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DÚCAS



Irish American Cultural Institute Newsletter

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Welcome to the latest edition of the IACI e-news. Founded in 1962, the IACI is the leading Irish American cultural organization. The IACI is a federally recognized 501(c)(3) not-for-profit national organization devoted to promoting an intelligent appreciation of Ireland and the role and contributions of the Irish in America.

Sincerely,
Carol Buck
Irish American Cultural Institute

2015 Annie Moore Recipient Announced



Each year, the IACI honors a distinguished Irish-American for their contributions to arts & culture, community, heritage, or business with the presentation of the Annie Moore Award. Annie Moore, a 15 year old from County Cork, Ireland, was the first immigrant processed at Ellis Island on January 1, 1892, and is representative of the contributions of the Irish to this country. The Irish American Cultural Institute conceived and developed the project that resulted in statues of Annie Moore being placed at Ellis Island and Cobh, her departure point in Ireland.

This year's honoree is John A. Brennan, MD, MPH is the Executive Vice President for Barnabas Health and the President and CEO of Newark Beth Israel Medical Center and the Children's Hospital of New Jersey.

The award will be given at the IACI Washington's St. Patrick's Day Ball, Saturday, February 28th, at the Madison Hotel, Morristown, NJ.

IACI Announces 2014 Awards



The **IACI/NUIG Visiting Fellowship in Irish Studies** is made possible by joint funding from the Irish American Cultural Institute and the National University of Ireland, Galway. It is granted to an Irish studies scholar, typically a resident of the United States, and provides a semester (4 months or more) at the National University of Ireland-Galway.

This year's recipient, Sean Farrell is Associate Professor of History at Northern Illinois University. He is the author of *Rituals and Riots: Sectarian Violence and Political Culture in Ulster, 1784-1886* (2000), which was awarded the Donald Murphy Prize for Distinguished First Book by the American Conference for Irish Studies in 2001. Additionally, he has co-edited (with Danine Farquharson and Michael de Nie respectively) two collections of essays on modern Irish history and culture and published widely on nineteenth-century Irish history. Currently Past President of the American Conference for Irish Studies, he is working on a book project entitled *Building the Kingdom of God: Christ Church and the Making of Victorian Belfast*.

The 2014 winner of the IACI sponsored **Muriel Gahan Crafts Award**, is Rhiannon Ewing James, a ceramic artist who is currently working in Denmark. This annual award is given through the Royal Dublin Art Society. This €1,000 scholarship is for emerging craft workers aged 30 years or under.

Fergus Martin was recently chosen as the winner of the **O'Malley Art Award**. He established his reputation initially as a painter with an acute interest in space, leading seamlessly to a painterly exploitation of sculptural form, but very recently he has been breaking new ground with photography that has a performative element.



The Power of Irish Wisdom

By Renee' Gatz, Author of *Wise Words and Witty Expressions*
www.reneegatz.com

Money can't buy happiness and there is a good reason for that—it's free! Access to this abundantly available commodity is easily gained by making a conscience choice to find joy every day, regardless of the day. Joy is not contingent upon the world living up to our expectations. If that was the case, we would be sentenced to a life of disappointment that granted only fleeting moments of happiness, and we were designed for a far greater experience. However, achieving a rich and joyful life is up to us. We must be able to see the beauty and promise in life even when we are living through disappointment and struggle. By remembering that if we did not face challenges, but rather lived in a constant state of bliss that allowed us to fall into complacency, the beauty and promise of life would not be deeply appreciated.

To experience happiness, we must accept that the volume to which we feel happy moves up and down but is never muted. When the volume of our happiness is down, we must challenge ourselves to find something positive to focus on such as the exquisiteness found in nature, our children or the love of a friend or pet. There is also always a reason to be grateful regardless of the size of a challenge. This is a great time to **count your blessings**. By making an effort to think positively, you demonstrate that happiness cannot be muted and that a positive demeanor will see you through your challenge in such a way that you are able to cheerfully embrace a new and better day. If, however, we elect to become mired down in feelings of despair and anger, we will have muted our happiness and be left vulnerable to not experiencing a joyful life. For this mentality becomes habitual and can severely block our ability to see the omnipresent beauty and promise of life.

As we develop ourselves as a life force for positivity, which secures our happiness, we will find that we attract positive people and circumstances to ourselves and, thereby, build the joyful life we have been promised. With a positive attitude as our guiding mantra, we must protect ourselves from negativity. Negativity is a strong force that can lead us away from access to our happiness. While it is impossible to completely escape negativity, we can look to it as a test of our commitment to remain positive and mitigate its impact on our lives by not taking the bait when misery comes looking for company. Instead say a prayer for those who wish to poison your happy state of mind with their discontent. By doing so, you will have twice blessed yourself. Once by not falling prey to their negativity and claiming your right to be happy and twice by taking the step of helping a negative soul become a positive one.

