

**THE TOLEDO HIBERNIAN  
NEWSLETTER  
C/O MAURY COLLINS  
2847 NASH ROAD  
TOLEDO, OHIO 43613**



**BORDERLINE GENIUS, LLC**

IN GOD WE TRUST



**Oct. 17 ~ White Mass for Health Care Workers  
Oct. 29 ~ Halloween Party  
Oct. 31 ~ Halloween  
Nov. 13 ~ Toledo Holiday Party  
Dec. 4 ~ Christmas Party**



Mother McAuley Division

# HIBERNIANS OF TOLEDO NEWSLETTER

October, 2021



John P. Kelly Division

## A MESSAGE FROM LUCAS COUNTY AOH PRESIDENT ROBERT MCMAHON



Thank you to all who came out to our picnic joint meeting in September. These joint meetings with the women are proving to be especially helpful as we plan our joint activities for the year. We are hoping for a Halloween/Samhain party later in the month, the Toledo Blade Holiday Parade November 13<sup>th</sup>, November joint meeting at the Sanger Branch Library and our Christmas Party at St. Pius X Church. The harvest time of year is one of the most important in old Ireland. Coming off the feast of Michaelmas the farmers would have to determine what animals they could afford to keep through the winter, which needed to be sold or which could be eaten. Workers would make new contracts and attend hiring fairs to see where they would work in the winter. Families would gather and enjoy the bounty such as it may have been for the year. Effigies of St. Michael would be burned or flung into the river to protest the loss of wages. Let us consider our own harvest and what we need to keep and what needs to be sold and what to be consumed. We are all hoping to be working for our heavenly father one day. As I reflected on St. Fiacc of Sletty (short bio below) and his courage as a young man to stand up for the faith, I know I have some accounting to do for myself. In Charity, Robert McMahon

Saint of the Month

October 12 Feast Day. St. Fiacc of Sletty was a contemporary of St. Patrick, and, moreover, played an important part in the opening scene of the great Apostle's mission at the court of Tara, in the memorable Eastertide of 433. Afterwards the threads of his life-story were for a time closely interwoven with events narrated in the accounts of the labours and miracles of our National Patron. Most of us are acquainted with the oft-told incident that occurred on the first appearance of St. Patrick and his followers at the court of King Laoghaire. Previous to the arrival of the Saint a royal command was given that none of the assembly should rise to do honor to the mysterious band of strangers. However, a few of the courtiers present were so impressed by the venerable appearance of the leader of the procession that they could not restrain their feelings of emotion, and failed to obey the orders of the pagan monarch. The first who rose, as is recorded, was Dubhthach, 'chief bard and brehon of Erin,' whose example was followed by Fiacc his pupil, who is described in the records of the event as 'the young poet.' The latter was not only the favorite pupil of the royal bard, but was, moreover, his nephew and foster-son. Dubhthach has ever since been immortalized in song and story as the 'first convert of Erin.' It is more than probable that his nephew received the gift of Faith at the same time. Fiacc, it is told, was then sixteen years of age so that he must have been born about the year A.D. 415.




## A MESSAGE FROM LUCAS COUNTY LAOH PRESIDENT, ANN DOLLMAN

Fall Greetings to all! I would like to try a Seanchai session for a Halloween gathering. Would you be willing to do a reading? Pick your own poem or something about Halloween to read. Let me know! Friday, October 29 @ 6:30 My house, 2210 Belvedere. I will have a bonfire in the backyard. Donuts, cider and s'mores. Some witches brew wine and maybe some pumpkin beer. Meeting then spooky stories. Wear a costume if you like. Bring a chair to sit on!!!! Bring your spouse or significant other!!!!

