eve of St Agnes*.

The nature of stained glass and the difficulty of photographic reproduction limited the admirers of Clarke's best works to those who visited the architectural sites for which they were commissioned. Only his book illustrations reached a broad audience, notably the works of Edgar Allen Poe, *Tales of Mystery and Imagination*.

Harry's work was much influenced by Gustav Klimt. They both favoured designs incorporating beautiful, slender, ecstatic figures or emaciated, agonised, or grossly corpulent bodies intent on

their own mystical experiences. The contrast between the sacred and the profane in Clarke's work has frequently been noted, from the religious subjects in some windows to the erotic and decadent sexual imagery of his illustrations for the *Selected Poems of Algernon Charles Swinburne* (1928). Few artists have been more concerned with the conflict of religion and sensuality than Harry Clarke. What Gordon Bowe terms 'the dual nature of his work' first appeared in Harry's eleven superb windows in the Honan Chapel showing Sts Brigid, Patrick and Columcille, St Finbarr, St Ita, St Albert, St Gonnait, St Brendan, St Declan, St Joseph and Our Lady of Sorrows.

Fifteen Irish writers inspired *The Geneva Window*, his last great masterpiece. Clarke enlisted the help of William Butler Yeats to select the writers whose work would be celebrated in the panels; Shaw, James Stephens, O'Casey, O'Flaherty, AE (George Russell), Seumas O'Kelly, Joyce, George Fitzmaurice, Padraic Colum, Lennox Robinson, W B Yeats, Seumas O'Sullivan, Synge, Lady Gregory and Padraig Pearse. The window was rejected by President Cosgrave who stated: 'My difficulty (*with the work*) has nothing to do with the artistic merits of the panels, it arises from the fact that the inclusion of scenes from certain authors, as representative of Irish literature and culture, would give grave offence to many of our people.' It was exhibited for many years at the Hugh Lane Gallery of Modern Art in Dublin and by the Fine Art society in London before it was sold to Mitchell Wolfson and went to Miami.

*The Eve of St Agnes* was commissioned by Harold Jacob in the 1920s for his home. Clarke's nineteen preparatory drawings for the panels are now exhibited at Crawford Municipal Art Gallery and won him the Tailteann gold medal. The window was purchased by the Hugh Lane Gallery in 1978 and is on permanent exhibit. It contains twenty two small panels, divided into two lights. Each panel describes a stanza of Keats' poem *The Eve of St Agnes*.

Clarke suffered from ill health for much of his life and in 1929 entered a sanatorium for his consumption. He died in his sleep on 6 January 1931 in Switzerland, just forty one years old.

**Joseph Murphy**



**Clockwise from above:**  
**Eve of St Agnes Window**  
**Poe's-Tell-tale Heart**  
**St Brigid, Honan Chapel of St Finbarr**  
**Geneva Window**

*courtesy The History Press Ireland*  
*courtesy Irish Academic Press*  
*courtesy The History Press Ireland*  
*courtesy The History Press Ireland*



# The price of advocacy is always high

## The last days of the *Catholic Advocate* newspaper

First there was the hunt, then the warnings followed by some of the most rewarding times of my career, but finally an execution. Strange way to summarise employment with the Catholic Church. I was head hunted, not once but twice, to manage the Melbourne Archdiocese's *Advocate* newspaper.

I was not interested because I was close to the internal workings of all of Australia's and New Zealand's Christian press and of all the Catholic weekly newspapers, the one I thought I was most unsuited to was the *Advocate*. The *Advocate* historically had the credentials to match its name; campaigning against conscription; for government aid to church schools and for justice issues in general. It also had a long record of clerical editorial control. After Vatican II, the progressives had abandoned the once glorious newspaper because of its perceived lack of commitment to these reforms and the middle ground no longer saw its relevance. Now a product of strict conformity to the hierarchy's wishes, its declining circulation confirmed its terminal illness.

I submitted a list of conditions. Principally they centred on editorial freedom and commitment to the values and teachings of Vatican II. They were all agreed. I accepted the appointment and from day one, the lay members of the *Advocate* Board adhered to my conditions and encouraged me to reform the newspaper. Their trust in me never wavered nor did my admiration for them.

My rating among some of the Catholic

hierarchy was probably low because I had no connections with the inner sanctum like the Knights of the Southern Cross. About all my religious CV could boast were links to a Protestant powerhouse; World Vision, and my journey with the poor in the Third World. This was evident when Bishop George Pell invited me to lunch. After a heavy session of polite inquisition, he probably concluded that

My challenge was  
to position the new  
look *Advocate* as a  
forum for the  
broadest church.

the only thing we had in common was we both barracked for Richmond.

Nevertheless my new position presented extraordinary opportunities. My challenge was to position the new look *Advocate* as a forum for the broadest church. While the Gospel implications that had resulted in a renewed Vatican II community were the centrepiece of my plan, the *Advocate* would still respect the religious practices of its readers. So news and reflective features would not neglect older devotions and the lives of the saints; however, there would be a renewed emphasis on what the Gospel expected of the Church today.

Reform in any institution is slow.

Many priests had written off the the *Advocate* and were reluctant to support changes and many front-line staff were either in survival mode or deeply immersed in a pre-Vatican II mentality. Nevertheless change began. The grand old lady of publishing was soon reflecting not only Catholic social teaching on issues like refugees, domestic violence, and human rights, but also stories demonstrating how Christians confronted these issues, and if there was a lack of action, asking the church why?

Most of these stories were presented through the actions of contemporary saints, many from the Third World, often disciples of liberation theology. They generally focused on the Catholic Church's social action, and I was encouraged by the solidarity of Protestants and secular groups. Apart from the spiritual and justice messages contained in these accounts, there was intrinsic marketing value for the Catholic Church. However, I doubt whether many of the hierarchy appreciated that. Young people in Catholic schools gained new faith in their church through these stories often commenting that: 'This is what we believe an authentic church is all about'.

How then could the plan go wrong when there would always be a balance of opinion in these controversial issues; room for debate; and where stories never favoured any faction – only the demands of the Gospel? I was confident it was going to work because even among ultra-conservative non-Catholic audiences, people listened and gained new



**QUINN**  
CIVIL PTY. LTD.

TELEPHONE: 03 8770 9500 FAX: 03 8770 9555  
109–111 Abbott Road Hallam VIC 3803  
PO Box 1160, Narre Warren VIC 3805  
info@quinncivil.com.au www.quinncivil.com.au

### *Infrastructure Solutions in Engineering Construction...*

Civil Contractors specialising in:

- Water, Wastewater and Drainage
- Roads, Subdivisions and Gas
- Low Impact Explosives
- Rock Excavations

understandings of their responsibilities towards their oppressed neighbours.

I was to learn very quickly that some church communities accepted journalistic balance only when it totally favoured their point of view. Their opinion must never be challenged because it was correct; it was Catholic; it was the opinion of God.

Fr Brian Gore, who challenged the repressive authorities and fundamental Christians by his stand with the poor in the Philippines, summed it up by saying that he enjoyed speaking to mainstream Protestant and secular groups because they asked: 'And what can we do to assist the oppressed?' While Catholics responded: 'Your intentions are very good Father, but how do you know that you are not being misled by Communist sympathisers?'

Resistance surfaced when we reformatted the newspaper design. Before the new newspaper was released, we showed the gradual demolition of the old masthead with a nondescript bishop announcing that 'changes are happening here.' Persistent rumours circulated that the Archbishop was unhappy because he thought the sketch looked like him. After we changed the line under the masthead from 'The Catholic newspaper' to 'Your Catholic newspaper', one senior church official reminded me that the archbishop owned the newspaper, not the people. I ignored the hint and 'your' remained until the newspaper was closed.

The first big test for the new *Advocate* came when we re-published an important article from the *Catholic Tablet* in London from 40 leading

Catholic theologians criticising recent Vatican proclamations. How could an editor ignore such a story, penned by so many eminent scholars who were enacting Vatican II reforms? Articles of this nature never appeared in the Australian Catholic press. A couple of days later a priest rang to say that tremors had been felt but to keep up that sort of reporting.

Episcopal letters of displeasure came

## Most of these stories were presented through the actions of contemporary saints

when the *Advocate* ran a story in which Australian God Squad leader the Rev. John Smith (who ran a Christian ministry to motor-cycle gangs) alleged that fundamental Christian groups were aiding death squads in the Philippines. Smith had witnessed vigilante groups attacking a Philippines community. John intervened but was later threatened by a fundamentalist Christian wielding an M16 and wearing a T-shirt embossed with 'Jesus'. Later Smith was arrested. He was an Australian mainstream Christian leader who had addressed students in Catholic schools and he confirmed Fr Brian Gore's experiences in that country.

I received a curt note from Bishop Pell

claiming that the article contradicted the Filipino bishops and the *Advocate* had no right to run this story because such information should come through the Filipino Bishops' Conference. I offered Bishop Pell the right of reply in our next edition. He refused the offer.

However, within days the Columban Fathers' community (Brian Gore's Catholic order) invited me to meet their Superior General, Fr Nicholas Murray. I showed him the John Smith article and he fully endorsed the God Squad leader's comments. We ran Fr Murray's story the next week. Again I offered Bishop Pell equal space, however, he refused blaming the whole episode on me but did not criticise John Smith or Fr Murray. From then on, our relationship was hostile. Not even Richmond could save it. Nevertheless the newspaper always covered events involving George Pell.

The Australian Council for Overseas Aid sponsored me to East Timor to cover the 1989 Papal visit. The visit was an exclusive for the *Advocate*, as I was the only member of the Australasian Religious Press Association present, although the *Advocate* shared its stories with other Christian publications. I met many people who had participated in the struggle against Indonesia, including the Apostolic Administrator, Bishop Carlos Belo.

Many Australians were confused about the Indonesian occupation. Three Australian Prime Ministers had approved it and dismissed allegations of gross human rights abuses. Bishop Belo seemed the only credible person to clarify this sad

### Come and Experience Our Irish Hospitality – Multi Award Winning Venue



LUNCH – Monday to Thursday 12pm – 2pm  
Friday & Saturday 12pm – 5pm, Sunday 11am – 5pm

DINNER – Monday to Thursday 6pm – 9pm  
Friday & Saturday 5pm – 10pm, Sunday 5pm – 9pm

— Full A-La-Carte Menu — — Bookings essential —

Live entertainment in the front lounge from 9.15pm Thursday – Sunday

#### THE QUIET MAN

271 Racecourse Rd, Flemington, VIC

Tel: 03 9376 6232 Fax: 03 9376 2404 [www.thequietman.com.au](http://www.thequietman.com.au)



debate. I asked him to come to Australia. He said that if he left, the authorities would never let him back and his presence there was crucial. However, he said that if the Australian Government or the Australian Catholic Bishops' Conference officially invited him, his re-entry would probably not be blocked.

I realised that there was little chance of any official invitation from the Federal Government but thought the Catholic bishops would be a certainty. I approached the secretary of the bishops' conference but was met with silence. Finally the *Advocate* ran a front page story, outlining the tragedy of East Timor; the willingness of Bishop Belo to come; and calling on the Australian bishops to invite him, with the headline 'Bring East Timorese Bishop to Australia.' Publically only silence resulted.

At home, the burning issue in the the minds of many lay Catholics was the failure of the Catholic school system to instruct youth about their faith. I was challenged by an increasing body of laity with comments like 'when will the the *Advocate* have to guts to raise this issue?' The criticisms were coming primarily from the conservative wing of the church but Catholic education was a sacred cow and it would be a very brave act to open up that debate publicly.

Finally we bit the bullet, ensuring that all key players were included. The chief protagonist, Pat Mount, lobbied for significant change. His criticism was answered in the article by a director from the Catholic Education Office and three principals from Catholic colleges. The *Advocate* Board welcomed the debate and we were prepared for repercussions. We heard the rumblings from the progressive educationists who disapproved of their opponents getting space. Then an *Age* reporter rang me to comment on the denunciation of the *Advocate* by the archbishop at a teachers' Mass in St Patrick's Cathedral.

Sir Frank told the *Age*: 'It can even happen that a diocesan enterprise, using the freedom given to it to enable full responsibility to be assumed, with mistaken zeal, can publish what could hardly be applauded by the Catholic Education Office. This I deeply regret and have

advised the *Advocate* that its commission is otherwise.' There were no mature discussions about the article. We had crossed the line and what many lay people thought did not matter. I am certain that the archbishop and some members of the Catholic Education Office never forgave me for running that story.

The Vicar General, Monsignor Hilton Deakin, had once asked me how the

## The *Advocate* Board welcomed the debate and we were prepared for repercussions.

church should react to media accusations of some Catholic clergy of pedophilia. My reply was that if he knew of any such offences then to go public and show how the church protected the victims. Nothing followed. Later, the *Advocate* was the first Australian Catholic newspaper to raise the issue. It had hardly hit the streets when a senior advisor to the Archbishop of Sydney rang saying 'how dare I run such a story?'

The church waited until we submitted our annual financial statements to stage its final showdown. A solemn archbishop met the *Advocate* Board and me to discuss the paper's financial affairs. No church newspaper was making money. The *Advocate* kept its head above water through its business and benefits from an investment from the sale of the former *Advocate* Printing Press. We used the investment interest and, during cash flow difficulties, the Board gave additional money to carry us through. The newspaper was not going broke; circulation had improved.

After expressing concern to the Board about the financial situation, Archbishop Sir Frank Little stated that he was not happy with the *Advocate*. The president of the Board, Des Breheny, asked why not. The archbishop refused to discuss the matter. Nothing further was said until the president of the *Advocate* Board was

handed a news release which had been sent to all Melbourne media, announcing that the publication of the *Advocate* would cease after the next edition.

We had about five days to wind up 120 years of rich history. At the time of his announcement, the archbishop was overseas. The church offered no support to the staff, some of whom had served it over many years. I had to confront a 'bully boy' lay administrator from the archdiocese harassing my staff, repeatedly reminding him that I was still the Managing Director and to back off.

At the official farewell dinner all Board members attended except the clerical member.

Some of my Catholic colleagues from sister publications and almost all the Protestant and Anglican news editors provided support and comfort to us. The former Anglican Archbishop of Melbourne, Sir Frank Woods wrote to us praising the job we had done. The secular press probed the reason Australia's oldest religious newspaper had been shut down. The reply was always 'regrettably it was for financial reasons.' A prominent priest told me later that a bishop admitted: 'It was all about the stories they published.'

The Australasian Religious Press Association wrote to the archbishop, stating: 'Having access to information, a forum for debate, and a vehicle for raising a wide variety of issues and concerns, is a fundamental right in all societies. The church must be seen to uphold, even guarantee, that right rather than diminish it. The closure of a paper is the silencing of a people. The church must also recognise that it is best served by a press that vigorous, challenging and inspiring in its fullness to the Gospel. We believe the *Advocate* was such a paper. The closure of the *Advocate* is of grave concern to the church press.'

Before the grand old lady of advocacy was properly dead, they were planning a new publication, this time firmly in the keep of the Temple police.

**Peter Lalor Philp**

*Peter Lalor Philp is a former Managing Director and Editor of the Advocate and a former President of the Australasian Religious Press Association.*

# Bluster on the *Brampton*, 1822–1823

The *Brampton* merchant ship sailed in 1822 having been chartered by the Admiralty to transport Irish male convicts from Cork to Sydney. On board was surgeon superintendent Morgan Price RN, master Samuel Moore, and a military guard being a detachment of the 3<sup>rd</sup> reg. of Buffs. On 30 September, 172 prisoners from Cork wearing irons were sent by steamer along the river Lee for the twelve mile journey to Cork harbour where the *Brampton* waited. Many of the men had been imprisoned for a considerable length of time and some had scurvy.

During October 1822 the *Brampton* lay at anchor awaiting the assignment lists, sailing orders and favourable winds. The prisoners were issued with new clothing consisting of a pair of trousers, a shirt and handkerchief each. At daily muster the leg irons were checked with the guard under arms. Surgeon Price took the opportunity to exert his authority, the use of the lash. Two men were flogged by two dozen lashes each for fighting in the prison. Catarrh and pneumonia became manifest. These ailments were treated by blood letting and purgatives, standard practice at the time among the naval surgeons.

On 20 October an altercation occurred on the quarter deck while the *Brampton* was detained in Cork harbour. Quietly reading in his cabin, surgeon Price heard a shout 'Calling out Guard to Arms' followed immediately by a second shout 'Sailors take your Arms'. On going on deck he found the military and crew confronting each other. Meanwhile the 172 prisoners remained locked in the prison below decks. Upon enquiry surgeon Price was told by the officer of the guard that Samuel Moore, master of the transport, had used abusive and insulting language to him. Surgeon Price remonstrated with the guard then went to the master's cabin where he found Samuel Moore buckling on his sword. Price expostulated with him of the 'impropriety of such proceedings'. He then returned to the deck where the guard and the sailors were facing each other with cutlasses drawn. Price demanded that they disperse which they eventually did. Master Moore came on deck and Price warned him that the incident would be reported to the port authorities.

An enquiry was initiated by Lord Colville commander-in-chief with all parties interviewed. The upshot of the investigation was that quarter-master Thomas Coulson, officer commanding the guard, and Samuel Moore were required to sign an undertaking to observe the strictest cordiality when it was necessary for them to be together. Surgeon Price was complimented on the swift execution of his duty in circumstances where there were said to be desperate Irish prisoners on board.

On 8 November 1822 the *Brampton* sailed from Cove. In the interval another convict had received two dozen lashes for stealing in accord with Price's policy that flogging was a salutary example at an early stage of a voyage. The weather on leaving the harbour was unfavourable. So violent was the sea that the foreyard mast was carried away and the jolly boat washed from the quarter deck. With the heavy sea running, the prisoners were locked under hatches in the prison where most were seasick and catarrh afflicted many.

