



Division Newsletter

Dutchess County Msgr. Sheahan Division # 1

Division Website: www.dutchessaoh.com

Gene Noone - Editor genenoone13@optimum.net (914) 469-6661

June
2017

DIVISION OFFICERS

Chaplain:

Deacon
Robert Horton

President:

Michael
Shepherd

Vice President:

Gerry McVicker

Financial Secretary:

Jack Fedigan

Recording Secretary:

Michael Quinn

Treasurer:

Robert
Shepherd

Marshal:

James Sweeney

Sentinel:

James Englishby

Historian:

Matt Fitzgerald

Standing Committee:

John Kelly

Presidents Message

Brothers and Friends of the AOH,

Summer break is right around the corner! However, before that I request your presence to our last monthly business meeting which has been rescheduled to June 22nd at 7:30PM. We are hoping to initiate several new members this month and perform the Shamrock Degree Ceremony so please try and attend. A strong showing of support would be a great welcoming for our new brothers.

The NY Giants football raffle by Jack Fedigan will also be commencing too, so please do your best to sell tickets. It's one of our biggest fundraisers of the year. Jack is hoping to have tickets on hand at the meeting. The Annual Charity Dinner Dance at the Elks will be held on October 21st. Tickets and posters will be printed soon so start spreading the word. A dinner dance meeting will be planned in July for whoever wants to participate. I ask that each brother in our division bring or obtain at least one gift for the raffle table, obviously the more the merrier.

I sincerely thank all of you who volunteered your free time collecting donations for Birthright at St. Mary's in Fishkill. I received a thank you email from Margie Jackson, and was informed that almost \$2,500 was raised, in addition to lots of clothes and diapers. I would like to make a donation from our organization and have a private collection for those of you who were unable to volunteer. I would also like to discuss making a donation to those affected by the fire in the village of Wappingers last week. If you were unaware, several businesses went up in flames, and several families in the apartments were displaced. As a strong village presence, I would like to support our town as best as possible.

Lastly, John Kelly informed the membership that he is in possession of several pieces of division apparel. Currently he has 8 green windbreakers of various sizes which cost about \$35. The division also has 11 hats which are \$13.50. The jackets and hats will be brought to the meeting, so bring money if you are interested! Look forward to seeing you all at the meeting. God bless.

Yours in friendship,
Michael Shepherd
AOH President
D. C. Msgr. Sheahan Division 1



*MAY YOUR GLASS BE EVER FULL.
MAY THE ROOF OVER YOUR HEAD BE ALWAYS STRONG.
AND MAY YOU BE IN HEAVEN HALF AN HOUR
BEFORE THE DEVIL KNOWS YOU'RE DEAD.*





Historian's Corner

As we close out this program year, it seems a good time to revisit the evasive Leprechaun and his dyspeptic cousin, the Clurichaun. Some sources would suggest that the 'wee folk,' commonly known as the Leprechaun or Clurichaun, have inhabited Ireland since well before the Celts arrived -- around about 500 BC. Other sources suggest that the word Leprechaun may have derived from the Irish versions of "leath mhrogan [shoemaker]; still others suggest its origins lie in the Irish word *leipreachán* [pygmy, pixy, or sprite]. We have seen "fanciful" depictions of Leprechauns on the internet, in movies, books and newspaper articles, commercials, team logos, etc. Patrick Dineen suggests that the word Leprechaun is a corruption of middle Irish, and writes of the early influences of ecclesiastical Latin. Other sources would suggest that the earliest recorded instance of the word 'Leprachaun' in the English language was in 1604, when the comedy play "The Honest Whore" had a scene in it which reads: *As for your Irish lubrican, that spirit / whom by preposterous charms thy lust hath rais'd / in a wrong circle.* "Lubrican and Logherymans are other derivatives of Leprechaun. David Russell McAnally would suggest that the leprechaun is the son of an "evil spirit" and a "degenerate fairy" and is "not wholly good nor wholly evil." Other sources suggest that leprechauns are smart, devious little things that would do almost anything to evade capture. All over Ireland, however, there are different descriptions of the leprechaun. These range from him having a long red jacket with seven buttons on each side, to a short red jacket, with seven red buttons on each side. Again, others describe them as a very mischievous and intelligent population of Ireland, Leprechauns are noted for their smart dress, in red breeches with black stockings, and as noted prior, a red jacket, with a frilled ruff around his neck, with frills at the wrists; he also donned a black hat. To set off all of this finery, he wears a silver buckle on his belt with silver buckles on his ankle-length boots, to match. About three feet tall, the leprechaun cuts an alluring, charming profile sometimes perched atop the shoulder of a human host. Attaching themselves to certain principled Irish clans, leprechauns are known to move abroad with these descendants, which is probably how they mix well in Hollywood!

