



The Richmond Claddagh

<http://richmondias.org/>

The Richmond Irish American Society

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MARCH 2014

!!! EVENTS IN MARCH !!!

THE ST. PATRICK'S CHURCH HILL IRISH FESTIVAL MARCH 22nd & 23rd

The Irish American Society Booth at St. Pat's Festival – Karon Bell – The IAS Special Events Chairman is setting up plans for the IAS booth at the St. Pat's Festival March 22nd & 23rd. and we need your help! Karon can use volunteers on Friday night for tent set up and then on Saturday and Sunday to meet our Irish visitors

What do we do in the IAS booth? We are there to welcome and talk to visitors about our Irish heritage and our Irish American Society. We have books with the history and background of Irish names, Irish Tartans, Irish sweater patterns, Irish Coat Of Arms, and more. Best of all, as a volunteer, you don't have to be a scholar of all things Irish – you just need a ready smile and an available ear. Most folks just want to talk about our shared heritage. Don't worry if you've never volunteered before – there are plenty of experienced hands to teach you the ropes.

Our appearance at this and other local/regional Irish/Celtic events is our chance to promote both our culture and our IAS. So please call Karon and set up a time to come and work in the booth. We'll all help you learn the ropes. This is a great way to spend a few hours and it gives you a chance to connect with your fellow IAS members and the nice folks who come by to meet us. **Please contact Karon at 804-982-7835 or email her at irishmom1958@gmail.com to volunteer some time to work in the IAS tent.** It is so much fun - you'll be glad you did!

The Brown's Island Historical Marker Dedication Service. March 29th – 3:00pm

Please make every effort to join the IAS program on March 29th for the Dedication Ceremony for the installation of the Brown's Island Historical Marker at Hollywood Cemetery. –

Full information and Directions to the site are at the end of this newsletter. Please join us.

Special thanks to Karon Bell, Ann McGehee and Kathryn O'Meara for their efforts in publicizing this tragic event and for honoring those Irish lost in this sad reminder of the difficulties faced by our Irish ancestors

We will gather at O'Toole's on Forest Hill after the ceremony.

VISIT THE IRISH EMBASSY IN WASHINGTON DC

On May 10th – from 10am until 4pm, The Irish Embassy will join The Delegation of the European Union to the United States to open their doors to the public during the EU Embassies' Open House Day.

Visitors will get a rare look inside the Embassy for a unique opportunity to experience the country's cultural heritage and national traditions. After visiting the Irish embassy – participants will also have the opportunity to see other embassies while we are in that area.

Dan Begley is working to set up a bus trip in May for our members to participate in Embassy Week in DC. If there is sufficient interest – Dan will arrange for a bus to pick up members at a central location.

Plans are to meet at 7:30 am at the Parham Park & Ride at the 64 & Parham interchange. We plan to be back in Richmond by around 4pm

Dan has inquired about a 14-passenger van – so with a full van including the rental & fuel fees – the estimated final cost should be in the \$20 - \$30 range.

That's a great deal, lets you off the hook for driving & parking – leaving time for enjoying the Irish tour and any others in that area.

So...save your spot today – right now – contact Dan at 804-740-5631 or <mailto:dbegley55@hotmail.com>



They Need Listeners! Bring Your Ears!!

A Note from Bernard Farrell - Rosie Connelly's Irish Music Seisiún – Every Month on the 2nd and 4th Wednesday from 7:30 – to 11pm. There are generally a dozen to as many as 24 musicians participating. We all look forward to seeing you there – Bernard



SAINT PATRICK



Legends about Patrick abound; but truth is best served by our seeing two solid qualities in him: He was humble and he was courageous. The determination to accept suffering and success with equal indifference guided the life of God's instrument for winning most of Ireland for Christ.

Details of his life are uncertain. Current research places his dates of birth and death a little later than earlier accounts. Patrick may have been born in Dunbarton, Scotland, Cumberland, England, or in northern Wales. He called himself both Roman and a Briton. At 16, he and a large number of his father's slaves and vassals were captured by Irish raiders and sold as slaves in Ireland. Forced to work as a shepherd, he suffered greatly from hunger and cold.