Towards the end of November the weather moderated and the men were allowed on deck. Schools were established, prayers were read every evening and Divine Service performed on Sundays. Another prisoner was flogged for quarrelling. By late December the *Brampton* had been 50 days at sea but the men's

leg irons had not been removed. In February 1823 master Moore advised that all the candles were expended so that it would be necessary to put in at the Cape of Good Hope for fuel. Here twelve additional convicts were embarked for Sydney. Water, fresh meat and vegetables were procured.

On 4 February 1823 at about 5 pm master Moore's son came to surgeon Price's cabin and begged him to step outside as Samuel Moore was abusing Private Styles of the guard. Price found the master standing on the poop deck in a rage calling Styles every name he could think of. 'Your Wife is a Dam Whore'. Threats to shoot Styles were oft repeated. Master Moore stormed to his cabin from where a report of a pistol was heard. Surgeon Price exclaimed in his diary 'I am astonished how we have arrived thus far...with such a turbulent character'.

As the *Brampton* sailed into the freezing Southern Ocean the prisoners suffered dreadfully with chest complaints. Surgeon Price criticised the flimsy garments that had been issued. He recommended strong cloth and woollen trousers. There were many such recommendations by surgeons during later voyages none of which was heeded.

Towards the end of March 1823 the second mate of the *Brampton* was detected in an improper situation with private Styles' wife. This matter was dealt with under the cloak of illness by having the woman placed in the unoccupied boys' prison for the remainder of the voyage.

Following this incident the surgeon again felt the brunt of the master's temper. The matter at issue was the supply of rum. Price required an accounting of the spirits issued by government. Moore supplied the figure of 589 gallons plus an additional 42 gallons purchased at the Cape of which 608 gallons had been consumed. Price then demanded to know when the issue to the guard had been stopped. He complained that the guard had been deprived of their usual allowance while continually on duty, and threatened an investigation.

On 11 April 1823 the number of brooms needed to sweep the prison and decks became an issue in the written exchanges between the two officials. Additional brooms were requested by Price. Following a minor objection by Moore aimed at annoying the surgeon the items were supplied. The following day the quantity of coal necessary for cooking was found to be deficient by surgeon Price. His demand passed without comment by Samuel Moore.

The *Brampton* by this time was nearing Sydney. At Port Jackson on 25 April Major Goulburn came on board to receive the prisoners. The men were landed on 29 April having been on board for seven months. There had been two deaths during the passage and three men remained in a debilitated condition.

Unbeknown to its master and crew the *Brampton* was shortly to meet her fate. On 7 September, sailing from Sydney, the ship ran aground at ebb tide in the Bay of Islands, New Zealand. She became a complete wreck by the following morning. Two parties of Maoris approached the wreck in canoes; one bent on plunder the other peaceably inclined. The New Zealand chief, known as King George, persuaded the predatory group to allow the English to recover their property and to leave the wreck to be broken to pieces by the wind and waves.

**Anne McMahon**

*Anne is a retired academic living in Canberra.*

# Recent Irish migration to Australia: Something new or déjà vu?

In January this year, the *Age* published an article titled 'Lost Irish generation finds its lucky break here.' The article had as its focal point a photograph of an Irish mothers' group in Northcote and its key message was that many young Irish families were 'fleeing the economic carnage of Europe' and finding solace in the midst of Irish communities in Australia. To support its argument, two graphs were provided that not only showed the number of temporary and settler arrivals from Ireland between 2006 and 2011, but which also provided comparative data on migration to Australia from four other 'debt-affected' European countries, namely Spain, Portugal, Italy and Greece. Through the text and the figures provided, readers were given the unequivocal impression that migration from Ireland to Australia substantially exceeded that of the other four comparative countries, and that settler arrivals from Ireland had grown from just under 10,000 to about 18,000 per year in the five years under review.

However, the reality is that the scale of Irish immigration to Australia between 2006 and 2011 is considerably less dramatic than suggested. While it is true that, over the past number of decades, the Irish have embraced the opportunity to travel to Australia either as working holiday makers, long term temporary business entrants or visitors, and that this has resulted in temporary arrivals far exceeding their settler counterparts, the settler figures reported in the *Age* are significantly overstated. Settler, in this context, refers to those who arrived on permanent residency visas.

In fact, the volumes reported by the *Age* are more representative of the combined settler arrivals for the United Kingdom and Ireland, of which Ireland-born settlers represented no more than 11 percent of the total. Accordingly, the settler arrival figures reported need to be revised substantially downward. The actual range in the period was 1,163 (2006-07) to 1,530 (2008-09).

Debates about numbers aside, these adjusted figures, nonetheless, represent a marked increase on those of the boom decade of the Celtic Tiger (1997-2007). During Ireland's boom, settler arrivals

fluctuated from a low of 504 (2001-02) to a high of 942 (2003-04), a range that falls short of the more recent figures recorded.

So what can we deduce from these figures? Are we indeed witnessing a flight from economic carnage as the *Age* suggested? I think otherwise. Why? Because if we consider these recent figures in a much broader context, a somewhat different picture emerges. Current trends fail to indicate a mass fleeing to Australia. The scale of settler migration generated by Ireland's last major economic crisis in the late 1980s was such that 4,045 settlers arrived in one year alone (1988-89). This is almost three times the most recent peak. Indeed, following the 2008-09 peak, settler numbers have actually declined in each of the two following financial years.

## Current trends fail to indicate a mass fleeing to Australia.

While acknowledging that it is still early days, Ireland's economic crisis has not resulted in a dramatic upsurge of settlers to Australia as some commentators suggest.

Ireland's temporary migrants, comprised mainly of working holiday makers, have far outranked settler arrivals for several decades in Australia. One of the interesting features of this temporary movement is that it is not generally used as a strategy to obtain permanent residency at a later date. Department of Immigration statistics show that temporary entrants from Ireland have less than a 1.5% non-return rate. This is in marked contrast to the American situation where over-stayers (illegals) are an integral part of the Irish migrant landscape there. While the number of Irish migrants granted permanent residency while in Australia has increased in recent years, the total number of Irish migrants seeking permanent residence in Australia remains low. At the same time, the number of temporary arrivals continues to far exceed their settler counterparts.

Like the majority of their predeces-

sors, Australia has not been the destination of choice of Ireland's more recent migrants. This is borne out by the minuscule proportion that Australia's settler figures represent of Ireland's estimated 42,200 to 65,300 emigrants in 2007 and 2010 respectively. The United Kingdom, the United States and Europe represent Ireland's key emigrant destinations. This is not to deny that Australia is not more frequently on the emigrant radar. Figures from the Central Statistics Office (CSO) in Ireland show that the 'Rest of the World' is assuming increasing importance as a destination for emigrants from Ireland. However, Australia's position within this category is unclear. The CSO estimated that 11,300 individuals had migrated to Australia and Oceania in 2008. However, Australia's settler figures for the same period showed only 1,267. Clearly, these estimates were not subsequently reflected in the Australian statistics and the actual destination(s) of the remainder has yet to be established.

To say, therefore, that Australia has become home to a 'Lost Irish generation' is a considerable overstatement. While Ireland seems set to once again lose part of a generation, Australia's proportion of this loss is small. Instead, what we are more likely witnessing is a continuation of earlier trends that predate Ireland's current economic crisis and which has its antecedents in the population flows dating back to Ireland's last recession in the 1980s. As for whether those immigrants who choose to stay in Australia find a lucky break here, the answer is most likely yes. Ireland's modern migrants are well educated and can therefore meet the rigorous skills and professional requirements of the Australian entry system. Ireland has invested heavily in education since the 1960s and has thus equipped the post 1980 migrant cohort for international migration. Earlier research has shown that those who came to Australia during the 1980s' recession found success. Recent migrants will most likely do the same.

**Trish O'Connor**

*Trish is an Adjunct Fellow, School of Social Sciences, College of Arts at the University of Western Sydney, and an Evaluation Consultant, AHA Consulting.*



# The Pike and Irish rebelliousness in Australia

The pike was an extremely long and basic weapon, ranging in size from 3 to 7.5 metres in length. It was constructed from a wooden shaft, topped off with an iron, or steel tip. Unlike similar weapons, i.e. spears, it was not designed to be thrown, more for thrusting at enemies. Its uses included unseating a cavalryman, or severing a horse's bridle. From the late 1300s to the early 20<sup>th</sup> century it was used as a weapon across the world. It appeared in two Irish-influenced uprisings in Australia which are considered in this article.

The pike's use as a weapon goes back to the 14th century. The pikemen joined together, often in a square of 10 men within a 10 X 10 formation. A well-drilled square could outmanoeuvre cavalry charges, and many groups deployed it, including the Scots. They used the pikes successfully during the wars of Scottish Independence, against English knights notably at Bannockburn in 1314. The victory could be seen as a victory of commoners over well equipped and mounted military professionals, with victory to the commoners by their skillful use of the pike.

Its Irish use is most associated with the 1798 uprising, occurring in Co Wexford. The pikemen were at the forefront of the rebellion, striking fear in their enemies. The pike was of restricted use against the better armed and trained English regular forces, proving no match for their cannon and musket. In the major clash, at Vinegar Hill, 20,000 Irish men armed with muskets, and a motley collection of other weapons, were no match for a smaller English grouping supported by artillery. Following the uprising many participants were sent to the penal colony of New South Wales. The English often exiled rebels, as there were concerns the death sentence would lead to martyrdom,

though execution, and summary killings were not unheard of.

In the first European insurrection upon Australian soil in 1804, Irish convicts used bayonets attached to poles, as improvised pikes. Before this there were a number of episodes where the pike was pivotal. In 1800 a planned uprising was uncovered. Irish convict suspected of making pikes were flogged unmercifully, receiving about a thousand lashes each. The Reverend Marsden, in particular, fostered a sense of grievance amongst the settler populace about the location of hidden pikes, seeking to alarm the early settlers with lurid tales of Irish uprising, with the pike being the weapon of choice, to slay unsuspecting colonists. Marsden known as the 'flogging parson' combined a strong dislike of Irish Catholics, with an advocacy of regular use of corporal punishment upon those who transgressed of the laws of the penal colony.

In the 1804 uprising, over 200 rebels armed with pikes and muskets marched off with a rallying cry of 'Death or Liberty!' In their ranks were veterans of the 1798 uprising. They set off from Castle Hill, marching to Windsor with goals of 'Death or Liberty', and a ship to take them home. It was anticipated other convicts would join them, marching from penal settlements around Hawkesbury, and Parramatta, aiming for Sydney, where they would find freedom.

The uprising failed; with tactics employed by the military in disarming, and apprehending the leaders, nullifying the rebels' ability to use the pikes. Thirteen rebels were killed on the battlefield, including the wounded leader, Phillip Cunningham, who with just enough life left in his body, was summarily hanged from the staircase of a public store; British justice at its best.

Following the crushing of the uprising nine rebels were executed. Many experienced severe floggings, in the range of 200-500 lashes. Others were exiled to the penal station at Norfolk Island, or to Coal Harbour, now known as Newcastle.

Again the pike appeared amongst the Irish diggers active on the Eureka field. Michael Hanrahan and Paul Curtain led the Irish pikemen. Their role was to bring down the police horses. Following a licence hunt on November 30 the pikemen were amongst the first to take up arms. They were possibly the strongest division of diggers on the stockade, prepared for a range of contingencies.

When the troops attacked early on Sunday December 3, only 120 diggers remained in the stockade, including a small number of pikemen. They shared around 100 firearms, as well as pikes. Lalor ordered them forward, to defend the stockade. The pikemen though few in numbers fought valiantly, but paid a heavy toll, five paying the ultimate sacrifice, with only a handful surviving uninjured.

The use of Vinegar Hill, as the password, evoked memories of Irish uprising, and the linkage of the pike to the Irish furthers helps the perception of Irish rebelliousness.

**CONCLUSION:** The pikes were a symbol of Irish rebellion, despite playing no practical role at Vinegar Hill, or Eureka. None the less the imagery and symbolism reflects the desires of those Irish who arrived in Australia, who continued harboring dreams of a better world, and by using the pike in their struggles, hoped to attain them. This elementary weapon could strike terror into the settlers' hearts, although it proved ineffectual in actual combat.

*Glen Davis*

*Glen works as a health professional.*

## READ IRELAND

The only Internet Bookstore dedicated exclusively to Irish interest books

Our aim is to make every book of Irish interest readily available to all customers – local and global. The Read Ireland online database contains the most comprehensive and up-to-date catalogue of Irish Interest books available.

We have been selling books for over 33 years and guarantee fast, efficient and friendly service for all customers.

[www.readireland.com](http://www.readireland.com)

# Poetry

## Washboard

A wooden tub  
full of lather is balanced  
on two wooden chairs.

Knuckles hurt  
from constant scrubbing  
on the washboard  
to take farm sweat  
off cotton shirts  
and striped towels.

Sheets and pillow cases  
dipped in Robin Starch  
rinsed in Reckitt's blue  
await drying and a hot iron.

## Ancient Cure

Snails nestling in cabbage heads -  
we picked them  
and placed the soft bodies  
over warts on our hands.

They wizened on hawthorn branches  
while we waited for the shrivelling  
of cracked bumps  
on our over-worked fingers

## Blackberries, Blackberries

Blackberries, blackberries,  
juicy and purple, luscious, delicious  
bursting through branches  
with thorns that prod, tear our skin,  
hurt our feet, picking, picking  
enough to make jam.

Restless in the night, watch stars  
illuminate the infinite sky  
search for the satellite.  
Five hundred tons of metal  
wandering in space, about to fall  
crash and scatter in any place.

*Mary Gauckian*



## Delphinium

Plantlings chosen from a seed tray  
for growing on.

One by one they faltered.  
One by one they failed.

Only you survived,  
became a spire, two metres tall,  
thriving beside the garden wall.

Mere words cannot encompass,

the blue of you,  
the joy of you,  
the sky that lives inside of you,  
the truth of you.

*Joe Murphy*

# What has happened to Ireland's sovereignty?

From the beginning of the Celtic Tiger era we have seen economic corruption and political self-aggrandisement on levels beyond imagining, as revealed in the recently released *Mahon Tribunal: The Tribunal of Inquiry Into Certain Planning Matters & Payments*.

After 15 years of hearings (1997 to 2012), the Mahon Tribunal has reported that corruption affected 'every level of Irish political life'. The Tribunal brings to prominence the litany of corrupt practices and crooked dealings that characterised the relationship between 'certain developers and numerous prominent public representatives'. According to the Tribunal's report, corruption and dishonesty is the root of the current fate of the Irish economy, resulting in capitulation to the demands of the European Union's financial establishment that the speculators' losses be placed on the shoulders of the Irish people.

Major players in property development held inordinate influence on politicians, to the extent that the construction industry accounted for a fifth of the economy during the Celtic Tiger years. We now know that the projects that resulted were financed by massive loans from assorted speculators, bondholders and major European financial institutions.

The Irish state assumed huge debts by taking over the liabilities of privately-owned banks, with the majority of this cost related to the collapse of the Anglo Irish Bank and Irish Nationwide Building Society, due to horrific losses on property loans. €35 billion, representing 22 per cent of Ireland's GDP in 2011, has gone to paying debts incurred by corporations without a sovereign guarantee and which occurred before the state took control of the bank. The major debt burden due to the Irish Bank Resolution Corporation (IBRC) relates to promissory notes that the Irish government has provided, which in turn are largely being used to pay off Exceptional Liquidity Assistance (ELA) loans that have been provided by the Central Bank of Ireland.

Without these liabilities Ireland could have avoided the EU-IMF bailout programme, and could have prevented the consequent severe austerity measures that are being imposed on the people of Ireland. Moreover, the liabilities incurred all go back to the extreme levels of corruption described by the Mahon Tribunal.

The IMF regularly breaks down national sovereignty as revealed by John Perkins, author of *Confessions of an Economic Hit Man* who stated:

You have a resource that corporations covet. You arrange a huge loan to that country and strike a really good deal for multinational corporations and then in the end the country can't pay off its loan. You've got em! They're part of the empire! You can ask favours. You can ask them to vote for you in the next UN vote.

## Major players in property development held inordinate influence on politicians

According to Paul Krugman, Professor of Economics at Princeton University:

... the key point is that the two false diagnoses [excessive welfare states & excessive deficits] lead to policies that don't address the real problem. You can slash the welfare state all you want (and the right wants to slash it down to bathtub-drowning size), but this has very little to do with export competitiveness. You can pursue crippling fiscal austerity, but this improves the external balance only by driving down the economy and hence import demand, with maybe, maybe, a gradual "internal devaluation" caused by high unemployment.

## An alternative approach to raising government funds is available

Fine Gael's 2011 election manifesto advocated Land Value Taxation, rather than taxing house values. On 18 April 2012, economists of the Economic and Social Research Institute (ESRI) dismissed the idea of taxing the value of the site the home is built on, recommending instead that the government tax the combined value of sites and homes.

As long as developers, speculators, and bankers dominate economic theory, there is slim hope that 'the people' can implement a simple one-step change to the taxation system whereby only the site

value of land is taxed, and in lieu of all income and business taxes. Numerous highly qualified Irish economic commentators are currently debating this approach, as did leaders of Ireland's independence movement. For example: feasta.org | irisheconomy.ie | smarttaxes.org | daft.ie

I would abolish land monopoly by simply taxing all land, exclusive of improvements, up to its full value...In other words, I would recognize private property in the results of labour, and not in land.' Michael Davitt (Some Suggestions for the Final Settlement of the Land Question, 1902)

The Irish land struggle started out promisingly enough in the 1880s with a clear mandate for the three Fs of Fair rent, Fixity of tenure and Free sale of tenant improvements or tenant right. This provided an excellent structure with which to understand the dynamics of property in land. Michael Davitt of the Land League had a clear vision of what legislative and fiscal changes were needed for Irish peace and prosperity which he shared with Henry George, the American social and economic reformer. Emer Ó Siochru (daft.ie)

Irish economist Ronan Lyons' proposal was relatively straightforward:

..use the best information we have currently and the best methods available for establishing the components of house prices to implement the best known form of taxation (Site Value Tax) on an interim basis, in an area where Ireland desperately needs new revenues: residential property. And when better information becomes available – in particular, the Revenue Commissioners register of transactions – then that can be used for a full Site Value Tax. (ronanlyons.com)

The Irish Republic Proclamation of 1916 was a message of national freedom, sovereignty and equality for all Irish citizens, and is as relevant today as it was then: 'We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible.' This right must not be undone: It can be shown that Site Value Tax, aka Resource Rent, etc., can both achieve economic justice for all and protect Ireland's sovereignty, once and for all.

