Eight Lessons: Developing Primary Resource Sets  
November 15, 2013  

Grade 7 History  

8 Lessons  

Irish Immigration to Canada till 1850  

By Leah Evans and Renee Faubert  

**Irish Immigration to Canada**  

These 8 lessons will consist of a brief history of Irish Immigration to Canada, as a means for students to understand the themes of immigration as a whole in Canada in the 19th century. Using the Big Six Historical Thinking Concepts, it will begin with an examination of the conflict within Ireland and move forward to the potato famine that caused emigration from the country. The lessons will continue touching on the conditions of the ships, and the sickness and death that came with their arrival. The lessons will end with a summative assignment on commemoration and celebration of these groups, that is introduced in the third lesson and presented to the class in the last. The end lessons will also consist of how the Irish in Canada are celebrated today and where students can go to find out more information.
Curriculum:
Grade 7 History, Strand B: Canada, 1800-1850: Conflict and Challenges

Expectation: B1. Application: Change and Challenges

Specific Expectations:

B1.1, Analyse social and political values and significant aspects of life for some different groups in Canada between 1800 and 1850 (e.g., ways of life in frontier forts, in some new settlements in the bush, on First Nations reserve; living conditions for different classes in industrializing cities; attitudes towards Irish immigrants, African Canadians, Metis; attitudes of political elites and groups seeking political reform), and assess similarities and differences between these values and aspects of life and those in eighteenth century Canada (e.g., with reference to improvements in access to education; changes in attitudes towards slavery or political elites; changes resulting from political reform; changes in ways of life of First Nations on reserves).

B1.2 Analyse some of the challenges facing individuals and/or groups in Canada between 1800 and 1850 (e.g., war with the United States, industrialization, poor wages and working conditions, rigid class structure, limited political rights, discrimination and segregation, religious conflict, limited access to education, influx of new immigrants, epidemics, transportation challenges, harshness of life on the western frontier, continuing competition for land and resources between First Nations/Metis and settlers) and ways in which people responded to those challenges (e.g., strikes, rebellion, legislation to expand access to education, treaties, construction of canals, mutual aid societies, work bees, quarantining immigrants).

Lesson Titles:

1) An Introduction to Irish History

2) Should I Stay or Should I Go? A Look at Cause and Consequence

3) A Rat Ran Over My Toe: Conditions of the Irish passenger ships and Starting a New Life in a New World (Ethical Dimensions)

4) I Survived: Letters Home (Perspective)

5) Doctors Report: Quarantine of Grosse Isle (Evidence)

6) Art, Culture and Language: Understanding the Irish People (Significance)

7) Immigrants Then and Now (Continuity and Change)

8) Luck of the Irish: St. Patrick’s Day Celebrations of Now (Conclusion)
# Lesson 1: Introduction

**Title:**
*An Introduction to Irish History*

**Time:** 50 minutes

**Overview:**
This lesson serves as an introduction to the Irish in Canada by providing background information on Irish history, introducing the conflict between the Irish and the British and between Catholics and Protestants. This will give students a context for which to study the Irish in Canada.

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<tr>
<th>Learning Goal:</th>
<th>Curriculum Expectations:</th>
<th>Materials:</th>
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<tbody>
<tr>
<td>➔ By the end of this lesson, students will be able to identify the differences and similarities between Catholic and Protestant beliefs, and imagine themselves in the shoes of an Irish immigrant.</td>
<td>➔ B1.1 analyse social and political values and significant aspects of life for some different groups in Canada between 1800 and 1850</td>
<td>Picture of the Irish flag (1.1)</td>
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<td></td>
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<td>YouTube video on Irish history</td>
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<td><a href="http://www.youtube.com/watch?v=WIo3vHmWjI8">http://www.youtube.com/watch?v=WIo3vHmWjI8</a> (1.2)</td>
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<td>Map of Ireland today (1.3)</td>
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<td></td>
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<td>definition: “diaspora,” merriam-webster. (1.4)</td>
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<td></td>
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<td>Chart: Catholics and Protestants (1.5)</td>
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<td></td>
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<td>Book: You Wouldn’t want to Sail on an Irish Famine Ship! A Trip Across the Atlantic You’d Rather Not Make, pg. 1 (1.6)</td>
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<td>Exit card sheet (1.7)</td>
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## Plan of Instruction

**Step 1: Warm Up**
Time Needed: 2 Minutes

Display the picture of the Irish flag (1.1) for the class to see, but give no indication of what it is. Ask students to consider what this image might be, if they’ve seen it before and what it might mean. What might the colours represent? What does it remind you of? Students can take jot notes of first ideas or associations.

**Step 2: Discussion**
Time Needed: 5 Minutes
Ask the students to share their answers with the class, and after they have identified this as the Irish flag, create a mind map on the board of what the image means to them, what they know about it, Irish history, or Irish Canadians. Explain that the orange represents Protestantism, while the green represents Catholicism: two important religious and political groups in Ireland, and the white represents the quest for peace between the two.

**Step 3: Modeling**

Time Needed: 15 Minutes

10 minutes: Play the YouTube video (a background to Irish history, 1.2) and discuss what recurring themes the students noticed about Irish history (religion, violence, oppression, pride etc), and what events stood out from this overview.

5 minutes: show the map of Ireland today (1.3) and explain the separation between Northern and Southern Ireland in regards to government, religion, etc. Display the online definition of “Diaspora” (1.4) and explain how this relates to Irish immigrants in Canada. Write this definition on chart paper, and keep it up in your classroom as a reminder.

**Step 4: Guided Practice**

Time Needed: 15 Minutes

Similarities/differences activity. In groups of 4 or 5, have students take a look at the chart which outlines the beliefs of Catholics and Protestants (1.5). Have the groups create a T-chart of similarities and differences among the two religions. Are there more similarities or differences? Each group presents findings to the class. Why is it surprising that there is such a history of violence between these two groups in Ireland (and elsewhere)?

**Step 5: Independent Activity**

Time Needed: 10 Minutes

Provide students with their own copy of the introduction from *You Wouldn’t Want to Sail on an Irish Famine Ship!* (1.6) and the exit card question (1.7). Read both out loud, and then have students answer individually on their exit card.

**Step 6: Sharing/Discussing/Teaching**

Time Needed: 3 Minutes

Students may volunteer their answers: how would they feel if they had to emigrate? What did they learn about Irish history?

**Assessment**

**Assessment for learning:** Flag discussion

**Assessment as learning:** Group t-chart

**Assessment of learning:** Exit card
Lesson 2: Cause and Consequence

**Title:**
*Should I Stay or Should I Go?: A Look at Cause and Consequence*

**Time:** 50 minutes

**Overview:**
This lesson will examine the causes for Irish emigration from Ireland and why these immigrants came to North America. This lesson will also introduce the consequences for the immigrants once they arrived in Canada, and the consequences for Canadians.

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| ➔ By the end of this class, students will be able to explain what life was like for Irish people in the 19th century, and provide reasons for why they might have emigrated. | ➔ B1.2 Analyse some of the challenges facing individuals and/or groups in Canada between 1800 and 1850 | **website:** Workhouse website info (2.1)  
**photo:** Workhouse photo (2.2)  
**graph** of immigration (2.3)  
**book:** pg 60 from *Beckwith: Irish and Scottish Identities* (2.4)  
**book:** pg 8 and 9 from *You Wouldn’t Want to Sail on an Irish Famine Ship!* (2.5)  
**book:** pg. 83 from *Beckwith: Irish and Scottish Identities* (2.6)  
**book:** quotes from pg 70 of *Beckwith* (2.7) |

**Plan of Instruction**

**Step 1: Warm Up**
Time Needed: 5 Minutes
Brainstorm as a group: why might people leave their country and move overseas? (Today, or in the past.) Consider push and pull factors. Might it be forced or by choice? Discuss.

**Step 2: Discussion**
Time Needed: 5 Minutes
As a class, create a T-Chart of causes and consequences for Irish immigration to Canada. Why might they leave Ireland? Why might they choose Canada? What might be the consequences of their move for: themselves? for Canada? for Ireland?

**Step 3: Modeling**
Time Needed: 10 Minutes
Read the paragraph (2.1) as a group, and explain that some poor people in Europe at this time...
were forced to live in Workhouses. The paragraph demonstrates what the conditions might have been like. Also show the photo of a Workhouse to give a visual (2.2). Ask students: why might workhouses have been a reason to emigrate?
Show the graph (2.3). Look at it in detail and explain that the massive spike in emigration shown on the graph was a result of the potato famine. Note the years. Why might immigration have declined afterwards?
Also read the quote on the bottom of pg. 60 from the Irish Protestant to demonstrate how religion played a role in making Ireland an undesirable place to be. (2.4)

**Step 4: Guided Practice**

Time Needed: 15 Minutes

Put students into groups of 3 or 4 and provide the pages from the books (2.5) and (2.6). Read (2.5) out loud as a group, and then have the groups of students discuss whether they would choose to stay in Ireland, or make the journey to North America, based on what they know about conditions in Ireland, and from the drawing and caption in (2.6) of a Canadian settlement. They will come to a consensus in small groups and record their answers and reasoning’s in jot notes. Each group will present their answers. Did everyone make the same choice? Provide feedback regarding the groups’ reasoning. Now the lesson will turn to life in Canada for the Irish immigrants: explain that this may have been a “lesser of two evils.”

**Step 5: Independent Activity**

Time Needed: 10 Minutes

Provide the students with a copy of pg. 70 from the Beckwith book (2.7). Have them read, individually, the two quotes on the bottom of the page that tell the story of a family of Irish immigrants. The first paragraph explains these immigrants’ hopes of Canada, and the second shows the actual consequences of their emigration. Have them then take a piece of paper and draw a line down the middle separating the page in half. On one side they will either draw a picture or write a poem/short narrative to depict the “ideal” Canada in the minds of Irish immigrants, and on the other they will draw/write about the “true” Canadian experience for immigrants once they arrived. This can be given for homework if more detail is desired.

**Step 6: Sharing/Discussing/Teaching**

Time Needed: 5 Minutes

Share/discuss the student drawings/poems etc. Ask students if their answer to the question posed in the group assignment remains the same: Stay in Ireland or move to Canada?

**Assessment**

assessment for learning: group t-chart and opening discussion: what do the students already know about causes and consequences for Irish emigration?
assessment as learning: written and oral communication during the group activity.
assessment of learning: Collect the independent drawing/writing activity to evaluate the students understanding of cause and consequence.
Lesson 3: Ethical Dimension

Title:
*A Rat Ran Over My Toe: Conditions of Irish Passenger Ships and Starting a New Life in a New World*

Time: 50 minutes

Overview:

In this lesson students will become acquainted with life on board an Irish passenger ship destined for the British colonies of Upper and Lower Canada. They will be introduced to the Passengers Act as well as the importance of the Irish Immigrants keeping their heritage alive as they begin to settle into a new life.

