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ST. PATRICK'S DAY PARADE MAGAZINE



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The 1979 St. Patrick's Day Parade, in Washington, D.C., is co-sponsored by the Parade Committee and the National Capital Park Service. This year's Parade marks the eighth annual event in the Nation's Capital. From its humble beginnings, with an initial 300 spectators, the Parade has grown to attract 200,000 in 1978. The Parade has now reached the point in its development that it has been established as a major annual event to usher in the Spring. Its fun-filled entertainment for the whole family has now become a tradition throughout the Metropolitan Area!

With the addition of elegant floats last year, the Parade also attracted marching bands and novelty units from across America. Also, unreserved seats in the grandstands were added last year. Having reached its maximum desired length, the St. Patrick's Day Parade in Washington, D.C. is now in a position to emphasize quality and will increasingly have to be selective on units to be included.

In appreciation of the outstanding community support and widespread involvement of marching bands, the number of trophies awarded in competition has been increased this year. Also, the ST. PATRICK'S DAY PARADE MAGAZINE has been able to feature original articles in its quest to parallel the Parade's growth into excellence and good taste.

With special attention to the Gael-of-the-Year and to the Parade's Grand Marshall, this year's magazine spotlights on the Parade Committee's sponsoring organization, the Irish-American Club of Washington, D.C. There is an article on the Ancient Order of Hibernians, and a series of articles on the Irish patriots: Terence MacSwiney and Padraig Pearse. The newly-appointed Ambassador to the United States from the Republic of Ireland has been interviewed, and the rationale is explained for competitive Irish dancing. Light is shed on why the University of Notre Dame is known as "the fightin' Irish," and there is a salute to the Tricolor. Among other features, there is an article noting the parallel between the histories of Ireland and America, in support of the Theme of the 1979 St. Patrick's Day Parade: IRELAND AND AMERICA: LASTING FRIENDS. With a few recipes, verses, and poems, the magazine has taken a bold step forward this year.

JOHN JAMES BIBB, Ph.D.
Editor

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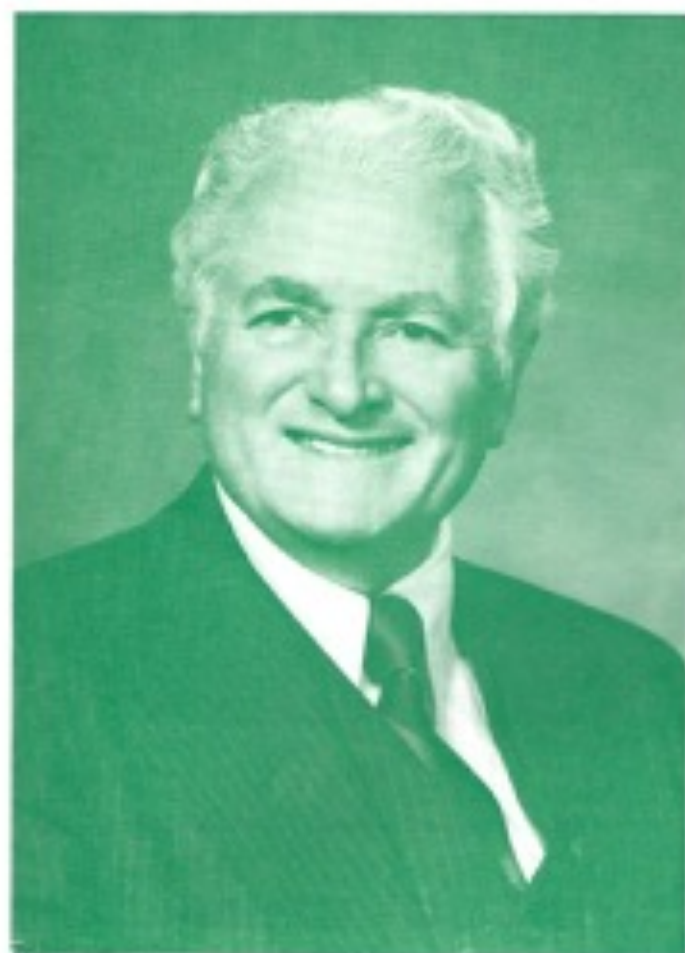
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WALTER F. McARDLE: Grand Marshall, 1979



Walter F. McArdle, President of the McArdle Printing Company, of Silver Spring, Maryland, was selected to serve as the Grand Marshall of the 1979 St. Patrick's Day Parade by the Parade Committee. Each year, an outstanding contributor to the well-being of Irish-Americans is selected for this honor. Last year, Maurice Cullinane, retired Chief of Police for the City of Washington, served as Grand Marshall, and, in 1977, George Mooney, President of AFL-CIO, was selected.

Walter F. McArdle was born in Brooklyn, New York, son of the late Rose and Frank McArdle. His mother's maiden name was Devine, and she was born and raised in County Armagh, Ireland.

Mr. McArdle spent his formative years and early life in Brooklyn before moving out onto Long Island. He received the B.S. degree from St. Francis College, in Brooklyn. A little-known fact about Mr. McArdle is that he sang for two seasons in the chorus of the Metropolitan Opera Company.

He came to Washington in 1944, and was associated with the Government Printing Office until after World War II. At that time, he joined the staff of U.S. NEWS MAGAZINE in the capacity of Production Manager. In 1947, he bought out this operation, and it became the McArdle Printing Company.

Mr. McArdle is married to Margaret "Maggie" Jagoe McArdle, and they have eight children. He has gone over to Ireland to visit relatives twice, once with his wife, and once with one of his children.

Walter F. McArdle is currently affiliated as a member of the Council of Regents of his alma mater, St. Francis College. He is

also a Board Member of Graphic Arts Mutual Insurance Company, D.C. Chapter of American Red Cross, the National Shrine of the Immaculate Conception, Metropolitan Washington Board of Trade, United Way of the National Capital Area, the Human Life Foundation, Utica Mutual Insurance Company, Catholic Youth Organization, Greater Washington Business Center, Union Employers Division of the Printing Industry of Metropolitan Washington, Federal City College, the School of Business Administration of the American University, Washington Area National Conference of Christians & Jews, and is President of the Eisenhower Civic Center Corporation.

In addition to holding and having held numerous civic and community posts, Mr. McArdle received the 1977 National Brotherhood Citation from the National Conference of Christians & Jews, the Man of the Year Award in 1976 from the Metropolitan Washington Board of Trade, and the Distinguished Service Medal Award from the Cosmopolitan Club, in 1968. He received Papal Knighthood in the Order of St. Sylvester, in 1959, and was representative of the United States at the United Nations Tripartite Meeting, in Geneva, Switzerland, of the International Labor Organization - where he was elected President of the Employer's Group, in 1962. For his outstanding contribution to the graphic arts industry, in 1968, he was awarded the Joint Management Plaque.

The St. Patrick's Day Parade Committee is proud to honor Walter F. McArdle by selecting him as Grand Marshall for the 1979 St. Patrick's Day Parade, in Washington, D.C. In these brief highlights of his professional, civic, and community contributions, this honor is bestowed with pride and affection.

(Editor's note: Information on which this article was based was contributed by Frank McArdle and by Jan Wallace, both of whom are thanked for their cooperation).

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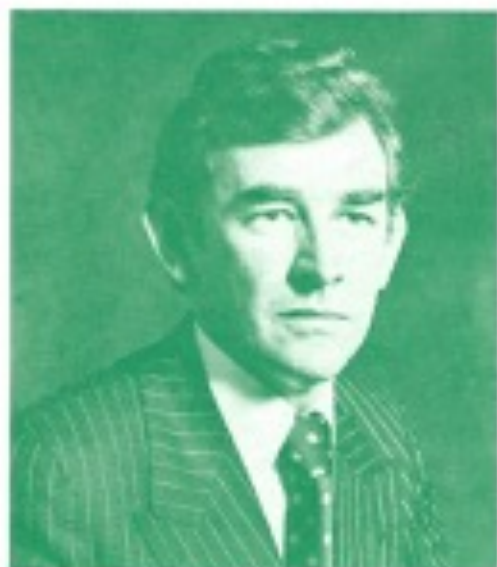
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INTERVIEW WITH THE IRISH AMBASSADOR

The voice of Ireland in America today, 38 year old Sean Dorion, speaks softly and creates an impressive impact.

Articulate, handsome, gracious, young by ambassadorial standards, Sean Dorion was born in 1940 in the small town of Ashbourne, in County Meath, the county associated with the old high kings of Ireland. He attended St. Finian's College, Mullingar; St. Patrick's College, Maynooth and University College, Dublin.

Extremely knowledgeable of American affairs, as well as acquainted with the American Irish, Ireland's new Ambassador to the United States served as Consul General in Boston from 1969 to 1971. His diplomatic service began when he entered the Department of Foreign Affairs as Third Secretary in 1963, after previously serving as an administrative officer in the Department of Finance. His next post took him to Germany in 1964, where he served as Third Secretary of the Embassy at Bonn. He was named First Secretary in 1968. Following his service in Boston, he became Counsellor, Department of Foreign Affairs, Dublin. Prior to his appointment as U.S. Ambassador, Sean Dorion held the post of Assistant Secretary, Department of Foreign Affairs, for four years.

He presented credentials as Ambassador Extraordinary and Plenipotentiary to the United States on October 2, 1978. He also serves as Ambassador to Mexico.

Washington isn't new to the new Ambassador. He has made many official visits in the past and is quite familiar with the routine of an Irish diplomat in America. He is married and has two attractive children, a girl of 14 and a boy of eight. His days are long and his efforts on behalf of Ireland will not go unnoticed.

Calling attention to the extraordinary good will that is manifest all over the United States toward Ireland, the Ambassador summed up his observations, impressions and anticipations during the following interview commentary.

Q. What are some of the functions of an Irish diplomat in America?

A. I think that perhaps the main thrust of any Irishman's work in the United States is through Irish American associations or through the media, to insure that the great friendship and warmth that exists is matched with a reasonably accurate knowledge. One of the main problems we've had to face in the past approximately 15 years is that Irish immigration has ceased and therefore people

aren't coming from Ireland with the same frequency to settle in this country. There is as a result, a danger that an information gap might build up.

In other words, people who have left Ireland, in many cases a generation or two ago, might not have the same accurate picture of Ireland that we would like for them to have...

I would say that most diplomats also turn their hand to promoting the country's economic interests. We have a good deal of trade, investment, tourism... and promotion of these activities absorb a good deal of time.

Q. What is the average day in the life of a Washington Ambassador?

A. It depends... I've never had any two days which follow the same pattern. There are so many aspects to what an Irish Ambassador does. Naturally, I'm accredited to your President and therefore have considerable contact with people in various avenues of the Administration. This inevitably takes up a good deal of time. Almost no day passes without contact with some elements in the Administration, whether it's in the State Department, Department of Agriculture, Treasury Department or White House.

A major part of my day is also devoted to working here with my colleagues to maximize the limited resources we have. We try to see how many functions we can attend between us on any given day... or any given week, particularly during the month of March. So many organizations, not only Irish but non-Irish as well, decide to have an Irish function; be it a luncheon, breakfast, dinner or some sort of display. During March, I find myself attending four or five speaking functions in one week, perhaps four or five dinners, two or three parades. There are also ceremonies which we have every year... formal presentations of shamrock to your President. There are of course, the major parades, such as in Washington. Happily the parades are so organized that it is possible to attend Washington, New York and others.