After six years, Patrick escaped, probably to France, and later returned to Britain at the age of 22. His captivity had meant spiritual conversion. He may have studied at Lerins, off the French coast; he spent years at Auxerre, France, and was consecrated bishop at the age of 43. His great desire was to proclaim the Good News to the Irish.

In a dream vision it seemed "all the children of Ireland from their mothers' wombs were stretching out their hands" to him. He understood the vision to be a call to do mission work in pagan Ireland. Despite opposition from those who felt his education had been defective, he was sent to carry out the task. He went to the west and north, where the faith had never been preached, obtained the protection of local kings and made numerous converts.

Because of the island's pagan background, Patrick was emphatic in encouraging widows to remain chaste and young women to consecrate their virginity to Christ. He ordained many priests, divided the country into dioceses, held Church councils, founded several monasteries and continually urged his people to greater holiness in Christ.

He suffered much opposition from pagan druids and was criticized in both England and Ireland for the way he conducted his mission.

In a relatively short time, the island had experienced deeply the Christian spirit, and was prepared to send out missionaries whose efforts were greatly responsible for Christianizing Europe.

Patrick was a man of action, with little inclination toward learning. He had a rocklike belief in his vocation, in the cause he had espoused.

One of the few certainly authentic writings is his "Confessio", above all an act of homage to God for having called Patrick, unworthy sinner, to the apostolate.

There is hope rather than irony in the fact that his burial place is said to be in County Down in Northern Ireland, long the scene of strife and violence.

(From American Catholic.org)

AND IRELAND CONTINUES TO SHINE

St James Hospital acknowledged at both Irish and Global Healthcare Awards

The team at the National Centre for Hereditary Coagulation Disorders, St. James's Hospital won a Commendation in the "Best Use of Information Technology" section at this year's Irish Medical Times Healthcare awards.

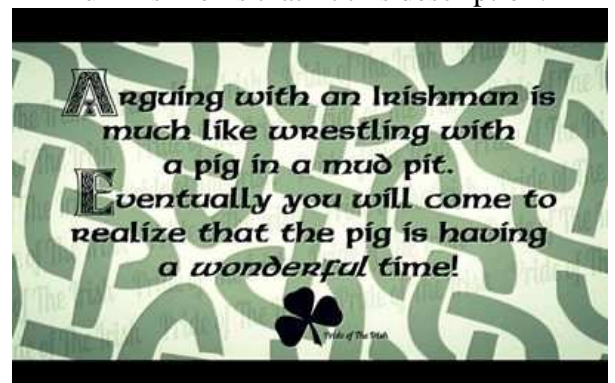
St. James's Hospital is the largest university teaching hospital in Dublin, Ireland. Its academic partner is the University of Dublin

Their innovative work combines the use of GS1 barcodes on medication and a smartphone-scanning App. The system, which is the first of its kind globally, allows patients with hemophilia to use a smartphone to scan their medication in the home prior to infusion, improving patient safety, reducing costs and automatically capturing medication information as a result.

For more information – Please click on this link.
<http://www.youtube.com/watch?v=zj43PbNZ7ag>

(Thanks to Joe McMenamin for this note!)

You do have to agree that you might know some fun Irish folks that fit this description!





**A St. Patrick's Gift to You –
A Yeats Poem and a link to the poem set to music**

Yeats was the leader of the Irish literary renaissance that aimed at reviving ancient Irish folklore, legends and traditions in new literary works. The influence of the "Celtic Renaissance" is strong in Yeats's early poetry in which the poems often center on Irish mythology and themes and are mystical, slow-paced and lyrical.

In Celtic mythology, Aengus Óg was a god of youth and beauty and (in some versions) a god of love. It is likely that this early poem by Yeats, that very Irish poet, was based in Celtic mythology,

**The Song of Wandering Aengus
By William Butler Yeats**

I went out to the hazel wood,
Because a fire was in my head,
And cut and peeled a hazel wand,
And hooked a berry to a thread;
And when white moths were on the wing,
And moth-like stars were flickering out,
I dropped the berry in a stream
And caught a little silver trout.
When I had laid it on the floor
I went to blow the fire a-flame,
But something rustled on the floor,
And someone called me by my name:
It had become a glimmering girl
With apple blossom in her hair
Who called me by my name and ran
And faded through the brightening air.
Though I am old with wandering
Through hollow lands and hilly lands,
I will find out where she has gone,
And kiss her lips and take her hands;
And walk among long dappled grass,
And pluck till time and times are done,
The silver apples of the moon,
The golden apples of the sun.