Learning Goal:

➔ Students will learn what it was like for a poor Irish immigrant on a ship destined for the New World and understand how important it was for them to maintain their heritage as they began a new life in an unfamiliar place.

Curriculum Expectations:

➔ B1.2: Analyse some challenges facing individuals/groups in Canada between 1800 and 1850. Specifically looking at influx of immigrants and epidemics.

Materials:

Picture: Ship Conditions (London Illustrated Times) (3.1)
Video: Heritage Minute- Part of our Heritage: Irish Names (3.2)
Book: You Wouldn’t want to Sail on an Irish Famine Ship! A Trip Across the Atlantic You’d Rather Not Make. pg. 14-25 (3.3)
Letter: H. Perley, “To Sir William Colebrooke, Lieutenant-Governor of the Province of New Brunswick,” December 31st, 1847 (3.4)
Summative assignment instructions (3.5)
Rubric (3.6)
sheet (3.7)

Plan of Instruction

Step 1: Warm Up

Time Needed: 5 minutes

Using the drawing of the Ship Conditions (London Illustrated Times) (3.1) ask the students what they see. Example: How many people do you see? Do they look clean? Dirty? Would you like to be on a ship with that many people? Write key words on a piece of chart paper. Keep this chart paper in the classroom for the rest of the lessons so that the class can be continually
reminded of their thoughts. This will help them for their projects throughout the 8 lessons.

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<th>Step 2: Discussion</th>
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<td>Using the Book “You Wouldn’t Want to Sail on an Irish Famine Ship! A Trip Across the Atlantic You’d Rather Not Make” (3.3) Read aloud to the class pages 14-17. From this they will begin to understand the conditions that accompanied them on their journey across the ocean. Question the students on how they felt during the reading. Ask them to put themselves in the shoes of an Irish Immigrant and consider what might have happened to them if they had to travel across the ocean around 1850.</td>
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<th>Step 3: Modeling</th>
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<td>Show Heritage minute (3.2). Ask the students what their heritage means to them. How would they feel if they had to give up everything they knew to make a new life for themselves? Do you think after the journey across the ocean and the trials and tribulations associated with a new life it is important not to forget where one comes from? Do experiences make you an individual?</td>
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<th>Step 4: Guided Practice</th>
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<td>Hand out the H. Perley Letter (3.4). Ask the students to read the letter as a class, asking the students to take turns reading. Discuss.</td>
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<th>Step 5: Independent Activity</th>
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<td>Hand out a question sheet asking the students how they felt about death aboard an Irish Famine Ship and what they think could have been done to prevent so many deaths. (3.7)</td>
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<th>Step 6: Sharing/Discussing/Teaching</th>
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<tr>
<td>Introduce summative assignment (3.5) (optional: can also hand out rubric at this time (3.6))</td>
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**Assessment**

- **assessment for learning**: discussion of photograph
- **assessment as learning**: discussion of the book and the letter
- **assessment of learning**: Written responses (3.7)
Lesson 4: Perspective

Title:
I Survived: Letters Home

Time: 50 Minutes

Overview:
This lesson will draw from the experiences learned in the previous lesson (A Rat Ran Over My Toe: Conditions of Irish Passenger Ships and Starting a New Life in a New World) Using their previous knowledge of ship conditions students will now move further and read first hand accounts from different people who settled in Canada, or witnessed the Irish in Ireland. Students will look at the Irish through the perspective of an English woman, an Irish man and an American. They will use these first hand accounts to create a perspective of Irish immigrants of their own. They will show their learning through writing a letter home in the Irish or English perspective.

Learning Goal:
➔ Students will read and analyse the different experiences of settlers so that they may develop an understanding of prejudice against Irish immigrants at the time

Curriculum Expectations:
➔ B1.2: Analyse some challenges facing individuals/groups in Canada between 1800 and 1850. Specifically looking at influx of immigrants and epidemics.

Materials:
Document: An Irish Wake (4.1)
Diary Entry: Susanna Moodie, Roughing it in the Bush (4.2)
Letter: Letter from Joseph Carrothers to William Carrothers, October 18, 1847 (4.3)
Eye Witness Account: An American In Ireland (4.4)

Plan of Instruction
Step 1: Warm up
Time Needed: 4 Minutes
Mind map of previous days’ lessons. This can be done on the board or with chart paper. The theme should be based on ship conditions and Irish hardships. Example: Irish Ship Conditions, Irish Famine, Protestant vs. Catholic

Step 2: Discussion
Time Needed: 9 Minutes
Introduce the idea of opinions and how one person’s idea of something/someone may vary depending on who you ask or even when you ask. Read “An Irish Wake” (4.1) aloud to your class or ask a student to read the passage. Using this perspective as a base, question the students on who it was written by and when it was written. Also ask how they felt about the passage and if it brought forth any memories.

Step 3: Modeling
Time Needed: 15 Minutes
Using the previous discussion as a starting point, use the description of “An Irish Wake” to step into the perspective of an Irish immigrant and have the class write a collaborative diary entry of someone witnessing the wake. Use this as an introduction and model for a formative assessment.

### Step 4: Guided Practice  
**Time Needed: 15 Minutes**

Have the students separate into three different groups. Give each group a copy of a different perspective on the Irish. (One group will receive Susanna Moodie’s diary entry, one group will receive the letter by Joseph Carruthers and one group will receive the Eyewitness account of “An American In Ireland”) Have them read the passage in their groups and write down the Who/What/When/Where/Why and any other thoughts they might have on the passage. They will use this activity as a starting point for their assignment.

### Step 5: Independent Activity  
**Time Needed: 5 Minutes**

Introduce formative assessment “I Survived’ Letters Home to Ireland”
Students should write a one page letter home in the Irish perspective explaining their trials and tribulations throughout their journey to British North America. They may choose to write in the perspective of an adult or child and demonstrate their understanding by explaining events that occurred on the ship and in quarantine. Students should complete “I Survived’ Letters Home to Ireland” as homework and hand in the following day. The teacher will use these letters to assess how much understanding the students have gained since the beginning of the lessons until this point. The letters should be handed in by the next lesson.

### Step 6: Sharing/Discussing/Teaching  
**Time Needed: 2 Minutes**

Questions pertaining to assignment can be answered in this time.

### Assessment

- **Assessment for Learning**: group discussion, practice journal entry
- **Assessment as Learning**: group work
- **Assessment of Learning**: written letter
Lesson 5 (Evidence)

**Title:**
*Doctors Report: Quarantine of Grosse Isle*

**Time:** approx 50 Minutes

**Overview:**
This lesson will introduce students to the conditions on Grosse Isle, Quebec after the ship landed on British North American soil. They will learn which illnesses the Irish immigrants suffered from and the loss of family that the Irish experienced. They will become aware of how it affected the doctors that helped them. This lesson will tie into the lesson on Ethical dimension as the students will need to remember the Heritage minute shown in the lesson and tie it into what they will learn about Grosse Isle.


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| ➔ By the end of this lesson students will be aware of the sickness that ravaged Grosse Isle and become familiar with Immigration rules of the early 20th century. | ➔ B1.2 Analyse some of the challenges facing individuals and/or groups in Canada between 1800 and 1850 | **Letter:** Dr. G. Douglas, “To Hon. D. Daly,” December 27th 1847 (5.1)  
**Newspaper:** Grosse Isle Death Report (5.2)  
**Picture:** Grosse Isle Monument from pg. 17 of *The Irish* (5.3)  
**Website:** Parks Canada: Grosse Isle Monument (5.4) |

**Plan of Instruction**

**Step 1: Warm Up**
Time Needed: 5 Minutes

Show statistic of how many Irish Immigrants died at Grosse Isle in quarantine (from the website provided in this lesson, 5.1a). Write on the board the year 1847 followed by the number of 5424, which was the amount of people that were buried on the Island. Have the students ponder the numbers for a minute and ask them what they think they mean. After the students have had a chance to guess what the numbers mean read a brief history of Grosse Isle found on the Parks Canada website (5.4)

**Step 2: Discussion**
Time Needed: 10 Minutes

Show picture of the crosses at Grosse Isle (5.3). Ask your students if they think that the amount of deaths that occurred on the island deserves to be commemorated, and compare this
to War Monuments (Cenotaphs) and ask the students why Irish monuments exist in areas in Ontario and Quebec. Do these Irish monuments compare to the Irish Monument at Grosse Isle?

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<th>Step 3: Modeling</th>
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<td>Hand out letter written by Dr. G. Douglas (5.1). Read aloud to the class or ask a student to read.</td>
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<td>In Groups of 4 or 5 ask the students to discuss why so many people were sick on the island and after reading the Doctor’s account of the sickness establish why a monument is important to remembering the ones that died and how tragic it was. They can also take this time to research an Irish monument in their area or a nearby area and find the reason why it was erected if different from the monument at Grosse Isle.</td>
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<th>Step 5: Independent Practice</th>
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<td>Ask the students to write down their feelings from this lesson knowing what conditions people were kept in on Grosse Isle and how many lives were lost during the Typhoid epidemic. Get them to create a chart that allows them to compare medical technologies/aids of then and now and write what might have been done differently to save the lives that were lost during this time.</td>
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<tr>
<td>Take this time to ask the students what they might have done to commemorate the deaths of the Irish immigrants on Grosse Isle.</td>
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**Assessment:**

- **Assessment for learning**: opening discussions
- **Assessment as learning**: group discussions
- **Assessment of learning**: medical comparison chart
Lesson 6: Significance

**Title:**
*Art, Culture and Language: Understanding the Irish People*

**Time:** 50 minutes

**Overview:**
This lesson will examine how the art, music and language of a particular social group can teach historians about their values, beliefs and struggles. Students will gain an idea of how important their own culture is to themselves, and how it was important to immigrants.

**Learning Goal:**
➔ By the end of this lesson, students will be able to identify how music/art/language defines their own identity and how this relates to Irish immigrants in Canada, then and now.

**Curriculum Expectations:**
➔ B1.1 analyse social and political values and significant aspects of life for some different groups in Canada between 1800 and 1850.

**Materials:**
- **drawing:** Skibbereen by James Mahony (6.1)
- **youtube video:** Danny Boy audio (6.2)
- **lyrics:** Danny Boy lyrics (6.3)
- **book:** “The Irish Language” in *The Irish*, pg. 29 (6.4)
- **computer and internet access:** to research for the independent activity

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**Plan of Instruction**

**Step 1: Warm Up**
Time Needed: 5 Minutes

Display the drawing of potato famine victims by James Mahony (6.1). Do not tell the class anything about the sketch, including the topic of the image or the heritage of the artist. Give a few minutes for “free writing;” students will write down any associations, feelings, images or ideas the drawing creates in their mind, in jot notes, images or a creative writing format.