Mairéid Sullivan  
GlobalArtsCollective.org

# In search of Joseph Furphy's Riverina

From 25 March until Good Friday, a small busload of Joseph Furphy philes explored the area bounded by the Murray, Darling, Murrumbidgee and Lachlan Rivers, broadly the area in which his iconic bush novels (*Such is Life*, *Rigby's Romance* and *The Buln Buln and the Brolga*) are set. 2012 is the centenary of Furphy's death, and ASAL (Association for the Study of Australian Literature) had organised a mobile 'mini-conference' to celebrate that. The trip took us to Narranderra, Balranald, the Mungo National Park, Mildura, Hay and Broken Hill, with side trips to Booligal and Silverton.

Apart from increasing our appreciation of Furphy's works, the trip yielded three personal benefits:

- seeing for the first time several iconic parts of Australia's natural and built landscape (Mungo being the stand-out case);
- gaining a better understanding of the scale and extent of the Murray-Darling river system, (the area in Queensland drained by the Darling is as large as Victoria); and
- getting an insight into the sheer volume of water generated by the rains of the past two summers and the impact of this water on the lives of people in the Riverina.

Whether there is an 'inland sea' depends on when you go. There is, at the moment, water and green growth everywhere in the area we traversed, and we sighted a tropical tree frog in Wilcannia, normally red dust country. The flood waters are still coming: peak flow on the Murrumbidgee was a month away in Balranald, and there is a lot more water to come down the Darling yet.

City slickers find it hard to appreciate the impact of this. For us all it meant was that we were unable to visit the homestead at Willandra – important in Furphyland. But consider the following quotes from Broken Hill's *Barrier Daily Truth* on 5 April, reporting that the Menindee to Pooncarie road, already closed for a month, was likely to remain so for 'months to come':

Wayne Smith from Karolla Station

said his family had to travel to School of the Air meetings in Broken Hill via Wentworth, which made a normal two hour trip five hours.....At Bono Station, the Bell family have had to relocate for the third time in 12 months with their homestead cut off by a high Darling River. Mail is still being delivered but the rerouting of deliveries has added two hours to the mailman's journey.

Lake Mungo was where the party stopped to do its formal Furphying: three Furphy papers by Susan Lever, Julian Croft and Frances Devlin-Glass, one on Musicology of the late 19th century in Australia by Graeme Smith, and several smaller talks by John Merritt on the history of the pastoral industry. The tour leader was the exceptional archaeologist and man of many talents, Chris Carter of *Time Travel*, who took us to many sites he'd dug, including mines in Carberry/Crowe/Luff (first and second generation Irish) country out the back of Jugiong and Gundagai. Travelling from Canberra, we reached the limits of settlement in the 1820s at Yass within half an hour, and nosed our way down the Murrumbidgee, understanding as we did so the imperatives of taking up land before survey that drove them, marvelling at the courage it must have taken to settle the one-tree plains and saltbush, but also very aware of the impact on Aborigines. Part of the project was to set eyes on stations Furphy delivered to as a bullocky and to find fictionalised places where he set his novel, knowing them to be based in real living landscapes. We passed the test, quizzed by a local owner (he did not declare his hand until after the test), about station names of the 1880s and current ones. The place where Tom Collins hid Alf's cattle and bullocks in chapters 4 and 5 of *Such is Life*, we believe we can confidently place at Whealba Bridge on a bend of the Lachlan, a day's ride from Hillston. It was heavily flooded, but we could see why a deputy-assistant-sub-inspector might want to wile away a few hours dreaming of his beloved Jim (Jemima, 'a great lump of a girl' to others, but one who rode, excitingly to Tom, à la



clothespeg). The River Redgums make a superb oasis in the saltbush plains.

The Furphy papers dealt with

- his first excursion into writing, his paragraphs for the *Bulletin*,
- what the impact of AG Stephens' insistence on cutting the novel meant for its new shape (it focussed on the remote areas rather than the settled ones);
- the varieties of squatters in the fiction and the politics of land in Furphy's novels.

The musicology paper, punctuated by songs, focussed on how important naming remote and tiny places is in a



**Furphy party astride the sandhills at Lake Mungo, investigating Cobb and Co. route through the lake**

*Frances Devlin-Glass*

number of bush ballads, and constituted a record of the journeyings of people proud of where they had been because the journeying was so epic. Certainly, covering the same tracks, we could be filled only with awe for the rigours of their lifestyle. Seeing some colonial stations, e.g., Yanco, also helped us appreciate how interdependent were the lives of shearers, Aboriginal people, managers and owners. We were amazed by the ways our eyes saw so much more and appreciated small changes in topography and vegetation as we made our way back to gentler parts.

Chris Carter, who has worked on

archaeological sites of many kinds (Aboriginal, industrial, mining and domestic) dazzled us often, by for example, identifying flints seemingly everywhere and very subtle middens, and casually putting together a flint core split into 3 pieces and not used for at least 15,000 years, and returning it to where it was found. He was also a classy naturalist, so it was easy to get enthusiastic about birdlife and the landscape, and to understand the boom and bust cycles of the rivers. His networks were excellent: the guide at Mutawintji was outstanding telling as he did a reality-based tale of Aboriginal politics, land acquisition and restoration; Sandra, the

volunteer guide from Broken Hill drew confidently and proudly on five generations of mining history in her own family. The Furphy team made front page news in the *Truth*, the socialist paper that serially published Furphy's most visionary novel, *Rigby's Romance*, in 1905-6. Furphy remains one of the two most ambitious colonial novelists in Australia (the other is Marcus Clarke), a proud Australian whose Irish sympathies were anti-sectarian, and whose race credentials were much more humane than those of many of his peers, and a passionate environmentalist.

**Bob Glass and Frances Devlin-Glass**  
*Furphy philes and Joyce junkies*

# Smith O'Brien's Tasmanian exile

Many Australians would be unaware of the important part played in our colonial history by Irish political prisoners, the leaders and prominent members of the Young Ireland movement who were transported to Van Diemen's Land (Tasmania) in the mid-nineteenth century.

Two of these, William Smith O'Brien and John Mitchel, had been outspoken critics of English rule and the treatment of the Irish. O'Brien, an aristocratic Protestant Irishman, Conservative MP and supporter of Catholic emancipation, had described the English response to the famine in Ireland as 'a sin against God'. In 1846, he warned an indifferent House of Commons that 100,000 Irish people were starving 'in the midst of plenty'. In 1843, he joined Daniel O'Connell's Repeal Association. As publisher of *The United Irishman*, Mitchel showed contempt for English rule, describing the Lord Lieutenant of Ireland as 'Her Majesty's Executioner General and General Butcher of Ireland'. His first editorial stated that the purpose of the publication was to resume the struggle of Tone and Emmet in a 'Holy War to sweep this Island clear of the English name and nation'.

Along with other Young Irelanders, Mitchel, O'Brien and Thomas Meagher became disillusioned with the non-militant approach of Daniel O'Connell in the Repeal Association and left it in 1846. Mitchel continued his seditious writing and, unsurprisingly, was soon tried and sentenced to transportation for fourteen years. In March 1848, O'Brien tried to incite a national rebellion, leading to the abortive uprising at Ballinagarry. Soon afterwards, together with Meagher, Terence McManus and Patrick O'Donohoe, he was charged with high treason and sentenced to death, later commuted to transportation for life. Kevin O'Doherty and John Martin were also sentenced to life transportation.

Although he was the first of these Young Irelanders to be sentenced, Mitchel's voyage to the penal colony was much longer and more uncomfortable than his colleagues and he did not arrive until 7 April 1850. He spent time in the prison hulks in Bermuda and a five month period at anchor off the Cape of Good Hope. In contrast, O'Brien, Meagher, McManus and O'Donohoe



O'Brien's Cottage

photo: Sarah Butler

had the privilege of a cabin, were not required to wear prison garb, were provided with good meals and two glasses of sherry per day and indulged in all kinds of recreational activities onboard. They had arrived in Van Diemen's Land on 20 July 1849, followed four days later by O'Doherty and Martin. Three other rebels, Thomas Donovan, Thomas Wall and John Walsh had been sentenced to seven years transportation and arrived in December 1850. Another, Cornelius Keffe was also transported, arriving in August 1852.

Treated as political prisoners rather than convicts, all were offered conditional tickets-of-leave which required a parole or word of honour not to escape, leave their allocated areas or consort with their colleagues in other districts. O'Brien refused this undertaking and was imprisoned in a cottage on Maria Island where he wrote 'To find a gaol in one of the loveliest spots found by Nature in one of her loneliest solitudes creates a revulsion of feeling I cannot describe' and 'No person, even a child, is allowed to approach me, except the officer who brings me my meal'. McManus was also initially reluctant to give this undertaking but was persuaded

to relent and was sent to Launceston and later to New Norfolk. Meagher was allocated to Campbell Town and later to Ross while O'Donohoe, who did not have private means and required employment, was sent to Hobart Town where he published a newspaper, *The Irish Exile*. There is some evidence that, at times, he was somewhat looked down upon by his aristocratic colleagues. O'Doherty was sent to Oatlands and Martin to Bothwell, where he was later joined by his old school friend and colleague, John Mitchel.

Unhappy with his situation on Maria Island, O'Brien attempted to escape by sea, receiving assistance from a doctor and a priest who acted as go-betweens. Unfortunately, the plot was betrayed by the captain of the schooner which had been chartered and O'Brien was apprehended while wading out to a longboat. His few privileges were restricted and he was moved to a cottage at Port Arthur and eventually to New Norfolk and Avoca, having been given his parole in November 1850. He was employed as a private tutor to the family of a local doctor.

The ban on meetings between these political prisoners was largely

‘To find a gaol in one of the loveliest spots found by  
Nature in one of her loneliest solitudes creates a  
revulsion of feeling I cannot describe’

ignored. Mitchel, Martin, Meagher and O’Doherty had regular clandestine meetings at Lake Sorrell. Meagher set up several meetings with O’Doherty at Tunbridge, mid way between their respective police districts with a meal table set up on a bridge, each technically remaining in their respective areas. The local publican obliged with the potatoes and gravy. Although the authorities often turned a blind eye to the consorting between the Young Irelanders, they arrested McManus, O’Doherty and O’Donohoe while on the way to a meeting with O’Brien, Meagher escaping detection. It was the subsequent legal treatment of McManus and O’Donohoe that led these two to feel that the authorities were no longer entitled to their word not to escape.

McManus was the first to escape, utilising a look-alike to conceal his absence and audaciously appeared at his friend Meagher’s wedding en route to America. Meagher followed within a year, after sending a letter revoking his parole. At the request of some Irish sympathisers, Patrick Smyth, another 1848 rebel who had fled to America before capture, was sent to Van Diemen’s Land in 1853 to arrange escapes for one or more of the rebels. He met with O’Brien and Mitchel. The former preferred to wait for a pardon but Mitchel, whose wife had previously joined him, elected to accept this assistance. Arrangements were made and Mitchel strode into the Bothwell police station to hand a letter renouncing his parole to the stunned assistant magistrate before boldly leaving on horseback for

eventual escape to America. O’Donohoe was also an escapee to the same country while O’Doherty completed his studies, practised medicine and later became Minister for Health in Queensland. In 1854, O’Brien received a conditional pardon and sailed for Europe where he was joined by his wife and children. In 1856, he was granted a free pardon and was able to return to Ireland. He died in Bangor, Wales on 18 June 1864.

Significant memorials to one of the leaders of this group, William Smith O’Brien, are seen in the preservation of the cottages which he occupied at Maria Island and Port Arthur.

**Rob Butler**

*Rob is a heavily sedated rebel who grows weeds on the Mornington Peninsula*



## PIERCE BODY WORKS

*Had an accident?  
Not your fault?*

- We can look after the paperwork
- VACC Accredited
- Replacement cars available
- Fleet and Private work
- Authorised Insurance Repairer

81-85 Gadd Street, Northcote Victoria 3070  
P 03 9482 4007 F 03 9482 6644 M 0412 348 876  
E info@piercebodyworks.com.au W www.piercebodyworks.com.au



**Breabach (Scot), The Celtic Divas -  
Lumiere - Pauline Scanlon & Ellis Kennedy (Ire)  
Noriana Kennedy Trio - Noriana Kennedy, Nicola  
Joyce & Noelle McDonnell (Ire),  
Fiach Moriarty (Ire), The Popes (UK)  
Fiona Ross (Scot)**

*National Artists*  
Melbourne Scottish Fiddle Club, Bhan Tre,  
The Barleysakes, Blackbird, Dairiada,  
Catherine Fraser & Duncan Smith, Claymore,  
Jimmy Moore & Claddagh,  
The Simpson Three, The Go Set  
See the website for lots more!

**8-11 June 2012**  
Tickets online @  
[www.nationalcelticfestival.com](http://www.nationalcelticfestival.com)

# Ireland's Arctic sleuth

Dundalk's Francis Leopold McClintock was arguably Ireland's leading Arctic explorer of the Victorian era. The adventurer's achievements, his rise to fame and fortune, and how he helped unravel the mystery surrounding one of the greatest naval disasters in polar history are reviewed.

In his diary of 18 April (1857) McClintock recorded:

Accepted command of Lady Franklin's expedition, applied for 18 months leave of absence for that purpose.

So began McClintock's remarkable Arctic journey which finally shed light on the fate of the 129 officers and crew of *Erebus* and *Terror* that, 12 years previously, had vanished while searching for the North West Passage. *Erebus* and *Terror*, the most technologically advanced ships of their day, with hand picked crews, were commanded by the legendary Arctic explorer, Sir John Franklin (former Governor of Van Diemen's Land, 1837-1843). The expedition's second in command was Francis Crozier, born in Banbridge (Co Down), one of the most experienced polar adventurers of the century. The expedition's disappearance was dubbed the worst Arctic tragedy in history, and McClintock's subsequent discovery of their remains formed the basis of his own rise from humble origins, to fame, fortune and a knighthood.

Francis McClintock was born in Dundalk (Co. Louth) on 8 July 1819, one of 14 children. His father was a customs collector and a former officer in the 3<sup>rd</sup> Dragoon Guards. With little education, McClintock, like many boys of the time (including Francis Crozier), joined the Royal Navy while barely in his teens. A practical, resolute and unflappable character, McClintock rose through the ranks and was commissioned a lieutenant in 1845, the year Franklin and Crozier set off on their ill-fated voyage. Three years later, under the command of Sir James Clark Ross, McClintock made his initial voyage into the Arctic in the first of his four attempts to discover the fate of *Erebus* and *Terror*. Over the course of the next six years he made two further Arctic voyages, both fruitless in discovering the whereabouts of Franklin and his crew.

During the fourteen years since

*Erebus* and *Terror* disappeared, some 50 expeditions scoured the Arctic for the two ships and their crews. While the newspapers continued to assert that some of the officers and crew were still alive, the Admiralty eventually decided that too many resources had been expended in the search. In 1857 they informed Jane, Lady Franklin, that no further attempts to find Sir John would be funded as he must surely have perished and, as a result, she was now entitled to a widow's pension. By this time Lady Franklin must have realised it was unlikely that any survivors of the expedition would be found. She did hope, however, that remains might be discovered and that a Christian burial might be given. As no further funding

‘So sad a tale was  
never told in fewer  
words’, recorded  
McClintock of  
the find.

from the Admiralty was possible, she privately financed a final mission. With this in mind she contacted McClintock in Dublin, where he was ‘resting’ on half pay from naval duties, to seek his advice. With the aid of public subscriptions, and McClintock's guidance, she purchased the steam yacht *Fox*, and asked McClintock to lead the expedition.

On 1 July 1857, the *Fox* sailed from Aberdeen on its historic voyage. By this time, McClintock was a hardened Arctic adventurer who, says polar historian and author, Michael Smith, ‘...modernized the navy's cumbersome Arctic travel regime by making his sledges lighter and developing a system of support parties’. Smith believes that these innovations, allied to McClintock's strategy of laying down supply depots, ‘enabled him to travel much further than previous expeditions’. Initially trapped by pack ice for 250 days, McClintock feared that the *Fox* would be ‘knocked into lucifer matches’, and it was only in the spring of 1859 that

he eventually learned anything about *Erebus*, *Terror* and their crews.

Interviews with Eskimos on King William Island revealed that they had seen groups of men dropping dead while slowly dragging sledges across the ice. McClintock bought some relics from the Inuit, including silver plate bearing the initials of Franklin and Crozier. On 6 May 1859, the first substantive clues as to the fate of the Franklin expedition were finally discovered. At Victory Point, on the north-west coast of King William Island a vast array of clothing, maritime equipment, scientific instruments and, more importantly, a handwritten record was found. Signed by Francis Crozier, this note revealed that Franklin had died on 11 June 1847. The two ships had been abandoned and the 105 remaining survivors, under Crozier's command, intended to, ‘start on tomorrow 26<sup>th</sup> for Backs Fish River’, a journey of some 250 miles across the bleak, freezing and inhospitable ice. ‘So sad a tale was never told in fewer words’, recorded McClintock of the find. Over the intervening years the Arctic withheld much of the remaining evidence of what befell these 105 ‘survivors’, and why *Erebus* and *Terror* foundered.

On 23 September 1859, the *Fox* docked at London with the much anticipated news of the Franklin expedition. McClintock expected the public to react badly given the grim fate of the expedition, so he was surprised to be acclaimed as a national hero. He was subsequently awarded a gold medal by the Royal Geographical Society, and a knighthood by Queen Victoria for his efforts in the Arctic.