Leprechaun are mostly to be found working on a single shoe -- he either has a wizened face or a fat, pudgy round face, red from drinking poteen or moonshine; in many descriptions, however, he carries a magic wand ready at hand for all purposes. The 18th-century Irish poet William Allingham describes the appearance of the Leprechaun as "a wrinkled, wizened, and bearded Elf, spectacles stuck on his pointed nose, silver buckles fastened to his hose, leather apron -- shoe in his lap.." Samuel Lover, writing in 1831, describes the leprechaun as "quite a beau in his dress, notwithstanding, for he wears a red square-cut coat, richly laced with gold, and inexpressible of the same, cocked hat with shoes and buckles." According to W.B. Yeats, however, solitary fairies, like the Leprechaun, wear red jackets, whereas the "trooping fairies" wear green. However, regardless of how, why, or where our national myths or folklore derive, suffice it to say that they are still with us. Wherever one travels and meets with other cultures -- and one happens to mention that they are indeed Irish -- then all the myths associated with Ireland come spilling out, particularly about the leprechaun.

Well-known for their buried treasure, thought to be hidden at the end of an Irish rainbow -- some sources would suggest that the Leprechaun has a valid reason for avoiding humans. They are, indeed, a law unto themselves. They are the self-appointed guardians of Ireland's ancient buried treasure (thought to have been left by the Danes/Vikings as they plundered and pillaged), typically burying their treasure in crocks or pots deep in the Irish countryside. They credit themselves for having kept these treasure troves safe for centuries. They regard humans as greedy, foolish and flighty creatures, and, therefore, not worthy of knowing where the treasure is buried, nor, of course, worthy of having access to the loot. If he is caught by a human, the Leprechaun will promise great wealth *if he is allowed to go free*. Therefore, the Leprechaun always carries two leather pouches. In one, there is a magical silver shilling, which returns to his purse every time it is paid out; in the other pouch, he carries a gold coin, which he only uses in very difficult situations, for example, if a human catches the Leprechaun. Then, the captive will give the human the gold coin; the human will immediately let go of the Leprechaun, and, lo and behold, this coin will immediately turn to ashes. In the blink of an eye, the Leprechaun will have vanished, so a human must not take his eye off him. As noted previously, Leprechauns like to drink *poteen* [an Irish spirituous beverage distilled in the mountains of Ireland, also known as *moonshine*]. They are keen musicians who like to dance, play the fiddle and the harp, and are well-known for their musical talents. They are known to have wild music-sessions at night, which, in Ireland, are known as *ceilis*, with hundreds of Irish leprechauns gathering to dance, sing and drink the poteen. They never do, however, become so drunk that the hand that holds the tiny shoe hammer becomes so unsteady that their shoemaker's work is affected.

Other sources suggest that on the west coast of Ireland, where the Atlantic winds bring constant rain and winds, the Leprechaun will dispense with all his frills in favor of a frieze overcoat [a type of plasterwork] to protect his smart suit and hat. He is so *protected* by this overcoat that a person would pass the Leprechaun on the road and not ever know that he was there. This dress code, of course, would vary in differing regions of Ireland -- and none more so that when Ireland gained its Independence in 1922. In this period, the Leprechauns changed their code of dress dramatically, to wear a green jacket with white breeches, green stockings and a black hat, setting it all off with a silver buckle belt and silver buckles on his shoes. They are said to this day to be very proud of the fact that they are inhabiting an independent Ireland!! The Leprechaun family would appear to be split into two different groups. The Leprechaun are deemed to be hard-working folk, with principled occupations as shoe makers and tinkers, and they dare anyone say differently.