To hear as a song, click on this link, it's so beautiful....

<http://www.youtube.com/watch?v=1cB17admrt8-t=54>
Golden Apples of the Sea, Karan Casey & Paul Halley

THE FACE OF KINDNESS

The Irish Voice published this note regarding a previously unknown act of kindness by the Jewish community in New York, which sent relief for the Irish Famine of 1846.

When former Irish President Mary McAleese visited New York a few years ago, she attended a ceremony at the Congregation Shearith Israel marking the generosity of New York Jews towards the people of Ireland during the Great Hunger.

While people in Ireland were dying by the day because the potato crop failed in 1846, The Irish Voice reported, a Jewish rabbi in New York reached out to his community and raised a substantial sum of money to help the Irish. "The money raised was in the \$1,000 range, close to \$82,000 in today's money."

A newspaper report of the time said New York had contributed as much as \$80,000 in total, and claimed that this was "about the same sum that has been contributed at home from all the wealthy classes of Ireland to the Central Relief Committee for all Ireland."

"Rabbi Jacques Judah Lyons held a meeting in his synagogue in Crosby Street, in lower Manhattan, on March 8, 1847, to gather financial support to help raise funds for Irish Famine relief," writes the Voice. According to records of the meeting, Lyons told his congregation that its purpose was to "take measures for the relief of the famishing thousands of their fellow mortals in that unfortunate and destitute country, Ireland."

Rabbi Chaim Angel of the Congregation Shearith Israel, at West 70th Street in Manhattan, told the Irish Voice that Rabbi Lyons "applied the teachings of the Torah when he reached out and helped the people of Ireland during their toughest era."

Good friends of the Richmond IAS, Mary Jo and John Morman, owners of "Celtic Tides" in Lexington (a great store with tons of Celtic items) have recently added two new locations. They have a full range of genuine Scots and Irish products and foods in their 3 locations - Celtic Tides on Nelson St. in Lexington, Va., Celtic 2 in downtown Clifton Forge, Va. and Celtic Tides in downtown Staunton, Va.

Mary Jo and John are committed to continuing the tradition of offering only the finest quality imported merchandise from Ireland, Scotland and Wales, as well as other areas influenced by Celtic culture.

Long time supporters of all things Celtic, they are also heavily involved in the annual Celtic Festival in Lexington. Unfortunately, this year another location reserved the date early and vendors were not available. But they will be back next year! In the meantime, be sure to check out their Facebook site.

<https://www.facebook.com/celtictides>

FAMOUS IRISH VIRGINIAN

Presley Neville O'Bannon (1776-1850)

An officer in the United States Marine Corps, O'Bannon was famous for his exploits in the First Barbary War. In recognition of his bravery, he was presented a sword for his part in attempting to restore Prince Hamet Karamanli to his throne at Tripoli. This sword became the model for the Mameluke Sword adopted in 1825 for Marine Corps officers and which is part of the dress uniform even today

BIOGRAPHY

Born in Fauquier County, Virginia, Presley O'Bannon entered the Marine Corps on January 18, 1801. As a first lieutenant assigned to the USS *Argus* (1803), he commanded a detachment of seven Marines and two Navy midshipmen in General William Eaton's small army during the Tripoli campaign of the First Barbary War. During the combined operations with the U.S. Navy, he led the successful attack in the Battle of Derna on April 27, 1805, giving the Marines' Hymn its line "to the shores of Tripoli". Presley O'Bannon at this battle became the first man to raise the American flag over foreign soil during time of war, his superior William Eaton (a former Army officer) actually had done that several months earlier while traveling on the Nile from Alexandria to Cairo, however, this was not done during time of war as Lt. O'Bannon's action was. Thus, Lt. O'Bannon is still the first American to raise the American Flag over foreign soil - during time of war. According to tradition, Hamet Karamanli was so impressed with O'Bannon's bravery that he gave his own Mameluke sword to O'Bannon as a gesture of respect; however, this is a myth. After O'Bannon returned home, the Virginia legislature presented him with a sword featuring a silver eagle head hilt and a curved blade modeled after the one Hamet had given him. The blade was inscribed with his name and the date of the battle.