# OCTOBER, 2021

Sun Mon Tue Wed Thu Fri Sat

					1	2
3 <i>Echo's of Ireland</i> WCWA 1230 AM 11:30 AM ~ 1:30 PM	4	5	6	7	8	9
10 <i>Echo's of Ireland</i> WCWA 1230 AM 11:30 AM ~ 1:30 PM	11	12	13	14	15	16
17 <i>White Mass</i>	18	19	20	21	22	23
24 	25	26	27	28	29 <i>Halloween Party</i>	30

## A MESSAGE FROM THE CRAZY EDITOR, MAURY COLLINS



I know I am crazy, but I would like to get together with each of you at these events!!!!



Seachai Session @  
Ann Dollmansøhouse  
Oct. 29th



Holiday Parade Toledo  
10 AM Nov.13th



Christmas  
Party  
Dec. 4th  
@  
St. Pius X

WANT TO GO FOR A FAST SLEIGH RIDE, BABY?

## WHEN IRISH EYES ARE SMILING

A horse trainer was at the races with his horse, when a steward spots him giving the horse a white tablet, he runs over & says what the hell are you doing I saw that, the trainer replied, it's just a mint the horse loves them & gives the steward one & he takes one, so the steward goes away & as the trainer is legging up the jockey he tells him, whatever happens when the stalls open go to the front & don't stop for anything, the jockey asked what happens if someone passes me, the owner replied, don't worry if anything passes you it will be either me or the steward!!!!

A dog lover, whose dog was a female and "in heat," agreed to look after her neighbor's male dog while the neighbor was on vacation. She had a large house and she believed that she could keep the two dogs apart. As she was drifting off to sleep, that night, she heard awful howling and moaning sounds. She rushed downstairs and found the dogs locked together, unable to disengage. Unable to separate them, and even though it was very late, she called her vet, who answered with a very grumpy voice. After she explained the problem to him, the vet said, "Hang up the phone and place it on the floor alongside the dogs. I will then call you back and the noise of the ringing will make the male lose his erection and they will be able to separate." "Do you think that will work?" she asked. "Just worked for me," he replied.

Patty was never the best Sunday school student. She was always falling asleep and getting into trouble. "Patty," the Sunday school teacher asked, one dozing day; "Who created the universe?" When she didn't stir, Jimmy, who sat behind her, poked her in the rear with his pencil. "God almighty," shouted Patty, and the teacher said "Very good." After a while, the teacher asked Patty; "Who is our savior?" Again, Patty didn't stir from her slumber. Jimmy poked her again with his pencil. "Jesus Christ," exclaimed Patty. "Well done," said the teacher impressed with her enthusiasm. Then after Patty fell asleep again, the teacher asked her; "What did Eve say to Adam after she had her twenty third child?" Again, Jimmy jabbed her with his pencil. Patty jumped up and shouted; "I SWEAR TO GOD, IF YOU STICK ME WITH THAT THING ONE MORE TIME, I'LL BREAK IT IN HALF AND STICK IT UP YOUR \*\*S\*\*"

Jane and Arlene are outside their nursing home, having a drink and a smoke, when it starts to rain. Jane pulls out a condom, cuts off the end, puts it over her cigarette, and continues smoking. Arlene: What in the hell is that? Jane: A condom. This way my cigarette doesn't get wet. Arlene: Where did you get it? Jane: You can get them at any pharmacy. The next day, Arlene hobbles herself into the local pharmacy and announces to the pharmacist that she wants a box of condoms. The pharmacist, obviously embarrassed, looks at her kind of strangely (she is, after all, over 80 years of age), but very delicately asks what size, texture, brand of condom she prefers. 'Doesn't matter Sonny, as long as it fits on a Camel.' The pharmacist fainted!

At the end of their first date, a young man takes his favorite girl home. Emboldened by the night, he decides to try for that important first kiss. With an air of confidence, he leans with his hand against the wall and, smiling, he says to her, "Darling, how 'bout a goodnight kiss?" Horrified, she replies, "Are you mad? My parents will see us!" "Oh come on! Who's gonna see us at this hour?" "No, please. Can you imagine if we get caught?" "Oh come on, there's nobody around, they're all sleeping!" "No way. It's just too risky!" "Oh please, please, I like you so much!!" "No, no, and no. I like you too, but I just can't!" "Pleeeeeease?..." Out of the blue, the porch light goes on, and the girl's sister shows up in her pajamas, hair disheveled. In a sleepy voice the sister says: "Dad says to go ahead and give him a kiss. Or I can do it. Or if need be, he'll come down himself and do it. But for crying out loud tell him to take his hand off the intercom button!"

