

Ancient Order of Hibernians



St. Brendan Division #1 Berks County, PA

Serving the Irish American Community for over a century

INCORPORATED NOVEMBER 7, 1860-1928 - REORGANIZED FEBRUARY 16, 1979

Visit our Website www.berkscoaoh.com



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PRESIDENT'S MESSAGE

My Fellow Hibernians,

Hopefully, this newsletter finds you and your family healthy and Covid-19 free. Uncertainty still looms around us on predictions of increasing positive cases for the Fall, pending restrictions of activity, and warnings to continue social distancing and wear masks. Through all of this, we have had meetings and business continues with our Division. Our next membership meeting will be on Wednesday, October 14th at 7:30 pm at the Reading Liederkrantz.

Your attendance is appreciated because this will be a particularly important meeting. Our focus will be developing and approving the slate of officers for 2021. All positions are open, and it is encouraged that newer members or those longer-term members, wanting to make a difference in our Division step forward to assume an officer's position. Many of the current officers have held their respective offices for many years and they have performed admirably in their respective positions. However, it is time for a transitional change to new leaders with new ideas and visions for our division. The various positions do not command a lot of personal time and the current officers are willing to spend time to transition the responsibilities of the position over to you. The future of our Division depends on the acceptance of other members to step forward and accept a nomination for an officer position. President and Financial Secretary are two key positions that should be considered for new replacements.

Joseph McCarthy has been Financial Secretary for almost 17 years, and he has served our Division with high distinction. However, he would like to transition his position to a newer and younger member of our division. I have been President of the division for 5 years and feel this leadership position needs to be rotated to another member on a more frequent basis.

I would appreciate any non-officer member to consider any position and attend the October meeting to be placed in nomination for and voted into the officer position of choice. Key Positions open include: President; Vice-President; Financial Secretary, Recording Secretary, Treasurer, Standing Committee Chair, Marshal and Sentinel. There are also several committee appointments to be made by the new President Elect. Anyone who may be considering an office, please contact me prior to the October meeting. Call me directly at 610-678-4590 or e-mail me at shamokin71@aol.com

The next major agenda item is determining where we will continue to have our monthly meetings. The Slovak Catholic Home Association club (Sokols) is our current primary meeting location. However, that remains in question due to the Covid-19 meeting restrictions and accessibility to the meeting area. We are considering any viable options to a new meeting place. The key consideration is that it must be accessible to our older members of our division- no steps to climb-and provides social distancing amenities. Anyone with an idea of a great meeting place please let us know. Hopefully, we will need to finalize arrangements for the new meeting place, before the November meeting.

Len Weckel is planning and coordinating a soup kitchen at the Kennedy House for the weekend of October 24-25. Due to the Covid-19 restrictions, the format of food distribution will be

drastically changed from a sit-down meal to a bagged meal. Many volunteers will be needed to accomplish the soup kitchen activities. Please consider some volunteer time to help feed the needy of our community.

As the Christmas holiday season approaches, thoughts of having a Christmas party will be considered? We would like your opinion on this concept, whether or not to have a party or forego one for this year. One thing, I think we should continue is for members to donate Christmas toys as was done last year. The distribution of our last year toys was a very inspirational goodwill gesture! Many children and families benefited from our toy distribution to area churches.

If anyone knows of a brother in need or sick, please contact us. Otherwise, stay safe and healthy by following the common sense CDC guidelines to prevent Covid-19 infection. I hope to see you at our October meeting.

NEWSLETTER

Once again we remind our members and friends that now more than ever, we ask our members to keep us informed of changes in address, phone number and e-mail addresses due to the necessity to keep our records up to date. As you recall, all members receive the National Hibernian Digest on a bi-monthly basis as part of your membership fees. We are constantly asked to make sure our mailing list provided the National Office is up to date and accurate because they constantly received returned mail when members move or change e-mail addresses. This information is now done by me locally through the national website and if there are problems it comes back to me for corrections.

You will also notice the newsletter has been reduced in size to reduce costs associated with producing, printing & mailing. With businesses closed due to the Coronavirus Pandemic it is getting harder to print and mail our newsletter.

