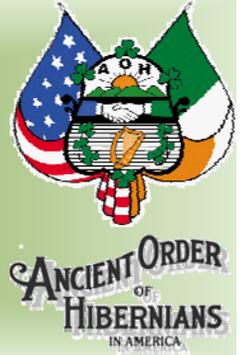


DIVISION NEWSLETTER

DUTCHESS COUNTY MSGR. SHEAHAN DIVISION # 1

Division Website: www.dutchessaoh.com

Gene Noone - Editor gene.noone@frontier.com (914) 469-6661



PRESIDENTS MESSAGE

Dear Brothers,

I would like to start this letter by saying that serving as your President has been the most glorious journey that my life, through Jesus, I have been blessed to have. When I started my Presidency, I asked for help, to lift the load I knew was ahead of me, my financial secretary Stephen Ren, who straightened out our records to leave me, to pass on, 61 paid members and 11 religious. My Vice-President, Brother Mike Kelly was always available to me for counsel and advice, as well as my standing committee chairmen Glen Kelly and Gerry McVicker. Also to my many chairmen, especially Mike Shephard and John Kelly, I thank you all.

I now apologies for my shortcomings as your chieftain. I will offer my ear and attention at our annual Christmas dinner at Mary Kelly's, located in Beacon, and just in case the questions are particularly hard, you can call me at my home 845-592-0147 and let me know that you will be attending. Our meeting will start at 7:00 PM on December 18th, however, as usual we will try and have a cocktail before say 6:15 -6:30.

In closing, I would like to wish all my brothers and their families a very happy and blessed Christmas and joyful New Year.

In Brotherhood and Motto,
Michael P Quinn

A Blessed and Merry Christmas,



and a Happy New Year to all!

DECEMBER
2014

DIVISION OFFICERS

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DEACON
ROBERT
HORTON

PRESIDENT:

MICHAEL
QUINN

VICE PRESIDENT:

MIKE
KELLY

FINANCIAL SECRETARY:

STEPHEN
REN

RECORDING SECRETARY:

BILL
SCHIMPF

TREASURER:

ROBERT
SHEPHERD

MARSHAL:

MICHAEL
SHEPHERD

SENTINEL:

HISTORIAN:

MATT
FITZGERALD

STANDING COMMITTEE:

GLEN KELLY



*MAY PEACE AND PLENTY BE THE FIRST
TO LIFT THE LATCH TO YOUR DOOR,
AND HAPPINESS BE GUIDED TO YOUR HOME
BY THE CANDLE OF CHRISTMAS.*





Historian's Corner

You will remember from last month's newsletter that, in preparation for that piece, I had been reviewing some of the songs on my 40's and 50's collection. I did not mention [because I wanted to start fresh this month] that I had also listened to Gene Autry's ballad, "The Death of Mother Jones". It was an interesting review of the song, the lyrics, and the idea of unionism, socialism, and activism in the life of Mother Jones and that of Autry. You might want to "Google" the controversy and comments arising out of Autry's selection of this song. Okay, you might ask, why am I writing about Mother Jones?

Mary Harris [Mother] Jones was born in 1830 in County Cork, Ireland. She lost her family to a yellow fever outbreak and, later, suffered the loss of her home in the great Chicago fire [1871]. As legend has it, the fire was started by "Mrs. O'Leary's cow". It is believed that this fallacy was fanned by the anti-Irish attitude prevalent at the time. Catherine [Cate – Kate] O'Leary was an Irish immigrant whose date and place of birth are unknown. The only "confirmed" information is that she and her husband, Patrick, were Irish immigrants living in an Irish enclave [ghetto] in the Windy City. [The 1937 movie "In Old Chicago" depicts the post-immigration period of the family's history. To say that Hollywood exercised poetic license is the understatement of the century. Mrs. O'Leary was named Molly in the movie and her husband died before they even reached Chicago; instigated by his children, he was supposedly racing a train with the family's Conestoga wagon. He, in fact died in 1894. The film starred Tyrone Power, Don Ameche, Alice Faye, and Alice Brady for those of you who like a nostalgic stroll down memory lane. Ask me at the Christmas party for more details, if you wish.] Back to Mother Jones...