# How the Irish invented Halloween

by Brendan Sharkie



The Celts celebrated Halloween as Samhain, the Feast of the Dead, when the deceased revisited the mortal world. This Oíche na Sprideanna (Spirit Night) marked the end of summer. During the 8th century, the Catholic Church designated the first day of November as All Saints Day - all Hallows. Thus All Hallows Eve became Halloween. It was an occasion of family reunion after booleying. (Booley - a milking place). Booleying was a system of moving cattle and sheep to summer pastures on higher ground or distant moorland. Young folk and even whole families left the village after the crops were sown and migrated to the booley area. Small homes were built with turf or sods, or of wicker work, and roofed with branches or heather. A chair or two, the cast iron pot, a creel and a few household items would have been strapped to the donkey's back. The little churn was slung on one side of the animal, into which the youngest child was often thrust, its head being the only part visible. At the reunion at All Hallows, when the sheep and cattle were brought back from the summer pastures, fires were lit to mark the end of the period of growth and to herald the new year. The Halloween fire was used long ago to supply light and to rekindle the domestic fire. The crops would have been harvested and the turf saved by then.

Halloween was the night when the woman of the house opened her cupboards and spread a little feast for the family. Even the poorest household prepared something special for that night. Hazelnuts, apples and other fruits of the Autumn had an important place in the combined pastimes of feasting and foretelling the future. Cabbages figure in many old games and one of these, or a turnip, were often tossed against a neighbor's door on Halloween night to give them a fright.

Many games were played upon the theme of identifying a future husband - matchmaking and marriage being among the functions of the great festivals. In one game, four plates were set upon a table. Water was poured into one, a ring placed in another, some clay in the third and some straw, salt or oats in the last. Someone would then be led to the table blindfolded and on to whichever plate they placed a hand, so their future would turn out. The water signified migration, the ring marriage, the clay death and the fourth prosperity. On rearranging of the plates others would be blindfolded and led up to take their turn. In another game, a perfect Ivy leaf was placed in a container of cold water. On the following morning if the Ivy leaf had no blemishes that person would have twelve months of good health. If not...?

Special food served would have been Colcannon - mashed boiled potatoes mixed with cooked green cabbage and chopped raw onion. Cooked bacon could also be added, the whole seasoned with salt and pepper. Barmbrack, a fruit loaf often containing a coin or a ring, would be served.



Jack O'Lantern was a blacksmith, a lost soul, to whom the Devil gave a hollowed out turnip in which was placed a burning coal ember. He was doomed to roam the Earth forever. So, today, we have the tradition of the turnip lantern. In the USA where the turnip was not so widespread, a pumpkin was used.

Celtic Druids dressed up to disguise themselves from the ghosts or devils roaming the land on Halloween night so as to avoid being carried away. Hence the tradition of dressing up at Halloween. However great the fright, nobody would really be surprised to meet with the Puca, the Black Pig, or meet up with that headless ghost, the Dullahan... or to wake in the dark of night and find the returned dead of the family seated around the kitchen hearth...

## MARY SMITH | THE KNOCKER-UPPER

by Stair na hÉireann

In the early 20th century, a Knocker-upper's job was to rouse sleeping people so they could get to work on time, a profession that started in England and Ireland during the Industrial Revolution, before alarm clocks were affordable or reliable.

Mary Smith earned six pence a week shooting a pea into the windows of the sleeping workers. Knocker-uppers mostly used long bamboo sticks, batons, canes, but sometimes to rouse residents of the upper floors, had to shoot at the window with green peas. Knocker-uppers were mostly elderly people, but sometimes, for an additional fee, this work was entrusted to the local Constable.