Discuss what they came up with. How does the drawing make them feel? How do they view the subjects in the drawing? Disclose the year, artist, and subject.

**Step 2: Discussion**
Time Needed: 2 Minutes

Now that the students know the context of the photo, discuss what they believe the artist is trying to get across. Why would he portray his own people that way? Why would the *London Illustrated Times* commission this photo for publication?
**Step 3: Modeling**

Play “Danny Boy” (6.2) and display the lyrics for the class to follow along with (6.3). Explain that this traditional Irish song is considered an “anthem” for some Irish-North Americans in the 20th century and beyond. Why might this be? Highlight a few key lyrics from the song and explain their meaning and significance to Irish immigrants. Also read the section on Gaelic language in our culture (6.4) and discuss why their traditional language might be important for them to preserve. Practice saying some of the words out loud.

**Step 4: Guided Practice**

In partners, students are to choose one line from the song (6.3) that they believe is the most significant to Irish culture and experience. They will defend their choice to the rest of the class. The class will then consider a song/painting/poem etc. that best defines Canada as a nation. (ex. Group of Seven artwork, “In Flander’s Fields”, etc.)

**Step 5: Independent Activity**

Students will be given time to consider and/or research a song, piece of art, poem or story that already exists that best defines their own culture and identity, OR create a piece of art/poem etc. that defines them. The teacher may give an example of a song/painting etc. that they relate to best. The students will write a short explanation of how/why this defines them.

**Step 6: Sharing/Discussing/Teaching**

Students may share their personal choice of song/piece of art/poem with the rest of the class. How can one piece of art define a person’s identity? Can it define a whole culture?

**Assessment**

*assessment for learning:* discussion of the drawing  
*assessment as learning:* examination of “Danny Boy”  
*assessment of learning:* independent art choice with a written explanation.
Lesson 7: Continuity and Change

Title:
Immigrants Then and Now

Time: 50 minutes

Overview:
This lesson will compare the treatment and experience of immigrants in Canada today, with the experience of immigrants in Canada in the 19th century, by looking at continuity and change for those groups as well as for Canada as a country. For example, there will be an examination of how technology aids immigrants in today’s world.

Learning Goal:
By the end of this class, students will be able to identify the changes brought about by immigration in Canada, as well as the continuity of the Irish culture in Canada. Students will be able to identify the positives and negatives of continuity and change in Canada in regards to immigration.

Curriculum Expectations:

➔ B1.2 Analyse some of the challenges facing individuals and/or groups in Canada between 1800 and 1850

Materials:

website: Irish Canadian Immigration Centre (7.1)
government document: “The Poor in Ireland” (7.2)
chart: 4 Corners of Change and Continuity (7.4)

Plan of Instruction

Step 1: Warm Up
Time Needed: 5 Minutes
Ask students to write some notes on how they think immigrants are treated in Canada today. What jobs do they have? Does Canada accept all immigrants? How does the media portray them? Do stereotypes and racism still exist?

Step 2: Discussion
Time Needed: 3 Minutes
Discuss answers. How might this be similar to or different from the experience of the Irish in Canada in the 1800s?

Step 3: Modeling
Time Needed: 15 Minutes
Show students the website that is available for Irish immigrants in Canada today (7.1). Examine the many resources the site offers. Is it welcoming to Irish immigrants? Would it be.
useful? Also show the primary source document (7.2) to demonstrate how the British government attempted to help Irish people at that time. How do these two things vary? How are they the same? How does technology today make a difference? As a class, use the 4 corners chart (7.4) to consider continuity and change for all immigrants in present-day North America (ex. multiculturalism is growing strong, yet debates remain over immigrants’ rights in North America)

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<th>Step 4: Guided Practice</th>
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<td>In small groups, students will read pgs. 28 and 29 (7.3) to examine how the effects of Irish immigrants in North America are still felt. The groups will use the chart (7.4) but this time fill it in according to the reading, examining continuity and change in the 1800s for Irish immigrants.</td>
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<th>Step 5: Independent Activity.</th>
<th>Time Needed: 10 Minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Using the same chart format (7.4) students will independently fill in their ideas about positive and negative changes and continuity for the Irish community in present-day North America. (ex. Irish culture remains strong, but prejudice still exists to an extent.)</td>
<td></td>
</tr>
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<thead>
<tr>
<th>Step 6: Sharing/Discussing/Teaching</th>
<th>Time: 2 Minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>As a class, discuss the group findings as well as the charts the students completed independently.</td>
<td></td>
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</tbody>
</table>

**Assessment**

- **assessment for learning**: discussion of immigrants today
- **assessment as learning**: group chart
- **assessment of learning**: independent chart
# Lesson 8 (Conclusion)

**Title:**

*Luck of the Irish: St. Patrick’s Day Celebrations of Now*

**Time:**

50 Minutes

**Overview:**

This lesson will be the concluding lesson on Irish Immigration from 1800-1850. It will look at the Irish people of today and the heritage that is still celebrated in Canada including the celebrations of St. Patrick’s Day. Students will also use this lesson to present their summative project which was introduced in the introductory lesson. They are to create a piece of art commemorating the Irish in Canada today and in the past. (This lesson could take place over several days and if planned properly end on March 17th and the students could plan their own St. Patrick’s Day celebrations)

## Learning Goal:

➔ By the end of this lesson students will be able to identify signs of Irish heritage within Canada and will be able to express their feelings and attitudes towards the treatment of immigrants between 1800 and 1850

## Curriculum Expectations:

➔ B1.1 Analyse social and political values and significant aspects of life for some different groups in Canada between 1800 and 1850, and assess similarities and differences between these values and aspects of life and those in eighteenth century Canada

## Materials:

- **Photos:** St Patrick’s Day Celebrations (McCord Museum) (8.1, 8.2, 8.3)
- **Newspaper article:** The Kingston Whig Standard “Irish Eyes are Smiling” (8.4)
- **Rubric:** For assessment (3.6)

## Plan of Instruction

### Step 1: Warm up

**Time Needed:** 5 Minutes

Move the classroom tables to the sides of the room and ask the students to arrange their chairs in a large circle. Play some traditional Irish music as the students move the tables and chairs.

### Step 2: Discussion

**Time Needed:** 10 Minutes

Show photographs of past St. Patrick’s Day Celebrations (8.1, 8.2, 8.3) and ask the students what they see. Ask them to compare and contrast the photos to what they know of St. Patrick’s Day today.

### Step 3 and Step 4: Modeling, Guided Practice

**Time Needed:** 5 Minutes

Students will also use this lesson to present their summative project which was introduced in the introductory lesson. They are to create a piece of art commemorating the Irish in Canada today and in the past. (This lesson could take place over several days and if planned properly end on March 17th and the students could plan their own St. Patrick’s Day celebrations)
Share with the students who St. Patrick was and why the people of Irish Heritage celebrate him. Also show newspaper article to show a local perspective on celebrating Irish heritage.

### Step 5: Independent practice

**Time Needed: 30 Minutes**

### Step 6: Sharing

Ask students to share their assignments with the rest of the class.

See rubric in appendix to assess the artwork and presentation.

## Assessment:

Use the rubric to mark student’s projects. Consider participation in discussion, and active listening.
Appendix:

1.1 Flag of Ireland
http://www.google.ca/imgres?imgurl=http://1.bp.blogspot.com/-p_dSTcAj5T4/T1aVy4XJBKI/AAAAAAAAANM/JwXUba0r9BY/s1600/irishflht.gif&imgrefurl=http://libraryquestions.blogspot.com/2012/03/normal-false-false.html\&h=788\&w=1181\&sz=10\&tbnid=wVMtGfNiaix0BM:\&tbnh=90\&tbnw=135\&zoom=1\&usg=__vt7W_CB2083Qc-94pHZ8MDJoPTI=&docid=CNIUB36Xw8mgM\&sa=X\&ei=mf6DUuDjDcKi2wXMwYCwDA&ved=0CEAQ9QEwBA

1.2 “Irish History in Six Minutes” - a YouTube video
http://www.youtube.com/watch?v=Wlo3vHmWjl8

1.3 Map of Ireland Today
1.4

di·as·po·ra

noun \dī-ˈas-pə-rə, dē-

: a group of people who live outside the area in which they had lived for a long time or in which their ancestors lived

http://www.merriam-webster.com/dictionary/diaspora

1.5 Catholic vs Protestant Chart

http://www.diffen.com/difference/Catholic_vs_Protestant
You are Brian Walsh, a farmer living in the west of Ireland in the 1840s. It’s hard work feeding your family and paying rent to your landlord, but Ireland is a peaceful and beautiful place. Then in 1845 everything changes. There have been famines before, but nothing like this. Year after year, a mystery disease wipes out your potato crop—your main source of food. Your landlord lives in England. He’s more worried about the rent than about his starving tenants. To escape the horrors of the Famine, you make up your mind to travel 3,100 miles (5,000 km) across the Atlantic in the hope of starting a new life with your family. You’ll be packed like sardines into a leaky, stinking ship. You must endure seasickness, storms, a vicious crew, rotten food, unsafe water, and worst of all, the deadly “black fever.”

During the Famine—also known as the “Great Hunger”—one million Irish emigrants sailed across the Atlantic, while another million died at home from starvation and fever.

Your whole family lives on a small patch of land, growing...
Exit Card: Putting Yourself in Their Shoes

After reading and thinking about the excerpt from You Wouldn’t Want to Sail on an Irish Famine Ship, answer the following question:

Imagine that the only food available in your town is potatoes, and your family is used to eating them every day. All of a sudden, potatoes are impossible to get and your family has gone weeks without eating. Your father tells you that you have a few hours to pack a few belongings, and then your family will be getting on a ship to a new country—an uncomfortable and dangerous voyage that could take months. You do not know anything about this new country. How would you feel/react? What would be scary about that experience? Have you ever experienced a similar event? Would you still have hope? Put yourself in the shoes of Irish immigrants and try to imagine what you would do/say/feel/think. Answer below.
Life in the Workhouse, 1839-45

Admission to the local Workhouse was based on very strict criteria. Priority went to the old and/or infirm, and destitute children who were unable to support themselves. The Guardians were also given discretion to admit the destitute poor.

People entered the Workhouse for a variety of reasons - unemployment and the famine were the main reasons for admittance in the 19th Century, however the Workhouse also provided a safe-haven for unmarried pregnant girls, married women whose husbands had deserted them, and Orphaned Children whose relatives were too old or too poor to care for them.