MEMBERSHIP

Here we two thirds through 2020, and we have had one application for membership. A request for reinstatement from a member who left in 2011. We are in a vicious cycle in that to continue and prosper, we need an infusion of new blood and fresh ideas if we are to grow and prosper in the future. For this reason, we urge all members to speak to family members, neighbors, friends, and acquaintances about the AOH and what we stand for. If help is needed, please refer them to our website www.berkscoaoh.com where many questions can be answered and an application for membership is easily downloaded. Better yet, why not request application blanks and have prospects complete the application and turn it in for them.

NOMINATION AND ELECTION OF OFFICERS

Have you ever given serious thought about running for office in the AOH? If so, we encourage you to come to a meeting and see what goes on and get involved. As mentioned previously, we need to get young members involved and prepare us for the coming years. We need new leaders to step forward and guide us as we prepare for the future.

We realize it is only October, but Nomination of Officers for 2021 will occur during our next meeting, with elections to follow in November. Our meetings are held the second Wednesday of each month at a site TBD and begin promptly at 7:30pm and end no late than 9pm.

Currently we have been meeting at the Reading Leiderkranz in their outdoor pavilion, however, with the cooler weather coming we are exploring other options. All will be notified via electronic media of time and location of future meetings. Many meetings are over within an hour and we then spend quality time socializing where most of the good ideas are created. So, if interested please come to a meeting and see what we are about.

COMING EVENTS

10/14/20 - General Membership Meeting - 7:30pm
10/31/20 -11/01/20 - Kennedy House Soup Kitchen
11/01/20 - All Saints Day
11/11/20 - Veterans Day & General Membership meeting (site TBD)
11/26/20 - Thanksgiving Day
12/08/20 - Feast of the Immaculate Conception
12/09/20 - General Membership meeting 7:30pm (site TBD)
12/25/20 - Nativity of Our Lord
01/01/21 - Happy New Year
01/11/21 - General Membership meeting 7:30pm (site TBD)
02/10/21 - General Membership meeting 7:30pm (site TBD)
02/17/21 - Ash Wednesday
03/10/21 - General Membership meeting 7:30pm (site TBD)
03/17/21 - St. Patrick's Day

BIRTHDAY GREETINGS

The names of members who are celebrating birthdays during the next two months are listed below. We have acquired the information from our membership applications, so if there are any corrections or errors please advise.

OCTOBER

6th Joseph P. George
18th James C. Burns
25th Fr. William Campion
12th Msgr. Francis Schoenauer

NOVEMBER

5th Patrick T. Barrett
11th Henry Trexler
30th Leonard J. Weckel
27th Robert J. Houlihan

DECEMBER

3rd Timothy Antosy
6th Henry J. Mullen
7th Joseph M.P. Marnell
8th Michael T. McFadden
13th Patrick H. Donahue
19th James E. Miller, JR
20th Kerry Willard
28th John J. Connors

SCHOLARSHIP AWARD

All members are reminded that applications for our Daniel J. Flannery College scholarship Award(s) will be accepted for the school year 2021 beginning January through March. Applications can be requested in writing from our Division President. Please mail requests to:

Ancient Order of Hibernians
Attn: Scholarship Committee
P.O. Box 14961
Reading, PA 19612-4961

The Scholarship is open to all children and/or grandchildren of members in good standing for students who will enter their freshmen year of college in August/September 2021. To be eligible, candidates must be enrolled in a College or University whose curriculum is not in conflict with the teachings of the Roman Catholic Church and the A.O.H. in America. Applications will be accepted

through St. Patrick's Day 3/17/21 and must include a brief essay on "What it means to be an Irish Catholic in today's society!"

IN MEMORIAM

Mr. Edwin Welch, husband of LAOH Berks President Maryanne Welch passed away after long illness. Please remember Ed in your prayers.

*Tá sé ar shlí na tírrine, Go ndeanáí Dia trocaire ar a anam,
agus ar dheis De go riabh se!*

(He is gone to his eternal reward may God have mercy on his soul,
and may he be at the right hand of God!)

PANDEMICS

The main question on our minds these last six months involves the old adage that history often repeats often itself. We are hoping that the answer is in the negative. As division Historian, my research into the history of the Ancient Order of Hibernians in Berks County came to an abrupt ending following WW1 and the 1918 pandemic. Are we in danger of suffering a similar fate as in the 1920's? As officers, we would be remiss in our responsibilities of not learning our lessons from the past.