Because of O'Bannon's distinguished record during this campaign, Marine Corps Commandant Archibald Henderson in 1825 adopted the Mameluke sword for wear by all Marine Corps commissioned officers. Since the initial distribution in 1826, the Mameluke sword has been worn except for the years 1859-75, when regulations required Marine officers to wear the model US Army M1850 foot officers' sword. Marine Corps officers in dress uniform wear Mameluke swords today



O'Bannon resigned from the Marine Corps as a major on March 6, 1807. He moved to Logan County, Kentucky, making his home in Russellville. He served in the Kentucky State Legislature 1812, 1826.

Presley O'Bannon died in Russellville in 1850 at the age of 74. In 1919 his remains were moved to the Frankfort Cemetery.

MAMELUKE SWORD

Every American "pays tribute" to this day to Lt Presley Neville O'Bannon, USMC, when they sing the opening stanza in the U.S. Marine Corps Hymn, "From the Halls of Montezuma to the Shores of Tripoli." And the Marine Corps sword is fashioned after the one that Hamet gave to Lt O'Bannon as a token of his friendship and appreciation.

Perhaps being born in the year 1776 had something to do with O'Bannon's being one of the "first to fight for right and freedom."

Namesakes

Three Navy ships have been named [USS O'Bannon](#) in his honor:

The [USS O'Bannon \(DD-177\)](#), a [Wickes class destroyer](#), which was launched in 1919 and struck in 1936;

The [USS O'Bannon \(DD-450\)](#), a [Fletcher-class](#) destroyer which was launched in 1942 and struck in 1970;and

The [USS O'Bannon \(DD-987\)](#), a [Spruance-class](#) destroyer, which was launched in 1978 and struck in 2005.

O'Bannon Hall, at the Basic School in Quantico, Virginia is named in honor of Presley O'Bannon.

Many thanks to Kathryn O'Meara for starting me on the search about this wonderful Irish American hero. Especially cool when they are from Virginia!



IRISH SURNAMES --- Tracing the family tree has a long history in Ireland where in Celtic times; each family employed its own **Seannachie** or genealogist, to record the lines of descent. Many **Seannachie** were servants to the chiefs of the tribe and kept track of important information for their clan. Others were itinerant travelers carrying stories and legends to the Irish.

Ireland was one of the first countries to evolve a system of hereditary surnames. They came into general use in the eleventh century, although, a few were formed before the year 1000. The traditional belief that the system was introduced deliberately by the High King Brian Boru is without foundation; it developed spontaneously in Ireland, as elsewhere, as the population increased and the former practice, first of single names and then of transitory patronymics or nicknames proved insufficient.

At first the surname was formed by prefixing *Mac* to the father's Christian name or *O* to that of a grandfather or earlier ancestor, *Fitz* was from the French *fiils*-meaning son. A girl added *Ni* before her father's name, while her mother prefixed *Ban*.

After a time other types of surnames were adopted, still with the prefix *Mac* and sometimes *O*: for example those which introduced the words 'giolla' and 'maol' both usually meaning follower or servant, often in the sense of a devotee of some saint....*Mac Giolla Mháirtain* (modern Gilmartin or Martin) or *Ó Maoilbhreanainn* (modern Mulrennan) from St. Martin and St. Brendan. Names beginning with 'Gil' or 'Kil' are anglicized forms of 'Mac Giolla' and usually are translated as 'Son of the devotee of'. When 'Mac Giolla' is followed by an epithet, 'giolla' may be translated as lad or fellow: for example the name *Mac Giolla Riabhaigh* (the modern Mac/Mc Areavy) means the son of a gray or brindled lad or fellow.

The numerous of the later names were those formed from the occupation of the father, an example *Mac an Bháird*, son of the bard (modern MacWard and Ward) or *Ó hÍceadga--icidhe*, doctor or healer--(modern Hickey).