The Workhouse was a last resort for most people, who would take on any work, rather than face the gruelling Workhouse regime. The Guardians also applied the strictest of Work regimes to ensure that only the desperately poor would seek admission.

Upon Admission what few personal effects and clothing the inmates came in with, were washed and put into storage, and Inmates were given a Standard Issue Workhouse Uniform to wear. Inmates were then categorized into male/female, able-bodied, old/infirm, infants/children. All Classes of Inmates were separated from each other, and communication between Classes was strictly forbidden. In the case of Families having been admitted, this meant that husbands and wives were banned from seeing each other, and mothers were banned from seeing their children (although this latter prohibition was later relaxed so that mothers were able to book appointments to see their children on a weekly basis).
The inmates’ toilet facilities were often a simple privy — a cess-pit with a simple cover having a hole in it on which to sit — shared perhaps by as many as 100 inmates. Dormitories were usually provided with chamber pots, or a communal 'tub'. After 1860, some workhouses experimented with earth closets — boxes containing dry soil which could afterwards be used as fertiliser. They were mostly used by rural workhouses where there was a ready supply of soil and there the spent soil could be usefully disposed of.

Once a week, the inmates were bathed (usually superintended — another assault on their dignity) and the men shaved

from: http://workhouses.org.uk/life/inside.shtml
Irish parliament, who could guarantee that the British parliament with its immemorial postling interests might be prevailed upon to give Irish Catholics civil and religious recognition? With the damour for Catholic emancipation, should it ever be achieved, the outnumbered Protestants of southeastern Ireland in their parsons believed that there was no future for them in Ireland.

The degree to which the violence of the War of Independence haunted southeastern Irish Protestants can be shown by a couple of examples and by a sample of their rhetoric. Robert Davis, who settled near Frankstown in Wexford by 1820, had an uncle who fought "on the side of the crown" against the rebels at the battle of Vinegar Hill in Wexford. According to family legend, as he lay among the casualties on the field, he frighed death and allowed himself to be buried in a pit, by the victorious rebels, along with the dead bodies of many other soldiers. He eventually crawled out to safety, and his family in Beckwith commemorated his deliverance with the couplet:

"Shot and killed at Vinegar Hill,\nDied, buried and alive still."

Several cousins of Robert Davis named Sutton and yet several other cousins named Hawkins, with relatives who immigrated to Beckwith were reputed to have been killed by the rebels on Wexford Bridge in the massacre of 20 June 1798, and their bodies were thrown into the Slaney River. Richard and Thomas Finley who settled on lots two and three in Beckwith's second concession banded down to their descendants a tragic account of their father, Thomas Finley, being "killed by the Green" during the Irish Rebellion and their home burned. The attackers shaved him back into the burning house to perish. Their mother "who was blind, made her escape to a piggery only to die shortly after." Their brother Holland who went to England rather than accompany them to Upper Canada had narrowly escaped being killed by a Catholic mob at Scullabble where a group of Protestant children had been hurled into a barn and burned alive. According to family tradition, he was saved by a Catholic employee who stood up against the peasant mob, asserting "If you kill my son[,] you will have to kill me first ... and carried Holland to safety on his back." In the midst of a counter-revolutionary society, and with a downturn in the southeastern Irish economy at the end of the Napoleonic wars, the threat of continuing violence from a hostile majority made immigration an attractive alternative in 1827. The reactionary perception which Wexford Protestants had of themselves as robust and tragic loyalists rooted out of Ireland was summed up in the following words by one of their clergymen a generation later:

"The Protestant farmers of Ireland were on every side[,] especially in the eastern and southern counties, surrounded by the most bigoted and ignorant of the preponderating Roman Catholic population, who seized every opportunity of insulting, and injuring, and robbing them. The rebellion of 1798 was suppressed[, but still there was little peace or security for the Protestant farmers from their Irish neighbors, and in the first bliss after the battle-storm, they felt the absence of Ireland in numbers. They left their native soil, to look for some land in which they and their children might dwell without fear of the foe that was ever threatening the peace of their hearths and the purity of their faith."

The decision of Protestants in Wexford to immigrate in the late 1820s was influenced by a combination of economic, social, religious, political and demographic factors, but most of them were well enough off to consider immigration an affordable alternative to suffering the burdens of a decaying economy and a decaying society at home. Bruce Elliott has suggested that an earlier settlement of Wexford immigrants near Brockville in the Johnstown District of Upper Canada determined the destination of the postwar immigrants. In 1829 John and Nicholas Hurton purchased land in Elizabethtown Township, and by 1833 there were at least ten families of Wexford and Carlow origin settled in Elizabethtown, Leeds and Lanark townships. Following the war, there was a much greater movement of Wexford immigrants to Upper Canada, largely due to the efforts of two
The Workhouse

One rainy day in August 1845, you notice an awful stench in the air. When you dig up your potatoes, some are healthy, but many are black and slimy. All across Ireland, fields of potatoes are turning into a stinking, rotting mess. A third of the crop is lost. Luckily you have enough potatoes to get through the winter. By the following spring, however, some of your neighbors have already run out of food. They head reluctantly for the dreaded workhouses. Built to house the poor and homeless, workhouses are damp, filthy, and crowded. The food they serve is often rotten, but at least you’re not starving.

What Else is There to Eat?

NETTLES. Nuts, dandelions, roots, mushrooms, berries, and stinging nettles are all edible, but many can be picked only at certain times of year.

MEAT. Dogs, donkeys, horses, and any wild birds you can catch would make a good meal. If you had a cow you could drain two quarts of blood from it without weakening it much; mix this with vegetables.

FISH. There is little fish to eat, as the tiny boats used by local fishermen are too flimsy to go far from shore. If you lived near the sea you could eat shellfish or seaweed, but they soon run out.

WHAT’S HAPPENED?
Experts have no idea why the potatoes are rotting. They blame the cold weather, heavy summer rains, insects, and poison in the air. When they finally figure out that a fungus is making the potatoes rot, they’re 30 years too late.
TRAPPED! Workhouses are places where the poor are offered food and shelter when they have nowhere else to go. But they are like prisons. Once you enter, you cannot leave. You work all day at boring jobs such as knitting or breaking rocks into stones.

Families are torn apart, as men are forced to live in different buildings from their wives and children. The rules are very strict: there is no answering back. All meals must be eaten in silence.

Plate 41
"A First Settlement" as sketched by William H. Bartlett in 1838. No other image from early nineteenth century Upper Canada so effectively conveys the daunting visual and physical scale of the thigh-size pine trees that obstructed sunlight from penetrating to the forest floor. Although early settlers in Beckwith were provisioned from the military depots at York and Richmond, survival during the first years also depended on a steady supply of game. At the right of the half-completed log house a corner of the rude shanty in which this family started out can be glimpsed. In the left rear are shown existing arbor, no means of cultivating the forest that they neglected to leave undeveloped near their home. The National Gallery of Canada, Ottawa, negative no. 6572.

"...spring at any price" meant that the actual harvest was "far short of being adequate to the wants of the people. One settler observed in mid-December 1817:20

Many large families have no other prospect of support through the approaching winter but their supply of potatoes, destitute of milk, meat, or any other kind of nourishment. Now, Sir, to people who have seen better days, and many of them comfortable at home, the prospect is gloomy in the extreme. I know several families that have not a sufficiency to subsist on, for more than five or six weeks, and when famine forces them to abandon their farms, (which will soon be the case) they have not a place in the world to convey them from the Settlement.

...This combined failure of crops may help to explain why so few of the settlers located in Beckwith in 1816 and 1817 stayed to develop their grants, but the pride of some military settlers was a major handicap to their survival. When two of the Honourable Peter Robinson’s settlers, John Lilly and John Sullivan respectively, located on lots in adjacent Ramsay and Gouldburn petitioned the
near adequate to the support of our families...

Your Excellency’s petition being informed that government allows a grant of land to any person that erects the first mill in any new Township, I can get several respectable gentlemen (if requisite) to certify that I have caused to be erected on my premises the first mill in the aforesaid Township in case anything is allowed I hope your Excellency will grant it to me.

What is striking in so many of the statements and petitions of the pioneer Irish in Beckwith was the confidence of their prose and their assumptions in expecting to enjoy a special relationship with the government. Edmund Murphy, for example, in requesting additional land in 1825 showed remarkable familiarity when he assured the lieutenant-governor that he did “not think it necessary to mention any compliment but will willingly submit to your Excellency’s generosity” and also took “the liberty of enclosing one of my sons’ Orange certificates hoping your Excellency will cause it to be returned.”

The large size of early Irish families arriving in Beckwith was equally striking. The John Garland family with fifteen children, William Poole with “thirteen in family when embarking,” Robert Moffatt and James McNelly with six children apiece, Edmund Murphy with eight children, and Roger Hawkes with nine in his family are not exceptional examples. The confidence of these early Irish settlers partly stemmed from the size of their families, surrounded as they were by people they knew and in whom they were related, and also from the close ties they had enjoyed with government in Ireland, ties that they expected to see continued in Upper Canada. In addition, many of them assumed that their arrival in the new land meant inevitable prosperity. The Rev. William Bell discovered that the Irish immigrants in the Beckwith vicinity “resumed themselves to be gentlemen settlers not only entitled to, but actually living upon the bounty of Government and each now proceeding to take possession of a fine estate where he and his family would enjoy ease, affluence and independence for the remainder of their days.”

The expectation of a comfortable future in Beckwith was partly due to the optimistic accounts the early immigrants settled in more fertile grants in other townships had written in letters back to Ireland encouraging kin and neighbours to immigrate. One immigrant had left Ireland early in the spring of 1825 with his wife and an only daughter, expecting to settle in Canada, in peace and comfort. They had heard of others leaving their country, where they found nothing but hardships, and soon after finding themselves comfortably settled upon a farm in Upper Canada. These too had set out to push their fortunes, which like most people they concluded would be good. Their imaginations painted to them a beautiful picture, painted with the most brilliant colours.

But once familiar family faces disappeared, the happy confidence vanished. This particular family arrived at Quebec “in a sickly and uncomfortable condition” where the daughter soon died of consumption, and the grief-stricken parents proceeded on their way to the Beckwith region.

The wife, now deprived of the doting of her heart, struggled hard to bear up under an accumulated load of toil and grief, but it would not do. At the Ridout ferry she found herself worse, and unable to proceed. A few days moped a period to her sufferings on earth, for here she died, and was buried among strangers. The disconsolate head of the family being now strip of all that was dear to him, proceeded to one of the back townships where he obtained land, but what comfort could it afford him? He was now desolate, and a stranger in a vast wilderness, in which were a few unfeeling mortals, as unhappy as himself.