There can be no greater example of our divine right and ability to achieve happiness than when we learn of the extraordinary challenges someone has been faced with and, in spite of it all, is a positive, happy person. In fact, if you did not know their story, it would appear as if they have lived a life of ease and endless good fortune. They know better than most that there is no advantage to going through life in a perpetual state of dissatisfaction. They have mastered the ability to remain positive, embrace the beauty and wonder of this life in all its shapes and sizes and to keep a grateful heart for their many blessings. Their life is a gift to those they meet, a living inspiration and example that a happy life is achievable by maintaining a positive attitude and remembering that life is beautiful and to be celebrated, always.

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Jim Murray & John Maguire: Irish Sons & Pioneers of the American West

By Bill Farley

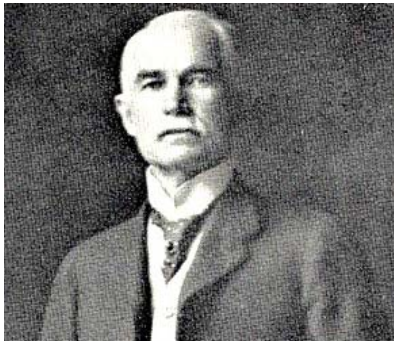
On May 11, 1883, Pope Leo XIII directed the Irish Clergy to suppress the efforts of Charles Parnell's Irish National League. Irish loyalists around the world felt the sting of the papal rescript. One response came from far across the Atlantic Ocean, high in America's Rocky Mountains. John Maguire from County Cork organized the meeting of Irish faithful. Jim Murray from County Clare provided the fireworks. The meeting took place in Butte, Montana, an important mining town that featured the largest concentration of Irish and Irish Americans in the States.

Maguire and Murray arrived at the meeting, over 4,000 miles from their homeland, from two very different paths.



John Maguire was born in 1841 and raised in Buttevant, a small village outside of Mallow in County Cork. His parents were proprietors of a large hotel outside the resort community. Since he was a young child, Maguire wanted to be a performer. His earliest memories were of a "gaily painted caravans" that appeared at the market square. As he got older, he met many of the famous players from Ireland as they travelled between Cork and Dublin. His most cherished friend was Elizabeth O'Neill, a celebrated actor who later became Lady Becher. After studying the theater at St. Coleman College in Fermoy, Maguire looked to American as the land of opportunities. In 1860, he travelled first to San Francisco where he had relatives. There, he acted alongside many great actors of the day. In the 1870's he decided to strike out on his own and pioneer the theater in the great Rocky Mountains. He performed his one-man play in mining camps and for military outposts. His performance for General George Custer's troops earned a

glowing recommendation from the doomed officer. In 1880, Maguire settled in Butte, Montana, and renovated a small hall to operate his theater.



Jim Murray was born in 1840 in County Clare to Michael Murray and Ellen McNamara. He was the Murray's first of six children. County Clare was at the center of the potato crop failures and plague that started battering Ireland in 1845. Murray never spoke of his childhood or his parent's decision to leave Ireland. Census records in the States indicated that they made the voyage with many thousand Irish in 1848.

The Murrays settled outside of London, Canada. Most of the children stayed close to home as they grew older. Some crossed the border to Michigan and Pennsylvania. Jim was the adventurous one. He heard of the riches in California and wanted to join the rush for gold. He worked his way to California in 1858 when he was just 18 years old. He earned his fare by stoking the fire of a steamship that traveled around Cape Horn and South America. He then spent five years prospecting in California and learning about the mining business. In 1863, Murray heard of a new gold rush and headed north to the Idaho and Montana wilderness. He had just a few dollars in his pocket.

Prospectors working this primitive territory had three daunting tasks – finding food, maintaining shelter, and working endless hours panning or dredging for gold. The snow packed winter months were especially harsh. Murray thrived in these conditions and quickly expanded his business interests from prospecting to grubstaking. Murray loaned money to new prospectors for supplies and materials to pan or dredge the mountain streams. Murray collected a number of mining claims and horses as he foreclosed on failed ventures. Murray turned these new possessions into additional business opportunities. He started breeding horses for sale and leasing his collection of mining claims to new prospectors. Several years later, a reporter looked back at Murray's early years and described him this way, "He couldn't be bluffed and he wouldn't be cheated and he didn't scare at anything. He carried his weapons in sight and whenever anyone questioned his right he would simply say, "What's mine is mine, and I'll have it if I have to go to hell for it." After moving from one mining camp to another, Murray settled in Butte, Montana in 1871. This was his headquarters for the next 50 years.