Less often, the *Mac* or *O* was prefixed to some word denoting character or peculiarity of the father or grandfather, *Mac Dubhghaill*, black stranger (modern Mac Dowell). From this it was a short step to the incorporation of nicknames in permanent surnames, for instance *Mac an Mhadaidh--mada*, dog (now MacAvaddy and the related name *Ó Madáin*, Madden).

This practice eventually led in some cases to the loss of the surname proper and the substitution of the nickname or characteristic for it.

Because of this Irish surnames arose without the distinctive *Mac* or *O*; thus *bán* (white) became Bane, *ruadh* (red) Roe, *láidir* (strong) Lawder, and so on.

Here is a short note about *Mac* vs. *Mc* - The Gaels of Scotland are the descendants of the Gaelic settlers from Ireland. It seems not to be generally known that Scotland got its name from them, the word *Scotus* being Latin for Irishman. There seems to be a fallacy that *Mc* is Irish and *Mac* is Scottish. The practice of differentiating between *Mac* and *Mc* (and the now almost obsolete *M'*) is fortunately dying out. There is no difference: *Mc* is simply an abbreviation of *Mac*.

For convenience, many people use the words *sept* and *clan* interchangeably, although strictly speaking it was the *sept*, rather than the *clan*, that was the dynastic system in Ireland. The *sept* comprised a group whose immediate ancestors had a common name, lived in the same locality, and who shared a common chieftain.

(The above information was gathered from several sources including:

[The Surnames of Ireland](#) by Edward MacLysaght.
[A Little Book of Irish Family Names](#) by Ida Grehan.
[The Dictionary of Irish Family Names](#) by Ida Grehan.
[Book of Irish Names: First, Family & Place Names](#) by Ronan Coghlan, Ida Grehan & P.W. Joyce.
[The Great Families of Ireland](#) by The Irish Genealogical Foundation.

TEN IRISH NAMES--

Offering a Pronunciation Challenge ☺

CAOIMHE -- Meaning "gentle in Gaelic.
Pronounced "Kweeva", not "Cam-he".

SIOBHAN -- Very common Gaelic name.
Pronounced "SHIV awn" not "SEE o ban".

OISIN - Historical name of a fabled Fenian warrior.
Pronounced "USH een" not "Waz an".

Sinead - Again a common girl's name.
Pronounced "SHIN ade" not "Sign aid".

Aisling - Meaning dream or vision. Seen in "The Secret of Kells" Often pronounced "Ass Sling" by Americans. Proper pronunciation is "**ASH** ling".

Niamh - Very common name with girls in Ireland.
Pronounced "KNEE ov" not "NI Am H".

Grainne - After famed love partner of Diarmuid, a Fenian chieftain.
Pronounced "GRAWN YAH" not "granny".

Cathal - Boys name meaning Charles in Gaelic.
Pronounced "Cah Hull" not "cattle".

Tadhg - This is a difficult one. This is a boy's name.
Pronounced "TIG" as in the first three letters in Tiger, not "Tad guh".

Saoirse - Meaning freedom,
Pronounced "See Or Shah" not "Sway oar sha".

HISTORY OF THE IRISH FAMINE POT

By John Cassidy
(Irish American Post)

The famine hardships of 'Black 47' are well documented, when Ireland became a country of homeless starving paupers and the nobility in their concern promised to eat less. In Castlebar people lay on the street with green froth from eating grass on their mouths. In Skibbreen a widow caught stealing a few potatoes from a garden was fined one pound with the option of four weeks hard labor, although her defense was she was dying of hunger.

In January 1847 the British Government decided that due to the high costs involved [almost five million pounds in the autumn and winter of 1846/47] and the need for people to work the land, relief by employment was to be abandoned. In its place the Soup Kitchen Act was introduced on January 25th 1847. Under the Act, soup kitchens were to be established in each of the electoral divisions. By 1847 there were 1,250 soup kitchens in operation and by June this had increased to 1,850.

By July of that year over three million people were collecting daily rations of food; even though the people regarded queuing with containers to be degrading they swallowed their pride in order to fill their empty stomachs. The soup recipes were generally not balanced for minerals and vitamins and over time gave rise to scurvy and other diseases.

On display at the West Kerry Museum is the 'boiler' or soup pot, dating from the time of the Great Famine (1845-1850). It is one of the largest ever to have been used in Ireland, showing how badly the Great Hunger affected this area.