Here is a brief outline of our past history:

The Ancient Order of Hibernians was first organized in Reading, Berks County Pennsylvania in the 1850's according to the Articles of Incorporation. According to the document filed November 7, 1860, the name of the corporation was "The Benevolent Beneficial Society of the Ancient Order of Hibernians of the city of Reading and the State of Pennsylvania. The Charter of Incorporation was granted January 21, 1861. It is only fair to assume the Order was indeed operating in Reading prior to the date of filing which will take it in the 1850's. Unfortunately, the only information remaining from this time period are the articles of Incorporation and the By-Laws of the Beneficial Association which contain the names of the members at the time of filing.

Although there are no official records of the workings of the A.O.H. known to exist until 1887 when the order resurfaced, there was an organization affiliated with St. Peter's Roman Catholic Church that disappeared when the AOH was organized again in 1887. The name of the Organization was "St. Patrick's Benevolent Association." It is believed that the "Mollie Maguire" condemnation by the Catholic Church in the 1870's, may have forced the members of the AOH to change the name, since both organizations performed the same service, that of providing much needed support for newly arrived Irish immigrants who often faced discrimination on their arrival in Reading to work in the Canals, Cotton Mills, Railroads, etc.

No other record of officers or members exist until 1887 when the AOH re-appeared in St. Peter's Church, many of the same names that appeared in the St. Patrick's Benevolent Association, moved into office holders in the AOH. By 1890, the AOH Order had grown to two divisions in Reading, headquartered in St. Peter's and St. Joseph's Parishes. The LAOH was organized in 1897 and both the AOH and LAOH continued through the 1910's after which it is believed the outbreak of WWI had a devastating impact on the Order, and by the 1920's the AOH disappeared due to lack of membership. Although we were able to reconstruct the names and addresses of the officers for both the AOH & LAOH from 1887 through 1914, there is little indication that the order survived the outbreak of WWI and the Spanish Influenza pandemic of 1918 that

took so many lives. It is claimed that just about every family was affected by the loss of lives.

In fact from 1915-1928 only one name appears as an officer for all divisions, and family members of that person reported that the State Secretary confiscated all books and records in 1928 thus ending the AOH at that time.

Today, our strength in numbers is far from what it had been in those days with only one division in the county, and one Ladies division. That is a long way from the five divisions in our heyday of the 1890's and 1900's. In fact, our numbers have been dwindling for years, down from 138 members to present day 73. Most of our problem is due to an aging of our membership which, leads to our big question, "How do we recruit new members, including our younger friends and family?"

Brother Thomas Healey has volunteered to head up a committee to rebuild our aging membership and rebuilding our ability continue our mission to preserve our Irish History, Heritage and Culture. To achieve our goals, we ask the assistance of each of our members if we are to succeed.

REMEMBER IN YOUR PRAYERS

Prayers are requested for following persons who have requested to be listed in our prayer list. Included in the list are members, family of members and members of the LAOH. They are: Henry Mullen Sr. James Caherly, Deacon John Murphy, Henry and Eleanor Trexler, Rita Mullen, Michael Riley, John Mackey, Charles Fritz, Mary DeMarco,

Special prayers are asked for the following deceased members and their families: Joseph P. Riley, Craig H. Wolfe, Tricia Dore, Clare Flannery and all the deceased members of the AOH-LAOH of Berks County.

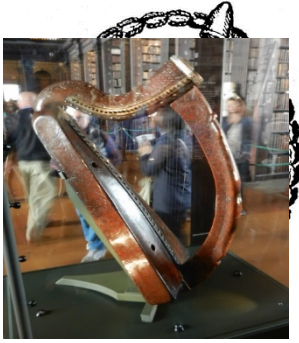
IRISH HISTORY



The Origins and History of the Irish Harp:

A traditional Irish harp is defined by its enormous soundbox, its sturdy, but heavy neck, and a fore pillar that is deeply curved.

From ancient times, up until the early seventeenth century, harpists enjoyed a high status in Ireland, regarded for their technique and skill.



The instrument itself was associated with the Irish ruling class and the Irish aristocracy. This perhaps owes to the time in the 11th century, when King Brian Boru was highly regarded for his fine skills on the harp. Brian Boru's Harp on display at Trinity College, Dublin.

This perception can be traced back to the later years of the 12th century, where Giraldus Cambrensis and Prince John took a trip to the country and identified the ability to play the harp as the only redeeming trait of an uncivilized race. **This statement was never forgotten and brought up as definitive evidence for a highly skilled and civilized Gaelic society.**

However, after the 17th century, the admiration surrounding the harp seemed to die down, making it difficult for harpers to earn off the skills that were for so long revered.