In addition, there are receptions on the Hill, given by clubs and member of Congress who are proud of their Irish heritage. I'm delighted and happy to get together with them to celebrate.

Q. What about the parades?

A. In this country, the longest parade has to be in New York—I have never seen a parade quite so long. I have never been here for your parade and I'm looking forward to the Washington observance. It has grown from strength, I hear, with a great committee, and I'm told the number of participants in your parade is growing successfully.

The parades that I know best are the Irish ones, the Dublin Parade in particular. It takes four hours to pass the reviewing stand, it's a great parade and it's very colorful. There are a number of American bands, great American bands. I love the American marching bands. They're so beautifully colorful and make a great sound. They've added a lot to the Irish parade, which now has a character all its own.

Q. Do the Irish celebrate St. Patrick's Day as much as the Americans?

A. I think you still do more than we do, but we're catching up with you. If you'd asked me that question 15 years ago I'd say that we don't celebrate St. Patrick's Day very much, but in the past 15 years there's been a major development, mainly because of the Irish Americans who come to Ireland, and that creates the spirit, which again, of course, gives us an excuse for a party. Any excuse in Ireland is good enough, so St. Patrick's Day is fairly well celebrated today.

There's a huge parade in Dublin. There are many sporting events. We're just getting into our major spring sporting season. Our spring comes fairly earlier than yours. We also have many traditional celebrations. Whatever we didn't do 15 years ago we now do, thanks to your great efforts to show us how to do it. You

have shown us how to celebrate and how to enjoy St. Patrick's Day and we have learned a lesson from you.

Q. What about tourism in Ireland?

A. Tourism is a major industry for us. We hope to have, in 1980, over two million tourists. When you realize that our population is three and a half million, it will give you some idea of the extent to which our economy relies on tourism. It is the biggest single earner of foreign currency for us. Of course, Ireland is English speaking; it's relaxing, it's very warm – not warm necessarily in climatic terms, but warm in terms of personal relationships. We are still delighted to meet people. We love meeting people. Our personal relationships are what matters and I think most visitors to Ireland, especially from this country, find that warmth which frequently isn't found in other tourist situations. So, they tend to come back, happily for us . . . very happily.

Q. What about the interest concerning genealogy, roots . . . ancestral study, have you noted a great increase as far as Irish Americans are concerned?

A. The Irish were always interested in their roots. We are people who have tended to look back a good deal, for historical reasons, and also because of the pride we have in our heritage. I think the same is true of the Irish in the United States. We have always been conscious of our roots, and as a student of history at the University in Ireland, I remember that one could always make a little money as a student by helping American visitors research their roots . . . so it goes back certainly beyond the relatively recent interest here.

Naturally there is a great interest here in roots back in Ireland when you consider that in the census of 1870 in this country, some 48 percent of the people counted were born in Ireland. You don't have to go back more than 100 years in this country to find that almost half of those who were counted were born in Ireland and not just with origins in Ireland.

It is a very healthy interest. I think anything that brings people in contact with their heritage, with their roots and with the current reality in Ireland, helps people to learn what is now happening in Ireland. This can only be a benefit for Ireland, for the United States and for Irish American relations.

Q. What else has brought about increased interest in Ireland?

A. The other major interest, I think, is in folk music. There are a number of people who have been brought to an interest in Ireland through Irish folk music. The interest is very high, particularly among young people and also outside the Irish ethnic community. You see, of course, the great success of the Irish pubs in this city, in New York and Boston, and they are almost all associated with singing.

Q. Are more people now emigrating to Ireland?

A. There is some tendency to have emigration rather than immigration. It's not a major figure, obviously because Ireland is not yet a sort of country where one would expect to find people coming from abroad to seek employment. There are, however, Irish people who have perhaps come to the United States and spent a lifetime here, and who, when it comes to retirement, contemplate retirement in Ireland. This is because of a variety of reasons . . . not just family reasons, emotional reasons . . . but from a practical point of view.

We have a provision whereby people who are in receipt of pensions from the U.S. government can draw those pensions in Ireland without having to pay tax on them. This naturally is an incentive which is attractive to many people. The different pace of life is also attractive.

Q. Are there restrictions on Americans buying property in Ireland?

A. There are restrictions on non-Irish citizens buying property. So, many people in the United States who have Irish background, however, are Irish citizens. If one of their four grandparents was born on the island of Ireland, the chances are that you are an Irish

citizen. If your ancestry goes back beyond the first generation, then you're not an Irish citizen. In these cases, there are certain restrictions which don't really affect most people, particularly those who are contemplating retirement. You can buy up to five acres of land, which is relatively substantial, without any restriction.

The restrictions arise really from the problems of maximum utilization of farmland. Naturally we want the farmland used as best as we possibly can. The problem arises from the number of Irish farmers who don't have enough land, so naturally, they have the first call on whatever land comes on the market.

Q. What is being done to encourage American investment in Ireland?

A. One of our main interests is trying to persuade American corporations that it is worth their while contemplating and locating manufacturing plants in Ireland . . . not so much to manufacture in Ireland to sell back to the U.S., but to manufacture in Ireland to sell onwards in Europe. We believe this is very profitable to the American corporation. We believe this is very profitable for us, because it enables employment to be created in Ireland and thus prevents people having to leave Ireland.

We're now in the happy position where emigration has almost vanished. Instead of having Irish people now come to the United States, what we're trying to do is attract American corporations to come to Ireland. This has been quite successful and it is significant that slightly over half of our foreign investment comes from the United States. We're seeking mainly the newer type industries, computer related, high technology and the scientific industry, which requires a high degree of skilled, educated labor and the favorable manufacturing climate.

Q. What incentives have been established?

A. Of course we make it very attractive. We have a range of incentives, not only cash grants for factories and training grants to train workers, but we have complex arrangements which insure that a minimum of tax is paid on profits earned in Ireland. In this way we have reached a situation where American investors in Ireland do better than they do even in their own country. We have an average return on capital of about 29 percent and this we think really is the main attraction for American industry . . . the fact that it is favorable, profitable and climatable.

Q. What about the Irish work force?

A. In Ireland, unlike some of the other older European countries, we have a very young population. Half of the population of Ireland is under 25, which is an even younger population than you have in this country. That of course means two things. There was the pattern of immigration for two or three generations, then suddenly it stopped, which meant that there was a missing generation in one sense – an obviously not totally missing generation – but a significant gap in what would have been a normal population pattern. This has brought about a situation where we have a very young population, which of course is a great advantage for any country. To have a very young population means you probably have the basic raw material needed for your economic and political future.

It also, of course, has short term problems, because we have to try and create employment for all these young people. Essentially that's the primary task of any Irish Embassy, Irish Consulate, Irish Ambassador. We're all in the business of trying to create jobs to keep our fellow Irishmen at home insofar as possible.

Q. What lies ahead for Ireland's economy?

A. We're optimistic. Of course, we Irish have always been optimistic, but we think with greater reason now than at any stage in the past. As I referred earlier to the great pool of young people, which is the greatest single and biggest asset which we have in Ireland, we are also in the fortunate position of beginning to find new wealth which we did not know we had. We are already piping natural gas from off the coast of County Cork, and we find now

that we are able to provide almost 20 percent of our own energy requirements from the natural gas that we've found. We're hoping to find oil. We haven't found it yet but there have been many promising initial results from drilling off the coast of Galway. Many of the areas that people here remember for reasons of beauty and natural nostalgia - Galway Bay, Cork and Kerry - these are now still very beautiful places and will always remain so, but they are also the areas of great potential. Naturally this will make a significant difference to our economy.

Q. What about Ireland's role in the common market?

A. We have a confidence too, which derives from our coming together with the eight other European countries which form the common market. We are now in the league with the French, the German, the British, the Dutch, the Danes, the Italians and the Belgians. We're working with these countries on the level of economic development which I think had not been previously

contemplated in Ireland. We're doing it with a sense of optimism and confidence and also, naturally, with a sense of realism. But we think we have a good future and we look forward in particular to a situation which we hope continues where we won't have emigration again... that which John F. Kennedy called "the hemorrhage of immigration we lived with for three generations."

Happily now that's ended. By using our own resources, our own people and with help from abroad, particularly help that will be as profitable for the foreigners as it is for us, our great ambition is to build an Ireland that will be a place for all of us to live in... and to do so without losing the character.

(Bettie McNamara Fretz, a former Washington newspaper correspondent and co-publisher of a weekly newspaper, is a public relations consultant and writes a syndicated column, "Out On A Limb.")

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1979 GAEL OF THE YEAR:

Margaret Coakley

by
Jean Morrow



The 1979 St. Patrick's Day Parade committee has selected Mrs. Margaret Coakley as the Gael of the Year. She was chosen for this honor because of her outstanding contributions and service to the Irish community in the D.C. area.

Mrs. Coakley was born around the turn of the century in Moycullen, County Galway, Ireland, to Honora and Bryan Mulken. She was the youngest of twelve children, five brothers and six sisters.

In 1922, she set sail for America to follow her sisters who had settled in Washington, D.C. This was the beginning of her new life, never to forget her old.

She met and in 1925 married Connie Coakley who was from Skibbereen, County Cork, Ireland. They bought a house in the Brookland area of D.C. where many other Irish families resided. These families were the nucleus of the young Irish at that time. It was the house parties and firm friendships of these neighbors that kept the love of Ireland, her music and dances alive and cherished by Margaret.

Connie and Margaret were blessed over the years with three children, Neil T., now of Potomac, Md., Peggy Porton, now of Hyattsville, Md., and Bernard J., now of Mt. Rainier, Md. These children grew up in a home which celebrated St. Patrick's Day all year long. There was always Irish music and dancing since their father played the violin and enjoyed performing with others who would entertain at the various Irish house parties.

In 1942, the family moved to another house located on 13th Street, N.W. Washington, which was, in time, to become a home away from home for so many young Irish new to America.

It was June, 1947, when Margaret's husband passed away very suddenly. The Irish friends rallied around Margaret and helped her through that first year of widowhood.

However, the very next year Margaret again opened her door and home to two young women from Ireland. By surrounding herself with the Irish, Margaret was able to fill the terrible void caused by the death of Connie.

With the coming of these two women from Galway a new beginning arrived yet something of the older days returned. Again the home was full of Irish music and dancing. House parties were given to introduce the new folks. Margaret's home was as the Irish song states, "as long as you came from Ireland there's a welcome on the mat."

From that time on the door was always open for the next "lovely little Irish girl" that came to this country and was lonesome or the "nicest Irish Fellow" that was making the adjustment to the new country, but needing the company of his fellow Irishmen.

In 1948, the Irish community, though small in numbers, decided that an Irish club was needed in Washington, D.C. Margaret was involved in organizing this club and helped raise many dollars that went to aid the Irish families here in D.C. or in Ireland. Many people will remember the humble beginnings of the Irish American Club which held its meetings in Margaret's home. The club assisted newcomers in finding jobs, housing and in meeting new friends.

