

and Baddeck with about 25 adults at a time. They had different backgrounds and ideas, but they all had something to contribute.” At the celebration, Denise spoke to her photos in *The Album*, including the one of her teaching social media and communications to Coady participants in 2015, saying, “I felt as if I was following in my father’s footsteps.” Denise’s footsteps have taken a different path, as she makes her livelihood as a travel writer and documentary filmmaker, initially in Pakistan and now in Nova Scotia. Many of her films have a social justice theme.

Singer and musician Mary Beth Carty attended the celebration. Her grandfather, Alex H. MacDonald, was the first president of the Bergengren Credit Union, Antigonish, in 1933. We can follow a cooperative, collaborative thread through the generations on the Carty-MacDonald photo pages. The 1908 photo of Lanark School includes Mary Beth’s grandfather Alex H. MacDonald and Mary Lafford’s grandfather Newell Poulette. Mary Beth’s family and Mary Lafford’s family (from Paqtnkek Mikmaw Nation), developed a lasting friendship around this photo. Mary Lafford’s son Benedict Lafford did the mixing on Mary Beth Carty’s first solo album *Les biens nommés*.

Mary Beth exemplifies another HARP guiding principle: “A healthy community knows its history.” She is a self-described cultural warrior who is not only reclaiming traditional songs from her Scottish, Irish, and Acadian

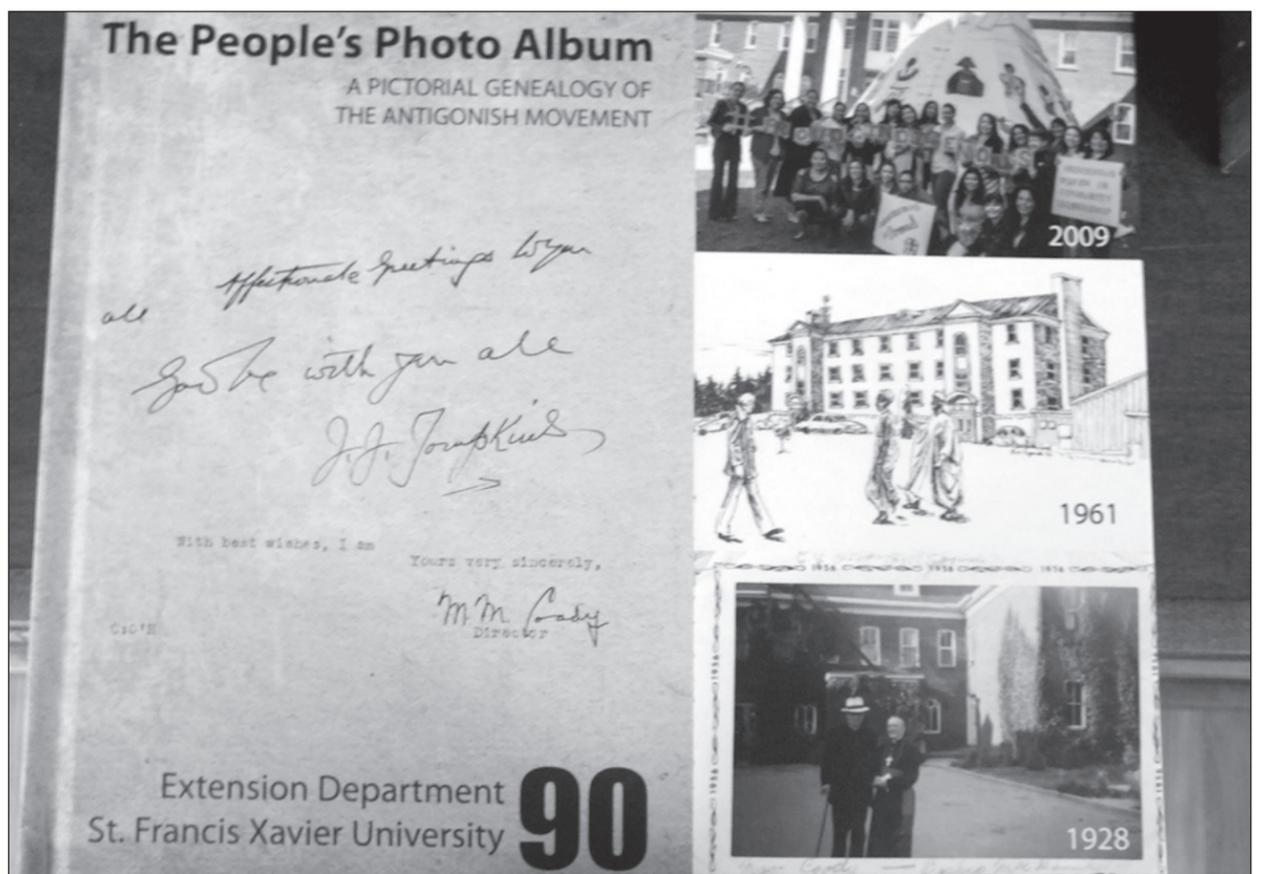
renowned Malian balafon player Lassana Diabaté, and is co-producing Cape Breton’s Celtic fiddler Howie MacDonald’s new CD, to be launched at the Highland Arts Theatre on May 12<sup>th</sup>.