Images | Philip DaviesøLost London | 1870-1945





## **IMPORTANT OCTOBER DATES IN IRISH HISTORY**

October 3, 1691- Treaty of Limerick is signed, ending the Williamite War in Ireland; the treaty allows evacuation of the Irish army to France and promises tolerance of Irish Catholics

October 8, 1962 - Kerrygold butter is launched on the world market

October 6, 1891 - Death of Charles Stewart Parnell, champion of tenants rights and co-founder of the Land League; often called the "Uncrowned King of Ireland"

October 8, 2000 - Catholic bishops begin a three-day meeting in Maynooth during which they will attempt to reach agreement on the ordination of lay people as deacons

October 14, 2001 - The first multiple State funeral is held in honour of 10 IRA Volunteers, including Kevin Barry, who were executed for their role in the War of Independence. More than 80 years after they were buried in the grounds of Mountjoy Prison, the bodies of the 10 men were exhumed and reinterred in a special new plot at Glasnevin Cemetery. The ten men were Kevin Barry, Thomas Bryan, Patrick Doyle, Frank Flood, Patrick Moran, Thomas Whelan, Bernard Ryan, Thomas Traynor, Edmond Foley and Patrick Maher.

October 15, 1995 - Seamus Heaney wins the Nobel Prize for literature

October 15, 1854 - Oscar Wilde, playwright, novelist and essayist is born in Dublin

October 16, 1854 - Oscar Wilde, playwright, novelist and essayist is born in Dublin

October 16, 1890 - Michael Collins is born in Clonakilty, Co. Cork

October 21, 1904 - Birth of poet Patrick Kavanagh in Inishkeen, Co. Monaghan

October 24, 2003 - A smoking ban in all enclosed workplaces except private dwellings is signed into law. Prisons will be excluded to prevent security and conduct problems. The law will go into effect on January 26, 2004. Hoteliers and publicans consider legal action.

October 24, 1909 - The Engineering and Scientific Association of Ireland assures the population that flying machines will never be of any practical use

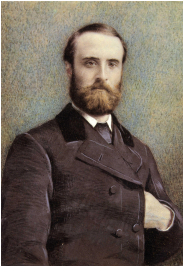
October 26, 1932 - Margaret "The Unsinkable Molly" Brown, daughter of Irish immigrants, dies in New York

October 29, 1998 - In tribute to emigrants who sailed to the New World on coffin ships, Coillte announces plans for the establishment of the Forest of Dunbrody on the outskirts of New Ross, Co Wexford. The public, and particularly Irish-Americans, will be invited to buy a tree in the name of their loved ones

October 29, 2001 - Over £3.5m will be spent converting Limerick's city center into a pedestrian area. Within five years, only buses, taxis and delivery vehicles will be able to travel up O'Connell Street

October 30, 2001 - A major anti-litter initiative is launched which will hold every town in Ireland accountable for its cleanliness

## Charles Stewart Parnell



Parnell was a protestant landlord whose family estate was at Avondale, Co. Wicklow. He was first elected to parliament in the Meath by-election of April 1875 and joined the Home Rule Party led by Isaac Butt. Parnell was only twenty-nine when he entered parliament. His mother, Delia Stewart, was American. He received most of his education in England, and later on fell in love with an English woman, Mrs. O'Shea. Yet he appeared to despise everything English. Parnell, on entering parliament, found that he could give vent to his anti-English feelings by joining Joseph Biggar in obstructing the work of the House of Commons. They did this by making extremely long and boring speeches on any matter which lay before the House. The obstructionists attracted support in Ireland and in Fenian circles and as they became more popular the prestige of Butt decreased.