Many of the house parties were held in Margaret's basement. Here as well as the other house parties raised funds which enabled the club to carry out its original idea of assisting the Irish community in Washington, D.C.

In the early 1950's, Margaret moved to her present home in Hyattsville, Md. This home was also a place for the Irish to live, meet, dance and sing. Since at this time the Irish club was still in the process of trying to build up their treasury and to help save some money, the meetings were held in Margaret's home.

Because of her love of Ireland and its people she was instrumental in helping to organize and maintain the Irish-American Club. From the humble beginnings the club has grown from its original four members to its current membership of around 800. The club has through the years expanded its activities to include an annual flight to Ireland, a feast of music and dance and the St. Patrick's Day Parade.

Over the years, Margaret Coakley can be seen still very active at any Irish function. At the drop of a shillelagh she can whip up one of those famous Irish cakes of hers and get out to fundraisers, dances or parties.

We of the St. Patrick's Day Parade Committee are pleased and honored to proclaim her the Gael of 1979.



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Thomas Herlihy.

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Teresa Maguire,
Joseph O'Connor,
Matthew Hannon,
Florence Hannon,
Patty Craven,
Becky Flanagan.

Back row:
James Herlihy,
Eileen Niland,
Helen Harris,
Michael Duffy,
Cecelia Farley,
James McLaughlin,
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John McConville,
Tome Craven,
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THE IRISH WOMAN IS COMING TO TOWN

The Irish Woman is coming to town.

That semi-mythical, masterful, many-faceted creature, the Irish Woman, will arrive in force right after St. Patrick's Day.

The Irish woman in music, theatre, archaeology, art, history, poetry and traditional crafts will be in the spotlight as part of the annual Irish Fortnight Program, to be held April 3 through April 9, at George Mason University Main Campus, Fairfax, Va., beginning at 7:45 p.m., each evening.

This contemporary achievements of the Irish woman will occupy successive evenings in a seven night performance, offered free as a public service by the Irish American Cultural Institute. Under the co-sponsorship of IACI-Washington, and George Mason University, the program will feature a dozen authoritative and talented Irish women. Now in its tenth year, the Irish Fortnight Program will tour some fourteen U.S. and two Canadian cities.

The varied aspects of "The Irish Woman" will open locally with the brilliant one woman stage production of "Mothers," starring May Cluskey of Ireland's Abbey Theatre. The production is scheduled for one night only, on Tuesday, April 3.

Dublin-born, May Cluskey has had a career on the Irish stage spanning 35 years. She made her stage debut at eight at the Historic Olympic Theatre in Dublin with a troupe of tap dancers known as Connie Ryan's Cute Kiddies. She won the Jacob's Award for the Best Television Actress in 1966. Her films include "Young Cassidy," "Ulysses," and more recently, "Portrait of an Artist as a Young Man." She also has won the "Best Actress" award at the Dublin Theatre Festival.

A scholar of Irish Folklore, Patricia Lysaght, will share the spotlight on Wednesday, April 4, with noted Irish poet, Eilean Ni Chuilleanain. Ms. Lysaght will pursue the subject of her thesis, "The Banshee in Irish Folk Tradition," and will discuss "The Supernatural Woman." She is an assistant lecturer in the Department of Irish Folklore at University College, Dublin.

A lecturer in English at Trinity College, Dublin, Eilean Ni Chuilleanain will speak on "The Irish woman as Aristocrat." One of the four editors who founded a new literary magazine, Cyphers, she has published four volumes of poetry.

The Thursday, April 5, lecture will feature Nuala Ni Faoileain, whose topic will be literature, and Miriam Daly, lecturer in Irish Economics and Social History, Queens University, Belfast, who will speak on "Women in the North." She is presently engaged in the major task of writing an economic history of Ireland since 1603.

Traditional Irish music will be featured on Friday, April 6, by Niamh Ni Riain, who will be accompanied by her husband, Michael O'Suilleabhain, both of whom participated in last year's Irish Fortnight series. Niamh released her first solo album, entitled "Seinn Ailliu," in 1978 and is preparing an L.P. recording of traditional religious songs which is due for release this year. Her husband has arranged and directed traditional ensembles, has made several records and has published articles on Irish folk music research.

Mary Coleman, the only contemporary expert on the history, manufacture and restoration of lace, will speak on Saturday, April 7, along with a woman artist of Ireland, to be announced later. Mary Coleman's knowledge of a dozen crafts includes weaving, tapestry, rushwork, calligraphy and crochet lace. To assure the preservation of Ireland's laces, Mary founded the Guild of Irish Lacemakers in 1977.

Archaeology and history will be featured on Sunday, April 8. Helen Hickey, well known archaeologist, who will speak on The Stone Faced Irish Woman, is curator of the Fermanagh County Museum in Enniskillen. She formerly served as the only woman in a team of archaeologists appointed to do a detailed survey of archaeological monuments of Ireland, and has published a monograph, entitled *Images of Stone*, a study of 200 years of figure sculpture in the Lough Erne area.

Margaret MacCurtain, Dominican nun and historian, will discuss "Women in Irish History," on the Sunday program, and will also speak again on the Monday evening presentation. After joining the Dominican nuns, Margaret taught at their school in Sain Hill. She later worked in the Vatican archives and did archival work in Spain, Portugal and France.

Linguistic scholar Cliona McMahon will speak on "Contemporary Women in Ireland" at the Monday program of the IACI series on April 9. Assistant lecturer in the Department of German, University College, Dublin, she is also a committee member of the Federation of University Women and has been a member of the Women's Political Association since 1970.

James O'Connell, of Fairfax, is Chairman of IACI-Washington, which coordinates the local Fortnight program. Colin Owens, Ph.D., assistant professor of English at George Mason University, has coordinated the university's participation in the program.

An international organization, IACI is the largest such organization in the world, with Princess Grace of Monaco serving as honorary chairman. Eoin McGovern, Ph.D., of St. Paul, Minn., is Director of the Institute, which has been singled out by the Irish government for its extraordinary work in increasing the awareness of the American Irish for their Irish culture. The IACI serves as patron for Irish art, music, theatre, literature, science and various scholarly undertakings and has awarded more than \$150,000 for the arts in Ireland.

The lecture series on The Irish Woman is expected to attract Irish Americans from throughout the Washington, Maryland and Virginia area. In addition to no admission charge, free parking will be available at George Mason University. To reach the main campus, take exit 6W (Route 236-West) from the Capital Beltway, turning left onto University Drive.



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**April 3 through April 9, 1979
at George Mason University**

7:45 P.M./MAIN CAMPUS
FAIRFAX, VIRGINIA

"The Irish Woman"

Tuesday, April 3	May Clukey	Theatre (Two hour performance)
Wednesday, April 4th	Patricia Lysaght Eilean Ni Chuilleanain	Folklore Poetry
Thursday, April 5th	Nuala Ni Faolain Miriam Daly	Literature Economic History
Friday, April 6th	Noirín Ni Rígin	Music (Two hour performance)
Saturday, April 7th	Mary Coleman *To be announced	Crafts Art
Sunday, April 8th	Helen Hickey Margaret MacCurtain	Archaeology History
Monday, April 9th	Ciona Mc Mahon Margaret MacCurtain	Contemporary Women

- The lectures are free and open to the public. For information, call 273-3470.
- This contemporary achievements of Irish women in the art, music, literature, theatre and history will be featured in the Irish Fortnight Program.
- This series of seven Irish cultural evenings, featuring twelve women speakers, will be conducted in fifteen U.S. and two Canadian cities.

PARADE LINE UP

A

1. D.C. Metropolitan Police Motorcycles, 9 Unit "V," Police Chief Bartell Jefferson
2. Happy St. Patrick's Day Irish American Club - Banner
3. Honor Guard Military District of Washington
4. Major General Kenneth E. Dohleman - Commanding General - U.S. Army Military District of Washington
5. St. John's College Regimental Band 100 Members in military gray uniforms
6. U.S. Army Marching Platoon 3rd U.S. Army Old Guard, Ft. Meyer, Va.
7. The Grand Marshal Mr. Walter McArdle - Distinguished Irishman of Washington, D.C.
8. St. Patrick's Day Gael of the Year Mrs. Margaret Coakley - 1979 Gael of the Year
9. U.S. Park Police Motorcycles in "V" Unit, Mounted Horse Police Chief Jerry T. Wells
10. Emerald Society - New York Police Dept. 30 Irish Pipes
11. U.S. Marine Corps Honor Guard & Marching Unit Ceremonial Guard Company, Washington, D.C.
12. Joint Armed Forces & Color Guard National Colors - Service Flag of each Branch
13. U.S. Navy Ceremonial Guard & Marching Unit, Wash., D.C.
14. U.S. Air Force Marching Unit & Color Guard, Wash., D.C.
15. U.S. Coast Guard Precision Drill Team Coast Guard Drill Team (Part of Ceremonial Honor Guard)
16. Patriots of Northern Virginia 450 Members - Drum Corps, Bands, Fife & Drums PomPoms, colors black, gold, white & red Director Sam Evans
17. Maryland National Capitol Park Police Montgomery Div. Color Guard & 8 mounted horses
18. Hon. Gladys Spellman U.S. Congresswoman, Md. Cong. District #5
19. Hon. Michael D. Barnes U.S. Congressman, Md. Cong. District #8
20. Dick Hite Acting Asst. Secy. for Adm. & Management, Dept. of Interior
21. Jack Fish Director National Capitol Parks, Department of Interior
22. The Riggs Pipe Band 15 Member Pipe Band in Scottish Kilts Sponsored by the Riggs National Bank
23. Lawrence J. Hogan County Executive of Prince George's County
24. Charles W. Gilchrist County Executive of Montgomery County
25. Union Hall Military School 100 Member Drum & Bugle Corp, Color Guard & Battalion Staff from Bristow, Va.
26. K. of C. Bishop Flaherty Assembly/George Brent Council 30 Marching members in K. of C. attire

27. Hon. John W. Warner U.S. Senator from the State of Virginia
28. Jack Herity Chairman of the Fairfax County Bd. of Supv.
29. Fire Chief Jefferson W. Lewis D.C. Fire Chief Lewis
30. D.C. Fire Dept. AFL-CIO Local 36-40 Member Marching Unit in Uniform
31. McKinley High School Band 70 Members in blue and white
32. Irish American Club of D.C. Marchers with flags, shields and banners
33. Peggy O'Neill Dancers Director Peggy O'Neill A.D.C.R.G.
34. Mid-Atlantic Irish Wolfhound Club - Irish Cultural Society Irish Dogs with Trainers - Pres. Harold Gell and Pres. John Donovan ICS
35. St. Patrick's Day Float Professional Float, sponsored by the Four Provinces Restaurant and Pub
36. Phillipsburg Catholic H.S. Terrier Band 95 Member Band Highlander Style Dress Phillipsburg, New Jersey