While he had been away, his sister Emily had married George Crozier, Francis' nephew. McClintock quickly wrote an account of his adventures in the Arctic (*The Voyage of the Fox*), which soon became a best seller, running in to several reprints. It was this publication which was to influence and inspire the great Norwegian explorer Roald Amundsen in his quest for a North West Passage.

During his illustrious career as a Royal Navy officer, McClintock also made a great contribution to enhancing the boundaries of geographical knowl-





Sir Francis Leopold McClintock by Stephen Pearce, 1856

edge. He was responsible for surveying and charting vast areas of the Arctic coast line and, according to Smith, is 'among the foremost Victorian Polar explorers'. Being an avid collector, he amassed an extensive array of zoological and paleontological specimens many of which are on display in Dublin's National Museum. In his later years he was an active member of both the Royal Dublin Society and the Royal Irish Academy. He experimented with photography and was one of the first to capture images of the polar region.

He is also remembered for the notable contribution he made to snow travel, and was subsequently dubbed 'the father of modern sledging'. While he preferred to

use man-haulage (and sometimes kites and sails) for his sledges, he adopted a sophisticated exploration system based on support teams and supply depots, and may have influenced Captain Scott to adopt these on his ill-fated South Pole expedition.

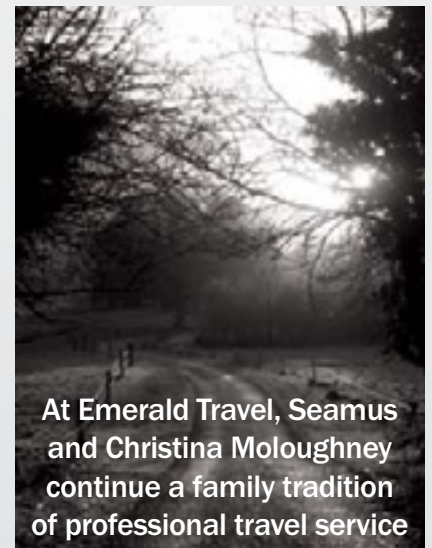
Francis Leopold McClintock eventually retired with the rank of Admiral. He died in London in 1907. He is celebrated with a memorial plaque in Westminster Abbey, which describes him as 'the discoverer of the fate of Franklin' and has also been honoured by having McClintock Channel (Canada) and Mount McClintock (Antarctica) named after him.

*John Hagan*



*Located within the  
Celtic Club building*

For the best deals  
and service when  
travelling to Ireland  
and beyond



At Emerald Travel, Seamus  
and Christina Moloughney  
continue a family tradition  
of professional travel service

Level 3, 316 Queen St,  
Melbourne VIC 3000  
03 9670 9696 0419 401 584  
Fax: 03 9670 7007  
[chris@emeraldtravel.com.au](mailto:chris@emeraldtravel.com.au)

# Emerald Travel

(03) 9670 9696  
[www.emeraldtravel.com.au](http://www.emeraldtravel.com.au)

Licence 32507

# Orphans, Medleys and Wayward Girls

Patricia Sykes: *The Abbotsford Mysteries*, Spinifex Press, Melbourne, 2011  
ISBN 9781876756956; RRP: \$25

The grim old gothic pile, still known as Abbotsford Convent, though it hasn't been that for years (since the area slowly began to be gentrified), sits on a steep curve in the Yarra at Abbotsford. Patricia Sykes was an orphan there in the '50s, sent there with her three sisters (from whom she was separated) when her mother died in childhood, and she was about 10.

This rosarium of poems gives a shockingly intimate glimpse into its three 'homes': St Joseph's for the orphans; St Mary's for the country girls, the disabled, refugees and migrants; and Sacred Heart for the 'wayward' (unmarried, those considered at risk, as well as older women). Women from the third ran a commercial laundry. Although domiciled separately, these three populations knew one another's shame and the 'waywards' were a potent source of threats to be used by nuns against the more innocent inmates. She does not make quite as much of the Jewish children who were protected and assimilated after the war, though they too are a small part of the narrative.

Ironically and symbolically 'Bad girls do the best sheets':

In our hands grey becomes white  
white becomes income our skin rubbed  
to raw is nothing that women out there  
are not enduring or loathing. (p.47)

The sense of place is strong in these poems. The convent sits in a steep bend of the Yarra at Abbotsford, and she is aware of the other, earlier mothers who knew it as Birrarung and a friendly place, but her river is a more forbidding place:

As if women are rivers  
as if they must be kept  
from deviating like this Yarra

river from which a severe loop  
was eliminated, always someone  
searching its banks. (p.20)

The river is one possible escape route for 'girls desperate enough to gift themselves ... the sweet debris / of drenched lives, drowning or afloat...' (p.19). Although those who failed to escape are remembered, it is the survivors that this body of poetry celebrates:

*It was good to meet the girl who swam the Yarra*

honour rolls not kept of the runaways  
the fled ripples of their bodies, lives  
the snags the currents the muddy holes  
that could have reached up and taken them ('Honorary', p.51)

For Patricia Sykes, the Skipping Girl Vinegar neon sign nearby had a very different meaning from that conferred on it by non-incarcerated children of her era: in rewriting the Creed, Sykes constructs her as a guardian angel, 'my Angel-of-neon', and a symbol of emancipation:

Her factory rooftop my heaven (*my destiny-heaven*) seek and ye shall find

I believe in my feet flying again like hers smiling, highing,  
never a stumble, never a skip missed by day by night  
soaring higher than death, higher than the exile that follows  
death (the

shutting behind walls for *the good of*) I believe in the day  
that

will come I believe in the rope that is wings I believe

in the beckoning light I believe in my feet on the road in  
skippety-skip beats yes yes my freed feet (p.12)

There is another fantasy escape route for the girls who work the laundry: they can barter with the drivers

*swapping sex*

for a getaway ride the jiggity-jig laundry vans  
as golden coach going all the way (p.48)

Patricia Sykes's method is a collaborative one. She interviewed other Abbotsford girls and incorporates the voices of other 'inmates' as well as those of the nuns using the device of italics (as you will notice in the extracts above). It makes for a compelling testimonial. She creates the sense of a community, setting free the voices of the victims of systematic repression of sexuality, and in the process gives a lot of insight into how the shaming and silencing was accomplished. Threats of worse punishment, orphans being sent to the wayward girls home, or the latter ending up at an even more oppressive institution across the river at Fairlea Women's Prison, are part of the machinery of 'reform'. Nuns' tongues could be as fearful as vipers', the more so because sweetened with 'all the language of love and gentleness.' A recurring anxiety of the orphans is whether or not they are lovable, and heart-wrenching narratives of children cast into the cold crush of stone walls by step-mothers or unfeeling fathers who may or may not have murdered their mothers gives a glimpse into a world that is normally private and unspeakable. One indelible image is that of a small girl finding solace in the warm embrace of empty frocks in the attic (p. 7).

Nuns do emotional and sometimes physical violence to their charges, but they are not without culture and get a mixed press in this volume. Perhaps the most vivid realisation of this is the comparison made between the virginal novices and the headless hens prepared for the feast afterwards. The ceremony creates ecstasy in the beholders as the bridal satin and lace are 'whipped away like froth' as an integral part of their profession ceremony where they pledge themselves as brides of Christ. They are implicitly compared with the plucked, gutless, headless chickens the girls prepare for the feast afterwards (p. 64). They seem as trapped in their rhetoric and circumstances as the girls are physically, and moreover stripped of their will. But these same nuns can and do give access to culture – to rich embroideries, the chanting and singing of services, poetry, a sense of a world beyond the palpable, and all of these are emancipatory for this writer.

Organised as a modified and extended Rosary, this volume has pity for the victims even while it avoids victimhood. Although not backing away from the Sorrowful mysteries, it buttresses them with Luminous and Joyful and Glorious mysteries. The Glorias at the end of each section celebrate the harsh pruning these tender childhoods received and the resultant perfume of the blooms, and as well the impulse to dance and sing and write the canticles of which this volume is evidence. They are 'hivey-jive girls / rock'n'roll girls' whose pinup is Elvis and he cohabits with images of God (p.33).

This collection is an important social history, giving much insight into the shortcomings of a hopefully discarded social practice, and it also maps the development of women who became strong in spite of their upbringing.

Frances Devlin-Glass

# Strange new families

*The Broncle: a curious tale of adoption and reunion,*

Brian Bailie

etext available at [www.broncle.com/broncle.html](http://www.broncle.com/broncle.html)

accessed 20 April 2012

ISBN: 13: 978-1456605780

So what on earth is a Broncle? It's the relative you have when a person is simultaneously both your brother and your uncle. This definition confirms the claim that the tale told here is indeed a curious one.

The author always knew that he and his two siblings had been adopted because his parents told the children about it. His brother, Paul, took no interest in finding his biological family, but Brian Bailie and his sister did make enquiries. As a result, Brian and Hilary found themselves in the midst of a story unequalled even in Russian novels. It emerged that they were both the result of an affair between their mother and her father-in-law and that they had six older half siblings. Their mother's husband (and genealogists will have to assist me here with the relationship that he bore to Brian and Hilary) had left for England when the affair became public, married bigamously and fathered a further two children.

*The Broncle* relates the life and times of their father/grandfather, Billy Adair, and recounts the experiences of Brian and Hilary and their own families as they met their relatives. Certainly Billie, known as 'the Winger' because he lost his left arm as a member of the B Specials in a border fight with the IRA, sounds like the scallywag that his son calls him. While his between-war economic struggles were not particularly remunerative, the introduction of rationing to Northern Ireland offered a gold mine to the owner of a small bus company making regular trips to the Republic. Post-war, of course, there was always the diesel tax. Off-road diesel is quite cheap and used in industry, like farms and bus companies, while on-road diesel is heavily taxed but the only difference between the two fuels is red dye inserted by government officials. According to the author,

Removing the dye from diesel fuel is a traditional craft of the Irish border farmers. They are experts of world renown.... Billy's diesel filtration factory filled a livestock shed. (no page numbers)

The author is careful not to accuse Billy of either smuggling or of making a fortune out of selling dodgy diesel, but he does point out that after the second world war, the struggling bus company owner became the wealthy owner of a luxury hotel on the Isle of Man. The hotel needed trusted people to run it, and that seems to have been where Brian's mother came into the picture.

This story is written with a dry sense of humour, with comments about how useful the arrangement would be if anyone needed to swap body parts. The author also shows remarkable self-awareness and honesty in his tale of his origins. He had experienced adoption and fostering both as an adoptee himself and as the foster-parent of nine children so he probably knew a great deal about what really goes on in families. Nevertheless it seems unlikely that anything could have prepared him for what he found. Despite his experience, he writes in several places that he is sure that the relationship between his parents was based on something more than just sex: 'I wanted them to be lovers.' He also comments that Billy was known for his loyalty to family and reluctance to give them up – to institutional care in the case of his wife, whom he nursed at home for years. Brian's yearning to believe these things flies in the face of what he writes about his father's despatching all of the earlier brood to boarding school – at the age of eight in one case – and his banishment of his adopted son from Ireland by a very believable death threat. His son had challenged Billy's relationship with his daughter-in-law. There was also Billy's admitted need for a woman after his wife died of cancer, combined with clear evidence of his ruthless exploitation of the main chance throughout his life. Brian can never quite bring himself to admit that he and his sister were probably given up for adoption because they were too young for boarding school and so that Billy could exploit his mother's labour power in the hotel more effectively.

If Brian's account of his father, 'The Scallywag', raises some scepticism, parts of the stories of meeting his relatives made this reader downright uneasy. Brian acknowledges that the sudden appearance of him and his sister in the lives of his other family was always going to be a bombshell. At one point, he gives the standard social worker/counsellor line that '... a bottled-up secret can be corrosive,' but when he meets his relatives, doubts begin to creep in when they tell him directly that he has caused them a lot of upset by contacting them and telling them the story of his origins:

What had I hoped to achieve by exposing their mother's secret? I still don't know; ... Did they deserve to know; did they need to know; should I have exposed their mother's secret? Probably not.

Further on, he comments about the effect of the revelations on the family's memory of their recently departed mother:

They had enjoyed one unshakable memory of their mother; they thought that they had known her and understood her personality, and I'd shattered all that in the time it took to read half my letter.

Eventually one young half-niece bursts into tears when her new relative comes round for tea because she had been very close to her grandmother. Ultimately I began to think about Kant's assertion that it is always wrong to tell a lie, even when telling the truth leads to the preventable death of a person, he said that the truth should be told 'though the heavens fall'. Are there times, and was this instance one of them, when a lie is not only emotionally preferable, but more appropriate? It is now accepted that the truth is not invariably the correct and moral choice, but was Brian's choice to contact his relatives and tell the family story appropriate or not?

His story is available at the net address above, so read it and contact him if you want to discuss it further.

**Felicity Allen,**  
Deputy Editor, Tinteán

# THE IRISH PROGRAM

## Éistigí

RADIO 4EBFM

Saturdays:  
12.30pm–  
1.30pm

South-East  
Queensland  
on 98.1FM

The world on  
4eb.org.au

(07) 3240 8600  
irish@4eb.org.au

## Wallace Commemorative Concert update

Plans for the the William Vincent Wallace Bicentenary Concert are taking shape. The Bendigo concert (9 September) has received a generous grant from the City of Greater Bendigo – CGB. The CGB has also awarded the concert a Bendigo Bank Theatre Subsidy, as the Bendigo Bank Theatre is part of the Capitol complex. This subsidy covers the services of the professional Capitol staff as front of house staff and a professional lighting technician.

The first part of the concert, which recounts the story of Wallace's amazing life, will be located in an Australian bush setting. A narrator recounts this story in Australian bush ballad style, with mimed activities by young performers taking place around the campfire. The music, both songs and background instrumental music, will be performed by amateur singers and musicians. This first half will feature a smorgasbord of such music from the main countries where Wallace lived and worked – Ireland, Australia, Chile, Brazil, the USA, and the UK, as well as some of his songs and piano pieces.

Professional artists feature in the second half of the concert – the 'Maritana' selection. Soprano Jennifer Schatzle will sing the role of 'Maritana.' The roles of Don José and the King of Spain will be sung by former Opera Australia baritone, Peter Hunt. The role of Don Cesar de Bazaan is to be sung by Canadian-born and Adelaide-based tenor Ernst Ens, who sings with the State Opera of South Australia and Opera

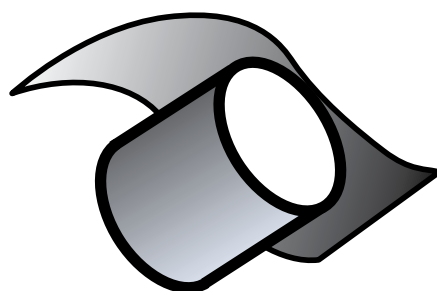
Australia – subject to confirmation. The mezzo – soprano role of Lazarillo is yet to be decided. Amateur singers will sing one number from 'Maritana', and a small chorus will be assembled.

'Maritana' was first presented in Sydney in April 1849. For the rest of the nineteenth century, it remained highly popular in Australia, Britain, and Ireland. Its popularity has waned since then, and I wonder if it has been performed in Australia since the 1950s. I will be pleased to hear from any reader who can enlighten me on this.

The question has arisen as to which of the two performances will be the special concert, with invited VIPs, sense of a really special event, and after concert supper. The answer is very simple: it depends on the level of support. The performance at The Celtic Club (Melbourne) is on Sunday 16 September. We still need interested people based in Melbourne to form a sub-committee, and a small team of people to handle front of house at The Celtic Club on the night. One of the Irish organisations based in Melbourne might wish to take on the latter role. It would be most reassuring to see that the high level of support which is being received in Bendigo be matched by support from the Irish and/or Irish/Australian community in Melbourne.

I can be contacted on [ovens.town@hotmail.com](mailto:ovens.town@hotmail.com) or Tel. 54426649

*John A. Clancy,  
Artistic Director*



**ARENA**  
m a g a z i n e

**Australia's  
leading left,  
critical magazine**

**Arena**

PO Box 18,  
Carlton North 3054

Tel: (03) 9416 0232  
Fax: (03) 9416 0684  
[magazine@arena.org.au](mailto:magazine@arena.org.au)

# Index

This Index is in two parts.

**Part 1** lists, as authors, all those who have contributed articles, poetry, reviews and letters and the title of their contribution, abbreviated where required, is listed shown by the issue and, after the colon, the relevant page number(s). A comma is used to separate page numbers in the same issue.

In **Part 2**, the authors of any reviewed publications are listed both separately and with the actual titles of these publications. Significant subjects covered in the pages of *Tinteán* and titles of poems or reviewed books, films or plays are listed in Part 2, in *italics*. Authors of poems are shown with the titles.