Parnell became the accepted leader of the Irish nationalist movement during the years 1880-1882. He was referred to as the "Uncrowned King of Ireland". Parnell received considerable financial support from America which he used to channel funds into the Irish Parliamentary Party. (Parnell went to America in 1880 with John Dillon and collected more than 26,000 pounds). Unrest about the Land Question erupted at times into violence. The British government passed a new Coercion Act. Parnell and other leaders were arrested in October 1881 and the League was put down. Gladstone came to terms with Parnell in March 1882 with the "Kilmainham Treaty", (Parnell was at this time in Kilmainham Jail). The prisoners were released, the agitation about the land question was discontinued and the policy of land reform begun with the Land Act of 1881 continued.

The general election of 1885 was a huge success for Parnell. His party won every seat outside eastern Ulster and Dublin University. Gladstone, who had won a victory for the Liberals in England, convinced by Parnell's success and gave the Home Rule Movement his support for the rest of his career. The Home Rule Bill of 1886 met with fierce opposition from the Conservatives who saw it as a betrayal of empire and of the loyalist and Protestant elements of Ireland. Gladstone lost office in the general election of 1886, the first in Britain to be fought on the Home Rule question. This marked a turning point in British relations with Ireland, as for the first time a major political party had committed itself to granting at least a measure of self-government to Ireland.

In 1887, the Times of London published a series of articles, "Parnellism and Crime", in which the Home Rule leaders were accused of being involved in murder and outrage during the land war. The Times, produced a number of facsimile letters, allegedly bearing Parnell's signature and in one of the letters Parnell had excused and condoned the murder of T.H. Burke in the Phoenix Park which he had publicly condemned. Parnell immediately declared the letter a forgery and the government set up a Special Commission to investigate the charges made against Parnell and his party. The commission sat for nearly two years. In February 1889, one of the witnesses admitted to having forged the letters; he then fled to Madrid, where he shot himself. Parnell's name was fully cleared and the Times paid a large sum of money by way of compensation. The closing months of 1889 marked the high point of Parnell's popularity. He received a standing ovation in the House of Commons, was presented with the freedom of the city of Edinburgh, and stayed as Gladstone's guest at Hawarden.

This was the summit of Parnell's career but a much more serious threat to Parnell's career was to follow. In December 1889, Captain O'Shea, filed for divorce from his wife, and Parnell was named in the proceedings. Parnell did not defend himself and to most people it appeared to be another trumped-up charge. This time, however, Parnell was not innocent. He and Mrs. Katherine O'Shea had fallen in love when they first met in 1880. By that time her marriage to Captain O'Shea was breaking down. From 1886, Parnell and Katherine O'Shea lived together. There is no doubt that Captain O'Shea had been aware of Parnell's relationship with his wife. The divorce case caused a sensation in England and Ireland. On all sides there was a belief that the Irish leader would retire from public life, at least for a short time. Parnell, a proud man, showed no intention of retiring. His refusal to step down produced a bitter split in the party. In June 1891, he married Katherine O'Shea but still refused to retire from public life. Eventually the strain of addressing meetings up and down the country proved too much for him. On 6 October 1891, he died at Brighton. He was only forty-five years of age.



## Patrick Kavanagh Biography

Patrick Kavanagh was born on the 21st of October 1904, in the village of Inniskeen, Co. Monaghan, Ireland. His father was a shoemaker and had a small farm of land. At the age of thirteen Kavanagh became an apprentice shoemaker. He gave it up 15 months later, admitting that he didn't make one wearable pair of boots. For the next 20 years, Kavanagh would work on the family farm before moving to Dublin in 1939.

Kavanagh's writing resulted in the publication of some poems in a local newspaper in the early 1930's. In 1939, his brother Peter, who was a Dublin based teacher, urged him to move to the city to establish himself as a writer. The Dublin Literary Society saw Kavanagh as a country farmer and referred to him as "That Monaghan Boy".

His best-known works include the novel Tarry Flynn, and the poems "On Raglan Road" and "The Great Hunger". He is known for his accounts of Irish life through reference to the everyday and commonplace. He also played as a goalkeeper for his local Gaelic Football club.