B

1. William T. Hannan Marshal of Division B Unit, in horse drawn carriage (Past Grand Marshal)
2. Banner Good Mile Folke (100 Thousand Welcomes)
3. McLean Highlanders 133 Members - Musicians, Drill Team & Flag Carriers - McLean, Virginia
4. Arlington Police Color Guard Motorcycles with uniformed officers & flags
5. A.O.H. John Fitzgerald Div. No. 1 100 Member from Arlington & Fairfax City's President J. Kevin Hogan
6. A.O.H. John Fitzgerald Div. No. 1 Float depicting 1979 St. Patrick's Day Theme
7. A.O.H. John Fitzgerald Div. No. 1 Ladies Auxiliary Marching Unit from Arlington Va. - President Adele Jones
8. Fort Washington Continentals 90 Member - Majorettes, Honor Guard, Drummers & Glockenspiel Players (Bells)
9. St. Patrick's Day Float Professional Float, sponsored by Coleman's Restaurant & Pub
10. St. Patrick's Day Float Professional Float, sponsored by The Dubliner - and Irish Pub
11. Maryland Gaelic Dancers 20 Dancers in traditional costumes
12. Washington Scottish Pipe Band 20 Member Piper Band
13. Snokey the Bear Agriculture Dept. Forest Fire Prevention Symbol
14. Woody the Owl Agriculture Dept. Forest Service Ecology Symbol
15. Archbishop Carroll H.S. Band 100 Member Band in green & gold colors

16. Company A - 1st Maryland Cavalry USA U.S. Army covered wagon with uniformed troops dressed in Confederate Cavalry colors
17. St. Patrick's Day Float Professional Float, sponsored by The Irish Inn
18. Sherwood High School Band 72 member Marching Band wearing red, white & blue - Sandy Spring, Md.
19. The Clancy Brothers Well known Irish Singers - appearing in concert after parade at Walter Johnson H.S., Bethesda
20. Irish National Caucus 30 Members marching unit with banners
21. Oceana High School "Indian" Band 85 Members in red & gray with white hats Oceana, West Virginia
22. Two Antique Cars 1929 and 1936 Packard Sports Coupe's Owned by Dr. Joseph Schertz
23. Almas Temple Shrine Motor Corp 6 Motorcycles in blue uniforms on Harley-Davidson 1200 - Director O. L. Lockard
24. Almas Temple Clowns 20 Clowns - marching in colorful costumes
25. Transport Corp of Almas Temple Two Cushman Motor Vehicles & Chevy Bus
26. Field Road School Band & Chorus 60 Member - combined band & chorus - Sponsors Henry Sang and Field Road School Gaithersburg, Md.
27. Oak View Elementary School Exhibitional Activities Club 40 Members - Tumblers, Unicyclists, Silwhackers, triple-blancers & 2 German Gymn Wheels
28. Pottsville Area H.S. Band 16 Member all-gilt bagpipers in Scottish Kilts from Pottsville, Penna.

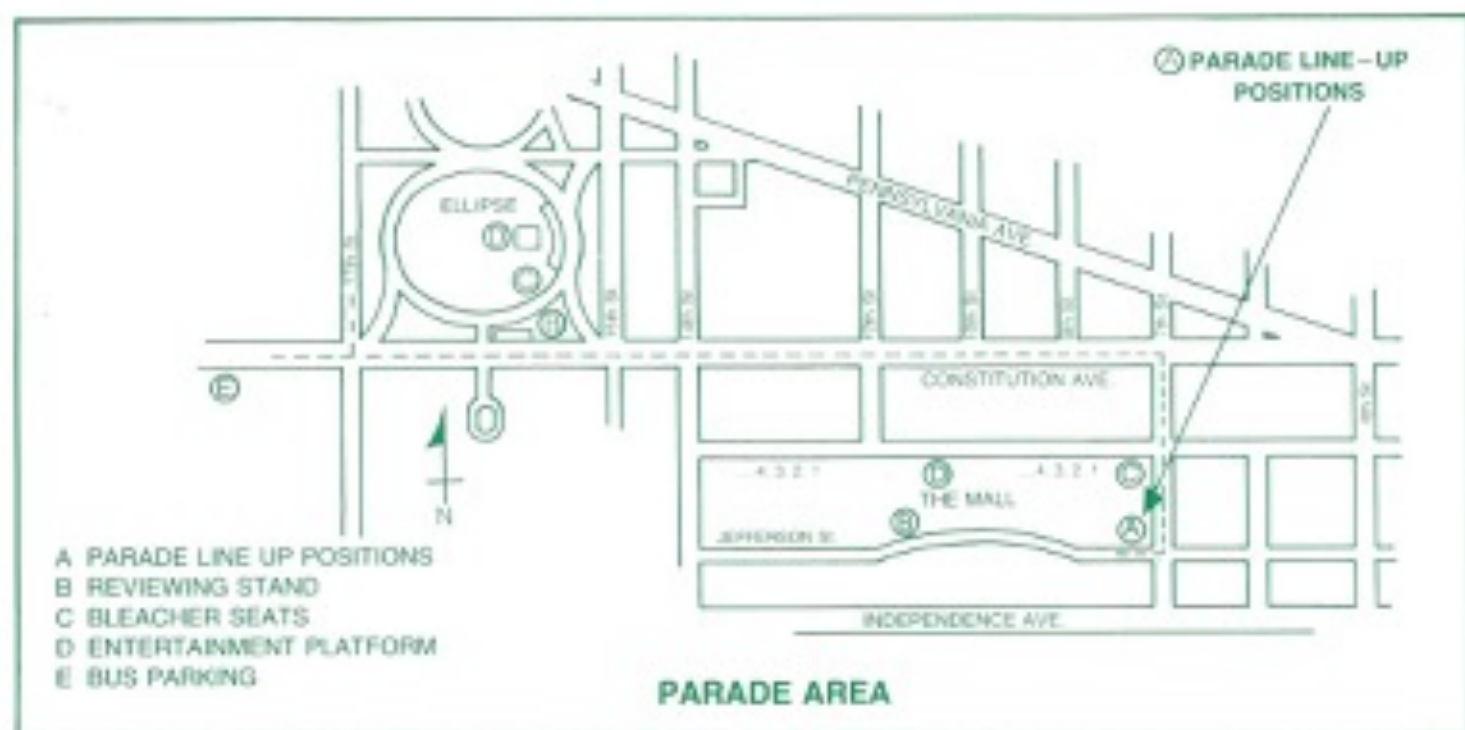
C

1. Eddy Gallagher Marshal of Division C Unit - WASH 97.1 FM Morning Personality Eddie Gallagher 6 to 10:00 AM
2. Howard University Band 70 Member (Soul Stepper) Marching Band
3. Double Decker Bus & Old Dublin Cabs Bus & Cabs carrying Congressional Dignitaries
4. Thomas S. Wootton Patriot Band 118 Member Marching Band in red, white & blue uniforms with Majorettes & PomPoms
5. A.O.H. District Board Marching Unit - Pres. Joe Owens
6. Schulplatter Verein Washingtonia Bavarian Dancing Group dressed in colorful country attire
7. C & P Telephone Co. Float in colorful green & white
8. Onsburn High School Band 60 Member Drum & bugle Band in blue & silver from the City of Manassas, Va.

9. St. Brendan Div. 1 A.O.H. Marching Unit from Fairfax County, Va. - Pres. Pat Murphy
10. McGrath Irish Dancers 75 Dancers in Traditional Irish Dance costumes
11. Oxon Hill Fire Dept. Fire Fighting Pump Engine - Chief Maddox
12. Antique Truck 1933 Ford Model T - Owner Stewart Petroleum driven by Lynwood B. Peyton
13. Weston Churchill Marchin Band Corp style colors - blue, green & white
14. Brady's Pub Decorated 1933 Chrysler Imperial Platform carrying clowns - Manassas, Va.
15. The Blackthorn Stick Float - Irish cottage w/Irish Music & dance, sponsor Mr. Harry Schreengost, Jr.
16. The Wheelman Antique High Wheel Bicycles w/riders Mr. Sol Kass - Leader
17. Eileen Harrington Dancers Irish dancers in green, white & gold costumes
18. St. Patrick's Day Float Professional Float, sponsored by Carrigan's Restaurant - Arlington, Va.
19. Leonard Hall Jr. Naval Academy 75 Marching Unit w/color Guard & Drum & Bagle Corp. and Drill Team
20. Dahlgren Div. U.S. Naval Sea Cadet Corps 30 Marching members in navy bell bottoms trousers Color Guard, U.S. Div. Flags
21. Girl Scout Troop No. 723 40 Junior Girl Scouts & Brownies Leader - Betty Taylor
22. The High Steppers 40 Mums & Daughters - Majorettes with Baton & Drum Corp
23. American Salute 115 Member marching unit with Drum Corp., Color Guard & Majorettes
24. Antique Car 1931 Deluxe Ford Roadster owned by Mr. Reed Martin
25. Plus X Clowns 10 Clowns - Entertainers from Plus X K.C.
26. The Joyettes 30 Members Majorettes and Drummers
27. John Hansen Patriots 12 Member Band from Indianhead, Md.
28. Delaney's Award Winning Irish Flora Pub Irish Cadillac carrying two (2) live Leprechauns
29. Brookland Choe 50 Marching members with flags & banners
30. Chinatown Kung Fu Organization Lions Dancing to Big Chinese Drums with Marching Chinese Boxes
31. Mt. Vernon Guard Rifle & Drum Corp 30 Member Unit wearing The Continental Marine Style Uniforms
32. St. Patrick's Day Float Professional Float sponsored by Murphy's Pub - Alexandria, Va.
10. O'Neill-James School of Irish Dancing Dancers in Traditional Irish Costumes
11. Aberfoyle Chouder Society Chouder loving society singing & playing Irish Music
12. Antique Car 1932 Pierce Arrow Sedan Owned by Mr. Ted Doran
13. Irish Cultural & Folklore Society Donkey on way to creamery - with friend
14. Wolfson Marching Band 90 Member Band in red, white & blue from Jacksonville, Florida
15. St. Patrick's Day Float Float w/Irish Characters & Music. Sponsored by Holiday Inn, Worlington Georgetown Area
16. Pat Troy's Radio Show Small Car driven by Mr. Pat Troy
17. Maureen Malcom Erin Dancers 75 Children & Adults in traditional Irish dance costumes
18. Keystone Koppes & Segare Units 17 Yamaha Midget cycles, 1 Paddy Wagon & Soyam unit & 25 midget Model T cars
19. Robert E. Peary Bag Pipe Band 22 Member Pipe Band in Scottish Dress from Rockville, Md.
20. Antique Car 1926 Model T - Owned by Mr. Al Harper
21. The Stephenson Family of Clowns 7 Member - Family Clown Club High Point, North Carolina
22. Patowmack Ancients 28 Member Rifle & Drum Corp
23. Cardosa High School Band 120 Member Band - colors purple & white
24. Freestate Riding Club Two (2) Ponies leading Twelve (12) horses from Glendale, Md.
25. Banner Erin Go Bragh (Ireland Forever)
26. Fire Dept Arch (15th & Const. Ave.) Compliments of Oxon Hill, Md. & Fairfax County, Va.