*The Editorial Committee would like to express our gratitude to and admiration of Robert Butler for the compilation of the index. It was a mammoth task, done with great skill and aplomb by Rob, who is of course a very valued member of the team and without whom, you, dear reader, would probably not receive your copy of the magazine!*

## Part 1: authors

- Allen, Felicity** – The aftermath of terror 1:10; Second-hand smoke 2:4; Seán MacBride's struggle 2:25; Rich, happy, healthy Australia 3:3; Heroic Medicine 3:21; A high-class working dog 3:37; Cancer among the Irish in Britain 4:27; Fly Earls – but why? 4:37; Word Watch: mondegreen 5:10; Rulers and culture in Co. Cork 5:24; A reluctant hero 5:28; Living the faith 5:34; T'ogar Ceilteach: endangered species 6:6; Word Watch: ucalegon 6:12; Blood and iron 6:21; Wicked waste makes woeful want 6:28; Wordwatch: Is it a jeremiad or a philippic? 7:9; Do not try this at home 7:15; The Great Financial Crisis and Eire 7:19; A diversity of fortunes 7:40; Continuing saga of the Irish economy 8:17; Feisty lady 8:43; Suicide rates in Ireland 8:44; Word Watch: The Fairy Headland 9:12; Irish economy shrinking 9:14; Irish economic outlook 10:2; St Brigid's merry dance 10:14; Limiting liability 10:21; The last taboo 10:37; Mixed marriages 10:38; Irish economy 11:13; Irish economy 12:10; Matters ghostly 12:34; Shipwrecked Tiger 12:35; Irish economy 13:9; Corrigan's sign 13:13; Talents wasted by sectarian strife 13:44; Irish economic news 14:7; An appetiser for the grand Irish exhibition 14:33; Godlike Captain Crosses the Line 14:35; The economics of despair 15:14; Will the piper be paid? 15:15; Fortright medic of old Dublin 15:41; A whistleblower's account 15:45; Universal healthcare 16:11; Family Reunion: A saving grace of 'the System' 16:38; Martyrs for the Faith or Mercenaries 16:41; The Celtic Curse 17:36; True crime lacking in analytical bite 17:41; Resurrection men, earning an honest living? 17:42; Irish economic news 18:5; Convicts at Sea 18:39; Irish economic news 19:5; From Guerrilla to Quaker 19:34; Irish economic news 20:5; Strange new families 20:25
- Anderson, Bill** – A worthy son and socialist 6:34; The disappearance of Cork Docklands 7:37; A politician who divides opinion 8:34
- Arthur, Catherine** - and notes of praise 1:2; Writing and playing Mary O'Hara 1:29; The unlikely poet 2:24; Farewell! Our lovely red Fox 3:6; Kim Keenan 3:12; Memorial to John O'Donohue 4:4; Wine to gladden the heart 4:40; Thomas Vincent O'Connor 5:12; Dr Owen Clarke 6:12; Profile: Martin Daly 7:16; The resounding echo 9:16  
Mercy from age to age 11:17
- Arthur, Chris** – Shared schools in NI 13:2
- Ashton, Chris** – No more memoirs 8:30; 9:26; The Irish summer 9:30
- Babb, Jeffrey** – Outlasting his opponents 7:39
- Barr, Colin** – Irish episcopal imperialism 3:17
- Beavis, Adrian** – Joyce and Wilde 9:40
- Blake, Rosemary Keegan** – Loretos downunder 10:30
- Bowler, Judith** – William Vincent Wallace Bicentenary Concert 19:2
- Boyce, Marcia** - and notes of praise 1:2
- Brennan, Loretta** – A goldmine of history 19:2
- Broderick, Olive** – Lament of the Wandering Worker 5:20
- Brophy, Bernie** – Bernie Brophy observes Northern Ireland 1:10; From our roving reporter 7:7; Patrick Finucane Conference 8:3; On Human Rights and Brehon Law 12:14; A new life for a Belfast mill 15:19
- Brown, Carmel** – Hannan, the new Lawson? 6:2; A long, winding and busy road 9:38
- Buckley, Vincent** – The Pattern, (1979) 2:22
- Bunting, Sandra** – The Wild River 4:32; Peonies 4:32
- Butler, Robert** – Ancestral lands revisited 1:24; There's a Fenian in the cupboard 4:30; Luck and the Irish 4:36; Whither democracy? 5:3; Fenian paranoia 6:2; Ireland's International Rules team 6:6; Another Irish-American President 7:8; Kerry's football legend 7:43; Irish settlement at Shoreham 7:44; Premier honours Irish diaspora 8:8; Glendalough 8:40; Speak of the dead 8:42; Twenty years later 9:44; Neutrality no protection 10:27; Hidden ethnicity 11:3; The other rebellion 11:31; A photographic essay 12:31; Stole six bold Fenians away 16:27; Tasmanian exile 20:20
- Byrne, Glen** – Byrne family tree 6:2
- Byrnes, Kevin** – and from Heidelberg 2:2
- Cahill, Kevin** – Who owns the world? 8:24; The Irish Law Reform Commission 9:28
- Calwell, Mary Elizabeth** – Calwell 8:32; Active Christianity in the secular state 9:20; Hackett, Mannix and Calwell 12:2

- Campion, Edmund** – Were Irish & Catholic synonymous? 3:18
- Cantwell, Terry** – Riverdance and the sluggish tick of the classroom clock 12:18
- Carroll, Rodger** – Designing learning for remote religious communities 17:28
- Cearnai, Éilís** – Indigenous pedagogy 15:4
- Charlesworth, Max** – A courageous bishop 2:16; Does philosophy console in a recession 17:37
- Clancy, John** – An excellent start 3:2; Irish or Celtic studies 5:2; Tinteán in Brazil 5:4; Celtic concert with a difference 16:4; William Vincent Wallace (1812-1865). A Bicentenary in 2012 18:30; Concerts in Bendigo 19:2; Wallace Commemorative Concert update 20:26
- Cleary Denis** – Generations 13:23
- Cockerill, Art** – Hibernian orphan girls 13:3
- Cockram, Peg** - and notes of praise 1:2
- Code, Trevor** - Joyce's Carnival of Vice 13:36
- Coleborne, Brian** – The underseas Aran the Islanders missed 2:27
- Collins, Michelle** – If I lived in Galway 13:29
- Condon, Mary** – The fate of prophets – St Mary's and its priests 12:33
- Conlon, Evelyn** – The meaning of missing 12:26
- Connell, Máire** – Thanks 4:2
- Cooke, Pat** – The Imperial origins of Ireland's National Museum 19:18
- Cope, Graeme** – A lesson in industrial relations 6:32
- Corcoran, R** – Thanks 4:2
- Costello, Anthony** – Journey of discovery 7:4
- Costigan, Michael** – Thanks 4:2; A parent's tribute 4:14
- Crawford, F Malcolm** – Canon Turner 19:2
- Curtis, Tony** – The suitcase 10:24; Two faces by a window 11:27; In praise of silence: from Terenure to Tarrawarra 15:36; Folk 15:39; In Praise of Grass 15:39; Trespass 17:34
- Cusack, Danny** – Trail of tears 6:3; Honouring the Choctaw 7:4
- Dacy, Brian** – Notes of encouragement 1:2
- Dalton, Anne** – A bridge from Táin to Tinteán 2:2
- D'Astoli, Leah** – St Patrick's Day, then and there 1:23
- Davis, Glen** – Irishness and the Kelly Outbreak 18:18; The pike and Irish rebelliousness in Australia 20:15
- Davis, Richard** – Transportation: racy and relevant history 15:40; William Smith O'Brien in Victoria 16:28
- Day, Bill** – Táin's loss is Tinteán's gain 2:2
- Dengate, John** – Song for Les Darcy 17:34
- de Paor, Louis** – Oidhreacht (Hereditry) 10:24
- Devlin, Barney** – Daonscoil 2008 3:14
- Devlin-Glass, Frances** – Grooming the JeJeune Jesuit 1:8; A host of characters 1:26; In yer face 1:28; Beyond monocultures 2:3; Thoroughbred of the sea 2:4; Can you help? 4:2; Wild, wild women! 4:38; Somebody indeed 5:9; Dying for land 5:26; Barry & Clarke 5:31; Coming to terms 5:32; Saint Oscar and secret London 6:33; St Mary's: vigilantes or archbishop in control? 8:26; A shimmering social tapestry of Corkonia 8:37; History and the Irish language question 8:42; Luscious, sensuous London 9:37; Grave humour 9:42; St Brigid's merry dance 10:14; Epiphanies in Ulster 10:26; The big guns on Iveragh 10:39; Bursting with good health 10:40; Liberating spirits 11:28; Sunderings 12:3; Bloomsday's Earnest 12:4; Are the Irish different sexually? 13:38; Irish poet who looks to tradition 14:7; A bush poet's tribute 14:21; The Silence of the Lambs 14:30; Imperilled Songlines 14:31; Into the Void with Beckett 15:43; Irish Monsters, Great Danes and Giant Wolfhounds 16:15; Grotesque Vengeance, Wild- West style or Irish? 16:40; Cuchulainn in St Kilda 16:41; 'That Scale of Horror Has No Shape' 18:40; Vernacular Poetry from the Bard of the O'Connor Clan 18:41; Brigidfest 2012: servant-girls with tickets on themselves 19:29; Furphy Centenary 19:37; Sons milled to feed insatiable Killing Fields 19:40; In search of Joseph Furphy's Riverina 20:18; Orphans, Medleys and Wayward Girls 20:24
- Dowling, Mary** – Notes of encouragement 1:2
- Doyle, Bill** – Photographs of Aran currachs 5:16
- Doyle, Denise** – Notes of encouragement 1:2
- Doyle, Helen** – Irish cultural heritage values of St Brigid's 10:17
- Doyle, Michael** - Wild Geese Day 1:2; von Butler 4:4; The land of saints & scholars 4:23; Evolution of the Irish Red Setter 4:41; Mornington Celtic Festival 6:3; The Penal Laws in action 6:24; The Jacobite kingdom in exile 7:26; Dublin's hero priest 8:16
- Drew, Hardy** – No one as Irish as Barack O'Bama
- Duke, Steve** – Incidental Irish 10:22
- Dwyer, Donal** - and notes of praise 1:2
- Dwyer, Ruth** – Crime does not pay 14:26
- Egan, Ann** – Patrick and the Bees 19:16; Patrick and the Bird 19:17; Patrick and the Ship 19:17
- Elder, Ann** – Irish Horse Racing; an ancient tradition 18:25
- Ennis, Mervyn** – Flanders poppies 13:15; The Tattoo 13:32; Me Ma 13:33; The falling star of Charles Stewart Parnell 1846-1891 17:30; Christmas 2009 18:13; Magdalene Lady 18:14; Portal to the Past 18:14; Night 18:14; St Kilda: Death of a Communal Republic 18:32
- Enright, Anne** – Sinking by inches 14:18
- Fahey, Gerry** – The big questions 1:2; Waiting for Cromwell to say 'sorry' 2:2
- Fay, Norman** – Manufacturing Victoria 1:27
- Feehily, Gerry** – Toytowns of Literature 14:36
- Felix, Uschi** – A bravura performance 15:44
- Foley, Tadhg** – Lass of Aughrim 5:2
- Fox, Noela** – Singing a new song 3:22; Thanks 4:2; Nano Nagle biography 7:4
- Fraser, Morag** – Protagonist and antagonist in the intellectual ferment 8:38
- Furey, Paddy** – Revive the parade 4:2
- Gallagher, Michael** – Stick on stone 14:28
- Galligan, Brian** – Irish Catholics and Australian politics 14:24
- Gauckian, Mary** Washboard 20:16; Ancient Cure 20:16; Blackberries, blackberries 20:16
- Gillespie, Brian** – 'Not how you got knocked down – but how you get up' Jim Stynes 20:7
- Gillespie, Deirdre** – Love of language 3:9; Dublin women 3:38; The future of the Irish language 4:10; A memoir for family consumption only? 7:38; International success for the Cumann Gaeilge na hÁstraille 12:19; Daonscoil 2012 19:15
- Glass, Bob** – Too much spirit? 3:35; Running for himself 6:31; Taking issue with Ashton 9:2; Informed insiders in critical mode 9:41; Happy sailing on the edge 10:32; Legendary pastor of Redfern 10:33; Surviving clerical abuse with grace 13:39; Radical wish-list for Ireland after meltdown 16:39; In search of Joseph Furphy's Riverina 20:18

- Gleeson, Rosemary** – The convict brick trail 3:28
- González, Ángel Luis** – Leaving Dublin 19:20
- Good, Simon** – Bear eyes Bull's territory 3:10; Ease liquidity pressures 4:12; More of the same & then some 5:8
- Hagan, John** – Captain Francis Crozier – Death in the ice 16:32; To the end of the earth 17:43; Hobart's favoured guest 19:30; Ireland's Arctic sleuth 20:22
- Hall, Dianne** – Brigid and her sisters 8:29; Identity politics and genealogy 12:29; Who were the Gaelic Leaguers? 12:32; Irish monastic scribes 18:24
- Hames, Roz** – Roaring swoonfuls of the human double helix 6:33
- Hanberry, Gerard** – Welcome to my country 3:30; Everything is going to be all right 3:31
- Hannan, Bill** – Quintessential Australians 4:20
- Harte, Jack** – The Writers' Centre in the 'City of Literature' 13:20
- Harvey, Philip** – Definition 12:28; Reclaiming Joyce for Dublin 12:30; Catharsis 15:46; Betjeman in Ireland 19:3; Glenstal Abbot looks to artists in ecclesiastical crisis 19:36
- Hennessy, Kate** – Harry Smith 4:31
- Henri, Christina** – Blessing of the bonnets 6:6; Convict woman 6:22
- Herrick, Catherine** – Notes of encouragement 1:2
- Hirsh, Carolyn** – Souls of bronze 13:26
- Hogan, Neil** – The Connecticut connection 3:2; Connecticut connections 6:18
- Hughes, Juliette** – Cyclopean monsters – phallic, brutal and ultimately ridiculous 17:39
- Huish, Renée** – Nell's stories 5:33; Tradition in a new key 7:38; A terminal thriller 10:37
- Hurst, Éilish** – Scoil Gheimhridh Sydney 17:6
- Ingham, Sid** – Grand Dame of the desert 6:36; No time to be idle 10:34; Iconic Irish films 11:33
- Initially NO** – Shiny copper things 11:26
- Jakpa, Emmanuel** – Renvyle 14:28; The Train 14:28
- Johnston, Fred** – The Photograph 4:32
- Jones, Rosalie** – Convents and connections 1:22
- Kearney, Deirdre** – Gort Inse Guaire 3:30
- Kelly, Aileen** – Back of Byzantium 11:27; Equinox 11:27
- Kelly, Leo** – Famine commemoration 2007 2:6; At the Rock 7:23; The Famine Rock 11:8
- Kelsall, Alana** – friendly fire 5:20
- Kenealy, Ellie** – The last salon of Lady Wilde 8:35
- Kenna, Bruce** – A finishing school for the Irish 9:24
- Kenneally, Mary** – Saving the Hill of Tara 1:7
- Kennedy, Cate** – The Poor Commissioners 10:25
- Kettlewell, Ben** – Potential of the human heritage of joy 6:31
- Kiernan, Ben** – A busy week in Ireland 10:5
- Kiernan, Peter** – Tinteán – the hearth 1:3; Legendary and fictional Joyce 1:9; The escape in the 'Catalpa' on ABC television 2:5; History's watery ways 2:26; Against capital punishment 3:2; Can you help? 4:2; Alternative Anzac Day Commemoration 4:5; A day with the Christian Brothers at Carlsruhe 4:36; An arcade show for Bloomsday 5:30; Young Ireland 5:35; Tinteán is on course 6:5; A memory 6:9; Speaking the truth 7:4; A rock for all ages 7:22; An inspiring era of Catholic university intellectualism 7:32; A perfect addition to your bedside table 7:36; Passing of Frank Costigan 8:7; St Kevin's goes to Glendalough 8:7; Minister Ó Cuiv & St Patrick's Day 8:9; Red Ribbon agitation 8:14; Calwell: an addendum 9:22; An ascetic in the midst of turmoil 9:37; A perspective 10:3; Cover story 11:2; The Famine Rock 11:8; Adventures in O'Connell Street 14:2; Newgrange revisited 14:3; Fair play; Irish and Eureka 15:4; Record-breaking famine rock commemoration 15:12; Skellig Michael: because it's there 15:30; Not Just Ned and the other Melbourne Cup 16:19; Ireland's Antarctic explorers 18:2; 'A rather Catholic outlook ....' 18:35; Capturing the soul of the moment 19:38
- King, Noel** – Listening to my father 16:34; Hot Collar 16:37; Making a Man 18:10
- Kühn, Julia** – A Scribal Family 18:22
- Lardner, Pat** – Taking away the punch bowl 1:15; Spotlight on investor psychology 2:8
- Lehane, Robert** – Dalley in defence of Empire 3:2
- Lennon Mattie** – Have you lost your census? 4:22; From McGettigan's Field to Gaelic Park 4:39; Colcannon 6:26; Centenary of the old age pension in Ireland 7:14; Down the decades with The Link and Nuacht 8:41; John B Keane crossed the Ivy Bridge 9:31 How do you pronounce 'lyreacrompane'? 14:25; Craic from Ballydrum 15:48; 'Not an Irishman but a Blasket Islander' 18:34
- Liddy, John** – Ger Brinn dies in Australia 7:31; Literary Limerick 8:2; Cromwell's arch 11:26
- Lindeman, Brenda** – Blood and iron 6:21; Irish dancing championships 11:11
- Little, Adrian** – Northern Ireland commentary 10:13; The enduring legacy of Bloody Sunday 13:19
- Loch, Joyce Nankivell** – Irish War of Independence through Australian eyes 8:22
- Long, Ruth** – Carmelite order in Australia 17:18
- Luken, Lothar** – Home from the harbour 7:30
- Lynn, Teresa** – Vicipéid – an Chliclipéid Shaor 13:13
- McAteer, Maureen** – Spectres 3:31
- McBride, Jacinta** – Brian Keenan 6:2; Gonged Beatle Unbrushed 12:2
- McCarthy, Bridie** – Eloquent yearning 13:43
- McCarthy, Neil** – Worry about it tomorrow, do 8:21; The farthest I have ever been from the sea 8:21; Between now and my uncertain exit 14:29
- Mac Conraoi, Cióth** – Encouragement from Wollongong 2:2
- McCormac, Eamonn** – Cúpla lá i lár na hAstráile 17:6
- McCormic, Stephen** – Royal Hospital for Incurables 4:26
- Mc Coy, Ronald** – The Celtic Curse 17:36
- Mc Donagh, Terry** – Hands 16:36; Raftery's Pebble 16:36; From Co;; Aodain to Killeenin 16:36
- McDonald, Brian** – Teaching Irish overseas 8:6
- McDonald, Flora** – A congratulations 7:4
- MacGinley, Rosa** – Mission to 'poor-rich' 3:24
- McGovern, Iggy** – Varuna Haiku 2:23; On The Fridge At Varuna 2:23
- McGuinness, Orla** – White bull of Gleninagh 13:33
- McHugh, Siobhan** – Tales of mixed marriage 16:30
- McInerney, Kerry** – Recalling 'our past' 2:2
- McIntyre, Perry** – Feed the heart on enmity 5:36; Dr Colm Pdraig Kiernan 12:9
- Macintyre, Stuart** – Gold, democracy and Eureka 15:22
- McKenna, David** – Irish republicanism in Australia 9:19
- McKenzie, Liz** – About us 1:32; Profile 2:11; My generation 3:40; Scattered showers and sunny spells 5:36; An ongoing dynamic 9:7; Bittersweet nostalgia 11:32; History for everyone 15:5; Appreciation from *Not Just Ned* 17:5; Testing the limits of musical transnationalism 17:40; Ó Chodagh go Síocháin 19:35
- McLaren, John** – Buckley Prize night 2:22