Kavanagh spent the lean years of the war in Dublin, where his epic poem The Great Hunger was published in 1942, presenting the Irish farmer's grinding poverty and sexual inhibition. This found him in trouble with his publishers. In 1947, his first major collection A Soul for Sale, was published. These poems were the product of his Monaghan youth. After the war he published the novel Tarry Flynn (1948) which is about a small time farmer who dreams of a different life as a writer and a poet.

In the early 1950's, Kavanagh and his brother Peter, published a weekly newspaper called Kavanagh's Weekly, it failed because the editorial viewpoint was too narrow. In 1954, Kavanagh became embroiled in an infamous court case. He accused The Leader newspaper of slander. The newspaper decided to contest the case and hired John A. Costello, as their defense council. Kavanagh decided to prosecute the case himself and Costello destroyed him. The court case dragged on for over a year and Kavanagh's health began to fail.

In 1955, he was diagnosed as having lung cancer and had a lung removed, Kavanagh survived and the event was a major turning point in his life and career. In 1958, he published Come Dancing with Kitty Stobling. In 1959, he was appointed to the faculty of English in UCD. His lectures were popular, but often irrelevant to the course. In the early 1960's, he visited Britain and USA.

Kavanagh married his long-term companion Katherine Barry Moloney (niece of Kevin Barry) in April 1967 and they set up home together on the Waterloo Road in Dublin. Kavanagh fell ill at the first performance of Tarry Flynn by the Abbey Theater company in Dundalk Town Hall and died a few days later, on 30 November 1967, in a Dublin, in Merrion Nursing Home. His grave is in Inniskeen adjoining the Patrick Kavanagh Centre. His wife Katherine died in 1989; she is also buried there.

Kavanagh's reputation as a poet is based on the lyrical quality of his work, his mastery of language and form and his ability to transform the ordinary into something of significance

There is a statue of Kavanagh beside Dublin's Grand Canal, inspired by his poem "Lines written on a Seat on the Grand Canal, Dublin":

O commemorate me where there is water  
canal water preferably, so stillly  
greeny at the heart of summer. Brother  
commemorate me thus beautifully.



# What Is Irish Road Bowling And The History Behind It

Irish Around The World



Irish road bowling is a unique sport played mainly in Cork and Armagh. Although nowadays it is played in a lot more counties in Ireland. In a way, it is like golf on the road. The competitors attempt to take the fewest throws to propel a metal ball along a predetermined course of country roads. It dates back to around 1600 in Ireland. When it is said, the Irish troops stole British cannonballs and rolled them back to their camps. Nowadays, Irish road bowling is played worldwide, including in many places in the United States.

## How do you play Irish road bowling?

The *bowl* or *bullet* is an iron and steel cannonball 7 inches around and 28 ounces in weight. There are two or more players or teams in a *score*. The one with the fewest shots to the finish line wins. If two players or teams approach the finish line with equal shots, the winner is decided by which throw goes farther past the finish line. A road shower advises the thrower about the throw (or shot) much like a golf caddy, while another helper stands ahead of the thrower, feet apart, to show the best line or path in the road.

## Terminology of Irish road bowling:

**Bowl of Odds:** when one bowler is one full shot fewer than his opponent, i.e. when a bowler is equal to or farther in distance than his opponent but has thrown one less shot.

**Break Butt:** To step over the butt before releasing the bowl

**Bullet:** The bowl that is thrown or *shot*.

**Bullets:** County Armagh name for the game of road bowling. Also, long bullets. See also bullet.

**Butt:** The throwing mark on the road. See also break butt

**Corner:** A sharp curve in the road or a corner where two roads meet. See also open the corner

**Fág a Bealach!:** (anglicized Faugh A Ballagh) *ô* clear the way to get spectators out of the road in front of the thrower. (Also a traditional Irish battle cry.)