William Poole from Kilkeeny “had thirteen in family when embarking for Upper Canada in
Crowded passenger ship. London Illustrated News. May 10th 1851
http://amhistory.si.edu/onthewater/exhibition/2_3.html

3.2 Heritage Minute- Part of Our Heritage: Irish Names. YouTube.
http://www.youtube.com/watch?v=JXyfPJWqig
Most ships going to America leave from Dublin, on the east coast of Ireland. Your family must walk hundreds of miles to get there. It could be worse: many people are dying on the road. Others cannot afford to pay for the journey to England, let alone America. Most of your village is emigrating, so at least you’ll be with friends.

You arrive in Dublin exhausted but alive. The quays are busy with the sound of horses’ hooves and the shouts of dockers unloading cargo. Ticket in hand, you join a line of famine victims that stretches 2 miles (3 km) from the docks. There is little time for tears or farewells; you are herded like cattle onto the ships. You carry a few bags and pots and pans for cooking, but very little else.

SHIPSHEAVE? Over five years, 5,000 ships sail across the Atlantic with Irish emigrants. Many are leaky old hulks that have been patched up in a hurry by owners hoping to make a quick buck. The *Elizabeth and Sarah* has been afloat for 83 years!
All Aboard!

HEALTHY? Your whole family must pass a medical examination and get their tickets stamped.

LATE! If you’re late, run to the dock gate, fling your luggage onboard, and jump—hopefully you’ll land on deck. A man in a rowboat waits below for anyone who misses!

BAG CHECK. Once the trip is underway, your bags are inspected. Any stowaways are returned to shore.

Handy Hint

If you can’t afford a ticket, try to charm your way onboard. In Cork, a sea captain took pity on Patrick Crotty and hired him for the voyage.

BRACE YOURSELF. People are pulled onboard in a heap. Even if you fall flat on your face, the next person is pulled on top of you!

ROLL CALL. There are heavy fines for carrying unlisted passengers. The captain of the Amelia Mary leaves 17 people stranded on a beach when he finds too many on board.
Bon Voyage

Onboard, you learn that the ship is going to Canada, not New York as you were promised—because it’s cheaper to sail to Canada! And the ship is stopping in Liverpool, England. Some passengers are too poor to travel any farther and end up staying there. After a couple of days, you board the ship again. Several passengers have had their bags stolen. You’re given a tiny space to live in. Luckily, you have only three children; there are nine in the family next to you. Not everyone is poor. Some can afford a cabin. The crossing usually takes 40–45 days, but due to storms, one ship, the Industry, takes 106 days to reach America, and 17 people starve to death on the way.

RULES. If you break the ship’s rules, you risk being beaten by the crew or lashed with rope.
Life onboard

THE CAPTAIN'S WORD is law. If passengers complain, they can be charged with mutiny — punishable by hanging!

STOWAWAYS. If stowaways appear once the ship is out to sea, some captains refuse to give them rations. To stay alive, they'll have to beg food from the other passengers.

HOLD YOUR NOSE! Most of the time passengers are kept below decks. The only place to pour your waste is into the hold below. The smell makes it hard to breathe. The sailors are supposed to do the cleaning, but often leave it to passengers.

SLEEP TIGHT! On the Elizabeth and Sarah, most of the wooden bunks collapse soon after the ship sets off. Passengers have to sleep on the floor.

Handy Hint

It's easy to get bored onboard. Dancing and singing help to keep spirits up, but as the voyage goes on, you may not have the strength for this.
You’re allowed on deck to cook your meals using fire boxes—wooden boxes lined with bricks. Often there isn’t enough fuel to cook your food properly, but any food is welcome after the horrors of the Famine. Each week you are supposed to get 7 pounds (3 kg) of bread, crackers, flour, rice, oatmeal, and potatoes, but on your ship people get only half this amount. You can earn more food by working as a crew member, but you’ll get beaten if you make a mistake. Each day you also get a gallon (5 l) of water. You must line up behind a white line, and if you cross it by mistake, you lose your ration.

FIRE! Cooking on deck is risky: 9,000 emigrants die from onboard fires. If you are forced to abandon ship, there are few if any lifeboats. When the Ocean Monarch catches fire just 25 miles (40 km) from Liverpool, 170 passengers die.

HARD CHEESE. On some ships the only rations are moldy crackers. Cross your fingers and hope that some of the passengers know how to catch fish when you get near the Canadian coast.

STEALING. Forget it! Thieves are flogged with a whip known as the cat-o’-nine-tails. On one ship, when passengers try to break into the food storeroom, the captain threatens them with a musket.

ORDER. Fights can break out between violent passengers. On most ships the passengers elect a committee to make up rules and settle arguments.
FIRE SAFETY.
At the end of the set meal times, a cabin boy nicknamed “Jack in the Shrouds” puts out fires by pouring water on the fire boxes below.

Handy Hint
Some rules do make sense. Don’t smoke below decks—some ships are carrying gunpowder for the British government!

“Couldn’t you wait till it’s cooked?”
Stormy Weather

The wind is one of your only friends, speeding you to Canada, but it can also be your greatest enemy. During a storm, the hatches are shut and passengers are trapped down below, sometimes in complete darkness. You cling tightly to your children to keep them from being flung about. It’s terrifying. Storm winds can blow a ship off course or force it to turn back. They also force the crew to lower the sails, slowing down the ship. In 1848 the Creole limps back into Cork after spending three weeks at sea. It has lost most of its sails and two masts after being struck by lightning.

Keeping Your Head in a Storm

TOSSED ABOUT. During a storm, anything not tied down gets thrown from one side to the other: people, boxes, barrels, and even dead bodies, all in one big heap.

GET ON TOP. Make sure you’re in the top bunk. It’s not much fun if the people above you are seasick.

LEAK! Many famine ships are leaky old tubs that let in lots of water during a storm. Pray that the ship doesn’t break up!
Should we have stayed at home?

Handy Hint
Avoid a winter crossing if you can—that’s the time of the worst storms. The short days and long nights make the voyage even more depressing.

I can’t stay like this till we get to Canada...

IN A FIX. As the ship rolls about, gaps open and close between the planks. These can trap passengers’ clothing, especially women’s skirts. You could be pinned down for hours.

SQUASHED.
In a bad storm, the captain of the Londonderry forces all 174 passengers into a small cabin: 72 people are crushed or suffocated.

SWEPT AWAY. If you do make it up onto the deck, there’s a good chance you’ll be swept away by the waves.
You're just beginning to enjoy a spell of good weather when there's trouble onboard. One of the passengers has died of fever, and in the cramped spaces below deck it spreads like wildfire. Being shut up in the dark with fever victims makes some passengers panic. The terrible moans of sick people keep you awake all night.

Many emigrants are still weak from the lack of food and cannot fight the fever. Children and the elderly are most at risk. It is heartbreaking to see people dying so close to the shores of Canada.

**No Escape!**

**SKELETON CREW!**
The crew of the *Looshauk* goes down with fever. Only the captain and first mate are healthy enough to sail the ship, with help from passengers.

**OVERBOARD.** The fever can affect people's minds. Some victims jump off the ship in a frenzy.

**WIPED OUT.** When the *Virginibus* arrives in America, 158 people have died since leaving Ireland and another 106 are ill with fever. Only eight people onboard are still healthy at the end of the voyage.

**DIRTY WATER.** The fever isn't helped by the fact that after several weeks at sea, the drinking water turns bad and isn't safe to drink.
city of Toronto would willingly or at least silently bear their portion of the general loss and misery.

Sincerely believing it to have arisen in a very serious degree from neglect, indifference, and mismanagement, we respectfully venture to press on Your Excellency the absolute necessity that exists for the adoption of prompt remedial measures.

The dreadful sufferings from want of wholesome food, ventilation, and clothing on board the emigrant vessels—the startling fact of many thousands having found a grave in the ocean, that they thought to be their land of peace and plenty—the apparently total disregard of any inspection of the vessels, at the British ports—the neglect of sanitary regulations as to the number of passengers proportioned to the size of the vessels, or the providing of a sufficient supply of food—the manner in which the healthy and the sick were shipped up the river and the lagoon, and the catalogue of deaths at the numerous hospitals from Goose Isle to Sandwich—all these are now matters of history, and are, doubtless, fresh in Your Excellency's recollection.

We now most earnestly request Your Excellency, without waiting for any action on the part of the Provincial Legislature, to aid the inhabitants of Canada in procuring from Her Majesty's Home Government such vigorous interpositions in the conduct of the anticipated emigration of such as may ensure, so far as human precautions may extend, the nonoccurrence of the melancholy and revolting sufferings of the past season. A watchful and complete system of inspection of every emigrant vessel prior to its being allowed to leave port—due attention to the clothing and provisions of the passengers—strict rules as to the number allowed to be carried—all these can avail much to diminish the risk of pestilence. Above all, the fact cannot be too widely proclaimed in Great Britain and Ireland, that the throwing of a half-cad and penniless emigrant on the shores of the St. Lawrence, may be the means of ending an estate of a burdensome tenantry; but it is an almost hopeless method of providing for a fellow Christian. This city has already lost some of her best and most valued citizens by the malaria fever introduced by the emigrants last season. Universal alarm has pervaded the community, and considerable interruption to business and travel has been caused by the general state of the great thoroughfare of the province, from the prevalence of disease.

Most respectfully, but firmly, do the citizens of Toronto protest, through Your Excellency, against their hitherto healthy and prosperous country being made the receptacle for the cast-off paupers and disease of another hemisphere. If those already among us, without reference to national origin or other distinction, we trust we shall ever be ready to extend a helping hand and an active charity; but we look upon it as unjust and intolerable that the neglect and misconduct of others are to be the means of impoverishing and infecting our young country.

A well regulated emigration from the British Isles will confer inestimable advantages on the North American provinces, and on this city in particular. An emigration, such as has made remarkable the seasons of 1845, must ever reverse the course of a blessing so unexampled in its effect.

We feel persuaded that Her Majesty's Government will take such necessary precautions as to relieve the province at large; and in its municipalities in particular, from the most painful, but most imperative duty of adapting such stringent measures as the exigency of the risks may require for their own preservation.


Miss Henry Perley (1695-162) was a woman who became New Brunswick's emigrant agent in 1645. Her annual report to Sir William Colebrooke in 1845. Miss Henry Perley (1695-162) was a woman who became New Brunswick's emigrant agent in 1645. Her annual report to Sir William Colebrooke in 1645.

May It Please Your Excellency,

I have the honour to submit, for the information of Her Majesty's Government, the annual report from this office, together with the returns (in duplicate) for the quarter, and for the year, ending 30th December, 1847.