Mary Beth follows in the footsteps of Fr. John Angus Rankin, who challenged notions of “The Vanishing Fiddler,” and led the cooperative efforts in the Glendale community in the early 1960s to organize community fiddling festivals and to form the Cape Breton Fiddlers’ Association in 1973. The forgotten story that *The People’s Photo Album* brings to light is that Fr. John Angus Rankin taught Sociology at St. FX, and was one of the clergy managers of Mount Cameron Farm for the Extension Department in the late 1950s.

**You had many examples of the social justice tradition of the Movement, correct?**

Lindsay Kyte, the playwright of *Tompkinsville*, takes pride of place on the Tompkinsville photo page, as the grandniece of Joe and Mary Laben, the first occupants of this 1938 housing initiative for the coal miners and their families, which was coordinated through the St. FX Extension Department. Lindsay’s play, *Tompkinsville*, premiered in Reserve Mines in 2015, bringing the characters in this first cooperative housing initiative in North America alive and drawing attention to social issues still relevant today.

Joan Dillon, who died in 2018, was the face and inspiration of X-Project, the program of St. FX student



Research Chair for Equity in Mathematics Education, created in 2017. She is now a faculty advisor to X-Project.

Dr. Joanne Tompkins is professor of Education at St. FX, and has been involved in social justice education in Nova Scotia for over 20 years. Joanne’s grandfather, Michael Tompkins, was Father Jimmy Tompkins’ first cousin. Joanne’s father, Ron Tompkins, was a teacher in Sydney, Cape Breton, in the early 1950s. He was mentored by Fr. Moses Coady, who was the secretary for the Nova Scotia Teachers Union when it was reorganized in 1921. Ron was himself part of labour organizing history:

poverty and violence against women. In 2018, as a Fine Arts student at Concordia University in Montreal, Marion is involved in social activism on many fronts, including the LGBTQ community; children’s camp programming to counter gender stereotypes and cultural appropriation; and support for day care on campus.

**Do you have any further presentations planned in the near future?**

The animated response to the photos from the audience at Parkland, many in their 80s and 90s, prompted some to express interest in a similar presentation at other retirement homes in Cape Breton.

Our next celebration of the Unsung Heroes of the Antigonish Movement is scheduled for May 8<sup>th</sup>, 2019, in Ottawa, hosted by the Ottawa chapter of the St. FX Alumni, and supported by Senator Mary Coyle (VP of Extension and the Coady 1997 to 2010) and MP Sean Fraser (Central Nova). Our slide presentation for Ottawa will have a slightly different emphasis, and will draw photos from *The Album* that feature Xaverian parliamentarians past and present, including Sean Fraser, Mary Coyle, Allan J. MacEachen, and Senator Al Graham and PM Brian Mulroney. We don’t think it’s a coincidence that there are a record number of MPs on Parliament Hill right now – seven, including Rodger Cuzner and Lisa Raitt from the Heartland of the Antigonish Movement, as I named Cape Breton at the celebration.

**At its peak, how many satellite sites of the Extension Department would you estimate existed in Nova Scotia and/or Cape Breton?**

I asked Teresa MacNeil to help me with this. Here is her response: “Interesting question about what could be termed as its peak. To me, when work included the early, fundamental thrust of co-operative development (consumer, producer, housing, fishery - separate from producer!), labour, and The People’s School – the principal offices were limited to Antigonish and

Sydney. Field workers travelled from those offices. There were several employees who worked from their homes – but were not considered satellite locations. They worked in relation to the fishery: Percy Pellerin in Larry’s River, Lawrence Day in Bras d’Or, and Jim Barberita in Neil’s Harbour. Later, and mainly when the thrust was on Housing (not necessarily Housing Co-operatives), there were offices in Canso, Inverness, New Glasgow, Sydney, and Antigonish. Program changes (read money sources) had an influence.”