The famine pots [which contained the soup] "sometimes referred as soup boilers or 'workhouse pots' were manufactured in Coalbrooke in Severn Valley in England by the Quaker iron foundry run by the Darby family. The pots were made of cast iron, 600 of them were supplied by the Government, a further 295 were provided the Friendly Society [Quakers] a number of them came from Turkey and the U.S.A.

The Society of Friends [the Quakers] will be remembered for their generosity during the famine of 1847. They hired ships to bring in much needed supplies of food and medicine. They landed a shipment of food at Donegal Quay from the *Adele* on 8th April 1847, which included 1,229 bags of meal, 102 barrels of flour, 48 barrels of beans, 659 bags of peas a gift from the Irish famine relief committee in Philadelphia.

Two months earlier they delivered to the Quay 70 bags of rice and one cauldron. There were also gifts of flour sent from Turkey.

The Choctaw Indians, themselves harried and nearly destitute, took up a collection that raised one hundred and seventy five dollars in gold to help the starving Irish. Soup was made in the cauldrons or famine pots from whatever scraps the people could afford and even nettles and herbs were used as vegetables. This was a mix that would not normally be used but then these were not normal times.

However, all too soon instructions were issued to close the soup kitchens. Fifty-five of the one hundred and thirty Unions [workhouse areas] closed 15th August, those in 29 Unions closed on 12th September and in 19 Unions on 31st October 1847.

The Soup Kitchen Act was only a temporary measure, designed to sustain the Irish until the autumn harvest. But the harvest of 1847 was only a quarter of the normal size due to insufficient planting in the spring. The three million Irish people who relied on the soup for survival would now have to fend for themselves, with no food, no money, no employment and owing back rent and weakened by malnutrition and disease.



This is a 'Boiler' or soup pot dating from the time of the Great Famine (1845-1850). It is one of the largest ever to have been used in Ireland, showing how badly the Great Hunger affected this area. From the Dingle Peninsula Museum.

[\(http://www.westkerrymuseum.com/\)](http://www.westkerrymuseum.com/)

POINTS TO PONDER

Ireland is where strange tales begin & happy endings are possible. (Charles Haughey)

We survive. We're Irish. We have the souls of poets. We love our misery; we delight in the beauty of strange places and dark places in our hearts. (Eilis Flynn)

And my personal favorite.....

They say the clouds are lower in Ireland. I say Ireland is closer to Heaven. (Michael Vatis)

MEMBERS SEND ME THE COOLEST THINGS!

IAS member and friend, Kathy Mincz, sent me an article about a couple that became hooked on Irish Setters and started an entire business on collecting and selling Irish Setter memorabilia.

That brought back some pleasant memories for me. The book "Big Red" by Jim Kjelgaard was written in 1956 and it was one of the first "big" books I read as a child. I was hooked and read all three books in the series. It was then that I developed a deep fondness for these beautiful Irish dogs.

One of the most distinctive Sporting breeds, the mahogany red Irish Setter is an active, aristocratic bird dog. Originally bred to be red and white, the solid red color appeared in Ireland the 19th century and became a mark of quality and superior sporting ability. Over two feet tall at the shoulder, the Irish is known for his style, powerful movement and clown-like personality. The average size is 60-70 lbs. The Irish Setter became popular in the 18th century throughout Ireland and the British Isles. Developed from a mix of Irish Water Spaniel, Irish Terrier, English Setter, Spaniel, Pointer, and a dash of Gordon Setter, the breed was originally used to "set" game, crouching low near the birds so that the hunters could walk up and throw a net over bird and dog. When firearms were introduced, the Irish Setter adapted into a gun dog that pointed, flushed and hunted in an upright stance.

A rollicking breed, the Irish Setter is high-energy and requires regular exercise. The outgoing and stable personalities make them a favorite with families. Their long, glossy red coat, although beautiful, must be groomed regularly to prevent snarls or mats. The Irish Setter has been termed by artists to be the most beautiful of all dogs. With its flowing, silky red coat, long ears, soft expression and regal bearing, this dog turns heads wherever it goes.



(Thanks Kathy!!!!!!)

As I am working on the newsletter today, it is snowing, sleeting, icing and if the trend continues – the following recipe, (When used for medicinal purposes) may come in quite handy.