The returns for the year shows the total number of emigrants landed in New Brunswick, during the past season, to have been 16,352, being an increase on the previous year's emigration of 504, equal to 66 per cent. Of the whole number of vessels with emigrants, 22 came direct from Ireland; and although the other seven sailed from Liverpool, yet the pasengers were very nearly, without exception, all from Ireland also. The immigration of the season was confined almost solely to the humble class of Irish paupers, chiefly from the south and west of Ireland, who, long prior to embarkation, had suffered from every species of privation, and had become embers by disease. Some thousands consisted of those who had been tenants holding less than five acres of land, and of more cotters, who had never held land at all, save out at the expense of the landlords.

"Most Horrible and Monstrous": Irish Immigration

Samuel Fox, master of the brigantine "Susan Ann," from Bredenhall, for carrying passengers without terms for a lower deck, convicted in the penalty of 100,000, and costs, which were paid.

The same Samuel Fox, master of the "Susan Ann," for an excess of passengers, convicted in the penalty of 100,000 sterling, and costs, which were paid.

Michael Brown, master of the schooner "Lady Donkin," from Kilbeggan, for carrying passengers without proper warrant for a lower deck, convicted in the penalty of 100,000 sterling, and costs, which were paid.

Patrick Regan, master of the schooner "Bloomfield," from Galway, for insufficient provisions of provisions at sea, convicted in the penalty of 100,000, and costs, or not yet paid.

The crew of the "Eliza Laddie," at Shipquagen, and of that unfortunate vessel, the "Lochmaddy," at Minisquash, having been thoroughly investigated, I have only now to refer to my special reports on those cases, dated 18th and 20th October last.

I observed, during the season, that in some ships which had ample height between decks, and sufficient means of ventilation, there was less sickness and a smaller number of deaths than in others not possessing advantages. In all cases, cleanliness, regular issues of provisions at short intervals, and the encouragement of active exercise on deck were most beneficial. The good effects of air and exercise were always evident in inspecting the emigrants upon their arrival. The use of Sir William Burnett's disinfecting fluid (chloride of lime) was also highly advantageous. In the case of the brig "St. Lawrence," from Cork to St. Andrews, the passengers embarked with several cases of fever, yet from good management on the voyage, and the free use of this chloride, they landed at St. Andrews in better health than when they embarked.

The provision of the Passenger's Act, in reference to good sound boards, of suitable size, is in many cases shamefully evaded, and more attention to their inspection is absolutely requisite. Some of the boats attached to passenger ships this season were bad, on account of the ship and nothing else. Anything but shaped is deemed sufficient by some masters and owners. If the necessary certificates for clearance can be obtained. After such report of the same voyage across the Atlantic, it would be difficult to prosecute a conviction here for the violation of this Act, more especially as it is easy to allow boats to be sewn by a sea.

The use of biscuit in the Irish passenger diet was limited in as much as possible, and also the issue of "whole meal" made from wheat without any fencing, which is passed as wheat floor. In some cases, biscuits only were furnished to the passengers, to which they were wholly accustomed, and they rarely started a voyage without a consignment of provisions. It is difficult to make the whole meal into palatable bread, even when of the best quality; and with the imperfect means of working on board a passenger vessel at sea, it is quite out of the question. In the absence of potatoes, oatmeal should be strictly insisted on, as a species of food to which the Irish paupers are accustomed, and which they can prepare in any number, and under all circumstances. The destitute emigrants of this season relied almost wholly upon the supply of provisions furnished by the ship, and many suffered greatly in consequence of the fact that the ship was not fitting up a pantry.

During the past season no money whatever has been remitted to this office by landholders or others in Ireland, to be paid to passengers on their arrival here; and although various noblemen and gentlemen have sent out proper emigrants this year, no money, to my knowledge, has been paid to them, or any other person. All were left to shift for themselves, or become a burden upon the revenue of the colony, or to subsist upon charitable institutions, or the assistance of the benevolent.

The character of the emigration during the past year has been altogether different from that of any that has preceded it, no comparison can be drawn between it and that of any former year. In the past year, the emigration has been so large that the emigrants, to an extent never before experienced, are not only paid for their passage, but are also given a small sum to start with in the colony. This has been done in order to relieve the emigrants of the necessity of having to rely entirely on the charitable institutions of the colony, and to enable them to settle in their new homes on a more equal footing with the other settlers.
3.5

**Luck of the Irish: Sharing Irish Heritage with the Community**

For this assignment you are to imagine that you are the mayor of the city/town in which you live and you are creating something for the St. Patrick’s Day celebration, to commemorate the Irish Heritage in your community. Working individually or in pairs you will create something that can be presented in front of the class. As an important figure in your city/town you want to show the people in your community how important the Irish were to your city’s history. Create something that educates your society and commemorates the past immigrants, as well as celebrates the present Irish community. You many choose to do one of the following: a poem, small memorial, video, piece of art, public service announcement, heritage minute (like the one we viewed in class), song, tableau or poster.
<table>
<thead>
<tr>
<th></th>
<th>Level 4</th>
<th>Level 3</th>
<th>Level 2</th>
<th>Level 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>**Knowledge and</td>
<td>Exceptional understanding of the topic.</td>
<td>Good understanding of the topic.</td>
<td>Some understanding of the topic.</td>
<td>Limited understanding of the topic.</td>
</tr>
<tr>
<td>Understanding:**</td>
<td>The students understands the importance of Irish history in Canada and how it pertains to our culture today. They understand the facts presented in the lesson</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Communication</strong></td>
<td>Student gives a clear presentation free of grammatical errors. Final product is neat and appealing and goes beyond expectations.</td>
<td>Student gives a good presentation with few grammatical errors. Final product is neat and appealing.</td>
<td>Student gives a satisfactory presentation with some grammatical errors. Final product is somewhat appealing.</td>
<td>Student gives an unclear presentation with many grammatical errors. Final product is put together with little care.</td>
</tr>
<tr>
<td><strong>Application:</strong></td>
<td>Final product is interesting and shows extensive applied knowledge.</td>
<td>Final product is interesting and shows applied knowledge</td>
<td>Final product shows some applied knowledge.</td>
<td>Final product shows little applied knowledge.</td>
</tr>
<tr>
<td>Students are able to take their knowledge of Irish immigration and relate to the present day in a creative fashion</td>
<td></td>
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</tbody>
</table>
After reading the letter written by H. Perley, what do you think could have been done to prevent so many deaths of the Irish aboard the ship and once they landed on dry land?


http://find.galegroup.com.proxy.queensu.ca/ukpc/retrieve.do?sgHitCountType=None&sort=DateAscend&prodId=NCUK&tabID=T012&subjectParam=Locale%2528en%252C%252C%2529%2529&resultListType=RESULT_LIST&searchId=R1&displaySubject=&searchType=AdvancedSearchForm&currentPosition=1&qrySerId=Locale%2528en%252C%252C%2529%2529&retrieveFormat=MULTIPAGE_DOCUMENT&subjectAction=DISPLAY_SUBJECTS&inPS=true&userGroupName=queensulaw&sgCurrentPosition=0&contentSet=LTO&&docId=&docLevel=FASCIMILE&workId=&relevancePageBatch=DX1901241589&contentSet=NCUP&callistoContentSet=NCUP&docPage=article&hilite=y
AN IRISH WAKE DESCRIBED.

[From the same.]

Wake. A **Wake** in England means a festival held upon the anniversary of the Saint of the parish. At these wakes rustic games, rustic conviviality, and rustic courtship, are pursued with all the ardour, and all the appetite, which accompany such pleasures as occur but seldom.

In **Ireland** a wake is a midnight meeting, held professedly for the indulgence of holy sorrow; but usually it is converted into orgies of unholy joy. When an Irish man or woman of the lower order dies, the straw which composed his bed, whether it is contained in a bag to form a mattress, or simply spread upon the earthen floo, is immediately taken out of the house, and burned before the cabin door: the family at the same time setting up the death bowl. The ears and the eyes of the neighbors being thus alarmed, they flock to the house of the deceased, and by their vociferous sympathy excite, and at the same time sooth, the sorrow of the family.

It is curious to observe, how good and bad are mingled in human institutions. In countries which were thinly inhabited this custom prevented private attempts against the lives of individuals, and formed a kind of coroner's inquest upon the body which had recently expired; and burning the straw, upon which the sick man lay, became a simple preservative against infection.

At night the dead body is waked, that is to say, all the friends and neighbours of the deceased collect in a barn or stable, where the corpse is laid upon some boards, or an unhinged door, supported upon stools: the face exposed, and the rest of the body covered with a white sheet. Round the body are stuck in brass candlesticks, which have been borrowed at perhaps five miles distance, as many candles as the poor person can beg or borrow; observing always to have an odd number. Pipes and tobacco are first distributed, and then, according to the ability of the deceased, cakes and ale are dealt to the company.

"Deal on, deal on, my merry men all,"
"Deal on your cakes and your wine,"
"For whatever is dealt at her funerals to-day"
"Shall be dealt to-morrow at mine."

After a fit of universal sorrow, and the comfort of a universal dram, the scandal of the neighbourhood (as in higher circles) occupy the company. The young lads and lasses romp with one another; and, when the fathers and mothers are at last overcome with sleep and whiskey (wine & somno), the youth become more enterprising, and are frequently successful. It is said that more matches are made at wakes than at weddings.
It was four o’clock when we landed on the rocks, which the rays of an intensely scorching sun had rendered so hot that I could scarcely place my foot upon them. How the people without shoes bore it, I cannot imagine. Never shall I forget the extraordinary spectacle that met our sight the moment we passed the low range of bushes which formed a screen in front of the river. A crowd of many hundred Irish emigrants had been landed during the present and former day; and all this motley crew — men, women, and children, who were not confined by sickness to the sheds (which greatly resembled cattle-pens) — were employed in washing clothes, or spreading them out on the rocks and bushes to dry.

The men and boys were in the water, while the women, with their scanty garments tucked above their knees, were trampling their bedding in tubs or in holes in the rocks, which the retiring tide had left half full of water. Those who did not possess washing-tubs, pails, or iron pots, or could not obtain access to a hole in the rocks, were running to and fro, screaming and scolding in no measured terms. The confusion of Babel was among them. All talkers and no hearers — each shouting and yelling in his or her uncouth dialect, and all accompanying their vociferations with violent and extraordinary gestures, quite incomprehensible to the uninitiated. We were literally stunned by the strife of tongues. I shrank, with feelings almost akin to fear, from the hard-featured, sun-burnt harpies as they elbowed rudely past me.