D

1. Pat Carrigan & Tom Murphy Marshals of Division D Unit
2. Uncle Sam, Abe Lincoln & First American Three (3) Distinguished Americans
3. Colonial Piper Bagpipe Band 40 Members - white jackets, McDuff Tartan Kilt w/white spats - from Rockland, Mass.
4. King's Dominion Yogi Bear, Scooby-Du
5. Irish Northern Aid Marching Unit with flags & banners
6. Stonewall Jackson High School Band 90 Member Band - colors Maroon & Gold Manassas, Va.
7. Royal Brigade 40 Member Marching Unit in blue & white
8. Salem High School Marching Band 150 Member Band in red & black Military Uniforms from Salem, Ohio
9. Ronald McDonald Ronald and his train





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PUT YOUR BEST FOOT FORWARD

by
Peggy O'Neill, A.D.C.R.G.

So many times I have been asked what does an adjudicator look for when deciding who the prizewinners are in any Irish dancing competition. Well, let's deal with the solo dancing first—meaning reels, jigs, slip jigs, hornpipes, and set dances.

Not so many years ago, a competitor was expected to continue to perform a variety of steps until the adjudicator was satisfied with what he or she had noted and would then ring a bell, signifying enough. I have witnessed as many as ten different steps performed on right and left foot in any one dance. Today, the most that is required by Feisearna are two steps and set dances—set part, right foot only.

In those days, an adjudicator was given adjudication papers with spaces for time, rhythm, carriage, and execution—25 points for each, to total 100. Today, there is no time for these breakdowns, so, an adjudicator very quickly sums up all four: Is the competitor a good timekeeper? Is the rhythm clear and distinct (particularly in the heavy dances, such as hornpipes, treble, jigs, and set dances)? What does his or her carriage look like? Is the competitor standing erect (sometimes, one can be too rigid)? Are the arms hanging naturally by the sides? Were the steps well executed and performed?

With today's more intricate steps, the competitor has a lot more practice to put in to achieve all these points; so, perhaps it is just as well that only one or two steps are required.

There are quite a number of set dances with set names, danced to set music. Each set dance should portray the story of its name. For instance, Jockey to the Fair, as explained by Dr. John P. Cullinane, of Cork, with whom I had the pleasure of adjudicating in San Francisco, in 1974, (and with whom I thoroughly agree) states that in Jockey to the Fair the dancer must convey to the audience and judges the rollicking pit-a-pat of the galloping horse together with that buoyancy which the mind associates with the carefree rider as he makes his way towards the fair.

This dance is delightfully and aptly named, and it is the business of the dancer to portray this little touch of rollicking ease. It is in 6/8 time, but markedly slower and more deliberate than the ordinary double jig.

J.G. O'Keefe and Art O'Brien tell us that the names which have come to signify the titles of our dances do not help materially in tracing the origin of the dances themselves. The word "jig" has been derived from the Italian "giga," a musical measure which was very popular in Ireland in the 18th Century. The Irish words for "jig" and "reel" (namely, "Port" and "Cor," respectively), signified the tunes merely and do not appear to have been applied to the dances until comparatively recent times. The word, "Port," is also found in the names of many airs, generally assigned to Scotland, such as Port Glasgow, Port Gordon, and Port Lennox. These were, however, composed by the Irish harpers, O'Cahan, and the two O'Connellans, during their wanderings in Scotland in the 17th Century. Whatever these words may have signified in the past, they have today come to mean the dances as well as the tunes. Whatever the origin of the jig and reel dances may have been, we have made them our own by love, and we have given them a character and color which are wholly our own.

There is certainly no evidence to show that the jig, as it has been danced in Ireland for the past Century, is of great antiquity. On the contrary, all evidence points rather to the fact that it is comparatively modern. In its earliest form, it was a round or long dance—a Hey de Gigue, in fact—as it is known in literature. Excerpts from F. Ambrose Butler's verses in the 19th Century:

As long as music's thrilling strains
can wake a sweet emotion,
We'll save the customs of our sires
at home and o'er the ocean.
With hearts so light that sorrow's ne'er
can break their sense of pleasure,
The Irish heart that laughs at care
is blessed with brightest treasure.
We'll haste away, we'll haste away
along the scented heather;
We'll join the merry peasant band
and trip the sod together.
Keep that best foot forward, and get in step for the parade.

RATH DE AR AN OBAIR
(God's blessing on the work).





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Washington, D.C. Metropolitan Chapter
7819 13th Street, N.W.
Washington, D.C. 20012
Chairman: Matthew J. Hannan
Co-Chairman: Teresa McGuire

The Irish National Caucus is an exclusively American-based organization. It has no foreign principal. It, therefore, does not support - morally or financially - any particular group in Ireland. All Caucus monies remain within the United States to fund its non-violent campaign of human rights for Ireland.

PERFORMING UNIT TROPHIES



This year for the first time the Saint Patrick's Day Parade Committee has been able to obtain sponsors for five trophies for outstanding marching units in various categories.

The Nellie Phelps Perpetual Trophy, which has been awarded each year since 1977, is given to the most outstanding marching

unit in the parade. The 1978 Trophy was won by the Pottsville Area IGIs from Pottsville, Pennsylvania.

The State Board of Virginia Ancient Order of Hibernians is sponsoring a trophy to be presented this year for the first time to the best Local High School Band.

A trophy will be presented to the most outstanding Majorette and Drum Corps by James A. Dugan. Mr. Dugan is the owner of the New Carrollton Mall Liquors located at 7736 Riverdale Road, New Carrollton, Maryland. This is the first year this trophy had been presented.

There will be a trophy for the Best Pipe Band, to be presented for the first time in 1979.

The Barry Nestor Family has donated a trophy to be presented for the first time this year to the marching unit with the most colorful display in the parade.

Mr. Sam Evans, Director of the Northern Virginia Patriots, one of the largest Majorette and Drum Corps in the United States, is donating certificates to be presented to each group participating in the parade.

Selection of winning units is made by a team of judges stationed along the parade route. Following the parade, at the presentation stand located on the eclipse at 16th street, category winners are announced and trophies presented to the winning units by the trophy sponsors and the Saint Patrick's Day Parade Committee. With the 1979 Saint Patrick's Day Parade promising to be the best ever, with many outstanding units represented, we expect the 1979 parade judges to have an especially difficult time with keen competition for each award.

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SALUTING THE TRICOLOR



From the time when Celtic tribes invaded what is now Ireland about the 4th Century, B.C., Gaelic culture and literature flourished. By the 5th Century, A.D., it had spread to Scotland and elsewhere when St. Patrick brought Christianity to Ireland. Invasions by Norsemen began in the 8th Century, but were ended with their defeat in 1014 by the Irish King, Brian Boru. English invasions started in the 12th Century, and for some 700 years the Anglo-Irish struggle continued with bitter rebellions and savage repressions.

The Easter Monday Rebellion of 1916 failed, but was followed by guerilla warfare – and harsh reprisals by British troops. The Irish Parliament, or Dail Eireann, reaffirmed independence in January of 1919. The British offered Dominion status to Ulster (Northern Ireland, with six counties) and to southern Ireland (26 counties), in December of 1921. The constitution of the Irish Free State, a British Dominion, was adopted on December 11, 1922. Northern Ireland remained part of the United Kingdom.

On December 29, 1937, a new constitution came into operation. It declared the name of the state "Eire" (in the Irish language, Gaelic) and Ireland (in the English language).

On December 21, 1948, an Irish law declared the country a republic rather than a Dominion and withdrew it from the Commonwealth. In 1949, the British Parliament recognized both actions, but reasserted its claim to incorporate the Northern Six Counties in the United Kingdom. This claim has not been recognized by Ireland.

Upon gaining her independence, Ireland adopted as her flag the Tricolor of the 19th Century. The green stands for the shamrocks and grasslands of the south – as half of Ireland's land area is in pasture land to support the cattle industry; the white represents peace and unity; and the orange acknowledges the Protestant-dominated Northern Six Counties.

THE FLAG

SHALL WE HONOR THE FLAG WE BEAR BY A MEAN, APOLOGETIC FRONT? NO! WHEREVER IT IS DOWN, LIFT IT; WHEREVER IT IS CHALLENGED, WAVE IT; WHEREVER IT IS HIGH, SALUTE IT; WHEREVER IT IS VICTORIOUS, GLORIFY AND EXALT IN IT. AT ALL TIMES AND FOREVER BE FOR IT PROUD, PASSIONATE, PERSISTENT, JUBILANT, DEFIANT, STIRRING HIDDEN MEMORIES, KINDLING OLD FIRES, WAKENING THE FINER INSTINCTS OF MAN, TILL ALL ARE ONE IN SPIRIT. THAT SPIRIT WILL NOT ADMIT DEFEAT.

by Terence MacSwiney

In recent years, proud Irish-Americans have begun to purchase and display the Tricolor – particularly around St. Patrick's Day. It is a fine, noble, and growing tradition – appropriate and well-suited for its cultural heritage and meaning. The volunteer members of the St. Patrick's Day Parade Committee have purchased Irish flags to line the route of their annual Parade. The Committee requests your support and involvement in seeing to it that these flags remain in their holders until they can be collected for us by the National Capital Park Service following the Parade. Last year, some 20 flags were taken. Committee members are not seeking to have persons arrested over a \$20 item, but, at the same time, the Committee needs donations and should not have to replace its own flags!

Both as a fund-raising activity and as a means of honoring donors, the St. Patrick's Day Parade Committee has arranged to send an Irish flag (3' x 5', in 100% cotton) along with a 5' wooden flag pole to those who make a donation of \$21, which includes postage. Available separately, Irish flags are provided for donations of \$16, and wooden flag poles are available for donations of \$6. (The Irish-American Club of Washington, of which the St. Patrick's Day Parade Committee is a part, is a tax-exempt organization).

To receive your Irish flag, flag pole, or both, send your check in the appropriate amount (or more), made out to the ST. PATRICK'S DAY PARADE COMMITTEE, and mail to: Flag for Donor, 10709 Montgomery Road, Beltsville, Maryland 20705.

Enclosed is my check to the ST. PATRICK'S DAY PARADE COMMITTEE, as a donation to defray expenses in holding the annual Parade.

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(Mail to: Flag for Donor, 10709 Montgomery Road, Beltsville, Maryland 20705; order by the end of March and anticipate delivery by or within three weeks into April. PLEASE NOTE: Offer does not include bracket or flag stand. To reduce likelihood of wood splintering, drill holes into flag pole and attach flag to pole with screw eyes).