Continued

Jim Murray & John Maguire: Irish Sons & Pioneers of the American West (*continued*)

Maguire called the meeting of Irish loyalists to order. They had several items on their agenda. First, to hear a resolution supporting Charles Stewart Parnell, second to establish a formal chapter of the Irish National League, and third, to elect trustees to lead the chapter.

Murray, a member of the Ancient order of Hibernians and the Robert Emmet Literary Association, headed the committee that drafted the resolution. The words were as fierce as the reputation of its author:

“Whereas the uncalled for interference of Pope Leo XIII in the temporal concerns of the Irish people in the present crisis, substantially expressing sympathy with England, starves, coerces and exterminates the people of Ireland, therefore be it:

Resolved, that while we acknowledge and are ready to yield obedience (as Catholics) to the spiritual authority of Pope Leo XIII., we emphatically repudiate his claim to exercise any authority over us as Irishmen while we vindicate the solemn and sacred duty we owe to our mother country.”

Resolved, That we approve of the course pursued by Charles Stewart Parnell relative to Irish affairs in the past, and we hereby pledge him our faith, support and sympathy, now and in the future, in all his efforts to alleviate the sufferings of Ireland and the Irish people.

Resolved, that the Secretary of this meeting be instructed to furnish the Citizen, of Chicago, a copy of the proceedings and actions of this meeting.

The group adopted Murray’s language by unanimous consent, formed a chapter of the Irish National League and elected Maguire and Murray to serve as two of seven trustees of the organization.

The meeting galvanized the Irish community in Butte, and cemented a friendship between Murray and Maguire that would last a lifetime. Murray shared Maguire’s love of the theater and he would become the performer’s greatest benefactor. Their first project was to build a world-class theater in Butte. They worked together to acquire a site and finance construction of the finest theater in the west outside of San Francisco. The theater opened in 1885 and featured the most popular acts from New York’s theater scene. Maguire used the grand theater as a springboard to promote development of theater throughout the entire northwest. He landed contracts to manage other theaters throughout Montana and in Utah and Colorado. Between 1885 and 1900, Maguire established himself as one of the leading managers in the Country. He was as well known in Montana as he was in New York City – where he was a frequent business visitor promoting the great opportunities in the west.

While Maguire expanded his theater network, Murray continued on his path to great riches. The expansion of the railroad network in the west allowed Murray to scout new opportunities. He expanded his small lending business into a network of banks throughout the Western United States. He opened banks in Seattle and Tacoma Washington, Salt Lake City, Utah, and Pocatello Idaho. Along with his mining interests and banking enterprises, he acquired several office buildings, hot springs resorts, and water companies. In today’s terms, Murray’s empire was worth approximately \$1.0 billion. This bank account would put him among the top ten wealthiest Irish residents if he were alive today.

At the turn of the 19th century, the Irish duo suffered a series of setbacks. First, the theater business changed dramatically with the advent of movies. Murray always stood by Maguire financially, covering expenses for losing seasons and making sure he had a steady salary. But even with a wealthy benefactor, John could not no longer bring high quality theater to Butte and his other theaters. Movies and local vaudeville acts became the rage. Maguire, not wanting to leave the west, retired from the theater. Murray helped Maguire locate a position as a newspaper editor in Salt Lake City Utah.

Jim Murray & John Maguire: Irish Sons & Pioneers of the American West *(continued)*

In 1905, Murray suffered a rare setback of his own, a massive stroke. Local papers reported of Murray's impending death. Murray managed to survive. The recovery was a challenge, one that he met with his good friend at his side. Maguire came to join Murray at his seaside mansion in Monterey, California. Within a year, Murray was back riding the rails. Maguire stayed in Monterey after the recovery and took work as an editor for the local paper.

In 1907, it was Maguire's health that failed. Unfortunately, he would not recover. Murray buried his friend just one mile from his Monterey home at the local cemetery. He built his friend a glorious tribute to mark his grave. The granite monument depicts a theater stage with the inscription, *"Ring down the drop, life's fitful play is o'vr."*

Murray continued to build his business, often speaking out about the importance of friendship and the need pay fair wages for miners. He was one of the few capitalists to openly state these views. He also found one more chance to show his support for Ireland.

When Ireland's President, Eamonn De Valera came to America in 1919 to raise money for Irish independence, Butte was one of his main stops. Jim's nephew James served as the organizer for a luncheon attended by 500 Irish faithful, and Jim presented a gift and a toast to the honored guest. Jim repeated George Washington's toast to the Irish troops that helped the United States win independence, *"Ireland, thou friend of my country in my country's most friendless days, much injured, much enduring land, accept this poor tribute from one who esteems thy worth, and mourns thy desolation."*

Jim Murray passed away in 1921, over a year after this last toast to his mother country.