Later, during the 19th century, the harpers took to traveling from house to house, in an attempt to earn a living.

Instrument of the Tuath Dé Danann:

Reference to the earliest Irish harp music is found in stories of the Tuatha Dé Danann, the fairy settlers of Ireland in ancient times. When Boand, the wife of the Dagda Mór, an ancient Irish deity, was giving birth a harper played to help ease her labor. On the birth of her first son, the harp groaned with crying music. At the birth of her second son it reverberated with laughing music. And when her third son entered the world the harp music was soft and sweet with the tones of healing music. These three strains of music formed the core and heart of Irish music and can still be heard today.

Fionn MacCumhaill or Finn MacCool Resists the Sleep Inducing Tones of Tara's Harpist:

Irish legend tells of how a fairy musician of the Tuatha De Danann came to the home of the High King at Tara every year at Samhain or Halloween. For 23 years straight he played timpán (an early version of the harp) and all who heard him were lulled to sleep. Unfortunately, as the King and all his warriors and dignitaries slept, the wily fairy musician blew three blasts of fire from his nostrils, destroying the fort on top of the hill.

Finn McCool hears the far off sounds of the fairy harp.

At ten years of age, Finn MacCool used a magic shield to protect him from the magical lilting music of the harp and resisted the urge to sleep. He then used a mystical spear to slay the fire man of the Tuatha Dé Danann.

A Political Symbol:

The Irish harp found its way into the Irish coinage under the rule of Henry VIII, and later into the coat of arms under the reign of James I. James was also the first to establish it as the official emblem of Ireland in 1603.

During the 18th century, it was adopted by various other political powers, each featuring the harp in different forms. The protestant Ascendancy adopted a winged Irish Harp as its symbol, while the Society of United Irishmen adopted an uncrowned harp as theirs.

Seal of the United Irishmen from 1791

During the Easter rising, various versions of the flag were waved as a symbol of rebellion, most of which featured a bold, golden harp in the center. This political significance triggered a rise in the production of the harp during that era. Harp societies housed and trained new students eager to develop their harp skills. Amidst the growth of production, also came the development of a new kind of harp - the portable Irish harp, inspired by the European harp.

The Harp and Irish Literature:

The harp also evolved into a symbol for social justice in Irish literature. You will find this particularly in the works of Irish writers like Sydney Owenson and Thomas Moore.

Many Irish children, just like me, learned and sang the lovely ballad, "The Harp That Once Through Tara's Halls," by Thomas Moore. Written in 1807, Moore uses these lyrics to remember the ancient castle of the High Kings of Ireland that once stood on the Hill of Tara. The structure is no more. He mourns for the lost Irish chieftains and ladies who once walked through Tara's halls and were entertained by ancient harp music.

**"The harp that once through Tara's halls
the soul of music shed
now hangs as mute on Tara's walls
as if the soul were fled..."**

In Owenson's work, Patriotic Sketches of Ireland, there was the likening of the cries of the poor to the sound of the harp. In Moore's The Minstrel Boy, the harp was used to represent the subjugation of a nation, and the collapse of the Gaelic civilization.

Here' is a single verse condensed version of Moore's lyrics.

**"The minstrel boy to the war is gone,
In the ranks of death ye may find him
His father's sword he hath girded on,
With his wild harp slung along behind him;
Land of Song, the lays of the warrior bard,
May some day sound for thee,
But his harp belongs to the brave and free
And shall never sound in slavery."**

This song is often played on bagpipes by many Irish American groups.

Traveling Irish Harpists:

In 15th and 16th century Ireland, harpists played an important role in Irish society. They were highly respected for their skill, and music was greatly appreciated by Gaelic chieftains and their subjects.

Harpers or harpists were employed to entertain the people at important occasions such as weddings, banquets, and victory celebrations. Some members of the Irish nobility even hired their own musicians. In some Irish castles, harpists were permanent and highly respected residents.

The Gaelic nobility, before the infamous conquest of Ireland by Henry VIII and his daughter Elizabeth I, were generous supporters of the arts and music.

Turlough O'Carolan:

The most famous of all Irish harpists was Turlough O'Carolan. He is known as Ireland's greatest national composer. Born in 1670, he was blinded at the age of 18 due to complications of smallpox. His

lack of sight did not deter him, and he became a proficient harpist, traveling Ireland to share his performances and compositions all over the country.