HOT JAMESON'S TODDY

Follow these easy directions for a March Warm-up:

- Boil hot water
- Fill your Hot Toddy glass 2/3 of the way with hot water
- Add Irish brown sugar (or raw cane sugar if you don't have Irish brown. **DO NOT use American Brown Sugar**)
- Pour in your desired amount of Jameson's Whiskey
- Float a lemon slice (with cloves inserted) on top of the hot toddy.

REMEMBER – Water First, Sugar next and then Whiskey. This is the key, as the sugar should be melting before the whiskey is added.



(From the Irish American Society in Tidewater)

HAPPY ST. PATRICK'S DAY! BUT ---

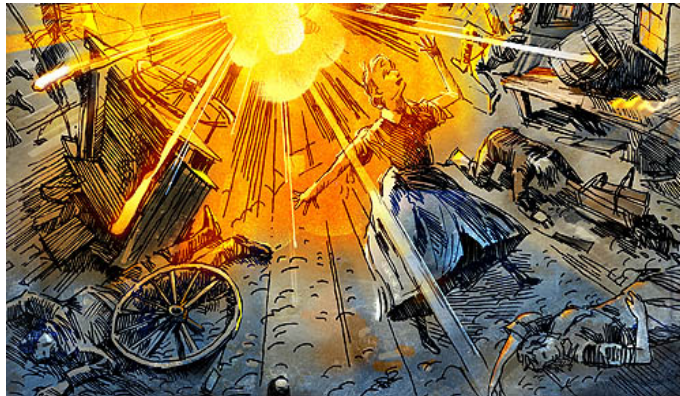


MARK YOUR CALENDARS – IRISH FUN IS COMING UP!!
CHECK OUT ALL THE WAYS TO ENJOY YOUR IRISH HERITAGE!

March 9th Irish Session Rosie Connolly's	1-4 PM Early line up... Kelly, Andy, Bernard Farrell and Paul. 1548 E Main St, Richmond, VA 23219. Phone: 804-343-1063 http://www.rosieconnollys.com/ Click the link for directions and the menu!
March 15 Irish Festival – Shockoe Bottom	Rosie Connolly's & others open for "Shamrock the Bottom" With the move of the old "Shamrock the Block" to a new location, the businesses in the Bottom are working to create a NEW family friendly event that is both fun, and safe for the public. Organizers state that this event, will NOT be a drunk fest, but will focus on Irish culture & supporting local businesses! Stop in and help them succeed.
March 15th Fredericksburg St. Pat's Parade noon 11- 4pm Multi Fun!	St. Pat's Parade Fredericksburg Blue & Gray Brewing Co, 3300 Dill Smith Dr. Fredericksburg , VA 22408 On Saturday, March 15th at noon the Easter Bunny brings up the rear of the 12th Annual St. Patrick's Day Parade at the Blue & Gray Brewing Co with a basket full of Easter Joy for every girl and boy Parade (at noon) immediately followed by entertainment and corned beef & cabbage meals to benefit local volunteer Fire and rescue squads. \$8, Fresh made Root Beer – Hot Dogs \$2. Muggivan School of Irish Dance. The antique historic railroad cars (NCNRHS) you see on the way to the brewery will be open for tours beginning 10am http://archive.constantcontact.com/fs189/1102243197817/archive/1116662991731.html
March 15, 2014 Sunday -7pm Celtibillies Glen Allen. VA	Celtibillies - Formed in 1994 as a contra-dance band, Celtibillies began exploring the deep-rooted connections between Celtic music and the Appalachian music of their home region of southwest Virginia. Dancers from the Blue Ridge Irish Music School in Charlottesville join in on the fun giving a down-home twist to this St. Patrick's Day celebration. Artist Video The Cultural Arts Center in Glen Allen 804-261-2787 http://www.artsglenallen.com/facility-info/directions.php
March 16th Irish Session Rosie 's	Rosie Connolly's 1-4- *** Early line up - The Sutor Twins (Glen and Sean) and Bernard Farrell. 1548 E Main St, Richmond, VA 23219. Phone: 804-343-1063 http://www.rosieconnollys.com/ Click the link for directions and the menu!
March 17th REAL Irish Music! Innsbrook Capital Ale House	8pm – 10pm --Traditional Irish Music with the Group "Third Degree Bern" - Amy Ferebee – Guitar & Vocals, Jim Hockett – Mandolin & Vocals, & Bernard Farrell – Fiddle, Bodhran --- with Irish singing too! (Requests accepted) 4024-A Cox Road Glen Allen VA 23060 - 804-780 2537
March 20th, 7pm "Kinda Celtic" Free Concert	Music from Ireland, Scotland & Appalachia– Free Concert at Central Library 9501 Chesterfield, VA -- Kinda Celtic is a trio with hammered dulcimer, fiddle, guitar and bodhran. Kinda Celtic focuses on precision harmonies, intricate melodies and haunting lyrics. Hammered Dulcimer - Judith Whitfield, Fiddle - Jim Melnick, & Guitar - James Brown http://kindaceltic.com/
March 22 & 23rd St. Patrick's Festival – Church Hill	Our favorite time of year is just around the corner – The St. Pat's Festival on Church Hill!!! Again we are asking for help. Volunteers are needed for set up on Friday 03/21 – 5pm. Also Tent volunteers for Saturday and Sunday at the Festival. And Sunday tent take down at the close. Call Karon Bell – 804-982-7835. This is a great opportunity to get the word out about the IAS & attract new members.
March 29th	Presentation of the Mary Ryan Marker at Hollywood Cemetery. SEE NEWSLETTER!