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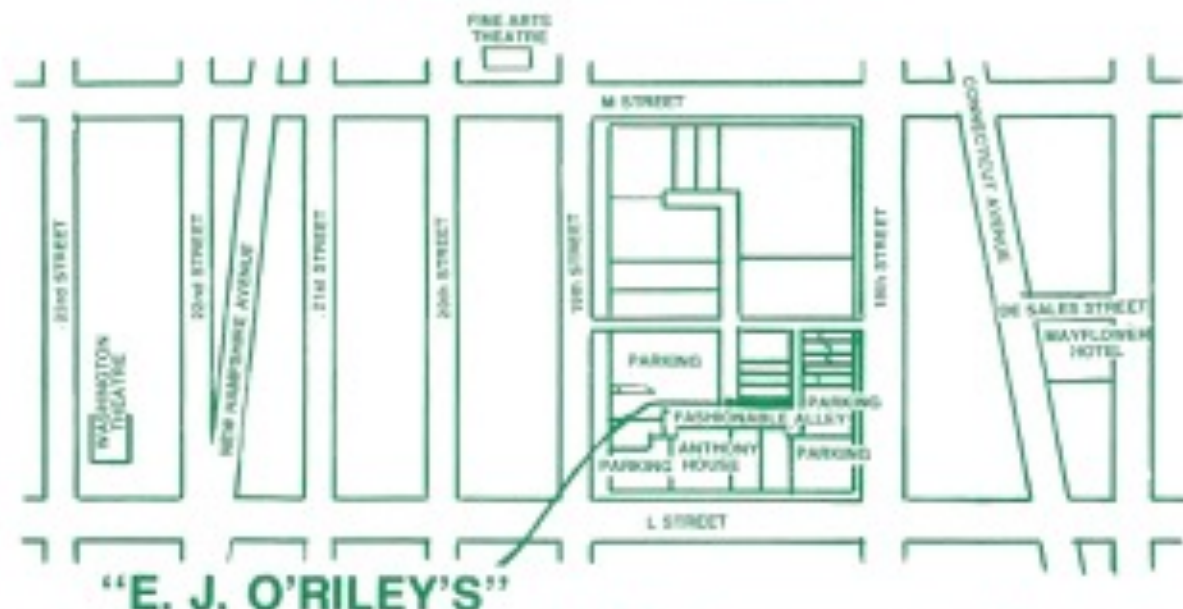
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IRELAND AND AMERICA: LASTING FRIENDS

by
Thomas R. Craven, Ph.D.

The theme for the 1979 St. Patrick's Day Parade, "Ireland and America: Lasting Friends," is particularly appropriate to both countries, which have so much in common. Not only have we shared similar pasts historically, but we both enjoy and suffer the same experience in 1979 while aspiring to mutual goals in the future. A look at the history of the Western world indicates what Ireland and America have gone through, with the exception that the former's history preceded the latter's by about a thousand years.

Ireland was settled and grew by people from Scotland, England, and those representing the various nations of what is now Continental Europe. America's roots also came from large immigration flows from these parts of the world as well as from the Orient, Africa, South America, Canada, and the Scandinavian countries. Ireland not only achieved high levels of academic and intellectual achievement during her growth, but preserved and kept burning her lamp of knowledge through writings and teachings and science during what has been termed the "Dark Ages," when much of the free and open intellectual growth in Europe came to a halt.

It was only with the Renaissance, around the 16th Century, and the birth of the Industrial Revolution, in the 17th Century, that open exploration and learning renewed themselves outside of Mother Ireland, though she had steadfastly held on to the values of teaching, learning, and in the cultivation of her most important product – the land which have the necessities of the body. Similarly, America's climb to learning has been progressively steady since her earliest days. While she has also labored hard to make learning possible to her sons and daughters, she has also turned to the Earth to feed them. And feed her it has, because Americans have not only learned to cultivate the soil, but, also, to develop even more productive types of cultivation for ever newer and more bountiful yields.

And yet, our two great nations, with our greatest resources of land and our people, have both known hunger and want. Mother Ireland has had her fair share of poor yields and agricultural needs from time to time. One of the most devastating events in her history occurred slightly over a Century and a quarter ago. The Great Potato Famine not only caused millions of deaths from starvation, but the loss of countless thousands of acres of land by land-lords only too willing to take advantage of the starving croppy tenant. Open mass graves, by the score, were filled with the nameless and skeletal "green mouths," who had resorted, unsuccessfully, to eating grass in desperate efforts to stay alive. Those who could crammed the sardine-can like vessels for America, England, Australia, – anywhere where there was food and work. Of those who lived to finish the voyages, newer life styles and a chance to live without an empty stomach were available.

About the year, 1850, Ireland's fields again started to yield their precious foods. The hard work of cultivating crops was given back over to the laborers for their toil and sweat. It was at a great exchange of human suffering that the land again was cultivated and crop-producing.

Although there can be no direct comparison between the Great Potato Famine and a singularly similar event in America's history, America, too, has plummeted from the peak of prosperity to the

depths of economic despair. Post-war downward economics notwithstanding, can we forget the Great Depression of the 1930's? While many of us have only read about it, others can remember vividly the long unemployment lines outside of the mills and factories, the lines outside the soup kitchens – filled with Americans looking for work, food, and any kind of roof over their heads. Docks, stores, farms, warehouses, and factories became vacant because of inflation, worthless world currencies, and an overly optimistic attitude of the 20's leading into massive production of goods, which the people simply could not afford. An economically confused Government was unable to help the common worker. America searched her soul while her people starved. In time, however, because of Roosevelt and the New Deal legislation, America rose again to a top level of economic well being. Whether it be famine or economic despair, neither Ireland nor America are strangers to hunger; nor does either lack the strength to rise again in the face of danger.

Both Ireland and America understand all too well what it is to lose their sons in Civil War. Both countries have spilled blood in battle within their own borders an internal strife has torn apart each of these powerful nations.

Having tried over and over to resolve the slavery issue in the early to mid-1800's, North and South finally divided into open war in 1861. From Harper's Ferry, in West Virginia, to the two Manassas battlefields, and on and on, the battles were fought. North versus South, family versus family, even, brother versus brother – it was a bloody and costly conformation, which lasted four years. There were some 140,000 casualties of that internal conflict – the bloodiest war in America's history. And the land – the precious land – was laid to waste, while once beautiful and prosperous cities and houses were burned and leveled.

Ireland has gone to battle time and again over the sovereign right to be ruler of her own people, enabling them to authorize through their own elected officials such decisions as those on taxes, property ownership rights, and freedom of religion. She had to pass through better than 800 years before becoming autonomous about her own fate. Still, she suffers over the issue of what is the equivalent of a broken home.

Even when peace finally seemed at hand, and Ireland was to be free of her chains to England and the British Crown, deep dispute broke open in 1922. While Michael Collins tried to secure a peace treaty from Great Britain, which would have guaranteed many, but not all, of the nation's demands, President Eamon DeValera, of Ireland, resigned in open protest to the document. Anson, murder, and open Civil War broke out between pro-treaty and anti-treaty proponents. By the close of the year, the Irish Free State was born, with confusion continuing to this day over its borders, number of counties, and ultimate fate. In 1979, Ireland is divided and separated within her borders. Ireland is threatened with amputation of the very limb that would make her whole.

Both Ireland and America have had to fight bitterly to be free. Both have acquired the responsibilities that accompany managing their own households. Both can never forget the obligation to feed, clothe, and shelter their sons and daughters, to remain constant in achieving the fruits of higher needs of the mind and the right to knowledge and to worship in accordance with understanding and preference.

Ireland and America share a rich heritage derived from many lessons learned the hard way. In the achieved state of peace, both have gained much and have much to share and offer. There is a saying that the child grows and aids the parent which has given it life. Let us Irish-Americans never forget the seeds of our existence and the rich heritage, which we or our ancestors have brought and contributed to help America fulfill its destiny. And may God help Ireland to continue in progress of mind, body, and soul.

"THE LITTLE PEOPLE"



Of all the European countries, none is as rich as Ireland in stories about "The Little People" or "The Good Folk." The leprechaun is said to mend shoes under a hedge, vanishes like a puff of smoke if you take your eyes off him, and often is associated with guarding a pot of gold at the end of the rainbow.

The poet, W. B. Yeats, edited a leaflet, *FAIRY AND FOLK TALES OF IRELAND*, (published by Collin Smythe, of London) which reprints something of the definitive study. The leaflet introduces over a dozen of the "little people."

There are the sociable fairies, the Shooques, and the water fairies, known as the Merrows. The idle Gancaner is solitary, nearly always gloomy or terrible in some way. The Far Darrig is a practical joker while the Pooka appears in nightmares. As an omen of death when at your door, there is the Dullahan.

In the leaflet by Yeats, there is the quotation, "Be careful, and do not seek to know too much about us." If you insist on searching, however, places to look are the "raths" - the little fields circled by ditches and supposed to have been ancient fortifications of the Tuatha De Danann, an early ancient Irish race said to possess magical powers before the Celts drove them underground. The Gancaner will be in a lonely valley, smoking a pipe; the Cluricaun will be riding a sheepdog - but, remember, you have been warned...

**Thanks
to our
many
contributors!**

THE FIDDLER OF DOONEY

WHEN I PLAY ON MY FIDDLE IN DOONEY,
Folk dance like a wave of the sea;
My cousin is priest in Kiltarnet,
My brother in Meharabuisse.

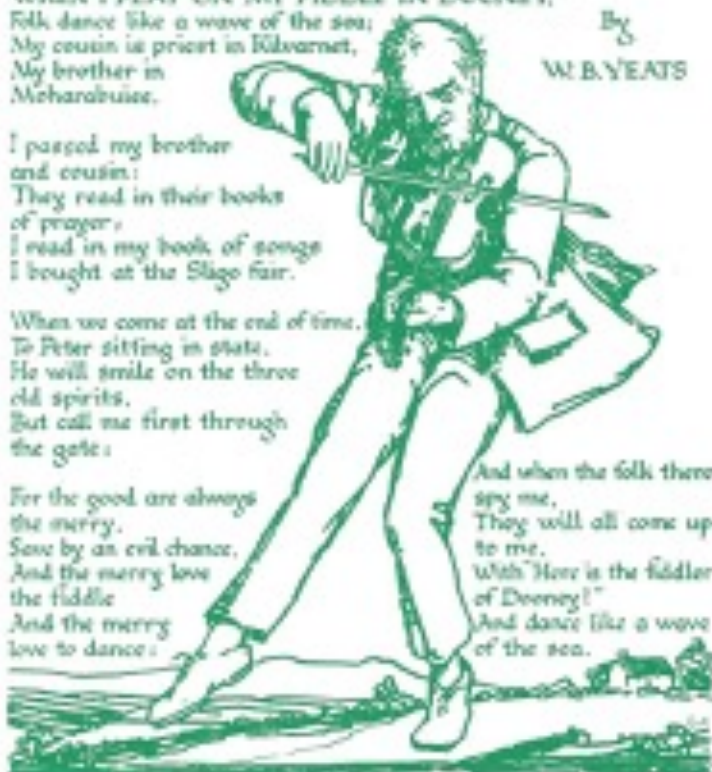
By
W. B. YEATS

I passed my brother
and cousin:
They read in their books
of prayer;
I read in my book of songs
I bought at the Sligo fair.

When we come at the end of time,
To Peter sitting in state,
He will smile on the three
old spirits,
But call me first through
the gate:

For the good are always
the merry,
Save by an evil chance,
And the merry love
the fiddle
And the merry
love to dance:

And when the folk there
spy me,
They will all come up
to me,
With "Here is the fiddler
of Dooney!"
And dance like a wave
of the sea.



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SAINT BRENDAN THE NAVIGATOR

• Before he set out on his first voyage west, Christopher Columbus read the famous account of a similar voyage made 900 years before: the *Navigation Sancti Brendani Abbatis* [The Voyage of St. Brendan, Abbot].¹

• St. Brendan's arced route over the North Atlantic is followed today – 1400 years later – by the Concorde.