Over 200 traditional Irish tunes and songs are attributed to O'Carolan. Many were not committed to paper while he was alive, but during the 18th and 19th centuries many of his works were collected and published. His melodies are still performed to this very day. Traditional Irish groups and musicians often record O'Carolan's pieces including *The Chieftains*, *Planxty* and the *Dubliners*.

Interesting Facts About the Irish Harp:

Now you've got a gist of the evolution of the Irish harp in ancient and medieval culture. Let's now move on to some fun and interesting facts about the Irish harp that you may not know.

A National Symbol:

Ireland is the only country that uses a musical instrument as its national symbol. You can find this symbol on the Irish Presidential seal, official documents in Ireland, Irish passports, Irish driving licenses, the constitution of Ireland, government letterheads, and Irish coins (Euros). Additionally, it is also used as a symbol for various political and national organizations in Ireland.

The Flag:

Most famously, in 1642, Owen Roe O'Neill flew a very different Irish Flag than the one you see today. This flag was a deep green one, that had - you guessed it - an Irish harp in the center!

Irish Legends:

In some parts of Ireland, it is believed that the harp strings represent the arms of the king. Perhaps this indicates the king's power, or the king's ability to reach out to the folks of Ireland and address their dissatisfaction.

Modern Ireland and the Harp:

Over the years we have seen that the harp has represented various things in different eras. The meaning itself has evolved to encompass the spirit of the Irish civilization from ancient times to today.

Today, if you wander through Ireland you can spot this symbol everywhere. On bars, cafes, museums, and of course, that good 'ol bottle of Irish stout we mentioned at the beginning.

There are several societies in Ireland dedicated solely to the preservation of this Irish tradition, helping foster harp skills and techniques in the young people of Ireland.

A True Symbol of Irish Culture:

The Irish harp has long been and will always be representative of Irish culture along with the shamrock. The next time you grab yourself that iconic bottle of Guinness, we hope you will remember the roots of that symbol!

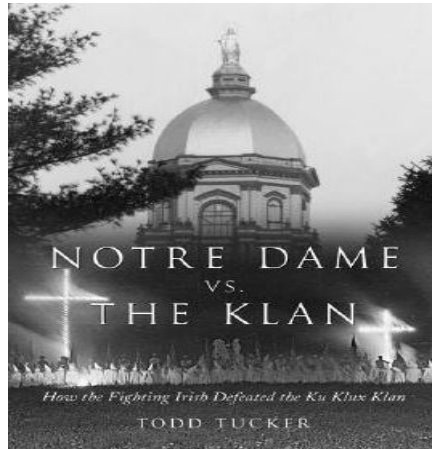
AOH CHRISTMAS APPEAL & "10" CLUB AOH

Each year we participate in the Annual "10 Club" sponsored by the Freedom for All Ireland Committee of the AOH in America. Members are asked to donate \$10 or whatever they can afford. Naturally, the monies are used to make Christmas a little brighter for needy families, as well as charitable giving to various organizations in Northern Ireland who are working to maintain peace and stability in

that part of Ireland. Please consider sharing with us this year when asked! Remember the third principle of our preamble in the Constitution & By Laws state the purpose of our organization is *"to aid and advance by all legitimate means the aspirations and endeavors of the Irish People for complete and absolute independence, promoting peace with justice and unity for all Ireland."*

Please send donations to Joseph McCarthy. Checks should be made payable to AOH Div1 - Berks and mailed to 437 Elmer Circle Reading, PA19605

THE DAY THE FIGHTING IRISH TOOK ON THE KLU KLUX KLAN



The last few days have seen 'cancel culture' in full flow and with the cancelling of the Washington Redskins so it was only a matter of time before they came for The Fighting Irish too. It's a fascinating story how a mid-western college, with a French name, The University of Notre Dame du Lac, to give it its full title,

became known as 'The Fighting Irish', and one of the biggest Irish sporting institutions outside of Ireland. The nickname, which dates back to a day in 1924 when Notre Dame students violently clashed with the Ku Klux Klan. A weekend of riots gave the Klan a bloody nose and ended their rise to power in Indiana at a time when even the state's governor was among its members.