Mary Harris arrived here in 1835 with her mother and sister; her father had come out the year before and had been naturalized. They were part of the pre-famine [now An Gorta Mór] Irish. After her education in Catholic schools, she worked as a teacher in a Catholic school in Michigan and then as a seamstress in Chicago. She moved to Memphis for another teaching job, and in 1861, married an ironworker named Jones and learned from him about the growing American labor movement. Like millions of other Irish Catholics, Mary Harris Jones married later than the average woman, and yet she bore four children in six years before tragedy struck. Memphis, like other southern cities near water, attracted fatal mosquitoes and Mary Jones' entire family died in the 1867 yellow fever epidemic. She dressed in black for the rest of her life. [Tennessee, and Memphis, in particular, counted significant numbers of Irish immigrants among its population. During the Wear Between The States, the Tennessee Volunteers were known as "The Other Irish Brigade."]

Mary Jones left that tragic city behind and returned to Chicago, again sewing for a meager living. Sorrow continued to stalk her, however, and she lost everything she owned in that great Chicago fire of 1871. She found solace at meetings of the Knights of Labor [officially known as the Noble and Holy Order of the Knights of Labor]. After 1877, she single-mindedly dedicated herself to improving life for working people. As the nation moved from an agrarian to an industrial economy, more and more Americans found themselves poor, for the rampant capitalism of the late nineteenth century was based on low wages and long hours—when work was to be had. Unemployment was a certainty; the economy swung wildly and workers had no pensions, health care, or other insurance. It was to these people that Mary Jones appealed, and their love and admiration for her is apparent in the appellation of "Mother Jones" by which she became known.

She first displayed her oratorical and organizing abilities in Pittsburgh during the great railroad strike of 1877; she was part of the strikes that led to the Haymarket riot in Chicago in 1886; and she even worked the textile mills of the Deep South, leading a Birmingham strike in 1894. She paused briefly to publish *The New Right* in 1899 and a two-volume *Letter of Love and Labor* in 1900 and 1901. From that point, she concentrated most of her efforts on miners, organizing in the coal fields of West Virginia and Pennsylvania. In her late forties when she began her union cause, she lived mostly with supporters and eked out a pass-the-hat existence, except for a few years at the turn on the century [when she also turned seventy], she was actually employed by the United Mine Workers. In 1903 she split from UMW when the national leadership disavowed a wildcat strike in the Colorado coal fields. Mother Jones stayed in the West for a decade, working with copper miners in Idaho and Arizona, and then returned to West Virginia, where she was jailed in 1913 and—at the unlikely age of eighty-three—was sentenced to twenty years in prison for her part in a West Virginia strike that turned violent. But her supporters rallied and convinced the governor to grant her a pardon. She received that pardon with the understanding that she would cease her union activities. However, she was undeterred, and, probably unrepentant; she returned to Colorado and was present for the Ludlow Massacre the following year. She made a national crusade of that tragedy, even lobbying President Woodrow Wilson on behalf of American labor. Back on the East Coast, she participated in several industrial strikes between 1915 and 1919. Even in the postwar era, when she was in her 90s, she was still actively organizing local miners. After reconciliation, she was sent by United Mine Workers chief John L. Lewis to help in the organizing of labor in Mingo County, West Virginia, the site of the Bloody Matewan Massacre in May of 1920.