I had heard and read much of savages, and have since seen, during my long residence in the bush, somewhat uncivilised life; but the Indian is one of Nature’s gentlemen — he never says or does a rude or vulgar thing. The vicious, uneducated barbarians who form the surplus of over-populous European countries, are far behind the wild man in delicacy of feeling or natural courtesy. The people who covered the island appeared perfectly destitute of shame, or even a sense of common decency. Many were almost naked, still more partially clothed. We turned in disgust from the revolting scene, but were unable to leave the spot until the captain had satisfied a noisy group of his own people, who were demanding a supply of stores.

And here I must observe that our passengers, who were chiefly honest Scotch labourers and mechanics from the vicinity of Edinburgh, and who while on board ship had conducted themselves with the greatest propriety, and appeared the most quiet, orderly set of people in the world, no sooner set foot upon the island than they became infected by the same spirit of insubordination and misrule, and were just as insolent and noisy as the rest.

While our captain was vainly endeavouring to satisfy the unreasonable demands of his rebellious people, Moodie had discovered a woodland path that led to the back of the island. Sheltered by some hazel-bushes from the intense heat of the sun, we sat down by the cool, gushing river, out of sight, but, alas! not out of hearing of the noisy, riotous crowd. Could we have shut out the profane sounds which came to us on every breeze, how deeply should we have enjoyed an hour amid the tranquil beauties of that retired and lovely spot!

The rocky banks of the island were adorned with beautiful evergreens, which sprang up spontaneously in every nook and crevice. I remarked many of our favourite garden shrubs among these wildings of nature. The fillagree, with its narrow, dark glossy-green leaves; the privet, with its modest white blossoms and purple berries; the lignum-vitæ, with its strong resinous odour; the burnet-rose; and a great variety of elegant unknowns.
Letter from Joseph Carrothers to William Carrothers, October 18, 1847

October 18th 1847

Dear Brother,

I am yet spared to send you a few lines hoping they will find you and family in good health as the leave me and family in at present thank

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God for his preserving mercy and care in our perilous journey which was a tedious one. We went on board on Saturday 12th June and sailed down the river that evening sd off on the 14th and after 8 weeks arrived at Quebec on 6th of August took the steam Boat for Montreal at 4 o’clock that evening and from thence to Hamilton. We took a team on the 12 and at 10 o’clock started for London 90 miles and reached Brothers on the 14th at 4 o’clock in the evening. Brother and cousins was rejoiced to see us all living; but on the 17th the child Margaret died been worn out on the journey and up the country in the boats and the waggon the most fatiguing of all. James was the stoutest of us we were worn to perfect weakness I was sea sick all the way, but my health is as good as ever and we are all doing well. I thank you and Mr Copeland forwarding Pauls letter it was before me Nat got it, in your answer you will let me know if any word from him since and you will let me know how the crops has done with you and if any changes in my old friends by sickness as it did prevail. Sister Jane Died at Lashine 9 miles from Montreal and Thomas Stuart Died since he came to Godrich Brother Thomas’s eldest son Died 28th of last month of croop children are subject to it and it is generally fatal George Scott was sent to hospital from the ship and some others and I heard no word of him since. Our Captain was very good to the passengers, and was very kind to me and family. Brother Nathaniel and family is well so is Thomas and family and is well off. I am in a house of Thomas’s. Br Samuel and family is well and is in a fine way of doing for his time, has crop and stock that I wondered to see. Next comes the Breaky cousins the are well and well settled, the are in a fine way of doing so far as the are cleared. It was good hit the left Breaky. C. Mark is well but has got no wife yet, David and family is well so is Mick and family, the have got good wives and is in a good way of Doing. C. Rebecca and husband (Wm Webster) is well, they have no children. All my friends has been friends to me, and mine. You will remember us to Mr and Mrs Tailor and Miss Armstrong. Margaret sends her word she met with friends she did not expect. Remember us to Mr Wm McMullen and all my old friends in Cloughcur and numerous friends in all the country

Remember us to Mr and Mistress and Miss Collum and to Dr Dane, let me know if he has recovered his health. Give my respects to Dr Acheson and to Mr and Mistress Michell. I hope by next month to wrt to those am under promise to. Let Robert Crawford know I parted with A Crawford in Montreal I was 7s 6d out by brining her that far she promised to write to me but has not. Give my best respects to Mr Charles Little. As far as I have seen of this country it is very fine land but grown with immense timber. Those that is settled for some years is well off. Markets is cheap Flour is 7S shillings per hundred, beef and Mutton from 1 1/2d to 2d per lb Butter 6d pr lb and other produce equally cheap. There is some rot in the puttatose in some places in this country this season. I stopen a month in Brother Nats until I was restored to strength and I am with a waggonmaker learning to make waggons at 20 Dollars pr month, so you see I have some of my trade to learn. I had the Yanky part of it. Next week ends my month. Let Mr. Samuel Betty know I did not travel by Toronto and I got no word of Mr Wm his Brother the letters I posted for their places. I parted with John Hilliard and family in Montreal in good health. I remain Dear Brother Yours affectionally,

Joseph Carrothers.

My plants and roots a great many of them is succeeding very well and part of the seeds I sowed is growing very well. If you can get seed of ground Ivy send me a little in the crease of your letter, paste them in the fold.
Eyewitness to History

ELIHU BARRIT was an American who visited Ireland for a week in February 1847, during the Great Famine. He wrote to Massachusetts’s Christian Citizen to describe the suffering he saw there, in the hope that more Americans would contribute to the Irish relief fund.

"As soon as we opened the door, a crowd of haggard creatures pressed upon us, and with agonizing prayers for bread, followed us to the soup kitchen. One poor woman, whose cries became irresistibly importunate, had watched all day in the graveyard, lest the body of her husband be stolen from its last resting place, to which he had been consigned yesterday. She had five children sick with famine fever in her hovel, and she raised an exceedingly bitter cry for help.

We entered the graveyard, in the midst of which was a small watch house. This miserable shed had served as a grave where the dying could bury themselves. It was seven feet long and six in breadth... And into this noisome sepulcher diving men, women and children went down to die; to pillow upon the rotten straw, the grave clothes vacated by preceding victims, and festering with their fever. Here they lay as closely to each other as if crowded side by side on the bottom of one grave. Six persons had been found in this fetid sepulcher at one time, and with only one able to crawl to the door and to ask for water. Removing a board from the entrance of this black hole of pestilence, we found it crammed with wan victims of famine, ready and willing to perish. A quiet, listless despair broods over the population, and cradles men for the grave."
Another cause of the increasing distress this season has been the application in Ireland of a poor law. To avoid the enormous expense which would attend its execution in some parts of the country where destitution abounds, many landlords have given free passages to those having claims on the land. In selecting these, they have, naturally enough, abstained from choosing the young, strong, able-bodied labourers, but have sought to aid their estates of helpless widows with large families, cripples unable to work, old persons, the confirmed ill and sick, and those whose constitutions had been weakened by previous sickness and destitution. Such was the character and description of many of the settlers sent out from the ports of Liverpool, Dublin, Cork, and Limerick, as were particularly described in my official reports at different times during the past season.

I will enter upon a detailed statement of the operations of the season.

On the 4th of May, the usual hospital staff left for the island, with the addition to the establishment of six hospital stewards, one orderly, and one nurse, the duties of the apothecary and steward having previously been performed by the same person. 50 new iron beds were provided, and double the quantity of straw used in former years for bedding was purchased before leaving town. An additional building was ordered and commenced immediately. These preparations were deemed sufficient for the commencement, as the greatest number of sick had in former years arrived in the months of July and August. The hospital accommodation, as it then existed, was ample for the sick, the average of former years being reduced by about one half that number requiring admission at one time.

On the 10th of May, the barque "Syria" arrived from Liverpool, which port she left on the 8th of March, with 243 passengers. On examining them for inspection at Great Isle, I found that those who had died on the voyage, and who were lying ill with fever and dysentery, the sick were landed at once and placed in hospital, and the remaining healthy were landed with the baggage at the shoals. The day after they were landed it was found necessary to send 13 of these to hospital, whereas, on the 11th, on which day 12 were patients in hospital.

On the 18th of May, five days after the arrival of the "Syria," the barque "Perseverance" and ship "Wardsworth," both from Dublin, arrived, the former having 62 and the latter 13 cases of fever and dysentery out of 310 and 357 respectively, the sick were landed, the sick placed in hospital, and the healthy in the sheds to wash and purify. The passengers of both these vessels were principally natives from the estates of William Wardsworth in Killarney. In the "Perseverance" there had died on the passage, and in the "Wardsworth" 45, being in one vessel about 7 percent, and in the other 10 percent. The passengers of both ships were from the same estate, equally provisioned, and I can only account for the greater mortality in the "Wardsworth" from the circumstance of the master of the vessel being unused to the conveyance of passengers, and unacquainted with the severity of the climate, &c., &c. The necessity of enforcing cleanliness and regularity, he was in all respects to have a more careful attention. The sickness in both these ships was not in the least attended by any alarm that sick men would procure a startling account to every vessel with Irish passengers.

On the 18th I received by steamer a large number of tents and hospital equipment, with an additional supply of hospital bedding, I received at the same time instructions to detain all passengers whose fever had prevailed for a period of ten days, to which some difficulty the mariners and tents were placed, as men could not be found to engage in any work which brought them near the hospitals, and to be sent in any work which brought them near the hospitals, and to

On the 30th of June, four large hospital marquees were pitched and fitted with 150 beds each, and 1,500 hospital tents were also made with beds, and 500 more sick were landed, increasing our hospital accommodation to 500. The sick continued to arrive in large numbers, having on board 2,500 sick. But these sick were still in the medical inspection of the Board of Works was employed to erect temporary hospitals, and to build cookhouses for the passengers' use as temporary hospitals, and

"A few acres of snow."
the use of the sick. In the mean time the greater portion were being made to put up new buildings contracts were entered into by the Board of Works for the creation of three, capable of accommodating one sick each. Two others of equal size were building, under the immediate direction of the architect superintendent of the Board, and a third was sanctioned for in Quebec by the Chief Agent for Emigrants, to be sent down to frame ready to be put up...

In the hospices, the number of sick continued to increase, being limited only by the amount of accommodation.

The accommodation of so vast a multitude of fever cases in one place generated a sickness so universal and concentrated, that few who came within its poisonous atmosphere escaped. The clergy, medical men, hospital attendants, servants, and police, fell ill one after another. With respect to the clergy, a judicious plan was adopted of retaining them for a week only, by this means many escaped; but, with medical men and attendants, this could not be done. The average period of time which a medical man withheld the disease was from 8 to 21 days, out of the employed during the season in the hospital and visiting the vessels, two and myself alone escaped the fever, though otherwise severely affected in general health from breathing the foul air of the vessels and tents... I experienced much difficulty at one time in retaining any nurses or attendants, and on these days of the week, when an opportunity of leaving the island offered by the arrival of the means, great numbers of servants came forward and insisted upon their discharge. I found myself obliged freely to refuse all such applications, unless the applicant could produce a substitute. It is needless to observe, that many so retained against them till not relapsed to the sick, and caught by every recurr to infectious their discharges. These next doors to be engaged were, in many cases, the most excellent and profuse of both sexes, and were induced by the most weighty motives.