Murray and Maguire both left their imprint on the American West. Murray's last project was development of a series of dams and aqueducts to serve San Diego, California. A dam and a lake that he built still bear his name—and that water system now serves millions of resident. Scholars studying the history of the American West today, still write about Maguire's leadership in pioneering the theater in the Montana wilderness.

Bill Farley is an independent historian whose stories come from his family tree. His weekly blog can be found at billfarley.net.



The Origins of Celtic Spirituality

By Raymond Aumack

The term Celtic is often considered synonymous with Irish, but it is considerably larger than that. Historically, the Celts originated as tribal groups as early as 3,000 B.C. Many epics and legends describe the Celts as barbarians who invaded and conquered peoples and lands, overtaking a large portion of Europe and beyond. Some of these early Celtic tribes were always on the move, while others eventually settled and became an agricultural and seafaring people.

Most of these Celts were from the Western Isles and kept their spiritual customs and traditions alive much longer than continental Europe. They were a hospitable, rural people who lived a simple life in communion with earth, sea, sun, and moon. It is from these Celts that the current movement of "Celtic Christian spirituality" has emerged.

Early Christian Celtic spirituality evolved gradually, beginning around the fifth century. This transition brought with it some spiritual traditions of earlier Celtic life that Christians kept and developed into their own beliefs and practices. Among these were the keen bond between creation and divinity; women's equality with men; the power of protection, which later formed the Celtic breastplate prayer; the symbol of the triad and the circle, an influence for a strong devotion to the Trinity; the presence of mentors and healers; the use of music, storytelling, dance, and art as expressions of life; appreciation for the beauty and power of the sea; symbols such as light and darkness; relationship with trees, fire, stones, and other elements of nature; and an ability to move back and forth between this world and an "otherworld," later reflected particularly in the devotion of Celtic Christians to their saints. ***(Continued)***

The Origins of Celtic Spirituality (*continued*)

An example of the intertwining of pre-Christian and Christian practice is described by Esther deWaal in *The Celtic Vision* (St Bede's). She tells of a Christian ceremony at the birth of a child where the child was "handed across the fire three times and then carried sunwise three times around the fire." After this there was a blessing in the name of the Trinity.

The Lorica or Breastplate Prayer attributed to St. Patrick

Christ, as a light, illumine and guide me

Christ, as a shield, overshadow and cover me

Christ be under me, Christ be over me

Christ be beside me on left hand and right

Christ be before me, behind me, about me

Christ, this day, be within and without me

Christ the lowly, Christ the meek, Christ the all powerful

Be in the heart of each to whom I speak

On the lips of each who speak to me

In all who draw near me, or see me, or hear me.

Celtic Spirituality is easily blended with Ignatian Spirituality or any of the later approaches to spirituality with which you might be familiar. The experience of life is already situated in our experience of the cosmos.

John Walsh Jersey Shore Chapter News

On Monday evening November 10, 2014, the John Walsh / Jersey Shore Chapter of The Irish American Cultural Institute hosted its inaugural monthly Irish Cultural Evening, at the Sea Girt Lighthouse.

Featuring Kevin Westley, noted Irish radio personality, singer and Ceili instructor, presenting "Irish History in song", 50 attendees enjoyed and learned a lot from his moving presentation.

The Irish themed light refreshments, especially Mary Kelly's homemade soda bread were appreciated by all.

Mr. Westley presented the background, with researched details, of major events in Irish history followed by the songs from the period that many know but never realized much meaning is behind the songs; as a moving power point presentation of corresponding photos completed the powerful impression of the times.

Kevin, sings so well that he was selected to compete in the solo male competition at the Fleadh in Sligo this year and can be found on Saturday afternoons on WRHU (Hofsta radio) 88.7 FM and WRHU.org., presenting his Irish Music program "That's How I Spell Ireland".

On the second Monday of each month at 7 pm at the Sea Girt Lighthouse, significant Irish History and Culture presentations by noted scholars and musicians will enrich our appreciation for our Irish Heritage, and are suitable for students, who are very welcome so this knowledge and appreciation will continue through generations.

The current schedule is as follows:

12/8 Henry McNally: Irish in America

1/12 Michael O'Maille: Irish 9000 Year Journey

2/9 Glenn Ceol: Traditional Irish Music

3/9 Michael O'Maille: Saint Patrick

4/13 Christine Kinealy: Famine Contributions

5/11 TBA

6/8 TBA

7/13 F. Peter Halas MD: Irish History for Students

8/10 TBA

9/14 TBA

11/12 Michael O'Maille: St. Brendan the Navigator