• In making his journey, St. Brendan saw himself as heeding the Lord's invitation to Abraham to "seek a land that I will show thee" (Genesis 12, 1), and following a pattern set forth in various *Immrama* [Voyages] from the mythological tales of the Irish Celts.

• What these naval or mental travellers knew as *Hy Brasil*, *Tír na nÓg* [The Land of Youth], *Terra Repromissionis Sanctonum* [The Promised Land of the Saints], or Vinland, we now call North America.

In its Golden Age, when it was known as "The Island of Saints and Scholars" (6th-8th centuries AD), Ireland had a rich and expansive civilization. Prosperity allowed for a developed culture in which sacred and secular learning flourished side by side. This exuberant energy was channeled through many large monastic schools that drew students from Europe and Britain, produced the great works of Celtic art such as those at present on tour in this country, and sent *perigrini* [missionaries] to Scotland, England, France, and deep into central Europe. Sts. Columcille, Columbanus, Aidan, and Furey went east. The great missionary-explorer of early Christian Ireland was St. Brendan.

He was born in Tralee in 489, and founded monasteries in Kerry, Clare, and Galway. But the journey for which he is most renowned began from his foundation in Clonfert, Co. Kerry when he was in his early 70's.

St. Brendan's boat was made of tanned leather – much like a large-scale version of the *carracks* of present-day west-coast Irish fishermen. It took him and his company of monks over the expenses of the North Atlantic through storms, droughts, and seven winters' cold. The ninth century account of his voyage show that St. Brendan followed a course along the coasts of Ireland and Scotland, stopping off at the monasteries of St. Enda in Aran, and St. Columcille in Iona, and then apparently northwest via the Outer Hebrides ["The Paradise of Birds"] and Faeroes ["The Island of Sheep"]. He then seems to have taken a westerly route to Iceland ["The Island of Smiths"], and from there along the coast of Greenland to Newfoundland. Along the way the monks coasted "mountains of glass" and alighted on a particular island which their cooking fire soon revealed to be a whale. He soon forgave them his burns, however, and returning one of their pots, introduced himself as *Jasconius*.

Did St. Brendan really discover America before the Vikings or Columbus? There is evidence supporting the possibility: Tim Severin's voyage two years ago in a similar craft;² various scattered references in Viking accounts of Vinland, such as the Norse saga *Landnamabók*; some Indian lore; and a few archeological clues from Newfoundland and Maine. But serious historians, such as Samuel Eliot Morison, are unconvinced.³

But what is more important to Irish Americans are not the mere "facts" of the matter, the significance of which will forever be variously interpreted. As we know from the many tales of transoceanic adventure such as *The Voyage of Bran* or *The Voyage of Maél Duin*, the early Celts saw themselves as inheritors of the spirit of exotic adventure. In later Christian times, this spirit took on a missionary or ascetic cast. In setting out, the *perigrini* of

medieval Ireland were simultaneously in search of adventure, solitude, and perfection of the Christian life. In those centuries, the migrations were the expression of an enlarged sense of their powers. Unlike modern, post-famine emigration, made by necessity, for survival, or to escape political persecution, the Irish monks went abroad to illuminate the darkness.

St. Brendan's *Navigation* is rich with reference to the monastic life, the folklore, and topography of Ireland. Its rhetoric is highly stylized; developed with epic repetition and symmetrical description, and typically both humorous and imbued with the spirit of Christianity. Shaped as a Christian allegory, it teaches the theological virtue of hope while it exemplifies the Navigator's confident geographical instincts.

The *Navigation* also shows us that in the dreams of the Celts began the discoveries of Columbus and Vespucci. We may agree that whether or not any Irish monk ever set foot on the soil of North America, the ocean they all crossed ought rightly be called, *sub specie historiae*, James Joyce's name for it: "Brendan's herringpool."

¹The *Voyage of Saint Brendan: Journey to the Promised Land*, translated with an introduction by John J. O'Meara (Dublin: Dolmen Press; New York: Humanities Press, 1976).

²Tim Severin, *The Brendan Voyage* (London: Hutchinson, 1978); "The Voyage of Brendan," *National Geographic* (December, 1977).

³Samuel Eliot Morison, *The European Discovery of America: The Northern Voyages* (New York: Oxford University Press, 1971).

Dr. Colín Owens
George Mason University

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Johnie Johnston

"THE FIGHTING IRISH"

by
John J. Bibb, Ph.D.



Who among us has not heard of and been thrilled by the successes of "the Fighting Irish" of the University of Notre Dame? Why would a French-named university adopt an Irish nickname? Specifically, why should Notre Dame's athletic teams be characterized as "the Fighting Irish"?

To approach an understanding of the various explanations to such questions it is first necessary to place historical events into their proper perspective. To begin with, in the early history of education in America, most of the early-established institutions of higher education had their roots embedded within sponsoring religious groups. As the secondary schools, which became the high schools and preparatory schools of today, emerged from the Latin Grammar Schools, their primary mission was to prepare young men for the clergy. Preparation for the professions came to be added to the organizational purpose, but colleges were usually religious group-affiliated, located along the East Coast, and, typically, enrolled only men.

Against this background information, consider the following facts: Father Edward Sorin arrived in South Bend, Indiana, traveling on horseback. The year was 1862. He had \$300 in cash, a letter of credit, and was accompanied by seven religious brothers. He founded the University of Notre Dame du Lac. From such humble beginnings, complete with log cabins, there emerged from the frontier one of the outstanding universities in America whose football team, especially, is followed faithfully by millions, world-wide.

There is no one incident specifically responsible for Notre Dame's athletic teams, student body, alumni, and supporters to be identified as "the Fighting Irish."

It was in the late 1880's before Notre Dame began competing in interscholastic football games. At the time, it was fitting to associate a name for sports teams with their sponsoring college or university. In the same way that its affiliation with Baptists is tied in with the athletic teams of Wake Forest University being characterized as "the Deacons," for example, so, too, the teams representing Notre Dame were originally called "the Catholics."

There was opposition from local townspeople for Notre Dame's athletic teams to be associated with Catholicism. In certain instances, it was felt the designation was discriminatory; in others, it was inappropriate in light of religious affiliations by team members with a number of church groups. So, the efforts were made about the turn of the Century to designate Notre Dame's athletic teams as the "Gold and Blue," the "Wandering Nomads," and as the "Ramblers." In the Eastern press, particularly, sportswriters persisted in identifying Notre Dame's teams as "the Catholics" into the early 1900's.

It is necessary to recall the impact upon America by the sudden arrival of several Irish immigrants from the time of the Great Potato Famine, in 1845, until 1900. For others, the terms "Irish" and "Catholic" were synonymous.

In light of local opposition to use of "the Catholics" the identity Notre Dame's athletic teams, there were other considerations which became pressing. Sportswriters characterized Notre Dame's team efforts in scorn, with rebuke, and in ridicule. The scorn and condemnation of "the Catholics" did not appear to be limited to athletic competitions in the eyes of many. For some sportswriters, "the Catholics" designation was used to poke fun at the mere suggestion of Notre Dame's capability to compete with teams of the firmly entrenched, prestigious, and financially well supported East Coast teams, some of which had been established well over one hundred years. While being identified as "the Catholics" was discriminatory by certain sportswriters and perceived as discriminatory by other athletes, students, alumni, and loyal supporters at the same time, none of the suggested and used designations gained such support as that of an association with "the Irish" – but, why? How?

To sentimentalists, the University of Notre Dame itself came to symbolize the magnificence of America as the land of opportunity. In the fulfillment of America's promise, it was the Irish who were the recent immigrants. They were hard-working – meaning they could be (and were) exploited to construct canals, mine the coal, staff police departments, and build the railroads. Similarly, Notre Dame's athletic teams were struggling for recognition and for the opportunity to compete with powerful opposition, in the early 1900's.

The late Colonel Frank Felt, who served as center of the first Notre Dame football team, in 1887, once claimed that "Fighting Irish" emerged from the Notre Dame – Northwestern game of 1889. He stated that Northwestern fans shouted, "kill the fighting Irish," as Notre Dame's team returned to play the second half of the game (going on to win and score an upset victory, 9-0).

Without disputing the accuracy of the above-cited episode, another reliable claim is traced to the 1909 classic football game between Notre Dame and Michigan. At the time "the Catholics" had never defeated a Michigan football team. Quarterback, John Murphy, had been overheard to say to his teammates in the midst of the game, "What's the matter with you guys? You're all Irish, and you're not fighting worth a lick." Having been overheard, as the team went on to pull off a stunning 11-3 victory, it was written up as a victory for the team effort of the fighting "Irish."

By now, the Irish in America were looking for something to which they could give their hearts. They had been joined in America by immigrants from Italy, Poland, and Slavic countries. They were already identified through their loyalty with St. Patrick's Church in New York City and with pride in the fine Police Department in Boston. The Irish-Americans belonged to the big cities and their working classes. As a group, they could not afford college for themselves, but they wanted a place to drink to on Saturday night.

The opportunity came in 1913. A Rockne – Dorais forward pass gimmick beat a good Army team. Notre Dame and her "Fighting Irish" got a good share of publicity. The Irish took to the subways to watch Notre Dame play in the Polo Grounds. Nuns, who didn't know a halfback from a touchback, listened on the Mutual Network and placed a small statue of Our Lady atop the old wooden radio. Irish-Americans had found a new Dublin, a Galway Bay, and a Blarney Stone – overnight – and Notre Dame acquired thousands of instant "alumni."

In 1927, as then-President of Notre Dame, Matthew Walsh officially proclaimed its teams "Fighting Irish." Even now, when policemen have fathered lawyer daughters and firemen's sons are stockbrokers, Notre Dame has a national radio network of more than 350 stations, and its Monday television replay is seen in 85% of the country.

Explaining the validity of "Fighting Irish" in a speech at Notre Dame, in 1931, the Rev. Charles L. O'Donnell, C.S.C., stated, "It is

a proof of the reality of American opportunity and a vindication of the soundness of American life." Notre Dame's memorable exploits in sports have revealed a fighting spirit unmatched in American collegiate sports history.

Even now, when "Fighting Irish" no longer refers necessarily to the ethnic background of team members, it still stands for the spirit attributed to the Irish. "Fighting Irish" has its own heritage: it is a testimony to the faith and loyalty of a wonderful collection of "alumni."

(Jay J. Kane, Department of Information Services, University of Notre Dame, is publicly thanked for his splendid cooperation and assistance in meeting requests for background information and research in developing this article. Special indebtedness is expressed to Mike Towle and to John Powers whose previous articles were drawn upon heavily in this account).

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AN GAEILGE I WASHINGTON

An Gaeilge, the Irish Language, is the oldest vernacular in western Europe. Unfortunately, it is not improving with age, but there is a body of lovely literature—ancient and modern—that cannot be appreciated without a knowledge of the national language of Ireland. A full understanding of the Irish character, and the character of Irish writing in English, is not possible without knowledge of the language that until the Famine was the primary medium of communication in Ireland.