(continued on next page)



[Tinker being a derogatory term given to the Irish traveler]. They are exceptional in the realm of the faerie's world, as they are the only faerie who has a proper trade. Tinkers are, among other things, metal-workers and tradespeople who have great ability to mend or fix anything. The same cannot be said of the Leprechaun's cousins, the Clurichaun, who are very different characters indeed!!!

We enter now into the world of the Leprechauns' ne'er-do-well drunken cousins, the *Claurichauns* [clúachan, meaning Clobhair-ceann, shoemaker]. Leprechauns are highly embarrassed by their drunken cousins, and they are known to totally disassociate themselves from them, not even acknowledging their existence. Nicholas O'Kearney, the 19th century folklorist, in 1855 describes the Clurichaun as "... another being of the same class. He is jolly, red-faced, a drunken little fellow, and was ever found in the cellars of the debauchee. Astride of the wine cask, with a brimful tankard of wine in his hand, drinking and singing away merrily. Any wine-cellar known to be haunted by this sprite was doomed to bring its owner to speedy ruin." Other folklorists regard the Clurichaun as regional variations of the same creature [the Leprechaun]. Clurichaun are said to be always drunk, and are very surly. Many fables suggest that they go out at night wreaking havoc on the farmer and on the whole countryside, by tormenting the sheep and the dogs, riding them bareback and causing mayhem. If clurichaun are mistreated in any way -- they take umbrage at the merest hint of a slight, they will wreak havoc on your home and wine-cellar. Born hypocrites, they steal everything in sight, but if they see a dishonest servant or a human drunkard, they will torment the victim, jumping from cask to cask to follow him (or her). They are known as bitter little monsters. The best way to keep them happy and on your side, is to keep the liquor cabinet well stocked!! Scholars of folklore, however, disagree as to whether or not the Clurichaun is a distinct species, or a faerie, or if, in fact, they are just a Leprechaun on a bender every night. The Leprechaun family, however, would reject this notion, and are incensed by the fact the they are even mentioned in the same breath as the Clurichaun. The Leprechaun, in their own personal narrative, are respectable and hardworking, and do not over imbibe every night, and are -- they defiantly maintain-- not bitter little monsters causing mayhem.

In the county of Cork, for example, the Clurichaun would appear to have haunted the cellar of a Quaker gentleman called Mr. Harris. Apparently, the cook would leave a meal for the Clurichaun, and, for this service, the Clurichaun would manage the cellar. On one particular night, after an exhausting day, the cook only left a small amount of meat and some potatoes. So enraged was the Clurichaun that he marched upstairs and took the bewildered cook out of her bed, dragging her downstairs and beating her. Mr. Harris was so enraged about this that he was determined that he would rid the household of the Clurichaun once and for all time. Having been told that if he moved beyond a running stream, the household would be rid of the Clurichaun, Mr. Harris attempted to do just that by moving all the household furniture and cellar barrels and wines. However, the wily Clurichaun, knowing what was happening, wedged himself into one of the beer barrels and, as Mr. Harris began to move with his wagon-load of goods, he heard a noise. The wily Clurichaun called out, "Here we go, Master! Here we go all together! "What," shouted Mr. Harris; "dost thou go also?" - "Yes to be sure, master. Here we go, all together." "In that case," replied Mr. Harris, "let the carts be unloaded, we are just as well where we are." Mr. Harris died soon afterwards. It is said, however, that the Clurichaun still haunts the Harris family.

Finally, a rebuke from a power elite in 1963. John A. Costello, Taoiseach of Ireland from 1948 to 1951 and from 1954 to 1957, addressed the Oireachtas [Ireland's national Parliament] by delivering a scathing attack on all of the myths regarding Ireland's tourist industry. "For many years, we have been afflicted with the miserable trivialities of our tourist advertising. Sometimes, it has descended to the lowest depths, to the caubeen and the shillelagh, not to speak of the leprechaun and the clurichaun. ... No more."