*** **AS YOU FINISH THIS NEWSLETTER** ---Don't forget to **CONTACT KARON BELL** AT 804-982-7835 or email her at <mailto:irishmom1958@gmail.com> to volunteer time to set up the tent or to help out at the St. Patrick's Festival on March 22nd. Help us get the word out... and come and meet some of your fellow members. It's a great weekend for the Irish!! (And we really need your help.)

MARCH 29, 2013
HOLLYWOOD CEMETERY
412 SOUTH CHERRY STREET, RICHMOND, VA 23220
DEDICATION OF HISTORIC MARKER
TO COMMEMORATE THE IRISH VICTIMS
OF THE MARCH 13TH 1863
BROWN'S ISLAND EXPLOSION



CEREMONY BEGINS 3:00pm & OPEN TO PUBLIC
INCLUDES HISTORICAL REFERENCE, GUEST SPEAKERS, MUSIC, & BAGPIPER

SPONSORED BY
THE IRISH AMERICAN SOCIETY
OF GREATER RICHMOND

DIRECTIONS

FROM the SOUTH:

Take Powhite Pkwy to Downtown Expressway
Pay Toll – Take Belvidere exit (1st after toll)
Go to 2nd stoplight – Turn **RIGHT** on Laurel St
Go one block – Turn **RIGHT** onto Albemarle St
Go one block, - Cross over Cherry St
Cemetery gates on **LEFT**

FROM the NORTH:

Take I-95 South to Belvidere St, Exit 76B
Go to Stop Light – Turn **LEFT** onto Leigh St
Go up to stop light – Turn **RIGHT** onto Belvidere St.
Go 7 or 8 stoplights – turn **RIGHT** at 7-11 onto
Cumberland St.
Go to 1st intersection – Turn **LEFT** onto Laurel St
Go 2 blocks – turn **RIGHT** onto Albemarle St
Go 1 block – Cross Cherry St. Cemetery on **Left**

FROM the WEST END

Take Cary Street toward the City of Richmond
Turn **RIGHT** onto Laurel Street (Mosque area)
Go 3 blocks – Turn **RIGHT** onto Albemarle St
Go one block – Cross-over Cherry St.-
Cemetery gates on **LEFT**

FROM the EAST:

Take 64 West to Downtown Richmond
Follow sign for Coliseum/5th St
Go down 5th Street, Turn **RIGHT** onto Main St
Follow Main – Cross over at Belvidere St
At 1st stoplight – turn **LEFT** on Laurel St
Go 4 blocks – turn **RIGHT** onto Albemarle St
Go one block – Cross over Cherry St –
Cemetery Gates on **Left**

PLEASE JOIN US AND INVITE OTHERS INTERESTED
IN OUR IRISH HERITAGE.