(continued on next page)



Despite her radicalism, Mother Jones was no feminist. She did not support the suffrage movement, arguing that “you don’t need a vote to raise hell.” Though it was felt she was correct when she pointed out that the women of Colorado had the vote and failed to use it to prevent the appalling conditions that led to labor violence, this should not have negated women’s inherent right to a voice in government from one who had also frequently quoted the Declaration of Independence. Indeed, Mother Jones even argued that suffragists were naïve women who unwittingly acted as duplicitous agents of class warfare; she wrote in 1925 that after national suffrage had been achieved, the plutocrats had achieved the “organizing” of their women. “They keep them busy with prohibition, charity, and other such causes of the upper class. Significantly, Mother Jones organized working class women only in an auxiliary status and adamantly maintained that—except when the union called—a woman’s place was in the home. Her ideals reflected her Catholic heritage; she believed that working men should be paid well enough so that women could devote themselves exclusively to motherhood.

She lived another five years after publishing her *Autobiography of Mother Jones* (1925), spending her last days with friends in Silver Spring, Maryland and dying six months after a splendid celebration of her one hundredth birthday. After a ceremonious Catholic requiem, she was buried with other mine workers.

Mother Jones was a linchpin in the founding of The Industrial Workers of the World [Wobblies]. The Industrial Workers of the World is an international, radical labor union that was formed in 1905. The union combined general unionism with industrial unionism, being a general union itself whose members are further organized within the industry of their employment. The philosophy and tactics of the IWW are described as "revolutionary industrial unionism," with ties to both socialist and anarchist labor movements. Notably among its membership are major members of the early American labor movement, as well as Helen Keller, Noam Chomsky, and Elizabeth Gurley Flynn. International membership included James Connolly and Jim Larkin.

In sum, she certainly has proven to be a fighter in the Irish tradition, and a true daughter of “Rebel Cork”. Due to all of her social reform and labor activities, she was considered by the authorities at the time to be one of the most dangerous women in America.

RECORDING SECRETARY'S WANDERINGS



Brothers:

I take this opportunity to wish all of my Brother Hibernians, their families and loved ones, a very Happy Thanksgiving Day, and a very Merry Christmas, as well. With so much turmoil, and nonsense going on in the world, it is good to pause and reflect on those people and things that mean so much to us. You mean the world to me, and always will. God Bless.

William J. "Bill" Schimpf
Recording Secretary

AOH ACTIVITIES

- ◆ **Christmas party and meeting, December 18th, Election of 2015 Division Officers.**
- ◆ **Merry Christmas to all our members and their families! (December 25th)**
- ◆ **Happy New Year to all our members and their families! (January 1st)**
- ◆ **January 15th, first regular business meeting of 2015, Installation of Officers.**
- ◆ **DC St. Patrick’s Parade Committee’s Emerald Ball, February 7th.**
- ◆ **February 19th, regular business meeting.**
- ◆ **Dutchess County St. Patrick’s Parade, March 7th, Wappingers Falls, NY.**
- ◆ **Castle Point Veteran’s Luncheon, March 14th.**
- ◆ **St. Patrick’s Day, March 17th.**
- ◆ **March 19th, regular business meeting**

*Just some of the activities your Dutchess County, Division 1, AOH is involved in.
Be a good member and join in, be ACTIVE!*



Brothers,

Please bring your 2015 dues payment of \$30.00 to the Christmas Dinner at Mary Kelly's. Remember, the Early Bird catches the Shamrock!

Stephen Ren, Financial Secretary

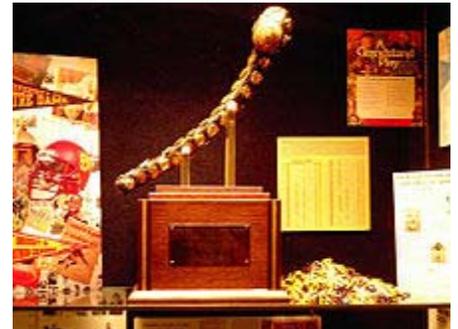
The Saturday following Thanksgiving always includes a special meaning of "Shillelagh" for me which I will share with you at the end. So let me share a little information on this symbol of Ireland.