On the 1st of June a new hospital, capable of accommodating one sick was completed and occupied, two others of the same size and dimensions were finished by the end of the month. From the 10th to 16th of this month, much rain fell, with a high temperature and fog, and this had a most pernicious effect upon the sick under cover, as the trees were, in the first instance, flooded with brine, after which iron bedsheets were substituted as soon as a supply of the same, was obtained from the barracks department, yet they afforded but insufficient protection from the weather when wet, and the mortality was, in consequence, much greater among the sick in tents than in the hospital.

During the prevalence of this rain it was found impossible to wash or dry the vast quantities of hospital clothing...

Throughout the following months of July and August passengers vessels continued to arrive in great numbers, each more sickly than the other. The climate, unhealthy weather of these two months increased the mortality and sufferers on board, many vessels of these two months contained the mortality and sufferers on board, improved the general health of the crew, having lost one-fourth, and others one-third of their patients, some vessels having lost one-fourth, and others one-third of the crew, it was so difficult the first remaining hands could, with the aid of the sick. Thirty days after her arrival these passengers, more the ship and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails. Seven days after her arrival these passengers, more the sick and full the sails...

http://search.proquest.com.proxy.queensu.ca/docview/1428575676/pageview?accountid=6180

WEEKLY RETURN of the Sick in the Quarantine Hospital, Grosse Isle, from 23rd to 29th July, 1848:

Remaining at last Return - - - - 111
Since admitted - - - - - - - 27
Discharged - - - - - - - 98
Died - - - - - - - - - 4
Remaining sick - - - - - - - 106

Names of those who died during the week:
M. Griffis, 23; C. McDonald, 15 years; Thos Joyce, 21 years; Denis Douchagh, 16 years

Two shares were sold at the third monthly meeting of the Galt Building Society—the first at 44 per cent and the second at 49.

At the annual meeting of the stockholders on the 7th August, at Brampton, the following gentlemen were elected Directors of the Fort Credit and Hurontario Plank Road Company, Robt Cotton, Joseph Gardner, Geo. Wright, J. Holmes, A. Silverthorn, C. E. Romain, and Henry Parker. Mr. Gardner was afterwards elected President for the ensuing year.

The 93rd Highlanders sailed on Monday week for England, in the Resistance. The regiment numbered 15 commissioned officers, 60 non-commissioned officers, and 378 privates; 182 women and children accompanied them. An address was presented by the magistracy of Quebec, praising highly the order and good conduct of the regiment, to which Col. Sparks gave a suitable reply.

Grosse Île, Québec

Today, a monument stands on the island of Grosse Île, near the city of Québec, in Canada. It commemorates more than 5,400 Irish who fled to Canada in the summer of 1847, only to die soon after they arrived. Before immigrants entered Québec City at the time, the government made them stop at Grosse Île for inspection. The number of infected immigrants, and the death toll left many Irish children orphaned. In March 1848, Ignace Bourget, a French-Canadian Roman Catholic bishop of Montreal, asked the community to adopt Irish orphans. Many French-Canadians adopted orphans and allowed them to keep their Irish last names. Today, there are many French-Canadians who have Irish last names, such as Ryan, Johnson, Murphy, and Burns.


6.2 Danny Boy YouTube video
http://www.youtube.com/watch?v=UJJd_3zvmd0

6.3 Danny Boy lyrics
http://www.ireland-information.com/irishmusic/dannyboy.shtml


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The Irish Language

Irish, or Gaelic, was once spoken throughout Ireland. Over centuries of English rule, Irish became a language spoken only in the isolated countryside. When these rural people moved to North America, they were encouraged to speak English. Today, Irish has been revived by many people in Ireland and is spoken by a few in the United States and Canada. Some Irish words were adopted into the English language.

<table>
<thead>
<tr>
<th>English</th>
<th>Irish</th>
<th>English</th>
<th>Irish</th>
</tr>
</thead>
<tbody>
<tr>
<td>bog</td>
<td><em>bogach</em> (&quot;soft&quot;)</td>
<td>shanty</td>
<td><em>sean tigh</em> (&quot;old house&quot;)</td>
</tr>
<tr>
<td>galore</td>
<td><em>go léor</em> (&quot;plenty&quot;)</td>
<td>slew</td>
<td><em>slúag</em> (&quot;a large number&quot;)</td>
</tr>
<tr>
<td>keen</td>
<td><em>caoinim</em> (&quot;lament&quot;)</td>
<td>slogan</td>
<td><em>sluagh-ghairm</em> (&quot;army cry&quot;)</td>
</tr>
<tr>
<td>shamrock</td>
<td><em>seamróg</em> (&quot;clover&quot;)</td>
<td>whiskey</td>
<td><em>visce beatha dh</em> (&quot;water of life&quot;)</td>
</tr>
</tbody>
</table>

7.1 Irish Canadian Immigration Centre website
http://www.irishcanadianimmigrationcentre.org/

http://eco.canadiana.ca/view/oocihm.21153/2?r=0&s=1
Journey’s End

Quebec was originally a French colony, so there are few jobs for people who don’t speak French. So, like most Irish emigrants, you head south for the United States. It’s a long journey on foot. By the time you arrive in New York, you’re exhausted. But America is a good place to be if you can work with your hands. Your wife gets a job as a servant in a rich home, and you become one of many Irishmen working on the railroads. You will never forget the Famine or the coffin ships, but you and your family have survived the hunger and fever to build a new life in America.

Keep Your Wits About You!

EASY PICKINGS. The docks are swarming with “runners.” Some wear bright green waistcoats to attract Irish emigrants. They will either steal your luggage or carry it to a boarding house and demand an outrageous fee.

TRULY AWFUL. Some runners sell fake railroad tickets across the United States. When one man refuses to buy a ticket from “Awful” Gardner, Gardner breaks his jaw!

COLD. At least your family traveled in summer—15,000 emigrants will freeze to death while journeying through the harsh North American winter.

TOUGH WORK. Many emigrants fall ill because they start work while they are still weak from the crossing. Others are forced to accept dangerous jobs, such as laying explosives to blast a path for railroads.

N.I.N.A. Irish emigrants are not always welcome: they are often poor, and many carry the fever with them. Many job advertisements say, “No Irish Need Apply.”
The Irish in America

By 1850 there were more Irish in New York than in Dublin, the capital of Ireland. Today, some 44 million Americans are of Irish heritage.

FOUR CORNERS CHART

positives

negatives

IRISH

NORTH AMERICAN
Photograph

Watching the parade, St. Patrick's Day, Montreal

Burt Covit

1988, 20th century

Silver salts on paper - Gelatin silver process

30.5 x 45.5 cm

Gift of Mr. Burt Covit

M2006.80.1

© McCord Museum


8.2
Photograph
*Mounted policeman and official, St. Patrick's Day Parade(?), Montreal, QC, about 1930*
Anonyme - Anonymous
About 1930, 20th century
Silver salts on glass - Gelatin dry plate process
12 x 17 cm
Purchase from Napoleon Antiques
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Print
*St. Patrick's Day Celebration, Montreal, QC*
James Weston
March 29, 1879, 19th century
Ink on paper - Photolithography
39.6 x 28.3 cm
M982.530.5379
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Irish Eyes are Smiling
St. Patrick's Day may not officially arrive until Wednesday, but the weather got here a few days early.

“This is real Irish weather isn't it?” asked Tony O'Loughlin of the Kingston Irish Folk Club on Saturday afternoon, smiling through the chilly downpour that greeted participants in the annual St. Patrick's Day parade.

A few dozen participants braved the wind and the cold, many carrying flags or playing traditional instruments, in the annual parade that began at the Celtic Cross in the city's old burying ground in Skeleton Park and finished at City Hall, where the participants presented a letter of appreciation to Kingston residents on behalf of more than 50,000 Irish workers who laboured on the Rideau Canal in the 19th century.

With St. Patrick's Day falling mid-week this year, the preceding weekend became the unofficial celebration, and O'Loughlin noted that fact affected attendance at the Kingston parade.

The Queen's bands that normally take part were in Boston, the site of one of the world's biggest St. Patrick's Day parade. So, too, were other regulars, and O'Loughlin said one of the things he wanted to do was form an Irish marching band based here.

“That'll be one of the things I'll be trying to get going starting on Thursday," he said.

"It needn't be large, just some bagpipes, drums, accordions ... whatever we can put together here."

The parade marched down Princess Street with traditional accompaniment from bagpipes and other instruments, with an honour guard of sea cadets, some with decidedly non-issue green accoutrements on their uniforms, and featuring a cross-section of marchers with Irish blood and those who wish they did.

It was led by Sabryna Wentworth, 11, an Irish dancer who has been at the head of the parade for several years and who said she didn't really mind the cold rain that was falling steadily on Saturday afternoon.

"People always seem happy when they see the parade," she said.

"They know what it is."

The parade also drew a crowd of re-enactors from the Historical Costume Society of Kingston, who were outfitted in various types of 19th-century finery.

There was also a representative of the Black Irish, so-called because of their dark hair as opposed to the lighter colour of the traditional Irish.

That points to them being descended from Spanish sailors who came ashore in Ireland, perhaps after the destruction of the Spanish armada, although geneticists have yet to pinpoint their lineage.

Anthea Morgan runs a Flamenco and Spanish dance studio in Kingston and said her partner is of Black Irish descent and she took part in a long black period dress representing the Black Irish.

“There are a lot of people who don't know who the Black Irish were, but they're well known in Ireland and their names are derived from Spanish or Castillian last names,” she said.
"I just wanted to take part to represent the Black Irish"

St. Patrick's Day may not officially arrive until Wednesday, but the weather got here a few days early.
The teachers behind the lesson

Leah Evans

Leah Evans is a graduate of Trent University, where she was an English-History joint major. She aspires to teach English and History at the high school level. She also attended the University of Wales on an exchange, and has a passion for British, Irish and Canadian history, as well as children's' literature.

Renee Faubert

Renee Faubert is a graduate of Concordia University, where she studied Art History and Studio Art. She is currently studying to become an Art and History teacher at Queen’s University. Renee has always had a passion for history and living in Montreal during her undergrad gave her the chance to experience Irish Canadian heritage and its impact on society throughout history.