Matt Fitzgerald
irishrm@juno.com
 845-454-5308



Brothers,

I wish to thank the individuals who have responded and sent in their dues for 2017. There are still some of you who have not responded yet, if this is you, dues are now past due! Please make every effort to send in your dues as soon as possible. They are only \$30 and can be sent to me at the address listed below. Thank you for your cooperation in this matter.

Please consider a worthy applicant that you know who would benefit from joining our brotherhood. In **doing** so, sharing in our motto of "Friendship, Unity and Christian Charity".

In Brotherhood & Motto,
 Jack Fedigan
 256 Osborne Hill Road
 Fishkill, NY 12524



*It's always time for membership, ask your friends, neighbors, even members of your church!
 The only requirements are that you need to be a male, at least 16 years old, Irish and Catholic.
 Help make our Division grow. Bring someone to a meeting!*

Sponsors Page


INDEPENDENT BENEFIT PLANS
WILLIAM J. SCHIMPF
EMPLOYEE BENEFIT SPECIALIST
WILLIAM.SCHIMPF@YAHOO.COM
107 PROSPECT AVENUE (845) 427-2957
MAYBROOK, NEW YORK 845-427-0820
12543-1019

Robert G Shephard Jr CPA PC
Robert G Shephard Jr
Certified Public Accountant
488 Freedom Plains Road
Suite 139 Poughkeepsie, NY 12603
bshephard@optimum.net
PHONE 845-485-3000
FAX 845-485-3257


 Custom Machine Embroidery
Vicki Dunning
7 Jordan Court
Poughquag, NY 12570-5038
(845) 724-3986

Stephen P. O'Hare
Attorney at Law
488 Freedom Plains Road
Suite 103
Poughkeepsie, NY 12603
Tel: (845)452-4090
Fax: (845)452-4615
E-mail: oharelaw@optonline.net



Attention, all AOH members, your help is needed. This newsletter needs sponsors, for a small yearly fee we will print a business card sized ad monthly. This newsletter goes out to all our membership and to several other Irish organizations. If you or someone you do business with wants to advertise with us, just get a business card to the newsletter editor. And the money to our Financial Secretary the cost is just \$25.00 per year.

Division Activities

AOH Activities

The committee for the Annual Charity Dinner Dance at the Wappingers Elks Club is Jim Brady, Brian Brady, Steve O'Hare and I will work collaboratively to ensure another successful event. The Dinner / Dance is October 21st. Tickets will be available soon. Start spreading the word!

The Annual Charity Fund Raiser NY Giants vs KC Chiefs Football tickets will be available soon.

- **June 18th; FATHERS DAY**
- ◆ **June 22nd; Regular Business Meeting, Shamrock Degree**
- ◆ **July & August; Summer Hiatus**
- ◆ **September 21st; Regular Business Meeting**
- ◆ **October 19th; Regular Business Meeting**
- ◆ **October 21st; Charity Dinner/ Dance**

*Just some of the activities your
Dutchess County,
Division 1, AOH is involved in.*

Be a good member and join in, be ACTIVE!

Important Dates

- June 18th, Fathers Day
- June 22nd, Regular Business Meeting
- July & August, Summer Hiatus
- September 21st, Regular Business Meeting
- October 18th., Regular Business Meeting
- October 21st, Charity Dinner / Dance

Prayers for the Sick

Paul Becker
Nathan Redmond
Jim Sweeney

Noel Morris
Bill Schimpf

*** In Memoriam ***

"MY PEOPLE - BEFORE I WAS CHANGED - THEY EXCHANGED THIS AS A SIGN OF DEVOTION. IT'S A CLADDAGH RING. THE HANDS REPRESENT FRIENDSHIP; THE CROWN REPRESENTS LOYALTY... AND THE HEART... WELL, YOU KNOW... WEAR IT WITH THE HEART POINTING TOWARDS YOU. IT MEANS YOU BELONG TO SOMEBODY. LIKE THIS."

~ JOSS WHEEDON ~



**ANCIENT ORDER
OF
HIBERNIANS**
IN AMERICA

*Dutchess County
Msgr. Sheahan
Division #1*

PO Box 1530 Wappingers Falls, NY 12590



Friendship, Unity & Christian Charity