- McMahon, Anne** – A fair go in Australia 13:22; Moral therapy in HMS Anson 14:17; Great irregularities on the *Duke of Cornwall* 17:22; Pestilence on the Portland, 1833 18:17; Arson on the Essex 19:23; Bluster on the *Brampton*, 1822-1823 20:13
- McMahon, Eileen** – A blind soldier poet sees his way to success 14:34
- McMahon, Kendon** – Celtic Dance Association 10:5
- McNamara, Maurice** – Child of 1851 17:35
- McNamara, Patrick** – 120 years as the heart and focus of the Irish community 2:4; The Ambassador at the Celtic Club 2:10; And gladly teach 2:28; A great day for the Irish 7:28; An inspiring era of Catholic university intellectualism 7:32; Shamrock celebrated in Australia 7:42; Minister Ó Cuiv & St Patrick's Day 8:9; PM disputes Ireland's patron saint 8:18; History and the Irish language question 8:42; The Australian diaspora 9:25; Shamrocks grow better in the bush 13:8; Transnational Ireland 13:16; The state of play in Irish cricket 16:14; Irish-Australian history exhibited and recorded 16:24; Winter of the 19<sup>th</sup> Shamrock 17:15; How Irish is Australia 17:38; Dreaming the impossible dream 19:39
- McNena, Chloe** – Pink elephant? 16:44
- McNena, Meg** – Spoil 1:21; A warm romance 1:26; Connections in Cork 2:29; Still at Lissadell 2:31; Words to let the light in 3:6; Evergreen 5:21; The Good Life 5:21; Divine Celtic light 5:29; What we think we know 7:3; Giving heart to the diaspora 10:36; The usual place 13:32; The eyes have it 13:42; Writing for the Ear 18:44
- McPhee, Anne** – Thanks 4:2
- Malcolm, Elizabeth** – The most vulnerable group afloat 1:25; Swift as philanthropist 3:20; Aran Isles' currachs 5:16
- Malone, Rita** – The diaspora in Queensland 13:2
- Mara, Liz** – Radio Days 1:21; Childhood revisited 1:31; Heat, flies & homesickness 3:35
- Meagher, Felix** – Song and dance at the Lake School 3:8; Tenth Lake School 7:11; Legend of the Lake 9:5; Lake School 2010 11:9; Lake School 2011 15:3; Lake School 17:7; Lake School 19:6
- Melleuish, Greg** – A compelling history 7:24
- Molloy, Frank** – Silver currency of Sydney town 2:24
- Molloy, Kevin** – Irish Language Sources at the State Library of Victoria 18:20
- Monagle, Eileen** – A man for our times 6:8
- Monagle, Terry** – Australian Irish Heritage Network 1:3; The ecstasy of grief 2:20; Synge and the Aran Islands 2:21; Familial insight into great events 3:39; The Kellys again 4:25
- Mooney, Chris** – The first of many 2:2; From Co. Down to downunder Melbourne 4:29; MacSwiney monument 6:3; Demise of the Irish language? 6:3; An opportunity missed? 7:34; Infelicity? 14:2
- Moore, Michael** – A great day for the Irish 7:28
- Moore, Peter** – Not Just Ned: a true history of the Irish in Australia 16:20
- Moore, Phillip** – The Irish as champions of reform at Eureka
- Morgan, Hiram** – In search of Bernard Henry's descendants 16:4
- Morgan, Patrick** – The Irish Catholics of North-West Melbourne 1:12; Francis Stuart, writer & sometime broadcaster 3:29; A new view of Celts in the British Isles 4:3; Arthur Lynch 6:15; Irish war of independence 8:23; Dodgy theology at St Mary's 9:2; A life in two hemispheres 10:28; Raftery the poet 11:22; Poet and priest 13:24; St Patrick's Eve in Melbourne 15:20; James Hogan, the first historian of Irish Australia 17:24; The first hurling game in Melbourne 19:32
- Morrison, Judith** – Eulogy (for John O'Donohue) 4:33
- Morrison, Kim** – A worthy cause 9:4; Irish dancing competition 9:4
- Morrow, Bob** – Roots 14:29; Famine grave- Roscommon 14:29
- Murphy, Joseph** – Clerical child abuse allegations 7:6; Withdrawal of free medical cards for the elderly 7:6; Miscellany 7:20; 8:12; 9:10; 10:8; 11:20; 13:14; 16:6; Roll in the IMF 8:6; Miscellany visits Enniscorthy 12:12; Miscellaneous commendation 13:2; Miscellany – the last rebel 17:8; Maria Wallace & Mervyn Ennis 18:12; Miscellany visits Glasnevin Cemetery 19:8; Miscellany the magic of Harry Clarke 20:8; Delphinium 20:16
- Murphy, Kathleen** – From Co. Down to Downunder Melbourne 4:28
- Naughtin, Patrick** – Championing Ireland: Redmond in Australia 1883 2:18; The Dillon mission to Victoria 3:26; John Walshe and the Irish Land League 4:24; Jageurs and Redmond 9:2; From Camas to Bullengarook 15:32
- Neeson, Ewan** – More Connecticut connections 8:2
- Niall, Brenda** – A successful riddle 11:2
- Noone, Val** – Bolg an tSoláthair 1:5; 2:7; 3:13; 4:7; 5:7; 6:11; 7:13; 8:11; 9:9; 10:7; 11:12; 13:12; 14:12; 15:10; 16:9; 17:10; 18:9; 19:7; 20:6; Gráinne & 100 others at Sydney winter school 1:16; Dermot Keogh at MISS 1:30; Kildea links Irish to Anzac myths 3:33; Peace comes dropping slow 6:9; Save St Joe's Collingwood 9:13; Irish republicanism in Australia 9:19; Irish language in Australian Poems (with Colin Ryan) 13:30
- O'Brien, Richard** – The influence of Irish culture and heritage in Australia 17:32; Not a spontaneous adventure 19:26
- O'Brien, Teresa** – Buying back our past 1:6
- O'Byrne, Mary** – The Blackbirds 19:16
- O'Byrne, Robert** – Thanks for the support 4:2; St Patrick's Day at Hilliers 8:2; More on mixed marriages 11:2; Don't blame the spud 14:2; Girt by sea 18:2
- O'Connor, Bernadette** – New Zealand's gold fields 5:31
- O'Connor, Carol** – Nostalgia for Kavanagh's Ireland 12:36; An Eye on the Mustard-Jar 18:42
- O'Connor, Collette & Sean** – and from Drogheda 2:2
- O'Connor, Dan** – Irish History Circle 9:2
- O'Connor, Patricia** – Dispelling the myths 4:19
- O'Connor, Paul** – Congratulations 2:2
- O'Connor, Peg & Gerry** – and notes of praise 1:2
- O'Connor, Trish** – Recent Irish migration to Australia: Something new or déjà vu? 20:14
- Ó Doibhlin, Bearnáí** – Continuing the wonderful work 2:2; What's in a name? 5:11; Daonscoil faoi Chros an Deiscirt 7:10; Craiceann Geal – Croi Marbh 8:15; Oideas Gael 10:6; An Mám Ó Dheas 11:10; Raftery mystery 12:11; A village in County Clare 14:13; Amhrán Naisúnta 15:8; I am Australian 15:9; Not Just Béarla 16:16; The Ireland Cup 18:8; Ceathracha Bliain Faoi Bhláth Sa Tír Thíos Faoi 19:14; St Patrick in Canberra 20:5
- O'Donoghue, Rita** – Child of the rushes (Love child) 4:33
- O'Donovan, Dan** – Thanks 4:2
- O'Dwyer, Edward** – Freeing Lir's Children
- Ó Fainín, Máirtín** – The opening of a great exhibition 16:21; Farewell reflections on Irish Australia 17:23; Beneath the



- Southern Cross: the Irish in Argentina 19:24
- O'Flynn, John** – GAA Founders' Mass 11:40
- O'Hagan, Marion** – Irish Australian of the Year 8:6
- O'Kane Hale, Frances** – Notes of encouragement 1:2
- Ó Cuirc, Eoin** – A piece of down-under, up-over 13:25
- O'Mahony, Nessa** – Voyager 7:30
- Ó Maonaigh, Criostóir** – An Téamh Domhanda 1:17; Eilís ní cheallacháin 9:15
- O'Neill, Pamela** – Heritage crisis 4:34
- O'Rafferty, Áine** – Thanks 4:2
- Ord, Éilís** – A benevolent connotation
- O'Reilly, Geraldine** – A day with the Christian Brothers at Carlsruhe 4:36
- Ormonde, Paul** – Dr James Thomas Griffin 13:5
- O'Shea, Frank** – Fintan: a short story 15:29; Brother against brother 16:12; John Betjeman in Dublin in WWII 18:26
- O'Shea, Helen** – A Northern Traditional Singer 14:32
- Parkes, Joyce** – Near Ben Bulbin 2:23
- Pescod, Keith** – Hello! Is there anyone there? 1:11
- Philp, Peter Lalor** – Lalor Clan meeting 4:6; Irish rebel honour linked to Australian rebel 4:31; Peter Lalor; truly a leader 13:2; Reflections on an Irish clan meeting 15:28; Life and death decisions 18:2; Lalor Chieftain in Victoria 19:5; The price of advocacy is always high 20:10
- Power, Paul** – A great day for the Irish 7:28
- Pratt, John** – My father's journey around Archbishop Mannix 13:4
- Press, Kate** – Royal Hospital for Incurables 4:26
- Puglisi, Len** – Environmental omissions 8:2; The churches and climate change 8:36
- Quelle, Curtis** – Of migrating fish – and men 14:22
- Quinn, Mark** – The underbelly of the Celtic Tiger 3:36; Terry Monagle 6:3; The Irish Presidential election 18:4
- Reddan, Luke** – Reddans of Bulla 4:5
- Refshauge, Bill** – An Irish Leader 14:20
- Reid, Richard** – Appreciation from *Not Just Ned* 17:5; Thank you 19:2
- Reilly, Edward** – Reading in tongues 10:18; Technologies for teaching Irish 16:10
- Roberts, Peter** – A great day for the Irish 7:28
- Roche, Saul** – I went home 17:16
- Rogers, Genevieve** – A reflection on the Ryan Report 10:20; The Cloyne Report – the aftermath 18:29
- Rolston, Bill** – Murals in Belfast: time for a change? 12:22
- Rooney, Danny** – Engaging Productively with the Trauma of NI 18:38
- Rushen, Liz** – Irish in New Zealand 5:22
- Ryan, Colin** – Irish language in Australian poems (with Val Noone) 13:30
- Ryan, Kevin** – A Performance to Cherish 16:43
- Ryan, Noel** – Brinn, Liddy and Ryan 8:2
- Saboisky, Joan** – Thanks 4:2
- Schuberg, Pamela** – An Irish genetic disorder 16:4
- Scott, Celia** – Macabre, bizarre, grotesque and absurd 12:20
- Sexton, Michael** – and notes of praise 1:2
- Sheehan, Rosemary** – Brigidfest celebration at the Celtic Club 7:6
- Sheridan, Jack** – Monument to American Indians 5:2
- Sinclair, Tom** – Tradition in good hands 2:2
- Smith, Barbara** – Apologia 6:25; The Sound Weaver's Son 6:25; Blind Piper at the Whirlwind Session 6:25
- Smith, Kate** – Derry today 4:42
- Smith, Rochelle** – Pulses race to Celtic rhythm at Portarling-ton 9:6
- Steele, Peter** – Joycepoeem 1:21; Emeritus Professor Greg Denning 4:16
- Stephenson, Denis** – A great day for the Irish 7:28
- Sullivan, Loretta** – Mulligan Tour highlights 2:32
- Sullivan, Mairéid** – Save Tara! 4:4; From English Crown to Irish Free State 6:2; Potential of the human heritage of joy 6:31; Reinvigorating old ideas 7:41; The Irish Law Reform Commission 9:28; Consequences of change 10:5; Letter from an emigrant 10:23; Still crying 'Save Tara' 11:24; Brigid – Queen of Song 11:27; Ancient text restored 11:30; Chieftains and Ry Cooder sing up the Mexican Wars 13:40; Out in a canoe 14:29; A light in the Irish dark ages 15:42; Joe Creighton's 'Into the Mystic' 19:29; What has happened to Ireland's sovereignty? 20:17
- Sullivan, Richard** – A magnificent man 6:16
- Taylor, Kerry** – The Morgans of Essendon 12:2
- Tomlins, Dom David** – from Burgundy to Australia; The Cistercian story 15:35
- Toohy, David** – Bold Jack Donahue unmasked 3:2
- Toussaint, Chris** – Across the oceans 13:34
- Trill, Stuart** – Radio matters 1:18; Listen to the music, BYO choreography 2:9; Boxed tenors 3:11; Evolution of linguistic groups 4:8; Music from days gone by 6:11; Printing scores from online sources 7:12; A step backwards in technology 8:10; In a neat little town they call Belfast 9:8; A tale of two singers 10:10; Historical howlers 11:2; History for the asking 11:14; Gonged Beatle Unbrushed 12:2; What's in a name, unless it includes Celtic? 12:8; I was Irish for four days 12:8; Gentlemen, choose your weapons please 14:14; And they said it wouldn't last 15:16; Run for cover – the music of Gary Moore 16:8; Every cliff top in Ireland 18:36; Kickstarting a music collection 19:11
- Tyrell, Alex** – Nationalist dreams 10:35
- Ua Cearnaigh, Seán** – The Lalor brothers: hemispheres apart 12:17; Thomas A Fitzgerald: Irish language advocate 13:28
- Uí Cháthain, Nóirín** – Ballybunion connections 3:2
- Vaughan, Debra** – The Famine Rock 11:8; Irish famine orphan 11:18; Around the world in 80 compassions 16:42; Links in a chain: The Great Famine, The Orphan Girls and The Rock 19:12
- Wallace, Maria** – That hand painted plate behind glass 9:32; Ogham 9:32; The Meenybradden Bog Woman 9:33; The sound of an identity 9:33; Where the Erne meets the sea 9:33; Cold Atlantic winds 9:33; Evening in Cleggan 18:12; No Death in the Afternoon 18:12; Turlough 18:12; Friction of feathers 18:13
- Walsh, John Joseph** – Walsh family in the Emerald Isle 2:30
- Walsh, Margaret** – Open Doors in the Irish Australian clubrooms 9:4
- Walsh, Patrick** – To Memory 7:31
- Walsh, Peter J** – An Australian tapestry in Dublin 17:38
- Warnock, Kim** – Catalpa – a great Irish victory 4:38
- Watson, Chris** – Academics and poets 9:34
- Watson, Jan** – Voices from the land 9:36
- Weightman, Mary** – Famine Rock anniversary 7:4
- Wilkinson, Peter J** – A call to vision and co-responsibility in a time of crisis 18:28
- Wilkinson, P R** – A steady hand on the tiller 9:39
- Wojtyla, Karol** – Over This, Your White Grave 16:37; John Beseches Her 16:37
- Woodland, Chris** – Lyrical singer of Irish ballads 6:30
- Yule, Valerie** – Lessons from Ireland's schools 14:2