These days the Ku Klux Klan are a joke. A small tiny insignificant group living on past glories of the days when they held the key to power in states throughout America and terrorized local populations through murder, lynching, arson, rape and bombings and of dreams of 1925 when they had upwards of 6,000,000 members. Nowadays membership is numbered in the 100's but back in the 1920's the organization was extremely influential and, in some places, such as Indiana, it operated as a political party, dominating both local government and police forces.

So on May 17, 1924 when a group of 500 university students banded together to disrupt a KKK rally planned for South Bend, The Fighting Irish left the racist organization with more than just black eyes and bloody noses: its reputation had been left in tatters and it would never recover from the beating it received that day from The Fighting Irish. That these students were Catholic, from the University of Notre Dame, added insult to injury. With no black population to attack, the Indiana branch of the KKK aimed its hatred towards 'Papists'. At this time, stereotypes and ethnic slurs were openly expressed against immigrants, Catholic's and the Irish. Notre Dame was largely populated by the children of ethnic Catholic immigrants, many of them Irish and the press often referred to Notre Dame sporting teams as 'The Catholics', or worse, 'The Papists' or 'The Dirty Irish'.

According to Tod Tucker, author of *Notre Dame Vs. The Klan*, a book on the South Bend riots that took place exactly 95 years ago, this was a rare instance of civilians standing up to the Ku Klux Klan.

"Especially in terms of resistance in kind. People faced off against the Klan, for sure, the military and the police did, but as far as I could find this was really a unique occurrence in American history. It was really a perfect storm in a lot of ways."

The rally was organized for a Saturday morning, with Klansmen coming in from several points of the State. The students' response was more spontaneous.

"It seemed to happen organically it wasn't planned. The students started disrupting the Klan's activities, the parade, all they had going on. It was all kind of low-level violence and disruption"



Klan members were used to breezing into towns and taking them over without any opposition so when they were confronted by hordes of angry young men proud of their Catholicism they were to have no idea of the violence that would be unleashed upon them that day. Klansmen were led into alleys where they were beaten black and blue and had their KKK uniforms stolen. Students from the school's legendary football team formed wedges and ploughed into groups of Klan members like they were challenging for the state title. The remaining Klu Klux Klan members were chased to their local HQ, where students began pelting a large "flaming cross" of red lightbulbs with potatoes from a nearby grocery store. students from Notre Dame shows off his battle won KKK uniform A couple of days later, the students rallied again to go in aid of a colleague who had supposedly been caught by Klansmen and was being beaten. They rushed into an ambush laid by the KKK with the help of the local police.

"This time the Klan was waiting for them, and it was a much more violent affair, with broken bones, swinging clubs, gunshots fired. Nobody was killed, but there was potential for real violence."

Only the personal intervention of the University president, Father Walsh, kept the students from seeking their revenge. Broken bones aside, though, it was the KKK that suffered most lasting damage. A second parade was planned but never materialized. Its reputation irreparably damaged, the Klan never managed to control South Bend. Among students, it was the initial success that became school legend. Tucker explains at the time however, the board were unimpressed by their students' victory.

"They were horrified! The Irish Catholic organizations in America, especially, were constantly fighting this notion that the Irish were

an uncivilized violent mob, so to have the students of Notre Dame involved in a riot was the worst possible scenario."

There was a dressing down of those involved but no students were disciplined. A native of Indiana himself, Todd Tucker explains that the incident would come to symbolize a more lasting issue.

"It is emblematic of a painful divide between Notre Dame and the locals, the people of the area, which both parties have worked hard to try and fix. So, its not something the university brags about, because it represents something that has been an ongoing problem in the university's history."



Only three years later Father Walsh would give permission for the unofficial nickname of the university American Football Team to become the name they would become famous worldwide for- The Fighting Irish.

In 1924, two uniquely American institutions clashed in northern Indiana: The University of Notre Dame and the Ku Klux Klan. Todd Tucker's book, published for the first time in paperback, *Notre Dame vs. The Klan* tells the shocking story of the three-day confrontation in the streets of South Bend, Indiana, that would change both institutions forever.

When the Ku Klux Klan announced plans to stage a parade and rally in South Bend, hoping to target college campuses for recruitment starting with Notre Dame, a large group of students defied their leaders' pleas to ignore the Klan and remain on campus. Tucker dramatically recounts the events as only a proficient storyteller can. Readers will find themselves drawn into the fray of these tumultuous times.