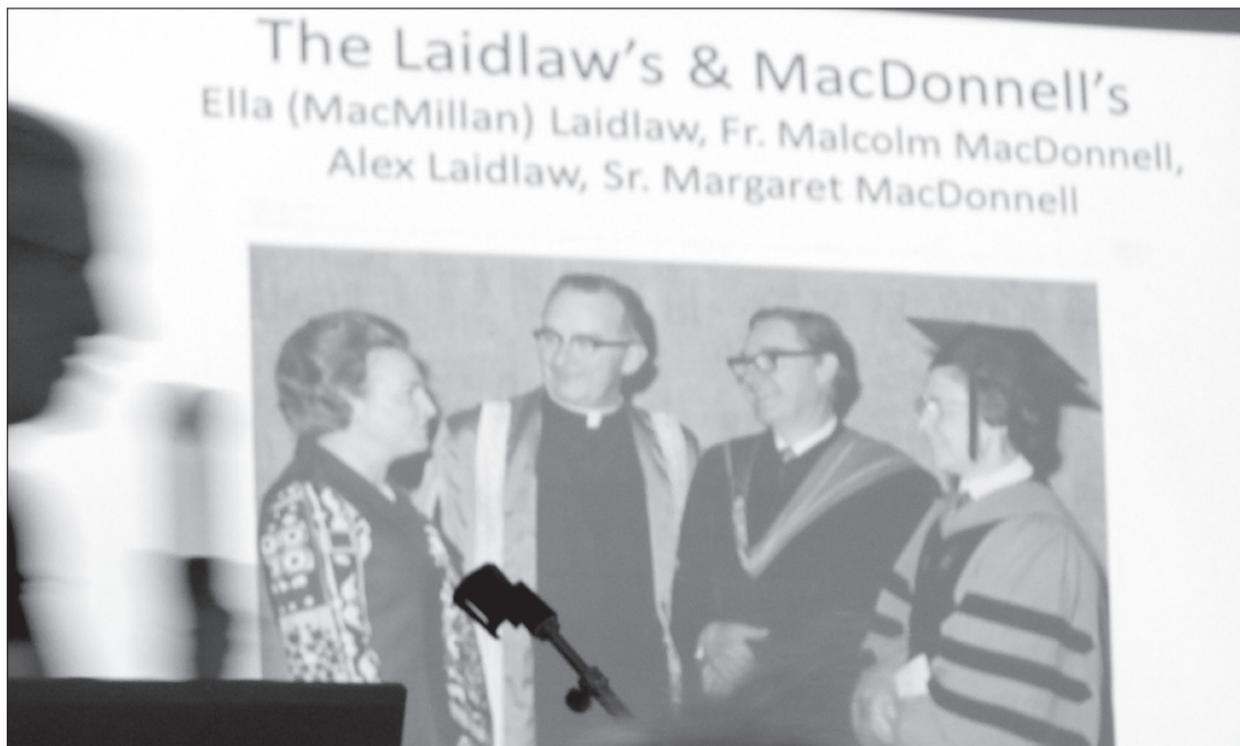
**I understand the photo album is available for purchase for \$250 from your website?**

Yes, the book can be ordered online from our website: [www.harppublishing.ca](http://www.harppublishing.ca).

It still stands for individual orders that if we can hand deliver or the purchaser can arrange for pickup in Antigonish, we will donate the cost of shipping and packaging to a social justice organization.

**Do you have any further comments or observations on the project?**

This was a great exercise for me. HARP Publishing, The People’s Press, is committed to raising awareness of the power of the healing arts, which I think we saw in action at Parkland. As a social enterprise, we are equally interested in the educational and health-promoting potential of



roots, but also endangered instruments such as the accordion, the bones, and the jaw harp, which were common around Cape Breton 50 years ago. She teaches music at *Étoile de l’Acadie*, and has an ongoing collaboration with Celtic fiddler Gillian Boucher and master guitarist Seph Peters. In 2017, she and Howie MacDonald performed at the Festival in the Annapolis Valley for the Deep Roots Music Coop. She currently has a three-month contract with CBU’s Centre for Sound Communities to organize the visit of internationally

volunteer students that offers tutoring to children in culturally and educationally marginalized communities, such as Paqtnkek and Pictou First Nations, Sunnyville, Lincolnville. The dedication page to Joan Dillon shows Dr. Lisa Lunney-Borden as a student volunteer wearing her St. FX sweatshirt on the way to Paqtnkek in the X-Project bus. After graduation, Lisa taught Math in Mi’kmaw schools in We’kogqm’q for 15 years, and in March 2019, she was granted status of ‘full professor’ at St. FX. She holds a five-year

the teachers’ walkout over miserable wages and working conditions is recognized as the first (unofficial) teachers’ strike.

Since 1996, Joanne has provided leadership at St. FX to prepare Mi’kmaw teachers for both Mi’kmaw and provincial schools, and has supported and at times coordinated the Positive Space program for LGBTQ+ students and their families.

And the next generation? Marion and Carl, the children of Joanne Tompkins and Ed Miller, joined their parents in protests against



**Weleyi - I am good. It's a reply you use after someone says Me'tal-wuleyn?**



**Mi'kmaw WORD OF THE WEEK**

**Weleyi**  
*(I am good)*



Today's word is **Weleyi**

It sounds like **Well-aye**  
It means **I am good**

Practice it. Use it.

Developed by the Mi'kmaw Language Grade 9 class