# Part 2: people and topics

- A Beheading in Spokane* Martin McDonagh 16:40
- A Brave New World?* 5:30
- A Bump on the Road* Hugh Vaughan 11:32
- A quiet Man Miscellany* Des MacHale 11:33
- A Skull in Connemara* Martin McDonagh 9:42
- A Tale of Two Cities* John Hall 12:31
- Act of Settlement 10:3
- Advocate, The 20:10
- Afghanistan 13:12
- AFI Awards 10:2
- Afterlives: the hunger strike and the secret offer that changed Irish history* Richard O’Rawe 15:45
- Ahern, Bertie 4:4
- Ahern, Kit 3:13
- Ahlqvist, Anders 5:7
- All Our Yesterdays* E E O’Donnell 5:35
- A local habitation* Peter Steele 13:43
- Allen, Felicity 10:40
- American Indians 5:2; 6:3; 7:4
- An Australian tapestry in Dublin* Hazel Dorothy McMahon Peat 17:38
- Ancient Cure* Mary Gauckian 20:16
- And Gladly Teach* John Braniff 2:28
- Anderson, Hugh 1:5
- An Elephant Called Rex* Tony Curtis 16:44
- A New Vision for the Catholic Church: A View from Ireland* Gerry O’Hanlon 18:28
- An introduction to early Irish literature* Muireann Ní Bhrolchain 15:42
- An Irishman and a Jew go into a Pub ...* Brenda Addie (dir) 17:39
- Anzac Day alternative 4:5
- Anzacs and Ireland* Jeff Kildea 3:33
- Anzac Cove to Hollywood* Jeff Brownrigg 14:34
- Aran Islands 2:21, 27; 5:16
- Arnold, Bruce 10:21
- Around The Boree Log* Eileen McPhillips 6:30
- Arthur, Chris 10:26
- Ashton, Chris 9:2
- Aspirations for Ireland: New Ways Forward* Susannah Kingston ed 16:39
- Assimilation 1:5
- Asylum seekers 10:35
- Australian egalitarianism 13:22
- Australian of the Year 11:4
- Australian Irish Heritage Network 4:6; 5:6; 6:7; 10:2
- Australian politics 14:24
- Australian poems 13:30
- Australian republic 10:3
- Back of Byzantium* Aileen Kelly 11:27
- Baker, Ewan 13:6
- Baker, Rod 6:33
- Barry, Sebastian 3:36; 19:40
- B.A. Santamaria: Running the Show* Patrick Morgan (ed) 7:39
- Basic wage centenary 3:13
- Beare, Philip O’Sullivan 11:30
- Beatles, The 12:2
- Beckett 15:43; 15:44
- Begley, Fr John, obituary 15:4
- Behrens, Peter 1:28
- Belfast mill 15:19
- Belfast murals 12:22
- Bendigo concert 11:12
- Beovich, Matthew 9:39
- Bernard Henry’s descendants 16:4
- Betjeman, John – 18:26; 19:3
- Between now and my uncertain exit* Neil McCarthy 14:29
- Between two worlds* Siobhan McHugh 10:38
- Bew, Paul 5:36
- Beyond belief* Colm O’Gorman 13:39
- Blackberries, blackberries* Mary Gauckian 20:16
- Blair, Ron 4:36
- Blake, Terry 7:32
- Blasphemy law 11:4; 12:4
- Blessed Sacrament Fathers 9:38
- Blood and Soil* Ben Kiernan 5:26
- Bloody Sunday 13:12, 19
- Bloomsday 1:4,8; 3:7; 4:6; 5:30; 6:33; 7:2; 8:4,35; 9:40; 12:4; 13:36; 17:39
- Boake, Barcroft 14:20,21
- Bombs Over Dublin* Sean McMahon 10:27
- Book of Kells 7:2
- Bradley, John 14:31
- Brady, Veronica 11:28
- Brampton* 20:13
- Brandreth, Giles 6:33; 9:37
- Braniff, John 2:28; 10:32
- Brehon law 12:14
- Brennan, Pól 5:6
- Brennans 4:7
- Breslin, John 7:13
- Brigid – Queen of song* Mairéid Sullivan 11:27
- Brigidfest 3:5; 10:4; 19:29
- British heritage 5:5
- Brooklyn* Colm Tóibín 14:30
- Browne PJ 12:36
- Brownrigg, Jeff 7:42; 14:34
- Buckley, Vincent 2:22; 8:7,38; 9:34
- Bunney, Kathy 14:35
- Bushfire tragedy 7:7
- Butler, Gerald 1:4
- Butler, Joseph Vincent O.Carm. 17:18
- Butler, Peggy 3:13
- Byrne family tree 6:2
- Cahill, Kevin 7:41
- Calendars 6:11
- Calwell, Arthur 3:4; 8:32; 9:20,22; 12:2
- Campion, Edmund 10:33
- Cannibalism 10:37
- Cantwell, Aengus 15:11
- Cantwell, Billy 9:16
- Capital punishment 3:2
- Carmelite order 17:18
- Carroll, Ronnie 10:10
- Casement, Roger 14:5
- Cash, Damien 9:38
- Castles, Amy 2:7
- Castles of Gold* Lyndon Fraser 5:31
- Catalpa 2:5; 4:38; 6:18; 7:13; 16:27
- Catholic Hierarchy and Easter Rising* Dermot Keogh 1:30
- Celtic Club 2:4
- Celtic Club Awards 2010 14:10
- Celtic Dance Association 10:5
- Celtic concert 16:4
- Celtic Soiree 6:4; 8:4
- Celtic studies conference 2010 14:12
- Celtic thunder, The Show* 16:43
- Charlotte Medal 16 cover; 16:5
- Child of 1851* Maurice McNamara 17:35
- Christian Brothers 4:36
- Christmas 2009* Mervyn Ennis 18:13
- Christmas Card Competition 9:43
- Churchill, Winston 13:6
- Cill Aodain & Nowhere Else* Terry McDonagh with artwork by Sally McKenna 18:42
- Cistercians 15:35, 36
- Clare County Council delegation 1:5
- Clark, Mary Ryllis 10:30
- Clarke, Harry 20:8
- Clarke, Owen 6:12
- Clerical abuse 13:39
- Climate change 10:7; 11:5
- Climate change* Sean McDonagh 8:36
- Close to the Wind* John Braniff 10:32
- Cloyne Report 18:29
- Colcannon 6:26
- Collected Poems (Vincent Buckley)* 9:34
- Collins, John 2:27
- Coming Out* Glen O’Brien (ed) 5:32
- Confronting Power and Sex in the*

- Catholic Church* Geoffrey Robinson 2:16
- Congregation of the Blessed Sacrament 9:38
- Convict women 6:6,22
- Convicts 10:37
- Convicts at Sea* Anne McMahon 18:39
- Conway Mill 15:19
- Cook, Judith 8:43
- Cool Waters: Emerald Seas* John Collins 2:27
- Cork 5:24; 7:37; 12:31
- Corrigan's sign 13:13
- Costigan, Frank 8:7
- County Clare 14:13
- Creighton, Joe 19:29
- Cromwell's arch* John Liddy 11:26
- Crowley, John 10:39
- Crozier, Captain Francis 16:32; 19:30
- Cumann Gaeilge na hÁstraille 12:19
- Cummins, Patrick 7:37
- Currachs 5:16
- Curtis, Tony 16:44
- Daisy Bates, Grand Dame of the Desert* Bob Reece 6:36
- Dalley, William Bede 2:24; 3:2
- Daly, Martin 7:16
- Daly, Mary 11:5
- Daonscoil 3:14; 6:4; 10:4; 11:4; 19:15
- Darwin, Charles 7:4
- Death or Liberty* Tony Moore 15:40
- Definition* Philip Harvey 12:28
- De Groot 1:2
- Delphinium* Joe Murphy 20:16
- de Paor, Louis 14:7; 15:10
- (De Valera) *A Memoir* Terry de Valera 3:39
- De Valera, Terry 3:39
- Denning, Greg 1:9; 4:4,16; 6:4
- Devolution of police, courts, Northern Ireland 11:5
- Dick Fitzgerald* Tom Looney 7:43
- Dillon, John 3:26
- Dingle 5:5
- Donohue, Bold Jack 1:2; 3:2
- Double Sentence: life after prison with Gerry Conlon and Paddy Joe Hill* 18:38
- Doyle, Mary 7:32; 11:13
- Doyle, Fr Willie 8:16
- Dubble in it* Philip Harvey & Rod Baker 6:33
- Dublin 11:20; 12:31
- Dublin bombing 10:27
- Dubliners: What's the Story?* Audrey Healy 3:38
- Duffy, Charles Gavan 4:30
- Duke of Cornwall* 17:22
- Dun Laoghaire-Rathdown 2:26
- Dunne, Seán 8:37
- Durnan, Pat 15:10
- Dwyer, Michael 2:7
- Earls, Tony 10:34
- East Timor refugees 4:5
- Echoes of Irish Australia* Jeff Brownrigg, Cheryl Mongan & Richard Reid (eds) 7:42
- Echuca Moama Celtic music/dance 6:4
- Edgar Turner at 90. A memoir by some friends.* John Mann (ed.) 18:35
- Educating in indigenous communities 17:28
- Education (integration) 13:2
- Edwards, Owen Dudley 17:42
- Ennis, Mervyn 13:14
- Ensemble Theatre 1:29
- Equinox* Aileen Kelly 11:27
- Essex, The 19:23
- Eureka 15:22
- Eureka and the Irish 2:5; 15:4; 17:20; 19:26
- Evening in Cleggan* Maria Wallace 18:12
- Everything is going to be all right* Gerard Hanberry 3:31
- Famine 13:26
- Famine grave – Roscommon* Bob Morrow 14:29
- Famine Rock 2:6; 6:4; 9:3; 11:8, 18; 15:12; 19:12
- Farrelly, Dan 9:25
- Father Brown's Australia* E E O'Donnell SJ (ed) 19:38
- Father Brown's photographs 5:35
- Fearon, James 4:30
- Feeley, Marie 8:7
- Fenians 4:30; 6:2; 16:9, 27;
- Fennell, Paul 12:34
- Finn, Edmund 15:20
- Finucane, Patrick 8:3
- FitzGerald, Garret obit. 17:44
- Fitzgerald, Thomas A OFM 13:28
- Flanagan, Martin 12:33
- Flanders poppies* Mervyn Ennis 13:15
- Flannery, Tony 9:41
- Flight of the Earls 4:4, 37
- Folk* Tony Curtis 15:39; 18:44
- Folk remedies 7:15
- Foster, R F 4:36
- Foundation members 2:12
- Fragments of reality* Tony Flannery 9:41
- Fraser, Lyndon 5:31
- Freedom Denied: The Story of St Patrick's Battalion* Colm McNaughton 16:41
- Free Passage* Perry McIntyre 16:38
- Friction of Feathers* Maria Wallace 18:13
- From Cill Aodain to Killeenin* Terry McDonagh 16:36
- Fugitive Ireland* Daniel Leach 10:35
- Fuller, Louise 9:9
- Furphy, Joseph 19:37; 20:18
- GAA 11:40
- Gaelic football 7:43
- Gaelic League 7:34; 12:32
- Gaelic revival 7:34
- Galong 6:11; 8:5; 13:8; 17:15
- Galway 13:29
- Gardner, Gerald 10:2
- Garner, Bill 5:31
- Garryowen 15:20
- Geary, Lawrence 5:22
- Genocide 5:26
- Gierck, Michele 12:33
- Gill, Lalla 11:12
- Glasnevin cemetery 19:8
- Gleeson, Rosemary 3:35
- Glendalough mines 8:40
- Glór na nGael 9:43
- Gógan, Liam 14:7
- Golden, Jerry 4:7; 7:32
- Golden Years* Val Noone, Terry Blake, Mary Doyle & Helen Praetz (eds) 7:32; 8:2
- Gore, Sue 5:31
- Gort Inse Guaire* Deirdre Kearney 3:30
- Grace, Catherine (Whelan) 6:22
- Graham, Len 14:32
- Grand Opportunity: Gaelic Revival* Timothy McMahon 7:34; 12:32
- Great Endeavour: Ireland's Antarctic Explorers* Michael Smith 17:43
- Great Irish Lives* Charles Lysaght (ed) 8:42
- Griffin, James 12:5; 13:5
- Guinness history 16:6
- Hackett, Fr William S.J. 10:28; 12:22
- Haemochromatosis 6:21; 16:4; 17:36
- Hall, John 12:31
- Hally, Fr Cyril 13:7
- Hands* Terry McDonagh 16:36
- Harp on the Willow* John Misto 1:29
- Hart, Josephine obit. 17:44
- Harvey, Philip 6:33; 12:5
- Hayes, Edward John obit. 17:44
- Health Psychology and Behaviour* Felicity Allen 10:40
- Healy, Audrey 3:38
- Hedermann, Mark Patrick 3:35; 19:36
- auf der Heide, Jonathan 10:37
- Henry, John Edward "Sean" 15:48
- Hidden Streams* Brian Mac Aongusa 2:26
- Hill of Tara 1:7; 2:5; 3:5; 4:4; 10:2
- History curriculum 7:24; 15:5
- Hitchings, Ian 17:41
- HMS Anson 14:17
- Hogan, Eldon 12:5
- Hogan, James 17:24
- Hogan, Jim 6:31
- Hogan, Ned 9:22

- Hopkin, Alanna 14:35  
Hospital for incurables 4:26  
*Hot Collar* Noel King 16:36  
*Howie the Rookie* Mark O'Rowe 16:41  
*Human chain* Seamus Heaney 15:46  
Hunger strike 15:45  
Hurling 19:32  
I am Australian 15:9  
ILDA 6:32  
*Immersion* Mairéid Sullivan & Ben Kettlewell 6:31  
Indigenous education 15:4  
*In Praise of Grass* Tony Curtis 15:39  
*In Sight of Home* Nessa O'Mahony 10:36  
*In Silent Moments* Thomas Walsh 7:38  
*Ireland: The Politics of Enmity* Paul Bew 5:36  
*Ireland's Ancient Stones* Kenneth McNally 4:34  
*Ireland, Australia & New Zealand* Laurence Geary & Andrew McCarthy (eds) 5:22  
Ireland Cup 18:8  
Ireland multicultural 6:7  
Ireland old age pension 7:14  
Ireland's National Museum 19:18  
Ireland's sovereignty 20:17  
Irish and Congo 7:13  
Irish and Mexico 13:40  
Irish Ambassador 19:6  
Irish Anglicans 2:5  
Irish Australian of the Year 3:7; 8:6  
Irish cancer rates 4:27  
Irish Catholics 14:24  
Irish Catholic schools 6:7  
Irish Civil War 16:12  
Irish cricket 16:14  
Irish Cultural Day 3:7  
Irish culture and heritage in Australia 17:32  
Irish dancing 9:4; 11:11  
Irish diaspora 4:20; 11:3; 13:2; 19:20,24  
*Irish Echo* 9:16  
Irish economy 1:15; 2:8; 3:10; 4:12; 5:8; 7:19; 8:17; 9:14; 10:2; 11:13; 12:10,35; 13:9; 14:7; 14:18; 15:15; 16:11; 18:5  
Irish in Argentina 19:24  
Irish in Australia exhibition 14:33; 16: 9,19-29; 17:5,10  
Irish film industry 11:5  
Irish ghosts 12:34  
Irish History Group SA 9:4  
Irish horse racing 18:25  
Irish International Rules 6:6  
Irish Land League 4:24  
Irish language 4:10, 6:3; 7:7; 8:6,42; 10:18; 13:28,30; 16:10  
Irish language sources 18:20  
Irish language winter school, Sydney 3:7; 13:6  
Irish Law Reform Commission 9:28  
Irish literature 14:36; 15:42  
Irish migration 20:14  
Irish monastic scribes 18:24  
Irish population 1:4  
Irish Presidential election 18:4  
Irish red setter 3:37; 4:41  
Irish Roots 4:22  
Irish saints, early 12:20  
Irish scribal manuscripts 18:22  
Irish socialism 11:31  
Irish studies 5:2  
Irish studies chair UNSW 13:6  
Irish tapestry 3:4  
Irish Transport Authority (CIE) 8:41  
Irish travels 9:44  
Irish treasures 13:7  
Irish war of independence 8:22  
Irish-born manufacturers 1:11,27  
Irwin, Deirdre 19:39  
ISAANZ 7:2; 8:4; 10:4; 13:16; 17:38  
Jageurs Literary Award 3:5; 7:9; 8:45; 12:5  
Jageurs, Morgan 9:2  
*Joe Holmes: Here I am amongst you* Len Graham 14:32  
*John Beseches Her* Karol Wojtyla 16:37  
John Betjeman 18:26  
Jordan, Kath 11:28  
*Journey Without Arrival* John McLaren 8:38  
Joyce, James 12:30  
*Joyce and the Jesuits* Greg Denning 1:9  
*Joycepoem* Peter Steele 1:21  
Kapunda 5:7  
*Kathleen Lynn* Margaret Ó hÓgarthaigh 6:28  
*Kavanagh Country* P J Browne (ed) 12:36  
Keane, John B 9:31  
Keegan family 19:39  
Keenan, Brian 5:9; 6:2  
Kelly, Eamonn P 4:38  
Kelly, Ned 1:2; 4:25; 7:2; 8:4; 18:18  
Kenealy, John 4:30  
Kennedy, Fr Peter 8:26; 12:33  
*Peter Kennedy: The man Who Threatened Rome* Martin Flanagan, Michele Gierck et al 12:33  
Keogh, Dermot 1:30  
Kerry gardens 13:25  
Kiberd, Declan 12:30  
Kiernan, Ben 3.13; 5:26  
Kiernan, Colm Pdraig 12:9  
Kiernan, Esmond 9:22  
Kildea, Jeff 3:33  
Kilmore Celtic Festival 4:6; 8:5  
Kingston, Susannah 16:39  
Koroit 1:6  
Kostick, Conor 11:31  
Kosuth, Joseph 15:43  
*Lady Macnaghten Immigrants* Perry McIntyre & Liz Rushen 1:25  
Laffin, Josephine 9:39  
Lake School, Koroit, 3:4; 6:4; 8:5; 9:5; 10:4; 11:9; 13:6; 15:3; 17:7; 19:6  
Lalor Clan 4:6,31; 15:28; 19:5  
Lalor, James Fintan 12:17; 15:28  
Lalor, Peter 12:17; 13:2; 15:28  
Land title 6:2; 8:24  
Lane, Terry 1:5  
*Larrikin Angel* Kath Jordan 11:28  
Lawlor, Catriona 2:25  
Leach, Daniel 10:35  
Leahy, Mick 8:30, 9:26; 11:4  
Lehane, Robert 2:24  
Leland, Mary 5:24  
Lenihan, Lily 9:36  
Lennon, George 19:35  
*Life as Holy Spirit* Mark Patrick Hedermann 3:35  
Linguistic groups 4:8  
Lisbon treaty 5:4  
Littleton, John 9:9  
*Living off the Land* Josephine Russell 9:36  
Looney, Tom 7:43  
*Loreto in Australia* Mary Ryllis Clark 10:30  
*Luck and the Irish* R F Foster 4:36  
Lynch, Arthur 6:15  
Lysaght, Charles 8:42  
MacAongusa, Brian 2:26  
McCafferty, Nell 5:33  
McCarthy, Andrew 5:22  
McCarthy, Bro Frank 12:4  
McCarthy, Sean 14:25  
McCartney, Paul 12:2  
McClintock, Francis Leopold 20:22  
McDonagh, Martin 1:28; 9:42; 16:40  
McDonagh, Sean 8:36  
McDonald, Roger 1:26  
McDonald, Ronan 13:6  
McGorry, Patrick 11:4  
McGuire, Charlie 6:34  
MacHale, Des 11:33  
McHugh, Siobhan 10:38; 11:2; 14:6  
McIntyre, Perry 1:25; 7:40; 16:38  
McKeown, Mick 4:7; 5:7; 7:13  
McKillop, Mary 11:12  
McLaren, John 8:38  
McMahon, Sean 10:27  
McMahon, Timothy 7:34; 12:32  
MacMaster, Norma 7:38  
McNally, Kenneth 4:34  
McNaughton, Colm 16:41  
MacNeil clan 12:4  
McPhillips, Eileen 6:30  
McWilliams, David 3:40  
*Magdalene Lady* Mervyn Ennis 18:14  
Magill Magazine 3:5