Tucker structures this compelling tale around three individuals: D.C. Stephenson, the leader of the KKK in Indiana, the state with the largest Klan membership in America; Fr. Matthew Walsh, the young and charismatic president of the University of Notre Dame; and a composite of a Notre Dame student at the time, represented by Bill Foohey, who was an actual participant in the clash.

KENNEDY HOUSE SOUP KITCHEN

Our annual weekend to prepare and serve the less fortunate among us will take place the last weekend of October. Due to the Covid-19 pandemic fulfilling our obligation will make it necessary that we have enough volunteers this year. All prepared meals on Saturday and Sunday must be prepared, packaged, and bagged for people to pick-up and take home for consumption.

Vice-President Len Weckel coordinates this event on our behalf. He has asked for members to contact him to sign up for volunteer duty on both Saturday and gain Sunday. He needs help preparing and packing the bags to be served each day. It is expected that the number of hours will be greatly reduced since we don't have to serve and clean up after each meal. Please call Len at 610-926-3731 for available times volunteers are required.

Volunteers are greatly appreciated to aide us in performing our chosen charitable community service.

PATRONS:

Thanks to the support of the following patrons and advertisers found throughout our newsletter it is possible to publish our bi-monthly edition. Your continued support of our advertisers will be greatly appreciated

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(St. Brendan's 1st Chaplain)

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Over now to province that is small.

Connacht is the smallest oh,
Galway, Leitrim and Mayo,
Roscommon, Sligo that's the lot,
Just one more verse for you we've got.

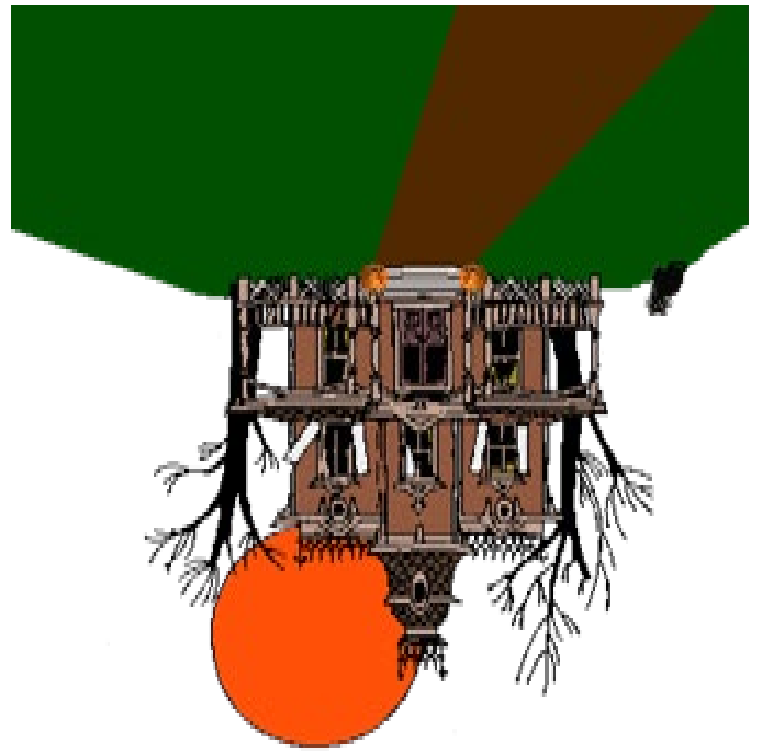
We are Ulster's counties nine,
Let's forget the dividing line,
Donegal, Derry, Antrim, Down, all our counties of renown.
Armagh, Monaghan and Tyrone, Cavan, Fermanagh
now all are known.



Ireland and Peg's Cottage

If the mountain seems too big today,
Then climb a hill instead.
If the morning brings you sadness,
It's okay to stay in bed.
If the day ahead weighs heavy
And your plans feel like a curse,
There's no shame in re-arranging,
Don't make yourself feel worse.
If a shower stings like needles
And a bath feels like you'll drown,
If you haven't washed your hair for days,
Don't throw away your crown!
A day is not a lifetime,
A rest is not defeat.
Don't think of it as failure,
Just a quiet, kind retreat.
It's okay to take a moment
From an anxious, fractured mind.
The world will not stop turning
While you get realigned.
The mountain will still be there
When you want to try again,
So climb it in your own time
...and love yourself 'til then.

via The Irish Way



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FRIENDSHIP, UNITY & TRUE CHRISTIAN CHARITY



IRELAND UNFREE, SHALL NEVER BE AT PEACE