In the Washington metropolitan area, there is considerable interest in the Irish language. Professor Meyer of Catholic University, until his recent retirement, taught courses in Old Irish Language and Literature. At the American University, Dr. Joan Radner regularly conducts courses on Old Irish Literature, and beginning in the Fall of 1979, will teach a course on Old Irish Language. The Washington branch of the Gaelic League coordinates classes in Modern spoken Irish, taught by Kevin Devaney at Georgetown, Sister Brigid O'Malley at the Blackthorn Club, and Collin Owens in Alexandria. The Gaelic League also encourages reading groups in D.C. and Northern Virginia, organizes occasional topical lectures, and shows films in Irish. The annual Washington Feis will include an Irish-speaking event. Dr. Bruce Boling of the Library of Congress is a distinguished scholar in Old and Modern Irish.

Dr. Collin Owens
Department of English, George Mason University

IRISH-AMERICAN? JOIN THE CLUB! by Michael B. Duffy

The Irish-American Club of Washington, D.C. is dedicated to the preservation of Irish culture and to the presentation of activities in support of the heritage of Irish-Americans. Its monthly newsletter, THE AMERGAEIL, is the central source of information regarding Irish-oriented events and activities in the Greater Washington area.

The Irish-American Club provides a continuing forum on topics of interest and concern to Irish-Americans. Through its various activities, it seeks to promote pride in the continuing noble heritage of Ireland and of the Irish-Americans through various cultural, educational, humanitarian, and social events.

One of the distinguishing features of the Irish-American Club is its events which are fun-filled and family-oriented. The Club is the founding organization and continuing sponsor of the St. Patrick's Day Parade, and since its inception, Club members have faithfully supported fund-raising activities on behalf of the Parade. At Christmas-time, the Club hosts a party for children of its members.

Throughout the year, the Club sponsors cultural and athletic events involving groups and teams on tour from Ireland. On St. Patrick's Day, the Club hosts its annual Dance. As interest wanes, the Club also sponsors a charter flight each summer to Ireland. As an annual event, the Club hosts and sponsors its Washington Feis, which features international competitors in Irish folk dancing, Gaelic compositions and recitations, bag pipers, and competitions on the tin whistle. Lately, the Feis activities have been enhanced by displays of Irish crafts and wares.

For membership information, call Alice Lynch during the day at 593-7315. If you support the purpose and activities of the Irish-American Club of Washington, D.C., you are invited to "Join the Club!"

IMPORTED FROM IRELAND

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To our Irish-American friends who are above getting involved in the rebellion in Northern Ireland.

... 1/2 of the American colonists didn't want to get involved with the American struggle for Independence ...

... 1/2 of the colonists were on the side of the English loyalists ...

... 1/2 of the colonists fought with or supported George Washington ...

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To get involved contact either address:

IRISH NORTHERN AID COMMITTEE

Washington, D.C. Area Unit
5913 Accokeek Road
Brandywine, Maryland 20613
(301) 372-6384

National Office
273 E. 194th Street
Bronx, New York 10458
(212) 298-2557

IRISH RECIPES

How to Have Your Cake and Drink It

8 oz. butter (or margarine)
8 oz. dark brown sugar
4 eggs
10 oz. flour, mixed with two level teaspoons of mixed spice
8 oz. seedless raisins
8 oz. sultanas
4 oz. mixed candied peel
4 oz. walnuts, chopped
8-12 oz. Guinness

Cream butter and sugar. Beat in eggs and fold in flour and spice. Add fruit and nuts. Mix well. Add 4 tablespoons Guinness (more, as necessary, for soft dropping consistency). Put mixture into 7-inch prepared round cake tin. Bake for one hour at 325° F., and for a further 1½ hours at 300° F. Allow cake to become cold and remove from tin. Prick the base with a skewer, and spoon over the remaining Guinness. Allow to soak overnight. Wrap in foil, and keep for one week before cutting.

Irish Stew

2½ lbs. stewing beef, cubed
¼ lb. onions
¼ lb. carrots
1½ teaspoons salt
¼ teaspoon pepper
1 Tablespoon parsley (chopped)
water or stock
3 stalks celery
2 lbs. potatoes

Trim excess fat from meat cubes. Peel potatoes. Slice onions. Slice carrots. Chop celery. Place a layer of potatoes in steapan, season lightly with pepper and salt. Add a layer of meat and a sprinkling of vegetables. Repeat layers, finishing with potatoes. Add water (or stock) almost to cover. Cook, covered, over a very low heat about 2½ hours or until meat is tender. Skim away excess fat. Serve sprinkled with parsley.

Irish Soda Bread

(This recipe for Irish soda bread was given to Florence by her mother-in-law, Elizabeth McGuire Hannon. It has been enjoyed in the Hannon family ever since Matt's mother brought it with her to America from Ireland).

4 cups sifted flour
3 tsp. double-acting baking powder
1 tsp. salt
½ tsp. baking soda
1 cup raisins (or, currants)
1 Tbl. caraway seeds
2 cups buttermilk

Combine flour, baking powder, salt, and baking soda. Sift this mixture over raisins (or, currants), which have been mixed with caraway seeds. Stir well, and add about two cups of buttermilk to make a soft dough. Turn the dough onto a lightly-floured board, and knead gently for about a minute – or, until it is smooth and not sticky. Divide the dough in half, and shape into rounded loaves. Use a knife to shape across on top of each loaf. Place on a very lightly buttered baking sheet, and bake in a moderate oven (350° F.) for 35-40 minutes until the loaves are a delicate brown. Cool before cutting. Serve with lot of butter, and tea.

Traditional Irish Potato Cakes

½ lb. cooked potatoes
¼ teaspoon salt
½ oz. butter or margarine
a little milk
2 oz. flour
¼ teaspoon baking powder

Sieve flour, salt and baking powder into a bowl. Add sieved potatoes and melted butter. Turn onto a floured board. Knead until smooth. Divide into two. Roll out each piece into a circle ¼ inch thick, and cut into 6 or 8 triangles. Heat and grease a griddle well. Cook cakes until nicely browned on both sides.



THE ANCIENT ORDER OF HIBERNIANS

The Ancient Order of Hibernians was founded in Ireland in 1520, and was extended to America, in 1836, when a unit was established in New York City. As an organization, the Ancient Order of Hibernians (AOH) stems from the tradition of fraternities in Ireland since before the dawn of Christianity.

When St. Patrick came to Ireland in the Fifth Century, these ancient "orders" embraced Christianity and became involved in building schools and monasteries. In the early 1500's, to combat the long persecution of the Catholic Church and the Irish nation, the men of the Ireland set up an organization patterned after the Ancient Orders with which they were so familiar. Since its founding in 1520, AOH has been organized to protect the Mass, the Priest, and the Church. From 1536 to 1547, it resisted the efforts of King Henry VIII to make himself, instead of the Pope, head of the Catholic Church. It fought the armies of Queen Elizabeth from 1560 to 1603 and defied her plans to exterminate Irish Catholics by dungeon, fire, and sword.

Oliver Cromwell challenged the AOH purpose from 1649 to 1658, especially when, in 1655, Cromwell ordered "every priest found in the country to be arrested and either executed or sold as a slave." Cromwell paid more money for the head of a priest than for the head of a man-eating wolf.

The fight of the Ancient Order of Hibernians was for national survival and for religious liberty. Members served as lookouts, guards, guides, and took great risks to aid Priests, who said Mass in secret caves.

A mounting wave of religious bigotry, discrimination, mob action, and violence in the 1830's brought AOH to America. Following a mob burning of Ursuline Convent, in Boston, in 1834, there arose an organization known as the American Protective Association. Whenever a member of this group was arrested or questioned for crimes of violence against Catholics, the stock answer was, "I know nothing." To combat these activities, AOI was formed in America for the same purpose as in Ireland: to protect the Mass, the Priest, and the Church. The Division formed in New York City, on May 4, 1836, continues to this day.

By 1840, the AOH spread to Newark and to Philadelphia to counter attacks against Catholics, their churches and convents. The "Hibernian Greens," a company of Irishmen in the local military forces, along with chilian Hibernians, defended Philadelphia's churches from attack.

In April of 1844, the "Know Nothings" prepared to burn the old St. Patrick's Cathedral, in New York City. Archbishop John Hughes called in the Hibernians to defend it. Armed with muskets, they manned the walls while other erected barricades in the streets. Their actions turned away the "Know Nothing" mob. This scene was repeated in other sections of the country during 1844-1856, a period of "Know Nothing" activity.

During the Civil War, there was no organized nurse corps. The Hibernian Divisions were active in enabling nuns to go on the battlefields as nurses for the sick and wounded. In 1924, on land donated by Act of Congress, the Ladies Auxiliary of AOH erected a monument to the "Nuns of the Battlefield," in Washington, D.C.

Official records show that 600 nuns of twelve religious communities, who volunteered to serve as Civil War nurses, 306 were born in Ireland.

Today, the Ancient Order of Hibernians is striving to unite Catholic people of Irish descent into one vigorous organization. Its aims are to perpetuate in America the spirit of their Catholic ancestors, to preserve the ideals, to make known the history, and to guard and defend the principles of civil and religious liberty in this Heaven-blessed land. There are active AOH Divisions in Maryland, Virginia, and the District of Columbia as well as throughout America, and, there is the companion group, Ladies Auxiliary, AOH.

Grateful appreciation is expressed to Bob Bateman, National Historian for the Ancient Order of Hibernians, on whose work this article is based, and to James "Jim" Herlihy, Virginia State Division, AOH, of Arlington, who made reference materials available).

IRELAND SETS NATION-WIDE PLANS TO COMMEMORATE PADRAIG PEARSE

"Padraig Pearse was a man of peace; he strove for equal opportunities for all; decried injustices and showed consistent concern for his fellow man. His death was a consequence of these qualities," stated Labhras O'Murchu, National Chairman of the Pearse Commemoration Committee at the press conference announcing commemoration plans for 1979. The National Committee consists of representative of Comhaltas Ceoltóirí Éireann, the G.A.A., Gaelic League, Gael-Linn, Comhdháil Náisiúnta na Gaeilge, and other national organizations.

The Chairman said that "to think of Pearse only in terms of 1916 is to ignore a short but whole life of human endeavor; dedicated service to his people; and the provision of a learned blueprint for cultural and social advancement. His writings clearly show that he had a finely tempered spiritual vision, and that he cherished peace, justice, and equality.

"In commemorating Pearse, we seek to highlight our dependence on one another in the whole of Ireland—Catholic and Protestant; landowner and labourer; teacher and pupil; North and South. We seek to encourage co-operation, harmony, and common goals. Pearse demonstrated no hostile attitudes towards fellow Irishmen; he resisted outside interference which created division among his own people. He was a follower of Tone, who strove to replace the names of Catholic, Protestant, and Dissenter with the common name of Irishman. In this, the commemoration will have particular relevance for the Ireland of today.

"The commemoration plans envisage a nation-wide involvement covering the whole 32 Counties, and, also, our emigrants abroad. It is hoped that the committee structures will represent all shades of opinion, and that in this way they will demonstrate a unity of purpose befitting the aspirations of Pearse."

For further information, write to: The Secretary, Pearse Commemoration, 96 Tablot Street, Dublin 1, Ireland.

**“Give me your thirsty,
your famished,
your befuddled masses”**

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