- Maher, Eamon 9:9  
 Mahony, Cornelius John 5:28  
 Mahony family 5:28  
 Maity Swallow Award 6:6  
 Malone, Fr J J 13:24  
 Mannix, Daniel 9:3; 12:22; 13:4  
 Marching season 13:6  
 Marist Brothers 10:32  
 Markievicz, Constance 2:31  
 Marrying Out 14:6  
 Mary McKillop Mass 8:5  
*Matthew Beovich: A Biography*  
   Josephine Laffin 9:39  
*Me Ma* Mervyn Ennis 13:33  
 Meagher, Felix 2:6; 10:2  
 Meagher, Thomas 20:20  
*Meeting Mona Lisa* Tommy Frank  
   O'Connor 18:41  
 Melbourne Writers' Festival 1:4  
 Meleady, Dermot 8:34  
*Memoirs of a Medical Maverick*  
   Risteárd Mulcahy 15:41  
 Mercy nuns 3:24; 11:17  
 Mernagh, John 17:8  
 Mernagh, Fr Michael 8:12  
*Mise Eire* Séan O Riada 1:31  
 Mitchel, John 20:20  
 Mixed marriages 10:38; 11:2; 16:30  
 John Misto 1:29  
 Monagle, Terry 5:4,21; 6:3,8,9  
 Mongan, Cheryl 7:42  
 Moore, Gary 16:8  
 Morgan, Patrick 7:39; 10:7  
 Morgans of Essendon 12:2  
 Mornington Celtic Festival 6:3; 7:2  
 Morrissey, Thomas J 9:37  
 Murphy, Diarmuid 1:5  
 Murphy, Fr John 12:12  
 Murray, John 1:5  
 Murray, Ruby 10:10  
 Nash, Catherine 12:29  
 National Day of Action 2010 14:4  
 Naughtin, Br Patrick, obituary 15:4  
*Near Ben Bulbin* Joyce Parkes 2:23  
 Nelson, Rosemary 17:41  
 New Guinea 8:30; 9:2,26  
 New Zealand 5:22  
 Newgrange 14:3  
 Newman College 7:32; 8:2,11  
 Niall, Brenda 10:28  
*Night* Mervyn Ennis 18:14  
 Noble, Sir Iain, obituary 15:4  
*No Death in The Afternoon* Maria  
   Wallace 18:12  
 Noone, Val 7:32; 11:13  
 Northern Ireland 1:10; 7:6; 10:13;  
   13:44; 18:38  
 North-West Melbourne 1:12  
*Not Just Ned* 16: 19,20,21,22,24,26;  
   17:5,10; 19:2  
 O'Brien, Glen 5:32  
 O'Brien, John, Festival 3:7; 6:30  
 O'Brien, Teresa 2:6  
 O'Brien, William Smith 16:19, 28;  
   20:20  
*Observe the Sons of Ulster March-  
 ing Towards the Somme* Frank  
   McGuinness  
*Occasions of sin: Sex and society in  
 modern Ireland* Diarmaid Ferriter  
   13:38  
 O'Connor, Vincent 5:12; 6:6  
 Ó Cuiv, Eamon 8:9  
 O'Doherty, Kevin 20:20  
 O'Donnell, E E 5:35; 7:36; 19:38  
 O'Donnell family 15:32; 19:7  
 O'Donnell, Molly 19:7  
 O'Donnell, Nicholas 8:11; 15:32;  
   19:7  
 O'Donohue, John 3:6; 4:4,33; 5:29  
 O'Dwyer, Raymond 3:37  
 Ó Fáinín, Máirtín 2:11; 3:4  
 O'Faolain, Nuala 5:9  
 O'Farrell, Henry 6:2  
*Off the Rails* Brendan Ogle 6:32  
*Of Irish Descent* Catherine Nash  
   12:29  
 Ogle, Brendan 6:32  
 O'Grady, Paul 17:37  
 Ó hAilpín, Setanta 3:5  
 O'Halloran, James 16:42  
 Ó hÓgartaigh, Margaret 6:28  
 Oíche le Phádraig Céilí 3:7  
 O'Kelly, Donal 4:38  
 Ó Longáin family 18:22  
 O'Mahony, Nessa 10:36  
 O'Malley, Grainne 8:43  
 O'Malley, Sarah 11:18  
 O'Neill, Geraldine 1:26  
*On Canaan's Side* Sebastian Barry  
   19:40  
*On The Fridge At Varuna* Iggy  
   McGovern 2:23  
 O'Reilly, John Boyle 6:16  
 O'Reilly, Terence 19:34  
 O'Riada, Séan 1:31  
 O'Rowe, Mark 10:37; 16:41  
 Orpohan girls 13:3  
 Ó Scanláin, Mhossie 11:10  
*Oscar Wilde and a Death of No  
 Importance* Gyles Brandreth 6:33  
*Oscar Wilde and a Game Called  
 Murder* Gyles Brandreth 9:37  
*Oscar Wilde and the Candlelight  
 Murders* Gyles Brandreth 6:33  
*Oscar Wilde and the Ring of Death*  
   Gyles Brandreth 9:37  
 O'Shanassy, John 15:20  
 O'Shea, Helen 17:40  
 Ó Súilleabháin, Muiris 18:34  
 O'Sullivan, Denis C 11:30  
 O'Toole, Fintan 12:35  
*Out in a canoe* Maireid Sullivan  
   14:29  
*Over My Shoulder* Norma MacMaster  
   7:38  
*Over This, Your White Grave* Karol  
   Wojtyla 16:37  
 Paisley, Ian 12:4  
 Parnell, Charles Stewart 14:20,21;  
   17:30  
 Passive smoking in Ireland 2:4  
*Patrick and the Bees* Ann Egan 19:16  
*Patrick and the Bird* Ann Egan 19:17  
*Patrick and the Ship* Ann Egan 19:17  
 Patrick McNamara 18:5  
 Pearse, Patrick 15:4  
 Penal laws 6:24; 7:26  
 Perkins, Judith 19:39  
 Pescod, Keith 1:27; 6:7  
 Pike, the 20:15  
*Pirate Queen: The life of Grainne  
 O'Malley* Judith Cook 8:43  
*Pity beyond all telling* James  
   O'Halloran 16:42  
*Plunkett's Legacy* Tony Earls 10:34  
*Portal to the Past* Mervyn Ennis  
   18:14  
 Port Fairy Folk Festival 10:5  
 Portarlinton Festival 8:4; 9:6  
 Potato farls 3:4  
 Potato, year of the 3:4  
 Praetz, Helen 7:32  
 Presentation nuns 3:22  
 Quantock, Rod 9:3  
*Quarantined!* Perry McIntyre & Liz  
   Rushen 1:25  
*Radio Days* Liz Mara 1:21  
 Radio matters 1:18  
 Raftery, Anthony 11:22; 12:11  
*Raftery's Pebble* Terry McDonagh  
   16:36  
*Real Irish Ghost Stories* Paul Fennell  
   12:34  
*Rebel Heart* Terence O'Reilly 19:34  
 Red Ribbon 8:12  
 Redmond, John 2:18; 9:2  
*Redmond: the Parnellite* Dermot  
   Meleady 8:34  
 Reece, Bob 6:36  
 Reid, Richard 7:42  
*Reminiscences* Rosemary Gleeson  
   (ed) 3:35  
*Renvyle* Emmanuel Jakpa 14:28  
 Republicanism, Australia 4:5  
*Revolution in Ireland: Popular mili-  
 tancy 1917-1923* Conor Kostick  
   11:31  
 Richard, Cliff 15:16  
*Riders to the Sea* 2:20  
 Ridgeway, Carmelita Maria Fox 3:6  
 Roberts, Bill 7:13  
 Robertson, Geraldine 1:5  
 Robinson, Bishop Geoffrey 2:16  
 Robinson, Mary 10:7  
*Roddy Connolly and the Struggle for  
 Socialism* Charlie McGuire 6:34  
 Rook, Lalla 11:12  
 Root, Neil 17:41

- Roots* Bob Morrow 14:29  
 Rush, Geraldine 1:5  
 Rushen, Liz 1:25; 7:40  
 Russell, Josephine 9:36  
 Ryan Report 9:9, 10:20,21; 11:4  
 St Brigid 8:29  
 St Brigid's, Crossley 1:6; 2:6; 8:6; 9:5; 10:7,14,17  
 St Francis', Melbourne 9:38  
 St Joseph's, Collingwood 9:13  
 St Kevin's College 8:7  
 St Kilda 18:32  
 St Mary's, Brisbane 8:26; 9:2; 10:7  
 St Patrick's Battalion 16:41  
 St Patrick's Day 1:23; 3:32; 4:2; 5:5; 6:4; 7:2; 7:28; 8:2; 8:9; 15:20  
 Saville Inquiry 13:12  
 Sayle, Murray 13:12  
*Seán MacBride: Memoir* Caitriona Lawlor (ed) 2:25  
 Shaw, Charlotte 9:24  
 Shaw, George Bernard 9:24  
 Sheehan, John 10:39  
*Sheela-Na-Gigs* Eamonn P Kelly 4:38  
 Sherwin, Amy 9:3  
*Shiny copper things* Initially NO 11:26  
*Ship of Fools* Fintan O'Toole 12:35  
 Shoreham 7:44  
 Skellig Michael 15:30  
*Singing Saltwater Country* John Bradley 14:31  
*Sinners, saints and settlers* Richard Reid & Brendon Kelson 14:33  
 Skuce, Stephen 5:34  
 Smith, Harry 4:31  
 Smith, Michael 17:43  
*Song for Les Darcy* John Dengate 17:34  
 Sorry Day 3:4  
 South Uist 7:7  
*Spectres* Maureen McAteer 3:31  
 Spillane, John 7:13  
*Spoil* Meg McNena 1:21  
 Steele, Peter 9:34  
*Stick on stone* Michael Gallagher 14:28  
 Stuart, Francis 3:29  
 Stynes, Jim 20:7  
 Suicide rates 8:44; 15:14  
 Sullivan, John S.J. 9:37  
 Sword, Liam 4:37  
 Sydney winter school 1:16  
 Syngé, John Millington 2:20  
 Tara 4:4; 11:24  
 Tarrawarra 15:35, 36  
*Ted Kennedy: Priest of Redfern* Edmund Campion 10:33  
*Terminus* Mark O'Rowe 10:37  
*The Abbotsford Mysteries* Patricia Sykes 20:24  
*The Annals of Dublin* E E O'Donnell 7:36  
*The Ballad of Desmond Kale* Roger McDonald 1:26  
*The Beckett Trilogy* 15:44  
*The Best of Nell* Nell McCafferty 5:33  
*The Blackbird* Mary O'Byrne 19:16  
*The Broncle* Brian Bailie 20:25  
*The Christian Brothers* Ron Blair 4:36  
*The Consolation of Philosophy: Reflections in an Economic Downturn* Paul O'Grady (ed) 17:37  
*The Cork Anthology* Seán Dunne 8:37  
*The Emerald Strand* Keith Pescod 1:27  
*The Faiths of Ireland* Stephen Skuce 5:34  
*The Flight of the Earls* Liam Sword 4:37  
*The Flowers of Ballygrace* Geraldine O'Neill 1:26  
*The Future Australian Race* Sue Gore & Bill Garner 5:31  
*The Generation Game* David McWilliams 3:40  
*The Irish Gulag* Bruce Arnold 10:21  
*The Irish Red Setter* Raymond O'Dwyer 3:37  
*The Irishman who ran for England* Jim Hogan 6:31  
*The Iveragh Peninsula* John Crowley & John Sheehan (eds) 10:39  
 The Lass of Aughrim 4:2; 5:2  
*The Last Days of the Cork Docklands* Patrick Cummins 7:37  
*The Lie of the Land* Mary Leland 5:24  
*The Making of Irish Traditional Music* Helen O'Shea 17:40  
*The Merchant's Women* Elizabeth Rushen & Perry McIntyre 7:40  
*The Natural History of Ireland* Philip O'Sullivan Beare (trans: Denis C O'Sullivan) 11:30  
*The Pattern*, (1979) Vincent Buckley 2:22  
*The Pillowmen* Martin McDonagh 1:28  
 The Portland 18:17  
*The Pride of Parnell Street* Sebastia Barry 3:36  
*The Riddle of Father Hackett* Brenda Niall 10:28; 11:2 (2)  
*The Road to Emmaeus* Damien Cash 9:38  
*The Ship of Seven Murders* Alanna Hopkin & Kathy Bunney 14:35  
*The Story of Cornelius John Mahony* Mahony family 5:28  
*The Tattoo* Mervyn Ennis 13:32  
*The Train* Emmanuel Jakpa 14:28  
*The true story of the infamous Burke and Hare* Owen Dudley Edwards 17:42  
*The Truth in Mustard* Terry McDonagh 18:42  
*The usual place* Meg McNena 13:32  
*They Dreamed of Gold: A Pioneer Keegan Family of Australia* Irwin, Deirdre & Perkins, Judith (eds) 19:39  
*This floating world* Libby Hart 13:42  
 Thompson, Wally 16:9  
 Tinteán in Brazil 5:4  
*To Bless the Space Between Us* John O'Donohue 5:29  
 Tóibin, Colm 5:32; 11:4; 13:34; 14:30  
 Tondut, Mary 7:13  
*Trespass* Tony Curtis 17:34  
 Tullamore Irish Festival 3:7  
 Turner, Edgar 18:35; 19:2  
*Turlough* Maria Wallace 18:12  
*Two faces by a window* Tony Curtis 11:27  
*Ulysses and Us* Declan Kiberd 12:30  
*Underground Cathedrals* Mark Patrick Hederman OSB 19:36  
*Van Diemen's Land* Jonathan auf der Heide 10:37  
*Varuna Haiku* Iggy McGovern 2:23  
 Vaughan, Hugh 11:32  
 Vikings 1:4; 2:4; 3:6; 5:5; 6:7; 10:7  
 Village magazine 3:5  
*Voices from the grave* Ed Moloney 13:44  
*Walkabout* Mark Patrick Hedermann 3:35  
 Wallace, Maria 9:10  
 Wallace, William Vincent 18:30; 19:2; 20:26  
 Walsh, Thomas F 7:38  
 Walshe, John 4:24  
*Washboard* Mary Gauckian 20:16  
*Welcome to my country* Deirdre Kearney 3:30  
*Westering Home* 7:13  
*Where two traditions meet: John Sullivan S.J.* Thomas J Morrissey 9:37  
*White bull of Gleninagh* Orla McGuinness 13:33  
*White Knight with Beebox* Peter Steele 9:34  
*Who killed Rosemary Nelson?* Neil Root & Ian Hitchings 17:41  
*Who Owns the World* Kevin Cahill 7:41  
 Wicklow Gaol 10:8  
 Wild Geese – 4:37; 7:26  
 Wilde, Oscar - 1:4,8; 3:7; 4:6; 5:30; 6:33; 7:2; 8:4,35; 9:40  
*William Bede Dalley* Robert Lehane 2:24; 3:2  
 Wills 9:24  
*Words of the Grey Wind* Chris Arthur 10:26  
 Writers' Centre 13:20  
 X-rays ignored 12:10

Bloomsday in Melbourne Inc.

presents

# Yes, Yes, Yes!

a theatrical adaptation of James Joyce's Penelope chapter of *Ulysses*

Directed by Brenda Addie



Photo: Murrell Sullivan, Lyrebird Media

1pm and 8pm on 16 June 2012

New Ballroom, Trades Hall, cnr Lygon and Victoria Streets, Carlton South

Additionally

4pm: Seminar with Prof. John Gatt-Rutter

6pm: Dinner with entertainment at Cafe La Notte, 140-6 Lygon St.

INFORMATION & BOOKINGS: 0398982900  
[www.bloomsdayinmelbourne.org.au/bookings.htm](http://www.bloomsdayinmelbourne.org.au/bookings.htm)

# CELTIC CLUB

## NEW MEMBERS WELCOME

Membership, Restaurant and Function bookings  
contact Helen or Kim on 03 9670 6472 or [info@celticclub.com.au](mailto:info@celticclub.com.au)

### Bar menu only \$12.50

#### Lunch

12 noon - 2.30pm 7 days a week

#### Dinner

Tuesdays & Wednesdays 5pm - 8pm  
and Thursday - Saturday 5pm - 9pm

### Shamrock Restaurant

#### Lunch

12 noon - 2.30pm Tuesday - Friday

#### Dinner

Friday 5.30pm - 9pm,  
Saturday - bookings only

### Function Room

Capacity 250 standing, 150 seated

### Meeting Rooms

Available 7 days a week

### Giant Screens, Live Sport

Setanta Sports, Fox Sports and TVN

The Melbourne Home to Celtic, Liverpool, Arsenal Supporters  
and The Green and Gold Army

### Free Live Music every Friday

Traditional session with the Fitzgerald Family 5pm - 8pm  
followed by live band 8.30pm - late

**The Celtic Club  
Melbourne**

*Founded 1887*

t 03 9670 6472 f 9670 5153

[info@celticclub.com.au](mailto:info@celticclub.com.au) [www.celticclub.com.au](http://www.celticclub.com.au)

316-320 Queen St cnr Latrobe St, Melbourne

The Celtic Club is a licensed club. Members should present their membership cards on request by a staff member. Non-members are requested to sign the visitors' book. Visitors and new members are always welcome. Please ask our friendly staff about becoming a member.