**Get Sight:** see open the corner.

**Kitter-paw:** a left-handed thrower

**Loft:** to throw through the air.

**Long bullets:** see bullets

**Open the corner:** (also get sight) to throw so deeply into the curve that the next throw is a straight shot out.

**Score:** a match

**Shot:** a throw

**Sop:** a tuft of grass placed in the road at a spot where the bowl should first strike the surface. An experienced bowler can *split the sop*.

**Stylish bowler:** a bowler with a smooth well-coordinated delivery.

## What does Irish road bowling actually look like?

While there are many videos on Youtube, it can be hard to find a good one. However, I found this great one titled: The Road Bowling King, Co. Cork, Ireland 1985.

## Folklore of the Irish Fairy.

Robert Naylor

All over Ireland, there are Fairy Trees, Fairy Forts, Fairy Rings and Fairy Paths, believed to be the sacred grounds for the ðThe Sidheö or "The Fae or "Tuatha Dé Danann" more commonly known in the West of Ireland as ðThe Other Crowdö.

### Irish Fairy Trees.



A Fairy Tree is usually a Hawthorn or an Ash tree but what makes them stand out from any other tree of its kind is their location. When travelling through Ireland you will often see a perfectly cultivated field with a Fairy tree standing in the center and untouched. It is certainly common for farmers to work around these trees even if it does mean they cannot grow crops where the tree stands, evidence of a farmer unwilling to risk his luck. In the west of Ireland, the Ennis bypass in County Clare was also re-routed to avoid disturbing a lone hawthorn tree.

### Irish Fairy Forts/Raths & Paths.



Fairy Forts in Ireland are also known as ðRathsö and if you keep your eyes peeled you may find these fairy forts or Rath along the Irish backroads. The Irish Heritage Council believes that there are over 60,000 Rath or Fairy Forts in Ireland. Rath were ancient circular settlements that date to between 500-900 AD, that had earth or stone walls. The walls were built using dirt or stone from a ditch or moat that encircled the Rath. With the passing of time and the wear of nature, many Rath became lost. Those that were found were explained as Fairy Forts or places where the Sidhe lived. The Forts if tampered with would cause great harm to crop and livestock so

farmers had to take precautions.

Evening time is the most dangerous around a fairy fort in Ireland, falling asleep beside a Rath is just asking for trouble. Folktales tell of people waking up with vivid dreams of attending banquets and feasting parties, and then they discover they have slept away 10 years or more.

The path between a Fort and a Tree or another Fort was called a Fairy Path. If you built your house on this path, your household would suffer sickness and misfortune.

### Fairy Way of Life.

The Sidhe are not unlike us in many ways for they also fall in love, but they also fall out with each other. They have been known to have great battles with other Sidhe from the various provinces and counties. They have even been known to have hurling matches to settle their differences. Like ourselves, they have likes and dislikes. They like things like gold, milk and Poitín which were often given as an offering to them. When it comes to their hates, there are many. They hate iron: it is one of the main repellents used when trying to discourage the other crowd. You see this when trying to protect babies from being stolen and replaced by fairy changelings. They also hate salt. Salt was rubbed on the head when venturing outside at Halloween as it would protect anyone outside after dark. They also have a dislike of anything dirty (such as messy houses). They also hate running water and are unable to cross it.

### Ways to Outwit the Fairies.

But there are softer ways to outwit the fairies. Fairies are considered great pranksters and a simple way to combat their fun is to turn your coat inside out. The reason for this is that the fairies fear madness for they believe that it is contagious. For most Irish people, whether we believe in fairies or not, we both respect and fear them in equal measure, but you can be sure most of us will not tempt fate and risk the wrath of the Irish Fairies.



# White Mass for Healthcare Workers

**When:** Sunday, October 17, 2021  
@ 10 a.m.

**Where:** Historic Church of  
St. Patrick

**Who:** Physicians, Nurses,  
Healthcare Workers and  
their families and friends.

**All Faiths Are Welcome!**