We are all familiar with the wooden walking stick or club of Ireland which is typically made from a stout knotty stick with a large knob at the top. The name is an Anglo corruption of the Irish "sail eille". They are traditionally made from blackthorn wood or oak, with the root prized as it is less prone to cracking during use. The wood would be smeared with butter or lard, and placed up a chimney to cure, giving the shillelagh its typical black shiny appearance. Shillelaghs may be hollowed at the heavy "hitting" end and filled with molten lead to increase the weight beyond the typical two pounds; this sort of shillelagh is known as a 'loaded stick'. They are commonly the length of a walking stick (distance from the floor to one's wrist with elbow slightly bent). Most also have a heavy knob for a handle which can be used for striking as well as parrying and disarming an opponent. Many shillelaghs also have a strap attached (hence the Irish name), similar to commercially made walking sticks, to place around the holder's wrist.

The shillelagh was originally used for settling disputes in a gentlemanly manner—like pistols in a duel. They are sometimes referred to in a similar context in folk songs, such as in "Finnegan's Wake," in which the term "shillelagh law" refers to a brawl, and in the 19th century song "Rocky Road to Dublin," in which references are made to fashioning a shillelagh, using it to hold a tied bag over one's shoulder, and using it as a striking weapon.

In modern usage, the shillelagh is recognized (particularly in an Irish-American context) as a symbol of Irishness. For example, the NCOs of the Fighting 69th regiment of the United States Army National Guard carry shillelaghs as rank badges in parades. The Boston Celtics logo has a leprechaun leaning on his shillelagh, and it is regularly featured with the leprechaun on the logos for many Brothers Rugby league teams across Australia. In San Diego, Padres broadcasters popularized the shillelagh as a rally call, by using terms like "Shillelagh Power" to describe late game heroics by the Padres. (The success of the phrase led the San Diego Padres store to carry inflatable shillelaghs).

But the image which is of major importance to me involves a certain Jeweled Shillelagh, which is the trophy given to the winner of the rivalry game between the USC Trojans and Notre Dame Fighting Irish during their annual game which takes place when played in Los Angeles on, you guessed it, the Saturday following Thanksgiving!



Happy New Year!



2015-2016 Officers



Dutchess County AOH Division 1, will be holding elections for it's 2015-2016 Officers on December 18th! The outgoing officers will complete their term on December 31st. The nomination committee has proposed the following gentlemen for office:



- | | | | |
|----------------------|----------------|-----------------|------------------|
| President: | Stephen Ren | Vice President: | Michael Shephard |
| Recording Secretary: | Ken McCormick | Treasurer: | Robert Shephard |
| Financial Secretary: | Gerry McVicker | Marshal: | John Kelly |
| Standing Committee: | Glen Kelly | Sentinel: | Jim Brady |

Further nominations can be made from the floor at this meeting, anyone wishing to be considered for a position should make it known to our outgoing President Mike Quinn prior to the vote.

The meeting will be held at Mary Kelly's, Beacon, NY in conjunction with our Annual Christmas Dinner.

SPONSORS PAGE


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Here!**



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.

IMPORTANT DATES

- December 18th: Christmas Party Meeting (elections)
- January 15th: Regular Business Meeting
- February 7th: Emerald Ball
- February 19th: Regular Business Meeting
- March 7th: DC St. Patrick's Parade
- March 19th: Regular Business Meeting

PRAYERS FOR THE SICK

Paul Becker	Deacon Bob Horton
Kevin Moran	Noel Morris
Nathan Redmond	Bill Schimpf
Richard Whalen	

‡ IN MEMORIAM ‡

On the Radio 91.3 FM: "A Little Bit of Ireland"

Hosted by our own Brendan Daly and broadcast from Vassar College.

Saturday's from 1 PM to 3:30 PM.

*O Ireland isn't it grand you look--
Like a bride in her rich adornin?
And with all the pent-up love of my heart
I bid you the top o' the mornin!
~ John Locke "The Exile's Return" ~*



Friendship, Unity & Christian Charity

